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J. Austin Merrick

1772

James H. H. H.



Banner of the Cross.

REV. FREDERICK OGILBY, EDITOR.]

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religion to share with him the honor. The Puritans who used to show their contempt of Holy Days, by feasting on Good Friday, and fasting on Christmas, who discarded every symbol of communion with Papists, not excepting even the Apostles' Creed and the Lord's Prayer, and who made it a prime article of their faith—which faith was none—that the Pope is the incarnation of Antichrist, might well, we think, doubt their identity when they found themselves celebrating the anniversary of "the Day of the Pilgrims' Landing," in communion with a Roman Bishop, and expressing their joy in the Pontificate of Pius IX, not indeed by eating a mince pie, but by drinking a glass of wine. Indeed we cannot but suspect Bishop Hughes of indulging in the satirical: for he as a Roman Bishop, *ex virtute officii*, is entitled to every novelty of position, and can hardly be surprised to find himself in any; and we must therefore, suppose that his dignified comparison was meant as a covert satire upon the New England Society.

The whole affair is significant and deserves a graver comment; and this we shall give in the words of a sensible man who wrote some hundreds of years ago; *mutatis mutandis*, that is, substituting for *Deism*, the religion which is common to Dissenting Protestants, it suits the occasion as well as any thing we could write; or rather we may say, it is a prediction, of which the last New England Dinner denotes the fulfilment.

"We know the transition is very easy from superstition to infidelity; and I should be very glad to know, why it should not be as easy from infidelity to superstition; since we are very apt to run from one extreme to another. The present declared scheme of *Deism* is this: that people must be left to collect every one a religion for himself, independently, according as their ignorance, short-sightedness, or passions, which to be sure they will call their reason, shall mislead. Now as the best King that ever sat upon the throne could not wish a nation more wretched than that the precepts of the Gospel should be universally obeyed, and the doctrines of it, those strong incentives to virtue, universally believed throughout his kingdom; so the most ill-natured being, the most accursed spirit could not wish nation greater confusion than their scheme, so big with evils, would occasion if it should take place. The consequence of which would be, that as soon as the people were left to their own devices, they would fall into the same errors as the heathen nations of old."

Selections. By Medley

Divisions of Christendom and Duties of Churchmen.

FROM A CHARGE OF AUGUST 24, 1847, BY JOHN, BISHOP OF FREDERICTON, DELIVERED AT HIS PRIMARY VISITATION.

Whatever may be the evils affecting our present position, they are not new to the world. Christianity, at its origin, struggled with them in a much greater degree. Only it had then one great advantage which we have not. It was then embodied in one definite and acknowledged system which was matched against the world, and which suffered, bled, and prevailed.—Now men of the world ask, which is Christianity? Which is the true Bible? Which is the right Bishop? Which is the true Pastor? Which is the real thing? Or is there nothing real after all? From this statement you will see that what orators at public meetings declaim upon with so much effect, the union of Christians in agreeing to differ, because they despair of agreement, is in reality not a good, but a very frightful practical evil; an evil certain to be made worse, if not incurable, by the commendations bestowed on it. It has produced a great deal of secret infidelity, and will produce, I fear, a great deal more. There is a vast body of persons, who live entirely out of what is called the religious world, who are intelligent, thoughtful people, very keenly watching all that is now going on around them, and very much dissatisfied with all sects and all parties. They see a great number of persons claiming not only to be Christians, but in this country to be separate churches all disunited, often at open variance, never communicating with each other, yet in possession of the same Scriptures, and appealing to them in support of their different and contrary systems with equal confidence. I fear the effect upon minds of this description is a very great indifference to all, an indifference amounting to contempt.

It may be said, perhaps, that such differences are of no moment, and are felt to be of no moment by the parties themselves. I confess this is to me incredible. No rational pious persons would form separate communions for what they believed to be trifles, not founded on their religious convictions. But where is the community to whom their religious peculiarities do not appear of moment? Of so great moment that they are often represented by them as the key-stones to a right understanding of the Scriptures, and of the whole Gospel scheme.

It is again supposed that by the division of Christendom, more good is effected on the whole; the divided bodies stimulating each other to greater efforts. There would be more reason in this, if their efforts were all directed to a common point: but when a vast deal of this energy is exerted against each other, and by that means wasted, so that the web which one spins by day, the other unravels by night, it does not appear that we gain anything by our "unhappy divisions." What

satisfaction is it to learn that in one place Roman Catholics have become Protestants, and in another Protestants have gone over to Rome; that here the Church has gained on the Wesleyans, and there the Baptists have prevailed over the Church, if the equilibrium of division be maintained on the whole, and good and pious men, on many of whom the Spirit of God has evidently descended, waste more than half their strength in undoing the good which others wish to do?

Nor is the evil much amended by many of the fundamental doctrines of the Gospel being held in common by all; for if any be denied, can there be, in the fulness of the Apostolic sense, "one Lord, one faith, one baptism?" Where is this residuary Christianity sanctioned in the New Testament? Is not the "everlasting Gospel," a system fixed, limited, and determined; neither to be diminished nor enlarged by mankind? Can that be a satisfactory state, when particular bodies of Christians make their selection of the truths of Revelation, and their brethren out of courtesy, agree not to press points of difference, which themselves, nevertheless, believe to be revealed? We may be thankful that many truths are held in common: but if they were held as they ought to be, our joint interest in them would unite us in Church-fellowship. Separation can never consist with a thorough discernment and holy love of religious truth.

Yet this sad division is not, in my view, the worst of our position as members of the Church in this Province. How fearful soever the evil I have been describing, we share it in common with all parts of the world. It is our common weakness, reproach, and punishment. There is, however, among many of the members of the Church in this Province, (and I am inclined to think that the evil is felt in other Provinces,) a surprising apathy, a want of conscious energy, without which nothing good or great can be accomplished, and a remarkable absence of public spirit. This may in some degree be imputed to the bad policy of the Mother Country. It arises, also, partly, without doubt, from the noble yet sadly-abused generosity of the Society for Propagating the Gospel, which did not insist from the first that the people should do their part in maintaining a religion to which they professedly belong. Yet the voluntary system of support seems peculiarly liable to a capricious and fitful charity, which promises much more than it ever intends to perform. Whatever be the causes, the facts (though painful) are too notorious to be denied, and to conceal them is to render the evil fixed and permanent. It is evident that much is received, and little paid. There can be no doubt that on the whole the balance of wealth lies on the side of the Church of England, yet, after making every allowance, I greatly fear that its members, taken as a whole, contribute less to the steady and continued maintenance of their own religion than the members of other religious communities. In several parts of the province, which it might be invidious to name, a large number of Church men, it is well known, do nothing for the support of the Church, or next to nothing. A few individuals give very liberally; and all that is done, to their honor be it spoken, is done by them, and they are called upon to give again and again. Yet those who do nothing are often very well able to afford to give, but always have an excuse ready: in truth, they feel little interest in religion, and they know that England is ready to help them, and they forget the fearful account which they will soon have to give. So great is their ignorance, that they obviously regard the funds of the Venerable Society for the Propagation of the Gospel as a kind of patrimonial inheritance laid up for themselves and their children, of which they are robbed, when it is not granted to them, forgetting that they are only pensioners on its bounty, that it receives now no support from Parliament, and that every body of Christians is bound to contribute to the maintenance of their own Clergy, and the support of their own charitable institutions.

It would indeed be only an act of justice, as well as gratitude to that noble Society, the nurse of all our Missions, that this Province, which has received so largely from its funds, should occasionally, if not stately, render it pecuniary assistance in return. I am persuaded that by many it is still regarded as a kind of government fund to which it is wholly unnecessary to contribute.

For though the Mother Country has her own duty to fulfil, nothing is more clear, than that, as long as we are wholly dependent on the charity of others, we shall never effectually maintain and propagate our own faith. And do we esteem that faith so lightly as to consider it a matter of small importance whether it be upheld or no? Are not they who remain in a Church without supporting it, even more guilty than they who leave it? I am unable at present to propose any general remedy with any hope of its being adopted. The only true remedy seems to me to be an assessment upon the property of Churchmen, for the support of their own religion. The burden would then be felt most by those who are the most able to bear it, and the charitable efforts of individuals would be applied in aid of poor and really destitute places.

It would be at the same time very ungrateful to deny that an increasing disposition to co-operate for the good of the Church

has been manifested for some time past in many quarters, and that the liberal sums contributed to the Church Society are, it is to be hoped, an earnest that a better spirit is beginning to arise. And in saying what I deem it my duty to say on this point, I must not be understood to reflect on individuals, nor to deny a measure of willing co-operation; but to speak of the united efforts of the whole body of Churchmen, which I consider to be very far below what might easily be accomplished, and would be accomplished if men were as eager to practice religion as they are to dispute about it; or if their gifts were made on a systematic system of charity, and in any degree corresponding to what they lavish on themselves. And I take this opportunity of respectfully, but earnestly saying to my lay brethren, the merchants, shipowners, and landed proprietors of the Province, that it is their bounden duty on gospel principles, to make some permanent provision for the Church in the place where their fortunes are made, or their estates lie, out of the property which God, not their own might and power, has given them. Let them forgive me for reminding them, that "God is not mocked; but that whatsoever a man soweth, that shall he also reap."

The root of the evil no doubt lies in that hollow worldliness, which makes men prefer the acquisition of wealth to the salvation of their souls. Indifferent to their own salvation, they care even less for the good of others. They are not properly Church-members, though they may be Church-goers. They abstain from the Holy Communion, deeming themselves unfit to receive it, and perhaps justly; yet they take no pains to become better and holier. Our Church is full of such broken reeds, who when we lean upon them, pierce us through and through with empty promises never made good to those who have depended on their fulfilment. A vast train of sins follow closely on this unholy state of mind. Parental discipline is wholly relaxed, so that little children become their own masters at a very early age, with the ignorance of children, and the cunning of men. Early indulgence as children induces habits of greediness in after years. Excess in eating and drinking, and an inordinate love of pampering the appetite, "making provision for the flesh," reign without check among us. Even at mid-day festive parties are held, in which the use of an inordinate quantity of wine is encouraged, and among both the younger and older members of society strong drink in immoderate quantities is continually used. Among some a great want of honour is observable in the ordinary transactions of life. In the remote districts a frightful irreverence in all divine offices is observable. Had it not been for the generous gifts of the two great Societies at home, there would often be neither Communion Table, nor Font, nor Vessels for the Holy Communion, nor a Linen Cloth, nor Books for the Offices. Even at present, in some places, the Vessels I have been compelled to use in administering the Lord's Supper would not be used in any decent parlor in the Province. The Canon which requires a Font of Stone is neglected in the great majority of Parishes, nor is there even a font of any durable material. Such are the results of leaving every man to do "that which is right in his own eyes." Man, the creature, despises his Creator, and pays him less reverence than he exacts from his fellow-sinners to himself.

Yet lest I should seem to discover no bright spots in our horizon, I thankfully acknowledge that there are those whose reverential love seems ever ripening, who are found daily in the temple, blessing and praising God: who are never absent from the Heavenly Board: whose hand never grows weary in charity, nor does their love evaporate in words: were Christ again on earth, these faithful souls would pour the spikenard on his sacred head, would anoint his body for the burial, would treasure up his holy sayings, would follow him, and minister to him of their substance. O that God would give us to see more of this blessed spirit: that he would root out heartless doubt, and hollow suspicion, and grovelling deceit from among us: that he would give us truly to believe that there is a God, a heaven, a hell, a future state of retribution: that he would teach us to make our Prayer Books real books of Prayer: our houses, houses of prayer; and would make our hearts his home: that he would grant to all who bear the Church's name to be honest Churchmen and consistent Christians!

Theological.

FROM BISHOP HENSHAW'S SERMON AT THE CONSECRATION OF DR. BURGESS.

1 Timothy, Chapter iii. verse 15.—"That thou mayest know how thou oughtest to behave thyself, in the House of God, which is the Church of the Living God, the pillar and ground of the Truth."

The theme presented in these words addressed by St. Paul to Timothy, the first Bishop of the Church at Ephesus, will not be deemed an unsuitable one for our meditations upon this solemn and interesting occasion, when a brother, faithful and beloved, is to be consecrated to the same high office in the

church of God. May the Lord guide and bless our thoughts while we speak.

I. Of the Nature of the Church of the Living God.

II. Of its Office or Uses as described in the text.

III. Of the Department which becomes us as its Ministers and Members.

The text, as is well known to theologians, has been the subject of controversy. It has been falsely claimed by the Church of Rome as sustaining her arrogant pretensions to infallibility and to the exercise of tyrannical authority in matters of faith and discipline, as the self-styled "Mother and Mistress of all churches." On the other hand, some Protestants, who seem to have adopted it as a principle that truth is to be found in the widest possible departure from every thing that has the semblance of Romish interpretation,—have run into the opposite error of denying the proper office of the Christian church, and, by absurd and constrained criticisms upon the original Greek, have labored to deprive the passage of all meaning, or to force one upon it too visionary and ridiculous to be believed.

We should not, indeed, give the slightest countenance to the false pretension of Rome. If any one local church be referred to in the text, it must have been that of Ephesus, over which Timothy presided, and not that of Rome, with which he had no official connection. We should boldly maintain the protest of our martyred Fathers against the alleged infallibility of a communion which has been so vacillating and changeable in her aspects, that the reader of ecclesiastical history can with difficulty find any resemblance between the church of Rome in the fifth and sixth centuries, when corruption was in its bud and blossom—and the same communion, when it had produced the ripened fruits of corruption, in transubstantiation, Purgatory, the idolatrous worship of images, the saints and the virgin, indulgences, and other abominations by which piety was overlaid and smothered and the truth almost utterly extinguished during the dark ages which preceded the Reformation. Talk to us of the infallibility and unchangeableness of Rome. Where is the man who has ingenuously enough to trace a resemblance between Romanism in the nineteenth century—courting the favor of Princes and succumbing to the prejudices of the mob, flaunting in its gaudy robes of pride, and in the temporary vigor of its spasmodic resuscitation—boasting great things,—and the humble, devoted, world-renouncing, holy Catholicism of the first three centuries of the Christian era? Shall we ever concede the arrogant claim of unity to a communion whose different societies and orders have been distinguished by their mutual jealousy, distrust and crimination?—To a communion, in which, at different periods, Popes have been arrayed against Popes, and the decrees of one Council have been overruled and nullified by those of another? Shall we reverence as "the pillar and ground of the truth" a communion whose career, for centuries, was marked by her gradual corruptions of the faith, and whose iron power has been often exerted in the enforcement of gross errors and the suppression of most important truths? We cannot do this without treasonable infidelity to our trust.

But are we at liberty to resist these false pretensions, so boldly put forward by a corrupt communion, by assumptions which are equally hollow and futile? May we, for the sake of rebutting the specious, but false, argument which Rome draws from the text, deny its fair and legitimate meaning? May we mould it, like wax, to suit our purposes,—or mutilate it, by the rash and daring exercise of critical surgery? I need hardly say that such a course, equally with that already condemned, would be infidelity to our trust. If the former, be a perversion of the meaning of the word of God, the latter is a mutilation and change of its literal instructions. It is no less dangerous to make that word void by unfair criticism than by corrupt tradition. If this were a proper occasion for it, we might show that this charge would lie against those interpretations of the text which make the words "pillar and ground of the truth" refer to Timothy, on the one hand, or to the doctrines stated in the following verse, on the other. The *exegesis* of the original text, according to the soundest rules of criticism, concurs with the historical argument, in showing that the true meaning of the passage is that which it presents to the mind of the humble and intelligent Christian on reading our English version of it. By "the house of God," and "the church of the living God," the same thing is intended: and that thing, whatever it be, is designated as "the pillar and ground of the truth."

These preliminary remarks have prepared the way for our illustration and enforcement of the positive teaching of the text: "That thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth."

I. Our first point relates to the Nature of the Church of the Living God.

What is the meaning of the phrase here employed—"the house of God, which is the church of the living God?" Under the Old Testament dispensation Jehovah was said to have his abode in the Tabernacle, and afterwards in the Temple.—But why was a moveable tent, or a building constructed by human hands, spoken of as the house, the dwelling place of Him who flieth immensity with his presence, and whom the heaven of heavens cannot contain? Because there was the visible symbol of His presence—the cloud overshadowing the mercy seat and the ark of the covenant, between the wings of the cherubim. There He received the devotions of his chosen. There His priests offered up the prescribed sacrifices, pronounced benedictions, and dispensed favors to His people.—There was realized the presence of that Holy One, who, in a pillar of cloud and fire accompanied them in their wanderings through the wilderness. There he fulfilled the promise—"Wherever I record my name, I will come unto thee and bless thee." On this account, the pious worshippers had so profound a reverence and so ardent a love for the Tabernacle and the Temple. This may account for the strong terms, and burning words which broke forth from the soul and the lips of David in his state of temporary banishment from the sanctuary: "As the hart panteth after the water brooks, so thirsteth my soul

after Thee, O God! O, how amiable are thy dwellings, thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord. O, send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. And that I may go unto the altar of God, even unto God my exceeding joy: and upon the harp will I praise Thee, O God, my God."

Those tokens and symbols with which the chosen people were favored before the Advent of Messiah, were but types of better things,—shadows of the substantial blessings which have since been vouchsafed.

Under the Gospel dispensation, God has indeed come down to dwell upon earth. He was "manifested in the flesh." He "was made of flesh and dwelt among us" in the person of our Redeemer. And ever since our Lord's triumphant ascension and the Mission of the Comforter, the mystery of the Incarnation, has, though in another sense and a different manner, been as it were perpetuated upon earth. The promise to the Apostles and their successors in the ministry was, "Lo! I am with you always, even unto the end of the world." The promise to the assemblies of his worshippers was, "Wherever two or three are assembled together in my name, there am I in the midst of them." The promise of the New Covenant, in which every individual disciple has an interest, was, "I will dwell in them and walk in them, they shall be my people, and I will be their God." These promises are in a course of fulfilment. I they have any intelligible meaning,—(which it would be infidelity to doubt,)—they teach us that the Lord is present in the Christian church, not merely in outward tokens and visible symbols, but by the grace and power of the Holy Spirit. The Church is the "House of God"—His dwelling place—"built together for an habitation of God, through the Spirit."

The word Church then, according to its general usage by the inspired writers, means the great body of believers under the teaching and government of divinely appointed Pastors holding the true "faith once delivered to the saints," maintaining pure worship, and living in communion with God by means of sacraments and prayers. If it be true of every spiritual and renovated man that Christ liveth in him; if it be true of every sound branch of the Christian church, that God dwells there as in His house; how much more emphatically true is it of the entire church, confined to no land, but scattered through all nations—that company, or "congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."

We may, indeed, if we please, speak of the church as invisible when we refer to its spiritual members as they appear to the eye of God—and to their state after temporal probation is closed; but when we speak of the church as having an office assigned to it upon earth—or having any duty to perform, "the church whom this doth concern," says the judicious Hooker "is a sensible known company. And this visible church in like sort is but the one continued from the first beginning of the world to the last end.***And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles bond or free, they are all incorporated into one company, the all make but one body. The unity of which visible body and church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that one Lord, whose servants all they profess themselves; that one faith which they all acknowledge; that one Baptism, wherewith they are all initiated. The visible Church of Jesus Christ is therefore one in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man."

The text speaks of an office to be performed, a duty to be discharged by the church. There is not here, therefore, (according to Hooker) reference to an airy metaphysical abstraction,—to an invisible spirituality or conception to which we give the name of church; but to a visible body, an organized corporation existing in this world, though not of it. An institution established upon earth as a witness for God, the teacher of His truth, and the advocate of His holiness; existing through all generations, and giving light to all Nations. This Church is the instrumental conveyer of salvation, the almoner of God's grace, the dispenser of His covenant blessings to mankind. It is the same society originally instituted by Christ and His Apostles, to which His presence and blessing were promised, and which in its leading and essential features, has continued unchanged through all the mutations of this world's history:

By "the church of the living God" spoken of in the text, is meant, not any particular local communion, as the church of England, the church of America, or the Church of Rome; but the entire body of the faithful, proving its lineal descent from the Primitive Church of Christ, by the preservation of Primitive doctrines and primitive institutions. Wherever you find a Christian community under the ministry of Apostolical succession, holding the great truths of the word of God, maintaining His pure worship, and celebrating the sacraments according to Christ's ordinance, whether it be in Europe, Asia, Africa, or America, there you find a part of "the church of the living God" spoken of in the text. In this we profess our belief in the Apostles' creed, under the name of "The Holy Catholic church;" so called, to distinguish it not only from infidels and idolaters, but also from those heretical and schismatical communions which falsely usurp its name, and presumptuously claim its privileges.

II. What is the Office of the Church as described in the text? This is the second point to which we invite your attention. The Church of the living God is here declared to be "the pillar and ground of the truth." * * * * *

Is it Bible truth that man is fallen, corrupt and guilty, that he can be justified only by the free grace of God through faith in the atonement and righteousness of Jesus Christ, that he is dependent upon the aid of the Holy Spirit for the will and the power to do that which is good,—and that, unless renewed and

sanctified by His agency, he can never be admitted into Heaven? How fully and strongly are these teachings of Revelation echoed by the voice of our church? You find them recorded in clear and unequivocal language, in her Articles and Homilies; not only so, but impregnating her devotional services so thoroughly, that you find a distinct recognition of them even in her shortest Collects. Yes! These evangelical truths—these precious doctrines of grace are written in fair and legible characters upon every part of this pillar of the truth, while Doxologies and Anthems, winding in graceful folds around it, cover it all over with the glory of the Eternal Trinity. At every step of our progress in the public services of the sanctuary, we are reminded of our indebtedness to the love of the Father, the merits of the Son, and the grace of the Holy Ghost.

Thus brethren, we have shown you, how our church, as a sound branch of the Church Universal, faithfully executes her office as a "Pillar of the truth."

In saying, we do not deny that some truth is to be found elsewhere. We are willing to admit that every Christian

others, commonly known as Presbyterians, Baptists, Methodists, Unitarians, &c., who again are subdivided into countless subdivisions, representing every variety of opinion from stark Deism up to the most rigid supra-lapsarian Calvinism. The grand characteristic of the former division of Protestants is faith in the word of God as interpreted by the ancient Church, i. e. the Book of Common Prayer; that of the latter, faith in the word of God as interpreted by each man's private opinion, which is too apt to be to his humor or fancy.

This latter division of Protestants, this vast congeries of sects, have, notwithstanding their variety, certain exponents of unity; such, for instance, as the World's Convention, Evangelical Alliances, American Societies for the diffusion of the Bible with no man's note or comment, or (for extremes meet) with every man's note and comment, for the circulation of tracts, &c., &c. But their most definite form and representation of unity is the *New England Society*, which meets annually on the 22d of December to commemorate the virtues and the arrival to this Western Hemisphere of the Puritans, from whom all American Protestants of the second division are descended.

The Puritan Protestants have a custom, it seems, of testifying their spiritual joy by a good dinner; and on the last 22d, having had "the introductory prayer," and Mrs. Hemans' "Pilgrim Fathers," and a suitable oration in the Tabernacle, the New England Society adjourned to the Astor House in the evening to partake, according to custom, of the Dinner. "Among the distinguished gentlemen present," as we read in one of the daily papers, "there sat, on the right hand of the President, the Rt. Rev. Bishop HUGHES, John A. King, Esq., President of the St. Nicholas Society; James Reyburn, Esq., President of the St. Patrick's Society; the President of St. David's Society; Col. W. Burnett, and several other gentlemen; on his left the Orator of the Day, Mr. Maxwell of the St. Andrew's Society, Mr. Bierworth of the German Society, Mr. Lentillon of the French Society, Commodore Sloat, and others."

It seems also that the Puritan Protestants, (or if the reader please, the Protestants *par excellence*, we wish only to distinguish them from Church Protestants,) have a custom of drinking toasts, i. e. of expressing some joyous sentiment in unison by quaffing a glass of wine. Among the toasts announced on this occasion by the President of the Society was, as we learn from the aforesaid voucher, "The present Sovereign Pontiff of Rome, Pius IX.!" And we further read:—

The toast of Pius was drunk with the greatest enthusiasm. Bishop HUGHES replied to it, expressing his embarrassment at his truly novel position. If he were to give way to his feelings, he should almost question the reality of what he saw around him, or doubt his own identity. He would return his own thanks, and as far as he was worthy to do so, those of Pius IX. for the honor just received at the hands of the Chairman, an honor of which he was deeply sensible. It was a gratification

him to say that the promise of the elevation of Pius IX, to Pontificate was full of hope. He believed God had predestined him for his great task with a clear head and a strong heart. (Applause.) For himself he felt much in the situation he man in the old English legend, whose horse had been an away while he was asleep, and who reasoned according to the Aristotelian logic, that if he were himself he had lost a se, but if he were not he had gained a cart. (Applause.) think that he who used to be called Bishop Hughes, found self in the midst of the New England Society, and heard health of Pius IX, drank with so much enthusiasm made doubt almost the reality of things.—*N. Y. Tribune, Dec. 23.* Whether Bishop Hughes truly represented his own condition or not, is a point of which he is doubtless himself the judge. But one thing is certain, viz., that if the Bishop is a meet representative of *Giles Scroggins*, (for in the more genial report of the *Courier*, the Bishop is said to have given *Scroggins* as the name of his worthy type,) he had many friends to share with him the honor. The Puritans who used to show their contempt of Holy Days, by feasting on Good day, and fasting on Christmas, who discarded every symbol communion with Papists, not excepting even the Apostles' and the Lord's Prayer, and who made it a prime article their faith—which faith was none—that the Pope is the incarnation of Antichrist, might well, we think, doubt their nity when they themselves celebrating the anniversary "the Day of the Pilgrims' Landing," in communion with a man Bishop, and expressing their joy in the Pontificate of Pius IX, not indeed by eating a mince pie, but by drinking a glass of wine. Indeed we cannot but suspect Bishop Hughes indulging in the satirical: for he as a Roman Bishop, *ex officio*, is entitled to every novelty of position, and can only be surprised to find himself in any; and we must therefore suppose that his dignified comparison was meant as a mere satire upon the New England Society. The whole affair is significant and deserves a graver comment; and this we shall give in the words of a sensible man who wrote some hundreds of years ago; *mutatis mutandis*, that substituting for *Deism*, the religion which is common to *Distinguishing Protestants*, it suits the occasion as well as any thing we could write; or rather we may say, it is a prediction, of which the last New England Dinner denotes the fulfilment. "We know the transition is very easy from superstition to idolatry; and I should be very glad to know, why it should be as easy from infidelity to superstition; since we are very apt to run from one extreme to another. The present declared name of *Deism* is this: that people must be left to collect for one a religion for himself, independently, according as his ignorance, short-sightedness, or passions, which to be sure they will call their reason, shall mislead. Now as the best thing that ever sat upon the throne could not wish a nation more opinionless than that the precepts of the Gospel should be universally obeyed, and the doctrines of it, those strong incentives to virtue, universally believed throughout his kingdom; so the ill-natured being, the most accursed spirit could not wish a greater confusion than their scheme, so big with evils, would occasion if it should take place. The consequence of which would be, that as soon as the people opened their eyes, I saw the numerous train of miseries that it had plunged them into, how an unrestrained freedom of thought had everywhere produced a correspondent freedom in action, they would receive an utter abhorrence of what had been the source of so many evils; and resolved to fly precipitately through an inveterate, undistinguishing hatred, as far as ever they could get from delirium, (the farther, they would think, the better) they would run into the very jaws of Popery. They might indeed rove out for a while pleased in the mazes of error; but weary of many crude notions, weary of wandering, ever seeking rest, finding none, they might be tempted at last to take up with the pretended infallible guide. Thus, this nation would tread in a bound of error. The cant and enthusiasm in the time of the rebellion begat in the next generation an abandoned profligacy and immorality, which was productive of infidelity, which hath been growing ever since; and may at last, if it goes on, produce enthusiasm or something worse. We dance a circle, and may end in the same point where we set out." *Seed's Sermons, Vol. 3, p. 200.*

Questions respecting a Liturgy.

BY A LATE CLERGYMAN IN THE DIOCESE OF ARMAGH.

"O, worship the Lord in the beauty of holiness."—Ps. xcvi. 9.

I. What is the meaning of the word liturgy?—"A form of public worship."

II. What Christian churches make use of a liturgy?—"In truth, all congregations of every denomination, when assembled for and engaged in divine service do necessarily use a 'form of worship' or 'liturgy.'"

III. How can this be the case, since churches differ so widely in each other?—"Some churches prefer a fixed or appointed liturgy, prepared with wise and pious carefulness, such as the Churchmen, Moravians, and all episcopalians; other churches use 'a form' provided merely by an individual, such as presbyterians and other dissenters."

IV. Can the public service of the latter kind be considered a form or liturgy?—"especially if extemporaneous prayers are introduced?—Yes; for in truth, whether the minister prays from memory, or in words suggested to his mind at the moment, it is 'a form of prayer,' which, united with the stated services of the congregation, thus supplies a liturgy to those assembled."

V. Which is the better and preferable mode?—"The fixed and appointed liturgy; because it is more likely to be correctly executed, when many learned heads and pious hearts have been employed in the preparation of a permanent form, than if one person only (however eminent) is engaged."

VI. Is there authority in scripture for thus using 'a form of worship' prepared beforehand?—"Yes; for the Jews (who in such matters were instructed by God himself) had, during

many ages of divine favour, an established liturgy: also, John the Baptist, acting by inspiration, had taught his followers another form; and, afterwards, Jesus himself (approving of such systems) gave 'a form of prayer' to be a part, as well as the pattern, of future liturgies."

VII. What are the benefits arising from, and secured by the adoption of an appointed liturgy?

1st. St. Paul's advice (as written in 1 Cor. xiv. 14, 15), is most accurately followed, it being, in this mode, easy to understand the whole service, which abounds with spiritual truth.

2nd. His exhortation (as delivered in 1 Tim. ii. 1) is always attended to.

3rd. A sufficiency of prayer and of scripture is secured, not depending on the talents, caprices, or feelings of the minister.

4th. The communion, or spiritual connexion of saints, is more effectually preserved; all persons of the same church, however scattered through the world, at the same time using the same words, asking the same blessings, and hearing the same portions of scripture.

5th. By the regular recurrence of the liturgy, the weakest memory is enabled to remember many prayers, and many well selected parts of holy writ (a great source of comfort in times of sickness and sorrow).

VIII. What are the chief excellencies of that liturgy, which was made and is used by the church of England?

1st. It is plain, affectionate, and beautiful in its language.

2nd. It is very full of portions and expressions of scripture.

3rd. It is so comprehensive, that it embraces all possible wants and wishes, and is suited to persons of every age, rank, and situation.

4th. It is true and scriptural in its doctrines, duties and directions.

5th. It furnishes good answers and useful exhortations against all prevailing errors and dangerous heresies.

6th. Its forms and the variety in its services tend in a most salutary way to keep the thoughts of the worshippers from heedless wanderings.

IX. How is this last benefit secured by the liturgy of the church?—1st. A change of posture often rouses a careless worshipper. 2nd. The privilege of speaking occasionally greatly helps attention.

X. How is the fifth benefit effected?—In many ways; but, as examples, it will suffice to state that the shortness of prayers called collects (which always terminate with an address to Jesus Christ) plainly opposes the Roman invocation of saints; and the frequent repetition of the doxology is a barrier against arian and socinian tenets.—*Ch. of Eng. Mag.*

Bowing at the Name of Jesus.

The root-and-branch men, feeling now that audacity insured success, and that every success increased their numbers and their strength, moved that there might be liberty to disuse the Common Prayer, by reason that in many things it gave offence to tender consciences. The majority at once rejected the motion, well knowing, that "if that which offends the weak brother is to be avoided, much more that which offends the strong." But on the very next day, in violation of all parliamentary rules, the Puritans, finding themselves masters of a thin House, suspended the yesterday's order, and passed a resolution that the communion table should be removed from its appointed place; the rails which enclosed it pulled down; and the chancel levelled; and that no man should presume to bow at the name of Jesus. Sir Edward Deering, who now on all occasions stood forward in defence of the Church, opposed this last infamous decree with great feeling. "Hear me," said he, "with patience, and refute me with reason. Your command is, that all corporal bowing at the name of Jesus be henceforth forbidden. I have often wished that we might decline these dogmatical resolutions in divinity. I say it again and again, that we are not idonei et competentes iudices in doctrinal determination. The theme we are now upon is a sad point. I pray you consider severely on it. You know there is no other Name under Heaven among men whereby we must be saved! You know this is a Name above every name. *Oleum effusum nomen ejus*: it is the catol of his spouse. This name is by a Father styled *mel in ore; melos in aure; jubulum in corde*. This is the sweetest and the fullest of comfort of all names and attributes of God, God my Saviour. If Christ were not out Jesus, Heaven were then our envy, which is now our blessed hope."

"And must I, sir, hereafter do no exterior reverence—none at all—to God my Saviour, at the mention of his saving name, Jesus? Why, sir, not to do it—to omit it, and to leave it undone, it is questionable, it is controvertible; it is at least a moot point in divinity. But to deny it—to forbid it to be done!—take heed, sir! God will never own you if you forbid his honour. Truly, sir, it horrors me to think of this. For my part, I do humbly ask pardon of this House, and thereupon I take leave and liberty to give you my resolute resolution. I may—I must—I will do bodily reverence unto my Saviour, and that upon occasion taken at the mention of his saving name, Jesus.—And if I should do it also as of the name of God, Jehovah, or Christ is named in our solemn devotions, I do not know any argument in divinity to control me."

"Mr. Speaker, I shall never be frightened from this, with that fond, shallow argument, 'Oh! you make an idol of a name!' I beseech you, sir, paint me a voice,—make a sound visible if you can. When you have taught mine eyes to hear, I may then perhaps understand this subtle argument. In the meantime reduce this dainty species of new idolatry under its proper head, the second commandment, if you can, and if I find it there, I will fly from it *ultra Saturnum*, any where with you. . . Was it ever heard before, that any man, of any religion, in any age, did never cut short, or abridge any worship, upon any occasion, to their God? Take heed, sir, and let us all take heed, whither we are going! If Christ be Jesus, if Jesus be God, all reverence, exterior, as well as interior, is too little for him. I hope we are not going up the back stairs to Socinianism. . . In a word certainly, sir, I shall not obey your

order, so long as I have a head to lift up to Heaven, so long as I have an eye to lift up to Heaven. For these are corporal bowings, and my Saviour shall have them at his name Jesus!" *Southey's Book of the Church, chap. xviii.*

The Burial Service.

From "The Village," by the Rev. John East.

"When I was curate of St. James's, Bristol, I read the funeral service over nearly a thousand graves within the short space of rather less than six years. My mind often felt depressed by the apparent unconcern of those who wore the garb of mourners, and at the indifference, and even levity of the numerous passengers, to whom the spectacle of an open sepulchre was familiar. I used frequently to observe persons gazing idly from the windows of habitations which surrounded the burial-ground on every side, and wondered to myself what might be their feelings."

One part of St. James's church-yard is separated from those houses only by a narrow road: on that side the work of death most frequently required my attendance, because there were deposited, in their crowded and scarcely separated graves, the numerous deceased paupers of that populous parish. Into one of those houses I was summoned, on the last day of January, 1823, to visit the wife of a respectable tradesman, who there carried on his business. She had been confined to her room by pulmonary disease through the winter, and she lingered to the beginning of March. The window of her chamber looked into the field of graves, and was sufficiently near for her to hear my voice when I read the service over the departed poor. She was induced to take her prayer-book and stand or sit by the window, and follow me through the solemn liturgy of the dead. This was the happy moment of first enlightening her soul as to its own state, and of conducting her to the Saviour in whom she found pardon, peace, and at last eternal life. Her living and dying testimony was most clear and satisfactory. It was truly delightful to listen to the humble, scriptural, and instructive details of her experience. It might be said with truth, that it was the daily tolling funeral knell which called her soul to Christ, and that the seed of everlasting life was wafted to her heart from the grave."

I seldom fail to think of this fact, when I am engaged in the solemn service of the dead; it has frequently encouraged me to hope, that the repetition of our well-known formularies may be of more benefit to the spectators than we are inclined to expect.—*The Church.*

For Our Young Readers.

THE WILLOW, POPPY AND VIOLET.

A child held in his hand a slight leafless bough. It was like a supple, green wand. But it had been newly cut from the parent stock, and life stirred in its little heart.

He sought out a sheltered spot, and planted it in the moist earth. Often did he visit it, and when the rains of summer were withheld, he watered it, at the cool sunset.

The sap, which is the blood of plants, began to flow through its tender vessels. A tiny root, like a thread, crept downward, and round the head was a bursting forth of faint, green leaves.

Seasons passed over it, and it became a tree. Its slender branches drooped downward to the earth. The cheering sun smiled upon them; the happy birds sung to them; but they drooped still.

"Tree, why art thou always so sad and drooping? Am not I kind to thee? But it answered not; only as it grew on, it drooped lower and lower; for it was a Weeping Willow.

The boy cast seed into the soft garden mould. When the time of flowers came, a strong budding stalk stood there, with coarse, serrated leaves. Soon a full red poppy came forth glorying in its gaudy dress. At its feet grew a purple violet, which no hand had planted or cherished.

It lived lovingly with the mosses, and with the frail flowers of the grass, not counting itself more excellent than they.

"Large poppy? why dost thou spread out thy scarlet robe so widely, and drink up all the sunbeams from my lowly violet?"

But the flaunting flower replied not to him who planted it. It even seemed to open its rich mantle still more broadly, as though it would have stifled its humble neighbours. Yet nothing hindered the fragrance of the meek violet.

The little child was troubled, and at the hour of sleep he spake to his mother of the tree that continually wept, and of the plant that overshadowed its neighbour. So she took him on her knee and spake so tenderly in his ear, that he remembered her words when he became a man.

"There are some who, like the willow, are weepers all their lives long, though they dwell in pleasant places, and the fair skies shine upon them in love. And there are those, who, like the poppy that thou reprovest, are proud at heart, and despise the humble, whom God regardeth."

"Be thou not like them, my gentle child; but keep ever in thy breast the sweet spirit of the lowly violet, that thou mayest come at last to that blessed place which pride cannot enter, and where the sound of weeping is unknown."—*Mrs. Sigourney.*

BE COURTEOUS.—In this age of blunt remark and disrespectful language, it may seem quaint and old-fashioned to recommend to you the duty of courtesy. No young man is educated, no young man is fitted for society, till he has learned how to be respectful and polite. In the home of your youth, to your superiors and your equals,* this trait of character should be cultivated and displayed. Civility costs but little; yet it will work a man's way through life, and secure him friends with a certainty that nothing can equal. A gentleman, who from obscurity and poverty, had arisen to fame and wealth, was once inquired of for the charm that led to such results. "I owe my whole success," said he, "to one small word—civility." If you will respect the rights and feelings of others, your own will be respected.

* And to your inferiors if you think you have any.—ED. BAN.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold!
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JANUARY 8, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

THE BANNER OF THE CROSS begins the New Year under the direction of a new Editor, whether auspiciously or not, the issue alone can determine. As its success must depend upon future performances rather than upon present promises; we shall not begin by telling what good things we are going to do, but rather strive in the course of our humble labors "by manifestation of the truth to commend ourselves to every man's conscience in the sight of God."

This much the present editor feels bound to say, that he enters upon his new duties with a full apprehension of the solemn responsibilities involved in the conduct of a Religious Journal. At a time when serious and delicate questions force themselves into public discussion, to secure universal approval or to escape particular condemnation, is not possible. But we indulge the hope, perhaps the vain expectation of inexperience, that the truth can be spoken, and our distinctive principles maintained in a spirit, not of compromise but of love, which may disarm hostility though it may not prevent opposition.

Upon the great questions which have excited the Church, the Banner of the Cross has always held firmly and consistently to the principles which, in the judgment of its friends, are those of the gospel attested by its "witness and keeper," "the Church of the living God, the Pillar and ground of the truth." As these ever have been, so shall they continue to be the sole guides of its teachings. That it never has erred or never shall err, in the promulgation of these, would be to require of its editors a measure of infallibility, which it is absurd in man to claim, and unjust in man to expect from his erring fellow beings. For its past and future errors it only asks that charitable judgment which man must accord to his fellows, as he himself hopes for it from his God.

The same general character which has marked this paper shall continue, only with that difference which must appear in the work of different minds, and the same object shall still be kept steadily in view, viz., to furnish useful and profitable reading for the family circle, the theologian and the scholar—and to convey such intelligence as may seem, in the judgment of its editor, of sufficient importance to be known.

We have the promise of help from some able minds, to give interest and character to the department of "Communications." And as this is the department in our religious newspapers, most exposed to evil, perfect honesty shall be exercised in the reception or rejection of all articles, and the editor shall always choose, as the safest course, to offend the vanity of a correspondent rather than to do injury to the church of God. Nor shall the editor of this paper feel at liberty to open its columns as a Theological Gymnasium for those who write merely for exercise.

Religious intelligence, from the foreign and home journals, shall be as full and selected with as great care as possible.

The present number begins our year, and as we wish most heartily the friends and patrons of this paper "a happy new year," would it be too much for so humble an offering to ask their good wishes in return? And as good wishes, if they be honest, always lead to good deeds, may we not look for those most grateful new year's gifts to a paper, viz., new subscribers? Very slight individual efforts in the many different portions of the church (including every Diocese) whither the Banner has made its way, would greatly increase its circulation, and enable its Proprietor to make it, what he truly desires it to be, more worthy of the regard of its friends.

And in return for these expected efforts it will be the earnest endeavour of the editor to make this Journal the humble means of doing as much good, and as little harm, as possible to the church, so that the Banner of the Cross shall be true to

the noble inscription it bears.—PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

—Rev. Dr. Norton

THE NEW DESIGN FOR THE BANNER OF THE CROSS.—In adopting the new and beautiful design which adorns the first number of this year's volume, we are not to be thought as expressing thereby any dissatisfaction with the former one. The simple design, drawn by a faithful friend, which has so long borne upon its graceful folds the symbol of our faith, enlightened by a star through whose leading a Saviour was first manifested, must be dear to all who regard the Banner of the Cross. Beneath that Banner, firm hands and true hearts have rallied round the glorious faith which it expresses, and

"Seiz'd it with no faltering hold."

And we may humbly trust that beneath "its foldings high and fair" some immortal trophies have been won.

The causes which have led to this change are simply these. The new design was sent, without solicitation, to the Proprietor of the Banner, as a grateful offering for some kindness rendered to "a stranger." And what makes it more interesting is the fact that the kindness has no place in the memory of him who has received this pleasant return.

The name of the donor, who is also the engraver, which we feel bound to record, is Mr. J. Caughey, 56 Gold street, New York.

We are sure, however much the readers of the Banner are attached to the old design, they will be reconciled to the new, if for no other reason, at least as the occasion of the beautiful lines which it has suggested from the truly poetical pen of the Rev. Dr. Lyons.

A WORD TO THE WISE.—We have cut the following from an exchange paper, and in reference to the great service which they might thus render, we wish our friends, male as well as female, would provide themselves with "Revolvers" of this sort, and use them as effectively as this lady used her "Pocket pistol."

GETTING SUBSCRIBERS.—The American Messenger says: "A lady in a neighbouring village has sent the names of one hundred and seventy-six subscribers. The following extract from her letter shows the secret of her success. 'I set about the work, I trust, with faith, and the result has proved that I have not laboured in vain. I carried my book of subscribers' names with me wherever I went. I presented my pocket pistol to every body I met, and I did not present it in vain. I conquered wherever I attacked.'"

The following pleasant effusion of a spirit which once gave life to the Banner, although somewhat personal, we feel bound to give for the entertainment of our readers. It is not the present Editor's fault that its author did not take a share of the Sisyphean labors of which he speaks as one "haud ignarus mali." The greatest difficulty in the way of such an arrangement, we suspect was that it would have imposed upon him the title of "senior editor"! If to be forewarned of coming evil is to be forearmed against it, then the new Editor is pretty well guarded. If an Editor may be compared to a patriarch, then, according to the best authorities, his "see" is one "of troubles!" Indeed some of our kind friends who have no doubt of "the salvability of the heathen," entertain serious doubts as to the salvability of the editors of religious papers! On the whole, we feel pretty much in the mental condition of Giles Scroggins, as represented by Bishop Hughes, (who has sadly miscalled his hero) at the Puritan dinner. We are puzzled to determine whether in taking this new office we "have gained a cart" or "lost a horse!" Our readers will see with what cause, when they have perused what follows from "an old editor."

For the Banner of the Cross.

Editorial Life and Trials.

MY DEAR EDITOR:—

There are not a few who will feel as much pleasure as I do at your elevation to the editorial tripod; but there are few who can so feel with and for you at your entrance on your new and dignified calling. Having myself conducted a weekly periodical for years, I know the severe mental labour and toil which it imposes on one who exercises his vocation with a continual consciousness of its duties and responsibilities, and how little his labours and trials are understood and appreciated by most people. It is the stone of Sisyphus—an endless repetition of toil—a constant weight upon the intellect and spirits; or, as Capt. Marryat observes, (who also spoke from experience, having once edited a monthly magazine—and the remarks apply still more strongly to a weekly paper,) "it is something like walking a thousand miles in a thousand hours:—in itself, it appears nothing, the labour is not manifest; nor is it the labour—it is the continual attention it requires; your life becomes, as it were, the magazine; one is no sooner corrected and printed, than on comes another."

But then, for your encouragement, my dear Banner-bearer, remember the extended sphere in which you are now called to move—the immediate contact into which you are brought with the public mind—and the immense influence you will exert in giving a tone to public sentiment and opinion, and in guiding public morals and religion.—The parochial clergyman is hemmed in by the walls of his church and the bounds of his parish;

but to the voice of the editor, there are thousands and tens of thousands whom he will never see who listen weekly, as the mails carry his speculations from parish to parish, and from one diocese to another throughout the whole country and world. You will remember that a few years ago, one of our Right Rev. Fathers compared editors to patriarchs. I know you are too modest to claim such high powers and extensive jurisdiction; but some of the fraternity, not satisfied with a three-legged stool, have seized the triple crown, and claimed infallibility, with the Pope himself; like the editor I have heard of out West, between whom and a visitant at his office one morning the following dialogue took place:—

"Sir, your journal of yesterday contained false information."

"Impossible, sir!—but tell me, what do you allude to?"

"You said that Mr. M—— had been tried."

"True."

"Condemned."

"Very true."

"Hung."

"Most true."

"Now, sir, I am the gentleman himself."

"Impossible!"

"I assure you it is a fact, and now I hope you will contradict what you have alleged."

"By no means, sir."

"Hum, what do you mean? you are deranged!"

"I may be so, sir, but I will not do it."

"I will complain to a magistrate."

"As you please, sir; I never retract. The most I can do for you is to announce that the rope broke, and that you are now in perfect health. I have my principles, sir; it is said of me that I never deceive."

AN OLD EDITOR.
H. J. Coleman

CHURCHMEN'S MISSIONARY ASSOCIATION FOR SEAMEN.—We commend most heartily the following "circular" to the regard of the churchmen of this city. When we consider the wants of this most interesting class, their fearful spiritual destitution, and the favor with which the services of the church are ever received among them, we must think our apathy and indifference positively criminal. "We speak that we do know," when we say that sailors have a decided preference for the order and solemnity of our worship, and yet amid all the charitable efforts of the churchmen of this city nothing, save one or two abortive attempts, have they done to provide a fitting sanctuary as a refuge for those who are most exposed, of all our fellow beings, to the dangers and evils which surround our mortal path. While New York hoists a church flag on either river, no sacred ensign is seen among those which float over our crowded wharves. We understand that a gentleman admirably qualified by long service in the Navy for this peculiar duty, and soon to be ordained, has consented to engage in this blessed work. Surely ready hands and willing hearts are not wanting among the churchmen of Philadelphia to ensure the successful prosecution of this noble christian charity.

An excellent article from a friend, on this subject, with a view of the floating chapel have been received since the above notice was prepared. As we desire interest in this matter to be kept up, we shall reserve them for another paper.

APPROBATION OF THE RIGHT REV. THE BISHOP OF THE DIOCESE.—Understanding that several gentlemen meditate the erection of a Floating Chapel to be used for the benefit of Seamen frequenting this Port, I take pleasure in expressing my cordial approbation of every effort calculated to promote the welfare of this interesting and much neglected class of men, and my sincere desire that the proposed undertaking may commend itself to the goodwill and patronage of Episcopals in this city.
Philadelphia, Dec. 4, 1847. ALONZO POTTER.

Having learned that the "Churchmen's Missionary Association for Seamen," of this port is about to construct a Floating Church, and that it has already a Missionary in prospect to labor in this field, the undersigned, fully aware of the great importance of this Mission, hereby express their cordial approbation of the undertaking, and heartily offer their fullest assistance in furthering the views of the Association. They believe that the cause will at once commend itself to the sympathies and support of churchmen and of the whole community.
Philadelphia, 16th Dec. 1847.

Harry Conrad,
Joseph S. Burnett,
Joseph N. Withers,
H. L. Carson,
Robert Ralston,
A. G. Ralston,
J. E. Stone,
John Welsh, Jr.
William Welsh,
William F. Griffiths,
James Casey,
William C. Kent,

Joseph R. Massey,
Jesse Godley,
Joseph Bispham,
James M. Aertsen,
William Musgrave,
Edmund Wilcox,
Alfred Horner,
George B. Reese,
Joseph E. Hover,
John S. Twells,
Isaac Welsh,
William G. Allen.

PRESBYTERIAN CHURCHMANSHIP. We take pleasure in placing on record the following honest and manly avowal from a Presbyterian paper. It expresses exactly what should be our feelings and practice. Surely such a worthy and highminded course of Christian action will secure, even from "our enemies if such there are," more real favor and respect than that ambiguous and reserved policy which tries so hard to be "all things to all men," that it often becomes nothing to nobody!

DISTINCTIVE PRESBYTERIANISM.—As religious journalists, it has ever been, and we trust ever will be our aim, to maintain a distinctive and strict Presbyterianism; that being the aspect in

which Christianity itself is viewed by us. We have no affinity for the liberalism which would merge all distinctions, and, under the plea of enlarged charity, wink at, if not profess respect for, error in all its diversified forms. Recognizing in all the right of private judgment, we claim the same for ourselves. Arraigning no one for his religious preferences, we hesitate not to express our own, and in all proper ways to set forth the reasons by which they are sustained. We have no wish to conceal the desire which animates us, that the precise views which we entertain in relation to every great feature of religion, should be extensively propagated. From an honest, and yet, we hope, a humble conviction, that we have received the truth as it is in Jesus, we disclaim all feeling of indifference as to its reception by others. Believing that Presbyterianism, in its great and distinguishing features, is the very system of truth taught in the word of God, we wish to see it pervading every part of the earth, and, by the force of its own verity, leading captive every heart. Still to achieve this we would resort to no improper measure. We would wield no civil power, if it were within our control, to make a single proselyte; we would be guilty of no intolerant feeling or act towards others; we would descend to no stratagem, intrude upon no one offensively, nor infringe upon any man's liberty, to win adherents. To aim steadily at what we conceive to be a right end, and in the employment of right means, has been our object; and if in so doing we subject ourselves to the charge of bigotry and narrow mindedness, it is a small matter.

In connection with the foregoing, as expressing the principles by which the conduct of this paper shall be governed, we copy the following from the "New York Observer."

RESPONSIBILITY OF PUBLISHERS.—Some men have strange ideas of the proprieties of a public journal. Our view of it is this—that men who make newspapers are responsible for what is printed in them, as a pastor for what is said in his pulpit. Suppose that an orthodox pastor attacks the sentiments of the Universalists or Mormon preacher who holds forth over the way. Must he surrender his pulpit to the errorist that he may reply? Certainly not.

If a man writes a book, and we review and condemn it, are we bound to print his reply to our review? And is he bound to print our review in his next edition? Certainly not.

If a public lecturer advances doctrines that we deem subversive of public morals or settled truth, and we denounce those doctrines, are we bound to lend him our columns to defend his notions? Certainly not.

Men make books to circulate their own opinions; they employ agents to sell the books, and thus they scatter their sentiments broadcast over the land. Will these men be required to go to the same labor and expense to distribute a reply to their books?

And he who makes a public journal, if he has any moral principle to guide him, will govern himself by the same rule that guides the right man in making a book. That is to say, he will defend the truth, and oppose error, leaving the enemy to sow his seed in his own field. If a man makes a bad book, and we condemn it, he may make a better one, or another to defend the first, or he may let it alone. He must not ask us to give him a column to defend what we think is wrong.

This is the rule by which all publishers are guided, if they have consciences. There are papers, made to sell, in which anything is printed that is paid for, or which will cause a few more copies of the paper to be distributed. These are the common receptacle of all opinions, however preposterous or injurious. They do the less harm, however, because no one regards an opinion in such a paper as worth more than a penny a line.

These are our views of justice and duty, and when a man has renounced his former views of truth, and desires us to lend him our columns to bolster up a miserable delusion, that does not merit the notice of a sensible man, he ought not to complain if we refer him for a hearing to those papers that will hail with pleasure anything that is hostile to sound doctrine, and calculated to unsettle the faith of the community.

ST. MARY'S HALL.—The following notice of the closing exercises of St. Mary's Hall, Burlington, was mislaid through the carelessness of the particular messenger to whom it was entrusted. We give it now on the principle that so good a thing is "better late than never," and consider the delay another among the many arguments against the use of *Private Mails*. Having been a witness, we can endorse the truth of every word. We may add that it is written by a gentleman of the highest standing in the city of New York.

From the New York Commercial Advertiser.

"I seldom trouble any of the journals of the day with my opinions, and never to circulate a 'puff.' Please, therefore, to be assured that the following observations are strictly true. On Wednesday last I attended the usual exercises at the close of the summer term, at 'St. Mary's Hall,' Greenbank, Burlington, New Jersey, of which the Right Rev. Bishop Doane, is Rector. The examinations, rehearsal and graduations took place there on that day. I have been in the habit for the last thirty years of visiting similar institutions, and in no instance have I been more gratified, than on the occasion above alluded to. The progress of the pupils in some ancient and many modern classics, and indeed in the whole circle of sciences submitted to their attention, was seen to be extensive and most satisfactory. The classes have contained during the last term, 130 young ladies. The evening was occupied in the reading of numerous well arranged compositions in English, French, Italian, Spanish and German, and in performances in vocal and instrumental music. All these exercises were re-

ceived with approving enthusiasm by a very large audience of ladies and gentlemen. Then the pupils, teachers and audience withdrew to the 'Chapel of the Holy Innocents,' adjoining the Institution, where the interesting ceremonies of the graduation of the senior class took place.

It is most gratifying to notice the constant improvement in the forms of teaching and methods of acquiring, in our female seminaries of learning; and the professors, teachers and pupils of St. Mary's Hall deserve the thanks and encouragement of every patriot and citizen, for their able, faithful, and successful efforts to elevate the character of female education.

A VISITOR.

KING AND BAIRD, No. 9 George Street, are prepared to supply Prayer Books on the most reasonable terms. They have several editions. Among them is one of large clear type, suitable for persons whose eyesight is weak, and also suitably bound for the desk, at a very reasonable price.

They have likewise smaller books for Sunday Schools and general use. See their advertisement on the last page.

Persons at a distance who may wish to order them, may be assured that their directions will be promptly and faithfully observed. We commend Messrs. King & Baird to the patronage of our friends.

Their large printing establishment, is one at which work can always be done expeditiously, and in the best manner. They are prepared to do all kinds of printing with correctness and despatch.

NOTICES OF NEW PUBLICATIONS.—The Church, the pillar and ground of the truth. A sermon preached at the consecration of the Rev. George Burgess, D. D. as Bishop of the Protestant Episcopal Church in Maine, on the twenty-second Sunday after Trinity, Oct. 31st, 1847, in Christ Church, Hartford, Connecticut, by J. P. K. Henshaw, D. D., Bishop of Rhode Island. Published by request.

This sermon, we need not say, is altogether worthy of its distinguished author, and suited to the important occasion which called it forth. We give our readers an opportunity of judging for themselves by a selection from it in another column.

For a notice of the Address to the Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, at the annual Matriculation on Ember Tuesday, December, 1847, see the communication of "Ecclesia" on another page.

Other notices of several new works we are obliged to defer.

We ask the attention of our readers to the extract from the brief admirable and pointed charge of the Lord Bishop of Fredericton, for which we are indebted to "The Church."

We have received the whole charge in a New Brunswick paper, and have marked for insertion in the Banner, some judicious hints on the important subject of Architecture.

Also to the excellent article on Bishop Hughes among the Puritans, from "The Churchman."

Our correspondent "Dio" also refers to a matter connected with this important subject.

THE EPIPHANY.—This Holy Festival marks with the solemnity of its sacred services the present week. "The principal design (says Wheatley) of the church's celebrating this feast, is to show our gratitude to God in manifesting the gospel to the gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along His peculiar people; the first instance of which Divine favor was in declaring the birth of Christ to the wise men of the east."

CHRISTMAS.—This day of sacred joy went cheerily off, at St. Mary's Hall, and Burlington College. At the College, it began at six. The Bishop accompanied by the Head Master and the Librarian, and by the Rev. Mr. Germain, and Dr. Ver Mehr, said the early prayers. The Music was admirable. The "The Gloria in Excelsis," the "Venite," and "Adeste Fideles," were chanted in Latin. The School Room, which is used as the Chapel, was most tastefully decorated; the design and execution entirely by the boys. Among the emblems, were a massive Cross, with the motto "Hoc Signo, Vince;" a triangle inscribed in a circle, with "Trinitas, Eternitas;" a star, with "A light to lighten the Gentiles;" and a Mitre, with "Nulla Ecclesia Sine Episcopo." "The Word was God," was inscribed on one side of the Cross; and "The Word was made flesh," on the other. Opposite these, "Unto us a Child is born," and "Unto us a Son is given." On the Organ, "Gloria in Excelsis." At seven, the Bishop said prayers in the Chapel of the Holy Innocents: which was also adorned with exquisite propriety and beauty. The two households were at the Morning Service and Communion, in St. Mary's church: and the remainder of the day was spent in social enjoyments: closed and crowned at both houses, with the Evening Prayer.

Since the Festival, the Teachers at the College have subscribed about fifteen hundred dollars, towards the erection of THE CHAPEL OF THE CHILD JESUS, for the religious uses of the College. Who will help on so good a work? Or, rather, who will not?—*Missionary.*

DR. HAMPDEN.—Our Church must deeply sympathize with the Church of England in all that concerns her weal or woe. That our readers may discover the reasons for the great apprehension and excitement stirred by the appointment of Dr. Hampden to the vacant see of Hereford, we subjoin a few extracts from his published writings collected from the last English papers. It will be seen from these that it is no false alarm which is sounded, as with one voice, throughout the whole of England.

The essential faith of a Christian, Dr. Hampden lays down to be the facts of Scripture. The facts of Scripture, as contradistinguished from some other and ulterior matter, are what constitute, in his view, that religious truth, the belief in which makes a man a genuine and legitimate Christian believer. We have, therefore, to find out what Dr. Hampden means by the facts of Scripture.

On this point no great difficulty meets us. There is sufficient explanation and context surrounding the term "fact," to show that "fact," in Dr. Hampden's use of it, means something much the same with what the term in its ordinary use conveys: that is to say, something which has taken place in the world, external, capable of being witnessed to, in the way in which facts of common history are.

"I venture to say that there are no propositions concerning God in Scripture, detached from some event of Divine Providence, to which they refer, and to which they are founded. When I say, therefore, that the Christian revelation is matter of fact, I intend by it to express my conviction that the substance of the revelation is the doings and actions of God. I have always before my mind some event in the history of God's providences, to which I refer it."—(*Observations on Dissent*, p. 14, 15. first edition.)

A belief in "facts of Scripture," then, constituting, according to Dr. Hampden's view, the essential faith of the Christian, the next step in his system is one which immediately follows from the first, viz., the exclusion of all other belief from being essential.

First, then, the Creeds of the Church are regarded in the general as documents full of simply human, and often erroneous notions and opinions. They are regarded as compounds, in which some primordial elements of Divine truth are mixed with a most disproportionate mass of purely unauthorised speculation. "The intellect of man has insinuated his own conclusions into the body of the revelation." And the Christian world is described as being full of a mistaken zeal for a number of doctrines, which it supposes to be Divine realities, but which are, in reality, only abstractions of the human mind.

"The signs have been converted into things. The combination and analysis of words, which the logical theology has produced, have given occasion to men to arm themselves in defence of the phantoms thus called into being. Not only have professed theologians, but private Christians, been imposed on by the spurious religion of terms in theology, and have betrayed often a fond zeal in defence of their idol-abstractions; not unlike that of the people of old, who are said to have beaten the air with spears to expel the foreign gods."—(*Bampton Lectures*, p. 55).

"It may further illustrate the character of a theology so constructed, to observe the analogy which it bears to the personification of the heathen mythology. The genius of Paganism seized the fancy with some image of loveliness, or mirth, or awe, expressing the tendency of the mind to realise its own abstractions, in the fabled beings of a many-peopled heaven. Scholasticism, in like manner, has its apotheosis of human ideas: only that an exact logic has worked the transmutation which poetry effected in the other."—(*B. L.* p. 87).

"In pursuing such an inquiry, we are naturally led to consider the principle on which Christian doctrine takes its rise, that is, whether there is foundation for the common prejudice, which identifies systems of doctrine, or theological propositions methodically deduced and stated, with Christianity itself—with the simple religion of Jesus Christ, as received into the heart and influencing the conduct."—(*Observ.* p. 3).

With this view of Creeds it is not surprising that the writer does not contemplate them as fixed—

"Wherever speculative truth is involved, there must be presupposed an opening for improvement, whereas articles of religious communion, from their reference to the fixed objects of our faith, assume an immoveable character, fatally adverse to all theological improvement. Were it not for the intrinsic sublimity of the subject, the case of the adherence of men to such unvarying formularies would forcibly strike the minds of men, as no less incongruous and injurious to religion, than in medicine, would be the case of a society of physicians who should make the maxims of Hippocrates or Galen the unalterable basis of their profession."—(*Observ.* p. 22.)

Thus much for Creeds in general. We come to the specific doctrines contained in these Creeds, and the language is still more startling. It is strikingly that of a critic who is judging some production of the simply human intellect. We have heard all along of a certain scholastic, theoretic, speculative dialectical spirit. Here are the particular cases in which it is instanced, specimens of the doctrines which it deduced, and of which it is the rationale—

"The dialectical spirit laboured to establish the Divine unity amidst the Trinitarian distinctions."—(*B. L.* p. 128). "The whole discussion was fundamentally dialectical."—(p. 104).

"It was attempted to be explained in what way the Son might be said to be generated of the Father, whether out of the substance of God . . . whether he is the son of God by nature . . . or will . . . or adoption. The confusion of principles, of different sciences, in these promiscuous inquiries, is sufficiently apparent. But it was by such philosophy that the orthodox language was settled, declaring the Son 'begotten before all worlds,' and of one substance with the Father."—(*B. L.*, 137).

"They too (the orthodox) delighted to speak of the whole Trinity as consubstantial."—(*B. L.*, p. 126.)

ject, the difficulties of which are no doubt felt by themselves. In a church is to be built, an architect is seldom to be found, almost every one is ignorant of the best form, dimensions, arrangement of the fabric. The difficulties are generally caused by a want of means. There is no deficiency in materials. New Brunswick abounds with excellent granite, sand, and free stone, and of course wood is always to be had in abundance. I should strongly urge on the Clergy the desirableness of building low walls of rubble stone, wherever stone is scarce, and a mason can be procured. In spite of the apparent cheapness of wood, it requires continual paint, it is liable to rot, and it will only last a limited time. If the expense of stone windows be too great, as may frequently be the case, wooden windows, sanded over, might be inserted as a makeshift, they could be taken out when decaying, and could be replaced, when means are found, with stones. Then the expense of rebuilding would be saved. Some little decoration in the shape of the window, could then be provided at a small additional outlay. The walls need not be more than 18, 16 or 14 feet high above the ground. The roof should, in this climate especially, be steep, not less, at all points not much less than equilateral in pitch, which will look well, wear better, and will prevent any lodgment and ponding of snow. As little plaster as possible in the roof should be allowed, for plaster is the worst, and wood one of the best conductors of sound.

The early Decorated or Middle-Pointed is the best style for building, as being one of the simplest, the most chaste and the most of all the styles. In stone buildings, the usual proportions of ancient churches are, in churches without aisles, that the Nave and Chancel together are in length three times at least the width of the Nave. When there are two side aisles the length of the Nave is usually $1\frac{1}{2}$ times the whole width of the Nave and aisles, and the length of the whole church is 3 times its width. The aisles are generally 5 times as long as they are wide. The height of churches varies, but they are at least as high as they are wide: when very small, the height is often twice the width. If the tower stand at the west end of the Nave, which is not necessary where there are no aisles, it should be as wide as the Nave, or it may stand at the end of an aisle. Cross churches are very pleasing in effect when small, and the arms nearly equal, but cannot be recommended as large churches. The Cathedral is the only exception, which is, with very few exceptions, cruciform. The windows usually made in this country are at least twice, often three times larger than is necessary, making the church hotter in summer by excess of light, and colder in winter, not only by draughts, but by cold from the glass. Few side lights need be more than 18 inches or two feet, nor, if the window be double, more than a mullion between, need it contain more than three or four panes of glass. If the Nave be of proper proportion a tie beam as low as the eaves is not always required, and the timbers though rough, should still be seen. The usual proportion (40 to 28) is therefore nearly the worst that could be devised, especially when filled with broad flaring vulgar windows. The roof is generally flat, and loaded with snow. It may be observed that the proportions of the ancient Parish Church, were in the main, those of the first Temple, divinely given, viz., 90 feet in length by 30 in width, and 45 in height.* May we not suppose that it would be at least as wise to copy such a pattern as to copy the pattern of 1786?

RELIGIOUS PRACTICE OF THE MARINERS OF THE HEBRIDES.—The following simple, but pious exercise, is taken from an old Liturgy, compiled in the year 1566, and prevailed with the Sailors on the Western Islands of Scotland, when they commenced their voyages.

Method of blessing the Ship when they put out to Sea.

Steuersman. Let us bless our ship!
Crew. God the Father bless her!
Steuers. Let us bless our ship!
Crew. Jesus Christ bless her!
Steuers. Let us bless our ship!
Crew. The Holy Ghost bless her!
Steuers. What do you fear, since God the Father is with you?
Crew. We do not fear any thing.
Steuers. What do you fear, since God the Son is with you?
Crew. We do not fear any thing.
Steuers. What are you afraid of, since God the Holy Ghost is with you?
Crew. We do not fear any thing.
Steuers. God the Father Almighty, for the love of Jesus Christ his Son, by the comfort of the Holy Ghost, the one God, who miraculously brought the children of Israel through the Red Sea, and brought Jonah to land out of the belly of the whale, and the Apostle St. Paul and his ship to safety from the doubled raging sea, and from the violence of a tempestuous storm; deliver, sanctify, bless, and conduct us peaceably, safely, comfortably, through the sea, to our harbor, according to his divine will; which we beg, saying, Our Father, &c.—
Gospel Messenger.

Highland Piety.

One striking characteristic of the piety of the highlander is his love to Christ. His love and reverence for God the Father are indeed deep and fervent; but his love and devotedness to God the Son are deeper and more fervent still, and are not unfrequently exhibited in a desire to die, simply that the soul may enjoy his beatific presence. Of this, the following anecdote is a striking example:

A gentleman of piety and accomplishment was once traveling in the neighbourhood of one of the finest of our highland lakes. Being on foot, and fatigued with his journey, he asked a female cottager to favour him with a draught of water. She readily complied; and, feeling thankful and refreshed, he entered into conversation with her.

"You live in a beautiful country," said he.
 "Yes," replied the woman; "and yet I often wish to leave it."

"And why?" inquired the traveller.
 "Because I desire a better country, that is an heavenly." This was said with such a placid smile, that the gentleman's interest in the speaker was singularly increased. She was still young, and did not appear unhappy; but, nevertheless, he thought that there must be some secret sorrow.

"Surely," said he, "you must have met with some severe affliction thus to wean you from the world."

"No," replied she; "I have never known what affliction is. That is my husband in the next field: those are my children before you; and all my wants are supplied."

"Then why do you wish so much to depart?" inquired the gentleman, still more astonished.

"Because," said she, "I feel so much love to him who died for me, and rose again, that I seem as if I could not be entirely happy until I see him face to face."

The same pure and unsophisticated love to the Redeemer is also exemplified in the incident we are about to describe.

An aged highland couple were very recently engaged in conversation respecting the heavenly state, to which both looked forward with humble faith and hope. In the midst of their discourse the question arose whether they would know one another in heaven? To the decision of this point they felt that they had nothing very determinate to guide them; but at length the old man, looking affectionately at his wife, observed—

"I trust it will be so; for I think that, if I did not see you there, I would feel as if I experienced a want, even in heaven."

"Well," replied the old woman, "I will tell you my thought about the matter. I think that I will be so much engaged in admiring Him, whose blood saved me, and whose grace brought me there, that for the first thousand years I will not be able to look at anything else."—*Church of England Magazine.*

Communications.

For the Banner of the Cross.

"Churchmen's Missionary Association for Seamen."

Churchmen and Christians, are earnestly requested to consider the subject to which the above title invites attention. It is to many a new, and may for that reason prove an interesting theme. It is the cry of the poor wanderers who, straying far from country, friends, and home, go forth to brave the terrors of the sea, dealing with danger and death, amidst scenes, which even fancy and romance are unable to depict in all their stern and sad reality. When the many and high claims of this useful class of men are duly estimated, and attention directed to their hitherto absolute neglect by the Church of this Diocese, surely the expectation cannot be disappointed that this appeal will meet a ready response in the hearts of all who are disposed to do good for Christ's sake, and to aid in having the Gospel preached unto every creature.

The physical wants and sufferings of seamen, are alone sufficient to excite universal sympathy in their behalf; the dangers they encounter to supply the comforts and luxuries of their more favored brethren of the land, should of themselves, endear them unto us; but great as all these are, they bear no comparison to their spiritual necessities. It is alas! too truly said that,

"Men who trace the dangerous waves,
 Forget the Mighty God, who saves."

But in fact they scarcely have heard of God, and know Him only through "His wonders on the deep." May not their sins be shared by those who, enjoying the privileges of the sanctuary and its means of grace, yet do nothing towards extending these blessings to others? The importance of seamen, as *Missionaries*, and heralds of the Gospel, is too little known, and appreciated. Ignorance of this fact may explain, but cannot excuse the indifference manifested by the Church, in converting them to the faith. They are borne on the wings of our vast and rapidly extending commerce, to the "utmost parts of the sea," and the remotest corners of the earth, and are oft the sole representatives of those regions, over which the "Sun of Righteousness," hath shed his rays. If, as is generally the case, they be depraved and vicious, what will the Heathen say, when invited to turn from their wickedness to serve the living God? They will point you to the specimens you have sent them from Christian lands, and silence you with the proverb, "Physician heal thyself." Such is the experience of all who have gone to preach unto the Gentiles. To send one set of men to teach by precept the purity and holiness of Christianity, and another to illustrate the doctrine by vices which shock even the savage, is but to build up and pull down, at one and the same time. While on the other hand every Christian man, who visits a foreign Missionary's scene of labor, is hailed as a messenger specially sent to aid and advance the cause of religion by his presence and example.

He who gave the command to make disciples of all nations hath set his seal to this work by remarkable demonstrations. During a few past years, a great change has come over seafaring men. Both in the naval and mercantile services, many have been taught of God. The Holy Spirit is even now "moving upon the face of the waters," and the bold hearts of those who occupy their business thereon are feeling His enlivening influences. Many are seeking the "Ark of Salvation." Churchmen especially should give heed to these "signs of the times." It is a pleasing and well known fact, that seamen evince a decided preference for the liturgy, discipline, and worship of the Church. In the Navy our "Prayer Book," is used almost if not quite universally, by those Chaplains who are not appointed from among ourselves, and a form of prayer is found to be indispensable. Even a gown is generally worn to satisfy what are termed the prejudices of seamen. In short, every inducement presses upon the Church to send forth laborers to this portion of the field, so "white for the harvest," and wherein the reapers are

so few. You are invited to co-operate in this noble, useful and encouraging work. "Cast your bread upon the waters," for it will feed many hungry souls. "If you see your brother have need, and shut up your compassion against him, how dwelleth the love of Christ in you?" "There is sorrow on the sea." You can materially assist in diminishing it. Shall this opportunity be lost of adding unto the Lord, the many who may thereby be saved? Each gale that sweeps along our coast, during this season of suffering, hurries many a poor seaman to his final account, and how few have prepared for the event? The drowning mariner calls on you to rescue him. "Oh! consider well, the voice of his complaint." As you have opportunity do good to all men, but especially unto those who have done so much for you, and who desire to become members, with yourselves, of the "household of faith."

For the Banner of the Cross.

Scientific Expedition to the Red Sea.

MR. EDITOR:—

I do not remember to have yet seen in the Banner any notice of an expedition which has recently been undertaken by our Government for the exploration and survey of the Dead Sea, whose deep dark waters have so long remained a mystery to the world. It is an enterprise which reflects great credit upon those by whom it is directed, and its results will be looked for with no little interest. The United States Store ship Supply, which has just sailed for the Mediterranean with Stores, is to be employed under Lieutenant Lynch, as her commander; with Lieutenant Dale, who will be more specially charged with the scientific *reconnoissances*. "It is singular," says the New York Courier, "that a government of the new world should be the first to explore, and verify the facts, concerning a region so intimately connected with the common faith of Christendom and the witness of one of the most awful penalties of transgression under the Patriarchal Dispensation: and we cannot but hope from this expedition what will gratify natural and intelligent curiosity, while confirming the original record of the Bible."

The following interesting communication from Lieutenant Lynch appeared in the New York Herald a few weeks ago, and its republication will no doubt gratify many of your readers.

Yours, very truly,
Rev. J. Coleman D.D.

To the Editor of the Herald:—

In reference to the proposed survey of the Dead Sea, several of the newspapers have asked, "*cui bono?*"

As the first public intimation was given, without my knowledge, through your columns, I ask permission to avail myself of the same medium to answer, briefly, to the point of abruptness, questions at once so natural and so reasonable.

Although most reluctant to parade my insignificant name in print, I take this step without an instant's hesitation, in justice to the enlightened statesman whose mind in an instant grasped the importance of the questions at issue and foresaw the credit to be acquired by his country in their solution.

For upwards of four thousand years, the Dead Sea has laid in its deep and wondrous chasm, a withering record of the visitation of God's wrath upon his sinful creatures. Itself once a fertile vale, teeming with population and redundant with the products of a favored clime, it now lies inert and sluggish, a mass of dark and bitter waters, with no living thing upon its shore, or above, or beneath its surface. Receiving at one extreme, the mighty volume of a swift and unfailing river, and the numerous torrents that plunge into it through the clefts in its sides, it slowly rises and falls in its own solitary bed, with no visible outlet for its tributary waters. Its lofty and fretted sides riven by earthquakes;—here blanched by the rain, there blackened by the tempest, rise perpendicularly fifteen hundred feet on one side, and two thousand feet on the other; while from the summit the awe struck spectator beholds floating upon its surface huge masses of bitumen, thrown up from its mysterious vortex. Mount Lebanon is 9000 feet above the Mediterranean, and 10,300 above the Dead Sea, which is little more than one hundred miles distant from it. The "Corral" in the Island of Madeira is wonderful, for it is the bed of a crater nearly level with the ocean; but here is a sea, forty miles distant from another sea, and upwards of thirteen hundred feet below it. The unhappy Costigan, the only man who has undertaken to circumnavigate this sea, and who perished in the attempt, could, in one place, find no bottom, and it was indicated by incessant bubbles and an agitated surface. Whether or not this be the crater of a submerged volcano, forming a subterranean aqueduct with the ocean, who can tell? This unfathomable spot, whether or not through an extinct volcano, in connexion with the depression of surface and the height of a contiguous mountain, forms the most extraordinary fissure in the known world.

One great object of investigation will be to ascertain whether this sea and its shores are of volcanic or non-volcanic origin, and to refute the position of infidel philosophers with regard to its formation. The elucidation of this subject is a desideratum to science, and would be most gratifying to the whole Christian world. It is a mystery which has remained impenetrable since the awful moment when the waters of that wondrous sea first rose above the smouldering ruins of the vale of Siddim. The configuration of one-half of its shores, and its very extent, are unknown. Its waters, of a petrifying quality, and limpid as a mountain stream, doubtless hold within their bosom, and holding, will reveal those ruins, upon the non-existence of which the unbeliever states his incredulity.

Strabo, Diodorus, Pliny and Josephus among the ancients—and Maundrell, Pococke, Abbe Martine, Chateaubriand, La Martine, Stephens and Robinson, among the moderns, all differ as to the extent, and many of the peculiarities of this sea. Considerable streams are said to empty into it, the very names of which are unknown. Some have heard the gambolings of fish upon its surface, while others deny that any animate thing whatever can exist within its dense and bitter waters.—Fruits, luscious to the eye, but of nauseous taste, and crumbling in

* See 1 Kings, vi. 2; 1 Chron. xxiii. 11, 12; 2 Chron. iii. 3.

the grasp, are said to be found upon its shores. Many travelers deny the existence of vegetation, and Chateaubriand asserts that he found branches of the tamarind tree strewn upon the beach. Its southern coast is said to consist of masses of solid salt; while, as far as the eye can reach from its northern extreme, it beholds only the washed and barren hills of Judea on one side, and those of Arabia Petrea on the other. All is vague, uncertain and mysterious.

Are the questions answered? Or, shall a small pecuniary consideration withhold a country such as this, from such an undertaking?

I admit that it is not a summer's excursion, and that British officers are said to have twice failed in a like attempt. Should that circumstance deter us? I venture to say, that within the broad periphery of this land, which, cradled between oceans, stretches from the frigid zone to the tropics, there is not one native born or true hearted adopted citizen who will answer in the affirmative. We owe something to the scientific and the Christian world, and while extending the blessings of civil liberty in the south and west, may well afford to foster science and strengthen the bulwarks of Christianity in the east.

W. F. LYNCH, U. S. N.

For the Banner of the Cross.

Church Almanac for 1848.

This periodical has just come under our eye; and in glancing over the list of Clergy, we notice several serious mistakes. We shall leave it, however, to each diocese to speak for itself.

There occurs the following strange error among the clergy of North Carolina.

"Buxton, Jarvis B. r. Rutherfordton, N. C." Now the Rev. Jarvis B. Buxton, is still, as for the last 17 years, the rector of St. John's church, Fayetteville, N. C. But his son the Rev. Jarvis Buxton, a graduate of the General Theological Seminary, ordained last August, is the minister of the Parish at Rutherfordton, N. C., where he resides and at Ashville, Buncombe Co., N. C. Too much pains cannot be bestowed on the list of the Clergy of the Church.

THE OLD NORTH.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JANUARY 15, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

THE SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.—This admirable Diocesan Institution held its thirty-sixth anniversary on the evening of the Epiphany.

After service, in which the Rev. Drs. Ducachet and Clay officiated, the annual report of the Board of Trustees was read by the Rev. Dr. Clay its author, and the annual sermon preached by the Rev. M. A. De W. Howe, Rector of St. Luke's Church. The report was listened to, with great attention, and was certainly one of the most excellent documents of the kind we have ever heard. The sermon was a forcible and earnest application of the text (St. Luke xxi. 1, 2,) to the case in hand. Its argument, to prove the obligation resting upon all classes of christians to contribute liberally and heartily towards extending the privileges and blessings of the Gospel, was a strong and convincing one. The fact was fully made out that great liberality was shown by the Jews in providing for the spiritual wants of their needy brethren, and that this liberality was exercised by all degrees among them. The text proved that the extremes of wealth and poverty met at "the treasury" of God. The question then was whether christians could be less liberal than Jews! The conclusion of this excellent discourse contained a most powerful exhibition of the claims of this society upon the sympathies of our Diocese, and appealed, in an eloquent and touching manner, to those whose hearts might be moved by the noble impulses of Christian charity.

The collection, we fear, proved that there were more widow's mites, than rich gifts, cast into the Treasury of this society on the night of our blessed Lord's Epiphany.

After service the Society met and the following officers were elected.

The Rt. Rev. ALONZO POTTER, D. D. President ex-officio.

Vice Presidents.—The Rev. GEO. BOYD, D. D., JAMES S. SMITH, Esq., TOBIAS WAGNER, Esq.

Treasurer.—JAMES S. NEWBOLD, Esq.

Corresponding Secretary.—REV. JEHU C. CLAY, D. D.

Recording Secretary.—GEO. HELMUTH, Esq.

Trustees.

Messrs. Edmund Wilcox,	Messrs. Henry Reed.
" Clement S. Rutter,	" H. G. Rodney,
" Geo. M. Wharton,	" Wm. Kirkham,
" James Cox,	" R. R. Montgomery,
" Francis West, M. D.,	" John Welsh, Jr.
" James M. Aertsen,	" Horace Binney Jr.
" Benj. W. Frazier,	" Thos. Robins,
" S. Littell, M. D.	" Jno R. Wilmer,
" Peter Williamson,	" R. Dunlison, M. D.
" W. H. Newbold,	" Wm. Musgrave.

Clergy.

Rev. H. J. Morton, D. D.	Rev. M. A. De W. Howe,
" H. W. Ducachet, D. D.	" Henry S. Spackman,
" Jno. Coleman, D. D.	" T. C. Yarnall,
" Benj. Dorr, D. D.	" H. E. Montgomery,
" Frederick Ogilby,	" N. Sayre Harris.

We feel it a solemn duty to add a few plain words, as to the duty which the Churchmen of this Diocese, *one and all*, owe to this society.

In the first place it is a DIOCESAN INSTITUTION, or rather it has been made by the *Convention* part and parcel of the Diocese itself. The conventions of 1812 and 1829, committed to the care of this society the sacred trust of its missionary operations. And it has fulfilled that trust without favor or partiality. On this head the report of this year (from which we are permitted to make these extracts) uses this emphatic language. "Ever mindful of the trust reposed in them, and solicitous only to acquit themselves with fidelity of their trust they (i. e. the Board) have sent forth laborers into the vineyard of the Lord, and sustained them when there as members of the one Catholic and Apostolic Church, without any reference whatever to their private construction of her teachings. In thus acting, and that they have uniformly done so, the catalogue of their missionaries, past and present, will abundantly demonstrate, they have the approval of their own consciences, and feel moreover that they deserve the approbation of their constituents, and of the Diocese."

In the second place, the church in this Diocese owes under God, its growth and extension to the fostering care of this Diocesan Institution. In proof of this we again appeal to Dr. Clay's admirable report. "When our society had been in existence but eleven years, or so long ago as 1823, the present able and excellent Bishop of Western New York, and who was then one of the most active and efficient of the Trustees of this society, in an address which he delivered on an occasion such as has now called us together, used the following language in reference to the results, at that early day, of the missionary operations of the society. 'I would ask, he says, those of you who have been led by business or pleasure to the distant sections of the Diocese, if you have met with no vestiges of the usefulness of this society in the progress of your travels. I would ask if the Diocese presents the same extent of melancholy blank, which it did when the society commenced its operations? I know before hand what will be your answer. You will tell me of churches built, of congregations gathered, of ministers settled, of people improved, of sanctuaries filled, of the gospel preached, and of thousands walking in the ways of God, in places where but a few years since you had witnessed the unchecked operations of ungodliness, where you had seen the tavern as the only sanctuary frequented by the people, profanity its worship, and riot, intemperance and gambling its unhallowed ceremonies.' And if our society had accomplished so much when eleven years only had elapsed since its organization; how much greater and more numerous benefits might we speak of now that *thirty-six* years have passed away in the constant endeavor to extend the blessings of our holy religion, and with a missionary force in the field, for many of those years, of from twenty to thirty active laborers." From the report we learn that twenty-nine churches, most of them now flourishing Parishes, either partially or wholly owe their existence to this society. "While many others are now growing into strength" with aid thus obtained, and may more owe their existence to the indirect influence of its operations.

Many young men have been supported in their preparation for the ministry by the education department.

Large numbers of the Holy Scriptures have been distributed with the help of the funds placed at the disposal of the "Bible Committee." While Prayer Books, Standard works for Parish Libraries, and excellent Tracts, *which do not deny the doctrines of the church*, have been distributed with the generous and efficient co-operation of those noble and praiseworthy in-

stitutions, the Bishop White and the Female Prayer Book societies, and "the Bishop White Parish Library association."

Is it not clear from this statement, that as the best interests of the church in Pennsylvania are concerned in the welfare of this society, so it is the manifest duty of this Diocese to sustain it. Whatever is done for it, is done for the Diocese at large, and whatever is done against it is done against the Church of God in Pennsylvania.

Will it not pain the members of our communion, will it not stir their zeal and draw forth their contributions, when they read these words of the 36th annual report? "If there is anything to discourage your Trustees, it is, that they find at the close of the present year an exhausted treasury; with the prospect before them instead of enlarging their operations of being obliged considerably to curtail them." "The reduction which may now be necessary is a measure which they cannot adopt, but with great reluctance, for it will fall heavily on those whose scanty resources can afford no diminution. A more general and liberal support to our society would render it unnecessary; but in the actual and probable condition of things there seems unhappily, to be no alternative."

Last year, the Board placed \$3,500 at the disposal of the Missionary Committee, this year the Board are enabled only to give to this purpose, \$2,250! Churchmen of Pennsylvania, think how many Missionaries must be deprived of needful support, how many brethren must be cut off from the means of grace by this sad reduction.

THE LATE EDITOR OF THE BANNER.—We cordially thank the authors of the two following notices. Kind and courteous expressions of just feeling, like these, are honorable to those who make them, and are, we know, appreciated by him in whose behalf they are deservedly made. We have seen many private letters which express even more strongly similar opinions as to the manner in which this paper has been conducted, assuring it's late Editor that the "rare qualities" which have won for him so large a share of respect and esteem, in private life, have not been lost upon *all* who have witnessed their more public development in the columns of the Banner. We append the expressions of those who can speak with less restraint than we can. *W. James, Newbold*

We are sorry to learn, from the last number of the Banner, that its late amiable editor has resigned his chair to another. We shall part with him with sincere regret, for though we have not the pleasure of personal acquaintance, we have frequently enjoyed his editorial courtesies. We have no doubt that he has secured an able successor, but the "clerical gentlemen" who is hereafter to be editor, will be possessed of rare qualities, indeed, if he succeeds in sustaining the character for mildness and sincerity which the Banner has won for itself.—*Church Times.*

THE BANNER OF THE CROSS will hereafter be edited by a Presbyterian whose name is not yet announced. We cordially reciprocate the good feeling of the gentleman who has conducted this valuable church journal, for a few years past with great intelligence and sound judgment, and in a spirit worthy of all praise. He has won our respect, and if at any time we have failed in these columns to do justice to his motives, we trust our error has been rather one of the head than of the heart. *Protestant Churchman.*

THE SYMPATHIZERS OF OUR DAY.—We have always known that human sympathy is often eccentric in its developments. But this previous knowledge had little prepared us for the exhibitions of our day, which has witnessed the marvelous sight of *Protestant Republicans* gathering, in solemn assemblies, within walls which have resounded with the voice of a Cox and a Cheever, to express sympathy and offer the adulation of *Protestant Republican* incense to a Papal Despot!—For with all the liberality which Pius IX. has shown, he has not evidenced yet his intention to lay aside the triple crown, or to give up the keys of his spiritual kingdom.

Our city has just been the scene of another exhibition of this kind. We are aware that these meetings are in part occasioned by political motives, and in some degree the outbreaks of Fashion. The new Pope is now the Fashion, the leading topic of our day. But with all these more trivial causes, there is also grave matter for the thoughtful mind in these developments, and serious questions must arise as to whether these things may tend. It is a matter which, in our judgment, especially demands faithfulness on the part of those who conduct our Religious Journals. The meeting "called at the Chinese Saloon" in this city, we are told "was a magnificent demonstration. It was largely attended by all denominations."—And the principal speaker tells us that "three times already has Italy achieved the elements of conquest which have made it great in power and influence." Of these the time which most concerns us is "the second when went forth the mild sway of Ecclesiastical power and extended through every nation bearing with it the mission of love and peace!" And addressing him who is under most solemn obligations to re-establish as far as possible, "this mild sway of ECCLESIASTICAL POWER," "through every nation," the orator indulges in the following apostrophes. "Great and

* W. DeLancey.

od philanthropist! Noble patriot! Glorious Reformer! (a political Luther we suppose.) I as one not recognizing your worth am ever willing to acknowledge your virtues. Press on!" &c. Now if the Roman Pontiff might be regarded purely as a temporal sovereign we would not be disposed to offer a word of objection to his political canonization, though it might be wise to wait for further developments of his democratic intentions. But how is it possible to separate in his case the prince from the Prelate? And does not our glorification of one vice magnify the other when the two are essentially and inseparably united? In fact we consider that the spiritual powers of Rome have been more advanced in our day by political movements than by ecclesiastical. And those who excite sympathy for this political Reformer may most aid in extending a "mild sway of ecclesiastical power," and thus help to enslave the world once more in the chains of Spiritual Despotism!

That the present Pontiff has no idea of abating "one jot or tittle" of the preposterous claims of the Papacy, we have his own express declaration in his speech to "the Consulta." These are his own words, and they furnish grave matter for the consideration of "sympathizers."

"It was for the public good that since my elevation to the Pontifical throne I have, in accordance with the councils inspired by God, accomplished all that I could; and I am still ready, with the assistance of God, to do all for the future, without, however, retrenching in any degree the sovereignty of the Pontificate; and, inasmuch as I received it full and entire, from my predecessors, so shall I transmit this sacred deposit to my successors."

This view is further confirmed by the following extract from "The Tablet," a leading Journal of the Church of Rome.

"How widely has the idea spread that Pope Pius IX. was in every sense of the word, a liberal Pope; that his political acts, spread by infidels and revolutionists, afforded an index of his ecclesiastical dispositions; that his concessions to the spirit of the time fixed a deep gulf between him and the old Gregories and Innocents of the Popedom; that a new spirit was being breathed into the Catholic religion by the secular influences of the time. * * * * *

"How widely have these most delusive hopes spread! How fondly they have been nursed and cherished! In every country, amongst weak, or wicked, or ignorant men, this thought has made its way,—that in a liberal Pope was to be found a traitor to his own church, an apostle of some mad scheme of universal fusion, a destroyer of the antiquated dogmas of Christianity. In some quarters, it was seriously hoped that mysteries would soon be dropped out of the Papal religion, if once an ecclesiastical of 'good sense' came to be seated in St. Peter's Chair."

We are of those who think that mere declamation has done more to advance, than to retard the progress of the Roman Church.

We would therefore simply ask whether it becomes the members of the Church, for whose true faith Cranmer, Ridley, and Latimer were burned at the stake, to glorify a Pope because he has shown some tendencies to make the government of his state more liberal, while he boldly professes himself, the firm, and unflinching supporter of the absurd claim, of that spiritual tyranny which seeks to extend "the mild sway of ecclesiastical power through every nation."

The "mild sway" has already added to the troubles of unhappy Ireland by the Papal proscription of its national schools and colleges. Our turn may come next, and as an illustration of the manner in which this "mild sway" sometimes operates we give the following grave facts, of whose truth we have evidence from private letters, as well as from the public journals, and which are further confirmed by those who attempt to deny them. Such facts as these have more convincing eloquence than all the oratory heard in Exeter Halls or Tabernacles. The Inquisition is not needed, when sentence of death may be pronounced from the chapel altar!

PRIESTLY DENUNCIATIONS.—Assassinations still continue in Ireland. Mr. William Hassard, Treasurer of the County of Wexford, has died from wounds received on Saturday evening. Mr. Bayley (another landlord) is scarcely expected to recover. In many of the recent cases of murder, the victims had been previously denounced at the altar by the Roman Catholic Priests.

The state of Ireland was the principal topic of the speeches which followed, (i. e. in the House of Commons.) In the course of his speech, Sir B. Hall alluded to the following public speech of a Roman Catholic Archdeacon:— * * * * *

The hon. member, in referring to the recent atrocious murders in Ireland, observed—one man who was denounced was not the same day; another was denounced from the altar one day, and was shot the following evening. These were not imaginary cases; he wished to God they were. What was the evidence of a priest in the county of Tipperary, in a case where a man named Callaghan had been murdered? The following was the examination:—

"Did you denounce the murdered man from the altar?—did."

"When did you denounce him?—On Sunday at mass."

"When was he murdered?—At five o'clock the same evening."

But was it because a man was a bad landlord, because he was

unkind and inconsiderate to his tenants, that he was to be murdered? Not at all. Was Major Mahon a man of such a class? He (Sir B. Hall) believed that unfortunate gentleman was a most excellent man, but what were the facts attending his murder? He was denounced by the priest on Sunday, and on the Monday, while returning from his charitable office in Roscommon, he was shot dead in his carriage.—*English Churchman.*

The *Spectator* gives the following particulars of Major Mahon:—

"Major Mahon was one of those few landlords in Ireland who possessed both the will and the means to fulfil advice frequently thrown out in England, that his class should strive to raise the character of agriculture on their estates, and thus elevate the condition of their resident tenants; at the same time providing for those who might be removed in the process. Major Mahon did this; he removed many tenants, but he set apart a large sum yearly—3,500*l.*, we believe—to aid them in emigrating."

In a chapel of the district this beneficent landlord was denounced as an 'exterminator,' with many harsh expressions; and the priest wound up his denunciation in these words—'He is worse than Cromwell: and yet he lives!' Coming out of that chapel, that Sunday, one of the congregation said to another—'If he lives a month after this he is immortal!' He was shot on the Monday."

A poor man named Callagan, in Tipperary, was denounced from the altar on Sunday, and murdered on Monday.—*Guardian.*

MORE PRIESTLY DENUNCIATIONS FROM THE ALTAR.—Having heard it rumoured last week that that most exemplary and venerated Clergyman the Rev. Alexander Ross, Rector of Banagher, in this Diocese, had been denounced from the altar by some of the Roman Catholic Clergy, we addressed a brief enquiry to the Rev. Gentleman on the subject, on Wednesday last, and we now subjoin his reply, from which it appears that the report was but too well founded. It afforded us, however, the utmost gratification to learn, that so far from the calumnious attack on Mr. Ross meeting with sympathy or encouragement from his Roman Catholic parishioners, they have taken the most dignified method of testifying their respect for him and rebuking his assailant.

This last extract is from the "Londonderry Sentinel," and concerns a Clergyman to whose Parish a portion of the relief Fund from Pennsylvania was sent, and whose interesting letters in reply were published in the Banner. We are in possession of private letters from him verifying these accounts, which otherwise we might have doubted. His crime is the zeal he manifests for the education of the Poor within his Parish, and mingling with these instructions the sacred teachings of the Bible!

We subjoin the following vindication in reply to the above serious charges (the italics are our own) from "the Catholic Herald." Our readers will observe that they do not make a very strong case for their friends.

"But another charge is made, with the intention of raising a hue and cry against the Catholic clergy. They say, (they,) the landlords, whigs, Tories and bigots, that the Priests denounce from the altar those who were the victims in these murders. Although this charge is made in parliament, yet, strange to say, no persecution has been commenced against any of those clergymen—only one Priest's name is mentioned, and those whom he denounced have not been injured—only one instance, Mr. Baily, of a person assassinated, is brought forward as having been thus denounced. They charge that as a crime on the Priests, and the sectarian papers here are taking it up, because they do not allow their people to be ground to the very dust, to be pillaged and starved, without raising their voice. *Post hoc ergo, propter hoc*, is their argument. Some of these landlords would not contribute a farthing to relieve the people, but punished with the utmost rigor those who attempted to satisfy the cravings of hunger by taking turnips from their fields and eating the food these gentlemen had ordered for their dogs. Yes, the priests are 'surprised ruffians,' because they will not be silent.—Of this, however, we feel assured, that no Catholic clergyman would or does act with the motive ascribed to them, and that, if they supposed that murder would follow their denunciations, they would rather suffer all things than commit crime by directing vengeance against any individual."

REV. SAMUEL MOORHOUSE.—This highly esteemed Clergyman, who has ministered in this city since his ordination, has removed to Rossville, Staten Island, where he has become Rector of St. Luke's Church. We take pleasure in expressing what we know to be the feeling of many of his brother clergymen here, the sincere regret with which we part with one, who was ever ready to assist with friendly offices his fellow laborers in the ministry, and whose faithful and consistent course won for him the sincere regard of all his associates. Many hearts will join in the wish that his new situation may prove a happy one, and that the Great Head of the church will bless him in the ministry and stewardship committed to his charge.

Intelligence by the last Steamer.

The leading, almost the sole, topic discussed in the Church Papers from England, is the new appointment to the See of Hereford. We give the following extract from the editorial of the last *English Churchman*, Dec. 16th.

"Our readers will all know that our announcement of last week has received the fullest authentication: the letter signed by the thirteen Bishops, whose names we were the first to publish, on the appointment of Dr. Hampden, has since been printed in the *Times*—canvassed in the House of Commons—

and conveyed by the press to every parish in England. The substance, or rather the chief point, of the letter we have also laid before our readers; but, of course, we print the original document, and the weighty correspondence with which it is connected. Nor could more important contributions to the history of the Church of our own days be found than is presented by this remarkable series. On the one hand we have the collective voice of the Church of England, expressed by thirteen, or rather fifteen—for it is known that the Archbishop of Canterbury and the Bishop of Ripon have each separately conveyed the like intimations to the Premier—of the chief rulers of the Church, Bishops of all shades of opinion, the activity of one mind, the venerable gravity of another, the genius of a third, the practical energy of a fourth, the theological judgment of two Prelates who themselves formerly dignified the office of King's Professor in the sister University; here the sacerdotal, there the pastoral, or the doctoral character, all these elements, respectable and dignified, when taken singly, of unparalleled force and power in combination, have been united. They have expressed a fact,—and upon this fact, one which, in all its depth and fulness, could be known to themselves alone—they have built a very solid matter for consideration. The fact, to the existence of which the Bishops, by merely expressing and testifying to it, give the strongest evidence of importance, is that the whole mind of the Church of England is revolted at a rumoured appointment; the inference is, their grave apprehension that this appointment, if persisted in by the secular power, will tend to shake the Church's confidence in an arrangement respecting appointments to Episcopal Sees, which is coeval with the British constitution. In other words, the fifteen Bishops say that an act of the present Premier is something which may tend to—we do not say will immediately end in—the separation, as it is not very accurately phrased, of Church and State."

To this we append the following correspondence between thirteen of the Bishops and the Premier.

Dr. Hampden.

The following correspondence has been published:—

"My Lord,—We, the undersigned Bishops of the Church of England, feel it our duty to represent to your Lordship, as head of Her Majesty's Government, the apprehension and alarm which have been excited in the minds of the Clergy by the rumoured nomination to the See of Hereford of Dr. Hampden, in the soundness of whose doctrine the University of Oxford has affirmed, by a solemn decree, its want of confidence."

"We are persuaded that your Lordship does not know how deep and general a feeling prevails on this subject, and we consider ourselves to be acting only in the discharge of our bounden duty both to the Crown and to the Church, when we respectfully but earnestly express to your Lordship our conviction that if this appointment be completed, there is the greatest danger both of the interruption of the peace of the Church, and of the disturbance of the confidence which it is most desirable that the Clergy and laity of the Church should feel in every exercise of the Royal supremacy, especially as regards that very delicate and important particular, the nomination to vacant sees. We have the honor to be, my Lord,

Your Lordship's obedient faithful servants,

C. J. LONDON,	C. WINTON,
J. LINCOLN,	CHR. BANGOR,
HUGH CARLISLE,	G. ROCHESTER,
RICH. BATH AND WELLS,	J. H. GLOUCESTER AND BRISTOL,
E. SARUM,	H. EXETER,
J. ELY,	A. T. CHICHESTER,
SAML. OXON.	

To the Right Hon. the Lord John Russell, &c."

CHESHAM-PLACE, Dec. 8, 1847.

"My Lords,—I have had the honour to receive a representation signed by your Lordships on the subject of the nomination of Dr. Hampden to the See of Hereford."

"I observe that your Lordships do not state any want of confidence on your part in the soundness of Dr. Hampden's doctrine. Your Lordships refer me to a decree of the University of Oxford passed 11 years ago, and founded upon lectures delivered 15 years ago."

"Since the date of that decree Dr. Hampden has acted as Regius Professor of Divinity in the University of Oxford, and many Bishops, as I am told, have required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford. He has likewise preached sermons, for which he has been honoured with the approbation of several prelates of our Church."

"Several months before I named Dr. Hampden to the Queen for the See of Hereford, I signified my intention to the Archbishop of Canterbury, and did not receive from him any discouragement."

"In these circumstances, it appears to me that should I withdraw my recommendation of Dr. Hampden, which has been sanctioned by the Queen, I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual ban of exclusion against a Clergyman of eminent learning and irreproachable life, and that, in fact, the supremacy which is now by law vested in the Crown is to be transferred to a majority of the members of one of our Universities."

"Nor should it be forgotten, that many of the most prominent among that majority have since joined the Communion of the Church of Rome."

"I deeply regret the feeling that is said to be common among the Clergy on this subject. But I cannot sacrifice the reputation of Dr. Hampden, the rights of the Crown, and what I believe to be the true interests of the Church, to a feeling which I believe to be founded on misapprehension and fomented by prejudice."

"At the same time I thank your Lordships for an interposition which I believe to be intended for the public benefit."

I have, &c.,

J. RUSSELL.

"To the Right Rev. the Bishops of London, Winchester, Lincoln, &c."

Calendar.

JANUARY.

16. 2d Sunday after Epiphany.
23. 3d Sunday after Epiphany.
25. Conversion of St. Paul, Apostle and Martyr.
30. 4th Sunday after Epiphany.

Acknowledgements

The Treasurer of the "Ladies' Missionary Association, of Christ Church, Philadelphia," acknowledges the receipt of the following sums, for building on Delaware Front street a FREE CHURCH, as a MONUMENT to the memory of BISHOP WHITE. From December 8, 1847, to January 8, 1848.

From Mite Subscriptions,	\$82 01
St. James', Lancaster, by Miss C. Yates,	5 00
Mrs. Mix, Emmanuel Church, Holmesburg,	4 00
Christ Church, Danville, Rev. M. Lightner,	7 00
Mr. Robert Burton, St. Peter's,	25 00
A Lady,	5 00
Sale of Articles,	14 55
Manager, semi-annual subscription,	5 00
Mrs. A. Worrel,	5 00
Mr. Jesse Godley, Christ Church,	50 00
Mr. T. Simickson, "	50 00
"The S. Schools, "	14 00
Several Friends, "	30 50
Miss E. Taylor, "	3 00
" H. R. Pool, "	5 00
	\$305 06

The undersigned gratefully acknowledges the receipt of the following sums in answer to his appeal for the suffering poor. From Miss M. S. Two Ladies of St. Stephen's Church, \$20. A member of the Epiphany, \$5. These donations have been distributed with great care, and have been the means of doing much good. They have relieved the fatherless and widows in their affliction, and those ready to perish have obtained a very present help in time of trouble.

Further donations are earnestly solicited. Any amount contributed will be given to the immediate relief of those whom the Missionary knows are worthy of relief. Please leave your donations at the office of this paper.

GEO. A. DUNBOW, Missionary at Fairmount.
Residence, Callowhill st, near Schuylkill Front.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of fifty dollars from a female member of Christ Church, who hopes she does not encroach upon the privilege granted to the three learned men in the annual report of the "Bishop White Parish Library Association" to contribute similar sums.
January 8, 1848.

PHILADELPHIA CITY MISSION.

I have received and placed in the *Poor's Purse* account \$25 from the Missionary Society of St. Paul's Church, by Joseph Potts. I have received from P. \$20, half for poor and half for missionary. I have received and placed in the *Missionary's account* \$50 from the Female Society of Grace Church, for the promotion of Christianity, by Miss J. North, Treasurer. Also \$5 from friends desiring prayer.
THOS. G. ALLEN, Missionary.

The undersigned Missionary at Fayetteville, Ark., thankfully acknowledges the receipt of the following donations.

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W. C. STOUT.
Fayetteville, Dec. 21st, 1847.

Notices.

CHRIST CHURCH.

The first quarterly collection for Church objects will be made in Christ Church on Sunday next, the 16th inst. in the morning and afternoon. The proceeds of the collection will be appropriated to missions, general and diocesan.

Advertisements.

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Jan. 6—4t

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Jan. 15—3t

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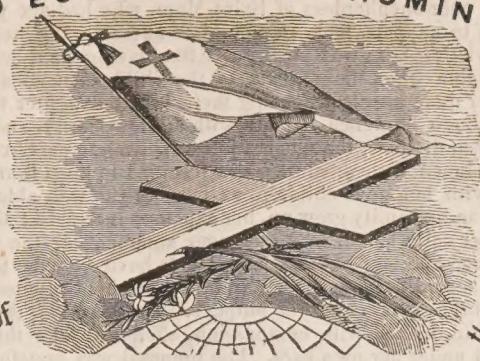
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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JANUARY 22, 1848.

[VOL. X.—No. 3.—WHOLE No. 473.]

which would awaken in the heart those feelings of sympathy for others' sorrows, those benevolent affections, which dwell so abundantly in our Saviour's bosom, and which do so much towards preparing us for those purer worlds where all is love. When, too, in our worship here below, we use our solemn liturgy, that, God may provide for the fatherless children and widows, and all who are desolate and oppressed, and then send our prayers by offering our substance for their provision, we have the opportunity of testing the sincerity of our petitions; and this very act will give them a fervency and heartiness which will be felt and heard as we cry, "We beseech thee to hear us, good Lord." And when we pray, "thy kingdom come," when all such as have erred and are deceived are the subjects of our petitions, that they may be brought into the way of truth, and offerings into the treasury of the Lord for spreading abroad the blessings of the Gospel, will give the wings of faith to our prayers, which render them, through Christ, acceptable before the throne on high.

The following admirable description of the present state of the Church of England is taken from the Preface of a late work entitled, "The Churches of England and Rome briefly stated."

There is every sign of the dawning of a better day; men seem awakening to Church duties and Church privileges, and we have now a larger amount of Catholic spirit abroad than has existed for more than a century. The heaven is working, and we need not doubt that it will in due time leaven the whole lump. The present is doubtless a most anxious and critical time, but we must be patient, and wait the pleasure of that God who has so often rescued us in the hour of danger. It were well that we should not be too hasty, and not insist upon immaterial unessential points, however desirable, to the breach of peace. Yet let those who thus determine be fully sure that those things which they think immaterial and unessential, are really so, that they really do not involve a principle. Men are too apt in these days to think that great principles are only involved in great things, whereas there are many, very many, seemingly trifling things, which, if carefully examined, are seen to contain great results. Things, which at first sight appear trifling, are often full of a most important spirit. Let men beware, then, how they decide that things are unimportant, and, above all, let them not yield to clamor; those who stand firmly on their principles, and at the same time charitably and courteously, manifesting also their sincerity by their own lives, their own zeal and diligence; such men may rest fully assured that their sincerity will gain respect for their principles; their very firmness in such a case, and so displayed, will win them esteem, and in the end co-operation. If they act thus, they will soften the hearts even of their enemies, and gain their point at last. . . . They will gain nothing by yielding; those who yield up principles to clamour will lose all the respect even of those whom they are seeking to oblige or win. Their authority is at an end for ever; they place themselves at the mercy of their opponents, and happy will they be if they do not feel the constant effects of it, in the retarding of their future ministry. Whether Bishops or parish Priests, they will feel this equally to be the case. Let each fearlessly and firmly lay down their principles, and act upon them firmly. . . . We are constantly told that such doings will bring on a division in our Church; probably they would, but the Church would be the stronger for her loss. Much better were it that she should number a small band of one heart and soul than a large mixed multitude at variance. The threatened loss would be her greatest strength. Many, moreover, who now incline through ignorance to Puritanism, would shrink back and leave their errors when they beheld their Church plainly declaring herself. The Puritan body within would become a mere sect without, and when it would be looked upon by many with very different eyes from those with which they now survey it. The ancient Church did not shrink from casting forth her heretical members, however numerous and powerful, and however grievously she was thereby troubled for a time, yet the event always proved the wisdom of the course; her boldness, and her purity.

The following interesting and instructive narrative is taken from the Edinburgh edition of "Chambers' Miscellany of useful and entertaining Tracts, No. XII."—This collection is in the course of republication in this country, but we do not think has yet reached the number from which this extract is made.—[ED. BAN.]

ANTOINE DE MONTYON, whose life affords one of the most brilliant examples of practical and judicious benevolence, was born at Paris on the 23d of December 1733. His father a respectable accountant, bred up his son to the profession of the law; and such was the early proficiency of young Montyon in his studies, that, when only twenty-two years of age, he was admitted an advocate at the Chatelet—a court of civil and cri-

iminal jurisprudence in the French capital. Here he distinguished himself by his talents, and, when still in middle life, was raised to the dignity of counsellor of state, and was so appointed to the government of Auvergne, a central province in France, where he speedily obtained the love, respect, and gratitude of the inhabitants, not only by his great integrity and justice, but his benevolence on many occasions of suffering.

To make room for some ministerial favorites of the day, he was first shifted from the government of Auvergne to that of Marseilles, from Marseilles afterwards to Rochelle, and finally to his situations altogether. By the accession of Louis XVI., a change from the dissolute state of affairs which had previously prevailed at court, Montyon again came into favorable notice, and was appointed chancellor to the royal household. Previous to his receiving this situation, and also when he enjoyed it, he occupied himself in devising and executing useful regulations; but this career of benevolence was brought to a close by the Revolution, an event which caused him to remove to Switzerland, and afterwards to England, to which country he wisely transferred his fortune. While in England, he devoted himself to scientific pursuits, and found scope for his benevolence in relieving the necessities of poor emigrants, than also in sending occasional contributions to the poor French refugees of war. Returning to France in 1815, he resumed his career of public usefulness: and these he continued till the closing of his death, on the 29th of December 1820.

Among the few leading facts in the biography of this remarkable man, whose life was destitute of all stirring incident, away is only memorable for an untiring course of unostentatious benevolence. Montyon appears to have been one of the kindest of men of whom we have any account; but with this kindness was united the not less rare quality of prudence. His views were not lavish or indiscriminate; it was founded on his comprehensive views of society, and had usually moral advancement for its special object. Influenced by the responsibility which wealth imparts, he seems to have spent the greater part of his life in organizing and establishing beneficiary institutions at his own cost. Besides dispensing large sums for the purpose, he resorted to the plan, more common in France as in England, of founding prizes, to be awarded annually on a select number of objects of benevolence and utility. Among the various institutions which he instituted, we select the following five as the most remarkable:—

I. A foundation destined to restore to the poor those articles which they had been driven by necessity to pledge but had not man, whose of redeeming—the value of each article to be under doubt to them.

II. A foundation to purchase small annuities for poor and infirm persons.

III. A foundation to award annual prizes for acts of virtue and of a local in humble life.

IV. A foundation to purchase small annuities for poor and infirm persons.

V. A foundation to purchase small annuities for poor and infirm persons.

The association of gentlemen in Paris. The sum yearly given is sometimes more, sometimes less, according to circumstances. In 1845 the sum bestowed was £760, in different parts. In the first place, there were three large prizes: one sending to a second of £80, and a third of £60. Next there were fifteen inferior prizes, called medals, consisting of eight The prizes, and nine of £20 each. The sums are publicly published by the Academy, with the names of those who receive them.

All the departments of France have an equal right to furnish or mention candidates for the prizes; and the mode of application is as follows. When any person has become conspicuous in the exercise of either private or public duties, the local authorities, acquainted with the circumstance, make the case known to the Academy, along with the necessary details and vouchers. Their application embraces a full account of the action or actions by which the individuals have become remarkable in the district, their age, means of existence, length of time they have distinguished themselves, and the objects that appear to have influenced their conduct. Great care is taken to prevent imposition. The memorial must be signed by neighbors, and the chief persons of the place—such as large proprietors of land, and the parish priest. Being corroborated by the mayor, it is handed to the prefect of the department, who, should the

facts therein stated be known to him, certifies their truth, and in either case sends the whole to the secretary of the Academy, whom the application must reach before the 15th of January.

With respect to the plan on which this foundation proposes to act, it is undoubtedly true that the encouragement of virtuous actions by money payments, or indeed by any mark of public approbation, is not consistent with the soundest principle in morals. So much may be allowed; and yet, as a measure of social policy, the dispensation of rewards of one kind or other is not only far from being injudicious, but obviously commendable. In all questions of this kind we require to look at the actual condition of society, the generally uncultured habits and feelings of the people, the cheerless lot which it is the inheritance of so many to struggle with, the readiness to punish, and the little consideration of provocatives to crime, which unfortunately signalize all governments. These, and other circumstances, show that rewards may be judiciously administered as stimulants to virtue; and that such is the general impression of mankind, is evidenced by the distribution of honors among the higher orders of every community. On this topic it may not be inappropriate to give a short extract from the speech of the celebrated statesman Dupin, pronounced with regard to the Montyon Prizes, at the sitting of the Academy on the 11th of December 1845. After stating the great difficulty of properly recompensing virtue, M. Dupin observed—"When the French Academy distributes, as it will to-day, the prizes founded by M. de Montyon, it does not pretend to exercise that high justice which human institutions can never attain. For a few traits which are brought under its notice, however remarkable or meritorious these may be, many must remain unknown. Nor does the Academy pretend to pay the authors of those deeds which have merited its applause; those men possessed of providential courage, those poor women endowed with angelical devotedness, have placed their reward elsewhere. The French Academy acts merely in the capacity of executor; it simply delivers the pious legacy which has been destined to them. At the same time that it loudly proclaims their actions, it takes pleasure in having the knowledge spread far and wide; not that their vanity may enjoy a puerile satisfaction, but that others may be improved, that this simple recital may touch those who will read it, and create in the hearts of all the love of virtue and the desire of imitation. Philosophers have often shown themselves embarrassed to define virtue, to assign it its distinctive marks, and divide it into classes. The Academy is not so critical. It prefers, amongst different virtues, when a choice must be made, that which includes and inspires them all, and to which Christianity has given the name of *charity*."

A history of a few of the cases which merited prizes, will serve much better than any harangue to point out the utility of this benevolent foundation. The cases occur under four different heads—Filial Piety, Charity, Fidelity, and Courage.

PAULINE COPAIN.

In the year 1838, a lawyer was directed to take the necessary steps for recovering a debt which was due to one of his clients by a man named Copain, then residing with his family in the village of Saint-Marc sur Seine, in the north-eastern part of France. In order to ascertain what likelihood there was of the debt being paid, the lawyer proceeded himself to the house of the debtor. "Never," he afterwards declared, "did I witness a sight more touching than that offered to me on this occasion." He was introduced into a small and humbly-furnished, but strictly-clean room. An infirm and aged man, in whom it was not difficult to recognize an old soldier, was sitting near the fireplace, and with difficulty rose to receive the visitor; his wife, whom her advanced age evidently rendered incapable of any save the slightest exertion, was busying herself in some trifling household work; and on a bed, in a recess of the apartment, lay a poor helpless girl, seemingly deprived of the use of her limbs, and whom her vacant and wandering look but too evidently proclaimed to be an idiot. Almost immediately a fourth person appeared; this was Mademoiselle Pauline Copain, a poor village schoolmistress, and daughter of the debtor. She seemed to be about thirty-five years of age, and was neatly but simply attired; her appearance was mild and interesting, but without anything very remarkable; indeed the lawyer would certainly have paid no attention to her but for one circumstance—it was on her single and unaided exertions that the three helpless beings he had seen depended for their daily bread.

Struck with this fact, he made a few inquiries, and was still more astonished at what he learned. For nearly twenty years Pauline had been the only support of her parents and her unfortunate sister; she was, moreover, known throughout the village for acts of universal benevolence and charity; yet the number of her scholars was limited, they paid but little, and many of them were gratuitously instructed. Many people were found who asserted that if Pauline and her family could subsist on her small earnings, it must be through a miracle. It was indeed through a miracle; but through such a one as charity, industry and economy can alone achieve. The lawyer could not without difficulty bring himself to believe what he saw. He at

length did so, but it was by concluding that the blessing of Heaven rested on this humble roof; nor was he mistaken, for Pauline dwelt beneath it.

Anxious to know more of what he rightly considered surprising, he purposely prolonged his visit, and thus only acquired stronger grounds for admiring the noble character of Pauline Copain. The love and attention she displayed not only for her parents, but also towards the children confided to her care, her gentleness and affection for all were so touching, and yet exercised with such simplicity, that the lawyer knew not which to admire most: her calm unostentatious manner, or the extent of the daily sacrifices her position compelled her to make. So astonished and struck was he with all he saw, that he was on the point of departing with the conviction that not only those poor people could never pay the debt which had caused his visit, but that there would also be direct cruelty and inhumanity in endeavoring to force them into compliance, when Mademoiselle Pauline Copain, having learned with what object he had come, and ascertained that the claim of his client was founded on justice, firmly and unhesitatingly declared that her father's debts were like her own, and insisted that he should receive her personal engagement for the payment of the sum which was due. And not only did she pay this debt, but also every other which came to her knowledge; and, lest any should escape, she industriously sought them out one by one. On being remonstrated with on this subject, she earnestly exclaimed—"What! disown my father's debts! allow his honor to suffer such a stain! Nay, by working assiduously, I can accomplish everything!"

Years have passed since then, and still Pauline Copain labours in her filial task, cheerfully and undauntedly. Nor is her pride misplaced: her father is an old and honorable soldier, whose infirmities proceed from the wounds received in his country's service; his poverty, and the debts he has unfortunately been obliged to contract, are the result of the severe losses he experienced in 1814 and 1815, when his house was twice pillaged of all that it contained by the allied troops; and he was, moreover, deprived by the new government of the small benefit he reaped by holding a tobaccoist's shop—an office which, in France, is not the property of private individuals, but a post of trust depending on the state. But for his daughter Pauline, the unfortunate Copain and his family must undoubtedly have fallen into the deepest misery. At the epoch of his misfortunes, she was living in Paris in a comfortable place; but on hearing of his unhappy position she immediately relinquished it to join him, and resume her former humble station of village schoolmistress. Seventeen years have passed since then. Pauline has spent her youth in poverty and obscurity; but, thanks to her unwearyed efforts, neither the old soldier, nor his helpmate, nor his poor insane daughter, have lacked bread.

Noble as is the conduct of Pauline Copain towards her parents, it is not her only claim to admiration and respect. She has ever given proofs of her charitable and benevolent disposition, and though many instances of this might be quoted, a few will suffice.

In the year 1819, Pauline was returning home towards evening, and following the high road which leads to the village of Saint Marc, when the loud cries of a child suddenly attracted her attention. Hastening towards the spot whence the sounds proceeded, she perceived a poor woman lying in a ditch, and evidently in great bodily anguish. A little girl of about four or five years of age, and the same whom Pauline had heard, was standing near her, and crying bitterly. Moved at the sight of their distress, Pauline inquired into the causes of it, and learned that the woman before her, after wandering for several days with her child about the country in a state of great destitution, without a shelter or the means of procuring one, had suddenly, and on the spot where she now saw her, been overtaken with the pains of premature labor, which unless she received proper assistance, threatened speedily to end her life. Without a moment's hesitation or delay Pauline hastily summoned several persons to the spot: a rude litter was immediately procured; and on it Pauline had the poor creature conveyed to her father's dwelling. Although this was the epoch of their greatest poverty, the worthy family gladly received the unfortunate woman and her child, immediately showing them every attention in their power. Pauline especially attended the sick woman with unremitting zeal, until death, brought on by exposure and fatigue, put an end to her sufferings. But her last moments were at least soothed by the promise which Pauline made, and faithfully performed—that the little girl, her only surviving child, should never want a home. And she kept her word.

A band of those Savoyards who annually emigrate from their country, and generally return towards spring to their native hills, was in the vicinity of Saint-Marc, when one of the boys who accompanied the caravan having severely wounded his foot on the road, was compelled to remain behind, whilst his companions continued their journey. The poor little fellow had no money, his feet were very sore, and totally hindered him from working; he knew not in this state of distress to whom to apply for help, when Pauline Copain, on learning his case, immediately gave him an asylum, dressed his wounds herself, and treated him with as much kindness as though he were her own brother. When he was cured she procured him some slight employment, by which he was enabled to earn his livelihood, until spring having once more come round, and a new band of Savoyards crossing Saint-Marc on their way homewards, he was enabled to join them, and continue his journey. It is pleasant to record that the young Savoyard, who is now a man, and comfortably settled in his own country, did not show himself ungrateful for the kindness he had experienced from Pauline Copain. Every winter, when some of his countrymen cross Saint-Marc on their way to Paris or England, they never fail to bring some gift from him as a token of remembrance to his benefactress; and however slight the value of the present may be, it is not the less acceptable to Pauline, as a proof of his gratitude for past favours, and of the recollection she has preserved of them. Another instance will suffice to show the native goodness of Pauline Copain.

A poor shepherdess of Saint-Marc, who had six young children to support, took in a child to nurse in the hope of thus alleviating her great misery. After having paid her regularly for some time, the parents of the child absconded, and were never more heard of, leaving their infant daughter to her care. Although burdened herself with a large family, and in a state of deep distress, the woman felt unwilling to part from the poor abandoned little creature: she resolved to keep it and bring it up with her own children, as long as she was able to do so. But as her family grew up, her expenses increased; the produce of her daily labour was no longer sufficient for the support of all, and she was at last compelled to have recourse to begging. She accordingly sent her children and their adopted sister on the high roads for this purpose. On learning this, Pauline Copain, moved with compassion, offered to take the forsaken child under her own care. The proposal was gratefully accepted; and after keeping the little girl for two years, Pauline found her a place in an asylum opened to poor and deserted children, still continuing to aid, as much as her slender means permitted, the shepherdess and her family.

After thus speaking of Pauline Copain's filial piety and charity, we must now give a few details concerning her character as a school-mistress, no less admirable than the rest of her life might lead one to expect. Of the exact extent of her acquirements we are not able to speak; but from what is required in France of every person who wishes to open a school they cannot be of so low an order as might, from her humble position, be at first supposed. Two diplomas, and often three, are necessary to open an establishment for girls, whether it be of the most fashionable class, or of the humblest description. These diplomas are granted to the candidates if they succeed in passing their examination, and in properly answering questions which are put to them. For the first examination they are required to know and thoroughly understand reading, writing, grammar, arithmetic, sacred and ecclesiastical history, for the second, French history, geography, and natural philosophy, cosmography, and the principles of music, are necessary.

It is needless to dwell on the excellent results of such a term, which almost precludes the possibility of there being a thing as an ignorant school-mistress in France—an occurrence which must have happened but too frequently were it arranged otherwise. Whatever the natural talents of Pauline may be, it can be thought from this that her acquirements certainly place her far above the position she now occupies. In one sense this is true; but Pauline has shown her example, that usefulness every where finds its source, however low or limited that may appear to be.

The children she has to instruct belong for the most part to poor parents, who consider much knowledge as a superfluous commodity, and are far more anxious to see their offspring comfortably settled in life than properly brought up. This is a great inconvenience, which Pauline's utmost tact has too often been obliged to obviate; nor has she had less difficulty in persuading parents that education, far from obstructing the accomplishment of the duties of life, is much more likely to facilitate them; and in this objection her own example was assuredly the best that could be given. Not only is Pauline unwearied in her endeavours to instruct and improve those scholars whose parents cannot remunerate her for her trouble, but she has in many instances given the value she sets on instruction, by gratuitously educating those poor children whose relatives cannot afford the expense of sending them to school; others who, after paying for some time, were no longer able to do so, she has continued to instruct to as though no change had taken place. The education which Copain gives her pupils is, upon the whole, more practical than that of a school; in her humble school no accomplishments are taught, or learned; for the knowledge she imparts is of the most useful kind, though clearly explained. But praiseworthy as are her efforts in this line, the best the noblest lessons which Copain gives to her scholars, are those of universal benevolence—inculcated not by dry and unprofitable maxims, but by her own daily example. Nor is she satisfied with this mode of teaching. She has given proofs of the constant appeal to the generosity of her pupils in favor of the poor destitute creature, who only wanted decent clothing to earn her livelihood by entering a good place.

ately the school seemed transformed into a dressmaker's room, and continued so until a sufficient quantity of had, by some means, been found or made. If a poor were in distress, and in want of food, things went on the same manner. Each scholar would take something the provisions she had brought with her, until a sufficiently somewhat heterogeneous, meal was provided for the poor people. Such is the education which Pauline Copain the children intrusted to her care. It needs no comment can we better conclude these remarks than by giving of an inhabitant of the village, and which convey all be told on the subject: "A hundred times have I those occurrences—admirable lessons of benevolence more capable of forming the heart of youth than all the tations in the world."

Facts like these might well draw the attention of whom they were submitted; and in the year 1815 the after bestowing high praise on the noble character and of Pauline Copain, unanimously voted her a prize of a thousand francs (£40).

(To be Continued.)

Theological.

FROM A SERMON "ON THE DUTY AND BENEFIT OF A SYSTEM OF WEEKLY CHURCH OFFERINGS—PREACHED IN ST. PAUL'S CHURCH, SING SING, N. Y., BY THE RECTOR."

"Upon the first day of the week let every one of you lay by him, as God hath prospered him, that there be no gatherings when I come."—1 Cor. xvi. 2.

The ministering to the necessities of others less favored than ourselves by means of offerings of such things as we have, is acknowledged by all to be an important Christian duty. If there

be one mode more than another better calculated to encourage the true principle which should call forth such offerings, Christian prudence, at least, would lead to its adoption.

Exciting appeals, worldly measures, and cunning management may and do often, nay constantly succeed in calling forth large portions of this world's treasures for pious and benevolent uses ; but we dare not call such gifts, *Christian offerings*. The money may be there ; but where is the piety which should have offered it ? Now the worldly man, who would fain make gold, the God which he worships, the sole instrument of the Church's power, cannot comprehend why any stress should be laid upon the peculiar *mode* of obtaining the necessary provision for religious purposes. To get the money seems all he cares for. It enters not within his powers of comprehension how it is that the smallest offering into the treasury of the Lord, may have a value far exceeding one of a much greater amount. He knows not the vast difference that exists in the sight of God, between an act performed upon Christian principle, and one recognizing no principle whatever.

examined by
Burnet on the Articles. Fearson on the Creed.

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ings they are due to ~~others~~ ^{the Lord}. The price is \$250 a year, payable in ^{advance} ~~advance~~ ^{at the end of the year} ~~at the end of the year~~ ^{if not paid before the end of the year}. This system recommends itself, as by it their duty is the most easily performed. Their offerings, by being made so frequently, are comparatively small at any one time; and there is consequently not the same temptation to withhold from the treasury of the Lord, that amount or proportion of their income, which under a proper consideration of the subject, they may decide upon as their duty to offer. Others, however, whose fortune and prosperity may be of a more fluctuating character, are enabled to give more at one time than at another. A week of more than ordinary prosperity in business, would, of course, call for such a larger offering; while in another of less profit, it would be, not only inconvenient for them, but perhaps improvident, to offer as much. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

"Upon the first day of the week," then, "let every one of you," my brethren, rich and poor, "lay by him in store, as God hath prospered him."

I believe it would be difficult, brethren, to calculate the great advantage it would be to the *piety of the Church*, if a return were made to the regular, systematic, and prayerful mode of making the offerings of her members, as ordered by the Apostle. It would have the effect of constantly reminding us of what we are in general too forgetful, that we are here as stewards of God, intrusted with talents, to be used for His glory. It would lead into constant exercise the duty of self-denial, which is inseparable from a sincere following of Christ. "If any man will come after me, let him deny himself." It would be a most effectual mode for the destruction of that selfishness of heart, which desires to centre within oneself every thought of happiness and comfort. It would draw us away, periodically at least, from ourselves, and fix our attention upon the suffering poor, the destitute, and afflicted—call to our remembrance the labors and trials of the missionary soldiers of the cross, which would awaken in the heart those feelings of sympathy for others' sorrows, those benevolent affections, which dwell so abundantly in our Saviour's bosom, and which do so much towards preparing us for those purer worlds where all is love. When, too, in our worship here below, we use our solemn litany, that, God may provide for the fatherless children and widows, and all who are desolate and oppressed, and then send our prayers by offering our substance for their provision, we have the opportunity of testing the sincerity of our petitions; and this very act will give them a fervency and heartiness which will be felt and heard as we cry, "We beseech thee to hear us, good Lord." And when we pray, "thy kingdom come," when all such as have erred and are deceived are the subjects of our petitions, that they may be brought into the way of truth, our offerings into the treasury of the Lord for spreading abroad the blessings of the Gospel, will give the wings of faith to our prayers, which render them, through Christ, acceptable before the throne on high.

The following admirable description of the present state of the Church of England is taken from the Preface of a late work entitled, "The Churches of England and Rome briefly stated."

There is every sign of the dawning of a better day; men seem awakening to Church duties and Church privileges, and we have now a larger amount of Catholic spirit abroad than has existed for more than a century. The heaven is working, and we need not doubt that it will in due time leaven the whole lump. The present is doubtless a most anxious and critical time, but we must be patient, and wait the pleasure of that God who has so often rescued us in the hour of danger. It were well that we should not be too hasty, and not insist upon immaterial unessential points, however desirable, to the breach of peace. Yet let those who thus determine be fully sure that these things which they think immaterial and unessential, are really so, that they really do not involve a principle. Men are too apt in these days to think that great principles are only involved in great things, whereas there are many, very many, seemingly trifling things, which, if carefully examined, are seen to contain great results. Things, which at first sight appear to be trifling, are often full of a most important spirit. Let men beware, then, how they decide that things are unimportant, and, above all, let them not yield to clamor; those who stand firmly on their principles, and at the same time charitably and courteously, manifesting also their sincerity by their own lives, their own zeal and diligence; such men may rest fully assured that their sincerity will gain respect for their principles; their very firmness in such a case, and so displayed, will win them esteem, and in the end co-operation. If they act thus, they will soften the hearts even of their enemies, and gain their point at last. . . . They will gain nothing by yielding; those who yield up principles to clamour will lose all the respect even of those whom they are seeking to oblige or win. Their authority is at an end for ever; they place themselves at the mercy of their opponents, and happy will they be if they do not feel the constant effects of it, in the retarding of their future ministry. Whether Bishops or parish Priests, they will feel this equally to be the case. Let each fearlessly and firmly lay down their principles, and act upon them firmly. . . . We are constantly told that such doings will bring on a division in our Church; probably they would, but the Church would be the stronger for her loss. Much better were it that she should number a small band of one heart and soul than a large mixed multitude at variance. The threatened loss would be her greatest strength. Many, moreover, who now incline through ignorance to Puritanism, would shrink back and leave their errors when they beheld their Church plainly declaring herself. The Puritan body within would become a mere sect without, and when it would be looked upon by many with very different eyes from those with which they now survey it. The ancient Church did not shrink from casting forth her heretical members, however numerous and powerful, and however grievously she was thereby troubled for a time, yet the event always proved the wisdom of the course; her boldness and willingness to make a fearful sacrifice at first, in the end obtained for her peace and purity. And so we should find now; and surely our Church might with much surer and juster confidence, reckon on the assistance and support of her Lord, when taking a bold, open, self-sacrificing course, than when proceeding fearfully, and speaking hesitatingly, and permitting the truth to be corrupted, that she might remain in a dangerous rest, which, after all, daily experience proves to be no rest, but endless strife and anxiety."

—Preface, pp. xiv., xv., xvi.
"There is an earnest feeling silently but surely growing up; and if the rulers and pastors of our Church will but be bold and firm, they will find themselves upheld by no mean support, such as the Puritan opposition will in all human probability never be able to overcome. We shall hear no longer of Romish sanctity and Romish unity; we shall be taunted no longer with

the weakness and undisciplined state of our Church; her children will place in her the full unbounded confidence of loving hearts, for they will see that God is with her to bless her, and they will feel within themselves the peace and hope which she can fully give. They will begin to feel that men of the deepest learning and most earnest piety, such as Hooker, Herbert, Andrewes, Laud, with a host of others, were really living members of the Catholic Church; they will begin to see that the Communion which they judged to be safe is really a road to Heaven; that the theory which they rejected is really no essential part of the Christian scheme; they will see that such men as these were less likely to err in their judgments than their weak sinful unlearned selves. It is not in reality because the Romish claim is valid, but because the English Church has been slothful, that her sons have become dissatisfied and unloving; it is because she has not been robed in her own fair dress that they have been disgusted, and fled from her."—Preface, p. xxiii.

Miscellaneous.

Constantinople.

The following Communication has been received from Bishop Southgate. It will be perceived that it is in continuation of his report to the Board of Missions and the General Convention:

Constantinople, Oct. 4, 1847.

REV. AND DEAR SIR:—

I. I have not found myself able to resume the consideration of your letter of July 14th, since mine of August 26th. I feel less concern for this, on receiving your questions, and seeing little in them that appears important beyond what I have already answered. All those upon "the Greek Church," and upon the "Syrian Church," were noticed in my reports transmitted to you, and all those on "the Armenian Church," with the exception of the last two. With regard to the first of these, "the character of the Armenian population, as to intelligence and education," I think highly of the native qualities of the Armenians as a race. They are sober, prudent, inquiring, have more common sense than genius, are industrious, better principled than some other eastern communities, peculiarly susceptible of religious impressions. They are not educated, speaking of them as a nation, but are improving in this respect, and also declining; for, while knowledge increases among them, and new schools are opened by the untiring zeal of the Patriarch, and many minds are doubtless enlightened, others are wandering away into infidelity, having received of knowledge only the corrupting influences of French literature. Their great want in this particular, is that of good teachers, well-trained, and a system of education.

As to the effects of exhibiting the Prayer Book to them in their own language, I will not speculate upon what they may be, as we shall soon know what they are. The Prayer Book, being now on the eve of publication, (I am expecting it daily out of the binder's hands,) we shall soon have an opportunity of judging of its effects by actual experience. As yet, I have the opinions of only three or four, who have seen as many copies, first bound as specimens. One of them, a Priest of the reformed class, not a seceder—(the distinction is a broad one)—says, after going through the Book carefully, that "it is admirable; he had no idea of such a Church among the English, (a name very often given to the English and Americans promiscuously,) and he rejoices to find in it the old Armenian doctrine." Another, a layman, who knows the book well, writes me that "he has no doubt the Armenians would be pleased with it." Another, formerly of the seceders, but who has now returned to his Church, tells me that "if the seceders had had this book a year or two ago, they would never have formed the schism they have done." These are all the opinions I yet have. I shall be ready to report others favourable or unfavourable, as they come to my knowledge.

II. I have given a list of every thing published by the mission in my reports. No alterations have been made in matters of doctrine in anything translated by the mission. In matters of a local character, (as for example, in the third question of the preliminary instructions, concerning festivals, taken from Nelson's work,) there have been such changes as difference of place required. The question just referred to, for example, is, "Are not holy-days enforced by the laws of the land?" It has reference only to England, and has no use in a book intended for Orientals. It was, therefore, with the answer, omitted. So of other things.

The sources from which funds have been obtained for publication, are mentioned in my reports.

The opportunities for circulating books are, a depository which I have in the city, private intercourse with Christians, sending by trusty persons into the interior, and sale in native book-shops.

The proportion of Armenians who would be likely to read publications, I cannot state. It is daily increasing, but I have not sufficient data to answer, excepting by mere conjecture. I think publishing one of the best modes of doing good here, and those who would most read, (being the clergy, and the most intelligent and influential of the laity,) are those whom it is most important to influence. We are doing less with the press than any other body of Christians having Missionaries in this country.

No tracts have been published having direct reference to errors or superstition prevailing here. I think that the most effectual way of doing good, is by stating truth itself, and that this is the most successful mode of assailing error, especially among an ignorant people. Truth established, displaces what is contrary to it. In this way we have published works against error and superstition. For example, a tract like ours, on the right use of festivals, is, in its whole tenor, an argument against their corrupt or superstitious use. By saying, then, that we have published nothing having direct reference to errors and superstition, I mean nothing formally assailing them, but everything published has direct reference to them, in so far, as it is the state-

ment of the truth to which they are opposed. I have never seen a tract of the kind intended by your question, published by anybody in this country.

The Armenian language was assigned to Mr. Miles and Mr. Penny. Mr. Miles pursued the study of it till his departure. Mr. Taylor took the Arabic, and I the Greek. All studied Turkish. We had, also, native assistants, speaking, one, English, and all, native languages.

(2) *Education.*—I am not much in favour of schools, (in the common acceptation of the term,) as a part of Missionary labor in this country. Every country, doubtless, has, in some respects, its peculiarities with regard to the kind of labour best suited to it. But I think, in general, and peculiarly here, the training of native agents, carefully selected, and few in number, is the best mode to effect the great work to be done; it being the laying of a permanent foundation, the planting of seed whose fruit will endure, and whose branches will spread,—of seed which will forever continue to propagate itself.

As the native Christians are making great efforts to improve education, and their means are scanty, and their knowledge for such purposes small, I think it an act of fraternal charity to aid their schools, to improve their discipline by kindly counsels, and to supply them, as our own means permit, with text-books and instruments of instruction.

I think a theological school should grow gradually out of another of a lower character, the preparatory steps to the former not having yet been passed; but religious instruction should be a part of this lower education.

I think that any institution belonging to the Mission should belong to it exclusively. It would not be well to take part, by any commixture of administration, in native institutions. They should be left to themselves, so far as government and official control is concerned. Our aid to them should be by kindly counsel, &c., as above mentioned; and our own institutions should be exclusively under our control, receiving, however, in a kind spirit, any suggestions from native Christian brethren, while we reserve to ourselves the right to adopt or reject them, as we judged best. This is the only true course for peace, as combined agencies often create confusion and strife.

The amount of funds necessary for establishing such an institution as I have recommended, would depend upon the number of scholars, &c. A *beginning*, I suppose, could be made at \$1,000 per annum, and continued without enlargement, at the same.

(3) *Ministerial.*—It is hardly necessary to say that we do not propose to exercise the functions of the Ministry, (if by that you mean pastoral care, or anything that belongs of right to that office alone,) among our Eastern brethren. This would be in direct violation of the instructions, both of the Presiding Bishop and the Foreign Committee, on which this Mission was founded; to say nothing of higher and universal laws of the Church of Christ.

Of the Mission Chapel, I have spoken in my reports. There was only one Oriental Bishop present at the consecration, and he has repeatedly attended since.

IV. My plans of future labor, beyond what I have indicated in my reports, must depend upon the amount of funds placed at my disposal. I shall be able, therefore, to answer the question fully, only after hearing from the Triennial Meeting of the Board.

V. Everything under this head seems to be sufficiently answered in the letter to a friend, which I sent open for your perusal.

VI. *Expenditures.*—I find, on referring to my account, that, during the two years ending July 1, 1847, the Mission received from the Church £400 for Missionary purposes, and that it has expended, (exclusive of everything received from the Christian Knowledge Society, and the Protestant Episcopal Tract Society for publications,) £600. The deficiency has been made up by contributions of members of the mission, £100, and by private donations forwarded through the Secretary, £15; the remainder, £85, is a debt which the Mission now owes, and which I am most anxious to discharge. I hope to do so by aid of the sum asked from the Foreign Committee, for this year, in addition to what has been received, and by an appropriation of \$400 for next year, which will enable me to pay the small balance remaining, before enlarging our operations in the department of education. I have to commend the zeal of my associates in the Mission, who have advanced, out of their private salaries enough to save us from serious embarrassment, and to prevent a reduction of our labors. I shall make it a point, with whatever I receive from the Church at the approaching Convention, to keep within the limits of the appropriation, and to lay out my work according to the receipts of the Mission. The annual expense will be determined by the appropriation. I have formerly said, that \$10,000 per annum were needed to do the work to which we are called. We shall endeavour to do that portion of this work which the annual appropriation shall admit of.

No agents exclusively secular are employed. One only attends in part to secular duties, but these are secular duties of the Mission, relating to the sending and receiving of letters and articles, postages, freights, payments, &c. &c.

The questions relating to the Armenian troubles, are treated of in my letter to the seceders, and published in the Church papers, to which I beg to refer you. Most of it has been published since your letter was written.

I have written necessarily, with somewhat of haste, but I believe I have left nothing unanswered. I shall be happy at all times to answer questions, and I hope that they may relieve the doubts and remove the misapprehensions of some of our brethren. I shall be happy to give information on all subjects connected with the Mission, and I regret that my time is so little at my command for this purpose. I shall wait for the decision of the Board, and abide by it with perfect cheerfulness. It cannot be adverse to me, for I am predisposed to submission; and finding in the view of the Church the clear expression of God's will concerning me, I have no other desire than to hear that voice, that I may yield to it.

Believe me, with sincere regard to the individual members of the committee, your faithful friend and brother.

Spirit of Missions.

HORATIO SOUTHGATE.

Communications.

For the Banner of the Cross.

Circumcision of Christ.

Early Thy course of pain didst Thou begin,
Son of the Highest! to the Law's sharp rite
Submitting, ere familiar with earth's light,—
Faint shadow of Thy spotless purity:—no sin
In Thee required such symbol: Thou would'st win
Our prompt obedience, by Thy pattern bright,
To every rule of wisdom infinite:—
Thou would'st encourage us, to Thee akin
By our new-birth, ne'er cowardly to shrink,
When of some cup of bitterness to drink
By duty summoned:—Thou, sweet Babe, would'st teach
Our worldly, wayward minds the thought to link
Of glorious gain with suffering; and, through each
New pang for Thee endured, after new joys to reach.
Matteawan, January 1, 1848. J. J. R.

For the Banner of the Cross.

The Christian lives by Faith.

Faith is essential to the formation of the christian's character; his *mark* or *stamp*, whereby in the sight of God, and of the holy angels, he is known, amid ten thousand other men.—“Whatsoever is not of faith is sin.” The forms of faith, may be assumed, and often are, where faith itself is wanting. These may impose on human eyes; but faith itself, though clothed in forms, is “the hidden man of the heart:” seen only by Him whose prerogative it is to “search the heart.” There may be conformity to Christian forms, without faith; but faith cannot be without outward forms.

By faith, the child of God repairs to his closet, and shuts his door, and falls upon his knees and says, “Our Father, who art in Heaven.” He is *alone*, so far as flesh and sense can judge. He is in perfect *secrecy*, so far as any of his fellow mortals are concerned; his voice is spent in air; his hands are lifted up to empty space. But is it so? Far from it. “He seeth Him who is invisible.” By faith, “he falls down and kneels before the Lord his maker.” By faith, “he beholds the heavens opened, and Jesus standing at the right hand of God.” By faith, he is within “the City of the living God”—so far from being alone, he is surrounded by “an innumerable company of angels;” and “by the spirits of just men made perfect.” He is a worshipper with “the General Assembly and Church of the first born, which are written in Heaven.” What a difference does faith make here? Two men enter at the same time into their chambers. The one prays for form sake—because he has been taught that it is his duty—in hope that God will reward him for so self-denying a service. The other prays “in faith.” He esteems it his highest privilege. He takes unearthly pleasure in the exercise. He draws near to God, “with a true heart, in full assurance” that the desires of his soul are known, and that the requests of his lips will be granted, in such a way, as is most expedient for him.

“By faith,” the Christian father of a family regards himself “a priest of the most high God;” his wife, an emblem of the Church of the Lord Jesus Christ. The mother of his children, a type of “the mother of us all.” Daily, morning and evening he convenes “his household,” “accompanies them,” and leads the way, “with a pure heart and humble voice, to the throne of the Heavenly grace;” that with them he may “offer praise,” for family mercies, and supplicate God's favor for the time to come. His “children are an heritage from the Lord.” “By faith he commands and instructs them and his household,” after his own example, “to keep the ways of the Lord, to do justice and judgment.” Having brought his children to Jesus Christ, in Holy Baptism; “by faith,” he looks upon them, regards and treats them, as “members of Christ's” mystical body, “children of God, by spiritual regeneration,” and “heirs of the kingdom of Heaven.” “As soon as they are able to learn,” he teaches them “whata solemn vow, promise and profession has been made for them, in their name and stead. That they may know these things the better, “he calls upon them to hear sermons,” and “provides that they may learn the Creed, the Lords prayer, and the ten Commandments, with all other things which a Christian ought to know and believe to his soul's health.” The Christian's watchful care, over his family, never ceases; aided by his faithful wife, their united endeavour is to bring them up to man's estate, “to lead a Godly and a Christian life.” At the proper season, “they are brought ‘in faith’ to the Bishop,” the chief minister of Christ, the centre of unity, “to be confirmed by him” that “they may be defended by the Lord, with his Heavenly grace, and continued his forever, and daily increase in his holy spirit more and more, until they come to his everlasting kingdom.”

Faith makes all the difference between the *form* and the *substance*. Christianity is a living religion. The Church is to him who has faith a living body. The word is life; the Sacraments are life; prayer is a living exercise. The believer is alive unto God, and so far as he is renewed unto holiness, he is dead to the world, and the flesh.

The reader can pursue this train of thought at pleasure. He can illustrate the power of faith by similar applications to public worship, and to all the varying forms of Christian experience. He will find it profitable thus to trace the line between things visible and invisible—things outward and inward. But let him know, this high and Heavenly gift of faith, can only be secured by humble prayer, and diligent waiting upon the Lord.

“In prayer on earth, the saints are one,
They're one in word and mind,
When with the Father and the Son,
Sweet fellowship they find.

O thou by whom, we come to God,
The life, the truth, the way,
The path of prayer, thyself hast trod
Lord teach us how to pray.”

Rev. G. Boyd

For the Banner of the Cross.

Died

On Wednesday the 12th inst, in the 55th year of her age, Mrs. ELIZABETH BOYD, daughter of the late Robert H. Livingston of Dutchess County, N. Y., and wife of the Rev. Dr. Boyd, Rector of St. John's Church in the Northern Liberties. This estimable lady had been afflicted, for several months, with the painful malady which terminated her honoured and valuable life; and, during that whole period of protracted suffering, with the certainty of death before her, manifested a firm, unwavering faith in the Lord Jesus Christ, and was preparing, with meek resignation, for the end that was coming. She died at last in the peace of God, passing away from earth to brighter worlds on high, gently and calmly as a sleeping infant. Her whole life, since her early conversion to God, had been a life of faith, devotion, and piety. Blessed with unusual amenity of disposition, and a blandness of manners rarely seen, the virtues of her character were invested with a peculiar charm, which rendered her to her family and friends an object of the most attachment; and won the admiration of an extensive circle of acquaintances. In the congregation of St. John's Church, in which her worthy husband has now been ministering for thirty-four years, she was looked up to by all as “a mother in Israel” truly. Such a woman was an ornament to the Gospel, an honour to the Church, and a blessing to the community. But, high-wrought eulogy would be in violent contrast with the humbleness and modesty of her nature; and can do nothing to emblazon worth like hers. We, therefore, say no more, except that she paralleled the description which the wise man gives of “a virtuous woman.” “Her children arose and called her blessed; her husband also, and he praised her. Her own works praise her in the gates.”

To our esteemed and warmly loved brother, thus bereaved of one of the best of wives, after a union of thirty-seven years, at a time of life too when such an affliction must be felt to be peculiarly severe, we offer our sincere condolence; and desire to express, in this his day of mourning and sadness, our highest respect and our cordial affection. May the Master he has served so long and so well, fill the void in his aching heart with *His own presence*; and, amid the darkness which spreads the pall of woe over his house, lift up the light of his countenance upon his stricken servant, and give him peace.

The obsequies of the lamented deceased were performed in St. John's Church in the Northern Liberties, (where she had worshipped from the day that sacred edifice was opened, and at whose altar she had so often knelt,) on Monday morning last, the 17th inst.; and were attended by a large concourse of sorrowing friends. The burial office was said over her remains by the Rev. Dr. Ducahet, Rector of St. Stephen's Church in this city; and a sermon adapted to the occasion was preached by him. The Rev. Robert M. Mitcheson read the funeral lesson. After which the body was deposited in the Rector's vault, in the porch of the Church, by the side of her venerated mother, who died a short time before her, and near by the spot where repose the relics of a lovely daughter, who also went away a few years ago. Their “flesh rests in hope”—until “the resurrection of the just,” awaiting “the glorious appearing of our God and Saviour Jesus Christ.”

Rev. Dr. Ducahet

For the Banner of the Cross.

Errata in the Standard Edition of the Prayer Book.

MR. EDITOR:—

In glancing over the Standard edition of the Prayer Book, I perceive that the Second Lesson, Evening Prayer, for Easter-even, and for Monday in Easter week, is misprinted.

The Second Lesson, Evening Prayer, for Easter-even is not as “the Standard” Prayer Book prints it, “Hebrews 3,” but Hebrews 4; and the Second Lesson, Evening Prayer, for Monday in Easter week is not “Acts 4,” as the Standard has it, but Acts 3.

Such errors as these, in the table of Lessons, Mr. Editor, ought to be severely criticised, especially, in a book claiming to be the *Standard*, and whose accuracy is vouched, by such distinguished names as are known to be connected with its proof-reading and printing. But we have no desire, at present, to do more than point out the above mentioned *inexcusable* blunders; and under the impression that “the Standard” may be faulty in other parts, to respectfully solicit from any one who has noted other errors, to give a *list* of the errata in the Standard Prayer Book.

It may be also worthy of notice, that the original Prayer Book printed by Hewit, and presented to the General Convention of 1844, and from the stereotype plates of which, “the Standard,” is certified to have been printed, *does not contain* the errors now pointed out.

R. W. H. Oakes

Diocesan Intelligence.

Connecticut.—The Holy Rite of Confirmation was dispensed by Bishop Brownell yesterday, at Trinity. More than thirty candidates, we are informed, were present, and took upon themselves the obligations of Church membership.—*New Haven Courier*, 10th.

Rhode Island.—CONFIRMATION.—On the 25th Sunday after Trinity, November 21st, three persons were confirmed in Emmanuel Church, Mansville.

CONSECRATION.—On the Feast of the Conversion of St. Paul, Tuesday 25th instant. (God willing,) the new church at Wickford will be consecrated to the service of Almighty God. The clergy are requested to attend in their robes.

The Rev. Andrew Croswell, and the Rev. John B. Richmond, having taken letters of dismission to the Diocese of Massachusetts, and been there received, have changed their canonical residence accordingly.

The Rev. J. Pinkney Hammond, (received into this Diocese, with a dimissory letter from the Bishop of Virginia, and afterwards transferred to the diocese of Maine,) has changed his canonical residence accordingly.

J. B.

New York.—From the Annual Report. The Protestant Episcopal Tract Society, in New York has now completed the thirty-seventh year of its existence. In this as in preceding years, it has had its trials and blessings; but still the years of its advancing maturity are more important, they trust, on the interests of the Church than those of its youth; inasmuch as they are using the accumulations of the past, as well as the additions of the present, and thus, like the dwarf on the giant's shoulders, may reach further and higher than at any former period.—1,640,000 pages have been gratuitously issued during the past year, and of these, 700,000, or nearly one half, to places beyond the borders of our own Diocese; and 2,100,000 have been published—an amount which, though small as it may appear compared with the total products of the press in this land, may yet, by God's blessing, prove as the healing branch cast into the bitter waters of Marah—sweeten and purify them. * * *

The expenditures of the Society during the past year have been \$1,650: while their receipts have been \$1,760: this is \$700, or full one-third, less than the receipts of last year. The simple announcement of this fact will, we trust, be sufficient to draw forth a more liberal contribution for the ensuing year.

Western New York.—BISHOP DE LANCEY'S APPOINTMENTS.—Wednesday, February 2d, at Buffalo, St. Paul's Church, Ordination 10½ A. M.

Thursday, February 3d, at Buffalo, St. John's Church, Consecration, 10½ A. M.

Friday February 4th, at Buffalo, St. John's Church, Institution, 10½ A. M.

Sunday, February 6th, at Buffalo, Trinity Church, Confirmation, 10½ A. M.

Friday, February 6th, at Buffalo, St. John's Church, Confirmation, 3 P. M.

Friday, February 6th, at Buffalo, St. Paul's Church, Confirmation, 7 P. M.

Wednesday, February 9th, at Lockport, Grace Church, Confirmation 10½ A. M.

Thursday, February 10th, at Lockport, Christ Church, Ordination, 10½ A. M.

Sunday, February 13th, at Batavia, St. James' Church, Confirmation 10½ A. M. 3 P. M.

Tuesday, February 15th, at Rochester, Trinity Church, Consecration, 10½ A. M.

Wednesday, February 16th, at Rochester, St. Luke's Church, Institution, 10½ A. M.

Tuesday, February 16th, at Rochester, Grace Church, Confirmation. 7 P. M.

Sunday, February 20th, at Geneva, 10½ A. M.

GENEVA COLLEGE.—We publish by request the following extract from a letter to a friend, and beg to call to it the attention of our Episcopal readers:—

* * * * * You will rejoice to learn that Geneva College is indeed and in truth a Church institution—a religious as well as literary establishment of the highest order. When at Geneva a short time since, I attended the morning exercises of the College Chapel at the early hour of six o'clock. The President appeared in his surplice—the white garment so emblematic of purity and peace—and read the morning service of the Church. The young men responded with great apparent fervor and devotion, and the chanting was excellent, though without the organ—a deficiency which is soon to be supplied. But never did the simple strains of the Gregorian melody produce a stronger or more delightful effect upon my feelings. Altogether the scene impressed me with the deepest emotions of joy and thankfulness to God. No Christian parent could have been present without saying to himself—“This is the place for the education of my son; here I am sure, that the daily services of God's holy Church must produce the happiest effect on his mind and affections, and no tongue can tell the inestimable value of such a quiet and peaceful discipline.”

Bishop Butler has somewhere said in substance, that mere talking and preaching and laying down rules and “drawing fine pictures of religion,” are only calculated to sear the conscience and burden the heart, and hence that every system of education which embraces nothing more, is really dangerous to the moral character of the young. Precept and practice must be united together, and it is only the combination of these two elements as it is the combination of the essential elements of the air, which is really invigorating and healthful. Hence in order to lead the young to prayer and to God, we must not rely upon talking and preaching, but we must engage their minds and affections in the positive acts and duties of religion.

And this is just the difference between the College now and what it was before, and between every true system of Christian education and those various systems which generally obtain in the world. Then the young men were told what they ought to do and to be, and there was enough of talking; but now the precept and the practice are united together, and the students are insensibly led to the formation of those blessed habits of thought and action which must grow with their growth and strengthen with their strength. God be praised that a new era has opened upon our College, and the brightest prospect of usefulness is before it. Not Episcopalians only, but all good men of every denomination who revere, as all good men do, the precepts and the practices of our Prayer Book when faithfully carried out, must rejoice with us.—*Spirit of the Times*.

Pennsylvania.—The Rev. Daniel J. Miller has taken charge of a Mission Station in the Northern part of Spring Garden, in the county of Philadelphia. Post Office address, Philadelphia.

South Carolina.—CONFIRMATION.—This rite was administered on the 1st December, at St. Philip's church, to 27 persons from four of the Congregations in Charleston, S. C., and one of St. John's Parish, Berkeley.

ORDINATION.—At St. Philip's church on the 4th Sunday in Advent, Christopher Philip Gadsden was ordained Deacon, and Rev. Alexander Gregg, Priest—both presented by Rev. Dr. Hancel, who preached the sermon. The Rev. J. B. Campbell concurred with him in the “laying on of hands.”—*Ch. Gos. Mess.*

Marland.—INSTITUTION.—On Thursday, December 30, the Rev. Richard Clarence Hall was instituted to the Rectorship of St. John's church, Huntingdon, Baltimore county. Morning prayer was said by the Rev. Alfred A. Milner, Rector of Mount Airy Church, Baltimore, and the Lessons read by the Rev. Daniel Henshaw, Assistant Minister of St. Peter's church, Baltimore. The Bishop preached from 1 Corinthians, ii. 2. "I determined not to know any among you save Jesus Christ and Him crucified."

CLERICAL CHANGES.—We will hereafter take the liberty of dropping the stereotype phrase often repeated after every notice of clerical change of residence, presuming that all who are informed of a clergyman's whereabouts will "direct his letters and orders accordingly."

The Rev. J. L. Gray has received and accepted an invitation to the rectorship of Christ Church, Manlius, N. Y.

The Rev. John A. Childs, of Lewes, Delaware, has accepted all to St. David's Church, Radnor, Delaware County, Pa. He may soon enter upon his duties.

Selected for the Young.

The Quadruple Tale; or Rabbi Joshua Instructed.

No person," said Rabbi Joshua, "ever conquered me (in any way) except two children,—a little girl and a widow." He then related the following tales:—

1.—THE WISE CHILD.

More than a mile-stone must be consulted in deciding which is the shortest way.

Once on my travels, I came near a town where the road separated to right and left. Not knowing which to take, I inquired of a little boy who happened to be there, which of the two led to the town. "Both," replied he; "but that to the right is short and long—that to the left is long and short." I took that to the right, but had not far advanced, when my progress was stopped by a number of hedges and gardens. Unable to proceed I returned, and asked the little fellow how he could be so sure as to misdirect a stranger? "I did not misdirect thee," replied the boy. "I told thee what is true. But art thou a wise man amongst Israel, and canst not comprehend the meaning of a child?—It is even as I said. This road is the nearest but all the longest, on account of the many obstructions; unless thou wouldst trespass on other people's ground, which I could hardly suppose from so good a man. The other road is, indeed, more distant, but it is, nevertheless, the shortest, being the public road, and may, therefore, be passed without encroaching on other people's property."—I admired his wit, and still more his good sense, and went on.

2.—THE LITTLE BOY.

Impertinent Curiosity Repressed.

Arriving in the city, I met another little boy carrying a covered dish. "What hast thou in that dish, child?" demanded I. "My mother would not have covered it, master, had she been willing that its contents should be known," replied the little wit!—and went on.

3.—THE LITTLE GIRL KIND AND WITTY.

Another time, during my travels, I came near a well where a little girl was drawing water. Being very thirsty, I asked her for a draught. She handed me the pitcher. "Drink," said she, "and when thou hast done, I will draw some for the beast which thou ridest." I quenched my thirst, and the good girl gave some to the poor animal. As I departed, I said, "Daughter of Israel! thou hast imitated the good example of our good mother Rebekah."—"Rabbi," said the little girl, with a smile that indicated the most kindly feelings, and that her reply was a mere play of wit—"Rabbi, if I have imitated the example of Rebekah, thou hast not imitated that of the faithful Eliezer." Kind maiden, thought the Rabbi, thou possessest already more valuable ornaments than the most faithful servant can bestow—Wit, Innocence, and Good Nature. May the Lord continue to bless thee.

4.—THE WIDOW.

Great Learning no cause for want of good manners; or the Widow's Delicate Reproof.

I happened once to take up my lodgings at the abode of a widow. She prepared something for my dinner, which she placed before me. Being very hungry, I ate the whole, without leaving the customary remnant for the servants. The next day I did the same. The third day, my hostess, wishing to make me sensible of the impropriety of my conduct, so over-seasoned the dish that she had prepared for me, that it was impossible to eat it. Ignorant of what had been done, I began to eat; but finding the food so very salty, I laid down the spoon, and made my repast on bread. "Why eatest thou not of what has been prepared for thee?" asked my hostess. "Because I am not hungry," answered I. "If so," rejoined she, "why eatest thou bread? Do people eat that by way of dessert?" But," continued she with a significant smile, "I can perhaps guess thy motive. Thou leavest this for the poor servants, whom thou didst, yesterday and the day before deprive of their due! Is it not so, Rabbi?" I was humbled and acknowledged my fault.

T. ERUBIN.

MEDRASH ECHOR.

A Word to Children about Purity of Heart.

(From the Magazine for the Young.)

Beloved little ones,—who have been washed from all your sins in the fountain of baptism, and clothed with the shining garment of salvation, the robe of innocence and righteousness, and to whom a new name, your Christian name, was then

given, in token that you were made new creatures in Christ Jesus, and inheritors of that new heaven and new earth spoken of in Revelation xxi,—remember that if you do not learn to cut off and put far from you all sin, and daily to deny yourselves, taking up your cross after the example of your Lord and Saviour, your white garments will soon become defiled in this present evil world; and as a stain upon a white robe shows more sadly than upon any other, so will your sins, if not washed away, appear in the sight of God, and angels and saints; but we are told by an apostle of a way in which we may now be cleansed from our sin: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."

A thoughtful child once learned a useful lesson about this matter from the following trivial circumstance. She had been dressed in a clean white frock to go out upon a visit; and having the misfortune to get it spotted with some ink, which she ought not to have meddled with, she came in some distress to one of the servants to have the stains taken out, which, to her great joy, was soon done with some salt of lemons and hot water; but during this operation the quick eyes of the little girl found out another ugly spot, not black like the ink-stains, but of a yellowish colour, and she asked the servant to take it out too; but it would not come out as the others did, and the servant said it was because it was an old stain, and that fresh ones came out easily, but that when left they turned to iron-moulds, and nothing but boiling them with the salt of lemons would fetch them out. So the little girl who was fond of finding out what she called "pictures of this kind," thought within herself that it was like the difference between being sorry for sin and coming to have it washed away directly, and letting the stain remain until we lose sight of its blackness, and it becomes as it were ingrained and very difficult to remove. And so, dear little ones, I would have you, when you have been so unhappy as to stain your pure white garments, lose no time in seeking to have the stain removed.

ROME AND ENGLAND.—The Hon. and Rev. A. P. Perceval has addressed the following letter to Lord John Russell:—

LITTLE BOOKHAM, Oct. 14, 1847.

MY LORD,—In discharge of my duty as Chaplain in Ordinary to Her Majesty, I desire to bring under the notice of your Lordship, a member of the Privy Council, and chief adviser of Her Majesty's counsels, a sermon which I have lately seen purporting to have been preached in the Church of St. Andrew, in Rome, by an individual styled Padre Ventura, in honour of the late Daniel O'Connell, Esq., in the presence of all the dignitaries of the Roman Church who could be assembled, and of the Foreign Ambassadors at Rome, which sermon is stated to have been submitted to the approval of the Prince Prelate of Rome, prior to its being preached, and to be published with more than ordinary sanction from His Holiness.

In that sermon, the English Reformation, and the English Church, in which Her Majesty is a communicant, and over the administration of whose laws Her Majesty presides, are denounced in terms of the most rabid and offensive abuse; and in it Her Majesty's uncle, my late master, King George the Fourth, is held up by name to reproach, words of vulgar blasphemy being put into his mouth.

I submit to your Lordship that so gross, wanton, and deliberate an insult offered to Her Majesty, her predecessors on the throne of these realms, and to her religion, the established religion of the country, in the face of all Europe, with the consent and approval of the Prince Prelate of Rome, and now published to the world with the express authority of his Government, calls for some notice on the part of Her Majesty's advisers. I submit to your Lordship that the honour of Her Majesty's Crown, and the dignity of her Empire (to say nothing of the cause of truth), alike forbid that any friendly communications, direct or indirect, be had between Her Majesty's Government and that of His Holiness, the Prince Prelate of Rome, until ample apology, as open as the outrage, shall have been made to Her Majesty and her Empire, by the preacher of the said sermon, at the express command of the Prince Prelate of Rome.

I have the honour to be, my Lord,

Your Lordship's obedient, faithful servant,

ARTHUR PERCEVAL.

Right Honorable Lord John Russell.

ANECDOTE OF A GERMAN FARMER.—In Germany during the war, a captain of cavalry was ordered out upon a foraging expedition. He put himself at the head of his troop, and marched to the quarter assigned him. It was a lonely valley in which one could perceive hardly anything but woods. Finding in the midst of them a small cottage, he approached, and knocked at the door, which was opened by an old and venerable man, with a beard silvered by age. "Father," said the officer, "show me a field where I may set my troop to foraging." The old man complied, and conducting them out of the valley, after a quarter of an hour's march, came to a fine field of barley. "Here is what we are in search of," exclaimed the captain; "Father you are a true and faithful guide." "Wait a few minutes more," replied the old man, "follow me patiently a little further." The march was accordingly resumed, and at the distance of a mile they arrived at another field of barley. The troop immediately alighted, cut down the grain, trussed it, and remounted. The officer then said to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was better than this." "Very true Sir," replied the good old man, "but it was not mine."—*Churchman's Companion.*

A. Musgrave, late Bp. Hereford

An English paper mentions the fact that the new Archbishop of York is the son of the late Mr. Peete Musgrave, woolen-draper and tailor, of Cambridge, as affording proof that in the Church of England—the poor man's Church—the highest offices are accessible to the middle and the humble ranks.

A Jewish Tale.

LIBERALITY GROUNDED ON RELIGION NOT TO BE CONQUERED BY REVERSE OF FORTUNE: EXEMPLIFIED IN ABEN-JUDAN.

A man's gift extendeth his possessions, and leadeth him before the great.—Prov. xviii. 15.

Rabbi Eliezer, Rabbi Joshua, and Rabbi Akiba, travelled about annually in the land of Israel to collect money for the poor. Amongst their many and various contributors, none gave more liberally, nor with more cheerfulness than Aben-Judan, who was then in very affluent circumstances. Fortune, however, took a turn. A dreadful storm destroyed the fruits of his grounds; a raging pestilence swept away the greater part of his flocks and herds; and his extensive fields and vineyards became the prey of his greedy and inexorable creditors. Of all his vast possessions, nothing was left him but one small plot of ground. Such a sudden reverse of fortune was enough to depress any ordinary mind. But Aben-Judan, on whose heart the Divine precepts of his holy religion had been early and deeply imprinted, patiently submitted to his lot.

"The Lord," said he, "gave, and the Lord hath taken away—let his name be praised for ever." He diligently applied himself to cultivate the only field he had left, and by dint of great labour, and still greater frugality, he contrived to support himself and family decently; and was, notwithstanding his poverty, cheerful and contented. The year passed on. One evening as he was sitting at the door of his miserable hut to rest from the labours of the day, he perceived the Rabbis coming at a distance. It was then, that his former greatness and his present deplorable condition at once rushed upon his mind; and he felt for the first time the pangs of poverty. "What was Aben-Judan!" exclaimed he; "and what is he now?"—Pensive and melancholy, he seated himself in the corner of his hut. His wife perceived the sudden change—"What ails my beloved?" she asked tenderly; "art thou not well?—tell me, that I may administer to thy relief?" "Would to God it were in thy power—but the Lord alone can heal the wounds which he inflicts," replied the distressed man. "Dost thou not remember the days of our prosperity, when our corn fed the hungry—our fleece clothed the naked—and our oil and wine refreshed the drooping spirit of the afflicted. The orphans came round us and blessed us—and the widow's heart sang for joy. Then did we taste of those heavenly pleasures which are the lot of the good and charitable. But now, alas! we cannot relieve the fatherless, nor him who wants help; we are ourselves poor and wretched. Seest thou not yonder good men coming to make the charitable collection? They will call—but what have we to give them?" "Do not repine, dear husband," rejoined his virtuous wife, "we have still one field left; suppose we sell half of it, and give the money to the use of the poor?"—A beam of joy overspread the good man's countenance. He followed his wife's advice sold half the field, and when the collectors called, he gave them the money. They accepted it, and as they departed, said to him, "May the Lord restore thee to thy former prosperity." Aben-judan resumed his former spirits, and with it his wonted diligence.—He went to plough the small spot of ground still left him. As he was pursuing his work, the foot of the ox that drew the plough-share sunk into the ground, and the beast was maimed. In endeavouring to relieve the animal from its perilous situation, he saw something glittering in the hollow which the foot had made. This excited his attention; he dug the hole deeper, and to his great astonishment and no less joy, found an immense treasure concealed in the very spot. He took it home, removed from the wretched hovel in which he lived, into a very fine house; re-purchased the lands and possessions which his ancestors had left him, and which his former distress had obliged him to sell; and added greatly to them. Nor did he neglect the poor. He again became a father to the fatherless, and a blessing to the unfortunate. The time arrived when the before-named Rabbis came, as usual, to make their collection. Not finding their generous contributor in the place where he had resided the year before, they addressed themselves to some of the inhabitants of the village, and asked them whether they could tell them what had become of Aben-judan, and how he was? "Aben-judan!" exclaimed they, "the good and generous Aben-judan! who is like him in riches, charity, and goodness?—See you yonder flocks and herds? they belong to Aben-judan.—Those vast fields, flourishing vineyards, and beautiful gardens? they belong to Aben-judan. Those fine buildings? they also belong to Aben-judan." Whilst they were thus discoursing, the good man happened to pass that way. The wise men greeted him, and asked him how he did. "Masters," said he, "your prayers have produced plenty of fruit, come to my house and partake of it. I will make up the deficiency of last year's subscription." They followed him to his house, where, after entertaining them nobly, he gave them a very handsome present for the poor. They accepted it, and taking out the subscription list of the preceding year—"See," said they to him, "though many exceeded thee in their donations, yet we have placed thee at the very top of the list, convinced that the smallness of thy gift at that time, arose from the want of means—not from want of inclination. It is to men like thou art, that the wise king alluded, when he said: 'A man's gift extendeth his possessions, and leadeth him before the great.'—Prov. xviii. 16."

JERUSALEM TALMUD.

MEDRASH VAGERKRA RABBAH.

DEBARIM RABBA.

The Church.

MEMORY OF A MOTHER.—John Randolph, some years since, addressed himself to an intimate friend in something like the following:

"I used to be called a Frenchman because I took the French side in politics, and though this was unjust, yet the truth is, I should have been a French Atheist, if it had not been for one recollection, and that was the time when my departed mother used to take my little hand in hers, and cause me on her knees to say, 'Our Father which art in Heaven.'"

loan of several small sums from kind and charitable persons of her acquaintance. When her father died, at the end of two years, the debt she had thus contracted amounted to a sum of 500 francs (£20.) With a view of relieving her in her distress, as well as of publicly honouring such exalted and yet modest virtue, the French Academy included Henriette Garden among those persons who, in the year 1827, received the medals their conduct had so nobly earned.

JEANNE JUGAN.

About twenty-five years ago a poor peasant girl of Normandy, named Jeanne Jugan, left her native town of Cancale for the small burg of Saint-Servan, situated on the coasts of Brittany. She had come to Saint-Servan in the hope of finding a situation, and as she bore an excellent character with her, she was not long without one. The mistress of the last family she entered was a singularly pious and benevolent lady, by whose example Jeanne was much benefited, and who was unconsciously the occasion of good, which those who forget the power of faith and charity, even in the most humble instruments, could never have foreseen.

This lady was in the habit of relieving the poor, and of visiting them in their own houses. She was on such occasions frequently accompanied by Jeanne Jugan, on whom the scenes she then witnessed produced a deep and lasting impression. Jeanne naturally possessed a kind and benevolent heart; the sight of poverty or suffering deeply affected her, and immediately inspired her with the wish of administering relief; and in thus going about with her mistress, she not only gratified her benevolent propensities, but also acquired much useful knowledge and experience, by which her after-conduct was regulated. She, moreover, conceived the first idea of a plan, through which she thought that a single individual might effect more good than by the means her mistress adopted, although she could not at the same time conceal from herself that the expense this plan would require was above what her present circumstances would allow. But Jeanne Jugan, who was not of a temper to be deterred by either time or difficulties, resolved to wait patiently for a favourable opportunity of putting her project into execution. This opportunity was not long without offering itself, although it was the source of much grief to Jeanne. She had been living for several years with her mistress, when that excellent person died in 1839.

All those who had known her, and especially the poor, whose benefactress she had been, bewailed her loss; but none, though she said less than any, mourned for her like Jeanne. Her grief, though deep, was not, however, of that nature which incapacitates from exertion; on the contrary, the death of the exalted woman, who had ever set so noble an example to her, inspired her with the courage of which her poverty might have otherwise deprived her. The poor had now lost their best friend; Jeanne felt, therefore, that it was time for her to act. She resolved on the execution of her long-cherished plan; and whilst the heirs of the deceased lady divided her wealth amongst them, she took the noblest legacy her mistress had left—namely, her love of the poor.

Jeanne was too truly charitable to have laid up much money; she, however, owned a small sum, and, by practising rigid economy, she hoped to make it last for some time. For her future support she relied on her industry and on Providence. Having already resolved to enter no more into service, she began looking out for needlework; and was successful in finding some, although the sum she thus earned was very trifling. It may be seen from this that she was indeed poor, and that in the strictest sense of the word; but she was both patient and unwearied, and, moreover, had a strong will of her own, which was not to be shaken by adversity or worldly considerations. Her plan was this—to take into her own house, and maintain some poor helpless creature in need not only of food and shelter, but of proper attendance. If, on trial, she found this plan successful, she meditated taking in another, and, in short, as many as she could afford to keep. This was a bold and hazardous project; but Jeanne's mind was replete with holy faith, and she was not one to allow herself to be deterred from an undertaking because it might possibly fail. And yet what had she to accomplish this? Nothing but the will. What this produced will now be seen.

Her first act was to receive beneath her humble roof a poor old blind woman, who had lately lost, with her aged sister, her only support. Her years and infirmity precluded her from work; a severe winter was drawing on; and she was entirely destitute. What was to become of the poor creature? So everybody said, but none proposed to lend her any assistance, until Jeanne appeared. She had heard of her by chance, and now, seeing her distressed state, she immediately took her home, and cheerfully began her noble task—working for the support of two, as she had hitherto done for that of one. Jeanne could not have chosen a more helpless being to succour than her guest. Not only was the poor woman incapable of the least exertion, but she required to be waited on in a manner which entailed much loss of time, and, consequently, curtailed Jeanne's slender earnings, besides trying her patience in no slight degree. But these were evils which she had anticipated, and to which, since they were unavoidable, Jeanne submitted without a murmur; and far from relaxing in her charitable endeavours, she only the more eagerly sought out another opportunity of doing good, and worked more assiduously than ever to meet the necessary expenses.

It was not long before she heard of an old servant, whose masters had lately died, leaving her destitute. The history of this poor woman deeply moved Jeanne; and indeed it was of a nature to excite both respect and compassion. After having for many years faithfully served her masters whilst they were in affluent circumstances, she had experienced the grief of seeing them suddenly fall into great distress. She had been with them in their prosperous days, and in their misery she would not forsake them. At first she refused to receive any wages; then, as their poverty increased, she forced them to accept of those slender savings she had made in their service;

and when even this last resource was exhausted, she had, notwithstanding her years and growing infirmities, worked for their support. But now they were dead, and she remained old, infirm, and alone in the world, thrown on the charity of strangers. Jeanne did not know her; but such a character was too congenial to her own for her to hesitate long about the line of conduct she had best pursue. Moved with pity and admiration, she offered her an asylum in her humble home. The proposal was gratefully accepted, and she now found herself with another guest. Jeanne earned but little, and her house was small enough; but what of that; she firmly believed that since it was on her that those two helpless beings were now dependent, the means of supporting them would not be denied her. Nor was she mistaken. She had more work than she could do; charitable persons assisted her; and although from that time forward her house became the acknowledged asylum of the poor of Saint-Servan, and the number of her guests constantly increased, yet she found room enough for all; nor did they ever, whilst beneath her roof, once lack their daily food.

In Saint-Servan Jeanne was enabled to find ample opportunities of exercising her charitable zeal. Being situated near the sea, this town is chiefly inhabited by fishermen or sailors, and the disastrous accidents so frequent in either mode of life, will but too frequently carry off the head and sole support of a family, by whose death not only a wretched wife and children are left destitute, but also those unfortunate parents who, in their old age and infirmities, had trusted to a son for the support of their declining years. To these unhappy beings Jeanne's house was ever open; indeed such was her hospitality, that it soon became too small; and on the 1st of October, 1841, she was obliged to leave it for a larger one. A month afterwards, her second abode was full; twelve persons had found a shelter in it. But now the whole town began to talk of, and praise the poor servant girl, who had taken on herself so heavy a burden, and who, by means that seemed almost miraculous, succeeded in keeping in food and clothing so large a number of persons. Filled with admiration, and desirous of helping Jeanne in her noble task, the townsmen of Saint-Servan raised a subscription, and with its proceeds purchased a larger house. It was solemnly given to Jeanne, but with the express intimation, that the donation of this house was all she had to expect, and that on her alone rested the responsibility of providing for its inmates—the number of whom she was advised not to increase too much.

On such terms Jeanne accepted of the house, and set about filling it with dependants. To those already on her list, new objects of charity were from time to time added. Jeanne learned one day that an old seaman, seventy-two years of age, had been abandoned by his relations in a damp cellar, where he was lying on a litter of straw, with a few tattered rags for covering, and coarse brown bread for food. She hastened to visit the cellar herself, and found all in the state which had been described. A noisome vapour met her at the entrance; but not discouraged by this, she advanced, and at last perceived, in the surrounding gloom, a human form stretched on a wretched pallet. This was the seaman—a feeble, emaciated old man, broken down by a life of toil and fatigue. He seemed hardly conscious of her presence, and could but faintly thank her for the provisions which, according to her charitable custom, she had brought with her. Jeanne saw, however, that he was not seriously ill, but merely suffering from the want of fresh air and proper food and raiment. She immediately caused him to be removed from the wretched hole in which he was, and conveyed to her own house, where, with proper care, he soon recovered.

A poor lame child, not more than five years of age, suddenly lost her parents, and having no other surviving relations, was left alone on earth. Neither her helplessness, tender years, nor infirmity, could induce any of those around her to receive her, and give her a home to replace that which she had lost. Many of the neighbours were too poor themselves, and already burdened with large families; whilst those who might otherwise have been willing, were deterred by her infirmity. Jeanne alone was moved with compassion for the poor helpless orphan whom all abandoned; she took her home, and adopted her.

Two boys about nine or ten years of age, had fled from Lower Brittany, where their parents lived in great distress. They reached Saint-Servan on a cold winter night, and faint with hunger and fatigue, knocked at the first door they saw, in the hope of finding food and shelter. They were rudely refused, and driven away as thieves and vagabonds, who sought to enter under false pretences. It was in vain that they protested their innocence, relating how misery had compelled them to leave the house of their parents: this statement only procured them everywhere a worse reception. The younger and weaker of the two at length declared that he could go no farther; and although shivering with cold, he sat down on the pavement, and began crying bitterly, whilst his brother vainly endeavoured to comfort him. It was not long before a crowd gathered around them. On learning the cause of their distress, many pitied them; but more blamed them, saying that they had no more than they deserved, for leaving their parents as they had done; but nothing was proposed for their relief; until at last a person, more sensible or humane than the rest, exclaimed, "Let us take them to Jeanne." The suggestion was adopted, and the good Jeanne kindly received the fugitives, and kept them until they were taken back to their father and mother.

A poor girl, aged fourteen, had been abandoned by her parents, who were compelled, for some offence they had committed, to leave Saint-Servan precipitately. Unprotected and alone, she was exposed to every temptation which the unprincipled well know how to lay in the path of poverty and distress. Jeanne came to her aid, and rescued her from vice and misery.

In the town of Saint-Servan a woman, notorious for her bad conduct, had an aged mother, who was afflicted with an ulcer of the worst description. Disgusted with the attendance which this poor woman required, and the expense she occasioned, the unnatural daughter informed her unhappy parent that she would no longer support her; and suiting the action to the words, she immediately proceeded to turn her out of doors. Yet, as though

to render a tacit homage to Jeanne's well-known benevolence, this wretched creature took her unfortunate mother before the door of Jeanne Jugan's house, and left her there. She was not mistaken in her anticipations. Jeanne received her.

In this way, the number of Jeanne's dependants increased from twelve to twenty, and finally the number of inmates was sixty-five—almost all infirm and aged persons of both sexes, many of them afflicted with incurable illnesses; and all rescued by Jeanne from the vices, degradation, and misery attendant on beggary—the only resource which was left them when she came to their aid, there being neither poor-houses nor poor-law in France.

Such a noble example was not without its effect. Three persons of Saint-Servan joined Jeanne, to assist her in gratuitously attending on the sick, as well as to help her in the necessary business of such a large establishment. A doctor volunteered his services, and furnished the requisite medicines; in short, Jeanne Jugan has founded a real hospital. It is needless to dwell on the immense benefit which Saint-Servan must derive from it; the fact speaks for itself. But this singular hospital is much more simply administered than any official one. Jeanne employs no supercilious overseers; nor is it necessary to go through dilatory forms and petitioning in order to obtain admittance. If she hears of any sick or distressed person, she immediately sees herself into the truth of the case; and on ascertaining it, has the individual forthwith transported to her house. Such are the wonders achieved in less than six years by the poor servant girl to whom, on the 11th of December 1845, the French Academy awarded a prize of three thousand francs (£120).

(To be continued.)

St. George's Chapel.—Windsor Castle.

This is perhaps one of the finest creations in the Church Architecture of glorious old England. It has been recently beautified and restored, and although everybody visits Windsor, a sketch of its magnificence and taste has not yet, as I believe, found its way to transatlantic readers. It is of course dedicated to the Order of the Garter, and its modern restoration, as exhibiting a refined taste, makes it beyond comparison the most superb chapel in the kingdom. In size it does not vary much from Grace Church at New York; but its nave is free from pews, and its choir is full of richly carved black oak stalls, those rare ornaments of English cathedrals; and independent of its sculptures and paintings, its fine proportions would alone make it a model of the beautiful pointed Gothic style. The roof is richly groined, on a blue ground, adorned with pendants bearing the royal insignia: the fleur de lis, the Tudor portcullis, the famed Roses, the star and emblems of the Garter, with many escutcheons, all in gold, on varied and beautiful colored emblazon.

The great west window has been cleaned, and you now see, in their perspective, the ancient and beautiful colored glass with the multitude of Knights of the Order, in their full and rich panoply. On the right hand of the west entrance is the exquisite Beaufort Chapel, a niched recess formed under one of the aisle arches, and separated from the nave by a finely wrought and gilt fleur de lis railing. Its roof is grained and ornamented as the nave with gold insignia and family escutcheons. Two long and rich lofty windows light the interior, which has several fine statues and effigies of the family. Their banners hang over the walls, and at the corner near the font stands a well sculptured reading desk or rather "prie secul." Opposite, in a somewhat larger recess, barred by a similar railing, under a beautiful semi-spherical ceiling, richly groined like the nave roof, and lighted by superb lancet windows, and on either side of topaz and amethyst hues, is the font of the Princess Charlotte. Her history, which is too well known to be repeated, is enough to make her last resting-place famous. In the back ground, the disposed curtains of the tomb, so broad and richly folded, that it needs reflection to believe them marble, show the archway from the life size figure of the princess is rising. Her shroud is thrown back in graceful folds; transport is on her face; her right hand points upwards, the left extended behind, as if about taking flight from poor mortality. Indeed the whole figure is instinct with the vigor of the New Life. On each side of the figure of the Princess, is a kneeling angel, looking up to her in deep interest. At her foot lies her enshrouded mortal body, over which, in the foreground, two mourning figures are weeping. Although they are likewise completely enshrouded, their position and sculpture are perfect in expression. The serene bliss in the countenance of the Princess, the affectionate welcome of the angels, contrasted with the poor remnants of mortality, make that breathing marble a beautiful embodiment of the Christian's trust of immortality. The whole group is of the life size, and the work of Sir James Wyatt. Some may find fault with these fine sculptures, and argue that if the design is the ascension of a disembodied spirit, its plastic representation is impossible; but on such a theory, the ordinary figure of an angel is equally inconsistent; or it might be further argued that if the sculptor's purpose was to present the resurrection, the mortal accessories might be rather an anachronism; however, such speculations will not disturb the mind when in the presence of the creation of the sculptor.

But leaving these funereal chapels, walk up the nave itself, under its great arches, so rich in gold and blazonry, and so rarely proportioned, lighted by the over crossed and mingled reflection of those superb stained windows, does it not bring back upon the mind that glorious chapel in the undying story of St. Agnes' Eve? Before you is the choir screen of rare and delicate iron work, supporting the organ and its gallery, a forest of carving in black oak: and then the choir itself! All around are the carved and canopied stalls of the knights of the order, from the sovereigns down; over each are hung the crown or coronet, the helm or hanberk and the banner of the occupant, the banners bearing many names which have filled a large field in England's story. In the central aisle is the royal vault, where the worms mock at the majesty of anointed kings. Over the altar table is West's famed painting of the Last Supper, and behind this, the great East Window, in solemn full tints, presents the Transfiguration. Above the altar table, on the left wall of the choir, are two close

screened and windowed, and in similar black oak carving, the other intended for the queen and her attendants. The roof of the choir is in the same style of rich ornament as the nave, its windows are finely stained after the antique, and there are side chapels, containing some fine monuments. In the right aisle, at the South corner of the altar screen, is a restoration of antiquity, well executed, and, perhaps, not out of taste. A folio black letter Bible is chained in a niche! underneath is an inscription, in the same old character, that "the Bishop of Evesbury placed this Bible here for godly meditation, and whosoever shall read it aright shall have forty days' pardon therefor!" and further down in the same aisle, protected by a glass screen, are some curious paintings of the era of Henry VIII., representing the meeting at the Field of the Cloth of Gold. Whilst I was in the chapel, the organ, which is esteemed as one of the best in England, commenced playing, and the finely trained choir sang the anthem, "O, go your way unto his gates with thanksgiving, and into his courts with praise!" They were practising for the evening service, and their united harmonies accorded well with the pomp and beauty of the building.

Westminster Abbey, so full as it is of the best efforts of the intellect, and the best memories of the history of the land, is, in architectural ornaments, the faded model of this chapel, and whoever is fond of the grand proportions, the long drawn aisles, and the once rich ornaments of the old Abbey, will find his taste highly gratified in this modern restoration of the splendor of the old style.

R. D.

The Literary World.

Communications.

For the Banner of the Cross.

Rural Excursion—Preaching the Word.

Having circulated notice of an appointment some distance in the country, the missionary left Little Rock on the afternoon of Friday, and crossing the turbid and shrunken Arkansas, then at its lowest stage, soon found himself driving swiftly through the dense woodlands which cover "the bottoms." The scenery around possessed much novelty, being such as the eye of an eastern man is unaccustomed to gaze upon. The density of the forest, peculiarity of its timber, and incidents by the way, bespoke that the visitor was entering upon what was to him a terra incognita, now first brought to light by exploration. The most common and remarkable tree is the Cotton-wood; the Pecan also, and the Sassafras, several times the size attained eastward, attract attention. The first named is of great altitude and immense compass, being some feet in diameter, towering in the air, with its dark green foliage. It is found chiefly on lands of alluvial formation, being the first growth which springs up in such localities. Its giant limbs are often circled by grape vines, on the same mammoth scale which seems to characterize every production of this rich soil. As the traveller approaches, he will see them hung in immense steeple-like forms, sometimes directly over head, as though they would catch him and vehicle in their embrace, and swing the whole into mid-air. What a fine country this is for the culture of the grape, and how much better it would be for those foreign emigrants who are skilled in that business, to settle here, and devote their attention to it as a means of livelihood, than to seek the bleak regions of the north-west. The undergrowth is beginning to disappear, cropped out by the cattle; yet, as you recede from the city, the jungle of cane-break is found pretty dense, containing plenty of bears and wolves secreted within its recesses. There is an abundance of deer; and as we proceeded, we would occasionally have a glimpse of one displaying its beautiful form as it bounded across the road; while flocks of wild fowl, aroused at our approach, would rise with merry cackle and rustling wing, and flutter away before us.

At dusk we reached the hospitable abode of a member of the Episcopal Church, scarcely realizing the distance we had come, so much had the attractions of the drive beguiled the time. The next morning we saw more of the country in a horse-back excursion through the neighbourhood, visiting its inhabitants and distributing tracts and newspapers. It is a level region, sparsely peopled, with some fine cotton plantations, and intersected with bayous, singular channels into which, as the Arkansas becomes swollen, its water rises. These are often as straight and regular as if they were works of art—canals made to connect the interior with the river. Occasionally, these bottoms have been to a considerable extent submerged. Such disasters are, however, rare, and at long intervals; and there are positions which have never been reached by the water. The country is esteemed unhealthy, and hence settlers prefer locating on the high lands; which are mostly sterile, with a stunted growth of pine and oak. But of late the prejudice on this score is being overcome by the tempting nature of these fertile low grounds, and planters are clearing and putting the lands in cotton, under the impression that in this latitude that staple is subject to fewer casualties than farther south. However this may be, it requires none of the sagacity of a prophet to foresee that the day will arrive, when these fine alluvial bottoms will be duly appreciated, and, protected by levees, be put in extensive cultivation.

There are a few families of the church residing here, who belong to the congregation at Little Rock; but we learned that their solemn services had never been performed in the vicinity. Hence, we looked with some anxiety to the developments of the morrow; and, through the goodness of God, a clearer firmament and brighter sun never welcomed a people to the sanctuary of the Most High. As the hour approached, the settlers for many miles around were in motion to the neat and substantial edifice in the grove, used jointly as a school-house and chapel. Although mid-summer, the air was bland, a breeze tempering its ardour. The missionary thanked God for these circumstances favourable toward the exercise of his vocation; and, after the ritual, preached morning and afternoon to an interesting and attentive congregation as he was ever privileged to meet anywhere. The responses were made, and

the singing, performed by a choir organized but a short time before, although faltering at first, swelled forth on a second trial into a strain of melody seldom, perhaps, heard in these wilds. The text in the morning was the parable of the sower, it being thought appropriate to the occasion and audience. We scarcely ever realized so much the obligation of the ministry, and the necessity of speaking the word in all plainness, and with holy unction, as a dying man to perishing sinners. Nor, in bidding adieu to these strangers, could the spiritual husbandman be devoid of much solicitude about the seed he had in feebleness striven to sow in their hearts. He feared, indeed, that many, after the usual folly of the world, would not believe, proving barren, way-side hearers; he apprehended that others would "fall away" after a temporary false hope, a transient joy; and again, that some would prove lukewarm, entangled with beguiling cares and temptations: yet, he cherished the comfortable, fond hope, that at least a share would be true fruit-yielding Christians, and finally, at the general consummation of all things be gathered into the garner of the Lord.

The evening was closed with prayer, and the next morning, accompanied by the visitors who had stayed over night, and some of the family, we extended our ride to the residence of Mr. D., on Bear-Skin Lake. Here for a season we almost forgot that we were in the far west, being surrounded by circumstances which recalled the style of living and husbandry of the best class of eastern farmers. A New York family had converted the wilderness into a paradise, bringing all the skill and appliances of the Empire State to operate on the virgin soil of a spot most felicitously chosen for beauty and luxurious retirement. The dwelling is on the margin of a small lake of singular attraction. Fish swarm beneath its waters, wild fowl skin its silvery surface, otter take up their abode in its banks, while odoriferous flowers, springing from the very bottom on lengthy stems, impregnate the air with their delicate fragrance, and regale the eye with their variegated hues. The latter objects alone would richly repay a visit; they are the White Pond Lily and the Monocha-nut, a rare flower, highly esteemed by the Indians. We regret that our limited knowledge of botany forbids an attempt at description. There was altogether something so romantic in the scenery about us,—a feeling heightened by the associations it awakened,—that we were lost in a delightful reverie of thought. We imagined we could yet see the canoes of the red man moving swiftly on the smooth expanse of water before us, and hear his whoop ring through the forest near by. We could indeed, have lingered here for a length of time, gazing on the beauties of nature, and participating in the innocent sports of rural life, had not parochial duty called us, reluctant, away.

After some days rustication, hoping that what had been said in public and from house to house, was not in vain in the Lord, refreshed and invigorated by the excursion, we returned to our parish to welcome the familiar faces, and exchange the cordial greetings of kind friends.

Little Rock, Ark., Dec. 6.

Rev. W. P. Saunders.

For the Banner of the Cross.

St. Gabriel's Church, Morlatton, Berks County, Penna.

Whether a history of our Diocese is at present desirable may be questioned. But that it will be called for at some future period cannot be doubted. All that may be necessary at present is to collect and lay by the requisite material. This material from which may hereafter be digested an authentic Diocesan Record, is to be found mainly in the Registers of the several Parishes. A brief sketch of the rise and progress of each congregation, would furnish the best means for a full record of the whole.

It was with the intention of doing his part toward the attainment of this end, that the writer drew up the following sketch of the past history of St. Gabriel's Church, Morlatton.

The name of this church, and of the village in which it stands, now generally called Douglassville, are both said to have been adopted by the early settlers in memory of the congregation with which they were connected, and of the town or district in which they lived in their native land. The congregation when first organized was composed principally of Swedes. When and under what circumstances they assembled for public worship during the early years of the settlement cannot now be ascertained. For a time it is probable no parish record was kept, and the first Register has unfortunately been lost. In the earliest register now to be found it appears that for some years, they were dependent for occasional services upon the ministers of Weccaco and Providence, or Perkiomen churches, a grateful acknowledgement of whose kindness is entered upon the minutes. Of these two parishes, the first was composed entirely of Swedes, and was for many years supplied with pastors from Sweden. The other St. James, Perkiomen, consisted chiefly of English and Welsh, whose ministers were clergymen of the Church of England.

Besides the ministers from abroad who officiated for the congregation, at Morlatton occasionally, one native Swede was settled among them as Pastor. This was the Rev. Gabriel Falck, who was minister of the church from 1735 to 1746.

Under his ministry the congregation erected their first place of worship.

When the Swedish settlements ceased to be regarded as missionary stations by the church and government of their fatherland, the several congregations found it necessary to take measures for procuring pastors from some other quarter. In this emergency, they would naturally seek for ministers whose views in regard to doctrine, worship any discipline, were similar to their own. The Swedish Lutheran Church, as is well known, is Episcopal in government, Reformed in doctrine, and Liturgical in its mode of worship. In all these respects there was uniformity between the church of Sweden and the church of England. Hence when the supply of ministers from the former failed, their next resort was to the latter. In the course of a few years after their connection with the mother country was dissolved, all the Swedish congregations in this and the neighbouring states,

called and obtained as pastors ministers of the Episcopal church. Among these was the congregation at Morlatton. Their next pastor after the removal of the Rev. Gabriel Falck, was the Rev. Alexander Murray, D. D., missionary of the church of England. He came out under the auspices of the venerable society, for the Propagation of the Gospel in foreign parts, and brought with him as a donation from the society, a small but valuable Parish library.

These books consisting of standard works in divinity are still in a good state of preservation. Besides St. Gabriel's church he had under his care the church at Reading, then called St. Mary's. For sixteen years he continued among his people, laboring faithfully in preaching the word, and administering the sacraments. During the Revolutionary war, the influence of Mr. Murray, was so much impaired, and his position rendered so unpleasant by the prevailing spirit of hostility to the government and church of England, that the vestry at his desire petitioned the Executive Council of the state for permission for his return to England. The petition having been favorably received, and the necessary permission granted, he departed for his native land in the year 1778. After the war he returned, and again taking charge of the congregation, he continued his ministry among them until his death. He died in Philadelphia, during the prevalence of the yellow fever, and was one of the many victims of that fatal disease.

The number of the Rev. Dr. Murray's successors is eleven, of whom several remained but a short time. Those whose connection with the church continued a longer period are as follows:

The Rev. John Armstrong took charge in the year 1801, and remained for three years. Under his ministry the present stone church was erected.

The Rev. Levi Bull began to officiate at Morlatton, in the year 1805, and continued his work of faith, and labor of love, with great success and acceptance for the space of twenty years.

In the year 1828, the Rev. George Mintzer received an invitation to the pastoral care of this Parish, and for eight years ministered here faithfully, zealously proclaiming the truth, and imparting the consolations of the blessed Gospel.

After the removal of the Rev. G. Mintzer the congregation was made to feel the ill effects of frequent changes. During intervals of several years continuance the church was closed, and yet including these intervals there were in the course of eight years no less than four ministers that successively came and went. Owing to these frequent changes, to the consequent want of pastoral oversight, and to increasing ignorance of the peculiar principles of the church, many baptized members both old and young wandered off to the surrounding sects. When it is considered that there are recorded in the Parish Register, the names of no less than eleven hundred persons baptized, many of whom are still living, it might be supposed that the congregation here would be large under the least favorable circumstances. But this was not the case. The cause of the lamentable falling away has been already mentioned, and experience proves that where a people grow up or are suffered to remain without instruction, in the distinctive principles of the church, there we can look for no lasting prosperity. We like not the liberalism which separates between things revealed. If the church system be scriptural, as we conscientiously believe with due regard to the "analogy of faith," it should be explained and enforced in all its parts. The least informed are able under judicious teaching to acquire firmness in the profession of the old faith. Indeed many are anxious to know what reason to give for the difference in doctrine and discipline which distinguishes us from others. If left destitute of such instruction it should excite no surprise that proselytes are made to the systems of yesterday from the ranks of our baptized members.

But though the very existence of the congregation at Morlatton, was for a time seriously endangered through the causes above mentioned, the day was coming when there would be a strengthening of the things that remained. In the Providence of God a minister was sent, young and inexperienced, to labor among them as his first charge.

The congregation, though at first small, has gradually increased. They have the hearing ear, and in an encouraging measure, the understanding heart. The Prayer Book is devoutly used, and by many sincerely loved. Many children have been baptized, and not a few persons confirmed. The number of communing members is seventy. Within the bounds of the congregations there were during the past summer, three Sunday Schools in which many children received instruction in the Scriptures and Catechism. There appears to be on the part of many individuals a growing interest in the truths of our holy faith, and an increasing attachment to the distinctive principles of the church. Where there exists this scriptural combination, an earnest adherence to doctrine as revealed, and to discipline as revealed, there and there only can we look for permanent prosperity. That the truth may here, and elsewhere prevail, to the breaking down the kingdom of sin, Satan and death, and to the final triumph of evangelic doctrine, and apostolic order, is the hearty prayer of him who in the Providence of God, has been called to labor in this portion of our beloved Zion.

E. L***.

January 13, 1848.

Rev. W. Long

For the Banner of the Cross.

The insertion in your columns, of the following remarks and the incident which prompts them, will confer a favour on many of your readers. They are designed to illustrate the vast importance of seamen, as missionaries to foreign nations, and to enlist in their behalf that sympathy, which exists in the hearts of all Christians, and which only requires to be told "that a brother hath need" to call forth its latent energies. The religious destitution of seamen, its consequent effect upon this valuable class of men themselves, and the monstrous stumbling block which it casts in the way of those who are striving to convert the Heathen, are fruitful topics of meditation, prayer and active exertion on the part of the Church. "The Churchman's Missionary Association for Seamen" of this port, has been organ-

With several other Publications claiming attention we have only room at present for the following notice sent by a valued correspondent. The work referred to, we have not yet seen, but from the character of the author, as well as from the following favorable judgment of one whose opinions are entitled to the highest respect we are confident that these "essays" will secure the regard of all who feel the deep importance of the subject they discuss.

REV. AND DEAR SIR:—

I have read with great satisfaction a small pamphlet entitled "Two Essays on the Two Witness principle" by the Rev. Robert B. Croes, which I beg leave to commend to the attention of the readers of the "Banner." The argument on the contested point to which the pamphlet relates, appears to me to be entirely conclusive. And as it involves a very important principle in our ecclesiastical jurisprudence, I should like to see it generally spread before the Church. The pamphlet, I understand, has been left for sale, at the Book stores in Philadelphia, and New York, and from the conviction I entertain of its value, I trust this brief notice, may have the effect to secure to it many purchasers.

AMICUS ECCLESIE.

SELF DISCIPLINE, *A Sermon before the Associate Alumni of the General Theological Seminary—by John Murray Forbes, D. D., Rector of St. Luke's Church, New York.*

This able sermon discusses in an earnest and forcible manner a most important practical subject. We have marked some passages for future insertion which will show its character better than words of our's can do.

Foreign Intelligence.

The Church of England (says the English Churchman) is at present threatened with three very serious aggressions, which will require all the wisdom, energy and piety of her faithful members to ward off:—1. The introduction of Dr. Hampden to the Episcopate. 2. The erection of Sees in England for Roman Catholic Bishops. 3. The Admission of Jews to Parliament. Apart from the principle involved in it, the last is evidently of the least practical importance; but of the first two, we confess ourselves unable and unwilling to decide which has the greatest claim upon our attention, or which would most seriously interfere with the permanent welfare of the Church.

On the second point we quote the following able article from the English Churchman, involving principles which nearly concern us.

The further encroachments of the English Romanists which are threatened at the present time, lead us to make a few remarks on their very peculiar position. We see a body of men amongst us, who profess to act upon Ecclesiastical principles, and yet they keep aloof from the communion of the English Church. Now, by the sixth Canon of the Œcumenical Council of Constantinople, A. D. 381, it is declared that those are heretics "who, while they pretend to confess to sound faith, have separated themselves, and made congregations contrary to our Canonical Bishops."

It is admitted by both parties that there cannot lawfully be two Bishops in possession of the same Diocese; and that, if one be in canonical possession, the other must be guilty of usurpation. The question, therefore, to be decided is this: which of the two rival communions possesses canonical Bishops? And the inquiry must be pursued on the ordinary principles of Church discipline. The early Christians, in a case of this kind, would have traced upwards the succession of Bishops to Apostles or Apostolic men, and if one party could not prove unbroken descent from the original Pastors of the country, they would have given the verdict in favour of their opponents. As Tertullian says, (*De Præscrip.*, adv. *Hæres.*, c. 32.)—

Edant ergo origines ecclesiarum suarum; evolant ordinem Episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquem ex apostolis vel apostolicis viris, qui tamen cum apostolis perseveraverit, habuerit auctorem et antecessorem; hoc enim modo Ecclesiæ apostolicæ sensus suos deferunt.

Let this test of Apostolicity be applied to the case before us. The hierarchy of our Church are the representatives, by uninterrupted succession, of the ancient Bishops who flourished in England centuries before the Reformation; the English Romanists, on the contrary, have no pretension to this continuity: when they first gained a distinct existence in England, they made no attempt to perpetuate Episcopacy, and thus tacitly admitted their irregular position.

In my first letter (says Dr. Milner to Sir John Throckmorton, *Ecclesiastical Democracy detected*, p. 121, London, 1793) I make a necessary and obvious distinction between a perfect and an imperfect Church, between one that was actually formed and another that was only in a state of germination; in short, between an establishment and a mission. I showed that we were in the latter of these predicaments, having entirely lost the succession of Bishops at the Reformation, &c.

Nothing, surely, can be clearer than the above testimony of the author of "The end of Controversy."

How this state of things came about we shall give in the words of another equally unexceptionable witness, Mr. Charles Butler, (*Rom. Cath.* II., 219.)—

Watson, Bishop of Lincoln, the last of the Roman Catholic Bishops who had not become Protestant at the Reformation, died in 1584. In 1598 the English Roman Catholic Church was placed under the jurisdiction of an Arch-Priest (Black-

well) vested with full authority over the Clergy, but unable to perform any functions, as he was not a Bishop. The Roman Catholics of England justly remonstrated against this, as being virtually deprived of the benefits of Episcopacy. In 1623, a Vicar-Apostolic (Dr. Bishop) was first appointed. This is an officer vested with Episcopal authority by the Pope over any Church which is in want of a Bishop, but which for some reason cannot have one of its own; the Bishop is consecrated to some See, in *partibus infidelium*, which had formerly a Bishop, but has now no Church. The real difference between a Bishop of a See and a Vicar-Apostolic is, that the commission of the latter is only during the Pope's pleasure.

This, it appears, the Romanists do not like, so they wish for a change. But there is also another stronger reason. These Vicars-Apostolic, being consecrated to some See in *partibus infidelium*, of course take the name of that See, whatever it may be. Hence Dr. Wiseman is called Bishop of Melipotamos. But where is Melipotamos? It is supposed to be in Ethiopia. Why, then, does not Dr. Wiseman go and look after his flock in Ethiopia? Above all, why does he come here to divide the Church, and set up altar against altar? These questions are so difficult to be answered, and the Vicars-Apostolic have become so much ashamed of their anomalous position, that, it is said, they have got the Pope's permission to change their delusive titles of Melipotamos, Siga, Chalcedon, &c., to Westminster, Bath, Birmingham, &c.

Now, the inference from the establishment of an Archbishopric with metropolitan privileges within the Province of Canterbury must unavoidably be, that it is intended thereby to deny to the Primate of all England any rightful possession of metropolitan jurisdiction within the limits of the assumed Archbishopric; and the erection of the City of Westminster within the already existing Diocese of London into an Episcopal See, amounts to a denial that there is a lawful Bishop of London, according to the canons and usages of the Church. According to her general rule, there can neither be two Metropolitans of one Province, nor two Bishops of one Diocese. The one of these proceedings would involve a reversal of the Canons of the Church, the other a contradiction of the ordinance of her Lord. The heads of the Romish Church are perfectly aware of the truth of these assertions. Their present proceeding is therefore an act of direct and purposed hostility towards the English Church; since it could not be ventured upon by them, except they meant thereby to proclaim that we have no Canonical Bishops, no Catholic Church, no such administrations of the Holy Sacraments among us as shall be effectual to everlasting salvation.

That any intelligent Romanist—candidly examining the historical records of the English Church, and taking the principles of the Primitive Church as his guide—will feel himself justified, before God and man, in adopting this view, we will not for a moment believe. But will the temporal head of the Church—will the Lords Spiritual and Temporal—will the Commons of this Realm, allow Roman Catholic Bishops to set up Sees in England, and thus confound and mislead the ignorant? If so, the so-called union between Church and State is at an end—the Coronation Oath is a dead letter—the Royal Supremacy a farce: there is "a clear stage and no favour," for all parties.

But we solemnly protest against any such flagrant breach of faith; and we earnestly call upon all who recognize and appreciate the Doctrine and Discipline of the Church, to bestir themselves, during the recess of Parliament, and, in conjunction with their Bishops, to show by every means in their power, that they are determined to prevent the un-Catholic, uncanonical, and schismatical intrusion of Roman Catholic Bishops into English Sees which is now threatened.

DR. HAMPDEN.

The English Church papers are so filled with articles and discussions on this important question that we hardly know what extracts to make. As giving information which many are desirous of obtaining, and as a somewhat curious illustration of an "election" we give the following account of the way in which they elect Bishops in England.

DOCUMENTS ILLUSTRATIVE OF THE PRESENT METHOD OF "ELECTING" BISHOPS IN ENGLAND.—I. The congé d'élire, or license issued by the Sovereign to the Dean and Chapter of a Cathedral Church to choose a Bishop in the time of a vacancy. It runs to the effect, "that the See of A. having become vacant by the death or translation of the late Bishop thereof, the King [or Queen] has been pleased at the humble request of the Dean and Chapter to grant them his [or her] Royal license to proceed to the election of another Pastor in the place of him so removed, charging them by the faith and love wherewith they are bound to him [or her] that they should choose such an one for their Bishop and Pastor as should be devoted to God and faithful and useful to him [or her] and to the Kingdom."

II. THE LETTER MISSIVE.—To the Dean and Chapter of the Cathedral Church of A. "Trusty and well-beloved, we greet you well. Whereas the Bishopric of A. is at present void by the death [or translation] of the Right Reverend Father in God Dr. B. C., late Bishop there, we let you weet (know) that for certain considerations us at this present moving, we of our princely disposition and zeal being desirous to prefer unto the same See a person meet thereunto, and considering the virtue, learning, wisdom, and other the good gifts wherewith the Reverend D. E. Doctor in Divinity is endued. We have been pleased by these our Letters to Name and recommend him unto you to be elected and chosen to the said Bishopric of A. Wherefore we require you upon the receipt hereof to proceed to your election according to the laws of this our realm and our congé d'élire herewith sent unto you, and the same election so made to certify unto us under your common seal. Given under our sign, &c.

III. CITATORY LETTER to the several members of the Chapter requiring their attendance at the "election," intimating that:—"In the Quire of the said Cathedral Church they intend on the of to proceed to the election of a new

Bishop and Pastor of , and at the same hour and place to proceed in the whole business of the said election with all its incidents, emergencies, and dependencies, whatsoever, until the final despatch, of the said election as, God willing, we ought to proceed."

IV. RECORD of this "election" in the Chapter Register.—"At which day, hour, and place, immediately after Morning Prayer, the Reverend Dean and Chapter of the said Church did in the south Chapel of the said Church (his [or her] Majesty's royal license of congé d'élire and letter recommendatory for choosing another Bishop being first read) with one assent and consent elect unto the said See the Rev. —, and by them so elected Bishop of A. did openly and solemnly declare in the body of the said Church before all the people there."

V. CERTIFICATE OF THE ELECTION TO THE KING (OR QUEEN).—"We the Dean and Chapter of the Cathedral Church of A. by virtue and authority of your Majesty's royal license most graciously made and granted for electing another Bishop of the said Cathedral Church, being capitularly assembled in the said Cathedral Church and there making Chapter, (saving to ourselves all the privileges that ought to be saved with regard to the said election, as well by the laws of this our famous Kingdom of Great Britain as by the ancient and laudable customs of our said Cathedral Church,) and having MATURELY AND SERIOUSLY CONSIDERED of a person meet to be elected thereto, at length we have unanimously agreed to elect the person recommended in the above Letter Missive."

VI. ADDRESS TO THE DEAN AND CHAPTER TO THE PERSON "ELECTED" HIS CONSENT.—"We the Dean and Chapter of A. &c., which said day of being come, AND PRAYERS TO ALMIGHTY GOD BEFORE ALL THINGS HUMBLY OFFERED UP, we capitularly assembled did according to the Statutes and Ecclesiastical laws of the famous Kingdom of Great Britain canonically proceed to the election aforesaid in manner and form following, to wit:

FIRST, after mature and serious consideration had between ourselves concerning a fit and proper person in that behalf to be elected, (and saving to ourselves all the privileges that ought to be saved with regard to the said election, as well by the laws of this our famous Kingdom of Great Britain as by the ancient and laudable customs of our said Cathedral Church,) we did at length agree to give our votes for you," &c., &c., &c.

The following admirable document will be read with deep interest.

The following Memorial deserves all the prominence which we can give to it: it is an historical document—

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

May it please your Majesty,—We, your Majesty's most dutiful and loyal subject, John Merewether, Doctor in Divinity, Dean of the Cathedral Church of Hereford, most humbly lay before your Majesty the assurances of our deepest and most heartfelt attachment to your Majesty's sacred person and government.

We thank your Majesty for having graciously granted to us your Royal license to elect a Bishop of our Church, in the place of the Right Rev. Father in God, Thomas, late Bishop thereof, and for "requiring and commanding us, by the faith and allegiance by which we stand bound to your Majesty, that we elect SUCH A PERSON AS MAY BE DEVOTED TO GOD, and useful and faithful to your Majesty and your kingdom."

We also dutifully recognize the goodness of your Majesty in accompanying this your Royal license with letters missive, graciously announcing to us that out of "your princely disposition and zeal you are desirous," as we cannot doubt, "to prefer unto the same See a person meet thereunto."

And we further acknowledge your Majesty's gracious intention towards us in "NAMING and RECOMMENDING unto us," by the same letters missive, Dr. Renn Dickson Hampden, your Majesty's Reader in Theology in your University of Oxford, to be by us "ELECTED and CHOSEN unto the said Bishopric."

But we most humbly beseech your Majesty to permit us, as in duty bound, and in obedience to your Majesty's gracious command touching the qualities of the person to be chosen by us, to represent (and, if it be deemed necessary, by sufficient documents to prove), that somewhat more than eleven years ago the said Dr. Renn Dickson Hampden, then being the late King William's Reader of Theology, the said University did, as by its laws, rights, and privileges, and by the law of the land it is empowered, and on fit occasion bound to do, judge of the published writings of the said Dr. Hampden, and did solemnly decree, and by a statute in its House of Convocation duly made did enact, that the said Dr. Hampden should be deprived of certain weighty functions importing the right of judging of sound teaching and preaching of God's Word, which had been specially annexed by former statutes of the said University to his office therein; to wit, "that he be in the number of those by whom are appointed the select preachers before the University,"—and, further, that his counsel be taken in case of any preacher being called (as by the statutes of the said University every preacher who may have delivered any unsound or suspected doctrine in any of his preachings, is liable to be called) into question before the Vice-Chancellor. And such deprivation of Dr. Hampden was expressly declared in the said statute to have been decreed, "because in his said published writings he has so treated matters theological, that in this respect the University hath no confidence in him."

Furthermore, six years afterwards, the Convocation of the said University having been called together to consider the question of the fitness of repealing the said statute, so that the said Dr. Hampden might be restored to the functions of which he had been as aforesaid deprived, the said Convocation did thereupon solemnly decree that the statute should not be repealed, but should still be (and, accordingly, it still continues to be) in full force and vigour; whereby the said Dr. Hampden stands to this day denounced by the judgment of the said University as "devoid altogether of its confidence in matters theological, by the reason of the manner in which those matters have been treated by him in his published writings."

And here we deem it our duty to your Majesty, humbly to

submit, that not only by the people and Church of England, but by all your Majesty's Royal predecessors, the solemn decisions of either of your Majesty's Universities of Oxford and Cambridge, on questions and matters of theology have always been deemed to carry with them very high authority, and that such is the renown of these your Majesty's famous Universities throughout the reformed portion of Christendom, that everywhere their judgment is heard with reverence and honour.

Neither may we omit dutifully to lay before your Majesty, that the office of a Bishop, to which we are commanded by your Majesty to choose "a person meet to be elected," essentially adjoins the duty of judging of the doctrine of the Clergy committed to his charge, especially of those who are to be instituted or licensed by him to the cure of souls—which high duty the University of Oxford has decreed, as aforesaid, that Dr. Hampden is, in its judgment, unfit to have confided to him; the distressing and disastrous consequences which must be expected to result from placing the Diocese of Hereford, by the strong and of power, under a person so characterized by so high authority, we are as unwilling as it would be painful to recount.

For all these reasons, and not least because, in common as we believe, with almost every considerate Churchman, we are desirous and anxious that the prerogative of the Crown in nominating to Bishoprics should be for ever established on its only firm foundation,—the confidence of the Church in the wisdom, the justice, the purity, the considerate and conscientious moderation with which it is exercised;—we most humbly pray your Majesty to name and recommend some other person whom your Majesty shall think meet to be elected by us for our Bishop, or that your Majesty will graciously relieve us from the necessity of proceeding to the election till you shall have been pleased to submit Dr. Renn Dickson Hampden's published writings (so judged as aforesaid by the Convocation of the University of Oxford) to the judgment either of the two Houses of Convocation of Clergy of the Province of Canterbury, which is now sitting, or of the Provincial Council of Bishops of the same Province, assisted by such divines as your Majesty or the said Provincial Council shall be pleased to call, or of some other competent tribunal which your Majesty shall be graciously pleased to appoint. In order whereunto we have appointed for the day of election the 28th day of December instant, being the eleventh day from the receipt of your Majesty's *congé d'élire*, and the last which we can lawfully appoint.

And we are the more emboldened to lay this our humble supplication at the feet of your Majesty by your known cordial attachment to our holy and Apostolic Church, and by your faithful and uniform observance of the oath made by your Majesty at your coronation,—“That you will maintain and preserve to the utmost of your power the doctrine, discipline, and government thereof.”

And even if it could be imagined that these last-mentioned considerations apply not to our case, we should nevertheless confidently rely on your Majesty's experienced regard for that dearest and most sacred right of every class and description of your subjects, the right of liberty of conscience, and on your saving at the head of your Majesty's councils a noble lord, the proudest boast of whose illustrious house, as well as of his own public life, it hitherto has been to assert that right for all men against all opponents—a right which would in our persons be trampled to the very dust, if, in spite of all our just and reasonable reclamations, we be coerced under the threatened penalties of *præmunire* to elect for our Bishop a person whom we cannot conscientiously believe, so long as the aforesaid judgment stands against him, to be “meet to be elected” to that most holy office.

In conclusion, we would add our fervent prayer, as well as our most earnest hope that your Majesty may long be permitted by the King of Kings to reign in the hearts of all your subjects the approved “Defender of the Faith,” “ruling all estates and degrees of men amongst us, whether ecclesiastical or temporal,” as is your sacred and undoubted right,—giving alike to all experience of the blessings of your just and beneficent Government, and receiving from all the willing homage of grateful and confiding love.

In witness whereunto we have affixed our decanal seal this 17th day of December, in the year of our Lord, 1847.

In connection with this the following speech of the Bishop of Rochester in the House of Lords deserves attention.

The Bishop of Rochester.—In the absence of so many of the right rev. Prelates more accustomed than myself to address your lordships, I feel called upon to make a few observations upon this subject. I have filled the office of Bishop for thirty-four years, and during that period I have enjoyed the friendship of at least sixty Bishops, and I must say that it was with very deep regret that I heard the determination which had been expressed in reference to the appointment in question. I believe that determination has been founded on very erroneous grounds, because in the answer given to the Bishops, as well as in that given to the lay members of the Church, the noble lord who wrote them seemed to have entertained the mistaken belief that the opposition had arisen from a certain portion of the Church to which he referred. I can positively state that this is not the case. There is no person more opposed than I am to what are called *tractarian* principles, and in my own Diocese, comprehending upwards of 600 Clergymen, the feeling is almost unanimous in opposition to those who are supposed to entertain extreme opinions in the Church. In one district 103 Clergymen assembled, all having different views, and yet there were only two dissentients to the address which was agreed to. That address was moved by a person supposed to have *tractarian* views, and seconded by one supposed to entertain *evangelical* views. Therefore, I think that the noble lord is deceived in this respect. I believe the noble lord has acted from conscientious motives, and I have a great respect for the noble lord personally, but I regret the determination to which he has come. We are told that the *congé d'élire* is issued. This may be true. I do not know what course the Dean and Chapter of Hereford may adopt. They may possibly decline the election, and in

that case Her Majesty has the power of creating the Bishop. Therefore, whether they elect or not is only matter of importance as far as regards the expression of their own opinion. But after this there is another step which must be taken. All the Bishops in the province of Canterbury are obliged, before consecration, to appear at Bow Church, and go through the ceremony of confirmation, and at that assembly all opposers are called on by the Queen's Proctor to come forward and state whether they have any objections to make.

The right rev. Prelate here read, in reference to this ceremony, the following extract from Burn's *Ecclesiastical Law*:—“A citation against opposers, which (the time of confirmation being first fixed) is published and set up by order, and in the name of the Archbishop, at the Church where it is to be held, as well to notify the day of confirmation as to cite all opposers (if there be any) who will object against the said election, or the person elected, to appear on that day, according to the direction of the ancient canon law But if any appear, it seemeth that they shall be admitted to make their exceptions in due form of law. To which purpose, a passage in Collier's *Ecclesiastical History* (vol. ii., page 745,) is applicable:—‘Soon after the recess of the Parliament, Bishop Laud was translated from Bath and Wells to London, and Montague promoted to the See of Chichester. Before he was consecrated an unexpected rub was thrown in the way. At the confirmation of Bishops there is a public notice given that if any person can object either against the party elected or the legality of the election, they are to appear and offer their exceptions at the day prefixed. This intimation being given, one Jones, a bookseller, attended with the mob. Appearing at the confirmation, he excepted against Montague, as a person unqualified for the episcopal dignity; and to be somewhat particular, he charged him with Popery, Arminianism, and other heterodoxies, for which his books had been censured in the former Parliament. But Dr. Rives, who then officiated for Brent, the Vicar-general, disappointed this challenge.’”

Now, these are my grounds for believing, that if this appointment should be brought before the proper tribunal, it might not yet take place. I myself should be satisfied with its being brought before the proper tribunal. I have not the honour of knowing Dr. Hampden, but, with the exception of his holding what I conceive to be erroneous doctrines, I believe him to be a very estimable person. If the appointment were brought before the proper tribunal no doubt the result, whatever it might be, would be satisfactory, but until it is so brought my objections will remain in full force. I must state that I for one, many years ago, informed candidates for holy orders from Oxford that I should require them to have a certificate, not from the Regius Professor of Divinity, but a testimonial from the Margaret Professor. I can only add that, supposing at the confirmation, which is one of the most solemn ceremonies of the Church, and at which it is said by lawyers that Bishops are not obliged to confirm against their consciences, any legal objection should be made to the newly-appointed Bishop, I will be no party concerned in the ceremony.

The following is a portion of the editorial of the English Churchman on Dr. Hampden's letter to Lord Russell.

At length the world has been favored with Dr. Hampden's long-expected letter to Lord John Russell. We should be extremely sorry to speak in terms of depreciation of any apology from a man in his unfortunate situation; but can even the Bishop of Norwich call the tone of that letter a tone of dignified defence? If Lord John Russell sees in it the justification of his own unflinching perseverance—a document on which the rights of a Prime Minister to inflict the utmost possible amount of vexation on the Church may peacefully repose,—truly, he is one of those who see more than other folk. The remonstrance of some fourteen or fifteen Bishops, the memorial of the head of the Chapter to which the *congé d'élire* has been addressed, the voice of the Church from north to south,—all these are such ordinary things that, doubtless, to characterize them all as “calumny,” “slander,” and “misrepresentation,” all originating in “the animosity,” and “under the instigation of a few individuals,” adversaries not only of Dr. Hampden, but of all that is Protestant in the Church of England, is a thing which, as soon as it is said, will carry the tumultuous assent of all indifferent persons!

The Church has now before her a full length-portrait, by herself, of the man whom the will of a Minister of State is about to exalt to the seat of a Bishop. There are four epithets of the character, as drawn by that authority, the supremacy of which Dr. Hampden is pleased to compliment himself in maintaining; and the four epithets stand together: “sober, just, holy, temperate.” Let the reader of Dr. Hampden's letter try it sentence by sentence, with the sacred text in his remembrance; and how will the writer appear? The soberness of the man who compares his own case with that of “the Apostles, reviled and evil-treated by their brethren;”—the justice of the charges he brings against those whom he calls “the younger Clergy;”—the holiness and temperance of the language in which he tries to involve the whole body of his opponents; all these points are so brought out in the weary Epistle, that it is only adding to the weariness of every reader to deign them any more especial notice.

The election took place at Hereford, on Tuesday, Dec. 28th, the result of this we gave in our last in a brief postscript. We have no space for the account of this interesting proceeding. The Dean made a most solemn protest in announcing his dissentient vote.

The following is the leading editorial of the last English Churchman.

If any candid man, who has the means of ascertaining the opinions and feeling of Churchmen at the present moment, were asked what effect Dr. Hampden's Letter to Lord John Russell has had, we presume that he would readily answer “none whatever.” Never did any anxiously expected document less satisfy the hopes and expectations of the public, or

less justify the delay which had taken place in its appearance before the world. The abrupt manner in which it commences leads one to suspect that some previous communications had taken place between Lord John and his nominee; and if this were the case, it is only charitable to suppose that his Lordship had exhausted the Doctor's epistolary powers.

Many persons expected that Dr. Hampden's long announced letter would set out by stating that although he considered that he was indebted to a certain party in the Church for much of the opposition which had been made to his appointment to the See of Hereford, yet it would be the blindest folly to deny that very many excellent persons, unconnected with that party, felt that the censure which the University, by a large majority, had passed upon him, was a very serious bar to his appointment, and to the useful exercise of the functions of the Episcopate: that, moreover, they felt that many of the opinions and expressions in certain of his writings were unfortunate, if not dangerous and heretical. That in deference to the feelings of these his “weaker brethren” (if he chose to call them so) he begged to express his regret that he had given them offence; and he was ready to retract any passages of his writings which the University should point out as inconsistent with the teaching of the Church.

Had Dr. Hampden done this (*there is even yet time for him to do so*) we venture to say that he would have done much towards silencing his opponents. One page of his letter, and one day (instead of twenty) would have been sufficient for all purposes.

But it is unnecessary to say a word more about Dr. Hampden's Letter. It was followed by one much more important and to the purpose, viz., that of the Dean of Hereford, which will be found in another column. We beseech our readers to examine that letter carefully, and judge whether it contains a single line which could justify the first minister of the Crown in addressing the following *insolent* epistle to a high and irreproachable dignitary of the Church. We place it on record in this place, lest it should be overlooked—which would be a pity—

We gave this in our last.

This undignified, unprovoked, and insulting production, is dated, be it observed, on Christmas-day: probably either just before, or just after receiving the Holy Eucharist—unless his Lordship's Pastor should have refused to “violate the laws” of the Church so far as to admit to the Communion one who occasionally attends schismatical meeting-houses.

That we should find any fault with his note will, however, surprise some persons, perhaps, because it so obviously helps forward the cause which we have at heart. Nothing that we could write would so effectually rouse our readers to energetic action as this miserable little note—little in every sense of the word. One might almost hope and expect that it would rouse every earnest and independent Churchman—and especially the non-remonstrating Bishops, and the Deans and Chapters of the other Cathedrals.

A NEW BISHOP.—A saying of King George 3d, was strongly marked by his characteristic practical good sense. When the minister recommended to him for a vacant See some divine who had set forth certain unsound doctrines, which however he afterwards retracted, “I will have for my new Bishop (said the King) some man who has nothing to retract.”—*Calendar*.

Diocesan Intelligence.

MAINE.—BISHOP BURGESS'S VISIT TO THE PENOBSCOT.—Our Bishop has just favored us with a visit. He arrived in Bangor on the evening of the 1st instant. On the following Sunday, he preached in St. John's Church, and confirmed six persons; the Rev. O. Pinkney Hammond, the officiating minister, assisting in the services.

But the most interesting of all our services, were held in the evening, at Old Town. Prayers were read by the Rev. S. Durborrow, the Bishop administering the sacrament of Baptism to three children, after which he preached from 1 Cor. iii. 11,—“For other foundation can no man lay than that is laid, which is Jesus Christ.” After which four persons were confirmed.

This was the first occasion, as has been intimated, on which confirmation was ever administered in this village. Many have not failed to see that it supplies a place in the Church which, in the other denominations, is not filled. We think that every time the sacrament and rites of the Church are administered, an impression is made favorable to us; for, after all, the prejudices which exist against the Church, have their origin in a want of knowledge of her true character and claims. Hence the wish of us all that the Bishop's visits might be frequent.

Dr. Burgess is probably the first Bishop of our Church, who ever visited the Penobscot region beyond Bangor. May this visitation be as the dawn of a brighter day, when the Church shall be more thoroughly established here. Let us pray that the Holy Spirit may incline the hearts of many of this people to the service of the Lord, who may be ready to devote themselves to him in the apostolic rite of confirmation. And may our Zion receive such an abundance of the influences from above as shall cause her to arise and shine, with the glory of the Lord risen upon her.

Yours truly,
Old Town, Me., Jan. 15, 1848.

Rev. E. W. Murray
Christian Witness.

CLERICAL CHANGES.—The Rev. Charles Arey, deacon of Ohio, has been received into the diocese of Western New York, and is the Missionary at Westfield and Mayville, Chataque County.

It is “the Rev. J. L. Gay,” who has become Rector of Christ Church, Manlius N. Y., not “Gray,” as our types made him.

and application to solemn doctrines and serious thoughts. Emblems are not images and pictures. The Church of Rome has either perverted the early Christian emblems, or in their stead substituted representations, which are made the objects of adoration. The Bread and wine of the Lord's Supper are emblems; the Church of Rome, by assuming an imaginary and most incredible conversion of these symbols into the real body and blood of Christ, has wrested them from the design of their institution. The Cross is an emblem; the Crucifix, an image. In this case the Church of Rome has substituted—for what purpose is well known—an image of the Saviour, for a symbol of his salvation.

Emblems are discovered in the primitive Church, in its earliest ages, long before either the cupidity or the imposture of the Popedom had any existence.—When the Christian worshipper enters the "Nave" of one of God's holy temples, he is reminded that he is within the Vessel (Navis) which the floods of sin and schism cannot overwhelm—the Ark of Christ's Church. When the early Christian looked upon the pictured phoenix rising from its ashes, joyful thoughts of the Resurrection cheered his heart, and dispelled the fear of death. Our forefathers—mindful of that Cup which is a fountain of life and of that Sacramental food which is heavenly manna—represented the Holy Eucharist under the emblem of grapes and wheat-ears. Reflecting also on the sharp pangs with which the cleansing stream was stricken from the Rock of Ages,—that it was the life-blood of an "harmless, undefiled" sacrifice,—they described the Eucharist again in the emblem of blood flowing from the heart and feet of the Wounded Lamb into a chalice beneath: the Christian's purity and innocence were shadowed forth in the Dove: the caged Bird was the Christian in his earthly state of privation and imprisonment, yearning to escape beyond the bars of his narrow cell, and to be released from the sorrows and restraints of his captivity: the Bird exulting in happy freedom, and seeking the lofty sky with expanded wings, this was the Christian emancipated from bondage, and soaring upward to his final rest. Innumerable were the beautiful and affecting devices of this kind which our pious ancestors employed: with these emblems,—not images,—they adorned their Churches; and these they consecrated to the memory of the dead by piously and affectionately carving them upon their tombs. When we have made up our minds to call emblems like these "Romish," we have better also resolve to surrender to Rome every thing that is Catholic, truthful, fair, and lovely.

The Monogram I H S as it appears on the "antependium," or that part of the "fair linen cloth" which hangs in front of the Communion Table, may be read as the epitaph of Him who died to bring us near to God; or may serve as a memento of what the pious disciple did, who "bought fine linen, and took Him down, and wrapped Him in the linen."

"The secret of the Altar's snow-white pall,
And of the linen-garment white and fair,
Spread o'er the glorious sacrifice when all
Have tasted. 'Tis as Jesus' winding-sheet,
And their's, who die clasping his sacred feet."

The Church.

Selected for the Young.

Sorrow on the Sea.

"Destruction from God was a terror to me."

JOB xxxi. 23.

There lived, a short time since, in the north of England, three little boys, whose names were Davis, Carlisle, and Fostil. Davis and Carlisle were sons of fishermen. One Sunday afternoon, these three little boys, forgetting that God had forbidden them to find their own pleasures on His holy day, amused themselves by going out to sea in a small boat, about thirteen feet long. There was one oar and one small sail in their little boat. When they had got out a few miles from land, they thought they saw some boys coming out in a boat to fetch them back again, so they set up their small sail, that they might follow their own pleasure still longer. The blessing of God did not go with them. The wind blew from the shore, and, sad to tell, their boat was driven out still further to sea. At last, to their great sorrow, the land was no longer to be seen. How often they tried to get back to the shore—but alas! they could not. Perhaps they said to each other, Oh, that we had gone this afternoon to school, or to the house of God; all this sorrow would not have come upon us! Night came on and it was now so dark, that they could no longer try to get back, and a strong gale of wind drove them yet further into the open sea. Morning came; but not a speck of land was to be seen, nor was any ship near them. They were now in great trouble, for they had not one mouthful of food, nor any water in their little boat, neither did any one of them know how to get back to land. The eldest boy, Davis, fifteen years of age, fell sick, and was ill all day; this made them more unhappy. The sun again set, and there seemed no hope of their being saved from a watery grave. How fearful to die, when we are not at peace with God, when our sins are not washed away in the blood of Christ, and our hearts are not the dwelling-place of his good Spirit. Their parents on shore tried to find their poor little boys: but they could not. Tuesday morning dawned; all day they looked out for some ship, and hoped once more to see the land; it was all in vain, night came on again, and the three poor little fellows, tired, hungry, and stiff with cold, lay down in the bottom of their boat, which was driven about by the wind and waves. When Carlisle and Fostil awoke in the morning, they looked at Davis, who was lying quite still; he never moved again, he was dead. Oh! let not your last end be like his. This, the poor children felt was the worst of all. The sea did not run very high, and their boat floated about all this third day; but now they had still less hope than ever. Night once more drew its curtain over the sky, and the two little sailors, with the dead body of their companion, spent the dark hours of the fourth night on the open sea. But God

looked from heaven upon their grief, and in wrath remembered mercy. In the afternoon of Thursday, they saw a sail in the distance; the ship drew toward them, and while they looked on it their eyes filled with tears of joy. The kind captain at once took the poor boys on board his ship; but they were very ill indeed, as they had not had any food since Sunday afternoon. While the poor little fellows were being put on board the ship, they saw the sailors were going to throw the body of their companion overboard. They cried aloud most bitterly, and begged that they might take home the dead body of Davis; but a heavy splash in the water was the answer to their cries, and the waves hid Davis from their sight. The captain was a Dutchman, and he was going back to his own country; but when he got there, he was so kind as to send the two boys back to London. From London they set out for the north of England, and once more reached home, to the very great joy of their unhappy parents. What a tale they had to tell! Let none that read it forget, that sin and sorrow must ever go together; but the ways of God are safe and happy, and his paths are peace.

Communications.

For the Banner of the Cross.

Dr. Hampden's Bampton Lectures.

"No man's mind can be fairly judged by such a specimen as Newman has given of Hampden's. He has in several places omitted sentences in his quotations, which give exactly the soft and christian effect to what, without them, sounds hard and cold."—*Life of Dr. Arnold*, p. 275.

"Hampden is a good man, and an able one; a lover of truth and fairness; and I should think that the wholesome air of such a man's lectures would tend to freshen men's faith, and assure them that it had a foundation to rest upon, when the infinite dishonesty and foolery of such divinity as I remember in the lecture-rooms and pulpits in times past, would be enough to drive a man of sound mind into any extravagances of unbelief. . . . Hampden's Bampton Lectures are a great work, entirely true in their main points, and, I think, most useful." . . . "But it is merely like the cry of Oxford one hundred and twenty years ago, when the lower house of convocation condemned Burnet's Exposition of the Articles."—*Ibid.* p. 276.

Again, after speaking of the Hampden controversy, Dr. Arnold goes on to say—"It is a curious case, and is completely, to my mind, a repetition of the scenes of the Reformation. When Peter Martyr went down as divinity professor to Oxford, in Edward VI.'s time, he was received by the Catholics with precisely the same outcry with which Dr. Hampden has been received by the high-churchmen, and on the same grounds."—*Ibid.* p. 277.

Address from fifteen Heads of Houses in the University of Oxford to Dr. Hampden, Regius Professor of Divinity.

"We, the undersigned, Heads of Houses in the University of Oxford, have seen with great concern the reports of proceedings in various parts of the country upon your proposed appointment to the see of Hereford, tending to injure your reputation, impede your future usefulness, and even create a general distrust of the soundness of your faith in our blessed Lord. Under such circumstances, although we only declare the sentiments which many of us have expressed before, and particularly upon the enactment in 1842, of the new Statute concerning theological instruction, we desire to assure you, that having, for several years, enjoyed ample opportunities of learning the tenor of your public teaching, and hearing your discourses from the pulpit of the University, we are not only satisfied that your religious belief is sound, but we look forward with confidence to your endeavors to preach the gospel of CHRIST in its integrity.

B. P. SYMONS, Warden of Wadham, and Vice Chancellor.
EDWARD HAWKINS, Provost of Oriel.
JAMES INGRAM, President of Trinity.
PHILIP WYNTER, President of St. John's.
JOHN RADFORD, Rector of Lincoln.
HENRY FOULKES, Principal of Jesus College.
THOMAS GAISFORD, Dean of Christ Church.
JOHN DAVID MACBRIDE, Principal of Magdalen Hall.
DAVID WILLIAMS, Warden of New College.
FREDERICK CHARLES PLUMPTREE, Master of University.
HENRY WELLESLEY, Principal of New Inn Hall.
R. BULLOCK MARSHAM, Warden of Merton.
WILLIAM THOMPSON, Principal of St. Edmund Hall.
JAMES NORRIS, President of C. C. C.
FRANCIS JENNE, Master of Pembroke.

Of the twenty-four Heads of Houses in the University it is known that one is past ninety years of age, and takes no part in public business. Another is Dr. Hampden himself. Four are understood to be favorable to the object of the foregoing memorial, though for various reasons they have declined to sign it. Three only have any sympathy with the movement that has been set on foot against Dr. Hampden. It is well worthy of remark, too, that several of the above signatures are those of persons by whom Dr. Hampden was formerly opposed, but whose further knowledge has convinced that, that opposition originated in misapprehension.

"The Bampton Lectures do not justly warrant those suspicions of unsoundness, to which they have given rise, and which, so long as I trusted to selected extracts, I myself shared." . . . They are "a thoughtful and able history of the formation of dogmatic terminology."—*Bishop Wilberforce*. [It appears that the Bishop was amongst the condemners of Dr. Hampden in 1836 and 1847, and that he had never thought of reading the book until after sentence past.—*Castigatque auditque!*]

"One of the impressions (says Archdeacon Hare,) produced on me by Dr. Hampden's Lectures, is thankfulness for having become acquainted with a book so learned and thoughtful, and so favorably distinguished both in these respects, and by its

philosophical candor and sobriety from the bulk of our recent theological literature." . . . "A very small portion, I believe, of the condemners has any notion of the nature and purport of the work, which they are so eager to condemn. It is an historical more than a dogmatical work,—a work of historical and philosophical criticism, applied to an important period in the development of Christian Theology."—*Archdeacon Hare*.

And Hallam, in his *Literature of the Middle Ages*, [I cannot at the moment turn to the particular page] describes Dr. Hampden as the only Englishman, past or present, since the revival of letters who had penetrated into the wilderness of scholastic Philosophy.

The extent and manner, in which Dr. Hampden's Lectures have been garbled and misrepresented by Messrs. Newman, and Co., for their own party purposes, are such as can hardly be credited by honest men.* With the proofs of this you shall be amply supplied in the course of a few days.

A. M. OF CH. CH., OXFORD.

Philadelphia, January 25, 1848. W. Peter Esq. Brit Consul

P. S. I cannot but think that Dr. Hampden's assailants will perceive, ere long, the grievous error they have committed by embarking themselves in the same boat with Mr. Newman and his fellow voyagers from Oxford to Rome.

* A respectable clergyman of the Church of England, writing on the subject, states, that so artfully have the misrepresentations of Dr. Hampden's book been managed, that few candid men, not having the means of reading the work for themselves, can be much blamed for not suspecting them. "I, at least for one, (he adds) could not have believed the extent of them, had I not actually compared the apparent extracts with the work itself!"

For the Banner of the Cross.

Missions in Pennsylvania, I.

In former articles, the urgent claims of the Church Missions upon our liberality, and the general meagreness and inadequacy of the contributions in the several dioceses, were plainly set forth. With equal plainness, yet in a spirit of gentleness and love, we would now show why Pennsylvania is the SIXTY-SEVEN CENT DIOCESE. Many congregations, it is well known, give very largely of their means for the support of General Missions. It may seem strange, then, that the average is so low. But this is readily explained; the following list will serve to throw much light on the subject. Taking the parishes in rotation, as reported in the journal of our last Convention, we find the following report from fifteen churches.

Churches.	Communicants.	Collected in all.	Gen. Missions.
— with 60	\$13	00	
" 26	14	00	
" No report.	102 17	00	
" 55	No report.	00	
" 65	"	00	
" 155	3080	00	
" 70	8 06	00	
" 65	321 53	00	
" 29	79 15	00	
" 85	No report.	00	
" 82	"	00	
" 15	174 84	00	
" 34	00	00	
" 28	45 66	00	
" 27	65 25	00	

What shall we say of those fellow-Christians who make up the foregoing list? That they are asleep? Has the sweet-toned bell of St. Thomas's aught to do with this long and quiet slumber? How is it that for a whole twelvemonth these SEVEN HUNDRED AND SIXTY-NINE soldiers of Christ have not once bethought themselves of the necessity of stationing sentinels on the outposts of Emmanuel's encampment, and sending scouts into the enemy's land; or at least, have furnished no supplies for keeping up the war outside the walls of their own towns.

This lack of service results not from want of love, we think; but rather from want of thought. May the writer presume to think a minute or two on behalf of some of his readers? He thinks, then, that there has been no necessity for this great deficiency. To descend from high conceptions and lofty reflections, comparing mean things with great, we shall be understood by the most humble and utilitarian mind of this working day, matter-of-fact world. What does the polish on your boots cost per annum? The question is addressed to every male member of the above parishes, and to all others who read this page. If your boots are blackened by yourself, and only once a week, the yearly cost of time, brushes and blacking, cannot be less than fifty cents. Yet have you given so much in the same time for China, Africa, and the new states, that the poor of those lands may have the gospel preached to them? If the work has been done daily, the cost is increased nearly seven-fold. How much less than this have you given for missions?

But do you think more of well-polished boots than of the heathen and their christian teachers? God forbid! Why then have you practically said so, seeing the world, whose keen eye is upon us, judges our estimation of any thing by the amount we are willing to give in order to secure it? How many of the above seven hundred and sixty-nine communicants are males? and how many of them can satisfactorily answer these questions? What proportion of the one hundred and fifty-five members of — have made their missionary offerings equal to their outlay for shoe-blackening? O, brethren, brethren, think carefully on these queries; assign to high things and low their relative values; and pay in proportion. S.

For the Banner of the Cross.

"Give ye them to eat."—St. Mark 6: 37.

What, feed five thousand men with five loaves and two fishes? Who can wonder at the astonishment of the disciples

WANT SUPPLIED.—The following letter, with ten dollars enclosed, is in answer to the editorial in the Banner of January 22d, headed, "Wants." In the name of the missionary and people whose need has been thus quickly and kindly supplied, and in our own behalf, as a grateful proof that our appeals are not in vain, we thank these young ladies of "the Hannah More Academy." Fruits like these are the best recommendations of an institution for the education of the young. If the young members of the Church are taught thus early to realize the blessedness of charity, and to deny themselves that they may contribute from their little store to supply those who are destitute of the privileges they enjoy, we may hope better things for the future than the present can boast of. We trust that this example may "provoke others unto love and to good works," and we pray that these daughters of the Church, who have thus meetly "shown forth their thankfulness" for "the wonderful conversion" of St. Paul, may so live in "the light of the gospel" and "follow the holy doctrine which he taught," that they may be "children of the light," and in its blessed beams, find present peace and eternal joy.

To the Editor of the Banner of the Cross.

DEAR SIR:—The enclosed \$10, is a sum raised this morning among the boarders of this Institution, for the purpose of sending a S. School Library from our own publications, books selected from The Protestant Episcopal Union, in answer to the call for a destitute Sunday School in Indiana.

We would here take the liberty of stating, to induce others to do likewise, that this is the second Library which our School has purchased in less than a year, for destitute places, and add that if one half of the Female Institutions would respond to the calls made, there would scarcely be found a Sunday School of "the Church" without these precious books. Our school consists of a limited number. When schools are crowded with fifty to one hundred boarders, we say from experience, they would find much more pleasure in furnishing these precious little volumes to those deprived of the same privileges, than in all the money wasted in candies, jewelry, or finery. Who would not prefer sending the means of enlightening, the destitute portions of our West, to the mere gratification of the palate, or personal decorations? Let the young of the Church be taught self-denial, and we shall not hear of so many appeals passing unheeded.

HANNAH MORE ACADEMY, Baltimore Co. Md.,
Conversion of St. Paul, 1848.

TYPOGRAPHICAL ERRORS.—We hope our readers will think charitably of the few errors of this kind, as well as of the errors of other kinds, be they few or many, which have resulted from editorial inexperience in the late conduct of the Banner. We shall try and profit by all the hints, past, present or future, given us, so long as they do not require us to go in *contrary* directions. We hope it will not be thought telling tales out of school, if we inform our readers that types are subjects very difficult to govern. They sometimes give voice to thoughts, almost against the will and judgment of their ruler, and at times they rise up against the thoughts, committed to their care, and either spoil them or murder them outright. The few instances of this kind which have occurred, and we are thankful to say they are very few, are to be attributed to the restiveness of subjects when brought under a new control.

To our correspondents we beg leave to say, if you wish to see your articles correctly *printed*, let them be correctly and legibly *written*.

We remember long ago, long before our own editorial destiny was "manifest," being at the house of an "old editor," when a worthy gentleman, though rather an eccentric one, called to secure a notice of a book he had just been publishing. It was his first effort, and there were symptoms that it would be his last. The rebellious types had sorely tried him, and he sought comfort from one whom he thought might have shared his experience. The following dialogue was heard with some amusement by the disinterested listener.

"Do you ever have any typographical errors in your paper, Doctor?"

"Oh, yes sir, frequently!"

"Well, how do you find they set on the human mind?"

We trust that as our readers have not only "human" but *humane* minds, the errors of our types will "set" lightly upon them. For our own part we forgive these unruly members all, but the outrage of changing in our last number "Silou's brook" into a stream called "Silou!"

REV. DR. SCORESBY.—In copying the following from "the Churchman" we trust it may not be deemed intrusive to say how deeply and truly his many friends in this city sympathize with this Rev. gentleman in the trying domestic affliction, the death of Mrs. Scoresby, of which letters here received, gave him the first painful intelligence. All who have formed the acquaintance of this gentleman, so distinguished for his scientific attainments, have been won by the personal qualities which equally commend him to the heart. There is an anxious desire felt by many in this city, to hear Dr. Scoresby's lectures. One who has spent twenty-one years in the Arctic seas, and is possessed of so much general knowledge, added to the practical

knowledge which has led him to so many discoveries in science, must be a delightful lecturer. This opinion we have heard expressed by those, well qualified to judge, who heard him lecture in St. Mary's Hall, and Burlington College.

"We have much pleasure in publishing the following correspondence. Having had the satisfaction of hearing the Rev. Dr. Scoresby lecture, on the occasion referred to, we can truly say, that, for ourselves we should have been highly delighted to hear the reverend gentleman again, and that those who were prevented, by the festivities of the season, or, probably, some other causes, from attending the two lectures, lost a very rich intellectual treat, which they will long have occasion to regret. We still hope that Dr. Scoresby may return on his way homeward through New York and comply with the wishes of his numerous friends, both clerical and lay, whose signatures would have been added hereunto, had time and opportunity permitted. On the truly Christian and praiseworthy object, which the lectures were intended to promote, and which has our unqualified approbation, we purpose on no distant occasion to speak commendatorily, considering it to be, especially at this time, one of no common importance to the Church, and to the poor individuals intended to be benefited by the proposed laudable undertaking of the Church and Hospital of St. George the Martyr.

New York, January 15th, 1847.

Rev. Sir,—There is a very general desire with those who are true lovers of science, as well among those of us who heard, as of those who by previous engagements were unavoidably prevented from attending the delivery of your two Lectures for the benefit of the Church and Hospital of St. George the Martyr, on the "Principle, construction and operation of the Gigantic Telescopes of the Earl of Rosse," to have them repeated.

May we venture to solicit such a favor? and the rather, as all who had the pleasure of hearing them, have, without exception, expressed their unqualified approval and high appreciation of your Lectures, and those who were not so favored, but have the ability to distinguish between what is really good and that which has only its semblance, would, we feel assured, be equally gratified with ourselves, if the opportunity were afforded them.

We sincerely hope, therefore, that it may be compatible with your engagements to consider and kindly comply with our request, and thus oblige, Rev. Sir,

Your very faithful friends and servants.

William Berrian,	Thomas Dixon,
Jon. M. Wainwright, (Bp. in 1852)	Edw. F. Sanderson,
Samuel Seabury,	Anthony Barclay,
Joseph H. Price,	Joseph Fowler,
Jno. M'Vicar,	R. S. Buchanan,
Henry I. Whitehouse, (Bp. in 1851)	David Hubbell Hoyt,
Benj. I. Haight,	Thos. F. Green,
Charles W. Hackley,	Henry Jessop,
C. S. Henry,	John S. Bartlett,
Francis Vinton,	Wm. H. Harrison,
John D. Ogilby,	Charles Carville,
W. Walton,	E. W. Canning,
Wm. E. Eigenbrodt,	Henry Owen,
Moses Marcus,	James Stokes,
Alfred M. Loutrel,	Charles Cartledge,
Alfred Waller,	E. T. Richardson,
James Owen,	Henry Eyre,
J. L. Starr,	Thos. Field Frank.

Rev. Dr. Scoresby, &c., &c., &c.,

Riverside, near Burlington, January 17th, 1847.

Gentlemen,—The letter which you did me the honour to address to me on the subject of my lectures on the Earl of Rosse's Telescopes, only reached me after my arrival here. I regret, that I cannot reply to it, as, under other circumstances, I could have wished. But, though I do not venture to engage for a repetition of the lectures, as you kindly solicit at New York—my return thither being very uncertain,—I am most sensible of the friendly courteousness of your application; and I should not do justice to myself were I not to add that my sense of this courtesy is deeply enhanced by the consideration of the distinguished names attached to that application.

I have the honor to be, gentlemen,

Your faithful and obliged friend,

WILLIAM SCORESBY.

To the Rev. Dr. Berrian, Anthony Barclay, Esq., &c., &c.

D. D.'s AND A. M.'s.—The following extract is made from "the Christian Advocate and Journal," a Methodist paper. We should think the facts that the Methodist society is suffering "an astonishing decrease in membership," in proportion to the increase of learning and education among their ministry and people, would lead them to think seriously upon the nature of their system. The following account is from one of their ministers. There is an honest simplicity in this worthy old gentleman's style which pleases us. We argue that he must be advanced in years from the title of "Uncle Henry or Uncle Smith," and surely the last sentence we quote shows that his must be a "green old age."

Dear Brethren,—I should long since have ceased to tax you with my communications if my good friends would let me alone; but preachers as well as people urge me to write. The judgment of some I respect. One asks it as a particular favor to "write once more before I go hence." Even young people address me thus: "O Uncle Henry, or Uncle Smith, do write again for the Advocate—do write more," &c. So let this be my apology; though it is labor for me to write anything now, when sight and memory are both impaired.

I have been deeply afflicted and sorely grieved on account of the astonishing decrease in our membership for the last two years. And I find that I am not alone in this, as several of your correspondents have expressed themselves freely on this

mournful subject. Among them I find my dear old friend and brother, Thomas Wilkerson, of Tennessee, who was my colleague fifty-one years ago, in what was then called the *far West*. I have wept and mourned over this state of things in our Church till my heart has been made sick; but, thank God, I am somewhat comforted by looking at the bright side of the picture, which I wish always to do. There certainly has been a coming up or improvement in many things that our fathers hardly thought of. But let us not be high-minded, but be humble and fear, lest this very thing should prove a snare to us, and work out our ruin. Some of these improvements are of rather a doubtful character it is true, but the most of them are evidently of God, and must work for good.

Some, who are constantly looking at the dark side, are ready to say, in what things have we improved, or come up? Forty-five or fifty years ago we had no Missionary Society—no missionaries among our neighboring Indians, people of color, &c. though every travelling preacher was considered a home missionary. We had no missionaries in foreign lands; we had no Bible Society; we had no Sunday schools, or were just beginning to enter upon this great enterprise, for the Church and nation's good. We had no Christian Advocates to plead our cause before the public. Our Book Concern was quite a small concern; but see what it has come to—what it is now. The Methodist Society was the only temperance society in the land sixty years ago, [except the Friends—Ed.] but some of its members violated their solemn pledge, and little notice was taken of it, unless they got drunk outright. Our friends were, in general, less liberal in their contributions toward the support of the Gospel, and charitable and benevolent institutions. We had but few churches fifty-eight years ago, and these few were mostly very sorry ones. We had few, if any learned men in the ministry, &c.; but only see what a number of D. D.'s we have now, besides A. M.'s!

A COMMUNICANT OF THE CHURCH who has had much experience as a Teacher in all the branches of an English education, is in want of employment. He would take charge of pupils for private tuition. Good references can be given: apply to the Editor of this paper.

Sentences from Bishop Taylor.

"The way to judge of our religion is by doing our duty and theology is rather a divine life than a divine knowledge."
"Disputation cures no vice, but kindles a great many, and makes passion evaporate into sin."
"Christianity is all for practice; and so much time as is spent in quarrels about it, is a diminution of its interests."
"Every man understands by his affections more than by his reason."
"If a man be very hungry, you must give him meat before you give him counsel."

The following is taken from Dr. Gregory's "Sixth pastoral letter to the Parishioners of St. Paul's Church, Syracuse." This admirable letter shows a pastoral faithfulness which cannot but secure the rich blessing of God upon Minister and people.

Since the worship of Almighty God is the most important ordinance of religion, and the most effectual means of religious improvement, it should be regarded as one of the surest proofs of growth in Christian piety, that a congregation values more and more the opportunity of frequent worship in the Church. Nothing can be better adapted to our spiritual wants than the Daily Service, as prescribed in our book of Common Prayer. Its faithful use has never been without a blessing to a Church. Without it, the Sunday services lose half their effect. Without it, the advantage of a connected reading of the Holy Scriptures as prescribed in the Church's Calendar is lost. Without it, the observance of the Holy Days and Seasons of the Christian year, is to most persons wearisome and unintelligible. Without it, we hardly realize "The Communion of Saints." Without it, six days of the seven are dedicated to the world, at a time when devotion to the world is the greatest snare of Christians. Our only hope of resistance is the "Strength" which is promised to them that "wait upon the Lord."

If it be asked why, in a city of 15,000 people, there is not one Church open for daily worship, I am ashamed to give the reasons. With some it is *slloth*; they cannot rise and go forth at the early hour of Morning Prayer. With some, it is *avarice*; they grudge the expense. With some, it is *covetousness*; they cannot spend the time from worldly occupations. With some, it is *shame*; they cannot bear the reproach of being among the "two or three" who are gathered together in the name of Christ. With some, it is *indifference*; they care for none of these things. But all these obstacles have in some parishes, been overcome; and I trust will soon be here. There are among us devout souls who long for the daily worship of God in his sanctuary. Let them cherish the desire. He from whom it came will grant it in his time.

To this we append a description of the "Free Chapel" erected by the congregation of St. Paul's. This account is instructive in many respects. It gives some valuable hints respecting that most practical subject, Church Architecture, and it shows how much may be done under the guidance of taste and judgment at little cost.

The Chapel is a rectangle, 54 feet long, and 25 feet wide. This form was given it, because it is built on the rear of the lot leaving the front of 90 feet in depth, for a Church proper, some future day. The present edifice is designed for the purpose of a chapel, only while a congregation is gathered which may need a larger one; leaving this, perhaps, for a Parish School or some other pious use.

The walls are of stone masonry, supported in the front

tern side, by simple buttresses which vanish under the roof. The height of the walls is 12 feet, and from the floor the roof is 26 feet. The roof has a deep pitch, the perpendicular elevation being 14 feet, and is supported by the gables of 13 sets of principal rafters with ties. The plastered wall is raised up close under the roof, leaving the ties and rafters visible.—These with the strut above and arches below, make triangular openings in every bent; and by means of gothic tracery, each of these openings is formed into a trefoil arch. The points are cut from two inch plank, and simply nailed to the ties and rafters, producing a very pleasing architectural effect. The roof timbers, the benches, the chancel and all the interior wood work is stained and varnished, and closely resembles oak. The chancel is an arched recess, 12 feet wide and 7 feet high, at the north end of the Chapel; and from the upper point of this recess, the light streams through a round, gable window, 12 feet in diameter, of the richest colors. In the centre of the window is the sacred monogram, I, H, S, on a purple ground of diaper work, the S intertwining the other letters, and holding in front of the whole the decorated symbol of our redemption. A wreath of the lily of the valley around the outer edge of the window, completes the design.

In the same position, at the opposite end of the Chapel is another window of the same size; the design of which is a wreath of gold in the centre with palm branches underneath and seven stars above; the whole resting on a blue ground, and surrounded by a circular wreath of laurel or branches of the bay tree. These two windows, than which nothing could be more appropriate or beautiful, were the gift of Robert B. Minturn, Esq. New York, and were designed by his worthy Pastor, the Rector of the Church of the Holy Communion.

Each side of the chapel is lighted by four pointed windows, two central ones having one mullion, and the window heads enriched with colored glass, where the ruby, the topaz, the emerald, the amethyst, and the lapis lazuli bend their deep colors, and give a pleasing air to the plain and simple architecture.

On either side of a central alley 3 1-2 feet wide, is a row of wooden seats 9 feet 3 inches long, the ends of which are ornamented with a simple octagonal moulding, and formed after the pattern of those in Grace Church, Van Vorst, N. J.

The chancel floor is elevated two steps. The railing is composed of perforated tracery, displaying in miniature, the same figure as in the trefoil arches under the roof. The Lectern is a simple board supported by a cluster of three buttresses, and covered with a crimson cushion. The Altar is of wood, in pannels, with tracery in the corners, and lined with crimson. The centre pannel in front contains the letters I, H, S, in gold. The board of the Altar is also covered with crimson. The Holy Table stands against a Reredos or Screen, eight feet wide and ten feet high, terminating in two pinnacles on either side, and three ogee arches with ornamented crests in the centre.

The floor of the Chapel is covered throughout with a carpet of crimson and black, wrought into small figures resembling the rich diaper ground work of stained glass windows; and the benches are so arranged that the worshippers can conveniently kneel upon the floor. The chancel carpet is of a lighter color, and its figures suggestive of the sacrifice of the cross. The Chapel is lighted for evening worship, by bronze chandeliers, and brackets.

A marble font is provided by offerings of the children of the parish and Sunday Schools, and will be ready by Easter. The Vestry Room is on the right side of the chancel, and opens into it: its size is seven feet by five.

The south entrance to the Chapel is covered by a parvis, or porch, six feet square; and its steep roof is crowned with a decorated cross copied from the little Church of Skelton, in Yorkshire, England. The exterior of the north or chancel wall is surmounted by the Christian symbol, after the pattern of one on the east gable of Merton College Chapel, Oxford; and the other gable displays in miniature a turret from the north western transept of Peterborough Cathedral. All these, and also all the exterior wood work, hood moulds, mullions, etc., are painted the color of Newark stone.

The entire cost of the building when completed will be \$350. It would have been less, had it not been necessary, on account of the situation of the lot, to build the foundation wall six feet high. The seats, carpets, chairs, chandeliers, lectern, communion table, and other furniture, will be \$250 more. It will furnish seats for about two hundred persons; and is one more added to the examples, now rapidly increasing, of sacred edifices, simple, serious, and church like, impressing once on every beholder their purpose and their use, and yet within the means of every rural or village parish. Had we been permitted to build our Chapel of wood instead of stone, the cost would have been less. From this it may be seen, with how small a sum, our new and feeble parishes may provide themselves with Christian Sanctuaries, under the direction of some one who has a little skill in Church architecture.

Diocesan Intelligence.

Pennsylvania.—We have received a full account of the proceedings at the meeting of "the Convocation of Northern Pennsylvania." We are compelled to condense the notice.

The clergy met in St. John's Church, Huntingdon, Huntingdon Co., on the 18th ult. There were present the Rev. Messrs. Natt, Field, Heister, Lightner, Morris and Clark. There were several sessions of the Convocation, attended with the performance of Divine Service and preaching by the clergy present. The Holy Communion was also administered. The interesting narrative concludes in the following words:

Thus closed one of the most interesting meetings for mutual

improvement, and for the advancement of the interests of the Church, which it has ever been our privilege to attend.

The clergy were encouraged and strengthened in the work of mutual counsel and advice, and returned to their respective parishes, realizing that the Lord had been with them in fulfillment of His promise. The utmost unanimity pervaded our counsels. A missionary spirit was fostered, and what has hitherto been a strange thing in this portion of the Church, the clergy have learned to feel an interest in each other's success; and the parishes to feel that they are parts of a whole, and have a real interest in their mutual welfare. The extended limits of our Convocation rendered it difficult for all the clergy to attend, inasmuch as Huntingdon is in one of the extremes. Still it is worth a ride of ninety miles over rough roads to meet with such interest and encouragement as we found in the meeting which has just closed. A missionary spirit is fostered among us, and we look for the time when in every village and in every township, a missionary will be found, carrying in and with the services of the Church, the gospel of our blessed Lord. Several important missionary stations within our limits, are unsupplied through want of men and money. We look to the Convocation as an important instrument for the extension of the Church in the destitute regions within our limits. We need them and we need the money to support them. We need tracts, bibles, and prayer-books for distribution. And we need especially the prayers of Christians for grace and strength from God to fit us more thoroughly for our work and labour of love.

And now a single word concerning St. John's church, Huntingdon. It is a beautiful Gothic structure, an ornament to the town, a credit to the ladies whose pious industry reared it; and an honorable monument to the memory of the faithful pastor whose death in Huntingdon inspired the wish for its erection.

The exterior is graceful and symmetrical, and the interior is equally neat and appropriate. A mural tablet in the chancel recess bears an inscription which states that the Church was erected to the memory of Rev. John Waller James, Rector of Christ church, Philadelphia, who died in that place in August 1836. The church was reared by the unwearied exertions of the ladies of his parish. The Rev. Mr. Field is labouring there with success.

Williamsport, Pa., Jan. 26, 1848.

Rev. W. J. Clark

New York.—CONFIRMATIONS BY THE BISHOP OF PENNSYLVANIA.—Second Sunday after Epiphany, Jan. 16th, in Zion Church, Little Neck, confirmed eight persons.

In the evening confirmed—in St. Matthew's Church, New York.

Connecticut.—CONSECRATION OF ST. JOHN'S CHURCH, WATERBURY, JAN. 12, 1848.—By Rt. Rev. T. C. Brownell, Bishop of the Diocese of Connecticut. The Church of St. John's is situated at the south-west corner of the Public Square, facing toward the East—a few rods west of the old edifice. The corner stone was laid on Saturday, the 6th day of June, 1846—by Right Rev. T. C. Brownell. The style of architecture adopted is intended to be purely Gothic, and is copied from drawings obtained from the antique Sacred Temples of the middle ages. The construction of the walls is of a massive thickness, flanked by buttresses to correspond—the material a grey granite of an agreeable and uniform shade, obtained from the native hills of our own immediate vicinity. With the exception of certain parts necessary for the display of architectural effect, the stone work is laid unhehwn, presenting to the eye a stately pile as immutable and enduring as time itself. And though perhaps somewhat inferior in dimensions to some of the Metropolitan Churches—the front is confessedly imposing, and in the felicity of its perspective is not transcended by any of its contemporaries in New England.

The dimensions of the Church, including buttresses, and chapel attached, occupies an area of 11,704 square feet, classified as follows:

Extreme length from out to out	154 feet.
Extreme width " "	76 "
Main building inside of buttresses	112 "
Breadth " "	64 "

The front of the edifice presenting a view, though not without precedent, is still somewhat unusual in the architecture of the Gothic Temples of this country. The effect, however, must be admitted to be favorable to the expression of the character and design of the style intended by the architect. On the right rises the principal or bell Tower, finished with Spire, elevated 186 feet to the top—the square of the Tower being 20 feet, and including buttresses 31 feet. Opposite on the left, a turret appears, giving to the whole perspective a harmony and grandeur, at once agreeable, imposing and majestic.

THE CONSECRATION.—The preliminary service prescribed in the order of Consecration was performed by the Bishop—the sentence of Consecration being read by the Rector of the Parish, Rev. J. L. Clark.

At the close of the consecration service, before the commencement of the regular morning service, the celebrated solo,

"Rejoice greatly O Daughter of Zion,"

from Handel's Oratorio of the Messiah, was beautifully sung by Mrs. Parson's of Hartford—followed by the Chorus, "Lift up your heads O ye gates," from the same Oratorio.

Morning service was performed by Rev. Dr. Clark, Rector of Christ Church, Quincy, Mass. assisted by Rev. Dr. Holcomb, Rector of Christ Church, Watertown. In the ante-communion service, the Bishop was assisted by Rev. Dr. Jarvis.

The Consecration Sermon was delivered by Rev. Dr. Mead, Rector of St. Paul's Church, Norwalk, from the following words:

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not.

"And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven."—Gen. xxvii. 16, 17.

We have neither time nor room to give even a sketch of the discourse, having devoted so much space in our columns to the occasion at large.—Suffice it to say, that it was strictly applicable, argumentative, and dignified.

At the close of the Sermon the Grand Hallelujah Chorus finished the musical exercises of the morning.

The Benediction, by the Bishop, terminated the ceremonies of consecration.

AFTERNOON.—Confirmation.—At two o'clock, the congregation again assembled, and, so far as numbers were concerned, we saw but little diminution. Service was performed by the Rev. Mr. Paddock, Principal of Cheshire Academy, assisted by the Rev. Mr. Fisher, of Hartford. The Rev. Dr. Todd, Rector of St. John's Church, Stamford, preached the sermon, from Heb. ii. 6.—Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

After the conclusion of the sermon, forty individuals, most of them in the morning of life, presented themselves, and were confirmed by the Bishop.

The Waterbury American.

CONFIRMATIONS.—During his late visitation the Bishop of Connecticut administered the right of Confirmation as follows:

In New Haven—Trinity, to 20 persons.

" " St. Luke's 4 "

West Haven—Christ Church, 6 "

Waterbury—St. John's 39 "

Plymouth—St. Peter's, 18 "

CLERICAL CHANGES.—The Rev. Samuel C. Kerr, late of the Diocese of Maryland, has taken letters dimissory to that of Mississippi, and accepted a call to the rectorship of St. Paul's Church, Woodville, Miss.

The Rev. Mr. H. Hunter having removed to Grosse Isle, Michigan, requests all communications for him to be directed to "Trenton, Wayne county, Michigan."

Rev. N. P. Knapp has resigned the rectorship of St. John's church, Montgomery, and become the Rector of Christ church, Mobile.

Correspondents and publishers are requested to notice this change.

Miscellaneous.

Whoever looks, and as he looks, thinks of the myriads of inexplicable things that occur in the fluctuations of human life, will draw lessons of wisdom from the snow and the rain and the binding of the rivers in fetters of ice. Job understood this subject well, and if we had the faith and the trust of Job, we should not so frequently as it is feared we do, rebel against the order of Providence, and "fret against the Lord" because the wind blows too roughly, and the air, the sun, or the clouds do not suit our fancies nor harmonize with our pleasures.—If with the same holy man just quoted, we would keep it in mind that "our days upon earth are a shadow," we should care less, murmur less, and love God more, and thus there would be peace at the last.—*Gospel Mess.*

SANDWICH ISLANDS.—In the public schools of the Sandwich Islands, according to the report of Mr. Richards, the minister of Public Instruction, the number of pupils is 18,644. The number of ordained clergymen, 43; of whom 26 are Protestants, and 17 Catholics. Besides these, who are all foreigners, there are seven natives (Protestants) who have been licensed to preach the gospel. Within the last year or two the population has slightly increased; but taking a period of ten years together, it has diminished.

THE CHURCH AT THE CAPE.—It appears from the advices of September 18th, received from the Cape of Good Hope, that the amount of the expenditure for the colony, for 1846, had been voted by the Legislature at 179,981l. 12s. 7d. Of this, 10,908l. had been voted for the ecclesiastical service, and 8,000l. for educational purposes. There were separate grants for the Established Church, for the Dutch Reformed, for the Lutheran, for the Scottish, for the Roman Catholics, and for the Wesleyans.

Church and State Gazette.

FAMINE and disease are committing such awful ravages among the peasantry of Austrian Galicia, that in almost every village a third, and in some places even the half, of the people have died.

Mr. H. Grattan stated in his place in Parliament, that 115,929 persons had died for want of food in Ireland during the late famine. That in 140 parishes, containing 1,600,000 persons, there was not a single resident landlord. Lord Fitzwilliam stated at least two millions of people would require relief this winter.

THE WAY TO ESCAPE DROWNING.—A Dutchman was relating his marvellous escape from drowning, when thirteen of his companions were lost by the upsetting of a boat, and he alone was saved. "And how did you escape their fate?" asked one of his hearers. "I did not go in the boat," was the Dutchman's placid answer.

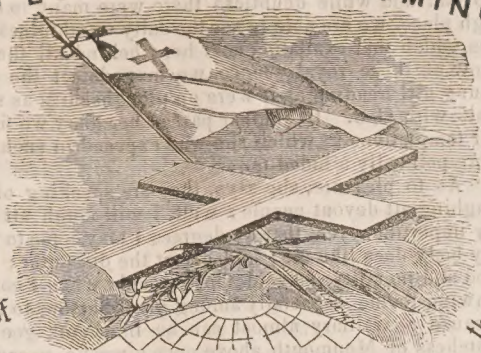
The Camden Society are about to publish some newly discovered and valuable letters of Queen Elizabeth to James VI. of Scotland, written between the years 1581 and 1594. They relate to the Armada, Babington's conspiracy, the trial of James's mother, and other occurrences of that eventful period.

A FREE GOSPEL.—"Give me freedom in everything," said a man to us a few days since. I have been a member of the church for forty years, and up to this time it has not cost me a penny. That's what I call a free gospel!"

ROMAN CATHOLIC CHURCH IN IRELAND.—There are in Ireland, at this moment, 2735 Roman Catholic priests, 2205 Roman Catholic churches, 25 colleges, 59 convents, 93 nunneries, and 42 monasteries.

That is well which is said of Agricola by Tacitus, "Seire omnia, non noscere;" he saw every thing; but did not let on. This is great in managing children and newspapers too!—*Missionary Banner.*

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 12, 1848.

[VOL. X.—No. 6.—WHOLE No. 476.]

Selections.

From the Columbian Magazine.

The Old Man's Dream.

BY MRS. M. N. M'DONALD.

An old man slept in his elbow chair,
At close of a Summer day,
And his cheek was fanned by the idle wing
Of a zephyr in its play,
And he recked not the sound of a busy wheel
That was humming its ceaseless lay.

A weary wight was the old man now,
And he slept, though a hammer's fall
Was clinking still, with its heavy stroke,
Close down by the cottage wall;
For he labored all day in the factory,
The busiest of them all.

But he woke at last with a sudden start,
And then with a smile said he,
"Oh a beautiful dream I have surely had
Of a far off country;
Good wife, lay by thy wheel a space,
And I'll tell it unto thee.

"Not here by the lattice pane I sat,
Nor slept in my elbow chair,
For my limbs were the active limbs of youth,
So tall and straight and fair,
And my dim old eyes they had found their light,
And dark were my locks of hair.

"I was young again as I once had been,
And I roamed away at will,
With a glad free step o'er a spreading plain
And a bright and breezy hill,
And I was not forced to toil for bread
Within the roaring mill.

"A shadowy veil of golden haze
All over the landscape lay,
And methought, as I looked on the fairy scene,
'Twas the morn of a Summer day:
But never a Summer's sun, I ween,
Shone out with such heavenly ray.

"It tinged the breast of a lovely stream
Which flowed through that region wide;
A broad, still river, that peacefully
In the sunlight seemed to glide,
With soft green pastures and flowery fields,
Sloped down to its silver tide.

"And I minded me well if thou were there,
Though I was not all alone—
And I said, 'Good wife, shall we meet again?'
Then a low, yet pleasant tone,
Made answer, 'She'll come to thee by and by,
But the time is still unknown.'

"And I laid me down by that shining stream,
'Neath a cool and grateful shade.
Where harps, methought, in the leafy boughs,
A murmuring music made;
And sweet was the rest of that grassy couch,
And the winds that round me played.

"There was no hum of the jarring wheels—
Each sound of labor slept—
And they told me—I saw bright creatures there—
That an endless rest they kept,
And, but that all tears were wiped away,
For gladness I could have wept.

"Our children's faces and forms I saw—
There was not a cloud between—
I knew them all, they were fairer grown,
And yet were the same, I ween;
And they came to my side as they would have come
Had we parted yestere'en.

"I looked on each in my dream but now;
The smile of our gallant son,
And the soft blue eyes of my darling Jean,
With our queenly Marion,
And softly shed o'er each fair young head
A golden glory shone.

"They spake to me kind and loving words,
And pointed me far, to where
The dazzling gates of a city stood
Upward in the silent air,
And told me the Lord of that happy land
Would give me a portion there.

"Oh, sweet was the calm of my spirit then—
So blessed as I seemed to be,
That I would not have asked another boon
Save this, of a surety,
That thou mightst have shared my joy, good wife,
In that far off country."

Another day and another eve,
And the old man slept again
In his elbow chair when his toil was done,
As he sat by the lattice pane,
And the good wife put her wheel aside
And called him, but all in vain.

She called him twice, and she called him thrice,
Her hand on his shoulder pressed,
But he gave no heed, and his silvery hair
Drooped down on his quiet breast,
For the weary man, with his life toil o'er,
Had passed to the Land of Rest.

From the English Review.

The Life of Mrs. Godolphin. By JOHN EVELYN. Edited by the Bishop of Oxford. APPLETONS.

In the spirit of thankfulness we have received the fair Memoir of Mrs. Godolphin, written by good John Evelyn, which the Bishop of Oxford has so gracefully chaperoned into the literary world; and we hasten to slice some extracts from so interesting a work that we may give our readers a taste of its excellence.

It is rare indeed that so great a gap of time lies between the author and his critics: while our pens are commonly employed in commenting on the new-blown volumes of to-day, the produce of living men, we find the worthy Evelyn in his antiquated garb offering us a work as new and unknown as the newest of the press, amidst the spruce and jostling crowd of modern publications. The long dormant memoir of his saintly friend has now for the first time burst "into this breathing world;" and we can well imagine the innocent pride which would have warmed the good man's heart could he have foreseen a Bishop of the Church acting, with evident relish, as the usher to this offspring of his pen. It is not a little remarkable that after such long concealment the manuscript should have found at last a birthday so seasonable and well-timed. Had it burst from its shell at an earlier day, it would have fluttered for a while almost without remark, or at least without effect, and sunk into a premature and undeserved grave. A century ago how few would have had any heart or relish for such a work! But it will not be wasted on this generation: we are wanting now to learn what manner of children the English Church can really rear; we are beginning to look back to the fruits of her former grace; and every fresh saint whose features we are able to scan helps to cheer and strengthen us in our attachment to the Church of our fathers. While a thousand theories and a thousand arguments confuse and stun our ears, we thankfully refresh ourselves with that best rhetoric, the real histories of real life, which prove the richness of our Church's soil.

For our own parts we must confess it is no slight satisfaction to feel ourselves once more on the "terra firma" of real biography amid real people and scenes and facts, after so much ballooning amid the clouds of fiction. We have been drugged and surfeited with tales; and though we delight in imaginary pictures of life, provided they are moderately supplied, it is possible to be drenched as well as cooled by the waters of imagination. We prefer varying the strata of fiction by alternate layers of reality; and we abhor a monopoly of fiction as much as we dislike a despotism of facts. There is something highly discouraging in the constant contemplation of heroes and heroines of air; and after gazing at the vast forms of unreal life through the magnifying glasses of imagination, there is a temptation to sink into inactive despair. When a race of moral giants has been stalking before our eyes, we feel that our powers stretched to tiptoe height would leave us at a dwarfish distance after all. We may like to look at giants, but practical imitation is not attempted: whereas, while the accounts of real life, and memoirs of real persons, once of like passions, with ourselves, may raise a high standard before our minds, we are comforted by the consciousness that that standard may be reached.

But besides something like an overflow of religious tales, these imaginary works have, of late, taken an unsatisfactory and unhealthy turn; they have been dipping into controversy, contrasting one system with another, and conducting theological arguments by the aid of lovers and young ladies amid all the light machinery that belongs to tales. Now, though the temptation may be strong in controversial times to plunge into that troubled sea, yet fiction leaves its proper sphere when it embarks therein. Arguments will be but half carried out; tastes and feelings will be made the chief grounds of conversion from one system to another; contrasts will be partial or incomplete; systems will be judged wholesale by particular instances, and

those instances imaginary; the defects of one matched against the virtues of another; the defects exaggerated in this tale, the virtues in that; while even the most conscientious endeavour to represent schools, or opinions, or practices impartially, finding a vent only through the contrast of imaginary characters, will be treated as partial and one-sided. Away with the airy web of imagination when we want thoroughly to argue great religious questions! Fiction should deal with characters, not arguments; and though characters may represent systems, or the effect of systems, yet that indirect mode of commending a system should be used *dogmatically*, as though there were none other in the world. Direct controversial fictions must be unsatisfying; we could not but despise a person who could be argued out of his Church by a tale; a proselyte so won would be but a doubtful gain; a member so lost would be but a doubtful loss. Another tale might wash out the impression of the first. The able author of "Tremaine" long since made the experiment of tricking his readers into a formal theological discussion through the medium of a novel; but a paper-box cannot be successfully inlaid with iron; and the third volume into which he ingeniously inserted his discussion, will be found commonly to have escaped that peculiar colouring which a well-thumbed novel is apt to gather in its passage through the reading world. The discussion was universally skipped.

It is on these grounds that we lament the appearance of such works, amongst others, as "Margaret Perceval," and "From Oxford to Rome." In the latter production, we know not what to believe or to doubt, as the veins of truth and fiction are continually running into each other. It has, indeed, worked some good without intending it, as it led to a correspondence which made a fresh exposure of the disingenuousness into which Romish principles seem to lead naturally ingenuous minds. For the authoress, we cannot but feel sincere concern; and we can only hope that she may find sufficient strength to extract herself from a position in which her conscience, as far as we can detect its own freer motions, is not altogether at ease, and to return to the bosom of that Mother, towards whom she casts some "longing lingering looks." As regards "Margaret Perceval," it is just one of those cases in which we really desire to see the play of Hamlet with the part of the Prince of Denmark left out. We warmly admire all but the principal portion of the tale; and though the contrast between the Anglican and Romish Church forms the Hamlet of the book, the pivot on which it turns, we look upon it as an intrusive episode, and hasten for our enjoyment to the underplot and lesser scenes which are written with all the author's force and ability. As we rank ourselves among the most cordial of her admirers, and hope we have not only been interested but improved by her former works, we feel less scruple in giving these candid and friendly hints. When we again greet her on the literary field, we hope to see her confining herself to the task, in which she so well succeeds, of simply striving to make the members of our Church more earnest, more holy and consistent in their lives, without reference to any of the over-laden or defective systems that surround us.

We must not, however, keep our readers standing at the threshold of Evelyn's biography, but without further preface, must lead them into the inviting chambers of his fair handy-work. Margaret Blagge, afterwards Mrs. Godolphin, whose Isaac Walton he is, was some years younger than Evelyn, though she died before him; and, accordingly, to use the vague phrase of classical dictionaries, she "flourished" in the shameful reign of Charles II., when the English mind, stiffened and congealed by the fanaticism of the preceding period, and then relaxed by a sudden thaw, broke into the opposite extreme of wild licentiousness. There was, indeed, a remnant of bright souls who served God with the stricter rule, and having passed through troublous times had learnt the comfort as well as "the beauty of holiness." It thus became an age of strong contrasts; what light there was, was very light, while the darkness was very dark; and in the most dissolute portion of our history we are able to number the most able and pious of divines, the most devout of lay members of the Church. Mrs. Godolphin's mother had had her share of troubles; her husband, Colonel Blagge, an unwavering adherent of Charles I., having suffered all the hardships of a steadfast loyalty: but trouble had done its proper work, and Evelyn bears witness, that "she was a woman soe eminent in all the virtues and perfections of her sex, that it were hard to say whether were superior her beauty, witt, or piety." A good mother often repeats herself in her child; and while Mrs. Blagge was able to hand down her natural gifts of wit and beauty to her daughter, she took especial pains to crown and guard those gifts with the principles of piety,—that her child might not be wanting in the best of her own possessions. Her forwardness in the culture of the soul was met by a corresponding aptness on the child's part, "whose extraordinary discernment soone advanced to a great and early sense of religion." On such good ground did the good seed fall, that she was brought to be confirmed by Bishop Gunning at an unusually early age; and the bishop, it appears, "was soe surprised at those early graces

he discovered in her, that he thought fit she should be admitted to the Holy Sacrament when she was hardly eleven years of age." An early confirmation and an early communion are often of the very highest service in fixing strong religious feelings, and in ripening the religious character. We often wish that, in particular cases, age was somewhat less considered in the present day, and that young persons of a decidedly religious turn were sooner invited to receive the strong meat of the Church; they would thrive like trees growing on a sunny wall. Margaret Blagge certainly profited by her early use of those means of grace; "for, from that moment forwards," says Evelyn, "young and sprightly as she was, she was observed to live with great circumspection, prescribing to herself a constant method of devotion, and certain days of abstinence, that she might better vacate to holy duties, and gaine that mastery over her appetite, which, with all other passions, she had strangely subdued to my often admiration."

There was full need of all this preparation; for she was soon to be launched on as dangerous waters as a young spirit was ever constrained to cross. After but a short school-time for her soul, she was called upon to act with all the decision of a matured character in scenes that were sufficient to shake the principles of any who were not ripe scholars in heavenly things. The Duchess of York demanded her for her maid of honour; and she was thrust alone upon that glittering court, where religion was a jest, and dissoluteness in honour: "a surprising change of aire," truly exclaims Evelyn, "and a perilous climate for one soe very young as she, and scarcely yett attained to the twelfth year of her age." Even in a court like ours, at this present time, where what is honourable is duly honoured, it must be a strange fiery trial to live for a world to come, and to keep a vivid sense of heavenly things amid all the pomps and pride of life and grandeur that glare upon the mind; though there may be no temptation to be immoral now, yet there must be temptation to become "lovers of the world." To resist being worldly must be the great struggle; and the more so, because this being "worldly," consists not so much in any definite tangible actions, as in a general tone, and turn, and temper of mind. What, then, must have been the trial of a mere girl, when she found herself alone in a vicious court?

She continued with the duchess till her death, when she was transferred to a like office in the household of the queen. She was thus compelled to continue in that "perilous climate" of court life, at a time when those who possessed, like herself, the shining but dangerous gifts of wit and beauty, were wont to desecrate them by dressing up and gilding vice with increased attractions. But when she found herself bound in that glittering captivity, she fastened herself all the more resolutely to the cross; and that she might the better keep a thoughtful undazzled mind amid all that stir of pleasure, she wisely prepared for herself a code of rules bearing upon her particular temptations, which would act as checks or staffs to steady her in that slippery place. It is always interesting to see what means the saints before us have successfully employed in the management of their souls; and Evelyn happily was able to preserve the rules of his friend, the pith of which we shall extract for our reader's benefit:—

"My life, by God's grace, without which I can doe nothing. I must, till Lent, rise att halfe an hour after eight a clock; whilst putting on morning cloathes, say the prayer for death, and the Te Deum: then, presently to my prayers, and soe either dress myselfe, or goe to Church prayers. In dressing, I must consider how little it signifyes to the savinge of my soule, and how foolish 'tis to be angry about a thing so unnecessary. Consider what our Saviour suffered,—O Lord assist me!

"When I goe into the withdrawing roome, lett me consider what my calling is; to entertaine the ladys, not to talke foolishly to men, more especially the king; lett me consider, if a traytor be hateful, she that betrayes the soule of one is much worse;—the danger, the sin of it. Then, without pretending to witt, how quiet and pleasant a thing it is to be silent; or, if I doe speake, that it be to the glory of God.—Lord assist me!

"Att church, lett me mind in what place I am; what about to ask, even the salvation of my soule; to whome I speake,—to the God that made me, redeemed and sanctified me, and can yett cutt me off when he pleases,—O Lord, assist me!

"When I goe to my Lady Falmouth's, I ought to take paines with her about her religion, or else I am not her friend; to shew example by calmness in dispute, in never speaking ill of any body to herr, butt excuseing them rather.

"Goe to the queene allwayes att nine, and then read that place concerning the drawing roome, and lett my man waite for me to bring me word before publike prayers begin. If I find she dines late, come downe, pray and read, namely, that concerning prayer; and think why I read, to benefitt my soule, pass my tyme well, and improve my understanding,—O Lord, assist me!

"Be sure still to read that for the drawing roome in the privy-chamber, or presence, or other place before prayers, and soe again into the drawing roome for an hour or soe; and then slipp to my chamber and divert myselfe in reading some pretty booke, because the queene does not require my waiteing; after this to supper, which must not be much if I have dined well; and att neither meale to eate above two dishes, because temperance is best both for soule and body; then goe upp to the queene, having before read and well thought of what you have written. Amen.

"Sett not upp above halfe an hour after eleavan at most; and as you undress, repeate that prayer againe; but, before, consider that you are perhapps goinge to sleepe your last; being in bedd, repeate your hymne softly, ere you turne to sleepe.

"If I awake in the night, lett me say that (for which she had collected many excellent passages, as I find among her papers) psalm.—Lord, assist me!

"In the morning, wakeing, use a short devotion; and then, as soon as ever you awake, rise immediately to praise him. The Lord assist me!"

These admirable rules, framed by a young person living at a dissipated court, are enough to show how entirely her spirit was divorced from the thoughtless multitudes among whom she

moved; and while doubtless there were many to envy her her high place, we are able to see the daily watchfulness and anxieties which that exaltation cost her; behind all the glitter and show of those royal scenes, we may detect the feet of this young girl treading as it were on ploughshares as she strove to walk with God. In another part of her diary we find the peculiar temptations to which she was exposed in such a court still more pointedly alluded to.

"As to pleasure, she says, they are speaking of playes and laughing att devout people: well, I will laugh att myselfe for my impertinencies, that by degrees I may come to wonder why any body does like me; and divert the discourse; and talke of God and morality; avoid those people when I come into the drawing-roome. especially among great persons to divert them; because no raillery almost can be innocent; goe not to the Dutchess of Monmouth above once a weeke, except when wee dress to rehearse, and then carry a booke along with me to read when I dont act, and soe come away before supper.

"Talke little when you are there; if they speak of any body I cant commend, hold my peace, what jest soever they make; be sure never to talke to the king; when they speak filthily, though I be laugh'd att, look grave, remembering that of Micha, there will a tyme come when the Lord will bind up his jewells. Never meddle with others business, nor hardly ask a question; talk not slightly of religion. If you speake any thing they like, say 'tis borrowed, and be humble when commended. Before I speake, Lord, assist me; when I pray, Lord, heare me; when I am praised, God, humble me; may the clock, the candle, every thing I see, instruct me; Lord, cleanse my hands, lett my feete tread thy pathes. Is any body laughed att, say it may be my case; is any in trouble, say, Lord, in justice, I deserve it; but thou art all mercy; make me thankful."

We see here the difficulties of her post, the dread of attracting the notice of the king, of being drawn into frivolous conversation with the courtiers, of even seeming to countenance ridicule of holy things which were habitually ridiculed, of letting her wit carry her away into a mode of discourse of which her conscience disapproved. We cannot but admire the judgment and good sense, as well as the piety, of the secret rules by which she tried to secure herself against the perils of her condition. It seems to have been her aim to avoid all charge of singularity, and yet not to yield even in appearance to the profane spirit that leavened the conversation of the court. She shrunk from any display of religiousness, and yet desired in such ways as became her youth and station boldly to keep her ground as a disciple of Christ. It is at all times difficult, to young persons especially, to mix Christian prudence with Christian zeal, not to do too much or too little in the way of confession. Over-forwardness is as hurtful to the cause of truth as over-backwardness; and it requires no little skill to catch the middle current between rashness and cowardice. Margaret Blagge seems to have united in a singular degree the wisdom of the serpent with the harmlessness of the dove; and while with that reserve which earnestness inspires, she would not protrude her religious opinions, yet she showed herself not wanting in courage by refusing to laugh at the irreverent witticisms that flashed around her, by being silent and looking grave, and by bearing the ridicule which such modest piety was sure to provoke. We all know, even in our more reverent day, how much bravery it requires to be silent and wear a grave look when witty sayings tinged with irreverence are uttered in our presence by those who are older or higher in rank than ourselves. And, again, when the fear of God stirs up our courage, and we feel it sinful to seem to approve of a light way of speaking, we are apt to be indiscreet in our way of checking unseemly mirth.

But Margaret Blagge had not only to contend with the external temptations arising from her position at court; she had her own sources of trial seated in herself. Wit and beauty are not at any time easy possessions to use to the glory of God; they are just the qualities that make an instant glitter in the world; they give their owners much power of fascination; they tempt them to spread them out to catch admiration; and hence they often become like very swords cutting the soul off from God and giving it to the world. It is hard either to sheathe such powers or to be religious and serious in wielding them. We need not transport ourselves into the gay palaces of "the merrie monarch," to learn the danger of possessing wit and beauty. We see in these less dangerous times and in more ordinary positions how apt they are to minister to vanity and self-conceit, when there is no temptation whatever to break the rules of decency and outward propriety of life. Oftentimes when we see some little world dazzled by a fair face which is lighted up and still further beautified by a lively wit, we might well wish, for her own sake, that plain looks and a common-place understanding were the portion of the fair conqueror moving so proudly through the fields of victory. To be the idol of a little circle of devotees, to be gazed upon and listened to with marked delight, to draw up like the sun the dew and vapours of constant praise, to be the oracle and star of many admirers, is a sore trial to flesh and blood. And hence we so often behold women the most endowed with natural gifts frittering away their life in a ceaseless round of gaiety, without any serious business or any serious thought, treading a vain and frivolous round of selfish amusement, without any higher or nobler mark set before their souls than "to shine in society."

That Margaret Blagge had these gifts, Evelyn bears witness. "Wee will now then looke at her," he says, "as att Whitehall, whither she came from St. James to waite upon her majesty, after the death of the dutchess, when she was not above sixteen. I had not then indeed the honour to know her; butt I have heard from others, that her beauty and her witt was soe extraordinary improved, as there had nothing been seene more surprizing and full of charmes; every body was in love with, and some almost dyeing for her." In another place, he says she was "looked upon as a little miracle; and indeed there were some addresses made of the greatest persons," and she had "the reputation of a witt, which made her the life of conversation and the pretty miracle at court." But all these natural powers of conversation and vivacity were under constant

control; she felt their danger, and was practising continual severity upon herself, that she might not be transported in moments of excitement beyond the bounds of charity and religion. Amid all the desecration of wit around her, she was thus enabled, like Addison afterwards, to turn that keen instrument against vice and folly; and by a constant method of self-government she acquired such mastery over her intellectual gifts, that she attained a singular and happy art of giving a serious turn to her conversation, without appearing to drag in the subject of religion, in a forced unseasonable way.

"She was ever at that sprightly age," says Evelyn, severely carefull how she might give the least countenance to that liberty which the gallants there doe usually assume of talking with less reserve; nor did this eclipse her pretty humour, which was cheerful and easy amongst those she thought worthy her conversation . . . for she ever mingled her freest entertainments with something which tended to serious, and did it in such manner, as allwayes left some impressions extraordinary, even upon those who came perhaps with inclinations to pervert the most harmless conversations; soe it was impossible for any to introduce a syllable which did not comply with the strictest rules of decency. She would often check the vivacity which was naturall, and perfectly became her, for feare of giving occasion to those who lay in waite to deceive."

And after Evelyn knew her, he declares that, "Her conversation was a treat, and I began to admire her temperance, and tooke especial notice, that however wide or indifferent the subject of our discourse was among the rest, she would alwayes divert it to some religious conclusion; and soe temper and season her replies, as shew'd a gracious heart, and that she had a mind taken up with heavenly things."

In the advice she had once occasion to give, we see her own method of discipline.

"As to what wee say ourselves, wee must take care that wee talke not to be the wittiest in the company; to acquire praise to ourselves above our neighbours. We may divert people, and be innocently merry; but then wee must not designe to praise ourselves, nor please ourselves in the thoughts of it, butt in some short and silent prayer, desire God to keep us low in our owne eyes, as Lord, make me poore in spirit, that I may inherit the kingdom of heaven."

It was doubtless this happy faculty of making "vertue and holyness a cheerful thing," that gave her an influence over her companions at court. Her lightness of heart and guileless hilarity gave a visible contradiction to those deceitful maxims of the world which represent religion as an austere and bitter taskmaster. As she had been "a young apostless planting religion in the barren soyle" of the household of the Duchess of York, so this young girl was soon able, in the still more "barren soyle" of King Charles's court, to cast some good seed in the stony places, and to see the fruit of labours that were carried on with as much of tact and discretion as of earnestness and zeal. All this was done without stepping from her place; she did not put herself forward in any prominent way.

Though she herself adhered to our own rule, "that wee should not preach in the withdrawing roome," yet

"Even in the court how many of the greatest there, were made to looke upon religion as a serious thing, yett consistent with their post. . . . There are yet some who owe their tincture to this lady, and will, I hope, retaine it. 'Twere easy to shew whom, by her counsell and address, she had rescued; some from fatal precipices in that giddy station; others whom she has instructed, that were ignorant and careless; some that she gained to a severe course, who were listning to folly and ruine; in a word, it was the pleasure of her life, and the business of the day, to cast about how she might improve it to those advantages."

(To be Continued.)

Theological.

From the Rev. Dr. Ogilby's Matriculation Address, to the Students of the General Theological Seminary.

You, dear brethren, are preparing, (if God will,) to be leaders in this great contest. You, too, have been subjected by competent authority, with your own consent, to a preparatory discipline. Your future success and your final victory will mainly depend, under God, upon your dutiful, faithful, and zealous conformity to the laws of that discipline. Suffer me then to "stir up your pure minds by way of remembrance," and to call your attention to some of the more important of those laws, which you are pledged to obey, and which you may not disobey, save at the peril of your own souls, and of the souls of others.

1. The first, obviously, of these laws, and that on which all the others rest, is that you cultivate personal holiness. "Without holiness, no man shall see the Lord." This, then, is incumbent on every Christian, Layman or Clergyman, whose first duty is "to work out his own salvation." But it is doubly incumbent on those who aspire to the holy Ministry; for one of the chief duties of a Minister of CHRIST towards others, and a chief instrument in his hands, under God, of converting sinners, is "in all things to show himself a pattern of good works;" to "be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." If "a Pastor should never undertake to teach a virtue which he has never practised himself," (as a holy Bishop* of our Mother Church, who realized this standard in his conduct, has said,) how large a field of labor is opened to you, and how weighty a responsibility is imposed upon you, by this first law, which binds you to cultivate personal holiness. Doubtless, much of the failure of "the Ministry of reconciliation" to prevail with sinners, is owing to our falling in practice so much below the standard which we set up in our preaching. For, though the unworthiness of the Minister does not make void the Word, or Sacraments, or ordinances of God;† it nevertheless sadly hinders the attainment of their great object, viz., the salvation of souls. For, remember, God sends the Minister, as well as gives the Word, and ordains the Sacrament. The Ministry is a Divine ordinance,

*Bishop Wilson.

†See Article XXVI.

designed to promote directly the salvation of souls, and the edification of the Church, through the sanctified sympathies of our regenerate nature. In truth, the generality of men, in spite of all distinctions and denials, will see Christianity, (I had almost said CHRIST,) in its Ministers; will estimate its character by their conduct, and will feel its power through the influence of their lives. No marvel then, that, in view of the awful truth, that the Ministers of CHRIST "watch for souls as they that must give account," St. Chrysostom exclaims, "It is a wonder if any ruler in the Church be saved!"

And yet, you must not so interpret this, as if CHRIST confers the grace of ordination, in order to his perdition on whom it is conferred. Far from it. It is, indeed, a "grace," which, rightly esteemed, and duly improved, will ensure us hereafter "a crown of glory." But, if lightly esteemed, or perfunctorily used, will surely prove a curse and a shame! And, as before said, the first step towards qualifying yourselves to esteem and use it, as CHRIST would have you, is to cultivate personal holiness. He, who has striven by self-examination, by self-humiliation, by self-denial, by constant and fervent prayer, by diligent use of all the means of grace, to "work out his own salvation," will have acquired, through God's grace, a lively sense, both of the soul's inestimable value, and of the trials and toils he must encounter, who would rescue it from the dominion of the world, the flesh, and the devil. He will thus be prepared to sympathize with, and to succor others, in the fearful conflict with sin and Satan, even as our "merciful and faithful High Priest" "Himself hath suffered, being tempted," that he might be "able to succor them that are tempted."

And let me in this connexion caution you against one of Satan's wiles, whereby he often doubtless hinders the growth in grace of those who minister in holy things, as well as of those who are preparing for that Ministry. Since most of our daily studies and pursuits have some bearing on the work of the Ministry, there is danger of our being tempted half unconsciously to ascribe to them a sort of sacramental character, and to substitute them, in greater or less degree, for those positive religious observations and devotional exercises, which others cannot evade on this plea. And yet a little reflection will show the fallacy of such a notion; for there is danger on the other hand, that the constant regularity of our ordinary duties in the work of the Ministry, or in preparing for it, will cause us to contract a mechanical habit in their performance, and to go through them as a mere matter of routine. This, indeed, will certainly be the case, unless we try our spirit and motives by constant self-examination, and unless we quicken our minds and animate our hearts by continual prayer to God; so that we shall feel in the performance of every daily duty, that we are standing and acting in His presence, and under His eye, whose honored agents and stewards we either are, or aim to be; and to whom we must soon render, before men and angels, an account of our stewardship.

Your obligation and responsibility in this behalf, dear brethren, are enhanced by the consideration, that through the favour of God, and the provident care of His Church, you are in the enjoyment of singular opportunities and advantages for the cultivation of personal holiness. Beware lest you fail to see and own this fact. There is no position or situation in this world that has not some drawback or difficulty. Such, no doubt, may be found here. But surely, dear brethren, it is your fault, and will be your folly and crime, if you fail to discover and thankfully to acknowledge your singularly great and almost unequalled privileges. Retired from the din and bustle of the world, released from the burden of its cares, set apart to sacred study and devotion, your path of duty marked out for you by the Church, guides provided to aid you in pursuing it, God's blessing invoked by her each night and morning on your daily course, her watchful and anxious eye ever on you to warn and to incite; if you fail to grow in grace and in personal fitness for the holy office to which you aspire, you may not plead your want of opportunity in bar of judgment. The fulness of your privileges will, in that case, be a grievous aggravation of your fault, and of your punishment. See to it, then, dear brethren, as you value your own souls, as well as those that may hereafter be committed to you, that you neither disparage nor neglect the means and helps here provided, to aid you in the cultivation of personal holiness.

II. The second great law of all spiritual discipline, is one that is doubly binding upon you as Candidates for Holy Orders, viz: the law of humility and of submission to just authority. This was the very first law to which He, whose disciples you are, and whose Ministers you aspire to become, paid voluntary obedience. The law of personal holiness He could not otherwise than obey, seeing that by virtue both of His Divine nature and of the Divine conception of His humanity, he was absolutely "holy, harmless, undefiled, and separate from sinners." But He, who "thought it not robbery to be equal with God," when He entered upon His mysterious work of love, voluntarily "humbled Himself" by "taking upon Him the form of a servant," and in that capacity He chose to submit His will to the will of His FATHER, who sent Him. "Lo! I come to do Thy will, O God!" And herein He has left us an "example that we should follow His steps."

Nor is it enough for us to follow only what we take to be God's will. This indeed would be too often to follow our own will, substituted, at the suggestion of Satan or of our own deceitful hearts, for God's will. Our blessed LORD could not mistake His FATHER's will, for "He and the FATHER were One." His submission was therefore perfect and entire, He Himself being the interpreter of the Father's will. But submission is so alien to our nature, which, while yet untainted, fell through pride, that to secure our humility and submission, we must, in many cases, give heed to some less prejudiced and more competent interpreter of God's will than our own minds and consciences can be. Not indeed so that our minds shall be slack in the attempt to study and to understand His will; or our consciences dull or slow to apply to the regulation of our lives, whatever we surely discover of God's will, by the aid of His Word and SPIRIT; but so that, in all doubtful cases, we may submit cheerfully to the arbitrament of the Church, or of those whom she has set over us; and that in all cases, where

she has plainly spoken, we shall promptly and dutifully obey, at the sacrifice, if need be, of our own inclinations, feelings, and opinions. Thus shall we have a sure test of our readiness to follow our LORD, in His example of humbling Himself, and of submitting His will to His Father's.

This law of humility and submission, from which no Christian, of whatever office or grade in the Church, is exempt, is especially binding, dear brethren, upon you, who are placed by the Church, with your own consent, in a state of pupilage, under teachers and governors, for the very purpose, among others, of testing and maturing your humility, docility, and submission. To this end the Church has made you, in the first place, subject to the paternal discretion of the Bishops to whose jurisdiction you severally belong, and has recognized in them the right to receive you as Candidates or not, at their option, and to sever that relation whenever they see fit. This she does, not merely in recognition of their vested rights, but for your spiritual advantage, that you may be taught the lesson of dependence upon, and submission to, a will other than your own. And then, since your Bishops cannot be always with you to conduct your training themselves, she has provided for that purpose this Seminary, in which, with your Bishop's consent, you are placed under the guidance of teachers whom she appoints, and are required to pursue a course of study, and to submit to a discipline which she has marked out. She has thus made adequate provision for hedging in your will, and for preventing your minds and hearts from running riot, to the injury of yourselves, and others of her children.

It is true that a perverse and stubborn will may break, or slip off, the easy yoke which CHRIST and His Church impose for its restraint, and that the mind and heart of those whom such a will impels, will reject the mild checks which her maternal discipline lays on them. But to such, I speak not: thanks to God's grace, I speak in the assurance that there are none such here. You own, I know, the obligation of the law I am discussing: I only seek to help you to perceive its full scope, and to move you herein "to be strong in the grace that is in CHRIST JESUS."

Communications.

For the Banner of the Cross.

Padre Scio's New Testament.

MR. EDITOR:—

Having had occasion, a few days since, to consult a Spanish version of the New Testament, a copy from the press of the "American Bible Society," was placed in my hands. I had but turned over a page when strange to say, the words "Haced penitencia," *do penance* (Mat. iii. 2.) stared me in the face: with the help of a concordance I found that many other passages rendered the same word, as here. Upon further examination I found that the same version, in Luke i. 28, has the *Hail Mary* as devout as any Romanist could wish, "Dios te salve, llena de gracia."

In Matt. xxv. 59, the words *y los ancianos*, "and the elders," are omitted after "los sacerdotes."

It also omits a whole sentence, in Rom. xi. 6, after the words, "la gracia ya no es gracia."

The original of Ephes. v. 32, is translated, "Este sacramento,"—instead of "*misterio*,"—by which marriage is called a sacrament. Again, it countenances the Romish error of the worship of images, rank idolatry, in the famous passage in Heb. xi. 21, which it renders, "y adoro la altura de su vara," and adored the top of his rod, whereas the true reading would be "adoro sobre la altura, &c.," adored upon the top, &c.

These, Mr. Editor, are a few of the peculiarities of this translation, published by Protestants. A moment's reflection convinced me that the copy, from which I quote is no other than a rendering of the Roman Vulgate, which conviction was confirmed by the advertisement on its title page, which owns its translator to be the Papal Bishop of Veggovia. /S/

It may be proper to add, in this connection, that many of the errors in this Spanish version, are to be found in the French translation published by the same Society. What a strange inconsistency! A Society pretending to be protestant against Romish errors, prints for general distribution a version which many believe to be in important points erroneous! An association calling itself exclusively protestant to adopt and circulate the Romish translation calling upon christians to do penance, is certainly a development unthought of in these days.

A protestant society, for the distribution of "the unadulterated word of God," instructs "the ignorant and foolish," in the Romish heresy of adoration of images, appealing to the example of the faithful Jacob! Hear what the Rheims Theologians say in this place, "Some translators who are no friends to this relative honor (image worship) have corrupted the text by translating it, 'he worshipped leaning upon the top of his staff,' as in our authorized version. Does the 'American Bible Society' subscribe to this annotation of the Roman? I presume not; although it follows the Roman text."

Again, protestant gentlemen, who often profess a holy horror of any tampering with the Sacred writings, publish a version of the word of God, which omits portions of the text, maintained by the same gentlemen, in their English publications, as genuine.

Now, it is not a pleasant duty, by any means, to speak thus of men, who are sincere in their efforts to spread the knowledge of the blessed Book of God, but a regard for them, as well as a reverence for the Holy Scriptures, impel me. If they have not seen, and taken steps to correct the oversight, it is surely time, that their attention should be publicly directed to it.

OMICRON.

J. A. Marnick

For the Banner of the Cross.

Adrian's Address to his Soul. — see p. 28. p. 78

MR. EDITOR:—

Your correspondent, "Jam," is mistaken in ascribing to Toplady the translation, in your last paper, of this "celebrated sportive effusion." Toplady's paraphrase, or rather *accommodation*, begins (if I mistake not) with the line—

"Deathless principle, arise!"

It is more christian in matter and developement than Pope's *accommodation* of the original, but not as finished:—neither of them says what Adrian said. The version quoted by your correspondent—

"Thou gentle little thing of air"—

may rank as a translation, tolerably close for rhythm and rhyme, and in the want, among people of our tongue, of equivalent words and of course equivalent notions for the Latin *diminutives*. It was simply intended to show, not how a christian ought to regard his soul, but how an imperial heathen regarded his; affording the reader, in such English as occurred during its hasty composition, the half-jesting half-philosophical caress with which the emperor would pet the half-believed immortality he bore within him. This translation appeared for the first time in the Churchman more than fourteen years ago, and afterwards in the Protestant Episcopalian, vol. v. p. 178. And the versifier is well known to you, being your very humble servant the subscriber.

Not only does the want of English *diminutives*, in which lies the spirit of the original effusion, render it difficult to translate the piece accurately, and much more to put it in respectable metre; but the *semi-sceptical* tone of Adrian, as to whether the soul be a soul, enhances the difficulty by limiting the choice of language. Adrian does not even call the soul a *creature*: that sweet word for poetry would infer a Creator, which idea the original contains not; the soul being there accounted a mere existence, the mere "fixed fact" of a *thing* separable from the body. And what sort of a thing? simply "*animula*;" which means a dear or "poor little soul" or spiritual substance, or may mean, by tension of the context, and in grosser infidelity, a "little breath" or modicum of airy substance. The figure called *personification* will make the latter sense admissible, and the bantering tone (it may be) of the loving expressions goes far to justify it. There are therefore theological impediments, as well as verbal, to an accurate yet flowing version.

On reading again my scrap in your paper, I was beguiled into another hasty attempt,—just to try what I could do with some of the fond *diminutives*, though without the *ipsis-ima verba* for them in English. The result, I fear, is even more deplorable than the former; and well it may be, for the very conceptions, in their doting exiguity, are not vernacular with us. Edification, however, may be gleaned from this petty operoseness, in viewing and pondering the extreme *diminutiveness* of the creed of a pagan philosopher, and comparing it with the ample and clear faith of those who are "taught of God."

Asking your indulgence for the re-insertion of the two first, I subjoin the three pieces—the Latin—my former attempt—and the "counterfeit presentment" just moulded.

THE EMPEROR ADRIAN TO HIS SOUL.

NO. 1.

Animula, vagula, blandula,
Hospes, comesque corporis,
Quæ nunc abibis in loca?
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos.

NO. 2.

Thou gentle little thing of air,
Ever moving,
Ever roving,
Thy body's guest and fellow here,
Art going? Tell me where:
Thou'lt only be a vapor pale,
And cold, thy suppleness will fail,
Thou'lt naked be,
When gone from me;
And I shall lose thy wonted glee.

NO. 3.

Thou little darling living thing,
Tireless on thy tiny wing,
Ever here, yet ever free,
Ever there, and yet with me;
Minute and bland and gentle dear,
Thy body's guest and fellow here;
Art off in earnest? Tell me where,
To what regions, sky or air?
Poor slender sprite, then slender both and pale,
Unwarmed by me thy radiant glow will fail,
Instantly frigid,
Finally rigid;
Weak shade, thus alone!
Long fondled inmate, thou wilt houseless be,
Naked, lov'd phantom, when unclothed of me:
And I, left alone,
I ever must lose thy perpetual glee.

There, reader,—that is all,—all that Adrian had in his mind, —though possibly not all that he had in his heart. And now, methinks, I hear worthy "Jam" exclaim, *Eheu! jam satis!* Quite right: 'tis but a *small* affair,—far too small to be an apology for my obtrusiveness. Yet I must subscribe myself, because I did so on the former occasion,

Philadelphia, January 31st. 1848.

TRY AGAIN.

Op. H. U. Oudenbank.

P. S. The proof-sheet impels me on the destiny of my *anonyme*. Literal enough this time. Rhythm only without rhyme; and dactyle-ish, in deference to rising pretensions.

NO. 4.

Soul! little darling,
Deft little gadabout,
Bland little elegance,
Guest of thy body,
Guest and companion:
Where art thou going?
Say, to what regions?
Pale thou'lt be, miniature,
Frigid and rigid,
Naked, though delicate,—
Nevermore lavishing
Humour and drollery.

J. A. Marnick

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, FEBRUARY 12, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

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The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

The following account of one of our most important Diocesan Institutions, was prepared by the Editor of this paper, at the request of the Bishop of New Jersey, for "the Missionary." It was furnished in answer to an intelligent Correspondent (of the Missionary) in the far West desiring information as to the Institutions, and operations of the Church, here and in England.

THE BISHOP WHITE PRAYER BOOK SOCIETY.

My dear Bishop: At your request, I have compiled the following brief account of this noble and important Institution of the Church. My sources of information have been the original records of the Society, and all its Annual Reports; kindly placed at my disposal, by the present zealous and efficient Secretary, James M. Aertsen, Esq. I have performed this duty, with the greater readiness, because, while I think there is no subordinate institution which has greater claims upon the general sympathies of the Church, I am also convinced that the merits of this excellent Society are not as widely acknowledged, nor even as extensively known, as the interests concerned demand.

It is regarded, often, as a mere local or diocesan Institution; and, consequently, the Diocese, which is thought to be the sole recipient of its benefits is left to bear the chief burden of its support. It will be one object of this short history to show, from facts, that this Society is Catholic, in its object, as well as its name. Bishop White was indeed the Diocesan of Pennsylvania, and lived in Philadelphia: but what American Churchman would allow, that the interest which attaches to his venerable name, is confined to these narrow limits? Who, in the wide spreading borders of our Church, does not feel that it is his right and privilege to have a portion in all that bears this goodly name? And, with a view to secure this general interest, the founders of this Society gave it a name which they judged would appeal to the warmest sympathies of the Church at large; and, at the same time express its noble object, which is, to benefit the whole Church, guided only by a desire to supply those parts whose need was greatest: therefore, they called it THE BISHOP WHITE PRAYER BOOK SOCIETY. This is proved by the first fact which meets our notice, in the history of this Society's origin. The design was suggested at a meeting called to consider the wants of the Church in one of our remotest dioceses. The incipient measures, which gave rise to this Society, occurred upon the day marked by the consecration of a zealous and devoted Bishop of the Church.

The Rt. Rev. Dr. Otey, having been invited, on the evening of his consecration, (January 14, 1834,) by the executive Committee of the Domestic and Foreign-Missionary Society, to give a public statement of the condition and prospects of the Church in Tennessee, a meeting was held for that purpose in St. James' Church. In the addresses made on this occasion, the importance of the Prayer Book, as a ready means of providing for the spiritual wants of the destitute portion of our Church, was referred to; and Dr. DeLancey made some remarks, upon the good which might be effected by a society for its free distribution as a Tract. "The Rev. Dr. Bedell," (says the first Secretary Dr. Littell, in 'a historical sketch of the preliminary meetings,' recorded among the minutes,) "expressed himself as much pleased with the idea; which he said had not before occurred to him. And it was very favorably received by all present. The want of a society, for the distribution of the Prayer Book, having long been felt, and an impulse being thus given, it was determined by several lay gentlemen, to make an effort for its formation. A meeting was accordingly held on the 6th of February, at the house of Mr. William H.

Newbold, from whom the proposition came in the first instance, to take into consideration the expediency of the measure." There were present, the Rt. Rev. Bishop Onderdonk; the Rev. Messrs. Boyd, James, and Morton; Messrs. Musgrave, Aertsen, Welsh, Wayne, Newbold, and Dr. Littell.

After discussing the outlines of a Constitution presented, the Rt. Rev. Bishop Onderdonk, Drs. DeLancey and Bedell, the Rev. Mr. James, Dr. Littell, and Mr. Newbold, were appointed a Committee to form a Constitution. This Committee reported to a meeting, held on the 13th of February, Bishop Onderdonk in the chair. They submitted "a Constitution, which, after having been read, deliberated upon, and amended, was adopted." A public meeting was at this time agreed upon, to be held in Christ Church; for the purpose of bringing this object before the notice of the Church.

This meeting was held on Tuesday, the 12th of February, 1834, and a large assembly convened at this time. Bishop White presided; Bishops Onderdonk and Doane being also in the Chancel.

The object of the meeting was stated, and earnestly commended, in addresses, by the venerable Presiding Bishop, and by the Assistant Bishop of Pennsylvania. The following Resolutions were then offered, with appropriate remarks, by the Rev. Dr. Bedell:

"Resolved, That the lapse of ages has but tended to strengthen the conviction that the Prayer Book is one of the distinguishing excellencies of the Church to which, under God, is mainly attributable her remarkable exemption from 'false doctrine, heresy and schism,' in times past, and her prospects of 'unity, peace and concord,' for the time to come.

By the Rev. Dr. Mead:

"Resolved, That, while it is the duty of all Christians to extend to others the inestimable privileges which they enjoy, the obligation is the more imperative upon Episcopalians, from their possession of a Liturgy, inimitable in its beauty and sublimity, and admirably adapted to all the purposes of true devotion."

The Committee appointed to report a Constitution, and suitable persons as officers under it, having retired for this purpose, the meeting was addressed by Bishop Doane, of New Jersey, who had been requested to do so, and who presented the following resolution.

"Resolved, That the free circulation of the Prayer Book, is one of the principal means of promoting the cause of religion, and the Church; and that the destitution of many parts of our Atlantic States, and the rising dioceses of the West constitute an appeal which should awaken the sympathies and call forth the liberality of Episcopalians."

The Committee through its Chairman, James S. Smith, Esq., reported a Constitution, and also the names of persons as officers, which were adopted.

The first article of this adopted Constitution, expresses the object and scope of the Society, "Article 1st. This Society shall be called 'The Bishop White Prayer Book Society.' Its object shall be the circulation of the Prayer Book within this Diocese, and also wheresoever the Society may deem it expedient."

By Article 2nd, the Society is made to "consist of all Episcopalians residing in the City and County of Philadelphia, who pay annually such sum as shall be appointed by the Board of Managers."

"The contribution of twenty-five dollars, at any one time, shall constitute a member for life; and a contribution of fifty dollars at any one time, shall constitute a Patron, with the rights of membership in both cases."

In Article 3d, it is provided that "Churches out of the City and County of Philadelphia, may form auxiliaries to contribute to the funds of this Society." This admirable provision of the Society, which would give it great efficiency, if carried out, has been little regarded by the Church at large: as we shall show by an abstract from the statistics of the Society.

To this account of the origin, object, and Constitution of this Society, might be added a most interesting history of its particular transactions, during the fourteen years of its existence, drawn from the annual reports and printed minutes. The former documents, as we might expect, from their able authors, are most valuable papers, and furnish a rich store of important information. It is not our present lot to know the issue of such efforts, nor is it within our province to judge of results which the all-seeing eye alone can discover; yet there is little hazard in saying, that this noble Society, from the good accomplished by it, stands in the very first rank of the Institutions of the Church. And it is mournful to think, that it largely shares the withering influence, felt by all our Institutions, in days when the fountain and springs from which that charity, which is twice blessed, flows, are too much dried up in the Christian heart. The following statement, taken at some pains, from the annual reports, will show how freely the benefits of this Society have been bestowed: and how limited and contracted, in proportion, have been the sources from which its means have been received. With such a sparing hand have these returns

been made, that at times the Board of Managers have been obliged, partially to refuse the most urgent calls, or altogether to stop the distribution of Prayer Books.

During the fourteen years of its existence, "The Bishop White Prayer Book Society" has distributed Prayer Books to the following dioceses and objects. As the list has been made hastily, and by one not much used to figures of this sort, its general accuracy alone can be vouched for.

Appropriations of Prayer Books from 1834 to 1847, inclusive:

Pennsylvania,	29,325		59,464
New Jersey,	4,339	Alabama,	456
Kentucky,	1,455	North Carolina,	674
Illinois,	1,855	Michigan,	2,957
Tennessee,	1,660	South Carolina,	1,387
Virginia,	2,939	Massachusetts,	2,328
Delaware,	1,469	District of Columbia,	392
Ohio,	3,272	Florida,	537
Maryland,	1,763	New York,	456
Connecticut,	758	Arkansas,	543
Indiana and Missouri,	3,133	New Hampshire,	448
Rhode Island,	312	Western New York,	500
Georgia,	950	Louisiana,	882
Mississippi,	883	Iowa,	24
Wisconsin,	750	Nashotah Mission,	650
Army, Navy, and Merchant Service,	2,244	Domestic Missions,	212
American Army,	480	Foreign Missions,	877
Hospitals and Prisons,	273	Texas,	600
Agents,	700	West Indies,	356
Vermont,	354	Sandwich Islands,	50
Maine,	550	Indian Nation,	20
		California Expedition,	450
			74,207

The following is a list of the contributions made since the beginning of the Society:

Pennsylvania,	\$14,779 36	Am't. br'ght for'd,	\$16,611 05
New Jersey,	914 57	Maryland,	\$140 25
Kentucky,	68 80	Connecticut,	48 88
Vermont,	15 00	Indiana and Missouri,	37 50
Michigan,	131 00	South Carolina,	255 00
Virginia,	293 20	Massachusetts,	198 50
Delaware,	125 87	District of Columbia,	9 00
Ohio,	238 25	New York,	39 20
Louisiana,	20 00	New Hampshire,	30 00
Mississippi,	44 00	Wisconsin,	12 00
	\$16,611 05	Total,	\$17,681 38

We leave these figures to speak for themselves, and tell the history of how much this Society has done for the best interests of man, without reference to locality; and how little has been done for it, in return, except in the immediate vicinity. If none can tell the history of a single Prayer Book, who can declare the amount of good which must have resulted from the thousands of this precious volume, distributed by this noble Christian charity? If an object, and a name, which appeal to the warmest sympathies of the Church, could secure the liberal and free-hearted support of the Church, then we may safely conclude that she has no subordinate Institution more worthy of the regard of her members, than "the Bishop White Prayer Book Society."

DR. HAMPDEN'S CASE—ITS TRUE ISSUE.—We have received long communications on both sides of this vexed question. After mature deliberation, we are convinced that our duty will best be discharged by giving only a history of the case, derived from the English Journals, that our readers may judge for themselves, of its merits. There are strong symptoms that if we open our columns to correspondents, we will revive a Transatlantic edition, with additions, of the Hampden controversy.

In order to a right understanding of this interesting case, the question at issue, should be borne in mind. This is not—"is Dr. Hampden a heretic,"—but "is the *prima facie* evidence of his unsoundness in the faith such as to warrant the demand for an inquiry on this head, and to make the refusal of such an inquiry, by the Crown and by Dr. Hampden himself, an act of tyranny and injustice to the Church?"

None will deny that a Bishop ought to be free from just suspicion of unsoundness in the Faith, as well as of want of piety. So universally has this been admitted by all free Churches, that in the primitive age, before the interference of imperial dictation, the clergy and laity either freely elected their Bishop, subject to the veto of the neighboring Bishops; or the Bishops of the province elected him, with the concurrence of the clergy and laity. And the mere dissent of either of these parties, without assigning the specific reasons, made the nomination of the other party a nullity. Our own Church has followed this same rule in substance. In England however the State has destroyed the freedom of elections, guarantied to the Church by the very first article of Magna Charta. Since

Henry VIII., the sovereign (following herein Papal precedent) usurped the prerogative of election, leaving to the Chapter, mockery of their ancient right, only the empty form. The redress left the Church in case of improper appointments to the Crown, is to oppose the consummation of the nomination, petitioning the throne to withdraw it; or by objecting formally at the "Confirmation" of the election, and procuring legal inquiry into the merits of the case.

And this brings us back to Dr. H. The real question is, repeat, "is the *prima facie* evidence of his unsoundness in faith, such as to warrant the remonstrances and petitions addressed to the Crown or its Minister, to induce; either the withdrawal of the nomination, or its suspension till after inquiry had been made respecting Dr. H.'s orthodoxy; and failing this, does it justify the effort made at the ceremony of "Confirmation" to compel by legal process the inquiry refused by the Minister of the Crown?"

Now we fearlessly maintain, that the *prima facie* evidence against Dr. H. (whether he be really unsound in the faith or not) is strong enough, not only to justify such petitions, remonstrances, and legal resistance, but to make each and all, in their order, necessary to the safety of the Church. Let it be borne in mind that the Episcopate was not ordained for the honour of an individual. No man has a right to be a Bishop; but the Church has a right to orthodox, learned and godly Bishops. The burden of proof has always, in all free Churches, been thrown upon the Candidate, or (which is the same thing) upon those who nominate him. Were the Church of England free from ministerial tyranny, the mere dissent of fourteen Bishops (to say nothing of the Dean of Hereford and of a vast multitude of the clergy and laity of that and the other Dioceses, of every shade of opinion,) would at once have made Dr. Hampden's election a nullity, without any investigation whatever. And yet, at most unjustly, on the principle that the Candidate for such an office should be generally known and approved. And yet when fourteen of the Bishops (themselves the nominees of the Crown) suggest reconsideration and inquiry, and when petitions for inquiry from every quarter of the Church go up to the throne, the Minister of the day presumptuously and insultingly opposes his individual judgment of Dr. Hampden to this consent of Bishops, Clergy, and Laity, and refuses all investigation, driving the election through by force of legalized tyranny.

Dr. Hampden may be as orthodox as St. Athanasius, or as St. Paul in point of fact. But seeing that his written publications have been the subject matter of formal censure years ago; and that they have ever since subjected him to suspicion, on the part of men of all parties, of unsoundness in the doctrine of the Trinity itself; that he has not only not retracted what he has written, but has recently reaffirmed it all; and that a large body of the Bishops, Clergy and laity of the Church (with a unanimity unknown in England since Sancroft and his noble compeers led the opposition to James II.'s madness) have raised the question of his orthodoxy and called for investigation; we are bound to hold that the attempt on his part and on that of the Minister to throw dust in people's eyes by the false imputation of personal and party hate to his impugnors, and the refusal of investigation on this score, betray the consciousness of a bad cause; and that his consecration, without such inquiry, will be an outrage upon the rights of the Church of England, and a violation of liberty of conscience, so flagrant as to impose upon the members of the English Church the duty of striving forthwith, until success crown their efforts, to reclaim and recover for their Apostolic Church her ancient freedom.

It will appear at once, from this view of the case, that all argument going to prove the orthodoxy or heterodoxy of Dr. H., is beside the immediate question. For this reason (as well as because we cannot consent to fill the columns of the Banner with controversial matter), we must decline a second communication from "A. M. of Ch. Ch., Oxford."* This communication, which would fill some columns of the Banner, consists entirely of extracts from Archdeacon Hare's pamphlet, one of the legion of publications on this subject. If we gave this, we would feel it our duty to give also the able Review of this pamphlet from the English Churchman, which would occupy some eight columns of our paper, and which would show conclusively how little real weight this individual defence of Dr. Hampden had, in opposition to the load of evidence against him. And on this account we also respectfully decline to publish a very strong and able communication against Dr. Hampden from one of the most distinguished Presbyters of the Church.

For the same reason we have not published Dr. H.'s own letter in self vindication; though there is this additional objection to its publication, viz, that it affirms that his present opinions are in keeping with his former writings, which have excited the prevalent doubts respecting his soundness in the faith.

In confirmation of the above views we take the following extract from the conclusion of "the English Churchman's" review of Archdeacon Hare's pamphlet.

And what do Dr. Hampden's opponents want? Merely that Dr. Hampden may be tried according to the regular forms of our Ecclesiastical Law. The Archdeacon himself admits (p. 4.) that "this is a simple and easy course, honest and straight-forward." Why then are Dr. Hampden's accusers (they do not condemn him, that must be left for the proper judge to do, if he is guilty) to be abused for wishing to take this course? If "it would greatly add to his peace of mind," why have proceedings against him been quashed in the Diocesan Court of Oxford? The fact is, that Dr. Hampden is using every means to avoid a trial, for he has a pretty good notion what the sentence would be. And the Ministry are using every artifice to get him made Bishop of Hereford without an investigation of the heresies alleged against him. Is this "an honest and straight-forward course?" If he is an innocent man, why does he not meet his accusers in open Court, like the Bishop-Elect of Manchester? Whatever Dr. Hampden and the Ministers may think, the Church will never be satisfied till Dr. Hampden is fairly tried in open Court. If he is found innocent let him be Bishop of Hereford by all means, but not otherwise.

We now give from history, as found in the English Churchman, the last act performed in this drama or tragedy.

DR. HAMPDEN.—CONFIRMATION OF THE ELECTION OF DR. HAMPDEN.—This important event took place on Tuesday. The preliminary proceedings, in Doctors' Commons, were as follows. The Chancellor of the Diocese of London, (Dr. Lushington) and the Master of the Faculties (Sir J. Dodson) having entered in procession what is called the Dining Room of the Arches Court, were shortly followed by Dr. Hampden, attended by Mr. Underwood, the Chapter Clerk of Hereford, and Drs. Bayford and Twiss, as his Advocates.

The introduction of his "Lordship-elect" to the court having taken place,

Mr. Underwood said:—

"May it please your Lordship, I exhibit my proxy for the Rev. the Dean and Chapter of the Cathedral Church of Hereford, and present to your Lordship a certificate of your being elected to be Bishop and Pastor of the said See; and pray and once again earnestly request and entreat that your Lordship will be pleased to give your consent to the said election."

Dr. Hampden then read the following:—

"In the name of God, Amen. I, Renn Dickson Hampden, Doctor in Divinity, regularly and lawfully named and elected Bishop and Pastor of the Cathedral Church of Hereford, agree to accept of such election of myself and my person, as made and celebrated on the part and behalf of the Rev. the Dean and Chapter of the Cathedral Church of Hereford, earnestly requested and entreated, trusting in the clemency of Almighty God, to accept of such election of myself and my person, so as is premised, made, and celebrated to the honor of Almighty God, Father, Son, and Holy Ghost, and do give my assent and consent in this writing to the said election."

Dr. Hampden then affixed his signature "R. D. Hereford (elect)," to the document.

All the parties then proceeded to Bow Church, Cheapside, in which an immense crowd had assembled, long before the time appointed for the commencement of the service. The galleries, the nave, and the aisles were crammed, with the exception of those pews which were set apart for the use of those immediately concerned in the proceedings of the day. Even the pulpit was, in course of time, filled with laymen. Among those who were present we observed—the Dean of Hereford, the Rev. Dr. Vivian, Rev. Dr. Wright, Rev. Messrs. Hughes, Hessey, E. Hawkins, E. Repton, Bennett, Jackson, Scott, Dodsworth, Webb, Irons, Richards, Wade, C. Miller, Jebb, Eden, M'Leod, Pocock, Bittlestone, Blunt, Wix, Powell, and, indeed, a host of Clergymen. A few minutes before eleven o'clock the (Jew) alderman of the ward, Mr. Salomans, made his way through the crowd; and took his seat in the corporation pew; and shortly afterwards the Vicar-general of the Archbishop of Canterbury, Dr. Burnaby, came from the vestry in his robes, accompanied by his assessors, Dr. Lushington and Sir J. Dodson, who all three took their seats at a table placed in front of the reading-desk, near to which were seated, in the middle aisle, Mr. F. H. Dyke, principal registrar of the province of Canterbury; the advocates for the Chapter of Hereford, Dr. Bayford and Dr. Twiss; Mr. Glenny, proctor for Dr. Hampden; Mr. John Burder, of Parliament-street, Dr. Hampden's secretary; Dr. Adams, Dr. Harding, and Dr. R. Phillimore, advocates for the opposers; and Messrs. Townsend and Roberts, the proctors who instructed them.

Shortly after eleven o'clock the Venerable Archdeacon Hamilton entered the reading desk, and commenced the Litany Service. At its conclusion the commissioners took their seats as at Doctors' Commons, the Vicar-general (Dr. Burnaby) as President, having Dr. Lushington at his right hand, and Sir John Dodson on the left.

Mr. Francis Hart Dyke, Principal Registrar for the province, read the letter from his Grace the Archbishop of Canterbury appointing the commission.

The Proctor, (Mr. Underwood) then addressed the Commissioners as follows:—

"Right Worshipful Sirs—I exhibit my proxy for the Rev. the Dean and Chapter of the Cathedral Church of Hereford, and make myself a party for them, and do present unto you the letters patent of our Sovereign Lady the Queen, issued under the great Seal of Great Britain, for the confirmation of the election of the Rev. Renn Dickson Hampden to be Bishop and Pastor of the said Episcopal See of Hereford, and do pray that the same may be read."

Dr. Burnaby—Let the said letters patent be read. They were read.

The Proctor said—I humbly pray that you will be pleased to take upon you the duty of the said confirmation, and to decree that it be proceeded in according to the form of the said letters patent, and in the exigency of the law.

The Vicar-General replied—In obedience to the command of our Sovereign Lady the Queen, we do take upon us the duty

of the Confirmation of the said election, and do decree that it be proceeded in according to the force, form, and effect of the said letters patent, in the presence of Francis Hart Dyke, notary public, principal registrar of the province of Canterbury.

The Bishop elect was here conducted from his pew to the table, and requested to seat himself at the table opposite the Vicar-General.

The Proctor then, standing by the side of the Bishop Elect, said—I present unto you the Rev. Renn Dickson Hampden elected Bishop and Pastor of the Episcopal See of Hereford, and do here judicially produce his Lordship; and as Proctor for the said Dean and Chapter, do exhibit an original mandate together with a certificate thereupon endorsed, touching the execution of the said mandate, against all and singular opposers, and do pray they may be publicly called.

The Vicar-General—Let the opposers be publicly called.

Mr. Barber, the Apparitor-General, made the following proclamation:—"Oyez, oyez, oyez, all ye who may, or shall, or will object to the Consecration of the Rev. Renn Dickson Hampden, Doctor in Divinity, as Lord Bishop of the Episcopal See of Hereford, now come forward and state your objections, and you shall be heard."

Mr. Richard E. Townsend, Proctor, then stepped forward and said—Right Worshipful Sir, I appear for the Rev. Richard Webster Huntley, Clerk, Vicar of Alberbury, in the county of Salop and Diocese of Hereford, Master of Arts of the University of Oxford; the Rev. John Jebb, Clerk, Rector of Peterstow, in the county and Diocese of Hereford, Master of Arts of Trinity College, Dublin; and the Rev. William Frederick Powell, Clerk, Perpetual Curate of Cirencester, in the county of Gloucester, Master of Arts of the University of Cambridge, and exhibit proxies under their hands and seals respectively, and declare I oppose the Confirmation of the election of Doctor Renn Dickson Hampden, Lord-elected of the office of dignity of Bishop of Hereford.

The Vicar-General.—Have you your objections in writing?

Mr. Townsend having turned to procure his objections.

The Vicar-General.—I have to state that we are acting here under the mandate of the Crown, issued pursuant to the provisions of the statute of the twenty-fifth of Henry the Eighth, chap. 20, and consequently we conceive that we are bound to proceed without suffering any hindrance or delay.

Mr. Townsend.—Right worshipful Sir, I bring in a libel in writing—

Dr. Lushington.—You have no right to bring in a libel; you are not permitted to appear here; and, Mr. Townsend, you know well that, according to Ecclesiastical practice, you can have no right to bring in a libel till you are permitted to appear.

Dr. Addams.—I appear for—

Dr. Bayford.—(on the part of the Dean and Chapter)—I object to my learned friend being heard at all. The objections have already been disposed of. My learned friend appears for no one, and, therefore, according to the practice of the Court, he cannot be allowed to proceed.

Dr. Burnaby.—On what do you wish to be heard, Dr. Addams?

Dr. Addams.—On the statute.

Dr. Burnaby.—We confine you to that.

Dr. Addams.—Certainly, I shall not address a word to the Court on any other subject.

Dr. Lushington.—You must distinctly understand that you are only to argue the question, whether, notwithstanding this statute, you have any right to be heard at all.

Dr. Addams.—I am aware of that, and shall strictly confine myself to that question. I shall now proceed to consider the question; and I undertake to satisfy the Court, unless I am very much mistaken, that according to the true construction of this statute, it has nothing whatever to do with your proceedings, and certainly I shall be surprised if the ultimate decision of the Court is, that it is incompetent to entertain these objections urged against the said elected Bishop of Hereford, and if the Court decline to entertain these objections by reason of, or on the supposition that by so doing they may fall within the penalties of *præmunire*.

Dr. Bayford.—I appear here for the Dean and Chapter, and I must oppose the discussion of this question.

Dr. Addams.—I beg pardon; I am not to be interrupted—I know your pugnacity.

Dr. Bayford.—My learned friend stands here for no one. There is no party present, and the Court has already declared that it will hear no one.

Dr. Lushington.—No, no, Dr. Bayford; we have said nothing of the kind. We have only declared that we will not hear Mr. Townsend; and Dr. Addams is about to speak on the question whether he has a right to be heard or not. &c., &c.

After this question had been fully discussed, Dr. Lushington gave the following decision.

"I shall follow this up no further than by expressing my conviction, as one of the Commissioners, without saying that any one would incur the penalty of *præmunire*, that I conceive it my duty to refuse to allow the proposition which is now offered, and to proceed to the Confirmation of Dr. Hampden."

Sir John Dodson entirely concurred with what had been stated by his brother Commissioners.

Dr. Burnaby having directed the confirmation to be proceeded with in the usual way.

The Proctor said—I accuse the contumacy of all and singular persons cited, intimated, publicly called, and not appearing, and on pain of such their contumacy pray that they and every of them be precluded from the means of further opposing against the said election, the manner thereof, or the person elected in this behalf; and also that it may be decreed to be proceeded to further acts in this business of Confirmation, the absence or contumacy of the persons so cited, intimated, publicly called, and not appearing in anywise notwithstanding, and I porrect a schedule which I pray to be read.

Dr. Burnaby having read the schedule and signed it,

The Proctor proceeded—In pain of the contumacy of all and

singular persons cited, intimated publicly called, and not appearing, I give this summary petition in writing, which I pray to be admitted; and that it be decreed to be proceeded summarily and plainly; and that a term be assigned me to same immediately.

Dr. Burnaby replied—We do admit this, your summary petition, so far as the same may by law be admitted, and do decree that it may be proceeded summarily and plainly, and we do assign you a term to prove this your summary petition immediately.

The Proctor then said—In pain of the contumacy of all and singular persons cited, intimated, publicly called, and not appearing, and in support of proof of the matters contained in my said summary petition, I exhibit a certificate touching and concerning the election of the aforesaid Rev. Renn Dickson Hampden, Doctor in Divinity, to the said election, and her majesty's letters patent before read, and I allege that all and singular the matters set forth in the said exhibits respectively were and are true, and so had done as therein contained, and I pray all of them to be admitted, and that a term be assigned me to hear sentence instantly.

Dr. Burnaby.—In pain of the contumacy of all and singular the persons so as aforesaid cited, intimated, publicly called and not appearing, we do admit these public instruments, and do assign to hear sentence instantly.

The Proctor.—I pray all and singular the said opposers to be again publicly called.

Dr. Burnaby.—Let the opposers be again publicly called.

The Apparitor-General then made his proclamation as follows:—"Oyez, Oyez, Oyez, all ye who shall, or may, or will object to the consecration of the Rev. Renn Dickson Hampden, as Lord Bishop of the Episcopal See of the Cathedral Church of Hereford, now come forward and state your objections, and you shall be heard."

These words were received with shouts of "Mockery, mockery."

The Proctor then said—I accuse the contumacy of all and singular the persons so as aforesaid cited, intimated, publicly called, and not appearing, and I pray them to be pronounced contumacious, and in pain of such their contumacy, that it be decreed to be proceeded to the pronouncing your definitive sentence, and I porrect a schedule, which I pray to be read.

Dr. Burnaby then read the second schedule and signed it.

The Proctor.—The Lord Bishop-elect is ready to take the oaths required in this behalf.

Dr. Burnaby.—Let the oaths be taken.

The Lord Bishop-elect, kneeling, then took the oaths of allegiance, supremacy, simony and obedience.

The Proctor then said—The Lord Bishop, elected and confirmed, and myself, pray a public instrument and letters testimonial to be made out of and concerning the premises.

The Vicar-General.—We do decree as prayed.

We copy the following pithy editorial from the Churchman.

Another and a very important act in the Hampden case has been played through. Farce of the broadest kind has interposed at least one grotesque scene in the drama. We have lived to see fathomed the unutterable depths of folly and absurdity, which the English form of Episcopal elections involves. It is well that they are known. At whatever price, it is best to know the worst. The *experimentum crucis* has its value. And we could almost be thankful to Lord John Russell and Dr. Hampden that they have called up from the realm of shadows all the lies and hypocrisies and mockeries—all the profanities and wickedness which exist under the awful name of Law—all the scandal and absurdity which attends every step of a Bishop's appointment. A free election in which there is no choice—a prayer for God's blessing and direction on that which is already settled and fixed in a Minister's bureau—a Confirmation and examination when there is nothing to confirm and nobody to examine: these things are all consistent. Only they have degrees: there is a climax even in such mischievous insults to common decency and common sense. It is reserved for the Sanctuary to witness the hideous proclamation—"All manner of persons who shall or will object . . . come forward . . . and they shall be heard," followed immediately by the judicial sentence—"We sit here to confirm the election . . . we judge that no one has a right to be heard on any question connected with it."

Thus it is: words cannot add to the effect of this contrast. Let it do its work: let it be known; let it be published in the length and breadth of England. This is English law: Henry the Eighth's law. And we have no fear of the result. Write it out: proclaim it: friends and enemies placard it—post it. And the shouts of "oh! oh!"—"shame!"—"mockery!"—"humbug!"—with which Bow Church rang on Tuesday will win a larger echo, and call out a deeper answer than such as provoked it can yet anticipate.

"We do find that the election was rightly and lawfully made," because, "we do decline to take any evidence about the election at all." "We do confirm the said election," because "we will not hear whether it ever took place." "We do pronounce all opposers contumacious," because "we have gagged and choked them." "Oyez, oyez, oyez: all manner of persons who shall or will object, come forward," because "we feel it to be our duty not to permit you to appear." Yes, good gentlemen: jump off the Monument and fall soft—thrust your hand into the fire, and don't burn your fingers—swallow six ounces of arsenic, and don't die—come forward, and don't appear—object, and hold your tongue—you shall be heard, only you shan't speak.

"All the Fusts" have already appeared in the Christmas pantomimes—the Court of Arches is a prolific mine for jests—and we think that its late interpretation of English law is too good a thing to be lost upon those whose vocation it is to shoot folly as it flies. Only, let us add, that it is our own fault if this insult be repeated. There is not a miserable Sect—not a tumpety Corporation—not a shabby Loan Society or Mechanics' Institute, which would be trampled thus upon and abused. The Church of England has the remedy in her own hands.

In the same form and manner "the Confirmation" of the Election of the Rev. J. Prince Lee, as Bishop of Manchester, was gone through with. His objector Dr. Guttridge, was silenced in the same summary manner, though the Bishop elect has himself brought the matter of this individual accusation to the test of a fair and open trial.

As some misapprehension has arisen with regard to the course of the Dean of Hereford, we give the following to show that he was not, as some suppose, at last frightened into acquiescence in a measure which has, from beginning to end, met with his manly and unshrinking opposition, despite the pains and penalties threatened.

The Dean of Hereford has addressed the following letter to the *Times*—

Sir,—It is with exceeding regret that I find myself under the necessity of calling your attention to the fact that many inaccuracies appear in the account given in your paper of the 29th instant of the proceedings at the election of a Bishop of Hereford. No doubt that account was supplied in great haste, and hence the inaccuracy in several important respects, which has led to inferences not entirely consistent with that position which it was my purpose to occupy on this trying occasion, and which, notwithstanding the efforts which were made to perplex and embarrass me, I assert I did consistently maintain, calmly, but firmly.

That I have done so faithfully and disinterestedly, I can call Heaven to witness; and I am most anxious, if Lord John Russell will permit me, as I have already intimated in my letter to him, to lay before the world every document, whether of correspondence or other communication, with reference to this or any other occasion in which I have been concerned with the Bishopric of Hereford. I maintain that I have made no compromise, and where the words Dean and Chapter were used by me as the official organ of the capitular body, I distinctly stated that I was dissentient, and that the expression was adopted as a necessary form, a majority claiming the election, against which I objected. I would rather have died on the spot than have betrayed the slightest trace, or have felt the very minutest sensation of inconsistency or vacillation. And whatever may be the consequences, I desire not to shelter myself under any technicalities, or expressions, which the claims of the chapter and the forms of usage or law may have rendered necessary to be used.

In regard to the announcement in the choir of the election, I purposely erased the words, "the Dean and Chapter" have elected, and substituted the words, "a majority of the Chapter of this Cathedral Church have elected," &c.; and previously to that, that I might not even in semblance appear to act inconsistently, I, on reading the certifications, &c., to the Queen, Archbishop, and Bishop elect, remarked that it ought not to be "the Dean and Chapter," but "a majority of Chapter," as I was dissentient; but this was overruled by the numbers present, and I did not think it necessary to press it. I afterwards declined to affix the seal personally, which was done by the three Canons residentiary.

I do not wish to specify other inaccuracies; enough for my purpose has been done, and I confidently rely on your doing fair justice towards me, allowing me to bear the precise share of blame or credit which I really deserve.

You will make what use of this letter you think proper, of which time will not allow me to take a copy; and

I remain, Sir, your faithful humble servant,

JOHN MEREWETHER, Dean of Hereford.

Hereford, December 31, 1847.

Among "Communications" our readers will, we think, find matter of great interest. These are the kind of communications it gives us pleasure to receive, because they afford interesting instruction. It is especially to be desired, that correspondents should deal less in controversial matters and more in practical and useful information. They will at least obtain one object by so doing, which is not an unimportant end of writing—they will be read. We hope that the able author of the first communication, will prove that his signature is significant of his good intentions towards us, and "TRY AGAIN." And we trust that the friend who has given such interesting information, of a kind always acceptable, will not let his pen rest in "the catacombs." We are sure there is more in the Journal than has seen the light, and we will welcome the vision.

We take this occasion to say that matters of historical interest concerning our old parishes, like the notice of "Herbert," will find a ready and perhaps permanent place of record in the Banner. We have already given the account of the old Swede's Church at Morlatton, (for which we felt much obliged to the kind correspondent,) and we shall always feel we are doing service to the Church, in helping to make known and to preserve her earlier records, which may be valuable materials for the future historian.

THE BANNER OF THE CROSS.—The Missionary has neither time nor room for personal matters; fully occupied, as both are, with "Christ and the Church." But then the Missionary keeps a heart, which sometimes will be touched. It will be deemed no want of interest, in any other quarter, to say that the Missionary has always had a peculiar interest in the Banner of the Cross. Its conception was in New Jersey. The ever to be lamented Winslow contemplated the revival of the Missionary, that used to be, under that name. It has been edited successively by several highly valued friends. It has always shown the kindest regard for the interests and institutions of this Diocese. More than all, it has been ever true to "Christ and the Church:" firm, faithful, fearless, and yet, moderate, generous, and gentle;

speaking the truth in love; conciliating, but not compromising. The Banner of the Cross has done good service to the cause, whose name it bears. Its recent editor, Mr. James S. Newbold, who is still its proprietor, should have a full share in all that is here said. As a layman, not prepared for such a service by previous training, taking it up at short notice, retaining it far beyond his expectation, he has administered it with an amount of intelligence, a soundness of judgment, and a serenity of temper, which have gratified all his friends, and have done him honour, as a Christian and a man.—*Missionary*.

The rest we must omit as it concerns the present editor of the Banner—and is he fears almost too good to be true.

It is with no common feelings of satisfaction that we copy the following correspondence. It is a most pleasing duty to record such instances of Pastoral faithfulness and consequent affectionate regard from Parishioners.

Rye, January 5th, 1848.

To the Wardens and Vestry of Christ Church, Rye: Gentlemen,—Having accepted an invitation from the Parish of Christ Church, Hartford, to become their Rector, I herewith present to you my resignation of the Rectorship of this Parish, which I wish to take effect on the 1st of February.

You will readily imagine that I have not decided to sever the tie which has united us so long and happily, without a great and painful sacrifice of feeling. I came among you fresh from the walls of the Seminary, in your presence received the full commission to the Priesthood, and have continued to go in and out among you, to labour thankfully and contentedly for your spiritual welfare—not only in the Pulpit, but in every house, I have been permitted to preach the blessed Gospel, while in every house I have found a welcome and a home.

I have earnestly striven to wipe away your tears, while your happiness has given always a new impulse to my own. I have no divisions to heal, no heartburnings to remove, no injuries to complain of—peace and harmony have rested upon our Church, every member of the congregation has a place in my warmest affections, in my unceasing prayers, in my daily memories of this place—and if I have wronged any, by word or deed, I am sure they will not aggravate the woes of this parting hour by refusing me their forgiveness.

And now, gentlemen, permit me to say, that I consent to the pain of leaving this my first and happy Parish, only because I cannot resist the conviction that duty to my Divine Master, and to the Church of which I am an humble minister, requires me to go; because I may not refuse to obey what seem plainly to be the leadings of Providence.

Dismiss me then, my dear friends, with the same kindness, confidence and affection you have ever shown me, and above all with the promise that you will never cease to pray for me.

May God direct you in your choice of another Pastor, may you secure one who will be to you a Shepherd indeed, and who will be wise in winning many souls to Christ—may the richest blessings of Heaven rest upon you all, and may we meet at last as members of that great flock, which shall repose "in green pastures by still waters," under the eye and cure of the "Shepherd and Bishop of souls."

Believe me, my beloved friends,

Most faithfully and affectionately,

Your servant, for Christ's sake,

P. S. CHAUNCEY.

Rye, Jan. 13th, 1848.

The Rev. Mr. Chauncey having presented to the Vestry his resignation of the Rectorship of this Parish, to take effect on the 1st of February, it was unanimously

Resolved, That we accept his resignation with no common feelings of sorrow at the prospect of a separation, and beg to assure him of our conviction, that nothing but the strongest sense of duty would have induced him to leave a Parish, every portion of which presented some interesting association, and a people who were united to him by the most tender and heartfelt attachments—who believe that he has ever "felt and prayed for all," and to whom he has been in every respect, so acceptable.

Resolved, That while we recognize the duty of submission to that merciful Being who ordereth all things for our final good, we cannot refrain from saying, that we greatly deplore the necessity which calls from us our beloved Pastor, whom we shall miss not only from the Pulpit, but from our homes, from the beds of the sick and dying, and from every place where duty called him—while wherever he may go, the blessings of the poor, whom he has relieved and taught, will follow him.

Resolved, That we record our testimony to the fact that for the last thirteen years he has ministered to us at all seasons, with cheerfulness, earnestness and sincerity, and that his chief anxiety and highest ambition have been, that the cause of Christ should be promoted in our midst, and every individual of his flock be reconciled to God.

Resolved, That amid the regrets, not only of his own congregation, but of this whole community, we offer him the assurance of our earnest prayers that God may watch over him and fit him for his more arduous and extensive field of duty, and that when his work on earth is finished we may be united to him again in that happier and brighter abode, from which "we shall go no more out."

A true copy of the Record.

JOHN BROOKS,
Clerk of the Vestry.

Communications.

For the Banner of the Cross.

Old Trinity Church, Wilmington, Del.

MR. EDITOR.—It may be a source of gratification to some of your readers to learn that after a lapse of nearly twenty years, during which this venerable building has been almost entirely deserted, it is again to become vocal with the praises of God, and His worship to be revived at its altar.

Wilmington, Delaware, Dec. 2nd, 1847. (Signed) J. A. Merrick

The original of this communication is in the possession of the Rev. Mr. Brooks

Wilmington, Delaware, Dec. 2nd, 1847

Dr. Onderdonk: his second communication is evidently meant.

On last Sunday it was opened for Divine service both Morning and Afternoon, and will continue to be opened twice every day for the future.

The Rev. D. H. Macurdy has been invited to become assistant to the Rev. E. M. Van Deusen, the Rector of the Parish, with the especial charge of the old parish church: the Rector to officiate alternately in it and the chapel; and has consented to do so, at least temporarily.

The parish is a very old one, at least for this country; having been in existence more than two hundred years.* Its first members were members of the Church of Sweden; which had been reformed more than an hundred years before emigration from that country to America commenced. The reformation in Sweden resembled in its religious features, that in England. Some of its Bishops, as well as the inferior clergy and the laity in general embraced the principles of the Reformation; and hence the Apostolical succession was preserved, and the Church continued to be Episcopal; its public worship being conducted by a liturgy resembling that of the Church of England. Thus the Church of Sweden, like that of England, was not a new Church, but a branch of the old, original, Apostolical Catholic Church, reformed from the human additions, corruptions, and abuses of Rome.

The Swedes, when their first colonies came to America, were essentially a religious and devout people. The congregation which was the germ of the present Trinity parish, erected its first Church, on the shore of the Delaware, on the side of the Christiana river opposite to that on which the present parish church stands.

It was built of logs, and probably, about the year 1646. At events in 1697, it had become so old and ruinous as to render necessary to erect another. The corner stone of the present edifice was laid on the 28th of May 1698. Records are preserved of the Swedish Rectors from the first, the Rev. Erick Bjork, who arrived in 1697, to the last the Rev. Lawrence Girelius, D. D., who returned to Sweden in 1791. Well executed portraits of two of them, the Rev. Messrs. Acrelius and Borell, are now served in the vestry of Trinity Church.

From the departure of Dr. Girelius to the present day, the Rectors have been clergymen of the Protestant Episcopal Church. And from his time the service and sermon which previously had generally been in the Swedish language, have been in English. Since April 6th 1830 the congregation has been worshipped in Trinity Chapel, erected in Wilmington; the Church being upon the banks of the Christiana, about one mile from the city.

From 1830 till Aug 21st 1842, the old church was closed. During this time much of the wood-work had become so much decayed as to require renewal. This the vestry were enabled to effect through the liberal bequest of a descendant of the Swedes. On the day above mentioned, the old church, as restored, was reopened for Divine service. And from that time services were held in it occasionally. The building is yet in an excellent state of preservation, the walls being quite sound. The old pulpit, from which the gospel has been proclaimed for 150 years, remains, as do the chancel rails. The altar is recent, but constructed of the wood of a handsome chest brought over by one of the original Swedish settlers. Just outside the chancel a stone which marks the grave of the Rev. Peter Tromberg, who was Rector of the parish for seven years, and died in 1748. The eastern end of the Church was originally covered with Latin inscriptions, in iron letters; most of which have fallen off, or been carried away as relics. These inscriptions it is proposed to restore. The following is a translation of them.

1698

If God be for us who can be against us?

Under the government of

WILLIAM III,

by the grace of God, King of England.

William Penn, Proprietor, Vice Governor of

WILLIAM.

THE ILLUSTRIOUS CHARLES XI, NOW OF GLORIOUS MEMORY, being King of Sweden.

IMMANUEL

The Light which shineth in the darkness;—

The promised day-spring from on high;—

CHRIST OUR KING.

The first confirmation (of which there is any record) in this parish, was held by the Rt. Rev. William White, D. D. Bishop of Pennsylvania, in July 1793. Sixty-three persons were then confirmed.

Within the six or seven years last past, the population of Wilmington has increased rapidly; and the city has extended itself considerably in the direction of the old parish Church. This, and the strong hold the venerable edifice has upon the affections of the population generally, have inclined the present Rector to believe, that a new congregation might be organized here. Accordingly in July last he commenced afternoon services there, when the chapel was closed. These services have been continued regularly since that time. A Sunday School is also being opened; and the attendance upon both has afforded gratifying evidence of interest upon the part of the people.

The services of the Rev. D. H. Macurdy having been secured as Assistant Minister, the Church will hereafter be opened regularly on Sundays morning and afternoon.

Mr. Macurdy entered upon his duties on Sunday last; and was enabled the Rector to complete his arrangements for the benefit of the parish. The seats are all free; and the services supported by the weekly offerings of the worshippers, which are aided with the use of the Offertory, both morning and afternoon.

HERBERT.

Wilmington, Jan. 31.

Rev. Mr. Van Deusen

* For the following statistics we are indebted to the excellent discourse of the late Rector, preached at the reopening of the Church in 1842.

For the Banner of the Cross.

MY DEAR MR. EDITOR:—

Steamers, locomotives and magnetic wires are bringing the distant parts of the world so rapidly together, that I sometimes fear a "collision" and look to wake up some morning and find that England is just over the way, and Italy or Greece attainable by means of an "excursion ticket" good for "there and back within the twenty-four hours." In this reasonable state of uncertainty, I fear to offer you the following extract from a journal kept some years ago in a then foreign land. But I know you are a judicious man. If, therefore, you think I am yet in time to tell something not familiar and common-place to all your readers, use your own discretion and print the articles.

THE CATACOMBS.

January 10th, 18—. We rode out this morning to a church in the vicinity of the city (Rome,) through the crypt of which the *Catacombs* may be entered. Guided by a monk in his sombre dress, and armed with lights for the occasion, we descended a flight of steps beneath the foundation of the building, and found ourselves in a low passage way, which it is said, branching out in various directions, and with varying width and height extends upwards of fifteen miles! On both sides of the passage as far as we penetrated, the niches in which the dead bodies of early Christians and martyrs had been deposited were visible, but their bones had long since been removed, and now all the excavations were empty. The stone slabs also which once covered these "sleeping places of the dead" have all been taken away, and most of them I believe set in the walls of the Vatican, forming a Lapidarian gallery both curious and instructive. Here the orthodox Christian of the present day may read the names and ages and histories of those who died long centuries ago in defence of the faith which he now professes. There will the disciple of the Romish Church look in vain for anything to support his peculiar theory. No mention will he find of the adoration of the virgin, or of relics, or of saints; no hint of purgatory, no sign of a papal supremacy, but on the contrary much which contradicts these modern dogmas, and proves the faith of the martyrs entombed once beneath them, to be quite another creed than that of Pius IV.

On one of the stones thus preserved we read the title of Pope, synonymous at first with that of Bishop. *Hic positus Papa sanctimioo vixit annis LXX.* But we look in vain for any hint of the attribute of universal rule connected with the title, yet here in the place from whence such mural tablets are taken, all the Bishops of Rome were buried till A. D. 462!

Again, among the tablets preserved, we find those which speak of *Presbyters* and speak of them as *married*. *Locus Basilii presb. et Felicitatis eius sibi fecerunt.* The tomb of Basilus the presbyter, and Felicitas his wife. They made this for themselves. A deacon is also named in the same manner. *Claudius Atticanus lector et Claudia Felicissima coix* (coix.) Again—*Petronia*, a priest's wife, the type of modesty. In this place I lay my bones; spare your tears dear husband, and daughter, and believe it is forbidden to weep for one who lives in God. Buried in peace, on the third nones of October, in the consulate of Festus (A. D. 472.)

The Fossor, or grave-digger was another officer in the ancient Church, and a picture of one armed with lamp, pickaxe, and other implements of his trade, was found in the tomb of Callistrus. But as you have no types, Mr. Editor, in which to "set up" such a "form," I shall forbear to give you a copy of this curious relic. Take this epitaph in its stead. *Terentius Fossor Primativi coingi et sui.* Which I suppose stands for, Terentius the Fossor for Primatira his wife and himself. Some have fancied that the young men who came in and carried out Ananias and his wife Sapphira were of this class, though with what authority beyond their own fancy I do not know.

These stones are further interesting as preserving to us very ancient Christian emblems. Thus we find inscribed upon them the Christian Monogram,* sometimes with the addition of the Alpha Omega, the whole occasionally enclosed in a circle. The palm branch also frequently occurs, and the mystic fish, and the dove bearing an olive branch in his mouth followed by the word Pax, also the anchor and sometimes a ship of the rudest kind. But I forget, Mr. Editor, what I lately remembered about your types, and forbear to offer you any more signs so strange to printers' eyes. At times we meet with representations equally rude of animals which once were supposed to signify the instruments or agents of the martyrs' death, but now are regarded as illustrating the name of the buried individual, and also pictures of those implements of trade which the deceased once used, but which were formerly supposed to be representations of the weapons employed for his execution.

We are wandering, however, Mr. Editor, from the Catacombs to the Lapidarian Gallery, so I must beg you to return with me to those gloomy chambers where, if there is to be seen there is much to be felt, beside a dread of becoming bewildered and lost amid their tortuous windings, a fear which I confess dwelt somewhat painfully on my own mind, and on the minds of my companions. The original object of these immense

* This was described in our last paper, p. 34, as follows.—
ED. BAN.

"The celebrated Monogram inscribed by the orders of Constantine upon the *labarum*, or standard of the cross, was undoubtedly Greek. It was formed from the first two letters of our Lord's sacred title *Xpistos*, the Anointed; as we learn from Eusebius, the ecclesiastical historian, who is describing the famous standard in the section of which we quote the following part:—"A long spear, overlaid with gold, formed the figure of the cross, by means of a piece transversely laid over it. On the top of the whole was fixed a crown, formed by the intertexture of gold and precious stones: and on this two letters indicating the name of Christ, symbolized the Saviour's title by means of its first characters, the letter P being intersected by X exactly in its centre; and these letters the Emperor was in the habit of wearing on his helmet at a later period."

excavations was probably to obtain building materials for the city which rises above some of their passages. Afterwards they were used by the persecuted disciples of Christ as places of refuge and of sepulture, and by them, no doubt, enlarged. They now form a huge labyrinth, where the incautious visitor would soon lose himself and perish miserably, a fate which has befallen many, and led to the closing up of a large number of passages, and to great caution in regard to the admission of strangers. We advanced some distance along the gallery and entered several chambers in this great subterranean house of the dead, but our guide seemed loth to extend our visit, and we did not tarry long. The death-like stillness of these dim underground passages when we stood for a moment to examine some excavation—the muffled sound of our footsteps as we advanced, obeying the gesture of our ghost-like guide, who ever and anon turned to beckon us forward, shielding his taper with his hand or heavy sleeve—the gloom out of which we passed and on which we encroached with our little circle of flickering light, all impressed the mind with a feeling of dreariness and desolation not easily described. These, then, were the same passages along which the steps of those who fled from the fierce pursuit of Pagan persecutors passed so frequently, that at length their most tortuous turnings and intricate crossings became familiar walks. Along these dismal galleries they bore their dead, and there, in those empty niches they buried them. Then in this wider opening, this enlarged nook, which might be called a chamber, they built their altar, and while their foes in the busy city above them were celebrating Bacchanalian feasts and beastly orgies, the disciples of Christ bowed in lowly reverence and broke their bread and drank their sacramental cup, and vowed to love and serve their Lord in newness of life. Now how changed the state of the world. The very bones of these persecuted Christians are removed from their resting place and enshrined as objects of adoration, in temples erected on the very sites of heathen fanes! The places once used as prisons for the Christian, are now places of pilgrimage for those who admire his courage and would do honor to his memory. The faith once persecuted, is largely patronized, and a cross is erected to protect a ruin which in its palmy days was used as a theatre where the agonies of those who loved that emblem of their faith might be witnessed and enjoyed by the multitude! Things, indeed, are much changed both below and above ground in Rome, and no where is this truth more powerfully realized than in the dark windings and silent chambers of the catacombs.

Diocesan Intelligence.

Pennsylvania.—On Sunday morning, the 6th inst., Mr. Benjamin J. Douglass was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Potter, in St. Matthew's Church, Franciscville. Morning prayer was read by the Rev. Mr. Stratton, and the lessons appropriate to the service, by the Rev. Mr. Miller. A sermon was preached by the Rev. J. M. Douglass, after which a charge was delivered to the congregation by the Rt. Rev. the Bishop. The candidate was presented by the Rev. Dr. Hare, the Rector of the Church.

New York.—On Saturday morning, January 15th, 1848, Charles Gardiner, late a student of the General Theological Seminary, was admitted to the holy order of Deacons, in St. John's Church, Brooklyn, by the Right Rev. Alonzo Potter, D. D., Bishop of Pennsylvania, acting at the request of the Standing Committee of the Diocese of New York. The sermon was preached by the Bishop. The service was read by the Rev. J. W. Diller, Rector of St. Luke's Church, Brooklyn, assisted by the Rev. William Staunton of Brooklyn. The candidate was presented by the Rev. S. R. Johnson, Rector of the Church.

There were present also the Rev. E. M. Johnson, of St. Michael's Church, Brooklyn, with Rev. F. Vinton, Rev. T. T. Guion, Rev. B. G. Noble, Rev. W. H. Lewis, D. D., Rev. John F. Fish, and Rev. Ralph Hoyt, of New York.

Rhode Island.—On Tuesday, January 25th—the Feast of the Conversion of St. Paul—the new church erected by St. Paul's parish, North Kingston, was solemnly consecrated to the worship of Almighty God, by the Bishop of the Diocese.

Connecticut.—Ordination.—On Sunday, the 23d inst., being the Third Sunday after Epiphany, the Bishop of Connecticut held an ordination in St. John's Church, Hartford, when the Rev. J. Brewster, minister of St. Paul's, Windham, was admitted to the holy order of Priests.

Morning prayer was read by the Rev. C. R. Fisher, and the sermon was preached by the Rev. A. C. Cox, from Isaiah lxvi. 11. "I will also take of them for Priests and for Levites, saith the Lord."

The candidate was presented by Mr. Cox, who, with the Rev. Mr. Fisher, assisted in the laying on of hands, which was performed by the Bishop, with the usual solemnities.

New Hampshire.—The Bishop proposes a visitation as follows. February 7th and 8th at Hopkinton; 9th at Concord; 11th at Manchester; 13th at Dover; 14th at Salmon Falls; 16th at Portsmouth.

CLERICAL CHANGES.—The Rev. Libertus Van Bokkelen has been received into this diocese by letters dimissory from the Standing Committee of the diocese of New York, acting as the Ecclesiastical Authority during the suspension of the Bishop.

The Rev. Meyer Lewin has accepted the Rectorship of Christ Church Parish, Calvert County, having resigned that of St. Michael's Parish, Talbot Co. P. O.—St. Leonard's.

The Rev. Joseph Spencer, D. D., is officiating in St. Michael's Parish.

The Rev. J. A. McKenney has accepted the call to Sherwood Church, Baltimore Co.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

13th. (6th Sunday after Epiphany.) A. M., All Saints, Moyamensing, Ordination and Confirmation; P. M. Church of the Advent, Catechism; Evening, Church of the Advent.

20th. A. M. St. Stephen's, Ordination; Evening, St. Andrew's.

27th. A. M. All Saints, Lower Dublin; P. M. Oak Grove; Evening, Bristol.

MARCH.

5th. A. M. Church of the Ascension, Ordination and Confirmation; P. M. St. Mary's, West Philadelphia.

8th. (Ash Wednesday.) A. M. Gloria Dei.

9th. P. M. St. Paul's, West Whiteland; Evening, Downingtown.

10th. P. M. Leacock; Evening, Paradise.

12th. Lancaster.

13th. Evening, Harrisburg.

14th. P. M. Carlisle.

15th. 11 o'clock, A. M. Petersburg, Adams co.

16th. Evening, York.

19th. A. M. Manayunk; P. M. St. James the Less; Evening, Germantown.

26th. A. M. Church of the Nativity; P. M. Church of the Epiphany.

APRIL.

2d. A. M. Oxford; Evening, Frankford.

5th. A. M. St. James', Philadelphia, Ordination; Evening, Calvary Church, N. L.

9th. Chester and Marcus Hook.

12th. Evening, St. Paul's, Philadelphia.

16th. A. M. St. Peter's; P. M. St. Philip's.

19th. Evening, St. John's, Northern Liberties.

21st. (Good Friday.) A. M. Christ Church; Evening, Grace Church.

23d. (Easter.) A. M. St. Luke's; Evening, Trinity Church, Southwark.

25th. Evening, Yardleyville.

26th. A. M. Holmeville; P. M. Newtown.

27th. A. M. Centerville; Evening, Doylestown.

28th. Evening, Easton.

30th. A. M. Tuscarora, Consecration; Evening, Tamaqua.

MAY.

1st. P. M. Morlatting; Evening, Pottstown.

7th. A. M. St. Stephen's; Evening, Church of the Evangelists.

14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

Died.

In the city of Baltimore, on the 31st ult., Rev. WALTER D. ADDISON, in the 60th year of his age.

Calendar.

FEBRUARY.

6. 5th Sunday after Epiphany.

13. 6th Sunday after Epiphany.

20. Septuagesima Sunday.

24. St. Matthias the Apostle.

27. Sexagesima Sunday.

Acknowledgements.

The Treasurer of the Ladies Missionary Association, of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church on Delaware Front street, as a monument to the memory of Bishop White, from January 8th to February 8th, 1848.

From the Young Churchman's Association,	\$100 00
Mrs. H. Conrad, of St. Philip's Church,	5 00
Miss Lex, of St. Andrew's Church,	2 00
Mite subscriptions,	71 69
Mrs. Dr. Pepper, of St. Luke's Church,	5 00
Total,	\$183 69

The Rev. C. C. Adams, Missionary at Key West, thankfully acknowledges the receipt of a package of Prayer Books and Tracts from the Female Protestant Episcopal Prayer Book Society, of Philadelphia.

Key West, January 19, 1848.

The undersigned gratefully acknowledges the receipt of a box of Books, for St. Thomas' Parish, Blackwater, from a "Lady of Christ Church" and Mrs. Morton, of St. James' Church, Philadelphia. Also, a Library, from the Sunday School Union, for the same parish.

CHARLES F. PEAKE,
Rector of Christ Church, Pensacola, Fla.
Festival of the Conversion of St. Paul.

Notices.

ALL SAINTS' CHURCH—Moyamensing.
The Rt. Rev. Bishop of the Diocese will administer the Holy Rite of Confirmation in this Church on Sunday morning next. Divine Service will begin at 10 o'clock. The Rector of the Parish will be instituted on the same occasion.

Advertisements.

CHEAP BOOKSTORE.

H. Hooker keeps constantly on hand a large assortment of religious books, including all the latest publications, which he is selling at unusually low prices. Just received—The Devout Churchman's Companion, edited by Rev. Mr. Odenheimer.

Commentaries, suited to occasions of Ordination, by Bishop White.

The Vast Army, an Allegory, by the Rev. Edward Monroe.

Fruits of Joy and Peace in Believing, by Mrs. R. L. Hopper, from the last London edition.

For sale by H. HOOKER,
Feb. 12 16 south 7th st., near Chestnut

SWORD'S ALMANAC.

This day published, Sword's Pocket Almanac for the year of our Lord 1848, containing lists of the Clergy in each Diocese, the Constitution and Canons and Statistical Information of the Protestant Episcopal Church in the United States of America.

For sale by R. S. H. GEORGE,
Jan. 1 S. W. corner of Chestnut and 8th st.

Just Published by the Episcopal Female Tract Society.

The Blind Slave in the Mines; the Roll Call; Patient Suffering; a Tract upon the Lord's Supper; also, 4 Tracts for boys, viz: The Reward of Disobedience, Truth and Honesty, Tom White, the Post Boy, and a Conversation upon the character of the Prophet Daniel, between Mr. Russell and his Scholars; the last written expressly for American Boys. Those who wish to improve the rising generation, and to curb the riotous and licentious spirit of the youths who infest our streets, especially on the Sabbath Day, might effect some good by purchasing a supply of these tracts, and distributing them, with affectionate exhortations, among these neglected idlers, who are pleased to receive them, and generally listen with respect to the conversations of those who appear to take an interest in their welfare.

They can be procured at the cheap Bookstore of Mr. Simons, at the corner of Fifth and Spruce streets, where purchasers can obtain very valuable books, at a reduced price; and also a variety of useful articles. All the publications of the E. F. Tract Society, which are in print, can be procured there. Tracts are so very cheap, that there are few persons who cannot afford to do good by purchasing a few to distribute. There have been such innumerable demands upon their Depository during the past year, that their gratuitous distribution must necessarily be limited, until they can procure the requisite funds to replenish their stock, by donations, and by their sales.

Feb. 12—1f

BEZA'S LATIN TESTAMENT,

FOR SCHOOL AND COLLEGE USE.

GEORGE S. APPLETON, 148 Chestnut street, Philadelphia, has now ready Novum Testamentum Domini Nostri Jesu Christi. Interprete Theodoro Beza.

This new edition of the well renowned translation of Beza, is beautifully and very accurately printed from stereotype plates cast in England, supervised and corrected by a highly competent scholar.

The now acknowledged propriety of giving students of languages familiar works for translation,—thus adopting in the schools the mode by which the child first learns to talk—has induced the publication of this American edition.

Of the work, itself, it is hardly necessary to speak. Its publication was suggested by the favor with which the authors lectures on the Epistles were received at the Academy of Lausanne. The translation thus heralded, was received with a favor which, with Protestant Christians, it has never lost. Several editions were published during the life time of Beza, to which he made such improvements as his attention was directed to, or as were prompted by his familiarity, as Greek Professor, with the original. Since 1556, when it first appeared, at Geneva, this work has kept its place in the general esteem; while more recent versions have been so strongly tinged with the peculiarities of the translators as to make them acceptable to particular classes only.

To facilitate its introduction into schools and colleges, it is published at a low price, and furnished to teachers and the trade at a liberal discount. Teachers will be supplied with a copy of the work for examination gratis, on application, post paid.

The trade, to whom it will be furnished on the usual account, are requested to forward their orders.

Feb. 12—3f

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

REV. ANTHONY TEN BROECK, A. M., Rector.

The winter session of this School will commence on the 23d of November.

Applications for admission may be addressed, after the 15th instant, to the Rector, at "St. John's Institute, near Georgetown, D. C."

Reference to Bishop Whittingham; Rev. Smith Pyne, Washington; Hugh Davy Evans, Esq., and Samuel S. Donaldson, Esq., Baltimore.

Jan. 22

A TEACHER WANTED.

Wanted immediately, a Female Teacher, to take charge of the education of three or four little girls, and to give lessons in Drawing and Painting, and on the Piano, to a few boys. She must be a Communicant of the Protestant Episcopal Church, and bring good testimonials of qualifications, experience in teaching, &c. One who has a good voice, understands Church Music, and can teach singing with the Piano, will be preferred. Apply, post-paid, to the Rev. P. L. Jaques, Rector, St. Matthew's Hall, Port Colden, Warren co., New Jersey.

Jan. 22—1f

THE RETREAT.

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin.

Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 853, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Marcy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk.

Jan. 22

Academy of the Protestant Episcopal Church,

No. 341 Market Street.

Rev. G. Emien Hare, D.D., Principal.

Mr. Wm. Arthur Jackson, Teacher of the Latin and Greek Languages, &c.

Mr. Samuel Edwards, Teacher of Mathematics, &c.

Mr. James Hamilton, Teacher of Drawing, Penmanship, &c.

Mr. Benjamin J. Douglas, Teacher of the English Language, &c.

Boys sufficiently advanced for existing Classes are received at any time of the year.

For Circulars, apply to the Janitor at the Academy, or at the Book Store of Messrs. E. C. & J. Biddle, S. W. corner of Fifth and Minor streets.

Refer to the following gentlemen, all of whom have at present sons or wards at the Institution:—Rt. Rev. Alonzo Potter, D.D.; John Lambert, Esq.; Francis Hoskins, Esq.; Edw. Roberts, Esq.; Wm. Welsh, Esq.; Rev. N. Sayre Harris, Esq.; Jas. Casey, Esq.; Rev. J. C. Clay, D.D.; Ellis Lewis, Esq.; Henry J. Boller, Esq.; Captain John Marston, U. S. N.; Harry Conrad, Esq.; Isaac S. Waterman, Esq.; Jas. Vinyard, Esq.; Col. Thomas Robinson; Wm. H. Newbold, Esq.; John Ella, Esq.; Peter Penn Gaskell, Esq.; John Welsh, Jr., Esq.; Thos. A. Newhall, Esq.; Horace Binney, Jr., Esq.; Thos. R. Newbold, Esq.; Rev. Kingston Goddard; Edward C. Biddle, Esq.; Joseph Cabot, Esq.; J. K. Mitchell, M. D.; Francis Hopkinson, Esq.; Clement S. Rutter, Esq.; Gideon Scull, Esq.; John Grigg, Esq.; John C. Montgomery, Esq.; Ried. P. Lardner, Esq.; B. S. Janney, Esq.; Fredk. L. Henop, Esq.; Saml. J. Henderson, Esq.; Lewis Krumbhaar, Esq.; Rev. B. Dorr, D.D.

Jan. 15—3f

Organs For Sale.

St. Marks Church Organ. Inquire of the Sexton, Mr. Disbrow.

Also, three Gothic Organs, just finished.

Two Grecian cased Organs.

A second hand Church Organ, and an assortment of Parlor Organs.

For further particulars inquire of

HENRY ERBEN, 172 Centre street, N. Y.

Dec. 11

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each Pupil to furnish his cot-bed and bedding. These will be furnished, if preferred, at an extra charge.

All the branches of an English and Classical Education, preparatory to College and Commercial pursuits, will be taught in this School.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 19, 1848.

[VOL. X.—No. 7.—WHOLE No. 477.]

Selections.

From "Cathedral Rhymes."

The Fifth Commandment.

"Honour thy father and thy mother."—*Exodus xx.*
 "Lord have mercy upon us, and incline our hearts to keep this law."—*Com-
 munion Service.*

I knelt within the house of God
 At a gentle mourner's side,
 And duly after each command
 Her quiet voice replied:—
 "Oh Lord! have mercy and incline
 My heart to keep this law of thine."

Once, only, from her silent lips
 No sweet response was heard,
 In answer to the pastor's voice
 No gently murmured word.
 "Honour thy father and thy mother," fell
 Silent, unanswered, like a dying knell.

Oh! what a tale that mourner's silence told,
 How sad a page of human life unrolled,
 Silent; for well she knew that prayer or vow
 For those, the lost and mourned, were mockery now.
 And close she drew her veil, and bent her head,
 And well I knew, she communed with the dead.

Who reads the tale? Oh! canst thou lift thine eye
 Thou happy one and see a father by?
 Is there a crown of glory round his brow,
 Slow is his step, and his voice feeble now?
 Beware! beware! the fount is almost dry,
 The ground is fading 'neath the watchful eye:
 A little while to look, to love, to pray,
 Then seek his place, and he shall be away.

Hast thou a mother? she who, day by day,
 Taught thee to lift thy infant lips and pray;
 She who hath pitied thee, when others scorned,
 Wept thy soul's sickness, and in dangers warned;
 Hath borne with all thy youth's impetuous pride,
 When this world's gauds have lured thee from her side;
 And doth she suffer yet, and love and strive,
 Thy care-worn mother—is she yet alive?
 Oh! use the precious moments, bend thee now,
 And print a duteous kiss upon her brow:
 A little while, and all thy care in vain
 Would purchase back such blessed hours again.
 A little while, and when the pastor's word:—
 "Honour thy parents," shall be duly heard,
 Thy mournful soul will muse upon the line,
 Nor dare to answer:—"Lord, my heart incline."

From the English Review.

The Life of Mrs. Godolphin. By JOHN EVELYN. Edited by the
 Bishop of Oxford. APPLETONS.

(Concluded from page 42.)

But she who was guiding the feet of others felt her own need of help and encouragement in a path so difficult. Such a court was, after all, to such a spirit, little else than a crowded wilderness. She was indeed alone. Religious isolation is, at all times, a trial hard to bear. We want to unbosom ourselves, to give vent to our warmer thoughts; to put the cases of conscience that perplex us before friends who will enter into our perplexity; to be stirred up, in times of despondency, by their cheering words or example. If it is a trial to be dwelling with those who are simply uninterested in our religious views and struggles, what must it be to have our lot cast in a profane and irreverent world, which opposes or despises religion altogether? No wonder the lonely and anxious spirit of Margaret Blagge yearned for a religious friend. She had, indeed, been accustomed to consult the Dean of Hereford in any spiritual strait; but this intercourse seems to have been chiefly by letter, at that time a slow, and at all times an imperfect mode of intercourse. What she wanted, in addition to that excellent adviser, was one living closer to her, moving somewhat in the same scenes, to whom she could more constantly apply,—whose very presence would help to nerve and steady her; and who would be able, from actual sight and experience of her difficulties, to understand her needs. In this desire for friendship, she was instinctively drawn towards the good and gentle Evelyn. He was just that sort of character which was likely to attract a woman of strong religious feeling, who wanted to be patiently and considerately met in all her little straits and trials. But Evelyn had only seen the lighter side of her character. He had long been thrown into the same scenes, but he had only crossed her in her more sprightly moods. He had accordingly catalogued her with that herd of vain giddy women, who basked like summer-flies in the sunshine of a court. He found her to

be "a very agreeable lady," but nothing more; though his wife, in entertaining her at their "poore villa" of Sayes Court, "discovered such extraordinary charmes, markes of vertue and discretion," that she reproved his "infidelity;" yet he confesses "he was brought to believe with soe much difficulty, that it was almost seven yeares" before he could be "hected out of his contracted humour;" and he "fancied her some airy thing, that had more witt than discretion." Closer intercourse, however, brought him to confess his wife's discernment: he admits at last that "she might not be that pert lady" he had fancied; and, as she was eager to obtain his friendship, that it might support her in her religious course, she took every occasion of contriving an intimacy. When his prejudice began, by frequent visits, to abate, "she conjured me, he says, "not to baulk her holy cell; and I was not a little pleased to be soe solemnly diverted, and finde my selfe mistaken, that soe young, soe elegant, soe charming a witt and beauty should preserve soe much vertue in a place where it neither naturally grew nor much was cultivated; for, with all these perfections, vivacity and apprehension, beyond what I could expect, she seemed unconcerned and steady; could endure to be serious, and gently reprove my moroseness, and was greatly devout; which putt me out of all feare of her railery, and made me looke upon her wi a extraordinary respect." The more her real character began to unfold itself before him, the more we find him warming in his expressions of admiration; till at last he exclaims, "What a new thing is this! I think Paulina and Eustochius are come from Bethlehem to Whitehall; and from this moment I began to looke on her as sacred, and to bless God for the graces which shoone in her. I dayly prayed for her, as she had enjoined me, and she began to open some of her holy thoughts to me; and that she had totally resigned herself to God; and with these incentives, who, that had any sence of religion, could forbear to value her exceedingly!"

Margaret Blagge was now able to entreat Evelyn to become her guide and her adviser. "I would have a friend," she said to Evelyn: "In that name is a great deale more than I can express." And when Evelyn began, in the courteous language of the day, to express the honour which her friendship would confer, she bid him "leave his complimenting and be her friend, and looke upon her as his child." Quite characteristic of the age was the formal method in which the friendship was sealed; "there standing," says Evelyn, "pen and ink upon the table, in which I had been drawing something upon a paper like an alter, she writt these words: 'Be this the symbol of inviolable friendship, Mary Blagge, 16th October, 1672; and underneath, 'For my brother E. . . ; and soe delivered it with a smile.' "Tis certaine," is the exclamation of the warm-hearted and excellent Evelyn, "I no more looked upon her as Mrs. Blagge, but as my child indeed."

Evelyn kept his word. He became a staff on which she could lean in all her spiritual needs; and though he continued to encourage her in corresponding with "that reverend and learned divine," the Dean of Hereford, in all times of difficulty, he became on all ordinary occasions "the depositarie of her pious thoughts and resolutions;" and, being ever at hand, was able to advise and sympathise with her in all the daily trials of her faith. As this friendship gave him a decided insight into her character and mode of life, we have the advantage of gazing at a picture drawn from life, and of seeing her in a variety of natural attitudes, as they were observed and caught by her friendly painter. By this means we learn the methods by which she was enabled to live so much above the world, in scenes where the world was fluttering before her with all manner of fascinations. We cannot resist laying before our readers some of the details of her holy life, as it is not enough to gaze at the great outlines of an exalted character—to take a rough view of its vast proportions; it is useful to draw near, to examine it more closely and in detail; to search into the manner of its growth; to learn how it throve and waxed so strong; for it is by going into these particulars, by learning the rules and modes of management which were used, that we gain real instruction for our own progress in spiritual life. We avoid wasting our time in experiments—in visionary and untried methods of self-control.

Beginning with her Sundays, it is thus Evelyn draws what he calls "the picture" of her life.

"Were it never soe dark, wett, or uncomfortable weather, dureing the severity of winter, she would rarely omit being at the chapel att seven a'clock prayers, and if a communion day, how late soever her attendance were on the queen, and her owne extraordinary preparation kept her up, she would be dressed and att her private devotions some houres before the publick office begun."

This leads him to narrate an amusing stratagem by which she secured her early rising, a matter to some constitutions of daily difficulty.

"Finding one day a long pack threadpassing through the key-hole of her chamber doore, and reaching to her bed's head, and inquiring what itt signified, I at last understood, itt had been to awaken her early in the morning, the centinell, whose station was of course near the entrance, being desired to

pull it very hard att such an hour, whilst the other extrem was tyed fast about her wrist, fearing her maid might oversleep herself, or call her later than she had appointed."

There are, we believe, a variety of ingenious machines and contrivances in vogue for the encouragement of early rising; and where, as was the case with Dr. Arnold, it is a constant effort to get up, we cannot but recommend any such tricks as these. As general indolence is clearly the common fault and temptation of the women of the higher classes, so it is no trifling matter to gain a victory early in the day. Beat indolence at cock-crow, and we may continue to triumph through the day. Where there seems to be almost a superfluity of time, and it hangs upon the hands like waste goods, and the day is not marked out into compartments of duty, and there seems nothing particular to do but to write notes, or read novels, or make calls, or deliberate with milliners, then of course there appears no reason for early rising. But must not there be something fearfully wrong when there is not a well-arranged mode of life, when no positive course of action is marked out, when we do not see duties, or when we wait till they come to our door and ask us to do them: and when without any definite object of existence we idle away the day in selfish littlenesses? We know it is easy to talk boldly of early rising overnight, while we are sitting with all our faculties alert by our evening fire; we know that the snug warmth of the morning counterpane is apt to thaw the stoutest resolutions, and arguments the most irresistible are apt to become limp and unstarched as we lie in a sort of drowsy felicity; but still, without letting the reader into our own practices, we do heartily recommend all sorts of stratagems to those who cannot otherwise conquer a lazy spirit.

But, to return from this by-lane into which we have been tempted to turn aside—

"Besides the monthly Communions, she rarely missed a Sunday throughout the whole year, wherein she did not receive the Holy Sacrament, if she were in towne and tollerable health; and I well know she had those who gave her constant advertisement where it was celebrated upon some more solemn festivals, besides not seldom on the weeke days assisting at one poor creature's or others; and when sometimes being in the country or in a journey, she had not those opportunities she made use of a devout meditation upon that sacred mistery, by way of mental communion; and O with what unspeakable care and niceness did she use to dress and trim her soul against this heavenly banquet, with what flagrant devotion at the altar. I have seen her receive the holy symbols, with such an humble and melting joy in her countenance as seemed to be something of transport, not to say angelic—something I cannot describe.

"How would this lady rejoice att the approach of the Lord's day. She has often told me, she felte another soule in her, and that there was nothing more afflicted her, than those impertinent visitts on Sunday evenings, which she avoided with all imaginable industry; whilst seldome did she pass one without going to visitt, pray by, or instruct some poore religious creature or other, tho' it were to the remotest part of the towne. . . In a word, she was alwayes soe solemnly chearfull upon that day, and soe devout, that without looking into the kalender, one might read it in her countenance.

"Upon festivall days, she never omitted the offices of the Church; taking those opportunities of visiting poore sick people, relieving and comforting them; and then would lengthen her evening retirements with proper meditations on the mistery, or commemoration; for which she had of her owne collection apposite entertainments. . . How extraordinary were her recesses and devotions on every Friday, when she rarely stirred out of her little oratorye butt to publique prayers, and then would end in the evenings in visitts of charity; and did observe the Lent with strictness, till finding it much impair her health and delicate constitution, something of those severe mortifications she was persuaded to abate; only the holy weeke her exercises were extended to all the parts of duty, and more solemn preparation, spent in an uninterrupted course of penitentiall and extraordinary devotion, yett without superstitious usages or the least moroseness.

"Upon such anniversaries, she would be early at the chapel; and sometimes I have known her shut upp in the church after the publique offices have been ended, without returning to her chamber att all, to prevent impertinent visitts and avocations.

"Thus spent she the Sunday, feasts, or fasts; nor were the extraordinary weeke dayes other than Sundays with her, when none came to interrupt her course. . . Noe sooner was she descended from her bed, but she fell on her knees in profound adoration; and all the tyme of her dressinge, her mayd was reading some part of Scripture to her, and when her assistance was necessary, she would take the booke herselfe and read to her mayd. . . She withdrew to private devotion in her closet till her servant advertysed her it was time to goe to chappell. . . Nor did her forenoone devotion determine here; she not seldome might be found in the chappell att ten a'clock in the longer office. Nay, and I have sometimes mett her above in his majestyes little oratorye before dinner, if conveniently she could slipp away

from the mixt company of the withdrawing roome, whilst the queene sat out; and this she did, not out of singularity or superstitious devotion, or that she thought herself obliged to it, butt (as she has told me) to avoid occasions of idle and impertinent discourse, which was almost unavoidable in the ante-chambers."

Margaret Blagge, we repeat is a fresh and happy illustration of the combination we speak of; she was winged on both sides; and it was by her prayers and her practice that she flew so high towards perfection. We have already seen—that besides her observance of daily prayer, "of fasts, festivals, of Holy Communions, private reading and meditation," she was wont to "visit, pray by, or instruct some poor religious creature or other;" but Evelyn give us ampler records of her active and positive charity:—

"She was allwayes," he says, "doeing some good offices for one or other; gave frequent and considerable reliefe to poore and indigent people, and not seldome made me her almoner, and the hand to convey it where she could not well herself; butt of this and the many visitts she, in her own person, made (delicate as she was), to refresh and comfort the sick and miserable, even amongst the most wretchedly poore; nott without great inconveniencye to her health, I shall give account hereafter."

We are reminded of that excellent saying, once uttered in our presence by a frail and delicate woman, who was inclined to overtax her strength in the cause of religion, "It is better to wear than to rust." And all this, observes her admiring and humble biographer:—

"Being yett hardly enter'd her nineteenth yeare, an age that few, in her circumstances, see soone sett out att, and would that I begun as early, and as early finished."

He speaks of her also as—

"Employing most part of Lent in workeing for poore people, cutting out and making waistcoates and other necessary coverings, which she constantly distributed amongst them, like another Dorcas, spending much of her tyme, and no little of her money, in relieving, visitting, and enquireing of them out." "I have already told," he continues, "how diligently she would inquire out the poore and miserable, even in hospitals, humble cells and cottages, whither I have often accompanied her, as far as the very skirts and obscure places of the towne, among whom she not only gave liberall almes, but physitions and physick she would send to some, yea, and administer remedies herself, and the meanest offices. She would sit and read, and instruct, and pray whole afternoones, and tooke care for their spiritual reliefe by procureing a minister of religion to prepare them for the holy sacrament, for which purpose she not only carry'd and gave them bookes of salvation and devotion, but had herself collected diverse psalmes and chapters proper to be read and used upon such occasions."

Then he goes on to speak of the number she relieved,—

"No fewer than twenty-three, whom she cladd at one time," and she employed a poor widow, "to informe her of sick and miserable people, who accompanied her to their habitations, and brought them clothes, money, and medicines . . . by her she distributed weekly pensions, looked after orphan children, putt them to schoole, visited the prisons," "paid rent for indigent housekeepers," put forth apprentices, "visited and released prisoners, of which I thinke I can produce a list of above thirty restrained for debt," and he has often "knowne her slip away and breake from the gay and publike company to make a stepp to some miserable poore creature, whilst those she quitted have wondered why she went from the conversation; and more they would, had they seen how the scene was changed from a kingly palace to some meane cottage, from the company of princes to poore necessitous wretches, when by and by she would returne as chearfull and in good humour, as if she had been about some worldly concerne, and excuse her absence in the most innocent manner imaginable."

Hitherto we have been following this saintly woman in her victories over herself and her world; but, that we may be assured we have been tracing the real route of a real conqueror of the world, and have been dealing with real flesh and blood, her truthful biographer, as an exact painter, has not brushed past the blemishes of his friend, nor hung any skilful drapery over the weaker portions of her life. The exposure of her defects convinces us, that he has not overcharged her with perfections in the other parts of his accounts, especially when the transaction he reveals was one which gave him personally peculiar pain, and touched him to the quick. We have already shown the zeal with which Evelyn advised his friend to end her nine years' engagement with marriage; a zeal which involved him in long and frequent communications. We may judge, therefore, of his pain, when, for the first time, the compact of friendship so seriously made and so long revered, was broken asunder. She was secretly married to Mr. Godolphin at the Temple Church; and, to add to great unkindness an actual sin, she continued to feign herself unmarried before Evelyn. The reason either of the secrecy, or the prevarication, does not appear. There were none present but Lady Berkeley, and the maid of the bride; indeed, so long was the secret kept, not only from the world, but from Evelyn, that she accompanied Lady Berkeley to Paris, at which court Lord Berkeley was appointed ambassador; and it was not till she returned home that she confessed her marriage. During her stay in France, she lived in the greatest retirement, and "nott soe much as once appeared att court all the tyme of her being att the ambassador's house; and, tho' the report of such a beauty and witt had so forerun her arrival, that the French king was desirous to see her in that att Saint Germain; yet she soe ordered matters as to avoid all occasions of goeing thither, and came back to England without giving that great monarch the satisfaction of one glance." She had, of course, put herself into a delicate position; and it would have been doubtless painful to her, to have appeared publicly and continually at court as an unmarried person, especially, as Evelyn takes care to inform us, that in that court, "the vertues of strangers did not allwayes protect the sex from inconveniencies."

She seems to have even avoided seeing what we call 'the

sights' of Paris, if we except "a cloyster of nuns, whose manner of liveing did not displease her, whilst nothing of their superstition could endanger one soe well principled in her religion." Her remarks upon nunneries are sensible. "Since I came to Paris, she says, I have hardly been out of doores to visitt any body, butt there has been a priest to visitt me; butt, without vanity, I thinke I said as much for my opinion as he did for his . . . soe as you need have no fear of me on that side. God knows the more one sees of their Church, the more one finds to dislike in itt; I did not imagine the tenth part of the superstition I find in itt, yett still could approve of their orders. Their nunneries seem to be holy institutions; if they are abused, 'tis not their fault; what is not perverted?"

She seems never indeed to have breathed the faintest sigh nor cast one wistful look of love towards Rome. She found her lot cast in the English Church; there she stayed, not only with content, but thankfulness; there she found all the nourishment essential to the soul. If ever her heart had beaten with any desires for Rome, it would have been before her visit to France; for if the influence of example could have swayed her mind in the choice of a Church, the life of Charles's injured and unhappy queen would have long before drawn her to adopt the principles which her royal mistress so consistently and modestly maintained. But even then, when Romish practice in that particular instance was shaming Anglican principles, she wisely refused to judge of the English Church by her unworthy sons in a cloudy age, or to accept the corrupt doctrines of the Church of Rome, because a portion of her members, fed by the truths which she retains amid the dross, rose above the average height.

Untainted therefore by the religious atmosphere of France, right glad was Mrs. Godolphin, for so must we now call her, to escape the tediousness of what was splendid exile. On her return Evelyn was quickly at her side; the secret of her marriage was of course divulged; and while her well-trying friend, who had been really grieved, "she should soe industriously conceale a thing from one to whom she had along communicated her most intimate thoughts," gently reproved her for her fault; she seems to have confessed it with so much hearty sorrow as quickly to have quenched his mild displeasure. We find her accordingly a frequent guest at that good specimen of a quiet, godly, cheerful English home, Sayes Court. On Lord Berkeley's return from France she took up her residence in what Evelyn calls that "pretty habitation" which had been built for her in Scotland Yard, "settling with that pretty and discrete economy so natural to her; and never was there such an household of faith, never lady more worthy of the blessings she was entering into, who was soe thankfull to God for them."

Evelyn soon saw that he had no reason to regret his commendations of marriage, or his advice to his friend on that subject. All his hopes of her usefulness, and all his notions of her fitness for a post so responsible as that of mistress of a household, were fully realized. With evident joy he declares that, "she was none of those who would have excused her coming to the divine and royall feasts, because she had married an husband; slacking in nothing of her former zeale and labours of love, without the least impeachment to her domestick charge. Soe dextrously she knew to reconcile both these duties, that I believe there never was family more an household of faith." She instantly gave herself to the care and improvement of her servants; she entered upon this part of her duty with pious heartiness, not considering them as the mere living furniture or breathing machinery of her house, to be fed well and paid honestly that they might do with skill their round of work, but as a spiritual charge entrusted to her by God for a spiritual end. The engagement between herself and those under her, she was loth to look upon as a cold compact that turned only upon work and pay. She had far warmer feelings and warmer interest in her dependents; and, accordingly, in her eager love for their growth in godliness, "she provided them bookes to read, prayers to use by themselves, and constantly instructed them herself in the principles of religion; tooke care for their due receiveing of the holy sacrament." How soon the mere mechanical respect which modern servants are apt to pay, might be changed into warmer reverence and regard, if modern mistresses would but warm towards their servants. But while Mrs. Godolphin was thus ruling her household in the fear of God, she was not a whit the less active in caring for her poorer brethren abroad. She continued to be a visitor of the sick, and a bountiful helper of the poor. And this is a point much to be regarded by the mistresses of families in these times; they are not, to use Bishop Andrewes' quaint expression, to "tread inwards," that is, to confine their energies within the circle of home life. Charity should doubtless begin at home, but not end there; and while children and servants claim the first place in their regard, they should soe economise their time as not to neglect their duties abroad.

Happily passed the useful days of Mrs. Godolphin's married life. She had but one wish, that she might be "the mother of a child." At the end of two years this wish was granted; and two days after receiving the holy communion, which she took to prevent "all possible surprises," and to strengthen her in "the conflict she was to enter upon," she gave birth to a boy. She seems to have had long before some sort of presentiment of her death. On one occasion she had seriously told Evelyn she should die before him; and on his visiting her a short time before her confinement, she confessed to a "more than ordinary impulse that she should not outlive the happiness she had soe long wished for." At first there seemed nothing but reasons for thankfulness for the preservation of her life; and she continued in a "faire and hopefull condition," till after the baptism of her child. Evelyn and his wife were present at the baptism, and returned home "full of joy and satisfaction;" but on the Sunday following they were startled out of their joy by the news which Mr. Godolphin sent of his wife's alarming illness. "My poore wife," he writes, "is fallen very ill of a fever, with lightness in her head. You know who says the prayers of the faithful shall save the sick; I humbly begg your charitable prayers for this poore creature and your distracted

servant." Evelyn and his wife, true friends in the hour of adversity, hastened to the scene of distress, and found the illness increasing fast. Evelyn instantly bestirred himself to get the best medical aid; but this, strange to say, was not easily to be had. The occasion gives us a curious and unhappy insight into the condition of the medical world of that day, and makes us reflect with pride on the tenderness and vigilant humanity which are the noble characteristics of the profession at this present time. Mrs. Evelyn seems, and probably with reason, to have distrusted the physician that was at first employed, and "thought it advisable to call an experienc'd person in cases of this nature." "Butt itt was soe very long ere the doctor could be found, and soe late ere he came, that through the frequency and violence of the fitts, which were now delirious, her spirits were soe far wasted, that tho' he were of the same opinion, and that something was omitted, yett would he by no intreaty be perswaded to apply any thing but in conjunction with other phisitians." Evelyn himself sallied out in search of further aid; but he says, "Itt being farr in the night, itt was with extraordinary difficulty that I gott my ancient dear and religious friend, Dr. Needham, since with God, and then but valetudinarye himselfe, to come. Others who were sent for, wearied as they pretended with toyle would not be prevailed with to rise, except Doctor Short; soe as till now, there had been little attempted." Time in such a case was every thing; and we can only wonder at the heartless selfishness of those who let a little fatigue stand in the way of saving life. When aid came it was too late. She languished till the next day; and then "with the most ardent prayers and offices of the holy man, who continually attended," and the not less ardent prayers of her most faithful friends, to aid her on her passage, she breathed away her soul, and her spirit rose, we trust, into the regions of a better world. She died in her twenty-fifth year, young in age, and ripe in grace, in the very bloom of life, in the maturity of faith. Her husband, who rose to great honours in the state, lived and died a widower. He had but one wife, for he could find but one Margaret Godolphin.

We incline to let the curtain drop here, and not weaken the effect which even these gleanings of such a biography may be hoped to work, by any reflections of our own. The fate which in our youth awaited "the moral" which was always appended to "Æsop's Fables" might well warn us of the inutilty of adding any such conclusions to tales that speak for themselves. Least of all are we disposed to say any thing of a controversial kind, after surveying so sublime a character that belongs to the Church at large, that is an example to all who bear the name of Christ, and desire to see the power of a living faith. We might well dispense with controversy for a time, and refresh our eyes with gazing at features that seem to look down upon all the littlenesses, and heats, and feuds, that surround us here on earth, and to lift us above the wrangling spirit of the world by their own heavenliness. And yet, after looking upon a form so beautiful, we must point to the means which were used to attain that combination of spiritual charms; we must remind our female readers that it was by an early and faithful use of the ordinances of the English Church, that Margaret Godolphin became the saint she was. She was a daughter of our Church, a light of that Divine system, which, by God's grace, has been continued amongst us to this day—nay, which is now rising into fresh vigour, by the energy of renewed and quickened life. Since Mrs. Godolphin's time the Church, so to speak, swooned away; now it is fast recovering from the swoon. We have in our generation to bear some of the evils of recovery of health, some irregularity of action, some heats and flushings, some uneven flutterings of heart, that are commonly the accompaniments of returning health. At such a time the influence of women, while it is great, is also critical. It becomes them especially to throw themselves into a course of sober piety, to resist fashions in religion, and new modes and new theories. To assist them in such steadfastness and sobriety, and yet to encourage their naturally enthusiastic temperament in a course of practical and lofty zeal, such a biography as that of Mrs. Godolphin's will be of the highest use. It will take them away from controversy; it will show them a high standard of excellence in their own Church; it will suggest duties; it will direct them in the mode and extent of their devotion; it will open a field of usefulness, whatever their circumstances may be. We know not how many of those ardent minds, who, in the midst of the excitement attending a state of transition from great lukewarmness to great thoughtfulness, allowed themselves to be carried from the safe borders of their own Church, might have been stayed, if, in the moment of their overwrought and morbid feeling, when they were unable to judge calmly, they had had sober-minded, staunch, yet earnest sisters, wives, or mothers at their sides, showing in a course of active, consistent, judicious piety, the grace which does flow in the English Church.

And not only must we consider the value of sober, yet warm-hearted women in the difficulties of controversial times, but we must consider their value as a means of staying that other and very opposite current of evil which runs strongly at this time; we mean the current of worldliness, vanity, self-indulgence, luxuriousness, and frivolity. Margaret Godolphin shows us the power a mere girl may have in winning souls, provided she enters upon her work in no Quixotic or indiscreet or forward spirit, but in that calm, noiseless, deep, and earnest way, which betokens deeply-rooted principles. Might not many a worldly family be leavened by the women of the house? might not many a father, or husband, or brother, be won by the conversation of the wife, or the sister, or daughter? That the female members of the English Church may not be wanting in high-minded zeal, in self-denying devotion, in soberness and moderation, in these anxious yet hopeful times, is our earnest hope and our earnest prayer! May many Margaret Godolphins be raised amongst us to the glory of God, and the edification of the Church!

"As a flame touches a flame, and combines into splendor and to glory: so is the spirit of a man united unto Christ by the Spirit of God."

From Chambers' Journal.

Joseph Train's Account of the Isle of Man.*

THE name of Mr. Train has become widely known, in consequence of the acknowledgment of Sir Walter Scott of the obligations he lay under to him for hints towards sundry of the Waverley Novels. Now passing into the vale of years, after a creditable fulfilment of all the common duties of life, he appears to us as an admirable specimen of the genius of self-taught and self-raised men. While possessed of strong poetical tastes, he has gone beyond the ordinary range of his class in a zealous cultivation of historical antiquities, of which we have here goodly proof in two volumes, embracing all that can be desired of the past and present of the Isle of Man. We delight to see the worthy veteran successfully bringing so laborious a task to a close.

The very peculiar history of this little outlying portion of the empire; its long possession of an independent race of princes; its retaining even till now institutions proper to itself—render it an object of curiosity beyond any similar space of British ground. Mr. Train has done all that we should think possible in recovering its early annals, and throwing them into a intelligible narrative; a sad view they give of bloody wars, and popular sufferings. A portion of his work, devoted to the superstitions, the manners and customs of the people, is more attractive to the general reader. Statistics, however, and even the natural history of the island, are not overlooked. The author seems to have aimed at exhausting the subject in all respects, and he has pretty well succeeded in his purpose.

Man comprises two hundred square miles, much of it hilly and waste, and about fifty thousand inhabitants. With lighter taxation than England, it returns about £70,000 of revenue. The people are Celtic, and speak a language resembling the Gaelic of our Scottish Highlanders. They have retained old customs and superstitions longer than any other people under the British crown. Will it be believed that the kindling of Baal fires—that is, celebrating the anniversary of the pagan god Baal or Bel—was observed on the 1st of May, 1837? Or that a trial, equivalent to a trial for witchcraft, went on before a jury of Manxmen in December, 1843? On this occasion, while a poor woman was in the course of being asked if she ever came in any shape or form to do John Quine an injury, a wag let loose a rabbit in the court, when all became extreme confusion, and the jury, with eyes staring, hair on end, and mouths distorted, exclaimed, "The witch! the witch!" nor was the uproar quieted, till one of the crowd seized and killed the animal. There still survives in this island, in the same latitude with the county of Cumberland, a fairy doctor of the name of Teare, who is resorted to when all other aid fails. "The messenger that is despatched to him on such occasions is neither to eat nor drink by the way, nor even to tell any person his mission; the recovery is said to be perceptible from the time the case is stated to him." Farmers delay their sowing till Teare can come to bless the seed. Mr. Train has seen and conversed with this strange pretender.

"The first time I saw him he was mounted on a little Manx pony, that seemed aware of its master having neither whip nor spur to quicken its pace, as it moved tardily along the wayside. The seer is a little man, far advanced into the vale of life; in appearance he was healthy and active; he wore a low-crowned slouched hat, evidently too large for his head, with a broad brim; his coat, of an old-fashion make, with his vest and breeches, were all of loaghtyn wool, which had never undergone any process of dyeing; his shoes, also, were of a color not to be distinguished from his stockings, which were likewise of loaghtyn wool.

"Mr. Kelly, chief magistrate of Castletown, was kindly driving me in his gig to Port St. Mary, whither also Mr. Teare was proceeding; and where, he informed us, he was to remain for the night. Aware that it was not agreeable to many, even of the most intelligent Manxmen, to hear direct allusions made by a stranger to any of the superstitious observances of the lower orders of the people, I avoided as much as possible making any inquiries that might give offence. Mr. Kelly, seeing, however, from the nature of my questions, and from my travelling in the mountains, and associating with the peasantry, that my chief object was to become acquainted with all the existing peculiarities of the people, on our arrival at the inn generously introduced me to the great fairy doctor, as a person eminently qualified to give me all the statistical information which the island could afford. After communicating to the seer my object in visiting the island, Mr. Kelly remarked with a magisterial air, 'I know, Mr. Teare, that by probing the secret springs of nature, you can either accelerate, retard, or turn aside at pleasure the natural course of events, but you must make oath before me, in presence of this stranger, that you never call evil spirits to your assistance.' The seer assented, and the oath was administered with due solemnity by the magistrate, who after listening to some singular stories from the doctor, departed for Castletown, leaving us to spend the evening together. There was a pithy quaintness in the doctor's conversation, and his answers were generally couched in idiomatic proverbialisms. He said he was required by his professional business to travel more than any person in the island, and when I expressed my surprise at a person of his advanced years enduring such fatigue, he replied, 'The crab that lies always in its hole is never fat.'

The promptings of superstition are often cruel: there is a notable instance in the Manx custom of hunting the wren on St. Stephen's day, when the populace go about with a captive bird of that species, distributing its feathers as charms against witchcraft, after which they inter it on the sea-shore. Often, again, there is a strange wild beauty in superstitious ideas, as in the following case:—"On New-Year's eve, in many of the upland cottages, it is yet customary for the house-wife, after raking the fire for the night, and just before stepping into bed, to spread the ashes smooth over the floor with the tongs, in the

*Two volumes, 8vo. Douglas, Isle of Man. Published by Mary A. Quiggin, North Quay. London: Simpkin, Marshall and Co., 1815.

hope of finding in it next morning the track of a foot; should the toes of this ominous print point towards the door, then it is believed a member of the family will die in the course of that year; but should the heel of the fairy foot point in that direction, then it is as firmly believed that the family will be augmented within the same period." There was once a mighty enchantress in the island. "By her alluring arts, she ensnared the hearts of so many men around where she resided, causing them to neglect their usual occupations, that the country presented a scene of utter desolation. They neither ploughed nor sowed; their gardens were all overgrown with weeds, their once fertile fields were covered with stones, their cattle died for want of pasture, and their turf lay undug in the commons. This universal charmer having brought things to such a deplorable crisis, under pretence of making a journey to a distant part of the island, set out on a milk-white palfrey, accompanied by her admirers on foot, till, having led them into a deep river, she drowned six hundred of the best men the island had ever seen, and then flew away in the shape of a bat. To prevent the recurrence of a like disaster, these wise people ordained that their women should henceforth go on foot and follow the men, which custom is so religiously observed, that if by chance a woman is observed walking before a man, whoever sees her cries out immediately 'Tehi! Tehi!' which, it seems, was the name of the enchantress who occasioned this law."

The supposition that fairies sometimes took away mortal babes, and left their own wretched offspring in their place is perhaps now declined in Man, as in other places; but it was rife a century ago. Waldron, who wrote a book on Man, published in 1732, gives the following account:—"I was prevailed on," says he, "to go and see a child, who, they told me, was one of these changelings; and indeed must own, was not a little surprised as well as shocked at the sight. Nothing under heaven could have a more beautiful face; but though between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one joint. His limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world. He never spoke nor cried, ate scarce anything, and was very seldom seen to smile; but if any one called him a fairy elf, he would frown and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a charring, and left him a whole day together. The neighbors, out of curiosity, have often looked in at the window to see how he behaved when alone, which whenever they did, they were sure to find him laughing, and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortals could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman at her return, saw him with a clean face, and his hair combed with the utmost exactness and nicety."

From the Lutheran Standard.

"Baptismal Regeneration."

The Editor of the "Ebenezer Department," appears to be fixed with a determined purpose to explode the Lutheran church on Baptism, even though it be at the expense of scripture and logical arguments. In the "Lutheran Observer" of No. 19, he reviews, at some length, an article published in the Standard, some months since, on this subject, in which he asserts or attempts to prove, that the doctrine of "Baptismal Regeneration," as defined in the Standard, "involves the most palpable contradictions, and, if faithfully maintained, must destroy some of the cardinal doctrines of the Gospel."

We fear that in his zeal brother Strobel has again been fighting against the Confessions of our Church. He does admit that all infants are conceived and born in sin, and that they come into this world with natures totally depraved, but denies that they need be justified in the same sense as adults. His words are, "They cannot be regarded as sinners in the strict sense of that term, (inasmuch as they have not committed actual sin) and consequently it is not necessary for them to be pardoned, or be justified in the same sense as adults." In order that the Southern Editor's departure from the doctrine of our Church on this subject may be more apparent, we will contrast his language above with the language of the II. Article of the Augsburg Confession. "This inborn sickness and original sin is truly sin, and condemns all under the wrath of God who are not born again through Baptism and the Holy Ghost." The teaching of this Confession agrees with the teaching of our Saviour. John 3: 5, "Except a man (Greek—tis, any one,) be born of water and the Spirit he cannot enter into the kingdom of God."

If then, all infants are conceived and born in sin, and come into this world with natures totally depraved, do not their inherited sin and natures totally depraved render them unfit for heaven, and before they can enter therein, must not their sin, be pardoned and their unholy natures sanctified? If this is necessary, should not our opponents show us some means, aside from Baptism, by which this is effected, or cease their opposition to the means by which we maintain this to be effected, with the authority of scripture to support us? For, if these effects be denied to Baptism, many portions of the New Testament must appear utterly unintelligible. Is not every baptized infant thereby brought into a covenant relation with God, in which He promises to "forgive their iniquity and remember their sin no more?" Jer. 31: 31! Are not they by Baptism brought into a covenant relation of mystical union with Christ as the head of the body, the Church, in which they as members in particular are sanctified and cleansed by the washing of water by the word?

But this doctrine, if faithfully maintained, must destroy some of the cardinal doctrines of the Gospel. So says brother S. "If it is contended that in Baptism our sins are pardoned, and we become righteous before God, and that by a faithful use of the means of grace we continue in favor with Him, what

ication of such works argues well for the Church, showing that there is a continued demand for what will promote religion of the heart and life.

Steps to the Altar; a Manual of Devotions and Meditations for the Blessed Eucharist. Compiled by a Parish Priest. First American edition. New York, Stanford & Swords: 1848.

This is another manual, republished from an English work under the direction of a Presbyterian of New York, akin to the former, and the devout spirit within is clothed in a most attractive form. We hail it as a happy omen that the demand for such books should, as we are sure it will, justify their publication. If this work we need only say as sufficient commendation, what is said in the prefatory notice. "The works of Bishops ANDREWES, COSIN, KEN, and WILSON, may be mentioned as chief sources from which matter has been drawn." Any thing more we might have desired to say is rendered needless by the following from a correspondent.—

Steps to the Altar. &c.

By a Parish Priest: Stanford & Swords.

The work, with the above title, is deserving of patient, attentive, earnest study. It is one of a class of Books much needed at the present time, and the more we have of them the better for the Church at large. It is not our intention to go much into detail with this work, but we shall point at a few of its excellencies and merits. It contains, for instance, devotions for the Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday of the week before COMMUNION, devotions also at the CELEBRATION itself, and special devotions for the Monday and Tuesday after Communion. Again, there is a prayer for those who are not able to communicate. Then there are Prayers for Holy Seasons, and select passages for Reading and Meditation from various Authors, with which the pages close. A more simple arrangement could not have been selected, nor one agreeing better with the ceremony itself. The select passages are peculiarly beautiful, and when I state that such names as those of good old Bishop Wilson, of the saintly Beveridge, of the pious Brevint, of Taylor the eloquent and the learned, of Andrewes, of S. Bernard, of Dean Comber, of Quesnel, of Fenelon, Archbishop of Cambray, of our own excellent, sound and learned Bishop Pearson, etc. We shall be of but one mind in regard to its utility and worth. To my own mind the beauty of the volume lies in its exceeding simplicity, its genuine excellency, its intrinsic value. As a manual, as a vade mecum, it must take a high stand. This simple expression, from the Author's notice, contains the germ of an excellent truth, and we would that all compilers, for similar purposes, would avail themselves of it. "The works of Bishops ANDREWES, COSIN, KEN, and WILSON, may be mentioned as chief sources from which matter has been drawn. Great use has been made of *Lake's Officium Eucharisticum*, and a little has been derived from more ancient stores of devotion;" and truly, if these stores were more often consulted, and especially the stores of our own Mother Church, we should have a richer view of devotion, a greater treasury of sound and gospel truth.

We were attracted by the title of the volume. And it is truly what it purports to be. May those steps guide many till they kneel around the sacred board, and may they be often fed! May they grow more spiritual, and like unto their Divine Lord; and may this humble instrument, in the hands of Almighty God, lead many unto righteousness, and into the way of saving duty.

For the above works we are indebted to the Messrs. Appletons, where they may be found for sale. The most interesting work, a part of whose notice from "the English Review" is found as the first "selection," may also be had at the Messrs. Appleton's.

Fruits of Joy and peace in Believing. A Sequel to "Joy and Peace in Believing," by Mrs. R. L. Hopper. From the second London Edition. Philadelphia: Herman Hooker, 16 S. Seventh Street: 1848.

We have not had time to give that examination to this little work, which would enable us to speak (as we are determined only to speak, and that conscientiously in such cases,) from our own knowledge of its merits. In glancing over it our attention was engaged by some happy illustrations of "the fruits of joy and peace in believing" as afforded by the early Christian Martyrs. Some of these instances we will extract at a future time, for the benefit of our readers.

We give the following able article, from the English Churchman, in reference to the erection of Roman sees in England.

The Canons of the Catholic Church relative to the Consecration of Bishops, are of the utmost value to the Church of England at the present time. They will be found to act like a two-edged sword, defending her from Dr. Hampden on the one hand, and from Roman aggression on the other. The fourth Canon of the first Ecumenical Council of Nice (A. D. 325) is to this effect:—

"It is most fitting that a Bishop be appointed by all the Bishops of the province. But if this be difficult, by reason of any urgent necessity or through the length of the way, three must by all means meet together; and, when those who are absent have agreed in their votes, and signified the same by letters, then let the Ordination take place. But in every province, the ratification of what is done must be allowed to the Metropolitan."

The sixth Canon of the same Council is similar:—

"This is manifest as possible; that if any be made Bishop without consent of the Metropolitan, this great Synod has determined that such a one ought not to be a Bishop. If any two or three, out of affectation of dispute, do contradict the suffrage

of the generality, when duly passed according to Ecclesiastical Canon, let the vote of the majority prevail."

It is evident from these Canons, that no Bishop can be canonically consecrated without the joint consent of the Metropolitan and the majority of the Bishops of the Province. And the bearing of this decision of the Catholic Church upon the Hampden controversy is very important. It has been said that the Government could easily obtain the consent of three Bishops in the province of Canterbury to consecrate Dr. Hampden. He might, indeed enjoy the temporalities of the See of Hereford, and sit in the House of Lords; but, without the consent of the Metropolitan and the majority of the Bishops of the province, he would have no mission. We trust that the Archbishop of Canterbury and the protesting Bishops of his province will act firmly upon these Canons, should it be necessary. The cause of the Church is in their hands: Dr. Hampden cannot be a canonical Bishop of the Church of England without their consent.

If these Canons be useful in protecting the Church of England from an heretical English Bishop, they are not of less use against the intrusion of the emissaries of the Pope, whether they be Englishmen or foreigners. Without noticing the serious doubts which theologians have of the validity of the Ordination of any Bishop (and of course also of all whom he ordains) who has not been consecrated by three Bishops, or two at the least; which we believe is the case of the Romish intrusive Bishops in England, Ireland, Scotland, and America; the above Canons clearly prove that they are in reality no Bishops at all, for they have all been consecrated in spite of the Metropolitans and their Suffragans. As to those foreign Bishops, who first came over and commenced the schism in England and Ireland, (Bishop and Smith in England, in 1623 and 1625; and Creagh and Gibbon in Ireland, in the reign of Elizabeth) their case is completely met by the twenty-second Canon of the fourth Œcumenical Council of Chalcedon (A. D. 451).—

"Let not a Bishop go into another city or district, not pertaining to him, to ordain any one, or to appoint any Presbyters or Deacons to places subject to another Bishop, unless with the consent of the proper Bishop of the district. If any one dare to do otherwise, let the ordination be invalid, and himself be punished by the Synod."

The twenty-eighth (thirty-sixth) Apostolical Canon is still stronger.

"Let not a Bishop presume to ordain in cities and villages not subject to him; and if he be convicted of doing so, without consent of those to whom such places belong, let him and those whom he has ordained be deposed."

If the Romanists refer to the usurped authority which the Pope exercised over the Church of England for some centuries previous to the Reformation, we beg they will consult the eighth Canon of the third Œcumenical Council, assembled at Ephesus, A. D., 431. The point in dispute was, whether the Patriarch of Antioch had a right to govern the Church of Cyprus, and to consecrate its Bishops; and it was decided as follows:—

"An innovation upon the rule of the Church and the Canons of the holy fathers, such as affects the general liberties of Christendom, has been reported to us by our venerable brother Rhæginus, and his fellow Bishops of Cyprus, Zeno, and Evagrius. Wherefore, since public disorders call for extraordinary remedies, as being more perilous, and whereas it is against ancient usage that the Bishop of Antioch should ordain in Cyprus, as has been proved to us in this Council, both in word and writing, by most orthodox men; we therefore decree that the Prelates of the Cyprian Churches shall be suffered without let or hindrance to consecrate Bishops by themselves, and moreover that the same rule shall be observed also in other Dioceses and provinces everywhere, so that no Bishop shall interfere in another province, which has not from the very first been under him and his predecessors; and further, that if any one has so encroached and tyrannized, he must relinquish his claim, that the canons of the fathers be not infringed, nor the Priesthood be made an occasion and pretence for the pride of worldly power, nor the least portion of that freedom unawares be lost to us, which our Lord Jesus Christ who bought the world's freedom, vouchsafed to us when He shed His own blood. Wherefore it has seemed good to this Holy Œcumenical Council that the rights of every province should be preserved pure and inviolate, which have always belonged to it, according to the usage which has ever obtained, each Metropolitan having full liberty to take a copy of the acts for his own security, and should any rule be adduced repugnant to this decree, it is hereby repealed."

Here we have a remarkable parallel to the dispute between Rome and us; and we see what was the decision of the Catholic Church upon it. It must be observed that the decree is based altogether upon ancient usage, and is passed for all provinces in all future times, as well as for the immediate exigency; and that everything contrary to it is repealed. Our Bishops, therefore, at the Reformation did not separate or dissent from the Church of Rome. They did but vindicate their ancient rights, and act as grateful and zealous champions of the decrees of the Catholic Church; for Great Britain and Ireland were completely independent of the Pope in A. D. 431. Even Roman Catholic writers have admitted that our Bishops were perfectly justified in what they did. Thus the learned Franciscan Barnes says, (*Catholicæ-Romanus Pacificus*, sec. iii., *De insulæ Magnæ Britanniæ privilegiis*).—

"According to the 8th canon of the Council of Ephesus, the ancient privileges of Churches ought to be preserved, and those which have been taken away by force ought to be recovered. Now the island of Britain formerly enjoyed the same privilege as the island of Cyprus, that it should be subject to the laws of no patriarch. And, although this privilege was formerly set aside by force and the tumults of wars, yet when it was recovered in the time of Henry the Eighth, by the consent of the whole kingdom, and from that time ordained, it ought, for the sake of peace, to be retained without loss of Catholicity and without the mark of any schism."

Notwithstanding this, the Pope has excommunicated the English Church. But, to use the words of St. Augustine to

Classicianus, "Illud plane non temere dixerim, quod si quisquam fidelium fuerit anathematus injuste, ei potius oberit qui faciet, quam ei qui hanc patitur injuriam." However, as our thirtieth Canon of 1604 proves, the English Church does not excommunicate the Romish Church in return. Consequently no foreign Catholic is precluded from attending our Churches; for there is nothing in our ritual that can give him offence, or which he can refuse to acknowledge as wholly and entirely true. It is of no use to assert that our ceremonies are different from those to which he has been accustomed; for as St. Gregory says to Leander, "In una fide nihil officit Sanctæ Ecclesiæ consuetudo diversa." A small variation in discipline will justify no man in becoming a schismatic.

"When I come to Rome, (says St. Ambrose, Archbishop of Milan) I fast on Saturday; when I am at Milan, I do not fast; and so, when thou goest to any Church, observe its customs, if thou wouldest neither give just cause of offence, nor take offence without cause."

St. Ambrose did not look for Milanites at Rome, nor, if he were alive now, would he look for Romanists in England.

And if this be the case with foreigners, and their responsibility when they come among us, what is to be said of those, our natural-born subjects, who venture upon such insufficient grounds to withdraw themselves from a Church, between which and them the obstacles to union are all of their own making? For surely they will not presume to make those things obstacles to communion, the belief of which the *Nicene Fathers* never urged, as essential to any man's salvation. We do not know why the Romanists separate from our Church, except it be for this one reason, that the Pope has ordered them to do so—a sufficient authority in Rome, but of no more authority in the British dominions than the Bishop of any other Diocese in Christendom. And they who, in obedience to his commands, separate from their canonical Bishops, are accountable for the sin of weakening the authority of the Episcopate of Christ, as well as for the guilt of living avowed and determined in schism.

The following is taken from the "Charleston Gospel Messenger."

GENERAL THEOLOGICAL SEMINARY.—In common with others who have the welfare of our Church institutions at heart, your readers, no doubt, delight to hear of their prosperity. And if at any time rumours have been circulated which tend to injure their usefulness, by establishing the belief, that a tendency to error prevailed within them; it must be equally pleasing to learn that such statements cannot now be maintained. The Institution to which I now particularly allude is the General Theological Seminary, against which, many charges have been made and efforts used to fasten upon those connected with it a desire to adopt the erroneous doctrines and practices of a corrupt communion. With occurrences of former years I have nothing to do; the present is all that comes within my knowledge. And hence it is that I desire to call your attention to the following extracts from a Sermon delivered by Professor Ogilby at the recent matriculation of the Junior Class.

The extract here alluded to regarding an important but incidental topic has already appeared in the Banner.

These remarks are plainly indicative of the general tone of instruction prevailing in the Seminary, and carry with them the more weight, inasmuch as they proceed from one, who, has been accused of favoring the introduction of novelties. That the advice of the Professor was drawn forth by the existence of the evil to which he refers may be an argument which, at first sight, seems solid, but this he utterly disclaims in his prefatory note which I quote as follows: "Had he" (the Professor) "looked only to the present state of things within the Seminary, he might have deemed the advice given in regard to devotional books unnecessary; but as a caution against obvious dangers, he thought it not irrelevant." Hoping, Messrs. Editors, that this brief communication may possess sufficient interest to obtain a place in your Journal, I conclude with the earnest prayer, that it may be effectual in removing, some of the misapprehensions which unfortunately have prevailed.

CHRIST CHURCH, READING.—We are happy to announce that the Episcopal Church of this city, which has been closed since May last, for the purpose of being enlarged and improved, will be re-opened on Sunday next (to-morrow) with appropriate religious services—the Bishop of the Diocese officiating. A friend has prepared for us the following full description of the improvements the edifice has undergone during this somewhat protracted interval, which, as a faithful chronicler of our city's progress in size, prosperity and consequent architectural embellishment, we cheerfully publish:

CHRIST CHURCH, as it stood, was 40 by 50 feet in the clear inside, with four two-light pointed windows on each side; a flat ceiling, and a square tower in the rear. It was decided by the Vestry, to take down the tower and extend the building 32 feet 6 inches in depth, and the vestibule the width of the Church, thereby gaining about forty pews. To accomplish this with economy and in a proper architectural style, an Architect was employed to furnish plans and superintend the alteration. The style adopted is termed the *Early English Gothic*; the lancet heads of the side-windows agreeing with that style, it was but little expense to reduce them to the proper proportions. These windows are now painted in imitation of diamond lights of ground glass, with stained borders. The ceiling is inclined by being raised in the centre 7 feet above the tie-beams, and represents an open roof, with moulded tie-beams, rafters, perlines, king and queen posts, filled in between the mullions with trefoiled heads. The spandrels formed by the wall pieces and curved braces under the tie-beams, are filled in with quatrefoils, &c.—large semi-octagonal moulded corbels under each brace with quatrefoils in each, and octagonal moulded pendants under each queen post, also a large cornice along the wall-plates.

All the above is stained a dark oak, the sheathing being a little lighter than the timbers.

The chancel is half the width of the Church, and eight feet deep, with a vestry on one side, and library on the other.—The jambs are splayed, and the chancel arch decorated with the tooth moulding, and supported by semi-octagonal piers with foliated cap. The chancel-rail is supported by an arcade on columns, and stands between the piers. The triple window in the back, which is composed of leaden diamond sash, filled with rich stained and painted glass, (presented by Gen. George M. Keim.). This window is set on a corbel-table, which extends across the chancel, beneath which stands the communion table against the wall, with a purple cover, embroidered with a beautiful *Gloria* of gold. The Bishop's chair is on the right of the table. The pulpit is a neat octagonal design, on a stem, outside the chancel, opposite the north pier. The Lectern is a plain stand, with a double inclined book-board for Bible and Prayer-books, and placed opposite the south pier. The Font is of brown stone, large size—an octagonal bowl, on a clustered shaft and round base, placed in front, and opposite the central division of the pews. Over the doors on each side of the chancel, are triple arched niches, enriched with columns, hood-moulds and corbels, which will contain the Creed and the Commandments.—Over the vestibule is assigned the Organ loft and choir, the front of which is finished with an arcade on columns in oak, with crimson background.—The pew ends are paneled with trefoil heads and shields in the panel, upon which the numbers are placed. The pew ends and rails are painted oak and the inside crimson, to match the cushions.

In publishing this description, we deem it proper to add, that the highest praise is due the Architect—John E. Carver, Esq.—who furnished the plan, and superintended the improvements of the Church. The work fully sustains his reputation as an Architect, and we freely commend him as among the first in his profession. His works are already known to the public, and for correct architectural design, and pure taste, cannot be excelled. The Church—or more properly, its interior—is now undoubtedly one of the most beautiful that can be found out of our large cities; and in commending the Architect, we must award due credit to the builders, Messrs. Miller & Craig, for the faithful manner in which they have carried out his designs. These gentlemen have already erected some of the most beautiful and ornamental buildings in our city, and it is to be hoped they will receive the full share of patronage they merit. We also notice the painting of the Church, by Messrs. Durell & Seiling, which is done in the most workmanlike manner. The ceiling and pews, painted and grained in imitation of oak, the work at the Chancel, and the painted windows, are all as perfect as is possible for art to reach. The Plasterers, Messrs. Dempster & Fowler, of Philadelphia, have executed their work in the best style.

The Baptismal Font, described above, was made by Messrs. Greiner & Marsh, of this city, and is pronounced by connoisseurs in art, a perfect model. As they are young men, just commencing business, we take pleasure in commending their really beautiful work, in the hope that our citizens will not neglect them.

In conclusion, we would say, that the gentlemen upon the Building Committee—particularly our friend J. L. Stichter, Esq.—together with the Rector of the Church, deserve the hearty thanks of the congregation, for the indefatigable manner in which they attended to the burdensome duties of superintending the whole work upon the Church, as it progressed from day to day. They had much to look after, and have faithfully served the congregation, for whose benefit the improvements are designed.—*Reading Gazette*.

Communications.

For the Banner of the Cross.

Missions in Pennsylvania.—No. II.

We proceed with the enumeration of parishes in our diocese whose members have given nothing to the Board of Missions during the past year,—using the same authorities as heretofore, viz., Spirit of Missions, and Journal of Convention.

Here are then,

Churches.	Communicants,	Collected in all.	General Mis.
"	37	\$311 68	00
"	104	49 80	00
"	38	56 50	00
"	49	47 50	00
"	16	24 50	00
"	33	76 00	00
"	37	14 05	00
"	41	00 00	00
"	39	190 00	00
"	10	7 91	00
"	127	671 19	00
"	25	9 75	00
"	2	00 00	00
"	43	49 10	00
"	15	68 50	00
"	No report.	00 00	00
"	25	35 18	00
"	23	22 12	00
"	62	20 30	00
"	No report.	00 00	00

In all, twenty churches, having reported SEVEN HUNDRED AND TWENTY-SIX persons, in whose ears the following and similar sentences from God's holy word have been uttered by His appointed ministers, once, twice, perhaps a dozen times, during the year; "Let your light so shine before men, that they may see your good works and glorify your Father, who is in heaven. Even so hath the Lord also ordained that they who preach the gospel should live of the gospel. He that soweth little shall reap little: he that soweth plenteously shall reap plenteously. Let him that is taught in the word minister unto him that teacheth in all good things. Whoso hath this world's good and seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in

im?" This has been, too, at times when men should most feel their own spiritual poverty, and be most deeply affected by the spiritual and temporal wants of others. How, then, could they possibly pass thus a whole year without contributing *one* towards the support of those co-workers with Jesus in our western wilds, who, they know, have been asking us, "for the *love of Christ*" to send them the promised aid, which has been *due for nine months!** Who shall fully make known the pinching poverty, or the distressing accumulation of debt for the necessities of life, attendant upon such delay?

Some may plead that they have been building or repairing their church, and therefore have had nothing to spare for missions. The excuse has plausibility. It may somewhat attenuate, but it does not wholly justify the neglect of our missionaries abroad. Current necessary expenses must be met at all hazards. Every one allows this. Extraordinary expenses—as church building—must be supplied by extraordinary means. What man starves, or half-starves, or even inconveniences himself or family to any extent, because he is building a house? What man so foolish as to weaken his physical powers or injure his health, in order that he may nger out a sickly existence in the house which he has built at a dear cost? Many Christians, alas, do this. The violent exertion of building a house of worship, in style or size beyond their means, exhausts their strength; and they languish if not in spiritual imbecility, at least in a state of pecuniary exhaustion, which renders them powerless to provide for the daily returning wants of Christ's family. Surely, "these things ought not so to be."

Selected for the Banner of the Cross.

"Remote from towns he ran his godly race,
Nor e'er had changed nor *wish'd* to change his place."
A certain priest, happy in his high vocation,
With faith, and hope, and charity, well served his *village* altar.
Men count riches, he was poor; but great were his treasures
in heaven,

and great his joys on earth, for God's sake doing good:
He had few cares and many consolations, one of the welcome
every where:

the labourer accounted him his friend, and magnates did him
honour at their table;

With a large heart and little means he still made many grateful,
and felt as the centre of a circle, of comfort, calmness and
content.

But on a weaker Sabbath—for he preached both well and
wisely—

some casual hearer loudly praised his great neglected talents:
Why should he be buried in obscurity, and throw these pearls
to swine?

Could he not still be doing good—the whilst he pushed his
fortunes;

then came temptation, even on the spark of discontent:

the neighbouring town had a pulpit to be filled, hotly did he
canvass, and won it:

Now was he popular and courted, and listened to the spell of
admiration,

and toiled to please the taste, rather than to pierce the
conscience.

greedily he sought, and seeking found, the patronizing notice
of the great;

he thirsted for emulations and honours, and counted rich
men happy:

So he flattered, so he preached; and gold and fame flowed in;
They flowed in,—he was reaping his reward,—and felt himself
a fool.

Alas, what a shadow was he following,—how precious was the
substance he had left!

Man for God, gold for good, this was his miserable bargain.

The village church, its humble flock, and humbler parish
priest,

Zeal, devotion, and approving heaven,—his books, and simple
life,

His little farm and flower-beds,—his recreative rambles with a
friend,

And haply at eventide the leaping trouts, to help their humble
fare,—

All these wretchedly exchanged for what the world called
fortune,

With the harrowing conscience of a state relapsed to vain
ambitions.

Then,—for God was gracious to his soul,—his better thoughts
returned,

And better aims with better thoughts, his holy walk of old.

Sickened of style, and ostentation, and the dissipative fashions
of society,

He deserted from the ranks of mammon, and renewed his
allegiance to God:

For he found that the praises of men, and all that gold can
give,

Are not worthy to be named against godliness and calm
contentment."

Dear Mr. Editor, when I look abroad at the feebleness of the
Church in the country, and the actual destitution of many places
where once she had a footing, and think of her sworn sons, discon-
tented with their obscurity, looking out for comfortable parishes,
or standing all the day idle, in the market place, thoughts arise
which I am loth to entertain, yet which are difficult to expel.
Perhaps the publication of the above (a part of Tupper's lines
on contentment) as a gentle hint, would do no harm.

SACERDOS URIS.

For the Banner of the Cross.

MR. EDITOR:—
DEAR SIR—By publishing the following you will confer a
favor on a subscriber.

Your correspondent, "S." in the last number of the Banner,

* The last "Spirit of Missions" gives a better account.

[ED. BAN.]

on "General Missions in Pennsylvania," seems directly to aim his remarks at a particular parish, the members of which are quite ready to acknowledge their deficiencies: but would it not be well to inquire more particularly into the true state of affairs before founding such pointed remarks on the mere "Journal Reports." Had the writer only been generalizing, he might have said as of others "no report," or by referring to the accounts current at the end of the Journal, and elsewhere, he might have ascertained that at least we did not deserve a double set of noughts.

A MEMBER OF ST. THOMAS.

February 8th, 1848.

Selected for the Banner of the Cross.

All the doctrines of the gospel are practical principles. The word of God was not written, the Son of God was not incarnate, the Spirit of God was not given, only that Christians might obtain right views and possess just notions. Religion is something more than mere correctness of intellect, justness of conception, and exactness of judgment. It is a life-giving principle. It must be infused into the habit as well as govern in the understanding; it must regulate the will, as well as direct the creed. It must not only cast the opinions into a right frame, but the heart into a new mould. It is a transforming, as well as a penetrating principle. It changes the tastes, gives activity to the inclinations, and together with a new heart, produces a new life.

Christianity enjoins the same temper, the same spirit, the same dispositions on all its real professors. The act, the performance must depend on circumstances which do not depend on us. The power of doing good is withheld from many; from whom, however, the reward will not be withheld. If the external act constitute the whole value of Christian virtue, then must the Author of all good be himself the author of injustice, by putting it out of the power of multitudes to fulfil his own commands. In principles, in tempers, in fervent desires, in holy endeavors, consists the very essence of Christian duty.

HANNAH MORE.

Diocesan Intelligence.

Pennsylvania.—ALL SAINTS CHURCH MOYAMENSING.—On Sunday last February 13th the Rt. Rev. Bishop of the Diocese administered the Holy Rite of confirmation in this parish. Sixteen persons were confirmed including one in private.

On the same occasion the Bishop instituted the Rev. Henry E. Montgomery into the Rectorship of All Saints church. The Rev. Dr. Williams was present of the clergy, and said morning prayer. There was a crowded and attentive congregation.

New Hampshire.—APPOINTMENTS for visitation by the Bishop: February, 13. at Dover.

" 14. at Salmon Falls.

" 16. at Portsmouth.

Massachusetts.—ORDINATION.—The Rev. Andrew Croswell, Minister of Christ Church, Cabotville, was admitted to the holy order of Priests, by the Rt. Rev. Bishop Eastburn, in Trinity Church, on Wednesday morning, the 2nd inst. Morning Prayer was read by the Rev. Thomas M. Clark. The sermon was preached by the Rev. P. H. Greenleaf, and the candidate was presented by the Rev. William Withington. The Rev. Messrs. Withington, Clark, and Greenleaf, united with the Bishop in the laying on of hands.

Connecticut.—EPISCOPAL VISITATION.—On the Fifth Sunday after Epiphany, Feb. 6th, the Rt. Rev. the Bishop of Connecticut held a Visitation of St. Gabriel's, Windsor. In the morning the Sacrament of Baptism was administered to six persons, (two adults, and four children,) and in the afternoon four individuals received the Rite of Confirmation.

Western New York.—BISHOP DELANCEY'S VISITATION.—On Wednesday, the 3d, February, Bishop DeLancey held an Ordination in St. Paul's Church, Buffalo. Prayers were read by the Rev. Mr. Flint, of the diocese of Pennsylvania, assisted by the Rev. Mr. Fuller, of the diocese of Toronto, who read the lessons. The Candidate for Priest's orders, the Rev. Charles Arey, of Westfield, was presented by the Rev. Mr. Tyler, of Fredonia, who, with Rev. Messrs. Treadway, Shelton, Ingersoll and Davis, united in the laying on of hands. The sermon was preached by the Bishop, who administered the Holy Communion, assisted by the Rev. Messrs. Shelton, Treadway and Ingersoll. Other Clergy present, Rev. Mr. Schuyler, of Buffalo, Rev. Mr. Ayrault, of Auburn, Rev. Mr. Anderson and the Rev. Mr. Shankland of the diocese of Toronto.

On Thursday, the 4th, St. John's church was consecrated to the service and worship of Almighty God, in the presence of a large body of Clergy, and an immense congregation, by Bishop DeLancey. The Request to Consecrate, presented by Selah Barnard, Esq., and was read by the Rev. Mr. Platt, of Lockport, and Sentence of Consecration by the Rev. Mr. Schuyler, the Rector of the Church. The Rev. Mr. Bolles read prayers, and the Rev. Mr. Ingersoll the lessons. The Rev. Dr. Shelton read the Epistle, and the Rev. Mr. Anderson of Canada, read the Gospel. The sermon was preached by the Bishop. Other clergy present were the Rev. Mr. Fuller and the Rev. Mr. Shankland, of Canada, the Rev. Mr. Flint, of Pennsylvania, the Rev. Mr. Tyler, of Fredonia, the Rev. Mr. Ayrault, of Auburn, and the Rev. Mr. Arey, of Westfield, and the Rev. Seth Davis of Buffalo, and the Rev. Mr. Treadway of Lewistown.

On Friday, the 4th, the Rev. Montgomery Schuyler, was instituted Rector of St. John's Church, by Bishop DeLancey. Rev. Mr. Platt, read prayers, and the Rev. Mr. Ayrault, the lessons. The officiating warden was Selah Barnard, Esq. The sermon was preached by the Bishop, and the holy communion administered by the newly instituted Rector.

On Sunday morning the 6th, the Bishop preached and administered the communion in Trinity Church, and confirmed eleven persons.

In the afternoon, the Bishop preached in St. John's Church, and confirmed twenty-six persons, including three in private.

In the evening the Bishop preached in St. Paul's Church, and confirmed twenty-six persons, including one in private sick.

Very large congregations attended these services, evincing great interest in the concerns and progress of the Church.

Maryland.—The Bishop's appointments are hindered for the present by grievous illness in his family.

VISITATION AND CONVOCATION.—On the first Sunday after the Epiphany, the Bishop held a Visitation of St. Anne's Parish, Anne Arundel co., preaching and administering the Holy Communion in the Parish Church, at Annapolis, in the morning; and in the afternoon preaching and confirming two persons.

On Tuesday, January 11th, the Convocation of Anne Arundel county met in St. Anne's Church, Annapolis, at the call of the Bishop. In the absence of the appointed preacher, the sermon was preached by the Bishop.

South Carolina.—From the Bishop's Journal.—January 1st, 1848. In St. Thomas' Parish, at the Chapel, after "Morning prayer" and the "Ante-Communion" by the Rector (Rev. E. Phillips) I preached, administered Confirmation to 4 white persons, (2 of St. John's Berkeley) and to 18 black persons.

9th. Sunday. At St. Michael's Church, the Rev. B. Johnson was admitted to the holy Order of Priests. He was presented by the Rev. P. T. Keith, who preached the Sermon, and with Rev. Mr. Young concurred in "the laying on of hands."

Selected for the Young.

Sacred Music.

BY MISS MARY JANE GRAHAM.

The expression of sacred music comprehends every emotion that can agitate the human heart, and must be felt rather than described. The subdued tones of awful adoration, the impassioned fervor of desire, the humility of prayer, the wailing of penitential sorrow, the glad notes of thanksgiving, and the loud chorus of praise, all these have their own peculiar utterance, and must be pervaded by a depth and solemnity which shall distinguish them from the meaner affections of humanity.

I am fearful of touching too lightly upon this hallowed subject. Many young persons, when their feelings are excited by sacred music, imagine themselves to be bettered by such feelings, and to be under the influence of genuine religious sentiments. But if the plain majesty of the word of God does not suffice to kindle an equal fervor within us, when we are reading it silently and alone, we may be sure that the emotions excited by the lovely songs and pleasant instruments of men are the mere ebullitions of natural feeling, and have nothing to do with religion. Those who would sing the praises of the Lord, must "sing with the understanding." The undying torch of truth must be lighted up in that faculty, before it can set the heart in a flame. There exists not a more dangerous delusion, than to mistake the feverish excitement of the imagination for the cheerful and steady glow of a rational devotion.

But while I so anxiously guard you against this pernicious error, do not for a moment suppose that I would shut you out from the privilege which all creation enjoys of sounding its Maker's praise. O! there is a harmony in nature inconceivably attuned to one glad purpose! Every thing in the universe has a voice, with which it joins in the tribute of thanksgiving. The whispers of the wind playing with the summer foliage, and its fitful moanings through the autumnal branches, the broken murmur of the stream, the louder gushing of the waterfall, and the wild roar of the cataract, all speak the praises of God to our hearts.—Who can sit by the sea-side when every wave lies hushed in adoration, or falls upon the shore in subdued and awful cadence, without drinking in unutterable thought of the majesty of God! The loud hosannas of ocean in the storm, and the praise of God on the whirlwind, awaken us to the same lesson, and every peal of the thunder is a hallelujah to the Lord of Hosts. O! there is a harmony in nature! The voice of every creature tells us of the goodness of God. He comes to us in the song of the birds; the deep delicious tones in which the wood-dove breathes out his happiness, the gracefully melting descant of the nightingale, the joyous, thrilling melody of the lark, the throble's wild warbling, and the black-bird's tender whistle, the soft piping of the bulfinch, the gay carol of the wren, the sprightly call of the goldfinch, and the gentle twittering of the swallow. Even now, when every other bird is silent, little robin is pouring out his sweetest of all sweet notes upon yonder rose-bush; and so distinctly does he thank God, who made the berries to grow for him upon the hawthorn and mountain-ash, and who has put it into the heart of man to love him, and strew crumbs for him when the berries fall, that my soul, too often insensible to its own mercies, is warmed into gratitude for his. The very insect tribe have entered into a covenant, that God shall, at no season of the year, be without a witness among them to his praise. For when the hum of the bees and the chirping of the grasshopper have ceased to enliven us, and the gnat has laid by his horn, then the little cricket wakens into life and song, and gladdens our hearth with the same story till winter is past. And so all nature praises God, and is never weary. If then you are able "to make melody in your heart to the Lord," let your hand and your voice make melody too; and let the faculty which infinite benevolence has created for your enjoyment, be converted, as all your other faculties should be, into the instrument of praise.

BAD BOYS.—It has been decided in Massachusetts, that a pupil cannot be turned out of school. The Judge ruled that the worse the pupil's character was, the more need of school influence to reform it.

As we cut the above from an exchange paper, we think the learned Judge had forgotten the old adage, homely though it be—"one scabby sheep spoils the whole flock." If his honor had been a schoolmaster for some thirty years, he would perceive that though a bad boy needed the school-teaching which was offered him, he might, in a few weeks, do more to corrupt his companions than years could repair.—Gos. Mess.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

20th. A. M. St. Stephen's, Ordination; Evening, St. Andrew's.
27th. A. M. All Saints, Lower Dublin; P. M. Oak Grove; Evening, Bristol.

MARCH.

5th. A. M. Church of the Ascension, Ordination and Confirmation; P. M. St. Mary's, West Philadelphia.
8th. (Ash Wednesday,) A. M. Gloria Dei.
9th. P. M. St. Paul's, West Whiteland; Evening, Downingtown.
10th. P. M. Leacock; Evening, Paradise.
12th. Lancaster.
13th. Evening, Harrisburg.
14th. P. M. Carlisle.
15th. 11 o'clock, A. M. Petersburg, Adams co.
16th. Evening, York.
19th. A. M. Manayunk; P. M. St. James the Less; Evening, Germantown.
26th. A. M. Church of the Nativity; P. M. Church of the Epiphany.

APRIL.

2d. A. M. Oxford; Evening, Frankford.
5th. A. M. St. James', Philadelphia, Ordination; Evening, Calvary Church, N. L.
9th. Chester and Marcus Hook.
12th. Evening, St. Paul's, Philadelphia.
16th. A. M. St. Peter's; P. M. St. Philip's.
19th. Evening, St. John's, Northern Liberties.
21st. (Good Friday,) A. M. Christ Church; Evening, Grace Church.
23d. (Easter,) A. M. St. Luke's; Evening, Trinity Church, Southwark.
25th. Evening, Yardleyville.
26th. A. M. Holmeville; P. M. Newtown.
27th. A. M. Centreville; Evening, Doylestown.
28th. Evening, Easton.
30th. A. M. Tuscarora, Consecration; Evening, Tamaqua.

MAY.

1st. P. M. Morlatrin; Evening, Pottstown.
7th. A. M. St. Stephen's; Evening, Church of the Evangelists.
14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

Calendar.

FEBRUARY.

20. Septuagesima Sunday.
24. St. Matthias the Apostle.
27. Sexagesima Sunday.

Married.

At St. Stephen's Church, Philadelphia, on Tuesday evening, 15th inst., by the Rev. Dr. Wyatt, Rector of St. Paul's Church, Baltimore, the Rev. CHRISTOPHER B. WYATT, Rector of the Church of St. James the Less, Schuylkill Falls, to MARY ANGELICA, daughter of Col. Geo. Croghan, U. S. Army, and grand-daughter of John R. Livingston, Esq., of New York.

On Thursday, 6th January, in St. John's Church, Fayetteville, N. C., by the Rev. Jarvis B. Buxton, the Rev. JARVIS BUXTON to Miss ANNA NASH, daughter of the late Hon. John A. Cameron.

On Tuesday, February 1st, at Kingston, Dinwiddie co. Va., by the Rev. Edmund Withers, JOHN M. BANISTER, Rector of Bath Parish, Dinwiddie co., to Miss MARY LOUISA, daughter of the late Gen. Wm. H. Brodnax.

Acknowledgements.

The Agent of the General Protestant Episcopal S. S. Union acknowledges the receipt of ten dollars, by the hands of the Editor of the Banner of the Cross, from the Hannah More Academy, Maryland, for a set of the *Cheap Library of 100 Volumes*, to be sent to the Rev. T. B. Fairchild, Logansport, Ind.

DANIEL DANA, Jr., Agent, &c.
Depository, 20 John st.

New York, February 9, 1848.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of two dollars and fifty cents from "Christian courtesy."
Twelve dollars from a member of St. Stephen's Church.
February 10th, 1848.

CHESTER, RANDOLPH COUNTY, ILL.

February 5th, 1848.

Mr. Editor, please to insert in the Banner of the Cross, our acknowledgment of monies received to this date, in answer to our Appeal for funds to aid us in the erection of St. Mark's Church, Chester, Ill.

43 of Thos. N. Stanford, Esq., N. Y., by W. P. Harkins, Esq.

20 Dr. Whitehouse, N. Y.

5 4 Children, Perth Amboy, N. J., by J. G. Golder.

75 Rev. A. Shiras, Georgetown, D. C.

20 " Thos. Atkinson, Baltimore, Md.

10 " Pine, Washington, D. C.

10 Mrs. Smith, do do.

10 Rev. John N. McGilton, Baltimore, Md.

10 " A. A. Miller, do do.

4 43 " M'Farlin, do do.

20 " Dr. Taylor, New York.

5 J. R. Ingersoll, at Washington, D. C.

20 Rev. Dr. Morton, Philadelphia.

Also, a Private Communion Set of Rev. L. P. W. Baileh, New York; and a conation of 24 Prayer Books, by Mr. D. Dana & Co.

Subscribed not yet paid:

20 St. Andrew's Church, Philad., by Rev. T. M. Clark.

20 Dr. Anthon, N. Y.

10 Dr. H. Smith, do.

25 Rev. Mr. Newton, St. Paul's, Philadelphia.

20 Rev. H. V. D. Johns, Baltimore, Md.

20 Rev. Mr. Bedell, N. Y.

We appeal again to those who are able. We need \$800 more than has been received and subscribed. With that amount we shall be able to complete the Church of God in order and of stone. If we may judge from present indications, when the Church is completed, the Missionary salary from the Domestic Committee will very soon cease, and the Church support its own Minister, and possibly, soon help to support other feeble Parishes. I hope this consideration will encourage a prompt answer to this renewed appeal.

Wm. MITCHELL,
Missionary at Chester, &c., Ill.

Notices.

CHURCH OF THE ASCENSION.

This Church will be open for evening service, at 7 1/2 o'clock, on Sunday next.

THE FLOATING CHURCH.

Ladies interested in the erection of the proposed Floating Church, and desirous also of aiding the suffering poor among the families of seamen, are respectfully informed that two thirds of the profits on any articles sent to the approaching Fair, (to be held in the Chinese Museum on the 29th instant,) that are especially designated for the Floating Church, will be devoted to that object. The remaining third to be given to relieve the temporal necessities of those towards whose spiritual improvement the efforts of Churchmen are now directed. It is hoped that many of our communion, whose aid would have been given to the general objects of the Fair, will prefer sending it in the channel now proposed. While many who would not otherwise have contributed at all, will now doubtless exert themselves to promote an object so interesting to every Episcopalian.

Articles designated as above, can be sent to Mrs. Sarah J. Hale, No. 293 Chestnut street, or to No. 152 S. Third street, before the 29th instant. Feb. 19—2t

FLOATING CHAPEL FOR SEAMEN.

BISHOP POTTER will preach a sermon, on behalf of the above mission, on Sunday evening next, in St. Andrew's Church. Service to commence at half-past seven o'clock.

ORDINATION IN ST. STEPHEN'S CHURCH.

On Sunday morning next, (Septuagesima,) the Right Reverend, the Bishop of Pennsylvania, will, Providence permitting, hold an Ordination in St. Stephen's Church; and admit the Rev. George A. Durbin, Deacon Missionary at Fairmount, to the holy order of PRIESTS. Divine service will begin at 10 o'clock, A. M.

Advertisements.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Feb. 19—6t

BEZA'S LATIN TESTAMENT,

FOR SCHOOL AND COLLEGE USE.

GEORGE S. APPLETON, 148 Chestnut street, Philadelphia, has now ready Novum Testamentum Domini Nostri Jesu Christi. Interprete Theodoro Beza.

This new edition of the world renowned translation of Beza, is beautifully and very accurately printed from stereotype plates cast in England, supervised and corrected by a highly competent scholar.

The now acknowledged propriety of giving students of languages familiar works for translation,—thus adopting in the schools the mode by which the child first learns to talk—has induced the publication of this American edition.

Of the work, itself, it is hardly necessary to speak. Its publication was suggested by the favor with which the authors lectures on the Epistles were received at the Academy of Lausanne. The translation thus heralded, was received with a favor which, with Protestant Christians, it has never lost. Several editions were published during the life time of Beza, to which he made such improvements as his attention was directed to, or as were prompted by his familiarity, as Greek Professor, with the original. Since 1556, when it first appeared, at Geneva, this work has kept its place in the general esteem; while more recent versions have been so strongly tinged with the peculiarities of the translators as to make them acceptable to particular classes only.

To facilitate its introduction into schools and colleges, it is published at a low price, and furnished to teachers and the trade at a liberal discount. Teachers will be supplied with a copy of the work for examination gratis, on application, post paid.

The trade, to whom it will be furnished on the usual account, are requested to forward their orders. Feb. 12—3t

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

REV. ANTHONY TEN BROECK, A. M., Rector.

The winter session of this School will commence on the 22d of November.

Applications for admission may be addressed, after the 15th instant, to the Rector, at "St. John's Institute, near Georgetown, D. C."

Reference to Bishop Whittingham; Rev. Smith Pyne, Washington; Hugh Davy Evans, Esq., and Samuel S. Donaldson, Esq., Baltimore. Jan. 22

A TEACHER WANTED.

Wanted immediately, a Female Teacher, to take charge of the education of three or four little girls, and to give lessons in Drawing and Painting, and on the Piano, to a few boys. She must be a Communicant of the Protestant Episcopal Church, and bring good testimonials of qualifications, experience in teaching, &c. One who has a good voice, understands Church Music, and can teach singing with the Piano, will be preferred. Apply, post paid, to the Rev. P. L. Jaques, Rector, St. Matthew's Hall, Port Colden, Warren co., New Jersey. Jan. 22—1f

THE RETREAT.

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania.

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin.

Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 22

COLLEGE OF ST. JAMES,

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector, College of St. James, P. O., Washington Co., Md. Jan. 22—t Mar. 11.

Organs For Sale.

St. Marks Church Organ. Inquire of the Sexton, Mr. Disbrow.
Also, three Gothic Organs, just finished.
Two Grecian cased Organs.
A second hand Church Organ, and an assortment of Parlor Organs.
For further particulars inquire of HENRY ERBEN, 172 Centre street, N. Y. Dec. 11

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each Pupil to furnish his cot-bed and bedding. These will be furnished, if preferred, at an extra charge.

All the branches of an ENGLISH and CLASSICAL EDUCATION, preparatory to College and Commercial pursuits, will be taught in this School.

Shrewsbury is situated about four miles from Long Branch, and is esteemed one of the most healthy and pleasant places in the country. It is easy of access, having daily communication by steam boats or stages, with both New York and Philadelphia.

REFERENCES:

Rt. Rev. Geo. W. Doane, D. D.
Rev. Professor J. D. Ogilby, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.
Rev. M. H. Henderson, Newark, N. J.
" L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y.
" Wm. H. Lewis, Rector of Calvary Church, Brooklyn.
" J. W. Diller, Rector of St. Luke's Church, Brooklyn.
Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.
Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y. Dec. 18

CAROLINA HOUSEWIFE.

The Carolina Housewife, or House and Home. By a Lady of Charleston.

Containing upwards of five hundred and fifty receipts for preparing articles of food. They are intended, not only for the use of families in affluent circumstances, but also for those whose condition in life does not afford them the more costly luxuries of the table.

The proceeds of the sale of this book are appropriated for the benefit of missions. It may be had at the office of the "Banner of the Cross," No. 89 south Fifth street. Price \$1. Jan. 15—1f

St. Timothy's Hall, Catonsville, Md., A DIOCESAN SCHOOL FOR BOYS,

REV. L. VAN BOKKELEN, A. M., Rector.

Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits.

Terms, \$200 per annum. Vacations in April and October. Nov. 27—eowtf

SWORD'S ALMANAC, FOR 1848.

Sword's Pocket Almanac, for 1848.
The Churchman's Almanac, for 1848.
The Works of Rev. Henry Blunt, a new edition, in four volumes.

Joy and Peace in Believing, by Mrs. Hopper, from the 3d London edition.

For sale by H. HOOKER, 16 south 7th st., near Chestnut. Jan. 1

EPISCOPAL BOOKSTORE.

R. S. H. George, S. W. corner of Chestnut and Eighth Streets.

THIS DAY PUBLISHED,

The Devout Churchman's Companion; or a faithful guide in Prayer, Meditation, and the Reception of the Holy Eucharist. Edited by Rev. W. H. Odenheimer, A. M. Rector of St. Peter's Church, Philada. New and beautifully printed edition, in 32mo., with two illustrations; 50 cents.

This new edition of an exceedingly popular devotional book, which has long been out of print, will no doubt be eagerly sought for. It contains the godly meditations of Bishop Wilson, and his treatise on the Lord's Supper, arranged with a memoir, preface, and notes, by Rev. W. H. Odenheimer.

Six ps to the Altar; a manual of Devotions and Meditations for the Blessed Eucharist. Compiled by a Parish Priest; 18mo. cloth, 31 cts; gilt edges, 38 cts.

This new manual for communicants contains Devotions before Communion for every day in the week—the Celebration—and after Communion—a Prayer for those who are not able to communicate—Prayers for Holy Seasons—Select passages for reading and meditation, from various authors.

Commentaries suited to occasions of Ordination. By the late Rt. Rev. Wm. White, D. D. 1 vol. 12mo; 75 cts.

The subject matter is divided into three parts; on the Questions in the office for the Ordaining of Deacons; and for the Ordaining of Priests; and on the duties of the Public Ministry. Feb. 5

PRAYER BOOK DEPOSITORY.

No. 9 George Street, Philadelphia.

The undersigned, agents for the Bishop White Prayer Book Society, keep constantly on hand a full supply of Prayer Books, of various sizes, and style of binding, which they furnish to Societies, Churches, Sunday Schools, Booksellers, &c., at much lower rates than they can be had elsewhere.

The Bishop White Society's 18mo. edition, in plain sheep, \$18 per hundred—in morocco, \$25 per hundred—shaved leather, marbled edge, \$30 per hundred—arabesque, beautiful style, \$37 50 per hundred.

The Female Prayer Book Society's 12mo. edition, and a superior 8vo. edition, from very large type, and in various styles of binding, at low prices.

Orders addressed to King & Baird, No. 9 Georgetown, Philadelphia, will meet with prompt attention.

Printing of all kinds executed at short notice, and on reasonable terms.

CHEAP BOOKSTORE.

H. Hooker keeps constantly on hand a large assortment of religious books, including all the latest publications, which he is selling at unusually low prices. Just received—The Devout Churchman's Companion, edited by Rev. Mr. Odenheimer.

Commentaries, suited to occasions of Ordination, by Bishop White.

The Vast Army, an Allegory, by the Rev. Edward Monroe.

Fruits of Joy and Peace in Believing, by Mrs. R. L. Hopper, from the last London edition.

For sale by H. HOOKER, 16 south 7th st., near Chestnut

DR. LYONS' CHRISTIAN SONGS.

Published by GEORGE S. APPLETON, 148 Chestnut st., Philadelphia, CHRISTIAN SONGS, by the Rev. JAMES GILBORNE LYONS, LL.D. The volume includes in its contents "THE HEROINE MARTYR OF MONTEREY," and appears as a thin octavo, on paper of the best quality, and neatly bound in cloth. Price 50 cents.

A volume got up in a substantial and elegant style. Our readers have had frequent opportunity of judging of the peculiar excellence of its contents.—Sat. Courier.

The work is imbued with the true spirit of piety. We have read these songs with great pleasure, and regard them as at once chaste, graceful, and breathing genuine Christianity.—Pennsylvania Inquirer.

They are truly poetical, though poetry appears in them constantly as the handmaid of religion.—Churchman.

We have read this elegantly printed volume with great delight. With rare excellencies, the author has no fault of style to mar the pleasure received from the perusal of his pages.—Protestant Churchman.

"The present selection is small and choice; nothing has been admitted merely to swell the size of the book, but every song has decided merit and ability."—Calendar.

"These much admired poems."—Burlington Gazette.

"They indicate a strong mind, sound sentiments, and a bright fancy."—Richmond Enquirer.

"A volume which should grace the collection of every reader of sensibility and taste."—Germantown Telegraph.

"We congratulate the religious world on this addition to its stock of sacred poetry."—Church, (Toronto).

"The volume is a gem of the first water."—Miss.

THE CHEAP BOOKSTORE,

WHOLESALE AND RETAIL.

Clergymen, Students, and all in quest of Books at Low Prices, are informed that the subscribers keep constantly on hand a very large and choice collection of old and new Theological, Classical and Miscellaneous Books, and as they purchase their stock mostly at auction, they sell many books at half price, and all below the regular prices. They have just issued their first Catalogue, which they will be pleased to give to all who will call or write for a copy. The following are a few of the many valuable Bkks now on their shelves:

Lardner's Works, 10 vols.
Wall's History of Infant Baptism.
Hooker's Complete Works.
Manton on the 119th Psalm.
D'Oyly and Mantis' Bible.
Leland's Deistical Writers.
Michelis on the Laws of Moses.
Patrick and Lowth's Commentary.
Watson's Theological Tracts.
Bridges on Christian Ministry.
Life of Simeon. Simeon's Claude.
Scott's Commentary. Melville's Sermons.
Bishop Hopkins' Works. Bradley's Sermons.
Burnet on the Articles. Pearson on the Creed.
DANIELS & SMITH,
Au. 28—wtf Corner 4th and Arch streets.

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FOR YOUNG LADIES,

No. 373 Spruce street, near 12th, Philada.

PROF. J. LIVINGSTON VAN DOREN, A. M. Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$40, \$60, \$80, and \$100 a year, according to the age of the Pupil. French \$20 extra. Board and Tuition \$300. Vacation July and August. Music from \$20 to \$40 per quart Italian, German, Painting, &c., \$10 each. No charge for Stationery, Fuel, and Drawing.

REFEREES.

Rt. Rev. A. Potter, D. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Duesch, D. D.; Rev. A. De W. Howe; Rev. G. W. Bethune, D. D.; Rev. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D. Brooklyn.
Rev. J. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. L. Beecher, D. D., Cin. Ohio.

Just Published by the Episcopal Female Tract Society.

The Blind Slave in the Mines; the Roll Call; Patient Suffering, a Tract upon the Lord's Supper; also, 4 Tracts for boys, viz: The Reward of Disobedience, Truth and Honesty, Tom White, the Post Boy, and a Conversation upon the character of the Prophet Daniel, between Mr. Russell and his Scholars; the last written expressly for American Boys. Those who wish to improve the rising generation, and to curb the riotous and licentious spirit of the youths who infest our streets, especially on the Sabbath Day, might effect some good by purchasing a supply of these tracts, and distributing them, with affectionate exhortations, among these neglected idlers, who are pleased to receive them, and generally listen with respect to the conversations of those who appear to take an interest in their welfare.

They can be procured at the cheap Bookstore of Mr. Simons, at the corner of Fifth and Spruce streets, where purchasers can obtain very valuable books, at a reduced price; and also a variety of useful articles. All the publications of the E. F. Tract Society, which are in print, can be procured there. Tracts are so very cheap, that there are few persons who cannot afford to do good by purchasing a few to distribute. There have been such innumerable demands upon their Depository during the past year, that their gratuitous distribution must necessarily be limited, until they can procure the requisite funds to replenish their stock, by donations, and by their sales. Feb. 12—1f

SWORD'S ALMANAC.

This day published, Sword's Pocket Almanac for the year of our Lord 1848, containing lists of the Clergy in each Diocese, the Constitution and Canons and Statistical Information of the Protestant Episcopal Church in the United States of America.

For sale by R. S. H. GEORGE, Jan. 1 S. W. corner of Chestnut and 8th st.

BOOK AND JOB

PRINTING ESTABLISHMENT.

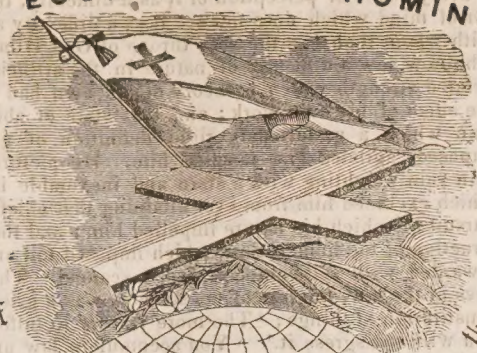
KING & BAIRD,

No. 9 George Street, Philadelphia,

Are prepared to execute BOOK AND JOB PRINTING of all kinds, with expedition, in the best manner, and at very low prices.

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Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 26, 1848.

[VOL. X.—No. 8.—WHOLE No. 478.]

"Now for to show you I am a good Christian. I hope there is a good man (pointing to the Bishop) that will bear me witness that I have forgiven all the world; and even those in particular that have been the chief causes of my death. Who they God knows; I do not desire to know; I pray God forgive them. But this is not all; my charity must go further. I wish that they may repent; for they have indeed committed a great sin in that particular: I pray God, with St. Stephen, that this be not laid to their charge. Nay not only so, but that they may take the right way to the peace of the kingdom; for my charity commands me not only to forgive particular men, but my charity commands me to endeavour to the last gasp of the kingdom. So, sirs, I do wish with all my soul; and I do hope there are some here who will carry it further (turning to some gentlemen who wrote), that they may endeavour to the peace of the kingdom.

"Now, sirs, I must show you both how you are out of the way, and will put you in a way.

"First, you are out of the way. For certainly all the way you have ever had yet, as I could find by anything, is in the way of conquest. Certainly this is an ill way; for conquest, in my opinion, is never just, except there be a good just use either for matter of wrong or just title; and then, if you go beyond it, the first quarrel that you have to it, that makes it just at the end that was just at the first. But, if it be only matter of conquest, then it is a great robbery, as a pirate said to Alexander that he was the great robber: he was but a petty robber. And so, sirs, I do think the way that you are in is out of the way.

"Now, sirs, for to put you in the way. Believe it you will never do right, nor will God ever prosper you, until you give him his due, the king his due (that is, my successor), and the people their due. I am as much for them as any of you.

"You must give God his due, by regulating rightly his church according to his scripture), which is now out of order: for to put you in a way, particularly now, I cannot, but only this; a national synod, freely called, freely debating among themselves, to settle this, when that every opinion is freely and clearly heard.

"For the king—indeed I will not (then turning to a gentleman that touched the axe, he said, Hurt not the axe, that may hurt me); for the king, the laws of the land will clearly instruct you for that; therefore, because it concerns my own particular, only give you a touch of it.

"For the people—and truly I desire their liberty and freedom as much as anybody whomsoever. But I must tell you that their liberty and freedom consist in having of government those laws by which their life and their goods may be maintained. It is not for bare liberty, but for liberty with law.

(Extracted from the Christian Remembrancer.)

The life and character of Luther have been brought rather conspicuously before public attention of late years. The taste for the striking and powerful forms of character, which has been so general among us lately, pervading the most different schools of sentiment and doctrine, has contributed to this. The movement of opinion respecting the Reformation has also contributed. The special mixture of character which Luther exhibits, has kept alive the discussions about him, when once begun. He is peculiarly a man whom persons both like to attack and like to defend. To his advocates belongs the undoubted fact that he was a great man; to his opponents the very awkward question, whether he was a saint. He was very amiable; he was very virulent. He was frank and simple; he was crafty and double. He was not vain; he was self-willed and overbearing. He liked power; he was indifferent to station. He had an ardent faith; he showed germs of rationalism. Few characters have exposed themselves more to the attacks of adversaries, or more engaged the sympathies of friends. His admirers are, indeed, fond of him,—fonder, perhaps, for the very fact that he has left himself so open to attack as he has. They think it an unfairness in fate to Luther, or in Luther to himself, for which they are bound in justice to compensate. Should he suffer for the temper which always made him show himself off to the worst? And should the fault, which his own frankness and carelessness about himself have put into our possession, not rather commend him the more to the generous judge?

Three biographies of Luther have appeared within the last few years; one by a friend, another by an enemy, and a third

ART. IV.—1. *The Life of Luther, written by himself, collected and arranged by M. MICHELET, Member of the Institute, Author of the History of France, &c. Translated by WILLIAM HAZLITT, Esq., of the Middle Temple, Barrister-at-Law.* London: David Bogue.

Histoire de la Vie, des Ecrits, et des Doctrines de Martin Luther. Par M. AUDIN, Membre des Academies Royales de Lyon, Turin, &c. Paris: L. Maisson.

The Mission of the Comforter; and other Sermons, with Notes. By JULIUS CHARLES HARE, M. A. Archdeacon of Lewes, Rector of Herstmonceux, and late Fellow of Trinity College. London: J. W. Parker. Cambridge: Macmillan.

I a neutral. D'Aubigne's biography—for the first half of his history of the Reformation may be so called—has the merit of a good deal of information, and a lively and pointed style, but then the thorough-going work of a partizan. The writer is always houring, and will let nothing speak for itself. His comments and not occupy particular positions, and collect themselves into blocs in groups, but are constant and ever recurring. The over-antiquity of detail in the narrative—a fault on its own account for is a worse fault as being so prolific of comment; for the tallest detail seldom wants its appendage. If the historian makes no remark to make, the preacher has; and the reader, harassed with an endless reiteration of small reflections and his ingenious instructions, retaliates, by regarding M. d'Aubigne as his writer a good deal more copious than weighty. His omissions in the line of fact are nearly as large, moreover, as his reiterations in the way of comment. He leaves out whole portions of Luther's character, or but faintly alludes to them. His aim is to assimilate Luther's ethical and religious mould to as much as possible to that of an evangelical preacher of the present day. Luther does not gain by his biographer's tenderness on this head; and the same process which cuts off the irregularities, narrows the expanse, and tames the freedom of character.

M. Audin has, as might be expected, inserted a good many touches which M. d'Aubigne's pencil left out. Nor, though highly relishing his task, has he performed it ill-temperately. His unfairness is not a malicious one; he delights in the amiable tasks of the favourist, and extols all his friends. His innocent audacity, the notorious Tetzels among the rest: thus he is not harsh and vituperative to opponents. He only names, however, the more active and fiery parts of the Reformation's character, and not the whole of it; and describes Luther's maternal career better than Luther himself.

M. Michelet's Life hardly professes to be more than a crude straggling performance: its composition having been the amusement of the writer during an illness. It consists, principally, of passages strung together from the table-talk, and those of Luther's writings where the Reformer speaks of himself. M. Michelet stands idly by, and gives the reader no assistance. An admiration of Luther's greatness, sympathy with his genial flow of spirits, and amusement at his faults and extravagances, compose, as far as we can see, the feeling of the partial biographer toward his hero: and the sceptic seems to be with quiet pleasure upon the medley which the religious reader, saint, and prophet of so many millions of Christians forbids.

The mode in which Luther is introduced to our notice, in the pages of national history, creates an impression of him as primarily a practical, rather than a doctrinal reformer. He comes before us suddenly as the opponent of some great practical abuses in the Church: we connect him, in the first instance, with the resistance to indulgences. We thus picture a doctrinal movement as arising, in process of time, out of a practical one; and Luther appears one of those rough, energetic minds which, only alive at first to the palpable and tangible, gradually advance to the department of opinion and belief. This is undoubtedly true of the multitudes whom Luther moved. They were moved, in the first instance, by the gross practical abuses in the Church; and those supplied that groundwork to the reforming movement, without which it could not have advanced at all. But it is not true of Luther. If there are two classes of influential men in the world, great practical men and men who propagate ideas, Luther belonged, in the first instance, to the latter. His mind was full of an idea, and he wished to propagate it. National history brings us across him for the first time engaged in a particular practical movement; but his biography shows that the doctrinal was then already begun and in progress.

The process by which leading ideas are arrived at is generally that of doubt and perplexity. A particular class of minds feels strongly the difficulties which surround the whole subject of morality and religion. Some have one difficulty, and some another. They dwell upon the obstacles to their internal peace with an intensity natural, or morbid, as may be: and, after they have brooded long enough, they hit on a solution. This solution is then the idea which occupies and fills their minds. They have felt a want, and they have relieved it; they have put their question, and had their answer: they have been in suspense, and now are settled. They prize the new conviction, because it succeeds to so much indefiniteness and void. The search has enhanced the discovery, the toil the reward; and the offspring of mental troubles is loved as an only child. The idea which has destroyed a difficulty is a victorious champion on which the mind reposes ever after, and to which it refers all of system, adjustment, and completeness it has attained to.

Luther had a natural character, which made him strongly alive to difficulties: that is to say, a character which partook largely of melancholy. Dante, Cromwell, Dr. Johnson, Cowper, Rousseau, Lord Byron, Shelley, are instances of men, who in their different ways, high or low, religious or sceptical, uncouth or refined, were melancholy men. Luther was one of this

class of men. He had a mind intently self-contemplative, and profoundly unquiet, which, except the strongest active occupations diverted it, preyed upon itself; scrutinized its own faith, feelings, fears and hopes; pried into the mysteries of its own nature; and provoked internal dissatisfactions and struggles. Luther speaks of his great scenes of trial as being throughout life internal. His agonies, his temptations, his colloquies with himself or with Satan, the tenderest controversy and the most formidable disputant, were always with him. He had just that disposition on which particular difficulties, and the ideas which seem to solve them, lay remarkable hold.

The opening circumstances of Luther's life were not calculated to discourage or tame such a disposition. The calm of a restless spirit is activity; and quiet unsettles and agitates it. The retirement and dullness of the Augustin monastery at Wittenburgh, threw him the more upon himself and his own thoughts. The particular circumstances of his entrance into monastic life were also trying. A stroke of lightning which killed his bosom friend by his side, according to some writers, though others make the thunderstorm and the death of Alexis two different events, inspired him with sudden terror. A lively, joyous temperament was also most alive to calls; and possessed a power of forming sudden strong resolutions. He was able, in a moment, to change the prospects of a life; a vow uttered on the spot, dedicated him to monasticism; and the accomplished, philosophical, literary academician, the favourite of fellow-students who enjoyed his humour, and of scientific professors who predicted his greatness, called his friends together, enjoyed an evening of brilliant conversation and music, and the next morning knocked at the gate of the Augustin monastery, which closed after him. But the young devotee was not made a monk by the change. The constant interruptions to formal prayer were irksome to him: he did not stomach the household monastic tasks he was set to; tasks, indeed, needlessly humiliating and offensive, and, if intended to correct the fastidiousness of his previous education, arguing a blundering, however well-meaning discipline, in the monastery. Luther felt himself, in addition to the ordinary confinements and privations of a monastic life, to be among inferior and unsympathizing minds, alone, suspected, and ill-used.

There was another and more direct cause which led to religious melancholy and difficulties. Luther had ardent aspirations after the perfect and saintly character. There is not the smallest reason for doubting not only his sincerity, but his strength of will, and readiness to endure the greatest self-denial and mortification in pursuit of that character. But, impatient of regular discipline and routine, the more simple and external motive of obedience, for leading a holy life, was supplied in his case by a motive of another stamp. He had, what has been a frequent feature, though never a very sound one, in religionists, an active, not to say fidgety, desire for a state of conscious and palpable peace of mind. He was ambitious of inward satisfaction, the sensation of spiritual completeness. His devotion was based upon a direct aim at this result. He pursued it vehemently by ascetic means. He fasted, prayed, watched long and rigorously. 'Often on returning to his cell he knelt at the foot of the bed, and remained there until day-break.' His asceticism, mingling with the internal fever and tumult of his mind, gave him an unnatural strength; and he relates that 'once for a whole fortnight, he neither ate, drank, or slept.' His health gave way before such severities: from being fresh and plump, he became pale and emaciated, and was brought almost to death's door. One little fact shows the remarkable union of great irregularity in religion, with a morbid aim at perfectness. He would omit his daily breviary prayers for long periods: then, when his conscience smote him, he would make good the default with literal exactness, and scrupulously go through, in one continuous act, the precise amount of devotions he had omitted. That is to say, he was not satisfied with the feeling of having done something to atone for his fault: he wanted the feeling of having annihilated the fault itself, and put himself exactly into his original state as he stood before it was committed. In this way Luther went on, seeking with all the eagerness of direct effort an absolutely clear conscience. The pursuit, of course, did not succeed. A clear conscience was always farther off the farther he pursued it; and at the close of each stage of his devotional course, he was as discontented with himself as when he began. 'At the foot of the altar, his hands clasped, his eyes full of tears,' he prayed for peace, and found none. 'One morning the door of his cell not being open as usual, the brethren became alarmed; they knocked, and there was no reply. The door was burst in, and Fra Martin was found stretched on the ground, in a state of ecstasy, scarcely breathing, and well-nigh dead.' At the sight of the Holy Sacrament born in a procession, 'he perspired at every pore, and thought he should die of fear.' Vexed, wearied, harassed, and faint, his mind fell a prey to a formidable difficulty to which its labours and aspirations had introduced it.

There is one apparent grievance attaching to our moral nature, which all who cultivate that nature with any degree of strictness must in a degree experience. It is connected with the operations of conscience.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, FEBRUARY 26, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Fredrick Ogilby, and for the publisher to James S. Newbold, both, No. 98 south Fifth street, Philadelphia.

DEFLECTIONS AND THEIR CAUSE.—We insert with great pleasure the following from an esteemed correspondent. There are several important points suggested by such a case. The disposition manifested by this doubter was not that of an humble inquirer after truth, seeking instruction of a teacher appointed of God; it "was more like that of a disputant than of an inquirer." This is too commonly the cause of those errors which lead men to "wander and stray like lost sheep." The Pastoral office is not duly regarded, and we cannot wonder that with those who lose sight of the true character of this Divine Institution, the result is they wander "as sheep having no shepherd," and leave the "one Fold" to roam at will, amid the pathless deserts of heresy and schism. How common is it for those, who should come to the "Minister of God's word" only to receive "godly counsel and advice," to come rather to argue a case which their own minds, guided only by their own knowledge and wisdom, have already settled. What would be thought of the practical wisdom which treated a Physician or a Lawyer in this way? And even taking the lowest view of the clerical office, as a Profession, the "counsel and advice" of a rightly educated clergyman are entitled to similar regard on matters connected with his peculiar profession, as those of either of the other learned professions. But those who would not trust their lives or properties to the decision of their own ignorance, are over ready to commit their spiritual interests to the determinations of their own judgments, when they must be conscious how limited are the views which their own scanty knowledge permits them to take of the great subjects at issue.

Again, what our correspondent says about the sin and danger of quitting the Church is worthy of serious consideration. This sin and danger are too little felt and realized by the members of "the one Holy Catholic and Apostolic Church." There has arisen among us the vain notion that it is not a part of "Evangelical" teaching to impress upon the hearts of our people a high regard for "the Church of the Living God." It is objected to this or that minister "he is forever preaching the Church!" And sorry we are to think that this prevailing indisposition to hear, has too often led to a withholding of full and faithful instruction upon this important part of "the whole counsel of God." And what has been the result? Our able correspondent informs us. Those who feel not the importance of being members of that Church wherein alone they are "members of Christ," at the smallest temptation, are led into heresy or schism. On the other hand those who do feel the importance of the Church, are lured by the promises and professions of that corrupt Body who, amid all their corruptions of the Faith whereof the Church is "the witness and keeper," still assert for themselves the highest esteem for the "Catholic Church," vainly pretending that they alone are its true members.

We regard the few defections which have occurred from the Church to the extremes on either side, as the result of ignorance or disregard of the true nature and constitution of that Body which is "One, Holy, Catholic, and Apostolic."

Again thanking our Reverend Correspondent for his interesting and instructive communication, we ask for it the regard of our Readers.

For the Banner of the Cross.

REVEREND MR. EDITOR:

I send you the enclosed correspondence. Perhaps you may think it proper for insertion in the Banner of the Cross. If so, it is at your service. It may do some good.

Your friend and brother,
Philadelphia, Feb. 22, 1848.

No. I.

PHILADELPHIA, Feb. 8, 1848.

REV. SIR: In conformity with your request, I will briefly

state the object of my requested interview, viz: I BELIEVE I have not been "buried with Christ by baptism." I have not received scriptural baptism; but I have been sprinkled after man's ordinance. This will therefore inform you of my determination, through the grace of God, to follow the command of Christ.

Should it be customary with you to give certificates or letters of dismission to your members under similar circumstances, and when applied for, you will then please to receive this as such, and would confer a great favour by a compliance as soon as possibly convenient. Believe me sincerely yours, &c.

Rev. Dr. Ducachel

No. II.

PHILADELPHIA, Feb. 9, 1848, Wednesday.

DEAR SIR: I am grieved by the intelligence conveyed to me in your note of yesterday, received last night. When you spoke to me respecting your doubts of the scriptural sufficiency of your baptism, I supposed that it was a loose notion which you had hastily taken up from some sectarian books you had been reading; and I hoped that further inquiry would satisfy you on the subject. At the same time, I must not disguise that I had some fears,—caused partly by the disposition you manifested in your interviews with me. (a disposition that seemed to me more like that of a disputant than that of an inquirer,) and partly by your not acquiescing in the proposal I made to you, to put into your hands some standard works which, I thought, would place the matter before you in a proper light. But now, it seems, you have determined, (upon what, certainly, can be only a very slight and inadequate examination of a much disputed question,) to forsake the communion of the Church, and to join yourself to a sect,—and a sect that holds the most extreme Calvinistic views. So that the change you propose involves not only the question of baptism, but most important questions of doctrine, and the vital point of Orders! How far you were prepared to investigate the point, with no knowledge of biblical criticism, no acquaintance with the Greek or Hebrew language, no information on ecclesiastical history, and no theological attainments, (as you have never studied any branch of Divinity,) I shall express no opinion, but leave yourself to judge. I warn you, my young friend, that you are venturing upon a most perilous and sinful step. To separate from the Church's communion, you know, is schism; and that is a fearful sin. To repeat baptism is sacrilege. To join a sect is to put yourself where you will have no priesthood, no sacraments, no covenant—title to any gospel privilege or promise. And then, you are to take down the monstrous dogmas of the Calvinistic theology—a scheme which, I must think, is about the worst libel upon the gospel that the christian world presents, except the horrid figments of popery itself. If you are resolved, however, upon the dangerous and guilty measure, I have nothing more to say, except to remind you that I have reasoned with you about it;—that I have offered to put you in the way of understanding the subject better, but that you have not accepted the offer;—and to warn you that you are doing wrong.

If you are influenced at all to unite yourself to the "Baptists," because you have not been found competent to be received as a candidate for orders among us, you will recollect that every arrangement was made to give you a suitable education to fit you to be received in due time, but that you did not avail yourself of the enviable advantages which were offered you. And you will bear in mind, that you have turned about several times, first being a Protestant, (I believe a Methodist,)—then a Papist;—then, when the Papists refused to admit you to orders, becoming a Churchman; and, now, (when we have declined your application, and after remaining among us less than three months, and communing with us, I think, but once, or at most twice,) turning Anabaptist. If, as you think, you have been three times mistaken, it would be well to remember that you may be mistaken once more! This ought to make any man exceedingly cautious, and distrustful of himself in his changes. I have not a word to say, by way of reproach: I have no heart to do any thing like that. I would gladly dissuade you, if I could, from doing what, I think, is so much to be deplored on your own account; but I desire to do no more.

As to the certificate for which you ask, I have to say, that it is not "customary" with us to "grant certificates or letters of dismission to members, under similar circumstances." And, surely, it cannot be expected that I should dismiss, as in good and unexceptionable standing, any one who, in the very act of asking for such dismission, declares his intention to commit so grievous a sin as schism. That act, of itself, subjects a member of the Church to discipline; and to facilitate, or connive at, its commission would justly expose me to the same. You must pardon me, therefore, for not complying with your request.

Until I receive intelligence that you have separated from the communion of the Church, and disconnected yourself from my parish, I must still subscribe myself

Your pastor,

To Mr. _____

P. S. You speak of having been "sprinkled." As I understood you to tell me, you received the form of baptism, in early life, among the Methodists—perhaps from your own grandfather, who was a Methodist preacher. I do not know whether they perform the rite by sprinkling or not; but I am very sure that their baptismal office recognises no such mode. Afterwards, in adult age, you were baptized hypothetically by a priest of the Church of Rome. In that communion, sprinkling is never used. So, I presume, you have been regularly and sufficiently baptized by *affusion*—a much more scriptural, apostolic, and primitive mode than *submersion*. Immersion is quite another thing from plunging under, as I have tried to show you. St. Paul, I pointed out to you, was baptized standing; for we read, (Acts ix, 18,) *ἀνστὰς ἐβάπτισεν*. And, in verse 16, of chapter 22, he is told to "arise and be baptized;" in the Greek, *ἀνστὰς βάπτισαι*, i. e. "standing up, be baptized." He could, therefore, have been neither submerged nor immersed. However, I do not think the mere mode of much consequence. The mode is a mere circumstance. But the AUTHORITY of the administrator is of the ESSENCE of the sacrament. What "Baptist" preacher will you find having divine authority and commission to perform any ministerial function?

If you are still open to argument, I am ready and willing to converse with you on the subject, whenever you may desire that I should do so. But, I should be reluctant to meet you, under the circumstances, as a disputant.

"WHO ARE THE DENOUNCERS?"—This is the question with which "the Pittsburgh Catholic" heads an article of four columns, wherein this journal departs from "its ordinary tone" and assails the Banner of the Cross, in no measured terms, for daring to copy from the Foreign Journals and the debates in the British Parliament intelligence, which it was our painful duty to give, regarding the denunciations of Irish landlords, by the priests, and the consequent assassination of those who were thus denounced.

We are sorry that our mild rebuke of the profane jest of "the Pittsburgh Catholic" upon the cross of Christ, has so turned this editor against all "pleasantry." But we would ask the courteous editor if he has dealt honestly, not to say courteously, in misrepresenting the editor of this paper, as connecting an assertion of a fondness for pleasantry with misery and bloodshed and crime? What are the facts? The Pittsburgh Catholic saw fit in its own language "to perpetrate a bad pun" upon the name of this paper—viz. "the Banner of the Cross, is realizing its name and becoming cross enough." To which we replied (see Banner Feb. 5th.) that "notwithstanding our imputed crossness, those who know the editor of this paper will own that he is as fond of pleasantry as most persons, yet he cannot enjoy wit, especially if it is poor, when exercised at the expense of sacred things, and against the most solemn emblem of our holy faith." Now this editor who himself first associated an attempt at "pleasantry" with that name which only reminds us of a Saviour's agony, and also with human crime and misery, turns round and falsely implies, throughout a long article, that we had asserted a fondness for pleasantry in connection with the miseries referred to!

We refer to this for no mere personal ends, but to show how little dependence can be placed upon the fairness or veracity of one who would thus unfairly and falsely misrepresent an article, which he knows his readers will never see, in order to make out a case of "sectarian" inhumanity! "Ex uno disce," &c.

With the most careful consideration and with a grave and serious practical object we transferred these extracts from Foreign Intelligence to our columns. They have been characterized as "vile slanders," and "the Banner of the Cross," "or Lords Farnham & Co.," "the Times newspaper," "The Anti-Catholic press in Great Britain" are declared to be real "DENOUNCERS" while "the Priests" are the victims! This is the way "the Pittsburgh Catholic" settles the question, "who are the denouncers," and this is certainly turning the tables with a vengeance!

The following appeal is made to us. "Mr. Editor of the Banner of the Cross examine your conscience, and answer before God, are you guilty? Is it no sin to bear false witness against your neighbour? If through ignorance you have published 'a vile slander,' do not the laws of God, not only in charity but in justice, oblige you to retract and repair the evil?" Certainly they do—IF! Prove to us Mr. Editor of "the Pittsburgh Catholic" our "guilt," prove that we have borne "false witness," prove that we have published "a vile slander" and without hesitation we will "retract and repair the evil," yes and take shame to ourselves for the injustice we had done to your "innocent" "Priests!"

But you have miserably failed, Mr. Editor, to prove in what you have said, the serious charges you have made against us, and you have thus made these charges to recoil upon yourself. All that you attempt to prove is, that one case of alleged "denunciation from the altar" is false. This you strive to do on the testimony, first of the Roman Catholic Bishop, who thus speaks in reference to major Mahon's murder.

"I visited Strokestown subsequent to the murder, and could never obtain the slightest information that could implicate the Rev. Father McDermott in the crimes imputed to him. The result of my inquiries and investigations has been, that he has not on Sunday, Monday, festival or holiday, nor at any time, nor in any place, directly or indirectly, denounced Major Mahon, or encouraged any species of harm or injury to him. Why, then, should I hold any investigation upon an innocent and inoffending Priest?"

When we consider how little prone these poor people are to become informers, knowing the danger of such a reputation, and most of all how utterly vain would be the attempt to gain any information against their Priests, when they knew it would do him harm, we are not absolutely convinced by the Bishop's statement that, on his official visit, whose object was known, he "could never obtain the slightest information that could implicate the Rev. Father McDermott in the crimes imputed to him." This is the less remarkable when we consider how active and earnest Roman Catholic Bishops are apt to be in obtaining information which would expose their priests and system to public examination!

But the editor had a suspicion that this testimony might not quite satisfy us of our villainy in publishing "slanders" and bearing false witness, so he adds—

As a person very fond of pleasantry may pass off the above testimony as a joke, we shall even at the expense of being tedious, corroborate it by an extract (the whole being of the same bearing) from a public document signed by a number of the inhabitants of the town and vicinity of Strokestown.

"We further unhesitatingly declare that we never heard the very Rev. Mr. M'Dermott, on Sunday or holiday, or Saint's day, or any other day, on which he ever addressed his flock from the altar, to denounce the late Major Mahon, or to express the words attributed to him in the reported speech of Lord Arundel ('Major Mahon is worse than Cromwell and yet he lives,') or any such words of a similar import or meaning.

Luke Carles, grocer, &c.; Nicholas Feby, dealer; Francis Kenny, rope dealer and manufacturer; Thomas Casserly, lumber and slater; John Smyth, farmer; Patrick M'Greeny, farmer; James Cruise, private gentleman, &c."

We must confess that this testimonial had nearly produced a paroxysm of "pleasantry" were it not for the solemnity of the subject and the gravity of our opponent. "The very Rev. Mr. M'Dermott" could never have denounced "the late major Mahon!" The case is proved! One "grocer," one "dealer," one "rope dealer and manufacturer," one "plumber and slater," two "farmers," and one "private gentleman &c." (last but not least) "never heard" him do so! When we remember that seven persons are usually a small portion of the population in an Irish Roman Catholic Parish, we may well conclude that if it was impossible to get "the slightest information" against "the Rev. Mr. Mc. Dermott," it was no easy matter to get very slight positive information in his favor. The above is the only attempted proof on which "the Pittsburgh Catholic" rests its serious charges against the publications in the Banner. On the other side to show that we may answer with safe "conscience" "before God," NOT GUILTY of these charges, we give the following proofs from ROMAN CATHOLIC authorities.

1st. The (Roman) Archbishop of Tuam. *Dr. Mac Hale* Dr. Mac Hale has addressed another furious letter on altar-nunciations to Lord John Russell. The following is his apology for them:—

But whilst we deplore and stigmatise murder, as drawing down the vengeance of Heaven on all who counsel or encourage such a dreadful crime, we can have no sympathy with that hypocritical sentimentality which affects such horror at the loss of life of a few individuals, and can view the silent laughter of thousands without a particle of commiseration." and to Lord Arundel this Prelate thus writes:

"True, the Catholic pastor cannot subject the violators of justice or humanity not belonging to the Catholic church to its rigorous penances and satisfactions, but that does not preclude its right of denouncing aggressions on the rights of justice and humanity belonging to his flock from any quarter. Such was the feeling, such, too, the practice of the ancient fathers, who denounced the cruelties and persecutions of pagans and heretics against their flocks without thinking they were guilty of any inroad on the rights of others."

2dly. A Roman Catholic Nobleman of high position who would not be likely wantonly to defame the Priests of his own communion.

The Earl of Shrewsbury has followed the example of Lord Arundel in addressing the fierce John of Tuam. His Lordship, it appears, first applied to the R. C. Bishop of Elphin to reprimand the Priest M'Dermott, for the denunciation of Major Mahon, whose denial he looks upon, as it at present stands, only in the light of a prevarication. Bishop Browne returns no answer, so the Earl addresses himself to his Primate, Dr. MacHale, urging in eloquent terms, the Roman Catholic Bishops to put a stop to these denunciations by such examples as the reprimanding of Archdeacon Laffan and the suspension of Father M'Dermott. Lord Shrewsbury carries the attack home. He says,—

"Like Lord Arundel and Surrey, I feel too keenly the reproaches cast upon the religion which I profess in England, through the excesses of some who profess Catholicity in Ireland, and not to endeavour to show that such are neither the natural nor usual results of the teaching of the ancient and universal Church; and which I fear your Grace's answer to Lord Arundel and Surrey will by no means establish for want of sufficient explanation and detail. It is for this reason, my lord, that it would appear as necessary to address you now as if that letter had not been written."

The noble Earl continues:—
"And thus in sadness do I approach another and still more afflictive portion of your Grace's letter. Would there had been to crimes but those 'deeds of retaliation' which you so deplore and execrate! No murder, no assassination, no robbery, no pillage, no injustice, no cruelty, 'no foul atrocities to disgrace the country,' but those stimulated by the cruel and heart-rending evictions of the poor! My lord, if we trusted only to your description for a faithful record of the crimes of the people, of all these we should gather nothing but the pleasing delusion that they had no existence. But how is the fact? Why, my lord, in the very same journal in which I find your Grace's letter, no less than twelve foul, unnatural murders, or attempts to murder, are narrated with all their hideous details, from the Irish papers, in the daily sanguinary column devoted to 'the state' of your unhappy country, without one of them being able to claim the extenuating excuse of being stimulated by the cruel process of eviction. No! they are all—one and all—so many dramas in that demon-tragedy now performing with such unparalleled atrocity in the disturbed districts of Ireland,

under the multifarious and mystic characters of Molly Maguireism, Terry Altism, Whitefeetism, Whiteboyism, Ribbonism, and so forth—all members of one great conspiracy against property—that they who have no land shall have it—that they who occupy the land of others shall henceforth hold it for themselves alone."

Again:—

"What part in crime, either violent and exciting speeches from the clergy, or denunciations from the altar, may have borne, yet remains to be proved. But you are told, my lord, that men were denounced from the sanctuary in the morning, and as a consequence murdered in the evening—men, too, who were not of their flock, and over whose delinquencies they had no jurisdiction; and, my lord, your answer is, 'St. Gregory recommends the treatment, and the ancient fathers denounced the persecutors of the early Christians.' But unless you can show that the men denounced by the early fathers were thereupon shot like the beasts of the forests, you are arguing wide of the point, for that is the accusation brought against certain clergy in Ireland, and to which it would be worse than futile to reply by sheltering the accused under an irrelevant appeal to the great St. Gregory and the ancient fathers! My lord, we pray for some better answer than this: or do not risk your passing before the world as a mystifier and a sophist? If the denunciations be all a fiction, deny them by some less equivocal phrase than that they are not the practice; if ever they be made, whether followed by the fatal results attributed to them or not, from this moment forbid them for the future, if it were only to acquit a dignitary of the Church of the imputation before the public, which with one voice calls for their suppression, and which will accept neither apology nor explanation for their continuance. Claim not 'the right of denouncing aggressions against justice and humanity from any quarter;' it is investing the priest with a judicial power which he is unfitted to exercise with impartiality; it is a right too easy to abuse, too dangerous to enforce.

My lord, the illustration is at hand. Father M'Dermott charged Major Mahon with acts of injustice and cruelty to his people; the Major rebutted the accusation, and solicited Father M'Dermott to meet him and receive his explanation; Father M'Dermott rejected the proposition with scorn, for he had already condemned him on his own *ex parte* evidence, and upon that alone had carried the sentence of denunciation into effect against him. My lord, this took place during the latter days of August and early in September last."

3dly. Our third proof that we have not borne false witness in this case is from the testimony of a Roman Catholic newspaper of high authority.

The following is from "the Tablet," as quoted by the "United States Catholic Miscellany."

There can be little doubt that covetous, griping, murderous, and exterminating landlords have received from the priests of God public rebuke and censure. But this public rebuke to criminals of their order is by no means without precedent in the history of the world; and all that is strange in the matter is the fact that the denouncers of guilt are belaboured with the abuse due to criminals, instead of being rewarded with admiration and eulogy as performers of a very dangerous but very necessary service.

Public denunciation of great criminals is not a new practice but an old; and in its antiquity encircled with all sorts of reverence. Protestant reader, did you ever turn over the pages of a little volume lettered on the back "Common Prayer?" Did you ever chance to read in it a couple of leaves that stand between the "Churching of Women" and the Psalter? It is called the "Commination Service;" and it proclaims aloud—or professes to do so—every Lent in the face of the congregation, God's judgments against public crime.

"Cursed is he that removeth his neighbour's landmark."
"And the people shall answer and say—'Amen.'"
"Cursed is he that maketh the blind go out of his way."
"Amen."

"Cursed is he that taketh reward to slay the innocent."
"Amen."
"Cursed are the unmerciful, covetous persons, slanderers, extortioners."
"Amen."

It is indeed most certain that no particular class of society is here expressly designated. Neither Moses nor the Book of Common Prayer expressly say—

"Cursed are the Irish landlords."
"Amen."

We need not here stop to show the difference between the general denunciations of wickedness, in the words of Scripture, taken from "the Communion Service," which leaves the guilty to Him who says, "vengeance is mine, I will repay, saith the Lord"—and those denunciations which point out individuals as fit objects of human wrath, as for example—

Cursed is Mr. A.
And the people shall answer,—We'll shoot him!

The above, we think, are sufficient proofs to clear us from the guilt imputed. We are sorry that we have been compelled to occupy so much space with this matter, but though we might have submitted in silence to the imputation of an over fondness for pleasantry, we could not so quietly bear the accusation of publishing "vile slanders," and "bearing false witness against our neighbours."

Foreign Intelligence.

DR. HAMPDEN'S case is still the leading topic. The following is part of the editorial of the English Churchman, Jan 20th.

THREE—and each in its way—remarkable circumstances are to be added to the great Hampden case. They are (1) the rule nisi granted in the Queen's Bench, on the application of

Sir Fitzroy Kelly, for a *mandamus*, addressed to the Vicar-General of the Archbishop of Canterbury, to compel the Court of Arches to admit the appearance of the objectors who were rejected at the Confirmation at Bow Church; (2) Dr. Hampden's letter to Mr. Falkner; (3) Dr. Whately's published sentiments on the case. We will advert to them *serialim*.

The application to the Queen's Bench is at present only *ex parte*: cause has to be shewn by the Crown lawyers against it, and the objectors will have to reply before the Court gives judgment, either by making the rule absolute, or discharging it finally. Not only does this very important step give additional interest to the case, but it has now soared from the region of partizanship. What was so painfully displayed in the unjudicial petulance and eager disputatious spirit which the flushed countenance and fervid gestures of Dr. Lushington, and the stolid obstinacy of Sir John Dodson, displayed at Bow Church, will be superseded by the dignity of law in its highest and most solemn sphere of judgment. The case will at least be argued fully, and judged fairly and dispassionately. It is much that we shall know the law. The statute of Henry VIII. will either be proved to be more "foul," and will be shewn more completely as the "Magna Charta of tyranny," than has yet been supposed, or it will be vindicated as a simple enactment, and practical embodiment of a single fact—viz., the transference partly to the Crown and partly to the Metropolitan of certain active rights, *i. e.*, of an actual nomination, and of a true confirmation—involving judicial enquiry—which had come into the sole and usurped jurisdiction of the See of Rome. Under either view, whatever comes of the application for the *mandamus*, very much will have been gained. If the statute shall be judged to be what the Ecclesiastical lawyers consider it, its days are numbered: shams and mockeries, and legal fictions such as these, must fall before the common sense of the age, even if in their crash they pull down the venerable absurdities of leases for a year, and *Que dem. Puggs v. Hipkins*, or any other time-honoured or time-despised folly.

Again, on the other hand, if it be shewn that at every Confirmation objections may be urged, and must be heard, in open Court, then after all, the statute is no such bad thing. Anyhow, an enormous step has been taken towards securing freedom in the action of the Church. The Church and State henceforth establish a more intelligible relation. For ourselves we do not think—as everybody says—that from Friday last commenced the separation of Church and State. We do not think so because the phrase—separation of Church and State—is an expression of very little meaning. The connexion of Church and State is not a single fact, and cannot be undone by a single act. Strictly speaking, while either exists, such separation can never be final or complete. It can therefore have no beginning, because it can have no end while Christianity itself remains. But the Regale and Pontificate will be understood, and will understand each other. This is the value of the legal consideration of the question.

Of Sir Fitzroy Kelly's speech we cannot speak too highly. Its calm unimpassioned character was its chief excellence; it was the impersonation of pure reason. It carried on the auditors by the stress and sway of mere power. It was clear and cold as chrysal. It addressed only the judgment; the high legal mind—the measured dignified enunciation,

"The intuitive decision of a bright
And thorough-edged intellect,
—an accent very low
In blandishment, but a most silver flow
Of subtle-paced counsel
Winning its way with extreme gentleness,"

made a whole, of which an English Court of Justice might well be proud. The case was well got up, and admirably argued; and when we state that the leader's fee was not, as the newspapers stated, three hundred guineas, but exactly a tithe of that sum, our readers will feel good reason to be satisfied both with the propriety and—thus far—the success which has attended the application to the Queen's Bench. We understand that the rule is returnable on Friday, and that cause will be shown on Saturday, by the Attorney-General.

The following letter has been addressed by Dr. Hampden to the Rev. R. R. Faulkner. Like many other letters, its pith is found in the P. S.

"CHRIST CHURCH, OXFORD, Jan. 7, 1848.

"Dear Sir,—Your warm expression of congratulation on my promotion to the See of Hereford demands my sincere thanks; the sympathy of one who has himself stood his ground so firmly against a violent Tractarian assault is most welcome to me. You did essential service by your resistance to that outrageous attempt of the Camden Society to intrude on your rights in your parish, and overbear your Christian conscientiousness. I am much obliged to you for the report you have sent me of the proceedings in that case. I shall have much satisfaction in going through it when I have leisure from the engagements which press on me at this moment.

"I have had abundant matter of vexatious doings the last few weeks. But I feel more than compensated from any personal annoyance by the good which I am sure will come out of the present disturbance. The strength and designs of the Tractarian party (the real movers throughout, whatever may be said to the contrary,) will have been disclosed, and the necessity of rallying the true Protestant spirit of our Church will have been fully demonstrated.

"I am deeply thankful to a good Providence for the course which events have taken.

"I am, dear Sir, yours faithfully,

"R. D. HEREFORD (Elect). *Dr. Hampden*

"P. S. The Bishop of Oxford would insinuate in his letter in the Times, that I have made concessions to him. I shall be obliged to you most positively to contradict any such statement should you hear it alleged—it is not true.

"The Rev. R. R. Faulkner."

Last of all. The Archbishop of Dublin has come out with a long letter, vindicating Dr. Hampden, Lord John Russell,

Dr. Whately

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

27th. A. M. All Saints, Lower Dublin; P. M. Oak Grove; Evening, Bristol.

MARCH.

5th. A. M. Church of the Ascension, Ordination and Confirmation; P. M. St. Mary's, West Philadelphia. 8th. (Ash Wednesday.) A. M. Gloria Dei. 9th. P. M. St. Paul's, West Whiteland; Evening, Downingtown.

10th. P. M. Leacock; Evening, Paradise. 12th. Lancaster. 13th. Evening, Harrisburg. 14th. P. M. Carlisle. 15th. 11 o'clock, A. M. Petersburg, Adams co. 16th. Evening, York. 19th. A. M. Manayunk; P. M. St. James the Less; Evening, Germantown. 26th. A. M. Church of the Nativity; P. M. Church of the Epiphany.

APRIL.

2d. A. M. Oxford; Evening, Frankford. 5th. A. M. St. James', Philadelphia, Ordination; Evening, Calvary Church, N. L. 9th. Chester and Marcus Hook. 12th. Evening, St. Paul's, Philadelphia. 16th. A. M. St. Peter's; P. M. St. Philip's. 19th. Evening, St. John's, Northern Liberties. 21st. (Good Friday.) A. M. Christ Church; Evening, Grace Church. 23d. (Easter.) A. M. St. Luke's; Evening, Trinity Church, Southwark. 25th. Evening, Yardleyville. 26th. A. M. Holmeville; P. M. Newtown. 27th. A. M. Centreville; Evening, Doylestown. 28th. Evening, Easton. 30th. A. M. Tuscarora, Consecration; Evening, Tamaqua.

MAY.

1st. P. M. Morlaton; Evening, Pottstown. 7th. A. M. St. Stephen's; Evening, Church of the Evangelists. 14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

DIOCESE OF NORTH CAROLINA.

By Divine permission, the Bishop of North Carolina will make his Spring Visitation in the following order.

FEBRUARY.

20th. Septuagesima Sunday, St. Bartholomew's, Pittsboro, Ordination. 26th. St. James', Granville co; Night, St. Stephen's, Oxford; also 27th, Sexagesima Sunday.

MARCH.

5th. Quinquagesima Sunday, St. Mary's School, Raleigh. 10th, 11th, 12th, (1st Sunday in Lent.) 13th and 14th, Calvary, Tarboro, and Trinity, Scotland Neck; three first days at Calvary.

15th. Ember Day, visit Roanoke. 16th. Officiate at Jackson, Northampton co. 17th and 19th, Ember Day and 2d Sunday in Lent, St. Thomas', Windsor, Beattie co. 21st. Gates Court house. 23d to 28th, including Annunciation of Virgin Mary and 3d Sunday in Lent, St. Paul's, Edenton. 29th to 6th April, including 4th Sunday in Lent, Christ Church, Elizabeth city and neighbourhood.

APRIL.

7th to Easter Sunday, in Washington co; Grace Church, Plymouth; St. Luke's, Locust Grove; Pittigrew's Chapel, Scuppernon, and the Chapel at the Lake. The estates of Messrs. Pittigrew and Collins. The time to be apportioned by private arrangement. 27th, Thursday, St. Thomas', Bath, Beaufort co. 28th, Friday, Zion Chapel, Beaufort co. 29th, Saturday, Trinity, Beaufort co. Night, 28th, and 1st Sunday after Easter, St. Peter's, Washington.

MAY.

1st. Night, Sts. Philip and James; and also, 2d, morning, Greenville, Pitt co. 4th. Pugh's Chapel. 5th, 6th, 7th and 8th, including 2d Sunday after Easter, Christ Church, Newbern, and neighbourhood. 9th, Tuesday, Kinston. From that time to 22d, including 3d and 4th Sundays after Easter, St. John's, Fayetteville, and neighbourhood. 24th, &c., Convention at St. James', Wilmington. 5th Sunday after Easter, St. James', Ordination, Catechism, Confirmation and Holy Communion, as usual. On this visitation, the Bishop intends, by Divine will, to deliver a course of Sermons on the privileges and duties of Christians in the True Catholic Church.

On Sunday, the 5th after Epiphany, the Bishop of North Carolina held a Confirmation in Christ Church, Raleigh, when thirteen persons were admitted to that Holy Rite.

Calendar.

FEBRUARY.

20. Septuagesima Sunday. 24. St. Matthias the Apostle. 27. Sexagesima Sunday.

Acknowledgements.

PHILADELPHIA CITY MISSION.

I have received a check for fifty dollars from the Missionary Society of St. Paul's Church, through their President, Rev. R. Newton, and their Treasurer, G. W. Thomas. This amount I have placed in the Missionary's account.

I have also received and placed in the Missionary's account five dollars from "Lyndfield."

THOS. G. ALLEN, Missionary.

The Missionary at Fairmount gratefully acknowledges the receipt of the following articles for distribution among the poor in his neighbourhood: \$7 from a member of St. Stephen's; \$5 from a member of St. James'; \$3 from Mrs. E. C. Also two bundles of clothing from the Dorcas Society of St. Andrew's Church; and one from the Dorcas of St. Stephen's.

Geo. A. Durnbow, Callowhill st. 3d door west of Schuylkill Front.

The subscriber gratefully acknowledges the receipt of 24 Prayer Books and 1 copy of the "Offices of the Church," from the Female Prayer Book Society, and a supply of tracts from the Female Tract Society, for the use of old Trinity Church, Wilmington, Del.

Feb. 23. D. H. Macquady.

Notices.

A number of Ladies intend holding a Sale during the Easter Holy-days, to aid in finishing the Church of the Redemption, at Fairmount.

As this Church is situated in the midst of a very spiritually destitute neighbourhood, all the friends of true religion are earnestly urged to exert themselves in forwarding this enterprise; that through the blessing of God, it may be effectual to the object for which it is undertaken.

Please send your donations to Mrs. Ducachet, 8 Girard street, Mrs. Hawkins, 35 Clinton street. Feb. 26—1f

THE FLOATING CHURCH.

Ladies interested in the erection of the proposed Floating Church, and desirous also of aiding the suffering poor among the families of seamen, are respectfully informed that two thirds of the profits on any articles sent to the approaching Fair, (to be held in the Chinese Museum on the 29th instant,) that are especially designated for the Floating Church, will be devoted to that object. The remaining third to be given to relieve the temporal necessities of those towards whose spiritual improvement the efforts of Churchmen are now directed. It is hoped that many of our communion, whose aid would have been given to the general objects of the Fair, will prefer sending it in the channel now proposed. While many who would not otherwise have contributed at all, will now doubtless exert themselves to promote an object so interesting to every Episcopalian.

Articles designated as above, can be sent to Mrs. Sarah J. Hale, No. 293 Chestnut street, or to No. 152 S. Third street, before the 29th instant. Feb. 19—2c

Advertisements.

NEW BOOKS.

Hawthorne, a Tale of and for England in 184—in two vols. from the second London edition. Fruits of Joy and Peace in Believing, by Mrs. R. L. Hopper, first American edition. The Devout Churchman's Companion, edited by Rev. Mr. H. Odenheimer. Bishop White on Ordinations, a new edition. Faber on Election. The above with a large assortment of Bibles and Prayer Books, for sale at low prices by

Feb 26 16 south 7th st., near Chestnut H. HOOKER,

EPISCOPAL BOOKSTORE.

NEW BOOKS.

Hawthorne, a Tale of and for England in 184—in 2 vols. 12mo. Mark Wilton, the Merchant's Clerk, by Charles B. Taylor, M. A. author of "Records of a Good Man's Life," "Lady Mary," &c.

An Essay on Canon Law, delivered before the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church of the United States, at their triennial meeting in 1847; to which is appended, an index of the Canonical Code of the Primitive, Eastern and Western Church; and also a Digest of the Canon Law of the Church in the United States, with the Canons passed in 1847, by the Rev. Wm. H. Odenheimer, A. M. For sale by R. S. H. GEORGE, Feb. 26 S. W. corner of Chestnut and 8th st.

BEZA'S LATIN TESTAMENT,

FOR SCHOOL AND COLLEGE USE.

GEORGE S. APPLETON, 148 Chestnut street, Philadelphia, has now ready Novum Testamentum Domini Nostri Jesu Christi. Interprete Theodoro Beza.

This new edition of the world renowned translation of Beza, is beautifully and very accurately printed from stereotype plates cast in England, supervised and corrected by a highly competent scholar.

The now acknowledged propriety of giving students of languages familiar works for translation,—thus adopting in the schools the mode by which the child first learns to talk—has induced the publication of this American edition.

Of the work, itself, it is hardly necessary to speak. Its publication was suggested by the favor with which the authors lectures on the Epistles were received at the Academy of Lausanne. The translation thus heralded, was received with a favor which, with Protestant Christians, it has never lost. Several editions were published during the lifetime of Beza, to which he made such improvements as his attention was directed to, or as were prompted by his familiarity, as Greek Professor, with the original. Since 1556, when it first appeared, at Geneva, this work has kept its place in the general esteem; while more recent versions have been so strongly tinged with the peculiarities of the translators as to make them acceptable to particular classes only.

To facilitate its introduction into schools and colleges, it is published at a low price, and furnished to teachers and the trade at a liberal discount. Teachers will be supplied with a copy of the work for examination gratis, on application, post-paid.

The trade, to whom it will be furnished on the usual account, are requested to forward their orders. Feb. 12—3t

THE RETREAT,

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad. Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROVIN, late Professor of the University of France, Teacher of French and Latin. Mr. J. A. GETZE, Teacher of Music. Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 125 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 22

COLLEGE OF ST. JAMES,

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to

JOHN B. KERFOOT, Rector, College of St. James, P. O., Washington Co., Md. Jan. 22 St.—1 Mar. 11.

Organs For Sale.

St. Marks Church Organ. Inquire of the Sexton, Mr. Disbrow.

Also, three Gothic Organs, just finished. Two Grecian cased Organs.

A second hand Church Organ, and an assortment of Parlor Organs.

For further particulars inquire of

HENRY ERBEN, 172 Centre street, N. Y.

Dec. 11

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each Pupil to furnish his cot-bed and bedding. These will be furnished, if preferred, at an extra charge.

All the branches of an ENGLISH and CLASSICAL EDUCATION, preparatory to College and Commercial pursuits, will be taught in this School.

Shrewsbury is situated about four miles from Long Branch, and is esteemed one of the most healthy and pleasant places in the country. It is easy of access, having daily communication by steam-boats of stages, with both New York and Philadelphia.

REFERENCES:

Rt. Rev. Geo. W. Doane, D. D. Rev. Professor J. D. Ogbly, General Protestant Episcopal Theological Seminary, Chelsea, N. Y. Rev. M. H. Henderson, Newark, N. J.

"L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y. "Wm. H. Lewis, Rector of Calvary Church, Brooklyn.

"J. W. Diller, Rector of St. Luke's Church, Brooklyn. Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.

Floyd Smith, Esq., No. 12 John street, N. Y. Daniel T. Youngs, Esq., No. 167 Front street, N. Y. Thomas N. Stanford, No. 139 Broadway, N. Y.

Dec. 18

CAROLINA HOUSEWIFE.

The Carolina Housewife, or House and Home. By a Lady of Charleston.

Containing upwards of five hundred and fifty receipts for preparing articles of food. They are intended, not only for the use of families in affluent circumstances, but also for those whose condition in life does not afford them the more costly luxuries of the table.

The proceeds of the sale of this book are appropriated for the benefit of missions. It may be had at the office of the "Banner of the Cross," No. 89 south Fifth street. Price \$1. Jan. 15—1f

St. Timothy's Hall, Catonsville, Md.,

A DIOCESAN SCHOOL FOR BOYS,

REV. L. VAN BORKELEN, A. M., Rector.

Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits.

Terms, \$200 per annum. Vacations in April and October. Nov. 27—eowif

EPISCOPAL BOOKSTORE.

R. S. H. George, S. W. corner of Chestnut and Eighth Streets.

THIS DAY PUBLISHED,

The Devout Churchman's Companion; or a faithful guide in Prayer, Meditation, and the Reception of the Holy Eucharist. Edited by Rev. W. H. Odenheimer, A. M. Rector of St. Peter's Church, Philad. New and beautifully printed edition, in 32mo., with two illustrations; 50 cents.

This new edition of an exceedingly popular devotional book, which has long been out of print, will no doubt be eagerly sought for. It contains the godly meditations of Bishop Wilson, and his treatise on the Lord's Supper, arranged with a memoir, preface, and notes, by Rev. W. H. Odenheimer.

Steps to the Altar; a manual of Devotions and Meditations for the Blessed Eucharist. Compiled by a Parish Priest; 18mo. cloth, 31 cts; gilt edges, 38 cts.

This new manual for communicants contains Devotions before Communion for every day in the week—at the Celebration—and after Communion—a Prayer for those who are not able to communicate—Prayers for Holy Seasons—Select passages for reading and meditation, from various authors.

Commentaries suited to occasions of Ordination. By the late Rt. Rev. Wm. White, D. D. 1 vol. 12mo; 75 cts. The subject matter is divided into three parts: on the Questions in the office for the Ordaining of Deacons; and for the Ordaining of Priests; and on the duties of the Public Ministry. Feb. 5

PRAYER BOOK DEPOSITORY.

No. 9 George Street, Philadelphia.

The undersigned, agents for the Bishop White Prayer Book Society, keep constantly on hand a full supply of Prayer Books, of various sizes, and style of binding, which they furnish to Societies, Churches, Sunday Schools, Booksellers, &c., at much lower rates than they can be had elsewhere.

The Bishop White Society's 18mo. edition, in plain sheep, \$18 per hundred—in morocco, \$25 per hundred—shaved leather, marble edge, \$30 per hundred—arabesque, beautiful style, \$37 50 per hundred.

The Female Prayer Book Society's 12mo. edition, and a superior 8vo. edition, from very large type, and in various styles of binding, at low prices.

Orders addressed to King & Baird, No. 9 George street, Philadelphia, will meet with prompt attention. Printing of all kinds executed at short notice, and on reasonable terms.

A TEACHER WANTED.

Wanted immediately, a Female Teacher, to take charge of the education of three or four little girls, and to give lessons in Drawing and Painting, and on the Piano, to a few boys. She must be a Communicant of the Protestant Episcopal Church, and bring good testimonials of qualifications, experience in teaching, &c. One who has a good voice, understands Church Music, and can teach singing with the Piano, will be preferred. Apply, post-paid, to the Rev. P. L. Jaques, Rector, St. Matthew's Hall, Port Cadden, Warren co., New Jersey. Jan. 22—1f

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

REV. ANTHONY TEN BROECK, A. M., Rector.

The winter session of this School will commence on the 22d of November.

Applications for admission may be addressed, after the 15th instant, to the Rector, at "St. John's Institute, near Georgetown, D. C."

Reference to Bishop Whittingham; Rev. Smith Pyne, Washington; Hugh Davy Evans, Esq., and Samuel S. Donaldson, Esq., Baltimore. Jan. 22

DR. LYONS' CHRISTIAN SONGS.

Published by GEORGE S. APPLETON, 148 Chestnut st., Philadelphia, CHRISTIAN SONGS, by the Rev. JAMES GILBORNE LYONS, LL.D. The volume includes in its contents "THE HEROINE MARTYR OF MONTEREY," and appears as a thin octavo, on paper of the best quality, and neatly bound in cloth. Price 50 cents.

A volume got up in a substantial and elegant style. Our readers have had frequent opportunity of judging of the peculiar excellence of its contents.—Sat. Courier.

The work is imbued with the true spirit of poetry. We have read these songs with great pleasure, and regard them as at once chaste, graceful, and breathing genuine Christianity.—Pennsylvania Inquirer.

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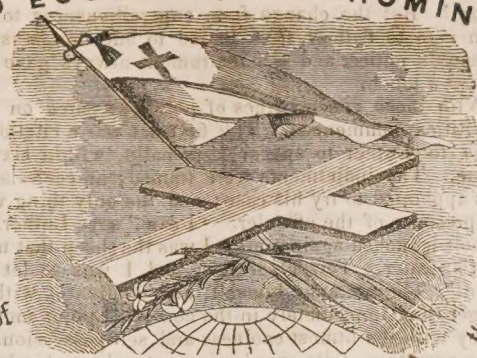
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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 4, 1848.

[Vol. X.—No. 9.—Whole No. 479.]

Selections.

"We Give Thanks to Thee for Thy Great Glory."

(COMMUNION SERVICE.)

The Sunbeams write Thy glory in the sky
In red and gold;
And every ray the dew-drops multiply
A thousand-fold.

The stars hang up their shining lamps above
To show Thy Name;
And trace on Heaven's blue tablet words of love
In deathless flame.

The winds have bid it echo every where
O'er land and seas,
In the wild tempest's howl, the sultry air,
And evening breeze.

The sea-birds hear its deep and solemn tone
On Ocean's waves,
Where Nature's pious hands have rear'd her own
Cathedral caves.

With morning's earliest blush the lark is heard
Her hymn to raise;
And e'en the chilly night hath one lone bird
To chant Thy praise.

But we have higher themes:—the Cross, the Grave,
Shall swell our songs:
The love that stoop'd to death and died to save
To us belongs.

The full-toned voice of Nature speaks Thy great
Creative powers;
But mercy that could reach man's ruin'd state
Is only our's.

Oh bliss! that love and peace thus closely can
Together meet,
In perfect pledge that nought Redemption's plan
Shall e'er defeat.

With Nature then we join, and still rejoice
In hymns of peace,
Which in accord with her true constant voice
Shall never cease.

MRS. A. MONTGOMERY.

Martin Luther.

(Extracted from the Christian Remembrancer.)

(Concluded from page 58.)

Luther had now found the solution of his difficulty, and was satisfied. He had encountered a tormenting puzzle, and had now the answer. How could man fulfil the law, was the puzzle; By simple imputation, was the answer. The whole difficulties attending the adherence of evil to our nature, were now explained to Luther. The mystery of Conscience was solved. He had got his *εἴρηνα*. He dwelt upon it, now that he had got it, with deep and untiring relish; he handled it, and embraced it with perpetual mental fondness. He felt like a person possessed of a great secret, for which the whole world had been struggling from its creation, and never yet attained. He felt as Newton might feel when he had discovered the principle of gravitation; or as Harvey might feel when he had discovered the circulation of the blood; or as one of the elder ages might have felt had he discovered the *elixir vitae*, or the principle of alchemical transmutation. He felt as one of those great philosophers of the ancient world might have felt when discovered some great moral principle which explained the phenomena of human life, and disclosed the secret of human happiness, like Pythagoras, when he discovered Number; or when, when he discovered Fate; or Epicurus, when he discovered Chance. Every one who has found out a riddle, or solved a Chinese puzzle together, or solved a problem in geometry, knows the peculiar satisfaction which attends the climax solution,—a satisfaction which is, of course, deeper in proportion to the depth and interest of the difficulty. Luther looked back with the feeling of a traveller at rest upon his past struggles and searchings. "Can you tell me how to fulfil the law?" was the question he asked now, as if the difficulty itself were pleasing, because he felt in possession of the key to it. That is that impossible thing called righteousness which has tortured the human mind from the foundation of the world? Sure that circle if you can; Find that *πρόσθε*. He saw the whole world wandering in a maze on this subject.

Errare atque viam palantes querere vitam.

Wandering round and round, and pursuing their own footsteps; going in a circle, and endeavouring to escape from sin by working righteousness, which, when worked, only made them greater sinners than before. He saw a fatal error, affecting

the very foundation of the Christian system, in undisturbed hereditary possession of the whole Christian world; and he saw in himself the person destined to subvert it.

There has been no Indulgence fair at Wittenberg, then, as yet, and no Tetzel, and yet Luther has started. As distinguished from being a mere practical Reformer, in the first instance, led on incidentally to doctrine, he was primarily, as we said at the beginning of this article, a doctrinal Reformer, the founder of a new school, the propagator of an idea. He was one of that corps of creative minds who, whether as philosophers or as religionists, Pagan or Christian, have succeeded in permanently impressing their conceptions on large portions of society, and leaving intellectual fraternities behind them. He began with a course of dreaming and speculation. He brooded with keenness and passion upon the great mystery of our moral nature. One particular idea, the boldness of which suited the impatience of his mind, seemed to solve it; and he devoted himself to the promulgation of that idea. A period of four years, commencing with his first entrance into the Augustine Monastery at Erfurt, in 1505, carried on and completed this search and discovery of Luther. In 1509, on the recommendation of Staupitz, the Vicar-General of the Dominican order, upon whom Luther's trials and struggles, and the intellectual and religious energy they exhibited, had made a great impression, Luther received from the Elector of Saxony the appointment of Professor of Philosophy in the University of Wittenberg, accompanied with a most urgent and complimentary letter from that Prince. In a short time, he received from the Senate of Wittenberg the appointment of City Preacher. He regarded the appointment as an important opening for the promulgation of his great dogma, and was besieged with nervous alarm that he should not be able to turn it to the account he ought to do; but his success equalled his fondest hopes. He preached, by turns, in the Monastery, in the Royal Chapel, and in the Collegiate Church. "His voice was fine, sonorous, clear, striking; his gesticulation emphatic and dignified." He departed wholly from the established type of sermon, quoting, instead of the schoolmen, the Bible, especially St. Paul's Epistles. The degree of Bachelor in Theology enabled him to add to these sermons University lectures on the sacred text; and "never, in any Saxon professorial chair, was heard such luminous explanation." He delighted in these lectures, and passed whole nights in preparing for them. "Eminent doctors came to listen, and retired full of admiration. The venerable Pollich, known by the soubriquet of *Lux Mundi*, heard him, and struck with wonder, exclaimed, "This father hath profound insight, exceeding imagination; he will trouble the doctors before he has done." In addition to his Academical posts, he was, by the appointment of his patron, Staupitz, made visitor of the monasteries in that province. In a letter to a friend, he writes, "I had need of two secretaries to keep up my correspondence; pity my unhappy fortune. I am conventual concionator, table-preacher, director of studies; I am vicar, or, in words, eleven priors in one; conservator of the ponds of Litzkau, pleader and assessor at Torgau, Pauline reader, and collector of psalms; add to all these, the assaults of the world, the flesh, and the devil." His reputation extended, and he preached in the castle at Dresden before Duke George. In 1516, he commenced the publication of a series of theses, which, under the cover of the disputative system of the day, attacked the established doctrines on the point of justification, and put forth those views of the exclusive necessity of faith, the inefficacy of works, and the slavery of the will, which it was the aim of all his future theological labours to establish. Five papers, *φωκάρτα συνετοίων*, containing respectively, twelve, ninety-five, fifty, forty, and a hundred propositions, alarmed the old, and awakened the new intellect in the Church.

But the time now approached when Luther was to add the department of practical to that of doctrinal Reformer, and, taking his dogma along with him, to prepare the ground for its reception by an attack on a whole existing practical system. It is obvious that the teacher of a new doctrine cannot do his work extensively and zealously without becoming a practical man to do so. He is bound to attack what stands in his way, and occupies the ground, and he thus necessarily finds himself at war with a whole mass of existing interests and machinery; the doctrinal line necessarily leads into the practical. Such a practical line was, moreover, not at all uncongenial to Luther's character, even that internal and speculative part of it which is the only one we have as yet had before us. We have seen him a sort of dreamer, indeed, and a visionary; intent upon the difficulties of the spiritual and metaphysical world, and struggling with the great mystery of evil; but it is this visionary and internal line of thought which often produces the most portentous energy in action. Thus, the general alliance which has been observed between infidelity and radicalism, though the one is theoretic, the other practical. The French Revolution itself, with all its tremendous exhibition of practical power, issued out of a philosophy which seemed concerned only with the abstract universe, and to be discontented with the constitution of things. As we examine deeper, we discern the most intense

passion involved in such speculation. The sensitive and keen temper moves in the department of philosophy, as if it were a dramatic sphere—perceives apparent defect and injustice in the system of the world—is angry, as if it had received a visible wrong and affront—and rushes into atheism out of revenge. And the same temper is, for the same reason, furious with respect to the abuses and grievances of the social and practical world. Luther's reveries upon the workings of the moral law, and the obstinacy of the evil principle in nature, how it pursued us, and found us out even in our best acts, fastened on us, and refused to be shaken off; accused, condemned, and humiliated us; that passionate and queremonious temper which felt the temptation to rebel against the system of things, on account of evil in the abstract, indicated just a mind most ready to break out, when the opportunity arrived, against the evils of the practical and concrete world, the abuses and grievances, the frauds and cheats, the pride of the great, and the insolence of the strong, which the established system of the day displayed.

If there ever was an age in which the external and working system of the Church was calculated to provoke and excite such a mind to action, it was the age in which Luther lived. It exhibited that peculiar mixture, so poignantly irritating to a keen temper, of the grossest abuses with the most placid and easy self-complacency in those who maintained, and were responsible for them. The Court of Rome allowed the lowest fraud and imposture in the working system of the Church, and suffered faith and reason to be shocked, itself all the while reposing in a superciliously intellectual, and even rationalizing philosophy. There is something in the honest belief in a system, however erroneous itself, which tends to soften and disarm a complainer; but it was rather too much for the Court of Rome to expect of a class of sensitive intellects, which were then rising up in the Church, that they were calmly to embrace all the lies of her practical system, while she herself did not believe them, and was laughing in her sleeve. There was impatience and self-will, doubtless, in the spirit in which the Continental Reformers raised and carried on their opposition; but Rome itself had certainly no right to complain of it. If they were guilty, she was not innocent, nor has she any right on the field of controversy, to assume that position which she does, of having been sinned against without having sinned. The human mind was entering, then, on a new and mysterious stage of its history; and that great intellectual movement which has been steadily advancing ever since, and trying the world's faith in its progress, had begun. Rome herself partook largely of that revival. Did she bear the test well, and set the example so much wanted at the commencement of such a movement, of intellect not really opposing faith? or, dazzled herself, and carried away by the revival, did she set the whole world the very contrary example, of intellect undermining faith? Did she, when she headed that intellectual movement, teach the world how to bear it? We have the answer to the question in the accounts transmitted to us of a Papal Court which seemed, by some inebriation of the intellect, to have dreamed itself out of Christianity into paganism, ignored, by a sort of common consent, the Gospel Revelation, and instituted again the Groves of Academus. An elegant heathen Pope, who carried on Tusculan Disputations; Cardinals who adorned their walls with scenes from Ovid's *Metamorphoses*, and devoted themselves to Ciceronian Latin; and a whole scene of luxurious intellectuality in Rome, contrasted bitterly with the palpable superstitions and abuses of the out-of-doors world; and the centre of Christendom, putting itself quietly and unconcernedly *ab extra* to a whole system for which it was responsible, while it taught men to depise that system, provoked at the same time disgust and rebellion against its own hypocrisy. Nor did the intellectual movement of the age show better fruits in the morals than in the faith of the Roman Court. The morals of the Roman ecclesiastics were scandalous, and it was only a question whether their vices themselves, or the shamelessness with which they indulged them, was the worse feature.

We shall not dwell upon a scene with which our readers are already sufficiently familiar, that of the sale of Indulgences in Germany in the year 1517, conducted by the Dominican monk Tetzel. It is enough to say that it signally exhibited the impostures and abuses of that system. Coarse, bold, and brazen,—there is strong reason for adding, immoral,—Tetzel carried out the system with a swing, and, intent solely on performing his office with practical efficiency, hawked his commodity, in the perfect unconsciousness of vulgar zeal, in churches, public streets, taverns, and alehouses, like a spirited man of business. At a cross set up in the market-place, from which the Pope's arms were suspended, the auctioneer extolled the merits of his article, and announced that as soon as ever "the money chinked" in Tetzel's box, sin to that amount was forgiven; the crowd standing about with a mixture of fun and business, as it does in a fair. In the course of his rounds he came to Jüterbock, four miles from Wittenberg. Luther's indignation rose as he surveyed the scene. He waited till the approach of All Saints' day, brought a crowd of pilgrims to Wittenberg, and on the eve of that day fastened on the church doors ninety-five theses

against Indulgences,—copies of which, accompanied with letters of remonstrance, he sent to Albert, Archbishop of Magdeburg, and Jerome, Bishop of Brandenburg, within whose jurisdiction the traffic was going on, and to the former of whom half the proceeds of it were farmed.

Luther now stood before the world as a Reformer; and, as such, the authorities of the Roman Church met him with one aim and policy. Some were for mild suppression; others for fierce suppression; but all were for simple suppression. It was a disturbance, and it must be put down. Tetzel himself erected a scaffold in one of the promenades of Frankfort; walked in procession to it with his insignia as inquisitor of the faith; preached a sermon; ordered the heretic to be brought forward for punishment; placed the theses on the scaffold, and burnt them. The view of Prierias, the Pope's Censor, who answered Luther from Rome, was, 'Dogs must be barking. O dear Luther, wert thou to receive from our lord the Pope a good Bishopric, thou wouldst sing smaller, and even preach up the Indulgence, which it is now thy pleasure to vilify.' 'It is high treason,' exclaimed Hochstraten, the Inquisitor of Cologne, 'against the Church to leave such a heretic alive another hour. Erect instantly the scaffold for him!' The general view of those in power, less passionately expressed, was essentially the same. Scultet, Bishop of Brandenburg, a man of mildness and finesse, in a civil answer to Luther's letter, commended his zeal, and admitted that there was occasion for it, but told him to be quiet. Leo himself, ever easy and good-tempered, after once persuading himself to take a serious view of the subject, and descending from his lofty contempt for both sides in the contest, saw no other line but the established and traditional one of mere suppression. Such was the policy; and the policy suggested its own means. Luther must be possessed in person; the man must be got hold of. The Court addressed itself with a mechanical instinct to that one point. Form, gravity, decorum, kindness, were observed in the means; but Italian sagacity was clear as to the end, and knew that the best way to treat with a foe was to secure him first. Luther once in Rome, away from friends, and removed from sympathy and aid; ecclesiastical justice would have a comparatively easy task; and one of two alternatives must follow, either that he should not leave it at all, or leave it a vanquished and tamed man.

But Italian policy, however sagacious and clear, had in Luther a difficult foe to deal with, and Rome was destined to find its match. The only effect which the observation of this aim on the part of Rome had on Luther, was to excite in him, in addition to his original grievance, a deep and inexpressible indignation that it should be met in that way; that the only answer to a witness against wrong should be a move to incarcerate him. 'Was it not a shame that these people set so high a price upon him?' He saw himself regarded as vermin, to be trodden and stamped upon; as something whose proper fate was simple effacement; and the bitterness of a double wrong now invigorated and sharpened him for the contest. There mixed with this indignation no slight disdain at the idea that such a line of proceeding should be supposed at all probable to succeed with him. Awake to those vast energies which were fast rising into life within him, and full of conscious power, he resented, while he despised, the audacity of men who could presume to imagine that he was to be caught by such stratagems. Did they think him a simpleton, or what were they thinking of, to think that a possible thing? A mortal jealousy of Italian subtlety only put him the more on his mettle, and inflamed him. Luther was peculiarly of that temper which has a horror of being taken in, and is haunted by the *'decipi turpe est.'* The Italian was by national character and careful cultivation a diplomatist. He had that character, especially in Germany. The German felt himself no match for him, and retaliated by dislike and suspicion. The dread of an Italian was proverbial; an undefinable notion of his unlimited powers of deception pervaded the mass, and one German warned another as he approached. He was advancing now to the contest with his practised penetration, his easy address, his whole art and science of management; and he promised himself an easy victory over the poor simple German. Luther's gall rose at the idea. Would he find it so easy? and would he find him quite so poor simple a German? Why should not a German assume the Italian for once, and establish some small pretension to tact and policy? It seems to have been in connexion with feelings like these that Luther gave himself that *carte-blanc* for dissimulation which he used throughout all the stages of his struggle with Rome in which dissimulation was wanted. He certainly did meet the Italians here with their own weapon. He stuck at no disguises, no professions of humility, affection, reverence, and modesty, which simple language could supply, whenever his position called for them. Passion indeed is the prominent feature in Luther's character, and it does not appear at first sight as if passion and dissimulation would well go together; but they often do. Dissimulation is, after all, only a tool for accomplishing an object; and passion, which is clear-sighted enough to see this, will make use of that tool as it makes use of others. It will feel a relish in the employment of it, just as it will in the directly martial and openly hostile exercises of its calling, and even exult and triumph in it, in proportion as it is alive to its peculiar efficacy. Indeed, dissimulation will thus become a positive expression of passion; its success affords the most pungent gratification which there is to scorn, and passion specially delights in scorn; the deceiver feels that in deceiving he humiliates and degrades, Luther was as powerful a dissembler as he was an assailant. Formed just on the most formidable model in the whole workshop of character, with a degree of passion which would have driven any ordinary mortal into madness, he combined a perfect mastery and control of it, which converted it into a tool. An easy skill and a strong hand turned it about at pleasure. He did what he liked with it. He rode it as a skilful equestrian rides his high-mettled horse. He played with it as a conjuror plays with his balls, jerking and recalling them at will, and keeping them tossing in the air about him, but still obedient to the centre of attraction in himself. 'I never write so well,' he said, 'as when I am

angry.' But the change from superciliousness to deference, from rage to flattery, from hatred to affection, was ready at a moment's notice, and the instrument always gave the proper note at a touch.

With these general lines of policy prepared on both sides, hostilities commenced. The first act was a citation from the Pope to Luther to appear personally, within sixty days, at Rome. The indictments were framed; an ecclesiastical court was appointed to try his case; and the only thing wanted was the presence of the offender. 'I saw,' says Luther, 'the thunderbolt launched against me: I was the sheep that muddled the wolf's water. Tetzel escaped, and I was to let myself be eaten.' Thrown upon himself, and confronted with imminent danger thus immediately in the contest, Luther met the emergency with the utmost coolness and self-possession. There is not a symptom of its ever having entered into his head to obey the citation; whatever happened, he had made up his mind that he would never let himself be dragged to Rome. But the resoluteness of the determination betrayed itself by no word of violence or pride. A letter from the University of Wittenberg, with many expressions of deep reverence for the Holy See, interceded for its professor, who, 'on account of the state of his health, and the dangers attending the journey, was not able to undertake what he would otherwise be most anxious to do;' adding, 'Most holy father, our brother is indeed worthy of credit: and as for his theses against Indulgences, they are merely disputatory. He has merely exercised his right of debating freely, and has asserted nothing.' An arrangement entered into at the same time with the Elector Frederick, that the latter should decline to give Luther a safe passport to Rome, supplied him with a still more efficient and respectable excuse.

The next attempt on the part of the Papal Court was conducted by a Nuncio in person. Cardinal Cajetan was at this time in Germany, returning from an unsuccessful mission on which he had been sent for exciting a war against the Turks. He was commissioned to undertake Luther's case, and received summary instructions 'to get hold of him, keep him safely, and bring him to Rome.*' An honest, vehement man, without the ordinary tact of an Italian envoy, he was accompanied by an *attache* who in some measure supplied his deficiency, Urban di Serra Longa, an Italian courtier, whose long residence in a diplomatic character in Germany had familiarized him with the national character, and made him a peculiarly fit man for dealing with a German. The Cardinal cited Luther to Augsburg; and Luther went, receiving warnings at every step to be on his guard against the sly Italians. John Kestner of Wittenberg, provisor of the Cordeliers, was full of apprehension for his brother—'Thou wilt find Italians at Augsburg, brother, who are learned folks, subtle antagonists, and will give thee a great deal of trouble. I fear thou wilt not be able to maintain thy cause against them; they will throw thee in the fire, and consume thee in the flames.' Doctor Auerbach, of Leipsic, repeated the note of warning—'The Italians are not to be trusted.' Prebend Adelman, of Leipsic, repeated it after him. There was small need for impressing it upon Luther. Arrived at Augsburg, he was waited on by Serra Longa, who took the line of advising him, as a sensible man, to submit himself to the Cardinal without reserve. 'Come,' he concluded, 'the Cardinal is waiting for you. I will escort you to him myself. Fear nothing; all will be over soon, and without difficulty.' Luther heard him with respect, and expressed himself as perfectly ready to meet the Cardinal; but he wanted one thing before doing so—a safe conduct. 'A safe conduct? Do not think of asking for one; the legate is well disposed, and quite ready to end the affair amicably. If you ask for a safe conduct, you will spoil your business.' The *attache's* assurance was confirmed by the rest of the Cardinal's suite: 'The Cardinal assures you of his grace and favour;' 'the Cardinal is a father full of compassion.' Luther expressed no distrust in him, but wanted a safe conduct.

The safe conduct came, and Luther presented himself before the Cardinal, secure and humble. Prostrating himself first, he waited for one command to raise him to his knees, and another to raise him to his legs. After a silence, in which the Cardinal expected him to speak, but Luther humbly waited to be addressed, the conference commenced. Cajetan was stern, brief, and summary, and simply demanded retraction. Luther required argument to prove that he was wrong. For several successive interviews the same game went on, and Luther suggested argument, and the Cardinal repelled it. As Luther, however, remained cool, while the Cardinal became angry and heated, the balance of the discussion at last inclined in the former's favour, and he caught the Cardinal in a trap—one sufficiently frivolous, indeed, but according to the technical laws of logic acknowledged in that day, decisive argumentatively. One of Luther's objectionable theses was, that 'the treasure of Indulgences was not composed of the merits and sufferings of our Lord Jesus Christ.' The Cardinal asserted this to be flatly contradictory to the *extravagante* of Pope Clement. Luther challenged him to prove it, and the challenge was caught eagerly. The *extravagante* was produced and read, till they came to the words 'the Lord Jesus Christ has acquired the treasure by his sufferings.' 'Pause there,' said Luther. 'Most reverend father, be good enough carefully to consider and reflect on that phrase, "He has acquired." Christ has acquired a treasure by his merits; the merits, therefore, are not the treasure; for, to speak with philosophers, the cause is different from the things which flow from it.' Cajetan had committed a mistake in being enticed into an argument, and did not regain his position.

Luther, having puzzled the Cardinal, and done all he had to do; having noticed, too, symptoms of irascibility in his judge, from whom he began to receive first offers and then threats of a safe conduct to Rome, resolved to take his leave; leaving with his friends, first, a note to the Cardinal, explaining that the smallness of his resources did not allow him to protract his stay

* 'Braccio cogas atque compellas, ut eo in potestate tua redacto eum sub fidelis custodia retineas, ut coram nobis sistatur.'

in Augsburg; and, secondly, an appeal to the Pope, whereby the Cardinal's hands were tied, and any retaliatory sentence to which his offended dignity might incline him, stopped. Before the morning light he mounted a horse, issued out of a small gate in the city, which a town-councillor had directed to be open for him, and left Augsburg at a gallop. His feelings on his return to Wittenberg were those of bitter merriment, not softened by the sight, which he then for the first time had, of the written directions contained in the Pope's brief to the Cardinal. 'The Cardinal would fain have had me in his hands, and sent me to Rome. He is vexed, I warrant, that I have escaped him. He fancied he was master of me in Augsburg; he thought he had me; but he had got the eel by the tail.'

(To be continued.)

Selected for the Young

From Burn's Magazine for the Young.

Philip the Fisherman.

Philip's father, old John Cole, was captain of a nice little vessel, in which he, and six or seven others, went every year, to the herring fishery. When Philip was about fourteen years old, his father took him and his younger brother William from school, that they might go this voyage with him and learn to become fishermen. The boys were happy enough to leave school and become little men at once, and I daresay thought a good deal of themselves. For a week before they set off, old John Cole had a good deal to do to get things ready, and so had the six men, his crew. But it was very curious, that somehow nearly all these poor fellows had a fancy against going on this voyage. They were all of them but one related cousins or nephews of the captain; and used to go about looking quite dull for the last few days; and then they set off. 'It was most beautiful morning in spring when they began their way to a town ten or twelve miles off; where the little vessel lay, and as they went along, all was so bright and fresh that they forgot, or else made light of, their strange fancy, and were good spirits when they embarked. For a whole week the weather was very fine; but at the end of it, it began to change and a fierce wind rose, the night was black, and the sea storm and wild. The captain was down below with his two boys, but as the night was growing worse, and worse, he went on deck, and took the helm in his own hands. John Cole was good seaman, and he saw that it was a bad night; he was used to storms, and guessed this would be a dangerous one. He shouted his orders to his men, and all was done as he bade. The sails were furled, and each man stood ready for any fresh command. All night the storm increased, and in the morning it was worse than ever. Philip and little William, who had stayed below frightened, now came up as well as they could, but their father sent them down again. William obeyed, and hid himself in the cabin; but Philip only went half-way down the ladder, and then he stood watching the men and his father. By and by old John gave the helm to one of his nephews, and came and stood near the hatchway, so that Philip could stretch out his hand, and hold his father's; and when he did so, he felt quite safe,—poor Philip! there he stood, and his hand was held firmly and fondly by his father. The day was growing more and more light, but not more calm; waves were dashing about, and the poor little vessel was tossed and pitched about like a bit of cork. The men had nothing to do, and each stood grasping some rope or mast, and all quite silent. What an awful time it must have been!

Suddenly the voice of the captain was heard above the storm, crying, "Hold fast boys! here's a dreadful sea coming!" and as he said it, a wave swept over the deck, and flung Philip quite senseless to the bottom of the cabin. When he recovered himself and looked about, he remembered how he came there; and starting up, he managed to get on deck.

Poor Philip! He stood there alone—he looked round in a sort of dream—yes, quite alone—not one left! It must have been a dreadful moment. There, then, was he, and little William, and one more, a countryman, who went as a sort of servant and was quite ignorant of sea-matters, left alone in the little ship in the midst of a fierce storm. The first thought was that they too, would soon be swept off; and he sat down in a sort of a careless way to wait for it. But now, strangely enough, the storm seemed to have done all it had to do, and little by little it went down, till, towards evening, it was getting quite calm again; so Philip got up, and taking the helm in his hand, said, "After all, I think we may live to tell the tale;" and then, with streaming eyes, began to steer for the land.

You may suppose it was a hard matter for Philip. He knew little or nothing about steering, and, besides, did not know the way; and was so shocked at what had happened, that he was as if in a dream: but fortunately a breeze sprang up, which soon brought them within sight of land. It was a merciful breeze, and makes one think of Him "who stayeth His rough wind in the day of the east wind." So, after a few hours, the little vessel got to shore, and the poor little boys landed.

They had now to walk all the way to their own village, and a sad walk it was; on the way they met a good-natured man in a cart, who offered to give them a lift. "No, thank you," said Philip, "we would rather walk."

"And why, my lads would you rather walk?" said the kind man.

"Because, sir," replied Philip, "we want to be a long time on the road;" and then, with a burst of tears, he told the man what had happened, adding, that he would fain not be the first to tell it at his home.

The driver went on; and in passing through the village, spread the news which Philip had told him.—I told you that nearly all the people in the village were related to one another, so you must fancy the anguish and grief of this great family, when they heard what happened. There went a cry from house to house, a long sorrowful cry. I think it must have been a little like the cry in Egypt when the first-born were slain.

At last poor Philip and his little brother, both faint and tired, approached the village; but instead of coming into it by the high road, they got into a field opposite the rectory (the same house we lived in afterwards), and managed to get in at the back-door without any one seeing. It was just the right place for them; there they were received with the most tender pity, and after a while went with better heart, poor children, to the home of their most sorrowful mother.

I am not going to tell you much more about this sad event, except of the effect it had upon Philip. He was no longer a thoughtless boy; he grew up full of seriousness; and seemed to have before him the remembrance of the sudden awful death which he had only just escaped. When he was still quite young, he was made captain of such a vessel as his father's; and went to sea just like him. It was about then that he began to grow careless and negligent. When he came home from his voyages, he did not seem eager for church, as he had done before; but did like the bad men of the village, instead of like the good ones. I do not know why this was; but it was a grief of heart to his good rector, who had no longer a hold over him, as he used to have when he was but a lad. Still he often spoke to him when nobody was by (for Philip was very shy of other fishermen seeing the rector talk to him), and advised him to change his bad ways, and lead a good life, and attend his church, and think of his soul. But all without any good. He only grew more hard and careless.

Still you must not think Philip was a wicked man in every sense; he had many good qualities. He was very affectionate to his old mother, and to his wife, whom he married, when he was about twenty-one or two; he had a good deal of what is called self-respect, and always looked clean and respectable. Besides this, he was as brave as a lion; and being a fine-looking young man, and of a free, open, good-tempered disposition, he was much thought of in the village; which made it all the greater pity that he was so irreligious, and used bad language whenever he chose, and spent Sunday as he pleased, and by his example made others think as little of their souls as he did. Very likely he often felt miserable, and would have given all he had to be as he was just after his father was lost; but now it seemed to him, no doubt, almost impossible to change. And it is. Bad ways are almost impossible to change. The right thing is to keep out of bad ways from the first.

I am now, however, going to tell you what happened to Philip Cole a few months after we had come to live in the village, which shows quite wonderfully the goodness of God.

It was on a Sunday, about a week before the fishermen were set off on their mackerel-fishing in the spring, that Philip, who had spent the morning in his usual way, idling on the cliff, went home and sat down by the fire. Margaret, his wife, had just come down all clean and tidy, and dressed for afternoon church.

"Philip," said she, "I wish you would come with me to church."

"Not I, Margaret," said Philip; "I am going out on the cliff."

"If you had heard Mr. Percy but once," said his wife, "how you would like him! Come, Phil; do come."

"No, I won't—you needn't ask it," said he.

Margaret was very sorry to hear her husband say this; and she went out, as she had often done, alone, and cast down.

So Philip was left by himself. He somehow, did not just then wish to go on the cliff, and so sat on by the fire. He began to think of Margaret, and how rudely he had refused her; and then of himself, and how he spent his Sundays. Then he thought of years long past: of his seat at church, the look of the holy building, the happiness of that time when he was a lad doing as he ought, and as his Rector wished: but now it was all changed, now there was nothing to think of but Sundays spent, foolishness, sin, bad words, and a great deal more. Philip, as he thought of all this began to feel very uneasy; so he started up off his chair, and tried to think of other things. There were some books on the table, piled neatly one above another; one of these he snatched up and began to read. It was about a man that turned out ill, and died suddenly without any change for the better. Philip got so interested that he read on from beginning to end, without stopping; and there was a good deal just at the finishing quite solemn. When he had done, he laid it down, and felt more uneasy than before. The man in the book was just like him. He felt that he had done very wrong indeed. It must have been like the prodigal son in the parable, who remembered his father's house where once he lived, and repented that he had ever left it; so no doubt, Philip was sorry for what was past, and for having chosen evil courses instead of good ones. He never in his life before had been so uncomfortable; and very likely, if he had known the confession of sins in the service of the holy communion, he would have said from his heart, "The remembrance of them is grievous; the burden of them is intolerable." It was, no doubt, the Holy Spirit who brought to his mind all these grave thoughts, and made him so full of new and anxious feelings.

At last Margaret came home, and, to her surprise, there was Philip just where she had left him, sitting by the fire; but when she looked at him, she was nearly frightened, for he looked very unhappy and downcast; not proud, and bright, and careless, as he usually did. So she asked him eagerly, if he was ill; but he only said, "No," and seemed to wish not to speak.

I think I told you at the beginning that there was a lecture on Sunday evenings in the school-room.—Somehow, the fishermen did not go to this lecture, or if by chance any did go, they were looked upon by the rest as having done something particular, and as if they were now going to lead religious lives.

Margaret got ready as usual to go to this lecture; and as she was going out, to her great surprise, Philip took up his hat and said,

"Margaret, I will go with you to-night."

"What? To the lecture, Philip?"

"Yes," said he, and they went out together.

It was many years since he had been in the school room; and when he looked round, he remembered many things that

had to do with the time when he was a boy; but everything now that came across him only made him feel sorrowful and anxious about himself. Presently, however, he forgot every thing except what he was now listening to; for my father seemed exactly to speak to him alone. If he had been with Philip all the afternoon, and had known every single thought which had gone through his mind, he could not have spoken more entirely to him. So Philip went home; and all night he lay awake often bursting into tears, both of sorrow and of fear; for he was now afraid that his sins would never be forgiven, they seemed to him so many and so great; and many a thing which in past time he had done and never thought of, now seemed wrong or wicked, and filled him with anxiety. He told Margaret about it, for he could not hide it from her; and no doubt she was both glad and sorry, for poor Philip seemed more miserable than she had ever seen him.

The next day Philip had to begin getting things ready for his fishing voyage. He had nets to mend and many other things to do. The owner of the little vessel of which he was captain lived at the town a mile or two off; and there Philip went early in the morning. He was glad to find that his share of work was in a little room all by himself—not with the rest of the crew as was usual. For now Philip liked better to think, than to talk of all kinds of folly or nonsense. So there he stayed all day; and the more he thought, the more sorry he grew for all his past sins; and while he was alone he did not mind crying for grief. The next day he was in the same little room alone, and the next; and, little by little, he began to feel some hope mixing with fear and sorrow, a hope that he might be forgiven. It was a wonderfully comforting feeling, for Philip was in earnest; and he so knelt down on the floor and prayed. It was a long time since he had done so before, or at least since he had done so with his whole heart in it. But now he prayed, not coldly, or in a dull way, but like the publican, who beat his breast, and said, "God be merciful to me a sinner!" or like the prodigal son, who said, "Father, I have sinned against Heaven and in thy sight;" and poor Philip, when he knelt and prayed, wished very much indeed to be heard; and as I said, was in earnest about it. I wish we all were more in earnest when we say our prayers, especially at church.

When Philip had got up from his knees, he hoped still more that he would be forgiven. He had a warm-hearted affectionate disposition; and now a great many things came into his mind which he had learned when he was a boy, about Jesus Christ, who died for the sins of the whole world; and when he thought of this, it made him cry a great deal, to think that He had suffered for him, and yet that he had thought so little about it all his life nearly, and had been so ungrateful and shown so little love or duty to that most merciful Saviour. When he thought of this, he knelt down again; and so on day after day, till his work was finished, and they set off on their voyage.

Philip was now very unlike what he was before; and very soon his men saw this; for when Sunday came round, he made a difference, and spent a good deal of time reading his Bible and Prayer-book; and on week-days, too, he did so; they also saw that he was very careful what language he used, and never said a wicked word. Besides this he never fell into passions; but even if he was vexed, he kept cheerful. More than this, if ever he heard any bad language he used to stop it directly; and this would make the men very angry; and when they saw him sitting and reading his little Bible, they were so cruel and so wicked as to laugh at him. I daresay this will shock you; and it is very shocking. When Philip saw that his men laughed at him for reading his Bible he was very unhappy, but went on reading it just the same. Sometimes however it almost made him angry; for he had a hasty temper naturally, and knew that if he were to speak in a passion he could not stop them; but somehow, he did not like to take his own part, or to do anything to turn off from him this trouble. So day after day he went on bearing to be sneered at by all the boat's crew; and at last it got very hard to bear. If there had been only one to take his part—but he was quite alone, and all were against him. So one day, poor Philip was down in his little cabin, and he was so sorrowful and lonesome that he sat down on a box and cried; but while he cried a beautiful quick thought came into his mind. It was the thought of Jesus Christ suffering as he did then, only much, much more; and something seemed to say "He suffered more than you;" and he got up quite glad and bold, and as if he were ready to suffer any thing for the sake of Jesus Christ, who had suffered even death for him.

At the end of a few weeks they came home again; and now, to everybody's surprise, there was Philip the most regular church-goer in the parish. And then we got to know him and his wife very well; and he did not mind telling us a great many things which I have told you: he used to talk of my father's lecture that Sunday evening when he went to the schoolroom; and of the little room where he worked alone, and of the deck of his little vessel at nights, where he used to walk up and down for hours, feeling, I daresay solemn, and thankful and glad. It is now many years since this happened; but Philip goes on unchanged, and he is still as brave as a lion. His example was of great use in the village, and many more grew thoughtful as he had. Long since his boat's crew have given up laughing at him, and now they respect him more than they ever did.

I do not think I have any thing more to tell you about him except that we are all very fond of Philip and his wife; and though long since we have left the village where he lives, yet we often hear of them; and I think every one of us would be willing to serve them to the utmost.

Miscellaneous.

DECREASE OF THE CLERICAL ORDERS.—In this powerful body of men signal changes have been wrought. Before the Revolution (of France), it possessed the third part, if not the full half, of the landed interest (of the Kingdom), and shared with the nobility the rights of feudal lordship. In 1757, the Abbe de St. Pierre reckoned in France 40,000 cures (parish priests,

with larger power than the class to whom the English give the name curates), 60,000 other priests, 100,000 monks, and 10,000 nuns, being a total of 300,000, or 1 to every 67 inhabitants. But in 1829 the clerical order comprised but 108,000 members, that is to say, but 1 one to every 280 inhabitants.

Causes, both many and various, have been in constant operation since the sixteenth century, to reduce the number of the clergy. By casting up the columns of figures, we find that the number of ecclesiastics, in their proportion to the residue of the population, has diminished thus:

At Rome, in 65 years, three-fifths.

In Portugal, in 31 years, five-sixths.

In Bavaria, in 28 years, two-thirds.

In Sicily, in 51 years, more than one-half.

In France, in 67 years, more than four-fifths.

In Switzerland, in 37 years, one-third.

In Russia, in 33 years, much more than one-third.

In Denmark, in 20 years, one-half and even more.

In Sweden, in 60 years, one-third.

The larger share of these losses has fallen on the Romish clergy. During fifty years, in six of the States of Europe, it has diminished to the amount of 855,000, priests, monks, or nuns.

These cyphers, full of instruction, suggest many reflections.

[We can add that in the great Empire of Brazil the catholic priesthood has all but run out.—Eds. J. of Com.]

And in Cuba nearly the same. *A Paris Journal.*

NO MOTHER GOES HUNGRY IF I KNOW IT.—A few weeks since, a mother (from Rahway, N. J.) with her child, came to New York, on her way to join her husband in a town about thirty miles from Albany. Here she was misdirected, took the Boston boat, and soon found herself in a town of the same, or a similar name, in the State of Maine. By this time her money was gone, and she, with a child of ten months old, some four hundred miles from home. The selectmen of the town with commendable promptness paid her passage back to Portland, whence through the courtesy of the railroad and steamboat agents, she obtained a free passage to New York. At the Mansfield depot, on the way, a Yankee sailor joined the same train, and was not long in "guessing" out the whole case. Before reaching New York, the sailor mentioned it to several gentlemen on board the boat, and received from them a small amount towards helping her home.—Another sailor standing by inquired into the circumstances, and finding that the passengers had contributed but a few cents each, pulled out a five dollar note, adding, "Here, good woman, is five dollars for you, and if that won't take you home, I'll give you more." Then turning to the other sailor, he said, "I go to sea for my money, but I get it to use, and no mother goes hungry if I know it."

After the boat was made fast, he attended her to the conveyance that was to take her to her friends, and paid her passage. —*Sailor's Magazine.*

THE COLONIAL BISHOPRICS.—DIOCESE OF CAPE TOWN.—The Right Rev. Dr. Gray, some time since consecrated first Bishop of the new diocese of Cape Town, will depart for the scene of his future labours in the course of the present week. The population which will be placed under the Bishop's spiritual care may be estimated at nearly 200,000, of whom 70,000 may be considered as heathen and 8,000 as Mahomedan. The bulk of the English population resides in the western province, in the neighbourhood of Cape Town, in Stellenbosch and Swellendam, and in the eastern province, in the districts of Albany and Ardenhye. The intermediate districts are chiefly occupied by the Dutch colonists, who have their own congregations, and have ever shown a kindly spirit to the members of the English Church scattered amongst them. There are not more than 14 clergy scattered throughout this extensive colony, but the number will be considerably increased, as several missionaries and candidates for holy orders will accompany the Bishop to his new diocese. His Lordship has intimated his intention of forthwith founding a collegiate institution at Cape Town, in which he may reside himself, and with one or two clergy, train young men for the ministry of the Church in the colony. Two missionaries have already been sent out to St. Helena, in connection with the new Bishop.

EXPULSION OF THE JESUITS FROM SWITZERLAND.—This great national achievement will be productive—no doubt—of immense benefit to the interesting country which has been the scene of it, and to the world at large, by helping to break up the tangled net of Romish deception and intrigue. We are sorry, however, to see that this work of purification has been attended with many acts of cruelty, injustice, and revenge. In England we know that an arbitrary ruler and a covetous aristocracy did much to mar the excellence of our Reformation, and to impair the strength of the Church, by the selfish way in which they appropriated to their own enrichment the property belonging to the religious orders, or we should rather say, to the National Church. In Switzerland the late events shew that the same unrighteous disregard of justice can be equally evinced by a turbulent and powerful democracy. But in that country they lack the counteracting influence which was exerted over King Henry and his counselors by Cranmer, Latimer, and others of the National Clergy. Other Orders—such as "Les Sœurs de la Charité"—which have never been considered so obnoxious as the Jesuits, have yet been made to share in the summary extirpation of that troublesome fraternity. At Fribourg, the party in power—that is, the passionate, unlicensed mob—turned these helpless women adrift in a state of absolute want and beggary. This is both dishonest and inhuman. We observe that the whole transaction—that is, not only the suppression of the Jesuits, but all the circumstances of rage and violence connected with it—is spoken of by a correspondent of one of the New York Journals, as a favourable specimen of federal government. We—for our part—should prefer a reformation conducted more temperately and more fairly, —with Christian compassion and no spoliation.—*The Church.*

requires. While we cannot therefore express a decided opinion, as to its particular parts, we may say that its repute is high in the esteem of those we regard as good judges.

In a most interesting narrative it sets forth topics of infinite moment. The author is not named, but the "Preface to the American edition" says, "could the author be named, his name would be an abundantly sufficient warrant that the principles of the English church would be as plainly and unequivocally stated, in contradistinction to those opposite aspects of religionism, between which the path of her vocation lies, as they are thoroughly comprehended and honestly held." The book is got up in excellent shape, and is creditable to the publishers. We expect to find in it some interesting extracts. As a specimen we give one or two which are most appropriate to one of our editorials.

A more experienced priest is giving some advice to one less experienced as to his conduct in his new parish, and says—

"No," he said, "do not be afraid of being premature. Call yourself at once what you ought to be. Have your letters directed to you 'The Catholic Rector of Hawkstone.' It will compel that poor old paralytic to call himself the Protestant rector; and then any one will be able to see that the Catholic must be the true, and the Protestant the false one—any one who has learned his creed. Think what this one word has done for us—how by using words of this kind exclusively, and allowing them to no other, we have prospered already."

"You must get some converts soon," said Pearce, "in this place. It tells wonderfully."

"There is old Mrs. Dennett," replied the other, "who keeps the little apple-stall at the corner of King's Street. I have talked to her a good deal. She is an Irishwoman, and a Catholic, but married a heretic soldier, and for years has gone to Church. I think she will come round soon. She is very poor; and I have offered her to sweep out the chapel."

"Yes," said Pearce; "and you must get an account of it into the papers—the Irish papers especially, and those which are at a distance; but even close here it does not much matter what you say, for no one takes the trouble to read or believe the contradiction of a bold statement once put forward well. You must head it—Conversions to the Catholic Church. Something of this kind: 'The Progress of Divine Truth has been singularly and almost miraculously manifested in this district, under the sacred ministrations of the Rev. P. O'Fogarty, Catholic pastor, or, if you like it, rector, of the parish. On Sunday last a venerable lady was received into the bosom of the Church with the usual ceremonies. The Bishop of Ely preached an admirable sermon on this interesting occasion. The solemn choir service was under the direction of the talented Mr. Simpson, assisted by a large and extensive body of performers. The holy building was thronged with a fashionable and influential congregation, among whom were many Protestants of rank, who evinced deep sympathy and admiration.' Then in the London papers you may put something of this kind: 'We understand that a late important conversion to the Catholic Church has caused the greatest sensation in a town not a hundred miles from Hawkstone. The lady in question is whispered to be of high rank and immense wealth, as well as the most unquestionable piety and talent. It is understood that her return to the true faith has been caused by her dissatisfaction with the secularity and false principles of the Protestant communion of England; and that she will soon be followed by a large body of friends and dependants.' In another paper you may put—'We are authorized to state that the lady of rank who has recently been made a convert to the Catholic Church at Hawkstone, is not Lady ——. Her property has also been overrated. It by no means equals 30,000*l.* a year. It is understood that the first scruples were infused into her mind by reading, not the Tracts for the Times, and other works of the Oxford school, but some sermons of a celebrated vicar of a certain large manufacturing town, whose name begins with H and ends with k.'"
—*Mr. Haak*

O'Fogarty could not help smiling. "And what is the good of this?" he asked.

Pearce regarded him with a sneer. "You who are to manage matters in my place," he said—"you to ask the good of this! In the first place, does it not give to us importance and dignity, and the appearance of success? and success will soon find followers. Secondly, does it not encourage our friends? Thirdly, does it not terrify the Protestants, and especially the wild Protestants of Ireland? Fourthly, does it not drive them into more extravagance, and more violent abuse of all that we hold; and does not this expose them to make false statements, and thus to ridicule and refutation? And has any thing fed and supported us more than the follies of what they call low Church, and ultra-Protestantism? Fifthly, does it not dishearten those who are still lingering half way, and prepare them to come over? Sixthly, does it not throw suspicion upon our worst and most dangerous enemies, if their principles are shown to be the cause of these conversions to us?"

Vol. 2, pp. 184-191, 192.

THE CHRISTIAN YEAR, KEBLE'S, &c., from the 31st London edition, Philadelphia, Geo. S. Appleton, 148 Chesnut street, New York, D. Appleton & Co. 1848.

Of the contents of this treasured book we need not speak. It is published in beautiful and convenient form, and does credit to the taste of those who have added to the many editions of a work, which will be in demand as long as there is a heart to appreciate true poetry consecrated to high and holy themes.

NOVUM TESTAMENTUM DOMINI NOSTRI JESU CHRISTI. Interpretatio Theodoro Beza. Published by the Messrs. Appleton,

a book exceedingly well printed and substantially bound, as if for use. The preface says "The editor has exerted himself to render the present edition, by its superior accuracy and neatness, worthy of patronage; and the publishers flatter themselves that the pains bestowed will insure for it a preference over any other edition." For the above books we are indebted to the Messrs. Appleton.

From the Spirit of Missions for February, 1848.

Domestic.

Contributions from 15th of December to 15th January, \$4,903 59. Total since June 15th, 1847, \$17,845 03.

FUNDS.—During the month, important returns have been made to the Treasurer. It is gratifying once again, in the history of Domestic Missions, to record this fact, and also to note that a considerable portion of the amount has been received from Missionary Stations, from parishes which have not before contributed, and from some, although self-supporting, yet still feeble, which once received missionary aid.

The present prospect would be indeed cheering, if it were not for the indebtedness, owing to the great and unexpected failure of returns last year, with which this department entered upon the current fiscal year.

This weight could easily be removed, by those who yet have not, as in former years, contributed to the cause of missions. To them we look with deep earnestness.—A cheerful and a prompt response would make glad many hearts, which have been bowed long enough to the earth.

We are now striving to pay the stipends due on the 1st of October last, whilst month by month brings us nearer to the time, (1st of April,) when another half year's salary will be due. Yet, the intermediate period is ample enough in which to meet the whole amount, and enable the department to enter upon the next half-year free from debt, if the churches will only act. Since the adjournment of the General Convention, the information received from different sections of the Missionary field, is of the most cheering nature.

By the favourable opportunities everywhere presenting to plant Churches and send Missionaries, the language of God to each one plainly is, "Son, go work to day in my vineyard." Let us obey His voice. Daily we ask Him to supply our wants. And as often does He expect willing service from us. Then let us labour and faint not—neither be weary in well-doing. "To do good and distribute, forget not; for with such sacrifices God is well pleased."

RESIGNATIONS AND APPOINTMENTS IN THE COMMITTEE.—The Rev. Henry Anthon, D. D., and the Rev. L. P. W. Balch, having resigned as members of the Domestic Committee, the Rev. Thomas H. Taylor, D. D., and the Rev. Henry J. Whitehouse, D. D., have been unanimously elected to fill the vacancies, and have signified their acceptance of the appointment.

APPOINTMENTS.—The Rev. W. D. Harlow, late of Bowling Green, Ky., transferred to St. Mary's, Georgia. The Rev. T. I. Smith, Missionary to Cass and Floyd counties, Georgia, from 1st January, 1848. The Rev. W. A. Stickney, to Marion, Alabama. The Rev. B. M. Miller, to Florence and Tusculumbia, Alabama. The Rev. Samuel C. Kerr, to Woodville, Mississippi, for six months from 1st January, 1848—a portion of the stipend being specially provided. The Rev. E. H. Downing, to Kirkwood, Mississippi, from 1st October, 1847.

RESIGNATION.—Rev. J. W. Rogers, of the Station of Randolph, Tennessee, from 10th September, 1847.

DEATH.—The Rev. Thomas Leaver, Missionary at Concord, N. H., deceased on 23d December, 1847.

Foreign.

Contributions from 15th December to 15th June, \$3,541 02. Total, since 15th June 1847, \$12,958 04.

COLLECTIONS FOR FOREIGN MISSIONS.—The address of the Committee has been the means of obtaining contributions from many of the smaller parishes, which have not heretofore remembered the wants of the Foreign Treasury in their annual offerings. It is hoped that this may be the beginning of an abiding interest in the Missions of the Church abroad.

Not the least gratifying circumstance connected with this collection has been the kind and encouraging letters which have been received from many quarters. They give evidence of the existence of a Missionary spirit, which can never permit the Church to falter, in her purpose to do her part in the great work of a world's conversion to the faith of Christ.

The offerings of those Churches from whom nothing has yet been received, are looked for with great solicitude.

MISSION CHAPEL AT SHANGHAI.—The contributions for this object of so much importance to the prosperity of the Mission, have been remitted by special bills as fast as received by the Treasurer. There is yet needed a considerable sum to complete the amount.

The remark of Bishop Boone in the last number of the Spirit of Missions, concerning the "New Parish Trinity Church," may lead to misapprehension. This has nothing to do with the Mission Chapel. Trinity Church is a building now in progress from grants of members of the Church of England, and intended for British residents, the services of which are to be conducted in the English language, and of which an English Chaplain is to have the charge. The Mission Chapel is for services to the natives in the Chinese language, and to be under the exclusive care of Bishop Boone.

CONSTANTINOPLE.—Advices to 23d October, 1847, have been received. A letter from Bishop Southgate will be found under the head of Missionary Correspondence.

AFRICAN MISSION.—By the arrival of the brig Hollander, from Western Africa, on the 17th January, interesting intelligence has been received from the African Mission of as late date as 5th November last.

The Rev. Mr. Hening having been seriously ill of the coast fever, was induced by advice of the Mission to seek a temporary respite from labour by a visit to this country. He accordingly came passenger in the Hollander, accompanied by Mrs. Hening.

The voyage has been of the greatest service to his health, and when thoroughly recruited and relieved, (as he trusts by God's blessing he shall be,) of an affection of the eyes, which now deprives him, in great measure, of their use, he proposes to return to his station. He hopes also to take with him some fellow-labourers, to co-operate with our Missionaries now in that important position.

The Missionaries remaining in Africa were all in tolerably good health, in no wise disheartened, and vigorously engaged in their work. Their efforts are now concentrated upon the most important points, and their exertions specially directed to the preparation of the most promising pupils to act hereafter as Missionaries and teachers. In the next number of the Spirit of Missions will be published large extracts from the letters now received.

CHINA.—By the steamer Cambria, and overland mail, a letter has been received from the Rev. P. D. Spalding, affording intelligence from the Mission at Shanghai as late as 10th October.

We add the following extracts from Bishop Southgate's letter.

San Stephano—Constantinople, October 23, 1847.

REV. AND DEAR SIR:—Two of your inquiries, as I now observe, have reference to matters not treated of in my recent letter to the seceders. I will, therefore, allude to them more fully here. You inquire about certain testimonials signed by individuals, declaring that the Armenian Patriarch required them to subscribe to a certain "idolrous confession,"—the same that has been published. You ask, what I know about the matter, and whether I know the persons who signed these testimonials. I reply, that I do not. None of them are the names of persons who were the founders of the new sect, you may see by comparing them with the subscriptions papers emanating from the sect; for example, the signatures the letter to our Church to which mine was a reply. They are none of them persons known here as having any thing to do with the formation of the sect; who they are I do not know. Some of them, I judge by the names, are females; some sign Christian name without any surname. Of the thirteen signed from Constantinople, (and I speak of no others,) eleven testify that they were called upon to sign the "new creed," ("idolrous confession,") or another paper, but they do not say which another declares that it was the other paper which the Patriarch required him to sign, and afterwards his own Priest required him to sign the "idolrous confession," which he did. The thirteenth one alone testifies that the Patriarch required him to sign the "idolrous confession." Of all these, one only testifies to the point in hand; and he, I believe, was mistaken either because he is ignorant of his own language, (a very common thing,) or because he took the paper presented to him by the Patriarch as the "idolrous confession," without examining it. It is not at all probable that he would sit down in the Patriarch's presence and peruse it.

On the whole, I attach no importance whatever to these testimonials, against the mass of evidence which I have presented to the contrary; and I dismiss them as hardly worthy of the attention which I have bestowed upon them.

My news from the interior possesses considerable interest. A Bishop with whom I have long been intimate, and with whom, at a former period of my Mission, I resided some months, writes me that he has fully embraced the reformed views which have been the subject of our frequent discussion, and that now his great desire is to train his flock in them. A Presbyterian connected with this mission, and now in the same place, writes that he attends frequently on the Bishop's preaching, and sees him often in private conversation, and that he is struck with the purity and faithfulness of his doctrine. What is still better, is that his people seem to be all of one mind in preferring his present views, and have lately represented to their Patriarch, when a change of Diocesan was in contemplation, that they did not wish for one who did not preach the pure word of God. The Patriarch is, if not of the same mind too far advanced in his knowledge of these things to oppose such a desire on the part of the people, and I believe I may say that his convictions are too nearly the same to allow of his doing so. He is one with whom I am on terms of intimate friendship, and I have urged him to leave the present arrangements of the Diocese undisturbed. A priest from his parts has lately been with me, and is now leaving with this message, which, being of an informal character, I have not thought best to commit to writing.

We ask the attention of our readers to the following notice. We trust that an enterprise which, if rightly conducted, must contribute so much to the advancement of religious knowledge, may obtain that encouragement which it well deserves.

ECCLESIASTICAL HISTORY SOCIETY.

Established for the Publication and Republication of Church Histories, &c.; Chiefly those by British Authors, or concerning the British Church.

The importance of Church History as a study, is too generally acknowledged to need any remark; but the means whereby the study can alone be prosecuted—viz: by access to the works of the best Ecclesiastical Historians—will be found within the reach of comparatively few, even among those who are most interested in the research. The great cost of a series of such works—the difficulty, if not impossibility, of obtaining some portions of the whole—all point out the propriety of embracing in one uniform series, and at the lowest possible price, the whole History of the Christian Church, and more particularly of that part with which we are ourselves connected, faithfully and carefully edited, and without abbreviation.

The names of Antony a' Wood, Barlow, Bede, Burnet, Col-
Dugdale, Dupin, Field, Fuller, Gildas, Godwin, Inett,
lyn, Sprat, Strype, Stow, Walker, Wharton, Winstanley,
many others, will be sufficient to show the field of labor
of the Society, and the value of the works they propose to
publish.

The Society's New Edition of Strype will contain a Life of
Strype, besides a large mass of MSS. matter never before pub-
lished. Not less than four volumes will be published annually.
Subscription one guinea. The publications of the Society for
1847 and 1848, will consist of two volumes of "Strype's
Chronicle;" two volumes of "Field of the Church;" 1st vol-
ume of "Wood's Athenae Oxonienses," edited by the Rev. Dr.
Stephens; Walker's "Sufferings of the Clergy;" and a new edi-
tion of the "Book of Common Prayer, with Notes Legal and
Historical," by A. J. Stephens, Esq., Barrister at Law. An
Athenae Cantabrigienses" is in the course of preparation,
and will form one of the future publications of the Society.
Subscriptions £1 1s. become due on the 1st of January in each
year, and are received till the 31st of March.

Many of the Clergy and Laity, whose names were not re-
ceived till the subscription list of 1847 was closed, having ex-
pressed a desire to possess the Books of the Society for that
year, it has been determined to make a second issue of these
volumes, the number of which will be limited to one thousand,
and the subscription fixed at £2 2s. An early application will
be necessary to secure their delivery.

The subscriber has been constituted the Agent of the above
Society for the United States, and is now prepared to receive
and forward subscriptions to the Secretary. Seven dollars will
be the charge for each annual subscription; the books deliver-
ed in Philadelphia, free of all other expense. The books of
1847 cannot be furnished under \$12 00, as the Society charges
the value of two subscriptions therefor; nor can they confidently
promise to subscribers, as the re-issue is limited to 1000
copies; immediate application is the only hope of success. To
obtain the books to be issued for 1848, subscriptions must be
forwarded at once, the time for their receipt being limited;
they will be subject to the hazard of being too late.

All subscriptions are payable in advance, and unless a remittance
accompanies the application the books cannot be secured. Sub-
scribers will designate, particularly, the channel through
which their books are to be forwarded to them, or the disposi-
tion they wish made of them after their receipt in Philadelphia.

SAMUEL AGNEW,

N. W. corner Eleventh and Filbert sts.

Philadelphia, February 11th, 1848.

Communications.

For the Banner of the Cross.

Present Condition of the Church.

The readers of the statistics of the Church as found in the
Journal of the last General Convention, will err in their esti-
mate of its present condition, and be led to suppose there has
been an alarming diminution in her members, as among the va-
rious denominations, unless they notice that the number of
Communicants, &c., in the largest Diocese in the union is omit-
ted, viz. New York. While they will read in the reports of the
respective dioceses, accounts of growth and gratifying prosper-
ity—that everywhere the church has been extending, they will
not be that, whereas at the Gen Convention of 1844, there were
reported 72,099 Communicants; at that of 1847, there were
only 67,550. But upon examination, it will be discovered that
returns have been received from the diocese of New York,
while it is known that the increase in that afflicted section of
the church, has been as great as during any former period—the
Standing Committee state—"The clergy having no official
duty to whom it was their duty to report the state of their sev-
eral parishes, the usual statistics do not appear upon the Jour-
nals. But we have good reason to believe that the affliction of
the Diocese has not been without its beneficial influence in
awakening a spirit of inquiry concerning the great and distin-
guishing doctrines of our church apostolic, and a more than ordi-
nary attention to the duties of spiritual religion. At no former pe-
riod have the services of the church been more devoutly attended,
the rites and ordinances of our holy religion more diligently
performed by its faithful members. And notwithstanding the
division within her borders, and the opprobrium without,
the church in this Diocese has continued to lengthen her cords
and strengthen her stakes. Her course has been onward,
and will appear from her enlarged number of clergy and con-
gregations.

The clergy consists of the Bishop and 238 Priests and Dea-
cons, making an increase of 41 clergymen.
Thirty-one new congregations have been added. During the
previous three years, only nine new congregations had been
added, thus showing a very great increase in the number of the
congregations over the previous period.

At the Gen. Convention of 1844, 13,436 communicants were
reported; at that of 1841, 10,272; showing an increase of more
than 3,000 in 164 parishes, we may therefore infer that the addi-
tion during the last three years in 196 congregations, were not
less than 4,000, making the present number 17,436.

When moreover we consider that the journals of the Dioc-
esan Conventions furnish their general statistics, and that in ev-
ery Diocese there are many Parishes from which reports are
received, we may add at least 1,000 more, so that we have
not less than 18,500, to add to 67,550 found in the present jour-
nal of the Gen. Convention; making an aggregate of 86,050,
Communicants in the American branch of the holy church of
our Lord.

While numerical strength is not always evidence of divine
blessing, yet this fact of increase in the church, while the differ-
ent denominations have to lament a sad diminution in their num-
bers should furnish motives to increased diligence and faithful-

*See Journal of Gen. Convention, 1847, page 179.—

ness to her members, in the discharge of their duties, and the use
of their most precious privileges. And when we consider that
this prosperity has been sent in the midst of the sorest calam-
ities and the darkest hour in her history in this country, they
have occasion for the exercise of the devoutest gratitude to Him
who has remembered the vine of his own planting, and water-
ed it with the dews and showers of his spirit, when exposed to
dangers and sorely beaten by the whirlwinds of passion. The
history of the past furnishes the strongest inducements to "go
forward," for "in quietness and in confidence shall be your
strength."

Wilmington, Del. Feb. 22, 1848.

For the Banner of the Cross.

Sailor Missionaries.

It is certainly a remarkable fact, that among the various plans
in operation for spreading Christianity over the earth, and bring-
ing the heathen within the fold of salvation, it should never
have occurred to the Church to employ *seamen*, at least as aux-
iliaries in the work. How far they may be used as direct agents,
we will not at present attempt to show, as a preliminary step
must first be taken. We do not hesitate to say, from actual
personal observation on the very spot where the scene is enact-
ing, that at this moment, and for ages past, this portion of the
Christian population is, and has been, engaged in nothing less
than building up a strong wall between the Church and the ob-
ject which, by the command of her Divine founder and head,
she is required to effect,—the making disciples of heathen na-
tions. A mere glance at the narratives of voyagers from the
days of the Buccaneers, (as those celebrated piratical heroes
were called, whose lawless rapacity helped to fill the purses
and extend the domain of Christian sovereigns,) down to the
journals of modern explorers, will suffice to establish this point.
Any reflecting person must at once perceive from the record,
that the *savage idolator* has yet to learn wherein the *civilized*
worshipper of the true God, is better than himself. What, for
example, is such a lesson as *this* to teach? A ship visits an
island, whose inhabitants have never before seen a stranger.
The crew land and are welcomed by the wondering natives who
crowd around to gaze on the novel sight. Fruit, vegetables, &c.,
are freely exchanged, or rather given for mere baubles, and the
ignorance of the poor savages, as to the real value of their com-
modities, furnishes a merry jest to their honest customers. At-
tracted by its curious appearance, a native takes up a spyglass,
and runs about it in great glee with his toy. In the midst of
his merriment, he is shot dead by a musket ball. Confusion
and consternation ensue, and a volley is fired into the defence-
less and unsuspecting crowd. Many are killed and wounded;
a panic follows. The natives flee to their caves and forests,
and the strangers regain their ship, and depart. Remorse for
such atrocity is banished by the reflection that they were only
savages who were thus dealt with. The report of the transac-
tion is brief and without comment. "A spyglass was taken up
by a native. Whether he intended to steal it, or not, was un-
certain; but the thievish habits of these people make it prob-
able that he did, and fearing a general robbery, we fired on them."
Not long after, another ship touches at this island. The natives,
taught by experience that white men were not to be trusted,
and meditating vengeance, entrap the luckless crew by treach-
erous wiles, and suddenly rising on them, succeed in killing
all but two or three, who, escaping, publish a terrible account
of savage outrage upon a peaceable trader. A man-of-war is
despatched to hurl vengeance on the heads of the wanton in-
vaders, and impress upon their memories that *Christian* nations
will surely repay. At Easter Island, in the Pacific, a transac-
tion occurred a very few years ago, of which the above is an
imperfect outline. The picture may be easily filled up from the
history of Oceania alone. In course of time the Mission-
ary is sent to preach the Gospel of love and peace. In what
frame of mind is he likely to find the heathen? If permitted to
to come among them at all, it is at the peril of his life, and sus-
picion, hatred, and revenge must be removed from their hearts,
ere the "Spirit of truth" can enter. Can any fail to perceive
what should be done in the first place? Send a better class of
men abroad, as pioneers of Christianity, who will *prepare*, not
block up the way before the messengers of peace. R. S. Trable

For the Banner of the Cross.

Memoir of Miss Margaret Mercer, by Caspar Morris, M. D. Phila-
delphia: Lindsay & Blakiston. 1848.

The above work, now rapidly passing through a second edi-
tion, contains the well written memoirs of a well spent life.—
Not a life of stirring incident and thrilling adventure, but of
steady, high-minded, Christian perseverance in a labour of love
which by God's blessing was crowned at last with success.
But while labouring for one excellent end, the subject of the
present memoir had both inclination and ability to accomplish
many christian works of kindness.—Her life indeed was like
the course of some upland stream, which, though led by indus-
trious hands mainly to fertilize a particular region of country,
refreshed and gladdened all the districts through which its cur-
rent passed. Strong intellect, remarkable decision of character,
a warm enthusiasm, a deep seated sympathy for human suffering,
marked this eminent disciple of Christ, and these qualities of
course left their impress upon the works in which she en-
gaged during her active life.

We cordially commend the book which contains her memoirs
to the attention of the christian world, and promise confidently
much information and gratification from the perusal.

One brief extract is all we offer from the work itself; it gives
a fair idea of what that work contains.

Speaking of the decease of this servant of Christ, her biog-
rapher says: "It were impossible, even were it attempted,
for any pen to delineate the sad effects of the death of Miss
Mercer, not only upon her immediate household friends, but upon
the neighborhood she had so signally blessed. She found it a
moral wilderness, and by her labours it had been made truly to
blossom as the rose. Where, only two short years before, she had
met with nothing but hostility to her plans, she now experienced

no other feeling than love. Those who had resorted to every
means in their power to thwart her efforts, impair her usefulness,
and destroy her reputation, now mourned over her loss as that
of a benefactress; and not only her sorrowing friends and be-
reaved pupils and companions in labour, but the whole popu-
lation by which she was surrounded, assembled in the little
church which she had reared in their midst, by her own exer-
tions, and to which she fondly looked as the means of per-
petuating the influence she had laboured to establish among
them, to pay a sorrowing tribute to her worth; and there be-
neath its hallowed chancel rests her loved remains." ***

Diocesan Intelligence.

Tennessee.—On the sixth Sunday after the Epiphany, the
Rt. Rev. Bishop Otey admitted to the holy order of the Priest-
hood in St. John's Church, Ashwood, the Rev. John A. Har-
rison, Deacon, and minister of the parish. Morning prayer
was said by the Rev. John Noble, who also presented the
candidate, and the sermon was preached by the Rev. E. H.
Cressey, of the Diocese of Missouri.

New York.—The Standing Committee have renewed their in-
vitation to Bishop Potter to perform Episcopal services in this
Diocese. The invitation extends to the 16th April. This will
prevent disappointment to such of the clergy who had made ar-
rangements for confirmation in their parishes, not knowing that
Bishop Potter's term of duties expired on the 1st of February.
—Churchman.

On the 10th of February the Rt. Rev. Dr. Potter consecrated
the Church of the Holy Trinity, West Troy, of which the Rev.
Joshua Weaver is Rector.

Western New York.—(From the Gospel Messenger abridged.)
SUMMARY.—The following is a summary of Bishop De Lancey's
Visitation in February, from the 1st to the 20th inst.

Ordained one Priest and one Deacon.

Consecrated two Church edifices.

Instituted three Rectors.

Confirmed about 140 in seven Churches.

Married one couple.

Administered the Holy Communion three times, and preach-
ed 17 times.

BISHOP DE LANCEY'S VISITATION.—On Feb. 9th in the morn-
ing, Bishop DeLancey preached in Grace Church, Lockport,
and after the public catechising of the children by the Rector,
made a brief address to the children and parents.

In the evening the Bishop preached; after which he confirm-
ed fifteen persons, including one from St. Paul's Church, Lew-
iston.

On Feb. 10th the Bishop held an ordination in Christ Church,
Lockport, and admitted Mr. Henry Budd Walbridge to the ho-
ly order of Deacons. On this occasion the Bishop also held a
confirmation and confirmed eight persons.

On Sunday the 13th, in St. James' Church, Batavia, the
Bishop preached both morning and afternoon.—In the afternoon
the Bishop confirmed thirty persons, including one in private.

On Tuesday, February 15th, Trinity Church, Rochester,
was consecrated to the worship of Almighty God. The request
to consecrate was presented by Seth C. Jones Esq., the senior
warden, and read by Rev. Mr. Lee. The sentence of Conse-
cration was read by the Rev. Mr. Cooper, the Rector of the
Church.

In the evening Divine service was held at St. Luke's Church,
on which occasion the Bishop preached.

On Wednesday the 16th, the Rev. Henry W. Lee was in-
stituted Rector of St. Luke's Church, by the Bishop. Rev.
Mr. Cooper read prayers, and the Rev. Mr. Stryker the lessons.
The officiating warden was William Pitkin, Esq. The sermon
was preached by the Bishop, and the Holy Communion admin-
istered by the newly instituted Rector, assisted by the Rev. Dr.
Van Ingen.

In the evening the Bishop preached at St. Paul's Church,
and confirmed twenty-three persons, including one in private.

On Thursday the 17th, the Rev. Charles D. Cooper was in-
stituted Rector of Trinity Church, Rochester, by the Bishop.
The officiating Warden was Seth C. Jones, Esq. The sermon
was preached by the Bishop, and the instituted Rector admin-
istered the Holy Communion, assisted by the Rev. Mr. Gal-
lagher of Danville.

Maine.—ORDINATION.—On Friday, the 11th instant, at Christ
Church, Gardiner, the Right Rev. Bishop Burgess admitted
the Rev. Samuel Durborow, minister of St. James' Church,
Milford, and Missionary at Oldtown, to the holy order of the
Priesthood. Morning Prayer was read by the Rev. Alexander
Burgess, Rector of St. Mark's Church, Augusta. The sermon
was preached by the Bishop, from St. John, x. 11,—"The good
shepherd giveth his life for the sheep." The candidate was
presented by the Rev. Thomas H. Fales, Rector of St. Paul's
Church, Brunswick; and the Rev. Messrs. Burgess and Fales
assisted in the imposition of hands.

New Hampshire.—ORDINATION.—The Rt. Rev. Dr. Chase
held an ordination in Trinity Church, Claremont, on Sunday,
Feb. 6th, when the Rev. Marcellus A. Herrick was admitted
to the order of Priesthood.

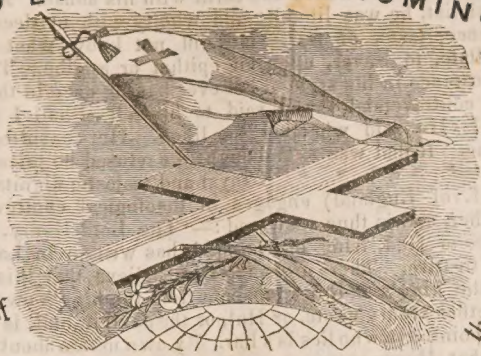
ST. JOHN'S CHURCH, PORTSMOUTH, N. H.—We learn that
this Church having been recently repaired at a considerable
expense, and fitted up very tastefully, was consecrated by the
Rt. Rev. Bp. Chase, on Wednesday, the 16th inst. This
Church has been built more than an hundred years, and has
never before been formally consecrated to the worship of God.

We learn that the occasion was of great interest, and we regret
that we have not yet received an account of the consecration from
some of our friends in that Diocese.—Ch. Witness.

CLERICAL CHANGES.—The Rev. Alexander Shiras has re-
signed, in consequence of enfeebled health, the rectorship of
St. John's, Georgetown, D. C., and the Rev. R. B. Claxton of
West Chester, Pa., has been invited to succeed him.—Epi. Re-
corder.

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner



the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 11, 1848.

[Vol. X.—No. 10.—Whole No. 480.]

For the Banner of the Cross.

The Storms and Stars of March.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Harsh is the voice, and loud the war
Of storms in that ungenial time.
When, leaving southern lands afar,
The Sun wakes up our northern clime:
The long white surges of the deep
Then break on every wailing shore,
And, foaming down each rocky steep,
The mountain torrents rage and roar.

Like rapiers driven with vengeful thrust,
On breast and brow the cold winds beat,
And the fierce hail, or troubled dust,
Sweeps the rough road and echoing street:
The groaning woods are bleak and bare,
The violet slumbers yet unseen,
And the wide fields and pastures wear
No welcome tint of early green.

But God, with all a Father's love,
When Earth thus reft of beauty lies,
Reveals in blazing pomp above
The wonders of His radiant skies:—
Look thou on Night's refulgent arch,
When that rude hour thy gladness mars,
And thou shalt find, in raging March,
The month at once of storms and stars.

For lo! the great Orion burns,
Descending in the cloudless west,
And red Arcturus now returns,
Beaming at eve, a sacred guest:
Far up, in circles broad and bright,
The Bear and Lion move and shine,
While Sirius lifts his orb of light,
And fills our hearts with thoughts divine.

Thus, ever thus, when storms arise,
And all is dark and joyless here,
He sets before our longing eyes
The glories of that lofty sphere:—
When sorely tried we grieve alone,
Or sink beneath Oppression's rod,
He whispers, from His starry throne,
"LOOK UP, O MAN! AND TRUST IN GOD."

Selections.

Martin Luther.

(Extracted from the Christian Remembrancer.)

(Concluded from page 66.)

The issue of the conference at Augsburg was a disappointment at Rome; the fault was thrown upon Cajetan's stiffness and asperity, and care was taken that the next Nuncio should be a different man. Charles Von Miltitz, Chamberlain to the Pope, was a German, in itself a recommendation; he was also a man of an open, frank exterior, and abundance of *bonhomie*. He and Luther met at Altenburg, on the 5th of January, 1519, spent several convivial days together, and were mutually charmed with each other's company, good humour, and jocularity. The tone of Miltitz was most grateful to a man in Luther's position: "You are drawing all the world away from the Pope: as for taking you to Rome, an army of twenty thousand would not be able to do it; you now are three to one against us." He laughed over the incidents of his journey, and told good stories. "What think you of the Roman seat [see]?" asked one of the hostesses on my road. "Seats," said she, "how should I know; are they wood or stone?" The time passed pleasantly away, and the two excellent friends parted with embraces, and on Miltitz's side with tears. "I did not," said Luther, in writing to a friend, "let it be seen that I thought the kiss Judas's kiss, and the tears crocodile's tears. The impostor, the liar! He has in his pocket seventy apostolical briefs, for leading me bound and captive to that murderous Rome." Miltitz retired from this and a subsequent meeting with the notion that he had completely brought Luther round, and made him consent to silencing conditions. But the conditions were nugatory ones. Luther consented to declare himself an obedient child of the Roman See; and consented to promise that he would invite the people to be as obedient as himself; he consented to be silent if his opponents were silent, and finally consented to the appointment of some Archbishop as his judge. The three former conditions are on their very surface trifles: with respect to the last one, he did not care who judged him, so long as the judge came to Luther in Germany, and Luther had not to go to him at Rome. The Nuncio was as completely cheated as he wished to cheat; and Luther from his first reflection on the commencement of the conference, 'I

know the fox,' to the concluding one, 'The farce is over,' showed an expertness of dissimulation, for which, in an untutored and inexperienced man, even the shrewdest diplomatist could be pardonably unprepared.

Meantime, as regards the reforming movement itself, the greatest caution was exercised in the mode of conducting it. To such a degree, indeed, did Luther carry his caution with respect to his theses, the subject of all these conferences, that he would not formally admit that they were expressions of his own opinion at all. They were theses, subjects suggested for disputation, and upon which theologians were invited to exercise their argumentative power and skill. Some might take one side, some another; he had never asserted which side he himself took upon each of these ninety-five. That he had a general objection to the present mode in which Indulgences were given was indeed obvious, but he had asserted no doctrine. Thus adroitly availing himself of existing machinery, he nurtured the first tender seed of the Reformation underneath the shelter of the old disputative system. Again, as he was not responsible for the theses themselves, so neither was he for their publication. He had stuck them on the doors of the church of All Saints at Wittenberg, the usual process in announcing subjects for disputation; but who copied them thence, or how it was they were now circulating through all the towns of Germany, he had no idea. He had not done it; if others had, he could not help that. 'Is all this noise made,' he writes in his first letter to the Pope, after the publication of his theses, 'because I have simply exerted my right as a master of theology, and disputed in the public schools? Why, this is done in all universities, and these disputes take place on much more sacred subjects than indulgences. What fate brings my poor disputations into so much greater prominence than those of other masters in theology, and makes them circulate all the world over, is a miracle to me. I only published them for the sake of our people here; and how the mass understand a set of questions, put enigmatically and obscurely, as disputative ones always are, is incomprehensible to me. . . . What can I do? I am not able to recall them from circulation now, however their circulation may annoy me. I find myself brought reluctantly before the world, and exposed to every sort of criticism; an unlearned, dull, ignorant man is scrutinized by an age of cultivation and science, which could drive Cicero himself into a corner. It is my fate to be the goose hissing among the swans. . . . All I can do is to prostrate myself at your feet—*vivifica, occide; vicia, revoca; approba, reproba, ut placuerit*.' Again,—"I have nothing I can do: I cannot bear your anger, and how to rescue myself from it I know not. I am asked to recall my theses. If that would do any good I would do it immediately. But the truth is, that, owing to the opposition they have met with, they are circulating more widely than I ever dreamed of, and have taken such powerful hold of many minds, that they cannot be recalled. Nay, in this age of intellect and learning, it would be an injury to the Church of Rome herself to recall them, and that is the very last thing which, as a reverential son of the Roman Church, I could do." The attitude which Luther assumed towards the Pope was that of a person who found a great stir of opinion going on, over which he had no control, and which he rather regretted than not. His expressions as to himself, the most debasing which language could produce, confirmed this attitude. 'Refuse of mankind, and dust of the earth, necessity alone is my excuse for presuming to address your Blessedness. Deign to lower the ear of your Blessedness to the bleatings of your lamb. The lowest and vilest of mankind, wretched and poor, I prostrate my unworthy self at your feet.'

We approach, in this latter specimen indeed, one whole class of expressions, which specially arrests the eye of the reader of Luther's life, and upon which some notice seems required. Luther always described himself as having begun his reforming career under an all but intolerable weight of dejection, the consequence of his own low idea of himself, and exalted reverence for the system and the men whom he found himself opposing. 'I began in great fear and trembling,' he tells Erasmus. 'Who was I then, poor, miserable, contemptible brother that I was, more like a corpse than a man; who was I to set myself up against the majesty of the Pope, before whom I trembled not only the kings of the earth, and the whole world, but also, if I may so say, heaven and hell? No one can know what my heart suffered in those first two years, and into what depression, I might say into what despair, I was plunged. . . . I was not so joyous, so tranquil, so confident of success. There were, it is true, many pious Christians whom my propositions pleased much, but I could not consider them as mouth-pieces of the Holy Ghost: I looked only to the cardinals, the bishops, the theologians, the jurisconsults, the monks, the priests. . . . It was thence I expected the Spirit to breathe upon me. . . . I did honour the Pope's Church from the bottom of my heart as the true Church. . . . Had I despised the Pope, I should have trembled to see the earth open and swallow me up alive, like Corah.' With such signs of deep humility and respect for authorities did Luther conduct the Reformation through its early stages, and the question which naturally occurs is, how

much of it was real, and how much of it not. The answer to such a question is provided for us by that science of character, which an increasing general experience of the various forms of character, subtle as well as simple, has now made comparatively easy and plain. It is quite safe to say, in the first place, that Luther's mental abasement before the Pope and Cardinals was partly real and partly unreal; and it is equally safe to say, in the second place, that where reality and unreality divide the ground, the unreality almost necessarily predominates over the reality. Luther had, to use a word of common parlance, a strong element of 'Jesuitism' in his nature. Without saying what at the time he did not think or feel, he could throw himself artificially into states of mind, out of which such thoughts and feelings proceeded. To a mind midway between two systems, an old one to which it had belonged, and a new one to which it was just going to belong, the present ground did not wholly extinguish the past one. Minds cannot absolutely annihilate their former state; and if there was a corner in which the old feeling existed in Luther's mind, it is the characteristic of such a mind to be able to summon it forth, and use and expand it upon occasion. The insincerity of such a mind rather lies in voluntarily, and with politic aim, exaggerating and inflating some real particle of feeling, than in feigning one which simply does not exist. Luther, in moulding his attitude to Rome, threw himself into a state of mind in which he 'thought the Cardinals, theologians, jurisconsults of Rome, the mouth-pieces of the Holy Ghost; i. e. he allowed the imposing and magnificent characteristics of the Roman system to have their effect upon him, and impress him for the time that such an impression was wanted. An act of the will produced an attitude of feeling; and a species of humility arose, so subtle, mixed, and evasive, that an observer can hardly catch it with sufficient distinctness to pronounce accurately what it was. We notice the same fine and intangible character in his apology for that part of his conduct which showed apparent want of humility: the appearance being admitted and thus explained:—'Truth will gain no more by my modesty than it will lose by my presumption. . . . Who does not know that nobody puts forward a new idea without appearing to manifest some pride? . . . The Bishops begin to perceive that they ought to have done what I am doing, and they are ashamed. They call me proud and audacious, and I do not deny that I am so. But they are not men to know what God is and what we are.'

Such was Luther's policy at the commencement of his career. Let no one refer to the success of that career as an instance of success attending simple boldness and impetuosity. Luther was always the politician, and a resolutely cautious one. With a boldness equal to facing the blindest hazard, he never moved without a definite pledge of security. He obstinately insisted on safe conducts. '*Vivat Christus, moriatur Martinus*,' he exclaimed on his journey to Augsburg; but he took care to meet Cajetan with a safe conduct in his hands. 'I will go there, though I find as many devils as there are tiles on the housetop,' he said before his journey to Worms: but he took care that an imperial herald conducted him there. He proved the saying, that fear mixes largely with true courage, and that the better part of valour is discretion. Follow him step by step, and you see him the shrewd diplomatist, parrying invitations, rejecting offers, penetrating disguises. By this course of policy he kept himself out of Rome and in Germany. He kept himself among sympathizing and admiring friends, preaching, writing, and talking, and disseminating his ideas in every way. He gained time for the formation of a party. His popular winning character only required the congenial national sphere to act in, to make itself felt; and to be in Germany was to grow and prosper. 'Martin,' says a contemporary, who is describing him at this period of his life, 'is of the middle height; cares and studies have made him so thin, that one may count all the bones in his body; yet he is in all the force and verdure of his age. His voice is clear and piercing: he is never at a loss, and has at his disposal a world of thoughts and words. In his conversation he is agreeable and easy, and there is nothing hard or austere in his air. He permits himself to enjoy the pleasures of life. In society he is gay, jocund, and unembarrassed: and possesses a perfect serenity of countenance despite of the atrocious menaces of his enemies.' The sweetness and fascination which mingled with the power of his character sent away the crowds, who came to Wittenberg from curiosity, disciples and propagandists: their reports brought other crowds, and Wittenberg became the sacred city of the new school. As the young student of a distant province caught the first sight of the spires of Wittenberg, he raised his hands to heaven and praised God that He had made the light to shine on that city, as He had before upon Sion. The disputative exhibitions of the day aided him. They kept up excitement, and supplied public and striking scenes in which Luther appeared to remarkable advantage. All the talent and literature of the day crowded to those disputations; they were the amusement of the intellectual world; people came from the greatest distances; there was a general contact of minds, and the formation of a public opinion was the result. It was at one of these scenes that Melancthon was gained. The great disputation at

Leipsic brought together all the young theologians of Germany, and Luther did immense execution. Pitted greatly to his advantage against the sharpest, noisiest, most vain, impudent, and unscrupulous disputant of the age, he won at one morning many of the subsequent lights of the Reformation. Thus serviceable with respect to the mass, the same interval was equally serviceable in gaining over nobles and princes too. Luther moved in an age in which not the many but the few governed; under the surveillance of German Electors, Dukes and Landgraves, who had no interest in his doctrines except a selfish one, and who were bound to watch with some jealousy, however welcome he might be as an opponent of the Pope, the career of a popular leader and mover of masses. The moderation and caution of Luther's opening policy was just the feature to recommend him to them. Had he shown himself a mere agitator and addresser of masses, he would have stood in an unfavourable attitude towards the Courts. They would have distrusted and disliked him. Summary suppression is the frequent fate of agitators: it was the fate of John Huss and Jerome of Prague; and the German princes would probably have stood by with considerable indifference and seen Luther carried off by some Papal Envoy, had he shown himself only an agitator as those early Reformers had. But they saw in Luther the politician and the diplomatist, and they respected him. He had sympathies with Courts and Governments as well as with masses; he had obvious weight and solidity; he had the stamp of practical power upon him; he had all the appearance of one who could found, and fix, and not only preach a theology. The consequence was that they took to him. The Elector Frederick, his own sovereign, a timid and wavering man, who would have been offended at any spectacle of simple vehemence and passion, was his firm friend, and a considerable body of princes were resolved to see fair play.

The time now came when the fruits of this policy appeared, and when Luther, throwing off all disguise, and breaking fairly with the Pope, was enabled to take his stand confidently on the ground which he had made. In the April of 1521, Luther, having already committed the overt act of rebellion, and burnt the Pope's Bull publicly at Wittenberg, appeared to take his trial before the Diet of Worms. No contrast can be imagined greater than that between Luther's whole figure and position, as it actually was now, and what it would have been had any precipitancy or carelessness handed him over prematurely to the Roman power. Tried prematurely in his career, and tried at Rome, he would have stood before his Roman judges a criminal at the bar; a disturber and breaker of the peace, little more respectable than a common highwayman. As it was, he appeared more as a conqueror than a criminal; the very scene which was intended to suppress him was his greatest elevation, and his condemnation established him in the position of a successful and recognised Reformer. With a safe conduct,—in the circumstances in which he was inviolable—he presented himself secure, erect, and self-possessed: he could not be touched; he was a dignified spectator of the august ceremonial; the great man whom it really honoured; he was received in state, and treated almost like an independent potentate, within the Imperial assembly. Between his position and that of his ill-fated predecessor John Huss, there was all the difference that there is between a prisoner and a visitor: Huss went to the Diet at Prague to be tried; Luther went to Worms to pay his respects. His journey to Worms was a triumphal march. Every step brought him across some flattering marks of sympathy and respect, public and private. As he passed from town to town, burgomasters and councillors vied in their hospitality, and crowds gazed at him with wonder. On arriving at Worms, princes, nobles, and students flocked around him. He entered the hall of trial and saw his friends on all sides. The greatness of the occasion oppressed him indeed at times, and in private he had moments of that dejection and nervousness which nature itself feels when going to figure in extraordinary scenes. Simple conspicuousness is oppressive; and to sustain the full gaze of such an assembly, and go through the ordeal of question and answer, in a way which became Luther's position and pretensions, required all Luther's courage and confidence. But his real position was already made, and now he had only to act up to it: for a whole week he was pressed by the assembled Diet to recant; for a whole week he repeated his refusal. An imperial edict then placed him under the ban of the empire, and the ceremonial was over. Nobody thought of obeying the edict, and the terrible sentence which consigned him to imprisonment, and forbade anybody harbouring and feeding him, passed off as a farce. Luther, after a temporary residence in the Elector's castle at Wartburg, returned to Wittenberg, preached, wrote, published, and superintended the formation of his own Church. The next year's Diet at Nuremberg exhibited the Papal power in a state of such deplorable feebleness, that it seemed to have enough to do to fight for its own safety without aspiring to conquest. Cheregat, the Papal legate, met the assembly with language such as Rome had never before been known to use, of the most humble and sad confession. He acknowledged that the Church wanted reform, and the see of St. Peter first and principally: Rome had been guilty of profaneness, oppression, and all scandals, and reform should therefore descend from the head to the members, and purify the Church at large by purifying its centre. Elevated by this language, the Diet drew up its *centum gravamina* against the Roman See, and with much bitterness of tone demanded redress. A feeble call for an execution of the edict of Worms was quashed at once by several of the princes, and a prostrate Papacy gave Luther not only safety but triumph.

The war with Rome was the more easy department to him of the two. The necessity of self-restraint over, and the policy which had hitherto demanded more or less of disguise, now positively directing the most full and broad exposure of the Papacy; such an exposure as would soil and defile the prestige of ages, and accustom men to despise and trample on what they had hitherto revered; he had only to give full swing to his feeling, and let himself be carried away by the force of an at once deliberate and wild impetuosity. The controversial turn of Luther is known. It must be allowed even by his ad-

mirers that he flooded the earth with his abuse. As a controversialist, he was literally and wholly without decorum, conscience, taste, or fear. He did not know what it was to hesitate, to waver, upon an epithet or a gibe. There is no appearance in his style of his ever having once in the whole of his controversial career said to himself—Shall I say this or not? He said whatever he liked. He consulted strength alone. If that was to be bought, he refused no price. * * *

* * * * * A royal and majestic dignitary (Henry VIII. of England) engages in theological controversy with Luther, and is thus answered:—'The Lord Henry, not by the grace of God, King of England, has written in Latin against my treatise. There are some who believe that this pamphlet of the king's did not emanate from the king's own pen; but whether Henry wrote, or Hal, or the devil in hell, is nothing to the point. He who lies is a liar. My own notion about the matter is, that Henry gave out an ell or two of coarse cloth, and that then this pituitous Thomist, Lee, the follower of the Thomist herd, who in his presumption wrote against Erasmus, took scissors and made a cope of it. If a king of England spits his impudent lies in my face, I have a right in my turn to throw them back down his own throat. If he blasphemes my sacred doctrines, if he casts his filth at the throne of my Monarch, my Christ, he need not be astonished at my defiling in like manner his royal diadem, and proclaiming him, King of England though he be, a liar and a rascal. . . . He thought to himself, Luther is so hunted about, he will have no opportunity of replying to me; I need not fear to throw anything that comes first to hand in the poor monk's path. Ah! ah! my worthy Henry! you've reckoned without your host in this matter: you've had your say, and I'll have mine. You shall have truths that won't amuse you at all. I'll make you smart for your tricks. This excellent Henry accuses me of having written against the Pope out of personal hatred and ill-will; of being snarlish and quarrelsome, backbiting, proud, and so conceited, that I think myself the only man of sense in the world! I ask you, worthy Hal, what has my being conceited, snappish, and cross-grained, supposing I am so, to do with the question? Is the Papacy free from blame, because I am open to it? Is the King of England a wise man because I suppose him to be a fool? Answer me that. . . . What most surprises me is not the ignorance of this Hal of England, not that he understands less about faith and works than a log of wood, but that the devil should trouble himself to make use of this man against me. King Henry justifies the proverb, "Kings and princes are fools." I shall say very little more about him at present, for I have the Bible to translate, and other important matters to attend to: on some future occasion, God willing, when I shall be more at leisure, I will reply at greater length to this royal driveller of lies and poison. . . . I imagine that he set about his book by way of penance, for his conscience is ever smiting him for having stolen the crown of England, having made way for himself by murdering the last scion of the royal line. . . . Hal and the Pope have exactly the same legitimacy: the Pope stole his tiara, as the king his crown, and therefore it is that they are as thick together as two mules in harness.' The rage of the great monarch on being addressed with such unbounded freedom is evidently before the writer's mind here, and acts as his amusement and his stimulus. It is not difficult to see that the writer of such a passage as this was capable of higher flights in the same department,—of stronger, deeper, more passionate, virulent abuse, when it was his humour. 'Come on, pigs that you are, burn me if you dare! I am here to be seized upon,' he addresses the Thomists. 'My ashes shall pursue you after my death, though you throw them to all the winds, into all the seas. Pigs of Thomists! do what you can. Luther will be the bear in your path, the lion in your way. He will pursue you wherever you go, he will present himself incessantly before you, will leave you not a moment's peace or truce, till he has broken your iron head and your brazen front.' Luther always exerted the powers of a *Comus* towards his adversaries.

'Their human countenance,
The express resemblance of the gods, is changed
Into some brutish form of wolf or bear,
Or ounce, or tiger, hog, or bearded goat.'

A series of caricatures exhibited the Pope and his adherents under complex forms of brutishness, in which ass, calf, hog, ox, elephant, griffin, and fish all mingled. The 'Pope-ass and the Monk-calf,' and 'the Papal Sow,' were accompanied with explanations, that no part of the uncomplimentary symbolism might be lost. Nor, while Luther searched earth, air, sea, and sky for epithets, did he despise the commonest; he had even a prevailing bias to them as being the strongest—to one especially above all others—one invested, by universal consent, with a kind of technical and legal precedence. Luther is unsparing in decking his opponents with long ears; 'They've got their ears too long by half, with their hihau! hihau!'—(some critics had reflected on his Bible translation.) 'Tell them that Dr. Martin Luther abides by his translation, regarding a Papist and a jackass, as one and the same thing.'

But his mere sallies, after all, do not give the true idea of Luther as a vituperator; it is the constant mingling of the vituperative with the subject, whatever it be, in hand—its incorporation with his style—its unwearied and incessant flow, which astonishes; the rush is sometimes stronger, sometimes weaker; but the floodgates are always open, and invectives ever issuing from Luther's mouth. He is perfectly conscious of his own warmth, and, like a true clever man, has a *rationale* for it. 'I was born,' he says, 'to meet parties and demons hand to hand on the field of battle; therefore my writings are full of war and tempest. I am the rough pioneer who has to prepare the ways and level the road. But the master of arts, Philip (Melancthon) advances calmly and gently; he cultivates and he plants; he sows and he waters joyfully according to the gifts which God has made him.' As he proceeds through the Epistle to the Galatians, he sees a strong resemblance in himself to S. Paul. The Apostle occasionally uses language of strong rebuke; '*Est et nostra castigatio dura et stylus vehemens.*' adds Luther. The Apostle says, 'I would they were cut off that

trouble you.' '*Atrociora verba, horribilia fulmina,*' remarks Luther: '*Paulus acerbissime perstringit, acerbè invehitur.*' 'I, too, Martin Luther, *contra Papam volo et debeo sancta superbia superbire.*' He forgot that, in the first place, S. Paul uses very different language from that of Martin Luther; and in the second, that he uses that language much less frequently than Martin Luther does his. The comparison overlooks entirely what is an important feature in the case, the question of quantity. S. Paul does not anathematize false prophets in every verse of his Epistles; and an epithet of rebuke once in an Epistle, is not a precedent for an epithet of abuse many times over in a page.

The truth is—though such an explanation is no excuse—faults of temper are the natural faults accompanying strong powers of action. Luther could not have done what he did, he had not been constitutionally endowed with powers of action in the most wonderful degree: and to possess these powers was to possess a never-failing stimulus to temper. Action of all kinds is connected with, and depends more or less on, the element of passion in the human mind. That necessary state of desire in the mind which all action supposes, in order to account for itself and explain its own origin, is of the nature of passion: and therefore in literal truth no human being can act at all without some passion in him to make him: he cannot walk or talk, move hand or arm, bend joint or sinew without it; he cannot open the door or shut it, or step from one corner of the room to the other but by means of this element in his nature: and passion is the electric or magnetic power which sets every thing within him in motion, and makes him the acting creature he is.

Humility.

HUMILITY is the great ornament and jewel of the Christian religion; that, whereby it is distinguished from all the wisdom of the world: it not having been taught by the wise men of the Gentiles, but first put into a disciple, and made part of a religion, by our Lord Jesus Christ, Who propounded Himself imitable by His disciples so signally in nothing, as in the twin-sisters of meekness and humility. Learn of Me, for I am meek and humble; and ye shall find rest unto your souls.

For all the world, all that we are and all that we have, our bodies and our souls, our actions and our sufferings, our conditions at home, our accidents abroad, our many sins and our seldom virtues, are so many arguments to make our souls dwell low in the deep valleys of humility.

ACTS OR OFFICES OF HUMILITY.

5. Never be ashamed of thy birth, or thy parents, or thy trade, or thy present employment, for the meanness or poverty of any of them; and when there is an occasion to speak of them, such an occasion as would invite you to speak of anything that pleases you, omit it not, but speak as readily and indifferently of thy meanness as of thy greatness. Primislaus, the first king of Bohemia, kept his country shoes always by him, to remember from whence he was raised: and Agathocles, by the furniture of his table, confessed, that from a potter, he was raised to be the king of Sicily.

16. Be not always ready to excuse every oversight, or indiscretion, or ill action: but if thou beest guilty of it, confess it plainly: for virtue scorns a lie for its cover: but to hide a sin with it, is like a crust of leprosy drawn upon an ulcer. If thou beest not guilty, (unless it be scandalous,) be not over earnest to remove it, but rather use it as an argument to chastise all greatness of fancy and opinion in thyself; and accustom thyself to bear reproof patiently and contentedly, and the harsh words of thy enemies, as knowing that the anger of an enemy is a better monitor, and represents our faults, or admonishes us of our duty with more heartiness, than the kindness does, or precious balms of a friend.

MEANS AND EXERCISES FOR OBTAINING AND INCREASING THE GRACE OF HUMILITY.

1. Make confession of your sins often to God; and consider what all that evil amounts to, which you then charge upon yourself. Look not upon them as scattered in the course of long life; now, an intemperate anger, then, too full a meal; now idle talking, and another time, impatience: but unite them into one continued representation, and remember, that he whose life seems fair, by reason that his faults are scattered at large distances in the several parts of his life, yet, if all his errors and follies were article against him, the man would seem vicious and miserable: and possibly this exercise, really applied upon thy spirit, may be useful.

2. Remember that we usually disparage others upon slight grounds and little instances; and towards them one fly is enough to spoil a whole box of ointment: and if a man be highly commended, we think him sufficiently lessened, if we class our sin of folly or infirmity into his account. Let us, therefore, be just to ourselves, since we are so severe to others, and consider, that whatsoever good any one can think or say of us, we can tell him of hundreds of base and unworthy, and foolish actions, any one of which were enough (we hope) to destroy another's reputation; therefore, let so many be sufficient to destroy our over-high thoughts of ourselves.

9. Often meditate upon the effects of pride, on one side, and humility on the other. First, That pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces; but humility crowns them all. Secondly, That pride is a great hindrance to the perceiving the things of God; and humility is an excellent preparation and instrument of spiritual wisdom. Thirdly, That pride hinders the acceptance of our prayers; but 'humility pierceth the clouds, and will not depart till the Most High shall regard.' Fourthly, That humility is but a speaking truth, and all pride is a lie.

‡ John xiii. 15.

The Banner of the Cross. Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MARCH 11, 1848.

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Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 98 south Fifth street, Philadelphia.

Lent.

It belongs to the Pastoral, rather than the Editorial, office to enforce the solemn observance of the Church's Holy Seasons. A few passing words, however, upon these practical topics may be of use.

Aside from the undoubted authority which this solemn Fast may claim, as an observance so ancient that it was among the usages of the Primitive Church, when her Faith was uncorrupted and her practice pure; it also appeals to the sober judgment of men, as a wise and merciful provision for the wants and infirmities of "our mortal nature." All experience proves the necessity of appointed seasons, when by greater diligence and devotion to our religious duties, and by more careful retirement from worldly pleasures and indulgences, we may invite those renewing influences of the Holy Spirit, whereby our spiritual life is nourished and strengthened, and "we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." In the appointment of an annual Season, for these solemn ends, the Church attests her sense of human necessity resulting from mortal weakness. And none who know themselves can say, that this is too frequent a recurrence of a season appointed for such a use. In placing this season immediately before the Memorial Day, which records a Saviour's "agony and bloody sweat," His "cross and passion," the Church would bring the mightiest motives to bear upon the hearts of Her members by which they can be moved to repentance, faith, and obedience. By more rigorous self-examination, by more constant meditation upon the mysteries and glories of Redemption as revealed in the word of God, by more instant prayer in public and private, by more careful abstinence from all indulgences and pleasures which "war against the soul," would She, the faithful Witness and Keeper of God's truth, win our sinful hearts to "set their affections on things above," and to "turn from dead works to serve the LIVING GOD."

A solemn voice of mourning should now be lifted up from a sorrowing world—sorrowing over that sin which reared a cross, and wove a crown of thorns, for the ONLY BEGOTTEN SON of GOD. An earnest cry of supplication should now be raised from a world looking to a crucified Redeemer, and asking for pardon and mercy in and through Him. Deeper abhorrence of sin, more anxious strivings after holiness, firmer resolutions, higher, nobler, holier purposes of life, with greater readiness to sacrifice self, to deny all but Christ, to surrender all to Him, should now be fixed in the hearts of those who are looking, with the sorrow of penitence and the joy of Faith, to the Cross of Calvary! If such feelings and impressions be excited and strengthened in our hearts, by the observance of this "Lenten Fast," then will we not be tempted, as some are even now tempted, to ask those questions of ancient faithlessness, "What profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of Hosts?"

To these more general observations we would add a few more particular statements concerning "the object and proper observance of the Holy Season of Lent," taken from the Rev. Dr. Kip's excellent work entitled "the Lenten Fast." If such commendation were needed we would earnestly recommend this admirable treatise as a book for the season.

The fast of Lent, (a Saxon word, signifying the Spring,) is of forty days continuance, during the six weeks which precede Easter. As however the Sundays are Festivals, and must therefore be excepted, only thirty-six days are left. To make up this deficiency, four days are added at the beginning, commencing with Ash-Wednesday, which derives its name from the ashes which in the ancient Church were at this time thrown upon the penitents, whose sins had debarred them from a par-

ticipation in her services. "On the first day of Lent," says Gratian, in describing this ceremony, "the penitents were to present themselves before the Bishop, clothed with sack-cloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the principal of the Clergy of the Diocese, who were to judge of the sincerity of their repentance. These introduced them into the Church, where the Bishop, all in tears, and the rest of the Clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sack-cloth; and then, with mournful sighs declared to them, that as Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the officers to turn them from the Church doors." Severe indeed this discipline may seem; yet in an age when the minds of men were reached only by striking appeals to the outward senses, we cannot tell how much these ceremonies may have availed to keep alive the purity of the Church, and to impress upon the careless multitude, the value of admission to her services.

All record of the precise time in which this season first originated, is lost in the dim obscurity of the early ages of the Church.

The Lenten Fast is however frequently referred to by writers of primitive days as an established and well known custom, which had been sanctioned by Apostolical authority. The probability is, that even from the first—from the time in which "the Bridegroom was taken away"—His followers thus in sorrow kept the anniversary of His Passion, although the duration of this season, and the rules by which its observance was regulated, may not have been definitely settled until the age immediately succeeding that of the Apostles. Philo, who was cotemporary with the early disciples, and is even said "to have had familiar conversation with Peter at Rome, whilst he was proclaiming the Gospel to the inhabitants of that city," refers to this season in his description of the Christians of Alexandria, who were converted by St. Mark. "This author,"—says Eusebius, in his history composed about A. D. 324—"has accurately described and stated in his writings, the exercises performed by them," (i. e. the Christians of Alexandria in the days of St. Mark,) "which are still in vogue among us at the present day, and especially at the festival of our Saviour's passion, which we are accustomed to pass in fasting and watching, and in the study of the divine word. These are the same customs that are observed by us alone at the present day, particularly the vigils of the Great Festival," meaning by this the Passion week, called by the Greek Fathers the "Great Week."

It is also mentioned incidentally by Irenæus, who lived but ninety years after the death of St. John, and was trained up under the martyr Polycarp, who had himself been a disciple of that last surviving Apostle. When alluding to a difference of opinion with regard to the time in which it should be kept, he shows that the custom itself was ancient, even in his day. His words are: "This diversity existing among those that observe it, is not a matter that has just sprung up in our time, but long ago, among those before us."

Tertullian too, who lived within one hundred years of the Apostle St. John's departure, has unwittingly as it were, recorded his testimony to the general belief of the Church in the Apostolical Authority of this season.

The first Christian Emperor Constantine, immediately after the meeting of the earliest general council of the Church—that held at Nice, A. D. 325—and which was composed, to use his own words, "of all the Bishops, or the greater part of them at least, assembled together," wrote a letter to all the Churches, on the necessity of observing Easter upon the same day. His argument is, that unless this uniformity exists, some will be rejoicing in that Festival, while others are still mourning in the fasts which precede it. "It is fit therefore,"—he says—"that we should perpetuate to all future ages the celebration of this rite, which we have kept from the first day of our Lord's passion even to the present times. . . . For the Saviour has bequeathed to us one festal day of our liberation, that is, the day of His most holy passion; and it was His pleasure that His Church should be one; the members of which, although dispersed in many and various places, are yet nourished by the same Spirit, that is, by the will of God. Let the sagacity of your holiness only consider how painful and indecorous it must be, for some to be experiencing the rigors of abstinence, and others to be unbending their minds in convivial enjoyment on the same day; and after Easter, for some to be indulging in feasting and relaxation while others are occupied in the observance of the prescribed fasts."

To give a single reference more—and they might be multiplied to a great extent—this season is mentioned in the Apostolic Canons, a code of laws which certainly dates its authority from a very early age. "If,"—says the 61st Canon—"any Bishop, Priest, Deacon, Reader, or Singer, do not keep the Holy Fast of Lent, forty days before Easter, or the Wednesdays and Fridays, let him be deposed, if he be not hindered by some bodily infirmity; but if he be a layman, let him be suspended from communion."

Thus, we perceive, that this custom took not its rise amidst the corruptions of the Dark Ages, but began in times of light and holiness. We received it not from the Romish Church, when it had fallen from ancient purity, but it comes down to us from Primitive days. It was sanctioned by Apostolical authority, or certainly at least by those who lived before the example and instruction of Apostles had been in any respect forgotten. The early Christians, as we have already seen stated by Tertullian, considered our Divine Master as referring to the observance of some such season, when he said, "Can the children of the bride-chamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast." At first, the time of its observance varied in different Churches and among different individuals, although all agreed in the necessity of thus commemorating in some way, their Lord's sufferings and death. At length, however, its duration was fixed at forty days, which has since, through all the intervening centuries, continued to be the uniform custom of the Church.

The number forty seems very anciently to have been appropriated to seasons of repentance and fasting. "This quadragesimal number"—says St. Ambrose, in his 36th sermon—"is not constituted of men, but consecrated from God." For this term of years were the children of Israel disciplined in the wilderness, to prepare them for the promised land. For forty days did Moses fast on the mount—Elijah in the wilderness—and the Ninevites, when they would avert the judgments prophesied by Jonah. It was this length of time that our Lord himself was pleased to fast, during His temptation in the desert, and from His example was this period probably fixed, "that,"—as St. Augustine says—"we might, as far as we are able, conform to Christ's practice, and suffer with Him here, that we may reign with Him hereafter."

And we may learn too from a single passage in St. Basil's Second Homily on Fasting, how universal throughout the world was the attention of the early Christians to this solemn portion of the Ecclesiastical year. "In this time of Lent, there is no island nor continent of the earth, no city, nor nation, no extreme corner of the world, where the Edict of this Fast of Lent was not heard. Yea, whatsoever armies, merchants, travellers, or mariners are abroad, this fast comes unto them all, and with joy they all receive it. This composes every house, every city, and every people, in sobriety and quiet and concord. This stills the late clamors, contentions, and noises of the town. Let no one therefore exempt himself from the number of fasters, in which every degree, nation and age almost of men, and all of all dignities whatsoever are engaged."

We reserve for our next paper some remarks, with further extracts from the book now quoted, on the proper observance of "the Holy Season of Lent." In this connection we commend to our readers the extracts, from Bishop Jeremy Taylor's "Holy Living and Dying," found in another column. This in our esteem, is one of the best Manuals not only for this holy season, but for all the seasons of the Christian Life.

Foreign Intelligence.

The last Steamer brought the saddest news which could come from the Church of England at this time, an account of the death of the venerable Archbishop of Canterbury. Full of years, and laden with honors, he has gone to his blessed rest, from a world of disturbance, at a time when the Branch of Christ's Church militant, over which he presided, was threatened with danger, and agitated by unusual excitement. How far his serene and gentle spirit was affected by the recent events in England, and whether it was thus made to take "wings like a dove," and "flee away and be at rest," to "escape because of the stormy wind and tempest," we know not. For this saint and dignified Prelate's death, his dearest friends can feel only the sadness which disturbs the heart, when the loved and valued are removed from our earthly sight, and we miss their blessed companionship in a world more desolate by their loss.

The heaviest sorrow falls upon an afflicted Church, which has lost, in her hour of need, the wisdom and influence of one in whom she trusted with well-founded confidence. The pilot who has guided her through many a storm, has been struck down at the helm, in the very midst of a tempest! She now must look to that Mightier One in Whose guidance she will have a better trust, and Who alone can say to the troubled elements "Peace, be still!" The sorrow of this present loss is also increased by fears for the future, and dread lest those who have shown such hostility and disregard to the interests and wishes of the Church, may, in their day of power, use this new opportunity of appointment still more to her disadvantage. But it is to be hoped the lessons of the past may make them wiser for the future.

It will be hard, with the best intentions, to find one to fill the place of Dr. Howley. Holy and blameless in life, sound in doctrine, wise, temperate and firm in counsel, he was admirably fitted for his high and trying post. He was the very impersonation of grace and dignity. For ten days alarming bulletins were issued by the medical attendants, and on Friday, February 11th, the Venerable Archbishop expired, at a quarter past 2 o'clock—"His last moments," says the Times, "were most tranquil, and he was in possession, to within a very short time of his dissolution, of all his faculties." He was born the 12th of February, 1765, so that in another day he would have attained his 83d year. We shall give a more particular account of his life in another number.

DR. HAMPDEN.—In this case, which through the new calamity, has lost its prominence, a decision or rather a "no decision," was made in the Court of Queen's Bench on Tuesday, February 1st. No mandamus was granted, as the Judges were equally divided in opinion. JUSTICE COLERIDGE and JUSTICE PATTESON being in favor of granting it, and CHIEF JUSTICE DENMAN and JUSTICE ERLE against it.

The "English Churchman" says, "that a cause of such magnitude should end in a drawn battle, is really after all, not only as much as—but much more than—we had a right to expect."

"The Morning Chronicle" says—"The decision of yesterday is formally as well as virtually, no decision. There is no mandamus—and that is all. The result is strictly and abso-

tely a negative one. There is no *mandamus* merely because the judges cannot make up their minds how the law of the case stands. The court is equally divided—two against two, the rule *nisi* falls to the ground. All that this court can do to say, that the argument for doing something and for doing nothing, balance one another, and therefore nothing can be done. The “ayes” and “noes” being equal, the *status quo* has it.” Nevertheless the English Churchman says, “Dr. Hampden will probably be consecrated on Sunday, certainly not by the Archbishop, whose state of health gives rise to the gravest anticipations.”

We have shown how those grave anticipations have been fulfilled.

ORDINATION AND CONFIRMATION.—On Quinquagesima Sunday the Rt. Rev. Dr. Potter held an ordination and confirmation in the Church of the Ascension, Philadelphia. Mr. Richard S. Trapier was admitted to the holy order of Deacons. Morning Prayer was said by the Rev. Dr. Williams, and the Lessons read by the Rev. J. M. Douglass, Presbyters of the diocese. The sermon was preached by the Bishop. The candidate was presented by the Rev. F. Ogilby, Rector of the Church of the Ascension. The Bishop was assisted in the Communion Service by the Rev. Dr. Lyons. The Rev. Wm. Hinds, of Philadelphia, was also present.

The Rev. Mr. Trapier, who has served for 17 years in our navy, it is understood, will have the charge of the Floating Church for Seamen, about to be erected in this port. We congratulate “the Churchmen’s Missionary Association for Seamen” in having secured the services of one so well qualified to carry out their admirable designs.

Twelve persons were confirmed, including one in private. Several candidates being prevented from attending by illness, the Bishop will hold a second confirmation during the year.

North Carolina.

On Septuagesima Sunday the Bishop of North Carolina, in St. Bartholomew’s Church, Pittsboro’, admitted to the holy order of Priests, the Rev. John Roberts. The Rev. Messrs. Hubbard and Olmstead being present and conducting Morning Prayer.

Gothic Architecture.

Two lectures (with numerous illustrations) will be delivered on the ancient ecclesiastical architecture of England, at the Academy of Fine Arts, Chesnut street, on Thursday the 9th, and Saturday the 11th, at half-past 7 o’clock, P. M., by Frank Wills, Architect of Fredericton Cathedral, the proposed College Buildings, Burlington, N. J., &c.

Tickets one dollar each for two lectures, 50 cents for single lecture, are to be procured at the Lecture Room.

SKETCH OF MR. WILLS’ LECTURES ON ECCLESIASTICAL ARCHITECTURE.—1st Lecture.—The importance of the study of architecture generally, (expressing as it does the mind and religion of a people) having been pointed out, the lecturer proceeded once to his subject: There are no remains extant of ancient British Churches built before the Saxon era; from the rude sketches of those preserved in manuscript, it is evident they were simple in form and inexpensive in construction. The Saxons, under Alfred and Athelstan, erected stone Churches, remains of which are still to be found in Northamptonshire and other parts of England; they evidently imitated, in a clumsy way, the Roman buildings, which must have been by no means few in number in those days. William the Conqueror introduced the Norman style into the country—its peculiarities; the regular headed arch, the deep and nicely carved doorways, the simplicity of the windows, and the characteristic arcading, were shown by various illustrations. About the end of the reign of John, the pointed arch is seen combined with the semicircular; a transition from the latter to the former consummated in the reign of Henry III. The three styles of Pointed Architecture, namely, the Early English, the Decorated and the Perpendicular, were then treated in detail, and illustrated by numerous drawings. The decay of Gothic Architecture was evident before the Reformation; this we see in the lack of true science in the construction—in the flat roof, and in the depressed arches. Henry VIII., by his wholesale and wanton destruction of the monasteries, accelerated the downfall of the ancient art more than did the principles of Cranmer and the other Reformers. After the historical sketch, Mr. Wills proceeded to show that the great secret of the superiority of the ancient buildings over modern ones was, that in early days “men learnt to build well before finely,” and that the simplicity, yet reality, of the village churches, was far preferable to the ingenious devices of modern sham decoration.

The first lecture having embraced the details of Christian architecture, the second was directed to the combination and arrangement of these details. And first, the important distinctions between a Cathedral and a Parish Church, were pointed out: the two were built with a different intent, the services to be celebrated therein not being similar. In one the prayers of a few simple peasants, and not more than one or two priests, were offered up to God; in the other thousands knelt before the Lord, their Maker; Anthems and Alleluias were constantly ascending to Heaven. Priests were ordained there, Bishops consecrated, and Monarchs crowned. The one was the Church of a Parish, the other the Church of every parish in the diocese.

Lincoln Cathedral was considered as the best example of English Cathedrals, and by the help of a large ground plan, the lecturer was enabled to point out the position and use of the various portions which make the mighty whole. The Parish Church of England, from the simple Nave and Chancel, to the Cruciform with its Transepts and Aisles, was also described. The important subject of painted windows, and the decoration of walls with diapering and texts, instead of a miserable imitation of stone, was also slightly touched upon, as was also the true way of adapting ancient principle to modern practice.

Churchman.

HONOR TO THE ILLUSTRIOUS DEAD.—The remains of the venerable ex-president Adams were conveyed through this city on Tuesday. A large body of Clergy, of all denominations, joined the funeral procession, which escorted the body of this good and great man to its brief repose, in an appropriate resting place, the Hall where his Father united with other patriots in signing the Declaration of Independence.

There was a simplicity, in all the arrangements on this occasion, befitting the character of the departed. And there was a tribute of feeling which told that a grateful people came forth in crowds, not to see a funeral show, but to do homage to one who deserved well of his country. In noticing the just honor paid to this veteran statesman, we feel that we are not violating our invariable rule of not bringing into the columns of this paper any political or party feelings. All such had lost their bitterness towards this venerable man, even before death had completely subdued them. For fifty years he has served his country faithfully in public life. His death was such as he must have desired. He fell at his post, saying “this is the end of earth.” He died in the Capitol—and his ashes are borne, in continuous funeral procession for hundreds of miles, to their last resting-place.

We record with deep regret the death of the Venerable Dr. Lyell, Rector of Christ Church, New York, in which city he was the oldest settled Rector. He died on Sunday last. We are not informed of the particulars regarding the death of this esteemed and faithful minister of Christ.

ACKNOWLEDGMENT.—We take the following from the “Londonderry Sentinel.”

The Rev. George Scott acknowledges to have received for the poor in the parish of Balteagh, £5 4s. from Indiana Missionaries, by the hands of Bishop Kemper, and the Rev. S. R. Johnson, sent by the Rev. Frederick Ogilby.

NEW AGENTS.—The Rev. E. M. VAN DEUSEN has very kindly consented to act as Agent for the “Banner” in Wilmington, Delaware; and BENJAMIN E. ROPER, Esq., at Galveston, Texas.

New Publications.

THE SPIRIT OF MISSIONS, March 1848.—A number filled with interesting information. We are less anxious to extract from this Periodical, because we think it ought to be taken by every member of the church. Besides the usual full accounts of our own Domestic and Foreign Missionary operations, there is in this number an excellent article, giving most interesting information concerning “Missions of the Church of England.”

Contributions for Domestic Missions, from Jan. 15th to Feb. 15th, \$1,850 38.

For Foreign Missions during same time, \$7134 29.

THE TRUE CATHOLIC.—Reformed Protestant and Free, edited by a layman of the Protestant Episcopal Church, with the approbation of the Bishop of Maryland. March, 1848. Baltimore, Joseph Robinson, 117 Baltimore Street.

The judgment which has been often expressed in the Banner, of this most valuable of our Church periodicals, is unchanged. We consider it of great importance that the Church should have the benefit of the widest possible circulation of this sound and ably conducted monthly paper. In a notice from the publishers, those readers who regard the continuance and extension of the work as desirable, are earnestly asked to make “AN EFFORT AT THE PRESENT TIME TO INCREASE THE SUBSCRIPTION LIST.” We sincerely hope such an appeal will not be in vain, not only for the sake of those engaged in this useful work, but for the Church’s sake.

“THE THREE DEGREES OF LIFE:” their nature, order, culture. An Address delivered before the Societies of Allegheny College, Meadville, Pa., on the evening preceding the annual commencement, by the Rev. William M. Carmichael, D. D., Rector of Christ Church, Meadville. Published by Request.

We hail with pleasure every new evidence that the Clergy of the church are manifesting an interest in the great practical work of education, viewed in its enlarged and true aspect, as embracing the culture of all that composes MAN.

The scope of the able and excellent “address” above named, may be gathered from Dr. Carmichael’s definition of his sub-

ject “the three degrees of Life.” “The first of these is called the *natural*, the second, the *spiritual*, the third, the *celestial* property or element of human life.” * * * “The first is used to designate the *body* and its functions, the second, the *mind* and its operations; the third, the *heart* and its affections, including the *will* and *conscience*, sometimes termed by way of eminence the *moral* sense.”

The phase which each of these assumes in its progress from infancy to youth, from youth to manhood, from manhood to age, and thence onward through all the mazes of its endless course beyond the confines of the tomb, may, very properly, receive the superior name of LIFE. For life it is; life natural or physical; life mental or spiritual; life celestial or eternal; and yet all these centre in one and the same being, in different degrees at different periods of time, from the first hour of its advent here, until the dissolution of its earthly ties, when it will assume another form, and be so “clothed upon, that mortality shall be forever swallowed up of life.” 2 Cor. v. 4.

A noble theme for a Christian teacher addressing young men at this interesting period of life! And Dr. Carmichael has in this address, faithfully and ably sustained his high position as a witness of “the whole truth.” We have marked one or two passages for our paper, which will show the character of this address, and serve the great cause which it so faithfully advocates.

THE FADING AND THE UNFADING.—Discourses on the occasion of the decease of Adeline Haskins, wife of the Rector of St. Mark’s Church, Williamsburgh, L. I. Published at the request of the Wardens and Vestrymen.

Three discourses, by the Rev. C. Clapp, Rev. W. H. Lewis, and the Rev. S. R. Johnson, recording the memory of departed worth, soothing the affliction of the bereaved, impressing upon the hearts of the living, the holy and solemn lessons to be learned by a Christian’s death.

LITTELL’S LIVING AGE, Boston, E. Littell & Co., 165 Tremont Street—Philadelphia, Zieber & Co. This admirable republication of selections from all the best and choicest periodicals, is always a welcome visitor. A most excellent taste and judgment are always displayed, in the selection of articles for instruction and entertainment. At the cheap cost of \$6 per annum, it furnishes the choicest articles from the most valuable Foreign and Home Publications.

FOREIGN CORRESPONDENCE.—A most interesting letter on the Religious state of Ireland “from a distinguished Clergyman of the Church of Ireland has been received, and shall appear in our next number.”

Self Discipline.

The following extract from Dr. Forbes’ sermon before “the Associate Alumni of the General Theological Seminary,” affords practical teaching appropriate to the solemn season upon which we have just entered.

Admitting, then that this is the system of the Church; a system based upon antiquity, and illustrated by the Apostles in their own practice, it may here be naturally asked, *how it may be carried out amongst ourselves*—what are its *leading details*, and what might we hope would be its *results*?

All-important as are those questions, I can here but imperfectly answer them, and attempt only rudely to sketch out the more prominent parts of such a system. And in doing this, let me add, that I regard myself much in the light of one walking with you through some ancient library, and here and there taking down from its shelves some neglected volume, from which to gather at least a portion of its forgotten wisdom.

The first thing, then, that would seem to be essential in a practical system like this, is a deep sense of *accountability to God*—to realize, as far as we may, and to employ all means for this, that we have an account to settle with God; that our whole life at the last day, is to be brought under review; that every thought, and word, and act is to be scrutinized; and that upon the results of this scrutiny will depend our everlasting welfare or woe.

Secondly, To determine to *deal honestly* with ourselves, not to blind conscience but to enlighten it; to desire to see ourselves as God sees us; to know the worst of ourselves now; to dare to examine our lives, to question the sincerity of our professions, to scrutinize our motives, and to be ready to endure any pain or to make any sacrifice, so only we may avert the wrath, and secure the favor of God.

Thirdly, To begin to *live by rule*, not to leave to accident the course of our lives, but to endeavour to regulate and direct them; and this, by some such definite acts as the following:

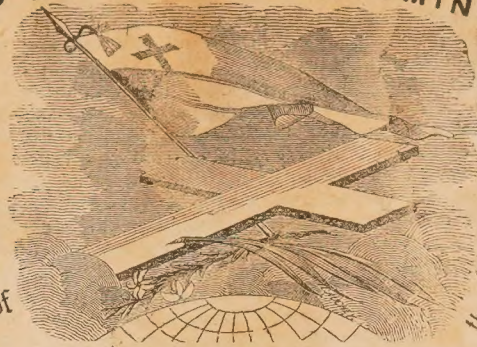
Stated *private prayer*, in the morning, in the evening, and at noon-day.

Daily *meditation* upon some short portion of God’s word; and this, in union with mental prayer; such meditation always being, not to improve ourselves in learning nor to gratify curiosity, but to hold communion with God, through his Word, and to quicken the Divine Life in our souls.

To use *watchfulness* in all our actions during the day, that no word may be spoken, or deed done, nor if possible, thought entertained, that may cause sorrow to our souls at night, and need to be blotted out with tears.

To make *God’s glory* the one end and aim of all we do; and for this purpose to avoid all self-seeking and self-pleasing—the curse and crying-sin of our day—remembering always that we have a Master in Heaven, whose we are, and whom we are bound to obey.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 18, 1848.

[Vol. X.—No. 11.—Whole No. 481.]

Original.

For the Banner of the Cross.

The Angel.

BY THE REV. RALPH HOYT.

Was heard, 'tis said, one tranquil eve,
A low, sad voice along the sky !
(Alas, can heavenly natures grieve,
Can holy angels weep on high,
And sinless seraphs learn to sigh ?)

There spread a cloud of golden hue
And curtained day's declining light :
Down floating from the distant blue
It came with strange mysterious flight,
A summer cloud serene and bright.

A form upon celestial wings !
Wherever pressed her glittering feet
Came gushing forth from hidden strings
Soft music earth can ne'er repeat,
Melodious concords passing sweet !

She paused, and on a sunbeam stood,
Above a gently sloping hill ;
Mute wonder fell on field, and wood,
The gurgling brook and gleesome rill ;
And e'en the warbling birds were still.

But that sad voice along the sky
Yet burdened all the passing gale ;
Ah ! do the loved in heaven die,
Doth hope in those fair regions fail ?
Sweet Angel, why that plaintive wail ?

She gazed o'er all the haunts of men,
And saw how sorrow's fountains flow :
Gay city, or secluded glen,
No refuge from the certain blow,
The cruel wound, the hopeless wo.

Amid the proud voluptuous throng
Mourned many a breaking heart alone,
Crushed in the grasp of want and wrong,
The sordid world all heedless grown ;
Ah, heartless earth ! Ah, world of stone !

The captive pining in his chain,
The famished vainly asking bread ;
Sad partings ne'er to meet again,
Love's rose that once sweet odors shed,
In youth's bright path, perfumeless, dead !

O'er field and hill, by wave and coast,
A shout of furious onset rose,
The shock of many a mighty host,
The struggle of defiant foes
Met in terrific battle throes !

How red the rivulets shall be ;
How weltering all the rural plain ;
To mingle there that sanguine sea,
How many a heart its ruddy rain
In that wild strife will pour—in vain !

She saw where by the pallet side,
While orphan babes unconscious slept,
A scanty pittance to provide
The widow toilsome vigil kept,
And in her watching ceaseless wept.

The weary stranger sought for rest,
(Ah, who the goal hath ever won ?)
No door was opened for a guest,
None wished the pilgrim's journey done :
Nor made life's race less sad to run !

From rugged labor's earnest hand
Uprose the palace, teemed the soil ;
And navies launched at his command,
For lordly Indolence a spoil ;
Ah, hapless, unrequited Toil !

How many a generous bosom burned,
With all sublime aspirings fraught,
Yet ever found its fervor spurned :
Rich with the jewelry of thought,
Yet all its worth accounted Nought.

Where mournful sighed a maniac maid,
No lover's voice in music spoke,
Confiding innocence—betrayed !
Poor heart, what anguish in the stroke
When it could bear no more—and broke !

Where lay a babe in death's cold sleep
A mother knelt in mad despair ;
Alas ! the slumber was too deep,
The spirit heeded not her prayer ;
The cherub was no longer there !

With feeble hand deserted Age
Was tracing in his sightless gloom
This one sad line for that last page,
That page of stone above his tomb ;
Forsaken ! O ye Dead, make room !

Thus gazing o'er the haunts of men,
She saw how sorrow's fountains flow ;
Gay city, or secluded glen,
Still all resistless falls the blow,
The cruel wound, the hopeless wo.

For this upon that tranquil eve,
Came that sad voice along the sky ;
For these that heavenly one could grieve,
That Angel from the realms on high,
With hastening wing came down to sigh.

She wept, and on the sunbeam shed
Celestial tears, divinely blest ;
Swift o'er the sky bright rainbows spread :
Earth saw, and every mournful breast
With holy solace sank to rest.

But that sad voice along the sky
Yet lingers on the passing gale,
For sorrow's fount is never dry,
And still where'er its streams prevail
Sweet Pity pours her plaintive wail.

Selections.

From the Quarterly Review.

Memoir of the Life of Elizabeth Fry. Edited by two of her daughters. Vol. I. 8vo. London, 1847.

We do not disguise the increasing hesitation with which we receive biographies founded on private notes and diaries that record, or seem to do so, the thoughts and struggles of the inmost heart. Any one of eminence, in the present day, who commits these things to paper, must do so under the full conviction that, like Castor and Pollux, as he himself sets, his journals will rise ; and that whatever he has written in his closet will be proclaimed on the house-tops. Such a prospect of envied or unenvied fame cannot but give a tinge to the sentiments and language ; cause the insertion of some incidents and reflections, and the suppression of others ; bring forward art at the expense of nature ; and, in short, prompt every one to wear his best for the eyes of posterity. The autobiography included in the present work must, however, be considered as in great measure exempt from this criticism. The larger proportion of it was written in early days, before journalizing had been reduced to a system, and secret cogitations forced into notoriety, like reluctant speakers of old into the chair of the commons. Yet, while the stamp of originality remains, we discern the traces of a revising hand—a hand guided by the experience and feelings of maturer years, which apparently has spared in candor much that it might otherwise have been wished to erase, and retouched the remainder, far less in vanity than in graceful timidity, so soon as Mrs. Fry had perceived beyond a doubt that, alive or dead, in true or false colors, she was destined to afford a repast to the public appetite. In truth, however, we should be loath to subject this publication to any ordinary criticism ; it deals with common life, and yet soars above it ; associates with man, and yet walks with God ; never so elevated as when grovelling in the mire, it exhibits a career that cannot be surpassed—but which, we venture to add, ought not in all its parts to be generally followed.

That this admirable woman had a special vocation for the office she undertook is manifest in every step of her progress ; her intellectual constitution was singularly adapted to the peculiar task : add to this the zeal which governed the whole, an enthusiasm regulated but never chilled by judgment ;—and we have a character armed at all points, ready to take up the gauntlet of every conceivable obstacle that could impede her in the accomplishment of her great design. Among subordinate, yet very real advantages, we cannot fail to count the success she derived from her connection with the Society of Friends. A little eccentricity of action was considered permissible, and even natural, in the member of a body already recognized as eccentric in opinions, eccentric in dress, eccentric in language. Philanthropy, too, had been the distinguishing characteristic of this respectable brotherhood ; a devoted effort for the interest of mankind passed in one of them without censure—almost without observation. The quaker-habit and quaker-renown disarmed hostility, nay, propitiated favor ; it secured the first introduction

* Republished by J. W. Moore, No. 193 Chestnut street.

to magistrates, to nobles, to ministers, to emperors. When so much was effected, the rest was sure : her simple dignity of demeanor, her singularly musical voice, her easy, unaffected language, the fit vehicle of her unflinching good sense, her earnest piety and unmistakable disinterestedness, enchaind the most reluctant ; and to every cabinet and court of Europe where religion and humanity could be maintained or advanced, she obtained ready admission as a herald of peace and charity.

But, we must repeat, we take her as the exception, not as the rule. The high and holy duties assigned to women by the decrees of Providence are essentially of a secret and retiring nature ; it is in the privacy of the closet that the soft, yet sterling, wisdom of the Christian mother stamps those impressions on the youthful heart, which, though often defaced, are seldom wholly obliterated. Whatever tends to withdraw her from these sacred offices, or even abate their full force and efficacy, is high treason against the hopes of a nation. We do not deny that valuable services may be safely, and indeed are safely, rendered by many intelligent and pious ladies who devote their hours of leisure or recreation to the Rarotogas and Tahitis of British Christendom—it is not to such that we would make allusion ; our thoughts are directed to that total absorption which, plunging women into the vortex of eccentric and self-imposed obligations, merges the private in the public duty, confounds what is principal with that which is secondary, and withdraws them from labors which they alone can accomplish, to those in which at least they may be equalled by others. We may question whether, even here in the instance before us, the indulgence of a special and manifest superiority was not sometimes purchased by the postponement, or delegation to substitutes, of those minute and unostentatious offices which constitute the order, the preciousness, nay, the life itself of domestic discipline. Much, no doubt, was easy, and also permitted, to a lady whose notions and habits were founded on the practice of female ministration in matters ecclesiastical. It is beside our purpose to examine the scriptural legality or social expediency of such a system : we glance at it now, merely to show the very peculiar circumstances which fitted her, from her earliest years, for her public task.

Elizabeth Gurney was born of an ancient and honorable race in the county of Norfolk. Her own immediate family, having maintained the highest respectability for many generations, has latterly become conspicuous by all the gifts of talent, munificence, and piety. To the care and understanding of their admirable mother (and is it not always so ?) must be ascribed the development of their moral and intellectual capacities ; the future character of Elizabeth owed not a little to that parent's thoughtfulness and providential discipline—the unwearied patience, the chastened sensibility, the habit of prayer, and expansive love to all God's works, that shone so eminently throughout her career. She piously acknowledges the filial debt in a short memoir, (p. 7,) which is well worthy of perusal, not only as illustrative of the disposition of the writer, but for the singularly sensible and appropriate remarks on the minute and considerate care required in the education of children. Much in it recalls the early history of William Cowper, and exhibits the almost inconceivable sufferings endured by youthful susceptibility and imagination, the sources of genius, but oftentimes the elements of sorrow. Here is the special province for the action of the discriminating mother ; and, doubtless, had the infancy of that exquisite poet been longer blessed by the tender guidance of his own admirable parent, his spirit might have assumed in some measure the practical character of Elizabeth Fry, and preyed less fiercely and systematically on itself.

Every page of her early journal exhibits the traces of this first direction to her juvenile thoughts. The desire of personal usefulness, though for some time feeble and indistinct, runs like a vein through all her reflections and aspirations. She exhausts herself in conflicts, in hopes, and in fears ; proves her heart like Solomon's with mirth, and finds it vanity ; braves sacrifices, conjures up doubts, and finally embraces the realities of gospel truth as the only assurance for herself, and the exclusive instrument for the lasting welfare of mankind. Every reader will be struck by the precocity she exhibits of mental power, and ascribe the originality of her remarks less to her experience of others than to her study of herself. It was the clear perception of her own weakness that brought her to the "one thing needful," and which gives a catholic value to the whole, as a guide and prop to those who may hereafter tread the thorny path of moral and social benevolence. We are amused, we confess, by her struggles with Quakerism, and her ultimate surrender to a pedantic system, by which her inner being could never be ruled. Though a member of a sect, she in truth was no sectarian.

The second period of Mrs. Fry's history may fairly be dated from her first adventure to survey those scenes of degradation and neglect, which she was afterwards so efficiently to rebuke. Hitherto her journal has presented much sameness both of event and observation ; it was perhaps inevitable in so limited

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MARCH 18, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 98 south Fifth street, Philadelphia.

UNIFORMITY IN WORSHIP.—It has always been found that the plainest and most explicit Laws, whether of Divine or human enactment, when judged by man's imperfect apprehension, are liable to various interpretations. No Rules could possibly be framed more plain and explicit than those which control our Public Worship,—the Rubrics. Yet, from the indifference of some, from the ignorance of others, and from the diversity in judgment of the more thoughtful, result various and opposite usages on the part of those who employ the same Liturgy. Although many of these diversities of practice are, in themselves, of trifling moment, yet they have a real importance since they must necessarily disturb the minds of earnest and devout worshippers. They have also an evil influence as tending to mar the unity which the Church should carefully preserve, in her practice, as well as in her Faith. These are things which strike the minds of the most careless observers, who are apt to note those trifling inconsistencies which, as they lie nearer the surface, are more easily discovered. It is therefore the duty of sound minded churchmen to sacrifice, in these indifferent things, their individual partialities, and to surrender the dictates of their private judgments to the custom which is most prevalent in the Church. In all Liturgical questions, the decision should always be controlled, not by arguments or reasons, but by prevalent use. Where practice is not absolutely settled by law, it should be established by prevailing custom.

These remarks have been suggested by an able Editorial in "the New York Churchman," in answer to the following inquiry.

Mr. Editor.—There is a point of liturgical order on which there is some difference of opinion among the clergy; many of whom would be glad to be favored with your view of it. It relates to the following rubric: "The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, where it is not, in this book, otherwise ordered." Some of us think that this can hardly be considered as properly applying to the days between Epiphany, Ash-Wednesday, and Ascension-Day, and the following Sundays, respectively. Please let us have your opinion, if convenient, before Ash-Wednesday.

Yours, with a high sense of the value of your editorial labors.

To which the learned Editor thus replies—

The Church clearly provides for the daily public celebration of the Lord's Supper. She therefore evidently intends to have a Collect, Epistle, and Gospel for every day. If, in any case, there is an apparent failure in providing for this, it must be taken for granted, that such failure is unintentional; and we must try to find a remedy for it in the obvious spirit and analogy of her services.

The days between the Epiphany and the first Sunday after, present the strongest case of all the above. After the Gospel for the Circumcision, occurs the following rubric:

"The same Collect, Epistle, and Gospel, shall serve for every day after, unto the Epiphany."

This makes then proper for the Second Sunday after Christmas, if there is such a one. The provision, however, ceases at the Epiphany. It does not extend to any days between that Feast and the Sunday next following. Here, then, there is not only no provision for, but an implied forbidding of, the use of that Collect, Epistle, and Gospel, on those days. And yet, no one will pretend that the Church's provision for the celebration of the Eucharist is suspended during that time. We think the difficulty may be very satisfactorily met, by looking, as above intimated, into the obvious spirit and analogy of our liturgical services.

Christmas Day, the Epiphany, Ash-Wednesday, and Ascension Day, are each a point at which a change occurs in the seasons of the Christian year. Christmas does not belong to Advent; nor the Epiphany to Christmas; nor Ash-Wednesday to the Pre-Lenten Season; nor Ascension Day to the Easter Season. This, undoubtedly, was the reason for terminating the use of the Circumcision Collect, &c., at the Epiphany. And

we think it will be admitted to be sufficient ground, drawn from the obvious spirit and analogy of the Church's services, for replying to our correspondent, that, in our humble opinion, the Collects, Epistles, and Gospels, respectively for Christmas Day, the Epiphany, Ash-Wednesday, and Ascension Day, should serve for every day after (except there should occur in that time some special Holy Day, having similar appointments for itself,) unto the following Sunday.

With great diffidence we venture to dissent from this decision, on the following grounds.

1st. Because we think this is not the practice which the more prevalent custom has established.

2nd. There is not in our esteem "an apparent failure in providing" for the case. There is this explicit provision made—"The Collect, Epistle, and Gospel, appointed for the Sunday, (these Italics are in the Prayer Book,) shall serve all the week after, where it is not in this Book otherwise ordered."

3d. The Rubric quoted in reference to the Circumcision and Epiphany, proves that where the Collect, Epistle, and Gospel, of a week-day Festival, were to be used on any day but the Festival itself, especial provision is made. And we therefore argue, that on all other occasions, the law is, that "the Collect, Epistle, and Gospel, appointed for the Sunday shall serve all the week after," because, "it is not in this Book otherwise ordered." Therefore we feel bound to use the Collect for Quinquagesima Sunday, followed by the Collect for Ash-Wednesday, on every day of the week after Wednesday.

We entirely agree with what follows, only we would add that the minister should take care to complete his private devotions, as he may easily do, before the "Gloria Patri" is sung. It is manifestly improper and unbecoming for any one in the House of God not to join "body, soul and spirit," in this solemn ascription of Praise to FATHER, SON, AND HOLY GHOST.

Another correspondent, "N. Casarea," (not our former correspondent, "Neo Casarea,") puts to us the following question, with a request for our opinion on the subject: "Why do some clergymen visibly perform an act of private prayer, during the celebration of praise in a congregation; and this, as is most frequent, during the singing of the Gloria Patri?"

The writer probably has reference to the time of singing the metre psalms and hymns. This part of the service appears to have had its origin in the *Intros*, or portions of Psalms appointed to be sung, in the ancient Church, and continued for a time, in the Reformed Church of England, while the Priest, (*introitus*) was entering the Chancel. Bishop White considers the introduction of the Psalms, in metre, into the worship of the English Church, as growing out of a provision in an act of uniformity, passed in the reign of Edward VI., "that psalms or prayers, taken out of the Bible, might be used in divine service, provided it were not done to the omitting of any part thereof." With us, the Psalms and Hymns in metre are "allowed to be sung before and after Morning and Evening Prayer, and also before and after Sermons, at the discretion of the Minister." Hence it appears that they are not required, but only allowed. Morning and Evening Prayer may be performed, with entire regularity, without them. Neither are they parts of Morning and Evening Prayer; but are allowed to be sung before and after each. Like the ancient *Intros*, they are usually sung while the minister is passing from one part of the service to another—as from Morning Prayer to the Communion Service, and from that to the Sermon. They occupy the interval during which the minister—where this is done—changes his vestments. Nor do we suppose it at all wrong to consider the space of time thus occupied as one of very allowable rest to the officiating Minister.

From these considerations, "N. Casarea" will probably not be surprised that we draw the inference, that our usual metre-singing, although appointed by the minister, is intended as a devout exercise of the people, without his being necessarily considered as a participant in it; and that, consequently, there is no irregularity in what we suppose to be the very prevalent custom of the minister's engaging, during this singing, in his private devotions, before proceeding to the Communion Service, or to the Sermon.

TRINITY CHURCH, POTTSVILLE.—It is usual to think that objects are magnified by distance, especially when described by those nearly interested in them. Most of our readers have heard of the new church at Pottsville, and the unusual claims it possesses to the general interest of all, whose hearts are affected by the welfare and progress of the Church. Not a few, perhaps, have been inclined to think that the importance of these general claims were somewhat magnified, by those most nearly concerned in establishing them.

A late visit to this most important Parish has impressed us with the real truth of the case, more than any second-hand representations could possibly do. Without any interest in the matter beyond that which the welfare of the Church Catholic inspires, with no personal or private partialities involved, we may surely ask, in behalf of our feeble testimony in this case, the regard which belongs to a disinterested witness.

In looking at the congregation, by which this noble effort has been undertaken, we were struck with the spirit and devotion which must have encouraged them to begin, continue, and nearly complete so great a work. The old church, not

half so large as the present one, easily accommodated all who ever attended its holy services.

It was hard, under these circumstances, to prove that a larger church edifice was needed. Yet the result has proved that this was really the case. Although the new church is hardly completed, at a most unfavourable season of the year, and under circumstances when the worshippers could not have come from any distance, we beheld this church respectfully filled with from one to two hundred worshippers more than the number which would have over-crowded the old church. The town itself must grow, and grow rapidly, and it was the part of wisdom to provide for this growth. Besides, the surrounding country is filled with miners, many of whom have come from the Church of England. To provide for these is the plain duty of the Church planned in America by that of England. Without this provision they must wander into religious error, or into practical infidelity. On these accounts this large and substantial church has been erected. It is one of the largest in the whole Diocese, affording comfortable sittings for nearly a thousand worshippers. It will seat exactly nine hundred and eight persons. It is moreover a church-like and imposing edifice, in its outward form and internal arrangements suited to its high and holy use, on which nothing has been expended in needless ornament.

The erection of a church like this, under such circumstances, to meet such pressing wants, is a matter of interest to all within our Diocese. These claims have been partially acknowledged in Philadelphia. To relieve them of all difficulty, the Vestry want about \$1000, either in donations, or as a loan for which the best security can be given. Surely a hundred persons could be found to give \$10 each for such an object. Or one or two individuals will not be wanting to lend this needful sum. The zealous and devoted Rector, who has already done so much, and his faithful co-workers in this labour of love, deserve such help. And we feel sure that money cannot be given or lent in a way which will do more to extend the Church in this Diocese, and thus to bless most highly our fellow men, than the money which may be given or loaned for the benefit of TRINITY CHURCH, POTTSVILLE.

CHRISTMAS SERVICES IN BURLINGTON COLLEGE.—It seems rather unseasonable to refer to these in LENT. But we have received a strong communication, too late for this week, from "a Layman" of this city, in reference to an article, which appeared first in the "Catholic Herald," and from that paper has just found its way into two of our Church journals! The article in the last week's "Christian Witness," noticing, at this late day, this matter and uniting with a hostile paper in attacking one of our Bishops, is headed "singing in an unknown tongue." It refers to the fact that at early prayers on Christmas day, in the school-room of Burlington College, "the Gloria in Excelsis, the Venite, and the Adeste Fideles, were chanted in Latin." The objection raised is that this is contrary to "the 24th article," which reads thus: "It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have PUBLIC PRAYER IN THE CHURCH, or to minister the sacraments, in a tongue not UNDERSTAND OF THE PEOPLE."

To which objections from Romanist and Protestants, we reply,

1. These Latin chants were not used at "public prayer." The regular service is not, we believe, used in the College on the days when the pupils attend "church." "The early prayers" are of the order of family prayer. This might have been gathered from the use of "the Adeste Fideles," had not its title been "in a language not understood of the people" who made the criticism.

2. This service was not in THE CHURCH.

3. Although Latin may be "a language not understood" by these learned editors, the smallest boys of Burlington College, we speak from our observation of their exercises, would be ashamed to own that they did not understand "the Gloria in Excelsis, the Venite, and the Adeste Fideles in Latin."

In this view of the case, we think the Romanist editor has shown his usual sharpness of vision in making this a violation of the 24th article—while to his Protestant followers has happened what will always occur when men are led by "the blind." If they want to keep out of "the ditch," they had better follow other guiding than that of the "Catholic Herald."

This is not a new custom, either in this country or England, in classical institutions, whose object is to bring "the dead languages" to life, and to teach them by use. These points will be brought out more fully by our correspondent.

NEW AGENTS.—Mr. Cleaveland Sawyer has kindly consented to act as an Agent for the "Banner," at Edenton North Carolina.

ORIGINAL POEM, BY THE REV. RALPH HOYT, will be in the proper place. We have already expressed our estimation of his merits, and we learn with satisfaction, good authority, that Mr. Hoyt is steadily and surely winning his way to a high place among our poets. His present contribution to the Banner will not, we think, diminish well-earned reputation. This department of our paper will be sustained as long as we can have original contributions from such writers as the Rev. Dr. Lyons and the Rev. Ralph Hoyt.

COMMENDATION OF THE BISHOP OF NORTH CAROLINA.—In the Diocesan Record will be found a kind commendation of this paper to his Diocese by Bishop Ives, whose good words are most highly prized, and most gratefully acknowledged. Encouraging words like these act powerfully as incentives to exertion, and it shall be our earnest effort to make the Bishop's expressions in our behalf to the members of the Diocese.

A SPORTING CLERGYMAN.—Under this imposing caption, the Evening Journal of yesterday informs its readers that "there were few sinecures to be compared to those enjoyed by clergy of the Irish Episcopal church—that they have fine mansions and beautiful grounds, but are generally without parishioners, and course with leisure to enjoy life." In proof of this, the journal says, that "the Rev. THOMAS MAGUIRE, of the Established church, recently died of gout in the stomach"—that "he lived in a parish where disease and starvation prevailed in their appalling forms"—and that *how* he lived, might be best understood by the following advertisement, cut from the *Perthshire Repository*—"Quoting the sale by auction, addressed to the sporting world," of household furniture, library, carriage, &c., &c. "thorough-bred filly, five grayhounds, &c., &c." Whether this allusion be designed to disparage the "Irish Episcopal church," or by contrast to minister to a rather excessive desire to manifest zeal for the "Irish Catholic church," it is either respect, unfortunate, to apply no stronger remark. The late Rev. THOMAS MAGUIRE, so far from being a clergyman of the "Established church," was a Catholic priest, up to the end of his death, and for many years the respected and able pastor of Ballinamore, in the county of Leitrim, and the successful opponent in controversy of the Rev. Mr. [?], in 1827, and the Rev. T. D. Gregg, in 1845. Mr. Maguire was certainly a "sporting clergyman" in the line of horses and dogs; but whatever his faith or church, he may as well have been allowed to go to the tomb without this particular mode of obituary notice.—*Albany Argus*.

We extract the above with much pleasure. In the hot haste of editors to reflect upon all British Institutions, and particularly upon the Established church of England and Ireland, they trip, as the editor of the Evening Journal did, in this instance. The labors of the Clergy, of the Irish (Protestant) Episcopal Church are great, and little gratitude is evinced for their anxious and self-denying efforts. After a day spent in exposure to infection, in visiting the cabins of the wretched peasantry, and in relieving the miseries of the wife and children—husband perhaps fires from behind a hedge at their friend benefactor, whose return home he has been waiting for. It is not pretended that all the Clergy of any church do their duty. Not but that some in every one are wholly deficient. Has not every member of the community his duty to perform? Are all save the Clergy without fault or remission? Why trumpet forth, upon all occasions, the sin of one of a profession, with the sly insinuation that "thus it is with them"? Surely, editors do not desire to bring all Religion into disrepute; and has it never occurred to them that paragraphs like those noticed by the Argus are surely calculated to have such an effect?—*Churchman*.

In copying the above from "The Churchman," we are most happy to endorse what is said of the Established Church of Ireland. We speak that we do know, and testify that we have seen, when we say that, as a body, the clergy of this afflicted country are most devoted, self-denying, and laborious men. Without any motive to compel them, but a high sense of duty, they give themselves heart and soul to their noble work. Men of the loftiest talents and highest attainments spend their lives among the most ignorant and unlettered people. In our present number will be found a letter from a clergyman of this stamp. A scholar in the highest sense, a Christian gentleman by birth and breeding, at a time of life when there is some excuse for indulgence, we have known him spend days among the poorest cottagers in the dreary mountain districts of his extensive Parish. He spares no pains, no cares, no labors in providing for the bodily necessities, the mental improvement, the spiritual wants of "the poor and needy." And for these very things, he has been denounced in the Chapel, as we can prove. We have often heard mention made of "the sporting," "fox-hunting clergy" of England and Ireland. In two visits to the former, we formed a pretty extensive acquaintance with many persons of Great Britain, we never had an opportunity of examining a specimen of this class. In not very limited travels through these Islands, we never saw one whom Rumor even designated. Still, though this is not a very clerical avocation, we must candidly own that we would prefer to be ranked with the fox-hunting clergy, rather than with the MAN-HUNTING Clergy and Laity, not unfrequently found on this side of the Atlantic. We may be wrong, but we think it much worse, to run down a man, than a Fox.

New Publications.

THE YOUNG CHURCHMAN'S MISCELLANY. Edited by the Rev. J. A. Spencer, A. M. vol. iii. March. No. 3. New York—No. 139 Broadway.

Although we have no room for an extended notice of this excellent Church Periodical, we cannot pass this number by without a word of commendation. We consider it a most excellent publication for the younger members of the Church. There is, in all the numbers we have seen, great judgment displayed in the variety of the articles, and in their adaptation to the instruction and entertainment of Young Readers.

HAWKSTONE, A TALE OF AND FOR ENGLAND IN 184—New York, &c. In a future number we shall be prepared to give this important and popular work a more extended Editorial notice, accompanied by interesting extracts we have marked for this purpose. In the mean time we subjoin the following able critique from one whose judgment, as his article will show, is worthy of attentive consideration.

For the Banner of the Cross.

"Hawkstone" R. W. Sewell

MR. EDITOR:

We have just finished reading the popular Church novel, entitled 'Hawkstone,' for the first presentation of which before the American public, we are indebted to the enterprising publishers, Messrs. Stanford & Swords, New York. We belong to a class that have no liking for controversy, in the uncontroversial form of imaginative literature. Good and wise men however, say that it is necessary, seeing that a large class will read controversy in this form and no other; we yield our opinions so far as Hawkstone is concerned, and hope that it will have an extensive circulation amongst the class to be benefited. It is also supposed to be necessary to resist Roman and Protestant novels, by the same sort of weapons, accordingly we have Church novels written, amongst the chief of which for style and efficiency, we presume Hawkstone will be ranked.

And yet, we shall not believe, until we hear it from himself, that its author is (as has been affirmed,) the writer of "Christian Morals." And farther, we believe that the criticisms on Hawkstone which attended its publication in England, are just, the eloquent preface of the distinguished American editor, and the commendations of some of our best friends, to the contrary notwithstanding. Its exaggerations of principles and systems condemned, are manifest, and unpleasant to us. And the very ability wherewith this novel is executed, only fastens more firmly in our minds the judgment, that the presentation of ecclesiastical controversies in connexion with imaginative sketches is no great gain to church principles or church literature. It may be temperament, or it may be conscience, but either way, we dislike this mixing up things, in themselves different—this Religio-Romantic syncretism.

The awful scenes of treachery and bloodshed, described with intense power, as the result of Jesuit machinations, shocked us, but, indeed, did not disprove the principles of the order.

Perhaps, if our feelings had been analyzed, we should have found ourselves more disposed "to denounce and shoot" the Jesuit, without being any better qualified for a sober and truthful refutation of Jesuitism. And so, too, we shall never look upon a temperance procession, or the secretary of a colonization society, without thinking of the scene in the Priory, or the remarkable aphorisms of Mr. Augustus Philadelphus Wilberforce O'Keefe. But we are not so certain that this temper is the most desirable for a Christian and a controversialist. And this, we confess, is one of our objections to these controversial novels. They not only do not profess to formal treatises, and so, in many cases, get rid of fact along with the form; but it is necessary for the 'story' to have a plot, and so grave questions at issue between Christian men, and serious doctrines which are debated between branches of the Catholic Church, are mingled with love and murder; with treachery and drunkenness; with ivied abbeys and Jesuit priests; with comfortable studies and Protestant parsons—and all the 'clap-trap' of fashionable romance. We do not design to apply these remarks exclusively to Hawkstone. But we must be allowed to frankly declare, that if Jesuitism, Puseyism, Protestantism, and Temperance Societies involve serious questions, they should be taken hold of in a serious manner. Our objections to the Roman novels in circulation, (such for example as Geraldine,) are based on principles which will not permit us to admire, unqualifiedly, Church novels.

It seems to us that those people who want controversy to be arrayed in an imaginative garb, are not fit for this sort of work—it is not their mission to spread the faith by controversy, but by holy living. And they who are to be won to Catholic truth by attractive portraits of immaculate professors, will find that a trial still awaits them, when they mingle with the realities of life and living men. But if they will read, we know of nothing comparable in this species of literature to Hawkstone.

We had rather, however, leave those points which now serve to rend the body of Christ, and which cause so much bitterness amongst brethren, to be carefully examined, and candidly discussed by the unenvied few. Those, we mean, to whom God has granted great learning, and disciplined minds; who, against their own wishes, have, by the clear manifestation of Providence, been placed in the position of teachers and defenders of the faith.

So far, then, from being gratified with the attractive garb into which the points of modern controversy have been thrown by gifted intellects, we sigh for the unattractive volumes of older days. We prefer history to romance—gravity to wit, earnest remonstrance to ridicule.

It may be true, indeed, that hardly any body would read such dull books as Barrow, Taylor and Bull wrote on the Roman controversy; and it may be possible that the wives, sisters and daughters of Churchmen in the seventeenth century, were not

so familiar with controversial topics as Churchwomen are now, when their centre tables are filled with religious novels—but whether the Church has gained by having so few to defend her by gentle and uncontroversial lives, and so many to defend her by information derived from religious novels, we shall leave to others to decide.

SACERDOS.

W. H. C. M. B. M.

Foreign Correspondence.

The following admirable letter from a distinguished and most devoted clergyman of the Church of Ireland, will, we are sure, be read with deep interest. Such eloquent assurances of regard from a far-off land are most gratifying, and we hope soon again to hear from this valued correspondent.

To the Editor of the Banner of the Cross.

THE RELIGIOUS STATE OF IRELAND.

REV. AND DEAR SIR AND BROTHER:—

What a strange mysterious feeling, for which the common principles of human nature cannot account, is that which fills the heart of one who truly loves the Church, with the tenderest affection and the most endearing associations, when he thinks of those, who, however unseen and unknown, however severed by oceans and continents, are yet bound to him by the one Faith and the one Baptism, part of that one mystical Body, which is indwelt and sustained by the one gracious spirit, and joined, as members together with him, to the one glorious Head. This is surely true Churchism. It is that very "Communion of Saints," in which we profess to believe in our great Church symbol, for which every true child of God and of the Church looks out, and longs for its enlargement. It was a spirit universal in the Church in her primitive and purest times, until the great enemy sowed his tares of evil, first superstition and spiritual despotism, then democratic license and proud self opinion, in that fair and fruitful field which the Lord had blessed.

This is my apology (and I trust sir, you will kindly admit the excuse) for sending forth a very feeble, but I hope a true Church voice, from this poor Irish shore, to try and make itself heard among the Brethren in the happier and vaster and more hopeful field for the Church's love and labours, on your great continent. And yet when I thus speak of Ireland as poor and narrow, as but a speck in comparison of the wide regions of the American world, I do not mean to undervalue its importance, at this moment, in a Church and Christian aspect, or to imply that I think lightly of the things which are transacting there. In considering the ways of God, I am to remember, that it was not on the broad surface of the mighty Saturn, nor on the yet more enormous orbs of Sirius or Alderborn, but on this, nearly the least among these lesser worlds, the earth, that it has pleased divine wisdom to carry out that strange predestinate counsel of "Mercy and Truth met together," by which to Principalities and Powers, to the vast of all intelligent Being, is "to be made known, by the Church, the manifold wisdom of God." Ireland, poor and narrow as it is, is I believe at this moment a place of grand spiritual conflict, a battle-field for the powers of light and darkness, a spectacle to angels and to men. It has pleased God, by strange mysterious incidents of Providence, to fix the eyes of the world at this time upon it. I do not think it has been thus set upon a theatre to act out so many mournful scenes of a dark and fearful tragedy, without some deep purpose for itself, or some lessons of solemn purport for the spectators of this unhappy drama.

To the eye of Christian retrospection, there is, sir, one fact, gathering within it a cheering, and yet a melancholy consideration, written upon the backward history of the Church and of the world. The one to which I refer, is that well known fact, that from the first opening of the Christian dispensation, from the first shining forth of "the Sun of Righteousness," there has been a steady, one might almost say, a uniform progress of that glorious light westward, so that every successive region, as it was enlightened by the beams of divine truth, at their first reception of that light could say, with the adoring magi, "we have seen his star in the east." This is cheering especially when we think of your western land with its far stretching western limit, soon to be divided from the mighty millions of China and Japan, by no land of human habitation, by the great Pacific alone. But there is a mournful, as well as a cheering vision in this retrospective view. It is this, that as uniformly as the brightness of divine truth advanced upon, and cast back the shadows which lay upon its western boundary, so surely has the darkness behind followed upon the footsteps of light, so that Christianity may be said to have lost on its eastern limit, either in the actual profession of it, or in the purity of its doctrines where it was still professed, an equivalent for the inroads it was making to the westward on the kingdom of darkness. This will be obvious to any one, who contemplates the desolating ruin, with which Islamism has overthrown the once glorious churches of Asia and Africa, the churches of Polycarp and Ignatius, of Cyprian and Augustine, the idolatrous saint worship, which has drawn the shadow of death over the Apostolic light that rested at the first so purely on the churches of Greece; and above all the cumbrous mass of pagan inventions and Jewish fancies and traditions and the usurped spiritual despotism under which the once faithful churches of Italy and Spain and Gaul, those honoured seats, where Clement watched over the truth, and Ambrose shook the nations with his evangelist voice, and Irenæus and Hilary battled triumphantly for the Faith, lie prostrate and chained at the feet of the Papacy. It is most certain that the divine light of the gospel, which first went forth from Judea, though it radiated in many directions around, yet its real progress was uniformly in one unchanging course, until it reached the western limit of Europe, and found no further land to which its missionaries of eternal truth could bear it onward. But it is also most certain, as it is most melancholy, that the shadows of spiritual error and man's corruptions followed at no long interval behind, until in the ninth, tenth and eleventh centuries, whatever remnants of pure and undefiled religion found a shelter and a hiding place in Alpine fastnesses,

or were treasured up, as we rejoice to believe, in the secrecies of the heart, by multitudes of holy individuals, yet the Church, as a whole thing, as a visible system, had sunk under one dreary and ominous eclipse. Now it is remarkable that in those very ages of grossest darkness, the lingering rays of divine truth and pure religion and pure unfettered Churchism, were still resting in the remotest limits of Europe's western shore, upon Ireland, the Ultima Thule of the ancient world.

Then it was that Columban and Aidan and Finan and Coloman, those holy men of old, and their high-minded successors, from the 7th to the 12th century, contended so bravely for the truth and for the liberty and independency of the churches, (without which, truth and primitive order cannot be preserved,) against usurping Rome, and thence went forth, into other lands, many noble champions of scriptural principles, and of the Church's rights, as Columban and Virgilius and others such, to leave their testimony against papal assumptions, in those very regions, be it observed, where, in the 16th century, the light and reviving influence of God's written word so gloriously broke forth.

Since the days of Augustine, Rome papal has taken the place of Rome pagan. It is still the city of darkness antagonist to "the city of God." The spirit of papal domination is an unwearied spirit in warring for empire, it is continually aggressive, unscrupulous in its instruments of contest, ever accounting that nothing has been achieved, so long as anything remains to be overcome. We are not therefore to be surprised, that the Church of Ireland, however remote and unconnected with the churches and nations of the continent, became an object of desire with the Popes to bring it under their sway. It is certain that this was not easily achieved, that up to the 12th century, although many attempts were made by the Bishops of Rome to interfere with and to exercise supremacy over the doctrines and discipline of the Irish church, yet the appointment of Bishops, the erection and distribution of dioceses, the making rules for monasteries and convents, and laws and canons for the administration of the Church itself, were independently arranged and authoritatively accomplished by the Princes and Clergy of Ireland alone. All this is made unquestionable and clear by the very interesting and learned discourse of Archbishop Usher, "on the religion anciently professed by the Irish and British." The first effective assaults on the independency of the Irish church were made through the Danes and Easterlings, who had conquered and held several chief cities on the sea coast, as is manifest from the proceedings of the Synod, as has been supposed, at Fernes in 1151—when the Pope's Legate Paparo attended, bringing four palls from Rome for the four Archbishops, the first ever received from thence. Yet even this would, in all likelihood, have been ineffectual, as to any permanent claim to authority over the Irish church, had not the Pope had another arrow behind, in his quiver, of mightier power and of more certain aim. It was within a very few years after this Synod, and while the struggle between the papal pretensions and the independent spirit of a large portion of the Irish clergy was still going on, that the ambitious hopes of Henry the 2nd of England were directed towards Ireland, and that in order to excuse his unjust invasion of that unoffending country, he applied to Pope Adrian the 4th to sanction the wrong by his divinely commissioned authority. This application gave to Adrian the very opportunity for gaining the spiritual ascendancy in Ireland so long desired by his predecessors.

In his Bull addressed to Henry, Adrian claims, without explaining how, the right of the successors of St. Peter to the temporal sovereignty of all islands whatever, implying at the same time some abstract title to universal sovereignty as the delegate of the King of Kings. In virtue of such right, he conveys to Henry and to his successors, the Lordship of Ireland, on the simple conditions that he should hold it as derived from and subject to papal authority, that he should compel the inhabitants of the land to pay the impost of Peter's pence to the Papal See, and that he should bring the church of Ireland into subjection to St. Peter's throne. It is well known to the readers of history, that, from various causes, it was not till about fifteen years after the obtaining of this Bull, that is till the year 1171, that Henry proceeded to gain possession of the kingdom thus authoritatively conveyed to him, and that the immediate occasion of his carrying into effect his long formed purpose was the supplication for assistance from Dermot, king of Leinster, who, for his cruelty, treachery and licentiousness, had been expelled from his dominions. It is also matter of certain record, that the first act of Henry's power in Ireland was to fulfil his engagement with the Pope, by assembling in the following year the famous Synod of Cashel, and then inducing or compelling the Bishops and Clergy to submit themselves without reserve, to the so-called Apostolic See. This was the first, great, deepest wrong done by Britain to the religious state and Church of Ireland. And thus in that mysterious economy of a righteous Providence, by which the holy God doth make in after ages, nations responsible to national judgments for the acts of their forefathers, did she, by bowing the necks of the people and clergy of this country under the papal yoke, establish, nearly seven hundred years ago, that unhappy religious condition, that stern and fatal bondage to despotic Rome, which has made Ireland for centuries a thorn in the side of England, her weakness and not her strength, and a dark stain upon her glory, as the land of religious light, of pure churchism, and of pre-eminent civilization.

I will here close this introductory communication on the religious state of Ireland, purposing, if you approve the design, to pursue the subject in some future numbers of your much esteemed paper. And remain,

Rev. and Dear Sir, with much respect,
Your faithful servant,

CLERICUS ULTONIENSIS.

The Public School Department of Trinity College, Perthshire, Scotland, was recently re-opened with the celebration of Divine Service, and an Address from the Warden, without the withdrawal of a single scholar, and with a large addition to the former number of students.

OBITUARY.—We feel that we cannot better record the memory of the venerable Dr. Lyell, than by transferring to our columns the following full and just tribute to this departed minister of Christ from the New York Churchman. We have known this much lamented Clergyman, as one of our earliest remembrances, and none so knew him but to love, honor, and respect him.

REV. THOMAS LYTELL, D. D.—Our readers are aware that it becomes our melancholy duty to record the death, on Sunday morning last, in the 74th year of his age, of the Rev. Thomas Lyell, D. D., Rector of Christ Church, in this city; which office he had filled for more than forty-three years. Our father's friend, and our own friend, we were taught in youth to respect and love him for those qualities which in mature years, we found to entitle him to the respect, love, and confidence, of all who knew him. He has left few if any behind him who have been more generally known by the clergy and leading laymen of our whole Church—none probably who was more extensively the acquaintance and friend of the respectable and virtuous portion of every sect and communion in this city; where he had been, for many years, the oldest pastor of any denomination; as he had also been, for a long time, the oldest Presbyter of this Diocese. It is therefore hardly necessary to advert to the cause which so many hearts find to mourn for the loss of the cheerful, amiable, and interesting companion; the generous and unostentatious host; the kind neighbor; the faithful friend; the good citizen; the devout Christian; the sound Churchman, the true pastor; the preacher of strong powers of persuading, convincing, edifying, and interesting; the workman in the vineyard of the Lord, ever ready, devoted, and diligent, in whatever department of that Lord's work—and much of it devolved upon him during his long ministry—fell, in the due order of the Church, to his lot. To those who knew him, we need not, but we think they will agree with us, if, to those who knew him not, we do—as indicating his character here, and the portion in a better world, to which we may well hope he has now been called, through Christ in whom he trusted, with the mingled humility and assurance of evangelical faith—refer to the thirteenth chapter of St. Paul's first Epistle to the Corinthians.

Dr. Lyell was a native of Virginia. His parents were members of the Church, and he accordingly received Catholic baptism in infancy. His family, however, were among those who, probably, on account of the then prostrate condition of the Church in that State, connected themselves with the Methodist denomination; in which he became a preacher when quite a young man, not, we believe, more than 18 years of age. A part of this ministry was exercised in Providence, Rhode Island—a period during which, as he has related with great satisfaction, he enjoyed the kind and friendly regards of the late Bishop Bowen, of South Carolina, then Rector of St. John's Church, Providence. While in the Methodist ministry, and yet a young man, during the latter part of Mr. John Adam's, and the beginning of Mr. Jefferson's administration, he was appointed one of the Chaplains to Congress, Bishop Claggett, of Maryland, being the other. This station made him acquainted with men and things which furnished rich materials for the fund of anecdote that imparted a portion of their characteristic interest to his powers of conversation. As a Methodist preacher, Dr. Lyell is understood to have been decidedly opposed to the unseemly noise and confusion which often occur in the worship of that denomination; with leading ministers and members of which, however, he continued to the last on terms of cordial friendship.

In 1804, he was ordained a Deacon, by Bishop Claggett, and at the close of that year, on the resignation of the Rev. Dr. Pilmore, who removed to Philadelphia, he became Rector of Christ Church; and was soon ordained Priest by Bishop Benjamin Moore, then our Diocesan; and instituted, (or, as it was then called, inducted,) into his Rectorship. The Church was then in Ann street, between Nassau and William. The present church, in Anthony street, having been built by his parish, they removed thither, at its consecration on Easter Even, March 29th, 1823. That building—all but its bare walls—was destroyed by fire a few months ago. Its reconstruction has proceeded so far that the congregation has been, for a short time, accommodated in the basement story; but even this return to walls so dear to him, our departed brother was forbidden in the wise Providence of God—he having been too unwell to meet his people there.

The time would fail, were we to attempt to do full justice to the indefatigable, earnest, and enlightened devotion, which secured to his flock the inestimable blessings, and to the large number of brethren who have lived and labored around him, the invaluable example, of "a workman that needeth not to be ashamed." Having seen more than one generation of parishioners depart in death, and been so long an industrious laborer in a population so rapid in its increase, and so incessant in its changes, as that of this city, he probably has not left behind him any pastor of a single congregation, whose ministrations have embraced so large a number of persons. High and low, rich and poor, one with another, the young, the middle aged, and the old, the afflicted, the sick, and the dying, the family, the congregation, and those who draw near to the altar, the prisoner in his cell, the pauper in his hospital-ward, the sun's heat, the storm's violence, the winter's cold, the night's darkness—all, all could be witnesses of his fidelity. Let that word suffice.

On his removal to this city, Mr. Lyell had the sagacity to appreciate the uncommon excellencies of character which distinguished the Rev. Mr. Hobart, who had been settled in this city a few years before, and was about his own age, and who has since been so extensively known and honored as Bishop

* Dr. Lyell has often spoken of the shock which his feelings experienced, when, at the first official dinner given by Mr. Jefferson, he departed from the uniform usage of his predecessors, by not having a blessing asked at table, although both of the Congressional Chaplains were present.

Hobart. Mr. Hobart, also, with his well-known ready and just discernment of character, soon loved, respected, and confided in his new associate. Such feelings were mutual and constant, till death parted them; and were certainly a fair, and as certainly a highly creditable, indication of the worthiness of both. Dr. Lyell, too, was immediately received into the esteem and confidence of the venerable and excellent Bishop Moore, his new diocesan.

During the memorable period of Dr. Hobart's election and consecration to the Episcopate, and of the first two or three years of his Episcopal career, Dr. Lyell's firmness in principle, constancy in friendship, and Christian conscientiousness and disinterestedness in duty, had trials of which few probably are now aware. They were severe. To many men they would have been appalling. They required great risks and great personal sacrifices, and exposed him to no small amount of reproach, rebuke, and taunting. All, however, was vain. He knew in whom he trusted. He threw himself on principle, came out with untarnished character, and lived to enjoy that respect, confidence, and affection, which only can be welcome to the truly good man, which stern and sterling integrity deserves, and which compromise and time-serving would have greatly lessened, if not destroyed. His love, attachment, and fidelity, founded on principle, and warmed by virtuous feeling, were strong towards each of his Bishops in this Diocese—towards the first two, while they lived; and while himself lived, towards our present diocesan; this having been, as we are assured, manifested, as long as words and actions could give, on earth, proof of the heart's constancy and kindness. The generous steadfastness, indeed, with which, to the very last, he retained his confidence in the latter, without suffering either his judgment to be warped or his affections to be chilled towards his early friend and spiritual father, deserves, even in this brief sketch, to be particularly mentioned, as an evidence no less of the firmness of his mind than the goodness of his heart.

On the elevation of Dr. Hobart to the Episcopate, in 1811, Dr. Lyell was elected his successor as Secretary of the Convention of this Diocese; which office he held, by annual elections, until he declined it in 1816. In 1813, he was elected a member of the Standing Committee of the Diocese, a post which he continued to hold till his death, with the exception of a short period, when he voluntarily retired, from motives of delicacy, in consequence of there being certain matters before the Committee, in which he was a party concerned, as Rector of Christ Church. In 1818, he was chosen a deputy to the General Convention, and continued to be ever after, until he declined a re-election in 1844. On the floors of both the General and Diocesan Conventions, he often rivetted the attention of his fellow members by earnest, unartificial, and powerful displays of extempore eloquence. Ever since its removal to this city, in 1822, he was a Trustee of the General Theological Seminary, and uniformly constant and faithful in the duties of the station. He was connected, too, with almost all the Church institutions of this diocese, located in this city; ever setting, when health allowed, the wholesome example of punctuality and fidelity in the trusts thus reposed in him. In 1821, the degree of D. D. was conferred upon him by Columbia College in this city.—*then aged 47*

The funeral solemnities of our venerable friend were celebrated on Ash-Wednesday afternoon. His body was borne from his late residence in Anthony street, next door to Christ Church, which is now being rebuilt, to St. Paul's Chapel, attended by about eighty of the clergy of the Church, many of the ministers of the several denominations, and a large number of the parishioners of Christ Church, and of the members of our communion generally.

MR. WILLS' LECTURES ON ANCIENT ECCLESIASTICAL ARCHITECTURE.

Notwithstanding the unusual inclemency of the weather, the first of these Lectures, on Thursday evening (9th), attracted a highly respectable audience. We were deprived of the profit and pleasure of hearing the second Lecture, but, from good authority, learn that it was even more interesting than the first, and exceedingly well attended. There was a plainness and practical character in the first Lecture, which commended it to the understanding of those least informed on this important subject. By the help of excellent drawings, the different steps in the progress of "English Ecclesiastical Architecture," from the rude Saxon through the massive Norman, up to "the threefold Division" of the noble Gothic, were most clearly pointed out. The first Lecture dwelt upon the details of these orders, while their combination in Cathedrals and Parish Churches, formed the subject of the second Lecture. The Lecturer evidently felt all he said, and interspersed his masterly descriptions with practical hints and reflections, expressed in eloquent language. The interest manifested on the subject is an encouraging sign, for those who long to see in this city Temples of the Living God, suited to their high and holy use. We trust these admirable Lectures, and more of the same kind, may be repeated here.

The following inquiry from a Clergyman in a distant parish, is beyond our knowledge. Will some better informed reader answer in our behalf?

MR. EDITOR:—

Dear Sir, I have heard of a steel bar as a good and very cheap substitute for church bells. Will you be so kind as to inform your correspondent through the Banner, of their utility and probable cost, and if possible, where they may be obtained?

OMISSION.—The name adopted by the writer of the article on the "Papists and Puritans" in our last, was unintentionally omitted. It should have had the signature of "Western."

Communications.

For the Banner of the Cross.

Anti-Calvinistic Psalmody.

EDITOR:—

Comparing our American Prayer Book, with the Church England's, I noticed the following alteration in the 71st psalm in metre; our 55th Selection, 2d verse. The reader observe that the change in the line italicised, indicates the *usually* Anti-Calvinistic tendencies of the American Revisers of the Liturgy.

ENGLISH PRAYER BOOK.

"Be thou my strong abiding place,
To which I may resort;
'Tis thy decree that keeps me safe;
Thou art my rock and fort."

AMERICAN PRAYER BOOK.

"Be thou my strong abiding place,
To which I may resort;
Thy promise, Lord, is my defence:
Thou art my rock and fort."

The same change is made in Psalm 119, verse 43; our 97th Selection, part 6th, verse 3.

ENGLISH PRAYER BOOK.

"Since still my ground of steadfast hope
Thy just decrees have proved."

AMERICAN PRAYER BOOK.

"Since still my ground of steadfast hope,
Thy judgments, Lord, have proved."

Z. Z. Z.

R. W. N. O.

For the Banner of the Cross.

Obituary.

Died, on the 1st day of January, 1848, at Albania, the residence of John Cox, Esq., near Edenton, N. C., Capt. RICHARD COX, in the 63d year of his age.

For many years he was a worthy member and communicant of the Church; and by the patience with which he endured the pains of a protracted disease, he set a bright example of Christian resignation, and of that faith which accounts the sorrows of the present life as not worthy to be compared with the glory that shall be revealed in us.

While his departure from among us has brought sorrow to a loved wife, and to the many friends who loved him, that sorrow is alleviated by the holy hope that they who sleep in Christ shall be made alive by Him at His coming. As Death swallowed up in victory, so should our grief be swallowed up in joy.

For the Banner of the Cross.

Do Good, Hoping for Nothing again.

Learning so many complaints of the ingratitude of mankind towards their benefactors, and having, during a long life, experienced so little, I determined to investigate the truth of the statement, and ascertain the cause. I have generally observed that those who are constitutionally active, benevolent, and disinterested, take so much pleasure in doing good, that they consider themselves as amply remunerated by the satisfaction they derive in benefiting others; and seldom complain of the ingratitude of those whom they have assisted. They confer their favours with a *peculiar grace* which greatly enhances the obligation, and excites more grateful feelings, than the most costly gifts and sacrifices, which are frequently rendered inexpressibly grateful to the recipients by the oppressive manners of their benefactors. The self-sufficient, who consider themselves models of perfection, and think their own judgments are infallible in all things, seldom consult the feelings, wishes, or peculiarities of those whom they mean to oblige, but insist upon doing good *their own way*; which way is often diametrically opposite to the wishes of the recipients of their favours; and when they are hurt if they do not receive the grateful acknowledgments of those for whom they have made such self-sacrificing exertions. Their want of tact and consideration nullifies their obligation and crushes those grateful emotions which would spontaneously arise in the hearts of those whom they intend to benefit; who, being disappointed in their expectations, can only credit them for their good intentions. I have occasionally met with a person who was so unreasonable as to take offence, those upon whom he or she had conferred an obligation, and, in argument, to express an opinion contrary to their *expressed* will. Some persons are offended if their dependents do not adopt their peculiar views, their uncharitable feelings and liberal prejudices. Generally it is the proud and selfish who are stimulated to do good merely from a sense of duty, who complain the most of not meeting with a sufficient return. If they would study St. Paul's inimitable definition of charity, and instantly use the Collect appointed for Quinquagesima Sunday, they would lament their own deficiencies, instead of censuring others. Their indolence prevents them from experiencing any pleasure in relieving others, and their excessive pride makes them regard the slightest exertion as a *great concession* on their part: and if those who have been obliged to accept a few trifling favours from them, make every little return to their power, they do not consider the aggregate of those grateful and affectionate little acts as an equivalent for the enormous obligation which their pride has so greatly magnified. They declare they will no longer exert themselves to benefit such thankless creatures. They forget that it is not *optional* with us, and that we are *responsible* for the omission of every act of kindness we have the opportunity of performing. "To him that knoweth to do good, and *doeth it not*, to him it is *sin*." Those of omission are particularly mentioned as the cause of the condemnation of the slothful on the day of judgment, (see St. Matthew, xxv, 41, and the following verses). We are exhorted

not to be weary in well doing, and assured we shall reap, in due time, if we faint not. Instead of boasting how much we have done for the thankless and unworthy, and imagining that we have performed works of *supererogation*, let us lament the innumerable opportunities of doing good which we have neglected. How many more kind little acts and offices of love and sympathy in bearing one another's burthens, and in cultivating peace and good will, and thus fulfilling the laws of Christ, we might have performed. We have forgotten these *sins of omission*, but they are all noted in the book of God's remembrance. Time is so short, and we can do so little for others in comparison of the innumerable and unacknowledged blessings we daily receive from our Heavenly Benefactor, that we should be glad to embrace every occasion of pleasing God, by doing good; and feel obliged to those who furnish us with the opportunity. We are commanded to do good *hoping for nothing* again. Did the lepers show either *gratitude* or *good-manners* for their restoration? Why should we expect to receive more than our Divine Master? The approbation of the Omnipotent, and the high and exalted honour of being entitled to the appellation of his children, by obeying his commands, and imitating the example of our Heavenly Father in doing good to the thankful and unthankful, should be a sufficient stimulus to persevering exertion. If we require any other let us impartially analyze our motives, and we will detect the operation of a *latent self-love* and *self-seeking*, which we little suspected. Children should early be taught to consider the old adage "*one good turn deserves another*" in the light of a precept, enjoining them to avail themselves of the first opportunity of making a grateful return for any favour they receive, and not as a stimulus to benevolent deeds from the expectation of receiving an equivalent. Let the ingratitude of others remind us of our forgetfulness not only of our especial mercies, but of the lavished bounties which are unceasingly bestowed upon us by our munificent Creator and Preserver, which we receive as our due without even reflecting "*from whom those blessings flow*." What thought can conceive, what tongue can declare the immensity of that love which induced the Father to bestow the inestimable gift of his dearly beloved Son upon us his rebellious and thankless creatures! If God so loved us, ought we not to love one another? If we find the recipients of our bounty ungrateful for *temporal* benefits, that need not prevent us from exerting all our energies to benefit the *souls* of vast multitudes whom we shall never meet until the Day of Judgment. Many may then thank us as the favoured instruments of enlightening their minds, and showing them the way of salvation. Let our gratitude to God be in proportion to the abilities and opportunities he affords us to promote his glory: and if, by his preventing and co-operating grace, we have been enabled to perform more than some others, instead of being inflated and puffed up, let us compare our *small services* with the indefatigable exertions of those who have presented themselves as "*living sacrifices* to God;" and learn humility: and renew our zeal and diligence in doing good to all men, as we know not how soon we may be summoned to give an account of our stewardship. V. Z.

For the Banner of the Cross.

Sailor Missionaries.

Without in any way presuming to point out the best manner of spreading the gospel over the world, or touching the question of *which* portion of the human race has the *first* claim on Christian charity; that immediately at our doors, or that separated by vast distance from us; I would beg attention to a few suggestions in reference to *seamen*, and the efforts now making in their behalf, because it seems to me, among the many reasons which may be urged to enlist *universal* co-operation in this work, not the *least* is this, that the sailor occupies in the matter of missions a *middle ground*. Those, who with bleeding hearts are striving to lessen the misery and want around them, and cannot, while so much remains undone at home, be persuaded to search for other objects of compassion, must at once admit the sailor's claim. He is here to speak for himself. While on the other hand those who mourn for the poor dying heathen, and absorbed in the contemplation of the untold and inconceivable horrors of their situation, overlook all *intervening* objects, may find in the sailor the *most* efficient instrument wherewith to effect their hallowed purpose. Wandering from pole to pole, and from the rising to the setting sun, in every distant sea, sequestered harbor and lonely islet, the sailor is emphatically the *missionary*, whether as the *agent of hell*, or the messenger of peace. It is beyond all reasonable probability, if not possibility, that the Church can ever send her ministers to many of the spots which have long since been familiarly known, and are constantly visited by the "*pilgrims of ocean*," and through the seamen alone are the heathen who dwell there to hear of "*Jesus and salvation*." Over the greater portion of the vast field of foreign missionary labor are spread the "*whale ships*." They extend their wings like angels of death over many a fair spot of creation, and are sowing the seed which must yield a harvest of bitter fruit. Several hundred of these emissaries of *Christendom* with twenty or thirty thousand men composing their crews, are now giving the heathen a knowledge of *Christianity*. I say giving the heathen a knowledge of *Christianity*, for in their simplicity, the witless savages will "*judge the tree by its fruit*," and cannot possibly discern the *truth*, when the truth is never submitted to their investigation. Now what is a whaler? How is her crew composed—of what materials? What their deportment? Few know who care about ought else except the fortunes they may amass, wrung out though they be, of the blood of their *own* countrymen, or the despised pagan. Yet fewer will tell what they know, lest they should make enemies of those whom the truth condemns. The following extracts however, from the "*Christian Reflector*," throw some light on the subject, and deserve at least commendation for the spirit which has caused their utterance, and a perusal for the end they *should* effect.

"Of the twenty thousand men who go in jeopardy of their lives under every accessible line of latitude and longitude upon the great highway of nations,—what can be said? From one

whose position gives him ample facilities for accurate knowledge of the facts in this case, who has not, by a long course of familiar observation of flagrant abuses, become indurated to a sense of their turpitude; who on the one hand has no interests prompting to concealment, or glossing over frightful evils; nor on the other, any feelings of goading retaliation for personal injuries, to cause an exaggerated picture, surely from such an one you may expect the simple truth. The former position, the subsequent tendencies, and the present state of the whalemens in their physical and intellectual, their moral and religious condition are topics of surpassing interest, and should awaken the deepest concern of the wise and good." Viewing them either as fellow citizens, or as our representatives abroad.

After glancing at the combination of adverse circumstances which has reduced whalemens so low in the scale of creation, that they are a "*byword and reproach*," "*not only among the Gentiles, but among their brethren of the sea*," the writer proceeds, "*they are now made up, (the crews) to a great degree (and of course with some honorable exceptions) of the very refuse of humanity, gathered from every quarter, escaped from poor houses and prisons, or gleaned from the receptacle of vagrancy and lazaret-house corruption, with a large admixture of foreigners of all languages, complexions, and characters. Such constitute the experienced portion of the crew. To them you may add one third more of "land lubbers" or raw hands, made up of heterogeneous materials. Here will be found the young roving adventurer, who pants for opportunity to see the world; he has heard marvellous stories of the facilities of foreign observation furnished in the service, while at the same time, visions of easily acquired wealth, golden harvests to be here reaped, have filled his mind, and he hurries from the interior to ship himself on board a whaler. The reckless and impatient who spurn all control are also here, thinking this a fit place to indulge unbounded license. Here also you find the spoiled sons of over-indulgent parents, who having made themselves intolerable by their vicious propensities, and constantly in danger of bringing disgrace on themselves and their connexions, by their intemperance, their fits of passion, or unbridled licentiousness, are sent on a whaling voyage as a *school of reform*! * * With two thirds of the required number of men of the above description, the ship sails, relying on making up her complement in Portuguese sailors at the Western Islands, or in Kanakas from the Sandwich and other islands of the Pacific Ocean. Both these classes are usually as filthy and disgusting specimens of humanity, as can well be conceived; with this difference, however, that the former are perfectly *incorrigible*, while the latter do *sometimes* improve. This motley crew are at length mustered on board. Here with no possibility of classification, or separate quarters, crammed together into a horrid den, with few or no books, or opportunity to use them, if they were possessed, with the constant din of roistering disorder, superabundant profanity, and teeming lasciviousness of conversation and songs, with no sabbath, no prayer, no words and efforts of superiors to win them to something better and worthier, they pass years of their lives, in what too truly may be called a '*floating hell*.' When they are on shore or lying in port to refit, corruptions by libidinous intercourse with impure women, intemperance, and other abominations *vary*, while they still more degrade their condition.*

Now I would ask all Christians, but especially those who are most actively engaged in the work of *foreign* missions, what it behoves them to do in this matter? If such is the fact in relation to these *co-laborers* in the *conversion* of the heathen, (and I can bear *personal* testimony to the rigid and unexaggerated truth of all that is said above, and might add *even more*,) what a wide departure from wise policy is it to *overlook* seamen, while striving to gather pagans into the fold of Christ. Admitting even that you can send ministers of the gospel in the *course of time*, to these haunts of whalers, and *undo* their work, will you in the *meanwhile* suffer the reproach they bring upon Christendom, and do nothing to *stay the plague*. We stand between the *dying* and the *dead*, and even while we pause to think, the work of destruction is going on! Imagine, if you can, such a set of men as whalers generally are, (for thankfully I admit there are a *few* noble exceptions,) removed beyond the restraint of human laws, without the fear of either God or man before their eyes, turned loose like demons among savages; revelling in every excess of ungodliness, given up to the vilest affections; with nought to check their awful career, and then *paint the scene*! What pencil can do it? But is there no remedy? Is there *no* balm in Gilead for this mortal disease? Suppose in lieu of the "*outcasts of society*," you substitute Christian men as the crews of your ships? Instead of compassing sea and land to make their proselytes if *possible*, "*two-fold more the children of hell*, than themselves, would they not carry the joyful tidings of salvation to the remotest parts of the earth and the distant isles of the sea?" Might we not then *begin* to hope that the gospel would spread its glory from pole to pole, and the day at length arrive when that which is written shall come to pass. "*I will be exalted among the heathen, I will be exalted in the earth*?"

Rev. R. S. Taylor.

Diocesan Intelligence.

New York.—Rev. Dr. Higbee, of Trinity, is spending some time in the District of Columbia, where his wife's relations reside. His time of leave of absence terminates on the first of May, and he will probably recommence his valuable and acceptable labors at Trinity, with an Easter sermon. Rev. Dr. Haight, who has been filling his place during his absence in Europe, has greatly endeared himself to the parish, both by his pastoral and parochial fidelity and ability.—*N. Y. Express*.

Maryland.—CONFIRMATION.—On Quinquagesima Sunday, *fourteen* persons were confirmed in St. Timothy's Church, Catonsville. Of these seven were pupils of St. Timothy's Hall.

CLERICAL CHANGES.—The Rev. G. G. Moore has accepted a unanimous call to the Rectorship of the United Parishes of Trinity Church, Covington, and St. Paul's Newport, Kentucky. Post Office, "Covington, Ky."

of the Apostle "to do good unto all men, but especially unto those that are of the household of faith."

For more reasons than a mere love of gossip, which, as Aristotle tells us, is natural to all men, Mrs. Maddox would probably have hastened away at once to carry this intelligence to Mr. Marmaduke's committee, then sitting in secret conference in her own drawing-room. But just as she was wishing Bentley good morning, who should issue out from Mr. Atkinson's brass-knocked brass-plated door, and escorted to the door with very deferential politeness by the grave Mr. Atkinson in person, but the mysterious stranger himself! He passed Mr. Bentley with a gentlemanly bow of recognition, but found considerable difficulty in executing the same manœuvre with Mrs. Maddox; for what with the surprise, and the notion at being so close to a Papist, and the indignation at his standing against Mr. Brook, and at the same time a little awe inspired by his great dignity of manner, and a little confusion at the consciousness of her own thoughts, besides a doubt whether she ought to notice him, and a resolution to toss up her head as he passed—all these things so embarrassed poor Mrs. Maddox, that shifting backwards and forwards from side to side, she ended in very nearly pushing her parasol into his eye, and compelled him, with an apology for his awkwardness, to step out into the road. But the apology was gracious, the voice refined, the manner noble. And Mrs. Maddox, after achieving her evolution, could not help looking back at his tall commanding figure. She then recollected (it is singular how recollections of the kind do come upon us) that it was her duty, a duty which she reproached herself much for having so long neglected, to call on Mrs. Atkinson to inquire after the health of little Jesse Atkinson, the youngest but four of Mrs. Atkinson's ten children, and who had pricked herself with a thorn a full fortnight back, and had been suffering from a swelled finger. She moved to the door, rang the bell, and to her great delight Mrs. Atkinson was at home. But Mrs. Atkinson, a plain, sensible, domestic person, little stirred by curiosity, little disposed to communicate her husband's secrets, and caring for little in the world but her own family duties, and Mr. Atkinson's comfort, and her ten children's health and happiness, was not the person from whom much information could be expected on the subject of the mysterious stranger. She was surprised at the call, for there were political reasons why Mrs. Maddox did not call often,—Mr. Atkinson was a Conservative, Mr. Maddox a Radical,—she was surprised at the tender inquiry after Jesse's finger, for Jesse's finger had been quite well ten days ago. And when Mrs. Maddox's careless well-managed "by-the-by" (for Mrs. Maddox was rather an intriguer, and understood diplomacy) had brought forward the subject of the stranger, Mrs. Atkinson knew nothing about him. She believed he had some business with Mr. Atkinson—he had been often to the house, closeted with Mr. A. in the library—was fond of children.

"Oh, yes," cried little Willy, who was in the room playing; "and do you know, yesterday, when I was in the library, he came in and took me on his knee and asked me my name, and told me such a pretty story!"

"How artful and electioneering!" thought Mrs. Maddox.

"What was his name?"

Mrs. Atkinson did not know.

"Was he rich?"

She could not tell.

"How long would he stay in Hawkstone?"

She had not heard.

"Had Mrs. Atkinson seen him?"

Yes, for a minute, but only for a minute, except at church, when he sat in Mr. Atkinson's pew.

"At church!" exclaimed Mrs. Maddox. "Why, he is a Papist!"

"I should think not," observed Miss Simpson, the governess, who had been sitting by in silence; "for every time that I have been to eleven o'clock prayers on Wednesdays and Fridays, he has been at church, and also on the last saints' day."

"How singular!" thought Mrs. Maddox, and also Mrs. Atkinson.

"What can a gentleman have to do at church on a week-day? He is no clergyman, is he?"

(To be Continued.) Since made

Week Day Prayers in Lent.

FROM DR. KIP'S "LENTEN FAST."

"What! could ye not watch with me one hour?" was on a certain occasion the appeal made to some of the disciples of our Master. And how solemnly must it have sounded in the ears of those to whom it was addressed! The Person from whom it came—the time—the place in which it was uttered—all united to invest it with emphasis. The Person, was the Lord Jesus Christ. The time, was when His career on earth was just closing, and the morrow was to behold Him stretched upon the Cross. The place, was the garden of Gethsemane, the very name of which awakens in our minds, the remembrance of those fearful sorrows even unto death, of our suffering Lord.

And we think that our Lord might address this same touching inquiry to many among us, who in this day profess His name. There is too, in some respects, a degree of analogy between our situation, and that of the disciples who first listened to these words. We also are looking forward to that sacrifice on the Cross, the celebration of which will soon arrive. At this solemn season, we are or—ought to be—endeavoring by prayer, and weeping, and fasting, to prepare our hearts for uniting in its commemoration. And to aid us in this work, the Church has appointed peculiar services, well adapted to lead our thoughts away from the things of this world, to contemplate the mysteries of Redemption. During each week in the season of Lent, in accordance with her regulations, the House of God is open, that His children may meet, and turn unto Him with that appropriate petition—"Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord."

This then, is the most solemn period of our Ecclesiastical year, whether we look at the nature of the services in which we are invited to join, or that mysterious event to which we are constantly pointed forward. And yet, how seldom do even those who "profess and call themselves Christians," embrace as fully as they ought, these opportunities of communing with God in His holy temple! How frequently, when the sanctuary each week opens its doors, and invites them to break off for a brief period from the bustle and engrossing cares of the world do they permit the most trivial excuse to prevent them from answering to the call! May not our Lord then say to many among us, as He did to His disciples of old, in a tone of mingled sorrow and reproach—"What! Could ye not watch with me one hour!"

Let us then briefly look at some of the motives, which should induce every Christian, to avail himself of the week-day services of the Church during this period.

The season itself, presents its earnest appeal. When God delivered the law upon Sinai, the people of Israel were commanded for three days before, to sanctify themselves, that they might be prepared to behold, even from a distance, the glory of Jehovah, as the mountain was wreathed with clouds, and "quaked greatly, because the Lord descended upon it in fire." When therefore we are called upon to approach that wonderful mountain, on which, by the tears and blood of the Incarnate Son of God, was wrought out the sublime mystery of man's redemption, should we not be earnest to put away from us our earthliness of feeling, and to purify our hearts in anticipation of that solemn scene? Yes, as the time draws near, we are to be led to the Cross—to contemplate the Passion, the bitter agonies of our Lord—and to behold Him dying for our salvation, it seems but proper, that we should undergo additional preparation of heart. We should not rush at the tumult of this noisy world, to the foot of Calvary, still far distant, we should veil our heads, and put our hands from off our feet, realizing that we are on holy ground. We slowly approach that spot, to which even angels would with intense emotion, a holy fear should fall upon us, and there the path of our souls we should meditate upon the solemn truth which is to be unfolded to our view.

Is it then asking too much, if during the brief period of forty days we are invited to assemble in the house of God, in each week, for a short time to think of our dying Saviour, and to bewail the sins which brought him to the Cross, there not an evident propriety in that regulation, common even in Primitive times, by which Wednesday (the day which the Jews took counsel to betray our Lord,) and Friday (the day of his death,) are devoted to affectionate remembrance of Him, and humiliation for ourselves? Did He suffer in atonement for our transgressions, and yet, shall we think so lightly of the guilt which we will not "rend our hearts," and pray God to blot out our guilt? Can we, while pursuing this course, realize the exceeding depth of our degradation? Can we estimate, from how fearful a woe we have been delivered, we will not look to our Lord on the Cross, or remember terrible were the sufferings which then crushed His humanity?

From the Journal of the General Convention.

State of the Church.

WESTERN NEW YORK.—Since the last General Convention, (1844.) 22 new Candidates for Orders have been admitted; 13 Candidates have been ordained Deacons; 19 Deacons have been ordained Priests; 3 Candidates have been transferred to other Dioceses; 9 new Congregations have been received into union with the Convention; 5 new Church edifices have been consecrated; 20 Clergymen have been received into the Diocese; 29 Clergymen have been transferred to other Dioceses; 4 Clergymen have been instituted; 4 Clergymen have died; and 2 Clergymen have resigned the Ministry, and been displaced.

At present the Diocese consists of the Bishop, 93 Presbyters, 11 Deacons, 22 Candidates for Holy Orders, 125 Organized Congregations, with 100 consecrated Church edifices, and five Churches are in process of erection.

The average number of Missionaries in the Diocese since the last General Convention, has been 44. The present number is 40.

The fund for assisting disabled Clergymen, made up by annual collections on Christmas day, has afforded aid to 9 Clergymen, amounting, since the last Convention, to upwards of three thousand six hundred dollars. (\$3,688.08.)

There exist, in operation in the Diocese, under the auspices of Churchmen, one incorporated College, to endow which more fully as a Church institution, measures are in progress; two incorporated Academies, and several private male and female Seminaries.

A system of monthly collections and donations for the various institutions of the Church, Diocesan and General, has been steadily pursued for eight years, and yields about 4,500 dollars annually.

The fund for the support of the Episcopate, consists, in all, of thirty-eight thousand six hundred dollars, with an accumulating fund of five hundred and twenty-eight dollars, under the management of five incorporated Trustees, chosen by the Convention.

Since the last General Convention, there have been Baptisms, (adults, 440—children, 1,962,) total, 2,402; Confirmed, 1,027; Marriages, 736; Burials, 1,217. The present number of Communicants is about 6,000; of Sunday School Teachers, 1,657; of Sunday Scholars, 8,263.

The Bishop of the Diocese, by injury arising from a fall from a carriage when on his visitation, was providentially prevented from the full discharge of his duties, from May, 1845, to January, 1846, and during the years of 1846 and 1847, he officiated in and for about 120 parishes in the Diocese of New York, at the request of the ecclesiastical authority thereof.

The Diocese has still to lament the frequent change of parishes among the Clergy, owing to the inadequacy of support,

or irregularity in the payment of the amount promised, which circumstance, together with the frequent removals of individuals and families to the Western States, continues to render it a fluctuating Diocese, in regard to the number of the Clergy, and the stability of parishes.

Peace, harmony, and mutual confidence still prevail among the Clergy and Laity, combining them both in a steady adherence to the Bible and Prayer-Book. With increased and increasing attachment to the doctrines, principles, and institutions of the Church, we may record also the growth of a more earnest spirit of devotion to Christ our Saviour.

Some of the Missionary stations are at present vacant, and the demand for self denying Missionaries is very great.

NEW JERSEY.—There are at present fifty-five Clergymen, the Bishop, forty-eight Priests, and six Deacons. There are forty-nine commodious Churches and Chapels, and four others in progress. Seven churches have been consecrated since the last General Convention. There have been added by ordination and transfer, two or three travelling

Brooklyn.
"J. W. Diller, Rector of St. Luke's Church, Brooklyn."
Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.
Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y.
Dec. 18

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Brooklyn.

Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.

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St. Timothy's Hall, Catonsville, Md.

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Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D.; Brooklyn.
Rev. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. Beecher, D. D., Cinn. Ohio.

THE RETREAT.

A Boarding and Day School for Young Ladies.

Under the supervision of the Rector.

Eighteen Churches have been consecrated since the last General Convention. Eleven are now awaiting consecration, which is delayed on various grounds; in most instances, because they are not yet entirely paid for. There are ten places of worship now building. The Diocesan College is now completely organized, and in successful operation. It comprises a Preparatory Department, or Grammar School. Both departments contain about 80 Pupils, under 11 Instructors, 3 of whom are Clergymen and 4 Candidates for Holy Orders. The incorporated Institute for the education of girls, under the visitation of the Bishop, continues to be entirely successful, and has now the whole time and care of a Clergyman, or resident Chaplain. A second School for boys, under the visitation of the Bishop, is recognized by him as a Diocesan School. It contains between 50 and 60 Pupils, under the charge of a Clergyman, and several Candidates for Holy Orders. Besides these, there are Day Schools for boys and girls in the city of Baltimore, established and conducted as Church Schools, under the visitation of the Bishop. Other schools, for both sexes, in connection with the Church, but not under the official supervision of its Diocesan authority, are becoming numerous, and, for the most part, doing well.

The Diocesan board of Missions, and Prayer Book, and Homily Society, continue their operations as last reported.

The Candidates for Holy Orders in the Diocese are 18.

The Communicants, reported at the last Diocesan Convention, were 6,555;—adding the members previously reported in one parish and two Congregations, from which returns were not then made, the whole number in the Diocese becomes 6,639. Of these, 1,544 are reported as having been added in the last three years.

Baptisms reported in the last three years are—adults, 218; infants, 3,128; not specified, but mostly infants, 2,017. In all 5,363. Marriages, reported, are 1,318; Funerals, 2,027; Persons Confirmed have been 1,326, on one hundred and eighty-nine occasions. The amount of contributions for religious and charitable purposes, reported to the three last Diocesan Conventions, is \$13,326 06. The reports of such contributions have not been full—some of the largest Parishes and Congregations having made more.

The reports of Sunday Schools in the Diocese are also very imperfect. Those made to the last Convention represent only 214 Teachers and 1,407 Scholars. Several large Schools are not included in this Report.

The number of parishes in the Diocese is now 71; that of organized Congregations, 30.

MICHIGAN.—This Diocese, since the last Triennial Convention, has enjoyed its usual prosperity, under the protection and guidance of its Divine and ever-present Head.

With the utmost freedom of thought and expression of senti-

perfect harmony has prevailed in all the deliberations and decisions of the Annual Councils of the Church. No distinction of parties is practically known, feared or courted, but Christ is the focus.

Our Rt. Rev. Father in God possesses the affections and entire confidence of his Clergy, and the Clergy possess the confidence and share the benefactions of a liberal and energetic Laity. The Diocese is rapidly increasing in importance. Its location, as a connecting link between the overflowing wealth and population of the East, and the unlimited resources and extent of the West—the fertility of its soil and the enterprise of its inhabitants, make it a place of great importance to the Church, for the day is not far distant, when multitudes, from its crowded villages and cities, will be onward in that tide of emigration, which now does, and will always find a channel in the deep waters of the surrounding lakes or across its iron pathways. While the peace and prosperity of the Church in this Diocese is a just cause of gratitude and rejoicing, none can look upon her present wants or future prospects without a feeling of sadness. The demands for our services are so numerous and urgent, that, if suitable Clergymen could be obtained, and in part supported, the number of parishes within one year be doubled. Such however, is the state of the Missionary funds, that the General Board have been compelled, though reluctantly, to diminish, rather than increase its appropriations to us. The Church of Christ, like Lazarus at the gate of Dives, is famishing for the “crumbs which fall from the rich man’s table.”

There have been added to the Church by the Holy Sacrament of Baptism, 562, of which 126 were adults. Three Churches have been consecrated; four are in the process of erection, and many others have been repaired and much improved.

There are 29 parishes; two places of worship, where the services of the Church are regularly performed—one for sailors, the other for persons of color; and many stations where the Clergy and other Missionaries occasionally officiate. The number of Clergy is 29—seven have been dismissed to other Dioceses, and seven have been received from others—one has been graduated. There are four Candidates for Orders; five have been ordained Deacons, and two Deacons ordained Priests. There are about 1,200 Communicants. On account of the Bishop’s absence, to perform Episcopal Service in the Diocese of New York, the Confirmations of 1815 do not appear reported in that year’s Journal. In 1816 and ‘47, there were 249 Confirmations.

The vacant parishes are the following:

Christ Church, Adrian; St. James’s Church, Albion; St. Michael and All Angels’ Church, Cambridge; St. James’s Church, Constantine; St. James’s Church, Dexter; St. John’s Church, Ionia; Trinity Church, Monroe; St. John’s Church, Wythe.

Questions about the Forms of the Church.*

“Let all things be done decently, and in order.”—1 Cor. xiv. 40.

Since it is spiritual worship which God requires (John does not the Church of England direct too minutely and unnecessarily concerning forms, which are merely “bodily exercise,” and as such unprofitable?—We think not: 1. Because the Church, consisting of soul and body, is required to serve God with the body (Cor. vi. 20). 2. Because in that system of religion (the Church) which was in all parts ordained by God himself, there is required a strict attention to numerous forms. 3. Because the Lord and the apostles (themselves most careful to observe the forms and suitable gestures) never rebuked others for acting similarly. 4. Because the second commandment, which bids us to bow before an image, is justly considered as directing us to adore outwardly the true and living God; for, if it be a mockery to give honour to an image by a bodily action, it is irreverence to omit such homage to the Lord. 5. Because it is needful that a church should so direct certain forms, that “all things be done decently and in order” (as St. Paul commands); otherwise there must be confusion (which he assures). 6. Because experience shows that the spirit of the Church is much influenced and affected by the body, indolent poses soon causing apathy, while alert movements and well-regulated positions maintain animation and preserve attention.

II. Are the postures of the body, as directed by the church, scripturally selected?—Yes; since we are instructed to kneel when we pray (as Christ himself did, Luke xxii.), to stand when we praise (as both the Jewish, Rev. ix. and the triumphant churches, Rev. vii. are represented), which is respectful; to sit when we are learning (as Jesus did, and permitted, Luke ii. 46, iii. 16, &c.), which is obedient.

III. Why are the ministers and people directed to change their postures so frequently?—For the same reason that the nature of the public worship is so varied, changing from confession, to prayer, to praise, to instruction, namely, to keep attention alive, and to recall wandering thoughts.

IV. Why are the members of the church required to bow the head, when Jesus is named in the creeds?—We are not required to do this, but merely (in one of the ancient canons or rules) commanded, in this way “to testify our acknowledgments that he is the true Son of God, the only Saviour of the world.” Surely, those who believe this important truth should not object to show homage now, which at the end of the world all creation will openly confess, according to Isa. xlv. and Rom. xiv.

V. Why use the gesture of bowing the head?—I. Because among men this is the usual and most expressive mode of showing dutiful respect. 2. Because such homage is predicted to become universal. 3. Because history informs us that the early Christians devoutly attended to that mark of respect. 4. Because, when Arianism afterwards prevailed, that was the test adopted by those who believed Jesus to be God.

VI. Why bow the head when Jesus only (the second Person of the Godhead) is named, and not also when you profess belief in the Father and the Spirit?—1. Because it has been predicted of him alone. 2. Because He only of the sacred Three was

made man, and became despised of men. 3. Because it was about His divinity only that any controversy existed.

VII. Why bow thus in honor of Jesus at the repeating of the creeds only, and not at every mention of His name?—1. Not to multiply ceremonies too much. 2. Because, when we name Him in prayer, His great majesty and powers are admitted. 3. When named in the creeds, it is in connexion with a statement of His earthly humiliations, which is a most fitting occasion to declare belief in his full divinity; therefore we adopt this sign of respect to Christ, because the Arians haughtily refused it; and we introduce it seldom, because Romanists superstitiously observed it.

VIII. Why are your ministers directed to make the sign of the cross at baptism, this not being commanded by Christ when he ordained the sacred rite?—The reason is stated at the time the sign or symbol is introduced, namely, to be a token that afterwards the person baptized shall not be ashamed of Christ crucified, and that he will prove himself a faithful soldier under the banner of the cross.

IX. Does not this ceremony savour somewhat of popery?—Not in the least; because the pious custom existed many centuries before any of the popish errors were known, and was recommended and practised by the earliest and most pious fathers of the Church.

X. What was the origin of the practice?—The ancient habit of imprinting or branding marks on the bodies of those who enlisted in the service of kings, to show the connexion which existed.

XI. Perhaps this was merely a heathen and unholy custom?—This cannot be alleged, because the figure or emblem has been significantly introduced into scripture, for the purpose of expressing privilege and solemn dedication (see Ezek. ix.; Rev. vii., ix., xvii.), which fact imparts a hallowed character to the ancient usage: moreover, St. Paul (as written in Gal. xi.) declared that “he bore in his body the mark of the Lord Jesus;” and, again, that “he would glory in His cross.”

XII. Is this sign considered essential or necessary to baptism?—By no means! 1. Because in private baptism (which is full and perfect) it is not used. 2. Because it is after the child has been baptized publicly that the symbol is made in the presence of the congregation.—R. M. *Ch. of Eng. Mag.*

Communications.

For the Banner of the Cross.

MR. EDITOR:

Please inform your inquiring friend that a *Steel* bar is a wretched substitute for a *Church* bell, only a little better than a *tin kettle*! This comes from

ONE WHO KNOWS.

For the Banner of the Cross.

MR. EDITOR:—

Your cotemporary of the “Christian Witness,” following in the wake of a correspondent of the “Calendar,” has been criticising, with a temper not the most becoming, the religious services in Burlington College Chapel, on the Festival of the Nativity.

The act which has excited his *pious* indignation, is thus recorded in “The Missionary,” a monthly Diocesan paper published by the Bishop of New Jersey.

“The Bishop, accompanied by the head Master and the Librarian, and the Rev. Mr. Germain, and Dr. Ver Mehr, said the early prayers. The music was admirable. The *Gloria in Excelsis*, the *Venite* and *Adeste Fideles* were chanted in Latin.”

The authority of the Church which is quoted as opposed to, or condemning, the chanting in Latin, which is the length, and breadth, and depth, of the offence, is her xxiv article. Here it is.

“Art. xxiv. Of Speaking in the Congregation in such a Tongue as the people understandeth.”

“It is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.”

Tell me, ye critics, gentlemen of the “Calendar” and “Witness,” in what language does the article authorize and require public prayer to be said? In Hebrew, Greek, Latin, Italian, German, Spanish, French or English? Or in which of “all the speeches of this babbling earth” does it forbid them to be said?

I pray you answer me these questions; and if you cannot do it, admit that your authority has failed to sustain you, and before you again read lectures to your superiors, be very sure you are right, and spare your modesty the mortification of being abashed at your *erring* presumption.

The article quoted, does not condemn saying public prayer in Latin, more than in any other language; but it does condemn the practice of the Romish Church which requires them to be said “in a tongue not understood of the people.”

It would be a violation of the article to say public prayers in English, if the people who heard them did not understand the language; and it would be conforming to the requirement of the article, to say them in Latin, if the people who heard them did understand it.

The article simply requires that public prayer shall be said in a tongue which the people understand, that they may take their proper part in the celebration of Divine worship. If it be not so, why expend so much time and money to have the Prayer Book translated into French, German and other tongues?

Would you have the congregation of French Protestant Episcopalians, which worship in New York, use the English Prayer Book? Why then have it translated into French for their use? Or the Germans, would you have them use the English Prayer Book, which they do not understand, in their public worship; or the German translation of it, which the Church has provided especially for their use, that they may worship with edification? Perhaps you may say these illustrations are not analogous to the case of the College boys who

know the English language. They are not intended to apply to that case, but to your singular use of the Article, which you seem to make require the prayers of the Church to be said in some particular tongue, which, however, you have wisely forbidden to name.

It is not many months since Divine Service was celebrated in St. Andrew’s Church in this city, when the prayers were said, and the sermon preached in French. No one, I believe, ever objected to that. Can you tell me what difference there would have been had the same services been said in Latin; for in both cases they would probably have been understood by nearly an equal number of those present.

Mr. Editor, your captious cotemporary, and critic, the “Christian Witness,” had better learn what “the wholesome teaching of our mother the Church” is, before he chides those, his superiors, as disobedient children, whom if he would reverently follow, he would walk more safely and obediently, and especially would he be taught by *example*, the important duty, which is so much overlooked now-a-days, of studying to be quiet, and mind our own business.

A singular feature in this blind attack upon the Bishop of New Jersey must not be unnoticed. The authors of it have been obliged to fortify themselves behind the “Catholic Herald.” O shame, that the Editors of, and writers for, Church papers, should be willing to use the munition derived from *such* a source, with which to reproach a Bishop of their Church! I wish them repentance and better minds.

On the occasion at Burlington College, which has so warmed the zeal, and opened the *anticipating* eyes of some among us, public prayer was not said in Latin—though I do not see why it might not have been, for all would have understood it—but some parts of the service were chanted in that tongue. The object I suppose to have been, to familiarize the scholars with the use of the language, to teach them to speak it fluently and correctly, and as one mean to that end, I do not know a better. The Latin is called a dead language, but if it be used at Burlington College it will be revived, reanimated, made to live; there is nothing dead there; all is vitality; even the dead languages, we find, are made to speak their Maker’s praise.

Why should not all the languages which are taught there, be made to perform, in their turns, the same office. Why should not each child be taught to worship in Hebrew, Greek, Latin, German, Spanish, Italian and English, all of which are learned within the College walls, and learned too, not as amusement, but for use.

But enough; it is no pleasure to me to reply to such attacks as those I have thought proper thus to notice; they manifest a thoughtlessness, or a recklessness, on the part of their authors, inexcusable in any one, and especially in those who occupy their positions, and are calculated, so far as they may have any effect, to injure a young and most promising Seminary of the Church. They deserve therefore to be sternly rebuked, and if I had the authority to do so, I should administer it.

A LAYMAN.

For the Banner of the Cross.

DEAR MR. EDITOR:—

I can hardly express to you the comfort derived by me from the communication in your last signed G. in which we are told that Philadelphia is at length to have a *Church*. To be sure I always thought we had a good many churches here among us, and never reflected that our Bishop, was constantly violating Rubrics in the consecration of buildings which were not churches by the use of a solemn service “For the consecration of a church or chapel;” but since such has been the case I am comforted with the thought that he will have a chance for once at least of doing his duty and using the service for the purpose for which it was designed. But my dear Mr. Editor, my joy is mingled with fear. I dread that when this real church is built we shall not be able to enjoy its beauties, or at least that we shall be delayed in participating of its capabilities by a defect in our prayer book. For I find from the communication of G. that the church is to be put under the patronage of St. Mark! Now sir we have no form in our Prayer Book for that service. We have a form for consecrating the whole building to the worship of Almighty God—but no authorized way of invoking the protection of its patron saint. Perhaps this is provided for and alluded to by G. in his declaration that “orientation” shall be preserved! Not finding any such word in my dictionary I am at a loss to know what it means, but suppose it must refer to some *Eastern* mode of making saints patrons of churches. If this is so, my mind will be much relieved by the knowledge that a way exists in which we can do all things decently and in order, and secure a patron to the proposed building in a rubrical and churchman-like manner.

I find Christ Church is reckoned by G. a Church (though the only one in our city) which has “the essential parts of a church.” But I am afraid even this Church is essentially defective, for after inquiring diligently of the Rector, church wardens, sexton and other authorities, I can’t find that Christ Church has any “*Sacristy*.” How great then the need of having *one* church in our midst worth then in.

A friend at my elbow suggests that “orientation” may mean nothing more than placing the building East and West, and “Sacristy” signify “vestry room”! If this be so the matter is altered. We have a good deal of east and west in our city, “enormities of modern erection,” and all of these I believe have “vestry rooms.” But my friend gives me no light on the subject of *Patron Saints*. *Patron* (says Richardson) signifies “a protector or defender, one who guards, supports or maintains the cause, the interests, advancement or advantages of another;” and Blackstone writes “advowson—advocatio signifies, in clientelam recipere, the asking into protection, and therefore is synonymous with patronage, patronatus; and he who has the right of advowson is called *patron* of the church!” Is St. Mark to have the right of advowson on the building about to be erected? If so how is it to be given him? If the thing is to be done I do hope it may be done rubrically. Do not let us have a real church ruined by any irregular and extemporaneous dedications.

NEOPHYTE.

Rev. H. J. Morton.

*By a late clergyman of the diocese of Armagh.

Against works of this class, in general, we think many serious objections may be urged. There is sufficient excitement in controversy itself, without calling in the aid of imagination, to increase our horror of the issue of wrong principles and false doctrines. There is already sufficient danger of transferring our hatred of evil principles to the individuals who are guided by them. Controversy should deal as much as possible with right and wrong, in the abstract. In controversial works of fiction, these good or evil principles are furnished with imaginary flesh and blood, and become incarnate. And our abhorrence is often more excited against the individual whose actions we detest, than against the principles which animate the wicked one. Thus these fictions encourage the too prevalent disposition of our day, to hate the *man* whom we think to be wrong, rather than the *principles* which make him so.

Again, there is fearful danger in associating the great and solemn verities of religion with fiction, especially if it be of an improbable or exaggerated kind. The great defect in the faith of our day is its deficiency in a strong sense of the *reality* of eternal things. With those who are guided more by sight than by faith, the *unseen* is the *unreal*. The practical effect of this lack of a realizing sense in spiritual matters, is discovered in the greater hold which worldly duties, and the things of earth, have upon the Christian heart. Will not this fearful deficiency be increased by associating the principles, truths, and practical doctrines of our Holy Faith with the creations of fiction, often most improbable and sometimes altogether incredible?

Besides, in reading an exciting narrative when the mind is hurried along its current of events, there is little disposition or ability to pause and reflect upon the important truths presented. We become impatient when the history is stopped by long discussions. The ablest and most powerful discourses of heroes and heroines, or their theological disputes, are annoying interruptions. Our minds are not eagerly bent upon searching for the truth, but upon following up the fiction! We want to know whether the heroes die or get married, whether the villains are hung or escape, and whether the good or evil triumphs. Therefore we argue that a book, filled with perilous adventures, thrilling incidents, bloodshed, crime, and misery, is not the place for the calm discussion of theological truth, and in following its stirring narrative, we are not very likely to arrive at the just conclusions of sober reason and sound judgment.

"Hawkstone," is a work showing great powers. It is a learned book, a most interesting one, and one which will be read. Its discussions are all able, its conclusions are for the most part right, and, as a work of fiction, parts of it are truthful and natural. But it is a narrative filled with improbabilities. We do not believe such things ever have happened, and we have some hope they never will happen. Some of its opinions are, in our esteem, as much exaggerated as its incidents. A drama might be extracted from it which would suit the horror loving taste of the day; and of what is left, with some modification, might be made a most instructive treatise and discussion upon the Church, vindicating and asserting her noble system, against the extreme errors by which she is opposed from within and without.

In another part of our paper will be found extracts from this work which will enable our readers to form a partial judgment for themselves. Those who wish a further opportunity must obtain it from the work itself.

To the Messrs. Appletons we are indebted for a copy. It is published in New York, by Stanford & Swords, 139 Broadway.

Obituary.

Died, in Burlington, on the 10th instant, Miss Rachael Bradford Wallace, in the 64th year of her age.—The death of this excellent lady leaves a void in many hearts, which time will never fill. A daughter of the venerable Joshua Maddox Wallace, who was long identified in this community, with all that was most eminent, in piety, hospitality and charity, she continued among us the virtues, with the name, which she inherited. Of the kindest and most unselfish nature, her delight was chiefly in doing good. The poor, the sick, and the afflicted were all familiar with her face; and will never lose her from their memory. Slow and careful in her attachments, she was the firmest and most faithful of friends. Born and nurtured in the Church, she loved its very shadow more than all the abodes of men. She was never absent from its services, and never indifferent to its interests. Her piety was of primitive stamp; unostentatious, quiet, and self-abasing. She, literally, thought every other better than herself. One of her latest acts was the eucharistic commemoration of the Saviour, whom she adored and loved, on the evening of Ash Wednesday. Her latest words were words of self distrust, and of meek confidence in Christ. Her dying moments were attended, with the consolations and commendation of the Church, by her Bishop, Pastor and friend. And her last breath was breathed out with these sweetest words of the closing benediction, "peace both now and evermore!" She sleeps among her kindred in the quiet church-yard of St. Mary's, where her first vows were paid, and her last prayers offered, in the service of her confidence and joy. "Blessed are the dead who die in the Lord; for they rest from their labours."

Amos G. W. Doane

Ecclesiological Society.

At a meeting of some of the Clergy and Laity, held in the Seminary Buildings, on Friday, the 3d inst., an *Ecclesiological Society* was organized. After the adoption of laws, the Rev. Dr. Forbes was elected President, and the Society's Committee were appointed. Mr. Frank Willis was chosen Architect, and the election of Vice Presidents was postponed until a future meeting. It is now thought desirable to give to the Church generally a copy of the laws by which the Society will be governed, and some account of its intended operation. For this purpose we request the publication of the following document:

A Statement of the Object and Intended Operations of the Society, Read and Adopted at its Primary Meeting.

"The object of the Society shall be, to promote the study of Ecclesiastical Architecture and Antiquities."

The great want of some competent body in this country, to give advice in questions of Church Architecture and Church Arrangement, has led many, both of the Clergy and of the Laity, earnestly to desire the formation here of an Ecclesiological Society, to which those who were in want of information might apply, and which should become the vehicle for diffusing a truer and more extended knowledge of the subject through the Church.

With a view to the formation of such a Society, a body of laws has been drawn up; but as they do not enter into detail as regards the object and intended operations of the Society, it was thought best to lay these briefly but clearly before this meeting.

The great advancement which has been made, within the last ten years, in the study of Church Architecture, is due mainly, if not entirely, under God, to the efforts of the English Ecclesiological Societies; and this advance has been made by them chiefly by their thorough and careful study of the old Parish Churches and other Ecclesiastical buildings of England. From this means of acquiring knowledge, we are cut off. We must, therefore, for the present, have recourse to books—especially the publications of the English Societies, whose footsteps we must be content, for the present, to follow; not taking them implicitly as guides, but looking to them as our principal source of information.

The Society's first object, then, will be the collection of a complete Ecclesiological Library, embracing all the publications of the societies in England, all the best works on Church Architecture and Church Arrangement, and also those on Decorative Painting and Church Music, as well as any other works which bear on the general subject. The publications and transactions of the English Societies will probably be presented to us. If not, the Society must purchase them. To an Ecclesiological Society in this country, a complete library is essential, and the forming of it should be the first thing attended to. This collecting of a library, however, is but a preparatory step, though a necessary one, towards the ultimate object of the Society—the diffusion, through our branch of the Church, of a purer taste and greater knowledge in Ecclesiastical Architecture. The principal duty of the Society, for the present, will be the furnishing of information on questions of Church Architecture, Church Arrangement, &c., to all that apply to it; but as its means increase, its influence will also be extended by the publication of such works as shall from time to time be thought best.

The reading of original papers before the Society, will, it is hoped, elicit much valuable information, which will thus be spread among its members.

In addition to this, it is recommended that there be a periodical published, either monthly or every two months, under the direction of the Committee. The greater part of this publication would, for the present, consist of a reprint of the most important and practical articles in the back numbers of the "Ecclesiologist." A portion would be reserved for original articles; another for notices of new Churches, and a fourth for the answers to correspondents.

The Laws of the New York Ecclesiological Society.

I. The Society shall be called "The New York Ecclesiological Society."

II. The object of the Society shall be, to promote the study of Ecclesiastical Architecture and Antiquities.

III. Church membership shall be required of all who would become members of the Society.

IV. The Society shall consist of a President, Vice Presidents, an Architect, Honorary and Ordinary members.

All members shall be elected either by the Society by ballot, or the nomination of a single member, approved by the Committee; or, during the recess of the Society, by the unanimous vote of the Committee on the nomination of three members. In either case, the form of nomination shall be as follows:

I, (or we,) the undersigned, do hereby recommend—, of —, to be a member of the New York Ecclesiological Society, believing him to be disposed to aid its designs.

(Signed.)

V. Every Bishop becoming a member of the Society shall be ex-officio Patron of the Society.

VI. Every member shall pay an annual subscription of Five Dollars, to be due on the first of January in each year. Any member may compound for all future subscriptions by one payment of Fifty Dollars.

VII. If any member's subscription be in arrear for one year, he may be removed from the Society after due notice, at the discretion of the Committee. No member shall be considered entitled to his privileges as a member whose subscription is in arrear.

VIII. The affairs of the Society shall be conducted by a Committee of six members, three of whom shall be clergymen. They shall be elected at the Anniversary meeting, in the month of May, in each year, (the day and place being appointed by the Committee;) and of them three at least shall have been members of the Committee of the preceding year. The Committee so elected may subsequently add to their number.

IX. The Committee shall elect out of their number a Chairman, a Treasurer, and not more than three Secretaries.

The President, and such of the Vice Presidents as are pleased to attend, are members of the Committee. Any other member of the Society may attend the regular meetings of the Committee, but shall have no voice nor vote in their proceedings.

Two members, not being members of the Committee, shall be chosen annually by the Society, at the same time with the Committee, to audit the Society's account.

XI. The Society shall meet on the first Monday in January, April, July and October, in such place as the Committee shall appoint; and at every such meeting an original paper shall be read on a subject, and by a member appointed at a previous quarterly meeting.

The Committee shall have power, at any time, to call a meeting of the Society.

XII. The Officer in the Chair shall be sole interpreter of the Laws, and shall have unlimited authority in every question of order.

XIII. The regular meetings of the Committee shall be held on the first Monday of each month.

XIV. These Laws shall not be altered except at a stated meeting of the Society, and upon a vote of two thirds of all its ordinary members.

This Society, as will now be seen, is not to be confined to any particular city or diocese, although it has its centre in New York. We therefore earnestly invite the interests and active co-operation of all Churchmen who may be disposed to aid our design, trusting in this way to serve the Church of Christ and the glory of God.

In behalf of the Society,

THOMAS S. PRESTON,

Recording Secretary.

All communications must be addressed to the Corresponding Secretary, Mr. R. Ralston Cox, Gen. Seminary.

Communications.

For the Banner of the Cross.

The Late Major Vinton.

A recent number of the American Review contained an interesting sketch of the life of Major John R. Vinton, of Rhode Island, who fell during the bombardment of Vera Cruz, and was remarkable for being not only a brave and gallant soldier, but a man of unobtrusive and most scrupulous piety. The following is an extract from the article in the Review.

"While in Florida in the prosecution of the war, his mind came under the influence of religion far more than ever before. His whole soul was warmed into a new life, and for a while, like the bewildered Apostles, he seemed to 'stand gazing up into heaven.' His journal and letters during this period are of the most intensely interesting character. Nothing in the famed life of Martyn, more touches the heart, than the humility, self-accusation, and child-like devotedness of the high-minded heroic man. At a secluded post, in the midst of the interminable pine forests, the solitude and silence of which he describes as awful and almost oppressive, far from his family and friends, his mind and affections ripened into the highest state of Christian experience and discipline. He then turned his thoughts, or rather, they were turned for him, towards the office of the Christian ministry. His letters are full of doubts, hopes, and plans for taking Holy Orders. He fears that his health will not enable him to follow a sedentary life; he doubts his fitness; fears that selfish motives, the prospect of being with his family and friends, may combine with others; and examines himself in the most thorough and humble manner."

"In a letter from Fort Taylor, he says:—'Since I have been here, which is five or six weeks, the following has been my daily course: rise at reveille; private devotions; study Greek and Hebrew; walk to my palmetto temple, a mile distant; Church service aloud; return to reading; dinner; reading aloud with Major G.; study Greek an hour; walk with Major G. to palmetto temple; social prayer and hymn; return to tea; Bible class of twenty soldiers and two or three officers, in the evening; after tattoo, retire to my tent; Greek and Hebrew or religious reading; private devotions and bed. On Sundays we have public worship, with good attendance from the men and officers, the Major and I officiating alternately. Our interruptions are so few, that the foregoing routine is carried on with great regularity day after day.' It is proper to remark, that this is from a letter written to one whom he had selected as a confidential adviser in his religious habits and studies."

We were recently favoured with the perusal of the following lines by the late Major Vinton, descriptive of the palmetto temple above alluded to. They were in the possession of the estimable lady of the gallant officer spoken of in the extract from the A. Review, as his fellow-worshipper, in this natural temple with its columns and arches of living trunks and boughs, its green sward floor, and roof of graceful foliage through which came gleams of sunshine, like the glory which rested upon the tabernacle of old. They have never appeared in print. And thinking their intrinsic beauty, as well as the melancholy interest which they derive from their author, might recommend them for insertion in your interesting journal, we expressed a wish for their publication, and have been obligingly permitted to copy them.

HERBERT.

Wilmington, March, 1848.

THE PALMETTO TEMPLE.

Here in this deep palmetto shade,
Where christian foot has never trod!
This Temple which no man has made,
(With rustic dome and colonnade)—
Here let us worship God!

Around the wild green prairie glows
As broad and clear as yonder skies—
Here where the field no culture knows,
Where hymns of homage never rose,
Our orisons shall rise.

Though freely spread from year to year,
Our God His bounteous love displays:
(In vain His lavished gifts appear)
No grateful heart to feel is here,
No voice to lisp His praise!

Here nature's gems so richly spent;
Have erst to thankless hearts been given;
The savage—like the brute content,
Keen for his prey, his eyes are bent,
But never turned to Heaven.

But now we'll break this darksome spell,
Let heathen silence reign no more—
Full on the air let anthems swell,
And echo to the wilds shall tell
God and the Lamb adore.

icanopy, April, 1838.

For the Banner of the Cross.

The Attitude for Receiving the Eucharist.

EDITOR:

is of course well known to your readers that some denomi-
nations contend for the sitting posture at the holy communion,
the one used by our Lord and the twelve at its first celebra-
tion. Not that their men of learning do not know better; but
they suffer their uninformed brethren to think so; and some go
far as to encourage them in this mistake. Paintings and
statues, even from great masters, further the deception. The
figure actually assumed at the first Eucharist was reclining or
lying down; or possibly, as the rabbies declare, a mixed one, com-
bining the oriental sitting on the bent legs, not on a chair or
stool, with recumbency; the former is most probable. Chairs,
stools, and benches, are not found in the East, till you reach the Far East,
China. Our sitting attitude has no authority whatever in the

position of the body at the holy supper is of no
importance, is plain. At the first celebration of the
Eucharist, it was eaten standing. In our Saviour's time, how-
ever, recumbency had been substituted; that being the table-
posture of the Romans, who had subjugated Judea. But
recumbency did not originate with the Romans. Before the
city of Rome was founded, the Prophet Amos (vi.) records inci-
dentally the practice,—“that lie upon beds of ivory, and stretch
themselves upon their couches, and eat the lambs out of the
stall, and calves out of the midst of the stall that drink
in bowls the banquet of them that stretched them-
selves shall be removed.” the censure is not of the viands or of
the manner of social eating, in themselves, but as being incon-
sistent and irreverent in the two nations, Judah and Israel,
and “Samaria,” over whom public calamity, sharp
reproaches, and threatened by divinely com-
missioned prophets. At present, we are only concerned with
the fact, that recumbency was a table-posture in Palestine before
the birth of our Saviour, and more than seven centuries before the birth of
our Saviour. How widely it then prevailed, we know not, ex-
cept as we may infer its extent from the great numbers who were
in “ease in Zion,” and “put far away the evil day.” After the
Roman conquest, the custom appears to have been general.
At the “feast” made by Ahasuerus, (Esther;) “the beds
of gold and silver,” &c., i. e. the ornaments and drapery
of the beds or couches and their fabrics, as they had been of
“gold and silver” two centuries and a half before. And at the “ban-
quet” of Queen Esther, (vii.) “Haman was fallen upon the bed
whereon Esther was;” the appalled man, rose from his own
couch at the feast, and “stood up to make request for his life
before the queen,” but, while thus entreating mercy at her
feet, he was overpowered by his extreme conster-
tion, and “fell” upon it.* Here again, we have the recum-
bent table-posture, when Rome was in comparative youth,—
one three hundred years in fact before the custom obtained
here, about the second Punic war.

Virgil, upon what authority I know not, assigns this table-
posture to Dido and her guests at the feast she made for
Aeneas,—though some transmute the language as is done in the
translation, and represent them as sitting on couches or beds. The
poet implies reclining; and, if not merely poetical, carry back
the custom to some three or four centuries earlier than Amos.
The queen “aurea composuit sponda,” placed or adjusted her-
self on a golden bed: the Trojan youth came, “stratogue super
cumbitur ostro,” lie down on the spread [couch of] purple:
(En. i. 698, 700;) and when their leader opened his narrative,
“pater Aeneas sic orsus ab alto,” thus began from his elated
couch. (En. ii. 2.) That Virgil meant the recumbent
posture seems evident, however he may have taken advantage
of the poetic license. Equally plain it is, that translators, who
have no license, assume a large one whether with classical
poets or with holy scripture. Dryden had the poetic privi-
lege, and has neutralized that of Virgil.

The same eating posture is found likewise in Tobit ii. 1, and
dith xii. 15, both wrongly translated. And “other examples
might be given,” says Dr. Campbell, “that this fashion was
introduced [among the Jews] by the Greeks,” but it was
introduced much earlier adopted by at least a portion of them.
More passages of the New Testament are involved in this
erroneous translation than would be imagined without a search:
and the following probably is incomplete. At the house of
Levi, Jesus and the company “reclined at meat.” Twice our
Lord fed the multitudes, the five thousand and the four thou-
sand, when they lay on the ground or grass, not sat. Twice
were His feet anointed, by the penitent woman and by Mary,
when He reclined at meat: they did not creep under the table to
reach the feet of a sitting person, but stood at the bottom of the
table, where his feet were. Our Saviour, at the double paschal
solemnity, washed the feet of the apostles; which, as just
mentioned, lay from the table, instead of being under it. At that

solemnity, the beloved disciple “was leaning on Jesus’
bosom;” for the reclining was partly on one side, so that the
companion who lay next in front was near the personage lying
at the head of the table, and by a slight movement might touch
his bosom and “lean” upon it. The whole rows of guests at
a table might indeed be regarded as thus lying in the bosom of
the master of the feast; just as the departed godly are repre-
sented as “in the bosom of Abraham,” the father of the faith-
ful. These all, from the East and the West, it is declared “lie
(not sit) down with Abraham, and Isaac, and Jacob, in the
kingdom of God.” Add to these, “shall make them to lie down
to meat,”—“whether is greater, he that lieth at meat; or he that
serveth,”—“if a man see thee who hast knowledge lie at meat
in the idol’s temple.” The crowning example is, of course,
the reclining of our Saviour and His chosen twelve at the first
Eucharistic table.

It is said that Luther, translating the New Testament, was
the first to change the original word “reclined” into “sat.”
The substitution was unfortunate, as keeping all but the learned
ignorant of this very ancient table-posture, without a know-
ledge of which many parts of scripture cannot be understood.
And it is lamentably unfortunate, in the further result of a cavil
against the most reverent posture at the highest ordinance of the
Christian religion, and the apparent grounding of that cavil on the
gospel itself. The custom of walking abroad on the “house-
tops” (roofs would be more vernacular) is as little known to us
and in England, and most of the countries in Europe, as that of
“lying down” at meals; and, if our notions were not forest-
alled, we should account that usage quite as singular, in
reading the Bible, as we would that of reclining on a couch at
a dinner or supper table. What idea of the very words of the
Holy Spirit could we form, were our Lord’s injunctions trans-
lated,—the one, “what ye hear in the ear, that preach ye in the
public walks,” giving at once the idea, to Parisians, “on the
boulevards,” to New Yorkers, “in the Park,” to Philadelphians,
“in the State House Yard,”—the other, “let not him who is
upon the thoroughfares (suggesting Broadway or Chestnut
street) go in to take any thing out of his house.” Our practical
ignorance of Eastern customs is quite as fair a reason for these
translations as for the other, picturing to the thought chairs,
stools, and long or short benches. And at the period when the
version was made, the ignorance was far greater, there being
fewer travellers in the East, fewer of their books, fewer readers,
—to say nothing of rightly conducted Bible classes, or of a
panorama of Jerusalem, showing to hundreds of thousands (apt
to view it however as a curiosity rather than a custom) that the
“house-tops” were so public as to be a place for shop-keeping,
and for the administration of justice, even to the infliction of
the bastinado.* Yet the rendering was faithfully made concern-
ing this, and unfaithfully concerning that: and in the time of
James I, when the present authorised version was set forth, the
error had acquired an inauspicious moment,—a consideration
which precludes an entire acquiescence in the apology made
for it by Campbell, who throws the blame on those which pre-
ceded it,—“If the first translators of the Bible into English had
thought fit, in this instance, to keep close to the original, the
phrases would not now have sounded awkwardly.” (Prelim.
Diss. 8.) At that early period, Puritanism was not the thorn
in the Church which it was becoming at the later one: and un-
flinching probity should have despised all temporising with
God’s record, and cancelled the once comparatively excusable
mistake.

Though the passover was observed for nearly fifteen hundred
years, there is no entry of the posture of receiving it (I think)
except at the first and the last celebrations: at the one, stand-
ing; at the other, lying down. It never was received sitting.

But it is alleged, that, as reclining was the ordinary
table-posture when the Eucharist was instituted, so the ordinary
table-posture of later centuries, sitting, should now be conformed to.
This however is a mere verbal fallacy. Reclining was the
posture for meals; and for meals sitting is the present posture:
whereas the Lord’s Supper is not a meal; and St. Paul bade
the Corinthians discard the meal they had obtruded upon it.
The meal proper was over, before the new sacrament was
superinduced, and the first or Jewish “cup” had passed round;
(Luke xxii. 17.) and then the bread and the Christian “cup”
were distributed. That “cup” is expressly declared by Luke
and Paul to have been given “after supper;” and every one
knows that the principal food of the meal was the lamb; nor
can it reasonably be supposed that the bread and the wine of
the superior ordinance were administered at a needless interval.
The viands were, however, to sense, a mere appendage to the
meal, though to faith a solemnity infinitely more important; and
the meal-posture (so it should be called) could not well be
changed to kneeling, for the meal-couches were heavy and
cumbersome, not to be gently turned aside like chairs, or quietly
thrust back like benches. Nor were the two passovers, the old
and the new, to be separated, when the former was merged in
the latter. And hence the posture at the first Eucharist was
accidental,—a complete answer to those who object thus to
kneeling,—and also ample proof that the attitude is never of
intrinsic importance.

Yet it has a due measure of importance. As in other cases,
there is a right and a wrong, though neither be vital. The
Holy Supper, as before remarked, is the highest act of Chris-
tian worship; and therefore it demands the most reverent atti-
tude of devotion. Sitting is not a devotional attitude; it never
was, except as combined with kneeling, in an oriental posture,
(see Calmet, v. 4, p. 264.) and except probably at the older
sacrificial feasts, which however were hearty meals. The
chief posture of worship has always been KNEELING,† whether

* My own fancy, in childhood, regarded the “preaching” of
the apostles on the “house-tops”—as the coming forward of
venerable men to the front of flat roofs of one story houses, and
there speaking loudly to the passengers in the street below.
Neither years, nor books, nor panoramas have set me quite
free from this early-settled imagination.

† Kneeling is employed in idolatry of the wafer, as it is in
the idol-worship of the heathen. Those who reject it, for such

prostrate or upright; and prostrate kneeling would be the right
one for the Eucharist, were it not for the obvious inconvenience
in both administering and receiving; which leaves for this
ordinance only upright kneeling, sometimes called “standing”
in the Bible. In the Apocalypse, the “four and twenty
elders,” previously “sitting,” leave that posture to render their
act of worship, and “fall down [in prostrate kneeling] before
Him that sat on the throne;” which passage discountenances
all mere sitting (except for the sick or feeble) in devotion,
though it is proper (1 Cor. xiv. 30) during the adjuncts of de-
votional offices. The principle named is strong enough to settle
the question, without looking to others. The most exalted act
of adoration requires the most intense devotion; and such devo-
tion implies the most complete devotional attitude, both for the
sake of congruity, and as a reasonable part of the act itself.

March 16th, 1848. Bishop H. W. Onderdonk/O.

P. S.—The writer is no fault-finder with the received trans-
lation. He accepts it as wonderfully accurate, and regards the
blemish named as a mere exception; of which there are ex-
ceedingly few.

Diocesan Intelligence.

Maryland.—The Rev. Libertus Van Bokkelen, Rector of St.
Timothy’s Hall, having been received into the Diocese, has been
unanimously elected to the Rectorship of St. Timothy’s Church,
Baltimore Co., and has accepted the same.

COLLEGE OF ST. JAMES.—The steady growth of this prosper-
ous institution is still continuing. The increase of scholars
both demanding and justifying an increased provision for their
accommodation, a new building is now in progress, to serve as
an additional dormitory, with wash-rooms, &c. underneath.
This is not to supersede the contemplated addition to the Col-
lege of an entire wing, of substantial and permanent structure.
The present erection is designed only for temporary use, as now
appropriated. It will be completed by the 1st of May, and
furnish ample quarters for the additional students that are
expected.

CLAGGET SOCIETY of Spring Hill Parish, Somerset Co.—The
annual course of Lectures before this Society in the present year
closed on St. Matthias’ night. They were five in number. I.
Introductory; and on the Festivals of the Church: II. On the
Doctrines of the Primitive Church: III. On the Government
and Order of the Primitive Church: IV. Explanation of the
Ceremonies, Rites and Emblems of the Church: and V. On
the Prayer Book.—Church Times.

South Carolina.—Society for the Advancement of Christianity
in South Carolina.—The 38th Anniversary—the day before the
meeting of the Annual Convention, at St. Michael’s Church,
the Rev. W. Dehon, Rector of St. Stephen’s Parish, and the
Church of the Epiphany, and Trinity Church in St. John’s
Parish, preached the Sermon (which we expect to publish)
from the text “Thy kingdom come.” The obligation of the
Missionary work—the extent of it in South Carolina, and the
peculiar, though not exclusive claims of this branch of Missions,
were judiciously and earnestly enforced. The members con-
vened at the Library room, heard the report of the Board of
Trustees; appointed a Committee to report amendments to the
Constitution; and elected their officers. Several gentlemen
became members of this valuable Society on that occasion.

Convention of the Diocese.—The 59th Annual Meeting was
held February 9th–11th. “Morning Prayer” was read by the
Reverend Rector of Trinity Church, Edgefield—the holy
Communion was administered by the Bishop, assisted by the
Rector of St. Helena’s, Beaufort, and the two senior Deacons—
the alms were collected by the Rector, and Assistant Minister
of St. Michael’s, and by a Deacon. The Sermon was by
the Rector of St. Paul’s, Radcliffeboro; his text was from ix.
Mark, 50th v.—“Have salt in yourselves, and have peace one
with another,” and his topics, the fault of Diotrophes, who loved
the pre-eminence—and the true nature of intolerance. Our read-
ers, we trust, will be gratified by the perusal of it in our next
number.

A resolution was passed, recommending “the School of the
Diocese” to the patronage of the Church, that it may be enabled
to educate the destitute gratuitously, and all others at reduced
prices, and that a Sermon and collection be had in behalf of
these good objects.

Another resolution was passed, recommending “Calvary
Church” intended for the better, but not exclusive, accommo-
dation of the colored people, that largest class of our poor.
When the Journal is printed, we may give an abridged account
of it.—Charleston Gospel Messenger.

CLERICAL CHANGES.—Rev. Jas. B. Donnelly has been ap-
pointed minister of St. Matthew’s, Hillsborough, Orange Coun-
ty, N. C.

The Rev. George W. Nichols has resigned the rectorship of
St. James’s Church, Westville, Conn. Post office address for
the present, Greenfield Hill, Fairfield county, Conn.

Rev. N. E. Marble having been elected to the rectorship of
St. Paul’s Church, Concord, N. H., desires all communications
intended for him be directed to that place.

The Rev. J. Freeman Young, Missionary at Jacksonville,
Florida, having resigned that station, in favor of St. John’s
Parish, Brazond, Texas, desires his papers and letters to be di-
rected accordingly.

a reason, when the Eucharist is free from that taint, should
equally reject it in all pure worship.

* The king’s construction of the incident was, no doubt, the
prompting of his anger: or, perhaps, only a further plea for
inflicting it.

Calendar.

MARCH.
25. The Annunciation of the Blessed Virgin Mary.
26. Third Sunday in Lent.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.
MARCH.
26th A. M. Church of the Nativity; P. M. Church of the Epiphany.
APRIL.
5th. A. M. St. James' (Ordination and Confirmation); Evening, St. Paul's, Confirmation.
19th. Evening, St. John's Northern Liberties.
20th. Evening, St. Philip's.
21st. Good Friday, A. M. Christ Church; Evening, Grace Church.
22d. St. Peter's.
23d. Easter, A. M. St. Luke's; P. M. Manayunk; Evening, Trinity, Southwark.
24th. Evening Bristol.
25th. P. M. St. Mark's, Philadelphia, (laying corner-stone); Evening, Yardleyville.
26th. A. M. Hottelville; P. M. Newtown.
27th. A. M. Centreville; Evening, Doylestown.
28th. Evening, Easton.
29th. Evening, the Summit, near Mauch Chunk.
30th. A. M. Tuscarora; Evening, Tamaqua.
MAY.
1st. P. M. Morlatting; Evening, Pottstown.
7th. A. M. St. Stephen's; Evening, Church of the Evangelists.
14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

DIOCESE OF NEW JERSEY.

VERNAL VISITATION.
The Bishop, with Divine permission, will make the Southern Visitation of the Diocese, as follows:
Christ, Bordentown;—Friday, March 31, morning, (Communion);—afternoon, (Catechism);—evening, (Confirmation).
Christ, Allentown;—Saturday, 1 April, morning, (Catechism, Confirmation, Communion).
St. Andrew's, Mount Holly;—Sunday, 2, (fourth in Lent), afternoon, (Catechism);—evening, (Confirmation);—Monday, 3, morning, (Communion).
Trinity, Moorestown;—Monday, 3, afternoon, (Catechism);—evening, (Confirmation);—Tuesday, 4, morning, (Communion).
St. Mary's, Colestown;—Tuesday, 4, afternoon.
St. Paul's, Camden;—Friday, 7, morning, (Communion);—afternoon, (Catechism);—evening, (Confirmation).
Grace, Haddonfield;—Saturday, 8, morning, (Catechism, Confirmation, Institution, Communion).
St. John's, Chew's Landing;—Saturday, 8, afternoon, (Catechism, Confirmation).
St. Peter's, Berksley;—Saturday, 8, evening, (Catechism, Confirmation).
Trinity, Swedesborough;—Sunday, 9, (fifth in Lent), morning, (Institution, Catechism, Communion).
Zion, Moravia;—Sunday, 9, afternoon.
Trinity Swedesborough;—Sunday, 9, evening, (Confirmation).
St. Thomas', Glassborough;—Monday, 10, morning (CONSECRATION, Confirmation, Communion).
St. Stephen's, Mullica Hill;—Monday, 10, afternoon, (Confirmation).
South Trenton;—Friday, 14, evening.
St. Michael's, Trenton;—Saturday, 15, morning, (Communion);—afternoon, (Catechism);—evening, (Confirmation).
Trinity, Princeton;—Sunday, 16, (sixth in Lent), morning, (Catechism, Confirmation, Communion).
Heightside;—Sunday, 16, evening.
St. Peter's, Freehold;—Monday, (Monday before Easter), 17, morning, (Catechism, Confirmation, Communion).
Christ, Shrewsbury;—Monday, 17, evening, (Confirmation);—Tuesday, 18, (Tuesday before Easter), morning, (Catechism, Communion).
Red Bank;—Tuesday, 18, evening.
Christ, Middletown;—Wednesday, 19, (Wednesday before Easter), morning, (Catechism, Confirmation, Communion).
St. James', Brown's Point, (Keyport);—Wednesday, 19, evening.
St. John's, Salem;—Wednesday, 26, afternoon, (Catechism);—evening, (Confirmation);—Thursday, 27, morning, (Institution, Confirmation, Sermon before the Clergy of the Southern Convocation, Collection for the Episcopal Society for the Promotion of Christian Knowledge and Piety, Communion).
St. George's, Penn's Neck;—Thursday, 27, afternoon, (Catechism, Confirmation).
Pemberton;—Sunday, 30, (first after Easter), afternoon.

DIOCESE OF NORTH CAROLINA.

By Divine permission, the Bishop of North Carolina will make his Spring Visitation in the following order.
MARCH.
23d to 28th, including Annunciation of Virgin Mary and 3d Sunday in Lent, St. Paul's, Edenton.
29th to 3d April, including 4th Sunday in Lent, Christ Church, Elizabeth city and neighborhood.
APRIL.
7th to Easter Sunday, in Washington co; Grace Church, Plymouth; St. Luke's, Locust Grove; Pittgrewe's Chapel, Southwark; and the Chapel at the Lake. The estates of Messrs. Pittgrewe and Collins. The time to be apportioned by private arrangement.
27th, Thursday, St. Thomas', Bath, Beaufort co.
28th, Friday, Zion Chapel, Beaufort co.
29th, Saturday, Trinity, Beaufort co. Night, 28th, and 1st Sunday after Easter, St. Peter's, Washington.
MAY.
1st. Night, Sts. Philip and James; and also, 2d, morning, Greenville, Pitt co.
3d. Pugh's Chapel.
5th, 6th, 7th and 8th, including 2d Sunday after Easter, Christ Church, Newbern, and neighborhood.
9th, Tuesday, Kingston.
From that time to 22d, including 3d and 4th Sundays after Easter, St. John's, Fayetteville, and neighborhood.
24th, &c., Convention at St. James', Wilmington.
25th Sunday after Easter, St. James', Ordination, Catechism, Confirmation and Holy Communion, as usual. On this visitation, the Bishop intends, by Divine will, to deliver a course of Sermons on the privileges and duties of Christians in the True Catholic Church.

Married.

In St. Paul's Church, Augusta, Ga., on the 2d inst., by the Rev. Edward E. Ford, the Rev. CHARLES H. HALL, of the Diocese of New York, to ANNIE M., daughter of Henry H. Cumming, Esq., of Augusta.

Acknowledgements.

Receipts of the "Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," from January 5 to March 18, 1848.
Collection at the Annual Meeting, \$57 30
From St. Peter's Church, Philadelphia, 507 00
Christ Church, " 248 57
St. Stephen's Church, " 816 66
St. James' Church, " 200 00
A "Friend of Domestic Missions," by Rev. Dr. Upfold, Trinity Church, Pittsburgh, 200 00
St. John's Church, Bellefonte, 6 00
Church of the Holy Trinity, Westchester, 16 00
Donations and Subscriptions, \$73 00 }
S. B. B., 50 00 } 123 00

A continuance of the liberal contributions which have thus far been made, will be necessary to enable the Society to meet its engagements with its Missionaries this year.
JAMES S. NEWBOLD, Treasurer.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account a contribution from Mr. A.
THOS. G. ALLEN, Missionary.

Notices.

FAIR FOR THE CHURCH OF THE REDEMPTION.
The Ladies interested in making and collecting articles for the sale to aid in finishing the Church of the Redemption, are requested to meet at the house of Mrs. Ducachet, No. 8 Girard street, on Monday March 27th, at 12 o'clock, A. M.

A number of Ladies intend holding a Sale during the Easter Holy-days, to aid in finishing the Church of the Redemption, at Fairmount.
As this Church is situated in the midst of a very spiritually destitute neighborhood, all the friends of true religion are earnestly urged to exert themselves in forwarding this enterprise; that through the blessing of God, it may be effectual to the object for which it is undertaken.
Please send your donations to Mrs. Ducachet, No. 8 Girard street, Mrs. Hawkins, No. 35 Clinton street.
Feb. 26—tf

CHURCH OF THE ATONEMENT,

Corner of Schuylkill Sixth and Summer Streets.
During the Season of Lent there will also be divine service held in this Church on Friday afternoon, commencing at 4 1/2 o'clock.

Lent Services in St. Luke's Church.

ST. LUKE'S CHURCH, will, with Divine permission, be open during the season of Lent as follows:
On Wednesdays, at 11 o'clock, A. M., Service and "Homily." At 7 1/2 o'clock, P. M., Service and Lecture.
On Fridays, at 11 o'clock, A. M., Morning Service. At 4 1/2 o'clock, P. M., Service and Lecture.
Due notice will be given of the hours during Passion week.
Mar. 11—tf

CHURCH OF THE ASCENSION.

Lent Services.

Daily Prayers—every morning, 9 1/2 o'clock, except on Wednesdays and Fridays, at 11 o'clock. Every afternoon, except Friday, at 5 o'clock.
Lectures on Wednesday afternoon, at 5 o'clock, and Friday evening, at 7 1/2 o'clock.

ST. MATTHEW'S CHURCH, FRANCISVILLE.

There will be religious services during Lent in St. Matthew's Church, Francisville. On the afternoon of every Wednesday and Friday at 5 o'clock, Divine Service and a Homily may be expected.

CHURCH OF THE NATIVITY.—Spring Garden.

Lent Services.

Wednesdays, 6 P. M., Prayers;
Fridays, 7 1/2 P. M., Prayers and Lecture.

A Stated Meeting of the New York Ecclesiastical Society will be held on Monday, April 3d, at half-past 7, P. M., in the Sunday School Room of St. Paul's Church. Entrance from Vesey street.

By order of the Committee,
THOMAS S. PRESTON, Recording Secretary.
New York, March 20, 1848. Mar. 25—2t

Advertisements.

Organs For Sale.

A new superior Organ, suitable for a Church or large Hall. Price \$750; terms easy.
Also, one small size, second-hand, price \$110.
Apply at the Piano Ware Room, No. 32 south Sixth street.
CALEB MILLER.
Mar. 25—3t

Importation of European Books.

GEO. S. APPLETON, Publisher and Importer, 148 Chestnut st., Philadelphia, and 16 Little Britain, London, respectfully informs literary and professional gentlemen, that he still continues the branch of his house in London, as ESTABLISHED IN 1830, and he invites the attention of the friends of literature to the important advantages the establishment affords for the importation of books specially ordered. Among the great variety of publications abroad comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may have his order for any particular work, and by the rapid communication of steamers, the work is at hand in a few weeks.
Professors and students of Theology, Law, and Medicine—architects, mechanics, and all who are unable to procure foreign books in our own country, may, for a small commission on the cost, procure any work published in any part of Europe.
G. S. A. has, in addition to the branch in London, an agent in Leipzig, for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness, all orders entrusted to his care, from any portion of the Continental Book Market.
*The London house is under the immediate superintendence of one of the Mr. Appletons, whose long residence in Europe and an acquaintance with the languages of Germany, France, &c., is a guarantee that all orders they may be favored with will be executed with correctness and on the most favorable terms.

"The Churchman," from 1833 to 1848.

A file of this valuable Church Paper from 1833 to 1848 is offered for sale. It will be sold at a reasonable price. Further information may be had by applying at the office of this paper, 89 south 5th street, Mar. 25—3t

Books for the Season of Lent.

Bishop Wilson on Confirmation, edited by Rev. Dr. Dorr.
Guide to Confirmation, by Rev. S. H. Tyng, D.D.
Steps to the Altar, a manual of Devotion and Meditations for the Holy Eucharist.
Manual for Confirmation, by the author of Steps to the Altar.
Devout Churchman's Companion, by Rev. W. H. Odenheimer, D.D.
The Holy Communion, by Rev. Dr. Dorr, D.D.
The Devout Communicant's Companion.
Joy and Peace in Believing, or Hints for obtaining the Blessing, by Mrs. R. L. Hopper. Edited by Rev. H. V. D. Johns, D.D.
Dr. Bedell's Renunciation, Way Marks, It is Well, Is it Well, Onward, &c.
Kipp's Lenten Fasts.
Hobart's Companion to the Altar, Feasts and Fasts, Churchman's Companion.
The Family Altar, H. More's Private Devotions.
Published and for sale at R. S. H. GEORGE'S Episcopal Book Store, S. W. cor. of Chestnut and 8th st.

WANTED

On the first of April next, two or three travelling Agents, for the "CHURCH REVIEW," to whom permanent employment will be given. To persons suitably qualified, valuable inducements will be offered. Unquestionable references required, as to responsibility and integrity. Apply immediately to the Publisher. Office of the Review, 117 Chapel street, New Haven.
New Haven, Ct., March 6, 1848. Mar. 11—3t

Organs.

HENRY ERSEN, 172 Centre street, N. Y., offers for sale the following Organs:
Three Gothic Swell Organs, of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
Two Grecian's, of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs, of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
Mar. 11—tf

Wanted,

In a small parish, a few miles from this city, a small Organ, on reasonable terms. The parish is new and feeble, and has no persons capable of conducting the singing. If a cheap Organ can be obtained, for which a part will be paid in cash, and the balance in instalments, as may be agreed upon, a Lady can be found to play it, and the Congregation may be favored with such music as will assist and edify them in this interesting part of public worship.
Any person having a small Organ about 4 or 5 feet wide, willing to dispose of it on favorable terms, may find a purchaser by addressing "Organ," Office of the "Banner of the Cross" in this city. Mar. 18—3t

THE CHRISTIAN LIFE.

The Christian Life, a Fight of Faith, by H. Hooker, Author of "Philosophy of Unbelief," "Portion of the Soul," "Uses of Adversity," "Thoughts and Maxims," &c.
"What evangelical religion is, is told in two words faith and charity, or belief and practice."—MILTON.
Published and for sale by H. HOOKER, Mar. 18 16 south 7th street.

COLLEGE OF ST. JAMES, NEAR HAGERSTOWN, MD.

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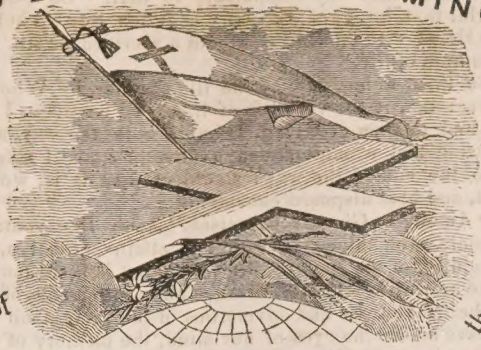
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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 1, 1848.

[Vol. X.—No. 13.—Whole No. 483.]

Selections.

Lays of a Pilgrim.

BY MRS. H. W. RICHTER.

To be spiritually-minded is life and peace."—Rom. viii. 6.

Give us, O Lord, the mind and heart
Above all low terrestrial things;
Affections, that from earth may part,
And mount to Thee on soaring wings;

Hopes, that beyond the grave are seeking
For joys immortal promised there;
Wishes, that earthly chains are breaking,
The soul's eternal rest to share.

Thoughts, that expatiate on that morrow,
Awaiting pilgrims sad and worn,
Where, in the mansions without sorrow,
The countless years of heaven are born.

Give us to know that things of earth
Are gliding—gliding ever by;
How vain, how poor, how little worth,
A spirit's endless destiny!

And, when the billows chafe and roar,
Let there be sunshine in each breast;
Reflected from that far-seen shore
Where all our hopes and wishes rest.

Ch. of Eng. Mag.

FROM LIVES.

A Tale of and for England in 184—

the mean time Bentley had slipped away, soon after Mr. maduke Brook's appearance, and was walking home alone ugh the park, uncomfortable and dissatisfied with himself. had heard things, which he did not like, though why, he ld scarcely explain, and had done things which he felt to wrong, though no one was likely to reproach him with n. And yet what could be better than his motives? There s a population under his care ignorant and turbulent, and ngst whom habits of intoxication, encouraged by the pre- ence of distress and by the gambling spirit of manufacturing oloyment, were rapidly spreading. One after another, pot- se after pothouse in the streets of Hawkstone had been erted into splendid buildings with pillars, and carvings, illuminated interiors, and pawnbrokers' shops opposite, to ply means for the pale, haggard beings who all day long pped in to spend their last pence in purchasing a temporary etfulness from hunger and misery. And without some orts made to check this fountain of evil there was no hope Hawkstone. Why not take advantage of an engine which done so much good in America, and was converting even and, by hundreds at a time, to sobriety and decency? What the harm of men binding themselves by an open resolution o that which was evidently right, and binding themselves together without regard to religious distinctions in a matter ere religious opinions clearly could not alter the duty? ntley was perplexed for the solution, and yet could not make his mind that Temperance Societies were the good thing ich he had once fondly believed. It did not occur to him, no wonder, since no one had taught him, that by God him- , long prior to the nineteenth century, there had been nded a Temperance Society, with its initiatory vow, its ointed officers, its festive meetings, its solemn sanctions; reover with an especial promise of aid and blessing from aven; and that Bentley himself had been created an officer vern this old society, and not to supersede and destroy it any new association of his own, or of human invention: never occurred to Bentley that such a society was the urch. Of the Church as an associated organized body itic, he had entirely lost sight; just as if a subject living in British empire, perhaps a magistrate charged with the ad- ministration of its laws, were to forget some day by any strange lucination that he had already a Sovereign, and a Parliament, statute laws, and tribunals of justice binding him to exe- e his office, and were then to frame or fall under some new- ented constitution and governor set up by a popular enthu- st—continuing all the time to sit on the bench and adminis- justice in the name of the old establishment. Strange contra- dictions and painful perplexities would assuredly arise in such onflict of relations: but not more strange or more painful than se to which Bentley had been exposed, when, as a minister he Church, he had attempted to fulfil an end of the Church means not appointed by the Church, and in conjunction with a who were in open rebellion against it. And why was Bentley not alive to such simple truths? Be- se, as we said before, no one had taught him. He had been ught up as a boy under parents of lax principles, who never

spoke to him of religion: from them he had been transplanted to a school, where, with the exception of a dull sermon on the Sunday—a sermon on morality only—and a chapter in the Greek Testament on Monday, in which nothing was thought of but the syntax, religion again was as if it did not exist; and all vice was allowed to flourish, without effort to correct it, if it only had cunning to escape the eye of a master who did not wish to see. From school he went to Cambridge. And here the first germs of his religious feelings began to develop themselves. He was thrown (by accident) among a set of clever cool-headed, profligate young men, who formed themselves into a sort of club, of which the motto, if the spirit had been expressed, would have been a dilemma between Atheism and Pantheism. He was caught by their sparkling vivacity, overawed by their sarcastic pretensions, involved with them in rivalry of mere intellectual power, in which he was encouraged by the hope of obtaining a fellowship, for which nothing but intellectual power was required. And the very studies of the place, engaging him almost solely in mathematical speculations, fostered in him a dry, critical, cold-hearted, sceptical tone of mind, which was prevented from hardening into avowed infidelity, solely by the natural warmth of an affectionate disposition, and the blessing of Providence. The very circumstances of a place of education in which, as at that time was the case unhappily in both universities, the externals of religion had degenerated into empty forms, and yet were still strictly maintained as instruments of College discipline, necessarily engendered doubt as to the sincerity of its professors, and the reality of its system. He saw the chapel service enforced strictly on the pupils, and neglected by the tutors—attendance on it selected as a fit punishment for trivial offences, and a refusal to receive the Holy Communion visited as a sufficient penalty by the most trifling fine. He found himself within the walls of the chapel kneeling side by side with an avowed Socinian, a professed Jew, and an hereditary Roman Catholic. And yet the authorities of the College, without hoping or attempting a conversion, were satisfied with exacting from them all an external act of worship, which, to any sincere believer, either in Socinianism, or Judaism, or Popery, must have been revolting and impious. He attended lectures on divinity, but instead of the positive truth of the Gospel, they turned on grammatical disquisitions, or evidences of Christianity—evidences which, if belief had been strong in the Church, would scarcely have been deemed necessary to be taught. Of ecclesiastical history, of religion either as embodied in a social system, or as a vital habit of the heart, he heard nothing. Church livings and Church patronage were the only forms under which the Church appeared: and its political connexion with a mere Tory party, who upheld it as an instrument of government, rendered it peculiarly obnoxious to the contempt of a liberal Whig; and by liberal Whigs he was surrounded. At this stage in the formation of his character, when he had already done much of which, at a later date, he bitterly repented, and was on the eve of doing worse, it pleased Providence to throw in his way one of those many biographies, with which a peculiar school of divinity has endeavoured to supply the place of the Acta Sanctorum, or Lives of the Saints of Romanism. It was taken up first in mere idleness; but it happened, or rather it was ordained, that it should rouse a train of serious reflection; and Bentley became an altered man. A new world seemed opened to him—a world of feeling and passion, to which the dry, cold associations of his past life gave new zest. The book which first touched his heart was now read again and again with avidity. Others were procured of the same stamp. Hymns, sermons, devotional exercises, preachers, doctrines, all formed on the same model, were at Cambridge within reach, until he had worked himself into a fever of religious excitement, in which remorse and triumph, despair and confidence, love and fear, alternated in strange confusion, and his imagination was filled with a wild phantasmagoria, obscuring all the plain duties and sober realities of life. By degrees this passed away. But still excitement of feeling was the predominant element in his religion. He entered into holy orders with a fervent zeal to redeem, if possible, his past life by an entire devotion to his duty. But of this duty itself he had never formed a clear and definite notion. And notwithstanding his horror of Popery as a religion of forms superseding the vital doctrines of the Gospel by the craft of a priesthood, he fell at the very outset of his ministry into precisely the same error which led to the corruptions of Popery—that of making the object of his ministry to be the salvation of men, instead of the plain, straightforward, uncompromising enunciation of the message committed to his charge. His first thought was man, as if the glory of God depended on man's obedience. And thus he labored for his flock with an energy exhausting his own strength and often defeating its purpose. Night and day, morning and evening, Bentley's thoughts and actions were engaged in devising and executing plans for winning souls to God. Sermons—lectures—visits—exhortations—some new association—a prayer meeting—attractive music in the church, allurements for charity—besides innumerable parochial designs for ameliorating the condition of the poor, in penny clubs, and blanket clubs, and benefit clubs—and then the schools, week-

days and Sundays—the gaol—the workhouse—all these suggested themselves and pressed on him with an anxiety which allowed him no moment of respite for quiet contemplation or scarcely for prayer. Measuring the rectitude of his exertions by their success, and seeing them constantly fail, he was constantly miserable. Every new scheme was seized as gladly if no schemes had been already provided by the Church whose minister he was. A character of bustle, and vacillation, and excitement, pervaded all his undertakings. His best efforts to do good were generally out of place. He was constantly exhorting—constantly debating; bringing religion before men at all times, seasonable or unseasonable, with no rule to guide him but his own conscience; and his conscience could never be at rest.

His very phraseology acquired an affected, technical character which destroyed its force. It was violent without warmth, and strained without power. And singular to say, as he began, so he proceeded; and with all his dread of Popery, which he never ceased to denounce in the strongest and often in improper language, he gradually adopted all the worst principles of Popery, and brought them into action. Like Popery, he endeavoured to bring men to religion by appeals to the fancy, the feelings, the reason, instead of plainly and simply setting before them the truths of God, and leaving them in the hands of God to work their fruit. Like Popery, he learned to look with contempt on the Catholic constitution of the Church, and, if not to despise bishops, at least to depreciate their authority. Like Popery, he formed his own standard of opinion, and fixed his own centre of obedience, instead of submitting to the standard and the centre fixed by God in the Catholic Church. Like Popery, he had his saints and his fathers, recent, indeed, and selected by himself, and canonised by himself on account of their agreement with his own opinions, to whom he deferred implicitly as individual men, while he stigmatised as criminal any reverence for the Fathers of Primitive Christianity. Like Popery, he shut up the Bible from the comprehension of the people. The book, indeed, he distributed abundantly, but as he threw each reader on his own powers of interpretation, and cut off from them the sound comments and typical illustrations of Christian antiquity, he might as well have given it to them in the Arabic text; for what uneducated man could find out the one true doctrine in the variety of possible interpretations, and who could take an interest in a work which he could not understand without assistance, and in which assistance was denied him? Like Popery, he encouraged the growth of a multitude of voluntary self-organised bodies, emancipated from Episcopal control, and which were intended to perform the various functions of the Church, but by a different machinery; just as if a man to whom nature had given legs should insist upon walking upon stilts. Monastic, indeed, they were not; Bentley would have shuddered at the world. But perhaps they had all the evils of monasticism without any of the good, as we may see hereafter. Like Popery again, Bentley preached loudly the doctrine of justification by faith, and practically inculcated justification by works; for he threw men on their own internal emotions, tested their goodness by their feelings, which after all are only works of another kind from alms, fastings, and mortification of the body, but without the advantage of producing like them external good. They produced no good at all. Like Popery, Bentley indulged in forms, and laid on them the greatest stress—forms of speech, forms of intonation of voice, forms of society, abstinence from certain amusements, associations with certain persons, the reading of certain books. Unhappily they were forms of his own creation, or adopted from his party; not the forms of the Catholic Church. Like Popery, Bentley tampered with the Catholic apostolical creed—added to it—omitted from it—fixed his own limits as to what was essential and what non-essential—and denounced an anathema on all who did not subscribe to his peculiar views. Like Popery, Bentley tampered with the sacraments. If monasticism introduced a second baptism, a second vow of obedience, a second commencement of a new life, which invalidated the former, Bentley had his notions of conversion, which went precisely to the same point. If Popery, in order to satisfy a curious reason, explained the mystery of the Holy Communion, by the irreverent theory of transubstantiation, Bentley had his theory likewise, constructed for the same purpose, but equally destroying the nature of a sacrament, by denying the inward grace of it, as Popery denied the outward sign. Bentley had also his confessional; not a private confidential chair, in which he might guide the consciences of his flock, but open confessionals, where he encouraged every one in the presence of every one to recount their spiritual experiences, and throw open to the common gaze that sanctuary of the heart which God has so carefully hidden beneath the veil of diffidence and shame. And this confessional he endeavored to extend, by putting up a box in his church to receive communications from his flock, without the pain or difficulty of personal intercourse. Unhappily, this plan he was obliged to abandon, for just as monks and friars are charged with leading away silly women, so Bentley found his box filled with communications from ladies, who, as any one might naturally expect who knew his real godliness of heart,

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, APRIL 1, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 98 south Fifth street, Philadelphia.

A CLERGY FOR THE UNLEARNED AND RUDE.—As some are disposed to hold us responsible, not only for the sentiments but even for the phraseology of our correspondents, we must be more careful in guarding against such unjust judgments. We would esteem it a novel idea of the liberty of the press, for any individual, be he Editor or not, to refuse to let any sentiments or expressions have place in a Paper, open to contributors, which did not exactly square with his single judgment. This might do in a paper edited by a Pope, or controlled by an Autocrat, it will not answer in a Journal conducted with no such infallible or authoritative pretensions. Still we claim the right, when it seems necessary, of dissenting from the sentiments or expressions of our correspondents.

In the article of "Western," whose views are entitled to regard as those of a *practical* missionary, there are some observations on the kind of clergy needed in the ruder portions of our country, with which we do not entirely agree. We look with great apprehension upon every movement tending to lower the standard of ministerial attainments, and we cannot think that those uncultivated, either in *mind* or *manners*, can be considered "a ministry adapted to the people." Indeed the ruder and more ignorant the people are, the greater need for a higher measure of refinement and learning on the part of those who are not to bring themselves down, but rather to bring the people up, elevating their mental and moral condition by the power of Christian Truth. The fearful errors, and the false systems of religion, so prevalent in the less cultivated regions of this broad land, are doubtless in a great degree, the result of "the blind leading the blind." We regard, with fearful apprehension, any plan whereby a large number of half-instructed teachers, such as we conceive to be the character of "a rough and ready ministry," would be brought into the Church. The advantage of meeting in this way the *immediate wants* of the vast field in which laborers are needed, is most questionable. Indeed we think the most learned are best qualified to "adapt" themselves to the ignorant, and the most refined to accommodate themselves to the rude and uncultivated. Few better missionaries, to instruct the most ignorant, and to refine the most uncultivated, could be found than "Western" himself. Yet, we may speak of him as one *unknown* under his assumed name without shocking his modesty, few of our clergy are more cultivated in mind and manners than this advocate of "a rough and ready ministry."

Depend upon it, the true resource of the West and other similar portions of our country is in such Institutions as "Nashotah," of which more will be said in another article. Train up the vigorous and hardy sons of your "Western" soil in such practical schools as these, educate them thoroughly for their great and glorious work, and though "Truth" must wait for her champions to be armed, they will go forth to battle more successfully against "ignorance and prejudice," and be less apt to fall themselves, or to lead others into the toils of Error and Falsehood.

Nashotah.

We are much indebted to the kind friend who has furnished us with the following most interesting extract from a letter, not written for publication. The admirable Institution of which it speaks, commends itself to every true heart, as one of the most efficient and important agents of the Church, in accomplishing Her blessed mission upon earth. It's peculiar excellence, for these parsimonious days, is, that it does so much with so little means. Much as Bishop Kemper has done, in various ways, in the *practical* missionary work of the church, the wisdom and zeal manifested in the fostering this In-

stitution, will be his greatest honor. And this will be largely shared by the devoted and faithful minister of Christ, who has given to this noble work youthful energy tempered by the wisdom and sound judgment of riper years. May the hearts, and hands, and prayers of the members of the Church be ready to further this blessed enterprise!

Extract of a Letter from the Rev. James Lloyd Breck—Feb. 25th, 1848.

The increased number of our household has made great demands upon our houseroom. Our accommodations have always been narrow, but never so narrow as now. Since the Ordination of the six in June last, there have been *twelve* additional divinity students received into the institution; these as well as the remaining part of our household, have come to us, not from Wisconsin (for only three Americans have become attached to the institution by reason of a residence in this Territory,) but for the most part have come from the various dioceses—two are from Philadelphia, four from New York, one from Boston, one from Maryland, two from Ohio, one from Mississippi.—Two are Swedes, one is a Dane, one a Norwegian, four are English and one Irish; one is a converted Israelite from St. Croix, and there are three Oneida Indians. Some of our young men are of great promise, and I think they will in due time be valuable men for the Church. I have written to the Secretary of Foreign Missions, stating our readiness to receive three or six native Chinese, to educate for the China Mission. Bishop Boone in a late number of "the Spirit of Missions," expressed his strong desire for such education. There are many constraining reasons to make Nashotah peculiarly happy in training such foreigners; our discipline in the general routine of duties, particularly the labour; our plain (but now, at least) *wholesome* diet: our experience with those ignorant of our tongue; (two of the Scandinavians could only say "yes and no" when they came to us; three others were very imperfect in our language, two of the Oneidas knew nothing of English,) and lastly the *entireness*, so to speak, of the Church with us, would greatly tend to establish the Church in the hearts of these far distant people; I have made the offer in all sincerity, and hope it will be received in like manner. In June next, with divine permission, three more of our brothers will be admitted to Holy Orders; an Englishman, this young man has been with us over five years, also an American, four years, and a Dane. In June, also, seven of our young men are expected to be admitted to the Candidatuship. You will perhaps have heard that for want of room, we have made use of our Icehouse! forasmuch as this was built in part by special contribution, it is due that I should here state, that the size of the building was such as to allow of our running a brick wall up through the middle, and then dividing the one half part thereof into four rooms, which are occupied by as many students, by day and by night; the other half part is now filled with ice.

Now, my friend, I must declare to you, that never since the first establishment of this House, has there been so great real contentment as now—there has been uninterrupted good health for almost a year past. It affords me great pleasure to inform you, of the establishment of a Parish school, which is under our charge; the schoolhouse is built upon the mission lands, and the school constitutes another "Committee of labour;" it is taught by certain of the brothers, Mr. — the converted Israelite is its superintendent. The school consists of *forty children*, who come to us from the surrounding country. When it is considered that we do not live in a village, also the strict church character of the school, and the usual charge for tuition required, it will be thought by all, a most happy addition to our Mission. The school does more than support itself. It was begun the 1st of December last. This is the first Parish school west of the lakes.

The editor of "the Southern Churchman" who, on account of a single expression of a *correspondent*, refers "the editor of the Banner of the Cross" to "the Homily against the peril of Idolatry," is respectfully and affectionately invited to reconsider the ninth commandment of the Decalogue. A clear view of this Divine command may be found in the church catechism in the answer to the question—"What is thy duty towards thy neighbor?"

THE CALENDAR.—With unfeigned regret, we notice the retirement from his editorial post of one of the most esteemed of our Brethren. We can honestly say that in our humble judgment the Calendar under the management of the Rev. Mr. Payne, has well fulfilled the end proposed by the Editor, as stated in the following "Valedictory." He will carry with him, not only the kind and good wishes of many friends, but the satisfaction of having discharged, faithfully and well, the duties of a trying post. May he enjoy the peace and comfort which he wisely seeks in resigning an editorial chair.

We doubt not that, under its new conduct, this excellent Church paper will sustain its high character.

VALEDICTORY.—The undersigned here fulfils a long cherished intention of retiring, with the present number, from the editorial care of the paper, which he has now conducted for three years. Having been summoned to this post of duty by his Bishop he resigns it into his hands with his consent, gratified to know that its general tone and spirit have had his uninterrupted approval. To his brethren of the Clergy and Laity, so many of whom have, in various ways, cheered and aided him in his difficult and trying duties, he renders his acknowledgments and assurances of his most grateful remembrance. If there be any who think that the paper has had its imperfections, he would say that no one can be so sensible of that as himself; and if any who, on that or any other account have regarded it with coldness and neglect,

he entertains towards them no more unkind wish than that they themselves may some time be subjected to the difficulties and perplexities of a station like this. During a period of excitement and controversy in the Church, he has endeavoured to do what he could for the dissemination of Catholic Truth and the promotion of Apostolical Order, and for keeping the Diocese of Connecticut true to her ancient principles. He has intended to give no uncertain sound; to present a paper decided and firm in its Churchmanship, yet not of a partisan character—spirited, yet not unchristian—temperate, and yet not tame and temporising. Hoping that by having such an aim in view, though falling far short of his wish, he has by God's blessing done some service for His holy Church and His blessed religion, he now takes leave of the friends of the paper, recommending it to their continued patronage, and not doubting that under its new auspices it will present new claims upon their favor.

WM. PAYNE.

By the advice of the Bishop of the Diocese, the Publisher has made arrangements, for the future editing of the paper, with the Rev. Professor Jackson, who will enter upon his duties with the next number.

A JUST TRIBUTE.—In copying the following most interesting account from a secular paper of this city, we may be excused for saying again that Philadelphia has good reason to be proud of her Physicians. The clergy of this city have also strong reason to speak well of this noble body of men, distinguished not only for their professional skill, but also for their liberality. The clergy can always command, for themselves and their families, the services of those whose time is most valuable, which we can attest are rendered most cheerfully "without money and without price." And in many a heart are treasured thoughts of gratitude, fervent and deep to those who have thus been the means under God, of preserving dear and precious lives. The venerable and distinguished physician to whom the following just tribute has been paid, has many claims to such blessed remembrance.

INTERESTING SCENE.—The presentation of an admirable likeness of the venerable Dr. Chapman, painted by Sully, for the Medical Class of the University of Pennsylvania, as a contribution to the Wistar Museum, took place yesterday at noon in the College Hall, in the presence of a crowded audience, consisting mainly of the students of that university. The presentation address was delivered by Daniel A. Langhorn, of Virginia, who made allusion, in eloquent language, to the long and faithful services of Dr. Chapman in the fields of science, and asked the acceptance of the portrait by the University as a memento of their respect and esteem for their beloved preceptor, as a companion for the portraits of Wistar and Dewees that already adorn the walls of the Museum.

Dr. Chapman rose to respond amid the enthusiastic applause of the audience. He said that he could not be other than gratified by the eloquent address just delivered; gratifying and touching as regards himself, and the only fault that he could detect was that he had been endowed with merits that he could only attribute to the partiality of the speaker, and dare not ascribe to himself. He could only say that he had been deeply affected by the proceedings. Among the reproaches generally attributed to age, was the assertion that it gradually loses the sensibility to pleasure and to pain, to censure and to praise. Though it may be true that the objects so eagerly sought for, and so dearly prized in early life lose their charms as age creeps on, yet the Speaker could with sincerity say that his heart still retained its original sensibility, its warm, generous and grateful emotions.

It was on occasions like the present, he said, that even from the ashes of age, the wonted fires of youth could be kindled into fresh life. He returned his grateful thanks for this fresh expression of these favourable sentiments of which he had so much reason to boast. They were his pride and his glory; ample rewards for his exertions in behalf of those with whom he had been associated as preceptor. The intimate relations existing for the greater part of a century between the speaker and the University, as pupil and professor, he was admonished by the ravages of time, were soon to cease; it was proper therefore to let this portrait be hung up in the gallery among those of his former colleagues, to serve hereafter by its likeness to awaken agreeable associations among his hearers. He concluded with a fervent wish that God would bless them all, and that his fond anticipations of their future usefulness should be more than fulfilled.—*Phila. Ledger.*

A TENDER CONSCIENCE.—The following from the Calendar is too good to be lost.

Olden Times in New England.

The Springfield Gazette lately published a literal copy of a letter written one hundred and thirty-four years ago by one Lawrence Conant, a member of the ordaining Council at the settlement of the first Pastor over the old South Society (Congregational) in Danvers, Mass. It not only gives an insight into the manners and customs of the Puritans of those days, but also shows the position held by Churchmen of those times. On the former point, take the following:

When ye services at ye house were ended, ye Council and other dignitaries were entertained at ye house of Mr. Epes, on ye hill near by, and we had a bountiful table, with bear's meat and Vension, the last of which was from a fine buck shot in the woods near by. Ye Bear was kill'd in Lynn Woods, near Reading.—After ye blessing was craved by Mr. Garrish of Wenthams, word came that ye buck was shot on ye Lord's day, by Pequot an Indian, who came to Mr. Epes, with a lye in his mouth, like Ananias of old; ye council thereupon refused to eat ye Vension; but it was afterwards agreed that Pequot should receive 40 stripes save one, for lying and profaning the Lord's day, restore Mr. Epes

ye cost of ye deer; and considering this a just and righteous sentence on ye sinful Heathen, and that a blessing had been craved on ye meat, ye council all partook of it, but Mr. Sheppard, whose conscience was tender on the point of Vension.

On the other point, the writer makes the following curious record:

Ye Governor was in ye house, and her majesty's commissioners of ye customs, and they set together on a high seat by ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quaker's and Baptists, but is a strong opposer of ye Papists.

The Proposed St. Mark's Church.

The following is an authorized account of the edifice about to be erected by this new Parish. We rejoice to be thus assured that another Sanctuary is to be reared for the worship of the Most High. We feel bound to say that whatever judgment may be entertained of a former communication on this subject, it is the plainest injustice that the *anonymous communication* of an individual, should be used to excite prejudice against this new and important enterprise.

THE CHURCH OF ST. MARK'S, to be erected in Locust street, will be built of brown free stone, in the style of Gothic architecture that prevailed in the early part of the fourteenth century called the Decorated or Middle pointed style. The Churches of which period are distinguished by their fine proportions and beauty of interior effect, and the elegance of their windows, being richly foliated in the head or arch.

The plan is made to suit the site, having the Tower in the usual position of the south porch, attached to the aisle wall, in the second bay from the west end, projecting from the Church all its size, to the line of Locust street. From thence it is the principal entrance, its first story being the porch. The Church, comprises a Chancel, Nave and Aisle, and Organ or Choir Aisle, and a convenient Vestry.

The interior dimensions are 138 feet in length, 56 feet wide, and 54 feet high to the ridge of roof. The Chancel is 38 feet deep.

The Nave has a clerestory with two light windows in each bay, over the piers or arches of the aisles; these will be built of dressed stone.

The Roof will be open timbered, framed of oak, with hammer and collar beams.

The Chancel will have a polygonal ceiling of oak. The Organ Aisle is in continuation of the North Aisle, with an arch open to the Chancel. An open screen of oak will mark the division of the Chancel and Church.

The windows will be glazed with quarries set in lead, the mullions being of stone. The East window will have five lights, glazed with painted glass of subject design.

The West window will be of four lights, having also enriched glass.

The Tower will have a stone spire, the whole height of which will be 175 feet.

The Church will contain seats for 1000 worshippers, many of them to be free.

To Correspondents.

"Y. Z." shall appear next week.

"H. M. Nashville" shall also receive an early insertion.

We beg as a particular favor, that if correspondents find their articles will occupy more than two columns, they will divide their communications, or indicate where they wish them divided. This will insure an earlier insertion, and increase the probability of their being read. Many Readers "skip" long articles, as young Readers "skip the long words."

New Publications.

TWO LECTURES TO YOUNG FEMALES.—Recently delivered in St. John's Church, Lafayette, Indiana, by Rev. J. W. McCullough, D. D. Rector. Published by request of the vestry.

These are excellent lectures filled with sound and judicious advice, set forth in a pleasing and impressive form. They are such as we might have expected from the high character of their Author. Although there are several extracts we would like to give, and which we have marked for future use, we have room only for the following pleasant and truthful words, attesting their correctness by our own pastoral experience.

It only remains to contemplate Woman in her relations to the Church. The majority of communicants in all our congregations, are females. The proportion is sometimes two, three, or even four, to one. It is among this class of Christians, too, that we generally find the deepest, purest, and most consistent piety; and the loveliest and most attractive examples of Christian excellence. If there be any spiritual vitality in a Church, it is usually here. No one can help noticing and admiring the energy, steadiness and perseverance of Woman's piety, and her untiring devotion to her Lord and his mystical Body—the Church. She gives of her wealth, and of her penury, and the fruits of her labor, to build the temples of the Lord. She furnishes them with decency and taste. She decorates them with evergreens in honor of her Lord's nativity. She furnishes them with musical instruments, and aids in singing the songs of Zion. She aids in supporting the ministry of reconciliation; and is often the chief comforter and encourager of the Pastor. Let it be cold, or warm, wet or dry, far, or near, we generally find a majority of this delicate and fragile sex in devout and reverential attendance upon the services of the Church. I have often wondered—more elsewhere than here—that healthy, robust, and well-clad men were not ashamed to be, in this respect, so far outdone by their mothers, wives, sisters and daughters.

Most if not all of our Churches are greatly indebted for their beauty and comfort, to the taste, ingenuity, and liberality, as well as the prayers and zeal, of our pious females. I trust that the future conduct of none of my youthful hearers will ever contradict what I have now said in just commendation, not in flattery, of their sex. Let that Saviour who honored Woman so much in his birth, was so kind and courteous to her in the days of his flesh, and has so greatly meliorated her condition by his holy religion, ever find them, like the meek and docile Mary, the sister of Martha and Lazarus, sitting at his feet in the person of his ministering servants, and listening to the words of eternal life. Let them love and honor, that Holy Church, which is "his Body—the fulness of him who filleth all in all." So shall they be prepared to meet the Lord in peace; and, having fulfilled their mission on earth, be fitted for the communion of the Church Invisible in Paradise, and the Church Triumphant in Heaven.

LANETON PARSONAGE; A TALE. Second part. By the author of "Amy Herbert," &c. Edited by the Rev. W. Sewell, B. D. Republished by the Messrs. Appleton, 200 Broadway, N. Y., 148 Chestnut street, Philadelphia.

We have only read portions of this book, enough, however, to see that it is in keeping with the other productions of its talented and popular authoress. As a commendation of more weight than any we could give, we offer the following from the "English Churchman."

"As we found by the Preface that this was a tale of 'school-life'—of girls' school-life, and that the work consisted almost entirely of their every-day sayings and doings, we confess that we did not expect to be very much interested or edified by it. We have, however, been agreeably disappointed, and astonished to find that a most instructive and interesting volume has been made out of such apparently slender materials: and we are inclined to estimate its practical value—to parents, teachers, and children—at even a higher rate than the former excellent works of the same author. Though it is a continuation of a previous volume, under the same title, it may be read as an entirely distinct tale; but for this purpose it would have been well if the author had given a few lines by way of explanation for those who had not read the first part."

A PLAN FOR GIVING THE GOSPEL TO OUR SERVANTS. A Sermon preached in several of the Protestant Episcopal Churches in Charleston—on Sundays in February, 1848. By the Rev. Paul Trapier, Minister of Calvary Church. Preached and published by request of a committee of the Convention.

This is a plain, sensible and interesting Discourse upon a subject of great practical importance, especially in the South. Of the excellence of the plan here proposed, to secure this important end, we are unable to judge, as a just decision in such a case can only be the result of experience. Of the duty of making such provision, forcibly set forth by Mr. Trapier, we can have no doubt. And that this grave duty is becoming more and more acknowledged in the South is a good sign, and one at which every true Christian must rejoice.

THE CHRISTIAN LIFE, A FIGHT OF FAITH. By Rev. H. Hooker. Author of "Portion of the Soul," &c. Philadelphia, H. Hooker, 16 south Seventh street.

This is a Practical Work, and although we may not assent to all its doctrines, it is on the whole a production of much excellence. We like its motto particularly—"What evangelical religion is, is told in two words: Faith and Charity, or Belief and Practice."—MILTON. There is a sententiousness and point in the Author's style not often found in modern composition. Take the following example from the Preface. "What my motives have been in writing this work, I leave to be inferred from the work itself. For if they have not been as good as the work itself is, my professing that they have, will be of service to none; and if they have been better, yet will they not relieve the defects of unsuccessful execution."

CONSECRATION OF THE NEW CATHEDRAL AT CALCUTTA.—The Rt. Rev. Bishop Wilson, in a communication to the 'Christian Knowledge Society,' gives an interesting account of the Consecration of the Cathedral which has been in the course of erection for several years past.

The Bishop remarks:

'The anxious labors and cares of many years were amply rewarded on the day of Consecration, October 8th last. Such a sight had never been seen in Calcutta as on that day. An uninterrupted success had attended the progress of the works. The deviation from the regular Gothic, imposed by the climate, had long been acknowledged to be wise and proper. Expectation was all awake. The magnificence of the scene, both within and without the sacred edifice, must have been witnessed in order to be fully credited.—At the Offertory nearly 2,000 rubees were collected for the Calcutta Additional Clergy Society. The Holy Communion then commenced. The Clergy kneeling round the sacred table, all in their surplices, as in Cathedrals at home, was a touching scene. Between 140 and 150 Communicants partook of the blessed Sacrament of the Body and Blood of the Lord. The entire Service lasted about five hours. The impression of the whole scene on the native crowds was extraordinary, and scarcely less on the East Indian population. Daily service has been celebrated since, and two full services on the Lord's Day, with every prospect of steady congregations. About 400 on Sunday mornings, and from thirty to fifty on week days.

Communications.

For the Banner of the Cross.

Discursus.

MR. EDITOR:

In late numbers of the "Spirit of Missions," interesting accounts have appeared of the labours of the first Episcopal Clergymen of Kentucky. Among them stands conspicuous the name of KAVENAUH, of whose services at Henderson on the Ohio Gen. Hopkins is said to have expressed himself thus in a letter to a friend: "To-morrow being Lord's Day, we expect to hold divine service for the first time in this settlement, after the forms of the old Church in Virginia, under the great oak in my front yard; we having been so fortunate as to secure the services of the Rev. William Kavenauh; and a grander set of rascals and ragamuffins than will be then and there assembled the sun has never shone upon, since the venerable assemblage which met David in the cave of Adullam." It appears that "the population of Henderson was at that time very small, and consisted mostly of persons who lived by hunting, many of whom were of the most abandoned, dissolute and desperate character. All were rough and uncultivated, and neither knew nor cared any thing even for Christianity, not to speak of particular churches." Mr. Kavenauh—when young—was a Methodist Preacher, nor are all the circumstances known which influenced his decision in determining to renounce Methodism and enter the ministry of the Protestant Episcopal Church. "It is quite remarkable, however, that no less than four of his sons are ministers of the very Church forsaken by their honoured father for the service of the Episcopal Church; conviction having led the one onward towards the conservative, whilst position and circumstances have conducted the others rather towards the enterprising and active."* The narrative before us does not state what progress the Church made from 1800 to 1807 under the ministrations of Mr. K., nor in subsequent years under the ministrations of others; but it is very certain that in the Western States generally the increase of Churchmen has not been proportioned to that of the regular Baptists, the reformed Baptists, or the Methodists. "Conservatism" has not kept pace with sectarian "enterprise." To what are we to ascribe this disproportion? It cannot be owing altogether to the prejudices which grew out of the American Revolution. Where the Gospel is preached faithfully by Episcopal Clergymen such prejudices do not last forty or fifty years. It cannot be owing to any undue enunciation of the "distinctive principles" of the Church. Except in the larger towns neither "Catholic" nor "Evangelical" Churchmanship has made very decided progress.† Let a faithful and apt Church Missionary go into a settlement where no sectarian minister has gone before, and he will not fail to secure an audience and an attention to Church principles. To what, then, is it to be ascribed? I answer, mainly to the want of a ministry adapted to the people. We need a "rough and ready" ministry. In the cities there is a sufficient number of refined and educated inhabitants to uphold and sustain a polished clergyman; and in the course of time the influence of a gentlemanly deportment combined with the celebration of evangelical services and the delivery of a well-written sermon in a consecrated temple will be sensibly exerted upon the population at large. But from Wheeling to Fort Leavenworth there are in the country tens and hundreds of thousands who have souls, without much external adornment; and if these are to be won to Christ, we must have ministers who, uniting the wisdom of the serpent with the harmlessness of the dove, can become all things to all men, who are willing to lodge with Simon the Tanner‡ no less than with Dionysius the Areopagite. It is to be hoped that in this extensive field very few settlements exist embracing such materials as distinguished the society in Henderson forty years ago; it is nevertheless true that the Missionary in every step of his journey will find sinners, some who are opposed to the essential truths of the Gospel, some who are indifferent as to the progress of the Gospel, and some who would pervert it in order to serve their own purposes. And if the pioneer of the Church has from his childhood moved in a different sphere of action, if his habits and

* One of the four is the eccentric and enterprising agent of the Indiana Colonization Society; (see the "Banner" of March 11th.) Mr. J. D. Nourse, of Bardstown, Ky., has lately published a book entitled "Remarks on the past, and its legacies to American society." Mr. N. (says the Louisville Journal) "is a devoted student of history, and in his survey of the annals of the past has convinced himself that the introduction of Christianity and the birth of American democracy are the two grand events toward which the movements of society and the arrangements of Providence have converged." I have not yet seen the book; but I should not be surprised to find its learned author and the Indiana preacher in agreement on one point. It is a captivating thought that we—republicans—are under a government which is only not a Theocracy.

† In Wisconsin, it is believed, the Church has increased more rapidly than in any other Western Diocese. This, I presume, is to be ascribed in a great measure to the fact that the tide of emigration has rolled there large numbers of New York Churchmen, and of foreigners predisposed to receive our formularies.

‡ "The trade of a tanner was esteemed by the Jews so contemptible that all those who followed it were required to mention the name before their marriage, under the penalty of the nuptials becoming void. It is recorded in the Mishna, that after the death of a man whose brother exercised the trade of a tanner, the wise men of Sidon decided, that the widow of the deceased was permitted to decline intermarrying with that brother. This custom explains to us the probable reason why the Evangelist was so particular in relating so apparently a trivial circumstance as the lodgings of the Apostle. St. Peter took up his abode with the most mean and despised of his countrymen, although at this time, without divine interposition, he would have refused to preach to Cornelius, an honourable gentile."—Townsend on Acts, ix. 43.

modes of speech and style of living have been such as to produce the impression that he is rather above those to whom he now preaches the humbling doctrines of the Bible, he will deeply lament his want of adaptedness to the work, and unless he possess in a high degree the grace of perseverance, will quickly seek a situation which is congenial to his feelings.

The writer of the Kentucky Annals whom I have quoted tells us, that at the period of the Revolution "many of the then Baptist dogmas rung like a tocsin in the ears of the poor white people of old Virginia. An unlettered Clergy, not haughtily superior to the poor; a laborious, unpaid Clergy, sharing in the daily toils, and thankful for the rough hospitality of the poorest farmer; forms of religion which made the wild wood and the mountain stream, ever dear to the heart of the backwoodsman, the most fit and welcome temple of Jehovah, and, in their estimation, the only consecrated font of baptism." "Their own sons and brothers, in every day attire, often in their shirt sleeves, and with their own homespun modes of speech, rich in the embroidering of inspired sentences, and eloquent with all the ardour of impassioned earnestness, preached to them the unsearchable riches of Christ, and laboured for them freely as their servants in the Gospel for Jesus' sake."

Your present correspondent, Mr. Editor, is by no means an advocate for a ministry precisely of this character. But as we are allowed to take lessons from our opponents, he may with propriety argue that if the Baptists emigrating from Virginia with an unlettered ministry were enabled to overrun large portions of Kentucky and to make it the "most Baptistical State" in the Union, if with all their errors they carried with them much genuine religion, checking the inroads of infidelity and preserving a knowledge of a crucified Saviour, then will "the Church of the Living God, the Pillar and Ground of the Truth," the Church to which the promises are specially vouchsafed, firmly plant her standard and extend her sway in the "Far West," provided she has pious labourers who are "apt to teach," and able, from their modes of life, to associate familiarly with the masses.

As to the amount of knowledge which is requisite to constitute a well-furnished Missionary, it would be a waste of time to attempt to lay down rules uniformly to govern us. The Church in General Convention has decided that certain studies shall be pursued by candidates for the ministry, and that in certain cases, viz. where there appear to be an "extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence," a knowledge of the Latin, Greek and Hebrew languages may be dispensed with. Still, it may not be presumptuous to doubt the expediency of dispensing with a knowledge of the Greek Testament except under very extraordinary circumstances, or to declare the conviction that studies not now provided for ought for particular districts to be rendered obligatory. Missionaries on the borders of Mexico ought to understand the Spanish language; in parts of Louisiana the French; and in numberless settlements the German. How much is the Church to gain in the West from the publication of her German Prayer Book, if her ministers cannot use it in public? The Lutheran immigrant is not indisposed to receive it; but he needs it in the congregation; to appreciate its contents he must be exercised in it as in a book of common prayer. The Missionaries of the Church should study the Greek Testament, not only for general reasons, but also for this special one, that they may meet the sectarian teachers whose pretensions to knowledge are often large. The Methodist preachers when perplexed can fall back upon Watson or Adam Clarke. The Baptists when pressed with the interrogatory, "Who immersed Roger Williams?" or told that no valid argument in favour of total immersion can be drawn from their favourite texts because the persons immersing and the persons immersed both went into the water, and both came up out of the water, can resolutely insist that *Bapto* is sufficient for all their purposes. The Universalists, eager to take advantage of "partialist" concessions, can readily produce their manuals, and as confidently quote Hammond and Lightfoot as if they had seen their venerable folios. But sciolism will give way to scholarship. Intelligent people with a moderate share of learning will discern the difference which exists between reality and pretension; and if they perceive that in the Church Missionary there are united sincerity, humility, a devotional spirit, a sociable disposition, and a capability to draw spiritual water from the original fountain without resorting to the muddy streams of Clarke or Bal-lou, they will testify their respect by giving him the hearing ear, and then their affection by sustaining him and the Church to which he is espoused.

It is scarcely necessary to add that itinerant missionaries should be "extemporaneous" men. The preachers of the sects are almost always so, well knowing that promptness and readiness are power. Let a missionary arrive at nightfall at a village where the inhabitants are easily assembled, and let the report get abroad that a "strange preacher" has come; let him be told that the people are anxious to "hear the word" and are ready to accompany him to the school-house or court-house; let him then gravely announce that unfortunately his sermons were lost in the slough that he had passed, or that he was unaccustomed to preach off hand in a dimly-lighted room; and the consequences may well be imagined. Happy, indeed, the man who possesses such "an extraordinary strength of natural understanding," and such "a large share of prudence" that he is enabled to "leave" just at the proper moment!*

* A story is told in New England of an extemporaneous effort which it may be well enough here to repeat. A young candidate for the pastorate of a Congregationalist Society was required to preach by way of probation. As he went into the pulpit the following text was handed to him for the subject of his discourse. *Ezra i. 9, Nine and Twenty Knives.* Not at all disconcerted he commenced on this wise: Brethren, I have been presented with nine and twenty knives wherewith to perform my office. I shall therefore divide my sermon into nine and twenty parts. Thereupon he indicted upon them such a chastisement for the offences of which they were reported to be guilty, that they acknowledged themselves to be completely cut up, and invited him to become their pastor.

But whence are the suitable missionaries to be obtained? Establish parochial schools in the West—says one—train up the young the principles of the Church, and let your missionaries be sons of the soil. A very good plan, if it can be carried out, to operate upon the missionary field ten or twelve years hence. But what in the meantime is to become of the millions who are filling up the valley of the Mississippi and making strides towards the Pacific? Our Missionary Bishop of the Southwest has laboured as such for more than three years, and in the large State of Arkansas his hands are at this day upheld by just the number of men that supported Moses in the terrible conflict with Amalek. Now if immediate victory over our spiritual foes were to be obtained by prayer, we might rest satisfied with the belief that three soldiers of Jesus Christ were doing their duty in Arkansas. But what reason have we to indulge the hope that without obtaining auxiliaries from abroad Bishop Freeman will in the course of the next ten years be materially strengthened in the Missionary work and enabled to make advances upon the enemy? The Eastern Dioceses must, for a long, long term of years, in part supply the wants of the West. "That the West should, in so rapid a progress of population, be adequately supplied with the means of intellectual and moral improvement, without special aid from without itself, would be a reversal of the universal law of rapid increase by immigration, little less than miraculous. Schools and colleges and churches do not emigrate; and their establishment amidst a rapidly advancing and heterogeneous population must necessarily be slow and difficult."

By what means, then, are we at an early period to obtain suitable missionaries? On this point, Mr. Editor, it is not at all difficult to throw out "suggestions." Mine, I am afraid, will meet with but little encouragement from the Eastern Clergy generally. It is with no expectation, therefore, of seeing a new plan carried into execution, that I declare my belief that the interests of the Church would be furthered if pious men who had received a good English education were exhorted to reflect on the extent of the harvest-field and the paucity of the labourers, and on the obligation under which they lie to consecrate themselves entirely to the Lord of the harvest; if those who offered themselves were to be expressly told that as obedient sons of the Church they were, yielding their preferences for particular stations, to submit to the direction of their respective Bishops; if they were to be placed separately or in classes for eighteen months or two years under the tuition of country clergymen approved of by their Bishops; and if provision during this short probation were to be made for their support. According to such a plan as this, it is believed that 26 dioceses might send forth annually at least 20 candidates who from their lack of a collegiate education would in all probability follow mechanical, mercantile, or agricultural pursuits; in eleven years 200 itinerant missionaries, with suitable qualifications, and adapted to the people, would be labouring where now there are none; and all would be accomplished at an expense of less than 2,500 dollars per annum.†

WESTERN.

For the Banner of the Cross.

"The Study of Prophecy, a Commanded Duty. By Richard Newton."

MR. EDITOR:

I live at a great distance from the metropolis of Pennsylvania; and in this remote region—dark enough—feel an interest in all the great efforts of your gifted divines. I have just finished the perusal of Mr. Newton's Sermon with the title given above. I have read it carefully, and without interruption. Some things in this sermon have struck me as deserving a passing notice; and I trust you will allow me a corner in the "Banner," for a few remarks.

First of all, I should be glad to know if there are any of our Clergy, either "Evangelical," or unevangelical, who do not "take heed" to the Prophecies of Scripture. If there be any such, they are sadly delinquent. But perhaps Mr. Newton means merely that we are bound to exercise our critical acumen, and our imagination, in finding out new and fanciful interpretations, or our tact in reviving old and exploded notions respecting the meaning of certain prophetic portions of the Bible. This is quite another thing, and a "duty" which may not be so evident as that of taking heed to the general, though somewhat obscure, intimations of prophecy. From a passage which occurs on the 21st page, I suspect that this must be his meaning. It reads thus:—"The word of prophecy, as well as the whole vol-

* Ex-Governor Slade's first report as agent to the Board of "National Popular Education," Cincinnati, 1848.

† Bishop Kemper, addressing the Indiana Convention (July, 1847,) said, "Brethren, we want men, men constrained by the highest and holiest motives, even the love of Christ and the value of immortal souls, to devote themselves for life to the ministry of reconciliation. Let the clergy make this a prominent topic of their discourses for some time to come; let them appeal to those youth of our land who have willingly bowed to the yoke of the Gospel, and who have commenced that service which alone is perfect freedom." And how, he continues, shall the candidates "be educated?" "I verily believe the Nashotah plan is the best adapted to the West. If you prefer, organize such a school within your own bounds, at the earliest opportunity; in the meanwhile, and certainly as long as you please, students not only from here, but from every other part of the world, will be welcomed to all the privileges of the humble establishment in Wisconsin. Seventy-five dollars per annum will cover every expense, and if clothing is provided by the pupil or his friends, only 25 dollars per annum are required." The advantages of such an institution established in Indiana are fully appreciated. If buildings, however, are to be erected, the principal funds must come from the East, and time is requisite to collect them. The plan mentioned in the text supposes that the 20 candidates are to come from several dioceses. From the feeling which exists in some parts of the Union, it is hardly to be expected that they would be concentrated at any one Western School.

ume of Scripture, is not like a mint or bank, where the precious metals, refined and purified, and wrought out into finished coin, are to be obtained without toil, whenever they are called for: no, but it is like an unwrought mine of wealth; and the man who would possess himself of its treasures, and know how profitable it is, must be willing to descend into its depths, and dig, and delve, and labor; he must seek for the truth as silver, and search for it as for hid treasures; and then he shall find it."

This I can understand: it is the doctrine of "private interpretation," and Mr. Newman's "Development." But surely all are not obliged to "dig, and delve, and labor" in the mines! It is enough that a few of our strongest, most sagacious, and discriminating divines devote themselves to this arduous and lucrative employment. Let them go on to the very bottom of the lowest stratum, and work it out to its utmost verge; and when they shall have delved it all out, smelted it, developed it, coined it, and stamped it with the "Image and superscription" of the "Great King," then we who meanwhile are attending to some other "bounden duties," shall be willing to receive and circulate it as "pure gold" and genuine "coin." Too many miners might impede each other. Mr. Newton's skill has been clearly demonstrated in the sermon now before us; and therefore we hope he will go on and be recognized as an "Overseer" in the mines.

Again; on the 11th page of the sermon I find a reference to a class of men in our mother Church of England, respecting whom and their peculiarities I should like to know a little more. "It is almost a rare thing now to meet an Evangelical clergyman in the Church of England, who has not, in the language of our text, given 'heed to this sure word of prophecy,' and who is not accustomed habitually to instruct his people in the same. And it is no doubt mainly owing to their intimate acquaintance with this important portion of God's word, and the salutary influence exerted by it, that we are to trace the eminent spirituality and devotion which so remarkably characterize the clergy and people of the evangelical part of our mother church."

Now I am anxious to know what "portion" of the venerable Church mentioned are the "Evangelical" "clergy and people." In my ignorant and unsophisticated charity—which, I trust, believeth all things, hopeth all things, "suffereth long and is kind," and "vaunteth not itself," "doth not behave itself unseemly," "thinketh no evil"—I had believed that all the "clergy and people" who use the Prayer-Book, and preach and hear the Gospel, must, of course be "evangelical." But it seems that I was entirely mistaken. This characteristic belongs only to a "portion of the clergy and laity of our mother church,"—poor thing! Were it not for the high authority and unquestionable charity of the author of this sermon, I should have been disposed to exclaim in view of this insinuation, "Ah! Mr. Simeon! there you are right;—this 'mining' and 'coining' business, 'in which no two of its advocates agree; which fills only with vain conceits, intoxicates the imagination, alienates brethren from each other, and by being unduly urged upon the minds of humble Christians, is doing the devil's work by wholesale!" (Life of Simeon.) But Mr. Newton not only says that Mr. Simeon is wrong, but that this very thing is the great secret of "the eminent spirituality and devotion which so remarkably characterize the clergy and people" alluded to. Mr. N. must be right, for Mr. Simeon, although an Evangelical leader of "eminent spirituality and devotion," lived only in the midst of these "clergy and people," whereas Mr. Newton lives in Philadelphia. Moreover, while Mr. Simeon composed many thousands of skeletons of sermons, on all parts of the Bible, making a work of some twenty-four royal octavo volumes, he must have merely skimmed over the surface of the whole, whereas Mr. Newton, like his great namesake, Bishop Newton, has been "in the mines" "digging, delving, and laboring."

If this study and this mode of "habitual" preaching have the same effect on this side of the Atlantic which it has had on the other side, we shall presently have in our church "clergy and people" as "eminent in spirituality and devotion" as those who bless our mother Church. Moreover, it will soon be demonstrated here, as well as there, that "eminent spirituality and devotion," are not to be expected from prayer, self-examination, the faithful discharge of duty, and constant communion with God in secret, at the altar, and in the dust of abasement, but that it must be "no doubt mainly owing" to the study of prophecies respecting the second Advent, "and the salutary influence exerted by it." This is probably the secret of "the eminent spirituality and devotion," of the founder of the sect of the "Millerites," and of the Millerites themselves, *flighty saints!* I learn also from this sermon that "the time of the end" spoken of by Daniel, is neither the end of the Jewish state, nor the end of the world, but that "This is the time in which we live," when "the wise shall understand these matters;"—as evidenced—of course—in this sermon: that "prophecysings" mean "prophecies;" and that "transpire" means to occur, to happen, to take place. It appears, further, that whoever does not adopt the interpretation which Mr. Newton and his friends have, with so much digging, delving, and labor, eliminated from the Holy Text, disobey the command, "Despise not Prophecysings."

But, without touching upon half the points worthy of notice in this excellent and instructive discourse, I find that I have already made my article unreasonably long. This fault, Mr. Editor, I trust you will forgive in a benighted brother in the FAR WEST.

For the Banner of the Cross.

Honour thy Father and thy Mother.

In the Banner of the 19th Feb. I noticed a poetical effusion, upon the Fifth Commandment, which I am somewhat surprised should have been copied into it without some comment from the Editor.

The poetry, is certainly very pretty; but the sentiment strikes one as entirely contrary to the spirit of the commandment, and calculated to mislead the untaught mind, and to destroy much

the beauty and harmony of that portion of our Liturgy into which it is incorporated.

Is it true, Mr. Editor, that the command and promise, are con-
ceded to those alone who are blessed with the continuance of
their parents on the earth, as their guide and comfort? If so,
how many lips would indeed be closed in silence, when "the
people shall ask God's mercy for their transgressions in times
past, and grace to keep the law for the time to come." Who
does not know, how prone the human heart is to throw off the
personal application of each of the ten commandments, and ap-
plying them literally, say, "is thy servant a dog, that he should
do this great thing?"

How much pains we take, to teach a child that it has broken
and is constantly liable to break, each and every of them!
"Thou shalt do no murder," has ever been pressed upon the
conscience of a child, as applicable to the sin of ungoverned
temper; "Thou shalt not steal," to the covetous desire of
that belongs to another. And shall we restrict and limit the
command to honour and obey, as applicable only to those who
are our fathers and our mothers according to the flesh, forget-
ting of the obligations that bind us to others, who in the Providence
of God, have been, in some sense, such to us?

There is, Mr. Editor, far too prevalent a desire, to cast off
obligation and reverence, and obedience, both in the church,
and the domestic circle: it is needless to dress up, in the be-
witching strains of (religious?) poetry, the idea that any one of
the commands of God may be thrown off.

Those verses fell upon my ear, as a sweet and pleasant sound,
for there was in them a harmony and beauty that could not fail
to arrest attention; they called up the tear of sympathy for the
orphan mourner; but worse than useless are harmonious sounds,
if they conceal false teaching, or hide from view the glorious
promises of God's Holy Word.

A.

We fully agree with the excellent and just sentiments of the
above. [ED. BAN.]

For the Banner of the Cross.

MR. EDITOR:—

Not being much inclined to the "cacothetis scribendi," I
should have entirely overlooked the communication of your
correspondent "Neophyte" in your last number, did I not
consider that a great wrong had been done to the parties inter-
ested in the matter alluded to; as well as to arrest the fears of
others who may be alike, sensitively nervous. I ask your in-
dulgence to take seriatim his criticisms. Neophyte, apparently
confounded at the exclusive appropriation of the term "Church"
to the new edifice (now in process of erection) very irrelevantly
enlarges upon the violation of rubrics, &c by the Bishop;
being foreign to the point, I respectfully pass them by, and
would next only refer him to the extracts (published sometime
back in the Banner) from a publication of "the Ecclesiological"
date "Cambridge Camden Society" (England) giving the essen-
tial parts necessary to constitute a Church. On the requirements
of that authority, and by inference deduced therefrom, I asserted.
and still hold, that with the single exception made, we have
not a "church" in our midst—by a church 'twas intended to
express not a structure built for mere accommodation, or in other
words a preaching house, for we have very many such, but a
building aiming at expression, and that appropriate; such as
elevates devotion, and marks a Catholic worship—a fabric that
speaks a mystic language of its own, and such as Coleridge has
defined "the petrification of our religion," such I have yet to
see, or the least approximation to it. But to pass to the objec-
tionable feature of this criticism. Neophyte fears "that we
have no authorized way of invoking the protection of its patron
saint." And what induces this fear? Forsooth, because the Holy
Apostle St. Mark, whose name it bears, is called the "patron
saint," a term as common in all Ecclesiological reviews, as
the use of the word altar to express what some so tenaciously
call the communion table.

Does your correspondent for a moment entertain the fear that
the apostle will be invoked, or is it only ill-timed and mis-
placed merriment? Does he believe those interested so near
idolatry? Does he in the exercise of charity, that greatest of
christian virtues, utter this suspicion, (and that too in a public
print) without the strongest warranty? Would it not have been
better to have said in the words of nature's bard,

I'll see before I doubt; when I doubt prove:
And on the proof, there is no way but this.—

Such charges are not however new, for "for that which hath
been is now, and that which is to be hath already been." And to
a like charge, a holy father of the Church once said to a Mani-
chee, "That they never offered sacrifice to any martyr, though
they erected altars in memorial of the martyrs;" and so the
Church at Carthage was called "Mensa Cypriani," not because
it was built for his worship, (for St. Austin says it was erected
only to God and His service,) but because it was a memorial
of his martyrdom. What exact benefit is conferred by such a
patronage, or dedication or memorial, I am not prepared to say,
but when we consider that the humblest child is not unworthy
the patronage of the highest angel, and that "by His appoint-
ment they may succour and defend us on earth," and that more-
over an article in our creed requires us to believe in the
Communion of Saints; that the triumphant departed still hold
communion with the Church militant, and that their prayers
may benefit us on earth; what especial benefit we receive we
know not, the Church only forbids us making invocation to
either saint or angel, prayer being solely due to the Blessed
Trinity. Neophyte had conjured up a phantom from an excited
imagination, rather than from the place he supposed it existed.

As to the term orientation, though not to be found in "Rich-
ardson" it is not very new, and his friend has rightly guessed
the riddle, that the expositor could not solve—and to conclude,
it need only be added that although Neophyte "shows up"
certain persons to great disadvantage to support himself, yet
Christ church has a "sacristy," and moreover 'tis most cor-

rectly placed. For the benefit of all, the following definition will
serve, though not in Walker is to be found in a Glossary of
architectural terms that has passed through four editions.—
"Sacristy, a room attached to a church, in which the priest
puts on his robes,—sometimes included within the walls of the
fabric, and sometimes an adjunct."

Geo. Helmuth, M.D.

Diocesan Intelligence.

Pennsylvania.—The Rt. Rev. Bishop Potter administered
the rite of Confirmation at the following places:—On the 10th
inst. at Leacock, 6 persons, and at Paradise, 6. On the 12th
inst., at St. James' Church, Lancaster, 12 persons. 15th,
Petersburg, Adams county, 3. 16th, York, 13. On Sunday,
the 19th inst., at St James the Less, Falls of Schuylkill, con-
firmed 16 persons, nine of whom are members of the Episco-
pal School at the Retreat. In the evening confirmed 22 at St.
Luke's, Germantown.

THIRD SUNDAY IN LENT.—Morning in the Church of the
Nativity, confirmed, 12, Evening, Church of the Epiphany, 11.

NEW YORK.—We learn that the congregation to whom the
Rev. Mr. Schroeder has been ministering, have purchased the
edifice now occupied by the Reformed Presbyterian Church in
Prince street, corner of Marion street, New York.

Connecticut.—Our readers will alter the phraseology to suit
We copy the following from the Connecticut Journal and
Herald, a New Haven paper, of March 6th.

"SWARMING."—We understand that a new Episcopal Society
has been formed, from the elements of the old Episcopal Church,
under the auspices of a few gentlemen of the city, and that
they have already advanced so far as to obtain a place of wor-
ship, engage a Minister, and will have regular service perform-
ed from the first of April next. We further learn that the
society have engaged the Congregational Lecture Room in
Orange St. for their services, and that the Rev. Mr. Boardsley,
of Cheshire, is their "spiritual pastor and master."

From the Palladium of a later date we learn that the new
Parish is to bear the name of St. Thomas Church, and that
though the Vestry have extended a call to Mr. B., he has not
yet returned an answer.—Calendar.

A WISE APPOINTMENT.—The Governor of Connecticut has
recommended as a day of fasting, humiliation and prayer, Friday,
the 21st of April—the day immemorially observed by the Church
as the day of our blessed Saviour's death, commonly called
Good Friday.

Massachusetts.—ORDINATION.—At a special ordination held
at St. Anne's Church, Lowell, on Wednesday morning, March
1st, Mr. Lewis Greene was admitted by the Right Rev. Dr.
Eastburn, to the holy order of Deacons. The candidate was
presented by the Rev. Dr. Edson, Rector of St. Anne's Church,
and the sermon was preached by the Rev. John Woart, Rector
of Christ Church, Boston.

St. MICHAEL'S CHURCH MARBLEHEAD.—We learn that the
Rev. Edward Ballard, of Pittsfield, has received and accepted
a call to the Rectorship of St. Michael's Church, Marblehead,
and expects to enter upon the discharge of his duties as Rector,
soon after Easter.

GRACE CHURCH, MEDFORD.—We learn that the Rev. David
Greene Haskins, has been elected Rector of this parish, and has
accepted the invitation.

Florida.—At a meeting of the Standing Committee of the
Diocese of Florida, December 20th, 1847. "It was resolved
unanimously, That by virtue of the authority vested in the Stand-
ing Committee, they invite the Rt. Rev. Christopher E. Gads-
den, Bishop of the Diocese of South Carolina, to extend the
benefits of his Episcopal visitations, to such parts of Florida,
and at such times as may be convenient and agreeable to him."

Resolved, That a copy of the foregoing be transmitted to
Bishop Gadsden, signed by the President, and countersigned
by the Secretary of this Committee.

A true copy from the minutes.

FRANCIS H. RUTLEDGE,

President of the Standing Committee.

F. EPGERS, Secretary.

Extract of a Letter from Rev. Dr. Rutledge.—I take pleasure
therefore in forwarding (as above,) a formal invitation to you,
to visit such places in Florida, and at such times, as may be
convenient and agreeable to yourself, and to render such ser-
vices as a Bishop only can perform. We are greatly in need
of clergymen and missionaries; can you help us in obtaining 3
or more—for whom ample provision can be made. The Churches
at Apalachicola and Jacksonville are without ministers.

For Monticello and neighbourhood, (to operate between the two,)
the services of an unmarried man, might be very useful, and a
salary, I think, of \$500 secured to him. The people of Mari-
anna also have raised by subscription \$500, and desire that a
young clergyman might be sent them. Pray do for us what
you can in this way. If the now vacant Parishes, are not soon
supplied, we have much reason to fear that our people will join
the sects, who are more numerous, enterprising and persever-
ing than ourselves.—Charleston Gospel Messenger.

CLERICAL CHANGES.—The Rev. William F. Halsey, late of
the Diocese of Mississippi, has become the Rector of St. Paul's
Church, Sing Sing, in this Diocese.

Rev. N. S. Richardson has resigned his Parish, Christ
Church, Derby, Conn. in consequence of the duties connected
with the management of "The Church Review and Ecclesiastical
Register."

A misery it is under the sun, men live poor to the end that
they may die rich; and make no end of gathering, they know
not themselves for whom, so they may leave rich executors;
but they respect not the estate of their needy souls. There are
riches that no shipwreck can take from us: God grant us to be
"rich in all good works, laying up a good foundation for the
time to come."—Sutton's Learn to Live.

HINT TO BIBLE THUMPERS.—The devout Methodist Preach-
er, Rev. Daniel Isaac, who was celebrated in England for his
mental vigor, his eloquence and his eccentricity, on finding that
his Chapel Bible was getting dilapidated, and sinking beneath
the vigorous blows often inflicted upon it by his brethren in the
ministry when desirous of making a strong point, wrote on one
of the blank leaves, the following brief address, which may not
be without use, even on this side of the Atlantic:

'To all Bible Thumpers.—Gentlemen:—You are certainly re-
quired 'rightly to divide the word of truth;' but I must beg
leave to remind you, that to thump me to pieces, is not to di-
vide me 'rightly.' How can you persuade others to regard me
with reverence, when they see you treat me with such shocking
abuse?'

Dr. FELIX MENDELSSOHN-BARTHOLDY was born at Berlin, in
the year 1809—the grandson of the celebrated Jewish philo-
sopher—the son of an opulent banker and a lady distinguished
by her great beauty and accomplishments. The education, there-
fore, of the young musician was of a quality and among a soci-
ety superior to that generally enjoyed by youths trained to his
profession. His musical studies, entered into at first merely by
way of amusement, were principally made under Felter and
Berger; and while he was yet a boy he succeeded in securing
the interest and affection of Gœthe, in whose house at Weimar
he was a frequent guest. Hence not merely a rare amount of
scientific knowledge, but also a tone of high intellectual cultiva-
tion which distinguished his life and conversation. With him,
however, advantages of fortune and position were not the hin-
drances they have so often proved to the selfish and supine.
Few musicians have been more diligent. At a very early age,
in 1824, Felix Mendelssohn made himself known by publishing
two pianoforte quartets, which at once established him as a
composer of the first class. Five years later he came to Eng-
land, and laid the foundation of his European renown by the
production, at the Philharmonic Concerts, of the overture to the
"Midsummer Night's Dream" (the first of a series of similar
compositions, in form and conception truly original,) from that
time pouring forth a series of works in almost every style, the
number and high excellence of which were but exceeded by the
care with which they were finished. To enumerate them here
is unnecessary. The last which he produced, "Elijah," was
like the first, written for England, and performed at Birming-
ham in the autumn of 1846. Dr. Mendelssohn successively held
official appointments at Dusseldorf, Leipzig, and Berlin. It
is needless to say how he was, year by year, more and more
looked to and waited for as the one man in Europe—let us not
have to say, the last of the great German musicians? Young
in years, but old in honors; rich in fame and rich in friends (for
to know him was to love him,) his decease leaves a void it is
hard to imagine filled. The disease to which he yielded was a
nervous affection of the brain. A wife and five young children
are left to mourn a loss which, to them at least, is irreparable.

JUVENILE LITERATURE.—Religious Books for Children.—"We
may here say a few words upon a set of books which, professing
to facilitate and promote the reading of the Scriptures, in reality
sometimes excludes them. Endless, nowadays, are the assist-
ances for the understanding of that which we can neither add to
nor take from without danger, and which, as far as concerns
young and old, is in itself adapted to every capacity. Innumera-
ble are the 'Guides to Scripture' and 'Helps to the Bible'—
the 'Bible Les-sons' and 'Scripture Stories'—which, though
they may faithfully give the spirit of Holy Writ, materially in-
terfere with the letter. Two or three of these are very beautiful,
and several more of them, we acknowledge, in some way edify-
ing; but this is not a walk for ordinary writers—and even as to
many cleverly executed works of the class, it may be justly
questioned whether, in the ardour of exemplification, the clear-
ness of the example has not been obscured, and in the exuber-
ance of commentary, the simplicity of the text forgotten. Some
are plain enough, but then what can be plainer than Scripture?
Too many, however, seek to give a meretricious interest, the
taste for which it is of all things most dangerous to encourage.
There is no greater mistake than to suppose that the Bible gains
anything by a superficial garnish of sentimentality, or a margin
of matter-of-fact elucidation—that the pathos of Ruth's devotion
is enhanced by any superstitious romance on which the text
is silent, or the miracle of Peter's Deliverance by a mechanical
description of the lock which burst open. Some commentary
is necessary, and that best determined by those most conversant
with the individual mind: but nothing, under any pretext,
ought to be allowed to interfere with the knowledge of the
Scriptures, word for word as they are. There is enough in
them that children can understand, and what they cannot in no
way suffers by being acquired young.—Literary World.

DON'T WORRY.—When Bulstrode Whitelocke was embark-
ing as Cromwell's envoy to Sweden, in 1653, he was much
disturbed in mind as he rested in Harwich on the preceding
night, which was very stormy, while he reflected on the distract-
ed state of the nation. It happened that a confidential servant
slept in an adjacent bed, who finding that his master could not
sleep, at length said, "Pray, sir, will you give me leave to ask you
a question?" "Certainly." "Pray, sir, don't you think that
God governed the world very well before you came into it?"
"Undoubtedly." "And pray, sir, don't you think he will go-
vern it quite as well when you are gone out of it?" "Certainly."
"Then, sir, pray excuse me, but don't you think you may
trust him to govern it quite as well as long as you live?" To
this question Whitelocke had nothing to reply; but turning him-
self about, soon fell fast asleep till he was summoned to embark.

neither striking nor original, nor even absurd. It is simply common-place. We will give a specimen, and so conclude our notice of a book, which might, if the materials had been wrought by more skilful hands, have turned out both amusing and instructive:—

"Dr. John A. Clark was at this date one of the most popular preachers in Philadelphia; so, having the privilege of travelers to follow the crowd, I inquired the way to St. Andrew's, the next morning, which was Sunday. St. Andrew's Church, where I first worshipped, like most Philadelphia churches belonging to the 'Protestant Episcopal' communion, appears better without than within. It is a chaste Grecian temple, with a row of pillars in front. On entering I found the service, which was conducted by an assistant, commenced. The sermon was partly *extempore*, on the danger of 'procrastination in religion,' and closed by a fervid and high-wrought appeal to 'the worldly and the pleasure seekers.' I could see at once that the preacher owed much of his popularity to his delivery, and none of it to his style or intellectual resources. The former was striking and effective, giving weight to language and ideas generally common-place and never brilliant. This he made up for by his elocutionary tact, and the exciting nature of the topics introduced."

"How apt are we to imagine, when a man is overtaken by sickness, or withdrawn through one cause or another from more active duty, that his period of usefulness has closed! How ready are we to lament over what we call a mysterious dispensation, as the Roman Christians may have done over the imprisonment of St. Paul! But who shall say that it does not often come to pass, that the minister preaches far more effectually from his sick bed, than ever he did from his pulpit! The report which goes forth amongst his people, of the patience with which he bore pain, and the calmness with which he met death, will perhaps do more towards overcoming their resistance to the gospel, than all his energy effected, whilst he gave himself night and day to the bringing them to repentance. Let no one think, that because unable to exert himself openly and actively, as he once did, for God, he has no duties to perform, no services to render, no rewards to secure. A true Christian is never, if we may use a common expression, laid by: God makes use of him in sickness and in health, in life, and in death."

And the influence which proceeds from him, when languishing on his couch, reduced to poverty, or overwhelmed with affliction, is often incomparably greater than when, in the fulness of his strength, with every engine at his disposal, he moved amongst his fellow men, and took the lead in each benevolent enterprise. It is on sick-beds, that the sustaining power of Christianity is most displayed; it is amid multiplied troubles that its professed comforts are put to the proof: it is by dying men that its best promises are shown to have indeed been made by God. And even when the grave has closed upon a righteous man, is it not often true, that "he being dead, yet speaketh?" His memory admonishes and encourages, and that, too, more powerfully than even his living example."—MELVILLE.

THE MANNER OF THE SPEAKING OF THE SCRIPTURE.—The scripture speaketh as a father doth to his young son: Do this or that, and then will I love thee; yet the father loveth his son first, and studieth with all his power and wit to overcome his child with love and with kindness, to make him do that which is comely, honest, and good for itself. A kind father and mother love their children even when they are evil, that they would shed their blood to make them better and to bring them into the right way. And a natural child studieth not to obtain his father's love with works, but considereth with what love his father loveth him withal, and therefore loveth again, is glad to do his father's will, and studieth to be thankful.—Tyndale.

Communications.

For the Banner of the Cross.

Female Benevolence.

When I visit the charitable Institutions for which our City is justly celebrated it refreshes my spirits to observe the alleviation that is afforded to so many "ills to which flesh is heir." God sends afflictions to exercise the faith and patience of the sufferers, to purify their hearts and to elevate their characters; and also to excite the best feelings of human nature in those who are temporarily exempt from calamities, to soothe and relieve them. A stranger would imagine, from the number and variety of the Institutions and Societies which distinguish the city of brotherly love, that ample provision was made for all kinds of want, and that they would supersede the exercise of private benevolence. But there are innumerable cases of silent distress over which they exert no influence, that can only be relieved by individual charity. There is one province in which women especially may exert a powerful influence, in vindicating the just rights of their own sex. I mean in procuring adequate remuneration for poor seamstresses. If a small portion of the money which is worse than wasted by destroying that virtuous spirit of independence in the poor, which would lead them to strenuous exertions to support themselves; which increases pauperism, by encouraging idleness, vice, and deception, were added to the pittance which is given to seamstresses, how many little comforts might it procure for them. To cheer their languid spirits in their monotonous sedentary life. How many who have been accustomed to every luxury, by a reverse of circumstances, are compelled to toil incessantly merely to support their existence, as their most indefatigable exertions cannot procure even the necessities of life. Those who employ them should make it a point of conscience to give them an equivalent for their work: the considerate and benevolent will enliven their spirits by delicately adding some little *gratuity*. Many ladies are fond of the exercise of their needle, and consequently form a very low estimate of the compensation which should be allowed to those who sew for their support. They should consider under what different circumstances they ply their needles. They only work at intervals in healthy, airy apartments, making articles

for those they love, or for personal decoration. They can strengthen their nerves by exercise in the open air and return in a healthy glow to a palatable meal; in the evening they have a clear brilliant light and the conversation of their friends to enliven the social circle; while their unfortunate sisters are toiling *without intermission*, in a small close room with their nerves unstrung and their health impaired by their sedentary occupation their eye-sight injured for want of sufficient light, half-fed, and meanly clothed, consumption, and liver complaint laying wait for them; while they are working for strangers, who *grudgingly* give the smallest pittance for which they can have their articles made: and who frequently find fault with the execution, (and forgetting the injunction "be pitiful, be courteous,") wound their feelings by coarse and insolent language. If their hearts were regulated by the *Golden Rule*, they would not thus disgrace their Christian profession. If every little girl were taught to sew neatly, as soon as she could manage a needle there would be less cause for complaint, against some work-women. There are three feminine accomplishments which are indispensably necessary in the education of women: viz, sewing, and a knowledge of the culinary art, and the minutiae of domestic arrangement, and grace and skill in nursing the sick. The acquisition of the languages, and every art and science for which girls manifest a talent should be superadded when practicable, as they will always be a means for enjoyment, and frequently of advantage to them: but the three above mentioned are *absolutely essential*, and will be in constant requisition in Domestic life. Women with good principles and these requisite qualifications, may procure eligible situations in families who would highly esteem them, appreciate their services, and amply remunerate them. They would enjoy better health than seamstresses, and save money for future contingencies. All those who have young girls under their charge should consider it their duty to instruct them in these matters. This is a most efficient charity, and can be performed, without any expense, in their own quiet domicils. Now there are such innumerable multitudes of ignorant emigrants daily arriving on our shores, there is a constant call for the exercise of this kind of benevolence. We can promote domestic comfort and social pleasure by imparting to them the necessary instructions in their duties. There is another province in which women may legitimately exert their influence, and wield their pens, and petition and memorialize, to their heart's content, and use the most pathetic and persuasive eloquence in procuring higher wages for their starving oppressed countrywomen who work for the navy and army. Patriotism as well as philanthropy should stimulate them to wipe off this disgrace. Can half-starved mothers and sisters teach their sons and brothers to love their country? The needle kills more than the sword. I revolt at the unnatural idea of injudicious, eccentric and masculine women courting publicity through the medium of many societies, which being conducted by the ignorant and self-sufficient, produce incalculable mischief. But, when they submit to proper authority, they frequently quietly effect, in their appropriate sphere, by their vigilance, their activity, and their tact, more than masculine intellect and muscular strength can accomplish.

Among the charitable Institutions which embellish our city, The Ladies' Depository, (in 9th above Chestnut St.) pre-eminently deserves the patronage of ladies. The store is filled with the most beautiful and useful specimens of needle work. Every lady who can afford it, should purchase some of these articles, the results of much persevering toil, and physical and mental suffering endured by many who have been reduced from affluence, and have no other means of supporting themselves. A Lady's charity purse must be of very small dimensions, if it will not allow her occasionally to purchase a trifling article, to reanimate the depressed spirits of some silent sufferer. It is incalculable the good they may effect, and the misery they may prevent by supplying the depositors with work, and purchasing the articles exposed for sale. In this walk of charity they need fear no imposition, or encounter any of those annoyances to which they will subject themselves in their *useless* visits to the filthy hovels of vice and intemperance. Those who assign as a reason for refusing to assist to work for Fairs, that they interfere with the employments of the poor, can prove their sincerity and obviate that difficulty, by purchasing articles from this establishment, and presenting them, thus relieving the *corporeal necessities* of the indigent, and providing for the *spiritual wants* of the poor by erecting Churches for their accommodation. It is this *practical sensibility* which makes the professor "feel another's woe," and leads the kind and gentle spirit to find its own happiness in relieving the sorrows of the afflicted that gives such a peculiarly lovely expression of compassion and sympathy to the female countenance. It is the constant performance of these unostentatious deeds of charity, which are prompted by the spirit of light and love, and are so acceptable to God, through Christ our Divine Master, who commanded his disciples not to let their left hand know what their right hand did, which will be rewarded by Him who seeth in secret, and will reward openly before an assembled Universe and angels, and archangels, and all the company of heaven. Y. Z.

For the Banner of the Cross.

"A Protestant Catechism."

MR. EDITOR:—

"The Episcopal Female Tract Society of Philadelphia," have published for the Society of the "Protestant Episcopal Church, for the Advancement of Christianity in Pennsylvania," a tract entitled "A Protestant Catechism." We believe it is an old tract republished, it bears, however, the date, 1848. Along with some valuable remarks and authentic historical information, we find several points which we think to be neither valuable nor authentic. We beg leave honestly to point some of them out. And we do this with entire freedom, being conscious of perfect respect for the individual members of this excellent society, and of real interest in the objects which they seek to accomplish. We are quite willing to bear testimony to the good, which their publications, generally, are effecting.—We think the present tract an exception, and shall feel a measure of regret if our criticisms be taken in an unfriendly spirit.

And first, the very title of the tract, is obnoxious to just criticism. Surely an Episcopal Society, acting for a Protestant Episcopal Society, should be a little more discriminating in the title of their tracts. A Protestant Catechism! What sort of Protestant? one may well enquire. Is it a Protestant Presbyterian, a Protestant Methodist, a Protestant Baptist, a Protestant Unitarian, a Protestant Universalist, or, a Protestant Episcopal Catechism? If this be a Catechism for Protestant Episcopalians, the title of the tract should have specified the fact.

But as we shall proceed to show, the contents are for Protestants in general, not for Protestant Episcopalians in particular: which fact itself proves to us that the funds of the Society might be more consistently appropriated.

The contents of this Catechism, in several particulars, are, in our opinion, not worthy of implicit credence, inculcating unsound doctrine. As a specimen, we give the following question and answer, p. 2.

"Q. To what Church or Society of Christians do you belong?"

"A. I thank God, I am a Protestant."

Now, this is not the teaching or the language of the "Episcopal" or "Protestant Episcopal" Church. We are nowhere taught in the Prayer Book or authoritative standards of the Church, that we are to thank God for being "Protestants." We are quite willing to thank God for being "Protestant Episcopalians," but we have nowhere been taught to render thanks for being simply "Protestants." The title of the Prayer Book and other documents teach us that we are *Protestant Episcopalians*; the creed teaches us to believe the "Holy Catholic Church," and the collect in the visitation office, teaches us to pray God that we may "die in the communion of the Catholic Church." It is unsound doctrine, according to our judgment, to teach a child or any person to give the answer appended to the question above proposed. We have also to add, that the word "Protestant" in its unqualified form is wholly *negative*; accordingly, the answer to the above question is, when interpreted, just this:

"Q. To what Church, or society of Christians do you belong?"

"A. I thank God, I belong to no Church—I protest."

As another specimen of unsound doctrine, (if this tract be intended for Protestant Episcopalians) we give the following:

"Q. What do you mean by a Protestant?"

"A. One who protests against the errors of the Roman Catholic religion, and admits no rule of faith and practice but the Holy Scriptures," p. 2.

As this tract is published by Episcopalians, for Protestant Episcopalians, we suppose that the above definition is intended to be in accordance with the principles of our Church. But our Church *protests* against the errors of the Presbyterian religion, as well as against the errors of the Roman Catholic religion—Our church guards the Apostolic succession just as carefully as she does the Apostolic doctrine; and would just as soon (so far as her legislation enables us to judge) admit a man to celebrate mass at her altars, as to admit a non-Episcopal ordained man to preach in her pulpits.

The answer to the question, "What do mean by a Protestant," is (if it is intended to be a Church answer) radically unsound, contradictory to the tenor of our Church's teaching and practice. Had the answer expressed the meaning of 'Protestant,' in connexion with the meaning of the other part of our title, 'Episcopal,' we should not object.

We find other serious objections to this tract, but the above are sufficient to make "Protestant Episcopalians" cautious in their reception of it. On page 3, we are informed that there were "three general councils in the fourth century," which will be news to most students of Ecclesiastical history. We have been taught hitherto that the general council of Nice, which was held A. D. 325, and the general council of Constantinople, A. D. 381, were the *only* general councils of the fourth century.

Again, on page 2, we have the question "What then do the Protestants mean when they say in their Catechism, The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's supper?"

From which it appears that "Protestants" have another Catechism, from which this "Protestant Catechism" extracts the above words. We were not aware of the fact before. The *Church of England's Catechism* contains a phrase very like that above quoted; and if "Protestants," in their Catechism mean to say what the Church of England says in *her* Catechism, let it be so declared, and we will rejoice with them in circulating it. Let us frankly say, that in these days of controversy, and division, our good friends of the "Episcopal Female Tract Society" would better promote the cause of truth and charity, by publishing practical treatises on the nature and requirements of the Christian life, than by issuing tracts which embody what we believe to be questionable opinions on points of controversy in the Catholic Church of Christ.

SACRDOTUS.

For the Banner of the Cross.

To the Parishioners of St. Peter's Church, Philadelphia.

As the Banner of the Cross is believed to circulate widely in the Parish of St. Peter's, a member of that Parish and a pew holder in its Church, has asked and obtained from the Editor permission to address you on a subject which has already excited interest in the congregation.

It is now supposed to be known to the whole Parish, since due notice has been twice given from the Desk, that the vestry, by a late vote, have ordered that the whole of the quarterly collection to be made on the coming Sunday,—shall, unless otherwise specially appropriated by the contributors, be applied to the repairing of the church.

To this vote, it is certain that no just exception can be taken on the ground of interference with the present system of quarterly collections, for as the vestry is pledged to make such appropriations of the collection as the parishioners may designate, no one, who may believe that his gift can be more fully expended in some other way than upon the repair or embellishment of the present building, will be disappointed in his wish,—should he express it.

This brings me to the subject of my communication, which I present at once in the form of a simple question.

Is the present church worth repairing? or shall it not be taken down, and another erected in its place?

I seem almost to see the eyes, some glistening, some perhaps flashing, with which my question has been read, and to hear the tones, some mournful, some indignant, in which the reply takes the form of the exclamation.

"What, would you tear down St. Peter's Church?"

Respectfully,—deliberately,—but frankly, I reply, I would.

I would take down the present building, endeared though it be to so many, among them to myself,—and I would see it replaced by a church, more worthy in its design and structure (reverently I say it) of Him who is worshipped there,—more worthy, in its arrangements, of the services performed there,—more worthy in all respects of the truths taught there;—more worthy of its beautiful situation, perhaps the best church site in this city;—lastly, but I urge it not, for it has been said by some without, and not in the best spirit,—more worthy of the congregation worshipping there.

And now, fellow Parishioners, if there be some of you upon whose opposition to all this I must reckon, my friends, most, my elders, many, and my betters, all of you,—bear with me patiently, a brief space, while I endeavor to vindicate my views.

But let me at the outset ask you to believe that I underrate not in the least, your strong feelings of attachment to the present church.

I am perfectly aware of the deep and sincere interest with which old associations have invested to many, the homely but time-honored edifice in which we have so long worshipped. I know that with some, the feeling has deepened into an almost passionate attachment, and that to such, each brick and timber in the building is in every sense sacred. To a few such, perhaps, all appeal on this subject would be hopeless, yet not I trust to all such; for I claim to be of those to whom St. Peter's Church is and must remain, what no other church can ever be. But it is to the ideal of the church, that my attachment clings, and not to its crumbling walls and sinking pews. Its decaying materials do not form the elements of its identity. They are not of its essence. With its site retained, its altar unre-moved, and with the dead who sleep around it, undisturbed, it will be still the same St. Peter's, in which we were wont to hear the mild counsels of Bishop White, the masterly readings of Dr. Abercrombie, and the finished reasonings of Dr. De Lancey. The Genius of the place, (to use the heathen figure,) will still remain in more entire possession than before.

Let St. Peter's become what true Church Architecture guided by devotion, and worked out by wealth, would make it, and its identity would not be thereby lost;—"through the beautiful mask of its perfection" our hearts would still recognize the temple in which we have prayed in sorrow and in joy, at whose font our children have been baptized, under whose shadow we have committed to the dust in reasonable and religious hope our faithful dead,—how soon perhaps to follow them!

To rebuild in a new and better form, is not, therefore, to change. This is not fancy. It is fact. In this city, Christ church thrice rebuilt from its foundation attests it. Trinity Church, in New York, renewed as often, confirms it. Throughout the land, a hundred churches prove it.

But what are the defects of the present building? Briefly these.

1. The relative position of the altar, reading desk and pulpit, and the pews,—by which do what they may, a large portion of the congregation must always kneel with their backs turned to the holy table, and sit with their backs turned to the reader of the Scriptures and the preacher of the sermon, and who generally on the floor and always in the galleries must look into each other's faces as they stand, and intermingle their feet as they kneel.

There never was a more extraordinary Church arrangement. It is no answer to say that true piety soars above these outward inconveniences, and has done so for half a century. I do not deny it, but I yet aver, that they greatly mar the solemnity of the worship. To the young they prove a serious evil. The moral police, so to speak, of a Church, can have no existence in a building, where of necessity, eye every where meets eye, and the contagious smile, or the irreverent gaze cannot be arrested, and finds nothing to awe or to repress it.

Church arrangement is fully as important to the due performance of religious worship, as Church music, and the latter at large cost, has never been neglected at St. Peter's.

Let those who deny all this visit the Church of the Holy Communion, in New York, and say where they have seen a congregation of more devout devotion.

The confession ascends from worshippers all "devoutly kneeling," the lessons are read with all eyes bent upon the reader, and the sacraments are "rightly and duly administered" in every sense, rubrical as well as spiritual. The arrangements of that Church, simple, convenient, reverential, were designed to promote the spirit of devotion,—and accomplish the design.

2. The Galleries. Those only who occupy them, know their inconveniences. There, more than half the occupants, can never see their minister while in the desk or at the altar. If they hear him, while below them, it is by the imperfect reflection of his voice from the ceiling. The pews themselves are wells, into which the air first breathed from lungs of worshippers below, then rising impure and hot to be again respired above, falls and remains, seldom dislodged. Few perhaps, but the sufferers, know the delight with which at the close of a long service, under the closed ventilator, the thronging crowd descending inhales the purer air of heaven without. Drowsiness or restlessness is the natural incident to such a condition of the atmosphere.

3. The accommodations for the Sunday Schools. To the young, who are to be won to the Church, the worst pews in the whole building are devoted. In these small prisons. (I do not say pens,) not all the efforts of the devoted and much enduring teachers can avail, to master the difficulties of their position. Of the male teachers not one dare kneel; each becomes in fact a police-man, and must mount guard, or the restless little occupants of the pew will soon make both his

devotion and their own impossible. All the general objections applicable to the Galleries apply with double force to these Pews, and how large and yet important a band of future Churchmen is there collected! And how, when grown to maturity, will these look back upon the Church of their childhood?

Many other defects in the arrangement of the building (some having particular reference to the position of the Rector) might be pointed out, but these will suffice.

So much for arrangement, but as to architecture, what shall be said? In early times and in other lands, Churches were built to express a truth; they had a meaning; Chancel and Nave, and Aisle and Porch, all symbolised in stone some doctrine of the Gospel. Religious Truth was thus made visible; nor could any one, as he may well sometimes do now, mistake a Christian Temple for a Concert room, where Grecian and Egyptian and each other unsuitable order, strive by mythologic associations to unchristianize the imagination of the worshipper.

With such irreverent influences, St. Peter's is by no means chargeable. It merely expresses nothing. Its simple homeliness (before the tower was added) might perhaps have justified the description, which was said to be unintentionally given of it by a worthy Quaker, who was fond of sacred music, and who being one Sunday missed from his accustomed bench, was asked by a friend, where he had been on first-day afternoon,—and replied, "In truth, I went to hear them sing, at Peter's Meeting."

Well, I hear it replied, this is all very fine, and part of it amusing, certainly, but what follows? St. Peter's Church was good enough for our fathers, and our forefathers, and it is good enough for us; are we so much better than they? Are we quite sure that we are even as good?

To the ashes of our forefathers, I reply,—peace and repose. But it were better on every account not to bring them into the discussion of a question which we must settle under our own responsibilities.

I do not indeed ask who has said, and where, "I am wiser than the aged, because I keep Thy commandments," for I dare not say that we are better than our fathers. But I go back to their fathers and their father's forefathers, and the old time before them, and I reach the days of those, "of whom we have heard with our ears and our fathers have told us as to the mighty works which were done aforetime," done by Christian men in the erection of Christian temples, to the honor and glory of God. In this argument, I have them on my side.

I scorn the utilitarian's boast of the modern march of mind; I disclaim all alliance with it; but I would not deny that the Church in the last half century has in England and these United States, awakened from a long slumber to a sense of her duties, her calling and her destiny. She now undervalues no external agency, of power to reach the heart or reason through the senses, and of such the greatest is Christian Architecture. Therefore it is, that I would have Word, Sacraments, and Altar, in harmony with the temple where they are found. Therefore I would have old St. Peter's renewed in a nobler shape for generations yet to come.

But at last, I am told, grant all your arguments, how is the new Church to be built? Whence is the money to come? A new Church will cost at least \$30,000. The corporation has no resources not already pledged for its existing debts, and even for necessary repairs the coming collection is addressed to the congregation.

I reply, grant the will, and what St. Peter's congregation wills, is done.

I look not to the Vestry at all for the means. I trust that they will never add another dollar to their present debt; and above all, that they will never do so, to build another such tower as the last. I look to the congregation alone. St. Peter's congregation, which has raised at a single collection, a thousand dollars, which yet left not one man the poorer,—St. Peter's congregation, the assessed value of the property of whose pew-holders rumour estimates, perhaps not falsely, at millions of dollars,—St. Peter's congregation can build a new Church as easily as I can pen the line which affirms it.

But are we ready for the undertaking? I trust so. It is not for me to lead, but I am ready to join heart and hand with all who will work in the cause. I am ready to curtail unnecessary expenses, and to make sacrifices if necessary, to compass an object for which I firmly believe that my children, and my children's children, will thank all who have labored.

I have said that it was not to be urged that another and a better Church would be more worthy of the congregation. But I may ask this question, how do the houses in which so many of us dwell, compare in splendor with the building in which we are content to worship?

God needs not our wealth, it is true, but does he need our parsimony? When I hear it said that the present St. Peter's Church is good enough, I recall an anecdote I once heard in New England.

A minister of the Church, making the tour of his rural parish, was accompanied by a clerical friend who was a man of keen wit, fearing God, but without fear of man. They reached the farm of a wealthy parishioner, more noted for his broad acres than for his alms deeds. It was the hour of dinner, and the travellers were from pure necessity invited to dine. The fare was truly miserable, nor did the host make any attempts to improve it, or apologise for it. Assuming a sort of rude humility, he only remarked that we were all miserable sinners, and that whatever Providence afforded, was vastly better than we deserved.

To this it was of course impossible not to assent, and the inhospitable meal was finished. At its close the churlish host requested one of the clergymen to return thanks. The companion of the Rector therefore took up the duty, and in due form returned thanks—"for the refreshment,—which though infinitely better than they deserved from their heavenly Father, was yet not quite what might have been expected of their earthly friend."

In conclusion let me say, that for what I have written, no one is responsible but myself. Especially have I not done our excellent Rector the injustice to commit him by any previous

conference upon what I have now said: though against his wishes, whenever they shall be expressed, I shall certainly not feel at liberty to urge the congregation to any measure upon this subject.

Under the influence of these views, I submit to the congregation the propriety of making no appropriations at the coming collection for the repairs of the present Church.

I would further express the hope that for the sake of the choir, and especially of the daily choir, whose assiduous and faithful Director deserves every encouragement at our hands, the organ, which needs very considerable repair, will be remembered in the specific designations of the collection. B.

For the Banner of the Cross.

On Gesticulation in the Pulpit.

By H. M. Nashville.

The main object of every minister of the Gospel is, we presume, to teach the way of salvation. The term *preach* in its correct import is greatly misapplied. At all events it is now employed to signify the delivering of a discourse from the pulpit having reference either directly or indirectly to our eternal salvation. If preaching then be not teaching the "way of life," it is nothing worthy of consideration. When Jesus invited men to hear the word of truth, he said "come learn of me," not come and hear me preach. If we turn to his sermon on the mount, it is teaching, not preaching. The fulness of its instruction, the simplicity of its language, the depth of its knowledge, and the completeness of its wisdom, would ill suit the boisterous vehemence attendant upon too much of the preaching of the present day. The pulpit should be no place for declamatory action. We sit before its occupant to listen with reverent attention, not to gaze with wonder and astonishment. The soul athirst for spiritual food gains strength from freshness of thought, and not from coarseness of action and loudness of voice. He who would fain teach well, must first think well, so he that would preach well: that is, he must study how to express best his best thoughts, and then how to impress them best. How far gesticulation can subserve this purpose is a point worthy of consideration. A subject properly considered, and plainly expressed can have need of no violent action on the part of the speaker to render that intelligible which is easy to be understood; and if it lack clearness and conciseness, gesticulation of any kind can but render it less clear by misleading our attention.

It is to the anxious listener what the *ignis fatuus* is to the benighted traveller. An appeal to the heart through the understanding is the only proper mode of teaching deluded people. That this can be done by a concise expression of well defined thoughts, relevant to the subject, delivered in an audible, and dignified manner, no one can deny. And we will venture to assert, that the more the eloquence of the speaker partakes of the simplicity of his inimitable original, the more is he likely to gain the attention of the simple, the approbation of the uninformed, and the admiration of the learned. But an unfortunate propensity to grandiloquence, than which we know of no literary cachexy in a public man more to be pitied, is sure to betray its aspiring votary; for it cannot be effective without its accustomed attendants, lofty intonation, and conspicuous gesture to support its state, which are absurdities too glaring to deceive any but the most vulgar, or to please any but the most fantastical. He who has recourse to such expedients in order to render his preaching effective, is in danger of incurring the imputation of greatly misunderstanding himself, his hearers, and his subject. It is not to be presumed that energy, pathos, persuasion and argument are not to exert their influence because gesticulation is reprehended; but the more rather, that they may touch the more readily the understanding and the heart, by putting behind them that display which can only pander to the eye and the ear.

Any thing bordering upon stage effect, or what is equally bad, *ad captandum*, can have no part in that service which is offered to the Deity, or employed in His behalf. It is idle to tell us that this one is good, and that one sincere, when their every action tells us in language too honest to be doubted, that all is the result of studied affectation.

If gesticulation could have any effect in strengthening argument; clearing up doubt; adding to persuasion, or in urging to conviction; then perhaps it might receive, for it would be entitled to receive, some consideration at our hands; but since we have never known a good thought well expressed that was not greatly injured by its officiousness, we may be excused for condemning it as a very pernicious habit. The time, the place, the occasion, all breathe of sanctity, when in stalks gesticulation, swaggers apace, jostles for precedence, and throws all into excitement and noise. It is a plea with some who would like to excuse themselves for such extravagance, that the congregation would go to sleep if they did not employ a little animation to rouse them up. O tempora, O mores! Better to get up an interlude at once, if a farce like this is looked for. But, it may be said, is no action to be used, nothing to be done to give life, soul, spirit, force to a discourse? And it may be replied; if such to any man is necessary to add force, spirit, soul, life to the truth, it is because he knows not what "the truth" is.

When he reads his Testament, or another for him, he needs nothing but the written word; it is all sufficient. Any thing at variance with its dignified simplicity cannot be in accordance with good taste and reverence. They who from early habit have thus indulged should guard against it, for how proper, or necessary or customary, or effective, or even animating soever it may possibly be deemed to fling oneself first on one side of the pulpit and then on the other; and then with sudden rebound to start back; to pause suddenly, and shake the head backwards and forwards with important reiteration; to burst out upon a shrill scream and then sink to the depth of a scarce audible whisper; to throw apart the arms to opposite points, then clasp them in silent, passionate energy;—in fact to assume any or all of those startling positions many continue still to practise, of this be assured, a good man will abhor it; a modest man blush at it, an honest man despise it, a wise man pity it, an intelligent man laugh at it, although others may possibly admire it.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, APRIL 8, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

FACTS IN FIGURES.—The papers of two neighboring cities have given statements in part of the increase therein of places of worship. We think Philadelphia can show as marked an increase as any other city, and one wherein the Protestant Episcopal Church has a large share.

We have before us an old "directory" for the year 1828, containing the "annual return of the marriages, baptisms, and burials of the Episcopal Churches in Philadelphia, by the clerks and sextons of said Churches, together with an abstract of the marriages, baptisms, and burials, in the various congregations in the city and suburbs, from December 25th, 1826, to December 25th, 1827." This statement appears not to contain reports from all the places of worship which must then have existed. There is, however, an accurate report of "the Episcopal," "Roman Catholic," "Presbyterian," and "Baptist Churches." The number thus obtained for the year 1827—we will compare with the number existing in 1847, as taken from "the Philadelphia Almanac for 1848, by John Downes," by the way a most useful and excellent work.

	Epis.	R. C.	Pres.	Bap.	Meth.	Luth.	G. & D. R.
In 1828,	9	4	13	6	—	4	4
In 1848,	28	12	25	16	23	5	5

In the year 1827 there are only fifty "Churches" of all denominations, of Christians reported; in 1847 there are one hundred and sixty-three. There was then, as now, only one Unitarian place of worship, whereas the Universalists have doubled, being one then, and two now!

We append to this the following account of

CHURCHES IN NEW YORK CITY.—Twenty years ago (1828) when the population of this city was 200,000, the number of places for public worship here of all denominations, was 101, of which 22 were of wood. Now, with a population of about 400,000, we have 219 places of this character, showing that we are better supplied now than formerly. Especially does this appear to be true when we consider the larger dimensions of the more modern structures. In architectural beauty and cost of materials the difference is still greater. To say that the amount of capital now invested in church property, is four times as great as it was twenty years ago, would probably not be exaggerating. The following figures show the distinction of the present church structures among the several larger denominations, their increase during the last twenty years, and relative strength:

	Epis.	Pres.	Meth.	Bap.	R. C.	Cong.
In 1828,	18	20	12	14	4	0
In 1848,	42	43	32	24	16	9
Inc. in 20 y.	24	23	20	10	12	9

The denominations not embraced in this list, are unimportant as to numbers, or have remained nearly stationary.—*Journal of Commerce.*

To which we add the following from the Church Times, in relation to Maryland.

COMPARATIVE INCREASE OF OUR CHURCH AND POPERY.—The Church Times gives the following statistics on this point:

1837—Romish Church in the Archdiocese of Baltimore contained 69 churches, 74 clergymen, 3 Theological Seminaries, 3 colleges for young men, and 8 academies for girls.

1848—It contained 81 churches, 80 clergymen, 3 seminaries, 4 colleges, 7 female seminaries.

EPISCOPAL CHURCH.

1840—Churches not stated; 72 clergymen; Colleges, or schools for boys and young men, none; for girls, none.

1848—29 churches added; 117 clergymen; one college and five schools for boys and young men; for girls four; added.

The statistics are taken from the documents of the Romish Church and from our Convention Journal. It is not certain that there are not more schools established in our Church, the statement as to their increase being taken from memory. It will be seen that in eight years our increase has exceeded that of eleven years in the Romish Church.

MANNER IN PREACHING.—An article from a distant correspondent, compels us to speak on a subject whereon we would prefer only to think. We are little disposed to add the smallest mite to the immense fund of criticism, upon those whose solemn duty it is to preach the everlasting gospel to dying men, and whose message at once awful and consoling, is heard too often, not because of its matter, but for the sake of the manner in which it is delivered. Few who exercise the high and responsible office of preaching, are disposed to criticise others. Conscious of their own defects, sensible how far they fall short of their great subject, aware of their own failings, they dare not point to the mote in their brother's eye.

The sensible and earnest article of "H. M., Nashville" is published with some degree of hesitation. For, although there are many excellent hints in it, and much strong sense, and conclusive argument, it goes too far in its proscription of what may be not only harmless, but useful in enforcing truth. After due consideration, we determined to let our unknown friend be heard, convinced that his arguments, if fairly and candidly weighed, may have a beneficial tendency. For the writer's sake we feel bound to say that he lives in a region of the country where preaching is too often deformed by those extravagances of manner, which rob it of the dignity and solemnity by which it should ever be distinguished.

The great attribute, by which preaching will ever commend itself, is *Truthfulness*. It must plainly express the feelings of the heart, and manifest itself as the utterance of conviction. It must therefore be *natural* and free from all artifice. If the preacher's feelings prompt him to make gestures, there is no canon or rubric to restrain him. If, on the other hand, his feelings do not thus move him, there is no law or rule to compel him, may there is the great law of common sense to prevent him. Action must ever be suited to the word, but let none so misunderstand Demosthenes as to think that eloquence, above all pulpit eloquence, resolves itself into action! For our part, we believe that what a Reverend friend said of *puns*, is true of *gestures*, "if a man don't make them, it is because he can't."

There is one lesson at which our correspondent not obscurely hints, and which should be deeply impressed upon every preacher of the gospel. In days when the minds of immortal beings are so intent upon the *manner* of preaching, it is the plain duty of every minister to avoid all extravagances or eccentricities which may divert the thoughts of the hearers from the *truth* to the *preacher*. There can be little doubt, with the inspired models before us, that we have, in preaching, as much as in any thing else, departed from the simplicity of the gospel. And we are disposed to look with favor upon every effort, by which the Christian mind may be directed to thoughtfulness upon this most practical subject. Therefore, while we cannot fully assent to all the positions of our able correspondent, we place his article before our readers, asking for it that kind and thoughtful consideration which the important subject demands.

We copy the following from "the English Churchman," heartily coinciding with its concluding wish. It would be well if charitably disposed readers should remember that although a newspaper may be edited by an individual, it is not edited *for* an individual. And as different persons have various, often opposite tastes, what displeases one may please a hundred others; and, on the other hand, what pleases one, may displease a thousand others. Our word for it, finding fault with a newspaper is a much easier task than editing one so as not to incur censure!

NEWSPAPERS.—Most people think the selection of suitable matter for a newspaper the easiest part of the business. How great an error! It is by all means the most difficult. To look over and over hundreds of exchange papers every week, from which to select enough for one, especially when the question is, not what shall, but what shall not be selected, is no easy task. If every person who reads a newspaper could have edited it, we should hear less complaints. Not unfrequently is it the case that an editor looks over all his exchange papers for something interesting, and can absolutely find nothing. Every paper is drier than a contribution box; and yet something must be had; his paper must come out with something in it, and he does the best he can. To an editor who has the least care about what he selects, the writing is the easiest part of the labour. A paper, when completed, should be one that his editor should be willing to read aloud to his wife, his mother, his sister, or his daughter; and, if he do that—if he get out such a paper—he will find his labour a most difficult one. Every subscriber thinks the paper is printed for his special benefit; and if there is nothing in it that suits him, it must be stopped—it is good for nothing. Some people look over the deaths and marriages, and actually complain of the editor, if but few people, in his vicinity, had been so fortunate as to get married the previous week, or so unfortunate as to die! An editor should have these things in his paper whether they occur or not. Just as many subscribers as an editor may have, so many different tastes has he to consult. One wants stories and another poetry; another abhors all this. The politician wants nothing but politics. One must have something smart, another something sound. One likes anecdotes, fun, and frolics, and the next-door neighbor wonders that a man of sense will put such stuff in a paper. We only wish that every man, woman,

and child, who reads the paper, were compelled, but one single month, to edit one. They would then find that it is not quite so easy a matter as they suppose.—*Oxford Herald.*

This reminds us of a story which, though somewhat amusing, has a serious application. A minister of some "denomination" or other had a troublesome deacon in his congregation, as we might expect *lay* deacons betimes would be. Among other troublesome traits of character, this deacon was rather disposed to undervalue the duties discharged by his minister. "What an easy life our minister has! He has little else to do besides preaching! And preaching is a very easy thing to do! In fact any one could preach that tried!"

These and such like remarks, having often come to the minister's ears, he called on the deacon one Saturday, and thus addressed him.

"Well, deacon, they tell me you think that preaching is so very easy."

"Yes, so it seems to me!"

"Would you have any objection to try to-morrow?"

"None in the world!"

Accordingly the next day the congregation were surprised to behold the deacon occupying the pulpit. And all anticipated a rich treat from one who regarded preaching as a very easy performance. But sadly were they disappointed. A very small trial convinced the deacon also of his mistake. After bungling and stumbling for a short time, he abruptly finished his discourse with the following honest and eloquent peroration.

"Well, my friends, I thought *until now*, that preaching was a very easy thing! All I have got to say is that if any of you think so, just come up and try it!"

APPEAL OF THE TREASURER IN BEHALF OF DOMESTIC MISSIONS.—We most earnestly commend to the regard of the Church the following appeal. Surely it will meet a prompt and liberal response!

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Board of Missions would in the most respectful but urgent manner represent that the condition of his department is such as to require the serious and immediate attention of the Church. If funds to a considerable amount are not soon received great injury and wrong will be done to the labourers and faithful Missionaries scattered far away upon our Western borders; besides increasing the treasurer's burthen of responsibility which is already quite large. He presumes to hope that a knowledge of the condition of the treasury is alone necessary to prompt immediate measures for relief, especially by the large number of city and country parishes which have not yet made the Advent collection recommended by the House of Bishops, besides calling forth individual benefactions in aid of so good a cause from those whom God has blessed with wealth.

NEW YORK, MARCH 28, 1848, 139 BROADWAY.

TO THE DIOCESE OF PENNSYLVANIA.—The following notice calls for immediate attention. Surely it is the duty of "Episcopals" to provide duly for the higher as well as inferior orders of the Ministry, specially when Law requires it.

For the Banner of the Cross.

The Episcopal Fund, for the Diocese of Pennsylvania.

The undersigned desires respectfully to call the attention of the Parishes of the Diocese to the following recommendations of the Convention, viz.,—*Convention of 1829*. See revised regulations, No. 6.

"It is recommended to every settled clergyman, once in every year, to preach a sermon on the Episcopal office, or on the apostolic succession, or on such other subject as to him shall seem best adapted to recommend this fund to support and patronage."

"On every such occasion a contribution shall be received, for the sole and express purpose of making provision for the support of the Episcopate."

"The money so collected shall be forwarded to the Treasurer of the Fund, who shall keep an account of all monies received and report at every stated Convention."

By the Convention of 1846, it was

"Resolved, That it be earnestly recommended to the several parishes of the Diocese, which have not as yet pledged a specific annual contribution to the Episcopal Fund, to assume the yearly payment of a sum for that purpose, not less than five per cent. upon the amount paid as the salary of the Rector or minister."

Inasmuch as last year only twenty-six parishes contributed, and forty-one have thus far during the current year, out of 120 parishes in the Diocese, it is not improbable many have no knowledge of the existence of these recommendations. They are therefore now placed before them. The Fund has not increased for many years, and a very large share of the support of the Diocesan now falls on a few parishes, which ought only to bear their just proportion. The co-operation of all would make it easy, not only to provide for the annual claims on the Fund, but for its regular increase, which in a few years might render the annual appeals unnecessary.

Any contributions designed for the current year must be placed with me before the 1st of May, when the account is usually closed.

JOHN WELSH, JR.,

Treasurer of the Episcopal Fund.

Philadelphia, March 28th, 1848.

We have great pleasure in giving to the readers of the Banner able discussions like the following, upon practical questions regarding our holy and solemn worship. Few are better able to discuss questions of this kind than the writer of the article appended. We see not how any can resist the conclusive answer here given as to the rubrical authority for chanting the Psalter.

The title of this portion of our service ought to be changed if there is any impropriety in *singing* the Psalter. According to Walker, the "Psalter" is "the volume of Psalms" and a "Psalm" is "a holy song." Why it is *proper* to "sing Psalms," when their sense and beauty are impaired by metre and rhyme, and *improper* to "sing Psalms," in prose expressing their rich and full meaning, is a question to deep for our philosophy! St. James should then have said "Is any merry? let him sing Psalms" in *Long, Short, Common, or Particular metre!*

Is Chanting the Psalter Rubrical?

MR. EDITOR:

As the subject of rubrical interpretation seems, at present, to be attracting some interest, allow us to make a few observations which may serve to answer the question prefixed to this article. Every friend of the Church must regard with satisfaction, the attention which many of the Laity manifest in questions relating to the outward, as well as inward efficiency of our system. Instead of attributing such zeal to formalism, or to any other unworthy principle, the charitable christian will recognize in all attempts to improve church architecture, music, order, &c., a godly desire to realize more deeply "the beauty of holiness." To the same excellent motive, are we willing to attribute many of the criticisms of the Laity, on the method of conducting Public service, and of administering the Divine offices, practised by their Pastors. We cannot, indeed, approve of the harshness, which occasionally accompanies the decision of laymen (and women,) on alleged unrubrical practices, where the parties criticised are "Bishops and other clergy" known to be careful of such points, and where the *infallibility* of the lay critic has not been clearly established.

In no department of Liturgical matters is the necessity of painful study and judicious judgment more obvious, than in that of rubrical interpretation. For we do well to remember that our Prayer book is a part, and only a part of a *system*, and that an accurate judgment on a rubrical question may require a consideration of contemporaneous practice, and some knowledge of ecclesiastical history. It must also be recollected, that our Ritual is, in the main, no *new* production, and that in many parts, the correct explication of a rubric may involve a knowledge of other times and other phraseology.

We shall so far apply these remarks to the precise subject in hand, as to observe, that a careful attention to *older phraseology* may, perhaps, decide the question, "Is chanting the Psalter, rubrical?"

The person who objects to *singing* the Psalter, generally quotes the following Rubric. "The Psalter shall be *read* through, &c." And taking the term "*read*" in its popular sense as opposed to "*sung*," the objector assumes that this is its rubrical sense, and consequently decides that singing the Psalter is unrubrical.

Our reply is very brief. The *popular* sense of the term *read* is *not* the rubrical sense.

The rubrical term "*say*" is the antithesis to "*sing*:" whilst the term "*read*" comprehends either saying or singing.

For example. One Rubric, in the Church of England Prayer Book, (from which our Prayer Book takes the rubric about reading the Psalter) declares, that "the creed of St. Athanasius is appropriated to be *read*," whilst another rubric declares "it shall be '*said or sung*.'"

Again. The English Rubric directs, "The Psalter shall be *read*," whilst another rubric, in the Daily Prayer, relating to the Psalter, directs, "Then shall be *said or sung* the Psalms in order as they are appointed."

It is evident, therefore, that the term "*read*" which our (and the English) Prayer Book retains in the rubric, "The Psalter shall be *read*," means "*saying or singing*."

But we have another way of arriving at the express mind of the *American Reviewers* of the Prayer Book on this matter.

The American Prayer Book not only follows the English services and rubrics generally, but contains, among other services peculiar to it, one entitled, "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth. &c. &c." Now in directing what portion of the Psalter should be used on this occasion, Bishop White and his coadjutors had a fair occasion, to decide the question, which we are now considering. Had they considered it inexpedient, or improper, or unrubrical to sing the Psalter, they might, in making a *new* rubric, have settled the point. They have, indeed, settled the point, but directly against those who, in these days, seem fonder of good Bishop White's name, than of his principles.

The American rubric is as follows. "Then shall be *SAID OR SUNG* one of the *Selections*, or some other portion of the Psalms, at the discretion of the Minister."

Here then, is a service peculiar to the Protestant Episcopal Prayer Book. Our American Reviewers, as if to settle the question of the right and propriety of chanting the Psalter, at the discretion of the minister, express (what the English Prayer Book evidently *means*,) and say that the Psalms "shall be *said or sung*." Observe, the rubric does not use the phrase "*read or sung*," but "*said or sung*," thus proving that "*say*" is the proper antithesis to "*sing*" in the American as well as English rubric, and that Bishop White and his friends, in constructing new rubrics, as well as in retaining old ones, adhered to the Ecclesiastical and not popular standard of rubrical terminology.

In conclusion, we remark, that in our judgment (founded on the above reasons,) it is rubrical to *sing* the Psalter, just because

"the Psalter is appointed to be '*read*.'" The term "*read*" comprehending '*saying or singing*.' The only law, whether to say or sing, being, as the rubric for Thanksgiving Day directs "the discretion of the Minister."

And we humbly submit, that any Minister who surrenders his "discretion," in this or any other matter, to the flippant criticism of a clamorous layman, is as reprehensible, as he who will not surrender it to the godly judgment of his ecclesiastical superior.

In the present article, we have confined ourselves to the rubrical question. Having no very great interest in this subject other than as one of law; being just as content to say, as to sing the Psalter; and quite satisfied with the right to use our "discretion" to do either, we shall not dwell on (what is a forcible view of the case,) the more popular objections to never singing the Psalter. For certainly, now, it is a strange thing, to forbid us to sing psalms, which were written to be sung: it is certainly *odd* (to use no other word,) to call upon us in the 95th Psalm, "O come let us *sing* unto the Lord," or again in the 96th Psalm, "Sing unto the Lord all the whole earth," and when we begin to sing, arrest us, saying, "The Psalter is appointed to be *read*." It is something like mockery, to rouse our souls with the jubilant strains of the 92d Psalm, "It is a good thing to give thanks unto the Lord, and to *sing praises* unto thy name, O Most Highest," and when we prepare to do the good thing, find ourselves checked with the decision that it is a very bad thing to *sing* the Psalter.

But we shall leave the examination of these points to others who care to discuss them; as also, the setting forth of how, from the beginning, the good Bishops of our Mother Church, who were appointed to watch (among other matters) that the Psalter should be "*read*," did both permit their Priests to "*sing*" it, and sang it themselves, right heartily. SACERDOS.

P. S. We beg leave to propose to such as are accustomed to object to singing the Psalter, the following query.

Is singing "Glory be to thee O Lord" (before reading the Gospel for the day) rubrical?

The rubric is "*the people shall say*." We believe, however, that those whose consciences trouble them about singing the Psalter, are accustomed to *sing*, every Sunday, that which the Church expressly declares "the people shall *say*."

SACERDOS.

— Rev. W. A. Adamsheim —

IMPORTATION OF BOOKS FROM EUROPE.—We call the attention of our readers to Mr. Pennington's advertisement on this subject. Mr. P. has removed to a large and commodious store No. 10 South Fifth street. All who have had dealings with this gentleman will acknowledge his obliging manner, and prompt attention to orders.

CLOSING EXERCISES OF ST. MARY'S HALL AND BURLINGTON COLLEGE.—We have received a most interesting communication from one, whose judgment is of high authority, in reference to the above. We regret that it reached us too late for this week's Banner, it shall appear in the next.

THE BISHOP OF TENNESSEE, Divine Providence permitting, expects to be engaged in a visitation of the churches of the Western district of Tennessee, from the 2d Sunday in April, to the 2d Wednesday in May, when the Convention meets.

Obituary.

Friday morning March 31st in the City of Reading, departed this life, Mrs. LYDIA C. wife of David F. Gordon Esq., and daughter of Marks, John Biddle, Esq.

Mrs. Gordon was an intelligent and devoted Church-woman. She became a communicant of the parish in this place in the year 1828,—and was faithful in attendance on the services and ordinances of the Church. Her heart was ever open, and her hand ready to promote its interests and prosperity.

A Lady of cultivated mind,—polished and gentle manners, she was kind to all with whom she had any intercourse. The poor and the distressed found in her a sympathizing and relieving friend. Her works of charity—and they were many—were performed in the most unostentatious manner. In her connection with the Church, in all the relations of life—domestic and social, she was truly exemplary. Her's was a meek, serene, practical, radiant piety. Long will she be remembered by numerous friends for the loveliness of her spirit,—as well as the sound judgment and decision of character, which made her wise in counsel, and energetic in action.

Her death was in accordance with her life, resigned, calm, peaceful. For a long time had she been setting all her house in order.

Feeble and declining health—for the last six or eight years—admonished her daily of a speedy removal. She looked to the close of her pilgrimage, with the feelings and hopes of a Christian. When the hour came to leave the world, it was in the quietness and confidence of humble resignation; and abiding faith in her Redeemer. Her departure was as composed and tranquil, as the little infant falls asleep upon the mother's tender bosom.

Her decease has made a void in an endeared family circle—in the parish church—and in the community of which she was a highly respected and most useful member. Where best known she was most loved, and there will her loss be felt with the deepest pain. She has gone from among us! but has left behind to comfort her mourning and bereaved relatives and friends "the sweet remembrance of the just"

Reading, April 3rd, 1848.

— Rev. Dr. Morgan —

New Publications.

THE "MYSTERY OF GODLINESS." By Samuel L. Southard, A.M., Rector of Calvary Church, N. Y. N. York, D. Appleton

& Co., 200 Broadway; Philadelphia, G. S. Appleton, 148 Chesnut street.

This work, which comes to us in a most attractive shape, and bearing a highly esteemed name, we have received with pleasure, and read, we trust, with profit.

We have unfolded by an able mind, and in an eloquent and striking manner, that rich and sublime text, so suggestive of noble and stirring thought—"Without controversy, great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy, 3: 16.

Each clause of this verse forms the text of a separate discourse, which though distinct from each other are all parts of one noble plan, thus declared by the author in the preface.

"They are designed to be an humble plea in behalf of the doctrine of the Incarnation of the Son of God, and of His wisdom, manifested in the plan of our salvation."—This is at once a noble and a practical theme. Noble, for it teaches man the dignity of humanity, illustrated in "the Son of Man," who was "made a little lower than the angels, for the suffering of death," that he might be "crowned with glory and honour." This is a practical theme of highest import, and calling for our most earnest consideration. Although the open heresy of the Docetæ has passed away from the earth, and in theory all who call themselves Christians, recognize the real humanity of our Blessed Saviour, while some ascribe to Him no higher nature, still in dwelling upon the divinity of Christ, it has come to pass that the mind of believers has lost the full, clear, and vivid apprehension of that profound "mystery of godliness," God manifest in the flesh! We do not mean that any could be found to deny the perfect manhood of the Son of God, but their apprehension of this amazing reality is weak and feeble.

We welcome, therefore, with real pleasure, able and stirring discourses like these, which may have the blessed effect of impressing this great mystery, so far as it may be apprehended, upon the Christian mind and heart.

We cannot better show the manner in which this subject is treated, than by quoting the author's own analysis of his work given in the Preface.

The *first* discourse maintains the theory that there not only are, but must be "mysteries" in the plan of our salvation, it being the device of perfect wisdom, in a case where human intellect must have forever failed. It also defines the meaning of the term, in scriptural acceptance: and answers the objection, which is often raised, that there are *mysteries* in our religion.

The *second* gives the Scriptural and Catholic theory of the Incarnation, with proofs of the humanity and Deity of Jesus Christ, and urges, against the objection that the doctrine is so wonderful, the many mysteries which are received.

The *third* presents the testimony to the divinity of Jesus Christ, before and at the time of his appearing, and subsequent to his ascension; which is the witness of the Holy Spirit, by whom our Lord was "*justified*."

The *fourth* supplies the testimony of the Angels, who are examined as to their knowledge of the Eternal Son, ever since their own creation, and their belief, or not, that he became the Son of man, still being perfect God.

The *fifth* maintains that Paul, in preaching to the Gentiles, on his own confession preached the "unknown God;" and that "the unknown God," whom he declared, was *not* the God of nature, whose existence may be read upon its ample page, but the God of grace, in Jesus Christ; where He is most "unknown."—It also shows the power which attends the preaching of the cross, to be itself a "mystery."

The *sixth* rescues the language of the text from what is thought to be a frigid and erroneous interpretation; and shows, that the fact that the doctrine of the Incarnation was "believed on in the world," was not recorded by St. Paul, in this connection, to assert so much, the progress of the gospel, as to declare that its reception, under circumstances calculated to test its consonance with reason, and by men whose understandings were enlightened by the Spirit, proves it to be not only a divine, but rational Christianity.

The *last* displays the further evidence of his divinity, which is supplied by his *ascension*, and the benefits which we derive. Then follows the *summing-up* of all the testimony which has been produced. And it concludes with a concise and general statement of the plan of our salvation.

Imperfect as they are, I am thankful that they have been blessed already. And if now, by their publication, one soul shall be redeemed from error, or one heart, which is already His, shall kindle with intenser love for "the only wise God, our Saviour," it will repay the most unworthy of His ministry, who craves to lay his offering upon the footstool of His throne.

Quotations from the work itself, which will best exhibit the style of the author, and his forcible manner of proclaiming high and holy truth, we must reserve for another number. Though we often feel that in giving such samples we do great injustice to an author, it is very much like taking a piece of a house as a specimen of the whole! This work is inscribed, with a most appropriate and beautiful dedication, "to the Right Reverend the Bishop of New Jersey." The exterior of the book is in admirable keeping with the interior. It reflects great credit upon the Publishers, and is one of the very best specimens we have ever seen from the American Press.

THE CHRISTIAN LIFE, A FIGHT OF FAITH. By Rev. H. Hooker.

In a brief notice of this work, one which was *intended* to be kind and favorable, we said "This is a Practical Work, and although we may not assent to all its doctrines, it is on the whole a production of much excellence." We have been called upon, in a kind manner, "to state the grounds of our exceptions," which we regret not having done in the former notice. There is no doubt that a *vague* charge of any kind is more injurious than a specific one, and for this unintentional wrong we ask our friend's indulgence.

On the other hand, we must say that it is a very forced construction of our very limited "exceptions," to say, that "it would make the impression on minds that the book is not sound in the faith of the Church." The opinion expressed was that merely of an *individual*, and of one who has not arrived at that high degree of infallible presumption which would pronounce those, with *all* of whose doctrines he may not agree, as "unsound in the faith of the Church." We readily assent to the request that we should "state our exceptions."

The term "doctrines" was used in a popular sense, as equivalent to "teaching." And our only exception to the teaching of this work, of whose general excellence we are more convinced, from a more careful perusal, is its deficiency in bringing out the system of the Church with regard to the "Encouragements, Methods and Aids of Grace in the Fight of Faith."

The work is divided into four chapters, having the following titles:—

Chapter I. Prevalence of sense.—Its various workings as a foe to the Spirit.

Chapter II. Separate consideration of some of the foes of the Christian life.

Chapter III. Encouragements, Methods, and Aids of grace in the Fight of Faith.

Chapter IV. Encouragements from example.—Promises to the victorious.—Reflections.

With chapters I. II. and IV. we most fully agree, and regard them not only as most profitable discussions of important practical truths, but as expressing high and just sentiments, in a strong and pointed manner, and indicating deep thought and profound knowledge.

Our "exceptions" are only against chapter III. on account of its deficiency in bringing out the noble system of means, by which the Church so well provides "Encouragements, methods, and aids of grace in the fight of faith." This important practical topic is treated in a way that will suit the most opposite systems. We "may not assent" to any "doctrines" or teachings on this subject, which do not most clearly and unequivocally bring out the "METHODS AND AIDS OF GRACE," which the Church provides for her members, at the command of God's Holy Word. Yet the Author of "the Christian Life" gives us a long chapter on this subject, in which there is not a word of the more solemn ordinances of our Faith, or of those Holy Sacraments which are set forth in the "doctrines" of the catechism "as generally necessary to salvation," and defined to be "outward and visible signs of an inward and spiritual grace, given unto us, ordained by Christ himself as a means whereby we receive the same and a pledge to assure us thereof."

If our author intended his work to suit Christians of all denominations, very well. But if he designed it as a practical work for the edification and instruction of the members of the church, "we may not assent" to the doctrines of Chapter III. In teaching Christian truth, the truth of God, truth which concerns the souls of men, we are bound to speak "the whole truth" as well as "nothing but the truth." Sins of omission are in our esteem as great evils as sins of commission. This deficiency has given to Chapter III. a mysticism and want of clear meaning which forms a marked contrast with the plainness and force of the other Chapters.

In continual and vivid remembrance of our vows, and of the Divine promises, made in the baptismal Covenant; in the voluntary assumption of these vows, and the grace, given in Confirmation; in the "strengthening and refreshing of our souls," in the Holy Communion; in the daily and devout hearing and reading of God's Holy Word; in the faithful and frequent worship of the Most High, in the Sanctuary, at the family altar, in the closet: must we seek for "encouragements—methods and aids of grace in the fight of faith." And we may not assent to any teaching, or "doctrine" which omits any or all of these, however fully it may set forth other "encouragements, methods and aids."

We hope our esteemed friend, the author, will take these remarks in the frank and kind spirit in which they are offered, in answer to a call upon us "to state our exceptions." We must either pass over books in silence, or make "exceptions" which we honestly think ought to be made, no matter what may be our personal feelings. And the author of the Christian Life has the comfort to think that our "exceptions" will be the highest commendation which we could give of his work in the estimation of some.

Foreign Intelligence.

The English Church Journals are almost entirely filled with accounts of the recent political changes in France, and comments thereon. As histories of these matters abound in all our secular papers, of an earlier date, we pass them by with the earnest prayer that France may not become again the theatre of bloody tragedies, like those once enacted there, and that this distracted country may soon return to that "quietness and confidence" which are a nation's only "strength."

The following items of intelligence we copy from "the English Churchman" of March 2d, and March 9th.

The following letter to the *Standard*, from the Proctors in the recent suit, shows that no further opposition to Dr. Hampden's Consecration is to be expected from that quarter:—

Sir,—We are instructed to request that you will notify, that the case and opinion in the matter of Dr. Hampden, published in your paper of Feb. 22nd, was forwarded to you without the sanction or knowledge of the promoters of the suit therein alluded to. And we are further instructed by the promoters to state, that they have no intention of proceeding by petition to the House of Lords: their plain object having been to try the fitness of Dr. Hampden for the office of a Bishop, on the ground of suspected unsoundness of teaching; that they have had recourse to the appointed Court for the purpose of stating their objections, and, though promised a hearing, they have been sent away unheard; they have applied for a *mandamus*, and the judges being equally divided in opinion, they have failed to obtain a writ. They have sufficient reasons for declining to enter upon a new question of privilege affecting the House of Lords, and they now leave it to the authorities, spiritual and temporal, in their respective departments, to apply whatever remedies are required. The promoters are content, in patience, that the case thus treated but undetermined, should stand on record for all time, as one of a Bishop elect confirmed uncanonically as they believe; of an Ecclesiastical court refusing to hear those whom it cites to appear; of the law doubtful in the divided opinions of its judges; and yet they hopefully pause for an Archbishop, now the last remaining authority to whom they stand indebted, with this notorious case as his conscience dictates, and as the call of the Church, so widely expressed, requires.

We are, Sir, your faithful servants,
Doctors Commons, Feb. 26. TOWNSEND AND ROBERTS.

It is positively asserted, by some, that in consequence of the death of the Primate, Dr. Hampden will have to be re-Conferred; and it is said to be not improbable that, in that case, a formidable objection will be made. There certainly seems a singular fatality about this endeavour to force Dr. Hampden into the Episcopate.

ROME.—Feb. 15. The journals of this morning have come out with red printing ink, to glorify the three constitutional charters of Turin, Tuscany, and Naples. The Pope sent yesterday a circular note to every cardinal in Rome to attend at the Quirinal, and though the consistory was secret its object is not doubted. Cardinal Patrizi, the Vicar-General of Rome, a retrograde and narrow-minded ascetic, has resigned his office, and is succeeded by Cardinal Orioli, a man of enlarged understanding, and conversant with human nature. Cardinal Altieri attended the theatre, in the state box, on Saturday, and was warmly applauded: he is President of Rome and the Comarca, and as the Cardinal-Legate of every province is expected to patronize the opera, he was ordered by Pío Nono to appear in his place. An account has come from Constantinople of the reception of the Papal Nuncio Ferrieri by the Grand Vizier. That sublime personage presented the *glaoui* with coffee, and a splendid jewelled pipe, and they sat on the ottoman for an hour conversing on things in general and puffing their chibouks in perfect amity. Titmarsh or Esthen might do justice to the scene. A question arises here why a Papal Nuncio who can smoke with an infidel may not take share of a sirloin at Windsor Castle? "If not, why not?"—*Express*.

The general opinion in every circle is that before the Carnival the Pope will have fully matured his plan of Representative Chambers, with a House of Peers composed like your own of a select bench of Cardinals and hereditary Roman Princes.—The journals here already give significant hints of what popular expectation and resolve is on the point, for the home news is now placed under two distinct headings, viz., *Italia Constitutionale*, being Tuscany, Piedmont, and Naples; *Italia non Constitutionale*, being Rome, Parma, Modena and Lombardy!—*Ibid*.

For the following we are indebted to the N. Y. Churchman.

Of the several persons spoken of for the See of Chester—Drs. Peacock, Whewell, Waddington, Lord W. Russell, brother to the Premier, and Dr. Graham, Master of Christ College, Cambridge,—the last has been selected. He is one of Prince Albert's Chaplains. In Politics, he has the reputation of being a Whig, and something more.

Dr. Graham will be succeeded in the Mastership of the College, by Rev. James Cartnell, one of the Tutors.

The stall in the Cathedral of Durham, which has become vacant by the elevation of the Bishop of Chester to the Arch bishopric of Canterbury, will hereafter be limited to £1000, the surplus going to the augmentation of small livings. The office, which is in the gift of the Bishop of Durham, must be filled by a Professor in Durham University; and it is probable that the Rev. Professor Temple Chevalier will receive the appointment.

The Archbishop of Paris has given in his adhesion, and that of his Clergy, to the new order of things. He has substituted the name of Republic for that of Kingdom, in the Public Prayers, and ordered the flag of the Republic to be hoisted on the steeples of the Churches. He visited the hospitals in his Episcopal dress, and gave his benediction to the wounded.—

The other French Bishops have taken a similar course. Several Pastoral letters have been issued, inculcating peace and order on the people, and teaching that it is their duty to accept whatever form of Government, in the course of God's providence, may be established. It is stated that the number of communicants in the Churches of Paris was unusually large, among whom were many armed men. On taking the Tuileries, the people found a magnificent image of Christ. They stopped and saluted it. "My friends," cried a pupil of the Ecole Polytechnique, "this is the Master of us all!" The people took the image and bore it to the Church of St. Roch, calling upon the citizens to take off their hats. On the Sunday after the outbreak, all the Churches were opened, and Masses were said for the dead. In the Cathedral of Notre Dame, the Abbe La Cordaire, a celebrated preacher of the Dominican Order—late made the Vicar General of the Archbishop—delivered an eloquent discourse. Addressing the Archbishop, he said, "Mon seigneur, the country, by my voice, thanks you for the courageous and Catholic example which you have given; it thanks you for having known how to conciliate the immutability of the Church, and the sanctity of oaths with the changes which God effects in the world by the hands of men." The preacher, as if to give proofs of this immutability wished to continue the development of the doctrine which he had set forth so eloquently for several years. He appeared to desire to entrench himself behind the divine tradition, and to preserve it from the invasion of history; but the fire burst out, and the Dominican of the people, arriving at the proofs of the existence of God, cried out, "Prove to you God! Were I to attempt to do so, you would have a right to call me parricide and sacrilegious. If I dared to undertake to demonstrate unto you God, the gates of this Cathedral would open of themselves, and show you this people, superb in its anger, carrying God to his Altar in the midst of respect and adoration." The whole auditory were so much moved, that they testified loud applause, which the sanctity of the place could not restrain. The *Debats*, alluding to this scene, says—"It is well; let the Church take its place like us all. Let it show itself; the people will recognize it. Let it not have any dread of the Revolution, in order that the Revolution may not be afraid of it.—God has delivered the world to discussion. *Tradidit mundum disputandi*. Let the Church use its arms, the Word and charity, instruction and action. Let it aid itself, God will aid it."

We take the following from "the Guardian" of March 1st.

We observe that the late rescript from Rome is not without its effects in at least some parts of Ireland. In the Roman Catholic diocese of Ossory, which includes the county of Kilkenny, the priests have been enjoined by their Diocesan, Dr. Walsh, to abstain from all political allusions whatever, and even to desist from subscribing to the "Conciliation Hall" rent.

We gather from the *Colonial Church Chronicle* for this month that at a meeting of the Society for the Propagation of the Gospel on Friday, Feb. 8, the election of its officers, with the exception of the President, took place.

There was a very large attendance of members, including, among others, the Archbishop of York, the Bishops of London, Llandaff, Exeter, Salisbury, the Earl of Harrowby, Sir R. H. Inglis, Bart, M.P., the Dean of Manchester, Archdeacons Sinclair, Jones, Thorp, Hale, and Hamilton, Hon. and Rev. C. L. Courtenay, Rev. Sir H. R. Dukinfield, Rev. Drs. Spry, Russell, Jelf, Wordsworth, Vivian, &c. &c. The Archbishop of York presided. The Earl of Harrowby moved, and the Bishop of London seconded, a series of resolutions expressive of the grateful sense of the society of the late Primate's great exertions on its behalf, and sorrow at the loss it had experienced in his death. In the course of his remarks Earl Harrowby said:—

"How can I—how can any one of us—forget that winning gentleness of manner, that graceful simplicity of demeanour, which so peculiarly distinguished our late Archbishop?—qualities which, in him, were by no means incompatible with firmness of principle and even energy of action, whenever occasion called for them. It is no time now to go into evidence on this point as to the general government of the Church; but, at any rate, within these walls this union of qualities will not be questioned. By his conciliating spirit, by the largeness of his views, he harmonised elements amongst us not always of themselves most harmonious; and the facts stated in the resolutions show the spirit and the energy which he threw into our proceedings. When he first guided the operations of the society the principle of Episcopacy was scarcely admitted into our colonies. During his administration, and under his guidance, the absence of it became the exception—an exception, happily, fast disappearing. He found 5 Bishops in our Colonies, he left 21; he found 122 Missionaries in the service of the society, he left full 334, and these certainly not less zealous, not less fitted for the task of spreading the Gospel of Christ amongst our extended Colonies, than the smaller number."

The Bishop of London also bore equal testimony to the memory of the deceased:—

"I shall ever regard our late venerated President as one of the kindest of benefactors, and wisest of consellers. For upwards of twenty years there has been between us the most entire concurrence of sentiment and opinion on all the great ecclesiastical questions which have, during that period, required our consideration. And I shall carry to the grave, as one of the sweetest consolations, a remembrance of the kind and friendly, but too ample, acknowledgments made by his Grace for assistance which I have been enabled to render him."

Again:—

"He was imbued with the deepest and truest spirit of Christian humility. No man ever lived, who had been raised to such a dignity—the highest dignity in the Christian world—I say, the highest in the Christian world, because it is the highest in the reformed Church of Christ—no man so raised was ever more characterised by a spirit of Christian humility. At my last interview with him, three weeks ago, when there was a temporary improvement in his Grace's health, which inspired others with some hope, but did not, I think, deceive him—on that occasion I was speaking to him of the benefits he had conferred upon the

Church, and assured him that the prayers of thousands were offered up on his behalf, for his continuance amongst us. He replied, "I do not know what I have done for the Church, I have done my best. But what am I, a poor sinful creature, that should be chosen to do any thing for the Church of Christ!"

The Rev. Ernest Hawkins (Secretary to the Society), read the following anecdotes of his Grace:—

"Just one month ago, on the 18th of January, I saw our lamented President for the last time. On that day, in conformity with our invariable practice, I waited upon his Grace to submit for his consideration the business which was to come before the next board. A grant of 100% towards a fund for the maintenance of the two orphan children of the Rev. Richard Anderson, who had died of fever contracted during his prolonged and most devoted attendance upon the sick emigrants at the quarantine Station near Quebec, had been recommended by the committee, and I took occasion to refer to the peculiar circumstances of the case, as justifying such a grant, notwithstanding the pecuniary difficulties in which the Society was involved. The Archbishop assented to the grant, as a matter about which there could be no doubt; and adding, 'I should like to do something for these poor orphans,' wrote a check for 20%, which he gave me on their behalf. After this, on learning from me that the Society was anxious that the Queen's letter for a general collection should be issued without further delay, his Grace, though obviously very feeble, wrote a letter, with his own hand, Sir George Grey, requesting that the necessary measures should immediately be taken for the transmission of the royal letter."

Communications.

For the Banner of the Cross.

Two Attempts.

Mr. Editor:

Of the following slight effusions the history is this. In 1823, the General Convention appointed a Committee to revise (then) old Hymns, and propose new ones. As is not uncommon with our ubiquitous committees, a quorum could not be had in the recess: but several of the members came together; and the result of their consultation was given in a pamphlet. This pamphlet was reviewed by your humble servant in the "Christian Journal" for 1824 and 1825; and many of the suggestions were adopted. Some, however, were not. Among the latter were two substitutes, for an old Hymn, and one of the proposed new ones; yet they may be worth the corner of a newspaper. The former has been somewhat expanded, and both revised, since their appearance in the "Journal."

Our Hymn 147, ("When I can read my title clear,") was formerly the 41st; and it came into its new position with only slight alteration in the last verse. But it is largely objectionable,—calvinistic in its basis, and enthusiastic, not to say fanatical, throughout: and so it was intimated in the work mentioned, p. 268. The author, Dr. Watts, was consistent in embodying the election and the inflexible grace of the Westminster Confession in the phrases "title clear," and "bid farewell to every fear:" not so, however, the thousands among us, who, because the verses are smooth, and the hymn popular, and carries well a dozen sweet tunes, delight in singing the lubricious error, and in teaching it to their children. Be what they may the imperfections of the the following lines, no fault so grave will, I trust, be found in them.

CHRISTIAN TRUST.

When sin, the tyrant of my soul,
To Christ in thralldom lies,
My hope, surmounting fear's control,
Shall press to win the prize.
With pardon healing all within,
With grace in holy pow'r,
My plighted Victor over sin
Fails not in peril's hour.
Then, should o'erbear a frowning world,
Or, smiling, lure to yield,
Should Satan's fiery darts be hurl'd;
Mine is the Conqueror's shield.
Let care and disappointment come,
Sorrow on sorrow crowd;
Disarmed, they speed me to my home,
The dwelling-place of God.
Joy, weary soul! no hardship there!
New vigour, blissful rest!
Nor sin nor foe invades, nor care
The country of the blest.

In my good-will to hymn-singing, and desire to have no hymns below a fair average of respectability, I offered a substitute for one proposed in the pamphlet, that which is now Hymn 67, "Now the shades of night are gone,"—and which, besides the want of dignity throughout, begins with a false rhyme, and has two similar rhymings in the first and second verses, with no mechanism to render it graceful. My piece, here retouched, is in the "Christian Journal," V. 9. p. 203.

MORNING.

Night is past, and past its gloom,
Morning rises, day is come:
Nature's glories, as they shine,
Lord, reflect thy face benign.
Jesus, orb of heavenly day,
Drive the shades of sin away;
Fill our souls with hallowed light,
Banish doubt, unveil our sight.
Earth is fair by heavenly beams,
Man is pure by heavenly streams:
Bright as nature's beauties glow,
In our hearts thy image show.
When our mortal days shall cease,
Lord, vouchsafe the day of bliss:

Night nor sin o'ercast their gloom
When th' eternal morn is come.

Thus you see, good Mr. Editor, that though my *anonyme* has gone into heathen company, it does not keep me from the better fellowship of Christians. Translating and mending are humble occupations, yet serviceable in their place; and so is paraphrasing, which is a kind of translation: only the *maker* is a poet, the maker of thoughts, not of lines and rhymes. Content with being a versifier, I subscribe myself, as before,

Philadelphia, March 31st, 1848.

For the Banner of the Cross.

Mr. Editor:

Your correspondent G. has completely mistaken the aim and object of the writer, who commented on his original notice of St. Mark's Church. The author of that comment *knew* that the notice had produced very unfavorable impressions on several minds—he also felt that there was good ground for their dissatisfaction in the terms employed since "Patron saints" were a class of persons not recognized among those who yet considered the saints of God, worthy of honor and reverent imitation. At the same time he had no idea that G. meant any evil, or was in his theology nigh to the awful precincts of idolatry. Under these circumstances it occurred to him that a good-humored notice of the objectionable article in the same paper, in which that article originally appeared, would prevent notices of a much more serious character. Hence he wrote, and if to any reader his spirit seemed one of "ill-timed and mis-placed merriment," he can only beg that reader's pardon, and promise for the future to regulate his humor more judiciously.

But sir, Neophyte has read with feelings very far removed from those of even the most subdued mirth, the defence which G. has seen fit to offer of this doctrine of saintly patronage—"What exact benefit is conferred by such a patronage," (he says) I am not prepared to say," but that some benefit does result he plainly intimates as his opinion, and by his immediate illustration of patron *angels* for children, and a certain saintly intercession which he thinks the creed teaches, or rather "requires us to believe," shows us that the benefits of patronage must be something conferred on the Church or congregation, through the instrumentality of the "triumphant departed," chosen as a Patron! Mr. Editor I feel disposed to leave the doctrine to stand and speak for itself. But lest by so doing, I may seem to treat your correspondent with less respect than I feel for every honest though mistaken churchman, I simply add—

That whereas *God's word* says of *angels*, "they are ministering spirits," &c. And of children, "their angels do always behold the face of my Father," &c., it has not one solitary syllable about the earthly ministry or supervision of *departed saints*. So that the *illustration* which G. employs is indeed a *scriptural* illustration, but the *doctrine* he would advocate has no warranty of God's word.

Scripture does say, however, "The dead have not any more a portion forever in any thing that is done under the sun," Ecclesiastes, chap. ix. 6 vs. Add to this the following quotations from the Book of Homilies. "What be such saints to whom the safeguard of certain cities are appointed, but *Dii Præsides* with the Gentile idolaters? What be such saints to whom contrary to the use of the primitive Church temples, and churches be builded, and altars erected, but *Dii Patroni* of the Gentile idolaters?" (3d part of sermon on Peril of Idolatry.) Add I say these strong declarations to the scripture above quoted, and few will feel unprepared to say that both Scripture and the Church do not go much beyond a prohibition of *Prayers* to departed saints, forbidding and rejecting all practices built upon the supposition that the dead can patronize, and by their patronage profit any church or congregation here on earth.

There are other objectionable points in the article of your correspondent G. but I forbear to comment upon them.

NEOPHYTE.

For the Banner of the Cross.

MY DEAR MR. EDITOR—

If you feel sufficiently interested in the dissemination of "Evangelical truth" and the extension of useful knowledge, you may say to the editors of your contemporary, that the author of that horribly hyper-criticised article signed "G." has, subject to your disposal, for the benefit of said editors, probably one of the best series extant of the lives of the apostles, which work not only distinctly defines the term, but also contains the life of the "Holy Apostle S. Mark," as well as a detailed history of another apostle, altho' not one the "twelve" who nevertheless under the name and rank of "S. Paul the Apostle" was the human author of the several epistles contained in the canon of Scripture.

He will likewise loan any of sundry very good architectural works, which clearly define between the styles of Christian and Mahomedan, or as more technically known, Pointed or Gothic, and Arabic or Saracenic architecture; both propositions however subject to one condition, to wit, that the editorial article under the caption of "Who was the Holy Apostle S. Mark?" was not inserted in the Recorder on the 1st of April, with any express bearing upon the privileges ordinarily granted to that day.

For the Banner of the Cross.

MR. EDITOR:—Will you insert in your paper the following acknowledgment.

Mocksville, N. C. Feast of St. Matthias. 1848.

In the name and behalf of the Church of St. Philip the Deacon, I would acknowledge the receipt of the very beautiful present of materials for our Altar cloth, from the Rev. Dr. Crosswell of Trinity Church, New Haven, Connecticut.

May this work of his be found perfect before God, and be remembered to him for good in that great Day, for His sake, the place of whose Presence it is intended to adorn.

O. S. PRESCOT.

Diocesan Intelligence.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held this day,

Testimonials were signed in favor of Mr. Samuel Randall, applying to be recommended for admission to the Holy Order of Deacons.

Application was made by Mr. Joseph J. Elsegood, to be recommended for admission as a candidate for Holy Orders.

Philadelphia, April 4th, 1848.

M. A. DE WOLFE HOWE,
Secretary.

SERVICES BY THE BISHOP.—Tuesday Evening fourth preached in Emmanuel Church, Kensington, and confirmed eleven.

WEDNESDAY, A. M. in St. James' Philadelphia, admitted Samuel Randall and Rees O. Evans, to Deacon's orders, and confirmed eleven.

WEDNESDAY, EVENING, in St. Paul's Philadelphia, preached and confirmed.

New York.—SERVICES BY THE BISHOP OF PENNSYLVANIA.—Fourth Sunday in Lent.

A. M. preached and consecrated the Church of the Holy Comforter (a floating Chapel for Seamen and Boatmen.)

P. M. in St. Luke's Brooklyn preached and confirmed eighteen.

EVENING, in Emmanuel Church, Brooklyn—preached and confirmed twenty-five.

New York.—CHRIST CHURCH, N. Y.—It is a singular fact, says the Christian Advocate, that Christ Church, N. Y., which was organized in 1794, has had but two Rectors, both of whom were originally Methodist preachers, the first being Rev. Jos. Pilmore, one of Mr Wesley's first missionaries to America. Dr. Lyell, who recently died at New York, was the other.

ALBANY.—Trinity Church.—The Rector, Mr. Selkirk, with the Vestry and Wardens of Trinity Church in this city, Monday afternoon, at half-past three o'clock, broke ground for their new edifice in Broad street. Mr. Selkirk, who has taken much interest in the erection of this new edifice, claimed the privilege of first breaking the ground, which was readily conceded to him, and which he commenced with a hearty good will; and was followed by the Vestrymen and Wardens. The ground was surveyed and staked out by Mr. Carpenter, and the trees and fences removed by order of the mason, Mr. Night, for the purpose of excavation and putting up the walls. The site for the new church is a very handsome one.

Western New York.—BISHOP DE LANCEY'S VISITATIONS.—On February 27th, Bishop De Lancey preached twice in Trinity Church, Seneca Falls, and confirmed in the afternoon two persons. Prayers were read by the Rev. Rufus Murray.

On March 8th, Ash Wednesday, Bishop De Lancey preached in Trinity Church, Geneva.

On March 12th, he preached twice in St. Mark's Church, Penn Yan, and confirmed one person.—Prayers were read by the Rev. O. F. Starkey.

On the 19th, he held an Ordination in St. Peter's Church, Auburn, when Messrs. Abram Newkirk Littlejohn, Spencer Marcus Rice, and George Champlin Foote were admitted to the holy order of Deacons.—Morning prayers were read by the Rev. Mr. Seymour, of Skaneateles, assisted by the Rev. Mr. Ayrault, of Auburn. The candidates were presented by Rev. Mr. Phelps, of Moravia. The Rev. Dr. Williams, of Schenectady, preached the Sermon, and assisted with the Rev. Mr. Ayrault, at the Communion administered by the Bishop.

In the afternoon, Prayers were read by the Rev. Mr. Phelps, assisted in the Lessons by the Rev. Mr. Littlejohn, and the Bishop preached and confirmed twenty-three persons, (including one in private.)

In the evening, the Rev. Dr. Williams read Prayers assisted by the Rev. Mr. Foote, who read the Lesson, and the Rev. Mr. Littlejohn preached.

CONFIRMATION.—On Sunday, March 26th, Bishop De Lancey visited St. Paul's Church, Waterloo, Seneca Co. Preached twice, and confirmed three persons.

DIOCESE OF MICHIGAN.—We are gratified to learn from an esteemed correspondent, that the affairs of this Diocese are progressing "steadily in the good old paths," while every thing seems to indicate a steady and healthy growth of the Church. "We are," continues our friend, "of one mind, and think but little about any of the *isms* of the day."

The following are the recent Episcopal acts of the Diocesan. Feb. 15th, Bishop McCoskry confirmed thirteen persons in St. Luke's Church, Ypsilanti. On the 16th, seventeen persons, in St. Andrew's Church, Ann Arbor. On the 17th, one in St. James' Church, Dexter. On the 18th, five, in St. Stephen's Church, Hamburg. On the 20th, three, in St. Paul's Church, Jackson—in all, thirty-nine.

On the same day, and in the same place, the Bishop admitted George Willard to the Holy order of Deacons. Prayers were said by the Rev. Daniel E. Brown, of Illinois, assisted in the lessons by the Rev. Mr. Adams. The Candidate was presented by the Rev. Mr. Grinnell. Sermon by the Bishop.

Calendar.

APRIL.

9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.—Proper Psalms instead of the Psalms for the day.
22. Easter Even.
23. EASTER DAY.—Proper Anthems (printed immediately before the Collect) instead of "Venite Exultemus;" and Proper Psalms instead of the Psalms for the day.
24. Monday in Easter Week.
25. Tuesday in Easter Week.—St. Mark the Evangelist.
30. First Sunday after Easter.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

APRIL.

- 19th. Evening, St. John's, Northern Liberties.
20th. Evening, St. Philip's.
21st. Good Friday, A. M. Christ Church; Evening, Grace Church.
22d. St. Peter's.
23d. Easter, A. M. St. Luke's; P. M. Manayunk; Evening, Trinity, Southwark.
24th. Evening Bristol.
25th. P. M. St. Mark's, Philadelphia, (laying cornerstone); Evening, Yardleyville.
26th. A. M. Hulmeville; P. M. Newtown.
27th. A. M. Centreville; Evening, Doylestown.
28th. Evening, Easton.
29th. Evening, the Summit, near Mauch Chunk.
30th. A. M. Tuscarora; Evening, Tamaqua.

MAY.

- 1st. P. M. Morlaton; Evening, Pottstown.
7th. A. M. St. Stephen's; Evening, Church of the Evangelists.
14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

It is requested that whenever practicable the children of the parish may be assembled in the Church half an hour previous to the time appointed for service, to be catechised and addressed by the Bishop.

DIOCESE OF NEW JERSEY.

VERNAL VISITATION.

- The Bishop, with Divine permission, will make the Southern Visitation of the Diocese, as follows:
St. Paul's, Camden;—Friday, April 7, morning, (Communion);—afternoon, (Catechism);—evening, (Confirmation).
Grace, Haddonfield;—Saturday, 8, morning, (Catechism, Confirmation, Institution, Communion).
St. John's, Chew's Landing;—Saturday, 8, afternoon, (Catechism, Confirmation).
St. Peter's, Berkeley;—Saturday, 8, evening, (Catechism, Confirmation).
Trinity, Swedesborough;—Sunday, 9, (fifth in Lent); morning, (Institution, Catechism, Communion).
Zion, Moravia;—Sunday, 9, afternoon.
Trinity Swedesborough;—Sunday, 9, evening, (Confirmation).
St. Thomas', Glasborough;—Monday, 10, morning (Confirmation, Confirmation, Communion).
St. Stephen's, Mullica Hill;—Monday, 10, afternoon, (Confirmation).
Ascension, Gloucester City;—Monday, 10, Evening.
South Trenton;—Friday, 14, evening.
St. Michael's, Trenton;—Saturday, 15, morning, (Communion);—afternoon, (Catechism);—evening, (Confirmation).
Trinity, Princeton;—Sunday, 16, (sixth in Lent); morning, (Catechism, Confirmation, Communion).
Heightsdown;—Sunday, 16, evening.
St. Peter's, Freehold;—Monday, (Monday before Easter), 17, morning, (Catechism, Confirmation, Communion).
Christ, Shrewsbury;—Monday, 17, evening, (Confirmation);—Tuesday, 18, (Tuesday before Easter), morning, (Catechism, Communion).
Red Bank;—Tuesday, 18, evening.
Christ, Middletown;—Wednesday, 19, (Wednesday before Easter), morning, (Catechism, Confirmation, Communion).
St. James', Brown's Point, (Keyport);—Wednesday, 19, evening.
St. John's, Salem;—Wednesday, 26, afternoon, (Catechism);—evening, (Confirmation);—Thursday, 27, morning, (Institution, Confirmation, Sermon before the Clergy of the Southern Convocation, Collection for the Episcopal Society for the Promotion of Christian Knowledge and Piety, Communion).
St. George's, Penn's Neck;—Thursday, 27, afternoon, (Catechism, Confirmation).
Pemberton;—Sunday, 30, (first after Easter), afternoon.

DIOCESE OF DELAWARE.

BISHOP LEE'S APPOINTMENTS.

- Sunday before Easter, April 16th, Trinity, Wilmington, A. M.
Sunday after Easter, 20, St. Andrew's, Wilmington, A. M.
Wednesday, May 3d, Milford.
Thursday, 4th, Cedar Creek, A. M.; Milton, Evening.
Friday, 5th, Lewes.
Saturday, 6th, Long Neck Chapel, Evening.
Sunday, 2d after Easter, May 7th, St. George's, A. M.; Georgetown, P. M.
Tuesday, 9th, Seaford, A. M.; Laurel, Evening.
Wednesday, 10th, Little Hill, A. M.; Millsboro', Evening.
Thursday, 11th, Millsboro', A. M.; Consecration and Convocation.
Sunday, 3d after Easter, 14th, Smyrna and St. Ann's.
Thursday, 18th, Newark, Convocation.
Wednesday, 31st, Newcastle, Convocation.

DIOCESE OF NORTH CAROLINA.

By Divine permission, the Bishop of North Carolina will make his Spring Visitation in the following order.

APRIL.

- 7th to Easter Sunday, in Washington co; Grace Church, Plymouth; St. Luke's, Locust Grove; Pittgrewe's Chapel, Scuppernon; and the Chapel at the Lake. The estates of Messrs. Pittgrewe and Collins. The time to be apportioned by private arrangement.
27th, Thursday, St. Thomas', Bath, Beaufort co.
28th, Friday, Zion Chapel, Beaufort co.
29th, Saturday, Trinity, Beaufort co. Night, 28th, and 1st Sunday after Easter, St. Peter's, Washington.

MAY.

- 1st. Night, Sts. Philip and James; and also, 2d, morning, Greenville, Pitt co.

3d. Pugh's Chapel.

5th, 6th, 7th and 8th, including 2d Sunday after Easter, Christ Church, Newbern, and neighbourhood.
9th, Tuesday, Kingston.
From that time to 22d, including 3d and 4th Sundays after Easter, St. John's, Fayetteville, and neighbourhood.
24th, &c., Convention at St. James', Wilmington.
5th Sunday after Easter, St. James', Ordination, Catechism, Confirmation and Holy Communion, as usual.
On this visitation, the Bishop intends, by Divine will, to deliver a course of Sermons on the privileges and duties of Christians in the True Catholic Church.

Notices.

The Ladies engaged in making and collecting articles for the sale in aid of the Church of the Redemption, will meet at the residence of the Rev. Dr. Ducachet, on Monday, 10th inst., at 12 o'clock, M.

FAIR FOR THE CHURCH OF THE REDEMPTION.

A number of Ladies intend holding a Sale during the Easter Holy-days, to aid in finishing the Church of the Redemption, at Fairmount.
As this Church is situated in the midst of a very spiritually destitute neighbourhood, all the friends of true religion are earnestly urged to exert themselves in forwarding this enterprise; that through the blessing of God, it may be effectual to the object for which it is undertaken.
Please send your donations to Mrs. Ducachet, No. 8 Girard street, Mrs. Hawkins, No. 35 Clinton street.
Feb. 26—tf

CHRIST CHURCH.

The Second Quarterly Collection for Church objects will be made in Christ Church on Sunday next, the 9th inst., in the morning and afternoon. The proceeds of the collection will be appropriated to the Church Societies for the distribution of Bibles and Prayer Books, for education, and for the General Theological Seminary.

CHURCH OF THE ATONEMENT,

Corner of Schuylkill Sixth and Summer Streets.
During the Season of Lent there will also be divine service held in this Church on Friday afternoon, commencing at 4½ o'clock.

Lent Services in St. Luke's Church.

St. Luke's Church, will, with Divine permission, be open during the season of Lent as follows:
On Wednesdays, at 11 o'clock, A. M., Service and "Homily." At 7½ o'clock, P. M., Service and Lecture.
On Fridays, at 11 o'clock, A. M., Morning Service. At 4½ o'clock, P. M., Service and Lecture.
Due notice will be given of the hours during Passion week.
Mar. 11—tf

CHURCH OF THE ASCENSION.

Lent Services.

Daily Prayers—every morning, 9½ o'clock, except on Wednesdays and Fridays, at 11 o'clock. Every afternoon, except Friday, at 5 o'clock.
Lectures on Wednesday afternoon, at 5 o'clock, and Friday evening, at 7½ o'clock.

ST. MATTHEW'S CHURCH, FRANCISVILLE.

There will be religious services during Lent in St. Matthew's Church, Francisville. On the afternoon of every Wednesday and Friday at 5 o'clock, Divine Service and a Homily may be expected.

CHURCH OF THE NATIVITY.—Spring Garden.

Lent Services.

Wednesdays, 6 P. M., Prayers.
Fridays, 7½ P. M., Prayers and Lecture.

Acknowledgements.

The undersigned, Missionary at Fort Smith and Van Buren, gratefully acknowledges the receipt of a box of Prayer Books and Tracts for his Mission, containing 100, 12mo. and 14to. Prayer Books, 1 copy of the Offices of the Church, and a variety of Tracts, through the Librarian of "the Female Prayer Book Society in Pennsylvania," from the Ladies of this Society, and those of the Female Tract Society. This box arrived when its contents were most needed, and already a large portion of them are in useful circulation. The recipients of this liberal donation, in both Parishes, reciprocate the benevolent interest of the Ladies of these societies, for the present, in their gratitude, and prayers that the Divine Head of the Church will bless the efforts of these societies, that in all the waste places of Zion, "the Word of God may have free course and be glorified even as it is with them." At some future time, their contributions to these objects will follow their thanks and prayers.
CHAS. C. TOWNSEND, Missionary.
Fort Smith, Ark., March 4, 1848.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account the sum of \$10 from Mrs. H. G., by Mrs. S. S., her annual contribution to the mission.
THOS. G. ALLEN, Missionary.

The Missionary at Fairmount thankfully acknowledges the receipt of the following to aid the poor at Fairmount—\$5 from a member of St. Luke's; \$5 from a member of St. James'; and \$2 from a friend. Also a quantity of dry goods. Further donations are solicited.
Geo. A. Durnbow,
Callowhill st. 3d door west of Schuylkill Front.

Advertisements.

PRAYER BOOKS.

From the new edition of the Bishop White Prayer Book Society, which have been made to conform in every respect to the Standard Edition.
Just published, and for sale at the extremely low price of \$18 per hundred in plain sheep, or \$25 per hundred in morocco, assorted colors. This is decidedly the cheapest and the most correct Book yet offered for sale.
Orders from abroad will meet prompt attention.
KING & BAIRD, Printers,
No. 9 George street, Philadelphia.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whenever they possess the requisite qualifications of learning. Application for admission, to be made to J. C. Barton, Rector.
Feb. 19—6t

NEW BOOKS, NEW BOOKS.

An Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century. By J. D. Morell, A. M.
The Free Church Pulpit; consisting of Discourses by the most eminent Divines of the Free Church of Scotland. Lectures on the Law and the Gospel. By Stephen H. Tyng.
Coincidences of the Old and New Testaments. By Blunt.
Memoir of the Rev. David Abeel, D.D., late Missionary to China. By his Nephew, Rev. G. R. Williamson.
Germany, England, and Scotland; or, Recollections of a Swiss Minister. By J. H. Merle D'Aubigne.
Just received and for sale by

Ap 8 H. HOOKER,
16 south Seventh street.

Organs For Sale.

A new superior Organ, suitable for a Church or large Hall. Price \$750; terms easy.
Also, one small size, second-hand, price \$110.
Apply at the Piano Ware Room, No. 22 south Sixth street.
CALEB MILLER.
Mar. 25—3t

"The Churchman," from 1833 to 1848.

A file of this valuable Church Paper from 1833 to 1848 is offered for sale. It will be sold at a reasonable price. Further information may be had by applying at the office of this paper, 89 south 5th street, Mar. 25—3t

Organs.

HENRY ERBEN, 172 Centre street, N. Y., offers for sale the full-wing Organs.
Three Gothic Swell Organs, of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet 4 in. deep.
Two Grecians, of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
Two Gothic Organs, of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
A variety of Parlor Organs.
One second-hand Church Organ.
Mar. 11—tf

THE CHRISTIAN LIFE.

The Christian Life, a Fight of Faith, by H. Hooker, Author of "Philosophy of Unbelief," "Portion of the Soul," "Uses of Adversity," "Thoughts and Maxims," &c.
"What evangelical religion is, is told in two words faith and charity, or belief and practice."—MILTON.
Published and for sale by H. HOOKER,
Mar. 18 16 south 7th street.

COLLEGE OF ST. JAMES.

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector,
College of St. James, P. O., Washington Co., Md.
Jan. 28—t Mar. 11.

A TEACHER WANTED.

Wanted immediately, a Female Teacher, to take charge of the education of three or four little girls, and to give lessons in Drawing and Painting, and on the Piano, to a few boys. She must be a Communicant of the Protestant Episcopal Church, and bring good testimonials of qualifications, experience in teaching, &c. One who has a good voice, understands Church Music, and can teach singing with the Piano, will be preferred. Apply, post-paid, to the Rev. P. L. Jaques, Rector, St. Matthew's Hall, Port Colden, Warren co., New Jersey.
Jan 22—tf

Importation of European Books.

Geo. S. APPLETON, Publisher and Importer, 145 Chestnut st., Philadelphia, and 16 Little Britain, London, respectfully informs literary and professional gentlemen, that he still continues the branch of his house in London, as established in 1830, and he invites the attention of the friends of literature to the important advantages the establishment affords for the importation of books specially ordered. Among the great variety of publications abroad comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers, the work is at hand in a few weeks.
Professors and students of Theology, Law, and Medicine—architects, mechanics, and all who are unable to procure foreign books in our own country, may, for a small commission on the cost, procure any work published in any part of Europe.
G. S. A. has, in addition to the branch in London, an agent in Leipzig, for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness, all orders entrusted to his care, from any portion of the Continental Book Market.
**The London house is under the immediate superintendence of one of the Mr. Appletons, whose long residence in Europe and an acquaintance with the languages of Germany, France, &c., is a guarantee that all orders they may be favored with will be executed with correctness and on the most favorable terms.
He has also just published "The Mystery of Godliness," by Rev. Samuel L. Southard, A. M., Rector of Calvary Church, New York. 1 vol. 8vo. elegantly printed; price 75 cts.

IMPORTATION OF BOOKS TO ORDER.

FROM EUROPE.

The subscriber with reference to this specialite regularly receives the catalogues, both new and antiquarian, of the Booksellers of England, France, Germany and Belgium, and is provided with the Bibliographical manuals of Brunet, Panzer, Kayser, Querard, Lowndes, Hebenstreit and others.
He also issues monthly his "Bulletin Bibliographique" on liste des ouvrages nouveaux publies en France.
From England, new Books at 27 cts. old Books at 32 cts. per shilling.
From France, new Books at 25 cts. old Books at 30 cts. per franc.
From Germany, new Books at 90 cts. old Books at 105 cts. per thaler.
From Belgium, new Books at 20 cts. old Books at 30 cts. per franc.
Ten per cent. in addition will be charged upon "Periodicals and other works, in the course of printing and republication in the U. S."
Books imported at these rates to be paid for upon delivery.
JNO. PENNINGTON, 10 south Fifth street,
Removed from 169 Chestnut street, Philad.
Ap. 1—3t

THE CHEAP BOOKSTORE,

WHOLESALE AND RETAIL.

Clergymen, Students, and all in quest of Books at Low Prices, are informed that the subscribers keep constantly on hand a very large and choice collection of old and new Theological, Classical and Miscellaneous Books; and as they purchase their stock mostly at auction, they sell many books at half price, and all below the regular prices. They have just issued their first Catalogue, which they will be pleased to give to all who will call or write for a copy. The following are a few of the many valuable Books now on their shelves:
Lardner's Works, 10 vols.
Wall's History of Infant Baptism.
Hooker's Complete Works.
Manton on the 119th Psalm.
D'Oyly and Mants' Bible.
Leland's Deistical Writers.
Michell's on the Laws of Moses.
Patrick and Lowth's Commentary.
Watson's Theological Tracts.
Bridges on Christian Ministry.
Life of Simeon. Simeon's Claude.
Scott's Commentary. Melvill's Sermons.
Bishop Hopkins' Works. Bradley's Sermons.
Burnet on the Articles. Pearson on the Creed.
DANIELS & SMITH,
Au. 29—wtf Corner 4th and Arch streets.

Books for the Season of Lent.

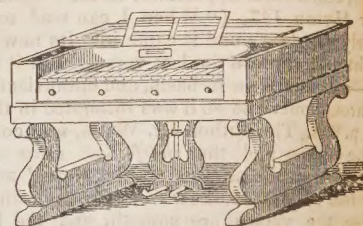
Bishop Wilson on Confirmation, edited by Rev. Dr. Dorr.
Guide to Confirmation, by Rev. S. H. Tyng, D.D.
Steps to the Altar, a manual of Devotion and Meditations for the Holy Eucharist.
Manual for Confirmation, by the author of Steps to the Altar.
Devout Churchman's Companion, by Rev. W. H. Odenheimer, D.D.
The Holy Communion, by Rev. Dr. Dorr, D.D.
The Devout Communicant's Companion.
Joy and Peace in Believing, or Hints for obtaining the Blessing, by Mrs. R. L. Hopper. Edited by Rev. H. V. D. Johns, D.D.
Published and for sale at R. S. H. GEORGE'S
Episcopal Book Store, S. W. cor. of Chestnut and 8th st.

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visitor.

REV. ANTHONY TEN BROECK, A. M., Rector.
This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.
Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C."
Mar. 4—10t

CHURCH AND PARLOUR ÆOLIANS.



The subscriber continues to supply orders for these instruments, which are rapidly getting into use. The Æolian is voiced to suit a large or small room, and vary in price according to their size and power, from 65 to 200 dollars each. Reference—Rev. A. Atwood, Crown st., Philad., E. A. Wright, Esq., Allentown, Pa., Mr. John Murphy Organist, St. James' Church, Philad., &c., &c.
DAVID A. WARREN, 231 Chestnut st., Philad.
N. B.—The Æolian will remain in perfect tune and order for years.
Ap. 1—2t

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each Pupil to furnish his coat-bed and bedding. These will be furnished, if preferred, at an extra charge.
All the branches of an English and Classical Education, preparatory to College and Commercial pursuits, will be taught in this School.
Shrewsbury is situated about four miles from Long Branch, and is esteemed one of the most healthy and pleasant places in the country. It is easy of access, having daily communication by steam boats or stages, with both New York and Philadelphia.

REFERENCES:

Rt. Rev. Geo. W. Doane, D.D.
Rev. Professor J. D. Ogilby, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.
Rev. M. H. Henderson, Newark, N. J.
"L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y."
"Wm. H. Lewis, Rector of Calvary Church, Brooklyn."
"J. W. Diller, Rector of St. Luke's Church, Brooklyn."
Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.
Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y.
Dec. 18

St. Timothy's Hall, Catonsville, Md., A DIOCESAN SCHOOL FOR BOYS,

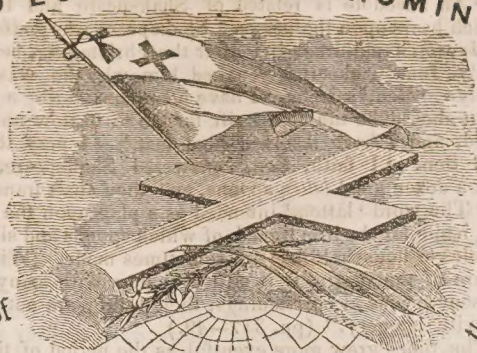
REV. L. VAN BOKKELEN, A. M., Rector.

Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits.
Terms, \$200 per annum. Vacations in April and October.
Nov. 27—eowif

CAROLINA HOUSEWIFE.

The Carolina Housewife, or House and Home. By a Lady of Charleston.
Containing upwards of five hundred and fifty receipts for preparing articles of food. They are intended, not only for the use of families in affluent circumstances, but also for those whose condition in life does not afford them the more costly luxuries of the table.
The proceeds of the sale of this book are appropriated for the benefit of missions. It may be had at the office of the "Banner of the Cross," No. 89 south Fifth street.
Price \$1.
Jan. 15—tf

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 15, 1848.

[Vol. X.—No. 15.—Whole No. 485.]

Selections.

Flowers of the Church,

THE VIOLET.*

Viola Odorata.

Who always with thee, by the way-side, met,
First called thee Violet:†
—A name, that many now who utter it,
Forget to think how fit!

Men love to picture thee, in coolest shade,
Of the deep forest-glade;
Or, watching, o'er the brink of lakelet clear,
The sunbeams dancing there.

But fondest lesson dost thou teach me, yet,
O way-side Violet,—
Preserving all thy hues, and sweets, and trust,
'Mid the world's travel dust.

Be mine—not only in calm, safe retreat
Away from trampling feet:
But, on life's road, the lowliest, trustful, true
Like thee, to smile there too!

Missionary.
Bishop Doane

From the Church Review.

Udike's History of the Church in Narragansett.‡

The early history of the Church in New England is yet to be written. The man of patient and impartial mind, qualified and prepared, rightly and fully to investigate the past, and rescue from oblivion the first struggles of Episcopacy on the soil pressed by Pilgrim feet, has not yet appeared. We have been accustomed to elaborate researches and plentiful reminiscences of another character. The whole civil and political history of New England is surcharged with laudations of the virtue and self-denial, the wisdom and fortitude, the purity and piety of the original settlers. Bancroft, in his popular work on Colonial History, moralizes upon the landing of the Pilgrim fathers at Plymouth, and takes occasion to affirm not only that a grateful posterity has marked the rock which first received their footsteps; but, that the consequences of that day are constantly unfolding themselves as time advances. "It was," says he, "the origin of New England it was the planting of New England institutions. Inquisitive historians have loved to mark every vestige of the Pilgrims; poets of the purest minds have commemorated their virtues; the noblest genius has been called into exercise to display their merits worthily, and to trace the consequences of the daring enterprise."

We will not complain that those who differ from us in religious opinion, have enlisted in their service "poets of the purest minds," and men of "the noblest genius." We will not deny to Puritanism the advantage of zealous historians, and transcendental teachers. It may sometimes excite our surprise, to note the contradictions and inconsistencies, and trouble us to "mark the vestiges" of it, in a modern celebration, where the song and the festival are shared alike by the priest and the pilgrim,—the lover and hater of Rome,—the enslaver of human opinion, and the votary of freedom and Catholic Christianity. But setting aside these strange developments, what has been done to perpetuate the memory of the original settlers in New England,—we would fain see accomplished in behalf of the Church of our affections. Not exactly in the same shape, not in school-books, and tales, and poems, and orations, and over-wrought eulogies,—would we teach our history. But we would see it written with care, and studied by the members of our communion with eagerness and fidelity. Truth must ever carry with it, its own claims to acceptance and respect. The distortion of its lessons, the concealment of what is unpleasant, the suppression of any transactions and occurrences which have materially affected the public weal, will find no favor, save among those who have unconsciously sold themselves to the service of a particular sect or party. The story of religious persecution, has, indeed, many chapters. We would read them all. We would know how that the Aborigines and the Trojans were at the same time fought in war,—how that the Pilgrims after their settlement in

this country, soon forgot the professed principles of their system, and resisted, with ill-tempered zeal, the establishment of the Church of England, and the introduction of her devoted missionaries. For this reason it is, that we welcome all contributions to our ecclesiastical history, from the simple parochial record, to the larger Diocesan narrative. They are scattered leaves blown from the Sybil's book, which the future historian of the Church must gather, and arrange, and compress for the instruction of succeeding generations.

The volume placed at the head of this article, owes its origin to a vote of the Convention of the Diocese of Rhode Island. In 1840, on motion of the Rev. Francis Vinton, then Rector of Trinity Church, Newport, a committee was appointed to "draught a History of the Church" in that Diocese, of which the mover was Chairman, and Mr. Udike and the late Prof. Goddard, of Brown University, his associates. In the distribution of the labour, the Church in Narragansett was assigned to Mr. Udike, and "while each member of the Committee," says Mr. Vinton in a Preface to this volume, "gladly set himself to rescue from oblivion the local traditions which were registered, either in the memory of the aged, or in the records of neighbouring parishes; they were both surprised and gratified to learn, that so rich materials were awaiting the author's research, and that he would give to the portion of the work such elaborate and persevering industry." Prof. Goddard, who rendered valuable assistance in his preparation of the volume, died before it had passed through the press. "Had he been spared to this day, none more than he would have rejoiced in its completion, and none would have contributed more liberally, from an ample fortune, to extend its circulation."

The plan of Mr. Udike's book has the merit of originality. After giving, a suitable Introduction, some account of the long controversies and fruitless negotiations relative to the possession and jurisdiction of Narragansett, its erection into an independent Province by the King, and its final reunion with Rhode Island, he proceeds to the principal part of his work; which might be termed—"Extracts from the parochial register of St. Paul's Church, Narragansett, with sketches of political, personal and family history." It is true, other Episcopal Churches in the State are noticed, and their beginning and progress traced with brief, yet becoming fidelity. But the great theme is Narragansett,—its religious character,—its aristocratic families,—its fascinating society,—its gay amusements,—its frequent festivities,—its courteous urbanity; and the centre of attraction in all these,—the man whose life and labours are most brilliant, and who seems to have left the impress of his remarkable mind upon every rood of that ancient region, is the celebrated and learned Dr. Macsparran. From the commencement of his missionary life in 1721, to its termination thirty-seven years after, he was like the Apostle of the Gentiles, "in labours abundant and journeying oft." He travelled beyond the limits of the province where his lot was cast, with a simple devotion to clerical duty and the interests of the Church,—and according to his own account, was the "first Episcopal minister that ever preached at Providence," and the chief agent in laying the foundation of the Church at New London, Connecticut. We find him immediately after his arrival upon his station, in correspondence with Gabriel Bernon, a protestant merchant of an ancient and honorable family of Rochelle, who prudently fled his native city just before the revocation of the edict of Nantes, and took refuge first in England, and afterwards in America. While a descendant of the Huguenots lives in this western world, or a Churchman worships the God of his fathers in the old Providence plantation, the name of Bernon should not be forgotten. It was no scheme formed in the wild spirit of adventure that brought him hither, but it was the "pure purpose of enjoying the privilege of worshipping his God, agreeably to the dictates of his conscience." Though subjected to manifold trials in his new settlement, and unjustly deprived of a large plantation at Oxford, Massachusetts, in the purchase of which he had expended much of the wealth that he brought with him from France, and which he had assured himself would prove a solid investment; he did not intermit his zeal for the cause of religion, nor evince the less solicitude to establish the Episcopal Church in every town where he chanced to reside. He was a vestryman of St. Paul's, Narragansett, before Dr. McSparran was appointed to the charge of that Church, and he seems to have been the prime mover in organizing the first parish in Providence, and procuring the occasional services of the neighbouring missionaries.

Mr. Udike's plan allows him a wide range in the choice of matter, and forbids the idea of any unity or consecutive arrangement in his work. The topic changes with the record of the Missionary, so that we are one moment reading of Puritan intolerance and the imprisonment of Churchmen for refusing to be taxed to support Presbyterian teachers, and the next, smiling at a "natural bone-setter," whirled in a coach, against his will, to the door of a splendid mansion in Broadway, where, to escape the surveillance of learned surgeons, he slyly adjusts a complicated dislocation, and thus surprises at once both the trembling patient and the doting parent. From a succinct history of slavery in the colony, and a sketch of the liberal legisla-

tion of Rhode Island, we pass to the state of society consequent upon wealth and leisure, and behold it, as with the vividness of reality, in the rich and graphic description which our author has given of the "amusements, pastimes, festivities, and galas of ancient Narragansett." The mention in the parish record of Mr. John Checkley, Jr., furnishes the occasion for producing interesting reminiscences of his father, a name of high repute in the early annals of the American Church. Although born in Boston, under the droppings of Harvard College, he was sent by his parents to England to complete his classical education at the University of Oxford, and from thence he started upon a tour of observation on the continent. He was an earnest and unflinching adherent to the Church, and after his return to his native country, he published tracts and pamphlets which exposed him to the legalized persecution of the Puritans.* He was contemporary with Dr. Cutler, the converted Rector of Yale College; and he appears to have led a life of literary leisure till, at the advanced age of forty-seven, he determined to devote the residue of his days to the service of the Church in functions of the most sacred character. That he might be clothed with authority, he visited London, but the apprehension and vengeance of his enemies followed him thither and so excited the prejudices of Bishop Gibson, that he declined to ordain him, and he was constrained to return without accomplishing his object. The following extract—not in the usual style of Mr. Udike—because contributed, we presume, by a friend—tells the sequel of his life.

"Nevertheless, the anxious desire to serve God in the Gospel of His Son, slept not in the breast of this unfortunate Churchman. . . . In the year 1739, the Bishop of Exeter, Stephen Weston, a friend of Bishop Sherlock, was found willing to hear this impracticable man, begging at the age of fifty nine, to be allowed to minister in one of the hardest spheres on earth to which a Churchman was ever doomed, and for enough so far as the income of the post was concerned, to keep body and soul possibly in each other's neighbourhood. Bishop Weston actually ordained him, perhaps the oldest candidate in the history of the Christian Church, who was ever admitted to the honors of an office, which was all but enough to kill any ordinary subject of his years in twelve round months. And it is pleasant to reflect, that he probably ordained him with the consent of Bishop Gibson; for he was then alive, and, in fact, did not die till nearly ten years afterwards."

"Well, armed with his sacred credentials, John Checkley at last stood upon his natal soil, prepared to contend for the faith once delivered to the saints. He was sent to Providence, in Rhode Island, no doubt to remove him somewhat from the atmosphere of Boston, which would certainly have mustered for his devoted head some good stout thunderclaps. And there he ministered, officiating at intervals at Warwick and Attleborough for fourteen years; till in 1753, in the seventy-third year of his ardent life, God gave him respite and called him home."

"It was much to be desired that we had some authentic memorials of a ministry, began at almost the utmost verge of man's longest ordinary life. It ought to have been a curious and exciting thing to hear one who had been a scholar from his youth a traveller, a wit, and a philosopher, who had been contending half his life, perhaps, to be permitted to be a priest in any parish, however humble, and amid perils almost as thick and dangerous as an apostle's, and who at length clambered up to a Deacon's 'good degree,' with the marks of sixty winters on his head. But almost a century has piled its dust upon a Checkley's grave, and this short record is all, perhaps, which will ever so much as strive to do honor to his name. Peace to thine ashes, untiring servant of Christ and of the Church! The faith which sustained thee teaches us, that ample amends will soon be made for all earth's forgetfulness. One day is with the Lord as a thousand years; and thou shalt be recompensed immortally at the resurrection of the just." (pp. 210, 211.)

Mr. Udike has introduced into the body of his work, copious extracts from two of Dr. McSparran's Sermons, preached on extraordinary occasions. Another discourse of his, entitled, "The Sacred dignity of the Christian Priesthood Vindicated," was published in 1751, and produced a great excitement among the opposers of Episcopacy, and called forth several pamphlets and rejoinders. It was about this time that public feeling was aroused by fears of the spiritual jurisdiction of English Bishops. "The controversy as to the American Episcopate was fresh, and the eloquent and denunciatory pamphlets of Chauncey and Mayhew were part of New England household literature." But the chief object of the Sermon as described by Dr. McSparran himself in his "America Dissected," was to correct cer-

* Our readers may be curious to know what the publications of Mr. Checkley were, which the Puritan authorities judged to be a "false and scandalous libel" against the ministers of the Gospel by law established in the provinces. It was none other than the world-famous work, "Leslie's Short and Easy Method with Deists," together with his "Discourse concerning Episcopacy." Mr. C. was fined £50, and bound over to keep the peace for six months.

* As if, WAY-LING.

† *Viola* sic nominatur, quia secus viam florere amat. Vox *iræca*, id est, quæ violam vult, eadem ratione usurpatur.

‡ History of the Episcopal Church in Narragansett, Rhode Island, including a History of other Episcopal Churches in the State; with an Appendix, containing a reprint of a work now extremely rare, entitled, "America Dissected," by the Rev. J. Macsparran, D. D., with notes containing Genealogical and Biographical accounts of distinguished men, families, etc. By Wilkins Udike. 8vo. pp. 533. New York, Henry M. Onderdonk, 1847.

tain irregularities which had crept into the worship of his own communion, and "which, when they are coeval with the Church are hard to be reformed." In the autumn of 1754, he and his wife "embarked for England, to visit his friends and native country, and to improve his health, which had become impaired by the severity of the climate and the arduous duties of his missions." Tradition says that he had another object in view, even to be consecrated Bishop, but the strong opposition at home to the reception of an English prelate, together with the sudden and afflictive death of his pious consort led him to return from his sorrowful voyage with a conclusion as sage as it is comforting, "that he had rather dwell in the hearts of his parishioners, than wear all the Bishop's gowns in the world." Before his embarkation for England, his "America Dissected," with a long and quaint title prefixed, had been published in Dublin, "as a caution to unsteady people who might be tempted to leave their native country." It is a literary curiosity.—a keen and caustic description of the principles and manners of the age in which he lived. But we place less reliance upon its statistical and geographical information, because the author wrote from memory. In a paragraph towards the close of the longest letter, he says—"Thus have I, in a very cursory and incorrect manner run over the English plantations, without observing, however, the thousandth part of what deserves notice. I write from memory, though in the style of truth; and flatter myself, from the candor so peculiar to the Cary's, that you will overlook the faults of this indigested letter."

Dr. McSparran's constitution now began to exhibit symptoms of rapid decay, but he continued to minister to his people till the winter of 1757, when he was suddenly called to render an account of his stewardship. "As he was never," to quote his own words, "a father in any form, he devised his landed estate for the use and support of a resident English Bishop, provided his jurisdiction should include the Narragansett county and provided, further, "he came within seven years after the death of his wife." Of course the conditions were not fulfilled, and the property passed to other heirs. He was buried under the communion table of his Church with appropriate marks of lamentation and respect, and the historian dismisses him with the following just reflections.

"Thus ended the pilgrimage of the most able Divine that was sent over to this country by the Society for the Propagation of the Gospel. With manly firmness, and with undaunted courage of the Christian soldier, ready to combat and die in the hallowed cause, he triumphed over all the difficulties of this laborious and untried mission.

—Conscience made him firm,
That boon companion, who, her strong breast-plate
Buckled on him, that knows no guilt within,
And bids him on, and fear not."

"Clad in gospel armor, and inspired by a supreme love to God, he succeeded in planting the Church of the Redeemer here, and gathered numerous devoted followers around the altar. A visit to this Church, spared to stand unaltered by modern hands, is fitted to revive in the hearts of all who assemble to worship within its venerable walls, the most interesting recollections and associations. There is the Pulpit, and there the Desk, from which, more than a century ago, this pious Presbyter, and Johnson, Honyman, Seabury, and Bass, declared the sacred oracles of God; and there, too, the altar from which they distributed to their humble communicants the consecrated elements of salvation." (pp. 260-61.)

The Church in Narragansett, sought the appointment of Mr. Jeremiah Leaming, then a catechist at Newport, to succeed Dr. McSparran; but the Society for Propagating the Gospel sent the Rev. Mr. Fayerweather, a New England man, and earlier in life, a Congregational divine, but at that time an Episcopal missionary in Wineyau, South Carolina. He was no less faithful than his predecessor, in recording his clerical acts and noticing occurrences which concerned the welfare of the Church. Mr. Updike, too, continues his faithful family sketches and his miscellaneous researches. The record of a baptism, in which the old Saxon word *Gossip* is used instead of *sponsors*, brings out a curious and interesting literary paper prepared by an officer in the U. S. Navy.

"Gossip. This word is frequently found in the Church records. It is used in its old Saxon meaning for sponsors and sureties at baptism. This use of the term gossip, as well as the usage which formerly prevailed at baptisms of giving spoons, is referred to in the following extract from Hone's 'Every Day Book,' vol. i. p. 175:

"This is an opportunity for alluding to the ancient English custom, with sponsors, or visitors at christenings, of presenting spoons, because the figures of the twelve Apostles were chased or carved upon the tops of the handles. Brand cites several authors to testify of the practice. Persons who could afford it, gave the set of twelve, others a smaller number, and a poor person offered the gift of one, with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the patron saint of the good natured donor."

"Ben Jonson, in his Bartholomew's Fair, has a character, saying,—and all this for the hope of a couple of Apostle's spoons and a cup to eat caudle in." In the chaste Maid of Cheapside, by Middleton, "Gossip" inquires—"What has he given her? What is it Gossip?" Wherefore the answer of another "Gossip," is—"A faire high standing cup and two great 'postles spoons, one of them gilt." Beaumont and Fletcher, likewise, in the Noble Gentleman, say—

"I'll be a gossip, Bewford.
I have an odd apostle spoon."

"It seems from a Poem by Shipman in 1666, that the usage of giving Apostle spoons at christenings, was at that time on the decline.

"Formerly when they used to trowl
Gilt bowls of sack, they gave the bowl
Two spoons at least; an use ill kept,
'Tis well if now our own be left."

"An anecdote is related of Shakspeare and Ben Jonson, which bears upon the usage. Shakspeare was godfather to one of Jonson's children, and after the christening, being in deep study, Jonson cheerfully asked him why he was so melancholy. 'Ben,' said he, 'I have been considering a great while what should be the fittest gift for me to bestow upon my god-child, and I have resolved it at last.' 'I pray thee, what?' said Ben. 'I faith, Ben,' answered Shakspeare, 'I'll give him a dozen good *latten* spoons, and thou shalt translate them.'

"The word 'latten,' intended as a play upon the word *latin*, is a name for the iron tinned, of which spoons and similar small articles of household use are sometimes made. Without being aware of the origin, it is still a custom with many persons to present spoons at christenings, though they are not now adorned with imagery." (pp. 347-49.)

The times grew more eventful as the period of the Revolution approached. Mr. Fayerweather and his flock were not exactly of the same mind as to the controversy between the colonies and the mother country. Or at least he could not, consistently with his oath of ordination, omit the prayer for the King and Royal Family, and, therefore, he was compelled to desist from public services, and the Church was closed. He still retained the affections of his people, and occasionally officiated in private dwellings. He died in the summer of 1781, and was buried by the side of his venerated predecessor. The establishment of the independence of the colonies stopped all benefactions from abroad, and hence Mr. F. was the last missionary to the Narragansett Church.

There is another name frequently introduced into Mr. Updike's work, and so interwoven with the ecclesiastical history of Rhode Island, and the life of Dr. McSparran, that it deserves a passing notice at our hands. The Rev. James Honyman was sent over to Newport in 1704, by the Society for Propagating the Gospel in Foreign Parts, and for nearly half a century, he dispensed the bread of life, not only to the flock of his charge, but as opportunity offered, to the scattered sheep in the wilderness. He was an "excellent scholar, a sound divine, and an accomplished gentleman." To entire faithfulness and diligence, he joined conciliating manners, and a large Christian charity. He clearly saw the great disadvantages under which the Church was laboring in the colonies for want of a superintending head; and so early as 1709, he expressed his earnest conviction to the Society, that if a Bishop was sent hither, "these infant settlements would become beautiful nurseries, which now seem to languish for want of a father to oversee and bless them." His own vineyard, however, was well cultivated and yielded plentiful fruits, for in 1732, when applying for a small increase of his stipend to enable him to provide for his family, he thus writes.

"I take the pleasure of telling you this known truth, that betwixt New York and Boston, the distance of three hundred miles, and wherein are many missions, there is not a congregation in the way of the Church of England, that can pretend to compare with mine, or equal it in any respect; nor does my Church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to our Church, so that our present appearance is entirely owing to God's blessing upon my endeavors." (p. 455.)

It was in his time that Dean Berkley visited Newport, and attracted the attention of the inhabitants by his "complaisant manner" and his "eloquent and forcible" preaching. But let Mr. Updike tell the story in his own words.

"The connection of Dean Berkley with Trinity Church, calls for a passing notice of his sojourn in Newport, where he arrived by a circumstance purely accidental. He with other gentlemen, his associates, were bound to the Island of Bermuda, with the intention of establishing there a college for the education of the Indian youth of this country, a plan, however, which wholly failed. The captain of the ship in which he sailed could not find the Island of Bermuda, and having given up the search after it, steered northward until they discovered land unknown to them, and which they supposed to be inhabited by savages. On making a signal however, two men came on board from Rock Island, in the character of pilots, who, on inquiry, informed them, the harbour and town of Newport were near. That in the town there was an Episcopal Church, the minister of which was Mr. James Honyman; on which they proceeded for Newport, but an adverse wind caused them to run into the west passage, where the ship came to anchor. The Dean wrote a letter to Mr. Honyman, which the pilots took on shore at Conanicut Island, and called on a Mr. Gardner and a Mr. Martin, two members of Mr. Honyman's Church, informing them that a great dignitary of the Church of England, called Dean, was on board the ship, together with other gentlemen passengers. They handed them the letter from the Dean, which Gardner and Martin brought to Newport in a small boat, with all possible despatch. On their arrival, they found Mr. Honyman was at Church, it being a holy-day on which divine service was held there. They then sent the letter by a servant, who delivered it to Mr. Honyman in his pulpit. He opened it, and read it to the congregation, from the contents of which it appeared the Dean might be expected to land in Newport every moment. The Church was dismissed with the blessing, and Mr. Honyman with the wardens, vestry, Church, and congregation, male and female, repaired immediately to the ferry wharf, where they arrived a little before the Dean, his family and friends." (p. 395.)

Other traditions slightly vary from this, but none in the judgment of the historian are so well connected or credible. The Dean purchased a farm of about one hundred acres in Newport, adjoining Mr. Honyman's, and built him a house for his residence, which he called White Hall, and which yet stands and bears the original name.

"This White Hall estate he gave to Yale College in Connecticut, which still owns the fee. He built his house in a valley, not far from a hill commanding an extensive view of the ocean and country. He preferred the valley to the hill, as he said, for the following reasons—that to enjoy the prospect from the hill, he must visit it only occasionally; that if his constant residence should be on the hill, the view would be so common

as to lose all its charms." During his residence at White Hall he wrote his 'Minute Philosopher,' and his celebrated poem so oracular as to the future destinies of America. These were written at a place about half a mile southwardly from his house. There he had his chair and writing apparatus placed in a natural alcove, which he found in the most elevated parts of the Hanging Rocks, (so called,) roofed and only opened to the south, commanding at once a view of Sachuest Beach, the ocean and the circumjacent islands. This hermitage was to him a favorite and solitary retreat. He continued here about two years, perhaps a little longer.

"His preaching was eloquent and forcible and attracted large congregations to Trinity Church. When he was called to a sphere of greater usefulness in his native country, he was not forgetful of a residence which was endeared to him by many pleasing recollections; and which moreover, possessed for him a melancholy interest from the circumstance of containing the ashes of his infant daughters, that had died during his sojourn in Newport." (p. 396.)

In taking leave of Mr. Updike's volume, we cannot but repeat the expression of our gratification that it has been written. With all its want of order, with its variety of narrative and reminiscences, it is a valuable book, and will be used by the future annalist, when he comes to write the more ample history of the Church in New England. It is a noble memorial of the author's industry and devotion to antiquarian researches, as well as a mark of attachment to his Church and country, and to the ancient land of Narragansett. Sometimes he is a little too zealous in citing his advocates of Episcopacy. By way of illustrating her republican tendencies, he mentions as belonging to the Church a long list of prominent patriots of the revolution, and among the number we find the names of Franklin and Jefferson. These distinguished statesmen might have been cold intellectual admirers of the worship of the Church, but we have never seen the evidence that they appreciated her doctrines or possessed any decidedly Christian character. We do not care to see them quoted as supporters of Episcopacy.

Non tali auxilio—nec defensoribus istis
Tempus eget."—*Virg.*

Men whose lives were better than Thomas Jefferson's, and whose intellects were quite as lofty and cultivated, have honored and served the Church by their practice and their pens. We can afford, therefore, to relinquish all claim to his influence in our behalf, and to give him, with his conceits and speculations and materialism, to the undoubted abettors of infidelity. The Washingtons, the Marshalls, the Rutledges, the Henrys, the Lees, the Johnstons, the Jays, and other leading architects in the work of American Independence, we are proud to own as Churchmen in the true sense of the word, and it is not the least honor to their illustrious names, that in watching the increase of Rome upon the ruins of Alba, they watched also the movement of that spotless banner inscribed with the "mystery" of "Christ and His Church."

The Mystery of Godliness.

BY THE REV. SAMUEL L. SOUTHWARD.

My brethren, let not the gospel, as a record of the works of the Redeemer, be misunderstood. So far am I from undertaking to deny the charge, or to explain all mysteries, that, as a minister of Christ, I boldly claim that the facts of the Bible are most wonderful, and the doctrines of the Christian's faith are plainly written for our learning, but, in themselves, mysterious. The Bible comes not as a book asserting nothing which is above our knowledge, or beyond our comprehension; for it would be unworthy of the Deity, and fail to exercise and put in proof, that faith, which is, on our part, the only agent of our reformation, and the mighty instrument of our salvation. The plan of the atonement does not come to us as one which human wit might have discovered, for then our own salvation would have been within our reach, and there had been no need of the counsels of the Godhead, or the amazing condescension of the Saviour, or the unearthly pangs of the Redeemer, or the "mystery" of the atonement. But requiring, as it did, the wisdom, the purity, the power, and benevolence of God, to devise and carry out the plan of our redemption, it is most evident, that a scheme which required for its origin a wisdom so much greater than our own, could not, in all its parts be level to our comprehension; else were the wisdom and the love of God no greater than our own, which yet were insufficient to devise the way in which he could be just and justify the sinner! I hold that by the soundest principles of human logic, as well as in accordance with the sentiments of inspiration, there either must have been a "mystery" in the atonement, or there had been no atonement! And if that holy volume be a fable, it is the noblest work of man, and answers perfectly, in every part, to the best requirements of an enlightened reason; and in the midst of the productions of the universal race of man, it stands alone, in glory—and I will take it, as the best of books, to guide me through the paths of life, to comfort me in death, and fill my mind in the last hours of existence, and before I sink into forgetfulness forever, and the light of intellect goes out in everlasting night, with its imaginary paradise, and its fictitious scenes of future and eternal peace, and rest, and joy.

Then, "without controversy," the "mystery of godliness" is great. We do not pretend that it is not; we even assert that it is. And we come to you, "as ambassadors for Christ," not with the boasted conclusions of our own understanding, not with the noblest achievements of human intellect, not with the gatherings of our experience, but with a revelation from above, in language plain enough for you to read what has been written, and asserting what you cannot understand, but are not able to deny. We come to you, bearing in our unworthy hands the oracles of God, and demanding, as no favour unto us, but on your peril, and as justice unto God, that you believe its truths, in order that you may obey. The facts are mysterious. This volume is a temple, designed by the "Father of lights," and erected by Him who fashioned the earth, and the sun, and the moon, and the stars! Its maker and builder is God; and we

claim for it only the perfection and glory which belong to the rest of his works. It is the message of the "mysterious," the inscrutable God; and we cannot accept as your answer, when we call upon you to be saved by the blood of the Saviour, the declaration, which is not disputed, of the mystery of the act of atonement. Away, then, with the mockery of the unbeliever, and the scorn of the scorner; it recoils upon him! It is as rational to require that God should bound his own nature by the nature of man, as to make the plan of atonement like the devices of men. It is as rational to object to the truths of Christianity, because they are wonderful, when they claim to be so, as to object to benevolence because it is kind, when it claims to be charity itself! Ah! the scorner may delight for a while in his scorning—for it is his hour and the power of darkness—but the time is at hand, when the Almighty shall laugh at his calamity, and mock when his fear cometh," and the righteous shall have dominion over him in the morning!" Take heed, then, with what spirit you open the Scriptures, or listen to the ambassadors of Christ and "stewards of His mysteries," when they publish his marvellous word. With no pride of intellect, come, but in humble unquestioning faith; with the spirit which subjects to the test of man's knowledge the revelation from heaven, but that which, assured, from external evidence, of the origin of the Bible, takes all of its statements as true; which believes, though the oracle be sealed; which obeys, no matter what the command; which at least will attempt the injunction, though it were the conflict with devils, or the removing of mountains, or the wresting the stars from the sky! But there is nothing recorded which was not enacted, there is nothing commanded which cannot be done. But you cannot expect to commend it to the minds of ungodly men; and you cannot expect that its wisdom will be always approved by your own. And beware how you profanely compare it with the knowledge of men, how you dare to reject it when its wisdom shall vary from the wisdom of men. Behold, I show you "mystery," a wonderful thing, when I tell you of the incarnation of Jesus, and the redemption by his blood; and yet on your faith in the doctrine, your salvation depends! Behold, I show you a "mystery," for the dead shall be raised incorruptible never to die! And yet, if ye will hope to escape from damnation, and attain to the first resurrection, you must believe in the "mystery of godliness," that Jesus Christ was raised from the dead! "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" We but share with the angels their ignorance of his ways, till the time when the light of eternity shall reveal as much as even spirits may know of the mysteries of redeeming love, which are "the deep things of God!"

Communications.

For the Banner of the Cross.

MR. EDITOR:—

A year since, an account of an ordination at Nashotah was presented to the readers of the Banner, in which article, the spiritual condition of this Diocese was alluded to. Within that time three of the number then admitted to the Diaconate have been admitted to the order of Priesthood. These were the Rev. Messrs. F. R. Haff, D. Keene, and J. P. T. Ingraham.—On the second Sunday in Lent, Bishop Kemper admitted a fourth member of the same class, the Rev. John Johnstone, M. D. to the Holy Order of the Priesthood. The ordination took place in the chapel of the Nashotah Mission. Morning Prayer was said by the Rev. J. L. Breck, the Lessons read by the Rev. W. Adams, both of whom presented the candidate, and the sermon was preached by the Rev. F. W. Hatch of Southport. The subject, that of "the office and abilities of the Priesthood" was listened with ardent attention by a numerous congregation, who afterwards participated in the HOLY COMMUNION administered by the Bishop, assisted by the Rev. Messrs. Adams Hatch, and Johnstone.

The Diocese of Wisconsin is one of peculiar interest. Although in its infancy it now numbers twenty-three clergy, all occupying posts of importance to the Church. In Milwaukee there are now three parishes, where rather more than a year since but one existed. Each parish has its church edifice, and such has been the rapid increase of their congregations, that it is in contemplation to organize a fourth parish. The Church services are held at many points, until lately, but seldom visited, except by the travelling preachers of various sects, who have failed to supply that feeling of Religion which the Church has succeeded in placing before their minds. In sections of the country where the Gospel light was but dimly to be discerned in the darkness of superstition and wilful violations of the laws of God, the order and beauty of the Church services have had the effect upon those attending them, to induce in many cases a change in the lives and we trust in the hearts of individuals. In almost every village may be found some members of our HOLY CHURCH, who form in themselves a congregation, and could there be a minister at each such point, the Church would strengthen her borders, the sheep would be preserved in the fold, and the "wilderness" would soon "blossom as the rose."

To Nashotah the Church must look for men to engage in this important field, a field, in which a contest, is to take place between three opponents, viz., the Church of God, the pillar and ground of the truth, as opposed to all superstition and error, the Church of Rome, with its mass of corruptions and errors, its deep and Jesuitical designs, and lastly a spirit of infidelity.—Wisconsin looks to the Institution of the Church at Nashotah for labourers, for those men who will valiantly engage in this contest. I might mention the interesting condition of the Oneidas numbering 200 communicants at Duck Creek, of the vast numbers of Germans, Norwegians, and emigrants from England and Ireland which have crowded into this territory within the past year, and demanding the services of the Church, but am compelled to refrain from so doing by the length of this

communication. I would refer you and your readers to the Journal of the Primary Convention of this Diocese for many very interesting accounts relative to the spiritual growth of this Diocese, its soundness in Church doctrine, its adherence to primitive truth and ecclesiastical order; and the interesting position which the Nashotah Mission occupies in the Church at the present time.

Wisconsin, March, 20, 1848.

For the Banner of the Cross.

MR. EDITOR:

It is my wish to send you for publication in the Banner, some account of the Missionary operations in Schuykill county in so far as those operations are connected with the village of St. Clair. It was on the 17th day of April, 1847, that the missionary acting by appointment of the advancement Society, and with the sanction of the Bishop held in this village his first service. The effort to establish the Church amongst the mining population of our coal region was acknowledged to be nothing more than an experiment, holding out perhaps a rather encouraging prospect of success. St. Clair seemed to be in many respects a favourable field. The inhabitants are almost without exception engaged in mining, and a larger proportion of them than in most other places are English. The village itself is a new one having risen from out the forest, in the last few years and its population numbering now some 12 or 15 hundred, was rapidly accumulating. To supply the spiritual wants of the hard working people, were three or at most four places of public worship, having a capacity to accommodate 500 persons.—These places of worship were divided amongst the Welsh Presbyterians, and the different sections of the Methodist Society, calling themselves Primitives, Ranters, &c. It was reasonable to suppose that in a large English population some at least would be found attached to the Church of their native land, and some perhaps who although attendants on other services, were so from necessity, rather than from preference. It was under these circumstances that our first service was held on April 17th of last year. The attendance was small, but of course could not be discouragingly so. As time wore on, others came to join us, until finally our little room, (holding about 100) being pretty regularly filled, we came to the conclusion early in the present year to organize a Parish. Accordingly previous notice having been given publicly on Saturday Feb. 5th, a meeting was convened and a church organized with its proper officers. Since that time a charter has been obtained from the Supreme Court, through the kind offices of Edward Shippen, Esq., of Philadelphia, and the Church is now fairly in existence, under the name and title of the "Church of the Apostles."

The vestry consists of ten members, the charter is that recommended by the convention of the Diocese, and the by-laws are substantially those of the church of the Ascension, Philadelphia. It is our intention to erect a church edifice this summer, if possible. One in the English rural style with low stone walls and high pitched roof, the cost not to exceed \$2500. A large and well situated piece of ground has been presented to the Church by Mr. Jos. G. Lawton one of the wardens, and whilst it is believed that the greater part of the money needed for the erection of the Church will be furnished by those immediately interested; it is confidently hoped that this effort in behalf of the hitherto neglected miners will call forth the generous and christian sympathy of their fellow churchmen in Philadelphia.

The claim which our mining population has upon the consideration of Pennsylvania churchmen is peculiarly touching. They are the children of our mother Church, and forced away by circumstances from the home of their early religious associations and privileges, have come among us their brethren in a strange land without finding that which might supply its place. Is it strange that they should often wander from the fold in search of pasture?

They are the hardy laborers in the Keystone mines of wealth, the bone and sinew of her industry, the toiling ministers to her fireside comforts. Is it a great thing then that they ask a pitance from the abundance which their labors have supplied, to build them a spiritual house in the great wilderness?

There are some things which are present wants, the supply of which by kind friends would be most acceptable. A communion service, a surplice, &c., these are mentioned because their purchase requires money, and we have need to husband all our means for the building of the church.

The donation lately of a set of valuable books, twenty-five in number, from the Parish Library Association of Philadelphia, is thus acknowledged by a resolution of the Vestry.

"Resolved, That the thanks of this church are due, and are hereby tendered to the ladies of the Bishop White Parish Library Association, for their very generous and acceptable donation of a library for the use of the Parish, and the Vestry cannot let this occasion pass by, without the expression of their confidence in the great claims which this Parish has upon the regard and support of their fellow churchmen throughout the Diocese.

"Resolved, That a copy of the above resolution be sent to the Banner of the Cross for publication."

For the Banner of the Cross.

On Gesticulation in the Pulpit.

MR. EDITOR:

I may misapprehend the meaning of the writer, whose article on the subject of "Gesticulation in the Pulpit," appeared in the last number of the Banner; when I suppose that he means to condemn all gesture in the delivery of a sermon. But his decision "that gesticulation is not entitled to secure any consideration at our hands, because not capable of strengthening argument," &c. &c., leads me to conclude that I am not in error when I so understand him. If this be his view, I must express my very decided dissent: and while cordially condemning all extravagance and affectation in the pulpit, plead for that natural manifestation of feeling by gesture in the delivery of a discourse,

which is dignified and appropriate, to the sentiment uttered.—And why?

First, because it is natural. No man who speaks earnestly, unless he speaks artificially, or is a very remarkable exception to his race, speaks without some gesticulation. In solemn discourse his gestures are deliberate and dignified, in impassioned appeals they are more rapid and vehement. But still in all cases of earnest address nature prompts appropriate gesture.

Secondly, Gesticulation is sanctioned by scriptural examples. When Solomon dedicated his glorious temple to God, and was engaged in the most solemn act of prayer, he kneeled "with his hands spread up to heaven," Kings 8, 51 and he also stood with his hands spread forth in like manner, 8, 22. When St. Paul and his fellow apostle plead with those who in their blind admiration would have offered sacrifice, they rent their clothes and ran in among them. They seem not to have reckoned the force of truth so great that the bare enunciation of the folly of idolatry would suffice, but they expressed their indignation by very decided gestures. When St. Paul began his speech before Agrippa "he stretched forth the hand" and answered for himself, and few can read his noble address to the king in which he refers to the "bonds" by which he was then held captive, and describes the awful circumstances of his interrupted journey to Damascus without concluding that he employed many other appropriate gesticulations.

As the example of our Blessed Saviour is appealed to by the writer of the article under consideration, and his discourses considered incompatible with gesticulation, I would call attention to the fact that the use of gesture in one instance at least, is distinctly noticed. Thus in speaking to the assembled throng in the house where he was, it is said, that he "stretched forth his hand towards his disciples and said, behold my mother and my brethren!" When, moreover, he took a young child and set him in the midst of his disputing disciples and said, "verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven," repeatedly referring to the same child in the course of his ensuing address, his language seems to demand that we imagine him using appropriate gestures.

And so on the occasion of that memorable rebuke addressed to the Scribes and Pharisees, when their hypocrisy was denounced, and the damnation of hell threatened as a recompense of their iniquity, it appears most unnatural and improbable to suppose an announcement of these fearful things unaccompanied by any bodily action. When too, the different conduct of the Pharisee and Publican is alluded to by the Master, the bowed head and smitten breast of the latter, as well as his humble confession of unworthiness, are noticed with apparent approbation, and thus gesture recognised as appropriate to our expressing strong emotion even in prayers; and if appropriate when speaking to God who needs no such stimulant to sympathy and attention, how much more when men of like passions with ourselves are appealed to by the speaker.

Thirdly, I plead for dignified and appropriate gesture because it does "strengthen argument," &c. The influence of a speaker depends not simply on the truths he utters, but on a conviction of his sincerity and sympathy in uttering them. The same truth spoken coldly and heartlessly will produce anger, which if spoken feelingly and kindly, will cause contrition and sorrow. Gesture is one way of manifesting sympathy and sincerity, just as expression of countenance and tone of voice are other modes of signifying the same, and therefore gesture when appropriate, is calculated to enforce our arguments, and strengthen our appeals.

With nature therefore, and the various scriptural examples quoted, and the testimony of experience on my side, I feel prepared to affirm that "gesticulation is entitled to receive some consideration at our hands," and rightly considered, will help the minister and christian in teaching, warning, exhorting and persuading his hearers.

OLD SCHOOL.

For the Banner of the Cross.

The chanting in Latin at Burlington College.

MR. EDITOR:—

So just, so dignified, so attic, so seasonable, and so richly deserved are the strictures of your correspondent, "A Layman," touching certain remarks made by the editor of the Christian Witness and correspondent of the Calendar on the chanting in Latin at Burlington College, that I am much inclined to speak out my approbation and offer to him my profound respects. Most sincerely I thank him for the article. It is indeed "a round dozen" well laid on; nor ether, nor chloroform, nor scarcely a good conscience can save our brethren too quick and inconsiderate with their quills, from keen smarting.

I am sorry to see, that the Protestant Churchman has endorsed the captious editorial of the Massachusetts paper by copying it. That however, might have been expected, and some other things.

The eminent person reflected on so ignorantly, usually knows what he is about—and I will take leave to add, that when that remarkable day comes which shall find him idle and no good work for Christ and the Church, in head, or heart, or hand, he may "be left" to reply to some of his rebukers.

To the Latin chanting in the Classical Seminary at Burlington there could plainly be but two objections of much weight, neither of which occurred to our critics. 1. Unless it were a customary and familiar thing, there was danger of its being regarded simply as a musico-literary exercise without the proper devotional feeling. But I would leave this to the judgment of Bp. D. and not distrustfully or captiously call him to account afterwards. And, 2. That it would be likely to furnish "occasion for them who desire occasion" and call forth such article as that in the Witness.

Chanting in Latin is not to my taste,—but in a Latin school, where it is "understood of the people," it is no offence to me if others enjoy the grave and stately diction of that language. No more has the Church consecrated English than Latin.

NORTH.

Bishop C. Chase
of New-Hampshire.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, APRIL 15, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

NEWSPAPER PROPRIETIES.—The Banner never has been very forward in asserting its own principles, preferring that its practice should declare them. Occasions may occur when it is necessary, in self-defence, to refer to these. In doing so we adopt a less pretending name expressing the outward development of these secret springs of action. There is a close connection between propriety and principle, just as there is between good manners and good morals.

These remarks are called forth by communications which we have received, and which we cannot publish, because, in our esteem, they offend against "the proprieties" which we are resolved to observe in the conduct of this paper. We think it right to state these plainly and explicitly, that correspondents, whose favors we value may be saved the trouble of sending articles which cannot be published. In this statement we neither judge nor condemn those, whose practical views of propriety are different from our own.

The first communication referred to is from "a layman," and contains severe censures against two of the Right Rev. Fathers of the Church, whose views of doctrine and duty are at variance with those of the writer, and, we may add, with our own. Now we think there is a manifest impropriety in "a layman," venturing publicly to rebuke, especially in an anonymous communication, one of the chief Ministers of the Church. Nay more, we esteem it a sin against "propriety" not only, but against the principles of sound churchmanship, for any inferior to judge his superiors in the Church of God. We refer now to those formal judgments which are pronounced and given to the world in print. As the Banner of the Cross professes to maintain the sound principles of the Church, and is conducted by a *Presbyter*, who has solemnly promised before God and man that he will "reverently obey his Bishop and other chief ministers, who according to the Canons of the Church, may have the charge and government over him;" one of the proprieties laid down, as an inviolable rule, will exclude from this paper all communications which convey irreverent censures, or even contain disrespectful expressions against any "Bishop and other chief ministers."

Our's is not that churchmanship which separates a spiritual Father, because of a difference of opinion and practice which the Church does not authoritatively condemn, from the reverence and submission due to his high office. It is a sad pity that such inconsistency can ever be charged against those whose principles teach them to regard every Bishop of the Church, whether he be called High or Low, or by any of those names which an ungodly day uses, as a successor of the Apostles. We may be wrong, but we express a calm and well considered judgment, when we say that, in our esteem, more real injury has been done to the Church by the practical sins of censoriousness, evil-speaking, and slandering against all orders and degrees of men in Christ's Holy Church, than by any views of doctrine or practice which have ever prevailed.

In two other communications we have a severe attack upon an Editorial and a caustic reply to a correspondent of our "cotemporary" in this city. Propriety forbids our publishing these and similar articles, (several of which we have before quietly put aside,) because the columns of the Banner is not the place to answer either the editorials or communications of the Episcopal Recorder, unless these have some reference to us. For the most part this paper has a different class of readers, and they would be little benefited by any corrections of errors made in our columns. If we desire to convert the Chinese, we would not send missionaries to Africa! And therefore if correspondents wish to put the Recorder right, they ought not to send their articles to the Banner. Besides if there is any thing bad in "a cotemporary," we would prefer our readers not to know it! "Where ignorance is bliss," &c.

And finally the Banner finds it as much as it can do to keep its own editor and correspondents straight, without adding the toil and labor of taking the oversight of its "cotemporary." We desire no controversy with other papers of the Church, we shall endeavour never to provoke this great evil, convinced that more harm than good results from entertaining the public with our private differences.

We hope our kind readers will pardon this prolix, but called-for expression of our sense of Newspaper Proprieties. We felt it due to our correspondents to make them known.

PASSION WEEK.—Next week obtains this solemn name from a blessed Saviour's "Cross and Passion." It was called "the Great Week" because we are led to "consider what great things He has done for us." It was named "the Holy Week" because all Christians used to consecrate its days, memorable each for some sacred event, with solemn services and devout exercises. Let then the Members of that church, which would preserve the Primitive faith and practice, so distinguish this week with more earnest and constant devotion in public and private, that it may still deserve its ancient titles of "Great" and "Holy."

Foreign Intelligence.

"The English Churchman" of March the 16th, (the latest we have received) informs us that Dr. Hampden's consecration was to take place on the third Sunday in Lent. "A united appeal" and "a solemn protest against the intended consecration" were to be presented to the Primate.

We take the following from the (London) Guardian.

The consecration of the Archbishop of Canterbury took place on Friday last, at Bow Church. The ceremony was performed by the Archbishop of York, the Bishops of London, Winchester, Lichfield, and Oxford. The usual proclamation for opponents to appear was made, and none presenting themselves, they were denounced as contumacious. An eye-witness says, that as the Archbishop was passing through the crowd on leaving Bow Church, an individual exclaimed in a low and quiet tone of voice, "God bless the Archbishop of Canterbury." The Archbishop instantly stopped, and turning to the speaker, replied in a calm and deeply impressive manner, "I thank you, I indeed need all your prayers."

It is asserted that his Grace has appointed the consecration of Dr. Hampden to take place on Sunday, the 26th instant, at Lambeth Palace.

The *Cambridge Chronicle*, in speaking of the new Bishop of Chester, says:—

"Perhaps there is no member of the University who enjoys a higher character for learning and abilities than Dr. Graham; and there is none whose character is more generally and deservedly popular. His talents are unquestionably of the highest order. . . . The gift by which he is most remarkably raised, perhaps, above all his contemporaries in our learned body, is his eloquence, whether in written or extemporary discourses. The quickness and tact with which he seizes the salient points in any discussion, and the felicity and fluency of the language in which he clothes his opinions, promise for him a distinguished place in that higher arena in which he is ere long destined to appear. . . . He is with all a great and deserved favourite. And here, were the occasion other than it is, we should delight to stop. But dealing with circumstances affecting the interests of the Church, and holding the opinions which we do, we feel ourselves reluctantly compelled to qualify our admiration with one drawback. Happily, however, others will think the more highly of him for the course which we disapprove; and they are those with whom power is now lodged—both which assertions are proved by the very appointment we announce. May we then be allowed to say that we cannot but fear that Dr. Graham is likely to give a greater freedom to latitudinarian views in the Church than we approve or think safe? We are led to entertain this apprehension, not from any opinions to which he has given public expression, but from the part which he took when it was the aim of Lord Melbourne's Ministry to open the old Universities to Dissenters. Many years have, however, passed since that occasion, and more correct conceptions as to the Church and Universities may have been formed by Dr. Graham. Trusting that this is the case, we willingly pass over the subject of his conduct with regard to the College Statutes, with the remark that at the time it was unexpected from him, and caused some coldness towards him in the University, and is even thought to have shut him out from the chair of our most prominent divinity professorships, for which his learning and abilities eminently qualified him. We sincerely wish that his career in his new station may be free from all like objection, and full of honour and usefulness."

CLOSING EXERCISES OF ST. MARY'S HALL AND BURLINGTON COLLEGE.—We have received the following account of the above exercises from a much esteemed and valued correspondent.

For the Banner of the Cross.

It was my privilege to be present at the recent semi-annual examination of St. Mary's Hall and Burlington College. It extended over a space of five days, beginning each day at 8 A. M. and not closing till the hour of evening prayer, 8 P. M. It was therefore, I need not say, both thorough and extensive. I carefully watched its progress from day to day, for the greater part of the time, and feel now that I cannot withhold the tribute of my fullest attestation both to the abundant qualifications of

the several Teachers, and the singular efficiency of the system of instruction which is there pursued. There were classes examined in English Grammar, Arithmetic, Algebra, Plane Trigonometry, Conchology, and the Latin and Greek and French and German languages, besides others in different subjects at which I was not present. In referring to them, I hardly know what to select as most perfect. There was no failure, hardly any hesitation, and yet there was evidently nothing prepared for mere show. It was all sober reality. It was all solid attainment. Most of the examinations indeed—as far as I witnessed, and I judge so of the rest—were short and searching reviews, of the whole course of previous study. The proficiency shown in the several languages, was particularly interesting. Arnold and Ollendorf are making great revolutions in this department of education. A class of girls in Greek, after a few months study, certainly showed as familiar an acquaintance with the Grammar and structure of the language, as was ordinarily attained only in years, by the old plan.

But it was not so much the thorough scholarship evinced, as the remarkable effect of the moral training that most attracted my notice. No where have I ever seen the true idea of a *Christian Family* more fully developed, than in these two Institutions. In such a relation, viz., that of a family, with its head and members, I conceive are embraced all the duties and the joys of one social nature, both on Earth and in Heaven. Beginning in the earthly home, under the Parental eye, developed more fully in the Church of Christ under the Pastoral relation, it is made perfect only in Heaven—"Our Father's House" and home, forever. For that which the parent is to his child, and the Pastor to his flock, is God to the penitent sinner and the glorified saint. Beautiful and merciful is that arrangement which makes thus the natural relations of life, the signs of those Higher relations which pertain to our spiritual being! The Parental character with its grave authority and its tender affection, meeting us at our first entrance into life; is but the sign and symbol of Him that made us—that ever surrounds us with His power, and encircles us with His love. And it is just as our veneration and love are called forth in the one case, that we are prepared for their due and higher exercise in the other. The child that hath been brought up to be obedient and affectionate to his parents, hath had a good introduction to the fear and love of God.

It is the striking remark of Professor Sewall in a recent work, that "in the education of a child, the religious frame of mind, not the religious knowledge is the effect to be sought for. A child's religion does not consist in quoting texts of scripture, or in making long prayers, but in reverencing, loving and obeying the parents and teachers that God hath placed over them; in worshipping God through them and in them; and seeing Him dimly and faintly beyond them as a mystery and only as a mystery, which gradually clears up into open day, as obedience to His earthly representatives prepares the heart and soul for obeying Himself."

Now I conceive that all the arrangements of these two Institutions are based upon this great principle. There, the first great duty of God's Kingdom, unqualified obedience to lawful authority, is taught—and enforced gently indeed but firmly.—There gratitude is cherished by the *known, felt* interest and love of those, in whom that authority is vested; and especially of him, whose heart prompted, and whose head planned, and whose hands are ever busy with all the details of those noble Institutions,—the Bishop of the Diocese. To them indeed a *father*,—it is his constant aim and effort to lead their minds all up to Him their common *Father*, who claims their deepest reverence and their warmest love; and that such aim and efforts, are, by God's blessing crowned with due success,—I want no better evidence than the knowledge I have in many cases, where the thoughtlessness of youth has given away to Devotion's gentle power, and where even a waywardness, that seemed past correction, has yielded to the persuasive yet powerful influence that was brought there to bear upon it, even of "that still small voice," serene as summer dew, and searching like it into every turn and tendril of the youthful heart, in which the Church and Holy Scripture speak to children." I might go on to speak of many other things which most strike the attention of every thoughtful man, all showing how truly and how fully the idea of a christian family is carried out; and, therefore, how well the pupils are prepared for the duties and the joys of life; but I feel that I have already gone beyond the limits that you might be willing to allow for such an article. Yet, let me refer a moment to that sweet chapel of St. Mary's Hall, the Holy Innocents,—where daily prayers are offered and daily praises sang. Can any one visit that Chapel and partake in the devotions for which it is set apart—and join in the chant

"That with organ's pealing sound
Still swells with cadence sweet and full
In circling surges round and round
'To us O God be merciful.'"

and doubt of the effect? But I add no more. You yourself can testify to the truth of more than I have said; and can unite with me in commending St. Mary's Hall and Burlington College to any parent who desires for son or daughter a finished education.

M. H. H.
— Rev. W. Henderson

LONDON CHRISTIAN REMEMBRANCER.—Messrs. Appleton & Co., have made arrangements with the Publisher of this Church Review, by which they will be enabled to furnish it hereafter for \$4 50 per annum, *provided one hundred subscribers be obtained.* This is decidedly one of the ablest of the Church Periodicals; all who are familiar with this Review, must acknowledge its high character. The former price of the Christian Remembrancer, was \$7 per annum, and we hope that this liberal proposition of the Publisher will at once be met, and sufficient names given to secure its increased circulation here. Communications may be addressed to the Messrs. Appleton & Co., in New York or Philadelphia.

ST. PAUL'S COLLEGE.—We have great pleasure in publishing the following "Card." Such a report is of great injury, and could be corrected. We have not had an opportunity of personal observation of this long established institution, but we have heard from others capable of judging of "its excellence in all respects."

The New York Churchman, thus speaks of this school:

"Under its present Rector, Mr. J. G. Barton, it continues to be conducted in a manner worthy of its established reputation, and with the help of a body of very able and competent teachers who are most ardently devoted to their arduous duties."

CARD.—Learning that a rumor exists that it is purposed to close St. Paul's College, the Rector takes this means of informing the friends of the Institution that such is in nowise his intention—that the rumor is wholly incorrect—and that all arrangements for the continuance of the establishment, are now in operation, in like manner as they have ever been.

J. G. BARTON, Rector.

THE WORKING OF NON-COMMITTAL RELIGIOUS INSTRUCTION.—We have seldom seen the absurdity of attempting to teach religious truth without giving offence to any peculiar systems so forcibly illustrated as in the following extract. If any are disposed to think it is too ludicrous for a Religious Journal, let them remember that the absurdity grows out of grave and solemn facts. We copy it from that most excellent and dignified religious paper "the Church," published in Canada.

We have been lately asked about the working of "the National School" system in Ireland. Let "Thady Brady" answer for us! Some of our readers may not be aware of the nature of this wonderful system by which, the wolf and the lamb, the leopard with the kid, the calf and the young lion are to be educated together, each retaining his peculiar nature! The method by which this is to be accomplished is as follows. In school hours all the pupils are to be taught selections from religious truth, or inoffensive extracts from the word of God which would not disturb the peculiar doctrines of Churchman, Romanist, or other Sectarian! At an allotted hour, the children of the various systems may be gathered in different rooms, or corners of the same room, and instructed by Rector, Parish Priest or other minister, in the peculiarities of their respective creeds. How to reconcile the discrepancies of these latter instructions with the former teachings is the great difficulty, or in other words, to teach them to agree, and at the same time to differ, *hic labor, hoc opus est!* What success attends this labor of love "the memorial given below declares. An idea somewhat similar to this is a cherished scheme in this country also. Let those who entertain it, consider seriously this "memorial." There seems a general anxiety that religious teaching should have its place in daily school instruction. In National schools, especially in a country where no national preference is given to any peculiar system, we firmly believe it to be a practical impossibility to teach religious truth, unless it be stripped of its power, and reduced to utter banality. Christian education for the poor can only be provided for in parochial schools. The practical application of this striking illustration bears not merely upon the instruction of children, but upon all christian teaching, and shows the absurdity of trying to convey this important knowledge so that those of various creeds and opposite doctrines, may find no occasion for fault, and no grounds for offence!

To the Editor of the Church.

Dear Sir,—I am induced to enclose you a Tract illustrating the working of the National System of Education for Ireland, in consequence of reading a panegyric in the *Journal of Education* (No. 2, Page 50), which declares the principles of that system to be "Christian and Catholic." How a System of Education can be called *Christian* which excludes the Bible, I am at a loss to conceive.

I believe that the effects of the Scripture Lessons, as described in the Tract, are not exaggerated.

But even these may or may not be read in the Schools, so that the system is, in fact, an Infidel one.

I am, Dear Sir,

Your's faithfully,

M. A. PRESBYTER.

The Memorial of THADY BRADY, to the Commissioners of Education.

Humbly Showeth,—That I am, as you know, Thady Brady, who was appointed Master of the National School of Killmeaganny, Co. Clare, having been recommended by the Rev. Eustathius Finnerty, P.P. And as the Protestant Minister, Mr. Pleasall joined in the application for building the School, and induced a few of the Protestant children, whose parents live among us, to come to it—I take equal pains to instruct them. It is on the subject of the Scripture Lessons that I now make bold to address your Honourable Board.

Your Memorialist also prays that your Honours will tell him a safe meaning to give of 'justification,' which you bid me explain,* but which is getting me into scrapes and scoldings

on all sides. I do not ask for the true meaning, for I know that, but a meaning that won't give any 'peculiar religious instruction,' for that's what they blamed me for doing in the school hours, when I gave my own explanation of the word. That you may understand my case, I will lay it before you in detail, and relate my grievances in handling these Lessons.

I was teaching one day last month, the First Lesson in the New Testament, and after the boys had read it and closed their books, I began to ask the questions printed at the end of it, and in due course, says I, 'How did the Angel address her?'* (meaning the Blessed Virgin.)—'Hail Mary full of Grace,' answers Tim Flanagan. 'As one peculiarly blessed of God,' says Jack Smith, the water-guard's son, 'amn't I right, and may I go up?'—'You are both right,' says I. 'But which is to go up?' says they. 'Jack Smith is more exact,' says I, and accordingly he took Flanagan's place. Well, the school was not broke up an hour, when Mrs. Flanagan, she's a carmelite, came to ask me if I had put down her grandson for saying 'The Angelical Salutation.' 'Ma'am,' says I, 'I adhered to the strict letter of the Scripture Lessons.' 'Sir,' says she, 'I'll complain of you to the Bishop for punishing my boy for confessing the true faith. And you are a renegade and an apostate from your religion for doing what you have done.' The next week I was teaching with much fear over me on account of Mrs. Flanagan, when in came the Minister, and with him an Evangelical gentleman that opposed the school, whom he thought to win over by showing him how well the children were taught to read the Scriptures. As ill luck would have it, I was hearing the boys the Lesson in which you have marked the word 'repent'† to be 'explained.' So taking your note at page 14 to help me, I said, says I, 'repent means do penance, and that means a great deal; for example, it means peas in the shoes, and a pilgrimage to Lough Derg, and saying a thousand *aves* and a hundred *pater noster*s, fasting.' I saw the Minister wriggling as I went on explaining 'repent;' and the Evangelical gentleman grinned. And when school was over, the Minister in a high rage set upon me, and rated at me for teaching Popery, as he called it, in school hours. 'Sir,' says I, 'the Board put down the word "to be explained," and I believe in no other meaning.' 'I won't leave my children here,' says he to be corrupted by you, and I'll report you to the Board for giving peculiar instruction before the proper hour for it is come.' 'Sir,' says I, 'it is not peculiar instruction: I am bound to give an explanation, for the Board has marked it for me to explain, and I will do my duty.' May it please your Honourable Board, I have found it a hard and vexatious thing to do that same. After Mrs. Flanagan blew me up, I made a rule that in reading the Lessons the children should not take each other's places when they missed.—But it was not long till, as I was hearing them read the 19th Lesson, I asked them, as you directed me,‡ 'How must we be justified?' 'By my good works,' says Jem Flynn. 'By faith,' says Bob Jones, 'amn't I right?'—'By faith and works,' says Darby Morris, 'amn't I right?' 'By faith without works, amn't I right?' says Miles Johnson. 'O! you're all right,' says I, 'more or less: but no taking places, as I commanded you already.' The boys looked at each other, as if they would determine, by a fight after school, which was right, since I would not decide it for them. And I thought to myself, anyhow, it is mighty little knowledge they'll get out of the Lessons, if I mustn't help them and put them right.—However, as that was one of the days for giving separate religious instruction after school hours, the Protestants went home by themselves, and the Catholics remained to say their catechism, which prevented a fight on that day; and I took the opportunity of telling them that justification means sanctification, and so we are justified by our good works. But five days after, when they came to the 24th Lesson, I asked them 'what does the word "Paradise" mean?'§ 'Limbo,' says Phil Scratch. 'Heaven,' says Tom Whack. What was I to do now? The boys looked angry, and were waiting for me to decide who was right, when in came Father Finnerty, and without more ado, Phil appealed to him. 'You are right,' says his Reverence. Tom's eyes flashed fire, and he muttered something between his teeth, that came out afterwards when the school was breaking up. For he set upon Phil as he went out of the door, and said, 'You unmannerly cur, do you mean that our Saviour went to Purgatory?' 'I do,' says he. 'There's no such place in the Bible,' says Tom. 'There is, you bloody Protestant,' says Phil. 'You lie,' says the angry fellow, 'Paradise is Heaven.'—'It is Limbo,' says Phil, and gave him a punch in the ribs. 'Heaven,' says Tom, and hit him a blow in the eye. A ring was now formed by four or five Protestants and about fifty Catholics, and the shouts were loud on both sides, one bawling for Limbo and the other for Heaven. And I saw the Evangelical gentleman riding by, and he shook his head, as much as to say our system of united instruction was making fine harmony in the country.—He complained of it, however, to the Minister, and so he came up along with him next day, and taxed me with setting the boys fighting. 'Sir,' says I, 'I only asked the question which the Board bid me ask. And I gave no explanation of my own. You were angry with me the other day for explaining a word; and now you're angry because I can't keep the boys from controversy, and all the controversy was brought in by the Board.' 'But look at the lesson of love and charity that's hanging upon the wall,' says he, 'why did you not enforce it?' 'Is it with a ratan?' says I, 'am I to flog them to make them love one another? and as to the lesson of charity that is hung up, its a different lesson they hear at home; and one can't expect all at once that they will give up the old plan, and be persuaded that it is not right to punish a heretic for reviling the true faith.' 'I will not have these Scripture Lessons read any more in the school,' says he, 'they only drag the children into controversy, by the notes and questions they contain.' 'The Board earnestly recommend the use of them, Sir,' says I. 'And if you do not use the Lessons, says the

Evangelical gentleman, 'you won't have any Scriptures read in the school.' 'I will take away my children,' says the Minister, 'and send them to the Bible School in the next parish.' This is the state of the case. And I humbly pray your Honourable Board to tell me how I am to explain 'justification,' and 'Abraham's bosom,'† without giving particular religious instruction, and without teaching them what I believe myself to be their true meaning. And

In duty bound both night and day,
Thady Brady will ever pray."

November 1, 1836.

A REPROACH AGAINST OUR ARMY.—We copy the following from "The Catholic Herald" of April 6th. If it be true, it dies the field of "Buena Vista" with a more fearful stain than the blood which it cost to win that remarkable victory.

If it be false, let the foul calumny be refuted at once, and branded as a traitorous slander against our country's victorious soldiers. If this meets the eye of any acquainted with the facts, and we shall endeavor that it shall be thus seen, we call upon them in the name of Truth, Religion and Patriotism, to contradict this statement if it be false. True or untrue, they must be sadly pushed for reasons against the distribution of the Word of God, who would use an argument which has no force but to cast eternal shame and reproach upon a portion of the American Army.

PROTESTANT BIBLE DISTRIBUTION.—It is well known that Protestants showed great zeal in supplying every soldier destined for the Mexican war with a copy of the Bible. The following fact, related in the *Pittsburg Christian Advocate*, tells what use was made of these Bibles.

"Among the horrible perversions of all that is good, may be classed the destruction of Bibles furnished by the benevolence of the American Bible Society to our army in Mexico. The officers of that society have it in a form that gives less room to doubt than could have been wished, that a large portion of the Bibles furnished to the army under General Taylor was torn up and used for wadding during the battle of Buena Vista. It is also said that one of the general officers on that field profanely exclaimed, on seeing the destruction of Bibles,—'My God, how the gospel spreads in Mexico.'

This is but one of a thousand similar instances serving to show the injudiciousness, yea, the criminality of the Protestant practice of forcing a copy of the Sacred Scriptures on men before they have learned to appreciate their value. However, no matter what becomes of the Bibles, whether they are used for gun-wadding, or wrapping-paper, or cigar-lighting, &c. &c. &c., they all go to swell the number distributed; and thus enable the managers, agents, officers, &c. &c. of the "American Bible Society" to make up an imposing annual report! The amount of good effected is estimated by the number of Bibles distributed (!) Hence these agents and officers will make their appeal somewhat after this fashion: "We have distributed so many Bibles—we have thus done so much good to the souls of men. Is not this a noble Institution? Will you not continue to aid it with your contributions?" And thus, strange to say, they manage to extort from the American people, the enormous sum of two hundred thousand dollars per annum!—*Catholic Herald*.

SPIRIT OF MISSIONS.—The April number of this interesting Periodical contains an excellent letter from the Rev. Dr. Chapman, in relation to "the early Episcopal clergy of Kentucky." This as an important historical document, we will copy hereafter. We give the following in relation to "Domestic Missions," in which department the contributions for the month, ending March 15th, amount to \$1,196.93.

GOOD FRIDAY.—We would remind the friends of the Mission to the Jews, and the Clergy generally, of the annual collection, which, for two or three years past, has been made on this great Fast Day, for God's ancient people. For the state of the Mission in the city of New York, we refer to the report of the missionary for the few months since his appointment, in the March No., page 75.

APPOINTMENTS.—Rev. Newton E. Marble, to Concord, N. H., from March 1, 1848. Rev. Caleb Dow, to Paducah and Smithland, Ky., from February 1, 1848. Rev. G. G. Moore removes from Paris to Covington and Newport, Ky., from February 1, 1848. Rev. C. A. Foster, to Evansville, Ind. Rev. F. R. Haff, to Duck Creek, Wis., the Mission to the Oneida Indians.

RESIGNATION.—Rev. S. Davis, of the Oneida Mission, Duck Creek, Wisconsin, on account of ill health.

The contributions in aid of "Foreign Missions" for the same period amount to \$1,866.52.

We ask attention to the following extracts respecting this department.

ATHENS.—Advices have been received from the Rev. Mr. Hill, dated 15th January, in which he says, "We are all well. At our anniversary distribution of rewards at Christmas, we had five hundred and fifty pupils present, and more than the usual numbers of visitors, perhaps one thousand, many of whom were of the highest classes of society, both Greeks and foreigners. Our mission pursues its steady course, and we continue to enjoy the confidence of the people among whom we have been so long laboring."

In reference to the pecuniary prospects of his mission, the letter of Mr. Hill expresses much anxiety. He speaks of the late resolution of the Foreign Committee, withdrawing the credit on his bankers in London, as having "cut him off from

* At the end of each Lesson there is a list of "words to be explained" by the Schoolmaster, followed by a series of "Questions," which he is to ask.

* New Test. No. 1, p. 5.

† Old Test. No. 1, p. 41.

§ Ibid. p. 133.

‡ New Test. No. 1, p. 98.

* New Test. No. 1, p. 139.

† Ibid. p. 91.

all resources at the beginning of the year," and remarks, that he had "actually not a farthing to begin the year with but from borrowed money." "I trust," he adds, "that the Committee will take measures to relieve me as speedily as possible."

The Committee have no other resource than the publication of the following resolution, passed at the meeting, held March 14th:

Resolved, That notice be immediately given to the Church, that the receipts for the Athens Mission are entirely inadequate to its support, and that without the prompt and liberal aid of its friends, it cannot be sustained.

Will the journals of the Church give this an insertion?

AFRICA.—A letter has been received from the Mission at Cape Palmas, dated 15th December last, at which date all were well. Mrs. Payne, who had been long and seriously an invalid, was quite restored to health.

CHURCH IN THE COLONY AT CAPE PALMAS.—The March number contained some interesting statements from the Rev. Mr. Payne, in reference to the encouraging opening for missionary labour among the colonists at Cape Palmas. The Committee are satisfied of the importance of availing themselves of this opportunity, especially with reference to the prospects of educating colonist youths for teachers and missionaries to the native tribes. They hope, at no distant period, to obtain the services of a well qualified colored person to occupy this interesting position.

A very essential part of the plan is the erection of a church edifice in the colony. Already has a beginning been made; materials have been partially collected, and some liberal subscriptions obtained, but further assistance from this country is requisite; the Committee, therefore, solicit from the friends of the Mission in Western Africa, contributions to this special fund—the erection of a Protestant Episcopal Church at Cape Palmas.

CHINA.—Letters from Bishop Boone have been received, dated at Shanghai, 18th November last. Everything connected with the mission appears to be highly encouraging, with the exception of the health of the Bishop.

We copy the following from "The Missionary." The clergy may find comfort in such a statement, as a substantial refutation of the common and fallacious opinion concerning the children of clergymen.

THE SONS OF CLERGYMEN.—Bishop Doane, in his "Impressions of the Church of England," exclaims: "What a book, that might be, which should be called the 'Parsonages of England!' From them, as fountains among palm-trees, what living streams have flowed to purify and to refresh the world! How much of England's greatness and of England's glory—what scholars, what artists, what soldiers, what sailors, what merchants, what statesmen, what philosophers, what patriots, what divines, what saints, have sprung from the Parsonages of England."—It has often been a matter of surprise to us, that such a compilation has never been undertaken, since the materials cannot be very difficult of access. Amongst many others which might be enumerated, Lord Nelson, and Sir Francis Drake, were the sons of clergymen: so were Lord Chancellor Thurlow and Lord Chief Justice Ellenborough, Bishops Horne and Heber, Dr. Paley and the Wesleys, Sir Joshua Reynolds, Sir Astley Cooper, Ben Jonson, Otway the dramatist, Cleveland, the cavalier poet, Addison, Cowper, Goldsmith, Coleridge, and the Tennysons, Sir Philip Francis, Alison, the historian. Nor ought there to be omitted from this catalogue the name of one who, in the amiable relations of a daughter and wife, as well as in the high rank to which she has attained amongst female writers, has exhibited many of those graces and virtues which grow, with silent growth and bloom, in meek and bashful loveliness in hundreds of the quiet "Parsonages of England." Need we append to this description, which so few will fail to recognize, the name of Caroline Bowles, the honoured, but alas! the widowed wife of Robert Southey. These, indeed, are but a few of a host of worthies who might be named; but they, at least, will serve to show how much this country is, perhaps unconsciously, indebted to the domestic influences of the Church, for calling forth and cultivating the budding characteristics of dissimilar minds, which, in the maturity of their vigour, have added so much to our national reputation.—*Oxford Herald*.

To CORRESPONDENTS.—"Old Mortality" in reply to "B" was received too late for insertion this week.

New Publications.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER.—Vol. 1, Number 1, April, 1848. New Haven, Conn. Published by Bassett & Bradley, 117 Chapel st.

The want of a sound and able Church Review has long been felt. Surely our American branch of the Church is not wanting in ability and learning to produce a Review of the right order, and the members of the Church are not deficient in the taste and disposition to sustain such a Periodical! In the publication now before us, we have a disproof of the first reproach, and it will remain for the Church to show by a liberal support of this Review that there is no foundation in the second. The first number gives us promise of a valuable addition to our Church Literature. The articles are able, and the subjects well selected, as the following list will show.

Art. I. Colonial Church Missions of the seventeenth century.
Art. II. The late prophecies of Isaiah.

Art. III. Poetry and the Church.

Art. IV. Updike's History of Narragansett.

Art. V. The Rock of the Church.

Art. VI. Dr. Jarvis's Vindication.

Art. VII. Chancellor Kent.

To which are added "Notices of Books," "Ecclesiastical Register," "Summary of Home Intelligence" (these two especially valuable) "Summary of Foreign Intelligence," "Editorial Address." As the best means of showing the character of this Journal, for which we earnestly bespeak the patronage of the Church, we have copied one of its interesting articles to be found on the first page.

THE WORKS OF THE RIGHT REV. GEORGE HORNE, D. D.—Late Lord Bishop of Norwich, to which are prefixed memoirs of his life, studies and writings. By William Jones, M. A., F. R. S., one of his Lordship's Chaplains, and long his most intimate and confidential friend.

New York: Stanford & Swords, 139 Broadway, 1848.

Of Bishop Horne as a writer, it is not necessary that we should speak. His noble work on the Psalms has made him known and read of all men. There is in all his productions a simplicity connected with rare beauty of thought and expression, to which a most devout and earnest spirit gives life and animation. No work can more advance the best interests of true religion than this of Bishop Horne's. We thank the worthy publishers who have brought it out in a cheap, convenient, and suitable form. And we are sure if this work receives that attention it merits they will be rewarded for their pains.

THE SKETCHES.—Three Tales: I. Walter Lorimer; II. The Emblems of Life; III. The Lost Inheritance. By the Authors of "Amy Herbert," "The Old Man's Home," and "Hawkstone"—New York and Philadelphia, Messrs. Appleton & Co.

The reputation of the authors of these beautiful sketches or stories will secure them at once the attention of the public. They are published in most attractive form and embellished with beautiful and appropriate designs.

We have also received "THE GUARDIAN: A FAMILY MAGAZINE devoted to the cause of Female Education on Christian Principles: edited at the Female Institute, Columbia, Tennessee, by the Rector." This is a highly respectable Journal, and we doubt not will subserve the interests of the sacred cause to which it is pledged. The article in our last on Mr. Wayen's reminiscences was from the *London Guardian*. We have also received the April number of "THE YOUNG CHURCHMAN'S MISCELLANY" as usual, filled with instruction and entertainment for its proper readers.

We welcome the return of THE LITERARY WORLD, edited by C. H. Hoffman, Esq., which did not come for a time, and was greatly missed. It is an able and most useful paper for all who are desirous of Literary Intelligence, and feel an interest in the transactions of "the Literary World."

Obituary.

With deepest sympathy for those who have been called again to mourn while the tears are scarce dried which fell upon a recent grave, we copy the following touching notice. We commend this true and affecting account of one early called to our young readers. May they be taught by this lesson, addressed to the heart, how dear and precious may be the memory of dutiful and faithful conduct in early life. Thus will they not only be prepared for bliss beyond the grave, but thus also may they leave behind them blessed comfort to cheer the loving hearts made desolate by their removal from earth.

In such a bereavement a Saviour's voice is audible, to the ear of Faith saying—"Suffer the little children to come unto Me, and forbid them not," and they who within a year have laid two beloved children in their early tombs have solid comfort in this thought, which the Christian poet sweetly expresses as the present confidence of our eternal hope.

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

From the Guardian.

DIED.—At Mercer Hall, on Sunday night, Feb. 6th. after an illness of three days, FRANCES JANE OTEY, youngest daughter of the Rt. Rev. Bishop Otey, of the diocese of Tennessee, in the 10th year of her age.

We make the above announcement of the death of a lovely and beloved child with the deepest sorrow:—which, we are sure, will be participated in by our readers, and all others acquainted with the fond parental affections of our revered Diocesan, whose family have again been overwhelmed with inexpressible anguish. Scarcely nine months have elapsed since we were called upon to record the decease of an elder sister, whose memory will long live among us associated with all that is attractive in personal beauty, graceful in manners, gentle in disposition, devoted in every domestic and social affection, and

exemplary in the discharge of every christian duty. As her afflicted tutor, the writer of the present notice may be pardoned for this passing tribute to a friend and pupil so highly esteemed, whose talents and assiduity converted the task of instruction into positive pleasure, and whose many engaging qualities made her presence a light to his lecture-room. He will be the more readily excused when it is stated that the sweet and sprightly little girl, whose removal from our circle is now deplored, was in an extraordinary degree the image of that bright and beautiful being, whose death in May last, in the spring-time of her existence,

"Woke the sacred source of sympathetic tears,"

in the bosoms of her school-mates, and was attended also with an out-pouring of the Holy Spirit upon their hearts so manifest and so beneficial, as to hallow it forever to our memory. Often, when reciting some juvenile lesson in elocution, did Fanny startle us with her look, gesture, tone of voice

("unconscious fascination! undesigned!")

so strikingly like those of her sister as to bring the image of the lost one distinctly before us. There stood a miniature representation of Sarah, in form, features, action; nay in her laugh and her every movement!

Dear little Fanny! Her life was all sunshine. We may say her only sickness was her last. Existence seemed to be to her positive enjoyment. She was all vivacity and joyousness. In whatever she engaged, it was entered upon and pursued with irrepressible ardour and earnestness. She was remarkably fond of music, and always sung at church and at family devotions, being able by the ear alone to sing the whole of the *Te Deum* with tolerable correctness. Occupying the pew just in front of her usual seat, we yet hear, in fancy, her accustomed tones in prayer and praise! Generally, indeed, her voice was heard through the day at home, singing some hymn or chant; and often she prevented the early dawn, drawing aside the curtains, looking out on the bright stars of heaven, and carolling one of her sweet little songs. In temper she was quick, but placable and forgiving. She was generous almost to a fault, and self-sacrificing for those she loved. She learned with the greatest facility when she chose to apply herself; but her natural vivacity made the confinement of the school-room irksome and often distasteful. She was remarkably affectionate in her disposition; loved her companions much and tenderly; nor could she cherish a feeling of ill-will or dislike to any human being.

We give these rapid sketches of little Fanny with no reference to the interest or profit of the public. We are aware that the story of her life and character might be told of other children by a fond teacher. She was an unsophisticated and confiding child, and we desire to make her obituary simple and unpretending,—like herself.

But there were some circumstances connected with the last hours and final close of her existence which may be deeply interesting and highly profitable to those young companions who lately saw her among them, the emblem of healthy, innocent, and beautiful childhood. Her filial obedience was a signal mark of her character, and it was manifested in a memorable degree amidst those sufferings so distressful to the watching relatives and friends. When the last resort that offered any hope of saving her life was determined upon, her agonized father explained to her that it might preserve her to him, or would speedily carry her to Heaven. She yielded immediate assent—saying, however, "let me go to Heaven!" Shortly after, she seemed to think that she was dead, and with the most affecting simplicity and heart-touching tones of voice inquired "Am I dead now?" For a while the hopes of her relatives were greatly revived: to be followed alas! by the very bitterness of disappointment. Her agonies became so insupportable, that, lifting her hands towards Heaven, she cried out "O! merciful Father!" It was an appeal to that great and good Being who is never appealed to by the pure in heart in vain. The strength of her system broke down;—she very soon became unconscious:—and sank at last into the arms of death—her soul having taken its flight, as we humbly trust, to the bosom of her Saviour and her God!

For the sake of her juvenile schoolmates, we must not fail to record another circumstance. Early in her sickness, she asked her father whether he thought she would get well? The good Bishop, (—with his grief pent up, and not daring to shed a tear, and with the most anxious wish to sustain and comfort the dear child—) would not deceive her. He expressed only his hope that she would recover. She asked, if he thought she would go to Heaven. He told her he trusted she would. She said, with great meekness, she feared she had not been a good girl. He then asked her, if she was sorry that she had ever been bad—she said she was. He then instructed her, that (if she was truly sorry, and asked forgiveness of God, for the sake of Jesus Christ who had died for her.) God would pardon her and take her to Heaven. On two occasions, while prayers were offered for her, she put up her little hands in the attitude of prayer, and with a sweet and trembling voice repeated the words of supplication, with a readiness and an intelligence that excited the attention of all present. She often asked the family to sing; and particularly called for the "*Te Deum*" her favorite, and attempted to join in it herself. When told that she would die, she called for all the children, and bade them "good-bye" with a voice of plaintiveness that would have melted a heart of stone. She bade farewell to her parents also: at the same time expressing with her beautiful eyes more than can be depicted or described. Her father told her she would soon see her dear sister Sarah and brother Heber. "Yes!" exclaimed the sweet child, "and Mr. Alston and Mrs. P——," referring to two dearly beloved friends of the family who died last summer—the one the late lamented Rector of Calvary Church, Memphis, who expired at Mercer Hall—the other a distinguished lady of this county, no less remarkable for the christian graces of her character than for that elegance and refinement which embellished her hospitable home, and were felt by all who came within their influence. Fanny then sent messages to her absent sisters and brothers, and all her companions, telling them to meet her in Heaven!

And now what have we to add but our prayer that our dear

little Fanny's death may be a sermon and an effectual one to all her companions and friends, leading them to seek the only true God and Jesus Christ whom he has sent!

On Monday Feb. 7th, the lifeless remains of our beloved young pupil were borne to the cemetery of St. John's Church, Ashwood. The service was read by the Rev. Jno. A. Harrison, the 187th Hymn sung in accordance with little Fanny's own request—and then she was laid down to rest in peace, and in hope of a joyful resurrection, by the side of her dearly beloved sister Sarah. Lovely in their lives,—in death they are not divided!

"Fair was thy blossom, bonny flower,
Fair as the softest wreaths of spring,
When late I saw thee seek the bower
In peace thy morning hymn to sing.

Thy little foot across the lawn
Scarce from the primrose pressed the dew:
I thought the spirit of the dawn
Before me on the greensward flew!

Even then the shaft was on the wing
Thy spotless soul from earth to sever,
A tear of pity wet the string
That twang'd and sealed thy doom forever.

I saw thee late, the emblem fair
Of beauty, innocence, and truth,
Start tiptoe on the verge of air,
'Twixt childhood and unstable youth.

But now I see thee stretch'd at rest,
On which no earthly dawn shall ope!
Pale as the grave flower on thy breast
Sweet child of love, of joy, and hope.

From thy long sleep so sound and sweet
Thou'lt waken to a glorious morrow:
Meantime, the daisy, emblem meet,
Shall o'er thee shed its tear of sorrow!"

For the Banner of the Cross.

Departed this life at New Orleans on the 20th day of Jan. 1848, at the residence of her daughter, Mrs. M. E. Baxter, Mrs. ELIZABETH PRICE ROSE, consort of James Rose, Esq., of Memphis, and daughter of the late Roderick Taliaferro, Esq., of Lynchburg, Va. For many years previous to her decease, this excellent and lamented lady had been an exemplary member of Calvary church in this city, though at an earlier period of her life, she had attended the ministry of the Methodists, and indeed received her first religious impressions under the preaching of the Rev. M. P. Parks, then the stationed Methodist minister at Lynchburg, but now an assistant minister of Trinity Church, New York. In 1831 however the family removed to Memphis, and a year or two later, we find Mrs. Rose an attendant upon the ministry of the Rev. Mr. Wright,* then a missionary of the Church at this point, and in the course of the same year, she was confirmed by Bishop Otey, and was one of the three or four persons who at that time made up the communion of the parish. It is proper to state in this connexion, that, from the impulse of a strong and inquiring mind, and a conscientious desire to be duly informed upon the Church's claims, Mrs. Rose was led to examine the subject for herself; and the result was a firm conviction that those claims were founded in truth, and a devotion to the system of the Church, which remained unshaken and steadfast to her last periods.

The disease of which she died made its appearance as early as 1833 or 4, and continued with more or less intermission up to the time of her decease, and she was thus admonished by the gradual decay of the vital powers, of the possibility of her being summoned from life at any instant. Her thoughts were therefore very emphatically directed to the realization of the everlasting future, and she was ever found in the attitude of repose, who are vigilantly waiting for their Lord, that *when he cometh and knocketh, they may open to him immediately*. And at last the summons came. In the hope of experiencing some relief from a change of temperature, she had repaired to New Orleans, and while there, descended into the dark valley, supported and cheered by the inestimable promises of our holy faith, and though absent from her own loved home, yet soothed and consoled by the tender sympathies and kind solicitudes of an affectionate and devoted daughter. In the death of Mrs. Rose, the Church to which she belonged has lost one of its oldest and most valued members, society one of its brightest and most cherished ornaments, her husband a faithful and devoted wife, and her children a loved and honoured parent. Yes, most sweet and hallowed are their associations with her memory, and pleasant will it be to them to think of her as she is portrayed in the following touching extract from a letter of her brother in Virginia, to his surviving sister in this city.

"It is said that He permits His angels to dwell a time upon earth to sweeten and model our rough natures. It seems to me that these sayings were true in the person of our sister. Her death led me in a moment to all the long space back to our childhood, and brought in bright images the pictures of those happy days. You may not recollect them, as I your older brother do. They were bright and happy days, and made so readily by her. How dear and lovely a little sister she was to me, how jovial and gladsome was her sweet temper, how kind, affectionate and lovely her manners. These visions floated for days in my mind, and shut out almost the recollection of her instant home and distant death. We seem never to have been separated, and still to be children. The delusion was a sweet one. I believe when I think of her, this is and will be the first view, and I feel no inclination to disturb it." *Rev. D. C. Page*

Memphis, Tennessee, March 30th, 1848.

* The founder of Calvary church, and since dec'd. Mr. W. was originally from North Carolina.

Diocesan Intelligence.

Pennsylvania.—Rees O. Evans as said in the last number of the "Banner" to have been admitted to Deacon's orders by Bishop Potter, should have been Rees C. Evans. Papers which have copied the name as it was erroneously given, will please to make this correction.

The notice of services by the Bishop in St. Paul's Church, Philadelphia, should have stated the number confirmed, to have been thirteen.

Alabama.—The Bishop, on Saturday and Sunday, the 25th and 26th March, visited (in his annual visitation of the Diocese) Jacksonville, Benton Co. On the morning of Saturday the Annunciation, Morning Prayers were said by the Missionary of the place, and the Ante-communion Service and Sermon by the Bishop. Sunday morning the Bishop preached and administered the Holy Communion, and in the afternoon of the same day catechised the children and confirmed two persons. In the evening of the same day attended the third service for the colored, and administered the Apostolic Rite of Confirmation to an aged colored person.

New Jersey.—On Septuagesima Sunday, February 20, the Bishop preached, in the morning, in Grace Church, Newark, and in the afternoon in Trinity Church; notice being given, in each case, of the establishment of a Free Mission Church, in the Fifth Ward. In the evening, in a room provided for the purpose, the Rev. Mr. Lowell, (of the diocese of Massachusetts,) read prayers, and the Bishop preached; announcing the appointment of the Rev. Mr. Lowell, as Missionary to that district; to have charge of Christ Church, as a Free Mission Church. The Rev. Messrs. Henderson and Watson were present. Mr. Lowell has been for some years a Missionary in Newfoundland. His labours in Newark, thus far, have been greatly encouraged.

SERVICES OF THE VISITATION.—On Wednesday, March 15, in Trinity Church, Fairview, the Rev. Messrs. Germain and Ver Mehr, read prayers, the children were catechised by the Minister, the Rev. Mr. Hallowell, and the Bishop examined them, and preached. The Rev. Mr. Bradin was present.

On Sunday, March 26, (third in Lent,) in St. Stephen's Church, Churchville, the Rev. Mr. Bradin read evening prayers, the Minister, the Rev. Mr. Hallowell, catechised the children, and the Bishop examined them, preached, and confirmed three persons.

PROCEEDINGS OF THE STANDING COMMITTEE.—At a Meeting of the Standing Committee of the Diocese of New Jersey, held at Newark, March 17, 1848, the Rev. Charles W. Rankin, Deacon, was recommended for Priest's orders; and Edmund B. Tuttle was recommended as a Candidate for Orders.—*Missionary.*

Western New York.—BISHOP DELANCEY'S VISITATION.—On Sunday, March 26th, Bishop DeLancey officiated morning and afternoon, in St. Paul's Church, Waterloo, and confirmed in the afternoon, three persons; Prayers and the Preface being read by the Rev. Mr. Wheeler, the Minister of the parish.

On Sunday, April 2d, Bishop DeLancey officiated in St. Paul's Church, Syracuse. Morning Prayers were read by the Rev. Dr. Gregory, assisted by the Rev. Mr. Davenport. The Bishop preached and administered the Holy Communion, the Rev. gentlemen above named, assisting in the distribution of the elements. In the afternoon, the Bishop preached and confirmed three persons; the same Clergyman reading Prayers, and the Rev. Dr. Gregory reading the Confirmation preface.

In the evening, services were held in the Free Chapel (the consecration of which was deferred until the whole expense of the lot and building should be paid.) Prayers were read by Dr. Gregory and Rev. Mr. Davenport. Baptism was administered by Dr. Gregory to an adult, and the Bishop preached and confirmed one person. Full congregations attended these services.

On the 4th, the Bishop preached and confirmed three persons in Zion Church, Rome. Prayers and the confirmation preface were read by the Rev. Almon Gregory, the minister of the parish.—*Gos. Mess.*

Ohio.—ORDINATION.—On Wednesday, the 22d of March, in All Saints Church, Portsmouth, the Bishop of the Diocese admitted the Rev. Thos. B. Dooley to the holy order of the Priesthood. Morning Prayer was read by the Rector of the parish, the Rev. Erastus Brown, and the sermon preached by the Rev. Jas. B. Britton, Rector of St. Paul's Church, Chillicothe, from 1 Tim. 3: 1; in which the office and duties of the Christian Ministry were set forth with great clearness and force.

On the evening of the same day, the Bishop administered the rite of Confirmation to ten persons, and preached.

The above were but a part of a series of interesting services, in which the Congregation united with great devotion, and thereby manifested their appreciation of the faithful labors of those whom the occasion had brought together.

The Rev. Mr. Dooley left the next day to enter upon his charge of — Church, Pomeroy, Meigs co.

New York.—CONSECRATION.—On Sunday last, the fourth in Lent, the Floating Church of the Holy Comforter, moored at the foot of Dey street, was consecrated to the worship and service of Almighty God by the Rt. Rev. the Bishop of Pennsylvania, acting by the request of the Standing Committee of the Diocese. This church was completed and opened for Divine Service about eighteen months since, but was not consecrated, in consequence of the wise and proper determination of the Board of Managers of the Society, by whom it was erected, that this solemnity should not be performed until every dollar of debt on the building should be paid. To accomplish this desirable end, the Managers have been untiring in their exer-

tions, which have now, by the Divine Blessing, been crowned with success, although there is a floating debt due in part to the Missionary, of about thirteen hundred dollars. We trust that they may continue to be encouraged by the sympathy and liberal contributions of their fellow Churchmen, and especially of our wealthy merchants, and that there may be no lack of means for the due support of the ministrations of the Gospel. We are glad to know that the abundant and faithful labors of the Missionary of this Church, the Rev. D. V. M. Johnson, have been very successful, and that he ministers to large and attentive congregations of Seamen and Boatmen. There are three services held every Sunday. The average number of communicants is about twenty. The church, which is an appropriate and beautiful structure, was designed and built by Mr. Upjohn.

Mr. G. T. Fox, formerly a merchant of this city, and brother of the Rev. Charles Fox, now of the diocese of Michigan, was ordained Deacon by the Bishop of Chester on the 20th of February, having taken his degree of A. B. at Cambridge a few weeks previously.—*Churchman.*

Indiana.—CONSECRATION OF ST. PAUL'S CHURCH, LAPORTE.—Thursday, the 2d inst., was a day of sincere rejoicing to the worthy minister and zealous members of the Church at Laporte. After a long and ardent struggle, against difficulties which would have discouraged less earnest minds, their efforts to erect a Christian sanctuary have, by God's blessing, been crowned with success. The day appointed for its consecration was unusually cold and inclement, yet a congregation sufficient to fill the building assembled. At the appointed hour Bishop Kemper, in his robes, attended by the minister of the parish and three of the neighboring clergy in surplices, proceeded to the Church, being received at the door by the wardens and vestrymen, and entering, repeated alternately the 24th Psalm, as they walked up the nave.

The church is a plain neat structure, of the Doric order, 28 by 60 feet, with a handsome Portico in front. The arrangement of the interior is Church-like in a good degree. The chancel is spacious, the altar well elevated with panelled front and sides, the top consisting of a handsome marble slab, over which, against the wall, is a plain, gilt cross, the emblem of the Christian Faith. The lecterns are on either side of the altar, and on a line a few feet in advance of it.

The entire cost of the building is \$2,500, the whole of which sum has been raised by the congregation without aid from abroad, and without leaving a debt upon the Church, every claim having been satisfied before consecration was asked.

On the following Sunday morning, the Rev. S. W. Manney was instituted into the Rectorship of the Church. Morning prayer was said by the Rev. Mr. Brown, the Rev. Mr. Halsted reading the Lessons. The address to the incumbent was made by the Bishop. The keys having been in due form presented and received, the other parts of the office assigned to the Institution, were performed by the Bishop, who then delivered an appropriate sermon from St. John 17: 20, 21. The newly-instituted Rector then proceeded to the communion service, the Bishop saying the prayer of consecration, and administering the Eucharist to the clergy present, and the Rector to his congregation, assisted by the Rev. B. Halsted, who delivered the cup.

After a short interval—the Bishop having returned, with the Rev. Mr. Brown, to Michigan City—Evening Prayer was said by the Rector, assisted in the lessons by the Rev. B. Halsted, who also preached.

This is now the second consecrated church in Northern Indiana, (that at Mishawaka being the first,) and the Rev. Mr. Manney the only instituted Rector in the Diocese. The Bishop presented encouraging intelligence from other parts of the Diocese. There are now four churches nearly completed, and which will, D. V., be ready for consecration this spring or during the approaching summer.—*Ibid.*

Tennessee.—THE BISHOP OF TENNESSEE, Divine Providence permitting, expects to be engaged in a visitation of the churches of the Western district of Tennessee, from the 2d Sunday in April, to 2d Wednesday in May, when the Convention meets.

CLERICAL CHANGES.—The Rev. Enoch Bayley has been received into the diocese of Maryland by letters dimissory from the Rt. Rev. the Bishop of Delaware. P. O. East Newmarket, Dorchester county.

The Rev. Alexander J. Berger has also been received by letters dimissory from the Rt. Rev. the Bishop of Virginia.

The Rev. John J. Kerr has resigned the Rectorship of the Church of the Advent, Philadelphia, and the Rev. Samuel A. Clark, of Plymouth, Mass., has been elected by the Vestry as his successor.

The Rev. W. H. Trapnell has been invited to take charge of St. John's Church, Concord, Delaware county.

The Rev. Samuel T. Carpenter is engaged in Missionary labors at Spring Grove, and adjoining districts in Lancaster county.

Rev. Levi Bull has resigned the charge of St. Mary's, Warwick Township, and accepted a call to Bangor church, Churchtown, which he will supply in connection with St. Thomas', Morgantown.

The Rev. Enos Woodward has resigned the Rectorship of St. Mark's Church, Honey Brook, and accepted a call from St. Mark's, Warwick Township, uniting it to his charge of St. Andrew's, West Vincent.

The Rev. James A. Woodward has received and accepted a call to the Rectorship of St. Mark's, Honey Brook, Chester county.

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner of the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 22, 1848.

[Vol. X.—No. 16.—Whole No. 486.]

rest meditation and prayer, at the time when the
particularly sets aside for humiliation and repentance, you may
brought to a state of mind which will render unnecessary the
ere trials required for my salvation. But God sustaineth me
er his rod. When I had learned to trust not in myself, but
every word which proceedeth from his mouth, and could
umph over the allurements of sin and Satan, then the tempter
and faith and hope, like angels, ministered to my fainting
ity."

Dear mother said Caroline, "it is not necessary for Christ-
to be sad half their lives, in order to live rightly the rest.
are naturally melancholy, and the trials you have undergone
e made you more so. I am sure religion ought to make peo-
cheerful; it gives the young such a prejudice against it to
such repulsive faces. I am not speaking of you mother;
I am sure you are one of my strongest arguments in favour
iety."

How little do you know, my dear child, of the human heart!
gree with you that it is wrong, at any season, to wear a for-
ding aspect. The Christian's cheerful hope should banish
traces of gloom and unhappiness. But a devout frame of
nd is the happiest we can maintain. I was once as gay as
are, and as thoughtless. I considered all who endeavoured
check my exuberant spirits as the enemies of true enjoyment.
s strange that I could deem myself a Christian, and declare
I expected little happiness in this world; for, with these
rds on my lips, I was examining every source of worldly
asure, and my first thought, each morning, was of the trifling
s that each day would offer me.

I married with little reflection, and without a single fear
I should not be able to discharge the manifold duties on which
was entering. Out of respect to my husband, I now tried to
bear more sedate, but often gave way to fits of senseless mirth.
rofessed to live in the hope of the world to come, but scarce-
ever reflected that the present world was not always to be
home. My religion, if such it may be called, neither regu-
d my heart nor my life.—The one was filled with worldliness
levity, the other marked by awful inconsistency. But the
nt of my life drew near. Could I have seen its approach how
ould have shrunk back! Yet I now see in that period the
nd of mercy more clearly than in all the rest. The death of
first-born was the commencement of many trials. I was
eved beyond measure, and surprised to find that this was not
cene of constant enjoyment. I regarded myself as the object
the Creator's peculiar severity, and murmured at what I con-
ered a most unjust dispensation. The tempter had tried to
rsuade me to obtain sustenance from that which was not bread.
id not follow my Saviour's example, and rebuke him; for I
d not learned to live by every word which proceedeth from
mouth of God. The love that had been bestowed upon my
le William now centered in you, my dear Caroline; and I

Behold the Lamb of God which taketh away the sin of the world.

JOHN, I. 9.

Behold the day is come for the solemn, devout, and grateful
memoriation of which I have been endeavouring, my breth-
n, to prepare your minds and my own.

With what various emotions, with what mingled feelings,
th what conflicting sentiments, does the true Christian
emplate the awful, the tremendous fact of his religion! On
e one hand, our tenderest sympathies are excited for sufferings
hout a parallel; on the other, our most lively gratitude is
akened for mercies ineffable, inconceivable, and undeserved.
e laud, and magnify, and praise for evermore the glorious
me of the Lord God of Hosts, when we reflect, that the ser-
nt's head has been crushed; we afflict our souls, and bow
wn our hearts, when we reflect how severely the heel of the
man's seed was bruised. We tremble when we think of
e everlasting dangers to which we were exposed: but we
ry with exceeding great joy in the strength of that salvation
which we have been rescued.

This is, indeed, both a time to weep and a time to rejoice;
time to break down and a time to build up. It is a day of
mentation, and mourning, and woe, and yet a day of deliver-
ce; it is a day stained by darkness and the shadow of death,
t a day when the darkness becomes as the noon-tide, and
ath is deprived of its sting, (Isaiah, lviii. 10.) It is a day of
ngeance and a day of redemption; of vengeance against sin,
redemption to the humble and contrite sinner.

We are now, my fellow-Christians, to behold our Saviour
en from prison and from judgment and stricken for the trans-
ession of his people, (Isaiah, liii. 8.) Behold him, like Isaac
en he bare the wood for his sacrifice, bending beneath the
ight of his cross; behold him forced along the dolorous way,
idst the insults of the populace, the sarcastic invectives of
e Pharisees, and the ribaldry of the soldiers; behold him,
ling up the height of Calvary; behold him, weak, exhausted,
d sinking beneath the burden, till Simon of Cyrene is com-
elled to ease him of a portion of the load.

When they were come to the place of execution, the blinded
rsecutors, whose tender mercies were cruel, and who had
eu heaping their insults on his precious head, (Matt. xxvii.

free. 34. Mark, xv. 23,) instead of the medicated cup, which
usually given to the condemned to support them in their
for my and to mitigate their sufferings, offered him vinegar
the igled with gall; and when he tasted thereof, he would not
ak. Nor when others, less cruel, presented him with the
ustomed potion of wine mingled with myrrh, did he re-
ve it. He sought not to alleviate his pangs by its stupifying
Acts, for he was prepared to endure the penalty which he
straught fit to pay for a guilty world, in its full, awful, and
now mitigated rigour.

macVe might almost describe what remains to be told by adopt-
Wi the language of the twenty-second psalm, and of the fifty-
hav d chapter of Isaiah; passages which the Jews themselves
on rpreted as referring to the Messiah, but which, by a fatal
judicial blindness, they could not, or would not, apply to
of ticeas of the suffering Jesus. We have seen how, like the
nowing bulls of Bashan, they beset him; and how they gaped
pious him with their mouths, as it had been a ravening and roar-
one lion, (Psalm, xxii. 12, 13.) And now dogs compassed him,
have assembly of the wicked enclosed him, they pierced his hands and
vatic. The cross was stretched upon the ground; the precious
Nim was distended thereon. The Roman soldiers, two on
no d side, (dogs, as the Gentiles were styled by the Jews,)
The e four large nails through his hands and feet, and rivetted
curra in the wood. Then was the cross elevated. It is scarcely
charable to repress our indignant feelings, as we see the tor-
tortors, reckless of the sufferer's pangs, regardless of the con-
Romve shock it would occasion to his whole frame, carelessly
vealed the now erected cross into the cavity dug for its recep-
when. And whose is the heart that does not burn within him
fact he hears his Saviour meekly, mercifully exclaim, Father,
whipe them, for they know not what they do? No indignation
to us his breast, no angry passion disturbed his serenity, no
subject tortures, no mental anguish could induce him to forget
could Father's work or the welfare of others. While he was
wasing out his soul unto death and making it an offering for sin,
converlooked not another part of his priestly office, and even
was interceded for the transgressors, (Isaiah, liii. 10, 12.)

Th * * * * *
men t to proceed. Notwithstanding a remonstrance from the
til th priests, Pontius Pilate, not unwilling, perhaps, to mortify
pounpride and to expose their malice, persisted in his order
undetin the superscription above the cross, on which it was
or by to specify the crime of the person crucified, the blessed
we y should be designated THE KING OF THE JEWS, (John,
IX. 21.) Directed by providential circumstances operating
than his own evil passions, he proclaimed the Lord Jesus to be
But he really was; and still acquitted him of all crime, except
had of calling himself the Messiah.

none women and disciples who had met our blessed Lord as
he was lead out of the city, took courage by degrees, and drew
nearer and nearer to the cross, (John, xix. 25, 27;) at the foot
of which, surrounded by her female relations and friends, the
Virgin Mother of Jesus was standing, a sword now passing
through her very soul. There, too, was the faithful son of
Zebedee. He was still the affectionate, watchful, and devoted
friend. From the dreadful eminence on which he was stretched,
Jesus beheld them. The pangs of his body could not obliterate
the sympathies of his heart, or the sensibilities of his nature.
As the son of Mary, and as the friend of John, he affords us a
touching example of filial affection and devoted friendship; and
and shews, that a due regard for the temporal comforts of those,
whom, having loved upon earth, we are about to leave for a time,
is no profanation of the bed of death. He said unto his mother,
Woman, behold thy Son. Then saith he to the disciple, Behold
thy Mother. How tenderly do these simple words speak to the
heart! how sublime their effect! And who does not thank the
disciple whom Jesus loved for adding, And from that hour that
disciple took her unto his own house.

When the sixth hour, or noon, was come, and the Lamb of
God had been hanging three hours on the cross, there was
darkness over all the earth until the ninth hour, (Mark, xv. 33.
Luke, xxiii. 34.) And, at the ninth hour, Jesus cried with a
loud voice, my God, my God, why hast thou forsaken me? (Matt.
xxvii. 46. Mark, xv. 34.)

By this loud and bitter cry, he may have intended, in the first
place, to convince us that his sufferings were real, and not, as
certain heretics in after-times imagined, only in appearance.—
The words imply, not that he was actually forsaken by God,
but that he did himself experience pangs like those which the
guilty feel, when, in their last hour, they are deprived of all
spiritual support and ghostly comfort. And in the next place,
he may have wished to solace his disciples, and to confirm their
faith, by referring them to that twenty-second Psalm, in which
was almost literally foretold what was now taking place. That
the words were not only an ejaculation, expressive of the ex-
quisiteness of his tortures, and the truth of his sufferings, but
that they also contained a reference to prophecy, appears from
his having quoted them, at first, almost in the very words of the
Hebrew. But, when some of the by-standers, to whom that
language was not familiar, imagined that he was calling for

Elias. (that Elias, whose office they believed it was, to comfort
the distressed, and to succour the dying,) he repeated them dis-
tinctly in the Syro-Chaldaic, or the dialect which was usually
spoken in Judea. But still, the heart of this people was fat, they
could not see with their eyes, nor hear with their ears, nor under-
stand with their hearts, (Isaiah, vi. 10.) Yet, once more, there-
fore, though his mouth was now parched with death, and his
articulation difficult, he attempted to awaken in them a spiritual
discernment of the prophetic character of his ignominious death
and cruel sufferings. In the same Psalm there is another pas-
sage predictive of the violent death of the Messiah; a death
which ever causes the tongue to cleave to the jaws, and the strength
to dry up like a pot-herb, (Psalm, xxii. 15.) He exclaimed,
therefore, I thirst, (John, xix. 28.) Thus, to the last moment,
was he about his Father's business, and labouring for the salva-
tion of souls.

Taking his words literally, they again fulfilled a prophecy,
for they gave him gall for his meat, and, in his thirst, they gave him
vinegar to drink, (Psalm lxxix. 21.) Some of them having placed
upon a reed a sponge dipped in vinegar, put it to his mouth,
(Matt, xxvii. 48, 49;) while others, obdurate in spite of all they
had witnessed, said, Let be, let us see whether Elias will come to
take him down. (Mark, xv. 36.)

When Jesus had received the vinegar, (too weak perhaps, to
repel the sponge when pressed against his lips,) he gave up the
hopes of making any further impression on their minds, and
said, It is finished. (John, xix. 30.)

Yes, the prophecies are fulfilled; the sacrifice is offered; the
work of redemption is achieved: it is finished; the atonement
has been made; eternal justice is satisfied; God is reconciled
to man. It is finished: the kingdom of Satan is subdued; the
dominion of grace is established; the conqueror is conquered;
the strong one is bound; death is deprived of its sting, the
grave of its victory; life and immortality are brought to light.

But the words of Scripture are still upon his lips. (Psalm,
xxxi. 5;) words, which remind us of his own declaration: No
man taketh my life from me. I have power to lay it down; and
I have power to take it again, (John, x. 18.) For, He cried again
with a loud voice, and said, Father, into thy hands I commend
my spirit, (Luke, xxiii. 46;) and having thus said, he bowed
his head, he dismissed his spirit: he gave up the ghost—he
expired! (John xix. 30.)

And is this the passing of a merely human spirit? Is this
the dissolution of a mere child of clay? Is this such a deed as
is done every day, and hour, and minute? Is this a mere son
of Adam who has gone to his rest? If it be so, wherefore these
wonders in the heaven above, and these signs in the earth be-
neath? Wherefore is the veil of God's own Temple riven in
twain? Wherefore hath the sun withdrawn his shining? Where-
fore doth the earth quake? Wherefore are the rocks
rent? Wherefore are the graves opened? Wherefore are the
sympathies of all nature thus awakened and aroused?—A voice
is heard from the foot of the cross, and it exclaims, Truly this
was the Son of God, (Matt. xxvii. 34.)

What thoughts, my brethren, what feelings, what emotions,
does the event which we thus solemnise, kindle, and inflame,
in the Christian breast! Whether we reflect on the moral or
religious influence of the event recorded; whether we consider
it, in its effects upon our well-being in this life, or upon
our everlasting happiness in the world to come, . . . where,
where can we find so comprehensive, so vast, so grand, so
complex, and yet so simple an idea of the power, the ma-
jesty, and the mercy of God? An event on which the happi-
ness of man, of every man that ever existed in any past, or shall
exist in any future age, revolves; by which millions of mil-
lions of souls are rescued from the malediction which lay upon
them, and have obtained, not only redemption from the maledic-
tion, but a free grant from an almighty, and all-merciful God,
of an eternity of bliss; an event, from which we derive all of
hope that can render life in its darker passages, endurable; all
the light which illumines the mind through the vale of tears;
which gives to virtue the stamp of faith, and to faith the ante-
past of heaven!

And now, my brethren, suppose that we had lived at the
period which we have been considering; suppose that we had
been witnesses of the sufferings of our Saviour, had seen him
torn from his friends, forsaken by all whom he had benefited,
delivered into the hands of his enemies, vilified and traduced
by suborned evidence, and convicted, though immaculate; sup-
pose we had seen his head crowned with thorns, his eyes suf-
fused with tears, his face defiled with spitting, his back furrowed
with the scourge, his hands and his feet pierced, his body broken,
and his blood shed; suppose we had seen him thus dragged to
an ignominious death, and tortured on the cross! If, amidst
all this, we had heard him pray for those who persecuted him;
and intercede with his Almighty Father for those who were
augmenting the torments which a perverted and venal law had
decreed upon him; . . . if, I say, we had beheld these things,
and had known the purpose and extent of the great sacrifice, in
addition to the actual view which our common feelings must
necessarily have taken of it, what would have been our sensa-

"Well I don't believe I ever shall like such a dreary time. I perfectly dread it, and have not enjoyed myself a moment since its commencement. It seems so unnatural, too, at this bright season, for every body to be trying to make themselves miserable. It is really unthankful, and of no kind of use."

"Do not speak so irreverently, Caroline. The Church does require us to be gloomy, but only recommends such a degree of abstinence and seriousness as is most profitable. She does not forbid the full enjoyment of the beauties of nature, nor the young heart to cast aside the bright hopes which blossom in the spring. You will not, perhaps, understand, till you have passed through the Lent of life, the utility of this institution, not only as a memento of Christ's sufferings, but a preparation for our own."

"The Lent of life mother? Pray, what is that? Something disagreeable, I should judge, from the name."

"You speak too lightly of such things my child.—I mean by term those afflictions and trials which prepare many to be crucified with Christ, and rise with him to newness of life. By earnest meditation and prayer, at the time which the Church particularly sets aside for humiliation and repentance, you may be brought to a state of mind which will render unnecessary the severe trials required for my salvation. But God sustaineth me under his rod. When I had learned to trust not in myself, but in every word which proceedeth from his mouth, and could triumph over the allurements of sin and Satan, then the tempter, and faith and hope, like angels, ministered to my fainting soul."

"Dear mother said Caroline, "it is not necessary for Christians to be sad half their lives, in order to live rightly the rest. You are naturally melancholy, and the trials you have undergone have made you more so. I am sure religion ought to make people cheerful; it gives the young such a prejudice against it to such repulsive faces. I am not speaking of you mother; I am sure you are one of my strongest arguments in favour of piety."

"How little do you know, my dear child, of the human heart! I agree with you that it is wrong, at any season, to wear a frowning aspect. The Christian's cheerful hope should banish all traces of gloom and unhappiness. But a devout frame of mind is the happiest we can maintain. I was once as gay as you are, and as thoughtless. I considered all who endeavored to check my exuberant spirits as the enemies of true enjoyment. It is strange that I could deem myself a Christian, and declare that I expected little happiness in this world; for, with these words on my lips, I was examining every source of worldly pleasure, and my first thought, each morning, was of the trifling pleasures that each day would offer me."

"I married with little reflection, and without a single fear that I should not be able to discharge the manifold duties on which I was entering. Out of respect to my husband, I now tried to bear more sedate, but often gave way to fits of senseless mirth. I professed to live in the hope of the world to come, but scarcely ever reflected that the present world was not always to be my home. My religion, if such it may be called, neither regulated my heart nor my life.—The one was filled with worldliness and levity, the other marked by awful inconsistency. But the end of my life drew near. Could I have seen its approach how should have shrunk back! Yet I now see in that period the hand of mercy more clearly than in all the rest. The death of my first-born was the commencement of many trials. I was grieved beyond measure, and surprised to find that this was not the scene of constant enjoyment. I regarded myself as the object of the Creator's peculiar severity, and murmured at what I considered a most unjust dispensation. The tempter had tried to persuade me to obtain sustenance from that which was not bread. I did not follow my Saviour's example, and rebuke him; for I did not follow to live by every word which proceedeth from the mouth of God. The love that had been bestowed upon my little William now centered in you, my dear Caroline; and I most idolized my husband. With no solid basis for happiness I deemed that my troubles were past. We became ambitious of being distinguished in the world, and soon had our wish. But we worshipped Satan before he gave us the distinction we desired. For he who, instead of striving to obtain an incorruptible crown, makes the vanities of this world the object of all his exertions, does homage to the evil one. The seriousness which my first affliction left on our minds vanished, and we did not even love to speak of our departed child, lest those feelings should be revived. Again we were thoughtless, and forgetful of God. At now another heavy stroke fell upon us.—Our wealth was taken away, and we were reduced to comparative poverty. How wickedly I murmured at the change! My heart grew yet more sore; and, as if in defiance of the Almighty, I determined to look to my husband and child only for happiness. I braced myself with cold philosophy to endure all things, and thought nothing could again make me so miserable.—My stoicism vanished beside the death-bed of your father. There, for the first time, tried, with deep humility of spirit, 'Thy will be done.' Immediately oil was poured into my wounded heart; for the Holy Spirit most had at last prevailed. A heavenly calm succeeded then the fearful commotion which had raged in my breast, and I looked at your helplessness with perfect faith that God would provide for you. The temptation was past, and I was ready to do my Father's will. I compared what I had suffered with the trying agony of my Saviour, and was humbled to the dust. But I sought to be sprinkled with his blood, and was healed from all my sins. Through his merits I trust my former wanderings will be forgiven. Yet memory will recall, at this season, the husband whom I so much idolized, and of course it renders it a period of uncommon sadness. And I often think, too, of the sweet bud, which was not allowed to blossom on earth. You must forgive me, my dear Caroline, if my gloom has made religion distasteful to you, for I assure you it is the only source I know of unalloyed happiness."

"Dear mother," said Caroline, affectionately, "I see how wrong I have been in speaking so lightly of such things. I must indeed think too highly of the pleasures of this world, if the idea is so painful of renouncing them even for a few weeks. Those who are so thoughtless as I am certainly need such rea-

sons more than others; for, while all promises them happiness in this world, they neglect preparation for another. I will try and spend the few weeks which remain of Lent more properly. Forgive me," she added, "that I have forced you to speak of subjects which I know are so trying to your feelings."

Caroline kept her word. She was constant in her attendance on the services of the Church, and gave up many of those occupations which had been before her chief enjoyment. The effect was what might have been anticipated. She was not more irreligious or hard-hearted than most young persons, and had only that aversion to serious things which is natural to an unconverted heart. Her mother's sorrowful confession had deeply impressed a susceptible but impulsive mind. Before Easter arrived, she determined never again to seek her happiness from the world. Attending the deeply moving services of Passion Week, Caroline wondered that she could have ever passed through its solemnities without being arrested in her giddy career. On Good Friday she knelt at the foot of the cross and prayed for forgiveness through the Saviour's blood.

In after life Caroline suffered many afflictions, but they were free from the bitterness which accompanied the trials of her mother. She met them all with a chastened and resigned spirit, for her hopes were anchored above. She had so well improved the Lent of the year that it was the Lent of her life.

Pope Pius IX.

Among the strange things of the present day there is nothing stranger than the resolution of the Pope, of which there seems now to be very little doubt, to declare the doctrine of the immaculate conception of the Blessed Virgin an article of the faith. With the doctrine itself or the inferences which may be and have been drawn from it, or the effects the change may produce on the doctrines of the Church of Rome, we do not intend to meddle, our business is with the change itself. The doctrine of the immaculate conception then, whatever that may be, is now, in the estimation of Romanists, a pious opinion, which a pious man may properly hold but which it is not necessary for any one to hold in order to his salvation; but after the Pope shall have declared it an article of faith, it will be necessary to the salvation of every human being that he or she should believe it.

Now the doctrine is at this moment true or it is false; and no change can by any possibility take place in that particular. The conception of the Blessed Virgin is an event which occurred more than eighteen centuries ago, and whatever was its character then must be its character forever. What is past cannot be recalled. But was it revealed. We suppose that every Romanist will agree, that to say the least, it was not clearly revealed, or it would never have been lawful, as it certainly was when the last accounts came from Rome, to deny it. It is a fact which could only be known from Revelation. The taint which we inherit from our first ancestor, is itself only known to us through Revelation. Plato and Cicero knew nothing on the subject. The exemption of the Blessed Virgin, if it existed, could only be known from the same source. If it were revealed it was or was not an article of faith! if it was not, it was on account of some peculiar circumstance connected with it. What was that circumstance and how has it been changed?

The answer may be that it was revealed so obscurely that men were excusable in not understanding the Revelation, until the Church expounded it. Why, then, did not St. Peter expound it? Because it was not yet expedient that it should be understood? But how did he know that; by his own judgment or by Revelation? If by the latter, when has that Revelation, we would speak it with reverence, been retracted? Has Pius IX. received a new Revelation? If he has not, how is he wiser than St. Peter, who lived under the influence of the Holy Spirit? But St. Peter acted upon his own judgment; that judgment had the concurrence of St. Paul and all the other Apostles; for none of them taught the doctrine as an article of faith. None of them taught it at all; but the veriest Romanist must admit that it was not taught in the Church as an article of faith; for that which is once of the faith, necessary to salvation, must remain so forever. When Pius IX. then issues his bull declaring the doctrine of the immaculate conception an article of the faith he virtually declares that St. Peter, and all the Apostles, and the whole Primitive Church, and all the General Councils, and all the popes who have preceded him, were either deceivers or deceived.

But the peculiar circumstances of this time have made this pious opinion an article of the faith? This is very hard to believe, and we suspect that nobody will exactly take that position. The doctrine is now nothing more than a pious opinion, simply because the Church has not pronounced upon it, by and by it will be an article of faith, because the Church, through her organ the Pope, will have so pronounced. The change is wrought, not by a change in the truth, which is impossible, or in the circumstances, which is not pretended, but in the evidence. It is the evidence of Pius IX. which changes a disputable opinion into an article of faith. The salvation of all mankind depends upon their believing or disbelieving the dictum of Pius IX. about a matter, of which he has no other means of knowledge than they have. Now if this is true of this doctrine, it is true of any other doctrine. Should Pius IX. or his successors choose to declare the supreme power of the pope in temporal matters an article of faith, there would be the same evidence in favor of that power, that there will be in favor of the doctrine of immaculate conception. It is not pretended that there is ancient evidence enough to constitute either an article of the faith. If one can be rendered necessary to salvation by the evidence of a modern pope, the other can. Now we do not suppose that any modern pope will make the supposed declaration of his temporal supremacy. But it is clear that if he did, it would be of value precisely equal to the declaration of Pius IX. in favor of the doctrine of the immaculate conception. What then is that value? On what is it founded? Is it on a Revelation vouchsafed to the reigning Pope? That we believe is not pretended. Is it on the guidance of the Holy Spirit leading the Pope into all truth? Gregory had as much of that as Pius. Is it on tradition? That passed through Gregory to Pius. We cannot see on what it can be founded.

But we know it is a very fearful power, and we should like to see the evidence of its existence. Some other evidence than the assertion of its possessor. And yet its very nature is to make that assertion the sole evidence of every thing. Thus is the very centre and root of Romanism, about, by the madness of its head, to be exposed in the midst of a "scoffing and perverse generation." What will be the consequences? We hope that one consequence may be that true Catholic Christians will see more clearly the advantages of their position and the enormous evils of Romanism.—*Church Times*.

Loss of Thirdly.—The Rev. Mr. —, minister of —, had the custom of writing the heads of his discourse on small slips of paper, which he placed on the Bible before him, to be used in succession. One day when he was explaining the second head, he got a little warm, and came down with such a thump upon the Bible with his hand, that the ensuing slip fell over the edge of the pulpit, though unperceived by himself. On reaching the end of the second head, he looked down for the third slip; but, alas! it was not to be found. "Thirdly," he cried, looking round with great anxiety. After a little pause, "Thirdly," again he exclaimed; but still no thirdly appeared. "Thirdly, I say, my brethren!" pursued the bewildered clergyman, but not another word could he utter. At this point, while the congregation were partly sympathizing with his distress, and partly rejoicing at such a decisive instance of the impropriety of using notes in preaching—which has always been an unpopular thing in the Scotch clergy—an old woman rose up and thus addressed the preacher: "If I'm not mistaken, sir, I saw Thirdly flee out at the east window, a quarter of an hour syne." It is impossible for any but a Scotchman to conceive how much this account of the loss of Thirdly was relied upon by that part of the congregation which condemned the use of notes.—*Chambers' Scottish Book*.

Selected for the Young.

Sir Henry Sydney to his son, Philip Sydney.

(AT SCHOOL AT SHEWSBURY IN 1556, THEN BEING OF THE AGE OF TWELVE YEARS.)

I have received two letters from you, one written in Latin, the other in French, which I take in good part, and will you exercise that practice of learning often; for that will stand you in most stead in that profession of life that you are born to live in. And, since this is my first letter that ever I did write to you, I will not that it be empty of some advices which my natural care of you provoketh me to wish you to follow, as documents to you in this your tender age. Let your first action be the lifting up of your mind to Almighty God by hearty prayer; and feelingly digest the words you speak in prayers, with continual meditation and thinking of Him to whom you pray, and of the matter for which you pray. And use this at an ordinary hour. Whereby the time itself will put you in remembrance to do that which you are accustomed to do in that time. Apply your study to such hours as your discreet master doth assign you, earnestly; and the time, I know, he will so limit as shall be both sufficient for your learning and safe for your health. And mark the sense and matter of what you read, as well as the words. So shall you both enrich your tongue with words, and your wit with matter; and judgment will grow as years groweth in you. Be humble and obedient to your master; for, unless you frame yourself to obey others, yea, and feel in yourself what obedience is, you shall never be able to teach others how to obey you. Be courteous of gesture and affable to all men, with diversity of reverence, according to the dignity of the person. There is no thing that winneth so much with so little cost. Use moderate diet so as, after your meat, you may find your wit fresher and not duller, and your body more lively, and not more heavy. . . . Use, exercise of body, but such, as is without peril of your joints or bones. It will increase your force, and enlarge your breath. Delight to be cleanly, as well in all parts of your body as in your garments. It shall make you grateful in each company; and otherwise loathsome. Give yourself to be merry; for you degenerate from your father, if you find not yourself most able in wit and body to do anything when you be most merry; but let your mirth be ever void of all scurrility and biting words to any man; for a wound given by a word is oftentimes harder to be cured than that which is given with the sword. Be you rather a hearer and bearer away of other men's talk, than a beginner or procurer of speech; otherwise you shall be counted to delight to hear yourself speak. If you hear a wise sentence, or an apt phrase, commit it to your memory with respect to the circumstance when you shall speak it. Let never oath be heard to come out of your mouth, nor word of ribaldry; detest it in others, so shall custom make to yourself a law against it in yourself. Be modest in each assembly; and rather be rebuked of light fellows for maiden-like shamefulness, than of your sad friends for pert boldness. Think upon every word that you will speak, before you utter it; and remember how nature hath rampired up, as it were, the tongue with teeth, lips, yea, and hair without the lips, and all betokening reins or bridges for the loose use of that member. Above all things let no untruth escape, no, not in trifles. The custom of it is naughty; and let it not satisfy you that for a time the hearers take it for a truth, for after it will be known as it is, to your shame; for there cannot be a greater reproach to a gentleman than to be accounted a liar. Study and endeavour yourself to be virtuously occupied. So shall you make such an habit of well-doing in you, that you shall not know how to do evil, though you would. Remember, my son, the noble blood you are descended of, on your mother's side; and think that only by virtuous life and good action you may be an ornament to that illustrious family; and otherwise, through vice and sloth, you shall be counted *labes generis*—one of the greatest curses that can happen to man. Well, my little Philip, this is enough for me, and too much, I fear for you. But, if I find that this light meal of digestion nourish any thing the weak stomach of your young capacity, I will, as I find the same grow stronger, feed it with tougher food.—Your loving father, so long as you live in the fear of God. H. SYDNEY.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYR. APOSTOLICA.

SATURDAY, APRIL 22, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year. Communications for the Editor may be addressed to the Rev. Frederick Ogilby, for the publisher to James S. Newbold, both, No. 89 South Fifth Street, Philadelphia.

GO FRIDAY, EASTER-EVEN, EASTER-DAY.—What solemn thoughts and glorious hopes do these three names call up in the believing mind! Death. Burial, Life Eternal! The Ever-living submitting to mortality, the Lord of life descending to the grave, the Conqueror of death bursting from the sealed sepulchre, and from this desolate place springing forth as the "first fruits" of a glorious harvest of Life and Immortality!

The selections in another portion of our paper will, we trust, afford appropriate matter for thought, and secure the interest and attention of our readers. We make no apology for introducing the familiar words of Keble, though we ask our readers' pardon for giving only a portion of his noble verses on each day. The extracts from Dr. Hook's admirable lectures on "the Last Days of our Lord's Ministry" will, we are sure, be acceptable and profitable. This should be made a more general book for the Holy Week. No better can be found. Simple, concise and clear, as all the writings of Dr. Hook are, it abounds with profitable instructions, just reflections, and sound learning. The notes are peculiarly valuable.

The extract from "Melville" is stirring and animating like all his discourses. With all his faults of style we must confess few sermons have more effect upon the mind than those of this distinguished writer. If the mind is dull and torpid, take up one of these discourses and read it aloud, and if that does not arouse you, then, reader, you had better retire! Let none however attempt imitation of his style. For what may sound very well in Melville will be very different in a second-hand copyist. These extracts will, we hope, serve to impress the great facts, which now claim our thoughts, more deeply upon the mind and heart; and excite right feeling as well as proper thought concerning our suffering, glorified Saviour, quickening our faith in that profession of the Creed which teaches us to say of Him: HE SUFFERED AND WAS BURIED: AND THE THIRD DAY HE ROSE AGAIN ACCORDING TO THE SCRIPTURES.

After our selections were in print we received the following piece, which if our readers peruse with the pleasure it has afforded us, they will unite with us in thanking our unknown correspondent.

We hope that this may be only the first of many like favors.

For the Banner of the Cross.

The Evening before Good-Friday.

The evening sun has gone to rest,
While all along the glowing west
Are spread around him gloriously
Bright clouds of purple and of gold,
Shewinah of God's Church of old,
The brightness of His Majesty—

But ne'er again on Aaron's rite,
Shall beam that mystic presence bright,
The glory of the Deity,
For, e'er that sun shall sink again
The Temple's vail shall rend in twain,
The end of Jewish mystery.

Silent and hush'd is all around;
Not e'en the breeze sends forth a sound
As on it hies so peacefully;
Softly it stoops to kiss the flood,
Or breathe upon the opening bud
Then dies away all silently.

The Paschal moon, with thoughtful eye,
From out yon blue and quiet sky,
Is looking down as pensively
As on this eve, long years ago,

With mournful look she gazed upon
The Garden of Gethsemane,

Where knelt apart in fervent prayer,
With none to soothe or comfort there
With tenderness or sympathy,
'The Man of sorrows' sore distressed,
With sins of countless souls oppressed,
The Saviour in His agony.

Alone to pass through that dark hour,
Alone to strive with Satan's power,
Hard struggling for the victory,
No kindred spirit o'er him bent,
Save one the Father kindly sent
To strengthen His humanity.

Oh! mystery surpassing thought;
The Eternal Son from Heaven brought
To earth in deep humility,
Enduring pangs man ne'er can know,
Succor'd by angels in His wo,
In their mysterious ministry.

Oh Jesu! Saviour crucified!
Keep me forever by Thy side
In safety and security
That when these scenes of earth are gone,
This feeble mortal may put on
A glorious immortality.

Holy Week, A. D. 1848.

THE EPISCOPAL FEMALE TRACT SOCIETY.—We have received a communication with the signature "Omnibus Justitia," in reference to the article of "Sacerdos" criticising a Tract published by this most excellent and useful Society. Our unknown friend, the author, must excuse us for not inserting this communication, on the following grounds. We do not think it proper to interpose the venerable names of "the dead" as a shield against any attacks made upon "the living." Indeed we think there is manifest impropriety in connecting any names with an anonymous tract. We know nothing of the history of this tract, or even of its contents, beyond the information furnished by "Sacerdos," whose views of it are fully and explicitly endorsed in the article we decline.

The respected "Society," whose publication was the subject of criticism, has too strong a hold upon the affection and gratitude of the church to need any defence. The faithful and efficient services rendered to the Truth are its best testimonials. Surely an individual's criticism of one publication could not have the effect of diminishing the general confidence which this charitable Institution has secured and deserved. Such an effect was not the intention of "Sacerdos" according to his express declarations. Nor would the columns of the Banner be open for such an injurious use. But we must all be willing to tolerate free discussion. All who edit or publish either books, tracts, or newspapers, must submit to that ordeal which only reveals the purity of truth while it discovers the base alloy of error.

We have on a former occasion asserted our high estimation of the charitable labors of this excellent society, which as well as two other societies, sisters in usefulness and beneficence, are sustained by the ladies of our city! Their praise, we trust, is written where the censures of the world cannot impair it. The approval they seek is that of Him whose "judgments are true and righteous altogether." And surely the gracious smile of Heaven will beam on those who give their time and means and care to such blessed charities. A reference to another column will show that the Female Tract Society is not without substantial proofs of present regard. The Treasurer acknowledges the receipt of \$100 from an Individual.

Foreign Items.

For the following we are indebted to "the Churchman."

In the House of Lords, in reply to some queries of Lord Stanley, upon the subject of the increase of the Episcopate, the Marquis of Landsdowne said, that the Government still entertained their intention of augmenting the number of bishoprics. In the course of the discussion which ensued, Lord Monteaigle deprecated any such increase, and eulogized the working clergy at the expense of the Bishops, who were warmly defended by the Bishop of Oxford.

It seems that the Stall in Durham Cathedral, vacant by the translation of Dr. Sumner to the Archbishopial See, is not to be filled.

The London University College has received from an unknown source, the munificent donation of £5000. The only condition of the gift is that it be called "The Andrewes Fund."

The receipts of the Society for the Propagation of the Gospel in Foreign Parts, during the year 1847, amounted to £85,068, 7s. 3d. Of this sum £40,253, 3s. 3d., belong to funds for new and special purposes.

The Rev. James O'Sullivan, late a Parish Priest of the Diocese of Kerry, and John Fitzgerald, Esq., with several other respectable persons, renounced the errors of popery on the 5th ult., in St. Thomas's Church, Dublin.

Lord Shrewsbury has despatched to Rome the Rev. Mr. Connelly,—formerly of the American Church, whose wife has retired to a nunnery,—to meet, by documentary evidence, the various statements and quibbles by which the fact of indifference, if not connivance at agrarian outrage, and 'landlordicide' on the part of certain Irish Popish dignitaries is sought to be palliated.

The Jesuits have been expelled from Naples, at the demand of the people.

It is stated in a letter from Rome, that proposals are now under consideration by the Pope, for abolishing the celibacy of the Clergy.

New Statutes for the Irish Provincial Colleges have been prepared, and are on their way to Rome. It is expected that these new Statutes will give the utmost satisfaction to the Pope; and a new rescript, practically at variance with the former, is looked for.

The following is from the Christian Witness:

A TOUCHING SCENE.—The foreign correspondent of the New York Commercial mentions having attended in St. Paul's Church, London, the anniversary meeting of the Charity children, remarking feelingly upon the humanizing beauty of such a spectacle. In that vast building, he says, some ten thousand children, male and female, from fifty parishes, were assembled, each parish divided off by a rail, and all the scholars dressed in the uniform of the school to which they belonged. The seats ranged to a great elevation, seventeen feet from the floor. On the ground floor, from the choir to the extreme end, the spectators were seated, the elevation of each seat being sufficient to afford all an opportunity of seeing.

The preparation for this festival within the Church required some weeks, during which there was no public service. A few minutes before 12 o'clock, the 'vicar choral' took his seat in a box elevated about forty feet from the floor. Here he could be seen by the organist and the choir, and by all the children. The choir of St. Paul's was assisted by that of Westminster Abbey, and when the choruses were sung by ten thousand voices, as one, it was one of the most delightful sounds that could fall upon the ear.

There were present at this interesting festival many high dignitaries, both of Church and state, and no person possessing a spark of philanthropy could have left the sanctuary without being gratified. We may well believe that these ten thousand children have been saved from vice and trained for Heaven through the means of Christian charity. When they shall have grown up to full maturity, each one of them will gladly acknowledge the blessing they shall have received, and they will be ready individually, to say to their benefactors in the words of Rowe:

'Think not, the good,
The gentle deeds of mercy thou hast done,
Shall die forgotten all; the poor, the prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to heaven, and pull a blessing on thee.'

We commend the following interesting article to the attention of all who feel interested in the growth of the Church, and the increase of our Holy Sanctuaries. The new House of Prayer to be consecrated on Easter Monday is in a situation where it was much needed, and where there is a wide field of usefulness. "We wish it good luck in the name of the Lord."

For the Banner of the Cross.

Church of the Messiah, Port Richmond.

We feel confident that the readers of your paper will be gratified in observing in another column a notice of the consecration of this church on Easter Monday.

When we reflect that on the 28th of June last, the corner stone of this edifice was laid by the Bishop of the Diocese, and that now, in a period of less than 9 months, it is ready for Consecration, and that too free from debt, we cannot but hope that this is an earnest of what will be accomplished by its instrumentality, and take courage for the future, believing that this Temple will resound with the faithful exhibition of the Gospel, and as the first offer of a risen Saviour will be here proclaimed on the Festival of our Lord's Resurrection, so, through all future time, this same Jesus will be here heralded as the King of Kings and Lord of Lords.

The efforts of the Vestry, which are worthy of all praise in this undertaking, have been crowned with complete success; and as we thank God for having blessed us in the commencement, so would we urge upon the friends of the Church to implore the Great Head of the Vineyard to continue to us the light of His countenance. We trust that in this Sanctuary, where, to the "Poor" the Gospel will be emphatically preached, and its Sacraments duly administered, many souls may be born again, and multitudes learn, that "the ways of religion are ways of pleasantness, and all her paths, are paths of peace."

Great ignorance as regards spiritual things prevails to an alarming extent throughout this district. The population being composed principally of foreigners, appear to have but little fear of God before their eyes; for absenting themselves upon the slightest pretext, from the worship of His Temple, have yet to be taught, that one day in the Courts of the Lord's House, is better than a thousand spent in pleasure and in sin. The building is in the old English style of Gothic Architecture, yet plain and substantial in all its parts, with due deference to strict economy, and will accommodate near 700 persons. The Sunday School affords ground for much encouragement, and is steadily increasing. Although the Church is represented as free from debt, there is still one object claiming demands upon those interested.

For this purpose a collection will be taken up on the day of Consecration, when we hope our friends will remember the exhortation of the Apostle "Let all things be done decently and in order." Allusion is here made to the paving around the building which, to a Church in this location, is absolutely necessary, and it is proposed that this shall be defrayed from the amount received on Easter Monday.

We would invite all those interested to be present upon this occasion, and as, upon the previous day, they will have commemorated, not only the love of a crucified Redeemer, but also a conquering Saviour, so at this time, they will evince their gratitude by repairing to this House of the Lord, and uniting in prayer that the blessing of God the Father, Son and Holy Ghost, may ever rest upon this Sanctuary of Prayer and Praise.

L.

ARGUMENT AGAINST PRELACY.—The following will show on what foundations arguments against the Church are often based. We copy it from "the Richmond Christian Advocate," one of the most respectable papers published by the Methodists. No such profanation ever occurred in Grace Church, nor is there the slightest foundation for the slander! The solemn rite of confirmation was administered by the Bishop of this Diocese on the day specified. The paper which first published the statement in this city has fully contradicted it on the best authority. It is to be hoped others will be equally honest.

What think you of the pious enthusiasm of Grace Church, New York, in engaging an Italian Opera company to chaunt the Marseillaise,—the song of the French Republic, as a part of its Sunday Morning Service! Well, it is a fact, or one of the city papers speaks falsely. Now there's a specimen of apostolic Order and Succession for you, my true friend. What misdeeds are sometimes committed under the name of religion!

SALE FOR THE BENEFIT OF THE CHURCH OF THE REDEMPTION.—We cheerfully comply with the request of those interested in this good work to call the attention of our readers to this charitable effort. A sale of Fancy Articles will be opened in the Chinese Museum on the 25th of April, and continue during the week. We have already expressed our deep sense of the importance of this missionary enterprise, and of its claims upon the sympathy and liberality of the members of the church. The faithful and indefatigable Missionary *deserves* this encouragement, while the spiritual destitution of the field in which he labors *demand*s it. The Church, and a very simple and beautiful one it is, now nearly completed, requires additional resources to finish it. Let not the blessed work be stayed, but let all who have the means gladly contribute to complete a new Temple for the praise and worship of the Almighty, a new Sanctuary wherein erring, sinful, dying man may be pointed to THE WAY AND THE TRUTH AND THE LIFE.

Articles for the above sale are to be sent to the Museum early on Tuesday morning, (25th inst.)

St. Mark's Church.

The corner-stone of St. Mark's Church will be laid by the Right Reverend Bishop Potter, on St. Mark's day (25th inst.) at 1 o'clock, P. M.

The Rev'd Clergy of the city have been invited to assemble at the residence on N. W. cor. of Schuylkill 7th and Locust sts., where all others who may be then in the city and would desire to unite in the service are invited to meet.

NEWSPAPER CHANGE.—"The Western Episcopalian" formerly published at Mt. Vernon, Ohio, has been translated to Gambier, and although somewhat diminished in size, has increased its title and become "The Western Episcopalian and Gambier Observer."

As the principles and views of every new paper are matter of general interest to the Church, we give the following extracts from the introductory address of the unknown Editors.

OUR PAPER.

"Is it to be a *party* paper? Will it be *radical* or *conservative*? *moderate* or *violent*? Circumstances lead us to conclude, that some readers of our first number may be disposed to ask these questions. Nothing would be easier than to answer them according to our own sense of these terms. But such words, as *party*, *conservative*, and *radical*, have become so vague and ambiguous, that were we to reply in simple negatives and affirmatives, we should be only mocking the querist by enveloping ourselves in one mist after another, instead of shedding light on our real position."

The following is "the light" shed upon this "real position," perhaps on account of the dulness of our vision, it is not a very clear light. Nor doth it "make manifest" a very certain opinion.

"Is ours to be a *party* paper?" If by this designation is meant a paper to be used in exciting contention and provoking alienation among brethren, who hold the fundamental doctrines of Protestantism, while they differ upon minor points:—we answer promptly, No. We deprecate such a spirit at all times, and especially at the present crisis." * * *

Again:—

"But further: if by the question—is this to be a *party* paper, is meant, will it advocate the cause of the Church as a mere party, intent on maintaining its party unity and its numerical strength, at all hazards; even if need be by tacitly compromising with doctrinal corruptions!—we can assure our readers, that we mean to edit no such paper."

The following exhibits a not very definite "position" towards "our non-Episcopal brethren."

"Party spirit is only one of the more expanded forms of human selfishness. Of course it belongs exclusively to no one denomination. And we have, unfortunately, daily proofs of this, in the disposition manifested by some of our non-Episcopal brethren, to magnify our present difficulties, and discourse discouragingly, respecting the probable destiny of our Church. Notes of real sympathy from evangelical christians of any name are not to be disdained. They are grateful and cheering. But when they speak of us in terms so deeply desponding as to indicate, that it would be well for us to give up our Church, as a doomed vessel, and take passage with them, we very promptly decline the offer. And if ever in our editorial course, we should manifest any of that party spirit, which we so decidedly condemn, it will most likely be, when provoked by such doleful lamentations over our hopeless condition. Nor will it be under the exaggerating influence of party feeling, but in the honest and sober conviction of our judgment, that we shall be disposed to invite such condoling brethren to come in with us and aid us in freeing from temporary embarrassments, the noblest, most scriptural, and most primitive ecclesiastical ship that sails in the broad stream of time! It is to the defection of a portion of her officers and crew, and not to any essential faults in her main structure, that we ascribe her present difficulties. But for her preservation and prosperity we look to a higher and purer source, than the spirit of party. And in seeking to promote her welfare by exposing errors within her limits, we shall not ask, what will other denominations think? or what may be thought by some of our own members? but what will the Lord think of us? and how will he deal with us? if we compromise his truth or tolerate by our silence, errors, destructive to souls bought with his blood."

The following exhibits a more decided position towards Episcopal brethren.

"But, finally: if by a *party* paper is meant one that will decidedly and earnestly advocate the views of evangelical churchmen, whether called high or low, in opposition to the errors of the Oxford school; this will certainly be a party paper. Individuals may object to the term party, as an offensive designation,—but if by that plain English word be meant a number of persons who sympathize and co-operate in promoting or opposing a certain set of opinions and principles, it would be a mere quibble about words to deny that there are at this time, two great parties in the Church,—the one composed of those who unite with the Evangelical Knowledge Society; or if they do not actually join in it, sympathize with the principles which it has put forth;—the other, of such as more or less openly advocate Tractarian errors, with a large number of ultra-churchmen or *undefinables*, who, while they do not professedly adopt the Oxford novelties, are nevertheless determined that they shall be *tolerated*; and to that end coalesce with Tractarians in a party, which generally acts as a unit. Now, in this view of the real state of parties, we certainly expect to publish a party paper; and at this point we expect to be both *conservative* and *radical*.—*Conservative* in our efforts to defend and preserve the Church: and *radical* in our exertions to uproot all erroneous and strange doctrines. And although we do not wish to be *violent*, we expect to be often '*earnest*' in contending 'for the faith.'"

We must leave to our readers the task of reconciling these various beams of light which this new Journal sheds upon its "real position."

It will be seen from the following that although "the Western Episcopalian" differs from the Bishop of New Jersey "in relation to church matters," it agrees with him in relation to the study of Greek and Latin!

"The following excellent remarks are from the pen of the President of Burlington College. There are views in relation to Church matters, in which we might differ from that Rt. Rev. Prelate. But, in the following, we most fully coincide, and adopt them, for ourselves in reference to Kenyon College.

Δ.

"We hold the study of the ancient languages of Greece and Rome essential to the height, exactitude, and fullness of the real scholar," &c. &c. &c.

We conclude with the following item.

"Our last number contained, as our readers will remember, the valedictory of the former editor, and the prospectus of the present volume, the first number of which we issue to-day. The Episcopal Recorder in noticing the editor's retirement, without any reference to the proposed transfer of the paper to Gambier, kindly offers to become the official organ of the Diocese of Ohio; and to supply our subscribers with as many copies of the Recorder as may be needed. We remember that a similar proposition was made by the same paper, when about two years ago, the Episcopalian was removed to Mount Vernon. For these repeated offers we feel bound to make suitable acknowledgements.—And yet, notwithstanding the somewhat fearful risk of failure, to which, according to the intimation of the Recorder, we are exposed from our want of experience in matters of this sort; we must respectfully decline its obliging offer."

To CORRESPONDENTS.—A second notice of the Consecration at Glassborough, which came after the excellent one from "B," will also appear. It is too good to be lost.

Obituary.

For the Banner of the Cross.

Died, March 20th, in Seaford, Del., EDWARD W. Taylor, M. D., in the twenty-fifth year of his age.

The deceased was a son of George Taylor, Esq., of Washington, D. C. Several years since he settled in this place to follow his profession, and met with good success. As a physician and a gentleman he stood high in the estimation of the community, and gathered around him many devoted friends. His mind was far above mediocrity, and was well stored with scientific and other knowledge. He leaves behind him a widow and only son to mourn, with his numerous friends, their early and irreparable loss. He died as the righteous dieth, and was "gathered to his fathers, having the testimony of a good conscience; in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious and holy hope." Renouncing all merit in himself, he relied solely on the blessed Saviour for salvation. After a slow and lingering illness, which he bore with Christian patience and fortitude, he sweetly fell asleep in Jesus, thus teaching us that we "should not sorrow as those without hope."

JACOBUS.

Communications.

For the Banner of the Cross.

To the Parishioners of St. Peter's Church, Philadelphia.

In calling your attention to the proposal which was submitted to your notice in the last number of the Banner of the Cross, it is not my purpose to enter the lists with the much respected gentleman who has assumed the signature of B.; I only desire to congratulate our congregation, that *this* innovation is proposed boldly, and can therefore be met and summarily disposed of. And my main purpose is to ask you at once to bring this question to an issue. Let it be decided forthwith. Let it not be lulled temporarily to rest, to be revived periodically, disturbing your peace and awakening dreadful anticipations of a Gothic invasion.

"Would you tear down St. Peter's Church?" is the brief and simple question proposed to you. Let your answer be, indignantly, promptly and sternly, No. And indeed, it needed no seer to tell us that eyes would flash and bosoms throb quicker at so shocking a proposal. And let not your confidence be won too easily, when he who brings forward this scheme, tells you that he shares in your deep attachment to those venerated courts. Demand the proofs of that attachment, and you will not find it I think in the tone of the article to which I allude. Why, the very stones of those sacred aisles seemed yesterday to start from their repose, and cry imploringly to the galleries to save them from *such* friendship.

The reasons for wishing to rebuild St. Peter's, may be briefly touched upon. Be it remembered that I pretend not fully to discuss them.

I. The present building is thought unworthy of Him who is worshipped there—of the truths taught, and of those who worship there. We are told too, that the rules of Church architecture are grievously violated.

Let it be conceded that no great taste was exhibited by your forefathers in planning our church. Is it therefore to be esteemed unworthy of Him, in whose eyes, we were yesterday told, nothing is mean which is offered Him with a right heart. This edifice was the offering of your ancestors, and we may fervently trust that Almighty God has *not* deemed it unworthy but that

"Thousands were born for glory there."

That any place on earth is unworthy of the truths of our blessed religion, I think, needs no answer; but that your much loved St. Peter's is unworthy of the congregation who worship there, seems to me a doctrine fraught full of pride and presumption. It goes to keeping up the unhappy delusion which exists in men's minds, that the rich need more gorgeous places of prayer than the poor—nay, it goes to confirm the idea, which has already been so fatal to the spread of our branch of the Church, viz., that the Protestant Episcopal Church is better adapted to the wants of the high than the low. Oh! let us not give substance and color to this idea, and so hinder the increase of the Redeemer's kingdom.

Now, 'Church Architecture,' so called—what is it? I say, a thing of mere fancy. All analogy drawn from the ancient Jewish Temple is fallacious, and cannot be maintained by sound argument on Gospel principles. To refute sophistry on this point would be tedious and I think unnecessary. The New Testament is full of texts which show that the temple which corresponds under the new dispensation, to that magnificent structure under the old, is in the hearts of all true believers. The many edifices which we rear for the worship of God—now so clearly made known to us—are not analogous to the one only temple of ancient days, the witness to the world of a God unknown to the nations around.

That good taste should govern us in building houses of prayer, no one disputes; but that a true, a healthy christian taste is now possessing the world, some of us may be permitted to doubt. Nay, I say there is great danger in admitting that our Church undervalues no external agency of power to reach the heart or reason through the senses. This would lead us backward in the stream of time, insensibly perhaps, but I think surely, to all the dispelled illusions of darker ages. The consequences might not prove momentous in our day; but let us not encumber the faith of our children with rubbish which was swept away forever by the great Reformation.

II. The internal arrangements of St. Peter's are at length discovered to be faulty.

That drowsiness should prevail in the galleries, I really do not think has yet been accounted for on the sound principles of

For the Banner of the Cross.

Free-will Offerings.

MR. EDITOR:

I hope you will not consider me obtrusive in sending you a few of the desultory thoughts that occurred to my mind in reading the Psalter for the 23d day of the month. There are no portions of Holy Writ upon which I meditate with more delight than the predictions in regard to the reign of the Messiah, in which His Divine and human nature, His character and attributes, His dignity, His humiliation and exaltation are so vividly portrayed, and so accurately described, that they appear more like historical records than prophecies. Some preachers are censured for diverting the minds of their congregations from a consideration of their daily duties, from self-examination, the purification of their hearts, and the rectification of their tempers, by their dissertations upon the *unfulfilled prophecies*. The 110th Psalm contains an *unfulfilled prophecy* to which every clergyman may profitably direct and rivet the attention of his audience; as it is in the power of every member of the Church to contribute, in some way, to the fulfilment of this prophecy, which is contained in the 3d verse, viz: "In the day of thy power, shall the people offer thee *free-will offerings* with an *holy worship*." All those who are engaged in providing funds for missionaries, or the erection of Churches, &c. &c., will bear their testimony that this is an *unfulfilled prophecy*. The petitions for contributions are considered onerous ecclesiastical exactions, and the collectors regarded with the same invidious eye as the civil tax gatherers. Many who call themselves God's people, do not prove their right to the title, by presenting *free-will offerings*; and until they do, they need not deceive themselves by thinking their exercises in the sanctuary are an *holy* or acceptable *worship*. The mystery which invests the character of Melchizedec always excited a peculiar interest in my mind, which prevented me from being wearied with the interminable conjectures and discussions to which I have listened, in regard to his genealogy and priesthood. Those who profess to belong to the Church militant, may imitate his hospitality in bringing bread and wine to refresh Abraham and his followers, after the battle, by providing for the wants of the missionaries who are engaged in the warfare against our spiritual enemies, the world, the flesh, and the devil. The father of the faithful voluntarily offered a tythe of the spoil to the Priest of the Most High God. "This was a custom among many nations long before the law of tythes was given to the Israelites." Will Christians allow themselves to be surpassed by Jews and Heathens, in this respect?

I am one of those who anxiously watch the "signs of the times," and anticipate a rich harvest of *free-will offerings*, from those who are engaged in *holy worship* in our Churches, during this solemn season of Lent. I hope all those who enjoy the inestimable privilege of attending divine service, will exert all their energies to provide the means of similar pleasure and improvement to others. It is impossible to unite, without *formality* and *hypocrisy*, in many parts of our service, which breathe a missionary spirit, if we remain inert? How dare we mock God by offering the petitions, "*hallowed be thy name, thy kingdom come*," and make no exertions, and practise no self-denial, to send forth heralds to proclaim the glad tidings of the Gospel, and to extend the kingdom of Christ? It will avail nothing for people to assume *mock-humility*, and plead their *insignificance* as an apology for doing nothing. It is incalculable what an extensive influence may be exerted by one humble zealous Christian. Clergymen should arouse their hearers to a sense of their *responsibility*, and the same Almighty power which "turned the *hard rock* into a standing water, and the *flint stone* into a springing well," can soften the most indurated hearts, so that streams of benevolence will gush forth to fertilize our spiritual deserts, which will "*blossom like a rose*," and thus accomplish another *unfulfilled prophecy*. How depressing it is to read of the senseless worship offered to their idols by the blind heathen, Psalm 115; but may we not equally mourn over the *virtual*, but unsuspected idolatry of professing Christians who hug and worship their gold, and will not part with their luxuries to save the souls of their perishing fellow creatures?

I shall never forget the satirical tone and sarcastic manner of Bishop White when he assumed the language of the profane in their ridicule of regular attendants at Church, who disgrace their profession by their inconsistencies. He remarked that they could not be surprised if the irreligious laughed at them and said *Ah! those are the Church-going people!* I hope Episcopalians will wipe off this stigma, and adorn the doctrine of God their Saviour in all things; and that evidences of their zeal may soon appear in the completion of the Church of St. James the Less, which has already effected so much through its schools; that the voice of thanksgiving may soon ascend from the Church of the Redemption; that Calvary Church, and the Floating Chapel may give a spiritual aspect to the shores of the Delaware; that sailors who have heard the wonders of redemption, may assist the missionaries in converting the nations by their *Christian walk* among the heathen. I hope the societies already established by the Church, may be adequately supported. These *PALPABLE* arguments will convince others that we belong to the *true Church*, more than ponderous tomes of controversy. These *proofs* of orthodoxy and *vital piety*, if united to courteous and conciliating manners, will satisfy me. I do not feel authorized to *unchurch* other denominations, but cannot conscientiously extend the right hand of fellowship to any *selfish* and *monopolising professor*. May all those who are meditating in our temples upon the sacrifice of the Son of God, during this holy season, be "*fruitful in every good work*," and receive the angelic commendation bestowed upon Cornelius." Thy *prayers* and thine *alms* are come up for a memorial before God.

Y. Z.

For the Banner of the Cross.

St. Peter's Church, Philadelphia.

The subject of the proposed re-building of St. Peter's Church, having lately attracted attention in the congregation, and

physical laws. But let us concede that the church *might* be better ventilated, and that the pews for the Sunday School might be better arranged—and what remains? Why "a large portion of the congregation must always kneel with their backs turned to the holy table." Now, my fellow-Christians, if I dare use the name, *this* plea for change I implore you to resist to the uttermost. Let us not so traduce our forefathers, let us not so libel ourselves as to declare that we have just now discovered that the communion table is worthy of *that sort* of reverence which demands that we should pray towards it, and not look only to the God whose throne is above all heavens. This is the sort of superstition which I fear for our children. This ceremony can be clearly traced to the Romish church, when the real substance of the Saviour is supposed to lie upon their altar. But having disclaimed their doctrine, why should we retain so useless, so pernicious a practice? In some minds this peculiar reverence for the *East* is cultivated as a point to which their worship should be directed; thus perpetuating, so far as they can, a false astronomy as well as a false creed. This point has not been presented to you, but it forms a most weighty one in the nice calculations of the new church architecture; perhaps I should say of the revived church architecture, as I am fully aware that this too is a Roman bequest. We are told that the doctrines of the Gospel should be symbolised in stone; that Religious truth should *thus* be made visible. My friends, the New Testament tells us no such thing: We are there taught that we should strive to impress the truths of the Gospel "not on tables of stone, but in fleshly tables of the heart," to make religious truth visible, not in the dome and the turret, but in the life and practice.

I have thus only touched upon the objections to our present building. The rather irreverent jest called forth by the church host does not, I think, tell in this matter, and I fancy we have effectually guarded against any further mistakes of the worthy Society of Friends—the drab-coated men of Pennsylvania. True, Christ church has been altered; but were no voices raised *then* to plead for old associations,—are there no regrets still unassuaged for what is now swept away forever? and is it, at the most, such a change as is proposed to you? We all know that Trinity church was demolished only because it was unsafe. Moreover, though it rain precedents, I trust there is independence enough in your midst to withstand their influence.

On Saturday last, the correspondent of the Banner intimated a doubt as to our Rector's views on this subject—to-day he can be in no such uncertainty. Now I premise that no one of you can surpass me in affection for our excellent Pastor. I honour and respect him for his manliness, zeal and energy in efforts to advance whatever seems to him likely to win souls to religion. It is such manliness, such zeal and such energy alone which can command success in any undertaking, and they most befit the high office of a teacher of the Gospel. But in a question like this, I count the voice of the Rector, as but the voice of one, and—differing respectfully but decidedly from B.—I protest against yielding implicitly to his wishes in this and similar points—nor indeed has he claimed such acquiescence. I do not think he will—I go further, and venture to say, that he will agree with me in what I am about to suggest.

B. has quoted for his purpose the Church of the Holy Communion in New York. I thank him for that word. I say if the congregation of St. Peter's can raise \$30,000 for erecting a new church, let them build in the outskirts of our city three free churches such as that of the Holy Communion. Let them thus "give their best unto God." Let the poor find through your liberality places where they can hear the word of God and receive his sacraments without money and without price. With such sacrifices God will be well pleased. The silver and the gold are indeed his, give them back to him thus, and not in the idle waste which would destroy our present house of prayer, to give us Nave and Porch and Symbols and Orientation.—What answer can you give to the poor of our city, or to the missionary half starving in the west, when they shall cry unto you 'give us help, give us help.' Surely you must blush even before the bar of *this* world, to have to say, 'we are making improvements in our Church architecture.' I say again, build free churches, emulate Christ church in this particular if not in the other.

We are told that the Cathedrals of the old world are monuments of a living faith. I cannot think so, when I read of purchased indulgences, of priestly craft and regal sinners which reared their walls. But even *they* are free to the poor as well as to the rich.

But I may be told that you will not so readily give your money for erecting other places of worship, as for building a new one here. Then let it rust and perish in your coffers.—Raise not up with it a monument to show all future ages what you might have done: better to hug this superfluity to your bosoms now, than to tell the poor of years to come that you wanted only the disposition, not the power to aid them.

But I have said more than I at first intended. I urge you finally to bring this matter to the test of a vote from all who are authorized to have a voice in its decision. And when the time comes to express your wishes, I feel that superadded to all argumentation on this subject, your hearts warm and thrilling will be your strongest monitors. They will plead with deepest earnestness for those ancient walls—ancient to us of this new world, if not ancient to the nations who count their duration by centuries. They will plead for those hallowed seats to which your fathers' infant feet were lead. They will plead for the places where you yourselves worshipped God long ago with the forms of those who now lie entombed by your side. And compared with holy influences like these, what unto us are the symbols of stone, the arches of oak, or the glories of painting?

But if change must come, let it come first to us. In this busy land of ours, so bustling and so restless, it may be that the lapse of years will soon bring strangers' children within those hallowed precincts. Our offspring, it may be, shall offer their orisons to God by the banks of the Oregon or the shores of the Pacific. Let us stay the spoiler's hand till then.

Phila. April 10th, 1848.

OLD MORTALITY.

Hon. John Sergeant

having been now acted upon by the vestry,—and as it is understood that the vestry desire that their action in the matter should be fully known to the congregation, we publish their proceedings upon the point referred to.

At a vestry meeting held on the 13th inst., to distribute the late collection, and to take action upon the repairs of the Church: Mr. H. Binney, Jr., offered the following Preamble and Resolution:—

Whereas, it is the duty of those who are charged with the administration of the temporal concerns of a Christian Church, to provide such arrangements within the Building, as shall most conduce to the reverential, solemn and orderly performance of religious worship therein;

And whereas, the present arrangements of St. Peter's Church are in many respects defective, as not sufficiently tending to promote solemnity in the services or reverence in the congregation; some of these defects being the following, viz:

1. The relative positions of the altar, reading desk, pulpit and pews, by which a large portion of the congregation must kneel with their backs turned to the Holy Table, and listen to the word of God, when read or preached, with their backs turned to the officiating minister, and in many cases on the floor, and in all in the galleries, must look into each others faces as they sit or stand, and interfere with each other's feet in kneeling.

2. The inconvenient positions assigned to the Sunday Schools, rendering attendance at the services irksome to the scholars, and oppressive to the teachers.

3. The situation and arrangement of the Galleries, to which all the objections existing to the pews on the floor, are much more strongly applicable; besides many other points of defective arrangement not now needing detail.

And whereas, (in the words of the consecration office) it is "agreeable to reason and to our sense of the natural decency of things," that "houses erected for the public worship of God, should be such as "to fill men's minds with greater reverence for His Glorious Majesty;"

And whereas, St. Peter's Church does not produce that effect, in the degree which a building of different architectural order and design, and arranged upon a different and better plan, would accomplish;

And whereas, it is believed by this vestry, that a wish exists on the part of members of the congregation, to devote a portion of their substance to God's honour, in the erection upon the site of the present Church of a building of better style of Church architecture, and of more convenient and fitting arrangements for the due celebration of religious worship;

And whereas, this vestry approves the end thus sought to be attained, and is willing to encourage the effort for its attainment, but is unable in the present state of its corporate resources to enter upon an undertaking of such magnitude; therefore

RESOLVED, That when subscriptions for the above object shall, within a year from the present time, be tendered to the vestry, satisfactory in their character, and in amount not less than \$30,000, this vestry will take down the present building, and replace it by another, whose architecture and arrangements shall combine better to fulfil the true design of a Christian Temple.

And the vote of the vestry being taken, the Resolution was *negated*.

And at an adjourned meeting of the vestry, held on the 18th inst., the following Resolution was offered by Mr. F. G. Smith: Resolved, That it is inexpedient to make any material alteration in the interior of the Church,

Which Resolution was *adopted* by the vestry.

D. A. S. Stocker

For the Banner of the Cross.

MR. EDITOR:—

The time was, when the erection of a building for the service of Almighty God, the freewill offering of an individual, was not so uncommon as to deserve especial notice; but in our days of weaker faith, and (with all our self-congratulations) of smaller benevolence, such good works ought to be recorded, to enforce on others the precept, "go and do thou likewise."

It is for this reason, as well as for the interesting nature of the services themselves, that I have been induced to send you a short account of the recent visitation of the Bishop of New Jersey, to Glassborough, in Gloucester co., for the purpose of consecrating the new church. The old church building has long been almost unfit for worship. The congregation deprived of the services of a minister, had many of them fallen away and joined themselves to some of the neighboring denominations, but when all seemed gloomy, God put it into the heart of one, to be a "repairer of the breach, the restorer of paths to dwell in." And the new St. Thomas church, is a noble specimen of what individual effort directed by good taste, can accomplish. A bright earnest of better days for the hitherto neglected outposts of the Church.

The 10th of April, being the appointed day, the procession formed at the house of Mr. Whitney. There were present with the Bishop, the Rev. Messrs. Harrold, Frost and Boggs, of New Jersey, and the Rev. Dr. Colhoun of the Diocese of Pennsylvania. A more beautiful object has seldom met the eye, than that church presented to us as we approached it. It is built after a design by Mr. Notman of your city, in the early English style, of unhewn stone, of a deep red colour, a perfect model for a rural church. The entrance porch is under the tower, which heavy and square, "lifts its firm front to heaven," seeming to defy the ravages of time. The porch is lighted by a narrow pointed window on either side with painted glass, relieved at the point, by a trefoil of stained light, (my ignorance of architectural terms prevents the use of the technical words.) As we moved up the broad path leading to the tower, a crowd of persons unable to find room within, gave life to the scene, and seemed to welcome the minister of God to the house about to become sacred forever. We proceeded up the aisle repeating the appointed psalm; and the Bishop being seated in his chair, the instrument of donation was presented to him by Thomas M. Whitney, Esq., and read aloud by the Rev. Mr. Harrold. The Bishop then proceeded with the service for the

consecration, the sentence of consecration being read by the Rev. Mr. Frost.

The building being thus set apart for the service of Almighty God, the Father, Son and Holy Ghost; the Rev. Mr. Boggs commenced Morning prayer; and never did the beauty of the evening sentence so strike me as on this occasion, when the special presence of God was thus announced, as for the first time in the house just delivered up unto Him. "The Lord is in His Holy Temple, let all the earth keep silence before Him." After the second lesson, as directed by the rubric, a child was brought forward to be baptized by the Bishop; a touching incident, giving as it were completeness to the whole service; which thus exhibited to the eyes of many strangers present, the sacredness of the Church in its consecration to God; and yet use for man in the two holy sacraments then administered; the means of the beginning and the continuance of the gifts of God's holy spirit to man. The sermon was preached by the Bishop; "What mean ye by this service?" and was a plain and clear answer to the question as applied to the service for the day. The Bishop then proceeded with the communion service, and dismissed the congregation with the appointed prayer and benediction.

One thing worthy of notice was the close attention with which the crowded congregation, followed the whole services, most of them undoubtedly new, they err much, who say that their prayers are tedious, or above the people. Let but the minister know that he considers them of importance by the reverence of his deportment; let him lead the praises and prayers of his people, let him pray *with* them not *for* them; let the house of prayer, be in some degree fitted to impress them with a sense of the presence of God, of his majesty and holiness, and there need be no fear of weariness on the part of the people.

The services concluded, we had time to examine the interior of the church. It will seat about two hundred persons—I wish my architectural knowledge were sufficient to enable me to do justice to its beauty and simplicity before your readers. An admirable point was the absence of pews, commodious benches supplying their place. The two features which struck me the most as giving character to the interior, were the open window through the tower, and the chancel over the porch; in the upper story of the tower, appears to be a small room, lighted by a large window of stained glass, directly in front; an arched opening into the body of the church, from this room admits the light, and at the same time produces a beautiful perspective effect. The chancel is a projection from the rear, separated from the nave by an arch; it is lighted on each side by a narrow lancet shaped window; the depth from the arch to the rear chancel wall may be about four feet, but from the arch on each side the ceiling projects octagonally into the nave, thus giving a large space. Prayers are read, and the sermon preached from a lectern outside the rail on the one side the arch of the chancel; in the opposite corresponding corner stands the font. This arrangement is for simplicity and convenience to be much commended. In prayer the minister kneels at the side chancel rail; thus neither turning his back on the people, nor yet seeming to address his prayers to them. The communion service and books, all well suited to the beauty of the church, were the gifts of two individuals. The font from its beauty deserves a particular notice. It was brought from Italy, expressly for this church. It consists of pedestal, column and basin, all of verde antique, beautifully wrought; four doves of the same material rest on its brink. In short a more beautiful and more suitably furnished church, it has seldom fallen to my lot to see. The whole service was of touching interest; and we may surely think, was not unaccompanied with the blessing of God.

Rev. Mr. Boggs

For the Banner of the Cross.

Christ Church, Madison, Indiana.

In directing the attention of my brethren in the ministry and the members of the Church, to the results of my fourth year's labours as a missionary at this station, where a congregation could undoubtedly be collected, if the means could be raised to erect a church-edifice, I would respectfully request them to read the following remarks from the report of "the Committee on the State of the Church" for the Diocese of Indiana which was made to the Gen. Convention of 1841, and published in the journal of the proceedings of the session.

"At Madison" says the report of the Committee, "where was the next Church organized in this Diocese, with more encouraging prospects, and which soon numbered 22 Communicants, we are constrained to acknowledge an instance of almost total failure, and that from want of union, from the frequent change of ministers, and from other adverse causes. Its church-edifice built and consecrated, has been sold for debt, and its members scattered. Here, to succeed to any good purpose, there was to be a new beginning, laying a new foundation in unity and brotherly love."

Such is the report of the Committee on the result of the effort to plant the true vine in the city of Madison.

Some time after this report was made in 1841 or '42 the Rev. Mr. Hixcox came to Madison, and officiated as the minister of the parish, but he only continued here about a year, and then he removed to New Albany, where he became the missionary of the station, and there on the 3d May 1844, to use the language of the Domestic Secretary, "he exchanged the hardness of a good soldier in the Church below, for the victor's crown of joy above." But, this gentleman did not succeed in doing anything for the future welfare of this parish, though there can be no question, that he ardently and earnestly laboured to effect this object.

I trust then that the following report will show that a "new beginning" has been laid and that something has been accomplished for the future benefit of the parish during my term of office. And I hope that the time may come when a church-edifice will be erected on the lot recently purchased by funds collected by my efforts and exertions. And then may God grant that it may be filled with zealous churchmen pious worshippers, who

shall, under the faithful preaching of the gospel and the influence of Divine grace be prepared for immortality and heaven and fitted to enjoy the glory that shall be revealed when death is swallowed up in victory.

REPORT OF THE MISSIONARY AT MADISON INDIANA.

The statistics of the parish for the year ending the 31st of March 1848, are as follows:

Families, 12; adults 35, children 40.

Baptisms, 4 infants, funerals 2.

Communicants: reported 26, added 2; removed 2; present number 26.

Confirmations; 3 persons were confirmed by the Rt. Rev. Jackson Kemper D. D., the provisional Bishop of the Diocese, at his last visitation of the parish, on Whit-sunday the 23rd of May, 1847. When the Bishop was much gratified by seeing 24 persons present themselves as communicants of the Church, to receive the sacramental emblems of the Saviour's body and blood and to profess themselves "very members incorporate in the mystical body of Christ which is the blessed company of all faithful people."

The Holy Communion has been administered during the last year 15 times, to 238 persons, making an average of 16 persons present at each commemoration of the sacrifice of the Death of Christ.

Remarks.—The services of the Church have been regularly performed during the past year, in the inconvenient "upper room" in Madison, and they have been until the commencement of the winter season generally well attended and sometimes, the room has been filled. And if means could now be raised to erect a church-edifice, the congregation would undoubtedly increase, and the church would become, in all probability, permanently established. And then, in the course of a few years, the parish would be able to contribute funds to assist the missionary society in extending the influence of the church, by sending the ministers of Christ to preach the gospel and administer the sacraments of the church, to those who are now in the region of the distant west, where the grain is ready for the sickle of the reaper and the people are waiting to welcome the heralds of salvation.

But though the present condition of this parish is feeble and the congregation small, yet I trust that a new era will soon dawn upon the church in this city, and that she will arise from the dust and flourish as a branch of the true vine which the right hand of the Lord hath planted.

And the commencement of this new era is, the purchase of an eligible lot large enough to afford ample room for a church-edifice, when the necessary funds can be obtained, and I hope the vestry may succeed in obtaining the funds necessary for the purpose, at no very distant period, for the interest and prosperity of the church demand, that a good church-edifice should be erected with as little delay as possible.

This lot is situated on the corner of Second and Walnut streets and being 50 by 84, it is therefore large enough to admit of the erection of a building 40 by 65 or 70, and still leave an alley of 10 feet on the south side of the church.

The lot was purchased under peculiarly favourable circumstances, for the sum of \$600, which amount was received from the following sources after various efforts made by me to collect funds for this purpose, since December 1846., viz:

Cash collected by me in the parish of All Saints, Portsmouth, O.	\$70 00
do in Cincinnati	90 00
do in Madison and other places.	105 00
	\$295 00
Cash received from the Ladies in June 1846,	\$75 00
Cash paid by the members of the Church and Vestry,	160 00
Cash collected by a special effort in Madison,	100 00
Total.	\$600. 00

But in addition to the funds collected by me for the purchase of the lot, obtained various subscriptions to be paid in land in materials &c. to the amount of \$1000, which it is hoped may be ultimately collected, and applied to the erection of a church-edifice.

And I now take occasion to acknowledge, as I do with pleasure and gratitude, our great obligations to the Ladies of the "Society" of the church of the Ascension, N. Y. for the gift of a box of fancy articles of the value of \$70 or \$80, which was forwarded from New York to this city to be sold for the benefit of the church, but unfortunately the box was broken open on the way and robbed of the whole of its contents, the estimated value of the balance left, amounting only to about \$15.

But, my thanks are due a second time, and they are here cheerfully and gratefully tendered to the Ladies of the same society, for forwarding 2 more boxes of fancy articles in February last, which came safe to hand—the contents of which will be sold for the benefit of the church, as soon as the necessary arrangements can be made.

Respectfully submitted.

J. L. HARRISON, Missionary at Madison Indiana.

Madison 31st March, 1848.

Diocesan Intelligence.

Western New York.—BISHOP DELANCEY'S VISITATION.—

On Wednesday April 5th, in the afternoon, Bishop DeLancey preached in the Methodist Chapel at Hampton, and confirmed four persons.

On April 6th, the Bishop officiated in St. Peter's Church, Oriskany. In the afternoon of the same day, services were held in the Presbyterian House of worship in Whites town. The Bishop preached and confirmed two persons.

On the 7th, the Bishop visited St. Steven's Church, New Hartford, in the afternoon, preached and confirmed nine persons. On Sunday the 9th, the Bishop visited Grace Church, Utica. The

Bishop read the Ante Communion service, and confirmed nineteen persons. One person was confirmed on the previous day, in private. In the afternoon, in Trinity Church the Bishop confirmed sixteen persons, and preached the sermon on the occasion.

BISHOP DELANCEY IN THIS CITY. UTICA.—In another part of our present number will be found an account of the Bishop's recent services in this city and its vicinity. A slight occurrence, in the order of Providence, compelled us to remain at home, on Sunday last, greatly regretting our loss of the enjoyment of mingling with our beloved Diocesan, our brethren and friends, in the solemnities of this peculiarly beautiful and interesting day.

Much as the Bishop's visits here have always gratified our congregations, we never have known so full an expression of interest and gratification as on the present occasion, and he probably has never made a stronger impression in favour of the Church and himself. The morning congregation was closely crowded, and in the afternoon, as Grace Church was closed the assemblage at Trinity was overflowing, for we are assured that many went away for want of seats, and the vestibule was quite filled. It was highly pleasing we believe to all, to see the two congregations thus uniting in their attendance upon their Diocesan. These "two Bands" are under the same bonds of the Church, and will always derive enjoyment in thus evincing their affection for the unity of the Faith.—*Gos. Mess.*

New York.—Services by the Bishop of Pennsylvania.—Acting by the request of the Standing Committee of the Diocese.

Fourth Sunday in Lent, P. M., in St. Luke's, Brooklyn, preached and confirmed eighteen persons.

Evening, in Emmanuel Church, Brooklyn, preached and confirmed twenty-five.

Fifth Sunday in Lent, A. M. in Grace Church, New York, preached and confirmed thirty persons.

P. M., in St. Bartholomew's, New York, preached and confirmed seventy-five persons.

Evening, in the Church of the Epiphany, preached and confirmed thirty-two persons.

Ecclesiological Society.—A stated meeting of the "New York Ecclesiological Society," was held at St. Paul's Sunday school room, on Monday evening, April 3d, 1848.

A report was presented from the Committee which was adopted.

Original papers were read by Mr. Frank Wills, the Architect, and by Mr. R. Ralston Cox.

The Rev. Dr. McVickar, the Rev. Dr. Haight, and Mr. Robert Ralston, of Mount Peace, were elected Vice Presidents. The Bishop of Maryland was elected a Patron of the Society.

On motion of Rev. Dr. McVickar it was resolved, that the Committee take action, as soon as possible, upon the establishment of a Library, and that a suitable place be provided, where the books may be kept under the care of the Treasurer; *secondly* that they make known to the Church, that they are ready to give such information as they can, to any who may wish advice respecting Church building or Church arrangements; and *thirdly* that they take immediate measures for publishing the "Ecclesiologist," according to the design of the statement adopted at the primary meeting.

The Committee reported the election of thirty-one members, in the recess of the Society, according to Law Fourth.

"THE NEW YORK ECCLESIOLOGIST."—To be published by the New York Ecclesiological Society, under the editorship of its Committee.

The Society proposes to issue a Periodical every two months under the above name—its Committee being the Editors. Its chief object will be to extend through our branch of the Church a greater knowledge in matters appertaining to the Divine Service, such as Church Architecture, Church Arrangement, Church Music, Church Decoration, and so forth.

The principal portion of the work will be devoted to Original papers upon the above subjects, though for the present it is proposed that a part of that division should consist in a reprint of some of the most practical articles in the back numbers of the English Ecclesiologist. Beside this, a portion will be devoted to short reviews of any works bearing on the general subject—another to the notices of new Churches; and the last portion will consist in notices, and answers to correspondents.

The subscription will be \$2 per annum, payable in advance, and as soon as two hundred subscribers shall have been obtained, the Society will begin the publication. The names of subscribers may be sent to the Treasurer of the Society, W. A. McVickar, Esq., No. 8 Columbia College, New York.

THOMAS S. PRESTON, Recording Secretary.

Churchman.

CLERICAL CHANGES.—The Rev. F. R. Hanson has been received into the Diocese by Letters Dimissory from the Rt. Rev. the Bp. of Alabama, and has been invited to the charge of St. Paul's Parish, Calvert Co. P. O. Prince Frederick.—*Md.*

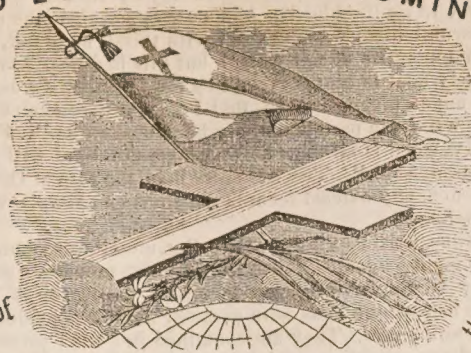
The Rev. Alexander J. Berger has received and accepted a call to the Rectorship of St. Thomas's Church, Hancock, Washington Co.—*Md.*

Rev. J. W. Sill of Hannibal, Missouri, has accepted an unanimous invitation to the rectorship of Christ Church Holly Springs, Mississippi, and will enter upon his duties on the fifth Sunday in Lent.

April 6th, 1848.

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner



the Cross.

PHILADELPHIA, SATURDAY, APRIL 29, 1848.

[Vol. X.—No. 17.—Whole No. 487.]

REV. FREDERICK OGDEN, Editor.

es, and consider our own nakedness, we shall find that by ure we are nothing else but the children of wrath. Who call that clean that is conceived of unclean seed? David th: "Behold, I am conceived in sin:" "my sins have gone er my head!" "there is no health in my flesh:" "None t liveth shall be justified in thy sight:" "Who can under- nd his faults? Cleanse me from my secret faults." Job th: *Verbar omnia opera mea*: "I stood in fear of all my works, owing that thou wilt not judge me innocent?" Again: The stars are unclean in his sight: how much more man, a rim, even the son of man, which is but a worm!" In like t saith Esay: "We have all been as an unclean thing; and our righteousness is as filthy clouts." Our virtue, our holis- ss, our fasting, our prayers are filthy, when they come to his ht. We cannot say our heart is clean. We cannot say we ve not sinned. "God hath shut up all in unbelief, that he y have mercy upon all." "That is born of the flesh is flesh." The Spirit fighteth against the flesh, and the flesh against the rit." "Open shame belongeth to us and to our fathers." Cursed is he that abideth not in all things that are written in a book of the law." And "whosoever offendeth in one is de guilty of all" the commandments. When the miserable d wretched soul boasteth itself, saying, "I am rich, and in- sed with goods, and have need of nothing," the Spirit of d maketh answer: "Thou art wretched, and miserable, and or, and blind, and naked." Thou hast nothing to put upon

From Chambers' Journal.

History of a Deserted Sailor.

On the morning of Saturday, the 5th of May, upwards of a century ago, a ship belonging to the Dutch squadron came in sight of Ascension Island. Anchoring at some distance off shore, she put off a boat, which, under the efforts of an active crew, came rapidly for the island. The boat contained, beside the crew, an individual heavily manacled, and a guard. The prisoner, seated at the stern between the two soldiers who guarded him, sat with his head buried in his hands; but gave no further sign of emotion until he was disturbed from his position by the sound of the boat grinding on the white shore of Ascension; when, with an agonized look at his comrades, and at the vessel, he silently rose and in company with his guard, left the boat, and stepped to the beach of his prison. A sailor's chest, some bedding, and sundry other articles, were taken from the boat; the prisoner's chains were removed in silence, and the crew and guard re-embarked, leaving him alone on the beach; and nothing moved by his now frantic entreaties to them to return and take him with them, they pulled hard to the ship, apparently anxious to take leave of a scene so painful. Arriving on board, the anchor was presently heaved, all sail set and the vessel stood out to sea, leaving the unhappy man sunk on the sand in the most abject despair. Before noon, she was out of sight; and in every direction nothing was visible but the blue and desolate waters rising up their heads to the sky. The nature of the crime which he was visited by this dreadful punishment we are not permitted to divulge; but that it was of great heinousness, may be gathered from his own confessions. Some mercy mingled with the sentence, as was manifest in the numerous little articles which were left for him on the shore. Among these was a limited supply of provisions, consisting of a little rice, onions, peas, and salt. He had also a cask of water, two buckets, an old frying pan, and a fowling piece, but no ammunition. Some paper, a Bible, a few clothes, and some unimportant sundries completed the list of his possessions.

The island itself was of a nature so savage and repulsive, as well calculated to impress with horror and despair the stoutest heart condemned to so vast a dungeon. Being of volcanic origin, its surface was strewn with broken rocks, ashes, and pumice; here and there a little red soil, scorched and sterile, peeped from between masses of rock upon which the traces of fire yet existed. Its shores on one side were frightful to approach: horrid precipices of black lava seemed to fringe the island with burning, and threaten intrusion with death, while at their base were deep chasms, eaten out by the insatiable wave. Further on, the wildest confusion of rocks, whose jagged summits added to the desolation of the spot, was occasionally relieved by small patches of a glittering, naked beach, white like snow, composed of fragile coral, and frailer shells ground to dust against the iron walls of the island. The other side of the island was more hospitable, possessing a less frowning coast, a good bay, and a narrow sea-shore. Inland a few acres of plain stretched away between the gloomy-looking hills: but even these were either wholly barren, or scantily covered with a weak growth of innoxious plants, such as grass, ferns, purslain, a few thistles, and convolvulus. Not a shrub was there on the whole island; and the only spot refreshing to the eye, wearied with so long a glance at desolation, was a tall mountain called the Green Mountain, whose verdant sides gave the promise, which they did not fulfil in reality, of supplying something that might support the outcast during his stay there. The spot was, on the whole, somewhat like a vast cinder, spotted here and there indeed with green, but otherwise as dry and burnt as if it had just been vomited from the depths of some vast volcano. Yet the place was the habi-

um- tion of a legion of wild goats, and populous nations of rats and these over-scattered it; and one or two tribes of melancholy Lects awoke with its morning sun, and went to sleep at an to day hour in the afternoon. Its shores fierce-looking though terly were, were more lively: flocks of "boobies" strutted along glittering sands, in all the impertinent independence conse- tant upon unacquaintance with mankind; a vast turtle or two, lon- or seven hundred pounders, now and then, crawled from the to he waters, and after taking a short walk for the benefit of their th, crawled in again, walking over possibly hundreds of en- named crabs on their way back; and the waters themselves were and tier still, for they abounded in eels, old wives, and rock-cod. Day, extreme length of the island was a little more than seven mo- its, its extreme breadth about six, and its general form was nati- of t- uch were the miserable and most unpromising circumstances mer which this unhappy man was left to take his chance of per- utterly, or the more remote one of being discovered and ued by some passing vessel. As his journal, which he pos- larly kept from the first day of his landing, has been preser- we are able to proceed with the rest of the history. After in- vering in some measure from the shock of being left alone, A- after watching with an aching heart the ship's snowy top- sink beneath the waves of the horizon, he addressed himself to his first labor, which was the construction of a tent. The spot he selected for its site was sufficiently gloomy, for it was be- neath one of the dismal overhanging black rocks of which men- tion has been made; but it assisted to cover his tent from the weather, and it was close to the beach upon which he, and all he possessed, had been left. By the close of the first long and weary day, a temporary tent was raised, into which he brought his chest, bedding, and all his other chattels; and here, heavy and sick of heart, he spent the first night. Rising early the following morning, after partaking of his lonely meal, he set forth to explore the island. It was the sabbath, and around was more than the stillness of that sacred day—it was the silence of the grave. No "church-going bell," no faint notes of a village hymn, no quiet tumult of a departing congregation, came to the outcast's ear—the wind was asleep, the waters were at peace; but in his heart there was no peace, and he himself was alone amid surrounding quietude. He searched in vain for some green thing which might promise him food; he then returned to his tent, and, to beguile the dull hours, set about some alterations in its arrangements; he also covered it with a tarpaulin, which he fastened down with stones, thus securing himself from rain. Towards evening, the solitude of the beach was broken by bust- ling flocks of boobies; on approaching them, he found them so tame as to permit him easily to seize several, which he afterwards killed, skinned, and salted, laying them in the sun to dry. His eyes were ceaselessly directed to the horizon; but, viewed from whatever eminence, it revealed nothing but the same hopeless, unbroken blue line. Hoping it might catch the notice of some distant vessel which might escape his eyes while searching for food he made a white flag with a portion of his linen; and fastening it to his almost useless fowling-piece, he planted it in the most conspicuous position he could descry. Sauntering afterwards along the beach, he had the good fortune to overtake a fine turtle, which he killed by beating it on the head: and this supplied him with provision for a little time. As the terrors of his lonely situation grew upon him, he began to fear lest the threaten- ing, overhanging rock under which he had placed his tent, should suddenly fall and overwhelm him: he therefore removed his dwelling to a less alarming position. He was by this time in a very miserable and disconsolate state of mind: often, after a long day's fruitless search for water and food, returning home with torn feet and an aching heart, he would pray, with one of old, that he might die. But he would by no means be accessory to his own death, as, in the constancy of hope, he still looked to his signal being seen, and himself delivered out of "that terrible place." Conceiving it singular that he had met as yet with no beasts upon the island, he searched carefully for footmarks on the beach and inland, but without success; the unbroken sur- face declared to him, again and again, that he was alone. The contents of his water-cask also daily reminded him that, unless he shortly succeeded in finding water, the most terrible fate awaited him. On one of his excursions he met with a little purslain, which he boiled with the boobies, and thus made a tolerably palatable dish for one in his condition. The few other herbs which that niggard desert afforded he was afraid to eat, nor were they sufficiently inviting to induce him to make the attempt. Every day saw him now anxious and care-worn leave his tent, bucket in hand, seeking for water; and every day saw him return in the evening almost fainting, and with an empty vessel. His supplies of food also grew short; boobies became scarce—turtle were not seen. He then used to boil a little rice in a little water, of which he made most of his meals. Many, many times, and with a gaze made intense by the struggle in his mind be- tween hope and despair, where his eyes bent upon the lonely waters, but no ship appeared. It was fortunate that as yet, his bodily health continued good. Thus were his days spent at this time: in the morning, the spring of hope poured its assuaging waters

over his soul, and he set forth fully expecting success of some sort; in the evening, those waters were cut off, and he beguiled some of the tedium of the night by reading until his eyes were weary, and then, as a diversion, he would set to mending his clothes. Finding no promise of native esculents, he thought to increase his stock by planting a few of those he had with him. He therefore set some onions and peas in a patch of soil near his tent. Finding a number of nests of sea-fowl, many contain- ing eggs, he plundered them, and made his principal food of their contents. He was for some time much at a loss for a light at night; at length he hit upon the expedient of melting down some of the turtles' fat: and thus, with a saucer for his lamp, and a bit of rag for the wick, he had a tolerable light, which he used to keep burning all night. Thus passed a fort- night of his life in this great prison.

All his search for water had proved unavailing, and he was under the painful necessity of daily diminishing his stock, with- out the means or the prospect of being able to replenish it. He explored the island in a new direction, looking narrowly into every cranny of the rock, and searching every spot covered with a little fresher-looking herbage than the rest: but no bubbling waters appeared. Bethinking him, then, of his fishing-tackle, he repaired to the rocks to try his fortune in a fresh direction; he spent several hours in this employment in vain, which was somewhat remarkable, as the waters were unusually prolific of fish. Meanwhile a sad accident had occurred. Turning home- wards, what was his surprise to behold a dense volume of smoke rising up to the skies in the direction of his tent! Deeply alarmed, and dreading the worst, he flew with the utmost speed to the spot: he found the presage too true; his tent was on fire! Hastily snatching up his buckets, he ran to the sea; and thus, by considerable efforts, he was enabled to quench the consuming element. It appears that the origin of the fire was attributable to his having carelessly left his tinder-box, with some lighted tinder in it, upon his quilt. By this calamity he lost a shirt, a handkerchief, and a part of his quilt; and his Bible was much singed. Yet he felt thankful to God for what he had saved. He then knelt down, and earnestly intreated God to "give him the patience of holy Job" under his accumulating sufferings. The spirit of his journal at this time is one which betokens a degree of humble acceptance of his punishment severe as it was, and of patient submission to the Supreme will. Thus the month of May passed away—his provisions diminishing, his barrel of water failing, his hopes growing fainter, and the future full of the gloom- iest anticipations, in consequence of the rapidly-increasing heat of the weather.

On the 1st of June, there is this touching entry in the journal:—"It would be needless to write how often my eyes are cast upon the sea to look for shipping; and every little atom in the sky I take for a sail; then I look till my eyes dazzle, and im- mediately the object disappears. When I was put on shore, the captain told me it was the time of year for shipping to pass this way, which makes me look out the more diligently." At the end of the first week in this month, he had but two quarts of water left in his cask, and this was so muddy, as only to be drinkable after straining through a handkerchief. He then thought of digging for water. After digging to the depth of seven feet he found not so much as a trace of moisture, and he desisted from his labor with feelings easier conceived than described. At this time deep considerations of his apparently approaching death filled his mind, and he spent many hours in prayer and in solemn meditations upon a future state. On the morning of the 10th of June, faint and sick with thirst, he drank his last portion of water to the very dregs, and in the strength of it he went out on a fresh search for some of this precious fluid. After hours tedious walking under a burning sun, he at length became so weary and faint, as to be unable to proceed any further, and he lay down wishing he might die. His situation was that of the fainting Hagar in the wilderness, and his deliverance was to prove as signal. Rising at length from the earth, he walked slowly over the rock towards his tent, as he thought to die. But not so: his eye was led to a hollow place in a rock, toward which he eagerly sprang. Who can paint his joy, or describe his gra- titude, on finding that it contained a little silver rill of water, pure cool, and fresh! The poor fellow cast himself on the earth, and drank most immoderately of the delicious fluid. In the intoxi- cation of his joy he sat down by its side, and drank again and again of its life-giving draught. The treasures of the whole earth were poor and mean in comparison with that tiny stream- let. Evening was closing in, and taking care to mark well its position, he returned to his tent with a step more elastic than he had yet known, and a heart brimful of gratitude and joy. Thus one source of his deepest anxiety was, for the time at least, di- minished. He was now able to use the water freely; but whether from previous excessive over-fatigue, or as the consequence of a long disappointed hope, cannot be said, but it is evident that now symptoms of delirium began to appear, and of these he was him- self conscious. Strange fancies filled his mind at times, which disappeared at other times. At this period there occurs the fol- lowing remark in his journal:—"It makes me very melancholy to think that I have no hopes of getting off this unhappy island."

July opened upon this miserable man with all the intense heat of the season in that latitude. In one of his water-seeking expeditions, he saw, for the first time, large flocks of goats, to the amount of several hundreds. He vainly endeavored to pursue them; but they proved far too swift for his decaying strength, and bounded away, leaving him in his desolation. Great flocks of sea-fowl were often visible in the strand, in such numbers, that, when they took wing at his approach, they appeared like a dense cloud, which, coming between him and the sun, completely intercepted the light. Once he found a brush on the shore, and early in August he discovered other traces of the visits of previous voyagers, finding in a rock—which, at a distance, looked something like a rude cottage—some old nails, and pieces of broken glass bottles, and also a piece of a broken oar. He now called to mind his early attempt at horticulture, and set out for the spot where he had planted his peas and onions, near to the place where he had first pitched his tent. He saw from a little distance, to his joy, that some green plants appeared on the spot, and on drawing near, he found that a few had sprung up; but as if the withering hand was upon him in all things, the rest had been utterly devoured by vermin. For the period of three months there had not fallen a half hour's rain on the island. At this period of his history, with his miseries increasing upon him he thus writes:—"My heart is so full, that my pen cannot utter it. I now and then find a little water, which the goats have left me. I always scoop it up to the last drop, and use it very sparingly." On one of his visits to his old tent, while inside it, he was much alarmed at hearing a great noise, as if a "hundred coppersmiths were at work." His alarm continued until he resolved to search for the cause of this commotion, and ascending a hill, he discovered its origin in the chattering of a vast flock of birds, which whirled into the air as soon as they perceived him. This little discovery greatly relieved his mind, which, under the horrors of his situation, was become much enfeebled. He measured the contents of his water-cask, and found he had but six gallons left. He drank by measure, and eked out his allowance as much as he could, abstaining from boiling his food. The entries in his journal preserve a melancholy monotony—"Went out to search for water, but in vain," is the only memorandum for many days. How earnestly he now lifted up his prayers and his eyes to the heavens may well be imagined! But that saying was true of them which had its primary reference to another race, "The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." "I looked up," he writes, "to the heavens all round me, to see if the sky was overcast, that I might have some hopes of rain; but all to my sorrow, was very clear." He was now frequently out until evening looking for water, and many times was far from home, as the shades of night approached. On one of these occasions, the sun having set, he was compelled to sleep away from his cave: having lain down, his slumbers were soon disturbed by new tormentors; such a prodigious number of rats surrounded him as put him in considerable jeopardy of being devoured alive. He took good care after this to return to his cave before dark. Despair was now rapidly seizing his mind, resisted only by a few feeble struggles of expiring hope: he had now "given up all hopes of finding any water," and wandered on the strand lost in distraction. Here he espied a turtle, which he succeeded in killing, and he slaked his burning thirst with the greatest avidity in the creature's blood. At a later period, he found some relief in drinking the fluid contents of the eggs of the sea-fowl; but both proved ill substitutes for water, and he was seized with an illness, which he ardently hoped might end his sufferings. His head swelled, and became dizzy, and was frequently delirious: he could no longer walk, and could only crawl from place to place. He often crawled up to a turtle, which, with his razor,

Take the sum and substance of these three rules in short. Let the end you aim at be always good. Be vigorous in making use of the proper means for the compassing such an end. And in doing this be always very circumspect. If you still proceed after this manner, you will certainly obtain the great end which you propose to yourself in the life to come; and, if you are short of some things which you desire in this world

The extreme age of the venerated Primate, beyond the fourscore years, of which the Psalmist speaks so sadly, was a constant preparation for the tidings of his decease: and this was made more anxious by recent information, that he had suffered severely, though then somewhat relieved, from the influenza, which has proved so fatal among persons of advanced years in England; and especially with those of elevated rank and station.

was no surprise, therefore, to learn, with the first breath which announced the arrival of the long looked for Britannia, that the Archbishop was dead! The following mail came freighted with its painful confirmation, from the hand of one, only less near him than those who were the nearest. It was dated on Friday morning, 11th February, at a quarter before six o'clock. In an hour of sorrow and bereavement, when I have been considering to whom ought to be sent earliest information of such sad loss, it has occurred to my mind, that this morning is the anniversary of his death. It is due, therefore, to your affectionate heart, to communicate, to you in these few mournful lines, that it pleased Almighty God to take to His own great mercy, and to His long and earnestly desired rest, our beloved and revered Archbishop, at a few minutes past two, this morning." "His countenance bears upon it now the same expression of deep sadness which marked it in life."

Bishop Doane

PUTTING ON THE LORD JESUS CHRIST.—If we behold ourselves, and consider our own nakedness, we shall find that by nature we are nothing else but the children of wrath. Who can call that clean that is conceived of unclean seed? David saith: "Behold, I am conceived in sin;" "my sins have gone before my head;" "there is no health in my flesh;" "None can live that is justified in thy sight;" "Who can understand his faults? Cleanse me from my secret faults." Job saith: *Verbar omnia opera mea*: "I stood in fear of all my works, knowing that thou wilt not judge me innocent?" Again: "The stars are unclean in his sight: how much more man, a worm, even the son of man, which is but a worm!" In like manner saith Esay: "We have all been as an unclean thing; and our righteousness is as filthy clouts." Our virtue, our holiness, our fasting, our prayers are filthy, when they come to his sight. We cannot say our heart is clean. We cannot say we have not sinned. "God hath shut up all in unbelief, that he may have mercy upon all." "That is born of the flesh is flesh." The Spirit fighteth against the flesh, and the flesh against the Spirit. "Open shame belongeth to us and to our fathers." Cursed is he that abideth not in all things that are written in the book of the law." And "whosoever offendeth in one is guilty of all" the commandments. When the miserable and wretched soul boasteth itself, saying, "I am rich, and increased with goods, and have need of nothing," the Spirit of God maketh answer: "Thou art wretched, and miserable, and poor, and blind, and naked." Thou hast nothing to put upon thee to cover thy shame. "I counsel thee to buy of me gold tried by the fire, that thou mayest be made rich; and white raiment, that thou mayest be clothed, and that thy filthy nakedness be not appear; and anoint thine eyes with eye-salve, that thou mayest see." The same Spirit in the apostle giveth this counsel, that we put on us Jesus Christ. Let him cover us with his body and with his blood, as with a garment: his blood hath cleansed us from all our sins. He is "the Lamb of God that taketh away the sins of the world." "He is become unto us wisdom, and righteousness, and sanctification, and redemption." —*Bp. Jewel.*

"We have often occasion to point out what a difference there is in the standards by which God and men judge the relative worth or importance of things. Sins of the mind, for instance, are ordinarily thought less of than sins of the flesh; pride incurs but slight reproof, whilst sensuality is heavily denounced. Yet the proud perhaps offers more direct insult to God, and more invades his prerogative, than the sensual; and thus his offence may be the more hateful of the two in the sight of the Creator, whilst it receives comparatively, no blame from the creature. Accordingly, there is nothing of which God speaks with greater loathing than of pride: the proud man is represented as the object of his special aversion. "God resisteth the proud." So that whilst with ourselves he puts a difference between sins, he inverts our decision and assigns the greater atrociousness, where we assign the less. Take again, covetousness and drunkenness; these sins are either thought by men, nor represented in scripture, as of equal enormity. But which do men think the worse? The covetous man escapes with scarce a censure; the drunkard is the object of scorn and reprobation.

But this is the verdict ratified by the Bible? Nay, whilst the drunkard is unreservedly told that his sin shall exclude him from the kingdom of heaven, the covetous man is identified with the idolater. No one who knows what idolatry is, and how God denounces the worshipper of images, will hesitate to admit that such a representation places covetousness at the very top of things offensive to our Maker. How careful, then, ought we to be as to what standards we adopt, when we would estimate the relative guiltiness of sins! If we must distinguish between sin—though it were perhaps safer to confine ourselves to the truth that all sin is infinitely heinous—let us take good heed that we always go for our rule to the Divine word, and not to human opinion."

MELVILLE.

The Prayer of Habakkuk.

It is said of Dr. Franklin, that, during his long residence in Paris, being invited to a party of the nobility, where most of the court and courtiers were present, he produced a great sensation by one of his bold movements, and gained great applause for his ingenuity.

According to the customs of that age and country, the nobles, after the usual ceremonies of the evening were over, sat down to a free promiscuous conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible was treated with unsparing severity.

Growing warmer and warmer in their sarcastic remarks, one great lord commanded, for a moment, universal attention, by asserting in a round voice, that the Bible was not only a piece of arrant deception, but totally devoid of literary merit. Although the entire party of Frenchmen nodded a hearty assent to the sentence, Franklin gave no signs of approval. Being at that time a court favourite, his companions could not bear a tacit reproof from a man of his weight of influence. They all appealed

to him for his opinion. Franklin in one of his peculiar ways, replied, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a new book of rare excellency, which he had just happened to fall in with at one of the book-stores: and as they had pleased to make allusion to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of his new prize. If so he would read them a short section. All were eager to have the Doctor read them a portion of his rare book. In a very grave and sincere manner, he took an old book from his coat pocket, and with a propriety of utterance read to them a poem.

The poem had its effect. The admiring listeners pronounced it the best they had ever heard or read. "That is pretty," said one. "That is sublimity," said another. "It has not its superior in the world," was the unanimous opinion. They all wished to know the name of the work, and whether that was a specimen of its contents.

"Certainly gentlemen," said the Doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible, and I have read you the prayer of the prophet Habakkuk."

Let every reader learn wisdom from this incident, and learn to appreciate the unequalled sublimities of the Bible.—*Presbyterian.*

THE DIAMONDS OF THE EPHOD.—Dama was a jeweller at Ascalon distinguished by many virtues. One day the elders came to him to purchase precious stones, to ornament that part of the costume of the high priest which the Bible designates under the name of the Ephod. They explained the object of their visit, and offered him a reasonable price for the diamonds they desired. Dama replied that he could not let them see any stones at that moment, and requested them to call again. Desirous of terminating their choice without delay, and fancying that the reply of the jeweler was only a pretext to increase the value of his merchandise, the elders insisted on closing the business immediately.

As some fine stones were absolutely necessary, and as Dama possessed those of the requisite quality, they doubled and trebled the price which they had first offered; but as Dama persisted in his refusal, and resisted their solicitations, they went away in very bad humour.

Some hours afterward he placed before them the requisite diamonds, for which they again tendered the price they had last offered; but he said, "I'll only accept the price which you first proposed to me this morning, for that is all the stones are worth." "Why, then, did you not close with us forthwith?" asked they in astonishment.

"When you came my father had the key of the chest wherein the diamonds were enclosed, and as the old man was then asleep I should have been obliged to awaken him, to satisfy your demand. At his age, a short hour of sleep does him a great deal of good; and for all the gold in the world I would not be wanting in respect to my father, or deprive him of a single enjoyment." The elders, affected by these feeling words, spread their hands on the head of Dama and said, "Thou shalt be blessed by Him who has said 'Honor thy father and thy mother,' and thy children shall one day pay thee the same respect and love thou hast displayed to the author of thy being"—*Moral and Rel. Tales.*

Communications.

MR. EDITOR:—

A favourable but I fear partial judgment of the following effusion prevails on me to offer it to your notice. It might, perhaps, before being presented, be improved by keeping and retouching; but it is weary work to —*B. H. V. Underbank*
TRY AGAIN.

TO A YOUNG LADY,

FROM HER OLD UNCLE.

Visual Beauty.

I've often thought—in heavenly bliss
To find such happiness as this,
Sublime and holy, though it be
Less than divine felicity,—
The pure and hallowed charms to view
That bloom in morning life, in you.

In youth I've watched the budding flower,
In manhood, worshipped in its bower,
Have loved it in a daughter's face,
And gray, acknowledge yet its grace.
Intently have I gazed on such,
Perhaps in absent mood too much;
While fancy breathed,—"Thou'lt see again
This portraiture in the heavenly train;
The lovely form, the beaming eye,
Will rise anew, will never die:
Be it th' inspiring glow must fade
Beneath of mortal years the shade,
Return it will, revive, expand,
As bright, as beautiful, as bland;
And, mid the glories then that shine,
Though human, live with things divine;
The visual cement, giv'n
Earth's lofty excellence to join
With kindred good in heav'n.

Most true the thought: Behold in these
The elements of power to please,
To inspire, to rule, to elevate,—
Proportion, grace, expression bright,
Instinctive entering, through the sight,
The heart to soften, to elate,
To gentle, awe, awaken, bless,
Charge it to know its loftiness,
A better good than self confess,

And find, amid earth's sordid lot,
Noblest delight with self forgot:—
For, if the gem is made for light,
And light is for the gem,
Each, from the diadem
Of colour-interwoven day,
Selecting sure its kindred ray;
Are not the blending line and hue
Created for the eye that's true,
Is not the eye for them?
The eye, too, is the spirit's gate,
The portal for the types that wait
Communion there most intimate.
Eye apprehends, spirit obeys,
Without, within, high instinct sways.

What wonder this? Search where you will,
Opens a mystic union still.
See architecture, born of rules
Developed in the ancient schools,
When genius caught from nature, warm,
The rudiments of graceful form,
Command her wondrous piles of art,
Though reared but through the eye,
Convey impression to the heart
Erupt with majesty:
So fair the skill, so proper, true,
Still overwhelms, delights, the view;
And ages since have all confess'd
'Tis nature's self, by genius dress'd,
Nature, with outward, quick control,
Pervading all the inmost soul.
See painting:—should the pencil trace
Creation's varied glowing face,
Or group excellent forms of life,
In joyous play, majestic strife,
Or bliss portray, or calm repose,
Action or rest, delight or woes:—
Recent the mellow shades, or old,
The harmony so just,
So living the revelation told,
So more than life the impress, air,
Culled from realities most fair,
The heart avows its trust;
Within is echoed from without
A voice that ne'er can be forgot.

Distort, the inbreathed power of sense
True faith deflects, mars with pretence;
Doctrine by fancy overborne
Is shallow, insecure, forlorn.
But,—intellect, unbound, unblent,
And duty to th' Omnipotent,
Acting on or their guard,—
Flows safely, from creation wide,
Of visual elegance the tide,
Of visual grandeur, in their pride:
Nor safe alone, but mighty, free,
And healthful in its potency,
Exuberant of reward.

What wonder then? The mystery
All nature speaks; so must it be.
Long as eternity shall roll,
Still will delight th' unwearied soul
On features and on forms to dwell
That here had pleased the eye so well.
Th' ennobling sensibility,
Terrestrial though its birth,
Consistent with the world on high,
Will prove its riper worth.

Since earth's adornments all dissolve
While ages, ay, while years revolve,
The proudest fanes, the loftiest domes,
Prostrated like the frailest homes,—
Since blending hues and harmony,
Nature's reflex sublime
Of loveliness or majesty,
Worn by regardless time,
Crumbling or fading, ruined lie,—
Where seek we aught of things so pure
That past the ages will endure,
Except in lofty sentient grace,
Except in living mould and face,
Now living, and again to live
When they th' undying spark receive,
And "incorruptible" revive?
Depart and perish, then,
Although with sentiment attired,
Ye proudest works of men!
God's work comes forth again,
With sentiment alive, inspired.

In paradise made "very good,"
The living, breathing glow,
When rose complete creation's morn;
Creation new will show
His perfect image, to adorn
The fairer Paradise of God.

Examine then thy candid breast,
Frank be its oracle confess'd,
Till to thyself 'tis known:—
The stamp of graces pure and fair,
Denotes it hallowed beauty there,
Graces that God will own,
And bid the out-and-inward glow
Together and for ever flow?

Philada., March 29th, 1818.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, APRIL 29, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

PRESENT RESULTS.—The termination of the solemn season, wherein the members of the church have been called to a more earnest and constant use of all the means of grace, suggests a few practical remarks. These will also be an appropriate introduction to the articles which follow.

A certain portion of those "who profess and call themselves Christians" are particularly charged with that grievous misapprehension of the most solemn ordinances of the gospel, which is satisfied with their use alone, as if there was virtue in the *opus operatum*, or mere performance of the work. Now our limited observation has impressed upon our minds the grave conviction that this is a common, if not general, practical sin even among those who protest loudly against this theoretical error. In other words too many Christians content themselves with a liberal use of *means*, regarding too little the *ends* which should thus be produced. The Christianity of our day, prolific in profession and controversy, and abundant in means, is often barren in *present results*. We are more ready to show our faith by our words, than by our works. The Religion which binds the hearts of men together in the gospel should manifest itself in those *present results*, whereby this world is blessed and rendered purer, happier, more holy, and thus more like the blissful world to which earth, under the influence of Christianity, is the threshold. The results of which we speak are the issues of Christian charity—Love to God and love to man. This love, if a reality and not a name, seeks to advance the glory of God and the good of man, by *deeds* as well as by *thoughts and words*.

It is the feeling which prompts men, not merely to say to their Father in Heaven, "Hallowed be thy name," but impels them to build Churches, and to supply means by which all the plans may be furthered wherein God's holy name is honored. It is the feeling which urges men, not merely to think kindly and to speak well of their neighbors—"be ye warmed and filled," but which moves them to "give those things which are needful," and to do all in their power to supply the bodily and spiritual necessities of others. These should be the *present results* of that love which is "life's only sign."

We know that *such results* are even now manifest, we know that much is also doing for the glory of God and the good of man. But still there is a deficiency among us of a noble minded and free-hearted charity, a charity which moves Christians to give not merely a pittance of their substance, but a *due proportion*. How seldom does Christian charity now attain the standard which "the offertory" cites for our instruction, "Behold Lord, the half of my goods I give to the poor." Christian men may now obtain the reputation of being "charitable" without giving a tithe of their substance to religious uses! We appeal to their own sense of right to decide, whether in this view our Christianity is not sadly deficient in *present results*?

Let our Diocesan and General Institutions of beneficence answer; let the condition of our clergy, stamped in too many cases with want and poverty, answer; let the character of God's Holy Temples, often insulted to their high and holy use, answer; yea let the many deep and moving cries of spiritual destitution in this broad land, answer! And let Christians duly heed these accusing, condemning voices.

There is a peculiar fitness in such questions at the present time. We have just passed through the season, so rich in constraining motives and gracious means, which, if profitably used, should be prolific in *present results*. We should not be satisfied unless these means have had an effect upon our hearts,

fostering our growth during this, the soul's spring time, in grace and in the knowledge of our Lord and Saviour Jesus Christ. Have these blessed influences also strengthened in us the purposes and feelings which will make us more zealous in those blessed works by which alone, according to St. James, we show our Faith?

We have been led to a near and moving vision of "the sacrifice" so willingly offered by a Saviour for a world's salvation. Are we more ready now to make sacrifices for the same great end? Are we more willing to give of our poor substance, to advance the great and glorious scheme of mercy for which He gave His precious blood? If not, our fasting, mourning, praying beside His cross and sepulchre, our views of His "agony and bloody sweat" have been in vain, for they have failed to produce those *present results* which should be the issue of these awful solemnities.

We find, amid all discouragements, thoughts of blessed cheer, suited to our Easter commemoration, in the fact that this week's paper is, appropriately more filled than usual with the *present results* of which we have been speaking. Although these happy records have much of local interest, we hope our readers will excuse our giving this week so large a space to these grateful proofs of Christian zeal and devotion.

THE LAYING OF THE CORNER-STONE OF ST. MARK'S CHURCH, PHILADELPHIA.

This interesting ceremony took place according to notice, on St. Mark's day. At 1 o'clock the procession moved from the house of George Zantzing, Esq., headed by the Wardens and Vestrymen, and followed by the Bishop in his robes, and the clergy in surplices. The following Clergymen were present, Rev. Drs. Ducachet, Clay, Morgan, and the Rev. Messrs. Calhoun, Talbot, Prior, J. M. Douglass, Rodney, Montgomery, Yarnall, Diehl, McCurdy, Howe, Bonner, Smith, Gardner, C. West Thompson, T. J. Davis, and Ogilby, of Pennsylvania, Rev. Mr. Billopp of Delaware, Rev. J. C. Fales of Maine, and Rev. Mr. Frost of New Jersey and Van Bokkelen of Maryland.

The day was peculiarly propitious, and the services were most impressive. At the proper place in the usual office for "the laying of a corner-stone," the Bishop delivered an address which was heard with deep attention by the numerous auditory. An effective choir chanted the hymn and the gloria in excelsis, and sang a portion of the 96th psalm, in a manner which added much to the solemnity of the services. After the exercises were concluded the Clergy and many of the Laity were most hospitably entertained in the house of Mr. Zantzing.

The following documents were placed in the corner-stone secured in a copper box.

A copy of the Holy Scriptures, Book of Common Prayer, Journal of the Proceedings of the sixty-third Convention of the Diocese of Pennsylvania, Thirty-sixth Annual Report of the Trustees of the Advancement Society, Banner of the Cross, of 22d inst., New York Churchman of same date, English Churchman, of 16th ult., Sword's Almanac for A. D. 1848, and also the following memoranda engrossed on parchment:—"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. This corner stone of St. Mark's Church, was laid on St. Mark's Day, A. D., 1848, by the Right Rev. Alonzo Potter, D.D., Bishop of the Diocese of Pennsylvania. John Notman, Architect. James Cox, and S. Wilmer Cannell, Church Wardens. John R. Wilmer, William Musgrave, Henry Reed, Wm. J. Watson, Richard R. Montgomery, James A. Farnum, Geo. Zantzing, and George Helmuth, Vestrymen. His Excellency Francis R. Shunk, Governor of the State of Pennsylvania. Jas. K. Polk, President, and George M. Dallas, Vice President, of the United States. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.'"

The Church to be erected upon the corner-stone, thus auspiciously laid, is to be, if the design is carried out, a noble and church-like structure, proclaiming eloquently its high and holy use. It will be an ornament to the city, and do honor to the Architect, reflecting credit at the same time upon the zeal and liberality of those who have thus consecrated a portion of their substance to the glory of God. As much has been said about this edifice we give the following accurate description, for which we are indebted to the Architect.

For the Banner of the Cross.

St. Mark's Church.

This church edifice is to be built of brown freestone of the most pleasing tone of color, in the decorated style of Gothic Architecture that prevailed in the last quarter of the thirteenth and first of the fourteenth centuries, a period in which it may be said to have attained the highest point of graceful proportion and luxuriant beauty. The churches of this period are distinguished for their fine proportion and beauty of interior effect, and the elegance of the windows, being richly foliated in the head or arch. This peculiar style is valued by the scientific Architect for its powers of adaptation, to sacred edifices of every size and cost—from a parish church of the simplest, least expensive class, to the most gorgeous cathedral. The design of St. Mark's Church, has had the most favorable commendation

from the best authorities to whose judgment the drawings were submitted; it is yet to be seen how it will be carried out.

[We expect the best results from the talent of the Architect.—ED. BAN.]

The length of the church is east and west, and is 150 feet, in all, over the buttresses. The tower is on the south side, near the west end, attached to the aisle wall, projecting all its size, and makes the breadth at this point, 91 feet. The tower is nearly on the line of houses on Locust street, standing in the middle of the square, advanced from the church, it becomes the most important feature in the street view, and will be treated accordingly. Its whole beautiful outline, from base to finial, seen at a glance—all of stone, this will be not a common object in our streets. The plan is thus made to suit the site—the tower is in the position of the south porch, for which its first stage is to be used. Through it is the principal entrance by a deeply recessed and richly moulded door-way, ornamented with foliated shafts in the jambs. The windows of the aisles and clerestory, on the flank, are of two lights, or parts divided by mullions of stone, which is foliated in the arch showing different patterns, the windows have moulded worked stone jambs.

The church comprises a chancel, a nave and aisles—an organ or choir aisle, with a convenient vestry. The interior is 138 feet in length, 56 feet wide, and 54 feet high. The chancel is 38 feet deep, 23 feet 6 inches wide, and will be built, to show the interior, of cut stone. The floor is to be paved with encaustic tiles, and rises as it recedes from church towards the east end in four steps to the altar. The window over the altar is of five lights, and will be glazed with painted glass of subject design. The nave is 28 feet wide, and 100 feet long. The north and south aisles are each 14 feet wide by 100 in length. The division is in seven bays on each side, the piers and arches to be of cut stone, supporting the clerestory, with bracket shafts between each window for the roof timbers. The roof will be open timbered, framed of oak, with hammer and collar beams moulded, the whole construction being visible. The chancel will have a polygonal ceiling of oak, divided into panels. The organ aisle is in continuation of the north aisle, with an arch open to the chancel. An open screen of oak will mark the division of church and chancel. The seats will all be of oak and will be open, of suitable design. The windows are to be glazed in quarries set in lead, having borders of colored glass. The windows of the west end are not the least important. The great window is of four lights, and those of the aisles have three lights each. From their position to the street, they will be richly worked—a small porch entrance is under the large window, and another door on the north side opposite that, through the tower. The vestry and chancel have each their entrance door. The tower is square built, with buttresses to the height of 80 feet from the base. It is then resolved into an octagon spire 90 feet high, broached on the angles, with three tier of spire lights alternating. The belfry has coupled windows on each face. The spire is terminated with finial and cross. The gables are to be decorated at the apex, with handsome ornamental crosses, and a neat crest tile is carried on the ridges of the roof. The church will contain seats for 1000 worshippers and many of the seats will be free.

We are much indebted to the kind correspondent who has furnished the following interesting account.

For the Banner of the Cross.

Consecration of the Church of the Messiah, Port Richmond.

This new mission church was consecrated to the service of Almighty God, by the Right Reverend Bishop Potter, on Easter Monday, 21th inst. The morning was most beautiful. The services began at 11 o'clock. The sentence of consecration was read by the Rector, Rev. Mr. Hazlehurst. After the edifice was consecrated to God, morning prayer was begun by Rev. Mr. Maxwell, of Emanuel Church, Kensington, with the (doubly) impressive sentence, "The Lord is in his holy temple." He was assisted by Rev. Mr. Spackman, of St. Mark's Church, Frankford, Rev. Mr. Howe, of St. Luke's Church, Philadelphia, reading the ante-communion service, and the Bishop the Gospel and Epistle. The Bishop preached the sermon. There were present of the clergy, in addition to the above, Rev. Messrs. Colhoun, J. M. Douglass, Fowles, Gardiner, Goddard, Hall, Harris, Miller, Quinan, Randall, Stratton, W. Suddards, Van Pelt and Vaughan, (of Philadelphia,) Bourne, (of Holmesburgh,) Diehl, (of Whitmarsh,) Rodney, (of Germantown,) and Wiltberger, (of Yardleyville.)

The church is both beautiful, convenient and cheap. It is in the style of the early English order of Gothic architecture, which prevailed at the commencement of the thirteenth century, a style which well unites elegant simplicity with economy. It is built in the form of the Latin cross and possesses a chancel—with communion-table in the rear, a font, (presented to the church) in front, and a reading desk and pulpit on the sides—a nave, transepts and a nave-porch. The walls are substantially built of brown freestone, from Trenton, the cornices, copings &c., usually imitated in wood, being of stone. The pews with out doors, and all the ornaments are in perfect keeping the windows are glazed in lead with colored borders, and the large front window, (presented to the church) is elegantly painted, the main entrance being by the beautiful rural porch on the right side. The harmony and simplicity of colors the low walls and neat windows, the high, open roof, well finished, and above all, the enlarged and imposing effect of the transepts, where they join the nave, make the interior one of the neatest specimens we possess. The exterior is hardly inferior, with its transepts and porch, and its little belfry of stone corbelled out from and surmounting the extreme gable of the nave, containing a bell of fine tone. And by the simple expedient of having the basement under the transepts only, and not under the body of the church, that feature of the building entirely concealed from view, and yet a fine room, holding 35 persons, is obtained, (with a vestry and bible class room up

er the chancel) without any violation of the unity of the building. The church itself seats 605 persons and can be made to accommodate more with ease, it is 60 feet high to the cap of the belfry, and the interior is 90 feet along the nave and chancel, and 64 feet along the transepts. And the accommodation for so many people, with perfect attention to the truth and beauty of the building, and with due regard to durability, has been attained at the total expense of \$5,800 for the building, or, including the furnishing of the church, a furnace, the bell, &c., \$6,200. The architect is John Notman, John Gibson painted the window, and the builder and contractor, with whom the vestry is entirely pleased, and whom they warmly recommend to others, is Hiram Miller.

A few words more in reference to the parish itself. It was not earlier than October, 1846, that a few members of our church had their attention directed to the growing borough of Port Richmond, as a place comparatively destitute of religious privileges, and one to which the beautiful services of our noble church ought to be extended. For once Episcopalians were in advance of others. A parish was organized on the 27th of that month, and a large Sunday school gathered and regular services held by Rev. J. G. Maxwell, Rector of the neighboring parish Emanuel, Kensington, who had been active in first suggesting the design, and to whom the thanks of the church are justly due. The Vestry elected the present Rector and commenced their appeal to the public in February, 1847, which was so generously met that they were able, on June 28th, to lay the corner stone, (with the usual ceremonies and an admirable address from the Bishop) in a central position on Huntingdon street, (that is to be) on ground presented by B. S. Janney, M. D. The contract was made on August 31st, and the work was actively pushed by the builder and building committee, that divine service was held in the basement on Christmas, and in the church on Easter-day, (the bell ringing its first notes in honor of the Redeemer's resurrection) and the church consecrated in less than eight months from its commencement. It is consecrated too, (thanks to the liberality of its friends and the energy and activity of the Vestry, in fact, their firm determination that it should be so) free from debt, and thus the parish, one of the poor, is enabled to enter life untrammelled. The church was admitted at the last convention, and at the coming one will be enabled to report a good work done.

The Church to which the following description relates, was opened last Sunday. When the indefatigable and faithful missionary, of whose successful labors this Church edifice is a substantial evidence, began his work at this place, there were very few who were in any way connected with the Church, and the field appeared most discouraging. The present result is a convincing proof of what may be done by faithfulness and perseverance.

For the Banner of the Cross.

St. Paul's Church, Doylestown.

This building, now ready for worship, is of the early English style. The front is rough tooled ashler work, with the jambs of the door, windows, arches, and hood mould, cut fine, the tone of a beautiful mellow tint, with a slight cast of yellow. Dimensions, 60 feet by 37, outside. The depression of the lot from the street, admits of a fine basement above ground, while on the end next the street, you enter the Church with only a step and platform. The walls are rubble work, pointed outside, and inside stripped and lathed; the plastering of ashler work, of a light drab color. The roof is covered with slate. The ceiling represents an open timber roof, with carved braces, sustained by corbels on the side walls, all of which are stained dark oak. There are on the Church floor, 62 pews without doors, which will furnish sittings for about three hundred persons. There is an end gallery for the Organ and Choir, lighted by a triple window in front, filled with stained glass of a diamond form. There are five small lancet windows on each side of the Church filled with ground glass, which in excluding all glare, will diffuse a soft and agreeable light throughout the building.

The Chancel is 19 feet wide, with small projections on either side, one of which is occupied as a vestry, the other forming a screen to the stairway descending to the basement. These screens are ornamented with trefoil arches and cornice; the gallery in front is finished with similar arches, and supported by small columns and cornice under, all of which are colored dark oak. The Pulpit, Reading-desk, Communion Table, Baptismal Font, are of neat design, and made of black walnut. The rails of the Chancel are to be of cast iron, of a beautiful design, got up for the Church of the Advent, Philadelphia. Architect, John E. Carver. PHIL.

New Jersey is not to be omitted when speaking of present results. A much valued correspondent has made provision against such omission. This notice is especially appropriate, as it furnishes an unusual result in our day, a sanctuary built for the glory of God by an individual.

For the Banner of the Cross.

Consecration of St. Thomas' Church, Glassborough, Gloucester County, New Jersey.

The consecration of this fine little church to the service of Almighty God, by the Rt. Rev. the Bishop of New Jersey, on Monday last, one of the loveliest days, by the way, the sun never rose upon, was from beginning to end a solemnly beautiful scene, and one never to be forgotten, I am quite sure, by any one, man, woman, or child, who was privileged to be there. As a more minute description of this modest little temple than I feel myself qualified to give, will probably find its way into the Banner before long, I will simply say that it is, in point of style, pure old English Gothic, having almost no other ornament than extreme simplicity. Its fine Porch, Nave, and

Chancel, are so exactly proportioned, and suited to each other in every respect, as to make the whole ensemble perfectly symmetrical and Church-like, within and without. It is disfigured by neither basement nor gallery, and every thing about it, may be truly said to be in most perfect keeping with the due celebration of the services for which it was built. Though quite small, the whole structure, without seeming at all heavy, is exceedingly massive and strong, and has, altogether, an air of quiet dignity and chaste beauty about it, which goes to the heart. If religious expression can entitle it to such high praise, it has a far better claim to be styled "a petrification of Christianity," than certain far more costly and pretending monuments of Christian liberality and zeal, which have been put up not quite a thousand years ago, within a thousand miles of Philadelphia. I hope this is being general enough not to give offence.

The Church in New Jersey owes this beautiful little gem of a country temple, to the open-hearted liberality of the Messrs. Whitneys, of Glassborough, the intelligent and enterprising proprietors of the extensive and well known glass works in that place. Its Nave will comfortably seat about 150 people, though on the day of its consecration, full 250 persons managed to crowd in. One of the Messrs. Whitneys informed me, that the whole cost of the edifice as it now stands, is about \$3000; and the cordial thanks of Churchmen are due to these gentlemen for exemplifying that such a Church can be built for such a sum, thereby practically teaching those who may hereafter follow their good example, how well, and readily, good taste and strict economy in such matters, may be made to go hand in hand. They even say that such a building might be put up for less almost any where else.

At 11 o'clock, A. M., the Bishop in his robes, followed by a number of the Clergy in their surplices, was received by the Wardens at the outer door of the Porch, and the Consecration Service began; the Rev. Mr. Harrold, reading the document of Donation, and the Rev. Mr. Frost, of Burlington College, the Sentence of Consecration. The Morning Prayer was offered up, and the Bishop preached from a Lectern placed outside, and to the left of the Church. The subject of his admirable discourse was, that the doctrine of the Divine Presence in temples made with hands (which, by the way, he ably and beautifully unfolded), is, in itself, a stringent argument for cultivating that holiness of heart, without which, no sacrifice, or service offered to God, can be acceptable. He then concluded with some extempore remarks, which were, in a most touching and masterly manner, interwoven with certain local allusions, which, the one or two hasty and sidelong glances I compelled myself to snatch at the almost breathless and statue-like forms which filled the Nave, showed me had reached the hearts and sympathies of all who were by. As for myself, I felt that it was good for me to be there. The Bishop then returned within the screen to consecrate the Holy Eucharist, which he administered to about 30 communicants.

As if every thing had conspired to render this auspicious day still more lovely, a singularly bright and beautiful child was brought to the Font to be baptized by the Bishop, after the second lesson. The exuberant and contagious glad-heartedness which this little fellow displayed, and his evident reluctance to quit the arms and company of his new and Right Rev. acquaintance, and also, the magnificent effect of the rich stream of light which poured in through the open lattice to the left of the Chancel, upon the Communion service, and spread Altar in the back ground, just after the Invocation Prayer had been pronounced, as if to remind us all in a symbol, that He who is Light had "come to the feast;" were life-pictures, which, for their moral expression and beauty, I have never seen, nor expect to see surpassed. Such little incidents as these, may indeed seem tame and spiritless, in print, but they will be as far off as possible from being thought so, by any who were by last Monday to behold and feel them. It was not one thing, but many, which made this charming day at Glassborough, altogether, one of the freshest and happiest I have ever enjoyed. It was not the peculiar solemnity of the services alone, and apart from every thing else; nor the silent eloquence of the modest little temple in which I was; nor the surpassing loveliness of the day; nor the little touching incidents I have just described,—but all these together—each of them in its way and place, lending a charm of its own to enrich and heighten the enchantment of the whole scene, that made it so.

The Benediction over, I think I beheld more glistening and dancing eyes; more bright and happy faces; more hearty squeezing of hands, and heard more speeches and ejaculations of congratulation and pleasure, than I ever before saw crowded into the same time and space, in the whole course of my life;—and I need scarcely add, that the gladdest heart, the busiest tongue and right hand present, were the personal property of the good Bishop himself. The heart of the strong man seemed all at once transformed into that of a little child; and the repeated tokens he left upon the lips of the charming little acquaintance he had made at the Font, were acts well worthy to close such a day. I now began to think that my own heart had been feasted enough for one day. But in this I was mistaken. A silver Communion Service of exquisite workmanship, and of an unusually chaste and elegant pattern, attracted me to the Altar. It had rather mysteriously appeared there. One of the Messrs. Whitneys, who stood by my side, informed me that he had seen it that morning upon entering the Church for the first time, but that he had no doubt it had been placed there by the Bishop. At the moment, I scarcely knew which to admire most, the speaking beauty of the gift itself, or the characteristic delicacy with which it was offered.

Now, Mr. Editor, if any of your readers are getting impatient, and want to know why I have written such an unusually long article about such a common-place thing as the consecration of a little country Church, I will tell them. My answer is, that such a Church, in such a place as Glassborough, is no common-place thing at all; but a thing in its way, perfectly unique. As such, it therefore demands something more of us, than mere common-place sympathy and notice. The very fact of its erection, is an earnest that the footprints in which the Messrs. Whitneys have so nobly led, will, by the Divine blessing, one

day become a broad and well-beaten path; and that the charming little temple they have now given to the Most High, will at no very distant day, become the parent of many others, no less chaste, church-like, and beautiful than itself. The moral influence, too, which it cannot but exert upon the country for miles around, will doubtless, be great. Some who do not all at once appreciate its soft, warm, solemn, gray look, will come to feel by-and-by, that there is something or other about it, which makes it good for them to be there. I will venture the prediction, that this same little gray church, notwithstanding its utter poverty in the popular and lively article of *white paint*, will, in the course of time, achieve just such a practical triumph. As long as man is what he is, there will be that within him, to which such structures *must* speak. Nor is it at all necessary that every one should be able to analyze such impressions; it is enough for all practical purposes that they are, to a greater or less extent, universally felt.

And now, may the solemn assurance of their Chief Pastor by the grace of God, sink deeply into the hearts of all who heard him on Monday last, the 29th day in Lent,—that with Him, who now filled the beautiful temple they were in, all worship and sacrifice not offered up with holiness of heart, are a mockery, and an abomination. I will now conclude this article by saying, and that most warmly and cordially, that the Consecration of St. Thomas' Church, Glassborough, will not be very readily forgotten by

A STRANGER WHO WAS THERE.

Philadelphia, April 16th, 1848.

Rev. J. B. Gethum M. D.

Foreign Items.

We have at length the issue of Dr. Hampden's case, and we sincerely hope its further discussion will be at an end.

CONSECRATION OF DR. HAMPDEN.—On Sunday morning the Rev. Renn Dickson Hampden, D.D., was consecrated at Lambeth Palace, by the Archbishop of Canterbury, under circumstances which will scarcely fail to be recorded in the history of our Church.

It has always been usual at Consecrations taking place within the province of Canterbury, for the bishops of London and Winchester to assist the Archbishop in that interesting and imposing ceremony: but these Right Rev. Prelates having been amongst those who protested against the appointment of Dr. Hampden, absented themselves from the proceedings, and the duty of assisting the Archbishop devolved on the Bishop of Llandaff, the Bishop of Norwich, and the Bishop of Worcester.

The Archbishop, who has been staying for some days past with his brother (the Bishop of Winchester) at Farnham Castle, came to town on Saturday afternoon, and having remained at the town mansion during the night, arrived at Lambeth Palace before eleven o'clock.

From an early hour in the morning large numbers of persons flocked in all directions towards the Palace anxious to be present at a ceremony, the previous circumstances connected with which have so long agitated the public mind. The arrangements entered into by the Most Rev. Primate were, however, of such a nature, that no persons were admitted except those who had obtained His Grace's permission, so that the small chapel in which the proceedings took place, was not inconveniently crowded, and the ceremony proceeded unmarked by any of those exhibitions and interruptions which characterized the Confirmation proceedings at the parish Church of St. Mary-le-bow, on Tuesday, the 11th of January.

The usual preliminary arrangements having been performed, Shortly after eleven o'clock the procession entered the chapel, and was composed of His Grace the Archbishop of Canterbury (who was ushered in by John Barber, Esq., the Apparitor General of the Province), the Lord Bishop of Norwich, the Lord Bishop of Worcester, the Lord Bishop of Llandaff, the Rev. Lord Saye and Sele (Residentary Canon of Hereford), the Vicar-General (Dr. Burnaby), the Registrar-General (Francis Hart Dyke, Esq.), Dr. R. Phillimore, Dr. Bayford, Dr. Twiss the Proctor for the Dean and Chapter of the Cathedral Church of Hereford, the Rev. Messrs. Vores, E. Cox, Hawkshaw, Dr. Gilly, of Durham, and several Clergymen, for the most part friends of the new Bishop.

Dr. Hampden, accompanied by the Rev. Dr. Hinds (nominated as Dr. Hampden's successor in the Regius Professorship of Divinity) and attended by his Chaplains, the Rev. H. Cox, B. D., and the Rev. G. Clarke, M. A., then entered the chapel, followed by John Burder, Esq. of Parliament-street, the Bishop of Hereford's secretary, and having taken his place in the stall assigned to him, the morning prayers were read by the Rev. Dr. Thurlow; the lessons being read by the Rev. Mr. Clarke.

Morning Prayer being ended, His Grace the Archbishop of Canterbury began the Communion Service. The Bishop of Worcester read for the epistle the appointed portion of the 20th chapter of the Acts of the apostles, and the Bishop of Norwich read that portion of the Gospel, the 21st chapter of St. John. The Nicene Creed having been read by the Archbishop of Canterbury.

The Rev. Dr. Hinds, Chaplain to the Lord Lieutenant of Ireland, ascended the pulpit, and delivered a discourse which excited the most marked attention. The Rev. Dr. selected for his text a portion of the 20th verse of the 28th chapter of St. Matthew's Gospel—"Lo I am with you always, even unto the end of the world."

At the conclusion of the discourse, the consecration was proceeded with.

The protest was unheeded by the Archbishop, and the Consecration took place.

Under the new arrangement for the holding of seats by Bishops in the House of Lords, it may be stated that on account of recent elevations Dr. Hampden will be entitled to a seat forthwith, but Dr. Graham, the new Bishop of Chester, will not enjoy that privilege until a vacancy occurs in a Diocese other than Canterbury, York, London, Manchester, or Durham.

It is expected that Bishop Hampden will be installed in the Cathedral Church of his Diocese early in April.—Eng. Churchman.

The Acadia brings little news in the way of Church Intelligence. We regret to learn the death of one of the most distinguished Prelates of the Scottish Church, the Right. Rev. Michael Russell, D. C. L., L. L. D., Bishop of Glasgow and Galloway. He expired suddenly at his residence near Leith, on the evening of the Fourth Sunday in Lent, after having preached and administered the Holy Communion in the morning, and said Evening Prayer. He was distinguished for his great literary attainments as well as for his faithfulness and success in the Episcopal office.

Bishop Ives: *became a Romanist*

We are pained to learn, by a letter from Edenton, N. C., that Bishop Ives was visited with a severe attack of illness at that place "under the effect of which he still lies, without a prospect of being able to fulfil his appointments for some time to come." By his direction we give notice that the appointments for the visitation subsequent to April 17th are recalled on account of the Bishop's inability to meet them.

FLOATING CHURCH MISSION.—An interesting article in reference to sailors, will be found among communications. We take this occasion to say that more funds are required before the Floating Church can be commenced. The Association have determined not to *begin* until they have the means in hand to *end* their building. The friends of this noble charity are earnestly solicited to send in further contributions to the Treasurer, Wm. C. Kent, Esq., 146 north 3d st.

AGENT AT JACKSON, TENNESSEE.—William H. Stephens, Esq., has kindly consented to act as Agent for the "Banner" at Jackson, Haywood co. Tennessee.

TO CORRESPONDENTS.—"Western" is received and shall appear in order.

A communication from B. *James Jr.* in reply to "Old Mortality" on the subject of rebuilding St. Peter's Church, will be given in our next.

As this is the time when new vestries are elected we publish the following admirable summary of their duties.

Rights and Duties of a Vestry.

In "A Digest of the Canon Law of the Protestant Episcopal Church in the United States," appended to the Rev. Mr. Odenheimer's Essay on Canon Law, we find the following abstract of the rights and duties of this office, as they are defined in that Code.

1. The vestry may sign the testimonials of a person applying to be admitted a candidate.
2. To give certificate to a candidate for priest's orders, that the parish will receive him as their minister.
3. To make provision for defraying the expenses of the bishop in an episcopal visitation to the parish.
4. To give to the bishop at his visitation such information of the state of the congregation as his notice requires.
5. To declare to the bishop, (or if none, to the Standing Committee,) the prescribed notice of the election of a minister into the parish.
6. To ask for the institution of a presbyter, their minister.
7. On proof before the bishop, (or if no bishop, other lawful tribunal,) of the neglect of the minister to perform the services, and his refusal to consent to any other minister performing them;—to open the church doors to any regular minister of the Protestant Episcopal Church.
8. To concur in the dissolution of the pastoral connection of irregularly instituted or settled minister.
9. To make application to the bishop, (if none, to the Standing Committee) in case of irreconcilable controversy with the minister, and to comply with the recommendation of the bishop in the case.
10. In the vacancy of a parish, or absence of the minister, to receive satisfactory evidences of ministerial authority of any person who is to officiate.
11. To receive notice from the bishop pronouncing sentence of degradation on a clergyman of the diocese.
12. To receive from a minister of another diocese the certificate of his regular standing, before he can be received as a stated officiating minister.

We have been requested to publish the following.

To the Friends of the Church.

This is to recommend the application of the Rev. Mr. Reed in behalf of the newly organized parish of St. Paul's Church, South Trenton. The case here presented is one of great interest. South Trenton is rapidly filling up with a vigorous manufacturing population. The gentlemen who own and conduct the establishment there are men of great energy, enterprise and liberality. Such a beginning is already made, as with a very small amount of aid, will insure the most complete success. Seldom is there an opportunity to secure so important a result at so small a cost. There is another peculiar feature in the case. The Rev. Mr. Reed, who has made the beginning at South Trenton, has done so without the slightest expectation of benefit from his own labours. His duty calls him in another direction. His

heart's desire is that the enterprise which he has begun with such assurance of the blessing, may be made certain before he leaves it. The Rev. Mr. Starr enters warmly into the work, and will promote it, as far as possible, by aid and influence. I most earnestly commend Mr. Reed and his application to the favorable regard of all who love the Church.

GEORGE W. DOANE, Bishop of New Jersey.

Riverside, March 2, 1848.

Report of the Ladies Association of All Saints Parish Moyamensing.

The Ladies, Association of All Saint's Parish, Moyamensing, present to the friends of the church their fifth Annual Report. The association after struggling with many reverses have now been enabled by the blessing of God to accomplish the object for which in the original instance they came together. This object was the erection of a plain Gothic church edifice for the district of Moyamensing, where the Gospel should be preached, and the Holy Sacraments administered according to the rites of the Protestant Episcopal Church. On January 27th of this year, near the fifth anniversary of the formation of this Society, the church of ALL SAINTS, MOYAMENSING, was consecrated, free of debt on the building, to the service of Almighty God, by the Rt. Rev. Bishop Potter.

On looking back upon the efforts of the last five years, the Association find, not matter for self-gratulation, but a continued theme for gratitude to the Divine Head of the church, that he has thus permitted his feeble creatures to be instrumental in any degree in promoting His glory by the extension of His Gospel to their fellow creatures.

The Association have nothing to report but that the work has been done. God has smiled upon the effort, and the church, for which they have been toiling, as a society, long and prayerfully, has arisen in its strength. Long may God watch over it, and throughout generations to come, may it resound with the praise of blessed Jesus through whom we have been redeemed and by whom alone we can enter God's house not made with hands eternal in the Heavens.

Philadelphia April 5th., 1848.

Subscriptions for the following work may be left at the office of the Banner of the Cross.

The New York Ecclesiologist, to be published by the New York Ecclesiological Society, under the Editorship of their Committee.—The Society propose to issue a periodical every two months, under the above name, their Committee being the Editors. Its chief object will be to extend through our branch of the Church a greater knowledge in matters appertaining to the Divine Service, such as Church Architecture, Church Arrangement, Church Music, Church Decoration, &c.

The principal portion of the work will be devoted to original papers on the above subjects, though for the present it is proposed that a part of that division should consist in a reprint of some of the most practical articles in the back numbers of the English Ecclesiologist; besides this a portion will be devoted to short reviews of any works bearing on the general subject, another to the notices of new Churches, and the last portion will consist in notices and answers to correspondents.

It is by means of a periodical of this character that the Society wish to supply a want, for some time past felt in our Church, and they hope that in this laudable, they may add holy object, they will receive encouragement and support.

The subscription will be \$2.00 per annum; and as soon as two hundred subscribers shall have been obtained, the Society will begin the publication.

The names of subscribers may be sent to the Treasurer of the Society, W. A. McVickar, Esq., No. 8, Columbia College, New York.

By order of the Committee,

THOMAS S. PRESTON, Recording Secretary,

NEW YORK, April 10th, 1848.

Afterwards a Romanist, with Dr. Forbes
A Reverend Brother has favored us with the following item of English Church news, conveyed to him in a private letter recently received, from which we learn:—

That the Rev. Henry Caswall, formerly a Presbyterian of the American Church, (who by a private act of Parliament, a few years ago, became qualified to hold a living in the English Church,) has recently been promoted to be Vicar of Figbeldean, (county of Wilts,) in the Diocese of Salisbury. Mr. Caswall had for several years, been curate of that parish. The living is in the gift of the Bishop of Salisbury, who, immediately upon the death of the late Vicar, conferred it upon Mr. C. The Parishioners unanimously joined in a petition in his behalf, which reached the Bishop the day after the appointment was made.

The numerous friends of Mr. Caswall on this side of the water, will rejoice in such evidence of the high estimation in which he is held by his Bishop, and by the people among whom he ministers.—*Gos. Mess.*

In these days of easily provoked excitement, there are many besides the worthy lady mentioned below, whose alarms are raised and feelings disturbed, by equally as unimportant circumstances.—*Gos. Mess.*

A good Episcopalian lady, who had heard much of Dr. Wm. Crosswell's Puseyism, determined to go and see and hear for herself. Having executed her purpose, she came away filled with amazement. She declared that not half had been told her. "Would you believe it," said she, "the inscription over the desk was, 'Go to Rome.'" She was not familiar with German text. It was "Lo, I come."—*Boston Post.*

New Publications.

Notices of several works and pamphlets received, are deferred for want of room.

Communications.

For the Banner of the Cross.

The Pulpit, No. 2.

GESTURE.

Although gesticulation, as it was attempted to show in an article on that subject, be highly unbecoming the sacred desk, nevertheless, *gesture* may, when modest and applicable, be admitted as a means of avoiding that apparent want of animation, which a long continued sameness of position is apt to produce. But even here great caution is necessary. The pulpit, it must be borne in mind, is a place strictly *sui generis*. It is not to be compared with the bar, or the stage, or any other place of resort for the display of public eloquence, more than the house of God is to be put on a level with a court house or a theatre. It is sacred to the purposes for which it was built, and to the service of that Being to which it has been consecrated. Gesture, then, if employed, should be strictly in accordance with the place in which it is used, and with the sacred nature of the subject to which it is applied. Should these truths, so evident to all, incur surprise at their being made, the only excuse to be offered in extenuation is, that they seem to have lost their efficacy from disuse, and as a consequence to have been superseded by pretension in the garb of sanctity and decorum to the detriment of goodness and simplicity. We say *pretension*, because, it is to be feared, that many from a want of that self-possession essential to elegance, thus by "overstepping the modesty of nature," miss the mark they expect to hit.

In having recourse to gesture, care should be taken, as said above, that it be modest and applicable, and this is more likely to be the case, when to impart knowledge and expound truth is aimed at, rather than to produce an effect; for truth is of intrinsic weight, and sinks silently, but deeply, into the well of our thoughts and affections, while mere *effect* but troubles the still waters of the soul for a little, and then is disregarded and forgotten. Besides there is in every attempt (successful or not) to produce effect, an implied want of honesty of purpose; which ill becomes a teacher of *truth*. It is a much easier matter to touch the feelings, awaken sympathy, and excite the imagination than to confound error by proof of argument, and to turn the heedless to reflection by winning their hearts. Nor is it every one that stops to examine himself sufficiently in relation to the course he may pursue with the congregation to which he is called. The regular performance of his routine of duty, in a particular habit of manner, adopted without reason, pursued without consideration, is too apt to be suffered by an incumbent to grow into such excess, that any thing deviating from it seems faulty and even bad, although in itself simple and excellent. It is thus many a worthy man has rendered himself less forcible than he would have been, had he established a cautious investigation of his own adaptation of a means to an end. Our gestures are to apt even in private life to be mere mannerisms and in public much more so, especially when they are employed to avoid stiffness, for then they are, as of course, utterly meaningless. If gesture be used at all, it should be of such a character, as to speak to the eye in language consonant with that of the voice, and always in abeyance. As an adjuvant, when persuasion need its assistance, it may occasionally be called upon to lend its unobtrusive aid, and only occasionally.

Many very excellent men of much fervor and piety have been known to adopt an energy of action in the pulpit of which they were by no means conscious at the time. Such gesture is of all, the least objectionable, because it is unpremeditated; and although a fault, (and when peculiar and awkward a grievous one) may pass without exciting disgust. It must nevertheless be remembered, that much gesture can never be appropriate; it militates against that sanctity and devotional feeling which is at least supposed to exist reciprocally between pastor and congregation. As all preaching is of necessity more or less didactic, it is hard to conceive of any gesture that can be employed suitable to the inculcation of precept, or the elucidation of truth. Thoughts well expressed speak for themselves; if they do not, can gesture do it better? If truth be conveyed in apt terms, selected by learning and thought but fail to impress the heart, can a wave of the hand do so? But lest it be thought we are advocating a position in the pulpit allied to that of an automaton, we would with all deference observe, that with us there is a *manner* to be observed in the pulpit, very significant, appropriate, and characteristic—a manner that has little or nothing to do with gesture. In other words, (and perhaps it would be a more homely way of expressing our views upon this point) the pulpit has its *manners* as well as the court. If in the latter a total absence from all affectation and coarseness of voice and gesture, together with a language at once concise, correct and appropriate be essential qualifications; how much more are such required of him who for a time presides in that court in which we meet to *worship* the King of Kings.

H. M., NASHVILLE.

For the Banner of the Cross.

Sailor Missionaries.

As it is necessary, often to *repeat* those things which should be remembered, I venture again to intrude the subject of *seamen* upon the attention of your readers. Having in a slight, and unfinished sketch (for much remains to be said) given an outline of what sailors are doing to injure the cause, and retard the spread of Christianity; before the picture is *filled up*, it will be refreshing, occasionally to turn aside, and see also, that there is some *good* to be found in the midst of all this evil. Especially, as it will at once be apparent, that if from such feeble beginnings, and with such imperfect appliances, sailor missionaries are *found*, actually spreading the Gospel among the heathen, great and immediate success, must attend combined and energetic assistance by the Church. The very fact that seamen are such notorious evil-doers, proves them to be useful agents, if once those qualities, which, when *perverted*, carry

em headlong to mischief, could be guided by the influences religion into proper channels. The sailor is, in all things, *man of action*. Cool, brave, enterprising, restless, and enthusiastic, from the very nature of his calling, he is as noble a specimen of what a man should be when a Christian, as he is fearful proof of what *Satan* can do with his captives when fast and in his fetters. Nor is it any weak illustration of the subtlety and wisdom of this evil spirit, that he should have so long succeeded in keeping hid from the view of Christendom, the nefarious use he was making of this forsaken, hardly treated, most forgotten, but highly deserving class of men. Once convert a sailor to the faith, (and he is not by nature, or pursuit, more inaccessible than other men) and not only will he be himself steadfast and true, but labor earnestly to persuade and strengthen his brethren. There is seldom with him, any of that shame to confess Christ before men, which often is found even among truly pious persons, whose lives are passed in more tired and quieter pursuits. Dealing habitually with danger, and beholding the terrors of the storm-lashed and raging deep, he becomes indifferent to his feeble fellow man, and regards a ship or a sneer as little as a lee shore or a hurricane. Acquainted with human nature in all its forms and phases, he knows how to assail its weak points, and with but little aid of learning or talent, will often reach the mind and heart of his companions, where one more gifted by nature and education, but with less knowledge of men, would expend his eloquence on empty air. I do not hesitate to affirm that there never was a religious sailor on board of a ship, or in foreign lands, who did not shed around him a wholesome influence, while many of them have been "burning and shining lights." Here follow the facts in corroboration of the preceding remarks. They are headed (and truly) "Good Tidings from the Pacific." "The Captain of a *whale ship* thus writes to the Seamen's Chaplain Honolulu, Island of Oahu."

"We are all well on board of the —, and are by the blessing of God's infinite mercy, still progressing in the cause of our Infinite Master. We have had evening meetings constantly since leaving Honolulu. * * * There are many on board who are very attentive to the meetings, and I have reason to think, that there are six who have obtained the "one thing needful." * * * Capt. B. embraced the gospel which he now so zealously disseminates, during the present voyage. * * * Of the second officer of the same ship, and we trust more of the seamen, it may now be said, as well as of their Captain, 'Behold he prayeth.'"

"Stewart's Island, February 20th, 1847.

"We are now lying at an island where there are some forty white men living, but not all in one settlement,—not over ten in a place, but they have nearly all been on board at our religious meetings, although they live over *ten miles* from the ship. Last Sabbath we had an English schooner lying close by us, and a great number of the crew attended Divine Service on board. We have had nearly all the *navies*, thirty or forty in number, attend our meeting every evening: they are nearly *missionaries*, as they call themselves. * * * The natives of New Zealand who reside on Stewart's Island, are fast becoming Christianized: they are very strict in their observance of the Sabbath, and will not even go into their gardens to get potatoes to boil on that day, but always prepare enough on Saturday to last till Monday, and should they fall short they go without. All the white residents here were formerly sailors, either seal-men or whalers. There are no rum shops, nor do they ever have any, *unless* some vessels sell it to them. I must acknowledge that many of them in behavior, are far superior to the majority of people in *any other* place I ever visited, and they are much interested in religion; they seemed much pleased with our meetings, and always attended whenever the weather would permit, though so distant; they all said they wished there was somebody to read and to pray to them, living in the island; that they would cheerfully and thankfully attend. I distributed all the religious books I had among them, &c. They felt very much the want of *Bibles*, and I was very sorry we had no more to part with."

How much good such a shipmaster can do! And how characteristic his missionary zeal! When the fishermen sailors, Andrew and Philip found Jesus, they went immediately in pursuit of their brethren, Simon and Nathaniel.

Alas! "few and far between," are the "angel visits" of such ships! Shall not Christians do all they can to help forward this work, *thus* begun by the Spirit of God? We have ready at hand, missionaries and *colporteurs* for the whole earth, and shall we not rouse up and prepare, and furnish them to go forth, the heralds of the truth, which, even though we do not impart, God will of His infinite mercy, and in His own appointed time, surely cause to "cover the earth as the waters cover the sea." *Eternal* must be our self-reproaches and regrets, if we forfeit the privilege of laboring with the Lord, in this His ineyard. Neither sailors, nor the heathen, are to remain forever "aliens from the commonwealth of Israel, and strangers from the covenants of promise," and it is written that many who are *first* shall be *last*, and those who are *last* shall be *first*. Let us beware, lest neglecting this "cry from the deep," we leave ourselves forsaken.

Rev. Mr. Trappier

For the Banner of the Cross.

Low and pitiful design of diverting the choice of a Lady from the Presbyterian Church. In a private way, and for proselytizing purposes."

What a strange idea some people have of *proselytizing*. Such is the use of the word in certain quarters, that any, who would employ it in the connection in which it was used above, are advised, if they do not use it in the theological sense, to consult some Dictionary of the English language, and learn that the word is altogether inadmissible for their purpose. But, as it would probably be more pertinent, they are referred, for the theological sense, to Calmet's Dictionary of the Bible. From no quarter that I know of, can a warrant be drawn, for applying it in the case of a clergyman of the Church instructing one of

his charge, in order to prevent a falling away from the Church. It does not seem that it can be used with any propriety in such a case, even if the minister has boldly pointed out what he conceived to be a very objectionable feature in the doctrines of the society, against which he would, under his ordination vow, guard his weak member. And if he can show that the interpretation he puts on those doctrines is the sense, in which their preachers advocate them; and quotes an expression for this purpose, which an individual had told him that he had heard from the pulpit,—even then, it does not seem that he can be viewed as *proselytizing*.

If to proselyte is to "convert," as defined by the best lexicographers, then the use of it in such a case must be condemned. It is this improper use of it, with the other expression, "low and pitiful design," that suggests the propriety of the above hints. The writer of the present article does not express himself in reference to any occurrence in his own parish; but in reference to reflections on a clerical brother, the particulars of whose case are well known to him, and had also been communicated to the author of the sentences heading this piece—communicated, and their receipt acknowledged, before the expressions appeared.

But does it follow from this that the minister of the Church would be culpable for even endeavoring to gather all the world into the net, which, as a fisher of men, he is bound to use? It is well known that the clergy of the Church can never be accused, even in their zeal for her enlargement, of ever going beyond what decency and good manners allow. But while they are acquitted of any obtrusiveness, it is humbly hoped that they will never be backward to inform every inquiring mind, whether found in the irreligious world, or among the sects of Christians. There is no telling how many good Christian people are out of the pale of the Church, simply because no inciting cause of inquiry has set them on, to ask after the good old paths. A remarkable instance, that furnishes an example of this, has very recently come under the writer's own observation. The result has been such, as to make him resolve that he will, henceforth, use even less reserve, in giving information on the Church, than he has hitherto employed. He will lay himself open to the charge of proselytizing; but it shall be in the sense in which the Apostles and their ministers went to the work of proselytizing the world, viz:—by gathering into the one fold, of which Christ is the Shepherd, such as he can, of those who "scatter abroad."

W. J. Parsonage of St. Stephen's Church, Milledgeville, Ga.

Rev. W. Johnson

For the Banner of the Cross.

Important Questions.

BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY BE OF GOD.

If A SPIRIT WHICH IS OF GOD has said that "unless a man is born of water, and of the Spirit, he cannot enter into the Kingdom of God;" that "as many of you as have been baptized unto Christ, have put on Christ;" that "ye are all baptized by one Spirit into one Body, which is Christ;" and that "ye are saved by the *Washing of Regeneration*, and by the Renewing of the Holy Ghost." Of what sort is the Spirit which denies BAPTISMAL REGENERATION?

If A SPIRIT WHICH IS OF GOD has said that "as many of us as were baptized into Jesus Christ were baptized into His Death;" that "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it, by the *Washing of Water*; and the Word." (i.e. according to St. Chrysostom, "and by the verbal formula used in Baptism;") and "be Baptized, and wash away thy sins;" and "be Baptized every one of you in the name of Jesus Christ for the Remission of sins." Of what sort is the Spirit which denies Baptism to be an instrument of our *Justification*, and a means of conveying to us the benefits of Christ's Passion?

If A SPIRIT WHICH IS OF GOD has said that "Baptism doth also now save us:" of what sort is the Spirit which says in flat terms—IT DOETH NOT?

If A SPIRIT WHICH IS OF GOD has said "the Bread which I will give is my Flesh, which I will give for the life of the world," and afterwards at the last supper "This is my Body; This is my Blood, and "the Bread which we break is it not the Communion of the Body of Christ;" and "the Cup which we bless is it not the Communion of the Blood of Christ;" and that "they who eat and drink unworthily, eat and drink damnation to themselves, *not discerning the Lord's Body*." Of what sort is the Spirit which denies Christ to be *present*, and received by the faithful in the Lord's Supper, as if it were the mere empty sign of an absent thing?

If A SPIRIT WHICH IS OF GOD has said "except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you; whose eateth my Flesh, and drinketh my Blood, *hath eternal life*: and I will raise him up at the last day." Of what sort is the Spirit which denies the Sacrament of the Body and Blood of the Lord to be generally necessary to salvation?

If A SPIRIT WHICH IS OF GOD has warned us that "prophecy is not of private interpretation," and "to hear the Church." Of what sort is the Spirit which bids every man to interpret Holy Scripture for himself, and to hear nothing but—PROTESTANTISM RUN MAD?

One thing is certain,—that, as these two Spirits flatly contradict one another, they both cannot be of God. Whichever of them speaks the "mind of Christ," the other must speak the mind of "him who is with the world." The command is express—TRY THEM. Disbelieve one we must. Philadelphia, 1848.

Diocesan Intelligence.

Pennsylvania.—CONFIRMATIONS.—St. Philips' evening of 20th, twenty-six. St. Peters' 22d, twenty-seven. St. Luke's

Easter A. M. 16. St. David's Manayunk, Easter afternoon, 9. Trinity, Southwark, Evening of Easter-day, twenty-eight.

New York.—SERVICES BY THE BISHOP OF PENNSYLVANIA.—Acting by the request of the Standing Committee of the Diocese.

Tuesday evening, 11th inst., in the Court House, Sandy Hill, preached, and confirmed eleven persons.

Friday, 14th, morning, in St. John's, Kingston, Ulster county, preached, and confirmed sixteen persons.

Saturday, 15th, afternoon, in the Church of the Holy Communion, New York, preached, and confirmed twenty-nine persons, also one in private.

Palm Sunday, morning, held an ordination in St. Peter's, Chelsea, New York, on which occasion, Mr. L. Nathaniel Garfield, and Mr. Henry Sansom, (the former an Alumnus of the General Theological Seminary,) were admitted to the holy order of deacons, and the Rev. Thomas Cook, and the Rev. C. Winter Bolton were admitted to the holy order of the priesthood. Morning prayer was said by the Rev. R. H. Bourne, assisted by the Rev. Lot Jones, of the Church of the Epiphany, who read the lessons. The sermon was preached by the Bishop. The candidates for the diaconate were presented by the Rev. Hugh Smith, D.D., Rector of St. Peter's. The candidates for the priesthood were presented by the Rev. Lot Jones, who with the Rev. Dr. Smith, and the Rev. Mr. Bourne, assisted in laying on of hands. The most holy sacrament of the Eucharist was administered by the Bishop, assisted by the rector of St. Peter's. Previous to the ordination, the Bishop confirmed twenty-one persons, and addressed them.

In the afternoon, in the French Church du St. Esprit, preached, and confirmed sixteen persons.

At a later hour, in St. Simon's Church, (German,) confirmed twelve persons—all the services except the confirmation office being in the German language. The Bishop's address, having been translated into German, was read by the pastor of the church, the Rev. Mr. Cook.—Churchman.

Western New York.—BISHOP DE LANCEY'S VISITATIONS.—On Tuesday morning, April 11th, in St. James' Church, Skaneateles, Morning Prayer was read by the Rev. Spencer M. Rice, of Jordan. The Bishop preached, and confirmed nine persons, the Rev. Mr. Seymour, the Rector, reading the confirmation preface.

St. James' Church, as we well know, and as we have often had occasion to feel, is most beautifully situated on the very brink of the Lake, and has during the past year, been enlarged and improved, and now presents both within and without, a handsome and churchlike appearance.

We have never forgotten the interest we had in that day's holy services, when St. James' Church was consecrated by Bishop Hobart, on the 23d of September, 1828, and the part we took in the solemn rites of the occasion, nor shall we ever forget the journey we took the following night, dark and tempestuous, as we rode with that dear and beloved one to meet the appointment of the following days.

On Sunday, the 16th inst., Bishop De Lancey preached morning and afternoon, in Grace Church, Lyons, and in the afternoon confirmed seven persons, prayers and the confirmation preface having been read by the Rector, the Rev. Mr. Bissell. The congregations were large on these occasions.—Gospel Messenger.

Rhode Island.—EPISCOPAL ACTS.—On the Sixth Sunday in Lent, April 16th, in Grace Church, Providence, the Bishop administered the Holy Rite of Confirmation to fourteen persons.

On the Monday before Easter, April 17th, seven persons were confirmed in Christ Church, Westerly. Evening Prayer and the Preface were read by the Rev. T. H. Vail, rector of the Parish, and the Bishop delivered a sermon and address.—Ch. Witness.

Maryland.—ST. PAUL'S PARISH, PRINCE GEORGE'S CO.—The third church for this large parish, which has been so long in contemplation, in the village of Woodville, is at last under contract. It is to be a frame building, 62 feet by 24, with a Chancel 8 feet by 14. A small vestry room in the rear of the Chancel. The windows, five on a side, pointed; with a triple lancet behind the Altar, and a corresponding window in the west end.

It is highly creditable to St. Paul's Parish, that beside having the funds in hand to pay for this new building, it has paid more than \$1500 within the last three years in discharge of an old debt of long standing. Much yet remains to be accomplished by the parishioners before this, the largest parish in the diocese, can be considered as adequately furnished with provision for the spiritual necessities of the people; but there are sufficient indications that the good work will go on, and multiply.

CONFIRMATION.—In St. Peter's Church, Baltimore, on the morning of the Sixth Sunday in Lent, the Bishop preached, and confirmed twenty-eight persons.—Church Times.

CLERICAL CHANGES.—The Rev. David H. Macurdy has accepted an unanimous call from the Vestry of St. Paul's Church, Waterloo, Seneca Co., Western New York; and expects to enter upon his duties on the second Sunday after Easter.

The Rev. Charles S. Putnam having received and accepted a call to Christ Church, Derby, Conn., has resigned the charge of St. Paul's, Woodbury, Conn.

The Rev. Pierre Teller Babbit, of Charleston, S. C., has been unanimously called to the Rectorship of St. Paul's Church, Woodbury, Conn.

The Rev. Ferdinand E. White, having removed his residence from Milford, Conn., to Washington, North Carolina, requests that all letters and papers for him, may be addressed accordingly.

Afterwards a Romanist

Calendar.

APRIL.
30, First Sunday after Easter.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.
28th. Evening, Easton.
29th. Evening, the Summit, near Mauch Chunk.
30th. A. M. Tuscarora; Evening, Tamaqua.

MAY.

1st. P. M. Morlatun; Evening, Pottstown.
7th. A. M. St. Stephen's; Evening, Church of the Evangelists.
14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

It is requested that whenever practicable the children of the parish may be assembled in the Church half an hour previous to the time appointed for service, to be catechised and addressed by the Bishop.

DIOCESE OF DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday after Easter, April 30, St. Andrew's, Wilmington, A. M.
Wednesday, May 3d, Milford.
Thursday, 4th, Cedar Creek, A. M.; Milton, Evening.
Friday, 5th, Lewes.
Saturday, 6th, Long Neck Chapel, Evening.
Sunday, 2d after Easter, May 7th, St. George's, A. M.; Georgetown, P. M.
Tuesday, 9th, Seaford, A. M.; Laurel, Evening.
Wednesday, 10th, Little Hill, A. M.; Millsboro', Evening.
Thursday, 11th, Millsboro', A. M.; Consecration and Convocation.
Sunday, 3d after Easter, 14th, Smyrna and St. Ann's.
Thursday, 18th, Newark, Convocation.
Wednesday, 31st, Newcastle, Convocation.

DIOCESE OF NORTH CAROLINA.

See notice under Editorial head.

Acknowledgements.

Receipts of the Bishop White Prayer Book Society since February 23.
From the Day School of St. Peter's Church, Philadelphia, \$5 00
Wm. A. Root, Marietta, Ga., for books sold, 10 00
St. Sylvanus Parish, Nashotah, per Rev. J. L. Breck, 3 00
Church of the Evangelists, Philadelphia, per Rev. M. Quinan, 1 25
Female Sunday School, St. Paul's Church, Philadelphia, 6 00
Christ Church, Philadelphia, per Mr. Kempton, Warden, 200 00
Calvary Church, Philadelphia, per Rev. Mr. Smith, for books sold, 5 00
\$230 25
WM. MUSGRAVE, Treasurer, 175 Market st.

The undersigned acknowledges the receipt of \$30 from the Male Missionary Society of Grace Church, per Mr. T. Hopkins, Treasurer.
GEO. A. DUBROW,
Missionary at Fairmount.

The Treasurer of the Episcopal Female Tract Society of Pennsylvania, gratefully acknowledges a donation of forty dollars from a female member of St. Stephen's Church.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account fifty dollars from the Missionary Society of St. Philip's Church.
THOMAS G. ALLEN, Missionary.

Notices.

A special meeting of the Convocation of Northern Pennsylvania will be held in Christ Church, Danville, Columbia co., on Tuesday, Wednesday and Thursday, the 9th, 10th and 11th days of May next. Clergymen not members of the Convocation are respectfully invited to attend. The services will commence on the evening of Tuesday.

The Thirty-fifth Annual Meeting of the Corporation for the relief of widows and children of clergymen in the communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, will be held at St. Peter's Church on Tuesday the second day of May next at 5 o'clock, P. M.
J. C. CLAY, Secretary.

Advertisements.

Church Review and Ecclesiastical Register.

This Quarterly Magazine is devoted to the exposition and defence of the doctrine, discipline, and worship of the Protestant Episcopal Church; to the promotion of an elevated Christian Literature, and to a faithful record of important Ecclesiastical, University and Missionary intelligence from all parts of the world. The effort to establish the Church Review has been warmly commended by a large number of the Bishops and Presbyters of the Church.

OPINIONS OF THE PRESS.

"The Editors of this journal have abundant ability and as much of industry; and we doubt not they will fill out their plan of usefulness to the cause of the Church, and of soundness in all good things."—*Gospel Messenger*.
"This Number has fully realized our highest expectations. It shows a degree of ability and sound Churchmanship on the part of the Editors, which afford good promise that this Review will be a credit to the Church, and take rank among the ablest periodicals in the country. The Ecclesiastical Register is a new feature, and quite as useful as it is novel."—*Witness and Church Adv.*
"It promises to be conducted with signal taste and ability."—*Literary World*.
"Should these mixings [as to support, and concerning which the Editor need now have no fears] prove to be unfounded, we shall be among the first to rejoice in the high and honorable career before it."—*Protestant Churchman*.

Terms \$3.00 per annum, on delivery of the second number. Apply to the Publishers, 115 Chapel st., New Haven, Conn.
Ap. 29—31

Boarding and Day School for Young Ladies,
254 Walnut Street, Philadelphia.

MISS H. M. PHELPS, PRINCIPAL.

This Institution will open on the 1st of May and close in July.

In offering her services to the Public, Miss P. begs leave to say, that she was for several years connected with the Troy Female Seminary in the Departments of Natural Science, Ancient and Modern Languages.

More recently she has had charge of a Female Seminary near New York city, and from both of these situations can bring abundant and satisfactory testimonials of character and qualifications for the responsibilities she is about to assume.

The school is designed to be one of a high order for training the intellect and forming the character both morally and intellectually. The course of study will be thorough and extensive, embracing the various departments of a useful and ornamental education.

Miss Phelps has leave to refer to the following gentlemen:

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Bishop Whittingham, of Maryland.

Rev. Dr. Ducheche, Philadelphia.

Dr. Neville,

Dr. Cutler, Brooklyn, N. Y.

E. M. Johnson, " "

Francis Vinton, " "

W. H. Lewis, " "

Dr. Snodgrass, New York City.

Mr. and Mrs. Phelps, Patapsco Female Institute.

Mr. and Mrs. Willard, Troy Female Seminary.

Mrs. Emma Willard,

J. C. Smith, Esq., New York City.

A. O. Millard, Esq., " "

Robert Strong, Esq., " "

P. B. Fuller, Esq., Philadelphia.

For Terms, and general plan of the School, Circulars may be had at the principal Book and Music Stores in the city.
Ap. 29—4t

A. Bolmar's Boarding School for Boys,

West Chester, Pennsylvania.

The duties of the above School will be resumed on Monday, the first of May.
Ap. 29—2t

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Ap. 29

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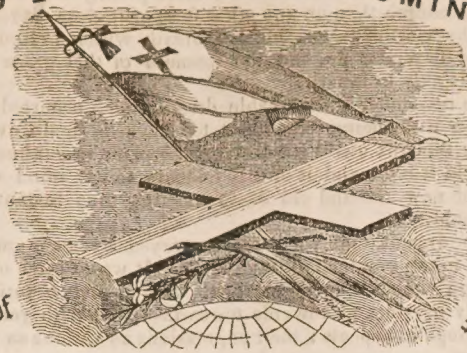
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Church on the same important subject.

PHILADELPHIA, SATURDAY, MAY 6, 1848.

[VOL. X.—No. 18.—WHOLE No. 488.]

The Way of the Church with Children.

"Remember, now, thy Creator, in the days of thy youth."
Ecclesiastes xii. 1.

There is nothing more observable, in Holy Scripture, than the way in which it deals with children. The sad fact of their inherited depravity, it every where admits. The solemn truth, that without holiness none shall see the Lord, it every where presents. It never, for a moment, loses sight of the great plan of God, in their redemption, edification and salvation; through Him, Who died for them, and rose again. Yet it addresses them in no harsh words. It lays upon them no hard yokes. It never overloads, it never worries, them. It approaches them with the arguments of affection. It addresses them in the language of love. It asks, of all, their all; and, yet, in words which none can fail to feel the words of utmost love: "My son, give Me thy heart."

The world would wink their weakness out of sight; and not so much as hint the thought of sinfulness. It wins them to its way by flattery and falsehood. Its appeal is to their vanity, to their sensual nature, to their self-will. It would postpone the thought of death. It would postpone the thought of duty. It would postpone all serious thoughts. She teaches no self-distrust. She teaches no self-control. She teaches no self-sacrifice. Her only lesson is, enjoy the day! The only text that she would ever take, to preach from, she perverts from Holy Scripture, as Satan did, when he would tempt our Lord: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." No word, in all her preaching, of that solemn closing clause, which gives to human life its end and equipoise: "but know thou, that, for all these things, God will bring thee into judgment."

Unhappily, the world is not the only teacher that misleads the young. There are systems that are called religious, that are quite as dangerous: antagonist, it may be; but antagonist in error. The system, that forbids a smile; the system, that takes all the rose-colour from life; the system, that would hang the universe in sack-cloth. It may succeed in making children miserable. It must result in making hypocrites, or infidels, of men. They may begin with Puritan, but they will end in Pharisee.

And, between these opposites, there lie in wait, for youthful hearts, innumerable shapes and shades, that lay their claim to Christian names, while they show any thing but Christian principles or Christian tempers. There is the theory, that leaves the child to his own way, entirely, till he comes of age, to answer for himself; as if the Devil would have grace to wait for him as long as that: and the theory, that would stimulate and terrify the very infant into paroxysms of penitence, and imagined if not invented experiences. There is the

Selections.

The following article is on a subject which comes home to the hearts of most of those who dwell in this habitable world. Parents, especially those who are inclined to think that their peculiar offspring are either better or worse than all past, present, or future children, may find instruction and comfort in perusing this article which our limits have compelled us to abridge. The admirable lines above connect well with this article, for it treats too of "the Flowers of God," the fairest and sweetest that bloom on earth, so fair, so sweet that He esteems them meet to be transplanted to His own Paradise.

Our readers will also see that this article connects well with the selection following, which shows under what "care" alone "childhood" may be made bright and blessed as the season of heavenly promise.

From Fraser's Magazine.

Childhood and its Reminiscences.

How wonderful is the nature of childhood! Inhale for a few minutes the subtle, etherizing reminiscences as they rise in your mind; and, when you are dead to all you have learned and it since, tell us what you see. Is it not a mingled scene, like Shakspeare's *Midsummer Night's Dream*?—half fairy, half human; but the fairy-land, the real *terra firma*! Strange wanderings and losings of our way! Earthly loves, and airy jealousies, and parents' harsh decrees; with elfish gambols and tricks between; communings with cobwebs and pease-blossoms, sucking with a bee, and fondling foolish asses' heads! All seen by a range pellucid light, as if the brightness of heaven were reflected through the troubled waters of life. Such, at least, are the visions we behold when we summon them from the depths of our memories, and bid them tell us what manner of children we were; now appearing in playful forms, advancing and retreating, and peeping at us from behind rosy clouds; now

nodded in one lonely little earth-bound figure, looking fearfully around, with the black clouds gathering, and sometimes leaping to appear to all when we do call.

So are all childhood reminiscences thus? By no means. Our natures there are, gross and dense, seeing nothing in the deeds of their lives for the mud and filth the stream is carrying. Thit. Some, hard, and cold, and common, who care not to live and others; sinning or sinned against, who dare not. Once a few happy beings have only to cast down a serene eye, before deep, to see the smooth, pure sand, with grains of gold theping in it, and not a weed or a bubble between that and tismresent selves.

What is a child? That is the question. Is it merely what it child to the outward eye, a lesser version of humanity, a weaker throw of ourselves—who wears short frocks and eats egg-on the, goes earlier to bed and sounder to sleep, has less sense, by itlength, less knowledge, and less of everything? No. A of Glad deep mystery, which all our reminiscences cannot un-Theirough they may give a clue to it—who has a hidden life tual in, which it instinctively knows to be foolishness to the brow, and betrays to no one, not even to the fondest mother—heave the strongest natural guarantee for another state of being time, shall cavil at a future existence he cannot understand, that sh has already passed through one he cannot explain?—their fe, with the faith of a saint, the fancy of a poet, the fervency of an idiot, and the subtlety of the very fiend him- improves us with its innocence, and puzzles us with dness—who is given to be our charge, and set to be ole. This is the real child; more different even from than it is less in degree; not even as the bud to the analogy fails both ways, but rather like that un-material we know so little of—once vegetable, now he relics of another order of things—going through a and gradual process ere it issue upon the world in common coal, or, rarely though it be, in that of the This is the real child; not to be confounded with are, in truth, only lesser specimens of our own dull selves—human small coal—with no other voca- wear longer frocks or tails, break bigger playthings, wine, and spend more money, grow taller, wiser, and

Belove God has ever thought of the immense difference of feeling unto salv different children inspire you? The real respect cipate my you watch some mysterious little shrine of the your Crpursues its own butterfly thoughts, and basks in its would hal sunshine, feeling absolutely honored if it con- His, at alquit its inner fairy-land, and bestow its sweet folly tism. Y, upon you! Or the weary indifference with which yourself necessary civilities to some little machine for the firmation, bores you somehow with the mere sound of its in- now, to g and whose flat truisms you feel inclined to snub on the Ciry! Or, again, the positive hatred you take for some odious little incorporation of selfishness, all ripe for every vulgar end of our nature, whose very childhood is an unfair defence to it, and whom you long to get for one hour into your power, and feel that the most malicious castigation you could invent would be only a duty to your fellow-creatures, and a relief to your conscience!

It seems to us that there are two legitimate periods for deep parental anxiety at the very outset of their children's lives. First, when the child is born, to ascertain that it is provided with all the necessary mechanism for a healthy and active body; and, secondly, when the mind begins to show itself, to make sure that it be endowed with the requisite amount of childlike-ness for the formation of a true and estimable character. Gifts and talents are another thing—capricious in the signs and times of their budding, the darkness of a late dawn often mistaken by common observers for the dullness of a dark day. But if the child be but childlike enough, if it have but enough of that sort of foolishness bound up in its heart, it may be destitute of brilliant parts or particular gifts, but the parents may rely, that, as the imperfection of this world goes, it will turn out a sound, if not an interesting character, in spite of the greatest mismanagement on their parts.

People talk such nonsense about precocity! As if it were only connected with genius and singularity. But genius is not precocity; if anything it is exactly the reverse. Genius, in truth, is something more childlike still than childhood—more foolish, more fanciful, and more faithful, and incorrigibly so for life. Instead of anticipating in childhood the mind of a man, it retains in manhood the heart of a child. Every genius is a child, and every child is a genius, morslly, if not intellectually, or there is little to be hoped from him. But it is your wise, prudent, hard, sedate children, who are really precocious, born with a kind of spurious native experience of their own, who naturally antedate that caution and cunning which others so painfully acquire; keeping out of scrapes and disappointments, because they have none of that love and trust which lead other children in. This is the precocity parents should be afraid of. They will have a child who will save them a world of present trouble, who will commit no blunders, and break no bounds, save his

pocket-money, and spare his clothes, spy out all his brothers' and sisters' faults, and report all the servants' peccadilloes, and be probably held up in the family as a standard of circumspection and prudence, or, what is falsely called up to a certain age in juvenile life, of "goodness;" but let them not rejoice; they will have a son who will desert his father if he be unfortunate, grind his mother if she be a widow, bear a smooth character to the world, but a hard heart to his own; turn against his parents in their old age the very character they falsely bestowed in his youth; and in addition to this, have the strongest health and longest life of the family; for there is no life-preserver like the precocity of a narrow spirit and a cold heart.

Children are the fruits of the fall. Born, as it were, before sin had taken universal possession; as if the last lingering light of innocence had beamed upon them for a moment, and then sunk forever below the horizon. We see its smile impressed upon them, shining through all the sin that reigns in their members; making them easy of faith, and pure in heart, and fearless of the morrow; but waxing fainter and fainter, as their minds gradually strike deeper into the common soil of life, till they are ripe to receive that better light, which has been revealed to our understandings in lieu of that which was forfeited by our natures. * * * * *

Most children cry, and it is a safe and desirable sign. Some cry to please themselves, and some to please their mothers. There are only two sorts who abstain, as different as light and darkness, though often confounded. The one is the haughty spirit, the other the sullen temper. The first, with gentle usage and implicit trust, you need never despair of; the latter, alas! will tire out the fondest physician.

In contradistinction to the subject of naughtiness, there is a word we have alluded to before, which we must inquire a little into—one oftener taken in vain than any other in infant education, and which, in our recollection, was the enigma of the little vocabulary. We mean that magic word *good*. In children of sense and principle, the vagueness of this term is most distressing; implying as it does, first one thing and then another, and nothing long. Sometimes a strong exertion of the will; sometimes a total abeyance of every faculty; now a dryness in the atmosphere, which keeps their hair in curl; and now a letter by post, or a hamper from the country, which puts their mother in good humor. With us this word is associated with very mixed feelings. Certainly it was a pleasure, as all rare surprises were; but still it always brought nervous misgivings, and fearful look-ings forward to a long future, in which more would be expected from us, and less on our part likely to be fulfilled; for how were we ever to be sure of being good again, when we never know how we had contrived to be so in the present instance? From our own recollections, however, and much subsequent observation, we should say that the real maternal *beau ideal* of the term consists in a keen power of discrimination between the value of a stuff gown and a silk one, accompanied by a general constitutional slowness of circulation. And a reference to foreign languages confirms this view. The French synonyme is *sage*, wise; the German, *artig*, polite; neither of them in the least childlike, but both corresponding with the quality implied. Every wise child must know the difference between stuff and silk, and no polite child would ever think of trampling it under foot.

That's why stories of *good* children, who are always prudent, prim, and precise, are so distasteful to children of any promise at all. They feel the misnomer, and their natural instinct rises against it. Parents give themselves much trouble, and their children much torment in trying to enforce this many-headed term; but they may rely upon it, in nine cases out of ten, a good, open, honorable naughtiness, is a far better thing.

Where there is really a *good* child, let us watch and pray, for it is a fearful gift to a parent's heart. We have known one—meek, loving, patient—the unconscious pattern of every Christian virtue, with a conscience too tender for our coarse ones not to offend. Oh! what would we have given for more of those qualities which others take so much pains to repress? She was *good*, if you will—goodness personified—too good, alas! to live.

But though a child can neither naturally practice nor appreciate that real goodness which results from the ripened discipline of the mind, yet there is no period of our lives in which we have a more delicate sense of many beauties and refinements of character. The enthusiastic admiration children take for some plain faces is a puzzle to us, with our pride-of-the-eye and lust-of-the-flesh ideas, and may be invariably traced to some sweetness of expression, or gracefulness of action, or to something too subtle, perhaps, for us even to take cognizance of. Paleness and slightness they are usually taken by, and dress greatly guides their first likings and dislikings, as it does those of all sensitive, artistic minds. Their antipathies too are equally strong. Loud voices, and red faces, and boisterous manners, are ineffably disgusting to them, especially in women, for they are great judges of what becomes each sex. We remember hating a good lady (and do so still) who clapped her chest, and switched her petticoats violently as she walked,

and was perpetually performing the most fortissimo trumpet passages on her nose. In judgment whereof upon her, it was settled among us that she should be called Mrs. Pimlico—this being the ugliest name in the world to our ears—eat nothing but mutton skin and pork fat, and only walked two inches at a step. Accordingly, an experimental trial of this rate of progress was instantly made; a full hour was spent in getting across a small back-yard, and next day it was wondered why our little legs were so stiff.

It is strange that while volumes over volumes have been written to show the wonderful adaptation of this outer world to the wants and wishes of man, few have thought how tenfold more wonderful it is in the case of a child. Imagine what it must be to see the whole playground of this fair world spread before him, strewn all over with treasures, thicker and richer than in Aladdin's garden; novelty, wonder, and delight, in leaf, flower, and stone, and *play* in everything! Think of the boundless abundance above his head, beneath his feet, meeting his eye and courting his hand. Flowers growing for him to pluck and peep into; trees made with branches for him to climb, and fantastic roots for him to sit in; butterflies fluttering and dancing purposely to lead him on; cobwebs spread on a level with his eye; the spider laying its eggs in a tuft of wool on a green leaf, and the frost embroidering a crust of point lace over a dead one for his wonder; and then that *beau ideal* of his fancy—that paragon of his imagination, the bird's nest, with its exquisite speckled contents, which it would be hard to think was not built for him!

And not his Creator alone has thus ministered to the one prevailing craving of his nature; his fellow man, in spite of himself, is always playing into his hands. Every stack he rears, every ditch he digs, every gate he hangs, is one word for himself and two for the child. Nothing comes amiss—new houses, and old ruins, and church-yards, and pigs and poultry, and lambs, and puppies, and kittens, and all sorts of furniture—everything natural and artificial, vegetable and animal, is all his own; to say nothing of those two grand primeval playthings, most desired and most forbidden, more exquisitely fascinating than every other, the alpha and the omega of all the rest—*fire and water!*

Playing materials are as plentiful as the air he breathes. You can hardly place him where they are not. The great difficulty with hard-hearted parents is to find some hole to shut him up in where he shall have, as the term goes, "nothing to play with;" for what seem bare and void to eyes which the cataract of age and prose has overspread, are full of beckoning, whispering fairies to his. But then comes the first, and great, and perpetual sorrow of his life—the difficulty of knowing what he may play with and what he may not—a difficulty, poor child! which he never overcomes to the end of his days.

One would think that the costly and ingenious playthings of the offspring of the rich would give them an undue advantage over those of the poor; but, no—play is too essential to a child to depend upon the amount of his father's income. Watch a little tattered urchin; a stick, a puddle, or the dust of the road, is all he needs; a piece of chalk and a flagstone is extra luxury. Country has most materials, but town has plenty. We have seen a little girl help a toddling two-year-old sister across the street, with "Meggy, come away, and feel of the bonny beast," and both stand fondling a raw calf, hanging head downwards at the butcher's door, as if it had been an ermine muff; while a child, of a year old, sat on the step, as happy with a dead herring as if it had been a wax doll.

Deprive the little being even of every outward sign of amusement, and you can't stop the inward impulse. Have you not seen some little fairy spinning round and round on the points of its toes, repeating the same silly jingle of words, with happy purposelessness, living in an atmosphere of spontaneous, self-sustaining enjoyment; not touching the outer world so much with its elastic spirit as the floor with its tiny feet? Or do you not remember a still more passive and independent mode of entertainment, shutting our eyes suddenly and seeing the phantoms of the last seen object dimly traced within our closed lids; or looking at the sun, and then enclosing a ball of fire, now red, now yellow, dilating and contracting, and at last exploding like a shell, in darkness visible; or pressing our eyeballs and seeing the lightnings playing on each side, or circles of lurid light revolving round on the uttermost horizon of our inward sight? or, when tired of these, making strange melody in our hearts with eyes wide open, dreaming and floating in a listless element, as in a state of self-mesmerism? Childhood was made to play, as man to mourn; children *do* gather grapes of thorns, and figs of thistles.

The death of a child! The words are full of a strange and moving meaning; winter following spring, nightfall succeeding to dawn! Fanciful ideas crowd upon the mind hand in hand with solemn truths. That little being who knew nothing here, now to know the end of all things! That vacant intelligence which wondered at the ticking of a watch, now to understand the mystery of its own being! My own child, who was to hang upon my lips for instruction, now advanced where one word from its own would be a revelation to me! That helpless creature, borne from arm to arm, guarded by day and watched by night, too shy to bear the approach of a strange face, now launched alone in the "vast profound," escorted by intelligences divine but strange! Will there be one among that crowd of disfranchised spirits who will claim an early affinity with it? Will the little brother who departed a year ago recognize this as the babe who entered the bonds of flesh, as he was leaving them? Or will it be one of the first signs of a better existence that the ties of blood are not needed in it?

Of all the sorrows in this world, that for the death of a young child brings with it the readiest healing. Would you grudge its having received promotion without paying the purchase-money?—the rights of citizenship without residence?—the certificate of humanity without the service?—the end and aim of life without this weary life itself? The death of a child is an enigma, but one which solves many others. The mind may dream and wonder, and form strange conclusions from the weakness of that life which has yielded to the strong arm of death;

but two truths remain distinct, more plainly read on that cold marble cherub than on any other form of lifeless clay, and those are, the worthlessness of that breath which a child is summoned to render up, and the freeness of that grace which a child is able to inherit.

We remember a remarkable dream which occurred at a time when a little being came but to leave us again, whom we hardly thought could have claimed a place in our heart but for the void it left; and it always recurs to our mind when we hear of new life and old death meeting thus instantly on the threshold.

We dreamt that we were conveyed by some mysterious guide to the entrance of this earth. It was a kind of gallery, through which angelic beings, winged and beautiful, were rapidly passing, all towards the earth—some with grave, others with hopeful aspects; their expressions as various as they were legible.

"What does this mean?" we said. "Who are the passing spirits who go all one way, and why are their countenances so various?"

Our companion replied—

"They are guardian angels, each on his way to take charge of a new-born infant. They know not its ultimate doom, they know the sphere to which it is born, and the probable and temptations it will be exposed to.—Look at that angel," he said, "with the serious mien, as if a hard duty were before him! His charge is the child of the rich and noble of the world who will bring him up in pride and luxury; and his heart grows hard and selfish, and selfishness in high places has the most terrible sorrows, and without sorrow the voice of his good angel hardly be heard."

"And see that spirit who passes with eager, hopeful mien. To him is committed the child of a vicious father, who, at this moment that a child is born unto him. But open his eyes, and he will find a combi- of the principals have their pupils will find a combi- mental and religious, such can present."—REV. DR.

Then another spirit passed, with firm but peaceful aspect.

"His charge will be arduous. The child now before us has wilful and tumultuous passions, and his heart is stubborn and perverse, and he will defy authority, and wrong, and the world will say there is no redemption for him, and even his father's face will be turned from him. The silence of a sick chamber, a mother will plead in his name, and the child of many prayers shall yet be brought to the fold."

Then came one with anxious mien, and he was a genius who would win the applause and idolatry of the masses; and a second, with heavenly compassion, beat his breast, and he was hurrying to the obscure and lowly; and a third, calm and peaceful, presided over the even tenor of a poor orphan, who, the blessings of sainted parents; and a fourth, full of anxiety, who hastened to receive his charge from a father of his contents."—Philadelphia

And a fifth, whose countenance of heavenly woe we ask the cause of; and many more, all going to the posts—to the children of the good and the bad—the low—the careless and the unbelieving, till we of asking; when, suddenly, came one, distinguished by the radiance of joy upon him.

"What is his charge?" we said. "Surely it is of some future saint upon earth?"

"No," said our conductor, "he is the angel of heaven, who has died at its birth, and he is going to carry it to heaven."

And then we awoke and found it was only a dream, ever since then we have never heard of the death of a child without thinking of the joy on that angel's countenance.

It is a grave and momentous question, not yet fully solved, whether children should be taught religion, but how much to be taught. The present day sets little bounds on the minds of children, and many minds will sin and suffer much ere they recover from the disgust of over-repletion. Now and then a child is born with the shadow of death and the brightness of heaven both set on his brow, who lives in religious thoughts, as Mozart did in musical, and leaves us to be the joy of angels. But oftener much a little hypocrite is manufactured with the stamp of premature vanity of the worst kind upon him, who prates of holy things by rote, and lives to be the disgrace of men. But with children of good health and average understanding, the relish for religious things, although unfailing, is so exquisitely delicate, that the only rule we can observe is not to overdo. Long services and prayers, and strict Sundays, and all the routine of so-called evangelical teaching, are almost, without exception, vanity and vexation of spirit with them. Short prayers and beautiful hymns they will love; but even here, if we recall our own childhood, we shall remember that every child associates the ideas with some fanciful theory agreeable to his own imagination, or reduces the words to some jingling gibberish agreeable to his own ear—innocent, but absurd; for the whimsical ways of a child are foolishness to us, and wickedness to most Sunday School teachers. We remember always saying—"We believe in God the Father Almighty, maker of heaven and earth; and in all things visible and invisible." We were ready to believe in anything in the world; and thankful we were, when time had rectified the mistake, that no one had ever cross-questioned us upon it.

But these things matter not. The form of sound words, as near as possible, is all we can give for the winged thoughts of religion, which blow where they list, to pause and nestle in; and not too much even of these. And, above all, we must forbear to question a child on its religious feelings. All high thoughts are indefinable to himself, and all indefinable thoughts shy to others; a child who can explain such is an impostor. Every germ of life, spiritual or material, is incomprehensible to us, and if brought prematurely into daylight perishes.

But a child is a praying creature, though he prays indiscriminately. We always prayed in distress. We remember praying when our mother was ill, and when we had dropped a

sixpence and could not find it. We prayed in all earnestness upon occasions which we should think profane now; but we were a child then, and "of such is the kingdom of heaven."

A child's ideas of what heaven is are among the deepest mysteries of our nature. The captive soul's involuntary conjectures of its native land—now rising into the sublimest poetry—now grovelling in the basest materialism, according as it strikes against the stones of its prison walls, or catches light through the chinks between them. This is sacred ground we should especially forbear to plant or trample in. General ideas of beauty, goodness, and happiness, in the presence of God, with joys at his right hand for evermore, and angels ever bright and fair, we may dwell on; but having thus lifted him up from earth, let us not presume to question him whither he wanders. Even with the best intentions we may err, whenever we seek to define what we know as little about as himself, and, perhaps, less. It is a mournful picture, and tells a sorrowful tale, that anecdote of the little Scotch girl who asked her mother what heaven was, and Newton and Hon. Judge Bell, Philadelphia.

Ap. 15-31.

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But it is time that we should leave our subject, and commit the children, whose rights and wrongs we have been thus desultorily considering, to the guardianship of their best friends or worst enemies—their natural protectors or unnatural tormentors, namely to their parents. To the outward eye there may seem to be an immense difference between the position of children in life. Some accident shows us a family of the rich and a family of the poor standing together—the one with feathers and plumes, dolls and whips, and bright cheeks—the other with bangles and bare feet, and dirty faces, and, instead of a toy, some necessary burden, as a foretaste of a life of labor, in their hands; and a pang goes through us at the inequality of their fates. But this is a wrong view. It is not the inequality of fortunes that affects a child, but the inequality of parents. The parent is the child's fate—its good or evil genius—under whose auspices life will smile or be the fortunes ever so low, or frown, be they ever so high. The poor and tender mother will make her children happier, though dragging them up in poverty, than the rich and harsh one, though lapping them in luxury. Question many a memory what it envied other children most in the days of its childhood, and it will tell you, with painful tenacity, that it envied them not the toy, or the carriage, or the delicate fare, or the rich clothing, but the tender mother and the indulgent father; that it envied them the mother's praise—the word of encouragement in due season, and felt that this alone would have made a sunshine in a dark place.

Children may be neglected or spoiled; servants and governesses, uncles and aunts, may rule their fate to their present weal or woe; but there is no happiness and no misery which

affect our future reminiscences so surely—which sinks so deep into the heart, to wither or gladden it in the trials of life—as that which we owe in the days of our childhood to our parents.

But this is a subject which deserves a chapter to itself. We would only add, that in asserting the inequality of a child's lot to consist not in birth or fortune, but in the nature of their parents, we have asserted the greatest inequality of all. Children are born of the tender and the harsh, the pious and the unbelieving, the thoughtful and the careless; and their trials will be accordingly. Their and our only part is to remember, that "the Lord is the Maker of them all."

The following is one of four sermons preached "at the season of confirmation, in St. Mary's Church, Burlington, (N. J.) in the weeks before Lent, 1848, by the Rector and Bishop of the Diocese."—*Bishop Doane*

In connection with the above it shows the true voice of the Church on the same important subject.

The Way of the Church with Children.

"Remember, now, thy Creator, in the days of thy youth."
Ecclesiastes xii. 1.

There is nothing more observable, in Holy Scripture, than the way in which it deals with children. The sad fact of their inherited depravity, it never where admits. The solemn truth, that without holiness none shall see the Lord, it every where presents. It never, for a moment, loses sight of the great plan of God, in their redemption, edification and salvation; through Him, Who died for them, and rose again. Yet it addresses them in no harsh words. It lays upon them no hard yokes. It never overloads, it never worries, them. It approaches them with the arguments of affection. It addresses them in the language of love. It asks, of all, their all; and, yet, in words which none can fail to feel the word; of utmost love: "My son, give Me thy heart."

The world would wink their weakness out of sight; and not so much as hint the thought of sinfulness. It wins them to its way by flattery and falsehood. Its appeal is to their vanity, to their sensual nature, to their self-will. It would postpone the thought of death. It would postpone the thought of duty. It would postpone all serious thoughts. She teaches no self-distrust. She teaches no self-control. She teaches no self-sacrifice. Her only lesson is, enjoy the day! The only text that she would ever take, to preach from, she perverts from Holy Scripture, as Satan did, when he would tempt our Lord: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." No word, in all her preaching, of that solemn closing clause, which gives to human life its end and equipoise: "but know thou, that, for all these things, God will bring thee into judgment."

Unhappily, the world is not the only teacher that misleads the young. There are systems that are called religious, that are quite as dangerous: antagonist, it may be; but antagonist in error. The system, that forbids a smile; the system, that takes all the rose-colour from life; the system, that would hang the universe in sack-cloth. It may succeed in making children miserable. It must result in making hypocrites, or infidels, of men. They may begin with Puritan, but they will end in Pharisee.

And, between these opposites, there lie in wait, for youthful hearts, innumerable shapes and shades, that lay their claim to Christian names, while they show any thing but Christian principles or Christian tempers. There is the theory, that leaves the child to his own way, entirely, till he comes of age, to answer for himself; as if the Devil would have grace to wait for him as long as that: and the theory, that would stimulate and terrify the very infant into paroxysms of penitence, and imagined, if not invented, experiences. There is the theory, that denies to children an admission into that heavenly kingdom, which Jesus Christ declared was theirs; at the same time that He taught baptism as its only entrance; and the theory, that insists on infant baptism, at the very earliest moment; and then leaves the heavenly grace to work its way against a sinful nature, and a wicked world, uninfluenced by counsel, unaided by example, unsanctified by prayer. There is the theory, that never speaks to children of their soul, or of their Saviour; of their duty here, or of their account hereafter; and the theory, that forever dings the childish ear with words of sternness and severity; and would scare the soul into salvation.

What a contrast, with all these, the "still, small voice," serene as summer dew, and searching, like it, into every turn and tendril of the youthful heart, in which the Holy Scripture speaks to children; as, in those gracious words, which I repeated from the Royal Preacher, as the text and theme of my discourse, this morning: "Remember, now, thy Creator, in the days of thy youth." A text, like this, can need no sermon. It is text and sermon both. It addresses the young. It appeals to their heart. It speaks to them of their Creator.

It addresses the young. They have fallen, as it were, but just now from His hand. The world is new about them. It is what Eden was to Adam, when he woke from that deep sleep; all beauty, all fragrance, all delight. There is verdure upon every tree. There is perfume in every flower. There is freshness in every fruit. And there is companionship in their enjoyment. Their social nature meets response. The very air is balm. Not a movement, on the earth, or in the heavens, that is not made to music. No feeling, but of joy. No dream, but of delight.

It appeals to their heart. It is that, in them, which is the tenderest, and yet, the truest. It has not been hardened by the world. It has not been seduced by the Devil. It has blushes, yet, and it has tears. It can feel, yet, and it can remember. It has not forgotten, yet, that it has a father. It is not ashamed, yet, to confess a mother. It yet can yearn. It can yet be grateful. It still can love.

It is the time, now, to speak to them of their Creator. He

spread the earth with verdure. He filled the air with fragrance. He hung the heavens with majesty. He made all nature beauty to your eye, or music to your ear. He filled your heart with pulses; and made them quick with pleasure, and tuned them all for joy. And, is it you that shall forget Him? Is it by you that He shall cease to be remembered? Is it you that shall not love Him? Is the tree, where your first sports were shadowed from the heat of noon, forgotten? Is the brook forgotten, where your summer Saturdays were spent? Have you forgotten your father's smile? Your mother's tear? And will you not remember your Creator, now? Will you refuse your Heavenly Father, when He says, "My son, give Me thy heart!"

And how well in keeping with the voice of Scripture, and the way of nature, is the dealing of the Church with children. She takes them all, at their first breathing, to her arms. She sprinkles them, in their Redeemer's name, with the baptismal water, which shall make them His. She lays them at her full and fragrant breast. She nurtures them with "the sincere milk" of the life-giving word. She feeds them with convenient food. She guides their tottering feet. She tunes their stammering tongues. They hear her voice in prayer, and learn to pray. They hear her voice in psalms, and sacred songs, and learn to sing. They listen to her old majestic Creeds, and they fall in upon their hearts. They join in her deep penitential litanies, and they are inwoven with their souls. They hear, in her, the holy word of God, and it imbues their lives. They are catechized by her, in the way in which they ought to go, and their feet learn to love it. She keeps ever before them their baptismal pledges. She keeps ever before them their baptismal hopes. Her voice is like their mother's, in the lullabies that soothed their infancy; and they are swayed by it, in childhood. Her hand is like their mother's, when it led them through the fields, at evening twilight, or to the house of God, on the fresh morning of the sacred day; and they are guided by it, in their youth. They cannot tell when they first thought of God. They cannot tell when they first knelt in prayer. Their faith is an undoubting faith. Their service is an habitual service. The Cross, which was impressed upon their brow, in Baptism, the catechising has imprinted, through the heavenly grace, upon their hearts. They go up, at the due time, to receive, in Confirmation, the measures of the Spirit, that shall strengthen them to bear it on, through life. And, in their First Communion, they embrace it with a fuller and more fervent love; and make it theirs forever.

"Mere human energy shall faint,
And youthful vigour cease;
But those who wait upon the Lord
In strength shall still increase.

They with unwearied step shall tread
The path of life divine;
With growing ardour onward move,
With growing brightness shine.

On eagles' wings, they mount, they soar,
On wings of faith and love;
Till, past the sphere of earth and sin,
They rise to Heaven above."

Beloved children, the sons and daughters of my heart, whom God has given to me, to feed and guide, by grace, through faith, unto salvation, you have perceived my meaning, you will anticipate my desire. It is you, that I would have remember, now, your Creator, in the days of your youth. It is you, that I would have to give your hearts to Him. You, that are not yet His, at all, devote yourselves, this day, to Him, in holy Baptism. You, that are His, in Baptism, resolve, this day, to give yourselves anew to Him, in Confirmation. You, that, in Confirmation, have received the Spirit's sacred seal, determine, now, to go to Him, as He would have you, Who died for you, on the Cross; and do, as He commands you, in remembrance of Himself. And you, that there have tasted that the Lord is gracious, hold fast to the beginning of your confidence. Daily renew your vows, daily renew your prayers, daily renew your tears; that He may keep you His forever.

"Now, in thy youth, beseech of Him,
Who giveth, upbraiding not,
That His light in thy heart become not dim,
And His love be unforgot;
And thy God, in the darkest of days will be,
Greenness, and beauty, and strength, to thee."

Some Rules for the Conduct of Human Life, &c.

(By Archbishop Synge, 1659—1741.)

Harmony in music is such an agreement between the notes that they are sounded by voices or instruments as renders the whole delightful to the ear. Where this agreement is wanting, the sound of notes is not harmony, but jarring. And wherever there is such an agreement between things or persons, as makes the consideration thereof pleasant to a good and judicious man; this also, by an easy metaphor, we call harmony.

Such an harmony as there is between all the works of God, where it is not disturbed by the evil practices of men. "The Lord by wisdom hath founded the earth; by understanding hath he established the Heaven."—Prov. iii. 19. Such an harmony there is between righteous and good men in their mutual intercourse one with the other. "Behold how good and pleasant it is for brethren to dwell together in unity."—Ps cxxxiii. 1. And such an harmony there is in the mind of every truly righteous man as often as he considers the agreement that is between his his own thoughts, desires, words, and actions, in that which is good. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshy wisdom, but by the grace of God, we have had our conversation in the world."—2 Cor. i. 12.

Now, that you may not contribute to the interruption of this

harmony, either within yourself, or in or with others, observe not only the rules of a wise life, which I have already laid down, but also these that follow:—

Rule 1.—Take care to fix right principles well in your mind—for want of which men are often various and unsteady in their actions, and uneasy to themselves and others. Therefore,

Rule 2.—When you have well fixed your principles, to be sure always to speak and act according to them, and never to vary from them for the sake of party or any other worldly consideration. For this doing, God, your own conscience, and good men will approve of you; nor ought you to be moved at the censures of fools or wicked men.

Rule 3.—Whatever you do or speak, let it always be done in its proper order, and in a manner suitable to the thing itself. For example: that which is of greatest importance, let it first be taken care of. "Seek ye first the kingdom of God and His righteousness."—Matt. vi. 33. Let serious things be spoken and done seriously. Let good and friendly offices be performed with charity and good-will—"not grudgingly or of necessity."—2 Cor. ix. 7. And the like I may say of all other your works and actions, which, when they are not only good but also suitable to the importance which they do, or ought to carry in them, are pleasant to be beheld and observed; but when there is an incongruity between the thing spoken or done, and the manner of speaking or doing it, it becomes more or less nauseous, and sometimes ridiculous. "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour."—Ecc. x. 1.

Rule 4.—Be in reality what you are willing to be thought to be. Every man desires to be thought honest, just, and virtuous, that hereby he may gain love and good-will from all that know him. Now, the only sure way to be thought so is really to be so. "Hypocrisy may for awhile deceive the world; but in a little time it will be detected, and render an hypocrite odious to men, as he always is to God."

Rule 5.—If you would preserve a delightful harmony in your own mind, and the like between yourself, and all with whom you have any intercourse, possess your mind with an universal sincere love for all mankind, friends, strangers, and even enemies, if you have any. If you cannot always do this for their sakes, who are of the same nature with you: yet do it for the sake of God, your Creator, Who commands it, and of Christ your Redeemer, Who, "while we were yet sinners, (and thereby enemies,) died for us."—Rom. v. 8. Root out and banish from your mind all envy, malice, hatred, and ill nature. These are the storms and tempests of the soul, and the chief causes of all those hurricanes which disturb the world; in which I hope you will have no share. "Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32. Particularly never be angry with a man, and much less hate him, for being of a different persuasion from you in matters of religion. "The servant of the Lord must not strive (except it be by the strength of his arguments) but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves."—2 Tim. ii. 24, 25. In many cases you innocently may, and sometimes you ought by lawful means, to defend yourselves from an injury; but never do or say anything beyond what is necessary for your own just defence or by way of revenge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, vengeance is mine, I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. (and, it may be, melt him down into love and friendship.) Be not overcome of evil, but overcome evil with good." Rom. xii. 19, &c. "Scarce any man is capable of hating another, who, he finds, sincerely loves him."

Rule 6.—Easiness and innocent pleasantry in conversation very much tends to maintain harmony and good agreement among those who converse together. Let this, therefore, always be your care, in whatever company you shall be; let your discourse, in your turn, be rational, and your wit always harmless. Abstain from all biting and satirical jests and speeches. "There is no man but will take it ill to be set in an odious or ridiculous light; although it be but in sport."

Rule 7.—Be always ready, to your power, to relieve the poor, and help the distressed. This will give great delight to your mind, and gain you the good will of all that know you. Remember the fortune you enjoy is not your own but God's. He is the proprietor, you are only the steward of it, and must one day give a strict account of your stewardship. "If, therefore, in your account there may be many large articles for things that are unnecessary and might have been spared, and but a few small ones for the relief of the poor, the fatherless, and the widow; can you ever hope to receive the reward of a faithful steward or servant?"

(To be continued.)

ALLEGORICAL.—A traveller, setting out upon a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveller's time was consumed in chasing those dogs and puppies. A last he was overtaken by a neighbour, who was going the same road, but who had set out a long time after him. The latter traveller was very much surprised to find the other no farther on his journey; and, on hearing the reason, "Alas!" said he, "is it possible that you have lost your time and wasted your strength in this idle occupation? These same animals have beset me all along the road, but I have saved my time and my labor in taking no notice of their barking, while you have lost yours in resenting insults which did you no harm, and chastising dogs and puppies, whose manners you can never mend."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MAY 6, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

THE PROPER AGE FOR CONFIRMATION.—An article in the English Churchman, which we subjoin, calls attention to this important practical question. Although the rule of the Church seems plain in this matter, yet a diversity of opinion and practice with regard to it, prevails to no little extent. Many whose judgments are entitled to respectful consideration, are opposed to the admission of candidates in early youth. Indeed the parochial clergy are often embarrassed by the diversity of views entertained on this subject. This is a practical question which may be profitably discussed. If the opinions now expressed can be fairly opposed, we are perfectly willing that our readers should hear the other side.

We think the question should be decided by the authority of Holy Scripture, and by the consequent practice of the Church.

The first question then is—*What is the rule which may claim Scriptural authority?*

So far as Confirmation is a Divine Ordinance, the warrant for its practice at any age, must rest upon Scriptural authority. That this ordinance has the warrant both of Scriptural precept and example, is most certain. It is equally certain, that no prescribed age has been defined, as the earliest period when it may be duly administered. Our argument from Holy Scripture must be deduced from what is *implied*, rather than from what is *expressed*. Jewish children were admitted as "children of the precept," at the age of thirteen, and earlier, as in our Saviour's case, whose appearance in the temple, when he was twelve years old, according to Grotius, is supposed to have been for this purpose.* It was said of children whose intelligence made them ready for this duty, at an earlier age, that they "ran before the command." They were then questioned publicly as to their religious knowledge, and if found meet became responsible for their religious duties, and were obliged to keep the Law.

We know that the Law was not more easy to be comprehended by the young than the Gospel, and we may presume that Christian children are not less precocious than those of Jewish parentage.

We consider it, moreover, a plain denial of the simplicity of the Gospel to say that the young, who have attained the earliest years of discretion, cannot understand the nature of its plainest obligations. Besides, the question is not *Do you understand*, but *Do you believe* all the articles of the Christian Faith? Youth, we might almost say childhood, is the season of Faith, of trust—doubt and distrust are the growth of riper years. Will any one say that a child of fourteen, or even of twelve, is too young to *repent, believe, obey*? And are not these the baptismal promises and vow which are renewed and acknowledged, as obligations for which they are responsible, by those who come to confirmation? We may also cite our blessed Saviour's illustration of the manner in which the kingdom of God was to be received, by setting a child in the midst of His Disciples, and of His permission of the confession of His holy name by the children in the Temple.

And how, we would ask, are parents to obey that charge, "Train up a child in the way he should go," if they are not to urge and require from their children the acknowledgement of Christian obligations and the assumption of religious vows and promises? The argument for early confirmation is especially strong in this country, where children assume, at such an early age, independence and self government in other respects. In truth, with us there is a very short stage between infancy and manhood!

* See Wheatley, page 403.

The rule which the Church has established upon the evident spirit and intention of the Gospel, as implied in Holy Scripture, is most plain. This is clearly made out in the article from the English Churchman. An additional proof we derive from the Form prescribed for the Bishop, "Defend, O Lord, this thy child, [or this thy servant]."

Besides, the parents who bring their children to Baptism, are charged that *they* are to take care that their children be brought to the Bishop to be confirmed by him. The charge is not to let children have their own way, but, while under parental authority and discipline, they "*be brought*."

As a further indication of the mind of the Church on this point, we may cite one or two extracts from the hymns, set forth by authority to be sung at "Confirmation."

"Youth when devoted to the Lord
Is pleasing in His eyes;
A flower, though offered in the bud,
Is no vain sacrifice.

To Thee, Almighty God, to Thee,
Our hearts we now resign;
'Twill please us to look back and see
That our whole lives were Thine."

91ST HYMN.

"True wisdom early sought and gain'd
In age will give thee rest;
O then, improve the morn of life,
To make its evening blest."

92D HYMN.

We are aware that the Hymns are not the safest standards of doctrine, but they may certainly be regarded as indicating the Church's view of a right practice. Some excellent remarks on this subject may be found in Wheatley. He shows that "Bucer found fault with our Church for administering Confirmation too soon." It is from those who agree with Bucer, rather than with the Church of which they are members, that similar objections come.

The objection urges that children should not be confirmed "till such times as they have had an opportunity of giving sufficient testimonies of their faith and practice." To this Wheatley sensibly replies, "that the enabling persons to give such testimonies of their faith and practice, is the end of Confirmation; and therefore Confirmation is to be administered, to assist them in manifesting their faith and practice, and not to be deferred till they are already manifested. For this reason it is very evidently the design of our Church, that children be confirmed before they have opportunities of being acquainted with sin: so that the Holy Spirit may take early possession of their youthful hearts, and prevent those sins, to which, without His assistance, the very tenderness of their age would be apt to expose them." We are not arguing for a mere performance of this solemn duty. We do not think parents should bring their children to this holy ordinance, unless they have taken care to have them well instructed in all their religious duties, and are resolved to follow up their past carefulness, by future earnest concern for their children's welfare. Nor do we think children should be dragged to the unwilling discharge of this responsible duty. As Wheatley says, "It is indeed highly expedient that those who are confirmed should be old enough to understand the nature and advantages of the rite they are admitted to, and the obligations it lays upon them; and if they are duly apprised of this, they are deemed by our Church qualified enough."

We agree with "the English Churchman," that no specified age should be fixed as a limit. It is plainly absurd to do so, unless you can prove that mental faculties and moral qualities are developed at the same time in all cases. Experience shows that children sometimes arrive at "years of discretion" in very early life, while others are very late in attaining the same point. We therefore conclude for the above reasons, that neither in Holy Scripture, nor in the rule of the Church; nor in the decisions of sound reason, can any argument be found for forbidding children of any age, when duly instructed and sufficiently intelligent to understand the nature of their assumed obligations, and when themselves desirous to discharge them, from coming to Christ in the appointed ordinance of Confirmation. On the other hand, the spirit of the gospel, the practice of the Church, the decisions of reason unite with a Saviour's merciful voice in saying, "Suffer them to come unto me, and forbid them not, for of such is the kingdom of heaven."

For the further elucidation of these views, we refer back to the admirable exposition of them in the sermon quoted among "Selections," from a course setting forth, "The way of the Church with children." And to this we add the following conclusive article from "the English Churchman."

Some of their Lordships, the Bishops, having announced their intention of holding Confirmations in the course of the next few months, we take the opportunity of submitting to our readers a few observations upon this important subject, which,

with the greatest deference to our Spiritual Fathers, we venture to hope may lead to some modifications and improvements in regard to the administration of that Apostolic rite.

In the Pastoral Letters issued from time to time by certain of their Lordships, the *minimum* age of Candidates for Confirmation appears to be fixed at sixteen. If we recollect right the Bishop of Oxford was, last year, particularly stringent upon this point, and even went so far as to express a wish that Candidates should not be presented until a still later period.

Now, upon any point which the Church had clearly left open to the "godly judgment" of the Bishop, we should be very loth to offer our opinion in opposition to that judgment, unless we were able to support our opinion by a reference to some generally recognized authority, or by pointing to some manifest practical evils or hindrances which resulted from carrying out the judgment of the Bishop.

In the present case, we think it will not be difficult to prove that the matter has not been left open by the Church, and therefore it will be unnecessary for us to offer any mere opinion upon the point.

At the conclusion of the Office for Public Baptism of Infants, the Priest is enjoined to address the Sponsors as follows—

Ye are to take care that this Child be brought to the Bishop to be Confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

From this, taken in connection with what precedes it, it is quite plain that the capacity of the Child, by God's grace, to "know and believe" the Christian Verities, is the only test or limit. And the Preface to the Order of Confirmation confirms this view.

We next come to the Canons Ecclesiastical of the English Church. The 61st Canon is as follows—

"Every Minister that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith according to the Catechism in the said book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought and by the Bishop to be confirmed."

Here again, the *capacity*, and not the *age* of the child is the test. But we think we may carry the matter still further, and show that even if age be admitted as a limit, the age of sixteen years cannot be laid down as that limit consistently with the laws of the Church. The 60th Canon enjoins as follows—

"Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the apostles' times, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of the Christian Religion, praying over them, and blessing them, which we commonly call Confirmation, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitation every third year; we will and appoint, that every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently."

By this we see that Confirmation may be administered as seldom as once in three years, or, in certain cases, even once in four years would suffice to keep within the letter of the Canon. But by the 12th Canon it is enacted as follows—

"The Minister, Churchwardens, Quest-men, and assistants of every Parish-Church and Chapel, shall yearly, within forty days after Easter, exhibit to the Bishop or his Chancellor the names and surnames of all the Parishioners as well men as women, which being of the age of sixteen years received not the Communion at Easter before."

Now, if a person of sixteen years of age may be "presented" as a "Non-Communicant," and if Confirmation, which is, in ordinary cases, a necessary preliminary to Communion, may not have been obtainable during the previous three, or even four years, it is quite plain that the English Church, in making these Canons, contemplated an earlier age,—viz., thirteen, at the most for the administration of Confirmation. The same inference might be drawn also from the Rubric at the end of the Service for Holy Matrimony—that "It is convenient that the new-married persons should receive the Holy Communion at the time of their marriage;" at which time it sometimes happens that one of the parties is not more than fifteen or sixteen years of age, and if only the *minimum* of the above Canon be complied with there may have been no opportunity of receiving Confirmation for three years previously.

It is, then we think, perfectly clear, that if we seek to establish age as a test, instead of, or in addition to, *capacity*, the Canonical age, according to the English Church, is, at most thirteen or fourteen, rather than sixteen. But we would strongly urge the expediency, if not the absolute necessity, of abstaining from any endeavour to fix a particular age as a limit, in a matter which depends mainly upon the use which has been made of the Gift of the Holy Spirit in the Sacrament of Baptism.

Nor would it be difficult to shew that any such limit may have the effect of supporting an erroneous view of the true, essential character of Confirmation—its strengthening and confirming nature—which has been so much lost sight of in the popular notion that its main object is to afford an opportunity of confirming Baptismal Vows. If it be admitted, as it must be, that the one, primary, essential, object of Confirmation is the renewal and increase of the Holy Spirit, in the individuals Confirmed, by the "laying on of hands" by the Bishop; and that this is especially intended as a supplement to Baptism, and a preliminary to receiving the Holy Communion, by which they are to be strengthened and refreshed for that warfare with the World, the Flesh, and the Devil which an entrance upon the

active duties of life necessarily and peculiarly entails—it is evident, most evident, that Confirmation and Communion should, if possible, come *before* those active duties are commenced, or it will, in many cases, be too late.

Now, leaving out all consideration of the higher classes, it is notorious that many of the middle, and most of the lower classes, are already engaged in the active business of daily life at sixteen years of age. Young women have been, perhaps, two years in service or other occupation; young men have become clerks, apprentices, servants, soldiers, mechanics—all engaged, from morning till night, working for their daily bread—surrounded by temptations, and unable, or unwilling, to devote much time, even upon Sundays, to study and prayer. The reports of the Commissioners of Education state that, in many instances, the children of the poor leave school at the age of seven. At that tender age they are frequently thrust out into the world, and are compelled to earn bread for themselves and their parents. They have few opportunities of keeping up the knowledge which they have acquired at school, and still less do they sustain the intercourse with their spiritual Pastors which their school-life had commenced. So that, if they will not be Confirmed before they leave school, or shortly after, the probability is, either that they will not be Confirmed at all, or that they will receive that solemn Rite under much less favourable circumstances.

If we are met by the observation that the Christian Religion contains deep Mysteries and solemn truths, we, of course admit it, but we deny the conclusion which is intended to be drawn from the remark. Undoubtedly there are Mysteries and truths whose depths the young mind cannot fathom. But there is none which the young and Regenerated heart cannot believe with all the freshness and simplicity of a virgin faith; and we need hardly remind any orthodox Christian that Faith, rather than an Intellect, is the key to Divine knowledge. Many a well-trained Christian child may be able to say, in all truth and simplicity—"I am wiser than the aged, because I keep thy Commandments."

We trust that we have said enough to induce the Clergy of those Dioceses, in which the limit of sixteen years of age has been laid down, to suggest to their Bishop the reconsideration of that rule. We feel sure that many of those who have had experience in the religious capabilities of the young will confirm what we have said.

A. Potter D.D.

THE BISHOP OF THIS DIOCESE had a providential escape from a serious injury on Sunday afternoon. Proceeding to Taquequa for evening service, the horse ran away and broke the carriage in pieces. The Bishop and the Rev. Mr. Evans escaped by leaping from the carriage. We are happy to state, that although the Bishop is severely bruised, and has been obliged to defer the appointments of the visitation yet unfulfilled, in the opinion of his physician, he has received no serious injuries.

Foreign Intelligence.

By the Steamer "America."

The trial of Mr. Gutteridge for a libel has terminated in his being found guilty upon every one of his numerous pleas. It is, therefore, judicially decided that Dr. Lee is entirely innocent of the serious charges which Mr. Gutteridge brought against him.

We understand that the choice of the Presbytery of the Diocese of Glasgow is likely to devolve on the Rev. William Burgh, M.A., (one of the Ministers of St. Mary's Church, and colleague to the Rev. M. Almond), as successor to the late Bishop. Mr. Burgh is an Irishman, and has only recently become connected with the Scottish Church, but he has already become so well known for the soundness of his views, the urbanity of his manner, and the pious earnestness, united with great tact and rudeness, with which he enforces what he conceives to be his duty, in the face of prejudice and suspicion, that it is confidently thought his election will be unanimous.

The funeral of the late Bishop was to take place on Tuesday and would be attended by nearly the whole of the Clergy of the Diocese.—*English Churchman.*

Twelve thousand men, says the *Debats*, have marched from Rome to succor Lombardy against the Austrians. The Pope, on their departure, gave them his benediction in the following terms:—

"As Head of the Church, I am at peace with all the universe. As an Italian Prince I have a right to defend Italy my Country. I bless you. The cause you go to defend is a holy cause; God will make it triumph. I bless you once more. Fight and conquer in the name of the Lord."

Here is confusion, surely. Which of the two personages between whom Pius IX. divides his identity draws the sword, and which of them blesses it? But is it the fault of the Pope's position, and not his own, that he sees his own image at once on both sides of the thaumatrope.—*London Guardian.*

Inasmuch as our editorial oversight can not embrace in its vision "all the Churches," we cannot speak as positively as "the Bishop" of the New York Observer. But we can most positively assert, and we take pleasure in giving this testimony, that we never knew one who was regular in reading, and punctual in paying for, the Banner, A LATE COMER AT CHURCH.

For the Banner of the Cross.

Late at Church.

MR. EDITOR;

A correspondent of the New York Observer, lately begged the editor to admonish the people who are in the habit of being late at church, to come earlier, and not disturb the preacher and all devout worshippers; to which he replied—

"We would do so most cheerfully, but we feel quite confi-

dent that all our readers have better manners and better principles than to be guilty of such rudeness and impropriety, and are not tardy, unless compelled by unavoidable circumstances. We therefore suggest to our friend that he must attempt to reach the delinquents through some other channel."

I do not know, sir, but hope that you may be able to say the same of your readers; and in that case, merely beg the favour of you to let the article pass round, until it meets the eye of some editor who will own the late-comers.—PUNCTUALITY.

THE RICHMOND CHRISTIAN ADVOCATE, after giving our correction of the false statement about Grace Church, (N. Y.) on which an argument was founded against "Apostolic Order and Succession," thus shows how true the conclusion would have been if the premise had not been false!

"We cheerfully insert the correction from the Banner of the Cross. And we are glad it is not true. But upon the supposition of its truth, the inference against the so called Apostolic Order and Succession would have been good," i. e. if the Opera Troupe had come to Grace Church, and had sung therein "the Marseillaise Hymn," then there would have been an "inference" against Apostolic Order and Succession! We are therefore permitted to argue that as "the Opera Troupe" did not come to Grace Church, and did not sing therein the Marseillaise Hymn, therefore "Apostolic Order and Succession" are delivered from "the inference!"

We thank "the Richmond Christian Advocate," for this consoling logic.

We earnestly commend the following to the attention of all who may be interested by such a moving appeal:

St. Peter's Church, Union Town, Pa.

AN URGENT CASE.—A claim exists against this Church for \$1200, which must be satisfied by the 1st of June next, or the building be sold. The Church cost \$4500. Unable to pay the claim, the Vestry authorized their Rector, the Rev. Mr. Jones, to visit this city to solicit aid for that purpose; but, within a week after his arrival here, he was seized with a violent attack of fever, which, with much difficulty has been abated, and although he is now convalescent, is so prostrated in strength that he cannot (for some weeks at least) attend to the object of his mission. In the mean time, the first of June draws nigher and nigher. The Bishop takes a deep interest in this matter, and in his sanction of the application for aid to the Churches by Mr. Jones, expresses the "sincere pleasure it would give him to see this Church relieved from its painful embarrassments." A gentleman in Pittsburgh has pledged \$200 of the sum, provided the remaining \$1000 be raised. A few benevolent ladies of our Church in this city, have, also, raised \$100, so that the amount now actually needed is only \$900. What then is our duty in the premises? Shall we, for the sake of so small a sum of money as \$900, suffer this Church to be sold, its congregation broken up and dispersed, and the interests of the Church to be completely blasted, in one of the most prominent situations in Western Penna? Shall we, for the sake of \$900, lease all our past labours there—all the labours of our missionaries for years—all the money we have spent—and furnish an house of God to some "denomination" who may stand ready to purchase it, and whose members will be willing to raise such a sum for such a purpose? To ask these questions, is to answer them. If the health of the Rector had been spared, there is no doubt but his personal application to our Church members, under the sanction of the Bishop, would have readily enabled him to procure the means to pay off this debt. Let it not be, that the Providential visitation which has befallen him, should prevent this being done; but rather let it be an additional reason for exertion, that thus a part of his anxiety may be removed. An half dozen of our members, in as many of our Churches, each contributing \$10 or 20, would raise the money in twenty-four hours. We hope soon to be able to answer that such is the fact.

Mr. Jones is residing at Mrs. Moulder's, N. E. corner of Willing's alley and Fourth streets. He will be happy to furnish any information which may be desired, and to whom any contributions can be sent, or to James S. Newbold, Esq. at the office of the Banner of the Cross.

The following account, by the esteemed Rector of this interesting Parish, will be read with interest by those who have assisted in this important enterprise. It may also, we trust, induce others to give their charitable aid. If any are so moved, their contributions will be thankfully received at the office of the Banner of the Cross.

Grace Church, Cleveland, Ohio.

MR. EDITOR:—I have supposed that some of your readers would feel interested in the progress of the above named Parish, which was organized nearly three years since, for the special accommodation of all those, whether settled residents or strangers, who may not be elsewhere provided with a place of worship.

The sittings in this Church are all free, affording comfortable seats for 500 worshippers.

The Rector of the Parish depends for his support on the freewill offerings of the congregation, which are made every Lord's day at the administration of the Holy Communion, as the Church in that service directs. Strangers visiting our city will find this Church open for divine service every Sunday morning and afternoon.

The Church is built of brick, in the early English Gothic, say of the Thirteenth century, 87½ feet long, by 43½ feet wide. The elevation of the gables to the apex of the roof is 40 feet, of the side walls 20 feet, supported by heavy buttresses. The

front entrances are through the tower in the right corner of the building, and a door on the left, near the corner. Between the doors is a large triplet window, another triplet in the rear over the chancel, is ornamented with painted foliated tops in the lancets, surrounding the emblems appropriated to himself, by our Lord in 22 Rev. 13, 16, vs. The Alpha on the right, the Omega on the left, and the bright and morning star in the centre, with a large cross of crimson stained glass in the centre window below the star. Thirteen side windows, with the triplets, all of brown enamelled glass, diffuse a soft mellow light, yet sufficiently strong to be pleasant to the eye.

The slips, lecterns, chancel rails, altar, credence table, and frame work of the roof, (which is an open one) and the paneling between the bays of the roof, are all of native Ohio oak, of natural colour, varnished, to show the grain. The floor is also of oak. Under the front triplet is an orchestra, railed in on a platform elevated three steps above the floor. Under the rear triplet is a spacious chancel, on a platform of same elevation as the orchestra; the altar standing against the wall under the centre of the triplet. The altar is table form, an oaken slab 3 by 7, resting on heavy square pillars or columnar legs. The Lecterns, at which prayer is said and the word preached, are without the chancel rails. This Church is so far finished as to enable the congregation to occupy it for divine service. In accomplishing this long desired object, we have been essentially aided by the contributions of friends at a distance, to whom we would make this public acknowledgment of our obligations. To those who have promised us aid, but not yet sent it, we would respectfully say, that we have ventured to incur expenses for finishing the Church thus far; relying upon their promises for ability to meet our engagements. We trust that they will yet remember us, and remit directly to the Rector of Grace Church, Cleveland Ohio, or send to your office something to aid us in fulfilling our contracts.

CLEVELAND, April 25, 1848.

Rev. A. Varian

New Publications.

THE WAY OF THE CHURCH WITH CHILDREN.—Four sermons, at the season of Confirmation, in St. Mary's Church, Burlington, in the weeks before Lent, 1848: By the Rector, and Bishop of the Diocese.

These brief, pointed and eloquent sermons, suited to the comprehension of the young, fitted for the instruction of the old, express a noble theory which their Author has nobly exemplified in practice. Every line and word of their eloquent Truths may be proved by results, which are witnessed in the two Institutions at Burlington whose discipline and instruction are strictly guided by "the Way of the Church with children."

The first of these sermons will be found among our selections, and we think none will read that without desiring to peruse the others.

MODERN INFIDELITY.—A PRICE LECTURE, delivered in Trinity Church, Boston, March 15th, 1848. By the Rev. Thomas M. Clark, Assistant Minister of Trinity Church on the Greene Foundation. This lecture well sustains the high reputation which its Reverend Author obtained in this city as a Preacher, and merits the unusual compliment paid by the Wardens and Vestry of Trinity Church, Boston, in publishing it. The subject, which is one prescribed by the Founder of these Lectures, is not an easy one to treat with originality. "Infidelity" is not only a trite and barren but a dark and dismal theme for a lecture. Yet Mr. Clark has succeeded in giving freshness and interest to his subject, and has made it productive of valuable instruction.

The following extract will serve to show the manner in which the subject is treated, and exhibit something of the spirit and scope of this admirable Lecture.

There are certain features of the popular skepticism of the day, which we shall briefly notice.

Like the writers whom we have now cited, our modern unbelievers generally profess to recognize Christianity in some shape. Even when they are assembled for the avowed purpose of abolishing the institutions of the gospel, it is in the name of Jesus of Nazareth, that they pretend to enter upon their work.

It may also be noticed, that the infidelity of our day aims to identify itself conspicuously with the interests of humanity, and lays claim to a world-wide philanthropy. It has a panacea for all the social evils that afflict society; and, what is somewhat strange, it proposes to rectify the various ills induced by lawless passions, through the direct agency of the passions themselves. They tell us that vice, legitimized, will cease to be vice. Gluttony, lust, laziness, filthiness, want of natural affection, irreligion, need not be eradicated from our nature, but should be provided for, reduced to a system, and they will cease to be mischievous. It exhibits the church as a great impediment in the way of reform,—as restraining all freedom of opinion and of utterance, hindering the advance of temperance, aiming to perpetuate slavery, upholding a cruel criminal code, advocating war, teaching the abiding necessity of those broad distinctions in wealth and station, which now obtain in society. It only asks to have the world given up to its direction, and it promises in some way, not as yet understood, speedily to exterminate all these social evils. All its philanthropic plans are on a broad scale, somewhat indefinite perhaps, but only the more grand, because of their indefiniteness. The first, indispensable prerequisite to the re-creation which these infidels desire, is, that the elements of society be reduced to a chaotic state, and all existing institutions, ecclesiastical, civil, and

domestic, be destroyed; something shall then, somehow, be evolved from the ruin, more perfect than was ever known before.

We may still further observe, that this modern infidelity is often intensely fervid, poetical, and, therefore, to many minds, attractive. It uses "great, swelling words," in the setting forth of its pernicious dogmas. It lays claim to all the earnestness and sincerity that are to be found on earth. It sits in judgment upon received forms and systems with the solemn pertinacity of an infallible tribunal. It sweeps away the checks and balances of society, overturns its usages, reverses its arrangements, with so sanctified a fervor, that even those who stand aghast at the prospective ruin, hardly dare to remonstrate. Men forget the work of destruction which is going on, in their admiration of the sparkling fires which consume the social fabric. Amidst the wild whirl of the elemental war, there are heard, at intervals, sweet strains of melody, which ravish the ear and entrance the heart. The sense is not shocked by the coarse ribaldry of the heartless defier of God; but unbelief and irreligion are taught in words which it would seem as though God himself must have inspired.

And, again, the popular infidelity of the age professes a generous eclecticism. Rejecting all accredited forms of Christianity, it pretends to detect some good in all, and that it appropriates to itself. It therefore appears to be more of a belief, and less of an unbelief,—more affirmative and positive, than in its old developments. It avows itself to be looking around, among old creeds and systems, to see what it can find worth retaining, rather than what it can find to reject. It sometimes professes to mourn very sadly and bitterly, that it can discover so little worthy to be retained. The inference is, that there must be a very rigid standard of truth, where it is found so difficult to satisfy its demands.

And, once more: the prevailing modern infidelity lays claim to extreme spirituality. Hence, it discards all respect for institutions and ordinances. The church, the Sabbath, the ministry, the sacraments, as Divine appointments, it indignantly rejects. It can discern no spiritual meaning or spiritual subserviency in these outward arrangements. It cannot see how the body is made to live by the indwelling of the soul. It does not perceive that, as things are constituted in this world, there can be no life without the union of body and soul. Its spirituality, so far as we can comprehend it, is rather metaphysical than devotional, consisting more in the intuitions of the pure reason, than in the communications of the Divine Spirit to the soul. In its reverential moods, it seems, therefore, to regard itself,—its own high excellence,—rather than God. Its adoration does not go forth towards a Being without and beyond itself; but is introverted, and worships the god within.

THE ORDINARY GIFTS, a sermon preached in ST. PETER'S, AUBURN, at the LENTEN ORDINATION held by the Bishop of Western New York, &c. BY JOHN WILLIAMS, D. D.

This sermon, whose appropriate text is found in 1 Cor. xii. 8, 9, and 10, and 28, is such a one as we might expect from the learning and sound judgment of its Author. After a masterly exposition of the text, the preacher thus states the division of his important subject. "Leaving then these general expository views, let us proceed to consider somewhat in detail, these three ordinary and perpetual qualifications of the Gospel Ministry: the word of wisdom; the word of knowledge; and faith."

Of the manner in which these topics are treated in this Discourse, we shall give our readers a future opportunity of judging for themselves, by some extracts we have marked as peculiarly worthy of attention, as indeed is the case with every part of this able and instructive sermon.

THE SPIRIT OF MISSIONS, for May, is received. We are happy to see an article entitled "Encouraging aspect of the Domestic Field," from the Secretary.

We also find that the Foreign Committee have received more liberal contributions than usual, in answer to their appeal. Contributions to Domestic Missions for the month ending May 15th, \$2,500 17. During the same month, the contributions for Foreign Missions have been \$5,248 02.

Communications.

For the Banner of the Cross.

To the Parishioners of St. Peter's Church, Philadelphia.

The remarks which I lately took the liberty of addressing to you on the subject of rebuilding St. Peter's Church, having brought out an opponent, I renew my appeal to your indulgence while I reply to him.

My courteous antagonist informs you that "it is not his purpose to enter life lists with me but only to congratulate the congregation that *this* innovation is proposed boldly, and can therefore be met and summarily disposed of." He does however enter the lists. I did not invite the encounter, but I may not decline it, and although my opponent has the advantage of appearing with vizor down, I shall make no attempt to discover him. He inscribes upon his shield the name of the old covenant, immortal in romance, and I am content with it. I therefore place my own lance in rest, and with no irreverent voice cry, God defend the right.

I propose, then, to notice first, those of my positions which my opponent has left unnoticed, next, those positions not mine which he has assailed, and lastly, to review his objections to the statements and the reasoning which I have advanced.

1. My opponent leaves unnoticed my argument against the propriety of a Christian congregation's listening to the word

of God, with their backs turned to the minister who reads or preaches it, a position to which the present arrangements of St. Peter's compel one half of all the occupants of the galleries and no small part of those below.

Is the objection too trivial to deserve his notice? Why, the humblest lecturer in a Temperance Hall or Mechanic's Institute, would deem himself aggrieved, on rising to address his audience, to find them seated with their backs turned upon him! And shall Christians, when called to hear the counsel of God Most High, think it a light matter in what attitude they listen to His minister whom they believe especially commissioned to declare it? Does not the spirit of the solemn command, "Take heed how ye hear," involve in its requirement a respectful attitude as well as a reverent mind?

2. My antagonist does not deny either my statement or my reasoning as to the defects in the arrangements for kneeling in the present church. Yet is the intermingling of the feet of the kneeling worshippers to pass for absolutely nothing? Let the Christian women of St. Peter's, for to them I am content to leave it, say if this is an annoyance to their devotion so utterly trivial. How many a modest worshipper in that Church has in kneeling, cramped herself into a position of penance truly Romish, to avoid the obtrusive foot of some awkward or inconsiderate occupant of the same pew! And how frequently is a Churchman in St. Peter's compelled to put a constraint upon his feelings and disobey the direction "to make his humble confession to Almighty God, *devoutly kneeling*," lest he give annoyance to her who kneels over against him.

3. My plea for the better accommodation of the younger worshippers passes equally unnoticed.

Yet does not our Church care especially for the young, for those whom our Lord told his disciples to suffer to come unto him? Do we indeed suffer them to come as we ought, when immuring them, in what to them are high-walled prisons, and placing them with their backs to the minister, we demand from them attention? Grant that some of the children of St. Peter's are to emigrate to Oregon or colonize the shores of the Pacific, are we indifferent to the habits they may take with them? I certainly feel no such indifference. Wherever God's good providence may in after years take my own offspring, I desire that they may go devout Christians and intelligent Churchmen, trained from their earliest years in every habit of mind and body which can impress them with reverence for God, and for His word, His Sacraments, and the House where He is worshipped.

I now pass to notice certain positions, not mine, which Old Mortality has assailed. He asserts in referring to my statement: "The present building is thought *unworthy* of Him, who is worshipped there—of the truths taught, and of those who worship there."

Have I indeed said this? Have I declared St. Peter's to be *unworthy* of God's worship? I have said that I would see the present building replaced by a church *more* worthy in its design and structure of Him who is worshipped there, and of the truths taught there. Is such conduct of an argument quite candid? Again, Old Mortality says, "In some minds this peculiar reverence for the *East* is cultivated as a point to which their worship should be directed, thus perpetuating, so far as they can, a false astronomy, as well as a false creed. This point has not been presented to you, but it forms a most weighty one in the nice calculations of the new church architecture; perhaps I should say of the revived church architecture, as I am fully aware that this too is a Roman bequest." Now since this point of reverence for the East was not by me presented to you, why does he introduce it? It can be but for one reason, and that not quite creditable to the candor of my opponent. He wishes to force it into my company, and then to disparage me by its companionship.

What has reverence for the East to do with the re-building of St. Peter's Church? The Church stands east and west already, this bequest we certainly have from our forefathers.

As to the doctrine of reverence for the East, if it be a Roman bequest it is no doctrine of the Church. As a Churchman, I read in the ante-communion rubric, that the minister is to begin that service, standing at the North side of the table, and hence infer that it is not necessarily heresy to regard one position at worship as for some possible reason preferable to another. On such a point let every one be fully persuaded in his own mind, and let us not judge one another. Men have their peculiarities. Sir Sydney Smith was once pestered by a declamatory philosopher in the street, who entertained him for some time with a disquisition on the probable position of the North Pole. At last the old hero of Acre losing patience, broke away from his acquaintance, not without some disparaging remarks upon the philosopher and his theme. The man of science, complaining of this to a common friend, declared himself much aggrieved by the abuse Sir Sydney had lavished both on himself and on the North Pole. "Abuse the North Pole did he," replied his friend, "don't mind it, it is exactly like him; I have myself heard him speak very disrespectfully of the Equator." I sincerely hope that Old Mortality has no private or personal pique against the East.

I now turn to my opponent's reply to the only one of my objections which he has fairly stated, and directly met.

After conceding "that the Church might be better ventilated and the Pews for the Sunday Schools better arranged," he asks, "What remains? Why a large portion of the congregation must always kneel with their backs turned to the holy table." "Now my fellow Christians," he proceeds, "if I dare use the name, *this* plea for change I implore you to resist to the uttermost. Let us not so traduce our forefathers, let us not so libel ourselves as to declare that we have just now discovered that the communion table is worthy of *that sort* of reverence which demands that we should pray towards it, and not look only to the God whose throne is above all heavens. This is the sort of superstition which I fear for our children. This ceremony can be clearly traced to the Romish church, when the real substance of the Saviour is supposed to be upon the altar. But having disclaimed their doctrine, why should we retain so useless, so pernicious a practice!"

Now my reply to all this, is simply that Old Mortality is, in argument, no Churchman, and I pledge myself to prove it.

In referring to the Communion Table, it is unnecessary to say that I referred to it in especial connection with the Communion Service. What is the Rubric at the beginning of that service? "Then shall the minister, *turning* to the people, rehearse distinctly the Commandments; and the people still kneeling, shall after every commandment ask God mercy." After the offertory, the persons collecting the alms are by the Rubric directed to "reverently bring it to the Priest, who shall *humbly present* and place it upon the Holy Table." After the general confession to be "made by the priest, and all those who are minded to receive the holy Communion, *humbly kneeling*," the Rubric directs, "Then shall the priest (the bishop if he be present) stand up, and *turning* to the people say" the absolution. The sentences follow, and the Rubric proceeds, "Then shall the priest *turn* to the Lord's table, and say," the Trisagion with the words that precede it. I pause here to ask if it is a probable design of the Church that the priest should show more reverence to the Lord's table than the people, whom he just before has bid draw near with faith, and make their humble confession to Almighty God, devoutly kneeling. After this, "the priest kneeling down at the Lord's table," says the preparatory prayer, and then, immediately before the prayer of consecration, follows the Rubric, which is so conclusive on the point at issue. (Let it be remembered that the people are still humbly kneeling.)

"When the priest, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread *before the people*, and take the cup into his hands; he shall say the prayer of consecration."

How can the priest break the bread *before the people*, if they are kneeling with their backs turned to the holy table!

It is *impossible*. The Rubrics, right reason, and the natural decency of things, all demand the reverential attitude for which I argue,—and yet my opponent denounces it as a superstition, a pernicious practice, and, for defending it, he would impute me in the heresy of Transubstantiation.

Why Old Mortality should not have dared to address you as fellow Christians, I am at a loss to discover, but had he doubted as to addressing you as fellow Churchmen, I could have conceived a reason for his hesitation.

Into one part of the field upon which my antagonist has entered I must decline to follow him. I refer to that portion of his address in which he seeks to draw into the controversy the views of our excellent Rector; protesting at once his own unsurpassed affection for him, and at the same time protesting "against yielding implicitly to his wishes in this and similar points."

It was my purpose not to involve our Rector in this discussion, and therefore I took pains to exclude the inference that he was cognizant of any thing I had written. Delicacy to him suggested this course. I desired that his position should be that of one, who, placed on an eminence above the dust and fray of controversy, might calmly look down on the events passing upon the field below. But my opponent has thought fit to adopt a different course, and from a reply to my arguments he has passed into a public criticism of his Rector's sermon. The gauntlet so thrown down, and on such ground, I refuse to raise. Our Rector's views need no aid or defence from me. His discourses vindicate themselves. To my own judgment the one assailed by Old Mortality possessed the merit of a masterly impartiality. In sooth, it was the truths taught, and not the tone or color of the teaching, on that occasion, which vindicated views such as I had ventured to express. To an appeal in behalf of the House of God, the lessons of the day were singularly apposite,—and who could hear the blessing pronounced on her who had done "what she could," without mentally asking whether we, too, in our offerings for God's house, could claim the same blessing.

It is while on this foreign ground that Old Mortality denies the Cathedrals of the Old World to be the monuments of a living faith. The position not being mine, I am not called upon to vindicate it, yet how easily might it be done by a reference to the Church history of England.

Take as an example, the history of William of Wykeham, the restorer of Winchester Cathedral. Who can read his life from his humble origin to his mitred tomb, and dare to deny that his was a living faith, proved by his works of boundless charity. If provision for the poor and ignorant be the test, the Churches, Hospitals and Schools, founded by Wykeham, may well put to the blush the works of a later, more enlightened, and more boastful age.

My opponent concedes that no great taste was exhibited by our forefathers in planning our church, but thinks that at any rate we have guarded against any further mistakes on the part of our worthy friends, the Quakers. We have indeed effectually done so. We have built a Tower, and on it placed a Steeple, and methinks to make the lofty edifice complete, it should have borne as an inscription, enwrought in the glazed bricks which tessellate the gables of the last century,—the axiom of Old Mortality,—"Church Architecture is a thing of mere fancy." The principle and its illustration would thus have been placed in happiest connection, and the Church Architect who surveyed it would have admitted its propriety, at least as one of those

"Thick coming fancies
That keep us from our rest."

It is not strange that, setting out with such a principle, my opponent should assail that noble science which reverently aims to symbolize in stone the doctrines of the gospel. He urges that religious truth should be made visible, not in the dome and turret, but in the life and practice.

Why, I reply, have we raised upon our Spire the Cross, if not to symbolize in a material form the cardinal doctrine of the gospel? And is this the only doctrine which can be suggested by a symbol? The strictures of Old Mortality on this head, proceed from a want of just discrimination. I would have the truths of the gospel symbolized in stone, but realised in the

How John Sergeant Ed. D.

part. I would have religious truth made visible in the Architecture of the Church, but practical in the life of the worshipper. Of "the revived Church Architecture," Old Mortality appears to have the profoundest horror, and dreads the prospect of what terms a Gothic invasion. The only Gothic invasion which ever afflicted the land of our English forefathers was that of the invaders of the Church, the Puritans. They warred, indeed, on the Gothic Architecture of England, but were themselves the truest Goths, and in the very spirit of Alaric, self-named the scourge of God."

Called fire and sword and desolation,
A godly, thorough, Reformation.

The closing argument of Old Mortality assumes the shape of a plea for the Poor. "The sum I would desire expended in so constructing St. Peter's as to allow to all its worshippers, rich and poor, a place to kneel, and better opportunities to listen and to learn, and respirable air withal, he calls an idle waste, and claims the money for the poor."

Was not the same objection made of old, when love and patience broke the alabaster box of costliest ointment and ured it on our Saviour's head?

"For it might have been sold for more than three hundred pence and have been given to the poor."

And was the blessing of our Saviour on that offering con- ded to her who honored thus his sacred person? Or is it pre- mption to claim the extension of that blessing to every costly offering made in honor of His spiritual body?

Let us provide free Churches for the Poor, and emulate Christ Church in this particular, says my opponent. It is well said. But did Christ Church move in the erection of free churches until after the remodelling of its own? In that change its interior, its Rector, the lamented James, took the deepest interest, and if there be regrets in Christ Church unassuaged at the exchange of deformity and discomfort for orderly and church-like arrangement, few, I trust, are the bosoms which pain them. Let us, I therefore say, emulate Christ Church throughout. She provided first for her own household of faith, and then addressed herself to the poor. Let us do the same. If Old Mortality will give me his co-operation in what I have at heart, he will lack neither yours nor mine in the promo- tion of the objects so justly dear to him.

"Give us a Church, not Steepled Meeting or Galleried preach- ing-house, but a Church, such as the Liturgy and Rubrics demand, though it be simple as that of Bemerton repaired by the pious hands of Herbert, and I venture to predict that the effertory of the new St. Peter's will put to shame the quarterly collections of the old."

My opponent, however, will allow me the benefit of no pre- cedent for any purpose. Trinity Church, New York, was taken down, he says, only because it was unsafe. Perhaps so,—but is Trinity Church still,—and this was all my argument. As to the question of safety, I hope our own Tower is not unsafe,—but since those who ought to know assert that the whole roof of the church vibrates with the oscillations of the tower, and on that principle explain the ominous cracking and peeling of the paint or plaster on the eastern part of the ceiling, could have wished that we had emulated the tower of Christ Church in its thickness as well as its height. A "rain of pre- cedents" which Old Mortality invites you to resist, may be withstood,—but a rain of bricks and timber would be a much more serious argument.

More might be said, but I have, perhaps, already exceeded reasonable limits.

The case has changed its aspect since I first addressed you. The wish of Old Mortality, that "this innovation might be sum- marily disposed of," has been granted. The Vestry have dis- posed of the subject,—*summarily*. They have practically said, that though there might be those among you who bore a regard to St. Peter's, which did not expend itself in appeals to the ashes of the dead, but was ready to prove its sincerity by deeds,—that regard should not be allowed an expression at their hands. That though there might be among you those who, as Christians, as Churchmen, as members of St. Peter's Parish, felt their hearts burn within them to build a better temple for God's worship,—they forbade it to be done.

This has been their decision.

Is it yours?

B.
H. Bunney St.

For the Banner of the Cross.

"Thou shalt not raise a False Report."—Exodus 23ch. 1v.

The pernicious practice condemned by the text, is not less prevalent now than it was in the earlier ages of the world. First inculcated by our spiritual adversary, in the garden of Eden, causing desolation and sorrow to succeed the blissful enjoyments of Paradise, it has reigned ever since in the human heart, reminding us forcibly of our fallen condition, and of the constant necessity for watchfulness and prayer.

Interdicted by Jehovah, himself, amidst the sublime display of His omnipotence on Sinai, so prone were the Israelites to rebel against His righteous commands, and vent a long and fondly cherished disposition, that to prevent a misconception of its import, the lawgiver was compelled to reiterate, in un- doubted language, the Almighty's displeasure.

Need we more convincing evidence of human depravity. Do we not see its baneful effects, in every relation of life, severing the dearest ties, exciting malevolent dispositions, and exterminating the spirit of love which should govern our inter- course with mankind? Surely, there is no weapon the enemy wields more successfully, because of the susceptibility of the human heart, its predisposition to sacrilegious indulgence; and none which aims so fatal a blow at the restoration of "peace on earth."

It is much to be deplored that the minds of some are so per- verted—either by disappointment in their individual experience, or by the love of such indulgence, that to detect a fault and magnify it, seems to confer more pleasure, than the discovery of that remaining good, in man, which should be cherished,

encouraged and directed. Too frequently, alas! are these bitter impulses of our nature stifled or annihilated by contact with evil, causing evil passions to rally for vigorous resistance.

"Reputation is dearer than life,"—a good name is more to be valued than riches; and every attempt to deprive our neigh- bour of his dearest possession, is an attack upon the social compact, and consequently weakens our own position.

"Judge not that ye be not judged," is the mandate of our blessed Saviour.

Some writer has observed that "we should not judge with- out a perfect knowledge of every accompanying circumstance;" but, even then, our judgment should be tempered by charity.

Let us shun the voice of slander as we would a reptile.— Examine well our own hearts,—and that not lightly, after the manner of men,—and then if we discover that we are without sin, and not till then may we esteem ourselves privi- leged to "cast the first stone" at the character of our fellow mortal.

Be it remembered, That St. James in his excellent epistle (so full of practical wisdom and wholesome instruction,) says; "if any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain."

S.

For the Banner of the Cross.

Christian Manners.

MR. EDITOR:—

As I suppose you have no objection to the occasional intro- duction of a dissertation upon the minor morals in the Banner, I take the liberty of sending a few desultory remarks upon good manners, hoping that some abler pen may do justice to this im- portant and much neglected subject.

When I study the Epistles in the New Testament, I am forcibly impressed with the spirit of Christian love and cour- tesy which pervades them. From the rank and education of St. Paul, we would naturally expect polish and refinement in the style of that accomplished scholar. We read with delight the writings of St. John, which are characterized by that meek- ness of wisdom, that persuasive gentleness, and that winning suavity which captivate the hearts of all who study the ad- dresses of the beloved disciple. But we magnify the triumph of divine grace, when we observe its influence in converting the blunt, rough fisherman St. Peter into the courteous Chris- tian. I dare not assume the prerogative of the Omniscient, in pronouncing upon the spiritual state of my fellow-sinners, but I cannot consider any person as radically converted, who is not anxious to please, and careful not to give offence. When engaged in our self-examinations, we will find it a very profit- able exercise to search the concordance for all those texts which inculcate the duties and graces in which our conscience tells us we are deficient. Often, when engaged in these investiga- tions and meditations, I have been forcibly struck with the variety of precepts, interspersed through the Epistles, which inculcate good manners. There is no vice in the disposition, or infelicity of temper which manifests itself in offensive man- ners, against which we are not cautioned, and exhorted to prac- tise the contrary virtue. As many appear ignorant that such duties are enjoined, in Holy Writ, I will submit a few of them to their consideration. To the proud and self-sufficient, I would recommend these texts: "in honour preferring one another," "let each esteem others better than himself," &c. To the rough and unfeeling, "having compassion one of an- other, be pitiful, be courteous," &c. To the meddler and mis- chief maker, to study to be quiet "and mind their own busi- ness," "what is that to thee? follow thou me." To the quarrel- some, "follow peace with all men," "as much as lieth in you live peaceably with all men," &c. To the rude and careless, "honour all men," "give to all their due," &c. How little attention is paid to this important subject in the education of children! How few are taught correct manners, upon Christian principles! If mothers would take half the pains to cultivate good manners in their children that they waste upon their dress, they would more effectually promote their usefulness, their happiness, and their success in life. When they present them a new article of apparel, if they would tell them that "'tis in good manners and not in fine dress, that the truest gentility lies," it would enlighten their judgments, and diminish their vanity. The foundation of good manners must be laid in the nursery, by the implantation of love in the heart, and by teach- ing children to perform all those little acts of kindness which form the benevolent character. When they enter the world, they will easily acquire a knowledge of the rules of conven- tional propriety, and enjoy themselves more in the social circle by endeavouring to please others, and by offering them those gratifying little courtesies, which are indicative of good-breeding, whenever they have an opportunity, than by indulging in that heartless apathy and listlessness upon which some ill-bred people pride themselves. In every situation in life good man- ners will be advantageous to the possessor. If people wish to acquire an influence over others, they will find amiable manners a powerful auxiliary, if not a sine qua non. They are indis- pensable in a pastor. They will greatly increase his influence over his own flock, and remove the prejudices of other denomi- nations. The manifestation of interest in their daily concerns, and an expression of sympathy in their joys and sorrows, will win their hearts, and induce them to listen with respect to his instructions. An insinuating address will prepossess them in favour of the truths uttered by one to whom they are attached. Many who are skeptical upon the subject of the apostolic suc- cession, would be induced to examine and acknowledge the validity of the claims of those who exemplify the spirit of the apostles by their holy living and their courteous, conciliating demeanour.

Physicians would greatly increase their popularity and use- fulness, by studying and endeavouring to imitate the compassion and gentleness, and the dignified simplicity of the great Phy- sician, when he performed his miraculous cures. How does the languid eye of the sufferer kindle with delight at the ap- pearance of a cheerful Christian physician, with mild, soothing

accents! "His very foot has music in it, when he comes up the stairs." From what a vast amount of indescribable suffer- ings might invalids be exempted by the considerate compassion and soothing sympathy of their attendants!

Many thoughtless persons would be startled if they were told of their responsibility for having prejudiced the minds of the young against religion by their revolting manners. I have traced the origin of infidelity in the youthful mind to the repul- sive manners of nominal christians. The exemplification of a benign christian temper, in a cheerful affectionate manner will persuade more young people to enter the fold of the Great Shepherd, than volumes of unpalatable homilies. Many who consider it jesuitical, to "please others for their edification," do not hesitate to wound their feelings by unseasonably uttering disagreeable truths, in harsh tones, accompanied by offensive morose looks. They erect themselves into censors and dicta- tors, and miscall their rudeness "dealing faithfully" with them. These must be some of the good people with whom, Hannah More said, it will be time enough to become acquainted in the next world. They are willing to benefit others, but will not condescend to please them. Now "few can save or serve, but all may please," "a small unkindness is a great offence." Bishop Dehon who possessed a very discriminating judgment, united to great politeness, and primitive simplicity of manners, deprecated and reprobated flattery, but recommended Christians to express the affection and respect they felt towards others by speaking agreeable truths. Bishop White, who exemplified the beauty of holiness, and was a model for manners, and capti- vated all hearts, and conciliated all denominations, by "speaking the truth in love," said it would be sufficient to deter benevolent persons from saying disagreeable things unnecessarily, if they reflected upon the pain they gave. Some have an unfortunate knack of saying whatever they know will annoy and irritate others, while they pride themselves upon preserving their own equanimity. I have generally observed that those who are the most reckless of the offence they give to others, are exasperated by the least slight, or disrespectful look, or disparaging word, and feel the most implacable resentment against those who have wounded their pride and self-love. They are constantly throwing the gauntlet, every look is a challenge, they provoke hostility, and then complain and resent it.

"In many things we all offend;" let us therefore introvert our view, and rectify whatever is amiss in our own tempers and manners; and study the harmless peculiarities of others, that we may avoid giving offence. Let us adorn the doctrine of God our Saviour, by promoting peace and good-will in our families, in our social intercourse, and in the church.

Y. Z.

Diocesan Intelligence.

Pennsylvania.—BISHOP POTTER'S SERVICES SINCE EASTER.—

Easter Monday, A. M., consecrated the Church of the Mes- siah, Port Richmond. No debt upon it. Preached the sermon.

Easter Monday, P. M., preached in St. James the Less, Bristol, and confirmed.

Easter Tuesday, A. M., laid the corner-stone of St. Mark's, Philadelphia, and delivered an address. Evening, preached in St. Andrew's, Yardleyville, and confirmed two.

April 26th, A. M., preached in the church at Hulmeville, and in the evening, in that at Newtown, Bucks county.

27th, A. M., preached at Centreville, and confirmed one. Evening, preached in the new Church at Doylestown.

28th, evening, preached at Easton, and confirmed three.

29th, evening, at the Summit Mines, in Carbon Co., preached in the Presbyterian church.

30th, (first Sunday after Easter,) A. M., preached, and con- secrated Zion church, Tuscarora, erected at the sole expense of Cornelius Stevenson, Esq.

Connecticut.—We learn from the N. Haven Palladium, that that the rite of Confirmation was administered by Bishop Brownell, to twenty-seven candidates, at St. Paul's church, Sunday morning, and to ten at St. James' church, Fair Haven, in the afternoon.—Calendar.

CLERICAL CHANGES.—The Rev. Edward Ballard, having re- signed the rectorship of St. Stephen's church, Pittsfield, and accepted that of St. Michael's church, Marblehead, Mass., re- quests all communications to him directed accordingly.

Rev. Benjamin M. Miller has resigned the charge of Trinity church, Mobile, and become Rector of St. Paul's church, Col- umbus, Lowndes Co., Miss.

The Rev. Thompson L. Smith, having resigned the rector- ship of St. Andrew's and St. David's, Darien, and accepted an appointment as Missionary to Cass and Floyd Counties, Ga., requests that his letters and papers be directed to Cassville, Ga.

The Rev. T. L. Randolph, of Newport, Rhode Island, has taken charge of St. Paul's church, Portsmouth, and the Church of the Holy Cross, Middletown, Rhode Island. Direct accord- ingly.

The Rev. James Mulcahey has accepted a unanimous call to be the Rector of Trinity Church, Pawtucket, and desires that all communications intended for him may be directed ac- cordingly.

The Rev. D. G. Wright has resigned the Rectorship of Grace church, Plainfield, N. H., and accepted that of St. An- drew's church, New Boston, Mass., desires communications to him addressed accordingly.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

MAY.

7th. A. M. St. Stephen's; Evening, Church of the Evangelists.
14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

It is requested that whenever practicable the children of the parish may be assembled in the Church half an hour previous to the time appointed for service, to be catechised and addressed by the Bishop.

The Bishop would further give notice that he proposes to commence about the 1st of June a visitation through Central and Western Pennsylvania. It will embrace the following counties in the order in which they are named: Columbia, Northumberland, Union, Lycoming, Clinton, Centre, Clearfield, Jefferson, Clarion, Venango, Mercer, Beaver, Washington, Alleghany, Westmoreland, Huntingdon and Mifflin. Particulars will be given next week.

DIOCESE OF DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Friday, 5th, Lewes.
Saturday, 6th, Long Neck Chapel, Evening.
Sunday, 2d after Easter, May 7th, St. George's, A. M.; Georgetown, P. M.
Tuesday, 9th, Seaford, A. M.; Laurel, Evening.
Wednesday, 10th, Little Hill, A. M.; Millsboro', Evening.
Thursday, 11th, Millsboro', A. M.; Consecration and Convocation.
Sunday, 3d after Easter, 14th, Smyrna and St. Ann's.
Thursday, 18th, Newark, Convocation.
Wednesday, 31st, Newcastle, Convention.

Notices.

REDEMPTION CHURCH.

The Ladies interested in this Church will hold a sale of the remaining articles in the Sunday School room of St. Stephen's Church, on Friday and Saturday of this week, the proceeds to be appropriated for the benefit of the Sunday Schools of the Church of the Redemption. Admission free.

Advertisements.

PRELECTIONS AND READINGS ON
PHYSIOLOGICAL ELOCUTION.

Mr. T. Cronin, Professor of Elocution, &c., will deliver an address and give readings on this important subject at the Sunday School room of St. Stephen's Church, on Monday, 8th Inst., commencing at 4 P. M.

Mr. C. will develop and exemplify the most approved manner of reading the Service or Liturgy of the Episcopal Church. Clergymen are respectfully invited to attend.

Books Recently Published by H. Hooker.

Christian Manners, by Bishop Meade, and a Discourse on Maternal Obligations, by H. V. D. Johns, D.D., in one small volume.

The Christian Life, a Fight of Faith, one vol. 18mo.
Rev. Henry Blunt's Discourses on some of the doctrinal articles of the Church of England.

Rev. Henry Blunt's Works, a new edition, in 4 vols. This edition includes all his works heretofore published, in 7 vols.

Thoughts of Peace, for a Christian Sufferer, containing a Scripture promise and lines of sacred poetry for every day in the year. This work is composed with singular taste, and is most highly prized by all who have perused it.

Family Prayers, by the Rev. Edward Bickersteth.
Joy and Peace in Believing, and Fruits of Joy and Peace, by Mrs. Hopper.

H. HOOKER, 16 south Seventh street.

Just Published by the Episcopal Female
Tract Society.

The Blind Slave in the Mines; the Roll Call; Patient Suffering, a Tract upon the Lord's Supper; also, 4 Tracts for boys, viz: The Reward of Obedience, Truth and Honesty, Tom White, the Post Boy, and a Conversation upon the character of the Prophet Daniel, between Mr. Russell and his Scholars; the last written expressly for American Boys. Those who wish to improve the rising generation, and to curb the riotous and licentious spirit of the youths who infest our streets, especially on the Sabbath Day, might effect some good by purchasing a supply of these tracts, and distributing them, with affectionate exhortations, among these neglected idlers, who are pleased to receive them, and generally listen with respect to the conversations of those who appear to take an interest in their welfare.

They can be procured at the cheap Bookstore of Mr. Simons, at the corner of Fifth and Spruce streets, where purchasers can obtain very valuable books, at a reduced price; and also a variety of useful articles. All the publications of the E. F. Tract Society, which are in print, can be procured there. Tracts are so very cheap, that there are few persons who cannot afford to do good by purchasing a few to distribute. There have been such innumerable demands upon their Depository during the past year, that their gratuitous distribution must necessarily be limited, until they can procure the requisite funds to replenish their stock, by donations, and by their sales.

Feb. 12-13

IMPORTATION OF BOOKS
TO ORDER.

FROM EUROPE.

The subscriber with reference to this speciality regularly receives the catalogues, both new and antiquarian, of the Booksellers of England, France, Germany and Belgium, and is provided with the Bibliographical manuals of Brunet, Panzer, Kayser, Querard, Lowndes, Hebenstreit and others.

He also issues monthly his "Bulletin Bibliographique on liste des ouvrages nouveaux publies en France."

From England, new Books at 27 cts. old Books at 32 cts. per shilling.

From France, new Books at 25 cts. old Books at 30 cts. per franc.

From Germany, new Books at 90 cts. old Books at 105 cts. per thaler.

From Belgium, new Books at 20 cts. old Books at 30 cts. per franc.

Ten per cent. in addition will be charged upon "Periodicals and other works, in the course of printing and republication in the U. S."

Books imported at these rates to be paid for upon delivery.

JNO. PENNINGTON, 10 south Fifth street,
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Ap. 1-31

Boarding and Day School for Young Ladies,
254 Walnut Street, Philadelphia.

MISS H. M. PHELPS, PRINCIPAL.

This Institution will open on the 1st of May and close in July.

In offering her services to the Public, Miss P. begs leave to say, that she was for several years connected with the Troy Female Seminary in the Departments of Natural Science, Ancient and Modern Languages.

More recently she has had charge of a Female Seminary near New York city, and from both of these situations can bring abundant and satisfactory testimonials of character and qualifications for the responsibilities she is about to assume.

The school is designed to be one of a high order for training the intellect and forming the character both morally and intellectually. The course of study will be thorough and extensive, embracing the various departments of a useful and ornamental education.

Miss Phelps has leave to refer to the following gentlemen:

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Bishop Whittingham, of Maryland.

Rev. Dr. Ducacnet, Philadelphia.

" Dr. Neville,

" Dr. Cutler, Brooklyn, N. Y.

" E. M. Johnson, "

" Francis Vinton, "

" W. H. Lewis, "

" Dr. Snodgrass, New York City.

Mr. and Mrs. Phelps, Patapsco Female Institute.

Mr. and Mrs. Willard, Troy Female Seminary.

Mrs. Emma Willard,

J. C. Smith, Esq., New York City.

A. O. Millard, Esq., "

Robert Strong, Esq., "

P. B. Fuller, Esq., Philadelphia.

For Terms, and general plan of the School, Circulars

may be had at the principal Book and Music Stores in the city.

Ap. 29-31

Valuable Theological Works.

History of the Church of Christ, by Henry Stebbing, D.D. 3 vols. 8vo.

* * * This learned work is valuable as being the continuation of Milner's Church History, and covers the eventful period from the Diet of Augsburg, in 1530 to the 18th century.

Bishop Hopkins' Complete Works. Royal 8vo.

* * * Bishop Hopkins' "Exposition of the Ten Commandments," and "The Lord's Prayer," taken in connection with his other works, form in themselves a body of divinity, the possession of which alone would enrich the library of a household. While he illuminates the understanding, he never fails to warm the affections to that elevated purity of life and thought which follows from true conceptions of the duties and obligations of man in relation to God.

The Christian Treasury; a selection of Standard Treatises on subjects of doctrinal and practical Christianity; containing Mayle's Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice; Witherspoon on Regeneration; Boston's Crook in the Lot; Stuart's Letters on the Divinity of Christ; Guild's Moses Unveiled; Guild's Harmony of all the Prophets; Lee's Authenticity, Uninterrupted Preservation, and Credibility of the New Testament. Edited by Rev. T. S. Menses, L.L.D., royal 8vo.

The Bible, with the explanatory notes and practical observations of Rev. Thomas Scott. 3 vols. royal 8vo. This is the best edition of Scott's Bible, and is illustrated with very fine engravings and maps.

Neander's Life of St. Chrysostom, translated by Rev. J. C. Stapleton, 8vo.

Archbishop Leighton's Whole Works, with the Life of the author, by the Rev. John Norman Pearson, M.A., 2 vols. 8vo.

The above, with many other valuable works on Divinity and Ecclesiastical Literature, for sale at very low prices, by
GEO. S. APPLETON,
148 Chestnut street.

Church Books at very Reduced Prices.

Published by R. S. H. GEORGE, S. W. corner of Chestnut and Eighth street.

The Homilies of the Church, 1 vol. 8vo. Faber's Difficulties of Romanism; Wilmer's Episcopal Manual, 17th edition; Dr. Dorr's Churchman's Manual, Recognition of Friends in another World, Holy Communion; Bishop Wilson on Confirmation, edited by Rev. Dr. Dorr; Dr. Tyng's Guide to Confirmation; the Devout Churchman's Companion, by Rev. W. H. Odenheimer; the Origin and Compilation of the Prayer Book by Rev. W. H. Odenheimer; Dr. Tyng's Questions on the Acts; Prayers of the Church, by Rev. Richard Newton; Call to Union, by Rev. Richard Newton; Questions on the Lessons, Collects, Epistles and Gospels in the Sunday Morning Service of the Church, designed for Bible Classes and Sunday Schools, by Rev. Thomas Jackson; the Liturgy, with Psalms and Hymns of the Church, designed for Sunday Schools; Book of Common Prayer and Lessons.

—ALSO—

A large assortment of Sunday School Library Books.

Church Review and Ecclesiastical Register.

This Quarterly Magazine is devoted to the exposition and defence of the doctrine, discipline, and worship of the Protestant Episcopal Church; to the promotion of an elevated Christian Literature, and to a faithful record of important Ecclesiastical, University and Missionary intelligence from all parts of the world. The effort to establish the Church Review has been warmly commended by a large number of the Bishops and Presbyters of the Church.

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"The Editors of this journal have abundant ability and as much of industry; and we doubt not they will fill out their plan of usefulness to the cause of the Church, and of soundness in all good things."—*Gospel Messenger*.

"This Number has fully realized our highest expectations. It shows a degree of ability and sound Churchmanship on the part of the Editors, which afford good promise that this Review will be a credit to the Church, and take rank among the ablest periodicals in the country. The Ecclesiastical Register is a new feature, and quite as useful as it is novel."—*Witness and Church Advocate*.

"It promises to be conducted with signal taste and ability."—*Literary World*.

"Should these misgivings [as to support, and concerning which the Editor need have no fears] prove to be unfounded, we shall be among the first to rejoice in the high and honorable career before it."—*Protestant Churchman*.

Terms \$3.00 per annum, on delivery of the second number. Apply to the Publishers, 115 Chapel st., New Haven, Conn.

Ap. 29-31

CHURCH REVIEW.

Persons wishing to subscribe for the Church Review can do so by calling on H. Hooker, Agent, 16 south 7th street.

The April number of Volume 1 is ready for subscribers. It is published quarterly at \$3 per annum.

Ap. 13 H. HOOKER, 16 south 7th street.

VAN DOREN'S INSTITUTE
FOR YOUNG LADIES,

No. 373 Spruce street, near 12th, Philada.

PROF. J. LIVINGSTON VAN DOREN, A. M., Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$40, \$60, \$80, and \$100 a year, according to the age of the Pupils. French \$20 extra. Board and Tuition \$300. Vacation—July and August. Music from \$20 to \$40 per quarter. Italian, German, Painting, &c., \$10 each. No charge for Stationery, Fuel, and Drawing.

REFERENCES.

Rt. Rev. A. Potter, D. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Ducacnet, D. D.; Rev. M. A. De W. Howe, Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.

Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D.; Brooklyn. Rev. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. B. Beecher, D. D., Cinn. Ohio.

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Rev. Professor J. D. Ogilby, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.

Rev. M. H. Henderson, Newark, N. J.
" L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y.

" Wm. H. Lewis, Rector of Calvary Church, Brooklyn.

" J. W. Diller, Rector of St. Luke's Church Brooklyn.

Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.

Floyd Smith, Esq., No. 12 John street, N. Y.

Daniel T. Youngs, Esq., No. 167 Front street, N. Y.

Thomas N. Stanford, No. 139 Broadway, N. Y.

Dec. 18

THE CHEAP BOOKSTORE,
WHOLESALE AND RETAIL.

Clergymen, Students, and all in quest of Books at Low Prices, are informed that the subscribers keep constantly on hand a very large and choice collection of old and new Theological, Classical and Miscellaneous Books; and as they purchase their stock mostly at auction, they sell many books at half price, and all below the regular prices. They have just issued their first Catalogue, which they will be pleased to give to all who will call or write for a copy. The following are a few of the many valuable Bibles now on their shelves:

Lardner's Works, 10 vols.
Wall's History of Infant Baptism.
Hooker's Complete Works.
Manton on the 119th Psalm.
D'Oyly and Mait's Bible.
Leland's Deistical Writers.
Michels on the Laws of Moses.
Patrick and Lowth's Commentary.
Watson's Theological Tracts.
Bridges on Christian Ministry.
Life of Simeon. Simeon's Claude.
Scott's Commentary. Melville's Sermons.
Bishop Hopkins' Works. Bradley's Sermons.
Burnet on the Articles. Pearson on the Creed.

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To parents proposing to travel, and to those seeking for a healthy summer abode for their children, rare advantages are here offered. Further information in regard to terms, &c., may be had by applying to the "Editor of the Banner of the Cross."

Ap. 15-4t

DEER PARK HALL.

This Seminary for Young Ladies is situated near Newark, Delaware, on the Baltimore and Philadelphia Railroad. The location is pleasant, the buildings new and commodious, and the course of instruction thorough. The Summer Session of five months commences Wednesday, May 3d.

Charge per session for Boarding, Washing, &c., and English Tuition, \$65 00
Languages, each 10 00
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Music, with use of Instrument, 20 00
References.—The Rt. Rev. Alfred Lee and the Rev. E. M. Van Dusen, Wilmington; Hon. Geo. B. Rodney, New Castle; Thomas Blandy, Esq., Newark; the Rev. E. Neville, Messrs. James S. Martin, 118 Market street, and Henry F. Rodney, 17 north Third street, Philad.

Address the Rev. WALTER E. FRANKLIN,
Ap. 22-31 Newark, Delaware

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visitor.

REV. ANTHONY TEN BROECK, A. M., Rector.

This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.

Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C."

Mar. 4-10t

BOOK AND JOB
PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia,

St. Timothy's Hall, Catonsville, Md.,
A DIOCESAN SCHOOL FOR BOYS,

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Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits.

Terms, \$200 per annum. Vacations in April and October.

Nov. 27—cont

COLLEGE OF ST. JAMES,
NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector.

College of St. James, P. O., Washington Co., Md.
Jan. 22 81—t Mar. 11.

THE RETREAT,

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Under the supervision of the Bishop of Pennsylvania.

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 558, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Marcurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector.

Feb. 19-4t

ST. TIMOTHY'S HALL,

Catonsville, Baltimore Co., Md.

The Summer term of this School will commence on the 1st day of May. The Institution is divided into a Junior and Senior Department, the former receives boys under 12 years, the latter those over 12; and prepares them for College or Mercantile pursuits. The attention of Parents is invited to the prospectus just published, which contains a full account of the course of study and method of discipline in both departments.

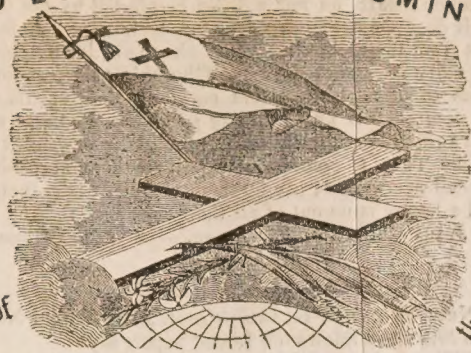
Application to be made to the Rector,
Ap. 13-3t L. VAN BOKKELEN,

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BATAVIA,	N. York,	Wm. A. Seaver.
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MUNCY,	Penna.	Wm. Cox Ellis.
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MIDDLETOWN,	Del.	Rev. And. F. Freeman.
MEADVILLE,	Penna.	Hon. Gaylord Church.
MILWAUKIE,	Wis.	Evan Edwards.</

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Banner



Cross.

PHILADELPHIA, SATURDAY, MAY 13, 1848.

[Vol. X.—No. 19.—Whole No. 489.]

so useful a thought, says further to Simon Peter, "He that is washed already, or that has just been bathing, needs only to wash his feet, which may indeed easily be soiled by the shortest walk, and when that is done, he is entirely clean;" at which he should have said, "The truly good man needs not that deep repentance and universal change which is absolutely necessary to others, though he should, by renewed acts of penitence and faith, be cleansing himself from smaller pollutions, which are in some degree inseparable from the infirmity of human nature, &c." But the objection to this view is twofold. 1. It represents our Lord as descending in the 10th verse from the lofty position which he had assumed in the 8th. Unless I wash thee, he had said to Peter, after that disciple had declared that he should never wash his feet, Unless I wash thee, thou art not mine. Peter alarmed begged him to wash not only his feet, but also his hands and head. What reply then was to be expected? That Peter was already washed, and therefore need not be alarmed? That a slight cleansing was necessary to entitle him to the privilege of having part with Christ? Such a reply does not appear to be in keeping with the character or general conversation of our Lord. 2. It is to be borne in mind that during the conversation now referred to, our Lord predicted that Peter would thrice deny him, and mercifully promised to pray for him lest his faith should fail; (Luke xxii., 32;) that a few hours afterward Peter not only denied him, but cursed, and swore that he knew him not; and that upon due reflection he wept bitterly. Was Peter's one of those "smaller pollutions which are in some degree inseparable from the infirmity of human nature?" This will hardly be affirmed. Is it probable, then, that while the master was warning the disciple of his danger, and striving to prepare him for the conflict with Satan, he would at the same moment neutralize the effect of his warnings by the assurance that the disciple had been already completely cleansed, and now required but a modicum of spiritual influence? According to the view now advocated the passage is clear and unencumbered with difficulties. Peter, apprehensive of the consequences to flow from a separation from Christ, entreated his Lord to purify different members of his body. The answer was, that that was not necessary. It was absolutely requisite that he should be sanc-

Instability of Human Greatness. (From "The Times.")

It is with the greatest pleasure that we announce the safe arrival of the last and most illustrious instalment of the "Royal fugitives" on these shores. For a whole week the ex-King of the French, after playing for eighteen years the most conspicuous part on the most conspicuous stage of European affairs, had totally disappeared from the scene. His place could nowhere be found; and, shocking as all would have felt it, it was at least as probable a conjecture as any other, that his majesty had perished in the Channel. The Express steamer brought them yesterday morning to Newhaven, where they had to wait for some hours till the state of the tide should enable them to enter the harbour. At last they landed, and were glad to receive a very hearty welcome to the well-known shore. For the rest we must refer to the particulars which we have been enabled to supply, and to which the rank, the misfortunes, and, it must be added, the errors of the distinguished sufferer, will impart so peculiar an interest.

It may be safely said there is nothing in history, nothing at least, in the examples which most readily occur to the mind, that at all comes near the tremendous suddenness of the present royal reverse. This day fortnight Louis Philippe was the most prosperous, the most powerful, and accounted the ablest sovereign in the world. If the reader will just think of it, he will find that this wonderful man had attained the very acme of success, consideration and power. It is a work of time to enumerate the many circumstances of his splendid condition. His numerous, handsome, and dutiful children; the brilliant alliances—one of them recently concluded—which brought into one family interest the vast region from Antwerp to Cadiz; the near prospect of an event which would probably make his grandchild the sovereign, his son the regent of Spain; the great cross and drawback of his reign just removed,—Algeria pacified after eighteen years' war; his immense private fortune; his eleven or twelve palaces, unequalled for situation and magnificence, on all of which he had recently spent immense sums of money; his splendid army of four hundred thousand men, in the highest discipline and equipment; a minister of unequalled energy and genius, who had found out at last the secret of France; a metropolis fortified and armed to the teeth against all the world; the favorable advances recently made by those powers who had recently looked down on the royal parvenu; the well-balanced state of his foreign relations, and the firmly grasped reins of the political car;—all these gifts of fortune, and more, if we had time to go on with the list, were heaped on one man, in such profusion as really to pall the imagination. What crowned it all was, that Louis Philippe was allowed the entire credit of his success. It was all the work of his own hands. He might stand like the ancient king on the walls and towers which he had drawn round his city,

in the houses of man; contemplate the work of beauty and policy which himself expressed. The balance of Europe, the causes of peoples and the price, the issues of peace and of war, were in his hands. If not that was an *amari aliquid* in this garden of roses and delights, mud, and impregnable forts and a hundred thousand armed men water no insignificant watch upon a few disorderly subjects. spring himself would hardly have ventured to preach upon this unalloyed text, *ante obitum nemo*, to so safe a man.

"That we have described was a sober and solid reality. What dipping we come to reads like the preposterous incidents of a infant's tale. A mob of artisans, boys, and some women, pours plainly, the streets of Paris. They make for the palace. Eighty April and infantry, cavalry and artillery, are dumbfounded and ed. In a few minutes an elderly couple are seen bustling from the hubbub; they are thrust into a hack cab and out of the way. The mob rushes into the Senate and into a Republican government, which exists, which is the nation with great energy and judgment, and is already

enthroned with the representatives of foreign powers. occupant we follow the princes. We say it without intending which it is, and only as relating the simple truth of the that it is. No family of Irish tramps was ever so summarily much id out of the way as this illustrious group. The Queen, into the told, had run back to a bureau for some silver, but it readily it was not enough, as a hat was sent round for the royal have no at St. Cloud, and a small sum clubbed by the National of excess. At Dreux they were left with a five-franc piece before for wha hem. Flying "when none pursueth," they get to Louis cheating's once celebrated chateau at Eu, which they are licence to enter. So there they disappear into space. They torting to be at Eu, and for a week,—that is all that we know of siasm. Meanwhile the rest had dropped in one by one. They plied, like foreign birds, dashed by a storm against a light-pastor a The Duke De Nemours and certain Saxe Coburgs humil type day, knowing nothing of the rest. They parted in penitence. A Spanish Infanta, for whose hand all the world goodnes in peting only the year before last, scrambled out another enthusiasm through bye-roads and back doors; and—strange event—cessarily to give Spain an English born sovereign, under Victoria's kindly auspices. No sooner, however, have the fugitives found a friendly asylum than they are obliged to seek another roof. Other princes and princesses turn up here and there. A lady-in-waiting rejoins her mistress. A cabinet minister is found. The children and governess of another arrive. The *recontres* and *reunions* are strange enough. A prince of the blood and an ex-prefect meet in disguise and do not know one another. Very late a youthful heir to the crown of France, and who had been actually acknowledged as reigning king by the deputies, is discovered at a channel island with his mother and brother. The two children had been lost in the mob on leaving the chamber, had been got somehow to Eu, with their mother, wearied and bearing muddy marks of rough travel. Thence by heavy bribing they had procured a passage to the first British rock. Thus are they driven and scattered by the besom of revolution. They arrive penniless, without a change of raiment, dejected and bewildered, telling one another their stories of many strange adventures, having each come a different journey, though starting from one point, and almost at one hour.

After many days suspense, the king and queen are heard of, on some private information, on the coast of Normandy, where they had been "on the run" from house to house, and content with humble hospitality; the king, we are told, in strange disguises. They still have a small retinue. These half-dozen invaders, without either arms or baggage, do not find it so easy to cross the channel. Stationing themselves at Harfleur, within 20 minutes sail of Havre, they watch opportunity and the weather, which last delays their passage several days. At length they get into a British steamer. Arrived at Newhaven, after a rough passage they encounter fresh delays, as if to prove that England is not easily surprised. Louis Philippe, who was to bridge the British Hellespont, crosses it with foreign aid, and lands in a pea-jacket borrowed from the English captain. He finds himself at home. The associations and friends of his former exile greet him. A generation passes like a dream, and the aged monarch finds himself the Duke of Orleans, the banished son of old Egalité again. Would that all could be forgotten! But if what is said be true, some recollections did occur of an accusing character. The frequent exclamation, "Like Charles X.," we are told, betrayed the current of his thoughts. "We are verily guilty concerning our brother;—therefore is this distress come upon us." At the very moment the missing king appears at one port his lost minister is heard of at another. Guizot is now in London. His day for active life is over; he is again the philosopher and historian; and, doubtless, like the Roman orator, will forthwith occupy his political retirement with studies far more suited to his genius, and more conducive to his reputation, than the government of states.

England's path is clear. She is the refuge of exiles and opens her shores to the unfortunate of every land or party. She

would at once preclude herself from offering this hospitality, and leave Europe without a refuge, if she involved herself in the ruined causes and pretensions of her royal visitors. She can only receive them as exiles, not as pretenders. It may be some violence to feeling, but is nevertheless necessary to let it be clearly understood by those differences within the range of courtly etiquette, that while the persons of the unfortunate are pitied and respected, and their former rank remembered, they still possess no higher character than their own nation chooses to allow.

Some Rules for the Conduct of Human Life, &c.

(By Archbishop Synge, 1659—1741.)

III. RULES FOR LEADING A QUIET LIFE.

An harmonious life I take to be much, if not altogether, the same with a quiet life. However, it may not be amiss to add two or three rules under this last title.

Quietness is either inward in a man's own mind; or outward, in being at peace with other men. Both these, when they are fully enjoyed, contribute highly to the happiness of man; and that you may enjoy them both, I hope the following rules will be of service to you:—

Rule 1.—Be well content with your own condition, whatsoever it is. Endeavour, by honest labour and industry, to make your circumstances better than they are, for the good both of yourself and others. But if such your endeavours do not meet with success; or if heavy afflictions bear hard upon you; remember that God governs the world by a particular providence, that "a sparrow does not fall on the ground without Him." Matt. x. 29. That "whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6. That, "it is good for us to be afflicted, that we may learn his statutes." Psal. cxix. 71. Remember all this (I say) and more that might be added, both from reason and Holy Scripture, to the like purpose. "Bear your afflictions patiently, and make the right use of them, and hope for a blessed reward in the life to come."

Rule 2.—"Exercise yourself to have always a conscience void of offence toward God and toward men." Acts xxiv. 16. This will give you quietness in your own mind; and the fault will not be yours if you are not of peace with all men; which will be a great satisfaction to you.

Rule 3.—Engage yourself in no more business than what you find yourself able to go through with. The want of this caution has made the life of many a man uneasy and unquiet.

Rule 4.—Meddle not with the affairs of any other man, which do not belong to you, except it be at his own desire, to do him a charitable or friendly office; and this without doing any manner of wrong to another. It is a very unacceptable thing to be "a busy-body in other men's matters either by word or deed." 1 Pet. vi. 15. Therefore, "study to be quiet, and to do your own business." 1 Thes. iv. 11.

Rule 5.—Engage not in any party quarrels (whether public or private) any further than the laws of God or your country oblige you, lest you be crushed between them.

Rule 6.—Fly from the first motions of every temptation to sin; and take sanctuary in good thoughts, good employment, good books, or good and virtuous company. The surest way to keep yourself pure and unspotted is to fly from temptation. If you cannot fly, call God to your assistance, and arm yourself with a firm resolution to resist; and always be upon your guard that you be not surprised. "Watch and pray, that ye enter not into temptation. The spirit, indeed, is willing but the flesh is weak." Matt. xxvi. 41. "It is much better to keep yourself clean, than to suffer yourself to be polluted, because, possibly, you may again be washed. It is much safer not to be wounded, than afterwards to be healed with a scar left behind; and to keep your enemy at a distance, than to engage with him when the victory is uncertain."

IV. RULES FOR A LIFE OF BUSINESS.

Rule 1.—Lead not an idle life; but find out some honest business (private or public, or both) wherein constantly to employ yourself and others. Consider what business you are fitted for, and set yourself to it with diligence; but under take no more than what you are well able to perform; lest you come off with shame and sorrow. Idleness will betray you to many evils and inconveniences, and entitle you to no other rewards but the dismal one of "the unprofitable servant." Matt. xxv. 30. Therefore, "endeavour, as much as you can, always to be doing something which is good."

Rule 2.—"Be not slothful in business." Rome. xii. 11. For that is much the same with idleness, and sometimes worse than it. But when you have a fair prospect of doing what is good, and rightly understand the ways and means of performing it. You may possibly sometimes be defeated in a good purpose: but it is your duty to attempt it, whenever you find a reasonable probability of success.

Rule 3.—When you find yourself well able to do a good thing without the assistance of any one but God, never put it

or any part of it off to be done by any other man, of whose honesty, sufficiency, and industry you cannot be so sure as, in such a case, you may be of your own. "But if you find that you want the help of others, let not the vanity of having all the praise to yourself make you decline it; lest the good you aim at may thereby be lost."

Rule 4.—When you find yourself able to perform a good work to-day, do not put it off till to-morrow. Laziness is a sort of idleness; and many a good undertaking has failed by unnecessary delay, as well as by over much haste. "Ye know not what shall be on the morrow." Jam. iv. 14. "Thou knowest not what a day may bring forth." Prov. xxvii. 1. "Therefore whatsoever thy hand findeth to do, do it with thy might."—Eccles. ix. 10.

Rule 5.—Lawful gain may and ought in many cases to be made; for, without this, few men would be able to support themselves and their families, or to do much good to others. But let not gain (however lawful) be the chief motive for undertaking any business, whether public or private; if you are greedy of gain, it will often mislead you; "They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil."—1 Tim. vi. 9, 10. Your great aim, in undertaking any sort of business, ought always to be to please God by doing good in the world. Keep this constantly in your view, and it will always lead you in the right way; but if you look aside after gain, you will continually be in danger of being misled. Among other qualifications of a righteous man, this is one, that "He despiseth the gain of oppressions."—Isa. xxxiii. 15. That is to say, all gain but what is just and honest. "Gain is a very strong temptation, against which, therefore, you must be very watchful and upon your guard."

V. RULES FOR A LIFE IN A MULTITUDE OF BUSINESS.

Rule 1.—If ever much business unavoidably comes at once upon you, be not discouraged, for that will make you negligent; but consider how to put it into the best order, that one thing may be done after another, or without hindering each other.

Rule 2.—Be always a good manager of your time, and lay hold of each opportunity that offers for the doing whatever is necessary to be done. If you neglect a proper opportunity, you may not perhaps meet with it again: whereas, by dexterously laying hold of it whenever it offers, you will be able in a little time to dispatch much business.

Rule 3.—Always consider the probable consequences of what you intend to do; that you may guard against those which are evil or inconvenient. "A thing may at first sight look very plausible; but if we look well to what may follow from it, we may find good reason for laying it aside, or at least for altering our measure."

Rule 4.—Consult with yourself, and with others who are knowing and honest, about everything of moment which you are to undertake; but waste not that time in unprofitable discourse about it, which may be better employed in doing it. Thought is quick: and when a wise man is once well informed (of which he will take care) he will not be long in deliberating what is best to be done, but many a good opportunity has been lost by too much consultation about it. "A wise man thinks much, which is soon done, but speaks no more than what is necessary, being a good husband of his time, which is very precious."

Rule 5.—Where you are not able to finish a business without the help of others, call in speedily such persons to your assistance, as are fit to be employed on it. "The more hands are employed, the more work is done; provided they are managed in such good order as not to be a hindrance to one another."

Rule 6.—Take some proper times to relax your thoughts from all business; that you may be the better able to return to it. A heavy load, constantly borne without any intermission, will waste your strength, and make you unfit for everything.

Loss of the 'Omega.'

On the 16th January last, the ship Omega sailed from Liverpool, having on board 327 passengers. Among them was a Mrs. Horner, three children from two to nine years of age, three of her brothers and a nephew, adults.

On Tuesday, 8th February, a severe gale was encountered, succeeded by several others, until the 12th, when the ship became a perfect wreck. The day following, 190 passengers embarked on board the 'Aurora,' bound for St. John, N. B.; amongst whom were Mrs. Horner, her three children and nephew. The mother, however, went back to the Omega, to procure some food, which she had left in the cabin, when the gale parted the two vessels, and with them, the mother and her children. The passengers were put on an allowance of two ounces of biscuit and a wine-glass of water per day, for seventeen days. Before reaching St. John, sixty souls perished of hunger, thirst and cold; and among others, Mrs. Horner's children and nephew, the former of whom were found on the morning of the 19th of March, locked in one another's arms;—having been 'lovely and pleasant in their lives, in their death they were not divided.' The Burial Service was read over their remains, and they were committed to the angry deep, there to remain until the sea gives up her dead.

The remainder of the passengers of the Omega were placed on board the brig Barbara, with twelve barrels of provisions; but which, in the attempt to enter a very dangerous harbor, for the purpose of procuring water, stove against the rocks, on the coast of Newfoundland. Thirty-seven passengers escaped to shore, while one hundred souls, including Mrs. H. and her three brothers, met a watery grave.

Thus have eight members of one family all perished at once,—having left an affectionate father and husband, and a devoted brother (who had a year ago emigrated from England and settled in Hopkinton, Mass.) to mourn their untimely death. Thus, likewise, has the Church, here, suffered the loss of an anticipated acquisition to our little band, of four pious members of the Church of England, and one of the Wesleyan connection.

May the mourners sustain themselves on God; and may their stricken hearts be not a little comforted by the thought, that their dear ones, 'having finished their course in faith, do now rest from their labours.' And above all, let the fact, that they are daily remembered in the Church's 'prayers for all conditions of men,' be a sweet cordial to their spirits.—Finally, we commend to Thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body or estate; that it may please Thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ's sake. Amen.—*Christian Witness.*

New Zealand.

NEW CHRISTIAN ISLAND.—Capt. Brown, from New London, in a letter to a Sandwich Island paper, says:

"The natives of New Zealand who reside on Stewart's Island are fast becoming Christianized. They are very observant of the Sabbath.—They will not enter their gardens to get a potato to broil on the Sabbath, always prepare enough on Saturday to last until Monday, if they fall short go without. All the white residents were formerly sailors, sealmen and whalers. Their rum shops. I must acknowledge that many of them in their behaviour are far superior to the majority of people in any other place I ever visited; they seem to be much pleased with our meetings, always attending whenever the weather would permit, coming sometimes ten miles. I distributed all the books I had among them, which they seemed to be eager to receive, and a large number of tracts. They felt much the Bibles, and I was very sorry we had no more to part with. The inhabitants are nearly all Missionaries, as they call themselves, that is Christians; the result of modern Missionary work, *The Church Courier.*

STINGY CHRISTIANS.

The Christian Advocate and Journal makes the following sensible remarks in reference to a class of Christians frequently met with:

"We confess, however, that we have often questioned the Christian character of some loud professors whom we know, on account of their stingy contributions to the cause of the Gospel and the relief of the poor. We have known of those who would visit the sick poor, and pray with them as long as anybody, but you could no more get a dollar for the relief of the sufferers, than you could one penny; it was evident that if they could sell their prayer for a dollar a piece, they would not have given one away. A minister and his family might have starved if their brethren were not so ready to give, had not felt their Christian obligations. Such people have always by them that 'neat little pocket of selfishness,' as Watson calls it, 'Charity begins at home,' and verily, this charity leaves off where it begins. annually to their gains, and their love of gain feeds on the accumulation, until it hardens the heart, and conscience against all the claims which the Gospel makes on them, and all the calls of mercy and benevolence in suffering humanity. But the strangest thing of all is, that people really persuade themselves they are pious Christians, because they can, now and then, work themselves up to some pious feelings and emotions. Thus they deceive themselves, until at length they hear, 'Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided.'"

Communications.

For the Banner of the Cross.

"Buried with him in baptism;"—Col. ii. 12.

"We are buried with him by baptism into death;"—Rom. vi. 4.

It is not a little surprising that eminent expositors not belonging to the sect of the Baptists should have yielded the point that total immersion is spoken of in the passages quoted at the head of this article. Take for examples *Locke, Doddridge and Whitby*. Locke, who evidently had his eye on the passage in the Epistle to the Colossians, thus paraphrases Rom. vi. 3, 4. "For this I hope you are not ignorant of, that we Christians, who by baptism were admitted into the Kingdom and Church of Christ, were baptized into a similitude of his death: We did own some kind of death by being buried under water, which, being buried with him, *i. e.* in conformity to his burial,* as a confession of our being dead, was to signify, that as Christ was raised up from the dead into a glorious life with his Father, even so we, being raised from our typical death and burial in baptism, should lead a new sort of life, wholly different from our former, in some approaches towards that heavenly life that Christ is risen to." Doddridge says, "It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion, as most usual in these early times; but that will not prove this particular circumstance to be essential to the ordinance." Whitby tells us, that it is "expressly declared" that we are buried with Christ in baptism by being buried under water, and that the argument to oblige us to a conformity to Christ's death by dying to sin is taken hence.† Here then we find a cold and calculating layman, an "evangelical" Presbyterian minister, and a medium Church clergy-

* The edition of Locke's Works now quoted is that of London, 1823. The punctuation is probably incorrect. The author's meaning doubtless is, "Which burial in conformity to Christ's burial, as a confession of our being dead, was to signify, &c."

† A writer in the *Banner* (Feb. 26) says that in the Romish communion sprinkling is never used. Whitby, that the change from immersion to sprinkling is that "which the Romanist still urges to justify his refusal of the cup to the laity."

Quere; which is right?

man, uniting their forces on a particular point as if there were no reasons for doubt.

And yet there are reasons for doubt. What "similitude," what resemblance can be found between Christ's burial and a burial under water? Were the Jews accustomed to bury their dead under water? There is no proof of it. Nobody pretends that they did. Was our Lord's interment in any respect like an immersion? It is difficult to conceive wherein the likeness consists. If Joseph of Arimathea had deposited his body in a grave such as we are accustomed to bury in, and then cast earth upon it till it was covered, it might have been said that both affusion and total immersion symbolized the burial. But the body was laid in a sepulchre hewn out of a rock; a sepulchre the bottom or floor of which was probably on a level with the ground on the outside.† It requires some stretch of the imagination, then, to build as many do, an important doctrine, that of the necessity of total immersion, on such a foundation as this.

† Their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector, College of St. James, P. O., Washington Co., Md. Jan. 23 to—1 Mar. 11.

THE RETREAT,

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Assistant Principal, M. FELIX DROVIN, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Marcurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 31.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Feb. 19—21.

ST. TIMOTHY'S HALL,

Catonsville, Baltimore Co., Md.

The Summer term of this School will commence on the 1st day of May. The Institution is divided into a Junior and Senior Department, the former receives boys under 12 years, the latter those over 12; and prepares them for College or Mercantile pursuits. The attention of Parents is invited to the prospectus just published, which contains a full account of the course of study and method of discipline in both departments.

Application to be made to the Rector, Ap. 13—31. L. VAN BOKKELEN,

AGENTS FOR THE BANNER.

Agents for the Banner of the Cross, as a preliminary new birth unto righteousness."

But if the ceremony of immersion furnishes an apt representation of an internal cleansing, is not total immersion preferable to affusion, as representing a thorough purification? A reference to two passages of Scripture, it is thought, will show that, as a symbolic action, partial washing is equally significant with total! "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person.'"—(Mat. xxvii. 24.) The ceremony of washing the hands in token of innocence was familiar to the Jews.—(Deut. xxi. P. xxvi.) But as Pilate was a Gentile, he may in this instance have followed a Gentile custom. "It was the custom among the ancients, (says Whitby, quoting the Scholiast upon Sophocles) when they had killed a man or shed blood, to wash their hands in water, to purify them from defilement."§ 2. Jesus said to Simon Peter, "If I wash thee not,

† It may possibly have been higher than the level of the garden. When Shebna was rebuked for his pride, it was said, "What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, &c.?" Is. xxii. 16. Some persons may have supposed from John and Peter's stooping down and looking into the sepulchre, that after entering the door they bent forward and looked down. (Luke xxiv. 12: John xx. 5.) But the word rendered to stoop down is rendered in *Canticles*, ii. 9, (Sept.) to look forth from a window, and in *Eccles.* xxi. 23, to peep in at a door. Calmet (*Fragment* 138,) thinks that the door of the inner chamber of the sepulchre was 4 feet high.

§ Whitby says that Aeneas in Virgil speaketh to the same purpose, referring to *Æn.* II., 715. But in this he may be mistaken. Aeneas appears disposed to give his body quite a thorough ablution. The following is Dryden's paraphrase of a part of his address to his father:

"Our country gods, the relics and the bands,
Hold you, my father, in your guiltless hands:
In me 'tis impious holy things to bear,
Red as I am with slaughter, new from war,
Till in some living stream I cleanse the guilt,
Of dire debate, and blood in battle spilt."

LIGHTFOOT (V. 66,) tells us that "bathing for purification was a mere stranger among the Gentiles, and used by none but the idolatrous priests." He does not, however, give his authority. Rous in his *Archæologia* gives an account of the methods that were pursued by the Greeks to get rid of the bad effects of dreams. After mentioning two, he says, "If you think that this will not do neither, try a third remedy, go make a prayer, and wash yourself lustily in the cold river till you sweat." "Or, if the river water be not good enough, go to the fountain, as he did in *Æschylus*." "If you think no cold water will do it, call for hot, as he does in *Aristophanes*."

thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, *He that is washed needeth not save to wash his feet, but is clean every whit.*—John xiii. 8, 9, 10. "That this [last] saying of Christ did not relate merely to bodily cleanliness is plain, (said the late Bishop Seabury,) from his remark to the same disciple, upon his objecting to Christ's doing so servile an office for him; 'If I wash thee not, thou hast no part in me.' That washing, therefore, was not only an instance of humility in Christ, and an example of it to his apostles; but it was figurative of internal and spiritual cleansing. For how should *washing the feet make the whole body clean*, unless it be in a figurative and mystical sense?" (*Sermon, of Baptism*, p. 95.) It ought in justice here to be stated that a different view of this passage is held by some expositors. The following is supposed to be the meaning of the 10th verse: "Then Jesus, willing to lay hold on a hint which gave him an opportunity of pursuing so useful a thought, says further to Simon Peter, 'He that is washed already, or that has just been bathing, needs only to wash his feet, which may indeed easily be soiled by the shortest walk, and when that is done, he is entirely clean;' at which he should have said, 'The truly good man needs not that deep repentance and universal change which is absolutely necessary to others, though he should, by renewed acts of penitence and faith, be cleansing himself from smaller pollutions, which are in some degree inseparable from the infirmity of human nature, &c.'" But the objection to this view is twofold. 1. It represents our Lord as descending in the 10th verse from the lofty position which he had assumed in the 8th. Unless I wash thee, he had said to Peter, after that disciple had declared that he should never wash his feet, Unless I wash thee, thou art not mine. Peter alarmed begged him to wash not only his feet, but also his hands and head. What reply then was to be expected? That Peter was already washed, and therefore need not be alarmed? That a slight cleansing was necessary to entitle him to the privilege of having *part with Christ*? Such a reply does not appear to be in keeping with the character or general conversation of our Lord. 2. It is to be borne in mind that during the conversation now referred to our Lord predicted that Peter would thrice deny him, and mercifully promised to pray for him lest his faith should fail; (*Luke* xxii., 32;) that a few hours afterward Peter not only denied him, but cursed, and swore that he knew him not; and that upon due reflection he wept bitterly. Was Peter's one of those "smaller pollutions which are in some degree inseparable from the infirmity of human nature?" This will hardly be affirmed. Is it probable, then, that while the master was warning the disciple of his danger, and striving to prepare him for the conflict with Satan, he would at the same moment neutralize the effect of his warnings by the assurance that the disciple had been already completely cleansed, and now required but a *modicum* of spiritual influence? According to the view now advocated the passage is clear and unencumbered with difficulties. Peter, apprehensive of the consequences to flow from a separation from Christ, entreated his Lord to purify different members of his body. The answer was, that that was not necessary. It was absolutely requisite that he should be sanctified, and that some outward act should symbolize the inward process; but in the use of the symbol he need not be over-anxious as to the point of more or less, of totality or partiality. The cleansing of one member was equivalent to the cleansing of the whole.]

If any who are styled "Regular" or "Ironsides" Baptists should still insist upon the exposition of *John* xiii., 10, which I have endeavoured to set aside, I beg leave to meet them on their own ground. They generally maintain that baptism is not indispensable to salvation, that they become the children of God by faith, that true believers are washed when they first receive Christ for their Saviour, that all their sins are then completely pardoned, and that baptism is afterward administered as being "an impressive emblem of that through which their sins are remitted or washed away." This, it is believed, is a fair statement of the views of the Regular Baptists, as distinguished from the disciples of "Elder Campbell." My argu-

"But perhaps no kind of fresh water is strong enough; you may do well, therefore, to try in the sea, for there they used to wash away not only the evil of a dream, but of a crime, or disease, or any thing else; for 'tis reported that Euripides when he went with Plato into Egypt, being troubled with the falling sickness, was bid by the priest to bathe himself in the sea, &c." "After murder it was a common practice; and then no fear of the displeasure of a god for the future."—*Lib. vii. Cap. v.*

|| The word rendered *He that is washed* signifies also, *He that is about to be washed*. See similar participles in passages quoted in Winer's Grammar, p. 131. Professor Anthon in his notes on Horace, *Ode XXVIII.*, B. I. relates a circumstance which furnishes an appropriate illustration of the figure *Synecdoche*. A mariner, as he was travelling on the shore of Southern Italy, discovered the dead body of the Philosopher Archytas, which had been thrown up by the waves. He addressed the corpse and expressed his surprise that so illustrious an individual could not escape from the dominion of the grave. The shade replied, "Be not surprised, O mariner, at beholding me in this state. Death has selected far nobler victims. Bestow the last sad offices on my remains, and so shall prosperous fortune crown your every effort." "According to the popular belief, if a corpse were deprived of the rites of sepulture, the shade of the deceased was compelled to wander for a hundred years either around the dead body or along the banks of the Styx. . . . In order to obviate so lamentable a result, it was esteemed a most solemn duty for every one who chanced to encounter an unburied corpse to perform the last sad offices to it. *Sprinkling dust or sand three times upon the dead body was esteemed amply sufficient for every purpose.*" If the learned professor is right the ancient Romans might with propriety have said, "He that is to receive the rites of sepulture, needeth not to be entirely covered with earth; his body is honorably interred if it thrice receives an emblematic sprinkling.

ment, then, is this: if baptism is an impressive emblem of that through which our sins are remitted or washed away, the Saviour, according to their interpretation, has expressly decided against the necessity of total immersion. They being our witnesses, he has decreed that the man who is already washed from his sins needeth not to be emblematically washed, save in a part of his body.

Three paragraphs from Lightfoot's Harmony shall close this article.

"Baptism was not administered among the Jews by any whomsoever, but only men of some authority, and in orders, and appointed thereunto; a 'Beth Du' or Consistory or Tribunal was orderly and properly to administer it, and not every one that would take it upon him. So also was the administration of this ordinance in the New Testament by ministerial men, and men appointed and empowered for such a work.

"If Paul were baptized within the house, as the story seemeth plainly to carry it; (Acts ix., 17, 18,) or if any other in the New Testament (Acts x., 47-8,) were either baptized in houses or synagogues, they could not be baptized after this manner of the Jews' baptism [by dipping.] for they had an express maxim against dipping in any vessel; unless it were the priests' bathing themselves in the Jordan sea. 'But was not that a vessel?' (say the Gemarists, in the Jerusalem Talmud,) 'Yes, but R. Joshua, the son of Levi, saith, a pipe of water ran into it out of the well Etam;' and so it was as a spring of water, because fresh water was running into it continually.

"Though men of age among the Jews were baptized by dipping, as their records do evidence, yet it is hard to find that infants among them were so dipped; and yet they speak it out plainly, that infants were baptized."—*Works*, V., 65, 66.

April 5, 1848.

WESTERN.

For the Banner of the Cross.

ENTHUSIASM.

Pulpit.

Enthusiasm is consentaneous in almost every profession and occupation, but that of religion; and yet there is not one in which it is more frequently employed under the strange notion that it is efficacious. In true religion it has no place. Fervor much indulged is often so called, but on a careful examination into the difference between the two, a line of demarcation can readily be drawn. Piety and devotion, humble and sincere, can have no sympathy with feelings that are perpetually on the verge of excess and transgression. With the many perhaps, passing for what it is not it may be, captivating for the time, even cheating the judgment of the speaker himself: but to the intelligence of men of integrity and proper cultivation it is a sad distorting of fervor into passion. There is a vulgarity about enthusiasm in the pulpit, arising from the cause to which it is applied, which cannot fail eventually to prove detrimental to both pastor and congregation. It puts all in a sub-commotion. The humility of prayer,—prayer on the knees; the prostrate heart of penitence; and the thanks of a grateful remembrance of divine goodness are painfully at variance with that *false* position which enthusiasm of necessity ascends to. Egotism moreover is necessarily implied in it, which may be all very well where the type of individuality is deemed necessary; but the slightest display of it in that service which is so remarkable for its dignity, simplicity, and humble-mindedness, is to the feelings of an upright worshipper fulsome in the extreme.

The vulgarity of enthusiasm in a minister of religion it is conceived, consists in this, that we are to be impressed as a congregation with the Divine emotion of our preacher. This emotion is not "hid in a bushel." A little mindedness, perfectly incompatible with that dignity and self-possession which greatness of mind is dressed in, is very apt, when it finds that all must listen to all it has to say, to yield to the suggestions an inflated sense of self-importance is ever ready to induce; and, under this swelling feeling, rendered more and more swollen, as the lone position, the upturned countenances, the sacred place, and the awful silence affect the mind and feelings, to commence that peculiar, measured would be impressive strain, deemed so imposingly grand if not actually sublime.

The natural tendency of enthusiasm is to excess, and in nothing more so perhaps than in religion. All excess, naturally leads to further excess, and that to overthrow and destruction. We look upon enthusiasm in an advocate of any of the arts and sciences with feelings of allowance, because we understand it to arise from a particular partiality to the object of his adoption, which has a direct bearing upon his happiness and prosperity, provided he can only make others think and feel as he does upon the subject. His egotism, extravagance, and misrepresentation (perhaps unintentional) the concomitants of enthusiasm, are greeted either with a smile of incredulity, or silent contempt; we perceive the aim of our advocate to be to establish his own peculiar notions, feelings, and views, because by so doing, his character, his reputation, his success and fortune are all enhanced. With this feeling we overlook it, but suspect his integrity; and in religion this operates to a much greater extent. Good sense and moral rectitude of purpose are alone sufficient, without an appeal to the higher qualities of mind to detect this imposture. Although for the time our tongues must be still, the understanding and the heart are in converse, and at what the eye sees, and the ear hears they simultaneously revolt. In religion *all* must be *truth*, manner, voice, and precept, nay more, we must ever feel that the *motives* are true to the great and holy cause; that they are not misplaced, misapplied, mis-conceived, or *mis-led* in any way. A minister is the advocate of truth, ay, of holy truth. In him we look for no trickery, no languishing airs, no womanish weakness at his own sad story no unmeaning, metaphysical quibbling upon an axiom: but for manly plainness of speech and bearing, simplicity of manner, and freedom from every thing, how elegant soever elsewhere, that is untoward to the thoughts and feelings of piety and devotion. Who would attain the writings of St. Paul with the charge of enthusiasm? No one. Nothing would have shocked his fervid, pious eloquence more. It may fairly be asked, can

enthusiasm exist without a certain amount of charlatanny? At all events it will in all probability incur the suspicion if not the actual consequences of it. Besides there is a pretension inherent in religious enthusiasm which (some have called it by a bolder name, presumptuousness) is sadly at variance with that simplicity with which truth seeks to enrobe itself. It speaks in the bearing, the voice, the gesture, and in the very words as they fall from the lips. Oh what a mistake, and how fatal to the nurture of piety are the bombast, and over-reaching aspirations of religious enthusiasm! The lip 'may speak aloud of His praise, though the heart is courting for its own, and this often-times the more lamentably, because deceived by the hope of ecomium for its exertion and eloquence, the spirit, the heart, is not of Him' in whom all the treasures of wisdom and knowledge," but of that egotism, vanity, and presumption which the man of insufficient judgment, humility, and godliness, is prompted by flattery to indulge at the expense of sanctity.

The manners of society, (where society is cultivated) are become gentle, graceful, calm, and unostentatious. Conversation is chaste; sentiment truthful, opinions are offered with deference and modesty, and the precepts of religion are pronounced with reverence due to the Being from whom we receive them. Can it be proper that a course so greatly at variance with these elements of christian accomplishments, should be set at naught by him whose permanent business it is to improve them if possible, if not at least to uphold them not less in public than in private, in the homestead than in the temple? If it be pronounced vulgar to violate these established rules, deemed by the judicious essential to the well being of a chaste and intellectual society, can it be less so in him who egregiously trespasses upon the simple and sacred rules which circumscribe the duties of a spiritual and religious society?

In religion there is nothing boisterous, nothing exciting. It addresses itself to the deeper feelings, and thoughts, and dwells in silence in the innermost shrines of the heart. It subdues all undue emotion; checks impetuosity, curbs precipitancy, and is the broad fundamental basis of true dignity and simplicity. If such be the case, surely the enthusiast cannot fail to arouse astonishment and apprehension in him whose study is elevation of character by holy means; whose love for goodness, and truth, and all things sacred and divine, hath its roots deep in the soil of the New Testament; whose model of fervency and energy is St. Paul; or of love and meekness Christ himself; but whose enthusiasm is a cypher, as in the gospel it is non extant.

Let him who is used to indulge the allurements of enthusiasm when expounding the things of God, beware how he plays his fantastic tricks before high Heaven. His business, his bounden duty is to *teach*, not to enact the orator Divine; to let the words of wisdom and life touch the heart, not bursts of ecstasy and fanaticism pierce the ear. Above all things let him be in himself, as far as in him lies by daily habit, and study, the outward manifestation "of an inward and spiritual grace."

There is a point connected with this subject which we are secretly prompted to notice, viz. its deleterious influence upon the congregation. In a portion of country where from its recent settlement, and rapid influx of persons of almost every grade and profession, a congregation must of necessity be formed of such, it surely behoves a minister of Christ to study with great consideration the *true* condition of his charge in *spiritual* matters. That to the majority, and that a large one, the most undisciplined, and direct exposition possible of the vital points of their religion would be required, is no more than any rational man would anticipate. If, however, instead of the 'bread of life,' the allurements of more exciting food be put before them, it is easy to perceive how little likely minds so fed are to be satisfied with any thing short of an increased stimulus in proportion to the increase of appetite for it, an appetite rendered morbid and capricious by wanton indulgence. With such the unexamined elegance and simplicity of the service of the Church, is apt to be a minor consideration; and it is painful to reflect, that it has sometimes seemed to be so to the minister himself; for not unfrequently has it happened that the service has been unnecessarily curtailed, merely to expedite the pulpit performance, and give further time for display. If to such a congregation perchance a man of modesty and talent, singleness and truth be asked to preach, his unassuming manners, gentleness of voice, simplicity of language (how rare a virtue!) and appropriate enunciation fall senseless upon their overstraining eyes and pampered expectations. Whose the fault; need not be asked.

H.M., Nashville.

For the Banner of the Cross.

St. Mark's Church, Northumberland.

DEAR MR. EDITOR,—

Will you allow me to ask through your paper, if there are any of the Philadelphia Churchmen, to whom God has given the ability, that are willing to contribute towards the finishing of a small Church in the town of Northumberland? The services of the church have been held in this town regularly, for something more than eighteen months. And although in an inconvenient and uncomfortable room, the congregations have been quite as good as in some of our established country parishes. A parish has been formed and vestry elected. And a small, but neat church building begun, and as far as the *exterior* is concerned, finished and painted.

It requires yet to be plastered, and provided with seats, chancel furniture &c.

Two hundred and fifty dollars would enable the vestry to finish it comfortably for immediate use. And to avoid contracting a debt, they must receive aid from their more wealthy brethren abroad. If this should meet the eye of any who have of this world's goods, an abundance and to spare, and who know how sadly the wholesome institutions of the church are wanted in this neglected portion of our Diocese, may we not hope that though an humble undertaking, it shall be remembered in that stewardship, whose work that proceedeth of love is not forgotten by a righteous God! If any are disposed to aid in this work, their contributions may be left at the office of the *Banner of the Cross*.

M.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MAY 13, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

A NEGLECTED RUBRIC.—We hear much of the poverty of the Institutions of the Church, of parishes groaning and sinking under the oppressive load of debt, of schools and colleges crippled or crushed for want of means. And all this while those who look to the gospel in the church as affording them their richest blessings and comforts in life or death are living and dying possessed of a superabundance of this world's goods! A heavy part of this fearful evil results, we fear, from the unfaithfulness of those who should seek on all proper occasions to press upon the hearts of the living and dying their responsibility to God in this respect, and the account they must at last render as the stewards of His earthly gifts. The growing wants of the church can only be met by an enlarged liberality on the part of her members proportioned to the increased demand. Especially should those who in life have enjoyed the benefit of the church's holy services, be faithfully reminded in the hour of death of the account they must give to God, and of the last opportunity of consecrating a portion of their worldly goods to the blessed purposes of Christian charity.

The Church has made this the solemn duty of her Ministers in a Rubric which we may well call *neglected*, one which has in fact become almost obsolete. It is found in the office for "the visitation of the sick," and is in these words.

"The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor."

In this provision the church has shown her usual practical wisdom. In its neglect we show our too common practical folly. And then without using the prescribed method of supplying her need, we impotently and vainly deplore her lack of means!

These remarks have been suggested by an article which appeared in a late number of the N. Y. Churchman, a part of which we subjoin.

"A LATE WILL.—The public curiosity has been much excited for a few days, concerning the will of probably the wealthiest man in the country. The testator resided in this city more than half a century, and died in it last month. Although, strictly speaking, he was not a member of the Protestant Episcopal Church, yet he nominally belonged to it; as he many years since purchased a pew in one of our city Churches, and his children were brought up in that faith. He was, also, a long time intimately acquainted with several of the Clergy, and the great majority of his intimate friends belonged to the Church, and many of them were of its most influential and active members. It does not appear that any reproach can be cast upon them for improper influence or interested suggestions, in regard to the disposition of his estate. *Not one cent is given to any Church or Religious Institution, here or elsewhere.*"

How just are the concluding remarks of the editor on this and similar cases.

"The reflection occurs, Whether the fault is not in part of us who lived with them? Whether it is not our duty to use every proper means to persuade those who have such abundance, to give of it a share back to Him who gave it all to them? Whether in fact we are doing our own duty, when from mistaken motives of delicacy, or any other insufficient cause, we abstain, upon due opportunity, from reminding our neighbour of the debt he owes to God.

We venture little in predicting that there will be less cause for such complaints, if the Rubric quoted be only faithfully followed.

It is pleasant to know that there are cases occurring where faithful members of the church remember Her need in the hour of their last extremity. Such a case has lately occurred in New York, as we are informed by the same paper. Mrs. Mary Welsh a parishioner of Zion Church, N. Y., left by her will, \$5000, to found two scholarships, of \$2,500 each, in the General Theological Seminary, for supporting indigent students.

She also left \$1000 to the Missionary Committee of the Diocese of New York, and after giving handsome legacies to a number of friends, constituted Zion Church her residuary legatee. It is supposed that the portion of Zion Church will not be less than \$5,000.

We hold this instance up as an example to the members of the church worthy of imitation. It is also an encouragement to the Ministers of the Church to be faithful in carrying out the Rubric designated. Such noble bequests will not be so few and far between when this can be no longer classed among the *neglected Rubrics*.

THE INSTABILITY OF HUMAN GREATNESS.—The history of our times has been marked by one of the most striking illustrations of the vanity of all earthly dependence. The account from the London Times, which will be found among our selections, presents this case in a clear and truthful manner.

When the Ministers of God give in their sermons, strong exhibitions of the insecurity of earthly possessions, and tell men how swiftly and suddenly power and wealth may fade away, the wise men of earth are disposed to regard these opinions as apt specimens of "the foolishness of preaching." The clergy know little of the world but in theory! what a pity they had not more experience! They never would talk so disparagingly of our most substantial blessings.

Draw near then, wise men of earth, ye who scoff and despise the lessons which God would impress by mortal lips, listen with reverence to God's eternal Providence proclaiming throughout the length and breadth of earth, the truths which are unheeded when uttered by your fellow men! This is the text of the heavenly discourse. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches."

The discourse itself will be found as the first selection.

We have received with great pleasure, the following statement from a clergyman of North Carolina, regarding Bishop Ives, whose indisposition has caused much anxiety to his numerous friends. Many hearts will unite earnestly in the prayer with which our correspondent concludes.

For the Banner of the Cross.

North Carolina.

To satisfy the many inquiries that have been made in regard to the condition of our Bishop, it gives us pleasure to state that he is now convalescent. The disease with which he has been most severely afflicted, is the typhoid erysipelas. By circumstances which cannot be regarded as otherwise than providential, he was detained where able medical advice, and the kindest care of friends have been instrumental to the preservation of his most valuable life. But the violence of the disease has left him in such extreme debility, that in the opinion of his medical attendant, it will yet be some time before he will be so far restored as to be able to resume his official duties.

Let all then who are bound to him by the ties of affection or duty, thank God for his preservation so far, and pray for his perfect restoration.

Edenton, May 3d.

The Annual Convention of the Diocese of Pennsylvania will meet at St. Andrew's Church on Tuesday afternoon 16th inst. at 5 o'clock.

We ask the attention of the charitable to the modest communication concerning St. Mark's Church, Northumberland.

At a meeting of the Standing Committee of the Diocese of Pennsylvania held on Tuesday May 2d, Testimonials were signed on behalf of the Rev. Thomas A. Starkey, and the Rev. Daniel S. Miller, Deacons, applying to be recommended for admission to the Holy Order of Priests.

Also, on behalf of Mr. Joseph I. Elsegood, late a Minister of the Methodist denomination, applying to be recommended for admission as a candidate for Holy Orders.

M. A. DE WOLFE HOWE, Sec'y.

Foreign Intelligence.

We have received "the English Churchman" of April 20th and the London Guardian of April 19th.

In both church and state, matters seem more quiet in Great Britain. The church appears happily relieved of all questions of general excitement, so that the English Churchman can thus speak.

"At no previous time have we felt more satisfied than on the present occasion, that we may, without any neglect of duty, carry out what we wish to make a general rule in this THE HOLY WEEK of the Church, of abstaining from discussions and disputations, whether on ecclesiastical or secular questions. And it gives us unfeigned pleasure to find that the only subject which it is at all necessary to notice in this place, this Week, is

one upon which, even in these days of dissension, there can be no difference of opinion among persons of all parties—so far, at least, as concerns its main features."

This refers to a prayer set forth by the Archbishop of Canterbury, by order of the Queen and council, for the maintenance of peace and tranquillity.

We find in the English Churchman another grateful proof of the interest felt in the affairs of our church by the full republication of the proceedings at the formation of the Ecclesiological Society in New York.

We copy the following summary of Intelligence from the Guardian.

The consecration and opening of St. Augustine's College, Canterbury, is now fixed for St. Peter's Day next, June 29.

The Fellows of Sion College have presented an address to the Primate, expressing their congratulations, that as they are

"Fully convinced that on the purity of the Protestant faith and on the stability of our Church depends the welfare of the State, we rejoice that our chief guidance in these anxious times has been placed in hands so experienced in authority, so moderate in its exercise, and so highly entitled to the confidence of the clergy of England."

His Grace replied, thanking them for their expressions of kindness, and then continued:—

"You congratulate me, gentlemen, on my accession to the See of Canterbury; and no doubt it is a post of dignity which may justly be the subject of congratulation, though I own that in former times I should have always rather dreaded its responsibilities that coveted its honours. And now, looking at the new and arduous duties which devolve on me, I confess that I should be dismayed at the prospect if I did not believe that our situations are chosen for us, and that He who orders them will render those whom he has called to his service sufficient for the performance of his will, as long as they make his glory their object, and look to Him for that aid of which they feel the need.

"To one part of your address I must now particularly allude. I entirely concur with you in the sentiment that the welfare of the State depends on our faithfulness to the Protestant principles of our Church. I believe that we may look for the blessing of God upon our country in proportion as we are true to those principles. One of your own members has shown, with great ingenuity and just application of historical knowledge, that such has been the case in former times. And we may believe it shall be so. For what is the Protestant principle in contrast to the principle to which it is opposed? It is adherence to the word of God, deference to the Scriptures rather than to the practice or opinions of men. Now, to know the word of God is to honour Him who revealed that word, and He has himself declared, 'Them that honour me I will honour.' I trust that, as far as in me lies, I shall endeavour to answer in this respect the expectations which you have formed, and endeavour to maintain the true principles of our Church, free alike from Romish tradition and from latitudinarian error."

The venerable Primate concluded by requesting their prayers on his behalf.

The Dean of Westminster will preach on Good Friday, and on Easter Sunday the Bishop of Oxford, in the Chapel Royal, St. James's. The Bishop of Chichester will preach the Spital sermon at Christ Church, Newgate-street, on Easter Monday; and the Lord Mayor's chaplain the one on the following day. Dr. Hook, the vicar of Leeds, preaches on the first Sunday after Easter at St. Sepulchre's, on behalf of the charity schools of that parish.

Bishop Hampden will hold his first ordination at Hereford on Trinity Sunday.

A public meeting was held at Exeter-hall, on Friday evening, to hear from the Rev. J. Shore, of Berry Pomeroy, a narrative of the proceedings taken against him by the Bishop of Exeter. The Hon. A. Kinnaird was in the chair. The Rev. Baptist Noel and Rev. Thomas Mortimer were advertised to attend, but the Bishop of London interfered, and the former gentleman abstained, but the latter paid no attention to the admonition of his Diocesan, and was present amidst a number of Dissenting ministers aiding and abetting the schismatic priest.

The Bishop of London, during the past week, has consecrated a new church, dedicated to St. Matthew, in the City-road, and another dedicated to St. Jude, in the parish of White-chapel; the latter made the hundred and twenty-eighth his lordship has consecrated. His lordship has also licensed a temporary church, called St. Mark's, in St. Pancras parish, containing 600 sittings, making the fifth provided by the vicar, the Rev. Thos. Dale, under his Parochial Church Building Fund.

The Bishop of Ripon consecrated, on Wednesday last, a new church dedicated to St. John the Baptist, at Baildon. The first stone of a new church, dedicated to St. Mark, at Wolverhampton, to be erected under Peel's Act, and to accommodate 1,080 persons, was laid yesterday se'nnight.

The Bishop of Cape Town, the Right Rev. Dr. Gray, arrived on Sunday, the 20th, in the Persia, with the Rev. H. Douglass and the Rev. Mr. Badmali.

We are pained to read the following account of suffering in Dr. Hook's parish.

So great is the distress of the poor of Leeds that Dr. Hook and forty-one clergymen of the rural deanery of Leeds have issued the following conjoint appeal on their behalf:—"We, the undersigned, clergy of the Church of England, venture to call your attention to the great distress now existing in Leeds amongst the labouring classes. From returns, which have recently been made by the visitors of the poor, it appears that there are at least 15,000 persons who are receiving relief from the public soup kitchen, that the average weekly income of most of these does not reach twopenny per head, and that the destitution is increasing; large numbers of workmen being daily discarded, because of the convulsed state of the continent.

The rates are already very heavy, and press severely on the less competent class of householders, and the funds of the soup kitchen are nearly exhausted. We desire, under these circumstances, to appeal to the members of the Church who may be in a position to assist their poorer brethren in these trying times, to contribute towards the efforts now making in Leeds to continue, and if possible increase, the relief given to our suffering population—the more deserving of this sympathy because of their patient and praiseworthy deportment.”

New Publications.

CHRISTIAN SONGS.—By the Rev. James Gilborne Lyons, L. D. “The Service of Song,” THIRD EDITION, with additions. Philadelphia. George S. Appleton, 148 Chesnut street, 1848.

The readers of the Banner, in whose columns several of these noble “Christian Songs” have first been given to the public, need not our words of praise to commend to them this choice book.

Indeed these songs have passed the ordeal of general criticism, and have obtained the most distinguished marks of public approbation. Few modern compositions of this class have been more widely circulated, than some of these which have been copied by publications of most opposite character.

Their harmonious numbers have not only lent attraction to our religious periodicals, but they have so commended themselves to the common taste and feelings, that many secular prints have admitted to their columns the “songs” most thoroughly imbued with the spirit of Christianity. On this account we attribute to these poems a nobler influence than a mere passing gratification in their perusal. We know that their author had a higher object in their composition. We consider it the high and holy office of the true Poet, to present religious truths and sentiments in such a form and manner that they may attract the attention, and interest the feelings of those who are inclined to think little of, and care less for the teachings of Christianity. Those who have had a chance of serving the various channels through which these “Christian Songs” have found their way to the public mind, must own that they have accomplished this noble and worthy purpose.

Having once reached such a point, there is no danger of their receding from it. These songs are not mere hasty productions, to be read hastily and then forgotten. They are made to wear! They will bear the strictest examination. The high scholarship of their author ensures their perfect accuracy. There is not a word in them which the sense does not require, nor one word whose use cannot be supported by the standard authorities of our language. Many of them too are on subjects which are continually recurring to our observation, and therefore not to be forgotten. For example, the beautiful and appropriate song for the season, which appeared for the first time in the last Banner, and which may be taken as a fair specimen of the pieces added in this new edition, will revive each year with the flowers of spring, and its spirit, fragrant with the breath from “the flowers of God,” will be fresh with each new return of May, when

“From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth—
The pure sweet flowers of God.”

The present edition, which we think much improved in form, is much enlarged in matter. The first edition contained only twelve pieces, and in this we find thirty-six. And some of the latest productions are among the very best. We feel that the author's reputation will grow with the increase of his volume. And we trust the important truths, embalmed in these “Christian Songs,” may not only please the taste, but improve the hearts of their readers, and in them “the service of song” be consecrated to THE SERVICE OF GOD.

THE CHRISTIAN RULE OF CHARITABLE CONTRIBUTION.—A sermon, preached in St. Paul's Church, Louisville, Ky., on Sunday Feb. 6, 1848, by Rev. John B. Gallagher. Published by request.

We read with pleasure each new enforcement, by our Parochial Clergy, of St. Paul's rule of Christian charity. This discourse gives a clear and forcible exhibition of this much neglected duty. The text is that most appropriate one, 1 Corinthians, xvi. 21.

The scope of the sermon is thus stated by the author.

In treating the subject, I shall endeavour, first, to state the bounds of obligation to devote a portion of our substance to the cause of God; secondly, to consider what should be the measure of our giving; and, thirdly, to exhibit the importance of a frequent and regular offering, especially in reference to Christian Missions.

THE YOUNG CHURCHMAN'S MISCELLANY, for May, informs us that its much esteemed editor has been obliged to go abroad for the restoration of his impaired health. Our kindest wishes attend him. We trust a Gracious Providence will guard him

on his journey and bring him back with restored health, to his useful labours and his many friends.

We have also duly received “the Literary World” and “Littell's Living Age” both welcome visitors.

From abroad we have received the Christian Remembrancer for April. This number though a most excellent one, gives us little opportunity for selections. The able and impartial article on American Poetry will be read with interest. Its contents are, Art. I. Study of the Greek text of the New Testament. II. American Poetry. III. German Pantheism, its influence on Criticism. IV. Jane Eyre. V. Blunt's undesignated Coincidences. VI. Conington's Agamemnon of Æschylus VII. The Hampden Controversy.

We insert with pleasure the following from a valued correspondent.

For the Banner of the Cross.

Medical Schools of Philadelphia.

There are no institutions in our city which have higher claims to our regard, and of which, as Philadelphians, we may be more justly proud, than our medical colleges. A proof of the estimation in which they are held abroad, may be found in the fact, that about twelve hundred students have attended the courses of lectures the past winter; of whom 508 were in the University of Pennsylvania. While every state in the Union sent pupils to be educated at this venerable institution, there were also students from Austria, Cuba, the East and West Indies, England, Nova Scotia, Canada, and South America. Probably no city in the world, of equal size, can boast of so great a number of eminent Physicians, who are distinguished alike for their learning, their moral worth, and their philanthropy. These thoughts have been suggested by the perusal of a very able lecture, introductory to a course, by one who ranks among the first of his profession, Dr. William Harris. There is a tone of religious feeling pervading this address, which is truly refreshing. Speaking of the value of classical attainments to the medical student, and of the “pleasure derived from mental cultivation,” he says:—

“The claims of the mind, too, as an independent part of our being, must not be overlooked, nor its appropriate enjoyment withheld. We were not designed, by the Author of our being, to spend all our time in *buying, selling, and getting gain*; but as the mind, or soul, is the better part of man, so the cultivation of its faculties is more noble than anything that relates to the body alone. The physical structure perishes, but the soul, which dwells within it during life, is indestructible and immortal.

The soul may sleep, but it never dies, neither does it enter the tomb with the body; but is translated, at death, from earth to heaven; and, according to the opinion of some learned theologians, it never ceases to act, and never loses any knowledge that it once possessed, but commences in the next world where it leaves off in this. How much wiser is it then to enrich the mind with imperishable treasures, than to spend all our days in accumulating “riches which make to themselves wings and fly away!”

And again:—

“You will be solicited to *minister to minds diseased*; to mitigate bodily suffering, and to prolong life. And when your professional wand is broken, and your most skilful efforts unavailing, it will be expected that you will extend to the afflicted family your sympathy, and to the dying the consolations of the Gospel. You will be admitted, too, behind the veil that screens the privacy of domestic life from the scrutiny of the world. The peace and happiness of families will often be confided to your honour. Hence, the vocation of a physician is a sacred office, requiring the highest moral as well as intellectual culture.”

The following extract with which we close this communication, contains information which is useful and interesting to general readers.

“May we not claim, without arrogance, that Philadelphia is the great emporium of medical science? That she is, in this respect, to the United States, what Edinburgh is to Scotland, Vienna to Austria, and Paris to France? And is it not a tribute justly due to the University of Pennsylvania, to say, that she stands at the head of the medical institutions of our country?”

While I say this, it gives me pleasure to recognize the talent and ability that now distinguish the Jefferson Medical College. This school is also in a very prosperous condition, and is yearly adding names of promised eminence to the rolls of our profession. The Professors of the Pennsylvania College, too, have delivered very satisfactory courses of lectures to their medical class, during the two last winters, and the institution may be said to be increasing in respectability and importance. The Franklin Medical College, incorporated by the Legislature of Pennsylvania two years since, is an institution of great promise. The members of her faculty are all men of fine talents, of thorough classical and medical education, and of untiring zeal. She is in great favour with the medical profession of this city. Her faculty has been lately strengthened by the appointment of Doctor Thomas Forrest Betton to the chair of surgery.

The Philadelphia College of Medicine, the last chartered medical institution of our city, is clothed with all the powers of the other Medical Colleges; delivers summer and winter courses of lectures, and has the privilege of conferring degrees twice a year. The faculty are encouraged to hope that their efforts will be crowned with success. It cannot but be the wish of every sincere lover of science, that these several institutions may continue to stimulate each other to an honourable rivalry.

Unconnected as I am with any of the incorporated medical institutions of our city, I shall deliver an independent course of lectures. During the approaching summer I shall endeavour to communicate to you, accurately, all that is known by the

profession respecting the obstetrical art, and the treatment of the diseases of women and children. With regard to the winter schools, you must select for yourselves, according to your individual predilections.

My preference is for the University of Pennsylvania. She is my Alma Mater, and I should be destitute of filial regard if I did not feel for her the warmest affection. Besides, I reverence her for the unceasing and noble efforts she has always made to elevate and dignify our profession. During the last twenty years, the rapid multiplication of medical schools in different parts of our country, has tended to lower the standard of medical education, and to degrade the profession. The University, however, has always resisted this downward tendency, and in her praiseworthy efforts to sustain the profession, jeopardized her interests, and diminished the number of her pupils. But institutions, like individuals, that pursue an honest and an honourable course, may suffer for a time, but will always, in the end, receive their just reward.

The members of the medical profession of the United States have recently awakened from their profound slumbers, and have become alarmed at their indifference. Two National Medical Conventions have been held, the first in New York, the last in Philadelphia, at which the most learned men of our profession were congregated. From every part of the Union the cry of the delegates was for reform. Their deliberations resulted in a fixed determination that the whole profession should unite in a grand effort to elevate the standard of classical and medical education, for all who shall hereafter become members of our profession; and they enacted a code of medical ethics for the better regulation of our vocational intercourse. But the most important of all the changes recommended, was that the medical schools of the United States should extend their courses of lectures from four to six months. In good faith, and in accordance with the spirit of the convention, the University of Pennsylvania decided promptly to carry into effect, as far as practicable, all the suggestions of that learned council. The College of Physicians and Surgeons of New York, also adopted and carried out the recommendations of the Convention. And these two pioneer institutions in the great work of reformation, I am happy to say, have been generously sustained by the profession at large. Their classes were increased both in numbers and respectability, and their praise is in the mouth of all the State Medical Conventions. Hear what the Medical Convention of the State of Alabama says of the University of Pennsylvania. “Resolved, That we unite, in one voice, in the most unqualified praise, for the high-toned, independent, and self-sacrificing magnanimity, by which the Medical Department of the University of Pennsylvania has distinguished itself, in becoming the pioneer to place the first foot upon the threshold of the usages in this country, regardless of all consequences to themselves, and governed alone by an eye single to the general good of the profession they so honourably represent.”

Obituary.

For the Banner of the Cross.

Died,

On Friday the 5th inst., at Germantown, META MORRIS, youngest daughter of J. S. LITTELL, aged nine years.

With her hearty welcome and jocund laugh still ringing in the ear, it is impossible to realize that this sweet child is no longer an inhabitant of the earth which she gladdened by her presence; that we shall no more be cheered in our pilgrimage by her sprightliness and mirth, or be taught by her early example lessons of innocence and love. Nurtured while here with the continual dew of the Divine blessing, she acquired a capacity for larger measures of heavenly grace, and has been transplanted in the spring-time of existence, while nature was bursting into beauty around her—herself the fairest flower that bloomed—to those fountains of living waters which proceed from the throne of God and the Lamb. Angelic ministrations were visible in preparing her for the approaching change. During a painful illness, no word of fretfulness or repining escaped her lips. With every thing to make life attractive she manifested, for a person so young, a remarkable resignation to the will of her heavenly FATHER. “What language are you using?” she inquired of one who at her request was silently praying by her side. “Thy will be done, O Lord,” was the answer. “Yes,” she replied, “those are the right words; pray that I may recover if it be God's will, but not else.” Her childish or imaginary faults she feared were almost too great to be forgiven; she was apprehensive that she did not repent as she ought, that she was not sufficiently sorry for sin; and it was not until reassured by maternal piety, in a private conversation which she sought, that all her misgivings vanished. She was frequent in forgetfulness of her own sufferings to apologize for any involuntary uneasiness which she had given to others. Dear little Meta! the assurance that He whom thou thus remembered in thy youth has called thee to His arms in heaven, should check the flowing tear and inspire us with resignation like thine own. Bright and happy as thou wert upon earth, thou art happier far in the full fruition of His love; and we may not indulge one selfish or murmuring thought. But thy early departure has left an aching void in lone and loving hearts; many are the cherished memories which thou hast bequeathed; and long shall we lament “the vanished ray which scattered gladness o'er our path.”

The following lines written by her father in a Prayer Book given to her on the anniversary of her eighth birthday, breathe a prayer which has been granted in all the depth of its unconscious meaning.

“Cricket and sunbeam! youngling of my fold!
Thy chirp hath gladden'd oft the passing hour;—
Blessings upon thee, dearest,—wealth untold—
That He alone can give who hath the power;
And as I thus with anxious thought and heart,
The day that mark'd thy birth once more recall,
My prayer ascends that thou mayst bear thy part
Purely before Him,—Father of us all.” LAMB.

May 8, 1848.

Communications.

MR. EDITOR:—

For the Banner of the Cross.

Like a preux chevalier, B. has placed his lance in rest, and made a famous charge upon the old Scottish Covenant. I decline the contest—alike distasteful to myself, and now unprofitable as well as unjust to your subscribers. I wish, however, to deprecate the charge of want of candor in my former article. I therein expressly said, that I pretended not fully to discuss the question, and particularly wished not to be considered as an antagonist of B. How, then, can I fairly be charged with disingenuousness, because I have not assailed all his arguments? and by what rules of candor was I obliged to confine myself to his arguments alone? I only touched upon those of his positions from which I differed, and I contend that I am not bound to consider the uttering of sentiments from the pulpit as giving them any peculiar sanctity or immunity from comment. Those sentiments to which I alluded, were doubtless held by many, and provided all be done in charity and decorum, no one has any cause of complaint whatever.

A few words more and I leave the subject. I am not learned in rubrical lore, but does not B.'s argument as to breaking the bread before the people, prove too much? If it proves that the people should have their faces towards the minister, does it not prove that they ought actually to see this part of the service? If so, we have been very unscrupulous hitherto, in common with every other congregation with which I have ever worshipped. It does not suggest itself to persons devoutly kneeling upon such an occasion, that they ought to cast their eyes at this particular moment towards the communion table. Human sense, I think, interprets the rubric to mean merely that the bread should be broken at this particular time and place, whilst reading the Gospel account of the first institution of the Supper.

I cannot feel the gratification at the action of the Vestry in this matter which B. seems to suppose. It is by no means so summarily disposed of as I could have wished. I would have been glad to see some disclaimer, on the part of the Vestry, of powers not delegated to them, and therefore not in existence. So far as we know, they have voted upon the resolution of Mr. Binney without intimating a doubt of their being competent to entertain such a proposition. Suppose that resolution had passed, and three wealthy members of the congregation had advanced immediately \$10,000 each, how monstrous to suppose that the Vestry could have packed the rest of us off somewhere else, while the three millionaires indulged their mediæval taste amongst the graves of our ancestors! Will B. stake his professional reputation upon the legality of such proceedings as this resolution might, fairly interpreted, warrant the Vestry to adopt.

But the sprinkling of precedents having failed of its purpose, we are now, alas! threatened with a real shower of brick and timber. This looks very like another appeal to the fair and more timid sex, and is the argument always held in reserve in such cases, to be launched forth when milder means have failed. When the idea of a new church was first broached, I heard it prophesied that the discovery would be made that St. Peter's was in a dangerous state. And I venture to say, that any speculating architect of ordinary ingenuity, will find cause of apprehension in any given structure whatever, be its massiveness or materials what they may.

Although I wish to be very brief, I cannot forbear protesting against the use which has been made of the Scripture incident of the box of ointment. Our blessed Saviour most assuredly never meant his words on that occasion for a standing argument against appeals for aid to the poor, and a plea for wasteful ostentation. In St. John's Gospel, we learn that it was covetousness which induced Judas Iscariot to object to the rich gift of the woman. Now an honest and disinterested opposition to fruitless waste of money, cannot be quietly disposed of by classing it with that niggardliness which would keep men's gifts back from God. We must remember that Jesus Christ said on this very occasion, "The poor ye have always with you."

Not wishing to monopolize all of B.'s attention, I shall not find fault with him, as he has done with me, for turning round upon other adversaries. I will only say that the Vestry, by their action, did not forbid those whose hearts burned within them to build a better temple for God's worship, to do so,—they only said, "You cannot build such a house upon the site of old St. Peter's;" and in this decision no doubt they will be supported by the congregation.

May 6th, 1848.

OLD MORTALITY.

Hon. J. S. Sergeant

For the Banner of the Cross.

The Ends and Objects of Burlington College.

"An Address Introductory to a course of Lectures, delivered in the Junior Hall of Burlington College, by the Right Rev. George Washington Doane, D. D., L. L. D., Bishop of the Diocese of New Jersey, and President of the College," pp. 16, third edition.

This is one of those beautiful "apples of gold," set in "pictures of silver," which the Bishop of New Jersey has "spoken upon his wheels." Of such fruit there is great scarceness now-a-days. The purpose of the "Address" is to present first to the inmates, then to the Christian community, "a brief outline of the Ends and Objects of Burlington College." These are first, "to bring up MEN. Second, to bring up GENTLEMEN. Third, to bring up SCHOLARS. Fourth, to bring up PATRIOTS. Fifth, to bring up CHRISTIANS." It is not informal, but "a rapid and familiar" exhibition of sparkling truths, flying off in every direction, like the scintillations of burning metals, under the intense action of the Galvanic fluid. Though evidently and intentionally unstudied, coming directly from the heart of a father, yearning over the youthful minds committed to his care; it is a beautiful model for addresses of the same kind, and cannot fail I think to command the admiration of all men, who have hearts, and children to love and to educate.

In these days of political confusion, and religious distraction, and social dissolution, and moral pestilence, it is a token for good, when the Bishops of the Christian Church, God's own commissioned fathers, of his own redeemed family; appear to understand their paternal office and government, that these supercede the necessity for every other, so far as "the Kingdom of Heaven" is concerned. HOME and HEAVEN. A Christian house, part of a Christian church: what need we more? A divine constitution of government—"built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—Assuming man's fallen and depraved condition; and adapted in all its parts to his "regeneration" and "renovation;" the only form of moral freedom which suits the condition of creatures; how foolish for Christians to be mixing themselves up with the perplexities and entanglements of worldly politics; thereby weakening their own moral influence, and endangering their soul's salvation. 'Tis delightful to hear the voice of a Christian Bishop; confident in the strength of his own position, and appreciating the hallowed influences, which he can bring to bear upon the objects of his care, thus calling the children of the Church about him, that he may train them up as Christian patriots and scholars, and gentlemen and men. God speed thee in thy noble work, Bishop of New Jersey! May thy fruits abound yet more and more! May thy soul be comforted by the prosperity of thy work of love! Be not discouraged. Thy God is with thee, and his Church will sustain thee, so far as she returns to her first love, and learns the true import of her daily prayer—"Thy kingdom come." God forbid that Burlington College should prove a witness against any who call themselves Christians.

Under the first division of this truly Christian address, it is assumed, that to "give assurance of a man," we must first have the material of a Christian. "Within the breast of every (Christian) child there is an Embryo MAN: God's image, in a shrine of clay." This is the living germ of all Christian education. This is what the Church calls, "being regenerate and born anew of water and the Holy Ghost."—To bring out this "image" in all its parts, and full proportions is the work of Christian Bishops and Presbyters, and parents and school masters; the great work of the Church's life. To attempt the production of a Christian man, without a constant recurrence to this primary truth—must needs be unsuccessful. If Christ be not there, he cannot be "formed in the heart."—And poor fallen humanity—whatever beautiful appearances it may put on, will be as dead as the Parian marble after all the labor of the teachers. Hence the practical wisdom of what the Bishop has said about "self-indulgence," and parental weakness—and the necessity of religious principles, to sustain the work of education. Hence the deserved commendation of "a well ordered Christian school." "It must be (says the Bishop,) a home for safety—and for happiness; but not a home for weakness, and indulgence.—In such a house there must be order that never varies: there must be vigilance that never slumbers: there must be patience that never yields: there must be love that never tires. An atmosphere must be created that shall minister to wholesomeness, and health and strength. A moral mechanism must be constructed and directed, that shall frame the heart by shaping and controlling all its ways: a heart machinery, that holds but never hurts, that moulds but does not mar. To this end Christian men and Christian women must conspire. They must give themselves to it as heart-work, and as life work. They must be moved to it of God. They must be governed in it by his word. They must be guided for it by his Church. They must be carried through it by his Spirit." The influence of the true Church system; (as the Bishop says,) cannot fail to make itself conspicuous. It is a divine mechanism. Its propelling, moving power is above. The Spirit of God is in it. The power of God is with it. If it be not disturbed and disordered by the miserable efforts of "the wisdom of men," it will work silently and surely, to the development of the moral or spiritual creation, its spring time and summer, and abundant harvests." Oh! that the Church of God was better instructed in this seminal principle of the only form of education, which can "bring up men." The age in which we live seems to be almost infidel upon this point. Education which God has committed to his Church, and where alone it can be conducted under his blessing, to its happy and glorious results; has passed well nigh, with the consent of the Church, into other hands. Let's see. Time will solve the question who ought to have the training of the young. A generation educated upon the principles that it matters not what religion we are of, will of course have none.—If all religions are alike, there can be no true one, and if we have come to this—we may calculate the end is near.

May 2, 1848.

R. G. Boyd

For the Banner of the Cross.

Missing Books alluded to in Holy writ.

MR. EDITOR,—

Probably many of your younger readers, who in a systematic perusal of the Holy Volume, have met allusions to various writings, now not extant, would be gratified to see a connected account of them. This I have attempted in the following sketch, vouching only for such general correctness, that may satisfy the ordinary reader, without pretending to subject it to the notice of the theological critic.

The following list embraces, as far as I have been enabled to judge, a complete enumeration of the books, actually or supposed to be lost. The authorities consulted are Dr. Lightfoot, Calmet, Horne, and his references.

It may be well to premise, (a fact of which the theological reader is aware) that these missing books never occupied a place in the Sacred Canon, not having been received by the Church as a part of Divine Revelation, and consequently their loss is little to be regretted. To the Jews contemporaneous with the writers of the several portions of the Old Testament they might have been of service as evidences of the truth of the sacred writ-

tings; but to us, who receive the Canon of Holy Scripture on the unerring testimony of the Church, they are not needed in this, if in any capacity.

1. The first quoted in Exod. xxiv. 7, is "The Book of the Covenant," which is supposed to be lost, but in fact, comprises the injunctions and exhortations in the preceding four chapters. It is then not a distinct book.

2. "The Book of the Wars of the Lord"—Numb. xxi. 14. Dr. Lightfoot thinks that this was a record of the defeat of the Amalekites which Moses was commanded to make as a memorial and to rehearse it in the ears of Joshua. Others, suppose it to have been a record of the Wars ordered by GOD, against the seven nations of Canaan.

3. The Book of Jasher—Joshua x. 13, 2. Sam. i. 18. Josephus the Jewish historian says it was a collection of chronicles of what happened to the Jews, year by year; and of directions for the practice of archery and maintenance of military exercises. The work now sold under this title is a recent forgery.

4. "The Books of Solomon."—1 Kings iv. 32. 33. Of his 3000 "Proverbs" we probably possess a select portion. Horne supposes that they "were perhaps only spoken, not committed to writing." His "Songs," which were a thousand and five in number, were in all probability juvenile compositions. "The Song of Songs" or Canticle, was the best, having a typical or prophetic meaning. His treatise on the vegetable and animal kingdoms, master pieces in their kind, belonged rather to philosophy than Revelation.

5. "The Books of Gad the Seer, and of Nathan the prophet."—1 Chron. xxix. 29.

The earlier acts of David's reign were written by Samuel, and are contained in the first twenty-four chapters of 1st Samuel; the remainder, with the 2d book were written by Gad the Seer and Nathan the prophet.

6. "The Books of Nathan the prophet; the Prophecy of Ahijah the Shilonite; and the Visions of Iddo the Seer, against Jeroboam the son of Nebat"—2 Chron. ix. 29. In these were contained the acts of Solomon's reign, being civil records, and probably contemporaneous. The Prophecy of Ahijah led the Schismatic Jeroboam to cause the revolt of the ten tribes.

The books of 1st and 2d Chronicles themselves being records having an intimate connexion with the design of God in causing the Old Testament to be written, probably drew facts from these civil documents, and appealed to them for truth.

7. The Book of Shemaiah the prophet, and of Iddo the Seer concerning genealogies—2 Chron. xii. 15. "The Story or Commentary of Iddo the Seer"—xiii. 22. These prophets were compilers of the acts of Rehoboam, and of Abijah kings of Judah.

The commentary or 'Midrash' appears to have been concerning that branch of public documents, which were scrupulously kept—genealogy.

8. The Book of Jehu, son of Hanani—2 Chron. xx. 34, was the record of the administration of Jehoshaphat, (1 Kings xvi. 1.)

9. "The Sayings of the Seers"—2 Chron. xxxiii. 19. Or, better rendered the "Words of Hosai," who was probably the recorder of the events of the reign of Manasseh.

It is to be observed, that the word rendered in many places book is not always so understood. It is variously translated, roll, volume, record, list, bill, &c.

10. St. Paul's first Epistle to Corinth—1 Cor. v. 9. The original may thus be rendered "I have written to you in this Epistle, and may be regarded as anticipative of what is written subsequently, (chap. v. 18, vi. 13, vii. 2.) Or, ἐγγράφω, may be taken in the present tense, 'I write,' which will bring us to the same result. It indeed, must be so understood in the 11th verse.

There were no other than the two Epistles which we possess.

11. An Epistle to the Ephesians—Ephes. iii. 3. The passage reads thus, "As I wrote before in a few words," and has been supposed to allude to another epistle to Ephesus. That it is not so, is evident from the silence of external evidence. The words may be explained by a reference to the preceding chapter which contains the 'few words.'

12. "The Epistle from Laodicea"—Colos. iv. 16. No Epistle of the Laodiceans is here referred to, but evidently one which that church sent to Colosse, probably by the same bearer who carried the Epistle which St. Paul directed to them. The supposed Epistle is that to the Ephesians, a copy of which the Laodiceans who were within the circuit of Ephesus, caused to be made, and dispatched at Colosse.

13. The prophecy of Enoch—Jude 14. This is generally believed to be a Jewish forgery, but which probably contained several facts. Others, with more probability suppose that the Apostle merely made use of a well-known tradition of the Jews, handed down as a part of their popular teaching.

It must be recollected, that on most of the preceding points much uncertainty exists. Of the many suppositions concerning them, these are believed to be the most plausible. One thing is certain, that had those books been included in Holy Writ, not one would have been missing.

HIERONYMUS.

J. A. Merrick

For the Banner of the Cross.

To Every One His Due.

MR. EDITOR:—

A western missionary desires to call the attention of his brother missionaries to a little work by Mr. Kip, entitled "The Double Witness of the Church." You are doubtless well acquainted with the work and can for its intrinsic merit. Of this I have nothing to say. The work may be defective. I am not qualified to judge, though I am inclined to believe it a masterly production. Now, however, I only wish to call attention to its merits as a book to be put into the hands of any one inquiring the way to the church or entertaining objections or prejudices against her holy institutions.

The writer of this article possesses one copy which has done signal service in his field of labour. It has been in circulation more than two months and when last heard from was bespoken in advance, the privilege of lending to another having been granted the readers.

Together with a gentleman of the parish the missionary has

ent for a number of copies with the intent of throwing it into the hands of all who will read. This step has not been taken in consequence of anything else, than a certain knowledge of the effect it produces, where it is read with anything like a fair spirit of inquiry.

Hoping this little testimony may call the attention of some to the book, the writer begs pardon for presuming thus to endorse the writings of one so justly eminent. A faint hope is so entertained that the Tract Society will procure the copyright or the privilege of publishing an edition for the benefit of missionary stations. Its size need not exceed that of "Episcopacy Examined," and without in any way, comparing the merits of the two works it is beyond doubt that the "Double Witness" is vastly more popular in many respects.

Yours Truly

OZARK.

We have known similar instances of the usefulness of the book to which our Correspondent refers. It has been a most useful work and has done good service for the Church. (Ed. BANNER.)

Diocesan Intelligence.

SECOND SUNDAY AFTER EASTER, morning, in St. Stephen's church, the Bishop confirmed seventeen.

P. M., in the Church of the Evangelists, two.

ST. ANDREW'S CHURCH, PHILADELPHIA.—We rejoice to learn that the Vestry of St. Andrew's, of this city, having renewed a call to the Rev. Dr. Stevens, of Georgia, to become rector of the parish, he has intimated his acceptance of the same. We hear that he will enter upon the duties of the parish August next.—*Episcopal Recorder*.

NEW JERSEY.—The Sixty-fifth Annual Convention of the Diocese will be held in Grace Church, Newark, on Wednesday, May. Divine Service at 10 o'clock, A. M.

SERVICES AT THE VISITATION.—On Friday, 31 March, in Christ Church, Bordentown, the Bishop preached, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Mitchell. In the afternoon the children were catechized by the Rector, and examined by the Bishop. In the evening, the Bishop preached and confirmed eight, (making with one person in private, nine) persons, in this parish.

On Saturday, 1 April, in Christ Church, Allentown, the Bishop preached, and administered the Holy Communion.

On Sunday, 2, (fourth in Lent,) in St. Andrew's Church, Mount Holly, the children were catechized by the Rector, the Rev. Mr. Morehouse, and examined by the Bishop. In the evening, the Bishop preached, and confirmed three persons. On Monday, 3, the Bishop preached, and administered the Holy Communion, assisted by the Rector.

On Monday, 3, in the afternoon, in Trinity Church, Mooresville, the Bishop read prayers, and examined the children, after they had been catechized by the Rector elect, the Rev. Mr. Harts. In the evening, the Bishop preached, and confirmed two persons. On Tuesday, 4, the Bishop preached, and administered the Holy Communion.

In the afternoon, in St. Mary's Church, Colestown, the Bishop preached.

On Friday, 7th, in St. Paul's Church, Camden, the Bishop preached, and administered the Holy Communion. In the afternoon, the children were catechized by the Rev. Mr. Lybrand, and examined by the Bishop. In the evening, the Bishop preached, and confirmed nineteen persons.

On Saturday, 8, in Grace Church, Haddonfield, the Bishop instituted the Rev. Mr. Labagh into the Rectorship, preached, and confirmed two persons.

In the afternoon, in St. John's Church, Chew's Landing, the Bishop confirmed one person, and preached.

In the evening, in St. Peter's Church, Berkeley, the children were catechized by the Rector elect, and examined by the Bishop, who also preached.

On Sunday, 9, (fifth in Lent,) in Trinity Church, Swedesborough, the Bishop instituted the Rev. Edward B. Boggs into the Rectorship, and preached.

In the afternoon, in Zion Chapel, Moravia, the Bishop preached.

In the evening, in Trinity Church, Swedesborough, the Bishop preached, and confirmed one person; making, with one private, two, in that parish.

On Monday, 10, the Bishop consecrated St. Thomas' Church, Passaborough. The Bishop baptized an infant, preached, and administered the Holy Communion.

In the afternoon, in St. Stephen's Church, Mullica Hill, the Bishop preached.

On Saturday, 15, in St. Michael's Church, Trenton, the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector catechized the children, and the Bishop examined them. In the evening, the Bishop preached, and confirmed six persons.

On Sunday, 16, (next before Easter,) in Trinity Church, Princeton, the Rector, the Rev. Mr. Patterson, catechized the children, and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, the Bishop preached, and confirmed five persons.

In the evening, in a Hall at Heightstown, the Bishop catechized the children, and preached.

On Monday, (before Easter,) 17, in St. Peter's Church, Freehold, the Rector elect, the Rev. Mr. Putnam, catechized the children, and the Bishop preached, confirmed one person, making with one in private, two in this parish,) and administered the Holy Communion.

In the evening, in Christ Church, Shrewsbury, the Bishop preached and confirmed nine persons.

On Wednesday afternoon, 26th, in St. John's Church, Salem, the Rector elect, the Rev. Mr. Kidney, catechized the children, and the Bishop examined them. In the evening, the Bishop preached and confirmed two persons. On Thursday, 27, the Bishop instituted the Rev. John Steinfort Kidney into the Rectorship, and preached the sermon.

On Sunday afternoon, (first after Easter,) 30, at a Hall in Pemberton, the Bishop read prayers and preached.

NEW YORK.—EPISCOPAL SERVICES.—The Standing Committee of the Diocese have invited the Rt. Rev. Dr. DeLancey to perform Episcopal duties until the next Annual Convention, which assembles on the 27th of September. The Bishop has accepted the invitation, and will do such duty as his own proper diocesan engagements will allow. He is now in the city, where he will remain until the 9th inst. He expects to spend some ten days here at the close of June, and to hold an ordination on the 2d Sunday after Trinity, July 28. During the following three months, as his other appointments will admit, he purposes visiting such of the country parishes as have not had an Episcopal visitation.

EPISCOPAL SERVICES BY THE BISHOP OF WESTERN NEW YORK.—Acting by request of the Standing Committee of the Diocese:

First Sunday after Easter. Afternoon, in Trinity Church, New York, confirmed ten persons.

ANNIVERSARY OF THE PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.—The Anniversary of this Society was held on Sunday evening last, in the Church of the Ascension. The Bishop of Western New York with a large number of the city clergy were present. Evening Prayer was said by the Rev. Benjamin I. Haight, D.D., Professor in the General Theological Seminary, who also read the Lesson. The Annual Report of the Society was then read by H. Meigs, Jr., Esq., one of the Vice Presidents, after which a sermon appropriate to the occasion was preached by the Rev. Dr. Vinton, of St. Paul's, Boston. The sentences of the offertory were read by the Bishop, while the alms of the people, in behalf of the Society, were received, which were by him placed upon the Holy Altar. The concluding prayers were said, and the benediction pronounced, by the Bishop. The amount of the alms received is \$218.

The Report is very encouraging in regard to the operations of the Society; but it exhibits a deficiency in its Treasury of Thirteen Hundred Dollars. The object of the Society is one which commends itself strongly to the sympathies of Churchmen; and we trust they will not allow its usefulness to be retarded, by permitting the deficiency to remain unpaid.

NEW YORK.—ST. JOHN'S CHURCH, BROOKLYN.—The interior of this edifice has been completely altered and very much improved; the building stands on the corner of Johnson and Washington streets, the entrance being from Washington, at the southern end of the church. The chancel has been extended, and over the altar at the end of the chancel a large window has been constructed, into which the light streams through stained glass with appropriate religious emblems. The desk and pulpit have been removed to the front of the chancel, and beyond the altar is placed an oak screen, with three entablatures, on which are respectively, the Lord's Prayer, Creed, &c., emblazoned on a ground of blue, in old English capital letters. The ceiling has undergone quite a transformation, having the appearance of an oaken ceiling on beams, and supported by brackets: this is so exceedingly well done in coloring that it can with difficulty be distinguished from reality. More space has been given between the front pews and the chancel rail, and entrances made on each side of the chancel to the vestry rooms from the body of the church.

This edifice originally was built by that highly popular and esteemed divine, Rev. Evan M. Johnson, some twenty-three or four years since, at a time when the population in that section was quite sparse. We have understood that when he commenced, there were but fourteen persons in the congregation, and he has regularly administered the services and preached there ever since, without any compensation until July last, when he resigned for the purpose of establishing a free church, in the 5th ward of our city; the building, however, during that period has been enlarged, and within a few years past galleries have been added in order to accommodate the increasing numbers of the congregation.

The present Rector is the Rev. Samuel Roosevelt Johnson, D.D., a son of the Rev. John B. Johnson, who was a minister of the Reformed Dutch Church, and the owner of the farm, as it was at that time, on a portion of which this church was built, and which identical piece of ground, we have been informed, was intended by him to have been set apart for the purpose of erecting a church edifice thereon. The committee of the congregation who had the charge of the present alterations, were Messrs. Samuel E. Johnson, Alfred Emanuel, and William Hunter, Jr., and great credit is due them for the manner in which they have carried it through.—*Brooklyn Eagle*.

WESTERN NEW YORK.—BISHOP DELANCEY'S VISITATION.—On Tuesday the 18th of April, Bishop DeLancey officiated in St. John's church, Sodus, Wayne county. The Bishop preached, and confirmed one person.

In the afternoon, in the School House, at Sodus Point, the Bishop preached and confirmed one person.

On the 19th, in the afternoon, in the Union House of worship at Pultneyville, the Rev. Mr. Cadle read prayers, and the Bishop preached.

On the 20th, in the evening, the Bishop preached in Zion church, Palmyra. And on the 21st, being Good Friday, the Bishop preached in the same church, and confirmed four persons.

On Easter Eve, in Trinity church, Geneva, the Bishop confirmed fourteen persons, and delivered an address. Among the persons confirmed, was one from Angelica, and one from Montezuma.

On Easter Sunday, the Bishop read prayers, preached twice, and administered the Holy Communion in St. Paul's church, Waterloo.—*Gos. Mess.*

MARYLAND.—ORDINATION.—On the first Sunday after Easter, at a special Ordination holden at St. George's Church, Mount Savage, Alleghany county, the Rev. James Cole Tracey, Deacon, minister of the church, was admitted to the Holy Order of Priests. The Bishop preached. The candidate was presented by the Rev. James A. Buck, who, with the Rev. Mr. Johns, joined in the imposition of hands.

MARYLAND.—CONFIRMATIONS.—On Good Friday, the Bishop visited St. John's church, Washington, preached, confirmed twelve persons, and administered the Holy Communion. The Rev. Smith Pyne, as Rector of the parish, and the Rev. Messrs. Lambert, of the Navy, and Shiras, of Georgetown, assisted in the services.

On Easter Day, in Emmanuel Church, Cumberland, after Morning prayer, by the Rev. J. A. Buck, the Bishop preached, confirmed seven persons, and administered the Lord's Supper, assisted by the Rev. D. H. Buel, the Rector of the Parish.—*Church Times*.

CONFIRMATIONS.—On Saturday, April 29th, in St. George's Church, Mount Savage, eight persons. On the afternoon of Sunday, the first after Easter, April 30th, in St. Paul's Church, Maryland Mining Works, Alleghany county, two persons.—*Church Times*.

VIRGINIA.—EPISCOPAL SERVICES BY BISHOP MEADE.—Easter Sunday, at Fall's Church, Fairfax county. Confirmations, 2. Sunday after Easter, Chapel of the Theological Seminary. Confirmations, 11.

EPISCOPAL SERVICES BY BISHOP JOHNS.—Confirmations, Feb. 13, St. Paul's, Richmond, 13. March 12, O. Church, Hanover, 1; 26th, Monumental, Richmond, 5. April 2, St. John's, Richmond, 7; 9th, St. Paul's, Hanover, 1; 16th, St. James', Richmond, 7; 23d, Grace, Petersburg, 10; 23d, St. Paul's, Petersburg, 10; 25th, St. John's, City Point, 3.

ORDINATIONS.—April 24th, St. Paul's, Petersburg, Bishop Johns admitted to the order of Priests, the Rev. H. M. Dennison and the Rev. J. M. Banister. The candidates were presented by the Rev. P. Slaughter.—*Southern Churchman*.

RHODE ISLAND.—EPISCOPAL ACTS.—On Easter Tuesday, April 25th, five persons were confirmed in St. Paul's Church, North Providence. The Bishop delivered a sermon and address.

On the first Sunday after Easter, April 30th, five persons were confirmed in St. Andrew's Church, Providence. Sermon and address by the Bishop.

On Monday, May 1st, seven persons were confirmed in St. Philip's Church, Crompton Mills. Sermon and address by the Bishop.

MAINE BOARD OF MISSIONS.—A regular meeting of this Board was held in Saco, during the past week. Almost all the clergy of the Diocese were present, and some of the lay members of the Board.

The first services were held on the evening of Wednesday, April 26th, when the Bishop preached on the 4th verse of the 42d Psalm, with some allusion to the fact, that the church in which the Board assembled, had been closed for several months and without a pastor.

On Thursday morning, after the meeting of the Board for the transaction of business, the Rev. Mr. Durborow preached on the 13th verse of the 12th chapter of Ecclesiastes, enforcing the necessity of active obedience to the commandments of God, in opposition to a religion of mere feeling. In the afternoon the Rev. Mr. Burgess preached on the 1st verse of the 12th chapter of Hebrews: pointing to the cloud of witnesses by whom the Christian is encompassed, and to Jesus as the great witness, and the dispenser of the prize. In the evening the Rev. Mr. Hammond preached on the 1st verse of the 65th chapter of Isaiah; illustrating, by the mercies of God to the Gentiles, the general necessity and blessedness of a true conversion. Some remarks from the Bishop concluded the services.—*Christian Witness*.

ILLINOIS.—The corner-stone of a new church edifice, for the Parish of Grace church, in the city of Galena, was laid on Wednesday morning, the 5th of April. Divine service was held in the chapel of the congregation, at 10½ o'clock, and after morning service, the congregation, headed by the clergy and wardens and vestry, proceeded to the site of the new church, on the corner of Hill and prospect streets, where the usual religious ceremonies were conducted, in the act of laying the corner-stone—the form adopted, being that put forth by the Right Rev. the present Bishop of New York.—*Churchman*.

CLERICAL CHANGES.—The Rev. Sheldon Davis has resigned the Parish of St Peter's, Hobart, Delaware county, and become Missionary at Clinton, and parts adjacent, in Dutchess county. Post office address for the present, Poughkeepsie, N. Y.

The Rev. Thomas L. Randolph, has been received into this diocese, with a letter dimissory from the Bishop of Massachusetts, and has taken charge of St. Paul's Church, Portsmouth, and the Chapel of the Holy Cross, Middletown. *Rhode Island*.

The Rev. Robert S. T. Lowell has been received on letters dimissory from the diocese of Massachusetts; and is the Missionary in charge of Christ Church, a free Mission Church, in Newark, N. J.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

MAY.

14th. A. M. White Marsh; P. M. Upper Merion; Evening, Norristown.

It is requested that whenever practicable the children of the parish may be assembled in the Church half an hour previous to the time appointed for service, to be catechized and addressed by the Bishop.

The Bishop would further give notice that he proposes to commence about the 1st of June a visitation through Central and Western Pennsylvania. It will embrace the following counties in the order in which they are named: Columbia, Northumberland, Union, Lycoming, Clinton, Centre, Clearfield, Jefferson, Clarion, Venango, Mercer, Beaver, Washington, Allegheny, Westmoreland, Huntingdon and Mifflin. Particulars will be given next week.

DIOCESE OF DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday, 3d after Easter, 14th, Smyrna and St. Ann's.
Thursday, 18th, Newark, Convocation.
Wednesday, 31st, Newcastle, Convention.

Married.

In Trinity Church, Philadelphia, on the 1st inst., by the Rev. John Coleman, D.D., the Rev. BAYLIES P. TALBOT, Rector of St. James' Church, Woonsocket, R. I., to Miss MARY ABBY STODDARD, of Nantucket, Mass.

Acknowledgements.

The Treasurer of the Ladies Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from the 8th of April to the 8th of May, 1848.

From the Male Association of Grace Church, for the promotion of Christianity,	\$40 00
The Sunday School of St. Philip's Church,	20 00
Mr. J. Roberts Smith,	20 00
Mrs. Champion,	2 00
The Male Sunday School of St. Peter's Church,	5 00
The Sunday scholars of Gloria Dei, 3d donation,	10 00
Mr. Robert Kyle,	5 00
Cash,	5 00
Mr. Wm. Hemball,	20 00
Miss Elizabeth Morris, Germantown,	1 25
Miss Elizabeth Mifflin, Burlington, N. J.,	5 00
Mites from Lancaster, per Miss C. Yates,	5 00
Mr. James C. Booth, of Christ Church,	5 00
A Manager's semi-annual subscription,	5 00
Misses S. and S. French, five dollars each,	10 00
Mr. Coffin,	5 00
Mite subscriptions,	39 93
	\$203 18

The Chaplain at the Naval Asylum acknowledges the receipt of twenty volumes of Books from a lady, for the benefit of the Pensioners.

THEO. B. BARTON, U. S. N.

May 1, 1848.

Notices.

The 64th Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, will assemble on Tuesday, the 16th inst., at 5 o'clock, P. M., in St. Andrew's Church, Philadelphia.

G. M. WHARTON, Secretary of Convention.

May 9, A. D., 1848.

BISHOP WHITE PRAYER BOOK SOCIETY.

The Annual Meeting of this Society will be held in the week after next, at a time and place which will be designated in the Banner of the 20th inst.

Advertisements.

Appleton's New Publications for this Week.

A Discourse on the Life, Character and Public Services of James Kent, late Chancellor of the State of New York; delivered by request before the Judiciary and Bar of the city and State of New York, April 12, 1848, by John Duer. A beautiful printed pamphlet of 86 pages, with an engraved portrait—price 37 1/2 cts.

History of England, from the invasion of Julius Cæsar to the Reign of Victoria, by Mrs. Markham. A new edition, revised and enlarged, with questions adapted to schools in the United States, by Eliza Robbins, author of "American Popular Lessons," &c. 1 neat vol. 12mo—price 75 cts.

There is nothing more needed in our schools than good histories; not the dry compends in present use, but elementary books, that shall suggest the moral uses of history and the providence of God manifested in the affairs of man. Mrs. Markham's history was used by that model of all teachers, the late Dr. Arnold, master of the great English school at Rugby, and agrees in its character with his enlightened and pious views of teaching history. It is now several years since I adapted this history to the form and the price acceptable in the schools of the United States. I have recently revised it, and trust that it may be extensively serviceable in education.—Extract from American Editor's Preface.

The Wanderings and Fortunes of some German Emigrants. By Frederick Gerstaecker. Translated by David Black; 1 vol. 12mo. Good type and paper. Price 50 cts. paper covers; 75 cts. cloth.

Romance of the History of Louisiana, a series of lectures by Charles Gayarre; 12mo—75 cts.

May 13 GEO. A. APPLETON, 148 Chestnut st.

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In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

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A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m L. & E. CHAPMAN.

CHURCH REVIEW.

Persons wishing to subscribe for the Church Review can do so by calling on H. Hooker, Agent, 16 south 7th street.

The April number of Volume 1 is ready for subscribers. It is published quarterly at \$3 per annum.

Ap. 13 H. HOOKER, 16 south 7th street.

Boarding and Day School for Young Ladies, 254 Walnut Street, Philadelphia.

MISS H. M. PHELPS, PRINCIPAL.

This Institution will open on the 1st of May and close in July.

In offering her services to the Public, Miss P. begs leave to say, that she was for several years connected with the Troy Female Seminary in the Departments of Natural Science, Ancient and Modern Languages.

More recently she has had charge of a Female Seminary near New York city, and from both of these situations can bring abundant and satisfactory testimonials of character and qualifications for the responsibilities she is about to assume.

The school is designed to be one of a high order for training the intellect and forming the character both morally and intellectually. The course of study will be thorough and extensive, embracing the various departments of a useful and ornamental education.

Miss Phelps has leave to refer to the following gentlemen:

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.
Bishop Whittingham, of Maryland.

Rev. Dr. Duane, Philadelphia.

Dr. Neville.

Dr. Cutler, Brooklyn, N. Y.

E. M. Johnson, "

Francis Vinton, "

W. H. Lewis, "

Dr. Snodgrass, New York City.

Mr. and Mrs. Phelps, Patapsco Female Institute.

Mr. and Mrs. Willard, Troy Female Seminary.

Mrs. Emma Willard, "

J. C. Smith, Esq., New York City.

A. O. Millard, Esq., "

Robert Strong, Esq., "

P. B. Fuller, Esq., Philadelphia.

For Terms, and general plan of the School, Circulars may be had at the principal Book and Music Stores in the city.

Ap. 29—4t

Church Books at very Reduced Prices.

Published by R. S. H. GEORGE, S. W. corner of Chestnut and Eighth street.

The Homilies of the Church, 1 vol. 8vo. Faber's Difficulties of Romanism; Wilmer's Episcopal Manual, 17th edition; Dr. Dorr's Churchman's Manual, Recognition of Friends in another World, Holy Communion; Bishop Wilson on Confirmation, edited by Rev. Dr. Dorr; Dr. Tyng's Guide to Confirmation; the Devout Churchman's Companion, by Rev. W. H. Odenheimer; the Origin and Compilation of the Prayer Book by Rev. W. H. Odenheimer; Dr. Tyng's Questions on the Acts; Prayers of the Church, by Rev. Richard Newton; Call to Union, by Rev. Richard Newton; Questions on the Lessons, Collects, Epistles and Gospels in the Sunday Morning Service of the Church, designed for Bible Classes and Sunday Schools, by Rev. Thomas Jackson; the Liturgy, with Psalms and Hymns of the Church, designed for Sunday Schools; Book of Common Prayer and Lessons.

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"They are imbued with the spirit of piety, and have a just claim to the title, Christian Songs."—Banner of the Cross.

"They are truly poetical, though poetry appears in them constantly as the handmaid of religion."—N. Y. Churchman.

"We have read this elegantly printed volume with great delight. With rare excellencies, the author has no faults of style to mar the pleasure received from the perusal of his pages."—Protestant Churchman, N. Y.

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"The author is a true poet."—Philadelphia Lotus.

Ap. 15 and 29

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the college classes, whenever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector.

Feb. 19—6t

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Rt. Rev. A. Potter, D. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Duane, D. D.; Rev. M. A. De W. Howe, D. D.; Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.

Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.

Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D., Brooklyn.

Rev. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. B. Beecher, D. D., Cinn. Ohio.

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REFERENCES:

Rt. Rev. Geo. W. Doane, D. D.

Rev. Professor J. D. Ogbury, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.

Rev. M. H. Henderson, Newark, N. J.

"L. P. Balch, Rector of St. Bartholomew's Church, N. Y.

"Wm. H. Lewis, Rector of Calvary Church, Brooklyn.

"J. W. Diller, Rector of St. Luke's Church Brooklyn.

Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.

Floyd Smith, Esq., No. 12 John street, N. Y.

Daniel T. Youngs, Esq., No. 167 Front street, N. Y.

Thomas N. Stanford, No. 139 Broadway, N. Y.

Dec. 18

THE CHEAP BOOKSTORE,

WHOLESALE AND RETAIL.

Clergymen, Students, and all in quest of Books at Low Prices, are informed that the subscribers keep constantly on hand a very large and choice collection of old and new Theological, Classical and Miscellaneous Books; and as they purchase their stock mostly at auction, they sell many books at half price, and all below the regular prices. They have just issued their first Catalogue, which they will be pleased to give to all who will call or write for a copy. The following are a few of the many valuable Boks now on their shelves:

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Ap. 15—4t

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Mar. 4—10t

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Nov. 27—cont

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Jan. 21

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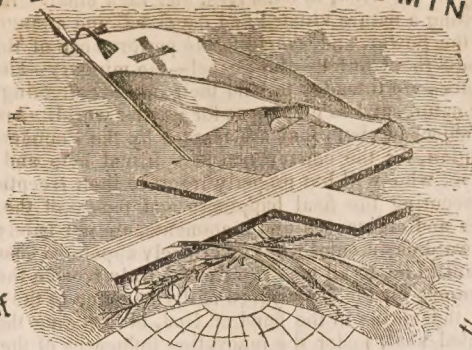
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Ap. 1—3t

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Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 20, 1848.

[VOL. X.—No. 20.—WHOLE No. 490.]

Selections.

The First Fruits are the Lord's.

Young and happy, while thou art,
Not a furrow on thy brow,
Not a sorrow in thy heart,
Seek the Lord, thy Saviour, now!
In its freshness, bring the flower,
While the dew upon it lies;
In the cool and cloudless hour
Of the morning sacrifice.

Life will have its evil years,
When its skies are overcast;
All the present thronged with fears,
And with vain regrets, the past:
Let him tremble, who, his heart,
In an hour like this, would bring,
Let Jehovah say—"Depart;
'T is a worn and worthless thing!"

But the first-fruits of the year
Have been chosen by the Lord;
And the first-fruits of the heart
On His altar should be poured;
Thus, the blessing from above
On life's harvest shall be given;
Sown in tears, perhaps, on earth—
Reaped with joyfulness, in heaven.

The Missionary. Bishop G. W. Doane

Our Appointed Time.

Bound down to earth, the weary soul complains,
And struggles to escape; panting to rise,
And wing its way back to its native skies.
But He whose breath it is, who ever reigns
Supreme, amid the light of light sustains
Its fainting strength, and giveth life new ties,
To make endurance sweet, and thence supplies
A ray of heaven's bliss to earth's sad plains.
Peace, weary one! thou hast a work to do,
Which being fitly ended, thou shalt soar,
And having gained it, quit thy home no more:
Then with firm constancy thy course pursue,
Until all knowledge open on thy view,
When life is love, and love is to adore.

As the Banner is received in many country parishes, we hope the following homely, but most practical and useful lesson will not be lost upon our readers.

Our Pastor.

It looked dark in the pastor's study as he entered it one Friday evening, not long since. And well it might look dark, for his meditations were gloomy, and he saw no star of hope to cheer him in the distance. The truth was his scanty supper had been closed with a conversation between himself and wife on the pressing and immediate wants of the family. There was not flour enough to make another loaf of bread, the last piece of butter was on the table, and to say nothing of other necessities in this line, it was plain enough that several additional articles of wearing apparel were loudly called for, to render the family even comfortable for the winter.

The pastor did not reproach his wife for calling his attention to these things. Neither could he accuse her of ignorance or insensibility in regard to their true condition. No, for she had just told him of her resolution to appropriate her ten dollars of 'wedding fees' to the unavoidable wants of the family, and fix up her old cloak for another year's service.

But still it was dark in the pastor's study. And yet not so dark, literally, as to prevent him from tracing distinctly, the outlines of an empty pocket; not so dark as to obscure the record on his memory that the last barrel of flour had not yet been paid for, and that this formed only one item in a bill at Mr. D—'s store which had been running for some time. Nor was it so dark that he could not recognize brother B—, who just then passed in his wagon, on his return from the city.

The pastor sat down and thus held communion with himself. How can I live here with my present means of support? And yet, with my limited congregation, and the usual amount of salary paid in neighbouring parishes, I cannot have the face to ask for more. Shall I then seek another field of labor? This I dare not think of doing. The congregation has been gradually increasing under my ministry—the church seems united and prosperous. I cannot doubt that providence has assigned me this post. I have every reason to believe, from the kind expressions of the people, and their regular attendance on my ministry, that it would be a grief to them for me to leave.

And yet, there is one thing that I cannot account for. I have received far less in presents this year than formerly. While there is no apparent diminution in the confidence and love of my people, there has been a great diminution in such marks of their favor as called forth the gratitude of my pockets as well as my heart. Year before last, we had butter enough sent in by one and another to last through the winter. This year we have received but one small box as a gift. And what makes it still worse, one pound costs now nearly as much as two did then. One year I recollect we had so much fresh meat sent in about Thanksgiving time, that our chief source of anxiety was to know what we should do with it. Our anxiety this year has been of a nature entirely different.

The pastor felt that the people were under no obligation to continue such favors, and that he had no reason to complain. He did not complain. Still he could not conceal from himself the fact, that what was not a gratuity in the necessities of life must be paid for; and that a bushel of neighbour E.'s chenan-goes, with the best wishes of the donor, would go quite as far in his family as a bushel for which he had to pay a round half dollar. The chine of pork for which he paid 48 cents that very day was no sweeter—no more nourishing than those that came in during the year of plenty almost as often as a porker died in the parish. But it was useless to think of these things now. Something must be done to meet present emergencies. There must be some flour, or before Monday the family must be destitute of bread. Could he, with a clear conscience, ask Mr. D— for another barrel, while the last remained unpaid for, and while he had but small hopes of being able to meet his present debts at the close of the year?

In his perplexity he fell on his knees and commended himself and family anew to Him who hears the young ravens when they cry. Long and fervently he prayed, until his feelings were calmed, his faith was invigorated, and a cluster of rich promises told him to cast all his care on the Lord, and go forward. He seemed to feel an assurance that God would provide—but in what way he was utterly ignorant.

Just as he was leaving the study to go out on his trying mission, he was summoned by the announcement, that the clerk of Mr. D— wished to speak with him at the door. He had long been expecting such a call, and no inference could be more natural under the circumstances, than that the bill of the village store was sent in for payment. No wonder that his faith wavered, and that he went to the door with a heavy heart.

We have already mentioned that farmer B. a member of the church, and a true friend of the pastor, had returned from the city in the early part of the evening. It is only necessary to relate the substance of a conversation that took place at the fire-side that evening, to account for the call of Mr. D—'s clerk on the afflicted pastor.

Not long after Mr. B.'s return, Mr. A. another member of the church called in to hear the news, and especially to enquire about the state of the markets. After Mr. B. had named the prices at which he had disposed of the different articles of his load, Mr. A. remarked, that whatever other folks might say about hard times, the farmers had certainly no cause of complaint. Seventy cents for potatoes, twenty-two cents for butter, nine and ten cents for pork, &c. didn't sound much like the prices at which these things ranged a few years ago.

'Very true,' replied farmer B., 'and now as you have introduced the subject, I will give you some of my reflections on my way home, and some of their practical results.'

He then stated that he had been comparing the fruits or rewards of his labors the past year, with those of some former years. Three or four years ago, he sold his potatoes for twenty or twenty-five cents per bushel. Then butter was ten and twelve and a half cents—now twenty and twenty-two cents per pound. Pork then brought six or seven cents—now it was quick at eight and nine. And this same proportion held in most articles. It had cost him but little, if any more to cultivate his farm this year than formerly. And now look at the result:

100 bushels of potatoes, at 70 cts.	\$70 00
75 lbs. butter, at 20 cts.	15 00
150 lbs. cheese, at 10 cts.	15 00
375 lbs. pork, at 9 cts.	33 75
	\$133 75

According to the prices of some former years, the following result would appear:

100 bushels of potatoes, at 25 cts.	\$25 00
75 lbs. butter, at 12½ cts.	9 37
150 lbs. cheese, at 7 cts.	10 50
375 lbs. pork, at 7 cts.	26 25
	\$71 12

Now, said Mr. B. add to these beef, hay, grain apples, poultry, &c. &c., and I think with you, brother A., that we farmers ought not to complain of hard times.

'But,' he continued, 'these calculations have let me into another

secret, which it may be important for me as well as you to know.'

He then mentioned that with the same number of cows as formerly, and the same family to provide for as in former years, he found that his butter and cheese not only commanded a larger price, but there was more in quantity. This he was about to ascribe to the superior economy of his wife, when it flashed upon him that he had sold the whole and given none to the minister. He could hardly account for it—certainly it was not that he prized him less highly than in former years. No, no, his heart could not deceive him here. But why was it? Could it be possible that because every thing was quick in the market, he had forgotten to save a cheese and a few pounds of butter for their good pastor? Such a thing had never been known with him before. Perhaps others in the parish had done the same thing. And then, to think that their pastor must not only buy, but buy at a high price also. No wonder Mr. D— refused to pay his subscription for preaching the other day, because, as he intimated, 'Ministers are not over punctual in paying their debts.' He saw, also, that his pastor meant something when in a late conversation he said that 'salaried men fared worse than any other class in these times.'

The result was, Mr. B. said his mind was made up at once, and passing Mr. D—'s store on his way home, he left an X, with instructions to send a barrel of flour, and the remainder in groceries to their pastor.

'And now,' said he, 'brother A. you may have the benefit of my example, and before the first of January, we will see to it that the whole parish are prepared to wish their minister a 'happy new year,' with a clear conscience.—Scribe.

We most heartily agree with the following expressions of the New York Churchman in copying the following address. It is certainly a most excellent one, brief, instructive and to the point. We commend it to the notice of our readers.

We beg leave to call attention to the address, on our first page, of the Rev. A. Louderback, at the laying of the corner stone of the Church of which he is Rector, at Galena, Illinois. To those who have at heart the prosperity of our Western Missions, and who contribute of their means to their extension, it is exceedingly gratifying to see such evidences of the field being occupied by men of talent, learning, and sound Church principles. No one who reads the address, will doubt that Mr. Louderback has these requisites for efficient missionary labor in the far West.

Our last number contained an account of the laying of the corner stone of Grace Church, Galena, Illinois: we have now the pleasure to lay before our readers the address delivered.

We have assembled together this morning, in keeping with our usual custom, to commemorate with suitable religious ceremonies, the act of laying the corner-stone of a noble temple to be erected to the worship and service of the Triune God. The massy stone containing the deposits, has been lifted into its proper position; and the corner-stone has been solemnly placed upon it, with the resounding blows of the workman's hammer, in the name of the Father, and of the Son, and of the Holy Ghost. May it remain there, in its present resting place even for generations to come—and add its strength and support in sustaining the sacred pile, where the pure word of the Gospel shall be preached, and His sacraments duly administered to the salvation and comfort of unborn thousands!

If it be asked, as it doubtless will, why these religious ceremonies are connected more especially with the laying of the corner-stone of the temple, to be consecrated to the worship and service of the Christian religion, we reply—that the principles of our holy faith teach us, in all our undertakings, to recognise and acknowledge the superintending providence of that God, from whose blessing, success must come to all our enterprises—and that we should begin, as well as continue, and end, all our undertakings in His name, and in humble reliance upon His blessing. "Whatsoever ye do, do all to the glory of God." The laying of the corner-stone, then, is a fit time to mark the commencement of such an undertaking.

But apart from these considerations, we find an argument in favor of the ceremonies witnessed this day, derived from the natural fitness of things. The edifice which we seek here to erect, it is intended to consecrate, and set apart to the most sacred of purposes—even the honor and worship of that Supreme Being, who is our Maker, Redeemer, and Judge. It is not then any common or ordinary building to be devoted to any common or ordinary uses that we seek to rear; but a sacred temple to the Most High! What, therefore, can be more fitting, and seemly, and proper, since it is the house of God, which on this spot, is to rear its spire toward heaven, than to commence so noble and sacred an undertaking, with the offices of our holy religion! If it were some common building—or (however sumptuous) to be devoted merely to common uses, the neglect of such ceremonies might easily be pardoned. But since it is the house of God, the commencement of which we thus honor and commemorate, with ceremonies of religious service, it gives to such

ceremonies, a meaning, significance, and propriety, which at once are recognised, from the natural fitness of things.

If it be further demanded—why, with resounding blows of the workman's hammer, the corner-stone is laid in the name of the Trinity—we answer, by a significant act to show, that we consider that article of our holy faith, fundamental to the whole system—that the Church should ever adhere to it—and that we are not ashamed to confess the doctrine at all times and under all circumstances—and especially, when as at present, we are commencing a temple to the Triune God—the Trinity of Persons, in the one essence of the God-head.

If it be yet further inquired, why the corner-stone is preferred before any other portion in the laying of which, the ceremonies are performed—we reply, because, as in the commencement of the building, it is the prominent part, that supports the whole stress of the edifice, and unites the different parts together, so it is a fit emblem of unity and strength; and is often so employed in the language of the sacred writers. Hence, we read of the early converts, being “built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone”—and again of there being “laid in Zion, a chief corner-stone, elect and precious,”—and of “the stone which the builders rejected becoming the head-stone of the corner.” So that the corner-stone, is eminently fitted, from the association of scripture phraseology, and its emblematic character, to demand the preference that is thus given to it.

The question has been asked by some, why the Christian religion could not be left to gain its empire, and maintain its influence in our world, without the outward aids, of Temples consecrated to its worship—an order of men as its Priesthood—and its external rites and ceremonies? Our brief reply to this question, is, that its Founder and his Apostles deemed it expedient to have it otherwise. Nor can we fail to see, from a moment's reflection, how consistently it should be otherwise ordered.

For in the first place, the Church, as comprising the kingdom which the Divine Founder of our holy religion has set up in our world, is a *visible institution*; and as such, could not perpetuate its existence, but in connexion with those aids, that tended to give it a visible embodiment. It must, therefore, have its Temples, where its friends and followers can meet, as a visible and regularly organized institution; and, as a necessary consequence, have, in some form, its rites and ceremonies in its associated assemblies. Without these, they would be only tumultuous gatherings and not the orderly assemblies of a well regulated institution—as the Church—viewed as comprising the body of the faithful, and as a visible institution—most evidently was designed to be. For we have the example of the early Christians, in their setting apart particular places, as specially devoted to the solemn service of their religion, which from thence, derived a relative sanctity. This is most evidently proved, apart from all other testimony, by that memorable passage of St. Paul, when reproving the Corinthians, for their gross irreverence and abuse of the Lord's Supper: “What,” says he, “have ye not houses to eat and drink in, or despise ye the Church of God?” evidently alluding to the *material building*, and not the *assembly*, meeting together.

The exaction, which our religion makes of social, no less than of private, worship, of all its followers, renders the sacred temple, and its rites and ceremonies no less necessary. For the very nature of such worship implies, the joint concurrence of several persons—and requires a place sufficiently capacious for all that assemble together, conveniently to celebrate that worship; and that all may know, whither they may repair, at their stated times, to meet each other, in its performance. The very nature of the Christian religion—the purposes it was intended to serve—and the necessities of the case, all viewed together, make the Christian temple, with its rites and ceremonies, an essential requisite, in gaining for our religion its empire, and maintaining its influence in our world.

The same necessity exists, in relation to its *Priesthood*. The Divine Redeemer had in view, when he entered upon his mission in our world, not only the establishment of a kingdom, which he called his Church; but also the communication of a body of revealed truth, of which, the Church he established, was to be constituted at once, both “the keeper and the witness.” For the truths which he revealed, he designed to be of perpetual force and obligation; and gradually to gain a universal dissemination—while, at the same time, they were to exert a moral influence and power peculiarly their own, in the renovation of man, and in the regeneration of our world. This could be done no otherwise, than by a standing living ministry, duly authorized and commissioned, and continued, in a regular succession, from the first establishment of the Church, to the end of time. For the Church as “the keeper and witness of holy writ,” if she fulfil her commission, must take every care, that she preserve and hand down purely, the sacred deposit. In so doing, she proves herself truly to be, as she is styled in sacred writ—“the ground and pillar of the truth.” It is not enough, that we possess the written word, through the keeping of the Church—the living ministry is requisite also, as the duly authorized expositor of that revelation, in giving it its individual application and force, and aiding in its universal dissemination gradually over the face of the earth. Hence, in every effort at evangelizing the darkened portions of the world, the volume of revealed truth has not been sent alone; but the aid of the living ministry, has ever been sought to be added, in order that its teaching may be more clearly apprehended, and its power more fully felt. It is in such capacity, as lawfully and regularly constituted and commissioned expositors and teachers of the truths of Divine revelation—as the same are witnessed by the Church—and in bearing the same to their fellow men, as a message of mercy—that they are styled, “Ambassadors of God.”

The same necessity holds good, in reference to the *ordinances and rites* of our holy religion, as ministered by the authorized Ambassadors of God in the Church. Because the system of Divine revelation, as given to us by the Redeemer and his Apostles, was designed to serve, no less, as an aid to our moral weakness, and a help to our infirmities and sins, than as the means of enlightening our ignorance, in relation to our destiny, and our

duty to our God, to ourselves, and each other. As beings inheriting a nature vitiated and depraved, and strangely impotent in the power, and averse to the performance of that which is good—the Church—the gospel—the ministry—and the sacraments—are intended to lend their aids in correcting the evils of our nature, and so prepare us for a better world. And with such an object in view, they are adapted by the Founder of our holy religion, for the conveyance of spiritual help and strength to those, who will but properly resort to their reception and use, in securing the final happiness and repose of the soul. The rites and ordinances and sacraments, are not barely signs, and outward ceremonies; but as divinely appointed observances are meant to be, to all who rightly and truly receive them, effectual channels for the conveyance of divine grace to the soul. They are the means in the hand of God, of bringing the guilty and defiled soul, under the renovating influences of the religion of Christ, and so moulding, and fashioning, and preparing it, for a higher, and holier, and happier state of being.

In a word, were our religion left to itself, without the external aid of temples devoted to its service—and an order of men exclusively, to minister its rites and ceremonies—and standing institutions of ordinances to be observed—so far as we can see, it must inevitably soon die out, and be forgotten, unless a continued miracle preserve it. In making it, in a measure, dependent upon such aids, its Divine Author knew what was best for us, as social beings, wrought upon by the powerful sympathies of our nature; and what was most calculated to give it true efficacy and saving power, and secure its ultimate triumph in a universal dissemination over our world. We cannot be too thankful, that means so effectual for its preservation, by the blessing of God, have been wisely established by its sacred Author. For no calamity could be greater, than to have our world deprived of its influence, and light, and power, in its dying out and being forgotten. It would be a calamity extending its influence no less over our political, and social, than over our moral condition in life. For all that is elevated, and noble, and happy in these respects, is the fruit of that religion, which our Saviour Christ, entered our world, to promulgate and establish. Hence every man who values such blessings, ought to have the preservation of our holy religion from such a calamity, most sincerely at heart. And if our observations thrown out be true, the best way in doing so, is to multiply those external aids that have been appointed of God, to promote its dissemination, and sustain its influence to the end of time. For every new temple that is reared to the service of our holy religion, and in which its sacred ministrations are duly performed, is a new impulse given to the cause of pure patriotism, and social virtue and happiness, no less than that of revealed religion.

The occasion that assembles us together, is one of mutual congratulation, and should afford us the liveliest emotions of pleasure. Our mutual co-operation, and concentrated efforts, as a congregation, to provide more commodious and ample accommodation for the services of our holy religion, have been crowned thus far with ample success. The earnest and pledge of a complete triumph, is now before us, in the foundations of the beautiful temple that is destined soon, (if God permit,) in all its noble grandeur, to grace this spot! May our fondest hopes be realized in soon witnessing the noble pile completed, and filled with humble and devout worshippers of that God whose house it is destined to be!

We should remember, however, that the work is only begun, and that, for its final completion, there is required on your part, the same steadiness of purpose, and the same zeal, and devotion, and self sacrifice, which has heretofore marked your efforts, to secure this promising beginning. Let the united resolve be formed in the help of God, that the work *must* and shall be accomplished, and it *will* be done. No difficulty can then present itself, but what can and will be surmounted—no lack of means present itself, but what can and will be supplied. But such, I am persuaded, you have already resolved upon as a Congregation, and will permit no seeming difficulty to stand in the way of the speedy and ultimate accomplishment of your noble purpose, in rearing this sacred edifice to God and religion! You are too well aware, how intimately all your interests, as a congregation, are connected with the success of the present enterprise; while your pride, and honor, no less impel you to its vigorous and successful prosecution. For, when completed, you will possess as a congregation, a temple for divine worship, combining a degree of beauty of proportion, and durability of finish, with commodiousness, and elegance, and comfort, unsurpassed in all this region of country. It will be an honor to your generous zeal and devotion, in providing the means for its erection, and reflect lasting credit upon your taste and judgment, as a specimen of architectural beauty—while it will no less be regarded as an ornament to our rising infant City.

God grant, that it may be equally beautified by the indwelling of the Spirit of the Most High; and that untold thousands may be prepared, through its solemn services, for the habitation of that eternal temple, not made with hands, where all the glories of the ineffable God-head are revealed to the redeemed soul!

Some Rules for the Conduct of Human Life, &c.

(By Archbishop Synge, 1659—1741.)

VI.—RULES FOR THE INTERVALS OF BUSINESS.

At such seasons as these;—Rule 1.—Divert yourself with reading some pleasant and innocent books (such as history, poetry, &c.) which at the same time may entertain and instruct you, without much labour of thought. But beware of all such books, poems, &c., as are profane, lewd, or debauched. These may well be compared to delightful poison. There may be wit in them; but if you read them, they will insensibly corrupt both your morals and principles. Therefore avoid them wholly.

Rule 2.—Entertain yourself sometimes with a few agreeable friends (too many at once will encumber you) and choose such as are men of virtue, good humor, and good sense; from whose conversation and behaviour you may learn, or be confirmed in something that is good. Shun flatterers, who, for some little

ends of their own, will soothe and encourage you in every thing you say or do, whether it be right or wrong: and show yourself always pleased with honest men, who will speak their minds freely, and admonish you of whatever you do amiss.

Rule 3.—With respect to amusements generally, regard them simply as a recreation, and abstain from those which incapacitate you for serious thought and prayer, when the hours of meditation and prayer arrive.

VII.—RULES TO BE OBSERVED BY A TRAVELLER.

I own that I see no necessity, in your circumstances, of your travelling (or at least so soon) out of your own country. You may, in a more easy way learn from books all that is useful for you to know touching all the parts of the world. But since you have an earnest desire, and are encouraged by your father in this way to gratify an innocent curiosity, take the following rules with you.

Rule 1.—I have already told you that a wise man does every thing for some good end. In the first place, therefore, propose to yourself the right end for which you travel. It is not, at least it ought not to be, barely to see new countries, cities, rivers, men, &c. This may be an innocent, but it is an useless curiosity. It may furnish you with matter for table-talk when you return home, but will be of no farther service to you. “The only reason why such a man as you should travel, is to learn something whereby he may become better, wiser, and more serviceable to his country. If this be not the end you propose, your travelling will be but labour lost, and money thrown away, that may be better employed.”

Rule 2.—Wherever you come (whether at home or abroad) contract no manner of acquaintance, much less familiarity with ignorant, empty, or vicious persons; from whom you can learn nothing but vice and folly. But endeavour as much as you can always to keep company with men of the best knowledge, learning, and virtue; who may inform you of the history, antiquities, laws, religion, and polity of each country, together with the arts and sciences that flourish in it; and this without any danger of corrupting either your principles or your morals. These things will be really useful to be known, and will help to make you both wiser and better. But the fashions of apparel or equipage, with the little trifling customs of many people, &c., are hardly worth the observation of a man of sense; except it be sometimes for a little innocent amusement or diversion.

Rule 3.—Wherever you are, take great care always to keep your passions under your command. Let your passions ever be guided by your reason, but never a guide to it. “Passions (like fire and water) are good servants, but very bad masters. And if you suffer them, or any of them, especially anger, to lead your reason, they will often betray you to say and do such things as sometimes will disoblige others and create you enemies, and sometimes expose you to scorn or contempt.”

Rule 4.—Wherever you go, remember that you are a Christian; and be neither afraid or ashamed to speak and act like one. “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” 1 Pet. iii. 15.

This I know you are well able to do; but take care to do it with meekness and fear, as the text adds; or with reverence, as it is rendered in the margin: and still without the affectation of being thought a saint, lest the company take you for a hypocrite. But be not fond of entering into disputations concerning the controverted points, which by many are adopted into their religion, and of which you may be wholly ignorant without any hazard of your salvation. Such disputations may engage you in quarrels in a strange country, but seldom do much good.

Rule 5.—Take care of your health: and for that reason, as well as upon a principle of conscience, be strictly sober and temperate in eating and drinking. Intemperance is the cause of many diseases. Sickness is always a melancholy condition; but more so in a strange country; and most of all so, when it is caused by a man's own irregularity or intemperance.

I will not now burthen your memory with more rules. Have God in all your thoughts, and be diligent in the study of His Holy Word, and in prayer to Him. And may He preserve and direct you. I am yours, &c.

POSTSCRIPT

To sum up all. Wherever you are or shall be:—

I. Live to God; Who is the Author and Giver of life, both here and hereafter.

II. Live to a good conscience; which I may call the life of life.

III. Live to a good name and reputation; which will be an example to others whilst you live here, and after you are departed this life.

Read these Rules often, and with such attention as may imprint the purport of them in your memory. You will undoubtedly add many particular rules to them; but let not these be forgot. A rule that is forgotten is altogether useless.—Dr. Hook's Devotional Library.

From the Rev. Dr. William's Sermon on Ordinary Gifts.

The two former, then, of these qualifications, were bestowed in the Apostolic ages, directly, and in miraculous measures; while to the latter there was also annexed a miraculous power. That state of things however has passed away. So that what the Apostles had directly, “a penetrating judgment in abstruse matters, and ready recollection of written knowledge,” we are to acquire in these days “by long and diligent study.” While we are also to cultivate and cherish, that earnest living faith, without which, wisdom and knowledge will only gender strife, and turn to the subversion alike of the learner and the teacher. But in regard to the two former qualifications it is clear, “that as the word of wisdom, and the word of knowledge, were to the first preachers instead of learning, so in these later ages, when the Spirit no longer imparts his extraordinary gifts, learning is instead of them.” Uniting then in this way, under the general term of learning these two qualifications of wisdom and knowledge, and thereby legitimately simplifying our divi-

on; we find that the great characteristics of the Christian Ministry, should be that learning which consists both in the cultivation of the natural intellect, and the storing up of acquired knowledge; and that faith, which in this, as in all other cases, is order to be real and worthy, must issue in the life, and work of love. These should be found in every minister of Christ, who will be a good steward of his Blessed Master, and "a workman that needeth not to be ashamed."

Now if there be one word of truth in what I have advanced, how full an answer is hereby furnished to what in many quarters—not I am happy to say frequently among ourselves—we have said as to the small importance of a learned clergy. The argument usually being, that since the Apostles were confessedly illiterate men, therefore study is but a human device, which the least cannot be needed, and may be even injurious to the spiritual interests. But one knows not which most to wonder in such an argument; the arrogance of those who make it, or its own utter worthlessness. Because in the Apostolic ages, some persons were restored by a miracle from sickness to health, we therefore to argue that in no succeeding time, should any one employ the ordinary means of curing the diseases of the body? Because the Holy Ghost vouchsafed at once to bestow on the Apostles the highest intellectual culture, and the most abundant knowledge, are we to argue, that in no succeeding time, were the ministers of Christ to strive by ordinary means, to attain such culture, and to acquire such knowledge? The truth is that there never was and never can be so learned a ministry as the Church, as there was in the Apostles' times, unless indeed the Apostolic gifts, should be again vouchsafed. Nor ought such an argument to be adduced, except by one who can lay upon his head the cloven tongue of fire which sealed the Apostles at the Pentecostal Feast. No! next to an ungodly ministry, an unlearned one, is the greatest, deepest curse that God can send upon the Church.

Of the two divisions then of the ministerial learning, which we have named, let us proceed now to say something more; viewing them not in reference to the Apostles' times, but to our own.

We have explained as it will be remembered, the word of wisdom, as implying the power of grappling with the objections, and meeting the attacks of philosophical infidels. Can we say, Brethren, or do we imagine, that this same thing is not needed in our own age and our own country? If we do, we shall be like deceivers and deceived. Infidelity is of a Protean character; and as the ages roll along, it assumes various shapes, and appears in different guises, while its principles are still essentially unchanged, and its end and object, whether avowed or not, are always the subversion of our Holy Faith. And never was there need of a more subtle and penetrating search, to detect the falsehood, and bring it out to light, than there is, in our time, and our country, as well as in other countries of the world. We know no more prevailing stratagem of Satan, at this present time, than that of persuading infidelity, to pay a sort of homage to God's written word, whereby many well meaning Christians are deceived." The struggle now, is not what it was in the last century; it is a more dangerous struggle, more dangerous to common minds; the Bible is nominally accepted now: the varieties of infidelity now support themselves by texts of Scripture, and derive their systems from a perverted and blasphemous interpretation of God's word. It is the acceptance of the Bible, without attaching any distinct meaning to it, or attaching an heretical meaning, which is among the fearful signs of the day. We want no longer a host of evidences for its inspiration; they have done their work: chameleon infidelity has changed its color. It is now the Bible against the Bible; that it is the true sense against the false sense; the Catholic verses against infidel interpretations; the right interpretation against the wrong. It is now an internal war. Believers and unbelievers meet within Bible ground, both accepting the Sacred Volume as the Revelation of God; but each disputing what that Revelation is, and drawing from precisely the same words opposite result.* Would my Brethren that it could be pressed upon the minds of honest and sincere believers, how widely this most subtle poison spreads, and what danger there is that persons will be led captive by its specious pretences unawares. It pervades much of the current literature of the day. It characterizes many of its benevolent projects; and every where it wears a mask which hides its real features from the ordinary observer. It speaks of God, but it believes only in some abstract divine principle, destitute of all attributes of personality. It talks of Scripture, but it regards it as a mere collection of instructive fables. It professes Christ, but it means only a model man, the human form of divine idea. It speaks of the Church, but it means a mere association.† It has usurped the sacred phraseology, it appears in the sacred guise; but its words are lies of crafty cunning, and its garments are a base and vile imitation. I cannot but look upon it as Satan's masterpiece. I would fain reverently hope that it is the development of Antichrist.‡ Ages of open assault have

failed. Like the waves rolled backward from the everlasting rock, troop after troop of Satan's leagued host have recoiled from that rock of ages, on which stands the sacred citadel of God's unshaken Church, guarding within its heaven-built walls the old deposit of the Apostle's Faith. But now a craftier method is to be attempted. Assault has failed to leave one mark upon the strong foundation; to secure one outpost of the holy fortress; to dislodge one stone from all the gleaming pinnacles. And now there comes the hour of cunning stratagem. As the Sabine troops in the days of ancient Rome, tampered with the maiden, and promised her as she thought costly prizes, so she would open to them the citadel: so these the adversaries of the Lord, would tamper with the guardians of the Church and of the faith: so do they now hold out fair promises and specious hopes: but let them once be listened to, and it will not be jewelled bracelets that they will place upon our arms, but it will be brazen shields that they will shower upon our heads, and crush us in destruction. Let them then be shunned; or rather I should say let them be thrust away; for "what fellowship hath light with darkness, and what concord has Christ with Belial?" But surely my Brethren, from this brief view you will not fail to see, that if the "word of wisdom" was needful to meet the infidelity of the Apostles' times, it is needful also now. And that since its miraculous measures are no longer vouchsafed to the ministry of the Church, a double duty is laid upon them carefully to cultivate it, by all means in their power.

Recollections of Servia, its People and Religious Customs.

There are many Slavonians, of Servian origin, who live under the protection of Austria. Some of them have brought the deserts of Warasdin and Carlstadt under cultivation, and are represented in the Hungarian diet: the rest form the greatest portion of those military colonies which protect the frontiers of the Austrian monarchy against the inroads of the Turks. These, together with the Dalmatians and Morlacians, amounting to more than four millions, form but one and the same people, speaking the same language, and identified by the same manners and customs; but a portion of them form the advanced posts of the Turks, whilst another are the guardians of the Austrian frontiers. Those who reside in what is properly called Servia have been the least fortunate; for the eight hundred thousand Christian Slavonians who tenant it live in the midst of the Turks, under the immediate yoke of their masters, possessing neither privileges, freedom, nor hereditary nobility. In Servia, which is governed by the pacha of Belgrade, none are to be found but the victor and the vanquished, the master and the slave.

To the tyranny and pride of their conquerors, which have rendered all intercommunity impossible, the Servians are indebted for the maintenance of their native character and national customs.

The Servian villages—if such may be denominated a succession of houses built so far distant from each other than forty or fifty of them occupy as large a space as the whole city of Vienna with its suburbs—are situated in deep and well-watered valleys and extend as far as the narrow passes of the mountains.

Each habitation forms a community in itself. Within the principal residence, which is enclosed by clay walls, covered with the bark of the linden tree and dried leaves, and in the centre of which is the fire-place, various apartments are constructed; the middle room serving as a general rendezvous for the family during the day, and as the sleeping-room of the chiefs, whilst the rest are occupied by the younger people. They form but one household; and at the death of the father, the brothers proceed to elect from amongst themselves a new chief; and they separate only when their habitation can no longer accommodate them all. The father of a family seldom requires the assistance of others. The men build their own residence, make their own ploughs and carts, and the yoke of their oxen; and a coarse hide provides them with shoes. The women are employed in spinning wool and flax, and weaving linen and cloth, which they dye with madder. Every village has its own blacksmith; and several houses hold a mill in common.

Brotherly love is the principal link which unites the patriarchal families. The brother is proud of possessing a sister; and the sister swears by the name of her brother. It is not the wife only who weeps for her husband; but the mother and sister of the deceased are careful of adorning his tomb. In some parts of the country a very singular custom still subsists: if one of two brothers, who are born in the same month, happen to die, the survivor is bound to the dead body, where he remains, until he is released by a stranger publicly declaring that he is willing to adopt him as his brother. It often happens, too, that different families contract, in the name of St. John, an indissoluble bond, and are styled "brethren in God," "brethren of election" (*dobratinje*). Marriages are formed by a sort of sale. The youth's father first makes a present to the father of the girl; but it is her brother who gives her to the party that comes to remove her from her paternal roof. The bride, after being received at her father-in-law's house, either by the sister or half sister of her future husband, has her mouth closed by a piece of sugar, and remains as a stranger in the house and separated from her intended husband for the space of a twelvemonth.

All the Servian families are bound to the community by a double tie—a civil and a religious one. Each village elects its elders (*kmetes*) and its mayor (*knes*), who assess and regulate the taxes. When a murder has been committed by any member of the community, all are obliged to pay the composition. The festival of the patron saint affords another means of re-union and intercourse; and several villages are formed into one district (a *kneschina*), over which a *baschkes* presides, who is in direct communication with the government.

What tends still more to cement the ties of union between

as a general principle, that the greater the apparent resemblance which a false religion, utterly and fundamentally different in its spiritual character and moral tendency, externally bears to the true, the more reprehensible will be in itself, and the greater its hostility to the truth."

the inhabitants of the different villages is their custom of going to confess to the monks of the nearest convent, where all the adults are in the habit of assembling on certain days of the year; for, after the communion, whilst the old men are engaged in debating on the interests of the country, the younger people mingle together, and give themselves up to dancing. The *kneses* are obliged to provide means for supporting the monastery, and enjoy the right of appointing the archimandrite, or chief. Notwithstanding the barbarous condition of the Servians, their priests do not possess that influence over them which might be supposed; and, previous to the recent convulsion, the popes (priests), who were in the habit of purchasing their office of the bishop, were treated by him as though they were his servants: their whole duty consisted in reading the service at christenings, marriages, and burials, and in giving notice of such holidays as were appointed by the calendar; independently of this they lived and worked in the fields the same as the other peasants. The monks enjoy more consideration; but they are dependent on the inhabitants, and partake themselves too largely of the national character to be able to mitigate the coarse temperament of the people. Besides the established principles of their religion, the Servians entertain peculiar religious sentiments of their own, in which are united, spite of their apparent contradiction, the belief in an universal providence, and a species of natural religion. They have retained many ancient customs which appear to refer to that mysterious union which weak and uncivilized men conceive to link them with the powers of nature.

In winter, previous to Lent they celebrate "All Souls' day," when every one recalls the memory of those he has lost; but on the approach of Palm Sunday they rejoice at the renewal of spring when all the girls assemble together on a hill, and chaunt the resurrection of St. Lazarus. On the sabbath-day, before sun-rise the females dance round a fountain, and sing a song, which shews how the waters are troubled by the horns of the stag, and how his eye has the power of rendering them limpid.

On St. George's eve, towards the end of April, the women gather flowers and herbs, which they throw into some water taken from the mill-stream, and the next morning bathe themselves in this infusion, thus appearing desirous of partaking of the invigorating force which accompanies the revival of nature.

The next fete is that of Kralitza, which happens at Whitsuntide, when from ten to fifteen young girls are assembled; one representing a standard-bearer, another the king, and a third, who is covered with a veil, the queen Kralitza. In this manner they proceed singing and dancing before every house. The substance of their songs are the joys of matrimony, and the felicity of parents who are rendered happy by their children; and the termination of every verse "Leljo," which is the Slavonian name of the goddess of love, produces a most pleasing effect.

Every revolution of the year has its fete. On that of St. John they say that the sun, seized with respect, stands still three times. On the eve of this day the shepherds, with lighted torches of the birch-tree in their hands, run round the enclosures which contain their cattle and flocks, from whence they proceed to the mountains, where, giving themselves up to gaiety and amusement they leave the torches to be consumed.

Whenever there is a long drought, a girl, stripped of all her garments, and completely covered with herbs and flowers, proceeds from house to house, escorted by her companions, singing and offering up prayers for rain; whilst in her progress she receives from the matrons frequent and plentiful dilutions of water. Elijah is supposed to preside over the tempest, and to be the god of thunder.

The arrival of winter brings with it new ceremonies. On the eve of St. Barbe, the Servians dress all sorts of corn, which they place in a vessel near the fire during the night. The next morning, having observed the situation of the corn, they decide upon cultivating for the ensuing season the barren land which lies on the same side as that where the grain in the vessel has risen the highest.

Thus this people feel themselves dependent on the forces of nature. They swear by the sun and the earth; never doubting at the same time that every thing is in the hands of the Almighty; hence all their labours are undertaken in his name. The set form of every question and plan is, "if God pleases." Each individual, however, considers he is under the special protection of some patron saint.

What more especially characterizes the religious temperament of the Servians is the manner in which they celebrate Christmas. On the eve of this solemn day, the head of the family proceeds to a wood where, having cut a young oak which is perfectly straight, he carries it home, saying as he enters: "Good night," and "A happy Christmas." The inmates then throw grains of corn over him, saying: "God gives them to thee;" and the oak is placed on the fire. The next morning, which is greeted by the firing of pistols, a person appears before each house, and throws handfuls of corn through the door, uttering these words: "Christ is born;" when those whom the corn has touched reply: "Truly he is born." The visitor then enters, and striking the tongs against the oak which is lying on the hearth, he exclaims: "May there be as many oxen, horses, goats, lambs, hogs, and bee-hives as there are sparks!" The mistress of the house afterwards throws a veil over the visitor, and carries the fragments of the oak into the orchard. At the repast which follows these ceremonies, every one present has a lighted wax-taper. They first pray and embrace each other, exclaiming: "May the peace of God be with you: of a truth Christ is born: we adore him." With a view to represent the close union which exists between the different members of the family, the head of it forms the whole of the wax lights into one bundle, and places it in a dish containing all kinds of grain, and an unleavened cake called *tschisniza*. The cake is then broken, and the person who obtains the piece of money which was put in whilst it was kneading is deemed the most fortunate of the family. The table, covered with eatables, is free for three days to all who may choose to partake of them; and, until new year's day, their mutual salutation is: "Christ is born: truly he is born."

The necessity of assigning an origin for evil has given rise in this country, as it has done elsewhere, to many superstitious customs. The natives believe in witches (*wjeschilizes*), who

*Christian Remembrancer No. LVII. p. 33. Dr. Wordsworth in his Diary in France, mentions, that when Vanini the great theist was arrested at Toulouse, the only book in his possession was the Bible!

†See especially the Last Incarnation, a Translation from the French, and published this year in New York. It is simply Coleridge says, "the superlatation of blasphemy." But there are many other things that might be referred to; I only add, however, that Strauss has been reprinted in New York.

‡It would almost seem that the Pantheistic Infidelity in Christian lands is the correlative of Buddhism in heathen lands. The latter is an imitation, as it would seem, by demoniacal agencies of Christianity; and the former is the same. Both too issue in a "chaos of abstractions," which can only end in Atheism. See the conclusion of Schlegel's third Lecture on the Philosophy of History, and the Translator's note. We may say of Pantheism, what he says of this religion of Fo: "The similarity observed is not real, but is that caricature resemblance the ape bears to man." He adds, "We may lay it down

hav the power of casting off their bodies as they would a garment, and, mounting on fiery wings, proceed in search of persons asleep in order to open their side, and take out their heart for a meal. These witches, however, prefer venting their fury upon children. Adults are in danger from vampires (*wukodluk*), who rise from their graves to satiate themselves by sucking the blood of the living. The plague, that terrible scourge of the east, is likewise represented by phantoms of females, covered with white veils, who carry the scourge from village to village, and from house to house; and many sick persons have not hesitated to affirm that they have not only seen these phantoms enter their cabins, but have even spoken to them. But the most singular of the Servian superstitions are the *wiles*, who are represented as being very beautiful, adorned with long flowing hair, and remarkably quick in their movements. They are supposed to reside in the depths of forests, and on the borders of rivers. These *wiles* have the faculty of seeing into futurity; and to many people, who are connected with them, they have imparted a portion of their power. Those, however, who are not initiated, should, they say, carefully avoid meeting them, and, above all, disturbing them in their nocturnal dances.—*Church of England Magazine*.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MAY 20, 1848.

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Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

The Annual Convention of the Diocese of Pennsylvania.

This Convention assembled in St. Andrew's Church, Philadelphia, at 5 o'clock, P. M., of Tuesday, the 16th inst.

Fifty-eight of the Clergy answered to their names. Sixty-two Parishes were represented by their Lay Delegates.

After the testimonials of the Lay Delegates had been examined by the Secretary, the Bishop stated that it was now the duty of the Convention to elect a Secretary.

Whereupon, the Rev. Dr. Bull, nominated as a candidate, the Rev. Mr. Van Pelt, and the Rev. Dr. Dorr nominated G. M. Wharton, Esq. It thus became necessary to elect by ballot.

Dr. Dorr and the Rev. Mr. Howe, were appointed Tellers for the Clergy, and Drs. Darlington and West, for the Laity.

The result of the first ballot was as follows:

CLERICAL VOTES.

For Rev. Mr. Van Pelt,	20
For G. M. Wharton, Esq.	38

LAY VOTES.

For Rev. Mr. Van Pelt,	14
For G. M. Wharton, Esq.	37

Mr. Wharton was therefore declared duly elected. The Rev. Mr. Odenheimer was unanimously elected Assistant Secretary.

The Rules of order were read by the Secretary, and adopted, and the usual invitation extended to the Clergy from other Dioceses, and to Candidates for orders.

The Bishop appointed the usual Committee, to examine the Testimonials of Lay Delegates, viz: Messrs. Pettit, Wagner, and Rivinus.

The Rev. Dr. Dorr moved the suspension of No. 1, of the "Revised Regulations, adopted in 1829," which provides that "no business shall be transacted on the day appointed for the meeting of the Convention, except what appertains to its being duly organized." The object of this motion was to facilitate business, by the appointment of Committees on Charters, and on unfinished business. This motion being carried, on motion of Dr. Ducachet, it was Resolved, That the Rules of order should not be suspended, except by the consent of two-thirds of the members voting.

A motion was also adopted that a Committee be now ap-

pointed on the claims of the Clergy to a seat in the Convention.

The Bishop appointed the following Committees.

ON CHARTERS, the Rev. Mr. Harris and Messrs. Hayes, A. Brown and Rosencrantz. ON CLAIMS OF CLERGY TO SEATS, Rev. Dr. Morgan, Rev. Mr. Howe, and Rev. Dr. Flint. ON UNFINISHED BUSINESS, Rev. Dr. Morgan, and the Rev. Messrs. Rogers and Cooley.

On motion, the Convention adjourned.

SECOND DAY.—OPENING SERVICE OF CONVENTION.

Divine service began at 10 o'clock. The Rev. Dr. Flint said Prayer, and the Lessons were read by the Rev. Mr. Natt.

The sermon was preached by the Rev. Mr. Yarnall. It was a truly excellent and appropriate one. The text was 1 Cor. 1, 10. And this most practical charge of the Apostle, was forcibly and eloquently applied, first to the Clergy, secondly to the Laity, and thirdly to both conjointly.

After the sermon, the Bishop proceeded to admit the Rev. Messrs. Miller, Parvin, and Clotworthy, to the order of the Priesthood. The two former were presented by the Rev. Mr. Howe, and the latter by the Rev. Dr. Flint. After the ordination, the Holy Communion was administered by the Bishop, assisted by several Presbyters.

Immediately after service the Convention was called to order, the roll called, and the minutes read.

On motion of the Rev. Dr. Morgan, the thanks of the Convention were tendered to the Rev. Mr. Yarnall, for his interesting and appropriate sermon.

Dr. Morgan, the chairman, made a report in behalf of the Committee on unfinished business.

T. M. Pettit, Esq., reported in behalf of the Committee on the Testimonials of Lay Deputies. Two of these Testimonials were found to be defective, in omitting to state that the delegates had been for six months regular worshippers in the Churches represented by them. One of these testimonials was signed by one member of the Vestry as Secretary, and was therefore defective in this respect.

The Rev. Dr. Dorr, reported in behalf of the Committee on the proposed alterations of the Constitution.

The Rev. Dr. Bull, offered a minority report, concerning the 4th Article, as to qualifications for seats in the Convention. Mr. James S. Smith, offered a proposed Canon, to supersede Canon IX, by which only one-fifth of the Standing Committee would be elected annually.

All these were ordered to be printed, and made the order of day, at 11 o'clock on Thursday.

On motion of the Rev. Dr. Ducachet, it was resolved that when a change in the Rules of Order or Revised Regulations was proposed, notice must be given on the day previous, before it can be adopted.

The Rev. Mr. Harris, moved that several Diocesan Canons for which provision was made in the General Canons, be repealed. Ordered to be printed.

The Rev. Mr. Leaf, gave notice that he would move to-morrow the repeal of the 8th of the Revised Regulations, adopted in 1829, which concerns the African Church of St. Thomas.

The hour of two having arrived, the Convention adjourned.

AFTERNOON SESSION—5 O'CLOCK.

The Bishop delivered his annual address, which was heard, as it well deserved, with marked attention by the Convention.

On motion of the Rev. Dr. Bull it was

Resolved, That the clergy be recommended to read the Bishop's address to their parishes.

The order of the day, being the election of Standing Committee and Delegates, was now taken up.

The first ballot, which occupied the Convention until the hour of adjournment, resulted in the election of only three members of the Standing Committee.

While the Tellers were engaged in counting the votes several reports were read.

BISHOP WHITE PRAYER BOOK SOCIETY.—This important Society of the Church, held its fifteenth annual meeting on Wednesday of the week in which the Diocesan Convention meets. This has been long its custom, and this evening has always been considered the property of a Society in which not only the Diocese of Pennsylvania, but the Church at large, has so deep an interest.

Evening Prayer was said by the Rev. T. A. Starkey.

The Annual Report of the Board of Managers was read by the Rev. F. Ogilby. From this, it appears that the appropriation of books to various Dioceses and objects, amounted to 4574.

During this year the contributions have amounted to \$1097.25. The annual sermon was preached by the Rev. Dr. Ducachet, from 2 Tim. 1: 13.

The following officers were elected for the ensuing year.

President,

RT. REV. ALONZO POTTER, D. D., *Ex Officio*.

Vice Presidents,

REV. GEORGE BOYD, D. D.,	WM. H. NEWBOLD.
" WM. SUDDARDS,	JOHN WELSH, JR.
" BENJ. DORR, D. D.,	

Corresponding Secretary,
S. AUSTIN ALLIBONE.

Recording Secretary,
JAMES M. AERTSEN.

Treasurer,
WM. MUSGRAVE.

Managers,

Rev. J. C. Clay, D. D.,	Mr. Horace Binney, Jr.
" H. J. Morton, D. D.,	" Edmund Wilcox,
" H. W. Ducachet, D. D.,	Prof. Henry Reed,
" John Coleman, D. D.,	Mr. B. G. Mitchell,
" T. C. Yarnall,	" Herman Cope,
" Richard Newton,	" Z. Locke,
" Edmund Neville,	Francis West, M. D.,
" Thos. H. Quinan,	Mr. J. R. Massey,
" Fred'k Ogilby,	" Caleb Jones,
" John H. Fowles,	" Thos. S. Taylor,
" M. A. De W. Howe,	" Chas. Wingate,
" N. S. Harris,	" H. F. Rodney,
Mr. Samuel Wagner,	" B. C. Busby,
" Wm. Welsh,	" A. Horner,
" J. S. Newbold,	" A. G. Coffin,
" Thos. Latimer,	" Wm. Martin,
" Geo. M. Wharton,	" T. Tragner,
	J. R. Wimer.

After prayer and benediction by the Bishop, the Society adjourned.

The payment at any one time of the sum of \$25.00, constitutes a *Life Member*, and \$50.00 a *Patron* of the Society, with privileges of membership in either case.

Individuals or congregations wishing to constitute their Pastor or any other friend Life Member or Patron, can do so by addressing Wm. Musgrave, Esq., Treasurer, No. 175 Market Street, Philadelphia.

AGENTS.—The Rev. C. F. Peake, has kindly consented to act as agent for the "Banner," at Tuscaloosa, Alabama, and Wm. F. Walthell, Esq., at Pensacola, Florida.

The following calm, temperate, and dignified "Pastoral Letter," commends itself to the sober judgment of the members of the Church. We trust that there is sufficient good sense, and good feeling in the Church, to judge rightly of an Association which thus formally arrays itself against the constituted authorities of a Diocese. There is an end at once to all rule, and all authority among us, if a regularly constituted organization can be formed in a Diocese, in opposition to the wish of the Bishop, the STANDING COMMITTEE, and the CONVENTION.

Pastoral Letter,

To the Clergy and Congregations of Western New York.

DEAR BRETHREN:—

I perceive this morning, in the Episcopal Recorder, of Philadelphia, a printed Circular, calling for a meeting to be held in St. Luke's Church, Rochester, on the 11th of May, "to organize an auxiliary in the Diocese," to "the Protestant Episcopal Society for the promotion of Evangelical Knowledge."

The Circular is signed by four clergymen and thirty-five laymen, in their individual capacity, and not as representatives of the Parishes; being four from Geneva, one from Penn Yan, two from Mount Morris, one from Oxford, one from Le Roy, one from Oswego, one from Lockport, and twenty-four from Rochester. It has been sent, I understand, to many of the Clergy and Laity in the Diocese, though not to me.

As Bishop of the Diocese, I deem it my duty to say to you, that this, as I understand it, is an attempt to form a Diocesan Society, "a Society in the Diocese," without previous consultation with the Parish Vestries, the Standing Committee, the Convention of the Diocese, or the Bishop. To neither of these bodies, so far as I know or believe, nor to the Bishop, has any Circular been sent.

The meeting is not called to discuss the question of the expediency of organizing such a Society, but to organize it. They say—"We deem it expedient to organize such an auxiliary, in the Diocese of Western New York," and for this purpose the meeting will be held.

Your Diocese has not been informed of this design, in private, or in public, except as it comes from the printed Circular.

shown to him by others, and of which no copy has been sent to him.

The names attached to the Circular, forbid the idea of any intentional, deliberate, and known design, to introduce a mode of action disrespectful to the authorities of the Diocese, in disregard of the Diocesan, and which opens the door to distraction, division and schism.

It will however, I trust, appear both to you and them, that in the same way, by a notice from a few gentlemen despatching a Circular, asserting the expediency of the step, without consultation with any of the authorities of the Diocese, any kind of irresponsible Society—even an anti-Protestant, a tractarian, or anti-evangelical Society, may be formed, and claim the character of being a Diocesan Society, when, as in this case, neither the Vestries, the Standing Committee, the Convention, nor the Bishop of the Diocese have a voice, or have been advised with, in the case; and that, in this way, every Diocese throughout the country, and, in fact, every Parish, may be involved in all the evils of party distraction and schism.

Of the right of individuals to give their money to what objects they please, to promote what kind of religious literature they desire, or of the right individually to combine for the object of publishing, buying and circulating books for themselves, do not raise a question. All are free to do so.

But of the expediency and propriety, not to say right, in individuals in a Diocese to organize, in name or character, a Diocesan Society, "to furnish Episcopalians with a sound religious literature, in the shape of Sunday School books and tracts," for children and parents, without any previous consultation with the Rectors, or even notifying the Vestries, Standing Committee, Convention, or Bishop in the Diocese, I trust that even the gentlemen who signed the circular will, on a reconsideration of the subject, judge adversely.

I am slow to believe that the Soldiers of our Spiritual Army will designedly countenance any effort to carry on the spiritual war, without reference to the officers and the government.

A Protestant Bishop, and a Protestant by descent, by birth, by education, by study, and by conviction, I am a friend, as are all the Clergy of the Diocese, to sound Protestant religious literature, which sustains the Bible and the Prayer Book, but not to measures or views which may elevate the Protestantism of men above the Church of God, which may sink the authority of the Diocese, may invade its regular action, and may substitute party organization for Christian unity, and in my judgment, will lead, not to law and order, and truth, but those sad results of division and schism, which all but the enemies of the Church will deprecate, and from which it is my duty to dissuade you. With the best judgment I can give to this project, I am bound frankly and affectionately to say, that I cannot but regard it as an irregular, needless and distracting measure, and however undesigned to do so, yet calculated to rivet a party character on the Diocese, from which we have been hitherto free, and to provoke and promote disunion and conflicts, rather than to advance unity, harmony and peace. In this view I cannot sanction it. And while I trust it will not be sustained by the clergy and laity of the Diocese, I would fain hope that the gentlemen themselves, to each of whom a copy of this Address will be sent, will see, when they come together, that such an organization is so fraught with evils, and injury to the Church, that they will not complete it.

With this brief statement, I commend you to the guidance of the Holy Spirit, that by the abundance of his grace, all of you "may with one heart, desire the prosperity of his Holy Apostolic Church, and with one mouth profess the faith once delivered to the Saints." Earnestly praying for my whole Diocese, in the language of the Prayer Book, that God would defend them from heresy and schism, let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down, that so we may joyfully serve him in all godly quietness, walk in the ways of truth and peace, and at last be numbered with his saints in glory everlasting.

I remain, affectionately,

Your friend and Bishop,

WILLIAM H. DE LANCEY,

Bishop of the Diocese of Western New York.

May 5, 1848.

The weekly arrival of foreign steamers can hardly bring us, each time, news of general interest. The Church Papers received by the last steamers are, for the most part, filled with matters of local concern.

We find in the last "English Churchman" an admirable letter from the Rev. Thomas F. H. Bridge, Rector of St. John's, New Foundland, to one of his parishioners, "in reply to his remarks for leaving the Church of his Fathers and his baptism" to become a Roman Schismatic. We shall try and find room in part at least, for this admirable letter hereafter. In the mean time we give the following brief

APPENDIX.—John Henry Newman gained a second class in Classical Literature, and was elected Fellow of Oriel College. He became Dean and Tutor of that College, but left his proper duties to open and superintend a kind of monastery in the neighborhood of Oxford, of his own heart and will. This establishment received no favour, and Mr. Newman went over to the Roman Catholics, whom he had before attacked in most unmeasured terms. He was rebaptized, and is now, it is believed, at Rome.

Francis W. Newman, his brother, gained a first class in Classical Literature, and a first class in Mathematics, and was elected Fellow of Balliol College. He presently went as missionary to Persia, but of his own heart and will, neither ordained nor sent. His undertaking did not succeed, and on his return to England, he renounced his communion with the Church, and joined the Dissenters. He was rebaptized by immersion, and is now a professor in the godless London University. Thus will always end, in one extreme or other, self-chosen ways! [Mr. F. W. Newman is now a Socinian, we believe. Ed. E. C.]

We fully agree with the remarks of the esteemed correspondent, whose desire has anticipated our own intention of republishing the article from the New York Churchman. It is a sad proof of the church's deficiency in practical charity that such institutions are needed. Surely the bond of christian brotherhood in the church of Christ, whose members are all parts of "one body," should be a nearer and dearer tie, than any of man's device! Yet we must own, that *practically* it is not. And those who fail to make the Church such a fellowship, are chargeable with all the evil resulting from such inventions. We have never been exposed to the difficulty of which "Ecclesia" complains, yet we have heard more than one of our city Clergy make the same complaints. Our duty is plain. If the dead are to be buried, as *christians*, it is *our* office to perform the service. If their friends wish them to be interred as "*odd fellows*," let them "*bury their dead*."

For the Banner of the Cross.

The Church and Odd Fellowship.

MR. EDITOR:

You would oblige me by inserting also in the Banner, the annexed communication, which appeared in the Churchman of last week; with the introductory remarks of the editor. It is on a subject to which I have long thought that the serious attention of Churchmen should be directed. Like the writer of the article, "I am a parish priest, and several of my worthy people are Odd Fellows;" which has often brought me to take a decided stand against the society, as "going out of its place," in a way that he does not refer to. I allude to the burial of their deceased members. They have a prescribed service of their own, which it is their usual custom to *append* to the religious services which may have been previously used. Against this I have uniformly protested, on principle; nor do I see how any clergyman can allow the sacred office which the Church has appointed for such solemn occasions, to be mixed up with language and prayers which *may* be sometimes highly exceptionable. I have always refused to officiate, unless with the express understanding that the Church service, and *none other*, was to be used; nor have I ever met with any difficulty. In every instance in which I have been called to act, a decided preference has been given to the one only office which the Church permits.

ECCLESIA.

The writer of the following communication has touched on a subject that deserves a fuller treatment. Of the benevolent design of the society referred to, and of the great majority of its members, we have not a doubt; and as little do we doubt that its immediate results, in the relief of temporal wants, are extensively beneficial. These are reasons why they who view its operations from our correspondent's point of observation, should approach it with tenderness and great consideration for the feelings of others; but they are no reasons why its true relation to the Church should not be pointed out. Our own views, it is hardly necessary to say, agree with those of our correspondent.

Should he see fit to continue the subject, we should be pleased to have him view it in connexion with the *Offeritory* and the capability and obligation of the Church by this means to supply those wants, the real pressure of which leads many of her members to look to a strange source for relief.

From the Churchman.

CAUTION TO CHURCHMEN.

Mr. Editor,—Many communicants of the Church have lately become what is called "Odd-fellows." They generally explain their adhesion to that Fellowship, as simply an interest in a society for mutual Insurance; and they assure me that nothing is "done of them in secret," which a good Christian may not do "to the glory of God." This, I am happy to believe, on their assurance; and with the society, as an *insurance company*, I can have no quarrel. I find the society, however, occasionally going out of its place as an Insurance Company, and assuming the office of teacher and interpreter of God's holy word. In several of its publications, (either official, or highly esteemed, and widely circulated by Odd-fellows,) I find sad perversion of gospel truth, and many statements with regard to CHARITY, which contradict the doctrine that there is no *true* charity except in the fellowship of the HOLY GHOST and in the souls of regenerate men. Now, my object, in this communication, is only to inquire, whether Churchmen, who belong to this Insurance Company, cannot prevent the publications of the society from thus attacking the fundamentals of our holy religion? For their serious consideration, I select a few paragraphs, from a dissenting newspaper, which coincide with my own *personal observation*, and which, (occasionally altering the phraseology,) I include in brackets. I can vouch for their substantial truth.

[In an official exposition of the principles of Odd-fellowship, we are told, that "it brings together men of every sect and party; and as they mingle, from week to week, the rough corners of prejudice are sure to be battered off; and the sharp features of hard-faced bigotry to be smoothed and softened. The partition walls that divide sect from sect, and party from party, are broken down." And thus it is added, that by uniting with the order, persons will become "better men and better Christians, for they will imbibe more of that first and greatest of all graces, *charity*, that thinketh no evil." Who does not see the bearing of all this, as interpreted by the latitudinarian principles of a large proportion of the members of these institutions? A conscientious devotion to the interests of the Church of God, is "hard-faced bigotry;" and these *bigots* are to be made better men and better Christians by joining the lodge, where they are taught to "think no evil" of any sect or party! Can Churchmen sanction such doctrine as this? Again: In the official document to which I have referred, the angels are represented as bending from heaven to "smile on the good Samaritan who stoops to bind up the wounds" of a brother of the order—"aye, and God himself will write the deed in the book of remem-

brance, and bless and prosper him that had compassion on his suffering fellow mortal. *Whether these works are done by the Churchman or the Odd-fellow, is of little consequence.* They are works that Heaven will own and bless." These are sentiments officially uttered, and yet they most directly and palpably contravene the testimony of the word of God. The periodicals of these societies abound in statements of this character; frequently, however, going to far greater lengths in heretical teaching. A published article affirms that Odd-fellowship is designed to answer "some great purpose in the practical application of Christianity, which the church, as an organization, cannot attain, in the present condition of the world." Another article contains the following:—"What is Odd-fellowship? We answer in a single word, it is *practical Christianity*. It combines all that is excellent in religion, pure in morals, and benevolent in practice." Such is the boast of a society organized upon the most guarded principles of *mutual insurance*, yet, practically recognizing the loosest latitudinarianism, as the only genuine Christian charity!

In their funeral orations and obituaries, one of the commonest things among these associations, is to send their departed members to heaven, simply by virtue of their fidelity to the principles of the order. Heaven, itself, is sometimes represented as a Grand Lodge, and our blessed Lord Jesus Christ, is addressed in a blasphemous jargon, as the *Grand Patriarch, Vice Grand*, or some other official of a mutual benefit association of O. F.!

Now this last asserted fact is the one, which, as *having been verified, in my own observation*, has moved me to write this communication. I am a parish priest, and several of my worthy people are Odd-fellows. A person in our neighborhood died of late—not "in the confidence of a certain faith," &c., but having never been baptized, and continuing, to the last hour of life, equally destitute of faith and works, though, as a neighbor, we all respected and loved him. He was buried on a Sunday, with extraordinary pageantry and parade. Observing several of my parishioners (communicants) absent from their usually well-attended duties, I ventured to expostulate with one; and begged him to ask himself, whether even a funeral should have withdrawn him from his duties to God, when unnecessarily set at the hour of service, and turned into a mere display of a Mutual Insurance Society? He was a good man, and answered me honestly. No. He added—"I must say my odd-fellowship was staggered a little by some things that happened.—There was Mr. A—, the Socinian preacher, acting as Chaplain; and he said more for neighbor B, than the prayer-book (3) says for our best bishops, at the grave. He spoke as if his salvation was certain; but what worried me most, was—he went so far as to thank the great Lodge-master, for opening the door to the Grand Lodge on High, to our departed brother!"

Now, as a pastor, I only ask, can Churchmen, who may be Odd-fellows, submit to such things, consistently? Have they no redress? If so, I shall more and more content myself in refusing fellowship with any *Insurance Company*, that so treats the "Communion of Saints, and the FELLOWSHIP OF THE HOLY GHOST."

PASTOR.

A PAINFUL ACKNOWLEDGEMENT.—The following pathetic account we take from the "Pittsburgh Catholic." How sad and painful the necessity which compelled "the Holy Father" to drive out his dear children! And how dreadful the situation of these poor innocents, when thus expelled from the paternal roof and exposed to the temptations and machinations of an evil world! If Rome, the great asylum since the days of Romulus, will not shelter them, whether will the exiles go? The Jesuits turned out of Rome! What next? The "Catholic" history of the fact is almost as remarkable as the event itself. It is only paralleled by the Emperor of Russia's official account of the French Revolution.

EXPULSION OF THE JESUITS FROM ROME.—Not merely as bearing on the subject discussed in the foregoing article, but from its intrinsic importance, we here insert the official report of the calamitous intelligence which has for some time been noised about. The Jesuits are expelled from Rome. Not for any guilt in their spiritual character; not for any political offences; not for any misconduct, even of a milder kind than is implied in guilt; but, solely from that mysterious hatred which, ever since the foundation of the Institute to the present time, has beset and dogged them on every side. Private letters from Rome report a most affecting interview between the Holy Father and the General of the Jesuits, when his Holiness intimated the necessity for their departure. It is said that he burst into tears, and declared that he felt he had himself no longer any right to remain in Rome, if he was compelled to banish from it the most illustrious defenders of Religion. We can add no more at present, but must content ourselves with expressing the deep affliction which this intelligence causes, not to us alone, but to every one who desires the prosperity of the Church and loves those whose lives are devoted to its service.

"Urgent representations have several times been submitted to His Holiness on the part of the Rev. Fathers the Jesuits, wherein they set forth the straits under which their Company laboured, even in that capital, and the necessity which existed for their personal safety being attended to. The Holy Father, who has always looked with an extreme complacency on these religious as indefatigable labourers in the Lord's vineyard, could not but feel a new and most lively distress in so calamitous a position. Nevertheless, regard being had to the now increasing excitement of minds, and the various parties which threaten to bring on serious consequences, he is compelled to take the gravity of the question into serious consideration. We therefore decided, the day before yesterday, by means of an eminent personage, to inform the Rev. Father General of the Company, of the sentiments above expressed, and at the same time, of the agitation in which he felt himself placed by the difficulties of the times and the danger of some serious accident. On receiving this notification, the Father-General having convoked the Father's

Consultors to deliberate, was determined by them to yield to the force of circumstances, not wishing that their presence should serve as a pretext for any grave disorder, or the effusion of blood. Hereupon the necessary measures were taken with the Rev. Father-General, with a view to carry this resolution into effect, so as to provide for the schools, the sessions of the Roman College, the religious houses inhabited by them, and the necessities of worship.

After this statement of the circumstances, we are authorised to declare the falsehood of all which was published yesterday in an anonymous print."

The following appeal commends itself to the best sympathies of the charitable. The Rector of this church has won the esteem and respect of all who know him by his quiet and unobtrusive course, and by his zeal and faithfulness. This interesting congregation, though composed for the most part of those whose means are limited, has seldom asked aid from others.—We earnestly hope that their present desire may receive a prompt and liberal response from all who have means to bestow in furtherance of a laudable and praiseworthy effort.

An Appeal to those who delight to praise God with the sound of the Organ.

At a recent meeting of the congregation of St. Thomas' Church, assembled for the purpose of devising means to carry on certain indispensable improvements in and about the Church, besides passing a resolution for the erection of a wall around the burial ground, they appointed a committee to solicit aid for the purpose of purchasing an organ. An appeal is therefore now made to the generosity of every one who appreciates the impressive sound of a good church organ. The smallest donation will be thankfully received and faithfully applied. Any contribution to this object may be left with the Rector, the Rev. WILLIAM DOUGLASS, 243 Spruce Street above Eighth, or with any of the following Committee, who may call with books bearing the signature of the Rector.

COMMITTEE.

WILLIAM P. WEST,
JOHN C. BOWERS,
JOSEPH CASSEY,
EDWARD J. JAMES,
THOMAS J. BOWERS,
GEORGE WILLS,
FRANKLIN TURNER,
JAMES WILSON.

Communications.

A friend has kindly translated the following interesting narrative for the Banner. It is an extract from "The Comte de Tocqueville's Regne Philosophique de Louis XV."

For the Banner of the Cross.

Death of the Dauphin—Father of Louis 16th.

An event of the greatest misfortune to France, was soon to stir the withered heart of Louis XV. The health of the Dauphin, hitherto very good, began to fail soon after the death of Madame de Pompadour. He became thin, the brightness of his countenance vanished, and a short dry cough gave token of the approach of pulmonary disease. He was directed to eat nothing but grapes, which for some time being his only nourishment, seemed to revive him; and in the following Autumn, a camp being formed at Compiègne, he repaired thither, and took command of the regiment which bore his name. The Dauphin had always shown a fondness for the science of war, and at Compiègne gave evidence of his skill as an engineer, and directed the manœuvres of the army with the precision of an experienced general. His strength unfortunately, did not equal his zeal. On the breaking up of the camp, the Court retired to Fontainebleau; but hardly had the Dauphin reached that place, when his health grew materially worse, and his physicians declared that hope could no longer be entertained of his recovery. When the opinion of his medical attendants was made known to the people, universal grief was manifested throughout the kingdom; crowds daily filling the Churches to offer to God their prayers for the preservation of a Prince, on whom rested all their hopes for the future. His character had long been misunderstood; for the philosophers, the umpires of the opinions of the day, and who dreaded the severity of his principles, accused him of passing his life in the observance of the minutest forms of devotion; and of being the docile instrument of the priests. The truth shone forth when his illness began, and the voice of calumny was thenceforth silent; from that moment nothing was spoken of but the virtues of him whom the nation dreaded to lose.

The Dauphin of a serious temperament, and fond of occupation, devoted the greater part of the day to study. He used to say, that it was essential to a Prince to be familiar with the language of the various people with whom he was in constant intercourse. He had studied philosophy, which enlightens and expands the mind, mathematics, military engineering, architecture, and history, which he called the true lesson of Princes, and the best school of politics. He had especially directed his attention to the science of government, and to the knowledge of the men among whom he was to pass his life; "for," said he, "to understand men, is the true knowledge for kings." He once said to the Abbé de Marboeuf, his reader, "I consider you a happy man; you see men often." "Your highness has the same advantage," answered the Abbé. "No," replied the Dauphin, "those who in your presence act like men, are for us, but puppets moved by machinery." He was economical, and never asked of the controllers general more than the sum allotted to him, which amounted to 5000 livres a month; and of

which he commonly distributed 4000 livres in donations to various individuals. His piety was active and enlightened, his morals austere, and in these respects, he among all the French Princes, most resembled their great ancestor, Saint Louis. The severity of his habits however, did not diminish his sympathy for others. It is related of him, that having once while indulging in the pleasures of the chase, unfortunately shot one of his attendants, he for the rest of his life, renounced all participation in that sport.

The Dauphin was upon his death bed; and yet the festivities ordered by the Marshal de Richelieu, first gentleman of the bed-chamber, had been suspended for but three weeks. In the meanwhile, little care was taken to conceal from the dying Prince, the preparations for the departure of the Court, which was to take place soon after his death; and from his bed he saw all that was going on in the principal Court of the Palace. Orders had been given to leave Fontainebleau, as soon as he should have expired; and as he observed the servants loading the carriages with a multitude of packages, he turned to his physician and said calmly, "It is time for me to die; for every one is impatient at my lingering so long." Soon after he breathed his last, not only with composure, but with joy. The Duke of Orleans, deeply affected by the spectacle of so calm a death, observed to Louis XV, "How is it possible sire, that at the very gates of death, one should preserve so serene a countenance, so perfect a tranquillity?" "It could not be otherwise," replied the monarch, "with one who like my son, has led an irreproachable life." How fine a eulogy extorted from the troubled conscience of the king and the father! The Dauphin died on the 20th of December, 1765, at the age of 36 years; and in him royalty lost its strongest support, and innovation its most efficient check. The Prince possessed by his education, the intelligence necessary to detect abuses, while his eminent virtues inspired respect, and his firmness while granting all that was just, disposed him to resist the inroads of licentiousness. Unfortunately for the peace of the world, his successor inherited only his goodness of heart. As had been the case at the death of the grand-children of Louis XIV, there were not wanting men who attributed the death of the Dauphin to foul means; and suggested poison, through the agency of the Duke de Choiseul. The Prince was known to dislike that minister; for seeing with extreme regret, that M. de Choiseul had made France a mere instrument of Austria, he had at length thought proper to present a remonstrance to the King on the subject. The Duke receiving information of this, complained to the Dauphin in person, of his proceeding. During the conversation which took place between them, the minister so far forgot himself, as to say to the Prince, "Monseigneur, I shall perhaps have the misfortune to be one day your subject, but I will never be your servant." There is a vast difference, however, between insolence and criminality; and there was as little justice in the accusation of the Duke de Choiseul, as there had been in that of the Duke of Orleans. The prejudice and mistrust which had been infused into the mind of the King, with the coldness resulting from them—the calamities of the seven years' war—the degradation of royalty—and especially, the probable destruction of the existing social system, while human sagacity and forethought were at a loss to decide how its place would be supplied—these were the poisons which consumed the life of the Dauphin.

As soon as the King was informed of the death of his son, he sent for the Duke de Berri, the oldest of his grand-children, and taking him by the hand, led him to the chamber of his mother, and ordered the gentleman in attendance to announce the Dauphin. When the unhappy princess thus learned the extent of her misfortune, the tenderest attentions of the King were used in vain to console her. This truly admirable woman, had been removed from the side of her husband, only when he was in the agonies of death. During his illness she had constantly watched his bed, ministering to his wants, with the most devoted affection, as she had before done, while he was suffering with the small-pox. Her constant attendance upon the Prince, predisposed her to receive the contagion of his malady, and soon after his death she began to decline; but courage conquering her sufferings, she prayed for strength to watch over the education of her children. During the Dauphin's life, she had shared this pleasant task with him; after his death, she continued it alone. She was well qualified for her office, being well instructed in French and Latin, and thoroughly familiar with sacred and profane history. Her especial aim appears to have been to train her sons in those duties prescribed by religion, as well as in those which devolved upon them from their high position. Her strength by degrees gave way, and the severe struggle between the desire of meeting her husband in Heaven, and the maternal affection which made her love this world for her children's sake, was at length terminated. She expired on the 13th of March, 1767, fifteen months after her husband; having on the day before her death given her last lesson to her children.

For the Banner of the Cross.

MR. EDITOR:—

From his direct appeal to the Congregation of St. Peter's Church, *Old Mortality* passes in your late paper to an indirect one through yourself. I should have allowed his last article to close our discussion, had it not been for the personal question which he puts to me upon a point now first opened by him; a question which I meet as cheerfully as I have met his arguments.

He asks me, "Will B. stake his professional reputation upon the legality of such proceedings as this Resolution," for the reconstruction of St. Peter's upon a better plan, "might, fairly interpreted, warrant the Vestry to adopt?"

I might object to the question, for I do not regard it as strictly delicate. My antagonist speaks from behind a mask which he has authorized no person to raise, but one, whom self-respect must of necessity restrain from lifting it. I on the other hand, with nothing to conceal, having given my name to the printer, and my initial to the Congregation, must maintain an unequal

strife with an unknown antagonist, who allows me to put to him no personal questions in return.

But in truth, it is manifestly with no desire for information that *Old Mortality* has asked his question. His object has been gained by asking it. It is his Parthian arrow, as he leaves the field. Certainly my professional reputation, a humble stake, was committed to the legal propriety of the Resolution when it was offered in the Vestry, and I am equally willing to hold it committed to it now, and to the fullest extent. That the Vestry of St. Peter's Church have as ample Corporate power and authority, to take down the present building and replace it by a better, as to repair it, is beyond dispute, nor has any lawyer to my knowledge, either in the Vestry or out of it, ever doubted it. Thus, then, I answer my interrogator, and if he wishes the concurrent opinions of "older and better soldiers" of the bar, let me assure him that they too, if seriously applied for, shall be at his service.

And now, Mr. Editor, the controversy in your columns draws to its close. But what is the result of the discussion? Have my statements been disproved, or is my reasoning refuted? Does St. Peter's Church furnish to instructed minds and earnest hearts in its Congregation, arrangements for the service of the Church, such as the Church herself, in her unambiguous Liturgy, demands?

I speak not, now, of the unpitied occupants of the Galleries, whose discomfort invites a smile or sneer, but is promised no relief. For them, indeed, there would seem to be no immediate hope, so let them, for the present, gasp on in the stifling atmosphere, as heretofore, and if perchance, a few of them now and then swoon and are carried out, or a few young heads or aged limbs suffer from the perils of the steep and tortuous stair-cases, why, let them even be thankful that matters are no worse, and doomed to drowsiness against their will, let them rejoice if the fate of Eutychus, the first occupant of a Church Gallery we read of, is not their own.

Upon the discussion itself, those to whom it has been addressed, will pass. One result it has accomplished, which is to myself most grateful. I know and am persuaded, that the feeble note which I have sounded, has awakened an echo in many a Churchman's heart, within the walls of old St. Peter's. Those echoes will not soon fade into silence. Other and stronger voices will repeat the strain—nor will it die away until it shall be lost in the trumpet-note of triumph. This is no empty flourish. The demands of those of whom I am in your columns the imperfect exponent, are too reasonable, too just, too sincerely urged, to be put aside by the cold vote of the vestry, or the warmer opposition of men who doubtless are Christians, (not very charitable indeed) but who are not Churchmen. Men who denounce a practice as superstitious and pernicious, and yet have perhaps never examined the Rubric which directs it. Men who call it ostentatious waste in others, to replace, through toil and self-denial, a building like our present, with one where God may be worshipped in the beauty of holiness.

The issue is not doubtful. St. Peter's will be reconstructed. Our Christian Temple will yet be built; her foundations will be laid. It is but a question of time. Let an earnest, self-denying, united effort be made, and the vestry will never continue their prohibition. Look at Christ Church. How much was gained there? How much more may yet be gained by us? We ask nothing from the grudging and reluctant, we ask but to spend, and be spent ourselves, to the measure of our ability, and we invite the co-operation of all who think and feel with us as Churchmen, unwilling to abandon the noblest Church site which our city can supply.

The attempt at least, risks nothing. Are we not ready for it? Why not begin soon? Why not now?

For the Banner of the Cross.

Church of the Holy Communion in the City of New York.

MR. EDITOR:—

In a late number of your paper, a writer in opposition to B.'s proposal for rebuilding St. Peter's, says, (not having the paper at hand, I quote from recollection) that if \$30,000 can be raised let it be appropriated to the building of three such Free Churches as that of the Holy Communion. The writer appears to have fallen into an error, which it seems proper to correct. The Church of the Holy Communion is indeed free, but cost \$45,000. It was built at the expense of a single pious individual; it is an argument therefore entirely irrelevant to the writer's proposed appropriation of \$30,000—and certainly not in favor of the opposition to rebuilding St. Peter's, in a style more worthy of the Great Being to whose worship it is consecrated. Other arguments of the same writer struck me as equally fallacious; he says "that God will accept the prayer of the meanest person in the congregation," and by inference, from the meanest place; doubtless, He will graciously accept the humblest offering, if it be *all* the worshipper has to bestow; so we, would love our children, and gratefully accept their duty in a log hut, but we should think it poor proof of love if, when our children lived in palaces, they permitted their parents still to dwell in the log hut, and should deem it a poor excuse, if they were to say that the recollections of their childhood were so agreeable and their affection for the old hut so strong, that they preferred their parents continuance in the miserable dwelling, for their gratification.

I am not a member of St. Peter's congregation, and have therefore no interest in the dispute, save the desire which every Churchman must feel, to see Temples raised in our city, more worthy the worship of an Almighty Being than any which we at present possess, and more consistent with the great expenditure of wealth in private and personal gratification. But to return to the Church of the Holy Communion; I should indeed rejoice, Mr. Editor, to see through the whole length and breadth of our land, more churches than we could number, in all respects such as the Holy Communion, of which it may be truly said, that "he who comes to scoff, remains to pray;" where the eye of a stranger, after a satisfied glance at the beauty and fitness of the building, is at once arrested and fixed, by the superior beauty

and fitness of the chancel, the Communion table, and the expressive symbols of our Saviour's death and atonement; for it is here that the chief decorations of the church are concentrated: here it is known that all the time, and talents, and energies of the pastor, are devoted to the spiritual welfare and improvement of his flock; where every seat is free, and every seat and almost every standing place is filled; where every knee is bent and every voice responds; and above all, where there is no hired choir, no intricate harmonies to show off the skill of the organist, but simple, noble music, solemn or jubilant according to the occasion; when the sweet voices of the children in the choir, led by an older member of the pastor's family, and strengthened by his own rich and powerful voice, alternates with those of the whole congregation, and the building resounds with the united and instructed voices of men women and children.

I have been sir, a constant attendant for more than forty years upon the services of the church, but never realized their beauty till I visited the church of the Holy Communion; I have heard the finest music of the Sistine Chapel and St. Peter's at Rome but have never heard any so grateful to my devotional feelings as that of the Holy Communion, and I could not but lament that beautiful and heart stirring a portion of our services, such an aid and incitement to devotion should be so sadly and universally neglected. I must mention one other peculiarity of this church. On a week day service, the pastor read from a printed volume a well-chosen and excellent sermon, appropriate to the occasion. What a relief it would be to our pastors in general, if only one or two original sermons were expected from them in each week, and what a benefit to their congregations, if the time now so wearily spent in composing and writing numerous discourses, were devoted to catechetical instruction, private visiting and to the superintendence of weekly meetings of the congregation for instruction and practice in church-music: for it is by this mode, that the Church of the Holy Communion has attained such pre-eminence in this particular. In what I have said of this church I only offer a grateful return for the few but happy hours spent in it; but it may possibly induce some to visit it, and if among such visitors, any pastor should be encouraged to cultivate similar music among his people, or any individual be induced to give largely of his or her substance towards the erection of a similar Temple of worship, I shall feel that I have contributed at least a mite, to the setting forth of God's glory upon earth.

A. Z.

Diocesan Intelligence.

NEW YORK.—EPISCOPAL ACTS BY THE BISHOP OF WESTERN NEW YORK.—Acting by request of the Standing Committee of the Diocese:

Second Sunday after Easter, in the morning, confirmed forty-four persons in St. Paul's Church, New York.

In the afternoon, in St. John's Church, confirmed twenty-eight persons.

CONSECRATION OF THE CHURCH OF THE HOLY APOSTLES, CORNER OF 28th STREET, AND 9th AVENUE.—This new and beautiful edifice was consecrated to the service of the Ever Living God on Monday morning last, by the Bishop of Western New York.

The procession, consisting of the Bishop, several of the clergy, and Vestrymen of other churches; the students of the General Theological Seminary; and a large number of the members of the parish, was formed at the residence of John A. King, Jr., Esq., in 28th street. The Bishop was supported on either side by the Rev. Dr. Berrian and the Rev. Dr. Taylor, and was received at the vestibule of the church by the Wardens and Vestrymen of the parish.

The following clergy took their seats in the chancel—the Rev. Drs. Berrian, Taylor, Muhlenberg, Forbes, Haight, Rosevelt, Johnson—and the Rev. L. Carter, Staunton, Carder, Marquis, Eigenbrodt, Parker, and the Rector, (the Rev. R. S. Howland.)

The following Priests occupied seats prepared without the chancel, and knelt at the chancel rails—the Rev. Richard Cox, Southard, Walsh, Fish, Diller, Nichols, Walton, Embury, Hart, Van Rensselaer, (of Western New York,) Hall, (of Maryland,) Washburn, (of Massachusetts,) and the following Deacons—The Rev. T. M. Peters, Duffie, Preston, McGee, Weston, and Shackelford, (of Pennsylvania.)

The foregoing were habited in surplices.

The following clergy, not in surplices, were also present—the Rev. S. M. Haskins, Clapp, Loutrel, and Gordon.

The instrument of donation was presented by Mr. John Smith, Senior Warden, and read by the Rev. Mr. Eigenbrodt. The sentence of consecration was read by the Rector. Morning prayer was said by the Rev. Dr. Forbes, assisted by the Rev. Dr. Haight, who read the Lessons. The Ante-Communion was read by the Bishop, the Rev. Dr. Taylor reading the Epistle, and the Rev. Dr. Berrian the Gospel.

The Sermon was preached by the Rev. Dr. Muhlenberg. The Offertory Sentences were read by the Rev. Dr. Johnson. The Most Holy Sacrament of the Eucharist was administered by the Bishop, assisted in the distribution of the elements, by the Rector, and the Rev. Dr. Berrian and the Rev. Dr. Taylor. The Music was very sweet and effective—Chapel's Second Anthem was sung after the sermon.

We congratulate the Rector and Vestry of this church upon the completion of their undertaking, and are happy, that, after the embarrassments under which the parish has for some time labored, they are now enabled to give to God a structure every way worthy of His service.

LAYING CORNER-STONE.—The corner-stone of the Church of the Intercession, New York, was laid by the Rt. Rev. Dr. DeLancey, on Monday afternoon, the 8th inst., with the usual

solemnities. At the appointed time in the service, an interesting Address was delivered by the Rector, the Rev. R. M. Abercrombie, giving an account of the origin and rise of this new and promising parish, and pointing out the great ends to be answered by the erection of this temple of the Living God. The site of the Church of the Intercession is directly opposite Trinity Cemetery, on the Tenth Avenue, Carmansville. Mr. Abercrombie has held services in a room in the vicinity for some months past, and has succeeded in gathering a flourishing congregation. The Church is to be of plank, after a very neat design of Mr. Jackson, a pupil of Mr. Upjohn; and is expected to be completed in about three months.—*Churchman.*

Western New York.—BISHOP DeLANCEY'S APPOINTMENTS.

Wed. May, 17, Paris Hill.	Confirmation,	10½ A. M.
" " " Bridgewater,	"	3 P. M.
Thursday, " 18, Waterville,	"	10½ A. M.
Friday, " 19, Brookfield,	"	10½ A. M.
" " " Hamilton,	"	3 P. M.
Sunday, " 21, Sherburne,	"	10½ A. M. 3 P. M.
Monday, " 22, New Berlin,	"	10½ A. M.
Tuesday, " 23, Norwich,	"	10½ A. M.
" " " Oxford,	"	3 P. M.
Wednesday, " Guilford,	"	10½ A. M.
" " " Greene,	"	7 P. M.
Thursday, " 25, Bainbridge,	"	10½ A. M.
" " " Harpersville,	"	3 P. M.
Friday, " 26, Windsor,	"	10½ A. M.
" " " Binghamton,	"	3 P. M.
Sunday, " 28, Oswego,	"	10½ A. M.
" " " Speedsville,	"	3 P. M.
Monday, " 29, Candor,	"	10½ A. M.
" " " Danby,	"	3 P. M.
Tuesday, " 30, Ithaca,	"	10½ A. M.
Thurs. June 1, Elmira,	"	10½ A. M.
Friday, " 2, Corning,	"	3 P. M.
Sunday, " 4, Catharine,	"	10½ A. M.
" " " Havana,	"	2 P. M.
" " " Jefferson,	"	5 P. M.
Monday, " 5, Wayne,	"	10½ A. M.
" " " Bradford,	"	3 P. M.
Tuesday, " 6, Bath,	"	10½ A. M.
Wed'y, " 7, Howard,	"	10½ A. M.
Thursday, " 8, Hammondsport,	"	10½ A. M.
" " " Branchport,	"	3 H. M.

VIRGINIA.—SERVICES BY THE BISHOP OF VIRGINIA.—On Sunday morning, May 7th, Bishop Meade confirmed in Christ Church, Alexandria, Va., eight persons. The occasion was, in some respects, one of more than ordinary interest. The candidates for Confirmation were persons of various ages, grades, and conditions in life. The aged, the middle-aged, and the young, were there; the rich and the poor; the educated and the comparatively illiterate;—all kneeling together before the altar of their common Father and Redeemer, for the purpose of renewing the vows and promises made at their Baptism, and receiving from one of the chief ministers of the Church, the Apostolic rite of the "laying on of hands."—*So. Churchman.*

MARYLAND.—ORDINATION.—On the Second Sunday after Easter, May 7th, at a special ordination holden in Christ Church, Easton, Mr. John Neely was admitted to the holy order of Deacon. The candidate was presented by the Rev. Dr. Mason. The sermon was by the bishop.

CONFIRMATION.—On Sunday evening, May 7th, four persons were confirmed in Christ Church, Easton.

CHURCH FURNITURE.—CHRIST CHURCH, CAMBRIDGE.—In addition to the enlargement and extensive repairs which it received last summer, and the completion of its tower by a neat spire, has lately been improved by the provision of a new organ, of four and a half stops, at a cost of \$500.

CHRIST CHURCH, EASTON, was furnished with an organ for the first time on occasion of the recent ordination there; an instrument of four stops, of full and mellow tone, from the manufactory of Hall, of Baltimore, having been set up in the preceding week. The subscription for its purpose is understood to have been completed in a very few days by the spirited exertions of a few efficient members of the choir.

ST. PETER'S CHURCH, WHITEMARSH, the other church of the same parish, (St. Peter's, Talbot, Co.,) is about to be also furnished with an organ, for which purpose a subscription is now in circulation.

ST. JOHN'S PARISH, WASHINGTON CO., has received within the past year, a handsome addition to the communion plate. By bequest of the late venerable Mrs. Galloway, a pair of large silver cups, which for some years before her death she had devoted to the service of the altar, were given to the parish for that purpose. The munificence of another lady has added a pair of heavy silver alms-dishes.

THE COLLEGE OF ST. JAMES has also lately received from a lady an Easter gift of a handsome silver alms-basin, with the appropriate engraved inscription, "The Lord loveth a cheerful giver."—*Church Times.*

CONNECTICUT.—Bishop Brownell has recently visited and confirmed in the following parishes—

	No Confirmed.
April 23d, New Haven, St. Paul's,	26
" " Fair Haven,	10
" 24th, East Haven,	3
" 25th, Northford,	10
" 26th, Hamden,	12
" 28th, Humphreysville,	6
" 29th, Huntington,	4
" 30th, Birmingham,	9
" " Derby,	4
May 1st, Southport,	9

THE MONTH OF CONVENTIONS.—Louisiana, May 3d; Georgia, 4th; Missouri and Mississippi, 10th; Pennsylvania, 16th; Virginia, 17th; North Carolina, 24th; Kentucky, 25th; Delaware and Maryland, 30th; New Hampshire and New Jersey, 31st.

Some of the Old Fathers on the Means Of Grace.

Chemnitius on divine Operations and the use of the Means of Grace, especially Baptism.* Translated from the German, as contained in a work of the late Dr. Helmuth, formerly Lutheran Minister in Philadelphia City.

Dr. Helmuth, while treating on the Baptism of the Spirit, says: "In order that our readers may avoid all confusion of ideas, on the workings of Water Baptism, on the Operations of God in general, and the operations of the Holy Ghost in particular; therefore, instead of an introduction of our own, one of the most pious and most learned of our evangelical divines may speak here, who has set forth those points in a clear light: it is the pious Chemnitius, who expresses this opinion upon it.

"How far is Baptism a Means of Grace?" Answer: God the Father reconciles the world unto himself, adopts the believers, not imputing to them their sins. It is certain, that in this manner, as God the Father imparts the forgiveness of sin, it is not imparted by Baptism. Christ is our peace; the death of Christ is our propitiation, we are justified by his blood, &c. &c. Surely, Baptism neither washes away sin in this manner, as it is washed away by Christ.

To the Holy Ghost belongeth the power to offer and to communicate the Grace. Again in this respect Baptism is not to be compared with the Holy Ghost, as though it communicated the Grace equally and in the very same manner with the Holy Spirit himself. But now arises the question: What is the benefit of such Water Baptism? Answer: To Baptism is ascribed such power and efficacy, not as though grace unto salvation is to be sought in it, without and independent of the merit of Christ, the mercy of the Father or the operation of the Holy Ghost; but that it is a means, by which the Father offers, grants and communicates his grace; the Son his merit and the Holy Ghost his gracious influence.

Thus God retaineth his honor; so that we must seek Grace nowhere except with God the Father; the discharge and the cause of the pardon of sin, and life eternal, nowhere but in the death and resurrection of Christ; and the regenerating power unto the new life, nowhere but in the workings of the Holy Ghost. But Baptism, by the word, places before us these blessings, and offers them to us; it imparts and seals them, and thus leads us to Christ; to God's grace and to the operations of the Holy Spirit. In the things that pertain to our salvation, God would treat with us by certain means, and to this end he gave us the Gospel word; which he sometimes uses solely and alone, but at times exhibits to our view, as it were, in a garment; so it is with Baptism and the Lord's Supper.

The Word Baptism and the Lord's Supper, point out to us, where our faith must seek and can find Christ the Mediator; the Father and the Holy Ghost; so that, by Baptism, especially, the benefits are imparted, and sealed to us, which Christ hath purchased, and proclaimed by his Gospel.

Faith is the hand, by which man apprehends the grace of God; but the Word and the Sacraments are, as it were, the hands of God, by which he offers the grace of the atonement of Christ, and communicates and seals the same in the power of the Holy Ghost." So far Chemnitius. Dr. Helmuth adds: "Our readers will perceive from the foregoing, how far the true evangelical Christian places his confidence in Water Baptism; and that he by no means excludes or separates from it the work of grace by the Holy Ghost, but, with his whole heart, believes what in the Scriptures is called: the operations, emotions and workings &c. &c. of the Holy Ghost, and that it is his opinion, that the Holy Ghost, while thus operating uses the above means.

Lutheran Standard.

TALKING AFTER CHURCH.—"Well, Laura, give me a short sketch of the sermon. Where was the text?"

"O, I don't know—I have forgotten it. But would you believe it Mrs. A. wore that horrid bonnet of hers. I couldn't keep my eyes off it, all church time. Miss P. had on a lovely little pink one; Miss T. wore a new shawl that must have cost fifty dollars. I wonder her folks don't see the folly of extravagance. And there was Mrs. H. with her pelisse. It's astonishing what a want of taste some folks exhibit."

"Well, if you have forgotten the sermon, you have not the audience. But which preacher do you prefer, this one or Mr. A.?"

"O, Mr. A. he's so handsome and so graceful! What an eye, and what a set of teeth he has!"

A CONSISTENT SERVANT.—A very good lady in Boston had in her employment a young man from the country. On certain occasions, he was instructed to inform any company who might ring at the door that "Mrs. ——— was not at home."

One day John made this reply to an intimate friend of the lady, who shortly went away, leaving a card and a promise to call again. As the card was handed to Mrs. ———, she said:

"John, what did you say to the lady?"

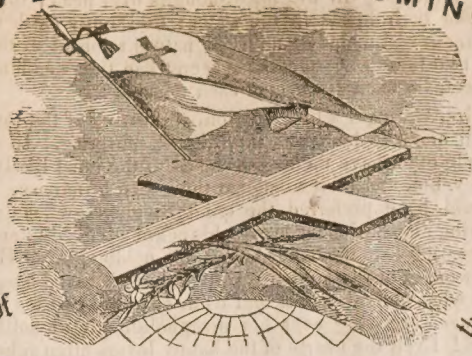
"I told her you were not at home."

"Well John, I hope you did not laugh?"

"Oh, no, ma'am," said John, "I never laugh when I tell a lie."

*Martin Chemnitz, next to Luther and Melancthon, was the most eminent of the Protestant divines of the 16th century, was born the 9th Nov. 1522, died the 8th of April 1586. His Biographer says:—"By the wisdom and firmness of his conduct, and by the profundity of his dogmatical and exegetical penetration he gained the admiration of his contemporaries."

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 27, 1848.

[VOL. X.—No. 21.—WHOLE No. 491.]

comes, and quickly too; and that Ruth's mother came peace without speaking to him again."

There was a long struggle between Horace's pride and anger, and his long-smothered but still sincere love for one who had been as a mother to him. At last his better angel conquered, and peace came.

He had feared to see his brother, but Stephen was not there; Mrs. Grainger had sent him away, lest his presence might even rouse the evil spirit in Horace's heart. He saw nothing of the place where he had been once so happy, and the dying mother of Ruth.

"Thank you Horace," she said feebly, stretching out her hand; "this is good of you."

Horace clasped that withered hand—he was too deeply moved to speak.

"I wanted to say something to you," she continued; "will you not do one kindness towards me? I shall never ask more."

"Anything—anything—but one," cried Horace. "Do not ask me to speak to Stephen."

The widow half raised herself from her pillow, and looked at him.

"Horace Leigh," she said slowly and solemnly, "I took you for your brother from the arms of your dead mother—the mother of both. I filled her place as far as another could do towards you. It was my child you both loved—which caused the deadly enmity between you. Do you think that my gentle heart would welcome her mother in heaven, if I have to tell her that the two she loved best here, one as a betrothed husband, and one as a brother—for as such she did indeed love you, Horace—that they were living in hatred towards one another on earth?"

The widow stopped from exhaustion; Horace had fallen on his knees before her; his head was bowed upon his clasped hands, but he made no answer. Mrs. Grainger laid her hand gently on his shoulder.

"Horace, my dear Horace, listen to the mother of the girl you loved; let me tell Ruth, that for her sake you gave up your anger."

"But he hates me too; and I will not ask forgiveness, I will not be the first to yield," muttered Horace.

There was a movement at the half-open door, and Stephen entered; but Horace did not see him until he felt his hand taken gently, and heard his brother say in low tones, with eyes full of tears—

"I do not hate you, Horace; I will be the first to say, brother, forgive me—let us be friends!"

"My children, my children, forgive one another," said the old woman faintly. They were her last words.

Hand in hand, the reconciled brothers knelt beside the couch of Ruth's mother, and watched her during the long hours of night, which she passed in unconscious lethargy, until the spirit fled on the wings of sunrise.

Horace and Stephen Leigh followed the remains of the aged widow to the grave, and saw her laid beside Ruth in the churchyard on the hill-side. Then they returned home—to a home which was henceforth to be the same for both brothers. They never spoke of the past, but lived together as though it had never been. They were not rivals now, for they knew that death sanctified all things, and that in heaven "there is neither marrying nor giving in marriage."

Under the willow tree was placed a stone, with Ruth's name and age, and that of her mother. Below the latter was engraved this line from the Holy Book—

"Blessed are the peace-makers, for they shall be called the children of God."

The Jewels.

A TRADITION OF THE RABBINS.

The celebrated teacher, Rabbi Meir, sat during the whole of the Sabbath-day in the public school, instructing the people. During his absence from his house his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening Rabbi Meir came home—"Where are my two sons," he asked, "that I may give them my blessing? I repeatedly looked round the school, and I did not see them there." He reached to him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked—"Where are my sons, that they too may drink of the cup of blessing?" "They will not be far off," she said, and placed food before him that he might eat.—He was in a glad and genial mood, and when he had said grace after the meal, she thus addressed him:—"Rabbi, with thy permission I would fain propose to thee the question." "Ask it then, my love!" he replied. "A few days ago a person entrusted some jewels to my custody, and now he demands them again; should I give them back again?" "This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask. 'What, wouldst thou hesi-

only two or three remain in England, and those few sadly shorn of their pristine glory. Years ago, this noble forest extended for miles and miles over the country, so that it was a day's journey or more to cross it from boundary to boundary. Beasts of prey made their dens in its dark recesses, and wild deer roamed there in security from the hand of man. Age after age man had day by day approached upon its limits, had driven the wild beasts from their generous covert, and cut down the ancient trees. Now stately heathens and green lawns occupied the place of the dens of the out and the bear. Still, however, though much diminished in and fit, the forest was dangerous for a stranger to traverse without guide; and many an old woodsman, who had been for years accustomed to its mazes, never ventured to pierce into its depths without a mariner's compass in his pocket to tyrannize him on his way.

At the foot of a wooded hill, which formed the boundary of the forest at this side, lay the farm-house of which we have the land. It was in a lovely sheltered valley; behind it, almost the very door, rose up the dark woods in a sudden ascent; panies front were green undulations, scarcely amounting to hills, is wind enough to form a barrier against cold winds. The house, the wraggling, and surrounded by innumerable smaller erec-alacrit looked as an English farm-house generally does, like a village, enclosing within itself its own domestic resources, raising and amusements. And indeed it would have been almost fruitless to the inhabitants to look elsewhere for such appliances. How house was many miles distant from any town, and in ling of time almost inaccessible. There was now an air of deso-lution about the place, which it had not in former times. Large the half empty; cow-houses, with only two or three lowing grove. Its old wagons sinking idly into decay in the yard, fowler that the farm was no longer what it had been. But the explore old as it was, had an appearance of substantial comfort, mit of a prosperous farmer or yeoman; one of that race which Agal of commerce and manufactures is gradually sweeping cending on the face of the land. Its sole mistress now was a the me who with her only child still kept up, in a small degree, at the on which her husband had lived, worked, and died.

ally opuld be difficult accurately to describe Mrs. Grainger, the ding fo She was not a lady—she made no pretensions to dig-sustent her than that of a farmer's wife; and yet there was an finement about her, which made those both above and er in worldly station treat her with equal respect.—and an alk of country clowns and country rudeness; and yet verses often more of natural politeness and good manners under greets of an English farm-house, than in all the civilized city

Ever Mrs. Grainger's old-fashioned parlour was a curious its Mah its square piece of carpet in the centre, and dark po-hold, lak floor shining outside; the fine china ornaments, and have del mantel-piece; the few old books on a shelf in one of St. and the ancient anomalous-looking piece of furniture side-board, which seemed old enough and large enough n all the generations which had successively owned it. habitation, was Mrs. Grainger herself—simple, up-cise: without need of any disguise, she used none; heart was as free from the dust of evil as her furniture. with the simile, as sweet and fresh as the flowers ch the old house was garnished, was the widow's only Ruth.

ust confess to a weakness for the name of Ruth. Its meaning—well watered—is pleasant; and then the name, of the town Saxon, has such a gentle, pitiful sound of forgive-—that h. Then, too, it brings thoughts of her

"Who stood in tears amid the alien corn,"

Alre tale of filial love and holy piety. Fashion calls the vived, sole and quakerish, as she does many other scripture (howe food and pleasant of old, to our forefathers, though now that th but we like Ruth all the better for being a favourite eign p worthy sect who number among them William Penn

This abeth Fry. And surely since the days of Naomi's human, never was a gentler or fairer Ruth than this of ours. seeks grown up like one of the primroses of her native forest, It w and as beautiful. A hackneyed description this of a first a heroine, often most opposed to nature: but still some-the ca the most unlooked for spots, and amidst the rudest and p we meet sweet and graceful creatures springing up, mirab ers by the way-side. And such a one was Ruth Her g words.

By it had spent her childhood almost alone. Their nearest as ex was an old farmer of the name of Leigh. Late in life th had married a young wife, who died, leaving two boys. Some intermarriages between the Leighs and good tation, years ago, had constituted a sort of nominal cousin-rs. Grainger's kind heart made her take an interest in nerless boys, and they were Ruth's frequent and only Th to ev ons. Horace Leigh, the eldest, was his father's darling. named after one who had been the pride of the old of tru his master's son, the young squire, a high spirited, Th youth, who never lived to manhood, and whose deeds bear to recount, and to point to the stately tomb of poor

Master Horace in the old church. A little of this loving veneration seemed to have descended to the child who bore his name; for Horace was ever more regarded than his younger brother Stephen. This might have caused jealousy; but Stephen was of an humble and yielding nature, and so accustomed from his birth to give way to his bolder and handsomer brother, that no more dissensions than are usual with boys rose up between them.

The boys grew to manhood, and the old father died. He was a yeoman of good estate; so that when Horace inherited the farm, with the broad acres which his father during a long and laborious life had added to it, he was considered not beneath the notice of the smaller gentry of the neighbourhood. He hunted with them, riding to cover on fine horses, and set off to advantage a really well-proportioned form, and a face of which any young man would be proud. Horace well knew these facts, and he returned the salutation, with which many of his superiors honoured him, with an air in which there was not over-much of humility; nevertheless, the young squires only smiled, and the ladies would say—

"What a pity such a handsome fellow was not born a gentleman!"

If any asked about the younger brother, the answer usually was—

"Oh, the young man is good enough; clever too, in his way; some day he thinks of being schoolmaster, when old Brown dies, I dare say."

Ruth Grainger had been all her life treated by Horace and Stephen as a younger and petted sister; and now that all were grown up, there was still but slight difference—in their outward behaviour, at least. Ruth knew too little of the world to be aware that such adopted ties could not last forever; that they would either be weakened in their force, or deepen into a stronger and more enduring affection; she had loved both brothers equally in her childish days, had sported and laughed with Horace, and held grave and confidential talks with Stephen. Now, if there was any change, it was that her manner towards the latter was more reserved; it might be from a girlish fear of his great talents. Yet, though she always talked with Horace, she loved to listen in silence while Stephen spoke, and often sat watching the changes of his expressive but not strictly handsome face, when no one observed her. Still, if any one had asked her which of her old play-fellows she liked best, Ruth could hardly have told; but fortune soon brought about the discovery.

A few months after his father's death, Horace Leigh rose up one sunny morning, and without saying a word of his intention to Stephen—an unusual circumstance—rode off to the Hill Farm. He did not seek Ruth or ask for her, but went directly to Mrs. Grainger's little parlour: and when Ruth came in, she heard with surprise, and some slight vexation, that Horace had been with her mother two whole hours, and yet she herself had not been sent for. When she entered the room both started; Mrs. Grainger kissed her daughter more fervently than even was usual to her after a parting of some few hours; and Horace listened with slight confusion to Ruth's gay reproaches,

"And here you are going to run away the moment I come in," said she, seeing the young man take his hat and riding whip.

"I must go now, Ruth; I have business."

"But you will come again?"

"I hope so—nay, I will, indeed I will," said Horace, earnestly, looking with strong affection at the young girl, who had laid her hand on his arm to detain him; he pressed it warmly, shook hands with Mrs. Grainger, and a minute afterwards Ruth watched him from the window dashing his horse at full speed down the lane.

That night, when Ruth and her mother were shut up together in their own room—for the widow and her child were never parted day or night—Mrs. Grainger listened to Ruth's laughing questions as to what her mother and Horace could find to talk about for two hours, and then answered gravely—"We had many things to say."

"Then why did you not send for me to help in the discussion? I wonder Horace did not care to see me, mother."

"Horace is very fond of you, Ruth."

"He told you so, did he? I am glad of it; it is so pleasant to be liked by those one likes very much in return," said Ruth frankly and cheerfully.

The mother looked surprised at her daughter's open countenance, and then said, "I see you do not quite understand me love. Come and sit down here, I have something to say to you."

Ruth drew her footstool close to the widow's chair, and sat down with her head leaning on her mother's lap, her favourite position.

Mrs. Grainger went on—"I know that you and Horace have been like brother and sister; but it is not this kind of love which he feels now; he told me so to-day. Horace loves you very much—more than ever, Ruth; he wishes to make you his wife."

Mrs. Grainger pronounced these words slowly and with visible agitation. Ruth turned very pale, and then a deep colour rose to her cheek, as she said, in a low tone—"I did not expect this, mother. Tell me all Horace said."

And the widow related the young man's confession of a sincere and long-cherished love; his frank statement of his good prospects, his hopes, and his doubts lest Ruth's affection for him should only be of that sisterly nature which had once been all he desired.

Ruth listened without a word, but the quivering of her lips revealed her strong emotion.

"And now," said the mother, drawing her child closer to her. "he only waits for your answer; mine is given. What could I say against one with so much that is good in him as Horace; and who, moreover, will not part from my child while I live? Tell me, Ruth, can you give Horace the love he asks—the love of a wife towards her husband?"

The young girl raised her head; her whole frame trembled; but there was no maidenly bashfulness, no irresolution in her colourless features, as she answered, "Mother, I cannot."

Horace's hopes had beguiled him; even the mother herself was deceived. Ruth did not love him!

There was a long silence. Perhaps Mrs. Grainger felt relieved that there was no other love to come between her and her darling; but she urged Horace's suit no more; only, as they rose up to retire for the night, she said, "Well, I am glad that it was Horace, and not Stephen, who loved you; for he will bear the disappointment much better than poor Stephen would have done."

It was well that Mrs. Grainger's head was turned aside, so that she did not see the glowing crimson that suffused Ruth's face and neck at these words. Not until that moment had the young girl known the secret of her own heart.

For some weeks after Mrs. Grainger had imparted to Horace—kindly and gently as the young man deserved, and as her own motherly regard for him prompted—the intelligence of the hopelessness of his love, nothing was heard of or from the Leighs. Gentle as had been Ruth's rejection of her lover, she knew how acutely he must feel it; and her heart was sorely pained at the inevitable breaking of what had been such a pleasant tie. She grew so sad, and evidently suffered so much, that one might have thought she had really loved Horace: sometimes she almost thought so herself, but when she asked her own heart the question, the answer was, "No; not him, not him!"

Ruth was returning one day down the hill, from one of her forest rambles, when she saw a horse tied at the gate of the house: she feared it was Horace's and she shrank much from meeting him; so she turned back into the wood. A few minutes after, she was overtaken not by her lover, but by Stephen. Ruth held out her hand in cordial greeting, and her old companion took it in the same spirit. The young girl was relieved to find that either Stephen knew nothing of what had passed, or else that he bore no ill-will to her for it. In a few minutes the two were walking arm-in-arm, and talking as of old.

Stephen did not mention his brother's name for some time, and when he did, it was in a passing way; but he felt Ruth's hand tremble.

"How is Horace?" she asked, her kindly nature overcoming the reserve which was natural in such a case.

"He has been ill—he is not well now," answered Stephen, looking fixedly at his companion.

The tears came into the gentle girl's eyes; Stephen noticed it, and said kindly, "Do not be sad, dear Ruth; I know all; I would not have spoken of him, but that you asked me."

"And you are not angry with me, Stephen?"

"How should I be angry? You have done no wrong. You had no power over your own heart. Indeed it was natural, brought up as we have been, that you should only feel towards us as a sister," added Stephen, with a slight sigh.

Ruth made no answer, and they came in silence to an old and favourite spot, beside a little well that sprang from the hill-side, and flowed down to the valley; in old times it had been a medicinal spring of high repute; and the peculiar nature of its waters formed curious incrustations of various hues all round the sides; so that looking down into the well was like gazing on a fairy palace below the surface, which melted away at the touch. All round the well the two boys had planted primroses and wild hyacinths, which every spring grew more abundant; a sweeter spot could not be, and so Ruth and Stephen said for the hundredth time as they came and sat down by the well. Ruth dipped her slight fingers in the water, and played with the broad primrose leaves; while Stephen, after a short silence, again referred to Horace and his disappointment.

"He does not know of my coming here to-day; but I could not bear to wait longer without seeing you and your mother. Why should this affair make any difference between us?"

"Why indeed should it?" repeated Ruth anxiously. "Such old friends as we are—" She stopped.

Stephen waited a moment, and then continued: "I do not care what Horace says. I must come here; I will not part with you too."

"I should be sorry, very sorry;" and Ruth drooped her head so that he could not see her face.

Stephen's countenance was usually calm, but now every feature seemed disturbed: and his fingers were nervously tearing in pieces a handful of primroses which he had unconsciously plucked.

"We were very happy in our childish days, Ruth," he said, with an effort. "But I knew it could not be always so; it must end at last."

"Do not talk thus," answered Ruth, turning towards him her beautiful eyes. "Let us forget all that has happened. Horace himself will forget it in time; and meanwhile let me be, to you at least, the same—your sister."

"Oh, not my sister," cried the young man impetuously, "not my sister, but my wife. I did not mean to tell you, Ruth, but I must. I love you more than ever Horace did. Do not say to me as you did to him!"

Ruth did not, for her sole answer was a gush of silent tears.

The birds sang in the forest-boughs over head; the primroses dipped their heads in the water; the sunny earth was full of gladness and melody; as if all nature rejoiced at the union of the two loving hearts, whose secret had thus suddenly and unexpectedly been discovered each to each.

Mrs. Grainger's first emotion, on hearing of the love between Ruth and Stephen, was unmitigated surprise. In such cases people often have their eyes closed to the most likely and natural events, and then wonder at their own blindness. That Ruth should have preferred the quiet Stephen—whose gentle and retiring disposition made even his acknowledged talents scarcely perceptible—to the handsome, frank, noble-spirited Horace, was the wonder of the mother; yet she herself loved Stephen best; and what marvel was it that Ruth should do so too? But, poor Horace, brooding over his disappointment in solitary bitterness! Even the hearts of the happy lovers often ached for him, and they trembled for the time when the truth should come to his knowledge. It did come at last: for in like circumstances "a bird of the air will carry the matter." Fearful to witness was the wrath and despair of the unfortunate young man; he loaded with opprobrious epithets his regretful though innocent brother, who, pitying Horace, and almost reproaching him as the unwitting cause of such misery, had not a word to Stephen left his brother's house for ever, and the direct en took the place of that fraternal regard which had hitherto existed between them.

"Man proposes—God disposes!"

was an old and pious rhyme of our ancestors, and oh! true! Whether it was from the conflicting feelings which troubled Ruth's gentle bosom—the sorrow which was with her love—or whether from inherent delicacy, which needed some trifling cause to blight her youth and beauty, could tell; but she drooped even in the midst of her happiness as Stephen's plighted wife; he did not see it, nor did mother, until every one else knew that she was dying. A little more than a year from the time when Ruth had promised to be his own, Stephen laid his bride in the cold arms of death.

It is hardly sad when the aged depart—nor even the young when we know there is no more joy for them in this life; but when they die, as Ruth, with a future full of hope and love before them, in the midst of love and happiness, it is very bitter! Poor human nature clings to visible things, and to the unseen joys of immortality. We cannot bear to lose the light of our eyes, to lay our beloved down from our arms, to see happiness which we ourselves have not yet tasted, and know through faith; and faith itself grows weak some-when they die, as Ruth, with a future full of hope and love before them, in the midst of love and happiness, it is very bitter! Poor human nature clings to visible things, and to the unseen joys of immortality. We cannot bear to lose the light of our eyes, to lay our beloved down from our arms, to see happiness which we ourselves have not yet tasted, and know through faith; and faith itself grows weak some-

No wonder then, that when Stephen closed the eyes of his loved, and laid her form down from his bosom, where so softly breathed her life away, to its immovable repose, as if life was all darkness to him.

Of the widow's anguish, thus bereaved of her only child, dare not speak; God only knows the grief of a mother who has lost her only child.

It was a bleak autumn day when Ruth—no, not Ruth, the clay which had garmented her loving and gentle form was carried to its resting-place in the forest church-yard. Brown withered leaves drifted down on the white pall of the coffin was borne through the woods. Tears fell from the eyes of the holy words were uttered, and then all the departed, and Stephen Leigh was left alone with his dead heart was well nigh broken as he looked on the wide landscape seen from the hill church-yard, where many a Sunday Horace and Ruth had stood together; a dim autumn morn-creeping over it now, and it chilled his very soul. The all three so happy once, and now there was nothing but estrangement and death. Who had done this? Not he, Horace was as much to be pitied as himself—it might be yet grief had put bitterness in even Stephen's heart, at thought of his brother his hands clenched involuntarily knelt down on the grave, to drive away all thought save who was gone.

He remained many minutes without moving, and then looked up Horace was standing opposite to him. Motioned passed since the brothers had met; both were changed; fearfully so; he stood there immovable, his features and still as marble, and marked all over with deep anguish.

Stephen rose up, shocked at the expression of his face; and both stood gazing at each other in silence. The elder said, in a tone that made Stephen shudder: "away! You have no right to her now."

"I will not go," answered his brother. "My place is here. Why do you come to trouble me?"

"Go away!" Horace repeated more violently. "You have taken her from me; you deceived me; and now you would drive me away from her grave."

"I never did you wrong, Horace," said Stephen, to command himself and speak calmly. "I did not even love her till afterwards. I never stole her away from you. What sin was it if Ruth loved me?"

"Liar! How dare you mention her name?" cried Horace in a violent rage. "You have sinned, and you are requited. Have lost her for ever; she is mine now as much as I. Once more I say, go away from hence! You have no right to her even at her grave. But for her I would stay where you stand."

"I will save you that wickedness," said Stephen, gentler and not easily roused spirit grew calm in proportion as he saw his brother's anger increase. "It shall not be: we two contended even over Ruth's grave. I will strive with you no more for her sake." And he turned and went from the spot. As he reached the little gate of the church he looked round; Horace had flung himself beside the mound of earth, with his arms round it, and the strong frame quivered like that of a weeping child.

Stephen Leigh went home to his adopted mother, for promised Ruth to be to Mrs. Grainger as a son. Hence he took up his abode at the Hill Farm, and fulfilled towards his widow all the duties of a child of her own. This had

Ruth's dying wish, and it was a comfort to both the bereaved ones.

Years passed, and no change took place, save that the widow's frame became feebler; and she talked with a more solemn yet joyful earnestness of meeting Ruth again. Stephen Leigh advanced towards middle age, becoming more immersed than ever in study; but he never thought of marriage. He had loved Ruth too well ever to love another; still his heart was as full of goodness and tenderness as in his youthful days; and no son or daughter, not even the lost one herself, could have soothed and cherished with more affectionate care the widow's declining years.

Upon Horace the blighting of his hopes had a different effect. Happy love might have conquered the errors of his nature, and made his brighter qualities shine forth; but misfortune worked otherwise on his character. Passionate in all his feelings, intense love changed into violent hatred, and the object of it was, as might be expected, his brother Stephen. Though living within a few miles of each other, the brothers seldom met; or, if they did, they met, as it were, in the presence of the dead.

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ly have brought, it is needless to say. She was one of those ministering angels who work by unseen but all powerful means; living to do good. At last Horace bore her visits with patience, almost with pleasure: he suffered her to do with him as she chose; and by degrees even endured to hear her speak of Stephen; but no arguments, no entreaties, could soften his inveterate hatred, or induce him to see or pardon his brother.

"You never injured me," he would say; "I was wrong to anger against you. I am sorry if I have caused you pain; no power on earth shall ever make me forgive him."

The widow dared not say that if forgiveness were needed, it was equally on Stephen's side. Oftentimes her heart failed; and at last her anxiety, and her frequent journeyings to visit her brother—for he never would come to her—proved too much for her aged frame. Mrs. Grainger was laid on a sick bed, from which she knew she would never rise.

When she felt her strength failing her, the widow sent a messenger to Horace Leigh.

"Tell him," she said, "that he will see me no more unless he comes, and quickly too; and that Ruth's mother cannot die in peace without speaking to him again."

There was a long struggle between Horace's pride and anger, and his long-smothered but still sincere love for one who had been as a mother to him. At last his better angel conquered, and peace came.

He had feared to see his brother, but Stephen was not there; Mrs. Grainger had sent him away, lest his presence might even rouse the evil spirit in Horace's heart. He saw nothing of the place where he had been once so happy, and the dying mother of Ruth.

"Thank you Horace," she said feebly, stretching out her hand; "this is good of you."

Horace clasped that withered hand—he was too deeply moved to speak.

"I wanted to say something to you," she continued; "will you not do one kindness towards me? I shall never ask more." "Anything—anything—but one," cried Horace. "Do not let me speak to Stephen."

The widow half raised herself from her pillow, and looked at him.

"Horace Leigh," she said slowly and solemnly, "I took you for your brother from the arms of your dead mother—the mother of both. I filled her place as far as another could do towards you. It was my child you both loved—which caused that deadly enmity between you. Do you think that my gentle heart would welcome her mother in heaven, if I have to tell her that the two she loved best here, one as a betrothed husband, and one as a brother—for as such she did indeed love you, Horace—that they were living in hatred towards one another on earth?"

The widow stopped from exhaustion; Horace had fallen on his knees before her; his head was bowed upon his clasped hands, but he made no answer. Mrs. Grainger laid her hand gently on his shoulder.

"Horace, my dear Horace, listen to the mother of the girl you loved; let me tell Ruth, that for her sake you gave up your anger."

"But he hates me too; and I will not ask forgiveness, I will not be the first to yield," muttered Horace.

There was a movement at the half-open door, and Stephen entered; but Horace did not see him until he felt his hand taken gently, and heard his brother say in low tones, with eyes full of tears—

"I do not hate you, Horace; I will be the first to say, Brother, forgive me—let us be friends!"

"My children, my children, forgive one another," said the dying woman faintly. They were her last words.

Hand in hand, the reconciled brothers knelt beside the couch of Ruth's mother, and watched her during the long hours of night, which she passed in unconscious lethargy, until the spirit fled on the wings of sunrise.

Horace and Stephen Leigh followed the remains of the aged widow to the grave, and saw her laid beside Ruth in the churchyard on the hill-side. Then they returned home—to a home which was henceforth to be the same for both brothers. They never spoke of the past, but lived together as though it had never been. They were not rivals now, for they knew that death sanctifieth all things, and that in heaven "there is neither marrying nor giving in marriage."

Under the willow tree was placed a stone, with Ruth's name and age, and that of her mother. Below the latter was engraved this line from the Holy Book—

"Blessed are the peace-makers, for they shall be called the children of God."

The Jewels.

A TRADITION OF THE RABBINS.

The celebrated teacher, Rabbi Meir, sat during the whole of the Sabbath-day in the public school, instructing the people. During his absence from his house his two sons died, both of them of uncommon beauty, and enlightened in the law. His wife bore them to her bed-chamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening Rabbi Meir came home—"Where are my two sons," he asked, "that I may give them my blessing? I repeatedly looked round the school, and I did not see them there." He reached to him a goblet; he praised the Lord at the going out of the Sabbath, drank, and again asked—"Where are my sons, that they too may drink of the cup of blessing?" "They will not be far off," she said, and placed food before him that he might eat.—He was in a glad and genial mood, and when he had said grace after the meal, she thus addressed him:—"Rabbi, with thy permission I would fain propose to thee one question." "Ask it then, my love!" he replied. "A few days ago a person entrusted some jewels to my custody, and now he demands them again; should I give them back again?" "This is a question," said Rabbi Meir, which my wife should not have thought it necessary to ask. "What, wouldst thou hesi-

tate or be reluctant to restore to every one his own?" "No," she replied; "but yet I thought it best not to restore them without acquainting thee therewith." She then led him to the chamber, and stepping to the bed, took the white covering off the dead bodies. "Ah, my sons, my sons!" thus loudly lamented the father; "my sons, the light of mine eyes and the light of my understanding; I was your father, but ye were my teachers in the law." The mother turned away and wept bitterly. At length she took her husband by the hand, and said, "Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted to our keeping? See, the Lord gave, the Lord has taken away, and blessed be the name of the Lord!" "Blessed be the name of the Lord!" echoed Rabbi Meir, "and blessed be his name for thy sake too; for well it is written, 'Whoso hath found a virtuous wife, hath a greater treasure than costly pearls; she openeth her mouth with wisdom, and in her tongue is the law of kindness;'"—*The Church.*

The Spring.

FROM A DISCOURSE ON EASTER SUNDAY, APRIL 16, A.D. 383.

All nature now moves on in unison with our festivity, and rejoices in common with our joy. Behold the face of things. The queen of the seasons unfolds her pageantry to the queen of day; presenting from her native store whatever is most beautiful, whatever is most delightful. Now is the canopy of heaven cloudless; the sun rides higher in his course, raying out a more golden lustre; brighter is the circle of the moon, and purer the chorus of the stars; more pacific now, the waves murmur on the shore; the tempest is allayed; soft are the whispers of the breeze; genial is the earth to the opening flowrets, and grateful the flowrets to our eyes. Released from winter's tyranny, more limpid flow the fountains, in streams more copious the rivers; gay is the blossom on the plant, and sweet the fragrance of the meadow; the herbage is cropped by the cattle, the lambs disport on the blooming plains.

The vessel now rides forth majestic from the harbour, accompanied with shouts, for the most part shouts of gratitude; and is winged with its sails.—The dolphin glides on the bosom of the waters, dashing the silvery foam around, and following with alacrity, the mariner.

Now doth the husbandman prepare his implements of tillage raising his eye to heaven, and invoking Him who makes the fruitage flourish. How jocund he leads his oxen to the yoke! How patiently he cuts the prolific furrow, while hope sits smiling on his countenance!

The shepherd and the herdsman attune their reeds, meditating the rural strain, and revel with the Spring, in the grotto or the grove. The gardener now more anxiously tends his plants; the fowler renews his snare; inspects the branches, and curiously explores the flying of the bird. The fisherman sits on the summit of the rock, surveys the deep and repairs his net.

Again the assiduous bee, spreading wide her wings, and ascending from the pine demonstrates her native skill, skims o'er the meads and rifles the flowers of their sweets. One labours at the honey-comb, constructing the cells, hexagonal and mutually opposed; while another lays up the delicious store, providing for him who builds her a habitation, refection sweet, and sustenance untold for. Oh! that we could resemble them; we who have received so wondrous an example of industry and wisdom! Again the bird fabricates his nest; and one returns, and another enters the new-formed mansion, while a third traverses the air, and bids the forest re-echo to his harmonies, and greets the passenger with a song.

Even the inanimate part of the creation hymns and glorifies its Maker with a silent homage. For every thing which I behold, I magnify my God; and thus their hymn, from whom I have derived my melody, becomes my own.—*From the writings of St. Gregory Nazianzen, Archbishop of Constantinople, who was born 328 after Christ, and died 390. The Book of the Fathers, p. 108.*

Communications.

For the Banner of the Cross.

Insubordination.

No enlightened Patriot or Christian can reflect upon the "signs of the times" without mingled feelings of hope and fear. Hope—that public opinion, rightly directed, may promote the social and spiritual condition of mankind, lest a spirit of insubordination lead to excess and infidelity.

Already has that vile dogma "vox populi, vox Dei" been revived. A decided tendency to rationalism is also apparent. But (however mortifying to the pride of man) past experience proves that there is a bound to the sway of Reason, and there is a Sovereign Will to which it must submit.

This seed is most prolific of those sown by the enemy in the human heart.—The cause of his own overthrow and misery, he seeks thus to effect the ruin of others.

It were wise to remember that personal ambition induced the first act of rebellion in Heaven and on earth! and is it not still the cause of many of those evils that disturb the peace of society and plant in man's own bosom his worst enemies? How admirably has the Church provided for this evil tendency in all Her goodly services, but more especially in that "form of sound words," the Church Catechism—a treasure of inestimable value. By it are we taught the duty of obedience, submission, and love as expressed in that excellent compendium of gospel truth, "our duty towards God, and our duty towards our neighbour!" which good Bishop Patrick said should be the subject of daily meditation.

The conservative influence of the Church must be apparent to every unprejudiced mind—and may we not trust that "all who profess and call themselves Christians may be led into the way of truth" and find within Her pale safety and peace.

The inspired Prophet has said—"It is good for a man that he bear the yoke in his youth" as applying to our worldly estate—

and our blessed Saviour, knowing full well that our deceitful hearts would prompt us to abuse the "liberty wherewith He hath made us free"—says—"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls"—and does not Christian experience attest that His "yoke is easy, and His burden is light?" S.

Will some one of our learned readers oblige us by answering the following?—

For the Banner of the Cross.

MR. EDITOR:—Do me the favor to give room in your paper for an inquiry for the authorship of the following lines. I have no other clue to give than this, that they were in print as long ago as 1766.

"When e'er I ask'd for blessings on your head,
Nothing was cold or formal that I said;
My warmest vows to heaven were made for thee,
And love still mingled with my piety."

Yours, A. B.

For the Banner of the Cross.

The undersigned gratefully acknowledges the receipt of One Hundred and thirteen dollars and eighty cents from "friends of the Mission, in Philadelphia," being further payments upon the third year's subscriptions, through Mrs. J. Markoe.

JAMES LLOYD BRECK.

For the Nashotah Mission.

Nashotah Lakes, Wn.

May 8, 1848.

For the Banner of the Cross.

Sentences from Bishop Taylor.

"Few men dare reprove a potent sinner: he shall be flattered every day and seldom counseled."

"The Devil is more busy to disturb our prayers, than to hinder anything else."

"Habits are the daughters of action."

"See that your alms do not other men wrong; and let them do what they can to thyself, they will never prejudice thee by their abundance; but then be also careful that the pretences of justice do not cozen thyself of thy charity, and the poor of thine, and thy soul of the reward. He that is in debt is not excused from giving alms till his debts are paid, but only from giving away such portions which should and would pay them, and which he intended should do it."

"Plenty and pleasures are not the proper instruments of felicity. Felicity is not a jewel that can be locked in one man's cabinet. God intended that all men should be made happy, and He that gave to all men the same natural desires, and to all men provision of satisfactions by the same meats and drinks, intended that it should not go beyond that measure of good things, which corresponds to those desires that all men naturally have."

"Whoever is contented with poverty, is rich. Not he who hath little, but he who desires more than he hath, is the poor man."

"A man must labor infinitely to get more than he needs; but to drive away thirst and hunger, a man needs not to sit in the fields of the oppressed poor, nor lead armies, nor break his sleep."

"If men knew what felicity dwells in the cottage of a virtuous poor man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his position, how moist his month, how joyful his heart—they would never admire the noises, and the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious, and the heart of the ambitious."

"Health is the opportunity of wisdom, the fairest scene of religion, the advantages of the glorifications of God, the charitable ministries to men—it is a state of joy and thanksgiving, and in every of its period feels a pleasure from the blessed emanations of a merciful providence. Health carries us to church, and makes us rejoice in the communion of saints."

"Mary was commended for choosing the better part, yet Mary had done worse, if she had been at the foot of her Master, when she should have relieved a perishing brother. Martha was troubled with much serving; that was more than need, and therefore she was to blame; and sometimes hearing in some circumstances may be more than needs: and some women are troubled with overmuch hearing, and then they had better have been serving the necessities of their house."—St. Lu. 10: 39—42.

"Any thing can be done by him, that earnestly desires what he ought. Secure but your affections and passions, and then no temptation will be too strong. A wise man, and a full resolution, and an earnest spirit, can do anything of duty."

"We hate to see any man flattered but ourselves; and we can endure folly if it be on our side, and a sin for our interest."

"If we consider it wisely, we shall find, that in many good actions the flesh is the bigger ingredient, and we betray our weak constitutions, even when we do justice or charity, and many men pray in the flesh, when they pretend they pray in the spirit."

"Most men choose the sin, if it be once disputable whether it be a sin or no?"

"We say we had rather die than lose our faith, and yet we do not live according to it. We lose our estates and are impatient: we lose our virtue and bear it well enough."

"The heart never can rejoice and be secure—be pleased and be at rest, but when it dwells with holiness: the joys that come from thence are safe and great—unchangeable, healthful and holy."

"In all the contingencies of chance and variety of action, remember that thou art the maker of thy own fortune, and of thy own sin."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, MAY 27, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or *Three Dollars if not paid before the end of the year.* The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

ANNUAL CONVENTION OF THE DIOCESE OF PENNSYLVANIA.—

The Convention met at 9 o'clock. After prayers the Minutes of the preceding Session were read, and with some amendments, approved.

On motion of William Welsh, Esq., it was Resolved, that there be no further balloting at the present Convention for members of the Standing Committee, and Delegates to the General Convention, and Treasurers of Convention and Episcopal Funds.

Consequently, according to the Canon, the Standing Committee and Delegates to the General Convention, &c., as elected last year, hold their office for another year.

On motion it was Resolved, that several Churches which had not, for some time, complied with the provision of the constitution, by sending Delegates or reporting to the Convention, be informed by the Secretary that they had forfeited this right.

The Rev. Mr. Davis moved the dividing of the Diocese into twelve Missionary Districts; and that a Committee be appointed to inquire into the expediency of so doing. Adopted.

The following Committee was appointed.

Rev. Mr. Davis,	Mr. J. M. Aertsen,
Dr. Upfold,	Parry,
Mr. Natt,	Wheeler,
Mr. Hilton,	Sheafe,
Mr. Colton,	Day.

The Rev. Mr. Davis moved that Parochial reports state the number of children prepared by their parents, and guardians in the bounds of each Parish, to be publicly catechised—the number of poor belonging to each Parish, and the number of baptized persons in each Parish who neglect the worship of Almighty God and what means are employed to reform them.

This motion was debated, and finally laid on the table.

The delegates of several churches were admitted. Zion Church, Tuscarora; The Church of the Holy Apostles, St. Clair, Schuylkill county; St. Mark's and the Church of the Mediator, both of Philadelphia; St. Jude's, Spring Garden; St. Mark's, Northumberland.

On motion, a part of the unfinished business in relation to the admission of Lay Deacons, was taken up. After a brief debate, it was laid on the table.

It was moved to take up the Report of the Committee in relation to a Church Building Society. The motion was not carried.

The Rev. J. M. Douglass moved to take up the question in relation to "the African Church of St. Thomas." According to a Rule of order, it was necessary that notice should be given on the day previous, of any proposed change in the Revised Regulations of Rules of order.

The Rev. Mr. Leaf who gave such notice on this subject the day before, stated that without any change in his own views on the subject, he had, for prudential reasons, and on account of the solicitations of his brethren, resolved not to press his motion. It was decided that a notice of this kind could only be used by the individual who gave it. So the subject was dropped.

The Rev. Mr. Harris moved the following resolution, which was adopted:

Resolved, That to call the attention of the members of the church in this Diocese, to the duty of providing more ample free sittings—a committee be appointed to consider and report how this duty may be most effectually and wisely discharged.

Rev. Mr. Harris, Rev. Mr. Odenheimer, Messrs. W. Welch, Richard R. Montgomery, R. C. Biddle, were appointed said committee.

On motion, it was Resolved, that \$300 be appropriated from Convention fund to pay the mileage of the members of the Convention—and also, that the travelling expenses of the Bishop be paid, provided they do not exceed \$350.

The order of the day was now taken up, viz., the recommendations of the Committee upon the proposed alterations in the Canons and Constitution, as found in the following Report.

The Committee appointed at the last Diocesan Convention. (see Journal p. 78,) to consider and report on proposed alterations of the Constitution, and also to consider and report on a proposed alteration of the 9th Canon of the Church in this Diocese, (see Journal, p. 80,) beg leave to report:—

That, in the opinion of your Committee, the proposed alteration of the 9th Canon would be inexpedient.

They also think that the amendment proposed of the 7th article of the Constitution, (see Journal p. 77,) would not be expedient.

In reference to the proposition for amending the 6th article of the Constitution, (see Journal, p. 78,) your Committee would respectfully recommend the following resolution, viz.:—

Resolved, That the first three lines of the second paragraph of the 6th article of the Constitution be stricken out, and in place thereof, there be inserted as follows:—

"All officers and committees appointed by ballot must, in order to their election, receive a majority of the whole number of votes cast at such election by each order, provided that there shall be no election unless there are present at the time a majority of the clerical members and a majority of the lay representations, who shall have appeared during the session and been admitted to seats; and such election, excepting that of the secretary and assistant secretary of the Convention, shall be held at five o'clock in the afternoon of the second day of the session."

Your Committee do not deem it expedient to recommend any further alterations of the Constitution.

All which is respectfully submitted.

A. POTTER, Chairman.

Philadelphia, May 16th, 1848.

James S. Smith, Esq. explained the provisions of the above Report. Whereupon the first two recommendations of the Committee were adopted without opposition.

The proposed amendment to the Constitution was then taken up, and became the subject of a long debate. Various amendments were proposed. Those adopted were offered by Mr. Wharton and Judge Stroud.

The first moved the insertion of the words "excepting the secretary and assistant secretary" after the words "no election" in the 7th line.

Judge Stroud moved the following. Which was adopted.

"And provided also, that if no such majority of the clerical members and lay representatives be present, or if the election shall not be completed, such election shall be postponed until the next day at 10 A. M., when the same shall be proceeded in without regard to the number present."

The original resolution thus amended and with some other verbal alterations, was carried and laid over for the action of the next Convention.

The Rev. Dr. Coleman moved to lay the remaining order of the day on the table. Adopted.

James S. Smith, Esq. moved the following as an amendment to Canon IX.

CANON IX.

Of the Standing Committee, (page 28 of the edition of 1844.)

Strike out the first section, and substitute the following therefor.

Section First.—The Standing committee shall consist of five of the clergy and five of the laity, who shall be chosen by the Convention by ballot, by the concurrent vote of the members of each order. At the first meeting of the said committee after their election in the year the members shall be divided by lot into five classes; each class to consist of one clerical and one lay member. The seats of the members of the first class, shall be vacated at the expiration of the first year,—of the second class at the expiration of the second year,—of the third class at the expiration of the third year,—of the fourth class at the expiration of the fourth year,—and of the fifth class at the expiration of the fifth year; so that after the year one-fifth of the said committee may be chosen every year by the Convention.

Vacancies occurring by death or otherwise, in the said committee shall be supplied by the concurrent vote of the remaining clerical and lay members of the committee;—the person elected by them to continue in office until the next stated Convention, and until another is chosen by the convention for the unexpired time of the member whose seat had been filled by the Standing Committee.]

After some discussion this amendment being voted on was lost.

It was resolved that the next Convention be held in St. Andrew's Church, Philadelphia, on the third Tuesday in May, 1849.

On motion, it was resolved that seven hundred and fifty copies of the Journal of the Convention be printed, and that one copy be sent to each of the parishes.

Resolved, That one hundred and fifty extra copies of the Bishop's address be printed, for circulation among the clergy of the different churches.

The Rev. Dr. Bull moved to take up the following report offered by him as a member of the committee on "the constitution and canons."

Proposed instead of Article Fourth of the Constitution of this Diocese.

SEC. I. The Convention shall be composed of clergymen and laymen. The Bishop and assistant Bishop, shall have a seat and vote in Convention. Every clergyman of the church, of whatever order, if he has been actually and personally, as well as canonically resident in this diocese, for the space of calendar months, next before the meeting of the Convention; Deacons ordained under the 5th Canon of 45 of General Convention excepted, shall be entitled to a seat and vote in this Convention: Provided that any temporary absence, by reason of sickness, and any absence not exceeding two calendar months in one year, and any further absence, with the written permission of the ecclesiastical authority of the diocese, shall be taken into account in computing the said residence.

SEC. II. No church shall be admitted a member of this Convention, which does not by its charter or articles of association expressly recognize and accede to the constitution and canons; the doctrine of the church as set forth in her articles, and the discipline and worship of the church, as set forth in the Liturgy of the Protestant Episcopal Church in this diocese.

SEC. III. Each regularly established Protestant Episcopal church in this diocese, now a member, or which shall hereafter be admitted a member of the Convention, may send to the Convention lay deputy, provided that no person shall be competent to serve as a deputy, unless he has been a professing member and worshipper in the church he represents calendar months next before his election.

LEVI BULL.

The Convention not wishing to enter at this late period into a long discussion, and a motion being made that it adjourn sine die after the present session, decided not to enter into this question. At Dr. Bull's request the vote was taken "by orders," and being lost by a large majority of the clerical vote against it, the lay vote was not taken.

The Bishop appointed as a Committee on the state of the Church, Rev. Mr. Suddards, Rev. Dr. Dorr, Rev. Mr. Newton, Messrs. J. S. Newbold and Hoskins.

On motion of Dr. Upfold, it was resolved to adjourn sine die after the usual religious exercises.

The minutes of the session were read by the Secretary, George M. Wharton, Esq., and approved.

The Bishop made then a most impressive and earnest address to the Convention, which was heard by the members all standing.

For the following brief summary of the Bishop's address, we are indebted to the Pennsylvania Inquirer.

The Bishop observed that he would make a few remarks to the Convention, suggested partly by reading the minutes, and partly by the occurrences of the morning in the Convention—pertaining to his own duties in part, partly to the co-relative duties of this House (the Convention,) and the spirit in which the proceedings were conducted. He regarded the Chair merely as the organ of the Meeting—and that as President, it was his duty to give the fullest latitude to the expression of opinion and principle, on all subjects brought under discussion—in the proper way. And the chair knew of no rules in so doing, except the established and recognized constitutional rules for the Government of the Convention—the rules of order—and the maxims, laws and precedents that were recognized as the landmarks of similar Parliamentary bodies. The great purposes to be obtained—freedom and order in discussion—would most certainly be acquired, if those rules were rigidly adhered to. Therefore, if a question of order arose, he, the chairman, would always take an early opportunity of deciding upon it—even if not quite satisfied on every minute point of its bearings—because, by so doing, he opened all the merits of such point of order, by affording parties an opportunity of discussing the matter, in an appeal from the decision of the chair. But happily, difficult and doubtful points of order, did not very frequently arise. He had, to a certain extent, dwelt on a rigid adherence to the rules of order—but it should be remembered that we were a band of Christian brethren, as ready, and even more ready to recognize fraternal concession and conciliation, than to render appeals to the rigid rules of order necessary.

[Here the Bishop fully and lucidly explained the rules and customs governing Conventions.]

With regard to the expediency of admitting the discussion of a subject, not palatable always, perhaps, to a majority of the Convention, he would submit that the purposes of peace, truth and justice would be promoted by allowing a large latitude of debate. It may suit a doctrine of a temporary expediency, that such a matter should be postponed; but then, no earthly power could prevent its being brought forward at the next Convention.

tion. No danger could come from a fair, open and temperate discussion—but Christian feeling might be impaired by excluding it—and as “your father—my brethren—as one of your brethren—it appears to me that some regard might be paid to this feeling.” He was aware that in the freedom, and sometimes the impatience of debate, such things would occur, though never meant—and he threw out these views on the latitude of discussion and the salutary restraints of order, knowing that they would sink deep into the hearts of all, for the promotion, he hoped and believed, of a spirit of Christian love and unity.

After singing part of the 99th Psalm, and the offering of appropriate Prayer by the Bishop, the Convention adjourned with the Apostolic benediction.

DIOCESAN CONVENTIONS.—We give above the concluding account of the CONVENTION OF THE DIOCESE OF PENNSYLVANIA. In several accounts we think the members of this Diocese have cause to regard this Convention with satisfaction. All its discussions were marked by moderation, good feeling, and mutual forbearance. There was an evident disposition not to rush matters, which excited opposite feelings, to extremes. There was also a wise desire not to urge unnecessary measures or to admit needless legislation. Above all there was manifest a firm determination not to prolong the session of the Convention beyond the time required for the transaction of its proper business. The Convention seemed wisely determined not to resolve itself into a Debating Society. Out of this firm, wise, and determined resolve, or rather from a misapprehension of it, grew the only matter which called forth any feeling in this convention, and this we trust was only a momentary excitement, to subside under the calming influence of cool reflection. A measure of some importance being proposed at a late period of the Convention, this body refused to hear the subject discussed, because of their apprehension that a long debate would ensue. If one side was heard of course the other must be listened to. This decision was regarded by the mover as an infringement of his individual rights. But surely if individuals have rights, bodies composed of individuals have rights also. And a plain right of a deliberative and legislative body, assembled for the solemn object of considering the welfare of a portion of the church, is to decide what subjects shall or shall not be discussed before it. And if every, or any member has a right to introduce every or any subject, and give his private views thereon, our Diocesan Conventions must meet for weeks instead of days. As expressing the known opinions and feelings of many who voted against the proposed discussion, we utterly deny that any disrespect was intended, or any injury done to the member, for the sake of hearing whose views the Convention was not willing to hold another session.

As this is “the month of Conventions,” we may be excused for adding a word upon this important practical subject. In doing so we pretend not to speak *ex cathedra*, we utter only the opinions of an individual. We are convinced that further experience will add strength to the opinion, already a growing one, that our Diocesan Conventions are too frequent. We will state very briefly our reasons for this opinion.

1. The assembling of Conventions more frequently than the wants of the Church absolutely demand, imposes a needless expense upon the Clergy. This is more especially true in our larger Dioceses, wherein the remoter Clergy are thus burdened with a very inconvenient outlay of their scanty means.

2. It does injury to the Parishes, by leaving a large portion vacant for one or more Sundays every year. And this in new Parishes is not a small evil. And at least two additional Missionaries could be in part supported by the annual contributions to the Convention Fund.

3. Frequent Conventions, and this is the greatest evil of all, encourage unnecessary legislation. If there was more of law-keeping and less of law making among us, the Church would be better off. There is much of wisdom and just application in the following remarks, in the Christian Remembrancer, called forth by the Journal of the last General Convention.—“Were we disposed to be critical, we should regret in our daughter-church an over anxiety to be legislating. *De minimis non curat lex*, is a good maxim. Perpetual revisions cannot meet every possible case; and we suspect that what the United States wants, is rather a recognition of the principles of the settled ecclesiastical law of our universal Christendom, than an over anxious solicitude to meet, or to anticipate, difficulties in their isolated shape.”—(P. 520.) We think this over anxiety to be legislating, is the consequence of frequent Conventions. Whenever men meet in a legislative capacity they will not forego the exercise of their functions. And when so many minds are so often brought to think legislatively of our ecclesiastical laws, they will be sure to find some scope for their legislative propensities.

4. Another great practical evil, resulting from frequent Conventions, is the frequent elections resulting. The most unimportant offices are not filled without a conflict of opinions.—

Feelings are thus, for little cause, excited, and contests arise which stir up and keep alive flames which else might die out for want of aliment. Churchmen might almost forget, or at least lose sight of their differences were not our constantly recurring Conventions perpetual memorials. If these assemblies occurred every third year there would be too much real business to admit of over legislation, or needless discussion, or conflicts about trifling differences.

It is said on the other hand, that these frequent meetings of Clergy are beneficial. Well, let all such as can conveniently, meet with their Bishop, in convocation, once each year—but let our Diocesan Conventions meet only every third year before the General Convention.

These views, though expressed by an individual, are not so restricted in their acceptance. Many in the Church hold them in theory, we hope, and venture to predict, that the day is not far distant when they will be reduced to practice.

EPISCOPAL FEMALE INSTITUTE.—We refer our readers to the notice of this school, which will be found among our advertisements. That such an institution is much needed in our city none will deny. It is just as important that our day schools should be under proper religious influence, as that our boarding-schools should be thus happily controlled. The great success which has attended “the Protestant Episcopal Academy” for boys, is an earnest that a well conducted school for girls, under ecclesiastical supervision, will be well supported. The interest taken in this school by the Bishop of the Diocese, and the established character of the Principal, will commend it to patronage. The situation is an excellent one, and brings it within the reach of a large part of the city.

CORRECTION.—In our notice of the Bishop White Prayer Book Society, which was of course a hurried one, and a part of which we had no opportunity to correct, the two last names of the Board of Managers, were wrongly given. They should have been printed Messrs. T. WAGNER and J. R. WILMER. These are names which we would be the last to change for any others.

The brevity of our account also prevented a due notice of the sermon, which was a most instructive and able one. Its appropriate subject was the PRAYER BOOK, A MONUMENT OF THE TRUTHS OF THE GOSPEL.

We deeply regretted that owing to the late hour at which the Convention adjourned, the imperfect notice of the time of this meeting, and some other causes, this admirable sermon and the exercises of this Church institution had so few auditors.

We also omitted to state that the Bishop of the Diocese, notwithstanding the arduous duties of the day, presided.

Rev. Mr. Odenheimer.
PASTORAL FAITHFULNESS.—Among our communications will be found a most interesting one showing how truly the gospel is preached to the poor in the afflicted Church of Ireland. The article headed “Pastoral Counsel to a Servant,” for which we are indebted to “Sacerdos,” is but one of many similar cases which have come to our private knowledge. We speak what we do know when we say that we think honestly and truly that the pastoral office, in the richness and fullness of its blessed design, is nowhere on earth more faithfully developed than in the Church of Ireland.

We take this occasion to say that we fear that our pastoral duty is not fully discharged to the poor members of this flock who seek a refuge among us. The state is more merciful to them than the Church! The former offers them freely and nobly every privilege. They find a welcome and a home in her, while the Church of which they are members suffers them to wander as sheep having no shepherd. Each of our larger cities should have a Missionary to whom the special care of these poor strangers might be assigned. If means for his support could not be obtained among us, though we think they could and should be so obtained, no doubt upon proper representation the Church of England and Ireland would not refuse to assist in such an object. From our Diocesan Intelligence it will be seen that a clergyman has gone to England to obtain help for such a mission in New York. We wish him all success.

The corner-stone of the Church of the Ascension, Gloucester Point, New Jersey, will be laid on Friday afternoon at 5 o'clock by the Bishop of the Diocese. The Clergy and friends of the church in the vicinity are invited to attend.

New Publications.

WEBSTER'S AMERICAN DICTIONARY.—Price reduced to Six Dollars. The entire work unabridged, in one volume, crown quarto Revised and improved by Professor C. A. Goodrich, of Yale College. For a fuller account of this work, see advertisement, which contains also strong recommendations from high authority. We ask attention for the following communication.

WORTHY OF IMITATION.—The School Committee of the town of Bradford, Mass., have recently recommended that a copy of Webster's Dictionary, (Quarto Unabridged,) be placed in each

of the principal schools, for the use of those pupils sufficiently advanced to be benefited by it, and as a book of reference for the teacher. To obtain an intimate knowledge of our own language, which we are to use in the transaction of business, or the enjoyments of every waking hour of life, is one of the principal objects of school education. What benefit of equal magnitude, at so small expense, can be placed within the reach of the rising generation? Many intelligent, active-minded children, whose parents are too poor to provide the work for their families, may thus have access to the fountain-head of the English Language. Teachers too, whose limited pecuniary means and scanty compensation, prevents them from reaping the advantages the work is designed to impart, would not only be greatly improved themselves, but would be so much better qualified to instruct their pupils that it would amply repay the comparatively trifling expense.

WEBSTER'S DICTIONARY IN ENGLAND.—The crown quarto edition of this valuable work, published by Messrs. G. & C. MERRIAM, we conclude will soon become the standard wherever the English language is spoken. The London Literary Gazette, of April 1st, speaks of it in the following just terms:

The original edition of the American Dictionary is too well known and appreciated in England to require us to dwell at length on its plan and execution. In the present edition Prof. Goodrich has been ably assisted by several eminent men, each distinguished in his own sphere of inquiry; and the result is in the highest degree satisfactory. The work is a noble monument of erudition, and indefatigable research; and the style and accuracy of its typography would do honor to the press of any country in Europe. This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere.

We have received several interesting works, notices of which we must defer. They shall appear in our next.

Foreign Intelligence.

We have received, by the last steamer, “the English Churchman,” of May 4th, and the London “Guardian,” of May 3d.

We take from these papers the following abridged account of two interesting ceremonies.

THE ARCHBISHOP OF CANTERBURY.—The enthronization of the Archbishop of Canterbury took place on Friday in the cathedral. The congregation were admitted to the choir by tickets, twelve hundred of which were issued by the Hon. Daniel Finch, the auditor, and as many more persons, we are told, were refused. The nave was crowded by parties who were prevented by the screen from seeing what was going on, and afforded another strong example in favour of our arguments in throwing open the naves of our cathedrals to worshippers. The Bishops of Winchester, Rochester, Chichester, Norwich, Lichfield, Lincoln, Llandaff, Manchester, Ripon, Worcester, Madras, Antigua, and Fredericton, and three hundred clergy, in their bands and gowns, were present, and several of the nobility and gentry.

“The doors of the choir were shut at half-past ten o'clock, and by eleven the confusion, arising from such a crowd being congregated in the precincts of the choir, having somewhat subsided, all eyes were directed towards the screen, in expectation of seeing the procession appear. The first intimation of its approach was made by the choristers chanting the three last Psalms, the 148th, 149th, and 150th. These solemn sounds, at first heard gently floating through the ‘high embowed roof,’ and then swelling into a fuller tide, as the procession moved up the nave, had a singular effect, admirably disposing the minds of the most unthinking to sympathise with the solemnities of the day. At last, as the procession entered the choir, the organ lent its deep tones to the voices of the choristers, and pealed forth the grand chorus.

“As the procession advanced up the nave, the clergy, who had previously formed two lines through the area, fell in behind and entered the choir, when the gate of the screen was closed, and a considerable portion of those assembled in the nave, being thus debarred from any farther witnessing of the ceremony, retired. Many, however, remained to the end of the service. In the meantime, the head of the procession, consisting of the choristers, King's scholars, &c., in their white robes, filed off into two lines, one on each side of the mid aisle, while the Archbishop was conducted to a seat placed for him on the north side of the high altar, where he spent some minutes in devotion; the Dean and Sub-Dean of the province took the seats appropriated for them on the south side of the altar; the Dean and the other members took their places in the stalls, at the opposite end of the choir, and the clergy, as many as could be accommodated in the limited space, in seats left for their use under the stalls. Order being restored, the service of the day began. The *Venite* was sung to Tallis's chant—the Psalms of the day to Gregorius. Prayers were read by the Rev. Mr. Bennett, M.A., and the Lessons by the Rev. G. P. Marriott, M.A.

At the end of the first lesson—that in the Old Testament containing the promise which many in the cathedral would be inclined piously to accommodate to the ceremony of the day, that “David the King should never want a man to sit on the throne of Israel”—the Rev. Sub-Deacon Croft, attended by Dr. Lyall, the Dean, and Dr. Spry, the Vice-Dean of the cathedral, left his stall and proceeded to the altar to his Grace the Archbishop, who, rising at his approach, was conducted by him to the throne, placed in the centre of the choir on the south side, and having placed his Grace in that seat of dignity, Dr. Burnaby, the Vicar-General, presented to the Archdeacon the mandate of enthronization, which was read by the Hon. Daniel Finch, auditor of the cathedral, after which the Archdeacon read the form of induction.

“The service was then proceeded with; the *Benedicite* was sung to Purcell's chant, the *Benedictus* to that of Orlando Gib-

bon's, after which followed Farrant's anthem, "Lord, for thy tender mercy's sake," and the whole closed by the litany of Tallis, which was intoned by Precentor Stratton and the Rev. G. P. Marriott.

"Morning service being ended, the Archdeacon again approached the throne, and conducted his Grace, attended by the Dean and Sub-Dean of the province, and the Dean and Sub-Dean of the cathedral, to the marble chair, a venerable piece of ecclesiastical antiquity, which was placed in front of the high altar, at the head of the first flight of steps leading to that venerated place. Here his Grace was again seated, while the Archdeacon repeated the same form of induction; and as soon as it was ended he again rose and proceeded, conducted as before, down the choir to the Dean's stall under the grand screen, where the Archdeacon installed him in the following form:—"I, James Croft, Master of Arts, Archdeacon of Canterbury, place you, the Most Reverend Father in God, John Bird Sumner, Doctor in Divinity, Lord Archbishop of Canterbury, in this stall or seat, in sign and token of your taking and having real and actual possession of the see of Canterbury, and of all the rights and privileges thereof."

"The ceremonies attending the enthronization being thus complete, the choristers sang the grand "Te Deum" of Mendelssohn, the sublime effect of which appeared to thrill through the whole of the vast assemblage.

"That done, the Archdeacon read the suffrages, the choir chanting the answers, and concluded with the following prayer:—"Almighty God, the giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold thy servant, John Bird Sumner, who is now admitted to the high office and dignity of Archbishop of this province, and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and to the edifying and well governing of thy Church. Grant, we beseech Thee, that he may long live happily to rule this Church, and that, having worthily fulfilled his course, at the latter day he may receive the crown of righteousness laid up by the Lord the Righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. Amen."

"His Grace then, from the Dean's stall, in a clear voice, pronounced the benediction, thus finishing the public services of this imposing ceremony, when the people gradually and slowly retired.

"The procession forming again, as it had entered, proceeded through the north door of the choir into the chapter-house, where the Archdeacon placed his Grace in the chief seat, and administered the oath:—"to maintain the rights and liberties of this Church, and to observe the approved customs thereof, &c. So help you God."

"Then the archdeacon, the dean, canons, the auditor, the six preachers, the schoolmasters, minor canons, and lay clerks promised canonical obedience. An act of the proceedings was then produced and signed, in the presence of and attested by a notary public, and the assembly was dismissed by the Dean."

DR. HAMPDEN.—The installation of Bishop Hampden took place on Thursday last at Hereford, under the following extraordinary circumstances, much in keeping with the whole proceeding:—"The mandate of the Archbishop to instal was sent to the Bishop's secretary, and by him given to Canon Musgrave, nephew to the late Bishop, now Archbishop of York, instead of passing through the hands of the chapter clerk. He intimated to the Dean by letter that he had the mandate, but as he neither gave it to him, nor shewed it to him, the Dean declined to interfere. Canon Musgrave then called upon Canons Morgan and Huntingford to meet, and by that meeting a citation was issued under the seal of the Dean and Chapter, to convene the general chapter to instal, according to the mandate, on Thursday the 27th of April, on which day the following met in the Lady Chapel:—Canon Musgrave, Canon in Residence; Canon Morgan, Residentiary; Canon Lord Saye and Sele, Residentiary; the Dean of St. Asaph, Prebendary; the Rev. W. E. Evans, the Rev. J. B. Webb, the Rev. R. L. Freer, and the Rev. G. Lewis, Honorary Prebendaries. The citation by which the meeting was convened was returned by the verger as served in the usual way. The mandate to instal was then read, the chapter clerk, in whose hands the verger of the cathedral, as apparitor, had duly placed the Dean's protest, then presented it to the Canons assembled, which they declined to receive, and ordered him not to read it.

They then proceeded to the choir, and the service commenced. After the first lesson the ceremony of induction from the western door of the cathedral and of installation proceeded, the congregation being placed in seats facing the west, and there was no altar.

The following is from "the English Churchman."

CHURCH MISSIONARY SOCIETY.—The anniversary meeting of this Society took place on Tuesday at Exeter Hall. The chair was taken at ten o'clock by the Archbishop of Canterbury. The business of the meeting was opened by prayer; after which

The Archbishop of Canterbury said the reasons why he had been induced to occupy the chair to-day, at the request of the noble lord who had hitherto so ably filled that chair, were not because he conceived the office more appropriate to a Clergyman than a layman. His motive for doing so had been that he might give this public assurance of what he believed to be the duty and privilege of the office it had pleased God to call him to. He believed this Society to be one of the most useful engines God had set in motion for the great purpose of diffusing His Gospel through the world. Without troubling the meeting with any further remarks, he would call upon the secretary to read the report.

The report stated that the present was the fiftieth year of the Society's existence. The Bishops of Manchester, Melbourne, and Cape Town, and Lord Henry Cholmondeley, had consented to act as Vice Presidents for the present year. The accounts

for the year ending March 31, 1848, set forth that the general and special funds paid into the Society's hands amounted to 91,980*l*. Besides this the local funds received and expended amounted to 9,312*l*, making a total of 101,292*l*. This total, however, was less than that of last year by 15,534*l*. Of this deficiency, however, 9,165*l*. was under the head of legacies. This was to be accounted for by the very munificent legacy of Mr. Scott last year. There were also several other accidental sources of revenue last year, so that the deficiency in the regular revenue this year amounted only to 3,788*l*., which, considering the general commercial difficulties, was not of an amount to be in any way discouraging. The expenditure of the past year, however, apart from local receipts and expenses, exceeded the general receipts by 6,426*l*., as they amounted altogether to 98,408*l*.

The report then proceeded to give an account of the general progress of the respective missions. In the African and north-west American missions, the accounts from the missionaries stationed there were highly encouraging to the members of the Society. In the Bombay and North Indian missions, with few exceptions, the progress of conversion had been also highly satisfactory. The same remarks apply to the Madras and South Indian, the China, and New Zealand missions. In the last the progress had been particularly satisfactory, and the ground lost in the previous year had been, in a great measure, recovered. In conclusion, the report stated that in every mission not only had there been an advance and consolidation of Christianity, but an increase particularly in the number of baptized persons and communicants. At present 138 missionaries were in the field, including 14 native clergymen, a number greater than at any earlier period. The committee were, however, compelled once more to advert to the pecuniary deficiency alluded to at the commencement of the report. They felt that, however much they might desire to widen the sphere of the Society's usefulness, it was a point of duty not to contract the engagements they could not fulfil; and while they would be discouraged by the falling off in the funds, they would not, until the capital account had been made up again, be able to send out fresh missionaries, except in some special and pressing cases.

From the same paper we take these curious facts respecting the National Assembly of the French Republic:

The celebrated Abbe Lacordaire is among the members returned for Marseilles, where he beat M. Thiers. It is very remarkable with regard to the Paris elections that while the Abbe Lacordaire, one of the most eloquent preachers in the Church, and the Abbe Daguerre, the Cure of St. Roch, one of the most popular of the Paris Clergy, and who was backed by the whole influence of the Church, were both rejected as candidates for the representation of Paris, in the National Assembly, the celebrated Protestant Pastor Coquerel was elected. They all three, however, occupied respectable places on the poll. The circumstance is remarkable, as showing how little the elections were influenced by the mere question of religion. The Catholic cure, the Dominican friar, the Protestant clergyman, and the Jew advocate, (Cremieux,) frequently figured on the same list; sometimes, indeed, in company with the infidel D'Alton Shee, whose boast it is that "he is neither Catholic nor Christian."

Three Prelates have been returned for the Assembly; the Archbishop of Paris is returned for Aveyron; the Bishop of Orleans, for Lozerre; and the Bishop of Quimper, for Furistère.

The *Moniteur* contains the following decree:

"The Provisional Government, considering that the principle of equality implies uniformity of costume for the citizens called to the same functions, decrees: The representatives of the people shall wear a black coat, a white waistcoat with lappels, and a tricolored sash with gold fringe. They shall also wear in the button-hole on the left side a red ribbon, in which shall be worked the fasces of the Republic."

It remains to be seen how the Bishops, Dominican Friars, and other Ministers, Catholic and Protestant, who are elected, will look when they put on the doubled-breasted *white* waistcoat, and tricolored sash and red ribbon!

Communications.

For the Banner of the Cross.

REV. AND DEAR SIR: *Rev. John W. Stokes, M.A., Archdeacon of Armagh*
I ask the favor of an insertion in the Banner, of the following admirable counsels to a servant. They are transcribed from the original manuscript, omitting names and dates, by permission of her to whom they were addressed by her faithful Pastor—one of the most distinguished dignitaries of the church of God in Ireland. Such unobtrusive evidences of pastoral fidelity and christian consideration for the humblest of the flock, will outweigh a thousand rude words, boldly spoken by those who seek to cast discredit on the Irish church, (God prosper her!) and her estimable and laborious Clergy.

Rev. W. H. Odell
Pastoral Counsels to a Servant.

As you are going to live among strangers, in a strange land, and will never more see my face in the flesh, I wish you to take with you your Pastor's parting advice.

As you intend to be a servant, I will lay down a few rules for your guidance, and in this I shall have no difficulty as they are so plainly set forth in Holy Scripture.

Before I proceed I would strongly recommend you, when looking for a situation not to engage with a family who are not Episcopalians, members of the church to which you belong. It would I think, be a serious evil, and very injurious to your spiritual interests to live in a family that does not agree with you on the all-important subject of religion, and with whom you cannot with a safe conscience join in worship; if possible also let the family with which you engage, be one that bears a religious character, and where there is family worship. I would

also most strongly recommend you, when you have engaged with such a family, and find a kind master and mistress, comfort and peace, and your soul's health cared for, not to indulge a restless spirit, nor let any trifling inducement, such as increase of wages, tempt you to leave it; for recollect that the interests of the next world ought to be our one great object in this; and money or any earthly comforts are but a poor exchange for the interests of our souls. "What," you may remember, our Lord says, who well knew the value of each, "what is a man profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?" (Mat. xvi. 26.)

In whatever family you may be placed, I hope you will endeavor to observe the following rules.

Obeys readily and cheerfully the commands of your master or mistress, provided they do not interfere with your duty towards God. The directions of the word of God are plain on this point: "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart unto Christ, not with eye-service, as men please, but as the servants of Christ, doing the will of God from the heart, with good-will doing service as to the Lord, and not to men."—(Ephesians vi. 5, 6, 7.) And again, "Servants obey in all things your masters according to the flesh, not with eye-service, as men please, but in singleness of heart, fearing God; and whatsoever ye do, do it heartily as to the Lord, and not unto men."—(Colossians iii. 22, 23.)

Your master or mistress may sometimes be hot tempered, harsh, and unreasonable, and find fault unjustly, but do not let this tempt you to answer hastily or perty, but remember that "a soft answer turneth away wrath."—(Proverbs xv. 1.) And think of the advice which the word of God gives you under this very trial, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward; for this is thankworthy if a man for conscience towards God endure grief, suffering wrongfully."—(1 Peter ii. 19, 20.) If you read on to the end of this chapter you will find much comfort when suffering unjustly.

Be always faithful to your master's interest; be not merely content with not taking what does not belong to you, however trifling it may be in value, but do not allow others to defraud your master: for by consenting to the dishonesty of others, you make yourself partaker of their sin. "Exhort," says St. Paul, "servants to be obedient unto their own masters, and to please them well in all things: not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God their Saviour, in all things."—(Titus ii. 9, 10.)

While you will not, I hope, suffer your master to be wronged without informing him, do not imagine that I would encourage you to be a talebearer. Neither listen to idle stories to the prejudice of your fellow-servants, nor repeat them to others unless you clearly see that it is your duty to do so; idle talking often causes mischief and discord in families, "a whisperer," says Solomon, "separateth chief friends."—(Proverbs xvi. 28.) And "where there is no talebearer the strife ceaseth."—(Prov. xxvi. 20.) Strictly adhere to the truth—you may be sometimes under strong temptation to conceal it—when you have acted wrong, disobeyed your master's commands, or unintentionally injured his property; but whatever may be the consequences conceal nothing, but fully and freely tell the truth, the whole truth; do not like Ananias and Sapphira, keep back part.

In your intercourse with your fellow-servants be always ready to oblige; in your manner towards them be gentle, humble, and kind; such is the christian's character. "Put on," saith St. Paul, "bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."—(Colossians iii. 12, 13.)

Do not make too free with your fellow-servants, or allow them to make too free with you, and I advise you to be particularly guarded in this respect, in your intercourse with any young men with whom you may become acquainted—be reserved in your conduct towards them, and force them to respect you; the allowing even innocent freedoms has not only injured the character, but has led many a young woman to ruin. Remember, in choosing your companions, that while "he that walketh with wise men shall be wise, the companion of fools shall be destroyed."—(Proverbs xiii. 20.)

Observe strict modesty, not only in your conversation and conduct, but even in your dress, let it always be such as becomes your station in life, neat and tidy, but plain. "Let them behold your chaste conversation coupled with fear; while your adorning is not that outward adorning of plaiting the hair and wearing of gold, or of putting on of apparel, but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—(1 Peter iii. 2, 3, 4.)

Remember that the eye of your Master in heaven is continually upon you, in the darkness as well as in the light, and while He is ready to strengthen you under trial, and to comfort you in sorrow; if you are unfaithful to Him, He will withdraw the light of His countenance, and leave you in darkness: be then above all things faithful to Him. I trust He is not only your Master, but your Father—that poor, weak sinner as you are, He has become your reconciled Father, and God, through Jesus Christ. Oh, what a happy thought will this prove to you, my poor child, when you are far removed from your earthly parents, your old familiar friends—when your heart perhaps sickens at the recollection of your forsaken home, and you feel alone and desolate, a stranger in a strange land; when you are in doubt or difficulty, or sorrow, what a source of comfort to be enabled to look up in faith and cheerful confidence to your Almighty Father, your Almighty never-failing Friend.

In serving either your earthly or heavenly master do not, I entreat you, rely upon your own strength, to enable you to do so, or to overcome the power of temptation. I fear you have too great confidence in yourself, and in the firmness of your own resolution, but believe me, your strength without God's grace is but weakness, and however firm your resolution may appear, it is God alone who can enable you to walk amidst the many and great dangers which will continually beset your path.

Kneel down then every morning and evening in private, not only to thank God for his past mercies to you, but to pray to Him to strengthen with his grace; to guide you with His counsel; to preserve and protect you. Let no hurry of business, no temptations of sloth, no weariness of the flesh prevent your doing this: it is not only your duty, but I trust you will find it a source of comfort, a great privilege.

Endeavor also to find time for a regular reading of God's word. I do not mean for merely reading over a few verses to be forgotten as soon as you have shut the book, but for seriously thinking over what you read, and praying to God to open your heart to receive His word in its spirit and power, and to bless it to your soul. A few verses read in this manner are more profitable than whole chapters read as a task.

When you engage with a master, make it a point in your agreement that he allow you to attend public worship, if possible, every Sunday; no really good master will refuse you—and do not on any account, neglect to avail yourself of the privilege.

You will find in ——— as well as in your own country, that you will be the member of a Flock, which has a regular Pastor; do not leave the Pastor whom God may give you, but in faith and patience, and prayer wait upon his ministry, looking to God alone for a blessing upon it. Resist all temptations to wander to other places of worship, to please a friend, to gratify your curiosity, or under the idea of hearing more gifted preachers. You would find it to be most unprofitable, it tends to encourage those itching ears which the word of God so strongly condemns, to unsettle the mind, and to retard the growth in grace.

I hope also that you will not only regularly attend the ministry of your stated Pastor, but also be a regular communicant, not neglecting whenever the opportunity is afforded you, to approach the Lord's table, with an humble, thankful, and penitent heart, to partake of the hallowed bread and wine, as being to you the body of your Saviour Christ, which was broken for you, and His blood shed for you; by this act you not only testify your faith in His atoning sacrifice, and your sense of His exceeding great love towards you, but by thus eating of this bread and drinking of the cup, by His divine appointment you claim the benefit of that sacrifice as yours, you feed on it in your heart by faith with thanksgiving. Never forget that it is through a living faith in that sacrifice, which the Lord Jesus Christ offered for you, that you can alone be saved.

I could say much more to you, but must now conclude. Do not my dear child neglect this my parting advice, but sometimes at least, when you are far, far away, read it over, and pray to God to bless it to you, and then, imperfect as I feel it to be, it will not be given in vain. Nothing now remains for me but to give you my parting blessing, which I do from my heart. May God the Father, God the Son, and God the Holy Ghost bless, preserve, and keep you. May the Lord mercifully, with His favour look upon you, and so fill you with all spiritual benediction and grace, that you may be enabled to live not unto yourself, but unto Him who died for you, and to glorify Him with your body and your spirit, which are His. Amen.

YOUR AFFECTIONATE PASTOR.

Diocesan Intelligence.

MARYLAND CONVENTION.—The Sixtieth Annual Convention of the Protestant Episcopal Church in Maryland, will be held in St. Paul's Church, Baltimore, commencing on Wednesday, 31st inst.

H. COLBURN, *Secretary*.

ANNUAL CONVENTION.—The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut will meet in St. Paul's Church, New Haven, on Tuesday in Whitsun-Week, June 13, at 4 o'clock, P.M. The organization for business will take place at that time. Convention to be opened with Divine Service, the Sermon, and the Holy Communion on Wednesday Morning.

By order of the Bishop.

WM. PAYNE, *Secretary*.

DAILY SERVICE.—"One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—*Psalms* xxvii. 4.

Public worship is celebrated every week day in the city of New York as follows:

Trinity Church, 9, A. M., 3, P. M.
St. Luke's Church, 8, A. M.
All Saints Church, 6, A. M.
St. Clement's Church, 8, A. M.
Calvary Church, 8, A. M. 6, P. M.
Church of The Annunciation, 8, A. M. 6, P. M.
Church of The Holy Communion, 6, A. M. 6, P. M.; and on Saints days a Second Service Lecture, and Offertory, 9, A. M.
The Church of The Crucifixion, 8, A. M.

The Rev. Moses Marcus, Rector of the Church of "St. George the Martyr," embarked on the 12th inst. in the Packet Ship Waterloo, Capt. Allen, for Liverpool. The Rev. gentleman, having devoted himself most indefatigably and perseveringly to the spiritual and temporal comforts of immigrants from England for many of whom he has been enabled to obtain situations, and otherwise materially aided, has, by his assiduity and attention, been enabled to procure from the Corporation of the City of New York, a grant of twenty-four lots of ground, with a view to have erected thereon a Church, a Hospital, and an Asylum, for destitute immigrants. The location is very eligible, healthy, and of convenient access, the estimated value of the land Thirty thousand dollars.

The object of Mr. Marcus's visit to Great Britain, is to solicit, from the liberal and charitable residents of that country, pecuni-

ary aid, to enable a completion of the intended plan to benefit their countrymen in their time of need, among strangers at a distance from their home, on a scale sufficiently extensive to afford comfort to the distressed, relief to the sick, and a new found home to the destitute. The Rev. gentleman carries with him credentials of the highest and kindest order. With such an appeal to the known generosity of Englishmen, it is not doubted, he will receive that substantial evidence of it, which will exhibit an enduring memento of their piety, their regard for their fellow countrymen, and their benevolence in the cause of religion and charity, that shall be a testimony of their bounty and kindness in lasting ages.—*Churchman*.

Western New York.—**CONFIRMATION.**—On Tuesday last, the 16th instant, Bishop DeLancey held a Confirmation in this city for the benefit of several persons who were not ready or able to enjoy that ordinance at the time of his visitation in the last month.

The services were held in the evening, at Trinity Church, which, we were happy to see, was filled by a large and attentive congregation.

Evening Prayer was read by the Rector, the Rev. Dr. Proal, and the Rev. Mr. Leeds, Rector of Grace Church; the Rev. Almon Gregory of Rome, read the lesson; Dr. Proal administered holy baptism to two adults, and also read the Confirmation Preface. The Bishop then confirmed eleven persons, five of whom belonged to the parish of Trinity Church, and the others to Grace Church congregation. The sermon was preached by the Bishop, who had also confirmed, in private a sick person belonging to the congregation of Grace Church.

Besides the clergy named above, the Rev. George Platt, of South Carolina, and the Rev. Dr. Rudd of Ulrica, were present. *Gos. Mess.*

Maryland.—**CONFIRMATION.**—On the third Sunday after Easter, May 14th, in the morning, in St. Thomas's Parish Church, Baltimore Co., after Morning Prayer had been said by the Rev. Mr. Armstrong, of Wheeling, Va., the Bishop preached, confirmed eight persons, and administered the Holy Communion. The Rev. Mr. Austin, Rector of the parish, and the Rev. Mr. Allen, of St. John's in the Valley, were present. The candidates for confirmation were all pupils of that well conducted and flourishing institution, the Hannah More Academy, near Reisterstown. In the afternoon, in St. John's Church, in the Valley, the Rev. Mr. McKenney said Evening Prayer, the Rev. Mr. Austin read the Lessons, and the Bishop preached. On both these occasions numerous congregations filled the respective churches.

St. John's Church in the Valley.—We understand that the liberal-hearted member of this congregation who some years since erected its spacious and commodious parsonage at his sole expense, has recently bestowed on the congregation ten acres of wood land, to be inalienably held for the supply of fuel to the Rector. May God reward him!—*Church Times*.

South Carolina.—**JOURNAL OF THE BISHOP OF THE DIOCESE OF SOUTH CAROLINA.**—EXTRACTS FROM IT.—January 26th. At Summerville, at the house of the Rector, read "Evening prayer" the weather being inclement, and few in the Village to go to Church.

February 3d. At Beaufort, by special request, I was present in "St. Helena's Church," at the ministration of "holy matrimony," by the Rector of Prince William's Parish.

13th. At St. James' Church, Goosecreek, I officiated, and after the Sermon, addressed the black people. In the afternoon at St. Paul's Church, Summerville, I officiated; congregation very small.

14th. In Charleston, a candidate for Holy Orders had his first examination concluded, and his second entirely gone through—Rev. Messrs. Trapier, Pickney and Wallace assisting.

20th. Sunday at St. Paul's Church, Stono, officiated in the morning, and after Service instructed the negroes. In the afternoon, at the house of James Perry, Esq., I read "Evening Prayer" and preached.

21st. At Summerville in St. Paul's Church, I read "Evening prayer" and preached.

22d. Same place, I read "Evening prayer" and preached.

29th. At Aiken, I read "Evening prayer"—The Lessons by the Rector, I preached.

March 8th. Ash-Wednesday, at the Church of the Messiah, North Santee, I preached. "Morning prayer" was by the Rector, and the Lessons by the Rector of Christ Church Parish. At night, in the Parish of St. James, Santee, at a private house, read the "Evening Service" for Ash-Wednesday—the Lessons by Rev. Mr. Fell.

9th. In Christ Church Parish, read "Evening prayer."

19th. In St. Andrew's Parish, at the Chapel on Mr. N. R. Middleton's plantation, after "Morning prayer" by the Rector, I preached and administered the holy Rite of Confirmation to 24 black persons, servants of Mr. Middleton, Rev. Dr. Hancel and Mr. W. J. Bull. At the Church after the usual Sunday services I preached.

At the Chapel on Mr. Magwood's place,—after "Evening prayer" by the Rector I preached. The Chapels, both of them commodious, neat, and well adapted to their sacred purposes, were provided by the proprietors of the plantations, on which they are; and we humbly trust will prove a blessing to their people, to themselves and to the community.

26th. Sunday, at St. John's Parish, Colleton district, after "Morning prayer," and the Ante-Communion by the Minister (Rev. J. W. Miles), I preached, and administered the holy Rite of Confirmation to several persons.

At night, on the plantation of Mr. J. W. Simmons, a Candidate for Holy Orders, I read "Evening prayer," and the Minister of the Parish preached; the congregation consisted of white and black persons from the neighbourhood in this Parish. The number of the slave population who are members of the Church is unusually large—crowding the galleries on the Lord's Day and at home claiming much "pastoral care," and the attention of two Lay-Catechists; towards whose support some provision is made by a few pious planters.

29th. At St. Michael's Church, after "Morning prayer" by the Assistant Minister, I preached and administered Confirmation to a member of St. Paul's Church, Pendleton; about to return thither soon. I also administered in his sick chamber, the same holy Rite to a sick gentleman of St. Philip's Church.

April 4th. A Candidate for Deacon's Orders had his first examination; four Presbyters assisting.

7th. At the Chapel of Mr. N. R. Middleton, on his place, in St. Andrew's Parish, I read "Evening prayer" and preached to his labourers; addressing, in particular, those who were recently admitted to the holy Rite of Confirmation.

8th. On the journey to Wilton, in the midst of a wood, suddenly the vehicle fell; broken in several material parts, but we in it were unhurt. Thankful for safety, I was yet much perplexed, for to proceed was impossible, except on foot, and the rain was falling. In an hour, however, prompt and effectual assistance was obtained from a member of our Church, whose residence was not far off; in his carriage, leaving my own, in the care of his servants, I was enabled to pursue the journey. While waiting on the road a traveller looked on but declined any succour. The unexpectedness, and speediness and completeness of my relief, were as remarkable as the circumstances of the occurrence, and the transition from sorrow and solicitude, to a lively satisfaction, is now recollected; not without humility, and thankfulness, to a gracious providence, and to my now unknown generous benefactor.

9th. Sunday, at Christ Church, Wilton, after "Morning prayer" and the Ante-Communion by the Rector (Rev. E. Walker) I preached; and after "the blessing" to the blacks who remained, I expounded Acts 2: 41, 42, as to their obligation to be Confirmed, and when Confirmed, as to their duties.

At the residence of Benjamin Bailey, Esq., in St. Paul's Parish, I read "Evening prayer" and preached to his family and servants, also catechized some children, and baptized his infant daughter Julia Ella.

10th. While at Wilton, Mr. Bailey's servants had brought my broken carriage from the broad road a considerable distance and it was now so well repaired under his direction as to enable me in safety and comfort to arrive at home. Thanks be to Him who inclines his creatures to offices of kindness, and they are justly due; as to Mr. B. in particular, so to his agents. This morning, at Mr. Bailey's, my attention was directed to the site of an old Church which stood near the junction of Stono River, and a Creek called Church Creek. It is on Mr. Bailey's plantation, a few hundred yards from his residence. There remain several head stones, one to the memory of Mrs. Rawlins Lowndes, who died in 1750 aged 21, and three to members of the Seabrook family, one has the date 1716. This Church must have been conveniently accessible to a large population from the main and the islands on the other side of this river. I have not yet learned whether it was an Episcopal Church or not.

11th. At St. Peter's Church, Mr. G. L. Platt was admitted to the Holy Order of Deacons—presented by the Rector (Rev. W. H. Barnwell); the Sermon was delivered by me, but taken from Bishop Bowen's 2d volume of printed Sermons; and was peculiarly appropriate.

13th. At Pineville, after "Morning prayer" by the Assistant Minister (Rev. C. P. Gadsden), I preached, and administered to two white persons, the holy Rite of Confirmation.

At the plantation of Samuel Dubose, Esq., after "Evening prayer" by the Assistant Minister of the Parish, I Confirmed 20 servants of Mr. Dubose, and made an address to them. The services were in the Chapel, and several white members of the family were present.

14th. At the "Church of the Epiphany," after "Morning prayer" by the Rector (Rev. W. Dehon) I preached, and administered the holy Rite of Confirmation to 6 persons.

At the plantation of Thomas Porcher, Esq., after "Evening prayer" by the Assistant Minister, I Confirmed 10 of his servants, in a spacious room fitted up in a church-like manner.—The four Congregations of this cure to whom I have ministered on this occasion, were in good proportion to the persons, who might be expected to attend them, although the services were not on Sunday; and the chanting of the anthems, while it added interest to the devotions, was good evidence that zeal and diligence were not wanting to prepare for rendering to God an acceptable homage.

16th. At St. John's, Hampstead, after "Evening prayer" by the Minister (Rev. A. W. Marshall), I preached, Confirmed 20 persons, and after "the Congregation were dismissed," assisted the Minister in instructing the blacks.

18th. At St. Peter's Church, Charleston, after "Morning prayer" and the Ante-Communion by the Rector (Rev. W. H. Barnwell), I Confirmed 6 persons, and read to them Bishop Dehon's address to "the Confirmed."—*Charleston Gospel Messenger*.

CLERICAL CHANGES.—The Rev. Henry Zell having resigned the charge of Trinity Church, Woleotville, and accepted a call to the Rectorship of Christ Church, Bethany, Ct., desires all papers and letters to be directed hereafter to the latter place.

The Rev. H. V. Gardner has resigned the parishes of Harwinton, and East Plymouth, and has accepted a call to the cure of the united parishes of Tashua and Long Hill, Trumbull. His post office address is "Long Hill, Trumbull, Conn."

The Rev. George B. Eastman has accepted an invitation to the Rectorship of Zion Church, Avon, Livingston county, Western New York, and requests all communications to him addressed accordingly.

The Rev. P. O. Holcomb, late of St. Luke's Church, West Granby, N. Y., having removed to Cheshire, Ct., requests his letters and papers addressed accordingly.

THE LORD'S DAY.—He keeps the Lord's Day best that keeps it with most religion and with most charity.—*Bishop Jeremy Taylor*.

AFFECTATION may be compared to a coat of many pieces and divers colours, ill fitted, and neither stitched nor tied.

Calendar.

MAY.

28. 5th Sunday after Easter. (Rogation.)

Diocesan Record.

DIOCESE OF DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Wednesday, May 31st, Newcastle, Convention.

DIOCESE OF DELAWARE.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Delaware, will meet in Emmanuel Church, New Castle, on Wednesday 31st inst., at 9 o'clock. A. M.

THOMAS F. BILLOPP, Secretary.

DIOCESE OF NEW JERSEY.

The Annual Convention will be held in Trinity Church, Newark, on Wednesday next, 31st of May.

Married.

May 8th, at Christ Church Cathedral, Frederickton, N. B., FRANK WILLS, Esq., of this city, Architect, to EMILY ROBERTSON, fourth daughter of the venerable George Coster, Archdeacon of New Brunswick.

Acknowledgements.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account \$25, the final payment from the Advancement Society, by Mr. J. S. Newbold, Treasurer. I have received and placed as above \$50 from the Missionary Fund of St. Luke's Church, by Mr. J. M. Aertsen. I have also received from a member of St. Andrew's Church, \$20—half for the Poor's Fund and half for the Missionary.

THOMAS G. ALLEN, Missionary.

The undersigned thankfully acknowledges the receipt of \$50 from St. Luke's Church, per Mr. James M. Aertsen, Warden.

GEO. A. DUKOROW, Missionary at Fairmount.

The Treasurer of the Episcopal Female Tract Society of Pennsylvania, gratefully acknowledges a donation of three dollars, from the Church of Gloria Dei.

May 24, 1848.

Notices.

Bishop White Prayer Book Society.

The Bishop White Prayer Book Society has just published a new edition of the *Book of Common Prayer*, (in 18mo. form,) from stereotype plates prepared by King & Baird, of Philadelphia. These plates have been corrected with great care; and are believed to be very accurate, having been diligently and minutely conformed to the Standard set forth by the General Convention of 1847, in its seventh canon. Should, however, any errors be discovered in them, they will immediately be rectified. The undersigned respectfully requests that any such that may be detected, may be made known to him, as soon as possible.

HENRY W. DUCACHER, Chairman of the Committee, &c., 8 Girard street

Philadelphia, May 23, 1848.

NEW YORK, May 5, 1848.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, on Wednesday, the 28th of June next, at 6 o'clock, P. M.

EDWARD V. HIGGEE, Secretary.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at Grace Church, in the City of Providence, R. I., on Tuesday, June 20th, at 10 o'clock, A. M.

P. VAN PELT, Secretary.

May, 1848.

Advertisements.

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees appointed by the Bishop of the Diocese, the Bishop being Chairman of the Board; and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

May 29

ALONZO POTTER, Chairman.

PRAYER BOOKS.

From the new stereotype plates of the *Bishop White Prayer Book Society*, which have been made to conform in every respect to the Standard Edition.

Just published, and for sale at the extremely low price of \$18 per hundred in plain sheep, or \$25 per hundred in morocco, assorted colors. This is decidedly the cheapest and the most correct Book yet offered for sale.

Orders from abroad will meet prompt attention.

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St. Timothy's Hall, Catonsville, Md., A DIOCESAN SCHOOL FOR BOYS,

REV. L. VAN BOKKELEN, A. M., Rector.

Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits.

Terms, \$200 per annum. Vacations in April and October.

Nov. 27—eowif

WEBSTER'S DICTIONARY.
THE ENTIRE WORK UNABRIDGED.

In one volume crown quarto. Containing all the matter of Dr. Webster's original work, his improvements up to the time of his death, and now thoroughly revised and greatly enlarged and improved by

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Price reduced to \$6.

This edition contains THREE TIMES the amount of matter found in any other English Dictionary compiled in this country, or any Abridgement of this work, yet is sold at a trifling advance above the price of other and limited works.

"The definitions are models of condensation and purity."—Hon. Wm. B. Calhoun.

TESTIMONIALS.

From the *London Literary Gazette*, April 1, 1848.

In the present edition, Prof. Goodrich has been ably assisted by several eminent men, each distinguished in his own sphere of inquiry; and the result is in the highest degree satisfactory. The work is a noble monument of erudition, and indefatigable research; and the style and accuracy of its typography would do honor to the press of any country in Europe. This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere.

"The new edition of Webster's Dictionary, in crown quarto, seems to us deserving of general patronage."

"We recommend it to all who desire to possess THE MOST COMPLETE, ACCURATE AND RELIABLE DICTIONARY OF THE LANGUAGE."

Signed by the following gentlemen, March, 1848.

Theodor Frelinghuysen, Chancellor of University of New York.

William H. Campbell, editor New York Dist. School Journal.

Daniel Webster, U. S. Senator.

Thomas H. Benton, " "

John Davis, " "

Jefferson Davis, " "

S. A. Douglass, " "

George N. Briggs, Governor of Massachusetts.

William B. Calhoun, Secretary of State of Massachusetts.

Richard S. Rust, Commissioner of Common Schools in New Hampshire.

Theodore F. King, Superintendent of Schools in New Jersey.

Robert C. Winthrop, Speaker of the United States House of Representatives.

Edmund Burke, Commissioner of Patents.

John Young, Governor of New York.

Christopher Morgan, Secretary of State, and Superintendent of Common Schools in New York.

Alvah Hunt, Treasurer of New York.

Millard Fillmore, Comptroller.

Rev. Samuel H. Cox, D.D.

Lyman Beecher, D.D., President of Lane Seminary.

Calvin E. Stowe, D.D., D. H. Allen, Professors in do.

Rev. Heman Humphrey, D.D., late President of Amherst College.

Rev. Ezra Keller, D.D., President of Wittenberg College, O.

M. A. Diehl, N. A. Gieger, Professors in do.

Benjamin Larabee, D.D., President Middlebury College, and other distinguished gentlemen.

The previous edition of Webster's Quarto Dictionary, received the following recommendation, from Daniel Webster, Levi Woodbury, Theodore Frelinghuysen and 101 other members of Congress.

"It is very desirable that one standard dictionary should be used by the numerous millions of people who are to inhabit the vast extent of territory belonging to the United States; as the use of such a standard may prevent the formation of dialects in states remote from each other, and impress upon the language uniformity and stability. It is desirable, also, that the acquisition of the language should be rendered easy, not only to our own citizens, but to foreigners who wish to gain access to the rich stores of science which it contains. We rejoice that the American Dictionary bids fair to become such a standard." Published by

G. & C. MERRIAM, Springfield, Mass., and for sale in Philadelphia by Grigg, Elliot & Co., E. H. Butler & Co., Thomas Cowperthwait & Co., Carey & Hart, and by Booksellers generally throughout the country.

May 27

Appleton's Theological Bookstore.

GEORGE S. APPLETON, Bookseller, Publisher, and Importer of Foreign Books, 148 Chestnut street, first Bookstore below Seventh street, Philadelphia, would respectfully invite the attention of the Clergy and Laity to his very extensive stock of Theological Books, both English and American editions, which he will sell on very reasonable terms. This store being situated in the central part of the city, the clergy will probably find it a convenient place of resort to meet their friends and examine the books, as they are arranged in an excellent manner for inspection. All the latest publications are received as soon as they are published. His recent importations embrace almost every important Theological work published within a few years, besides new editions of the standard works of Burnet, Taylor, Milton, Barrow, Hooker, Doddridge, Baxter, Crannell, Butler, Cave, Berkeley, Brydget, Waterland, Library of the Fathers, Adams, Donne, South, Leslie, Hurd, Jortin, Porteus, Skelton, Sherlock, Warburton, Chillingworth, Leighton, Tillotson, Hall, Collier, Bingham, Graves, and others too numerous to mention.

Complete catalogues to be had gratis. All books purchased are carefully packed and forwarded according to directions. As his stock is all purchased at very low rates, all books will be sold at extremely low prices; many of them from twenty to fifty per cent. below the publisher's price.

May 20

THE CHEAP BOOKSTORE,

Valuable Books at Very Low Prices.

Bishop Porter's Complete Works, 6 vols.
Palmer on the Church, 2 vols.
Writings of the Apostolic Fathers.
Whately on the Book of Common Prayer.
Leland's View of the Deistical Writers.
Waddington's History of the Church, 6 vols.
Bishop Sherlock's Works, 5 vols, London edition.
Cave's Lives of the Primitive Fathers, 3 vols.
Cave's Lives of the Apostles and Primitive Christians.

Hooker's Complete Works, 2 vols. Edited by Keble.

Bishop Pearson on the Creed.

D'Oyley and Mants' Commentary on the Bible.

Simpson's Skeletons of Sermons, 3 vols.

Bishop Hopkins' Whole Works, 1 vol. London.

Bingham's Antiquities of the Christian Church.

Neander's History of the Christian Church.

Usher's Body of Divinity. Knapp's Theology.

Barrow, Leighton, Hall and Edwards' Works.

Faber on Election. Burnet on the Articles.

And a very large collection of new and old books in all departments of religious literature, comprising many works uncommonly rare and valuable, and for sale at a very small advance on cost (our motto being "small profits with quick returns") at the Cheap Bookstore, by DANIELS & SMITH,

Fourth and Arch streets.

N. B.—Books bought or exchanged. Libraries purchased.

May 20

VAN DOREN'S INSTITUTE
FOR YOUNG LADIES,

No. 373 Spruce street, near 12th, Philada.

PROF. J. LIVINGSTON VAN DOREN, A. M., Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$40, \$60, \$80, and \$100 a year, according to the age of the Pupils. French \$20 extra. Board and Tuition \$300. Vacation—July and August. Music from \$20 to \$40 per quarter. Italian, German, Painting, &c., \$10 each. No charge for Stationery, Fuel, and Drawing.

REFEREES.

Rt. Rev. A. Potter, D. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Ducachet, D. D.; Rev. M. A. De W. Howe, D. D.; Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D., Brooklyn.
Rev. J. Carvahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. B. Beecher, D. D., Conn. Ohio.

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"They are truly poetical, though poetry appears in them constantly as the handmaid of religion."—N. Y. Churchman.

"We have read this elegantly printed volume with great delight. With rare excellencies, the author has no faults of style to mar the pleasure received from the perusal of his pages."—Protestant Churchman, N. Y.

"These brief poems are evidently the productions of a man of taste and genius. They are replete with sentiments of benevolence and piety."—Episcopal Recorder.

"The work contains thirty-one lyrical pieces, many of them of great merit."—Philad. North American.

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"Oh, steal not thou my faith away," and an "Evening Hymn," included in these "Christian Songs," are two of the most beautiful sacred lyrics we have ever met with."

—Natl. Gazette, Phila.

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"The versification of Dr. Lyons is smooth and graceful, his feelings those of a poet, his sentiments those of a Christian."—Presbyterian.

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"This elegant volume contains a collection of lyrical pieces, whose merits as sacred songs will commend them to the favorable regards of the lovers of poetry."—Christian Observer.

"They have been very extensively copied—a proof at they appealed to the finer feelings of many hearts."—Phila. Saturday Post.

"The author is a true poet."—Philadelphia Lotus.

Ap. 15 and 29

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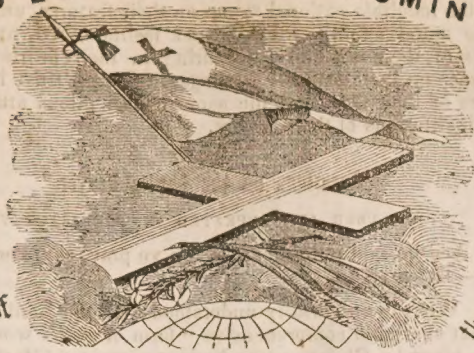
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Banner



Cross.

from the oldest English Psalter, with some of our language in the 11th century: it is from Psalm 109.

PHILADELPHIA, SATURDAY, JUNE 3, 1848.

[Vol. X.—No. 22.—Whole No. 492.]

"Mirthes to God al erthe that es
Sowes to louerd in faines
In go yhe ai in his siht
In gladnes that is so bright.

"Whites that louerd God is he thus
He us made and ourself noht us
Ais folk and shep of his fode,
In gos his yhates that are gode."

"The first literal English translation of any part of Holy Writ was made towards the middle of the 14th century, by Richard Rolle, who however, translated only the Psalter; the versio princeps of the Psalms in English. In the preface, the author says, 'in this work seke no stranger Ynglis, but lightest and communest, and swilk that is most like unto the Latyne, so that thai that knows not the Latyne be the Ynglis may come to many Latyne words.'

"But to John Wiclif, 'the morning star of the Reformation,' belongs the honor of having made the first complete English version of the Holy Bible. This translation was made from the vulgar Latin, about the year 1380. We shall conclude this article with brief specimen of Wiclif's version of the Lord's Prayer. 'Our fader that art in hevenys; halewid be thi namv; thy kyngdom come to, be thy wil done in erthe as in hevene. Give us this day our breed ovir other substance. And forgive to us our dettis as we forgiven to our dettouris. And lede us not into temptation; but delyvere us from yvil, amen.'—*The American Quarterly Register, and Magazine.*

A Funeral at Sea.

"It was a morning at sea. The sun had just risen, and not a cloud appeared to obstruct his rays. A light breeze played on the bosom of the slumbering ocean. The stillness of the morning was disturbed only by the ripple of the water or the diving of the flying fish. It seemed as if the calm and noiseless spirit of the deep was brooding over the waters. The national flag displayed half-way down the royal mast, played in the breeze, unconscious of its solemn import.—The vessel glided in stately serenity, and seemed tranquil as the element on which she moved. She knew not the sorrows that were in her own bosom. And seemed to look down on the briny expanse beneath her, in all the confidence and security of strength.

To the minds of the crew, it was a morning of gloom. They had been boarded by the angel of death; and the fore-castle now contained all that was mortal of its victim. His soul had gone to its final audit. Grouped around the windless, and left to their own reflections, the hardy sons of the ocean mingled their sympathies with each other. They seemed to think on their own mortality.—Conscience was at her post; and I believe their minds were somewhat impressed with realities of eternity.

They spoke of the virtues of their deceased messmate; of his honesty; his sensibility; his generosity. One remembered to have seen him share his last dollar, of his hard earned wages, with a distressed shipmate.—All could attest his liberality. They spoke too of his accomplishments as a sailor; of the nerve of his arm, and the intrepidity of his soul. They had seen him in an hour of peril, when the winds of heaven were let loose in all their fury, and destruction seemed to be at hand. They had seen him, in the midst of the storm, a pestilence burst on the helm, and when comprehending the civilized world. It continued for fifteen years, and "ragged without interruption in every province, in every city, and almost in every family of the empire. During some time five thousand persons died daily in Rome."

A reference to the registers of Alexandria shows that "above half the population of that city had perished; and, could we venture to extend the analogy to the other provinces, we might suspect that war, pestilence and famine had consumed in a few years the moiety of the human species."

In the middle of the sixth century, Constantinople, then the capital of the world, was startled by the approach of the plague. From the terror of the time, it is difficult to discover its origin. But it was supposed to have come from Egypt. Its mortality was indescribable. "During three months, five, and at length ten thousand persons died each day in Constantinople. Many cities of the east were left vacant; and in several districts of Italy the harvest and the vintage perished in the ground."

"The disease pursued a double path: it spread to the east, over Syria, Persia, and the Indies; and penetrated to the east, along the coast of Africa, and over the continent of Europe." This pestilence was of such peculiar malignity that it was not abated by the change of the seasons. In time it vanished, but revived; and "it was not till the end of the calamitous period of fifty-two years that mankind recovered their health, or the air recovered its salubrious quality."

*From "National Diseases Divine Judgments:" a sermon on the Approach of the Cholera. By the Rev. George Croly, L. L. D. London: Kendrick. 1848.

†Gibbon's "Decline and Fall," vol. i.

yards, the triple scourge of war, pestilence, and famine afflicted For subjects of Justinian; and his reign is disgraced by a visit-out foot-crease of the human species, which has never been repaired for as I of the fairest countries of the globe."

a tortoise her most memorable pestilence was brought by the com-sucked of the Levant to Europe, in the middle of the fourteenth carcass. In the imperfect narratives of those days of universal much re the place of its origin and the degree of its havoc in spirit, w remain unknown. But its first mortality in Europe found sle along the borders of the Mediterranean. From those crie in but with irresistible progress, and boundless waste of bage-tree, until it ceased through want of victims. From its was welc arance in the Levant to its close, it ravaged Europe for at length re years. It was calculated to have destroyed a third of his whole population.

of the riv general devastations London frequently suffered. But with ruste of 1665 has made the deepest impression on the na-his feeble nory. Though scarcely passing beyond the limits of ment. T (then perhaps not a third of its present extent) its dreams of was vast and almost exterminating. A large part of far away on tion had fled into the country; yet, from the begin-ay on he to the end of the year, the deaths exclusively by expiring h were calculated at 68,000.† for ever, b portion of this mortality might probably have been argy; he ly due precaution, and the early employment of med-escaped his e. The closeness of the streets, the crowding of the and now, j the habitual disregard of ventilation, must have fos-thrilled to headful disease. But they cannot account for its ing hope. s direction, or for its virulence. Those were inde-by the broad an.

man eyes s in remarked as extraordinary that the Mosaic law, with brushw ins so many regulations on the prevention and lusty rowers disease, should have made no provision against the it was a lou the two-fold reason has been assigned that the rav-and look aro him. It con lease were so rapid as to make all precaution use-brain reels—e human sagacity must be the best guide in a beach, and ti e coming depended on such a variety of circum-

It only re probable reason appears to me, its being regarded and the ham eapon of divine judgment; against whose power exceeded eig curse would offer no means of contending. We was found w loses spoke of it as the direct equivalent to slaugh-daily wander mite us with pestilence or the sword." The divine ed in all to fo the numbering of the people by David, was ex-circuitous dir ving him his choice of three punishments—seven-cumstances. three months of flight before an invader, or three and the merc e. It conveys an intense conception of the hor-re for so long a e, that even the word of inspiration should re-lays to be equal to three months of slaughter by

, or seven years of famine; both the deepest tri-onal endurance. The king chooses pestilence, st rapid and exclusive action of the divine wrath. id: "Let us fall now into the hand of the Lord:" sent a pestilence upon Israel, from the morning appointed; and there died of the people, from er-sheba, 70,000 men." (2 Sam. xxiv. 15.)

"He that has kable circumstance is, that no plague ever ap-and will have produced a moral reform. Instead of the natural awe of heaven, it seems to have been signalized by the wildest excesses—by the fiercer crimes and more reckless carousals of despair. Rebellion, murder, and the frantic indulgence of every passion and appetite have in general characterized the progress of the mortality. Thucydides dates the especial profligacy of Athens from the era of the plague. "Let us eat and drink, for to-morrow we die"—the strong expression used by Isaiah to represent the last mad festivity of a city about to be stormed, and despairing of resistance; the words used by St. Paul, to express the condition of man hopeless of immortality—were evidently the popular impulse in the majority of instances, perhaps in all. The plague was simply a divine punishment; the scourge, and not the teacher.

Present Number of the Jews.

The following extract showing the present number of the Jews, is taken from "Burden's Religious Ceremonies and Customs," published by "G. B. Zieber & Co., Philadelphia."

*Gibbon's "Decline and Fall," vol. iv.

†In 1625, London had lost 35,000 persons by plague. In 1636, the numbers were 10,000. In 1665, the bills of mortality stated the deaths to be the number given above. But, from the imperfect nature of those registers, the deaths were probably more. The deaths by other diseases were registered at 28,000. The number of deaths by plague increased with the approach to autumn; in June they were 590; in July, 4, 129; in August, 20,046; in September, 26,230; in October, 14,372. The deaths then began to decrease rapidly. In November they were 3,449; and in December, 1,000.

‡Michaelis on the Mosaic law, iv.

It only remains to give the best estimate we can afford of the number of the Jews now dispersed throughout the four quarters of the world. Such statements must of necessity be extremely loose and imperfect. Even in Europe it would be difficult to approximate closely to the truth; how much more so in Africa and Asia, where our data depend on no statistic returns, and where the habits of the people are probably less stationary!

It is calculated that there exist between four and five millions* of this people, descended in a direct line from, and maintaining the same laws with, their forefathers, who, above 3000 years ago, retreated from Egypt under the guidance of their inspired lawgiver.

In Africa, we know little more of their numbers than that they are found along the whole coast, from Morocco to Egypt; they travel with the caravans into the interior: nor is there probably a region undiscovered by Christian enterprise, which has not been visited by the Jewish trafficker. In Morocco, they are said to be held in low estimation, and treated with great indignity by the Moors.

In Egypt, 150 families alone inhabit that great city, Alexandria, which has so often flowed with torrents of Jewish blood, and where, in the splendid days of the Macedonian city, their still recruited wealth excited the rapacious jealousy of the hostile populace or oppressive government.

In Cairo, the number of Jews is stated at 2000, including, it should seem, sixty Karaite families. The Falishas, or Jewish tribe named by Bruce, inhabit the borders of Abyssinia; and it is probable that in that singular kingdom, many Jews either dwell or make their periodical visits.†

In Asia,‡ the Jews still, most likely, might be found in considerable numbers on the verge of the continent; in China, where we are not aware that their communities have ceased to exist, and on the coast of Malabar, in Cochin, were two distinct races, called black and white Jews, were visited by Dr. Buchanan. The traditions of the latter averred that they had found their way to that region after the fall of Jerusalem, but the date they assigned for their migration singularly coincided with that of a persecution in Persia, about A. C. 508, from whence, it is probable, they found their way to India. The origin of the black Jews is more obscure; it is not impossible that they may have been converts of the more civilized whites; or, perhaps, they are descendants of black slaves. The Malabar Jews were about 1000; they possessed a copy of the Old Testament. Many are found in other parts of the East Indies.

In Bokhara reside 2000 families of Jews; in Balkh, 150.

In Persia, they have deeply partaken of the desolation which has fallen on the fair provinces of that land; their numbers were variously stated to Mr. Woolff, at 2974 and 3590 families. Their chief communities are at Shiraz and Ispahan, Kashaan and Yazd. They are subject to the heaviest exactions, and to the capricious despotism of the governors. "I have travelled far," said a Jew to Mr. Woolff; "the Jews are everywhere princes in comparison with those in the land of Persia. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

In Mesopotamia and Assyria, the ancient seats of the Babylonian Jews are still occupied by 5270 families, exclusive of those in Bagdad and Bassora. The latter are described as a fine race, both in form and intellect; in the provinces they are broken in mind and body by the heavy exactions of the pashas, and by long ages of sluggish ignorance. At Bagdad, the ancient title of Prince of the Captivity, so long, according to the accounts of the Jews, entirely suppressed, was borne by an ancient Jew named Isaac. He paid dear for his honour; he was suddenly summoned to Constantinople and imprisoned.

At Damascus, there are seven synagogues and four colleges.

In Arabia, whether or not entirely expelled by Mohammed, or having returned to their ancient dwellings in later periods, the Beni-Khaibr still retain their Jewish descent and faith. In Yemen reside 2658 families, 18,000 souls.—

In Palestine, of late years, their numbers have greatly increased; it is said, but we are inclined to doubt the numbers, that 10,000 inhabit Safet and Jerusalem. They are partly Karaites. Some very pathetic hymns of this interesting Israelitish race have been published in the Journals of Mr. Woolff, which must have a singularly affecting sound when heard from children of Israel, bewailing, upon the very ruins of Jerusalem, the fallen city, and the suffering people.

*A statement has just been published from the Weimar Geographical Ephemerides, which gives the whole number of Jews at little more than three millions. We should conceive the Asiatic, and perhaps the Russian, stated too low; but we subjoin their numbers.

†In the Weimar statement, the Jews of Africa stand as follows: Morocco and Fez, 300,000; Tunis, 130,000; Algiers, 30,000; Gabes or Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000.

‡Asia:—Asiatic Turkey, 330,000; Arabia, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3000. Total, 738,000.—*Weimar Statement.*

* America;—North America, 5,000; Netherlandish Colonies, 500; Demerara and Essequibo, 200. Total, 5,700. New Holland, 50.—*Weimar Statement.*

* By a late clergyman in the diocese of Armagh.
† Rather, once, or at most twice.—ED.
‡ This is only when the sacrament is administered.—ED.

* See the eleventh question of the Church catechism, in prayer-book.

.' Besides the above, there are a few other Sa
e Gospels, whose ages and authors are unkno

eleventh question of the Church catechism, in p

† This is only when the sacrament is administered.—ED.

We shall only observe respecting these versions, that they appear to have been made, not from the Vulgate, but the Old Italic.

"It has been often said that Alfred the Great translated the whole Bible; he prefixed to his body of laws a translation of a few chapters of Exodus, and in his age began a version of the Psalms, which he did not live to finish; according to Mr. Barber, there is no evidence of his having done more.

"Of the early Saxon scholars, the first one who attempted to give his countrymen the Old Testament in their own tongue, was Elfric, a monk of the 10th century. This version, which embraced only the historical books, was published in 1698. In consequence of the disturbed state of the kingdom, produced by incursions of the Danes, and the conquest by the Normans, Saxon literature gradually declined, and we may date its fall to about one hundred years after the conquest, when the language had become so far changed as to have assumed that form which entitles it to the appellation of English. The following extract from the oldest English Psalter, will serve to show the state of our language in the 11th century: it is from Psalm 100.

"Mirthes to God al erthe that es
Sowes to lound in faines
In go yhe ai in his siht
In gladnes that is so bright.

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They would have indulged long in their reveries, but they were summoned to prepare the rites of the sepulchre, and pay the last honors to their dead companion. The work of preparation was commenced with heavy hearts and with many a sigh; a rude coffin was soon constructed, and the body deposited within it. All was ready for the final scenes. The main hatches were his bier; a spare sail his pall. His surviving companions, in their tar-stained habiliments stood around.

All was silent; the fresh breeze moaned thro' the cordage; the main top-sail was hove to the mast; and the ship stood still. The funeral service began; and as "we commit this body to the deep," was pronounced, I heard the knell of the ship bell—I heard the plunge of the coffin. I saw tears start from the eyes of the generous tars. My soul melted within me, as I reverted to the home scenes of him whom we had buried in the deep—to the hopes that were to be dashed with woe; to the joys that were to be drowned in lamentation.

Forty Days Wandering in an American Forest.

There is a class of men on the St. John's River, in East Florida, whose employment consists in felling and squaring the huge forest-trees which grow in its neighbourhood; they live, during the season most favourable to their operations, in small isolated log-huts, near the banks of the river, the married men having their families under the same roof. At the time of year we are alluding to, the country is visited during the fore-part of the day

by very heavy fogs, which completely prevent the traveller from ascertaining the direction in which he is moving. One of the men we have been describing had left his cabin to proceed to the hammock at which he had been at work, and anxious to reach the spot, he incautiously proceeded in the supposed direction during the continuance of one of these fogs, but, to his alarm, as soon as the fog dispersed, he saw the sun at its meridian height, and could not recognise a single object around him. Fancying, as he had walked at a rapid rate, that he had gone beyond the spot, he turned back, and proceeded in a contrary direction; but his efforts to discover his road were useless, and the sun set on the forest, leaving him a houseless wanderer. "The night was spent in the greatest agony and terror. I knew my situation," he said to the narrator; "I was fully aware that unless Almighty God came to my assistance, I must perish in those uninhabited woods. I knew that I had walked more than fifty miles, although I had not met with a brook from which I could quench my thirst; I knew that if I should not meet with some stream I must die, for my axe was my only weapon, and although deer and bears now and then started within a few yards, or even feet of me, not one of them could I kill."

For several days and nights he continued to wander thus without food, until, he continued, "God must have taken pity on me, for as I ran wildly through those dreadful pine barrens, I met with a tortoise." This he killed with one blow of his axe, and having sucked the blood to allay his thirst, he made a hearty meal on the carcase; this night he slept soundly. In the morning he awoke much refreshed, and proceeded on his wanderings with greater spirit, while in the course of the day he killed a racoon, which he found sleeping. The remainder of his wanderings we shall describe in the words of the celebrated naturalist.

"Days passed, nay weeks, in succession; he fed now on cabbage-trees, then on frogs and snakes; all that fell in his way was welcome and savoury; yet he became daily emaciated, until at length he was scarcely able to crawl. Forty days had elapsed, by his own reckoning, when he at length reached the banks of the river; his clothes in tatters, his once bright axe dimmed with rust, his face begrimed with beard, his hair matted, and his feeble frame little better than a skeleton covered with parchment. There he laid himself down to die. Amid the perturbed dreams of a fevered fancy, he thought he heard the noise of oars far away on the silent river. He listened, but the sounds died away on his ear. It was indeed a dream, the last glimmer of expiring hope; and now the light of life was about to be quenched for ever, but again the sound of oars awoke him from his lethargy; he listened so eagerly that the hum of a fly could not have escaped his ear; they were indeed the measured beats of oars: and now, joy to the forlorn soul! the sound of human voices thrilled to his heart, and awoke the tumultuous pulses of returning hope. On his knees did the eye of God see that poor man, by the broad still stream that glittered in the sunbeams, and human eyes soon saw him too, for round that head-land, covered with brushwood, boldly advances the little boat, propelled by its lusty rowers. The lost one raises his feeble voice on high,—it was a loud shrill scream of joy and fear. The rowers pause and look around; another, but feeble scream, and they observe him. It comes—his heart flutters—his sight is dimmed—his brain reels—he gasps for breath—it comes! it has run upon the beach, and the lost one is found."

It only remains to say, that the distance between the cabin and the hammock to which the woodsman was bound scarcely exceeded eight miles, while the part of the river at which he was found was thirty-eight miles from his house; calculating his daily wanderings at ten miles, we may believe that they amounted in all to four hundred; he must, therefore, have rambled in a circuitous direction, which people generally do under such circumstances. Nothing but the great strength of his constitution and the merciful aid of his Maker, could have supported him for so long a time.—*Saturday Magazine.*

Communications.

For the Banner of the Cross.

Sentences from Bishop Taylor.

"He that hath a charitable soul, will have a charitable hand, and will give his money to the poor, as he hath given his heart to God."

"A man must first learn himself before he can learn God."

"There is in every righteous man a new vital principle: the spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies; and as the soul of a man is the cause of all his vital operations, so is the Spirit of God the life of that life, and the cause of all actions and productions spiritual."

"A good life is the best way to understand wisdom and religion, because by the experiences and relishes of religion there is conveyed to them such a sweetness, to which all wicked men are strangers. There is in the things of God to them who practice them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. When our reason is raised up by the Spirit of Christ, it is turned quickly into experience: when our faith relies upon the principles of Christ, it is changed into vision. So long as we know God only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of Him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture."

"No man can be convinced well and wisely of the article of the holy, blessed, and undivided Trinity, but he that feels the mightiness of the Father begetting him to a new life, the wisdom of the Son, building him up in a most holy faith, and the love of the Spirit of God making him to become like God."

For the Banner of the Cross.

A Word from a Stranger about "Old St. Peter's."

MR. EDITOR,—REV. AND DEAR SIR:—

I read with great pleasure a few weeks since, in your columns, the appeal of "B." to the parishioners of St. Peter's; and with feelings of proportionate disappointment the reply of "Old Mortality" and the response of the Vestry.

Being frequently called by business to spend a day or two in your city, I have delighted, when detained over Sunday, or when my business allowed at the hour of prayer on a week day, to spend a part of my time in old St. Peter's; and, without attempting to account for the feeling, I may say that in no place from home do I feel so much at home. Whether it be from the peculiarly Church atmosphere, which, notwithstanding the awkward and incongruous form of the house, appears to fill its walls; or the politeness, or rather the courtesy shown by the congregation toward strangers, to which I bear grateful testimony, I know not; but whatever the feelings with which I may have trod your streets, whenever I entered its doors I felt myself no longer a stranger.

I well remember, on one occasion, hearing for the first time in that part of your city the unwonted but true Church sound of a merry chime of bells; and following the sound was led to St. Peter's; around which I found gathered quite a concourse of citizens gazing upward and wondering. Upon asking one of the spectators the occasion of the ringing and of the outside gathering, he significantly pointed upward. Following the direction of his finger, my eye rested on the holy symbol of the Christian's faith which surmounts the spire, until the overflowing of my heart dimmed its vision. I hope no member of the vestry who voted against rebuilding will sneer if I confess that I entered its walls and did, with a deeper devotion, "fall down and kneel before the Lord our Maker." When I left the city, as I stood looking backward from the deck of the vessel that was bearing me away, and above a fog, which then hid the city itself, caught sight of the cross of St. Peter's, resplendent in the morning sun, I could not but regard it as performing, in a secondary manner, the office of "Mother Church" herself, by drawing our eyes from the darkness of earth to the brightness of heaven; and its splendor, typical of the brightness reflected by that Church from the brighter Sun of Righteousness.

But having expressed the satisfaction I have had in worshipping in St. Peter's, I must now confess the extent to which I have realized the inconveniences of its uncouth arrangements, so truthfully stated by Mr. B. I pass over the shock to my feelings when, on my first visit, while kneeling at the ante-communion, I heard the minister's voice from behind me, and found I had turned my back to the chancel, to describe the embarrassment I felt every time I knelt, in endeavouring to assume a position that should not incommode those to whose politeness I was indebted. On more than one occasion I have been obliged to kneel in such a manner to prevent my feet from annoying a lady opposite, that I found it almost impossible to direct my thoughts to any thing but the uneasiness of my posture throughout the prayers; and not without fear that I had occasioned similar uneasiness to her. At one time I went into the gallery—thinking that, though I might not see or hear so well there, I should know that I did not disturb the devotions of others; and my experience confirms all B.'s objections to a seat there. My last visit happened to be on communion day. The pew in which I sat being full, in order not to incommode any one, I knelt in a position so constrained and uncomfortable that I was seized with a cramp in one of my legs, which was so painful that it was with great difficulty that I kept my position. Being loth to disturb the congregation or draw attention to myself by rising and leaving on so solemn an occasion, I endeavoured, by pinching and rubbing the muscles of my leg under my overcoat, to get through the service without exciting attention, after which, with some difficulty, I walked to my hotel.

After this experience, to which I suppose that of many others will agree, to some extent, I am surprised to learn that the vestry have "Resolved that it is inexpedient to make any material alteration in the interior of the Church." It does appear to me that, unless their object be to save all unnecessary expenditure with the view of rebuilding, it should be entirely remodelled inside. So much, in addition to the remarks of Mr. B. for objections to the present structure. As I could probably add little to the force of his reply to objections against rebuilding, I will content myself with relating a short anecdote.

Some time since a lady of your city visited ours. Wishing to impart interest to her visit, I proposed to show her our "lions." I took her to "the Holy Communion" and to "Old Trinity," as we still call her, and as you will speak of "Old St. Peter's" even when rebuilt. The first she admired of course, as every person of taste and feeling must; but as she was of the purely utilitarian school I watched with some interest to observe the effect which the latter would produce upon her. To my surprise she went through and around it, examining every part in perfect silence, except an occasional question for explanation of some of the decorations. After we had left the Church she said she supposed I wondered that she said nothing in praise of it, but that the truth was, her mind was so overpowered with a sense of solemnity and sublimity that she felt no disposition to talk, that she had never before been so affected; "but," she added after a pause, "think of so much cost laid out upon one building!" "My friend," said I, addressing her, "you have confessed that this building has excited a feeling of solemnity in your mind that no other ever produced. Let me ask you to represent the value of that feeling, if you can, by a sum of money. Then think of the ages this pile will stand and of the number that in the meantime will be similarly impressed by it. Multiply the sum by that number, and then tell me if you think "Old Trinity" has cost too much." She was again silent; but that silence could not be misunderstood.

In conclusion, Trinity, glorious as it is, and justly our boast, has some serious defects. The architect has, I suppose, done all that he could do in the trammels which the vestry put upon him; but, from my knowledge of the Rector and congregation of St. Peter's, I look to them for the most perfect stone embodi-

ment of the "beauty of holiness," that shall adorn our land. For this it is not necessary to emulate the size or cost of Trinity. A moiety of each will suffice. I think with B. that, notwithstanding the recent action of its vestry, St. Peter's will yet be reconstructed; and, blest as the congregation is with means, until that time the question will apply with peculiar force to them "How much owest thou unto my Lord?"

Yours, in the "one faith,"
D. F., of Mannahata.

May 22, 1848.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JUNE 3, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

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Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Fifth street, Philadelphia.

BISHOP OTEY'S ADDRESS TO THE MISSISSIPPI CONVENTION.

A Clergyman of the Diocese has kindly favored us with the following extract from Bishop Otey's Address to the Convention of Mississippi. The Bishop, it will be seen, has taken strong and decided ground in reference to the "Society for promoting Evangelical Knowledge." Had not our Right Reverend Fathers seen fit to speak on this subject, the Banner would have kept silence. We have therefore rejected able communications on this subject. As some of the Bishops were among the leaders in this matter, it became the office of the Bishops to declare the grounds upon which this organization should be opposed.

We consider it a pleasing proof of the discretion and good temper of that class of our Church Journals, which must from principle be opposed to this movement, that they have carefully abstained from giving any provocation. Thus the whole burden of blame, for the evil wrought to the Church of God by this movement, must rest upon those who have originated it. What they have done they have done deliberately and without opposition or provocation. It is not for us to speak of the action of those Bishops who have thought it their duty to encourage this Society in their own Dioceses. But we reiterate what we before said, that if a regularly constituted organization can be formed in a Diocese, in opposition to the wish of the BISHOP, THE STANDING COMMITTEE and THE CONVENTION, there is an end at once of all rule and all authority among us. The effect of such movements and unwarrantable interferences will be to hasten on the day when our Church Confederation will be broken up, and the Church in the United States resolve herself into independent Dioceses. It is remarkable that two of our Bishops from the extremes of the Church, have, without concert, at the same time and in almost the same terms, spoken on this subject. And we doubt not these voices from the North and South will soon be followed by similar voices from the East and West.

The Evangelical Knowledge Society.

An Extract from the Address of the Rt. Rev. J. H. Otey, D. D., to the Convention of Mississippi, in 1848.

*** The only drawback to the happy influence, which the meeting together of so many Clergymen and laymen of our communion, at the late General Convention, and the friendly interchange of opinions were calculated to produce, was the organization of a Society styling itself the *Evangelical Association*, for the avowed purpose of arresting an alleged tendency to corruptions and errors, which that Society, in its published circular, asserts unhappily pervades the whole Church. I heard nothing of this movement while at the General Convention.—Those who were concerned in it, of course had a right to conceal their objects and purposes from whomsoever they pleased. We deny not their right to organize for any purpose which they may conceive to be good; but we do deny to them, most emphatically, the right, in subordination to sound principles of order and charity, of pronouncing a judgment upon the character of brethren, who, holding to the Head, may happen to differ in opinion with them—of proclaiming to the world that error, soul-perilling error is pervading the whole church, and then invi-

ting every man who will pay a dollar per annum to assist them in the work of expounding the Articles, Liturgy, and Homilies of the Church—of interpreting and declaring what are the true doctrines of the Reformation.

I speak for myself, when I declare that this movement is the most dangerous to our peace I have ever known to be made in the Church in this country; and if sustained by any large number of our Communion, as inevitably destined to end in schism. I deny the right or authority of this Association to send its publications, without my consent, into the Dioceses over which I am overseer, and I humbly trust that the Clergy and people of my charge, instead of taking the sweeping declarations of this Association, that errors and corruptions are pervading the whole Church, will examine and judge for themselves, and will give no preference to the publications of the Society over that of any other which may present equal or stronger claims to patronage, founded upon a just understanding, and fearless avowal of Evangelical truth, and Apostolic order.

In the list of members appended to the published circular of the Association, I find the names of many brethren of the highest character for intelligence, zeal, and piety; and while purity of motive is readily conceded to them, as influencing their purpose, we claim with them the right of declaring our opinion of its wisdom. We heartily wish they had let it alone; and we as heartily exhort you, brethren, to have nothing to do with an enterprise, which grounding its pretensions to acceptance upon alleged corruptions in doctrine in our communion, undertakes to correct through an irresponsible Association, what it would not attempt through the General Council or Convention, and which promises, as you may well believe, to end in nothing good to our ancient, venerable apostolical church.

Our kind correspondent adds to the above extract, the following remarks, and gives us also an interesting account of the ANNUAL CONVENTION OF THE DIOCESE OF MISSISSIPPI. This Diocese meets with a great loss in Bishop Otey's withdrawal from its oversight. We are pained to hear that the state of his health renders this necessary. Of the blessing which has rested upon his Episcopal labors, the following account will also tell. Earnest prayers will be offered up that he may be completely restored to health, and his valuable life long preserved to his friends and the church for whose good he has so long and faithfully labored.

So far as I am aware (and I had the means of knowing) all, both Clergy and Laity, responded to the Bishop's views and opinions. Had we deemed it necessary, resolutions reiterating our apprehension of the bad principles and tendencies of this Evangelical Knowledge Society, would have been proposed and passed in full Convention.

At Bishop Otey's own earnest, and often repeated request, the Convention released him from his provisional charge of Mississippi. To us this is a sad separation: for we know him well, having had his services now for thirteen years, during which time he has built up our church, and now leaves it upon such a footing as no American Diocese ever had previous to the election of its first permanent Diocesan. When he first came among us, we had but one settled Clergyman—he leaves us with not less than twenty actively engaged; and had we half as many more approved laborers, they could be at once usefully employed, and comfortably supported. Bishop Otey came amongst us in our weakness—he leaves us in strength. God has graciously and abundantly blessed his labors in our behalf; and now a peaceful, united, happy, and prosperous Diocese bids him a tearful adieu. Though he long since urged upon us to release him, yet we did not until his failing health wrung from us our reluctant consent. Our heart's desire and prayer to God is, that when we elect a Bishop (at our next Convention) we may find him just such a man as we now have lost.

On Saturday, May 14, in the morning, the Rev. David Kerr, was instituted as Rector of his Church, Jefferson county, and in the evening seven persons were confirmed.

On Sunday, the Rev. E. H. Downing, (of Kirkwood,) and Rev. E. Fontaine, (of Aberdeen,) deacons, were admitted by the Bishop to Priest's orders. Morning prayer was said by Rev. J. A. Fox, and Rev. S. C. Kerr. The Rev. S. Patterson, (of Vicksburg,) preached. Revs. McLeod, D. Kerr, Fox, Giles, and Patterson, joined in the imposition of hands.

Of the Clergy, Revs. Patterson, Giles, D. Kerr, and Cleaver were elected delegates to the General Convention.

The Standing Committee consists of Revs. Messrs. Patterson (President) and Giles, and Geo. S. Yerger and W. C. Smedes, Esqrs., of Vicksburg.

But little actual business was done in the Convention, for it was our happiness to have but little to do. The great object and office of such assemblies together, should ever be to commune with each other, and with our Lord—to plan for the enlargement and edification of His kingdom, and to begin the work at once, by laboring in prayer and exhortation, to bring the plan of our meeting to that soundness of knowledge, that energy of purpose, and that warmth of zeal that from it, as a centre, both heat and light may emanate to the salvation of men, and the glory of God. Such was the object of the late Mississippi Convention; all residents and visitors, were blessed, and we feel that it "was good to be there." May God revive His work in the midst of the years, so that Zion may arise and shine—that her light may come, and the glory of her Lord arise upon her.

We learn from another correspondent, that "eight new Parishes were received into union with the Convention. Through the blessing of God we have a united and happy Diocese. God hath done great things for us, whereof we may well be glad."

For the Banner of the Cross.

The Church and Odd fellowship.

MR. EDITOR:

In the last "Banner of the Cross" you re-publish, with ap-

probatory comment, a Communication from "The Churchman," upon the subject of *Odd-fellowship*, and its *all-god* interference with the sacred offices of the Church. As this Communication is founded upon views that are entirely erroneous, and assumes as facts many things that are in nowise countenanced as part of the system of *Odd-fellowship*, I am impelled, albeit, no controversialist, to pen a reply in refutation of its statements; trusting that you will cheerfully accord a hearing to both sides of the question.

I am a Churchman and an Odd-fellow; and while I humbly trust that my Church is, and ever will be, first in my affections, I hesitate not to confess a warm attachment to my Lodge; nor from an intimate knowledge of the principles and practices of the institution, have I ever been able to discover that the two relations are in the smallest degree inconsistent with each other. *Odd-fellowship* has no pretensions to being a religious association, in any sense of the word; its members arrogate to it no religious sanctity; nor are any of its acts performed in the name of religion. It claims no divine origin, nor does it like Masonry, an institution of which many of our Clergy are members, date its existence anterior to apostolical times, and attempt to prove one of the inspired evangelists to have been of the brotherhood. *Odd-fellowship* is of worldly origin; it was devised by men—fallible men, for the inculcation of those principles and the performance of those duties among men, which as rational and social beings, members of the great human family, that owns a common Creator, they are bound to cherish and practice. It is designed for the cultivation of fraternal feelings among men, regardless of condition, station, party or creed; and to keep them alive by the exercise of the benevolent and charitable offices that spring spontaneously from the human heart, until choked, withered and blighted by the rough blasts of intercourse with a selfish world. It takes for its guiding-star one of the sublime commandments on which "hang all the law and the prophets," and which our Divine Redeemer has aptly illustrated in the beautiful parable of "the Good Samaritan." If, in the performance of such kindly offices, the *Odd-fellow* chances to tread upon ground which the Church leaves neglected, surely it would be uncharitable to find fault with him, and unfair to charge him with improper interference.

I have no knowledge of any "official exposition of the principles of *Odd-fellowship*," other than what is contained in the books and documents emanating from, and sanctioned by the highest authority of the Order. True, we have newspapers, &c. professing to be its organs; but I believe they are in no case recognized as such by the constituted authority aforesaid. They are mostly established and conducted by irresponsible individuals, for the purpose of gain, and entirely independent of any supervision by the chief officers of the Order. Such being the case, you will readily acknowledge that they are no more to be implicitly relied on, as true exponents of *Odd-fellowship*, than are the various party newspapers that are published in the name of the Church, as correct sources of information regarding its distinctive features and doctrines. For these, we must refer to its articles and liturgy; and for the true explanation of *Odd-fellowship*, we must look to its authorized Constitutions.

The "burial service" of the *Odd-fellows* appears to be its principal objection on the part of our Clergy. Well, I do not intend to prove the necessity, or show the propriety of this service; but merely to state that it is a prescribed ceremony, simple in form and unobjectionable in feature; not intended as a substitute for, or to interfere with the solemn devotions of religion, but only as a tribute to the memory of a departed brother. Its use is not obligatory, never obtruded, or in any way recommended; but adopted in such cases alone, where desired by a deceased brother, or his family connections. I have never seen an attempt made to append it to the sacred service of the Church, or mix it up with it in any way. When performed, it modestly defers to the solemn rites of religion, and never commences until all but *Odd-fellows* (and those who choose to remain) have left the grave. To my view, there is nothing more objectionable in this, than in following up the burial service of the Church, with a volley of musketry, as is invariably done when a soldier is interred with military honors, and against which I have never heard our Clergy complain.

The usages of the Order nowhere sanction the blasphemy of addressing our Blessed Redeemer as the *Grand Patriarch*, *Five Grand*, &c., and the Almighty Father, as the *Great Lodge Master*; and I need hardly add, that none but the irreverent tongue of a "Socinian preacher" would dare to utter such blasphemous words. But here again, it is as unfair to judge the character of an Association, by the sayings and acts of some of its members, as it is to estimate Christianity by what many of its professed disciples do in its name.

It appears to me, Mr. Editor, and I say it respectfully, that many of our Clergy, in their exclusive devotion to the interests of those "who are of the household of faith," forget entirely the injunction of Holy Writ, to "do good unto all men, as they have opportunity." They draw a contracted circle around them, which they call "the Church," and imagining that they are to cherish no sympathies, except for those within it, and have no duties to perform amongst the multitude without it, they live along in frigid exclusiveness, so totally different from their divine Exemplar, who went about doing good, while he sojourned on earth, that one would scarcely believe them his commissioned heralds of peace and good-will. In this respect, the "Socinian preacher" adopts a wiser, and to say the least, more politic course. He does not confine himself at home; but goes abroad daily, vigilantly seeking a favorable time and place to sow his tares. He applies for admission to the *Odd-fellows* Lodge, and finding that here he has the ground almost entirely clear, (for the prejudices of the Orthodox Clergy generally, deter them from becoming *Odd-fellows*) goes to work insidiously to promulgate his dangerous and damning heresies, by acting as speaker upon the public occasions that from time to time transpire, and officiating as Chaplain whenever he can insinuate himself into the funeral processions of the Order, in his ministerial capacity.

I trust, Mr. Editor, that my crude remarks—too long, I fear, to gain admission into your columns—may lead you and the

Clergy of the Church generally, to think less harshly of an institution of whose principles you must necessarily be mainly ignorant; and whatever may be its seeming inconsistencies, to judge it in the spirit of true charity, not by these, but by its legitimate fruits. What they are, it does not become me to boast; suffice it to say, that they will be found in many a humble abode of poverty; at the sick-bed of many a friendless sufferer; in the habitations of the dying; and in the cheerless dwellings of the widow and orphan. I. O. O. F.
Reading, Pa. May 22, 1848.

We publish the above communication as we consider it due to justice that every accused party should be heard in defence. We would request the writer, and those who feel with him, to reconsider our editorial remarks, to which he refers. It will be seen that we found more fault with the Church for her sins of omission, than with the Society of Odd-fellows for any sins of commission. We admit and deplore the lack of that practical and comprehensive charity in the Church, which has caused the establishment of such institutions to supply the deficiency. We hold most decidedly the opinion, that the Church of God is His commissioned agent for extending and perpetuating upon earth, Religion and Morality, and for supplying not only the spiritual but temporal wants of the destitute. The Church of Christ should be the general Almoner of Heaven upon earth, "dispensing good" to the bodies as well as souls of men. We believe that there can be no true Christianity without charity, and equally do we believe in the converse of this proposition, that there can be no true charity separate and distinct from Christianity. This St. Paul teaches us in his sublime and comprehensive picture of charity, wherein he tells us that we may bestow *all our goods to feed the poor* "and have not charity."

Now, our correspondent "I. O. O. F.," states plainly that the Order of Odd-fellows have no connection with any religious system, and recognize no form of Christianity. He says, "Odd-fellowship has no pretensions to being a religious association in any sense of the word—nor are any of its acts performed in the name of Religion." And yet he complains of the Ministers of the Church for not joining in such an institution of charity, and therein battling with "all sorts" of Ministers for influence. By his own showing there must be something wrong in a scheme which one of its friends admits, offers "the ground almost entirely clear" where any one can "go to work insidiously to promulgate his dangerous and damning heresies."—As to what this correspondent says about our Ministers, "they draw a contracted circle around them, which they call the Church"—we have only to remark, if the Church is "a contracted circle," it is because man's unfaithfulness has made it so. The circle of her blessed influence should be broad as the horizon of heavenly mercy. Her "sympathies" should be warm and wide reaching as the love of Christ. Her members may be faithless in carrying out the glorious principles by which she is to be animated, but it is at their peril; in opposition to such charges as this—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" In our Master's name we protest against man's taking from the Church the noblest functions and offices which He has given her to perform on earth. If human societies, altogether distinct from her, must be formed to uphold temperance, morality and charity in the earth, then what has the Church to do for the present good of man? Will not the hearts of men be thus more turned from the Gospel and its institutions of mercy, to drink from the cisterns which they have hewn for themselves?

In conclusion, although we admit the Church does not acquit herself of all her duty in this respect, she is not so far delinquent as some would think. The help which these human societies administer, and we honor them and bless them for their noble deeds of mercy, is often proclaimed to the world. We read in the public newspapers the account of sick strangers who have been watched over in their last hours, and then buried by their brethren of the "I. O. O. F." But who knows how many poor and needy are supplied, in their daily wants, by every Parish and Church in our land? Who can tell how many sick-beds of the poor and the stranger are attended by our Ministers and others? Who can say how many are thus provided with their last earthly resting places? Let these human societies give their means to swell the scanty coffers of the Church, and the record of her deeds of mercy will present a still richer and more blessed account. And they who thus "lend to the Lord," will receive the reward promised by our Gracious Master. "And whosoever shall give to drink unto one of these little ones a cup of cold water only, IN THE NAME OF A DISCIPLE, verily I say unto you, he shall in nowise lose his reward."

Although this article is longer than we designed, we must add the following communication, whose closing fact is a most startling one, and demands thoughtful attention."

For the Banner of the Cross.

"Independent Order of Odd-fellows."

MR. EDITOR:—I observe that *The Churchman* of last week contained several

communications, *pro and con*, in relation to this growing Society; and infer from the editor's remarks, that its columns are to be opened to a free and full discussion of the subject. This is well; and I presume that you are no less willing to have examined, such grave questions as it cannot fail to suggest to the sober Christian and thoughtful Churchman. Of the benevolent and philanthropic objects of the Society, I desire to speak with respect and kindness; but this, as your contemporary justly says, "is entirely consistent with a painful apprehension, and even with a clear opinion, that the Society itself may come, in sundry points, in collision with the Church." Of its ultimate tendencies I have always had serious fears; and these fears are increased by two of the communications in *The Churchman*, which are evidently from intelligent and earnest men, who are well acquainted with the principles of the Constitution of the Order. One speaks plainly of "the infidel tendencies of Odd-fellowship"—calls it "an instrument for the promulgation of infidelity"—and declares that "its principles are opposed to and inconsistent with our duty to the Church." He says he "speaks deliberately and from experience," and "stands prepared to defend his assertions"; and adds, "as a professed infidel I once defended the principles of Odd-fellowship; as a Churchman, I hold it to be my duty to oppose them, and shall not shrink from the responsibility."

Another correspondent, who tells us that he is "a member of the 'friendly Order'—but not an acting one," says, "there is no human association so well calculated as 'Odd-fellowship', to lure away the members of the Church from religious ordinances and duties, and to make infidels of them. I know one instance where a Christian, and a communicant, gave up communion of the Church for 'Odd-fellowship.'"

I know another precisely similar instance, Mr. Editor; and it is to give it, as an additional illustration of the tendencies of this Order, that I trouble you with this article. The following is a copy, *verbatim*, of a letter addressed to the Acting Warden of one of our Churches in this city. Philadelphia

April 14, 1847.

DEAR SIR:—The circumstances under which I find myself, as a member of the Independent Order of Odd-fellows, and at the same time a member of ~~any~~ Church, renders it necessary for me to withdraw my connexion from one or the other of these institutions.

As Mr. — (the Rector of the parish) has declared that the ceremonies pertaining to Odd-fellowship are incompatible with the Government of the Church, and as I believe that the spirit and genius of Odd-fellowship is most congenial to genuine Christianity, I therefore deem it my duty, as a consistent man and a Christian, to withdraw from the Church altogether. You will therefore have the goodness to erase my name from the list of members of — Church, as I shall no longer consider myself a member of the same. But believe me ever to remain respectfully yours,

I fear that not a few have unhappily followed the awful example of this poor man, and that many more may be betrayed into the same dreadful snare. Surely it is time for the Church to speak out on this subject.

Rev. Dr. Coleman

CONVENTION OF VIRGINIA.—While we thank "a subscriber" for his kindness in sending an account of this Convention, the Rule laid down by us, will forbid our publishing it. As it contains strong censures of others besides the Bishops, we could not publish it without the name of the author. This Convention besides the usual exercises of a Diocesan Convention, held frequent religious services, beginning at early hours in the morning, and was also much occupied in forming an auxiliary to the Society, for the promotion of Evangelical Knowledge.—We learn from the Southern Churchman that at the opening services on Wednesday morning, Bishop Johns preached from 2 Thess. iii. 1.

After the morning service of Wednesday, the Convention assembled for business in the Lecture room of the Church, a large and handsome building, capable of containing some three or four hundred persons. About seventy of the Clergy answered to their names. The addresses of the Bishops were delivered, the certificates of Lay Delegates read and the Convention adjourned to Thursday.

On Thursday, the most important business was the reading a new code of Diocesan canons, proposed by a Committee appointed for the purpose, of which Bishop Johns is chairman, and the appointment of committees.

On Friday morning the first subject discussed was a proposed amendment to the Constitution, by which some Clergymen not at present entitled to seats, may be admitted. On motion the subject was laid upon the table.

The remainder of the day was chiefly taken up with a discussion of the proposed Canons.

On Friday evening a meeting was held in the Lecture room to organize an auxiliary to the Society for promoting Evangelical Knowledge. Such an auxiliary was formed, of which Bishop Meade is President, and Bishop Johns, Vice President, with other officers, whose names will duly appear. Immediately after a public meeting was held in Christ Church, which was filled to overflowing. Addresses were delivered by the Bishops, by the Rev. Mr. Newton, of Philadelphia, Philip Williams, Esq., and the Rev. Dr. Jones.

On Saturday morning the Convention adopted a report and resolutions recommending the Southern Churchman to the confidence and patronage of the Diocese. In the Bishop's address it will be seen the same subject is referred to as one of importance.

The remainder of the morning was occupied with an animated discussion on the new code of Canons proposed. These when duly considered, will be referred to the next Convention for final decision.

A Canon which occupied considerable time and excited much discussion, was one with respect to cases of repelled commu-

niciants. It was proposed that in certain circumstances a court of five laymen should be called, if required, to judge such cases and report to the Bishop for his approval or otherwise. This provision was rejected and another adopted, the purport of which was merely for the examination of evidence in any required case, by a commission of one layman and one Clergyman, who shall report to the Bishop for his final judgment.

But the Canon which excited most interest was another of the same class. It was proposed that among the subjects of discipline to be enumerated, the following should be added to the report of the committee:

"— Gaming, attendance on horse-racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls, habitual neglect of public worship, or a denial of the doctrines of the Gospel as generally set forth in the authorized standards of the Church, are offences for which discipline should be exercised. This enumeration however, shall not be construed to include all the subjects of discipline in the Church."

This Canon, proposed by the Rev. Mr. Norwood, was very cordially and with much feeling responded to by several influential lay-gentlemen, and finally *unanimously passed*. It is still subject to the decision of another Convention, but from the strong and general feeling and the unanimous vote in its favor, there can be no doubt of the result. In the course of the discussion some few objected on the ground of expediency. The Bishops both signified their cordial approbation of the Canon.

During the afternoon session the whole body of Canons was adopted, and referred for final consideration to the next Convention.

It was also decided that the next session of the Convention should be held at WHEELING.

On Saturday evening, at 8 o'clock, the Convention re-assembled. The report of the committee on the State of the Church was read. It gave a favorable representation of the condition of the Diocese, especially in relation to the harmony and unity of sentiment generally prevalent. The number of communicants added during the past year has been about five hundred.

Foreign Intelligence.

The most important news received by the last steamer is that from Rome. Concerning this the English Churchman gives the following.

ROME.—The *Genoa Gazette* publishes the following from Civita Vecchia of the 1st:—"The people of Rome, aware of the uncertain policy of Pius IX. in the Italian question, had been stimulating him for some time past with addresses, to induce him to declare war against Austria. He assembled the College of Cardinals, and in a consistory made a speech which caused the greatest anxiety throughout Rome. He said that all he had done up to this day was the mere fulfilment of the memorandum of 1830; that he could not, as the head of the Church, declare war against his children in Christ; that if the other Princes of Italy had taken a part in the struggle, they had been driven to do so by their subjects; that the Pontifical troops had received no other mission than that of defending his own states, and that if they had crossed the Po they had transgressed his orders. Meanwhile, great preparations were in progress. The Ministry resigned *en masse*, but Pius refused to accept their resignation. On the 30th ultimo the whole general staff held a sitting. The municipality went in procession to the Pope, to demand explanations as to his policy, and recommend him to abdicate. The civic guard took possession of all the gates of the city, and had orders to let no one, whether Priest, Bishop, or even the Pope himself, leave the town. The spirit of the ten thousand civic guard is excellent. It is said this act of Pius IX. was caused by numerous protests of German Bishops, who threatened him with a schism should he declare himself the enemy of Austria. On the 29th the excitement was extreme. The Pope has been allowed time to consider till the 30th. It appears that, should he refuse, a Provisional Government would be established. Terenzio Mamiani was spoken of as the future Minister of Foreign Affairs. The Pope would retain the title of Bishop of Rome. There are scarcely any troops of the line in the capital."

To which the same paper adds the following in a postscript.

The *Piedmontese Gazette*, of the 5th inst., contains a letter from Civita Vecchia of the 2d inst., which states that the Pope had yielded to the persuasions of the patriot Mauriani, who announced to the people that the Ministers remained, except Cardinal Antonelli replaced by him, Mauriani. The Ministers possess full power over all temporal affairs, including the questions of war. All the private correspondence of the Cardinals, which had been seized, was read to the public on the Capitol by a Senator. Mauriani, after haranguing the people, made the following declarations:—

- 1st. No Priest shall be appointed to fill any public employment.
- 2d. War shall be formally declared.
- 3d. Pius IX. is the head of the Government.
- 4th. A daily official bulletin shall be published of the great war.
- 5th. Encouragement shall be afforded to the Roman youth to arm, and to proceed to drive the barbarians from Italy.

Some arrests have been made, and amongst others the Commander of the Fort of Ancona. The Romans are perfectly united, and the Cardinals are gathering round the Pope now that they see his departure is impossible, for which they had made every preparation. The Ministers have promised to press the war, and to co-operate with the other powers of the State to drive out the Austrians. The Austrian Minister was to be expelled from Rome. The Austrian Government, in conjunction with the Jesuits, it is said, had concerted a cabal, in consequence of which all the German Bishops menaced the Pope with a schism if he declared war against Austria.

This paper also contains an interesting account of the Ninth Anniversary of "the Ecclesiological, late Cambridge Camden Society." We extract the following, and regret we have not room for the whole report.

"The Committee have continued a friendly intercourse with the sister associations of a similar nature. The Architectural and Archaeological Society of Buckinghamshire may be mentioned as a new one during the past year. They have also the great pleasure of mentioning their connection with the New York Ecclesiological Society, just established in that city. Another Ecclesiological Society in the United States is also proposed to be founded; and your Committee are glad to say that their assistance has been frequently asked, and prized in the most flattering way, by many of their brethren of the American Church.

"In the United States, indeed, and in the English Colonies, the Society may now reckon some of its best friends, and may see the most gratifying results of its exertions. Your Committee do not propose to enter at large upon the services they have been able to render to the Colonial Dioceses. The series of contributions, from various hands, on Colonial Church Architecture in the *Ecclesiologist*, will show what interest has been taken in that practically useful subject."

The (London) Guardian of May 10th in its notice of "the week" says:

"The Jewish legislation bill has gone through committee in the House of Commons, and been read a first time in the House of Lords. The second reading stands at present for to-morrow (Thursday) fortnight the 25th of this month. The third reading in the Lower House was strongly opposed. Sir F. Thesiger, the Attorney-General of the late Administration, heading the opposition. The strangest part of the present debates on this measure—a measure which, often as it has been discussed before, has never hitherto been advocated, as far as we remember, on positively religious grounds—has been the ingenuity with which earnest and good men, whose sympathies have been against the innovation, but who have been unable to endure the obloquy of opposing themselves to the general current of liberal opinion, have persuaded themselves that to make Jews legislators for the Church was good Christianity, and the right and religious thing to do. Lord Morpeth thinks the step a fulfilment of prophecy; Mr. Palmer finds no Scripture warrant for excluding the holder of any anti-Christian principles from legislation; and Mr. Wood thinks it a Christian duty to submit ourselves to Jewish power. There is one short answer to all this, viz., that Parliament now legislates for Christian communities on the very questions of their constitution, government, and even tenets. And as to there being no authority for Christian government in the New Testament, it might as well be said there was none for Christian life. A people of Christians ought to be governed by Christians; and if there is no text which says in terms that Jews ought not to sit in St. Stephen's Chapel in the nineteenth century, there is certainly none either which says that a Christian member of Parliament, as soon as elected, ought to divest himself of his Christianity, and act upon principles of universal (that is, infidel) application. The division was 234 to 173, leaving a majority only of 61. The majority on the second reading was 73."

SILENT MEETINGS.—The spirited and practical communication of "Vocula," claims particular attention. Our animated service loses its life when the responses are unheard, or heard only as unmeaning murmurs. The people of God resign the noble privilege which the Church gives them of taking their part in the worship of the Most High, when they do not audibly respond. We must refer "Vocula" to some one who keeps the run of the new Canons to say whether there has been any enactment on the subject. There are so many new Canons made that one who has charge of a parish and a paper, can hardly be expected to know all these changes.

New Publications.

A SERMON before the CHURCHMEN'S MISSIONARY ASSOCIATION for Seamen of the PORT of PHILADELPHIA. By the RT. REV. ALONZO POTTER, Bishop of the Diocese of Pennsylvania. Preached Sunday evening, February 20th, 1848, in St. Andrew's Church, Philada. R. S. H. George, 16 South Seventh street, 1848.

This admirable sermon, which was preached and is now published for the benefit of a noble enterprise, is filled not only with strong reasoning and forcible eloquence, but also with most interesting facts bearing upon its subject. It will well repay those who give it an attentive perusal. And as the profits of its sale are to be given to the Association, we hope it may be widely circulated. Its appropriate text is from St. Mark iv: 1 and 2. We will give an extract in our next number as the surest means of exciting more desire to procure the whole sermon.

ADDRESS OF THE RT. REV. A. POTTER, D. D., to the 64th Convention of the Diocese of Pennsylvania, delivered May 17th, 1848, Phila., King & Baird, 9 George st.

As the Convention recommended this address to be read in every parish in the Diocese, we shall withhold, for a number of two, such extracts as are of interest to the church at large. The form in which it is published does great credit to the printers.

THOUGHTS ON THE GOSPEL MIRACLES. By the REV. JOHN WILLIAMS, D. D., Rector of St. George's, Schenectady, New York: Stanford and Swords, 139 Broadway, 1848.

This work treats of a most important class of subjects, which are often imperfectly comprehended and not seldom altogether misunderstood. Although the author has confined himself to narrow limits he gives us much valuable and important information. It is a grateful proof of the progress of our Church, not only in the number but in the character of her ministry, that her young and hard working Clergy can find time for such good works. The scope of this work may be inferred from the author's "division of the Gospel Miracles."

- I. Those miracles that relate to the world of nature.
- II. Those that relate to the physical world of man.
- III. Those that relate to the world of Spirits; and
- IV. Those that relate to the resurrection of the dead."

The author takes entirely a distinct track from that pursued by "Trench," though he has inadvertently stated in the Preface that "Trench" is not republished in this country. "Appleton's beautiful republication of this admirable work was noticed in the Banner some time ago. But this makes Dr. Williams' work none the less valuable or acceptable.

The work is very well printed and in most convenient form.

ECCLESIASTICAL MNEMONIKA, or Aid to the memory in storing a correct knowledge of Ecclesiastical Dates. Together with such other aid to the memory as may be served by a summary of interesting facts. Alphabetically arranged and established by the best Authorities. By R. M. ABERCROMBIE, Rector of St. Andrew's Church, and Church of the Intercession, New York. Spalding & Shepard, 189½ Broadway, 1848.

This work, a copy of which has just reached us, will be found a most useful companion for a study table. For ourselves, we much prefer having such a store of useful facts laid up, in convenient form, and in a well bound volume, than to tax the memory with such a difficult charge. This most useful book, which shows very great labor and extensive research, will serve those who have good memories, and through means of this collection of names, dates, and facts they may "store it well"—or it will answer for those whose memories are not retentive, and who prefer trusting to the more faithful pages of a well arranged Manual.

THE BRITISH FEMALE POETS; WITH BIOGRAPHICAL AND CRITICAL NOTICES, by GEO. W. BETHUNE, Philadelphia: Lindsay & Blakiston, 1848. This is truly a beautiful volume. And its external form is a meet symbol of the grace and beauty found within. Dr. Bethune has chosen a popular subject, on which to show his taste and learning. This Rev. gentleman's well deserved fame as a poet, gives him peculiar fitness for his office. He has sustained this repute in our esteem, by the judgment with which he has culled the choicest flowers from a garden filled with such varied beauty. The biographical notices are peculiarly happy. They are of necessity brief, but they generally have the merit of giving much in few words. "The British Female Poets" is a proof that lofty genius often chooses to abide with the gentler portion of our race. This publication is a tribute worthy of a true poet, to the sex which has ever been esteemed that of the Muses.

THE AMERICAN QUARTERLY REGISTER AND MAGAZINE.—Conducted by James Stryker. May, 1848, Volume I, No. 1, Philadelphia. E. C. & J. Biddle, No. 6 South Fifth Street. The first number of this Periodical promises well. It is full of valuable information, and will no doubt, be a most useful and interesting work. We have quoted one or two articles from its selections.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.—This Quarterly Magazine is published at New Haven, Ct., on the first of April, July, October, and January. It is devoted to the exposition and defence of the doctrine, discipline and worship of the Protestant Episcopal Church in the United States; to the promotion of an elevated Christian Literature; and to a faithful record of important Ecclesiastical, University and Missionary intelligence from all parts of the world.

An outline of our plan was submitted to the Bishops of the American Church, and several Right Rev. Gentlemen expressed their approbation of the enterprise, in the following language:—

"We are of opinion that the American Church needs a periodical of high character, through which her ablest writers may, from time to time, convey their sentiments to the public, and we feel confident, that by avoiding extremes, and adhering closely to the principles laid down in our Book of Common Prayer, the proposed Review will meet the hearty co-operation of Churchmen."

Rt. Rev. Thos. C. Brownell, D. D., LL. D., Bishop of the Diocese of Connecticut.

Rt. Rev. L. Silliman Ives, D. D., LL. D., Bishop of N. C.
 " J. H. Hopkins, D. D., Bishop of the Diocese of Vt.
 " Jackson Kemper, D. D., Missionary Bishop, &c.
 " Samuel A. McCoskry, D. D., Bishop of Michigan.
 " J. P. K. Henshaw, D. D., Bishop of Rhode Island.
 " Carlton Chase, D. D., Bishop of New Hampshire.
 " N. H. Cobbs, D. D., Bishop of Alabama.
 " George W. Freeman, D. D., Missionary Bishop for Arkansas, &c.

Rt. Rev. George Burgess, D. D., Bishop of Maine.

"A Quarterly Review, conducted with ability, and representing the interests and principles of the Protestant Episcopal Church in the United States, would be of great service. Should the proposed Church Review assume this character, it will richly merit the support of Episcopalians."

Rt. Rev. Alonzo Potter, D. D., Bishop of the Diocese of Pa.
 A large number of prominent Presbyters of the Church also kindly allowed us to use their names in commendation of the work.

We are sorry to learn from good authority, that the above work is not receiving in our city, that patronage which it well deserves. We hope that the above recommendations will have their effect in urging the members of the Church to sustain this able Review. The only way of doing so is by subscribing at once and not waiting until it fails to see whether it will succeed.

Communications.

For the Banner of the Cross.

MR. EDITOR:

Will you be kind enough to inform me if, during my absence of six years, there were any canons made, or rubrics altered, to prevent the members of the Episcopal Church from repeating the responses?

Having been deprived for a long time, of the enjoyment of the services of the Sanctuary, I anticipated a renewal of my privileges with peculiar delight. I cannot describe my various sensations when I found myself again seated in the beloved old church which I had regularly attended from my earliest childhood. A train of painfully pleasing reminiscences presented themselves in rapid succession to my mind when I thought how many of my former fellow-worshippers in this holy temple had been translated, I firmly believed, into the courts above. I soared on the wings of contemplation, and in imagination beheld them offering their adorations before the throne; I heard the hallelujahs of the blest, and longed to be emancipated from the shackles of mortality, that I might join the celestial choir. In no way can we enjoy a greater foretaste of these heavenly delights than by uniting, heart, soul and voice, in the varied and elevating services of our incomparable Liturgy. Upon this occasion I hoped to enjoy a prelibation of the bliss of heaven, but my expectations were not realized. When the minister repeated the confession I did not hear an audible response. This I thought might proceed from a misapprehension of the words "humble voice," which they considered synonymous with "whispering." I did hear a low murmuring or buzzing sound, and thought I had wandered into an assembly of that zealous denomination who abandoned the Liturgy, but being accustomed to respond, substituted this unintelligible murmuring. It appeared anomalous to pronounce the absolution where there had been no distinct confession of sin.

When the minister so devoutly prayed, "O Lord, open thou our lips," and no one responded, and "our lips shall show forth thy praise," I felt bewildered, thinking I had wandered into a meeting house where the members were engaged in silent worship. But I observed by the dress of the congregation, although it was unexceptionable, that they did not belong to that denomination of Christians who are distinguished by the plainness and simplicity of their costume. As the estimation of their religious character is graduated by almost imperceptible shades of difference in the plain colours they adopt, the selection frequently excites more interest than the preparation of grayer apparel in those who attach no undue importance to dress, and as the officiating minister performed his part, I knew I was in a Church. I looked around and examined the peculiar architecture of the church, and was convinced that I was in the right place.

When they arose after the first Lesson, I thought it would be impossible for them to refuse to unite in the "Te Deum laudamus, with the Cherubim and Seraphim, the Apostles, Prophets and noble army of martyrs, but observed they left their part of the worship to be performed exclusively by the heavenly host, and "the angels who excel in strength," as it is said in this sublime chant, "The Holy Church throughout the world doth acknowledge Thee." By their silence, they virtually unchurched themselves. From the operative faith, practical piety, and Christian courtesy which characterized many of this congregation, I felt convinced that they were worshipping God in "spirit and in truth." At first I regretted that they had forgotten the last clause of the 10th verse, in the 10th chapter of Romans, "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," (see also 9th verse, and passim;) but I knew they had studied the word of God too diligently to forget such an essential part. During the singing I again felt bewildered, when I observed the choir were expected to perform that part of the worship exclusively, as they do in the Roman Catholic Churches. But when I observed the ten unmutated commandments, inscribed in bright characters on the wall, I knew I was in a Protestant Episcopal Church.

Formerly, when the old gray-headed clerk said "let us sing to the praise and glory of God," those who could sing accepted the invitation; and there were comparatively few who could not join in the plain simple tunes which were constantly sung, with the occasional addition of some more elaborate anthem especially provided for some high festival. But since the opera has become so fashionable, and some of the organists approach as near as they dare to that style of music, and the choir sing those complicated airs in which few can unite, the habit of singing the chants, psalms and hymns, has gone into desuetude. I thought it wrong to countenance this innovation, and sang as I had been accustomed to do, but felt like Alexander Selkirk during his solitary abode in the island of Juan Fernandez, when he uttered the pathetic lament,

"I am out of humanity's reach,
I must finish my journey alone,
Never hear the sweet music of speech,
I start at the sound of my own."

As I was never particularly distinguished for my musical skill, and was one of the oldest members of the congregation, I could not be accused of vain-glory, I consequently persevered in my determination to "go through," and observed that several persons were emboldened by my example, to "tune up," and sing lustily and with a good courage. I perceived that it was not from want of talent or inclination that they had been silent, but from an undue humility, or *mauvaise honte*. I always admired the imperturbable serenity of the philosopher who possessed more fondness for the vocal art, than scientific knowledge of its rules, when he was told that even the boys laughed at his singing: although astonished, he replied, with great tranquillity, "Ah! then, I must learn to sing better." If any were deterred from singing by the fear of ridicule, let them imitate his resolution to learn to sing better. I should hope that sincere worshippers would be so engaged in their own devotions that they would not annoy the performances of others, unless they had some very annoying peculiarities. If there be any who will not contribute their share, and laugh at those who make unsuccessful attempts, they render themselves obnoxious to the reproachful interrogatory of the incensed Frenchman, who excited the risibility of the audience by his ludicrous performance, and then exclaimed, "for why you laugh? if you can do it better, come and do it."

Mothers who have had vast sums lavished upon their musical education, might teach their children to sing to "the praise and glory of God": and the pupils of every school might be taught all the popular psalm and hymn tunes, at a small expense, by a teacher accompanying them with a musical instrument. I visited several other churches, and observed the same "death-like silence," the same "dead repose," and thought if, "out of the abundance of the heart the mouth speaketh," this melancholy silence unequivocally proclaims how little true love is left for the Liturgy! and accounts for the empty treasuries of the Prayer Book Societies. There are comparatively few episcopians so incorrigibly selfish as to wish to monopolize the enjoyment of any delicacy; and we regard that man as an *insane miser* who hoards up his wealth, neither enjoying it himself, nor imparting it to others. Episcopalians possess an inexhaustible treasure in the Liturgy; those who can appreciate its inimitable beauties, will experience more delight in the use of it, than in the enjoyment of any pleasures that wealth can procure, and cannot withhold it from others.

Although I had no enjoyment, I learnt a lesson of resignation in my visits to the Churches. Upon the recurrence of every Lord's day, I imagined that the members of my beloved Church were animating and exciting each other in the performance of their devotional duties; but when I attended divine service, and none united in the chant, "O come let us sing unto the Lord," &c., I thought it would be as pleasant and profitable singing in my solitary apartment, "Praise thou the Lord, O my soul," and if I could not worship with my fellow-sinners in God's Holy Temple, I could unite with the "angels and archangels and all the company of heaven, in lauding and magnifying His holy name." Now, Mr. Editor, if the apparent apathy lamented be owing to any disability, would it not be advisable to call a special convention to repeal these prohibitory edicts?—Then should we hear the voices of multitudes in our Churches like the "sound of many waters," as it was in primitive times, the Prayer Book presses would be in constant operation, and the sound of the workmen's axe and hammer, employed in the erection of Missionary Churches, would resound in all our interested districts, and spiritual wildernesses.

VOCULA.

For the Banner of the Cross.

Died,

At Red Bank, N. J., on Tuesday, May 23d, Miss ELIZA HARTSHORNE, eldest daughter of the late Richard Hartshorne, Esq.

Hear, a gracious voice from heaven
Bids the mourner's tear be dry;
"Blest the parting soul forgiven,
Blest are all in Christ who die."

Even so, declares the Spirit;
Warfare past, the conquest won;
Peace eternal they inherit,
Sabbath rest for labours done.

Faithful here, their faith, repentance,
Follow them before the Lord;
There,—through Him, the happy sentence,
Overflows their bright reward.

Mourner, 'tis the Voice from heaven;
Hear, and stay the gushing eye:
"Blest the parting soul forgiven,
Blest are all in Christ who die."

(Rev. xiv. 13.)

Bp H. V. Onderdonk

Diocesan Intelligence.

New York.—TRINITY CHURCH, ALBANY.—The corner-stone of the new edifice now in progress of erection by the parish of Trinity Church, was laid yesterday afternoon, in the presence of a large assembly. The services commenced at the church at present occupied by the parish, after which the congregation, headed by the clergy, proceeded to the location selected for the new edifice. On reaching the ground, the 122d Psalm was read in response; Prayer was then offered, after which the stone was laid by Rev. Mr. Selkirk. The metal box which was placed in the stone, contains the Bible, the Book of Common Prayer, a Copy of the last General and Diocesan Convention, History of Trinity Church, a map of the City, and the Newspapers of Al-

bany and New York, of the latest dates, also a City directory. The stone being laid, the Choir chanted a hymn, commencing with "O praise the Lord; laud ye the name of the Lord." The Rev. Dr. Potter offered up a prayer, and the Choir then sang "Gloria in Excelsis." An appropriate Address was delivered by the Rev. Mr. Selkirk, and the exercises were closed by the singing of the 47th Psalm, and Prayer and Benediction.

ST. PETER'S CHURCH, BROOKLYN.—A new parish under the above designation, was organized on Thursday, May 18th, in the city of Brooklyn. The Rev. William Staunton Rector, presided at the meeting, and gentlemen were duly elected officers of the parish for the year.

Churchman.

Western New York.—BISHOP DELANCEY'S VISITATION.—On the 17th, the Bishop preached and confirmed three in St. Paul's Parish Hill. In the afternoon of the same day, the Bishop preached in Christ Church, Bridgewater.

On the 18th, the Bishop preached and confirmed three persons in Grace Church, Waterville;

On the 19th the Bishop preached in the morning, in the Methodist chapel, at East Hamilton;

At St. Thomas' church, Hamilton, in the afternoon, the Bishop preached and confirmed twenty one, including one very aged colored woman, baptized and confirmed in private.

In the afternoon of the 20th, in Christ church, the Bishop preached.

On Sunday morning, the 21st, in the same church, the Bishop confirmed seven, preached and administered the Holy Communion, in the afternoon the Bishop preached.—*Gospel Messenger*.

Connecticut.—Bishop Brownell has in his recent visitation administered the Holy Rite of Confirmation in the following Parishes:

May 7 Portland,	-	-	-	Confirmed 21
" Middletown,	-	-	-	12
" 9 Essex,	-	-	-	4
" Saybrook,	-	-	-	3
" 14 Meriden,	-	-	-	6

INSTITUTION.—The Institution of the Rev. P. S. Chauncey as Rector of Christ Church in this City, took place on Thursday, 18th, inst. Morning prayer was read by Rev. F. J. Clerc of Broad Brook, assisted in the Lessons by Rev. C. R. Fisher of this city. The Sermon was by Rev. Dr. Wainwright of New York, from Ezek. xxi. 27. Bishop Brownell performed the Institution Service, and the Keys of the Church were presented by Dudley Buck, Esq., Senior Warden. The Rector was assisted in the Holy Communion, by the Rev. Dr. Totten, and Messrs. Jarvis and Cox.

There were present of the Clergy besides the above, the Rev. Messrs. Watson, Payne, Abel Nichols, and professor Jackson.

The day was one of peculiar beauty, and the congregation were presented by the Rev. preacher with a very interesting discourse, upon the dealings of Christ with the kingdoms of this world, and the relations of His own Kingdom, the Church, to the present times. He concluded with a fervent and impressive address to the newly instituted Pastor; and heartily do we respond to the prayer to which he gave utterance, that the important relations thus happily begun may be as lasting and blessed as they now bid fair to become.—*Calendar*.

Rhode Island.—EPISCOPAL ACTS.—On the second Sunday after Easter, May 7th, the Bishop said Morning prayer and preached in St. Mary's Church, Portsmouth. At three o'clock, P. M., he preached in Trinity Church, Newport, and at 7 o'clock P. M., three persons were confirmed in Zion Church, Newport. A sermon and address were delivered by the Bishop.

On Monday, May 8th, the Bishop preached in St. Matthew's Church, Jamestown.

Tuesday, May 9th, four persons were confirmed in the Chapel of the Holy Cross, Middletown. Sermon and address by the Bishop.

Friday, May 12. The Bishop preached in St. Paul's Church, Portsmouth.

Third Sunday after Easter, May 13th, the Bishop preached in St. Mark's Church, Warren, in the morning.

At 3 o'clock P. M., the Bishop preached in St. Michael's Church, Bristol. At half past 7 o'clock, in the same Church, eighteen persons were confirmed. Sermon and address by the Bishop.—*Christian Witness*.

TEXAS.—BISHOP FREEMAN'S VISITATION AT MATAGORDA.—From an interesting letter which we have just received from Matagorda, we learn that the Missionary Bishop of the South west has visited that place. He arrived there on Thursday in Holy Week, accompanied by the Rev. Mr. Gillett of Houston, the Rev. Mr. Young of Brazoria, and Mr. Pierce, a candidate for Holy Orders, recently from Florida.

Daily Service had been celebrated during Passion Week, and a daily Lecture delivered by the Missionary prior to this period.

On Good Friday a sermon, was preached by the Rev. Mr. Gillett. At night, Evening Prayer was said by the Rev. Mr. Ives, assisted by the Rev. Mr. Gillett, who read the Lessons. The Bishop preached.

At night, Evening Prayer was said by the Rev. Mr. Young. The Lessons were read by the Rev. Mr. Gillett, and a sermon was preached by the Bishop.

On Easter Day the Bishop held an ordination, when Mr. Pierce was admitted to the Holy order of Deacons. Morning Prayer was said by Rev. Mr. Ives, who also read the Lessons. The candidate was presented by the Rev. Mr. Young. In the afternoon Prayer was said by the Rev. Mr. Young. The Rev. Mr. Gillett read the Lessons, and a sermon was preached by the Rev. Mr. Pierce. At night, Prayer was said by the Rev. Mr. Pierce, who also read the Lessons. The Bishop preached, and confirmed nine persons.

Our correspondent concludes as follows:

"On Monday morning the Bishop and clergy all left us: and they left many a quickened and glowing heart behind them—it

having been to many among us the happiest week we have ever spent in Texas. It was a *hallowed* week; it was a *happy* week; for we in sincerity believe, that "God, the Holy Ghost," the "Sanctifier of the Faithful," did "visit the congregation with His love and favor;" and we pray that the "Blessed Spirit" may of his "great mercy," ever "keep them in the same."

Churchman.

Maryland.—CONFIRMATIONS.—On Wednesday afternoon, May 17th, in St. John's Church, Havre de Grace. The Bishop baptized the infant son of the Rector, preached, and confirmed four persons.

On Thursday morning, the 18th, in St. Mark's Chapel, St. Mary Anne's Parish, Cecil Co., the Bishop preached, confirmed two persons, and administered the Lord's Supper, assisted by the Rev. Mr. Goldsborough, the Rector.

On the Fourth Sunday after Easter, May 21st, in the morning at Mt. Calvary Church, Baltimore, the Bishop preached and confirmed nine persons; this being the second confirmation in the congregation within three months.

In the afternoon, at St. Andrew's Church, the Bishop preached, and confirmed eighteen persons.—*Church Times*.

Virginia.—CONFIRMATION.—By Bishop Johns, in St. Paul's Church, May 20th, five persons. By the same, in Christ Church, Sunday morning, May 22d, seventeen persons.

ORDINATION.—Bishop Meade in St. Paul's Church, Norfolk, on Sunday morning, May 21st, admitted the Rev. G. H. Norton to Priests orders.

Illinois.—The Bishop has just returned to Jubilee College from a short visit northward. In his absence of two weeks he preached 8 times, baptized several and confirmed 15 persons.

There are five Churches now waiting to be consecrated—four more will be ready for consecration after the Convention.

The Bishop's health is better than during the last summer and winter.

He regrets that his appointments are such as to prevent him from writing and publishing a fourth number of the *Motto* until after the 8th of June, the time of the meeting of the Convention at Jacksonville.

N. B. This is a week earlier than that set down in *Swords' Almanac*, by mistake.—*Church Times*.

CLERICAL CHANGES.—The Rev. James Dixon Carder, of the Diocese of New York, has received and accepted a call to the Rectorship of St. George's Church, Milford, Ct.

The Rev. Timothy Wilcoxson, (Deacon,) being at present engaged as Assistant to the Rev. William Watson, Rector of St. Peter's Church, Plymouth, Ct., desires all communications intended for him to be directed to that place.

Afterwards my worthy associate in Illinois (1850—1854)
The Rev. Mr. Putnam, minister of Trinity Church, Fairfield Vt. has accepted an invitation to become the minister of St. Andrew's Church, Hopkinton, N. H. He is expected to enter upon his duties at the latter place about the first of June.

INFIDELITY and FAITH look both through the same perspective glass, but at contrary ends. Infidelity looks through the wrong end of the glass; and, therefore, sees those objects near, which are afar off, and makes great things little,—diminishing the greatest spiritual blessings, and removing far from us threatened evils: Faith looks at the right end, and brings the blessings that are far off in time close to our eye, and multiplies God's mercies, which, in a distance, lose their greatness.—*Bishop Hall*.

SHIPS and LETTERS.—If, says Lord Bacon, the invention of the ship was thought so noble, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which, as ships, pass through the vast sea of time, and makes ages so distant participate of the modern illuminations and inventions the one of the other.

VIRTUE is not to be considered in the light of mere innocence—or abstaining from harm—but as the exertion of our faculties in doing good: as Titus, when he had let a day slip undistinguished by some act of virtue, cried out, "I have lost a day!" If we regard our time in this light, how many days shall we look back upon as irretrievably lost? And to how narrow a compass would such a method of calculation frequently reduce the longest life.

VIRTUE is the queen of labourers; Opinion the mistress of fools; Vanity the pride of nature; and Contention the overthrow of families. Virtue is not obtained in seeking strange countries, but in mending old errors. Pythagoras compares Virtue to the letter P, which is small at the foot and broad at the head; meaning, that to attain Virtue is very painful, but its possession very pleasant.

ADVICE.—If I were to venture any advice, in any case, it would be my best. The sacred duty of an adviser (one of the most inviolable that exists) would lead me, towards a real enemy, to act as if my best friend were the party concerned.—*Burke*.

WISE sayings often fall on barren ground: but a kind word is never thrown away.—*Thoughts in the Chamber and the Crowd*.

THE BEST MERCHANDIZE.—No man is a better merchant than he that lays out his time upon God, and his money upon the poor.—*Jeremy Taylor*.

DEFER not thy charities till death; for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.—*Bacon*.

EVERY man has just as much vanity as he wants understanding.—*Swift*.

Calendar.

JUNE.

1. Ascension Day.
4. Sunday after Ascension.
10. St. Barnabas, Apostle and Martyr.
11. Whit-Sunday.
12. Monday in Whitsun week.
13. Tuesday in Whitsun week.
18. Trinity Sunday.
24. Nativity St. John the Baptist.
25. 1st Sunday after Trinity.
29. St. Peter, Apostle and Martyr.

Diocesan Record.

DIOCESE OF ALABAMA.

BISHOP COBBS' APPOINTMENTS.

If permitted by Providence, Bishop Cobbs expects to visit Eutaw, on the 21st of June—the Fork of Greene on the 22d—Livingston on the Third Saturday and Sunday in June—Florence and Tusculum, on the Fourth Saturday and Sunday in June, and Huntsville on the First Saturday and Sunday in July.

Acknowledgements.

The undersigned gratefully acknowledges the receipt of \$50 from "Fifty Dollars," for the general purposes of the Mission, through Mrs. J. Markoe.

JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah Lakes, Wis., May 12, 1848.

FLOATING CHURCH MISSION.

The Treasurer of the Churchmen's Missionary Association for Seamen, has kindly acknowledged the receipt of the following sums from other Societies and Associations.

Sunday School of St. James' Church,	\$5 50
Male Sunday School of Christ Church,	4 62
Male Bible Class of Trinity Church,	10 00
St. John's Church, Bellefonte, per Rev. Mr. Natt,	2 15

The Board of Managers is desirous of commencing their Floating Church as soon as possible, and respectfully solicits from the community the sum required, as they are anxious to avoid contracting for the building until the whole shall have been subscribed. Subscriptions will be received by any of the members of the Board of Managers, or may be sent to

WM. C. KENT, Treasurer, 146 north 3d st.

The Agent of the General Protestant Episcopal Sunday School Union acknowledges the receipt of \$10, from Zion Church, New York, for a set of the Cheap Library, to be sent to Grace church parish, Rock Island, Ill.

DANIEL DANA, Jr., Agent, &c.

Depository, 20 John st., N. Y., May 23, 1848.

The undersigned gratefully acknowledges the addition, by the Bishop White Parish Library Association, of six volumes, to the Parish Library of St. John's Church, Bellefonte, Pa.

G. W. NATT.

Notices.

Bishop White Prayer Book Society.

The Bishop White Prayer Book Society has just published a new edition of the *Book of Common Prayer*, (in 18mo. form) from stereotype plates prepared by King & Baird, of Philadelphia. These plates have been corrected with great care; and are believed to be very accurate, having been diligently and minutely conformed to the Standard set forth by the General Convention of 1847, in its seventh canon. Should, however, any errors be discovered in them, they will immediately be rectified. The undersigned respectfully requests that any such that may be detected, may be made known to him, as soon as possible.

HENRY W. DUCACHET, Chairman of the Committee, &c., 8 Girard street

Philadelphia, May 23, 1848.

New York, May 5, 1848.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, on Wednesday, the 25th of June next, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at Grace Church, in the City of Providence, R. I., on Tuesday, June 20th, at 10 o'clock, A. M.

P. VAN PELT, Secretary.

May, 1848.

Advertisements.

Lately Published Volumes of Sermons.

BENNETT'S Lecture Sermons on the Principles of the Prayer Book.
Parochial Sermons, by the Rev. Robert Wilson Evans, 2 vols.
Village Sermons, by Rev. Arthur G. Baxter.
Sermons of Eminent Divines on the Liturgy and Ritual.
Sermons of the Rev. Geo. Croly, L.L.D., 8vo.
Christian Life, twelve sermons by Richard Crosswell.
Bennett's Lecture Sermons on the Errors of Romanism.
Exon's Sixty Lectures on portions of the Psalms.
Graves' Lectures on the Pentateuch, 7th edition.
Sermons on the Means of Grace, by Dr. Jeff.
The Means of Unity, by Archdeacon Hare.
Halley's Lectures on the Sacraments—Baptism.
Sermons on Different Subjects, by Dr. Jortin, 4 vols.
Sermons by Rev. John Keble, M. A., 8vo.
Practical Sermons, by Rev. D. C. Moberly.
Christmas Day and other Sermons, by F. D. Maurice.
Maclean on the Unity of God's Moral Law.
Melvill's Sermons on Public Occasions.
Moberly's Discourses on the Great Forty Days.
Newman's Oxford University Sermons.
Practical Sermons, by various clergymen.
Sermons on the Saint's Days, by F. E. Paget.
Parochial Sermons, by Rev. Jno. Puckle.
With many American volumes of Sermons, and other Theological Books, English and American editions.
For sale at the very lowest prices, by
GEO. S. APPLETON, 148 Chestnut st.

WEBSTER'S DICTIONARY.
THE ENTIRE WORK UNABRIDGED.

In one volume crown quarto. Containing all the matter of Dr. Webster's original work, his improvements up to the time of his death, and now thoroughly revised and greatly enlarged and improved by

PROF. C. A. GOODRICH, of Yale College.

Price reduced, to \$6 40

This edition contains THREE TIMES the amount of matter found in any other English Dictionary compiled in this country, or any Abridgement of this work, yet is sold at a trifling advance above the price of other and limited works.

"The definitions are models of condensation and purity."—Hon. Wm. B. Calhoun.

TESTIMONIALS.

From the *London Literary Gazette*, April 1, 1848.

In the present edition, Prof. Goodrich has been ably assisted by several eminent men, each distinguished in his own sphere of inquiry; and the result is in the highest degree satisfactory. The work is a noble monument of erudition, and indefatigable research; and the style and accuracy of its typography would do honor to the press of any country in Europe. This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere.

"The new edition of Webster's Dictionary, in crown quarto, seems to us deserving of general patronage."

"We recommend it to all who desire to possess THE MOST COMPLETE, ACCURATE AND RELIABLE DICTIONARY OF THE LANGUAGE."

Signed by the following gentlemen, March, 1848.
Theodor Frelinghuysen, Chancellor of University of New York.

William H. Campbell, editor New York Dist. School Journal.
Daniel Webster, U. S. Senator.

Thomas H. Benton, " "
John Davis, " "
Jefferson Davis, " "
S. A. Douglass, " "

George N. Briggs, Governor of Massachusetts.
William B. Calhoun, Secretary of State of Massachusetts.

Richard S. Rust, Commissioner of Common Schools in New Hampshire.

Theodore F. King, Superintendent of Schools in New Jersey.

Robert C. Winthrop, Speaker of the United States House of Representatives.
Edmund Burke, Commissioner of Patents.

John Young, Governor of New York.
Christopher Morgan, Secretary of State, and Superintendent of Common Schools in New York.

Alvah Hunt, Treasurer of New York.
Millard Fillmore, Comptroller.

Rev. Samuel H. Cox, D.D.
Lyman Beecher, D.D., President of Lane Seminary.

Calvin E. Stowe, D.D., D. H. Allen, Professors in do.
Rev. Heman Humphrey, D.D., late President of Amherst College.

Rev. Ezra Keller, D.D., President of Wittenberg College, O.
M. A. Diehl, N. A. Gieger, Professors in do.

Benjamin Larabee, D.D., President Middlebury College, and other distinguished gentlemen.

The previous edition of Webster's Quarto Dictionary, received the following recommendation, from Daniel Webster, Levi Woodbury, Theodore Frelinghuysen and 101 other members of Congress.

"It is very desirable that one standard dictionary should be used by the numerous millions of people who are to inhabit the vast extent of territory belonging to the United States; as the use of such a standard may prevent the formation of dialects in states remote from each other, and impress upon the language uniformity and stability. It is desirable, also, that the acquisition of the language should be rendered easy, not only to our own citizens, but to foreigners who wish to gain access to the rich stores of science which it contains. We rejoice that the American Dictionary bids fair to become such a standard." Published by

G. & C. MERRIAM, Springfield, Mass., and for sale in Philadelphia by Grigg, Elliot & Co., E. H. Butler & Co., Thomas Cowperthwait & Co., Carey & Hart, and by Booksellers generally throughout the country.

May 27

Appleton's Theological Bookstore.

GEORGE S. APPLETON, Bookseller, Publisher, and Importer of Foreign Books, 148 Chestnut street, first Bookstore below Seventh street, Philadelphia, would respectfully invite the attention of the Clergy and Laity to his very extensive stock of Theological Books, both English and American editions, which he will sell on very reasonable terms. This store being situated in the central part of the city, the clergy will probably find it a convenient place of resort to meet their friends and examine the books, as they are arranged in an excellent manner for inspection. All the latest publications are received as soon as they are published. His recent importations embrace almost every important Theological work published within a few years, besides new editions of the standard works of Burnet, Taylor, Milton, Barrow, Hooker, Doddridge, Baxter, Cranm. r. Butler, Cave, Berkeley, Bridge, Waterland, Library of the Fathers, Adams, Donne, South, Leslie, Hurd, Jortin, Porteus, Skelton, Sherlock, Warburton, Chillingworth, Leighton, Tillotson, Hall, Collier, Bingham, Graves, and others too numerous to mention.

Complete catalogues to be had gratis. All books purchased are carefully packed and forwarded according to directions. As his stock is all purchased at very low rates, all books will be sold at extremely low prices; many of them from twenty to fifty per cent. below the publisher's price.

May 20

THE CHEAP BOOKSTORE,
Valuable Books at Very Low Prices.

Bishop Porter's Complete Works, 6 vols.
Palmer on the Church, 2 vols.
Writings of the Apostolic Fathers.
Whately on the Book of Common Prayer.
Leland's View of the Deistical Writers.
Waddington's History of the Church, 6 vols.
Bishop Sherlock's Works, 5 vols, London edition.
Cave's Lives of the Primitive Fathers, 3 vols.
Cave's Lives of the Apostles and Primitive Christians.
Hooker's Complete Works, 2 vols. Edited by Keble.
Bishop Pearson on the Creed.
D'Oyley and Mait's Commentary on the Bible.
Simpson's Skeletons of Sermons, 5 vols.
Bishop Hopkins' Whole Works, 1 vol. London.
Bingham's Antiquities of the Christian Church.
Neander's History of the Christian Church.
Usher's Body of Divinity. Knapp's Theology.
Barrow, Leighton, Hall and Edwards' Works.
Faber on Election. Burnet on the Articles.
And a very large collection of new and old books in all departments of religious literature, comprising many works uncommonly rare and valuable, and for sale at a very small advance on cost (our motto being "small profits with quick returns") at the Cheap Bookstore, by DANIELS & SMITH, Fourth and Arch streets.

N. B.—Books bought or exchanged. Libraries purchased.

May 20

VAN DOREN'S INSTITUTE
FOR YOUNG LADIES.

No. 373 Spruce street, near 12th, Philada.

PROF. J. LIVINGSTON VAN DOREN, A. M., Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$40, \$60, \$80, and \$100 a year, according to the age of the Pupils. French \$20 extra. Board and Tuition \$300. Vacation—July and August. Music from \$20 to \$40 per quarter. Italian, German, Painting, &c., \$10 each. No charge for Stationery, Fuel, and Drawing.

REFEREES.

Rt. Rev. A. Potter, D. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Ducachet, D. D.; Rev. M. A. De W. Howe, D. D.; Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D., Brooklyn.
Rev. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans; Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McVaine, D. D., Bishop of Ohio, and Rev. B. Beecher, D. D., Cinn. Ohio.

Proposals for Building the Floating Church.

The Board of Managers of the Churchmen's Missionary Association for Seamen, have authorized the undersigned committee to receive Proposals for Building the FLOATING CHURCH. The Plan and specification to be seen at the store of Joseph E. Hoyer, No. 87 North Third st. Proposals will be received until the first day of June next.

JOSEPH E. HOVER,
R. S. TRAPIER,
WM. G. ALLEN,
H. F. RODNEY, } Committee.

May 20—21

COLLEGE OF ST. JAMES.

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector, College of St. James, P. O., Washington Co., Md. Jan. 22d—1 Mar. 11.

St. Timothy's Hall, Catonsville, Md.,

A DIOCESAN SCHOOL FOR BOYS,

REV. L. VAN BOKKELEN, A. M., Rector.

Prospectus of this Institution may be obtained by application, per mail, to the Rector. The course of instruction extends from the elements of an English and Classical Education to preparation for the Junior Class of our best Colleges, or for Mercantile pursuits. Terms, \$200 per annum. Vacations in April and October. Nov. 27—eowif

PRAYER BOOKS.

From the new stereotype plates of the *Bishop White Prayer Book Society*, which have been made to conform in every respect to the *Standard Edition*. Just published, and for sale at the extremely low price of \$18 per hundred in plain sheep, or \$25 per hundred in morocco, assorted colors. This is decidedly the cheapest and the most correct Book yet offered for sale. Orders from abroad will meet prompt attention. KING & BAIRD, Printers, No. 9 George street, Philadelphia.

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh. It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

May 20

ALONZO POTTER, Chairman.

THE RETREAT,

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin Mr. J. A. GERZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 22

The Banner of the Cross,

The Official Organ of Communication of the Bishops of New Jersey, North Carolina, Maryland, and Michigan, with their respective Dioceses,

IS PUBLISHED EVERY SATURDAY MORNING

By JAMES S. NEWBOLD,

No. 89 South Fifth Street, below Walnut

To whom all letters and Communications may be addressed.

TERMS.—The price is \$2 50 a year, payable in advance, or Three dollars if not paid before the end of the year. Notice to discontinue a subscription must be given at least one month before the close of the year. Any person forwarding the names of four new subscribers will be entitled to a fifth copy without charge. Advertisements not inconsistent with the character of the paper as a periodical of the Church, will be inserted at one dollar a square for the first, and fifty cents for each subsequent insertion; to be paid for always in advance. (Twelve lines or less to constitute a square.)

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each pupil to furnish his cot-bed and bedding. These will be furnished, if preferred, at an extra charge.

All the branches of an English and Classical Education, preparatory to College and Commercial pursuits, will be taught in this School.

Shrewsbury is situated about four miles from Long Branch, and is esteemed one of the most healthy and pleasant places in the country. It is easy of access, having daily communication by steam boats or stages, with both New York and Philadelphia.

REFERENCES:

Rt. Rev. Geo. W. Doane, D.D.
Rev. Professor J. D. Ogbly, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.
Rev. M. H. Henderson, Newark, N. J.
" L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y.
" Wm. H. Lewis, Rector of Calvary Church, Brooklyn.
" J. W. Diller, Rector of St. Luke's Church, Brooklyn.
Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.
Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y. Dec. 15

CHURCH REVIEW.

Persons wishing to subscribe for the Church Review can do so by calling on H. Hooker, Agent, 16 south 7th street.

The April number of Volume 1 is ready for subscribers, is published quarterly at \$3 per annum.
Ap. 13 H. HOOKER, 16 south 7th street.

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m S. & E. CHAPMAN.

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visiter.

REV. ANTHONY TEN BROECK, A. M., Rector. This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.

Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." Mar. 4—11

Appleton's New Publications for this Week.

A Discourse on the Life, Character and Public Services of James Kent, late Chancellor of the State of New York, delivered by request before the Judiciary and Bar of the city and State of New York, April 12, 1848, by John Duer. A beautiful printed pamphlet of 86 pages, with an engraved portrait—price 37½ cts.

History of England, from the invasion of Julius Cæsar to the Reign of Victoria, by Mrs. Markham. A new edition, revised and enlarged, with questions adapted to schools in the United States, by Eliza Robbins, author of "American Popular Lessons," &c. 1 neat vol. 12mo—price 75 cts.

There is nothing more needed in our schools than good histories; not the dry compends in present use, but elementary books, that shall suggest the moral uses of history and the providence of God manifested in the affairs of man. Mrs. Markham's history was used by that model of all teachers, the late Dr. Arnold, master of the great English school at Rugby, and agrees in its character with his enlightened and pious views of teaching history. It is now several years since I adapted this history to the form and the price acceptable in the schools of the United States. I have recently revised it, and trust that it may be extensively serviceable in education.—Extract from American Editor's Preface.

The Wanderings and Fortunes of some German Emigrants. By Frederick Gerstaecker. Translated by David Black; 1 vol. 12mo. Good type and paper. Price 30 cts. paper covers; 75 cts. cloth.

Romance of the History of Louisiana, a series of lectures by Charles Gayarre; 12mo—75 cts.
May 13 GEO. S. APPLETON, 148 Chestnut st.

Church Books at very Reduced Prices.

Published by R. S. H. GEORGE, S. W. corner of Chestnut and Eighth street.

The Homilies of the Church, 1 vol. 8vo. Faber's Difficulties of Romanism; Wilmer's Episcopal Manual, 17th edition; Dr. Dorr's Churchman's Manual, Recognition of Friends in another World, Holy Communion; Bishop Wilson on Confirmation, edited by Rev. Dr. Dorr; Dr. Tyng's Guide to Confirmation; the Devout Churchman's Companion, by Rev. W. H. Odenheimer; the Origin and Compilation of the Prayer Book by Rev. W. H. Odenheimer; Dr. Tyng's Questions on the Acts; Prayers of the Church, by Rev. Richard Newton; Call to Union, by Rev. Richard Newton; Questions on the Lessons, Collects, Epistles and Gospels in the Sunday Morning Service of the Church, designed for Bible Classes and Sunday Schools, by Rev. Thomas Jackson; the Liturgy, with Psalms and Hymns of the Church, designed for Sunday Schools; Book of Common Prayer and Lessons.

—ALSO—

A large assortment of Sunday School Library Books.

Academy of the Protestant Episcopal Church,

No. 341 Market Street.

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday, May 22.

The presence of members and friends of the Church is especially invited.

DAILY ROUTINE, (EXCEPT ON SATURDAY.)

Prayer, Religious Instruction and Elocution, from 9 to 9½ A. M.

Recitations, from 9½ to 11½.

Interval for relaxation, from 11½ to 12 M.

Recitations, from 12 M., to 2 P. M.

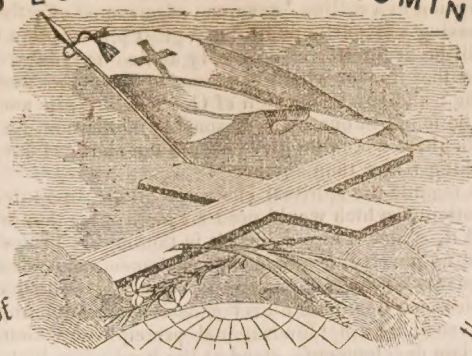
May 20—11 G. EMLEN HARE, Principal.

BOOK AND JOB

PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia,

Banner



Cross.

REV. FREDERICK OGBURN, EDITOR.

PHILADELPHIA, SATURDAY, JUNE 10, 1848.

[VOL. X.—No. 23.—WHOLE No. 493.]

woman courted only to pollute, and doors were opened only to decoy and plunder him. When the crew of a vessel was discharged, as it came into port, what was expected from them? If in their own country, was it expected that they would save their earnings, visit their friends, respect the proprieties of life, reverence the law of the land? If they were strangers in a strange land, was it expected that they would be objects of hospitality and kindness? No, not even those who employed them, who extracted riches from their toil, and luxuries from their privations, not even they were usually kind. How much less those who dwelt far off. Every man's hand seemed to be against the sailor, and we need not wonder if the sailor's hand was against every man. They were indeed the Ishmaelites of the sea. No Saviour came down to the shore to say to them "Repent" and "be at peace with God." No John the Baptist lifted up his voice to them, as they were tossed to and fro on the wilderness of waters. At sea there was no man to care for their souls, and on land men lay in wait to make them a prey.

Thus it was—and thus it too often is, even now. Let us thank God, however, that a brighter day for sailors begins, as we trust, to dawn. Much was done for them, when some twenty-five years ago, Christians in England and in America first awoke to the truth that those who live on the waters are entitled to the gospel, no less than they who live on the land, and that as men they must have hearts to feel its power. Yet more was done when the conviction of that truth ripened into action; when missions among seamen were established; when afterwards the intoxicating cup was banished from a large portion of our merchant vessels, and when in some of them the rough discipline of the deck and the comfortless cheer of the fore-castle were improved. And the results—how cheering!—They have demonstrated not merely that these men can be reached—not merely here, as everywhere, God's blessing will follow faithful efforts to proclaim his truth and save souls; they show that this is the effort on which God seems to vouchsafe his peculiar smiles. In proportion to the means employed and the difficulties to be vanquished, no missions were ever more successful than those among seamen. Twenty years ago, a pious sailor, whether in the navies of England and America, or in their merchant service, was almost unknown;—officers and men alike seemed to agree with the world at large, in thinking, that religion was not made for sailors. Now it is computed, that

istit establishment, and from a Refuge for Female Penitents to out mplete Normal School of Female Charity, which embraces be the three great works of Education, Physical Relief, and itself Reformation.

erec was in the year 1844 that the Institute assumed its present and lopment. Already was its original home—a house in the ger bouring 'Rue des Trois Sabres'—too small for its inmates, another Council had been for two years on the lookout for larger cause when those which it now occupies fell vacant. They is neviously been used as a school for 200 children; the can ds covered a space of two French acres, and were sur- a few ed by high walls. But how was it possible to acquire Episc property, for which 100,000 fr. (4000l.) were asked, with a servie income not yet reaching the quarter of that sum? A lease tracte term of years, with a right of purchase at a fixed price, other, however, proposed, and had been nearly accepted by the But then suddenly the news came that a Roman Catholic wards nity, somewhat analogous in purpose, had agreed to the can ca terms, and that the purchase was to be concluded the structio day! By one of those happy temerities which are for eve to vulgar eyes by the success which sometimes befalls changes reflecting minds by the earnest faith which can alone ascripti them, the President of the poor and struggling Protestant or that v, hastened the very next morning to the proprietor, won both to lately rejected bargain, and found himself the owner of a supper- property, with a personal debt of 110,000fr.—of which out in ere to be paid down immediately—and with scarcely expositio andred francs of ready money! In two days 75,000fr. him a pel lent by a few Protestant friends (including the honored led, whe the Andres, the Delesserts, the Eynards, the Hotting- appreciat allets); other sums have since been lent from time And y while the yearly income of the Institute has risen from palians—00fr. in 1842-3 to upwards of 80,000fr. in 1846-7!— done for S seeming madness prove greater wisdom.

for prom sent buildings, we have said, are extensive; a good portion to the street, two long wings, and a very large garden in large e to the facade and wings correspond respectively, more are enlarge cly, the three great divisions of the Institute—the the more he School, and the Penitentiary. To the left stands as yet, for, which, together with the 'Creche,' its adjunct, pro- worship a

and for the complete education and training of girls until the age of eighteen. The Creche is small; the Infant School, on the other hand, numbers 200 children of both sexes on its lists, of whom from 90 to 120 are daily present; singularly plain-looking generally to an English eye, but for the most part fat and happy. Next comes the Upper School, for girls only, on the monitorial system, comprising about 90 pupils, of whom about 60 are day scholars, and the remaining 30 belong to the different branches of the establishment. Here education is carried on, as far as practicable; and not only the general principles of religion, but its distinctive dogmas, begin to be taught. Nevertheless, many Roman Catholic mothers have been so struck with the advantages which their children have derived from the Infant School, that they have solicited their admission to the Upper School; which implies as many conversions from Romanism, not made by any proselytising spirit, but through the mere influence of a good and holy example. No child, it may be added, is admitted to either of these Schools, the Infant or the Upper, without the written consent of its parents; if Roman Catholics, testifying that they are aware of the Protestant character of the Institute. And yet, of the infant pupils upwards of three-fourths belong to Roman Catholic families.

Beyond the Upper School is the 'Atelier d'Apprentissage' or Training Establishment, for girls only, who are trained up in it, from the age of thirteen to that of eighteen, either as servants or as workwomen; their intellectual and religious education keeping pace with their apprenticeship to labour. Speaking of female apprentices under ordinary circumstances, Mr. Vermeil observes that 'one of the greatest moral dangers for young workwomen in Paris, is to be found in apprenticeship establishments, where so many evil examples attend them, so many temptations, so many pernicious influences; and this particularly at the period when religious education is usually imparted.' The same evils are deeply felt in London.

A link between the School and the Hospital is afforded by the Infirmary for Scrofulous children. The effects produced in this department by pure air, wholesome and abundant food, and kind attention, are perfectly marvellous.

Next comes a small Hospital, occupying the street-frontage. It contains separate wards for men, women, and children—115 patients were admitted to it in 1846-7, besides the dispensing of gratuitous advice to out-door patients, and the vaccination of children, all, of course, by competent medical officers. So long as Protestant Sisters are excluded from hospitals which Protestant money contributes to support, so long will this branch of the establishment (which is not, however, proposed to be much extended) be absolutely necessary for the training of the Deaconesses, as hospital and family nurses, to those duties, by which the Roman Catholic 'Sœurs de Charité' have been rendered famous. The Hospital is not entirely gratuitous: but the

poor are admitted at reduced prices, descending as low as 1fr. a day, or a third of the average cost of each patient. An ingenious system has, however, been established, that of the patronage of beds; by which fifteen or twenty subscribers agree to contribute, if called upon, 2fr. each a month; this, with the slight acknowledgement almost invariably made by the patient himself or by his special protector, is sufficient to make up the total expenditure.

Passing through a pleasant little chapel, where divine service is performed every Sunday and a Sunday School is held, you enter the Penitentiary, if we may so call it, which is divided into three entirely distinct parts—the Refuge, the Retreat (Retenue), and the School of Discipline (Disciplinaire). The former, containing twenty-five cells, is destined to penitent females of the Protestant persuasion on their dismissal from prison, or who, desirous of themselves to abandon the path of prostitution, are admitted on payment of a yearly sum of 300fr. (12l.) The last 'Report' contains some interesting details on the general results of this branch of reformation. About one-third of those who have left the establishment have fallen away again into vice; about another third have kept aloof from outward shame; while the remaining third may be confidently considered as reclaimed. However, to give more effect to this part of their experiment, the committee have decided upon admitting penitents, not as heretofore for two years certain, but for an indefinite period. And as they are to be formed not for solitude, but for society, it has been thought proper to employ some of them, when practicable, in the laundry of the establishment; a hazardous, but necessary test of their sincerity.

The second branch is that of the 'Retenue,' destined originally for girls under age, convicted by a judicial sentence, or (according to a peculiar provision of the French law) confined judicially on their parents' demand. But an asylum for the former class of minors having been opened at Ste. Foye (a reformatory institution for Protestants, on the model of that of Mettray), it is intended from henceforth to confine the efforts of the Deaconesses to the latter class of girls, who were hitherto sent to the Roman Catholic establishment of St. Michel.

The 'Disciplinaire,' again, is intended to receive 25 girls of from 7 to 15 years of age, of vicious or stubborn dispositions. This is found to be the most toilsome and unattractive department in the Institute. The poor children, who are admitted into it, are mostly narrow-minded as well as evil-hearted; and the Sisters observe that the 'germs of sin are marvellously fostered by a certain want of intellectual development.' There can be no question at any period of life of the truth of the observation, though especially true of youth—'Narrow-mindedness tends to wickedness.'

It is the nature of rational and systematic charity, not only to be always making for itself more work, indoors or out, but to form and encourage others to similar exertions. Already other Protestant establishments, charitable or otherwise, are springing up around them: as, a higher Protestant girls' school, a primary school for Protestant boys, a cheap lodging house for the poor, a home for Protestant servants out of place. All these are unconnected, except by sympathy, with the Institute; but within its bosom there have already risen up both a class of pupils, who, without seeking to become Deaconesses, come to study in the different fields of charitable activity which it opens to them, and also a class of nurses for the sick, of a lower order than the actual Deaconesses.

It is almost incredible—but the whole of these various functions are performed by a *personnel* of eighteen Sisters, of whom six are only candidates, or 'aspirantes.' And, what with a staff so limited, seems still more wonderful, the Institute has already sent forth Deaconesses from time to time, to superintend charitable institutions in the provinces; for example, to a Hospital at Montpellier. Though of course, with a central development so great, there can be scarcely ever any Sisters to spare to the distant applications which are constantly coming in.

The Sisters belong to all ranks of society; there are farm-servants and teachers, shepherd girls and ladies. They come from various parts of France, though mostly from the south. Provence furnishes the admirable Directing Sister, one of the two master-minds of the establishment. One Sister is an English-woman.

We have said that the Institution is supported by the two established Protestant churches of France, every minister of which at Paris (one only excepted)—in some instances, after several years of opposition or estrangement—has at last acknowledged the usefulness of its aim, and the sincere piety of its direction. Beyond the pale of French Protestantism, the clergymen of both the Anglican congregations at Paris, as well as a worthy Wesleyan minister, have expressed themselves, by subscription or otherwise, in its favor.

From the municipal body of Paris it has obtained the highest testimony. In a Report of the Prefect to the Municipal Council, in 1846, he states: 'I have inspected the Establishment of Deaconesses in all its details, and observed everywhere that an intelligent directing spirit had presided over its organization—over the separation of its different works—over the excellent

Protestant Sisterhoods.*

At the eastern extremity of Paris, close to the Barriere de Charenton, which leads to the French 'Bethlehem'—on the outskirts of the Faubourg St. Antoine, one of the great workshops of Parisian industry—in a quarter which, though poorly peopled, is elevated, wide, and airy, and in one of the widest and airiest streets of that quarter, the Rue de Reuilly—is situated a remarkable institution. It is one which has attracted no small share of attention among the more earnest and philanthropic portion of French society, together with not a little envy and calumny, and which, as a necessary consequence, has awakened enthusiastic sympathy and support:—it is called the Institute of Deaconesses, or Protestant Sisters of Charity. 'The Institute of Deaconesses' (says the 1st Article of its Statutes) 'is a free association, having for its object the instructing and directing, in the practice of active charity, such Protestant women as shall devote themselves within its bosom to the relief of bodily and spiritual misery, and particularly to the care of the sick, the young, and the poor.'

Its existence dates from the year 1841. It owes its foundation to one of the most distinguished ministers of the Reformed (Calvinistic) French Church—a child of the quick-minded, warm-hearted south—the Rev. Antoine Vermeil: who, after fulfilling for many years the arduous and conspicuous functions of the Protestant ministry at Bordeaux, accepted, some years back, a still more arduous and conspicuous post at Paris. Here it was, that he was enabled to realize a long-cherished idea, and to do so in conjunction with a worthy minister of the Lutheran Church (one borrowed indeed, as it were, by her from her Calvinist sister), the Rev. M. Vallette. The institution has since grown up, under the joint and harmonious patronage of the two established Protestant churches of France (represented in its Council, the one by a President, M. Vermeil; the other by a Vice-president, M. Vallette); swelling from a mere house to a

*ART. V.—1. *Etablissement des Sœurs de Charité Protestantes en France.* Paris; Delay, 1841.

Institution des Diaconesses des Eglises Evangéliques de France; Etats de Situation, 1842 to 1847. Paris.

An Appeal on behalf of the Institution of the Deaconesses, established in Paris. By the REV. A. VERMEIL. London; 1846.

2. *Etablissement des Diaconesses de Strasbourg; Rapports Annuels, 1844-5.* Strasburg.

3. *Etablissement des Diaconesses d'Echallens; Rapports, 1843 to 1845, Echallens (Pays de Vaud).*

4. *Neunter Jahresbericht über die Dinkonissen-Austalt zu Kaiserswerth am Rhein.* Kaiserswerth, 1846.

5. *Report of the German Hospital, Dalston.* London, 1846.

† Code Civil, art. 375—9.

distribution of the various functions. I saw that everything had been ordered after a thoughtful study of those improvements which have been introduced into other establishments, so as to facilitate the *surveillance* of every part of the institution; to spare time and trouble to servants, and to procure all possible economy, although nothing has been omitted for the material comfort of the different persons who have occasion to profit by the advantage of this important asylum. . . . The Institute of Deaconesses is so well ordered as to be worthy of serving as a model to other establishments of a similar nature, which might be founded upon a larger scale.' In concluding his report, the Prefect solicited from the body over which he presided, a first grant of 1000 fr. (40*l.*) Some months afterwards, a committee, named by the Municipal Council, came unexpectedly to visit the Institute, and after a three hours' investigation, in their Report recommended a grant of 1500 fr. With the rarest of liberalities the Municipal Council outbid its own committee, and by an unanimous vote, doubled the sum which had been before proposed.

The general administration of the Institute is vested in a Directing Council, composed of two ministers of either church, of the Directing Sister, and of from four to six ladies: and it is itself superintended by a *Comité de surveillance*, composed of from three to five lay members. Subordinate to this central government, the three great branches of the Institution form, as it were, so many federate states, each directed by a separate committee of ladies.

The Directing Sister constitutes, so to speak, the Executive power: to this extent she represents the association, and obedience is due to her from the other Sisters. The Sisters are admitted between the ages of twenty-one and thirty-five (subject to extraordinary exceptions), and only with the consent of their families; unless they should be orphans, or widows who have either passed the *annum luctus*, or more than thirty years of age; and they must, in all cases, be free from special family duties. On their admission they are first received as Candidates (*aspirantes*), then as Assistants (*adjuvantes*), the period of probation lasting eighteen months. Every Sister must in turn go through all the various functions of the establishment, from the kitchen upwards; but after her final reception as Deaconess, she devotes herself to the branch for which she feels the most decided vocation.

During the eighteen months of their novitiate the Sisters pay a yearly sum of 400 fr., besides bringing with them a *'trousseau'*; but in exceptional cases, gratuitous or semi-gratuitous admissions may be granted (funds permitting) by the Directing Council. After her admission as Deaconess, every Sister is maintained, in health and in sickness, during her years of service, and afterwards in her old age, by the association, at a cost of about 300 fr. a year. All that she may make in the way of profit by her labour belongs to the association—whatever fortune she may possess remains with herself. There are provisions for indemnifying Deaconesses who are dismissed by the Council, or who may withdraw from the association for reasons to be approved of by them (marriage being one of these), after four years' service at the least. All are free to leave at any time, although a moral obligation of service for a definite period, or of otherwise indemnifying the association, is considered to attach to those who have received gratuitous or semi-gratuitous admission.

The total expenditure of the Institution amounts to 87,000fr., being somewhat more than its receipts; yet this is a small sum, surely, when we consider the magnitude of the establishment, with its three great divisions, its seven distinct yards or gardens, its 127 rooms, 148 beds, of which upwards of 100 are nightly occupied, and the 300 persons who are daily received beneath its roof for the purposes of instruction or relief; besides the occupation of another house—its own of large dimensions for any ordinary purpose—the original birth-place of the Institute, and still the private home, as it were, of the Sisters themselves.

We have been thus particular in describing the nature and arrangements of the Paris Institute of Deaconesses, in consequence of its offering the most accessible example, and being, at the same time, the most complete and systematically organized institution of the kind, anywhere to be seen. We will suppose that we are now asked—why pursue so many objects at once? why join in one so many different branches of charity? there surely must be confusion, conflict of wants and interests, charitable bickerings and jealousies. In answer to this apprehension, we might submit that, in point of fact, it is sufficient to reply that nothing of the sort has yet appeared, after six years' trial, every year almost bringing with it a new foundation. But the very raising of the objection implies a misconception of the purposes for which the Institute exists. It is not a Hospital, nor a School, nor a Penitentiary; it is, we repeat it, a great Normal School of Female Charity. Neither the good education afforded within its bosom to the young, nor the care to the sick, nor the wise discipline to the vicious, can ever constitute its real end, its essential perfection; but the full development and wise training of all the impulses of the female mind, which may best serve to promote and fulfil those several aims. Considered in this light, variety of field is an indispensable condition to its due existence. Some minds recoil from the often loathsome duties of attendance on the sick, yet delight in the teaching of children; other women, again, patient watchers beside a sick bed, are incapable of sympathizing with the noisy exuberance of animal spirits in childhood.—The duties of superintendence over the penitent female, over the perverted child, are different from either of the former ones, and indeed different in themselves; whilst the details of household administration frequently belong to another character altogether. Yet, what ought to be the moral of this diversity, supposing the same spirit of faith and love to inspire them all alike, and bind them together by the golden link of heartfelt sisterhood? Surely, that the variety of human character can only be brought to bear its most efficient results, by supplying it with a variety of objects. How far the great axiom of Fourierist socialism, 'Les attractions sont proportionnelles aux destinations,' can ever be realized on a large scale in Society, half a dozen revolutions or more may be required to show. On a small

scale, certainly, there is no surer index to success. 'A man's inclination to a calling,' says one of our most effective trainers, addressing a favourite pupil, 'is a great presumption that he is or will be fit for it. . . . My advice to you would be to follow that line for which you seem to have the most evident calling; and surely the sign of God's calling, in such a case, is to be found in our own reasonable inclination, for the tastes and faculties which he gives us, are the marks of our fitness for one thing rather than another.'

As regards the spiritual character of the Institute, the consideration of which would need far more space than we can here afford it, suffice it to say, that it is thoroughly Protestant. No vows, no poverty, no monastic obedience, no celibacy, no engagements—even temporary—no claustral seclusion, no vain practices, no domination over conscience, no tyranny over the will—such are the 'fundamental principles,' which, with appropriate developments, stand at the head of its Statutes.

The establishment of Deaconesses, founded by M. Vermeil, is not the only one in France. At Strasburg, that old focus of Protestantism, the Rev. M. Harter has presided over a similar Institute, since October, 1842. The germ of the Strasburg Institute arose among some young persons who had received their religious instruction from its founder; already in 1837 had formed themselves into an association—which seems to have been but a stricter kind of Visiting Society—its members without in anywise renouncing the ties of family or social life, devoting themselves to the poor. We have not the latest details of this establishment, but we see that in 1845 it already numbered twenty-four Sisters: one Superior Sister, three directing Sisters at the head of the different departments, Acting Sisters (*sœurs servantes*), two Affiliated Sisters (*sœurs agréées*), and ten novices. It confines itself, as yet, to the branches of education and physical relief, and devotes its premises to each. Its Hospital received in 1844-5 six patients, while its Schools, divided into an infant school for sex, and a lower and superior girls' school, numbering in different divisions, 80, 60, and 30 scholars respectively, sides the Sisters in active employ at Strasburg itself, within and without the Institute, there were five in charge of the Hospital at Mulhouse (which can accommodate as many as 200 sick), and two at Guebwiller; of these last, one teacher in a parish girls' school, numbering 40 scholars, and another administrator of a charitable foundation.

The constitution of the Strasburg Institute is somewhat ecclesiastical than that of Paris; the founder, M. Harter, vesting the cure of souls merely, whilst the whole administration is vested in a committee of ladies, aided by a consulting committee of gentlemen. It is not to be considered as having attained its full development, since by Art. 2 of its Statutes has for its object 'to offer to those Christian women who devote themselves to the Lord's service the means of perfecting themselves, either to become teachers in infant and lower girls' school, or nurses for the sick in the sanatoria, and private houses, or again to exercise the office of superintendents in prisons, asylums, houses of refuge, or other charitable establishments where their services are required.'

Let us now proceed to Switzerland: where there are already Deaconesses' Institutes—for example, one at Echallens, Pays de Vaud, founded by the Rev. M. Germond; Boudry, in Neuchâtel, founded by the Rev. M. Bovy. We believe others. We have details only of the first. Its opening followed close upon that of Strasburg: it is the smallest of the establishments which we are now considering; and is confined strictly to the training of nurses for the sick. But we must say, that of the various Reports before us, there are none that breathe a more simple, earnest, unaffected faith, a gentler and a larger-minded charity, than those of M. Germond. The third Report, in particular, contains a pains-taking and interesting account of the Deaconesses of the early church; pointing out at the same time, the difference between the original institution, as specially annexed to individual congregations, and its revival in the shape of distinct communities at the present day.

The field of labour assigned to the Deaconesses of Echallens, is thus set forth by its founder. First, the care of the sick at their own homes—the importance of which department is specially felt in times of epidemic. For services of this kind the demand constantly exceeds the supply; and although the Director of the establishment naturally prefers affording in-door relief, where practicable, out of the six Deaconesses who are usually attached to the parent Institute, one is set apart for outdoor nursing. Secondly, the care of the sick in, or at the expense of private charitable foundations, of which many appear to have been created in Switzerland of late years; five of these, besides one at Lyons for the Protestant sick, employ seven Sisters. 'May we not hope,' says M. Germond, 'that as Christianity shall receive a more practical direction, similar establishments will become multiplied, till there shall be no more a single town in our land without its small infirmary, served by a Deaconess, and ready to receive those sick persons who could not without danger be transported to a greater distance?'—Thirdly, the care of the sick in public hospitals employs the remaining Sisters—making in all fifteen Deaconesses received, beside one who had completed her novitiate, and was already in active service, without having been definitely admitted. Two Deaconesses of Echallens have, since November, 1844, replaced at the asylum of Abendberg, in Berne, for the care and education of 'crétin' children, some Roman Catholic 'sœurs grises' from Fribourg, of whose services Dr. Guggenbuhl had been obliged to avail himself before, for want of qualified Protestant nurses. 'If the number of Deaconesses were doubled, or even trebled, employment could immediately be found for all.'—(Second Report, Echallens.)

Situated in a mixed commune, the Institute of Echallens rents of the Municipality a wing of the former Chateau. The number of sick whom it received in 1844-5, was 159, of whom 134 were admitted gratuitously. Though placed in the midst of an agricultural population, far from any large town, and notwithstanding the vicinity, at no more than three leagues distance, of a Cantonal Hospital, it is impossible for its Directors

to comply with all the demands for admission that are addressed to them. Its receipts in 1844-5, were under 12,000 fr. (480*l.*), its expenditure under 7000 fr.—the difference being owing to the endeavour to raise funds for purchasing a suitable house.

The Statutes of the Institute are similar to those of Paris and Strasburg. 'The Deaconesses of Echallens are a free corporation, which devotes itself for the Saviour's love, to the service of the unfortunate, and especially of the sick.' There is, as yet, no internal hierarchy among the Sisters who are placed under the authority of the worthy minister and his wife, as Directors. A superintending committee has been named to examine the accounts, and to provide for the maintenance of the establishment in the event of the founder's death.

M. Germond's second Report will enable all, who prefer doing it on paper, to pass a day with the Deaconesses at Echallens, without much trouble. They rise at five in summer, six in winter; pray in private; pay their first attentions to the sick; arrange their own rooms; breakfast upon a 'soupe,' or

Wm. H. Lewis, Rector of St. Luke's Church, Brooklyn.
"J. W. Diller, Rector of St. Luke's Church, Brooklyn.
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Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y.
Dec. 18.

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The Bishop of the Diocese, Visitor.
REV. ANTHONY TEN BROECK, A. M., Rector.
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Appleton's New Publications for this Week.

A Discourse on the Life, Character and Public Services of James Kent, late Chancellor of the State of New York; delivered by request before the Judiciary and Bar of the city and State of New York, April 12, 1848, by John Duer. A beautiful printed pamphlet of 86 pages, with an engraved portrait—price 37½ cts.

History of England, from the invasion of Julius Cæsar to the Reign of Victoria, by Mrs. Markham. A new edition, revised and enlarged, with questions adapted to schools in the United States, by Eliza Robbins, author of "The English Language," &c. &c. 1 vol. 12mo. 37½ cts.

now are to the countries that surround them. A small lake not more than twelve miles in length and six in breadth, it was yet to those who dwelt near it, at once their fishing ground, the highway on which they travelled, and the means of facilitating their exchanges in trade. We need not wonder then that its shores were studded with populous villages; nor that the Saviour when he would gather about him a multitude to hear the words of eternal life, went often and again to teach—as the evangelist has it—by the sea side. In the station which he occupies—sitting on the vessel as it rests on the calm waters of the lake, and preaching to the thronged multitude on the shore—he seems to prefigure the part which the great ocean was to bear in carrying the gospel over the world; while the frequency* with which he thus resorts to the sea side, may well suggest to us the duty we owe to the great commercial marts of the earth. With her compass and needle, commerce has now pushed far beyond what were once regarded as her utmost limits, and she finds her home to-night around the shores and on the bosom of what were then only pathless and unknown seas. Her great cities now rise round their margin. And it is in these cities that multitudes not only dwell, but dwell in the midst of the most wakeful activity—of the most stirring and thoughtful enterprise. These then are the places where the gospel is most needed, where its truths can be propagated most rapidly, and from whence they can go forth, with most effect to bless the world.

Observe, however, that Christ had compassion not on those only who came to him from the adjoining cities and villages. He often passed to and fro on the lake itself, and held communion with those who toiled on its waters. Of his twelve Apostles, four, as we have seen in the lesson of this evening, (St. Mark, chap. i.) were called in one day from their nets and ships, to enjoy and to proclaim his grace. What then do not the followers of Christ now owe to them who go down to the sea in ships and do business on the great waters? Every thing in their condition is fitted to move the sympathies of a christian heart. Their peculiar privations—their many and great dangers—their sore trials and temptations—their migratory life carrying them to all parts of the earth and giving them access to so many different minds—does not all this, with their warmth of heart and almost childlike simplicity, entitle them to a peculiar place in our remembrance, while it makes it unspeakably important to the world that they should be called with an effectual calling to Christ's service.

Yet what until lately has been their state?—Agents of immense good to the world—agents of good above all to Christendom, and especially to Protestant Christendom, still sailors have not been

*Four instances occur in the first three chapters of St. Mark's gospel.

remembered; or they have been remembered, often only to be corrupted and wronged. Of those who thirty years since profited by the toils and perils of the seaman, how many reflected that he had a soul—how many even that he was a man, with the sensibilities, the capacities, the rights of man—His very name, was it not synonymous with recklessness and vagrancy? Nay more,—was it not synonymous with drunkenness, debauchery and God-defying impiety? Without fear of Heaven, it is not strange that he had cast off regard for man. Often he knew no home but the ruthless sea; he had no friends but some chance ship mate; he owned no power above him, but that which paced the quarter deck; and he thought not beyond the brief term of his voyage. Picked up at the beginning of it as a machine, that could climb the mast and trim the sail and keep the look out; thrust aside at its end as a machine no longer needed, and therefore no longer cared for, he rushed from the despotism of the ship to the licentious freedom of the shore—that shore where men smiled only to betray, where woman courted only to pollute, and doors were opened only to decoy and plunder him. When the crew of a vessel was discharged, as it came into port, what was expected from them? If in their own country, was it expected that they would save their earnings, visit their friends, respect the proprieties of life, reverence the law of the land? If they were strangers in a strange land, was it expected that they would be objects of hospitality and kindness? No, not even those who employed them, who extracted riches from their toil, and luxuries from their privations, not even they were usually kind. How much less those who dwelt far off. Every man's hand seemed to be against the sailor, and we need not wonder if the sailor's hand was against every man. They were indeed the Ishmaelites of the sea. No Saviour came down to the shore to say to them "Repent" and "be at peace with God." No John the Baptist lifted up his voice to them, as they were tossed to and fro on the wilderness of waters. At sea there was no man to care for their souls, and on land men lay in wait to make them a prey.

Thus it was—and thus it too often is, even now. Let us thank God, however, that a brighter day for sailors begins, as we trust, to dawn. Much was done for them, when some twenty-five years ago, Christians in England and in America first awoke to the truth that those who live on the waters are entitled to the gospel, no less than they who live on the land, and that as men they must have hearts to feel its power. Yet more was done when the conviction of that truth ripened into action; when missions among seamen were established; when afterwards the intoxicating cup was banished from a large portion of our merchant vessels, and when in some of them the rough discipline of the deck and the comfortless cheer of the fore-castle were improved. And the results—how cheering!—They have demonstrated not merely that these men can be reached—not merely here, as everywhere, God's blessing will follow faithful efforts to proclaim his truth and save souls; they show that this is the effort on which God seems to vouchsafe his peculiar smiles. In proportion to the means employed and the difficulties to be vanquished, no missions were ever more successful than those among seamen. Twenty years ago, a pious sailor, whether in the navies of England and America, or in their merchant service, was almost unknown;—officers and men alike seemed to agree with the world at large, in thinking, that religion was not made for sailors. Now it is computed, that among the seamen of these two countries, there are not less than ten thousand, who are communicants of some Christian denomination. It is said too, that there are eight hundred captains of vessels, who glory in the service of a heavenly Master, and whose crews are almost invariably distinguished by their orderly and contented spirit. In the American navy, it is not known that there were, fifteen years since, among all its officers, more than one or two communicants. There are now more than one hundred, and many of them occupy high positions. On board our cruisers at distant stations, where hardly any human agency was employed, a deep solicitude respecting religion has arisen in more than one instance, and groups of sailors have been found in the darkness of the night, offering us their united prayers for God's grace to make them Christians. In some instances means apparently the most inadequate have become a blessing to a whole ship's company; and it is said that throughout the American navy, where religious zeal was once either ridiculed or persecuted, it is now not only tolerated, but respected and even honoured.

And what do these results say to us? Do they not say, "go forward." God gives such success, not to supersede effort, but to reward and animate it. So much as will quicken prayer and redouble zeal, he vouchsafes; but it is only that he may leave it to his people to say whether that success shall continue and be progressive. There is still much land to be possessed. The little one is still to become a thousand, and the small one a strong nation. When you compare what has been done, with what remains undone, you must feel that there is urgent need of more exertion. In this country and England alone, there are two millions of men who labour on the water as seamen or watermen—men who are mostly in the prime of life, with passions that need all the restraints of religion, and temptations that might endanger the virtue of established Christians. They are men, too, who need specific religious instruction. Sailors, especially those on the high seas, are gregarious. They shun promiscuous assemblies. As they will live only in sailor boarding-houses, and associate only with sailor companions, so, for the present at least, they will frequent only sailor churches. And how far have these been provided? In our own land, I speak without exaggeration when I say, that they are insufficient for the accommodation of one-third of those who are temporarily on shore. In Philadelphia, where I believe the first effort in behalf of American seamen was made, and where, in proportion to the wealth and population, there is but little commerce and much philanthropic zeal, there may be accommodation now for one thousand sailors; whereas it is supposed that there are more than two thousand constantly in port, besides those who belong to the navy, and besides those, too, who are engaged in the navigation of rivers and canals. What must it be then along our coasts, in smaller towns, with a larger proportional trade? Consider,

too, that nearly all sailors on shore might attend church—sickness being their only obstacle. Consider, moreover, how our commerce is extending. Year by year it stretches out its arms, till now our whalers are in every sea,—our traders in every harbour, and even along every barbarous shore. From a recent report made by the Navy Department, it would seem that the tonnage of the United States employed in trade, is at this moment but one fifth less than her's who has so long written herself undisputed mistress of the seas. What then must it be ten years hence?

They are facts like these which have recently led to the formation of the *Churchman's Missionary Association for Seamen of the Port of Philadelphia*. Its members and managers propose, with God's blessing and the aid of the benevolent, to construct a *floating church*, which shall lie at your wharves, and which shall open its doors, each Lord's day, to those who live on the water. I desire to bespeak for this effort your prayers and your active co-operation. Such a church is needed. It is needed because existing means for the religious improvement of seamen are inadequate. It is needed, too, because as a *floating* edifice, throwing out its flag among the masts and spars of your shipping, it will be more likely to attract the sailor's attention, and will commend itself more warmly to his professional sympathies. It can be erected at a cost much less than would be needed for a building and the necessary land on shore; it will be less exposed to danger from fire; and it can be readily moved from one point to another, should changes in the commerce of the city or other causes render removal expedient. And further, such an edifice is needed, that there may be at least one place, where the sailor can worship according to the order of our own church. Not a few of our seamen, natives and foreigners, are the children of Episcopalians. Others have been brought into contact with our services in the navy, or in distant lands. Others again are attracted to them by their social and responsive character; and others by their chastened fervour and orderly administration. But that which, beyond all else, wins the sailor's preference towards us is our Prayer Book. In one small volume, which he can carry always about him, he has exhaustless sources of instruction and comfort;—choice and copious extracts for Scripture for every day; prayers and thanksgiving suited to the manifold changes of his eventful life; deep confessions of sin; ardent ascriptions of praise and thanksgiving—the vows that he made or that were made for him at baptism—solemn appeals addressed both to those who neglect and to those who celebrate the Lord's supper—devout hymns, in which his whole heart can pour itself out in melody before the Lord, with creeds and more extended expositions of a Christian's faith. These—must they not be to him a perpetual well-spring of blessing and delight, if he be only led, when on shore by uniting in our public worship, to use, to appreciate, and to enjoy them?

And yet, what, thus far, has the church of American Episcopalians—the church blessed by this book of Common Prayer, done for Sailors? In whatever proportion she has peculiar means for promoting their welfare, is she not bound in the same proportion to use them? As a church, too, planted especially in large cities, and embracing, within her pale, multitudes who are engaged in commerce, are not her resulting obligations the more imperative? We ask, then, what has this church done as yet, for sailors? But three or four chapels, where they can worship according to the order of our service, have been opened along the whole extent of our sea-board and these have been opened only within the last six or seven years to those bearing other Christian names, we have left the toil and the glory of conducting the sailor's worship and breaking to them the bread of life. Well, then, may we blush for the past, while we bless God that our supineness is at length disturbed—that while we commend the noble zeal of others, we have come at last to feel the awakening influence of their example—that we are now bent on sharing in the burden of this work, and are resolved that if sailors be not won to the faith and obedience of Christ and him crucified, the fault shall not be ours.

Non-Episcopal Puseyism—Impartial Testimony.

We notice that our article under the above caption, has been copied entire on the first page of the last number of the *Presbyterian Herald*, just received. We turned to the editorial columns to ascertain what would be offered in opposition to our statements; as we supposed, of course, that some of our non-Episcopal brethren would be startled at the bare thought of their being chargeable with Puseyism, quite as justly, as Episcopalians. We were agreeably surprised to find that not only was the insertion of our article not accompanied by any editorial strictures, but that the following editorial testimony was borne to the truthfulness of its views. Without any allusion to our article, the editor, writing on the subject of exclusiveness, and complaining of his Baptist brethren that they "cannot authorize their members to unite with a Presbyterian Church by giving them a letter to do so," assigns as one reason for this, that so to do would be to "admit that an unbaptized community of religious persons were a Gospel Church, as primitively constituted;" which means in plain English, that a community of religious persons who have not been immersed, though they have faith, and love, and holiness of heart and life; though they have a ministry and sacraments, and the manifest presence of God among them, are no Church of Christ at all. Immersion is baptism and nothing else is.—The non-immersed are unbaptized, therefore they cannot constitute a Church of Christ. We have not before us the Baptist standards to refer to; but we presume this view of immersion is in them. Such Puseyism as this, can be found in no line or page, or volume of the Standards of the Protestant Episcopal Church. The Editor of the *Presbyterian Herald* further testifies, "They make what they conceive to be the improper observance of an external rite, as to the mere mode of its reception, the ground upon which they unchurch those whom they admit that Christ has received into his spiritual family or invisible Church." And again: "They are more exclusive than the highest of the high-church Episcopalians in refusing to admit Pedobaptists to the communion table; for we

have never known Episcopalians to refuse the privilege of communion to other Churches, though many of them refuse to receive the ordinance from our ministry. The very highest of the high-church Episcopalians will suffer a Presbyterian to commune with them, but the Baptists will not." And again: "We have, in one instance, gone so far as to preach the sermon explaining the nature of the ordinance of the Lord's Supper, and then at the close of it, sat as a spectator of its reception by the Church, without being invited to partake of it."

Now we by no means rejoice in the exposure of such frailties of our nature among the different denominations of Christians; nor do we think the Baptist brethren, many of whom we honor and love as members of Christ, and heirs of his kingdom, are any more chargeable with such frailties than their neighbors around. We think we see Puseyism, alas! too much of it, in the sense of attaching undue importance to certain peculiarities of form and doctrine, clearly non-essential in themselves, in every denomination. The difference between them and us seems to be, that we confess its existence among us, and contend openly against it; but they cherish theirs, and with their own eye by no means clear of visual obstructions, are very observant of notes in their brother's eye, and seem far more anxious to root out Episcopal, than they are to root out Presbyterian, or Baptist or Methodist, or any other sort of Puseyism. It is a homely saying, but there is great significance in it, and we think we all might profit by its occasional recollection,—

"O would kind heaven the gift give us,
To see ourselves as others see us."

Western Episcopalian.

George and his little Sister.

A little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might lead out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field. I said, 'You seem very happy, George. Is this your sister?'

'Yes, sir.'

'Can she walk alone?'

'Yes, sir, on smooth ground.'

'And how did she get over these stones, which lie between us and the house?'

'O, sir, mother charged me to be careful that she did not fall, and so I put my hands under her arms, and lifted her up when she came to a stone, so that she need not hit her little foot against it.'

'That is right, George; and I want to tell you one thing. You see now how to understand that beautiful text, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.' God charges his angels to lead and lift good people over difficulties, just as you have lifted little Anne over these stones. Do you understand it now?'

'O, yes, sir, and I shall never forget it while I live.'

Can one child thus take care of another, and cannot God take care of those who put their trust in him? Surely he can; and there is not a child, who may read this story, over whom he is not ready to give his holy angels charge.—*L. Standard.*

Give! Give!

Disinterestness! If we only knew the greatness of this virtue or only dreamed of the pure happiness it brings, we would toil for it day in and day out as Earth's crowning glory. Have you means? The possession of this virtue would make them a blessing to you and to all.—Are you without them? Disinterestness would make you rich, wealthy in just and generous acts. Do you possess influence, talent? Thus blest you would impress society with a manly cast. There is no goodness without disinterestness, and no disinterestness without true moral greatness.

Give! Give! not of your hard coppers merely! But of your heart's best sympathy—of your head's best thoughts: give them freely, boldly: give them heartily to whatever may advance, elevate, dignify the race! What is life when chained down by one ever-mastering passion!—What is earth, creation, God, when we are consumed by lust of gain, ambition, heartless show? How earth, creation and God rebuke, in all things, selfishness, whether grovelling or refined, debased by course habits, or gilded over by artificial polish! The poet felt this when he said or sung:—

The sun gives ever; so the earth—
What it can give, so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, buoys;
So, too, the air it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving,
Who gives not, is not living,
The more you give,
The more you live.

God's love hath in us wealth unheaped,
Only by giving it as reaped;
The body withers, and the mind,
If pent in by a selfish mind.
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living;
The more you give,
The more you live.

It is the manner of God to cast down that he may raise, to abase that he may exalt. Contrarily, Satan raises up that he may throw down, and intends nothing but our dejection in our advancement.—*Bp. Hall.*

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JUNE 10, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 89 south Seventh street, Philadelphia.

Office of the "Banner of the Cross."

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

NEW AGENTS.—The following named gentlemen have very kindly consented to act as Agents for the "Banner."

Rev. F. W. Boyd, Grand Gulf and Port Gibson, Mississippi;
W. C. Smedes, Esq., Vicksburg, Mississippi;
Charles A. Bradford, Esq., Jackson, Mississippi.

PRACTICAL CHARITY.—Among our selections will be found an interesting account of "Protestant sisterhoods." The most remarkable feature, in these excellent institutions, is the fact that they are established by those christian bodies whose *Protestantism* cannot be called in question. That they have excited no fears, and invited no attacks, is a further illustration of the homely truth that one man may steal a horse while another must not venture to look over the fence! "The Edinburgh Review" in which the account is published is well known as a violent enemy of all that tends to that most indefinite and uncertain thing called "Puseyism."

We are rejoiced, since none else were found to begin the good work, that these Protestant denominations have taken the lead. Will the Church refuse to follow? Will she be content to leave these practical charities to the extremes of Romanism and Protestantism, or hand over her poor members to the care of the state, or to the care of societies which acknowledge no connection with our Holy Faith?

We are ready enough to form societies for the dissemination of Evangelical knowledge. Why are we so slow in associating together for the extension of Evangelical practice? If we wish "the gospel in the church" to extend, we must not only by precepts teach men to know, the truth, but by example lead them to "practice what they know."

Some among us have great fear of the extension of Romanism. Do we not afford the Romanists all the opportunity they desire by leaving the great field of practical charity almost unoccupied? Look at their Orphan Asylums, and their other similar institutions in this very city, and then consider if, in the use of such means, they are not likely to increase and multiply. Where are our Asylums for Widows, for Orphans, for the stranger, the sick and the destitute? We know of only one such institution, and that a very limited one, connected with the Church in this city!

Complaints are made of the Society of Odd-Fellows for securing more the affections and the interests of some of our people than they give to the Church of the living God. And why? Is it not because they faithfully perform those works of mercy which the Church leaves undone? We have heard of a member of this Society who was taken sick at Charleston, and being in want, not only supplied by his brethren with means, but a person sent with him to take care of him as far as Baltimore, and by his brethren there brought in the same way to this city, where he died, attended by kind and fraternal ministrations, and at last his body was sent on with every care to his friends in Maine. Would the Church have done this for one of her sick members? We freely own that if the Church does not perform her appropriate offices of mercy, and if these societies take her place in such things, they will secure, and they so far deserve, the sympathy and interest of men.

We have much to do in *practical charity* before we will present the Church to men in her true aspect. What is the most we now do? Why, only to erect edifices in which men may worship God if they can pay their pew rents. A few sittings in the out of the way corners are, perhaps, given free to the poor and the stranger. A small collection is made every Communion Sunday to be distributed among the destitute. A few ladies perhaps, are engaged in the good work of supplying garments for the poor. Add to these, Sunday schools, and in some cases, parochial schools, and you have the whole extent of our practical charities. The wonder is that, with such a naked and imperfect system, the Church has ever extended at all!

If we desire to make the Church, which we believe to be "Apostolic," the instrument of good to men, and the means of extending God's glory upon earth, we must give more completeness to her system of practical charity. We must so develop, not her *faith*, that we are not to do, but her *practice* that She may meet the demands of suffering humanity and the wants of men, as Christ appointed her to do, and then like the rod of Moses She will swallow up all counterfeits, whether they be religious sects or human societies, and be looked to by men as their present and eternal refuge, the ARK in which they "may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life."

CHURCH BOOK STORE AND AGENCY FOR THE PROTESTANT EPISCOPAL S. S. UNION.—It will be seen that the Banner office has been removed to the Book Store of Mr. R. S. H. George, who has taken Mr. Hooker's late store, No. 16 SOUTH SEVENTH STREET, a few doors above Chestnut.

Mr. George is well known as a long established Church bookseller in this city, and deserves the patronage of the members of the Church. He will have constantly on hand a good supply of Sunday School Books. The unjust efforts which have been made to injure "the Sunday School Union," will, we trust, have the effect of making its friends more anxious to sustain it, and when they wish books of this description or other Church publications, we hope they will not forget to call upon Mr. George.

SIXTY-FIFTH ANNUAL CONVENTION OF THE DIOCESE OF NEW JERSEY.—The Convention met at 10 A. M., on Wednesday last, the 31st ult., in Grace Church, Newark. After morning prayer, the Bishop delivered his triennial charge to the clergy. Its subject was the Cross of CHRIST, the hope, the theme, and the model of the Clergy. It is needless to say, that it was thoroughly practical, earnest, and stirring. Should any who heard it, fail to profit by it, the fault must be theirs alone. The Convention ordered 1000 copies of it to be printed. After the delivery of the Charge, the Bishop administered the Holy Communion, aided by the Rev. Dr. Barry.

At the close of the service the Convention was called to order. The Rev. A. B. Patterson was then unanimously re-elected Secretary. A part of the Committee on Rules of Order reported in favor of certain alterations in the old rules, which, however, after considerable discussion, were rejected, and the old rules adopted without change.

In the evening a sermon was preached by the Rev. H. B. Sherman, and a collection made in behalf of the Diocesan Society for the promotion of Christian Knowledge and Piety.

Thursday being Ascension Day, the Holy Communion was administered, after morning prayer, by the Bishop, aided by the Rev. Mr. Croes. The business of the day commenced with the admission of three new parishes, (St. Thomas's, Vernon, St. Philip's, Newark, and St. Matthew's, Newark,) into union with the Convention. It is somewhat remarkable, that at the same time, and by the same resolution, three such parishes should have been thus received.

St. Thomas's is a new organization in the upper portion of the state, where churchmen are few in number. It owes its church and its organization chiefly to the liberality of a wealthy family, who have a large estate in the neighborhood, and who have the grace to acknowledge practically that property has its duties as well as its rights.

St. Philip's congregation is composed of persons of African descent, who have been collected and ministered to by the disinterested zeal of the Rev. J. H. Tyng. The committee on new parishes took no notice of the peculiarity of this case in their report, but confined themselves to the documents before them, upon which they founded the usual resolution for admission. Not a word was said in reference to that peculiarity by any member of the Convention, although the fact was generally if not universally known.

St. Matthew's, Newark, the third of the churches admitted to Convention, is composed of Germans, who a few months since were Lutherans. Their minister having conformed to the church, is now preparing for ordination. Meanwhile, with the aid of the clergy in Newark, especially of Rev. Messrs.

Henderson and Lowell, he has succeeded in making a considerable part of his flock appreciate and adopt his views. These are the members of St. Matthew's Church. Not the least interesting of the services of Ascension Day, was that held in Trinity Church, in the evening, in behalf of this new parish. The sermon was preached in German by the Rev. Mr. Cook, missionary to the Germans in New York, after which the Bishop confirmed a number of youthful Germans, whose devout and reverential demeanor imparted to the administration of the sacred rite a peculiar solemnity. Seldom does one see, (I have never seen,) the real catholicity of the Church, so strikingly illustrated as it was on Ascension Day in the case of St. Philip's and St. Matthew's churches.

After the admission of the new parishes, the Bishop delivered his Annual Address. It gave an encouraging account of the state of the Diocese; while it failed not to admonish as opportunity served, both clergy and laity, of the duty of going on, to multiply and edify the churches. As it will be published, details are needless here.

The usual elections were held, and the result was as follows.

STANDING COMMITTEE.

Of the Clergy.	Of the Laity.
Rev. M. H. Henderson,	J. J. Spencer, M. D.,
" R. C. Moore,	J. P. Pennington,
" H. Finch,	R. W. Howell,
" J. A. Williams,	J. C. Garthwaite.

DEPUTIES TO THE GENERAL CONVENTION.

Of the Clergy.	Of the Laity.
Rev. E. D. Barry, D. D.,	Archer Gifford,
" J. D. Ogilby, D. D.,	Charles C. Stratton,
" C. Dunn,	Isaac B. Parker,
" J. L. Watson.	John Potter.

SUPPLEMENTAL DEPUTIES.

Of the Clergy.	Of the Laity.
Rev. W. Staunton,	R. S. Field,
" J. A. Williams,	R. W. Howell,
" A. Stubbs,	Chas. King,
" E. W. Peet.	R. B. Aertsen.

TREASURER.—Rev. R. J. Germain.

The Committee, to whom had been referred, by the former Convention, a proposed amendment to the 1st and 2d Canons, being divided in opinion, presented two adverse reports. These were finally referred back to the committee, with instructions to report to the next Convention. In the evening, in Trinity church, the parochial reports were read, and other ordinary business transacted. The Convention then adjourned *sine die*, after chanting the *Gloria in Excelsis*, and receiving the Bishop's benediction.

The notices of the Maryland and Missouri Conventions were not received until our paper was going to press.

We thank the kind correspondent who has furnished the following account of THE CONVENTION OF DELAWARE.

For the Banner of the Cross.

Diocese of Delaware.

The Fifty-eighth Annual Convention of the Protestant Episcopal Church, in the Diocese of Delaware, met in Immanuel Church, Newcastle, on Wednesday morning, May 31, at 9 o'clock. There were present, six of the Clerical, (besides the Bishop,) and sixteen of the Lay Delegates. The Rt. Rev. Alfred Lee, D. D., Bishop of the Diocese, took the Chair, and the Convention after being organized took a recess at 10 o'clock, for Divine service.

Morning prayer as far as the creed, was said by the Rev. Jacob B. Smith, the remainder by the Rev. Saml. C. Brinckle. The Ante-communion service was performed by the Bishop—the Rev. Thomas F. Billopp, the Rector of the Parish, reading the Epistle.

The Convention Sermon was preached by the Bishop, after which he proceeded to administer the Holy Communion, assisted by the Rev. Thos. F. Billopp.

The Convention re-assembled immediately after Divine service, and after a short session adjourned until 3 o'clock, P. M.

Immediately after the opening of the Convention at 3 o'clock, the Bishop delivered his Annual Address.

At 8 o'clock, P. M., the Church was again opened for Divine service. Evening Prayer was said by the Rev. Walter E. Franklin, and the Sermon preached by the Rev. Andrew F. Freeman. After the Sermon, the Bishop administered the rite of Confirmation to four persons—the Rector of the parish reading the "Preface."

Thursday, June 1.—Ascension Day. The Convention met at 9 o'clock, and Morning Prayer as far as the Second Lesson was said by the Rev. Andrew F. Freeman—the remainder by the Rev. J. B. Smith.

The Ante-communion service was performed by the Bishop, assisted by the Rev. J. B. Smith, who read the Epistle. The

sermon was preached by the Rev. Edwin M. Van Deusen.—Immediately after the Second Lesson, the Bishop baptized the infant daughter of the Rector of the Parish.

The Rev. Thos. Farmar Billopp was unanimously re-elected secretary, and Edmund Canby, Esq., was elected Treasurer, and Evan H. Thomas, Esq., resigned.

The following gentlemen were elected the Standing Committee for the ensuing year.

Rev. Thos. F. Billopp,	Wm. T. Read, Esq.,
" W. E. Franklin,	Hon. Geo. B. Rodney,
" E. M. Van Deusen,	of the Laity.
of the Clergy.	

DEPUTIES TO THE GENERAL CONVENTION.

Rev. Thos. F. Billopp,	and Messrs. Wm. T. Read,
" W. E. Franklin,	Robert Burton,
" A. F. Freeman,	Edmund Canby,
" John L. McKim,	Benjamin Gibbs,
of the Clergy.	
of the Laity.	

The Education and Missionary Committee for the ensuing year.

The Bishop of the Diocese, <i>ex-officio</i> , Chairman.	
Rev. Thos. F. Billopp,	and Edmund Canby, Esq.,
" E. M. Van Deusen,	Edward G. Bradford, Esq.,
of the Clergy.	
of the Laity.	

TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Rev. E. M. Van Deusen, and Rev. W. E. Franklin.

The New Parish of "Christ Church, Delaware City," was admitted into full union with the Convention.

The next Annual Convention will be held in Christ Church, Milford, on the last Wednesday in May, 1849.

New Castle, Festival of the Ascension, 1848.

Foreign Items.

Dr. Graham, the new Bishop of Chester, was confirmed at St. James' Church, Piccadilly, on Saturday, and consecrated the following day at Whitehall Chapel, by the Archbishop of York.

The Rev. E. B. Ramsay, Dean of Edinburgh, has been appointed Bishop of Glasgow and Galloway, in the room of the late R. Russell. A large church is to be erected for the new bishop in the western suburbs of Glasgow.

Friday night's *Gazette* contains an order in council, substituting a money payment of 600*l.* a-year to the Dean of Exeter for certain property belonging to him in right of his office, and hereafter to be vested in the Ecclesiastical Commissioners.

The *Globe* states that subscriptions have been set on foot to enable the Rev. G. C. Gorham to prosecute his suit in the courts of law against his Grace of Exeter. The same authority states that the Attorney-General will very shortly issue a *quære impedit* against the Bishop of Exeter in the case of the Rev. Mr. Gorham; and that the Court of Queen's Bench will be moved for an order of costs against the Bishop in the case of the Queen v. Latimer.

The Bishop of Manchester has announced that he is averse to granting letters dimissory under any circumstances, and that he will require candidates for orders in his diocese to be ordained by himself.

ACKNOWLEDGEMENTS.—The Editor of the Banner thanks the unknown friend who sent through him:

"Ten dollars, a friendly offering to the Church of the Redemption."
June 6th, 1848.

The donation has been appropriated as desired.

We have great pleasure in publishing the following.

Key West, May 22d, 1848.

To the Editor of the Banner of the Cross.

REV. AND DEAR SIR:—

Will you be pleased to acknowledge for me the receipt of a case of books, mostly valuable theological, for the use of St. Paul's Church, and the Missionary at this station, from the Librarian of the Bishop White Parish Library Association.

An appropriate place will be provided for them in the vestry room of the new church now building, where they will be placed as a lasting monument of the beneficence of the Association.

This acknowledgment would have been made long ago; but, by some mistake, after they had been landed upon the wharf here, they were taken on board another vessel and carried to Mobile.

The one hundred 12mo. Prayer Books and Tracts, sent by the Female Prayer Book Society, have been nearly all distributed. They are afloat on board of wrecking vessels and merchant ships, bound in various directions, as so many silent teachers and messengers of mercy; and the fruits of their usefulness will never be known until that great day when "the land and the sea shall give up their dead."

THE MISSIONARY.

The Rector, Church wardens, and Vestrymen of St. Mark's Church, Mauch Chunk, tender their warm acknowledgements to the

"Young Churchman's Missionary Association," for their valuable present of a very neat and chaste service of communion plate; to the

"Bishop White Parish Library Association of Philadelphia," for eleven volumes as an addition to the Parish library; and to

John Welsh, Esq., for his donation, through Mr. J. E. Barnes, of fifty dollars, to assist in finishing their church edifice.

W. H. SAYRE, Church warden.

To the Editor of the Banner of the Cross, Philadelphia.

REV. SIR:—The Parish of Zion Church, having received last week a donation of books from the Bishop White Parish Library Association, of Philadelphia, with a request for the acknowledgement of their receipt in the "Banner of the Cross;" you will oblige us by inserting in your paper, the following extract from the records of the Vestry.

Vestry meeting of Zion Church, Mendon, Adams, Co. Ills., May 22, 1848, "Resolved, That the thanks of this Parish are due, and are hereby tendered to the ladies of the Bishop White Parish Library Association, for their very generous and acceptable donation of a library, consisting of thirty volumes, for the use of the Parish; and the Vestry would not let this opportunity pass, without expressing their earnest prayer, that the blessing of the Great Author of all our mercies, may rest upon the donors; and that the managers of the society may often have it in their power to send a similar valuable library to some remote missionary station, and thus give the missionary an opportunity of access to some standard Theological works for study; from which, in consequence of the smallness of his salary, with a heavy heart, he has been debarred."

BENJAMIN LONG, } Wardens.
Th. BANKS, }

LEVI STILLMAN, } Vestrymen.
M. B. HARRISON, }
JAMES B. W. SELLWOOD, }

We present to our readers the following pressing call for help, trusting that it may obtain that attention which the urgency of the case demands. It is an extract from a letter from the Missionary at Beloit, Wisconsin, to a gentleman in this city, and not written for publication. We prefer letting the Missionary tell his own story, prefacing it however with the following recommendation.

I earnestly commend the effort of Mr. H. T. Wells to obtain aid towards building a Church at Beloit, in Wisconsin. There are peculiar circumstances which make the enterprise of great importance, and sanction most strenuous exertions. The congregation is small but zealous, and have subscribed to the extent of their ability. The Missionary, the Rev. S. C. Millett, is devoted to the sacred cause of our Divine Master, but will be greatly impeded in his exertions, so long as he is limited to a very small place for the celebration of the solemn services of the sanctuary. JACKSON KEMPER, Bishop.
Beloit, Wis., April 21, 1848.

"The little band of Churchmen I think are every day growing more zealous and united; and we have determined to make the attempt to erect an edifice on the west side of the river, on a lot given us by Mr. Hackett, (on the condition that we complete such building in two years from the coming Sept.) Now it is a case of life or death with us. If we remain as we are, we must give up. The other denominations, Baptists and Methodists, having received aid from the East have commodious houses of worship, well situated. We have a very small edifice, inconvenient in every respect; under these circumstances, while the others use every endeavor to draw in those, not particularly attached to any one denomination, we can have no chance of drawing them to the church, for we have in the first place no room for them, and in the second place we are situated in such a manner, that if we had the room, we are entirely on one side. The subscription paper has been and is now circulating, and I can assure you all is being done by Episcopalians, that is possible. The subscriptions on their part are far more liberal than I have been accustomed to see at the East. You very well know that there are no persons of wealth here. All have to contend, more or less, with the difficulties incident to small means; but there is a generous heart with some, far more so than perhaps our Eastern friends imagine. It has been gratifying to me, that many who attend no place of worship, have manifested a willingness, far beyond my expectations, to assist us, and have promised that they will not only give, but will attend the Church when erected. Carpenters and Masons have pledged themselves in labor to the amount of from \$25 to \$50 each. There can be no doubt, if we had a church of convenient dimensions, situated upon the lot given us by Mr. H., we should in a few years hold a very respectable rank among the denominations who surround us. On the 19th the Bishop was here and laid the corner stone, and is much interested in the enterprise. I have enclosed in this, his sanction to our efforts to obtain through your kindness, any assistance our Eastern friends may see fit to give us. What we need, and find it difficult to obtain here, is money, to furnish materials. We can to a great extent secure labor. You are aware that at the present time, there is no house of worship on the west side of the river. Since you were here, the water power has changed owners, and men of capital are engaged in the enterprise of making a good and permanent dam. Mr. Walker, of Chicago, expends \$2000 upon it this summer, and already a new life is imparted to the west side, and many good substantial buildings are already in progress of erection on that side. In all probability in a very few years, mills and factories of various kinds will be erected, and it is the belief of the business men, that the west side of the river will have as many inhabitants as the east side. Now we have the first chance; a location which will be accessible from the east side as well as the west. If we fail, I have every reason to believe, our last remaining hope, will be taken from us, and for many years, we must struggle on, as we are, if we do not become entirely extinct. Under these circumstances, any aid we can receive, will be most grateful, and will tell upon the interests of the Church, not only in B., but for miles around. If the Church can be permanently planted on a good foundation in some of these more

important points, we shall have no difficulty in extending her borders over this beautiful country; and that Beloit is one of the most important points for Churchmen to aid, I believe must be evident from the fact, that we have now nearly 2000 inhabitants, a thriving village, beautifully located on one of the best water powers in the west, 60 miles from Racine and Southport, 65 from Milwaukee, and 90 from Chicago—with a charming and fertile country in every direction—and with the almost certain prospect of a branch railroad from the main track, running from Chicago to Galena. Now is the time for the Church to secure for herself a respectable and firm footing—but the few here, zealous as they are, cannot erect a building without aid. We therefore earnestly present our claims upon the kind feelings of our Eastern friends."

Contributions for the above object may be sent to the office of the Banner of the Cross.

New Publications.

The following notice is from a Presbyterian of this city who has carefully examined the work, and is well qualified to judge of its merits.

THE AMERICAN MANUAL, containing a brief outline of the origin and progress of political power, and the law of nations; a commentary of the Constitution of the United States of North America, and a lucid exposition of the duties and responsibilities of voters, jurors and civil magistrates; with questions, definitions and marginal exercises, designed to develop and strengthen the moral and intellectual power of youth, and impart an accurate knowledge of the nature and necessity of political wisdom. Adapted to the use of schools, academies, and the public. By Joseph Bartlett Burleigh, A. M., President of Newton University, &c., Philada., Grigg, Elliott & Co., No. 14 north Fourth street, 1848. [12 mo. cloth, pp. 318; Appendix, pp. 54.]

This book is one which must have cost its author very great labour, and which is, we think, well fitted to promote the important object which he had in view when preparing it. To communicate the elements of political knowledge in such a manner as at once to interest and instruct the young is a useful and honorable task, and should secure for him by whom it is faithfully performed, the gratitude and applause of all. This task Mr. Burleigh has fulfilled. A volume of three hundred and eighteen pages, conveying a large amount of information, furnished with numerous questions at the foot of each page, and having synonymous words printed throughout in the margin, as an aid to composition, and an incentive to thought, exhibits at once his acquaintance with the subject, his unwearied industry, and his skill as a practical teacher. The work is well printed, and an Appendix of 54 pages supplies the pupil with numerous statistical tables, and with much besides which he cannot but find beneficial.

THE KING'S MESSENGERS, an allegorical tale by the REV. W. ADAMS, M. A. Fellow of Merton College, Oxford, Author of the Shadow of the Cross. From the London edition, with engravings executed by W. S. Howland. From original designs by Weir, New York; General Protestant Episcopal S. S. Union, Daniel Dana Jr. Agent, 20 John st., for sale by R. S. H. George, 16 South Seventh st. Philadelphia.

This is in appearance a most attractive book, so far as chaste and beautiful binding, excellent printing, and appropriate and finely executed illustrations can make it so.

Of its contents we need hardly speak to those who are acquainted with the character of its author's other writings. Its object is to bring forward prominently and distinctly, a single Christian duty. In consequence of this it involves very little of doctrinal teaching. This we esteem in such a work a peculiar excellence. The duty enforced is suggested by that divine precept, "lay up for yourselves treasures in heaven." We commend it as a sound, practical work adapted to the understanding of children, and conveying most important lessons in a manner likely to secure attention, and to make deep and lasting impressions on the young heart.

AN EXAMINATION of a book entitled Discourses on the Apostolical Succession, by W. D. Snodgrass, D. D., pastor of the Second street Presbyterian Church, Troy. By REV. WILLIAM JOHNSON, Rector of St. Stephen's Church, Milledgeville, Georgia. New York, Stanford & Swords, 139 Broadway.

This is a well printed pamphlet of about fifty pages. Our limited space will not permit us to give a particular account of this learned and able defence of "the Apostolical Succession." We consider it a complete refutation of the work examined. And it deserves to be especially noted, that the author is not content with giving true argument, but he has endeavored to exhibit the right *spirit*. This we conceive gives especial strength to any course of just reasoning. We regard this little work as deserving of particular regard as an honest, straight forward and Christian defence of the truth against the assaults of error.

It has been wisely said, "A cheerful look and pardon are the best revenge for any injury;" and again, "If thou art vexed, thou wilt have two troubles."

From the New York Churchman.

Obituary.

Died, at Jamaica, L. I., on Friday, May 19th, aged 43 years and 4 months, MARY ELIZABETH, wife of the Rev. William Lupton Johnson, D.D., Rector of Grace Church in that place.

Mrs. Johnson was the eldest child of the Rev. Henry Whitlock, a clergyman distinguished for his virtues and talents, who was for several years Rector of Trinity Church, New Haven, Ct., having previously been assistant minister to the former Rector, the Rev. Bela Hubbard, D.D., and for several years Rector of St. Paul's Church, Norwalk. He died with consumption in 1814, at the age of 37, in Fayetteville, N. C., on his way to the farther South for his health, leaving behind him a most cherished memory and a reputation for distinguished excellence as a man, a pastor, a preacher, and a theologian. He had married Eulalia Bartram, who was left with five children, of whom Mrs. Johnson was the eldest. She was brought up in New Haven, under the pastoral care of the Rev. Harry Crosswell, D.D., who succeeded her father in the Rectorship; and she was educated partly in excellent schools in that city, and in a female Institute of high character in Litchfield, Ct. She was baptized in Norwalk, and confirmed in N. Haven, by Bishop Brownell in 1821. At the early age of 17 she was married, and then resided for seven years in Trenton, N. Jersey, and for nineteen years in Jamaica. Her sickness was of a year's continuance, and towards the close attended with great suffering, which she bore with the meekness and submission of one who was sustained by the all-sufficient grace of the Redeemer. Trusting in His merits with most full and cordial reliance, committing herself to His care, with most devout expressions of submission and faith, of hope and love, she exchanged a life of studious and contemplative faith for the higher employment and duties of the better life "within the veil"—leaving a large circle of attached and lamenting friends, to whom she had become singularly endeared, by her many virtues, her gentle and affectionate disposition, her charity of heart and life, and the childlike simplicity and transparent sincerity of her nature. Endeared to them by these enduring qualities, she was as well admired for her intellectual endowments. Appropriate discourses were preached in her parish church on the Sunday by the Rev. Roosevelt Johnson, the only brother of the bereaved husband, and on Monday her body was committed to the grave in the parish church-yard, by the side of her gifted daughter and two others of her children who had preceded her, the funeral service being read by the Rev. O. Harriman, Rector of St. George's, Hampstead; and a funeral discourse being delivered before a large assembly of mourning and sympathizing attendants by the Rev. Dr. Seabury, her own and her husband's friend.

Died, at Red bank, N. J., on Tuesday, 23d May, ELIZA HARTSHORNE, daughter of the late Richard Hartshorne, Esq., of Portland, N. J.

We record with sorrow the death of the Rev. ALEXANDER FRASER, Rector of St. Philip's Church, in this city, and for several years a Missionary of the New York Protestant Episcopal City Mission Society. He was an excellent man, and a faithful minister of Christ. He was borne to the grave on Monday last. The first part of the Burial Service was said in St. John's Chapel by Rev. Dr. Berrian, and an appropriate discourse pronounced by Rev. Thomas Clark, who also said the latter portion of the service at the tomb, in Greenwood Cemetery. We are promised an Obituary Notice for our text.

Communications.

For the Banner of the Cross.

Marginal Readings, &c.

MR. EDITOR:—

Several years have elapsed since the publication of Mr. Hervey Wilbur's edition of the Bible. I know not how widely it has been circulated; but as it was "stereotyped," as it comprehended a "key sheet of questions" "to facilitate the acquisition of scriptural knowledge in Bible Classes, Sunday Schools, Common Schools and private families;" and as agents were employed to send copies through the country, the presumption is that the name of Mr. H. Wilbur is familiar to "not a few." The title page of this edition of the "Holy Bible" contains some peculiarities. The following is a part of it: "translated out of the original tongues, and with the former translations diligently compared and revised." With Canne's marginal references, together with the Apocrypha and Index." "The text corrected according to the standard of the American Bible Society."

* It is customary to insert in the title page these words about the comparison and revision. They may be found in the American Bible Society's edition. But who made the comparison and revision? Do the publishers of all new editions make them? Has the Bible Society ever appointed a committee of comparison and revision? If not, King James the first ought surely, as in Dr. Coit's edition, to have the credit which is due to him. To show the importance of having a correct title page, the following anecdote is extracted from Dr. Coit's preface. "Somewhere in New England, in a parish to which the regular use of the Bible in public worship was unknown, (a circumstance once too frequent, if not still so, in our Protestant land,) it became a query, whether the minister should commence the reading of it in his Lord's day services. A respectable and thoughtful committee were assembled to discuss the moot point, and edify their fellow-parishioners with the result of their careful investigations. After experiencing their due share of difference and perplexity, and when they were brought quite to a stand with wearying doubt, one of their number, prompted by sudden thought, rose, and taking up a Bible which lay on their table, began to pore over the title page. 'Why,' said he, with a most self-satisfactory exclamation, 'here is enough to settle our debate at once. Do you not see it written in the Bible itself—APPOINTED TO BE READ IN CHURCHES?!' These words are generally, if not always, printed in Bibles in England.

Why is it stated that the text has been corrected according to the standard of a particular society? On what is the standard here alluded to founded? Again: Has the American Bible Society ever printed the Apocrypha? If so, where is the "text"? I doubt whether it can be found.† Further, when we read of the text of the Society in question, we are irresistibly led to the contemplation of a naked text; without references, without marginal readings, without note or comment. But the title page of Mr. Wilbur's Bible not only announces the reprint of Canne's references, but it fails to inform the reader that it has marginal readings, and these quite different from the readings published by the translators, and that here and there a short note has been inserted having the appearance of a marginal reading.

Looking beyond the title page, we come, after two pages, to something addressed "to the reader." And who addresses it? Not Mr. Wilbur; for we are told that for the dedication to the English translation the editors have there substituted a "short account" of different translations. What editors? It would have been difficult to answer, if the address "to the reader" contained in Isaac Collins's handsome edition of the Bible published in 1791, in Trenton, N. J., had not accidentally presented itself to view. But the "short account" was written and sent forth by one Editor. The inference then, which I draw is, that some editors between 1791 and 1830 extracted their "short account" from Collins's edition, and that Mr. H. Wilbur extracted it from them. But quere still: Who was the Editor in 1791?

As to the short notes which have the appearance of marginal readings, I have examined only eight. None of these, however, seem to me to have been introduced in accordance with the maxim, Let all things be done unto edification. I will refer to five.

1. Neh. xii. 22. Darius the Persian is said to be "the last king of that monarchy." Commentators are by no means agreed on that point.

2. Rev. ix. 15. The four angels were loosed, "that is, (says Mr. W.) the Turks against the Christians." How does he know that?

3. Titus iii. 8. "That they which have believed in God might be careful to maintain good works," 14, "Let ours also learn to maintain good works." The marginal reading of the 14th verse in our received translation is, *profess honest trades*. Mr. Wilbur omits this, and tells us at the 8th verse, that the Greek is, *go before*. According to his views, they who believe in God ought to go before good works? What does this mean? Is he afraid that their works will not "follow them"? The translation *profess honest trades* is a correct one, as may be seen from an examination of Heinrich's in *loco*. The translators might have inserted the same marginal reading at the 8th verse.

4. Rev. xvii. 12. "The ten horns which thou sawest, are ten kings." Kings, (says Mr. W.) are *kingdoms*. That is, to continue the sentence, these ten kingdoms "have received no kingdom as yet!"

5. Deut. xxiii. 1. The phrase "shall not enter into the congregation of the Lord," means (says Mr. W.) "not to have any vote in public meetings, nor bear any office in Church or State, and not otherwise." How nearly allied the meetings of the Hebrews were to New England congregational meetings in the point of voting, the present writer is not prepared to decide. He thinks, however, that the phrase "shall not enter into the congregation of the Lord," is very similar to that in the New Testament, "let him be unto thee as a heathen."

In searching Dr. Coit's edition of the Bible for marginal readings, I lately, Mr. Editor, found myself, "after a sort," in the condition of the lady, who having for years lost sight of her spectacles, at length upon opening her Bible, laid violent hands on them. For years have I been desirous of seeing a reprint of the admirable treatise, entitled "The Translators to the Reader." What was my surprise, and what my pleasure, then, to learn that Dr. Coit had done good service to the Church in the United States, by its republication? In all probability a large proportion of your readers have never seen the address to which I refer.—Let me, then, recommend to them the purchase of Dr. Coit's edition; and for the benefit of those who are partial to large print, let me also recommend the separate publication of the Address in a type which may be "read of all."

WESTERN.

For the Banner of the Cross.

"And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."—St. Matt. xii. 49, 50.

What a deeply interesting view we have in these words of Jesus, of the relationship which subsists between him and his true disciples.

How intimate! As the dew-drop that glistens in the morning light, retains its relation to the great ocean, so the human spirit, wherever it may be, retains unimpaired, its relation to that blessed Being who is "the Life and Light of men." But there is over and beyond this, a more intimate relation. "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother!"

How grateful! The relationships of earth are always brief, and in most of them there is a strong infusion of bitterness.

"The Saviour cannot pass away,
And with Him lives our joy."

To Him the good man may always come, and enjoy the most grateful communion. When all the little streams of human comfort are dry or imbibed, to those who desire it, Jesus will give that water of life which will forever assuage their thirst.

† In one passage at least the text of the A. B. Society is not followed, viz: 1 Tim. iv. 16, Mr. Wilbur's Bible has it "thy doctrine," instead of "the doctrine." The Bible Society, D'Oyly and Mant, and Coit, are doubtless correct in this passage. Tyndale's translation is good far indolent students; "Take hede vnto thy sylfe and unto learnynge."

How lasting! When the ties of this life are sundered by death, then the relation between Jesus and his disciples will be perfected, and as we may see in the eighth of Romans, be put beyond the possibility of harm.

How advantageous! The advantages and benefits of the various connections of human life are manifold, and known. But no relationship of men can confer such benefits as that between Jesus Christ and those who do his Father's will. They are not only great and precious in the present life; but they pass over into the life to come, and are there most rich and lasting, 1 Cor. ii. 2, 9.

Reader, dost thou sustain this relation to that most blessed Being? Thy hour is at hand, wherein no earthly being can aid and comfort thee! Wouldst thou have one who will do for thee the tender offices of mother, sister, brother, when the hand of brother, sister, mother, cannot reach thee? Then remember and do thy baptismal vows, and walk humbly in the ways of the church. Blessed is that man whom his Lord when he cometh shall find so doing! N. N. R.

From Bishop Potter's Address to the sixty-fourth Convention of the Diocese of Pennsylvania.

MY BRETHREN OF THE CLERGY AND LAITY,

I desire to congratulate you that we are permitted to assemble once more in Annual Convention, and under circumstances so auspicious. During the last year, the land in which we dwell has been visited most richly with the favours of a bountiful and protecting Providence. While famine and pestilence have been scourging some parts of the world, and while in others the very foundations of civil society have been convulsed, our country has been exempted from these sore trials; and we may well bless God that privileges towards which multitudes in other lands are struggling—perhaps in some instances with rash and suicidal haste,—were long since made ours, through the smiles of Heaven on the wisdom and virtue of our fathers.

Never can we be too thankful that we are able to offer a share in such a heritage as we possess, to the toiling and suffering poor of distant nations; and fervently should our prayers ascend, that we may not be found unworthy at such an eventful crisis in the world's history, of the signal blessings we enjoy; that we may be enabled to set before the nations a bright example of justice, moderation, and piety; and that the mighty revolutions now abroad on the earth, may not, in their progress, be stained by blood and violence, nor in their issue, be other than friendly to the interests of Christianity, and to the greatest happiness of the greatest number of mankind.

As members of the Church of Christ in this Diocese, we have deep reason to be grateful for most of the events of the past year. But one of the clergy of the Diocese has been during that period taken from us by death; and he (the Rev. T. C. Breintnall) was not at the time of his decease a resident of this state, nor had he been for any long period a laborer within its bounds. As a native, however, of this city, and a missionary for a short time in the interior of the state, he was generally known and beloved among us; and his departure in the meridian of his days, may well admonish us of the extreme uncertainty of life, and of the solemn obligation which rests upon us of being ever ready to answer for our stewardship.

And the same Being whose kind providence he has thus shielded the lives of the clergy, has not withheld, we trust, the gracious influences of His Spirit from the people of their charge. In some parts of the Diocese, there has been an evident increase of zeal and activity. A generous interest in the extension of the Gospel, has led to the erection of several new churches, with special reference to the wants of our more destitute population; and funds for this purpose have been supplied with a promptitude and liberality worthy of all praise. A corresponding spirit has been manifested in providing the stated administration of the means of grace within these parishes, as well as in contributing to the necessities of many, which though older, are still feeble.

Among these gratifying tokens of zeal for Christ, and of love for souls with which we have been favored during the last year, I would mention especially the sum of four hundred dollars contributed by an unknown hand—one that would be seen by Him only, who is the searcher of hearts,—with directions that it be applied to the relief of missionaries in this and other Dioceses, who are laboring under circumstances of peculiar trial and privation. The appropriation has been made in conformity with the directions given: and I desire to record my grateful sense of this instance of unostentatious liberality, not only in duty to the pious donor, but in the fond hope that an example so worthy of imitation may be followed.

The Churches consecrated are as follows:

At Kittanning, Armstrong Co., on Friday the 27th of August the new edifice erected by the congregation of St. Paul's Church, in place of one which was destroyed by a tornado two years previous;—In Moyamensing, on Thursday, January 27th, All Saints Church; In Port Richmond, on Easter Monday, (April 26th,) the Church of the Messiah; and in Tuscarora, on Sunday, April 30th, Zion Church. The consecration of these churches has been attended by circumstances of unusual interest and of the happiest promise. In the first place they have been free from debt. No tax has been left to be discharged by posterity. No sanction has been given to the criminal practice of incurring pecuniary responsibilities, without a clear prospect of being able to meet and discharge them; and no hazard has been incurred, that places one set apart for the performance of religious offices shall be wrested from their sacred purpose by the violent though righteous hand of the law. And it is due to five other parishes which have completed church edifices within the last year, to state that not having discharged as yet all their liabilities, they have not asked that these edifices should be devoted to the exclusive possession and service of the Most High.

Thanks to this manly and Christian spirit. It is shared also by several of our older parishes which have long been pressed down by the incubus of debts, and which are now employed in strenuous efforts to disengage themselves. The diocese is thus

gaged in the two-fold work of erecting new churches, and of discharging the pecuniary obligations resting on old ones. The work though arduous is advancing with much spirit, and I look forward with confidence to a day not far distant when we can point to all the consecrated edifices of the Church in this Diocese—as free from the reproach of indebtedness.

Another characteristic of the churches built within the last year, and one to which I would refer with much satisfaction, is the simple and appropriate style of their architecture, and the moderate degree of expense at which they have been raised and finished.

In a country where population increases at such a fearful rate, where the capital which gives it employment is so limited, and where it is unspeakably important that the means of grace should multiply much more rapidly, I should deprecate as unfriendly to the extension and the simplicity of our faith, the growth of a taste which demanded gorgeous and magnificent structures for worship. More of graceful forms and convenient arrangements we may well desire; but they are by no means incompatible with simplicity and frugality. The church at Port Richmond for example, which has nearly 650 sittings, and was built at a cost of some \$6000—deserves to be studied as a model of simple elegance; and the achievement of such a building at an expense so limited, reflects the highest credit as well on those who planned and superintended it, as on those whose generous contributions supplied the means. Long may this Diocese be known for her zeal and munificence in planting churches among the destitute, rather than for her prodigality in rearing splendid edifices, where art shall undertake to supersede the appropriate office of the pulpit and the desk,—and where piety shall be measured by the expensiveness of its solitary offerings rather than a diffusiveness of its unostentatious charities. At the same time I desire to do merited honor to the better taste in church architecture which is gaining ground among us, and which is raising some new and beautiful monuments of its fruitfulness, as well of its refinement.

A third characteristic of most of the churches which I have consecrated, and of several others now in progress, is that they are offerings to the cause of missions. The church at Tuscarora stands in the midst of the mining district in Schuylkill county, distant several miles from any other place of worship, and it has been built at the sole expense of a benevolent churchman in this county, for the benefit of the surrounding and increasing population. All Saints' Church, Moyamensing, is the fruit of an ardent desire, conceived years ago by a few of the members of our older churches, to establish a parish in that neglected District, and it has been erected almost exclusively by the contributions of the benevolent. The same is true of the Church of the Messiah at Port Richmond—of the Church of the Redemption at Fairmount, which is not yet finished, and to a considerable though less degree of the churches at Minersville and Coylestown, which though finished, are not yet consecrated. The new and noble building which has been raised by the parish at Pottsville, is likewise, under God, the result of a purpose long cherished and devotedly followed up, of opening accommodations for the foreign labourers, who are crowding into that town and its vicinity. In addition to liberal subscriptions among the members of the congregation, considerable sums have been given from abroad, and these have been devoted to the purchase of pews, which are always to remain free. It deserves to be noticed as an arrangement peculiarly worthy of imitation, that these pews instead of being located together in the remotest and least attractive part of the building, where their occupants would feel more sensibly their dependence on charity, and be in the same proportion more exposed to the invidious remarks of others, are distributed through every part of the building. This arrangement must contribute as well to the orderly and edifying administration of the services, as to the promotion of a healthy feeling of Christian brotherhood.

In concluding my notice of church building in the diocese, I ought not to omit the enlargement of the Churches at Reading and Erie, as enterprises which reflect great credit on the liberality of the respective congregations.

The interior of the church at Reading is worthy of all commendation, as a specimen of chaste and beautiful workmanship.

FIVE CORNER-STONES of churches have been laid within the year, with appropriate solemnities, viz: by myself, at Port Richmond on Monday, June 28th; at Pottsville, on Sunday afternoon, July 11th; at Salem, Wayne county, on Wednesday afternoon, July 14th; in Philadelphia, for the new parish of St. Mark's, on Easter Tuesday, April 25th; and, also, one by the Rev. Mr. Natt, at Northumberland, in October last, during a meeting of the Convocation of Northern and Central Pennsylvania. Each of these buildings, with the exception of that at Pottsville, is to be in districts where we have had, as yet, no church edifice.

In addition to these evidences of church extension, I would add, that several new fields for missionary labor have been occupied within the year. The Rev. Mr. Smith, who has been enabled for two years past from discharging clerical duty, finding his health partially restored during the last summer, established himself by my advice and consent at Greenville, Mercer county, and has been officiating for the last nine months between that place and Newcastle, in Butler county. Both these are mining villages, situated on the Erie Extension Canal, and in the midst of a thriving and beautiful country.

The Rev. Wm. Clotworthy, from the diocese of Ohio, has been acting as missionary in Clearfield county, and its vicinity, holding stated services at the village of Clearfield, at Phillipsburg, at Morrisdale, and at Curwensville. The Rev. S. T. Carter has become a missionary in the eastern part of Lancaster county, and is to derive his support from the liberality of a benevolent lady in that vicinity. The Rev. Dr. Vaughan has been temporary charge of a mission, established, some time since, in the south-western part of this city, which seems to promise much good. The Rev. E. C. Jones is officiating in Southwark, with a view to the revival of the Church of the Messiah, in that district. The Rev. Daniel S. Miller has held services during the winter in a hall in Spring Garden, and has organized a parish, which is now engaged in the erection of a church; and, lastly, the Churchmen's Missionary Society for

Seamen, of the port of Philadelphia, an association recently formed by a band of devoted young men, are fast gathering means for the erection of a floating chapel, for the use of mariners.

I point to these facts as cheering proof that there is abroad among us a noble spirit of zeal for the advancement of the Saviour's kingdom. Would that I could point to corresponding evidences of increase in the ranks and efficiency of our laboring clergy. But on this point the facts are less encouraging.

The number of clergymen dismissed from the Diocese, during the last year, has been considerably greater than in former years; the number received has not increased in the same proportion; while the number of young men admitted as candidates for orders, remains stationary.

The present number of CANDIDATES FOR ORDERS, in this diocese, is twenty-five, of whom eight have been received within the last year.

It will thus be seen that the ranks of the laboring clergy, in this diocese, do not increase even in proportion to the increase of our churches, much less in proportion to the new calls which are made for our services; while the disproportion between the growth in the number of our clergy, and the advance of population in our commonwealth, is truly distressing. Let not our faithful and fervent prayers be wanting, brethren, nor our corresponding judicious efforts, that the list of our candidates, now much reduced, may be soon swelled by the addition of young men of talent, piety and devoted zeal. What we greatly need are laboring clergymen, who are patient, self-denying, and indomitable—men who can endure hardness, even though it take the form of apparent neglect or indifference—who, in meekness, and with all industry and prudence, will adapt themselves to the peculiar emergencies of the various posts at which they may be called to labor, and whose faith in the ultimate triumph of their mission can outlive even a long period of privation and apparent uselessness. Such men never labor in vain; and unfriendly as the soil of interior Pennsylvania may seem to the establishment or extension of our principles, there are fields in every part of it already white unto the harvest. But they who would reap these harvests must needs count the cost. For a time, some of them must consent to forego the comforts of a married life; they must be satisfied to live as the mass of those to whom they minister live; and, sowing in hope, they must never distrust the pledge, that God's word, when it goes forth in its integrity and simplicity, cannot return unto Him void, but must prosper in the thing whereunto He sends it. Its triumphs may be reserved till his eyes who proclaimed are sealed in death; but none the less glorious and memorable shall be his reward. *In due time we shall reap if we faint not.*

When I observe with what skill and ardor, at what hazards often to health and life, and with what deliberate and even prodigal sacrifice of present ease and enjoyment, the children of the world devote themselves to the pursuit of that which must perish in the using, I cannot but fear that they are wiser in their generation than many of us who profess to be children of light. A like zeal, a like vigilant wisdom and forecast, with the same irrepressible, self-sacrificing energy, would soon enable us to carry our faith in triumph over many obstacles, before which we are now too apt to stand appalled, or from which we turn away in dismay.

But whilst I insist upon the necessity of increased devotion on the part of the clergy, I would not forget that they who preach the gospel have a right to live of the gospel. It is a melancholy fact, that some of the most useful clergymen who have left us during the past year, have been constrained to do so by the entire inadequacy of their means of subsistence. I have much fear that we are destined to suffer still severer losses from the same causes. With these facts forced upon me as I travel over the Diocese, and having myself tried in vain for months, and even in one or two instances for more than two years, to supply some vacant parishes with ministerial services, because I have been unable to hold out to men with families, the prospect of adequate support,—I conceive that I should be wanting in my duty if I did not entreat the renewed attention of the laity to this subject. Where the standard of compensation is highest, there we must expect that talent and efficiency will be carried; and we cannot allow other dioceses to excel us in this respect without being in danger of suffering a constant drain upon our best and most cherished resources. I well know that in some of our parishes, even with every effort which liberality could make, the salary would be meagre unless increased from without; but how rarely has liberality done its utmost. In how many cases are the claims of the gospel, the interests of the soul, postponed, till all the demands of taste and even caprice are gratified, and then a fraction of the poor remains bestowed, perhaps with a grudging hand, on a stinted pastor. Can we wonder if the dews of the Divine Spirit are withheld from such hearts and such congregations? Zacheus could give half his goods to feed the poor. Under the Mosaic dispensation the divine law could wring with inexorable hand from every Jew, more than two-tenths of all his income for pious and charitable uses. God has been pleased to lay on Christians no law for giving but the law of love and a cheerful heart; but what a reproach must rest upon them, if they abuse this indulgence to the injury of the poor, or to the withholding from the ministers of the sanctuary, of their rightful portion.

"I never complained of my condition," says the Presian poet Sandi, "but once when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

SPANISH PROVERB.—Whoever pays you more court than he is accustomed to pay, either intends to deceive you, or finds you necessary to him.—*Courtenay.*

Be it joy or sorrow
Which lieth on thy way,
Remove not to the morrow
What cometh for to day;

Diocesan Intelligence.

Pennsylvania.—The following summary of his Episcopal acts during the year is taken from Bishop Potter's Address to the late Convention of the Diocese.

Since the last Convention I have been obliged to be absent from my duties within the Diocese for the space of three months. Nearly one month was spent in attending the deliberations of the General Convention which met in the city of New York, in October last: more than a month was employed at the request of the Standing Committee of New York, in performing Episcopal duties within their jurisdiction; and another month has been passed at Boston, in fulfilling an engagement to which I referred in my last address. The remainder of the year has been devoted to active labors in different parts of this Diocese; of which I shall give on this occasion but a summary.

Of the whole number of parishes in the Diocese, being about one hundred and twenty, I have officiated in about one hundred. I have also held services in the following places, at which there were no parishes in union with this Convention, viz., Morgan's Corners, (Delaware co.;) Waterstreet, (Huntingdon co.;) Brown's Mills and Lock's Mills, (Mifflin co.;) Tunkhannock, (Wyoming co.;) Great Bend, (Susquehanna co.;) Tioga Village, (Tioga co.;) Coudersport, (Potter co.;) Smethport, (McKean co.;) Warren, (Warren co.;) Greenville, (Mercer co.;) Columbia, (Lancaster co.;) Summit, (Carbon co.;) and Tuscarora, (Schuylkill co.;) making in all one hundred and fourteen points at which I have officiated. In some cases these visits were made without the requisite canonical notice, and confirmations, of course, were not to be expected. During this period I have preached on one hundred and sixty-five different occasions, addressed the candidates whenever confirmation was administered, catechised and addressed the children in many of the parishes, baptized thirteen infants, solemnised seven marriages, attended several funerals, and administered the communion to one sick person in private. I have administered confirmation on five different occasions in private to persons who were sick, and have held confirmations in public on seventy-two occasions, embracing in all SIX HUNDRED AND SIX PERSONS.

I have also ordained eighteen clergymen, consecrated four churches, laid the corner stones of four churches, officiated at the re-opening of two churches which have been materially enlarged and improved, admitted eight candidates for orders, received from other Dioceses twelve clergymen, and dismissed fourteen.

Massachusetts.—EPISCOPAL ACTS BY THE BISHOP OF THE DIOCESE.—April 27, confirmed 5 in St. Paul's, Newburyport.

April 28, confirmed 3 in St. James's, Amesbury.

April 30, instituted the Rev. W. R. Babcock, into the rectorship of St. Peter's, Salem, and confirmed 2 persons.

May 4, confirmed 8 in St. Thomas's, Taunton.

May 10, confirmed 3 in St. Andrew's, Hanover.

May 14, confirmed a sick parishioner of Christ Church, Plymouth.

May 17, ordained Priest, the Rev. Henry W. Adams, Deacon, rector of Christ Church, Springfield; and in the evening confirmed 7 in that Church.

May 18, instituted the Rev. H. W. Adams into the rectorship of Christ Church, Springfield.

May 19, confirmed 1 in St. John's, Ashfield.

May 21, confirmed 11 in St. John's, Northampton.

May 23, confirmed 3 in St. James's, Greenfield.

May 24, consecrated Grace Church, Cabotville; and confirmed 8 in the evening.

May 28, confirmed 3 in St. Luke's, Chelsea.

CLERICAL CHANGES.—Rev. James W. Bradin, A. M., Head Master of Burlington College, has been received into the Diocese of New Jersey on letters dimissory from the Diocese of New York.

The Rev. John H. Drummond, having, by the urgent advice of physicians, removed to the south in order to restore, if possible, the health of his family, requests that all letters and papers for him, may be directed to him at Bayou Goula Parish, Iberville, La.

The Rev. G. S. Porter, having taken charge of the parishes of West Granby and Fulton, in this Diocese, requests all letters and papers to be directed to him, West Granby, near Fulton, Oswego co., N. Y.

The Rev. Edward C. Bull has resigned the Rectorship of Christ Church, Westport, Conn., and accepted that of Christ Church, Rye, N. Y.

The Rev. Beardsley Northrup has recently removed from Jordan, Onondago co., and taken up his residence in Utica, and requests his letters and papers addressed accordingly.

The Rev. Joshua L. Harrison, minister of Christ Church, Madison, Indiana, has resigned the charge of the parish, and also the charge of the mission station, as a missionary in the employ of the Board of Missions of the Protestant Episcopal Church.

The Rev. Wm. M. Weber, M. D., has removed from Peterboro to Friendship, Alleghany county, Western New York, and desires his papers and letters addressed accordingly.

Calendar.

JUNE.

10. St. Barnabas, Apostle and Martyr.
11. Whit-Sunday.
12. Monday in Whitsun week.
13. Tuesday in Whitsun week.
14. Trinity Sunday.
15. Nativity St. John the Baptist.
24. 1st Sunday after Trinity.
29. St. Peter, Apostle and Martyr.

Diocesan Record.

DIOCESE OF ALABAMA.

BISHOP COBB'S APPOINTMENTS.

If permitted by Providence, Bishop Cobb expects to visit Etowah, on the 21st of June—the Fork of Greene on the 22nd—Livingston on the Third Saturday and Sunday in June—Florence and Tusculum, on the Fourth Saturday and Sunday in June, and Huntsville on the First Saturday and Sunday in July.

Married.

In Christ Church, Matagorda, Texas, on Easter Monday, April 24th, by the Rt. Rev. Geo. W. Freeman, Missionary Bishop of Arkansas, Texas, and the Indian Territory, the Rev. CHAS. GILLET, Rector of Christ Church, Houston, to Miss MARIANNE WHARTON, of Cincinnati, Ohio.

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New York, June 3, 1848—tr

Associate Alumni of the General Theological Seminary.

The Annual Meeting of this Association will be held in St. Thomas's Church, in the city of New York, on Tuesday, the 27th of June next, at 7 P. M.

The Annual Sermon will be preached the same evening. Divine Service to commence at 8 o'clock.

The Annual Essay will be read the next day at 12 M., at the Seminary.

By order, &c., W. WALTON, Recording Secretary.

June 10

New York, May 5, 1848.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, on Wednesday, the 28th of June next, at 6 o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions, of the Protestant Episcopal Church in the United States of America," will be held at Grace Church, in the City of Providence, R. I., on Tuesday, June 20th, at 10½ o'clock, A. M.

P. VAN PELT, Secretary.

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Jan. 22

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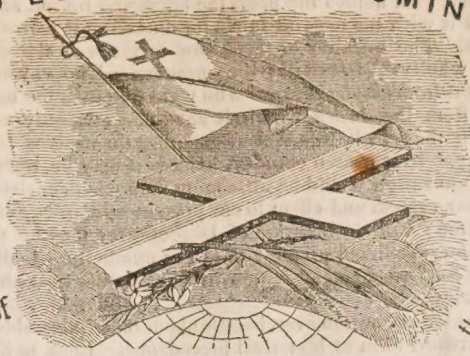
Mar. 4—10t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West of Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D. D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: J. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Wells.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 17, 1848.

[VOL. X.—No. 24.—WHOLE No. 494.]

Selections.

From the Missionary.

The Raising of Lazarus.

There was a voice of waiting
In Bethany, that day;
And darkly on that mournful home,
The cloud of sorrow lay:
And deeply was the fount of grief
In woman's bosom stirred;
And thickly fell its bitter drops,
In each low murmured word.

For never, from that blessed source,
Of perfectness above,
Was shed on earth, a purer joy,
Than in a sister's love;
And never pours the bursting heart,
A deeper, darker flow,
Than, o'er a brother's wasted form,
A sister's sacred woe.

There was a voice of joyfulness,
In Bethany that day,
And brightly, on that happy home,
The sun of gladness lay;
And deeply, was the fount of joy
In woman's bosom stirred,
And fervent rose its grateful praise,
In each exulting word.

For purer, fuller, holier stream,
Than, in a sister's love,
Flowed never from that blessed fount,
Of perfectness above;
And deeper, warmer, gushing tears,
On earth were never shed,
Than fell, that day, upon his neck,
The rescued from the dead.

Oh, ever thus on those who love,
And humbly serve the Lord,
His blessings, and his chastisements,
In mingled stream, are poured:
His chastisements, to bring to earth,
Each thought and purpose high;
His blessings, to lift up our hearts,
To Him, above the sky;

Then who, whate'er betide, will doubt,
That all-disposing arm,
Which guides our feet to every good,
And guards from every harm?
Since sorrow, like that darkest hour,
That just precedes the day,
Is only sent, to fit our hearts,
For joy's unclouded ray.

+ G. W. Doane

Bishop of New Jersey.

Protestant Sisterhoods.

We now come to the oldest and most considerable of existing Deaconesses' Institutes, that of Kaiserswerth, on the Rhine, founded by the Rev. Th. Fliedner: its ninth yearly Report, that of 1846, is unfortunately the only one now before us. Like the Paris Institute, it commenced by a Refuge for females comprising, apparently, those only who, on conviction, have undergone judicial sentence, and have been admitted on leaving prison. Although the Refuge is now connected with the general foundation, yet separate accounts are kept of its receipts and expenditure, and separate Reports published. In 1846, it was in the thirteenth year of its existence, and had received during the first twelve years 130 female criminals. Its results are so far satisfactory, that out of that number fifteen had married, two had become teachers, and many more had regained at least outer respectability.

The Institute of Kaiserswerth numbers no less than 101 sisters, of whom sixty-seven are consecrated Deaconesses and thirty-four Candidate Sisters. Their labours are distributed among public institutions, the service of particular communes, the care of the sick in private houses, and the various departments of the main establishment of Kaiserswerth. The first mentioned class comprises forty-five Sisters, employed in various Hospitals, Lunatic Asylums, Poor-houses, and Orphan-houses at Berlin, Marsberg, Kirchheim, Elberfeld, Barmen, Kreuznach, Saarbrück, Worms, Wetzlar, Frankfurt-on-the-Mayn, Cologne, and Soest, at the Deaconesses' Institute of Dresden, and the Pastoral Aid Institute at Duisburg—a very analogous institution for the male sex. The second class, that of Commune-Deaconesses (*Gemeinde-diakonissen*), numbered in 1846, only five sisters who were employed at Cleves, Neuwied, and Unterbarmen;

but more were shortly to be sent out to Cologne, to Duisburg, &c. From fifteen to twenty Sisters were engaged out of doors as private nurses; while the remainder, or about one third of the whole number, find ample employment in the Asylum, the Orphan-house, and Normal Schools, and in the other branches of the parent institution, or 'Mother-house' (*Mutterhaus*). A new hospital on a large scale, has been lately founded at Berlin, to be placed under (we believe) the exclusive care of Deaconesses. The lady who has been designated to take charge of this establishment, herself the bearer of a name and title well known in history, and the early friend of the present Duchess of Orleans, was last year in London and Paris; where she carefully visited the charitable foundations of both cities, spending a day with her foreign sisters at the Paris Institution.

One of the most interesting features of the labours of the German Deaconesses is the recently developed one of parochial service (*Gemeindefleße*). It is the exact reproduction of the functions of the early Christian Deaconesses, or Servants of the Church of whom Phoebe of Cenchrea is, by name at least, the apostolical type. The Parish, or rather Commune, Deaconess, has to visit the poor and the sick at their homes, to procure for them, as far as possible, work and clothing to work for them at her needle, instruct poor children in sewing and knitting, either singly or in classes where practicable, giving a regular account of her labours to the Clergyman, the diaconate, and the Ladies' Charitable Society, where such exists. But, even without being regularly attached to a particular parish or congregation, Deaconesses are able, from their experience in the care of the sick, and in household management, to render the most important public services in times of epidemic. Look for instance at the following picture:—

An epidemic nervous fever was raging in two communes of the circle of Duisburgh, Gartrop and Gahlen. Its first and most virulent outbreak took place at Gartrop, a small, poor secluded village of scarcely 130 souls, without a doctor, without an apothecary in the neighbourhood, while the clergyman was upon the point of leaving for another parish, and his successor had not yet been appointed. Four Deaconesses, including the Superior (*vorsteherin*), Pastor Fliedner's wife, and a maid, hastened to the scene of wretchedness, and found from twenty to twenty-five fever patients in the most alarming condition,—a mother and four children in one hovel, four other patients in another, and so on,—all lying on foul straw or on bedclothes that had not been washed for weeks, almost without food, utterly without help. Many had died already; the healthy had fled; the parish doctor lived four German leagues off, and could not come every day. The first care of the Sisters, who would have found no lodging but for the then vacancy of the parsonage, was to introduce cleanliness and ventilation in the narrow cabins of the peasants: they washed and cooked for the sick, they watched every night by turns at their bedside, and tended them with such success, that only four persons died after their arrival, and the rest were left convalescent after four weeks stay. The same epidemic having broken out in the neighbouring commune of Gahlen, in two families, of whom eight members lay ill at once, a single Deaconess had the happiness, in three weeks, of leaving every patient restored to health, and of having prevented the further spread of the disease. What would not Dr. Southwood Smith or Mr. Chadwick give, for a few dozen of such hard-working, zealous, intelligent ministers in the field of sanitary reform?

The Hospital at Kaiserswerth is on an extensive scale, and received in 1845-6 568 patients, being an increase of 147 on the preceding year. They were for the most part men, and of all religious persuasions, Protestants, Roman Catholics,—the last are attended by a Roman Catholic chaplain,—and Jews; nearly 200 of these were treated gratuitously. The mortality seems very small as compared with the whole number of patients,—only sixteen. The effects of care and a wholesome diet upon scrofulous children are observed, as in the Paris institution, to be most remarkable, both as to bodily health and moral improvement. The number of children patients is about 100 a year; a school is open for their instruction, and they resort to it with the greatest delight: those who are able to attend being most zealous to communicate the learning they acquire to as many of their companions as their ailments keep away. In addition to their intellectual training, the children are employed as much as possible in industrial labours. The elder boys are taught to make baskets, lace, nets, rugs, slippers, various articles of pasteboard, &c. Each boy has also, where his health allows of it, some small department of household work to attend to, such as helping to keep the children's wards and school-rooms in order. The very young children make lint, paper cuttings for pillows, &c., while the girls, again, sew and knit. Even older patients are provided as much as possible with employment, the effect of which, we need hardly add, is found most cheering. Nay, moreover, when the renewal of the year draws nigh, a great Christmas tree, with bright glittering wax tapers, lights up the refectory for the sick, who crowd around it, young and old, 'some borne aloft on others' arms, some leaning on crutches,' and sing hymns to the child 'Immanuel.'

The Christmas tree seems, indeed to be almost an article of faith with the good Deaconesses of Kaiserswerth, both within and without the 'Mother-house.' 'It was a subject of peculiar joy to us,' says Pastor Fliedner, 'to find that the prevailing endeavour of the Sisters in most of the Institutions where they are employed was to confer pleasure on the sick and other objects of their care, and greater pleasure than they had ever yet enjoyed. Thus (quite without our suggestion) they have almost everywhere, of their own impulse, procured Christmas presents to be given for their charges, even where this had not been the case formerly; they have themselves collected in the town the money, clothes, and other gifts, set up the "trees of Christ," gladdened the sick, the poor, and the wretched with the bright glittering light, such as they had never seen before, with pretty songs, with presents of food, and drink, and clothes, so that they would often weep tears of joy in their surprise, and cry, "No, never, in all our lives, did such a thing happen to us! Never yet had we such a pleasure! You are making us too happy! You are doing too much for us!"' *

Exquisitely German this perhaps and childish. Yet some may be so un-English as to ask, whether it might not turn out as well, were the Christmas of an English hospital or English workhouse occasionally to present as gay a scene?

After the Hospital comes the Normal School for female teachers, of whom upwards of fifty are sent out every year. Different in this from the other Institutions which we have as yet examined, the Institute of Kaiserswerth has scarcely so wide a home field for practical teaching, as might at first sight be expected from its general dimensions. Thus its Infant-school only numbers forty children; its Hospital-school, we presume, contains but a comparatively small proportion of the hundred juvenile patients, and its Orphan-house, to which we shall presently advert, reckons about twenty inmates. The anomaly is explained, if we do not mistake some passages in the Report, by the circumstance that the Sisters and pupils are admitted to the parochial schools of the town. Their theoretical education appears to take a wider scope than in other kindred establishments—the course of instruction lasting however, only four months for Infant-school teachers (can this be enough?), and one year for teachers in Elementary Schools. Most of the pupils also attend the children's wards in the Hospital for a few weeks, to familiarize themselves with the management of children when sick.

The demand for teachers from the Institution, as from every other Deaconesses' Institute, much exceeds its capabilities of supply, and it is intended to give a great extension to the Normal Schools by a sort of joint-stock company, or, rather, joint-stock loan (*actienplan*). May we venture to observe, however, that, in assuming the character of an ordinary normal school, the Institute impairs, to our mind, the completeness of the idea of a female Diaconate, by confining the functions of the latter to the care of the sick and the household management of charitable institutions? In the list of Deaconesses, we do not find one who is devoted to the work of education. It is true that the deficiency, if any such exist, will be partially supplied by the last branch of the Kaiserswerth Institute, that of the Orphan-house. This department is intended for the orphan daughters of clergymen, teachers, and others of the educated classes, and for the daughters of missionaries absent in foreign countries. Their education is to fit them for the middle ranks of life, with a thorough training to all household duties. About twenty children are here brought up, according to their dispositions, either to housekeeping, teaching, the care of the sick, or that of the poor; so that the Orphan-house may be considered as a school for the development of the various modes of female activity, and especially as a seminary for the supply and maintenance of the Deaconesses' Institute itself. We fear, however, that even this will not wholly supply the want of regular Deaconess teachers. Should Deaconess teachers only be admitted from among the pupils of the Orphan-house, too great a sameness would be imparted to its educational system; it would lose the advantage of a constant infusion of new blood, by the introduction from without of grown up members, earnest and zealous; and might become stereotyped in spirit, like many a Roman Catholic educational convent, which is recruited but from among its own pupils.

The material magnitude of the Kaiserswerth establishment is of course considerable. It has several gardens, an ice-cellar, a bake-house, a laboratory, baths on the Rhine, two large bleaching-grounds, a dairy with four cows, &c. It has to provide daily food for 300 persons. Its income in 1845-6 was 17,303 ths. (under 2524*l.*), less by upwards of 2000 ths. than its expenditure; with a debt of upwards of 6000 ths. (875*l.*)

*Within the last few months, our London newspapers have duly recorded the Christmas tree of 1847, set up at the German Hospital of Dalston—an offshoot, as will presently be shown, of the Kaiserswerth Institute—in the presence of H. R. H. the duke of Cambridge. We were glad to see Sir Robert Inglis and Mr. Bunsen taking an active part in its recent annual meeting.

Its influence has been most extensive. Not only have similar Institutions, either offsets from it, or framed upon its pattern, sprung up in divers parts of Germany—at Dresden, at Berlin, and elsewhere—but it has sent Deaconesses to German Switzerland, to St. Petersburg, to London; and in the course of next spring, its Director intends crossing the Atlantic, with several Sisters, to found a new Kaiserswerth among the German colonists of Pennsylvania. Several Sisters are already in London, in charge of the German Hospital at Dalston, which a late unfortunate broil between its physician and council has probably brought more prominently into notice than two previous years of silent usefulness. This Institution, founded in 1845, occupies the former premises of the Infant Orphan Asylum, since removed to Wanstead; it is large and airy, with a very extensive garden, and is situate in the immediate neighbourhood of the class which furnishes it with the greatest number of patients—the sugar-bakers of Bethnal Green. There may be seen, in their especial sphere of activity, the Deaconesses of Kaiserswerth; cleanly, quiet, healthy-looking Germans, going about their work in the most orderly and noiseless manner; never haggling for higher wages, since they have none to receive; trained to obedience, and yet fully conversant with their duties; in fact, at all points, the very antipodes of a Mrs. Gamp, that odious, and we fear often but too true type of the common nurse. The number of Deaconesses in the German Hospital of London was three at first, it is now five; of whom one has been appointed matron, and has the superintendence of the others.

And now comes the question—Is an Institute of Deaconesses required; is it practicable in England, on any truly effective and extensive scale? There will be indifference to overcome in some, the dislike to novelties in others. But we know, that we have the charity: we hope, that we have the religious feeling. We do not fear reason nor inquiry. But what we do fear—we confess it—is a cry; a cry against which neither reason nor charity nor religion are of the slightest service. Protestantism may be in danger! The Papists are coming! Because a certain number of single women have agreed to live in one house, put on one dress, and join their earnings and efforts into one common stock for the relief of certain acknowledged social evils, the whole Apocalypse is likely enough to be ransacked for the millionth time, to prove that the mark of the beast is upon them! Grant, that it were a new thing in Protestantism to form a female community; is that a reason for condemning it? Neither Bible societies, nor Tract societies, nor Missionary societies, can trace their pedigree to the Apostles, nor yet to the early Reformers. And what are they in themselves, but the lower manifestations of that spirit of union, of which religious communities are a higher manifestation; that growing spirit of socialism (to use a justly suspected word), which may become the most mighty worker of evil, unless we shall succeed in turning it into a mighty instrument of good. If it be lawful for half-a-dozen people to meet together year after year, and week after week, on the committee of a hospital, why should it be unlawful for the same number of persons to spend their lives together as nurses in that hospital, for the same purpose of glory to God and good will towards men? Does uniformity of dress offend you? Who does not know that wherever economy is sought after, such uniformity is a necessary means towards realizing that end? Is it not still more necessary, where the question is—how to associate 'in one and the same work, under the same direction, for the same purposes, with the same rights, persons of different classes?' 'We have to receive Sisters of all ranks,' continues M. Vermeil (6th Report, p. 18), 'from the humble farm servant in sabots, to the young lady clad in silk and velvet.' And least of all surely can such an argument be urged in a country like our own, where uniformity of costume is enforced more than in any other; where the workhouse has its livery like the prison, and the college or school like the footman's hall; where bishops are perennially cumbered with the apron, and barristers with the wig; where the cleaning of the hideous cauliflower of a marquis's coachman can be the subject of a judicial action, and charity (whose left hand should not know what her right hand doeth) takes pleasure in dressing out her scholars as merry-andrews throughout every parish in the kingdom.

Objections to apparel can only become serious, when they represent some deeper jealousy. 'We would not mind,'—some people will say, and more will think—'we would not mind the community of life, nor the costume, nor the charitable purpose, if Romanism had not given the example of such Sisterhoods. It is an imitation of Romanism.' Let M. Germond of Echallens answer. 'An imitation of Roman Catholicism? God forbid! but of a work which should have borne fair fruit in the bosom of Catholicism? why not? where would be the sin? Does not the Holy Scripture command us to "prove all things," to "hold fast that is good?" You will say, perhaps, that the church of Rome holds no more anything worth holding fast. Ah! we repel with all our strength those blind prejudices of party spirit, which estrange hearts from one another, chain down all progress; we are persuaded that there is, on the contrary, no section of Christianity which is utterly deprived of God's graces; we should feel happy to hasten by our example, as we do by our wishes, that blessed time when the various churches, divesting themselves at last of their mutual jealousies, shall come to exchange freely with one another all that each has of really good, and Christian!'

It is incorrect however, to say that an order of Deaconesses is but a copy of Romanism; it is not so even in outward form. It would be easy to show that in that particular branch which it has shot forth as yet in Germany alone, the Parish-deaconess, it exactly reproduces, as we have already stated, the Deaconess, or 'servant of the church,' *Διακόνισσα*, *ή Διάκονος*, *diaconissa*, *diacona*, of the earliest times, an institution which seems to have subsisted in the Eastern Church at least till the eleventh century. Whereas, in its more general form, of an association of females for all purposes of charity, it is not only not Roman Catholic, but historically Protestant in its origin: Since eighty years before the institution of the 'Filles,' or 'Sœurs de Charité,' by St. Vincent de Paule, a protestant prince, Henry Robert de le Marck, sovereign prince of Sedan, in 1560, had instituted in his dominions a society of 'Demoiselles de Charité,' for assisting

at their own homes the poor, the aged, and infirm, and had supplied it with the needful funds for rendering it permanently efficient. The mission or these new servants of the church was one wholly of free-will; they pronounced no vows, and were chosen from among persons who were free from the marriage-tie, and from the duties which it entails. The only engagement which they took was that of devoting themselves to works of mercy. In our own country, indeed, it may be truly said that the innovation would be little more than what consists in giving greater system and effect to our present principles and imperfect practice: For an institute of Deaconesses may be represented as the crystallized precipitate of our numberless Ladies' Charitable Societies, among which all its elements float already, only shapeless and dissolved.

But let us not however, haggle about these miserable questions of outward form or historical precedence. Look to the spirit of the continental Deaconesses. No vows, no poverty, no monastic obedience, says the founder of the Paris Institute. 'We took as the ground of our efforts, not the pretence of salvation by works, but the duty of witnessing by works our love to Him, who came down from heaven to save us.' And such is the testimony of every one of his fellow-labourers. If you want further proofs, look to a melancholy one—the hatred of Romanism for the institution, wherever it has sprung up. What calumnies have not been lavished on the Deaconesses of Paris by the Romanist papers of that capital! Ask M. Germond of Echallens, whose establishment receives so many Roman Catholic patients, how many donations he has received from the Roman Catholics of Switzerland! Ask the founders of the German Hospital in London how the idea of introducing Sisters from Kaiserswerth was at first received by the German Roman Catholics of our own metropolis!

To prove their utter want of connexion with Romanism and Romanizing feelings, the friends of Protestant Deaconesses' Institutes have sometimes assumed too militant a position. For instance, we regret to see that the most complete and original of existing Institutes, and certainly not the least liberal and charitable in its spirit, has paid us the sorry compliment, when addressing the English public, of narrowing its great province to these most unworthy grounds. Its appeal is entitled—'An appeal on behalf of the Institution of the Deaconesses, established in Paris, for the purpose of supporting and extending French Protestantism against the efforts of the Papists.' Alas for and away with this spirit of reaction, however grievously it may have been provoked! Protestantism has other means of conversion,—were it only its yearly millions of Bibles,—than through its present or future Deaconesses; nor have we the slightest wish to see our Protestant Sisters, like their Roman Catholic namesakes, become an engine of religious propagandism, instead of practically setting forth the attractiveness of the faith which is 'shown by works,' and 'worketh by love.' Let them convert by example, that is enough.

God forbid that we should forsake the fundamental principles of Protestantism, the fallibility of human reason, and seek for a moment to deny to others that freedom of action which we claim for ourselves. Convinced as we are that the greatness of England is the greatness of Protestantism, we ask, in good English phrase, only for 'a fair field and no favour.' But so long as through prejudice, through indolence masked in the garb of religious conservatism, through cunning indifference joining in chorus with passion and intolerance, we allow Romanism to usurp one Christian virtue, to monopolize one useful institution, to do one good work which we leave unattempted so long is the field unfair, and the weapons unequal. Rome wields no more powerful weapon than that of her religious Sisterhoods. Can we not—we do not say wrest it from her, but—share it with her? When Lutheran Germany and Calvinist France agree in saying Yes, shall England say No,—or say nothing?

One word more. Years have elapsed since one, whose memory is surrounded at present with more of personal respect and love,—even from those who knew him not, or who read him, while living, backwards,—than perhaps any other contemporary name,—wrote as follows in the introduction to his 'Christian Life, its Cause, its Hindrances, and its Helps': 'The true church of Christ would offer to every faculty of our nature its proper exercise, and would entirely meet all our wants. No wise man doubts that the Reformation was imperfect, or that in the Romish system there were many good institutions, and practices, and feelings, which it would be most desirable to restore among ourselves. Daily church services, frequent communions, memorials of our Christian calling continually presented to our notice in crosses and wayside oratories; commemorations of holy men of all times and countries; the doctrine of the communion of saints practically taught, religious orders, especially of women, of different kinds, and under different rules, delivered only from the snare and sin of perpetual vows;—all these, most of which are of some efficacy for good even in a corrupt church, belong no less to the true church, and would there be purely beneficial.'

Such were the words of him, who put forth all his strength in warring with Romanizing tendencies, and who, in his zeal for realizing his idea of the church of Christ, would have liked nothing better than 'fighting out the Judaizers, as it were in a saw-pit!' While we have our doubts whether the greater part of the 'institutions, practices, and feelings,' the revival of which Arnold thought would be 'purely beneficial to the true church,' are applicable to our times, we are satisfied that in laying before the public a few of the continental instances of religious orders of Protestant women, delivered 'from the snare and sin of perpetual vows,' and in urging their introduction into this country, we are suggesting nothing, which can be misunderstood or misapplied*—nothing, which is not highly favourable to the cause

* We say in the text, that there is nothing in these Protestant Sisterhoods which can be misunderstood or misapplied. We think it right to mention, however, that we have heard of an establishment, called 'The Home,' in Albany Street, Regent's Park, described to us as being under the care of Drs. Pusey and Dodsworth. If its management should be found to be in contradiction with our assertion, its patrons will have much to answer for.

both of humanity and religion—nothing, which is not appropriate to our present state of society, and of which we are not in urgent, and indeed, disgraceful want.

The sheets of the foregoing article had already passed through the press, when the prospectus was placed in our hands of a 'Training Establishment for Nurses for Hospitals, Families, and the Poor.' It is to be founded on an analogous principle to the Kaiserswerth Institute. Mrs. Fry had attempted something of the sort before. But the establishment now proposed is to be in connexion with the Church of England, and is stated to have been sanctioned by the Archbishop of York and by several Bishops. It will receive three classes of inmates,—1st, probationers; 2d, those admitted as nurses after their period of probation, on condition of their remaining five years under the control of the Institution, which clothes and maintains them, and allows them a fixed stipend; after which period, they are to receive a certificate of qualification, and become free to pursue their calling either in connexion with the Institution or not. 3dly, Sisters, a class which 'is intended to comprise persons of whatever station in life, who are willing to devote themselves to the work of attending the sick and poor, or of educating others for it under an organized system, like that which will be here provided for them.'

This is very good by way of a beginning; and there is a circumstance belonging to it which must carry weight in this essentially practical country. The proposed institution originates with the medical profession. That such should be its origin, shows at once that it is no product of fantastic enthusiasm. While at the same time it is one more testimony to the great fact that man's work is found to be best done when the work is looked upon as a religious one, and undertaken with the habits, principles, and feelings which that consciousness involves. The sense or charity of limiting such a society to members of the Church of England, is a very different question. The restriction cannot have come from the medical profession.—*Edin. Review.*

From Bishop Potter's Address to the Sixty-fourth Convention of the Diocese of Pennsylvania.

(Concluded from page 183.)

MY BRETHREN OF THE CLERGY AND LAITY,

Connected with the support of the clergy, I would mention two or three measures which may have, if adopted, a most happy effect. The first is the erection of parsonages. In cities and large towns they are less necessary; but in the country they are all but indispensable. The difficulty of renting houses in convenient situations, the uncertainty whether they can be retained, their want of fitness to a clergyman's peculiar wants and resources, the additional expense which they entail, are evils which can hardly be appreciated, except by experience; and they prove in many cases, I am sure, the immediate reason why parishes are relinquished. If congregations would have their ministers acquire a home feeling among them, they should see to it that they have a home,—a permanent and comfortable one, at a convenient distance from the parish church, and that this home is kept in good repair. Let me add that a Rector's library ought, and I trust in time will come, to be considered as a necessary appendage to every parsonage and every parish. We need an enlightened and well furnished ministry; but we cannot hope to have it, unless the clergy have access to good libraries, and this access can never be enjoyed by many of them if these libraries are to be furnished exclusively at their own expense. For a parish to gather such a library, requires but a beginning, a little steady and persevering attention, and the contribution through a course of years, of sums which though very small when divided among the members of a congregation, would be wholly beyond the reach of most individual pastors.

Another measure would, if adopted, do much I think to lighten the burdens of the clergy. I allude to some provision by the Church for the education of their children. We have now several admirable schools, both male and female, connected with the church in this diocese; and their advantages ought to be especially accessible to the children of those clergymen whose means are straitened, who live remote from schools of a superior character, and whose children must soon enter on life, with no resources but their talents and their worth. I would mention that partial provision for the sons of the clergy, are already made at the Protestant Episcopal Academy in this city, and also through the generosity of its Principal, Mr. Bolmar, at the Diocesan School in West Chester. These provisions need to be enlarged and made permanent; but what we need now still more, is a corresponding provision for educating the daughters of the clergy. Arrangements have been made at the Retreat near Germantown, and also at the schools at Aston Ridge and West Chester, for admitting at reduced rates those whose fathers receive inadequate salaries, or who are orphans. Through the generosity of a few individuals whose pleasure is to do good as they have opportunity, I have already received means sufficient to place five or six young ladies at these schools, and I pray God to put it in the hearts of those who have the ability, to enable me to enlarge the number.

The Schools connected with the Church in this Diocese are all doing well. The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils. The chaplaincy in the school for boys at West Chester has become vacant by the resignation of the Rev. Mr. Claxton, but will soon be filled; in the mean time the duties of that office are diligently discharged by the Rev. Mr. Clemson. The female school, known as the Retreat in School House Lane, near Germantown, has been signally favored not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants under circumstances which have inspired me

with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy, and the patronage bestowed upon it most encouraging. The school at Aston Ridge, under the superintendence of the Rev. Mr. Huntington, has also been much favored, and as the number of pupils received is limited, the situation attractive, and the instruction superior, this seminary has advantages peculiar to itself. The same is true of the school of Miss Evans, at West Chester, which has recently been removed to a large and commodious mansion, and which bestows upon its pupils the blessings of thorough intellectual, moral and religious culture, with the comforts of a happy home, at rates so moderate as to bring its advantages within the reach of many who cannot patronize our more expensive schools.

I have for some time been impressed with the conviction that a *Female Academy in this city*, sustaining to the Church the same relation, and constituted on the same principles as the Protestant Episcopal Academy for boys, would be a great blessing. The time for establishing such a seminary seems to have arrived, and having conferred with my Council of Advice on the subject, I have, with their approval and sanction, taken the preliminary steps for the purpose. Trustees have been appointed, and the Rev. Dr. Vaughan has been selected as Principal. A pleasant and convenient house has been taken on the west side of Penn Square, and the institution will be opened for the admission of pupils on the 1st of September next. It is proposed to organize and conduct the school so that its moral and religious influence shall be active and benign, and its means of intellectual culture unsurpassed. Special attention will also be paid to the health of the pupils. Having long known the Rev. Principal, and having had, in common with several members of this Convention, an opportunity of observing the powerful and salutary influence which he exerted in winning the affections and moulding the character of his pupils, (while he acted as Principal) at the Institution for the Blind in this city, I have every confidence that his labors in this new field will be appreciated and sustained.

It is proposed to make the charges of a tuition such, that the influence and instruction of this seminary can be shared by a large proportion of our people.

I desire to record, again, my grateful sense of the important aid which is rendered to the Church in this Diocese by the Society for the Advancement of Christianity in Pennsylvania, by the Bishop White Prayer Book Society, by the Female Prayer Book Society, the Episcopal Tract Society, and the Parish Library Association.

I mentioned in my last address, that convocations of the clergy had been assembled at two or three points in the diocese, at the time of my visitation; that they were likely to become a permanent element in our system of operations, and that, in my opinion, they would prove, if properly conducted, powerful instruments of improvement to the clergy, and of blessing to their people, while they might be made subservient in a high degree, to the extension of the church. I would now state that I have met with four convocations during the year: one at Bellefont, in July; one at Erie, in August; one at Uniontown, about the 1st of September; and one at Morgantown, about the middle of the same month. My convictions in regard to their value and efficiency, are strengthened. At the meeting, in July, of the convocation of Northern and Central Pennsylvania, a permanent organization was adopted, on principles which will be found in a note to this address, and the members comprising it have continued to meet quarterly, ever since, with encouraging results.

I have thus noticed the most important events which have transpired during the past year within this diocese; as well as various considerations of a general nature which bear upon its present condition and future welfare. We have a vast work on hand, and God alone can bestow upon us the ability to meet its demands, with the requisite wisdom, liberality, devotion, and zeal. We have to sustain, enlarge, and improve our older parishes, making them more fruitful of good to their respective pastors and people, and more instrumental in extending blessings to mankind. We have to render many of our newer parishes self-supporting, transforming their dependence on aid from without into the ability and disposition to give effective assistance to others.

We have to plant our church in twenty-five counties of Pennsylvania, where as yet it has neither minister nor sacred edifice. We have to meet the difficulties which result from the fact, that in most of the remaining counties of this commonwealth, our ministrations have been introduced but of late years, and are surrounded by a population that receives little augmentation from without, and that is disinclined, alike by habit and by education, from seeking or accepting our services.

We have, moreover, to fulfil a great and solemn duty, created by the rapidity with which large numbers of people, many of them from our father-land, and children of our mother church, settle in districts where mines are opening, where hitherto all has been wilderness, and where, unless aided by us, they may remain for years without the means of grace. In a large proportion of the territory embraced within this diocese, our order and institutions are scarcely more known than in the new states of the west, and the obstacles with which they are called to contend are even greater and more intractable.

Let not our charities be bounded, however, by the limits of our own territory. Throughout the length and breadth of this vast and rising republic, which is receiving each year its hundreds of thousands of immigrants, from all parts of the world; to which elder nations are looking with inconceivable solicitude; which seems to have been raised up by Providence expressly to show whether Christianity can be sustained by the free-will offerings, the spontaneous patronage of God's people; in this land there are calls for help which ought not to remain unheeded; while the new and multiplied relations which are fast binding Pagan and Mahomedan countries to those which profess the faith of Christ, summon us at this time to renewed

interest and effort in behalf of those foreign missions which contemplate the ultimate triumph of our religion over every form of idolatry and error. I ought not to omit the fact that of five candidates for orders belonging to this diocese, who will be ordained within the next three months, two, if not three, have determined to devote themselves to the service of the mission on the western coast of Africa. While I have yielded with deep reluctance, to the withdrawal of these excellent young men from our more immediate field of labor, I feel grateful to God that He has thus enabled this Diocese, to make so noble an offering to this enterprise; an enterprise which may possibly need revision and alteration in its policy, but which, in its aims, is one of the most beneficent, and, in its obligations, one of the most imperative, ever undertaken by our church. I cannot but express my sincere hope, that with this important addition to the moral and ministerial force of the mission, there may be a corresponding increase in its pecuniary resources.

And now, to meet these claims upon our zeal and liberality—what means do we possess? Not much more than half—certainly not so many as two-thirds of the congregations in this Diocese, are self-supporting. Of the remainder many are feeble. But still we have enough. God delights to employ instruments which in proportion as they are insufficient on natural principles, are the most disposed to seek His aid, and thus to clothe themselves with a power which is resistless, because Divine. There is no obstacle which in His good time, will not yield before the prayers and pains of his faithful people. Let the simple and comfortable Gospel of Christ be truly preached. Let the discipline of our churches in respect to immoral and dissipated communicants be administered with judicious but inflexible integrity.* Let the high and solemn obligations which rest on those who profess to follow Christ, be clearly set forth by their Pastors—both by word and good example. Let the duty and privilege of consecrating property, time and talent to the spread of the Gospel, and the relief of human suffering be earnestly and diligently inculcated. And above all, let prayer be made of the whole Church without ceasing, that God will be pleased to pour into all our hearts that most excellent gift—the gift of charity—that at the same time He will be pleased to open the hearts of those who hear us, and of all for whose benefit we labor, that they may receive the truth as it is in Jesus, taking from them all ignorance, hardness of heart, and contempt of His word, and so bringing them home to His flock, that they may be saved with the remnant of the true Israelites, and be made one-fold under one Shepherd, Jesus Christ our Lord. If such be our course we need not fear, but God will go with us as he went with his people of old—a pillar of cloud by day, and a pillar of fire by night. Trials we may have—they shall prove our helpers. Disappointments may sadden us—they shall urge us to more humility, and therefore to more prayer. But our young men shall offer themselves willingly to the help of the Lord. Our people of every age shall recommend the faith they profess by the sanctity of their lives, while they carry it abroad by the diligence and zeal of their self-denying labors. To the honor of Christ and the extension of His Church, our widows shall cheerfully give their mites, our men of substance their silver and their fine gold; all shall bestow their prayers and efforts, and God shall bless us. Let the people praise Thee, O God. Yea, let all the people praise Thee. Then shalt thou be merciful unto us, and cause thy face to shine upon us. Thy way shall be known upon the earth, God, even our own God, shall give us His blessing, and all the ends of the world shall fear Him.

Philadelphia, May 17, 1848.

ALONZO POTTER.

From the Missionary.

To Parents, who are anxious for their Sons.

I have several times, visited the Church Institutions at Burlington, N. J., and have as often, wished to bear my testimony in favor of their excellence. I have recently revisited them, and having found St. Mary's Hall, extending her holy influence, over more and more of the daughters of the Church—the Junior Class of the College, in a state of advancement, and the School, preparatory thereto, in full operation—I can no longer forbear to speak, at least, of the College. St. Mary's Hall is so well known to, and in so full confidence of, the Church, as to need no further notice of this kind.

In consequence of close and earnest devotion to the physical, intellectual and religious training of boys and young men, for more than twenty years, I suppose I may be excused for feeling a deeper interest in Burlington College, than in St. Mary's Hall. He who strives to save a boy, does a greater work than he who strives to save a girl; not because one is more valuable than the other, but because the former is in greater danger of

* HOUSE OF BISHOPS, May 27, 1817.

Resolved, That the following be entered on the Journal of this House, and be sent to the House of Clerical and Lay Deputies, to be read therein:

"The House of Bishops, solicitous for the preservation of the purity of the Church and the piety of its members, are induced to impress upon the Clergy the important duty, with a discreet but earnest zeal of warning the people of their worldly cares, of the danger of an indulgence in those worldly pleasures, which may tend to withdraw the affections from spiritual things. And especially on the subject of gaming, of amusements, involving cruelty to the brute creation, and of theatrical representation, to which some peculiar circumstances have called their attention. They do not hesitate to express their unanimous opinion that these amusements, as well from their licentious tendency, as from the strong temptations to vice which they afford, ought not to be frequented. And the Bishops cannot refrain from expressing their deep regret at the information, that in some of our large cities, so little respect is paid to the feelings of the members of the Church, that theatrical representations are fixed for the evenings of her most solemn festivals."

being lost. The boy, as he struggles up to manhood, is in constant contact with these three great enemies: the world, the flesh, the devil. From morning till night, and sometimes from night till morning, he is thrown into the hot arena of strife with these, his unequal opponents. Poor fellow! And alas! unless well disciplined, as well as taught, he is in danger of embracing them as friends, rather than opposing them as fiends. Girls are much less exposed to their danger. It is for this cause, that I have so often regretted that our Colleges are so illy calculated for moral and religious training. Nay, worse. That generally, their influence tends rather to promote the defeat than the victory of our sons over their trio of adversaries. Their ambition has been stimulated to furiousness. Their intellects have been cultivated to excess. The passions have been allowed not only to grow wild, but to experience "artificial forcing." They have been allowed "to sow their wild oats," as the only way to get rid of them; instead of sowing good seed in their hearts, and teaching them to cultivate its growth. Their troublesome sins have been punished by the *lex talionis*, instead of being cured by the *law of love*. What of religion has been attended to, has been given them in *theory*, and not taught them to practice.

When, then, I stood in the desk of St. Mary's Church, and saw eighty young men and boys, the members of Burlington College, and perceived how well they were taught to keep the foot when going to the House of God; when I saw their chastened and reverential manners and devout kneeling, (*real kneeling*), and heard their full, earnest, but subdued responses; and when I knew the excellent system of intellectual and religious training which they were for years to experience, and felt sure that this was not a mere experiment, could I be blamed for my eye glistening with the moisture of joy and gratitude? My joy and gratitude was that not only so many were hence to be saved, (because trained up in the way they should go,) but that they should go forth, after some years, as a phalanx of the Church Militant, to form a reform community, according to the pattern of the Church.

This feeling was yet more heightened, when I went to the College to perform the Evening Service. There was no by-play, no affectation of, nor real indifference. No school boy habits, nor collegiate lounging; but, as a family of goodly sons, they seemed with one heart, one voice, one knee, to engage in prayers, responses, chanting and singing. Here, I thought, the sons of the Church can come, without leaving behind them the love, the care, the sympathy, the training, of a family of God. Here, they may cultivate the intellect, without corrupting the heart. Here, they may fit for this life, without endangering their eternal life. Nay more; here they may come to be saved.

My confidence in this religious training being efficacious, is not based on what Burlington College has already done and is—although so much has been done—(as one instance of which twenty-seven of the students, at the late Confirmation, devoutly received that Apostolic rite; and a large number at every celebration of the Holy Communion receive those Holy Mysteries.) My opinion, I say is not based on these results, merely, but chiefly on the results of the same course of religious training at St. Mary's Hall. At that Institution the experiment has been fairly tried. The daughters have gone forth from this fountain of sanctifying influence, carrying with them and *keeping* with them the same devotion in, and devotedness to, the Christian life. I have never been at a place where so large a community—the two Institutions and the Bishop's family—were so decidedly, so consistently, and so constantly religiously disposed. One seems to breathe a cheerful, invigorating, Christian atmosphere. It seems not to be there, as in most places: the world keeping its supremacy, though occasionally submitting to stop—restive and chafing though it be, the while—for the performance of some religious duty; and then right on again. But there religion—its services, its duties, its business—are the first, the principal thing, and the world only ministers to the Church.

Like thousands of others, I am surprised at the vast effects already produced, by the founder of these institutions. When he commenced St. Mary's Hall, I looked on doubtfully, as to the result. I did not see, why he should be more successful in such an undertaking than others. I now think, that God has set His seal to the work, to shew it His. And now, I do not give the credit of this work to Bishop Doane. It is a work, greater than man could have wrought. The immense amount of physical, intellectual, and spiritual labor, which he has given to this work, could not have produced these results. The hand of an infinitely higher power, seems to rest upon, and guide this work. He seems, (and I speak from the observation, which a very intimate acquaintance, has enabled me to make,) to have had no object, no plan of his own, but to have been mainly anxious, to "make all things, according to the pattern" which Christ has left in His Church, for building up the new man. Not to have leaned to his own understanding, but in all his ways, to have acknowledged God, that He might direct his path. All the credit, therefore, which we can give the Bishop, is—and that is more than enough for any of our sinful race—that God has honoured him, as the instrument, under His will, to do this great and holy work.

And now, I know it will be very natural for persons to say—All this is very well, but we want our sons to be made scholars of, as well as Christians; and where so much attention is paid to religion, there cannot be much given to learning. Take His word for it, Who has made the mind, and given it its powers, and faculties. He hath said "seek first the Kingdom of God, and His righteousness, and all these (temporal) things shall be added;" and "The fear of the Lord, is the beginning of wisdom." But not to tax a feeble faith, too heavily. I reply to the doubt, that every scholar, who has read the programme of the studies of Burlington College, will, I doubt not, say it is a sufficiently thorough and extensive course. Every one, too, who knows Bishop Doane, must, I think, know that he lacks not in thoroughness, nor in the most indefatigable industry. Those also, who have, as I have, attended the examinations of St. Mary's Hall, and have witnessed the severe trial, by which the acquirements, even of those girls, are tested in languages, literature and science, and the ease with which they converse with their masters, in

French, Spanish, Italian and German, cannot, I think, doubt that Burlington College, is furnishing Christian scholars. Be comforted therefore, ye parents, who are anxious for those sons, to whom, under God, you have given existence: you can, if you will, place them where they may be educated, both "for this life, and for that which is to come." W.
Boston, May 18th, 1848.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JUNE 17, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or *Three Dollars if not paid before the end of the year.* The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

PRESENT STATE OF THE CHURCH.—We have now given our readers the reports of the Annual Conventions of several of our Dioceses. We shall also present those portions of the Addresses of the Bishops to their Diocesan Conventions, which have a bearing upon the state of the Church within their jurisdiction or treat of matters possessing general interest.

It will be seen with pleasure and satisfaction, by the members of the Church, that the Diocesan Conventions which have assembled this year, have been marked by prevailing harmony and good feeling. The reports which have reached us are encouraging, and show that the Church is progressing steadily, and, we trust, surely. In this number we conclude the Address of the Bishop of this Diocese to the sixty-fourth Convention. Among the important practical topics forcibly set forth by the Bishop, we hope his earnest appeal to the Laity in behalf of the Clergy will lead to some action.

Much is said about the frequent changes of the Clergy. But what is the chief cause? They are driven from parish to parish by the scourge of necessity! If their parishioners had not the power to relieve them, if they exercised a liberality at all proportioned to their means, then undoubtedly it would be the duty of the Ministers of Christ to share the poverty of their people, and to suffer gladly the worst evils of want and privation.—But when they see those to whom they are appointed to break the bread of life, expending some \$500 or \$1000 each year to provide for the temporal wants of their families, and then giving "perhaps with a grudging hand" \$5 a year, or half or quarter of this sum to supply themselves with the means of life eternal, can we wonder that the "stinted pastor," oppressed with care and dispirited by this indifference, is led to seek some more encouraging charge, and adds one more to the melancholy list of "Clerical changes!"

In this Diocese the stipends of many of the most devoted of the working Clergy are miserably small. The Advancement Society is unable to give sufficient to make up the deficiency. There is a call here then for greater liberality on the part of the people of God. And we trust this call, now distinctly proclaimed in the voice of their chief Pastor, may be heard and answered by the Laity of our Diocese.

The Bishop's recommendation about "the erection of Parsonages" is especially worthy of regard. There is great force in that declaration. "If congregations would have their ministers acquire a home feeling among them, they should see to it that they have a home."

Rev. BIRD WILSON, D. D.—With unfeigned regret we copy from the Calendar, the following announcement of Dr. Wilson's proposed resignation of the professorship which he has so long, so honorably and so usefully filled, in the General Theological Seminary. We most heartily respond to the just and excellent remarks of the Calendar. We feel that it would be indelicate, an unwarrantable liberty with one who little needs our praise, to say all that our heart and feelings would prompt us to utter. None can appreciate the value of Dr. Wilson's instructions so well as those who have enjoyed their benefit. And his example, of a life and temper regulated by the rules of the Gospel,

was a lesson of more worth even than the precepts of his extensive knowledge and profound wisdom. The loss of such an instructor will be a great one to the Church. His resignation will create a vacancy which it will be difficult to fill.—Many hearts will join with us in the fervent prayer that a life of such faithful devotion to the Church may be crowned with the promised blessing—"Mark the perfect man, and behold the upright: for the end of that man is PEACE."

The important announcement which we are permitted to make through the following circular, has been already communicated to each of our Bishops. There can be but one sentiment throughout the whole Church, and that of profound regret that the General Theological Seminary is to lose the invaluable services of Dr. Wilson. All will unite in according him the praise of faithful diligence, of exact learning, and of wise moderation in the exercise of his important functions. The waves of party spirit have broken harmless at his feet, without being able to reach the serene height from which he has looked abroad upon the interests of the Church. And the affection and gratitude of the Church, will follow him to his retirement invoking blessings on the evening of his life.

The choice of a successor to Dr. Wilson, will be a matter of deep interest to the whole Church. It is an office which should secure the ripest scholarship, and the soundest discretion.—Many prayers will, we trust, arise for divine guidance in this important matter.

HARTFORD, June 2d, 1848.

RT. REV. AND DEAR SIR:—

I transmit for your information, the subjoined copy of a letter which I have received from the Rev. Dr. Wilson, signifying his intention of retiring from our General Theological Seminary; where he has so long discharged the duties of a Professor with signal faithfulness, ability and discretion.

Your affectionate friend and brother,

T. C. BROWNELL,

Bishop of the Diocese of Connecticut.

NEW YORK, 29th May, 1848.

RIGHT REV. AND DEAR SIR:—

I have for some time contemplated the purpose of retiring from the GENERAL THEOLOGICAL SEMINARY, and have been making the necessary preparations for it. My advanced age, (as I shall complete my seventy-second year very soon after the commencement of the next session of this Institution,) together with the increased difficulty and responsibility of the duties of my Professorship in the present state of our Church, makes it very desirable to me to be relieved from those duties. And it is my intention to present my resignation to the Board of Trustees at their stated meeting in June, to take effect on the first day of August next. Though the statutes of the Seminary do not require any previous notice in such a case, it appears proper that it should be given, in order to prevent any delay or inconvenience in supplying a vacancy before the next Session, which might be caused by an unexpected resignation at the meeting of the Trustees.

The Presiding Bishop resides at so great a distance that a notice to him would be useless; and I have thought it more expedient to send it to you, the next Senior Bishop, and convenient to the Seminary. The same information will be given to my own Diocesan, Bishop Potter, and to the members of the Standing Committee of the Trustees.

I am, Right Revd. and Dear Sir,

Very respectfully and sincerely yours,

(Signed)

BIRD WILSON.

Right Revd. Bishop Brownell.

MARYLAND CONVENTION.—The Sixtieth Annual Session of the Convention in this Diocese, was commenced on Wednesday, May 31st, and adjourned *sine die*, on Friday afternoon, June 2d.

The Convention Sermon was preached by the Rev. Robert W. Goldsborough, after which the Holy Communion was administered by the Bishop, assisted by three Presbyters.

The Bishop called the Convention to order, when Dr. Hervey Colburn was unanimously re-elected Secretary. The chair appointed John Henry Alexander, Esq., Assistant Secretary.

The Bishop then announced the Standing Committees on the rights of Clergymen to seats, on the election of Lay Delegates, on Parochial Contributions, on Accounts, and on the admission of new Parishes and Congregations.

After the presentation of petitions from Parishes and Churches to be admitted into union with the Convention, the Bishop delivered his Annual Address, at the commencement of which he paid a glowing tribute to the late Rev. Walter D. Addison.—From the address I learned that there are in the Diocese at this time 120 Clergymen. It also stated that the College of St. James, St. Timothy's Hall, the Patapsco Female Institute, the Hannah More Academy, and other Diocesan institutions, were in a prosperous condition. As I heard but a portion of the address, I am not able to give you further particulars.

A resolution was offered requesting the Bishop to ordain Deacons under the provisions of the 5th Canon of the General Convention of 1847, which was referred to a committee. The committee subsequently presented reports for and against the resolution, and after an interesting discussion, the subject was postponed to the next Annual Convention.

A report from a committee appointed by the last Convention to take into consideration the best method of collecting the salaries of Clergymen, gave rise to considerable debate, and it was finally postponed to the next Convention.

A committee was appointed to petition the General Assembly to so far change the present law of the State in regard to Church property, as to prevent any being sold hereafter, without the consent of the Bishop.

Two new Parishes, and two new Churches were admitted into union, viz: Wicomico Parish, Somerset Co., St. Philip's Parish, Prince George and Anne Arundel Cos., St. Luke's Church, and St. Mark's Church, Baltimore.

Permission was also given to organize two or three other new Parishes.

The Standing Committee was elected for the coming year, and consists of the Rev. Dr. Wyatt, Rev. Thomas Atkinson, Rev. Wm. Pinkney, Rev. J. A. McKenney, Rev. John Owen, Rev. R. W. Goldsborough, and Rev. John Crosdale.

The various Committees and Boards, and Treasurers, presented their Annual Reports, all of which were disposed of as usual.

A Canon in reference to vacant Parishes and Congregations, making it obligatory upon the Vestries to notify the Bishop as soon as a vacancy occurs, in order that he may have them supplied with the services of some Clergyman, was adopted with but slight opposition. This is a very important act, and will doubtless result in much good.

The Rev. John R. Keech, Rev. Hugh T. Harrison, Rev. Henry Williams, Rev. Alexander M. Marbury, Rev. William H. Rees, Rev. Thomas J. Wyatt, and Rev. Henry Brown, were nominated by the Bishop, and approved of by the Convention, as an Ecclesiastical Court.

I have thus hastily given you a synopsis of the more important proceedings of the Convention.

Many persons will regret the defeat of the resolution requesting the Bishop to ordain Deacons under the 5th Canon of the General Convention, particularly as it is understood that the Standing Committee have adopted a stringent course in recommending Candidates for Orders, so much so that two or three have already felt constrained to apply in other Dioceses.

There is great cause for thankfulness to the Great Head of the Church, for the kind, Christian feeling exhibited during the Convention. God grant that the same fraternal spirit may be manifested in all future Conventions, whether in this, or in other Dioceses, and then the denominations who are so constantly predicting schism in the Church, will be deprived of their darling hope.

CONSISTENCY.

NORTH CAROLINA.—Not having received any account of this Convention, we copy the following from "the Church Times."

The thirty-second Annual Convention of this Diocese, assembled in Wilmington, on Wednesday, May 24. The Convention sermon was preached by Rev. C. McRae. The Bishop being absent through sickness, the Rev. Dr. Mason was appointed president. The usual business was transacted on Thursday, Friday, and Saturday. Divine service was celebrated each day, morning and evening, and attended by large congregations. On Sunday evening, the Missionary sermon was preached by Rev. Mr. Watson, who supplied the place of Rev. E. N. Forbes, who was absent through sickness. The collection amounted to \$250. The officers of the various Diocesan Societies, &c. are the same as last year, excepting delegates to General Convention. John H. Bryan of Raleigh, was elected in the place of James W. Bryan, Esq. The utmost harmony prevailed throughout the important deliberations of the Convention. The Clergy and Laity are of one heart and one mind. The absence of the Bishop was deeply regretted. On Saturday, the following resolution was unanimously passed.

Resolved, That while the members of this Convention sympathize deeply with our beloved Diocesan in the affliction which has severed him for awhile from his duties, and us from his desired presence and services; they have also heard with great joy his gradual recovery from his late grievous illness, and trust that our gracious Lord will speedily restore him to us, and lead us by this chastisement to increased faithfulness.

The Convention adjourned on Monday morning at half past seven; to meet next year in Salisbury, on Wednesday, May 23.

CONVENTION OF THE DIOCESE OF NEW HAMPSHIRE.—The forty-eighth Convention of this Diocese was held in Concord, on Wednesday, May 31. At 9 o'clock in the morning, the Convention was called to order by the Bishop. The Rev. Mr. Moore declining re-election as Secretary—the Convention chose Nathaniel B. Baker, Esq., of Concord, to that office. After the first hour had been occupied by the usual business, an adjournment was had for divine service. Morning prayer was read by the Rev. Mr. Salter, of Dover, Rev. Dr. Sprague reading the lessons. The Bishop read the ante-communion service.

The Rev. Mr. Moore, who was appointed to preach the Convention sermon, not having sufficiently recovered from sickness to perform the duty, his place was filled by the Rev. Dr. Bur-

oughs, who on a very short notice, kindly consented to supply the vacancy. The sermon (from Amos vii. 2.) was very appropriate and acceptable. In the afternoon, the Bishop read his address—which contained many important and excellent suggestions, and was, as usual, rendered highly interesting, although there are not many diocesan acts to be chronicled. The diocese has lost during the past year, by death and removals, ten of its seventeen clergy—but it cannot be said to be weakened thereby, since every parish but one is supplied, and there are no new internal or external causes of discouragement, but being united in sentiment—under a Bishop for whom but one sentiment is felt—there is every reason to believe that the diocese will advance and prosper as rapidly as is possible under the difficulties by which the church is surrounded.

Christian Witness.

CONVENTION. MISSOURI.—This Convention as we have heard from a Correspondent, "met on the 11th, in Christ Church, Boonville, and adjourned the next day, after a very harmonious session. When the Journal is published it will be seen in detail. In the mean time I send you the names of the officers elected for the year."

STANDING COMMITTEE.

Rev. Whiting Griswold. Messrs. J. Parker Doan, to
" Charles Tomes. " D. Hough. f his
" William B. Corbyn. istry

DEPUTIES TO THE GENERAL CONVENTION.

Rev. Whiting Griswold. Messrs. J. Parker Doan, to
" A. D. Corbyn. " Josiah Spalding, the
" Charles Tomes. " Robert N. Smith as
" William B. Corbyn. " George Morton, from

Secretary of Convention.—Rev. Whiting Griswold. and

Treasurer.—John Halsall, Esq.

The Bishop has kindly favoured us with the following account of his services in Missouri:

Sunday, March 12th. 1st Sunday in Lent. I confirmed at Christ Church, St. Louis, 10 persons.

Thursday, April 13th. I consecrated to the service—

Almighty God, the Father, Son, and Holy Ghost, St. George's Church, St. Louis. There were present on that occasion—

The Rev. Mr. Hutchinson the Rector, and the Rev. Messrs. Horrell and Tomes of the Diocese of Missouri. And the

Messrs. Darrow and M'Masters of the Diocese of Illinois.

The instrument of donation was read by the Rev. Mr. Hough.

Then, the sentence of Consecration by the Rev. Mr. Tomes.

Morning prayer to the Creed was said by the Rev. Mr. Hutchinson.

The remainder by the Rev. Mr. Horrell.—The Lesson

by the Rev. Mr. Tomes. The Ante-Communion service

read by myself, Mr. M'Master reading the Epistle, Mr. Tomes

the Gospel. The sermon was preached by me.

Sunday, April 16, in St. John's Church, St. Louis, I

confirmed 10 persons.

Good Friday, April 21st, in St. George's Church, St. Louis, I

confirmed 27 persons.

Easter Sunday, April 23d, in Christ Church, St. Louis, I

confirmed 12 persons.—(with the 10 on March 12th, making

22 persons.)

Sunday morning, May 14, in St. Mary's parish, Fayette, I

confirmed 2 persons.

Sunday evening, May 14, in Christ Church, Boonville, I

confirmed 10 persons.

Monday morning, May 15, in Christ Church, Boonville, I

confirmed 2 persons.

CONVENTION OF INDIANA, ELECTION OF A BISHOP.—The following is an extract from a hurried letter, for which we are indebted to the Reverend Secretary of the Convention. We are

sure the choice made will meet with hearty approval from all

who know the Reverend gentleman, thus designated. We congratulate the Diocese of Indiana upon this result, and hope that

the wisdom and harmony evinced in this important matter may

be an earnest of the blessings which shall attend the important

connection thus formed.

The Eleventh Annual Convention of Indiana assembled in

St. John's Church, La Fayette, on Thursday, Festival of the

Ascension. Bishop Kemper, 14 presbyters and 19 lay-delegates

were present; religious services were held twice each day, on

Thursday, Friday and Saturday, and thrice on Sunday; Holy

Communion on Thursday, also on Sunday. The Rev. F. Vinton,

Rector of Emmanuel Church, Brooklyn, N. Y., was elected

Bishop. His testimonials will be signed, it is believed, by all

the members of Convention, but one.

STANDING COMMITTEE.—Clergy.—Rev. Dr. McCullough,

and Rev. Messrs. S. Lee Johnson and Fairchild. Laity.—

Robert Jones, Sen., John Taylor and Andrew Ingram.

DELEGATES TO GENERAL CONVENTION.—Rev. Dr. Wylie, Rev.

Dr. McCullough, and Rev. Messrs. Croes and Manney, of the

Clergy—P. P. Bailey, Hon. Jas. Morrison, Henry C. Carter, and Joseph M. Moore, of the Laity.

Rev. R. B. Croes was re-elected Secretary, and Hon. George H. Dunn, Treasurer. The Convention was harmonious. Bishop Kemper baptized and confirmed a minister of the Dutch Reformed Communion, who is now a candidate for orders in the Church.

We have taken the liberty which we are sure the author will excuse, of placing the following touching lines in this connexion. Receiving them at the same time with the paper, containing a notice of the affliction which has befallen valued friends, we appropriate them as if sent, not by chance, to bring thoughts of comfort to those whom a merciful Providence has just called to him, in Christ Church, similar to that which called preached and confirmed four persons, including one sick person confirmed in private.

In the afternoon, in Zion Church, Greene, preached and confirmed twenty persons.

On the 25th, in St. Peter's Church, Bainbridge, the Bishop confirmed nine persons and delivered an address.

In the afternoon, in St. Luke's, Harpersville, the Bishop preached and confirmed one person.

On the 26th, the Bishop preached in the Old School Presbyterian House of worship, in Windsor.

In the evening of the same day, he preached and confirmed fourteen in Christ Church, Binghamton.

On Sunday morning, the 28th, the Bishop preached and confirmed two persons in St. John's, Speedsville.

In the afternoon of the same day, the Bishop preached in St. Paul's, Owego, where he confirmed fifteen persons. Crowded congregations attended the services at both of these churches.

—*Gos. Mess.*

Western New York.—BISHOP DE LANCEY'S VISITATIONS.—

On the 29th of May, the Bishop visited St. Mark's Church, Candor. The Bishop preached, and confirmed four persons, including one from St. Paul's Church, Owego.

In the afternoon, the Bishop preached in Christ Church, South Danby.

On the 30th, the Bishop preached, morning and evening, in St. John's Church, Ithaca, visited and catechised the Parochial School, confirmed ten persons, including one in private.

At Elmira, on June 1st, the Bishop, in the morning instituted the Rev. Mr. B. W. Whitcher, into the rectorship of Trinity Church, and preached on the occasion. In the afternoon, the Bishop preached, and confirmed eight persons.

The Bishop preached in Christ Church, Corning, in the afternoon of June 2d.

On Sunday, the 4th, the Bishop preached, confirmed eleven, and administered the Holy Communion, in St. John's Church, Catharine.—*Gospel Messenger.*

Connecticut.—BISHOP BROWNELL'S VISITATIONS.—The Bishop visited the parish of St. Peter's, Hebron, on Tuesday, the 23d ult., and confirmed five persons.

In the early part of the day, the Holy Communion had been celebrated by the Clergy of the Middlesex and Tolland Clerical Association, before whom a sermon was preached by the Rev. Mr. Emery of Portland.

In the evening there was a sermon preached by the Rev. Dr. Jarvis, from St. Matt. xxviii. 12, 13.

On Wednesday, the 24th, at St. Paul's, Windham, the Bishop confirmed five persons.

On Thursday, the 25th, at Trinity Church, Brooklyn, two persons were confirmed.

—*Or him deserves another.*

MR. EDITOR:—

If you do not think it quite incompatible with the character of your paper, I shall feel obliged if you will insert the accompanying Card. Should you ever become the publisher of a Religious paper, you will learn the value of Agents who will trouble themselves to attend to your interests without profit to them, and you can then better understand my wish to reciprocate their favours when I can consistently do it.

I have not the pleasure of a personal acquaintance with the gentleman for whom I ask this favour, but experience has taught me that he is prompt and efficient in his profession, and I do not hesitate, voluntarily, to express my belief that any business confided to him will be faithfully attended to.

The Publisher of the "Banner."

A CARD.—WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties.

ACKNOWLEDGEMENTS.—The Editor of the Banner gratefully acknowledges the receipt of the following for the church at Beloit, Wisconsin.

Twenty dollars from F. M. To aid the church at Beloit, Wisconsin. Rev. S. C. Millett, Miss.

Also three dollars for the church at Beloit, Wisconsin, from a Mite Box.

ACKNOWLEDGEMENT.—The Editor of the Banner acknowledges the receipt of \$20 from A. M. R., for the Rev. Mr. Varian, to be applied to Grace Church, Cleveland, Ohio. The money has been duly transmitted.

TO CORRESPONDENTS.—"A Subscriber" is informed that his request has been complied with.

Foreign Intelligence.

The adjourned Convocation of the Clergy within the Archbishopric of Canterbury took place at eleven o'clock yesterday morning, May 17th, in the Chapter House, St. Paul's, the Right Rev. the Archbishop of Canterbury presiding. The members of the Lower House having been summoned into the presence of the Archbishop and attendant Bishops, the Litany and appropriate prayers were read in Latin. At the conclusion of the prayers, the Archbishop called upon Mr. Dyke, the Registrar, to read the writ summoning the Clergy of the Archbishopric to the Convocation, which having been done, Mr. Dyke exhibited a return made by the Lord Bishop of London of the Suffragan Bishops, Deans, and Clergy entitled to be present at the Convocation, and read a decree pronouncing contumacious all those who might not appear at the Convocation either by themselves or sufficient

bly. The next document read was for further adjourning the by 94, or Convocation, commenced under Divine blessing, on of 30th November last, by virtue of a loyal writ dated the 23d length, directed to the late Archbishop of Canterbury, and by in the of another writ directed to the present Archbishop of Canterbury, dated the 15th of April last, for re-assembling and holding is 10 Convocation that day to Thursday, the 25th inst., then private held in the Jerusalem Chamber at Westminster. The There the documents having been read, the Archbishop said that glass dotted that he was not able to tell them the precise day blue an would please Her Majesty to receive the address which tern, edady been agreed to by the Convocation. It would cerchaste be received before the 20th inst., whilst it would most of stony be within a week from that time. In all probability, height festy would receive the address on the same day as that sides an University of Cambridge was presented, and, as that Indeed e a matter of public notoriety, those who desired to atthe capp the address of the Convocation would be enabled to workma Not being prepared to state when Her Majesty would rior of the address, he regretted to have to announce an adjournsand, w the an indefinite time, for, though the 25th instant was menwhich is felt that, under the circumstances, the adjournment of white inite; but notice would be given to the members of the which is ion, when the day was fixed, when they should again with an a carpeting windowschbishop then left the chair, and the Convocation broke and relief a beautiful

of the whjesty has appointed to receive the address from the

When on of the Clergy of the province of Canterbury on very graveext, the 29th inst., at Buckingham Palace, at three the manuThe Bishops and Clergy, being members of the Conperceived will assemble preparatory thereto at the Jerusalem Parish upWestminster, at a quarter to two.—*English Churchlar and hi*

May "Exchish House of Lords, on the 25th, maintained their and upon the character; they threw out the Jewish Disabilities ajority of 5. There will, of course, be a new election and no doubt Baron Rothschild will be again returned.

CLERICAL in will, therefore, come again before the house during the present session, but in another form.

The following graphic account of the condition of Europe is from the English Churchman of May 25th:

The States of Europe still continue disturbed, nor do we see much chance of a settlement at present. Denmark is by no means inclined to make peace with Germany; and, as the Swedes will assist the Danes with all their forces, there is the less probability of an early peace. The prime instigator of this unjust aggression upon Denmark—the Duke of Augustenburg—is not likely to gain much by his treason. He will be excluded from the succession to the throne of Denmark, and the King of Sweden will be elected in his place. Thus the old union of Calmar between Denmark, Sweden, and Norway, will be again established.

Prussia is much disturbed; and unhappy Poland can evidently do nothing for herself without foreign assistance, which cannot be given at present. Her day of deliverance has not yet come.

Spain is on the eve of great events. The present Government will soon be overthrown; and the "King," secretly supported by England and France, "will have his own again." The establishment of Don Carlos in Spain will, in all probability, lead to the restoration of Don Miguel in Portugal.

France is still unsettled, and must remain so until a regular government is formed. Lamartine has not firmness enough for the crisis. A soldier, in all probability, will soon take the lead.

From Naples and Sicily we hear nothing; and the Pope is all but a prisoner in his own capital. The Romans, instigated by the French, seem inclined to set up a Republic.

Austria is fast falling to pieces. Hungary is almost independent; and the King of Sardinia will soon form the whole of the north of Italy into a constitutional Monarchy. We shall heartily rejoice to see a barrier formed in Lombardy, against Austrian despotism on the one hand and French republicanism on the other. The King of Sardinia seems to inherit the talent of the house of Sa-

did not become its Bishop although elected

voy, and, as the balance of power will not be disturbed, the new kingdom of Lombardy should be heartily welcomed by the rest of Europe. It may be the means of checking the progress of Republicanism throughout the whole of Italy.

Ireland is still in a very unsatisfactory state, and a crisis is rapidly coming on.

We hope our friend "Rusticus," whose anxious inquiries are duly reported by "Vocula," will read the following with satisfaction.* Glorious "Monuments," O rustic friend, may be reared without the base materials of earth! "Lively stones," bought "without money and without price," have been found to build a "spiritual house," and there is good promise that the material temple will not long be sought for in vain, even by the rustic visitors least acquainted with our city ways.

Calvary Church.—Monument to Bishop White.

CONFIRMATION.—On Thursday evening, 25th of May, Rt. Rev. the Bishop of the Diocese made his annual visit to the Hall occupied as a place of worship by this mission.

The congregation was large, comprising some members of our older city parishes, and very many of the inhabitants immediately surrounding districts, whom chiefly the presence and supporters of this mission, desire to benefit. The present besides the Bishop, were Rev. B. W. Morris, Matthew's, Sunbury, Rev. J. M. Lybrand, of St. Paul's, den, between whom the evening service was divided, and Rev. J. H. Smith, the minister of the parish.

The Bishop preached. Text, Rom. vi. 4, "As Christ raised up from the dead, by the glory of the Father, even so should we walk in newness of life"—subject, the resurrection of the soul from dead works.

Christ's Resurrection was both *real* and *manifest*. As much as it was effected by the power of God—was for He left behind the habiliments of the tomb, was no part of His sacred person was suffered to see corruption. Manifest it was, for angels declared it, and the risen appeared to recognizing friends.

So should be the re-creation of the soul, *real* and *manifest*. Men should be able to discern the holiness of those who are to be alive from dead works.

The duty of publicly acknowledging the long claims of Christ's religion, was happily enforced on a ed souls, and doubtless, they who then were ready "imposition of hands" were strengthened and encouraged the views thus presented.

Of the six candidates confirmed, three were men and one a sailor, baptized in our mother Church.

These are some of this year's fruits, vouchsafed by evidence of His acceptance of this mission and its labors. Engaged into the fold of Christ, such who otherwise lead, left unnoticed and unsought, the Monumental Church. Ad be erected, a large fund has been gathered, but more required. Would that Churchmen would contribute forth promptly to aid in rearing this lasting memorial, associated worth in our first Diocesan—so that "a house of prayer" where God's name shall be recorded, and His celebrated, and where many immortal souls shall be His service on earth, and for the fruition of Heaven.

THE EPISCOPAL RECORDER of this city, which has all pro months been conducted by an anonymous "Assistant Clergymen," announces in its last number, that it will now be conducted under "the editorial management" of the Rev. Wm. Suddards and the Rev. H. H. Weld.

To the above announcement the following note is appended.

PHILADELPHIA, 1st June, 1848.

As it may be supposed that the subscribers are included in the "Association of Clergymen," by which "the Episcopal Recorder" is declared to be now edited, they feel it to be a duty to themselves, and to the Church, to state that they have no supervision of the paper, and therefore have no responsibility in the premises. In this disclaimer, the Rev. Dr. Neville, who is now absent in Europe, joins.

J. H. FOWLES,

Rector of the Church of the Epiphany.

KINGSTON GODDARD,

Rector of the Church of the Atonement.

M. A. DE WOLFE HOWE,

Rector of St. Luke's Church.

J. GORDON MAXWELL,

Rector of Emanuel Church.

RICHARD NEWTON,

Rector of St. Paul's Church.

New Publications.

We are obliged to defer the notice of several works with which he have been favored.

We can only thank the Publisher, Mr. D. Brunner, of Baltimore, for a copy of BISHOP WHITTINGHAM's noble, and spirit-stirring sermon, entitled *THE TRUE GLORYING*. It is published by request of the Rector and Vestry of St. Peter's Church, Baltimore, wherein it was preached on Palm Sunday. We hope to make our readers acquainted with it, and they will own the judgment and discrimination which have secured its publication.

We also acknowledge the receipt of a FUNERAL ORATION, occasioned by the death of THOMAS COLE, delivered before the National Academy of Design, by WM. CULLEN BRYANT. It is a meet and worthy tribute of America's first Poet to the most gifted of her painters. It is published by the Messrs. Appletons.

* We regret that the article referred to, although in type, has been crowded out this week. It shall appear in our next.

Obituary.

Died at La Grange, Tenn., on the 13th of May, Mr. JOHN ANDERSON, aged 60 years.

The death of this good man deserves more than a passing notice—for he was a man of Christian principles, and of sterling integrity. The gentleness of his manners, the amiability of his temper, and the goodness of his heart, were seen in all his intercourse with men; whether it were in ordinary business, or in the interchange of acts of friendship. Few men in any community, are more generally beloved; none more universally or more highly esteemed for those traits of character for which a good man would desire esteem. For many years Mr. Anderson has been a consistent, faithful and zealous member of the Episcopal Church. His love for the Church was founded upon principle. He had studied her history, her laws and doctrines; and because he knew her doctrines to be true, he was ready to reach the serene height from which he has looked abroad upon the interests of the Church. And the affection and gratitude of the Church, will follow him to his retirement invoking blessings on the evening of his life.

The choice of a successor to Dr. Wilson, will be a matter of deep interest to the whole Church. It is an office which should secure the ripest scholarship, and the soundest discretion. Many prayers will, we trust, arise for divine guidance in this important matter.

HARTFORD, June 2d, 1848.

RT. REV. AND DEAR SIR:—

I transmit for your information, the subjoined copy of a letter which I have received from the Rev. Dr. Wilson, signifying his intention of retiring from our General Theological Seminary; where he has so long discharged the duties of a Professor with signal faithfulness, ability and discretion.

Your affectionate friend and brother,

T. C. BROWNELL,

Bishop of the Diocese of Connecticut.

NEW YORK, 29th May, 1848.

RIGHT REV. AND DEAR SIR:—

I have for some time contemplated the purpose of retiring from the GENERAL THEOLOGICAL SEMINARY, and have been making the necessary preparations for it. My advanced age, (as I shall complete my seventy-second year very soon after the commencement of the next session of this Institution,) together with the increased difficulty and responsibility of the duties of my Professorship in the present state of our Church, makes it very desirable to me to be relieved from those duties. And it is my intention to present my resignation to the Board of Trustees at their stated meeting in June, to take effect on the first day of August next. Though the statutes of the Seminary do not require any previous notice in such a case, it appears proper that it should be given, in order to prevent any delay or inconvenience in supplying a vacancy before the next Session, which might be caused by an unexpected resignation at the meeting of the Trustees.

The Presiding Bishop resides at so great a distance that a notice to him would be useless; and I have thought it more expedient to send it to you, the next Senior Bishop, and convenient to the Seminary. The same information will be given to my own Diocesan, Bishop Potter, and to the members of the Standing Committee of the Trustees.

I am, Right Rev. and Dear Sir,

Very respectfully and sincerely yours,

(Signed)

BIRD WILSON.

Right Rev. Bishop Brownell.

Paradise with the faithful departed, and a glorious resurrection unto eternal life.

The deceased most beautifully and faithfully illustrated the true and saving doctrines of the gospel, as held and taught in the Holy Catholic Church. Born on the 24th of October, 1822, in sin, and so a child of wrath; she was born anew of water and the Holy Ghost, on the 14th of November, 1822, and so became a child of grace. Thenceforward she was trained up by a pious mother, in the nurture and admonition of the Lord; and from her earliest years of discretion she exhibited evidences of the possession of that "meek and quiet spirit, which in the sight of God is of great price," for which she was very remarkable. She seemed always to act in the fear of God, and studious to be quiet, and to do faithfully her own duty in that station in life to which it had pleased God to call her. The language of kindness always flowed from her lips, and it is not known that she had an enemy among men.

She was a great admirer and a true lover of the Church, of which she was so faithful a member, and so bright an ornament; and for one so young, was well-informed in regard to its distinctive principles. When in health she was constant and devout in her attendance upon its edifying services. In sickness she was patient and submissive, worthy of all imitation. And her last end was so quiet and peaceful, that she seemed almost literally to fall asleep in the arms of her Saviour: expressing to her physician a short time previous, that "she was not alarmed at the thought of dying." "Let me die the death of the righteous, and let my last end be like hers."

She has left a greatly afflicted mother and only brother, and a large circle of relatives and friends, who mourn her loss, but "not as those who have no hope."

J. H.

June 8, 1848.

Communications.

For the Banner of the Cross.

Presbyterian Defence for the Opinion of Certain Episcopal Divines.

Presbyterian writers are very adroit in disclaiming, as they do, all authoritative teaching of the church; and yet embracing the isolated and scattered expressions of some individual

writers in the church. "The learned"—"the pious"—"the judicious"—"the great and good," indeed whatever epithet a grateful heart can prompt them to bestow, is lavished on any episcopal writer, who, in an exuberance of amiableness, does not maintain, to their exclusion, the absolute necessity of Episcopal succession.

My attention has been called to this, by an article in the Southern Presbyterian, of the 19th inst. It is headed "DEFENCE OF PRESBYTERIAN POLITY." The writer opens an attack on what he calls "the dogma that a Prelatical Government is essential to the existence of a true church." He actually sets out with the boastful intention of refuting "that unwarrantable position, and in defence of" his "own church." And would one believe that this was to be done in less than three newspaper columns! As for his Scripture quotations in finding "reasons for the faith that is in him," they are so few that it will not occupy much space, nor consume much time to transcribe them. They are the following: "Without holiness no man shall see the Lord"—"Love is the fulfilling of the law"—"In every nation he that

sented thth God and worketh righteousness, is accepted with him" usual. Whoever shall call upon the name of the Lord, shall be

A Can—"Repent and believe the Gospel; he that believeth is baptized shall be saved"—"To be spiritually minded is making and peace"—"The kingdom of God is not meat and drink, soon as righteousness and peace, and joy in the Holy Ghost"—"For plied with Christ Jesus neither circumcision availeth any thing, nor but slight circumcision, but a new creature."

The I, as being equally favorable to Methodism, Anabaptism, Henry Wopacy, Arrianism, Socinianism, and whatever calls itself H. Reestian. Indeed, *excepting the one place that requires baptism*, were no Quaker, and even the Moralist, who makes no profession of religion, is quite as well defended by them, as the Presbyterian. Nor can I see the great difference between them, even I have this one place in view, until some of them can show that tant pro have a commission that gives validity to their so-called

Many tisms. There is, however, the evident design, in appropriating these scriptures, to make it seem that Presbyterians are abundant in love, in the fear of God and works of righteousness, in repentance and faith, and spiritual-mindedness. Now, Standinle I maintain that *as being defensive of any system*, the places mending may not be exclusively claimed by Presbyterians, I have al affirm that if it were possible to find such a condition at all, would not benefit any who are beyond the pale of the

Ther arch. Every qualification specified is predicated on a certain the Chtion, that is supposed to exist between him who requires Convert, and those who furnish them; viz, the latter having manifested into the covenant relation to God. Of course, then, the Dioces y first thing to be determined is, what is that covenant? w, in proof that such a relation is presupposed, let us look to dicting context of one of the very verses quoted, "the kingdom of hope. d is not meat and drink," &c. It is found in the fourteenth

pter of Romans. And one of the introductory verses is, let not him that eateth despise him that eateth not; and let Nor him that eateth not, judge him that eateth." The reason is this C n assigned, viz: "for God hath received him," (v. 3). I Times, uld merely ask, with what fitness such a reason could be

en, if this reception were *only* an inward condition. Who The al judge whether such condition existed? And, if it could sembla be determined, how, I would ask, could any one be required vention that consideration, to abstain from a rigid judgment of being iers? When, however, the reception is an outward one, being nified by union with the visible part of the church, it is a appointer that can easily be settled. And the parties so recognized Thurs uld not judge uncharitably of their brethren in this relation, ted eacerning little and unimportant differences.

gregal But there is one more place that the Presbyterian champion otes from Scripture, which must not be left as he disposed of preact

"In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature," (Gal. vi. 15). I would take particular notice of this passage; because, while it is clearly one that speaks of baptism, it has been sadly misused, insomuch as to have been advanced by some in *disproof* of the necessity of baptism. This is evidently the sense in which it was quoted in the communication under examination. It is dexterously turned so as to make circumcision signify ceremonial in general, and baptism in particular, while the new creature points out the regenerated man. The whole scope of the place shows, however, that circumcision in the real and Jewish sense was meant, because some would enjoin it in addition to baptism. And then the Apostle's meaning is that it is not to be required; and for the very good reason that it did not avail anything, the prime ceremony now being the new, or baptized, creature. "As many of you as have been baptized into Christ, have put on Christ," (Gal. iii. 27.) This is being the new creature; hence the same Apostle says, "If any man be in Christ, he is a new creature," 2 Cor. v. 17. The teaching is distinct, then, that to be baptized into Christ, is to put on Christ—to put on Christ, is to be in Christ—to be in Christ, is to be the new creature; hence, to be baptized into Christ, is to be the new creature. So much for the places advanced in defence of Presbyterian Polity. And this is more than I meant at first to say on this part of the article.

Of course the writer visits the Church of England to learn its distracted state. He asserts that it is "filled up with a perfect jumble of Socinians, Pelagians, Arminians, and Calvinists." "They allow all manner of dangerous heresy to gain entrance within." Well, really, if the Church of England, with its divine organization, and its apostolical descent, is not competent to withstand the heterodox influence of puritanism in reviving ancient errors and originating modern ones, it is time for human societies to tremble to their very centre.

What I wish to notice in particular, and to call attention to, is the fact that the writer attaches so much more importance to the least countenance from an Episcopal divine, than to his defence from Scripture. Now he would not be so wide of the right way, if he would only distinguish between the voice of the church, a body coeval with christianity, and the occasional expressions of some of her members, whose days are but three-

score years and ten. It was unfortunate for his cause that, just before he adduced the charitable concessions of certain writers, he had taken pains to declare that the Church of England allows "all manner of dangerous heresy to gain entrance within." If that is a fact, how comes he to value so highly certain admissions made by some of her members? Because they are agreeable to his vitiated desire. Surely we may conclude, however, that where heresy exists, errors not heretical may be found.—But when he is required to make a "defence of presbyterian polity," will it suffice to say that Archbishop Whitgift, Dr. Holland, Bishops Wilson, Morton, Croft, &c., admitted the power of presbyters to ordain? If this thing is to be settled by the prevailing majority for or against the question, then let him bring out the expressions on both sides. Otherwise, who does not see that it is the last resort of a sinking cause. Alas! for those who hang their hope on what can be picked up from a few individual writers, instead of finding their authority in the Bible, and their sanction in the concurrent testimony of the whole christian era. What, I would ask, would be thought of the church's claim, if, instead of standing forth on the foundation of the apostles and prophets, it were found to rest only on the admissions of some Presbyterian writers?

If in the communication references had been given to the works of those authors quoted, no doubt many or most of them could be shown to have expressed themselves in a sense very different from that in which they are adduced. I presume the writer will admit that he quotes from no author more moderate than Archbishop Whitgift; and I doubt not that he quotes correctly to the letter. But what will he think of being told that this archbishop opposed the appointment of Walter Travers, to be master of the Temple; and assigned as the reason of his opposition, that he was "either in no degree of the ministry at all, or else ordered beyond the seas; not according to the form in this Church of England used." (*Walton's Life of Hooker, addition by Strype.*) And Hooker himself, in the Dedication prefixed to his fifth book of Eccles. Polity, says to his patron Whitgift, in reference to puritanical errors, "the errors which we seek to reform in this kind of men are such as both received at your own hands their first wound, and from that time to this present, have been proceeded in with that moderation, which useth by patience to suppress boldness, and to make them conquer that suffer."

I shall not take the pains necessary to find the places quoted from any of the authors. I am not writing now to deny their having said what is attributed to them. Nor am I endeavoring to overthrow any argument advanced. All I am concerned in is to show how much importance Presbyterian writers attach to any shadow of admissions on the part of writers in the church. They pretend to pass by tradition as of no consequence, and the teaching of the church as without authority.—We have seen what amount of Scripture our writer brings to the defence of presbyterian polity, and also how he appreciates some welcome admissions. But would one believe that he would so expose his ignorance of the relative standing of the living bishops in the Church of Great Britain, as to pronounce Archbishop Whateley, "the most learned Prelate"? I suppose he does not know that the work of the Archbishop which has gained him the applause of all dissenters, has been thoroughly answered and confuted by a young presbyter of the American branch of the Church. It would not be strange to find him ignorant of this fact, when he boldly affirms that *Dr. Mason's Work on Episcopacy has never been answered!* He says of that work, that "it was written in reply to the sweeping assertions of Bishop Hobart and others; and it settled the controversy for that generation. No attempt I believe, has ever been made to answer it—none, I presume, ever will be made. It is unanswerable." Now, considering that Mason's work was immediately replied to by the Rev. Mr. (not at that time bishop) Hobart, and that the reply has never been out of print, unless just before Messrs. Stanford & Swords' late edition of it, does it not seem at least very arrogant in one so ignorant of the state of the controversy, to set out in a newspaper communication to refute "that unwarrantable position," "that a Prelatical Government is essential to the existence of a true church"? One would think if the article had only been a school-boy's effort, that a note of correction might well have been appended by the editor. But this is not ignorance that may be confined to school-boys. Very recently, I had to correct the same assertion, and produce Hobart's reply for the satisfaction of an inquiring mind.

If such is to be the "Defence of Presbyterian Polity," its advocates would do well to hold a council, and resolve on perpetual silence.

Rev. W. Johnson.

Parsonage of St. Stephen's Church, Milledgeville, Ga.
April 20th, 1848.

For the Banner of the Cross.

The undersigned, Rector of St. Mary's Parish, Fayette, Mo., gratefully acknowledges the receipt of \$10, from the Church of the Ascension, N. Y., through the Rector, Rev. G. T. Bedell. Also \$1, from the Church at Sing Sing, N. Y., through Messrs. Stanford & Swords, towards the erection of a Church edifice in Fayette. This building is now covered in, but \$500 must yet be raised in order to complete it. Our desire is to get it ready for consecration without any debt incumbering it. Cannot some friends of the Church aid us in the enterprise?

May 22, 1848.

J. W. DUNN.

Diocesan Intelligence.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on June 6th, 1848, the Rev. Dr. Morton was chosen President, and the Rev. Mr. Howe, Secretary for the ensuing year.

Application to be recommended for admission as a candidate for Holy Orders, was made by Mr. John Dunlin Parkinson;—

which, according to rule, lies over for action at the next stated meeting of the Committee.

Testimonials were signed on behalf of Mr. Joel Rudderow, applying to be recommended for admission to the Holy Order of Deacons.

M. A. DEWOLFE HOWE, Secretary.

Western New York.—BISHOP DE LANCEY'S VISITATIONS.—On the 22d May, the Bishop visited the parish of St. Andrew's Church, New Berlin. The new stone church not being yet completed, the services were held in the academy. The Bishop preached and confirmed thirteen persons, including one from Butternuts and one from Sherburne.

On the 23d, services were held in Emmanuel Church, Norwich, in the morning. The Bishop preached and confirmed two persons.

In the afternoon of the same day, the Bishop preached and confirmed ten in St. Paul's Church, Oxford.

On the 24th, in Christ Church, Guilford, the Bishop preached and confirmed four persons, including one sick person confirmed in private.

In the afternoon, in Zion Church, Greene, preached and confirmed twenty persons.

On the 25th, in St. Peter's Church, Bainbridge, the Bishop confirmed nine persons and delivered an address.

In the afternoon, in St. Luke's, Harpersville, the Bishop preached and confirmed one person.

On the 26th, the Bishop preached in the Old School Presbyterian House of worship, in Windsor.

In the evening of the same day, he preached and confirmed fourteen in Christ Church, Binghamton.

On Sunday morning, the 28th, the Bishop preached and confirmed two persons in St. John's, Speedsville.

In the afternoon of the same day, the Bishop preached in St. Paul's, Owego, where he confirmed fifteen persons. Crowded congregations attended the services at both of these churches.—*Gos. Mess.*

Western New York.—BISHOP DE LANCEY'S VISITATIONS.—

On the 29th of May, the Bishop visited St. Mark's Church, Candor. The Bishop preached, and confirmed four persons, including one from St. Paul's Church, Owego.

In the afternoon, the Bishop preached in Christ Church, South Danby.

On the 30th, the Bishop preached, morning and evening, in St. John's Church, Ithaca, visited and catechised the Parochial School, confirmed ten persons, including one in private.

At Elmira, on June 1st, the Bishop, in the morning instituted the Rev. Mr. B. W. Whiteher, into the rectorship of Trinity Church, and preached on the occasion. In the afternoon, the Bishop preached, and confirmed eight persons.

The Bishop preached in Christ Church, Corning, in the afternoon of June 2d.

On Sunday, the 4th, the Bishop preached, confirmed eleven, and administered the Holy Communion, in St. John's Church, Catharine.—*Gospel Messenger.*

Connecticut.—BISHOP BROWNELL'S VISITATIONS.—The Bishop visited the parish of St. Peter's, Hebron, on Tuesday, the 23d ult., and confirmed five persons.

In the early part of the day, the Holy Communion had been celebrated by the Clergy of the Middlesex and Tolland Clerical Association, before whom a sermon was preached by the Rev. Mr. Emery of Portland.

In the evening there was a sermon preached by the Rev. Dr. Jarvis, from St. Matt. xxviii. 12, 13.

On Wednesday, the 24th, at St. Paul's, Windham, the Bishop confirmed five persons.

On Thursday, the 25th, at Trinity Church, Brooklyn, two persons were confirmed.

On the 26th, in the parish of Christ Church, Pomfret, the Bishop visited the school of the Rector, Mr. Park, and in the afternoon confirmed four persons, in Parish Church.

On Sunday, the 28th, at Christ Church, Norwich, twenty-three persons were confirmed in the morning; and in the afternoon, at St. John's, Poquetonock, three persons received the same apostolic rite.

On Tuesday, the 29th, at St. John's, New London, the rite of confirmation was administered to eighteen persons.

The Rev. Mr. Coxe, of Hartford, attended the Bishop on these visitations, and was the preacher on each occasion where it is not otherwise indicated.

On Tuesday afternoon, the Bishop left New London for Stonington, accompanied by several of the Clergy, to lay the corner-stone of a Church in that place. Six persons received confirmation at Stonington.—*Calendar.*

Maryland.—CONFIRMATIONS.—On the Sunday after Ascension, in Sherwood Church, Baltimore County, the Bishop preached, confirmed three persons, and administered the Holy Communion, assisted by the Rector, the Rev. F. A. McKenney.—*Church Times.*

Rhode Island.—EPISCOPAL ACTS.—On the fourth Sunday after Easter, May 21st, eight persons were confirmed in St. Stephen's Church, Providence. Sermon and address by the Bishop.

Monday, May 22d, in St. Paul's Church, Wickford, the Bishop preached and administered confirmation to one person, accompanied by an address.

Tuesday, May 23d, seven persons were confirmed in St. Luke's Church, East Greenwich. Sermon and address by the Bishop.

On the fifth Sunday after Easter, May 28, at 7½ P. M., the holy rite of confirmation was administered to nine persons in St. John's Church, Providence. The Bishop delivered a sermon and address.

A sick person belonging to this parish was also confirmed in private.

The Rev. Sanford J. Horton, having taken a dimissory letter from this Diocese, and been received by the Bishop of Massachusetts, has changed his canonical residence accordingly.—*Witness.*

Ohio.—ST. PAUL'S MISSIONARY PARISH, CINCINNATI, we learn from a correspondent, is in a flourishing condition. It is situated "in the western part of the city. Rev. Jos. M. Waite, late of Conn., is minister. We have fifty communicants and a small Sunday School. We are now endeavoring to secure a lot on which to erect an edifice of a large size—say 80 by 120 feet."

Kentucky.—The new church just finished for the use of the Episcopal Parish, in Lexington, Ky., at a cost, including the organ, bell and lamps, of \$20,000, is one of the most chaste, beautiful and perfect specimens of the plain Gothic, which has been erected in the Western country, and reflects great credit alike upon the liberality of the congregation, the skill in art of the architect and contractor, and the exquisite taste and indefatigable attention of the building committee. For a building in brick, it is one of the most massive and substantial built in modern times. The proportions though not large, are remarkably just—the edifice, in exterior dimension, measuring 59 feet by 94. The audience room is 50 by 70, adorned at an elevation of 30 feet, with a ceiling of intersecting arches, coinciding, lengthwise, with the width of the building, and transversely, with the window-lays, which are five in number, exclusive of a sixth in the vestibule. These windows are divided by two mullions, and are 17½ feet in height by 5 in width. The chancel window is 10 by 18, of stained and painted glass, graceful and appropriate in design, of fine finish, and of Western manufacture. There is a simple beauty in the side windows rarely equalled, the three lancets into which each is divided being filled with glass of a grave, neutral tint, with a narrow border of brilliant blue and crimson, whilst the finials are of a more elaborate pattern, corresponding with the finish of the chancel window. The chaste and sombre effect of the interior is greatly heightened by the sober neutral tint of the walls and ceilings, in blocks, as if of stone. The tower is almost perfect of its kind, rising to a height of 95 feet, and surrounded by alternate finials, the loftier 8 feet, and the less 6 feet in height. The buttresses along the sides are also surmounted by ornamental finials of cast iron. Indeed all the finials, the open work parapet upon the roof, and the cappings of the buttresses, are all of cast iron of Kentucky workmanship, and of excellent design and finish. The exterior of the building is colored with a wash of water, lime and sand, which is of great durability, and at a short distance gives it the appearance of being built of stone. Except the floor, which is of ash, almost the entire wood work of the building is of white pine, all painted in imitation of oak. The chancel, which is raised two feet above the floor of the church, is covered with an appropriate Gothic carpet, and the aisles with Venetian carpeting corresponding in colors with the pew linings and windows. The pews are lined and cushioned uniformly with a beautiful pattern of crimson moreen, which serves to enliven and relieve the general exceedingly sober and chastened effect of the whole interior.

When it is added that the Church is furnished with a bell of very grave tones, and with an uncommonly large organ, from the manufactory of Mr. Henry Erben, of New York, it will be perceived how ample are the grounds for congratulating this Parish upon the very favorable auspices under which it commences a new career, favored as it is with the labor of its popular and highly esteemed Rector, the Rev. Ed. F. Berkeley. May "Excelsior" be written upon all its towers and pinnacles, and upon the hearts of all who worship in its sacred courts.

CLERICAL CHANGES.—The Rev. John Kelly has removed to Manchester, N. H., having accepted a call to become the Rector of St. Michael's Church, in that city.

The Rev. Sanford J. Horton has received and accepted a call to the Rectorship of Grace Church, New Bedford. He requests that his letters and papers may be directed to him at that place.

The Rev. S. C. Brinckle has resigned the rectorship of Kingsessing, Pennsylvania, and taken letter dimissory to the Diocese of Delaware.

The Rev. Owen E. Shannon has accepted a call to the rectorship of the Church of the Crucifixion, Bedford street, Moyamensing, and entered upon his duties last Sunday.

The Rev. G. Unonius having resigned St. Olaf's Parish, Wisconsin, and accepted the Rectorship of St. James' Church, Manitowish, in the same Diocese, requests all letters and papers for him to be directed accordingly.

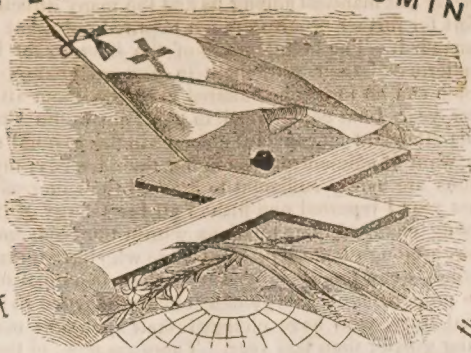
Callanitou-woe

Employment of Evenings.

It is a question of great importance, especially to young men, how do you spend your evenings? If you have no regular employment, no fixed pursuits to engross your attention, and operate as stimulus to the mind when unemployed, you must of necessity have leisure and unoccupied hours; intervals when time will hang heavily on your hands, and suggest the necessity of some means to relieve it of his weight. The very time which is dissipated in idleness, would if devoted to study enable many a young man to obtain eminence and distinction in some useful art.

A sexton's son became an astronomer by devoting a few hours every evening to the study of the stars, after ringing the bell for nine o'clock. Gifford was, in early life, an apprentice to a shoemaker, and spent his leisure hours in study. His destitution was such that he was compelled to work out his problems on a smooth piece of leather with a blunted awl. David Rittenhouse was a plough boy, and covered his plough beam and fences with his juvenile calculations. James Ferguson was a shepherd's boy, and learned to read and write while watching his flocks in field by night and with no other light than the moon and stars.—*L. Stand.*

Banner



the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 24, 1848.

[Vol. X.—No. 25.—Whole No. 495.]

The Hon. E. A. Newton introduced the following resolutions, which were seconded by the Rev. Dr. Strong, and which, at the request of the mover, who remarked that he offered them entirely on his own responsibility, were laid on the table, to be taken up to-morrow :

Resolved, as the sense of this Convention, that it will greatly tend to the increase and prosperity of the Church in this diocese, if the whole time of the Bishop could be devoted, hereafter, to the duties of the Episcopate.

Resolved, That a committee be appointed to confer with the Bishop on the subject, and, with his consent, consider what measures should be taken to relieve him from all parochial engagements, and report thereon to this Convention.

The Convention then adjourned to to-morrow morning, at 9 o'clock.

Thursday.

Morning prayer was read by the Rev. Geo. H. Clark, of Worcester.

The roll was called, and the minutes of yesterday were read and approved.

The Report of the Board of Missions was read by the Rev. T. M. Clark, Secretary.

The Secretary of the Tract Committee read their Report.

On motion of Dr. Strong, of Greenfield, it was voted that the Treasurer of the Clerical Fund, be requested to make an annual report of the state of the funds of that society to the convention. The Rev. Mr. Babcock then read the Treasurer's Report.

E. S. Rand, Jr., Esq., read the annual Report of the Standing Committee.

The Convention then proceeded to the election of the Board of Missions. The Rev. Messrs. Wells and Dennison were appointed tellers.

The Rev. Dr. Strong, Rev. Mr. Ballard, and W. R. Lee, Esq., were appointed a committee to nominate a Board for Church Extension, who subsequently nominated the Rev. Dr. A. H. Vinton, the Rev. Dr. T. Edson, the Rev. P. H. Greenleaf, G. M. Dexter, Esq., Wm. Appleton, Esq., Ebenezer Rhodes, Esq., and they were elected.

The Rev. Mr. Cutler, from the Executive Committee, reported Trinity Church as the place, and the third Wednesday in May as the time, for holding the next Convention; and the Rev. J. H. Clinch as the preacher, and the Rev. A. L. Baury, substitute. The Rev. Mr. Baury declined the appointment; and the committee subsequently reported the name of Rev. Titus Strong, D.D.

The Hon. Mr. Newton called up the resolutions which he offered yesterday, and sustained them by an able argument. He was followed by the Rev. Dr. Strong.

The Rev. Mr. Babcock, of Dedham, moved the indefinite postponement of the whole subject.

THE UPPER MISSISSIPPI.

A thousand miles in a bird's flight from the Atlantic, and sixteen hundred from the Pacific Ocean—nearly four hundred from the source of the Mississippi, and more than two thousand from its many-mouthed entrance into the Gulf of Mexico, the waters of that river are precipitated over the rocks of St. Anthony.

Itasca Lake is the *fons et origo* of the far-flowing Mississippi; several small streams running into it, have presented their claims to the kind consideration of geographers, to be called after this great father of waters, the child's name not to be Anthony, for there is one already of that kin in the family, but Mississippi. Some eight or ten explorers have visited this lake; situated in a country where the earth is frozen during nine months of the year, uncultivated, amid savage tribes and thick forests, or extensive plains, but few inducements are offered to the visits of strangers; even the latitude of the lake has only been determined within the last few years. A winter, rugged and rude, generally abides on its borders, or whitens the boundless meadows of this region; and the cold winds sweeping over the sea-like expanse, with the waves of drifted snow, form an atmosphere whose horizon is bounded within a few yards.

Two centuries ago Hennepin, a French priest, who had floated down from the Canadian colonies on a pious mission among the Indian tribes on the banks of the river, drew his canoe out upon the beach, nearly a mile above these falls. We can imagine the inquisitive eyes with which this adventurer walked along the shore first trodden by one of his own race, whilst his dusky companions bore the frail birchen boat on their shoulders around the falls. Nature here has undergone but little change since that day. The Indian still carries his canoe around, to avoid the perils of navigation; the same expanse of prairie extends westward, and the same prolific varieties of animal life people the lakes and streams of this wild region. He who first spoke of the cross in this land, baptized these falls by the name of one of the Fathers, and that name they still bear. Proper associations must have been stirring in the mind of the pious missionary.

The Mississippi, in the beginning of its course, flows through

Treatable lands, but thinly inhabited by wandering tribes of Orphanians, who have not brought an acre of soil under cultivation. The who live upon the buffalo, deer, elk, and other animals the 60 its banks, the fish within its waters, or the wild rice growing in its tributary lakes and streams. They are the sole inhabitants of the country from the western shore of Lake Superior to the Rocky Mountains, if we except at long intervals, the of Wilons of the few fur traders established among them. This Board, rich, and prairie-like country, variegated by woodlands, sion, red by fertilizing streams, and possessing every requisite several the support of a large population, is dwelt in by these few ing of, of savages; yet this belt of territory has been encroached Monda from the North by the colonies of the Hudson Bay Comciety fe and on the South by the American settlements around the Clergy of St. Anthony. The Selkirk settlement numbers some Church souls, scattered for thirty miles along the river Astinibsine

The ed river, and extending to Lake Winnipeg: this popula- The Ge composed of Scotch, English, the descendants of the an elect French inhabitants, and half-breeds, or descendants of the indefin and Indian races. The settlement is under the guidance Rev. otecton of the Hudson Bay Company, who supply the a comits with coffee, tea, sugar, clothing, spirits, etc., once or The R year, by ships bound to Fort Severn, in the bay; from Rev. there is almost a continuous water-course to the lake. of the R habitants are nearly all in some manner connected with J. S. C. any; they are paid but a small sum in money, but a mittee- ration of tea, spirits, etc., is appropriated to each one After ed; nearly the only compensations given in return are Convent of the country: of these, much the most valuable furs of the silver fox and martin, but the beaver, Firoffalo, muskrat, and wolf have each their value in

ket. The country about the colonists is also well This C or grazing cattle, and many large herds are owned inst., in Settlers, even in this high latitude (50°), where the by the R are probably as severe as in the seventieth degree delivered pe. The most of these cattle are without shelter of the Ch the winter, and many of them support themselves by "Let a m in the rushes, growing in the wet ground, which can- stewards d south of the Falls of St. Anthony, within a distance Bishop treilles, there are probably 1500 souls, with nearly a like have listen Indians, north and east, in the same distance; the close reason an annuity from the United States government, in holy word, on of the cession of some of their lands. brief analy sissippi river runs through nineteen degrees of lat- published, ace extending from the northern part of Ireland to the subject, ibratlar. At its source the winters have the rigor of The char orway, at its mouth the seasons are those of Spain; holy order the birch grow about its northern springs, and the cese, and th ve oak, and orange at the Balize; it is closed by ice Diocese of ember, in its northern course, which is melted early in the Spring, before it has floated many hundreds of miles of its mouth; "lone, wandering, but not lost," it flows for the first four hundred miles through a high prairie-like country, until it is precipitated over the falls, then having descended from the high shelf of land it has lately watered, it flows for the next seven hundred through one of the most beautiful regions inhabited by man; within this course the scenery is totally changed. The chief features are the hills, varying from 50 to 200 feet in height, which skirt the shores of the river, and wooded or covered with a rich sod to their summits; sometimes stretching forward to the edge of the water, and again retiring for some miles, giving place to the rich prairies between the river and their sloping green sides. The current is gentle, and it is navigable through the whole of this course; and the waters of the river, until made turbid by the Missouri, have nearly the transparency of the Rhone at Geneva. The river is so often dotted and thrown into diverse channels by islands, as, in many places, to give it the appearance of a lake. These islands support occasionally heavy growths of timber; or, if recently formed, a thick and almost impervious mass of underwood.

Some two hundred miles below the falls, is the old French town of Prairie du Chien, settled more than a century ago, and now probably containing 500 souls; whoever first pitched a tent here, had a keen eye for the beautiful. On a long and even prairie extending from some miles above the town, to the mouth of the Wisconsin river, from miles below, and bounded a mile or two back by bold hills, and in front by the Mississippi, is situated the town, or rather the clusters of houses here and there, called, in the common language of the country, "The Prairie."

The view from the hills on the opposite side of the river is one of great beauty; the eye takes in the whole extent of the valley; within a stone's pitch beneath you, but some two hundred feet below, is the Mississippi, of the breadth of a mile and a half, but so intersected and blocked by islands that it is difficult to find out the main channel. Over from this, and bounded by the girdle of green hills, are the straggling hamlets of Prairie du Chien; the view is made up of woodland, islands, clear running water, green meadow-like expanses, and the rural abodes of men. The Winnebago tribe of Indians still use the western banks of the river through this region as

their hunting grounds, though it is rich in all the resources of nature.*

East and south of Prairie du Chien, the lead region gives occupation, and probably wealth to a large population. What there is in a mining district to impress on everything around an air of cheerless poverty, I cannot determine; but in travelling through nearly every State of the Union, I have certainly met nowhere with apparently so wretched a population as there is in many parts of this mineral country; the cultivation of the soil, a certain means of subsistence, is abandoned for the hope of more speedy gains. The chief mart of this trade is in the town of Galena, built upon a small, sluggish stream, called, most appropriately, Fever River. In travelling through the upland prairies of this neighborhood, you will see many hillocks of earth, as far as the eye can reach, as if some huge animal had been burrowing beneath, and thrown up the dirt in that manner; but you may, by chance, meet two or three men with a bucket, a rope, a pick-axe, and a portable windlass, and the difficulty is explained. This, in the language of the country, is a *prospecting* party; which, being interpreted, means that they are on the look-out for ore, if it is to be found within ten or fifteen feet of the ground; having come to the end of their rope at about that depth, and found nothing, they remove elsewhere, the *prospect* not being good. When ore is found, they either sell out their discovery or mine the vein on a small scale for themselves. Nothing can be more primitive than the mining of lead as here accomplished: there are no large shafts, no safety lamps, no steam engines, no ventilating arrangements: a hole is dug in the ground, and the ore, often from the very surface, dug out. The refining of the metal is equally simple. An iron plate is fixed at an angle of about twenty degrees, with grooves in it, tending downwards to one point; a fire of coke is kindled on this, the ore mixed therewith, and in a few minutes the metal streams down the grooves of the plate, where it is received in an iron pot; from this it is poured into moulds, and it is then ready for the market—pure lead, save its alloy of silver, which is said to be from one to four per cent. When at Galena, a few months ago, I saw some twenty casks of lead ore on the wharf, each cask probably weighing a ton, which was about being shipped to France, in order that the silver in the ore might be extracted, and thus repay transportation of so heavy an article for 5000 miles. Of late years, I am told, the mining in this district has been conducted on much more extensive and scientific principles than those I have mentioned; but when I last visited the mines the process was as described above. The town of Galena is one of the dirtiest I have ever been in; it is situated in a valley, with abrupt hills around it, seven miles from the Mississippi, and the muddy trench along which the Fever river flows, or rather stagnates, is a foul receptacle of all the malaria of the neighborhood, and of the arsenical vapors generated in the smelting furnaces; the country is, of course, unhealthy. But how delightful to come out of this congregation of vapors, and breathe again the pure air of the high hills or prairies around. From this town to St. Louis, a continued succession of villages or towns has sprung up along the river, most of them pleasantly situated, on some high land above the reach of the freshets of the river, and on a bank that offers the indispensable advantages of a sure channel on that side, and a rocky or pebbled shore.

The Falls of St. Anthony have a perpendicular height of about seventeen feet; they are highly picturesque, from the immense masses of rock that have been torn off by the water wearing its course upward. The whirl of waters around these rocks, at the base of the falls constitutes the greatest attraction. The river is here probably the third of a mile in breadth, with a narrow strip of island dividing the falls; for the distance of a mile below the current is impetuous, and flows among large rocks; the descent given to the river by these falls, throws it into a deep channel, cut between the high hills on either side, until the point is gained seven miles below, where the St. Peter's enters.

I have recorded the advent of Father Hennepin to the Falls of St. Anthony; let me, after the manner of great historians, put on record my own. It was on the day or rather the evening of the 21st of September, 1846, between the hours of four and five, that I cast my first fly into one of the turbid eddies at the foot of the falls; I will not dissemble my emotions of joy on finding that it scarcely had touched the water ere a most lusty bass seized it as his own. One glance at the falls preparatory to threading my way down the rugged descent had been enough to daguerreotype them on my brain for all time; by jumping from rock to rock I had made my way some yards out from the shore, and unconsciously had my fish hooked, before being aware that my foot-hold, far from being sufficient to play him, was not large enough to move more than a few inches on either side. Luckily he had dipped beneath a rock not more than a yard from me, and lay quiet; I deliberated how I was to act in this emergency. Without disturbing my friend beneath the water I quietly let out some twenty yards more of line, spinning it off from the reel with my hand; I then gathered some coils of it up on the rock in my place and as speedily as I could made

* Within the last few months, the Winnebagoes have been removed north of the Falls of St. Anthony.

The Rev. Mr. Snow, of Taunton, was appointed Secretary *pro tem.* And the Rev. Mr. Mason was appointed Assistant Secretary *pro tem.*

The Committee on Qualification retired, and the Convention proceeded to the choice of a Secretary. The Rev. Mr. Mason and the Rev. Mr. Snow having been nominated, declined. On the second ballot, the Rev. J. H. Clinch, rector of St. Matthew's Church, South Boston, was elected.

The Convention then adjourned to 4 o'clock, P. M.

Wednesday afternoon.

Immediately on the opening of the Convention, the Rev. Mr. Goodwin, chairman of the Committee of Qualification, made a report, which after some debate was accepted.

The Bishop then read his annual address, which our readers will find upon our first page.

R. H. Dana, Jr., Esq., gave notice that he should, to-morrow, move an amendment to the Canon of 1847, on Elections, relative to the election of delegates to the General Convention.

The Hon. E. A. Newton introduced the following resolutions, which were seconded by the Rev. Dr. Strong, and which, at the request of the mover, who remarked that he offered them entirely on his own responsibility, were laid on the table, to be taken up to-morrow:

Resolved, as the sense of this Convention, that it will greatly tend to the increase and prosperity of the Church in this diocese, if the whole time of the Bishop could be devoted, hereafter, to the duties of the Episcopate.

Resolved, That a committee be appointed to confer with the Bishop on the subject, and, with his consent, consider what measures should be taken to relieve him from all parochial engagements, and report thereon to this Convention.

The Convention then adjourned to to-morrow morning, at 9 o'clock.

Thursday.

Morning prayer was read by the Rev. Geo. H. Clark, of Worcester.

The roll was called, and the minutes of yesterday were read and approved.

The Report of the Board of Missions was read by the Rev. T. M. Clark, Secretary.

The Secretary of the Tract Committee read their Report.

On motion of Dr. Strong, of Greenfield, it was voted that the Treasurer of the Clerical Fund, be requested to make an annual report of the state of the funds of that society to the convention. The Rev. Mr. Babcock then read the Treasurer's Report.

E. S. Rand, Jr., Esq., read the annual Report of the Standing Committee.

The Convention then proceeded to the election of the Board of Missions. The Rev. Messrs. Wells and Dennison were appointed tellers.

The Rev. Dr. Strong, Rev. Mr. Ballard, and W. R. Lee, Esq., were appointed a committee to nominate a Board for Church Extension, who subsequently nominated the Rev. Dr. A. H. Vinton, the Rev. Dr. T. Edson, the Rev. P. H. Greenleaf, G. M. Dexter, Esq., Wm. Appleton, Esq., Ebenezer Rhodes, Esq., and they were elected.

The Rev. Mr. Cutler, from the Executive Committee, reported Trinity Church as the place, and the third Wednesday in May as the time, for holding the next Convention; and the Rev. J. H. Clinch as the preacher, and the Rev. A. L. Baury, substitute. The Rev. Mr. Baury declined the appointment; and the committee subsequently reported the name of Rev. Titus Strong, D.D.

The Hon. Mr. Newton called up the resolutions which he offered yesterday, and sustained them by an able argument. He was followed by the Rev. Dr. Strong.

The Rev. Mr. Babcock, of Dedham, moved the indefinite postponement of the whole subject.

The Rev. Mr. Baury, of Newton Lower Falls, addressed the Convention in opposition to the motion for indefinite postponement.

Wm. R. Lee, Esq., then offered the following substitute:

Resolved, That a committee of three clergymen and three laymen, be appointed to confer with the Bishop, with the view to ascertain his opinion in relation to a separation of the Bishop of the diocese from his parish, and report to the next Convention.

E. S. Rand, Esq., supported this substitute.

The Rev. Dr. Vinton spoke in favor of Mr. Newton's resolution, and in opposition to the substitute.

The Rev. Mr. Wells spoke in favor of the first resolution.

Discussion was continued by E. S. Rand, Esq., and the Rev. Mr. Babcock.

The Rev. Dr. Edson spoke in favor of the first resolution.

Question on the substitute of Mr. Lee, was lost.

Question on indefinite postponement was taken by orders and was lost.

The discussion was renewed by the Rev. Mr. Mason, and continued by Dr. Vinton. G. W. Brown, Esq., moved that the whole subject be referred to the second day of the next Convention, which, after discussion, was carried.

The Rev. Mr. Shaw, from the committee appointed to count the votes for Standing Committee, reported that the following persons had been elected: Rev. A. H. Vinton, D.D., Rev. John Woart, Rev. G. M. Randall, G. M. Dexter, Esq., E. S. Rand, Esq., Otis Daniels, Esq.

The Rev. Mr. Wells reported that the following persons had been elected the Board of Missions:—the Rev. Messrs. C. Mason, A. L. Baury, T. M. Clark, G. M. Randall, J. H. Clinch, T. W. Snow, Rev. Dr. Wayland, Wm. R. Lee, Esq., Otis Daniels, Esq., and Amos A. Lawrence, Esq.

Grace Church, Medford, and St. Mary's Church, Dorchester, were admitted into union with this Convention, and the delegates from these parishes appeared and took their seats.

Thursday afternoon.

The Rev. Dr. Edson read the Report of the Commissioners of Church Extension.

The Rev. Mr. Woart, from the Committee on publishing the Journal of the Convention, reported in favor of publishing one thousand copies, and that they be distributed among the parishes according to the number of communicants. Which resolution was adopted.

The Rev. Dr. Edson, from the Committee on printing the journals of the early conventions of this diocese, made a report recommending their publication, and the following persons were elected to superintend the same: Rev. Dr. Edson, Rev. M. B. Chase, and Wm. Parker, Esq.

R. H. Dana, Esq., proposed the following amendment to the Canon of election of 1847:

Resolved, That the Canon of 1847, "of elections," be amended by striking out the last clause and inserting the following:

"Any vacancy occurring in the delegation, shall be filled at the next ensuing meeting of this Convention, and appointments for the interval may be made by the Standing Committee at a meeting specially appointed for this purpose."

Rev. Mr. Greenleaf read the Reports of the Secretary and Treasurer of the Society for the relief of the Widows and Orphans of deceased Clergymen.

The resolution relative to the ordination of Deacons under the 6th Canon of 1844, introduced at the last Convention, was indefinitely postponed.

On motion of Rev. Thomas M. Clark, it was voted to request the Board of Missions for Seamen; the Society for the relief of Widows and Orphans of deceased Clergymen; the Diocesan Board of Missions, and the Commissioners for Church Extension, to make preparations for public meetings in behalf of their several associations on the evenings of the week of the meeting of the next Convention, in the following order, viz:—On Monday evening, Mission for Seamen; Tuesday evening, Society for the relief of the Widows and Orphans of deceased Clergymen; Wednesday, Diocesan Missions; Thursday, Church Extension.

The Convention proceeded to the election of a delegate to the General Convention. After balloting three times, without an election, on motion of Rev. Mr. Wells, the election was indefinitely postponed.

Rev. Messrs. Ballard, Snow and Robinson, were appointed a committee to nominate a Tract Committee.

The Rev. Dr. Eaton was unanimously elected Treasurer.

Rev. Mr. Ballard, from the Committee, reported the names of the Rev. Dr. Edson, Rev. T. M. Clark, Rev. A. L. Baury, J. S. C. Greene, Esq., and Dr. W. R. Lawrence, Tract Committee—and they were appointed.

After singing the 103d hymn, and prayer by the Bishop, the Convention adjourned.—*Christian Witness.*

Fifty-eighth Annual Convention of the Diocese of R. I.

This Convention commenced its annual session Tuesday, 13th inst., in Grace Church, Providence. Morning prayer was read by the Rev. B. Watson of Newport, after which, the Bishop delivered a charge, the subject of which was "the Stewardship of the Christian Ministry," founded upon 2 Cor. iv. 1, 2.—"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful." This subject the Bishop treated in his happiest manner; and those only who have listened to his clear enunciations of Christian truths, his close reasoning, and his deep and thorough examination of God's holy word, can form a correct idea of this production from any brief analysis of it. Moreover as it will, without doubt, be published, it will not be necessary to say any thing further on the subject.

The charge being ended, the Rt. Rev. Bishop admitted to the holy order of priests, the Rev. William S. Child, of this Diocese, and the Rev. John Kelly, about to be transferred to the Diocese of New Hampshire. The candidates were presented by the Rev. Mr. Brewer, of Newport, and the Rev. Mr. Randolph, of Portsmouth. The Rev. Messrs. Brewer, Randolph, Watson, Vail, Rouse, and Carpenter, assisted in the imposition of hands. The holy communion was then administered by the Bishop, assisted by the Rev. Messrs. Brewer and Watson.

Divine service being over, the Convention was called to order. The roll being read, it was found that nearly every clergyman of the diocese, entitled to a seat, was present. After choosing a committee, to whom was referred the examination of the certificates of the lay delegates, and another for the admission of new parishes, the Convention adjourned to half-past 3 o'clock, P. M.

Afternoon session.—Convention met pursuant to adjournment. The Committee on lay delegates presenting their report, it was found there was an informality in the representation from two or three parishes, on which some debate ensued. The subject was referred back to the committee; the committee again reported, further debate followed, which ended by the Convention voting to receive the representatives of said parishes. The Convention next proceeded to the election of a secretary, and while the members were preparing their ballots, the rules of order were read, after which there followed some little discussion in relation to an amendment of said rules. The amendment was carried. The Rev. Mr. Hathaway, and Mr. Edward Walcott, having collected the ballots, it was found that the former secretary, the Rev. Mr. Watson, of Newport, was unanimously re-elected. The Bishop then proceeded to deliver his annual address, commencing by a touching allusion to the associations connected with the day,—it being his birth-day, and the anniversary of the day of his ordination as deacon, and of his admission to the priesthood. From this address, it seems that the Bishop, during the past year, has been in "labors" no less "abundant" than in the other years in which he has presided over this diocese. The parishes he represented to be in a healthy and flourishing condition, with the exception of but one or two, which are at present deprived of the ministrations of a clergyman of the Church. The usual changes in the diocese have occurred; several clergymen having been transferred to other dioceses, and some from others to this. One only has died, the Rev. S. A. Taylor, formerly missionary to Constanti-

nople. The corner-stone of two new churches has been laid, and one church has been consecrated. Three ordinations have taken place, one in the diaconate, and two in the priesthood.

The convention next proceeded to the election of a Finance Committee, after which the Treasurer presented his report. The Standing Committee and the Board of Missions begged leave to present their reports to-morrow. The parochial reports were then handed in. On the question arising whether Convention should meet to-morrow morning, at half-past eight or nine o'clock, a pleasant discussion followed, which resulted in one majority for nine o'clock. Several committees then being appointed, the Convention adjourned.

Wednesday morning.—Convention met pursuant to adjournment. Morning prayer was read by Rev. E. F. Watson of Lonsdale, and Rev. T. L. Randolph of Portsmouth. Convention was then called to order, the roll called, and the minutes of yesterday's sessions were read. The standing committee and the Board of Missions presented their reports. Ezra W. Howard was re-elected Treasurer. On a discussion ensuing as to the best mode of choosing the standing committee for the ensuing year, after some debate it was decided to be by ballot and by orders. Rev. Dr. Crocker, the Rev. Messrs. Hathaway, Vail and Taft, and Messrs. Thomas Burgess, Resolved Waterman, George S. Wardwell and Edward Wolcott were elected standing committee.

It was resolved, that the Secretary be requested to ask the Bishop for a copy of his charge for publication, five hundred copies to be distributed with the Journals and one hundred to be at the disposal of the Bishop. The members of the Sunday School, Education and Depository boards were next chosen.

The Committee to whom was referred at the last Convention the subject of forming a society for "the relief of widows and orphans of deceased clergymen and of superannuated and infirm clergymen," presented their report, on which an animated debate ensued, which was finally ended by a resolution to have it lay over till next Convention, each church in the diocese in the meantime being requested to take up a collection for that object.

It was voted that five hundred copies of the Journal be printed. The Finance committee presented a report in relation to the insurance on the churches belonging to the Convention, and to the assessments from the different parishes for current expenses. A resolution was then offered in relation to an amendment of the constitution, which after much debate was carried. It was resolved that the unpublished records of former Conventions of this Diocese be deposited in the hands of the Bishop for safe-keeping. Resolved that when this Convention adjourn, it adjourn to meet in Grace Church, Providence, the second Tuesday in June 1849. The minutes of the Convention were then read and approved, and after singing a part of the 99th Psalm, and several appropriate collects and the benediction by the Bishop, the Convention adjourned.—*Christian Wit.* A. E.

Character and Superstitions of the Kaffirs.

The Kaffirs have no idea of a future state, and many can hardly be taught to believe that there are countries beyond their own. Some have a crude idea that Europeans, particularly the English live on the waters in ships. Even to their own chiefs, and people who have been in England, they will give no credence. A Kaffir believes only what he sees. Lately, they have become more inquisitive, and ask questions—wondering "if the Queen of England is like other human beings!"

They are so exceedingly superstitious that the more cunning of their community take advantage of a weakness common to all, but possessed in a greater degree by some than by others. The system of "eating up," as it is called, arises from the prevalence of superstition, and may be thus described. A man who, from his knowledge of herbs and practice among the sick, is considered and denominated a doctor, entertains perhaps, a spite against some individual. He hears that another is sick—if a chief, so much the better for his purpose—or perhaps he employs some nefarious means to injure the health of a man by whom he intends to be employed. The chief, then, falls sick; naturally, or by some foul means; meanwhile the "doctor" has not been idle; he has carried to some hiding-place some herbs, stones, roots, bits of skin, or something of this kind, and has buried it in a nook. Soon after comes the summons for him. He goes. The patient is suffering, and the mode of questioning the sick man is singular enough. With a grave face and solemn air, the doctor begins his inquiries,— "Does his head ache?" "No." "Has he a sore throat?" "No." "Pain in the shoulders?" "No." "In the chest?" "No." "In the arms?" "No." And so on, till the part affected is touched. Then the pain is acknowledged, and there is a long pause. No one ventures to speak, save the doctor and the patient. At last the former asks the invalid who has bewitched him? All disease is looked upon as the effect of magic from their total ignorance of a Providence. The patient replies he does not know. It is not improbable, indeed, he may be leagued with the doctor; or, if he be a chief, that he may have resolved on possessing himself of some poor dependent's cattle, and therefore bribes the doctor to assist him in his scheme. All the inhabitants of the kraal are summoned. They come. Perhaps they expect a feast, unless they are aware of the chief's illness. The doctor moves through the assembly, examines the countenances of this man and that, retires, deliberates, returns, and at last points out the unfortunate man who has already been devoted to ruin. The victim protests his innocence. It is of no avail. The wise doctor can prove where he has hidden the charm which works the mischief. He goes to the nook where he himself has concealed it. The people follow. Wonderful!—he discovers it—brings it to the chief, who orders the victim to pay so many head of cattle, the tax imposed being always so heavy as to injure the unfortunate creature beyond redemption. Frequently he is condemned to death; and frightful cruelties are to this day practised on men and women accused of witchcraft, who, with their heads smeared with honey, are bound down on an ant-hill, and at their feet a blazing fire. Unable to move, they lie for days enduring this torture, till they are released or die. In the former case even they are crippled for life. A very few

weeks ago, a rain-maker, a character similar to that of the doctor but whose business is curing the weather, caused a poor creature to be put to death; and strange to say, though we had not had a drop of rain for nearly four months, and were very short of water, the torrents which fell deluged the country, and filled the tanks and rivers beyond what had been seen for a considerable time.—*Five Years in Kaffirland.*

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JUNE 24, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the "Banner of the Cross."

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

The following FORM OF THANKSGIVING FOR PEACE is set forth in conformity with Canon XLVII. of 1832, to be used in the Churches of the Diocese of Pennsylvania during the present and next following month.

ALONZO POTTER, Bishop, &c.

Philadelphia, June 19th, 1848.

Thanksgiving for Peace.

O Eternal God our Heavenly Father, in Whose hand are all power and might, we praise and magnify Thy glorious name, that Thou hast been pleased to restore to our land the blessings of peace. Not unto us, O Lord, not unto us but unto Thy name be all the praise. Give us grace, we beseech Thee, to improve this great mercy to Thy glory, the advancement of Thy gospel, the honour of our country, and as much as in us lieth, to the good of all mankind. Bestow upon us, also, such a just sense of all Thy great and manifold favours to our land, that we may show forth Thy praise by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, as for all Thy mercies so especially for this our deliverance from the evils of war, be all honour and glory world without end. Amen.

For the Banner of the Cross.

MR. EDITOR:—

Will you be good enough to inform me whether St. Barnabas' day falls on Saturday or Sunday. The Prayer Books (that I have access to) places it on the 11th, (Saturday, while the Banner has it, and also Sword's Almanac, on the 10th. In the reported proceedings of the Convention of Delaware Diocese—your correspondent says "the Ante-Communion service was performed by the Bishop"—this is an expression, not suited to the subject in my opinion, nor warranted in any part of the Prayer Book—said or read, would be much better. Would you think it possible, that in our little parish, a gentleman absented himself from the morning service, simply because the communion was to be administered, and he did not think it necessary, as he communed the previous Sunday! And I suppose he will absent himself on Trinity Sunday.

Please insert the above with some remarks of your own, on the great benefit to be derived from frequent communions. It may perhaps lead him to reflection and a better mind, and perhaps others also.

LAYMAN.

To the first question we reply at once that if ever the Banner is found contradicting the Prayer Book it is in the wrong. Nor are the united authorities, of the Banner and Swords' Almanac, sufficient to set aside the surer testimony of the Calendar in the Prayer Book. The Festival of St. Barnabas occurs, as the Prayer Book declares, on the 11th of June.

We also agree with the criticism upon the word "performed," as applied to the Ante-Communion service.

The last point noticed by "Layman" is, in our esteem, an important one, and deserves the serious and thoughtful attention of the members of the Church. We doubt not that the strange course adopted, in this respect, by serious and well-disposed communicants, arises more from want of due consideration, than from any wrong feeling on the subject.

There can be no doubt, from the provisions of her services, that it was the intention of the Church that the Holy Communion should always crown the celebration of her more solemn and Holy Festivals. This is manifestly the case on those days for which "Proper Prefaces" are set forth.

The fact that these peculiar days occur upon successive Lord's Days, she esteems no reason for omitting such provisions. Those, therefore, who judge differently, oppose her wiser decisions. We cannot perceive how it is possible to produce one sound and just reason, which can connect the frequent and faithful reception of the Holy Communion with mere formality. No portion of our Christian service, no institution of the Gospel, no means of grace afforded us, more truly deserves the justly applied title of Evangelical than that Holy Sacrament, which is the memorial of the great leading doctrine of the Evangelical system. It speaks to us only of Christ Jesus and Him crucified! It is "the most comfortable Sacrament of the Body and Blood of Christ—to be received in remembrance of His meritorious Cross and Passion." When Christians can remember this too often, then will dangerous tendencies be discovered in too frequent communions.

Some urge the objection that frequent Communions make this Holy Sacrament too common. Then why should we have a "Book of Common Prayer?" It is a strange inconsistency that they, who thus object to the frequent reception of the Holy Communion, often take the lowest views of this Divine ordinance, and least "consider the dignity of that holy mystery." If the account of this Holy Sacrament, given in the Catechism, and there can be no truer one, be correct, how can we receive it too frequently? It is "a means" whereby we receive "inward and spiritual grace," and "a pledge to assure us thereof." Can we then receive it too often?

"Why was the Sacrament of the Lord's Supper ordained?" "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby." Ought it not then to be frequently celebrated?

"What are the benefits whereof we are partakers thereby?" "The strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine." Can such benefits be too often enjoyed? We might say much more on this important subject, but, for the present, can only give this brief answer to our correspondent.

In conclusion, whatever may be the opinions of individuals when their "Spiritual Pastor," in God's behalf, bids them to the Lord's Supper, and beseeches them, for the Lord Jesus Christ's sake, that they will not refuse to come thereto, being so lovingly called and bidden by God Himself, they should be inclined to listen to his voice rather than to the suggestions of their own mere opinions.

"Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this Holy Supper, provoke God's indignation against you."

"Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused."

Suppose that to these excuses this had been added—"I attended a feast only a week ago, I pray thee therefore have me excused!" Yet this is the excuse upon which Christian communicants now absent themselves from the Lord's Supper! Well may we say to such in the solemn language of the Church, "Consider earnestly with yourselves how little such feigned excuses will avail before God."

For the Banner of the Cross.

MR. EDITOR:—

A question of some interest has been raised in some of our country congregations as to whether the offertory money, or money collected at the Holy Communion may be with propriety appropriated to other purposes than that indicated in the rubric. It is contended on the one side that it is the 'alms' of the people specially dedicated to God and his poor, and designed for sacred purposes; on the other hand it is contended that it may be devoted to the ordinary wants of the Church. Can you throw any light on the question?

Yours,

E.

We cheerfully answer such practical inquiries, claiming however for the opinions expressed no undue authority. In the first place we think there can be no question that money collected at the Holy Communion may not with propriety be ap-

propriated to other purposes than that indicated in the Rubric. The Rubrics are laws, and common honesty requires that money may not be appropriated contrary to the indications of law.

But in the second place, we are to settle what are the purposes indicated in the Rubric? These, we will find, are not precisely limited, the indications of the Rubric are very general. Let the Rubric declare them. "Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the poor, AND OTHER DEVOTIONS of the people, in a decent basin to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table."

Thus the Rubric expressly indicates that there may be "other devotions of the people" at the offertory. Indeed we can conceive no reason why the purposes, for which offerings are made by the people of God, should be restricted to one branch of Christian charity when the whole great comprehensive subject of Love, in its widest, noblest sense, is present to our minds and hearts. The offertory in the Holy Communion had its origin doubtless in the Divine command, first given to God's ancient people, (as recorded in Deut. xvi. 16, 17,) which requires of those who appeared before the Lord, at the solemn feasts, that "they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee." And this pious use our blessed Saviour clearly intimates should be perpetuated in the great Christian Feast, when His disciples were to approach the Altar. This charge is contained in His sermon on the Mount which, we should remember, unfolded the principles and enjoined the practices to be observed under the Gospel. "Therefore if Thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." On which passage Wheatley observes: "And our Saviour, (with respect, no doubt to the Holy Table, as Mr. Mede excellently proves) supposes that we should never come to the altar without a gift." But there is nothing in the word of God; nor any thing in the Rubrics of the Church, the faithful witness and keeper of God's word, to limit these offerings to the mere supply of the bodily wants of the poor. We cannot imagine on what grounds our correspondent makes any distinction between "sacred purposes" and "the ordinary wants of the Church." Surely the latter are "sacred purposes." Since the indication of the Rubric is not specific, we will find our best guides to its intention, in the sentences of scripture, to be read as suitable incitements and direction for the exercise of charity. And we will discover that these include all the purposes of charity. They are only specific as to two objects, the duty of giving a due proportion of our goods for the support of the Clergy, and of giving liberally of our substance "to feed the poor," to provide "for the sick and needy."

And surely the ministers of Christ, and in fact all the institutions of the Gospel, as they are now provided for, have a large claim upon all that, in the words of our correspondent, is specially dedicated to God and His poor. The only light we seek to throw upon this subject, is that reflected from the Revelations of the Bible, and from the manifestations of this true light in the Rubrics and offices of the church. In this light we can see no reason to limit the offerings of God's people, associated with the memorials of a Saviour's love, to any single purpose of charity. They may be justly applied to any case of need, whether it be to supply the bodily or spiritual necessities of God's people, for "the ordinary wants of the church," or for any case which concerns the glory of God, and the good of man. In conclusion, we may add that the common opinion which limits the application of the offerings in the Holy Communion to supply the bodily wants of the poor, has partly arisen from the disuse of a portion of the scriptural sentences appointed to be read. From the sixth to the tenth sentence inclusive, the duty of making offerings for the support of the Christian ministry is plainly set forth. Yet how often are these sentences, declaring the duty of Christians, omitted by those who are most concerned in their application? If Christians never hear their duty in these respects, we cannot so much wonder that they are so forgetful of it, that the clergy may well advance a claim to "the offertory money," though it be only regarded as "the alms of the people specially dedicated to God and His Poor."

"THE BANNER OF THE CROSS closes a very complimentary notice of Dr. WILLIAMS' work on the *Miracles* with the following remark.

"The author takes entirely a distinct track from that pursued by 'Trench,' though he has inadvertently stated in the Preface that 'Trench' is not republished in this country. Appleton's beautiful republication of this admirable work was

noticed in the Banner some time ago. But this makes Dr. Williams' work none the less valuable or acceptable.

The inadvertence is entirely on the part of the *Banner*. It is only a few weeks since we purchased at Appleton's an English copy of 'Trench,' which we should not have done if this beautiful republication had been in existence. The notice in the *Banner*, must have been prospective."

If our most esteemed friend of "the Calendar," from which paper we quote the above, will not take our word, and will pay the postage, we will forward by mail the copy of the republished work now before us, of which the following is a copy of the Title page.—"Notes on the Parables of our Lord. By Richard Chevenix Trench, M. A., &c. &c. &c. FIRST AMERICAN, from the third English Edition, New York: D. Appleton & Co., 200-Broadway, George S. Appleton, 148 Chesnut Street, Philadelphia: 1847."

The Advertisement of the American Publishers is dated "June 18th, 1847."

The present Editor of the *Banner*, as a prospective Editor, gave the notice of the work at the time of its republication, but the notice itself was not "prospective."

A lady lately arrived in this country, is desirous of securing a situation as Matron, in some Institution, or in a private family to take the care and instruction of young children.

The most satisfactory testimonials can be shown. For further information apply to the Editor of the *Banner* of the Cross.

The Editor of the *Banner* acknowledges the receipt of *Thirty Dollars*, "from a female member of Christ Church, Philadelphia, for the benefit of the Church at Beloit, Wisconsin.

New Publications.

Brother of the Rev. Rev. Alvaro Potter D.D.
SUBMISSION TO GOVERNMENT.—The Christian's Duty; 1st. Peter, 2: 13. A sermon for the third Sunday after Easter. By the Rev. HORATIO POTTER, D. D., Rector of St. Peter's Church, Albany. New York, Stanford & Swords, 1848.

This is, in truth, a sermon for the times. A clear, powerful, and manly exhibition of the bearing of Christian Truth, upon a relation whereon its constraining influence has too little application. If ever the peace, safety, and happiness of a nation depended upon the prevalence of Christian principle, it is the case with our own. And this great truth is most forcibly shown in this able and eloquent discourse. It is addressed "for the most part, to those who are in humble circumstances," the great mass who must decide the destinies of every free government. We have received this discourse too late to give more than this brief notice at present. The great practical importance of its subject, and the useful manner in which it is treated, will make at least a large portion of it a most interesting and instructive selection for a future Paper.

REGISTER OF THE COLLEGE OF ST. JAMES' AND THE GRAMMAR SCHOOL, Washington County, Maryland.

This interesting Catalogue shows that the College and Grammar School are not only under an excellent system of discipline and instruction, but it also proves that they are both in a most flourishing condition.

There are in the College 35 students, and in the Grammar School 55. Over these there are 12 instructors.

C. JULIUS CÆSAR'S COMMENTARIES ON THE GALLIC WAR. With English notes, critical and explanatory, a Lexicon, Indexes, &c. By Rev. J. SPENCER, A. M. New York and Philadelphia, Messrs. Appletons.

This is a most convenient and well arranged book for a school boy. Whether the helps afforded are helps meet for a recitation-book, we leave teachers to decide. We can vividly remember the joy with which we would have rejoiced in such a guide, when groping through the intricacies of the Pons Asinorum. The work is beautifully printed, and in most convenient form.

We have also received FIRST LESSONS IN NATURAL PHILOSOPHY, &c. By RICHARD GREEN PARKER, A. M. New York, A. S. Barnes & Co., 51 John Street. And THE ARITHMETICAL TABLE-BOOK, or the Method of Teaching the Combinations of Figures by sight By Charles Davies, L. L. D., by the same Publishers. We are not able to pronounce upon the merits of these works, but they are in convenient shape for School books.

FOREIGN INTELLIGENCE. By the STEAMER AMERICA.—We give from the English Churchman the following extract from the address agreed upon by the Convocation, to be presented to the Queen, when an audience can be obtained.

"Looking at the state of things in our own country, while we acknowledge with thankfulness that there are not wanting in some quarters indications of a tendency to improvement, we

cannot be insensible to the prevalence of a widely different spirit.

We cannot conceal from ourselves the fearful extent of depravity, the contempt of religion, the indifference to the obligations of morality, and the vicious practices, which, in greater or less degree of intensity, exists in all parts of the land, and more especially in the numerous districts where the population of late years has altogether outgrown the provisions for its spiritual needs.

But never since the restoration of the Monarchy has public attention been directed with so much perseverance and energy to the correction of these evils. The provision of many additional places of worship, and the establishment of schools for the training up of the young in the principles of an Apostolic Church, are indications of a spirit which we now hope will gain strength in its progress, till at length it has fully attained the important object in view.

While such are the exertions made for the benefit of our fellow-subjects at home, a feeling of our duty to our countrymen who are scattered through the British dominions in distant parts of the world, has awakened an earnest desire to atone for past neglect. Liberality hitherto unbounded has been manifested in the furtherance of this good cause. Our Church, under the sanction of your Majesty, has thus been enabled to send out chief pastors to the principal dependencies of the empire, with authority to preside over Churches, which may not only dispense the blessings of our Holy religion to the present generation, but may hereafter become the Metropolitan Seats of populous countries professing the pure faith of Christ. In the accomplishment of these great and beneficial objects the Clergy of our united Church, and of the province of Canterbury in particular, has not, we trust, been unmindful of the peculiar obligation imposed on them by their sacred profession. We shall always esteem it our duty to forward, by every means in our power, your Majesty's pious designs for the spiritual benefit of your people, and to assist, as far as we may, by our exertions and influence, and by our counsels if desired.

If on any occasion it should be your Majesty's pleasure, as we earnestly pray it may be, to require the advice of this synod in devising means for increasing the efficiency of its Church, it will be our humble endeavor to conduct our deliberations with moderation and prudence, with a becoming zeal for the truth of our holy religion, tempered by a constant regard for peace and charity.

In conclusion, we beseech the Almighty to preserve to your Majesty the uninterrupted enjoyment of the blessings which He has generally vouchsafed to bestow, the gratitude and love of your people, the respect of the Sovereigns of Europe, the affection of a virtuous consort, and a family trained up from their infancy in the knowledge and practice of all Christian duties."

We may here mention that the Petition to the Queen for the revival of Convocation, signed by about three hundred of the Clergy, has been placed in the hands of Lord Lyttelton for presentation.

JERUSALEM.—On the 15th of March, 1848, an entirely new event took place at Jerusalem, of which there is no example in the annals of any history. A Turkish Pacha preached to Christians in the most august of all temples, that of the Holy Sepulchre. On the preceding day, the Pacha, Mustapha Zerif, had sent to invite the three Patriarchs, the Latin, the Greek, and the Armenian, who were residing in Jerusalem, to come to him that he might consult with them; and they accordingly went. After several exhortations, tending to the union of the three discordant nations, the Pacha invited the three Patriarchs to meet the next day in the Temple of the Holy Sepulchre, where he himself also went at the hour fixed upon, accompanied by all his suite. The Patriarchs being assembled and joined by the Father Procureur, and their suite of Brothers, Monks, and Turcomans, the Pacha made an address to them in the Turkish language, inculcating peace, concord, and harmony, in order to set a good example to the people, and concluded by saying that they ought to do this for the love of Jesus Christ, before whose Sepulchre they were. Peace was made, and the Latin Patriarch said to the Pacha, "I congratulate myself, that your Excellency being at Jerusalem, to administer justice, you have made yourself the conciliator of peace between Christians—an office of the greatest honour and highest glory."

The next day, the Greek, with the Armenian Patriarch, paid a visit to the Latin Patriarch, who received them graciously; and on the following day, the Latin, with the Armenian Patriarch, paid their visit to the Greek Patriarch. The visit to the Armenian Patriarch, was still unpaid, and, unhappily, it did not take place, for the Pacha's exhortations to peace had not reached Bethlehem on the 18th; and on that day, whilst the Frank monks were, according to their custom, walking in procession in the Holy Grotto, the Greeks attacked them with arms, and one of the monks was seriously wounded in the head. The wounded man immediately set off for Jerusalem,

where he was presented to the Pacha by the Father Guardian; but the Curate of Bethlehem could not go to Jerusalem, because he had been even still more wounded than the monk had been. On the 19th, upon the representations of the Latin Patriarch, and of the Sardinian Consul, whose subject the monk was, the instigator of the attack was summoned to Jerusalem by the Pacha, and imprisoned. This is the seventh time since January, 1847, that the Greeks have molested and beaten the Latins; and it is the first time that the Latins have obtained the slightest redress. On the 20th, by the virtue of the treaty of peace, the Greek who had been arrested was set at liberty, and on the 21st the visits of the Patriarchs were resumed. Thus, then, a peaceful and harmonious intercourse among the Christians has been established by the exhortations of the Pacha.—From the "Maltese Portfolio."

To the (London) Guardian we are indebted for the following items.

With the exception of Mr. Herries' amendment on the navigation-law measure, and which produced an interesting debate; the parliamentary news of the week is summed up in one important fact, the rejection of the Jews bill. The debate which preceded this step was stirring and excellent, and was concluded in one night; no ministerialist speaker at all approaching the speeches of Lord Stanley and the Bishop of Oxford.

At a meeting of the clergy of the deanery of Bristol, held in the large room at Mr. Ridler's, High street, Bristol, on Monday last, the following resolution was unanimously passed and forwarded to his lordship by the hands of the rural dean:—

"That this meeting begs leave to tender to the Lord Bishop of the Diocese, the expression of its gratitude and respect for his free and disinterested, as well as most munificent donation of 5,793*l.* 10*s.* for the purpose of aiding in the erection of parsonage houses in the poorer parishes of his lordship's diocese; and that this meeting cannot but regard this, and former acts of liberality on the part of the Lord Bishop as well calculated to promote the best interests of the Church."

We understand that similar resolutions have been passed at a meeting of rural deans, and at several decanal meetings in the diocese.

The annual meeting of the Incorporated Church Building Society, held on Wednesday in St. Martin's place, was attended by the Archbishops of Canterbury and York; the Bishops of Llandaff, Bangor, Gloucester, Norwich, and Oxford; Earls of Harrowby, Howe, and Powis, Rev. Lord Bayning, Lord Lyttelton, Sir R. H. Inglis, the Dean of Hereford, Rev. Canons Wood, Spry, Jennings, &c. The report stated that the number of applications for grants had fallen off last year, principally in consequence of the known inability of the committee to vote assistance, except on a very reduced scale. It seems that only one hundred and four grants have been made, and only 12,500*l.* voted; an average of only 120*l.* to each case.

The Bishop of Durham, who has been paying to the Ecclesiastical Commissioners during the whole of his episcopate 11,200*l.* a year, under the Act of 1836, has communicated his intention of paying a further voluntary annual sum of 2,000*l.* for the remainder of his incumbency in the bishopric, leaving the mode of applying the money to the discretion of the commissioners.—Times.

The following paragraph is from the *Inverness Courier*:—

"We understand that the Rev. James Mackay, Rector of St. Michael's Church, Naugatuck, in the diocese of Connecticut, North America, has just been appointed colleague and successor to the Very Rev. Dean Fyvie, in the pastoral charge of St. John's Chapel, Inverness. Mr. Mackay is also, by birth, a townsman, and has been most cordially welcomed by his new congregation. What makes his election the more interesting is, that we believe he is the first Episcopal clergyman ordained in the United States who has been appointed to a living in Scotland, although the Church in America originally received its *Episcopate* from Scotland. It is now in full communion with the Established Churches of England and Ireland; but the prosperous American Church, has, by a formal concordat, expressed her feelings of sympathy and attachment more towards the ancient Episcopal communion of Scotland, which, like herself, possesses not, and seeks not, State endowment."

Letters have been received from the Church at Adelaide stating the arrival of the Bishop and Archdeacon on the shores of their new diocese, which they first beheld (when on board the Derwent) on Christmas Eve, 1847; and upon which they first landed on the 4th of January, 1848.

CONNECTICUT CONVENTION.—The annual meeting of this body commenced in St. Paul's Church, New Haven, on Tuesday, the 13th inst., at 4 o'clock, P. M. The Right Rev. Bishop Brownell was present, and presided.—A large number of both Clergy and Laity appeared promptly at the opening of the session, and no difficulty was found in getting a quorum of each Order. The Rev. Wm. Payne was re-elected Secretary, and Moses White, Esq. appointed Assistant Secretary. Immediately after

the organization was thus completed, the Convention adjourned till 9 o'clock, Wednesday morning, to be opened at that time, as required by the Constitution, with Divine Service, a Sermon and the Holy Communion.

A Convocation of the Clergy was held by appointment of the Bishop on Tuesday evening. The Christian Knowledge Society, which is the Society for promoting Diocesan Missions, was the only subject of consideration.

A plan for increasing its efficiency, and for extending the Church in destitute portions of the State was proposed by the Rev. Mr. Watson, of Plymouth. After some discussion, in which the Rev. Drs. Todd and Holcomb, and the Rev. Messrs. Cornwall, Clark, Beardsley, Goodwin, Morgan and others took part, a committee of one from each county was appointed to take into consideration the plan proposed and the suggestions which it elicited, and to mature a course of procedure to be reported to the Convention for its action.

At this stage of the proceedings we were under the necessity of going to press.—*Calendar.*

Obituary.

Departed this life, on Wednesday the 14th of June, in the eighty-fourth year of her age, MRS. ELIZABETH STOTT, formerly of Castle Dykes, near Dumfries, Scotland.

Mrs. Stott was a native of Philadelphia, where she was born on the 22d February, 1765, and was baptized when a few days old, by the Rector of Christ Church. She was the third of eight daughters of Dr. Frederick Phyle, who before the Revolution and afterwards, was Naval Officer and Collector of the Port, and died in the yellow fever of 1793. In early life she was married by the Rector of Christ Church and St. Peter's, our revered Bishop White, to EBENEZER STOTT, a native of Galloway, in Scotland, and removed to Petersburg, Virginia, where he prosecuted the business of a shipping merchant, with established credit and great success, until he retired from active business, and returned to Scotland. For fifteen or sixteen years they resided at Castle Dykes, a country seat on the Nith, near Dumfries, where Mr. Stott died in June 1828; and in two years after that event, none of Mrs. Stott's seven children having survived their father, she returned to her native city, to pass the remainder of her days among her surviving sisters and their families; and here she has lived for the last eighteen years, with almost a public reputation for the dignity and refinement of her manners, for her rare accomplishments, and for her truly Christian virtues and works, until at length her spirit has returned to God who gave it.

Those who have had the happiness of an intimate acquaintance with this excellent Lady, will never hear her name mentioned, without associating with it such attractions of conversation and manners, such cultivated taste in the arts, and in one department even such artistical skill, as have been rarely excelled by those who make the acquisition of such graces, the principal aim of their lives; and they will remember them as continuing in unexampled freshness and beauty to the very close of her life, without the least eclipse or cloud to obscure them. The portrait of a sleeping infant in crayons, an emblem of her own purity, was begun and finished for one of her friends in the last year of her life, and is as remarkable for the truth and beauty of its colouring, and for repose and appropriate expression, as almost any of her earlier works.

But the same persons, those who knew her well, will also associate with her name the higher merit of a meek and humble spirit, which accounted these graces as nothing more than the embellishments of life, and literally as of no account in comparison with living to the honor and glory of God, by obeying His will in all things. She sacrificed to them neither her time nor her thoughts. She used them sometimes as a relief from pain, or as a refreshment and relaxation of mind, and more frequently to impart pleasure to others, but always in subordination to the cardinal occupation of her life, that of promoting the well being of all who were within the universal Christian relation which she acknowledged and cherished, and especially of such as were brought more nearly to her, by "trouble, sorrow, need, sickness, or any other adversity." Her ample fortune enabled her, and her bountiful heart disposed her, to do extensive good in almost all directions,—in some, by measures which, requiring the cooperation of others for their full effect, made her charities conspicuously known,—in many, for which her individual agency was sufficient, by wise and judicious counsel, by sympathy, by ample gifts of money, which would have been known to none but the receivers, if gratitude had not revealed them. At one time her fortune was seriously threatened by general derangements of property in the country, and with a comparative indifference to her accustomed elegance of living, she planned a severe curtailment of her domestic expenditures, that she might the better provide for others; but happily the final loss fell below the apprehension, and her will bears ample testimony to the continuing influence of her noble spirit of charity, in the last civil act of her life.

Of her final scene, the bed of last sickness, let those who attended it, to render either spiritual or medical aid, tell their parishioners and friends what it was, and whether within the experience of any of them, there has ever been exhibited a more striking example of what the close of a Christian life ought to be:—resignation to the will of God—patience under suffering—preparation for the event by the continued use of means which religious training and experience had made precious to her,—the consolations of the Holy Spirit to sustain her,—a humble trust in the mercy of God, and in the merits of her Saviour, and the final triumph of faith over bodily pain and the terrors of death. It was the proper sequel of a Christian life, and a lesson to all who desire to learn "how a Christian can die."

Communications.

For the Banner of the Cross.

Southern Presbyterian.—"Infant Salvation."

Several numbers of the Southern Presbyterian, have of late, been defending the Presbyterians against the accusation of holding, and one of their ministers against that of having preached the damnation of a certain portion of our race who die in infancy. Though I have in two different communications (one in the Churchman, the other in the Banner,) noticed an editorial in the Southern Presbyterian, which was mostly of this defensive character; yet I carefully avoided any expression of opinion, as to whether the Confession of Faith does, or does not teach the limited salvation of infants. I had always supposed that they who adopted that formulary, had some way of explaining that which, without some explanation, must convey a very shocking idea. Lately, however, I have learned, especially from a communication of Dr. Hamilton's in the Southern Presbyterian, of March 15th, that the article of the Confession of Faith, which presented a difficulty to my mind, was by no means without its difficulties in the judgment of learned Presbyterians. And the misfortune is, that the Doctors have shed no light on the subjects. To whom then shall we go, when the masters of Israel fail to instruct us? We try the Editor of the Southern Presbyterian. And now, for my own part, I begin to believe that beyond a doubt, whatever living men may hold and preach, the framers of the Confession of Faith did hold, and that formulary does teach, that *only a part of those who die in infancy can be saved*. Neither is it so very strange that such should be the dogmas of the Confession. I do not see that it goes beyond what the "learned and pious Mr. Richard Baxter" must have held. For though, as the Southern Presbyterian of the 24th inst., says, we may not find a Presbyterian who now "entertains that belief"; it is still a matter of history that that Presbyterian divine did say of the Prayer Book, that if thirty-nine objectionable points were removed, "and only that rubric,* concerning the salvation of infants dying shortly after their baptism, were continued, yet they (Presbyterians) could not conform."—(*Long's Vox Cleri*, an. 1690, p. 18, quoted in *Cardwell's History of Conferences on the Book of Common Prayer*, p. 382, note). And here it is worthy to be noted that Mr. Baxter was one who could not have been accounted an ultra-Calvinist, for in the language of a Presbyterian writer, "his design was to reconcile Calvin and Arminius."

But I have affirmed that I begin now to believe that the Confession of Faith teaches the limited salvation of infants. And as I nowhere find in that formulary the Romish dogma of purgatory, or of a *limbus infantum*, my conclusion is, that such of them as are not saved must according to the Confession of Faith, be damned. But how, it may be asked, can the Southern Presbyterian be said to conduct one to such a conclusion? To which I can but answer that until I took interest enough in the subject to examine the defence of the third section of the tenth chapter of the Confession, I had supposed it capable of an explanation satisfactory to every unprejudiced mind. In this, however, I see that I made too charitable an allowance. For I perceive now that my suspicions lately excited, are well grounded. The point cannot be too quietly yielded by our Presbyterian friends, that their formulary is beyond a defence. I will briefly expose the argument of the Southern Presbyterian of the 24th inst., as conducted in the leading article—"INFANT SALVATION." And here I must first introduce at length the article of the Confession in question. "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word."—(*Chap. x. Sect. iii.*)

The Southern Presbyterian requires proof, that Presbyterians ever "believe that some non-elect infants die in infancy." And a little further on, it says, "on the contrary, Presbyterians regard the fact of infants dying in infancy as evidence of their being elected to everlasting life, and forever saved through Christ." Now if nothing more had been contained in that section than what referred to infants, the ingenuity employed might have served its purpose with superficial readers. But we must take the whole; and then if it is a legitimate inference that because infants die, they are to be accounted elect, it is also a legitimate inference that because idiots (i. e. persons "incapable of being outwardly called") die as idiots, they also are to be accounted elect.

Without feeling under any obligation to express an opinion on this subject, I have the right to follow out the course of argument pursued by the Southern Presbyterian. If then, I should ask whether it is prepared for the conclusion, that all who die as idiots are elect, regenerated and saved by Christ through the Spirit, it must either reject the conclusion, or abide by it, or decline to form one. If it rejects the conclusion as referring to idiots, it must also reject it when referred to infants, and then it can no longer be said that the death of infants is evidence of their being elect; but the inevitable construction of the language must be that only elect infants are saved; from which the just inference would be drawn that non-elect infants are damned. But may we suppose it to abide by the conclusion that the death of idiots is evidence of their election? If we could, we would cheerfully admit the consistency. But we cannot suppose this; because the only distinct expression on this head, is the following: "declining a conclusion, 'whether there are any non-elect among idiots and the other incapable persons referred to in the close of that section, we do not know, and therefore we do not speak.' Why let me ask do you not know? Why do you not speak? The language is quite as clear as that used in reference to infants. 'Elect infants, dying in infancy are regenerated and saved by Christ,

* The rubric reads thus, "It is certain by God's Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."—(*Rubric after the office for Infant Baptism. Church of England Prayer Book*)

through the Spirit." "So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word." I should be glad to know the new rule of interpretation by which death is considered evidence of the infant's election, but not of the election of all other "incapable" persons, when too, such persons are connected with the infants by the emphatic conjunctive clause, "so also."

The fact is, no paraphrase fairly made, could render the section clearer than its perspicuous authors have made it. And no gloss can obscure its obvious meaning. There was, to say the least, a doubt of the universal salvation of infants; and it seems to have been thought advisable to couch the idea in the language used, because however limited or unlimited the number of the saved might be, this was certain—that such as should be saved must necessarily be the elect. This is the fairest construction that can be put on the place. And any such attempt as that of the Southern Presbyterian to construe it more charitably, is only making the matter worse.

W. J.
Parsonage of St. Stephen's Church, }
Milledgeville, Ga. } *Rev. W. Johnston*

For the Banner of the Cross.

Convocation of Northern Pennsylvania.

The Vernal Session of the Convocation of Northern Pennsylvania was held in Christ Church, Danville, on the 9th, 10th and 11th of May. On Tuesday evening, Prayers were read by Rev. Messrs. Natt and Smith, the Lessons by Rev. Messrs. Morris and Marple. The Convocation sermon was preached by Rev. W. J. Clark, from Romans i. 1.

On Wednesday morning the Convocation assembled for worship. Present, the Rev. Messrs. Natt, Morris, Marple, Lightner, Field, Heister, Clotworthy, Clark, and Smith, of Mercer Co. Rev. Messrs. Clark and Marple read Prayers. Rev. Mr. Morris read the Lessons and the Ante-Communion Service. Sermon by the Rev. Mr. Smith, from Romans xiv. 9; after which the Holy Communion was administered by the Rev. Mr. Natt, assisted by the Rev. Mr. Lightner. In the afternoon, Rev. Messrs. Field and Morris read Prayers, the Rev. Messrs. Clotworthy and Natt taking the Lessons. Sermon by Rev. Mr. Heister. At the third service, Prayers were read by Rev. Mr. Morris, and the Lesson by Rev. Mr. Field; after which addresses were delivered by Rev. Messrs. Natt, Clotworthy and Clark, on missions.

On Thursday morning Rev. Messrs. Clotworthy and Natt read Prayers, and Rev. Messrs. Clark and Heister the Lessons. The sermon by Rev. Mr. Field. At afternoon service, Rev. Messrs. Heister and Field read Prayers, Rev. Mr. Clotworthy the Lessons, and Rev. Mr. Morris preached to the young. After the sermon the Rev. Messrs. Natt, Clark and Smith delivered addresses on Christian education. At night, the Rev. Messrs. Smith and Clark read Prayers, the Rev. Mr. Field the Lessons, and the Rev. Mr. Natt preached.

During the intervals of Divine Service, the Convocation assembled for the transaction of business, the most prominent items being exercises for mutual improvement, consisting of analyses of texts and topics, the criticism of sermons, and the discussion of questions of theology, and familiar conversations on ministerial duties. It was a series of deeply interesting and instructive exercises; and the clergy separated—some for the Convention, and some for their homes, refreshed by the opportunity that had been afforded them for mutual conference and prayer. The chief drawback to our usefulness, is the immense district of country embraced within the limits of the Convocation. Time will remedy this; and we shall ultimately find, God giving us His blessing, that our Convocational sessions are leaving a deep and abiding impress upon this whole region of country. A new interest in behalf of the Church is awakened, and an impetus is given to the good work, by each succeeding session. The next session will be held in Lewistown on the third Tuesday in July. Will not some of our city brethren meet with us, and assist us by their counsels?

Rev. W. J. Clark

For the Banner of the Cross.

The Monumental Church.

Rusticus. Will you be kind enough to show me the way to Calvary Church?

Urbanus. I wish it were in my power to do so, but the Corner Stone is not yet laid.

R. Why you astonish me. The ladies of the Christ Church Missionary Association appeared very zealous in making collections, and sanguine in their expectations, when I last visited the city; and surely no one who ever had the happiness of knowing Bishop White, would refuse to assist in erecting such a monument to his memory; and I expected that voluntary contributions would have poured into their treasury from every diocese in the United States.

U. Perhaps Episcopalians thought the Philadelphians wished to build the Church themselves. The want of general co-operation must be attributed to some misunderstanding. I have been induced to believe that many ignorant persons thought the Bishop was to be canonized, and that his image was to be set up as an object of adoration, in the projected building. But the ladies never even thought of employing a sculptor to make a likeness of his majestic form, or a painter to furnish a portrait to embellish the Church. An artist might portray the lineaments of his face, but none could convey an idea of the mild radiance of that eye which exhibited "the peace of God which passeth all understanding."

R. Have the ladies endeavoured to interest all the Bishops in their cause, and requested them to use their powerful influence? Have they solicited the co-operation of every Sunday School teacher?

U. The ladies are too timid, and are afraid of appearing intrusive; but as they have subscribed themselves, and take all the trouble of collecting, why should they hesitate. The most undaunted resolution, and persevering effort to procure the requisite

funds to accomplish their laudable enterprise are not at all incompatible with feminine delicacy and refinement. I wish they were all animated by the philosophic spirit of a judicious and merry old friend of mine, who said, if she wished to obtain a favour, she applied to those whom she thought could grant it, and if they refused, "she was no worse off than she was before." If any blame them for their importunity, they must be those kind of characters described by Bishop White, "from whom," he said, "praise is censure, and censure praise." As we have half an hour to converse previous to going to Church, let us examine the missionary report of the ladies.

R. Yes, but let us first read over these verses on the cover.

U. They are very appropriate and affecting.

R. The appeal I should think would be irresistible. Now let us examine this Special Prayer, set forth by our Diocesan, to be used at their meetings. How comprehensive and excellent it is. I think we cannot employ our time more profitably than in offering up the petitions contained in the fourth clause, viz: "Open more and more, O Lord, the hearts of thy people, that they may contribute of their abundance to this good work—that no needful prayers or efforts in its behalf may be wanting; and that a House may soon rise, where Thy name shall be recorded, and Thy worship celebrated, and where many immortal souls shall be trained for Thy service on earth, and for the fruition of Thy glory in Heaven."

U. Now let us examine the Report.

R. I am glad to see the names of contributors from so many of the different Churches, and the offerings from several Sunday Schools. Such a bright exemplar of all the Christian virtues and graces should be held up as a model for imitation in every school, and every scholar be taught to consider it a privilege to contribute to the erection of the Church. I never met him without feeling humbled with a sense of my vast, my immeasurable inferiority; and having a noble ambition excited to emulate his benevolence and cheerful piety, his meekness of wisdom, and that suavity and urbanity which gave such an ineffable charm to his manners.

U. Although every person is reluctant to pay a tax for the enjoyment of luxuries, I should think that every Episcopalian would gladly offer a tribute to perpetuate the remembrance of such a glorious specimen of human nature, purified and exalted by the indwelling of the Spirit of light and love, which was daily presented to their view in the benign aspect and dignified carriage of our late venerated and beloved Diocesan. I always esteemed it a peculiar privilege to behold the personification of holiness and happiness he exhibited when he took possession of the spot he loved best on earth, viz: the pulpit in Christ Church, from which he delighted to proclaim the glad tidings of salvation. The Episcopal Church in America is indebted for its prosperity to his prudent counsels and judicious guidance. He was the pride and glory of the Church to which he devoted all the energies of his sound, lucid and erudite mind. He was endowed with all the requisites for his elevated position. He possessed that integrity of purpose, that conscientious regard, and fearless proclamation of essential truths, that uncompromising principle, united to the most conciliating and deferential attention to those who differed from him, that discriminating and enlightened judgment, that independence and decision which are so indispensable in a shepherd and overseer; that entire exemption from prejudice, from self-seeking, party spirit, or the desire of popularity, which are so deteriorating to the character.

R. The preacher says, "there is a time to build." Now is that time, when every Episcopalian, man, woman and child, high and low, rich and poor, should demonstrate the love and gratitude to which the Father of the American Church was entitled, by offering their quota to erect Calvary Church. When a tabernacle was to be erected in the wilderness, the officers who superintended the work, were obliged to restrain the excessive liberality of the children of Israel, who brought free-will offerings every morning to Moses. I hope the whole Episcopal Church will now be animated with the zealous spirit of the children of captivity, when Nehemiah informed them that he had obtained the divine blessing for the work, exclaimed, "let us rise and build;" and that the ladies may be encouraged by the assurance, "the God of heaven, he will prosper us, therefore we his servants will arise and build." I observe, by the Report, that a respectable and attentive congregation have been assembled in a "hired room," and flourishing Sunday Schools are in operation. The Society must resign this room next April, and the worshippers be dispersed, if the Church be not completed to receive them! Shall the Episcopal Church be disgraced by such a disastrous event? How many who are blessed with superfluous wealth, could contribute one thousand dollars, without experiencing the slightest inconvenience for want of the funds thus expended! How many generous individuals are building Churches in England and this country at their own expense! Many a hopeless invalid, who has out-lived all his joys, might feel an interest in hearing of the daily progress of this Church, which his wealth would enable them to complete. They can no longer work for time, let them procure for themselves the satisfaction of seeing their money work for the eternal good of multitudes who may be born for glory in this holy temple. Many bequeath generous donations, but they know not whether the appropriation of their money will produce the benefit they intended; neither can they enjoy the gratification of beholding the happiness they have conferred. Let them determine that the erection of the Monumental Church in 1848, shall be inscribed in our ecclesiastical archives. The name Calvary should enlist the active and practical sympathies of every Christian heart. Can we in imagination, stand at the base of Calvary's Mount, and with the retrospective faith, gaze upon the scene once enacted there, and refuse to lead any wandering sinner, for whom that sacrifice was made, to the Lamb of God that taketh away the sins of the world.

VOCULA.

"The spring of the regenerate heart,
The pulse, the glow, of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored."

Diocesan Intelligence.

Maryland.—**CONFIRMATIONS.**—On Wednesday night, June 7th, in Trinity Church, Washington, D. C., the Bishop preached, and confirmed twenty-nine persons, (one from St. John's Church.)

On Whitsunday morning in Grace Church, Ellicott's Mills, the Bishop preached, confirmed two persons, and administered the Lord's Supper.

In the afternoon, at the Patapsco Female Institute, the Bishop preached and confirmed eight young ladies, pupils of the institution.—*Church Times.*

Virginia.—**SERVICES BY BISHOP MEADE.**—After the services at York the Bishop visited Williamsburg, and spent two days there, taking some part in the services. Thence to Charles City spending a day in each of the Churches. At old Westover Church the attendance on the Sabbath was good, and four young persons between the ages of fourteen and sixteen were confirmed. The design and object of the rite are best set forth when persons of that age are the recipients, provided they come with enlightened minds and renovated hearts, as it is believed was the case in this instance. St. Paul speaks of Timothy in connexion with the piety of his grandmother Lois and his mother Eunice as having contributed to his conversion. Who can say how much the well known piety of the venerable grandmother of these young ones, operating through like-minded parents, may have contributed to their early choice of religion.

From Charles City the Bishop proceeded to his appointments in Sussex and Greenville. At the Church in Sussex one day was spent, and five persons confirmed, two of whom were colored. At Hickey's ford two days were spent and four services held. Besides the Rector, the Rev. Mr. Sprigg and the Bishop, the Rev. Messrs. Stringfellow, Gibson and Dennison were present. A new church was consecrated, by the name of "Christ Church" on the first day, and on the second four persons were confirmed, and the Lord's supper administered. It is only a few years since Episcopal services were commenced at this place, and now, a very neat and convenient church, well situated at the outskirts of the village, is an ornament and a blessing to the same. It was crowded with attentive hearers during all the services. The church is built in a part of old Meherrin parish where revival seemed so hopeless some years since, that the rich service of communion plate formerly used in it was loaned to an adjoining parish, on the condition, however, that it be returned should it ever be needed, an event but little expected. It was gratifying to many persons to see it used on the occasion just mentioned. It may not be without its interest to state to some, that the very beautiful and convenient building consecrated on the occasion was once a stable. Its great improvement and really handsome aspect is most creditable to those who have been the instruments of its transformation.—*Sou. Churchman.*

Western New York.—**BISHOP DE LANCEY'S VISITATIONS.**—On the 5th of June, the Bishop preached in the morning, in the Presbyterian house of worship, at Wayne, Steuben Co., and in the afternoon in the Baptist house of worship, at Bradford.

On the 6th, in St. Thomas' Church, Bath, in the same county, the Bishop baptized for the Rector, one adult, preached and confirmed ten persons, including one sick person in private.

On the 7th, the Bishop consecrated Trinity Church, Howard, in the same county. The request to consecrate, was handed to the Bishop by the warden, Mr. Crozier, and read by the Rev. Mr. Weber, of Friendship, and the sentence of consecration, by the Rev. Mr. Corson, of Bath, under whose ministrations the Church has been built. The Rev. Mr. Spalding read the morning prayer, and the Bishop preached and confirmed five persons, and administered the Holy Communion. This small Church, which cost but a few hundred dollars, has been erected by the Irish Protestant population of that vicinity, and is highly creditable to their zealous devotion to the Church. It is wholly paid for with the exception of the small sum of fifteen dollars, which we hope some liberal friend will send them through the Rev. Mr. Corson.

On the 8th, the Bishop preached, confirmed six persons, and administered the holy communion in St. James' Church, Hammondsport.

On Sunday, the 11th, the Bishop preached, morning and afternoon, in St. Mark's Church, Penn Yan, and confirmed at the latter service six persons, including one sick person in private.—*Gospel Messenger.*

Connecticut.—The corner-stone of the new Church at Meriden, was laid on Thursday last, the 8th inst. The Rev. Dr. Croswell, of New Haven, being the senior clergyman present, conducted the opening services, the corner-stone being laid by the Rev. Robert A. Hallam, formerly Rector of the parish. The Rev. Mr. Munson, performed the closing services and pronounced the benediction. An address, highly appropriate to the occasion, was delivered by the Rev. A. C. Cox, of Hartford. There were also present the Rev. Messrs. Pitkin, J. H. Nichols, Hitchcock, Abel Nichols, Bryant, Everest, Willey and Chauncey. We congratulate our friends in Meriden on this auspicious commencement of their laudable enterprise, and earnestly invoke in their behalf the blessing and direction of Almighty God.

EPISCOPAL SERVICES IN CALVARY CHURCH PARISH, STONINGTON, CT.—*Mr. Editor:*—The Bishop of the Diocese has just terminated his Eastern visitation by two very impressive services in this new and interesting parish. He arrived in the Borough on Tuesday evening, May 30th, accompanied by Rev. Messrs. Hallam, Morgan and Brewster, and, at the appointed hour, proceeded to the "upper room" now used for public worship. Evening Prayer was said by Rev. Mr. Brewster—the lessons by Rev. Mr. Bennett, of R. I.—the Sacrament of Baptism administered to an adult by the Rector, and a sermon preached by Rev. Mr. Morgan, of Norwich. Then followed the Holy Rite of Confirmation. Six persons being presented,

and as this was the first Episcopal act ever performed in the parish, it was witnessed by a large congregation with the liveliest interest.

On Wednesday, May 31st, the corner-stone of the new Church was laid by the Bishop with the usual solemnities. A large concourse, composed of both Clergy and Laity, assembled at the present place of worship, and were assigned their respective stations in procession. Among the clergy, in addition to those above mentioned, were Rev. Isaac W. Hallam, of Lynn, Mass., Rev. Thomas H. Vail, of R. I., and Rev. Giles H. Deshon, of Glastenbury. Among the Laity were most respectable deputations from New London and Norwich, as also from the adjoining parish of Westerly. At 11 o'clock the procession moved in due order to the ground, where the foundations of the Church edifice are already at an advanced stage, and every preparation being made, the solemn office was commenced by the Bishop, and the corner-stone laid. The form used upon this occasion was that issued in the Diocese of New York, and in several portions of it the Bishop was assisted by Rev. Messrs. R. A. Hallam, I. W. Hallam, and T. H. Vail. The address of the Rector was then pronounced, and of this production we will barely say, it was earnest, sound, and conceived in the happiest spirit. At its close Churchmen from abroad, and all who felt so inclined, were invited to partake of a repast at the Wadawannock House, previous to their departure—and accordingly a large company adjourned to the place named, and enjoyed—what some of them enjoyed before—the most generous hospitality, at the hands of the proprietor, Mr. Van Rensselaer, and his excellent lady. Mutual congratulations and kind, Christianly feelings here prevailed, and we separated, thankful to the Head of the Church, that He had been so gracious to the minister and members of this flock—shedding his blessing while there were few of them, and they strangers in the land.—*Calendar.*

Rev. W. F. Morgan
Maine.—The Bishop visited St. Mark's Church, Augusta, on Sunday, June 4th, and in the afternoon confirmed seven persons.

The services connected with the confirmation were very solemn and impressive. Evening prayer was read by the Rector of the Church. The Bishop then preached from the text—Acts viii. 14, 17. He described 'the laying on of hands' of the Apostles' times, showed its direct succession in confirmation of the present day, and addressed four classes of persons, who might ordinarily be found in any large number presented for confirmation. His eloquent address to the newly confirmed could not fail to stir up the hearts and resolutions of those who had at any time confessed Christ, and to waken in others the desire that they may soon be partakers of this holy rite.—*Wit.*

In 1851 made R. C.
The Physiognomy of Protestants.—The following is one of the most beautiful specimens of Roman Catholic romancing that we have ever seen. Letter of missionary John Nep. Neuman to the committee of the Leopold Society.

BALTIMORE, 6 December, 1843.

"The heresy of Methodism, like oil-of-vitriol, is eating up, or crumbling into a thousand fragments the older sects of protestantism in the United States.

"The false doctrines of modern American heretics come in no degree behind the ancient errors of the Gnostics and Manichæes. If the matters were not relative to the knowledge of the Holy One in heaven, and upon earth, it would be laughable to witness the vagaries and conceits of the modern American sects: The terrible judgments of a righteous God as revealed more and more clearly upon the miserable proud fools who despise the voice of the Son of God in his holy church, and separate themselves from the Unity of that spiritual Body in which alone life and holiness are attainable. Every sect which has sprung up for the last hundred years adopts the notion of the thousand years' reign, which others held before.

The ruling opinions among the various sects are revealed in their very face, voice, walk and speech, so that you need not have studied Lavater to know, after a little observation of the exterior of Americans, with tolerable certainty, what is their religion."

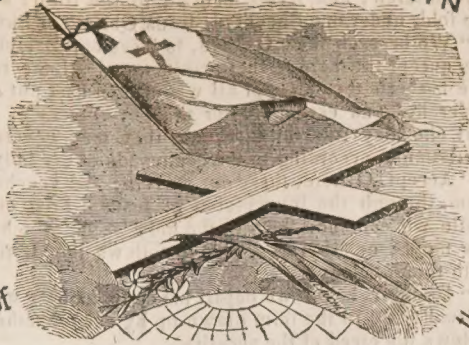
REMARK.—It has often been said that a Romish priest may be known by his garb and his gait, but we never heard before that the ruling opinions of the several "sects" are revealed by their face, voice and walk," so that you can tell a Baptist from a Presbyterian at first sight.—*N. Y. Observer.*

Travelling in Egypt.

"Egypt is not the country to go to for recreation of travel. It is too suggestive and too confounding to be met but in the spirit of study. One's powers of observation sink under the perpetual exercise of thought: and the lightest-hearted voyager, who sets forth from Cairo eager for new scenes and days of frolic, comes back an antique, a citizen of the world of six thousand years ago, kindred with the mummy. Nothing but large knowledge and sound habits of thought can save him from returning perplexed and borne down;—unless indeed it be ignorance and levity. A man who goes to shoot crocodiles, and flog Arabs, and eat ostrich's eggs, looks upon the monuments as so many strange old heaps, and comes back 'bored to death with the Nile;' as we were told we should be. He turns back from Thebes, or from the First Cataract:—perhaps without having even seen the Cataract, when within a mile of it, as in a case I know; and he pays his crew to work night and day, to get back to Cairo as fast as possible. He may return gay and unworn: and so may the true philosopher, to whom no tidings of Man in any age came amiss; who has not prejudices to be painfully weaned from, and an imagination too strong to be overwhelmed by mystery, and the rush of a host of new ideas. But for all between these two extremes of levity and wisdom, a Nile voyage is as serious a labor as the mind and spirits can be involved in; a trial even to health and temper such as is little dreamed of on leaving some. The labor and care are well bestowed, however, for the thoughtful traveller can hardly fail of returning from Egypt a wiser, and therefore a better man."—*Eastern Life, Present and Past.*

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner



the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 1, 1848.

[VOL. X.—No. 26.—WHOLE No. 496.]

must have been. At this moment of solemnity and awe, it was proposed to call upon God in prayer, to stretch out His hand and save us. With a firm and clear voice one of the beautiful forms of our liturgy was read, to which all with deep sincerity of heart responded, Amen. In a short time afterwards the long line of breakers was seen through the mist and gloom of the tempest, and we knew that in a very few instants we should receive an answer to our prayers, either by being rescued from a watery grave, or by lifting up our eyes in Paradise. The head of the brig was turned directly on the reef, and upon the crest of a terrific billow we swept with utmost speed into the foaming surf. She struck with shattering force, her seams opening, and the whole frame quivering as if in the act of breaking up. A huge breaker poured over us with resistless violence. Again she struck! The rudder was torn from its pintles, and ground to pieces, and the strong-bolted ribs and planks must soon follow. Sharp axes, wielded by strong arms, sent the masts reeling, crashing over the sides—a few more heavy thumps succeeded, and suddenly we found ourselves in smooth water inside of the reef, and safe! Not a soul lost—not a soul hurt! The hurricane, like a wild beast disappointed of his prey, departed, leaving us with thankful hearts to meditate upon our miraculous escape.

The morning disclosed to us our position. We had run on the Florida coast about 30 miles from Key West. Gratitude for our preservation was the theme of all conversation, and many were the vows made, and expressed, that the remainder of our lives thus returned to us, after having been as it were "required at our hands," should be dedicated to the Gracious God who had spared us. The Providence displayed in our preservation, from first to last, could not be mistaken or overlooked. It was plain as the Sun at noon-day, and no one ventured to speak of chance, as the blind guide which had steered us with such skill through so many and intricate dangers. The brig had been detained in Key West, waiting for a favorable appearance of the weather—and sailed for Havana—there Commodore Sloot met her, on his way home from the distant Pacific ocean, and ordered her to convey him to the United States. Here also adverse weather delayed her for some days, but despite of it, she put to sea. If it had been possible, she would have returned to that snug harbor, but the wind did not permit it. After being knocked down on our "beam ends," she righted contrary to all the rules of science and seamanship. We scudded down to within a stone's throw of Cuba, no one being able to explain why it was that the seas did not break on board, and swamp us, and just when about to be thrown upon an iron-bound coast, the wind hauled, and took us clear. After continuing to scud for 10 or 12 hours more, threading our way through the numerous reefs and shoals, we were enabled to make a true story.

More than thirty years ago, during the war, a poor soldier's wife, named Mary Davis, took a sorrowful leave of her husband, who was to go with his regiment to fight for his country in Spain. Soldiers may not take their wives with them in war-time; and the poor women, who are left behind with their children depending on them alone, have often a sadly hard time. Mary Davis had at this time one little boy of six years old; and to maintain him and herself she engaged herself as washerwoman to a family in the neighbourhood. Her own house was in one of the streets in Westminster; and, as it was larger than she wanted, she let the two front rooms to a woman-lodger. This woman, hearing how Mary was to be engaged during the day, proposed to take charge of her little boy in her absence, an offer which was gladly accepted.

Mary went next morning to her work, glad to leave her child under good care; but, when she came home at night, the woman was gone, and had carried the child with her. At first she looked for them back every moment; but the night passed away, and they did not return. The poor mother was thrown into the greatest imaginable terror and distress. She made inquiries every where, but in vain; and weeks and months passed, bringing her no news of her lost child, or of the wicked woman who had stolen him from her. In the midst of this great trouble she became the mother of another child; and, as soon as she had recovered sufficiently, she resolved upon doing what hitherto she had not been able to do—to set out herself in search of her lost son. She had learnt that the woman was a native of Leeds, and this was her only guide in this strange, almost hopeless search; and she determined, therefore, to make her way towards the north. She set out on foot, carrying her baby in her arms, now six weeks old, and had travelled onwards till she came to a place called Folkingham, 106 miles north of London. She had never failed to make inquiries, wherever she had stopped in her tedious journey, after a woman and a little boy, such as she described them, put always in vain; and she had yet many a long mile to travel before she could reach Leeds, where only would she give up her hope of finding again her lost treasure. Weary and faint she came to the little inn, the Greyhound at Folkingham, to pass the night there, and rest herself for her next day's journey. As she sat with her baby on her lap, there

now? Scattered two chimney-sweeps, who had been sent for to sweep scene of pneys of the inn next morning. According to her cusheeded in landlady gave the boys some supper, which they meet their down to. Without thinking why, Mary Davis's at-Chapel, was fixed in these boys. One did not seem more than grateful sars old: the other was older. There was no distinguishing anything in their blackened faces, and yet her eyes sities and d on the younger boy. Perhaps her own wearied limbs himself, bled heart made her feel pity for all who seemed deserted fail for w used: anyhow her eyes remained fixed on the poor blow—Sanney-sweep. In the mean while the two hungry boys deep, and much engaged by the supper the kind landlady had their live for them, to look about them; but in a few minutes their fello boy happened to turn his head towards where Mary casts on t. For a moment his eyes were fixed upon her: then wreck, and out in frantic joy: "That's my mother!" and flew beneath arms.

provide thannot fancy that happy meeting, and the thankfulness fulness andor mother to see her dear child again, and save him life of misery and hardship which he had been given

• T hole inn was thrown into commotion at this strange disand the child was overwhelmed with questions of what ned to him since he left his mother. From him and paster, who was soon sent for, and was willing to tell

Mr. EDITOR Many th, they learnt that the wicked woman who had stolen calling the ken the child with her from London to Sleaford (it which the n for what purpose), and that there the master chimhad met her one day in the streets. She was in rags, is anything ed very much distressed, and was then beating the ship of God ed with her in the most savage manner. The man enmany of ou conversation with her; and she told him that she was attention, e for herself and her son; for she pretended the poor worshipper, or own child. After some more talk, she told the 1 allude to t he would give her two guineas to take her back to ter through h he would bind the child apprentice to him. He rent haste h that she was the mother of the child.

seem to forge man found how he had been deceived, he readily congregation boy to his true mother, amidst the sympathy and adorable Tri of all who had seen this strange and joyful recogheart of the sence, as it the people at the inn, but all the village soon came is he sudden; and presently such a sum was collected for her, always falls aid her fare back to London by coach, but left her part of the mro pounds besides for the clothes and other wants of her poor begrimed little darling, who was overjoyed when he knew he might throw away at once and forever the blackened rags in which he had shed so many tears, and return to his mother's warm and clean and happy hearth.

This was a remarkable instance of God's providence; and it may be hoped that neither the mother nor the little boy ever forgot his kind interposition.

Mount Carmel*.

I proceeded to this interesting spot or vineyard (as the word signifies in the Hebrew tongue), by the sea, lying towards the south, by the bay of Acre, where it forms a promontory of great grandeur, or majestic head of land above the ocean, and under shelter of it vessels ride with security in good anchorage. During the period of the Hebrews, this elevation was comprehended under the dominions of Manasseh. I passed Kardah-Kah, or the ancient stream Belus. Here it may be remarked how often we find from most trivial accidents highly important discoveries and enterprises have arisen. Some travelling merchants carrying nitre happened to stop at the mouth of this river; and, not finding stones to set kettles on to cook, they piled the sand of nitre for this purpose; when, by the action of fire, a new substance named glass appeared—thus adding to the comforts of life and the progress of science; and the sand of this peculiar water continued for ages to supply manufactures, when the natives of Sidon and other parts availed themselves of making this beautiful production. In the seventeenth century vessels were employed to remove it to the glass-works of Venice and Genoa,† Perhaps the great law-giver may have alluded to such sands when he spake of Zebulun, which is at no great distance from this spot, as having "treasures hid in the sand" (Deut. xxxiii. 19). I arrived at Hypha, a small walled town close to the sea, at the foot of the mount, and was recommended to a Carmelite friar, who attends to the affairs of a present as well as future world, namely, blending the profession of timber-merchant with the duties of priest. He accompanied me to the summit, where

* From "Travels in the Holy Land." By William Rae Wilson, LL.D., F.A.S., A.S.R.

† Moses alludes to a metallic speculum composed of tin; and copper lattices or casements were the windows or passages for light to illuminate houses previous to the invention of glass. (Judges v. 28; 2 Kings i. 2).

the ascent was difficult from its ruggedness, but the prospect boundless. This mountain, which forms one of the barriers of the promised land, stands from east to west, and is 2,000 feet from the level of the sea, where the mighty waves wash its base. Altogether it forms one of the most striking promonotries of any along the shores of the Mediterranean, although its flowing top does not now perfume the sky. At the bottom of it runs Kishon (Judges v. 21), "the ancient river" alluded to in the sacred records as having proved fatal to the host of Sisera; and to the north is the bay of Acre. Few places can be more favourable to silent contemplation. Of the Church, at one time, in reference to a description of graces, it is said, "its head is like Carmel;" while at another, in its afflicted state, it is compared to a fugitive in the deep recesses of it; and we are informed that, as a punishment of Israel, the top of it shall "wither" (Amos i. 2). In the beautiful description by the wise man, of the mutual love of Christ and the church, it is added: "Thine head upon thee is like Carmel." The first devotees took up a residence here in the fourth century, and increased*; who gravely held out Elijah was their foudler, whose statue is in St. Peter's, Rome; and they inhabited the place in consequence of the orders of a pacha of Cairo, then at war with another at Acre. In a monastery, hewn in a rock, was discovered a writing, in the Arabic language, in the fourth year of the Hegira, bearing the title of the capitulation of the Christians of the east to the impostor, and deposited in the king's library, Paris. The place was often pillaged by Arabs, which may account for its being so forsaken. One of the great Jewish assemblies was held here; and no reader of the word of God can stand on this mountain of grandeur without recollecting the sublime subject of Elijah, the one prophet of the true God, boldly challenging nearly five hundred prophets of the worthless idol, Baal, and four hundred prophets of the groves, defying the false slaves of Baal to a solemn trial, as to which of them served the God of Israel, thus exposing himself to the fury of a most deluded people. Misheal or Mashal (1 Chron. vi. 74) of the Levites, in this neighbourhood, might, in all probability, have been on this mountain. An embassy took place here, when David was united in marriage to a Carmelitess, who at a future period was with others of her sex taken captive, in a war with the Amalekites (1 Sam. xxx.). On the 20th of July, Christians at a distance proceed to the mount and perform acts of devotion in memory of the prophet. The extent, altitude, and peculiar shape of the elevation furnished Solomon with a beautiful simile expressive of the loveliness and majesty of the church in the eyes of the Redeemer, who is the Head of it (Song of Solomon vii. 5; Isa. xxxv. 2); and its fertility in the words of the sacred writers is frequently considered as that of a fruitful field (1 Sam xxxv. 2). It was not only distinguished for its particular beauty and locality, but marked for its vineyards, olive-trees, and rich pastures similar to a luxuriant garden, and which point out "the excellency of Carmel."

We have also a strong proof of the high estimation in which the pastures and elevations were held among the ancient Jews; the cattle which grazed on these being peculiarly distinguished for strength. For instance, Uziah, king of Jerusalem, a distinguished agriculturist, who possessed numerous flocks in different parts of the country, had many here; and another individual had sheep and goats to the number of 4,000. A delightful odour is thrown out from wild and aromatic herbs; and the air is pure, compared to that of Acre; yet, in the language of the prophet, "the flower of Carmel languisheth" (Nah. i. 4); and, alas! a decree has gone forth that its summit should wither, and a once fruitful spot be converted into barrenness. Wild animals are here; and a curious description of stones are found, which resemble fruit—in consequence, as has been gravely assured by the monk, of some act of Elias; and, extraordinary as it may appear, these are frequently used as antidotes to diseases. Perhaps a comparison of the bride's dress to Carmel was derived from those sprigs of jewellery and branches of precious stones which adorned it. Standing on such ground, it was impossible not to feel a peculiar sacred awe; and the mind, wrapped in contemplation, especially in reflecting on the victory accomplished by Jehovah over Baal through the instrumentality and zeal of the hoary-headed Elijah, when Kishon ran red to the sea with the blood of those false priests (1 Kings xviii.).

One object which attracts the attention of a religious traveller is a cave presumed to be one in which the prophet had concealed himself from the persecution of Ahab and Jezebel (1 Kings xix. 9), after he had caused 450 of these priests to be sacrificed near the river. Caves and places of concealment must also have undoubtedly been about this height at an early period. Forests were also here, that afforded hiding-places, to which an inspired writer refers (Amos ix. 3); and prophecy may be said to be fulfilled to the very letter, in declaring the top of Carmel shall wither. The view around may be considered as unrivalled for grandure, extent, and variety, although the elevation is unequal in point of height in different parts. There is no hiding-place now on the summit, a luxuriant garden, and

* This order, one of the four begging friars, was instituted in 1160.

* From "The Magazine for the Young."

enveloped in trees, as a wood. It was here we find the Shunamite woman had an interview with Elisha, whose son was restored to life on those intercessions he had offered up to God in his behalf. From the highest point, which it may be observed is a land-mark for mariners, an extensive and picturesque view presents itself of the mighty ocean, and the snowy heights of Lebanon towering above the summit of other mountains, with Acre and the surrounding country, and as such may be considered as unrivalled.

The Order for Divine Service, according to the Use of the Italian Reformed Church at Malta.*

MINISTER.—“Brethren, the object for which we are here assembled is, to praise the Lord, to bless his holy name with prayers and giving of thanks, and to listen to what is written in his holy word. Let us commence, therefore, by invoking the holy name of God.”

People.—“O God, who made heaven and earth.”

Minister.—“Let us sing to the honour and glory of God a hymn [or psalm].”

¶ Singing being ended the minister shall say:

“Hearken to the word of God, written in the chapter of the book of , in the Old Testament.”

¶ When the lesson is ended, the minister shall say:

“Let us praise the Lord, by singing the , psalm.”

¶ Singing being ended the minister shall say:

“Listen to the words of the law, as it is written in the twentieth chapter of the book of Exodus” (here follow the ten commandments, according to Diodati's version of the Italian Bible. To the reading of the law is subjoined, by way of comment, an extract from the gospel according to St. Matthew, chap. xxii. ver. 35-40).

¶ The lesson being ended, the minister shall say:

“Let us praise the Lord again, and sing psalm verse .”

¶ During the singing the bishop or elder shall ascend into the pulpit, and after a short private prayer, turning to the people shall say:

“My Brethren, the blessing of God Almighty be with you. The Lord be with you.”

People.—“And with thy spirit.”

The Elder, or Bishop.—“Dearly beloved, let us humble ourselves before the Lord, and with a deep sense of our misery, implore on our knees the pardon of our sins and iniquities from him against whom we have sinned, as we know and acknowledge. And let us beseech our heavenly Father, for the merits of Jesus Christ our Saviour, that he would grant us the forgiveness of our sins, restoration to his favour, and the salvation of our souls, saying, with penitent and contrite hearts,

“O Lord God, eternal and almighty, merciful and compassionate Father, we thy miserable creatures, thy wandering children, are come before thee, not daring to lift up our eyes to thy divine majesty. We acknowledge our wretchedness. We confess that we are poor sinners, born in corruption, inclined to evil, incapable of doing good, and that by our daily and manifold transgressions of thy holy commandments, we justly deserve to be condemned to death. But O, our God, our loving and heavenly Father, we feel a lively sorrow for our offences against thee: we condemn ourselves and our sins with the deepest repentance: we humbly seek thy heavenly grace, and in our great misery beseech thee to vouchsafe us thy help. Design, then, O Lord God most good, Father most merciful, to turn towards us with compassion, and to pardon our sins for the love of thy Son our Saviour. Vouchsafe and continually increase in us, the graces of thy Holy Spirit; so that, being instructed in our own sinfulness, we may both grow day by day more thoroughly convinced, and more heartily ashamed thereof, and also our faith bring forth those fruits of righteousness and holiness, which are acceptable to thee, through Jesus Christ our Lord. Amen.”

¶ The people sitting down, the elder, or bishop, shall stand, and say:

“Let us, my brethren, now read the word of the Lord, as it is written in the chapter of the book of , in the New Testament.”

¶ When the chapter is ended, the people shall stand while the elder, or bishop, also standing, beseeches God to impart such acquaintance with the truth of his holy word, that the congregation may be edified and improved thereby. After the prayer the sermon shall follow, which being ended, two or three verses of a psalm or hymn shall be sung. Afterwards the elder or bishop, shall read what follows, all standing:

“O Lord, we thank thee for this our assembling here together in thy name. We thank thee for having empowered us to sing thy praise. We thank thee for having caused us to hear the voice of thy holy word. We thank thee also for the holy desires and good counsels which thou hast engrafted in our mind. Vouchsafe, O heavenly Father, to hearken to our prayers for all the church of Christ dispersed throughout the world; for the congregations that believe in the divine scriptures; for the bishops and pastors of the Christian flock; for the people redeemed by the blood of thy only-begotten Son, Jesus Christ. Preserve among them faith and good works. Pour out thy Holy Spirit among them, the Spirit of counsel and strength, the spirit of knowledge and piety, the Spirit of fear and love, of unity and charity. We beseech thee, O Lord, for those churches which have erred so miserably from the truth and purity of thy holy word. Bring back the pastors and the flocks to thy fold. Raise up among them true believers, men after thine own heart, as of old thou didst raise up the prophets from amongst Israel; and may they be instruments of thy will, converting thy people, and minister to unhappy sinners, lying in darkness and in the shadow of death, thy mercies, which are ever new. May thy light shine, O Lord, over all the world, but particularly over our own country: scatter the darkness, break the fetters which afflict it: to our brethren at home restore the liberty of the Spirit, the liberty of

thy children; and recall them all to the truth; and make us one fold, under one Shepherd, Jesus Christ our Saviour.

“We beseech thee, O Lord, to bless our gracious sovereign the queen, the heir to these realms, and all the royal family. We beseech thee also for all whom thou hast put in authority under her, and especially for the government of this island; that she may rule for thee, and they may govern justly and Christianly, according to the commands of thy holy word.

“Accept, O Lord, these our prayers; and vouchsafe to grant them, through the intercession of Jesus Christ our mediator, while we conclude them in the holy words which he himself has taught us, saying—” (here follows the Lord's prayer, with the doxology).

“Brethren, before we depart hence let us bear witness to our mutual faith, in the form drawn up by our forefathers—” (here follows the creed of the apostles).

“Go in peace. Walk before God, and be ye perfect. Remember the poor. The Lord look upon you and keep you. The Lord be gracious unto you and make his face to shine

The Lord grant all your petitions, and provide for all your needs.”

People.—“Amen.”

¶ THE BENEDICTION.

“The peace of God, which passeth,” &c.

People.—“Amen.”—Church of England Magazine

Communications.

For the Banner of the Cross.

The Death of Moses.

BY THE REV. EDWARD C. JONES.

“And die in the mount whither thou goest up.”—Deuter.

Go, ascend the green-clad mountain,
Moses, go, and gently die,
Gaze upon Siloam's fountain;
View Judea's purple sky.

On the Jordan's swelling waters,
Fix but once thy fainting sight:
Then amid thy sons and daughters,
Sink to death's oblivious night.

Olive's mount shall pass before thee,
Sharon's Roses fill the air,
But thy God cannot restore thee,
To inhale the fragrance there,

For beside the Rock when standing,
With the Rod of fairy might,
In thy feeble name commanding,
Water from the flinty height;—

Then my Servant didst thou grieve me,
Then thy meekness changed to pride,
All thy goodness seemed to leave thee,
Calling forth the chrysal tide.

Fondly had I thought to place thee,
In Judea's fruitful dale,
But the earth-clod must encase thee,
And thy loss my people wail.

When thy heart hath ceased its bounding,
And thy sinewy arm is cold,
When thy voice no more is sounding,
All my mighty deeds of old:—

Then within a land of Glory,
Brighter—fairer far than this,
Shalt thou chant Redemption's story,
And thy harp be strung to bliss.

Up he went with staff ascending,
Wondrous visions cheered his eyes,
Angel bands his steps attending,
Leading him to Paradise.

Thus he stood—a Pilgrim hoary,
Waiting meekly but to die,
And dishonour changed to glory,
Time to Immortality.

For the Banner of the Cross.

Sailors and the Sea.

“They that go down to the sea in ships, that do business in great waters—these see the works of the Lord, and His wonders in the deep.”—Ps. cvii. 23, 24. How seldom it occurs to those who pass their lives in the quiet and security of the land that though ages have elapsed since these lines were penned, they describe a class of men yet in existence, and still dwelling amid such terrors. The reckless character of seamen has led to the belief that they are utterly without religious sentiment, and that God is never at all in their thoughts. Though for any practical purpose of reformation, this is alas! too true, 'tis rather owing to the fact that the poor sailor has been neglected, and outcast, without opportunity of obtaining that knowledge of God, which alone can make him “wise unto salvation,” than because he is either by nature or pursuit, more averse than other men, from religion. The scenes of terror through which he so often passes, in which he may almost be said to spend his days, fail not to implant in his heart that fear of God which is the beginning of wisdom, and though from habit he may look with calm indifference on the waves of the sea, which are “mighty, and rage horribly,” he never fails, while in the immediate presence of death, to lift his untutored thoughts to the “mightier Lord who dwelleth on High;” and “if rejoicing he forgets his

fears, when he sees the storm allayed,” 'tis because there is no one to keep alive his recollection of past mercies, nor to nurture by godly instruction the tender germ of piety; if the vows made in the midnight hour of alarm, be performed not when he returns in safety to the land, 'tis because there is no sanctuary to receive the poor pilgrim within its hallowed walls,—no minister of God, to whom he can go to disclose the secrets of his bosom. Is there any cause for wonder then, if all be forgotten, and he goes forth on the ruthless sea again to brave its rude blasts, and ruder waves, and it may be perhaps, for the last time, ere he sinks into the gloomy caverns of the deep, unrepentant and unforgiven? The experience of years, and familiarity with seamen, and their feelings, enable me to speak with confidence on this subject, and it is for their sakes with whom I have shared “the dangers of the sea,” and witnessed “the goodness of the Lord,” that I pen the following feeble sketch of one of those appalling displays of omnipotence, and striking proofs of a special Providence, which move the fears, and soften

Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D. William Welsh. It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

ALONZO POTTER, Chairman.

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ing, but thank us, she “righted,” and we breathed again. But what was the prospect before us? Embayed between the iron-bound coast of Cuba, the dangerous reefs of Florida, and the long line of the Bahama Banks, our situation seemed absolutely hopeless. The ocean contained no spot more unfavorable in which to receive a hurricane. To “lay to” was impossible, for we should “capsize;” to scud was to run into the jaws of certain death. The choice was between “the scalping knife and tomahawk,” and as the only alternative it was determined to “scud,” though apparently an act of entire desperation. To flee before such raging blast directly on to Cuba, (not more than 40 miles distant) of which, if, as was at every instant probable, it should break on board must have sent us to the bottom, and this too in a low, deep-waisted dangerous vessel, together completed an amount of peril which few, if any, ever before survived to narrate. The helm was “put up,” and we flew on the wings of the hurricane, counting the moments we had yet to live ere the brig should be hurled upon the rocks, and the scene be closed. As sea after sea would sweep by us, rolling over the bulwarks, and shutting every thing from view, and the brig “broaching to” by the concussion would seemingly make her final struggle to recover, we thought our last hour on earth had come. Suddenly, when but a short distance could have separated us from the rugged shores of Cuba (for we could not see 20 yards in any direction) the wind shifted 4 points and there appeared a glimmer of hope, feeble though it were, that we might yet be saved! We were, at all events, thankful that there was granted us a little more time to prepare for death. Away we dashed on our course with the speed of a goaded racer, the sea pursuing, if possible, in loftier mountains and the hurricane roaring with all the fury of unchained violence, while to add yet greater horror to the scene, a lurid glare o’erspread the dark clouds, reflecting an unearthly hue upon the angry waves—a sign that the hurricane was abroad in all its might, this mysterious appearance being said ever to attend these awful storms. We were now clear of Cuba, but whither bound? Blown and driven at the mercy of winds and waves, without any reckoning we seemed to rush blindfold into the arms of death. Again night shut us in! and what a night! All the dangers, and terrors of the sea were accumulated on this one poor little brig, and the souls that were pent up within her. Before morning we knew that “the end must come!” All had been done that man could do, and to

* We have been favoured by a kind correspondent with this form of prayer, which we think will interest our readers.—Ed.

God we raised our mournful cry. He alone could save us now, or "hear the voice of our complaint," and this sole remaining hope sustained all hearts, though few gave utterance to their thoughts. It was while waiting thus for our long-delayed death, as a group of the officers sat in the cabin, that a scene was witnessed never to be forgotten by any who were present, but specially brought to light at this time in proof that the sailor's heart is now, as ever it hath been, "in the right place." As the mariners of old cried "Save Lord, or we perish" when

"The rough winds were warring on broad Galilee,
And the fathomless waters rose foaming and free;
When no refuge was near for the perishing bark,
But the breakers were loud, and the surges were dark,"

so do sailors now cast themselves into the arms of their Saviour, when they feel His power, and behold His works. The "time was at hand when we must die," and in silence we sat preparing for the event, horrible, as under the circumstances it must have been. At this moment of solemnity and awe, it was proposed to call upon God in prayer, to stretch out His hand and save us. With a firm and clear voice one of the beautiful forms of our liturgy was read, to which all with deep sincerity of heart responded, Amen. In a short time afterwards the long line of breakers was seen through the mist and gloom of the tempest, and we knew that in a very few instants we should receive an answer to our prayers, either by being rescued from a watery grave, or by lifting up our eyes in Paradise. The head of the brig was turned directly on the reef, and upon the crest of a terrific billow we swept with utmost speed into the foaming surf. She struck with shattering force, her seams opening, and the whole frame quivering as if in the act of breaking up. A huge breaker poured over us with resistless violence. Again she struck! The rudder was torn from its pintles, and ground to pieces, and the strong-bolted ribs and planks must soon follow. Sharp axes, wielded by strong arms, sent the masts reeling, crashing over the sides—a few more heavy thumps succeeded, and suddenly we found ourselves in smooth water inside of the reef, and safe! Not a soul lost—not a soul hurt! The hurricane, like a wild beast disappointed of his prey, departed, leaving us with thankful hearts to meditate upon our miraculous escape.

The morning disclosed to us our position. We had run on the Florida coast about 30 miles from Key West. Gratitude for our preservation was the theme of all conversation, and many were the vows made, and expressed, that the remainder of our lives thus returned to us, after having been as it were "required at our hands," should be dedicated to the Gracious God who had spared us. The Providence displayed in our preservation, from first to last, could not be mistaken or overlooked. It was plain as the Sun at noon-day, and no one ventured to speak of chance, as the blind guide which had steered us with such skill through so many and intricate dangers. The brig had been detained in Key West, waiting for a favorable appearance of the weather—and sailed for Havana—there Com. Sloat met her, on his way home from the distant Pacific ocean, and ordered her to convey him to the United States. Here also adverse weather delayed her for some days, but despite of it, she put to sea. If it had been possible, she would have returned to that snug harbor, but the wind did not permit it. After being knocked down on our "beam ends," she righted contrary to all the rules of science and seamanship. We scudded down to within a stone's throw of Cuba, no one being able to explain why it was that the seas did not break on board, and swamp us, and just when about to be thrown upon an iron-bound coast, the wind hauled, and took us clear. After continuing to scud for 10 or 12 hours more, threading our way through the numerous vessels, that like ourselves, were driving about in this little basin, to have run foul of any one of which, must have sent us down, and just as we bore up to "beach her" to have the wind shift suddenly 2 points, and to the direction which blew exactly up the only channel of escape—to find the next day, that if we had struck a few yards on either side of the narrow mouth through which we entered, we must have gone to pieces, as did a Spanish brig, from which we took the sole survivor of 21 persons—if too we had reached the Florida coast sooner than we did, we must have stuck fast, and perished, the sea not then being high enough to lift us clear of several rocks and bars that lay before us—these facts, all summed up, made an aggregate of proof, that God alone could have been with us, as with St. Paul in the Adriatic, and that thus it was, that there was "no loss of any man's life among us, nor even of the ship." And further, of the vessels in Key West harbor, not one escaped, but being driven up high and dry on the banks and adjacent, all were totally lost. In Havana, the very name of which implies security, out of 170 or 180 vessels, but 3 or 4 remained afloat after the hurricane, the remainder being dashed to pieces on the mole, founded, or otherwise injured, with great loss of life. Com. Sloat's arrival just in time to order the brig out of this snug place, and the impossibility of returning to it after we were once at sea—our being driven away from the coast of Florida, until water enough to float us over all danger, had been piled up there by the arrest of the Gulf-stream—our entrance through the centre of a narrow, intricate, rock-strewn channel, in the midst of darkness, not knowing where we were, and being safely conducted through it, by a favorable shift of wind, with other particulars unnoticed or forgotten, settled the fact, that we were saved by the merciful and direct interposition of God. When it was known too that prayers were offered for this very purpose, not only by the officers but by many of the hardy old seamen,—and this not from the effect of panic, for all were calm and resigned, universal was the feeling of deep devotion, and resolute the purpose in all fear and Godly sincerity to seek amendment of life.

When the brig was taken off and carried into Key West, the crew were forced to live on shore, exposed to those temptations so fatal to seamen, and which especially abound in that corrupt place. The effect, however, of the religious impressions lately made upon them, was shown by the fact, that not one misbehaved—a case I am sure almost without precedent in any instance of a man-of-war's crew similarly situated before. Well

do I remember the contrast between the conduct of this brig's officers and crew and that of a frigate's in which, not many years ago, I passed through a scene of almost equal peril. The hour of danger, and probable death witnessed, blasphemies, oaths, and reckless desperation—and when a safe harbor received us within its wished for shores, no thanksgiving was heard, amid the drunkenness and revelry that ensued. Sailors were then more neglected than they are now.

Such are some of the dangers that seamen encounter, and such their general effect upon them. Such too are the displays they witness of Divine Providence, and the vows of gratitude, they utter, and suppose in every port that received the rescued mariner, there was a Sailor's home, and chapel ready with open doors to welcome the wanderer back—a chaplain to water by his counsels, prayers and ministrations the good seed sown by the hand of God? At Key West, alas! there was none! and what has been the consequence? God only knows. These men, so ready then, to turn to the Lord, what and where are they now? Some have already gone to their accounts. The rest scattered to the four winds, may at this moment be in a similar scene of peril, bemoaning themselves with bitter cries, that they heeded not the warning then vouchsafed them "to prepare to meet their God." It is designed to erect in this city, a Floating Chapel, in which as to an Ark of Safety, the penitent, and grateful sailor may come to offer up his prayers and thanksgiving—to provide for him a chaplain who, knowing the necessities and sympathizing with the feelings of seamen, will devote himself, by Divine permission, to their service. Shall this effort fail for want of necessary means? Hurricanes still continue to blow—Sailors still continue to behold God's wonders on the deep, and to register on High their vows of amendment should their lives be spared to reach the wished for Heaven. Shall their fellow Christians continue to leave them to wander as outcasts on the land, and return to brave again the tempest and the wreck, and to sink at last, as needs they must, if unrepentant, beneath the waves of eternal death? Build them Chapels—provide them with Chaplains, preach the Gospel to them in its fulness and then it shall no more be said

"That men who trace the dangerous waves
Forget the mighty God who saves."

For the Banner of the Cross.

MR. EDITOR:—

Many thanks are due to your correspondent "Vocula," for calling the attention of the Church to the inaudible manner in which the responses are made in many congregations. If there is anything that tends to chill the spirit of devotion in the worship of God, it is this. But as much as our congregations are to be condemned on this score, there is an error on the part of many of our clergy, to which I would respectfully invite their attention, equally painful in its effects upon the feelings of the worshipper, and to which the cold and inarticulate responses of the congregations may perhaps in many instances be attributed. I allude to the manner in which they are hurried by the minister through their responses. It is not that there is any irreverent haste in pronouncing his part of the service, but in the Psalter and Litany, especially the latter, too many clergymen seem to forget that any allowance of time is to be made to their congregations. How often especially in the supplication to the adorable Trinity, with which the Litany commences, when the heart of the worshipper seems to be drawn into the very presence, as it were, of the incomprehensible "Majesty on High," is he suddenly and painfully called back to earth, by what always falls upon the ear like an impatient interruption on the part of the minister. The consequence is, that he is obliged to be always ready to hurry through the solemn alternation allotted him in the most undevout haste: and in many Churches, the people, knowing what they have to expect, if at all behind-hand, are in the habit of making a running start, as it were, and beginning the response before the minister finishes his sentence. Thus this sublime and reverent service is conducted as if it were a continual and breathless struggle between two contending parties for the privilege of being heard. I know that it is perhaps difficult for a minister to acquire the requisite degree of forbearance in this respect towards his congregation, especially if they be of that class so truthfully described by "Vocula;" but the evil is so great, and so contrary to the "decency and order" required in God's worship, that it seems well worthy of their serious attention. I know not to what extent it may prevail in the large cities, where more attention is given to the Liturgy and the proprieties of public worship; but living, as I do, on the outposts of the Church, I may truly say that this is a fault with at least three out of every four of the clergy of my acquaintance.

I trust that no one will regard this communication as at all disrespectful or presumptuous. It is a matter which a clergyman cannot correct, and of which he cannot even be aware, unless his attention is called to it by one of his audience.

X/ VOX MERIDIONALIS.

For the Banner of the Cross.

MADISON, IND., JUNE 14TH, 1848.

REV. AND DEAR BROTHER.—As we trust that you feel a deep interest in the cause of our Redeemer, and of his Church in the West, we venture to appeal to your Christian sympathy in behalf of CHRIST CHURCH, MADISON.

This Parish, like almost all others in this Diocese, has hitherto been extremely feeble. Indiana, the fourth state in the Union, in regard to white population, has within its bounds but two Parishes of our Church, that are self-supporting. Madison, the second city in the State, with 7,000 inhabitants, has no Protestant Episcopal Church edifice. Less than three months ago, the then Missionary, reported the congregation of Christ Church, as embracing 35 adults, and 40 children, in 12 families. The present Rector entered upon his duties on the first of May last; and he believes with the vestry, that in one year from the consecration of a Church, such as the prospects of this growing city demand, we would have, by God's blessing, a

congregation second to none in the Diocese. The one great obstacle to our growth, is our inability to erect a suitable house of worship. Compelled to hold our services in an inconvenient upper room, we can only secure the regular attendance of those who are already and in principle attached to our Church. We have a lot secured and paid for, in a well built section of the city, and at a distance from any Protestant house of worship. The Episcopal Church is looked upon kindly by Christians of other names, and by many not now interested in any Church. Some educated as Episcopalians, but alienated from us through various circumstances, will return to us as soon as we are on a permanent basis. Our Sunday School is steadily increasing, and when we can obtain suitable accommodations, is likely to be an important element in our prosperity. The few families now identified with us, are making vigorous exertions; and we hope to raise here more than one half of what we shall need; but the strength of our little Parish is largely tasked in the effort to sustain a minister, so that we must look abroad for help.

Our aims are moderate, whilst we would endeavor to provide for a growth which a reasonable faith leads us to anticipate; and this we cannot do without liberal assistance. To put up a small and temporary building would only embarrass us in the future. Our resolution on one point is firmly fixed; not to involve ourselves in debt. But we must have many free sittings. We must have, in this new country, pews with moderate rents. Help rendered to us now, we feel assured, will in a short time be returned ten fold to this Diocese, and to the more distant West.

Our Bishop, as it will be seen, appreciates our views, and sanctions this application. If our Bishop elect shall accept the Episcopate, it will gladden his heart and strengthen his hands for good, should we take away the reproach that we have no Church in the chief city of the Diocese.

Do something for us: according to your means, and according to your interest in Christ's cause in this great valley. Whatever your heart prompts you to give, or what you can obtain by collection, please remit by mail to either of the undersigned, or through

MESSRS. STANFORD & SWORDS, 139 Broadway, New York.
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JOSEPH M. MOORE, }

The time, I believe, has arrived when the Church can be fully established at Madison, in Indiana. The place is the most important in the State, and the few members who reside there have determined to exert themselves to the uttermost. Under these circumstances I cordially commend their effort; and trust they will be aided by their more favored brethren at the East, in the erection of a suitable house for public worship.

JACKSON KEMPER,

Bishop in charge of the Diocese of Indiana.
Lafayette, Ind., June 5th, 1848.

For the Banner of the Cross.

MR. EDITOR:—I have just read an article in the Banner of the 13th May, signed "Western," and find myself disposed to trouble you on the same subject. Your correspondent has touched a subject of some importance at this time. I say at this time, because, every where in the West, there are self sent preachers haranguing the people on this subject, pretending to settle the matter beyond doubt. It is but the fruit of schism going on from bad to worse.

I do not now intend to give you a history of this perversion of Scripture. My design in writing, is to express the opinion that "Western's" communication is not sufficiently conclusive, or will not appear so, to general readers; and also, to make a request which you can act on as your discretion shall decide. It is this,—that you will publish in the Banner, the vix chapters (inclusive) of Chapin's Primitive Church. This, you know, is a most scholarly work; and to my mind, more conclusive on the subject of Baptism, or, at least, on the questions, "Who are subjects?" and "What is the mode?" than any thing in print. His arguments are put up in such a manner as to be plain to the most simple, and at the same time, satisfactory to the most erudite. I could wish heartily that the author would give that part of his book, to the Church, in a separate form, to be used as a hand book, were it not that the whole work is so complete, that it would be almost injustice to put a portion of it to press without the rest.

I do not conceive that the Rev. author would object to such a step as I propose; seeing it would materially aid many missionaries who have not the work, and perhaps are ignorant of its excellence. I heartily wish the book in the hands of every member of the Church. On the subjects of Episcopacy and the Apostolical Succession, it is the most complete work in existence. I know that my endorsement goes for nothing, and is worth just the same; yet I do not fear being found at fault, especially as I have heard no other opinion of the work by those who have read it.

I pray, Mr. Editor, you will not think this any dictation as to the manner in which you shall discharge your duties. I disclaim such a thought. The Banner fully meets the expectations of all.

Submitting my suggestion to your judgment, I remain, truly yours,
OZARK.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JULY 1, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross."

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

The following FORM OF THANKSGIVING FOR PEACE is set forth in conformity with Canon XLVII, of 1832, to be used in the Churches of the Diocese of Pennsylvania during the present and next following month.

ALONZO POTTER, Bishop, &c.

Philadelphia, June 19th, 1848.

Thanksgiving for Peace.

O Eternal God our Heavenly Father, in Whose hand are all power and might, we praise and magnify Thy glorious name, that Thou hast been pleased to restore to our land the blessings of peace. Not unto us, O Lord, not unto us but unto Thy name be all the praise. Give us grace, we beseech Thee, to improve this great mercy to Thy glory, the advancement of Thy gospel, the honour of our country, and as much as in us lieth, to the good of all mankind. Bestow upon us, also, such a just sense of all Thy great and manifold favours to our land, that we may show forth Thy praise by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, as for all Thy mercies so especially for this our deliverance from the evils of war, be all honour and glory world without end. Amen.

NEW MISSIONARY COLLEGE IN THE WEST.—The following account of "the Governor Clark Mission" in the Diocese of Missouri, will deeply interest our readers.

The happy results which have attended the successful establishment of "Nashotah," afford strong encouragement for similar efforts. Experience has taught our zealous and devoted Western Bishops that a Clergy for the West must be trained upon the field of their arduous and self-denying labors. All therefore who feel an interest in this land of promise for the Church, should do their utmost to sustain and encourage these Institutions. We have often expressed our sense of the claims which "Nashotah" has upon the liberality of all who desire to extend the Gospel in the Church throughout that region where the "laborers are few." We would now urge upon our readers this new call upon their charity.

Although the Bishop's letter was written "in haste," and only to furnish the facts which we might present to our readers, we prefer giving it just as it is. It comes warm from the heart, and will we trust, affect the hearts of all who are ready to feel the power of such an earnest demand from one of our chief Pastors. If any are thus moved to give aid, they can send their contributions directly to THE BISHOP, or through THE EDITOR OF THE BANNER.

St. Louis, June 12, 1848, }
Monday in Whitsun Week. }

REV. AND DEAR SIR:—

I wrote to you a few days since, and then promised that I would soon write again, and say something of the Governor Clark Mission. I have now just returned from a visit to that Mission, and would redeem my promise.

You are aware, perhaps, that the Clark Mission is situated on 60 acres of land within a half mile of the town of Palmyra, in Marion county, in this State. The site was given to me by

certain citizens of Marion county, for the contemplated mission, and a beautiful site it is. It is 150 miles from the city of St. Louis, and about six miles from the Mississippi river. My friend Mr. George R. Clark, of St. Louis, had prior to this gift, presented to me 333 acres of land in Montgomery county, in this State, for the Mission, but this site did not please us, and I availed myself of the proposal of the citizens of Marion, while at the same time I hold the gift of Mr. Clark, for the benefit of the Mission. Mr. Clark is the son of the earliest Governor of Missouri, and as a token of filial love and missionary gratitude, the Mission took its name, "the Governor Clark Mission."

Upon the grounds there is a dwelling-house, containing five rooms, and other out-houses. In addition to this accommodation, we have rented at an expense of \$50 a year, another house containing as many more rooms, adjoining the lands of the Mission, for we found it impossible to proceed without it. In January last, I appointed the Rev. Wm. B. Corbyn, the Rector of the Mission, and on the 14th of February he was able to begin the enterprise. I rejoice greatly that I placed him at the post, for a better selection of a suitable man for the work contemplated, I do not think I could have found in the Church.

You know Nashotah, and the purposes of Nashotah, and therefore I need say nothing further of the purposes of our Mission, than that it is designed to be a younger sister of that excellent mission, Nashotah. Ours is intended to be (what thus far it has proved to be) a SELF-SUPPORTING MISSION. We require only the necessary buildings for carrying on our work, and then we take care of the work without demands upon our brethren elsewhere. If they find that the Mission shall deserve their endowments with their prayers, we shall be glad to receive them, for thereby our opportunities of usefulness will be greatly enlarged.

I was in the mission on my late visit, one week. I found there 27 boys under its instruction, 8 of whom are inmates of the house. The cost to the parent who places his boy there, is \$125 per annum, while parents unable to pay this amount pay a less sum, and those unable to pay any sum, have the training of the mission for their child gratuitously. There are now two beneficiaries of this kind, in the establishment, and applications for young men and boys of each grade are numerous, but with our present limited room we cannot receive them.

As for the teaching in the Mission, it is decidedly the most thorough that I have ever seen in any place. We purpose fitting the inmates for "that station of life to which it shall please God to call them," and you may judge of the mode in which we seek to accomplish this, when I tell you of the daily routine at the Mission.

At 8 o'clock, A. M., all the students are assembled, and the daily service of the Church is read. After this they enter upon their daily studies, and these are continued (with the intermission of a half hour) till 3 o'clock, P. M. They are then employed in works of out-door industry, and the garden and grounds of the mission tell of that industry. At 6 o'clock the Evening service of the Church is read, and after this they are employed in out-door work again, or in preparing their lessons for the coming morning. It is delightful in these daily services of our Holy Church, to mark the spirit of our boys, and as their voices mingle in chanting the anthems and appropriate psalms, no choir could awaken more devotional feeling. I do not know that I ever felt the power and loveliness of this part of our Church services, so much as in the mission. The chants of the Church seem to be the life of the boys, and not unfrequently during the hours of out-door work you will hear on the mission grounds the chanting of portions of the psalter. In fact as you approach the Mission, the first sound that you will probably hear will be the chanting of some song of praise of our Holy Church.

At 9 o'clock, P. M., the inmates are again called to the prayers of the house, before retiring. One of the Psalms of David is chanted, and then with the Lord's Prayer an appropriate collect and the benediction by the Rector, they retire for the night. This last service is strikingly solemn and beautiful.

Thus you have the daily routine, and what may we not hope from such a course of discipline in the Church? And yet we are in our infancy, have barely commenced our good work.—May God give us grace to carry it on as we should!

I have said that we have constant applications for admission which we are compelled to refuse for want of room. This must not be. The Mission was begun in faith, and in faith we shall prosecute it. God who in his mercy put it into my heart to set forth my purpose, has put it in the hearts of some already to aid in this blessed work. I have faith to believe that he will still reach the hearts of others. A wilderness is around us. Would that all the more highly privileged members of Christ's Holy Church might see it! We will work for Christ's sake, we will trust the good Lord, but we ask for their prayers and their sympathies.

More room I must provide, and "the Chapel of the Disciples" must be built. My boys call for it, and the little village adjoining must have it. Trusting that the good Lord will raise up friends for this Mission, I am forced this season, if possible, to erect the school-room and dormitory. The self-denying Rector, is there, and there he will remain at his post. He works for no reward, except God's blessing upon his earnest labours, and that blessing we feel assured he will find. We work by faith, not by sight. Faith is the capital of the Mission.

I send this sheet to you because I think you feel an interest in our work, seeing that we are one in the bonds of a Catholic love.

If you see fit you may with these facts before you, speak of the Clark Mission, and let the friends in the East know what our work is, and how we are struggling to accomplish it.

Praying always that God may bless you, and all the brethren everywhere, I am my dear Sir, in haste,

Yours, most affectionately,

Bishop C. S. HAWKS.

To the Editor of the Banner of the Cross, Philadelphia.

P. S. I had forgotten to mention that on Sunday, June 4th, in the village of Palmyra I confirmed four persons, one of them an inmate of the Mission.

We are much indebted to the kind correspondent who has favored us with the following intelligence.

DIocese of MISSISSIPPI.—BISHOP OTEY'S FINAL VISITATION.—May 14. At Christ Church, Jefferson county, the Bishop confirmed seven persons, and instituted the Rector, Rev. David Kerr.

May 18. At St. Mary's Church, Laurel Hill, (Rev. T. S. Savage, Rector,) confirmed four persons.

May 28. At Trinity Church, Natchez, (Rev. Wm. M. Giles, Rector,) baptized ten adults and twenty children, and confirmed twenty-eight persons. The Rector was instituted.

At Christ's Church, Vicksburg, (Rev. S. Patterson, Rector,) confirmed twenty-two persons.

June 1. Preached at Clinton, at 11 o'clock, A. M., and at Jackson, at 8 o'clock.

June 3. Confirmed at St. Andrew's, Jackson, six persons.

June 2. At Brandon, the Bishop preached, baptized an adult, and confirmed two.

June 4. At St. James', Canton, confirmed three persons.

June 6. At St. Andrew's, Kirkwood, (Rev. E. H. Downing, Rector,) confirmed six persons.

June 8. Preached at Lexington.

June 11. Consecrated Trinity Church, Yazoo City, and preached at 11 o'clock. In the afternoon the Rector (Rev. Dr. Camp) baptized six adults, and six children. The Bishop preached, and confirmed nine persons.

It is proper to state that, with two exceptions, all the parishes above-mentioned are new; until very recently the Church services had never been heard in their bounds. This fact shows that the Church in Mississippi has every thing to encourage her laborers. Eight new parishes were added at the recent Annual Convention: and had we men of the true stamp, as many more, perhaps, might be added at our next Convention. In many places in the State, where a number of Church families have settled together, they are anxious to procure a pastor, and are ready and willing to give him a liberal support. Under the good providence of God, our late loved Bishop, and his pastors have witnessed the fruits of their labors; and now behold the Church in this State, in peace and prosperity, and blessed with no little strength and energy. Our greatest need now is, a successor to Bishop Otey; one who, like him, will combine fervent piety, fine learning, practical skill, and an unfaltering zeal in the work of his Master. Such a man will find that much of the labor of organizing, enlarging, and edifying a new Diocese has already been accomplished—that the Church is upon a sure and good foundation—possessed of a laborious Clergy, and a body of intelligent, zealous, and faithful laity, such as is rarely to be met with in any Diocese. With unrelaxed efforts the Church may hope, within a few years, to double its present resources. All things seem propitious.—God has blessed us: and walking in the old path of EVANGELICAL TRUTH and APOSTOLIC ORDER, we expect the continuance of his blessing.

Foreign Intelligence.

The English Church Papers contain a full and interesting account of the annual meeting of the National Society of Education.

The English Churchman thus speaks of this meeting.

The Annual Meeting of the National Society which was held yesterday was, probably, the most stormy which has been witnessed for some years, and we trust that it was such a storm as will clear the atmosphere, and give us good bracing weather for some time to come.

The following items we extract from the (London) Guardian.

We understand that St. Augustine's College, Canterbury, will be opened on St. Peter's Day. From the very confined dimensions of the chapel it will be impossible that many can be present at its consecration but those who are specially invited. His Grace the Lord Archbishop of Canterbury has, however, most kindly consented to preach the consecration sermon during the morning service of the cathedral, which will be postponed to an hour sufficiently late to allow of the presence of those who come from London by the morning train. The collection will be devoted to the furtherance of the undertaking. Afterwards the college will be opened, when there will be a luncheon. We are informed that all clergymen who show their cards will be admitted into the college on this occasion. The afternoon service will also be postponed to a late hour.

The ceremonial of laying the foundation stones of Linsdale and Seghill new churches, took place on Wednesday last, the former by the Bishop of Oxford, the latter by John Carr, Esq. Seghill Church is to contain 530 sittings, 426 of which are to be free.

The installation of the Bishop of Chester is to take place on the 16th inst., in the cathedral of the diocese.

The *Oxford Herald* states that the Rev. Dr. Hinds, chaplain to the Archbishop of Dublin, is to be the new Bishop of Cork and Cloyne.

Rev. Dr. Rudd

THE GOSPEL MESSENGER GETTING WARM.—The last person we should ever suspect of getting into a heat is the Editor of the Gospel Messenger. Though not the "oldest inhabitant," he is certainly the oldest Editor in the Church. And though in all respects he sets a good example to his younger brethren, in none is he more pre-eminent than in showing them the advantages of *keeping cool*. The only adversary who can make the Doctor warm is the atmosphere. And even of this he discourses in the following cool and dispassionate manner. Such an editorial is better than a load of Rockland ice! But if they call it warm in Utica at 90 degrees, what must it be in Philadelphia at 100 degrees? One thing we are resolved upon, that is to eschew all controversial subjects during the dog days. We fear lest some of the atmospheric heat may find its way into our editorials. We think it enough for our readers to suffer from the heat of the weather, without being excited by the heat of newspapers! But we must not keep our readers any longer from the cool reflections of the Gospel Messenger.

THE COLD AND THE HEAT.—For a week or ten days preceding the 15th inst., the cold was very severe for the season, frost occurred several times, and the winds were very high.—Friday, Saturday and Sunday last, were intensely hot. The mercury in our very coolest position stood through most of the 17th, from 83 to 90 degrees, being at the former, 83 degrees, at six o'clock, P. M. The nights were very unfavorable to refreshing sleep. For several hours on Sunday, the thermometer declared 90 degrees. In other parts of the city, we understand the mercury was much higher than with us.

Our neighbor of the Gazette, can talk very pleasantly and well on the transition from Cloaks to Ice Creams, of which he has lots to his taste, and all those matters; but for ourselves, we must be content to talk in humble phrase, and to say in praise of Him, "who hath made Summer and Winter," that we rely on His promise, as expressed in the language of the Psalmist, (Psalm cxxi. 6.)

"The Lord is thy shade upon thy right hand; the sun shall not smite thee by day, nor the moon by night."

The lovely Bishop Horne, who knew and enjoyed much of nature, and more still of grace, makes the following remarks upon this passage, and it is worthy of a Christian's notice.—"The meaning is," says he, "that the good man, during his journey through life, shall be under God's protection at all seasons; as the Israelite in the wilderness, was defended from the burning heat of the sun, by the moist and refreshing shadow of the cloud; and secured against the inclement influences of the nocturnal heavens, by the kindly warmth and splendor diffused from the pillar of fire. Be thou with us, thy servants, O Lord: in the world, as thou wast with Israel, in the wilderness; suffer not our virtue to dissolve before the sultry heat of prosperity; permit it not to be frozen by the chilling blasts of adversity."

Let the feelings and piety of this excellent prelate be those of our hearts, and "frost and hail, and snow, fulfilling His word," will be all the same to us.

The Rev. Dr. Williams and the Editor of the Calendar were correct in stating that Trench on the MIRACLES had not been re-published in this country. With an obtuseness somewhat miraculous, we confounded the above work with Appleton's "beautiful re-publication" of Trench on the PARABLES!

Convention of Tennessee.

A correspondent from Knoxville has sent us the following in reference to the place of meeting of this Convention.

"I noticed some weeks since that you published that the Convention of this Diocese would meet in West Tennessee on some day previous to this date. In this you are mistaken. It will meet at this place on the third Thursday (20th) of July next."

NEW AGENT.—The Rev. J. Elliot Thompson has kindly consented to act as Agent for the "Banner" at Paterson, New Jersey.

ACKNOWLEDGMENTS.—The Editor of the Banner gratefully acknowledges the receipt of \$10, from an unknown correspondent, to be appropriated "to the use of the poor Widows and Orphans in this city." This donation shall be faithfully applied as directed, and we are sure the prayers which their charitable benefactor entreats will be duly offered and graciously answered by that "Father who seeth in secret."

The Editor also acknowledges from X. the receipt of \$1, to be applied to the relief of any "poor Church in this Diocese."

For the Banner of the Cross.

The undersigned gratefully acknowledges the receipt of twenty-five dollars from some ladies of Trinity Church, Wilmington, Del., for the general purposes of this mission, through the hands of the Rector of the Parish.

JAMES LLOYD BRECK, for the Nashotah Mission.
Nashotah Lakes, Wis., June 10, 1848.

Connecticut Convention.

The proceedings of the first day, Tuesday, were contained in our last.

On Wednesday morning, Convention was opened with Divine service, read by the Rev. Mr. Cornwall, assisted in the lessons by the Rev. J. H. Nichols, and with a sermon by the Rev. Mr. Bronson, from 1 Cor. iv. 3, 4. Thomas R. Pynchon, formerly a tutor in Trinity College, was ordained Deacon. The Bishop was assisted in the Litany and the Holy Communion, by the Rev. Dr. Mead, and in the administration of the latter by the Rev. Dr. Totten, who also presented the candidate, and the Rev. Messrs. Cornwall, J. H. Nichols, and Cook.

After the religious services were concluded, the Convention commenced the transaction of business.

The Rev. Junius M. Willey was appointed assistant Secretary.

Rules of order were adopted; several additional lay delegates admitted to seats; the Reports of the Standing Committee, of the Treasurer of the Society for Promotion of Christian Knowledge; of the Treasurer of the Convention; and of the Fund for aged and infirm Clergymen, were read, and the usual committees appointed.

Adjourned to 2½ o'clock, P. M.

Wednesday afternoon.

Some additional lay delegates admitted to their seats, the roll called, and other preliminary business transacted.

A new parish, by the name of St. Thomas' Church, New Haven, was admitted into union with the Convention.

The Bishop then delivered his annual address, which will be found in our columns to-day.

That portion of the address which relates to the Christian Knowledge Society, our Diocesan Missionary Society, was referred to a committee.

The election of the Standing Committee of the Diocese then took place, and the following gentlemen were chosen with great unanimity:—The Rev. Drs. Croswell, Jarvis, Mead, Rev. Robert A. Hallam, Rev. J. L. Clark.

The Parochial Reports were presented without being read.

The two Committees appointed last year on the Seabury Monument, made their reports, from which it appears that the requisite sum of money has not yet been obtained, and the work has not been accomplished. The Committees were continued; and it is hoped that, within another year, through their instrumentality, an altar-tomb to our first Bishop, from a design by Upjohn, will adorn the new St. James', at New London.

After some other proceedings of lesser moment, the Convention adjourned till 8 o'clock the next morning.

Thursday.

Convention met at 8 o'clock, A. M.

Morning prayer by the Rev. Jas. Mackay, assisted in the lessons by the Rev. S. G. Hitchcock.

The Rev. Mr. Watson, Chairman of the Committee appointed to consider that portion of the Bishop's Address which related to the Society for the Promotion of Christian Knowledge, made a report, recommending the passage of a Canon, the effect of which would be to assess on the several parishes a sum equal to the wants of the Society. The matter was laid over till the next Convention for final action. Meanwhile, an advisory committee of two from each county, was appointed to co-operate with the Bishop and Standing Committee, in arranging plans, and making estimates for the operations of the Society for the present year. It is understood that this three-fold Committee will, at an early date, issue a circular, announcing what missionary operations are to be undertaken, and what amount of contributions from each parish will be its proportion for their accomplishment. The Convention then resolved itself into the Church Scholarship Society, and transacted the business of that Society. An amendment to the Constitution, in reference to the admission of the Clergy to seats in the Convention, was, after an animated discussion, approved and laid over to the next

Convention for final action. The effect of the amendment would be to admit all the clergy to seats in the first instance, and afterwards to enumerate disqualifying circumstances.

After singing the 107th Selection of Psalms, the Bishop dismissed the Convention with Prayer and Benediction, at 12 o'clock.

From the Address of Bishop Brownell, to his Convention, 1848.

MY BRETHREN OF THE CLERGY AND OF THE LAITY:

At the present annual meeting of our Diocesan Convention, I have little to lay before you, except the stated canonical report of my Episcopal Acts for the past year; and the reiterated acknowledgment of the goodness of God, which has so long been extended to that portion of His Church committed to our care. During the past year, death has not been permitted to diminish the number of our clergy. The wonted degree of peace and harmony continues to prevail throughout the Diocese. The Church presents a healthful aspect of external prosperity, and we trust there has been no decline in her spiritual condition.

Since the last annual Convention, the holy rite of Confirmation has been administered in fifty-four parishes, to 541 persons.

The precarious tenure of the connexion between our clergy and their parishes constitutes one of the greatest evils in the condition of our portion of the Church. The frequent changes and removals which occur, are alike injurious to the interests of the clergy and the people. The larger parishes of the diocese are indeed happily exempted from this inconvenience. But in the weaker parishes, where the wasted strength can barely support a clergyman, the defection of only one or two families, either from private pique, or from the hope of obtaining a more popular preacher, frequently renders it necessary for the pastor to resign. Now a long observation has convinced me, that in a large portion of these removals, neither the clergyman nor the parish is benefitted by the change. It is almost the only discouraging circumstance in the condition of the diocese, that during the past year these changes have been more numerous than usual.

Among the most noticeable facts in the present condition of the diocese, we may refer to the advancements in ecclesiastical architecture, and to the zeal and liberality evinced in the erection and improvement of churches.

On the 12th of January last, I consecrated the new granite edifice in Waterbury, then just completed, by the name of St. John's Church. This noble building is from plans furnished by Austin, of New Haven, and is now the most perfect church edifice in the diocese. Two other noble churches, of freestone, are now in process of erection, the one in Norwich, and the other in New London. Both are from plans by Upjohn. The former is fully enclosed, and will probably be ready for consecration in the autumn. The corner stone of the latter was laid by the Bishop of Rhode Island, acting on my behalf, on the 3d of November last, and the edifice will be enclosed in the course of the summer. When these churches are completed, they will probably be more artistic and imposing than those at Waterbury. On the 31st day of May, I laid the corner stone of a church to be erected in the new parish of Stonington, to be called Calvary Church. The building is to be of granite, and the plan is by Upjohn. Another new and spacious freestone church is being erected in the parish of Meriden, the corner stone having been laid, with due solemnities, on Thursday last. On the 17th of last August, I laid the corner stone of a church in the new parish at Winsted, and the building is now nearly ready for consecration. Another new church is also in progress of erection in the parish of New Britain; and still another at Nicholl's Farms, near Bridgeport.

I think it proper to record, in this place, that another Bishop has been added to our Church during the past year, to preside over the Diocese of Maine—the Right Rev. George Burgess, D.D.; and that I assisted at his consecration in Christ Church, Hartford, on the 31st day of October last, the Rt. Rev. Bishop Chase, of Illinois, presiding.

BRETHREN OF THE CONVENTION:

In my last year's address, I called your attention, with some earnestness, to the Christian Knowledge Society, as the most efficient instrumentality for promoting the extension of the Church, and advancing the spiritual prosperity of the diocese. My visitations during the autumn of last year, and the spring of this, have satisfied me that the religious condition of the state has not, for several years, presented so auspicious a period for the success of such an agency. I will now only suggest to you, that after providing means for sustaining a few of the weakest existing parishes, a strong effort should be made for carrying the services of the church, with their attendant blessings, to some of the more populous parts of the state, where they are not yet known, and particularly to such new manufacturing villages as are most destitute of religious instruction.

In my last annual address, I also called the attention of the Convention to the efforts which had been made to increase the efficiency of Trinity College. It is impossible to overrate the importance of this Institution to the welfare of the Church. It has already done efficient service, but I trust we have seen only the first dawning of the light and influence which shall mark its future progress. In recommending its interests to your fostering care, we must not be unmindful of the Episcopal Academy at Cheshire, and the private institutions of the diocese, under episcopal auspices, all of which are eminently subsidiary to the cause of sound learning in the church.

BRETHREN:—It is not my design to add any thing to what I have said on former occasions, concerning the General Institutions of the Church. You must be well aware of the influence of these institutions on its prosperity, and in the maintaining of pure religion in our land. Neither is it my intention, at this time, to offer any new remarks on the present condition and future prospects of the church. You are fully acquainted with my views on these subjects; and I have seen no reason to change them. Our duty, however, is ever the same; to exercise, each in our respective stations, a watchful care over the welfare of the church; sedulous to preserve the purity and in-

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tegrity of its faith, and to illustrate the renovating influence of its doctrine and institutions by the purity and holiness of our lives.

T. C. BROWNELL.

Calendar.

The Bishop of Maryland's Address to the Sixtieth Annual Convention.

(Concluded from page 194.)

Of Schools not diocesan, but managed strictly on the principles of the Church, we have St. John's Institute, near Georgetown, for boys, and the Hannah More Academy for girls, both excellently well conducted. Of the former the Rev. Mr. Ten Broeck, late of the diocese of New Jersey, has taken charge, and if thorough qualifications and unwearied diligence, with a well established reputation, can ensure success, will not fail of it. In the Hannah More Academy, Mrs. Lyons is receiving her well earned reward in a steady growth of the school, and in the realization of her best hopes in the development of its influence on the scholars, six of whom have been confirmed and admitted to communion within the year. Of the Landon Female Institute under the Rev. Mr. Phillips, I have received no report and had no personal knowledge within the year; but I believe it to be going on successfully, and still deserving the approbation heretofore expressed to the Convention. Ingleside school for girls, near Catonsville; Rock Hall Institute at Ellicott's Mills for boys; and several more or less strictly parochial schools for one or both of the sexes, deserve more than the mere mention of their existence, which alone I am able to make in this address. But even studied brevity would not excuse me for passing by the male and female schools established in Baltimore for the education of the children residents in that city under the superintendence of the Church. St. Mary's Hall, for girls, was established at my instance by Mr. and Mrs. Sargeant, in the autumn of 1846, and has been ever since slowly but surely earning for itself support and reputation. Trinity School, under the Rev. Mr. Riley and Mr. Hamilton, opened last September, and has filled up with a rapidity surpassing the expectations but not the deserts of its founders.

These day schools, in connexion with our College and boarding schools, complete the provisions of the Church in this diocese, for the higher kind of education for her children. We yet want schools of a lower grade of expense, and proportionally inferior pretensions, for the multitudes who cannot afford the price of the first class. Whether parochial or general, or both, they might be had, and well maintained, at the outlay of a little effort, if the sense of duty and clear views of its direction, were sufficiently strong among us. It is cheering to perceive, at present, that the tendency is in the right direction. I trust it will not be very long before a still more general agreement among the sons of the Church, as to the propriety and necessity of providing among ourselves for the training of all our youth, of every station in society, for eternity as well as the duties of this life will enable us to institute and effectually carry on a complete series of Church Schools, from the College down to the charity and infant school, and House of Refuge. In order to that most desirable result, union and hearty co-operation is all we need. Am I asking too much of you, brethren, when I entreat you, laying aside individual preferences and aims, to work together zealously, each in his station and sphere of influence doing all he can, for so good a cause?

The mention of union and co-operation, and the preference of the general good to private views and inclinations, naturally suggests a reference to our diocesan paper. It continued to be edited until near the close of the second volume, with his wonted ability and energy, by the Rev. Mr. Franklin. A change in his other engagements having compelled him to resign the charge, I have been happy enough to obtain the valuable services of the Rev. Mr. Van Bokkelen, in order to the continuance of the paper. I am daily more sensible of the importance of its maintenance to the prosperity of the diocese, in which its general circulation will keep up and extend a unity of feeling and action, a lively interest of the parts in each other and the whole a prevalent sympathy and harmony, to which nothing else will tend so directly or so effectually. The agency of my brethren of the clergy in bringing about a general circulation of the paper such as is absolutely necessary for its support and usefulness in the desired way, has already been besought in a private circular. I now address myself to you, laymen of Maryland, and ask you, for the love of peace and prosperity in our borders, as you desire the consolidation and extension of the Church among you, to lend me your aid in this undertaking, here and at home by your own subscriptions and by the use of your influence with your friends and neighbours, to assist in providing a means of circulating ecclesiastical intelligence and profitable religious reading in every parish and neighbourhood in the diocese.

Of our missionary doings in the past year, I have little to say that is encouraging. In compliance with a request of each of the Committees of the General Board of Missions of the Church and with a resolution of the House of Bishops, I addressed Pastoral Letters to the diocese, recommending collections for the Domestic Missions on a Sunday in Advent, and for the Foreign Missions on a Sunday after Epiphany. The recommendations were pretty generally complied with, and, I believe, with results equalling the average returns from other dioceses. That such special efforts should have been needed, is matter of painful reflection. It will be still more so, if, as I fear, there should have been a subsequent general relapse into former inattention to the duty of regular contributions to these branches of the work of the Church.

Such inattention to a still more obvious and binding duty, the prosecution of missionary efforts in needy parts of our own diocesan field called forth from your Board of Missions, not long since, a request for a Pastoral Letter on the subject to the Diocese. It was accordingly addressed; and has met in some instances with a most gratifying and prompt response; in most of the parishes and congregations, as I hope and believe, (although the returns do not yet show it,) with willing assent to the proposed collection. I wish the limits of this communication allowed me to enter upon a statement of the reasons why

the diocese should be up and doing in provision for its many neglected, or decayed parishes, feeble congregations, and untouched wastes. A tale might be told, of destitution on the part of brethren of your household, of the stranger brought in to dwell among you, and of the wretchedly ignorant and poor; and of corresponding fearful responsibility for their condition resting upon you; that would startle the most indifferent, and sound too large to find easy belief. Yet of the eight clergymen that are doing missionary work under appointment of the Ecclesiastical authority, five receive no assistance from the Diocesan Board, and several of the vacant clergy, who would gladly labor wherever they were sent, remain idle for want of provision for their maintenance at some missionary post. How long shall this disgraceful state of things continue? How long shall we be asked for bread, and give our brethren stones? I am persuaded that the disposition to do right in this matter prevails amongst us, extensively and strongly. The liberal heart that deviseth liberal things is not wanting to the laity of Maryland. But for want of efficient organization and uniform action, liberality and zeal are smothered in the bud, and every branch of the working of the Church for the extension of its public services, multiplication of its means of grace, consolidation of its discipline, and dissemination within itself and around it, of the knowledge of its doctrines and distinctive principles, must be reported as yet lamentably deficient in most parts of the diocese. For improvement in this respect, much depends upon the parochial clergy, with whom all that is well and properly done, must originate, and by them be guided and directed. But they need the stay of some central action beginning here, and can never be expected to work together vigorously and harmoniously, except in a mode devised and sanctioned by this body. To the Convention, then, I look for the development of the energy of the Church in all that is necessary, as material and machinery, for her inner and outer growth. Provision for missions, for the distribution of the Bible, the Book of Common Prayer and Homilies and religious tracts, and for the encouragement and support of Sunday Schools, and if there be any other good work, parochial or diocesan, for that too, must be made here, to be general and effective. Until it is made here, we shall have, as heretofore, you to near, and I to tell a miserable tale of neglected duty and work undone.

At present the distribution of the Prayer Book in the diocese is continued as before reported to the Convention, by the Prayer Book and Homily Society of Maryland, the funds being obtained by offerings collected at my visitations. A few excellent ladies in Baltimore are going on, as they have done for many years, to employ the scanty sum they are able to gather by personal applications and receive from the contributions of a very few parishes, in the publication of religious tracts suited to the wants of our people and demands of the clergy. They have for some time stereotyped all they publish, and are thus gradually accumulating a stock of plates which will enable them to keep always on hand a supply of all their publications. The want of a depository in which these might be always accessible, together with a full supply of the extensive series of tracts of the New York Prot. Epis. Tract Society and of the truly excellent and useful publications of the General Sunday School Union of the Church, is much felt. That the demand for all these means of nourishment and growth for the Church is steadily increasing is a favorable indication of healthful energy; but it makes the want of suitable provision for its supply more pressing, and the duty of taking measures to that effect more bounden.

The consecrations of churches in the past year have been both remarkable. The first at Easton, of Christ Church in St. Peter's Parish Talbot county, was the consummation of an effort among the most energetic and praiseworthy that have been at any time made in the diocese. The erection of a stone church in Easton, substantial, roomy and well adorned, not only neat but beautiful, without remaining debt, and without relinquishing the former church, still used for sacred purposes, is a triumph of enterprise, liberality and perseverance on the part of all concerned in the undertaking, which deserves especial commemoration and all our thanks, as an example by which every other part of the diocese may be profited. A goodly assemblage of the clergy from both shores were partakers together in the joy of their beloved brother on the day of the crowning of his long deferred hopes and many labors, and returned I am sure, feeling with me, that it was good to have gone up to the Lord's house with His rejoicing people, and to have seen how He had prospered those who labored for the glory of His Name in humble diligence and faith.

The other consecration was of a much humbler edifice, but not less beautiful, and equally remarkable as a proof how much can be accomplished by a few zealous spirits unwearied in labor and of unshrinking faith. St. John's Church, Huntingdon, Baltimore county, on the York road, near this city, is in my estimation the most strictly correct and chaste ecclesiastical edifice in the diocese. It is, to be sure, small and unexpensive, but it is also substantial, and if unpretending, yet in every respect of the very best materials, design and finish that were attainable with the amount of expenditure that was practicable. It occupies new ground, being erected by a congregation formed with the last four years. Under its present indefatigable rector, the congregation is making growth if not rapid, yet very sound and sure, and nowhere among us is the beauty of holiness in the devout participation of our solemn services more regularly and heartily exemplified than in its house of worship.

To the details which have been now submitted, I have found occasion to add little in the way of general remark. Quietness and harmony have prevailed among us in a great degree. May their prevalence continually increase! In order to that, may we ever more and more commit our way unto the Lord, in simplicity and godly sincerity serving Him, holding fast the faithful word as we have been taught, speaking the truth in love, and so growing up into Him in all things, which is the Head, even Christ, from whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May, 31st, 1848. Bishop of Maryland.

O Almighty God, Which hast prepared everlasting life to all those that be Thy faithful servants: grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that, not by our deserving, but by the merits and deserving of our Saviour and Lord, Jesus Christ. Amen.

From the New York Churchman.

During the sitting of the New Jersey Convention last week, in Newark, there were admitted into union with it three different parishes, two of them (St. Philip and St. Matthew) from the city of Newark itself. Both of them were admitted under circumstances of unusual interest. The one was composed entirely of persons of African descent, and against their admission not a single objection was urged, not a single voice was heard. The circumstances are worthy of note, as illustrative of the right-onward Scriptural policy pursued in the Diocese. All felt that as sinners redeemed by the blood of the same Saviour the members of St. Philip's Parish had a right to be represented in the "Councils of Christ's Church," as they had the hope of being admitted into the same heaven.

The admission of St. Matthew's Church, a German congregation, was under circumstances of still greater interest. Their former pastor had been educated in Göttingen, Hanover, and had gathered quite a large congregation under the name of Evangelical Protestants, holding doctrines similar to those of the Church of England. For the last year, however, he had from time to time attended the services of the Church, of which he had previously known something in his native country, and was drawn more and more towards her, until his mind attained a conviction of the apostolic origin of her ministry. Relinquishing at once the exercise of his former pastoral functions, he applied to the Bishop for a license as lay reader, and is now one of the candidates for orders in the Diocese. The greater part of his former congregation have followed him into the Church, and attend regularly upon the services which he conducts as lay reader in the German language. About fifty families have signified their desire and intention to do so by a written pledge; and some twenty or thirty more are regarded as members of the congregation. In the last three or four months he has been preparing an interesting class of young persons for confirmation; and on Thursday evening during the sitting of the Convention, they were admitted to that apostolic rite by the Bishop in Trinity Church, being recommended thereto by the Rector. The following notice of the service is taken from the Newark Daily Advertiser: "During the evening service the Bishop confirmed thirteen persons belonging to the German congregation in this city who have lately conformed to the Episcopal Church. The whole service with the exception of the chants, &c., was in the German language, and performed by the Rev. Mr. Cook, a Missionary in New York. He also preached a sermon in the same language. No one could hear without being impressed with the power and grandeur of that language as a vehicle for prayer. The whole service was exceedingly imposing; and the attention and interest of the Germans, and especially the reverent behaviour of the youthful class, was very gratifying."

An interesting circumstance relating to one of the candidates, a young girl, will serve to show the feelings and the fitness of the whole class. She had come down to the city, week after week, a distance of ten miles from the residence of her father, for whom (her mother being dead) she kept house, in order to be instructed in the doctrines and duties of our holy religion. During the whole course, she had manifested the utmost religious sensibility, and it was to her a joy long waited for when on that evening she had the privilege of renewing and ratifying her baptismal engagements under the blessing of Apostolic hands. But ere the following Sunday, the ordinary season for Communion in the churches, she must of necessity return to her aged and infirm father; and yet she felt she could not go without partaking of the memorials of her Saviour's broken body and shed blood. Her request, made known through her former Pastor, was at once complied with; and on Saturday morning, in Trinity Church, the tolling of the bell having called two or three together, the Rector after Morning Prayer, administered to her, in her own language, the Holy Communion. Then, and not before, was she ready to return to her waiting father and tell him the great things the Lord had done for her soul. "Gentle, grateful, humble girl! the blessing of God go with thee! Would that more were like thee!"

M. H. H.

At the conclusion of the services, many of the members of this congregation gathered around the Chancel, and were introduced to the Bishop. Their whole manner evinced the unusual interest which they felt on the occasion.

"A great door and effectual" seems thus to be "opened" in our growing city, to a class of citizens, upon whom the Church, heretofore, has been able to exert but little influence. There are, it is supposed, at this present moment, drawn hither by the reputation of Newark for its manufactures, in which they themselves have no little skill, upwards of five thousand native Germans. All these, with the exception of those who are wedded to the errors of the Roman Catholic system, embracing not more than one quarter of the whole number, are drawn more or less strongly towards the Church. They have observed in their Fatherland the same Ecclesiastical Year. All the Festivals and Fasts of the Church are perfectly familiar to them. Christmas and Epiphany, and Ash Wednesday, and the Fast of Lent, and Good Friday, and Easter Sunday, and Ascension Day, and Whitsunday, are with them as "household words," and observed by them most religiously. The Holy Rite of Confirmation is prized by them as a most precious privilege—without which, and the blessings which they believe accompanies it—they are unwilling that their children should go out from the parental roof, and from under the parental eye—to the business of life; while in sickness and in death, it is their joy and comfort to receive the Holy Communion of the body and blood of

* The services held on Thursday Evening, June 1st, in Trinity Church, during the sitting of the Convention, on which occasion the Bishop administered the rite of Confirmation.

Christ.—The writer himself has administered it to one of their numbers—since gone to her rest—under such circumstances; and he can truly say, he never saw more unfeigned humility, more lively faith, or deeper gratitude. And for all these things they seek in vain—with the single exception, perhaps of the Lutherans—among the different Protestant sects by whom they are surrounded.

The deepest interest is felt in the welfare of this congregation by the Resident Clergy, and, indeed, by the whole Convention. Several services have been held for them in Grace Church, of this city, in which Rev. Mr. Watson, the Rector, was present, and participated; and the first service in the German language was performed by Rev. Mr. Lowell, the zealous and laborious missionary, who is successfully engaged in establishing a "Free Mission Church" in a destitute section of the city. His knowledge of the language was, under these circumstances, of unusual interest and promise—contributing much to the present auspicious results. On Easter Sunday, Divine Service was celebrated, and the Holy Communion administered by Rev. Dr. Ver Mehr, of St. Mary's Hall, Burlington, to about thirty communicants.

To Rev. Mr. Cook, of St. Simon's (German), New York, we feel largely indebted for the active interest which he has manifested, and especially, for the appropriate and impressive sermon which he preached on the occasion of the Confirmation. When will the Churchmen of New York awake up to their responsibility in regard to the German population among themselves? There are, it is said, above sixty thousand in that one city, chiefly of the poorer classes; and yet the doors of but one Church are open for them—a building hardly suitable for the purpose—while the Minister himself, abundant as he is in the labors of his ministerial office, is obliged, in order to support his family, to attend to the arduous duties of a daily school! Where is there a better missionary field? Is it not "white already to Harvest?"—*M. H. H. Rev. Matthew W. Henderson*

Communications.

For the Banner of the Cross.

Thy Will be Done.

Being accustomed from our infancy to repeat the Lord's Prayer, we are too apt to offer up the petitions without considering their exact import, their comprehensiveness, and the practical duties involved in them. If, after considering the latitude of its meaning, and instituting a candid and scrutinizing examination of our hearts, we can *unreservedly* offer up the petition, "thy will be done," it will be the surest test of the *divine life* in our souls. We are not only to be resigned to the Divine will in the great events of life, but, if we recognize a particular Providence, we must exercise a spirit of *acquiescence*, as well as resignation in all the *minor trials and vexations* which encompass us. We see many bear the darkest, most mysterious and agonizing dispensations with un murmuring fortitude, who are continually fretting at trifles. In the family Morning Prayer we say, "grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition." None are exempt from afflictions, but do we not aggravate them by riveting our attention upon them, to the exclusion of the consideration of our mercies? God appoints each one of us the cross we most require, and the one we most reluctantly carry: and yet, I believe, hereafter, we shall all gratefully acknowledge that we would have selected that *sancifying cross*, from which we now wish to be released. We would be more resigned to the will of God, if we would more frequently take a retrospective view of the past events of our lives. How often would the gratification of our apparently innocent and reasonable wishes have eventuated in our temporal misery, perhaps in our eternal ruin! We all resemble the self-willed child who substituted *my* for *thy*, whenever she repeated this prayer. "My will be done!" How shocking the expression looks in writing! But if we use the microscope of truth, we will observe that the spirit of rebellion has written it in legible characters on all our hearts. We do not offer up this petition in filial love and confidence, but often in despair, because we know we must submit, and cannot resist his will. Children who have been habituated, from their early childhood, to submit to parental authority, from reverence for the wisdom and virtues of the authors of their existence, and confidence in their love, will find it much easier cheerfully to acquiesce in the Divine will, than others who have been allowed to follow the "devices and desires of their own hearts," without restraint. In the domestic manège there are innumerable *petty trials and vexations* to exercise and improve the Christian graces of patience and forbearance: in all the business transactions of life, we will be tried with the fraud, imposition, and over reaching of the covetous and unprincipled: in our social intercourse we will come in contact with those who are not only uncongenial, but peculiarly disagreeable and annoying to us, and even in our Church associations, we shall not be exempted from trials. Instead of indulging in a querulous and discontented disposition, it is the will of God, that we should exercise the "wisdom of the serpent, united to the harmlessness of the dove." Thomas a Kempis says we are not what we wish to be ourselves, how can we expect others to be what we wish them to be in regard to us? Thy indications of the Divine will are not to be mistaken, when we observe the diversities of tempers and dispositions in members of the same family. Domestic harmony can only be maintained by mutual concession, by the cultivation of the love of God and man, and the acquisition of a meek and humble spirit, which esteems others better than ourselves, and *equally wise*. Owing to the pride and selfishness of depraved human nature, there are always some domineering, dictatorial spirits who are continually contending for the mastery, and majestically insisting upon others thinking, feeling, and acting in accordance with their contracted views. The slightest opposition inflames them, and instead of rectifying their own dispositions, they attribute their infelicities of temper to the pro-

vocations of others. The most irritable people always complain most of the bad tempers of others, being lamentably unconscious of their besetting sin. It is the act of Omnipotence to make men of one mind in a house. And it is the will of God that his children should act as peacemakers by returning the "soft answer that turneth away wrath," and allaying the irritation of the choleric, instead of exasperating them. It is his will that we should imitate the example of Him who bore such contradiction of sinners against himself, with a meek and quiet spirit. It is his will that we should practice self-command, and self-discipline, and he daily provides the means. Some murmur against Providence, because they are "crazed with care" in the performances of self-imposed duties which God does not require of them. I have expatiated upon this part of the subject, because we so seldom consider these matters in reference to the will of the High and Mighty Ruler of the Universe.

When parents are disappointed in all their fondest expectations in regard to those children whose early virtues and talents gave promise of their future respectability, usefulness, and happiness, and observe them gradually becoming the victims of some degrading, soul-destroying vice, can their breaking hearts sigh "thy will be done?" They can, in regard to their own their own trial or chastisement, but, as it is not the will of God that any should perish, their resignation must be limited to their own discipline. When we behold those in whom all our affections are concentrated, suddenly arrested by excruciating and incurable disease, and it does not appear to us that their gentle spirits require such painful discipline, how difficult it is to say "thy will be done;" but when we see their refined and purified natures gradually assimilating to that of just men made perfect, and behold the image of their Divine Master becoming daily more legible while they are in the furnace of affliction, and when patience has had its perfect work, and we observe the dying eye illumined with the certain hope of immortal bliss and gaze upon the impress of the peace of God on their placid brow after dissolution, we can not only gratefully say "thy will be done," but, ascending with the emancipated spirit to the habitation of the saints in light, can joyfully exclaim, "Praise the Lord, oh my soul, and all that is within me, bless his holy name." When we are deprived of health and strength, debarred from all the pleasures of social intercourse, and suffering days and wearisome nights are appointed to us, without any intermission; when we lie down "sweet sleep to find," and the torture of every nerve and muscle not only prevents sleep, but rest also, and the spirits are crushed and the mental energies weakened by protracted sufferings, can we say "thy will be done?" Yes, if we reflect upon the agony and bloody sweat, the cross and passion of the immaculate Lamb of God, and imitate his example, who, being in an agony, prayed more fervently, we will find "his grace sufficient for us." When we mistake physical depression for the withdrawal of the light of God's countenance, can we say "thy will be done?" Yes, if we reflect upon the unknown mental sufferings of the Son of God, when he exclaimed upon the cross, "my God, my God, why hast thou forsaken me?" we can profitably employ the tedious night watches in prayer for those we love, for all who require our prayers, for the Church, and the world. I have written these few desultory remarks upon the *passive* significance of the petition; its *active* significance is equally extensive, as we may perceive by observing its juxtaposition with the preceding petition, "thy kingdom come." We know that it is the will of God that we should diligently search the Scriptures to learn all our religious, social, domestic, and relative responsibilities. We shall find the summary of our duties is to "believe on the Lord Jesus Christ, and to love one another;" to do unto others as we wish them to do to us; to do good unto all men. These *practical doctrines* are so plain, that he who is anxious to perform the will of God, need not leave the old paths to follow any *new lights* or rather *ignis fatui*, to teach him what he must do to be saved.

We know that it is the will of God that "all should come to the knowledge of the truth," and if we do not give cheerfully and liberally of our substance, and put every talent in requisition to co-operate with those who wish to carry the glad tidings of salvation to the remotest isles, and those who are anxious to collect into the fold of the Great Shepherd, those countless multitudes who are wandering in heathen darkness over our vast territories, we do not desire to perform the will of God. It is intended that we should associate together to accomplish this great object; a variety of societies must be kept in *vigorous operation*, and whoever enrolls his or her name as a member should *conscientiously* perform his or her share of the labor, and not tacitly delegate his duty to others. Every angel who is employed to minister to the heirs of salvation, performs the task assigned to him in *doing the will of God*. If we complain of any duty God gives us the ability to perform, we murmur against his will. Let us therefore trim our lamps and gird up our loins, that we may be found *doing the will of God* when he summons us to give an account of our stewardship, and escape the condemnation of that servant who "knew his Lord's will and did it not." T. Z.

Diocesan Intelligence.

New York.—The Church of St. John Baptist.—In pursuance of notice duly given at Morning Service on the two Sundays previous to the time appointed, in which services Rev. Dr. Berrian and Rev. Samuel L. Southard participated, an election of Church wardens and Vestrymen was held on Monday, the 12th inst., in order to the Incorporation of a new parish in the upper part of Lexington Avenue.

At a meeting of the Vestry, the Rev. Cornelius Roosevelt Duffie was unanimously elected Rector. Several most desirable lots having been presented on Lexington Avenue, corner of 35th street, as a site for a church edifice, it is the intention of the Vestry to take immediate measures for its erection.

The church will be built of free stone, after a design by Mr.

Frank Wills, Architect, and in point of beauty and correctness of style, one of the greatest ornaments of the city. It is intended to seat from 600 to 700 without galleries. The situation is one of the most eligible in the upper part of the city, being upon elevated ground, in a neighbourhood rapidly improving, and increasing in population, and which very shortly will greatly need such an edifice as it is now proposed to build.

The corner-stone will be laid by Bishop DeLancey, on Saturday, the 24th inst., being the Festival of St. John Baptist, at 5 o'clock, P. M.—*Churchman*.

Western New York.—ORDINATION.—On Trinity Sunday, Bishop DeLancey held an ordination in Trinity Church, Geneva, at which Professor Henry L. Low, of Geneva College, was admitted to the holy order of Deacons, and the Rev. D. C. Millett, of St. John's Church, Catharine, the Rev. Almon Gregory, of Zion Church, Rome, and the Rev. Thomas N. Benedict, officiating in St. John's Church, Canandaigua, Deacons were admitted to the Priesthood. Prayers were read by the Rev. Mr. Spalding, of Hammondsport, assisted by the Rev. Dr. Gregory, of Syracuse.

The candidates for Deacon's orders were presented by the Rev. Dr. Hale, and the candidates for Priest's orders, by the Rev. Dr. Gregory. The Rev. Messrs. VanIngen, Hale, Hobart, Gregory and Spalding, united in the laying on of hands. The sermon was preached by Rev. Dr. VanIngen, and the holy communion administered by the Bishop. The Rev. Messrs. Hobart, Hale, VanIngen, and Spalding, assisted in the distribution of the elements.—*Gospel Messenger*.

Alabama.—ORDINATION.—On the 26th ult., in St. John's Church, Montgomery, Mr. James Henry Ticknor, late a Methodist Licentiate, was admitted to the holy Order of Deacons, by the Right Rev. Dr. Cobbs, Bishop of the Diocese—the Rev. Wm. D. Cairns, of the Diocese of Georgia, preaching the Ordination Sermon, and the Rev. Mr. Zimmer assisting in the administration of the Eucharist.

In connexion with this notice, it may be gratifying to many to be informed that the health of Bishop Cobbs, which during the winter has been such as to prevent the performance of much active duty, is now so far restored as to encourage the hope that he may long be spared to his Diocese and the Church. Illustrating as he does so beautifully in all his ministrations, the evangelical zeal and Catholic Churchmanship of good old Bishop Wilson, of Sodor and Man, we have scarcely one amongst us whose loss would be more extensively or severely felt. It is therefore a cause of devout thankfulness to the Church at large that God, in His mercy, has spared him to the great work of establishing the Church in the important Diocese over which He has placed him.—*Churchman*.

Connecticut.—CORNER STONE.—The corner stone of St. Mark's Church, New Britain, was laid with appropriate rites, on Monday, the 19th inst., at 5 o'clock, P. M. A procession, consisting of the officiating Clergy, Wardens, Vestry, and members of the Parish, was formed at the Academy, which is used while the Church is in progress, for the celebration of divine service. As the procession approached the site of the new Church the Service was begun (according to the New York Ritual) by the Rev. P. S. Chauncey, Rector of Christ Church, Hartford. The articles deposited in the box were announced, and the corner-stone was laid, (at the request of the Bishop, who was absent on official duty,) by the Rev. A. Jackson, Rector of the Parish. A prayer was then offered by the Rev. C. R. Fisher of Hartford, and formerly Minister of the Parish; after which the Rev. Mr. Chauncey, delivered in the presence of a numerous and very attentive congregation, an appropriate and beautiful address. The *Gloria in excelsis* was then heartily sung by the whole congregation; and the remaining collects were offered and the benediction pronounced by the Rector of the Parish.

The material of the Church is to be wood; the style, gothic; the dimensions, 55 feet in length by 34 in width; the chancel extending 12 feet farther. The entrance is through the tower in front.—The total length 75 feet. The site is very central, being at the north-west angle of the public square.

There is a small but devoted band of Churchmen who, with the promise of some assistance from abroad, have undertaken a great work. If they are enabled to carry it out, there is every reason to believe that a self-sustaining and prosperous Parish will soon be established. The village is eminently prosperous and rapidly increasing in population. Houses are fast springing up and yet there is at all times a demand for them far beyond the supply.

We commend this enterprise to the favorable consideration of our brethren as one which promises to amply repay all that may be expended upon it. If what the few Churchmen of New Britain are attempting to do now had been done ten years ago, that would, in all probability, have been, at this moment, one of the strong parishes of the diocese.

Subscriptions for this object will be gratefully received by the Editor of the Calendar.—*Calendar*.

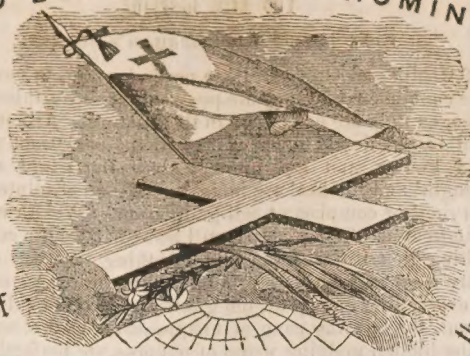
CLERICAL CHANGES.—The Rev. B. B. Killikelly, D. D. having resigned the charge of St. Mary's Church, Delphi, Indiana, requests all letters and papers to be directed to him at his present residence, "Kittanning, Armstrong Co., Pa."

The Rev. Thomas B. Flower has been received into the diocese of Maryland by Letters Dimissory from the Rt. Rev. the Bishop of Virginia.

AN INDIAN IDEA.—The following is an Indian's idea of the Trinity. He had been listening to a missionary:

"When I went home," said he, "I thought and studied long upon what my white brother told me. I was dark! very dark! I could not understand how one should be three and three should be one. At last looking around me, I saw water, ice and snow. I called the Father water, the Son ice, and the Holy Ghost snow. There I could see three in one—all water, yet distinctly three forms. I then understood the speech of my white brother, and the Great Spirit he worshipped."

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 8, 1848.

[VOL. X.—No. 27.—WHOLE No. 497.]

Selections.

From the Church.

Faith.

There are dark shadows on the brow of night,
And yet o'er fields and over woodland brake,
There falls a dim and deeply softened light,
That casts its gleamings o'er the tranquil lake.

Thro' the dark clouds that hide her form from sight,
The silvery moon sends down her chaste beams:
We tell her presence only by her light,
That over wood and wave so softly gleams.

E'en so, within the Christian's secret soul,
The heav'nly lamp of faith unseen doth blaze;
Save that when round him clouds of sorrow roll,
We see them brightened by its holy rays.

Christ Crucified,

*The Hope, the Theme, and the Model of the Christian Minister;
The Sixth Charge to the Clergy of the Diocese of New Jersey;
by GEORGE WASHINGTON DOANE, D.D., LL.D., Bishop of the
Diocese.*

MY BRETHREN OF THE CLERGY:

It is an amazing thought, that, while we are taught, in one place of Holy Scripture,* that a man's soul is worth far more than the whole world, so much more that the two admit of no comparison; and, in another place, that the righteous scarcely can be saved, (St. Peter iv. 18.) we have been set apart, in solemn manner, for the care of other souls besides our own! So that, our pastoral aim is nothing less than this, nor less than this our load of pastoral care, to save ourselves, and them that hear us! (1 Timothy iv. 16.) Can any wonder that considers this, that Luther should confess, that he never went into the pulpit without trembling?† Or that St. Chrysostom should doubt, whether any Ruler of the Church might certainly be saved? Or that, even an Apostle, should exclaim, in overwhelmed and overwhelming apprehension, "Who is sufficient for these things?" (2 Corinthians ii. 16.) Well might we run, and hide ourselves from such a charge, and stop our ears, with all an adder's deafness, to the call, to undertake, or to pursue, it; but that we read, in the same place, of the same Apostle, his own answer to the yearning outbreak of his awed and agonizing soul: "Not that we are sufficient, of ourselves, to think any thing, as of ourselves, but our sufficiency is of God."

To-day, the entrance on a sixth triennial period of my ministry among you, as your Bishop, invites me, by canonical provision, to address you, in a CHARGE. In doing so, it is my desire, dear reverend brethren, to charge myself, through you. Whatever load is laid upon the Pastor's heart, that has to answer for a single flock, is multiplied and aggravated to the Bishop's, who has the care of many Pastors, and of many flocks; who, in a certain sense, is set to save their souls, who are to save themselves, and them that hear them. Who wonders, that St. Ambrose ran away, by night, when he was chosen Bishop of Milan? Who does not wonder, that, "I will not be Bishop," (Nolo Episcopari,) should not still be the reply, that arts, spontaneous and instinctive, to refuse a call, so far beyond the strength of human hearts? "How weary should I be of this Rochet," says holy Bishop Hall, "if you can show me, that Episcopacy is of any less than Divine Institution." Bear with me then, dear brethren, while I strive to strengthen my own spirit, for its fearful burden; and, with God's blessing, to establish yours, by the recourse, in which alone St. Paul found strength, to the most precious cross of Jesus Christ our Lord. God forbid," he said to the Galatians, "that I should glory, save in the Cross of our Lord Jesus Christ." (Galatians vi. 1.) Whatever Greeks may seek for, or the Jews require, he wrote to the Corinthians, "We preach Christ crucified." (1 Corinthians i. 23.) And, when he went to Corinth, he tells the Christians there, it was in no dependence upon eloquence or wisdom, but, in the unmoveable determination, "not to know any thing," among them, "save Jesus Christ, and Him" as crucified." (1 Corinthians ii. 2.) CHRIST CRUCIFIED, the Hope, the Theme, the Model of the Christian Minister, will be the argument, with which I strive, dear reverend brethren, to reinforce your spirits, and my own. And, may the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us "perfect in every good work, to do his will, working in us" "that which is well pleasing in His sight, through Jesus Christ our Lord, to Whom be glory, forever and ever!"

* "What shall it profit a man, if he gain the whole world, and lose his own soul?"—St. Matthew viii. 36.

† "Etsi jam senex, et in consensu exercitus sum, tamen neo, quoties suggestum consensio."

i. That CHRIST CRUCIFIED, is the sole Hope of the Christian Minister, for pardon and salvation needs scarcely to be said. Whatever the magnitude, the dignity, the sanctity, of our great trust, as ministers of God, and "stewards of the mysteries of Christ," "we have this treasure in earthen vessels." (2 Corinthians iv. 7.) We are sinners, all. And, with the Apostle, must keep our bodies under, and bring them into subjection, lest that, by any means, when we have preached to others, we ourselves be castaways. (1 Corinthians ix. 27.) From this appalling end, our only rescue is the refuge of the Cross. The fountain, opened to our souls, "for sin and for uncleanness," flows from the pierced heart of Him, who suffered there. And, to be gathered at His bleeding feet; and look, with smitten souls, upon the agony that wrings His yearning frame; and take into our hearts, cut through with penitential shame, the unction of His blood: this is our only cleansing, and our only health. Daily, beloved brethren, let us kneel, in secret, there. Daily, let us pour out into His ear, the sins and sorrows of our souls. Daily, let us beseech Him, "by" His "Agony and Bloody Sweat, by" His "Cross and Passion, by" His "precious Death and Burial," to "have mercy on us, miserable sinners!" The plea, which other men present, is for their separate souls. Ours, for our own souls, and for the souls of them who hear us. How can we comfort them, that are not comforted ourselves? How can we win their souls for Jesus Christ, that are ourselves unwon? How can we go before them, in the way that leads to life, while yet our spirits linger in the grave of sin and death? Oh, for that fearful thought, that, of unfaithful watchmen, all the blood of every soul will be required. (Ezekiel xxxiii.) Oh, for the thought, more fearful yet, by far, that they, whom Christ has set as pastors, have the Church of God to feed, which He hath purchased with His blood! (Acts xx. 28.)

"Why should we crave the worldling's wreath,
On whom the Saviour deigned to breathe,
To whom His keys were given;
Who lead the choir where angels meet,
With angels' food our brethren greet,
And pour the drink of Heaven?"

When sorrow all our heart would ask,
We need not shun our daily task;
And hide ourselves for calm;
The herbs we seek to heal our woe,
Familiar by our pathway grow,
Our common air is balm.

Around each pure domestic shrine,
Bright flowers of Eden bloom and twine,
Our hearths are altars all."‡

ii. That which we look to, as the single source of safety for ourselves, we are to make our constant Theme, with others. We are to "preach CHRIST CRUCIFIED." We find Him in the ruin of the Fall, hopeless without His Cross. We lift Him up, when we "convince the world of sin;" nailing Him there, in cruelty and scorn, that it may kneel to Him, in penitence and faith, as its sole rescue from the awful curse. "We preach CHRIST CRUCIFIED," when we proclaim the nature and necessity of faith: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." (St. John iii. 16.) "We preach CHRIST CRUCIFIED," when we require, as indispensable to every sinner, a hearty and sincere repentance: "Verily, I say unto you, except ye repent, ye shall all likewise perish." (St. Luke xiii. 3.) "We preach CHRIST CRUCIFIED," when we enforce a willing and habitual obedience, as the taking and the bearing of His Cross, into our hearts, and on our lives: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world" (Galatians vi. 14.) "We preach CHRIST CRUCIFIED," when we inculcate baptism, as the door of entrance to the fold of pardon and salvation: "Not for works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour." (Titus iii. 5, 6.) "We preach CHRIST CRUCIFIED," when we invite believing penitents to come, and do as He, Who died for them, commanded, in taking of that Holy Supper, which He ordained and instituted, in His blood: "The Bread which we break, is it not the Communion of the Body of Christ?" "The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ?" "For, as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death, till He come." (1 Corinthians x. 16; xi. 26.) "We preach CHRIST CRUCIFIED," when we set forth the preciousness and freedom of the blessed Gospel, and beseech mankind to be partakers of its blessings: "We pray you, in Christ's stead, be ye reconciled to God; for He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of

‡ Keble's Christian Year, *The Restless Pastor Reproved*.

God, in Him." (2 Corinthians v. 20, 21.) "We preach CHRIST CRUCIFIED," when we supply the strength and consolations of our faith, to them that struggle, and are burdened, with the trials and the toils of life: "Looking unto Jesus, the Author and Finisher of our Faith, Who, for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews xii. 2.) "We preach CHRIST CRUCIFIED," when we present the Church, for them to add themselves to it, who would be saved: "The Church of God, which He hath purchased with His blood." (Acts xx. 28.) "We preach CHRIST CRUCIFIED," when we commend, to all who bear the Christian name, the duties and devotions of the Christian life: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed, by the renewing of your mind." (Romans xii. 1, 2.) In one, deep, urgent, burning thought, put into words by holy Chrysostom; "When we rise, the Cross; when we lie down, the Cross; in our thoughts, the Cross; in our studies, the Cross; every where, and at every time, the Cross, shining more glorious than the sun."

iii. And this will not suffice. The Cross may be upon our Churches, upon our houses, upon our Bibles, upon our bosoms, upon our lips. It must be printed on our hearts. It must be borne upon our lives. CHRIST CRUCIFIED can never be our hope, as sinners, and will vainly be our theme, as teachers, if He be not made the Model of our lives, as men. This, the Apostle deeply felt. "God forbid," he said, "that I should glory, save in the Cross of our Lord Jesus Christ:" careful to add, lest all his glorying be vain, "by which the world is crucified unto me, and I unto the world." This, the Apostle clearly showed: determined, when he went to Corinth, to know nothing among them, but "Jesus Christ, and Him" as "crucified." As multitudes are ruined, by the sad delusion, that there may be salvation, through an outward Cross, set up on Calvary, without an inward Cross, erected in the heart, and swaying and controlling all the life; so must our preaching, my dear reverend brethren, be delusive and destructive, if we frame not our lives, in humbleness, and holiness, and heavenly-mindedness, in self-denial, self-devotion, and self-sacrifice, upon the model of the Crucified. To tell, in soft and silken accents, of the sacrifice of Calvary; to speak of Jesus and Him crucified, from cushioned pulpit, to well dressed, well seated, and well mannered people; to take the pastoral office, for the shearing of the sheep; and count its duties done, when, twice a week, the minimum of public service is discharged, is not to do, as the Apostle did, at Corinth; is not to do, as the Apostle's Master did, when in the flesh. He did not wait for men to come to Him, for what He only had; but "went about," to do them good. He was not borne, in palanquin or chariot, upon His ministries of mercy; but walked, from town to town, on bare and bleeding feet. He did not make one day bear all the burden of the week, in teaching, or in worship; but was, all hours, of every day, about His Father's business; and found His meat and drink to do the will of Him that sent Him. No time so out of season, no place so out of keeping, that He used it not, for service to the sinners, whom He came to seek and save. At evening, in the heat of noon, before the morning dawned; on the lone mountain, by the sea-side, in the fisher's boat, at Jacob's well, upon the road that led to Emmaus; at all times, and in every place, He was the Healer, the Instructor, the Consoler, the unwearied, unexhausted, Friend, of man. He was an hungered, He was athirst, He was all night on watch. And, when His life had been all given, and all His work of life was done, was there a form of sorrow which He did not face, was there a depth of shame He did not fathom, for our sins? The mocking before Pilate, Herod's insulting reverence, the buffeting, the spitting and the scourging, the overmastering burden of the Cross, the lacerating crown of thorns, the palpitating nerves, shattered and severed by the nails, the sacred fountain of the heart laid open, with the spear, the thirst that parched the sense, the cloud that gloomed the soul, the mental pang that shook the earth, and hung the heavens with black; these were the outer parts of what He bore, Who bore for us our sins: and there was yet the unknown and unimaginable agony, that crushed and wrung the soul, to make the suffering and self-sacrifice of Calvary sufficient for the expiation of our sins. And we suppose, that our self-seeking, self-indulgence, self-idolatry, reflects the pattern of His Cross! And we suppose, that our divided hearts, and dull affections, and lame service, rise to the standard of the Gospel! And we suppose, that less than our whole nature, with its capacities and faculties; less than our whole life, with all its interests, and energies, and issues, meets our profession, as disciples of the Crucified! Dear reverend brethren, we but sleep upon our posts. We seek our own, and not the things of Jesus Christ. We are absorbed with sense and time, while souls, for which the Saviour died, are perishing; and the eternity, which hangs upon His sentence, rushes on, to meet us. "I beseech you," "by the mercies of God," rise to a nobler estimation of your trust! 1

beseech you, by the sufferings of Christ, rouse to a deeper apprehension of your account! Embrace the bleeding Cross. Take it to your pierced hearts. Be crucified on it, with Jesus Christ. St. Paul thought scorn of less than this. "God forbid," he said, that he should glory, but in the shame and torture of that Cross! "God forbid," he said, that he should think of it, but as it crucified the world to him, and him unto the world! Dear brethren, this is what we need, to make the Gospel fill the world. For this we wait, to make the Church a praise in all the earth. When men take note of us, that we have been with Christ, in all the ventures of His life, in all His willingness to die, they will surrender to us, at our will. The fire that kindles in our souls, will kindle theirs. They will yield up themselves to God. They will keep nothing back, that can promote His glory, or subserve His cause. The gold and silver will again be heaped before His Cross. The myrrh and frankincense again will breathe from off His altar. The costlier treasures, and more from fragrant incense, of souls on fire with love, and melted into meek obedience, will bless the earth, and fill the heavens with joy. The gracious Sufferer "shall see of the travail of His soul, and shall be satisfied;" and ransomed saints vie, with rejoicing angels, in the praises of the Lamb.

My reverend brethren, in the providence of God, our lot has fallen, on most eventful times. The world is all astir. The fountains of the deep are broken up. Thrones and dominions pass away, like children's tracks upon the sand. Fabrics, the growth of centuries, have vanished at a word. All human wisdom is at fault. All human confidence has failed. The nursing mother, at whose breasts our feebleness was nurtured, is perplexed with "fear of change." The tyrant of the world, the unjust step-mother of Christendom, proud papal Rome, falters and totters, in her career of insolent impiety. Upon the youngest daughter of the Cross, the trust for human nature seems about to fall. We must bestir ourselves, to meet it. We must pray God to give us grace, to meet it well. The strength to do so must come to us from the Cross. We cannot conquer, if it be not in that sign.

1. *It is a time for firmness in the faith.* That which was once delivered to the saints, is that which we must keep. We have it in our ancient Creeds. We have it in our simple Catechism. We have it in our well ordered Liturgy. We prove them all by the sure Word of God. Shame on us, if we suffer change to pass on that, which eighteen hundred years of prayers and tears have consecrated! Wo to us, if we suffer that to be disjointed, which God has knit in one!

2. *It is a time for frequency in prayer.* All human strength is weakness. All human wisdom, folly. We know not what may be the issues of a year, or of an hour. In the simple confidence of little children, it becomes us to repose ourselves on God. In the entire dependence of little children, it becomes us to make known our wants to Him. The prayers, which prevailed with Him, when the cry was, "the Christians to the lions!"—the prayers which prevailed with Him, when from the stake, where Latimer and Ridley died, the flame was lighted up, that still burns on, and is to fill the world,† are ours, to offer, still; and He, Who made them His, before His Father's throne, still lives to intercede for us. Let us cry mightily unto God. Let us besiege His throne with prayers. Above all, let us beseech Him, "Lord, teach us to pray!"

3. *It is a time for fervency of love.* We need love's sympathy. We need love's confidence. We need love's energy. We need love's consolation. We need the life of love. "Love is life's only sign." Can we stand here, beneath the Cross, and not confess its power? Can we look up to Him, Who hung upon it, for our sins, and not give up ourselves, in self-denial, self-devotion, and self-sacrifice, to do its work?

"The spring of the regenerate heart,
The pulse, the glow, of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored."‡

Beloved, let us yield ourselves obedient to its gentle, gracious power. Surely, if Christ "so loved us, we ought to love one another." Here, where He spreads for us His feast of love, let us renew our vows. Love gave itself, to be our spiritual food. Love pierced its heart, to yield our spiritual drink. Love gives itself, to hearts of love, to be their everlasting life. "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God and knoweth God." In that short, simple, but sufficient, sermon, which beloved John, when he had filled his century of years, and had no strength to utter more, borne on men's shoulders, was accustomed to preach daily, in the Church at Ephesus, "MY LITTLE CHILDREN, LOVE ONE ANOTHER!"§

* "As the Governor, however, continued to urge him, and said, 'Swear, and I will dismiss you: revile Christ!'—Polycarp replied, 'Eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme my King, that has saved me!'"—The Proconsul said, 'I have wild beasts at hand; I will cast you to these, unless you change your mind.' He said, 'Call them!'"—Eusebius, *Ecclesiastical History*.

† "When Latimer came up, (for the poor old man made what speed he could, but by reason of his years, was slow.) Ridley ran to him and kissed him, saying, 'Be of good heart, brother; for God will either assuage the fury of the flame, or else strengthen us to abide it!' Then they kneeled down, both of them, and prayed very earnestly."—"Then did Ridley move the Lord Williams to intercede, that the leases which he had made, as Bishop of London, might be confirmed; and, when he had relieved his conscience of this, his only worldly care, a kindled fagot was laid at his feet: Latimer, who was fastened to the same stake, exclaiming at the instant, 'Be of good comfort, master Ridley, and play the man; we shall this day, light such a candle, by God's grace, in England, as I trust, shall never be put out.'"—Rev. J. J. Blunt's *Sketch of the Reformation in England*.

‡ Keble's Christian Year, *Charity the Life of Faith*.

§ Beatus Joannes Evangelista, quum Ephesi, moraretur,

The True Glorifying.

FROM BISHOP WHITTINGHAM'S SERMON.

Of wealth and strength, little needs be said, in corroboration of the conclusion that they are possessions as worthless in themselves, as they are precarious in their nature. Although all the world is practically denying it without cessation, yet all the world knows, and has known, since the world stood, that 'strength' and 'riches' are no real good—no absolute ground of 'glorifying' or complacent self-gratulation. Wealth cannot buy one ingredient of happiness: still less can strength command it. Nothing that satisfies the mind, nothing that can satiate the thirsty soul, is within their purchase or procurement. Shame and everlasting contempt, the gnawing tooth of envious discontent, the burning pang of unappeasable desire, and, most of all, the hidden undying worm of remorse, are perfectly compatible with great and growing wealth, with strength and its consequent influence and power in any imaginable measure. These things are but *in ans*, not ends. Every one knows it, and so regards them, except the poor deluded wretches whom they have made their self-subjected slaves. In the use of them, consists their value; and it is the reason and the will which are tried in that use, that give them their worth—if any they can be deemed to have, when all the circumstances attending their possession are taken into consideration.

But such is not so obviously the case, at first glance, with the third object of our aspirations and endeavours—'wisdom.' Of it, none can rob us, as of wealth. It suffers no loss by over-mastery, as strength. It is imperishable as the mind, and independent of external circumstances as the soul. Once gotten, no fellow-being's grasp can wring it from us; nor can any or all living prevent its use, while in possession. Surely, then, 'the wise man' may 'glory in his wisdom!' Getting that, he has gotten "a treasure better than the merchandize of silver or fine gold, more precious than rubies, and not to be compared with all other things that can be desired!"

Yet this 'wisdom,' is, indeed, after all, no more than wealth or strength, an end in itself—no more than them, capable of constituting the happiness of its possessor or satisfying the cravings of an immortal soul.

Wisdom is the perfection of intellect, the result of mental action in acquirement and in the application of acquirements. As such, if it be in itself a good, it must be so with reference to this present state of being, all views of its probationary character and future continuation being set aside. If the growth and gains of mind be in themselves an end, they must be so in this life and for this life. Wisdom alone as *human*, has no moral attribute. It is its accompaniment with will and accountability that gives it moral bearing and results. The association of his intellectual faculties with responsible volition makes man's life a *trial*, and involves the consequence of accountability. Accountability with reference to any faculty, endowment, or possession, deprives it of the character of an *end* in itself, an absolute good, valuable irrespectively of its use or consequences. Man's birthright of free-will, giving life its character of a probationary state, makes him accountable for wisdom as for every other gift. Get it as he may, its worth is in its use. He cannot evade the universal law of being, by which all he is, and all he has, are made available for the profit of others, as a condition of their being of use or profit to himself.

But wisdom as *merely human*, must be available for this life only. We must try it by the laws of this present state, and with reference to our existence in this earth alone. We must, for the time, abjure our birthclaim of immortality, and to test the real worth of *human* wisdom in itself, try to imagine ourselves living on this globe as the several orders in the vegetable and animal kingdoms exist, each to fill its place in the multifarious variety of the great whole—links in the chain of being, dependent upon other links, and from which others again depend, and nothing more. We must think ourselves born and nourished, and sustained through our three score years and ten, that we may be parents of others, or pageants in the never-ending, still-beginning procession. We must fancy our strife for a place and share in society the mere onward movement of a dancing atom whirled into view by the current which floats it through the sunbeam, to be seen a moment, and then appear no more.

It is true that such an attempt to bring life, viewed as the present state of being only, down to its realities, must fill the soul with disgust and horror. No gains, no pleasures, no possessions, no endowments, no achievements, can be thought of for one instant with endurance as the pursuits and occupations of a reasonable and moral being, such as we know ourselves to be, if such gains, enjoyments, possessions, or endowments, if such acts and deeds and acquisitions, be conceived of as concerning neither ourselves nor others for anything more than this life which they and we spend in a few revolutions of the globe upon which we crawl. Yet even this repulsive task is necessary to measure man's wisdom as it is *his own*, apart from that 'knowledge of the Lord,' which it sets up to rival the moment he attempts to 'glory in it,' as his own.

Take, then, a laborer in the mines of wisdom, and estimate the produce of his labor, if, as an inhabitant of earth, he lays it out for earthly life alone. A man separates himself from early youth to the engrossing and wearing toil of study. He stores his mind with learning and fathoms the depths of science. He enlarges the limits of human knowledge. He becomes a discoverer, and reveals to his fellows an undetected planet wheeling its orbit beyond what had been thought the utmost limits of the system in which this world of ours finds place: or traces organic life in the secret functions which had been in-

usque ad ultimam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur; nec posset in plura vocum verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: 'Filioli, diligite alterutrum.' Tandem discipuli et fratres qui aderant, tedio affecti, quod eadem semper audirent, dixerunt, 'Magister, quare semper hoc loqueris?' Qui respondit dignam Johanne sententiam: 'Quia preceptum Domini est; et si solum fiat, sufficit.'—S. Jerome, in *Epistolam ad Galatas*, chap. iv.

accessible to the prying curiosity of all before him; or lays open to the wondering gaze of the multitude the laws and processes of nature till he approaches, seemingly, the very line which divides reproduction from creation:—thus he wins for his race a new possession and makes for himself a name. Presently a fever or a consumption, or, at latest, after some three or four score winters, the very exhaustion of worn out nature, lays him in the grave, and he becomes food for worms. What has he *had*? and what has he left behind him? He has had the satisfaction which an endueoned captive might enjoy in sound ing to the depth of one more foot the impenetrable walls within which he is to wear out his life and die; and he has left behind him the traces of his labor for the communication of the same satisfying intimacy with their prison to his fellow-captives. Bound life by living on this earth, and I defy you to make more of its best achievements in its admitted highest and noblest enterprises, the pursuits and gains of intellect! The brain whose fibres have served to track comets in their wanderings through illimitable space, and from the utmost verge of their eccentric orbits to soar off to other systems and congeries of systems at distances whence light must have travelled ten times longer than since the creation of this earth before it could have reached us, and thence to return to detect life in the beings of whom millions people a drop upon a needle's point, and to search out the laws that govern each—that brain must rot into earth no better than that of the baboon. And if its thoughts and acquisitions are left behind in the form of written knowledge, for what are they perpetuated but to stimulate the fibres of other brains, which are to rot a little later? Are those the *triumphs of science*? Is that the fruit of *man's wisdom*? Yes: it is: they are: if the science and wisdom or man have their end and their use as they are *his alone in this life only*. Thus viewed, life for its own sake, even in its fullest phase, the busy, fruitful life of the intellectual laborer and conqueror and creator, is utterly miserable and contemptible. What! shall I labor and strive, and it may be abridge my span of breathing-time to gather together and put in order materials which may serve to keep others laboring and striving during their few thousand days and nights, when they and I must dissolve away from all these things and perish as though they had never been? If this be 'wisdom,' let not the wise man glory in it!

But another devotes his intellectual toil to purposes more practical. He schemes and plans, and devises ways and means for compassing the improvement of his country or his age. He advances the well-being of some hundreds, or thousands or millions, of his race. Surely, he lives for others! His life is well laid out! For what? When he and they sleep together in the dust, what boots it? Admit that he has sweetened life for others, that he has prolonged it, that he has saved it. Did he procure them a reprieve from death? If not, the grave devours his labour at the last; and in the end there is naught to show for it. Of the millions who fattened the soil of Egypt, what remains to repay the wise labors of which they have left so many traces? Poisonous dust to breed contagion; and rotten mummies, to serve as fuel in the miserable cookery of the half starved fellow who shelters his penury beneath the ruins of their palaces. A little less discomfort during the strife of life, a brief prolongation of its struggle, an increase of the number who partake in it within a given portion of the earth's periphery, is all that the most successful statesman, the ablest benefactor of his kind, has ever had the ability to accomplish; and if he had accomplished that for every generation that should succeed him to the last, for what *when the end shall have come*, will they have to thank him? Say that he works out the problem of our day, the reconciliation of the liberty and intelligence of the masses with the safety and legitimate influence of the more cultivated, because more wealthy numbers, who, by a perpetual ordinance of God, will always be the few! Say that he performs the miracle of making every acre of his country's surface fill all the mouths that the inventions of modern art and the discoveries of modern science are apportioning to it with such startling rapidity of multiplication! What will he have accomplished, after all? Reduce his achievements to the reality of statistics, and it will appear that the bubble of life has been expanded by an imperceptible traction:—that is to say, that the toil-worn operative has some few months more of suffering before he goes down to the grave where he is to know his first sweet sleep, and the pale artist may linger out a death by inches for some days or weeks beyond the period at which it would otherwise have been cut short. In the meanwhile, a pestilence comes from the farthest East, and sweeps away a sixth of the human race, and he can neither ascertain its cause, determine its nature, nor arrest, nor even in any perceptible degree modify its progress. A famine ensues upon the operation of natural causes which he may guess at, but in no respect control, and one ninth of a degraded and oppressed but noble hearted people dies in slow torment, while half the adjacent realms, themselves put to utmost shifts for the supply of their necessities, look on in blank amazement and shuddering terror! Such are the triumphs of science in its noblest forms, the science of the wise statesman and of the diligent philanthropist, when considered as it bears on man as a *creature of this life only*. They are the sportings of the day-fly, giddily wheeling its little circles in the sunbeam which gave it birth and shall see it die, great only when measured by the littleness of the being who pretends to them: when estimated by the measureless and fathomless sea of being in itself, and of the capabilities of *moral* being, immeasurably little valueless beyond the power of expression of any factor.

Are these things said in disparagement of wisdom, brethren! God forbid! But in hindrance of its degradation, by withdrawing it from the light in which alone it can truly shine—the light of the countenance of God, of which, in so far as it has reality, it is a faint reflection, lighting up the haze on the shore of the ocean of eternity, in which we move. 'Happy is the man that findeth wisdom!' but never will he find it, if he look for it as a thing of time, or prize it as of value in itself or glory in it as *his own*. God's best gift, from the Father of lights it comes, and as of Him, and for Him it must be held. 'The fear of the Lord, that is the beginning of wisdom; and the knowledge of the holy, that is understanding.' He that

glorify him in this, that he understandeth and knoweth the Lord which exerciseth loving kindness, judgment and righteousness in the earth.

Wisdom strength and riches, to anything else than phantoms in a vain show, must be means to ends beyond this life. The man who can brutify himself to believe that the dissolution of his body will end his being, whether he cry with the sensualist, Let us eat and drink, for to-morrow we die, or with Galileo and Newton look out upon systems of worlds arranged in endless order through illimitable space, is in either case equally self-satisfied. What matters it to him that beauteous order and infinite wisdom manifest themselves in the wonders of the heavens? To-morrow he must leave them. What matters it, if he suffer or starve, or in the abominable phrase of the heartless sceptic "turn a few ounces of blood from their natural channel"? The world will roll on as ever, and neither he, when he is not, nor it, which shall no longer know him and never needed him, shall be the worse. In God alone we live, and move, and have our being. In Him life and immortality come to light, and give our being truth and worth. *'Have faith in God,'* and the riddle of life is read, and man assumes his place in it, the lord of the world he treads on, because the heir of an endless being elsewhere.

By faith in God, alone, can we 'understand and know' Him, in the sense of His own admonition in my text.

There is a sense, in which to profess to know God were madness, to desire it folly. We may know a thing when we acquire a conception of its causes, its constituent elements, its relations. We know a person when we are acquainted with his features, origin, past history, and connexions. The self-causing Cause of all can be so known of Himself alone. He is—and when we have affirmed that truth, we have exhausted the possible conception *why* He is, *what* He is, and *how* He is. Self-originate, self-subsistent, having no relations but the effect and direction of His will, the Creator cannot be known by aught that is created, that is, by any but Himself, in the sense in which man desires and acquires the knowledge of the things and persons by which he is surrounded in his present state.

There is another sense, in which 'to know God' is a possibility, but not to man in this stage of his existence. The knowledge as *the being of God*—not reflexly, by its results, but in itself is held out in prospect to those who by faith inherit life eternal. They shall see Him *as He is*. They shall know *as they are known*. In reality, directly, in the essence of our being itself, we are under the eye of God;—in the same reality, with equal directness, the essence of the Divine Being shall be made known in another life to those who in this shall have known His Person, His attributes and His will, by faith.

The very communication of such knowledge it is indeed as yet impossible to us to conceive. Neither sense nor intellect can be its medium; for sense and intellect must both grasp the objects which they transmit to the inmost consciousness of the soul: but the Creator, whose will enables and sustains them both in the measureless depths of His infinity comprehends all that He wills to be, and can be comprehended of nothing. No image of his essence can be painted on a mortal retina, to be seized by the prehensive faculty of the sentient being, and become the means of knowledge. No conception of his form and substance can be evolved by those reasoning powers which have all their play within the hollow of His hand, scintillating from the eternal reason which gives them being. Circumscribed by Him on every side, it is impossible that bodily sense or mental faculty can grasp the image which they must receive and convey to be the means of knowledge. As little can we know how He will make His essence known to us, as we can know how that essence is; because the little we do know of ourselves amounts only to certain knowledge that it is impossible, in the nature of things, that we, of ourselves, can be capable of knowing Him.

It is by faith only, then, that we can even realize the possibility of the knowledge of God in another state. That knowledge we may, in a sense, be said to have now by faith. Believing that He has promised it, we believe that He is able to make His promise good; and in that faith we enjoy, beforehand, in its operation on our moral and spiritual nature, the boon of which we live in expectation.

Such is the condition of that acquaintance with God which is the only true wisdom, strength and riches, as uniformly set before us in His word. 'Waiting upon the Lord' is its description, a state of firm, assured reliance on His essential truth and goodness, that it shall be manifested unto us and in us. 'The Lord is my portion,' saith my soul, therefore will I hope in him. 'The Lord is good unto them that wait for Him, to the soul that seeketh Him.' It is good that a man should both hope and quietly wait for the salvation of the Lord. It is not 'by searching,' that we are to 'find out God.' It is not by investigation and mental labour that we are to attain to 'know and understand' Him. 'Be still, and know that I am God,' is His command. 'In His light shall we see light,' if in humble reverence and submission we prepare ourselves to receive it as from Him. Not in inertness and inactivity, indeed; but in that activity of the soul which may be likened to the action of the eye, directing itself toward the beam of light, and by its visive power receiving its impression. We must turn to God, to know Him. We must recognize His presence, as the optic nerve is cognizant of the presence of the light. We must desire to know Him, as the eye is appetent of the light. We must admit and cherish the gracious influences, as the healthy organ the visual ray.

Thus to do, is to live in the deep, settled, constant conviction of the actual presence of that infinite, eternal, all-holy Being who made us, Who sustains us in life. Who is to judge us, and Who has revealed Himself to us, incarnate in our nature for our redemption and salvation, in CHRIST JESUS. We cannot receive the knowledge of Him, if we desire it not. We cannot desire it, if we believe not in Him. There is no true belief in Him, but in the glad and obedient reception of His revelation of Himself. He has revealed Himself once for all and once only, in His wonderful union of our nature with Himself, by its assumption in the Person of the ETERNAL SON, GOD

made man, that man might look on God and live. "He that hath seen me, hath seen the Father; if we had known me, ye would have known the Father also," is the declaration on which the life of our souls is suspended: for "this is life eternal, to know the only true God and JESUS CHRIST whom He hath sent." To 'understand and know the Lord,' in his 'loving kindness, judgment and righteousness in the earth,' is humbly and thankfully to receive the Gospel of salvation in which He manifests Himself. The heathen sought the Lord, 'if haply he might feel after Him.' The Jew, in the morning twilight which has harbingered the coming Sun of righteousness still 'groped,' as the prophet mourns, 'like blind.' To us, He is present, made known in the glorious perfection of His attributes; brought near, even into the very participation of our nature, in the marvellous condescension of His love, risen with healing in His wings, to shed abroad the light of life and immortality, to pour into our hearts the vital heat of renewing and assisting grace, if we turn to Him, that He may shine upon us, and open our bosoms to receive his life-giving influences.

In Him it is, in God made one with man, in man elevated to the inconceivable exaltation of unity with God, that our nature becomes capable of receiving the truth, and in it true wisdom, strength, and riches. By faith in Him we attain "the spirit of wisdom and revelation in the knowledge of CHRIST, the eyes of our understanding being enlightened" and "put on the new man which is renewed in knowledge, after the image of Him that created us."

In CHRIST the Invisible God has manifested himself among us; has been seen in human form; has left with us the keys and seals of the knowledge of Himself and of our own condition and destiny, and now reigns over us, dispensing, of the riches of His grace, true strength to be more than conquerors in the world-strife that we are passing through, true riches to be laid up in a life that changes not, and true wisdom, even 'the wisdom from above, pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits,' to every soul of man that has the heart to appreciate and in thankful trust receive His offers. By faith we know Him, and hereby we do know that we know Him, if we keep his commandments. By humble, reverent, affectionate submission to the will of God revealed in CHRIST, in a holy life of communion with Him in His word and ordinances, we test for ourselves and show forth in action that state of the soul which is its qualification to receive the light which is from above, and in that light of God to see all earth and heaven irradiated with a new effulgency. No longer spent on things that perish in the using, but laid out in the service of Him who inhabiteth eternity, the labors of mind and body, the acquisitions and possessions of the whole man, corporeal and intellectual, assume a new character and value. What we do for God, and hold for Him, and spend for Him, and have of Him, is done and disbursed and had and held, for all eternity. It is sure and steadfast. The covenant ratified in the blood of Him, who, when He knew no sin, was made sin for us, ensures us our return. Made one with Him by the acceptance of that covenant, through its pledges and seals, in faith in Him we have wisdom, righteousness and redemption. Whether we live, we live unto the Lord, and whether we die, we die unto the Lord. Life and death are to the redeemed of CHRIST, the ransomed ones of God, the re-united to the source of truth and life and power, utterly different from what they seem to be to the unanointed eye and uninstructed heart. Life leaps beyond the grave into boundless continuity of being, set free from the shackles which embarrass it while coupled with mortality. Death drops its terror, and becomes the gate of liberty and goal of the hard race to be run on earth. Made one with CHRIST by faith, 'all things are ours, whether the world, or life, or death, or things present, or things to come; all are ours, and we are CHRIST's, and CHRIST is God's.' "Therefore let no man glory in men. Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but he that glorifyeth, let him glory in this, that he understandeth and knoweth Him who is the Lord, who exerciseth loving-kindness, judgment and righteousness upon earth."

Eight Rules of a Christian Life, Recommended to Young Persons at Confirmation.*

MY YOUNG CHRISTIAN FRIENDS,

You are assembled here on a very serious and important business, for which I trust that by the instructions and admonitions of your parochial ministers you have been already duly prepared; that you have been thus made acquainted with the nature and intent of the rite of confirmation, and are duly instructed to join in it with devotion, and are steadfastly resolved, with God's good blessing, to act in future the part which is required by your Christian profession. Nevertheless, I am desirous of endeavouring to give additional efficacy to the good advice and instructions of your parochial ministers, by addressing to you a few brief words of exhortation at this season, when the solemnity in which you are about to engage may have disposed your minds to receive with attention, and may hereafter assist you in recollecting and practising with faithfulness, what I shall suggest for the promotion of your temporal and eternal happiness.

In pursuance of this object, I would now propose a few short, comprehensive, and useful rules, for the guidance of your future conduct; and may it please Almighty God to give his blessing to the undertaking, for the sake of his well-beloved Son!

I.—1. The first rule, which I shall offer for your guidance, is, that you be constant and diligent in prayer to Almighty God. However good may be your resolutions, it is impossible for you to resist your spiritual enemies, and to serve God and keep his commandments, without his special grace. This is one of

* From "The Youthful Christian Soldier." By Richard, lord bishop of Down, Connor, and Dromore. Dublin: Hodges and Smith. London: Parker. 1848. The occasion on which this little book is published is very affecting. The venerable author, incapacitated by years and infirmity from oral addresses, has placed his admonitions in print. There are some touching references to himself in the poetical pieces.—Ed.

the principles which the church hath laboured to impress deeply on your minds by the solemn admonition of her minister, in the catechism: "My good child, know this, that thou art not able to do these things of thyself." Food is not more necessary to a man's life, than the grace of God is to his living well; and the only way to insure God's grace is to call for it by diligent prayer.

2. Prayer appears to have a natural tendency likewise to make a man live better. He who entreats God to "lead him not into temptation," if he does it with sincerity, must, it should seem, be thereby more disposed to avoid or resist temptation himself. And agreeable to this was the saying of a great man, that "prayer will either make you leave off sinning, or sinning will make you leave off praying."

3. I need hardly remind you that the repetition of a few prayers with the lips only cannot be attended by any benefit whatever. They will neither reach the ear of God, nor make any impression upon your own hearts. However strongly prayer be recommended to you (and too strongly recommended it cannot be), still it is none but "the fervent prayer which availeth much."

II.—1. Secondly, let me advise you to be uniform and strict in your observance of the Lord's day. You know that it hath pleased God, for the wisest reasons, to bless and hallow the seventh day, in other words, to distinguish it from the ordinary days of the week, and to consecrate it to his worship, and to other religious purposes.

2. You will keep the day holy, if you be constant in attending the public services of the church, and if you employ as much as you can of the remainder of the day in improving yourselves in religious learning, and in encouraging religious meditations.

3. It is not a day of business; therefore, if you desire to keep the commandment, you will not only carefully abstain from all manner of unnecessary work, but you will also be careful to avoid on that day all sorts of bargaining and of traffic, whether as a buyer or a seller. What is the effect of such practices but to change the Lord's day into a day of merchandize—a sin of the same character as that which our Lord so severely reprobated, when he drove the buyers and sellers out of the temple?

4. It is not a day of pleasure; if, therefore, you desire to keep the commandment, you will be cautious how you allow yourselves to indulge in idle diversions and unprofitable amusements. To abstain from such indulgences cannot be wrong; to allow yourselves in the pursuit of them, to say the least, may be wrong; and, where a doubt exists, it is manifestly better to take that which you know to be the safe path. I allude to such amusements as are followed after a conscientious performance of all the public duties of the day. It must not be omitted that any amusement which withdraws persons from the public service of the church, or which intrenches in any other respect on the religious duties of the day, is decidedly and unquestionably sinful. And if you be habitually or only occasionally guilty of making the sabbath a day of unedifying pastime, and of withdrawing yourselves from the appointed offices of religion, as the young and thoughtless are apt to be, I entreat you by all means, as you value the favour of God, to return to a more holy and Christian practice.

5. In a word, Sunday is the Lord's day; and therefore as much of the day as can be ought to be devoted to the Lord's honour and service.

III.—1. Thirdly, with an observance of the Lord's day, I would recommend to you (what, indeed is necessarily involved in it, and has accordingly been incidentally noticed) an attendance on the Lord's house; such attendance, indeed, I would recommend to you on every day when you have the privilege of attending; but especially on the Lord's day I would recommend to you a regular, constant, early, attentive, and devout attendance.

2. I recommend a regular attendance; by which I mean such an attendance as is formed into an uniform habit upon a conscientious sense of duty, and therefore does not continually give way to slight causes of absence, but is systematically and permanently maintained.

3. I recommend a constant attendance, by which I mean an attendance whenever you have an opportunity of coming. You will not, if you comply with this advice, be present only at one service of the day, and unnecessarily absent yourselves from the other; but, if it be possible, you will devote both your morning and your evening to the public worship of your God in the congregation of your brother Christians.

4. By an early attendance you will no doubt understand me to mean an attendance before the commencement of the service; so that you may not, by want of punctuality, deprive yourselves of those benefits which the provisions of the church at the opening of morning and evening prayer are calculated to confer, nor interrupt and disturb the devotions of your brethren, nor testify a want of due alacrity in the service, and of due reverence for the majesty, of Almighty God.

5. When I recommend you to be attentive in the house of God, I mean that you should be careful to partake in the service, to follow the minister with your minds and thoughts through the parts which are appropriated to him, and to repeat with your lips those parts which the church makes it your duty and gives you the privilege to repeat, such as the general confession, the Lord's prayer, the creeds, the suffrages after the apostles' creed, the alternate verses in the psalms and hymns, the responses in the litany, and the amen at the end of all the prayers in general. And, as means of doing this more effectually, and fixing your attention, which might otherwise be disposed to wander, you will, as many of you as are able, endeavour to furnish yourselves with common prayer-books, and will be studious and careful in the use of them.

6. To the several requisites that have been enumerated, I add devotion, because that is the principal qualification whereby our worship can be rendered beneficial to ourselves, or acceptable to that spiritual Being who requires those that worship him to "worship him in spirit and in truth." Whilst your lips are employed in praying to him or praising him, your hearts

must be fixed upon him likewise, or it will be in vain that you pretend to worship him.

7. The public worship of Almighty God was instituted by God himself; you may be sure, therefore, that it was instituted for good purposes, and that it must be both your duty and your interest to join in it. I am persuaded, too, that there is not one of the particulars just specified as belonging to it, which you can venture to neglect without endangering your spiritual improvement. But, if you join in the service of the church, of which you were made members at your baptism, after the manner which has been just recommended, and to which you are now about to make solemn profession of your adherence, you will derive from your attendance all the advantages which public worship is calculated to give, and be strengthened in the profession of the Christian faith, and advance continually in the practice of Christian holiness.

IV.—1. Fourthly, I would recommend to you an early and frequent participation in the sacrament of the Lord's supper. The innocent gaiety of youth is not at all inconsistent with that sober mindedness which is requisite in order that you may be qualified to partake in it worthily. Whilst, on the contrary, if you be anxious to partake in it worthily, and if you will endeavour to prepare yourselves so to do (and otherwise, certainly, you ought not to do it at all), the effect, I trust, will be felt in your hearts, and witnessed by your future conduct. For I cannot persuade myself but that serious reflection on the death and sufferings of your Saviour, and on the benefits which he has thereby purchased for you, a faithful examination into your past lives, sincere repentance of your sins, and stedfast purposes of future amendment, will dispose you for the receiving of that spiritual strength and refreshment, which are communicated to the faithful in the Lord's supper.

2. Do not understand me as recommending you to come to the holy communion without a due acquaintance with the nature and intention of the institution, any more than without due examination of your hearts and lives. But as soon as you have that information, and as soon as you can resolve to live a Christian life—which indeed you have now, I trust, resolved, and are about to promise solemnly at your confirmation—you ought also to partake in the Lord's supper.

3. And do not, I pray you, let the example of many of those who are more advanced in years, but strangely ignorant or wilfully neglectful of their Christian obligation, mislead you to omit this your bounden duty and service; nor will you, I am persuaded, if you bear carefully in mind that this is one of the two sacraments ordained by Christ in his church, as generally necessary to salvation, and that this is one of those commandments which you will have promised to keep and to walk in all the days of your life.

V.—1. Fifthly, be diligent in reading the holy scripture, especially the gospels and the rest of the New Testament; for it is "able to make you wise unto salvation through faith in Jesus Christ." This is one of the best employments for those parts of the Lord's day which are not appropriated to public worship; and it would be well that it should be made a part, if but a small part, of your employment every day.

2. Let me here admonish you to recollect the apostle St. Paul's testimony, that "the scripture is given by inspiration of God, and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Being duly sensible of this, you will read it, not with the feelings which you may bring to a merely human composition, but with grateful reverence for the all-bountiful Giver, and with prayer for his blessing upon your undertaking; and you will not think that the bare reading of it is sufficient, but will endeavour to digest it inwardly, so that it may turn to the strengthening of your faith, and to the bettering of your practice.

3. It was alleged by St. Paul, in commendation of Timothy, that "from a child he had known the holy scriptures; and thereby he became 'an example to the believers,' being filled with 'unfeigned faith,' and 'thoroughly furnished unto all good works.'"

VI.—1. The sixth rule which I would give you is, be diligent in that state of life unto which it shall please God to call you: a rule which is not at all inconsistent with those that have been previously suggested, but is indeed recommended and strengthened by them. For, let a man be ever so diligent in his ordinary concerns, it is hard indeed if he cannot find time to do his duty by worshipping and serving God; whilst, on the other hand, the word of God will remind him to live an honest and industrious, as well as a religious life.

2. "Slothfulness," saith Solomon, "casteth into a deep sleep;" that is, it makes a man as senseless and unconcerned as men who are soundly asleep. But, while it makes a man unconcerned as to every thing virtuous and praiseworthy, it has a very different effect as to all vicious inclinations, which thrive on and are confirmed by it. Men cannot be altogether inactive: if they are not doing good, they will be doing evil: if they are not serving God by labouring honestly in their calling, they will be serving the devil, the great enemy of God and of their own souls, by "variance, strife, seditions, heresies, drunkenness, revellings, and such like." It is the remark of the wise man again, that "the hand of the diligent maketh rich;" and so it doth, when regulated by Christian principles, not only in a worldly, but also in a spiritual sense.

VII.—1. In the seventh place, frequent good company and those who fear God, and avoid such as are of a contrary disposition. We are all apt to imitate and conform to those with whom we associate. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend;" so will the fear of God and a love of goodness in others beget the fear of God and virtuous inclinations and practices in you.

2. Nor is the reason of the latter part of the rule less powerful: "As he that toucheth pitch shall be defiled therewith, so he that hath fellowship with a wicked man shall be like unto him." It is scarcely in human nature to be otherwise. Take it upon trust; and venture not upon so hazardous an experiment.

3. However good may be your principles, be cautious how you keep company with those persons whose principles or practices are bad. Be assured that they will corrupt you.

4. If you have kept company with any such, quit them forthwith. They may be in some respects agreeable companions, and may contribute for a time to your enjoyment. But what profit have you in their society, if it deprive you of the fellowship of God's Holy Spirit and of good men here; and of Jesus Christ, and the blessed spirits, and the living God hereafter? And what value can you set upon enjoyments which will lead you astray into the way to hell, and into the chambers of death? It is a voice from heaven which calls upon you: "Come out from among them, my people, that ye be not partakers of their sins, and that ye receive not of their plagues."

5. As you avoid bad company, so also, in connexion therewith, I would exhort you to "abstain from all appearance of evil." The rule which is here laid down in the apostle's language, and is of great importance as a mean, under God's good blessing, of preventing sin, may be thus otherwise expressed and explained: Whatever you are disposed to do, if you have any reasonable suspicion that the thing is not lawful in itself, although you may not be able to pronounce it absolutely sinful, or if you have cause to think that it is likely to prove a temptation or an occasion to sin, by all means avoid it.

6. If you do that, concerning which you doubt whether or not it will please God, you are breaking in upon that perfect reverence with which you ought to regard his authority and approbation; you are diminishing somewhat of that fear which you ought to have of displeasing him, when you wilfully run the risk of doing it; and you are thereby taking a step towards doing things which you are certain will displease him. Besides, if you once stray beyond the bounds of right, who will insure you a return to them; or, if you once run into temptation, how can you be confident that you shall get clear of it again.

7. Assure yourselves that you will meet with dangers and temptations enough to try your fidelity to your heavenly Master, without seeking or sporting with those which you may avoid. Therefore, instead of running into apparent danger, we are taught by our Lord to pray; and we have great cause for being fervent in the prayer, "Lead us not into temptation, but deliver us from evil."

VIII.—1. Lastly, endeavour to set God always before you, and to remember that, wherever you are, his eye is upon you; that, whatever you say, his ear is open unto you; and that whatever befalls you, it is poured out upon you by his hand, doubtless, if you will have it so, for your improvement and advantage.

2. If you reflect that he is "about your path, and about your bed, and spieth out all your ways, that there is not a word in your tongue, or a thought in your heart, but he knoweth it altogether," you will be studious to avoid every thought, word, and action, when he hath forbidden, at which, having forbidden it, he must be offended, and which, in the perfection of his wisdom, he cannot but know.

3. If you reflect that you are his steward, accountable to him for everything that you do, and that he will hereafter sentence you to happiness or misery according to your works in this life, whether they have been good or evil, you will be careful as you value eternal happiness, to "eschew evil and to do good."

4. If you regard him as the Disposer of all human events, and consider that all things, whether in a worldly view, fortunate or unfortunate, do in reality "work together for good to those who love God," you will fix on him your perpetual trust and love. In prosperity you will thank him who is "the Author and Giver of all good things;" and in adversity you will bless him, who "as a father chasteneth and pitieth his children;" and, "whether he gives or takes away, you will bless the name of the Lord."

5. Especially, and in one word, if you fix your thoughts on God, as the Father of you and of all the world, as the Redeemer of you and all mankind, as the Sanctifier of you and of all his elect people, as the present Lord, and the future Judge of all things, and if you then reflect upon yourself as a fallen, weak, sinful, and, but for his mercy, a lost creature, you will be filled with all humility, and will never cease to resolve, and strive, and beseech his grace to give effect to your own imperfect resolutions and endeavours, that so you may serve him truly all the days of your life, and do your duty in that state unto which it hath pleased him to call you.

IX.—1. Such, my young Christian friends, are the rules which I propose for your conduct in your Christian warfare; that you may successfully "fight the good fight of faith," and eventually "lay hold on eternal life, whereunto ye are called, and are now about to profess a good profession before many witnesses." By way of recapitulation it may be useful if I state that they consist of diligent and constant prayer, of an uniform observance of the Lord's day, of due attendance on the Lord's house, of an early and frequent participation of the Lord's supper, and of careful attention to God's holy word: add to these, diligence in that state of life unto which it shall please God to call you, caution in the selection of your companions, and abstinence from everything which has even the appearance of evil; the whole being animated by this one pervading principle, that you are at all times acting under the superintendence, and will hereafter have to answer at the tribunal, of your omniscient Creator and your unerring Judge.

2. The rules proposed, you see, are few, short, and comprehensive: they are plain and intelligible; and, what specially recommends them, they are drawn from the fountain of all truth, the oracles of God. The world, the flesh, and the devil, those powerful enemies, who are continually "defying the armies of the living God," are in force against you. But the Lord of hosts, who by the incarnation and death of his beloved Son hath delivered all those who believe in him, will deliver you also, if you be "steadfast in the faith," out of their hands; and, if you be thus prepared for the combat, steadfastly purposing withal to act at all times to the best of your knowledge and ability, aided by the fellowship of the Spirit, and relying on the merits and mediation of the Son of God, I fear not to say to you, in the language of Saul to David, when he dismissed him to fight against the gigantic champion of the Philistines, "Go; and the Lord be with you."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JULY 8, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

The following FORM OF THANKSGIVING FOR PEACE is set forth in conformity with Canon XLVII, of 1832, to be used in the Churches of the Diocese of Pennsylvania during the present and next following month.

ALONZO POTTER, Bishop, &c.

Philadelphia, June 19th, 1848.

Thanksgiving for Peace.

O Eternal God our Heavenly Father, in Whose hand are all power and might, we praise and magnify Thy glorious name, that Thou hast been pleased to restore to our land the blessings of peace. Not unto us, O Lord, not unto us but unto Thy name be all the praise. Give us grace, we beseech Thee, to improve this great mercy to Thy glory, the advancement of Thy gospel, the honour of our country, and as much as in us lieth, to the good of all mankind. Bestow upon us, also, such a just sense of all Thy great and manifold favours to our land, that we may show forth Thy praise by an humble, holy, and obedient walking before Thee all our days, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, as for all Thy mercies so especially for this our deliverance from the evils of war, be all honour and glory world without end Amen.

THE GENERAL THEOLOGICAL SEMINARY.—The Annual meeting of the Board of Trustees of this important Church Institution, was held on Wednesday and Thursday of last week. The proceedings of the Board will be published from the records of the Secretary. In the mean time we would refer to the action of the Board in relation to a matter upon which the Church feels a deep interest. We allude to the proposed resignation of the Rev. Dr. Wilson.

As soon as the letter of Dr. Wilson was read, in which he tendered his resignation, on account of his desire to seek the quiet and rest more suited to his time of life, a most interesting discussion ensued. Resolutions were at once offered, expressing a deep sense of the value of Dr. Wilson's services, and of their great importance to the Institution in which he had been so long a Professor. The strongest expressions of confidence and respect were made by all who spoke. The only diversity of opinion seemed to be as to the most respectful and proper mode of conveying the earnest wish of the Board, that the Dr. should withdraw his resignation. At length a Committee was appointed, of which the Right Rev. Dr. Potter was Chairman, to confer with Dr. Wilson, and to urge the strong desire of the Trustees. This was done by a unanimous resolution.

We are sure that all who feel interested in the Seminary, will be glad to learn that Dr. Wilson, yielding to the representations of the Committee, has agreed to withdraw his resignation for the present. Thus the Seminary will continue to enjoy the benefit of his sound learning, wisdom, and judgment, and those who are there training for the Ministry of the Church, will have the influence of those ripe instructions wherein the precepts of the scholar are enforced by the example of the Christian gentleman.

If any satisfaction can be added to "the testimony of a good

science," surely this venerable and faithful servant of the church, must be gratified by the unanimous and hearty expressions of confidence and respect from all quarters. To show that the same feeling pervades all connected with the Seminary, we depend, according to request, the following expression of the feelings of the students, and we may add that similar resolutions were passed by the Alumni at their annual meeting.

At a Meeting of the Middle Class of the General Theological Seminary, held on the Festival of St. John Baptist, June 24, 1848, the following Preamble and Resolutions were adopted.

Whereas, We have heard with unfeigned regret, of the resignation of the Rev. Bird Wilson, D. D., Professor of Systematic Divinity in the General Theological Seminary; Therefore,

Resolved, That by this resignation, the General Theological Seminary loses the valuable services of one who for twenty-seven years has performed his duties as Professor, with unflinching regularity, and eminent ability.

Resolved, That while we sincerely regret our loss, we look back with pleasure upon our past intercourse with the Rev. Professor of Systematic Divinity, characterized, as it has been in his part, by the most exemplary kindness and amiability.

Resolved, That it is our earnest hope and prayer that the Rev. Dr. Wilson may pass the evening of his days in that calm enjoyment which the recollection of past fidelity, and the hope of future happiness, can alone produce.

Resolved, That a copy of this Preamble and Resolutions be presented to the Rev. Professor of Systematic Divinity, and that they be published in the Church papers generally.

THE ANNUAL COMMENCEMENT of the General Theological Seminary was held on Friday morning in St. John's Chapel. The Right Rev. Dr. Delancey presided.

Morning Prayer was read the Rev. Messrs. Eigenbrodt and Weston. Bishop Delancey read the Ante-Communion Service, the Rev. Mr. Odenheimer reading the Epistle.

The following members of the Senior Class then advanced with the Faculty to the Chancel, and after being addressed by the Bishop, received the usual Testimonials as Graduates of the Seminary.

R. Ralston Cox,	Josiah Phelps,
T. Stafford Drowne,	Sylvanus Reed,
Theodore A. Eaton,	Horace H. Reide,
James F. Le Baron,	Robert C. Rogers,
Andrew Mackie, Jr.,	Rufus D. Stearns.

After which the Holy Communion was administered by the Bishop, assisted by the Rev. Messrs. Odenheimer, Loutrell, and Clapp.

Bishop De Lancey's address to the graduating class, was a clear, practical, and solemn exhibition of the means by which under the Divine appointment, the Church was to be edified or built up. It was well calculated to make a deep impression upon the minds and hearts of those who were about entering upon the great work of the Gospel Ministry. The means chiefly dwelt upon, were, preaching of the Word of God, and prayer. On the former point the Bishop gave some most excellent and important practical counsels, as to the character of that preaching by which the Church is edified. On the subject of prayer, the Bishop dwelt chiefly upon the important influence of public prayer, as provided for in the ritual of the Church. In a most impressive manner he quoted the example and authority of Bishop White, in support of the weekday services. We trust this noble Address will be given to the Church.

ANOTHER CHURCH DESTROYED BY FIRE.—It is with extreme regret we learn that St. Paul's Church, Paterson, N. J., was totally destroyed by fire on the morning of the 28th inst., and more melancholy still, one of the congregation, a worthy man of the name of Johnson, lost his life in his endeavors to save some of the Church furniture. The fire originated in a manufactory near the Church, and destroyed with it Congress Hall, and other buildings. \$3000 was insured on the Church, but its debts amount to about the same.—*Churchman*.

We sympathize deeply with the congregation who have suffered this calamity. After having struggled through many difficulties, and secured a more prosperous condition, they have been overwhelmed with this fearful loss. The insurance only covered a third of the value of the Church. Still let them not despair. The Church Herself is fire-proof, though her material buildings may be reduced to ashes. "The gates of hell shall not prevail against her," is the policy of her perpetual insurance! Be of good cheer then afflicted brethren! From out the ashes, over which you now mourn, you shall see the reality of which the Phoenix was but the fable. We shall soon expect an invitation to another consecration in Paterson. There are strong Church hearts there, and ready Church hands too, and these never fail. And surely there are hearts and hands elsewhere ready to help in such a case. We are ready to receive any voluntary offerings, and to transmit them at once. Wait not, friends of the Church, to be called on. God "loveth a cheerful giver," and He, who ruleth the raging of the elements, may be heard from this burning Church, calling upon His people to show their love to Him, and to His suffering flock.

We most heartily concur in the following remarks from the New York Churchman, and commend them to the notice of our city authorities.

SABBATH BREAKING.—Patrick McKeon was arrested yesterday morning, by officer McConnell, of the 16th ward, for carting stone on the Sabbath, and abusing the officer. He was taken to the 2d district police court, and committed by Justice Blake.

Yesterday morning the officers of the 11th ward arrested six men, mostly Germans, on a charge of gambling with cards on Sunday. The accused were committed for examination.—*Evening Post*.

Will any one inform us on what principle we are to reconcile the equity of the above commitments with the impunity granted to newsboys of crying their commodities through the streets every Sunday morning? If the object of the law be to preserve the sanctity of the Lord's Day, we cannot see why the public vending of newspapers does not fall under its lash as well as hard labor and gambling with cards. Or, if its object be to preserve religious decorum and morals agreeably to the sentiments and habits of the majority of the community, then we should think the public vending of newspapers as practised in our city, would be a more fitting object of punishment than either of the other offences. The carting of stone is comparatively a quiet employment, and gambling with cards is a sin that is committed in-doors, without the knowledge and of course without the disturbance of the religious and moral portion of society; while the hawking about of newspapers and the cries of the newsboys, are, to all persons who desire to keep the Lord's Day holy, a source of extreme and painful annoyance, and one from which they have no means of escape, and which is imposed upon them against their will.

We trust we shall not be understood as extenuating the offence of laboring, or gambling with cards, on the Lord's Day. The former (except in cases of necessity) and the latter (at all times reprehensible) are undoubtedly profanations of the Day, and violations of its sanctity, and we are thankful to live under laws which prohibit them. But certainly the laws ought to be equal in their operation; and we ask, merely for information, how it is that Patrick McKeon and a half dozen Germans should be punished for their desecration of the day, while some hundreds of boys are protected by the law in a course which is equally a violation of the sanctity of the day, which admits of no extenuation on the score of necessity or utility, and which is neither a less, nor less extensive source of annoyance and disturbance to the religious portion of the community. We should be glad to have the theory of the law explained.

THE FOURTH OF JULY AT BURLINGTON COLLEGE.—It was our privilege, among many others, escaping from the usual noise and smoke and gun powder odor, which distinguish this national festival, to spend a quiet and happy day of rational enjoyment at Burlington College. The fourth of July has especial honor at this place, because it is regarded as the birth day not only of a nation, but as the natal day of the College, one of those institutions to which our country must look as most important among the bulwarks and defences by which her glory and her liberties are to be secured.

It has been the great object of the Bishop to show the pupils of Burlington College that they can spend a happy day, and most properly celebrate such a festival without the use of gun powder, and that joy and gladness need not be attended with noise and riot. These, it must be owned, are great and important practical views to be impressed upon the rising generation. Their gravity and importance will appear more manifest to those who calmly reflect upon the sad waste of life and property consequent upon each celebration of our great national festival. In fact, we think, it is hazardous nothing to say that the celebrations of a century will cost more money and destroy more lives than were expended in the battles of the Revolution.

The feeling which prevails among the inhabitants of Burlington is favorable to such quiet celebrations.

This celebration began at nine o'clock by the young gentlemen of the college coming in procession, with their teachers, to pay their respects to the Bishop. They were drawn up in order before the front door of the Bishop's residence, where one of their number read a most appropriate address to the Bishop. To this the Bishop replied in his usual happy manner, and exhorted the pupils to celebrate this day in a manner becoming its hallowed recollections.

At one o'clock, a number of citizens and many parents of the pupils assembled at the College. A procession was formed, and then proceeded in order to the large hall which was appropriately decorated.

The exercises began by a choir of teachers and pupils singing "Hail Columbia." After this the Declaration of Independence was read by one of the teachers. After which the "Star Spangled Banner" was sung with great spirit. Then the Bishop delivered an Address, of which we will venture to say, none more appropriate, more useful, or more eloquent was heard in the length and breadth of the land. Its introduction was a thrilling and powerful eulogium upon the blessedness of peace. The argument went to show that the celebrations of the fourth of July were not to revive warlike recollections or hostile feelings towards the country from

which the fathers of our republic separated. But the remembrances of past wars should rather excite thoughts of future peace. The conclusion of the address was singularly felicitous. A young friend of the Bishop's had been introduced by him to the poet and philosopher, Martin Farquhar Tupper, the well known author of "Proverbial Philosophy." The kindly feelings entertained by this distinguished author towards America have been expressed in some beautiful sonnets which we have already copied into the Banner. Through the friend whom the Bishop introduced he sent "a Loving ballad, addressed to brother Jonathan," full of wit and sparkling all through with bright and happy thoughts of mingled humor and noble sentiment. By a felicitous coincidence the letter, containing this ballad, reached the Bishop two days before. It suggested the subject of the address.

The reading of this ballad called forth continual expressions of pleasure and approbation. It will soon be made public, and we are sure will carry, in its bright and glittering tide of song, the name of Martin Farquhar Tupper far and wide through the land. His name will be more familiar and more loved, though before a known and cherished one, by his brother Jonathan.

The reading of this ballad was most appropriately followed by the singing of "Auld Lang Syne." The whole audience standing and joining in the chorus.

Immediately after the exercises a meeting was held, and a committee appointed to obtain the Bishop's Address for publication, and sufficient money was handed in at once to pay the printer.

After these delightful exercises, the pupils of the College entertained their friends with a very excellent collation. The rest of the day was spent by the pupils in their boats and on the beautiful college green in healthful and happy sports. All who shared these pleasures owned that a fourth of July so spent, was not only a day of happiness, but one of most useful and profitable occupation.

We are sure the following appeal from the Bishop of the diocese will not be unanswered:

The Parish of Christ Church, Adams county, a small and feeble band, are anxious to establish a parish library, to be composed of religious and other unexceptionable books, the circulation of which through the community generally may do good and at the same time conciliate regard for the Church. The rector having collected a considerable number of volumes, asks aid of those who have popular works adapted to such a library which they would be willing to give, or who could contribute small sums in money. The subscriber commends the object as a worthy one, and being about to leave books for it with Mr. George, No. 16 south Seventh street, would mention that Mr. G. has kindly consented to receive and deliver any contributions whether in money or books which may be made by others.

ALONZO POTTER.

July 1, 1848.

Communications.

For the Banner of the Cross.

Missionary Annals.

To those benevolent donors, who have contributed to our necessities, and encouraged our efforts, some tokens of God's blessing on their contributions, will be acceptable. Some Missionary report to our friends seems as proper as a Missionary's acknowledgement, and the Missionary spirit in the Church would pine and die without its proper aliment, missionary facts. The various reports in the Spirit of Missions, for May, must have encouraged every heart that cherishes a watchful and prayerful interest in the prosperity of Zion, and a sympathy in the trials of her toil-worn laborers. These laborers, at home and abroad, share largely in the toils and difficulties of the ministry, and but sparingly in the emoluments and comforts of their brethren in some places; and the past two or three years have witnessed peculiar trials and exertions among them all. Our faithful brother at Little Rock writes, "The Lord has much blessed my parish, indeed, where has the Church, the Missionary field, brought forth more abundantly than in Arkansas; and who, (if the result is a test,) have labored more diligently than we poor fellows!" whose sorrows the Lord is turning into joy? In all these South-western borders, there is a voice of praise and thanksgiving, and, it may be truly said of our benefactors, who have encouraged us by their contributions and prayers, "the wilderness and solitary place have been made glad for them." The contributions of books alone which have been received at this mission, have, by God's blessing, been followed by encouraging results. We have received a good supply of Bibles, Prayer Books and Tracts, and books for the use of our Sunday Schools, and the arrival of a Parish Library is a new era in the history of this mission, and, if I mistake not, in the history of the Church west of the Mississippi. When the present Missionary came here in 1845, he had no Library beyond his Bible and Prayer Book and a few tracts, for nearly a year. There was no Library to which access could be had. At this time, within the precincts of this Parish, where

the Church was then, "without form and void," we have a Sunday School Library which is read by the pupils and teachers of a flourishing Sunday School, and a good foundation laid, in the recent contribution of "the Bishop White Library Association," for a Parish Library. Our families, now 14 in number, as also other families and individuals, are supplied with Prayer Books and Tracts, and both parents and children mingle their voices in our responsive worship, and in the songs of Zion, which we now sing in this strange land. Our Librarian is the drummer of this garrison, recently confirmed, "a devout soldier, who, since a room was furnished for us here, has 'waited upon us continually.'" Previous to his enlistment under the banner of Christ, he was not particularly noticeable except for his respectful deportment and faithful attention to his duties. But, now, among the soldiers of the garrison, and the invalids of the hospital, he is benevolently active and useful, like Joseph among the King's prisoners in Egypt, he converses, reads and prays with them, distributes amongst them tracts, and gets them to Church. Some 20 miles down the river at the plantation of Gen. Arbuckle, on which are 30 servants, we have a Missionary in one of these whose name is John, a noble negro servant of the General's who has accompanied his master through many vicissitudes. He was baptized at Fort Gibson six years since, and confirmed here with 14 others at the recent Episcopal visitation, and returned, like the Ethiopian of old, to his place of duty, rejoicing; supplied, out of the donations of books received from our benevolent friends abroad, with the means of instruction for this flock of 30 household servants.

Last Sunday he came up with a view to attend our services, and, for the first time in his life, to enjoy the privilege of the holy communion. It was evidently "a season of refreshing from the presence of the Lord" to his soul. He teaches the servants in a regular Sunday School, and makes himself very useful at the farm, and enjoys the confidence of all who know him, and stands, a monument of saving mercy, and a pre-eminent example to the negro population of this country.

In our Sunday School, at the Garrison, we have two classes of colored children, and our labors for this unfortunate class of people have not been in vain in the Lord.

I have baptized 9, one of whom was an adult, a free colored girl, well educated and intelligently pious, has been confirmed, and is now a regular, and consistent communicant. A negro servant, but a short time since, solicited a Prayer Book, which he thankfully received; and another there is, who spends his leisure, as ferryman, in reading the tracts, with which I am enabled to furnish him.

At one time, 3 negro servants, and as many Creek Indians were regularly instructed by the pupils of the Prairie Seminary, and the servants were found more teachable than the Indians. Of the latter class, we have had a few boys and girls in our school, no one of whom has left us, without some additional knowledge of the Church, and some little religious improvement, with a Prayer Book. One of them, a Seneca girl, whose name is Mary, I have since visited on a bed of suffering. I found her Prayer Book by her side, and her heart resting on the Saviour. She has since been baptized, and with her mother, confirmed: and now writes to me that her health is greatly improved, and that she still rejoices in the Saviour, whose name she has confessed. One little volume of pious meditations I gave her when she left us, she has circulated, as an instrument of doing good, in her neighborhood, where the means of religious instruction are almost unknown. I present these facts, that our benevolent donors may see that the instrumentalities with which they have furnished us, are usefully employed: and, by God's blessing, are contributing to the spiritual fertility and productiveness of a portion of the great Missionary field, not long since, morally barren and unfruitful. We wish to furnish each steamboat that traverses our uncertain river, with a Bible and Prayer Book—could we effect this very desirable object, much good would certainly result. It is truly gratifying to compare the present religious state of our communities with what it was three years ago, the change is obvious, almost miraculous:—we are no longer a Sabbath-breaking, but a Church-going community:—true, the din of business, and the noise of mirth are now sometimes heard on the Lord's day, but the sentiment of the people frowns upon every Sabbath violation,—and the Lord is honored, where He was once continually blasphemed. That our friends will be encouraged still to lend their aid, and offer their prayers, and that the Lord will send the latter as well as the former rain upon this needy portion of His vineyard, is the hope and prayer of

Fort Smith, Ark.

A WESTERN MISSIONARY.

For the Banner of the Cross.

The West—Indiana—Lafayette.

REV. AND DEAR MR. EDITOR:—

When one changes his residence for a new and distant place he notices many things in his new abode which escape the observation of older inhabitants, and by comparison or contrast is enabled to give an account of new scenes and society, which may be interesting to those at a distance. A residence in this place of seven or eight months gives the present writer this advantage.

I had often heard and read much of the "Great West;" but until November last I had never penetrated farther into its immense regions than Buffalo, Erie, Pittsburgh, and Maysville, Kentucky—places which lie only on its verge. Even here, on the bank of the Wabash, while, indeed, in the Great West, I am not any where near the "For West," for that is now receding to the Pacific. Still, however, so far as nature is concerned, I find myself in a new and strange region, while human beings are very much the same as I have found them on the hills, and in the valleys and crowded cities of the East.

On coming into the great valley of the Mississippi one is struck with the aspect and vast capabilities of these boundless and fertile plains. Before such a transition, he believes, on the representations of others, that it is destined, ere long, to become the centre of population, and eventually of wealth: but when he is here and looks around him to the distance of hun-

dreds, I might say thousands, of miles, he sees that this must be the case eventually. The East will continue to have the advantage of its great and ever-growing commercial and manufacturing cities: and will for a long time continue to enjoy some advantages even in its villages and rural districts. But cities and villages are growing up in the West with a rapidity and vigor unknown to the older parts of our country; and the fertile vales and prairies are rapidly filling up with an enterprising and thrifty population, bringing with it all the agricultural improvements of older settlements. So that if the population of the East be not diminished by this incessant drain, it cannot keep pace with that of the West. In all respects, except proximity to the markets, the West has great advantages, especially in the superior fertility of the soil: and even as regards markets, railroads and canals, and telegraphic wires, are gradually overcoming our disadvantages, and placing us on an equality with the East.

As I can testify from personal observation and actual comparison, there is a very common mistake as respects the character of Western population. It is neither so rude and uncivilized, nor so immoral and irreligious, as many in the East are apt to think. Indeed, in every considerable place, a portion of the population is recently from the cities, villages, and rural districts of the older States, and equal in all respects to the aggregate, or medium, of those who remain behind. As regards buildings, and other improvements which characterize a civilized people, there is in our larger and more flourishing towns, a degree of elegance and taste no where to be found in the East—except in a few instances—south of New England and New York. Nothing like the same improvement had been made in twice the length of time in the older States.

From some cause or other Indiana has been regarded at the East as one of the rudest and most boorish States of the Great Valley; and many think it one of the last regions to be selected as a place of residence. Now, my acquaintance in this State is limited, but so far as it extends it warrants me in saying that I am acquainted with populous districts east of the mountains that would suffer in the comparison.

As regards the place in which I reside, Lafayette, I will now say a few words. It contains a population variously estimated at from 5000 to 6000. Perhaps the former is the true estimate. This population is derived from probably as many as twenty other States, and in this respect constitutes quite "a mixed multitude." But this sort of commixture is not adverse to the improvement of the race. There are now many persons of intelligence, taste, and refinement, as well as of enterprise and means. We have many large and tasteful private dwellings, adorned with beautiful yards, with trees and shrubbery—the choicest exotics from the East, as well as peculiar species indigenous to the West. In the grounds around my own residence, we have the locust, the linden, the horse-chestnut, the alanthus, the mulberry, the white pine, the arbor vitæ, the iron-wood, the chesnut, the catalpa, the sycamore, the laburnum, and others. Besides these there are several kinds of fruit trees, and a great variety of roses and shrubbery.

There are in the town—the city—several places of worship; none of them, however, characterised by much elegance or taste. The court-house surpasses those of many of the old and wealthy counties of the Eastern States. The amount of business exceeds that of any place of similar size I have ever seen.

As regards society, the different grades, or circles, are not so distinctly marked as in older places. Luxury and fashion walk abroad, and are seen in well-furnished drawing-rooms. Occasionally from two to three hundred invitations are issued for an evening party, and are generally honored. The entertainments would not disgrace places of similar size in the Atlantic States.

And now for religion and morality. I cannot speak very flatteringly on these points. There is a good deal of intemperance, and, I fear, a good deal of gambling and fraud, in the place. But I am told that a great improvement is perceptible; and evidently morality and virtue are gaining the ascendancy in public estimation. The religion is greatly diversified in character, as there are many different sects.

It will gratify you to learn that one man of God, a gentleman of means, has done much in this place for the Church, and of course, for the order and morality of the place. I refer to the Rev. Dr. S. A. Johnson, now Rector of St. John's Church, Brooklyn, N. Y. He settled here about eleven or twelve years ago, when there were but two or three Church families in the place. He supported himself; and aided in erecting a neat little Church, presenting the ground on which it was built, which cost him, I think, \$1500. His exemplary piety, his meek and unassuming manners, his able and faithful ministrations, and his unostentatious liberality, engaged the confidence and affections of all, and enabled him to gather around him a congregation highly respectable in standing and intelligence, and the largest Church congregation in the State. When, oh! when shall we see many other clergymen of the Church seeking the glory of God and His Church, and their own happiness, by pursuing a similar course? The character of Dr. Johnson in this place is one which any one might court. It is a legacy to the Church in this Diocese. All respected and loved him, even those who did not like his sound and consistent Churchmanship.

Dr. J. received no salary for his services, and on this account it has been supposed that his congregation gave nothing for the support of the Gospel, and grew up in habits of parsimony. But this is a mistake. With some assistance (probably) beside the lots on which it was built, they erected a Church which must have cost nearly \$3000, and paid for it; and in addition to contributions for missions, and contingent expenses, and some aid to Churches elsewhere, they erected—as a present—a house upon the Doctor's grounds, close by the Church, at an expense of about \$3500; and upon the premises he himself expended about \$2000 more; making one of the most beautiful residences on the Wabash. This quasi Rectory, Dr. Johnson has leased to the congregation for ten years at a nominal rent. This property would probably command a rent of \$300 per annum, and is occupied by the present incumbent, the Rev. Dr.

McCullough, who receives from the congregation besides, a salary of \$600. Thus there are few congregations which do more in proportion to their number and means. Besides this, the Church has just been enlarged, improved, and newly and handsomely furnished, at considerable expense.

This is stated to stimulate other clergymen of sufficient means to come to the West, settle in new and thriving villages, and do likewise. So will their works in like manner follow them. In no other way can they do more good, or reap a richer reward.

Lafayette, June 19, 1848.

JAM LAVIS.

For the Banner of the Cross.

Acknowledgement.

FORT SMITH, ARK., May 12th, 1848.

The Missionary at Fort Smith, Ark., gratefully acknowledges the reception of a box from "the Bishop White Parish Library Association," through their Librarian, Miss Smith, containing 31 volumes "towards the commencement of a Library for his use while Missionary of the Church at Fort Smith," with 40 Prayer Books, 18mo., from the Female Prayer Book Society; 3 Hymn Books, some cards and tracts from the Tract Society.

To the kind Ladies associated for these benevolent objects, the thanks of the Missionary and his people are tendered, with the prayer that "Lord of the Harvest," whose cause they thus subserve, will abundantly reward their Christian benevolence, and bless their efforts.

CHAS. C. TOWNSEND, Missionary.

Fort Smith, Ark., May 12, 1848.

Obituary.

For the Banner of the Cross.

DIED, at Wilmington, Del., on the 13th inst., WILLIAM GAYLEY, aged 78 years.

Mr. Gayley was one of the oldest communicants in Trinity Church, (the old Swedes,) and adorned his position by a suitable life. He occupied an humble station, but was universally beloved. And having been connected with the Church for more than half a century, was regarded as one of the venerable few who remain as connecting links between the present and the past. He had acted in the capacity of sexton, was subsequently elected a Vestryman, on account of his worth, and as an example of humble piety, and in this capacity, served the Church until his death. By his industry and economy he had accumulated a little property, and after appropriating a sum for the comfortable provision for his aged wife, having no children nor poor relations, he made, before his death, a donation of one thousand dollars to Trinity Church. This act of liberality is worthy of remembrance, as being an evidence of devotion and true Christian charity in one who felt under obligations to God, by the Church, for all his blessings, both temporal and spiritual. This deed of munificence by an humble and faithful man of God, should prompt others to similar acts of liberality, in making provision for the perpetuation of the institutions of Christ's Church—which is designed to be not only the means of imparting spiritual blessings, but furnishing a home for all God's poor. It is but proper to state that although Mr. Gayley had for many years designed to leave the principal part of his little property to Trinity Church, and some ten or fifteen years ago made a will accordingly, yet his attention was again called to the subject, by pastoral counsels, prompted by those rubrics, found in the office for the visitation of the sick—the observance of which his Rector did not feel authorised to neglect, that declare that "if" the sick person "hath not before disposed of his goods," he is to "be admonished to make his will," &c.

"The minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor."

What might we not expect from pastoral visitations, if the rectors of our Churches would always follow the wise counsels which have been given for their guidance. These facts have been now made public, because of your own remarks on this subject in a recent editorial, although this occurred some weeks before. They may furnish encouragement to others in the discharge of a very delicate but responsible duty.

Wilmington, June 22, 1848.

From the Church Times.

Address of Bishop Kemper, to the Eleventh Convention of Indiana.

BELOVED BRETHREN:

Agreeably to my promise, I again appear among you as your Bishop. I have, however, but little to report. Soon after I left you, I had my first western sickness, and when through the favor of our heavenly Father my health was partly restored, it was deemed expedient for me to go to the East. The business of the General Convention detained me there until the navigation of the Lakes had become dangerous. Your delegation as well as myself returned home in safety, truly grateful, I trust, for the merciful protection which had been extended over us, and conscious that to the extent of our ability we had done our duty at the great Council of the American Church. I had intended to visit the Diocese in my usual manner during the spring which has just passed. Finding however, by correspondence and occasional intercourse, that you were not discouraged at the events of the past year, I determined to leave to my successor whom you will doubtless now choose, those ecclesiastical acts which are always interesting and endearing, and in the performance of which he would the sooner become acquainted with the condition and prospect of your several parishes. My pledge for administering the diocese, so long as there is a necessity thereof, shall not be forgotten.

The printed Journal minutely details the occurrences of our last Convention. Divine service was frequently celebrated during the session. I preached the night we adjourned; and again the next morning. During that day, Sunday, the 15th July, I likewise baptized an infant at the request of the rector;

and he admitted five adults into the bosom of the Church by the same holy sacrament. The state of this parish,* I considered quite promising, and there were prospects, which have I believe been fully realized, under the indefatigable exertions of our brother, the Rev. Dr. Killikelly, of having another parish organized at Pittsburgh, a flourishing little village, almost immediately opposite Delphi.

On Thursday, 2d March, St. Paul's Church, La Porte, was consecrated. On this occasion, the lessons were read by the Rev. Mr. Brown, the prayers by the Rev. Mr. Engle of Niles, Michigan, the instrument of donation by the rector, and the sentence of consecration by the Rev. Mr. Halsted. I preached; and was truly delighted to find so neat and comfortable a building. After an arduous struggle, the wish of many years has been accomplished. The congregation can now assemble, whenever called together by their able pastor, in their own house of worship, which has been erected by their own means; and which they were enabled in all sincerity to dedicate to Almighty God, for they were not in debt.

A severe snow storm, and the delicate health of our estimable brother, the Rev. Mr. Halsted, prevented me from visiting Mishawaka, where I had an appointment the evening of the 3d inst.

On Sunday the 5th, I instituted the Rev. Solon W. Manney, rector of St. Paul's Church, La Porte, and preached the sermon. We were assisted in the solemn services by the Rev. Messrs. Brown and Halsted.

That night, I administered the holy rite of confirmation to two persons in Trinity Church, Michigan city, and preached. On Ash-Wednesday, 5th March, two services were celebrated, at both of which I preached; and in the morning after the second lesson, catechised, at the request of the rector, the Rev. F. C. Brown, the large and flourishing Sunday school, or rather the catechetical classes of the parish.

The Church at Vincennes has been vacant for eighteen months, and every effort thus far to supply it has been unavailing. Anxiously solicitous for its welfare, I was enabled to travel from town and devote a day or two to its spiritual interests. I was most kindly received, and have every reason to believe, that the members have continued faithful to the sacred cause of the Redeemer. I preached there last Saturday night, the 27th of May, and held several services on the Lord's day following, during which I baptized one adult and two infants, confirmed three persons, administered the holy communion, and preached two sermons. It is a station of no little interest, and presents an inviting and promising field to a self-sacrificing clergyman.

Another candidate has been added to our list, Mr. George A. Chase, who was the successful Principal of the Franklin County Seminary, at Brookville, and is now Professor in St. John's College, and Cincinnati Classical Academy.

The Rev. Thomas B. Fairchild has removed from Lawrenceburg, and is now the Missionary at Logansport.

The Rev. Colley A. Foster has been transferred from the diocese of Pennsylvania, and is now officiating as the Missionary at Evansville.

The Rev. John W. McCullough, D.D. has removed from the diocese of Delaware, and has become the rector of St. John's Church, Lafayette.

The Rev. Robert B. Claxton has been transferred from the diocese of Pennsylvania, and is now officiating at Madison.

And the Rev. Henry P. Powers who has been officiating with much acceptance at Fort Wayne, presented to me this morning his letters of transfer from Bishop McCoskry.

Thus, some most important vacancies have been supplied; and if I am not greatly mistaken, the reports of the clergy now to be read to you, will show that the diocese is in a healthy and growing state; and that amidst many trials and difficulties, we have abundant cause to thank God for the past, and take courage for the future.

I have lately transferred the Rev. N. A. Okerton, deacon, to the diocese of Virginia.

The renunciations are still alarmingly frequent. No less than seven have been reported to me during the last twelve months. How careful should we be in reference to the preparation of young men for the ministry! They should be duly educated and thoroughly trained; and their studies should be pursued under such circumstances as will enable two or more respectable divines to testify to their godly conversation, and their devoted and their self-denying spirit.

I shall be happy to unite with you in every measure that may promote the honor of our adorable Master, and the prosperity of the Church.

JACKSON KEMPER, Bishop.

We have been favoured with a copy of "the Rhode Island Country Journal," from which we take the following account.

The Board of Missions of the Protestant Episcopal Church.

The annual meeting of this Board of Missions is now in session in this city. It assembled Tuesday in Grace Church. Divine service was celebrated at 10½ o'clock, A. M. Morning prayer was read by Rev. C. H. Halsey, Secretary and General Agent of the Domestic Committee, assisted by the Rev. P. P. Irving, Secretary and General Agent of the Foreign Committee; the Ante-Communion service by the Right Rev. the Bishop of Connecticut, assisted by the Right Rev. Bishop of Maine, who read the Epistle, and the Right Rev. Bishop of New Hampshire, who read the Gospel. The sermon was preached by the Rev. Thomas M. Clark, Assistant Minister of Trinity Church, Boston.

The service for celebration of the Lord's Supper was read by Right Rev. Bishop of Rhode Island, assisted by Right Rev. Bishop of Massachusetts. The Elements were distributed by Right Rev. the Bishop of Connecticut, assisted by Bishops of Massachusetts, Rhode Island, New Hampshire and Maine.

At the close of religious exercises, the Board proceeded to business, Right Rev. Bishop of Connecticut in the Chair. The

Rev. Mr. Van Pelt was re-elected Secretary, and then the Board adjourned to meet at 3½ o'clock, P. M.

AFTERNOON.

The Board again met at 3½ o'clock, P. M., the Rev. Bishop of Connecticut in the Chair.

Rev. Mr. Irving, Foreign Secretary, presented and read the annual report of the accounts of the Treasurer of the Foreign Committee, which was referred to its proper committee.

The Rev. Mr. Halsey, Domestic Secretary, presented and read the annual report of the accounts of the Treasurer of Domestic Committee, which was also referred.

Mr. Irving also read the joint report of the editors of the Spirit of Missions. This periodical is still supported without tax upon the treasury. The number distributed gratuitously to the clergy is on the increase, and calls for a proportionate effort on their part to extend its circulation and to obtain new subscribers among their parishioners.

The Rev. Mr. Halsey, Domestic Secretary and General Agent, then read the annual report of the Domestic Committee, which, with accompanying documents, was referred to a committee of five, of which the Right Rev. Bishop Burgess is Chairman.

The Rev. Mr. Irving, Foreign Secretary and General Agent, then read the annual report of Foreign Committee, with accompanying documents, which was also referred to a committee of five, of which the Right Rev. Bishop of New Hampshire is Chairman.

The Secretary of the Board (Rev. Mr. Van Pelt) read a communication from Right Rev. Bishop Southgate, at Constantinople, complaining of the action of the Foreign Committee in its effects upon the mission entrusted to him. This, with a communication from Right Rev. Bishop Boone of China, was referred.

WEDNESDAY MORNING.

The Board met. Present, Right Rev. Bishops of Connecticut, Massachusetts, Rhode Island, New Hampshire, and Maine, besides several clergy and laity from different parts of the country.

The Bishop of Connecticut, being Senior Bishop, presided, and opened the meeting with prayers. The Secretary presented and read the annual report of Missionary Bishop of the North-West, which was referred to the committee in charge of other documents relating to domestic missions.

The Committee on annual accounts of Domestic and Foreign Treasuries, reported that the same were correct. By these it appears that about \$28,500 have been received during the past year by the Domestic Treasury, and about \$41,500 by the Foreign Treasury.

The Bishop of Maine, as Chairman of Committee on Domestic Report, presented an interesting report and a series of resolutions, calculated to awaken attention to the importance of this subject, which were severally adopted by the Board.

The committee on vacancies reported one vacancy in the Board, which was filled by the appointment of Rev. Francis L. Hawks, D.D., Rector of Christ Church, New Orleans.

The Bishop of New Hampshire, as Chairman of Committee on Foreign Report, presented a report and series of resolutions, which were calculated to remove certain difficulties which might have arisen upon this subject, which resolutions were severally adopted.

The Board then adjourned to meet at 4½ o'clock, P. M. The Board again met at that hour, and after attending to some business of a general nature, adjourned *sine die*, after resolving to hold the next annual meeting in the city of New York, and a vote of thanks to the Rector and Vestry of Grace Church for the use of their church, and to the inhabitants of Providence for their hospitality to the members of the Board.

An interesting missionary meeting was held last evening at St. John's Church, in this city, at which several addresses and a collection for the object were made.

Diocesan Intelligence.

NEW YORK.—EPISCOPAL ACTS BY THE BISHOP OF WESTERN NEW YORK, ACTING BY REQUEST OF THE STANDING COMMITTEE OF THE DIOCESE:

Confirmed in St. Thomas', Sunday morning, 25th ult., 37 persons; in All Saints', in the afternoon, same day, 40, including 2 from the Church of the Nativity. In St. Cornelius, Tuesday afternoon, 27th ult., 20 persons; in St. Mark's Williamsburg, Tuesday evening, 20, including 4 from Emmanuel Church, Brooklyn, and 1 from St. Paul's College. In Brooklyn, one sick person, in private, from St. Paul's, Albany.

CONFIRMATION AT THE SOLDIER'S MISSION.—On Tuesday afternoon last, Bishop De Lancey, according to appointment, administered this Holy Rite at the Church of St. Cornelius, Governor's Island, and seldom, if ever, have we witnessed it under circumstances of greater beauty or higher excitement. The humble, yet deeply reverential edifice—the loveliness of the scenery around—the fresh and cooling breezes from the Bay which it overlooks—still more, all the "rich pomp and circumstance of glorious war"—humbling itself in the House of God, and at the foot of the Cross, and seeking there a blessing from Apostolic hands—all this went to form a scene that will not soon be effaced from our hearts and memory. The number actually confirmed was nineteen, (six being necessarily absent)—all of the army, and a large proportion common soldiers—thus evincing the unsoundness of that popular opinion which goes to divorce the Christian life from the Military. We were struck, on the contrary, with the deeply-reverential manner of all the troops present, who crowded the Church to overflowing—going to show that religious truth had taken at least some hold of their hearts and affections. Of the collection then taken up—amounting to but \$8 30—one half was immediately remitted for the purchase of Prayer Books from the Bible and Prayer Book Society, whose liberality has already gone beyond their means in donations to this Mission, and to which liberality its success, (under God,) is doubtless greatly to be attributed. The remain-

ing half of the collection is applied to the purchase of Tracts for distribution, and books for the Sunday School.

LAYING OF CORNER-STONE OF THE CHURCH OF ST. JOHN BAPTIST.—Feast of St. John Baptist, June 24. The Bishop laid the corner-stone of the above Church, about to be erected on Lexington Avenue. The procession was formed at the residence of John H. Costar, Esq., at 5 o'clock, P. M. In addition to the Bishop and the Rector, there were present the Rev. Drs. Seabury, Haight, Price, Schroeder—Rev. Messrs. L. Carter, R. Cox, Eigenbrodt, Vinton, Harison, Leonard, Howland, Loutrel, Weston, Hart, Mines, Little and Peters, nearly all of whom were habited in surplices.

The Rev. Dr. Schroeder announced the contents of the leaden box, as follows, viz:

Bible, Book of Common Prayer, Constitution and Canons of the Church in the United States, and the Diocese of New York, and a paper containing the name of the church, with the date of its incorporation, names of Rector, Church Wardens, and Vestrymen, the Architect, the donors of the land, the date of laying the corner-stone, and the name of the Bishop performing the ceremony.

The Rector delivered an excellent and appropriate address, a copy of which will be found in our columns. The remaining services were by the Bishop.

The lots for this church were a gift.

The church will be erected in the pointed or Gothic style of architecture, and of that particular character generally denominated early decorated, and which prevailed in England during the reign of Edward the First. It will consist of a nave and aisle, 80 feet by 50 feet. Chancel 22 feet in depth, with a sacristy or vestry on the north side—and a tower and spire at the south-west corner of the nave, 130 feet in height. The roof will be of open timber work—those of clerestory and chancel being supported by arched ribs springing from corbels. The tracery in the windows will be varied, as is oftentimes found in ancient examples; and it is in contemplation to fill the east window with rich painted glass, by Warrington, of London, which, if carried into effect, will be the first instance in this country in which glass of the true mediæval character will have been introduced.

We are pleased to know that this undertaking is commenced under the most auspicious circumstances. The site is an elevated one, in a rapidly growing portion of the city, and where a new church will, ere long, be needed. We trust nothing will occur to impede the progress of the erection of the edifice, and when completed and consecrated to the service of the Ever Living God, may it be a home and a resting-place for many weary souls.—*Churchman*.

MARYLAND.—CONSECRATIONS.—On Thursday in Whitsun week, June 15th, Grace Church, Elk Ridge Landing, was solemnly consecrated to the honor of the great Name of God. The Deed of Donation and Request to consecrate was read by the Rev. James E. Van Bokkelen the minister of the Church; the sentence of Consecration by the Rev. Daniel Henshaw; the Bishop read the Ante-Communion service, preached, and administered the Holy Communion.

On Saturday of the same week, June 17th, the chapel of the College of St. James was consecrated by the name of St. James's Chapel. The Resolutions of the Trustees, requesting consecration were read, and the deed of covenant appropriating the Chapel handed to the Bishop, by Joseph C. Passmore, Esq., Treasurer of the Board. The sentence of Consecration was read by the Rev. James A. Buck; the Bishop preached, and administered the Holy Communion. The Chapel, enlarged to double its original length last summer, has been additionally beautified by the insertion of a circular East window of rich stained glass.

On the evening of the same day, after Evening Prayers in the chapel, the students in the Grammar School and College, with the Faculty, Trustees, and visitors of the clergy and laity, having gone from the chapel to the burying ground in procession singing the 69th selection from the Psalms, the burying ground of the College was consecrated, with the service used for that purpose in this diocese.

ORDINATION.—On Trinity Sunday, in St. James's Chapel, Joseph C. Passmore, Robert G. H. Clarkson, and Alexander D. Jones were admitted to the holy order of Deacons.

The Bishop preached. The candidates were presented by the Rev. Dr. Bowman of Pennsylvania.

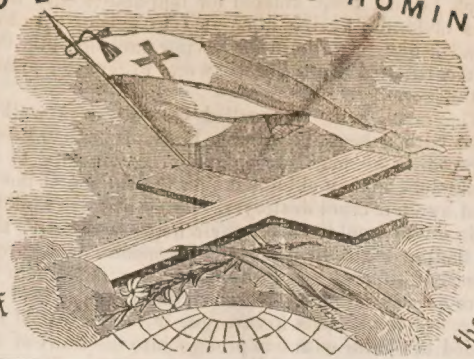
The Rev. Messrs. Passmore and Clarkson will continue their connexion with the College of St. James; the former as Vice Rector of the College, and the latter as Rector of the Grammar School. The Rev. Mr. Jones is officiating in St. Mark's Chapel, St. Mary Anne Parish, Cecil county.

CLERICAL CHANGES.—The Rev. J. H. Morrison has resigned the charge of St. John's Church, Richmond, Virginia, and accepted that of St. John's, Montgomery, Alabama.

NEGLECT OF OPPORTUNITIES.—All the dealings of God in the physical universe abundantly shew that he has attached fearful penalties to the neglect of opportunities. Take the case of a slothful husbandman. Such an one neglects the seed-time; and what is his situation at harvest? While the fields about him are waving with the yellow grain, ripe for the sickle, his ground is an uncultivated waste. Yet a few days, and the storms of winter howl round him; and he is in famine, and want, and misery. His "harvest is past," his "summer is ended," he is "not saved." Or look at him who has neglected youth, that golden season for mental, moral, and physical improvement, and has devoted it to idleness and vice. What are the consequences of his course? Poverty, disease, loss of character, of intellect, of affection, and in most cases an untimely death. Now if such are dealings of God in the physical, we have every reason to expect the same in the moral world. If the husbandman who neglects seed-time and summer, starves in the winter; if the youth who has plunged into vicious excesses, perishes; there is every reason to expect that he who neglects the spiritual seed time, will not be saved in the harvest of the end of the world.—*Rev. B. D. Winslow*.

* St. Mary's Church, Delphi.

Banner



the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 15, 1848.

[VOL. X.—No. 28.—WHOLE No. 498.]

For the Banner of the Cross.

Christian Sympathy.

BY THE REV. EDWARD C. JONES.

"Weep with them that weep."—ROMANS, 12-15.

Yes, weep with them that weep,
Who bend in speechless sorrow;
Where lies in dreamless sleep,
The breast that knows no morrow;
Thou too must wail the dead,
And have thy heart-links broken,
Thy tear-drops must be shed,
Though grief, be all unspoken.
Then let thy soul go forth,
In true and kindly feeling,
A single word has worth,
That word, thy love revealing.
The whispered word of God,
The hand's own friendly pressure,
To him who feels the Rod,
Is more than India's treasure.
As sunbeams seek the wave,
And dews the smiling blossom,
Thus "balm and oil" will crave,
Thy brother's aching bosom;
In Wealth thou may'st be poor,
And have no gift to offer,
Be Feeling then thine ore,
And Sympathy thy coffer;
Thus when thy heart is crushed,
Thy ties by Death all riven,
Thy sorrows shall be hushed,
With pictured joys of Heaven.

Selections.

America and Great Britain:

The Address at Burlington College, on the seventy-second Anniversary of American Independence, July 4, 1848; by the Right Rev. George Washington Doane, D.D., LL.D., Bishop of New Jersey, President of the College. Burlington: Edmund Morris, at the Missionary Press, 1848.

The great gift of God to man is peace. The angels sang it, when they brought from heaven the welcome message of a Saviour born: "Glory be to God on high, and on earth, peace." And, when the Saviour was about to go again to heaven, His message to His disciples, and, through them, to us, was still the same: "Peace I leave with you; My peace I give unto you." The gifts of God to man are sacred trusts. They are not his own. He holds them for his kind; and must account for them to God. Of nothing is this truer, than of peace. Peace is a rare thing. It is the halcyon weather of the heart; when the virtues brood, and all the charities are teeming with a warmer and more genial life. The Sabbath morning of Creation was not so serene, in its solemn hush; nor Plato's loveliest dream, the music of the Spheres, more exquisite in harmony. Perfect, in patriotism, as in piety, was that prayer of Royal William, for the people, and the country, of his love: "Pray for peace of Jerusalem!" And, loveliest of the strains of prayer, and fittest for an angel's voice, is that, which we have from our fathers' Liturgy, "Give peace, in our time, O God; because there is none other that fighteth for us, but only thou, O God!"

have not forgotten, that the great public document,* which has just been read before us, as the manner of this celebration was the solemn prelude of a long and arduous war, between nations; who, in the sight of God, stood, as a mother and child. Nor, that, in thirty years, they were again engaged in war. Nor, that, since then, the danger, once and again, has been most imminent, that they must bathe themselves in blood. rather because these things have been so, that I have spoken thus. Because, as one that has to do with young and tender minds, I would be careful for their first impressions. Because, in settling, as the usage of this College, to be kept, I have, to "the last syllable of recorded time," the observance of the birth-day of our nation, I would disavow, now and forever, myself, for you, my friends, and for these children, the

The Declaration of Independence has been read by Cornelius Wope, A. B., an Assistant Classical Teacher.

faintest shadow of a thought, that it involves the slightest remnant of a hostile feeling, toward that great nation, from whose womb we sprung, and, at whose bursting breasts, our fathers all were nursed. That, so far from that, a fit and proper use of this, our nation's holiday, is the renewal of the vows of love, which brothers owe to brothers. That, having fought our way to man's estate, and won the prize for which we fought, and made it glorious before men and angels, we can well afford to shake hands, and be friends; and, none the less, but some the more, that we have quarrelled twice, and fought it out.† That, having tried the issues of the fight, and tasted all its woes, our thoughts are turned to peace; as God's great gift to us, and our great trust for man. That, so God help us, we will fight no more; and, least of all, with our own brethren of the blood: but, will set forth, to all mankind, as truths, which freemen only feel, that, the two nations of the world, who know what freedom is, and how to use it, are too great to fight; that, neither can require of either, what the other should not give; that, where it cannot quite agree, we can agree to disagree; that, we have common duties, to perform; a common trust, for human kind, to execute; a common source, from which our hearts all fill their cisterns, with the same red blood; a common language, which our mothers' voice first made familiar to our ears, in lullabies; in which we wooed and won our wives; in which our children lisped and prattled nature's loveliest melodies to all our hearts; a common stock of learning and of letters, such as all the world beside has not to show; and, best and dearest of them all, a common Church, a common altar, and the common prayers. Not, that the acts and efforts of our patriot fathers shall be disavowed, or disregarded. Not, that the trials and the toils, the struggles and the sacrifices, of the men of seventy-six, can ever cease to be our heritage and glory. Not, that the memory of Lexington and Bunker Hill, of Monmouth, Princeton, Trenton, ever can grow pale. But, that, things done are finished; that by-gones should be by-gones; that a fight, fought through, is done; that the only justifiable end of war is true and lasting peace; that life was made for love; that nations have a mission and a trust; that Great Britain and America are set, for the two hemispheres, to be the feuglemen of freedom, and the standard-bearers of the Cross.

These obvious and most enviable truths, God, by His gracious providence, is making real, in our time. The ready heart and open hand, which poured the golden treasures of our garner on the hearths of starving Ireland, with an eagerness, which gain has never prompted, an impetuosity which commerce never felt, touched all the tenderest places in the British heart; and, when the threatened demonstration of the Chartists, but the other day, frightened "the isle from its propriety," the pulseless stillness, in which an anxious nation waited, on our Western strand, to hear the issue, and the manly burst of joyful gladness which welled up to God, to own His mercy, to the nation and the Church, in which our fathers worshipped and were nurtured, have stirred the truest and the deepest pulses of the heart of England; and knit her to us, with a bond of cordial, and, I trust imperishable love. We may well rejoice, that these things are. The world is stirred, and tossed, and agitated, like a seething caldron. An hour upturns a throne. Another, and the new republic is the crater of a new volcano. Another, and perhaps a throne is cast up, with its fierce and fiery flood. No man can say, this day, what nation on the Continent of Europe is not involved in civil war. No man can say, what government is not the creature and the prey of a mad mob. No man can say, what instincts of nature are desecrated, what charities of life are trampled under foot, what holiest places are profaned. It seems the trial-hour of Europe; and, it may be, of the world. In human view, the salient points of hope, for Truth and Freedom; and for Christianity, as charged with both, and, indispensable to their existence, are now, America and England. If God keep us at peace, hold us erect in our position with the nations, and make us faithful to our trust for man, the issue, with His blessing, is an issue full of hope. A new order of things may be established, on a better basis, and to better purposes. Freedom secured by Law. Order enforced by Love. Patriotism purified by Religion. The World subjected to the Cross. Time made the foretaste of Immortality. That it may be so, let us unite our prayers. That it may be so, let us combine our efforts. Let us devote the day to thoughts and offices of love. Let us devote our lives to acts and influences of peace. And, for ourselves, and for our brothers of the blood, and in the faith, let the one strife hereafter ever be, which shall do most to realize the angel's hymn, and bring heaven down to earth: "Glory be to God on high; and on earth peace, good will to men!"

A Poet and a Painter of our own, a Poet and a Painter for all time, Washington Allston, in years, now long gone by, uttered such thoughts and sentiments as these, in words, which cannot die. His noble lyric, "England and America," among the very noblest of its name, sounds, like a trumpet, through all time, and thrills through every heart.

† Iræ amantium, amoris reintegratio.

Though ages long have past,
Since our fathers left their home,
Their pilot, in the blast,
O'er untravelled seas to roam,
Yet lives the blood of England in our veins;
And, shall we not proclaim
That blood of honest fame,
Which no tyranny can tame,
By its chains?

While the language free and bold
Which the bard of Avon sung,
In which our Milton told
How the vault of Heaven rung,
When Satan, blasted, fell with all his host;
While these with reverence meet,
Ten thousand echoes greet,
And, from rock to rock repeat,
Round our coast:

While the manners, while the arts,
That mould a nation's soul,
Still cling around our hearts,
Between, let ocean roll,
Our joint communion breaking with the sun;
Yet, still, from either beach,
The voice of blood shall reach,
More audible than speech,
We are one.

And now, this day, as from another generation, there comes to me, by the last steamer, an echo to this glorious trumpet-rally of the nations. A dear young friend,* the son of one of the best friends I ever had, commended, by my letters, to the true English hearts, who have enshrined me in their love, visiting at Albury, the delightful residence of Martin Farquhar Tupper, the author of "Proverbial Philosophy," an English gentleman, in every highest sense, and a true Christian Poet, sends me a ballad, written by Mr. Tupper, in honour of the visit; with the expression of his wish, that I will make it public, in America. Can I better do it than, here, with you, my children, and my friends? You will say, with me, that, had he known our gathering, he could not have fitted an apter shaft, nor given it happier aim. It is dated, "Albury, June 8, 1848;" and is entitled.

A LOVING BALLAD, TO BROTHER JONATHAN;

FROM MARTIN FARQUHAR TUPPER.

Ho, brother, I'm a Britisher,
A chip of heart of oak,
That wouldn't warp or swerve or stir,
From what I thought or spoke:
And you, a blunt and honest man,
Straight forward, kind and true;
I tell you, brother Jonathan,
That you're a Briton, too!

I know your heart, an open heart,
I read your mind and will;
A greyhound, ever on the start,
To run for honour, still:
And, shrewd to scheme a likely plan,
And, stout to see it done;
I tell you, brother Jonathan,
That you and I are one.

There may be jealousies and strife,
For men have selfish ends;
But petty quarrels ginger life,
And help to season friends;
And Pundits, who, with solemn scan,
Judge humans most aright,
Decide it, testy Jonathan,
That brothers always fight.

Two fledgeling sparrows, in one nest,
Will chirp about a worm;
Then, how should eaglets meekly rest,
The nurslings of the storm?
No, while their rustled pinions fan
The eyrie's downy side,
Like you and me, my Jonathan,
It's all for love and pride.

"God save the Queen" delights you still,
And "British Grenadiers;"
The good old strains your heart-strings thrill,
And hold you by both ears:

* George Henry Warren, travelling with his brother Stephen E. Warren; both of Troy, New York. They are the sons of Nathan Warren, who was the brother of Esaias and Stephen; the sons of Eliakim and Phebe Warren. Five names have never stood for more of purity and piety and charity; nor has the Church had truer children. They are now all at rest; and their memory is blessed.

And we—O, hate us, if you can,
For we are proud of you—
We like you, brother Jonathan,
And "Yankee Doodle," too.

There's nothing foreign in your face,
Nor strange upon your tongue;
You come not of another race,
From baser lineage sprung:
No, brother, though away you ran,
As truant boys will do,
Still, true it is, young Jonathan,
My fathers fathered you.

Time was—it was not long ago—
Your grandsires went with mine,
To battle traitors, blow for blow,
For England's royal line:
Or, tripp'd to court to kiss Queen Anne,
Or worship royal Bess;
And you and I, good Jonathan,
Went with them, then, I guess.

Together, both—'twas long ago—
Among the Roses, fought;
Or, charging fierce the Paynim foe,
Did all knight-errants ought:
As Cavalier or Puritan,
Together pray'd or swore;
For John's own brother, Jonathan,
Was simple John, of yore.

There lived a man, a man of men,
A king, on fancy's throne;
We ne'er shall see his like again,
The globe is all his own:
And, if we claim him of our clan,
He half belongs to you;
For Shakspeare, happy Jonathan,
Is yours, and ours, too.

There was another glorious name,
A poet for all time,
Who gained "the double first" of fame,
The beautiful, sublime;
And, let us hide him as we can,
More miserly than pelf,
Our Yankee brother, Jonathan,
Cries "halves!" in Milton's self.

Well, well; and every praise of old,
That makes us famous still;
You would be just, and may be bold,
To share it, if you will:
Since England's glory first began,
Till—just the other day,
The half is yours—but, Jonathan,
Why did you run away?

Oh, brother, could we both be one,
In nation and in name,
How gladly would the very sun
Lie basking in our fame!
In either world, to lead the van,
And, "go ahead," for good;
While each, to John and Jonathan,
Yields tribute-gratitude.

Add but your stripes, and golden stars,
To our St. George's Cross;
And never dream of mutual wars,
Two dunces' mutual loss:
Let us two bless, where others ban,
And love when others hate;
And so, my cordial Jonathan,
We'll fit, I calculate.

What more? I touch not holier strings,
A loftier strain to win;
Nor glance at prophets, priests and kings,
Or heavenly kith and kin:
As friend with friend, and man with man,
O, let our hearts be thus—
As David's love to Jonathan,
Be Jonathan's to us!

From Chambers' Journal.

Danish Justice.

The war had broken out between England and France; Bonaparte had broken the treaty of Amiens; all was consternation amongst our countrymen in India, particularly those who had valuable cargoes at sea, and those who were about to return to their native land. I was one of the latter class; so I joyfully accepted a passage home on board a Dane—Denmark, as yet, remaining neuter in our quarrel.

So far as luxury went, I certainly found her very inferior to our regular Indianmen; but as a sailer, she was far superior, and in point of discipline, her crew was as well regulated and as strictly commanded as the crew of a British man-of-war. In fact, such order, regularity and implicit obedience I could never have believed to exist on board a merchantman.

The chief mate was one of the finest young men I ever saw. He had just been promoted to his present post—not from the mere fact of his being the owner's son, but really from sterling merit. He was beloved by the crew, amongst whom he had served, as is usual in the Danish service, five years, and was equally popular with his brother officers and the passengers returning to Europe.

The only bad character we had on board was the cook, a swarthy, ill-looking Portuguese, who managed somehow or other daily to cause some disturbance amongst the seamen. For this he had often been reprimanded; and the evening when this sketch opens, he had just been released from irons, into

which he had been ordered for four-and-twenty hours by the chief mate, for having attempted to poison a sailor who had offended him. In return for having punished him thus severely, the irritated Portuguese swore to revenge himself on the first officer.

The mate, who was called Charles, was walking in the waist with a beautiful young English girl, to whom he was engaged to be married, stopping occasionally to admire the flying-fish, as they skimmed over the surface of the water, pursued by their cruel destroyer, talking over the anticipated bliss their union would confer, their hopes and fears, the approval of their parents, their bright prospects, indulging in future scenes of life, as steady as the trade-wind before which they were quietly running—when suddenly, ere a soul could interpose, or even suspect his design, the cook rushed forward and buried his knife with one plunge into the heart of the unfortunate young man, who fell without a cry, as the exulting Portuguese burst forth into a demoniac laugh of triumph.

Unconscious of the full extent of her bereavement, the poor girl hung over him; and as a friend, who had rushed forward to support him, drew the knife from his bosom, her whole dress, which was white, was stained with his blood. With an effort Charles turned towards her, gave her one last look of fervent affection, and as the blade left the wound, fell a corpse in the arms of him who held him.

By this time the captain had come on deck. He shed tears like a child, for he loved poor Charles as his own son. The exasperated crew would instantly have fallen on the assassin, and taken summary vengeance, so truly attached had they been to the chief mate, and were only kept within bounds by their commander's presence. The cook, who appeared to glory in his deed, was instantly seized and confined. The corpse was taken below, while the wretched betrothed was carried in a state of insensibility to her cabin.

Eight bells had struck the following evening, when I received a summons to attend on deck. I therefore instantly ascended, and found the whole of the crew, dressed in their Sunday clothes, together with all the officers of the ship, and the male passengers, assembled. The men off duty were lining either side of the deck; the captain, surrounded by his officers, was standing immediately in front of the poop; and the body of the unfortunate victim lay stretched on a grating, over which the national flag of Denmark had been thrown, immediately in the centre. In an instant I saw that I had been summoned to be present at the funeral of the chief mate, and my heart beat high with grief as I uncovered my head and stepped on the quarter-deck.

It was nearly a dead calm; we had passed the trades, and were fast approaching the line; the sun had begun to decline, but still burnt with a fervent heat; the sails hung listlessly against the masts, and the mainsail was brailed up, in order to allow the breeze, should any rise, to go forward. I had observed all the morning a still more sure indication of our approach to the torrid zone. Through the clear blue water I had remarked a couple of sharks following the vessel, accompanied by their usual companions—the pilot-fish. This the sailors had expected as a matter of course, as they superstitiously believe that these monsters of the deep always attach themselves to a ship in which a dead body lies, anxiously anticipating their dreadful meal. In their appearance, however, I only saw the usual announcement of our vicinity to the line.

In such weather, placed in a ship, which seems to represent the whole world—shut out from all save the little band that encircles us, with the wide and fathomless element around us—the ethereal throne from which God seems to look down upon us; at one moment our voice rising in solemn prayer for one we have loved, and the next, the splash of the divided waters, as they receive in their bosom the creature he has made—all these, at such a moment, make the heart thrill with a deeper awe, a closer fellowship with its Creator than any resident on shore can know—a consciousness of the grandeur of God and the feebleness of man, which those alone can feel who "go down in ships, and see the wonders of the deep."

I took my place with the other passenger. Not a word was spoken, for we all believed we were about to witness the last rites performed over our late friend, and consequently stood in anxious silence; when suddenly a steady tramp was heard, and the larboard watch, with drawn cutlasses, slowly marched down the waist, escorting the murderer, whom they conducted to the side of the corpse; then withdrew a few paces, and formed a line, which completed the hollow square.

We now began to exchange glances. Surely the assassin had not been brought here to witness the burial of his victim; and yet what else could it be for? Had it been for trial, (as we had heard that the Danes often proceeded to instant investigation and summary punishment,) we should probably have seen the tackle prepared for hanging the culprit at the yard-arm. This, however, was not the case; and we all, therefore, felt puzzled as to the meaning of the scene.

We were not long kept in doubt. The second mate read from a paper which he held in his hand the full powers delegated to the captain to hold courts-martial, and carry their sentences into effect, the law in similar cases, &c. &c.; and called on the prisoner to know whether he would consent to be tried in the Danish language. To this he willingly assented, and the court was declared open.

The flag was suddenly withdrawn from the face of the corpse; and even the monster who had struck the blow shuddered as he beheld the calm, almost seraphic, look of him whom he had stricken.

The trial now proceeded in the most solemn manner. Evidence of the crime was adduced, and the deed clearly brought home to the accused. I confess that my blood turned cold when I saw the knife produced which had been used as the instrument of the murder, and the demon-like smile of the prisoner as he beheld it, stained as it was with the blood of one who had been forced by his duty to punish him.

After a strict investigation, the captain appealed to all present when the prisoner was unanimously declared guilty.

The officers put on their hats, and the captain proceeded to

pass sentence. Great was my surprise (not understanding one word which the commander said) to see the culprit throw himself on his knees, and begin to sue for mercy. After the unfeeling and obdurate manner in which he had conducted himself, such an appeal was unaccountable; for it was quite evident he did not fear death, or repent the deed he had committed. What threatened torture could thus bend his hardened spirit? I was at a loss to conjecture.

Four men now approached and lifted up the corpse. A similar number seized the prisoner, while ten or twelve others approached with strong cords. In a moment I understood the whole, and could not wonder at the struggles of the murderer, as I saw him lashed back to back, firmly, tightly, without the power to move, to the dead body of his victim. His cries were stopped by a sort of gag, and, writhing as he was, he, with the body, was laid on the grating, and carried to the gangway. The crew mounted on the nettings and upon the shrouds. A few prayers from the Danish burial-service were read by a chaplain on board, and the dead and the living, the murderer and his victim, were launched into eternity, bound together!

As the dreadful burden separated the clear waters, a sudden flash darted through their transparency, and a general shudder went round, as each one felt it was the expectant shark that rushed forward for his prey. I caught a glance of the living man's eye as he was falling; it haunts me even to this moment; there was more than agony in it!

We paused only for a few minutes, and imagined we saw some blood-stains rising to the surface. Not one amongst us could remain to see more. We turned away, and sought to forget the stern and awe-inspiring punishment we had seen inflicted.

The Father—An Instructive Sketch.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been to our own country, it is important that young females should possess some employment by which they might obtain a livelihood in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitifully contemptible it is to see the mother desponding or helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor. We shall work and make you rich again."

"I shall help," said the younger girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left this stately house. The servants were dismissed. Pictures and plate, rich carpet and furniture were sold, and she who had been so long the mistress of the mansion shed no tear. "Pay every debt," said she, "let no one suffer through us, and we may yet be happy."

He rented a neat cottage and a small piece of ground a few miles from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been, in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one instructed her in the work of the household, and also assisted the younger children. Besides they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, and sent bouquets to market in the cart that conveyed the vegetables; they platted straw, they painted maps, they executed plain needlework. Every one was at her post, busy and cheerful. The cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do, when we lived in the great house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," replied the father, "and you make just such honey as the heart likes to feed on."

Economy as well as industry was strictly observed. Nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flowering trees were replanted around it. The merchant was happier under his woodbine covered porch, in a summer's evening, than he had been in his showy dressing room.

"We are now thriving and prosperous," said he, "shall we return to the city?"

"Oh, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

'Father,' said the youngest, 'all we children hope you are not going to be rich again; for then,' she added, 'we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich and did not work. So father please not be a rich man any more.'—Mrs. Sigourney.

Communications.

For the Banner of the Cross.

Physician, Heal Thyself.—Luke iv. 23.

DEAR MR. EDITOR:—

Has it never occurred to you in these times, when, judging of their belief by their practice, many individuals seem to suppose, that the infallibility which we deny to the Bishop of Rome is yet lodged with themselves, that a few thoughts upon the above words would be seasonable, and might, perhaps, exert upon some a wholesome influence?

We learn from the manner in which they were introduced by our Blessed Lord into His discourse in the Synagogue at Nazareth, that they constituted a familiar proverb among His countrymen. And sayings akin to them may be found in almost all languages.

It is not now our purpose to consider them in reference to the special application made of them by the Saviour; but to take the maxim by itself, and in its primary sense, and employ it, as may legitimately be done, by way of fraternal admonition of any in our midst who may be more solicitous about the spiritual health of others, than for their own.

We live in what is emphatically an age of doctors. Not only does many a petty school, which has been permitted by legislative enactment to dignify itself with the name of college, seek to acquire notoriety by exercising the mighty prerogative of making D. D.'s of them whom neither nature nor education has so distinguished; but the Church is swarming with a host of self-constituted doctors, lay as well as clerical, who are unable to produce even such a license for killing or curing as a parchment diploma, with the imposing paraphernalia of red sealing wax and blue ribbon.

Among those whose office it is to prescribe for the body's ailments, there is at the present day a very great diversity of practice. And a corresponding variety will be found to obtain with those who would minister to the Church's health. There are Theologians, as well as in Medicine, both Allopathists and Homeopaths.—Thompsonians and Professors of the Water-cure. And each class will insist that his own system furnishes the only effectual remedies for all the ills under which we labour.

The great principle which governs the practice of the Allopathist is, that, to restore the body to a healthy state, those medicines should be used which are calculated to bring about such a condition as is incompatible with the existence of the disease to be conquered. Thus the D. D.'s of this school prescribe good, as the remedy for evil; love, for hate; blessing, for cursing; and prayer, for persecution. But it is a perversion of the principle, when, as a cure for existing ills, Churches are advised to form combinations with the sects; or to rest upon the system of the Church the peculiar dogmas of a Calvin, a Zuinglius, or a Wesley. The blending of elements dissimilar, is apt to produce such a result as follows the attempts to make vinegar and oil amalgamate; and to bring out any thing rather than true charity; as all past experience sufficiently proves.

On the other hand, the Homeopathist would render evil, for ill; and railing, for railing; as prairie-men sometimes kindle a conflagration to extinguish another; fighting fire with fire. The more adroit practitioners of this class do, indeed, administer their medicines in small doses; they use but few words; but they take care that they shall contain such a concentration of gall to make them more than an equivalent for the diluted bitterness the physician who is not so well aware as themselves of the effects of volatilization upon what remains after that process. They will also so disguise the taste of what they administer, that what will prove wormwood to him that must swallow it, seems sweeter than honey in the mouth. Yea, the words of which, even though they have "war in the heart," are softer than water, and "smoother than oil," though they "be very order."

The Thompsonian reformer of the Church, like Hannibal of Carthage, in his assault upon the Alps, adopts the "fire and vinegar test." If, unlike Mohammed in this respect, he do not finish his flashing scimitar, and, at one fell swoop, off with the heads of all who differ from him in opinion; he will yet compel them to pass through such an ordeal of Cayenne, Steam, and Lobelia, as to make it questionable whether a death so easy could not be greatly preferable to such active treatment. He gets that, though it be a duty "to speak the truth," it should be done "in love," and is more inclined to esteem him an enemy, who does not conform to his standard of orthodoxy, than disposed to admonish him as a brother.

On the other hand, the Cold-water doctor thinks he has found a medicine which can heal every sickness: or, rather, that, to obtain health, all medicines must be discarded. Where there exists ignorance or prejudice in regard to them, care must be taken to say nothing about the distinctive features of the Church. And thus repose will be procured for the patient; and dangerous excitement attendant upon controversy will be avoided. Such practice, however, is oftener the suggestion of indifference, than of any real solicitude for the welfare of the Church; and does not seem to be conformed to the apostolic model; for we read of one, who hesitated not to say that there was not a whit behind the chiefest apostles, whose glory it was, in looking back upon the past, that he had not shunned to be unto his hearers the whole counsel of God. The name of school suggests another class of persons, whom we will mention in passing, who think "a temperance pledge" a perfect panacea: forgetful that, being by baptism mem-

bers of the Church, they are members of the only temperance society, which, while it exacts promises of those who are about to be admitted to it, also gives them within itself an assurance of the strength and ability to fulfil them.

Amidst all this diversity of "theory and practice," some think that in sickness the only safety is in a "consultation." But others, who have witnessed the ill consequences of the conflicting opinions and treatment of a multitude of physicians, think it about as well to die of disease, as of the doctors. Yet, notwithstanding this, many among our D. D.'s have prescribed a "General Convention," as affording the Church the only chance of restoration to her former peace, comfort and health. Such a body has more than once been assembled to deliberate upon her condition. At one of these consultations one physician gravely rose in his place, and read a list of some sixty maladies of dreadful names under which, in his opinion, the poor patient was labouring. Well, what was the result? Agreement? No. Another doctor promptly replied, that there were no symptoms to warrant the belief that fifty-nine of these sixty had any existence, save in the imagination of his brother physician; and, that as for the sixtieth, it was no disease; but, wherever it was discovered, one sign of a healthy condition. The desired result, then, is not likely to be produced by legislation.

Once more. Probably most of your readers, Mr. Editor, have, at one time or other, seen in some of the secular papers the flaming capitals of an advertisement of patent medicines, prepared, as represented, by the "College of Health." These, it was promised, even if they did not give sight to the blind, and life to the dead, would work wonders of another sort. The name—"College of Health"—had an imposing sound. And as brother Jonathan is a rather gullible sort of person, the medicines had for a while a pretty brisk sale; until it was discovered, that they were not "just the thing;" and that the "College" edifice was, after all, but a small, rickety, frame building, with but one apartment for its lecture room, shop, and laboratory; which last contained no other "apparatus" than a few pans and kettles, and no other "material" than a minute quantity of inferior and almost worthless drugs. The only "professor" of this school of health was a cute and enterprising yankee, whose knowledge of medicine was indeed in "profession," rather than by practice; his whole library, the immense show-bills with which his shop (we beg his pardon, College) was covered over; and these, together with a few stacks of paper pill-boxes, and a goodly share of assurance, constituted the whole of the remainder of his stock in trade. Well, Mr. Editor, even this appears not to be without its parallel among our D. D.'s. An association has been gotten up recently styled "a society for the promotion of Evangelical knowledge," which promises that it will furnish remedies which shall effect what all others hitherto used have, in their opinion with whom it has originated, failed to accomplish. But to my mind, the title, (like "College of Health,") seems a suspicious one. I have been accustomed to consider the Church a society for the diffusion of Evangelical knowledge; and if this one, as it professes to do, differs from her regular and authorised publications in its teaching, there is great reason to apprehend, that its message, if it can indeed be called "a gospel" at all, will be found to be what is termed by St. Paul "another gospel," which he forbids us to hear; even though himself or an angel from heaven, should preach it. Indeed the principles of the more prominent members of the association are believed (I might add known) to be opposed to those upon which the Reformers, Cranmer, Ridley and Jewell acted, in ascertaining what was Catholic verity; and in detecting Roman additions and corruptions of the primitive faith. And, therefore, I cannot but fear, that, under the specious name of evangelical truth, there is very great danger of their introducing some modern "ism," which, like all which have preceded it, will be found to be but a miserable substitute for Christianity.

An ancient doctor, S. Vincentius Lerinensis, prescribed this method for the detection of heresy, and the preservation or restoration of a sound faith, viz., first, a resort to the Authority of the Law of God; and then, in the next place, to the Tradition of the Catholic Church. By which tradition he meant not the infallible decision of an individual, the representative head of the Church; nor the dictum of the major part of the Church in any one age; to which decision or dictum we must blindly submit our judgment, but "Quod semper, quod ubique, quod ab omnibus creditum est." A rule which does not dispense with private judgment; but aids it, and protects its exercise from serious error. This is, moreover, the distinctive and declared principle of our own, and our mother Church; as acknowledged in their standards; and defended by their most learned, wise, and holy sons, now and in times gone by.

If, then, this principle be admitted as the test of truth, we would say to the brethren composing this society, show us thereby that what you teach is verity, and we will cheerfully subscribe to it; but if this rule be rejected, and your own notions, or those of any other individual, are to be the touchstone by which to try whether any doctrine be true or false, we have no common ground upon which to stand; and therefore there can be neither controversy nor agreement between us.

In fine, the proverb which stands at the head of this article seems to suggest the safest, best, and most effectual remedy for existing differences. Physician, heal thyself. The Church is a body made up of individual believers. Heal them, and you heal the Church. Let her "lively stones" be squared by the rule of God's commandments—"polished" and "beautified" by the grace of the Spirit—and built upon Christ, the "precious corner-stone," and "sure foundation,"—and the Church shall become indeed "the habitation of God," and be filled once more with his glory.

Begin then, my reader, with thyself. Look first upon thy own life and conversation. Scrutinize thy outward conduct, and inward thoughts and feelings; and see whether these be such as God's word requires. A holy life is one of the best guarantees of a correct judgment; for an INFALLIBLE DOCTOR has said, "If any man will do the will of God, he shall know of the doctrine, whether it be of God."

Wouldst thou remove a mote from thy brother's eye? be careful first to cast out the beam out of thine own eye; then shalt thou see clearly to cast out the mote, if one be there, from thy brother's eye. Physician, heal first thyself. Condemn not those the correctness of whose teaching you have never fairly tested; but let thy private judgment be taught by Holy Scripture, and informed and guided by the concurrent sense of the Church Catholic; and, then, thou shalt know who hold "the faith once delivered to the saints," for which we are exhorted ever earnestly to contend.

Oh, that men would everywhere adopt as their rule of conduct the proverb, Physician, heal thyself. Then would they find that in healing themselves, they had healed the Church—that seamless robe of the Redeemer which some in our day, more ruthless than the Roman soldier, would scarce hesitate, in order to force their own fancies upon others, with impious hand to rend asunder.

June, 1848.

HERBERT.

Rev. Dr. Brown

For the Banner of the Cross.

Fewell, or Essays of Opinion for Churchmen.

PUBLISHED BY JOS. ROBINSON, BALTIMORE.

MR. EDITOR:—

I beg leave through the Banner of the Cross, to bespeak for the above work, a calm and careful perusal. It originally appeared in some of the Church Periodicals, in numbers; and upon being re-written it now appears a duodecimo volume.

The merits of Fewell are of a high order—it is written in a nervous, piquant style, and evinces ripeness of judgment and patient, laborious inquiry. It has, though, one grave fault; the author is betrayed by depth of feeling, into the use of bitter invective. Now, it is certain that truth needs not the adventitious aid of this weapon, and the spirit of the Gospel absolutely forbids it. Such terms as "fool," &c., are calculated to raise prejudice in the mind of the serious reader, against the cause which they are intended to uphold; and I must confess, that the pleasure of reading Fewell, was much abated by meeting occasionally with such opprobrious epithets; and it is to be hoped that the author will not allow the work to go through press again without correcting this fault.

It is written in numbers upon different religious subjects, and with some of the essays the present writer was particularly pleased. It attacks dissent in all its subtleties, all its phases, and it were not to praise it too highly, to say it probes it deeply, and exposes the evil; it brings out to view the lurking poison, and points out the antidote. The systems of dissent, although multitudinous, all meet upon a common platform; there is in them all, a similarity, if not identity of sentiment upon the subject of Conversion; and in them all is there a radical error, an error both directly and reflexively ruinous in its operation; it is as old as the days of Martin Luther; it predicated justification upon faith in its most restricted and limited significance, and for proof turns to the text "a man is justified by faith, without the works of the law," "believe in the Lord Jesus Christ, and thou shalt be saved," &c. That St. Paul did not intend an imperative, lifeless principle, it is evident from the whole harmony of his own writings, as well as those of the other evangelists. There must be perfect agreement in the teaching of holy scripture, it is quite evident that there is a faith, that is "devilish counterfeit," as the homilies say; a faith that is dead, as the scriptures say; "faith without works is dead." There is a faith which the devils have; "the devils believe and tremble," and nevertheless, if the position assumed by dissent be true, nothing but faith in its most restricted significance, is necessary to justification. If it be granted, that works are necessary to avouch faith, these persons thereby place themselves by our side in the interpretation of justifying faith; we say with St. Paul, that "we are justified by faith without the works of the law," but we say furthermore, that that is not faith, which lies inert in the mind, producing no fruits; a living faith must needs give out signs of life, as a living man is known to be alive from certain infallible signs.—It were as reasonable to expect that the sun could rise above the horizon, and no evidences of light be perceptible, as for a man to realize a saving, justifying faith, and give no signs in the life; when non-Episcopalians are pressed with these things they seemingly are ready to admit that faith to justify must be an active principle, but from policy, they involve their creed in inexplicable confusion; to admit the necessity of a faith that will take in the whole duty of a Christian, were to confess that they have not a justifying faith; for there are certain pre-requisites in Gospel faith, to which the whole family of dissent has paid no attention; but to admit the necessity of a faith at all operative, were to grant its obligation in all its bearings, for who will undertake to define the metes and bounds of faith; who is authorized to say that to predicate justification of faith, it is only necessary to believe and do a small portion of the duties of Christianity? That a man, provided he believes, may neglect the duty of Baptism, Confirmation, the Eucharist, prayers, fasting, fidelity to the Church, and every thing appertaining to outward order, condemn the unity of the Church; in a settled hostility to the Church planted by Christ and His Apostles, and do only such things as are enjoined by the laws and constitution of the society to which he belongs? There is in this thing, a radical defect, and Fewell will do a good service to the cause of truth, by the judicious manner in which this matter is treated; the revivalism of the age is productive of incalculable evil; to erect impulse into an arbiter of truth, were unphilosophical to say the least; agreeably to the theory of the revivalist, the mind when under conviction for sin, feels deeply depressed, deeply afflicted, it is purposely made to realize a horror of darkness, in order that it may rebound most strongly, when the super-incumbent weight shall have been removed; after being kept in this condition for hours or days, it is taught to look for evidences of conversion in the powerful reaction of feeling. The convicted man is asked how he feels; and if he answers, at length, that his mind is more tranquil, that he feels better, he is told that he has the

"witness of the Spirit" that he is born of God. It were not to be wondered at, that he should receive this intelligence with indescribable joy; that he should be frantic with delight; that he should even shout for joy. But it will at once occur, that that this is a very unsafe criterion; and aside from the fact that it is wholly without warrant of Scripture, it is at war with sound philosophy. It is by no means a sure mark of conversion; in the great goodness of God, the mind in its framework is so constituted, that it can not be for a great while deeply depressed; its very organization would be impaired and destroyed, were there not a provision against its permanent depression. Who that has observed the operation of his own mind, does not know that agreeably to this merciful law of the Creator, the mind will react against any depression how great soever? And now to take this reaction as a witness, avouching a change of heart; to say that the man is converted simply because he has felt this revulsion of feeling, were to erect a tribunal for the settlement of religious principle, at which error would of necessity be pronounced truth. Again, it were to erect a standard at war with God's word; this revulsion of feeling is said to be the assurance of pardon or remission. It is not to be wondered at, hence, that all the outward ordinances of religion are despised; that Baptism is neglected, or degraded beneath a sacrament; for if there be remission of sin without Baptism, what were the value of the rite? Hence too Confirmation is neglected; the ministry plays a subordinate part. What the necessity of apostolic ministry, when this assurance of pardon of sins can be obtained, and incorporation into the body of Christ be secured without it? It in fact, makes amends for every defect in organization; it removes every impediment; it gives a title to eternal salvation, without going to God's authorized ministry; it repeals the whole dispensation of apostolical order, and gives authority to men, to minister in holy things not derived from Christ and His apostles. I ask, who can estimate the damage done to divine truth by this unscriptural ruinous doctrine.

CYPRIAN, N. C.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JULY 15, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

COLLEGIATE AND THEOLOGICAL SEMINARY IN TENNESSEE.—We have received a letter from a valued friend, whose name is well known as one of our most popular writers, giving an interesting account of the foundation of an Institution, which if successfully established, will do much for the Church in the South-West. It will be seen also from the correspondence appended, that the Rev. Dr. Wheat has resigned his Parish for the purpose of taking charge of this new Seminary. It will also appear, from this, how high a character Dr. Wheat has won for himself in the pastoral relation. This fact, we regard, as an earnest of his success in the new duties he has assumed. None can be better qualified for such an office than one who, possessed of talents and learning, has approved himself a faithful and efficient Pastor. We think that we cannot better comply with our correspondent's wishes in behalf of Dr. Wheat and the Seminary, than by giving a portion of his own letter. We are sure that an Institution like this will secure the best wishes and prayers of the Church at large, and that churchmen will be ready to further such an effort with something more substantial than "good desires." With this sincere expression of our earnest hopes, we give the following extract from the letter we have received.

"The distinguished reputation of the Rev. Dr. Wheat, both as a clergyman and an elegant scholar, is not unknown to you, and he promises to be an ornament to the University he pro-

poses to take charge of. His resignation was accepted by the Vestry with the greatest reluctance, and they would have urged him to reverse his decision, but for the firmness with which he maintained it. Although accomplishing great good as a pastor, he believed that a wider field lay open before him in the establishment of the College for the preparation of young men for the ministry. Such an institution has long been felt to be a desideratum in this quarter of the Union. There has been much difficulty in obtaining clergy for this State, and the Church suffers from the deficiency. It is the opinion of the Bishop, with whom I have conversed upon the subject, that a College established at Columbia will not only supply Tennessee, but from its central position ultimately be the nursery for the whole south-west.

Columbia is a beautiful village in the bosom of the paradisaical region known as 'the Garden Spot of Tennessee.' It is also the Diocesan residence, and is surrounded by a wealthy and cultivated people. The success of the Female Institute there, would hold out hopes of similar results for a College.

The proposed institution is not to be commenced on a large, showy scale; but modestly at first, according to means, advancing with safety whenever it does advance. About \$5000 have already been subscribed, principally by the brothers, Messrs. Polk. With this, a pleasant grove of ten acres will be purchased, and a plain gothic cottage erected upon it, to serve as the nucleus of the college. In this the President will reside, and at first take ten or twelve young men as boarders. As the number increases, a second cottage will be erected, and a professor employed, who will dwell in it with a class. Other cottages and other professors will be added, as funds and patronage will permit. The cottages will enclose a square according to a fixed plan of architectural and landscape arrangement. In the centre will stand the chapel.

This is the outline. At first the enterprise will be only an Academy, out of which will spring quadrennial classes to form the college proper, out of which will be evolved the Theological Seminary. Of course it will take funds and time; but the beginning is prosperous, and with God's blessing its friends here foresee its success. In its main features the Nashotah Mission will form the model, after which it will be organized.

With such a man as Bishop Otey as its able patron and friend, it cannot fail. Whatever has been done for Tennessee by friends of the Church, has always been well given. Failure is a word that has never been coupled with any enterprises having this State for the field; therefore please, my dear sir, not to associate such a thought with our proposed College.

CORRESPONDENCE.

The many warm friends of the Rev. Dr. Wheat, will learn with deep regret by the following correspondence, that he has determined to leave his pastoral charge for a wider field of labor. He will retire with the most earnest wishes for his welfare and happiness: We are permitted to publish the following interesting correspondence between himself and the Vestry of the Church of which he has so long been the honored pastor:

EASTER MONDAY, April 24, 1848.

To Dr. John Shelby, Senior Warden, Francis B. Fogg, Esq., Junior Warden, and other gentlemen of the Vestry of Christ Church, Nashville.

DEAR BRETHREN:

Having determined, with the approbation of the Bishop and under his special appointment, to devote myself to the establishing of a Collegiate and Theological Seminary for the diocese, I beg leave, herewith, most respectfully to resign the rectorship of this parish, from and after the first day of July next.

It has not been without great difficulty, as you can well understand, and after long and anxious deliberation, that I have been brought, by the promise of greater usefulness in a more responsible position, to consent to the severance of the sacred and endearing ties that have bound us together for nearly eleven years past.

During this whole period our official intercourse has been perfectly harmonious, and I thankfully bear witness to your generous care and unwearied kindness to myself and family. For all this, as well as a too favorable estimation of my poor services, I beg you accept my most grateful acknowledgments, accept my best wishes, accept the assurance of my constant benedictions and prayers for your continued prosperity and happiness.

In those best bonds which no separations can sunder,

Yours truly,

J. T. WHEAT.

NASHVILLE, June 15th, 1848.

DEAR SIR:—Owing to the absence of some of the members of the Vestry, it was difficult to convene a sufficient number until yesterday, when your communication addressed, on Easter Monday, to the Wardens and Vestry of Christ Church, Nashville, was laid before them. The undersigned were appointed a committee to inform you of the result of the meeting; that the Vestry had, with deep regret, accepted your resignation of the Rectorship of this Parish, from and after the first day of July next.

The terms used in your letter of resignation seemed to pre-

clude the Vestry from adopting any other course, as you state that you had determined, with the approbation of the Bishop, and under his special appointment, to devote yourself to the establishment of a Collegiate and Theological Seminary for this Diocese, and that you had long and anxiously deliberated upon the measure, and believed there was a prospect of usefulness to the Church in the more responsible position which you had agreed to assume.

After the sacred and endearing connexion which has subsisted for so many years, it is very painful for the Vestry to agree to part with you. They have always entertained the highest respect and admiration for your eminent talents and goodness, and the congregation under your pastoral care has increased greatly in numbers and in true piety. In our official intercourse there has always been the most perfect cordiality, and we have been united in all the measures that were deemed necessary for the good of the Church.

Your unwearied devotion to the interest and welfare of the Church has not been limited to your labors in our congregation, but in the conventions that have been held in this State since your removal here, your exertions and talents have been eminently useful and acknowledged by all.

We have the utmost confidence that, in the more extensive sphere of action and usefulness to which you will be transferred in the superintendence of a Theological and Collegiate Seminary, you will be successful in disseminating the principles of our holy religion, and establishing an institution which will be distinguished for its excellence and an honor to the Church. Your abilities, learning and eloquence well qualify you to be president; and in this new and arduous field of labor, we trust you will receive the reward which you will so richly merit.

With the highest respect and esteem, and with our prayers for your prosperity and welfare, we remain ever your sincere friends,

FRANCIS B. FOGG,
BENJ. LITTON,
JNO. BAIRD.

Committee of Vestry of Christ Church, Nashville.
Rev. Dr. WHEAT, Nashville.

We have received two communications in reference to the article of "Layman," and our remarks thereupon. We give precedence to "C." in defence of his own use of terms. "Layman" shall appear in our next. For ourselves we would rather be tenacious about things than about words, and so it be rightly done, we are little concerned whether "the Ante-Communion Service" be "said," "read," or "performed." We cannot agree with our correspondent that it would be better to stay away from the Morning Service, than to depart without communing, when the Holy Sacrament is administered. Surely, there is greater offence in breaking two Divine commands than in violating one. And upon this principle it would be better for all, who are not communicants, to stay from church on communion Sunday, thus adding to their disobedience of the injunction "Do this in remembrance of Me," the "forsaking the assembling of themselves together as the manner of some is."

MR. EDITOR:—

Your correspondent, "Layman," in the last Banner, has taken exception to the use of the word "performed," as applied to the Ante-Communion Service, "as not suited to the subject, nor warranted in any part of the Prayer Book; and suggests that "said or read" would be much better. In apology for the use of the word, I can only say, that the article to which he refers ("Convention of the Diocese of Delaware") was written in haste and the use of the word entirely overlooked. I think the word "said" would have been more appropriate, as the rubric preceding the Ante-Communion Service, directs that the Minister, standing at the right side of the table, &c.—shall say the Lord's Prayer, &c. Again, "then the Minister may say," &c.—and again, "then shall be said the Collect of the Day"—while the rubric at the close of the Communion Office, directs that "upon the Sundays and other Holy Days, &c., shall be said all that is appointed," &c. These rubrics, I think, would sufficiently designate the most appropriate word. But in looking over a file of the Banner of the Cross, for 1844, I find under date of June 8th, in a report of the proceedings of the Convention of New Jersey, that "the Ante-Communion Service was performed by the Bishop." Again, July 27th, in the Convention of Louisiana, "the Bishop performed" the same service; and October 5th, in the report of the proceedings of the General Convention, it is stated that "the Ante-Communion Service was performed by the Senior Bishop." And again, Oct. 26th, in an account of the consecration of three Bishops, in Christ Church, I see that "the Ante-Communion Service was performed by the Bishop of North Carolina"—and November 2d, in the account of the consecration of three Missionary Bishops in St. Peter's Church, the same service "was performed by the Missionary Bishop of the Northwest." I cite these examples, not to defend the use of the word, but merely to show that I had precedents for its use—while at the same time, I would thank my esteemed friend "Layman," for his correction.

I regret very much, that his article, with your remarks, had not been published a week sooner. Had this only been done, some persons, (communicants of the Church) might have been prevented, not only from staying away from Church, on Trinity Sunday because the Holy Communion was to be administered, but also from turning their backs upon the Altar, upon which were spread the mystic emblems of the broken body and shed blood of their Redeemer—and for the simple reason, that they had partaken of that sacred feast upon the two previous Lord's Days.

Would it not be better to stay away from the Morning Service, than to remain until the Sermon was over, and then deliberately walk out of the Church, as if they had neither part nor lot in the matter? "Consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth

over your heads for the same; when ye wilfully abstain from the Lord's table, and separate from your brethren, who come to feed on the banquet of that most heavenly food." C.
Newcastle, St. Peter's Day, 1848.

For the Banner of the Cross.
Convention of Louisiana.

Mr. Editor:—

Having seen no account of the proceedings of the Annual Convention of the Diocese of Louisiana, I take the liberty of sending you the following abstract, hoping our progress may be matter of interest to all who are affectionately devoted to our dear Church.

The services commenced in Grace Church, St. Francisville, in which the Convention was held, on the 3d day of May, ulto., when the Rev. N. O. Preston said the morning services; the Rev. Thomas D. Ozanne read the lessons, and the Rev. Chas. W. Whitall preached a sermon on ordination. The Rev. Wm. John Lynde was ordained to the order of Priesthood, and Mr. Frederick Dean was ordained Deacon, after which the Holy Eucharist was administered to the Clergy, Laity and Congregation.

The Convention came to order at 1½ o'clock, P. M., when the Right Rev. Leonidas Polk, D. D., Bishop of the Diocese, took the chair as President, and the Secretary of last year called the roll of clerical and lay delegates entitled to seats in Convention. Twenty-six Clerical and forty-six Lay delegates were found to be entitled to seats. Seventeen of the clerical and seventeen of the lay delegates attended the sittings of the Convention, representing fifteen parishes of the Diocese. The Right Rev. James Harvey Otey, D. D., Bishop of the Diocese of Tennessee, and the Rev. Samuel C. Kerr, and the Rev. Mr. Giles, of the Diocese of Mississippi, and the Rev. Mr. Benton, of the Diocese of Tennessee, attended and took seats in the Convention, as honorary members.

John L. Lobdell, Esq., was re-elected Secretary and Treasurer of the Convention for the ensuing year.

Three new churches were received into communion with the Convention, viz:

1. Grace Church, New Orleans.
2. Eglise Protestante Francaise, New Orleans.
3. Church of the Holy Trinity, city of Lafayette.

STANDING COMMITTEE.

Rev. Dr. Hawks,	Mr. L. C. Duncan,
" Mr. Preston,	" P. M. Ozanne,
" " Goodrich,	" W. M. Goodrich.

MISSIONARY COMMITTEE.

Rev. Mr. Preston,	Mr. Thomas Dix,
" " Lewis,	" Ozanne,
" " Nicholson.	

EDUCATION COMMITTEE.

Rev. Dr. Hawks,	Hon. George S. Guion,
" " Lacey,	" Charles Watts,
Rev. Mr. Lewis,	Mr. L. Matthews,
" " Nicholson,	" B. M. Norman.

John L. Lobdell, Esq., was elected Trustee of the General Theological Seminary, to fill the place of the Hon. Thomas Butler, deceased.

DELEGATES TO THE GENERAL CONVENTION.

Rev. Dr. Lacey,	Hon. George S. Guion,
" " Hawks,	Mr. John L. Lobdell,
Rev. Mr. Guion,	" J. Dale Powell,
" " Lamon,	Dr. J. P. Davidson.

On the second day, 4th May, service was said by the Rev. Mr. Whitall, the lessons were read by the Rev. Charles P. Clark, and a sermon on missions was preached by the Rev. William R. Nicholson, after which a collection was taken in aid of Diocesan Missions. On this day the Bishop read his address to the Convention, and the Parochial reports were laid before the Convention and read. The Bishop's address and the Parochial reports were referred to the committee on the state of the Churches who, through Rev. Dr. Hawks, chairman, made a very interesting and encouraging report of the prosperity and prospects of the Church in Louisiana.

Appropriate resolutions were passed on the deaths of the Rev. Wiley Peck and the Hon. Judge Butler, late a warden of Grace Church, St. Francisville.

On the third day, 5th May, service was said by the Rev. Mr. Giles, of the Diocese of Mississippi, the lessons were read by the Rev. Mr. Kerr of the same Diocese, and a sermon was preached by the Rev. John Sandals; after which the Rev. Spencer Wall, Missionary, and officiating to a colored congregation in the Parish of Lafourche Interior, was ordained to the order of Priesthood, and the religious services were concluded by the administration of the Holy Eucharist to the Clergy, Laity and Congregation.

After the religious services, the Convention came to order, when it was resolved that the next Convention be held in St. John's Church, Thibodeaux, on the 2d Wednesday after Easter, 1849.

The following committee was appointed to revise the present Constitution and Canons of the Diocese of Louisiana, and report to the next Annual Convention, viz:

Rev. Dr. Hawks,	Mr. John L. Lobdell,
" Mr. Goodrich,	" L. C. Duncan,
	" J. Dale Powell.

After singing one of the Hymns in the collection, with the annual prayers, the Convention adjourned.

This was the largest and one of the most interesting conventions ever assembled in Louisiana. Under the happy influence of our beloved Diocesan Church has progressed in a manner which must excite the liveliest gratitude of every faithful member of Christ's flock: and, while many are being added of such as, we humbly trust, shall be saved, the harvest is still plenteous, and from all parts of our wide-extended Diocese the cry comes up to our good Bishop for faithful reapers of this goodly heritage.

J. D. Powell

St. Francisville, Louisiana, June 19, 1848.

The following article, setting forth an important use of Patience, we copy, for the benefit of the Clergy, from the Protestant Churchman.

Patience in the Pulpit.

1. Be patient towards those loiterers and lingerers who come too late for public worship. They are a trial; for some of them live near the sanctuary, and it would cost but slight exertion to be there in time. Bear with them. They will get in by and by, and then, besides the comfort of having been patient, you can enjoy the pleasure of thankfulness that they are in at last.

2. Bear, too, with that noisy worshipper. The church door rings when he shuts it; he marches to his pew with the tread of a heavy dragoon. A crash announces that his pew door is closed. He has a cough that terrifies the nervous, and a sneeze that annoys many a church slumberer. He snores, too, to the manifest discomfort of the drowsy about him. It is a pity there was not such a modification of all these matters, as that you might have a sacred stillness in the place of prayer. But you must bear with him. He gives you a capital opportunity of improving by exercise in the virtue now recommended.

3. Be patient with the sleepers. Perhaps they have never yet awakened to the fact that the house of God is not the most proper place to take a nap. Perhaps they will wake soon enough to hear the better for their refreshing slumber. It is a moving thought, certainly, that you can look them up during the week, and, taking your sermon in your pocket, you can inquire if they would not like to hear what they so unfortunately lost.

4. The noisy boys in the gallery, and elsewhere, will try your patience. But you will add to your stock of knowledge by learning how poorly they are trained and disciplined at home; and how lovely an affair it is for parents to suffer their children to be beyond their sight and influence in the sanctuary.

5. Show sweet patience also toward that man yonder who demonstrates his interest in the close of the worship, by various timely preparations. Incipient steps are taken during the singing. He buttons on his coat; puts on his gloves; disposes of his spectacles; looks after his hat; grasps his whip or cane, &c., all of this before the benediction. During that he gets his pew ajar, ready for a leap into the aisle, and the benediction sounds are scarcely uttered ere he begins his flight towards home. One would think, from his haste, that his precious life depended on the despatch with which he could leave the sanctuary behind him. Bear with him. It is, indeed, a pity he shoots out of the house of prayer with such unbecoming haste; but be comforted. Time cures many evils. He will not be able to flee the temple of the Lord in such swiftness, when increasing years have laid their burdens upon him. Think of that.

6. If yours is a country congregation, be patient to such worshippers as feel it indispensable to bring their dogs with them to meeting. It shows kindness: for how lonely the poor fellows would be at home! Besides, a goodly group of dogs patrolling the porch—whining after masters—chasing one another up and down the aisles, and anon up the pulpit stairs, and making all the children giggle, and starting church officers in pursuit—all this will help to keep people awake—will show that the sanctuary is a place not altogether destitute of excitement, and will give an excellent opportunity for patience in the pulpit.—N. Y. Evan.

Foreign Intelligence.

The following is taken from the English Churchman of June 22d. It is indeed a gloomy picture.

"The state and prospects of Europe seem to get darker every hour. In Spain, civil war is breaking out; and, as the Queen is said to be *en route*, it is evident that Don Carlos will no longer restrain his followers from action.

Every day proves the impossibility of constructing a Republic in France. Their Government at present is chaos, and the country is divided into three parties—the Legitimists, Republicans, and Bonapartists. Of these, the latter will most likely succeed in making Louis Napoleon President, and afterwards Emperor of France. Henri V. must bide his time; the pear is not yet ripe enough for him.

In Italy, Charles Albert is rapidly forming a Lombardo-Sardinian kingdom; and, if the French do not interfere, will perhaps succeed in making himself King of all Italy.

Austria and Prussia are hopelessly disorganized. It has been proposed to form Prussia into a Northern Germanic kingdom, and Bavaria into a Southern one, leaving Austria to become Slavonic, and to follow her natural development towards the mouth of the Danube. If the latter power is wise, she will adopt that course, which will give her a chance of getting to Constantinople before the Czar; but nothing, we fear, will solve the difficulties of Germany but a Republic.

The Danes are fighting away bravely; and, as they are supported earnestly by the Russians and Swedes, there is no doubt of their success.

In the meanwhile, although we are mercifully spared from many of the evils which afflict the rest of Europe, we are by no means in a healthy and satisfactory state. Ireland, is silently, but rapidly, getting worse and worse—our revenue is rapidly falling off—trade is, in many places, in a wretched state: agriculture, though happily an exception, must be sooner or later depressed, unless energetic means are employed to prevent it. But there appears everywhere—whether we look at Ecclesiastical or civil matters—a sad lack of energy and public spirit. There are no leading minds and hearts.

Listlessness, apathy, indifference, and stagnation, are the order of the day. Where shall we look for a master-mind, or a master-spirit, to move over the surface of our half-paralyzed country, to awake it from its lethargy, to rekindle its zeal, reanimate its hopes and aspirations, and set its machinery (civil and Ecclesiastical) in full and orderly motion?

We almost despair of finding such a master mind in these days of mediocrity and "small things." But why should they who have received, and have not yet altogether lost, the Spirit which dwells in Christ's Holy Catholic Church—why should they wait for mere human inspiration and guidance? Why should the "Priests and Kings" of a Heavenly Country allow their powers and their privileges to lie dormant, or only half-employed, and their responsibilities only partially fulfilled? Apathy, despair, and inactivity are treason in such persons, especially at such a time as this. Let every man and woman realize their individual responsibility towards the Church and the nations, and forthwith act upon it, using all the means, powers, and influences which they possess, and they may win such a blessing for themselves and their country as, in their present sleep, they dream not of."

This paper also contains a long and able charge from the Bishop of Exeter at the Triennial Visitation. The subject of this important charge is "the Church Discipline Act." As this is a measure of great consequence, our readers will be interested in the following account of the change proposed by this Bill, as given by the Bishop. We have no room at present to give the views which this able Prelate expresses concerning the propriety of the most important change which makes "the Thirty-nine Articles to be the sole Test of Heresy."

"I will Proceed to state the most important of the changes which the Bill contemplates.

The first relates to the Commission which the Bishop is now required to issue, in every case of complaint, for the purpose of ascertaining, whether there be "a prima facie ground for instituting further proceedings."

This provision of the present law was intended to give to the accused both the benefit of an inquiry, analogous to that which is made by a grand jury, and also an opportunity of preventing a long and costly suit by his making an early submission, and thus, too, obtaining a lighter sentence (should the circumstances admit), than would be possible, in many cases, if the suit were prosecuted to a full hearing. These benefits it has, in fact, afforded, as my own experience enables me to state; but it has elsewhere been found to introduce the greatest inconveniences, through the publicity of the proceedings, which thus constituted, in effect, a trial, without some of the main securities for the right administration of Justice, which a more formal trial would give.

Instead of this commission—which has been thus found to work very questionably—the new bill substitutes a "private preliminary inquiry" by the Bishop, (or by some one Clergyman, or more, deputed by him) but only in case the accused shall give his written consent to such inquiry. The witnesses are to be examined and cross-examined upon oath, but no lawyers to be admitted; and if the accused confess the charge, and submit to sentence being forthwith pronounced, it may be so pronounced, and so all further proceedings stayed.

But, there is one class of offences altogether excepted from this summary proceeding before the Bishop; and the law is brought back to that, which prevailed before the passing of the late statute. In other words, the case must be heard in the Consistorial Court, whenever the offence alleged is Heresy, false Doctrine, Blasphemy, or Schism.

Now, this is a change, at which we shall, I think, all rejoice: the Bishops, because they will thus be saved from the exercise of a power often viewed with a very invidious eye; the Clergy, because they will have a tribunal restored, to which it is probable, that in cases of Doctrine, many would go with greater confidence.

Whatever the value may be of this part of the measure, the greatest advantage which, in these cases, will be secured by the proposed Bill, is the establishment of a *New Court of Appeal* in all cases of Heresy and Unsound Doctrine. At present, I need not tell you, that the Appeal is to the Judicial Committee of the Privy Council, to which only those Bishops who are members of the Privy Council can belong. I will not enlarge on the great inconveniences which have been found to arise from this state of the Law. Suffice it to say, that the new court will consist of the two Archbishops, and three Bishops, to be named by the Crown, the Regius and Margaret Professors of Divinity in the Universities of Oxford and Cambridge—the Dean of the Court of Arches—the Chancellor of the Diocese of London—the Lord Chancellor—the Master of the Rolls, and the three senior Puisne Judges,—in other words of Five Episcopal members, four Divines occupying the highest chairs of Theology in our two chief Universities—two Ecclesiastical Judges—the two highest Equity Judges—and three of the most eminent Judges of the Common Law Courts. Of these sixteen persons, nine are Spiritual, two others are Spir-

itual Judges, and the remaining five, Temporal Judges. A *Quorum* will consist of three Bishops, two Professors, one Ecclesiastical Judge, one Equity Judge, and two of the Judges of the Court of King's Bench, Common Pleas, and Exchequer.

I hesitate not to avow my own opinion, and to anticipate the concurrence of yours, in saying that I think the composition of such a Court of Appeal, in such cases, is free from all reasonable exceptions.

So much for causes which relate to Doctrines. Other cases of alleged Delinquency, when Articles are filed, are to be heard by the Bishop, either in person, having as his Assessor an Advocate of Doctors' Commons of not less than seven years standing, or a Barrister at Law of not less than ten years; or if the Bishop do not sit in person, then by his Vicar General, if qualified as above, or by a commissary so qualified and specially appointed for the occasion.

But by far the most important change in the mode of proceeding, is that which will give both to the Bishops, and to the accused, the assistance of a Jury of four Beneficed Clergymen of the Archdeaconry, to be appointed by lot out of twelve, who shall be elected in every third year from among the Incumbents of the Archdeaconry.

This Jury will pronounce on the facts; and the Bishop, or his Commissary, on the law.

I should despair of seeing any scheme less open to valid objections, and therefore, I heartily hope it will hereafter pass into law.

I dwell not on the minuter particulars, which may, or may not, be more liable to criticism.

From this subject, I turn to another, which has deeply interested you, and the whole Church—I mean, the avowed intention of introducing in the House of Commons, a clause into the New Bill, making the "Thirty-nine Articles to be the sole Test of Heresy, or false or unsound doctrine, on any points treated of therein."

And here let me, in the outset, express the great gratification which I have felt, and which I believe a very large portion of the most faithful members of the Church, in witnessing the strenuous resistance declared by you to this most dangerous measure. Rarely, if ever, has any occurrence called forth so general, and so zealous a demonstration, at once of your feelings, and of your judgment; for rarely, indeed, if ever, has any occasion so loudly demanded such a demonstration.

It painfully reminds us of the unhappy contest, which, two hundred years ago, filled our land with violence, made desolate our Zion, and threw down our Altars. Then, as now, the Prayer Book was the great object of attack; then, as now, many who were content, reluctantly to use it, reclaimed against the profession of its precious truths, as a burthen, which their conscience found too heavy to be borne."

SCOTLAND.—*Bishopric of Glasgow*.—At a Special Synod of the Diocese of Glasgow and Galloway, held within St. Mary's Church, Glasgow, on Wednesday, the 7th inst., it was resolved to petition the College of Bishops for an extension of the time allowed to the Presbyters for the election of a Bishop, in the hope that, with additional opportunities for consultation, they might be able to arrive at an entirely unanimous decision.—*Glasgow Constitutional*.

The Archbishop of York is so far recovered from his recent severe accident as to have been able to leave town on Friday last for Bishopsthorpe.

Dr. Graham, Bishop of Chester, was enthroned in the Cathedral on Friday last.

The Under-Secretary of State for the Home Department has acknowledged the receipt of an address to the Queen from three hundred clergymen praying for the restoration of Convocation.

The Bishop of Manchester consecrated Christ church, Ashton-under-Lyne, on Saturday.

Christ church, Bermondsey, was, on Monday consecrated by the Bishop of Winchester. It contains nine hundred and eighty sittings, of which number six hundred are to be free. This is the fourth new church erected in the district of Bermondsey.

The Bishop of Oxford the same day opened the new schools at Headington, near Oxford, with prayers and addresses. From the schools his lordship went in procession to Headington Quarry, a populous and rather distant part of the parish, where he performed the ceremony of laying the first stone of a new church intended to be built there. His lordship was attended by a large body of the clergy and gentry from Oxford and the neighbourhood.

The Rev. Henry Mackenzie, who succeeds Sir Henry Dunksfield as Vicar of St. Martin's, was for some years a clergyman of the diocese of London, and was well known for his exertions as secretary to the fund for the erection of ten additional churches in Bethnal-Green. He was selected by the Dean and Chapter of Norwich for the important office of Vicar of Great Yarmouth, in consequence of the great ability, zeal, and discretion, which he had shown as incumbent of a district church in the neighbourhood of London.

The Rev. Earnest Hawkins, B.D., Secretary of the Society for the Propagation of the Gospel in Foreign Parts, has just issued a circular to the members, with reference to its condition—

"During the last four years, it appears, the annual expenditure has been reduced from 80,000*l.* to little more than 60,000*l.* This reduction has been effected without recalling or diminishing the salary of a single missionary. First, by the cessation of payments which had been guaranteed for a limited time; second, by the discontinuance of grants towards the building of churches and schools; third, by withdrawing from the support of schools and schoolmasters, more especially in the West Indies."

The London Diocesan Board of Education held its annual meeting on Wednesday, at 79, Pall-mall, the Bishop of London in the chair. His lordship, in his opening remarks, spoke with great interest of the schools recently established under the name of ragged schools. He was most anxious to bring these schools within the scope of the London Diocesan Board; they had not been quite as successful as might have been hoped in procuring funds, but he hoped that the result of the united efforts of the clergy of his diocese would be to increase the means of affording Church of England education. The following resolution was unanimously adopted—

"That, as the objects for which the Metropolitan School Fund was established still call for the most strenuous exertions of every member of the Church, especially with a view of taking advantage of the offer of assistance made by Government, it is highly necessary that every endeavour be made to increase that fund, and enable the committee to meet the numerous applications for aid in educating poor children in London."

A question having been raised as to the expediency of compelling teachers in ragged schools to adopt the Church of England Catechism, in their teaching before any grant of money in aid of those schools could be made by the London Diocesan Board, the Bishop of London said that the propriety of introducing the Church Catechism into the ragged schools must be left entirely to the judgment of the parochial clergy in the parishes where aid was solicited from the board on behalf of ragged schools.

New Publications.

THE STEWARDSHIP OF THE CHRISTIAN MINISTRY. A Charge to the Clergy of the Protestant Episcopal Church of the Diocese of Rhode Island, delivered at the Annual Convention, in Grace church, Providence, June 13, 1848. [Published by request of the Convention]. By J. P. K. Henshaw, D. D., Bishop of the Diocese.

The subject of this admirable Charge, is THE STEWARDSHIP OF THE CHRISTIAN MINISTRY, as presented by St. Paul in his First Epistle to the Corinthians, 4th chapter, 1st and 2d verses.

After setting forth in a clear and forcible manner the nature and trust of the ministerial Office—A STEWARDSHIP—a *Stewardship of THE MYSTERIES OF GOD*—the Bishop concludes with an earnest exhortation to those who were about to take upon them, in ordination, this high and responsible duty.

In this connection we would quote the following rules, as given by the learned and judicious editor of the "True Catholic." A practice like this is worthy of the high principles of sound churchmanship.

The rules which we have long ago laid down for our conduct, and announced to the world, preclude us from making so much as a single remark upon an episcopal charge. We can, therefore, only express our thanks for the courtesy to which we are indebted for a copy.* In doing so, however, we think it best to state again the precise rule by which we are governed, and which we have reason to believe, is not understood. We have been told in various tones and from various quarters, that we have established a rule which precludes us from reviewing any work of a bishop. It is not so. Our rule is not to review an *official act* of a bishop. It is founded on the great distinction between a bishop and the bishop. A bishop is only a man, a learned and pious man, occupying a distinguished and honored station in the Church; but when he descends into the arena of literature, although entitled to the respect due to his station, his learning, and his piety, is substantially on a par with any other author. But the Bishop of a diocese is the Divinely appointed ruler of that diocese, and when he speaks to it officially, no periodical writer can have a right to say any thing which may diminish in a single mind the weight of his admonitions. It follows that he cannot speak of them at all, for if he has, and exercises occasionally, the right of praise, the withholding praise becomes equivalent to blame. We therefore feel bound to abstain from all comment on the official acts of the Right Reverend Fathers, to whom the care of dioceses has in the course of Divine Providence been committed.

THE CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—Volume 1. No. 2, July, 1848, New Haven, Conn. Published by Bassett & Bradley, 115 Chapel Street.

This number of the Church Review, in our judgment, fully sustains the high opinion before expressed of it. "The Ecclesiastical Register" is a most important part of the work, and

* Another document.

evidences great care and industry in its compilation. In the valuable "Summary of Home Intelligence," the "Standing Committee," "Deputies to General Convention," &c., of New Jersey, are inadvertently placed under the head of Pennsylvania. The articles, so far as we have been able to examine them, are excellent. The titles are as follows:

Art. I. "Kenrick on the Primacy." Dr. Jarvis

Art. II. Form and Spirit.

Art. III. Primates of all England.

Art. IV. The Rock of the Church.

Art. V. Bushnell's Christian Nurture.

Art. VI. Dr. Hampden, and Church and State.

Art. VII. Hoyt's Sketches of Life and Landscape.

Notices of Books.

English Words from the Celtic.

Ecclesiastical Register.

Summary of Home Intelligence.

Summary of Foreign Intelligence.

Editorial.

The first and leading article, in every sense, is the first named. The author is well known, though his name is not given. In our esteem, it would add much to the interest of this Review if the names of the writers were given. Why they should be withheld we know not. Though our weekly contributors are not willing that their names should appear, we think no article should be admitted into a Journal, seeking the high repute aimed at by the Church Review, with which the writer was not willing to associate his name and character.—The public generally like to know *whom* as well as *what* they are reading. Though as some profound critic once observed, "Anon. is the most voluminous writer in Literature," yet an article or a book without the writer's name, is often regarded with as little favor as the man who suffered so much from the loss of his shadow!

But for all this, an article from the author of the Review of "Kenrick on the Primacy," needs no name to tell whose it is. We are not therefore betraying any secret when we say, that Dr. Jarvis, in this article, has brought his extensive historical knowledge, and his learned and able mind to bear upon one of the strong holds of error.

Never was there a more opportune time for pressing such arguments upon the public mind. The temporal power of the Papacy, established upon the ruins of fallen Rome, is passing away. The Romans have held the Pope a prisoner in the Vatican! This fact has shown that the bonds of his spiritual despotism have been weakened, the fetters and chains hang loosely upon the captives! An age which can take from the Pope his temporal power is prepared to deny him the keys of his usurped spiritual kingdom. We therefore consider the subject of Dr. Jarvis's article as most appropriate for the times. The power, and just reasoning which mark this discussion of a most important topic, we shall endeavor to show in our next paper, wherein we may have room for extracts, with at least a digest of the arguments by which the learned writer conclusively answers the important question, "WHETHER HE (St. Peter) EVER DID SIT THERE, (at Rome) AS BISHOP OF THAT SEE?"

A SERMON PREACHED AT THE ANNIVERSARY OF THE P. E. MISSIONARY SOCIETY FOR SEAMEN IN THE CITY OF NEW YORK. By ALEXANDER H. VINTON, Rector of St. Paul's church, Boston.

This Sermon (the text is from Psalm cvii. 23,) is a very interesting and striking one. It gives powerful and vivid descriptions of the various dangers, physical, moral, and spiritual, besetting seamen, and is well suited to awaken an interest in this much neglected class of our fellow men. It is sold for the benefit of the Society.

A PILGRIMAGE TO THE HOLY LAND; comprising Recollections, Sketches, and Reflections, made during a Tour in the East. By Alphonse De Lamartine, Member of the Provisional Government of France, &c. &c. New York and Philadelphia, D. & G. S. Appleton & Co.

This book hardly needs the name of Lamartine, one of almost romantic interest, to give it extensive circulation. Few will begin to read without desiring to continue to the end. Whatever may be the fate of its distinguished author in his wonderful political history, he has a popularity which depends not upon the fickle-minded mob. If our readers desire an interesting and instructive work at once suited to the coolest and hottest weather, if they wish a book for a companion of their summer travels, one to think over in the shady groves of the country, or to dream over by the sea shore: let them not forget to take with them a copy of this work.

The notice of some other works received, and for which we thank those who sent them, we are obliged to defer.

NEW AGENT.—Mr. J. Dale Powell has kindly consented to act as Agent for the "Banner" at St. Francisville, Louisiana.

*If thou art poor, and canst not earn any thing by work, beg; and when any one gives receive it thankfully.

Obituary.

For the Banner of the Cross.

DIED.—On the 11th day of May, 1848, in Smithfield, Isle of Wight County, Virginia, in the 75th year of her age, Mrs. SUSAN E. BENHAM, relict of the late Capt. E. BENHAM, of Connecticut. Mrs. Benham was a native of New Haven, Conn. Nearly forty years ago she received at the hands of the Venerable Seabury, the first Bishop of Connecticut, the apostolic rite of confirmation, was long a member of Trinity Church, New Haven, but for the last fifteen years a resident of Smithfield. The whole life of this venerable mother in Israel, was a beautiful comment upon the peacefulness and the purity of our most holy faith. Religion with her was a *principle*, not an *impulse*; and her attachment to the worship, doctrines, and discipline of the Protestant Episcopal Church, being not the result of a blind preference, but of deep and prayerful investigation; and the conclusion at which she arrived, that it was both primitive and apostolic. She was enabled at all times to give a reason for the hope within her. Her Bible and her prayer book, the one an admirable exponent of the other, were ever precious in her sight,—and were resorted to in the dark hours of her afflictions, while her heart humble and trusting before and in its God, was there directed, as were the inquiring ones of old, who asked, "Lord teach us how to pray." She had been sorely tried in the furnace of affliction. "Her more than Brother, and her next to God," had fallen far away from home in a foreign land, and when she, then the young wife, looked out for his coming—the tidings were brought that he was no more! One by one, three children, the links which bound her heart to the memories of the past and the dead, were stricken in death—she bowed to these bereavements—but her cry at each stroke was, "I know oh Lord that thy judgments are right, and that in faithfulness hast thou afflicted me."

During her illness, the writer of this hasty notice visited the aged saint, and was privileged to pray beside her death couch. Death came to her not as the unwelcome and the unbidden guest—she awaited his call, as that of a welcome friend, and but one brief hour before her spirit winged its flight—she requested those who were surrounding her bed, to sing

"I would not live away!—No, welcome the tomb,
Since Jesus hath lain there I dread not its gloom;
There sweet be my rest till he bid me arise
To hail him in triumph descending the skies."

In compliance with her desire we proceeded to consecrate the elements of the Lord's Supper—but while repeating the Lord's prayer, herself joining audibly in it, she fell asleep in Jesus, murmuring, "hallowed be thy name!"

"The smile of the Lord was the feast of her soul" in heaven. She was there to drink no more of the fruit of the vine on earth—and those of us who were privileged to see her calm exit from this to a better world, felt that, that death-chamber was "quite on the verge of heaven." It was good for us to be there.

In obedience to her request, her funeral sermon was preached from the cxix. Psalm, 75.—"I know, oh Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." We thought as the text was handed to us as we left the house of sanctified affliction, of the preceding verse of the same Psalm.—"They that fear thee will be glad when they see me, because I have hoped in thy word." Her request was complied with, and amid the tears of the young and the old, who followed her to the grave, and the solemn tolling of the muffled bell of our little village church, her coffin, adorned with *white roses* from a bush she had planted and tended, was laid in the grave beside a granddaughter, who young and beautiful, had preceded her to the vision of God, prepared for the pure in heart. She sleeps beneath the shadows of a primeval grove, through which, even while we write the soft winds are playing, and the wild birds hymning their morning lay—but thy spirit, oh mother in Israel, hath now its home on high. We thought as we laid her in the grave, of these beautiful words of Bryant:—

"Why weep we then for her, who having won
The bound of her appointed years at last,
Life's blessings all enjoyed, life's trials done,
Serenely to her final rest has passed?
While the soft memory of her virtues yet,
Lingers like twilight hues when the bright sun is set.

Her youth was innocent, her riper age,
Marked by some act of goodness, every day;
And watch'd by eyes that loved her—calm and sage
Faded her last declining years away—
Cheerful she gave her being up, and went
To share the holy rest that waits a life well spent.

And I am glad that she has lived thus long,
And I am glad that she has gone to her reward!
Nor can I deem that Nature did her wrong,
Softly to disengage the vital cord.
For when her hand grew feeble, and her eye
Dark with the mists of age, it was her time to die."

(Rev. J. C. McCa

Smithfield, Va., June 30, 1848.

Diocesan Intelligence.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on July 4th, Testimonials were signed on behalf of Messrs. Archibald Beatty and Jacob Rambo, applying to be recommended for admission to the Holy Order of Deacons. Also, on behalf of Mr. J. Dunlin Parkinson, applying to be recommended for admission as a Candidate for Holy Orders. M. A. DEWOLFE HOWE, Secretary. Philadelphia, July 5th, 1848.

New Jersey.—The Rev. Andrew Mackie, A. B., an Alumnus of the General Theological Seminary, was admitted to the Holy Order of Deacons, on the 2d Sunday after Trinity, in St. Mary's Church, Burlington, by the Bishop of New Jersey.

CLERICAL REMOVAL.—The Rev. Dexter Potter has been received, on letters dimissory from the Diocese of Connecticut, and is the Minister of St. Thomas' Church, Vernon, officiating at Montague.

LAYING OF CORNER-STONE.—The corner-stone of the Church of the Ascension, Gloucester Point, was laid June 6, at 5 o'clock, P. M., by the Rev. J. L. Labagh, who performed the ceremony at the request of the Bishop, who was unable to attend. The Rev. Mr. Harrold of St. John's Church, Berkeley, was present, and assisted in the services. A Bible and Prayer Book, enclosed in a tin box, were deposited in the stone: after the laying of which—according to the prescribed form—an address was delivered by the Rector, stating the encouraging circumstances under which the enterprise was commenced, and the favourable prospects of the parish.—*Missionary.*

The above is indeed an important enterprise for the Church in New Jersey. The proposed edifice is to be erected in a thriving and fast growing manufacturing town, destined undoubtedly soon to become a place of commercial importance. The lot has been given with the condition that the Church shall be built upon it within two years. Of course under such circumstances they will need assistance. And we trust when the case is fairly presented ready hands will be found to aid in the good work.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—*Annual Meeting of the Board of Managers.*—Pursuant to notice the Board met on Wednesday afternoon, in the Sunday School Room of St. John's Chapel. The Bishops of New Jersey, Maryland, and Western New York were present. The Annual Report of the Executive Committee was read, and ordered to be published. The following gentlemen were elected the Executive Committee for the ensuing year. The Rev. Drs. Berrian, Henry and Haight. Rev. Messrs. Pardee, Eigenbrodt, Evans, Southard, and DeKoven, and Messrs. Mitchell, Morgan, Herrick and Duncan.

New York.—**EPISCOPAL ACTS BY THE BISHOP OF WESTERN NEW YORK, ACTING BY REQUEST OF THE STANDING COMMITTEE OF THE DIOCESE:**

June 24th. In the afternoon, laid corner-stone of the Church of St. John Baptist.

25th. In St. Thomas's Church, in the morning, preached and confirmed thirty-seven persons, including one from St. Bartholomew's Church, New York, and one from Grace Church, Rochester.

26th. In All Saints' Church, in the afternoon, preached and confirmed forty persons, including one from the Church of the Nativity; and two in private.

27th. In St. Cornelius's Church, Governor's Island, in the afternoon, preached and confirmed nineteen persons; and also confirmed one sick person in private at Brooklyn—as member of St. Paul's Church, Albany.

27th. In St. Mark's Church, Williamsburgh, in the evening, preached and confirmed twenty persons, including four from Immanuel Church, Brooklyn, and one from St. Paul's College.

28th. Consecrated St. Saviour's Church, Maspeth, Long Island, and preached and administered the Holy Communion on the occasion.

29th. Consecrated Christ Protestant Episcopal Church, New York, and administered the Holy Communion.

30th. Presided at the Commencement of the General Theological Seminary in St. John's Church; delivered a Charge, and administered the Holy Communion.

At the Church of the Crucifixion, in the evening, preached and confirmed eighteen persons.

July 2d. In Grace Church, New York, held an ordination, in the morning, and admitted Messrs. Theodore Augustus Eaton, Horace Hall Reid, Gurdon Huntington, James Francis Le Baron, Thomas Stafford Drowne, of the Diocese of New York, Josiah Phelps, of Indiana, and Sylvanus Reed, and Rufus Doane Stearns, of Western New York, to the Holy Order of Deacons, and the Rev. James Wells Coe, and Rev. Henry Erskine Duncan, to the Holy Order of Priests.

In the afternoon, in the Seamen's Church of the Holy Comforter, preached and confirmed nine persons, including one from St. Luke's Church.

CONSECRATION OF ST. SAVIOUR'S CHURCH, MASPEETH, L. I.—This Church, recently completed, was consecrated to the service of Almighty God by Bishop DeLancey on Wednesday, the 28th of June.

The Bishop and the Clergy, habited in surplices, accompanied by the surviving Warden and the Vestrymen of the Parish, moved in procession from the Maspeth Hotel, and entered the Church by the West door.

The Rev. Mr. Clapp read the Request to Consecrate, and after the consecration by the Bishop, the Sentence of Consecration was read by the Rector.

The Ante-communion was said by the Bishop, who also preached the Sermon—consecrated and administered the Holy Eucharist to the clergy, and a part of the lay communicants, being assisted by the Rector; and the Rev. Dr. Brown and the Rector administering to the remaining communicants.

CONSECRATION OF CHRIST CHURCH, NEW YORK.—This Church, which was destroyed by fire last summer, having been rebuilt upon the former site, in Anthony street, Broadway, was consecrated on Thursday last by the Feast of St. Peter, the Apostle, by the Rt. Rev. Dr. DeLancey.

The day was propitious, and the attendance of the clergy numerous, though not so numerous as it would have been, had it not been for the session of the Board of Trustees of the General Theological Seminary, which was then being held.

Much interest, of course, was felt in the consecration of this Church from its connection with the venerable and respected Dr. Lyell, whose desire it was to see this Church rebuilt, but which was denied him by a wise and overruling Providence. The building is commodious, and is an improvement on the edifice which formerly stood on the present site.

The clergy in attendance were habited in surplices.—*Churchman.*

Western New York.—**CORNER-STONE LAID AT CLAYVILLE.**—It was with much regret that we had to forego the pleasure of accompanying our beloved Diocesan and the brethren by whom he was attended, on Wednesday, the 21st. God in his providence, evidently intimated that our duty was to remain quietly at home. From a Rev. brother, we have received such items of the exercises on the occasion, as to enable us to prepare the following account.

The day was fine, and the sun, just so much obscured as to render the services perfectly interesting in the open air, on a platform where a temporary desk had been erected. Evening prayer was read by the Rev. Mr. Hull, of New Berlin, assisted in the lessons by the Rev. A. P. Smith, of Camden. The Bishop preached to an audience of more than 2000, some said 3000, and was easily heard by the whole concourse. At the close of this service a procession was formed, consisting of the Bishop and the Clergy present, in their gowns; which moved to the site of the contemplated edifice, where the corner-stone was laid by the Bishop, with the usual solemnities, according to the prescribed order of the Diocesan. An address was delivered by the Rev. Dr. Proal, Rector of Trinity Church, in this city.

This is one of the most interesting enterprises for good, that we have seen put forward in this vicinity, and we offer our most earnest prayers for the blessing of God, by his Grace through Jesus Christ our Lord, upon all who have put their hands to this noble work.

Clayville is a new manufacturing village, in the Sauquoit valley, about twelve miles from this city. It has been commenced within the last three or four years, and numbers now a population of some 1,500, and is rapidly increasing, and yet there has been no effort to erect a house of worship before the present attempt.

Great credit is due to the Hon. F. Hollister, of Utica, for the exertion he has, and is making to carry forward this enterprise; not only for his exertion, but for his liberality, and at the same time much credit must be bestowed upon those gentlemen, here and elsewhere, who have sustained Mr. Hollister in this generous work. They have well judged in the effort to erect a Temple to the Lord.

We would not offer the sordid motive of money-making, on such an occasion, and yet we are very free to say that if money men, manufacturers, and dealers of all sorts, knew what their best interests were, they would promote the erection of Free Churches, and have stated worship in all their establishments. The Woolen and Cotton Mills should have their houses of prayer, their hours for prayer, and their Pastors to conduct them, in all these appliances.

Our monied men, our great dealers, should be speedy in the work of providing religious training for the hundreds and thousands of those young people who are now under their employ, and we say to them in all respect and kindness, you must see to this in due season. The Master will soon call for the account of your stewardship, and you must answer to the question, not whether your profits have been one or two hundred per cent, but whether you have paid any regard to the teaching of the Young who turn your wheels and draw out your threads. You must look well to this if you have any thought of that day, when he that holds the nations in the hollow of his hand, shall make inquisition for blood. We would hold up the example of Clayville and its proprietors as well worthy of imitation.

BISHOP DELANCEY'S VISITATION.—On Tuesday afternoon, June 20th, Bishop DeLancey visited Christ Church, Manlius. The Bishop confirmed thirteen persons, (including one sick person in private,) and preached. Other Clergy present were the Rev. D. Pise, of Fayetteville, the Rev. A. Gregory, of Rome, the Rev. Mr. Wardwell, of Syracuse.

CLERICAL CHANGES.—The Rev. N. P. Tillinghast has accepted a call to the Rectorship of St. John's, Georgetown, D. C., and entered upon the duties of the parish.

The Rev. Carter Page has taken letters dimissory from the Diocese of Maryland, to the Rt. Rev. the Bishop of Virginia.

The Rev. Henry H. Bean has taken letters dimissory from the same diocese to the Rt. Rev. the Bishop of Pennsylvania.

The Rev. R. H. Bourne has received and accepted a call to the Rectorship of St. Thomas's Church, Brooklyn, L. I., and requests all letters and papers directed accordingly.

The Rev. Henry Townsend has resigned the Rectorship of the Church of St. John the Evangelist, Stockport, N. Y., and returned to his former cure, the Rectorship of St. James's Church, Westville, Ct. Post office address, New Haven, Ct.

The Rev. Geo. P. Hopkins, Rector of St. Paul's Church, Doylestown, Pa., having taken up his residence in that place, requests that papers and letters be directed accordingly.

The Rev. Wm. A. Matson, having resigned the charge of Grace Church, Waterville, has accepted that of St. Peter's Church, Oriskany, and St. John's Whitesboro. His letters and papers should be directed to the last named place.

Rev. T. B. Fairchild, of Logansport, Cass co., Indiana, has received and accepted a unanimous call to the rectorship of Christ Church, Hudson, Summit co., Ohio. All letters and papers, &c., to be directed accordingly.

Calendar.

JULY.

16. 4th Sunday after Trinity.
23. 5th Sunday after Trinity.
25. St. James Apostle and Martyr.
30. 6th Sunday after Trinity.

Acknowledgements.

The Rector of St. Peter's Church, Uniontown, Pa., gratefully acknowledges the receipt of the following sums of money towards liquidating the debt of said Church.
From several individuals in Philada., \$425 00
Rev. George Sheetz, Philada., Co., 20 00
Miss Brewster, Poughkeepsie, N. Y., 5 00

Of the above \$425, more than one half was contributed by the members of St. Luke's Church, Philadelphia.

Receipts of the Bishop White Prayer Book Society since June 13.
From Rev. Wm. M. Giles, Natchez, Miss., \$17 00
Herman Cope, Esq., 3 00
S. Austin Allibone, Esq., for books sold, 8 00

WM. MUGRAVE, Treasurer, 175 Market st. Philadelphia, July 7, 1848.

The Treasurer of the Churchmen's Missionary Association for Seamen gratefully acknowledges the receipt of three dollars, from F. W., Jr., St. Paul's Parish, St. Louis, Mo.

WM. C. KENT, Treasurer, 146 north 3d st.

The undersigned gratefully acknowledges the receipt of a Communion Service, for St. Matthias' Church, Waukesha, (Prairieville,) Wisconsin, the gift of a few members of St. James' Church, Philadelphia, through the hands of Mrs. J. Markoe.

JAMES LLOYD BRECK.

Nashotah Lakes, Wis., June 27, 1848.

The undersigned gratefully acknowledges the receipt of 24 volumes of valuable Theological Works, for the Library of All Saints' Church, Moyamensing, from the Bishop White Parish Library Association.

HENRY E. MONTGOMERY,

Rector of All Saints' Church. Philadelphia, July 5th, 1848.

The subscriber thankfully acknowledges the receipt (at the close of the last Annual Convention) of twelve volumes from the Parish Library Association, making in all fifty volumes.

EDWIN MENDENHALL.

The Rector of the Church of Redemption, Fairmount, Spring Garden, gratefully acknowledges, through the hands of Carpenter Wharton, the following sums towards completing. From

Mrs. D. Pepper,	\$10 00	Carried up,	\$150 00
John Tucker,	10 00	T. Biddle,	5 00
Alfred Slade,	10 00	Dr. Kitchen,	5 00
R. S. J.,	10 00	Mrs. Mary Kimball,	5 00
Frederick Sickle,	10 00	James Moore,	5 00
Robert Smith,	10 00	Saml. Jackson, M. D.,	5 00
James Cox,	5 00	Clement Biddle,	5 00
Judge G. Sharswood,	5 00	D. D. W. Martien,	5 00
Miss H. M. Wharton,	5 00	James Euston,	5 00
Miss Burd,	5 00	Mrs. Ann Hare,	1 00
G. W. Page,	5 00	Mrs. H.,	3 00
W. S. Vaux,	5 00	J. P. M.,	3 00
G. W. Sargent,	5 00	Miss L. E.,	3 00
H. Kuhl,	5 00	T. S.,	3 00
Penn Gaskill,	5 00	Mrs. Chas. Foulke,	2 50
Grant,	5 00	J. A.,	2 00
John W. Downing,	5 00	Irwin Agnew,	2 00
Daniel R. Knight,	5 00	G. F. H.,	2 00
James W. Claghorn,	5 00	Mrs. S. F. C.,	2 00
Mrs. Benj. Tevis,	5 00	Mrs. Ellen Jones,	2 00
J. B. Shober,	5 00	W. D.,	2 00
A Friend,	5 00	R. McMurtrie,	2 00
H. F. Rodney,	5 00	Mrs. McMurtrie,	1 00
Jos. A. Clay,	5 00		
	\$150 00		\$225 50
Previously acknowledged,			400 00
Total,			\$625 50

GEO. A. DURBOROW, Rector.

Notices.

CHURCH OF THE NATIVITY.—S. G.
During July and August the evening services will be suspended. The morning services commence at the usual hour, 10 o'clock, except on the first Sunday of each month, when they commence at 10 o'clock.
July 1—1st

ST. PETER'S CHURCH.

This Church will be closed for painting and repairing from Monday the 26th inst., until further notice. The Daily, Holy Day, and Sunday Services will be held at the usual hours, in the lower room of the Sunday School House on Lombard street.

W. H. ODEHEIMER, Rector of St. Peter's Church.
June 19, 1848—3t

A Card.

WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties. nje

A Card.

FRANK WILLS, Architect, M. C. S. 156 Broadway
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New York, June 3, 1848—1t

Advertisements.

Wanted.

An opening is offered in a healthy village in Alabama for a clergyman of the Episcopal Church, who would be willing to take charge of a Female Academy and preach in the village and in the neighbourhood. In addition to the income from the school there would be pledged a salary of \$500 for ministerial services. For further particulars apply to the Bishop of the Diocese or to Dr. L. H. Anderson, Sumpterville, Ala. July 15—4t

The Episcopal Bookstore.

R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Book Store* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

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Margaret the Pearl, by do.
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College of St. James—Maryland.

The Mid-summer Examination will begin on Thursday, July 20th.

The Annual Commencement will take place on Thursday, July 27th, at 10 o'clock, A. M.

The Address before the Library Societies of the College will be delivered at 4 o'clock, P. M., on Wednesday, July 26th, by the Rev. Smith Payne, of Washington City, D. C.

The attendance of the Clergy and others, interested in the Institution, is respectfully invited.

June 8—3t

Boarding School for Boys,

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Rev. Professor J. D. Ogilby, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.

Rev. M. H. Henderson, Newark, N. J.

" L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y.

" Wm. H. Lewis, Rector of Calvary Church Brooklyn.

" J. W. Diller, Rector of St. Luke's Church Brooklyn.

Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.

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Dec. 18

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visitor.

REV. ANTHONY TEN BROECK, A. M., Rector.

This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.

Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C."

Mar. 4—10t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.,) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

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ALLEGHENY CITY, Penna, Daniel M. Curry.

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AUGUSTA, Georgia, Gerrard McLaughlin.

BOSTON, Mass., C. Stimpson, Jr.

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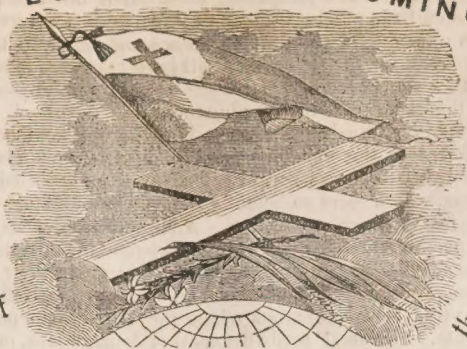
CHARLESTON, S. C., A. E. Miller, J. Russell.

DETROIT, Mich., C. Morse.

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EASTON, " William Loveday.

Banner of the Cross.



my mother came in hopes of getting fine work from the gentry; and here's a certificate from a kind gentleman, the vicar of our parish; I used to run errands for him, and he said it might be useful to me."

"This is to certify that Ralph Allen is a sensible, honest, industrious boy, and I hope will continue to be so. WM. WARBURTON," said the Postmaster, reading loud. "Well, that's a good certificate, though the writer is unknown to me; but we will let it pass for this time, and take you on trial."

After several exhortations to be careful of the mail, and walk fast, that he might arrive in time, Ralph Allen was duly equipped with a leathren bag, suspended by a strap over his shoulder, containing all the letters and newspapers in those days transmitted to Marlborough, and sent forth to earn the half-penny per mile.

Day after day he performed that appointed journey, through sun and shower, going and coming to the entire satisfaction of the Postmasters of Bath and Marlborough. Roads were not then so convenient for travellers, nor time so precious with the public, as at present; but Ralph was never known to loiter by the way, nor arrive an hour too late, which could seldom be said of other post boys. Travellers between the towns soon began to know him on the road, and remarked from stage-coach, wagon, or saddle—the only modes of conveyance in those days—that his conduct was always careful and steady; and people who did not travel trusted him with small messages in consequence of their reports. If a lady wanted a fashionable cap from Bath, or a notable housekeeper some trifle which could be bought cheaper in Marlborough, Ralph Allen was known to be a sober and less exorbitant carrier than either the coachman or wagoner, and he was preferred accordingly. This was a source of additional gain, which increased every day, till the boy generally reached his destination in either town laden with parcels of all sorts and sizes, for the carriage of which he received from two-pence to a farthing, as the case might be, or the liberality of his employers dictated. How the short time allowed between the close of his daily duty and his nightly rest was usually spent in his mother's poor, but clean garret, nobody could tell; till Mr. Leatham, who had by this time a very high opinion of his most boy for general good conduct and correctness in his station,

PHILADELPHIA, SATURDAY, JULY 22, 1848.

be use

Bath.

"It is upon the rock of this immovable and supreme authority, that we feel it necessary to place ourselves, whenever we are called upon to exercise our powers as rulers, as powers that are ordained of God for the well-being of human society; and which, therefore, men cannot resist, without resisting and fighting against the ordinance of God. Such is the odium which is now attached to the name of authority, such is the almost universal hatred of authority, and obedience, as if it implied some kind of injustice or oppression; such is the impatience of restraint, and the Babelian confusion for liberty in the world, that the minister of truth lacks the courage to lift up his voice to preach submission to authority, to speak of the sacredness of the civil power, of the power ordained of God, were it not, that in the volume of his authority, he can point to numberless emphatic declarations, not only warrant him in thus speaking, but make it his duty so to speak.

"What a contrast, my brethren, between the spirit of the world, and the spirit of the Bible! In the world, I see rebellion, egoism, and patriotism and public virtue. In the Bible, I see every where honoring of rulers, and the patient obedience of the subject, enjoined in the most solemn manner, as an essential part of the duty which we owe to God. In the world, we are governed struggling to abridge the authority of the ruler, making pretended or real abuses, an excuse for striking at the power that is set over them, and winning applause from a multitude, just in proportion as they are forward to the position to the government, under which they live. In the Bible, we are enjoined to contend for the removal of all established authority, to contend for the removal of the power, for the transfer of power from the ruler to the subject."

"And I, making pretended or real abuses, an excuse for striking at the power that is set over them, and winning applause from a multitude, just in proportion as they are forward to the position to the government, under which they live. In the Bible, we are enjoined to contend for the removal of all established authority, to contend for the removal of the power, for the transfer of power from the ruler to the subject. This is the duty of a patriot, and a benefactor. I look into the Bible, and I see that to be meek and lowly, to take it patiently, to do well and suffer for it; to be obedient, not only to the law, but also to the froward; to deny our own wills, and interest; to be clothed with humility, to be subject, all of us, one to another, and to every ordinance of the Lord's sake; to be living on the earth as strangers and pilgrims, thinking ever more of our duties, than of our rights, ever more of our heavenly hopes, than of our earthly losses and trials; that this is to be a follower of Christ, and to be acceptable with God.

"Ralph Allen, and gentle, but also to the froward; to deny our own wills, and interest; to be clothed with humility, to be subject, all of us, one to another, and to every ordinance of the Lord's sake; to be living on the earth as strangers and pilgrims, thinking ever more of our duties, than of our rights, ever more of our heavenly hopes, than of our earthly losses and trials; that this is to be a follower of Christ, and to be acceptable with God.

It is the Providence of God, and not my own choice, which has thrown this subject before me this morning, by causing, that, in the order of the Church, those pointed words of the holy Apostle St. Peter, should be read as an important part of the will of God, in the Epistle for this day. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;" i. e. from inordinate and sinful affections, from the passionate and turbulent pursuit of the objects of this world, the objects of pride, of ambition, of sensual desire; abstain from these, "having your conversation honest among the Gentiles: that whereas they speak against you, as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation;" i. e. have their minds so conciliated to Christianity by the meek and blameless lives of its professors, that when the grace of God shall open the door for their conversion they may be predisposed to receive the truth, and to glorify God by their sudden transformation from darkness to light, from unrighteousness to holiness. "Submit yourselves," continues the Apostle, "to every ordinance of man for the Lord's sake; whether it be to kings as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. Honor all men: love the brotherhood; fear God; honor the king."

These words, as they were spoken from the altar in reading the Epistle for the day, would have sounded strangely in the ears of this generation, had they been the words of man, instead of being, as they are, the words of God. It would have been considered, by not a few, that the preacher was reviving obsolete notions, and setting himself, somewhat presumptuously and offensively, against the popular cause of human freedom. But forasmuch as they are not the cogitations of his own mind that he is uttering, but only the words of Holy Scriptures, which the minister is reading as a part of the appointed service of the Church, the case is widely different. People have a way of listening to the gravest teachings of Holy Scriptures, when thus presented, as if they were something unreal, or something, which, however beautiful and true, when uttered, refer to a different state of society, and have little application to them. They say it is the minister reading the Lesson or the Epistle for the day: and so never consider deeply what it is that is read; or how far their duty, or their interests are concerned in the things delivered. They are not very far removed from the case of those gross minded persons to whom God sent His prophets, and the teachings of His written word; and who, having eyes to see, saw not; and having ears to hear, understood not the things which belonged to their peace.

[VOL. X.—No. 29.—WHOLE No. 499.]

But it seems to me, my brethren, that when the holy Apostle enjoined it so emphatically upon Christians, to be "subject to every ordinance of man, for the Lord's sake," he spake, not for one country, or for one age, but for all countries, and all ages; it seems to me, that when he addressed these, and many other similar words, to Christians living under an *usurped* authority, under kings and governors, who reigned only as conquerors and governed with a peculiarly despotic power; (for all Judea and Asia Minor, was at that time subjugated to the Roman obedience, and the Proconsular Rule, was not famed for its justice or moderation,) I say, when the Apostle enjoined upon Christians, in such circumstances, scrupulous submission to every ordinance of man, for the Lord's sake, to kings, and to the governors sent by them, saying not one word about the duty of struggling for supposed rights, but a great many words about the blessedness and the glory of persevering in obedience, meekly and patiently, even when maligned and oppressed; it seems to me, he meant to lay down that line of conduct, which, under all changes, would be most meet for the elect of God, and the heirs of Heaven. *Their kingdom is not of this world.* If they are not to take overmuch thought or care, "what they shall eat," or "wherewithal they shall be clothed," so neither are they to be forever distracted with jealousy and strife, about the kind of government under which they spend their few earthly days, about the amount of temporal honor or advantage which shall accrue to them from the constitution of the civil state, through which they pass like the flitting of a shadow. If it may sometimes be their duty to bear weighty charges connected with the state, they are to do it meekly and faithfully, in the fear of God; if it may sometimes be permitted to them, to cast their influence on the side of good government, in preference to that which is bad, when the means of doing so legitimately are providentially placed in their hands, yet they are not to give up their lives to political agitation and strife; they are not to meddle with those turbulent spirits who are given to change, they are not to be forward to bring railing accusations against those who are in authority; but rather to incline to the opposite extreme; to honor the civil magistrate, to uphold his hands where it is possible to do so conscientiously; to go far in the way of uncomplaining obedience; to be unearthly in their tempers, holy and harmless in their demeanor, remembering ever that they are to be here but for a little while; that the fashion of this world passeth away; that, as sinners, subjection and obedience, are what they need, as a chastening discipline, rather than unbridled liberty; that the example which a sinful world needs, is an example of *patient submission to authority*, rather than of self-will and strife for power and license.

This seems to me to be the general tenor of the teaching of Holy Scripture, in regard to the duty of the Christian citizen; and believing it to be so, I venture to presume, that while the million are crying out against the various forms of civil power, and exulting at the overthrow of established governments, it will be permitted to one humble minister of God's Church to set forth, according to His Word, the duty of submitting to every ordinance of man, for the Lord's sake. And in doing so, I confess that I speak for the most part, to those who are in humble circumstances. I could wish, that on the present occasion at least, my whole congregation were of that class. I have little hope that my words will make much impression on those who are accustomed to the excitement of political agitation; but I have persuaded myself, that perhaps here and there, a humble individual might be taught to see how very wrong it is to be indulging in jealousies and suspicions, against those who happen to be in authority, to be sympathising with those who are rejoicing at the overthrow of well settled governments; how very wrong and how very unwise it is, to allow themselves to be drawn into the distractions of political strife, when they can scarcely possess the means of forming a clear judgment of the questions at issue, and when they are almost certain to be at once deceived and despised.

I have spoken generally of the duty of submitting to every ordinance of man, for the Lord's sake. Indeed subjection and obedience to a law and an authority external to himself, the submission of his will to a will higher than his own, is of the very essence of *Christian Holiness*. The very first dawnings of Christian virtue, appear in the form of reverential and loving submission to parental authority, involving the sacrifice of present gratification, the abnegation of self, the renunciation of liberty and a generous trust and confidence, even where reasons are unintelligible and appearances startling. And all through this mortal life Christian virtue is the same thing: it is obedience in the family, obedience in the state, obedience in things spiritual; it is the very reverse of unbridled liberty and self-will; it is the abnegation of self; it is reverence for something which is above us; it is a readiness to forego our own preferences, and our own gratification, for the gratification or good of others. It is the being subject, all of us, one to another; neither envy, nor variance, nor hatred, nor strife, nor discontent, nor pride, nor insubordination is any part of Christian holiness. To obey them that have the rule over us, and to submit ourselves, to do this in spite of hardship and injustice, so long as the authority re-

Submission to Government, the Christian's Duty.

A Sermon for the third Sunday after Easter. By the Rev. Horatio Potter, D.D., Rector of St. Peter's, Albany, a Brother of Bishop of Pennsylvania

"Submit yourselves to every ordinance of man for the Lord's sake." 1 ST. PETER II. 13.

There are some truths, which have obtained so general an acceptance in the world, and are so grateful to the natural sentiments of the human heart, that we can refer to them, without feeling the need of vindicating and protecting ourselves in the assertion of them, by any formal appeal to argument or authority. They may be derived originally from the word of God: they may find in that word, the only sure evidence, by which they can be fully authenticated, when seriously called in question; nevertheless they have gained so wide a recognition as welcome truths among all classes of men: they have become so incorporated with the common sentiments of mankind, that they have come to be regarded, less as a part of the teaching of revelation, than as the obvious dictate of natural reason and conscience. We often assume them to be true, therefore, and weave them into our practical instructions, with but a slight feeling of our dependence for support upon the mere authoritative declarations of Holy Writ. Such are many of the precepts contained in the Decalogue, and in the sermon on the mount. Whether fully obedient to them ourselves, or not, there are many of them, which we never think of calling in question.

But there are other doctrines, in the inculcation of which, we feel at once, and very deeply, our absolute dependence upon the authority of the Divine Word, the need we have to plant ourselves, in the very outset, even before we have fully developed our ideas, or employed any reasoning, upon that Rock of Adamant, that immovable foundation of all moral truth, the Bible, the unchangeable Word of the all-holy and eternal God! It is consolatory that there is one thing in the wide world which does not change. In a day of trouble and rebuke, when thrones and dominions are shaken, when governments and laws are changed in a hour, at the bidding of the vehement and inconstant million, are made the sport and spoil, or the weapons of contending factions—when opinions are growing unsettled, and when no truth is so venerable, or so well established, as to pass unquestioned; at such a time it is consoling to reflect, that there is one thing on earth which is staple, one authority which cannot be dethroned, one code of law which cannot be revised by human hands, one infallible standard of truth which, however much its meaning may be perverted, or despised, or forgotten, in times of excitement and delusion, will be sure to make its voice heard in the pauses of the tempest, and to become the central rallying point of all the wise and good that are left on the earth.

It is by the side of this infallible and immutable standard of

mains; to honor all men, to love the brotherhood, to fear God, to honor the King, or the Civil Magistrate, whoever he may be, to abstain as strangers and pilgrims, from all those turbulent and covetous passions, which war against the soul; this is virtue in God's sight, this is to walk as Christian men, and heirs of heaven.

It is worthy of remark, that while the word of God enjoins obedience, submission to every ordinance of man, for the Lord's sake, in the most emphatic terms, as if in it were included all excellence and all safety; not one word is said concerning limitations and exceptions. That which self-willed men are so eagerly inquiring after, and disputing about—in what cases obedience may be withheld, and authority resisted—how far it is permitted to abridge the power of the ruler, and to enlarge the freedom of the subject—these are questions, which the Holy Scriptures will not so much as mention. They lay down obedience as the rule; they inculcate obedience as the only reality; they insist upon submission, even where authority had been usurped, even where there was hardship and wrong: they tell us that an inoffensive temper, a faithful and patient spirit, when we do well and suffer for it; that this, and not anger or turbulence, is acceptable with God. But whether cases can arise, in which we shall be justified in resisting the power, or how much wrong will justify resistance, or who is to judge whether the supposed wrong be real or imaginary, these are questions with which the Divine Word will have nothing to do. It will not so much as recognize the notion that there need be, or ought to be, any exception to the rule of obedience. And what are we to infer from this? Why, that the danger of sinful man is all on the side of pride, and rebellion, and self-will, and not at all on the side of too much reverence for authority. The inference is, that if we mean to be holy as God is holy, we must not only honor our father and our mother, but we must, in like manner, for the language of Scripture is the same, honor the Civil Magistrate, and all, who in the order of Providence, have the rule over us, making respect for their authority a principle of conscience, regarding obedience as our great duty and our chief security, forgetting almost that such a thing as resistance can ever be proper for us, or if such a necessity should ever seem to be imposed on us, meeting it as the direst of evils, and the heaviest of responsibilities.

I am not here to inquire how governments are to be improved, or what are the just limitations of power on the one side, or of personal liberty and privilege on the other. For an answer to these questions Christians must be referred to the constitutions, and usages, and laws of their respective states. That which the law of holiness, the word of Almighty God enjoins upon them, is not excessive anxiety, or jealousy, or strife, about their rights, but very scrupulous care about their duties, and especially the duty under all ordinary, and under many extraordinary circumstances, of rendering obedience to all in authority. No doubt there are conceivable cases in which the withholding of obedience may become an imperative duty. Were a child commanded by his parent to commit a crime he would of course be bound to disobey. Similar cases may occur in the relations between the magistrate and the citizen; yet the fact that these exceptions are never anticipated in the Scriptures, the duty of obedience being laid down in the most absolute form, without limitation or exception, as "children obey your parents in the Lord, for this is right;" this fact, I say, may serve to show us, that for us, sinners as we are, living in a sinful world, subjection and obedience are the great necessity, that all our thoughts and efforts need to be drawn that way, and that all else, the love of independence, the questionings of pride and self-will, are but vanity and folly.

Surely we need not ask, why obedience and subjection should be so very necessary. If man in a state of innocence was subject to law, if even the angels are not free, but obedient to the will of the All-Merciful, finding in obedience all their joy, then we may be sure, that for those who have corrupted themselves and fallen through disobedience, there can be no hope of being purified, and disciplined, and raised up, and restored to holiness, but through the same way of subjection and obedience; subjection and obedience in the family, subjection and obedience in the state, subjection and obedience in things spiritual. Obedience mortifies the corrupt inclinations and passions, subdues unholy pride and self-will, represses and destroys what is evil in man, and causes to spring up in the heart, peace and self-devotion, and the joy of a good conscience, and whatsoever things are pure, and amiable, and lovely, and of good report. And on the other hand, it is but too certain, that self-will never triumphs over authority, in the family, or in the state, without awakening pride and selfishness, and unfettering all the evil passions of the human heart. The child which has begun by successfully defying the mild authority of the parent, quickly learns to tyrannise over the younger inmates of the same nursery; having ceased to be a loyal and contented subject himself, he speedily swells into a heartless and capricious despot, whose domineering over brothers, and sisters, and nurses is as much worse than the gentle rule of the rightful head, as the sway of the Dantons, and Robespierres, and Bonapartes, men of the people, was more ruthless and unprincipled than the reign of the monarch, whom they had deposed, and murdered, in pretended devotion to the happiness of the people.

So long as the legitimate government in the state, whatever it be, remains in its place, maintaining its authority, the evil passions of men are kept down, are kept inactive and invisible, from the lack of stimulus, and the lack of opportunity to display themselves: the lust of power and pre-eminence, so natural to man, slumbers in the soul, or contents itself with inferior triumphs, with legitimate rewards, when it sees that order is established in the state, and that no place or power can be won, save by orderly means. But when once the supreme power, whatever it be, has been deposed, when once the high places have been made vacant, and the way of filling them thrown open to popular caprice, or individual enterprise, then is the time for ambition to swell into a monster passion; then is the time for crafty and selfish men to play upon the passions of the people, to flatter their pride, to work upon their envies and jealousies, to win their confidence by feeding them with professions and promises,

and at last, while pretending to establish universal liberty, to sweep all the precious things of the state into the grasp of their own power. The end of obedience and order in the state, is the signal for the rising up of all base passions, to scheme and plot for selfish ends, to cajole the people, in order that they may be the more effectually plundered and devoured. Then the visionary enthusiast prospers; his wild and fatal counsels are preferred to the experience and wisdom of ages, are hailed as new revelations in political science, and he is called to occupy places, which were sufficiently delicate and difficult for the profoundest practical statesman. And so it usually happens, that the people who began by insubordination and rebellion, for the sake of enlarging their freedom and improving their social condition, end by being whelmed in ruin, by the folly and presumption of the theorists whom they have been persuaded to elevate, or by being made the sport of demagogues, or the slaves of some bold and cunning usurper. The great law of obedience, then, of obedience even where hardships exist, is necessary to the conservation of human society;—is necessary as a safe-guard against the outbreak of wicked and destructive passions, necessary as the only means of supplying that condition of *strain and discipline*, by which alone sinful men can be prevented from growing worse, can be in a state to be chastened, aured to self-control, and purified for a better world. Truly reason enough visible to us, why in Holy Scripture mission to the civil power, as to a power ordained of God, should be so solemnly enjoined upon us, and why we should be treated as the greatest of evils and the greatest of crimes.

But I have said, that on this occasion, I am addressing myself to the humbler portion of my charge, to that class of people who, in all times of commotion are apt to be appeased and excited to discontent and insubordination, under the plea that they are treated with peculiar injustice, and that they especially are to be benefitted by change, if need be by revolution. That such appeals, even when entirely groundless, should prove successful, is no ways strange. When people are that they are not well governed, in plausible language, who professes to be their friend, they must be possessed than ordinary intelligence, and moderation, and principle, be carried away with passion, not to be moved to discretion. Then come tumults, and rebellions, and revolutions. Tranquil fields of industry are forsaken, and peaceable violence, and cunning men rise into power; and by crime, and poverty, cover the land, which, but lately, was ling with innocence and plenty. Permit me to tell you, brethren, that in all such convulsions, the poor man, the very persons who are flattered with the promise of advantages, are the first to suffer, and that in such cases they suffer evils, compared with which every thing of which had been excited to complain, was the fullness of prosperity, the very perfection of good government. The French Revolution was a notable example to the world; it was only a true development of human nature. The people were excited by artful men, to rise up against their rulers; they dethroned him; they broke up the very foundations of government, and of society. All order and all security, and what was the consequence? They fell into the hands of bloody and remorseless demagogues, men, who, with the cry of liberty and love for the people forever on their lips, were forever trampling on the necks of the people, and in their blood; men, who spent their days and nights in plotting against each other for power, and in sending to the scaffold, whatever in the kingdom was most heroic and virtuous. The people were flattered and promised; their splendid capitol was converted into a great slaughter house: the gentle and virtuous monarch was murdered with every aggravation of cruelty, between contending factions; the nations were involved in war. But it began to be perceived, by and by, that virtue and plenty were not inevitable fruits of convulsions, which sent men from quiet industry to scenes of agitation and rapine. When the nation was sick of blood, and weary of being cheated and cajoled by its five hundred Despots, then it fell an easy prey to that Arch Deceiver and Tyrant, who with liberty and the people still on his lips, rolled up an unexampled power, and ruled with an iron sceptre, and bound the people to his chariot wheels, and sacrificed them by hundreds of thousands to his pride and ambition. Their property went to provide munitions of war for his millions; their young men to suffer and to perish on the plains of Italy, or amid the snows of Russia. After being for twenty years cheated, and oppressed, and devoured, they were glad to take refuge, once more, under the self-same dynasty, which they had been excited to overthrow, by the promise of a blessed political millennium. Through all these changes they who were to have gained, were ever the very ones to be thrust forward into the front ranks of poverty, and suffering, and death.

And what is it that is passing in France now? Again, and

* The reader of Hooker will recall to mind the pregnant words of that great thinker. They will bear a repetition here:—"He that goeth about to persuade a multitude that they are not so well-governed as they ought to be, shall never want attentive and favourable hearers; because they know the manifold defects whereunto every kind of regiment is subject, but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider. And because such as openly reprove supposed disorders of state are taken for principal friends to the common benefit of all, and for men that carry singular freedom of mind; under this fair and plausible colour whatsoever they utter passeth for good and current. That which wanteth in the weight of their speech, is supplied by the aptness of men's minds to accept and believe it. Whereas on the other side, if we maintain things that are established, we have not only to strive with a number of heavy prejudices deeply rooted in the hearts of men, who think that herein we serve the time, and speak in favor of the present state, because thereby we either hold or seek preferment; but also to bear such exceptions as minds so averted beforehand usually take against that which they are loth should be poured into them."

for the third time, a government has been overthrown; and all for liberty, and for the pretended benefit of the people. Yet here again, liberty is seen perishing under the despotism of mobs, and the caprice of self-constituted and an irresponsible government; the people are starving and frantic, under the loss of employment and of bread; and visionary and presumptuous men, by their wild and fatal schemes, are exciting the astonishment if not the contempt, of the sober part of the world. If these schemes do not bring confusion, and ruin upon that kingdom, far beyond what it is now experiencing, then all history and all political science have spoken to us in vain. When all this shall be past, a whole generation will be required to bring back the mass of the people to the rational views, and the simple virtuous sentiments, which have been corrupted and destroyed in this revolution. The poor have been excited to jealousy against the rich; the laborer has been filled with extravagant expectations: their best friends have been represented as traitors to the cause. The terms will be indefinite. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

AGENTS FOR THE BANNER.

ALBANY,	N. York,	E. H. Pease, 62 State st.
ALLEGHENY CITY,	Penna,	Daniel M. Curry.
ANNAPOLIS,	Maryl'd,	Edward C Mills.
AUGUSTA,	Georgia,	Gerrard McLaughlin.
BOSTON,	Mass,	C. Stimpson, Jr.
BATAVIA,	N. York,	Wm. A. Seaver.
BALTIMORE,	Maryl'd,	H. Colburn, 88 Paca st.
CUMBERLAND,	Ohio,	Thos. F. White.
COLUMBUS,	Ohio,	Isaac N. Whiting.
COLUMBUS,	Georgia,	Frederick A. Cairns.
CINCINNATI,	Ohio,	Robert J. Wharton.
CLARKSVILLE,	Tenn,	J. P. Wendell.
COLUMBUS,	Miss,	Robert N. Philpot.
CANTON,	"	Rev. E. H. Downing.
CAMDEN,	"	Rev. E. H. Downing.
CHARLESTON,	S. C,	A. E. Miller. J. Russell.
DETROIT,	Mich,	C. Morse.
ELKTON,	Maryl'd,	Rev. R. L. Goldsborough.
EASTON,	"	William Loveday.
EDENTON,	N. C,	Cleveland Sawyer.
FAYETTEVILLE,	N. C,	Edward J. Hale.
GREENSBOROUGH,	Alabama,	Dr. Turner Wilson.
GEORGETOWN,	S. C,	Rev. Robert T. Howard.
GALVESTON,	Texas,	Benjamin E. Roper.
GRAND GULF,	Miss,	Rev. F. W. Boyd.
HARTFORD,	Conn,	H. S. Parsons.
HAGERSTOWN,	Maryl'd,	Wm. Stewart.
HANCOCK,	"	John O. Barton.
HENDERSON,	N. C,	John S. Eaton.
HALIFAX,	"	F. S. Marshall.
JERSEY CITY,	N. Jersey,	Rev. Albert C. Patterson.
JACKSON,	Tenn,	Wm. H. Stephens.
JACKSON,	Miss,	Charles A. Bradford.
KNOXVILLE,	Tenn,	Rev. Thomas W. Humes.
LYNCHBURG,	Virginia,	H. B. Richards.
LINCOLNTON,	N. C,	Wm. Williamson.
LIVINGSTON,	Alabama,	Dr. Robert T. Gibbs.

day, a thin, muscular, intelligent-looking boy, dressed in habiliments of earlier years, which he had evidently outgrown, made his appearance, cap in hand, before Mr. Burton the senior clerk and inquired, "Sir, if you please, would I be old enough to carry the Marlborough bag? I'm only fourteen yet, but I'll always be growing older and wiser I hope."

"And may be worse!" muttered the clerk, who happened to be out of temper that morning. "But step in here," he contin-

* Perhaps no year in the reign of Bonaparte witnessed a more unmitigated despotism over opinion and over property than has existed in France for three months under the sway of the great Apostles of Liberty, Equality and Fraternity! The public Press seems to be completely overawed; all dissent is silenced, not by the people, but by the mob, while the banks, and railways, and men of property generally appear to submit to spoliation, (for the acts of the governments amount to nothing less,) without an audible murmur!

† It is estimated, that nearly 100,000 laborers in Paris alone, have been thrown out of employment, who, with their families, amounting in all to more than 200,000 persons, are dependent upon the government for support. These things would be less significant, (though deplorable enough,) were it not, that there is a direct tendency in the measures of the government to produce such results.

‡ The Edinburgh Review, (no great authority with the present writer on many subjects,) may be considered, he supposes, as not a very unfriendly observer of events on the continent. In the April Number, the following passage has been read since the Sermon was written: "The Republicans have decided, that every workman shall have constant employment, fair wages, and reasonable recreation; and we shall now see how far these conditions of labor are in the command of a government. The Republicans of an earlier day decreed that every citizen should be furnished with so much bread for so many sous; but the people were starved notwithstanding. The government have ordained that the master shall pay the workmen so much money for so much work, and the workmen have further ordained that no master shall reduce the number of his men. It only remains, and this seems obviously necessary, that the master shall also be secured in the ability to carry on the business. When the experiment shall be thus completed, we shall most gladly accept it as eminently worthy of imitation. But as yet the sole suggestion offered towards this end by the provisional minister of labor is, the 'substitution of the principle of association for that of competition,'—a suggestion on which we will say more when it has been more intelligibly expounded. Competition appeals to hope, and expectation; association, to indolence, improvidence, and suspicion."

§ The writer wishes he could say, that a perusal of M. Lamartine's History of the Girondists, had raised that brilliant genius in his estimation, as a man of judgment and principle.

ued, pointing to another room, "and Mr. Leatham will see what you're fit for."

Mr. Leatham was a quiet, elderly gentleman, who had kept the Post Office for several years in the rich and gay City of Bath, which was, at the period of our story, the resort of all the fashionables of Britain, especially in the Summer season, resembling, in that respect, what Brighton has since become. He spoke to the boy more civilly than his clerk had done; said he considered him tall enough for the business; and then he inquired what was his name, where his parents lived, and if he knew any respectable person who would give him a character for honesty and sobriety, as without such a certificate the Post Office could not employ him? The boy answered that his name was Ralph Allen; that his father had been a poor tradesman, but he was dead, and his mother supported herself by taking in washing; and "I was'n't brought up here, sir; but my mother came in hopes of getting fine work from the gentry; and here's a certificate from a kind gentleman, the vicar of our parish; I used to run errands for him, and he said it might be useful to me."

"This is to certify that Ralph Allen is a sensible, honest, industrious boy, and I hope will continue to be so. WM. WARBURTON," said the Postmaster, reading loud. "Well, that's a good certificate, though the writer is unknown to me; but we will let it pass for this time, and take you on trial."

After several exhortations to be careful of the mail, and walk fast, that he might arrive in time, Ralph Allen was duly equipped with a leathren bag, suspended by a strap over his shoulder, containing all the letters and newspapers in those days transmitted to Marlborough, and sent forth to earn the half-penny per mile.

Day after day he performed that appointed journey, through sun and shower, going and coming to the entire satisfaction of the Postmasters of Bath and Marlborough. Roads were not then so convenient for travellers, nor time so precious with the public, as at present; but Ralph was never known to loiter by the way, nor arrive an hour too late, which could seldom be said of other post boys. Travellers between the towns soon began to know him on the road, and remarked from stage-coach, wagon, or saddle—the only modes of conveyance in those days—that his conduct was always careful and steady; and people who did not travel trusted him with small messages in consequence of their reports. If a lady wanted a fashionable cap from Bath, or a notable housekeeper some trifle which could be bought cheaper in Marlborough, Ralph Allen was known to be a sober and less exorbitant carrier than either the coachman or wagoner, and he was preferred accordingly. This was a source of additional gain, which increased every day, till the boy generally reached his destination in either town laden with parcels of all sorts and sizes, for the carriage of which he received from two-pence to a farthing, as the case might be, or the liberality of his employers dictated. How the short time allowed between the close of his daily duty and his nightly rest was usually spent in his mother's poor, but clean garret, nobody could tell; till Mr. Leatham, who had by this time a very high opinion of his post boy for general good conduct and correctness in his station, inquired one morning, while Ralph was waiting for the mail, what book was that protruding from his pocket?

"It's the 'Universal Spelling Book,' sir," said Ralph, reddening as he pulled out the well-worn volume. "I try to learn at home in the little time I have, and can now nearly read."

"That's well my boy," said Mr. Leatham: "I wish the rest of our boys would spend their leisure time so."

"And sir," continued Ralph, now encouraged to speak out, "I'm trying to write, too, and have got the master of the Blue Coat School to give me a lesson sometimes for doing his messages, sir."

"You'll be a clerk yet, Ralph," said the Postmaster laughing. But it is a good endeavor, and I hope you'll succeed; but mind be careful of the mail."

His employer's words turned out true, though spoken half in jest. Ralph continued to earn, by every honest, though small way within his reach: his earnings were saved to purchase an old book when he could not borrow it, or supply himself pens, ink, and paper, by which he at once amused and improved his few leisure hours in reading, or even spelling, to his mother, when her day's toil was also done, and practicing the chance lessons he could obtain, from the school-master. Reading was at that period a rare thing in his class, and cheap books of instruction were equally so; but from the Spelling Book, Ralph Allen advanced to the Dictionary and Grammar; from 'strokes,' to writing a good hand. His savings also increased by slow degrees, for both he and his mother were prudent; and Ralph only wished for the time when he might aspire to some better situation, and be enabled to add to her rest and comfort. Five years had thus passed away; Ralph Allen had grown almost a man, when all the message-senders of Bath, among whom he was well-known, rejoiced even amid their regrets that they must look out for another carrier, to hear that Ralph Allen had been promoted, through the kindness of Mr. Leatham, to a clerkship in the Bath Post Office, and was actually seen in a new suit of clothes performing his new duties at the Post Office window. After this his mother washed nothing but lace and cambric, and Ralph was as steady and obliging in the Post Office as he had been with the mail on his back. His salary was comparatively small, but his prudence was great, and in another year or two, people discovered that Ralph had something in the bank. His habits of reading and thought also gave him an ability to invent needful improvements in the Post Office, which was then very imperfectly managed. These were modestly proposed; and as their necessity was seen, they obtained the sanction of the superior authorities, and raised the young clerk, not only in their estimation, but in office also, as in three years after his entrance he succeeded the senior clerk, Mr. Burton, by whom his application for the carriage of the Marlborough bag had been so ungraciously received, and who now retired to a small property he had purchased in the country. Two years more, and Ralph himself began to think of purchasing property also. There was a large sterile farm called Coome, down in the neighbourhood of the city, which the last three tenants had

successively left in disgust and weariness, declaring that their labor and money were both lost on such an unprofitable spot, and the landlord offered it for sheep grazing on the very lowest terms. Great was the astonishment of all who knew him when Ralph Allen became the purchaser of these poor and barren acres. Some said the young man's brains were turned with the books he read, and even his mother shook her head, and hoped it would turn out for the best; but Ralph gave up his situation at the Post Office, collected round him workmen and tools, and commenced, not without creating much wonder and many surmises, to break up the ground in all directions, as in search of a mine.

"Neighbor, do you expect to find a pot of gold in that farm?" said an old farmer to him over the fence one morning, where he and his men were delving at a rocky spot that never could be cultivated.

"No," said Ralph, "but I expected, and, thank Providence, I have found; a good stone quarry, which will repay me, and be useful to yon good town," and he pointed to the spires of Bath.

"My stars!" cried the farmer, "he's not mad after all!" And so thought Ralph's neighbors, when buyers came and workmen thronged to the new quarry; and scarcely a gentleman's house or public building of any description could be commenced in Bath without a supply of stone from it. Mr. Allen, as the Bath postboy was now deservedly called.

Mrs. Allen had long given up washing, and gone to reside in a neat cottage which her son built out of the first produce of his quarry;—and many of her former employers saluted the good woman as she passed to St. Mary's church in her black sarsenet sack, high-heeled shoes, and velvet hood, like a respectable old lady of the period. About this time the works of the great Dr. Warburton were attracting public attention, and much talked of in the best society of Bath. Ralph Allen brought the latest published volume home one day, and found his mother seated in the small parlour with his old friend Mr. Leatham, who was about to retire from public business, and had called to see him. "What books you do buy, Ralph?" said the old woman, who had always a suspicion of her son's extravagance on this point; and she pointed to a large book case, where Dryden, Tillotson, and all the best authors of the preceding age might be seen in their works closely ranged together. "It was only last week," continued the good dame, "that you brought home that book about Fame, written by one Mr. Pope."

"And don't you know, mother, who is the writer of this volume?" said Ralph. "Don't you remember Mr. Warburton the parson of our own Greasley, in Nottinghamshire, who gave me the certificate which I presented to you, Mr. Leatham, ten years ago, when I wished to be postboy to Marlborough?"

This was true; the vicar of Greasley became the celebrated Dr. Warburton, afterward Bishop of Gloucester; and it was said Mr. Leatham's family kept that certificate like a sort of relic.

"Ralph Allen's making his fortune," was the usual remark of every body about Bath, when the quarry was mentioned; and it had now grown an important matter, as the whole property of Coome Down, which so many farmers had called a dead loss, was found to be one vast bed of the best building-stone.

Ralph was making money fast, and his deposits in the bank increased every year; but his aims did not end there—the experience of his former situation in the Post Office was at length employed to some purpose. Sundry useful arrangements and inventions had long ago made his name and abilities known to the authorities of that Department. At the period of our story, the Post Office in almost every county was farmed by some wealthy or enterprising person, who took its whole revenue and expenses in his own hands, paying to the Government a certain sum annually, according to his contract. Ralph, who had acquired a considerable acquaintance with all the details of the business, and had, beside, the good opinion of the most influential functionaries, proposed to vest the small fortune already gained by the Coome Down quarry in a Post Office contract for all England; and his proposal was accepted. From this period the career of Ralph Allen was one of uninterrupted prosperity. Under his administration, the Post Office revenue, even in that age of comparatively little letter-writing, was almost doubled in a few years, owing to the better arrangements introduced by him in the transmission of mails, and various postage regulations, which have made his name celebrated as one of the few who have conferred benefits of a lasting kind on their native country. But Ralph Allen was destined to become, if possible, still more honorably known to fame. From his earliest youth he had cultivated his mind, as well as improved his fortune; as without the former endeavor, the latter would have been but half success, though wealth had been gathered like the sand. His Post Office contract in a short time realized such an income as made the proprietor one of the richest men in the neighborhood of Bath.

Mrs. Allen had lived to see her son's prudent conduct and perseverance rewarded to an extent of which she had never dreamed; and the good dame closed her days in peace and comfort in the pleasant cottage at Coome Down, having nothing to regret, and no annoyance, but a shadowy fear, which at times slightly agitated the calm current of her latter-day thoughts, that Ralph was buying too many books. But having gained the summit of his early ambition—a well and honorably-won fortune—determined to enjoy it agreeably to his refined taste, in the munificent encouragement of Arts and Literature. He had acquired general respect as well as riches; and as his fortune raised him gradually in the scale of society, he had won the esteem, and formed the acquaintance of men celebrated for their talents, and still famous through their works. Pope, Fielding, Swift and Goldsmith, were among the number of his friends: and the titled and fashionable paid a natural tribute to merit and success, by including Mr. Allen in their most select society.

The country round Bath is one of the finest districts in England, being diversified with beautiful wood-crowned hills and broad green meadows. One property, in particular, popularly called Prior Park, had long attracted Ralph Allen's eye from the barren slopes of Coome Down, and there, he often said, he

should wish, if fortune permitted him, to build a mansion worthy of the scene. This project was at last put in execution. The possessor of the estate ruined his affairs by carelessness and extravagance in London; it was in consequence, offered for sale, and Ralph Allen, Esq. became the purchaser of Prior Park. Here on the slope of one of those wood-covered hills which he had often admired, a splendid mansion was erected under his own superintendence, whose beautiful Corinthian portico and tasteful decorations were the theme of praise among all the lovers of art; the former especially being still regarded as unrivalled in English architecture. Here Ralph retired about middle life, leaving the field of active industry to younger and more needy aspirants; here also, he gathered round him the most polished society of that fashionable neighbourhood, and many of the authors, the purchase of whose works had once astonished his mother.* Mr. Allen is well known to all conversant with the literature of those times, as its judicious and munificent patron, and, in particular, as the attached friend of the somewhat irritable poet, Alexander Pope, and the philosophic Bishop Warburton.

The fact of this story, though not so generally known, belong to real life, and are verified by his contemporaries. Prior Park has now become a Catholic College; but its romantic situation and fine Corinthian columns are still reckoned among the attractions of the district: and they offer a lesson of how much may be achieved by well directed energy and persevering prudence.

Christians can Reject Christ.

We Christians cannot, indeed, be guilty of the very same offence in crucifying the Lord of Glory; but it behoves us to consider, whether we may not be guilty in the same kind, and, by our sins and iniquities, "Crucify the Son of God afresh, and put Him to an open shame;" and therefore whether, being like the Jews in their crime, we may not also resemble them in their punishment. They rejected the Messiah, and we indeed have received Him; but have our lives been at all agreeable to our holy profession; or rather, as we have had opportunities of knowing Christ more, have we not obeyed Him less than other Christians, and "trodden under foot the Son of God, and counted the blood of the covenant, wherewith we are sanctified, an unholy thing, and done despite unto the spirit of grace?"—The flagrant crimes of the Jews, and the principal sources of their calamities, in the opinion of Josephus, were their trampling upon all human laws, deriding divine things, and making a jest of the oracles of the prophets as so many dreams and fables; and how hath the same spirit of licentiousness and infidelity prevailed likewise among us! How have the laws and lawful authority been insulted with equal insolence and impunity!—How have the Holy Scriptures, those treasures of Divine Wisdom, not only been neglected, but despised, denied, and abused to the worst purposes! How have the principal articles of our faith been denied, the prophecies and miracles of Moses and the prophets, of Christ and his Apostles been ridiculed, and impiety and blasphemy, not only been whispered in the ear, but proclaimed from the press! How hath all public worship and religion, and the administration of the sacraments, been slighted and condemned, and the Sabbath profaned by those chiefly who ought to set a better example, to whom much is given, and of whom therefore much will be required! And if for their sins and provocations "God spared not the natural branches, take heed lest He also spare not thee; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear."—*Bishop Newton.*

The Fallen Brother.

A man possesses an extremely low and grovelling mind, who rejoices at the downfall of another. A noble heart, instead of denouncing as a consummate scoundrel, one who has erred, will throw around him the mantle of charity and the arms of love, and labor to bring him back to duty and to God. We are not our own keepers. Who knows when we shall so far forget ourselves as to put forth a right hand and sin? Heaven keeps in the narrow path. But if we should fall, where would be the end of our course, if in every face we saw a frown, and on every brow we read revenge? Deeper and deeper would we descend in the path of infamy; when if a different course were pursued, and a different spirit were manifested towards us, we might have stayed our career of sin, and died an upright and honest man.

Deal gently with those who stray. Draw them back by love and persuasion. A kiss is worth a thousand kicks. A kind word is more valuable to the lost than a mine of gold. Think of this and be on your guard, ye who would chase to the confines of the grave an erring brother.—*Portland Tribune.*

A WORD.—Say not a word you had better leave unsaid. A word is a little thing, we know, but it has stirred up a world of strife. Suppressing a word has saved many a character—many a life. A word unuttered, and Hamilton would long have lived, a pride of his country. Who can tell the good or bad effects of a single word? Be careful what you say. Think before you speak, and you will never be mortified with yourself, or cause a thrill of pain to flash through the heart of a friend.

* Prior Park looks down a beautiful valley with the City of Bath, reposing on the lower ground and rising slopes. On the right hand slope, (Bathwick, if we remember rightly,) stands a very handsome house of the style of the seventeenth century, with tall rails and gate enclosing the front garden, and looking toward the noble mansion of Prior Park. Enjoying the scenery there one day with a clerical friend, he informed us that in that house Fielding wrote his celebrated novel, "Tom Jones," and that the character of "Squire Allworthy" was no other than his friend Mr. Allen.—[*Eds. Liverpool Mercury.*]

[Prior Park was the residence thirty years ago, of John Thomas, a wealthy, public-spirited Quaker.—[*Eds. N. Y. Tribune.*]

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JULY 22, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, ect.

DR. POTTER'S SERMON.—This admirable and well timed discourse having attracted much attention, and become the subject of various criticism, we have transferred it to our columns, and it will be found on our first page. We have done so not merely as an act of justice to its author, but in discharge of our duty to the readers of the Banner. We ask them to read it carefully, and to reflect calmly upon its faithful exhibition of the duty of Christian citizens, as revealed in the light of God's most Holy Truth.

The peculiar excellence of this Sermon is found in its fearless and faithful assertion of scriptural Truth. It rests nothing upon human reason; all its exhibitions of duty rest upon divine precepts. It is a strange inconsistency that many, who are most noisy in proclaiming their love of the pure Word of God, are the least ready to yield their unqualified submission to its dictates. Where God has seen fit to command, man must submit, not argue.

We consider this sermon important in another point of view. Christian ministers, because such themes are thought to be very delicate, are inclined to avoid the discussion of the duties which Christian citizens owe to the Government under which they live. Our Church has carefully provided that the will of God concerning us, in these respects, shall be heard. And it is her plain intention that these duties shall be enforced in the preaching of the Word. The pulpit is not indeed the place for partizan politics, but from its vantage ground should faithfully be sounded the voice of Eternal Truth as it bears upon all the relations of our present life. And surely our duty to our country is not the least important of these relations.

This sermon is also well timed, and a portion of it is almost prophetic concerning France. An awful warning comes to us from that unhappy country, to enforce the duty which this discourse exhibits. May every Christian nation profit by the lesson and learn, without fatal experience, the ruin and misery which result, in this world as well as in the world to come, from a forgetfulness of the Divine commands, and an attempt to establish a Government which is not overruled by the constraining influence of Divine Truth!

With these brief remarks, we refer our readers to the discourse to which is prefixed the following "Preface."

"The following Sermon is rather an appeal to unquestionable but slighted truths, than a formal argument in support of a debatable proposition. The considerations which prompted the writer to utter such words from the pulpit now induce him to send them to the press. It is easy to anticipate the objections which will be likely to be urged to the observations here presented; and, as the writer thinks, it is equally easy to answer them. But it seemed preferable, in a simple practical discourse of this kind, to put forth the truth in the way of direct statement, and then to leave the subject, without any consideration of difficulties or exceptions, precisely where the Holy Scriptures have left it. The child will do well to fill and occupy his mind with the thought that his duty is obedience, without raising curious questions beforehand, as to whether a case is likely to arise, which will necessitate or justify disobedience. And this, the writer ventures to think, is the only just and healthy state of mind, for the Christian citizen. No doubt those

same views of Divine Truth, which lead to such an exposition of the duty of obedience as is here presented, require also, that Rulers, on their part, should look upon the Power with which they are entrusted, as something very awful; as something which must not be received or approached, but with humility and disinterestedness, nor exercised but in a spirit of earnest reverence and love. But these considerations belonged to another subject, and to another occasion."

RESIGNATION OF THE GOVERNOR OF PENNSYLVANIA.—The following Document, conveying the resignation of the Chief Magistrate of this Commonwealth, is written in a spirit worthy of such an occasion. Warned by the rapid progress of a mortal disease, the Governor lays aside the robes of office to prepare for that world wherein, we trust, brighter and less perishable glories await him. It is indeed, a solemn event, and we think, is announced in a manner becoming a Christian Ruler addressing a Christian people.

To the People of Pennsylvania.—It having pleased divine Providence to deprive me of the strength necessary to the further discharge of the duties of your Chief Magistrate, and to lay me on a bed of sickness from which I am admonished by my physicians and my own increasing debility, I may, in all human probability, never rise; I have resolved, upon mature reflection, under a conviction of duty, on this day, to restore to you the trust with which your suffrages have clothed me, in order that you may avail yourselves of the provisions of the constitution to choose a successor at the next general election.

I therefore hereby resign the office of Governor of the Commonwealth of Pennsylvania, and direct this my resignation, to be filed in the office of the Secretary of the Commonwealth.

In taking leave of you, under circumstances so solemn, accept my gratitude for the confidence you have reposed in me. My prayer is, that peace, virtue, intelligence and religion may pervade all your borders; that the free institutions you have inherited from your ancestors, may remain unimpaired till the latest posterity; that the same kind Providence which has already blessed you, may conduct you to a still higher state of individual and social happiness; and when the world shall close upon you as I feel it is soon about to close upon me, that you may enjoy the consolations of the Christian faith, and be gathered, without a wanderer lost, into the fold of the Great Shepherd above.

FRANCIS R. SHUNK.

The undersigned were present at the execution of the above instrument of writing:

H. BUEHLER,

W. R. DEWITT.

Harrisburg, July 9, 1848.

THE CHURCH INTELLIGENCER.—This is the title of a New Paper, just commenced in New Orleans. It is on a single sheet, and the annual subscription is one dollar. We doubt not such a paper may be of great use to the Church in that region, and we wish all success to our new cotemporary.

We copy the following in relation to Bishop Otey's farewell to the Diocese of Mississippi.

"When Bishop Otey, preached his farewell sermon to the Diocese, on Sunday afternoon, the congregation was deeply and powerfully affected. Tears flowed abundantly at the thought of parting with one whom they so much loved; and at the close, several, both men and women (as we are told,) came forward to the chancel and desired the Bishop then and there to confirm them. He stated to them that they were then under the influence of powerful excitement, and he preferred that they should reflect calmly on the act, as one of solemn and real consecration of themselves to the Lord's service. If, after such reflection, they saw fit to present themselves a week hence at the neighbouring parish of Natchez, where he would be holding a visitation, he would gladly confirm them.

We extract the following from an article in "the Freeman's Journal and Catholic Register," exhorting all good Catholics to employ none but "Catholic Physicians." Good rules should work both ways!

"The story about the 'Catholic Physician or no Baptism' lately recited in our columns, has turned out a Protestant fact, or as it used to be called in old times, a downright lie."

Seeing the present editor of that paper was himself "a Protestant fact" until a few months ago, (himself the strongest proof of his own definition) we much wonder that one brought up in such bad habits should be entrusted by "good Catholics" with the conduct of one of their most veracious Journals. We have great faith in the influence of early habit and education. And certainly we have no reason to doubt in the present case, the truth of the saying—"as the twig is bent the tree's inclined."

We have been requested to publish the following. It is stated on good authority, that this displaced clergyman has been officiating in the West as late as May last.

*OLIVER A. SHAW, late a Presbyterian of Pennsylvania, was, on the 4th of December last, displaced from the ministry, by the Right Rev. the Bishop of that Diocese.

TO CORRESPONDENTS.—Americus was received too late for this week's paper.

* Poor Shaw! Animal Magnetism & Phrenology, &c. were his downfall. He subsequently joined the Romanists

We copy the following account from the N. Y. Churchman.

ILLINOIS.—Annual Convention.—The 12th Annual Convention of the Diocese of Illinois, was held on Monday, the 19th day of June, in Jacksonville. The preparatory exercises were conducted the day before, Sunday the 18th, the Rev. Samuel Chase, reading the Morning Prayer, and the Rev. S. Y. Mc Masters, delivering an excellent sermon, upon the doctrine of progressive development in religion. A confirmation followed, of 14 persons; after which, the Holy Eucharist was administered to quite a large number of persons, besides the clergy. On Monday morning, the Conventional exercises were opened, by the Rev. C. Dresser reading the Morning Service; after which, the Right Rev. the Bishop, proceeded to deliver the Annual Report and address; in which he gave a summary account of his labors and acts, during the past year. After so doing, he went on to state, that, without wishing them to transform the Convention into a judicial body—yet, it remained for them to declare, whether the election of an Assistant Bishop, that took place the year before at Alton, was Canonical, free, and in the fear of God—and so vindicate their integrity—and spread the fact upon their Journal for future reference. He further stated, that his conviction, of the necessity of an Assistant Bishop, remained the same, and professed himself ready at any time, when suitable arrangements were made by the Diocese for the support of one, to proceed to an election canonically. The usual course of business was gone through with, and at the afternoon session, a Committee was appointed, by ballot, of three laymen, and two clergymen, to take into consideration so much of the Bishop's Address as related to the election of an Assistant Bishop. During the morning session of Tuesday, the above Committee brought in the following preamble and resolutions, as their report, which was adopted by the Convention—the yeas and nays being called for—4 voting against the resolutions, and 2 declining to vote.

"The special Committee appointed by this Convention, to take into consideration so much of the Bishop's Address as refers to an election of an Assistant Bishop, beg leave to report the following resolutions, and ask the concurrence of this Convention, and the adoption of the same.

"That it is with profound regret, this Convention finds that the election of an Assistant Bishop, has not been approved by the last General Convention of the Church; but as Churchmen, we feel ourselves constrained to submit to the decision of that Convention, as the whole matter rested in their discretion, to sign, or withhold the testimonials requisite for the consecration of said Assistant Bishop.

"That in the opinion of this Convention, the necessity for an Assistant Bishop in this Diocese still exists; but that no encouraging prospect now presents itself, of providing adequately, for the support of an Assistant Bishop, to aid our venerable Diocesan, and that they are therefore reluctantly compelled to decline the further consideration of the subject at this time.

Signed,
R. Y. McMASTERS,
JOHN S. WORTHINGTON,
WM. A. GRIMSHAW,
JNO. H. HINZIE,
B. GILLET.

The principal business of the Convention that excited interest, was the appointment of the above Committee, and their report—as it was understood that their appointment had in view, (in keeping with the Bishop's intimation in his Address,) and would embrace in their report, both a retrospective and a prospective bearing. These statements are submitted without any comment, and are left to make their own impression. It may not be amiss to add however, that the adoption of the report of this Committee by the Convention, finally settles the vexed question of the Alton election.

A. L.

Foreign Intelligence.

The following, relating to a point of general practical interest, we copy from the English Churchman:—

It is now, we believe, some two or three years since—during the "Anti-Rubrical agitation," as it was called—that the Bishop of Chichester appeared before the public as a firm supporter of those who were endeavouring to comply with the injunctions of the Church, with regard to the celebration of Divine service. This support was the more notable and valuable, inasmuch as it was unexpected, for it was tolerably well known that in some other important matters his Lordship differed from those whom he thus supported.

We are rejoiced to find that in these days, when many who had "put their hands to the plough" have from sheer weakness and faithlessness, both "looked" and turned back, the Bishop of Chichester has consistently kept his ground, as may be seen from his reply to certain parties at Hurstpierpoint, Sussex, who wish to coerce their clergyman into a violation of his conscience, by forcing him to break a distinct law of the Church. The following are the documents relating to this affair:—

TO THE RIGHT REV. THE LORD BISHOP OF CHICHESTER.
The memorial of the undersigned rate-payers and other inhabitants of the parish of Hurstpierpoint, in the Diocese of Chichester,

Sheweth,—That the practice adopted in the parish Church, of reading the Offertory and collecting money from seat to seat on every Sunday throughout the year, is an innovation, and contrary to the feelings of three-fourths of the rated inhabitants.

That such plan, to our knowledge, is not observed in any other Church of the Diocese, and if uniformity is essential to the interest of our Established Church, the practice in question

ought to be discontinued in this, or enforced in all other Churches throughout the Diocese.

That if the system stated is persisted in, contrary to this express desire, the only alternative open to your memorialists will be either to quit the Church immediately after the sermon, being the accustomed time in other Churches, or to abstain altogether from attendance at the parish Church.

For these and other reasons, your memorialists respectfully but urgently request your Lordship will be pleased to direct that the innovation complained of be discontinued forthwith.

(Signed by about fifty inhabitants, members of the Church.)

ANSWER OF THE BISHOP.

21, Upper Wimpole street, 2d June, 1848.

Sir,—Of course I have found it necessary to have some correspondence with Mr. Carey Borrer on the subject of the memorial transmitted to me from yourself and other inhabitants of Hurstpierpoint; other circumstances, too, have contributed to delay my answer. From Mr. Borrer I learn a fact, without the knowledge of which the language of the memorial would have been calculated to mislead me upon a very important point. I find your statement to be correct, that the Offertory is read and alms collected in your Church on every Sunday throughout the year; but the memorial does not state the fact that the Holy Communion is administered every Sunday. As the collection of alms is an essential ingredient in that celebration, it is clear that this fact has a very important bearing upon the complaint of the memorialists.

I cannot enjoin the discontinuance of that weekly celebration; on the contrary, I rejoice in it, and trust that those who constantly avail themselves of the opportunity thus presented to them do as constantly derive blessings therefrom; nay, who can doubt this, if only they approach, and partake in the frame of mind required of them. I can only pray, then, that their example may edify and stimulate others to the formation of a like beneficial habit. I find, too, that whatever may have been the case, the plate or basin is not now presented at every seat; those who collect the alms move slowly, and await a signal before they approach any one. I do not see that those who are not inclined to give have cause for complaint in this. The memorial does not profess to be aimed at the weekly celebration of the Lord's Supper; I should have been much grieved if any who decline on any occasion that blessing for themselves had sought to deprive their brethren of it.

The object, then, of the memorialists appears to be to effect the dismissal of the non-communicants immediately after the sermon, and before the collection of alms, and in order thereto to call for an opinion from me that that is the appointed time for their withdrawal. But I do not think it is. I am of opinion that the service is constructed with a view to their remaining in the Church and joining in the worship as long as possible, *i. e.*, until the commencement of the actual celebration, by the exhortation to those "who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ." Those deny themselves a high and glorious privilege who at any time abstain, having the opportunity, and they still further shorten and abridge their privileges who retire earlier than they need. I cannot render myself a party to such abridgment of the Christian privileges of any of the revelations of the spirit, and I must express the regret with which I learn that some of them have ventured to disquiet their brethren, by retiring earlier than they ought to do. The appeal to me bears indeed upon the face of it the expression of a determination to be influenced by my decision, only if it should accord with the views of the memorialists. I regret the existence of a spirit thus manifested—a spirit of disregard for unity and concord, and for guidance by rule—and a determination of substituting in their place our own judgment, or feelings, or will, in matters which cannot be stated to be sinful, and which are in truth good and edifying. I must not forbear expressing my deep sorrow at the existence of such a feeling, and could I hope for any good result therefrom, while the memorialists continue in such temper of mind, I should feel it my duty earnestly to exhort and in kindness to admonish them. As it is, I believe it better to limit myself to a prayer that God will be pleased to increase in all of us the spirit of meekness, gentleness, and lowliness.

I beg you will do me the favour of making this reply known to your co-memorialists. I remain, Sir,

Your faithful pastor and serv't,

To Lawrence Smith, Esq.

A. T. CICEST.

It affords us very great satisfaction to see his Lordship so distinctly and unhesitatingly deciding that, upon Communion days, those who do not intend to communicate should remain until the Offertory is finished; for we have long been convinced that that is the rule and intention of our Church, whatever may have been the practice of the Primitive Church. That those who may not wish to communicate on a certain day—although they may be constant and regular communicants—should be debarred from giving their alms, or from having them

offered at God's altar for His blessing upon them, is, we consider, a palpable infringement of their rights and privileges. Nay, some of the Clergy carry this matter so far that even when there is a "general collection" from the whole congregation, they will adopt the unauthorized and un-Church-like practice of collecting the alms, at the Morning Service, at the Church doors, rather than allow the offerings of "non-Communicants" to be collected in the Church's way and placed upon the altar; at the same time, with painful inconsistency, they do not hesitate to receive and apply the alms of *every one* to the service of ALMIGHTY GOD!

We contend that when a Minister of the Church agrees to accept, on behalf of the Church, and in connection with her public Services, the alms of the whole congregation, he has no right whatever to deprive any alms-giver of the gratification of seeing those alms offered at God's Altar, or of joining in the Prayers which the Church has appointed to be said in connection with the alms of those who worship in her courts. He has no more right to do this than the opponents of the Offertory have to deprive their brother Churchmen of the weekly opportunity of almsgiving which the Church has provided for them all. Both parties are guilty of interfering with the rights and privileges of their brethren, and of depriving them of that liberty wherewith the Church hath made them free.

We have been induced to dwell especially on this point upon the present occasion, because we are daily more convinced than ever that the restoration of the weekly Offertory (whether there be weekly Communion or not) is imperatively called for by the circumstances of the times. The demand for "more Churches, more Clergymen, and more Schools," must be met, and that speedily, if we would save our country; but such is the state of matters, that the bulk of the people can give only a very trifling amount at any one time—so trifling that they are ashamed to offer it to man, although not to God. To lay by these trifles until they amount to a "respectable sum" is, in practice, found to be very difficult; and as the Church has in this, as in other matters, anticipated and provided for the difficulty, in the weekly Offertory, what true Christian—Priest or Layman—would deliberately step in and prevent his brother from availing himself of this gracious and considerate provision of His Holy Mother?

New Publications.

WHAT I SAW IN CALIFORNIA: being the Journal of a Tour, by the Emigrant Route and South Pass of the Rocky Mountains across the Continent of North America, the Great Desert Basin and through California, in the years 1846, 1847.

"All which I saw, and part of which I was."—DRYDEN.

By Edwin Bryant, late Alcade of St. Finaisa.

D. A. Appleton & Co., 200 Broadway, New York. G. S. Appleton, 148 Chesnut street, Philadelphia.

This book is one of great practical interest at the present time. It gives a graphic account of the regions through which the traveller passed in a long and weary journey.

It is written in a lively style, and seems to be entirely free from exaggeration. It is moreover a well-printed book, and altogether, from the information and entertainment we have derived from it, we commend it most warmly to those readers who desire to unite instruction with amusement in their reading.

AN ORATION before the Zelosophic Society of the University of Pennsylvania: May 18, 1848, (with a few notes, appended by a Henry Reed, Professor of English Literature in the University of Pennsylvania, and member of the American Philosophical Society.

We consider it no mean compliment to the learned author of this "Oration" that he was selected to discharge a duty, for which a stranger is usually chosen, by the students of his own University. This fact is happily alluded to, by the Professor, in the introduction in which he speaks highly, and we doubt not justly, of the character of the Students of the University of Pennsylvania.

The well-selected subject of his Oration is thus stated by the author. The prospects and responsibilities before his auditors, on entering into active life, and the kind of preparation needed for them. This important practical topic, we need not add, is discussed in an able and instructive manner. After speaking of the difficulties to be encountered by those before him, the speaker, as an encouragement, shows them how these difficulties had been overcome, by the graduates of the University and what distinctions had been won by many of them. The account is closed with the following affecting tribute to one whose early death was generally lamented in our city:

I have lately seen the career of one brought to its completion, one whose character I could not do justice to, without going into a deeper vein of thought and feeling than I can venture on in a brief allusion to him. I speak of the career of the late Charles

Kirkham, as *completed*, for though I saw the grave close early over him, he had lived long "enough to teach Love, duty, generous feelings, high desires, Faith, hope, devotion: and what more could length of days have brought him?" It is right to remember him on this occasion, for he was a member of your Society, and, as both a student and a graduate, he took an active and intelligent interest in its business. It is a just tribute which I understand the Society has paid by requesting one of its members, who knew him well, to prepare some appropriate record of his character. My own acquaintance with him began with my official life here, for he was a member of the first Freshman Class I was associated with; and from that time until his mortal illness, it was my privilege to know him intimately. He died too soon to be widely known, and in truth, any thing like notoriety was not possible for virtues which shone with so pure and placid a light, veiled by a modesty and humility which were among the finest graces of his nature. I might otherwise have presented his character to you as a model of that culture which I have this evening sought to urge upon you. To the special business of his life, the profession of the law, he gave his fine intellect with true professional feeling, expressed as I find it in his own simple and manly language, when he said, "It is not honest to hold myself out as a guide and counsellor of other people, who may come to me with their troubles, unless I have done my best to attain that knowledge which shall effectually serve them." With exact habits of professional application, he combined in just proportions, that liberal culture which gave completeness and elevation to his character as a man. As a citizen, he sought out duties for himself in some of our popular institutions, and he will be remembered as one, who laboured with no ulterior selfish view, but with the single-hearted hope of usefulness. He was a man of the people, in the best and highest sense of such a phrase; he would have died rather than flatter them; he would have died rather than neglect his duties to them. The character of Charles Kirkham was built upon a deep and ever-deepening foundation, a profound devotional spirit, that was the guidance of his daily life. It was the invisible strength of one, who in the business of the world was seen an even-tempered, cheerful, active man, fulfilling his duties noiselessly. As I think of him, I feel the truth of a passage in one of his favorite authors, the Poet of "The Christian Year."

"There is in this loud stunning tide,
Of human care and crime,
With whom the melodies abide,
Of th' everlasting chime;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

My young friends, I cannot better part with you now, than by leaving in your minds, the mention and the memory of such an example, showing, as it does, that a man's education is to prove not only what he has learnt, but what he is, what he can do, and how it will fare with him, when this world's doings are at an end.

CATALOGUE AND PROSPECTUS OF ST. MARY'S HALL—TWENTY THIRD TERM. CATALOGUE OF BURLINGTON COLLEGE, FOURTH TERM.—SIXTH EDITION.—From these we learn the great prosperity and success of both these Institutions. In the former there are twenty-six Teachers employed in the care and instruction of one hundred and seventy-four pupils.

In the latter there are seventeen teachers. There are five students in the Theological, and one hundred in the Academical Department.

A Card.

To the Parishioners of St. Peter's Church, Philadelphia.

A number of members of the Congregation, desirous of the re-construction of the Church, upon a better plan than its present, have lately met to consult upon the best mode of commending the object to the congregation at large, and promoting its accomplishment.

They have appointed a Committee to procure information of various kinds, and to devise a course of action upon the subject, with a view to submit the same to a general meeting of the congregation, to be invited for this purpose.

The Committee is engaged in the duties referred to it, and they now desire to make it known to all the friends of the proposed measure, that as soon as circumstances admit, probably soon after the re-assembling of the congregation in the ensuing autumn, a general meeting of their fellow parishioners friendly to the measure, will be invited, with a view to the furnishing of information, and to the adoption of the most efficient concert of action upon the subject.

A general meeting at this time being deemed inexpedient by the Committee, this notice is given, more especially for the benefit of those friends of the proposed object who have not attended the preliminary meetings, and who perhaps may have not yet received notice of them, but whose co-operation is earnestly desired, and will be particularly invited at the time specified.

Dr. A. E. Stocker

By order of the Committee.

When thou thinkest to speak, consider first of what thou art going to speak.

* Southey.

Communications.

For the Banner of the Cross.

WISCONSIN, June 26, 1848.

MY DEAR FRIEND:—

I hasten to acquaint you with some very interesting circumstances which have recently taken place in this Diocese, and which, I know, will please you much.

The Second Annual Convention of the Diocese of Wisconsin was held at Jonesville on the 14th inst., and was full of interest in all its proceedings. Among other business, a Chief of the Oneida tribe of Indians, a man of considerable intelligence, was elected a Lay Delegate to the next General Convention. The tribe was represented by four of our Red Brethren at this Convention.

Before the meeting of Convention, Trinity Church, a commodious edifice recently erected at Jonesville, was consecrated to the service of ALMIGHTY GOD, by Bishop Kemper, who, in the course of the session, admitted the Rev. W. C. Armstrong, Minister of St. Alban's Church, Lisbon, and Rev. L. W. Davis, Minister of Grace Church, Sheboygan, to the Holy Order of the Priesthood.

The former is a graduate of Nashotah, at which place Bishop Kemper, on the first Sunday after Trinity, in the chapel of the Institution, admitted Messrs. Wm. A. Leach and Martin F. Gorenson to the Sacred Order of Deacons. Morning prayer was said by Rev. J. Johnstone, M. D.; the lessons read by Rev. W. Adams, who, with Rev. J. Lloyd Breck, presented the candidates. The sermon, a full and clear exposition of Heb. v. 4, on "The Origin and purposes of, and the Qualifications necessary for the Ministry of the Church," was delivered by the Rev. E. G. Gear, Chaplain at Fort Snelling, St. Peter's, Iowa Territory. The Doctrine of the Apostolic Succession was treated of in all its fulness. The address to the candidates was a most impressive one, and, I trust, had its proper effect upon the crowded assemblage present on the occasion. Among the congregation were many Swedes and Norwegians, who had come from some distance to witness the Ordination of their future minister, Rev. M. F. Gorenson, who takes charge of the Parish of St. Olofs', Ashippun, and the Scandinavians at Pine Lake, formerly under the care of Rev. G. Unonius, who has removed to Manitowoc, where a number of Swedes and Norwegians are settled.

Rev. W. A. Leach has been appointed by the Bishop to the charge of a Parish at Keokuk, in the South-eastern portion of Iowa, having a population of about 2000 persons.

On the 7th, 8th and 9th of June, the Ember examinations for candidatuship were held at the Nashotah Mission, when seven young men were examined, and on the 15th inst. admitted as candidates for Holy Orders. The examinations were most strict, and thorough in every respect, and were satisfactorily sustained by this new body of candidates.

At the same time the Junior Academical Classes were examined, and fully proved, along with the examinations for candidatuship, the excellent training which is exercised at the Nashotah Mission.

Having thus stated some brief particulars, let me further state the establishment of the Parochial School under the care of this mission.

This school now numbers about fifty pupils, where are taught, besides the ordinary branches of an English education, the Latin language and Vocal Music. The children are to be instructed in chanting, and will in time form an excellent choir; their sweet voices assisting in the services of the sanctuary. Many of the pupils are from a distance; the most however live in the vicinity of the school. The school-house is of brick, with a peaked roof, surrounded by battlements, in the early English style of architecture, and over the entrance surmounted by a cupola, in which is fixed a steel bell, the clear tones of which can be heard for some miles.

There are quarterly examinations held at the school, when the parents are present. Two such have been held, the results of which were to strengthen the confidence of parents and others in the system pursued at the school.

Nashotah then does not neglect the lambs of CHRIST's flock, but by this her Parochial School trains them up in the love and service of their gracious MASTER. Her system throughout is one which is calculated to promote vast influence for the Church in this growing land. The missionaries which she sends forth are trained to the work before them in the full sense of the word, and, had she the means (which may God dispose the hearts of the faithful to supply her with) many might be received by her who fail of means for themselves. Seven years has she been established, and what are the fruits?

Ask southern and middle Wisconsin how her parishes were formed,—how the large body of Scandinavians brought into the Church,—by whom the Gospel preached and the Sacraments administered,—their little ones cared for, and all the offices of religious exercise, and they will with one accord point to Nashotah as the source, from whence, by the assistance of the HOLY SPIRIT, they were encouraged in their endeavours to walk in "the old path." She has within three years furnished nine clergy to this Diocese, and has now nine candidates for Holy Orders, besides fifteen young men preparing for candidatuship.

In connection with the facts which I have related to you respecting the Nashotah Mission, I would only add, that at this time I understand funds are much needed for the erection of a building for a Professor, and as a very interesting feature, the building is to be of brick from the brick yard of the Institution, and the carpenter work to be furnished by its Carpentering Committee, having at its head an excellent master mechanic.

For the Banner of the Cross.

The Church's Schools.

The importance of Christian Schools to the perpetuity and well being of the Christian Church, is now universally conceded, at least, by the members of our own communion. It is

as generally admitted that the power which knowledge confers, is intrusted to unsafe hands, where the salutary restraining influence of Christian morality is wanting. Hence the increasing demand for Christian education. To meet this demand, we may safely say, that no body of professing Christians in our land, has any thing like the appliances and facilities for a liberal and comprehensive course of education on Christian principles, as those possessed by our own communion. Our Book of Prayer, comprising the offices and formulas of Faith, presents a full and perfect outline of the religious course based upon the sure warrant of Holy Scripture; and in the various departments of Literature and Science, we are certainly not behind our neighbours. Of this we need no better evidence than that afforded by the numerous schools, conducted on the principles of the Church, which are now in successful operation in various parts of our country. The value of these institutions, both to the Church and to the State, can hardly be overestimated.

A few months since, it was my privilege to pay a passing visit to three of these schools. The College of St. James, near Hagerstown; St. Timothy's Hall, near Baltimore; and St. Paul's College, near Flushing, Long Island.

The College of St. James, under the direction of its worthy Rector, the Rev. J. B. Kerfoot, assisted by a large and efficient body of professors and instructors, has fully realized the highest anticipations of its projectors. Being no stranger to the peculiar qualifications of the Rector for the responsible position he occupies, I was prepared to find both in the order and arrangement of the school, the practical manifestations of Christian benevolence in the application of the principles of our Holy religion, to the education of Christian youth. But I am free to confess that the salutary moral and social influence, pervading the whole institution, seemed to me during a three days visit, to be a much nearer approach to the theory of Christian education than is often realized in practice. The peaceful, fraternal, and gentlemanly deportment of the students towards each other; and their frank, open, unrestrained, and yet respectful bearing towards their instructors; were sure indications that one great desideratum in Christian education was here attained; the exercise of a salutary, moral and religious influence over the heart and conscience, which manifested itself in the timidity of Christian kindness towards all around them. St. Timothy's Hall, at Catonsville, under the Rectorship of the Rev. L. Van Bokelin, is another Diocesan school, of which the Church in Maryland has reason to be proud. The buildings erected expressly for the accommodations of the school under the experienced eye of the Rector, are admirably adapted to the use intended. It is no ordinary advantage in the arrangements of a building for a Christian family school, to dispose the various halls for study, conversation, dining, the reception of visitors; and the necessary rooms for recitations, for professors, the Dormitories, and the several domestic departments, so that all are easily accessible without interfering with each other. This end has been most happily attained at St. Timothy's.

Occupying a lofty position, the Hall commands a beautiful view of the surrounding country, extending on one side to the distant City and Harbour. A three years experience has verified what its general appearance sufficiently indicates, that the locality is sufficiently salubrious. The energy and untiring industry of the Rector, his more than ordinary qualifications in executive matters, combined with sound scholarship and long experience in the great works of Christian education, are the best security that all the reasonable expectations of parents and guardians, will be fully realized in this institution.

After visiting St. Timothy's, and the College of St. James, my attention would naturally be directed to St. Paul's College, the parent institution of the Church's schools, and the Alma Mater of the respective Rectors of St. James and St. Timothy's, and, indeed, of its own Rector also. St. Paul's College, at College Point, for salubrity of climate, and the accessibility and natural beauty of its location; as well as for the improvement of the adjacent country, stands unrivaled. And when we add to these the clear blue briny wave of Long Island Sound, which laves the shores of the Point; affording the luxury of sea bathing, and opportunity for the various aquatic sports; we are constrained to confess that all is here attained that nature can bestow to render the place a happy and attractive home to the youthful students. Here are ample accommodations for eighty, or even one hundred students. The Rector, Mr. Barton, an accomplished scholar, and an alumnus of the Institution, is aided in the administration of the school, by a numerous and experienced faculty, most of whom were long associated with Dr. Muhlenberg, the former Rector. For efficiency, sound scholarship; a thorough and careful supervision on the part of the Faculty, and diligence and order on the part of the students, this school now, will not suffer by comparison with any other, nor with itself in its most prosperous days, when no rival institution of similar character had as yet appeared in our land! It well deserves, and we trust will ever receive, the patronage of Christian parents who wish for an asylum for their sons, where they may be trained in Christian principles, whilst they are treasuring up the most valuable stores of literature and science.

I have called this the Parent Institution of the Church's Schools. It is even more than this. It is the pattern from which the multitude of professedly Christian schools, in all the Protestant sects around us have copied. Twenty years ago, our land was filled with military schools. Every student aspired to be a Cadet: even little boys ten and twelve years of age were trigged out in gaudy uniforms, and subjected to the discipline of the guard-house, and the camp. That the tendency of such a system was to engender a martial and worldly spirit, at variance with the principles of the Gospel, was soon apparent to the considerate observer. Christian men began to direct their attention to the subject, and to seek a remedy. The most effective note of warning and alarm to the Church on account of her gross neglect, in consigning her baptized children to the cold embraces of the world, instead of nursing them in her own bosom, was sounded by the Rev. founder of St. Paul's College. His appeals to the Church were not the mere outpourings of a morbid sentimentalism, which expended itself in

dolorous complaints, and then relapsed into inglorious ease, and that too common self-excusing spirit which says, "I have faithfully warned, and therefore have freed my soul from the Church's sin of omission." He not only wrote and preached, but he labored heart and hand in behalf of the neglected lambs of Christ's fold. With the most self-sacrificing spirit, he devoted his time, his property, and the energies of his mind, to the work of reform in the department of early education. Well do we remember when his personal friends endeavored to dissuade him from undertaking the drudgery of conducting and directing in all its details, an institution embodying his views of Christian duty to the young. Satisfied that no one could so well reduce his own conceptions to practice as himself, he commenced in the Flushing Institute the experiment of uniting moral and religious, with literary and scientific instruction, under the salutary influence of a well ordered Christian family. And what has been the result? In less than a quarter of a century; the principle for which he contended, "that the Church and not the world, should educate the children of the Church," has been so generally adopted, and is so manifestly right in itself, that Christian parents can no longer with a clear conscience entrust their tender offspring to the guardianship of any institution which does not professedly incorporate religious culture in its educational system. Hence the constantly increasing demands for schools that may prove the nurseries of the Church. Having lived to see the fruits of his labours in the wide dissemination of his views and principles; and having been instrumental in training up many others for the work of Christian instruction, he has intrusted his own institution to the hands of a gentleman who was educated in it, and who was for many years its chief professor of languages. His well known qualifications as an instructor; his long experience in the management of youth, are the best assurances that the interests of parents and pupils will be safely intrusted to his care. Dr. M. has only retired from one field of Christian duty to enter upon another, not less important to the welfare of the Church. Should he prove as successful in his present enterprise, as in his former one, he will have the singular privilege of knowing, that under the guidance of a kind Providence, he has been instrumental in effecting two most important objects: arousing the Church to a right appreciation of Christian education; and to the just claims of the poor to seats in the sanctuary. The influence of a life thus spent must be felt by many succeeding generations.

The venerable Dr. Boyd of your City, so far as my knowledge goes, is entitled to the credit of opening the first Free Church within our borders, to be supported by the weekly offerings of the congregation. With the spirit of a martyr, he has struggled with opposing prejudices and difficulties, until at length he is permitted to see new advocates of the system springing up in every quarter of our wide spreading land. May the day soon come when "Free Churches," supported by the free will offerings of the people, shall be deemed as essential to the interests of the Church at large, as her Schools now are.

Rev. A. V. Arrian

To the Editor of the Banner of the Cross.

YPSILANTI, July 5th, 1848.

REV. AND DEAR SIR:—

Will you be so kind as to give the following acknowledgment a place in your Journal.

Respectfully,

JNO. A. WILSON.

The Rector and Wardens of St. Luke's Parish, Ypsilanti, gratefully acknowledge a donation of thirty-five volumes, from the Bishop White Parish Library Association.

From the Female Prayer Book Society, twenty-eight copies of the Prayer Book; and also a large supply of Tracts from the Female Tract Society.

For the Banner of the Cross.

Sentences from Bishop Taylor.

"If the people die for want of knowledge, they who are set over them shall also die for want of charity."

"Time is checkered with black and white: stay but till tomorrow, and your present sorrow will be weary and lie down to rest."

"It were well if men would not inquire after the learning of the sermon, or its deliciousness to the ear or fancy, but observe its usefulness; not what concerns the preacher, but what concerns themselves."

Obituary.

For the Banner of the Cross.

DIED,—On the 11th day of June, at Elizabeth City, N. C. ANN D., consort of the Hon. WM. B. SHEPARD.

How often are we called upon to lament the early and unexpected death of those whose life to human wisdom seemed so necessary to the furtherance of the interests of religion,—whose character and activity gave hope and promise of long and wide extended usefulness, and cheered the humble pastor in the arduous duties of his calling. Such a bereavement we have to lament in the death of the good, the excellent, the highly accomplished lady to whose memory this notice is written. She was the daughter of the late Josiah Collins, Esq., of Edenton, N. C., whose noble charities and devotions are still fresh in the memory of the community in which he lived. Mrs. Shepard had all the advantages of education that an ample fortune, and an intelligent and kind father could bestow; and his pains were admirably repaid in the great mental cultivation, and the high accomplishments of his daughter; for there was no circle, however distinguished, to which she was not fitted to be an ornament,—none however bright that could obscure the lustre of her graces. All that knew must remember her as the excellent, the attractive of all assemblies. And above all her accomplishments shone that noble faith which gave them character, and made them amiable and lovely. Mrs. Shepard was an humble,

devout Christian. The acts of her sincere faith, though simple, were in character, sublime, and showed that that faith was not far removed from actual knowledge. Her charity prompted her to be kind and considerate to all. Her humility caused her to condescend to men of low estate: and how often has her smile and her kind inquiry after their welfare dissipated their sorrow; and the attention and sympathy of one so noble, made them forget the disparity of their several conditions, and lighted up in their present misery the hope of better things to come. Mrs. Shephard had brought all her powers and faculties under the guidance of, and in subjection to the holy faith which she professed;—at least, I never knew any one that had more entirely done so; and according to her ability was she forward in doing for the Church. And noble and acceptable were the personal sacrifices which she often made to give the countenance of her example to the revival of true catholic practice in the Church, in her constant attendance upon daily services and frequent communions, and in the observance of the Church's festivals and fasts. And it affords us confidence as well as pleasure to know that her religious action was the result of the devotion of a well regulated mind whose piety was formed after the model of that quiet, meek, unobtrusive spirit which characterizes the most excellent formularies of our Holy Church, in whose communion she died, and of whose blessed resurrection we trust she will be made a partaker in the glorious and eternal kingdom of God.

Edenton, June, 1848.

For the Banner of the Cross.

DIED.—At Water Street, Huntingdon County, May 1st. CHARLES HALE, son of Dr. JACOB FORNEY, aged 3 years and 6 months.

It is often urged as a topic of consolation, upon parents who have been bereaved of children, like the subject of the above notice, of tender years and much promise; that God has in mercy taken them away in early youth, whilst gentle and innocent, transplanted them in the dewy freshness of life's morning from the unkindly soil of this world, to bloom in His garden in Paradise;—in order to save them from the withering influence of sin, from being soiled and marred by contact with a wicked world, to which maturer years would have exposed them.

This thought is happily illustrated by the following taken from a new work on Parables.

"A king walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought, if these shed such sweetness while yet they are buds, what will they do when they are fully blown? After a while the king entered the garden anew, thinking to find the roses now blown, and to delight himself with their fragrance; but, arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed with regret, 'Had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them.' The next year the king walked in his garden, and finding rosebuds scattering fragrance, he commanded his servants, 'Gather them, that I may enjoy them, before they wither, as last year they did.'"

Diocesan Intelligence.

Texas.—On Easter day, in Christ Church, Matagorda, the Rt. Rev. the Missionary Bishop in the South West admitted to the Holy Order of Deacons Henry N. Pierce, a candidate from the Diocese of Florida, recommended for orders by the Standing Committee of that Diocese. Morning prayer was read by the Rev. Mr. Ives, assisted by the Rev. Mr. Gillett. Sermon by the Bishop. The candidate was presented by the Rev. Mr. Young. The Communion was administered by the Bishop to the Clergy present and to 35 other persons.

On Monday morning, (Easter week,) in Christ Church, Matagorda, the Bishop joined together in the holy estate of matrimony the Rev. Charles Gillett, Rector of Christ Church, Houston, and Miss Marianne Wharton, formerly of Brooklyn, New York.

The following confirmations have been held by the Bishop:

Tuesday, April 18, at Gulf Prairie,	2 persons.
Easter day, " 23, at Matagorda,	9 "
Sunday, " 30, at Houston,	16 "
" May 7, at Independence	1 "
Monday, 15, at Houston,	4 "

And on Sunday, 21st May, he expected to hold confirmation at Galveston, where, it was understood, there were about 15 candidates.

New Jersey.—The Bishop of New Jersey laid the corner stone of St. John's Church, at West Hoboken, on the afternoon of Thursday, the 29th of June. The procession formed at the house of Mr. Sinclair, (the liberal gentleman by whom the site is given.) It consisted of the lay members of the parish, and representatives of the several other parishes in the vicinity, and, besides the Bishop, of the following clergymen—the Rev. Dr. Barry, A. C. Patterson, A. M. Loutrel, R. F. Burnham, and E. F. Edwards, (the Rector of the parish,) of the Diocese of New Jersey; the Rev. Dr. Boyd of the Diocese of Pennsylvania; the Rev. Dr. Wainwright, J. Pound, R. Cox, William Walton, S. M. Haskins, and C. Clapp, of the Diocese of New York; and the Rev. Mr. Hudson of the Province of New Brunswick. On reaching the spot chosen for the purpose, the Bishop used the printed form common on such occasions, and delivered an admirable address, in which he directed the attention of his hearers to the fact that the act in which they were participating must remind them of Jesus Christ as the Great Corner-stone of the Church Universal. He dwelt beautifully upon this relation of the Saviour to the Gospel and His people,

and enforced the necessity of looking alone to Him in every such enterprise as that which was then and there so auspiciously commenced. The Bishop concluded his eloquent address by comparing the laying of the first stone of the intended edifice in faith, with the planting of seed in the soil, and held up reliance upon Divine protection and aid as necessary to bring about the happy consummation when the last little particle shall have been added to the edifice, and it shall be fit to be consecrated for the worship of Almighty God. The address was admirably filled with poetic thoughts and the sentiments of Scripture, and was encouraging as it was appropriate.

The position to be occupied by the intended building, is perhaps as beautiful as any afforded by the world. It is on an elevated site, commanding a view of the majestic bay of New York, the city, and all the immediately surrounding places; and is at the same time in itself entirely secluded and rural.

We congratulate the excellent and laborious Rector of the parish, and his self-denying co-workers of the laity, on the success which, under the smiles of Providence, has thus far attended their efforts. They have done much, and have already reaped a good reward for their exertions.

The edifice is to be constructed in the Gothic style of architecture, under the direction of Mr. Upjohn.

Connecticut.—TRINITY COLLEGE.—It will be seen by a notice in another column that the Oration before the House of Convocation will be delivered by the Hon. D. D. Barnard, of Albany. The Poem will be by the Rev. W. Crosswell, D.D., of Boston. Calendar.

COMMENCEMENT.—The Annual Commencement of Trinity College will take place on the 3d day of August.—*Ibid.*

A parish has been formed at Tariffville, (Simsbury,) by the name of Trinity Church; and they are going to build upon the old lot of ground which was the homestead of the Griswold family, and the birth-place of Bishop Griswold. It is believed that some of the old friends of Bishop G. will be glad to assist in this good work. A Church at Tariffville has been greatly needed, and we wish the new parish "good luck in the name of the Lord."—*Ibid.*

New York.—NEW YORK ECCLESIOLOGICAL SOCIETY.—The Stated Meeting of the New York Ecclesiological Society was held on Monday, the 3d inst., in the Sunday School room of St. Paul's Chapel, at 8 o'clock, P. M. The Rev. Dr. Forbes, President, took the Chair.

The Report of the Committee was read by the Rev. T. S. Preston, one of the Secretaries.

From this Report it appeared that several very valuable works had been added to the library since the meeting in April. The Committee had, in a number of instances, given advice respecting the erection or alteration of Churches, in New York, Maryland, North Carolina, and Missouri.

The following new members have been elected, in the recess of the Society:—

The Rev. Charles Burroughs, D.D., of Portsmouth, N. H.
George C. Shattuck, M.D., of Boston.
William Edward Coale, M.D., of Boston.
Plowden C. J. Weston, of Hagley House, near Georgetown, S. C.

The Rev. Walter Ayrault, of Auburn, N. Y.

Frank W. Anthony, of the General Theological Seminary. After the reading and adoption of the Report, Mr. W. A. McVickar read the regular paper, upon the style of Architecture to be recommended for Ecclesiastical Buildings in this country. Mr. McVickar divided his subject, and confined himself, upon this occasion, to a well condensed history of the rise, the ancient excellence, and the decline, of Christian Architecture in general, and in each of its particular periods and styles; leaving for another time the discussion of the main point to be considered—the style to be recommended by the Society. His paper was listened to with very great interest and attention by all present.

On motion of Mr. R. Ralston Cox, the Rev. Mr. Muhlenberg was appointed to read the paper before the next stated meeting, upon "The style of Music proper for use in congregations, and its due performance."

The Society elected John Henry Hopkins, Jr., of the General Theological Seminary, a member; and confirmed all the elections made, in the recess, by the Committee.

On motion of Mr. J. P. Pirsson, the Committee were authorised to issue, when they deem it convenient, a large edition of the first number of the Ecclesiologist, for general and gratuitous distribution. This issue is to be made without reference to the number of subscribers obtained, and the expense is to be defrayed out of the treasury of the Society.

On motion of the Rev. Dr. Haight, Vice President, Mr. W. A. McVickar was requested to continue, upon some future occasion, at his own convenience, the paper which the Society had heard with so much interest this evening.

The letters received, since the last meeting of the Society, from the Rev. B. Webb, Secretary, and from A. J. B. Hope, Esq., M.P., Chairman of the Committee of the Ecclesiological (late Cambridge Camden) Society, were read by the Corresponding Secretary. On motion of the Rev. William Walton, it was ordered that these letters be entered, at large, upon the Records of the Society; and that the Corresponding Secretary inform their authors of this order, and express to the Rev. Mr. Webb, and to Mr. Hope, the very grateful feelings with which their letters had been received by the Society. In connection with this matter, the Rev. Dr. Forbes, President, spoke with much pleasure of a private letter received from the Rev. Mr. Forbes, one of the Committee of the Ecclesiological (late Cambridge Camden) Society, very heartily congratulating Dr. Forbes upon the establishment of the Society of which he is President.

On motion of the Rev. Henry McVickar, the Committee were requested to prepare a "Church Scheme," for distribution throughout the country, to be filled up with information from all quarters, and returned to the Society.

* Afterwards (1851-2) a Roman C. Priest

+ Browne accidentally in Ohio R. in Summer of 1851

The Society, after much interesting conversation upon the subject of the last motion, adjourned. The day for the next stated meeting will be Monday, October 2d.—*Churchman.*

South Carolina.—ASCENSION DAY.—As has been the case for several years past in St. Philip's and St. Michael's Churches, "the Holy Communion was administered—the Church, by setting forth a proper preface" for this as for four other festivals, having suggested such an observance of it. Indeed the day of our Lord's nativity, and that of His return to where He was before, what days more solemn and affecting!

MONTHLY MISSIONARY LECTURE IN CHARLESTON.—That for June was at St. Philip's Church, by the Rev. P. Trapiet, who enforced the obligation in particular, of the Mission in our City, having special reference to the spiritual benefit of the colored.

SUNDAY SCHOOLS.—The annual festival of our Sunday Schools was held at St. Philip's Church on the afternoon of Monday in Whitsun-week; when divine service was performed by Rev. Mr. Philips, and an excellent Address, adapted to the capacities of children, was delivered by the Rev. J. W. Miles.

P. E. FEMALE, BIBLE, PRAYER BOOK AND TRACT SOCIETY.—This Society celebrated their twenty-first Anniversary, on Tuesday in Whitsun-week, at St. Paul's Church, Radcliffeboro'. The Bishop being absent from the City, the Rev. Dr. Hanckel presided, and read the Annual Report of the Board of Managers. From this report we learn that the Managers distributed, during the past year, fourteen Bibles, fourteen Testaments, 333 Prayer Books, sixteen Sailor's Manuals, and two thousand seven hundred and forty-two Tracts.

CONSECRATION.—On Whit-Sunday, being also "the feast of St. Barnabas, the Apostle," Ascension Church, at Gillisonville, was consecrated by the Bishop, four Presbyters being present, who took part in the services. The Church presents to the eye a remarkably agreeable object, being well proportioned with gothic-resembling doors, with sashes and blinds, a modest steeple, with its fine toned bell, and an open-fenced enclosure. The pews are sufficiently wide for kneeling: the chancel separation is neatly carved work; the desk and pulpit of uniform height, and quite suitable for the speaker and hearer.

ORDINATIONS.—On "Trinity Sunday," one of the stated days for admitting to Holy Orders, Rev. W. H. Hanckel, Rector of "Church on Edisto Island," was admitted to the Priesthood, and Mr. James Ward Simmons to the Order of Deacons. The sermon was by Rev. Mr. Hyatt, who presented the candidates, and with Rev. J. B. Campbell, concurred in the laying on of hands on the Rev. W. Hanckel. On Wednesday, June 21, at Trinity Church, Columbia, Mr. John DeWitt, McCullough was admitted to the Holy Order of Deacons. He was presented by the Rev. P. J. Shand. "Morning Prayer" by the Rev. Mr. Swart; the sermon by Rev. Mr. Curtis. The Holy Communion, as prescribed, by the Bishop.—*Charleston Gospel Messenger.*

Indiana.—Rev. Francis Vinton, who was elected Bishop of Indiana, has declined the election.

Wisconsin.—CONSECRATION OF A CHURCH.—On Wednesday, June 14, the Rt. Rev. Dr. Kemper consecrated a Church at Jonesville.

"The people at Jonesville," says Bishop Kemper in a letter to the Agent of the New York Bible and Common Prayer Book Society, "have acted nobly; for without soliciting aid from abroad, they have erected a very commodious edifice, which I had the pleasure of consecrating last Wednesday. They are in want of Prayer Books and Tracts, and as their means are somewhat exhausted, they solicit a donation of 50 copies of the Book of Common Prayer, and 75 of the Tract concerning proper behaviour in the public worship of Almighty God."

This request of the Bishop has been complied with, and the Prayer Books and Tracts sent. But this constant giving by our Societies, renders it necessary that Churchmen should give them the means wherewith to manufacture these desirable volumes. The Agent, Mr. T. C. Butler, 20 John street, assures us that there is great need of liberal contributions at the present time. He sends no applicant empty away: but if he is to continue this course—so necessary to the growth of the Church—the Treasury must be replenished.—*Churchman.*

CLERICAL CHANGES.—The Rev. Francis Peck has been transferred to the Diocese of Rhode Island, by letters dimissory to the Rt. Rev. the Bishop.

The Rev. Richard P. Killin has been received into the Diocese of Maryland, by letters dimissory from the Rt. Rev. the Bishop of Ohio. Mr. Killin will take charge of the Church of the Ascension, Baltimore, vacated by the resignation of the Rev. Mr. Peck.

The Rev. Joseph Adderly has been received by letters dimissory from the Diocese of Pa., into the Diocese of Ohio, and has become Rector of St. James's, Boardman, and St. Stephen's, Canfield.

The Rev. Timothy F. Wardwell requests letters and papers to be addressed to him at Syracuse, Western New York.

The Rev. J. H. Morrison has resigned the charge of St. John's Church, Richmond, Virginia, and accepted that of St. John's, Montgomery, Alabama.

The Rev. George N. Sleight (pronounced Slack) has taken charge of St. Paul's Church, Whitehall, Washington county, New York.

The Rev. W. B. Ashley has resigned the Rectorship of St. James' Church, Derby, Birmingham. We understand that Mr. Ashley has been constrained to resign his present position on account of the health of his family, and that (his physician having recommended a Western climate,) he is to become the assistant of Bishop McCoskry, in his parochial charge at Detroit.

Rev. Dr. Bouman previously declined.
Rev. Dr. Upfold afterwards, declined.

Calendar.

JULY.

23. 5th Sunday after Trinity.
25. St. James Apostle and Martyr.
30. 6th Sunday after Trinity.

Acknowledgements.

The undersigned thankfully acknowledges the receipt of eight volumes from the "Parish Library Association," to be added to the Parish Library of St. Matthew's Church, Sunbury.

And also the receipt of two handsome Desk Prayer Books, for St. Mark's Church, Northumberland, from the Female Prayer Book Society.

B. WISTAR MORRIS.

Notices.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M. July 22—1st

CHURCH OF THE NATIVITY.—S. G.

During July and August the evening services will be suspended. The morning services commence at the usual hour, 10½ o'clock, except on the first Sunday of each month, when they commence at 10 o'clock. July 1—1st

A Card.

WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties. nje

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College of St. James—Maryland.

The Mid-summer Examination will begin on Thursday, July 20th.

The Annual Commencement will take place on Thursday, July 27th, at 10 o'clock, A. M.

The Address before the Library Societies of the College will be delivered at 4 o'clock, P. M., on Wednesday, July 26th, by the Rev. Smith Pyne, of Washington City, D. C.

The attendance of the Clergy and others, interested in the Institution, is respectfully invited.

June 5—3t

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Dec. 15

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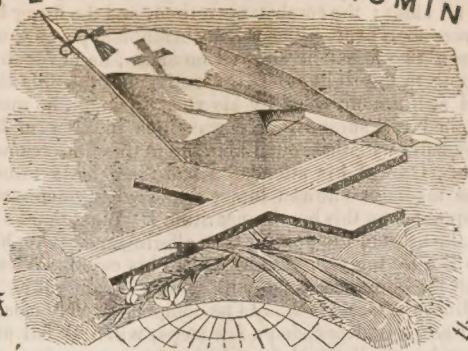
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Mar. 4—10t

Banner



Cross.

PHILADELPHIA, SATURDAY, JULY 29, 1848.

[Vol. X.—No. 30.—Whole No. 500.]

REV. FREDERICK OGDEN, Editor.
Missionary Jewish College, where eight young converts are in training. Average annual income, 2300/.

Colonial Church Society.—Established in 1832. Has 48 missionaries in the West Indies, Malta, France, Spain, Western Australia, Nova Scotia, Cape of Good Hope, New Brunswick, Prince Edward's Island, the Canadas, and New Zealand. Average annual income, 4000/.

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British and Foreign Sailors' Society.—Established in 1818. Employs fifteen agents in the port of London. Average annual income, 1200/.

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Orphan Working School.—Established in 1758. There are at present 180 orphans of both sexes in the school. Average annual income, 12,500/.

New Infant Orphan Asylum.—There are 70 children on the foundation. Average annual income, 12,500/.

It can be seen that the learned writer of the following able article does not confine himself to a mere critique upon the work of Bishop Kenrick. He takes the surer method of first establishing strong points within the disputed territory, and from these he can more successfully attack error and defend the Truth. We omit the first two points to pass to the third and more important question. The bearing of this upon the matter in debate, will at once appear. If it can be proved that St. Peter never was THE BISHOP OF ROME, the Primacy claimed for the Roman Bishops, as his successors, is shown to have no real foundation. Let our readers carefully consider the proofs of this fact in the following article.

From the Church Review.

"Kenrick on the Primacy."

But the question now arises, whether he ever did sit there as Bishop of that See? And to that we proceed.

St. Irenæus is the oldest authority on the subject. He speaks in the passage before cited, of the Apostles Peter and Paul, as founding and building up the Church of Rome, by delivering into the hands of Linus the ministry of the Episcopate. He then adds; Anacletus succeeded him; and after him, in the third place from the Apostles, the Episcopate was allotted to Clement, who both saw the blessed Apostles, and συμβεβηκώς was intimate with them, &c. Tertullian (de Præscr. Hæret. c. 32) says, that Clement was ordained or consecrated by Peter himself; and the Liber Pontificalis acknowledges the same fact, and says that he held the See in the times of Galba and Vespasian from the Consulship of Trachalus and Italicus to Vespasian vii, and Titus, or from A. D. 67, to A. D. 75, nine years, two months and twelve days. We lay no stress upon these statements, excepting the admission that the consecration of Clement by St. Peter, must have been just before his own martyrdom. To account for this, consistently with the assumption that St. Peter himself was Bishop of Rome, the testimony of Irenæus, that Clement was the third Bishop from the Apostles is abandoned, and he is there represented as the second. We choose to follow in this respect, the order of Irenæus, for reasons which we trust will be obvious to our readers. Eusebius has so followed him, in his account of the Roman succession; (Lib. iii, cap. 2 and 4 comp. with 13 and 15;) only that he places the commencement of the Episcopate of Linus after the martyrdom of St. Peter and St. Paul, which was clearly a mistake. Indeed the whole account of Eusebius is full of inconsistencies, as we could easily show, and as Pagi himself acknowledges: "Neque enim in Chronologia Pontificia Eusebio magna fides habenda." In Annal. Bionii. Claudii Imp. 3.)

If, then, Clement, the third Bishop after the Apostles Peter and Paul, was consecrated by Peter just before his martyrdom,

from the collection took place in the twelfth year of Nero, or June 29th A. D. it is plain that Linus and his successor, by whatever name called, Anacletus, Anacletus, or Cletus, must have been spectators of Rome before the year 65 of the common Christian era, within thirty-six years after the memorable day of Pentecost, from which the Church dates her origin. We have already remarked that we lay but little stress upon the early dates of Liber Pontificalis, because we know not what dependence in place upon its testimony. As it comes to us, it is the work of Anastasius, a librarian of the Vatican in the eighth century. It is likely, however, that the records are of much older date, and if it were not for the intrepid assurance with which the falsehood that Peter "ingressus est in urbem Romanam" is asserted, we could not but be struck by the improbability of its being so late. It is likely, however, that the records are of much older date, and if it were not for the intrepid assurance with which the falsehood that Peter "ingressus est in urbem Romanam" is asserted, we could not but be struck by the improbability of its being so late. It is likely, however, that the records are of much older date, and if it were not for the intrepid assurance with which the falsehood that Peter "ingressus est in urbem Romanam" is asserted, we could not but be struck by the improbability of its being so late.

Assuming, then, that Cletus and Anacletus were one and the same person, and that the duration of his episcopate was that of the two united, or 19 years and 10 days, we have, from the Liber Pontificalis itself, the testimony, that Linus and Anacletus held the Episcopate 31 years, 3 months, 22 days! For aught we know to the contrary, Anacletus may have suffered martyrdom before St. Peter. This would account for the consecration of St. Clement, by that Apostle. Nearly 32 years, therefore, out of the 36, are accounted for. To get over the difficulty presented by these facts, and to save their darling notion, that St. Peter was 25 years Bishop of Rome, two catalogues, one in the National Library of Paris, transcribed by Pagi, the other in the Vatican prefixed to the Liber Pontificalis, gives the names of Linus and Cletus before Clement, but adds a note that "these two were Chorepiscopi, one after the other, in the times of the blessed Peter." Risum teneatis amici? CHOREPISCOPI! Country Bishops forsooth! How drowning men will catch at straws.

Both before and since, but more especially since the labors of the learned Bishop Pearson, the more candid critics in the Roman communion have been obliged to confess that the early series of the Roman Pontiffs was in a state, if not of inextricable, at least of most troublesome confusion. It is a subject which they have not liked to touch. The perspicacity of Pearson has sufficiently shown how little dependence as to the early dates can be placed on the Ancient Catalogues; and that the succession of the Roman Bishops must be deduced from St. Paul, no less than from St. Peter; but he also was embarrassed by a difficulty which was not then overcome, and which affected all his computations with regard to the conversion and subsequent history of St. Paul. That the crucifixion, resurrection and ascension of our SAVIOUR, and the descent of the HOLY GHOST on the day of Pentecost, took place in the Consulship of the two Gemini, was as he knew full well, the almost unanimous testimony of the ancients. But he in common with the learned men of his time, supposed that their Consulship coincided with the year 29 of the common era; and they could not reconcile this with the Gospel history, because the computations of the Passover in that year did not accord, either with the Gospels, or with the month and day of the month, as to which the testimony of the ancients was no less unanimous. Pearson died in 1686; and it was not until 1703, that Francis Bianchini gave to the world a reconciliation of the whole difficulty, by proving that the Consulship of Fufius Geminus and Rubellius Geminus should be connected with A. D. 28, in which the calculations of the Passover agreed with the ancient account of our Lord's passion. But Bianchini, though his proofs were strong, failed to convince because he was himself embarrassed by another difficulty. The list of Consuls then received, was supposed to be correct; and the retrocession of one Consulship, served to throw the whole subsequent series into disorder. This difficulty was not removed until 1844, when it was shown by Dr Jarvis that the last Consulship in the reign of Antoninus Pius, the year in which

he for the fifth and Marcus Aurelius for the third time, held that office, had been dropped; and that it was absolutely necessary to complete the acknowledged length of his reign. For all this we must refer our readers to his work, and to the Vindication of it from the attacks of Prof. Kingsley in our last number. Suffice it to say, that the fact of our SAVIOUR's crucifixion in the Consulship of the two Gemini being now established, as we conceive, beyond reasonable doubt, and the early history of the Church thus harmonized with that of the empire, we are enabled to throw a light which has never yet been thrown, upon the incipient history of the Church of Rome.

The memorable day of Pentecost, on which the HOLY GHOST descended on the Apostles and primitive disciples at Jerusalem, fell upon the sixteenth of May, A. D. 28. Among the multitudes who were filled with amazement at the miraculous gift of tongues were οἱ ἐκδημονῆτες Ῥωμαῖοι peregrinantes Romani, (or as it is in the Vulgate, Advenæ Romani, whence our translation renders the phrase "Strangers of Rome;") literally "the sojourning Romans." To show who these were, and what befell them, we must have recourse to Josephus, Suetonius, Tacitus, and Philo. Josephus (Antiq. xviii, 3, 5,) says that "Tiberius, on the complaint of Saturninus the husband of Fulvia, ordered the whole Jewish people to be driven from Rome; out of whom the Consuls selected 4000, and sent them as troops to Sardinia. The greater part of these refusing to serve, on account of keeping the law of their nation, were punished. Thus for the wickedness of four men, the Jews were banished from the city." This is confirmed by Suetonius, (Tiberius, § 36,) who says that Tiberius repressed foreign rites, both of the Egyptians and Jews, forcing all who adhered to their superstitions to burn the vestments and instruments of their religion. The Jewish youth he distributed in the most unhealthy provinces, under the military oath, and the rest of the nation he removed from the city under pain, if disobedient, of perpetual slavery." Tacitus places this event in the Consulship of M. Silanus and L. Norbanus; and his account agrees in all its details with Suetonius. (Ann. Lib. ii, c. 85.) The four thousand drafted as soldiers, shows how numerous the Jews were at that time in Rome. Philo (in leg. ad Caium) tells us that "they inhabited the Transiberine Region. The greater part of them had been brought as captives into Italy, liberated by those who brought them, and made Roman citizens. They were not forced to abandon their rites, but had their pro-seuchæ, or synagogues, where they assembled, chiefly in the holy weeks, and there made collections of their first fruits, which they sent to Jerusalem by those who carried the sacrifices. Philo adds, that after the death of Sejanus, Tiberius discovered that the slanders, on account of which the Jews were driven from Rome, were "inventions of Sejanus, who wished to destroy the nation because he knew that the Jews were opposed to his wicked designs, and the acts by which he traitorously put in peril the life of the Emperor." (Opera Ed. princ. 1552, p. 698.) Sejanus was executed on the 18th of October, A. D. 30; and the Consulship of Silanus and Norbanus, in which the Jews were banished from Rome, coincided with A. D. 18. During that twelve years of banishment, no Jew could return to Rome without incurring the pain of perpetual slavery; and it was especially during the last six years of that period, that all the stirring events took place in the nation, beginning with the ministry of St. John the Baptist, and including, not only the ministry of our SAVIOUR from his baptism to his ascension, and the descent of the HOLY GHOST, but also all that is recorded in the first nine chapters of the Acts of the Apostles until after the conversion of St. Paul, that is, until the Churches in Judea, Galilee and Samaria, were no longer persecuted. We can now, therefore, be at no loss to perceive that the "strangers of Rome" who were present on the day of Pentecost, were the banished Roman citizens of the Jewish nation. We can not doubt that many of them were of the three thousand converted on that day by the preaching of St. Peter. But though converted and baptized into the Christian faith on the 16th of May, A. D. 28, they could not, for at least full three years afterwards, return to Rome. The death of Sejanus, as we have remarked, occurred in the last half of October, A. D. 30; and it is not likely that the examination of his papers and the full disclosure of his wicked machinations against the Jews, and of their entire innocence, could have been laid before the Emperor, till some time in the year following, or A. D. 31.

Let us now return to the history of St. Peter and St. Paul, the two Apostles to whom the unanimous voice of antiquity ascribes the foundation of the Roman Church. An apocryphal, though very ancient book, entitled the Preaching of Peter, is thus quoted by Clemens Alexandrinus: "Peter saith, that the Lord said to his Apostles, if any one of Israel will repent and believe in God through my name, his sins shall be forgiven him. After twelve years, go forth into the world; lest any one should say, We have not heard." (Clem. Alex. Ed. Potter, Tom. 2, p. 762. Strom. Lib. vi, 637.) The same is mentioned as an ancient tradition by Apollonius, who flourished in the last of the second, and beginning of the third century, under Commodus and Severus: "They say, that the SAVIOUR commanded his Apostles not to depart from Jerusalem for twelve years." (Ap. Euseb. H. E. Lib. v, c. 18.) So St. Chrysostom argues, in his 69th

Homily upon St. Matthew, that both before and after the cross, the disciples were commanded *first* to preach to the Jews in Jerusalem and in all Judea, and then to the ends of the earth. "On this account," he adds, "the Apostles first preached to the Jews, remaining a long time in Jerusalem. Then, being rejected by them, they dispersed themselves among the Gentiles." (*Opera Ed. Montf. Tom. vii, 630-81.*) Whatever may be thought of the command, the fact is not unlikely; and both accord well with what is said, (Acts viii, 1,) that when the disciples were scattered abroad, (but only, be it observed, throughout Judea and Samaria,) on account of the persecution, the Apostles remained firmly in Jerusalem. The history of Cornelius also shows that St. Peter had confined his preaching to the Jews, until he was sent by express revelation to open the door of faith to the Gentiles, which may not have been until the time thus specified. Assuming, then, these twelve years as probable, St. Peter continued to make Jerusalem his abode and to confine his ministrations to the Jews in Judea, until A. D. 40, the last year of Caligula. Nay we find him there at the passover, (Acts xii, 3, April 10th to 16, A. D. 43; and after his deliverance from prison we read (v. 17) that "he departed and went into another place. This other place, which Baronius, and many who have followed him, suppose to be Rome, we in the exercise of an equal right suppose to have been Antioch. As there is only an incidental mention of him after this in the Acts, we turn to the history of St. Paul.

The events mentioned after the day of Pentecost until the death of Stephen, viz: the healing of the lame man at the beautiful gate of the Temple, the imprisonment of the Apostles, the death of Ananias and Sapphira, the conversion of multitudes, and even of a great company of the Priests—the frequent sessions of the Sanhedrim, the bold and open preaching in the name of the crucified Jesus, both in the Temple and from house to house,—all passed in rapid succession. The enemies of the Church were roused even to the most infuriate madness; and it needed nothing but a general assemblage of the Jewish people to bring on a frightful persecution. Such an occasion was presented at the Feast of Tabernacles, which began that year in the third week of September. Stephen was stoned; and the thirst for blood being excited, the young and zealous Saul began to make havoc of the Church. His miraculous conversion followed towards the close of that year or the beginning of the next; and then after "certain days," in which he proclaimed Christ in the Synagogues, he retired into Arabia. (Gal. i, 13-17.) There he remained in strict concealment until the persecution had died away, enjoying the communications with our Lord Christ himself, which made him equal in all respects to "the very chiefest Apostles," and thus fitted him for the eminent station which he was destined to occupy.

At the end of three years St. Paul returned to Damascus, and thence went up to Jerusalem "to see Peter." There he "abode with him fifteen days, but saw none other of the Apostles save James the Lord's brother." (Gal. i, 18, 19.) It has been made a question, whether James the son of Alphaeus, and James the Lord's brother were one and the same person; and on this depends the other question, whether he was one of the original twelve, or a thirteenth apostle. Alphaeus, if it was a patronymic and not the name of a fraternity, may have been another name for Joseph, the husband of our Lord's mother; and the more general opinion is, that he was the eldest son of Joseph by a former marriage. But without dwelling on the question, what was the degree of his affinity to our Lord, it is certain that he was of the seed of David, and probably on that account, as well as for his eminent holiness, was made the first Bishop of Jerusalem. This office he held according to Epiphanius, for twenty-four years after our Lord's ascension, and was then martyred by the Jews, in the ninety-sixth year of his age.

(To be Continued.) *Rev. Dr. Davis.*

Death of the Archbishop of Paris.

The Archbishop of Paris accompanied by two of his Grand Vicars, MM. Jacquemet and Ravinet, went on Sunday of his own accord to General Cavaignac, at the Palais Bourbon, where he had established his head quarters. He offered himself to go among the insurgents, as bearer of the words of peace to them, and to place himself and his clergy at the service of the Republic.—General Cavaignac immediately gave orders that every facility should be given to the venerable prelate, who, accompanied by his colleagues, went immediately to the barricades, carrying with him General Cavaignac's proclamation to the insurgents. Three members of the National Assembly, MM. Larabit, Galli-Cazlet, and Druet-Desvaux, volunteered to accompany him. On his way citizens and soldiers fell on their knees, begging his blessing, but entreating him not to proceed. He replied that his duty led him to risk his life, and he kept repeating *Bonus autem pastor dat vitam suam pro ovibus suis.* He passed several ambulances on the way, where he entered in, and blessed the wounded. On his arrival at the formidable barricade of the Faubourg St. Antoine, the Archbishop and his Grand Vicars advanced to speak to the insurgents. One man alone, dressed in a blouse, preceded him, carrying a branch of a tree in his hand as a mark of conciliation. The insurgents on their part, descended from their barricade, some of them appearing pacifically inclined, and others with menace in their features and in their language. By a zeal which can readily be understood, the combatants on the side of order could not reconcile it to themselves to see the Archbishop thus exposed to the rage of men who had on that very day murdered some persons who had been sent to parley with them. They, therefore, neglected the request of the prelate, and advanced, and were thus face to face with their enemies. Reproaches and threats were exchanged, and personal struggles took place, the disastrous consequences of which the ecclesiastic sought to prevent in the name of religion, and of the pontiff who came there to stop the effusion of blood, and to save those who had taken up arms, and their wives and children.

During these altercations, which for some time delayed the accomplishment of the holy mission, a musket was fired, but it is not known on which side, or whether it was by accident or

intentionally. In an instant a cry of "Treason, treason!" arose on all sides; the combatants retired, and the firing became more severe than ever.—The worthy Archbishop was thus placed between two fires; he showed no alarm, he never thought of escaping to the right or left. Headadvanced towards the barricade, and still accompanied by his vicars-general, he mounted it and reached the summit. He was thus in view of both parties. The balls whistled round him, but at this time seemed to respect him. One of his attendants had three balls through his hat. The mediator showed himself, and what voice could be more eloquent than this heroic apparition? What thanks ought to fall on the heart of the pontiff, thus offering and giving his blood and his life for the people entrusted to his care? What glory also both for him and for the faith which inspires it!

But his sacrifice was to be completed. He came down and had scarcely descended a few steps, when he fell pierced in the loins by a ball which appeared to have come from a window at the side. A faithful servant, who followed him unknown to his master, endeavored to catch him in his arms, but was himself wounded in the side. Let us, however, render justice to even the insurgents ran to his assistance, and carried him to the hospital of the Quinze Vingts, and placed a guard over him. He procured the signatures of all present to attest that he was not by the persons to whom he had first spoken, and they all very anxious to have this point clearly stated. The event soon spread through the Faubourg, and produced an extraordinary sensation. In an hour afterwards the firing not to recommence.—The physiognomy of one of those lads had struck him, having seen him fight and disarm him, after being wounded several times. Calling him, side he had strength enough left to raise his arms, and a little wooden crucifix attached to the black collar which he gave it to the young hero, saying to him, "No, this cross . . . lay it on your heart, it will make you happy." Francis Delavigniere, such was his name with his hands joined, and in the attitude of prayer, ever serve this precious souvenir of the dying prelate. The hero did not for a moment lose his Christian serenity. Scarcely his Vicar-General, M. Jacquemet, rejoined him, asked him, as a friend, whether his wound was very dangerous. "It is very serious." "Is my life in danger?" "Well!" said the Archbishop, "blessed and may he accept the sacrifice which I offer for the erring people. May my death serve to atone for the faults I have committed in my episcopate!" Then, reflecting himself, he made his confession, and received the last sacraments. He died, maintaining in the time afterwards extreme unction, maintaining in the unspeakable suffering, all his presence of mind, a full of simplicity and grandeur, at having done his duty so little," he often said, "what remained of it, insignificant; I have sacrificed but little for God, I died after His image, and redeemed by his blood." The day they removed the prelate to the Archbishop's faubourg through which he passed was all full of their knees, exhibiting signs of the most profound reverence. The Archbishop's sufferings have been the subject of elegant illustrations. Muslin paper covers, 25 cents. An Allegory. By the same author Muslin, gilt, 624 cents. The Shadow of the Cross and the Crucifix. Muslin, gilt, 51 cents.

On Tuesday night, at 8 o'clock the President reassembled the following letter:—"Monsieur le Cardinal, the Archbishop of Paris died to-day, at 4 o'clock p. m. The venerable prelate had lost all consciousness last night at 8 o'clock, but recovered his senses a few moments before he expired and was able to address his Clergy. He left them, as a farewell, the recommendation to redoubled zeal and self denial in the accomplishment of the holy mission, and to pray God that his blood might be the last shed in France under such cruel circumstances." This communication was received with the most solemn silence.

The following decree was passed by the National Assembly on Wednesday, to express their regret for the loss of the Archbishop of Paris:—"The National Assembly regards as a duty, to proclaim the sentiment of religious gratitude and profound affliction which it feels for the devotedness which the Archbishop of Paris showed, and for his death, so holy and so heroic."

From the Church Times.

Rev. and Dear Sir.—Although it was with reluctance that I consented to write an outline of what I knew of the Valle Crucis mission, for publication in the Church Times, still as I knew that there were but two or three in the whole country (besides those who are connected with the mission) who had ever been there, and could give the information which you thought so desirable, I felt myself bound to comply.

As you are aware, I made a visit there during the last winter, and having been previously acquainted with several of the missionaries, was received with great cordiality and kindness. Being greatly pleased with all that I saw, I prolonged my stay for more than a month, at the request of the Rev. Mr. French the Superior of the establishment. During this period, I became deeply interested in the mission, having learned their plans, and having seen their system in operation, besides witnessing the devotion and self-denial of the united little band, that are there giving themselves up for the work of the Lord. And now that I have left Valle Crucis, shut in by its mountains, a thousand miles behind me, there is never a day passes but I think of the love and zeal that are there glowing and fervent as in the primitive times.

Valle Crucis, is the mission established by the Bishop of North Carolina, to supply the blessings of the Church throughout the extensive mountain region in the western part of his diocese.

To accomplish this end he has there founded an associated mission, on the plan adopted with such encouraging success at Nashotah. The Clergy officiate at the valley, and for a distance of 80 miles from the mission house. In addition to the missionary work in which they are engaged, they are also training up a number of young men for the ministry. When I was there in the winter there were 3 clergy, and 10 young men, candi-

dates for holy orders, or pursuing their preparatory studies. Another clergyman and two young men are now on their way to join the brotherhood; thus making the number at the mission sixteen in all.

The system, too, is one of very great efficiency. There is the most perfect harmony possible existing among the brethren, and though each has some employments in common with all the rest, each has also his own particular employments for the good of others. The clergy hold service and preach. They also visit among the people and catechise the children. The clergy, too, hear the recitations of the candidates for orders, and some of the others who are pursuing the higher branches of study. The candidates for orders hear the recitations of the younger members of the household, and instruct the children of the neighbourhood in the week day and Sunday Schools. The younger portion of the family are the assistants, in all things of which they are capable.

Mr. French, who catechises all the catechumens in the Valle Crucis Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, including French, Latin, Drawing, Stationery, &c., viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

J. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

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ANNAPOLIS,	Mary'd,	Edward C. Mills.
AUGUSTA,	Georgia,	Gerrard McLaughlin.
BOSTON,	Mass,	C. Stimpson, Jr.
BATAVIA,	N. York,	Wm. A. Seaver.
BALTIMORE,	Mary'd,	H. Colburn, 88 Paca st.
CUMBERLAND,	"	Thos. F. White.
COLUMBUS,	Ohio,	Isaac N. Whiting.
COLUMBUS,	Georgia,	Frederick A. Cairns.
CINCINNATI,	Ohio,	Robert J. Wharton.
CLARKSVILLE,	Tenn,	J. P. Wendell.
COLUMBUS,	Miss,	Robert N. Philpot.
CANTON,	"	Rev. E. H. Downing.
CAMDEN,	"	Rev. E. H. Downing.
CHARLESTON,	S. C,	A. E. Miller, J. Russell.
DETROIT,	Mich,	C. Morse.
ELKTON,	Mary'd,	Rev. R. L. Goldsborough.
EASTON,	"	William Loveday.
EDENTON,	N. C,	Cleveland Sawyer.
FAYETTEVILLE,	N. C,	Edward J. Hale.
GREENSBORO,	Alabama,	Dr. Turner Wilson.
GEORGETOWN,	S. C,	Rev. Robert T. Howard.
GALVESTON,	Texas,	Benjamin E. Roper.
GRAND GULF,	Miss,	Rev. F. W. Boyd.
HARTFORD,	Conn,	H. S. Parsons.
HAGERSTOWN,	Mary'd,	Wm. Stewart.
HANCOCK,	"	John O. Barton.
HENDERSON,	N. C,	John S. Eaton.
HALIFAX,	"	F. S. Marshall.
JERSEY CITY,	N. Jersey,	Rev. Albert C. Patterson.
JACKSON,	Tenn,	Wm. H. Stephens.
JACKSON,	Miss,	Charles A. Bradford.
KNOXVILLE,	Tenn,	Rev. Thomas W. Humes.
LYNCHBURG,	Virginia,	H. B. Richards.
LINCOLNTON,	N. C,	Wm. Williamson.
LIVINGSTON,	Alabama,	Dr. Robert T. Gibbs.
LEXINGTON,	Kent'y,	D. M. Craig.
LOUISVILLE,	"	Solomon K. Grant.
"	Arkansas,	Rev. W. P. Saunders.
"	Calif.	"

remain as ever,

Your friend and servant in Christ,

A VISITOR TO VALLE CRUCIS.

New York, June 26th, 1848.

Statistics of Religious and Benevolent Institutions in England.

[COLLECTED FROM THE LAST ANNUAL REPORTS.]

British and Foreign Bible Society.—Established in 1804. Has circulated more than 20,000,000 copies of the Scriptures in nearly every known language or dialect. The gross expenditure has exceeded 3,000,000/. Average annual income, 115,000/.

Church Missionary Society.—Established in 1800. Has stations in East and West Africa, India, China, the Mediterranean, Northwest America, the West Indies, and New Zealand. Annual income, 116,000/.

Society for the Propagation of the Gospel in Foreign Parts. Incorporated in 1701. Has stations in the East and West Indies, the Canadas, Australia, New Zealand, Van Diemen's Land, Nova Scotia, New Brunswick, and Cape Town. Average income, 95,000/.

Society for Promoting Christian Knowledge.—Established in 1698. Circulates about 4,000,000 a year of Bibles, prayer-books, tracts, and other approved works. Average annual income, 90,000/.

Society for Building, Enlarging, and Repairing of Churches and Chapels.—Established in 1818. Has expended 327,000/ in grants, by which additional church room has been provided for 575,000 persons. Average annual income, 24,000/.

Church Pastoral Aid Society.—Established in 1836. Contributes to the stipends of poor curates, and provides lay assistants. Average annual income, 45,000/.

British and Foreign School Society.—Established in 1803. The Lancasterian system is pursued. Young persons of both sexes are trained in the central school, Borough road. Upwards of 30,000 admitted since the foundation. Average annual income, 15,000/.

Religious Tract Society.—Established in 1799. Circulates about 25,000,000 cheap books and tracts every year. The sales produce generally 50,000/ which, with donations and subscriptions, give an average annual income of 57,000/.

Wesleyan Methodist Missionary Society.—Commenced in 1786, but not organized till 1816. Has missionary stations in Northern and Western Africa, North America, Australasia, China, British India, New Zealand, the Canadas, and in some of the Continental States. Average annual income, 116,000/.

London Missionary Society.—Established in 1794. Has nearly 500 stations in various parts of the world, and 15 printing establishments. No peculiar formula is insisted upon. Average annual income, 75,000/.

Baptist Missionary Society.—Established in 1792. Has missionary stations in Asia, Africa, America, and in most of the European States. Has printed, in whole or in part, nearly 1,000,000 copies of the Scriptures. Average annual income, 28,000/.

London City Mission.—Established in 1836. Circulates the Scriptures and visits the poor in London of every religious denomination. Average annual income, 14,000/.

Methodist New Connexion Mission.—Operations confined strictly to Ireland and the Canadas. Has 54 missionaries. Average annual income, 3000/.

Newfoundland School Society.—Established in 1822. Average annual income, 4000/.

London Society for Promoting Christianity among the Jews.—Established in 1808. Average annual income, 28,000/.

British Society for Propagation of the Gospel amongst the Jews.—Established in 1842. Has 16 missionaries. Has founded a Missionary Jewish College, where eight young converts are in training. Average annual income, 2300/.

Colonial Church Society.—Established in 1832. Has 48 missionaries in the West Indies, Malta, France, Spain, Western Australia, Nova Scotia, Cape of Good Hope, New Brunswick, Prince Edward's Island, the Canadas, and New Zealand. Average annual income, 4000/.

Foreign Aid Society.—Established in 1841, in aid of the Sociétés Evangeliques of France and Geneva. Average annual income, 5250/.

Home Missionary Society.—Employs 48 missionaries, and has 125 stations in England and Wales. Average annual income, 8000/.

Irish Evangelical Society.—Established in 1834. Average annual income, 2500/.

Naval and Military Bible Society.—Established in 1780. Circulates authorised versions of the Scriptures amongst soldiers, sailors, and canal boatmen. Has issued 500,000 Bibles and Testaments since its formation. Average annual income, 2500/.

Colonial Missionary Society.—Has stations in Canada and Australia. Average annual income, 2500/.

Christian Instruction Society.—Established in 1825. Average annual income, 600/.

Indigent Blind Visiting Society.—Established in 1834. Average annual income, 650/.

Protestant Association.—Established in 1835. Average annual income, 1500/.

Sunday School Union.—Established in 1803. Average annual income, 1600/.

Adult Deaf and Dumb Institution.—Established in 1841. Average annual income, 900/.

British and Foreign Sailors' Society.—Established in 1818. Employs fifteen agents in the port of London. Average annual income, 1200/.

British and Foreign Anti-Slavery Society.—Established in 1839. Average annual income, 1850/.

Orphan Working School.—Established in 1758. There are at present 180 orphans of both sexes in the school. Average annual income, 12,500/.

New Infant Orphan Asylum.—There are 70 children on the foundation. Average annual income, 2800/.

Clergy Orphan Corporation.—Established in 1725. Upwards of 200 children of both sexes are on the foundation, where they are fed, clothed, and educated until of an age to be apprenticed. Average annual income, 4500/.

Friends of Foreigners in Distress.—Established in 1828. Relieves poor foreigners of all nations. Average annual income, 2500/.

Trinitarian Bible Society.—Established in 1831. Average annual income, 1500/.

Cheltenham Training Schools.—Established in 1845, for the instruction of masters and mistresses upon principles conformable with the liturgy of the Church of England. The Association has received 6500/ including a grant of 3000/ from the Educational Committee of Council; but 2500/ more is required for the erection of the proposed schools.

[NOTE.—The respective incomes are calculated, upon an average of the last three years. During the year 1847-8, the receipts of nearly all the Societies show a decrease as compared with the preceding year—a circumstance attributed to the monetary pressure.]—*Presbyterianian.*

EFFECTS OF ENCOURAGEMENT.—The following happy illustrations of the influence of encouragement upon children, and of the importance of understanding a child's character, and addressing him in the right way, we are unable to credit to the author. We find the extract as we give it:

Last summer, I had a girl exceedingly behind in all her studies. She was at the foot of the division, and seemed to care but little about her books. It so happened that as a relaxation, I let them at times, during school hours, unite in singing. I noticed that this girl had a remarkably clear sweet voice; and I said to her, 'Jane you have a good voice, and you may lead in the singing.' She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. Well, Jane, said I, you are getting along very well; how happens it you do much better now than at the beginning of the quarter?

I do not know why it is, she replied.

I know what she told me the other day, said her companion. And what was that? I asked.

Why, she said she was encouraged.

Yes, here we have it—she was encouraged. She felt that she was not dull in every thing. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in Franklin school an excessively dull boy. One day the teacher wishing to look out a word, took up the lad's dictionary, and opening it found the blank leaves covered with drawings. He called the boy to him.

Did you draw these? said the teacher.

Yes sir, said the boy with a downcast look.

I do not think it well for boys to draw in their books, said the teacher, and I would rub these out if I were you; but they are well done. Do you ever take lessons.

No sir, said the boy his eyes sparkling.

Well, I think you have a talent for this thing. I should like you to draw me something, when you are at leisure at home, and bring it to me. In the meantime, see how well you can recite your lessons.

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies—while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left the school. After this he became an engraver, laid up money enough to go to Europe, studied the works of the old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of respect; and I doubt not, this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

The Keystone of Knowledge.

The principle of esteeming the minister very highly in love, and especially for his work's sake, for his office, more than for his own sake, is the very keystone of edification; without it we cannot expect in the ordinary course of God's grace to be built up into an holy temple to the Lord. The building will not be compacted together. It will be, like an arch to which the keystone is wanting, ready to fall to pieces when the wood-work which forms its temporary support shall decay, or be withdrawn. In all teaching, love is the most efficacious and constraining power. The child, who loves his teacher, and feels the interest which the teacher takes in his welfare, and that the work of the teacher is work for his good and advantage, will learn infinitely more, and apply to far better purpose what he does learn, than another who learns unwillingly or even indifferently. But much more so does this principle hold good in religious teaching, where compulsion cannot be used, and where the self-denying precepts of duty are to be urged against the tempting and ever-pressing solicitations of interest and avarice, and pleasure, and self-love. How shall this unequal contest be sustained? how amidst this conflict shall the house be built, and compacted and made to stand, if, instead of the cementing principle of love, the elements of repulsion and disunion shall abound among the materials of which the edifice is to be framed? The master builder may be wise, he may have laid the right foundation, he may choose the best materials, he may be skilful in putting them together, but if that, which, as the keystone of the arch, is necessary to bind the whole fabric together, be wanting, his wisdom will be vain, his labour fruitless, the edifice weak, and when the winds of temptation or persecution beat upon it, great will be the fall thereof.—*Rev. J. E. N. Molesworth, D. D.*

Communications.

For the Banner of the Cross.

MR. EDITOR:—

I saw in your paper of the 24th inst., some remarks on the notice of the proceedings of the Delaware Convention, in which the writer exposes his dislike of the use of the word *performed*, as applied to the service of the Church, insisting, as others have done of late, that the proper expression would be *prayers were said*, &c. Why is it not correct and rubrical to say that prayers were read, or service was performed? In looking into the Prayer Book I find that the exhortation is to be *said* by the minister, but the general confession, and the first prayer is to be *said* by the congregation. The declaration of absolution is *made*, not *said*, by the Priest.

The Lord's Prayer is *said* by the minister and people. The Psalms are to be *said* or *sung*, by the congregation of course, for it too often happens that our ministers take no part in the singing services, herein differing essentially from the Romish clergy. The Lessons are read by the minister while the creed is *said* by minister and people. The collects and special prayers are not designated to be *said*, and are therefore to be and in fact *are read* by the minister. The Litany is to be *used*, which implies *reading*. It is the leading peculiarity of our liturgy, that the congregation participate in its performance, and it is remarkable in the Morning and Evening Prayer, that whatever is directed to be *said* is performed by the minister and people together. The use then of the expression that *prayers were said*, if allowable, is not, in my opinion, more correct than that to which we have always been accustomed.

But there was another matter referred to in the article of your correspondent—the complaint made by some one of a too frequent communion. Certainly every right minded Christian should strive to live in a constant preparation for that solemn sacrament; but is it not to be feared that the too frequent repetition of it will induce a less careful examination on the part of members of the Church, and tend to make them regard it too cheaply, or if such is not the case, to deter persons from approaching the holy table, and to induce others to stay away who ought to be there on every such occasion. Without extenuating such conduct, it is sufficient to say that such a result was manifested in a small parish when lately the administration of the communion took place four times within a month. Our Church has provided no regular periods for the celebration of this service—for I do not agree with you nor with the minister of the parish last mentioned, that because there are proper prefaces for Ascension, Whitsunday and Trinity, therefore the Church requires the communion on each of these days. If

that construction were correct it would apply as strongly to the seven days after Ascension and the six days after Whitsunday as the special prefaces are to be used on all those days. Moreover, upon your view of it, the general preface, reciting that it is meet and right at all times, &c. would make it equally obligatory upon the minister to have a communion every Sunday, which will not be insisted on. Usage existing now for at least two hundred years has established for parishes with stated services a *monthly* communion, including the celebration at Christmas, Easter and Whitsunday, those three great festivals commemorative of events more interesting to mankind than any or all others. This has been found to be quite as frequent as the due preparation for it and reception of it would warrant. We are neither wiser nor better than those who lived at and after the period of the reformation. Let us abide by their usages nor seek under pretence of a nearer approach to primitive christianity to go back for precedents beyond their day, lest we lose our true character of a Protestant Church.

LAICUS.

We publish the above although denying the correctness both of the conclusions and the assumed facts on which they are grounded. We will make this article the subject of some remarks in the next Banner. [EDITOR.]

For the Banner of the Cross.

Sentences from Bishop Taylor.

"God hath sent some angels into the world, whose office it is to refresh the sorrows of the poor, and to lighten the eyes of the disconsolate." And what greater measure can we have, than that we should bring joy to our brother,—than that thy tongue should be tuned with heavenly accents, and make the weary soul listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice, and employment fit for the brightest angel.

"So have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance awhile in the air, to tell their joy is within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer:—so is the heart of a sorrowful man under the discourses of a wise comforter, he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and he feels his life returning: for to be miserable is death, but nothing is life but to be comforted. God is pleased with no music from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, comforted and thankful persons."

"Sermons may please when they first strike the ear, and yet appear flat and ignorant when they are offered to the eye, and to an understanding that can consider at leisure."

"He that is apt fondly to admire any man's person, must first cure himself by considering, that the preacher is God's minister and servant; that he speaks God's word, and does it by divine assistance; that he hath nothing of his own but sin and imperfection; that he does but his duty and that also hardly enough: that he is highly answerable for his talent, and stands deeply charged with the care of souls; and therefore that he is to be highly esteemed for the work sake, and not for the person."

Obituary.

For the Banner of the Cross.

Fell asleep in Jesus, on Thursday, July 13th, in the city of Wilmington, Del., LYDIA ANN, wife of ALONZO B. DAVIS, of the U. S. Navy, and daughter of the late Rev. STEPHEN W. PRESSMAN, of Newcastle, Del., in the 25th year of her age.

The removal from earth of this lamented lady is a stroke that has fallen most heavily upon an affectionate family and a large circle of relations and friends. Her character was one which, impressing even the stranger with a conviction of its amiability and excellence, took an ever increasing hold upon the affections and esteem of her more intimate friends. All those natural endowments and coveted acquirements, which grace and refine the female character, were in her exhibited in happy union with sincere and all-controlling piety. Fitted to adorn society, and sure to win its admiration, her chosen sphere was the peaceful home, illumined by her beaming smile and sanctified by her fervent and chastened religion. As a wife and a mother, a daughter and a sister, she was worthy of all that intense and pure affection which flowed forth towards her from many hearts. The law of kindness was ever on her lips, and her chiefest adorning was that "ornament of a meek and quiet spirit, which is in the sight of God of great price."

Stricken by a blow so sudden and grievous, and feeling the magnitude of a loss which earth can never repair, her friends are enabled to find that support and consolation in the hour of trial which flow from the precious gospel of Christ. They saw in her a bright example of the power of that gospel to regulate and elevate the life, to comfort in tribulation, to sustain in the prospect of eternity. Brief as was her earthly existence, they rejoice to think that a large part and the best part of it was given to God. And thus, inspired with the fullest confidence that unto her mortality is swallowed up of life, they can give her up in resignation and faith to Him who had upon her the highest and most sacred of claims, "looking for the resurrection of the dead, and the life of the world to come through our Lord Jesus Christ."

L.

Indeed! Has she not from time immemorial provided Sunday & other holy days' Office?

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, JULY 29, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, &c.

Mr. Editor:—

Can you say something which will induce the subscribers to the "Banner," who are indebted for it, to remit the amounts they owe? Bills have been sent to many of them lately, with as polite a request as I know how to make, that they would please to remit the amount by mail, at my risk, in notes of any specie paying bank. A few of them have promptly complied with the request, and I beg them to accept my thanks for their kind attention. Those who have not yet done so, will very much oblige me by giving me an opportunity to make to them the same grateful acknowledgement.

THE PUBLISHER.

James S. Newbold

We take this occasion to call the attention of our Subscribers and Contributors to the very plain fact, that a distinction should be made between the office of "Publisher" and "Editor" of this paper. To the former all business communications should be addressed. Subscriptions, when they are paid, are to be paid to "the Publisher." And so, when any change is to be made in the address of a subscriber.

On the other hand, all communications which are intended for the Banner, and all matters which require editorial notice, are to be addressed to the Editor.

We might suppose this plain distinction would be universally recognised. But this is far from the case. As the Publisher has nothing to do with the Editorial department, and as the Editor has no connection with the business department, much needless trouble, and unnecessary delays are occasioned by the very common disregard of this distinction.

While we ask attention to these hints of our own, we trust that "subscribers" will also pay due regard to the very reasonable and very modest request of the Publisher. A slight knowledge of business matters will inform our subscribers that making "bricks without straw" is an easy matter compared with the task of publishing a Paper without the payments of subscriptions! We are very sure that none of the patrons of the Banner design to be Egyptian task-masters. As the deficiency complained of results from inadvertence or forgetfulness, we hope that all whose subscriptions are due will act at once upon this friendly mnemonic.

It is not merely a selfish motive which induces us to append the following extract from a letter lately received. Those who have experienced the evil of a position, which is exposed to so much captious and severe criticism, will realize the grateful influence of such kind words. And this effect is increased by the high character and standing of their author, one who would be the last to say what he did not feel, and one whose feelings are controlled by a sound mind and right judgment.

"It is very difficult indeed, to induce many of our people to take a religious paper—and acquaint themselves with the intelligence of the Church. They are so much engrossed in worldly and political affairs, that they seem indisposed to anything else.

"The Banner of the Cross" I consider as admirably calculated to help forward the cause of piety and of the Church within our parishes. It is firm and decided in the support of

'evangelical truth and apostolic order.' The intelligence it contains is of an instructive and interesting character, and just what our people want. If we can only prevail on those who belong to our respective charges, and even those without, to read and study the principles of our faith and order, as set forth in the unequivocal and christian tone of your paper, we accomplish much I conceive in the furtherance of true religion in the Church. There is much of pretended religion, of spurious charity, and of boasting liberality in the present day. And we discover this spirit among too large a portion of Episcopalians. There is a disposition among us to suspect and denounce every minister who advocates the Church as *she is*, and desires to carry out her authority and requirements. There is a readiness on the part of some of our members,—I trust the number is decreasing—to brand such clergy as bigots, as cold formalists and even as the propagators of pestilent errors. Charity in the estimation of some—or at least in their practice, consists in their lauding all other denominations, and abusing the Church, or perhaps, I should rather say in disparaging it, and exposing what they regard as its evils. This however in my opinion is a strange and inconsistent kind of charity, and I verily believe is not that of the gospel."

ST. AUGUSTINE'S MISSIONARY COLLEGE.—We think our readers will be deeply interested in the following account of this noble Institution, which we take from the (London) Guardian. The object for which this College has been established, invests it with peculiar interest to our Church. Had such an institution existed while the United States were colonies of Great Britain, how different might our Church be now! It is a great and glorious idea this of establishing a college for the education of a Missionary clergy, to supply the large demands for laborers in the vast field for whose spiritual condition Great Britain is responsible.

And this Missionary enterprise derives still greater interest from the fact, that its success is owing chiefly to the munificence of an individual, Mr. A. J. B. Hope. It is an example, a noble and blessed one, to the rich men of our Church. We have many St. Augustine's to be built and established. All our Church colleges are "Missionary colleges." All of them want endowments, and means for vigorous and successful prosecution. Let not our men of wealth wait until they have no use for their money to bequeath it to such blessed uses. But, like this noble son of our Mother Church, let them give it under their own direction, and while their own eyes may see the present fruits of their charity.

ST. AUGUSTINE'S COLLEGE, CANTERBURY.

It was our painful duty last week to record events passing in a neighbouring country, unparalleled in the annals of civil warfare among Christian communities, for atrocity and bloodshed; crowned too with the death of the chief pastor of the French Church, whilst engaged in the holy attempt to throw oil upon the troubled waters. We have this week to paint a scene of peaceful contrast, in which our own Archbishop took a prominent part; and one we hope in all respects calculated to call down a continuance of those blessings upon our land, the receipt of which during the last few months has shown England indeed to be a "favoured nation." The consecration of St. Augustine's College, Canterbury, is an event of the age—a striking witness of life in the Church—that will speak to future generations in an eloquent tongue of piety and self-denial, most conspicuous in an age of luxurious indulgence. It was on St. Peter's day, 1847, that we had the gratification of witnessing the consecration of four colonial Bishops in Westminster Abbey. A twelvemonth has elapsed, and again the festival of St. Peter is sanctified by the dedication of a college, following up the good work of its predecessor, in giving strength to our Church in the colonies, and affording assistance in propagating the Gospel among brethren who have a peculiar claim to such help from our hands. As the beneficent act of an individual sent forth Bishops for her guidance, so now another individual has founded a college, the object of which is to train missionaries for their assistance.

At present the foundation of St. Augustine contemplates a society consisting of a Warden, Sub-Warden, and six Fellows, appointed or to be appointed, by the Archbishops of Canterbury and York, and the Bishop of London. The Primate is perpetual visitor of the college (which was incorporated by royal charter on Wednesday last), and the statutes are given by his Grace. There are to be forty-eight students, who will be admitted on application to the Warden, between the ages of eighteen and twenty-two, and will be maintained at a calculated average expense of 35*l.* each per annum, in some instances assisted by studentships, four of which, for instance, have been already founded by Mrs. Sheppard for natives of Lincolnshire. The students will take all their meals in the hall, wear an academic dress, and be allowed twelve weeks' vacation in the course of the year. They will be trained especially for service in the Colonial Church, or as missionaries to the adjacent heathen, and will be ordained abroad. The Rev. Dr. Coleridge, formerly Bishop of Barbadoes, has been appointed Warden; the Rev. G. Pearson, M. A., of Christ Church, first Sub-Warden; the Rev. A. P. Moore, Trinity College, Cambridge, a Fellow; and it is hoped the college will be in full operation in the autumn.

The College is founded on the site for a monastery, assigned by Ethelbert, King of Kent, in the year 605, to St. Augustine, from which date the following brief history will trace it down to the present time:—

The ancient monastery was dedicated to St. Peter and St. Paul, and was under the Benedictine rule. The monastery appears to have been a place of royal sepulture; King Ethelbert and St. Augustine were interred there, and many of their successors. By royal favour, and by the especial patronage of the Papal See, it grew in power and wealth. Canute, the famous Danish monarch, was one of the contributors to its grandeur, and nearly every Sovereign down to the reign of Edward the Confessor. Indeed, so great was its influence, that, though from its foundation to the Norman Conquest it acknowledged the control of the Mother Church, in after years it refused to do so, and in the end so far established its independence that the Archbishop's benediction on the abbots was conferred without the abbey church, and without any profession of obedience being exacted. In the midst of its pride, however, this famous monastery suffered many reverses, and was at length reduced to the same ruined and degraded condition as all the other religious establishments of the kind in this country. It was frequently sacked by the Danes; in 1168 it was nearly consumed by fire, and in 1271 an inundation did great injury to a large portion of the structure. After a reign of 69 abbots, the final overthrow of its power took place in the reign of Henry VIII., by whom it was seized as a royal palace, and the domains turned into a deer park and chase. In the second and third of Philip and Mary, the Queen granted the estate to the Cardinal Archbishop Pole for life. Queen Elizabeth, in 1573, kept court there in a royal progress, and Charles I. and Charles II. lodged there, the former on his marriage with the Princess Henrietta, and the latter in passing through Canterbury on his restoration. Queen Elizabeth granted it to Henry Lord Cobham, who was attainted, when it again lapsed to the Crown. The Queen then gave it to Lord Essendon, Viscount Cranbourne, Earl of Salisbury, but it afterwards fell into the hands of Edward Lord Wotton of Marley, from whom it descended to Thomas Lord Wotton, and remained in that family until the Great Rebellion, when it was plundered. Sir Edward Hales, who married one of Lord Wotton's daughters, subsequently obtained possession, and from him it descended to Sir Edward Hales, of St. Stephen's, Baronet. At this time so little veneration was paid to the ruins of this once sacred place, that the apartment adjoining the gateway was used as an alehouse, the gateway was converted into a brewhouse, the great court into a bowling-green, the chapel into a fives-court, and the room over the gate into a large brewing vat, or perhaps worse, a cockpit.

In 1842, the Rev. E. Coleridge, one of the Masters of Eton, began turning his attention to the necessities of a missionary college, and drew observation to the subject. In June, 1844, Mr. A. J. B. Hope bought the site simply with a view of rescuing it from its continued degradation. But, in December the same year, Mr. Hope determined to devote his purchase to the purpose of a missionary college as its best destination, and procured the assistance of Mr. Coleridge for carrying out his plan. Besides giving the site, Mr. Hope undertook to rebuild the small chapel of the monastery, and to contribute a considerable sum of money towards the settlement of a college. In the following January the late Archbishop of Canterbury gave his cordial approbation to the scheme, which has since been carried on in the fullness of faith, till the buildings have been completed, and on Thursday last were consecrated by the presnet Primate, who has followed the example of his predecessor in affording his warmest approbation and assistance to the plan. The commission to restore and rebuild the college was intrusted to Mr. Butterfield, the architect, to whom the highest praise is due—for beauty of design in which the harmony of the whole is apparent to the most æsthetic critic—from the subserviency of accurate and simple detail. We now proceed to a description of the buildings:—

The new college is built in the style of the 14th century, and accords admirably with the fine old gateway, which has been incorporated with it, now forming the grand entrance. The porter's room and infirmary to the north, the dining hall, with kitchen and offices, the west front of the chapel, and the warden and fellow's lodgings to the south of the gateway, form the principal street front. The walls all round are faced with square flint and ragstone, which, contrasted with the red tiled roofing and the quaint Gothic forms of the stone masonry where it intervenes, has a singular but very pleasing effect. The use of flint in this way is almost entirely confined to ancient times, and this may be considered the most successful modern imitation thereof. To a spectator the walls look like one immense mass of honeycomb—so curiously and regularly are the flints arranged. The general effect of the buildings is excellent, their character and subordination as a consistent whole being skillfully preserved, while over them is cast an air of modest and grave seclusion well befitting an institution dedicated to theological study. Entering the gateway, you find yourself in a turfed quadrangle, with diagonal and straight gravel walks; a gravelled terrace runs round the north and east side and part of the south. On the north terrace stand the cloisters, with the students' dormitory above them; they are one hundred and fifty feet in length, and occupy the space of eight arches. In the buildings above are apartments for forty-eight students, consisting of a sitting-room and small bed-room partitioned off for each; the rooms warmed with hot water pipes, and opening from either side into a gallery two hundred and fifty feet long. On the east side of the quadrangle is an undercroft, intended for a museum, a fine room, floored with red tiles and vaulted with brick, the arches having stone groinings. Above the museum is the library, the entrance to which, with large open staircase, forms the principal feature in this portion of the buildings, and for the unostentatious beauty of which the architect has been much praised. The library has a fine pitched oak roof, and is lighted on each side by six windows, and at the end by a large one, with stained glass, with figures representing St. Augustine, in a quatre foil in the centre, and on each side St. Peter and St. Paul. Some progress has already been made in the collection of books, and the arrangements for reading are very good.* The south side is formed by a terrace under the north wall, and remains of the western tower of the ancient abbey church; this tower, known as St. Ethelbert's, was most

unnecessarily pulled down a few years since, under a mistaken idea that it was unsafe. A wall, shutting off the college garden, completes this side. A broad raised terrace is carried round in front of the students' building and library. An elegant stone conduit, the gift of J. C. Sharpe, Esq., the banker in Fleet street, stands in the middle of the quadrangle. The college buildings are, throughout, designed to agree in style with the ancient gateway, which has long ranked among the finest remains in the kingdom. The west end of the chapel is of early English or first-pointed architecture; it had been very much mutilated, and was all that remained of an ancient guest chapel. The present chapel is half as long again as this was. On the west side of the quadrangle stand the apartments of the warden and fellows, the chapel of the college, projecting considerably beyond the other buildings into the court, the dining hall, and the kitchens. The chapel is fitted up with surprising taste, and merits, from the chaste simplicity of its details and its elegant proportions, a minute description. It is raised upon a crypt, is provided with seats in the ante-chapel for the lay members of the college, and is furnished with sixty-four stalls in choir for the fellows and students, with a litany stool in the centre. The chapel is lit by an east window, two on each side of the sacra-rium, four in the ante-chapel, and a western triplet, all filled with stained glass, by Willement. The east window of five lights contains, in the three middle ones, the Baptism of our Lord, the Adoration, and our Lord's First Miracle at the Marriage Feast in Cana, under canopies, subjects which are commonly known as the three Epiphanies. In the external lights are figures of St. Gregory and St. Augustine, under similar canopies. Above, in two cinquefoils, is the Annunciation, being figures of the Blessed Virgin and the Archangel. In a wheel of trefoils above is a choir of angels. In the two north windows in the sacra-rium, containing two lights each, are the full length figures of the four Evangelists, holding on labels the first words of each gospel. Above these, in quatrefoils, is represented our Lord, enthroned and supported by angels, with the inscription, "*Sedebit autem Dominus Rex in Eternum*," and the Day of Pentecost. In similar windows on the south side are the four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, with the offering up of Isaac, and the Meeting of Abraham and Melchizedec in the tracery above. In the west windows of the chapel is the history of St. Peter and Paul, in memory of whom the abbey was originally dedicated. The altar candlesticks are of silver gilt, and of a rich and ancient design. The sacramental plate is of the same material, and also carefully modelled after mediæval examples. The great feature, however, of this exquisite little chapel is the sacra-rium. The altar is raised on three successive steps, distinguished each by tessellated pavement of distinct patterns. The lowest step is covered with tiles relieving a *fluer-de-lis* stamp. On the second are tiles of a circular form, bearing each the inscription in old English, "*Miserere Domine Jesu*." The foot-pan of the altar is a rich mosaic pattern of enamel-work, the colours being dark brown, green, red, and blue. The architect has sought, as far as possible, to restore each particular part of the ruins, in detail as well as style; thus the present library, chapel, and dormitories are built upon the exact foundations of the old. The library crypt is a literal restoration from the existing remains of the crypt of the old great refectory. The library itself is an original composition of Mr. Butterfield's, though, of course, of the same size as the refectory. The hall is a restoration, from remains found in the course of the work, of its predecessor (which must have been the great hall). The arrangement of the hall and chapel opening from a common staircase was the ancient one. The common room was the bed chamber for the principal guests. The warden's lodge and fellows' lodgings are an original design of Mr. Butterfield's, but mainly on old foundations. Perhaps the most picturesque feature in this beautiful reproduction of our ancient monastic buildings is to be found in the "fair conduit," which occupies the centre of the quadrangle.

Canterbury was crowded on Wednesday evening, and there was great difficulty in obtaining beds at any price, although the principal parties concerned in the ceremonial did not arrive till Thursday morning. The Archbishop of Canterbury, Mr. Hope, and many friends, left London at 5 o'clock, by a special train, and at eight o'clock those who had received the privilege of an invitation assembled in the dining hall.

The company having been placed in the chapel, the procession entered in the following order:—

Verger,

The Sub-Warden and Fellow,

The Bishop Warden,

The Bishops of Fredericton and Brechin,

The Bishops of Lichfield and Oxford,

The Bishop of London,

The Archbishop of Canterbury, followed by his Chaplains,

The Deputy Registrar and other officials.

His Grace being seated on a throne, erected for the purpose at the north side of the Holy Table, the warden presented and read the petition of himself and the fellows for the consecration of the chapel of the College, situated within the precincts of the dissolved Monastery of St. Augustine, the site whereof had

been presented for the purpose by Alexander James Beresford Hope, Esq. The Archbishop assented to the prayer of the petition; and then, attended by the other Bishops and his Chaplains, the Warden, Sub-Warden, and Fellow, moved towards the west end and back to the Holy Table, repeating the 24th Psalm. The consecration service, which had been drawn up specially for the occasion by the Archbishop, was then proceeded with by his Grace.

The alms were collected by the Fellows while the offertory sentences were read by the Primate, and amounted to about 508*l*. The prayer for the Church Militant was said by the Archbishop, and the Exhortation and Confession by the Bishop Warden, the rest of the office by his Grace the Archbishop. The Archbishop having communicated, the other Bishops proceeded, with the Bishop of London, aided by the Bishop of Lichfield and Bishop Coleridge, to administer to the other clergy and laity present. During the early part of the morning there was much and continued rain, but whilst the administration of the Holy Communion took place the sun broke forth, lighting up the chapel with its rays, falling in bright gladness on the crowd of devout worshippers, kneeling on the bare pavement in the centre of the chapel, and offering a glad omen to the founder as it greeted him on his approach to the altar. God grant it may be realized!

After these services at the Chapel, the congregation proceeded to the Cathedral where the Archbishop preached the consecration sermon, choosing for his text the Epistle to the Ephesians, chap. 3, verse 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

The Dean read the offertorial sentences, and the prayer of the Church Militant; the Archbishop giving the concluding benediction.

The crowded state of the Cathedral prevented the collection of the alms except at the doors, where plates were held by the Rev. Dr. Mill, the Rev. Earnest Hawkins, the Rev. George Gilbert, the Rev. Thomas Darling, the Rev. J. Moore, (Fellow of St. Augustine,) and the Rev. E. H. Woodall; and 430*l*. was collected, including 50*l*. from the Earl of Winchelsea, who was unable to be present. In addition, 50*l*. was given in the afternoon; and the sum of 2,020*l*., together with 100*l*. a-year, was presented for the establishment of New Zealand scholarships, in memory of the Rev. Thomas Whytehead, late chaplain to the Bishop of that colony. During the day another contribution of 1,000*l*. was announced, for the establishment of Australian scholarships. The names of the respective benefactors have not transpired.

At three o'clock an elegant luncheon was provided in the cloisters and museum of the college, to which Mr. Hope invited at least twelve hundred to partake. The college was now thronged with visitors that gave the quadrangle a most gay appearance, and the opportunity was taken to inspect the various buildings, which called down the admiration of a crowd of goodly judges, whose praises could be no slight reward to the pains-taking architect, and whose blessings on its founder, we trust, may be reiterated within its walls for ages to come.

The day concluded with evening prayers at the beautiful cathedral, amidst associations that space will not allow us to dwell upon here, though they must be coupled with the Festival of St. Peter in the memory of all present for time yet to come.

We take the following from "The Freeman's Journal and Catholic Register," a leading paper of the Romanists, published in New York. We leave our readers to comment for themselves. It will show that "Catholics" are not quite so submissive as formerly, and that those who would govern are none the less arrogant! This CATHOLIC Editor speaks with more authority than a Patriarch, and, one would think, is fitting himself for what may be left of the chair of St. Peter!

Canada Affairs.

QUEBEC—SHAMEFUL LANGUAGE OF A CATHOLIC IN THE SPECTATOR.—We have been watching for a good while, with the interest that we take in Irish affairs everywhere, the progress of a controversy in Quebec, in which one of those politico diabolical clubs, whose real motto is independence of the clergy—i. e. of religion in any form, plays the part of trouble stirrer. Its organ is a little sheet called the *Quebec Spectator*, which appears tri-weekly, and has reached somewhere about its thirtieth number. The editor boasts himself a Catholic and an Irishman, and yet ventures to put forth for Irishmen and Catholics to read such stuff as the following:—

"As a Roman Catholic we respect and obey our Clergy, but beyond the pale of religion we hold ourselves entirely independent of them. It is not the desire of the Friendly Sons of St. Patrick to interfere in any way in the world with the Revd. Gentleman; they will always submissively obey him as their religious Pastor, and they do expect that he will require no more of them. They emphatically protest against any allusion being made to them from the Pulpit; they are too numerous and too independent to allow themselves to be treated as '*vagabonds, miscreants, political knaves*,' &c., &c., by any one."

Here it is in style rich enough for an orangeman fifty years ago; "BEYOND THE PALE OF RELIGION we hold ourselves entirely independent of the clergy." But how is the editor of the *Spectator*, who calls himself a Catholic, to wriggle himself out "beyond the pale of religion," without getting into the pale of damnable sin? He forgets that he does not live in the happy eighteenth century, when it passed for a principle that a man was to forget that he was a politician *when in Church*, or that he was a christian, as soon as he had got outside.

"See you Mister Priest," seems to say the Quebec editor, "when we are amind to drop into church of a Sunday morning, before the tap-rooms are open, we will pull off our hats at the door, and be decent while you are saying mass. But we expect you will require no more of us. And if you go to talking from

the pulpit, about what we may do *outside*, why just prepare yourself to be put through the window—for we are numerous and independent enough to do it." In another number of his paper he says:—"there is such a thing as independence among the Irishmen of Quebec, and they are extremely jealous of that independence. Neither Doctors in Physic or Ethics will be able to rob them of that precious gift. It is singular how our French Canadian Clergy can content themselves without heading political parties, yet our Pastors are not only determined to be our spiritual leaders, but they must also lead in secular affairs."

This tone of remark, uttered by one calling himself a Catholic, and propagated among Catholics, has sprung, as the paper in which it is given forth seems itself to have sprung, from a Society calling itself "The Friendly Sons of St. Patrick." This Society was originated in opposition to the St. Patrick's Society of Quebec, about which we have nothing to say. What we have to say is: that the *Friendly Sons* is a would-be-Catholic-and-independent-of-the-clergy-society; 2. That Mr. McMahon, Pastor of St. Patrick's, whose zeal and piety is known among the Catholics from one end of Canada to another, is too well informed and too vigilant a priest to let such a monstrosity take root among his flock without openly opposing it: 3. That the *Spectator*, and other machinery of the *Friendly Sons* in Quebec, have in consequence been set to work to traduce, annoy, and oppose the Rev. Mr. McMahon and other of the excellent clergy of Quebec: 4. That the latter gentlemen deserve and will certainly have the sympathy of Catholics, and particularly of Irishmen, whenever the thing is known: 5. That we hope and are convinced, when local irritations or annoyances shall have passed away, that the true Catholic sentiment, and the true Irish feeling, of respect for the clergy, will roll back to its natural level, and in so doing wash out the character or the existence of the *Quebec Spectator*: 6. That as we will not exchange with a paper for which our conscience would reproach us for subscribing as a private Catholic; and as we think no Catholic could with a free conscience subscribe for a paper like the *Spectator*, we to-day cut it from our exchange list, and deprive ourselves for the future of the sight of its dingy columns,—and its blackguardism.

Bishop Doane's Address to the Sixty-Fifth Annual Convention of New Jersey.

We omit the records of services already given in the Banner. The practical importance of the Bishop's brief but pointed remarks will show how much he is alive to the true interests of the Church and to the welfare of the diocese.

MY BRETHREN OF THE CLERGY AND OF THE LAITY:

My first Episcopal service, after the rising of the last Convention, was on Sunday, 18th July, (seventh after Trinity,) in St. Paul's Church, Paterson; when I admitted John A. Parsons, A. B., an alumnus of the General Theological Seminary, to the holy order of Deacons. Morning prayer was read by the Rev. Dr. Ogilby; the candidate was presented by the Rector of the Church, the Rev. Mr. Thompson; and I made the exhortation and administered the Holy Communion. Mr. Parsons was appointed Missionary to officiate in Christ Church, Allentown, and in other places. On this occasion, we were ministered to, in all the acts and offices of the most refined and generous hospitality, by a holy woman, who has since entered into her rest—Mrs. Ogden was the model of a Christian lady, and a Christian mother. She was the friend of my youth; and her friendship was faithful unto death. I had enjoyed her highest confidence, in that most sacred of all trusts, the education of her children; and her last words, as I stood by her dying bed, were a commendation of my sacred work, at St. Mary's Hall, and Burlington College, to the favour and blessing of Almighty God. Her fervent words seemed uttered from the better world, on which she had well nigh entered; and I could not but receive them as a token of the blessing they invoked.

On Sunday, 3, (eighteenth after Trinity,) the Rev. Mr. Clarkson read morning prayers and I preached, and administered the Holy Communion, assisted by the Rev. Mr. Dunn. I regret to say, that this interesting station is without a missionary. The Rev. Mr. Clarkson has most kindly consented to give a portion of his time to it. But his whole strength is called for at Belvidere and Knowlton. It is melancholy to see Churches built and people ready and anxious to occupy them; and no one to gather them to the Cross, and break to them the Bread, that cometh down from heaven. Two things are needful. More Ministers of Christ; and more of Christ's Spirit, in some, that are His Ministers. A larger salary, or better society, or, what is called, a wider field of usefulness; it must be added, an imagined bronchitis, or a caprice that cannot be defined, leave flocks untended, and bring reproach upon the Church. Since my address was written, I have learned with great pleasure that a parishioner of St. Luke's in whose private house my first service was held, and who has ever been a most zealous supporter of the Church, has given a Parsonage House to this Parish; on the condition that seven hundred dollars are raised towards an endowment for the support of the minister. From what I know of the people, this great benefit, I am sure will be made real.

In the evening, in St. Mark's Church, Orange, the Rev. Dr. Ogilby read prayers, and I preached, and confirmed seven persons. The Rector, the Rev. Mr. Williams, and the Rev. Messrs. Crane, (of the diocese of Tennessee,) and Flower (of the diocese of Alabama,) were present. The Rev. Mr. Crane was a candidate for orders, and afterwards a missionary of this diocese; one of the men whom God has granted to my prayers, of whom I have no need to be ashamed. Though long in a distant portion of the Master's field, in arduous and useful service, he has a Jersey heart; and Jersey hearts were glad to welcome him, on his late visit.

On Saturday, 16, in St. James' Church, Piscatawa, the Rev. Dr. Ogilby read evening prayers, and I preached. The Rev. Mr. Smith, the Minister was present. I am sorry to learn that this faithful man, long in feeble health, has been for some time quite withdrawn from the work, to which his life is given. He

* Amongst the works which thus early enrich the library are a series of the large folio editions of the works of the Fathers, in fine preservation. Also, a valuable collection of rare classical works, richly bound, the gift of the munificent founder of the college, A. B. Hope, Esq. The late Mrs. Horne, of Gores-street, Maidstone, is also a costly contributor, a considerable portion of the valuable library of the late Bishop Horne and W. Stevens, Esq., having been transferred by this lady to the college shelves. J. H. Shirreff, Esq., M.D., of Blackheath, has presented an unique series of medical works, amounting in number to nearly one thousand volumes; many of them of large size and rare copies. Amongst the other contributors are Arch-deacon Berens, of Shrivensham, Berks; Mr. Leslie, of London; the Rev. H. H. Norris, of Hackney; Mr. Hildyard, the Rev. Mr. Hogg, of Brixham, Devon, &c. &c.

has found a good Samaritan, in his neighbouring brother of New Brunswick; in whose hospitable Parsonage he has had a home, and all that kindest love can do and furnish. Has the diocese discharged its duty towards its aged and disabled Clergy?

On Sunday, 31, (twenty-second after Trinity, in Grace Church Newark, the Rev. Messrs. Watson, the Rector, and Brown, (of the diocese of Florida,) read morning prayers, and I preached, confirmed seven persons and administered the Holy Communion. The Rev. Mr. Tyng was present. The noble structure, of which I reported the laying of the Corner Stone, in my last Address, is advancing rapidly to its completion. It is by far the finest building in the state. It will have no equal of its class, in all our land. The true spirit of the Church burns brightly here, and many feel its warmth.

In the afternoon, in the Chapel, at Elizabethport, I read prayers, and preached. It grieves me, that the interesting little flock, who have done their best to provide a temporary place of worship, and have succeeded so well, have, as yet, no Pastor. I cannot see why the neighbouring Clergy cannot arrange for their supply. Have they asked "Who is my neighbour?" Will they not meditate of the young man's answer, and apply it, "He that showed mercy unto him?"

In the evening, in St. John's Church, Elizabethtown, the Rector, the Rev. Mr. Moore, read prayers, and catechised the children, and I examined them, preached, and confirmed three persons. Since my last visit, the beloved name of Mary Goodin Hobart, the widow of my venerated father in the Church, whose splendid name grows brighter with the lapse of years, had been engraven on the mural tablet which commemorates her father, the admirable Doctor Chandler. The load of life, increasing as its remnant years grow less, lies with more weight upon us, as the elder hearts, on which we leaned, for counsel and for comfort, sink from beside us; and the world, which they have left, grows lonelier.

On Sunday, 14th October, (twenty-fourth after Trinity,) in St. Peter's Church, Perth Amboy, the Rev. Mr. Halsey, (of the diocese of Mississippi,) officiating in the absence of the Rector elect, read morning prayers, and catechised the children, and I examined them, preached, confirmed four persons, and administered the Holy Communion. The Rev. Mr. Leacock, as I learn is still absent; and, to increase the evil, the Rev. Mr. Halsey has been called to a parish in another diocese. I am without information as to the provision now made for the pastoral care. Unless the wolves have changed their nature, there is danger for the flock.

I have learned with great pleasure, since I came to the Convention, what the failure of a letter has prevented my knowing before, that St. Thomas' Church, Vernon, Sussex County, is ready for consecration; and the Rev. Dexter Potter, late of the diocese of Connecticut, secured as its Minister. This is mainly due to a family of this diocese, whose acts of beneficence I have more than once recorded. But so it will be. Grace grows by the use of it. They who have done most, are the same that will do more.

The services of the Northern Visitation, which was thus concluded, were less full than heretofore, from the fact that I was in attendance, during the greater part of it, at the General Convention, which held its triennial Session in the City of New York, during the month of October. By devoting Saturdays and Sundays to my diocesan duties, I was enabled to sustain the just responsibilities of both relations. Of the proceedings of the General Convention, as they have been long since spread before you, in the Journal of that body, there is no need that I should speak. Every day of my life strengthens the conviction that the more distinctly our action here is diocesan, the better for the unity and harmony of our federal Church: and that the duties, by which a Bishop is most effectually to serve the flock, which his divine Master purchased with His Blood, are those which He performs in his own diocese. If "one member suffer, all the members suffer with it." It is when every member is honoured, that all the members will rejoice.

On Ember Sunday, (second in Lent,) 19, in St. Mary's Church, Burlington, the Rev. Mr. Bradin read morning prayers, and I held a second confirmation; when thirteen persons were confirmed, making, with, one, in private, and eight confirmed in the Chapel of the Holy Innocents, as before reported, eighty-five in this parish.

The new St. Mary's Church is sufficiently advanced, to show its fine proportions, and majestic outline. Nothing that has been done in it, that has not been done for perpetuity. It will stand, while any human structure stands; a rock, upon "the Rock." The capacity of the old St. Mary's Church has been nearly doubled, by the erection of two galleries, to receive the families of St. Mary's Hall and Burlington College; now numbering, in rank and file, well nigh three hundred souls. When I look around upon their fair array, as it greets me, in our simple house of prayer, I feel that I can say, with Jacob, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for, with my staff I passed over this Jordan, and now I am become two bands."

In the year now closed, I have consecrated one Church, ordained one Deacon, and two Priests, and instituted three Rectors. I have confirmed in thirty-two parishes, two hundred and seventy-four persons.

I have none to add to the list of Parsonage Houses, in the diocese, though one is well advanced for St. Peter's Church, Morristown; and a parishoner, of St. Luke's Church, Hope, as before stated, offers a house for a Parsonage, on the condition that \$700 be secured as an endowment for the Minister.

Brethren, this is my sixteenth Convention. I have been your servant, now, almost as many years. At God's command, through you, unthought of and undreamed of by myself, I came to do your bidding. I left for you one of the oldest and most influential parishes of our communion, abundant duties, a competent provision, my bosom friends, my children's home. I came to an obscure and feeble diocese; one half of which, I was assured, by one your chief Presbyters, was dead, and could not be

revived. But I have never for one moment doubted, that I did right; or regretted what I did. I have found the best and truest friends. A happy home has grown up, to my hand. I have been favored with as wide an influence, and with as large a confidence, as human heart could wish. And best of all, the work of God through His unbounded and unmerited benevolence, has prospered in my hands. The eighteen Clergymen of 1832, are sixty-one: the twenty-nine Churches, are now forty-nine.—Twenty-nine Churches have been built, and one third of that number have been well nigh re-built. Nine Parsonage Houses have been added. The revival and increase, thus noted, I ascribe, under God, to the influence, direct and indirect, of the undertaking for Christian Education, in which, I have, for eleven years, been engaged. And, under God, I rely, for the continuance of this revival, and the extension of this increase, on the prosperity of the two Institutions, now in successful operation, at Burlington. Burlington College is intended for the training up of Pastors. It is designed, also, as a central home, for Missionary Deacons. When, in a few years more, these purposes shall be fulfilled, the diocese will have no want of Clergy of a proper spirit. There are already there, five priests and six young men, preparing for the ministry. Ten years with God to bless us, will double, from that source alone, the present number of our Clergy. I ask your prayers, that God may bless the enterprise, that He may raise up for it, those who, in furnishing it with the endowments, which is all it needs, may find how true it is, which He hath said, "it is more blessed to give than to receive;" that He may continue to the dear children, in both houses, and to them who have the charge of them, abounding measures of His grace, "that our sons may grow up as the young plants, and our daughters, as the polished corners of the temple." Every year as it convinces me of the pre-eminent importance of Church-training, for the children of the Church, establishes in me more strongly the conviction, that we have here surpassing advantages for the work; and, in its faithful prosecution, transcendent means of usefulness and influence. Nearly three hundred children are gathered now at Burlington. They come from every quarter of the land. They meet as in a common home. They are knit together in the bonds of mutual love. They will disperse, with false impressions corrected, with prejudices removed, with attachments formed, with affections mutually won. The way to the parental heart is shortest through the child. Sectional differences, will, in this way, be diminished; local and personal partialities will be removed; the North will be drawn nearer to the South; the East will be conciliated to the West. In this way who can tell what permanence may be imparted to our civil institutions, what vigour infused into our great national interests, what harmony secured in our vast political relations? Especially when the Cross of our Lord Jesus Christ is made the central magnet of attraction; especially, when the Church of our Lord Jesus Christ is made the fold, for safety and protection. Give me your prayers, dear brethren, that I may have the strength and wisdom, which the trust reposed in me requires. Give me your prayers, that God's work, in my hands, may prosper and increase; to the good of many souls, and to the glory of His great and gracious name.

Beloved brethren, it is the feast of the Ascension. As on this day, the divine and holy Sufferer for our sins ascended to His glory. There, at His Father's throne, He pleads the bleeding burden of His Cross, as our prevailing Intercessor. What a thought to convince us of our sinfulness, that should require such a sacrifice for our atonement! What a thought, to assure us of the love, which such a sacrifice failed to exhaust! We have, repaired together, to the altar, which commemorates the Cross, We have poured our hearts out there, in prayer, and penitence and praise. We have renewed our vows of faith, and purposes of holiness. Shall not the Saviour's love be so enkindled in our hearts? Shall we not go, to do our Master's work, with minds chastised, and hearts subdued, to bear and do his will? So for the Saviour's sake, He will accept our service and ourselves. So, shall He send His Holy Ghost, "to comfort us, and exalt us to the same place, whither our Saviour Christ has gone before."

Newark, Ascension Day, 1848.

GEORGE W. DOANE.

Bishop

We have been requested by a friend, in whose judgment we have the highest confidence, to call attention to the advertisement of Mrs. A. Price and Sister's Boarding and Day School. The character of the Principals, we are assured, renders this school in all respects worthy of patronage.

Report.

In presenting to the Bishop White Prayer Book Society their Fifteenth Annual Report, the Board of Managers think that they will best discharge this duty by confining themselves to a simple statement of facts.

The facts to which the Board desire to call the attention of the Society, whose interests they are appointed to advance, are those which will serve to show the condition of this Society during the year which has now elapsed. It is our duty, not merely to consider the history of this year's transactions by itself, but to compare the present with the past, to determine whether we have been progressing or retrograding in the great work which has been given us to do. And such a view of the

* Miss Rachel Bradford Wallace, late of Burlington, a lady of exemplary benevolence and devotion, has set the noble example: having bequeathed to the College two thousand dollars, for the support of such candidate, or candidates for orders, pursuing theological studies there, as the Bishop may designate. I find her excellent father the venerable Joshua Maddox Wallace in the Convention of 1793; (the ninth) and seldom absent through a period of nearly thirty years; during which, he was commonly on the Standing Committee, and in other chief offices of trust and care. Such fathers have promise of such children.

relative history of the Society taken in connection with the evidently increased demands upon our charity, from the growing wants and opportunities of the Church, will furnish grave matter for our consideration, and should afford exciting motives to stir those whose apathy and indifference have in part caused the result we deplore.

The annual reports which have been presented to this Society in past years, have ably advocated its claims to the general sympathy of the Church. These reports will be found to embody a great amount of important information concerning the Prayer Book. Arguments, full and abundant, are here presented to give strength and force to our conviction of the benefits which are to result from the distribution of this book in which will be found the wisest and safest guidance to the faithful discharge of the first and highest duty of religion, the worship of the one living and true God. In the earlier stages of this Society's existence, and at a time when, even in our own Church, the high and holy influence of the Book of Common Prayer, was not sufficiently felt or acknowledged, it seemed necessary that the Board of Managers should impress this great practical truth by just arguments, in their annual reports. And we are convinced that a careful examination of these reports will show an irresistible array of facts and arguments by which our noble Liturgy is not only most triumphantly vindicated from the objections of ignorance or prejudice, but in which its claims to more general reception are most conclusively proved.

The Board are also happy to think that the day has gone by when any illiberal prejudice can have place in the minds of the members of the Church against a Society whose sole object is to distribute a scriptural and primitive Form, which teaches men to worship God "in spirit and in truth." The Book of Common Prayer can never be made the badge of a party in the Church. Its use is common to all, not only as a blessing and a privilege, but as an imperative obligation. This Society, therefore, affords common ground on which all the members of our "one Catholic and Apostolic Church," may and should meet in harmony of feeling, in unity of purpose and of action. And thus meeting here, and learning that there are great occasions when those who differ in theory may unite in the holy and blessed exercise of charity, we may be taught the important lesson, that though we may not be all of "one mind," we should be all of one heart, since we must all unite in owning the authority of those Forms which require us with one voice to worship the one only God, "with one heart," to desire the prosperity of the holy Apostolic Church, and "with one mouth to profess the Faith once delivered to the Saints."

Under these circumstances, the Board feel convinced that their present duty will be fully discharged by presenting to the Society such a statement of facts as may exhibit not only what we are doing, but what we are not doing. The account of what we have done during the present year compared with the history of past years, will serve to show how little we have done, and how much we have left undone.

The appropriations for this year are as follows:

Maine, - - - -	100	Georgia, - - - -	50
New Hampshire, - - -	50	Alabama, - - - -	275
Massachusetts, - - -	225	Mississippi, - - -	50
New York, - - - -	300	Kentucky, - - - -	200
New Jersey, - - - -	502	Missouri, - - - -	200
Pennsylvania, - - -	1624	Illinois, - - - -	200
Delaware, - - - -	62	Wisconsin, - - - -	100
Virginia, - - - -	86	Steamship Princeton, -	50
South Carolina, - - -	438	Seamen, - - - -	62

4574

In connection with this, we would present to the Society the appropriations for the last seven years.

The following table exhibits the annual distribution for the seven years last past:—

	Copies distributed.
May, 1841, to May, 1842, - -	5,778
" 1842, " 1843, - -	5,395
" 1843, " 1844, - -	5,400
" 1844, " 1845, - -	5,925
" 1845, " 1846, - -	3,479
" 1846, " 1847, - -	6,366
" 1847, " 1848, - -	4,755

Total distributed in seven years, - 37,098

From these facts it will be seen that while the wants of the Church are increasing, and the demands for Prayer Books are more frequent, our distribution is decreasing.

The cause of this diminution in our beneficent operations will be found in the following statement of the receipts for the past year.

The receipts during the past year have been \$1097.25.

From Pennsylvania, \$837.54; Maine, \$10; New York, \$25; New Jersey, \$128.21; Delaware, \$10; Virginia, \$3.50; South Carolina, \$50; Georgia, \$10; Alabama, \$20; Wisconsin, \$3.

From collections in churches, -	\$663 80
Donations from associations, -	63 50
Donations from individuals, -	288 00
Sales of books, - - - -	31 95
Southern Agent, - - - -	50 00

\$1097 25

The expenditures of the year have been -	\$1169 62
The present balance in the treasury, -	30 41
The present indebtedness of the Society, -	339 30

With this we would beg the Society to compare the annual income during each year, since our first organization, furnished by the treasurer.

Statement showing the annual income of the Society from its organization to the present time:

Receipts from May 1834 to May 1835,	-	-	\$967 48
" 1835 "	1836,	-	1228 82
" 1836 "	1837,	-	903 49
" 1837 "	1838,	-	998 89
" 1838 "	1839,	-	1597 20
" 1839 "	1840,	-	1137 60
" 1840 "	1841,	-	1370 15*
" 1841 "	1842,	-	1179 72
" 1842 "	1843,	-	985 85
" 1843 "	1844,	-	1124 93
" 1844 "	1845,	-	903 58
" 1845 "	1846,	-	1229 94
" 1846 "	1847,	-	1171 95†
" 1847 "	1848,	-	1097 25

\$15,896 85

From which it will appear that the average income of this Society, since its formation, has been \$1125.04, while the income of last year was only \$1097.25. It is also the smallest sum received in any year, with the exception of four.

The Board of Managers feel that their duty will not be discharged by vainly deploring a result so injurious to the high and holy interests which this association is designed to promote. They consider it their office to point out the cause of the evil, and if possible, to suggest the remedy. While this evil results in part from the general deficiency among our members of an enlarged and liberal spirit of active beneficence, there is a particular cause which it becomes our duty to regard.

The particular cause of the effect deplored, to which the Board would now call the attention of the Society, is this.—

While the appropriations of the Society are general, its support is almost entirely from very few sources. This evil will be found to have been a growing one. So that as the demands upon our charity have been more general, the sources whence our means are derived have become more restricted. While our aid is refused to no Diocese within the Church, very few Dioceses have given us any continued help. This Society is often considered as a mere local or diocesan Institution; and, consequently the Diocese, which is thought to be the sole recipient of its benefits is left to bear the chief burden of its support. Whereas, it may be shown, from facts, that this Society is Catholic in its object as well as its name. Bishop White was indeed the Diocesan of Pennsylvania, and lived in Philadelphia: but what American Churchman would allow, that the interest which attaches to his venerable name, is confined to these narrow limits? Who, in the wide spreading borders of the Church, does not feel that it is his right and privilege to have a portion in all that bears this goodly name? And, with a view to secure this general interest, the founders of this Society gave it a name which they judged would appeal to the warmest sympathies of the Church at large; and, at the same time express its noble object, which is, to benefit the whole Church, guided only by a desire to supply those parts whose need was greatest: therefore, they called it THE BISHOP WHITE PRAYER BOOK SOCIETY.

That this enlarged and noble object has been faithfully carried out by the Managers of this Society, may be seen from the following statement—

During the fourteen years of its existence, "The Bishop White Prayer Book Society" has distributed Prayer Books to the following dioceses and objects.

Appropriations of Prayer Books from 1834 to 1847, inclusive:

Pennsylvania,	-	29,325	Amount brought forward,	-	-	59,464
New Jersey,	-	4,339	Alabama,	-	-	456
Kentucky,	-	1,455	North Carolina,	-	-	674
Illinois,	-	1,855	Michigan,	-	-	2,957
Tennessee,	-	1,660	South Carolina,	-	-	1,387
Virginia,	-	2,939	Massachusetts,	-	-	2,328
Delaware,	-	1,469	District of Columbia,	-	-	392
Ohio,	-	3,272	Florida,	-	-	537
Maryland,	-	1,763	New York,	-	-	456
Connecticut,	-	758	Arkansas,	-	-	542
Indiana and Missouri,	3,133		New Hampshire,	-	-	448
Rhode Island,	-	312	Western New York,	-	-	500
Georgia,	-	950	Louisiana,	-	-	882
Mississippi,	-	883	Iowa,	-	-	24
Wisconsin,	-	750	Nashotah Mission,	-	-	650
Army, Navy, and Merchant Service,	-	2,244	Domestic Missions,	-	-	212
American Army,	-	480	Foreign Missions,	-	-	877
Hospitals and Prisons,	-	273	Texas,	-	-	600
Agents,	-	700	West Indies,	-	-	356
Vermont,	-	354	Sandwich Islands,	-	-	50
Maine,	-	550	Indian Nation,	-	-	20
			California Expedition,	-	-	450
						74,267

59,464

74,267

That the sources whence its means have been derived are not in any degree proportioned to the objects of its bounty, becomes evident from the following list of the contributions made since the beginning of the Society:

Pennsylvania,	-	\$14,779 36	Amount brought forward,	-	-	\$16,611 05
New Jersey,	-	914 57	Maryland,	-	-	140 25
Kentucky,	-	68 80	Connecticut,	-	-	48 88
Vermont,	-	15 00	Indiana, Missouri,	-	-	37 50
Michigan,	-	131 00	South Carolina,	-	-	255 00
Virginia,	-	293 20	Massachusetts,	-	-	198 50
Delaware,	-	125 87	Dist. of Columbia,	-	-	9 00
Ohio,	-	238 25	New York,	-	-	39 20
Louisiana,	-	20 00	New Hampshire,	-	-	30 00
Mississippi,	-	44 00	Wisconsin,	-	-	12 00
						\$16,611 05

±\$17,681 38

* Exclusive of \$400 scrip, of St. Luke's church, donation of John Grigg, Esq.

† Exclusive of \$600, St. Luke's scrip, donation from John Grigg, Esq.

‡ This amount differs from that given by the Treasurer, be-

From which it will appear that while Pennsylvania has not received one-half of the benefits, this diocese has contributed seven-eighths of the means. While thirty-one states, and various other objects, have received the benefits of our Society, only twenty dioceses have given us very limited contributions each. Out of the \$17,681.38, Pennsylvania has contributed \$14,779.36, and New Jersey, \$914.57.

The only remedy for the evil complained of, which the Board can propose, is suggested by these facts. While we earnestly implore the churchmen of Pennsylvania to do their part with a freer spirit and a more liberal hand, some measures should be adopted to secure more general contributions from the Church at large for a Society which is catholic in its name, and catholic in its objects.

Without other appeal, though we have strong ground for an urgent one; without other arguments though we might adduce many forcible ones; the Board are content to let the facts speak for themselves. They will declare how much this Society has done for the best interests of man, without reference to locality; and how little has been done for it, in return, except in the immediate vicinity. If none can tell the history of a single Prayer Book, who can declare the amount of good which must have resulted from the thousands of this precious volume, distributed by this noble Christian charity? If an object, and a name, which appeal to the warmest sympathies of the Church, could secure the liberal and free-hearted support of the Church, then we may safely conclude that she has no subordinate Institution more worthy of the regard of her members, than "the Bishop White Prayer Book Society."

Diocesan Intelligence.

Missouri.—On the 30th of June Bishop Hawks laid the corner-stone of Christ Church, Lexington. The Rev. Mr. Corbryn, of Boonville, and the Rev. Mr. Harrison, the Rector at Lexington, were present and took part in the services. It is the farthest Church edifice thus far commenced in the West in this country, and commenced too under the most promising circumstances. On the Sunday morning following, (July 2d,) the Bishop gathered around him at the altar 29 communicants, and in the afternoon administered the rite of confirmation to three persons. This is well for a beginning.

Maryland.—CONFIRMATIONS, &c.—On the third Sunday after Trinity, July 9th, in St. Luke's Church, Church Hill, after the sermon by the Bishop, four persons were confirmed. The Holy Communion was administered by the Bishop.

In the afternoon, the Bishop preached again. At night, in Chester Parish Church, Chestertown, after a sermon preached by the Bishop, one person was confirmed.

On Monday, the 10th, in St. Paul's Parish Church, Centerville, the Bishop preached, confirmed four persons, and administered the Lord's Supper, assisted by the Rector. At night, the Bishop preached again.

North Carolina.—From the Journal of the Twenty-second Annual Convention, we gather the following facts:

Number of Clergy, 38. Four new Parishes were admitted into union with the Convention. The Missionary Fund of the Diocese for the past year, amounted to \$2690 14. Balance on hand \$1710 04. The Committee on the State of the Church presented a most interesting report, embracing the following statistics—Baptisms, excess over the number reported last year, 268. Communicants, 64 more than reported last year, Confirmed, 128. The reason of so small a number—as the Committee state—is "that the Divine Head of the Church has seen fit to deprive her of the services of her Bishop, by his illness. The Committee desire to express their sympathy with him in this visitation of Providence, and trust that the prayers of the members of this Convention, and of the whole Church in the Diocese, are united with theirs for a blessing on the means used for the restoration of his health and strength, and that he may be able soon to resume those services which the Church so much needs."

The Committee dwell on the importance of greater attention to the subject of Christian Education.

New Hampshire.—JOURNAL OF CONVENTION.—From this Document, we learn that the number of the Clergy is eight. Secretary of Convention, N. B. Baker, Esq., Concord. Standing Committee, Rev. Drs. Burroughs and Sprague, Rev. H. S. Smith, and Messrs. M. Harvey and Bingham. Delegates to General Convention, Rev. Drs. Burroughs and Sprague, Rev. Messrs. H. S. Smith and N. E. Marble, Messrs. J. W. Pierce, C. W. Workman, D. Davis, and M. Harvey.

Connecticut.—EPISCOPAL ACTS.—On Sunday, the 9th inst., in St. John's Church, in this city, the Rt. Rev. Bishop Brownell admitted to the Holy Order of Deacons, Mr. Robert C. Rogers, of Hudson, N. Y. Mr. Rogers is an alumnus of Trinity College, and a graduate of the General Theological Seminary, New York.

On Sunday last, (16th inst.,) the Rt. Rev. Bishop Brownell visited the parish of Broad Brook, and confirmed four persons.—*Calendar.*

Illinois.—The new Episcopal Church in this city, Springfield, was yesterday consecrated to the worship and service of Almighty God, by the venerable Bishop Chase. He, with the attendant clergy, were met at the entrance of the Church, by a deputation of the vestry. From thence, they proceeded towards the Church, repeating responsively, the 24th Psalm. The consecrative service having been performed by the Bishop, Morning Prayer was read by the Rev. Mr. Safford of Rock Island, assisted in the Litany by Mr. Dresser; and an appropriate ser-

cause it includes extraordinary donations, whereas his report only gives the regular annual income from ordinary contributions.

mon delivered by Rev. Mr. Worthington of Jacksonville. This was blessed by the impressive and affecting rite of confirmation, which was administered to six persons. The administration of the Lord's Supper concluded the services of the morning, the interest of which was not a little increased by the use of a new organ from the manufactory of Mr. Schwab, of Cincinnati. This instrument, which was received on Thursday night, and hence, but imperfectly tuned, is thought to promise well. In external appearance it corresponds admirably with the building which contains it—which is of stone, with tower, buttresses and battlements,—and though not in all respects conformed to the early English style, yet it is probably one of the best specimens of Gothic architecture this side of the mountains. And having been designed by a western architect, as well as executed by our own workmen, and with funds collected mostly on the spot, it may be considered highly creditable to all who have been engaged in its erection and decoration.—*Illinois Daily Journal.*

Virginia.—THEOLOGICAL SEMINARY OF VIRGINIA.—The annual examination of this institution was held on Tuesday and Wednesday of last week, and the exercises closed on Thursday by an address from Professor Packard and the delivery of Diplomas to the graduating class,—10 in number.

During this time the meetings of the Alumni Society and of the Education Society were held, the proceedings of which, will, we presume, be furnished to us by the Secretaries. The sermon was preached before the Alumni by Bishop Johns, an honorary member of the Society, from Colossians ch. i. 28th and 29th verses.

The address of Professor Packard was an able and interesting one, exhibiting the importance of Theological training for candidates suitable to the demands of the age, and among other points affording some valuable and discriminating views of German Theology.

On Friday morning an ordination was held by the Bishop of the Diocese, in Christ Church, Alexandria, on which occasion the sermon was delivered by the Rev. Henry Johns, D.D., from Acts ch. xx. v. 20. The following gentlemen of the graduating class of the Theological Seminary were admitted to Deacon's orders:—Messrs. Charles W. Quick, George Hall, Charles E. Ambler, R. P. Johnson, Samuel R. Slack, J. Howard Smith.

Messrs. F. S. Wiley, Archibald Beatty, C. Colden Hoffman and Jacob Rambo the other members of the class, are candidates for orders in Pennsylvania, and will be ordained in that Diocese.—*Southern Church.*

CLERICAL CHANGES.—The Rev. William Adams, being about to remain for some time at the East, requests all letters and papers for him to be sent to the charge of Stanford and Swords, 139 Broadway, until further notice.

The Rev. R. E. Parham has resigned the Rectorship of Calvary Church, Wadesboro', N. C., and has taken charge of an Academy in Lumberton, N. C., and desires letters and papers addressed accordingly.

Profane Swearing.

"To swear—is neither brave, polite nor wise;
You would not swear upon the bed of death—
Reflect—your Maker now could stop your breath!"

Brother S— and myself were entertained, during the Convention week, at the house of a medical gentleman, eminent in his profession, but addicted, it was said, to profanity in ordinary conversation. Without a premonition, no suspicion of so blame-worthy a practice could have arisen in our minds—for no real Christian ever showed guests greater courtesy, or seemed further from profaneness than our gentlemanly host. He did not even annoy us with lady like mincing, putting forth the bud-dings of profanity in "la me!"—"good gracious!" and the like.

But on Sunday night, our conversation taking a religious turn, and the subject of profane swearing was accidentally named, when I could not resist the temptation of drawing a bow at a venture, and so I said:

"Doctor, we leave you to morrow; and be assured we are very grateful to Mrs. D—and yourself; but may I say, dear sir, we have been disappointed here?"

"Disappointed!"

"Yes, but most agreeably—"

"In what way, Mr. C—?"

"Will you pardon me, if I say we were misinformed, and may I name it?"

"Yes sir, say what you wish."

"Well, my dear sir, we were told that Dr. D— was not guarded in his language—but surely you are misrepresented."

"Sir," interrupted he, "I do honor you for your candor—yet sir, I regret to say, you have not been misinformed. I do, and perhaps habitually use profane language; but sir, can you think I would swear before religious people, and one of them a clergyman?"

Tears stood in my eyes, (the frank-heartedness of a gentleman always starts them,) as I took his hand and replied:

"My dear sir you amaze us. Can it be that Dr. D—, so courteous and so intelligent a man, has greater reverence for us than God who made him."—*West Jerseyman.*

Care not for fine clothes; but rather observe a becoming neatness and cleanliness in every thing. Rich or fine clothes do not make a fool wise, but only the more ridiculous.

Do thy best to acquire a habit of observing these rules while thou art young, that thou mayest continue the same even to age. And if thou doest all this, then thou will be really happy, and in favour with God and men.

A sound faith is the best divinity; a good conscience the best law; and temperance the best physic.

Never make game of old or poor people.

Calendar.

JULY.
30. 6th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JULY.
30th. A. M. Church of the Epiphany, Philadelphia, Ordination.

AUGUST.
20th. (9th Sunday after Trinity,) Wellsboro'.
21st. P. M. Troy. 22nd. P. M. Towanda.
23d. P. M. Pike. 24th. A. M. Springville; P. M. Montrose.
25th. A. M. New Milford. 26th. A. M. Dundaff.
27th. Carbondale. 28th. P. M. Honesdale.
29th. A. M. Salem. 30th. Wilkesbarre.

SEPTEMBER.
1. 3d. (11th Sunday after Trinity,) West Chester.
10th. A. M. St. Andrew's, Philadelphia, (Institution.)
P. M. Church of the Mediator.
17th. A. M. Church of the Advent, (Institution.) P. M. Kingessing.
20th. Brownsville. 21st. Washington.
23d. St. Paul's, Laceyville. 24th. A. M. St. Andrews, Pittsburgh; P. M. Christ Church, Allegheny; Evening, Trinity.
25th. A. M. Georgetown; P. M. St. Paul's.
27th. Beaver. 28th. Newcastle.
29th. Evening, Butler. 30th. P. M. Wayne Township.

OCTOBER.
1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; P. M. Conneville.
4th. A. M. Uniontown. 5th. A. M. All Saints; P. M. Holmesburg.
15th. Minersville and Schuylkill Haven.
16th. Evening, Bloomsburg. 17th. A. M. Jerseytown; Evening, Danville.
18th. A. M. Northumberland; P. M. Sunbury.
19th. A. M. Lonsburg; P. M. Milton.
20th. A. M. Derry; P. M. Muncy; Evening, Williamsport.
22d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Married.

On the 5th of July, at St. Sylvanus' Parish Church, Waukesha county, State of Wisconsin, Rev. WILLIAM ADAMS, to ELIZABETH MASINS, daughter of Bishop KEMPER, of the Northwest Mission.
The ceremony was performed by Bishop Kemper.

Acknowledgements.

The Treasurer of the Building Fund of the Church of the Messiah, Port Richmond, Pa., gratefully acknowledges, through the hands of Carpenter Wharton, the following sums from

James Potter, Ga.,	\$50 00	Carried up,	\$105 00
Robert McCall,	25 00	H. Cowperthwait,	5 00
Com. R. F. Stockton,	10 00	S. V. Merrick,	5 00
P. E. Hamm,	5 00	V. L. Bradford,	3 00
A Member of Christ Church,	5 00	J. R. Lambdin,	5 00
Cash,	5 00		
Thomas Sinnickson,	5 00	Acknowledged,	\$123 00
		Total,	\$831 00

H. NEWHALL, Treasurer.

Notices.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M. July 22-tf

CHURCH OF THE NATIVITY.—S. G.

During July and August the evening services will be suspended. The morning services commence at the usual hour, 10½ o'clock, except on the first Sunday of each month, when they commence at 10 o'clock. July 1-tf

A Card.

WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties. nje

A Card.

FRANK WILLS, Architect, M. C. S. 156 Broadway
Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.
Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London) stained glass.
New York, June 3, 1848—tf

Advertisements.

Boarding and Day School,

Under the direction of Mrs. Alicia Price and Sister, No. 306 Arch street, third door below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References.—Rev. George Boyd, D.D.; Rev. Thos. M. Clark; Rev. Wm. Soddards; Robert M. Huston, M.D.; S. Little, Jr., M.D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Eagles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. July 29-7w

Academy of the Protestant Episcopal Church,
341 Market Street.

The Autumnal Session will begin on Friday, September 1.

The Academy consists of six schools, from one to another of which the pupils pass every forty minutes; the whole being daily superintended by the Principal, and from time to time by the Bishop of the Diocese and a Monthly Committee appointed for the purpose by the Board of Trustees.

Circulars may be had of the Janitor at the Academy, or at the book store of Messrs. E. C. & J. Biddle, S. W. corner of Fifth and Minor.

Refer to gentlemen who have sons or wards at the Institution, among whom are:—Rt. Rev. Alonzo Potter, D. D.; John Lambert, Esq.; Francis Hoskins, Esq.; Edward Roberts, Esq.; Wm. Welsh, Esq.; Rev. N. Sayre Harris; Jas. Casey, Esq.; Rev. J. C. Clay, D.D.; Ellis Lewis, Esq.; Henry J. Bolter, Esq.; Captain John Marston, U. S. N.; Harry Conrad, Esq.; Isaac S. Waterman, Esq.; Jas. Vinyard, Esq.; Col. Thomas Robinson; Wm. H. Newbold, Esq.; John Ella, Esq.; Peter Penn Gaskell, Esq.; John Welsh, Jr., Esq.; Thos. A. Newhall, Esq.; Horace Binney, Jr., Esq.; Thos. R. Newbold, Esq.; Rev. Kingston Goddard; Edward C. Biddle, Esq.; Joseph Cabot, Esq.; Francis Hopkinson, Esq.; Clement S. Rutter, Esq.; Gideon Scull, Esq.; Richard P. Lardner, Esq.; Frederick L. Henop, Esq.; Samuel J. Henderson, Esq.; Lewis Krumhaar, Esq.; Rev. B. Dorr, D.D.; B. S. Janney, M.D.; James Stryker, Esq.; Erasmus Helm, Esq.; Capt. John Gwinn, U. S. Navy; Benj. W. Tingley, Esq.; John Eisenbrey, Esq.; Martin Thayer, Esq.; Charles Vezin, Esq.; Charles C. Pechin, Esq.; Arundus Tiers, Esq.; Wm. F. Griffiths, Esq.; Thomas Allibone, Esq.

G. EMLEN HARE, Principal.

July 29-3t

The Misses Carters' School for Young Ladies,
No. 46 South Thirteenth St. above Walnut, Phila.

Instruction will be given in all the usual branches of a good English and French education.
The school year is divided into two terms of five months each, commencing on the 1st of September and the 1st of February.

For terms, &c., apply at the school.

REFERENCES.

Rev. H. J. Morton, D.D. Rev. Mr. Ogilby.
Wm. Rawle, Esq. Charles Chaucey, Esq.
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Grantley Manor, by Lady Fullerton.

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The publishers take pleasure in announcing as ready, this new tale by the author of "Ellen Middleton." It has received warm and well merited praise from the foreign Journals and Reviews, and rapidly passed through two editions.

ENTERTAINING VOLUMES RECENTLY PUBLISHED.

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Gertrude and Amy Herbert, by Miss Sewell, 50c each.
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Published by GEO. S. APPLETON,
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Wanted.

An opening is offered in a healthy village in Alabama for a clergyman of the Episcopal Church, who would be willing to take charge of a Female Academy and preach in the village and in the neighbourhood. In addition to the income from the school there would be pledged a salary of \$500 for ministerial services. For further particulars apply to the Bishop of the Diocese, or to Dr. L. H. Anderson, Sumpterville, Ala. July 15-4t

College of St. James—Maryland.

The Mid-summer Examination will begin on Thursday, July 20th.
The Annual Commencement will take place on Thursday, July 27th, at 10 o'clock, A. M.

The Address before the Library Societies of the College will be delivered at 4 o'clock, P. M. on Wednesday, July 26th, by the Rev. Smith Pyne, of Washington City, D. C.

The attendance of the Clergy and others, interested in the Institution, is respectfully invited.
June 8-3t

VAN DOREN'S INSTITUTE

FOR YOUNG LADIES,

No. 373 Spruce street, near 12th, Philada.
PROF. J. LIVINGSTON VAN DOREN, A. M., Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$40, \$60, \$80, and \$100 a year, according to the age of the Pupils. French \$20 extra. Board and Tuition \$300. Vacation—July and August. Music from \$20 to \$40 per quarter. Italian, German, Painting, &c., \$10 each. No charge for Stationery, Fuel, and Drawing.

REFEREES.

Rt. Rev. A. Potter, D.D.; Rev. B. Dorr, D.D.; Rev. C. C. Cuyler, D.D.; Rev. H. W. Duchet, D.D.; Rev. M. A. De W. Howe;—Rev. G. W. Bethune, D.D.; Rev. J. Parker, D.D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D.D.; Rev. S. H. Tyng, D.D.; New York.
Rev. J. J. Blake, D.D.; Rev. S. H. Cox, D.D. Brooklyn.
Rev. J. Carnahan, D.D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D.D., New Orleans Rt. Rev. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McVaine, D.D., Bishop of Ohio, and Rev. B. Beecher, D.D., Cinn. Ohio.

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R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed The Old Established Episcopal Book Store to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

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COLLEGE OF ST. JAMES,

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to

JOHN B. KERFOOT, Rector,

College of St. James, P. O., Washington Co., Md.

Jan. 22 St—Mar. 11.

THE RETREAT,

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 22

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13-2m S. & E. CHAPMAN.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Feb. 19

St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visitor.

REV. ANTHONY TEN BROECK, A. M., RECTOR.

This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.

Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector, Post Office address, "St. John's Institute, near Georgetown, D. C." Mar. 4-10t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

AGENTS FOR THE BANNER.

ALBANY,	N. York,	E. H. Pease, 82 State st.
ALLEGHENY CITY,	Penna.	Daniel M. Curry.
ANNAPOLIS,	Maryl'd,	Edward C. Mills.
AUGUSTA,	Georgia,	Gerrard McLaughlin.
BOSTON,	Mass.	C. Stimpson, Jr.
BATAVIA,	N. York,	Wm. A. Seaver.
BALTIMORE,	Maryl'd,	H. Colburn, 88 Pacast.
CUMBERLAND,	Ohio,	Thos. F. White.
COLUMBUS,	Georgia,	Isaac N. Whiting.
COLUMBUS,	Ohio,	Frederick A. Cairns.
CINCINNATI,	Tenn.	Robert J. Wharton.
CLARKSVILLE,	Miss.	J. P. Wendell.
COLUMBUS,	Miss.	Robert N. Philpot.
CANTON,	"	Rev. E. H. Downing.
CAMDEN,	S. C.	Rev. E. H. Downing.
CHARLESTON,	Mich.	A. E. Miller, J. Russell.
DETROIT,	Maryl'd,	C. Morse.
ELKTON,	"	Rev. R. L. Goldsborough.
EASTON,	N. C.	William Loveday.
EDENTON,	N. C.	Cleveland Sawyer.
FAYETTEVILLE,	Alabama,	Edward J. Hale.
GREENSBORO',	S. C.	Dr. Turner Wilson.
GEORGETOWN,	Texas,	Rev. Robert T. Howard.
GALVESTON,	Conn.	Benjamin E. Roper.
GRAND GULF,	Miss.	Rev. F. W. Boyd.
HARTFORD,	Conn.	H. S. Parsons.
HAGERSTOWN,	Maryl'd,	Wm. Stewart.
HANCOCK,	"	John O. Barton.
HENDERSON,	N. C.	John S. Eaton.
HALIFAX,	"	F. S. Marshall.
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JACKSON,	Tenn.	Wm. H. Stephens.
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MILWAUKIE,	Wis.	Evan Edwards.
MORRISTOWN,	N. Jersey,	Dr. J. W. Canfield.
NEW BEDFORD,	Mass.	R. K. Eastman.
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NEW CASTLE,	Del.	J. G. Challenger.
NORFOLK,	Virginia,	R. C. Barclay.
NATCHEZ,	Miss.	C. T. Vennigerholz.
NEWARK,	N. Jersey,	George C. Ruckel.
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PETERSBURG,	Va.	W. B. Davidson.
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WELLSBOROUGH,		

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.

PHILADELPHIA, SATURDAY, AUGUST 5, 1848.

[Vol. X.—No. 31.—Whole No. 501.]

can argue more for peace, than they can for their opinions. hath faith enough to save himself, and charity enough to believe that others may be saved that are not in all points just of his belief. His compassion is equal to his understanding; his meekness equal to his zeal; his faith is matched with charity; his love to his neighbour is proportionable to his love to God; and his humility and modesty is equal to them all. He seems to me to be a piece of the wrecks of ancient Christianity; a relic of the golden age; one of the genuine children of antiquity. He hath escaped the contagion of this evil age, without flying from it; and he is master of more strength, than custom is of force and violence. The general corruption which hath overspread us, hath not been able to prevail over the purity of his temper. And all the wickedness which could not but touch him, hath not yet had the power to defile or sully him. If those worthies, in whose veins the blood of Christ did run, could return to visit the world again I make no doubt but they would discern in him such marks of their virtue, that they would confess him for one of their race, and embrace him as an inheritor, not only of their name, but of their noble qualities. If you would know any more of him, you had better learn it from himself than from me; only this I can assure you, that by his guidance there are many men who have made a very happy progress towards heaven. And if you fear, that when you go unto him, you may lose your labour, and not find him, or that you may find him little at leisure, I can give you this further assurance, that being a man of peace, he sits at little from home, and hath but little company neither that requents his house.

"Kenrick on the Primacy."

(Concluded.)

Making allowance for the "many days" (Acts ix, 23) spent at Damascus, and not including them in the "three years" after which St. Paul "went up to Jerusalem to see Peter," (Gal. i, 18,) he must have arrived there in the course of the year 32; and exactly at that juncture in which the Emperor Tiberius, convinced of the innocence of the Roman Jews, had released them from the effects of the calumnies of Sejanus, and restored them to the rights of Roman citizens. *Till that time no Church could have existed at Rome;* and now therefore, occurred, as we conceive, that important transaction, so incidentally referred to by Epiphanius, in which St. Peter and St. Paul united with St. James, the Bishop of Jerusalem, in conferring the Episcopal succession. Hence we date from this visit of St. Paul to St. Peter, the foundation in the metropolis of the Empire, of a regular Christian Church. That St. Paul had the honor of it equally with St. Peter, we have the clear and consistent testimony of antiquity, and that St. James, the Bishop of Jerusalem, had also a share in it, must be inferred from the language of Epiphanius, himself an eastern Bishop of the fourth century, not very remote from Judea. His testimony, we have remarked, is incidental. It is, therefore, the stronger, because it cannot be suspected of design. He is speaking, in his seventy-eighth heresy, of the perpetual virginity of our Lord's mother; and in accounting for the fact that the Evangelists mention the brethren and sisters of our Saviour, he says, that the first wife of Joseph was of the tribe of Judah, and that by her he had six children, four sons and two daughters. Of these, James, surnamed the Just, was the eldest. "He first received the chair of the Episcopate, and to him first the Lord confided his throne upon earth." He is also called the Lord's brother; which accords with what the Apostle somewhere says: But other of the Apostles saw I none except James the Lord's brother, &c." Then after accounting for his being so called, Epiphanius proceeds to say, that James was born when Joseph was about forty; that after him came Josias, Symeon, Judas or Jude, and the two daughters, Mary and Salome; that after the death of his mother, many years elapsed before Joseph, at the age of eighty espoused the virgin; so that James was more than forty years old when our Lord was born; and that Joseph probably died soon after the twelfth year of Jesus, when he was taken up to Jerusalem, because, after that event, no further mention is made of Joseph, but only of the mother of Jesus and his brethren. All this and much more, which it would be irrelevant to our present object to mention, is said by Epiphanius before he again speaks of the personal history of James. He then proceeds thus: "Only to this James was it permitted to enter once a year into the Holy of Holies, because he was a Nazarene and was mingled with the Priesthood."

James also added to the honor of the Priesthood; since the only two tribes which were interchangeably united in marriage, were the royal and sacerdotal. "This James also bore upon his head the petal;" (or plate of gold worn by the High Priest, with the words "Holiness to the Lord" inscribed upon it;) "and once when there was a great drought, he lifted up his hands to heaven, and prayed, and immediately the heaven gave forth rain. He never wore a woollen garment; and his knees became as hard as camel's from his always bending them before the Lord, on account of his exceeding piety; whence he was never called by any other name than that of the Just (or righteous) one." After mentioning his austere life, his virginity, and his martyr-

General Epiphanius turns his discourse to the blessed Virgin, guards them at the worship of saints and martyrs, and though doubtful whether she died in peace or was martyred, cautions his readers against the Collyridians, who worshiped the Virgin because he suspects that they are idolaters. Mary is not God, nor was she miraculously conceived, nor proceeded to consider the seventy-ninth heresy of the thing, idians; and after enumerating the twelve Apostles, including St. James, as exercising the sacerdotal functions of the gospel on earth he adds; "With Paul and Barnabas, and the Lord's brother, the first Bishop of Jerusalem; from which Bishop and venerable Apostles were constituted the succession of Bishops and Presbyters in the house of God; ἐξ οὗτος Ἐπισκοπὸν προειρημένον Ἀποστόλων, κατεστήσαν διδοχαὶ Ἐπισκοπῶν, οὐκ ἄλλων ἐν οἴκῳ Θεοῦ." He then proceeds to show that Bebian was so constituted by them; that Anna and the and veers of Philip, though prophetesses, were not entrusted with the Priesthood; that there were Deaconesses indeed, but no hateful heresses, for even Deacons in the ecclesiastical order were Ministers of those who celebrated the mysteries; and he concluded that it was neither proper for women to offer a sacrifice to the Virgin, nor for her to be worshipped as ere God: καὶ μὴ ἄνθρωπον τὸ σῶμα τῆς Μαρίας οὐ μὴν Θεός.

The same incidental manner occurs his testimony with the Roman Succession in particular. Thus in the forty-first heresy, he says: "This Cerdo (or Cerdon) was born in the succession from James, Peter and Paul, and the other Apostles: τὸν ἐνα (Petavius reads, ἐνατον) τὸν κληρὸν ἀγοντος ἀπὸ τῆς τῶν περὶ Ἰακώβου καὶ Πέτρου καὶ Παύλου Ἀποστόλων διαδοχῆς. The very construction of the sentence, as all Greek scholars know shows that Hyginus, in deriving his succession from James and Peter and Paul, derived it from all the Apostles, as holding authority in episcopacy from Christ. In the forty-second heresy, Epiphanius says that Marcion came to Rome after the death of Hyginus the Bishop of Rome, who was the ninth from the Apostles Peter and Paul. By St. Irenæus, Hyginus is counted the eighth Bishop; but there is no discrepancy in the testimony; for he began with Linus, and Epiphanius with James, Peter and Paul.

We have now a solution of the whole difficulty with regard to the Roman succession; proceeding entirely from the adjustment of the true year of the crucifixion. All the authorities we have laid before our readers, have been long known; and the facts they assert are incontrovertible. But so long as the date of our Lord's passion and resurrection were supposed to be unknown, the several facts could not be brought to shed light upon one another. The banishment of the Roman Jews could not appear to have any connection with the first foundation of the Roman Church, so long as it was supposed to have terminated before our Lord was crucified. But now it appears, that they were actually forbidden to return to Rome at the very time of the crucifixion, and that they could not have been allowed to return thither till the very year in which St. Paul went up to Jerusalem to see St. Peter, and when he saw only him and St. James, the Lord's brother, who was Bishop of Jerusalem. The presumption then is, and it is a most powerful presumption, because it reconciles and renders harmonious all the testimony of antiquity, that St. James, St. Peter and St. Paul did then and there consecrate Linus as the first Bishop of the Roman Christians. Thus the Christian exiles went back to Rome as a completely organized Church; and were truly founded by St. Peter and St. Paul, though neither of those Apostles had yet been there, any more than St. James, who never left his province of Jerusalem.

If half the testimony which the ancients give to St. James, had been given to St. Peter, we should have never heard the last of it. If St. Peter and not St. James had been our Lord's brother, a scion of the royal stock of David, and related by blood to the family of Aaron; if it had been said of him, that "he first received the chair of the Episcopate," and that "to him first the Lord confided his throne upon earth;" if that throne had been established, not in Jerusalem, but in Rome, the imperial city; the glorious testimony of Epiphanius, would have been trumpeted to the world's end. But alas! it was St. James and not St. Peter; and he is named first in the consecration of Linus, and spoke last in the Council of Jerusalem. "There was no pride in the Church," exclaims St. Chrysostom, "but great was its good order. Behold after Peter, Paul speaks and no one interrupts him. James waits patiently and does not leap upon his feet; for he it was to whom the government was confided. John says nothing. The other Apostles speak nothing; but are silent, yet not moved with indignation; [alluding here to St. Matthew xx, 24.] Thus pure was their soul from vain glory. After they had held their peace," it is said, "James answered saying—Simeon hath declared, &c." Peter spake at the beginning more vehemently; James more mildly. Thus it always becomes him to do who is in great authority; to leave the more burdensome things to others, while he himself utters the language of moderation." (St. J. Chrys. Op. ed. Montf. Tom. ix, p. 255.) St. Chrysostom had just before observed (p. 253,) that St. James was Bishop of the Church in Jerusalem, and therefore spoke last.

That Council was held in the seventh year of Claudius, or A. D. 46, (Gal. ii, 1); and four years after, in the eleventh of Claudius, St. Paul arrived for the first time at Corinth, in the summer of A. D. 50. In that year the controversy concerning the Mosaic law had occasioned such tumults at Rome, that the Jewish Christians, equally with the unbelievers, were banished by the Emperor. Linus of course was banished with the rest, and was, therefore, sent upon some other mission. At the time of the council it had been agreed upon that St. Peter with St. James and St. John should confine their ministrations chiefly to the Jews; while St. Paul and St. Barnabas should go to the heathen. Accordingly St. Peter went to Antioch, and there, for a time, ate with the Gentiles; but when certain persons came from St. James of Jerusalem, who were zealous for the law, they induced St. Peter and St. Barnabas to separate from the Gentile Christians. This occasioned the public and severe rebuke of St. Peter, given by St. Paul, which if he were Primate he seems to have received with great meekness. (Gal. ii, 7—16.) After this time he appears to have travelled among the Jews of the dispersion in the upper coasts of Asia Minor. Many of these may have been the Jewish Christians of Rome, then in exile. "The strangers (παρεπίδημοι διαπορίαις) scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," (1 Pet. i, 1,) were sojourning Jews. It is a cognate expression to the ἐπιδημοῦντες in Acts ii, 10, and properly means, as Schleusner well observes, not strangers, but foreigners dwelling for some time in a place.

St. Paul in the meanwhile, having parted from Barnabas and taken Silas with him, and having passed through Syria and Cilicia, and thence into Lycaonia, Phrygia and Galatia, was restrained by the Holy Ghost from going into Asia and Bithynia, probably because those provinces were then included in the mission of St. Peter, and perhaps of Linus. (Acts xv, 40,—xvi, 7.) He therefore went by divine direction into Macedonia, with Silas and Timotheus, and thence, leaving them at Berea, passed through Athens to Corinth. (Acts xvi, 9,—xviii, 1.) The Latin catalogues assert that Anacleus, the second Bishop of Rome, was a Gentile, and a native of Athens. If so he may have been one of St. Paul's earliest converts in that city, and may have been sent by him to Rome some years after. But as we know nothing of him except his name, we presume not to offer conjectures, which are mere inventions, disguised under the garb of history. We therefore proceed to glean from the Acts, compared with St. Paul's own writings, the dates of his Epistles to the Corinthians and Romans.

The Apostle must have left Corinth in the spring of A. D. 52. He therefore merely touched at Ephesus, that he might keep the Passover at Jerusalem; that feast falling on the first of April, in that year. (Acts xviii, 1—23.) During this time Apollos came to Ephesus, where he was instructed by Aquila and Priscilla, and was finally sent to Corinth. (Acts xviii, 24—28.) While Apollos was at Corinth, St. Paul returned to Ephesus; and after preaching three months in the Synagogue, continued two years more to teach in the school of Tyrannus. (Acts xix, 1—20.) As we believe with Macknight, that he wrote his first Epistle to the Corinthians a little while before the riot of Demetrius, we place the date of that Epistle about the time of the Passover, or April 17, A. D. 56, in the third year of Nero. Let the reader now look back to the testimony of Dionysius, Bishop of Corinth, and he will see that St. Peter must have been at Corinth after St. Paul left it and even after Apollos had been there; that is within the last three years before the Epistle was written, or from the first to the third year of Nero. Of this, as we have already observed, there is not the least mention in the Acts; but it must be inferred from St. Paul's incidental mention of him, 1 Cor. i, 12, and ix, 5. The testimony of Dionysius is conclusive as to the fact that St. Peter as well as St. Paul, planted the Church at Corinth.

The riot of Demetrius caused St. Paul to leave Ephesus earlier than he had intended, or before Pentecost, (1 Cor. xvi, 8,) which fell that year in June. By his own account, he went into Macedonia, whence he wrote his second Epistle to prepare the Corinthians for his coming. He then went over all those parts, (Acts xx, 2,) that is Macedonia and Thracia, and even extended his preaching into Illyricum, (Rom. xv, 19,) before "he came into Greece." One purpose of his visit in Greece was to receive the collections made for the poor and suffering Christians in Judea. (2 Cor. ix, 3—5,) which as he afterwards told the Romans, (Rom. xv, 25,) he was about to carry himself to Jerusalem. There can be no doubt then that he must have written the Epistle to the Romans from Corinth during the winter of A. D. 56—57, in the third or fourth month of the fourth year of the Emperor Nero. From an expression of St. Paul in Acts xix, 21, we infer that a little before the riot of Demetrius, that is, early in A. D. 56, the Roman Jews had returned from their banishment; for he says that after visiting Macedonia and Achaia, and going with the amount of their offertory to Jerusalem, he "must also see Rome." This neither he nor St. Peter could have done as long as his nation were in the banishment imposed by Claudius; and after the death of that Emperor, some time must have elapsed before they could return. But the Epistle to the Roman Church being written in the early

part of the fourth year of Nero, and the faith of its members being then spoken of throughout the whole world, (Rom. i, 8,) we may conclude that their conduct during their exile, and their recent restoration, had thus made them the subject of general attention and remark. The very absence of all Apostolical authority must have made St. Paul the more anxious to go to Rome, that he might "impart unto" them "some spiritual gift, to the end" they might "be established." (Rom. i, 11.) Certain it is, that neither St. Peter, nor Linus, nor Anencletus, are mentioned in the salutations to the Roman Christians at the close of the Epistle. The inference seems almost necessary that they were not in Rome in the winter of A. D. 56-57; and hence the Apostle was the more solicitous to be in Rome himself. For the banishment of Roman Jews had grown out of the contentions respecting the law of Moses, and the necessity of its observance by the Gentiles. The very object of the Epistle then, was to settle the minds, both of the Jewish and Gentile members of the Roman Church, on this great subject, and prevent the recurrence of those feuds which had occasioned so great a calamity. Owing to the circumstances detailed in the last eight chapters of the Acts, St. Paul did not arrive in Rome earlier than May or June, A. D. 60. This may easily be computed. The arrest of St. Paul at Jerusalem, probably took place during the Feast of Tabernacles; for we think he could scarcely have arrived by Pentecost, which he intended to do, "if possible." (Acts xx, 16.) But whether he did or not, the various events recorded, and the two years spent in prison at Cæsarea, occupy the whole period till the winter of A. D. 59-60. His passage recorded in the twenty-seventh chapter of the Acts was in the winter, and he spent more than three months in Malta. At Rome he "dwelt two whole years in his own hired house" before his cause was tried, and he was acquitted by the Emperor; and this brings us to the year 62, which, until October 14th, was the ninth year of Nero. During all this time not a word is said by St. Luke concerning St. Peter; and hence we are forced to infer that his arrival in Rome was after the period to which St. Luke limited his history.

St. Paul, then, and Timothy also, (Heb. xiii, 23,) were finally liberated in the ninth year of Nero; and from some part of Italy, where they both were, he wrote his Epistle to the Hebrews. After this, it is supposed that he accomplished the design which he had spoken of to the Romans of going into Spain; and having there planted the gospel, he visited Crete, where he constituted Titus the Bishop of the first See, and left to him the work of evangelizing the whole Island. His last visit to the Church of Corinth must have taken place at this time; and here he must have been joined by St. Peter, who according to the testimony of Dionysius, accompanied him into Italy—both these eminent Apostles harmoniously preaching together the one Gospel of Jesus Christ.

In the tenth year of Nero, as we have already said, happened the conflagration of Rome, which led to the first general persecution of the Christians. St. Paul was therefore absent, and St. Peter had not yet arrived. Anencletus, who may have been sent to Rome as the Bishop of that See after the Epistle to the Romans was written, A. D. 57, may also have been among the first victims of Nero's atrocity in the eleventh year of his reign, A. D. 64. The Liber Pontificalis makes the length of his Episcopate six years, two months, and seven days. We lay no stress upon these dates, for the Latin Catalogues are very discordant; but our readers must see that we are fully borne out even in our very conjectures.

On the arrival of St. Peter and St. Paul in Rome, both were apprehended and put in prison. During this confinement, and with the prospect of death before their eyes, the last memorials of their unshaken faith and love flowed from their pens. "I think it meet," says St. Peter in his second Epistle, "as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." (2 Pet. i, 13, 14.) "I am now ready to be offered," says St. Paul to Timothy, "and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iv, 6, 7.) In the same Epistle, he sends the salutation of Linus, which shows that the latter was then living and at Rome; probably in the same prison, and ready to seal his testimony with his blood. After the crown of martyrdom bestowed on the first two Bishops of Rome, Clemens was raised to that dignity by St. Peter, doubtless with the approbation, if not the presence and assistance of St. Paul.—The Catalogues are nearly unanimous in giving to his Episcopate nine years, two months, and ten or twelve days; and this brings the Roman succession down from the Consulship of Pontius Capito and Rufus to that of Vespasian VII, and Titus V, or from A. D. 66 to A. D. 75. The whole difficulty of the Roman succession has sprung from the disturbance occasioned by the attempt to make St. Peter resident at Rome as the Bishop of that See.

We observed, at the outset, that Dr. Kenrick's argument is wholly *a priori*. He assumes what we have attempted to disprove. If we are right, and that we leave for our readers to judge, his whole argument falls of course. Any one who will carefully examine his allegations and trace out his authorities, will see that he presumes upon the ignorance and prejudices of the persons for whom he writes. He has either taken his quotations at second hand, and is therefore superficial; or he has suppressed the truth, and is therefore dishonest. We are content to leave him upon either horn of this dilemma; but for the sake of our readers we will resume the subject in another number, in order to show that the Primacy of Rome was founded neither upon the Scriptures, nor upon the testimony of the Church down to the first half of the fifth century. The argument from the Scriptures is of much later growth.—Like all other sects who depart from Catholic truth and order, they of the Papal Communion have ingeniously perverted the meaning of the Bible, and by false interpretations have made it speak a language conformable to their wishes. Such has been especially their interpretation of "Thou art Peter," and "Feed my Sheep." Dr. Barrow has long ago exposed the futility of

their inferences from these famous texts, by showing the sense in which they were understood by the Catholic Bishops and Presbyters, so late as the fourth and fifth centuries. Let our readers carefully study his immortal work on the Papal Supremacy, and then they may safely read the specious volume of Dr. Kenrick. For our clergy we would recommend a still more untrammelled and loftier method. We would entreat them to go back to the sources from which Barrow himself drew, the venerable writers of the ancient Church. Study them as he and the men of his age did, and they will see with their own eyes how to distinguish Catholic truth from Roman error.

S. F. J.

The Dying Robber.

AN OCCURRENCE IN IRELAND.

From the Churchman's Monthly Penny Magazine.

During the awful visitation of the cholera, a clergyman of the Church of England, after a day spent in visiting many a sick and dying person, had retired early, fatigued and exhausted to his bed, hoping to enjoy for a few hours the repose he much needed. He lay for some time but he could not. The scenes he had witnessed that day, the countenances dying, some racked with agonising pain, and some in death-like torpor of the collapsed state, seemed still before him, and a nervous feverishness from this excitement, banished from his eyelids. "Oh!" thought he, "that men would that they understood this, that they would consider the end!" "Blessed is the people that know the joyful side of the gospel; they will walk, O Lord, in the light of the tenet; and when they pass through the valley of the shadow of death, they will fear no evil, for thou art with them; and thy staff they comfort them;" and he shuddered at the fearful contrast which that day had presented to him, in of too many. The clock struck twelve, and he had just into a slumber, when a knock at the hall door aroused him. He opened, and in a few minutes his servant entered. "Sir, there is a man below who says he must speak with you." "Ask him his name and business." "Sir, he must speak to yourself." Mr. T— rose, himself in haste, and, taking the candle left by his descending into the hall. The man stood close to Mr. T— approached, and held the light to his face, seemed rather anxious to conceal. The countenance beheld was appalling; dark and thick mustachios covered upper lip; the beard was long and neglected; the eyes crime, and reckless of its consequences. "What do you want with me?" said the clergyman. "I want you to come to a dying man, who wishes to speak with you." "What is his complaint?" "Cholera." Mr. T— hesitated; and at length said, "I cannot go with you; you do not even tell me your name, nor the place to which you would lead me; I fear to trust my life in your hands."

"You need not fear," said the stranger; "what end would it serve to take your life? Come with me, take no money, and, on my honour, you are safe." Mr. T— gave another glance at the man, and the word *honour*, connected with the appearance of such a being, made him smile. "Sit down," said he; "I will go with you." He went again to his chamber, committed himself to the care of his Heavenly Father, prayed for his blessing on the intended visit to the dying man, and felt so strengthened and assured by his communion with Heaven, that he seemed to have lost all apprehension of accompanying his ferocious-looking guide.

He followed the man through many a street of a large and populous city; it seemed as if they traversed it in the whole length thereof, so tedious did the way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street, long and narrow, with houses bespeaking wretchedness, and well known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Here the guide stopped, and took out of his pocket a knife, and began to scrape away some earth from the ground. "I can go no farther with you," said the clergyman; but, considering he was as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with intense interest, the movements of his strange companion. After some time, he opened a small trap door, which disclosed a vault of considerable depth, from whence no ray of light proceeded. "Fear not, Sir," said the man, as he let himself down by a rope fastened at the inside. Mr. T— felt at this moment the awful horror of his situation. He might have fled but he knew the man might soon overtake him, and in the dark he could scarcely find his way back. He therefore determined to see the end of this strange adventure, and committing himself again to the care of the Almighty in a short ejaculatory prayer, he watched at the end of the pit, until he saw a light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety. He did descend into this pit of darkness, which reminded him of the descent of the prophet into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he beheld a number of men, savage and ferocious as beasts of prey, who, raising their haggard countenances, stared wildly upon him. Their appearance appalled him. "Have I," thought he, "got into the region where hope never comes that comes to all?" The vault was large; the candle which the man held scarcely enlightened where they stood, and left the other end in pitchy darkness. The man then led the clergyman to the farthest end, where, in a corner, stretched upon some straw, lay a man dying of cholera. Here was a picture of human nature brought to the last extremity of wretchedness, cramped in every limb, his eye sunk and hollow, and his skin exhibiting the blue-black hue attendant on this awful malady when there is scarce a hope of recovery. Mr. T— shook in every limb; he had been used to patients in this dreadful malady, but here was one in such a state as he had never before

witnessed. "Did you wish to see me?" he asked the dying man. "I did," he replied in a clear and distinct tone. "Why do you wish to see me?" "Because," said the man, "some short time ago, I wandered into your church, and heard you read what I wish you to read to me again: I want to hear it again before I die. Oh! it has never left my mind; night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from him; he has found me out, he has laid his hand heavily upon me, and soon shall I appear before him, covered over with my crimes. And did not I hear you say, Sir, that God would slay the wicked—that he would say: Depart from me, ye bloody men? O God! I have sinned against thee: there can be no hope for a wretch like me." Every nerve in his body seemed convulsed with agony; and he fixed his eye eagerly on the clergyman, waiting anxiously to hear again that portion of scripture which had first convinced him of his sin. "Tell me some verse that will bring it to my memory," said the clergyman. "Oh! it told me," said the dying man, "that God would slay the wicked."

Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.
May 20 ALONZO POTTER, Chairman.

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ALLEGHENY CITY,	Penna,	Daniel M. Curry.
ANNAPOLIS,	Mary'd,	Edward C. Mills.
AUGUSTA,	Georgia,	Gerrard McLaughlin.
BOSTON,	Mass,	C. Stimpson, Jr.
BATAVIA,	N. York,	Wm. A. Seaver.
BALTIMORE,	Mary'd,	H. Colburn, 88 Peacast.
CUMBERLAND,	Ohio,	Thos. F. White.
COLUMBUS,	Georgia,	Isaac N. Whiting.
COLUMBUS,	Ohio,	Frederick A. Cairns.
CINCINNATI,	Ohio,	Robert J. Wharton.
CLARKSVILLE,	Tenn,	J. P. Wendell.
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CANTON,	Mass,	Rev. E. H. Downing.
CAMDEN,	Mich,	Rev. E. H. Downing.
CHARLESTON,	S. C,	A. E. Miller, J. Russell.
DETROIT,	Mich,	C. Morse.
ELKTON,	Mary'd,	Rev. R. L. Goldsborough.
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EDENTON,	N. C,	Cleveland Sawyer.
FAYETTEVILLE,	N. C,	Edward J. Hale.
GREENSBOROUGH,	Alabama,	Dr. Turner Wilson.
GEORGETOWN,	S. C,	Rev. Robert T. Howard.
	Texas,	Benjamin E. Roper.
		Rev. F. W. Boyd.

be merciful to a poor man, and his attitude his soul departed.

The clergyman looked around him: the light of the glorious gospel can illumine even this dungeon of darkness and horror, thought he; on him who lay in darkness and the shadow of death has this light now shined. The rest of the men had kept at a distance, from the idea that something mysterious must pass between a dying soul and his spiritual instructor, which others were not to hear, corrupted as their minds were, "from the simplicity that is in Christ." But he determined not to depart without a word of exhortation to them; and coming forward in the midst of them, he spoke to them of the awful state in which they were sunk; invited them also to come to Jesus, and obtain from him a full and free pardon for all their past offences. "You know not, my fellow-sinners," said he, "how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city from one end to the other: there is contagion in that corpse: I know not but this may be the last time I may have an opportunity of declaring the Gospel to poor perishing sinners. I am a dying man addressing dying men; but, oh! let the love of Christ who poured out his blood upon the cross to save lost sinners, speak to you and urge you to quit this pit of destruction, a faint type of that hell to which sin must lead you; return to habits of honest industry; nothing but idleness and crime could have brought you into this place." "It is true," said the man who led him there, "it was crime brought us here,—we are a gang of robbers. Our lives, Sir, are in your hands; but as a minister of religion, I depend on your not betraying us. We could not now get employment—no one would trust us." "Trust in the Lord," said the clergyman; "hear his words.—Let him that stole steal no more; but rather let him labour, working with his hands that which is good, that he may have to give to them that needeth." Farewell; we may never meet again in this world; but a time will come when we shall meet; and oh! on that awful day, may I find that this message of mercy has been blessed to all your souls!" The man conducted the clergyman until he was past the dark narrow street, and could find his way easily to his home, when he returned with sensations of astonishment at the strange and almost romantic scene he had just witnessed; it almost appeared to him like a dream; but he blessed God for sending him as his messenger to declare the gospel to that poor sinner,—to proclaim liberty to this wretched bond-slave of Satan. "Oh!" said he, "is not this a brand plucked out of the fire?"

This is no fictitious narrative; it is truth, however romantic it may seem. What an important testimony does it afford to the efficacy of God's word, when applied to the heart by the Holy Spirit! The simple word of God, as read in the ordinary service of our Church, was "quick and powerful: it was sharper than any two-edged sword, it pierced even to the dividing asunder of soul and spirit, and was a discernor of the thoughts and intents of the heart;" like what was said by the Samaritan woman, it told this robber "all that ever he did." He had wandered into the church by accident, as he thought; but was it chance?—No. May we not hope that this poor man was one of those rare instances of a mercy which has no bounds, extended at the last hour,—so that none need despair! An arrow of conviction was sent into his heart, which rankled there till a messenger was sent to speak peace to his soul, and pour the gospel balm into his wounded conscience; and he who has all hearts in his hands, so disposed the hearts of his fero

cious and hardened companions in guilt, as to induce them to consent to have the clergyman sent for whom he wished to see, although it exposed themselves to danger, and put their lives, as they said, in his hands.—*The Church.*

The Faithful Shepherd.

(FROM BISHOP PATRICK'S "PARABLE OF THE PILGRIM.")

He is a person that is altogether disinterested, and a partaker in none of those sects and factions that are among us. One that hath Zion and Jerusalem more in his heart than in his mouth, and loves to do more than sounds, and have a sting in them which pierces the very heart. If you did but hear him you would feel that he leaves a true compunction in the spirit, and not a false alarm in the ear. His head is grey, though not his hairs; his wisdom makes him more venerable than his years; he knows better how to live, than others do to dispute; and he can argue more for peace, than they can for their opinions. He hath faith enough to save himself, and charity enough to believe that others may be saved that are not in all points just of his belief. His compassion is equal to his understanding; his meekness equal to his zeal; his faith is matched with charity; his love to his neighbour is proportionable to his love to God; and his humility and modesty is equal to them all. He seems to me to be a piece of the wrecks of ancient Christianity; a relic of the golden age; one of the genuine children of antiquity. He hath escaped the contagion of this evil age, without flying from it; and he is master of more strength, than custom is of force and violence. The general corruption which hath overspread us, hath not been able to prevail over the purity of his temper. And all the wickedness which could not but touch him, hath not yet had the power to defile or sully him. If those worthies, in whose veins the blood of Christ did run, could return to visit the world again I make no doubt but they would discern in him such marks of their virtue, that they would confess him for one of their race, and embrace him as an inheritor, not only of their name, but of their noble qualities. If you would know any more of him, you had better learn it from himself than from me; only this I can assure you, that by his guidance there are many men who have made a very happy progress towards heaven. And if you fear, that when you go unto him, you may lose your labour, and not find him, or that you may find him little at leisure, I can give you this further assurance, that being a man of peace, he sits but little from home, and hath but little company neither that frequents his house.

Sir Thomas More.

Let all disunited families study with care this beautiful sketch of a household of love, as given by an eye witness, Sir Thomas' friend, the great Erasmus: 'More hath built near London upon the Thames' side, to wit, at Chelsea, a commodious house, neither mean nor subject to envy, and yet magnificent enough; there he converseth affably with his family, his wife, his son and daughter-in-law, his three daughters and their husbands, with eleven grandchildren. There is not any man so loving to his children as he, and he loveth his old wife as well as if she were a young maid; and such is the excellency of his temper, that whatsoever happeneth that could not be helped, he loveth it as though nothing could have happened more happily. You would say, there were in that place Plato's academy; but I do the house injury in comparing it to Plato's academy, wherein there was only disputations of members, of geometrical figures, and sometimes of moral virtues. I should rather call this house a school of the Christian religion; their special care is piety and virtue; there is no quarrelling, or intemperate words heard; none seen idle; which household discipline that worthy gentleman doth not govern by proud and lofty words, but with a kind and courteous benevolence. Every body performeth, yet is there always alacrity, neither is sober mirth anything wanting. He suffereth none of his servants either to be idle or to give themselves to games, but some of them he allotted to look to the garden assigning to every one his separate plot; some gain he set to sing, some to play on the organs; he suffereth touch cards or dice. He used before bed time, to call them together and say certain prayers with them.'

SCOLDING CHILDREN.—Children should be taught to know the connection between action and consequences as soon as possible. What good do you suppose it would do to tell your boys not to roll in the dirt, or to run through a mud-puddle, telling them as a reason that it cost the parent a great deal of labor to procure clothes for them, and a great deal of trouble to keep them clean when they roll in the dirt and run in the mud with them; and then as often as they disobey your orders give them a thorough scolding, and wash their clothes and clean their shoes yourself? I will tell you what good it does to scold your children for doing what you have told them not to do—just as much good as to scold an unruly ox for jumping over the fence and eating the green corn, contrary to orders previously given them. Children are governed by two motives: a hope of reward and fear of unpleasant consequences. A stream of scolding, as long as from sun to sun, never had any other effect upon children than to render them wholly regardless of what is said to them. If you wish to have your children troublesome scold them occasionally. If you want to make them bad, scold them a little harder, louder and more frequently. If you wish to ruin them, and relinquish all hopes of conquering them, scold continually, and you will be sure to gain your object.—*Luth. Standard.*

NO RELIGION WITHOUT ITS SPIRIT.—The following fine passage is from a sermon of the late Right Rev. Dr. Middleton, bishop of Calcutta:

"Let me caution you against the easy mistake, that you are standing fast in one spirit, if in truth you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of

discussion. Unity is indeed precious in the sight of God and lovely in the eyes of men, but remember that religious unity supposes that we are really religious. In no other case does it deserve the name; and in candor I must admit that better are differences when all are in earnest, than the mere semblance of Christian agreement when the great and vital doctrines of the gospel are little regarded."

THE PRAYER BOOK.—We have received from an authentic source the following remarks of the late John Randolph, of Roanoke, written in the prayer book of his nephew:

"Your parents were born members of the Church of England. All your forefathers were of that persuasion. You can have no good cause to desert it.—Keep this book, and consider it as, next to the Bible, (from which indeed it is for the most part extracted) entitled to your reverence. If any charge you with formality, ask them if there be more form in reading prose, than in singing verse; given out too by another. This all seek but the Quakers. Ask them to read our Liturgy, more especially General Confession, Te Deum, and above all The Litany, if they can, with unmelted hearts, or uncurdled blood. He that refuses to go along with a devout reader of this service, may suspect himself of a want of 'vital religion.' If Form be again objected and the coldness of our service, tell them the coldness is not in the Book, but in the bosoms of men. Here is something, which out of the Bible we shall seek elsewhere in vain, to suit every rank and condition of life. I am rarely affected by extempore prayer,—often in pain for the person praying—but in whatever mood, I find my feelings, whether of penitence or thanks-giving, respond to the supplication and prayers of our venerable Church.

Au. 8, 1818.

To J. St. George Randolph,

insane—whose mind, as he grew old, became effete, or he

Be diligent, and flee idleness. Diligence is pleasing to God, and very much for thine own interest; but idleness, on the contrary, is the source of all manner of evil, and a sin altogether hateful to God.

Communications.

For the Banner of the Cross.

Laying of the Corner Stone of Christ Church, Lexington, Missouri.

On the 30th of June last, the Corner Stone of "Christ Church," Lexington, Missouri, was laid by the Right Rev. C. S. Hawks, D. D., Bishop of the Diocese. At the appointed hour, the Bishop, followed by the Rev. A. D. Corbyn of Boonville, and the Rev. J. A. Harrison, Rector of the Parish, and by the wardens and vestrymen of the same, proceeded to the church lot. The form of service used by the Rt. Rev. officiator was that one for "The Laying of a Corner Stone," contained in "The Clergyman's Companion." And verily, as the procession approached the north-east corner, repeating responsively the 122d Psalm, and the man of God, in his deep, rich tones, briefly declared the fitness of the ceremonies, and then devoutly thanked the great Head of the Church for putting it into the hearts of his servants to build a house unto Him; as he proceeded to lay the Corner Stone, striking it three times, in the name of the Triune God, and declaring the building thus founded, devoted exclusively to divine services; as, with the devout assemblage, he repeated responsively excerpts from the psalms expressive of love and praise to Almighty God, and then besought Him to prosper the work of his people's hands;—our hearts burned within us, and "prosper, Lord, their handy-work," was our fervent petition. At the proper stage of the services, the Rev. the Rector laid the jar containing certain deposits, in the stone, and read the following memoranda.

"The following are the deposits beneath this Stone. The Holy Bible. The Book of Common Prayer. The Constitution and Canons of the Protestant Episcopal Church in the United States of America. The Church Almanac, for the year of our Lord, 1848. The Journal of the eighth Annual Convention of the Diocese of Missouri. A succinct History of this Parish. The Banner of the Cross, of June 10th, 1848. The Calendar of same date. The Lexington Express of June 27th. And the Lexington Appeal of same date. Also the following memorandum. "In the name of the Father, and of the Son, and of the Holy Ghost. Amen. This Corner Stone of Christ Church, Lexington, was laid in the month of June, 1848, by the Right Rev. Cicero Stephens Hawks, D. D., Bishop of Missouri. The Rev. Jno. A. Harrison, being the Rector of the Parish. R. M. Smith, P. Reinhard, Wardens. Lawson Grant, D. C. Relf, W. K. Trigg, R. B. Smith, J. C. Reinhard, W. J. Piggot and W. M. Smallwood, Vestrymen. J. A. Crump, being the Stone mason, W. W. Lambourne, the Brick mason, Street Hale, the Carpenter. His Excellency J. C. Edwards, being Governor of the State of Missouri, and his Excellency James K. Polk, being President of the United States. "Other foundation can no man lay than that is laid which is Jesus Christ." The services ended, and the 25th Hymn sung, the Bishop, in a most felicitous manner addressed the audience on the inestimable privileges derived to ourselves, whether as citizens of this world, or as heirs of a better, from the Church, and dismissed them with the Apostolic benediction.

This edifice when completed, will be the farthest Western Church. It is designed in the Gothic style—with an open roof, and the tower at the side—It will be 60 feet long, and 26 feet wide, and is expected to be ready for divine service early in November, at farthest. On the second Sunday after Trinity, the Bishop confirmed three persons in Lexington. We are a little flock in the midst of much that is antagonistic. According to the utmost measure of our ability, we have helped ourselves, and will continue to do so, praying God to "build the house." Any aid towards the completion of this good work, (for we are able now only to cover the building in) will be charity indeed, and will be twice blest.

H.

Rev. Mr. Harrison

For the Banner of the Cross.

Sentences from Bishop Taylor.

The Spirit helpeth our infirmities; for we know not what we should pray for as we ought: "That is, when God sends an affliction or persecution upon us, we are indeed extreme apt to lay our hand upon the wound, and never take it off, but when we lift it up in prayer to be delivered from that sadness; and then we pray fervently to be cured of a sickness, to be delivered from a tyrant, to be snatched from the grave, not to perish in the danger. But the Spirit of God hath from all sad accidents drawn the veil of error and the cloud of intolerableness, and taught us that our happiness cannot consist in freedom or deliverances from persecutions, but in patience, resignation, and noble sufferance; and that we are not then so blessed, when God hath turned our scourges into ease and delicacy, as when we convert our very scorpions into the exercise of virtues."

"We pray with the Spirit, when we pray with holiness, which is the great fruit,—the principal gift of the Spirit. Such praying with the Spirit, when our prayers are the voices of our spirits, and our spirits are first taught, then sanctified by God's Spirit, shall never fail in its effect. Then it is that the Spirit himself maketh intercession for us—that is, hath enabled us to do it upon his strengths;—we speak His sense,—we live His life,—we breathe His accents,—we desire in order to His purposes,—and our persons are gracious by His holiness, and are accepted by His interpellation and intercession in the act and offices of Christ."

"They that say their prayers out of custom only, or to comply with external circumstances or collateral advantages, or pray with trouble or unwillingness, give a very great testimony that they have not the Spirit of Christ within them, that Spirit who maketh intercession for the saints. But he that delighteth in his prayers, not by a sensible and fantastic pleasure, but whose choice dwells in his prayers, and whose conversation is with God in holy living, and praying accordingly,—that man hath the Spirit of Christ, and therefore belongs to Christ."

"The words of a prayer are no part of the spirit of prayer. Words maybe the body of it, but the spirit of prayer always consists in holiness,—in holy desires, and holy actions. Words are not properly capable of being holy; all words are in themselves servants of things; and the holiness of a prayer is not at all concerned in the manner of its expression, but in the spirit of it,—in the violence of its desires, the innocence of its ends, and the continuance of its employment."

"Some have thought of another way, and explicate our praying in the Spirit by a mere volubility of language. Let us not so despise the Spirit of Christ, as to make it no more than the breath of our lungs."

"God gave us his Spirit that we might be insensible of worldly pleasures, having our souls wholly filled with spiritual and heavenly relishes. For when God's Spirit hath entered into us, and possessed us as his temple, instantly we begin to taste manna, and to loath the diet of Egypt:—we begin to consider concerning heaven, and to prefer eternity before moments, and to love the pleasures of the soul above the sordid and beastly pleasures of the body."

"There is a certain joy and spiritual rejoicing, that accompanies them in whom the Holy Ghost doth dwell; a joy in the midst of sorrow; a joy given to allay the sorrows of secular troubles, and to alleviate the burthen of persecution. This is the refreshment of all wearied travellers, the cordial of all languishing sinners, the support of the scrupulous, the guide of the doubtful, the anchor of timorous and fluctuating souls,—the confidence and staff of the penitent."

"God hath given us the Spirit of rejoicing, not a sullen, melancholy Spirit,—not the spirit of bondage or of a slave, but the Spirit of his Son, consigning us by a holy conscience to joys unspeakable and full of glory."

For the Banner of the Cross.

Infant Baptism.

It is no less surprising than true, that many within the pale of the Church entertain ideas the most vague, respecting the nature of the Holy Sacraments—Sacraments ordained by Christ Himself for the spiritual growth and sustenance of His people.

The first act of Christian parents is or should be (for some alas! even doubt its propriety or efficacy) to dedicate their child to God in Baptism, "wherein he is made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven." yet how few train up their children "in the way they should go," or offer with fervency and faith the prayer that they may "lead the rest of their lives according to this beginning." To insure success we must not only begin aright, but have faith in the means provided. The Church declares, through her minister, that by this act the child "is regenerate, and grafted into the body of Christ's Church." How comforting the assurance! How endearing the relation! How dignified and exalted the position of that dear one thus adopted by God, as joint heir with His well beloved Son!

Parents! an immortal soul is committed to your care, and great must be your condemnation if you neglect to impress solemnly and constantly upon the mind of that heir of Heaven, the intimate relation he sustains to his Heavenly Father!

Most cheerfully would you embrace the offer of an earthly heritage in behalf of your offspring, and take care that every condition be complied with to insure its possession—yet how little effort and prayer are expended in securing for your children—God's children!—those treasures "which moth and rust cannot corrupt," and "which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive." S.

Love not only thy neighbours and friends, but also thy very enemies; by so doing, thou mayest win and correct them, and make them good people.

Do not desire to have every thing thou seest.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, AUGUST 5, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, &c.

LAY READING.—We have received two communications, given below, in reference to difficulties growing out of this practice. We cheerfully reply to the proposed questions, although we do not hereby assent to the large expectations which, as our correspondent states, are entertained by some with respect to the universality of an Editor's knowledge. Where questions are asked for information we are always ready to answer them, as far as our limited knowledge will permit. Of course we do not pretend to decide vexed questions. If any of our friends can show cause for a different judgment, the way is open for them in the columns of the Banner.

In the first place, then, we must express a strong and decided opinion against the practice of Lay Reading in the Church. There is, it is true, a Canon of the General Convention which allows this anomaly. But a careful examination of this Canon will show that it has more of a restrictive, than a permissive character. It is the 11th Canon of 1832, and reads as follows:

Of Candidates for Orders who are Lay Readers

[Former Canons on this subject were the tenth of 1804, and the nineteenth of 1808.]

No Candidate for holy orders shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, from the clerical members of the Standing Committee of the Diocese, in which such Candidate may wish to perform the service. And such Candidate shall submit to all the regulations which the Bishop or said clerical members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to Clergymen ministering in the congregation; and shall officiate from the desk only; he shall conform to the directions of the Bishop or said clerical members, as to the sermons or homilies to be read; nor shall any lay reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a Clergyman is present in the congregation.

But were this Canon even more express in its terms, we feel bound to yield greater respect to the authority of the Prayer Book. The Preface to the Ordinal, seems to us to condemn, in express and positive language, all Lay ministrations in the public worship of Almighty God. We quote this "Preface" in order that its strong language may be compared with that of the Canon.

THE PREFACE.

It is evident unto all men, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend Estimation, that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that the Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

Now if the conduct of public worship does not belong to "any of the said functions," then, of course, this "Preface" is not opposed to Lay Reading! The strongest argument by which this practice is defended, is that dangerous one which appeals to necessity. This argument was of greater force in the earlier history of our Church, when "Bishops, Priests, and Deacons" were so few and far between. Now, we contend, this strong case hardly exists.

The practice of Lay Reading in cases of the temporary or unexpected absence of the proper minister, cannot, we think, be defended on any ground. Neither is there any warrant for it, in the case of those who are within reach of regular ministrations in the country. All the good effected can hardly counterbalance the evil result of lowering the practical estimate of the importance and necessity of a duly commissioned ministry. Of course the people will feel less anxious to supply themselves with the services of the ministry, when one of their own number can officiate for them. Why need they make extraordinary efforts and sacrifices to support a clergyman, when they can have the regular prayers, and a good sermon without such a cost?

The practice must also work badly for those parishes which are supported, in part, by foreign aid. Charity, which might be moved by their utter destitution, may be satisfied with the declaration—if they are too poor to support a clergyman, let them get a Lay Reader!

But the strongest argument in this case, may be found in the resulting difficulties and inconsistencies as presented by our correspondents.

For the Banner of the Cross.

Reverend and dear Mr. Editor:

As an Editor seems to be expected to know everything, and as yourself and your correspondents are ever ready to impart of that information which you possess, I take the liberty of proposing the following questions, by answering which you may oblige some of those, who, like the writer, are occasionally called on to perform the duty of lay reading to destitute congregations.

1. Should a lay reader use any portion of the ante-communion service?

2. If he read the epistle and gospel, omitting the commandments, (which I suppose to be the proper course,) should the collects preceding and following the commandments be also omitted; and in what part of the service ought the collect for the day to be used?

In addition to the above, is the following, which is of more general interest.

Should "the Holy Catholic Church, the Communion of Saints" be read by ministers, and taught by catechists as one article of belief, or two? Was it the design of the General Convention, in altering the punctuation of this part of the Creed, to alter the manner of reading it which had previously prevailed; and if so, is this design generally carried out by the clergy?

Vox Meridionalis.

To the first two questions we can only answer, according to our own conviction, that a Lay Reader should not use any portion of the Ante-Communion Service. The reason for this opinion is found in the fact that this is part of that solemn service of the Holy Communion, the reading of which belongs to the peculiar office of "the Ministers of Christ and Stewards of the Mysteries of God." This is further proved by the Canon saying that the Lay Reader "shall officiate from the desk only."

To the last question we can only say that, in our esteem, "The Holy Catholic Church" and "The Communion of Saints" are distinct articles of the Apostle's creed. None of the other clauses of the creed are explanatory, they are all and each separate and plain assertions of Faith. We are ignorant of the intention of "the General Convention." The general practice, so far as we know, is in accordance with the opinion expressed above.

For the Banner of the Cross.

When, and Where may a Layman Read the Service?

DEAR MR. EDITOR:—

May I ask the favour of you, or of some of your correspondents, learned in such matters, to enlighten me and some other of your readers, upon a question that may arise in these days, when our parishes are so often left to take care of themselves, and a layman is obliged to officiate, or the waiting congregation be left to their silent meditations.

1st. In the event of there being no duly appointed Lay reader in a parish, in the absence of a minister on an occasion of public worship, is it proper for any male communicant in the Church, whether of that or another parish, to read the service rather than suffer the congregation to depart without uniting in worship?

2d. When a layman does read the service, whether with or without due appointment by the Bishop, may he do so from the desk, if within the chancel rail? or should he read it, even at a disadvantage from the aisle outside the rail?

I do not ask which is most in conformity with a due sense of propriety, and the fitness of things, but whether there has been any legislation on the subject, or is it left to the discretion and sense of propriety of individuals? Circumstances may, and do arise, when it may be deemed expedient for a layman to read the service, and from the desk, too, without appointment; would he violate any rubric or canon in so doing?

I should like to know my duty, from good authority in such a case; pray enlighten me, and you will doubtless oblige others besides the writer.

Your friend and servant,

July 25, 1848.

A.

To the first question of this correspondent we have, in part, given our answer. We decidedly think it better for a congregation to depart without any worship than to offer that which is not "done decently and in order." The Canon indeed says "No CANDIDATE FOR HOLY ORDERS shall take upon himself," &c. To those who therefore argue that any one who is not a candidate for orders, can "take upon himself to perform the service of the Church" we have nothing to say!

As to the second question, the Canon of our Church forbids the Layman going into the Pulpit or Chancel. This is its meaning when it says, "he shall officiate from THE DESK ONLY." The idea of a Desk being in a Chancel never suggested itself to our Ecclesiastical Legislators. We conclude therefore that in those churches, at least "where the Desk is within the Chancel rail," there is no place provided where a Layman may officiate, as the Canon says "he shall officiate FROM THE DESK ONLY."

FREQUENT COMMUNION.—A Correspondent in our last paper, subscribing himself "Laicus," offers the following as an argument against the celebration of the Holy Communion on solemn Festival days. "Usage existing now for at least two hundred years, has established for Parishes with stated services a monthly communion, &c." We wish our kind correspondent had furnished us with the historical proofs of this "usage." Although we have no doubts of the veracity of "Laicus," yet we cannot take his anonymous authority, when opposed to what we know of Cranmer's judgment, and that of all the glorious men who led the van guard in the struggle of the English Reformation. We are quite sure that our correspondent was correct if he referred to the Continental Reformers in speaking of them as in favour of nothing more than a monthly celebration of the Holy Communion. As long however as we have the Prayer Book, which is in truth "a nearer approach to primitive christianity," to tell what the mind of our Reformers was in this respect, we have no need "to go back for precedents beyond their day," and thus run the fearful risk of losing "our true character as a Protestant Church." But we would feel better satisfied if "Laicus" would only show us the historical proofs of the assertion that the "usage," established by the Reformers we regard, is a precedent for nothing beyond "a monthly Communion." Indeed when we take up the Prayer Book, the noblest bequest of these Reformers, we are constrained to think that the burden of proof lies altogether on the other side. We fully admit that the construction we have adopted applies "as strongly to the seven days after Ascension and the six days after Whitsunday." Indeed we think this provision is a strong and conclusive proof that the compilers of the Prayer Book, following herein the usage of "primitive christianity," were strongly in favour of frequent communions. As to the effect which our correspondent urges against "the too frequent repetition of it," we have only to say that if the Holy Communion is "a means of grace," (see Catechism) the argument proves too much, for it applies equally to public and private prayer. We should then expunge the title from our Prayer Books and call them no longer Books of "Common Prayer," lest Christian worshippers come to regard them "too cheaply!" Indeed we must say that it is a very dangerous view to take of any of "the means of grace," that they may be too frequently used. Such a view suits well our natural indolence and indifference in spiritual things, it little accords with our professions of sinfulness and helplessness, and our supplications for "grace to help in time of need."

We copy with much pleasure, the following kind and excellent editorial from "the Western Episcopalian and Gambier Observer."

BISHOP WHITE PRAYER BOOK SOCIETY.

This Society held its annual meeting in St. Luke's Church, Philadelphia, on the evening of May 17th.—After divine service the annual report was read, and a sermon preached by Rev. Dr. Ducachet. It appears from the report that during the past year 4574 copies of our formularies of devotion have been distributed, and during the last seven years 36,098. The receipts for the year have been \$1097,25. The present indebtedness of the Society is \$339.30. This state of things the report attempts to explain, by the fact that "while the appropriations of the Society are general, its support is almost entirely from a very few sources"—"While aid is refused to no Diocese within the Church, very few Dioceses give any continued help." The report states very justly that the name of the Society indicates its catholicity, and its course of action in accordance therewith, establishes its claim to the regard and contributions of the whole Church. In these views we fully coincide. We have always looked upon this Society as engaged in a work of vast importance to religion and the church, and one in which churchmen of every grade, and variation of opinion on points not es-

sential to the faith, may cordially unite. It is to the various classes of churchmen what the Bible Society is to differing denominations of Christians. It furnishes a platform upon which all may stand, and where nothing but harmony, and brotherly love, and zeal need prevail. In this view, it has often surprised us that this society has not been better sustained. Its average income since its formation, has been only \$1,225 04.— Surely if every Church of our wide-spread Zion would adopt the prayer book system of contributions at communion to benevolent objects, and appropriate one contribution annually to this society, that the spiritually poor throughout the land might be supplied with that "form of sound words" which we all profess to prize so highly, it would not be long before not only the Society's debt were liquidated, but ample means in hand to supply the increasing demands upon its resources. Next to the distribution of the Bible, we know no book better suited to supply the wants of the soul than the Prayer book. And we shall never forget the remark of an eminent legal gentleman, now a member of the Presbyterian Church, "If I wanted a book to put into the hands of a seeker of religion, or for general distribution, and could not obtain a Bible, before all others, I would give the Episcopal Prayer book." Nor will the remembrance of another incident ever be effaced from our memory, of a colored Methodist class-leader, who, when we read to him sentence after sentence, the general confession, exclaimed with a tear swelling in his eye, as we came to "Thou O Lord, have mercy upon us, miserable offenders,"—"O, Sir, dat is de feeling!" We agree with the report "that in this book will be found the wisest and safest guidance to the faithful discharge of the first and highest duty of religion, the worship of the one living and true God."—Let the spirit of these formularies breathe throughout the Church, and there will be more of the wisdom which is first pure and then peaceable; we shall hear less of the notes of discord, and be enabled to obey the Apostolic injunction, "Be ye all of one mind, love as brethren, be pitiful, be courteous." Believing the "sole object of the Society, to distribute a scriptural and primitive form, which teaches men to worship God in Spirit and in truth," to be worthy of their sympathy, their prayers, and their contributions, we commend it accordingly to the members of our Diocese, and trust that no churchman will let another year pass without doing something for so noble a charity.

We copy the following from "the Knoxville Register."
To the Clergy of the Protestant Episcopal Church in the State of Tennessee.

REVEREND AND DEAR BRETHREN:—It having pleased Almighty God, in his gracious providence, to restore to our beloved country the blessings of peace, as appears from the proclamation of the President of the United States, publishing the Treaty lately made with the Republic of Mexico; I recommend, in conformity with the XLVII canon of the General Convention of 1832, the following form of Thanksgiving, to be used in all the congregations of this Diocese, on all occasions of public worship, till the first Sunday in September next.

Your faithful Friend,

And affectionate Pastor,

JAMES H. OTEY.

Knoxville, July 18, 1848.

Thanksgiving for the blessings of Peace, to be used after the General Thanksgiving, at morning and evening prayer.

O Almighty and Eternal God! who rulest in the kingdoms of men, and by Thy unsearchable wisdom, Thy almighty power, and merciful providence, dost govern the events of war, the issues of human counsels, and the return of peace, we praise and magnify Thee for Thy great goodness, in restoring to our country the blessings of peace. And we humbly beseech Thee, to enable us by thy grace, to make such a use of this and all thy mercies, as may tend to the advancement of thy honour and glory, and the promotion of peace and happiness, truth and justice among all nations. Bless our rulers with the spirit of wisdom and understanding, that they may govern in thy fear; and grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting, through thy merits, O Blessed Jesus, thou gracious Bi-hop and Shepherd of our souls, who art, with the Father and the Holy Ghost, one God, world without end.—AMEN.

We earnestly commend the following appeal, copied from the Missionary, as a strong and urgent demand for the exercise of Christian charity.

An Appeal

TO THE FRIENDS OF THE CHURCH,

In behalf of the Congregation of St. Paul's Church, Paterson.

DEAR BRETHREN:

Under the peculiar circumstances of the case now presented for your consideration, I depart from my customary practice. A brief recital will put you in possession of the grounds on which your benevolence is invoked.

The beginning of the enterprise in this behalf was made in 1817. The number of persons engaged in it was small, and their means limited. It was not until 1826 that the Church was ready for consecration. In its erection, a debt was incurred, which pressed heavily upon them for years, and greatly limited their growth. By the blessing of God, on patient perseverance in well doing, they were enabled, in 1845, to enlarge and improve the church edifice, so as to render it one of the fittest and most beautiful in the diocese. Their affairs were altogether prosperous and full of promise. The end of their hopes and prayers seemed well nigh reached. But it pleased God to visit them with the severest disappointment. On the morning of the 23th of June, a fire broke out in the neighborhood, destroyed several houses, and entirely consumed the Church; and with

it, sad to say, Mr. Robert Johnston, a gentleman of great excellence, and a most active parishioner. The insurance of three thousand dollars was just equal to the remainder of their debt, and they were left with nothing but their site.

But, though distressed, they are not discouraged. With true Christian faith and fortitude, and with a comprehensive love which that faith only can inspire, the Rector, Wardens and Vestrymen, immediately adopted the following Resolutions, with perfect unanimity:

"Resolved, That, God helping us, we will take immediate steps to erect a suitable Church edifice.

"Resolved, That the subscriptions be immediately opened for contributions for erecting a fire-proof edifice.

"Resolved, That this Board are unanimously of opinion that the sittings in the new Church should be free.

"Resolved, That the Bishop of the diocese be furnished by the Rector with copies of the foregoing resolutions; and that he be requested to call the attention of Churchmen to our recent and great calamity, and to give us such aid and counsel as our circumstances require."

Having visited Paterson, and officiated in the temporary Chapel, which has been provided for public worship, and met with the Rector, Wardens and Vestrymen, I can speak with perfect confidence of the excellent spirit which pervades the congregation; and of their full determination to do their utmost, not merely to repair their loss, but to make more ample provision for the spiritual wants of the community. The perfect unanimity of feeling which actuates the Vestry, is a token of good from God, and may be accounted on as the assurance of His blessing. "Verily I say unto you," "that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

Paterson is a very large manufacturing town. There are several hundred English families in employment. They were born, baptised, and brought up in the Church to which we owe our spiritual birth. They have come to us in the ordering of a gracious Providence; and there is no provision for their religious nurture, or the nurture of their children. They shrink from intruding on seats paid for by others. They are not able to pay for seats for themselves. They leave the Church. They are lost to her protection. They are lost to her worship. They are lost to her faith. They wander into strange pastures.—They go astray, and are caught by wolves, and are dashed to pieces from precipices, as sheep that have no shepherd. The Churchmen of Paterson are moved of God to meet their case. They have determined in God's name that it shall be met. They are resolved to do their best to meet it. But it is beyond their best. They must provide a church beyond their ability. They must furnish pastoral care beyond their ability. They must supply training for children beyond their ability. They must therefore ask for aid. And they have a right to ask it. I give my personal and official guaranty, that, what they have undertaken, they will perform. They will build a Church, at once. They will build a stone Church. They will build a Church in which the rich and the poor shall meet together, before Him who is the maker of them all; and where the blessings and the graces of the Gospel shall be dispensed to all who will, without money and without price. It is a great and gracious enterprise. It has a claim on all who love the Lord Jesus Christ. As the case of a people especially visited by the heavy hand of God; as the case of a people at unity with themselves; as the case of a people who have put their own hand to the work, to do their utmost; as the case of a people resolved to offer of their best to God, and to offer it without the drawback of a debt; as the case of a people who look not on their own things only, but also on the things of others, and who are leading on the glorious enterprise of A FREE GOSPEL IN A FREE CHURCH, I commend them heartily to all who love the cause for which the Saviour shed His blood. "Freely ye have received; freely give." "The liberal deviseth liberal things, and by liberal things shall he stand." God loveth a cheerful giver.

G. W. DOANE, Bishop of New Jersey.

RIVERSIDE, July 12, 1848.

We have great pleasure in publishing the following interesting account of the formation of a new Parish in Spring Garden. A large and fast increasing portion of our city will thus be supplied with the means of grace. We trust that this worthy effort will be sustained by the liberal aid of the churchmen of our city.

For the Banner of the Cross.

St. Jude's Church.

The following particulars in relation to the new Episcopal Church in Spring Garden, have been obtained from an authentic source.

The rapid increase in the population of the northern section of our city, induced our Bishop to propose the establishment of another parish, with a view to the speedy erection of a Church. The Rev. D. S. Miller of this city was elected Rector; he served as Superintendent of the Sunday Schools at St. Philip's Church for some years, therefore, he is familiar with the District of Spring Garden, and also with the most important branch of the Church's work. He had already been engaged in Missionary work in that District. The following named gentlemen compose the Vestry.

John Welsh, Jr.,	Wm. P. Cresson,	Edward Gaskell,
Geo. L. Harrison,	Thos. A. Newhall,	Solomon Alter,
Francis Wharton,	Jos. S. Burnett,	John R. Wilmer,
Wm. Welsh,	Franklin Fell,	Pierce Butler,
Thos. H. Powers,	E. F. Frishmuth,	Wm. C. Kent,
Harry Conrad,	Thos. Allibone,	Jacob S. Miller,

The Vestry have received a most eligible lot on Franklin St. north of Brown St., 90 feet front by 113 feet deep, ground rent \$300 per annum. They have contracted with Mr. Hiram

Miller, a highly honorable and responsible builder, for the erection of a building to seat 850 persons in pews on the floor of the Church.

The sum of \$3000 finishes the Church ready for worship, it is so moderate that the Vestry feel confident of finding that amount of unappropriated funds, in the keeping of members of our Church, dedicated to the service of God. They have resolved to collect the entire cost of the building, and not to ask for possession from the builder until every dollar is paid for. Any extra work must be paid for by a special donation before it is ordered, therefore, contributors may feel confident of the most economical disbursement of their donations. Few, if any of the Vestry, design worshipping in this Church, their only wish being to so arrange their plans as to furnish appropriate Church accommodation at the least possible cost. The style of architecture is English Gothic, the gable is on the street—this renders a basement unnecessary, as rooms for Sunday Schools can be erected in the rear, when the size of the congregation requires such a building. During the infancy of the parish, the Schools will be accommodated in the transepts; Screens will be used to separate them from the body of the Church. The materials are to be of the most substantial kind. Walls of brown sand stone, pointed with colored mortar; roof of slate, finished in the interior with stained wood. The entrance from the north is by a porch; and a tower finished as high as the Church, forms the south entrance. This tower can be completed with a handsome spire for \$1000. The corner stone was laid by the Bishop of the diocese on the first day of July, with an appropriate ceremony. Eleven of the city clergy, and a large company of the laity, were present. The walls are above the ground. It is expected that the roof will be finished in November, and the building completed in April next. Donations may be sent to the Rector, or to any member of the vestry.

A CONTRIBUTOR.

We make the following extracts from BISHOP HENSHAW'S ADDRESS to the late Convention of Rhode Island.

Brethren of the Clergy and Laity:

This occasion of our assembling in Convention, to consult and act for the welfare of Christ's Church, in addition to the interest usually connected with such meetings, awakens in the mind of your Bishop the most solemn and affecting associations. It is my birth-day, and also the Anniversary of my Ordination, as Deacon and Presbyter. It reminds me of the flight of time and the rapid approach of the final account. I would be devoutly thankful to the Author of life and of all mercies, for the privilege of entering upon another year. And while I earnestly implore pardon for past deficiencies and sins, and fervently pray for grace, that the residue of my days may be more distinguished by personal holiness, and ministerial fidelity than those which I have already numbered; you will excuse me for reminding you of our common responsibility as the Lord's stewards, and for suggesting that this Annual season of reviewing and reporting our labors, should fix our thoughts upon that great day when the record of our whole lives will be reviewed, and we must give an account of all the deeds done in the body to the Judge of quick and dead. The Lord give us grace to be faithful, that we may then render our account with joy and not with grief.

A few days after the adjournment of the last Convention, viz: on Friday, the 18th day of June, 1847, in St. Philip's Church, Crompton, Evening Prayer having been said by the Rev. J. H. Eames, and the Preface read by the Rev. D. Henshaw, I administered the rite of Confirmation to four persons, accompanied by a sermon and address.

On the 24th of the same month, I was present at the Stated Meetings of the Board of Missions, and of the Trustees of the General Theological Seminary, held in the city of New York. The following day, being the Annual Commencement of the last named Institution, I delivered a Charge to the graduating class. In that discourse, (since published by standing rule of the Trustees,) I bore firm testimony against the Romanizing tendencies manifested by some of the students of the Seminary, within a few years past, and against those deviations from the fixed doctrines of Christ as this Church hath received the same, into which youthful Theological inquirers are most liable to be betrayed by the speculations and errors of the times.

Justice requires the avowal of a conviction on my part that the evils referred to, were ascribable, not to the carelessness or false teaching of Professors, within the Seminary, but to corrupting influences obtruded from without; and to the too common conceit of young and undisciplined minds, that to doubt the truth of generally received opinions is one indication of extraordinary genius and talent. It is a cause of congratulation to the friends of truth and orthodoxy, that the weak attempt of some earnest but misguided men to undermine the foundations of Protestantism, and recover the absurd dogmas and superstitious follies which were rejected at the Reformation, having reached its full development in the apostacy of its originators, has been, as we would hope, effectually checked in our own Church and in the Mother Church of England.

Severe the fiery ordeal may have been, but the pure gold of truth has passed through it with unabated, nay with appreciated value. 'The wood, hay and stubble' may be consumed, but the 'gold, silver and precious stones' will abide. Although there is danger that, in the re-action which is going on, some may be carried to an equally dangerous ultraism in the opposite direction, yet, we believe that the great body of the Church will be found in a condition of increased purity and strength; better qualified and disposed to maintain the truth in its integrity, against those extremes of error, on the right hand and on the left, by which it is at all times assailed. As in the midst of the unhappy controversy of these times, the progress of the Church has been steadily onward; so we may hope that its termination will find the great majority of Clergy and Laity warmly espousing evangelical doctrines, rendered the more precious by the conservative influence of those Catholic principles and divine institutions without which all experience shows that truth and holiness cannot be preserved among men.

From the 5th to the 30th of October, I was in the city of New York, attending to my duties as a member of the General Convention. Although that Triennial meeting of the Bishops and Clerical and Lay Deputies of the different Dioceses, was occupied with the discussion and decision of some questions of an exciting character, about which wide differences of opinion were known to exist among its members, yet its proceedings were conducted with Christian dignity and harmony; and while the reports from different parts of the Union indicated the steady growth of the Church, there was nothing in the debates or acts of that high Ecclesiastical council which in the slightest degree endangered the unity of our Communion. Thus, we firmly believe, it will ever be. While, according to his sure promise, God is the protector of Zion, and His Spirit is in the midst of her, she shall be preserved as a 'city which is at unity in itself.'

I also participated in the debates and doings of the several Meetings of the Board of Missions, held during the session of the General Convention. To spread abroad His Gospel, for the salvation of mankind, is the great work for which the Church of Christ was instituted: and the more deeply its members are engaged in this work, the less room there will be for division, and the less inclination to controversy. It is fondly hoped that there is no diminution of our interest in the great Missionary cause: although it is not to be denied that the spiritual wants of our country and of foreign lands loudly call us to increased zeal and liberality in sustaining it.

THE BOARD OF COMMISSIONERS FOR THE BUILDING OF CHURCHES, which has been duly organized in conformity to the provisions of Canon V., has since then had no call for its agency, except to approve and recommend a subscription to raise funds for the purchase of a Stone Baptist Meeting House, in Centre Mill, North Providence. The subscription has been so far successful to secure the house for the services of the Church.

The house thus secured, is a substantial building of stone, capable of accommodating a congregation of two hundred and fifty or three hundred persons. Missionary services have been introduced there; several of the pews have been rented; and we have reason to hope that by the blessing of God, many in the neighborhood, hitherto strangers to the worship and doctrines of our Church, may be led to prize them as means of grace and instruments of salvation.

The Committee appointed, at the last Convention, to devise some system of providing relief for the Widows and Orphans of deceased Clergymen, and of infirm and superannuated Clergymen, have had the subject under their consideration, and will report the result of their deliberation at the present session.

When we reflect upon the very small salaries received by the majority of those who serve at the altar, affording very scanty means for the support of themselves and families, we must perceive that it is impossible for them to lay aside any part of this pittance for the support of their families after their decease, or for their own comfort in protracted sickness, or under the infirmities of old age. If those who are taught in the word are required to minister unto him that teacheth in all good things, there can be no more imperative duty than that of contributing to such a charity as is now referred to. It is a charity which has awakened lively interest and called forth liberal benefactions in some of our sister Dioceses. And I cannot but express the earnest hope that this Convention will not adjourn until it has devised and put in operation some wise and well ordered agency in this important branch of Christian benevolence. One which will insure the confidence and call forth the liberality of the faithful while living, and be remembered in their testamentary bequests when dying. Then may we hope for the sure accumulation of a sacred fund which, through coming years and generations, will be the means of cheering the heart of many a decayed Minister of Christ, of wiping away the tears of the widow, and making the orphan sing for joy.

Brethren, I have discharged my canonical duty in reporting the Episcopal acts performed by me during the past year, and am now ready to co-operate with you in the duties which we share in common as members of this Convention. May we proceed to those duties in the exercise of fraternal charity to each other, and with confidence in the blessing of Him who has promised to be with His Church 'always even unto the end of the world.' May that blessing come upon us abundantly through Jesus Christ our Lord. J. P. K. HENSHAW,

Bishop of Rhode Island.

AGENT AT ANNAPOLIS, MARYLAND.—Mr. William D. Greenham has very kindly consented to act as Agent for the "Banner" at Annapolis and its vicinity, in place of Mr. Edward C. Mills, who has heretofore very obligingly and satisfactorily acted in that capacity, but has now removed.

AGENT AT NASHVILLE, TENNESSEE.—Dr. L. D. Powell has very kindly consented to act as Agent for the "Banner" at Nashville and neighbourhood, Tennessee.

Diocesan Intelligence.

In accordance with the request of several Clergymen of this Diocese, our subscribers, we proceed to publish some of the Parochial Reports, taking a few at a time.

PAROCHIAL REPORTS.

Report of the Rev. Thomas G. Allen.—I am still engaged in missionary effort as set forth in last Report.

I have administered or assisted in the administration of the Lord's Supper on 13 occasions. I have baptized 75 persons. In preaching, lecturing, &c., I have officiated on 233 occasions. I have married 24 couple. I have officiated on 83 funeral occasions.

During the year up to March 12th, my pastoral visits have

been 1080;—1036 of them to the sick, afflicted, &c. There have been distributed a few Bibles and Prayer Books, and 70,000 pages of tracts, in which is included 47,000 pages of the tract, Morning and Evening Prayers for Children and Youths, &c.

I have also been instrumental in circulating more than 80 sets of Scott's Commentary.

My monthly appointment at the Widow's Asylum; also my weekly appointment in the Magdalen Asylum, and at my own house are continued. When I have had no appointment on the Lord's day, I have, most generally, gone to the Eastern Penitentiary. On some of these occasions, after preaching to the prisoners, I have visited them individually, offering them tracts with a word of counsel, &c. On Sabbath June 13th, my fifty-third birthday, I spent nearly eight hours in the enclosure of the Penitentiary. I preached twice and visited upwards of 100 convicts.

Report of the Rev. F. W. Beasley, Rector of All Saints' Church, Lower Dublin, Philadelphia county, and of Christ Church, Oak Grove, Bucks county.—Baptisms, infants, 19; communicants added, 4; died or removed, 3; present number, 50; public services, on every Sunday in the year, at All Saints' Church in the morning—in the afternoon at the Chapel—during Lent, once each week at both places—twice at Mechanicsville—twice at a house two miles above All Saints' Church—twice at China Retreat—once on a Sunday evening, and once on Wednesday evening at Hulmeville, during the absence of the Rector—once at the Presbyterian Church in Bensalem. The children are instructed in the catechism once a month at All Saints' Church. Sunday schools, 2; in the one at Oak Grove the children receiving their instruction from the Rector alone during the last summer. Collection for the Episcopal fund, \$6 00; for Missions in Wisconsin, 16 00; Monthly collections, 20 00.

As the annual meeting of our Missionary Society has been postponed, I am unable to say what sum will be collected by it.

Report of the Rev. R. H. Bourne.—I beg respectfully, in compliance with the Canons of the Church, to present a brief report of the manner in which my time has been occupied during the past year.

As an Agent of the American Sunday School Union, I have been employed principally in presenting among such of my brethren of the Episcopal Church as were friendly to the cause, the class of operations in which this Society is engaged, and in making collections to aid its efforts among the destitute.

It becomes me gratefully to acknowledge the kindness and courtesy with which I have been every where treated.

As the business of my agency has left my time on the Lord's day, much at my own disposal, I have left myself at the service of my brethren, and have esteemed it a privilege to be permitted to render them any service in my power, in preaching, or other parochial duties.

I have thus in various churches in Philadelphia and the neighbouring counties, and in the other cities visited, preached 70 times; and assisted in the reading of the service, and at the Lord's supper on 30 or more other occasions, twice I administered the Holy Communion alone; twice the Ordinance of Baptism; twice performed the burial service; once the marriage service;—and on one occasion assisted my respected Bishop at an Ordination; namely, that of two candidates for the priesthood, and two for the Diaconate, in St. Peter's Church, New York; on the 16th of April last. In addition to these services, I have visited some 50 Sunday schools, comprising from 6000 to 7000 pupils; which I generally addressed.

Report of the Rev. William H. Bourns, Rector of Emmanuel Church, Holmesburg, Philadelphia county.—Congregation, families, 39; adults, 112; children, 54; total, 166; baptisms, adult, 1; infants, 3; total, 4; confirmed, 3; communicants added, 11; died or removed, 10; present number, 53; burials, 10; public services, on Sundays, 104; other days, 56; total, 160; children catechised, 12; times, 6; Sunday schools, male, 1; teachers, 4; pupils, 39; female, 1; teachers, 7; pupils, 50; total, schools, 2; teachers, 11; pupils, 89; Bible class, 1; members, 10; collections, Episcopal fund, \$8 00; Convention fund, 8 00; Soc. Adv. Christianity, 48 00; Missionary and other purposes, 83 88; total, \$147 88.

In addition to the above services, I have preached ten times in the Poor House, since 1st of January last.

Report of the Rev. Samuel Bowman, Rector of St. James' Church, Lancaster, Lancaster county.—Baptisms, adults, 6; infants, 29; total, 35; confirmed, 12; marriages, 5; burials, 17; communicants added, 14; died or removed, 13; present number, 138; public services, on Sundays, 104; other days, 49; total, 153; children catechised, monthly; Bible class, 1; members, 10; Sunday schools, male, 1; teachers, 6; pupils, 31; female, 1; teachers, 7; pupils, 42; infant school, teacher, 1; pupils, 64; total, schools, 3; teachers, 14; pupils, 137; collections, Christmas fund, \$21 55; Convention fund, 35 75; Episcopal fund, 22 66; Society for Advancement of Christianity, 50 00; Missionary and other purposes, 396 04; total, \$526 00.

Of the item last above named, \$150 00 were in part payment of a debt remaining on the parsonage of the Church.

Report of the Rev. Charles Breck, Rector of St. Paul's Church, Wellsboro', Tioga county.—Congregation, families, 60; adults, 180; children, 157; total, 337; baptisms, adults, 10; infants, 24; total, 34; confirmed, 12; communicants added, 14; died or removed, 4; present number, 65; marriages, 3; burials, 13; public services, on Sundays, 100 times, other days, not known; children catechised, in the church every Sunday; Sunday schools, male, 2; teachers, 7; pupils, 32; female, 2; teachers, 8; pupils, 80; total, schools, 4; teachers, 15; pupils, 112; collections, Episcopal Fund, \$10 00; Convention Fund, 5 00; Society for the Advancement of Christianity, 8 00; missionary and other purposes, 37 00; total, \$60 00.

During the past year, I have officiated in some of the school houses in the vicinity; in the villages of this county, and at the seats of justice of the counties of Potter and McKean.

Report of the Rev. S. C. Brinckle, Rector of St. James' Church,

Kingsessing.—Congregation, families, 50; baptisms, adults, 3; infants, 11; total, 14; confirmed, 3; communicants added, 3; died or removed, 1; present number, 40; marriages, 9; burials, 13; public services, on Sundays, 79; other days, 13; total, 92; children catechised 4 times; Sunday schools, 2; teachers, 7; pupils, 50; collections, missionary purposes, \$63 40.

The undersigned on the 15th of this month, resigned the charge of this church which he has held since December, 1831, and has taken a letter of dismission to the diocese of Delaware. With this report therefore will close the connexion of the undersigned with a diocese in which his entire ministerial life thus far has been passed, comprehending a period of thirty years.

S. C. BRINCKLE, Late Rector.

Report of the Rev. George Boyd, Rector of St. John's Church, Northern Liberties, Philadelphia county.—This parish has continued since my last report to sustain my testimony to the primitive and apostolic order of free seats and freewill offerings, in the place of rented pews, and what has well been called the commercial system. It has not been without much fear and trembling, many sacrifices, and the necessity of constant self-denial, that I have so far been enabled to abide what I believe to be the will of the Lord. My hope is gradually brightening, although I must confess, that my patience is sometimes sorely tried.

No important changes have marked the history of this parish during the past year. The Church proper is I think manifestly growing in grace; numbers are walking blamelessly in all the ordinances and commandments of the Lord. Others are yielding their hearty consent to my ministry, and striving to enter into its spirit, while there is a constant attendance and participation in our worship, of persons, who seem to be seeking rest to their souls.

I have solemnized 7 marriages, and baptized 19 persons, (3 adults. The Sunday and infant schools are continued, with the best results. The children are trained in the "nurture and admonition of the Lord," as the church directs, and all other formularies of instruction are carefully excluded, as far as may be. By the liberality of one who loves the church, and prays for its prosperity, the Sunday School library has recently been enlarged, by the addition of a considerable number of books, designed more immediately for the teachers. From this good is anticipated to flow.

Report of the Rev. E. Y. Buchanan, Rector of All Saints' Church, Paradise, Lancaster county, and Christ Church, Leacock. ALL SAINTS' CHURCH, PARADISE.—Congregation, families and parts of families, 38; individuals, 215; baptisms, adults, 2; infants, 10; total, 12; confirmed, 6; communicants added, 8; died, 2; removed, 4; stricken from list on account of non-attendance at communion, 2; separated from the church, 2; present number, 54; marriages, 5; burials, 5; public services, on Sundays, 53; other days, 23; total, 76; children catechised, frequently; 1 Sunday school; teachers, 15; pupils, 125; collections, Episcopal Fund, \$7 28; Convention Fund, 7 75; Society for the Advancement of Christianity, 7 50; missionary purposes, 17 29; Tract and Prayer Book Societies, 12 80; other purposes, 58; total, \$110 63.

CHRIST CHURCH, LEACOCK.—Congregation, families, and parts of families, 37; individuals, 175; baptisms, adults, 2; infants, 4; total, 6; confirmed, 6; communicants added, 7; died, 2; removed, 5; separated from the church, 1; present number, 40; marriages, 1; burials, 4; public services, on Sundays, 31; other days, 6; total, 40; children catechised, often; Sunday schools, 1; teachers, 6; pupils, 45; collections, Episcopal Fund, \$3 75; Convention Fund, 3 00; missionary and other purposes, 37 75; total, \$44 50.

This congregation continues to afford encouraging indications of improvement. The church, it is hoped, will this summer, be placed in a state of complete repair.

NEW YORK.—ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—ANNUAL MEETING, A. D. 1848:

NEW YORK, Tuesday, June 27.

This being the day appointed by the Constitution, the Association met at St. Thomas's Church, in the city of New York.—Present, Rev. Drs. S. R. Johnson, Whitehouse, and Forbes.—Messrs. Hart, Van Kleeck, Embury, Watson, R. Cox, J. A. Williams, Storrs, Eigenbrodt, Halsey, Loutrel, Bruce, Gibson, Harwood, Duffie, Howland, Preston, Harison, and Walton.

Rev. J. M. Forbes, D.D., took the Chair, and opened the meeting with the usual devotions.

Standing Committees appointed—

On the Room and Library.—Rev. Messrs. Watson, Harwood, and Bruce.

On the Invitation of the Graduating Class.—Rev. Messrs. Howland, Duffie and Harison.

Resolved, That a committee of three be appointed to ascertain whether any members have departed this life since the Triennial Meeting, and to prepare suitable resolutions.

Rev. Messrs. Storrs, Cox, and Gibson were appointed. Resolved, That a Committee of five be appointed to prepare an address to be presented by the Associate Alumni to the Rev. Professor Wilson, expressive of their feelings at his retiring from the duties of the Professorship of Systematic Divinity, which he has filled with such honor to himself, and profit to the students for more than a quarter of a century.

Rev. Dr. S. R. Johnson, and Messrs. Watson, Odenheimer, Van Kleeck, and J. A. Williams were appointed. On motion, the Chairman was added to said committee.

Resolved, That when this meeting adjourns, it adjourn to meet to-morrow at the Seminary at 12, M.

On motion, adjourned.

8, P. M. Evening Prayer was said by the Rev. S. R. Johnson, D.D., Rector of St. John's Church, Brooklyn, and the Lessons were read by the Rev. E. Harwood, Rector of St. James's Church, New York. The Annual Sermon was preached by the Rev. Henry L. Storrs, Rector of St. John's Church, Yonkers, on Acts xx. 26. The concluding prayers were said and the benediction pronounced, by the Rev. Dr. Forbes, Rector of St. Luke's Church, New York.

Wednesday, June 28.

Met at the Seminary Hall pursuant to adjournment. Rev. Mr. Van Kleeck was called to the Chair, and offered the usual devotions. Rev. Messrs. Stubbs and Fash attended, not before present. The minutes of yesterday's session were read and approved. The minutes of the Triennial Meeting were read and approved. The Annual Essay was then read by the Rev. Edmund Embury, A. M. Rev. Dr. Forbes then took the Chair, and business was resumed.

The report of the Executive Committee was then read by the Secretary. It stated that the minutes of the last Annual Meeting had been published in the Churchman, and a copy sent to each member; and 100 extra copies printed. That the Sermons and Essay for 1847 had been published and distributed, and that the expense thereof had been over \$200, of which amount only half had been paid. That about \$30 had been received at the last Annual Meeting, and \$26 in reply to the circular sent by the Committee, from 21 members; and that at least 200 members had failed to make any contribution to defray the expense of the publication; of which, however, they had received the benefit. That in consequence they had been unable to proceed with the other publications ordered by the Association.

Also they have been unable to have 50 volumes of former publications bound, inasmuch as there were very few copies in some years remaining, and in others none.

Also that they had arranged with a student in the Seminary for the occupation of the Room and Library for the past and ensuing years.

They recommended the adoption of the following resolutions: 1. Resolved, That the By-law relating to Publications be suspended, till the present debt shall have been discharged, and there shall be funds in the Treasury to authorize the publication for the present year.

2. Resolved, That the publication of the Sermons and Essays of former years be not proceeded with, until the publication of the present year shall have been paid for, and there shall be funds in the Treasury to meet the expense.

3. Resolved, That the Committee be discharged from the duty of binding former publications and increasing the Scholarship Library.

The first resolution was, on motion, laid on the table. The 2d and 3d were adopted.

The Report of the Acting Treasurer was then read—

Receipts—From the Treasurer—(in Europe),	\$85 50
From 21 members,	26 00
	\$111 50
Expenditures—For 150 copies Churchman,	\$6 00
D. Dana, Jr. on acc't. for pub'n	105 50
	\$111 50

On Motion, The Committee on the History of the Seminary was continued to the next Annual Meeting.

The Committee on the Invitation of the Graduating Class, reported that they had performed their duty by giving the usual notices.

The Committee on the Room and Library reported that they had found the same in good order.

The Committee on Deceased Members, reported that none had departed this life since the Triennial Meeting.

Rev. Messrs. Van Kleeck and Cox were appointed a Committee to nominate officers, and Preacher and Essayist.

The amendment to the 2d Article of the Constitution proposed by the Executive Committee at the last Annual Meeting, and approved of at the Triennial Meeting, was then considered and adopted, so that said Article now reads as follows, to wit:

"Article II. The Association shall consist of all graduates of the General Theological Seminary, and of such other persons as are or may be designated as Alumni, by existing or future regulations of the Board of Trustees, who shall have given their written assent to this Constitution, and shall conform to its requisitions. But if any member shall abandon the design of taking Holy Orders, or shall be displaced from the ministry of the Church, he shall thenceforth cease to be a member of this Association."

The Committee on Nominations reported; and on a ballot the following gentlemen were elected officers for the ensuing year:

President—Rt. Rev. William R. Whittingham, D. D., ex officio.

1st Vice President—Rt. Rev. Alfred Lee, D. D., ex officio.

2d. " " Rev. William Shelton, D. D.

3d. " " Rev. John M. Forbes, D. D.

4th. " " Rev. Benjamin I. Haight, D. D.

5th. " " Rev. Albert Smedes.

6th. " " Rev. William I. Kip, D. D. in 1853 Bishop

Treasurer—Rev. Edward N. Mead.

Corresponding Secretary—Rev. Robert B. Van Kleeck.

Recording Secretary—Rev. William Walton.

Executive Committee—Rev. Edward Y. Higbee, D. D., Rev. Richard Cox, Rev. William E. Eigenbrodt, Rev. Samuel L. Southard.

The following gentlemen were elected Preacher and Essayist:

Preacher—Rev. William Payne.

Substitute—Rev. William Watson.

Essayist—Rev. Loyd Windsor.

Substitute—Rev. James A. Williams.

Resolved, That when we adjourn, we adjourn to meet on Friday next, at the Sunday School Room of St. John's Chapel, immediately after the commencement of Exercises.

Resolved, That a Committee of five be appointed to suggest what means, if any, can be devised for exciting greater interest in the meetings of the Association.

Rev. Messrs. Van Kleeck, Harwood, Howland, Hart, and Gibson were appointed.

On Motion, The Chairman was added to said Committee.

On Motion, adjourned.

Friday, June 30.

Met pursuant to adjournment in the Sunday School Room of St. John's Chapel at quarter to 1, P. M.

Rev. Dr. Forbes in the Chair.

Rev. Dr. Haight, and Messrs. Hallam, Fish, Mallaby, Spooner, Clapp, Haskins, Pitkin, and Sterling attended, not before present.

Minutes of yesterday's session read and approved. The Rev. Dr. Johnson, from the Committee to prepare an address to the Rev. Professor Wilson, reported that the Professor had withdrawn his resignation; and asked to be discharged.

Whereupon, on motion, they were discharged, and the following resolutions adopted unanimously.

Resolved, That the Associate Alumni have heard with the greatest satisfaction of the withdrawal by the Rev. Dr. Wilson of his resignation as Professor of Systematic Divinity.

Resolved, That a Committee of five be appointed to wait on the Rev. Professor Wilson, in the name of the Associate Alumni, and request him to sit for his portrait, to be placed in the Library of the Seminary; and that the said Committee be empowered to take all necessary measures for the accomplishment of this design.

Rev. Drs. S. R. Johnson and Haight, and Messrs. Watson, Hallam, and Harwood, were appointed.

The first resolution reported by the Executive Committee was then called up for consideration, and on motion, adopted.

Rev. Dr. Forbes reported, that the Committee appointed to inquire what means might be adopted to increase the interest of the Annual Meetings of the Association, deemed it inexpedient to offer any suggestions on the subject, in consequence of the small attendance of the members at this present meeting.

On motion, ordered, That said Committee be continued, and report on the second day of the next Annual Meeting.

The Constitution was then read by the Secretary, after which the following members of the graduating class signed the roll, viz:

Messrs. R. Rallston Cox, Thomas S. Drowne, Andrew Mackie, Josiah Phelps, Sylvanus Reed, Horace H. Reid.

The minutes of the present session were read and approved. On motion, adjourned *sine die*.

W. WALTON, Recording Secretary.

The Acting Treasurer acknowledges the following contributions:

For 1847—From Rev. Messrs. Slack, H. R. Peters, Cornish, Van Rensselaer, Shackelford and Griswold.

For 1847 and 1848—Rev. Messrs. Van Kleeck, Hallam, Fish, Mallaby and White.

For 1848—Rev. Messrs. Fairbairn, Gibson, R. Cox, Duffie, Howland, Hart, Dr. Forbes, Harwood, Spooner, Pitkin, Dr. Van Ingen, Watson, Clapp, T. McC. Peers, and Mr. R. R. Cox.

W. WALTON, Acting Treasurer.

New York, July 20, 1848. Churchman.

Western New York.—BISHOP DELANCEY'S VISITATION.—On Sunday, July 9th, the Bishop visited St. John's Church, Canandaigua. The Bishop preached and confirmed six persons, including one from St. Matthew's Church, Moravia. The Bishop preached again in the afternoon.

On the 10th, in St. John's Church, Honeoye Falls, the Bishop preached and confirmed three persons.

On the 11th, the services were held in the morning in Zion Church, Avon. The Bishop preached and confirmed two persons belonging to St. John's Canandaigua. In the afternoon, in the school house at Mumfordsville, the Bishop preached.

Wednesday, July 12th, the Bishop visited the parish of St. Mark's Church, Le Roy. The Bishop confirmed eight persons and preached.

The afternoon of the same day the Bishop visited the parish of St. Paul's Church, Stafford. The Bishop confirmed sixteen persons and preached.

Thursday, July 13th, the Bishop visited Christ Church, Albion, confirmed fourteen persons and preached.

Friday, July 14th, the Bishop visited St. John's Church, Medina, confirmed one person and preached.

In the afternoon of the same day the Bishop preached in the Methodist house of worship, for the Parish of St. Luke's, Royalton Centre.

Sunday, July 16th, the Bishop visited St. Paul's Church, Lewiston, confirmed four persons, preached and administered the Holy Communion.

In the afternoon, the Bishop visited St. Peter's Church, Niagara Falls. The Bishop preached to a large congregation.—*Gospel Messenger*.

Marland.—VISITATION OF CALVERT COUNTY.—On Tuesday, July 18th, the clergy of the county met the Bishop at the Parsonage of All Saints' parish, and proceeded with him to the parish Church. There a large congregation was in attendance. The Bishop administered Holy Baptism to two adults, and received into the congregation the infant son of the rector of the parish, previously privately baptized in illness. The Bishop preached, administered Confirmation to eleven persons (two colored men, and one female of Indian descent) and celebrated the Holy Communion, assisted by the Rev. Mr. Williams, the rector.

On Wednesday, July 19th, the services were at St. Paul's Parish Church, Prince Frederick. The Bishop preached, and administered the Lord's Supper, assisted by the rector.

In the afternoon, the children of the Parish having been catechised after the Second Lesson by the Bishop, the Bishop confirmed four persons (three males) addressing them as usual. The congregations, both morning and afternoon, were large; many persons spending the interval between the services in the grounds around the church, where the revival of the old *agapae* might have been seen in the cheerful but quiet groups assembled under sundry spreading trees, partaking of the refreshments for which they were indebted to the forethought and hospitality of members of the parish.

On Thursday, the services were at the parish church of Christ Church Parish. After the Second Lesson, the rector received into the congregation a child privately baptized in illness. The Bishop preached, confirmed five persons (four males) and administered the Lord's Supper, assisted by the rector. After the dismissal of the congregation, the children were catechised and addressed by the Bishop.

The afternoon and evening of this day, as previously the evening of Wednesday, were occupied by the clergy in the examination of a candidate for Holy Orders. A postulant for admission as a candidate had been examined by the Bishop on the afternoon of Tuesday.

On Friday, at the chapel of Christ Church Parish, the Bishop preached, and celebrated the Holy Communion, assisted by the rector. After the Benediction, the Bishop addressed the congregation, before its dispersion with reference to the services of the week, and the results to be looked for from them. After the dismissal, the children were gathered round the chancel, and first catechised by the rector, and then briefly addressed by the Bishop.

The congregations in Christ Church Parish were both large; that on Friday the largest remembered to have been convened in the chapel.

A handsome silver paten, presented for use in the chapel of Christ Church Parish, by a few members of the parish, was employed for the first time at the Communion there.

On Wednesday, in St. Paul's Parish, arrangements were finally made by the vestry for liquidation of debt on the church, in order to its consecration at an early date.—*Church Times*.

Massachusetts.—CONFIRMATION.—On Sunday, the 23d inst. the Bishop visited St. Matthew's Church, South Boston, in the afternoon; preached, and confirmed five persons. After Church, he also catechised the children.—*Church Witness*.

Ohio.—CONSECRATION.—The Rt. Rev. Bishop McIlvaine, on the 28th inst., consecrated to the worship and service of Almighty God, Trinity Church, Lyme. Present of the clergy, the Rev. Messrs. Bronson, Freeman, Winthrop, Cracraft, and J. R. Taylor. The instrument of donation was read by the Rev. Mr. Cracraft; the sentence of consecration by the Rev. Mr. Taylor. The Rev. Mr. Freeman read morning prayer, assisted in the Lessons by the Rev. Mr. Winthrop. The Bishop read the Ante-Communion Service and preached from Phil. iii. 3:—"We are the circumcision which worship God in the spirit." Setting forth in a clear and powerful manner the relation between the outward forms and the inward spirit of our holy religion.

After sermon, the Bishop was assisted in the administration of the Communion by the Rev. Mr. Bronson.

The parish in Lyme, a year ago last winter, suffered the loss, by fire, of a building then just completed.—With a zeal worthy of the cause, the people immediately proceeded to the erection of the present edifice, which is larger than the former, and was opened for worship the first time last winter. It is a neat and commodious structure, some 50 feet long by 25 wide; adorned with a belfry and spire, and having a vestry room in the rear, about 12 feet square.

The parish at present suffers from the want of a minister. United, as formally, with Bellvue, 4 miles distant, we know not where a clergyman could be more useful, or where one could find a pleasanter field of labor.

On the day following, the Bishop consecrated St. John's Church, Wakeman. The same clergy in attendance. The instrument of donation was read by the rector, the Rev. Mr. Bronson, the sentence of consecration by the Rev. Mr. Winthrop. The latter read Evening Prayer; the Rev. Mr. Cracraft reading the Lessons. The Bishop preached from 2 Cor. vi., 1:—"We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

The good Church people here have labored for a long time under many discouragements. Their house of worship (which is finished with the exception of some fixtures about the chancel, and entirely paid for,) does credit to their liberality and perseverance. The Rev. Mr. Bronson, who has more than reached his "three score years and ten," at present divides his services between this Church and that of Hudson.

The Bishop closed his visitation to this section of his diocese, on the forenoon of the 30th inst., at Milan, where he consecrated St. Luke's Church, and held confirmation. The same clergy present as on the occasions above mentioned. The instrument of donation and sentence of consecration, were read by the rector, the Rev. Mr. Taylor. Morning Prayer was offered by the Rev. Mr. Winthrop, the Rev. Mr. Freeman reading the Lessons. The Bishop read the Ante-Communion service, and preached an impressive and searching discourse from Prov. xxiii, 26:—"My son give me thy heart, and let thine eyes observe my ways." At the close of the sermon, which was listened to by a full and attentive congregation, seven persons were confirmed; four of the candidates having been received into the visible fold of Christ by baptism, on the Sunday preceding. The season has been one of unusually solemn and refreshing interest, both to ministers and people, and they feel encouraged to say, that through the grace of God, their bread has not been cast upon the waters in vain.—*West Epis*.

CLERICAL CHANGES.—Rev. Joseph Adderly, having resigned the parishes of Wayne township and Red Bank, and accepted a unanimous call to the parishes of Boardman and Canfield, Mahoning Co., Ohio, requests that all letters and papers for him be directed to the last named place.

The Rev. George S. Gordon having been received by transfer from the Diocese of Connecticut, into the Diocese of New York, has been called to the Rectorship of St. Peter's Parish, Peekskill.

The Rev. J. S. Covell has resigned the charge of St. John's Church, Essex, and accepted a call to the rectorship of Christ Church, Bethlem—to which place he requests his letters and papers to be directed.—*Calendar*.

Calendar.

AUGUST.

6. 7th Sunday after Trinity.
13. 8th Sunday after Trinity.
20. 9th Sunday after Trinity.
27. 10th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

20th. (9th Sunday after Trinity.) Wellsboro'.
21st. P. M. Troy. 22nd. P. M. Towanda.
23d. P. M. Pike. 24th. A. M. Springville; P. M. Montrose.
25th. A. M. New Milford. 26th. A. M. Dundaff.
27th. Carbondale. 28th. P. M. Honesdale.
29th. A. M. Salem. 30th. Wilkes-Barre.

SEPTEMBER.

3d. (11th Sunday after Trinity.) West Chester.
10th. A. M. St. Andrew's, Philadelphia, (Institution.)
P. M. Church of the Mediator.
17th. A. M. Church of the Advent, (Institution.) P. M. Kingessing.
20th. Brownsville. 21st. Washington.
23d. St. Paul's, Laceyville. 24th. A. M. St. Andrews, Pittsburgh; P. M. Christ Church, Allegheny; Evening, Trinity.
25th. A. M. Georgetown; P. M. St. Paul's.
27th. Beaver. 28th. Newcastle.
29th. Evening, Butler. 30th. P. M. Wayne Township.

OCTOBER.

1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; 3 P. M. Conneville.
4th. A. M. Uniontown. 8th. A. M. All Saints; P. M. Holmesburg.
15th. Minersville and Schuylkill Haven.
16th. Evening, Bloomsburg. 17th. A. M. Jerseytown; Evening, Danville.
18th. A. M. Northumberland; P. M. Sunbury.
19th. A. M. Louisburg; P. M. Milton.
20th. A. M. Derry; P. M. Muncy; Evening, Williamsport.
23d. Bellefonte. 24th. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Acknowledgements.

The undersigned gratefully acknowledges the following receipts of books, viz: one hundred 12mo. Prayer Books from the "Female Prayer Book Society," through the Librarian; also, thirteen volumes of valuable Theological Books from the "Bishop White Parish Library Association."
JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah Lakes, Wis., July 15, 1848.

Notices.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10 o'clock. Afternoon Service at 5 o'clock, P. M. July 22—24

CHURCH OF THE NATIVITY.—S. G.

During July and August the evening services will be suspended. The morning services commence at the usual hour, 10 o'clock, except on the first Sunday of each month, when they commence at 10 o'clock.
July 1—14

A Card.

WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties. nje

A Card.

FRANK WILLS, Architect, M. C. S. 156 Broadway
Mr. Wills prepares designs for stone and timber Churches, republishes memorials, painted windows; also for houses, cottages, &c.
Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London) stained glass.
New York, June 3, 1848—tf

Advertisements.

Boarding and Day School,
Under the direction of Mrs. Alicia Price and
Sister, No. 306 Arch street, third door
below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the 1st days of September and February. Terms made known upon application to the Principals.

References:—Rev. George Boyd, D.D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M.D.; S. Little, Jr., M.D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Engles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. July 29—7w

The Misses Carters' School for Young Ladies,
No. 46 South Thirteenth St. above Walnut, Phila.

Instruction will be given in all the usual branches of a good English and French education.
The school year is divided into two terms of five months each, commencing on the 1st of September and the 1st of February.
For terms, &c., apply at the school.

REFERENCES.

Rev. H. J. Morton, D.D. Rev. Mr. Ogilby.
Wm. Rawle, Esq. Charles Chauncey, Esq.
George M. Wharton, Esq. R. S. Smith, Esq.

Shelby College, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdams road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as to their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.
An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next.

There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences, per session of 10 months, \$40 00
Modern Languages—French, German, Italian or Spanish, each 20 00
English Studies, in the Preparatory Department, 25 to 30
Board, Fuel, Washing, &c., for a session of 10 months, 110 00
Fuel, and Servant's hire for Public Rooms, 3 50
Music and Drawing, if desired, 15 00

The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky.
WM. J. WALLER, President.
Shelbyville, Ky., July 6, 1848. Aug. 5—6m

Academy of the Protestant Episcopal Church,
341 Market Street.

The Autumnal Session will begin on Friday, September 1.

The Academy consists of six schools, from one to another of which the pupils pass every forty minutes; the whole being daily superintended by the Principal, and from time to time by the Bishop of the Diocese and a Monthly Committee appointed for the purpose by the Board of Trustees.

Circulars may be had of the Janitor at the Academy, or at the book store of Messrs. E. C. & J. Biddle, S. W. corner of Fifth and Minor.

Refer to gentlemen who have sons or wards at the Institution, among whom are:—Rt. Rev. Alonzo Potter, D. D.; John Lambert, Esq.; Francis Hoskins, Esq.; Edward Roberts, Esq.; Wm. Welsh, Esq.; Rev. N. Sayre Harris; Jas. Casey, Esq.; Rev. J. C. Clay, D.D.; Elias Lewis, Esq.; Henry J. Bolter, Esq.; Captain John Marston, U. S. N.; Harry Conrad, Esq.; Isaac S. Waterman, Esq.; Jas. Vinyard, Esq.; Col. Thomas Robinson; Wm. H. Newbold, Esq.; John Ellis, Esq.; Peter Penn Gaskell, Esq.; John Welsh, Jr., Esq.; Thos. A. Newhall, Esq.; Horace Binney, Jr., Esq.; Thos. R. Newbold, Esq.; Rev. Kingston Goddard; Edward C. Biddle, Esq.; Joseph Cabot, Esq.; Francis Hopkinson, Esq.; Clement S. Rutter, Esq.; Gideon Scull, Esq.; Richard P. Lardner, Esq.; Frederick L. Henop, Esq.; Samuel J. Henderson, Esq.; Lewis Krumbhaar, Esq.; Rev. B. Dorr, D.D.; B. S. Janney, M.D.; James Stryker, Esq.; Erasmus Helm, Esq.; Capt. John Gwinn, U. S. Navy; Benj. W. Tingley, Esq.; John Eisenbrey, Esq.; Martin Thayer, Esq.; Charles Vezin, Esq.; Charles C. Pechin, Esq.; Arundus Tiers, Esq.; Wm. F. Griffiths, Esq.; Thomas Allibone, Esq.

G. EMLEN HARE, Principal.

July 29—3t

Grantley Manor, by Lady Fullerton.

Mr. APPLETON has now ready—
Grantley Manor, a Tale, by Lady Georgiana Fullerton, 1 vol. 12mo. paper cover 50 cts; embossed muslin 75 cts—forming No. 36 of Appleton's Literary Miscellany.

The publishers take pleasure in announcing as ready, this new tale by the author of "Ellen Middleton." It has received warm and well merited praise from the foreign Journals and Reviews, and rapidly passed through two editions.

ENTERTAINING VOLUMES RECENTLY PUBLISHED.

Miss McIntosh's Charms and Counter Charms, 75c.
Two Lives, or to seem and to be, by Miss McIntosh, 50c.
Margaret Percival, by Miss Sewell, 2 vols, \$1.
Hawthorne, a Tale, by Rev. W. Sewell, 5th ed. \$1.
Lantern Paragon, by Miss Sewell, 2 vols, \$1.
The Sketches, by Mr. and Miss Sewell, and Mr. Adams.
Wanderings and Fortunes of some German Emigrants.
The Fairy Bower, the history of a month, 50c.
Lanman's Summer in the Wilderness, 50c.
Something for Everybody, by Robt. Carlton, 50c.
Gertrude and Amy Herbert, by Miss Sewell, 50c each.
The Betrothed Lovers, by Manzoni, 2 vols, \$1.
Mrs. Theodore's Memoirs of an American Lady, 50c.
Sir Theodore Broughton, or Laurel Water, by James, 25c.
Zschokke's Fool of 19th Century, and other Tales, 50c.
My Uncle Hobson and I, or Slashes at Life, 50c.
History and Adventures of Margaret Catchpole, 25c.
Marguerite de Valois, by Alexander Dumas, 25c.
Treasure Trove, by Saml. Lover, 25c.

Published by

GEO. S. APPLETON,

148 Chestnut street.

Wanted.

An opening is offered in a healthy village in Alabama for a clergyman of the Episcopal Church, who would be willing to take charge of a Female Academy and preach in the village and in the neighbourhood. In addition to the income from the school there would be pledged a salary of \$500 for ministerial services. For further particulars apply to the Bishop of the Diocese or to Dr. L. H. Anderson, Sumpterville, Ala. July 15—4t

The Episcopal Bookstore.

R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Book Store* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

The Old Man's Home, an Allegory, by Adams.
The King's Messengers, do do.
The Dark River, do do.
The Shadow of the Cross, do do.
The Distant Hills, do do.
Sacred Allegories, do do.
The Vast Army, do do.
Hawthorne, a Tale of and for England, in two volumes. Third Edition.

Mark Wilton, the Merchant's Clerk, by Charles Taylor.
Lady Mary, or not of the World, by do.
Margaret the Pearl, by do.
The Recognition of Friends in another World, by Dr. Dorr.

The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.
The Lost Church Found.
Joy and Peace in Believing.
The Dew of Heaven.
Flowers for Heaven.

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Mercy for Babes, by W. Adams.
Prayer Books from 20 cts. to 8 dollars.

Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz.

Ecclesiastical Mnemonika, or Aid to Memory, in storing the mind with a correct knowledge of Ecclesiastical dates, together with much other aid to the memory.

Manton on James—Practical Exposition of the Epistle of James, by Rev. Thos. Manton, D.D.

Jenky on Jude, an Exposition upon the Epistle of Jude, delivered in Christ Church, London, by the Rev. Wm. Jenky, M.A.

Daily Exposition of the Epistles of the Philippians and Colossians.

Bishop Horne's Complete Works, 2 vols.
Melville's Sermons, new edition, 2 vols.
Bridges on the Christian Ministry.

Barrow's Works, 3 vols.
Leighton's Works.
Taylor's Sermons.

Bunt's Works, complete in 4 vols.
Tupper's Philosophy, new edition.
The Rev. John A. Clark's Works, 6 vols.

Obligations of the World to the Bible.
Attractions of the Cross, by Spring.
Christ on the Cross, by Stephens.

Published and for sale by
R. S. H. GEORGE, 16 south 7th st.

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.

Jeremy Taylor's Whole Works, 3 vols, Royal 8vo.
Dr. John Scott's Works, 6 vols, Oxford edition.

Bishop Sanderson's Sermons, 2 vols, Oxford edition.
Stillington's Origines Sacre, 2 vols, Oxford edition.
Bingham's Christian Antiquities, 2 vols, London.

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Cross.

the last day; when that which was sown in glory; and the work of sanctification in spirit, soul, and body, shall be completed.—Bishop Horne.

PHILADELPHIA, SATURDAY, AUGUST 12, 1848.

[VOL. X.—No. 32.—WHOLE No. 502.]

Communications.

For the Banner of the Cross.

Fewell, or Essays of Opinion for Churchmen.—a book

The theory of conversion, as held by very many professing christians of every non-Episcopal denomination, is unphilosophical and unscriptural; and by consequence subversive of the Truth. It is held that the assurance of the pardon of sins, is given before Baptism; that the reaction of the mind under deep conviction, producing tranquillity and peace, is the only reliable evidence of conversion; hence all the appliances of revivalism are brought to bear upon this point; men are taught to look for the assurance of pardon, in this tranquilization of feeling. To say nothing of the entire want of Scriptural authority for this doctrine, it is at war with sound philosophy. It is to mistake a natural effect of organization for the influences of divine grace: all persons, of what temperament soever, are expected to undergo the same process, to realize the same overwhelming conviction, the same depression; and upon the removal of the superincumbent weight, to feel the very same swelling emotions of joy; many a man has abandoned all hope of salvation, who having been brought under the influence of this theory, and finding within his own mind nothing like the transports of bliss spoken of by others, as the evidences of their conversion, came to the hopeless conclusion that God had in store no mercy for him. How absurd is this notion! where in the word of God can be found one scintilla of authority for it? It is a wicked obliteration of all the teachings of holy scripture, and substituting "for doctrines, the commandments of men." In a previous article, it was argued, that it laid profane hands upon the ordinances of God's house; that it superseded baptism; that it erased confirmation, the Eucharist, orders and all the positive institutions of the Gospel covenant. As an instance of the practical operation of this thing, an intelligent gentleman in one of the dissenting denominations, had been a communicant seven years, and had never been baptized. He was brought to his senses by the perusal of a sermon by one of the bishops of *The Church*. Why desire baptism, if sin is already pardoned, and the converted sinner assured, that God is reconciled, and that he is safe? I can but regard this notion as a stroke of policy; an attempt to make amends for radical defects in organization; defects to be repaired only by the renunciation of darling systems, and the return to the apostolic folds. A melancholy end resulting from this doctrine is, that persons of thought and discernment are often made skeptical by it. The writer of this communication had once a memorable instance of this tendency. A young man was conversing with him upon camp-

following singular narrative, quoted by the (London) *Gleaner*, is taken from a note to the new edition of Sharon Turner's "Sacred History of the World." It is a communication from Sir Claude Wade to the editor.—ED. BAN.

"The impression entertained by the author that the total cessation of bodily action, internal and external, which is usually the accompaniment of death, is not its infallible token, nor inseparably accompanied by it, is countenanced by the very curious performance of the celebrated Hindoo fakeer, mentioned by the Hon. Captain Osborne in his work upon the Court and Camp of Runjeet Singh, as having allowed himself to be buried in a chest under ground at Lahore, and as having been brought again to life when disinterred at the end of forty days. Captain Osborne appears in the first instance to have had no reason to suspect the real occurrence of the fact, extraordinary as it was; but he states that on the proposition being made to the fakeer, that he should be buried again in a similar manner for one week, with the conditions that the chest he was enclosed in should have two padlocks, the key of one of which should be in Captain Osborne's keeping, and that the place of his interment should be watched by sentries from the guard by which the English embassy was attended, he objected to the proposed arrangement, and declined to make the trial on such terms. Captain Osborne adds, however, that shortly afterwards the fakeer sent to signify his consent to what had been proposed to him; but that his consent being accompanied by the declaration that he was sure the object of the English officers was to destroy him, the latter did not think themselves justified in being parties to an experiment which they thought certain to prove fatal.

"The following statement of the circumstances attendant on the previous interment of the fakeer spoken of by Captain Osborne, has been kindly communicated to me by Sir Claude M. Wade, then political resident at Loodianah, and chief agent of the English Government at Runjeet Singh's court, with permission to insert it here. The well-known ability and character of Sir Claude Wade not only guarantee the certainty of the

facts which his account relates, but give great force and doctri to the conclusion which he appears to have come to, St. Pl at however hard to explain the causes or means of the ance, s extraordinary performance, there is no reason to doubt gift of ty.—

I ask was present at the court of Runjeet Singh at Lahore, in when the fakeer mentioned by the Hon. Captain Osborne ried alive for six weeks, and although I arrived a few after his actual interment, and did not consequently wit- at part of the phenomenon. I had the testimony of Run- gh himself and others, the most credible witnesses of t, to the truth of the fakeer having been so buried before

Theid from having myself been present when he was disin- the Jund restored to a state of perfect vitality, in a position so comme him as to render any deception impossible, it is my firm membeat there was no collusion in producing the extraordinary ner, Meh I have related. Captain Osborne's book is not at parish. before me, that I might refer to such part of his account lessons es the authenticity of the fact on my authority. I will preache briefly state what I saw, to enable others to judge of

On Vt due to my evidence, and whether, from the tenor of Rev. Moofs of collusion can, in their opinion, be detected. lessons, the approach of the appointed time, according to invi- The Re accompanied Rujeet Singh to the spot where the fakeer munion buried. It was a square building, called, in the lan- Mr. Clame country, a *Barra Durree*, in the midst of one of the In thejoining the palace at Lahore, with an open verandah Mr. Clamehaving an enclosed room in the centre. On arriving Rev. Mesjeet Singh, who was attended on the occasion by the pronounces court, dismounting from his elephant, asked me to

At the examining the building to satisfy himself that it was prayers, as he had left it. We did so. There had been an open On Thh of the four sides of the room, three of which were and the losed with brick and mortar; the fourth had a strong Downin losed with mud up to the padlock, which was sealed

In the vate seal of Rujeet Singh, in his own presence, when lessons. was interred. In fact, the exterior of the building paish, and an aperture whatever by which air could be admitted, to the communication held by which food could possibly be

At nigh the fakeer; and I may also add that the walls clo- Rev. Mr. brways bore no mark of having been recently distur- request of wed. Runjeet Singh recognized the impression of who also the one which he had affixed; and as he was as

The pri any European could be of the successful result of intervals deprise, to guard as far as possible against any col- instructiond placed two companies from his own personal es- session; a building, from which four sentries were furnished quarter, at every two hours, night and day, to guard the build- Rev. Messrusion. At the same time he ordered one of the puted to thers of his court to visit the place occasionally, and Marple, M result of his inspection to him, while he himself,

A resoluter, kept the seal which closed the hole of the pad- lock, and the latter received the reports of the officers on guard morning and evening. After our examination, and when we had seated ourselves in the verandah opposite the door, some of Rujeet Singh's people dug away the mud wall, and one of his officers broke the seal and opened the padlock. On the door being thrown open nothing but a dark room was to be seen. Runjeet Singh and I then entered it, in company with the servant of the fakeer. A light was brought, and we descended about three feet below the floor of the room, into a sort of cell, into which a wooden box, about four feet long by three broad, with a square sloping roof, containing the fakeer, was placed upright, the door of which had also a padlock and seal similar to that on the outside. On opening it we saw a figure enclosed in a bag of white linen, drawn together and fastened by a string over the head, on the exposure of which a grand salute was fired and the surrounding multitude came crowding to the door to see the spectacle. After they had gratified their curiosity, the fakeer's servant, putting his arms into the box, took the figure of his master out; and closing the door, placed it with his back against the door, exactly as he had been squatted like a Hindoo idol, in the box itself. Runjeet Singh and I then descended into the cell, which was so small that we were only able to sit on the ground in front, and so close to the body as to touch it with our hands and knees. The servant then began pouring warm water over the figure; but as my object was to watch if any fraudulent practice could be detected, I proposed to Runjeet Singh to tear open the bag, and have a perfect view of the body before any means of resuscitation were attempted. I accordingly did so; and may here remark that the bag, when first seen by us, looked mildewed, as if it had been buried for some time. The legs and arms of the the body were shrivelled and stiff, the face full as in "life, and the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arms. There was however, a heat about the region of the brain which no other part of the body exhibited. The servant then recommenced bathing him with hot water, and gradually relax- ing his arms and legs from the rigid state in which they were

contracted, Runjeet Singh taking his right and his left leg to aid by friction in restoring them to their proper action, during which time the servant placed a hot wheaten cake about an inch thick, on the top of the head—a process which he twice or thrice repeated. He then pulled out of his nostrils and ears the wax and cotton plugs with which they were stopped, and after great exertion opened his mouth by inserting the point of a knife between his teeth, and while holding his jaws open with his left hand, drew the tongue forward with the forefinger of his right, in the course of which the tongue flew back several times to its curved position upwards, that in which it had originally been placed, so as to close the gullet. He then rubbed his eyelids with *ghee* (clarified butter) for some time, until he succeeded in opening them, when the eyes appeared quite motionless and glazed. After the cake had been applied for the third time to the top of his head, the body was convulsively heaved, the nostrils became violently inflated, respiration ensued, and the limbs began to assume a natural fullness; but the pulsation was still only very faintly perceptible. The servant then put some of the *ghee* on his tongue, and made him swallow it. A few minutes afterwards, the eyeballs becoming slowly dilated, recovered their natural colour; and the fakeer recognising Runjeet Singh sitting close by him, articulated in a low sepulchral tone scarcely audible, "Do you believe me now?" Runjeet Singh replied in the affirmative, and then began investing the fakeer with a pearl necklace, a superb pair of gold bracelets, shawls, and pieces of silk and muslin, forming what is called a *khalat*, such as is usually conferred by the princes of India on persons of distinction. From the time of the box being opened to the recovery of the voice, not more than half an hour could have elapsed; and in another half an hour the fakeer talked with myself and those about him, freely though feebly, like a sick person, and we then left him, convinced that there had been no fraud or collusion in the exhibition which we had witnessed.

"I was present also when the fakeer was summoned by Rujeet Singh to Lahore, from a considerable distance, some months afterwards, to again bury himself alive before Captain Osborne and the officers of the late Sir William Macnaughten's mission in 1834, which after the usual preparation, he offered to do for a few days; but the term of Sir W. Macnaughten's mission having nearly elapsed, some doubts were expressed and observations made by Captain Osborne as to keeping the key of the room in which he was to be buried in his own possession, which the fakeer, with the superstitious dread of an Indian, considered ominous of his fate. He became alarmed that, if once within Captain Osborne's power, he would not escape alive. His refusal on that occasion will naturally induce a suspicion of the truth of the transaction as witnessed by myself; but to those who are well acquainted with the character of the natives of India it will not be surprising that, where life and death were concerned, the fakeer should have manifested a distrust of what to him appeared the mysterious intentions of an European, who was a perfect stranger to him, when he was ready to repose implicit confidence in Rujeet Singh, myself, and others, before whom he had exhibited. I am satisfied that he refused only from the cause I have mentioned, and that he would have done for me what he declined doing for Captain Osborne. It had previously been observed also, by Sir W. Macnaughten and others of the party, and very truly though jestingly, that if the fakeer should not have survived the trial to which he was required to submit, those who might instigate him to it would run the risk of being indicted for murder, which induced them to refrain from pressing the subject farther. I share entirely in the apparent incredibility of the fact of a man being buried alive, and surviving the trial, after various periods of duration; but, however incompatible with our knowledge of physiology, in the absence of any actual proof to the contrary, I am bound to declare my belief in the facts which I have represented, however impossible their existence may appear to others. I took some pains to inquire into the mode by which such a result was effected, and was informed that it rested on a doctrine of the Hindoo physiologists, that heat constitutes the self-existent principle of life, and that if the other functions are so far destroyed as to leave that one in its perfect purity, life could be sustained for considerable lengths of time, independently of air, food, or any other means of sustenance. To produce such a state the patients are obliged to go through a very severe preparation. How far such means are calculated to produce such effects physiologists will be better able to judge than I can pretend to do. I merely state what I saw and heard; and think, when we consider the incredulity and ridicule with which some of the most wonderful discoveries of modern times have been regarded—viz., galvanism, Harvey's system of the circulation of the blood, mesmerism, &c.—that it is presumptuous in any of us to deny to the Hindoos the possible discovery or attainment of an art which has hitherto escaped the researches of European science."

Ever bear in mind, that thou hast been born into the world for this end, to do good to thyself and to all others, as far as possible, on all occasions.

It is marvellous to behold, as the excellent Bishop Andrewes observes, how from the laver of regeneration, to the administration of the *Vaticum*, this Good Spirit helpeth us, and poureth His benefits upon us; having a grace for every season. When we are troubled with erroneous opinions, He is the Spirit of truth; when assaulted with temptations, He is the Spirit of Holiness; when dissipated with worldly vanity, He is the Spirit of compunction; when broken with worldly sorrow, He is the Holy Ghost the Comforter. It is He, who, after having regenerated us in our baptism, confirms us by the imposition of hands; renews us to repentance when we fall away; teaches us all our life long, what we know not; puts us in mind of what we forget; stirs us up when we are dull; helps us in our prayers; relieves us in our infirmities; consoles us in our heaviness; gives signs of joy in the darkest night of sorrow; seals us to the day of redemption; and raises us up again in the last day; when that which was sown in grace shall be reaped in glory; and the work of sanctification in spirit, soul, and body, shall be completed.—*Bishop Horne.*

Communications.

For the Banner of the Cross.

Fewell, or Essays of Opinion for Churchmen: a book

The theory of conversion, as held by very many professing christians of every non-Episcopal denomination, is unphilosophical and unscriptural; and by consequence subversive of the Truth. It is held that the assurance of the pardon of sins, is given before Baptism; that the reaction of the mind under deep conviction, producing tranquillity and peace, is the only reliable evidence of conversion; hence all the appliances of revivalism are brought to bear upon this point; men are taught to look for the assurance of pardon, in this tranquilization of feeling. To say nothing of the entire want of Scriptural authority for this doctrine, it is at war with sound philosophy. It is to mistake a natural effect of organization for the influences of divine grace: all persons, of what temperament soever, are expected to undergo the same process, to realize the same overwhelming conviction, the same depression; and upon the removal of the superincumbent weight, to feel the very same swelling emotions of joy; many a man has abandoned all hope of salvation, who having been brought under the influence of this theory, and finding within his own mind nothing like the transports of bliss spoken of by others, as the evidences of their conversion, came to the hopeless conclusion that God had in store no mercy for him. How absurd is this notion? where in the word of God can be found one scintilla of authority for it? It is a wicked obliteration of all the teachings of holy scripture, and substituting "for doctrines, the commandments of men." In a previous article, it was argued, that it laid profane hands upon the ordinances of God's house; that it superseded baptism; that it erased confirmation, the Eucharist, orders and all the positive institutions of the Gospel covenant. As an instance of the practical operation of this thing, an intelligent gentleman in one of the dissenting denominations, had been a communicant seven years, and had never been baptized. He was brought to his senses by the perusal of a sermon by one of the bishops of *The Church*. Why desire baptism, if sin is already pardoned, and the converted sinner assured, that God is reconciled, and that he is safe? I can but regard this notion as a stroke of policy; an attempt to make amends for radical defects in organization; defects to be repaired only by the renunciation of darling systems, and the return to the apostolic folds. A melancholy end resulting from this doctrine is, that persons of thought and discernment are often made skeptical by it. The writer of this communication had once a memorable instance of this tendency. A young man was conversing with him upon camp-meetings, and unhesitatingly declared that he had no faith in them, or in any thing connected with christianity; and he had been brought to this conclusion by the following train of circumstances. He had been a very wicked man, and at a camp-meeting was brought under conviction; he went into the altar, and continued under powerful emotions for some days; at length, the mind began to rally its powers; the feelings became more tranquil, and when asked how he felt, he replied that he was rather less depressed, that he was more tranquil. He was told that he was converted; this was just that which he had most earnestly desired, and when thus informed he became happy; and when at length he was assured that no man had ever better grounds to predicate the assurance of pardon and acceptance, than he had, his transport overleaped all bounds, and he became frantic with delight; in this frame he continued as long as the appliances of shouting and singing were kept up; but upon retiring to the solitude of his own thoughts and feelings and looking into his mind for grounds upon which to rest his hopes, and finding nothing upon which to fasten, being wholly unable to "give a reason of the hope that was in" him, he relapsed into moody skepticism, and to all human appearance it was utterly impossible to reclaim him. This unhappy condition was but a legitimate effect of a ruinous cause; he had been told by persons to whom he had learned to defer, that no man had ever a better ground for hope than had he; that no man had ever a more happy conversion; and by this rule, he adjudged christianity; he well knew, that he had nothing upon which to rely for eternal life, and if none had a better hope, there was nothing in the gospel upon which to rest one's hopes of happiness hereafter. And this is but one of the very many instances of overturned hope, of perverted faith. When men go away from the gospel, and fashion out some theory that has in it nothing akin to revealed truth, they must needs err. The doctrine has been recently promulgated, that religious truth is constantly developing; that systems of faith now held in certain quarters, are nearer the standard of perfection than when the gospel came from the hands of Christ and His disciples. I ask, Mr. Editor, whether the credit of originating this theory is due to Mr. Newman? Had not the sects long since taught it?

Agreeably to this doctrine, it is impossible for any one desirous of doing the will of God, and being embraced within the covenant of grace, to know the grounds of his hope. St. Peter, when asked by the first converts, what they should do to be saved, spake to them not in an unknown tongue, but clearly pointed out the way of salvation, "Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost." Let us imagine that St. Peter had held the novel doctrine now taught, and when asked of the plan of salvation, that he had told them to come and prostrate themselves before him, that he might pray for them; that after being deeply convicted, for a greater or less time, God would speak pardon to them, and that their feelings would recoil and be happy, what reliance, I ask, could they have placed upon this test? What a multitude of causes, stealing into the mind might have produced the effect, and God the Holy Ghost have had no part in it? And if this be the mind of The Spirit now, it had surely been then. It was not then, and who so bold as to say a "change has come over the divine mind," and caused a thorough and radical alteration in the cardinal doctrine of conversion? This doctrine conflicts in every essential feature, with that taught by St. Peter and the other apostles. St. Peter spake of Repentance, and Baptism, and Confirmation, ("ye shall receive the gift of the Holy Ghost.") This doctrine speaks of feeling only. I ask then, must it not be radically and ruinously defective?

CYPRIAN, N. C.

By Rev. W. Adams
of Nashotah

For the Banner of the Cross.

Convocation of Northern Pennsylvania.

The Convocation held its Summer Session in Lewistown on the Juniata, during the 18th, 19th and 20th inst. The exercises commenced on Tuesday evening the 18th inst. The following members present, viz: Rev. Messrs. Natt, Clotworthy, Lightner, Morris, Field, Downing, Clark, and Heister, Rector of the parish. Evening prayers were read by Rev. Mr. Clark, the lessons by Rev. Mr. Field. The Convocation sermon was preached by the Rev. Mr. C. Lightner, from 1 Cor. 9: 16.

On Wednesday morning, divine service was performed by Rev. Mr. Clotworthy reading prayers, Rev. Mr. Morris the lessons, and Rev. Mr. Downing the ante communion service. The Rev. Mr. Clotworthy preached; and the Holy Communion was administered, on request of the Rector, by Rev. Mr. Clark, assisted by Rev. Mr. Downing.

In the afternoon, the Rev. Mr. Field read prayers, the Rev. Mr. Clark the lessons. Addresses were then delivered by the Rev. Messrs. Downing and Lightner, and the benediction was pronounced by the Rev. Mr. Clark.

At the third service, the Rev. Mr. Lightner read evening prayers, and Rev. Mr. Clark preached.

On Thursday morning, prayer was read by Rev. Mr. Field, and the Lessons by Rev. Mr. Clotworthy. The Rev. Mr. Downing preached.

In the afternoon, the Rev. Mr. Morris read the prayers and lessons. The Rev. Mr. Lightner addressed the children of the parish, and was followed by the Rev. Mr. Clark in an address to the congregation on the subject of Christian education.

At night, the Rev. Mr. Clark read divine service, and the Rev. Mr. Morris preached. The services were closed, at the request of the Rector, by an address from the Rev. Mr. Clark, who also pronounced the benediction.

The private sessions of the Convocation were held during the intervals of divine worship, and were full with interest and instruction. Muncy was selected as the place for the autumnal session; our special convocations were ordered for the present quarter, at Philipsburgh and Lewisburgh and Milton. The Rev. Messrs. Natt, Clotworthy, Heister, and Field, were deputed to the former, and the Rev. Messrs. Lightner, Downing, Marple, Morris, and Clark, to the latter.

A resolution was adopted to endeavour to procure through the Bishop, from churchmen in the city, one hundred dollars for the present year, towards regular services in Milton and Lewisburgh. Milton is an old parish, but has long been considered as defunct; through the unwearied exertions of the Rev. Mr. Morris, a congregation has been gathered together, and a prospect is opened for a resuscitation of the parish. The prospect at Lewisburgh is also a bright one. Will not a few churchmen hand in the sum to the Bishop with reference to these two points? We can engage that no better appropriation of this sum could be made.

The value and efficiency of these convocations, are now beginning to be seen. As regards this whole district of country, the convocation is missionary in its character; as regards each particular parish, it lends the countenance and sympathy of the other clergy to the Rector; and as regards ourselves they are means of improvement, and tend to refresh us by mutual counsel for the work to which we are set apart. But for it, isolated as we are from each other, we should seldom enjoy the pleasure of social intercourse. As it is, we meet at least each quarter, and thus ensure that intercourse four times in the year. Will not our friends in other places, pray for us while thus engaged?

Williamsport, July 26.

Rev. W. S. Clark

For the Banner of the Cross.

Essays on the Rubric.

Mine be the task, unfainting to aspire
To illustrate the Rubric, that among
Our modern Churchmen is too little known
The purest laws upheld, my spirit bless,
With joys that change not in the circling years.

DUNLIN.

It has been considered that citizens of a free state should be instructed in that polity, whereby they have arrived at greatness, so that their actions might be conformable to the wisdom of their laws. Since such an opinion prevailed, the administrators of the laws were bound especially to a perfect acquaintance with

them; and as an incentive to perseverance, rewards were offered suited to the dignity of the subject. Wherefore judges being in a free state fitly chosen, were of integrity more spotless than their ermined robe, not daring to violate what they had sworn so solemnly to administer with purest virtue. Now though they considered custom as the source of common law, founded as it was on right reason, would they regard another species of custom arising from a sensual nature as a sufficient excuse for the abrogation of the former.

In temporal matters the rewards being more tangible, and the violation of the laws destructive of the very bonds of society, caused even the general community to watch their observance with the utmost rigor. For so did it interest mankind to live in the enjoyment of their own labors uninjured by the crafty or the powerful, that they allowed not a vicious inclination to give rise to a degenerate custom. If then there were any so foolhardy as to allege custom for a violation of any law existing on the Statute Book, they were soon shown that the law remained in force by being condemned to pay its penalty. Nay even in acts passed in a barbarous age, when might prevailing over right, gave a color to injustice, a reasonable custom was not allowed to abrogate an injurious law; for it remained in force until repealed, and the penalty was adjudged though afterwards forgiven.

Singular is it that in affairs of the highest moment, exceeding the former in as great a degree as the spiritual surpasses the material, the same firmness should not be shown, nor the same integrity so highly prized. For surely in earthly laws regarding this present life alone, the end sought is temporal; the good desired a free and happy life; the reward momentary and limited to a few years of short existence; but in laws spiritual, divine, or ecclesiastical, the end is the noblest that can be conceived, since it raises the soul from this footstool of the Creator's throne to the sense of his surpassing glory, and unites it with the choir of angels and redeemed; the good so sought is an eternal life of utmost happiness; the reward an amaranthine crown of brightest joy.

Wherefore these divine laws were not, as human, left to the unaided light of reason, but required supernatural means to make our natural understanding apprehend their God-like truth. Nor could our corrupted nature by any act observe the supernatural law, or gain its primeval purity; therefore was required a sinless sacrifice to remove our original sin, even the Lord Jesus, who came into the world to save sinners. Through that atonement so incomparable the Holy Spirit aided in the grand work of Redemption, bringing light out of darkness, purity from corruption, and heavenly peace from the tempestuous war of struggling passions.

Since these laws ecclesiastical, ordained material ordinances for the advancement of our compound nature to the invisible and eternal good, they were not instituted without the sanction of the Holy Spirit, the author of order and not disorder in all churches governed by Apostles or Bishops, and preserving the fundamental principles of Christian doctrine.

In the earliest periods the priesthood was so highly valued, that kings and chiefs secured their tyranny by the influence it gave them over the minds of men; and in the Jewish polity it was the most glorious and highly honoured of all stations. As the Christian dispensation exceeded the Mosaic in importance and grandeur, so did the former surpass the latter in sublimity of rites and simple majesty. Wherefore on the establishment of Christianity by Constantine, the Bishops of the Church ranked even with Princes; and so highly did their office exceed the judicial, that some celebrated fathers of the Church were advanced from the station of a judge to the more eminent dignity of a bishop. For it was justly thought that one, who had faithfully administered human laws, would with the same fidelity uphold the divine.

Considering therefore in these purer ages of the Church, that stations of ecclesiastical dignity, required men of devoted energy, of simple habits and unimpeachable lives, they proposed temporal rewards for the purpose rather of adorning their station than recompensing their labours. For those noble spirits, honored throughout all time, the halo of whose sanctity still beams on a darker and more degenerate age, sought not the mitre for its earthly splendour, but so lived in the enjoyment of wealth and honour, as to check by the influence of their station the progress of depravity, and by their unwearied labours arouse men to a sense of their high calling.

The christian community being ardent in love, and earnest in zeal for heavenly things, perceived then that an ecclesiastical polity was of the utmost importance to their spiritual welfare, and when by their own consent to apostolic tradition, they had agreed on requisite forms, they obliged these by every law both civil and divine to be observed. The stewards of the mysteries of God being members of an eternal priesthood, were bound by the most solemn oaths, swearing even on the sacred elements to hold intact the constitutions of the Church, and see that they were observed by others.

Germantown, July 15, 1848.

W. Dunlin Parker

For the Banner of the Cross.

College of St. James, Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL will also re-open on the same day. Pupils who have acquired the elements of English and are twelve years of age are received into the grammar school and prepared for admission into the college.

The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

A mercantile course of study is provided for those who desire it.

Application for the admission of pupils or for further information may be made to
JOHN B. KERFOOT, Rector,
College of St. James P. O., Md.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, AUGUST 12, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets. Mr. George will act as Agent for the receipt of subscriptions, ect.

"PEACE ON EARTH, GOOD WILL TOWARD MEN."—From the conduct and language of some, who would be highly insulted by any doubt of their christian character, we never would argue that "the tongues of angels" announced in the above words one of the great results of a Saviour's birth.

Although personal differences are allowed among christians to an extent altogether at variance with their high profession, these are trifling when compared with the animosities, actually cultivated by some as the proper growth of a patriotic spirit, which exist between christian nations. There never was a time in the history of this country, when it seemed more important to impress upon the public mind the duty and the blessing of "peace on earth, good will toward men." The martial spirit of our people has been roused by a successful war, attended with brilliant victory and conquest. The evils, the sad, the bitter woes which have resulted are hidden in the desolate homes where the afflicted mourn in silence. The public ear hears only the shouts with which a grateful nation welcomes back her heroes, the public eye sees but the garlands and the triumphal arches and the glittering processions. There is great danger now that this nation, which has prospered by using "the ploughshare and the pruning hook," may be tempted to exchange these peaceful implements for "the sword and the spear." It is now the duty of the christian patriot to encourage thoughts of peace, and to set forth, on every proper occasion, the duty of all who deserve the christian name, of striving to advance that blessed spirit which makes this its motto in all the relations of life, "GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD WILL TOWARD MEN."

Under these impressions, we have the greatest pleasure in publishing whatever seems likely to strengthen and extend this desire for peace, this feeling of "good will" toward other nations. And as there is no nation of the earth with which this country is more intimately connected, so it should be our highest aim to cultivate this mutual feeling between our country and Great Britain. A common Faith, a common language, and a common interest bind us in ties of love which should never again be broken. It was thus that we hailed with peculiar pleasure the address delivered at Burlington College on the fourth of July, because it spoke the sentiments worthy of Christianity, of philanthropy, and of patriotism. We have rejoiced to see the spirit with which that address has been received in all our religious journals. And with the same feelings we give the following extracts.

The Protestant Churchman, in its editorial correspondence, after describing the various points of interest on Lake Champlain, associated with the history of the last war with Great Britain, adds:—"But enough of war, and its monuments. These monuments mark a time which we trust has gone by forever. Never more, we believe in struggle, but ever in concord, in brotherly strife for good, in a noble emulation to bless the world in upholding the reign of peace, shall England and America contend together."

The writer then quotes from Bishop Doane's Address, with the accompanying remarks, the noble ode of Washington Allston, already given in the Banner.

"The Christian Witness" introduces an extract from the late speech of our minister, Mr. Bancroft, at the meeting of the Royal Agricultural Society, with the following excellent remarks.

The speech of Mr. Bancroft is we think worthy of the representative of this nation. He speaks words becoming a christian, a philanthropist, a patriot, because they are words which will tend to produce "PEACE ON EARTH, GOOD WILL TOWARD MEN."

The following are the remarks of "the Christian Witness."

"ENGLAND.—If we were to believe one half of what is written and said in England, and repeated in this country, in respect to English institutions, we should conclude that this 'Isle of the sea' was any thing but the 'home of the free'; that her civil and religious institutions rested like a dead weight upon the people, crushing their energies and exhausting that spirit of enterprise and independence, which is a vital element in the character of a people who would rise to the full enjoyment of their rights, and hold a commanding position among the nations of the earth. Few nations are more frequently and more unjustly misrepresented than England. She has her faults,—but with them all, she raises her head far, very far above all other countries. She extends her arms, until she holds in her embrace, territories on which the sun never sets. She has a moral and an intellectual power, by which she holds a proud pre-eminence, from which no nation can dislodge her. Enjoying such distinction, her faults, like those of a great man, become all the more conspicuous, by reason of her peerless greatness. Her defects are multiplied and magnified, until to the view of some, they eclipse her excellencies; and England is held up as a mother, who in her pride and self-will, neglects to provide for the temporal and spiritual wants of her own children. There are reforms which it would be vastly for her benefit to make, and we hope that the day is not far distant, when they will be made. There are mischief-making men there, as there are everywhere. These people find great fault with both Church and State. This class of men are radicals and agitators there, and so they would be radicals and agitators any where on the face of the earth, among either civilized or uncivilized men, unless from either fear or selfishness, they should think it good policy to be quiet. We have but recently had a remarkable demonstration of the state of popular feeling in London, on the part of the middling class, the bone and sinew of the nation, in putting down the *Chartists*, men, who, for the want of better employment, spend their money and waste their time in a foolish attempt to sweep away the principles of the English government, and to overthrow her time-honored institutions.

It is an interesting fact, that many Americans, who are republicans by birth and education, and who, as they ought to be, are devotedly attached to the free institutions of their own country, who scorn all notions of a titled nobility, and sneer at any union of the Church and State, when they visit England, are agreeably surprised by what they see about them. They behold, strange as it may appear, liberty in the State, and religion in the Church: something besides a cold formalism in the one, and an oppressive aristocracy in the other. The testimony of some of the ministers of the denominations around us, who have visited England, as to the state of the Church, and the piety and zeal of its members, is truly gratifying.

And we are glad to know that American politicians of the most radical school, are not so blind but that they can see clearly the liberty which the English enjoy, and in terms not to be misunderstood, can openly speak their admiration of what they see. Our present minister at the Court of St. James, who, as a politician, before he went to England, was ranked among the most radical, spoke at a meeting of the Royal Agricultural Society, on the 14th ult., after the following manner, as reported in the London Times of the 15th."

We prefer giving the whole speech as we find it in the (London) Guardian. [ED. OF BAN.]

The speech of Mr. Bancroft was full of elegant compliment, just sufficiently practical to come home to his hearers with a tact that seems to be equally the gift of all American speakers. In proposing the health of the President elect, he spoke as follows:—

"I esteem it not as any thing personal to myself but as an evidence on the part of the farmers of Yorkshire that you too, like the farmers of every other part of England which it has been my lot to visit—that you too cherish the sentiment of friendship and regard for that other nation beyond the Atlantic—(Loud cheers)—where Chatham's language is the mother tongue. (Continued cheering.) But let me seize the opportunity to express my grateful sense of the cordial welcome which I, in connexion with others, have received in Yorkshire. The invitation of your president brought me on a pilgrimage to this far-famed and world-renowned valley of Mowbray—to this land of abbeys, and I, in common with others, can testify that if the old monasteries are crumbled to the dust, the spirit of hospitality still survives, and has lost nothing of its strength. And to what an entertainment have we been invited? We assemble at the base of the most stupendous monument ever reared by the genius, the delicate taste, and the religious sentiment of our ancestors—(Loud cheers)—and which has been so carefully restored and preserved by the pious zeal of their posterity. Indeed, it seems as if centuries themselves descended round about us to welcome this living and moving panorama of the industrious of the English of to-day—it seems as if the centuries of the past welcomed the results of your farming husbandry—results which it would be idle to speak of as surpassing the beehives which grazed on the hills of the Palatine, or the snow white bulls which of yore graced the hecatombs of pagan Rome. You yourselves, coming together from all parts of England to witness the exhibition here made—you yourselves, farmers of the country which, beyond all others, excels in farming, are astonished as you contemplate the stock

that is exhibited, in seeing what can be produced by the skill, the emulation, and the perseverance of the British farmer. Nor may I omit to add my mite of admiration of the wonderful results of the ingenuity of this people as exhibited in the yard where the implements have been shown, and which have been accomplished by the workmen of this ingenious nation, enjoying the blessings of liberty without restraint, and living in a climate which, for all you may say of it, is one of the very best in the world. It is surpassed by no climate in avoiding the excesses of heat and cold, and being on that account, above all things, friendly to industry. And I, too, as I come here, must add my sentiment of joy in my presence here, as bringing with it a reminiscence of home; for on the other side of the Atlantic we love the cities we establish and the towns we plant, we love to give to our villages that mark the line in which the English language proceeds towards the Pacific names that remind us of our ancient home. The beautiful emporium of American commerce, the city that gems the ocean side—that more than any other binds together the two hemispheres—takes for its name that of this city, and is a "new" York—(Cheers)—where people are not likely to forget the ties of consanguinity. And thus I am led by the manner in which you assent to these sentiments of friendship to congratulate myself, and to congratulate you, that we live in an age when nations exult in the prosperity of one another. I rejoice that we live in an age when, of all the trees that are planted in the ground, the husbandman of all lands invokes the choicest blessing of Providence on the tree of peace, praying that its roots may strike to the very centre of the earth, and that it may be so firmly rooted that its boughs may but rustle in the breeze of the stormiest revolutions. (Loud and reiterated cheers.)—It is with these sentiments and with this feeling I stand before you to-day. The kindness of your president has favored me with a toast, but I do not in putting myself forward as a diplomatist, speak as a privileged spy. (Laughter.) I can only say that any one who comes from any quarter of the world to spy out the nakedness of the land of England will have to go home again for his pains. He will find here nothing but an united people—(loud cheers)—he will see nothing but a nation that loves English liberties, and is determined to maintain and advance them, under the influence of judgment and reason and the public will. (Loud cheers.) He will see nothing but society in the firmest arch in which the keenest eye cannot detect a crevice. And I, gentlemen, speaking as an American—speaking as the representative of my country, tell you that we rejoice in your prosperity. I should be denounced by my country if I did not utter that sentiment. I tell you that the greatest delight I have had in this my happy visit to this far famed valley—this wide, rich, vastly extended valley, which has not its rival till you pass the Alps, and come upon the valley of Lombardy—I tell you the greatest pleasure I have had in this visit is to see that every where the fruits of your industry are likely to be rewarded—to see everywhere your teeming fields promise you a redeeming harvest before which the sorrows of the past year, which I too witnessed, will pass away like the shadow of a summer's cloud. (Loud and continued cheering.) I think I have in my eye the architect of the bridge over the river Conway. I shall say, then, in reference to the industry and perseverance of the English people, that their prosperity is assured; it is like the beautiful bridge over the Conway, which, by the heaviest burdens that can be imposed upon it, does not bend so much but that the first gleam of heaven's sunshine restores it to its true level."

Foreign Intelligence.

There is little ecclesiastical intelligence of general interest brought by the last steamer.

We take the following from the "English Churchman."

"On Tuesday last, Archdeacon Manning held his Visitation, in Chichester Cathedral, of that portion of the Archdeaconry which comprises the Deaneries of Boxgrove and Midhurst. There was an unusually large attendance of persons not actually summoned to the Visitation, owing partly to the desire of seeing again one who had necessarily been so long absent from ill-health, and partly from the expectation that late events would invest the Archdeacon's charge with more even than the great interest which commonly attaches to it. Nor had we any reason to be disappointed. The Charge, which occupied nearly two hours in delivery, contained a most luminous exposition of the question of Dr. Hampden's appointment to the See of Hereford, especially of its practical bearings upon the position and prospects of the English Church. The Archdeacon dwelt also at great length upon the present condition of the Catholic Church, and the attitude assumed towards it by the temporal powers, dwelling especially upon the position of the English Church as at present affected and as likely to be affected by the Government of the day. It would be a great injustice, however, to attempt any detailed notice of the Charge, and as it is likely soon to appear in print, it is much better that no unauthorized report of it should go forth, especially considering the nature of the subjects of which it treats."

Amid all the disturbances of Church and State, the churchmen of England are carrying on noble works of practical charity.

We give below the account of one, whose object though apparently an humble one, will indeed have an important influence. We need such institutions on this side of the Atlantic, and we trust it may not be long ere the noble example thus given us of Christian zeal and devotion, may be faithfully followed.

TRAINING INSTITUTION FOR NURSES.

A distinguished though not a numerous meeting was held, at the Hanover-square rooms, on Thursday afternoon, for the purpose of originating an institution for the training of nurses, and the encouragement of acts of pious charity, upon the system of the *Sœurs de la Charité*. The Duke of Cambridge presided, and Lord Nelson, Earl Harrowby, and the Bishops of London, Norwich, Salisbury, and Manchester were present.

The Duke of Cambridge briefly indicated the objects of the society, and promised it his earnest support—

"As in the general hospitals of London but very indifferent nurses are to be found, chiefly from the difficulty of getting efficient ones, he felt sure that the institution would be of immense benefit to the sick poor of London, while it would give opportunities to ladies of the higher orders of society to exercise works of charity and mercy. The plan was commenced some time ago by a German clergyman, and the King of Prussia is now at the head of a large establishment of the kind in Berlin."

The Bishop of London completed the programme—

"There is a very flourishing Protestant institution of the kind on the banks of the Rhine, but is intended to take as a model that in the Canton de Vaud, Switzerland. He wished to see women, urged by the religious feelings alone, giving free scope to their desires, uninterested as far as worldly matters are concerned—devoting themselves to attendance upon the sick and helpless—in a word, he wished to see the Protestant Sisters of Charity. But in the present institution no vows will be required, no poverty, no celibacy, no cloistered seclusion, no veil and superstitious forms, no tyranny over will or conscience. The woman acting will be, in all respects, a free agent. In training these nurses they must have the range of public hospitals; but in this he was sure no difficulty would be felt, for, from his knowledge of the hospitals, the officers would willingly assist and give every facility in their power. He moved a resolution concluding with the statement, that 'it is to be expected that women of the middle and upper classes will cheerfully devote a portion of their time to the welfare of society and the Divine glory, by administering to the wants and relieving the sufferings of those who are in sickness.'"

Earl Nelson seconded the resolution, which was adopted unanimously.

The Bishop of Salisbury moved—

"That an institution be now formed for training nurses for hospitals, families, and the poor; to be founded on the principles of the Church of England, and to be under the presidency and pastoral superintendence of the Lord Bishop of the diocese."

His lordship expressed his hearty concurrence in the objects of the institution, and urged, as a reason for its establishment on Church principles, the unanimity which such a system would induce among the inmates of the establishment, which would take the place of that difference and dissension that must always arise when persons of different sects of religion were in the constant habit of meeting.

The Rev. Dr. Wordsworth seconded the resolution. He believed that this institution would give the opportunity which many women longed for, of leaving the forms of fashionable life for the fresh luxury of doing good to their fellow-creatures. If such a safety-valve had existed some time ago, there would not be those yearnings for another Church. If ladies thus devoted themselves to attending upon the sick and consoling the afflicted, they would give a dignity to a profession now resorted to only by the lowest orders.

The Earl of Harrowby felt jealous that the Church of Rome only had an institution for attending to the moral and physical wants of the sick. We had borrowed from that Church its system of hospitals, endowments, and colleges, and why not borrow its Sisters of Charity?

The Bishop of Norwich moved a resolution appointing the members of council for the new institution:—

"He regretted that obstacles had been placed in the way of the institution, founded upon prejudices which he could not too highly deprecate. The first objection which had been made was that *Les Sœurs de la Charité* was a Roman Catholic Institution, and therefore was unfit to be adopted by a Protestant community. He, for his part, would take anything from the Church of Rome that was good; and would even adopt a Mahomedan institution, if it was acceptable to, and could be interwoven with, our own faith. The next objection was that it was a proselyting system. He denied that it was so, but saw no objection, even if such was the fact, for it would be securing converts to the right side. He had watched the *Sœurs de la Charité* on the continent, and had always felt humiliated in the presence of those ladies, because this country was without so useful an institution. He concluded by expressing his hope that from that moment he would find the Sisters of Charity

of the Church of England doing as much good as the *Sœurs de la Charité* of the Church of Rome."

Dr. Todd, M.D., seconded the resolution. He expressed, on the part of the medical profession, their willingness to co-operate in the movement. The resolution was adopted.

The Bishop of Manchester moved the appointment of trustees for the funds. He was willing to co-operate with the Roman Catholics in all that was good, and did not object to the nature of the proposed institution because it had its origin among the professors of that religion.

The Earl of Harrowby briefly seconded the resolution.

All the resolutions were passed unanimously, and a vote of thanks to the Duke of Cambridge concluded the proceedings.

[In reference to the above meeting, the following, written previous to its taking place, urging the claims of the institution upon our readers, may form an appropriate context.]

The object proposed by this institution is of a nature demanding our sympathies, and led us to make inquiries that have fully borne out our prepossessions in its favour, and determined us to cordially recommend it to the warm support of our readers. The aims of the institution are set forth in the following paragraph of the prospectus. They will be:—

"To elevate the character of nurses by training them in a regular course, which shall fit them for their professional calling, and dispose them to discharge its duties in a trustworthy manner; and to hold out to them a prospect of a better social position than they could otherwise hope to attain; and to open a legitimate field of labour to those of a higher class who are ready to devote themselves to this work, as one of Christian love, without hope of earthly reward, and with more or less opportunity for employment of this description in exercises of piety and charity."

The institutions of "Sisters of Mercy" abroad, whether in Roman Catholic or Protestant countries, have often been appealed to, as supplying to our neighbours the fulfilment of a want long existent among ourselves. Scarcely a note book of a traveller on the continent has been published without drawing attention to the working of these societies in all parts of Europe, and drawing dark pictures of misery and woe, in which, "The Sister" stands out in bright relief, fulfilling the peculiar mission of women on earth—that of Mercy.

The Institution of Nurses is, at least, a beginning in the right direction, and sows the germs that will, with training bring forth blossoms full, we trust, of hope and charity. It is hardly to be anticipated that we should pledge ourselves to all the details of the plan which has, no doubt, been modified in many respects to meet the strong prejudices of the day—an expediency necessary to obtain a sufficient supply of funds from the grudging charity of an avaricious age. Yet, as it is rather in what is left undone than what is done that we should wish for alteration, there is every reason to believe that, with advancing maturity, a greater degree of perfection may be obtained.

The whole establishment is to be under the presidency of the Bishop of the Diocese, and will be managed by a resident master, a clergyman of the Church of England, who is also to be chaplain, and use the daily services of the Church. The members are to be divided into three classes, Probationers, Nurses and Sisters. The probationers are to be young women of the age of eighteen or upwards, who are to undergo training for two years, paying towards their board and lodging 10% to 15% per annum. The nurses are those who will attend the sick in hospitals, private houses, &c., under direction of the institution, who will remunerate them for their services. The remaining class is the one on which the success of the institution will depend, and we therefore extract from the circular the duties of its members at length:—

"Sisters—to whom, especially, the institution will look for the maintenance of a high moral and religious tone in the common family of the establishment, and, consequently, for the attainment of the important general objects which it has in view.

"They will either be resident in the establishment, in which case they will contribute 50% annually to it, and receive board, lodging, and washing within it; or they will live with their friends, or in some private family approved by the master.

"The resident Sisters will be admitted at not less than twenty-five years of age, and no one will be received as a sister without satisfactory testimonials of piety, industry, and zeal, from the minister of her parish.

"The resident Sisters, after six months' trial and approval, will be expected to continue in the institution for not less than two years.

"The duty of all the Sisters will be, to be examples to the two other classes; to visit the sick at their homes (as may be appointed by the lady superintendant), and in the hospitals, accompanied by one or more probationers; and to take part in the religious and other instruction and training of the probationers within the institution."

CONVENTION OF TENNESSEE.—We are much indebted to the kind correspondent who has given us the following interesting account of this Convention, and its attendant services.

Knoxville, Tenn., July 27th, 1848.

REV. AND DEAR SIR:—The twentieth annual Convention of the Diocese of Tennessee, met at this place in St. John's Church, on the 20th inst. Bishop Otey arrived here on last Thursday week in company with the Rev. Dr. Page, of Memphis, expecting to go on immediately to Greenville, a town of about 1000 inhabitants, some 75 miles east of this, where an interesting and promising parish has recently been organized. He received information however at this place, which induced him to abandon his intention, or rather I should say, to postpone his visit. He accordingly remained with us over Sunday. I rejoice to say that his health has materially improved within the last two months, and that there is good promise of its final restoration. Being now released from the responsibility and care of the Diocese of Mississippi, he will be able to devote himself more entirely to the church in Tennessee, to building up its waste places, and strengthening it at points where it is already established.

On Thursday morning, at 9 o'clock, the Convention met in St. John's church, the Bishop presiding. The number of delegates present was very small indeed. It consisted of the Rev. Dr. Page of Memphis, Rev. Dr. Wheat of Nashville, Rev. J. W. Rogers of Franklin, and the Rev. Thos. W. Humes of Knoxville, of the clergy, and five lay delegates from the two parishes of Knoxville and Greenville. Little else was done in the morning besides organizing the Convention. At noon the number of clergy was increased by the arrival of the Rev. Mr. Fagg of La Grange, and the Rev. Chas. Tones of St. Louis, Mo., who was the first rector and the founder of the parish. It would be difficult at a distance to account for the thin attendance at the Convention. But you will understand, that Knoxville is separated by a distance of 200 miles from Nashville, which is the nearest point to it, where the church exists, (except at Greenville in East Tennessee, where there is yet no minister,) and that the intervening Cumberland mountains and the long and fatiguing ride over a rough and difficult country which must be made in order to reach Knoxville from places in the middle and western divisions of the State, are enough to deter delegates from attending. A Diocesan Convention had never been held in east Tennessee, and the interesting character of this section of the state, and the feeble condition of the church within its limits, induced the selection of Knoxville for the present year, in the expectation that the meeting would not be large. On Thursday night, the Convention Sermon was preached by the Rev. Dr. Page, from Ephesians, 3d chap. 8th verse. It was an eloquent exhibition of the dignity and responsibilities of the Christian ministry. He "magnified his office," and showed wherein its great duty consisted,—“to preach the unsearchable riches of Christ.” On Saturday morning, the Bishop consecrated St. John's Church to the worship of Almighty God. The weather was very inclement and prevented many from witnessing the ceremony who were desirous to do so. At the request of the Bishop, the instrument of donation was read without the chancel by the Hon. Wm. B. Reese, one of the vestry. The sentence of Consecration and Morning Prayer were read by Rev. T. W. Humes, and the sermon preached by the Rev. Chas. Tones of St. Louis. The Church building is an architectural gem. The style is Gothic, after a plan drawn by Mr. Renwick, the architect of Grace Church, New York. The body of the Church is about 50 feet long in the interior, by 35 wide; and affords about 250 sittings. The tower in front is some fifty feet high, affording a sufficient vestibule, which corresponds in size with the vestry room at the northern end of the Church. The chancel is arranged with a communion table of pine wood of elegant workmanship, and two plain, neat lecterns; and is separated from the vestry room behind, by a handsome altar screen. The font of simple pattern in marble, stands in front of the chancel railing and altar. A gallery runs across the building at the southern end, in the centre of which stands the organ; and on either side of it seats are provided for servants. The clergy present from a distance were delighted with the whole structure and arrangements, and esteem it a model worthy of imitation in the erection of country churches, where the means of the congregation will admit of it. The building is of brick, as I ought before to have stated, with a triple roof, open above, and all the wood work, including the pews, is of pine, which it is intended to stain and varnish. The entire cost of the building is about \$4,000.

On Saturday afternoon the Bishop confirmed eleven persons, making fifty confirmations in all, since the organization of the Church, some four years since. The Bishop himself preached on this occasion, a most able and touching discourse. On Sunday morning, Mr. Frederick Elwell of Knoxville, and Mr. Lawson, recently of Vicksburg, Mississippi, were ordained to the Diaconate. Morning Prayer was read by the Rev. Mr. Tones, and the Lessons by Rev. Mr. Fagg. Rev. T. W. Humes presented the candidates. The sermon was preached

by the Rev. Dr. Wheat, and was a masterly presentation of the argument in favor of the existence of three orders in the ministry, and the doctrine of the Apostolic succession. Its effect upon the audience was of the most decided and happy character; and I am gratified to hear that the Dr., at the request of the young men of the congregation, has furnished a copy of it for publication.

The Convention before adjourning on Saturday morning, adjourned to meet at La Grange, about 50 miles south of Memphis, on the third Wednesday of May, 1849. The Bishop started on Monday last upon a visitation to Greenville, and the same day the other clergy left us for their homes in the west. The meeting has been indeed a most delightful one. It has been a meeting of brethren. No jarring, nor discord, nor strife, marked its progress. All was harmony and peace. And however undistinguished in other respects, it would be well if larger and more influential bodies would follow its example in these particulars, and "follow after the things which make for peace and things wherewith one may edify another." Let us pray, my dear brother, for the peace of Jerusalem, knowing that they shall prosper that love her. For our brethren and companions' sake, let us now say, Peace be within thee!

Yours truly and respectfully, T. W. H.

COMMENCEMENT OF TRINITY COLLEGE, HARTFORD.—On Thursday, the 3d inst., the annual commencement of Trinity College, Hartford, Conn., was held: thirteen young gentlemen received in course the degree of B. A.; and seven of its alumni, that of M. A. The Honorary M. A., was conferred upon John A. Merrick, a candidate for holy orders in Pennsylvania, and graduate of the Central High School; also upon the Rev. Samuel Chase. The honorary degree of D. D., was conferred upon the Rev. Thomas Atkinson, Rector of St. Peter's Church, Baltimore, and upon two Scottish prelates. The poem was read by the Rev. Dr. Croswell of Boston; and the oration was delivered by the Hon. D. D. Barnard.

We have been asked to publish the following statement.

EPISCOPAL FEMALE INSTITUTE.—The Trustees have appointed the following Teachers; others will be appointed when needed.

The Rev. J. A. VAUGHAN, D. D., Rector,
Prof. FELIX DROUIN, French,
Miss E. M. CRAFTS, First Department,
Miss E. BUTLER, Junior Department,
Miss M. E. AERTSEN, to assist at Recitations,
Mrs. HILL, Drawing.

With the exception of the teacher of the first department, the above are favourably known to large circles of friends in this city, and enjoy their entire confidence. Miss Crafts, who will have charge of the first department, possesses much experience and has for some time past discharged, most acceptably, the duties of teacher of the highest department of Rutgers' Institute, N. Y., a female Institution, numbering more than 500 pupils. A strong preference for a Church Institution induces Miss C. to relinquish an honourable and lucrative post to engage in the present undertaking. The tried abilities, experience, and Christian character of this lady claim for her the confidence of parents, and the love and respect of the pupils about to enter her department.

Rev. Wm. Bacon Stevens, D. D., having taken letters dismissory from the Diocese of Georgia to the Diocese of Pennsylvania, and having entered upon his duties as Rector of St. Andrew's Church, Philadelphia, requests that all letters and papers may be directed to him accordingly.

CORRECTION.—In the notice of "St. Jude's Church," last week, the cost of the building was stated to be \$3,000. It should have been given as \$8,000.

The Rev. Herman Hooker of this city, has received the Honorary Degree of D. D., from Union College, at its late commencement.

We take the following from the last English Churchman. We trust the admirable Review of which it speaks may receive the patronage here which is thus well bespoken for it.

THE CHRISTIAN REMEMBRANCER. No. LXI.—We are glad to observe that the Christian Remembrancer has added the name of an American publisher to its title-page. Connected as we are with the American Church, a review which in this way claims open affinities increases its prospects of usefulness. The tone and character of the Remembrancer is just that which will tell on the American character. Refined and speculative—with a line rather suggestive than *ad populum*—its circulation among the zealous and active Churchmen of the West will have peculiar advantages. The present number shows a considerable range of subjects.

Have no strife nor enmity with any body, and even though any injure thee, bear it patiently; for this is true greatness.

A friend has sent us the following letter for publication. It has been the custom, and an excellent one it is, to address a letter of this character to the students of this Institution a few days after they have left the College for their homes in vacation.

We are assured that many students have acknowledged the beneficial effects of these letters.

VACATION, 1848. TO THE STUDENTS OF THE COLLEGE OF ST. JAMES.

My dear young friends:—According to my usual custom, and the promise I made to you on the morning of our Commencement Day, I now send you the Annual Vacation-Letter. My reason for delaying it until you should have reached your homes and begun to feel settled for awhile, you have already heard. I feared that the letter, when given to you here, was sometimes thrust into a pocket or laid by in a trunk, and thus forgotten. Or, at best, that whatever good advice it contained was less felt and remembered than it would be if it came to you in the calm moments which succeed the excitement of your merry journey and happy arrival at home. I beg you all to give some of these and the other calm moments of your vacation to the perusal (more than once) of words of counsel which you know are dictated only by a desire to do you good.

Our "breaking up" was in all respects so pleasant and peaceful, that most or all of you will recur to it, and the useful and orderly session just concluded, with feelings which will make a voice from your academical home not unwelcome. We think that on the whole, this has been the best session we have known. Not that it might not have been much better; and this some of you felt keenly, as the end of the session drew near. Still it witnessed in not a few of you a marked improvement, and it has left behind it the promise of much good for the next year. And such, surely, ought to have been its history. The year just closed has brought to you not only the usual number of faithful lessons, but some new ones beside,—sad and solemn lessons—taught to you directly by God Himself.

But vacation is a time of trial to all, and of loss to many. It is always so. It was therefore with serious anxiety for many of you, that we saw you depart. Some indeed were thus anxious for themselves, and for them, more than the careless or the confident do we cherish good hopes. But we dread the effects of vacation. Year by year we dread them only more, and therefore the more earnestly warn you.

And the first warning is the one always given—that the vacation suspends no duties but those strictly academical and peculiar to your residence here. All other duties are the same. College rules have so much engrossed your thoughts for many months, that upon the signal that they are suspended you are all too apt to feel as though all rules were suspended with them. Stop and think that this is not so. All duties save those of mere lessons and order are the same now as in the session.

Your duties to God are the same. It is true that all duties are duties to God, but I mean now, those which you owe to Him alone and directly; and not those due also to your fellow creatures. These peculiar duties, remember, admit no vacation.

PRAYER—regular and sufficient prayer, is a duty to God for every day alike. So is the reading of His word. And these duties are to be done not once only, but twice or thrice each day. Morning and evening of course should be thus hallowed: and I hope that at least those who choose to come to the Chapel here at noon, will still, wherever they may be, have their own "Mid-day service." Every one needs times of prayer, especially in a vacation of regular work. And these duties of devotion and reading are to be done every where and under all circumstances and in spite of every obstacle. No day can be safe or guiltless when they are neglected or slighted. The fear of God is another duty which allow no vacation:—such fear as will deter you from joining in or even listening to any irreverence towards the fearful Name of or holy religion of your God. Say openly that you are afraid to join with the scoffer in laughing at serious things; or with the wicked in doing what is wrong. The due fear of Him may now turn you away from the sins—sometimes secret ones—to which vacation exposes you;—and it may also make you faithful in the special duties which these days may bring with them.

The Lord's Day is as holy in the vacation as in the session. It is never to be a day of gloom, nor yet is it ever to be a day of frivolity and sport. What "is innocent fun," on other days is sin on Sundays. Go twice on each Sunday to the services of the Church if they are at all within your reach. If they are not, make up the deficiency by the private, devout use of your Bible and Prayer Book. You may thus meet God in His Church wherever you may be. And be very careful about your engagements and companions on Sunday. Indevout Sundays will corrupt the whole week.

I trust that all the Communicants will remember the charge they received to secure at least two or three opportunities of communing during vacation. Any schemes of pleasure and recreation should be altered or abandoned rather than this duty go undone.

Your company on Sunday and week-day is a matter of prime moment. Here is your great danger; the one by which so many are harmed every year. Associate with no one who lacks virtue and reverence. The more he pleases you, the more should you dread his influence. On no other point are those of your age so confident; so sure of their own strength to resist evil, as in this one of their company. Yet in fact here is their great peril. The companionship of the vicious and unworthy—especially when made fascinating—is the most powerful enemy to your virtue.

Do not be idle. Seek some useful engagement daily, and as a thing indispensable to your real enjoyment. Keep your minds awake; at least by profitable reading. A vacation which will admit nothing but mere amusement must become nearly as tiresome as it will be hurtful to you. Mere idleness or the exclusive pursuit of "fun" will expose you to many temptations to evil. Active and healthful exercises of body and mind will, next to the fear of God, be your best safeguards.

And forget not that you go home not only to enjoy yourselves, but to make your parents and homes happy.—Cheerful obedience and unselfish love should mark your intercourse with your families. The absence of them often disappoints those who anticipated your return home as fondly as yourselves did. Real affection, well trained and practised now at home, will prepare you to come back here resolved to keep the happiness of your homes ever before you as one of the ends you aim at in seeking your own advancement in whatever is good.

Hoping that you will pass your time of vacation both delightfully and innocently; and that you will return promptly on the day appointed, in good head health and with firm purposes, by God's help and blessing, to make the new session a good and happy one,

I am, in behalf of all your pastors and teachers,
and of myself, your faithful friend,
August, 3, 1870. JOHN B. KERFOOT.

We take the following account from "the Daily Courier," of Buffalo, sent to us by some kind friend.

THE FREE EPISCOPAL CHURCH AT TROY.

The writer of this happening to be passing through Albany a few days since, and having business at Troy, was induced to yield, (not unwillingly,) to the solicitation of his friend Major D—— and take an earlier start than is usual for the purpose of seeing a gem-like little free Episcopal Church recently erected in Troy by the munificence of Mrs. WARREN.

The cars soon landed us at the best house in the city, (kept by COLEMAN, of course,—the best houses in the country seem to be monopolized by the Coleman family,) and we lost no time in starting for the church, a short distance off. A more eligible position for such an edifice could scarcely be imagined—at the end of an ascending street, with steep hills and deep ravines directly in the rear. The building is built of stone, in Gothic style, of cruciform shape, with stained glass windows. The seats made to accommodate about three hundred, are entirely free, and the church is opened for divine service every day throughout the year.

We had gratified our curiosity respecting the building, and were just returning from the high point in the rear, (from whence, by the way is obtainable a panoramic view of the city and country adjacent for many miles around,) when the tolling of the little bell gave note that the customary morning service was about to commence. We entered and took seats opposite the organ—an instrument of more than ordinary power and sweetness, a gift to the church from a son of Mrs. Warren, who himself is organist, and who, notwithstanding Providence has afflicted him with blindness, plays upon it with fine taste and skill and in the true style of substantial old English church music. We had but just seated ourselves when the little girls of Mrs. Warren's charity school, some forty or fifty in number, came in, plainly but tidily dressed, with uniform bonnets, and took their places on seats next the chancel. The Rev. Mr. Tucker, rector of the church, read the ordinary prayers, assisted by a brother clergyman, the Rev. Mr. Fairman. The chants (fine old Gregorian compositions,) were admirably sung by the children, the congregation generally uniting. On Sundays they chant what is called the "full cathedral service of the church," and instead of singing in the morning services such music as is ordinarily performed in Episcopal churches, they execute some of the most elaborate and difficult anthems of the old English composers, in a style as we are informed that elicits admiration from those who are fastidious in musical matters.

The Church, on Sundays is, as it should be, crowded to overflowing. Especially is it resorted to by the poor. It is a free church practically as well as in name, and so in all human probability will it continue for centuries to come. The liberality which prompted its erection has made ample provision for its future permanence; and after Mrs. W. shall have fulfilled her day and generation, many a humble worshipper will bless the memory of her whose christian thoughtfulness and liberality provided them the means of attending upon the ordinances of religion.

Obituary.

DIED, at Burlington, on Tuesday morning, the 18th instant, NATHAN W. COLE, M.D., in the seventy-first year of his age. These simple words record a death, which touches countless hearts, and leaves a void in many, which never can be filled. The writer of this has enjoyed the personal friendship of some of the great physicians of a former generation, of Post, and Hosack, and Physic; and of the great living names, Jackson and Warren, and Chapman, and Mütter; and he deliberately records the conviction, that, in Dr. Cole, the best of them had no inferior. This is said, after a daily intimacy of more than sixteen years; an intimacy, far beyond that which mere domestic opportunities could furnish: Dr. Cole having been, from their foundation, the faithful and successful physician of St. Mary's Hall and Burlington College. He has never known the man—he has said it long before his death, and says it now, deliberately—to whom he would commit, with a more perfect unreserve, save of God's blessing, the health and life of the most cherished darlings of his heart.

Dr. Cole was born at New Germantown, New Jersey, December 22d, 1777. He graduated at Queen's (now Rutgers') College, New Brunswick, at the early age of sixteen. He came, soon after that, probably in 1794 or 5, to Burlington; and was, for a time, a teacher in the Academy, then of much celebrity. After that, he returned to New Brunswick, and pursued the study of Medicine, in the office of Dr. Scott; and settled as a physician, in Burlington, about 1801. He received the honorary degree of Doctor of Medicine, from the University of Pennsylvania, in 1829; and it never was more worthily bestowed. For nearly fifty years, he continued in the practice of his profession, in this city, with an extensive country prac-

tice; and was in the full vigor of his usefulness, six months before his death.

Well does the present writer remember the first time he saw Dr. Cole. It was in December, 1832. He was then the guest of the Honourable Garret D. Wall, being then on the first visitation of his Diocese; having been consecrated Bishop but a month before. Contemplating the removal of his family from Boston, in the ensuing Spring, and their settlement at Burlington, he looked narrowly at the physician of the place; and, from that look, took confidence, which never was betrayed. Under the most trying circumstances, in cases that involved his "most dear heart-strings," and, in an extent and variety of practice, such as is seldom given to a man, Dr. Cole always sustained himself, as the faithful, skilful, and successful physician. "How happy we always felt," said one, "when we heard his foot upon the stairs; and, when he took his pencil, and a little bit of paper, we felt that all was well." Dr. Cole was an old-fashion physician. His remedies were few and simple, but most direct and efficacious. He was free from all pretence and trickery. His yea was yea, and his nay was nay. Never any man looked the profession more admirably. His bearing was majestic. His air was grave and manly. His manner was that of a perfect gentleman, of the old school. And, in later years, his long white locks made him the very impersonation of reverence and dignity.

But, great as was Dr. Cole's eminence, as a physician, it was but part of him, as a man. For integrity, and sincerity, and disinterestedness, he was unrivalled. A very boy wrote of him, to his mother, "Dr. Cole has closed a most disinterested life, by a calm and peaceful death." He was looked up to by the whole community. All respected him, all loved him. To the poor, he was the most steadfast friend. He knew no difference, indeed, of rich and poor; unless it were in greater service to the poor. He was a perfect devotee to his profession. With a most extensive practice, he contrived to be devoted to every patient. He saw all his patients daily. Those that were fairly sick, twice a day. If there were any thing serious, three times. A stranger would have been frightened by his attention. He made a conscience of every case. The present writer was admitted to his closest confidence, and was somewhat in the place to him of a professional brother; and he well knows how literally this is true. Dr. Cole had a rare faculty of observation. He had unusual presence of mind. He had most uncommon common sense. An ordinary man would have been tempted to rely on these great gifts. He did no such thing. He was a diligent reader; and was "up to the time of day," in every thing. One who had great opportunities to judge, and had long known Dr. Cole, remarked to the present writer, that his discrimination, in regard to all new remedies, was wonderful: that those, which he disregarded, soon blew over; while those, which were of permanent value, were sure of his adoption. He was an intuitive physician. And, yet, he studied every important case, as if it were his first. This, the writer knows. He ventures to say, that he made a religion of his profession. And he did right, to do so. What is more sacred, after the most sacred office, than that of physician?

Dr. Cole's practice was a most unlimited. To the poor he was a physician, indeed. He has attended some chronic cases, daily, for years; when he knew he never could receive a dollar. A worthy man, a servant, had had a sick wife. Dr. Cole had attended her long, most faithfully, and most successfully. When she recovered, he called on him. "I have brought you ten dollars, Doctor; it is all I have now; but, as soon as I can, I will bring you more." "Pooh, pooh, man," was his reply; "what are you talking about? Give me five dollars. That is quite enough." This is but a case of hundreds.

The present writer well remembers, what a gloom fell on this whole community, when, in the month of February, it was understood that Dr. Cole was seriously indisposed. Long and anxious was the struggle, with him, as to suspending, even for a time, the practice, to which his life was devoted, and on which his heart was set. His profession was a passion, in the best sense of the term. But the hand of disease upon him was relentless, and soon decided the question. He was treated, for a while, here; some of the most eminent of the faculty in Philadelphia, coming in aid of his professional brethren of the vicinity. Then, on urgent representation of its advantage, he went for a few weeks, to Philadelphia, parting from his beloved Burlington, as if he were going to his own funeral; and leaving very much the same feeling in our hearts. But it was all in vain. He returned, to die. Utmost skill, utmost attention, utmost love, were lavished on his case, with a profusion seldom paralleled. But, as he often said, the disease never relented for a moment; but went steadily on, till all the holds of life were loosened, and the exhausted body yielded up the spirit to its God.

It was the privilege of the present writer—a poor return for an unreserved friendship of sixteen years, and an entire devotion to the health and welfare of the dearest objects of his love—to be almost daily with Dr. Cole, during the last weeks of his life; and, on some days, several times. He was perfectly conscious of his condition, and entirely resigned to it. He was serene and constant. "In all his life," he said, "he had looked forward to the end; had never thought of worth or value in himself; but trusted simply and humbly in Him, 'whose mercy endureth forever.'" This was the language of his own selection. The closing days were days of the most sacred character. At his express request, the Holy Scriptures were daily read, and prayers were offered, by his bed-side. In the last night of his life, when the patient sufferer desired his presence, through the night, this was done many times. At five, the next morning, he said, "I am very low; pray for me!" These were very nearly his last words. He was commended to God, in the Church's parting benediction, with its precious words, "peace, now, and forever more;" and, in less than an hour, he quietly ceased to breathe.

Dr. Cole was emphatically a great man. His character was strongly marked. To those who did not know him, it might

seem severe and rough. But a tenderer heart beat never in a human breast. This had been long seen and known. But it was especially manifest in his last illness. Seldom is a death bed so faithfully and tenderly ministered to. Seldom has a suffering man, with all the firmness of a man, betrayed so much, the gentleness, and thoughtfulness, and delicacy, of a woman. Never has the present writer received, from any dying friend, tokens so marked, of confidence and affection and devotion. The memory of them will dwell with him forever.

It was his melancholy privilege to minister to his departed friend, in the last offices of the Church. He was assisted by nine of his brethren of the Clergy. The whole country came in, to do honour to his memory; and the whole city followed him to the grave. The teachers and pupils of St. Mary's Hall and Burlington College were in the train. All sorts and conditions of men united in the tribute of affectionate respect. St. Mary's Church was filled to overflowing; and there were more persons, on the outside, than the building could contain. A solemn sadness pervaded the whole vast assembly, and manly eyes ran down with tears. His grave, in the Church yard, will draw feet and hearts to it, as long as any remain, of the generation, which his skill has relieved, and his kindness encouraged and consoled. "We shall miss him, more and more," one writes, who loved him well, "as we advance in life; and shall never have his place supplied." *B. L. H. G. W. Dean*

Missiary.

Diocesan Intelligence.

New York.—COLUMBIA COLLEGE.—At the Annual Commencement of Columbia College, held on Wednesday, the 26th inst., the degree of Bachelor of Arts was conferred on twenty-five young gentlemen, who had completed the course of study; and the degree of Master of Arts, on four of the Alumni of the College.

The Honorary degree of D.D. was conferred on the Rev. Samuel Roosevelt Johnson, D.D., of Allegheny College, Pa., an Alumnus of Columbia, Rector of St. John's Church, Brooklyn; and on the Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn, recently elected to the Episcopate of Indiana.

Mr. Morgan Dix, who delivered the Greek Salutatory, alluded, in a very beautiful and impressive manner, towards the close of his elegant oration, to the absent Professor of Mathematics and Astronomy, the Rev. Dr. Hackley. We are pleased to learn that the Professor's health has much improved, and that he expects to resume his duties at the opening of the College term in October.

On the Monday evening preceding Commencement, the Hon. W. A. Duer, LL.D., late President of the College, delivered a most appropriate address before the Literary Societies of the College, in the College Chapel. A more particular notice of this will appear in our next.—*Churchman.*

Maryland.—CONFIRMATIONS.—On Tuesday, the Feast of St. James, six of the inmates of the College of St. James, all students in the College or in the Grammar School, were confirmed in the College Chapel.

On Friday night July 28th, two persons were confirmed in St. Thomas Church, Hancock.

On the sixth Sunday after Trinity, July 30th, in the morning, seven persons were confirmed in St. Andrew's Church, Clear Spring; and at night, twelve persons in St. John's Church, Hagerstown.—*Church Times.*

Massachusetts.—Monday June 26, in St. James's, Roxbury, admitted to Priest's Orders, the Rev. Joseph A. Stone, Deacon, Rector of St. John's, Ashfield; and the Rev. David G. Haskins, Deacon, Rector of Grace Church, Medford.

Saturday, July 8, confirmed 8 in St. Stephen's Chapel, Boston.

Fourth Sunday after Trinity, July 16, confirmed 5 in St. James's, Roxbury.

Fifth Sunday after Trinity, July 23, confirmed 5 in St. Matthew's, South Boston.

Sixth Sunday after Trinity, July 30, in St. John's Jamaica Plain, admitted to Deacon's Orders, Mr. Rolla Oscar Page, a Candidate for Orders of this Diocese.—*Christian Witness.*

Connecticut.—AN ABSTRACT VIEW OF THE STATE OF THE CHURCH IN THE DIOCESE.—(Prepared by the Secretary.)—Families, in 73 Parishes, as by foregoing Reports, 6023 In the other 32 Parishes of the Diocese, according to Reports of previous years, 1003

Baptisms, of infants, during the last year in 82 Parishes, none reported in 23 others, 822 Of adults in 53 Parishes, none reported in 52 others, 212

Confirmations, during the last year in 54 Parishes, 541 Communicants, added by removal in 34 Parishes, 198 Added anew in 46 Parishes, 433 Lost by removal in 43 Parishes, 213 Lost by death in 51 Parishes, 146 Reported as added without distinction of manner in 16 Parishes, 191 Present number, in 78 Parishes, as by this year's Reports, 7548 In other 27 Parishes by reports of former years, 826

Marriages, during the last year in 72 Parishes, 8374 Burials, during the last year, in 78 Parishes, 441 Sunday School, teachers in 40 Parishes, 579 Scholars in 52 Parishes, 3951 Contributions, reported from 60 Parishes, \$12,641 97 Deduct contributions devoted by 14 Parishes to their own objects, 2301 41

Contributions for other than Parochial purposes, \$10,340 56

From the Bishop's Address it further appears that there have been during the last year

Ordinations, to the Diaconate 5; to the Priesthood 4.	Total 9
Institutions, of Clergy into Parishes,	3
New Churches, consecrated,	1
Corner stones of new Churches laid and in process of erection,	7
Dimissory Letters, given to Clergymen,	9
Received,	6
Candidates for Holy Orders, present number,	19

—*Journal of Convention.*

Western New York.—EPISCOPAL CHURCH IN WEST UTICA.—It has long been the desire of the Protestant Episcopal Clergy, as well as of many others, that there should be a free Church in this growing portion of the city.—Divine Providence having favored the effort, a commodious room has been neatly fitted up and arranged in the building, formerly known as the Bethel, in Fayette street, a few doors from the bridge over the Chenango Canal, under the name of St. Paul's Church, the permission of the Bishop having been obtained.

Divine service will be held there, God permitting, on Sunday morning next, (August 6th,) at 10½ o'clock, when further notice will be given of the designed arrangements.

The seats will all be free, and there will be Prayer Books provided for such as may be disposed to use them, and do not feel able to provide them. All those who are disposed to favor this enterprise, and those destitute of regular places of worship, are respectfully invited to attend.

For further information, inquiry may be made of the Rev. M. A. Perry, corner of Fayette and Fay streets, and opposite the chapel.

August 4th, 1848.

Gospel Messenger.

BISHOP DE LANCEY'S VISITATION.—Tuesday 18th ult., Bishop DeLancey made his first visitation of the newly organized parish of St. Paul's Church, Springville, Erie Co. The services were held in an "upper room," temporarily fitted up until a church shall be erected which we trust will not be long hence. The Bishop preached and confirmed four persons.

Wednesday, the 19th, the Bishop visited St. John's Church, Ellicottville. The Bishop preached and confirmed six persons, including one from Trinity Church, Fredonia.

Thursday, the 20th ult., the Bishop visited St. Stephen's Church, Olean, preached and confirmed one person, and administered the Holy Communion.

On Friday, the 21st ult., Bishop DeLancey preached in the Presbyterian house of worship in Cuba, Alleghany Co.

Sunday, the 23d ult., the Bishop visited St. Paul's Church, Angelica. In the morning he consecrated the church which has been recently rebuilt. The request for consecration was read by the Rev. Mr. Weber, of Friendship: the sentence of consecration was read by the Rev. Mr. Thibou, the Rector of the Parish.

In the afternoon, in the same Church, the Bishop confirmed seven persons and preached.

The afternoon of Thursday, the 25th ult., the festival of St. James, the Bishop visited St. Mark's Church, Hunt's Hollow, preached and confirmed seven persons.

Wednesday, 26th ult., the Bishop visited the parish of Grace Church, Nunda. By zealous efforts the churchmen of this parish have raised the frame of an edifice, which we hope may be completed before long. As the Church was not ready for consecration, services were held in the Universalist house of worship. The Bishop preached.

Thursday, the 27th ultimo, the Bishop preached in the Presbyterian house of worship at Pike. The Bishop confirmed one person.

In the afternoon, the Bishop visited St. Clement's Church, Weathersfield Springs confirmed five persons and preached.

Friday morning, 28th ult., the Bishop visited St. John's Church, Mount Morris, confirmed eight persons and preached.

In the afternoon, the Bishop visited St. Michael's Church Genesee.

Sunday the 26th, the Bishop visited St. Peter's Church, Dansville. The Bishop preached. In the afternoon, the Bishop preached and confirmed six persons.

Monday July 31st, the Bishop visited St. Paul's Church, Allen's Hill. The Bishop preached.—*Gos. Mess.*

ST. PAUL'S CHURCH, ANGELICA.—Sunday, the 23d ult., Bishop DeLancey consecrated the new Church, which this Parish has recently erected upon the site of their former Church, which was burned in February, 1847. The zeal and exertion which have been so successful in their result, are worthy of commendation and imitation. The present building is of wood, and consists of a nave 67 by 35 feet, and a tower 11 feet square and 65 feet in height. It has no proper chancel, but a portion of the body of the church, is elevated, and raised off for the uses of a chancel. A very good feature of the building is the triplet of lancets, by which the chancel is lighted. In the tower is a bell, weighing 1100 pounds. The wood work of the interior of the church is grained to resemble oak, and the exterior is painted a dark brown.

This building will not bear criticism and should not be taken by other parishes, for a model. No architect was consulted in its erection. Still it is a neat and commodious church, and a great improvement upon the style of its predecessor.—*Gospel Messenger.*

—*Deposed 1850*

CLERICAL CHANGES.—The Rev. Alfred M. Loutrel, of New York, has received and accepted a call to the Rectorship of St. Paul's Church, Columbus, Ohio, vacant by the resignation of the Rev. H. L. Richards, on account of ill health—and has entered upon his duties.

Joined Roman Communion in 1857

[VOL. X.—No. 33.—WHOLE No. 503.]

We might give some striking extracts from the German re-

the friends of the College, from which no one would willingly absent himself. But we refrain from further remark to give place to the following very full and interesting account by a correspondent, who can speak with greater freedom than we should feel at liberty to use.

COMMENCEMENT AT TRINITY COLLEGE.—On Wednesday, 3d inst., the Convocation assembled in Seabury Hall, the Corporation opening their session at the same time. Almost the first business was the announcement of the demise of Mr. Munson, which threw a solemnity and gloom over the assembly.

There was a service in the chapel on the evening previous, after which the Rev. Dr. Fuller, of Litchfield, addressed the undergraduates on behalf of the Board of Fellows.

Early on Wednesday morning the Rev. Dr. Totten resigned the Presidency of the College. A vote was passed by the Corporation, requesting him to sit for his portrait, to be placed in the library with those of the former Presidents and benefactors of the College. When the resignation became known in Convocation, votes were passed expressive of respect and a communication of similar import was addressed to him by those members who had been graduated during his incumbency.

In the afternoon we had the Oration and Poem, the former by the Hon. D. D. Barnard, of Albany; the latter by the Rev. Dr. Croswell, of Boston. They will both be published, I suppose; but I must be allowed to say something about them beforehand. They were admirable and scholar-like productions, and in good keeping with each other. Mr. Barnard's Oration was professedly a sequel to the two former addresses before the House of Convocation, and like them it recognized the divine institutions of families, governments, and the Church of God. It was an admirable rebuke of the false theories of social reformers and levellers, and abounded in such practical maxims of ethical wisdom as are too seldom heard in our country from statesmen and politicians. Indeed—it was refreshing to hear from one of our laity such high and holy views of things human and divine; views which could not possibly have been adopted hastily, like the crude radicalism of so many public men, but which were evidently the seasonable fruit of reflection and reading, and above all of deep draughts from the fountains of Catholic religion.

I must not forget to mention his noble exposition of the organization of our Academic Senate, and the evident enthusiasm with which he regarded the efforts of Trinity College to infuse a truly academic spirit into all its members. His passing tribute to the great and good Chateaubriand was almost anticipated from the high strain of thought which introduced it; and but for the holy place in which we were assembled it would have been greeted with marks of earnest approbation.

Dr. Croswell's Poem was a satire—full of wit and epigram, and designed for immediate and practical uses. Those who knew him only as the laborious parish priest, or as the serious Christian lyricist, were hardly prepared for such a proof of the versatility of his genius, and perhaps there was a little regret among such persons, that he had not chosen a theme more kindred to his holier efforts. But the true poet loathes self-exhibition. It was a genuine poetical instinct in Dr. Croswell not to parade his deeper and holier feelings, but to perform his part with the unfeigned simplicity of one who consenting to do a duty, had but the one object of doing it for a useful end. As the result, we had something very different from Herbert and Keble, but quite in the vein of Crabbe, or of Cowper in his Review of Schools. It was a poem of purely academic character, abounding in classic allusions and pointed hits; and with epigrammatic couplets, which in the Senate-house at Cambridge would have drawn down continued bursts of applause. The versification was faultless—and the subject of the flowing thought was—*Colleges as they are, and as they should be*. If the Doctor will consent to its publication it will be found both for its manner and its moral, a valuable contribution to the literature of the Church, and in spite of its playful form not wanting in occasional passages which betray the deep sources of principles and feeling from which it gushed and sparkled as if it were only a thing of beauty and pastime. The most feathery fountain is often born of solid rock, and plays in the air because its unseen spring is both *higher and deeper* than dull fools suppose."

We trust the Convocation will maintain the high character of these academic feasts, by such appointments in all future time as will be worthy of what we have had heretofore. Sorry will be the mistake if ever the charlatany and vagaries which are too often exhibited on similar occasions, should be put forth under the patronage of our College, which is becoming more and more identified with what is conservative and sterling. This is the feeling, I am sure, which has led to the appointment of Bishop Potter for the next address, and of Richard H. Dana, Esq., for the poem. We hope neither of these eminent gentlemen will refuse to contribute their valuable aid in realizing the cherished plans of those who are devoting so many toils and prayers to the building up of a College which shall meet the future wants of New England. The time is not distant, perhaps, when Trinity College will be almost alone, in witnessing among the sons of the puritans the *great doctrinal truth* with which it is identified in substance and in name.

Thursday was commencement day. Early in the morning, the corporation proceeded to the election of a president; and when, after an hour or two, it was known that the result was ready to be announced, the House of Convocation became crowded with members and with strangers, who with the undergraduates were admitted as spectators. In a few minutes the message was received from the Corporation, and read by the Scribe. It appeared that the Rev. J. Williams, D. D., of Schenectady, an alumnus of the College, had been unanimously elected President of Trinity College; and the announcement was received with a burst of enthusiasm which made Seabury Hall ring again. A vote was carried by acclamation, by which Convocation confirmed the result, and pledged themselves to give their warm support to the new administration.

The commencement performances in Christ Church were of unusual interest. We are not falling into a stereotyped phrase; but must be permitted to say, (with honest regret that such expressions are too often unreal,) that the young men distinguished themselves and their *Alma Mater*, by the general tone of sentiment and style which was maintained throughout. We do not like to single out names, from a list in which none are unworthy of remark, but must be permitted to mention *two or three* in which we feel more especial interest because the subjects were in a manner *sacred*. The "Supremacy of law," (Francis B. Peabody) was a well chosen theme, and the young speaker seemed to have prepared himself with the wholesome study of Hooker. We were struck with the Eulogy of St. Columba, and Icolmkill (by Levi B. Stimpson) and the discriminating enthusiasm with which that ancient mission was commended to modern imitation. Nor must we forget the poem—"Conquerors in Youth," which for a college poem, was a production of unusual merit. We caught some pleasing lines and couplets, which drew silent expressions of approbation from members of the Corporation and their distinguished guests. Such was an allusion to Heber, as—

"The mitred saint of India's burning zone:"

and also—an allusion to Kirke White—

"See from the tower of high St. John's, a light
Low burning dimly shoots its trembling ray."

The writer (William Rudder) permitted me to copy from his manuscript the stanza which immediately precedes—

"A poet-student while he forms his lays
Wanders entranced amid fair nature's smiles,
Through Granta's classic scenes, and hawthorn ways,
By Trent's green banks, and Clifton's leafy aisles:
And busy fancy, with her thousand wiles
Draws the glad picture and the bright career
Of one, whom now slow Time with hope beguiles
That soon the priest's white raiment he shall wear,
And of Christ's holy Church the red-cross banner bear."

The Valedictory, by a son of the Rev. Mr. Paddock of Cheshire Academy, (Benjamin H. Paddock,) was of a very high order of merit, and was marked by genuine feeling, with not a particle of the sentimentality so common in such performances. It was gratifying that almost without exception the speakers distinguished themselves by a high and unaffected tone of christian sentiment—worthy of the College in which they have been bred, we trust for a long course of usefulness and honor in this world, and for immortality hereafter.

The music was a most imposing part of the performance. I was much struck with Gagliemi's fine Solo, (*Grauias agimus tibi, propter magnam gloriam tuam;*) which was sung by a lady.

You must not think I am a eulogist by choice. On the contrary I am too little apt to be pleased at college commencements; but positively I cannot find fault with anything this time. On the contrary, I must add yet another compliment, expressing the gratification which it afforded us to see among the distinguished guests seated at the right hand of Bishop Brownell the Rev. Dr. Wheaton a former president of the College, and the venerable forms of those patriarchal Presbyters, the Rev. Dr. Burhans, late of Newtown, and the Rev. Dr. Eaton, of Boston.

M. A. TRIN. COLL.

Rev. A. C. Cox

THE RELATIONS AND INFLUENCES OF THE TWO SACRAMENTS.—Now ye have heard, good children, how by baptism we are so planted in Christ, that by him we have forgiveness of our sins, and are grafted in him as the branch is in the vine. And as the branches have sap and life of the vine, that they may bring forth fruit, so we also (which believe in Christ and are baptized) have received of Him the Holy Ghost that we may be justified. And if it chance us to fall from Christ, through sin or unbelief, or to be put out of the christian congregation, for our open and manifest sins, yet ye have heard, how we are received again, into the bosom of the Church, and joined to Christ's Body, by the authority of the keys and absolution. But if we will be justified and saved, it is not enough to be planted in Christ, but we must also continue and abide in him. Wherefore now followeth that doctrine, which teacheth us how we ought to order ourselves, that we may still abide and grow in Christ, after that we are grafted into Him. And this doctrine is contained in the institution and receiving of the Supper of our Lord Jesus Christ. For as by baptism we are born again, and as by the authority of the keys and penance, we are lifted up again, when we are fallen into sin after baptism, so by the communion of the Holy Supper of the Lord, we are preserved and strengthened, that we may be able steadfastly to stand and fight, against the violent invasions of sin and the power of the Devil. Wherefore good children, forasmuch as ye be already planted in Christ by baptism, learn also I pray you how you may continually abide and grow in Christ the which is taught you, in the use of the Lord's Supper. Ye shall therefore diligently learn the words, by the which our Lord Jesus Christ did institute and ordain His Supper, that ye may repeat them word for word, and so print them in your memories, that you may bear them away with you home to your fathers' houses, and there oftentimes rehearse them. And these be the words of our Saviour Christ. Our Lord Jesus Christ the same night that he was betrayed, took bread, and giving thanks break it and gave it to His disciples and said, Take eat, this is my body which is given for you. Do this in remembrance of me. Likewise He took the cup also, after He had supped, and giving thanks gave it to them and said, Drink of this all ye. This is my blood of the New Testament, which is shed for you and for many, for the forgiveness of sins. Do this as often as ye drink in remembrance of me.

Now ye shall diligently labor not only to say without book these words of our Saviour Christ, but also to understand what our Lord Jesus Christ meant by the same, that ye may make answer when ye are asked any question herein, and that also in

time to come ye may be able to teach your children, as ye yourselves are now instructed. For what greater dishonesty can there be, either in the sight of God or man, than to profess yourselves to be christian people, and to receive the sacraments, and yet not know what Christ's sacraments be, and wherefore they were ordained.—CRANMER.—Church Times.

A GOOD ANECDOTE.—A correspondent of the *Troy Budget* tells the following good story:—

"It seems that the person who blows the bellows of the organ at St. Luke's Church, also attends to the furnace for warming the building, and having occasion, during service, to 'mind the fires,' he left the bellows in charge of a coachman lately imported, and 'green' as the Emerald Isle of his nativity before the appearance of the potato rot. During his absence, the 'Gloria in Excelsis' came, in the order of the exercises, to be chanted, and Patrick was directed to furnish the *organic* element. A short time elapsed, but no music followed the touch of the lady who presided at the instrument. 'Blow,' whispered the fair organist. 'Blow!' repeated the leader; and 'Blow! blow!' echoed the entire choir, but not a puff found its way into the vacant pipes, to wake the slumbering harmony. An investigation now took place, and Patrick was found behind the organ—with both his hands tightly clenched around the bellows-handle, (a stick of some five feet long and two inches thick,) the end stuck in his mouth, his cheeks swelled to the utmost expansion, his eyes distended, and the perspiration streaming from his face—engaged in the vigorous but vain attempt to force his breath through the pores of the wood into the body of the instrument.

UNEXAMPLED GENEROSITY.—Mr. Warren, the author of *Ten Thousand a Year*, in the course of a recent lecture in the hall of the London Law Society, recounted the following incident:

"A short time ago," said Mr. Warren, "a gentleman of large fortune, a man, in fact, worth his £40,000, was indignant with his only child, a daughter, for marrying against his wishes. He quarrelled with her, he disinherited her, he left his whole property, of £40,000, to his attorney, and to two other gentlemen, all of whom were residing in Yorkshire. What did the attorney do? He went to his two co-legates, got them to sign their respective claims over to himself, and then made over every sixpence of the £40,000 to the daughter and her children!—When I mentioned this circumstance this very morning, to a friend of mine, one of the most distinguished men at the bar, he exclaimed, 'God bless that man!' The above gratifying circumstance is literally true. The gentleman of fortune was a manufacturer in a town celebrated for its linen manufactures, within the West Riding, and the disinterested attorney is one of the brightest ornaments of the profession in the West Riding of Yorkshire, enjoying the fruits of an ample fortune realized by his own industry and talents.

Be not proud; be civil to everybody, kind to thine inferiors, charitable to the poor.

If thou ever offendest any one, make it up immediately.

If thou art kind to others, others will be kind to thee.

Envy none, but wish well to all.

Be obliging, and try to please all good people.

Communications.

For the Banner of the Cross.

The Reputed Authors of the Creed.

MR. EDITOR,—I send you for insertion in the Banner, the following peice of *information*, new to most of your readers, yet, I think, sufficiently interesting to be worthy of transcription. As the *dead* languages, save a choice scrap or treasured line, are not often allowed a place in the columns of our hebdomedals, (possibly in fear of the dreaded XXXIX Articles!) I beg your *patriarchal* indulgence to permit for once a foreigner to appear in its native garb and relate its story in its own words.

The extract ascribes each article of the Creed to an Apostolic author, thus assuming the truth of the fancy that the Twelve assembled in Council, and framed the Creed as the Symbol or watchword of the Christian Church. Of its authority, it may be needless to say, it has little; of its antiquity, it claims at least to have seen the birth of popular Protestantism—an antiquity not desirable for religious truth.*

It is as follows:—*Petrus nempe Apostolorum primus dixit: Credo in Deum, Patrem Omnipotentem, Creatorem coeli et terræ. Adjunxit Andreas; Et in Jesum Christum Filium ejus unicum Dominum nostrum.*

*Jacobus major adjecit: Qui conceptus est de Spiritu Sancto, natus ex Maria virgine. Johannes Evangelista intulit: Passus sub Pontio Pylato, crucifixus, mortuus, et sepultus. Thomas addidit: Descendit ad inferna, tertia die resurrexit a mortuis. Jacobus minor subjunxit: Ascendit ad coelos, sedet ad dexteram Dei Patris Omnipotentis. Philippus superaddidit: Inde venturus est judicare vivos et mortuos. Bartholomæus dixit: Credo in Spiritum Sanctum: *Mattheus addidit: Sanctam Ecclesiam Catholicam; Sanctorum communionem. Simon subjecti: Remissionem peccatorum. Judas Thaddæus superaddidit: Carnis resurrectionem. Mattheus conclusit dicens: Vitam æternam. Amen.**

The Theological reader at once discovers from its language and style its mediæval origin and foreign complexion.

HIERONYMUS.

J. A. Merrick.

* We need not be ashamed to avow the sentiment that all novelty in religion—and under the term novelty, may be comprehended whatever has come under that name, for at least fifteen hundred years past carries the brand of error on the very face of it. Bishop White, Lect. Cat. p. 143.

of 1835

Afterwards

Ant. H. Conscient

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, AUGUST 19, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

PRACTICAL CHARITY.—Among our Selections will be found an interesting account of a Hospital, established to carry out a noble purpose of humanity. The spirit and life of such humanity flows from Christian charity. The instance we have recorded, is not the less worthy of admiration because the objects of its blessed mercy are the poorest and most wretched of our race. Although a kind Providence has ordained it that these miserable beings are ever the objects of tenderest parental solicitude, yet they have hitherto seemed below the reach of general sympathy. But what depth of human degradation is too low for the reach of Christian love; the love kindled by Him, who stooped from heaven to the deep places of earth that He might relieve our helpless misery? The highest, noblest charity is shown in humblest ministries to the lowest cases of want and wretchedness.

On these grounds, we esteem the establishment of this institution as a noble work of that mercy whose quality is twice blessed. And we record this and similar instances, in the columns of the Banner, not merely as interesting articles to read, but as affording lessons for practice, examples for imitation. We have already shown how barren our Faith and Love are in the promotion of such practical results.

The great and mighty blessings of christianity cannot reach the earth, by the appointed agency of man, as long as the followers of Him, who gave His own dear life for us, are content to do nothing more for His poor and needy ones, for Him, ("inasmuch as ye have done it unto one of these ye have done it unto Me.") than the trifling gifts they offer at monthly Communion! The Church should have, and must have, her Houses of Prayer, her Asylums, her Hospitals, her Schools and Colleges, for the lowest, the poorest, the most ignorant. And how are they ever to be built and sustained, unless Churchmen exercise a freer and more bountiful liberality? Before this is done, the day must come when the gift and endowment of a Church, an Asylum, an Hospital, a School or College, for the poor, shall be found among the offerings laid at one time upon the Altar.

The coming of such times is no Utopian dream. Even now there are some faint promises of this advent. We know at least of one such blessed sign. We know that very lately a deed for a valuable city lot was put in the plate, at the offertory, as a single gift of a faithful member of the Church. Having discovered that such a thing may be done, we trust many will be found to go and do likewise. Earth offers no better security than they obtain who make this the title deed of their possessions—"He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, shall be paid him again."

There is no subject whereon there are more frequent misrepresentations, than in reference to the revenues of the Bishops and Clergy of the Church of England. As few persons are informed of the facts of the case, there is a fine field here afforded for those whose arguments have no better foundation than their own rash and positive assertions.

The enemies of our Church, who can find no fault with our Bishops and Clergy on account of their large incomes and extravagant habits, are very fond of falling back upon the Church

of England. After the most exaggerated statements of the incomes of Bishops and Clergy there, the fact of our connection with this Church is used, as an argument against our claims to the regard of a people, who are to apt to think that poverty is a quality which highly adorns a clergyman!

There is little logic, to be sure, in such reasoning; but that does not impair the general effect of the argument! We have been asked to furnish some information on this subject, and we do not know that we can better comply with this desire than by giving the following article from a correspondent of the "Christian Witness." This will show in a striking light the wide difference between Fact and Fancy.

REVENUE OF THE ENGLISH CHURCH.

The 'Witness' has copied, as I suppose from the 'Puritan,' an article upon the above subject, so widely apart from the known truth, as should excite disgust in the mind of every honorably disposed person. Such, certainly, is the feeling it has created in mine. I was surprised, too, that so respectable a journal as the 'National Intelligencer,' should have given currency to so great a misstatement. It is unlike its general practice. Its appearance in the 'Witness,' was, I conclude, the result of inadvertence; and its publication in the 'Puritan,' a willing offering to that bitter hatred of Episcopacy, which so disreputably distinguishes the denomination to which it ministers.

In presenting the following exhibition of the real state of the case, I am impelled, first, by a desire to vindicate Truth, for its own sake; next, to repel a falsehood against the Church of England, for the sake of its Divine Head, whose chief minister on earth I believe it to be; and next, as a member of the Episcopal Church, in these United States, to show my sense of the injustice done towards that Church, 'to which, under God, we are indebted for our first foundation, and a long continuance of nursing care and protection.'

The Revenue of the Church of England, is stated in the article in question, to be, *ten millions of pounds sterling annually!!* The published authoritative account of its actual amount, put forth under the most grave and reliable responsibility, is as follows:

'The total number of Benefices, with and without cure of souls in England and Wales, is 10,718; the gross income £3,251,159; and the net income £3,055,451; the average income is £285 to each Benefice!!'

These facts will be found in a return made to the British Parliament in 1835, by a Commission appointed for the purpose, composed of the Archbishops of Canterbury and York; several other Bishops and Dignitaries of the Church; and a large number of the nobility, and principal lay gentlemen of the kingdom.

It will thus be perceived that the actual revenue of the Church of England is less than one-third of the amount which it is slanderously reported to be!!! But this is not all. The whole of the Christian Church in Europe beside, embodying 150 millions or more of people, is, by way of contrast, said to cost for its support the sum of £7,000,000. This includes of course, the Romish and Greek churches. Now I venture to affirm, that we have no means whatever of ascertaining in any degree approaching to certainty, any information on this subject. The English government publishes to the nation, and to the world the truth regarding the income and expenditure of the Church under its patronage. No other nation under the sun has done the same; and we have no authority beyond conjecture, to discover what the revenues of Churches in other countries are. I will not fall into the error I am condemning, by putting forth any vague estimate of my own. Most persons of intelligence will judge for themselves—and from their acquaintance with the splendor and extravagance of the two communions alone which I have adverted to, draw their own conclusions.

When will the time arrive when it may again be said with truth, 'see how these Christians love one another.'

The following article is good in itself, and still better when we regard the source from which it comes. The opening and concluding remarks are those of the Editor of "the Gospel Messenger," from which paper we copy it.

NEGLECT OF THE HOLY COMMUNION.

The following article which we take from the organ of the Methodist Communion "the Christian Advocate and Journal" presents a view of this subject, that we did not look for in that quarter. The administration of the Holy Communion to aged sick, and dying persons, we have always heard rebuked by "our good neighbors over the way." We have watched many a death bed, and heard many a fervent thanksgiving to God, for the blessing that accompanied the parting hour through the grace offered in the communion of the body and blood of our divine Lord and Redeemer, but we have rarely heard so full an expression of approbation of the custom always prevailing in the Church, from any non-Episcopal communion.

More we need not say on this subject now, and we leave our readers to ponder the matter, of the page below.

From the Christian Advocate and Journal.

THE LORD'S SUPPER—NEGLECTERS AND NEGLECTED.

To partake of this sacrament worthily, is to have eternal life, to dwell in Christ, and to have an indwelling Saviour. To "eat this bread, and drink this cup of the Lord unworthily, is to be guilty of the body and blood of the Lord." To neglect it is to neglect Christ, to lose covenant relations with God, and to be cut off from his people, and yet many neglect it. There are many Church members who habitually neglect this sacrament, and there are many ministers who neglect to look after them, neglect to warn them, and neglect to cut them off.

The neglected are many. The aged and the sick are often neglected—shamefully neglected. Unable to attend where the sacrament is administered, they are left to weep over the

neglect of their ministers, who are solemnly charged "to feed the flock of God, which he hath purchased with his own blood." A case in point. Sister B. lived five or six miles distant from her class, in a neighborhood where spiritual death reigned. For several years her health had been declining, and consequently she was seldom able to attend the public means of grace, but was ever faithful in private duties, wisely improving the means she had. At length consumption, slow, yet sure, spoke with a voice which could not be misunderstood, that the time of her departure was at hand. It had been about three years since she had been to the table of the Lord. With great desire, she desired to eat the passover before her decease. Her request was made known to her minister, but, alas! he regarded not her request, although she sought it with tears—she was left to die without enjoying the favor!

This is not an isolated case, but it is only one of the many which call loudly for reformation. Dr. Clarke says, "in the primitive Church, that it is sufficiently evident that the deacons gave the bread and wine in the eucharist to the believers in the Church, and carried it to those who are absent." If it was important then that absent members should be served, is it any the less so now? The time was, when ministers instructed communicants as to the nature and design of this sacred ordinance, and urged upon all believers the infinite importance of attending to it. But the time now is, when it is often administered without one word of instruction before receiving it, and without one word of exhortation after. If members receive it, it is well—if understandingly, well—if not at all, just as well for anything we hear said on the subject. These things are not written in the spirit of fault finding, but for the purpose of calling attention to a subject of vital importance to the Church. The writer has seen the neglected weep, and he feels to weep over the neglecters.

C. PARK.

Athens, Pa., July 12, 1848.

We hope many of our friends who have been alarmed at the expectation of Romanizing theories on this subject, will take time to consider what views our Methodist brethren entertain in relation to it.—Gos. Mess.

COLONIAL CHURCH CHRONICLE AND MISSIONARY JOURNAL.

We have received, by the last steamer, the July number of this Journal, with a request to exchange. With this desire we cheerfully comply. We have read, with great interest, the articles of this missionary periodical, which are full of valuable information. The following article we have read with peculiar pleasure. No living person is so well qualified to speak of the late Dr. Howley as the Archdeacon of Maidstone, who was so long his private chaplain and confidential friend.

He is closely associated in our mind with this venerable prelate. By his kindness we had the pleasure of an introduction to one, whom we shall always rejoice to have seen, as one of the most perfect specimens of a christian prelate which our times have afforded.

A Charge, delivered to the Clergy of the Archdeaconry of Maidstone. By BENJAMIN HARRISON, M.A. in May, 1848.

Under the appropriate title of "The Remembrance of a departed Spiritual Ruler and Guide," the Archdeacon of Maidstone has drawn a faithful portraiture of the late Primate. Probably no one had such abundant and favorable opportunities of knowing the real character of the Archbishop as he who for a long series of years had the privilege of serving him in the capacity of domestic chaplain. It is well, therefore, that we have such a character as that of Archbishop Howley delineated by such a pen as that of Archdeacon Harrison. Of course he dwells principally upon the late Archbishop's Christian excellences,—his meekness, patience, and humbleness of mind; qualities, however, which are proved by his example to be not incompatible with courage and firmness. The gentler virtues, however, were universally conceded to him, and were in a manner impressed upon his countenance. Other qualifications were only known to those who were admitted to share the conversation of his social hours.

"He possessed," says the Archdeacon, "in remarkable perfection of each quality, and in rare combination, the faculties of imagination, of memory and judgment. The quickness of his imagination, so well was it controlled, hardly showed itself ordinarily, save in a certain characteristic pointedness, often-times, of expression, and in the exquisite feeling with which he entered into the finer beauties of thought and language: for in regard to him, too, it could be said, and in no low degree, that he was 'not a stranger to the more light and airy parts of learning;—poetry' in particular—all of which he had digested and made useful." The extraordinary retentiveness of his memory continually astonished those who heard him, in social hours, bring forth with such perfect ease, as the conversation held on its natural flow, the products of all times and ages,—the things which commonly, if men have known them familiarly (it may be) in boyhood or youth, they have long since forgotten, and the things which ordinarily in advanced age from their recentness leave but a faint impression. And his judgment could apply itself with equal exactness to greater matters or smaller; constituting him the kind yet accurate critic, of whose aid his literary friends, or learned men, no less gratefully and anxiously availed themselves, than those who sought for his counsel to guide them in important affairs of life, and posts of public responsibility; his nice and practised discrimination exercising itself as willingly and condescendingly upon the questioned turn of an expression, in some monumental tribute designed for a departed friend, as upon the weighty concerns which required his best and most intense consideration, as they affected the welfare of the Church, or the spiritual interests of the many millions of the vast empire of Britain.

"In the words which Bishop Jeremy Taylor has used in regard to a distinguished prelate of his own time, 'the Lord

Primate' of Ireland—Bramhall—and which may, in no unworthy sense, be applied to the case of our own Primate, 'it was greatly true of him, that the single perfections which make many men eminent, were united in this Primate, and made him illustrious.' There was not less striking a combination in our Archbishop in regard to intellectual powers and attainments, than in him of whom Bishop Taylor said, 'He was an excellent scholar, and rarely well accomplished, first instructed to great excellency by natural parts, and then consummated by study and experience.' In early life he had not only cultivated classical literature in a high degree, with peculiarly refined taste, and more than ordinary critical acumen; he had not only made himself familiar with most of the languages of modern Europe, in particular the German, Italian, and Spanish; but—what was rare at the time when he was a resident at the University, and demands especial notice in its connexion with that which was the crown of his varied knowledge, and must be the end of all our studies—he obtained such an acquaintance with Hebrew, as gave him that keen perception of the Divine beauty of the inspired compositions of prophets and psalmists, which contributed to make those sacred strains of holy prayer and praise his resource and his comfort to the last. And in the doctrinal, as well as the strictly prophetic, portions of scripture he was not less carefully studious. His Greek Testament was the constant companion of his journeyings; and in his solitary walks at Addington, divesting himself, as he did, with singular happiness, of the disquietudes of daily business, he could turn his mind at once to calm meditations in wider fields of thought; to deeper musings on Scripture and its varied contents, and that vast and comprehensive system of 'manifold wisdom,' which it reveals in the economy of the Christian Church. His conversation with those who were privileged at any time to have a share in the results of these his contemplations, revealed how continually and instinctively his mind was reverting to these and such like topics; to the general argument, perhaps, of some more obscure or recondite portion of Holy Writ, or to some, in particular, of the 'things hard to be understood' in the apostolic writings; as some new or clearer idea suggested itself to him, for the more satisfactory interpretation, or the more perfect elucidation of them.

"It might certainly be said of him, as it was said of the Primate already referred to, in the language of an ancient father, quoted by Bishop Taylor, he was one who divided his life between his work and his book—he was *μερίζων τὸν βίον ἔργῳ καὶ βιβλίῳ*; and it was wonderful how easily he could pass from one to the other."

When he first came to the see of London it was said of him, by one well qualified to judge, that "he had as much piety as Bishop Porteus, and more learning."

With our limited space we cannot of course enter upon a minute estimate of the character of the late Archbishop as a scholar, a theologian, or as the chief ruler of the Church during a season of uncommon trial and difficulty. For this we must refer to the Charge itself. Our readers, however, will be glad to have before them the following authentic narrative of his last illness.

"On Saturday, the 6th of November, he experienced a severe shock in the tidings which he received, without previous intelligence of his illness, of the death of his aged and highly-esteemed brother in the primacy of England, the venerable Archbishop of York, who had died on the preceding day. From the Monday following, onwards to the end of the year, the book in which he noted down the letters which he wrote from day to day, exhibits in the unvarying blank which it presents to the eye, with the exception of two days, where entries have been made with a feeble hand,—a too faithful reflection of the state of bodily health in which he found himself, with a feeling of inability to do more, in the way of business, than what the immediate occasions of each day absolutely called for, and which he did not neglect. On the 24th of November, he was even able to preside at the Jerusalem Chamber, in the Convocation of the Province of Canterbury; nor did he suffer from the length of the Session, though it occupied altogether not less than five hours. Some of those, however, who were present,—still more those of his family and household,—could not but feel much anxiety and apprehension from the symptoms of feebleness and discomfort which seemed now more heavily to oppress him. The weekly journeys to London, in particular, involving more fatigue and exertion than he was able to bear, the family removed to Lambeth on the 21st of December; and on that journey if I remember rightly, (if it were not on an earlier one), as well as on one or two other occasions, the Archbishop expressed to me, without emotion of any kind, what seemed to have impressed itself on his mind as probable, in the appointed order of Providence, that his own archiepiscopal chair would soon be vacant. During the early part, however, of the first week of the present year, there appeared to be brighter symptoms of returning strength; and on three days in the course of that week he was able to go out in his carriage. But the sudden change of weather to severe cold, on Thursday, the 20th of January, seemed to smite down his already enfeebled frame; and on the next day it was the advice of his medical men that he should not, on the following morning, or during the continuance of the intense cold, attempt to leave his bed.

"It was on the evening of that day, Saturday, the 22d, that, having been sitting for a while in the adjoining room, he desired me to write a few lines to one who was my immediate predecessor in the office of chaplain,* and who had, some little time before, sent him a volume which he had recently published; he desired I would tell him that he had delayed to acknowledge the receipt of the volume, in the hope of being able first to read it, but that this he had not been able to do, and, as he added, never should now; but that he was anxious he should know why it was that it had not been acknowledged. And then he went on to express, in his wonted calm and quiet manner, that he felt as if he could almost say, 'Lord, now

lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,' if only he could see things in a more comfortable position in regard to the Church. Thus, full of that kind consideration for others, which was so characteristic of him, and with humble aspiration for his own release, subject only to the higher welfare of the Church of God,—in the spirit of a meek and patient predecessor, Archbishop Whitgift, when his sovereign, visiting him in his last sickness, expressed his earnest desire for the continuance of his life, and his answer was, with uplifted eyes, 'Pro ecclesia Dei, pro ecclesia Dei!' and with the words on his lips of that elder saint who 'was just and devout, waiting for the consolation of Israel,'—our aged father in Christ seemed to take leave, with the close of that week, of the lesser concerns of earth; and, leaning with a tottering weight on the arm which supported him to his room, never left again that which, from being the chamber of sickness, was destined, before three weeks were ended, to become the chamber of death."

After referring to symptoms which seemed to indicate a transient revival, the melancholy narrative thus proceeds:—

"But the continued progress of weakness and emaciation revealed more and more distinctly, as days went on, what the appointed end was too probably to be; and mercifully at last, where hope had been fondly lingering, gave a strong foreboding of what was immediately impending, when, at an early hour on the morning of the day which was to complete the eighty-second year of his earthly pilgrimage, the desired release was given; and his honored head sunk down upon his breast, and, before the Church's commendatory prayer had been said, 'the spirit,' set free from its earthly prison, had 'returned to God that gave it.'"

We are all of us aware of the general feeling of sorrow and regret which was exhibited in this country at the loss of the good Archbishop; but we learn from the latter pages of the Charge, what indeed we should have anticipated, that a like feeling was manifested abroad. In Canada, Nova Scotia, and Newfoundland, the churches were put in mourning; and an American journal, recording, as it is believed, the words of a Bishop whose "praise is in all the churches," announces the Archbishop's death, as "the saddest news which could come from the Church of England at that time."

But we may not dwell longer on this melancholy and yet consoling subject; we will conclude our imperfect notice of the late Archbishop with the reflection of the Bishop of Newfoundland, "Honored in life—happy in his death! 'Felix opportunitate mortis.'"

CHURCH IN ASHEVILLE, BUNCOMBE COUNTY, NORTH CAROLINA.—We regret that the following urgent call for help has been overlooked. It should have appeared two weeks ago. We have been asked to say something of ourselves in behalf of the Church in this county. We can only say that this appeal, earnest, and from the heart of a faithful missionary, speaks more powerfully than any words we could add. We know, from the best authority, how great is the the spiritual need of this district, and we are sure that any aid bestowed will be most faithfully applied

For the Banner of the Cross.

The friends of the Church in Asheville, Buncombe County, North Carolina, take this means of presenting their claims to their brethren, in the distant states, where the Banner circulates, for assistance in the erection of a Church building. This is indeed, a worthy object for the benevolence of those whom God has blessed with this world's goods. Church benevolence hath this prerogative, above others, that it is monumental of itself. It survives on earth amid our dust. We solicit not only the pecuniary aid of Churchmen, but we hope, should God incline their hearts towards us, they will offer up also in our behalf the prayers of the righteous.

Asheville is the most thriving village in Western Carolina, but the Church as yet is hardly a year old, in its regular ministrations, though it is taking kindly, we trust, with the people. There is but one church consecrated to the service of Almighty God—west of the Blue Ridge, in North Carolina—St. John's in the Wilderness, in Henderson County. We hope for better things ere long. We invoke the Catholic spirit of Charity, which heeds not the barriers of mountains in its glorious march to spread the Redeemer's kingdom through all the earth.

Contributions, designated for benefit, may be sent to the editor of the Banner, who will kindly acknowledge them, and forward them to their destination. Or they may be sent immediately to Mr. James Norwood, Asheville, Buncombe County, N. C.

ST. PAUL'S CHURCH, PATERSON, N. J.—We acknowledge, with pleasure, the receipt of Ten dollars from S. B. B., for St. Paul's Church, Paterson, N. J. Our readers will recollect that this is the Church which was lately burned down. The congregation are trying to get the means to rebuild it, and not being able to do it without aid from abroad, such evidences of the Christian sympathy of Churchmen elsewhere will be very grateful, and will encourage them to persevere in their efforts, while they help to accomplish them. We shall be very glad to receive many more such contributions, for we believe they will be well bestowed.

TO CORRESPONDENTS.—"H." shall appear in our next. We had not room this week for his communication, together with the remarks which it calls for.

Abstain not only from bad actions, but also from improper words, which hurt the ear.

EPISCOPAL ADDRESSES TO RECENT CONVENTIONS.—We make the following interesting extracts from the Address of Bishop Hawks, to the diocese of Missouri.

MY BRETHREN OF THE CLERGY AND LAITY:—

The annual return of this day finds us convened once more to deliberate upon the interests of this young and struggling diocese. Thankful that we are spared to meet again with our ranks unbroken by death, and deeply grateful for such tokens of his love as a merciful God has been pleased to vouchsafe to this portion of his vineyard, during the year now closing, I invoke the counsel and guidance of the Most High for the heart of every one of us here assembled in his name and presence. May he control every thought, and word, and action of this body, so that by "his holy inspiration we may think those things that are good, and by his merciful guiding may perform the same, through Jesus Christ our Lord."

The rite of Confirmation was administered in Grace Church, Jefferson City, to three persons; in the State Penitentiary to fifteen persons; in Christ Church, Boonville, to seven persons; in St. Mary's Church, Fayette, to three persons; in Christ Church, Lexington, to five persons; in St. Paul's Church, St. Louis, to one person; in St. John's Church, St. Louis, to ten persons; in St. George's Church, St. Louis, to twenty-seven persons; and in Christ Church, St. Louis, to twenty-two persons.

One of these occasions of confirmation was so novel and so deeply interesting, that I may be pardoned for speaking of it more distinctly. I allude to that in the State Penitentiary. The Rev. Mr. Hedges, late Rector of Grace Church, Jefferson City, had acted as chaplain to the prison, and was prepared to present to me fifteen of the convicts for Confirmation. At his request, immediately after the adjournment of the last Convention, I visited the prison in company with a number of the Clergy and Laity. The officers of the institution received us very kindly, and in a little time the prisoners were all assembled in the large dining room, where, after divine service, fifteen of their number were Confirmed. The demeanor of all present at the service pleased me much, and the visible emotion of those making their vows to heaven, was deeply affecting. Imprisoned within walls separating them from the rest of the world, these poor men had found quiet and peace. As they knelt before me on the hard pavement of that prison house, and I laid my hands upon them, I felt that I had never looked upon a group of such penitents. They were the penitents of the penitentiary. May God have them in his holy keeping always! To add to the interest of the scene, I found in the prison an aged mother who had arrived from a great distance to visit her imprisoned son. The young man had been a convict for some time; she had just learned the fact, and, with a mother's love, unbroken by the wickedness of her son, had started promptly from her home, for the double purpose of visiting her child and imploring his pardon of the Governor. That son was among the number confirmed, while with a heart whose emotions were too big for utterance, the old mother trembled and sobbed as she looked upon her kneeling child. I came away from the prison deeply affected, and as I walked in company with that old mother towards the village, thoughts of the unsearchable goodness and mercy of God pressed upon me—with an amazing love He drops the dew of his grace upon the prince on his throne, the beggar in his hut, the wayfaring pilgrim by land and sea—yea, upon the poor prisoner in his cell. In the multitude of his mercies there is this, also, that he showeth his "pity upon prisoners and captives."

I learned afterwards that the executive clemency had pardoned the poor woman's son, and that he was once more free. May God's restraining and preventing grace be with this young man through the remainder of his days!

I am satisfied that to meet the wants of Missouri, we must train up a native ministry—the sons of the soil must be enlisted. This was the main thought which prompted me, soon after I became your Bishop, to speak of my views and desires as to christian education in this diocese. My wish was to make a home (without expense to those who could not afford it) where the young might be trained in the ways of the Church, and some of them secured for the holy Office of the ministry. The expression of these views, as you know, called from Mr. George R. Clark, of Christ Church, St. Louis, the gift of three hundred and thirty-three acres of land in Montgomery county, in this State, for the establishment of a mission School. You are also aware that the proposed enterprise was designated by me the Gov. Clark Mission, and that in a journey east I received for it, from friends, the sum of \$778 00.

In my last address, I used the following language: "From inquiry, I learn that the land bestowed for the enterprise is not so eligibly situated as I could desire. The donor, however, allows us to sell, and place the mission elsewhere. I have thought that the Mission would be well situated if carried higher up the river, and located near Fayette, Boonville, or Lexington, or even carried up to the neighborhood of Weston. If some friend of the Church, near either of these points, could aid us by a gift of land or otherwise, towards the establishment of this mission, what better service could he do at this time to the Church in this desolate region? May God put it into our hearts to think and to do the thing that is right."

I had scarcely returned from the Convention to St. Louis, when to my great satisfaction, I heard from certain citizens of Palmyra, in Marion county, that they were disposed to give a site for the Mission if I would place it among them, and begging that I would visit their town, and explain the plan and purpose of the Mission. This I immediately did, and am happy to say that the result was, that the citizens gave to me fifty-five acres of land, with a comfortable dwelling house thereon, on condition that the Mission should be placed on that spot. The location, about a half mile from the village, was admirable for the purpose, and I acceded to their proposal. I consider, therefore, that the site is ours, so long as the Gov. Clark Mission is there. If, at any time, for any cause, the Mission should be removed to any other point in the Diocese, then I conceive that the pur-

* The Rev. C. A. Ogilvie, D.D., now Regius Professor of Pastoral Theology at Oxford.

chase money or the property should be at once returned to the original donors. Thus the gift was received.

In the fall of last year, I received further donations for the Mission. In the month of October, as you are aware, the General Convention of the Church met in the City of New York. Its proceedings have been published and placed before the Church. I have only to say that I was present during all the session of that body, and to express my thanks to our Heavenly Father that the session was so harmonious.

While in the East, as leisure permitted, I presented the claims of the contemplated Mission, and the result was, that I secured some aid in its behalf. To my friends the Rev. Drs. Berian and Price, and Mr. William Appleton, of New York, and Rev. Dr. Morton, of Philadelphia, I am especially indebted. Mr. Appleton presented to me many of his new publications for the Mission Library, and through the Rev. gentlemen above named, and some other friends, I received the aggregate sum of \$404 38. To the Rev. Mr. Cox, of Hartford, I am also indebted for much sympathy with the Mission. In St. John's Church, in that city, at his request, I spoke of our intended purpose, and have since received from Mr. N. B. Kidder, of Geneva, New York—a transient hearer at that time—a deed for eighty acres of land in the State of Michigan, for our enterprise.

Thus upon my return home, I found that the property of the mission was as follows, viz; three hundred and thirty-three acres of land in Montgomery county in this state; fifty-five acres in Marion county, where the Mission is placed; eighty acres of land in the State of Michigan and funds to the amount of \$1,182 38. For the library of Kemper College, then for sale, \$750 00 was expended, and the remainder of money used in preparing to open the Mission. Mr. J. P. Doan, of St. Louis, became, at my request, the Treasurer of the Mission, and has the account of all the receipts and disbursements up to this time.

The Rev. William B. Corbyn, rector of St. Paul's Church, St. Louis, was by me appointed rector of the Mission. In the month of January last he resigned his parish, and immediately entered upon his new duties. I have been rejoiced to hear continued good tidings of the Mission, and believe that it is accomplishing more rapidly than I had anticipated, the purpose of its establishment. Pupils have been presented faster than they could be accommodated on account of our limited room. The necessity exists of immediately erecting a house containing a school room and dormitory, and without these we must be crippled in our work of love. The Chapel of the Disciples, too, I trust may ere long be erected on the Mission Grounds—serving the double purpose of a Chapel for the inmates of the Mission, and a village church. When it is remembered that, in this Mission a certain number of poor boys are provided for in every way, and that this institution is the nursery of the Church in Missouri, enough is known I trust to call forth your sympathy and your prayers. Beloved, if we will be true to this infant Mission, it will in time repay us an hundred fold.

The Rev. William B. Corbyn is now alone in the Mission, but he is hoping soon to be joined by a clerical brother from Illinois. I would remark that neither of these clergymen are expecting to receive one farthing of salary, and this will entitle them at least to the fervent prayers of all good people. Theirs is a work of self denial for Christ and his holy Church. May God bless them and reward their struggle! Their brethren in more favored regions will not I trust forget them or the holy Mission, to which one has already devoted himself.

While speaking of the gifts bestowed upon us, I should not forget to mention that we are indebted, during the past year, to the New York Bible and Prayer Book Society, the Female Prayer Book Society of Philadelphia, and the Protestant Episcopal Tract Society, for gifts in their kind. For these we should be grateful, and should be glad, according to our ability, to make some return to these noble institutions. This is the second donation to you from each of them since I became your Bishop.

To the Ladies' Parish Library Association, in Philadelphia, I owe my thanks, also, for a Parish Library given to me for Christ Church, Lexington. This is, the farthest western point, yet occupied by the Church, and their library is bestowed there. In another year, I trust, we shall have pressed on as far as Weston.

The Board of Missions have made their annual appropriations to the domestic field, for the year ending the 1st of October next, and the sum granted to Missouri is \$1,000. This amount, totally inadequate to our wants, was all, I suppose, that they felt justified in giving to this Diocese. I must again, therefore, press upon you the necessity of a more liberal support of our own Diocesan Missionary Society. That Society has now been in operation three years, and the Treasurer's Report, for the year now closing, will be presented to this Convention. You will see that it has aided several of our Missionary Stations, and without this aid some of them must have been entirely abandoned. And yet there are other points in our field that we should occupy promptly, and which we will occupy if all the members of the Church in this Diocese will remember the claims of this Society. I request that the clergy will call the attention of their parishes to this Society, and that the record of another year will show that we are all active in our duty—that the funds of this institution are not all derived from one or two congregations only. Let us, beloved, strive together in this work. There is not one among us, rich or poor, who may not bear his part in it. Let then our blended prayers and offerings be presented henceforth, and then, beloved, we shall soon find comfort in our waste places, "God shall help us, and that right early."

The desire to aid this Society prompted me, formerly to establish in Christ Church, St. Louis, a Monthly Missionary Lecture, in which service I was aided by most of the city clergy. At the time of these lectures, the contributions of the people were received. Instead thereof, I have now instituted the regular weekly Offertory in Christ Church. This offertory will aid all good purposes, and among others, our own Missionary Society. I consider this the proper way in which the people should make their offerings to the Lord. It is in com-

pliance with the Scripture rule—"On the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." This was enough to guide us alone—but this plan presents decidedly these advantages; 1st, our offerings are made systematically; 2d, impulsive appeals and excitements are shut out of our Churches, and offerings are made upon principle; 3d, our offerings are made without ostentation, the left hand not knowing what the right hand doeth; 4th, we have the prayers of the Church with these offerings.

My hope is, therefore, that there may be a weekly Offertory in every parish in the Diocese. Thus acting from principle, I believe that the piety of our people will increase, and with this increase will come larger and still larger offerings, and over all will be God's blessing, sanctifying and expanding those offerings.

There is one subject of which I am constrained to speak, and I speak of it with great reluctance, because it in a measure concerns myself. I allude to the support of the episcopate. This Diocese, my beloved, has never contributed anything towards the support of its Bishop. In the Rectorship of Christ Church, St. Louis, alone, he has found the means of living among you. But fastened as I am in the Rectorship of that large parish, it is impossible for me to discharge fully the duties of the Episcopate. Your Bishop, in our present condition, should be your chief missionary in building up the waste places of this Diocese. Nor can we hope much for the growth of the Church among us, until the Bishop is free to discharge his duties. It is not that I disparage the work and service of our laborious and self-denying Missionaries—I know their worth too well to do this—and they will join me, I think, in the desire that their Bishop may be free to act his part among them.

Independently of the fact, that, fastened in a Rectorship, the Bishop is prevented from the full discharge of his duties, I may be pardoned for saying, also, that the labor of my position is too great for any one man, and some relief should be provided. Something should be done, and done promptly, upon this subject. I will say no more. I have spoken frankly, and now trust with confidence this whole subject to the christian feeling and good sense of this body.

In the prospects of the Church in this Diocese, we may now find some comfort. There are in the diocese at present, ten clergymen actually resident, besides your Bishop; twelve organized parishes; seven church edifices; three church edifices in process of erection, and we number about six hundred communicants. In the large territory of Missouri this is great weakness, but when we look back upon our former weakness, let us thank God and take courage. If the clergy and laity are alike true to duty in their respective spheres, richer comfort is before us. It is for us, my beloved, faithfully to discharge our duty, and trust for the results to God's never failing mercy and goodness.

Again I commend you, now and at all times, to the guidance of Almighty God, beseeching him that "all Bishops and Pastors may diligently preach His holy word, and that the people, obediently following the same, may receive the crown of everlasting glory, through Jesus Christ, our Lord."

May He mercifully impart to this Convention "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness."

C. S. HAWKS.

Bishop

The following is from Bishop Smith's Address to the Convention of Kentucky. The institution of which the Bishop speaks will be found more fully described in the advertisement of it in this paper. Its success and efficiency must have an important influence upon the prosperity of the diocese. From information we have received we are led to think that Shelby College will do good service to the Church in Kentucky. We understand a professor is needed, and if a clergyman could be obtained he could unite the duties of the ministry with those of instructor, and thus occupy a wide and important field of usefulness. A sufficient support would be given to one qualified for the part.

"The number of Confirmations, at twenty-one different times, has been one hundred and eighteen, of which, that at Frankfort was remarkable (twelve) as being the largest ever held there.

Another encouraging indication of the healthy state of the parish in Frankfort, I take great pleasure in noticing,—the free schools for the poor, sustained by the bounty of a few of its liberal and benevolent members. It is astonishing at how small a cost two institutions of the kind, for males and females, numbering about thirty each, can be sustained; about one hundred and fifty dollars for each, covering the entire expense. Next to parochial schools of a high order, for our own sons and daughters, where like pains can be taken with their religious training, a nobler charity can hardly be conceived! Taken up with like enthusiasm, could they not almost everywhere become equally efficient?

But our main interest and our higher energies, are called for in behalf of the institution within whose walls we are now meeting; and with whose interests most of our time and our counsels will be taken up. And where a supply of clergy is to come from, and what will be the destiny of this diocese, if we remit our efforts in this direction, God only knows! In answer to many prayers, may he make us wise and strong to build it up, to his honor and glory."

New Publications.

JOURNALS OF LATE CONVENTIONS.—We have received the Journals of the Conventions of the following Dioceses, viz:—Maryland, Rhode Island, North Carolina, Missouri, Massachusetts, Delaware, Georgia, and Kentucky.

All these Journals present a favorable condition of the Church in their respective Dioceses. We have already presented some of the particulars found in these journals, to our readers. We have also given portions of some of the Episcopal Addresses. We shall give parts both of the Journals and Addresses, not already quoted from.

Along with the Journal of Delaware, we have received a sermon by Bishop Lee, preached at the opening of the convention, and entitled, "SALVATION BY GRACE THROUGH FAITH," as held by the Protestant Episcopal Church."

We have also received the July and August number of the Spirit of Missions. It is filled chiefly with a report of the proceedings of the last Annual Meeting of the Board of Missions and the accompanying documents. The Reports of the two Secretaries are of such general interest that we shall insert a portion of them in our columns.

Obituary.

DIED.—In this county, on the 16th June last, Miss AGNES M., daughter of the late Samuel Endicott, of Ky.

With the bereaved sisters and brothers of this young lady, many in this community have mingled their tears. She was born in Cynthiana, Kentucky, on the 26th of March, 1826, and had been a resident of this county only a few years. To her mind—of much native vigor and ingenuousness—the culture of an extensive education furnished a lovely development; and this, "pure religion and undefiled before God" adorned with the beauty of holiness. And then her intellectual strength was expanded in tutoring herself under the divine blessing, to love the Lord her God with all her heart, and with all her soul, and with all her mind, and to love her neighbor as herself; her simplicity of character became "a thinking no evil," and her natural buoyancy of spirits was chastened into saintly serenity. A year previous to her death, she was admitted into the holy Communion and Fellowship of the Protestant Episcopal Church—a step which she had contemplated taking, for some time. At that time, she was but too surely marked the victim of consumption.

The writer of this notice saw her, for the first time, but a week previous to her death—to his heart, her memory is fragrant of the heavenly—she was as humble as a little child, as regards her attainments in holiness, fervently thankful to God for all His benefits, (ranking this visitation a prominent one) ready to be offered, yet patiently abiding the Master's call, grateful for every attention, and kindly affectioned to all.

Earth has now a daughter less—Paradise we humbly but confidently hope, a saint more. The day succeeding her decease the burial service of the church of her love was read over her remains. Her favorite Hymn, "I would not live away," &c. was sung. A sermon from the words, "Blessed are the dead who die in the Lord," &c., was preached by the Episcopal minister of this city. And we buried her in the green prairie, "looking for the General Resurrection in the last day, and the life of the world to come through our Lord Jesus Christ."—*Lexington, Mo. Express.*

For the Banner of the Cross.

Mobile, July 31, 1849.

DEPARTED this life on Sunday the 9th inst., at 10 o'clock, P. M., the Rev. SAMUEL SEYMORE LEWIS, D. D., for eleven years Rector of Christ Church in this city.

The death of this holy man of God, demands more than the usual brief record. I trust some one may be found who shall benefit the Church by a memoir of his life. In the meantime, as no other has yet been published, I would ask room in the Banner for the following communication.

If he is truly great who effects great results, few men are greater than was the lamented Dr. Lewis. Endowed by nature with a good mind, he had spared no pains to cultivate and develop all its powers. He improved diligently his opportunities at Trinity College—at which he graduated—and at the General Seminary of the Church, and entered the ministry with a warm heart—and well stored mind unreservedly consecrated to its holy duties.

His first charge was Christ Church, Tuscaloosa. Thence, after a useful ministry of nearly three years, he removed to this city, and became assistant minister of Christ Church. Soon after, the Rector resigning, he was chosen to succeed him, and entered upon the duties of his office. The prospects of the Church in Mobile were then, for peculiar reasons, very discouraging. Dr. L. felt the difficulty of his position, and set himself to accomplish all that man might as God's instrument. He gave himself wholly to the work, and very soon his prohibiting began to appear unto all.

He found a congregation not numbering over one hundred persons, worshipping in a small frame building; he left one of the largest in the southern country, worshipping in a commodious Church, which is an ornament to the city. He found a little band of ten or fifteen faithful communicants; in five years the number reached two hundred, and very soon his people acquired a reputation for good works and general benevolence, which extends through the length and breadth of the land. In him we saw another Barnabas, as described by the Apostle. "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." None more fully than Dr. L. believed in the necessary connection between a holy life and a fruitful ministry. All among whom he lived bear witness to his blamelessness and purity, and those who knew him most intimately, know that an individual is seldom found of stronger faith and more simple hearted trust in God's promises. To this feature of his character in connection with his faithful exhibition of the truth, is to be ascribed his great success as a minister of Christ. He held the truth in its integ-

ity, he delivered it in simplicity, and followed it with earnest and frequent prayer for God's blessing. He was diligent as a Pastor, and lost no opportunity to deepen the impressions of the pulpit by faithful conversations in private. These were the sole instruments upon which he relied for success in the ministry. His own language, a few years ago was, "this prosperous condition of the Parish," (speaking of his own,) "is solely to be attributed to the faithful preaching of Christ and Him crucified. While there have been frequent seasons of unusual attention to religion, no attempt has ever been made to produce an effect through the means of spurious and pernicious excitements, or any equivocal system of expedients; but there had always been an exact and uniform observance of the Rubrics and Canons, along with the unwearied performance of ministerial duty out of, as well as in the pulpit." We have here in his own words a true view of his churchmanship. In the pulpit his great theme was Christ and Him crucified, while he manifested his ardent love for the distinctive features of the Church, by explanation and defence on all suitable occasions, and by a literal adherence to her Rubrics and Canons.

For many years previous to his death, Dr. L. had been a sufferer from a disease, whose consuming power is rarely staid. Long did he continue to do full duty, when a less devoted spirit than he would have thought it impossible to ascend the pulpit. His desire of usefulness was so ardent as often to carry him beyond his strength, and make him appear determined never to yield to bodily weakness till life itself was extinct. But about two years ago, he became satisfied that he ought not to continue his labors longer. And with sad heart relinquished his Parish, which he had long loved with all the devotion of the fondest father. He was literally its spiritual father. He then journeyed north, to visit relatives, and seek relaxation and medical advice. But finding all efforts to restore his health unavailing, he returned to Mobile last winter, as he said, to die among his people and lay his mortal remains beneath the chancel of his beloved Church.

For three months he was entirely confined to his bed or chair, and exhibited without the slightest intermission the meekness and humble submission of the most perfect Christian. He often said his only desire was, that God would keep him here till he was prepared for heaven. As his end approached, his faith grew stronger, and his views of religious truth clearer. A cloud seemed never to interpose between him and the Sun of righteousness, but he appeared always assured that He in whom he had trusted in life, would be his rod and staff through the dark valley, and his position in the eternal world. Indeed death was to him completely disarmed of its terrors. He regarded it as the messenger by whom he was to be called home. The very last sentence he uttered in the hearing of the writer was, "almost home."—In this heavenly frame of mind, he sweetly, without pain or suffering, fell asleep in Jesus.

F. L. T.

OBITUARY.—Most sincerely do we sympathize with the afflicted parents, whose distressing bereavement is here recorded. These mysterious dispensations of Providence, are evidences by which he constantly reminds us that He rules in the affairs of men, and ordereth all things according to His gracious will.

Thus doth He give consolation to those whom He afflicts, and enables them to kiss the rod with which He smites them.

Drowned, August 7th, George Townsend Fox, the eldest son of Rev. Charles Fox, of Grosse Ile, Wayne County, Michigan, aged 3 years, 11 months, and 23 days.

The other Church papers will please copy.

Diocesan Intelligence.

From the Parochial Report to the last Convention.

Pennsylvania.—*Report of the Rev. W. M. Carmichael, Rector of Christ Church, Meadville, Crawford county, Pa.*—Congregation, families, 50; adults, 130, children, 100, total, 230; baptisms, adults, 4, infants, 24, total, 28; confirmed, 25; communicants, added, 4, died or removed, 1, present number, 75; marriages, 1; burials, 1; public services, on Sundays twice, other days occasionally; children catechised, times 10; Sunday Schools, 1; male teachers, 5, female teachers, 11; pupils, 100; collections, Christmas Fund, \$10.01, Convention Fund, 5.50, Missionary Fund, \$7.31, total, \$22.82.

In addition to the above, there has been about \$100 collected for the purpose of increasing the Sunday School library, and the purchasing of Tracts, which are distributed monthly by the rector to every family of the parish, and frequently, as the opportunity offers, to the destitute in the surrounding country.

Within a short period, the ladies of the Female Sewing Society, have made a donation to the church of a splendid bible and prayer book for the desk, besides their constant and repeated benefactions to the poor and needy.

It may be proper also here to remark, that there has been a debt accumulating against this church for several years past, until it amounted in all, principal and interest, to the sum of \$900 and upwards. This was found to be a most grievous burden, as well as a most serious obstacle to the prosperity of the church. It was in fact, an evil which could not be borne any longer than the circumstances of the case should imperatively demand. That time has recently transpired, and the consequence has been, that by the determination and co-operation, of a few energetic ladies of the congregation, the whole amount of the debt has not only been subscribed, but more than two-thirds of it has actually been paid off within a short period, and the remainder is so secured, as to be—beyond the reach of any contingency,—forthcoming some time during the next year.

During the past year, I would also state, that I have preached several times at Greenville, about twenty-five miles distant, in the adjoining county of Mercer, twice at New Castle, in Butler

county, about fifty miles distant, and once at Wilmington in the same region, at the request of the Bishop. Other and more frequent services would have been rendered at other points, but owing to the badness of the roads and ill health, I have been able to perform no more than those mentioned above, and then only as I might be favored with the assistance of the Rev. Mr. Lord, to whom I am under many obligations for the performance of duties during my repeated indisposition during the past year.

Report of the Rev. Samuel Cowell, Rector of Christ Church, Brownsville.—Congregation, families, 58; adults, 125; children, 85; total, 209; baptisms, adults, 4; children, 13; total, 17; confirmations, 2; communicants added, 8; died or removed, 11; present number, 62; marriages, 3; burials, 8; public services on Sundays, 96; other days, 57; total, 153; Bible class, 1; Sunday school, male teachers, 5; female teachers, 8; male scholars, 33; female scholars, 59; total teachers and scholars, 106; collections, general missions, \$65 82; benevolent purposes, \$197 28; total, \$263 10.

This Parish under the favor of Divine Providence continues to be prospered, as will be seen by comparing the present statistics with those of former years.

The unusually large number of removals from the communion arises from several sources, one of which, it may be proper to mention, is the official displacement of sundry persons whose names I found on the list when I took charge of the parish, but who have not been in the habit of communing with the church. The Rector deeming it his duty to present to the Convention, those only whose life and conduct was in accordance with their profession.

Among the auxiliaries to the preached word which have exerted a beneficial influence upon the Church the past year, is the Parish Library. This institution, humble though it be, has yet been fruitful in much good, and gives fair promise for the future. The books, containing useful knowledge, with purity of doctrine and attractiveness of style, have not only been the means of guiding some in the way of peace, but also have been more extensively circulated among the people than might at first have been expected. Forty volumes, at least, are out nearly all the time, which considering the size of the parish, augurs favorably for the institution.

Report of the Rev. J. M. Childs, Rector of St. David's Church, Radnor, Delaware county.—Congregation, families, 65; baptisms, adults, 1; infants, 4; total 5; communicants, added, 6; removed, 1; present number, 49; marriages, 1; burials, 14; public services on Sundays, 141; other days, 19; collections, Convention fund, \$2 70; other purposes, \$37 26; total, \$39 96.

Rev. Mr. Bacheller resigned on the third Sunday in Advent. The present Rector received a call the 12th of January, but did not enter upon the discharge of his duties regularly until April. In the interval, the place was supplied by the kindness of the Rev. Thomas G. Allen, who besides other offices, admitted all those who were added as new, to the Communion. There is much to encourage the Rector, in the attendance and interest manifested by the Congregation.

Report of the Rev. William J. Clark, Rector of Christ Church, Williamsport, Lycoming county.—Congregation, families, 16; baptisms, infants, 7; communicants added, 1; total, 16; burials, infants, 1; public services on Sundays, 105; other days, 25; total, 130; children catechised, 20; every Sunday morning; Sunday school, female teachers, 5; female pupils, 23; male pupils, 24; Bible class, 1; members, 5; collection, Episcopal fund, \$5; Missionary purposes, \$14; other Church institutions, \$5 50; Church debt, \$346 23; fence for the church, \$40; incidental purposes, \$35.

There is but little to record respecting the condition of the parish at the present time. The general aspect of the parish has improved, although we have added but one family to the church during the year. Our Church debt has been reduced by the kindness of our friends, and the persevering industry of the ladies of the parish, to a little over two hundred dollars. I must not omit to record the generous and timely gifts by the American Sunday School Union of two libraries for my Sunday school, comprising two hundred volumes.

Report of the Rev. John B. Clemson, Rector of the Church of the Holy Trinity, West Chester.—This parish is united and harmonious, and gives evidence of a healthy and encouraging growth and prosperity.

The Sunday Schools maintain their usual standing and numbers.

The children of the parish and schools are catechised openly in the church once a month, and are the objects of a constant particular regard.

The church has undergone extensive repairs and embellishments, which has been greatly to its improvement.

The parish is now erecting at a liberal expenditure, on a beautiful and commodious plan, and adjacent to the church, a rectory. The several flourishing boarding schools in the borough, now numbering six, render the position of the parish of peculiar importance.

Baptisms, adults, 1, infants, 2; marriages, 10; burials, 2; communicants, added, 10, removed, 3, died, 1, whole number, 50; collection for Society for the Advancement of Christianity in Pennsylvania, \$16 00, Episcopal Fund, \$4 50, Convention Fund, \$1 50, domestic missions, \$48 58, foreign missions, \$47 00, repairs of church, \$450 00, other objects of benevolence, \$63 78, total, \$634 36.

Report of the Rev. William C. Cooley, Rector of Trinity Church, Pottsville.—During the last conventional year, we have by the Divine blessing on our labors, been able to build a church suited to the wants of this place. It stands upon the site of the old one, and will seat exactly nine hundred and eight adult persons comfortably, and has every third pew throughout the body of the edifice set apart to remain permanently free, thus making room for three hundred worshippers to come and partake of the water of life freely. This is a feature in church accommodation indispensable to the successful discharge of that most bounden duty of preaching the gospel to the poor. And I desire in this

report to record my sincere thanks first to the Great Head of the Church, and then to those into whose hearts He has put the benevolent desire of so contributing to this church, that it is perfectly adapted to the circumstances of the people of the place and its vicinity.

The church is built of stone, in the early English Gothic style, in every way church-like, and when completed will be well calculated to attract worshippers, and also to predispose them to be solemn and devout within its hallowed courts. Already has the attendance upon service nearly doubled, though we have been worshipping in the church only a few months, thus giving an earnest of the rich harvest that may yet be gathered by the faithful laborer in this field.

Besides the building of the church, we have been enabled to accomplish another object of great importance to the interests and prospects of the parish. We have obtained a lot for a cemetery, containing some four acres of ground conveniently located, for the purposes of burial, and shall in a short time have it fenced and prepared for use. This will enable us to gather many who have strayed away, but who in all their wanderings have not been able to forget the Church's solemn burial service, or to banish the strong desire to be buried in ground consecrated by the same rites which gave peace to the ashes of their fathers.

Services have been regularly held on Sundays, but owing to the fact of our being obliged to worship in a house not at other times under our control, I have not been able to have service on Saint's days and holy days as usual. For the same reason our Sunday school was discontinued for a season, but it has been reopened with about the same number of teachers and pupils as formerly, and I trust it will continue to increase until the lambs of the flock shall all be brought under the salutary discipline and teaching of the Church.

As we have so recently commenced worshipping in the new church, it is impossible to give an accurate report of the present number of stated worshippers. For missionary and other purposes we have made the following appropriations.

To the Rev. Mr. Starkey, missionary in parts adjacent, \$200.00 Bishop's fund, \$10.00; Advancement Society, \$5.00; domestic missions, \$12.00; for an organ in the new church, \$875.00, being the proceeds of a fair held by the ladies. I have had 2 adult baptisms, 87 infants and children; 17 funerals, 12 marriages.

Western New York.—**BISHOP DE LANCEY'S VISITATION AT ROCHESTER.**—On Sunday, Aug. 6th, Bishop De Lancey visited St. Luke's church in the morning, and confirmed twelve persons, (making with one confirmed in private before service thirteen; preached and administered the Holy Communion.

In the afternoon, at Trinity church, the Bishop confirmed fourteen persons and preached.

In the evening, at St. Paul's church, the Bishop confirmed ten persons and preached. Twenty-three persons were confirmed in this parish at a visitation in February, one for it since at Grace church, New York.

Total confirmations in the three parishes, at this visitation thirty-seven. The Bishop seemed in excellent health notwithstanding the incessant labours, and the peculiar anxieties that have marked the year. May he be spared to us these many years, and may they still be years of unity and peaceful edification, is the prayer of many Churchmen.—*Gos. Mess.*

Maryland.—The number of clergy canonically resident is with the Bishop, 113 priests and 6 deacons. The ordinations of the past year have been 8. There are 15 candidates for orders in the diocese. Twenty-four Parishes and 17 congregations have been visited; in these visits the Bishop officiated in 47 churches, administering the Holy Communion 43 times; baptism to 11 infants; 251 persons confirmed; 2 churches consecrated; 2 institutions into parishes, and 1 corner-stone laid.

From the Journal we gather that in 105 parishes reporting, 86 adults, 1223 infants, and 666 not specified, have been baptized; communicants, 6206; marriages, 418; burials, 763; Sunday school teachers, 336, pupils, 2322; total amount of contributions to Church objects, \$9134,97½.—*Journal.*

Connecticut.—The holy rite of confirmation has been administered to 541 persons; ordinations 9; Candidates for Orders 19; one church consecrated, by the name of St. John's Church Waterbury. This noble building is the most perfect in the diocese. *Journal.*

North Carolina.—Number of clergy 53; of Candidates 7; Ordinations 9; churches consecrated 3; confirmations 128; six adults and six infants have been baptised by the Bishop in 8 parishes; the reason of the small number of confirmations is probably that the head of the church has seen fit to deprive her for a season of the services of her Bishop.—*Journal.*

Missouri.—The number of clergy besides the bishop is 13; Ordinations 1; churches consecrated 1; confirmations, 93; organized parishes 12; church edifices 10; parishes visited 11. In eleven parishes reporting, 163 infants and 67 adults have been baptised; marriages 46; burials 85; communicants 516; contributions to church objects and missions \$2580.00. Daily services in three parishes. The Bishop recommends the weekly offertory throughout the diocese.—*Journal.*

CLERICAL CHANGES.—The Rev. James Chipchase having resigned Stepney and Wicomico Parishes, Somerset County, Maryland, has accepted an invitation to the rectorship of All Faith parish, St. Mary's County, in the same diocese.

The Rev. W. Hodges, has resigned the rectorship of Bruton parish, Williamsburg, Va.—*S. Churchman.*

Covet nothing which belongs to another, still less steal of take away; but be content with what thou hast of thine own.

Do not say all thou knowest but at fit time and occasion.

What thou knowest not, neither affirm positively, nor deny.

When any one older than thyself speaks, listen in silence.

Be gentle and not forward, rather silent than talkative.

Calendar.

AUGUST.

20. 9th Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. 10th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

20th. (9th Sunday after Trinity,) Wellsboro'.
21st. P. M. Troy. 22nd. P. M. Towanda.
23d. P. M. Pike. 24th. A. M. Springville; P. M. Montrose.
25th. A. M. New Milford. 26th. A. M. Dundaff.
27th. Carbondale. 28th. P. M. Honesdale.
29th. A. M. Salem. 30th. Wilkesbarre.

SEPTEMBER.

3d. (11th Sunday after Trinity,) West Chester.
10th. A. M. St. Andrew's, Philadelphia, (Institution.)
P. M. Church of the Mediator.
17th. A. M. Church of the Advent, (Institution.) P. M. Kingessing.
20th. Brownsville. 21st. Washington.
23d. St. Paul's, Laceyville. 24th. A. M. St. Andrews, Pittsburgh; P. M. Christ Church, Allegheny; Evening, Trinity.
26th. A. M. Georgetown; P. M. St. Paul's.
27th. Beaver. 28th. Newcastle.
29th. Evening, Butler. 30th. P. M. Wayne Township.

OCTOBER.

1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; 3 P. M. Conneville.
4th. A. M. Uniontown. 8th. A. M. All Saints; P. M. Holmesburg.
15th. Minersville and Schuylkill Haven.
16th. Evening, Bloomsburg. 17th. A. M. Jerseytown; Evening, Danville.
18th. A. M. Northumberland; P. M. Sunbury.
19th. A. M. Louisburg; P. M. Milton.
20th. A. M. Derry; P. M. Muncy; Evening, Williamsport.
2d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Notices.

CHURCH OF THE NATIVITY.—S. G.

Agreeably to annual custom, this Church will be closed until Sunday 27th inst., for the purpose of cleansing and repairing. Aug. 19—11.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10 o'clock. Afternoon Service at 5 o'clock, P. M. July 22—11.

CHURCH OF THE NATIVITY.—S. G.

During July and August the evening services will be suspended. The morning services commence at the usual hour, 10 o'clock, except on the first Sunday of each month, when they commence at 10 o'clock. July 1—11.

A Card.

WM. H. STEPHENS, ATTORNEY AT LAW, Jackson, Tennessee, attends to the collection of claims in Madison and other surrounding counties. nje

A Card.

FRANK WILLS, Architect, M. C. S. 156 Broadway. Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c. Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London) stained glass. New York, June 3, 1848—11.

Advertisements.

Boarding and Day School for Young Ladies.

254 Walnut Street, Philadelphia.

MISS H. M. PHELPS, PRINCIPAL.

The duties of this Institution will be resumed Sept. 1st. The location of the school being intermediate between the northern and southern sections of the country, together with the superior literary advantages it enjoys, recommends it favorably to the notice of southern parents who wish their daughters to avail themselves of the system of education pursued in northern schools. Philadelphia affords facilities for acquiring the ornamental branches of learning which few other cities possess, being the centre of refinement, literature, and art, in our country, and hence, masters of eminence may be obtained for the departments of Music, Drawing, and Foreign Languages, with more certainty than in most other places. A lady from Paris is a resident Teacher, and the French will be the current language of those who study it. The whole course will be systematic, thorough and extensive. The arrangements for boarding pupils are those of a well regulated Christian household and home. The conventional forms of polite and refined society are taught as a part, not unimportant of the education of the young, while their moral and religious culture will be most carefully attended to.

REFERENCES.

Rt. Rev. Alonzo Potter, D. D. L. D., Bishop of Pennsylvania; Rt. Rev. Wm R. Whittingham, D. D., Bishop of Maryland; Rev. Dr. Ducahet of Philadelphia; Rev. Dr. Cutler of Brooklyn, N. Y.; Mrs. Emma Willard, Troy; Mrs. Lincoln Phelps, Putnam, Conn. Md. For terms and further particulars, apply to the Principal, 254 Walnut Street, Philadelphia. Aug. 19—1m.

PRAYER BOOKS.

From the new stereotype plates of the *Bishop White Prayer Book Society*, which have been made to conform in every respect to the *Standard Edition*. Just published, and for sale at the extremely low price of \$18 per hundred in plain sheep, or \$25 per hundred in morocco, assorted colors. This is decidedly the cheapest and the most correct Book yet offered for sale.

Orders from abroad will meet prompt attention. KING & BAIRD, Printers, No. 9 George street, Philadelphia.

Young Ladies Institute.

Prof. J. LIVINGSTON VAN DOREN. } PRINCIPALS.
Rev. H. J. DAVID. }

This Institution having been removed from 373 Spruce street to West Penn Square, Oak street, 3d door south from Filbert, will commence its next session, Sept. 1.

The course of Education under the personal instruction of the Principals, assisted by their ladies, is designed to be full, thorough, and finished.

Tuition (including the Latin, Greek, Hebrew, French and German languages, Drawing, Stationery and Fuel,) for pupils under 10 years of age, \$15 a Session of five months; from 10 to 13 years, \$30, over 13 years, \$50. Board and Tuition, \$300 a year. For further information see Circulars, to be had at the Bookstores of Messrs. Appleton, Perkins, Wardle & Hooker, in Chestnut street, or the Principals at the Institute, Aug. 19—2m.

St. James' Grammar School.

The Classical department of St. James' Parochia Schools will re-open, after the summer vacation, on Monday, the 4th of September.

Classes for beginners will then be formed. Rev. JAMES BONNAR, B. D., PRINCIPAL. St. James' Grammar School. Aug. 19—31.

Geo. S. Appleton's Publications.

Maurice on the Kingdom of Christ, 8vo.	\$2 50
Magee on Atonement and Sacrifice, 2 vols. 8vo.	5 00
Moehler's Symbolism, 1 vol. 8vo.	2 25
Newman's Sermons on Subjects of the Day, 12mo.	1 00
Parochial Sermons, 2 vols. 8vo.	5 00
Essay on Christian Doctrine, 8vo, paper cover, 50 cts.; cloth.	75
Ogilby's Lectures on the Church, 16mo.	50
On Lay Baptism, 12mo.	50
Paget's Tales of the Village, 3 vols. 16mo.	1 25
Palmer on the Church. Edited by Bishop Whittingham, 2 vols. 8vo.	5 00
Pearson on the Creed. Edited by Dobson. Best edition, 8vo.	2 00
Pulpit Cyclopædia and Minister's Companion, 8vo. 600 pages, \$2 50; sheep.	2 75
Psalter, (The) or Psalms of David, pointed for chanting. Edited by Dr. Muhlenberg, 12mo. sheep.	50
Fine paper, black roan.	75
Southard, "The Mystery of Godliness," 8vo.	75
Sketches and Skeletons of 500 Sermons. By the author of "The Pulpit Cyclopædia," 8vo.	2 50
Spencer's Christian Instructor, 16mo, \$1 25. Reduced to	1 00
Sherlock's Practical Christian, 16mo, \$1 00. Reduced to	75
Spurgeon's Manual of Private Devotion, 16mo, \$1 00. Reduced to	75
Sutton's Disce Vivere, Learn to Live, 16mo, \$1 00. Reduced to	75
Sprague's Lectures to Young People, 12mo.	88
True and False Religion.	1 00
Smith, Dr. Pye, on Scripture and Geology, 12mo.	1 25
Swartz. Letters to my Godchild, 32mo, gilt edges.	38
Trench's Notes on the Parables, 8vo.	1 75
Taylor's Golden Grove, 16mo.	50

Academy of the Protestant Episcopal Church,

341 Market Street.

The Autumnal Session will begin on Friday, September 1.

An addition having been made to the number of the Teachers, the schools, of which the Academy consists, (from one to another of which the pupils pass every forty minutes,) will be increased after the present vacation to six. The whole, as heretofore, will be superintended daily by the Principal, and from time to time by the Bishop of the Diocese and a monthly Committee appointed for the purpose by the Board of Trustees. Circulars may be had at the Bookstore of Messrs. E. C. & J. Biddle, S. W. corner of 5th and Minor sts., and after the present month, of the Janitor at the Academy.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence, generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favor."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils." Aug. 19—5v. E

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D. D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabor, Samuel V. Merrick, Caspar Morris, M. D., William Welch.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance. ALONZO POTTER, Chairman. May 20

The Episcopal Bookstore.

R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Book Store* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

The Old Man's Home, an Allegory, by Adams.
The King's Messengers, do do.
The Dark River, do do.
The Shadow of the Cross, do do.
The Distant Hills, do do.
Sacred Allegories, do do.
The Vast Army, do do.
Hawthorne, a Tale of and for England, in two volumes. Third Edition.
Mark Wilton, the Merchant's Clerk, by Charles Taylor. Lady Mary, or not of the World, by do.
Margaret the Pearl, by do.
The Recognition of Friends in another World, by Dr. Dorr.
The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.
The Lost Church Found.
Joy and Peace in Believing.
The Dew of Heaven.
Flowers for Heaven.
Melville's Sermons, New Edition, 2 vols.
The Churchman's Library, 2 vols.
Mercy for Babes, by W. Adams.
Prayer Books from 20 cts. to 8 dollars.
Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz.
Ecclesiastical Mnemonika, or Aid to Memory, in storing the mind with a correct knowledge of Ecclesiastical dates, together with much other aid to the memory.
Manton on James—Practical Exposition of the Epistle of James, by Rev. Thos. Manton, D. D.
Jenken on Jude, an Exposition upon the Epistle of Jude, delivered in Christ Church, London, by the Rev. Wm. Jenken, M. A.
Daille Exposition of the Epistles of the Philippians and Colossians.
Bishop Horne's Complete Works, 2 vols.
Melville's Sermons, new edition, 2 vols.
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Barrow's Works, 3 vols.
Leighton's Works.
Taylor's Sermons.
Bunt's Works, complete in 4 vols.
Tupper's Philosophy, new edition.
The Rev. John A. Clark's Works, 6 vols.
Obligations of the World to the Bible.
Attractions of the Cross, by Spring.
Christ on the Cross, by Stephens.
Published and for sale by
R. S. H. GEORGE, 16 south 7th st.

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.

Jeremy Taylor's Whole Works, 3 vols. Royal 8vo.
Dr. John Scott's Works, 6 vols. Oxford edition.
Bishop Sanderson's Sermons, 2 vols. London edition.
Stillington's Origines Sacre, 2 vols. Oxford edition.
Bingham's Christian Antiquities, 2 vols. London.
Sherlock's Whole Works, 5 vols. 8vo.
Hawker's Complete Works, 12 vols. 8vo.
Macknight's Harmony of the Gospels, 2 vols.
Witsius on the Apostles Creed, 2 vols.
Leland's View of the Deistical Writers.
Barrow's Works, 3 vols. Hooker's Works, 2 vols.
Sim-on's Whole Works, 21 vols. London edition.
Bishop Horne's Works, 2 vols. Leighton's Works, 2 vols.
Usher's Body of Divinity. Knapp's Theology.
Murdoch's Morheim's Ecclesiastical History.
Kitto's Biblical Cyclopædia, 2 vols.
D'Oyly and Mant's Commentary on the Bible, 3 vols.
Bishop Brownell on the Prayer Book.
Graves on the Pentateuch. Bridges on Proverbs.
South's, Melville's, Saurin's, and Tillotson's Sermons.
Liturgy compared with the Bible.
And a very large collection of Standard Theological Publications—and for sale at really low prices by
DANIELS & SMITH,
Fifth and Arch streets, Philad.

COLLEGE OF ST. JAMES,

NEAR HAGERSTOWN, MD.

The next term of this Institution will begin on Monday, March 6th. All the usual College classes are fully organized.

The Grammar School,

Immediately adjoining the College, is also under the charge of the undersigned. It receives pupils at any stage of their studies, and prepares them for College. A mercantile course is provided for those who desire it. Application for information or for the admission of pupils to be made to JOHN B. KERFOOT, Rector, College of St. James, P. O., Washington Co., Md. Jan. 22 St—t Mar. 11.

VAN DOREN'S INSTITUTE

FOR YOUNG LADIES,

Removed from No. 373 Spruce street, near 12th, to Oak street, West Penn Square, 3d door south of Filbert, Philada.

PROF. J. LIVINGSTON VAN DOREN, A. M., Principal, who has had many years experience in conducting large female Seminaries in New York, and its vicinity. Course of Studies full and thorough. Tuition \$30, \$60, and \$100 a year, according to the age of the Pupils. Board and Tuition \$300. Vacation—July and August. Music from \$20 to \$40 per quarter. No charge for Stationery, Fuel, and Drawing.

REFERENCES.

Rt. Rev. A. Potter, D. D. L. D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D. D.; Rev. H. W. Ducachet, D. D.; Rev. M. A. De W. Howe, Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D., Brooklyn.
Rev. J. Caruahan, D. D., President of Princeton College; Gov. Thomas Bennet, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. Melville, D. D., Bishop of Ohio, and Rev. B. Beecher, D. D., Cincinnati.

St. Paul's College, College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Feb. 19

Shelby College, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdams road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next. There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the Institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences,	\$40 00
per session of 10 months,	
Modern Languages—French, German, Italian or Spanish, each	20 00
English studies, in the Preparatory Department,	25 to 30
Board, Fuel, Washing, &c., for a session of 10 months,	110 00
Fuel, and Servant's hire for Public Rooms,	3 50
Music and Drawing, if desired,	15 00

The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky. WM. J. WALLER, President. Shelbyville, Ky., July 6, 1848. Aug. 5—6m

Boarding and Day School,

Under the direction of Mrs. Alicia Price and Sister, No. 306 Arch street, third door below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References:—Rev. George Boyd, D. D.; Rev. Thos. M. Clark; Rev. Wm. Sundrads; Robert M. Huston, M. D.; S. Little, Jr., M. D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Engles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. July 29—7w

The Misses Carters' School for Young Ladies,

No. 46 South Thirteenth St. above Walnut, Phila

Instruction will be given in all the usual branches of a good English and French education. The school year is divided into two terms of five months each, commencing on the 1st of September and the 1st of February.

For terms, &c., apply at the school.

REFERENCES.

Rev. H. J. Morton, D. D. Rev. Mr. Ogilby.
Wm. Rawle, Esq. Charles Chumney, Esq.
George M. Wharton, Esq. R. S. Smith, Esq.

Boarding School for Boys,

SHREWSBURY, N. J.

REV. H. FINCH, PRINCIPAL.

TERMS—Seventy-five dollars per session, of five months each, commencing 1st May and November. Each pupil to furnish his cot-bed and bedding. These will be furnished, if preferred, at an extra charge.

All the branches of an English and Classical Education, preparatory to College and Commercial pursuits, will be taught in this School.

Shrewsbury is situated about four miles from Long Branch, and is esteemed one of the most healthy and pleasant places in the country. It is easy of access, having daily communication by steam boats or stages, with both New York and Philadelphia.

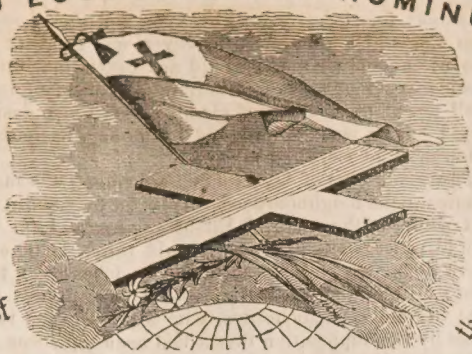
REFERENCES:

Rt. Rev. Geo. W. Doane, D. D.
Rev. Professor J. D. Ogilby, General Protestant Episcopal Theological Seminary, Chelsea, N. Y.
Rev. M. H. Henderson, Newark, N. J.
"L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y.
"Wm. H. Lewis, Rector of Calvary Church Brooklyn.
"J. W. Diller, Rector of St. Luke's Church Brooklyn.
Geo. D. H. Gillespie, Esq., No. 193 Pearl street, N. Y.
Floyd Smith, Esq., No. 12 John street, N. Y.
Daniel T. Youngs, Esq., No. 167 Front street, N. Y.
Thomas N. Stanford, No. 139 Broadway, N. Y.
Dec. 18

Wanted.

An opening is offered in a healthy village in Alabama for a clergyman of the Episcopal Church, who would be willing to take charge of a Female Academy and preach in the village and in the neighbourhood. In addition to the income from the school there would be pledged a salary of \$500 for ministerial services. For further particulars apply to the Bishop of the Diocese, or to Dr. L. H. Anderson, Sumpterville, Ala. July 15—11

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, AUGUST 26, 1848.

[VOL. X.—No. 34.—WHOLE No. 504.]

Selections.

St. Augustine's, Canterbury.

The Colonial Church Chronicle contains "a series of ecclesiastical sketches of the past and present Aspect" of this once ruined and now restored place. As our readers must feel an interest in this subject, we give the last of these "sketches," No. IX.

FRUITFULNESS AT HOME.—CONCLUSION.

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles, by the experiment of this ministration, they glorify God for your professed subjection to the Gospel of Christ."—2 Cor. ix. 12, 13.

Glistening with showers, or bright with morning dew,
Earth's fragrant breast, sweet witness, breathes around
Of power deep hid within her, to renew
Her fruitful strength, with golden harvests crown'd.
So round Augustine's honoured walls may cling
Memories and hopes of fond imagining;
And England's pardoned Church may yet reveal
Her own high pledge of charity and zeal,
Returned in thankful joy from those far lands,
Where God's own work is prospering in her hands.
Their faith may kindle hers; their fervour high
Restore her broken bonds of unity;
And all the blessings of salvation, shed
Along their path, may gather round her head.
Oh! may the Missionaries' world-wide praise
On thee, dear guardian of their earliest days,
And on thy Church, descend! while love for love,
And grace for grace, Christ, from His throne above,
Awards thee still. In all thy wealth or need,

In the conversion of the world? A very important question, and bearing directly upon the object of this discourse. Can the sailor be evangelized like other men? It is a promising undertaking! Ought it to be done? I take the affirmative side of all these questions. In the first place, it ought to be done, if it can. It ought to be done out of regard to the great interests of Christianity, in evangelizing the rest of mankind. The Christian Church has undertaken the great work of missions to the Heathen. She has sent forth Christ's ambassadors to the near and the remote lands of Heathendom. She has addressed her best energies to this as her chief work on earth. I am not going to defend the propriety of Christian missions. I take this as an axiom of all true Christian practice. But if it be right to prosecute this great work, it is our duty to remove all obstacles and hindrances to its success, and one of the chief of these is the influence of seamen in foreign ports. There are it is estimated, 2,000,000 of sailors in the world, of whom 150,000 are from our own land. On the great highway of the world, they traverse up and down, and leave no port unvisited. They mingle with the people on shore; they carry, wherever they go, their characteristic vices, and they vent them with characteristic violence. They, themselves, conduct forth the ministers of the Gospel, and set them down on unchristianized shores, and then by their protuberant vices do all they can to neutralize their influence. The standard of the cross is erected in the sight of the nation, and they are the first to defame it. The minister opens his lips to proclaim a religion of holiness, and their practice gives it the open denial. The simple minded people turn from the Christian preacher's words to the Christian sailor's lives, and they shake their heads in suspicion and doubt. They cannot distinguish between professing and non-professing Christians. They judge of the tree by what they suppose to be its fruits, and they condemn both the teacher and his doctrine, and refuse to be saved. They have been known to declare, that if the sailor is going to the Christian's heaven, they have no wish to go. One foreign missionary in a frequented port has felt himself obliged to resign his proper work, of converting the Heathen and devote all his labors to the reforming of foreign seamen. Another informs us that the instructed Heathen who are under his charge, have organized a society to improve the character of the seamen from abroad. A missionary in the northern part of China, congratulates the friends of missions that ships from Christian lands are excluded from their ports. The grand commissioner of China inquires of the British Ambassador, if something cannot be done to improve the character of seamen; for, says he, "they corrupt our people, and our people abuse them." Capt. Wilkes of our own Navy has uttered, as the fruit of his large observation, this strong declaration, "that if a tenth part of the labor, means and prayers, which are bestowed upon the missions, were given to the seamen themselves, the benefit to

I have indeed been a great defaulter; but your last has recalled me from my forgetfulness; so I hope you will freely forgive, and receive my present communication with your accustomed kindness. I had prepared the enclosed rough sketch of Bethlehem for you, taken from a position at which it is never seen

except by persons, who like myself, are sojourners here; a position selected because it combines with Bethlehem itself two other interesting objects. You will observe the towers of the convent, in which is the church of the Nativity nearly in the centre, and the mountains of Moab in the back ground, at the feet of which is the Dead sea. Of the village itself, just at the rising of the hill to the right of the convent, you see but little: just in the centre of the drawing is the tomb of Rachel; one of, perhaps, the best authenticated memorials of the olden time to be found in the country. The sketch shows it is "but a little way from Ephrath, which is Bethlehem" (Gen. xxxv. 16-20). A pillar was then set upon it: the spot was evidently still known familiarly in our Lord's time, by the application of an ancient prophecy, of her mourning for her children, to the circumstances of the slaughter of the Innocents; and, since then, so far as I can discover, tradition has never wavered, and the spot been marked by Jews, Christians, and Moslems, as the last resting-place of the good old Jacob's beloved wife. The present building is evidently modern, part of it very lately erected; but that it stands on the real spot where the remains were deposited some 3,500 years ago, no one seems to doubt. The conical hill on the left is now denominated the Frank mountain, or El Fureidis: it has all the appearance of having been a sharp-pointed cone, the summit of which has been cut off to afford room for a strong fortress, the massive ruins of which still remain: apparently it was a quadrangle, with huge circular towers at the corners, and of that admirable masonry exhibited in all the remains of Herod's numerous erections. Accordingly it has been supposed to be the site of Herodium, a city and castle which you will find mentioned in Josephus (Antiq. Jew. xv. 9, 4). He seems there to intimate that the hill was rather raised to, than cut down to, its present shape: he mentions the circular towers, foundations of which are very plainly to be seen. There are also many foundations, as of a city, at the base, and much which bears the appearance of huge water-works. And Josephus especially mentions that these structures on the plain were "well worth

seeing, both on other accounts and also on account of the water which is brought thither from a great way off;" and the distance of three square furlongs from Jerusalem," agrees well with the position. Not far beyond it (I may mention in passing, for it will give interest to the sketch) it is a very remarkable natural feature of still-unexplored depth, which is pointed out as David's tomb of Adullam. Nor is there any improbability in the idea: it is at no great distance from Bethlehem, where his family lived; and it was there (1 Sam. xxii.) that they joined him, when Saul's insane persecutions forced him to take refuge in the wild and solitary scenes where so much of his time was for a long time spent.

So far for the view at present. I am about to carry you in another direction, because the scenes are fresh in my recollection, and I hope it will be amusing to you to have a description of a travelling expedition here, so different from anything you have experienced; as well as to hear something from a friend who has seen scenes as interesting as any which can be viewed by a human eye. I am just returned to Jerusalem from an expedition to Jericho, Jordan, and the Dead sea; and thither I desire you to accompany me.

How, however, can you picture our setting out; such a rout, and swearing of Arabs (for truly they are a race whose language is "full of cursing and bitterness"), snorting and neighing of horses, &c., &c. We were ready by six in the morning; and as Arabs are never to be trusted, where time is concerned; it was long past ten o'clock before we got in motion. And when I got on the terrace to watch the preparations, I was apt to ask, is it only a quiet, poor man going out for a walk with his family and one or two friends? or some king about on a royal progress? You know, like the snails, we must carry their houses, aye, and all their furniture along with them; and then, also, we must be guarded. The king of Abu-dis was to go with us for our protection, and a large number of his people. My own family, with servants, was ten; and three friends joined us, with their attendants, making in all seventeen; and all had to be mounted: all on mules to transport their tents, &c.; and all mules needed so that on setting forth, and counting heads, I found—human beings 42, horses 16, asses 11, mules 10. The first starting is always the worst: once in motion, it went on very tolerably; and, leaving the Jaffa-gate, we found the walls in a northerly direction, and then descended the valley of Jehoshaphat, crossed the Kedron, near the virgin and the garden of Gethsemane, and commenced the ascent of the Mount of Olives. Our road (for in these lands, so MacAdams have ever arisen, roads remain the same from generation to generation)—our road (and the recollection resting) was probably the same which David took as he fled from the capital, in Absalom's rebellion; so we must though unconscious of the precise locality, have passed a spot, where took place what I consider one of the most remarkable transactions of his remarkable life—his refusal to permit the ark to be the companion of his wanderings, and his ordering it to be carried again into the city. "And the king said unto Zadok, carry back

the ark of God into the city; if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation; but, if he thus say, I have no delight in thee, behold, here am I, let him do to me as seemeth good to him." We cannot doubt for a moment how he would have prized such a companion, as the seat of the divine presence, in his flight and wanderings, and may therefore estimate the extent of his self-denial and submission to the work of God, when he refused what the friendly zeal of Zadok had provided. I have ever thought this one of the most touching scenes in the bible; and it was presented to my mind with a very lively interest on the morning I passed the spot. I could not forget, too, how often the Son of David must have passed over the very ground we then trod, in his frequent visits to a spot which soon came in sight—Bethany. We passed it on our left, lying on the eastern slope of the Mount of Olives, beautifully situated amid gardens and olives and fruit-trees beginning to display their blossoms. Except the beauty of the situation and its recollections, the place has nothing to boast; it is a filthy Arab village. And Lazarus's house, the ruins of which are pointed out, is evidently a modern structure, built for defence; and his tomb (for the good people have got it too), unless my eyes deceive me much, is nothing more nor less than an old water-tank: still this folly of always fixing a spot does no harm here, except exciting a good deal of kissing dirty stones, and scratching crosses, and putting a few stray piastres into the pockets of the villagers. We were sure it was Bethany; we knew that there dwelt the family whom "Jesus loved," and often visited, and that there he raised Lazarus from the dead. We knew too that the ascent behind it was the mount of Olives; that as far as to Bethany the Son of man had led his disciples, after he was risen from the dead; and that it was somewhere very near the spot we were slowly passing that he blessed them for the last time on earth, and in the very act of blessing ascended, and a cloud received him out of their sight.

Proceeding onwards to the east the road winds down a steep declivity, at the bottom of which is a slender fountain, now covered over with a rude building, probably of the time of the Saracens, near which are the ruins of a khan. The spring is called "The well of the apostles"; and, doubtless, they and their blessed Master have drunk of its waters in their travels to and from Jericho. After this, the road is for this country excellent, but the scenery far from interesting; lame, round, verdant little hills on either side, and the dry bed of a torrent in the bottom. But, if uninteresting in point of scenery, it is interesting in the highest degree, as having been passed over by our Lord, and being in truth the very last road he trod in his journey from Jericho to Jerusalem, immediately previous to his passion. Here, too, must have been the scene of the narrative in Luke x. 30-35; a circumstance which would lead us to imagine that the regions were inhabited at that distant period by a race as wild and rude as at present. Somewhere about ten or twelve miles from Jerusalem there is a khan, now in ruins, which is said to be the *πανδοχειον* of St. Luke. Nor is there any improbability in supposing it stands on the same site; it is just at a narrow pass, in an ascent between two valleys; and above it are the remains of a castle of considerable strength, commanding the pass, styled by the ominous name of the Castle of Blood. I could obtain no intelligence of its history: a deep ditch forming a quadrangle of about 200 feet each way, is cut down into the solid rock, all round the fortress, isolating it completely on every side. Here we spread our carpets, and reposed for an hour or two, and then proceeded towards the plain of the Jordan. The first view of it is very striking: emerging from the mountains, all at once an almost interminable plain bursts upon the sight, clothed with the richest verdure, and at least in all the places where the numerous streamlets cross the plain, well wooded. At a distance across it rise the mountains of Moab; and on the right, as you descend, are the dark waters of the Dead sea. The circle of barrenness and desolation which everywhere environs it is here out of sight; and it presents only the aspect of a lovely lake or inland sea, in a rich and productive country. A more minute inspection, however, dispels the charm: it is soon discovered that the verdure of the plain is only the rank weeds which spring spontaneously from the soil. Man's neglect has rendered useless perhaps one of the most productive spots on the earth; and for several miles round the lake there is nothing but sand, and salt, and desolation; attesting that awful change which man's sin has entailed on a land once as the garden of the Lord in beauty and fertility. Turning northward as soon as we got upon the plain, we soon reached the Ain-es-Sultan, or fountain of Elisha, where we pitched our tents, which formed a very respectable-looking encampment, being seven in number, close to the stream which issues from the fountain, and directly in front of rocks at the south-east end of the mountains of Quarantania, the supposed scene of our Lord's temptation. It was on the evening of the 7th of March we arrived: the 8th therefore was Ash-Wednesday. You may fancy then how very appropriate the lessons for the day appeared. We chose, as we always have done in all our encampments, a particular spot under good shade which retained among us the name of "the church tree." And you may fancy the interest with which I read, and my congre-

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, AUGUST 26, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

LAY READING AGAIN.—We have received the following communication in reference to our editorial on this subject.

For the Banner of the Cross.

In the Banner of the 5th inst., an editorial opinion is expressed adverse to the right of a layman to read the services publicly in any part of the church, when authorized by the Rector, or even by the Bishop of the diocese, or by both. Now Mr. Editor, do tell me if the heat of the weather prevented much reflection upon the queries of your correspondents, or whether you have abandoned all idea of any divine right appertaining to the Episcopal office? The three Bishops that have ruled in the Church in this diocese, have repeatedly given their cordial assent to lay reading when the services of a clergyman could not be had, and many of the soundest divines have authorized laymen to read the service and a sermon when sickness or unavoidable absence prevented their attendance. Having authority from the gentleman who received the following note, I furnish your readers with a copy of it. The writer is one of the oldest and most sagacious presbyters in this diocese, his vote is always calculated upon by those who consider themselves the most rigid adherents to rubrical propriety.

"If no other arrangement shall have been made for the afternoon service, I hope you will have the goodness to attend upon the occasion. I shall be very glad, if the rector of — who ever he may be, can perform service with as much acceptability, as have been yours in this place, and the circumstance furnishes me with an additional item of deep and long continued regret, that so many of our churches should be without a similar provision, and often have I feared that a culpable jealousy on the part of the clergy, may have, in some instances at least, contributed towards it. But why our Bishops, and indeed, our ecclesiastical bodies have not devoted more attention to this point is, to me, quite surprising. There have been several instances, such as those of Mr. Pierce, of Poplar Neck, Mr. Sitgreaves, Easton; Mr. McElroy, Bristol, &c., &c., in which the beneficial effects have been great and permanent. May we not hope that this subject will yet command due attention? I should attach more importance to it, than to the new order of deacons."

Perhaps the tenor of your remarks apply with more force to the want of authority in any Bishop to give permission to a lay reader than to an obedient layman deferring to his Bishop.

H.

To the above we remark as follows:

In the first place if "H." will read our editorial again, and it is not very just to condemn what we have not read, he will find that he has not stated the fact, when he says, "editorial opinion is expressed adverse to the right of a layman to read, &c." We said nothing about the right, we merely, expressed a "decided opinion" against "the practice." We admitted the right when we gave the Canon which legalizes what we must still call an "anomaly."

In answer to our correspondent's question about the effect of "the heat of the weather," we have only to say that while the temperature has not been very favorable to cool reflection, this did not prevent "much reflection upon the queries of our correspondents." We have thought long and calmly upon this important matter. Painful experience of the evils resulting from this practice, forced "reflection" upon the subject long ago. And in return we would ask our correspondent whether "the heat of the weather" prevented him from stating correctly the opinions of our article, or replying at all to its arguments.

Our opinion on this subject is not a proof that we have "abandoned all idea of any divine right appertaining to the

Episcopal office, it is rather an evidence that we hold firmly and consistently to the Jus DIVINUM, and will suffer no infringements upon its high and awful prerogatives in deference to expediency or even supposed necessity. If our correspondent had read a little book, *small only in size*, entitled "Episcopacy tested by Scripture," (written by one of the Bishops whose judgments we are thought to oppose,) we will find that "the Divine right appertaining to the Episcopal office," was conferred by the Great Head of the Church, not to sanction lay ministrations but to convey that commission which alone can give virtue and authority to this solemn ministry on the part of man.

If our correspondent means to infer that in humbly and modestly expressing an opinion at variance with the practice of some of our Bishops we thereby abandon "all idea of any Divine right appertaining to the Episcopal office," we can only say that the Banner under its present Editor, is not high enough for such notions.

We challenge "H." or any other correspondent to show any lack of respect in our Paper for "the Episcopal office." We do not think it was either implied or expressed in our "Editorial opinion." We did not voluntarily obtrude this opinion. Questions were asked us, and it is generally thought to be an Editor's duty to reply to queries addressed in such a spirit. And if we speak at all it must be our honest thoughts. When we may not longer do this, we may at least abandon all idea of exercising the Editorial office!

Had it not been for "the heat of the weather" perhaps "H." would have discovered that the note he gives from one of "the oldest and most sagacious Presbyters in this diocese," affords one of the strongest arguments in favor of our "Editorial opinion" and strongly corroborates one of its positions, viz:—that the practice of lay reading has the evil result of lowering the practical estimate of the importance and necessity of a duly commissioned ministry." A doubt is expressed in this note whether the Rector of —, a minister of Christ can perform service with as much acceptability as this layman! We ask no other argument. We thank "H." for this conclusive one! "The oldest and most sagacious Presbyter of this Diocese," declares that a case within his own knowledge shows that the evil result of "lay reading," is to make the people regard more the gifts of oratory and good reading than those gifts of the ministry which are conveyed from Him to whom "all power is given in heaven and earth" through His Apostles to whom He said "Lo I am with you always even to the end of the world." Thus "H." has most clearly proved against himself what he asserts of our "editorial opinion," viz:—that those who are in favor of lay readers, as an order in the Church, "have abandoned all idea of any Divine right appertaining to the Episcopal office."

We copy the following interesting letter from THE CHURCHMAN. The friends of the writer will be pleased to learn that such "peaceable fruits of righteousness" have been produced from the good seed which he has planted.

St. Croix, July 29, 1848.

Rev. and Dear Sir:

It will be gratifying to you and my numerous Christian friends in the United States, to learn that so far as I have been able to ascertain, (and I have made a personal examination of the four hundred criminals arrested, and now confined in our prisons,) not one of the nine hundred communicants of my congregation, seven hundred of which belong to the laboring population, have, during the disturbances that have followed the emancipation of our rural population, so far committed themselves as to have been arrested.

This remarkable fact has greatly surprised the community here; while its knowledge has been hailed with joy and thankfulness by the zealous and self-denying teachers of my congregation, who, delighting in their labor of love, have, under the blessing of God, with the greatest fidelity, instructed and prepared them for admission to the Holy Communion.

Other communions here have not been equally fortunate. Out of one hundred and eighty parishes that I have examined at the "New Prison," I found nine communicants of the Moravian Missions—six communicants of the Roman Church, and three communicants of the Danish Lutheran.

Rightly to estimate the importance of the above fact, it should be known that for three days the whole country was in possession of the rural population, (the white inhabitants having taken refuge in the towns,) and that the worst portion of them, were collected in bands of hundreds, and in some instances thousands, going from estate to estate pillaging, plundering, and sacking the proprietor's and manager's residences. With the wine and spirits found in the cellars, they became intoxicated, and ready for any deeds of violence and crime.

Yet, notwithstanding, these temptations to which our rural population was exposed, our communicants have remained faithful to their Christian profession, and in numerous instan-

ces that have come to my knowledge, they defended and saved the properties of their former owners, at the peril of their lives, against the threats and attack of the godless gangs, by which they were assailed. How great this "godless multitude" is, will readily be seen, when it is known that all the churches in the Island will not afford sittings for more than six or seven thousand souls, leaving a surplus population of fifteen thousand unprovided for.

A fact like the above, should convince the most skeptical—the most prejudiced, of the urgent necessity there is of increasing the number of our church clergy, and of church accommodations, in order that our whole rural population may share equally in the blessings of Christ's Holy Gospel;—that the house of God may be opened to all, and that all may be invited, nay, commanded, to come and hear the Gospel of peace and good will preached. Although the Island is still under martial law, yet quiet and peace are restored. The people have generally returned to their work on the estates again, and the appearance of things improves every day.

With much esteem and respect, yours truly,

FLETCHER J. HAWLEY.

DOMESTIC MISSIONS.—In another part of our paper will be found a large portion of the Report of the Secretary of the Domestic committee of Missions, made at the last annual meeting of the Board of Missions. It presents facts which should call forth the practical charity of the members of the Church. Wants are here presented which not only ask, but demand with authoritative voice, the liberal bounty of all who are sincere and earnest in desiring the support and extension of Christ's kingdom within the borders of our own land. Whatever doubts may exist in the minds of any with respect to their individual duty, in helping forward general missions, there can be no doubt in the minds of any faithful members of the Church, as to their obligation to aid in spreading "the Gospel in the Church," throughout the wide limits of their own country. The commands of duty designate most plainly the country where our earthly lot is cast, whose weal or woe is a portion of our present heritage, as the field wherein our most devoted labors are to be given for the glory of God, and the good of man. As the citizen owes his first allegiance to his own country, and is to advance its temporal interests before all others, so the Christian is bound by the first obligations of duty and of charity, to labor for the spiritual welfare of his own nation.

In this view of her duty, our Church has much to do. Her Great Master has given her a mighty and a glorious work to perform. This all will own who read the Report of the Secretary of Domestic Missions. The slightest knowledge of the religious state of this country, connected with due reflection upon its present political condition, and its future prospects, will give strength to these convictions. But what is the Church doing to fulfil her duty, to discharge her assumed obligations in this behalf? Let the Report answer! Let the vast regions untrodden by the foot of the missionary, let deserted stations, let half-supported, unpaid, starving missionaries swell the response!

A late conversation with the Treasurer of the Domestic Board of Missions, has impressed these unpleasant facts more forcibly upon our mind. He says that if the members of the Church could only read the letters he is constantly receiving from the missionaries, telling the wretched story of their wants and privations, occasioned by stinted or unpaid salaries, they would not be so slow, as now they are, in sending in their contributions. There has been of late a greater deficiency than usual in this income. Is it that the members of the Church of Christ have had more need for their own use, in this season of travel and amusement, of the offerings they usually bestow to keep poor missionaries and their families from want and privation?

TO CORRESPONDENTS.—The Editor of the Banner has been absent from the city for the last two weeks. He has discharged his editorial duties under this disadvantage. He has to thank a young friend for faithfully superintending the publication of the Paper. Some communications may have thus been delayed, as they could not conveniently be forwarded to the Editor, nor could they be inserted without his approval.

NOTICE TO CORRESPONDENTS.—We are obliged to disappoint a "LAYMAN," and "A SOUTHERN," this week.

New Publications.

"The Motto," for the present month, comes to us from the shades of Jubilee, containing the Episcopal address to the Convention of Illinois, and letters from and to the London Society for the discouragement of duelling, &c.

"The Constitution and Address of the Cincinnati Society for the promotion of Evangelical knowledge. The Cincinnati Society is the firstborn, in Ohio, of the so-called "Protestant Episcopal Society for the same object." We welcome the

appearance of "The Literary World," for Aug. 12th and for the 19th; and of "Littell's Living Age," numbers 221, and 222. In the former "Age" we are pleased to see Tupper's Loving Ode to Brother Jonathan, as published in the Banner of July 15th.

"The Young Churchman's Miscellany for August is enriched with a kind letter from its Editor, now in London. His health is improving. The present number is not a whit behind any of its predecessors.

FROM EPISCOPAL ADDRESSES TO RECENT CONVENTIONS.—*Georgia*.—We extract the following important remarks from the Addresses of Bishop Elliott to the Georgia Convention. BRETHREN OF THE CLERGY AND LAITY:

Again am I permitted at this annual meeting of our Ecclesiastical body to rejoice with you at the continued and increasing prosperity of our Diocese. If, at some points, our Churches have suffered from the depressing effects of emigration, and an absorption of property into a few hands, at other and more points have they been steadily enlarging their number of Communicants, and planting themselves upon a firmer and more permanent basis. With one or two exceptions, our Parishes are entirely freed from Church debt, and our Diocesan Missionary Treasury is in better condition than it has been for years. Every thing promises a season of decided enlargement in our operations, and of increase both of Parishes and Clergymen. May the counsels in which we are about to engage be so overruled by the guidance of the Holy Ghost as that these prospects may be more than realized, and we be enabled to say at its close, that God has been with us of a truth.

Much of this prosperity is owing, under God, to the adhesion of our Clergy to their places of labour. Instead of perpetually shifting their Parishes, they have been, for the times in which we live, uncommonly permanent. During the past year, no Clergyman has transferred his Canonical residence from the Diocese, and but very few changes have taken place within it. Our larger Churches are, with one exception, occupied by the same Rectors who filled their pulpits at my election, and I trust the bond may continue until Death shall call away the incumbents to the rest of their Lord. Permanence in his field of labor is much more an element of ministerial success than is commonly supposed, and it should be a very important and providential development of circumstances that would induce a Minister of the Gospel to forego its advantages. Let me dwell, for a little while, upon this topic, as it needs very earnest consideration and a much deeper incorporation into the spirit of our minds than it has obtained.

The distinctive feature of our Church, in its external organization, is its Episcopacy, and our American branch of the Church of Christ has thought the permanence of the relation between the Bishop and his Diocese to be of such paramount importance, as to determine, by legislative enactments, that there shall be no transference of a Bishop from one Diocese to another, and has surrounded his resignation with checks of the most stringent kind. The second order of the Ministry has been left more free to act, according to its inclination and sense of duty, but still the spirit of the Church, as manifested in its view of the relation of Bishop and Diocese, must more or less shadow forth her view of the relation of Pastor and people. Although for very wise and sufficient reasons she has not undertaken to regulate by law the separation of a Minister from his people, except under very peculiar circumstances, yet has her legislation in regard to the Episcopal office, exhibited her sense of the sacredness of the ties which unite the Pastor and his flock. Her voice has been uttered, at least indirectly, against any frequent or rash severance of the Ministerial relation, and her whole spirit forbids the supposition that her sanction is given to the frequency of change which is beginning to render the Pastoral tie a matter merely of convenience or of interest. By not forbidding the change of the relation, she has declared, that there are circumstances which make it not only expedient, but proper, while at the same time, by making the Episcopal tie almost irrevocable, she has pronounced against a too ready dissolution of the relationship which binds her lower Ministry to the Flock over which the Holy Ghost has made them overseers.

In this, her solemn judgment, the Church is acting in strict accordance both with Scripture and the highest reason. Scripture teaches us that it is the Holy Ghost who guides the Church in her Ministerial arrangements, moving the smitten creature to take upon himself the sacred office, and then leading him into his field of holy labor. The Minister theoretically places himself under the guidance of the Holy Ghost, and moves neither forward nor backward, neither to the right hand nor the left, save as he may discern the pillar of cloud and of fire, lifting and settling itself. Wherever the Holy Spirit places him by those marks and tokens which he has given us for judgment, there should he abide until the same Divine presence as palpably directs him elsewhere. This is the theory, but how little is it regarded in practice; and every day are we called upon to witness in the Church the most hasty abandonment of a Flock upon grounds altogether insufficient. The merest matter of convenience is enough to determine a point of eternal importance, and souls are weighed in the balances with earthly considerations that should never be permitted to conflict with their interests. No wonder that with such a contradiction of the whole theory of Scripture and of the ordination offices of the Church, there should be a lack of blessing upon their ministrations, and that our Zion should be called to mourn, in her length and breadth, the unsteady growth of her principles and the slow development of those fruits of the Spirit, which stand very much connected with a permanent Pastoral relationship.

The highest reason, too, is in harmony with this Scriptural view of the Pastoral office. Our Lord knew what was in man, knew how much he was a creature of affection and of sympathy, and in the arrangement of the Church linked the Ministerial office as closely as possible with the hearts of his creatures. While our Holy Religion, from its incipency to its

consummation, is a religion of love, no where is that love more manifest than in the intimate connexion which has been established between the Pastor and his people. The offices of Christianity stand connected with all the tenderest associations of human life, and their administration brings the Pastor into contact with his people at all those moments of joy and of sorrow which become the treasures of the heart. From the cradle to the grave, there is nothing in the family circle of most solemn and interesting which is not associated with the Minister of the Parish, and as he advances in age, he becomes the depository of feelings and of affections which never can be given to another. There gradually cluster around him an interest and a love which are the growth of years, and which swell his influence far beyond any mere improvement of his powers or his experience. His people no longer sit in judgment upon an aged Pastor, as he goes in and out among them, bearing them before the Mercy Seat, but they look upon him as children upon a parent, and listen to his counsels with hearts warmed towards him by the holiest affection. They no longer consider whether he is the eloquent orator or the accomplished scholar—he has been their friend, their guide, their counsellor in times when their hearts were buoyant with joy or smitten with grief, and they feel resting upon them all those associations which disarm criticism and make his very presence pleasurable. Those who are now the chief actors upon the scene in which he has labored, were children whom he received from their mothers' arms, and introduced into the congregation of Christ's Flock—whose religious education he has directed in the Sunday School—whose plans of life he has counselled and assisted—whose weaknesses and infirmities he has borne and covered. Complete confidence has been bestowed upon him—such confidence as nothing but time and experience can gain—and his plans and even wishes are readily adopted and cheerfully carried out. Such influence as this no man should lightly give up—he can gain it no where else, for it takes almost a lifetime to gain; and he severs, in a whole generation, feelings and associations which they never can create again in an equal degree. The increase in influence is not merely in proportion to the duration of a Minister's connexion with a Parish, but after a certain confidence has been gained, it increases with a rapidity that can scarcely be estimated by the Minister himself.

DELAWARE.—Bishop Lee gives the following interesting account of the general state of this Diocese:

DEAR BRETHREN:—The kind Providence of Almighty God permits us again to meet in annual Convention, for fraternal conference on the interests and concerns of our branch of the Church of Christ. It is not merely, I conceive, for the discharge of the ordinary business that may come before us on such occasions that we assemble, but for ends still more important; the revival and strengthening of our common interest in the welfare and prosperity of our household of faith, and the presenting with one accord our common supplications for the blessing of our glorified Redeemer. The mingling in free and friendly intercourse and joint participation in religious services of our Clergy and Laity ought to keep alive and strengthen our feelings of brotherhood, and make us realize more sensibly that we are one body in Christ. Small though our State be in geographical extent, it is yet so separated by the position and business relations of its different sections, that intercourse between its extreme parts is very limited. Without such a bond as the meeting of our Convention, from year to year, in different parishes, there would be danger of our losing that sense of community and oneness which is so essential to general prosperity. And the consideration of these advantages should induce our brethren of the Laity cheerfully to make that small sacrifice of personal convenience, which is required to ensure at our Conventions a full representation.

The year of official duty, which I am now called to review, has not varied particularly from the even tenor of the years that have preceded it. The usual amount of labor has been performed, through the kind assistance of God, ministering strength and health for his work. Did we look for great things we should be disappointed. But, despising not the day of small things, we can "thank God and take courage." Our parishes have, with very little interruption, enjoyed regular ministerial services, although at present, I must report some as vacant. The continuance of such services more constantly than had been known in many churches for a long period before, has not been without manifest beneficial effect. Our Church, I have reason to believe, is better known and more generally respected, and an increased confidence is felt in the permanence of her worship and the happy character of her influence.

On my spring and autumnal visitations, I have, with little variation, found large and attentive congregations, and a more general conformity to our mode of worship. And although the application of candidates for full admission to the privileges of our Communion, by the right of Confirmation, has not been as frequent and large as we could desire, yet fruit of this kind hath not been withheld, and, so far as I can judge, there does not so widely exist that spiritual deadness and coldness which I have heretofore had occasion to notice and deplore.

Indians.—The Committee regret to report that the Rev. Solomon Davis has been compelled from ill health, to resign the station he has long held, so honorably to himself, as Missionary to the Oneidas.

He has been succeeded by the Rev. F. R. Haff, who has been living among, and officiating for them during the last twelve months. He already has considerable knowledge of their language, and is otherwise well qualified to discharge his present duties. The Missionary Bishop of the North-West recently visited Duck Creek. He found the Oneidas very much attached to their new spiritual teacher, and quite solicitous that he should remain with them. The Bishop adds: "It is somewhat remarkable, and I feel exceedingly thankful, that a young man of good education and talents, should be ready to devote himself for life, to these people. I confirmed 17 persons. The congregation, as well as the nation, is steadily increasing in numbers, and in the arts and virtues of civilized life."

During the past year, the Committee pursued the course sug-

gested, in order to obtain a title to the missionary property at Green Bay, until they were notified of the inability of government to grant it under existing laws. In this case, however, of admitted equity and justice, the Committee were advised to apply to Congress for relief. This has been done. A bill has been introduced, and is now in progress, which provides for this and similar cases which exist.

While attending to this, the Secretary was informed by the Commissioner of Indian Affairs, that the Chiefs of the Chickasaw nation had recently applied for Manual Labor and Mission schools, to be conducted among them by the Episcopal Church; and that he had communicated their wish, at their request, to the Bishop of Tennessee.

The Government of the United States propose to advance out of funds belonging to this nation, \$6,000 towards the erection of necessary buildings, and an equal sum annually, for 20 years, towards the current expenses of the Mission.

No answer had then been received from the Bishop, nor is any additional information in possession of the Committee, except of a general nature, obtained by the Secretary during interviews with a deputation of said chiefs at Washington.

But the Committee earnestly trust that this favorable opportunity of establishing Missions among the Indian tribes west of the Mississippi, will not be disregarded. The Committee have sought, though in vain, to rouse the Church to a proper sense of this duty. And now, these natives of the forests themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life.

Condition and Liabilities of the Treasury.—Since the meeting in June last, \$28,635 90 have been received. This sum is \$5,540 46 more than was received during the previous year.

And but for the fact that the indebtedness of former years rests as an incubus upon all its operations, it is confidently believed, a sum fully equal to the estimates of the present year would have been realized.

In the effort to bring up arrears to the present time, the Treasury is still indebted to the Missionaries for salaries due on the 1st of April last, \$7,325. This is about \$3,500 less than was due them at this period of last year.

The Committee also state, that less has been received than was reasonably expected, by this time, in payment of voluntary pledges made last year, and due on or before the 15th of June inst.

Local or temporal reasons have delayed, and in some instances, perhaps, will prevent a full redemption. At least it is not prudent to rely upon them.

The time appointed by the Triennial meeting for a general collection throughout the Churches, (on Advent Sunday,) was too early in the season, and too soon after the adjournment of the General Convention to produce the desired result. Many had scarcely reached their spheres of duty ere the time arrived. While in more distant parts of the country it had passed before the resolution of the Board was known.

Many parishes also postponed the collection until a more convenient season. This has not yet arrived, or at least no returns have been received.

It is worthy of note, that a considerable portion of the amount, in answer to the appeal of last year, was received from new parishes, from missionary stations, from self-supporting, but still feeble parishes, which once received missionary aid, and from some which have never before contributed.

The annual contribution of some of the larger parishes has not yet been received; that of others has unexpectedly diminished; while others have contributed of their abundance, with their accustomed liberality. It will also be noticed, that the fundamental principle, of contributing as well as of receiving, has been much more fully recognized, in the liberal returns this year made by portions of the country receiving missionary aid.

In January last, the Missionaries were paid the amount due them on 1st April previously, after a delay of nine months.

In May last, the salaries due on 1st October previously, were all remitted, being four months after the former were paid. And now, the Treasurer is endeavoring, and beyond the means provided by the Church, to discharge the debt due the Missionaries on the 1st of April last.

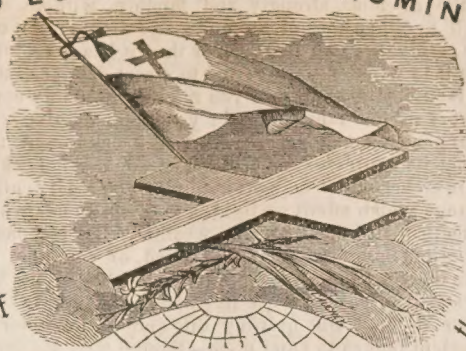
The Committee thus again, place the condition of their affairs before that body, to which it is their duty annually to present them; and from which it is right, to expect judicious counsel, cordial sympathy, and firm support. These, they are grateful to record, have heretofore been given.

They submit their report therefore for acceptance; and they ask the counsel and efficient action of this Board, upon the momentous interests entrusted to them.

If these were solely of a temporal or worldly nature, they would, long ere this, have resigned them for other and less anxious cares.

But remembering the position which the Church of their affections has assumed before Christendom, as a Missionary Church; when they note the indications of His Providence, who condescends to use it as His honored instrument for the salvation of men, distinctly pointing to the field of labor lying at our very doors, and stretching far beyond our present occupation, to the remotest boundaries of this continent; when they reflect upon the elements destined to exert a mighty influence for good or evil upon the character of this nation, which are now being cast upon its shores; when they attempt to measure the consequences to this nation and to the world, if this people shall not be taught to acknowledge, and in all their ways to honor God; when, too, they remember that He will judge each member of His Church, and will estimate the value of their deeds according to the opportunity and the ability which He has given—they dare not look back—they would not, if they could, relax their efforts in His service. They again lift up their voice in earnest appeal, and ask that the cause of Domestic Missions may receive the attention it deserves, and so imperatively demands.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 2, 1848.

[VOL. X.—No. 35.—WHOLE No. 505.]

For the Banner of the Cross.

On the Death of Mrs. Eliza J. R. Barney.*

BY A LADY.

She died,—the beautiful and young,
While life's fair morn was gay and bright;
Ere hope had ceased her syren song,
Or joy was lost in sorrow's night.

She died;—an Angel plucked the flower,
Too lovely, long on earth to stay,
And bore it to the heavenly bower,
To bloom in everlasting day.

Prayer rose on her departing breath
Ere yet the spirit took its flight;
And Faith, victorious over death,
Unclosed the blissful gates of light.

No tear henceforth the eye shall dim,
No sorrow swell the anxious breast;
In heavenly Jerusalem
Awaits a pure, unbroken rest.

There let our fervent wishes tend,
Our holy hopes, sublimely rise,
To gain the spirit's noblest end,
A blest reunion in the skies.

Loved friends, whose memory still is dear,
Long gone before us into bliss,
Shall at the threshold, then appear
To lead us to the realms of peace.

These bodies, though in dust arrayed,
Transformed,—shall join the throng above;
Like Christ's most glorious body made;
And live an endless life of love.

Selections.

On Wooden Churches.

A Paper read before the Ecclesiological Society, on the evening of the 7th June, 1848. By the REV. WILLIAM SCOTT, M.A., Incumbent of Christ Church, Hoxton, England.

In more respects than one the subject which has been laid upon me is not only invested with a practical interest as connected with the immediate wants of the Church in the Colonies of this Empire, but it is one which in itself would demand some careful thought. Wooden churches are important not only historically, but, as may be thought, under a higher view, viz., symbolically. The very first type of the Spiritual Church was the ark, made of "gopher wood": and S. Ambrose and S. Augustine, as may be known to many of you, seem but to represent the general mind of the Patristic Church, when they teach that the actual material ark, formed immediately under Divine command, was in some remarkable minute particulars, both of construction and proportion, an exact type of great Christian mysteries which few in this place will be disposed to doubt are reproduced, at least in the general, in every Christian church. The symbolism of churches—the mystical import of the temple and its measurement—the significant decorations of the tabernacle and its furniture, are but instances of a law which was for the first time promulgated in the building of the wooden ark. And if S. Augustine confutes the Manichæan by instancing the ark itself, as in many particulars of construction—especially in its door—typical of our Lord Himself, and in our Lord also of that Holy Church which is His Body, it would be thoughtless in ourselves to conclude that its material of wood were not invested with some peculiar claims upon Christian consideration.

Again, as long as the ship is the emblem of the Church—as long as one of every church's more familiar parts, the nave, is identical with the name of a ship *navis*—as long as we see in the inverted hull of a ship and its arched timbers the image of the church's wooden roofs, we shall in the reverse way not only detect in wooden churches a recurrence and witness to the first type of the Church itself—that great material prophecy, the wooden ark of Noah; but we shall at the same time find that a wooden church, with somewhat more vividness than even one of stone, suggests to us the great hold of Christian souls—the ship of the Christian Church.

But apart from these considerations—which I only choose to hint at—there is a scientific aspect under which wooden churches become an important study. In decomposing architecture the ultimate term is always wood: and it is, I suppose, not too much to say that the very first and primary elements of construction will be found to be wooden. The simplest, because most natural building is of wood. Trees were felled before stone was quarried.

*See Obituary Notice.

I am not asking your assent to that pretty and sentimental theory which derived Pointed architecture, directly and immediately, as though by some sudden impulse of vitality, without any intermediate stages, from a living forest; or to Sir James Hall's application of it, who sees in crockets and foliated pinnacles but the sprouting buds of wicker-work, inserted for ornament, on, or round, long poles, and who tells us that all Gothic art is only a kind of fossilized basket-work: but it is well to bear in mind this plain series of chronological facts; that Pointed architecture can be traced step by step, and almost year by year, from classical forms, and that classical temples, even in their most elaborate guise, are nothing but the translation into stone of that simplest and most elementary construction of wood. A colonnade and pediment, however gorgeous, is nothing elementarily, as has been often shown, but a row of wooden posts thrust into the earth, with a roof of timber logs triangularly imposed upon them, forming a pediment of three pieces of wood, and horizontal entablature of wooden beams for the flank: and if the wooden shed developed into the stone colonnaded temple,* and if the temple developed into the basilica, and the basilica into the Pointed church, by regular and known steps, then in every church, however gorgeous, we may still recognize the original wooden idea, which was the primary one.

It seems to me that it was almost with difficulty that the Church could forego the wooden element. In Saxon churches the long and short masonry has been already termed "stone-carpentry": the triangular windows and doorways of this early period of art, mere straight slopes without curves, are instances of the same wooden construction. The ends of the roof-rafters exposed in the flank of a classical building, which are often ornamented with a lion's head, a patera, or a wreath, and are termed modillions, survive in the grotesque heads of the corbel-tables which always occur in Norman architecture below the eaves.† And throughout all periods of ecclesiastical art wooden roofs have reluctantly yielded to stone groining: and while the great Suffolk open timber roof yet competes, and some think not unsuccessfully, with vaulting itself in pictorial effect, it must be owned that the stone ribs of the latter are scarcely so true to fact, and are scarcely so real,—the first essential of constructive art,—as the wooden braces from which they are plainly transferred.

If wood then has, merely as a material, these dignified aspects both of symbolism and of being unquestionably the primitive element of all practical construction, and from which all architecture, as far as that of the Christian Church is concerned, has been legitimately developed from a classic origin. I think that we are bound to attempt to raise it from the sordid character which it has hitherto borne. We have looked at it as a defective and inferior material, which in a sense it is: development, if true, involves the notion of improvement. The discovery of the principle of the arch, for example, enables us to span spaces for which a block of stone or beam of wood were insufficient. I am not going to say that a stone church as such is not better than a wooden church. But what I would suggest is, that if a stone church is developed from a wooden church, therefore the stone church implies and assumes the wooded idea; and if we would build wooden churches properly, we must proceed by analyzing our existing stone churches, and endeavour by successively throwing off the accidents, the long array of elaborate beauties and ever-varying combinations which are peculiar to a stone construction, to arrive at last to the archetypal plan, which seems wooden. But here I would guard myself against being supposed to have adopted what I cannot but think a very extravagant opinion, that there was any time in the ecclesiological history of this and our neighbouring islands in which all, or even the great majority of, the churches were built of wood. Perhaps in its broadest form Mr. Paley has adopted this sentiment, when he tells us "That there can be no doubt that the great majority of Saxon churches were of wood," which is going far beyond the cautious, yet still in my judgment somewhat exaggerated position of one of the authorities whom he cites, the author of the "Introduction to the Churches of Yorkshire," who thinks that "there is reason to believe that the churches of the British were little better than buildings of wood": though he only goes so far as to say "that Anglo-Saxon churches, even of some note, were often built of wood." Until lately, it was the fashion to believe that there were no stone churches in England until the eleventh or twelfth century. Grose, in the preface to his *Antiquities*, says that "the Saxon churches were mostly built with timber: and the few they had of stone consisted only of upright walls, without pillars or arches." Sir James Ware, on the authority of a passage in S. Bernard's *Life of S. Malachy*, expresses a decided judgment that no stone or mortar building in

* This derivation of classical architecture from a wooden construction, and the resolution of the Parthenon itself into its shed type is beautifully brought out in Hope's *Essay on Architecture*, pp. 20, 21—27.

† The ends of the transverse beams forming the poop of the Chinese Junk now exhibiting in London, which project from the decks, are carved in monsters' heads, and present a perfect wooden corbel-table, highly enriched with decorative colour.

Ireland is older than A. D. 1148; while for Scotland Pinkerton follows the same line, and affirms that all Celtic buildings, houses and churches, up to the twelfth century were only constructed of wattles. The chief authorities usually cited in behalf of this notion of the universality of wooden churches, are the Venerable Bede, who tells us that S. Finian, on becoming Bishop of Lindisfarne, A. D. 652, "built a church fit for his episcopal see, not of stone, but of sawn oak covered with reeds, after the Scottish [that is Irish] manner." Two manuscript authorities,—one quoted by Ussher from a life of S. Patrick, the other from a MS. life of S. Monenna, go to the same extent; viz., that the Scots, that is the Irish and Scotch—for it is known that the same nation is meant—were accustomed to erect buildings only of smoothed timber.

Another passage of Venerable Bede has been produced for the same purpose, speaking of the baptism of S. Edwin by S. Paulinus at York, on Easter-day, A. D. 627, in the church of S. Peter the Apostle, which while a catechumen he had built of wood. But surely the least reference to the original would have shown that this was rather an extraordinary case: this wooden church was run up extemporaneously expressly for this baptism—"quam de ligno cum catechizaretur atque ad percipiendum baptismam instruere citato opere construxit." And then the historian goes on to say that S. Edwin immediately prepared to build a noble basilica of stone. On the other hand, in well-known passages, the same Bede speaks of a British church built at Verulam, A. D. 300, fitting to the dignity of S. Alban's martyrdom and of the church built at Witherne, Candida Casa, in Galloway A. D. 412. But it seems we are not left to the uncertainties of literary evidence on the occasion. We are in possession of what is more decisive than a few passages from MSS. or from authors whose testimony is, whichever way tending, only incidental, and who certainly never had the question itself placed before them. Mr. Petrie, in his well-known work (from which the above citations are taken,) has indisputably connected the erection of the Round Towers, as Christian edifices, with the times of S. Patrick himself and of his immediate successors. These edifices we all know are of stone; and in England we have a complete series of actual stone buildings, extending from the Roman foundations of Dover and Brixworth, in an unbroken series, through both British and Saxon times. Roman Britain was by no means a barbarous country: and though the Saxon invasion destroyed most British churches of the Basilican plan, yet it would be contrary to all likelihood and experience that the old rules and types of ecclesiastical buildings were so obliterated that at or before the period of the Heptarchy an indigenous style, without reference to a classical origin, grew up spontaneously in Saxon England, which first covered the land with some 50,000 wooden churches, and that gradually this style developed into stone.

The truth seems to be that all along wooden churches have been built pretty much as they are now. I suspect that generally speaking they were the exception rather than the rule. The rude and small Cyclopean ecclesiastical buildings actually existing in Ireland, and of the most remote antiquity, prove that stone was used not only for very small churches, but even for oratories, among a people who certainly were not in the arts of life superior to the British, so long associated with the presence of Roman civilization. Probably very many of the first British churches were Basilican in plan, stone in construction. Besides this, while such churches as Brixworth certainly represent the occidental type of the Basilica, I would suggest that the Irish churches, of a Cyclopean construction, and which certainly are not Basilican in plan, and perhaps such a church as Daglingworth, might possibly represent a class of churches which are still more indigenous to the faith, and which, of oriental derivation, represent the ante-Basilican churches which perished in the Dioclesan persecution. We have therefore in these islands actual specimens of two vast classes of churches all in existence before the Saxon invasion, which were not of wood. After the Saxon invasion of England had destroyed most of the existing churches, their immediate successors followed the prevailing occidental development of the Basilica, and were probably as close imitations of the ante-Saxon English Basilica as the unpractised architects of those times could command, standing perhaps in as near a relation to the Basilican structures of Roman and Romano-British art, as our first attempts at revived Gothic did to a genuine Pointed church. Contemporaneously both with British and Saxon and Norman churches, arose in poor places, deficient in materials, quarries, and roads, wooden churches, just as they are required in Canadian forests, or at Newfoundland fishing-stations. Or if a sudden call upon the Church's energies, like the baptism of King Edwin, demanded the immediate erection of a church, a temporary wooden building arose at York, just as it does now in the Finchley fields, or on the shores of Hong Kong.

Nor was the wooden church confined to British or Saxon or even Norman times; probably it was constantly being erected. Occasions for this opus tumultuarium would habitually recur in all ages of the Church. The perishable material of which wooden churches were constructed is a sufficient reason that so

few have survived; yet it is remarkable that the two, which are most familiarly known as remaining in England, are of dates so widely separated. There was a third wooden church in existence near Worcester a few years ago, of which I believe some drawings in Mr. Butterfield's possession have been made. Two other wooden churches are known to Mr. George Scott, both of the timber and plaster construction; one has a clerestory. The chancel of the little chapel at Little Greenstead in Essex, in which the wooden construction survives, sheltered the remains of the martyr S. Edmund in their translation from London to S. Edmund's Bury in the year 1013, thus giving the eleventh century as the date of one wooden church still existing: while there is extant documentary evidence, quoted by Ormerod in his history of Cheshire, that the parochial chapel of Nether Peover in Cheshire, the other authenticated wooden church, was "built by the parishioners in the reign of Henry III., and dedicated to S. Oswald."* (The Tower was built of stone, A. D. 1582.)

It is remarkable that we have thus a range from Saxon to Middle Pointed art in these two structures; and I do not know that I am generalizing too rapidly if I conclude that had time spared them we should have seen stone and wooden churches rising contemporaneously through every period of ecclesiastical art. Wood and stone had been running a parallel course; and if they are destined again to do so, as it is now generally admitted that Middle pointed is the perfection of Christian art, at least for temperate climates, if we are called upon in these days to construct a wooden church, our plan will be to attempt to resolve or decompose into its simplest elements a Middle pointed church, to translate back the complex development of stone into its germ of construction—the wooden one—common not only to all churches but to all buildings.

To say then, which would be my first canon with respect to a new wooden church, that it must show its real construction, is only to put in another form what I have already suggested. If wood is the natural and primary constructive element, all that is true in stone and not mere ornament growing out of an accidental material, will be found in wood. We must remember what we are working with, wood, and discard rigorously and unceremoniously all that is essential to stone. Though even in this matter I should be perhaps disposed to go further than some among us would advance, in saying that after all there is very little in the way of principle, of which wood is incapable. For all the essential parts of a church we have actual examples in wood. Facts prove that it is plastic enough.

The roof of wood exists in such familiar notoriety that it is needless to do more than to allude to this feature.

Lychgates will furnish a sufficiently abundant number of instances, together with the halls of the timber mansions, the rows of Chester, &c. for the practical construction, as I think, of piers and arches, as will the fine old barns, which consist of nave and aisles. Wooden porches are far from uncommon, and these will give us both arcades and windows.

Of wooden walls we have actual English instances, in the two churches of Greenstead and Nether Peover, together with the strange Norwegian fabrics to which I shall presently allude.

And though unquestionably there is a difference between stone and wood as a material of construction, we must either admit that most of our wooden-screen work is very unreal, or that wood and stone are not so incapable of being applied to the same purpose, when we bear in mind the parapets, the buttresses, the weather-tables, the pinnacles, the battlements, which are unquestionably external features, and as we should therefore conclude, to be restricted to stone, but which as a fact do occur in almost every piece of wood-work with which we are acquainted. Nay even instances exist of screen-work in which the mouldings are exactly the same as of the contemporaneous stone-work. The wooden rood-screen of Stanton Harcourt, said to be the earliest existing in England, has mouldings exactly identical with those of the chancel-arch in which it is placed. A Middle-Pointed chapel in Willingham church, Cambridgeshire, exhibits the original high-pitched wooden construction of roof, with its plain canted ribs, executed in stone; while on the other hand Warmington, in Northamptonshire, imitates the ordinary First-Pointed stone groining and bosses, being in fact what looks like a regular vaulted roof, but actually executed in wood.

Wooden belfries, either in the shape of bellcotes, as in Hampshire, dwarf spires as in Essex, small square turrets as in Surrey and Sussex, and the class of wooden campaniles which have been called frame-towers, and which are nearly peculiar to the two last counties, represent another essential of a church in wood.

With all these actually existing portions of a church among us of a wooden construction, which taken together do certainly seem nearly if not quite to exhaust all the constituent members of a whole church,—belfries, walls, windows, piers, arches, roofs: the difficulty in composing out of such an abundance of materials, a wooden church of given and definite character and of an harmonious style will surely not be great. And if it be objected, as I conjecture that it may be, that I have gone too far in admitting the mutual convertibility of wood and stone, I would ask the objector to point out definitely in the features which I have mentioned what is peculiar to stone and what to wood?

If I am asked the question myself I would suggest that the peculiarity and inconvertibility, if I may say so, of the two materials of construction, consist not so much in details as in the mind and general character, the moral bearing, so to say, and *ethos* of the stone church and wooden church respectively. As to the details what is proper and peculiar to each style, I am not at all competent to go into the question; but when I see a large compartment of a wooden screen filled with Middle pointed tracery, monials, and so on, I do not myself see why this should not be glazed, in other words, why a wooden window, even of flowing tracery is utterly inadmissible. I must

put the dilemma strongly and forcibly, without committing myself to either horn of the difficulty. Either you must allow wood to advance one step further than it has done hitherto, and admit it to window tracery, and to a vast deal of external work now restricted to stone; or you must consistently confine wood to a very narrow range indeed: you must deprive screen-work of that generous and large flow which it has enjoyed: you must retrench its buttresses and pediments: you must check its luxuriance in arches which support nothing: you must deprive it of its piercings which admit no light, and of its niches which can be no practical defence from any weather. To be consistent you must either admit the claims of wood, or you must pronounce much more strongly on the utter unreality of the very finest ecclesiastical wooden work in existence than I have yet found realists to do. But quitting this subject for abler and more competent judges to enter upon—though *θεῖον Φυλάττω* I have thrown out a claim for the extended application of wood—I will just mention what seem to me in some instances to be the chief requisites for a good wooden church.

First, however, let me premise that, such as they are, there are abundance of wooden churches both in the United States and in the North American provinces, belonging to our own empire. Their chief value to us will be in the way of warning, since they practically exemplify almost every error which is possible in such a building. They may be divided into two classes: 1. the frame church; 2. the log church.

1. For an account of the Frame Church, I am indebted to a communication from the Bishop of Newfoundland, which I will read in extenso.

"The number of churches belonging to the Anglican communion is between forty and fifty, and the Romanists have as many more—but all are of wood, except one belonging to our communion at Harbour Grace. The condition of that one is not such as to encourage us to attempt more stone ones till we possess larger means and have had longer experience.

"It must be premised that the forests are almost universally of spruce or fir; pine is rare, and hard wood of any good size almost unknown, except to the north-west of the island, where the inhabitants are few.

"Sticks for the frame are cut in the woods, and hauled out in the winter over the snow. They could not be got out at any other season for want of roads. When the pieces of framing are brought to the spot, they are put together and put up by the natives. These pieces vary from four to eight inches (seldom however being six inches) in thickness, the sills commonly being a little stouter than the uprights. The frames sometimes stand on a footing of stone, *i. e.* a low wall of rough stones laid on the ground, with or without mortar; but most commonly are only supported or shored up, on a few stout piles or posts just sufficiently near for that purpose, to keep the frame from the ground. The frame thus put up, is covered with rough planks or boards, also cut from the woods, and these again with clap boards or weather boards, feathered in with a feather edge, and lapping one over another, and presenting a succession of horizontal lines, four inches apart, which at first is very strange and painful to English eyes. The frames are covered also inside with plain boards, called 'ceiling,' and these and the upper floor are generally American spruce or pine. The floor is commonly double on account of the cold, as the wind circulates freely under it. The roofs are covered with shingle (of wood) which is of course very light, and is not any way objectionable. The outside walls are painted to preserve them. Nothing like an ornamental timber roof has been attempted, partly because there is little large or good wood in the island, and partly because few or no persons know how to construct them. There is commonly a flat ceiling of plank or plaster, or occasionally a little coved: this is done for warmth, and the people not knowing better, think an open roof unfinished. The tie-beams go across at the first side piece about halfway down, and are merely rough sticks or poles nailed to the couples. Light open roofs might easily be constructed if we had any good models or drawings not elaborate or expensive. The pitch of the roofs is commonly very flat. Galleries are almost universal, and one excuse is made for them which does not apply in England. The frames, as I have said, are merely placed on a footing of stone, or on piles, and are not otherwise fastened or united with the ground. They are consequently liable to be shaken or moved by the winds, the stroke of which in this country is exceedingly powerful, and require to be stayed and strengthened. Now the upright posts of the galleries run from the floor to the roof at intervals of about ten or twelve feet, and cross pieces to support the front of the galleries go from upright to upright the whole length of the church, from west wall to the east. These greatly strengthen and support the frame. The upper floors, ceiling, and seats are generally of American spruce or pine. The steps to the altar are of wood: and font there is none. The windows, strange to say, are numerous and large, without mullions or tracery of any kind, and filled with large square panes. Diamond panes are unknown. All glass is imported. The heads of the windows are commonly pointed, sometimes round. The walls when completed are from six to ten inches thick. Sometimes the clap boards are put on the frames without the under plankings, of course only for economy. You might erect a decent shell of a church, fifty feet by thirty, for £150, with the help of the inhabitants; that is, not having a tower. The tower would cost from £60 to £90 more, and is generally much desired by the people. It is merely ornamental, not carrying a bell, or being otherwise of use, except that it commonly serves for a porch, and also for a way of ascent to the gallery. Here is the principal entrance to the church, though very frequently there is an entrance also at the east end. The fittings up are, as might be expected, very bad, for besides the galleries which run to the very east end, (there being no chancel,) we have narrow high pews running up also to the east wall, and enclosing the rails of the altar. The pulpit and reading-desk and clerk's seat stand in the middle passage or alley if there be one, not small by degrees and beautifully less, but rising from the clerk's seat to the preacher's towering eminence (a bad eminence, as my friend P. calls it). All these are of course immediately in front of the altar and east window.

Sometimes they are within the rails and against the centre of the east wall, between two windows, the holy table being then in front of the reading desk. The towers are either finished at the top with a pyramidal capping of shingle, which is appropriate and pleasing to the eye, or with a parapet and battlements, which, as everybody knows and sees to be of inch or half-inch deal, look very ridiculous. There are now at least twenty churches in the island at a stand for want of funds, as the poor people cannot do the inside work and fittings-up themselves, and have not the means of paying for materials or work. These might be completed decently at an average cost of £250 each, and if I had the means at my command, I might banish the abominable pews and galleries, by the sale of which the churches are generally finished and fitted up, and might put some good models before the people. I shall be thankful for plain correct patterns. It would be a great thing to get one perfect pattern (in wood) made in England, I mean, to be, and be used as, a church; or, at least, windows, doors, and roof; and set it up in a crowded suburb of S. John's, where one is very much wanted, and the Clergy and others coming from the out ports might see and copy it. The wall plate is here carried all round the building, and prevents the east window running up, as it should do, into the roof, and we want skill to alter this, which is a very great defect. The remedy commonly applied here is to make the east window longer, *i. e.* lower down, and larger than the rest! I have sent drawings to explain this detail, which however are not made to a scale: particularly they are too high considerably."

2. The Log Church, which both on the score of economy and reality I am disposed to prefer, is described in Dr. Beave's "Recreations of a Long Vacation," &c. (Toronto: Rowell, 1846.) It appears that the most simple kind of wooden church is formed of trees laid horizontally one on another like the log-houses. This mode of building has at least tradition in its favour; for the old heathen temples of the Canadian Indians were of this construction. The Canadian log churches are nearly square in plan, with huge windows; and the walls being thin, their frames are only nailed on the surface of the walls.

It is obvious that the prevalence of flat horizontal lines in both the frame church and log church is fatal to the great principle of Christian architecture, its verticality.* I see no reason why, not perhaps the same extent, but still a considerable amount of verticality, should not be obtained in wooden, as in stone churches. The ordinary timber and plaster houses of England, whose construction for the walls was also used at least in the wooden churches of Cheshire, and still remains in Nether Peover, displayed the actual constructive timbers *in situ*, *viz.* the frame-work, the uprights, diagonals, and horizontal pieces, while the interstices were filled up with plaster. The same holds of the Swiss *chalets*. There would of course be no objection to recommend this mode of construction, where the climate will admit of plaster. But as I find, at least in British North America, that the frost destroys plaster and cement, we must look out for walls which shall be all timber, and as a rule I should prefer the log church. Here the opposite mode of construction in Greenstead will help us. The walls of this church are composed of plain trunks of oak trees, disposed, not horizontally, but vertically. This construction might most reasonably be suggested for Canada. To save expense, to bring out the reality of the construction, I would, after constructing an ordinary frame-work, pin to the outside plain trunks of fir trees, split or sawn down the middle, with the rough unbarked side outwards. This wooden wall should be double, with a sufficient space between the two series of trunks to be filled up with the ordinary non-conductors so essential to the warmth of a building in Canada or Newfoundland. The inner row of timber would of course present their sawn faces to the interior of the church, and if these trunks were placed alternately, with their broad and narrow ends corresponding, and the space between the rows, of a foot and a half, or two feet wide, were filled with pine leaves, sawdust, or moss, tightly rammed, I think a good weather-proof wall would be constructed. One especially advantage of this thickness of wall is, to get the window frames, which hitherto have been merely external additions nailed on to the wall, actually constructed in its thickness with an inner and outer splay.

These vertical trunks would be let into wooden sleepers, which, as they are used on our English railways even in preference to stone, cannot admit of very rapid decomposition. If greater warmth were needed, there seems no reason why both walls and roof should not be felted, or why the external timbers should not be caulked and pitched. Pitch where we are building with pine trees cannot be out of place; and its subdued tint is preferable to the glare of paint.

The lines, then, of these wooden walls are vertical, which is a great point; and while we find the walls of Greenstead of the vertical construction, such as I have described, we find those of the ancient Norwegian churches, which seem to be of planks, or sawn boards, also disposed vertically. There seems no reason for the horizontal arrangement which prevails in America. This vertical arrangement of the wall timbers is almost the only constructive feature which can be made out from a paper, very meagre and unsatisfactory, on the timber churches of Norway, which was published in Weale's Quarterly Papers some few years ago. Of the wooden churches of Norway themselves a description is nearly impossible. They consist of strange stories added to and fantastically piled upon each other. The walls are very low, yet the building is carried up to a considerable height by deep sloping penthouse roofs, rising up one behind the other, with gables surmounted by peaks which curve forward in a singular manner. The entire roof is nearly five times the height of the outer walls. The pitch of the roof it need hardly be said is very acute, and the eaves project boldly beyond the outer walls.

These are features to be carefully preserved in designing a

* Vide Ormerod's Cheshire, vol. i. p. 449. There is an engraving of this church in the Cambridge Camden Society's Illustrations of Monumental Brasses.

* Mr. Upjohn has effected this in his Churches, built of rough planks, placed vertically, and joined together by a peculiar method.—ED. BAN.

wooden church. The pitch of the roof is very important in a country where the heavy snows are so dangerous to a flat roof, and the projection of the eaves is equally necessary to throw the rain and melted snow clear from the foundation. The eaves, would of course be finished and ornamented, where means exist, either by rich barge-boards, or by a coned cornice, admitting any amount of characteristic enrichment and moulding, as at Peover.

One feature alone remains with reference to the walls:—should there be any buttresses! There is a passage in Bede which certainly implies the existence of wooden buttresses in a wooden church. Speaking of the death of S. Aidan, A. D. 651, that it took place while he was leaning against a certain buttress of the church "*adclinis destinæ quæ extrinsecus ecclesiæ pro munimine erat adposita*"—he goes on to state that this same *destina*, whatever it was, on two occasions escaped conflagrations, "*ab ignibus circum cuncta vorantibus absumi non potuit*." The *destina* was afterwards transferred to the interior of a church. I do not lay much stress upon this, although the English editor Smith distinctly states that *destina* was "*quod hodie Anglice Buttress vocatur*," and although Dugange supports the same sense; because it may possibly only mean some beam of the frame-work.

There remains the difficult question of windows; and though I own that, as at present taught, I see no fatal objection to traceried windows, especially if they were not too large actually to be cut, as stone is cut in its separate members, out of the solid block—yet I must admit a distinction. Wood, as I have said, is wood; but all wood is not susceptible of the same treatment. Pine-wood admits much less variety, much less of a flowing character, much less of mass and carving, than does oak. I am not certain, therefore, that curved lines of any sort are very suitable to deal. Deal is a very rigid and inflexible material—in growth it only takes straight lines; and suitable as its character is to uprights, shafts, and vertical lines, or to the horizontal lines of wall-plates or cornice, it seems reluctant to admit the arch. The knees of oak form natural arches of the most exquisite beauty, as many must have observed, in the commonest cart-sheds of our country parishes. But such is not the case with pine. And as few of the forests where wooden churches are most required consist of anything but pine trees,* I conceive that square-headed windows and doors are most suitable to the only material, deal, with which we are concerned. The same may be said of mouldings: when working in deal simple splays are more suitable than a system of rolls and hollows.

Another observation I will venture on with regard to windows. I cannot but feel that the exquisite beauty of window tracery led in the best period of ecclesiastical art to an exaggeration entirely fatal to the fundamental notion of a window.—Even the fine tracery windows of Middle-Pointed, still more the huge four-thousand square feet of glass, which we find in the Third-Pointed of Gloucester, were separate facts rather than subordinate members of the composition; they were studies of wonderful complexity—they were vast pictures—they were frames for stained glass; they were not holes for the admission of light. We study each window of developed Pointed for its own sake as much as a subordinate member in the church. Now, in this respect, Romanesque was more truthful. There is something very real in what the late Mr. Hope, speaking of S. Zeno, in Verona, describes as an arrangement of small lights close together, forming round the top of the wall under the cornice a sort of fascia or band of balustraded openings. I think that in our wooden churches we might learn a lesson from Italian Pointed work, in which the windows are very much subdued and very high up, (Ex. pl. 28—Hope), as in the Duomo of Ferrara; and in Canada, curiously enough, for the same reason that the windows are so small both in Italy and the East, which is to keep out the weather, whether heat or cold. (See Beaven, p. 187, who remarks that "our Canadian churches are too light; the sun in summer and the snow in winter produce an intolerable glare.")

As to the roof, it will be of a high pitch, and will be covered with massive shingle. I find that the Norwegian churches have a ridge-crest. Clerestories, although they have the Norwegian authority, interfere, I think, with that subdued humility, that retiring and unpretending dignity which ought to characterise a wooden church. A wooden church must depend for ecclesiastical character not so much upon its ornament, or even upon its light and shade, except what will be gained by the bold projection of the eaves; it will probably present externally neither buttresses nor strings, neither base or hood mouldings, no corbel-table, no dripstones. Its materials will be simple; its frontage flat—its height of wall comparatively insignificant. All must depend upon good proportions, upon the bold lines and pitch of the roof, upon the projection of the porch, upon the actuality of the bell-cote. To build up a tall square packing-case, which shall caricature the outline of a stone tower, to hitch on sham angle pinnacles of jointed deal, are only specimens of the errors to be avoided in wooden churches; while, on the other hand, we shall be sure never to miss a true ecclesiastical character if proportion is good, and the materials are honestly and really worked.

In a church with aisles the question will arise whether, there being no clerestory, the roofs should be of one pitch or hipped at the aisles. Peover church presents one pitch, and that a sufficiently ugly one—the Norwegian churches have their roofs most unequivocally hipped. Separate gables for the aisles, with valleys between, are not to be thought of, on account of the accumulations of snow. Where the exterior is capable of so little variety, I should propose, if no practical difficulty were found from the slight and almost imperceptible valley formed by their junction, that the aisle roof and nave roof on separate planes would be more dignified; but the question is unimportant.

With the same view I would suggest that the chancel should be a distinct external feature, not only for reasons common to

all churches, but because also a wooden church will never be, or never ought to be, so large as to make the construction of the chancel arch a matter of any difficulty; while, on the other hand, with respect to the much more complex arrangement of a cross church with transepts, the difficulty of arranging the roofs and the broken lines of the aisles will, I think, effectually preclude the cruciform plan.

The bell tower, if a tower, should be of the frame construction—wood is cheap in Canada, and strength is wanted—i. e. brought down in strong carpentry to the floor of the nave. The mere small square turrets, terminated by the Sussex head, would perhaps endanger the roof, by collecting the wind, at least in such a climate as Newfoundland, where on one occasion, as I am informed by the bishop of the diocese, the whole of a wooden church was blown bodily several inches from its brick foundation without the frame-work being dislocated.—Variety might, however, be attained by bell-gables, either at the west or east end of the nave. The bell, or rather bells, would be rung in the interior of the church. The gable crosses would be metal.

The exterior of the church is now concluded. Wooden walls of split pine trees arranged vertically: these walls would be pierced with windows as high up to the eaves as could be managed. The windows would necessarily be narrow and of a lancet form, within a square hood, and if a continuous row of these were needed, arranged like an arcade, the wall would be thus sufficiently broken. The southern porch (one door is quite sufficient in a cold Canadian forest) would project boldly—the eaves would overhang the walls at least two feet. The roof would be of at least a right angle. The chancel would break the ridge line, and avoid a domestic character, and a low gable or shingled spire would be at the west end. The general proportions would be those required in English churches.

As to the interior, the arrangement of nave and aisles might very successfully be attained if the piers and arches were not too ambitious either in span or height. The arches, if arches there are to be, might be somewhat depressed. And here the construction of Nether Peover would assist us. "It (I quote from Ormerod) is divided from the side aisles by four wooden arches on each side, formed by rude beams of wood sprung from wooden pillars, from which are again sprung other spars, forming an obtuse arch over the nave."

These wooden pillars would be the most massive spars which the forest could supply—sawn square and chamfered into an octagon. The Norwegian doors present wooden pillars, of which the capitals are most elaborately carved with Runic knots, and that peculiar interlaced kind of ornament of which the Celtic and Scandinavian tribes were so fond. A barbaric richness is thereby attained. And I see no reason why, if the wood is hard enough and there is sufficient skill in the settlers, the utmost amount of carving should not be expended on the interior of a wooden church. Certainly in a country like New Zealand, where hard wood is so common, and where great powers of wood carving seem natural to the people, if wooden churches are required, I can quite understand that both the hardness of the wood and the superior size of the timber would allow a much more elaborate style for wooden churches than can be thought of in Canada and New Brunswick. What I have been thinking of is a wooden church, to be built under the most untoward auspices and of the most intractable materials, the stunted pine trees of a very cold country. To these my observations mainly apply.

It is superfluous to waste your time on discussions about what are more naturally wooden in construction—benches, screens, pulpits, stall-work, &c., and the like. * * *

Profane Swearing.

We have a painful impression, says the editor of the *New-York Commercial Advertiser*, that this kind of blended vulgarity and immorality is upon the increase among us as a national fault. Hitherto, as a people, this has not been justly chargeable upon us as a prevailing crime. Other faults have the Americans—distinctive national features sufficiently unpleasant to note—but this coarse, absurd and wicked habit, it has been generally allowed, prevails in some countries that might be named, much more than in this. We refer, of course, to the common, grosser form of oath. Qualifications of it, and substitutes for it, bad enough in themselves, but less disgusting and demoralizing, American ingenuity has discovered, and sectional peculiarities in this as well as in other things are strongly marked. We regret to think that the offensive, direct, vulgar, wicked oath, is, however, upon the increase—that *profane swearing* or cursing is becoming more prevalent among American citizens, reducing those whom universal education and conscious independence should stamp as gentlemen to a moral degradation that cannot be atoned for by merely external advantages or proprieties.

We have reason to believe that we are not alone in the apprehension now expressed, and it has been matter of inquiry, how the evil has thus increased. There has been no abatement of the ordinary means of improving public morals. Christianity has ceased not to diffuse its curative and preservative principles, and education has gone hand in hand with her; together they have aided in softening the asperities of human nature, renovating the motives of human action, and laying down rules for human intercourse and social amenities, superadding the precepts of Divine revelation, and teaching reverence for the name and authority of Him whose awful name none can guiltlessly profane. Never, perhaps, was there more general outward respect shown for the sacred realities of religion, alike as a code of morals and a dispensation of privileges. And though it may perhaps be doubted whether the practical purity and benevolence of the religion of the New Testament have proportionately so much hold upon the heart as when the profession of Christianity was less general, yet undeniably the observance of its forms and ordinances exercises a wide and powerful control throughout the land.

Whence, then, it must still be asked, comes the increase of the evil now spoken of? Partly, we suspect, from the vast

European emigration, and more particularly that from England and Ireland. No American can visit England or Ireland without observing that among the lowest of the operatives and peasantry, disgusting oaths are habitual and common. We speak now of those classes who herd together in the worst parts of Manchester, Liverpool, London, and other cities, and the equally uneducated workmen of the rural and mining districts. These are far from representing the English character in the main, or the character of the English operative of the average intelligence and morality; but they form, numerically, an important part of the emigration which floods our shores and remains in our large cities. The same may be said of the Irish emigration. Any one who doubts this, may receive sad confirmation of the correctness of the representation by visiting the localities where this class dwell. The frequency of horrible and disgusting oaths will be found startling and distressing. "Ill weeds grow apace;" evil habits are easily propagated; and this will in some degree account for the increased prevalence among us of common swearing.

But this would limit the abomination to a certain class, and is of itself scarcely sufficient to account for its general increase. In a spirit of kindness to the parties, and under the sanction of a justifiable concern for the interests of national morals and the elevation of the American character, we shall refer to another source whence this evil derives support. The increase of profane swearing is one of the evils almost inseparable from the war spirit which, for two years, has been so prevalent among us. This could be proved. Experience would not refuse her testimony in support of this position. Any observant man knows that this is so. It was to be expected. War, even in a good cause, will more or less excite ferocity, and profane swearing is but one of its symptoms. Slaying and cursing are kindred acts, springing from the same motive or disposition. We know not when, so little provocation or occasion existing, we have heard so many oaths in so short a time, as on the steamboat which brought up from Fort Hamilton the officers and men of the New-York regiment of volunteers; and this was all the more saddening, because it was the habit of some who in every other respect were gentlemen.

We have given utterance to these sentiments prefatory to the following letter from the State Superintendent of Common Schools, which we find in the *Courier and Enquirer*. It does credit to the honorable writer, and proves also, by implication, (for Mr. Keator's letter is not given) what we have said about the increase of the evil, as it would seem that the superintendent at Kingston, in this State, had found it necessary to appeal to his superior for the justification of his refusal to grant certificates to teachers addicted to habitual profanity. Mr. Morgan's reply is as follows:—

"SECRETARY OF STATE'S OFFICE,
"Albany, July 21, 1848."

"SIR:—You desire to know whether habitual profanity should be regarded a disqualification in persons presenting themselves as candidates for school teachers. Among the qualifications required for a school teacher, a good moral character is not the least important. He may be a proficient scholar, and may possess undoubted ability to impart instruction with success, but if his instruction is immoral in its tendency, it is worse than ignorance. Profanity is not less a violation of morality than falsehood, drunkenness, or theft. It begets a recklessness of thought and action—a moral vacuum where every vice may find a sure receptacle; and in tender youth, a person entrusted with their character, their prospects, and their usefulness, it should not and cannot be allowed. Your refusal to grant certificates to teachers who are addicted to habitual profanity, is, therefore, in strict accordance with the rules of this department, and meets my approbation. Yours, respectfully,

CHRISTOPHER MORGAN,

"Superintendent of Common Schools,

"To MR. C. D. KEATOR, Town Superintendent."

The Home Journal.

Study a Child's Capacities.

If some are naturally dull, and yet strive to do well, notice the effort, and do not censure the dullness. A teacher might as well scold a child for being near-sighted, as for being naturally dull. Some children have a great verbal memory, others are quite the reverse. Some minds develop early, others late. Some have great powers of acquiring, others of originating. Some may appear stupid, because their true spring of character has never been touched. The dunce of a school, may turn out in the end, the living, progressive, wonder-working genius of the age. In order to exert the best spiritual influence we must understand the spirit upon which we wish to exert that influence. For with the human mind, we must work with nature, and not against it. Like the leaf of the nettle, if touched one way, it stings like a wasp; if the other, it is softer than satin. If we would do justice to the human mind, we must find its peculiar characteristics, and adapt ourselves to individual wants. In conversation on this point with a friend who is now the principal in one of our best grammar schools, and to whose instruction I look back with delight—"your remarks," said he, "are quite true; let me tell you a little incident, which bears upon this point. Last summer, I had a girl who was exceedingly behind in all her studies. She was at the foot of her division and seemed to care but little about her books. It so happened that as a relaxation, I let them at times during school hours unite in singing. I noticed that this girl had a remarkably clear, sweet voice; and I said to her, 'Jane, you have a good voice, and you may lead in the singing.' She brightened up and from that time her mind seemed to be more active. Her lessons were attended to, and she soon gained a high rank. One day as I was going home, I overtook her with a school companion. 'Well, Jane,' said I 'you are getting along very well, how happens it, you do much better now than at the beginning of the quarter?' 'I do not know why it is,' she replied. 'I know what she told me the other day,' said her companion.

'And what was that?' I asked.

* Our forests, in the United States, furnish every variety of wood in abundance—ED. BAN.

'Why, she said, she was encouraged.'

Yes here we have it—she was encouraged. She felt she was not dull in every thing. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there was in Franklin school an exceedingly dull boy. One day the teacher wishing to look out a word, took up the lad's dictionary, and opening it found the blank leaves covered with drawings. He called the boy to him.

'Did you draw these?' said the teacher.

'Yes sir,' said the boy with a downcast look. 'I do not think it is well for boys to draw in their books,' said the teacher, 'and I would rub these out if I were you; but they are well done. Did you ever take lessons?'

'No sir,' said the boy his eyes sparkling.

'Well, I think you have a talent for this thing; I should like you to draw me something when you are at leisure, at home, and bring it to me. In the meantime see how well you can recite your lessons.'

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies; while the teacher took every opportunity to encourage him in his natural desires. The boy became one of the first scholars, and gained the medal before he left school. After this he became an engraver, laid up money enough to go to Europe, studied the works of old masters, sent home productions from his own pencil, which found a place in some of the best collections of paintings, and is now one of the most promising artists of his years in the country. After the boy gained the medal, he sent the teacher a beautiful picture as a token of respect; and I doubt not this day, he feels that that teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his character.

THE LOVE OF GOD EVIDENCED IN GIVING HIS SON.—In hearing that this which we take and eat is Christ's body broken for our sins and his blood shed for our iniquities, we are occasioned to call to mind the infinite greatness of God's mercy and truth, and of Christ's love towards us. For what a mercy is this—that God would, for man being lost through his wilful sins, be content, yea, desirous to give his own only Son, "the image of his substance, the brightness of his glory," "being in his own bosom," to be made man for us, that we men by him might be, as it were made gods! What a mercy is this—that God the Father so should tender us, that he would make this his Son, being co-equal with him in divinity, a mortal man for us, that we might be made immortal by him! What a kindness is this—that the Almighty Lord should send to us his enemies his dear darling to be made poor, that we by him might be made rich! What bowels of compassion is this—that the omnipotent Creator of heaven and earth would deliver his own only beloved Son for his creatures, to be not only "flesh of our flesh and bone of our bones," that we might by him through the Holy Ghost be made one with him, and so with the Father, by communicating the merits of his flesh, that is, righteousness, holiness, innocency, and immortality, but also to be a slain sacrifice for our sins, to satisfy his justice, to convert and turn death into life, to make sin unto us grace, hell to us heaven, misery felicity! What a mercy is this—that God will raise up this his Son Christ, not only to justify and regenerate us, but also in his person to demonstrate unto us our state which we have; for in his coming we shall be like unto him! O wonderful mercy of God, which would assume this his Christ, even in human body, into the heavens, to take and keep there possession for us, to lead our captivity captive, to appear before him always praying for us to make the throne of justice a throne of mercy, the seat of glory a seat of grace; so that with boldness we may come and appear before God, to ask and find grace in time convenient! Again, what a verity and constant truth in God is this that he would, according to his promise made first unto Adam, and so to Abraham and others, in his time accomplish it by sending his Son so graciously! Who would doubt hereafter of anything that he hath promised? And as for Christ's love, O whose heart can be able to think of it anything as it deserveth? He being God would become man: he being rich would become poor: he being Lord of the world became a servant to us all: he being immortal would become mortal, miserable, and taste of all God's curses, yea, even of hell itself for us! His blood was nothing too dear, his life he nothing considered, to bring us from death to life. But this his love needeth more hearty weighing than many words speaking; and, therefore I omit and leave it to your consideration. So that, in the receipt of this supper, as I would you would tremble at God's wrath for sin, so would I have you to couple to that terror and fear, true faith, by which ye might be assuredly persuaded of God's mercy towards you, and Christ's love, through all things else preached the contrary.—*Bradford's Sermon on the Lord's Supper.*

A rough countryman asked Dr. Belknap, one day, if he really believed there was such a man as Job. The Doctor took the Bible, and made him read.

"There was a man in the land of Uz, whose name was Job."

"You see the Bible says so."

"So it does," drawled out the man; "and I don't know any thing to the contrary."

"Neither do I," said Dr. Belknap, and thus ended the inquiry.

In a mixed company, hearing a person speak in a very free manner against the Christian religion, he asked,

"Have you found one that is better?" And, the reply being in the negative, he added,

"When you do, let me know, and I will join you in adopting it."—*Life of Dr. Belknap.*

TRIFLING WITH SERIOUS SUBJECTS.—Nothing hardens the heart more effectually than literary trifling with religious subjects. Where all is theory or scholarship, the conscience is untouched.—*M. L. M.*

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, SEPTEMBER 2, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

WOODEN CHURCHES.—We are indebted to a friend and correspondent of its accomplished author, for the valuable article on Wooden churches, which our readers will find in our present number, and which, we trust, will be attentively considered, by those especially, who may have to do with the erection or alteration of rural churches. Mr. Scott's paper is doubly important to us, because it establishes the legitimacy of wood as a material for churches, and reclaims wooden churches from the utter contempt to which some would consign them: and because it indicates at the same time, with just discrimination, how far we can go with propriety in applying wood to the Pointed style of architecture.

We need hardly say, that where stone can be had, together with the means of using it to advantage, wood ought not even to be thought of as a material for church building. But in a large portion of our country, stone cannot be had at all; and even where stone abounds, the poverty of the parishioners compels them to build of wood. Taking into account the length and breadth of the land, it is probable that, for a generation to come, two thirds of all our churches will be constructed of wood. We have therefore thought that we could not better fill a portion of our columns than with the able paper of Mr. Scott, which we again commend to the thoughtful attention of all, who would see the taste (as well as the other faculties of man) sanctified and consecrated to His service, for whose glory all things are and were created.

The following appeal is from one well acquainted with the Institution for which he pleads. Our readers will perhaps remember the interesting account of a visit to Nashotah published some time since in the Banner, written by "W. L. K." Those who recognize the name of which these are the initials, will be well inclined to put confidence in the statements made. We have already so fully expressed our own sense of the great importance of Nashotah, and the rich blessing which must result from its successful operation, that we need say no more. The Church is well informed on this point; we trust her members will act according to this knowledge, and not refuse their aid in such a case.

Contributions may either be forwarded directly to Mr. Breck, or to the Editor of the Banner, who will acknowledge their receipt and send them to their destination.

NASHOTAH.—Are the friends of Nashotah aware that the institution is at the present time in great want of their aid? Owing to unforeseen occurrences the funds of the past year have been deficient for its support, and they are now left in debt about 300 dollars,—no trifling sum to them. The Church already knows of the self-denial of its members, and we assure our readers it could not be carried to a much greater extent than it has been. Will not the friends of Nashotah at once come forward and pay the trifling sum now due? It will relieve Mr. Breck from a great embarrassment, and can be easily done by a very few individuals.

Mr. Breck is now each month refusing applications for admission, because he has no place in which to lodge the students, and no funds to support them. If he had proper buildings to

accommodate them, he could now have fifty Divinity Students. The sum of one thousand dollars at the present time would enable him to accomplish this, and what an incalculable benefit would it be to the Church at the north-west! Are there not ten individuals who will contribute this? They will receive even in this world a hundred fold reward.

R. W. L. K.

DIOCESE OF INDIANA.—For the information and convenience of those who may wish to hold correspondence with regard to ecclesiastical matters connected with the Diocese of Indiana, I deem it proper to state that, in accordance with a resolution of the late Diocesan Convention, and his own often repeated expression of readiness to serve this portion of the Church until it shall have a Diocesan exclusively its own, BISHOP KEMPER is expected to continue his provisional jurisdiction, and discharge all the duties appropriate to his office.

Under existing circumstances, and for the information of such as may desire to settle in this Diocese, it is proper also to state that, although unhappily again disappointed in our expectation of having the Episcopate filled, the congregations will, as heretofore, continue to be visited with as much regularity as those of any other Diocese; and that the Bishop attends to correspondence and other duties with all the promptitude his remote residence will admit.

Bishop Kemper expects to commence his annual visitation of the Church in Indiana about the 23d of September. Letters in relation to this Diocese, which can reach Delafield, Wisconsin, by that date, should be directed to that place. Such as could arrive within two or three weeks after that time might be directed to Lafayette, Indiana, through which the Bishop expects to pass in his tour.

The Editors of other Church papers are requested to give this notice an insertion.

J. W. McCULLOUGH,
Lafayette, Aug. 9, 1848. Prest. S. Com.

CONVENTION OF WESTERN NEW YORK.—The following account of this Convention is from the Gospel Messenger. We rejoice, with thankfulness, to learn that the revered Editor of the Gospel Messenger is recovering from the dangerous illness with which he has been visited. As it would be a day of bitter grief to many had the issue been otherwise, so many hearts will be filled with gratitude to Him whose mercy has spared His Church so dear and valuable a life.

DIOCESAN CONVENTION.—The Editor, having been prevented, by continued illness, from attending the meetings of the Diocesan Convention, is indebted to a Rev. Brother, for the following account of the proceedings.

On the evening previous to the opening of the Convention, Divine service was celebrated in Trinity Church, Geneva, and a very excellent discourse was preached by the Rev. Wm. H. Hill of Brownville, Jefferson county. The Rev. Messrs. Clark, of Palmyra, and Walker of Ithaca took part in the services, which were attended also by several of the Clergy. The great body of the members of the Convention did not arrive in the village until the following morning.

At 10 o'clock, A. M., Wednesday 16th, a numerous body of the Clergy being assembled with the Bishop, proceeded into the Church. The Rev. Mr. Stryker, Missionary at East Bloomfield, commenced the service and read the Lessons; the prayers and Litany being said by the Rev. Mr. Norton, of Cape Vincent. The Ante-communion office was said by the Bishop, the Rev. Mr. Corson, of Bath, reading the Epistle, and the Rev. Mr. Watson, of Owego, the Gospel. The convention sermon was then preached by the Rev. Mr. Leeds, Rector of Grace Church, Utica. He took for his subject the profound words of St. John. "The life was the light of men," and proceeded in a very striking manner to enforce the truth that the word and Holy Spirit of God is the source of all true illumination, moral and intellectual. We trust that the Rev. Preacher may be enabled to comply with the request of several of his brethren, by the publication of his discourse. After sermon the Bishop proceeded with the Holy Communion Service, the alms of the congregation being collected by three of the Deacons present, and the Rev. Messrs. Watson, Bakewell, Carson, and Hobart assisting in the distribution of the Sacred Elements. The services were concluded before one o'clock, and the Convention was immediately organized, the Bishop taking the chair, and the Rev. Dr. Proal being elected Secretary, who appointed the Rev. D. C. Millett as his assistant. The roll of the Clergy was called and 51 answered to their names. The certificates of the election of Lay delegates were then referred to a committee and the Convention took a recess until half past 3 o'clock P. M.

At the opening of the afternoon session it was reported that delegates from 50 parishes were in attendance. The Bishop's address occupied the remainder of the afternoon. It contained the usual statement of the labors of our indefatigable Diocesan, and when printed will be found to indicate the increasing prosperity of the Diocese. Toward the conclusion of the address, the Bishop treated at some length two important topics; the formation of the Evangelical Knowledge Society, and the claims of Diocesan Missions. On both these subjects he spoke with even more than his usual force and earnestness. We shall not attempt any abstract of what he said, for the address itself will soon be in the hands of our readers. But as before that time, various representations will be spread abroad respecting both the manner and matter of the address, it is proper for us to say, that the Bishop with admirable dignity and ability, maintained his position, as appointed by God to watch over and protect the

Diocese committed to his care. The simple desire to discharge his duty, and the firm determination to do it faithfully, blended with kindness and courtesy towards every individual within his jurisdiction, spoke in every word, look and gesture. The lovers of the truth as well as the personal friends of the Bishop of the Diocese everywhere, may rest assured that he has on no occasion established stronger claims to their affection, respect and confidence.

Immediately after the address the Convention adjourned until the next day. The evening was occupied by the usual services in the church. The evening service was performed by the Rev. Mr. Macurdy of Waterloo, and Rev. Dr. Bolles of Batavia, and a sermon on Christian Education was preached by the Rev. Mr. Wilson, of Sherburne, joining together the injunction of Solomon, "Train up a child in the way that he should go, and when he is old he will not depart from it," and the words of the Psalmist, "It is better to trust in the Lord than to put any confidence in man." The Rev. Preacher maintained that if our children do not always walk in the right ways, it is because we do not train them up from earliest childhood, in the way that they are clearly bound by the Word of God to follow, i. e. the way of the church, and that too many churchmen do not put confidence in God, either to appoint the way their children should walk in, or to keep them in it when instructed in the privileges and duties of their Baptism.

At nine o'clock Thursday morning, the Convention assembled for Divine service, which was celebrated by the Rev. Mr. Cox of Casenovia, and the Rev. Mr. Tyler of Fredonia, the Bishop being in the Chancel. The minutes of the previous day's session were then read, and the committee appointed at the last convention to consider what measures might be taken to sustain Geneva College, made their report.—With the debate growing out of this matter, most of this day's session was occupied; indeed, with the exception of the sections of standing committee and deputies to the General Convention, the affairs of Geneva College constituted the sole business transacted by the convention. We rejoice at this, both as indicating that the Diocese is in a prosperous condition and needs little legislation, and, as an evidence that we are all becoming duly sensible of the immense importance of Geneva College. The action of the convention on this day we trust, under God, has decided the hitherto apparently doubtful fortunes of the College. Various suggestions of the committee respecting the interest of the Diocese in this institution were adopted by the convention in the form of resolutions, and a subscription towards filling up the endowment of the Hobart Professorship, was made, which amounted to near \$1350. When a similar sum shall be obtained, the subscription of \$15,000 requisite to secure the grant of \$15,000 more from the Society for the Promotion of Religion and Reading in New York, will be completed, and the College will at once receive an addition to its funds of \$30,000. We cannot doubt the few hundred of dollars now required will be speedily obtained.

The debate on this subject was interrupted by the hour for the election of Standing Committee and Deputies to the General Convention. This was accomplished very quietly and speedily. There was no opposite ticket, and but some half a dozen scattering votes.

The following persons were elected.

STANDING COMMITTEE.

Clerical.	Lay.
Rev. J. C. Rudd, D. D.	Mr. James Rees,
" Benj. Hale, D. D.	" W. C. Pierrepont,
" Wm. Shelton, D. D.	" T. D. Burrall,
" John Henry Hobart.	" David Hudson.

DEPUTIES TO THE GENERAL CONVENTION.

Clerical.	Lay.
Rev. P. A. Proal, D. D.	Mr. W. C. Pierrepont,
" H. Gregory, D. D.	" Horatio Seymour,
" Edward Ingersoll,	" Geo. B. Webster,
" J. V. Van Ingen, D. D.	" C. H. Carroll.

The only business that remained after the elections related to the minor arrangements connected with the closing of the Session. The Bishop made a brief and solemn address, prompted manifestly by a devout thankfulness for the peaceful and successful termination of the Convention. The Gloria in Excelsis was sung, and the Convention adjourned *sine die*.

Thus was brought to a close another of those periods, which, our Church and day, are sometimes marked by the painful and protracted strifes of party, but which in the Diocese of Western New-York have, for the most part, ended both happily and speedily. The last Diocesan Convention adjourned, as it did, on the morning of the second day, and we are but filled upon now as then to thank God, for bestowing upon us the blessings of peace.

The following is the summary of the Bishop's labors during the past year:

During the year since the assembling of the last Annual Convention, the Bishop has preached 152 sermons; baptized 70 persons; administered the communion service 26 times; ordained 11 Presbyters and 8 Deacons; transferred 9 Clergymen from other Dioceses; received 11 into the Diocese of Western New-York; has instituted 4 Rectors, and consecrated 4 new churches, has visited 122 Parishes, and confirmed 607 persons, and has travelled 5,300 miles in the discharge of his duties.—There are now in the Diocese 111 Clergymen, and 12 candidates for Orders. The contributions for various church purposes during the year, amount to \$6,728.

CAUTION.—A letter written by Rt. Rev. C. S. Hawks, Bishop of Missouri, authorizing an application for aid, in finishing St. Mary's church in his diocese, was lost on Sunday, 10th inst. in New York. The finder will confer a favour, by giving it with Messrs. Stanford & Swords, No. 139 Broadway. The public are hereby cautioned against any fraudulent attempt to make use of said letter.

We take the liberty of inserting the following letter from the faithful and indefatigable Missionary by whose zeal "a Monument is rising we trust whose top may reach unto heaven." The following shows by a moving illustration, how blessed is "the memory of the just."

DEAR BROTHER:—

I beg that you will add to the acknowledgements of the Ladies Missionary Association, of Christ Church, (omitted in last week's paper,) the following item. "From Miss Ann Simmons, through Mrs. Broom, \$40 00."

This, my dear sir, is one of the most interesting and encouraging donations which we have received for the building of Calvary Church. It shows that God indeed is with us when He inclines the hearts of His people to remember us in their last hours; this deceased servant of the Lord has long been known to all the worshippers of Christ Church. At every service, on every occasion of public worship, she was at her place, beside the chancel rails, on the bench provided by the Church for the inmates of that noble charity, *Christ Church Hospital*. As long as she was able to walk, she found her greatest pleasure in waiting on the Lord in His sacred courts.

From a small income, she managed to save the sum of forty dollars, which, she said some months ago, should be given to "Bishop White Chapel."

The day before her death, her excellent friend, the Matron of the Hospital, reminded her of the circumstance and inquired if her intentions remained unaltered. "Oh yes," she replied, "all I leave must be given to the *little Church up town*—the Monument to Bishop White."

May God of His goodness incline the hearts of many more, to aid our efforts, by bestowing upon us a portion of that wealth with which He has entrusted them for *distribution*. Thus can they witness their love to Jesus: and can promote the eternal interests of those poor and ignorant whom Jesus came to rescue from destruction.

Yours, truly,

Geo J. H. SMITH, JR.

To CORRESPONDENTS.—"Western's" communication did not come into the Editor's hands until too late for this week's Banner. The first shall appear in our next.

"The Conundrum" is very good and very pointed, but some of our Readers might deem it *too sharp*, while others would think it *too blunt*. With the author's permission, we will circulate it *privately*.

The following is the notice of a pleasant Memorial well bestowed.

A VALUABLE AND APPROPRIATE PRESENT.—The Ladies of St. Paul's Church have just purchased an elegant gold watch, with the design of presenting it to Rev. Dr. Gregory, late rector of the church. It was imported by Messrs. Willard and Hawley of this city, and heavily cased according to order with gold, eighteen carats fine. On the dial is an accurate view of Trinity Church, New York, and on the outside case, a correct and beautiful engraving of St Paul's Church, of this city. On the inner case is the following inscription.

"Presented to Henry Gregory, D. D., Rector, by the Ladies of St. Paul's Church."

The watch is one of the finest specimens of workmanship ever brought to this city, being full jeweled, and finished in every particular.

Its usefulness, beauty, and appropriate embellishments make it a most suitable gift as a token of high regard. We commend the good taste of the ladies in selecting an article so truly indicative of their kindness to their pastor: & hope he may long employ the hours, measured by its beautiful dial, in the good work to which he has been called, and with the same acceptance which has heretofore characterized his efforts.—*Journal*.

We take the following from the Calendar.

CHURCH DECORATION.—We find in the Illustrated London News of July 29th, the report of a speech delivered before the Archaeological Society of Lincoln, by the Bishop of Norwich, Dr. Stanley, who is well known as one of the leaders of the Evangelical party. "Archæology," says that Bishop, "teaches us to admire the greatness of those who designed such noble structures as the adjoining Cathedral, (that of Lincoln,) an edifice which modern architects cannot equal: and thus the science leads us to renovate the skill of our pious ancestors. Some jealous persons have said that Archæologists wish to bring back to our age, the barbarisms of the middle ages. I say we repudiate so false an accusation. What we do desire is to be able to equal our ancestors in erecting temples to Him to whom we cannot do too much homage. For my part, I am so much a Tractarian, that I would bring in the aid of sculpture and paintings in adorning our Churches." This is truth from an unexpected quarter.

Church Education.

The following from The Presbyterian Treasury, a leading paper of that denomination, are termed by the Freeman's Journal, "goodly jewels in a swine's snout." Such sound sentiments deserve a less offensive commendation: and the source from which they come, whatever it may be, is entitled to respect and praise. The writer is alluding to the system of Parochial Schools established by the Assembly.

"An objection against the General Assembly's plan of education is, that it is SECTARIAN in its character.

1. But it must be remembered that religious truth in any form, sustains the relation of *sectarianism to some minds*. Even if evangelical Christians should consent to surrender their peculiarities for the sake of general statements in which all should unite, these would still constitute sectarianism in the eyes of Papists, Socinians, infidels, &c. Where would such surrender end? Just where it *has* ended—in banishing every kind

of religious truth from the public schools, even in New England.

2. Teaching religion in schools is no more sectarian, than *teaching religion in the pulpit*. If it be allowable to preach the distinctive truths of the gospel on the Sabbath, why should the cry of sectarianism prevent our teaching them the rest of the week—in the school room, as well as in the lecture room, and at the prayer meeting?

3. We are under obligations to teach the *whole truth of God*. If our Church believes in the doctrines of grace, she is under obligations to teach the doctrines of grace. Paul considered himself free from the blood of souls, because he had not "shunned to declare the whole counsel of God." A worldly policy that hesitates to hold forth the doctrines of revelation, is not consistent with honest orthodoxy, or evangelical practice. It is not optional what we shall teach in religion. We must teach what we believe.

4. *True substantial religion* is not sectarian in its spirit.

5. *Sectarianism is better than nothingarianism*. We must take our choice. Even admitting that the former is an evil, it is the least of two evils.

"Union" churches are, of all others, the nurseries of bigotry.

8. The plan of education, which proposes to exclude religion from the schools, and to teach it through parents and pastors, is *also a sectarian plan*, just so far as it secures religious instruction at all. The only difference is, that the Assembly's plan results in more thorough religious instruction, without any more sectarianism—unless indeed the objector maintains that the more religion that a man has, the more is he a sectarian.

On the whole, we are persuaded that our Church schools ought to teach the whole truth of God, as the Church understands it; and that we ought not to be driven from our ancient landmarks by stratagems of anti-sectarianism, which is quite as often downright bigotry, as it is false liberality, or indifference to the truth.—*Calendar*.

Died, at her country residence in Burlington, N. J., August 17th, in the 87th year of her age, MRS. ELIZABETH J. SHIPPEN, widow of Dr. Edmund Shippen.

We make this record with a sad heart. It tells of the loss of a Parishioner, most venerable and beloved, by whose death a relation is severed dearer and more intimate than usual friendship. Even where such cause of deeper sorrow is wanting, we cannot but mourn over the loss of those who are the memorials of the earlier days of our country. How few are now the links of that chain which connects our age with the time of Washington. This brief notice tells that the chain has lost one more golden link.

Full of years, and crowned with the honors of a virtuous and christian life, "in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope," she has gone to her blessed rest. We might be thought partial in our love did we express our full sense of her worth. Gentle yet firm, spirited yet humble, adorned with the brightest gifts of mind and the best qualities of heart, it was her unusual lot to possess them unimpaired to the end. Though in the last few years of her life she was afflicted with the loss of sight, yet no darkness or gloom fell upon her path, for it was that which "shineth more and more unto the perfect day." A merciful Providence gave to her a lot in life suited to her calm and quiet temper. Her Faith ensured that serenity which was undisturbed by trying sickness or approaching death, and which has now become a bright and eternal calm. They who learned from her life how to live, were taught by her death, a more important lesson, how tranquilly and happily a christian may die. In the death of one so aged, so weary of earth, and so ripe for heaven, the voice of sorrow is hushed by that louder "voice from heaven saying unto us, Write, from henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors."

Communications.

For the Banner of the Cross.

St. John's Church, Maury County, Tennessee.

MR. EDITOR:—

I have so agreeable an impression of a Sunday which I recently passed in this interesting parish, that I feel an irresistible impulse to consign it to a more public record than the tablets of my own memory, and therefore would respectfully bespeak a place for it upon the pages of your journal. An inhabitant of the Western border of Tennessee, where whatever other sources of interest may exist, there is for the most part nothing striking and impressive in the way of natural scenery, you may judge that it was with something more than a negative sense of pleasure, that, as I journeyed toward Knoxville, for the purpose of attending the late convention of this Diocese, I had an opportunity afforded me of spending a little time in a portion of the State, which is not more noted for the fertility of its soil, than it is for the beauty of its landscape. I refer to the county of Maury, especially that portion of it through which the traveller passes on his approach to the village of Columbia, a name familiar to your readers as designating the residence of our honored Diocesan, and the site of the well known Female Institute under the direction of the Rev. J. G. Smith. There may be parts of our country which are more elaborately cultivated than this favored region; but few if any where the elements of beauty are more predominant. The massive character of the forest trees, the emerald verdure of

Calendar.

SEPTEMBER.

3d. 11th Sunday after Trinity.
10th. 12th Sunday after Trinity.
17th. 13th Sunday after Trinity.
21st. St. Matthew the Apostle.
24th. 14th Sunday after Trinity.
29th. St. Michael and All Angels.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

SEPTEMBER.

3d. (11th Sunday after Trinity,) A. M. St. Andrew's, Philadelphia, (Institution.)
10th. A. M. Church of the Advent, (Institution.)
P. M. Church of the Mediator.
17th. A. M. Church of the Advent, (Institution.) P. M. Kingessing.
20th. Brownsville. 21st. Washington.
23d. St. Paul's, Laceyville. 24th. A. M. St. Andrews, Pittsburgh; P. M. Christ Church, Alleghany; Evening, Trinity.
26th. A. M. Georgetown; P. M. St. Paul's.
27th. Beaver. 28th. Newcastle.
29th. Evening, Butler. 30th. P. M. Wayne Township.
OCTOBER.
1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; 3 P. M. Conestoguesville.
4th. A. M. Uniontown. 8th. A. M. Norristown, Ordination and Confirmation.
15th. Minersville and Schuylkill Haven.
16th. Evening, Bloomsburg. 17th. A. M. Jerseytown; Evening, Danville.
18th. A. M. Northumberland; P. M. Sunbury.
19th. A. M. Lewisburg; P. M. Milton.
20th. A. M. Derry; P. M. Muncy; Evening, Williamsport.
2d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Married.

At Granville, Ohio, on the 15th inst., by the Rev. W. C. French, Hon. James W. Borden, of Fort Wayne, Indiana, to Miss Jane, daughter of Mr. Brewster Conkling, of Springfield, Oswego co., N. Y. Sept. 2—1t.

Acknowledgements.

The undersigned, in behalf of the Wardens and Vestrymen of Christ Church, Lexington, Missouri, gratefully acknowledges the receipt of the following contributions towards the erection of the Church edifice, through the hands of Mr. Martin Reinhard, of Philadelphia.

From Messrs. Levick, Jenkins & Co.,	\$10 00
Daly & Johns,	10 00
Dutill & Humphreys,	10 00
B. Coats & Co.,	5 00
Moore, Hyle & Co.,	12 00
St. Paul's Church, Philad.,	23 00
Total,	\$72 00

The Vestry have made arrangements to have the Church covered in this fall. Any contributions towards the completion of the building, handed to the Editor of the Banner of the Cross, or to the Editors of the Episcopal Recorder, will be forwarded to us; and will be most opportunely, and most thankfully received.

JOHN A. HARRISON, Rector.

Mr. M. Reinhard, in behalf of Christ Church, Lexington, Missouri, gratefully acknowledges a donation of Eighteen Large Prayer Books, from the Ladies' Prayer Book Society, per Miss W. Smith. Also, Twenty-five Small Prayer Books from the Bishop White Prayer Book Society.

The following was received three or four weeks ago, but inadvertently omitted.—ED. BAN.

The Rev. J. G. Downing gratefully acknowledges the receipt of 22 volumes of Theological Works, for the Parish of St. James', Muncy, from the Bishop White Parish Library Association.

The Treasurer of the Bishop White Prayer Book Society acknowledges the receipt of twenty-five dollars from the Young Men's Missionary Society of St. Andrew's Church.

Notices.

CHURCH OF THE NATIVITY.—S. G.

The evening services will be resumed on Sunday next, 3d inst., at 7½ o'clock.

The morning hour for service is 10½ o'clock, except on the first Sunday of each month, when it is 10 o'clock. Sept. 2 and 9.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M. July 22—1t.

Advertisements.

Piano Forte Tuition.

The subscriber respectfully gives notice, that he will resume the duties of his profession on the 4th of September. Residence, 120 North Tenth street, above Race. J. A. GETZE.

Professor of Music, and Organist of Grace Church. Sept. 2—1t.

School for Boys.

O. B. KEITH, late of St. Paul's College, College Point, N. Y., will open on Monday, September 11th, at No. 24 Chestnut street, (south of Walnut,) sixth house west of Schuylkill 7th street, a Classical and English School for Boys.

As an important aid in the Moral training of youth, the cultivation of a taste for Church Music will not be neglected.

For further information inquire at this office. Sept. 2—1t.

Summer Street Seminary,
For Young Ladies.

REV. MR. WOODS will re-open the several departments of his Seminary for Boarding and Day Pupils, at No. 3 Summer street, (near Logan Square,) on the first Monday in September.

CARRIAGES will convey pupils, residing at a distance in the city, to and from the school. Sept. 2—2t.

FROM THE REV. DR. HARE.

PHILADA., Aug. 24, 1848.

Having had a daughter in charge of the Rev. Mr. Woods for nearly eighteen months, it gives me much pleasure to testify to the great satisfaction which my school has given. From the one case within my knowledge I should infer that his success in winning the dutiful regard of his pupils is remarkable.

G. EMLEN HARE.

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—1t.

THE EPISCOPAL FEMALE INSTITUTE will, by divine permission, be formally opened by the Bishop on Monday next, at 10 o'clock, A. M. The Clergy and the parents of the pupils are respectfully invited to be present on that occasion. Sept. 2.

West Penn square, Sept. 1.

Wanted.

A situation as Governess is wanted by a lady who has had several years experience in teaching all the branches of a thorough English education, with Music and French.

The most satisfactory references as to capability can be given. Address R. S. H. GEORGE, 16 south 7th street. Sept. 2—2t.

Miss Grimshaw's Female School,
Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.

REFERENCE—Rt. Rev. Alfred Lee, D.D., Rev. E. M. Van Deusen, Wilmington, Del. Sept. 2—4t.

More of Lamb's Delightful Letters.

The remaining Literary Sketches and Letters of Chas. Lamb, being his final memorials, by Thos. Noon Talford, one of his executors, and never before published, are now ready, in one elegantly printed volume, 12mo., with a very fine portrait on steel. Price \$1.

As one has said who knew Lamb well, "His letters are full of that odd, quaint, peculiar humor—that wit and wisdom, interwoven, which so strongly characterized the man, of that philosophy in a jest, which the dull and the formal could never comprehend for 'a jest's propriety lies in the ear of him that hears it.'"

And as Robert Hall has said, "Charles Lamb is an old and valued friend to all true lovers of the beautiful, the quaint, and the quiet of literature. Let those who have not read him, do so at once, but not hurry through the pages, expecting to find excitement and incident in every paragraph. They must read as one angles—placidly, lazily and patiently, and they will not be disappointed. Charles Lamb has justly been considered by some as the model essayist; his pleasant and true gentleness has rendered his productions universal favorites. His delicious 'Essays' are full of wisdom, pregnant with genuine wit, abound in true pathos, and have a rich vein of humor running through them all."

This volume contains the letters which were promised to the world by Talford when he published a former collection some twelve years ago, and are addressed to Wordsworth, Coleridge, Manning, Moxon, Rogers, Hazlitt and others, with some further reminiscences of Lamb's life. It is a delightful volume for perusal, and should be possessed by all who have the former collection. Just published by G. S. APPLETON, 143 Chestnut st. Sept. 2.

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, including French, Latin, Drawing, Stationery, &c., viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

Westchester Female Episcopal Seminary.

Miss P. C. Evans, Principal.

This Institution is located in the unusually pleasant and healthy Borough of Westchester, Chester county, Pa.; to which access is had twice a day from the East and West by Railroad.

Tuition will embrace all the branches of a thorough English education, viz: Orthography, Reading, Writing, Geography, Grammar, Practical and Rational Arithmetic, Book-keeping, Algebra and Geometry; Natural, Ancient and Modern History; Intellectual, Moral and Natural Philosophy; Astronomy, Chemistry, Composition, Botany, Physiology, Plain and Ornamental Needle Work; and in addition, instruction will be given in the Latin, French and German languages.

TERMS.—Tuition and Boarding, including washing, &c., \$75 per session. Music and the languages at moderate extra charges.

REFERENCES—Rt. Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school;) Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa. Aug. 26—1t.

COLLEGE OF ST. JAMES,
Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

The Grammar School

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the grammar school and prepared for admission into the college.

The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

A mercantile course of study is provided for those who desire it.

Application for the admission of pupils or for further information may be made to

JOHN B. KERFOOT, Rector,
College of St. James. P. O., Md.

Aug. 26—8w

A Governess Wanted.

A lady in a healthy part of Maryland wishes a Governess for four children. She must be competent to instruct in French, and all the branches of an English education, and to instruct two of her scholars in the rudiments of music. A communicant of the Episcopal Church would be preferred. All communications to be directed to E. A. C. Ellicott's Mills, Maryland. Aug. 26—2t.

VAN DOREN'S INSTITUTE

FOR YOUNG LADIES,

Removed from No. 373 Spruce street, near 12th, to Oak street, West Penn Square, 3d door south of Filbert, Philada.

Prof. J. LIVINGSTON VAN DOREN. } PRINCIPALS.
Rev. H. J. DAVID. }

This Institution having been removed from 373 Spruce street to West Penn Square, Oak street, 3d door south from Filbert, will commence its next session, Sept. 1.

The course of Education under the personal instruction of the Principals, assisted by their ladies, is designed to be full, thorough, and finished.

Tuition (including the Latin, Greek, Hebrew, French and German languages, Drawing, Stationery and Fuel,) for pupils under 10 years of age, \$15 a Session of five months; from 10 to 13 years, \$30, over 13 years, \$50. Board and Tuition, \$300 a year. For further information see Circulars, to be had at the Bookstores of Messrs. Appleton, Perkins, Wardle & Hooker, in Chestnut street, or the Principals at the Institute, Aug. 19—2m.

REFEREES.

Rt. Rev. A. Potter, D. D. L.L.D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D.D.; Rev. H. W. Ducchet, D.D.; Rev. M. A. De W. Howe, Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia.
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; Rev. S. H. Cox, D. D., Brooklyn.
Rev. J. J. Blake, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C.; Rev. F. L. Hawks, D. D., New Orleans Rt. Rev. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. Melville, D. D., Bishop of Ohio, and Rev. B. Beecher, D.D., Cinn. Ohio.

Shelby College, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdams road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as to their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next.

There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the Institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences,	
per session of 10 months,	\$40 00
Modern Languages—French, German, Italian or Spanish, each	20 00
English Studies, in the Preparatory Department,	25 to 30
Board, Fuel, Washing, &c., for a session of 10 months,	110 00
Fuel, and Servant's hire for Public Rooms,	3 50
Music and Drawing, if desired,	15 00

The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky.

WM. J. WALLER, President.
Shelbyville, Ky., July 6, 1848. Aug. 5—eow

BOOK AND JOB
PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia.

The Episcopal Bookstore.

R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Book Store* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

The Old Man's Home, an Allegory, by Adams,	
The King's Messengers,	do do.
The Dark River,	do do.
The Shadow of the Cross,	do do.
The Distant Hills,	do do.
Sacred Allegories,	do do.
The Vast Army,	do do.
Hawthorne, a Tale of and for England, in two volumes,	

Third Edition.

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Lady Mary, or not of the World, by do.

Margaret the Pearl, by do.

The Recognition of Friends in another World, by Dr. Dorr.

The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.

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Joy and Peace in Believing.

The Dew of Heaven.

Flowers for Heaven.

Melville's Sermons, New Edition, 2 vols.

The Churchman's Library, 2 vols.

Mercy for Babes, by W. Adams.

Prayer Books from 20 cts. to 8 dollars.

Hebrew Tales, selected and translated from the writings of the ancient Hebrew sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz.

Ecclesiastical Mnemonika, or Aid to Memory, in storing the mind with a correct knowledge of Ecclesiastical dates, together with much other aid to the memory.

Manton on James—Practical Exposition of the Epistle of James, by Rev. Thos. Manton, D.D.

Jenkyne on Jude, an Exposition upon the Epistle of Jude, delivered in Christ Church, London, by the Rev. Wm. Jenkyne, M.A.

Daille Exposition of the Epistles of the Philipians and Colossians.

Bishop Horne's Complete Works, 2 vols.

Melville's Sermons, new edition, 2 vols.

Bridges on the Christian Ministry.

Barrow's Works, 3 vols.

Leighton's Works.

Taylor's Sermons.

Bunt's Works, complete in 4 vols.

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The Rev. John A. Clark's Works, 6 vols.

Obligations of the World to the Bible.

Atactions of the Cross, by Spring.

Christ on the Cross, by Stephens.

Published and for sale by

R. S. H. GEORGE, 16 south 7th st.

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.

Jeremy Taylor's Whole Works, 3 vols, Royal 8vo.

Dr. John Scott's Works, 6 vols, Oxford edition.

Bishop Sanderson's Sermons, 2 vols, London edition.

Stillington's Origines Sacre, 2 vols, Oxford edition.

Bingham's Christian Antiquities, 2 vols, London.

Sherlock's Whole Works, 5 vols, 8vo.

Hawker's Complete Works, 12 vols, 8vo.

Macknight's Harmony of the Gospels, 2 vols.

Witsius on the Apostles' Creed, 2 vols.

Leland's View of the Deistical Writers.

Barrow's Works, 3 vols. Hooker's Works, 2 vols.

Sim-on's Whole Works, 21 vols, London edition.

Bishop Horne's Works, 2 vols. Leighton's Works, 2 vols.

Usher's Body of Divinity. Knapp's Theology.

Murdock's Morheim's Ecclesiastical History.

Kitt's Biblical Cyclopaedia, 2 vols.

D'Oyley and Mant's Commentary on the Bible, 3 vols.

Bishop Brownell on the Prayer Book.

Graves on the Pentateuch. Bridges on Proverbs.

South's, Melville's, Saurin's, and Tillotson's Sermons.

Liturgy compared with the Bible.

A very large collection of Standard Theological Publications—and for sale at really low prices by

DANIELS & SMITH,

Fifth and Arch streets, Philad.

Academy of the Protestant Episcopal Church,

341 Market Street.

The Autumnal Session will begin on Friday, September 1.

An addition having been made to the number of the Teachers, the schools, of which the Academy consists, (from one to another of which the pupils pass every fifty minutes,) will be increased after the present vacation to six. The whole, as heretofore, will be superintended daily by the Principal, and from time to time by the Bishop of the Diocese and a monthly Committee appointed for the purpose by the Board of Trustees. Circulars may be had at the Bookstore of Messrs. E. C. & J. Bidle, S. W. corner of 5th and Minor sts., and after the present month, of the Janitor at the Academy.

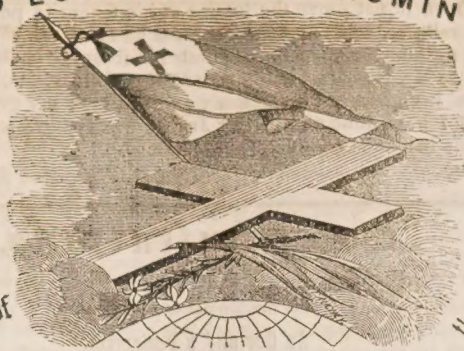
G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 9, 1848.

[VOL. X.—No. 36.—WHOLE No. 506.]

For the Banner of the Cross.

The River Saco.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

The Saco has its springs in New Hampshire, near the celebrated "NOTCH" of the White or Agiocochook Mountains, and reaches the Atlantic after a winding course through the State of Maine. It receives the waters of many lakes and streams, passes over numerous falls, and is throughout remarkable for its clearness and beauty.

From Agiocochook's granite steeps
Fair Saco rolls in chainless pride,
Rejoicing as it laughs and leaps,
Down the gray mountain's rugged side :—
The stern rent crags and tall dark pines
Watch that young pilgrim flashing by,
While close above them frowns or shines
The black torn cloud, or deep blue sky.

Soon gathering strength it swiftly takes
Through Bartlett's vales its tuneful way,
Or hides in Conway's fragrant brakes,
Retreating from the glare of day ;—
Now, full of vigorous life, it springs
From the strong mountain's circling arms,
And roams, in wide and lucid rings,
Among green Fryburg's woods and farms.

Here, with low voice, it comes and calls
For tribute from some hermit lake,
And here it wildly foams and falls,
Bidding the forest echoes wake :—
Now sweeping on it runs its race
By mound and mill in playful glee ;—
Now welcomes, with its pure embrace,
The vestal waves of Ossipee.

At last, with loud and solemn roar,
Spurning each rocky ledge and bar,
It sinks where, on the sounding shore,
The broad Atlantic heaves afar :—
There, on old ocean's faithful breast,
Its wealth of waves it proudly flings,
And there its weary waters rest,
Clear as they left their crystal springs.

Sweet stream ! it were a fate divine,
Till this world's toils and tasks were done,
To go, like those bright floods of thine,
Refreshing all, enslav'd by none.—
To pass through scenes of calm and strife,
Singing, like thee, with holy mirth,
And close in peace a varied life,
Unsullied by one stain of Earth.

Selections.

The Devoted Man of Science.*

DR. JAMES HOPE.

"The device of the excellent author of 'Theron and Aspasia' was ingenious and instructive. At the end of a long and almost tiresome avenue in his garden a beautiful arbour promised the wished-for rest ; but on reaching the attractive spot a plain surface was only found, all was light and shade—a complete illusion, with the motto in the centre of the painting, 'Invisibilia non decipiunt.'"—THOMAS H. BURDER, M. D.

There is something—such is the remark in substance of a clever writer—peculiar in the professions of medicine and surgery. The subject of study and observation in these professions is the human body—the most complicated of all God's works, and the one most calculated, in enlarged and comprehensive minds, to inspire admiration and reverence of the all-wise Author ; and yet there is, probably, no class of men in which there are so many sceptics or even positive infidels, as among physicians and surgeons. Strange—the frequency of religious doubt amidst the brightest evidence !

Now, whether stern truth or tempting exaggeration be most

* From "The Closing Scene ; or, Christianity and Infidelity contrasted in the last hours of remarkable persons." By the author of the "Life-book of a Labourer." London: Longmans and Co. The idea of this volume is a happy one. We find here proof enough that the only stable support in the hour of sickness and death is simple faith in Jesus. We were personally acquainted with more than one of the individuals whose last hours are here narrated ; and, though some trifling mis-statements meet our eye, yet on the whole we think the character of each well delineated.—Ed.

apparent in this remark, from its censure he must be excluded whose name heads the present chapter. An impassioned lover of science ; indefatigable in the pursuit of truth ; highly gifted by nature ; and master of information, various, versatile, and always at command, the abiding sway of religion hallowed every acquirement, and lit up every advance in the realm of knowledge. "Lord, what wilt thou have me to do ?" was the governing question of his daily life. Nor did he fly to religion, as may be affirmed of many, when galled by the world's neglect, or when baffled in some favourite pursuit. He was a successful man. Of him it was observed, and with truth :

"How few at the close of life can look back and say, as Dr. Hope might have done, that, so far as this world is concerned, they have accomplished all that they have planned, and attained all that they had desired !" His career, if brief, was singularly unclouded.

He took up his permanent residence in London as physician in Dec., 1828, with only one private friend, Mr. Aeneas Mackintosh, of Montagu-square, and one medical acquaintance, Dr. Henry Holland. His professional maxims, suggested by his venerable father, adopted, and steadily acted upon by himself, were simply these :

1. Never keep a patient ill longer than you can possibly help ;
2. Never accept a fee to which you do not feel yourself justly entitled ; and
3. Always pray for your patients.

His fame rose rapidly. In 1831 he was appointed physician to the Marylebone infirmary ; in 1834, assistant-physician to St. George's hospital ; and in 1839, physician to that truly noble institution. Previous to this last triumph he had given to the world his two elaborate and enduring works on "Morbidity Anatomy," and on "Diseases of the Heart."

The amount of mental toil he underwent as a medical writer may be gleaned from the following fact :

It had long been his custom to work with little intermission from seven in the morning till twelve at night ; but, when once engaged in any work of interest, he seemed not to feel fatigue, and to know not where to stop. While writing this book* he frequently sat up half through the night. When completing it he often rose at three in the morning ! On one occasion he rose at three, wrote, without cessation, till five the following morning, then went to bed ; and at nine o'clock Mrs. Hope, for he had been married a few months before, was at his bedside, writing to his dictation while he breakfasted !

The highest medical honours now appeared within his reach. His professional opinion was eagerly sought by patients from every part of the kingdom. His income rose to four thousand per annum. But mortal disease—to be subdued by no skill, and alleviated by no expedients—assailed him ; and, in March, 1841, at the age of forty, he retired deliberately to Hampstead—to die !

"But so completely had he gained the confidence of his patients, that, even after he had retired from practice, they insisted on consulting him. During the first three weeks after his retiring, he made 100/.—that is, rather more than 1,700/. per annum—in fees received from those who would not be refused. Even after his removal to Hampstead he might have been fully occupied with seeing those who, having come from the country, did not hesitate to go a few additional miles for his advice. So late as the day before his death, he declined a visit from one of his former patients."

Three prominent features in his character challenge attention and remark :

1. His habitual disinterestedness.
"In the earlier years of his residence in London it was his delight, and indeed his frequent custom, to spend the night at the house of a patient who was dangerously ill ; and, though the increase of his practice rendered this impossible at a later period, yet he occasionally thus indulged himself even till within two years of his death. These attentions were not confined to the rich. There was a gentleman of large fortune, whose dying bed he had thus soothed, and whose family avowed their deep obligations to him. Grateful as they were for that kindness to which the rich are so accustomed that they almost deem it their prerogative, they were much surprised some time after to find almost similar attentions lavished on a groom, who was seized with a dangerous complaint, requiring almost constant watching. After the most assiduous attention on the part of Dr. Hope, accompanied by the divine blessing, the groom recovered ; and the family afterwards mentioned the circumstance as illustrative of Dr. Hope's genuine benevolence, uninfluenced by considerations of wealth and station."
2. His sleepless jealousy for God's honour.

He maintained that no calling in life should be prosecuted without distinct reference to the great First Cause and Lord of all. In his conversations with medical students he frequently combated the infidelity and materialism too often embraced by them, on the false notion that such opinions indicate superior

intellect. As a medical lecturer he never opened or closed a session without introducing religious allusions and motives to action, and animadverting on the irrationality of infidelity.

3. His practical and unhesitating reliance on the Most High.
"On this occasion* Dr. Hope gave a very decided proof of the strength of his religious principles. After he had been for some days engaged in the canvass, with little apparent prospect of success, a party of very influential medical governors sent to offer him their support. This communication was made at ten o'clock on Saturday night ; and, as persons naturally feel their own honour interested in the success of their candidate, these gentlemen stipulated that he should canvass most actively and under their guidance. To this Dr. Hope made no objection ; and they proceeded to point out his work for the following day, Sunday. To observe the Lord's Day was, however, a principle from which he could not swerve. He preferred risking the offered support to offending his God. He urged that, without the divine blessing, his election could not prosper, and that he could not expect that blessing while acting in opposition to the divine commands. It was in vain that his new friends argued, intreated, and even threatened to withdraw their support. Dr. Hope was inflexible ; and they finally yielded the point, thinking him no doubt an odd fellow, who could prefer religion to self-interest, and who would rather trust to the promises of God than to his own exertions." Such a man could not be deserted, in his "hour of need," by Him whom he served ; and this is his closing scene :

After removing to Hampstead, Dr. Hope never went out in his carriage but once, and that was to Highgate cemetery, where he intended to be buried. Without indulging unmeaning fancies on the subject of his interment, he gave directions for it as for any other ordinary affair. Mrs. Hope, having hinted the possibility of her attending the funeral, he seized the idea with joy, and eagerly intreated that, provided it did no violence to her feelings, she would be present.

Dr. Latham, the last time he saw him, inquired if he "felt quite happy."

"Perfectly so," was Dr. Hope's reply. "I have always been a sober-thinking man ; and I could not have imagined the joy I now feel. My only wish is to convey it to the minds of others ; but that is impossible. It is such as I could not have conceived possible."

He was particularly anxious to convey a cheerful idea of death, and his own happiness in the prospect of it, to the mind of his son, who was at that age when all impressions sink deep into the mind. He often talked to him of his great gain, and used sometimes to say :

"You see, Theodore, what a lucky fellow I am. You have your fortune to make ; but mine is ready-made for me. I am going to my heavenly inheritance. You know how hard I used to work formerly to get fees for you and mamma ; but all that is over now : my toil is at an end."

He then spoke with much warmth and gratitude of the many blessings that had been vouchsafed to him. He noticed that, though God had not thought fit to give him affluence, yet he had always had enough. He dwelt with especial interest on the large share of intellectual enjoyment that had been granted him—more he believed than to most men—and "this blessing ought to be taken into account."

On Monday, finding him much weaker, I said† :
"I think that one week will do great things for you."
"Do you think so, indeed ?" answered he very quickly, and with a radiant smile. "Very well, whenever God pleases, be it soon or be it late, so that I go off in such a way as not to frighten you. I think, however, that you are very much mistaken. I must get weaker yet, and take to my bed."

On Wednesday morning he was much weaker ; and I then said that I thought my words about a week would come true.

"Do you mean about my dying in a week ?"
"Yes," I answered.

"I think it is very likely, as this tugging at my chest is very distressing, and gives me a sensation of faintness."

His departure, and all the tokens of its approach, were constant subjects of our conversation ; and one never feared to depress him by noticing the progress of his disease. The effect was always the contrary ; and, as I never had been with an invalid, he frequently called my attention to the symptoms of declining strength, and commented on them medically. During this day he was very restless, but betrayed no symptoms of impatience. His bed could not be made to his satisfaction ; but he seemed to be perfectly aware that this arose from his own feverish state. Instead of evincing annoyance at the repeated failures to promote his comfort, he only praised the patience of the attendants in making and re-making it so often. The most common services were exaggerated by his grateful spirit into acts of extraordinary kindness, and he frequently lamented the trouble which he feared that he was giving to all around him.

* Contest for the office of assistant-physician to St. George's hospital.

† Mrs. Hope is the speaker.

* "On Diseases of the Heart."

He slept during almost the whole day; waking, however, every ten minutes or so, and asking me to read to him. This I did; first from the bible, and then from "Leighton on St. Peter." As soon as I began he fell asleep; but whenever he awoke he regretted that he had not heard anything, and begged me to "give him another trial." He had often said that, though unable to follow the connected thread of my reading, he never failed to pick up what furnished him with delightful meditations.

It was evident that he was worse; but neither of us apprehended any immediate danger. When awake he continued, however, to take an interest in our ordinary occupations. He directed me to put some lights into a drawing which I had finished some months before; and even so late as half past six o'clock he told me to put up his own drawing of Staffa, in order that he might look at it.

At half past eleven at night, the thermometer having fallen considerably, I shut the window, and told him my reason. In a minute he called me to his bedside, told me to keep a good fire for myself, but to open all the windows and doors as much as I could bear. He then complained of great embarrassment in his respiration, and expressed a doubt whether he should get through the night.

I made some parting observations. He rejoined, "I will not make speeches; but I have two things to say."

The first was an affectionate farewell to myself. In reply, I reminded him of the superior satisfaction he possessed of having promoted my happiness, not only in this world, but also, as I trusted, in the world to come.

He answered meekly, "It was not I."

Here he was interrupted by coughing. When he was again quiet I reminded him that he had another thing to say, and begged him to take the earliest opportunity of doing so. He then added, "The second is soon said. Christ is all in all to me. I have no hope but in him. He is indeed all in all."

I quoted "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." He said, "They do comfort me. There is no darkness. I see Jordan, and the heavenly Joshua passing over dry shod."

Throughout the night, when awake, he was perfectly calm and collected. At his request I read the fifteenth chapter of the 1st Corinthians; and at a later period he begged me to repeat texts, which I did from time to time. He frequently asked whether I was cold or tired; made inquiries as to whether I was adequately clothed, and proved, in various ways, that he retained his faculties, and his characteristic solicitude for others. He also directed me what medicines to give him, how to prepare them, altering the quantities, and making medical observations from time to time on his state.

At ten minutes to two he said, "You see it will not do;" and repeatedly urged me to go to rest, "as I must be tired," promising to waken me when he came to the last!

At ten minutes past three he left a parting message for Theodore, directing him always to pray to God. He then begged me not to make him speak, as it would cause him to go sooner. A minute after, he said in a quick, lively tone, and with a smile of joy:

"I am going now: I shall soon sleep."

"And you will wake again?"

"Yes."

I quoted "Those that sleep in Jesus will God bring with him."

"He will."

Thinking he was going immediately, I said, "Lord Jesus receive his spirit."

This he repeated after me three or four times, and also some other things, of which I only caught the words "God," "Christ," "triumph."

Day beginning to dawn, he looked out of the window; and I remarked—

"What a glorious day is dawning on you, my dearest!"

He assented with a look of joy.

I said, "There will be no sun and no moon there; for the Lamb will be the light thereof."

Looking fixedly before him, he murmured, "Christ," "angels," "beautiful," "magnificent," "delightful;" and then turning to me, with a look as if re-assuring me, "Indeed it is."

At one time he said, "This suffering is little to what Christ suffered on the cross."

I quoted, "But our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

A few minutes afterwards he said, "I thank God!" And these were the last connected words which he spoke.

I also read several texts, to which he assented either by word or sign. I continued to do so at intervals so long as he breathed; but he soon ceased to respond, though he must have heard them, as he gave the following sign of consciousness.

At ten minutes past four, being tired of standing, I removed to the opposite side, and sat down on the bed. He missed me, immediately, and, following the sound of my voice as I continued repeating texts, turned his head with great effort towards me, and, grasping my hand, gave me a dying look.

His hold relaxed immediately; and he gave no further sign of consciousness, except occasionally turning his eyes to me. He continued to breathe till twenty-three minutes past four, when he slept in Jesus.

What a peaceful close to an active and faithful life! How completely the fear of death was taken away! How thoroughly all regrets at his early doom, at prospects so bright and so suddenly overcast, at so abrupt and final a termination to all his labours, and studies, and projects for the benefit of his fellow-creatures, were quenched in the anticipation of approaching glory!*

* This was no passing or evanescent feeling. One day he met Dr. Chambers in consultation at the house of a patient;

Does it not prove the justice of his favourite position, that, 'if religion was any thing, it must be every thing'? and bear out the conclusion of the celebrated William Grimshaw, addressed to Mr. Romaine, in the year 1763, "When I die, I shall then have my greatest grief and my greatest joy; my greatest grief that I have done so little for Jesus; and my greatest joy, that Jesus has done so much for me?"

Church of England Magazine.

Communications.

For the Banner of the Cross.

An Ode and a Postscript.

MR. EDITOR:—

Your past condescension emboldens me to submit a few lines,—an Ode on the first great consummation of our internal improvements. They were rather hastily thrown together in "days o' lang syne,"—when, as the best effusions were but the scratching of a goose-quill, the worst affected equal merit, having the same origin. Steel pens have not given dull scribblers more self-knowledge; and I venture again to forget my poetical inaptitude and encroach on your forbearance. The piece was written in 1825, a few days before the New York Canals were traversed their whole length. The Postscript, from Vulcan, he might have dated some ten or a dozen years ago; but it was only in these dog-days that it arrived. Perhaps he meant it as an anticipatory exultation in the glories of the Pennsylvania Rail Road. I have appended a reflection or two.

MYTHOLOGY EXTENDED:

For the New York Canal Celebration, Nov. 1825.

When Saturn of old from dominion was hurled,
And to three rebel sons his broad empire surrendered,
The gray-bearded god thus divided the world,
And to each of the ingrates his portion he tendered;—
"O'er land and o'er sky
Let Jove rule on high,

In the shades will dark Pluto a kingdom descry.
While Neptune, o'er fountains and waters supreme,
Shall govern the ocean, and reign in the stream."

Quoth Neptune, "'Tis hard, since of worlds there are three,
One below, one above, infernal, celestial.

The globe should but half be conferred upon me,
And Jove interfere in the mid-realm terrestrial:
The rogue takes command
Of all the fair land,

From the loftiest hill to the water-worn strand;
While I am abandoned with billows to toil,
At bay my just sway o'er the rich blooming soil."

For ages bold Neptune left Jove to himself,
A rover mid surges, in rivers, to fountains:
Roused at length, he exclaimed to each watery elf,—
"Go, bear ye my floods over dales and through mountains;
My car, in its pride,
Across empires shall glide.

Borne smoothly along the CANAL's gentle tide;
Triumphant my trident shall float through the land,
And the globe, undivided, confess my command."

Rejoiced the old Deep as its monarch thus spoke,
And crowds of the water-gods soon were in motion;
With tridents they furrowed the soil and the rock,
And sea came to sea, giant lakes to the ocean:
Now Erie, Champlain,
Flow calm to the main.

And Neptune o'er all has expanded his reign:
Rule Pluto beneath, and rule Jove in the skies,—
The Earth, land and water, is Neptune's fair prize!

POSTSCRIPT.—BY VULCAN.

To the surge, mighty Neptune, your tritons remand,
Their bravado is cooling, exhausted their flutter;
You've wrested from Jove just enough of his land
To float a dull boat through a half-stagnant gutter!
There your dolphins give place
To jades at snail's pace,

All Olympus indignantly flouts the disgrace!
Know that Vulcan has conquered another long slip,
Where 'a mile in a minute' shall gladden the trip.

Canals be your glory! The RAIL shall be mine!

Your doom is to struggle with indolent water:
Madding fire with the rage-hiding lymph I'll combine,
Coursing swift, like an eagle to far-distant slaughter;
Creative, my forge,
Like a new Demiurge,

For the road, for the horse, shall its iron disgorge:
Round the globe, like a whirlwind, my chariots shall fly,
Neptune diving amazed, clambering Jove up the sky!

Mythology, patient reader, was once divinity and sacred history,—the divinity and the sacred history of gods and demigods,—inculcated and in due measure expounded by philosophical, poetical and professional priests. And "Mythology Extended" should be proportionally in the same category.

and having alluded to his approaching death, Dr. Chambers kindly answered "that he ought not to despond, for that he would be quite well yet." Dr. Hope stopped him with an assurance that he needed not to be thus cheered, for that he was well aware of his condition; that, besides, the nature of Dr. Chambers' communication was not cheering, for he should be sorry to be detained long from his heavenly inheritance, and to exchange its prospect for the toils of his profession.

Vulcan's Postscript, indeed, is rather undignified in tone; lauding swift locomotion, which is a thing of course among gods, though coveted by men; not breathing ambition, that temper actually mean and unholy, yet reputedly divine, which would ever be awake and urgent in a deified plurality. Yet the Postscript adverts to the vain, plausible, and aspiring subdity of the Oriental Sages, the *Demiurge*, who (it was said) thwarted the better and wiser Supreme Power, by becoming a creator,—i. e. by giving to shapeless matter, previously existing, its various forms,—and by withdrawing from that Power the homage of the intelligent creatures so produced. Nor is it without a hint that the *Optimus Maximus* (which Jove was called, and either was or was not, in mythological reality, as the philosophy or the fable happened to run,) might be driven from the earth, by of course the concentrated worldliness likely, amid the numerous better results, to follow locomotive speed and facility, jumbling mankind together in exoriated competition, and at the sacrifice very largely, both directly and indirectly, of personal calmness and domestic quiet. The Ode, however, is a somewhat truer echo: and if it were heroic in style and well executed, it would be an approach to the verisimilitude of mythology, i. e. of the *theology* of the ancient heathen, especially of the Greeks.

Theology! Even so, worthy reader: such-like, at least in part, was theology among the Gentiles, before Christ came. They not only had their "dumb idols," but their insane theories and stories of the attributes and the doings of the personages represented by these idols;—the Oriental theories or imaginations being more (emptily) profound; the Greek and Western, more palpable and popular, and sometimes not more elevated than the fancies now laid before you, besides that they were often utterly unprincipled, and even atrocious for immorality. That such endocrination, in such a form, obtains no longer in Christendom, should awaken devout gratitude to the Almighty. Yet, that another idolatry is grafted on a purer belief, and that the most depraved misbelief and teaching are rife without even the transparent veil of idolatry, calls for the deepest humiliation and the most earnest prayer for deliverance, both as the elect community and individually, from the entire abominations, in all their phases.

If this gratitude, this abasement, this entreaty, have been excited in the reader, the foregoing mental relaxation will not have been profitless.

Philadelphia, August, 1848.

TRX ADAM,
Bp. H. V. Onderdonk

For the Banner of the Cross.

American Colleges,

Should not Churchmen support Church Colleges? This is a question often heard, and yet many to whom it is addressed think that the only reason why they should send their children to these institutions is, for the sake of the College itself; in other words to patronize it. We assure them, there is a much deeper reason involved; it is the *welfare of their own children*. Without referring to the fact that in other institutions they cannot of course be brought up in *Church principles*, we would confine ourselves to the statement, that often *their orthodoxy on vital and fundamental principles may be affected*. This is a point which may touch some who care little for other considerations, and we would therefore take with them the broad ground, that if they do not send their children to Church Colleges, they can have no security that they will be brought up even in the *essentials* of the Christian faith.

These thoughts were suggested to the writer by attending the late Yale College commencement. The general cry now is—"Harvard has been long since indeed given up to hopelessness and acknowledged heresy, but Yale—good old Yale—is staunch and true. There, we Churchmen may send our sons without fear. True, it is a Congregational College, but then it is orthodox in all the essential doctrines of Christianity. No danger of Yale following in the steps of Harvard. Its friends have never given any intimation of leaning to Socinianism." Now let me tell one of the signs of the times.

Two evenings previous to commencement, the Annual address before the Congregational ministers of Connecticut—the *Concio ad Clerum*, as it is called—was delivered at New Haven. This meeting has usually been held in the College Chapel, but this year, anticipating a crowd, one of the largest Congregational places of worship was chosen. The *Concio ad Clerum* is always allowed to be an exposition of the views of the College and of the Theological Seminary attached to it. On this occasion the speaker was the Rev. Dr. Bushnell of Hartford—a former officer of the College, and without doubt the ablest Congregational Minister in New England. A few weeks previous to this he had delivered the Annual Address before the Harvard Theological Seminary, showing by his acceptance of their invitation that he did not shrink from their views with the same horror with which St. John refused to hold any intercourse with Cerinthus. His subject then was, "the Atonement of our Lord," and we have not heard that any excitement followed. Could you or I, Mr. Editor, have delivered an Address on that doctrine before Harvard University, which would not have been received by our audience with a shout of dissent?

In New Haven the theme was, "The Divinity of Christ," and nearly two hours were devoted by Dr. B. to a masterly exposition of his own views of that doctrine. From incidental notices in the course of his address, it is evident that he denies the *Vicarious* sacrifice of Christ. The object of that sacrifice was, "to pour the love of God into the heart of man," &c. He acknowledged his dissent from the common views of the Trinity, speaking of it as "a metaphysical Trinity," and stating that "we make a confusion of ideas, and then call it faith." An abstract of his argument is briefly this:—

The Father in the nature of His being and existence is incomprehensible, and it requires a Trinity to reveal him. The *Logos* or Word is the power the Father has of expressing or revealing Himself, and therefore has always existed. He first "expressed Himself," by the creation of material worlds, and then gave a higher revelation of Himself when the divinity animated

For the Banner of the Cross.

Rom. vi. 4, and John xiii. 10.

MR. EDITOR:—

Your correspondent, OZARK, expresses the opinion (July 1,) that *Western's* communication on Immersion "is not sufficiently conclusive, or will not appear so, to general readers." He also recommends the republication in the Banner of a part of the Rev. Mr. Chapin's work on the Primitive Church. This, he says, "this, you know, is a most scholarly* work; and to my mind, more conclusive on the subject of baptism, or at least, on the questions, 'Who are subjects?' and 'What is the mode?'" than any thing in print. His arguments are put up in such a manner as to be plain to the most simple, and at the same time satisfactory to the most erudite." My reply is, 1st. That if my communication is not sufficiently conclusive to general readers, it will not appear to them to be so. 2d. The Editor of the Banner desires his correspondents to be short. It was not to be expected, therefore, that the comprehensive subject of immersion should be fully discussed in one newspaper essay. 3d. The principal object of my essay was, without strictly preserving the unities, to show that a very popular interpretation of two passages, (*Rom. vi. 4,* and *Col. ii. 12.*) was unfounded, and to bring into notice a third passage, (*John xiii. 10.*) which in the discussion had been much neglected. Upon a review of the article I find nothing of importance to change unless it be the following sentence: "To be baptized signifies to be washed: *this is its original meaning.*" I ought to have said that this was its meaning when originally used in reference to religious ceremonies. It would be difficult to determine whether *Baptizo* originally signified to fill, to pump, to wash, to moisten, or to immerse.

Mr. Chapin's book is unquestionably the production of a scholar. But before his chapters on baptism are republished for the benefit of general readers at the West, a few alterations, I beg leave to suggest, might be made in order to render the work more "conclusive."

1st. *Dip and immerse*, (he says,) "are not, as many seem to suppose, synonymous words. A body is never immersed in water, until it is entirely covered by the water; but it is dipped in or into water, when any part of it comes in contact with the water," (p. 44.) The author here confounds immersion with submersion.

2d. He does not notice the fact that some judicious expositors consider *death* in the following passage as equivalent to *atonement*. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his *DEATH*?"

3d. He is evidently not aware of the fact that Elder Campbell and his followers consider baptism as comprehending submersion and *emersion*.

4th. It should be remarked, (he says, when commenting on *Rom. vi. 4,* p. 55,) "that if the Apostle had such a *physical* burial in his mind as is pretended, [by the submersionists,] then baptism must of necessity be a *saving ordinance*, that is, the mere act of receiving baptism would procure pardon of sin. This conclusion is inevitable, for, if 'we are buried in water at baptism, in order that we may be raised to newness of life,' then, such a burial, if it has its legitimate effect, must enable us to walk in such newness of life. Either, therefore, it must be allowed that baptism does, of itself, procure salvation for us, or the idea that a physical burial is denoted in this place, must be given up." This "argument" is not "put up in such a manner as to be plain to the most simple." In one sense baptism is a saving ordinance. We are saved by the washing of regeneration and the renewing of the Holy Ghost. As many as have been baptized into Jesus Christ have *put on Christ*. They were baptized "in order that they might be raised to newness of life." "Baptism, (says the Prayer Book,) doth represent unto us our profession . . . that as He, (viz. Christ,) died and rose again, *so should we* who are baptized die unto sin and rise again unto righteousness, &c." Be this, however, the doctrine of Scripture and of the Prayer Book or not, it will be acknowledged by the readers of the following extracts from Campbell's "Christian Baptist," that Mr. Chapin's argument just quoted will have no effect on that veteran or his legion of followers:

"I proceed to show that we have the most explicit proof that God forgives sins for the name's sake of His Son, or when the name of Jesus Christ is named upon us in immersion; that in and by the act of immersion, so soon as our bodies are put under water, *at that very instant* our former or 'old sins' are all washed away, provided only that we are true believers." "When Jesus commanded reformation and forgiveness of sins to be announced in his name to all nations, he commanded men to receive immersion to the confirmation of this promise. Thus we find that when the Gospel was announced on Pentecost, and when Peter opened the Kingdom of heaven to the Jews, he commanded them to be immersed for the remission of sins. This is quite sufficient, if we had not another word on the subject." "I am bold, therefore, to affirm, that every one of them who, in the belief of what the Apostle spoke, was immersed, did in the very instant in which he was put under water, receive the forgiveness of his sins, and the gift of the Holy Spirit. If so, then, who will not concur with me in saying, that christian immersion is the gospel in water?" (*Rice and Campbell's Debate*, p. 443.)

Another short article, and I shall have done—for this topic at least.

August 4th, 1848.

Be obedient and attentive to thy Governors, Masters, and Teachers.

Be merciful even to the beast which God hath given man for his service.

* *Quere*; is *scholarly* an English word? Neither Johnson, Sheridan, nor Walker recognizes it.

* In Mr. Campbell's view a true believer is one who declares his belief that Jesus Christ is the Son of God.

man—when, (to give Dr. B.'s words,) "the Divine entered into the human." Of course therefore the relation of Father and Son, began only at the Incarnation. Afterwards came those divine influences which are spoken of as the influences of the Holy Ghost, and "then the Trinity was complete." On the question—Whether or not our Lord had a human soul? Dr. B., declared his inability to answer.

In short the whole view is a modified form of Sabellianism, and we believe Dr. B. is just where his Boston friends were twenty-five years ago. His audience on this occasion—besides the Faculty and Theological students of the College—was composed in a great measure of Congregational ministers, and these are the men who are Trustees &c.,—of the College. The writer of this talked with several of them afterwards, and heard no objection offered to any of the views which had been advanced. Dr. B. in his discourse, took occasion to attack the Socinian view of mere Humanitarianism, and therefore his friends raise the cry—"You see he is no Socinian."

Now under such circumstances—with such views passing unchallenged and even endorsed by her friends—where is Yale College as it respects "the faith once delivered to the saints?" How many years will it take before she may stand side by side with Harvard? And will Churchmen send their sons where there is danger that they may have the latent seeds of doubt sown in their minds by the preaching they must hear around them? With Trinity, Geneva, Burlington, and St. James' Colleges, which are true to the faith, why need they run the risk of infection? The beginnings of error are most insidious, and the evil of a carping, questioning spirit may be implanted in the young mind, long before an open heresy develops itself among its teachers. There is everything in the intellectual and moral atmosphere which it breathes.

These views have been more strongly impressed upon the writer from having lately enjoyed the privilege of visiting Burlington College, and seeing how admirably pure religious training keeps pace with the highest intellectual culture. He cannot but be surprised that Churchmen of Philadelphia will send their sons to be infected with the errors of New England theology, when so noble an Institution is going up in their neighborhood—one whose intellectual advantages, he has no hesitation in saying, are greater than those of any Dissenting College in the land, while its students must come forth firm in the faith held "in our fathers' day and in the old time before them." We left it feeling that it is one of the points of light amid the darkness which gathers around us in these "days of trouble, rebuke, and blasphemy," and in this age of doubt and uncertainty—this age so "emulous of change"—we thank God that at length there are places opening where our children can be taught without imbibing views which hereafter may lead them into all the mazes of scepticism, and at length even peril their salvation.

W. W. I. Kip.

1853 Made Sp. California

For the Banner of the Cross.

The Influence of Pagan and Christian Education.

MR. EDITOR:

The title of this article, although it may not attract the thoughtless: cannot but move the attention of those, who seriously ponder over the welfare of the young, and inexperienced. It is not to be denied, that the tendency of the vast accumulation of knowledge in modern times is mainly directed towards material things in the vulgar sense. The old truism, that knowledge is power, has resolved itself into the more tangible one, that money is power—that the possession of wealth is the possession of the one thing needful: and there are few parents perhaps, who would not prefer to place this gilded, but barren sceptre in the hands of their children; even against the convictions of their own hearts and judgments.

Such was the genius of Paganism—but such is not the genius of Christianity: and men should be ashamed thus to blur its noblest features.

The master-spirits of antiquity were indeed wonderful. They overflowed with wisdom—their thoughts—their outpourings in philosophy—their sublime imaginings—their deeds in arms and in arts, exhibit such fecundity—such truth in sensible things,—such vigor and brilliancy in action, that even at this day, with all of our acquired knowledge, we look at them with amazement.

The force, and acquisition of the Pagan mind, is one of the most stupendous ideas to engage human reflection. Their poets and artists—their orators and warriors—their lawgivers and historians—the magnificence, grandeur, and rare beauty of their cities, still stand forth, as if raised on lofty pinnacles in bold relief, before the gaze of men of modern times; like objects to challenge rivalry—and in their exquisite perfection, defying competition. These glorious originals remain, even to our time, unvanquished.

What a genius was Homer's! What a wonderful mind was Aristotle's! What a soul lived in the breast of Demosthenes! What an all pervading, searching, and refined understanding was Cicero's! The impress of these great minds is among us still; deep, and indelible—and can never be worn out, unless barbarism should extinguish the torch of literature. Where is the modern, that we could safely venture to place before such names—although we have had Bacon—Milton—Shakspeare—Chatham and Burke. Is there any age of the world, not fabulous, or exaggerated, that will bear a comparison; and not shrink when weighed with that of Pericles, or of Augustus, as regards the mere accomplishments of mind and matter? Material beauty then sat enthroned over the world, like the Deity of perfection; and men bowed down and worshipped it.

Man stood then on the great stage of action, by God's appointment, as if to exhibit to future ages, how great, and how vile he could be at the same time, how wonderful his endowments, how high was the point of excellence he could reach—but beyond which, nothing more was to be obtained by mere human energy. Paganism had put forth its greatest efforts—had displayed a genius the most subtle and resplendent—had

unfolded wonders, never to perish while the human memory endures—yet, all was insufficient for the happiness of man. He was a brilliant, daring, and extraordinary creature: gifted with every thing that could ennoble or adorn the mere creature; but he was miserable.

Genius stood to them in the place of a religion. The "mens divini" was the highest and noblest gift of which the multitude could form a conception; hence they worshipped it to such a degree, that it led to the Deification of their fellow mortals as Gods and Demigods. Their religion was of the earth—earthly. The construction of their society, wonderful though it was, was unsound—impure—and sensual to the very core. Pride, and lust, and cupidity in its most intense and enlarged sense, corroded its vitals. The polished Greeks, and the still more luxurious Romans; surrounded by all their miracles of arts—with gold and silver, and precious stones, were a debased people. The very best of them famous for virtue and the general esteem, were disfigured by the grossest private vices. A purifying—self-denying, and elevating morality, which can only flow from a religion undefiled, was not their's—a definite faith—an enduring hope of something better beyond the grave was not theirs—and for the want of this, though the exterior appeared beautiful, within was loathsome decay and rottenness. From the dreadful ills of life, so sudden, and so frequent among them, their only refuge was despair—and the remedy self-destruction. Poison, or the sword was the unfailing application, whenever their burdens became intolerable, and their energies gave way. Nearly all the men of renown perished miserably by violence. Even they, who led up the gorgeous triumphs through the streets of Rome to the foot of the Capitol, followed by the shouts of the citizens, and hailed as the Saviours of the State, fell, on the first reverse of fortune, under the daggers of assassins; or were hurled from the Tarpeian Rock. The best beloved, and the most honored met the same destiny—and human glory—and human misery seemed to mock each other.

Yes, the Pagan world, and the Pagan mind was indeed wonderful, but it wanted a heart—a heart that could be opened by divine mercy only—infusing its holy spirit through the sign of the cross—that ever sacred, and touching emblem of man's redemption.

The hour at length came, that hour hitherto kept back in the depths of almighty and inscrutable wisdom. It was not long after the death of Augustus Cesar, just when the fading glories of his immense empire were about to decline towards the horizon—when Imperial Rome was being doomed to lose, inch by inch, her vast domain, both of territory, and of renown: that the voices of the Apostles and Christian Martyrs were heard swelling up, from the opposite quarter of the heavens. Then it was, that the voice of holy Paul, was heard before the throne of Felix: and in the thrilling language of the sacred writings, "as he reasoned of righteousness, and temperance, and judgment to come, Felix trembled." It was then, in one of the most trying, and at the same time most glorious incidents of his life, that this inspired servant of his divine Master, even in bonds, and tribulation, displayed an eloquence surpassingly beautiful. It was then, when stretching forth his hand at the foot of the Roman Tribunal, he pronounced that sublime vindication of his faith, which extorted from the proud heart of King Agrippa the exclamation, "almost thou persuadest me to be a Christian." Under the spell of his burning and inspired words the heathen turned pale—the knell of Paganism was rung—while the champions of the cross, raising its banner aloft, went forth to subdue the nations, conquering and to conquer, and to give light to the Gentiles.

The noble, triumphs achieved by the early Christian teachers and Martyrs, are ours by inheritance, without an agony, or an effort. The eyes of the living generations now open upon the perfect day. Civilization based on the teaching of Christ and his Apostles, envelopes man on every side. In this favored age, but more especially in this favored land, the faith of the christian feels no fetters—no dread of persecuting rulers—neither bonds, nor stripes, nor burnings, nor executions, fright and drive him to caves, and hiding places, there to pour forth his prayers and sing the anthems of praise to his God, and his Saviour, for this mighty redemption. The christian mother as she clasps her infant to her breast, and breathes a rapturous sigh for the gift, turns her first thought to Heaven, and vows to devote her darling to virtue and religion, and bring him up in the nurture and admonition of the Lord. Praiseworthy and holy resolution! but alas how fleeting! The moment of rapture over: and other thoughts spring up to deaden, if not wear out entirely this pious sensibility—and if it be thus with the mothers, how must it be with the sterner nature of the fathers—absorbed by pleasure and the allurements of the world, setting constantly before the eyes of their children, the treasures of this life, rather than the treasures of the world to come.

Ungrateful mortals! Ye have that, after which the Pagan sighed in vain. A revelation, that would have unlocked the heart of Plato: and drawn from him deeper, and nobler, and more precious thoughts, than even his sublime musings have left us. A revelation, that has unfolded a religion pregnant with truth and wisdom, whose breath is peace itself:—blending into the sweetest harmony, duty to God, and love of our neighbours, with the most touching lessons of practical utility. A religion showing, that in its bosom alone, can be found that "inward sunshine of the soul," without which even in the palmiest days of prosperity, the heart will be dry, imbedded as in clay, and all things will be bitter like ashes to the taste. Above all, a religion that sustains, encourages, consoles, and can disarm even the deadly sting of adversity itself,—

—Relentless power,
Thou tamer of the human breast,
Whose iron scourge, and tort'ring hour,
The bad affright, afflict the best."

Yea! even thou adversity shalt succumb at the foot of the cross, and bow to the spirit of the Lamb.

A SOUTHRON.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, SEPTEMBER 9, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

"ANTICHRIST, OR THE SPIRIT OF SECT AND SCHISM."—Such is the title of a tract or Discourse, "by John W. Nevin, President of Marshall College." We have read this Discourse with earnest attention and deep interest. It has impressed our mind with high respect for its author, as a thoughtful observer, a profound thinker, one who has the courage and independence to speak out his honest thoughts.

In the last Banner an esteemed Correspondent called the attention of our Readers to another work of this learned author. As a matter of course such teaching has brought Dr. Nevin into collision with the Doctors at Princeton. The Preface of this work contains an able answer to Dr. Hodge's Review of Dr. N.'s work on the "Mystical Presence." Our Readers may not all know that Dr. Nevin is a German Reformed Minister, and President of a German Reformed College. There is of course a close affinity between the German Reformed and the Presbyterians. It is this fact which gives great significance and additional weight to Dr. Nevin's opinions. Had they been uttered by a Minister of our church, they would have been set down by many, who may listen to the Presbyterian teacher, as the outpourings of High Church bigotry and exclusiveness. "We only hear of 'Sect' and 'Schism' and Church, Church, Church, from these narrow minded churchmen!" Listen then, my Friend, to the German Reformed Doctor. And if you can find anything *higher* on these high subjects, in "high church" teachings, we crave the benefit of your larger knowledge.

As this work may not be accessible to many of our Readers, especially in the West and South, where it is most needed; we shall give large extracts from it. And we think we cannot better occupy the columns of the Banner. It is not our design to enter into a minute criticism of this able work. There are, doubtless, views expressed with which we might not fully agree. But our object is rather to set forth important truths, forcibly expressed, with which we do heartily agree. The subject of the Discourse is suggested by that inspired declaration contained in St. John iv. 1—3. We think the learned Author makes too broad an assertion when he says that this text reveals the "single fountain or head" into which all heresies "are found to gather themselves up." In his introduction he makes the following just distinction.

"Heresy and schism are not indeed precisely the same thing. They are however most intimately related, as different aspects or sides only of one and the same bad life. Heresy is theoretical schism; and schism is practical heresy. They flow into each other continually and serve to make one another spiritually complete. Their connexion is like that of the understanding and the will, which with all their difference embrace and fill each other, with mutual interpenetration, at every point. All heresy is in principle schismatic; all schism is in its inmost constitution heretical."

The author thus states the heads of his Discourse.

"Our subject then is ANTICHRIST, or the spirit of heresy and schism, under the aspect in which it is here presented to our view, by the glowing pen of St. John the Divine. We will consider first its *Nature*; glance in the second place at its *general History*; and then endeavor to set forth some of the distinguishing *Marks* or features, by which it may be identified and recognized under all the Protean shapes it is found to assume

from age to age, with reference more particularly to its great Protestant manifestation, at the present day, in the form of Rationalistic Sectarianism. The way will thus be open to represent, in conclusion, the moral *Misery* of our reigning sect plague, and its proper *Remedy*."

We pass over the first two heads of the Discourse, and proceed to make some selections from the third, which sets forth "some of the distinguishing Marks or features by which it may be identified," &c. We cannot however omit the admirable conclusion of "the general history of Antichrist."

"The spirit of Sect, on the other hand, would seem to carry in itself an original natural affinity with the Docetic or Gnostic way of looking at Christ. More practical than theoretical at the start, it is disposed to lay peculiar stress on the spiritual side of Christianity, as the revelation of a higher life in the world. But this higher life is not apprehended, as the true universal sense of the world itself; comes to no full human revelation, in the person of Christ, as the principle and ground of all religion. Sectarianism is ever inclined to place Christ wholly in the clouds, or to turn him into an ideal phantom, that it may be left the more free in the exercise of its own subjectivity. In this way, however, it is carried over, by a sort of inward necessity, to the sphere of theoretical Rationalism. The divine which it affects to grasp and hold in such fantastic style, becomes identical at last with the simply human. That which has begun in the spirit finds its tame, flat conclusion, ultimately in the flesh. It is by no accidental connection, then, that sectarianism is found to be rationalistic. It belongs to its very constitution to have this character. The spirit of sect wherever it may prevail, involves necessarily a false view of the person of Christ, and is utterly incompatible thus with sound Christian orthodoxy. As a spirit at once of heresy and schism, in this way, we pronounce it to be emphatically the Antichrist of the Church in our own time. So far as its power goes, it is at war with the whole fact of the incarnation."

In quoting from "the Marks of Antichrist with reference particularly to the Sect system," we begin with the "third Mark." These extracts will speak for themselves, and that, we think, very powerfully.

Third Mark.—With this dim sense of what is properly comprehended in the person of Christ, is always associated necessarily a corresponding want of faith in the Church, as a *real supernatural constitution* always present in the world. Antichrist acknowledges of course the existence of the Church; owns also its divine origin, and pretends to find in it the presence of a divine life. But the Church thus allowed, comes to no true, organically historical revelation in the world's life, as an independent, abiding form of human existence, continuously distinct from all that the world has been, or still continues to be, under any other form. If Christ be the principle of a new creation, the point in which the earth and heavens have been brought into permanent living conjunction as never before, it follows at once plainly that the Church in which is comprehended the power of this fact, and which for this very reason is declared to be his body, the fullness of Him that filleth all in all, must carry in itself a constitution of its own, as really objective and enduring, to say the least, as the course of nature, on which as a basis it is made supernaturally to rest. The ancient Gnosticism, however, had no knowledge of any such organic, historical Church. Its associated Christianity was something of a quite different nature; made up of an election of living units, the pneumatic order of human spirits, each attracted for itself towards Christ, and all uniting by aggregation only to form the idea of his kingdom. As the Saviour himself had no real being in the world, stood among men only in the form of an unsubstantial phantasm, or in the show of a human life which was after all but the sign or symbol of his invisible nature, not the very presence of this nature itself; it was not possible of course to attach any different idea of reality to the new life which he introduced into the world. The Church must become as Docetic and idealistic as her imaginary head.

And so in the case of all later manifestations of the anti-christian spirit. With the course of time, we find it consenting in appearance to yield the first point; it affects to believe and confess that Christ did once come in the flesh; an *event*, far off in the dim distance of the past, and in this way much as though it belonged to another world; but its original character is only the more strongly asserted, with all this, in the view it continues to take of the Church. Nay, it fights against the idea of a real Church, Antichrist as it is, as though the honor of the true historical Christ must necessarily be made to suffer by admitting its claims. Out of zeal for what Christ *once* was in the world, it madly seeks to turn his whole presence in it since into the character of a mere ghostlike abstraction. The Church, in its estimation, is the form only in which a certain system of thought, feeling, and action, produced by the gospel, is accustomed to make itself known, in conformity with our general social nature. In the end, accordingly, it resolves itself into thin air.

The whole Sect system shows here its true character; for it turns throughout on the assumption, that Christ has no real Church in this world; but only an invisible spiritual Christianity, which men are at liberty to arrange and shape, by the help of the Bible, according to their own pleasure. Schism, as such, has no faith in the holy catholic Church; holds the very word for popish, and the thing itself no better than empty wind; save as it may be taken to mean its own figment of a Church, which exists objectively in the clouds only, or at best in the Bible, and subjectively in such developments of piety as are supposed to square properly with this rule.

Fourth Mark.—This want of faith in the Church, as the presence of a real divine life in the world, reveals itself always in a low view of the *ministry* and *sacraments*, and of *Christian worship* generally. If the Church be not the depositary of supernatural powers, made objective and constant in the world under this form, it is not to be imagined of course that the

organs and functions of the Church can carry in them any greater value or force.

It is characteristic of Antichrist accordingly, under all forms, to undervalue the true idea of the Christian ministry, and to sink the character of all church services and institutions to the level of our common human life; at the very moment, it may be, when it is pretended to exalt them, in another view, to the highest spiritual dignity. All Sectarian Christianity, in particular, is clearly distinguished by this mark; as any one may see from the history of past sects, or by considering the character in which sects appear in our own time. They make little account of any outward ordination; because it is the Spirit that qualifies all true ministers for the sacred office; and *their* ministry must be God-sent, not manufactured by man. The office in this view, however, comes to no real union with the man on whom it seems to rest; and the consequence is, that all ends at last, for himself and for others also, in the strength which may happen to belong to him in his simply natural capacity and state. The ministry is shorn thus of its true divine sanctity, and all ministerial functions undergo a corresponding degradation.

The same dualistic view prevails also in the case of the sacraments; sundering the visible from the invisible; overthrowing the idea of sacramental grace entirely. The spirit of Sect universally shrinks from the acknowledgment of any objective efficacy, either in Baptism or the Lord's Supper. It finds an immense difficulty in admitting the sacraments to be at all a special mode or form of grace, in which the divine force of Christianity is brought near to men, as something different from the exhibition which is made of it in the mere word; not reflecting that it would be equally difficult, in all probability, to admit the presence of any such special divine force in the person of the Redeemer himself, were he now outwardly among us, as in the days of his flesh. Faith in the sacraments, and faith in a real Christ who is come in the flesh, go hand in hand together. Sects clearly betray their rationalistic, Gnostic spirit, by making the Lord's Supper to be a simple sign or monument, and denying all power to holy Baptism. Their sacraments are Docetic, fantastic; all spirit, borrowed from the region of clouds; only to prove at last all flesh, having no reality save in the worshipper's brain. Hence a tendency, on the part of all sects, as such, to set aside the sacraments altogether, or at least to change their character into an entirely new sense. The Baptistic principle, in particular, may be said to lie involved in their whole theory of religion. Infant baptism has no meaning for those, who have lost all faith in the idea of sacramental grace.

The true idea of worship also will be found wanting, in the same circumstances, to the same extent. To be unsacramental, is necessarily to be at the same time unliturgical. The power of Christian worship consists in this, that the worshippers be filled with the sense of a common church life, and present themselves in this consciousness as a living sacrifice to God. Its whole conception requires that it should move in the sphere of the objective, and not fall over to the sway of simply individual thought or feeling. But we all know how completely the spirit of Sect serves to reverse this law. Sects have no sense for the objective and liturgical, in worship; hold all this rather to be at war with the idea of devotion; and aim accordingly, on principle, to clothe the entire service of God as much as possible with just the opposite character. Their hymns, and the tunes to which they are sung, their prayers, and of course also the whole tone of their preaching, bear the same impress of extreme subjectivity. This is supposed, indeed, to constitute their highest excellence and worth; as it seems to place the worshipper in direct personal juxtaposition with the spiritual world itself, and carries with it oftentimes a great show of earnestness and life, in its own form. But the transition here again is most easy, nay, most necessary, as all experience proves, from the region of clouds downward to the region of clouds. All Sect worship, fanatical and extravagant at first, sinks finally into the dull routine of empty ceremony. Sects as such, we may say rather, have no worship, in the only true sense of the term: and can hardly be said to know at all what worship, as a divine liturgical sacrifice, means.

Fifth Mark.—The anti-christian spirit reveals itself still farther, in the way of contempt for all *history* and *authority*. It is not possible to believe in a real Church at all, if we do not recognize in it the continued presence of the same divine life, or new creation, that was originally introduced into the world by the incarnation of Jesus Christ. In the character of a supernatural fact or entity, actually at hand in the world's life, and as something different in this respect from a mere theory or conception, the Church *must* exist as the body of CHRIST objectively and permanently, in the world, under the form of history: not here to-day and gone to-morrow; but always here, according to Christ's own solemn promise: not in the way of dead, monotonous tradition; but in the way of a true organic life process, reaching forward continually, through all ages, to its full proper consummation at the end of the world. In the very nature of the case, then, the individual must be bound by the general, the part by the whole: not blindly or slavishly, of course; but still in such a way, that no rupture or chasm between the two may be endured, as though the individual could be true by itself, in any original and independent form, apart from the organic whole to which it belongs. Hence the idea of Church authority, and sound ecclesiastical tradition. Faith in a real Christ, felt to be always in the Church really to the end of the world, will make it impossible for Christians to undervalue and despise either the present Church or the Church of past ages.

In proportion, however, as the sense of such a new creation in Christ Jesus, as the fact of the incarnation implies, may be wanting, this catholic feeling cannot be expected of course to prevail. When the objective Church, present or past, is no divine *fact* for faith (as in the Creed,) how should it be expected to control and rule in any way the particular Christian consciousness? The particular Christian consciousness in such case, if Christian it may still be called at all, is necessarily sectarian and schismatic—*ruptured* from the life of the

Church as a whole. It belongs accordingly to the very constitution of *Sect*, on the other hand, that it should ever be thus a foe to all history and authority. Sects, in proportion as they are sectarian, are disposed to stand upon the right of private judgment and individual freedom; and entertain, in particular, a sovereign contempt for the "Fathers," and for Church antiquity in every shape.*

Sixth Mark.—Such affection of individual freedom is itself again worthy of being noticed, as a separate mark or feature of Antichrist.

Christianity proposes, indeed, also to make men free. "God hath not given us the spirit of fear," says the apostle, "but of power, and of love, and of a sound mind." Christ may be denominated emphatically the principle of all freedom; and religion, as derived from him, is any thing but a law of blind obedience, either for the understanding or the will. But for this very reason, it is not something to be produced or determined in any way, by the mind or will of men singly considered. Its form is *not* that of the single reason, or of the single will, as such; it carries in itself always a general character. My reason can be rational here, only as it admits the Christian reality under this form; my will can be free here, only as it freely consents to be bound by the objective life which it is thus required to enter. Christianity knows nothing of a purely subjective freedom, in any view. All individual reason, and individual will, *must* be bound, in order to be either rational or free. Authority, therefore, is just as necessary a constituent of religion as liberty itself; they are opposite poles only of one and the same life.

This, however, the antichristian spirit can never understand or allow. It is by its very nature, particularistic and subjective. It finds the measure of all truth and right in itself, and not in Christ or the Church. Christianity starts, of right, in faith; receives its contents primarily in the way of *creed*, as exhibited in the person of Christ; its maxim is, *credo ut intelligam*, I believe in order that I may understand; only as it is first merged thus in the sense of the new creation as a divine present reality, may the reason of the individual subject be trusted at all, in its endeavors to apprehend what this creation means. But the spirit before us reverses this rule. Plainly expressed, its maxim is *intelligo ut credam*, I must see and know in order that I may believe. It makes itself the last standard of truth, and is prepared to acknowledge Christ, only when He is found to suit its own preconceptions.

The pretension indeed is too monstrous, to be openly admitted in this barefaced form. It is cloaked accordingly, for the most part, with a show of subjection to the authority of the Bible. Antichrist (Matt. iv. 6) is ever ready to urge an "It is written," in favor of his own cause. He makes a merit of obeying God, in this way, while he tramples under foot all merely human authority. So it is characteristic of the Sect mind universally, as we all know, to make a pedantic parade of its love for the Bible. Your thorough sectarian is apt to rail out against old creeds and confessions; he is not to be bound thus, by the judgment of any man or body of men; others may lean on such human props; but the simple Bible is enough for him, and to no other testimony or law can he consent to appeal. He will not hear the Church; for that, he tells us, is the voice of man; but in the Bible God speaks, and he is willing to give it an obedient ear. He has faith in the Bible, but no faith in the Church; the fact of the written Record, he can embrace as truly supernatural and divine; but challenge his homage, in the same way, to the fact of Christianity itself, as a divine supernatural reality, subsisting in the life of the Church through all ages, and it is well if he do not scorn the thought as no better than gross superstition.

All this show of respect for God's Word however, is of no force whatever to invalidate what has just now been said of the false freedom of the spirit in question. It is only a plea, as already intimated, to excuse the arrogant assumption of superiority to all objective general authority whatever. With all his talk of following the Bible, the sectarian means by it simply, in the end, his own sense of what the Bible teaches. The Bible must be interpreted in some way; in order to enter any living mind, it must pass through a living medium of thought already at hand; for the undeveloped soul, it can have no meaning. An absolute immediate use of it without all intervening preparation, is out of the question. If the medium at hand be not

* It is hardly necessary to say, that this claim to absolute independence on the part of sects, is sheer pedantic affectation, when all is done. The thing itself is absurd and impossible. It lies in the constitution of our nature itself, that individual life and thought must be bound, in some way, by what is general. If then we refuse to acknowledge and honor authority under its legitimate form, we do not become free; we only accept authority under some form that is false. All true freedom holds in the bosom of true authority, as all bondage begins where the orbit of law is forsaken. To be subjective supremely, is to be supremely weak. Your blustering braggadocio is always a coward. The man who is forever bent on having his own way, is sure to go forever wrong. Sects are always palpably unfree, in proportion as the sect spirit forms their prevailing character. They disown antiquity, to make room for their own upstart history of yesterday. They refuse all reverence to the catholic Church, that they may do servile homage to some miserable fragment of the Christian profession in its stead. They have their "fathers" too, and their "traditions," as all the world knows; and none bow down more blindly to the spiritual rule they have been pleased to set up for themselves, in their own way. This, in fact, is the very curse of sectarianism, that while it professes to make men free, it teaches them to become slaves; cuts them off from the main stream of Christianity; carries them into a corner; thrusts aside the church consciousness for the *sect* consciousness; contracts the horizon of their theological vision to the measure of its own small canopy, no bigger in some cases than a common umbrella; and then urges them, *thus bound*, to look forth contemptuously on all the rest of the Christian world, with true Chinese vanity, as barbarian and unfree.

the product of education or traditional faith, the mind of the Church handed over to the individual subject, it will still be there as the particular mental frame at least of the subject himself, the product it may be in part of mere fancy or caprice, but always something different, of course, from the Bible itself, whose sense it is called to explain. The sectarian then never comes to the Bible, without a medium for converting it into thought and life! but instead of admitting the mind of the holy catholic Church, as it has stood from the beginning, to circumscribe his private thinking, in a free way, he affects to have no confidence in this whatever, and brings his own separate subjectivity to the case, under some other form, as though this were all that he needed to master the glorious world-revelation here laid at his feet.

Nor does it mend the matter at all, to plead here the promised guidance of the Holy Spirit. The question still returns, *How* are we led by the Spirit into all truth? Christianity is a whole, first in Christ and then in the Church, which it must ever be fanatical for me to think of grasping, as an isolated particle simply in its general life. This fanaticism however belongs to the Sect spirit, in its very constitution. It will have it, that both the Bible and the Holy Ghost are for the individual in such a way as to exclude all intermediate authority. All comes back finally to the form of mere individual judgment and will. The Bible and the Holy Spirit against the whole Church, is the plausible cry; but it comes always to this in the end: My sense of the Bible against the sense of the whole world besides. In riding the Bible with such pedantic parade, each sect rides in fact only its theological hobby, in the Bible's name; while the individual Me is arrogantly exalted (*Antichrist*) above all that is divine either in the Church or Bible, as though it were the source of Christianity itself, and Christ could have no being objectively in this world, save by its sovereign permission.*

Seventh Mark.—Another mark of this schismatic spirit is found in its tendency to *hyperspiritualism*. Christianity is emphatically a spiritual religion; but it is at the same time real, and in this respect conformable to the actual nature of man. It is the spiritual in true union with the natural, as the necessary basis of humanity, and a necessary element also in its constitution. Its Christ is one who has come in the flesh. Gnosticism will know only of a Christ who comes in the clouds, or which is the same thing, in the human brain. It claims to be in this way spiritual, in the highest degree; pneumatic, and not psychic; impatient of all contact possibly with our common earthly life. So through all phases; the spirit in question is always the same; swimming in empyrean heights, in such way as to lose all substantial hold upon the earth. Rationalism and sectarianism are both alike at this point; zealous for spiritual religion in opposition to a religion of forms.

All sects in particular boast of having the spirit, as they call it, in extraordinary measure; and affect to be more or less independent of outward ordinances in this way. They need, as we have seen, no outward historical Church, no real sacraments, no objective worship. Christianity is for them a matter of purely inward particular experience; a supernatural illass of life upon the single subject, with or without means, as God may see fit. All is spiritualistic; rising in this form oftentimes to the region of seeming inspiration or ranting frenzy; but still fantastic, always unsubstantial and unreal; with the necessity of cooling down ultimately into the form of frigid rationalistic abstraction."

We shall reserve for our next paper, two or three brief additional extracts from this head, and having given some striking quotations from the fourth topic "the Sect Plague and its remedy," conclude with a few remarks by way of application.

THE FEMALE EPISCOPAL ACADEMY was opened on Monday last by the Bishop, with appropriate and interesting ceremonies. Many of the clergy were present. This Institution begins with *seventy-five* pupils, a very large number indeed with which to commence.

* Here is a fine opportunity for the Sect spirit to make a false issue, in its own favor, against this very tract; as it has already done, in fact, over and over again, in opposition to the writer, in other cases. The tract, it will be said, is not willing to acknowledge the Bible as the rule of faith, but seeks to bring in a law of blind tradition in its place. The charge, however, is hypocritical and false. Hypocritical, because all sects do themselves make use of tradition, in the interpretation of the Scriptures; the poorest among them having some poor scheme of doctrine handed down from its own yesterday, through which, as a medium, its sense of God's word is always taken. Hypocritical again; because no sect is willing to acknowledge the Bible as interpreted by other sects; which it ought to do, if its own maxim were sound; but each one insists that it shall be taken only in the particular sense that appears to suit itself, while all join notwithstanding in the convenient cry: Great is *Private Judgment*, the Diana of the Sectarials! The charge, moreover, is false; we do not undervalue the Bible in favor of tradition, and we do not question the right of private judgment in its true form. All blind outward mechanical authority, in the interpretation of the Scriptures, as taught by Rome and practically allowed in a different form by the sect *ANTICHRIST*, we disown with our whole heart. But for this very reason we own no private judgment, as worthy of trust, that is not organically comprehended in the life of Christianity as a whole. We will not endure licentiousness and self-will for the true liberty wherewith Christ hath made us free. We accept the Bible as God's word; but we see in the Church also the perpetual presence of a divine fact, from which that word may never be sundered without peril to the truth; and we hold for little better than infidel cant, all veneration men may pretend for what is written, that is palpably coupled with no corresponding veneration for the mystical life of the Son of God, in its historical form.

INSTITUTIONS. — On Sunday morning last, the Bishop of this Diocese instituted the Rev. Wm. B. Stevens, M. D., as Rector of St. Andrew's Church, Philadelphia. The sermon was preached by the Rev. T. M. Clark, late Rector, from the text 2 Cor. iv. 2. The Rev. Mr. Shannon was present, and assisted in the Holy Communion. In the evening a large number of the clergy, and an overflowing congregation, assembled at St. Andrew's to welcome the Rector to his new and important charge.

On Tuesday morning the Bishop instituted the Rev. Samuel A. Clark, as Rector of the Church of the Advent, Northern Liberties, Philadelphia. The service was read by the Rev. Thomas M. Clark, and the sermon was preached by the Rev. George H. Clark. It added greatly to the solemn interest of these holy services that three brothers, so by double ties, stood side by side as Heralds of the Cross. How good and how pleasant it is for brethren to dwell thus in unity! A number of the Clergy were present.

CHURCH OF THE CRUCIFIXION.—This interesting Missionary enterprise, intended to elevate the temporal and spiritual condition of the most destitute and wretched of our colored population, is going on successfully under its new Rector. A large Sunday school has been gathered, and the room where worship is held is filled. It can only be sustained by the help of the charitable, and a direct appeal will be made to their bounty in this behalf. The Rev. Mr. Shannon deserves, and we are sure will receive, aid and countenance in his self-denying and laborious work.

ST. PAUL'S CHURCH, PATERSON.—We insert the following letter with the earnest hope, that this strong and urgent demand upon the charity of the Church, will meet a hearty and liberal response. The calamity which left this parish without a Sanctuary, its noble efforts to repair the loss, and the wants of the surrounding population, all contribute to make out a case for the noblest exercise of Christian charity.

PATERSON, August 28th.

DEAR MR. EDITOR:—

Allow me thankfully to acknowledge the receipt of ten dollars, towards the rebuilding of St. Paul's church, Paterson, from S. B. B. I sincerely hope that the donation is only the first of many more. I am aware that you Churchmen of Philadelphia are so often called upon for charities, that your sensibility runs the risk of being somewhat blunted. But ours is really an unusual case. Did we only want to build a Church large enough to accommodate the present number of attendants, we might do so perhaps, without calling for assistance from abroad. Providence has however fixed our lot in the midst of a large manufacturing population, all of whom are poor, and a large number of whom have been baptized in, and are attached to the Church. As Christian men, we cannot let these perish. As Christian men, we cannot rest satisfied without at least making a strenuous effort, to bestow upon them the privileges of the gospel. And it is therefore not so much for our sakes, as for theirs, that we appeal to the sympathy of our more wealthy brethren. "He that hath pity upon the poor, lendeth to the Lord, and look, what he layeth out, it shall be paid him again."

Very respectfully,

J. ELLIS THOMPSON,
Rector of St. Paul's, Paterson.

CHURCH AT GLOUCESTER.—We insert with pleasure the following. It presents a strong case for the charitable. The building lot, we understand, was given on condition that a Church unencumbered with debt, should be erected within a given time.

For the Banner of the Cross

Ladies' Fair.

A Fair will be held by the Ladies of the Church of the Ascension, Gloucester Point, on Tuesday, Wednesday, and Thursday of next week, for the purpose of aiding the building Committee of said Church, to finish the edifice just erected and enclosed that it may be prepared for public worship before the coming Winter. This enterprise, which was commenced the present year, deserves the patronage of all who desire the spiritual prosperity of that growing village. There is at present no Church in the place with the exception of a small Methodist house, which can scarcely accommodate one-fifth of the population of the town. The new parish has aimed at having a Church free from debt, and they hope by the aid and liberality of their fellow Christians of adjoining parishes, and in this city, to accomplish it. We are thankful that some enterprising and zealous ladies belonging to the several Churches in this city have kindly given their aid to the ladies of Gloucester to help them forward in their undertaking, and hope that many of our citizens will avail themselves of the present opportunity to combine innocent recreation and benevolence and throw a mite into their treasury. The Fair will be held on the afternoon and evening of Tuesday, Wednesday, and Thursday, (12th, 13th, 14th,) from 2 P. M. until 9 in the evening, at the Church Building, corner of Ridgeway and Sussex streets. Boats run from the Walnut and Lombard street wharves, every half-hour. Fruits, flowers, refreshments, and fancy and useful articles, will be offered for sale, and in the evening a band of music will be in attendance.

P. S. Should the weather prove stormy the Fair will be postponed until the following week.

We have received the following notice from a clergyman of the Mission at Valle Crucis.

Several persons having inquired of me, while at the North, how they could send on small packages of wearing apparel to our Mission—I would be obliged to you, if you would mention in the Banner, that those at the North, having anything to send, can have them forwarded, by sending them to Mr. John H. Swift, 158 Water Street, N. Y., who has kindly offered to attend to them.

Persons at the South can send their parcels to the care of Bishop Ives, at Raleigh, N. C.

* * * The Churchman will oblige us, by copying the above notice.

For the Banner of the Cross.

REVEREND AND DEAR MR. EDITOR:—

I presume that no class of your readers would be more disposed to shrink from an unauthorized assumption of any of the functions of the sacred ministry, than those laymen, who are sometimes appointed by their Bishops to read the services of the Church to congregations deprived of the services of a pastor. It is a duty that can scarcely afford a temptation to any one to seek it for itself, and I fear that many would gladly avail themselves of any valid excuse for declining to discharge it.

With much respect for the opinions expressed in your editorial on the subject, I would venture to make one or two suggestions that occurred to my mind on reading it. The first is, that the very fact of the canon quoted being rather of a "restrictive" than of a "permissive" character, seems to place the practice on higher ground than if it had been otherwise, inasmuch as it indicates it as already existing and approved by the Church. I know nothing of its history, but it would certainly seem to rest on higher authority than this canon.

If, however, the Church has erred in this respect—if the practice of lay-reading be indeed an assumption of one of the exclusive "functions" of the ministry, contrary to the letter or the spirit of the "Preface" to the Ordinal—then indeed it would seem to be the part of those "in authority" to abolish it, and to put the question to rest at once.

But so long as it is sanctioned by the voice of her canons and the authority of her Bishops, we may lawfully consider the question of expediency. And here again, dear sir, bear with my reasons for a respectful dissent from your conclusions. If indeed all our congregations were as devoted in their adherence to the Church, and as enlightened in their faith, as your readers ought to be, they might perhaps be safely "left to their silent meditations," when deprived of the regular services of the sanctuary. But we know that the prediction of St. Paul is but too literally fulfilled at the present day, when many are so ready to "heap to themselves teachers, having itching ears"—we know that, left to themselves, they will "wander into strange pastures"—and we may well consider the question, whether it is better to provide them with *lay-reading*, or to leave them to provide themselves with *lay-preaching* and *lay-sacraments*?

So far from leading to indifference in securing the services of a "duly commissioned ministry," it may be questioned whether it is not the most effectual means of preventing that indifference, into which many are too prone to lapse, when left to the guidance of their own taste or fancy. "We are all aiming at the same thing." "They take the Bible for their guide as well as we." "It is but a difference of forms and ceremonies, after all." Why then should those who entertain such views make any extraordinary effort to obtain a minister of their own, when by uniting with others, they can at much less expense secure to themselves the privilege of hearing a "good, sound, Bible sermon" every Sunday?

But on the other hand, the truths kept before the mind by the constant use of the liturgy of our Church, and enforced by well-selected sermons, will at least serve to remind us of our need of the services of a minister. The administration of the sacraments, the visitation of the sick, the blessing attendant upon the faithful reception of the absolution and benediction (which those expect, who do not regard them as mere idle forms,) are privileges, the want of which will be felt severely enough to excite to every effort to obtain them.

Allow me to ask one or two questions further, for information. Do your objections, as I understand them, apply only to the reading of the services in a consecrated church? And if so, is it not better that a congregation should meet in a school-house, court-house, private parlour, "upper chamber"—any where, to unite in the prayers and praises of the Church, than to be left without them?

One more question, which each reader may answer for himself.—Do not all these things evince the necessity and propriety of carrying into effect the provisions of the canon in relation to the "new order of Deacons?"

VOX MERIDIONALIS.

We are quite willing to let the arguments of the above very courteous correspondent, have the full weight our readers may be disposed to attach to them. We are sorry to differ, in the least, from one who writes in such a spirit. Still we hold firmly, the more firmly the more we reflect on the matter, to the opinions already expressed.

We would be glad if any correspondent, more learned in such matters than we, could give the authority higher than the Canon of our General Convention by which the Church has ever sanctioned Lay ministrations, which include the offering of public prayer in the Consecrated Temple. We know not any. Our Editorials did not refer to services in places less solemn. The questions which we sought to answer, distinctly referred to the "consecrated Church."

The last question we prefer, as our correspondent suggests, each reader to "answer for himself."

THE TRUE USE OF THE OFFERTORY.—That was an evil day for the Church, when penny collections were introduced. Was it Whitfield, who ascribed it to "Alexander the Coppersmith?" If it were he, we may well apply what the Apostle said, he "hath done me much evil." The effect has been to create the impression, that the Offertory is for the reception of "small change." Doubtless, where it comes in, in proportion to the ability which God giveth, it is accepted of Him, and will secure His blessing. More frequently, it must be feared, it is got rid of in the cheapest way that decency permits; as David would not serve the Lord, with that which cost him nothing. An instance of the true use of the Offertory will be seen under the head of "Offerings of St. Mary's Church, Burlington." A parishioner, owning a lot of land in the city of Newark, gives the Deed for it, to the Bishop; to be conveyed and applied, as he shall judge best, for the interests of the Church. It is joyfully accepted, as the beginning of a return to the better days, when Christians, "having land," and other possessions, "sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made to every man, according as he had need." Why should it not be so? Why should not a house and lot, a farm, or a mill, be offered in the Offertory? Surely, the Church hath need of them. And, for the givers, is it not "more blessed to give, than to receive?"—*Missionary.*

Foreign Intelligence.

We are sorry to learn from private letters that Ireland, which has escaped the misery of civil war, is probably doomed to suffer the affliction of another famine. We are informed that there is good reason to fear this will be worse than the last dreadful one. The blight which has fallen upon the potatoe crop is more general. While thousands of poor deluded wretches have been spending the time, which should have been given to labor for the means of life, in training for murder and plotting the death and destruction of their fellow beings. How much have those to answer for, who have led on these poor creatures to this miserable end.

The result has shown that "the moral force" of the nation is on the side of order, peace, and submission to government.

Though sorely tempted, we have abstained from entering into this subject, so fully discussed in our secular prints, because we think that it is a crime to embroil this peaceful country in the wars and strifes of other lands. Those who have found a shelter, a home, a country in America, should not bring hither the discords and miseries from which they have escaped. The wish to embroil this country in the family quarrel between England and a part of Ireland comes not from any true American feeling. It is a wish, confined almost entirely, to those who come either immediately or directly from abroad, and who are still more of Foreigners than American citizens.

What we have to say is this. Large funds have been collected, and much of this money has been wrung from the poor but generous sons of toil. Now that there can be no use for Bishop Hughes' \$500 "to buy a shield," nor of the \$30,000 given to complete the armor, there seems to be doubt as to the object upon which to bestow this money. Why should there be doubt while millions of this people are threatened with starvation? It may be given for a more merciful purpose than that proposed by the peaceful Bishop! We shall see whether these men are influenced by a real and honest desire to alleviate the miseries of Ireland.

Next to Ireland the condition of Rome, is a topic of great interest. The following is from the English Churchman.

Letters from Rome of the 4th August represent matters as assuming daily a more unfavorable and cheerless position. The conduct of a large faction of designing rather than enthusiastic men, has placed the city in a state of considerable excitement, and has given rise to serious apprehensions. On the 1st August the chamber voted an address to the Pope, praying that instant measures might be taken for the protection of Italian independence, and stating that it was necessary instantly to enrol volunteers, raise supplies, and invite foreign aid. This address passed the upper house with slight opposition, and was presented by a deputation in the evening.

The following edict, which was torn down by the people, and not to be seen after 8 o'clock in the morning, appeared on the 3d:—

"The agitation which has seized upon the public mind in consequence of the different events which are taking place, requires us to make every effort to restore confidence, and with confidence, calmness. The Ministry, which had for a long time past tendered its resignation, has this day requested to be allowed finally to withdraw. As things could not remain in this position, we have summoned to Rome, Count Edward Fabbri, Pro-Legate of Urbino and Pesaro, who has already arrived, and who will take office in the new ministerial arrange-

ment. These cares on our part ought to awaken confidence in the minds of all good people, which will be still further strengthened by the measures which the Government itself shall think fit to adopt. Meanwhile some complain that we have not made provision in consequence of the events which have occurred in the Ferrarese, and these complaints are uttered although we lost no time in making known our sentiments, which were published by our Cardinal Secretary of State and have been also repeated in Vienna. We have also said, and we repeat, that it is our will that the confines of our state be defended, and for this purpose we had authorized our late Ministry to make suitable arrangements.

"For the rest it is but too true, that in all times and under all governments extreme dangers are put to profit by the enemies of order and public tranquillity to disturb the minds and hearts of their fellow-citizens, whom we have always desired, and desire particularly at the present time, to see united and at peace with one another. Almighty God, however, guards and watches over Italy, over the states of the Church, and commits the immediate keeping of it to the Great Protectress of Rome, Mary, ever blessed, and to the Princes of the Apostles; and although more than one sacrilege has desolated the capital of the Catholic world, still our confidence does not fail that the prayers of the Church will rise before God, and bring down blessings to confirm the good, and to recal His enemies to justice and honor.

"Given at Rome, at St. Mary Major's, under the ring of the Fishermen, Aug. 2, 1848, the third year of our Pontificate.

"PIUS, P. P., IX."

This edict, however, and the subsequent choice of a new Ministry, appear to have produced more tranquillity; the Guards were dismissed from the Chigi Palace, and the agitators broke up their sitting.

The (London) Guardian gives the following Church intelligence.

In the House of Commons, on Monday week, Lord Ashley gave notice that he would, next session, move an address to the Crown, praying her Majesty to take immediate steps for the subdivision, *quoad sacra*, as soon as practicable, of all parishes in England and Wales the population of which exceeded 4,000 souls.

A bill has been introduced into the House of Commons for the regulation of the ecclesiastical affairs of Wolverhampton. Among the measures contemplated by the bill is the conversion of the district of St. Peter's into a rectory, of the value of 600*l.*, with a rectory house, and the repair of St. Peter's Church, which is in a state of dilapidation; the settlement of the patronage of St. Mary's, Bilston, upon the Bishop; and the constitution of the different districts into separate parishes.

An address has lately been forwarded by the Rev. F. Webber, Rural Dean, from the clergy of the deanery of Powder, to their diocesan the Bishop of Exeter, expressive of their deep sense of the important services rendered by his lordship to the Church on late occasions. It continues:—

"We have seen in your lordship an example of unceasing vigilance, and fearless determination to maintain inviolate the doctrines of Christ's Holy Church, her Apostolic constitution, and her Ordinances, through evil report and good report.

"We are the more desirous of expressing our admiration of that example, because there are in the present state of the civilized world warnings that convince us that such watchfulness and zeal are more than ever needed, in order that the precious deposit of the faith may be handed down to our posterity unimpaired, either by Romish error or latitudinarian innovation."

New Publications.

HISTORY OF THE JESUITS, from the Foundation of their Society to its suppression by Pope Clement XIV.; their Mission throughout the world; their Educational system and literature, with their revival and present state. By Andrew Steinmetz, Author of "The Novitiate," "The Jesuit in the Family." In two volumes. Philadelphia: Lea & Blanchard. 1848.

We are not prepared to express an opinion, at present, of this work, not having had time to examine it with sufficient care. We can only speak of it as a very well printed and handsome book, in two volumes, each containing about 470 pages. The subject is an interesting and important one, and the author speaks of it, in his Preface, as "a book of facts. The Jesuits themselves, Catholic (*Roman* we suppose) historians, and Protestant writers, the most impartial, furnish the ground work."

LITERARY SKETCHES AND LETTERS: *being the final Memorials of Charles Lamb*, never before published. By Thomas Noon Talfourd, one of his Executors. New York: D. Appleton & Co., 200 Broadway. Philadelphia: G. S. Appleton, 148 Chestnut street.

These memorials contain some of the very best letters of

this very best of letter writers. They reveal more of the *heart* and *mind* of Charles Lamb than anything before published. We have here, in Lamb's own words, the narrative of that awful and dark event which shaded the whole life of this gentle being. We have also criticisms upon himself and upon his contemporaries, all in fact that could not be published while any lived who could be affected by these revelations.

We have also received *THE ORPHAN NIECE*, a Novel, by Miss Ellen Pickering. Three volumes complete in one. T. B. Peterson, No. 98 Chestnut street, Philadelphia.

Obituary.

DIED suddenly, of hemorrhage from the lungs, on Saturday morning August 19th, at Shocco Springs, Miss ELEANOR E. BOYLAN, elder daughter of William Boylan, Esq., of this city, in the 38th year of her age.

Miss Boylan had a slight hemorrhage from her lungs a few weeks before leaving home, and her health appeared declining. Her anxious father hoped to restore her by travelling, and accordingly made his arrangements to take her to the various medicinal springs in this State and Virginia, during the summer, and before the approach of winter to the milder climate of New Orleans, where he proposed to remain with his daughters till the return of warm weather at home. Shocco being the nearest watering place, the first visit was there, and there her journeying and her life were closed. Many of her friends from Raleigh were in the daily practice of visiting her and conversing with her freely of the state of her health, and to them she constantly averred, that she knew the time of her departure was at hand. "My constant employment," she would say, "is to fit myself for the great change that awaits me." "A preparation for eternity is my sole business now, and I think of none other. I am at perfect peace with all the world, and am waiting the summons of my Maker, to leave this state of trial."

She was for many years a member of Christ church, Raleigh, and died as she had lived devotedly attached to it.

She has left a large circle of sincere friends to mourn her departure from among them, and many affectionate relatives, among whom an aged and excellent father, and a sorrowing sister, who has been to her as a daughter, having lost her mother early. The shock to this devoted sister was for a time overwhelming, and her soul refused to be comforted. May He who in wisdom has seen fit to chasten, comfort her stricken heart, and fit her for a blessed re-union with the beloved departed one, in a world of Happiness.

"Sister, thou hast gone before us,
And thy sainted soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown:
From the burden of the flesh,
And from fears and cares released,
Where the wicked cease from troubling,
And the weary are at rest.

"Sin can never taint thee now,
Nor can death thy soul assail,
Nor thy firm trust in Jesus Christ,
And the Holy Spirit, fail.
But thy spirit, sister, soars,
Far among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest.

Raleigh, N. C., August 27th, 1848.

A FRIEND.

For the Banner of the Cross.

Departed this life on Monday morning the 21st day of August, in Livingston, Ala., in the 31st year of her age, Mrs. ANNE F. GIBBS, consort of Dr. R. T. Gibbs, late U. S. Army, and daughter of Colonel George and Margaret A. Thorn, of Culpeper county, Virginia. The deceased had but a few weeks been greeted with the happy return of her husband, after an absence of sixteen months in Mexico, when the invincible hand of death visited upon her family this sudden and severe affliction, leaving a devoted and affectionate husband, and three orphan daughters to mourn her loss, and embalm on the memory of all who knew her, for her piety and many Christian virtues. For many years she had been a communicant of the P. E. Church, and has only exchanged this earthly tenement of clay for a crown of eternal glory.

Recorder, Phila., Churchman, Alexandria, please copy.

Diocesan Intelligence.

Massachusetts.—CONSECRATION.—The church erected for the use of the parish of the Church of the Messiah, Boston, was consecrated to the service and worship of Almighty God, according to the rites and usages of the Protestant Episcopal Church in the United States, by the Rt. Rev. Bishop Eastburn, on Tuesday morning last. The Bishop and Clergy met at the residence of Mr. Clark, on Florence street, and went in procession to the church, where they were received by the wardens and vestrymen, and proceeding up the centre aisle, repeated, responsively, the 24th Psalm. After the Bishop had taken his seat in the chancel, the request for consecration was handed to him by Francis Bullard, Esq., senior warden, and read by the Rev. George M. Randall, rector of the parish, and the sentence of consecration was read by the Rev. T. R. Lambert. Morning prayer was said by the Rev. Moses B. Chase, assisted by the Rev. Theodore W. Snow, who read the lessons.

The ante-communion service was said by the Bishop, assisted by the Rev. Dr. Wayland, who read the Epistle. The Psalms in Metre were given out by the rector.

The Bishop preached an excellent and very appropriate sermon, on Ps. xc. 17: "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

There was a very large and attentive congregation. The music was excellent, and all the services were deeply interesting, and we hope will prove truly profitable.

This church stands on Florence street, between Washington street and Harrison Avenue, and is built in the early English style of church architecture. It consists of a nave, with side aisles and a chancel. The exterior is of brick, with dressings of Newark stone, and the front is faced entirely with stone. The walls, columns, and arches of the interior are finished in imitation of stone. The roof is open to the ridge, showing the beams. The church is fitted, with one hundred and thirty-eight open seats, which will accommodate seven hundred persons. The organ gallery occupies the north end of the nave, and is approached by a stairway, in the eastern aisle entrance. The seats, chancel rail, gallery front and roof timbers, are of pine, and stained with asphaltum and varnished. The Pulpit and Reading Desk stand without the chancel on either side of the centre aisle, and are of the same material. The chancel is lighted by a triplet window of stained glass with appropriate emblems; the windows of the church are of tinted glass, with gold-colored borders. On the right side of the chancel, a door opens from the nave, into the vestry-room.

The building, exclusive of the buttresses, covers an area of sixty by ninety-four feet. The side walls are seventeen feet in height; from the main floor, the walls between the nave and aisles are twenty-three feet, and the whole height, to the apex of the roof, inside, is forty-seven feet.

The front gable terminates with a stone cross, and another, of smaller dimensions, is placed upon the chancel.

This church has been built, according to plans, by Mr. J. E. Billings, an architect of this city, who has superintended its erection. It is a work which does Mr. Billings great credit, and affords pleasing promise of talents, which, we trust, will soon place him in the very first rank of his profession.

The Holy Table is covered with rich scarlet damask, hanging in folds, with an inscription and a cross gilt on the front.

As our design is to describe rather than praise, we will only say, that the church, the chancel, and its furniture, have all been spoken of, in flattering terms, by those in whose judgment of such matters, we can confide. The great excellence of the architecture of this structure lies in the simplicity which is carried out in every part, so that the unity of the design is unbroken;—a strict adherence to architectural proportions in the outline and in the detail, and the absence of any prominent fault.

This edifice has been erected of a durable material, in true church style, and sufficiently large to accommodate seven hundred persons for less than fourteen thousand dollars, the whole cost including the land, being about twenty-five thousand dollars. This sum, it gives us heartfelt pleasure to say, was raised and paid before the church was consecrated. In accomplishing such a work, the parish are under great obligations to several laymen of this city, who in the most noble and praise-worthy manner, have by their pious liberality proved themselves alike the friends of this parish, and the followers of Him, who hath said, that "it is more blessed to give than to receive." The members of this parish owe these friends and brethren a debt of gratitude which they can never pay. That God may abundantly bless them, with his choicest favors, will, we trust, be the prayer of many, who shall worship within the walls which they have so essentially aided in erecting. We hope the example of a church without debt,—built of a durable material,—in strict accordance with the principles of Ecclesiastical architecture,—of large dimensions and at a small cost, will be followed by parishes which may have occasion to build places of worship.—*Christian Witness.*

Connecticut.—The Rev. WILLIAM PAYNE, Assistant Professor of Languages in Trinity College, has accepted an unanimous election to be Rector of St. George's, Schenectady, in the diocese of New York.

The Clergy of Connecticut are, by the blessing of God, a band of brothers; but few losses to our fraternity would be more generally felt to be a loss to the diocese than that which we thus announce. Since his admission to Holy Orders, Mr. Payne has served the Church in Connecticut in many situations of importance; as a parish priest; as the Editor of this paper; as a missionary; as a professor in Trinity College; and as the Secretary of several successive Diocesan Conventions. We can ill afford to miss, in future, his fraternal society, and valuable aid. Our prayers and affectionate wishes for his happiness follow him to his new sphere of labor; and we congratulate the people of St. George's on the accession to their rectorship of a gentleman whose career, in the several important posts which he has heretofore occupied, have been uniformly marked by two distinguished characteristics—fidelity and success.—*Calendar.*

New Jersey.—On Tuesday, August 22, the Bishop laid the Corner stone of St. Paul's Church, South Trenton. The Address was delivered by the Rev. Samuel Starr, Rector of St. Michael's Church, Trenton. The Rev. Andrew Bell Patterson was present.—*Missionary.*

Maryland.—CONVOCAION AND VISITATION.—The combination of the Visitation of the Bishop, and meeting of the Convocation of the Clergy of Kent and Queen Anne counties, occurred in St. Paul's Parish, Kent county, on Wednesday, August 23d, and Thursday, the Feast of St. Bartholomew. On Wednesday, in the parish church, Morning Prayer was said by the Rev. Henry Brown, of St. Paul's Parish, Queen Anne county, and the Lessons read by the Rev. Dr. Jones, of Chester Parish, Kent county. The Bishop read the ante-Communion service, preached, and confirmed four persons.

On Thursday morning, the Rev. Mr. Brown said Morning Prayer, the Rev. Dr. Jones preached, and the Bishop administered the Holy Communion, assisted in parts of the service and in the distribution by the Rector. In the afternoon, the Rev.

Dr. Jones said Evening Prayer, the Rev. Mr. Owen preached, and the Bishop concluded the services of the Convocation with an appropriate address and Collects, and the Benediction.

On Friday night, the Bishop said Evening Prayers and preached in Chester Church.

On Sunday, the Tenth after Trinity, in the morning, the Bishop was in attendance at Shrewsbury Parish Church. The Rev. Mr. Owen said Morning Prayer, baptism being administered to an infant by the Bishop after the Second Lesson. The Bishop read the Ante-Communion, (Mr. Owen reading the Epistle,) preached, and administered the Lord's Supper, assisted in part of the service by Mr. Owen.

In the afternoon, in the Chapel at Massey's Cross Roads, in the same parish, Mr. Owen said Evening Prayers, the Bishop baptized three children, preached, and confirmed five persons.

Very large congregations were in attendance at both the services in this parish. At both, notice was given of a meeting of the parishioners to be holden on the next Friday, for the purpose of devising ways and means to discharge the debt remaining on the Chapel. This, it is confidently hoped, will result in the accomplishment of that most desirable end. It is understood that the measure will soon be followed up by a division of this large parish, and the consequent engagement of another laborer in the field, and restoration of regular weekly services to two more of the congregations of the diocese.

On Monday morning, in Chester Parish Church, the Rev. Mr. Owen said Morning Prayer to the end of the Lessons. The Bishop then administered Baptism to five children; after which the Rev. Dr. Jones concluded Morning Prayer. After a Psalm, Baptism was again administered by the Bishop to an infant that had been brought to the church too late for the first administration. The 87th Hymn, and some Collects, and the Blessing, concluded the services of the day and of the Visitation.—*Church Times abridged.*

Virginia.—EPISCOPAL SERVICES BY BISHOP JOHNS.—*Confirmations.*—July 23, Winchester 10: 27, Wickliffe Parish, St. John's Church, 10: 29, Zion's Church, Charlestown, 3: 30, Trinity Church, Shepherdstown, 4: 31, Trinity Church, Martinsburg, 3. August 2, Calvary Church, Back Creek Valley, 1: 19, Middleburg, 5: 22, Shelburne Parish, Leesburg, 1.

In addition to these services Bishop Johns spent the 17th and part of the 18th of August at Zion Church, Fairfax Court House. Several of the Clergy were present at the services, and also in Middleburg and Upperville, where Bishop Johns, in company with Bishop Meade, spent Sunday, the 20th of August.

It is expected that the Church in Charlestown, Jefferson co., will be consecrated on Thursday, September 14th. A number of the Clergy, we learn, will be present.

Ohio.—ORDINATION AND CONFIRMATION.—On Sunday, the 20th inst., the Rt. Rev. Charles P. Mellvaine, D.D., held an ordination in Trinity Church, Columbus, and admitted to the Order of Deacons, Mr. Andrew D. Benedict and Mr. Hiram N. Bishop, members of the late Senior Class in the Theological Seminary of the Diocese. Morning Prayer was read by Rev. Dr. Brooke. The Sermon was preached by the Bishop; and the candidates were presented by Rev. Prof. Smith, of Gambier. The Bishop administered the Communion, assisted by Rev. Dr. Brooke and Prof. Smith.

On the previous evening, the Bishop confirmed eleven persons in Trinity Church; and on Sunday afternoon, three persons in St. Paul's Church.

Bishop Mellvaine has displaced from the ministry the Rev. Lester Janes, Deacon, for causes not affecting his moral character.

Mr. Janes was received from the Methodist ministry and ordained in Pennsylvania a short time since. From that diocese he was transferred last winter to Ohio. After a few weeks in the west he returned to the east and to the ministry whence he came out.—*Western Episcopalian.*

CLERICAL CHANGES.—The Rev. Thomas S. Preston has removed from the Church of the Annunciation, New York, and has become the Minister of the Church of the Holy Innocents, near West Point.

The Rev. Edward F. Edwards requests that all letters and papers designed for him may be directed to him at Jersey City, N. J.

The Rev. Orsamus H. Smith has removed from Port Jackson, and taken charge of the Missionary station of North Salem, West Chester county, and Patterson, Putnam county, N. Y.

The Rev. Edmund Embury, having resigned the charge of Emmanuel Church, New York, and accepted a call to New Windsor, Orange co., N. Y., requests that letters and papers may be directed accordingly.

The Rev. Rufus D. Stearns, Deacon, has taken temporary charge of Christ Church, Sacket's Harbor, Jefferson co., Western New York, and requests all letters and papers for him to be directed accordingly.

The Rev. Alfred Holmead has taken Letters dimissory from Maryland, to the Rt. Rev. the Bishop of Virginia.

The Rev. Milo Mahan, of the diocese of New York, has received and accepted an invitation to assume the charge of Ascension Parish, Carroll co., Maryland.

DESCRIPTION OF AN EDITOR.—In the estimation of almost everybody who imagines himself somebody, while everybody else knows he is nobody, an editor is supposed to be an automaton, to do, and write, and say what everybody else except what he himself thinks proper. In short, he is expected to be everybody's body, and in trying to please everybody who wants to be somebody, he is sure to please hardly anybody, except the individual nobody who thinks himself somebody. In order to satisfy everybody, therefore, he ought to be like the people who are most likely to criticise his labors—which nobody understands better than himself—nobody. Having no ambition to imitate the man with the ass, whose story is recorded in the fable, we have resolved hereafter to say in regard to the contents of our paper "whatever is, is right."—*Chris. Intel.*

Calendar.

SEPTEMBER.
10th. 12th Sunday after Trinity.
17th. 13th Sunday after Trinity.
21st. St. Matthew the Apostle.
24th. 14th Sunday after Trinity.
29th. St. Michael and All Angels.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

SEPTEMBER.
3d. (11th Sunday after Trinity.) A. M. St. Andrew's, Philadelphia, (Institution.)
10th. A. M. Church of the Advent, (Institution.)
P. M. Church of the Mediator.
17th. A. M. Church of the Advent, (Institution.) P. M. Kingessing.
20th. Brownsville. 21st. Washington.
23d. St. Paul's, Laceyville. 24th. A. M. St. Andrews, Pittsburgh; P. M. Christ Church, Allegheny; Evening, Trinity.
26th. A. M. Georgetown; P. M. St. Paul's.
27th. Beaver. 28th. Newcastle.
29th. Evening, Butler. 30th. P. M. Wayne Township.
OCTOBER.
1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; 3 P. M. Connelville.
4th. A. M. Uniontown. 5th. A. M. Norristown, Ordination and Confirmation.
13th. Minersville and Schuylkill Haven.
16th. Evening, Bloomsburg. 17th. A. M. Jerseytown; Evening, Danville.
18th. A. M. Northumberland; P. M. Sunbury.
19th. A. M. Louisburg; P. M. Milton.
20th. A. M. Derry; P. M. Muncy; Evening, Williamsport.
22d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Married.

In St. Stephen's Church, on the 27th inst., by the Rev. J. N. McJilton, Rev. James Chipchase, Rector of All Faith Parish, St. Mary's co., to Miss Mary Walter, of Somerset.

Notices.

ST. LUKE'S CHURCH.
Religious services will be resumed on Sunday, the 17th inst., at 10 o'clock, A. M., and 4 o'clock, P. M., in the Lecture Room in the basement of this Church. The painting and repairs will be finished in a few weeks.

CHURCH OF THE NATIVITY.—S. G.

The evening services will be resumed on Sunday next, 3d inst., at 7½ o'clock.
The morning hour for service is 10½ o'clock, except on the first Sunday of each month, when it is 10 o'clock.
Sept. 2 and 9

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M.
July 22—1f

Acknowledgements.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from the 8th of August, to the 8th of September, 1848.

From Mr. Wm. Platt, subscription,	\$100 00
Mr. Mordecai D. Lewis, "	100 00
Mr. J. R. Wilmer, "	100 00
Mr. Wm. T. Lowber, "	100 00
Mr. J. R. Brinckle, "	100 00
Mr. B. W. Frazier, "	100 00
Mrs. L. Cauffman, "	5 00
Mite subscriptions,	35 81
Anonymous, per Miss W.,	2 50
	\$643 31

Advertisements.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education. The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md.
P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches.
Sept. 9—4t

THE CLASSICAL AND ENGLISH SCHOOL of the subscriber is now open for the reception of pupils, at No. 24 Chancellor street. The studies will be those usually pursued at the best preparatory schools.

The aim of the school will be to unite, with thorough instruction, religious influence. To this end, the Bible and Prayer Book will form part of the studies of the boys. As an aid, too, in their moral training, the cultivation of a taste for Church Music will not be neglected.

The year is divided into two terms of five months each. The first term commences on the second Monday in September, and ends on the second Monday in February. The second term commences on the second Monday in February and ends on the second Monday in July. There will be the usual recess at Christmas and Easter.
Charges for boys under 12 years, \$50 per annum.
" " " over " " 60 " "

Payable semi-annually in advance.
French will be an additional expense.
Hours of attendance, from 9 to 2.
There will be a shorter session on Saturdays.
Sept. 9
O. B. KEITH.

THE EPISCOPAL FEMALE INSTITUTE will, by divine permission, be formally opened by the Bishop on Monday next, at 10 o'clock, A. M. The Clergy and the parents of the pupils are respectfully invited to be present on that occasion.
Sept. 2
West Penn square, Sept. 1.

For Academies and Schools.

GRIGG, ELLIOT & CO., No. 9 north Fourth street, have now in press an enlarged and improved edition of an ETYMOLOGICAL DICTIONARY, containing the radicals and definitions of English words, derived from the Greek, Latin, and French languages; and also, the most generally used technical and polite phrases, adopted from the Latin and French; by William Grimshaw. They continue to publish the highly popular histories, by the same author, of England, the United States, and France, and the Life of Napoleon; each accompanied by a small book of Questions and a Key, on a plan calculated to afford unusual facilities, both to the scholar and the teacher.
Sept. 9—4t

Grantley Manor—Second Edition.

Grantley Manor, a Tale. By Lady Georgiana Fullerton, author of "Ellen Middleton." 1 vol. 12mo. Paper cover, 50 cents—cloth, 75 cents.
"It is long since we read so charming a fiction. It abounds with touching episodes, interesting narrative, and beautiful descriptions, and withal, the tone is pure and unexceptionable. Wherever there are readers with refined taste and just sentiment this volume will be a favorite."—Com. Advertiser.

ALSO A SECOND EDITION.
Charms and Counter Charms, a Tale. By Maria J. McIntosh, author of "Two Lives," etc., etc. 2 vols. Paper cover, 75 cents—cloth, \$1.
"The book reads a lesson to the young girl who loves rashly, and to the wife who would yield her principles to the dictates or persuasions of an idolized husband. We are sure that it is calculated to do good, and that it is deserving a place in every lady's library."—Southern Lit. Mag. Just published by G. S. APPLETON, 148 Chestnut st. Sept. 9

Summer Street Seminary,

For Young Ladies.

REV. MR. WOODS will re-open the several departments of his Seminary for Boarding and Day Pupils, at No. 3 Summer street, (near Logan Square), on the first Monday in September.
CARRIAGES will convey pupils, residing at a distance in the city, to, and from the school.
Sept. 2—2t

FROM THE REV. DR. HARE.

PHILADA., Aug. 24, 1848.

Having had a daughter in charge of the Rev. Mr. Woods for nearly eighteen months, it gives me much pleasure to testify to the great satisfaction which his school has given. From the one case within my knowledge I should infer that his success in winning the dutiful regard of his pupils is remarkable.

G. EMLEN HARE.

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.
REFERENCE—Rev. Alfred Lee, D.D., Rev. E. M. Van Deusen, Wilmington, Del.
Sept. 2—4t

School for Boys.

O. B. KEITH, late of St. Paul's College, College Point, N. Y., will open on Monday, September 11th, at No. 24 Chancellor street, (south of Walnut,) sixth house west of Schuylkill 7th street, A Classical and English School, for Boys.

As an important aid in the Moral training of youth, the cultivation of a taste for Church Music will not be neglected.

For further information inquire at this office.
Sept. 2—1f

Piano Forte Tuition.

The subscriber respectfully gives notice, that he will resume the duties of his profession on the 4th of September. Residence, 129 North Tenth street, above Race.
J. A. GETZE.

Professor of Music, and Organist of Grace Church.
Sept. 2—1t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.
It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.
N. B. Payment to be made in advance.
May 20 ALONZO POTTER, Chairman.

Westchester Female Episcopal Seminary.

Miss P. C. Evans, Principal.

This Institution is located in the unusually pleasant and healthy Borough of Westchester, Chester county, Pa.; to which access is had twice a day from the East and West by Railroad.

Tuition will embrace all the branches of a thorough English education, viz: Orthography, Reading, Writing, Geography, Grammar, Practical and Rational Arithmetic, Book-keeping, Algebra and Geometry; Natural, Ancient and Modern History; Intellectual, Moral and Natural Philosophy; Astronomy, Chemistry, Composition, Botany, Physiology, Plain and Ornamental Needle Work; and in addition, instruction will be given in the Latin, French and German languages.

TERMS.—Tuition and Boarding, including washing, &c., \$75 per session. Music and the languages at moderate extra charges.

REFERENCES.—Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school); Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa.
Aug. 26—1f

COLLEGE OF ST. JAMES.

Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

The Grammar School

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the grammar school and prepared for admission into the college.

The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

A mercantile course of study is provided for those who desire it.

Application for the admission of pupils or for further information may be made to

JOHN B. KERFOOT, Rector,
College of St. James. P. O., Md.
Aug. 26—8w

A Governess Wanted.

A lady in a healthy part of Maryland wishes a Governess for four children. She must be competent to instruct in French, and all the branches of an English education, and to instruct two of her scholars in the rudiments of music. A communicant of the Episcopal Church would be preferred. All communications to be directed to E. A. C. Elliott's Mills, Maryland.
Aug. 26—2t

VAN DOREN'S INSTITUTE

FOR YOUNG LADIES,

Removed from No. 373 Spruce street, near 12th, to Oak street, West Penn Square, 3d door south of Filbert, Philada.

Prof. J. LIVINGSTON VAN DOREN. } PRINCIPALS.
Rev. H. J. DAVID.

This Institution having been removed from 373 Spruce street to West Penn Square, Oak street, 3d door south from Filbert, will commence its next Session, Sept. 1.

The course of Education under the personal instruction of the Principals, assisted by their ladies, is designed to be full, thorough, and finished.

TUITION (including the Latin, Greek, Hebrew, French and German languages, Drawing, Stationery and Fuel,) for pupils under 10 years of age, \$15 a Session of five months; from 10 to 13 years, \$30, over 13 years, \$50. Board and Tuition, \$300 a year. For further information see Circulars, to be had at the Bookstores of Messrs. Appleton, Perkin, Wardle & Hooker, in Chestnut street, or the Principals at the Institute, Aug. 19—2m.

REFEREES.

Rt. Rev. A. Potter, D. D. L.L.D.; Rev. B. Dorr, D. D.; Rev. C. C. Cuyler, D.D.; Rev. H. W. Ducachet, D.D.; Rev. M. A. De W. Howe, Rev. G. W. Bethune, D. D.; Rev. J. Parker, D. D.; Rev. A. Barnes, Philadelphia
Hon. Th. Frelinghuysen, L. L. D. Chancellor of the University of New York; Rev. G. Spring, D. D.; Rev. S. H. Tyng, D. D.; New York.
Rev. J. J. Blake, D. D.; Rev. S. H. Cox, D. D., Brooklyn.
Rev. J. J. Carnahan, D. D., President of Princeton College; Gov. Thomas Bennett, Charleston, S. C., Rev. F. L. Hawks, D. D., New Orleans Rt. Rev. B. B. Smith, Bishop of Kentucky; Hon. Henry Clay, Kentucky; Rt. Rev. C. P. McIlvaine, D. D., Bishop of Ohio, and Rev. B. Beecher, D.D., Cinn. Ohio.

Shelby College, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdams road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as to their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next.

There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences, per session of 10 months,	\$40 00
Modern Languages—French, German, Italian or Spanish, each	20 00
English Studies, in the Preparatory Department,	25 to 30
Board, Fuel, Washing, &c., for a session of 10 months,	110 00
Fuel, and Servant's hire for Public Rooms,	3 50
Music and Drawing, if desired,	15 00

The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky.

WM. J. WALLER, President.
Shelbyville, Ky., July 6, 1848. Aug. 5—eow

BOOK AND JOB PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia.

The Episcopal Bookstore.

R. S. H. GEORGE would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Book Store* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.
—JUST PUBLISHED—

The Old Man's Home, an Allegory, by Adams.
The King's Messengers, do do.
The Dark River, do do.
The Shadow of the Cross, do do.
The Distant Hills, do do.
Sacred Allegories, do do.
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The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.

The Lost Church Found.

Joy and Peace in Believing.

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Prayer Books from 30 cts. to \$5 dollars.

Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Horwitz.

Ecclesiastical Mnemonika, or Aid to Memory, in storing the mind with a correct knowledge of Ecclesiastical dates, together with much other aid to the memory.

Manton on James—Practical Exposition of the Epistle of James, by Rev. Thos. Manton, D.D.

Jenky on Jude, an Exposition upon the Epistle of Jude, delivered in Christ Church, London, by the Rev. Wm. Jenky, M.A.

Daille Exposition of the Epistles of the Philippians and Colossians.

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Bunt's Works, complete in 4 vols.

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Published and for sale by

R. S. H. GEORGE, 16 south 7th st.

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.

Jeremy Taylor's Whole Works, 3 vols, Royal 8vo.

Dr. John Scott's Works, 6 vols, Oxford edition.

Bishop Sanderson's Sermons, 2 vols, London edition.

Stillington's Origines Sacre, 2 vols, Oxford edition.

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Liturg compared with the Bible.

A very large collection of Standard Theological Publications—and for sale at really low prices by

DANIELS & SMITH,

Fifth and Arch streets, Philad.

Academy of the Protestant Episcopal Church,

341 Market Street.

The Autumnal Session will begin on Friday, September 1.

An addition having been made to the number of the Teachers, the schools, of which the Academy consists, (from one to another of which the pupils pass every forty minutes,) will be increased after the present vacation to six. The whole, as heretofore, will be superintended daily by the Principal, and from time to time by the Bishop of the Diocese and a monthly Committee appointed for the purpose by the Board of Trustees. Circulars may be had at the Bookstore of Messrs. E. C. & J. Biddle, S. W. corner of 5th and Minor sts., and after the present month, of the Janitor at the Academy.

G. EMLEN HARE, Principal.

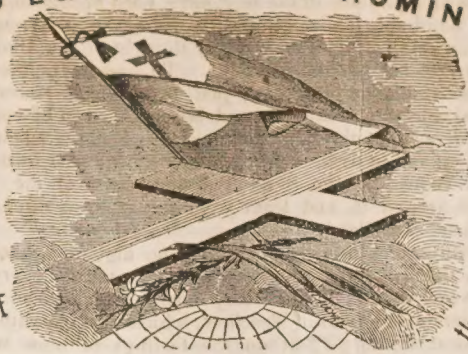
Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the ministers, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favor."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils."
Aug. 19—5w.

Banner



Cross.

History of the original and Ogilby, Editor.]
Tioga County, Pa.

PHILADELPHIA, SATURDAY, SEPTEMBER 16, 1848.

[Vol. X.—No. 37.—Whole No. 507.]

The History of the Church in the various dioceses is a subject which is daily increasing in interest. And as we look back with earnest solicitude, making the most diligent research for every thing that will in the least throw light upon the labors of the early missionaries, their success, their discouragements, their failures, that we may learn to be patient while engaged in the work of the Lord; that we may become sensibly alive to the great goodness of God in enlarging and strengthening his fold; and while we bestow our sympathy upon the missionary whose remains have long since mouldered in the dust: while we cherish his memory as a part of the Church's rich inheritance; may the self-denying laborers, who year after year toil on in faith and poverty, surrounded by worldliness, fanaticism and error, may they be cheered and inspired to engage with renewed earnestness in the work before them, when they perceive that they will not be forgotten, and that the next generation will rise up to "bear their burdens."

That the history of the Church may be accurately written fifty or a hundred years hence, parish Records must be preserved with fidelity; and what would add materially to the interest of mere annals, a general review ought to be recorded every ten years respecting the progress, results, and condition of the Parish.

To this work I now give myself, and shall endeavor to be as brief as the facts and circumstances will admit; and as our mutual profit may seem to demand from the consideration of the past.

Ten years ago, my brethern, this village was destitute of a place of worship; and the people of any description of Gospel ministrations. Such a state of things led to the discussion in the street, and in one or two families, of the importance of procuring a minister, which resulted in the calling of a public meeting. At this meeting the condition in which they were placed was freely discussed, and when the question was raised to whom they should apply for a minister, opinions were found to be balanced between the Presbyterians and Episcopalians; to the latter a preference was decidedly given; and steps were immediately taken to obtain a clergyman.

James Lowrey and Joshua Sweet, Esqrs., were appointed a committee to carry out the wishes of the meeting.

Being ignorant of our diocesan boundaries, the first application, was made to the Rev. Richard Smith, then officiating at Elmira, who informed Mr. Sweet that they were not in the diocese in which he resided, and that they must apply to Bishop Onderdonk of Philadelphia. Accordingly he wrote to him. In this letter he

From the Church of England Magazine.

John Kyrle, Esq., "The Man of Ross."

A benevolent mind cannot find a more agreeable object of contemplation than the character of a man whose life is spent in acts of public and private good, done without any view to worldly advantage or to fame. Foreigners, who visit our country to study the character of its inhabitants, are struck with nothing so much as with the vast quantity of money, labour, and time, which are voluntarily bestowed on works of public charity and utility, by persons who reap no other advantage from thus contributing to the good of others than the consciousness of discharging a high Christian, or moral, or social duty. It may be a question, whether the frequency of such examples has not led to their being overlooked amongst ourselves, and to their real merit not being duly estimated. Be that as it may, we feel no hesitation in asserting that there have been, and are in every county, and in almost every parish of this our noble country, persons freely devoting the leisure, the substance, and the talents with which their Creator has blessed them, to the good of others, who can make no return for the advantages so imparted to them.

The "Man of Ross" has been immortalized by our great poet, Pope; but the lines which record his praise do not communicate enough. They are a sort of a riddle, enumerating works great and expensive, which they conclude by informing us were all executed with an income of five hundred pounds a-year. A reader, who should seek to understand the merits of the Man of Ross by Pope's praise, would be apt, when he arrived at the end, to "give up." We propose, therefore, to present a solution of the puzzle. If more ample information be desired, it may be found in Mr. Fosbrooke's elegant and entertaining volume, the "Ariconia," which is our authority for many of the following details.

John Kyrle was descended from a highly respectable family, and was born in the parish of Dymock, in Gloucestershire, on his father's estate. His grandfather married a sister of Waller, the poet, whose mother was sister of John Hampden. He was a gentleman-commoner of Baliol college, Oxford, to which he presented a handsome silver tankard on his admission. His father had purchased a house and a few pieces of land at Ross; and here Mr. Kyrle chose to reside, adding to his property by repeated purchases, made after his fallages in Dymock Wood.

* Extract from "Chronicles of the Seasons."

The title of "The Man of Ross" was given to him by a country poet, and, in his life-time; and Mr. Kyrle was highly pleased to receive the appellation, because it "conveyed a notion of plain dealing, and unaffected hospitality." The principal addition to his landed property was an estate, called the Cleve, consisting of fields that extend along the left bank of the river, but considerably above its level. Along the skirts of these fields Mr. Kyrle made a public walk, which still bears his name; he planted it with elms, and continued the plantation steep sides of the bank, which overhang the graceful winding Wye. It is to this plantation that Pope alludes

—
"hung with woods the mountain's sultry brow;"

and, in a bold license when he gave the title to the Cleveland bank, or conceived that the hill of Penyard, which forms a remarkable back-landscapes, was part of Mr. Kyrle's property, never was.

His income has been pretty accurately stated at 500l. His favourite occupations were building and planting; his skill and taste were as freely exerted for the benefit of his own improvements: he frequently planned and superintended architectural works for persons who gladly availed themselves of his skill and taste.

In improving his own property, he added to the beauties of the spot, and freely imparted to his townsmen the benefit of the first which he had provided for the enjoyment of the

Church. A garden was planted with elms by Kyrle; and a gate by him leading to a field, called "The Prospect," commanding a noble view of the rich scenery of the times when the art of conveying water by pipes, for the accommodation of all the dwellers in a town, was yet in its infancy, was conferred on the inhabitants of Ross and enterprise of Mr. Kyrle, who made in this field of considerable extent, lined it with brick, and in the stone, and caused the water to be forced into it from the river, and conveyed by under-ground pipes

to the streets. When a more effectual mode of introducing the use of the fountain was abandoned, the water was filled up.

The work is recorded by the poet in the lines—
"On the dry rock who bade the waters flow—
Esq. On to the skies, in useless columns tost;
Under the sin proud falls magnificently lost;

But clear and artless, pouring through the plain
Health to the sick, and solace to the swain."

The next work noticed by Pope is a causeway, which was constructed through the exertions of Mr. Kyrle, and paid for by a subscription, to which he largely contributed. It crossed the low ground between the town and the bridge, on the high road to Hereford and Monmouth. This causeway has been since extended, and rendered permanent by the commissioners of turnpikes, who have converted it into a spacious driving way, better adapted to the more frequent and rapid journeyings of modern times.

The walk in the Cleve-fields above alluded to was not only beautified with the elm, his favourite tree, but seats were placed at intervals, where the "weary traveller" might "repose," or the lover of fine scenery contemplate at his ease the beauties before him. To his work of planting or ornamenting, the "Man of Ross" was wont to go forth, with his spade on his shoulder, and a wooden bottle of liquor in his hand, assisted by two or three, or sometimes more workmen, according to the task to be performed. The bottle served his fellow-labourers as well as himself. On one occasion, his companion so thoroughly enjoyed the draught, that he did not part with the bottle from his head till the last drop was drained. In vain did the Man of Ross call aloud to him to stop his draught: the workman's thirst was too intense to listen. When he had done, Mr. Kyrle said: "John, why did not you stop when I called to you?" "Why, sir," said the man, "don't you know that people can never hear when they are drinking?" The next time Mr. Kyrle applied the bottle to his head, the man placed himself opposite to him, and opened his mouth as if bawling aloud, till Kyrle had finished. The draught ended, Kyrle asked, "Well John, what did you say?" "Ah, you see, sir," said the man, "I was right: nobody can hear when he is drinking."

The passage which relates to the church of Ross is calculated to convey an erroneous notion of what was actually done by Mr. Kyrle. The line

"Who taught that heaven-directed spire to rise,"
coupled with another,

Who builds a church to God, and not to fame,"
has led many to suppose that the church of Ross was built by Kyrle. The facts are as follows:

The elegant spire which ornaments the landscape, from what

ever point it be viewed, was at one time in a dangerous state, which Mr. Kyrle's knowledge of architecture led him to discover. A parish meeting was convened at his special motion, and about forty-seven feet of the spire taken down and rebuilt, himself daily inspecting the work, and contributing, over and above the assessment, toward its speedy conclusion. The great bell was given by Kyrle, who attended when it was cast at Gloucester, and threw into the melting-pot his own large silver tankard, having first drunk his own favourite toast of "church and king."

"Behold the market-house, with poor o'erspread:
The man of Ross divides the weekly bread."

The distribution of the "weekly bread" at the market-house is a circumstance of peculiar interest in the life of Kyrle. The donation of bread was furnished by a grant, renewed by successive lords of the manor, of certain tolls on all corn brought to market. The man of Ross acted as the lord's almoner. Tradition reports, in homely language, that "it would have done one's heart good to see how cheerful the old gentleman looked while engaged in the distribution." At length the toll, thus voluntarily transferred to the poor at the will of each succeeding lord, was claimed by the townsmen as their's of right. The question was referred to the Man of Ross by consent of both parties; and he, preferring truth and justice before popularity and self-gratification, determined, as the evidence compelled him to do, that the toll belonged to the lord. So are pride and covetousness found in communities as well as individuals. Unwilling to acknowledge an obligation, lest they should be compelled to own a superiority in the giver, they endanger or lose the benefits which benevolence and liberality would bountifully bestow.

The remaining lines refer to various private acts of charity, for which a man of Kyrle's noble disposition would find frequent opportunities in whatever part of the world he might be placed. The town of Ross could tell of many who, before and since his time, and at this day, clothe the naked, feed the hungry, instruct the ignorant, and teach the infant's tongue to praise the name of the Creator and Redeemer; and so we hope can every town and every village in our native land; but such Christian love seeks not its own praise.

There is, however, one anecdote of Mr. Kyrle, which we are unwilling to omit, as it exhibits that noble confidence, which none but an honest man can feel or express towards his fellow-man. About a year after the death of the Man of Ross, a tradesman of the town came to his executor, and said privately to him, "Sir, I am come to pay you some money that I owed to the late Mr. Kyrle." The executor declared he could find no entry of it in the accounts. "Why, sir," said the tradesman, "that I am aware of. Mr. Kyrle said to me, when he lent me the money, that he did not think I should be able to repay it in his life-time, and that it was likely you might want it before I could make it up; and so, said he, I won't have any memorandum of it besides what I write and give you with it; and do you pay my kinsman when you can, and, when you show him this paper, he will see that the money is right, and that he is not to take interest."

The Man of Ross died a bachelor. At the time of his decease he owed nothing, and there was no money in his house. He was borne to the grave by his workmen and usual attendants, and amidst the whole population of Ross.

The spot of his interment was, by his express desire, at the feet of his dear friend, Dr. Charles Whiting, a former vicar, a man of genuine piety and Christian benevolence, who died in 1711, and whose epitaph modestly records him as "the affectionate but unworthy pastor of this church." It is supposed that this excellent and amiable man was greatly instrumental in forming the character of the Man of Ross. To Dr. Whiting the town is indebted for the establishment of an excellent blue-coat school in 1709. Mr. Kyrle was not only an annual subscriber to that institution, but, when boys were to be apprenticed, he was generally concerned, and often put them out at his own expense. He left 40l. to the school. Several of his own workmen were legatees in his will.

The personal appearance of Mr. Kyrle was agreeable: his dress, a plain suit of brown ditto, with a king William's wig, according to the fashion of the day. Though he disliked large parties, his house was open to the reception of his friends, in the genuine spirit of old-fashioned English hospitality. "He loved a long evening, enjoyed a merry tale, and always appeared discomposed when 'was time to part.'" His dishes were generally plain: malt liquor and cider were the only beverages introduced: there were no roast beef except on Christmas-day. At his kitchen fire-place was a large block of wood for poor people to sit on; and a piece of boiled beef and three pecks of flour, in bread, were given to the poor every Sunday. The Man of Ross was a daily attendant at the service of the parish church. When the chiming of the bells began, all business ceased with him, he washed his hands and proceeded to his pew. When the church was newly pewed about twenty years after his death, the rector and parishioners resolved that Mr.

Kyle's seat should remain, as it does at this day, in its original condition and style. A handsome tablet, with a bust of the Man of Ross, has long since removed the stigma imputed in the concluding lines of Pope's eulogy of Kyle.

The Man of Ross then, it has been seen, was a private gentleman of small fortune, with a talent for architecture, and a taste for what is now termed the picturesque, which he employed in the improvement and adorning of his town and neighbourhood. Simple in his manners, he lavished no money on gaudy show or equipage. Faithful to his God, and upright in his dealings with man, intelligent, active, and ingenious, he was confided in as a friend, as an umpire, as a receiver and a disposer of the subscriptions of others, whether to be employed in works for the public good, or in relieving the wants of indigence and age.

Communications.

For the Banner of the Cross.

St. Mary's Hall and its Founder.

MR. EDITOR:—

The writer has been drawn towards the train of thought, expressed in his article on the "influence of Pagan and Christian education,"* in consequence of a recent visit to the Literary Institutions of the Rt. Rev. Bishop Doane, at Burlington, New Jersey. The solemn feelings that were stirred within his breast by this visit to the Hall of St. Mary's, and its beautiful Chapel, at the noon-day prayers, were profoundly increased, after reading the lines appended to this article: and which were presented to him by a young lady, his companion on that occasion. The truth, and felicity of this graphic sketch, will be acknowledged and felt by every one, who has sat in that Chapel, and yielded to its holy and inspiring meditations.

The writer could not, afterwards, but contrast in his own mind, the vast advantage of the Christian over the Pagan world in all that concerns the training and education of children, for the highest and most important purposes of society. If the best condition of the world be that, in which its people are most virtuous, it will not be disputed, that the system which contributes best, and most extensively to this great object, is the one deserving of greatest favor, and general encouragement. It is not enough for the happiness of man, as has been shown: that he should excel in genius—in literature—in arts—in the refinements of life—for in all these, the Heathen was transcendently great; but that he should also feel that there was something better than all this, in the certain hope of immortality, and a purer and sweeter existence beyond the grave—a place of rest, even in this world, for the weary and heavy laden, when crushed by misery—a place, where man might seek refuge from himself when sated with the joys of earth—its sensual delights—its agitating tumults—over which the appetite of the keenest must pall with time—and which drew from the wisest of mankind the exclamation: "vanity of vanities, all is vanity."

Is this to be found any where out of the teaching of the Christian religion? Can the heart be opened to charity, the first great law of peace, and social security, or the soul be elevated, and borne beyond earth to look from "Nature up to nature's God," and to feel the mighty sacrifice of the redemption, by any other system than is to be found in HOLY SCRIPTURE? And if this be so, what an awful responsibility lies upon the consciences of parents; as well as upon those who undertake the instruction and training up of youth to seek for, and select that system, which engrains learning upon religion, (rather than to keep religion as a thing apart,) so that it may grow with their growth, and strengthen with their strength. The experience of all social conditions, is in favor of early and steady moral education, the advance and the improvement must be upwards, and not downwards. It is necessary to begin with children, and not with men, if you would have men good.

"Habits are stubborn things,
And by the time a man is turned of forty:
His ruling passions grow so very haughty,
There is no clipping of his wings."

The writer believes that this system is adopted and practised at St. Mary's Hall, and therefore he admires and praises, and would commend it to the notice of all reflecting and considerate parents. If he refer not particularly to the College, it is not because he undervalues that Institution—very far from it, for the system there is similar: but because he deems that the least valuable of the two—though in saying so, he may perhaps offend the superior intelligence of many. His reason for dwelling with more point and interest on the Hall is, that Colleges and Seminaries of learning abound for boys, while for the other sex they are comparatively few, at least good ones, while the larger number and most favored of them are managed with a view to the mere graces, and superficial accomplishments of fashionable life, rather than to those solid and enduring acquirements, that are to fix the dignity of woman, and place her on a high moral elevation.

In this regard St. Mary's Hall merits unbounded confidence, while at the same time it possesses, if he may so express it, extraordinary intrinsic advantages. Its seclusion in a quiet town, secures it from all the allurements that would accrue, were it in the precincts of a large and opulent city, the exciting atmosphere of which would insinuate itself, in spite of all precautions, and produce an unhealthy moral influence. The location is agreeable and salubrious, on the right bank of the Delaware, a noble and expansive river—and the eye of the traveller as he ascends is arrested by the most pleasing view of the Bishop's mansion—the simple, yet beautiful Chapel—and the Hall itself, all stretching in near succession before him, while the richly carpeted lawn is sprinkled here and there with the modest and lovely daughters of the land, watched over, not by envious and suspicious, but by maternal and gentle guardians. The combination of natural beauty in front, with extensive

* See last Banner.

walks and gardens in the rear, have been chosen and arranged with admirable skill, to gratify the sense, and impart, as it were, a pride of place. A happy thought of the Bishop's, and worthy of his benevolent heart. To present to the view of a tender and trembling girl, just leaving the endearments of home, objects of attraction and beauty, instead of common and vulgar ones, is the sure way to allure her—to subdue her repinings, and to make her readily forget the past in the present. Such indeed is the fact. The inmates love the Hall, they linger around it, and leave with regret, even after education has been completed.

Within, comforts are dealt with no niggard's hand, cleanliness, delicacy, and propriety seem to pervade every where—quiet and order reign in every department; and an urbanity of manners on the part of Teachers, which must infallibly produce the most salutary effect on the feelings of those with whom their intercourse is so near and constant. One is struck as if by the appearance of a large Christian family, in which that finest, and among the earliest and most precious of religious lessons, "love one another," seems to have taken deep and abiding root: and is cherished as far, at least, as the imperfections of the humanity will allow.

In a place, the atmosphere of which is so pure, and the Director of which is an eminent and pious Prelate, it is difficult to be otherwise than good. Emphatically its faithful laborer in the vineyard of his Master, has himself with an energy to the work before him, withness of purpose, and an abnegation of all selfish indu which none but a zealous and sincere heart could practice daily toil—the nightly vigil—the overwhelming perplexities and anxieties of his station, quench not of his soul, nor make him flinch from that solemn duty of children, which he has avowed before God and man, valiant soldier he has planted his banner, and will stand at its foot. And may we not hope, that they will prove of so generous and self-sacrificing a friend.

Often has the writer of this witnessed the closing of the chapel, after the evening service: and a more impressive or touching one, may not be found in this country. Under the arched door is seen the venerable head of the figure of the Bishop, and while the organ pours forth—the young—the innocent—and beautiful, in one stream pass before him, and with uplifted face, and look, placing the hand in his, say good night. He said to himself, surely, these children must love me, and feel a wound, or a pang given to his heart, as often on their own father.

But, sir, I have already extended beyond all reason, and will draw to a conclusion.

The greatest of moral and dramatic poets has said:

"The evil that men do lives after them,
The good is oft interred with their bones."

However true this reproach may be to the ingrate world, in many instances, it will not hold here. The Bishop's good deeds will not be buried with him, but will have built his monument among the living. That leaves St. Mary's Hall, wise, virtuous, and active, will speak for him; and whenever he is summoned go down to his grave "unwept, unhonored, or unsung." These children, whom he has so loved and nurtured, he will have left to his country, as the precious labors, will go there to moisten it with their tears, it with their holiest aspirations.

Lines written immediately after leaving the "Chapel of the Holy Innocents," St. Mary's Hall, Burlington, N. J.

Yes! the Almighty must be present here,
To smile in love, upon a scene so fair!
Those light forms with their youthful graces;
The beauty of the uplifted faces.
Like gentle buds, by night winds shaken—
Their fresh pure hearts, to God awaken,
The perfume of innocence and prayer,
Is floating on the solemn air—
And that fine head, whose classic form,
Is met, the sacred mitre to adorn—
In clear relief from the glorious light,
Cast by that window richly light—
The eye whose eagle glance so clear:
Bespeaks a faith, devoid of fear;
All bold to stem the currents strong.
Which bear so many in their course along;
And yet, with softened light can bless,
Those trusted to his tenderness.
Paternal care—paternal love—
Stout gathering for the fold above.
Yes! stands he there—God's gifts are shed,
In fullest measure, on his noble head—
The work he has begun on earth,
Must yield rich harvest, for the heavenly birth.
Blessings will follow in his tread,
His name be rescued from the unhonored dead—
And on that awful day, when time is o'er:
While the loud Trump awakes both sea and shore,
Yes! on that day when all arise,
To meet their God—their Saviour in the skies—
He will be seen amid the glorious train,
With golden harp—and robe without a stain.

S. E. L.

For the Banner of the Cross

He that is washed needeth not save to wash his feet, but is clean every whit.—John xiii. 10.

MR. EDITOR:—

I have said that my object in part in publishing the essay which appeared on the 13th of May, was to bring into notice

this passage, a passage which in the baptismal discussions had been much neglected. Of the several writers that I have consulted, two only interpret it as I have done, viz: Bishop Seabury and the Rev. Mr. Chapin. Mr. C. says that there are several arguments in proof of his conclusions additional to those adduced by him, "but we have extended this examination so much beyond our original intention, that we shall barely enumerate them." He then states that he infers "that the quantity of water is not essential to the ordinance" of baptism for two reasons, the first of which is this: "Because baptism being symbolic of purification, the rule given by Christ to Peter, (John xiii.) He that was washed in part was clean every whit—is applicable." *View*, p. 82. If Mr. Chapin should ever follow the suggestion of Ozark, and present to the Church in a separate form that part of his book which treats of baptism, he ought in my humble judgment to give a more extended notice to this pregnant passage. That it demands something more than a passing observation, will appear from the following interpretations, by five interpreters, by Rev. Wm. Odenheimer, The Lost Church Found, Joy and Peace in Believing, The Dew of Heaven, Flowers for Heaven, Melville's Sermons, New Edition, 2 vols. The Churchman's Library, 2 vols. Mercy for Babes, by W. Adams. Prayer Books from 20 cts. to 5 dollars. Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz. Ecclesiastical Mnemonika, or Aid to Memory, in storing the mind with a correct knowledge of Ecclesiastical dates, together with much other aid to the memory. Mantion on James—Practical Exposition of the Epistle of James, by Rev. Thos. Mantion, D.D. Jenkyn on Jude, an Exposition upon the Epistle of Jude, delivered in Christ Church, London, by the Rev. Wm. Jenkyn, M.A. Daille Exposition of the Epistles of the Philippians and Colossians. Bishop Horne's Complete Works, 2 vols. Melville's Sermons, new edition, 2 vols. Bridges on the Christian Ministry. Barrow's Works, 3 vols. Leighton's Works. Taylor's Sermons. Bunt's Works, complete in 4 vols. Tupper's Philosophy, new edition. The Rev. John A. Clark's Works, 6 vols. Obligations of the World to the Bible. Attractions of the Cross, by Spring. Christ on the Cross, by Stephens. Published and for sale by R. S. H. GEORGE, 16 south 7th st.

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Again: "There is a comparison in this (the 10th) verse. He who hath bathed himself is clean for the day, except his feet which would contract dust, and were usually washed after going out: and in the same manner the body or greater part of the disciples was pure; but Judas (or the feet) was not." Now in the first place, it is extremely difficult, according to this exegesis, to discern the consecutive character of the conversation. Next, while we admit that our Lord's intention in part was to teach a lesson of humility, it is hard to determine what connection subsists between the "comparison" and the "lesson," unless we also admit, that by humbly washing the feet of our master designed to show that Judas after being washed was as pure as the main body of the disciples. But even Unitarian logic would revolt at this admission. As to Bishop Hurd, not having access to his sermons, I know not his views except as they may be gathered from some imperfect extracts in D'Oyley and Mant's Family Bible. These do not prove him to be more "ingenious" than his censor. They rather indicate that he is more ingenious—Preaching for gain, forsooth! And how long is it since Unitarian ministers commenced preaching for nothing? If they ever in England preached without remuneration, we have certainly in this happy country an "Improved Version" of them. *Cælum et animam multam qui trans mare currunt.**

In order to be "conclusive," it is right that I should here reply to an objection which may be founded on the clause, "And ye are clean, but not all." According to the more popular interpretation of the verse, it may be said, the meaning of this clause is obvious. According to that for which I contend, it is not so. But with due respect I maintain, 1st, that the more popular interpretation cannot be sustained except upon the Calvinistic hypothesis of the indefectibility of grace. If Peter previously to the supper had been so clean that he could not possibly fall into damning sins, then the point may be yielded. But did he not deny his Lord? And to deny Christ, is it not a damning sin? 2d, The meaning of the clause in question

* Wakefield says that Dr. George Campbell very properly understands βαπτισμός to signify "he who hath bathed himself," John xiii. 10. We may rest assured, however, that Dr. Campbell's understanding of the passage is not precisely that of Gilbert Wakefield. Something has been said about the difference between *καὶ* and *καὶ*; the present discussion cannot be affected by that difference.

will be plain enough if we reflect that our Lord's actions and sayings were not hurried. His discourse at the last supper was deliberate and considerably extended. It is not necessary, therefore, to suppose that what he said in the 10th verse before us, was uttered some time before he had finished washing the disciples' feet. *As he was about to close*, it was perfectly natural for him to declare the general truth, that he who is to be emblematically cleansed needs only to be washed in a part of his body, and then to assure the eleven for their encouragement, that they, having been washed, had part in their Messiah. Subsequently to this, he might with consistency have warned Peter of his imminent danger and said, "Simon, Simon, behold, Satan hath desired to have you (all,) that he may sift you as wheat; but I have prayed for thee, that thy faith fail not."

Aug. 7, 1848.

WESTERN.

For the Banner of the Cross.

History of the origin and progress of the Church in Wellsborough, Tioga County, Pa.*

The History of the Church in the various dioceses is a subject which is daily increasing in interest. And as we look back with earnest solicitude, making the most diligent research for every thing that will in the least throw light upon the labors of the early missionaries, their success, their discouragements, their failures, that we may learn to be patient while engaged in the work of the Lord; that we may become sensibly alive to the great goodness of God in enlarging and strengthening his fold; and while we bestow our sympathy upon the missionary whose remains have long since mouldered in the dust: while we cherish his memory as a part of the Church's rich inheritance; may the self-denying laborers, who year after year toil on in faith and poverty, surrounded by worldliness, fanaticism and error, may they be cheered and inspired to engage with renewed earnestness in the work before them, when they perceive that they will not be forgotten, and that the next generation will rise up to "bear their burdens."

That the history of the Church may be accurately written fifty or a hundred years hence, parish Records must be preserved with fidelity; and what would add materially to the interest of mere annals, a general review ought to be recorded every ten years respecting the progress, results, and condition of the Parish.

To this work I now give myself, and shall endeavor to be as brief as the facts and circumstances will admit; and as our mutual profit may seem to demand from the consideration of the past.

Ten years ago, my brethren, this village was destitute of a place of worship; and the people of any description of Gospel ministrations. Such a state of things led to the discussion in the street, and in one or two families, of the importance of procuring a minister, which resulted in the calling of a public meeting. At this meeting the condition in which they were placed was freely discussed, and when the question was raised to whom they should apply for a minister, opinions were found to be balanced between the Presbyterians and Episcopalians; to the latter a preference was decidedly given; and steps were immediately taken to obtain a clergyman.

James Lowrey and Joshua Sweet, Esqrs., were appointed a committee to carry out the wishes of the meeting.

Being ignorant of our diocesan boundaries, the first application, was made to the Rev. Richard Smith, then officiating at Elmira, who informed Mr. Sweet that they were not in the diocese in which he resided, and that they must apply to Bishop Onderdonk of Philadelphia. Accordingly he wrote to him. In this letter he says, "by the result of some singular circumstances we are left without a clergyman of any denomination. The word of God is not preached; and the ordinances of religion are not administered by any hands whatever. That we feel deep anxiety and solicitude under such a state of things cannot surprise you. Should this continue, the consequences are already told: the result cannot be doubtful. Indeed we now feel the sad and we fear lasting effects of an inefficient ministry, and an irregular administration of the word." This letter, containing much valuable information, was transmitted by the Bishop to the writer of this record, who was at that time a student in the New York Theological Seminary. He at once consented to enter upon this field shortly after his ordination, which was to take place in a few weeks. The Bishop wrote to this effect, and received the following reply, dated July 24th, 1838.

DEAR SIR—We have raised a subscription of about \$250, and think it can be raised to \$300. This we request you to offer the Rev. Mr. Breck, whom you named, if you think him adapted to our wants. Should he please the people, there will be no lack of means to reward his services; but if not, this will probably be the only effort, with any hope of success, we can make in years. If Mr. Breck declines this offer, we wish you to procure, if possible, some other man.

(Signed)

JAMES LOWREY, }
JOSHUA SWEET, } Com.

Bishop H. U. ONDERDONK, Phila.

To this is attached the following postscript.

P. S.—Mr. Breck had better bring with him, about two dozen copies of the Book of Common Prayer, as there are none here for sale, and very few in the possession of any body; some elegant and some of a cheaper kind would be best.

J. SWEET.

August 21st.—I entered this village with a letter of introduction to the above named committee. Notice having been given, the services of the Church were for the first time celebrated in Wellsborough, in the Court House, on the 26th, 10th Sunday after Trinity. They were well attended both morning and afternoon, and the responses were made by the few, who could obtain Prayer Books. On the 11th Sunday after Trinity, I was stopped at the door of the Court House by the Deputy Sheriff, who informed me, that religious services could not be held there. I therefore withdrew to the school-house now in

* Addressed to the Congregation.

the rear of the church, and there continued to officiate for a short time, until the upper part of the academy was duly prepared, with a vestry room, desks, seats, and a small organ, kindly sent for the use of the congregation by Levi Nichols, Esq. I now undertook the work of visiting the inhabitants of the village and immediate neighborhood, and what was my surprise to find that there was not one communicant to be found; and but very few religious people of any name. In the village there were but about four professing christians. The church labored under great disadvantages, from the fact that nearly all were ignorant of her primitive modes of worship; at the same time, however, there were advantages that counterbalanced this ignorance. There was a disposition to give the services of the Church a fair trial; and in the sectarian feeling that existed to a slight degree, there was not sufficient strength to produce an unfavorable reception. I take this occasion to state, as my conviction, that nine tenths of the objections to the worship of the Church, come from those who have been mere listeners in our congregations; who have no disposition to engage heartily with us in our prayers and praises. Many who bend the knee on other occasions of worship, and say "Amen" with earnest devotion, when we go among them, or they come among us, sit unmoved, making no response at the close of the most affecting petitions, as to the fitness of such persons to express an opinion respecting the devotional character of the Church service, I leave you to judge—objections to the doctrines of the Church are not so frequently met with, as objections to errors, which we never embraced—For instance, the denial of the corruption of the heart, and as a necessary consequence, the rejection of repentance and the renewal of the soul by the Holy Spirit, all of which, the Church has ever maintained, and fully sets forth on every occasion of public worship. How it is possible for persons to go away from our places of worship with such opposite impressions, can only be accounted for, on the ground of strong prejudices, or the common thoughtlessness with which thousands attend the worship of God.

We sometimes meet with memorable exceptions. Whilst holding service in the academy, a man about fifty-eight years of age, who lived some six miles from here, was induced through curiosity to attend. He heard so much from his neighbors that was derogatory to the character of the Church, that as a lover of truth he determined to see and hear for himself. As he was ascending the hill on which the academy is placed, he observed to a friend that he did not expect to derive much benefit from what he should hear. He had been educated among Presbyterians or Congregationalists in Massachusetts, and this was the first time that he had ever attended the services of the Church. He was struck with their christian character, and soon after obtained a Prayer Book, which he examined with great care, and in due time became one of the most devoted communicants of this congregation. He would ride or walk six miles in such weather as many in the village would think too boisterous to venture out in, at least on the Lord's Day. After an extremely painful illness, it pleased the Lord to take Simeon Houghton to his rest at the age of sixty-three. His memory I shall ever cherish with unmingled pleasure.

In the course of about two months after my arrival, October 20th, a meeting was called at the office of James Lowrey, Esq., where a Parish was organized by the adoption of the form of charter recommended by the Convention of this Diocese. At the same time and place, wardens and vestrymen were elected; their names are as follows: Benj. B. Smith, Levi J. Nichols, Otis L. Gibson, Joshua Sweet (now an Episcopal clergyman residing in Maryland,) James Lowrey and John L. Robinson, Esq. On application to the Legislature, we were incorporated under the style of "Rector, wardens and vestrymen of St. Paul's Church, Wellsboro." The charter is enrolled at Harrisburg in Charter Book, No. 6, page 500.

Having decided to build a church, subscription papers were opened November 11th, 13th and 19th, and in a short time the sum of \$2445 was subscribed. The greatest liberality was exhibited, and although some were disposed to seek for aid abroad in the cities, yet on being urged to exert themselves, they gave up these thoughts, and such as supposed they could only afford to give 25, 50, 100, and 150 dollars, gave 50, 100, 150 and 200 dollars, and not a man can say this day, that he is any poorer for having thus bestowed a part of his substance.

During the winter preparations were made for building; on the 15th day of April 1839, the corner stone was laid, and on the 1st of December we occupied the church as our place of worship; having for more than a year assembled in the academy.

An opportunity did not present for its consecration until the 22nd of September 1841, when it was performed by Bishop H. U. Onderdonk. The whole cost of the church was about \$3000. The organ, blinds, chairs, &c. cost \$400. At intervals during the past nine years, we have expended about \$665, in the erection of galleries, in the purchase of a bell, weighing 612 lbs., and in painting and repairing, in all \$4065 have been expended in furnishing, improving and completing the church edifice. Two hundred and twenty dollars of this sum, were obtained abroad through the liberality of kind friends: \$334 from the "sewing circle" connected with the Parish. Year after year, the ladies have persevered in this work, having the good of the church ever at heart. I earnestly commend the "Ladies' Circle of Industry" to the continued patronage of the congregation. I am happy to be able to state that the church is entirely free from debt. The names of the present vestrymen are as follows:—

Wardens, Otis L. Gibson, John L. Robinson. Vestrymen, James Lowrey, Samuel Dickinson, William Bache, James P. Magill, Esqrs.

Let what has been accomplished, stir you on to other works of importance, connected with the parish. Sheds for carriages are much needed for the benefit of all who ride; a Sunday school room would be a very great advantage to the parish in many respects, and the possession of a Rectory, on the ground so liberally provided by the late Judge Merriis, (which is worth at least \$300,) would give a finish to your undertakings, that would add much to the comfort of the Rector, and the permanent establishment of the services of the church. Collections

have been made in the church to the amount of about \$400; these have increased from year to year, so that where formerly we raised \$10, we now raise \$20 and \$30. I cannot in justice pass by the aid which this parish has received from the Missionary Society of the Diocese. Unless "the Society for the advancement of Christianity in Pennsylvania" had aided us, it would have been extremely difficult, for your minister to have been sustained. To this society then, our whole county owes much as well as the two counties adjoining us on the west. I most sincerely hope that whenever the claims of this society are presented, you will "freely give," for you have "freely received."

The increase in the number of communicants has not been as rapid as we could wish, at the same time, it has been regular and permanent; the removals to distant parts of the country, and the diminution caused by death, have never at any time reduced our numbers to what they were in any previous year. The present number of communicants is sixty-five, and there are several who have been confirmed, who will soon embrace an opportunity to commune. On turning to the "Record" I find that I have baptized sixty-four adults, and 133 infants; that there have been 83 confirmed by Bishop H. U. Onderdonk and Bishop Potter. I have officiated at 73 burials, and solemnized 27 marriages. It is an important part of the history of this parish, to know something respecting the religious influences that formerly, in various places, surrounded those who have attached themselves to the church. After a careful examination I find that twelve may be said to have come from the Church; eight from the Methodists; fifteen from the Quakers; thirty-one from the Presbyterians; ten from the Congregationalists; eight from the Baptists; and six from the Unitarian Baptists, in all ninety.

I have lived long enough with you, my brethren, to see many of the members of the Sunday school grow up, and adorn the christian path. So important have I viewed the work of laboring to train up the Lambs of the flock, "in the nurture and admonition of the Lord," that I have almost invariably taken charge of the school in person. At present, there are three schools in connection with the parish, numbering 150 scholars; two of these are out of the village. On each Lord's Day I devote three hours to two of the schools. I venture to predict that from the Sunday schools alone, by the blessing of God, the record of the next ten years will be double the present number of communicants. I appeal to parents and sponsors to co-operate in this good work, by doing all in their power to aid and influence the young to walk in the christian's path. Then will they grow up in the practice of true religion, and the exercise of christian faith.

Before drawing my remarks to a close, I venture to speak on a subject that I would greatly prefer to pass by, if I did not feel impelled by a sense of duty.

I have been with you for ten years, probably the best ten years of my life, as respects health and strength, and in this time I have not laid up a single farthing, for the support of my family, in case of my death, or my being disabled by sickness. Young men who came into the village at the same time with myself, are in the possession of property of considerable value, and the most of you, who were here in previous years, have continued to increase your goods. The support you have given me has been very liberal compared with other parishes, there being but few out of the large towns which give as much. Many in this parish, with but half the means, give three times as much as many gave in the old parish in which I was born.

I suggest, whether it would not be just, if at the expiration of every five years, you should set apart a certain portion of your profits to be presented to your minister, by the vestry, for the benefit of his family!

In some Church institutions every tenth scholar is taken from the children of the clergy, and educated free of charge. In some dioceses, a fund is raised to aid disabled clergymen, and also for the assistance of the widows and children of such as are deceased. These institutions are all very excellent, and the liberality of the heads of schools is highly commendable, but the debt justly rests upon those among whom the clergy minister. There is nothing to prevent this parish giving at least \$500, at the end of every five years, for this object; how small would be this amount subtracted from the profits of the whole congregation, for this length of time. These remarks are not made in a complaining spirit, but with the hope of inducing you to realize a part of your stewardship, which you may have forgotten. It is not so much with the hope of our becoming richer, that I have made this suggestion, for if it be the will of the Church that her ministers shall live on in poverty without laying by any thing for the future, we are content, and shall not cease to labor in the word, and with our hands. But it is that you may be largely blessed of God, for providing food and raiment and the means of education, for the families of those who have been "over you in the Lord." Every diocese should make a similar provision according to their ability for their several Bishops.

Lest it should be supposed that I am addressing you on this point, with an eye to a personal application, I take this occasion to say, that the only pecuniary reward, that I ask for my services (now that I am on the eve of my departure) above what I have received is, that you undertake with all cheerfulness the building of a Rectory, and thus bestow upon the church a small portion of the goods with which the Lord has blessed you. You will not doubt my sincerity in this matter, when you remember how much time I spent to effect this object, and that I offered to give twice as much as any other person towards such a building, without any regard to the length of time I might remain with you.

My brethren, there is another record of this parish that is truly known to no other than the great God, a record of the hearts of all, both the living and the dead—a record of the manner in which you have improved all the christian privileges with which you have been surrounded. On the one hand there is plainly brought to view the opposition your hearts have offered to the belief of christian doctrines, and the practice of of christian duties the opposition you have offered to the influ-

ence of the Holy Spirit. On the other hand, there is the child-like trust in the Lord Jesus, and the faithful conformity to the Divine Will; there is seen the faith and patience of the poor, the sick, and the afflicted, who looked unto Jesus as their example and their Redeemer. One part is fearful to look upon, the other fills our heart with joy. Before ten more short years run their course, some of us will be called upon to consider this record. The man of the world will examine it with the most intense interest; and perhaps then for the first time he will know himself; then for the first time will he realize the wretched opposition of his heart to the Divine law, and the Divine mercy. Let us then strive to improve the present time by serving the Lord with all faithfulness, that we may be prepared when he shall call us from these earthly scenes. Many who worshipped with us in former years, have gone hence, and now await their final account. My prayer to God is that you may continue to increase in faith, holiness and charity; in the most scrupulous obedience to every command, and in the love of sound doctrine, so that at the last you may attain unto the Heavenly Kingdom, through the sanctifying influence of the Holy Spirit, and the merits of the Lord Jesus Christ. Amen.

CHARLES BRECK, Rector.

August 26, 1848. Brother of Rev. J. Lloyd Breck of Wis.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, SEPTEMBER 16, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

AN UNJUST CHARGE.—We have read with surprise and regret, the following sweeping declaration of hostility in "the English Churchman," which came by the last steamer. With the means of information possessed by this Journal, we may well wonder that its columns should contain such a paragraph as this.

"The rebellion in Ireland is at an end for the present. Several American sympathizers have been seized there, and the English Government ought to know that many of these mischief-makers are in Canada. In the United States, within the last few years, there has been a palpable increase of jealousy and dislike to England and every thing British, which exhibits itself in the bitterest and most uncompromising spirit in all their journals, and in the sayings and doings of all their public men. These symptoms of hostility ought to be guarded against."

Now, in plain English, we must say that the above statement is untrue. Who, we beg leave to ask "the English Churchman," are these "several American sympathizers" said to "have been seized there?" Are they not all originally British subjects? Is it right or just to call men, who have left their own country in disgust, and have returned at the first chance of showing their inbred hostility to the Government under which they were born; is it even true to call these "American sympathizers?"

And if there is "in the United States within the last few years a palpable increase of jealousy to England," what is the chief cause of this? Is it not to be found in the fact, that Great Britain is disgorging upon us hordes of her own discontented subjects, who bring with them deadly feelings of hostility as infectious as the fever plague which follows the famishing emigrant? "But," it may be said, "public meetings have been held in America and bitter feelings of hostility expressed which have found voice also in American Journals!" Well, what does this prove? Have not the same things happened in every town and city in Great Britain? And have not meetings and Journals of their own, expressed feelings, compared with which, the sentiments of "American sympathizers" are mild and friendly? Why, the argument of "the English Churchman" proves that Great Britain has become her own

enemy, and that even in her own bosom, "there, has been a palpable increase of jealousy and dislike to England and every thing British."

We cannot imagine how an intelligent, well informed, and high-minded Journalist can deliberately say that "in the United States" this "jealousy and dislike to England and every thing British exhibits itself in all their Journals and in the sayings and doings of all their public men." Of this statement, we can only say again, in plain Saxon, it is not true.

In the first place, it is not true of all our journals. "The English Churchman" must know it is not true of our Church Journals. That paper exchanges with "the New York Churchman," and with "the Banner of the Cross," and no evidence can be shown of the condemned feeling of hostility in either of these Church Journals. On the contrary there has ever been shown the very opposite of this feeling, and we can say the same of all our Church Journals. In one or more late numbers of the "Banner," this honest feeling of friendliness was manifested, and an humble effort made to extend and strengthen it. We also quoted similar expressions from other Church papers. Had there prevailed in this country, "the jealousy and dislike" spoken of, these articles would have called forth expressions of condemnation from correspondents. If our editorials are very much disapproved of, we are sure to know it.

The charge of "the English Churchman" is not true of all of our secular journals. There are some American journals which follow "*haud passibus aequis*," some English journals in their dislike of British Institutions, exhibiting "the bitterest and most uncompromising spirit." But there are many noble exceptions, there are many influenced by too large and liberal a spirit to condemn all that is not American, who cannot see any good out of the United States.

Again, the charge of "the English Churchman," is not true of all our public men. The speech of Mr. Bancroft, the American Minister, at the Royal Agricultural dinner, which we quoted from the English Church papers, of itself, disproves this. And it cannot be said that Mr. Bancroft spoke merely as an individual. He spoke as the Representative of the United States. He uttered sentiments for which he knew he must answer before the American public. And we have not heard the individual, nor seen the Journal, by whom he has been condemned. We have, it is true "public men" who follow many "public men" of England in that jealous dislike which exhibits an uncompromising spirit of bitterness against the Institutions of Great Britain. But the sweeping accusation of "the English Churchman" is no more true of all our public men, than it is true of "all their public men."

Indeed, we speak as the result of our own observation gathered from two visits to Great Britain, we feel sure there is a more liberal feeling, generally prevailing, in America towards England, than exists in that country towards America. We are sorry to see such Journals, as "the English Churchman," lending their powerful aid to increase this bitter feeling. We feel it to be the duty of our Church papers, at least, to encourage by every means in their power, that mutual goodwill which should be reciprocated by countries so closely united, with so many ties to bind them together, as Great Britain and America.

We hope if these remarks should meet the notice of the Editor of "the English Churchman," he will be moved by the demands of justice and of truth, to correct his hasty and injurious charge against all the journals and all the public men in the United States.

We have always been ready to employ the columns of the Banner in making known the wants of the Church, and in setting forth cases of need which appeal to the charitable. We are happy to say that these appeals have never been entirely in vain. Some kind responsive voice has always answered our requests. We consider it a great use of our religious journals thus to excite the charitable feelings of the members of the Church and call them into exercise.

The case which is presented in the following communication, we think our charitable readers will regard as peculiarly a strong one. It is of vast importance to us, in a political view merely, that the citizens of Texas, now a portion of our Union, should be brought under the best moral and religious influence. Such an influence we are bound to esteem that of the Church whereof we are members. It is moreover of great moment that we should not leave so large a portion of our country to be preoccupied. This has been too often the practical error of Churchmen, and how small a foothold has our Church now in Texas, while we are assured Romanism and other Sectarianism are extending their dominion.

We are called upon then as citizens, and as Churchmen, to answer at once the following appeal. Let the response be prompt, cheerful and liberal. Contributions for this good object may be forwarded and directed to Mr. S. Cox, office of

"the Banner of the Cross," and they will be acknowledged in our paper.

For the Banner of the Cross.

The Church in Texas.

REV. MR. EDITOR:—

I have lately received a letter from a Missionary in Texas, giving some information as to the condition and wants of the Church in that part of the country, which may prove interesting to your readers, and may induce them to lend their aid in a good work. The letter is from the Rev. Mr. Sansom, who has lately gone to San Augustine, and is now very anxious to build a Church there. He thus writes: "If you could furnish us with a plan for a Church that would accommodate some 300 persons you would greatly oblige us. I think it highly important for this Church to be built upon correct principles, as it will be the first Church in Eastern Texas, and will be a model for those which will be erected hereafter. The population of Eastern Texas is estimated to be 55,000; to meet the spiritual necessities of this population, we have not a single Church, and your humble servant has to stand up solitary and alone as the representative of that Church which contends 'earnestly for the faith once delivered to the saints.'" "The nearest Church in Texas I believe is at Houston, a distance of 200 miles. There is a Church at Natchitoches in Louisiana, which is somewhat nearer, but at present the parish is destitute of the services of a Clergyman. Perhaps you may be aware that the white population of San Augustine is in the neighborhood of 600. Emigrating principally from the Carolinas and other Southern States, and many of them being the descendants of wealthy planters, they are men who have received a liberal education, and their intelligence generally, perhaps could not be equalled, certainly not surpassed, by that of the inhabitants of any interior town in the northern States. We can boast of having one jail, one College, one female Academy, and one Church (Methodist), dilapidated frame building, which a traveller would be inclined to take for a district school. There is an evident disposition 'on the part of the inhabitants 'to assist' in building a Church,' but to complete one ourselves I am afraid is impossible from several considerations. One is, the citizens generally are not wealthy; another, they have been called upon so frequently to subscribe for the College and Seminary and Methodist Church, and have paid in large amounts, which have never been satisfactorily accounted for. Hitherto Methodism has taken the lead in this place! Fanaticism, rank and wild, has been held up as genuine piety, and a religion that had no noise in it, no playing upon the passions, no excitement, was no religion at all. Now, coming in, amidst such a state of things, with a calm and sober religion which addresses itself to the heart and to the judgment, and with our set forms of prayer, solemn and impressive as they are, but which was a novel mode of worshipping God to many of them, it was not to be expected that they should receive us with open arms and bid us God speed; but still, the most intelligent, and a majority of the most respectable people in the town, have come forward and subscribed liberally towards building a Church, and I am thankful to say, our prospects are very encouraging; we have been able to commence with and carry out true church principles, and from the steady attendance, the earnest attention, and the hearty responses in our solemn services, I am persuaded there is a growing interest in favor of the Church."

A gentleman and lady in tolerable easy circumstances, and at the head of a large and respectable family, who had been prominent members of the Methodist society, sent for me the other evening; it was to tell me that they had read our tracts, that they had attended our worship, that they saw a beauty in our Liturgy, in requiring the congregation to unite in the devotions, and they believed it would be of incalculable benefit to the rising generation; moreover that they were convinced of the evil nature of schism, and wished to be admitted into the bosom of the Church. Another wealthy and influential gentleman met me this morning and expressed himself in a similar manner. I make it my plan to go round "from house to house" and enforce in private what I circulate from the desk, and I can discover a steady growing disposition in favor of the Church. Let us have a Church properly built, and constant service, and I have no doubt but in a short time, by far the greater part of this community will be united with that Church which is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." Mr. S. goes on to say that they have hitherto been permitted to meet in the Methodist house, but that he had received some intimation that they would not long be allowed this privilege, and that then their only place for holding service would be "a miserable Court-house." "To convince you that we are trying to help ourselves, my Vestry met to-day and appointed two of their number to go through the town and surrounding country for the purpose of raising funds, and to be ready to report in two weeks."

I think, Rev. Mr. Editor, that this letter can scarcely fail to make us feel an interest in the success of this clergyman and his people, thus striving to erect an edifice in which the services of the Church may be properly performed. The Church once established there on the right footing, will grow with the increase of population, and the rising generation will look back with grateful hearts to those who provided them the means of entrance into the true fold, and gave them the opportunity of learning the way to everlasting life.

I may add that the plan of a Church, prepared by Mr. Wills, the Architect, has been forwarded to San Augustine for the approval of the Rector and his Vestry. It is of wood, consisting of a chancel, nave, and South tower, with accommodation for about 250 persons, and is estimated to cost exclusive of the tower and spire, which may be added at some future time, the very moderate sum of \$1500. Of this sum, probably at least one third will be contributed by the congregation themselves, and for the remainder they look with earnest hope to their brethren at the North. Will not Churchmen answer the request, and according to their ability, either cast in of their abundance, or give their mite to God's treasury.

We publish the following correspondence by request.

September 5th, 1848.

To the Wardens and Vestry of
St. David's Church, Manayunk.

Gentlemen:—After mature and prayerful consideration I have concluded to sever my present connection, and herewith present to you my resignation of this Parish.

It is now nearly five years since I came among you in pursuance, as I was informed, of a unanimous call of the vestry, and immediately entered upon the duties to which I had been invited. The longest period that I have been absent from the Parish since that time was a single week, and that absence was occasioned by sickness. Thankfully and contentedly I have continued to labour for your spiritual welfare, and that of my Parochial charge, and it gives me pleasure in view of my final separation to be able to say, that, with scarcely an exception I have found a welcome to every heart, and a home in every house.

In deciding to dissolve the tie which has so happily existed since my first settlement among you, I beg to assure you I have not been influenced by any considerations of self, or any diminution of interest in the church and congregation of St. David's, or the want of confidence in any of its members. In parting with the congregation of Christ's flock here I feel happy in the assurance that I have no divisions to heal, no heart-burnings to remove, no injuries of which to complain.—Peace and harmony rest upon the church. I have witnessed with great satisfaction its continued and increasing prosperity; for the further continuance of which I shall not cease to offer supplications and prayers. Be assured that a separation from it will not be made without a painful sacrifice of feeling:—And if I have wronged any one, by word or deed, I am sure they will not aggravate the pain of this parting hour by refusing me their forgiveness.

It is my wish that my resignation be accepted to take effect on the 1st day of November next, on which day the current year will close. In expressing this wish permit me to say I am influenced by convictions of duty under the plain leadings of Divine Providence.

And now beloved Brethren and members of the Vestry, accept of my resignation herewith tendered, and dismiss me with such marks of confidence and affection as your feelings and a sense of duty will permit; and accept the assurance of my earnest prayers that the blessing of Almighty God may rest upon each of you and your families, and direct you in the choice of another Rector; one who may be a blessing to the people whose charge I now resign; be wise in winning souls to Christ, and abundantly successful in building up our beloved Zion.

Believe me, my respected friends,

Faithfully and affectionately,

Your servant in the gospel.

AZARIAH PRIOR.

To Messrs J. Ripka, Sen. } Vestry of St. David's
Samuel Wagner, &c. &c. } Church, Manayunk.

In accepting the resignation of our beloved Rector, the Vestry of St. David's deem it a duty, which they owe alike to him who has for so long a period watched over the spiritual welfare of this Parish, and to the Congregation which they have the honor to represent, to express, on this, it may be last occasion which may be offered, their esteem for the many virtues and valuable services of their spiritual adviser: Be it therefore

Resolved, That in receiving the resignation of the Rev. A. Prior as Rector of St. David's Church, the Vestry are only complying with a request urged by that gentleman, who leaves the charge of St. David's with the confidence and esteem of all.

Resolved, That we have long witnessed, and cannot now omit to express, that the first and most important requisite, in a minister of Christ, is to be found in the conduct of Mr. P.—that of bearing the "Olive branch of Peace"—this he brought and this he carries away.

Resolved, That our best wishes are for the future prosperity and happiness of himself and family, and hope that his labours in the field upon which he will shortly enter, may be equally successful with those in the one which he relinquishes.

Resolved, That the Secretary be, and is hereby requested to forward to Mr. Prior a copy of the foregoing proceedings.

W. P. HODGSON, Secretary, &c.

Passed by Vestry of St. David's,

Sept. 6th, 1848.

The following is an authentic account of the design and plan of the GEN. CLARK MISSION in the Diocese of Missouri.

The design of the Mission under the direction of the Bishop of Missouri, is the religious education of youth. It will give to its pupils a thorough intellectual training, while that intellectual training will be modified and shaped, according to the

principles of our holy religion, as now held and taught in the Catholic Church—as they are now held and taught in the creeds, formularies and ritual of the Protestant Episcopal Church in these United States. It is farther designed that it shall afford to the community in the midst of which it is situated, the ministrations of the service, worship and sacraments of the Church; that it shall preach the gospel to the poor, instruct the ignorant, relieve the distressed; that in short it shall do good to all who shall come within the sphere of its ministrations.

PLAN.

1st. The Rector will be a Presbyter of the Church, acting at all times under the immediate direction of the Bishop of Missouri. He will be assisted by competent instructors in carrying out the design of the system of education that is undertaken.

2d. The plan of instruction embraces a course of collegiate education, together with such a system of discipline as is suitable to prepare young men, physically, intellectually and as christians, for that station of life to which it shall please God to call them.

3d. All admissions will be by direction of the Bishop, and it is proposed to make the privileges of the school accessible to the poor as well as the rich.

4th. It will embrace the theological education and discipline of young men who are graduates of Colleges and others desirous of devoting themselves to the service of the Church as Priests, Deacons, teachers and catechists.

MISSIONARY MEETING.—A public meeting will be held at St. Andrew's Church, on Monday evening the 18th inst., commencing at half past seven o'clock. Addresses on the subject of Foreign Missions will be delivered by the missionaries, who are on the eve of their departure for Africa, and by several of the Rectors of the churches in this city. The friends of missions are cordially invited to attend. A collection will be made for the benefit of the African mission.

ORDINATION OF MISSIONARIES.—There will be an ordination held at St. Paul's Church on Sunday morning, the 17th inst., on which occasion the Rt. Rev. Bishop Potter will admit to the Order of Priesthood, the Rev. Messrs. Hoffman and Rambo, who are about to depart for Cape Palmas, W. Africa, their chosen field of missionary labour, services to commence at half-past ten o'clock.

We take the following favorable account of Dr. Rudd's health from "the Gospel Messenger." It will be read with interest and thankfulness by his many friends.

THE EDITOR'S HEALTH.—Many friends and readers will no doubt learn with gratification, that the Editor's health is considered by his medical advisers and other friends around him, as decidedly improving. But from the severity of the attack, its prostrating character, its long continuance, and consequent debility, it must necessarily be some time yet before he can safely attempt moving homeward. This will be attempted as soon as it shall be deemed prudent to do so. In the meantime he trusts that all who are interested in his welfare, and the usefulness of his work, will remember him in their prayers, that a merciful Father will continue to bless the means employed for his full restoration to his strength, his home and his duties.

NOTE.—The above is from his own pen.

DEFERRED ARTICLE.—The remainder of our extracts from Dr. Nevin's Discourse with our remarks, have been crowded out this week. They shall appear in the next Banner.

ACKNOWLEDGEMENT.—We have received and forwarded to Mr. Breck, \$10 for Nashotah from "a Marylander." Such gifts are undoubted evidences of "the true Catholic" feeling.

Academy of the Protestant Episcopal Church in the City of Philadelphia.

This Institution, established in 1785 under the auspices of the late Bishop White, and lately revived under those of Bishop Potter as a Classical and English Academy, has been removed to the spacious four-story building on the north side of Market Street, the second house above Ninth.

It is under the immediate charge of the Rev. G. EMLÉN HARE, D. D., who is assisted by four well qualified masters. A Board of Trustees, sixteen in number, (four of whom are elected annually, the Bishop of the Diocese being President,) exercise a careful supervision over the interests of the Institution, and the Bishop, (who is also Chairman of the Executive Committee,) frequently inspects the school.

The pupils are conducted through a thorough course of Classical and Elementary Instruction, and are prepared for the junior class of colleges, for the counting room, or for professional study. To such as have the ministry in view, those branches of learning are imparted, which the Canons of the Church require as preliminary to entrance upon a course of Theological study. The Bible and the Church Catechism make prominent parts of the studies of all the pupils. No pains are spared, either in the discipline or in the instruction of the Academy, to lay for its pupils the foundation of an upright, manly and religious character.

A considerable proportion of the permanent revenue of the Institution, is applied to the education (free of charge) of such youths as give promise of merit. For the benefit of this provision, application must be made in writing to G. M. Wharton, Esquire, No. 13 Prune Street.

The terms of admission are \$60 per annum, one-half payable on the first school-day of each half-year. The hours of atten-

dance are from 9 o'clock A. M. to 2 o'clock, P. M. The vacations, about eight weeks at Midsummer, a week at Christmas, and a week at Easter. Applicants for admission must be not less than nine years of age, and must be able to read, write and cipher.

In addition to the yard attached to the building, a spacious room has been furnished with gymnastic implements for the use of the pupils in the daily interval for relaxation.

The Academy will provide instruction in modern languages for such pupils as may desire it, at extra times, and at extra charges. With this exception, there are no charges additional to the sum of \$60 mentioned above. Drawing, vocal music, and fuel are included in the one price named.

TRUSTEES.

Rt. Rev. Bishop Potter,	James S. Newbold, Esq.,
Rev. Dr. Dorr,	Dr. Francis West,
Rev. Dr. Morton,	John Welsh, Jr., Esq.,
Rev. Dr. Clay,	Charles Perot, Esq.,
Rev. Mr. F. Ogilby,	Benjamin Gerhard, Esq.,
Rev. Thomas C. Yarnall,	Tobias Wagner,
Joseph Sims, Esq.,	Horace Binney, Jr., Esq.,
George M. Wharton, Esq.,	R. R. Montgomery, Esq.

We publish with pleasure, the following from a correspondent:—

MR. EDITOR:—

Will you permit me to invite the attention of those interested in it, to the advertisement for a Female Teacher, on the last page of your paper.

The situation is in one of the most important Parishes in this Diocese, the Rector of which wishes to establish schools for the proper training and instruction of all the children belonging to it.

A suitably qualified Teacher, whose "heart is in the matter," may make it a place of eminent usefulness to herself as well as to others.

She will have a most desirable home, with a compensation more than adequate to procure all the temporal comforts which a person of becoming moderation would desire.

Altogether, it seems to the writer of this note, to combine advantages both spiritual and temporal, which seldom offer.

Mr. J. S. Newbold

New Publications.

THE CHURCH ALMANAC FOR THE YEAR OF OUR LORD 1849.—New York: The Protestant Episcopal Tract Society, 20 John Street.

This valuable and excellent publication seems to have been prepared with great care. We know it has been superintended by one well qualified to discharge the duty. Besides the usual Calendar, which contains the Lessons for every day in the year, this almanac contains accounts of the "succession of Bishops in the American Church," of the General and Diocesan Institutions of the Church in the United States, and of the Bishops in the Reformed Branches of the Church. To this is added a list of the Clergy, containing in alphabetical order the names of all the Presbyters and Deacons of the Protestant Episcopal Church in the United States.

It is published in a very neat and convenient form, and the title page is adorned with a picture of the Chapel of the Holy Innocents, Burlington, N. J.

THE AMERICAN QUARTERLY REGISTER AND MAGAZINE.—Conducted by James Stryker. September 1848. Vol. I: No. II. Philadelphia, E. C. Biddle, No. 6 South Fifth St.

The second number of this Journal fulfils the favorable opinion expressed of the first number. We have not room to give the table of contents, or it would show how much useful information may be found in its pages. If we were disposed to criticise any part of the book, it would be that headed "Religious Intelligence." The information is too meagre and partial and hardly in keeping with other parts of the work.

EVIDENCES OF NATURAL AND REVEALED RELIGION: ALSO THE DOCTRINES AND INSTITUTIONS OF CHRISTIANITY.—With questions for use in Bible Classes, in Parochial, Family, Sunday, and other Schools. By the author of "Reasons why I am a Churchman."

New York General Protestant Episcopal S. S. Union. Depository 20 John St.

We have examined this book as requested, and we decidedly think that for those who wish to introduce the subject treated of to the notice of the young, this is an excellent and useful book, one of the very best of its class. We particularly like the concluding part of the book on the Institutions of Christianity. The important subject is treated in the manner we might have expected from the author of "Reasons why I am a Churchman." We cannot do the work better justice than by giving the own author's account of it in the preface.

"THE present work is offered to the public in the belief, that among the numerous treatises extant on the Evidences of Natural and Revealed Religion, there is not one which answers all the purposes of a book for general reading and for instruction,

on this most important subject, in our parochial, Sunday and other schools. To provide such a book has been the object in preparing the following pages. The author has aimed, where so much might be said, at comprehensiveness, brevity and perspicuity. The testimony of the Church, as "the pillar and ground of the truth," will be found running through the chain of evidence. The objective Doctrines and Institutions of Christianity, in the concluding chapters, will not, it is hoped, be found out of place at the present day.

In using the work as a book of instruction, much must be left to the living teacher. A few leading questions are appended to each page; the faithful teacher, however, will not confine his attention to these, but will see to it that the pupil is thoroughly acquainted with the subject examined. Particular care should be taken not to hurry forward too rapidly. A few pages will be sufficient for a single lesson, except in reviews, which should be frequent, repeated and thorough.

Should the present volume shield any of the young from the enticements and the doom of the skeptic, or should it, in a single instance, lead to a more intelligent, ennobling service of the ONE AND ONLY TRUE GOD, in the way of His appointment, many an hour of arduous, pleasing labor will not have been spent in vain."

Virtue is so delightful, that men have found it their interest to cultivate manners which are in fact the appearance of certain virtues; and now we love the sign better than the thing signified, and prefer manners without virtue, to virtue without manners.—*Sidney Smith.*

Obituary.

DIED, on Sunday, the 10th inst., at the residence of his nephew Mr. William Pu ves, Dr. WILLIAM COLESBERRY, in the 64th year of his age.

It is with feelings of deep regret that we record the death of this amiable and excellent individual, for few among men have been endowed with equal gentleness and benignity of character, and fewer still have led a life at once so useful, innocent, and unobtrusive. Having resided many years abroad, he was comparatively little known in this country beyond the circle of his immediate family and friends; but to them he was endeared by qualities which will long cause them to cherish his memory with mingled emotions of sorrow and admiration. Singularly mild and affectionate in his disposition, polite and courteous in manner, considerate and unselfish in all his conduct, he entered "full of love and sweet humanity" upon his mission of good to man; and everywhere, at home or in the land of his adoption, secured the respect and esteem of all who knew him. Having made a voyage to Monte Video in 1812, his return was prevented by the war between Great Britain and America; and after spending a short time in the city of Buenos Ayres, which he was compelled to leave from the unfriendliness of its climate to an asthmatic complaint to which he was subject, he found a more salubrious and congenial residence in Mendoza, a town situated on the eastern declivity of the Andes. Here, among the gentle inhabitants of the South,—the first American physician who ever settled in that country,—he devoted himself to the practice of his profession; and by his uniformly upright and honorable deportment so won upon their confidence and affection as to conciliate for his countrymen a portion of the respect with which he was himself regarded. Among other improvements he introduced into that region, where Bronchocele extensively prevails, the use of Iodine as a remedy in stromous diseases; and the writer of this brief notice was informed many years ago by the late Mr. Forbes, then Charge d'Affaires of the United States at Buenos Ayres, a gentleman whose position furnished him with ample means for forming a correct opinion, that he had done more than any other person there to give estimation to the character of the North Americans. By General San Martin, the Liberator of Chili, he was held in high regard, and was offered by him the situation of Surgeon-General of the army; an offer which he declined with all the opportunities of enrichment it presented, preferring the quietness of private life to the scenes of strife and carnage in which he would have been called to bear so painful and responsible a part. He assisted however, in organizing the medical department of the army, and having accompanied its commander some distance on his perilous journey, left him and returned to Mendoza. His influence with that able and sagacious leader was unbounded, and was ever employed on the side of mercy and humanity. On one occasion it was signally displayed in behalf of two of his countrymen, who, being found in arms against the patriots, had been condemned to death, and were awaiting in prison the execution of their cruel sentence. Dr. Colesberry interposed his mediation, their lives were spared at his request, and he had the pleasure—to him an exquisite one—of restoring them to liberty.

Visiting his native country after the lapse of many years, he returned again after a short absence to Chili, and engaged with varied success in some mercantile and mining operations in Valparaiso and Coquimbo. Having thus acquired a comfortable independence he took a final farewell of the South, and for eight or nine years resided chiefly in Philadelphia and Wilmington; employing his retirement, as he had done his more active life, in offices of kindness and benevolence. Not long after his return he became a communicant of the Episcopal Church, of which his ancestors were members, and his life and conversation were such as eminently adorned the profession he made. His health, always feeble and latterly much impaired, became still more seriously undermined in the Spring of the present year. His last walk was to church in the month of May, in order to partake of the Holy communion, and on the Sunday preceding his death it was administered to him in his apartment. His approaching departure had long been foreseen; it was contemplated with perfect resignation; and his life, more particularly its concluding portion, was one continued act of preparation for it. It was the privilege of the writer to soothe his last moments and mitigate those evils which

he could not cure, and never has he witnessed a more beautiful illustration of the truth that,

"Jesus can make a dying bed
Feel soft as downy pillows are."

"Why should you wish me to recover," he remarked to a relative who attended with unwearied assiduity upon him, "when in my present freedom from suffering I should die so calmly and peacefully?" On inquiring how he felt, a short time before his death, "O, perfectly happy," he replied with almost inarticulate voice; and his half intelligible expressions subsequently, showed that he was holding sweet communion with his God and SAVIOUR. Several of the prayers in the office for the visitation of the sick were offered by his bed-side, and though the power of utterance was denied, his manner gave evident tokens of the satisfaction which they imparted. A few minutes afterwards he ceased to exist upon earth, more tranquilly even than if he had been taking rest in sleep. Well might the spectators of this impressive scene take up the language of the erring prophet, and with individual appropriation, exclaim, "Let me die the death of the righteous, and let my last end be like his!"

Phila. Sept. 11, 1848.

LAMBDA.

Communications.

For the Banner of the Cross.

"Cheap Churches."

So extended and progressive seems the taste for what are aptly styled "cheap churches" that the present would appear no untimely moment, and this no unfitting place to offer a few plain reasons in opposition to the system—one that has not only no warrant of scripture, nor sanction of primitive days—days of pure devotion and burning zeal; but is equally opposed to reason and true economy—briefly to take these objections in their respective order. I imagine 'twould be difficult to show from holy scripture, when and where God hath expressed that He will accept a cheaper offering, save only when a better cannot be given. Have we not in God's holy word His chidings to His chosen people, for permitting the beauty of His house to decay? Was not the heaven stayed from her dew, and the earth from her fruit, for this neglect? And it would appear no very ingenious or subtle deduction that would place us in the same condemnation, when instead of temples something fitting even for His presence, we allow their beauty to waste away, and adopt the style of the present unsightly structures, remarkable only for their meagreness and unfitness; as places for His dedication—as worthy to be consecrated to His glory. Alas, "who is left among you that saw this house in her first glory, and how do ye see it now, is it not in your eyes in comparison as nothing?" Who can now exclaim, "Lord I have loved the beauty of thine house, and the place where thine honor dwelleth." Does it show no contempt of God, to erect costly edifices for our use, and cheap ones for His service?

I feel it would be an injustice to your readers to detail the full instructions given by God Himself to His servant Moses, concerning the offerings of gold, and silver, and purple for the tabernacle; and still more so to particularize the labors of the thirty thousand workmen that king Solomon sent to Lebanon—of the three score and ten thousand that bare burdens, and the eighty thousand hewers in the mountains, besides the three thousand and three hundred overseers of the work, for the temple at Jerusalem, which was not only inlaid within, but the floors were of pure gold. How does the contrast of the customs of the present day—the elegant cheap materials of lath, and plaster and cement, now so much in vogue, bear the test of comparison with such preparations, and the use of such materials? Does it not seem like a mockery? How cold a faith, how sickly a religion does such a spirit mark. But men and christian men say now-a-days that this dispensation is done away, and as a consequence its expensive service: though the first cannot be denied, who will accept the inference; for shall a covenant of greater privilege call forth a colder devotion; or shall the type receive more than the substance? Yea shall the devotion of the Jew outdo the service of the christian? Is such a thought aught else than the offspring of the antinomian spirit of the day? Such I ween was not the practice of "primitive days;" for if we refer to the times when a better service could be given—when buildings answerable to the condition of the converts were erected,—that is passing over the space of time from Herod Agrippa to that ending with the tyrant Maximinus, when temples were again reared and restored, in a splendor far exceeding those that had been destroyed,—at such a time we find some testimony of the liberality of those days in a panegyric addressed by the father of Ecclesiastical history to Paulinus Bishop of Tyre on the restoration of his church, who after describing the increased dimensions of the church, with its enclosures its "vestibulum magnum" extended towards the rays of the rising sun, the decorated and enclosed area, surrounded with porticoes, containing fountains for ablution, as symbols of purification, and describing the sculptured gates opening to the nave, goes on to say, "but the holy temple he has finished with more splendid and rich materials, applying a generous liberality in his expenses," and adds, "here it appears to me to be superfluous to describe the dimensions, the length and the breadth of the edifice, the splendid elegance, the grandeur that surpasses description, and the dazzling aspect of the work glittering in the face of the speaker;" and further says, "why should I now detail the skilful architectural arrangement, and the exceeding beauty of each of the parts, when the testimony of the eye precludes the instruction through the ear." The same authority speaks of the church erected by Constantine to the memory of the twelve Apostles as "vastly high, and yet had its walls covered with marble, its roof overlaid with gold, and without instead of tiles was covered with gilded brass." Going forward to the days of Justinian we have his exclamation on completing the rebuilding of St. Sophia, "I have outdone thee, Solomon."

With such authorities as these, there would seem no necessity of adding aught to draw us to the "old paths," for it might only induce a smile in these doubting days, to speak of churches being the courts of angels, although in the book of Psalms we find David saying, "the chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai, in His holy place." Well and most beautifully has it been asked by one of our mother's noblest sons, "were the rudiments of the law worthy of an attendance of angels, and are the memorials of the gospel destitute of so bright a retinue? and have angels purchased an exemption from their ministry since Christ became our brother?"—But to consider briefly our unreasonableness in tendering such structures to the service of God, 'twould seem sufficient to ask, whether a cheap offering is more acceptable to God, than a more costly sacrifice? Not that the latter is better in respect of God, to whom all things belong, but that the offering is respected as the best we have: does there appear consistency in those who have abundance and excess, in restraining their gifts by mere necessity? Is it not unreasonable to avail of outward things to promote our own advancement and esteem, and refuse them for the extension of God's glory. Yet examples present themselves on all sides, that such is our wont: and how sadly does the influence and effect of such structures show itself in the bearing of those who frequent them—not only is it seen by the unbended knee, but in the uncovered head, and the unguarded foot. Yet further, 'tis said God has studded the firmament with stars because He delights to have His house beautiful and highly representative of His glory; shall not we imitate the acts of love of the noble spirits of by-gone days who strove to make the Church "heaven dwelling among the sons of men?" I propose to say nothing of the unfitness of the style of heathen art for christian churches, nor even to attempt to remove the credulity of such of your readers (if such you have) who can believe that several hundred persons perched in a lofty gallery can be much impressed with the services, or in any way be devotionally disposed. But passing on so as not to weary your readers, I shall add but little on the score of economy, believing this at the present time so much the more unnecessary, as dear bought experience has proved to many that cheap structures in the end prove most expensive, for too many who have reared flimsy brick walls have only raised them to witness their decay and required renewal, and those who moreover have added gall to bitterness, by covering this unsightly material with the yet more unsightly plaster, however ingeniously squared to resemble stone, have experienced how very often the ugly counterfeit has to be repeated, and I believe that experience has gone much farther than this, some being able to testify that theirs has shown them even at the outset, to say nothing of the repetition, genuine materials would have cost less than the imitation; the advantages not only of propriety and appearance, but durability also might be easily shown in giving a proper strength and thickness to the walls; but hoping the time will shortly come when, as did the Britons of old in the days of Bishop Ninias, we shall be able to call the place Candida Casa, or white church, upon its containing a real stone building. I leave the subject, fully repaid if any engaged in so high a privilege as erecting a temple to the service of God, shall be induced hereby to adopt something more Evangelical and primitive in style, than we have been hitherto accustomed to behold.

LAYMAN.

For the Banner of the Cross.

Extracts from Pastoral Letters of the House of Bishops.

OF CANDIDATES FOR ORDERS.

"We entreat our brethren of the Clergy to bestow pains, as opportunity may serve, in attention to the course of reading of Candidates for the Ministry, and in advising them concerning it, so as the more to secure their preparation."—*In Gen. Conv. 1811.*

"The party's being unimpeached as to his moral character and his being possessed of a reasonable stock of learning, are not sufficient. In addition to these qualifications, his habits should evidence a spirit of piety, a disposition to the exercises of devotion and zeal for the extending of the influence of religious truth and duty. The want of these properties of character, is radical unfitness; and therefore what we recommend to influential members of our communion, and especially to our clerical brethren, is, that they avail themselves of opportunities to discourse with Candidates for the Ministry on the qualifications of inward character suited to it; and particularly, as described in the promises exacted by the services of Ordination."—*Ibidem.*

"On the other hand, the effects of manifest literary deficiency in a Clergyman, are too obvious to be overlooked. It tends to drive some of the intelligent and well-informed members of our Church, to other societies who may be more attentive to the qualifications for the Ministry in this respect; and to detach others from all religious profession; which tends to the increase of irreligion and infidelity. Even persons who may be but imperfectly qualified to judge of the attainments of their Ministers become alienated from them by their reputation for insufficiency."—*Ibid.*

"We are more and more sensible of the inutility of an accession, unless it be of men with the qualification of theological and of other literature."—*In General C. 1826.*

"Being pledged by our Consecration vows to drive from the Church all false doctrine, that the pure faith of our fathers may be transmitted to our descendants as we received it, we cannot but feel deeply anxious concerning the ordination of candidates for the Ministry; for on these the character of our Protestant Church in future ages, entirely depends. We feel it our duty to declare that no person should be ordained who is not well acquainted with the landmarks which separate us from the Church of Rome; and being so, who will distinctly declare himself a Protestant, heartily abjuring her corruptions, as our reformers did."—*In General C. 1844.*

Philadelphia, Sep. 1st.

J. A. Merrick

Diocesan Intelligence.

GENERAL THEOLOGICAL SEMINARY.—The next Session of the Seminary opens on Monday, the 2d day of October. We take from the Church Almanac the following statement relative to the Qualifications for admission:

Qualifications for Admission.—Either a Certificate of being a Candidate for Holy Orders, with full qualifications; or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects: (1.) the Primary Elements of the Hebrew tongue; (2.) the Greek Grammar, and the Gospels and Acts in the original; (3.) the rules and principles of English Composition, with a specimen of composition. These examinations are strictly enforced, in all cases.—*Churchman.*

CONNECTICUT.—CONVOCATION OF TRINITY COLLEGE, August 2d, 1848.—The House of Convocation met this morning in the College Cabinet at 10 o'clock. Prayer having been said by the Dean, the minutes of the last year were read and accepted.

On motion of Rev. Mr. Beardsley, the order of business was suspended, and after some feeling remarks by Rev. Mr. Everest, announcing the death of Rev. Cyrus Munson, resolutions were unanimously passed, which have already appeared in the Calendar, and a Committee was appointed to attend his funeral at Meriden.

The Standing Committee reported that there had died during the past year, Harleigh J. Buckland, of the class of 1831; Rev. S. S. Lewis, D.D., of the class of 1829; Rev. Cyrus Munson, of the class of 1838, and Wm. F. Pettit, of the class of 1846.

The Bursar read his report, which was accepted.

The House then proceeded to the choice of officers, and the following gentlemen were chosen, Mr. Clark having declined a re-election.

Prof. Duncan L. Stewart, A. M. *Dean.*

Rev. Wm. Watson, A. M. *Sub. Dean.*

Gurdon W. Russell, M. D. *Scribe.*

Benjamin G. Whitman, A. M. *Bursar.*

Rev. Prof. A. Jackson, A. M., Edward Goodman, A. M.,

John C. Comstock, A. M., *Standing Committee.*

The following gentlemen were then chosen: To deliver the Address, Right Rev. Alonzo Potter, D.D., of Pennsylvania.

As Substitute, Hon. J. R. Ingersoll, of Pennsylvania.

To deliver the Poem, R. H. Dana, Esq., of Boston.

As substitute, Rev. Ralph Hoyt.

Then were recommended to the *ad eundem* degrees in Trinity College.

Rev. Wm. White Bronson, M. A., University, Penn.

James Rankin, B. A., Union College.

Rev. Peter S. Chauncey, M. A., Columbia College.

Rev. Samuel Fuller, M. A., Union College.

Rev. Thomas C. Pitkin, M. A., Yale College.

Rev. Henry W. Adams, M. A., Wesleyan University.

On motion of Rev. Mr. Short,

Resolved, That hereafter the meetings of Convocation be opened by the use of the morning prayer of the Church, in the College Chapel.

Rev. Mr. McKay's resolutions, presented at the last meeting, were taken up, and on motion of Rev. Mr. Beardsley, a Committee of seven was raised, to take this subject into consideration, and report to the next meeting.

The Committee consists of Rev. Drs. Potter, Croswell, Rev. Mr. Beardsley, Rev. Dr. Williams, Rev. Mr. Corning, P. A. Jewett, M. D., and Prof. Stewart.

Isaac Hazlehurst, M. A. of Philadelphia, and Rev. Samuel Starr, M. A. of Trenton, were nominated to fill the vacancies in the Junior Fellows, who now stand as follows:

Isaac Hazlehurst, M. A.

Rev. Samuel Starr, M. A.

Rev. N. E. Cornwall, M. A.

Rev. E. E. Beardsley, M. A.

Rev. Wm. Payne, M. A.

Rev. John Williams, D. D. *afterwards Bishop N.*

On motion of Rev. Mr. Beardsley,

Resolved, That the officers of the House of Convocation be a Committee to present the thanks of the House to Hon. D. D. Barnard, for his address, and to Rev. Wm. Croswell, D. D., for his Poem, delivered before us this afternoon, and that we request copies of the same for publication.

August 3d.—Met in Cabinet pursuant to adjournment.

A communication having been received from the Corporation, announcing the resignation of Rev. Dr. Totten, as President, and the election of Rev. Dr. Williams as his successor, it was on motion of Rev. Mr. Short, unanimously

Resolved, That we receive with profound satisfaction the announcement of the election of Rev. John Williams, D. D., as President of this Institution, and that we pledge ourselves to renewed exertions in behalf of the College under its new auspices.

On motion of Rev. Mr. Cornwall, unanimously

Resolved, That this House of Convocation sincerely express their testimony of respect, thanks, and best wishes, to the Rev. Dr. Totten, the retiring President, who has for many years discharged the duties of his office with exemplary fidelity.

It was announced that Mr. Barnard had placed his address at the disposal of Convocation, and that Dr. Croswell had not consented to the publication of his Poem.

And there being no further business, Convocation adjourned *sine die.*—*Calendar.*

South Carolina.—Extract of a letter, dated Glenn Springs, July 31: "Our little Church is progressing rapidly at the Spring. On Sunday next we will hold service in it for the first time. Although not quite done, we have fitted it up for the occasion, in order that we may have a suitable place for the

celebration of the Holy Communion. We are enabled to enjoy this inestimable privilege, by the presence among us of the Rev. C. B. Walker, who officiated here yesterday, and will remain over another Sunday. I have written to Mr. Arthur, proposing an exchange with him, that the people at Spartanburg, C. H., may enjoy the same privilege soon. . . . We have cause to be truly grateful for what has been accomplished, but still the prospect is cheerless. I think, could the friends of Missions be made truly sensible of the awful degree of error and ignorance, they would at least stay their hands, until Missions to foreign lands might with truth be said, to go forth from a Christian country."—*Charleston Gos. Mess.*

TENNESSEE.—RAVENS CROFT SEMINARY.—We take pleasure in calling the particular attention of parents and guardians, and of all friends of Christian education and of the Church, to the brief advertisement of the Male Institute about to be established among us. We understand that a Prospectus will be very soon issued, giving a more minute exposition of the tuition system and general plans of this Seminary: and, in our next, we will be able to present some satisfactory notice of them. In the meantime we congratulate our fellow-citizens upon the prospect of another establishment of the highest order being added to further the progress of intellectual, moral, and religious improvement; and to sustain and extend the just character and fame of Columbia as a place of education.

The plans of those under whose auspices the new Seminary is about to be opened for furnishing the means of a thorough literary, philosophical, or business education, have been adopted after mature consideration, and comparison of the best schemes of instruction that have been pursued in this country and Europe. They seem to us to be founded upon a far more rational basis than that which characterizes the ordinary systems of our colleges and high schools. The great object appears to be, by combining elementary instruction with active habits on the part of the student, to supply the means of cultivation to all the powers of intellect and taste; to call them severally into action; to present appropriate subjects for their exercise; to watch over their movements, and direct their expanding energies, so as to maintain them in that just relation to each other, and to secure that reciprocal aid in their progressive improvement, which seems pointed out by the order of nature itself. For youth, destined to fill various and very different situations in life, the course of instruction, certainly, should be made to embrace the elements at least of all those branches of knowledge upon which the investigations of Science, the pursuit of the highest departments of Literature and Art, and the successful despatch of Business are found chiefly to depend.—*Guardian.*

CLERICAL CHANGES.—The Rev. E. A. Greenleaf, having taken charge of St. Matthew's church, Southport, Wisconsin, requests all letters and papers directed accordingly.

Rev. D. C. Millett having accepted a call to St. Thomas' church, Hamilton, Madison co., desires his letters and papers to be directed accordingly.

Miscellaneous.

"LET THY KINGDOM COME."—Thy kingdom is in two sorts to be considered, universally and particularly. Universally, according to thy power wherewith thou governest all things every where, in earth, heaven, hell, devils, angels, men, beasts, fowls, fishes, and all creatures, animate and inanimate, sensible and insensible. Of this kingdom spake David, when he said "Thy kingdom ruleth over all." Particularly thy kingdom is to be considered according to thy grace wherewith thou reignest only in thy church and elect people, ruling and governing all and every member of thy church to thy glory and their eternal comfort. Not that out of this church I exclude thy power; for as therewith thou defendest thy people, so thou punishest thine enemies; but because thy grace is specially considered, being, as it were, the very keeper that keepeth and guideth thy people. The time will be when this kingdom of grace and power, now being as distinct, shall be united and made one kingdom of glory; which will be when Christ shall give up his kingdom into thine hands; that is, in the resurrection when "death, the last enemy shall be subdued," and thou shalt be "all in all." In the mean season this kingdom of grace is miraculously and mightily propagated, enlarged, and governed by the true ministry of thy word and sacraments, through the working of thy Holy Spirit. And this is the mean and way whereby as thou didst first plant, so dost thou enlarge, amplify and preserve the same. This kingdom of grace begun, continued, and enlarged by the true preaching of thy gospel and ministration of thy sacraments, is the thing which Christ teacheth here thy children to pray for, that it might come; that is to say, that thy gospel might so mightily, purely, and plenteously be preached, maugre the head of all thine enemies, that the number of thine elect might be brought in, and so the kingdom of thy glory might appear. So that as I see thy children desire, pray, and labour, that thy gospel might be truly preached, heard, and lived in themselves, and in others; so they lament the not preaching and refusing, the not living and unbelieving thy gospel. Yea, they lament the lingering of the coming of thy Christ; for in his coming they know they shall be "like unto him," and "having this hope, they purify themselves as he is pure."—*Bradford on the Lord's Prayer.*

"HALLOWED BE THY NAME."—Thy name is that whereby thou art known; for names serve to discern and know one thing from another. Now, though thou art known by thy creatures, yet in this our corrupt estate they serve but to make us excuseless. Therefore properly, most lively, and comfortably, thou art known by thy holy word, and specially by thy promise of grace, and freely pardoning and receiving us into thy favour for Christ Jesus' sake: for the which goodness in Christ thou art praised and magnified according to thy name. That is, so much as men

know thee in Christ, they magnify and praise thee; which here thou callest "hallowing" or sanctifying. Not that thou art more holy in respect of thyself, but in respect of men, who, the more they know thee, the more they cannot but sanctify thee; that is, they cannot but as in themselves, by true faith, love, fear, and spiritual service, honour thee; so also in their outward behaviour and words they cannot but live in such sort as others seeing them may in and by their holiness and godly conversation be occasioned, as to know thee, so to sanctify thy name accordingly. And therefore thou settest forth here unto me what is the chief and principal wish and desire of thy children and people, namely, that thou in Christ mightest be truly known and honoured, both of themselves and of others, inwardly and outwardly. By reason whereof easily a man may perceive by the contrary, that the greatest sorrow and grief thy people have is ignorance of thee, false service or religion, and wicked conversation; against the which they pray and labour diligently after their vocations, as they for the obtaining of the others both to others and themselves do take no small pains in prayer, study, and godly exercise.—*Bradford on the Lord's Prayer.*

CHURCH ARCHITECTURE.—As for churches I cannot do better than quote a beautiful passage from Wordsworth—beautiful because it has so good a moral in it. It is well known what a glorious building is King's College Chapel, at Oxford. It is there that the bard is ruminating, when this sublime sonnet is uttered. The roof of the Chapel is vaulted, and so wonderfully built, that even Sir Christopher Wren declared that nothing like it could be built by him, unless they would tell him where to lay the first stone. The cost must have been enormous—yet the poet says—

"Tax not the royal saint with vain expense;
With ill-matched aims the architect who planned—
(Albeit labouring for a scanty band
Of white-robed scholars only)—this immense
And glorious work of fine intelligence!"

And the principles on which he justifies it, will apply to all our Christian charities:

"Give all thou canst. High heaven rejects the lore
Of nicely calculated less or more!"

When we try to cheat our heavenly Father of his own good gifts—we only cheat ourselves; and there is that withholdeth more than is meet, but it tendeth to poverty.

THE WORD "SELAH."—The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend, what it means. And the minister, or learned friend, has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give to the word the meaning *eternally, for ever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means *silence*. Gesenius explains it to mean, "Let the instruments play and the singers stop." Woeher regards it as equivalent to *sursum corda*—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognises in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear Jehovah! or awake Jehovah!' and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks an abridged expression used for Higgaiion Selah; Higgaiion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra.*

SOUND MIND.—A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual to see such a mind unbiased in all its actings. God has given this soundness of mind but to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are at all times perfectly free. I once saw this subject forcibly illustrated.

A watch-maker told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that, possibly, the *balance-wheel* might have been near a magnet. On applying a needle to it he found his suspicions true. Here was all the mischief. The steel work in the other parts of the watch had a perpetual influence on its motions, and the watch went as well as possible with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly.—*Cecil.*

BE TRUE.—How stirring those words of George Herbert, "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago.

"Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to them both.
Towards tell lies, and those that fear the rod,
The stormy working soul spits lies in froth.
Dare to be TRUE. Nothing can need a lie.
A fault, which needs it most, grows two thereby."

When we think of death, a thousand sins, which we have trodden as worms beneath our feet, rise up against us as flaming serpents.—*Abbot.*

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 23, 1848.

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For the Banner of the Cross.

The Penitent Mary.

Fast from her soft and lustrous eye,
There stream the limpid tears,
Repentance wrings the heaving sigh,
And wakes her anxious fears.

O'er that dark soul, the power of sin
Had held a sceptred sway,
Where now the heavenly light pours in
Its warm reviving ray.

Here worldly thought, nor selfish aim,
Invents no cunning art;
The love of Jesus lights the flame
That kindles in her heart.

No tinsel splendor here is seen,
No blandishment she tries,
No gorgeous robe like Sheba's queen,
To captivate the eyes.

Her form in modest robe array'd,
She bends with pious fear;
Her cheek the pallid tints betray'd,
That sorrow painted there.

A simple box with unction pure,
Its grateful odour flings;
No treasure else had she in store,
'Tis all the gift she brings.

Now lively faith dispels the fear
That darken'd round her soul,
While deep the pious anthems there,
In silent numbers roll.

No sounding prayer her lip reveals,
No eloquence her tongue;
It is no vaunting claim she feels,
From weak presumption sprung.

In that silent, dewy tear,
That bathes the Saviour's feet,
There is a deeper, warmer prayer,
Than can the mortal tongue repeat.

Nor plastic language can so well
The inward soul portray,
As when her floating tresses fell,
And dried that limpid tear away.

The Pharisee in sullen pride,
Frown'd on the pious deed;
The rigid rule his only guide,
The outward show his creed.

But Jesus saw the fervid stream,
Her meek devotion pour'd,
Ascending to the radiant throne
Where cherubim adored.

The dew of pard'ning, flow'd
And washed her spirit pure,
When fell the mild benignant word,
"Go thou and sin no more."

Kirkwood, Mississippi.

U. Anderson

Selections.

Our readers will perhaps remember an article in the Banner, communicated by a correspondent when this expedition was setting out on its interesting mission. The following account of the successful completion of its object we take from an article in the "Southern Literary Messenger," published in Richmond, Virginia. We may here remark that this is an excellent Periodical and we often meet in its articles of high literary merit. We always welcome this journal among our exchanges, and sincerely hope that it meets with the encouragement it richly deserves.

The Dead Sea Expedition.

BY LIEUT. M. F. MAURY.

Lieutenant Lynch has redeemed his pledge: he has surveyed the Dead Sea, returned in safety, he and his party, to their ship, and may ere long be expected to arrive in the United States with the rich fruits of their labor.

Lynch, who planned this expedition, is a Virginian; Mason, who authorised it, is a Virginian, and could we envy the patriot any of the fruits of his labor, we should most of all covet the honors which Mason deserves for the "Dead Sea expedition."

We have some notes which we have treasured up for the benefit of our readers, and of all who look with longing eyes and eager minds for the results of this interesting and honorable service. We offer a few of them now, perhaps we will give more of them at another time.

In the spring of 1847, Lieut. Lynch first addressed the Secretary upon the subject. "In the hopes," said that officer, "that it may receive your sanction, I respectfully submit a proposition to circumnavigate and explore lake Asphaltites or Dead Sea, and its entire coast."

"The expense will be trifling, and the object easy of attainment."

"Our ships frequently touch at Acre in Syria."

"That place is forty miles distant from the foot of Lake Tiberias, or Sea of Galilee. Through and from the last, the river Jordan runs and debouches into the first named sea."

"The frame of a boat with its crew and their provisions, can be transported on camels from Acre to Tiberias. At the latter place the boat can be put together, and the crew embark and accomplish the desired work in fifteen days."

"Arms and a tent, a few mathematical instruments, provisions and water are all that will be required. The tent can be made on board ship, temporarily used, and the canvas afterwards applied to other purposes on board ship. The arms from the ship, and the ordinary rations will suffice; and the boat itself can be safely returned."

"The Dead Sea has been circumnavigated but by one traveller Mr. Costigan. He very nearly accomplished it in eight days. Unfortunately he undertook it at a most insalubrious season of the year and died at the termination of the voyage, without leaving a journal or notes behind."

"This proposition pertains to a subject maritime in its nature, and therefore peculiarly appropriate to your office; and it is involved in mystery, the solution of which will advance the cause of science and gratify the whole Christian world."

The proposition came at a time when the Secretary was collecting all the available forces of the Navy for the combined attack upon Vera Cruz. He promised to consider the matter as soon as a favorable opportunity should occur. And an opportunity did occur which made the expedition most apropos: The Spanish government had withdrawn the privilege hitherto allowed us of having at Port Mahon, a depot of stores for our squadron in the Mediterranean. It was therefore found necessary to send out a store-ship to that sea, and to keep her there with provisions, &c. on board, to supply the wants of the squadron as they arose.

The store ship "Supply" was fitted out at New York for this purpose. After delivering to the squadron enough to satisfy for the time, a large portion of her stores would still be left on board, and she would have to remain in port for several months, waiting for the first delivery to be consumed. If she continued in port her officers and crew would continue with her of course, dragging out a profitless and tedious time, if not contracting idle habits from the mere want of occupation.

Lieut. Lynch was a most accomplished seaman. Officers were scarce, for most of them had been sent down to the Gulf, and the cargo of the "Supply" was a valuable one. It therefore occurred to the practical and business mind of the Secretary, to send Lieut. Lynch in command of the "Supply," with his party as a part of her crew to the Mediterranean—to let her report to the Commodore, meet the wants of the squadron, and then, instead of lying idle in port, doing nothing but wait for the men-of-war to eat up what she had given them, to allow her to proceed with Lieut. Lynch up the Levant, and land him and his party, taking care that after landing them, men enough should be left on board to manage the ship.

Instead therefore of idleness, here was active, useful, and creditable occupation for a part of her crew, while the remainder could, as well as a thousand men, take care of the ship in port, or in her short and pleasant trips of a few days from place to place. The arrangement was admirable. Lynch was in the very nick of time with his proposition, and the opportunity presented was a glorious one.

While therefore the preliminary arrangements are in progress here, let us take a glance at what was transpiring in another quarter of the globe, with regard to the same subject.

At the very time that Lieut. Lynch was engaged with his preparations in New York, Lieut. Molyneux, a gallant officer of the British Navy, was actually engaged in transporting on the backs of camels and from the very point suggested by Lieut. Lynch, a boat for the survey of the Dead Sea.

The plans of these two officers for approaching and exploring that sheet of water were remarkably similar. Neither knew that the thoughts of the other were in that direction at all. But, that two Navy officers of different services, and in parts of the world far remote, should each without the knowledge of the other, be engaged with the same original idea, is one of those

curious coincidences of mental sympathy which is sometimes observed to take place among men of science. The coincidence is as striking as the case of Le Verrier and Adams with the new planet.

On the 20th of August 1847, Lieut. Molyneux of H. M. S. Spartan, was landed at Acre with a few seamen. Hiring guides, camels and horses, he started early the next morning with the ship's dingey—a very small boat—for the sea of Galilee, and on the 23d he was embarked on its blue waters.

The natives manifested great reluctance to his descending the Jordan. But by a show of arms with threats to shoot the Sheiks who annoyed him on the way, he made good his descent, though it was in part accomplished by land.

The 3d of September found him fairly embarked on the Dead Sea. The greatest depth which he found is said to be 1350 feet. At noon on the 5th the party returned to their tent, on the shore, completely done up. Every thing and body in the tent was covered with an offensive, shiny substance from the water. The iron was corroded and looked as if covered with coal tar.

Having disembarked, the dingey was again mounted on the backs of camels, and the party proceeded with it to Jerusalem. Lieut. Molyneux returned to his ship by way of Jaffa, and died soon after getting on board.

The news of his melancholy fate cou'd not, when it reached them, fail to excite painful emotions in the minds of Lieut. Lynch and his party. But in happy ignorance of the event, he and they were in America, busy with their preparations. The "Supply" was fitting at New York as a store-ship for the Mediterranean squadron. Lieut. Lynch was designated to command her, and she was to be provided with two metallic boats instead of the usual boats of wood, one of which was made of iron and painted the other of copper.

The stores being on board and the ship reported ready for sea, the necessary orders were issued. "The object with which I have yielded to your request," said the Secretary of the Navy in his admirably drawn letter of instructions, "is to promote the cause of science and advance the character of the Naval service."

All things being considered—we can scarcely imagine a more legitimate subject, an object more praiseworthy, or a more glorious opportunity for elevating the character of the Navy through its officers. The question was, should the sojourn of these officers in the Mediterranean be one of idleness on board a store-ship at her anchors, or should it be with them a labor of love and of usefulness in the cause of science? The Navy glories in useful occupation.

Provided with their simple outfits and the two boats aforesaid—the copper one, named "Fanny Mason," the iron, "Fanny Skinner," the party all in high spirits, set sail from New York about the middle of November, 1847.

It was, however, by no means certain that the object which these officers and men had so much at heart, could be accomplished, for the permission given was only conditional. It all now depended upon the Grand Turk. Unless he would give a firman with leave for Lieut. Lynch and party to visit and explore the Dead Sea, the expedition was to be considered at an end.

Lieut. Lynch, with his companion, Lieut. Dale, had therefore to proceed to Constantinople for the purpose of obtaining the requisite authority from the Turkish government. Business of a public nature called the Supply there. The Sultan treated them with marked consideration. He gave Lieut. Lynch a private audience, readily granted the firman addressed to the Governors of Jerusalem and Saidia, requiring the functionaries to give that officer all needful aid and friendly assistance.

The Sultan was so much pleased with the interview, that the next day he sent for the Grand Vizier and expressed a wish to make the American officer a present "such as became a sovereign." This of course was declined, and the party were permitted to depart in peace. Every thing now bid fair, and "with a will to spare no exertion," wrote Lieut. Lynch to Judge Mason, "I trust in God for ability to deserve your good opinion."

On the last of March, the Supply landed the party at Kaiffa under Mount Carmel, and proceeded to execute her orders in the Mediterranean. Two American travellers, viz: Henry Bellow and Dr. H. J. Anderson, joined the party about this time.

All hands were now set to work in making the necessary arrangements for their departure into the interior. They met difficulties at every turn; at last they found out that they all proceeded from the rapacious and unprincipled Seid Bey, the Governor, who was endeavoring, by creating difficulties, to extort money. As soon as this discovery was made, Lieut. Lynch refused to have any thing more to do with him, and proceeded in his own way.

Seemingly insurmountable difficulties presented themselves. The boats had to be transported to the sea of Galilee over mountain gorges and heights which nothing larger than the sure footed horses of the country had ever passed before. But the sailor resources of the party, supported by zeal in the noble enterprise, were sufficient to overcome them all. About noon of the third day, the party halted nine miles from Tiberias. Their

tent was pitched on a mountain side, with Nazareth on the right, Cana to the north, Mount Tabor to the south-east; spread beneath them was the plain, on which the bloody battle between the French and the English was fought, and three hours in advance was the sea of Galilee with its beautiful blue waters dancing in the sunbeams. Emblematic of its Master, it alone of all things around them, remained the same. Just as the Apostles saw it when our Saviour said to it, "Peace, be still," this little band of rovers now beheld it.

So far not an accident had occurred, nor a mishap of any kind, save that "Fanny Skinner" had got her paint rubbed a little.

After having surmounted incredible difficulties, still greater ones awaited them in this nine miles of distance. The boats had to be left in the mountains, while the exhausted party struggled forward to get water and to refresh themselves. The next day all hands returned to the boats. They had to be lowered down precipices with ropes. But at this work Jack Tar was perfectly *au fait*. Finally at 2 P. M., Saturday, of April the 8th, Lieut. Lynch had the satisfaction of re-opening his despatch to announce the pleasing intelligence: "The 'Two Fannies,' each with the American ensign flying, are now afloat upon the sea of Galilee."

We can now, in imagination, hear reverberating among the mountains, the soul-stirring cheers with which that flag was greeted, as the gallant leader of that gallant little band flung the star-spangled banner to the breeze for the first time upon the waters of that ancient and venerable sea.

The natives took the bright copper of the "Fanny Mason" to be gold, and looked upon her as an exponent of the greatness and wealth of the United States. They were friendly and offered the party no interruption in their progress.

Here Lieut. Lynch purchased for twenty-one dollars and a quarter the only boat on the lake, to assist in the transportation down the Jordan. That lake abounds now, as it did of old, with excellent fish and wild fowl. But that at this day there should be only one boat on that sea, and that used not for fishing, but for bringing wood across, and valued no higher than at \$214, may be taken as a sign that no "fishers of men" are to be found there now.

With this little wooden boat, the "Two Fannies" and the river Jordan for the rest of the way, it was thought the difficulties of the route were at an end. But to the consternation of the party it was found the difficulties were but just commencing. The course of the Jordan was found to be interrupted by frequent and most fearful rapids. But the party to a man felt now that their own honor, the reputation of the Navy, and the credit of their country were all at stake upon their efforts. To a man they gave their energetic leader the most hearty co-operation. "Sometimes placing our sole trust in Providence, we had," says he, "to plunge with headlong velocity down appalling descents." So great were the difficulties, that in two days they accomplished but twelve miles.

On the third day they were compelled from her shattered condition to abandon the Galilee boat, and to trust entirely to the "two Fannies."

May the 18th the party arrived at Masaraa, a place on the river consecrated by tradition for the passage of the Israelites and the baptism of the Redeemer; it is nine miles from Jericho where the pilgrims cross. The passage is dangerous, and Lieut. Lynch tarried here for the purpose of lending them assistance should accident befall and assistance be required. The two graceful little "Fannies," with colors flying, were anchored on the other side, ready to succor and to help. Early in the morning the pilgrims began to arrive, and by 5 o'clock there were several thousand already on the bank.

The great secret of the depression between Lake Tiberias and the Dead Sea, is solved, in the opinion of Lieut. Lynch, by the tortuous course of the Jordan. In a distance of about sixty miles that river winds along through a course of about two hundred miles. Within that distance he and his party plunged down no less than twenty-seven threatening rapids, besides many others of less descent.

The difference of level between the sea of Galilee and the Dead Sea has been stated at over a thousand feet. But it has been urged by some that this could not be so, else the Jordan in its run of 60 miles would be a continuous cataract. The Mohawk, it was thought, was among the rivers of the greatest fall in the world, and it averages only four or five feet to the mile. But it is now known that the Sacramento of California has a fall of 2000 feet in 20 miles, or an average of 100 feet to the mile. With Lieut. Lynch's discovery and explanation as to the length of the Jordan, it is necessary to give it an average fall of only about 6 feet in each mile to account for the difference of level between its source and mouth.

"A few weeks earlier or later," says he, "and the passage would have been impracticable. We are the first who have accomplished the entire descent. The small English boat last year (Lieut. Molyneux's *dingley*), was taken partly on a camel, and the officer made the journey by land. His notes were unfortunately taken in cipher, and by his death, I am told, lost to the world."

Leaving Masaraa, Lieut. Lynch took the lead in the "Fanny Mason," followed by passed midshipman Aulick in the "Fanny Skinner," while Lieut. Dale with his friendly Bedouins, and a few others, accompanied the baggage and stores by land, for it was necessary to carry provisions along. After separating in the morning, the two parties saw no more of each other until they met at night.

With an hour's pull the two boats stopped to fill their gum elastic water breakers. This accomplished, the party resumed their oars, and were soon led to expect the close proximity of the Dead Sea, from a fetid odor—but this was traced to two streamlets strongly impregnated with sulphur. The Dead Sea, however, soon burst upon their view, into which the little boats bounded with a northwest gale.

The water of the river was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell, but they were bitter, salt, and nauseous.

"As we rounded to the westward," writes Lieut. Lynch, "the agitated sea presented a sheet of foaming brine. The spray,

separating as it fell, left incrustations of salt upon our faces and clothes, and while it caused a pricking sensation wherever it touched the skin, was above all exceedingly painful to the eyes.

"The boats heavily laden, struggled sluggishly at first, but when the wind freshened to a gale, it seemed as if the bows, so dense was the water, were encountering the sledge-hammer of the Titans, instead of the opposing waves of an angry sea.

"At the expiration of an hour and a half, we were driven far to leeward, and I was compelled to bear away for the shore. When we were near to it and while I was weighing the practicability of landing the boats through the surf, the wind suddenly ceased and with it the sea rapidly fell—the ponderous quality of the water causing it to settle as the agitating power had ceased to act. Within five minutes there was a perfect calm, and the sea was unmoved even by undulation. At 8 P. M., weary and exhausted, we reached a place of rendezvous upon the northwest shore."

The three succeeding days were devoted to sounding.

Resting over Easter Sunday, the party resumed operations the next day, making topographical sketches as they went, and touching at a copious stream issuing from hot springs, and the mouth of the river Amon of antiquity. They proceeded thence by degrees to the southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mountain of Uzdum, (Sodom,) we unexpectedly and much to our astonishment," continues our adventurous explorer, "saw a large, rounded, turret-shaped column facing towards S. E. which proved to be of solid rock salt, capped with carbonate of lime; one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I with great difficulty landed and procured specimens from it."

The sea soon proved so shallow that they could proceed no further. Half a mile from the southern shore they found but six inches water, and beyond, an extensive marsh too yielding for a foothold.

Near the eastern shore they encountered a sirocco, which came sweeping from the southeast across the desert of Arabia with a stifling heat. At 8 P. M. their thermometer, which before had ranged from 88° to 97°, stood at 106°. "We could not take our tents with us," says the interesting letter from which we are quoting, "nor did we need them, as we found it more agreeable sleeping in the open air upon the beach."

Having circumnavigated the Lake and returning to their place of departure, they found the sad intelligence of Mr. Adams' death awaiting their arrival. Their colors were lowered at half mast, and there out upon the dark waters of this mysterious sea, this little band of true-hearted Americans paid a tribute to the memory of the patriot and statesman, with 21 minute guns fired from their frail vessels. The echoes from the cavernous recesses of the lofty and barren mountains which surrounded them, startled the Arabs, and reverberated loudly and strangely upon the ears of the mourners.

The letters of Lieut. Lynch giving an account, *currente calamo*, of his proceedings, are of great value and exceeding interest. We hope soon to have the pleasure of announcing his return to the United States and of welcoming him and his companions back to country, home and friends.

"We have," says he, "elicited several facts of interest to the man of science and the Christian.

"The bottom of the northern half of this sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far 188 fathoms, (1128 feet.) Near the shore, the bottom is generally an incrustation of salt, but the intermediate one is soft mud, with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwagen's lead brought up nothing but crystals.

"The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms—(18 feet.) Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdum, in the space of an hour, our footprints were coated with crystallization.

"The opposite shores of the peninsula and the west coast present evident marks of disruption.

"There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it, contain small fish. My hopes have been strengthened into conviction, and I feel sure that the results of this survey will fully sustain the scriptural account of the cities of the plain.

"With one exception we are all well, save to that one, not a dose of medicine has been administered—and his disease is neither caused nor affected by the climate. Although we are up early and out long, living on two meals a day, save when we are restricted to one, there is no complaining,—all seem to be actuated by a high sense of duty. The preserved meats have proved almost worthless, few being able to eat them, and sometimes our only food is rice. Oranges and lemons, luxuries in our happy country, are here, from the want of vegetables, absolute necessities. Still, as there are cavillers at home, I have once sent to Jerusalem and purchased them for the men at my own expense.

"The expense of guards to our baggage while we are absent I am obliged to incur, as also for their transportation from place to place, for the boats can carry no more than the officers and men; the arms, instruments, food and water. The whole cost from Beirut to this place, including purchases, transportation of boats, camels, horses, guards and guides amounted to about \$700. I strive to be economical.

"With the Arabs we are on the most friendly terms. In accordance with the tenor of my orders, I have agreed to pay them fairly for all the services they may render and provisions they may bring—but for nothing more. Thus far, two false alarms excepted, we have been undisturbed in our progress and operations. I scarce know what we should have done without the Arabs. They bring us food when nearly famished, and water when parched with thirst. They act as guides and messengers, and in our absence faithfully guard our tents, bedding and clothes. A decided course tempered with courtesy, wins at once their

respect and good will. Although they are an impetuous race, not an angry word has thus far passed between us. With the blessing of God, I hope to preserve the existence of harmony to the last.

"The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing.

"Even if my letter were more brief, this is not a proper place to dwell upon the wonders of this sea, for wondrous it is, in every sense of the word, so sudden are the changes of the weather and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething cauldron."

The greatest depth obtained was 218 fathoms, (1308 feet.) Having completed the survey of the sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence via Jerusalem to the Mediterranean. They found the summit of the precipitous ridge which forms the west bank of the Dead Sea, to be more than a thousand feet above its surface, and very nearly on a level with the Mediterranean.

It is a curious fact, that the distance from the top to the bottom of the Dead Sea, should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it.

Another not less singular fact, in the opinion of Lieut. Lynch, "is that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the Wady 'el Jeib,' or wady within a wady at the other."

The slimy ooze upon that plain at the bottom of the Dead Sea will not fail to remind the sacred historian of the "slime pits" in the vale, where were joined in battle "four kings with five."

June the 9th, the whole party after an absence of a little over two months, had returned to St. Jean d'Acre on the Mediterranean. They brought back their boats in as complete order as they received them on board at New York. The party were in fine health. Save a flesh wound to one man from the accidental discharge of his piece, not an accident or mishap had occurred to any one. The Arabs would point to them and say, "God is with them."

Lieut. Lynch has endeared himself to his countrymen: his Christian brethren look upon him with pride, and the whole Christian world with eager interest await his return and the forthcoming of his final report.

By this expedition problems, great and important in the eyes of Christendom, have been solved by the American government, and that too at a cost too trifling to be named in such connexion.

Seven hundred dollars for a scientific exploration of the Dead Sea! There is not a village church in the land, where if the matter had been proposed, such a sum could not have been raised at once for the work. Still, there be "cavillers at home," and as of old, so now, there be those who can "strain at a gnat and swallow a camel." But the enlightened and patriotic minds which planned, set on foot, and consummated this undertaking, have also their reward: the *mens conscia*, the sense of having so used their high privileges of place as to advance the honor of their country and the glory of God; the approving "well-done" of a Christian people, and the grateful acknowledgment of wise and good men every where, are only a part of the great rewards which they deserve, and which we hope they may long live to enjoy.

ANTI-CHRIST; OR THE SPIRIT OF SECT AND SCHISM.—We continue the extracts already made from this work. And we again ask our readers, patient consideration of the important conclusions arrived at by the learned and experienced German Reformed Minister. We were quoting from "the Marks of Antichrist with reference particularly to the Sect system." We must add a few brief notable extracts from these "Marks."

"Sects disown history. To them the past is no womb of the present in the life of the Church. Their Christianity is always *ex nihilo*, direct from the clouds. (Acts xix. 35.) Sects have no faith in organic grace; a power involved in the actual constitution of the Church, historically considered, for the accomplishment of its own ends; no faith in baptism or educational religion. Conversion, for them, is ever something abrupt. And the spiritual life that follows, carries always the same character. It is bound to particular seasons and occasions, and comes to no steady union with life as a whole. The religion which affects to storm the heavens in the social conference to-night, has no power, and, as it might seem, no disposition, even, to sanctify the counting-room or shop to-morrow. It is made up of two lives—one pertaining to this world, and one pertaining to the next, between which it moves dualistically, with scarce an effort to bring them together. Sect piety is ever like the legs of the lame—unequal, unsteady, and full of contradiction.

Christianity, in its own nature, is world-embracing, and seeks to sanctify to its own use every sphere of the world's true and proper life. It is universally characteristic of Sects, on the contrary, that they admit no such catholic view of its nature, but are disposed rather to look with dark, malignant glance on the whole natural constitution of the world as something intrinsically bad. Science, art, politics and social life, are, for the genuine Sectarian, always more or less profane. His Gnostic Christ dooms him to perpetual imprisonment, gloomy and sad, in the labyrinth of a Manichaean World."

Ninth Mark.—"Sectarianism is always fanatical; either in the way of wild excitement, or quiet bigotry and prejudice; which are different stages only of the same moral disease. It affects to be strong, and yet has no strength in fact. Its earnest-

ness runs into passion; in which form it becomes necessarily more or less unnatural and excessive; with the certainty of ending, sooner or later, in self-exhaustion and collapse. It is only the catholic Christianity, resting in the faith of divine powers objectively present, through Jesus Christ in the Church, that can be at once profoundly earnest and profoundly calm. The religion of Sect can never have the same character. It is unquiet, irregular, spasmodic; substitutes feeling for faith; moves always by impulse and effort; runs into excesses; alternates between extremes. Its image, at best, is the whirlwind or mountain torrent, the very violence of whose action is a symptom of their own transient nature, and an argument that their strength itself is something hollow and unreal.

Tenth Mark.—Antichrist is known still farther as a spirit of endless division. Christianity, as the deepest life of the world, is necessarily universal and catholic. In Christ Jesus there is neither circumcision nor uncircumcision, but a new creation, in which all other distinctions are abolished or reconciled. The Christian consciousness, as such, cannot allow itself to be subordinated to any other consciousness; for this would imply that Christ is not the last fundamental fact in the world's life. Any consciousness, on the other hand, that stops short of this fact, that does not move truly and really in the sense of what is comprehended in the person of Christ, as the Word made flesh, must necessarily be particular and incomplete; and if, with this character, it still affect, notwithstanding, to be the Christian consciousness itself, it must show itself, of course, to the same extent, uncatholic, also, and schismatic. Where the sense of a real Christ is wanting, there can be, as we have seen, no sense of a real Church; the new creation resolves itself into a world of phantasms and dreams, or, at best, into a system of spiritual verities, which men are to appropriate only in the way of thought and feeling; all is subjective, and for this very reason dependent finally on the mind of the subject for its particular form. A spiritualistic, subjective Christianity, may be said to carry the idea of schism in its very constitution.

Our modern Sect system, therefore, is but a fair revelation of the true character of this spirit, as it has prevailed from the beginning. It divides Christ on principle; in full correspondence thus with its own theoretical counterpart, rationalism; to which, in like manner, Christ is no original, universal fact, with which all Christian thinking is required to begin, but a mere theorem or problem, rather, for the exercise of thought in a different way.

Sectarianism goes throughout on the assumption, that there is no holy catholic Church in this world, one and universal, by its very conception, as the person of the Saviour himself; but that the Church is simply what men may choose to make it, for their own accommodation, in conformity with the general law of their social nature. Men have a right, it is pretended, if they are not satisfied with the Church as they find it, to secede, and form a new organization more to their own taste, or the Church may rend itself into two bodies, with more or less violence, and each continue to be as much a Church as before. The principle in this way becomes one of unlimited division; if it be proper to have fifty Sects, we may as easily allow five hundred or five thousand; it follows, at least, that any congregation, is competent at any time to erect a separate standard in the name of the Church, and carry away with it all the powers that this divine constitution may be supposed to comprehend.* But is not this palpably to overthrow the idea of the Church entirely—transferring it to the clouds, or sinking it to the character of a mere abstraction?

The Sectarian consciousness can never be a true Church consciousness; as the particular can never truly stand in the place of the general; but necessarily becomes false by any such pretension. Ordinarily, indeed, Sects do not lay claim to the character of universalness. Their consciousness itself is such as excludes the idea of catholicity or church wholeness. They may be exclusive; are so at bottom always; but their exclusiveness is that of party, based on the sense of some subjective distinction, not the homage which faith renders to the objective fact of Christianity itself. Hence Sects commonly allow, that the Church is more comprehensive than their particular communions. They claim to be, each for itself, not the only way, but simply the best way, to heaven: not the Church, as though there were no other; but only a Church, or, as the thing more readily expresses itself, a society, connection, or religious persuasion rather, in which is collected the cream of true religion, with due allowance for something at least of the same life, to show itself also under other forms. In all this, however, there is vast contradiction. The Sect consciousness owns itself for something less than the whole, and still requires the whole to do it homage, as though it were universal and supreme. Christianity is allowed to be deeper and broader than itself, and yet it is treated, in fact, as a subordinate sphere of life. The Sect consciousness is not borne and carried into the Church consciousness, but by its very nature affects to be itself the bearer rather of this last; a clear, practical solecism, which of necessity upsets the conception of a real, objective, holy catholic Church altogether. Sects profess to honor the universal Church, but it is perfectly plain that they honor themselves a great deal more. They acknowledge and exclude one another at the same moment. They are not co-ordinate departments of the same one Christian life; the distinction which divides them, is stronger than the bond that should hold them together. So far as they may seem to come together at all, it is not by entering into the sense of the Church as a real whole, of which they are only parts, but by setting aside altogether the idea of any such Church. Sects may enter into an alliance or league as

Sects; but such union is no Church, and the catholicity thus pretended is itself but wholesale schism in disguise. It belongs to this antichristian, no-church spirit to rend asunder and divide, while it has no power whatever to heal and make whole. It is constitutionally schismatic, and may be known and distinguished by this mark, all the world over.

We come now to the Fourth Head of the Discourse—"THE SECT PLAGUE AND ITS REMEDY."

It is one of the favorable indications of the time, that few are willing now to stand forward as the open and formal apologists of the Sect system. Not many years since, this was quite common. New Sects were publicly proclaimed a blessing to the Church. They served, it was said, to separate discordant elements in its constitution; to provoke to good works; to act as a system of mutual checks and balances, in its general organization; to increase its efficiency, by a proper division of labor. In this view, it was fashionable to speak of them as the legitimate form of Christianity itself, which as such might be expected to reach forward, with full force, into the period of the millennium; when the Church is to appear "fair as the moon, clear as the sun, and terrible as an army with banners."†

It is a wonder, indeed, that any could ever be carried so far out of the way, with the New Testament in their hands, as to plead for the Sect system on principle. It stands plainly in broad contradiction to the teaching of the Apostles, and the express will of Christ. The sense of the whole Gospel on the subject, may be said to be summarily comprehended in that memorable, and deeply-touching prayer: "Neither pray I for these alone, but for them also which shall believe in me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

But it is not simply particular declarations of Christ and his Apostles, that are contradicted by the Sect system; it is opposed to the whole idea of Christianity and the Church. This we have endeavored to show in the present tract. Christ is the last and deepest principle of humanity, which as such is required to take up the whole, in the way of organic unity, into the new order of life, thus introduced into the world. The idea of a nation or state is not thus universal, because it is based on nature primarily, which as such always implies distinction and multiplicity; there may be many nations without any sort of violence to the conception of man. But the idea of the Church can bear no such rupture; it is universal necessarily, as being in truth the only proper expression of man's universal life itself. To such universality, as we have already seen, neither Paganism nor Judaism, in themselves considered, had any power to come. Christ is the true sense of the world, the absolute religion of man, in which all previous forms of consciousness are required to pass forever away. Christianity, as springing from him in the Church, may indeed still admit distinctions; but only in such a way, as the body may have parts, continuing itself to be, notwithstanding, the one true and only whole, in which all are carried and included as a single life. It can endure no such rupture as violates the organic oneness of its own nature. Christianity must be the deepest and most universal form of life, the trunk consciousness, if the word may be allowed, to which all spiritual distinctions besides, Greek, Jew, male, female, bond, free, &c., stand related simply as diverging branches that spring from the same tree. This indubitably is the true idea of Christianity; and it is this idea rather than any formal statements on the subject in the New Testament, which conducts us finally to the article of the "One, Holy, Catholic Church," as it has stood in the Creed of the whole Christian world, from the beginning. No one can enter far into the consciousness of what Christ was and is still, without feeling the authority of this article. To deny it, is virtually to fall back to the standpoint of the world as it exists on the outside of the Christian mystery. It is to be entangled again in the old Gentile consciousness or in that of the Jew.

After this review of the general misery comprehended in our reigning Sect system, we are prepared to notice in conclusion its proper Remedy.

It will be seen at once, of course, that we have no sympathy whatever with those who imagine that all which is wanted here, is the violent overthrow in any way of outward denominational distinctions, as they now stand. We wage no crusade against Sects, in this form. Of what avail would it be to strike all of them dead at a single blow, if the Sect life be left still in force, ready to sprout forth into new similar creations the next day? Such merely negative destructional opposition to Sects, is itself necessarily sectarian also in its very constitution, and can only issue at best accordingly in some new no-sect Sect, which is likely to be as narrow and rabid in its own way, as any of the rest.‡

Just as little can we make common cause, with those who make the idea of catholicity to consist in a certain liberality, which shows itself indifferent at least to all religious distinctions, and overcomes the Sect consciousness by bringing it to dissolve

* A very favorite way of representing the subject, at one time, was to compare the different denominations to the several different kinds of soldiers that go to make up a regular army. More beautiful is the illustration (the last we have seen of the sort), brought forward in connection with the late "Christian Alliance" movement by a distinguished orator from the Established Church of Scotland, making the several denominations to be so many chords, whose combined music constitutes the harmony of the one, holy, universal Church! Alas, that so pretty a fancy should have so little truth in fact.

† Witness the sect of the "Christians," as they call themselves, in the West, the "Campbellites," or "Disciples of Christ," the "Church of God," as founded a few years since by John Winebreuner, &c. All these agree in casting off creeds and tradition, and going back to the Bible. That is, they are absolutely unhistorical; and for this very reason their pretended catholicity has no contents or substance whatever.

simply in the sense of our life as a mere natural whole. Here, as before, the process of reconciliation is wholly negative and destructional; it surrenders, so far as it may prevail, the positive substance of Christianity, and lands us in a unity, which is the mere show of truth and faith, without their power. Against such spurious catholicity, often like an angel of light, we have need to stand constantly upon our guard. Caricature as the Sect life always is of the true life of the Church, it still involves at bottom some apprehension of a positive new creation in Christ Jesus, which as such must needs be exclusive in order to be really catholic; and this, in any case, is something better than the "liberal Christianity," that in giving up the caricature parts also with the idea of the Church itself, and becomes universal only by including nothing.

Equally plain is it, however, that no faith is to be reposed in the dream of any thing like a free construction of catholic unity, by counsel and compact, among the different Sects themselves. To think of their ever consenting to merge their existence in a new common church organization, would be, of course, perfectly extravagant. Every Sect has power to multiply its own bad life, like the polypus, by new sections and slips; but no single two of them, it seems, have power to come together again, in the way of full organic union. In this aspect, the system offers no hope for the future, but a prospect only of blank despair. The most to be expected from it, then, would be, an outward federal union of Sects, leaving each to its present independence, with some loose covenant and creed to represent the whole. But such a confederation, could it be made real, would be no Church; so far as this conception might continue to have force, it would remain bound only to the separate Sects as such. And who may not see, that in the very nature of any such transaction, the Sect consciousness is left to assert throughout its own supremacy over the sense of the Church, something more wide than itself? It is just like the French Convention of Jacobin memory, after the prostration of throne and altar, legislating into authority the existence of a "Supreme Being!" The Sects here, in solemn parliament assembled, each fully persuaded of its own indefeasible sovereignty and power, undertake to create a universal Church; not fully sure, indeed, whether there be any Holy Catholic Church, in the sense of the ancient creed; but honestly-minded, at all events, to bring something of the sort to pass, if God so please, and then see how it will work. But what is all this, less than an impudent affectation, of mastering the Church consciousness, into base subordination to the Sect consciousness, and making the whole thus to be the mere creature of its own parts? Every such pretension is systematic and uncatholic in its very nature; and so far as it may ever prevail, runs out necessarily into the same merely indifferentistic liberalism which we have already noticed. Nothing is more easy or common than the union of such false catholicity, in one aspect, with the full bigotry of Sect in another.* They belong to the same general sphere; different sides, only, of the antichristian life; the Gentile consciousness and that of the Jew, playing into each other for self-support, with equal wrong on both sides to the mystery of the one universal Church, as constituted and revealed in Jesus Christ.

We have no hesitation, then, in saying that all redemption from the power of the Sect plague, must begin with a revival of true and hearty faith, in the ancient article of One, Holy, Catholic Church.

The idea of the Church, in the first place, is the only effective measure of schism. It is to this, precisely, what the moral law is to the conception of sin. Where there is no law, we are told, there is no sin; the sense of the last springs only from the sense of the first. So, where there is no Church, there can be no schism; no proper apprehension of it, at least, where it may prevail in fact. As long as men are disposed to deny the existence of one catholic Church, or to place it in the clouds merely as an invisible abstraction, or to substitute for it the negation and shadow of a simply ethnic brotherhood, it must be in vain to preach to them the evils of division and schism. They can have, at best, only a partial conception of their nature, and will not be engaged, of course, to put forth any strenuous desire or effort after deliverance.

The only help here, it should be clear, is in the general resuscitation of a sound Church feeling, as something deeper and more comprehensive than the feeling of Sect. Let this wake into life, to some proper extent, and it would be of more force to stem the course of sectarian fanaticism in a short time, than long years of argument and testimony exhibited in our present state. No one would think, then, of vindicating our Sect system, as the ultimate and normal order of Christianity; but all must feel themselves bound to condemn it, and to mourn over it, as a captivity to the iron reign of schism, with longing anticipation of the day when God shall happily bring it to an end.

And so again, it is only by the force of such resuscitated faith in the Church, in the second place, that the way can be opened at all for any return out of this bondage, into the land of true catholicity and peace. It requires, surely, no very deep reflection, to perceive the force of this proposition. The Sect consciousness, as such, can never bring men beyond its own sphere; can never lead them into the clear knowledge of the Church, and of course still less into its full life. All this must come from a different quarter, the living apprehension namely of the idea of the Church itself, as an objective reality in the world.

For it will be observed, that we speak throughout of the catholic Church as an object of faith, which in this view must be regarded as something at once supernatural and real. So it is exhibited to us in the Creed. It is not a mere notion, or abstraction, or subjective creation of the human mind, in any form; but includes in itself an objective being, as we have seen, no less real and abiding than the person of Christ himself, from which it starts. This it is, precisely, that makes the great difference between spurious ethnic catholicity, as exhibited to us in world conventions, or mere stage displays, and catholicity under its genuine form. The first holds only in the region of natural thought and feeling, and disturbs not necessarily, in the least, the inward habit of the Sect mind from which it springs; to admit the existence of a Holy Catholic Church, in such a case, is no more than to admit the existence of a British Parliament,

* Mr. Rupp, in his "Original History of the Religious Denominations, at present existing in the United States," 1844, gives us a list of between forty and fifty sects, which are here allowed to represent their own faith. But this, it seems, was much short of the truth, at least as it stands now. The same gentleman has issued proposals lately for a new work, to contain "authentic accounts of upwards of seventy religious denominations, associations and sects," belonging to the fruitful history of our country.

Churchman? His mother, under God; and who ought to instruct England's mothers in Churchmanship, but England's Church. Whereas, what is the case? young ladies are sent to fashionable schools, where they learn fancy work, embroidery, French, Italian, German, music, singing, dancing, &c.; all proper accomplishments, indeed; but where is the one thing needful, all the time? Is religion interwoven with their everyday's occupation? Does it throw its colouring over their daily avocations? Is the Church's teaching sounded in their ears, and that by its solely authorised teachers? Do early dawn and evening fall re-echo the praises of the Almighty, as they are poured forth from young and innocent hearts in the ancient soul inspiring song of the Church? Alas! we sigh to think it should not be so. We trust however that a brighter day is dawning in upon us; that there will not be wanting true spirits who, in faith will commune and carry on so noble a work. God's blessing we need not fear, will be upon it, and they will reap a reward such as the excellent Bishop of New Jersey is already doing even in this life, from the holy consciousness of being chosen instruments in God's hands to establish and strengthen His Church, and from the reverent affection and love with which their pupils will, in all time, not cease to regard them.

Yours, Sir, &c.

Feast of St. James, 1848. A SON OF THE CHURCH.

P.S. I received the Communion to-day in the Chapel. There were present five Clergy in surplices, and about sixty-five Communicants, some of whom were friends of the pupils.

From the same paper we take the following noble example well worthy of imitation.

A GOOD EXAMPLE.—At a dinner given to the workpeople of the Right Hon. Thomas Pemberton Leigh, at Hindley, near Wigan, on Saturday last, the hon. gentleman, in drinking the healths of those present, concluded some very excellent remarks by the following noble and praiseworthy declaration. The dinner was given, as is customary, previous to the departure of the honourable gentleman from the neighbourhood. He said—"There was one thing he would much like to see, and that was, men endeavouring to save something for a rainy day; and he was quite sure that, in many instances, it only required a beginning. In order to accomplish this, and to make a commencement, he would on the Monday following place to the credit of every one of his workmen, in the Wigan Savings Bank, 2/-, and when he had done so, they would have perfect control over that sum. Further he should not interfere, as every man had a perfect right to do what he pleased with his own. They might draw it out and spend it if they thought proper; for after he had given it to them, it was their own, and he wished no more control over it. At the same time he would strongly advise them to save; he was, however, well aware how difficult a matter that was for a labouring man with a family. Still there were often small sums—threepence, sixpence, or a shilling—which he might put by if he had a fund to add it to, but which, otherwise, he would spend at the public house. Any sum, however small, Mr. Ellison (his agent) would receive, and pay into the Bank for them; and by way of encouragement, every addition so made in every twelve months he would double. If any man added 5s., he would add 10s.; if any one had added 10s., he would add 1/-; if any one of them had added 1/- he would add 2/- Those, therefore, who had saved 20s., would have 5/- with interest to their credit at the bank at the end of the year. He should be glad to find that they had done so. He would make no further inquiries, but, at the proper time, they would bring their books to his excellent agent, Mr. Ellison, who, he was sure, would carry out his wishes. It gave him great pleasure, he said, to see them all around him, and he concluded by drinking their good healths."

—*Liverpool Mercury.*

From the Church Times.

Order of the Day at St. Timothy's Hall, Catonsville, Md.

FOR THE SUMMER TERM.

The bell to rise rings at 5 A. M. In 15 minutes all students are required to be present in the Conversation Hall, from whence they go by sections to the Wash Room. While one section is washing, the other is engaged at Recitation of spelling, or analysis of words.

At quarter past 6 the bell rings for prayers. The whole family assembles. The "Word for the Day" is given and commented upon by the Rector. The first lesson from the calendar and a portion of the Psalter are read. The Gloria Patri is sung, the creed is recited and appropriate family prayers are offered. A few minutes after prayers all proceed quietly to the Dining Room, and after a short grace by the Rector sit down to Breakfast. This meal generally requires 20 minutes. At 7 the different divisions march from the Dining Room and are dismissed for recreation until half past 7. The bell then calls both Seniors and Juniors to proceed to their respective Halls to form a line before going to study. This plan is invariably adopted to prevent rushing and the confusion attendant upon it. Entering the Study each boy stands at his desk, with his Bible. The "Word for the Day" is repeated; the Morning Hymn is sung; the second Lesson from the Calendar is read by the pupils in

rotation, a short prayer for guidance is offered, and at quarter before 8 the work commences. From this until 12 o'clock there are periods for study and recitation to the different Professors and Instructors. At half-past 9 and at 11 intermissions are granted of 10 minutes to prevent the necessity of leaving Study or Recitation room during the Hours of Work. At 12 o'clock the bell gives the signal for recreation. The word for the day is repeated and all proceed in order from the Study to play. A short service is now held in the Church, attendance upon which is wholly voluntary. Many of the pupils attend, especially such as have been confirmed. The prayers are taken from the Liturgy, with the addition of a few specially suited to the nature and duties of the family. At one o'clock the bell rings for dinner. All go to the wash room, and at 10 minutes after 1 are inspected upon section line, to see that personal neatness in all respects is carefully observed. From half past 1 to half past 2 there is an hour for recreation. At half-past 2 study and recitation are resumed and continue until 5 o'clock, when the reports of delinquency and disorder are read. Those who have worked diligently are dismissed to play upon the different section grounds under the care of the Instructors; the delinquents are detained to make up for neglect; the rule of discipline being; if a boy plays when he ought to work:—he must work when he might play. At half past 6 the bell calls all to the Hall, whence they march in order to tea. After tea until dark all are engaged at play. About 8 o'clock the signal is given for evening family prayers, after which all proceed to the Study. Five minutes are given for private reading of the Holy Scripture, and questions for self-examination are read by the Rector, accompanied with remarks which may have been suggested by some occurrence during the day. After this, half an hour is devoted to study. At 9 o'clock the bell rings for bed. The Word for the Day is repeated. The evening hymn is sung and each boy bids the Rector "good night," and goes to his dormitory, (which is under the charge of an Instructor,) to sleep until the bell arouses him in the morning. Proper time is given for private prayer both morning and evening. In the dormitory the Instructor reads an interesting book for half an hour after all are in bed,—and then our little world is as silent as if there were but two or three under the roof.

On Wednesday and Saturday the school is dismissed at one o'clock, and the whole afternoon allowed for recreation, except in case of delinquents. Long walks, &c., are now enjoyed in the company of Instructors. On Tuesday and Thursday evenings choral singing takes the place of study at half past 8. The order of Sunday is quite different. The object of the arrangement is, to make Sunday a day of cheerful holiness. The boys are permitted to walk about in small parties; they practise sacred music for Church service; and they have appropriate books to read. After attending Public Morning and Evening Worship in the Church, and reciting the Sacred Lessons, every thing is done to make the day cheerfully and happily sacred. Thus we proceed, from day to day, and week to week; hoping to accomplish good results by a patient continuance of our routine of duty. 8 hours per day are given to hard study. 8 hours to sleep. 8 hours to recreation, meals, and ordinary personal and family duties. We begin and end the day with prayer. The frequent repetition of the "Word for the Day," is a memento of some religious truth; and thus we seek to know God in all our works. We desire to live together as heirs of a better world than that which we now enjoy.

Innocence is wise. The promptings of a pure heart are as the intuitions of a clear intellect.—*Wilson.*

Communications.

For the Banner of the Cross.

MR. EDITOR:—

In lately looking over the 30th volume of Littell's "Museum of Foreign Literature, Science, and Art," for 1836 I met with the subjoined beautiful effusion, taken from the (London) Christian Observer.—It may be as new to many of your readers as it was to me, and I am sure will afford them no less pleasure.

Rev. J. Coleman

The Dead in Christ.

(By the Right Reverend Bishop Doane, of New Jersey, from the Appendix to the second edition of the Rev. Thomas Hartwell Horne's "Manual for the Afflicted.")

Lift not thou the wailing voice;
Weep not; 'tis a Christian dieth;
Up, where blessed Saints rejoice,
Ransomed now the spirit fieth:
High in heaven's own light she dwelleth,
Full the song of triumph swelleth,
Freed from earth, and earthly failing,
Lift for her no voice of wailing.

Pour not thou the bitter tear;
Heaven its book of comfort ope;
Bids thee sorrow not, nor fear,
But as one who always hopeth:
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,
Why should thine with tears be gushing?

They who die in Christ are blest;
Ours then be no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving:
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

For the Banner of the Cross.

The following extract of a Discourse, delivered in a village where a beautiful new church is now springing up to the glory of God, is sent to the Banner, with the hope that it may be an humble means of doing good elsewhere.—*NORTH CAROLINA.*

Psalm 84, (1 and 2).—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord."

The translation of the Psalms contained in the Prayer-book is somewhat different from that in our Bible. Our Prayer-book psalms are rendered out of a Latin translation of the Hebrew, commonly called the Vulgate, and therefore the first two or three words in Latin are prefixed to each psalm, but the Psalms in the Bible were turned by the English translators of the Bible immediately out of the Hebrew, their original language. The difference between them is mostly verbal, but sometimes a clearer sense may be had out of one than out of the other. The Prayer-book version of our text is as follows: "O how amiable are thy dwellings, thou Lord of Hosts—my soul hath a desire and longing to enter into the courts of the Lord." The difference here consists entirely in the words—the thing intended in both is to express the loveliness and excellence of that place which is consecrated unto the service of Almighty God. This in the text is styled the tabernacle of God, because the first visible dwelling of Jehovah among his people in the wilderness was a tabernacle or tent. The people at that time were in the wilderness journeying toward the promised land, and God's dwelling was a moveable tent of costly materials confided to the care of the Levites; so that his presence might go with the armies of Israel wherever they went. After the good land had been gained and the weary wanderings were over, the tabernacles (for there were two, one within the other) were set up in Shiloh, and God had no other dwelling-place for four or five hundred years. When King Solomon at length had built the temple at Jerusalem, he brought into it the tabernacles of the Lord, with all the holy vessels—and so the temple became God's dwelling on earth. But the temple was destroyed on account of the wickedness of the Jews. God refused to have his home any longer among them. Where is his home now on the earth? "Thus saith the lofty one that inhabiteth Eternity, I dwell with him that is of a contrite and humble spirit,"—but besides he has his appointed dwellings among christians now as he had among the Jews of old—the places where the sacrifice of praise and prayer is offered, where his law is read and explained to the people, where children come to be regenerated in baptism by the Holy Ghost and in maturer years set the seal to their baptismal vows in the ordinance of confirmation, and then go on to perfection in the communion of the body and blood of Christ, given to be the nourishment of the soul, as manna was given for the nourishment of the body.

"O how amiable—how lovely are thy dwellings, thy churches, thou Lord of Hosts—my soul hath a desire and longing to enter into the courts of the Lord." These were the sentiments of David when driven from Jerusalem by the unnatural conduct of his son Absalom across the river Jordan. There in his exile, the sweet psalmist of Israel, brooded over the light of other days; he poured out his disconsolate soul in grief, because he thought on the multitude that used to go with him to the house of God with the voice of joy and praise while they kept their sacred holiday. "Why art thou cast down, O my soul?"—moaned the sweet singer of Israel—"for in the day-time his loving-kindness shall be with thee, and in the night his songs shall not fail thee—only, unto the God of thy life, offer thy prayer." But was it not a sore trial for the King of Israel thus to be bereaved of the presence of the dwelling of the Most High, where his heart had nestled its fondest joy and his holiest associations had clustered as around his most loved and most sacred thing—even the altar of his King and his God? The sparrow had found her a house there and the swallow a nest for herself there, where she might lay her young in quiet, but himself had not the holy place whither he might come up and worship with freedom from care and sorrow, with peace and gladness of spirit. Banished from his altar, it seemed that he had been banished too out of the memory of his God—"I will say unto the God of my health—why hast thou forgotten me?"

"O how amiable are thy tabernacles, thou Lord of Hosts—my soul longeth, yea, even fainteth for the courts of the Lord." In all the circumstances of his varied life, King David showed himself solicitous for the tabernacle and service of God. They were uppermost in his thoughts, in misfortune and in prosperity—across the Jordan, in exile and upon his throne in Jerusalem. In the book of Samuel, we read of the uneasiness he expressed to Nathan the Prophet at the thought of his dwelling in the palace of cedar, while the ark of God, the symbol of his power, dwelt only within the curtains of a tent; and we find him solemnly vowing not to inhabit his own house, until he had brought the ark into Zion, where the temple was afterwards erected. "I will not come within the tabernacle of any house, nor climb up into my bed—I will not suffer mine eye to sleep nor mine eyelids to slumber, neither temples of my head to take any rest, until I find out a place for the temple of the Lord, a habitation for the mighty God of Jacob." David could take pleasure nor rest, until a place was prepared for the residence neither of Jehovah in the midst of his people, and after that God had expressly assigned the building of his temple to Solomon his son, he gave himself to laying up costly materials for the work—gold, and silver and precious stones, which were afterwards employed by his successor in rearing the magnificent and mystic temple of Jerusalem or Mount Zion—for David said—"Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries. I will now, therefore, make preparation for it. So David prepared abundantly before his death." David also commanded all the princes of Israel to help Solomon his son, saying, "Is not the Lord your God with you? Now set your heart and your soul to seek the Lord your God—and arise, therefore, and build ye the sanctuary of the Lord."

Brethren of the congregation, I address David's words unto

you—"Arise and build ye the sanctuary of the Lord." In God's name, I call you to this good work. I invoke you by the example of God's people in the wilderness, who came, says the sacred text, "every one whose heart stirred him up and every one whom his spirit made willing, and they brought the Lord's offering to the work of the Tabernacle of the congregation for all his service and for the holy garments;" "and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, blue and purple, and of scarlet and of fine linen." So that Moses had actually to restrain the people from bringing—"for the stuff they had contributed was sufficient for all the work to make it and too much." Oh! for that spirit of noble and generous giving, which has to be restrained in the Lord's work, because it is too much—more than enough for the service of the work which the Lord has commanded to make.

I invoke you, by the example of the same people of God in their captivity, by the rivers of Babylon, where they mingled their tears with the flowing waters as they remembered Zion, and hanged their harps upon the weeping willows rather than indulged in the ill-timed mirth of singing one of the "Songs of Zion in a strange place"—till at last God visited them in their desolation—"then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem;" and when at last the builders laid the foundation of the temple of the Lord, "then all the sons of music sang together by course in praising and giving thanks unto the Lord," "because he is good, for his mercy endureth for ever." Too long has your God been without a home among you, brethren of the congregation—and had no certain resting-place to lay his head nor where his honor might dwell. "Who is there among you of all his people?" said Cyrus to the weeping Jesus in the land of their captivity, "his God be with him and let him go up and build the house of the Lord God of Israel. (He is the God)."

Who is there here among you of all his people? His God be with him, and let him strengthen his hands for this good work unto which I call you this day and he shall receive the Lord's blessing. Let there be no longer delay or interruption; but say it with the zealous-hearted Nehemiah unto the enemies that thought to do him mischief, "I am doing a great work—so that I cannot come down? why should the work cease whilst I leave it and come down to you? and though they sent unto him four times, yet he answered them after the same manner." God will indeed dwell on the earth, though the heaven and heaven of heavens cannot contain him, much less a house made with hands, yet will he have respect unto the prayers of his servants there and his eyes will be open toward his house night and day—even toward the place of which he has said, my name shall be there.

"O how amiable are thy dwellings, thou Lord of Hosts, my soul hath a desire and longing to enter into the courts of the Lord's House."

May we through the spirit of Holiness, become holy as God holy, and be admitted for Christ's sake into heaven, that holy of holies, that church—building, not made with hands, where are joys inconceivable and pleasures for ever more.

For the Banner of the Cross.

MR. EDITOR:—

I am a Missionary of Christ's Church, laboring on the very outskirts of civilization. The vows of the Church are upon me; and I stand to herald the gospel in these Western wilds. I see around me victims of delusion, tossed on the restless waves of error. I pray God, through his Church, to pour the oil of comfort on these troubled waters. It must needs be, that I look, with an eye of interest, to the general movements of the Church. I was joyed at the happy termination of the General Convention; but soon a small cloud appeared on the horizon. The "Recorder" said something about a new society, to mend our ills. I trembled at the prospect. I felt that, if we could be free from internal discord, the pure gospel would soon cover the land. The prospect of a new set of Tractarians was by no means welcome.

But, my dear sir, how far short of reality were my expectations. I did not expect an organized system of agitation.

I have just read a pamphlet (from whence I know not), entitled "The Constitution and Address of the Cincinnati Society for the promotion of Evangelical Knowledge, auxiliary to the Protestant Episcopal Society, for the same object." It is nothing less than a fire-brand. I have been startled at every step, in reading it. I am told on the first page of the "address" that the immediate object of the society is to limit the spread of the publications of the General Protestant Episcopal S. S. Union. I find at every step a spirit of revolution. Bishops and Presbyters of Christ's Church are arraigned before these partial judges, and condemned without trial.

I am told, sir, that our S. S. Union has published books contrary to the principles of the English Reformation. I am told that Bishops, Priests and Deacons, Professors of Divinity, Theological writers and authors of Tracts and S. S. Books, are heretics. But, Mr. Editor, who has so decided it? Did the Convention of the whole Church make the solemn declaration? Did the Church ever, in any form, declare the S. S. Union the author of heretical works? Did any committee by order of the authorities ascertain that so great a mass of the Clergy of the Church are heretics? If not, how dare the authors of this address utter the slander? has any examination ever been held, by which it ascertains that these men, who inveigh so loudly against their brethren, are not themselves deficient in the truth?

Here is a society, officered by one Bishop, four Presbyters, and fifteen Laymen, who virtually declare themselves the Church. They have taken into their hands the keeping of the Church. In their eyes Christ's promise to be with his Church has failed; and for the preservation of our dear souls, they

have come to the rescue! Yes, sir! here, in this pamphlet, it is put forth to the world, that our Bishops are heretics, our Clergy and the Laity asleep. As for the two first, they are hopeless, but the Laity, "the dear people" must be "awakened." I am here strongly reminded of a humorous story about lard oil being cheaper than daylight in Cincinnati. For it seems that these fifteen gentlemen who have spent their lives in selling merchandize, getting gain, and other secular pursuits, know more about the gospel and the Church—more about the principles of the Reformation and our Church standards, Divinity and Theology, Tracts and S. S. Books, Theological treatises, &c. &c., than our old Divines who have made such things their study from their youth up. Truly this is wondrous, and could only happen in such an enlightened city as Cincinnati.

Mr. Editor, I do not review the pamphlet. I have been led farther in my remarks than I intended to go. I simply wish to enter my protest against such incendiary publications; and I do this simply as an humble member of Christ's Church. I am called or esteemed a heretic by these gentlemen. I could use hard words too, but my Saviour has taught me not to call my brother a fool.

I trust still that the good sense of the Church will resist these reckless agitators.

"He that troubleth his own house shall inherit the wind." Prov. xi. 29.

I am very truly your friend,

OZARK.

For the Banner of the Cross.

Baptismal Regeneration.

Bishop Melvaine introduces to the favor of the American public Melvill's sermons. He states in his preface—"It can hardly be necessary to say that in causing a volume to issue from the press as this does, one does not make himself responsible for every jot and tittle that it contains. It may be calculated powerfully to arrest attention . . . though we be not prepared to concur with its author in some minor thoughts or incidental ideas on which none of the great matters in this volume depend."

The doctrine of Baptism, Bishop Melvaine does not class among minor things, and he certainly cannot rank it among the incidental ideas of Melvill's discourses, since a whole sermon is there devoted to it. That sermon, entitled "The Spirit upon the Waters," is a correct exposition of the views of High Churchmen, and I for one am obliged to Bishop Melvaine for spreading it before the American public, though I am rather surprised that he has given it his sanction.

Here is an extract from that sermon, with which the other parts are in excellent keeping:—

"That the Church of England does hold and does teach, Baptismal Regeneration, would never, we venture to think, have been disputed, had not men been anxious to remain in her communion, and yet to make her formulae square with their own private notions."

"The words put into the mouth of the officiating minister immediately after every Baptism, 'seeing now dearly beloved that this child is regenerate,' seem too distinct to be explained away, and too general for any of those limitations by which some would restrain them. You may tell me the Church speaks only in the judgment of charity, on the supposition that there has been genuine faith in those who have brought the infant to the font. But even in this modified view, the Church holds baptismal regeneration: she holds, that if not invariably, yet under certain circumstances infants are regenerate only because baptized. We cannot, however, admit that the language is only the language of that charity which 'hopeth all things.' Had the Church not designed to go further than this, she might have said, 'seeing that we may charitably believe,' or 'seeing that we may charitably hope that this child is regenerate;' she could never have ventured on the broad unqualified declaration, a declaration to be made whenever the sacrament of Baptism has been administered, 'seeing that this child is regenerate;' and then have gone on to require of the congregation to express their gratitude in such words as these, 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit.' We really think that no fair, no straightforward dealing can get rid of the conclusion, that the Church holds what is called baptismal regeneration. You may dislike the doctrine; you may wish it expunged from the prayer-book; but so long as I subscribe to that prayer-book, and so long as I officiate according to the forms of that prayer-book, I do not see how I can be commonly honest, and yet deny that every baptized person is, on that account regenerate."

Such are the views of Melvill, commended to the Church by Bishop Melvaine. They are entirely consonant with the views of

A HIGH CHURCHMAN.

For the Banner of the Cross.

The effort recently made at the Rising Sun village north of the city, has resulted in the organization of a Parish under the title of St. Bartholomews'. Its prospects are quite flattering; an intelligent and large congregation already having been gathered, and increasing with every service.

A lot, through the liberality of Mrs. Dr. Smith, has been given, upon which to locate a church. Stone, of which it is designed to erect an edifice, has been also generously presented by Geo. D. Blight, Esqr.

The following gentlemen have been elected vestrymen:

A. SHANK,	H. HAY,
— WRIGHT,	A. M. MACPHERSON,
DR. CHAS. F. GEBLER,	GEO. D. BLIGHT,
J. K. HASSINGER,	THOS. A. SPEAKMAN,
N. NATHANS,	W. N. STEPHENS.
J. M. CALL,	

The vestry seem determined to prosecute the work with vigor, and put up a church as speedily as practicable. It is a

wonder that this place has been so long overlooked among the many efforts made to extend the blessings of the church, being a central position, removed at a distance of about three miles from the nearest Episcopal Church, with a rather thickly settled population for miles around. It is hoped that it will meet with that success the enterprise demands, and that liberal response from the hands of those who love the church, that will evince a true regard for the advancement of the Redeemer's kingdom.

Diocesan Intelligence.

GENERAL THEOLOGICAL SEMINARY.—The next Session of the Seminary opens on Monday, the 2d day of October. We take from the Church Almanac the following statement relative to the Qualifications for admission:

Qualifications for Admission.—Either a Certificate of being a Candidate for Holy Orders, with full qualifications; or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects; (1.) the Primary Elements of the Hebrew tongue; (2.) the Greek Grammar, and the Gospels and Acts in the original; (3.) the rules and principles of English Composition, with a specimen of composition. These examinations are strictly enforced in all cases.

New York.—Confirmations by Bishop DeLancey in the Diocese of New York.—On the 27th August, Bishop DeLancey preached twice in Zion Church, Butternuts, Otsego county, and confirmed eighteen in the morning, and one in the afternoon, having previously, in May last, confirmed one person of this parish at New Berlin, making in all nineteen persons.

On the 29th, in Christ Church, Walton, Delaware co., he preached and confirmed two persons.

On the 30th, in St. John's Church, Delhi, Delaware co., he preached and confirmed fifteen persons.

On the 31st, he preached in St. Peter's Church, Hobart, Delaware county, and confirmed three persons.

September 1st, in Grace Church, Prattsville, Green county, he preached and confirmed nine persons.

September 2d, he preached in Trinity Church, Windham, Green county, and confirmed five persons.

On the same day, in the afternoon, he preached in Calvary Church, Cario, and confirmed three persons.

On the 3d, he preached twice in St. Paul's Church, Oak Hill, Green county, and confirmed twenty-two persons.

On the 4th, he preached in Trinity Church, Rensselaerville, Albany county, and confirmed nineteen persons, including one in private.

On the 5th, he preached in Christ Church, Greenville, Green county, and confirmed four persons.

On the 6th, he preached in Trinity Church, Athens, Green county, and confirmed three persons.—Churchman.

CLERICAL CHANGES.—The Rev. Dr. Williams having resigned the Rectorship of St. George's Church, Schenectady, and entered upon his duties as President of Trinity College, has taken letters dimissory from the Diocese of New York.

The Rev. W. F. Walker from the Diocese of New York has become the Rector of Union Church, Humphreysville, Conn.

The Rev. Sylvester Nash has accepted a call to the Rectorship of St. John's Church, Essex, Conn. Mr. Walker and Mr. Nash have likewise taken dimissory letters from the Diocese of New York.

The Rev. Benjamin Franklin has taken letters dimissory from Maryland to the Diocese of New Jersey, where he has accepted an invitation to the rectorship of the new congregation organised in South Trenton.

The Rev. Henry S. Keppler has taken letters dimissory to the Diocese of Virginia.

The Rev. James Abercrombie has taken letters dimissory to the Diocese of Wisconsin.

JUVENILE DEPRAVITY.—If children could be made to understand how deeply their waywardness wounds the hearts of their parents, they might be persuaded to pause and consider their ways.

The following paragraph is taken from the N. York Churchman, in which paper it appeared, a few weeks since, as a communication.

"I extract the following from a daily paper. The thrilling and melancholy testimony it bears to the intensity of maternal feeling, gives it deep interest to all who would contemplate and study the human character. Its dreadful warning against juvenile depravity, should be most seriously pressed upon the consideration of childhood and youth."

On the 22d ult., as we learn from the Toronto Colonist, a Coroner's inquest was held on the body of Julia Felio, who came to her death under the following distressing circumstances:—

It appeared by the evidence deposed to, that the son of the deceased, a lad about ten years of age, was detected, with several other youths, in the act of stealing fruit from Mr. Hamilton's garden, and lodged in jail. The deceased made great efforts to procure bail for her son without success, and was very much excited in consequence. Seeing her husband coming along the street she approached him with two children in her arms, and when within three or four yards of him, she dropped down dead in the street. The jury returned a verdict in accordance with these facts.—Christian Witness.

hands. The hardened savages mocked at my expostulations, and laughed at my zealous anger. I had the protection of the good king; otherwise, I should hardly have escaped with my life; so irritated were they against me for telling them the truth. Hence I returned with a full conviction that the conversion of such sons of Belial is totally impracticable."

Corman sat down, not a little heated and chafed by his own vehemence. He was, in all essentials, a good man: but, as Bede speaks, he was of a somewhat too austere temperament.

A long pause followed. The Brethren knew not what to say. Segen himself, the experienced Abbot-Presbyter, was evidently perplexed.

At length, a pious Culdee, named Aidan, who was one of the holy Fraternity, rose modestly from his seat: and, being encouraged by Segen to deliver his sentiments, spoke, meekly addressing himself to Corman in manner following.

"No one, my brother, can doubt thy zeal: no one can distrust thy godly sincerity: no one can speak lightly of thy clear knowledge, both of the blessed truths, and of the *real principles*, of the Gospel: no one reverences thee more highly than myself: no one feels more sensibly his own spiritual inferiority. Yet may not my brother, from the best motives, have erred in *method*, however sound in *doctrine*? When the tempest, in the fable, assailed the traveller, he only girt his cloak around him the more closely. But when the warm beams of the kindly sun beat upon him; then, melting under their influence, he first opened his cloak, and at last wholly threw it off. Hast thou not been somewhat too harsh and peremptory with these ignorant barbarians! Perhaps a milder mode of dealing with them might have been more successful. As little as thyself, would I advocate a compromise between Christ and Belial: as little as thyself, would I counsel the instilling or the allowing of false principles. I desire no such converts as Coifi, whose views too exactly accorded with what Satan said unto the Lord: *Doth Job fear God for nought? Put forth thine hand now, and touch all that he hath: and he will curse thee too thy face.* I would only recommend the practice of the great Apostle of the Gentiles himself: *I have fed you with milk, and not with meat: for hitherto, ye were not able to bear it: neither yet now are ye able.* Peradventure, if the milk of milder teaching were first offered to these sturdy Saxons, they, being thus nourished by the word of God, might be gradually led on to the strong meat of his more perfect and more sublime precepts."

Aidan sat down, with his eyes diffidently fixed on the ground: for he felt that he admonished one older and better than himself.

But the whole Chapter instantly perceived the wisdom of his counsel: and could scarcely wait to hear the judgment of the Abbot.

"Our brother Aidan," said the venerable Segen with a benevolent smile of full approbation, "hath spoken wisely and well. But who so fit to carry his advice into effect, as the person who hath given it?—Right worthy is he of the Episcopate: and most fit is he to instruct the ignorant and the unbeliever, who is thus endowed with the grace of discretion, which is the mother of all virtues."

The whole Chapter joined in acclamation: and Aidan was consecrated Bishop of the Northumbrian episcopate. Recollecting the Holy Island of Iona, the chief seat of the pious and uncorrupt Culdee Brethren, he, from an early association of ideas, fixed his episcopal see in Lindisfarne, which itself still bears the ordinary name of *Holy Island*. He was completely successful in his mission: and, by kindness and gentleness, he brought the apparently impracticable Saxons to the knowledge of Christ. Thus did our great northern Bishopric of Durham derive its permanent Christianity, not from Rome but from Iona; not from the associates of the lordly Augustine, but from the holy and humble Culdees.

Bede remarks of this good man: that one great secret, of his successful commending of his doctrine to others, was that he *lived as he taught*.

"He cared nothing," says the venerable historian, "for the good things of this world: but, whatever was given him by kings or by nobles, that he dispensed to the poor. He would travel through all sorts of places, whether urban or rustic, not on horseback, but on foot: unless some great necessity compelled him to use a horse. Whenever, in his walks, he met with either rich or poor, he would immediately accost them, inviting such as were unbelievers to receive the Sacrament of Faith, and strengthening such as were believers to continue in the faith, and to walk worthily of it by alms-giving and good works."

Such was Aidan the successful Culdee missionary of our great northern diocese.

The Happy Man.

BY BISHOP HALL.

He is the happy man that hath learned to read himself more than all books, and hath so taken out this lesson that he can never forget it; that knows the world, and cares not for it; that, after many traverses of thoughts, is grown to know what he may trust to, and stand now equally armed for all events; that hath got the mastery at home, so that he can cross his will without a mutiny, and so please it that he makes it not a wanton; that in earthly things wishes no more than nature, in spiritual is ever graciously ambitious; that for his condition stands on his own feet, not needing to lean upon the great, and can so frame his thoughts to his estate, that when he hath least he cannot want, because he is as free from desire as superfluity; that hath seasonably broken the headstrong restiness of prosperity, and can now manage it at pleasure; upon whom all smaller crosses light as hailstones upon a roof, and for the greater calamities he can take them as tributes of life and tokens of love, and, if his ship be tossed, yet he is sure his anchor is fast. If all the world were his, he could be no other than he is; no whit gladder of himself, no whit higher in his carriage; because he knows contentment lies not in the things he hath, but in the mind that values them. The powers of his resolution can either multiply or subtract at

pleasure; he can make his cottage a manor or a palace when he lists, and his home-close a large dominion, his stained cloth arras, his earth plate, and can see state in the attendance of one servant, as one that hath learned a man's greatness or baseness is in himself; and in this he may ever contest with the proud, that he thinks his own the best. Or, if he must be outwardly great, he can but turn the other end of the glass, and make his stately manor a low and strait cottage. And in all his costly furniture he can see not richness, but use: he can see dross in the best metal, and earth through the best clothes. And, in all his troop, he can see himself his own servant. He lives quietly at home, out of the noise of the world, and loves to enjoy himself always, and sometimes his friend; and hath as full scope to his thoughts as to his eyes. He walks ever even, in the midway betwixt hopes and fears, resolved to fear nothing but God—to hope for nothing but that which he must have. He hath a wise and virtuous mind in a serviceable body, which that better part affects, as a present servant and future companion; so cherishing his flesh as one that would scorn to be all flesh. He hath no enemies; not for that all love him, but because he knows to make a gain of malice. He is not so engaged to any earthly thing that they two cannot part on even terms: there is neither laughter in their meeting, nor in their shaking of hands tears. He keeps ever the best company—the God of spirits and the spirits of that God, whom he entertains continually in an awful familiarity; not being hindered with too much light or with none at all. His conscience and his hand are friends, and what devil soever tempt him, will not fall out: that divine part goes ever uprightly and freely; not stooping under the burthen of a willing sin, nor fettered with the gyves of unjust scruples. He would not, if he could, run away from himself or from God, not caring from whom he lies hid, so he may look these two in the face. Censures and applauses are passengers to him, not guests: his ear is their thoroughfare, not their harbour: he hath learned to fetch both his counsel and his sentence from his own breast. He did not lay weight upon his shoulders, as one that loves to torment himself with the honour of much employment; but, as he makes work his game, so doth he not list to make himself work. His strife is ever to redeem, and not to spend time. It is his trade to do good, and to think of it his recreation. He hath hands enow for himself and others, which are ever stretched forth for beneficence, not for need. He walks cheerfully in the way that God hath chalked, and never wishes it more wide or more smooth. Those very temptations whereby he is foiled strengthen him: he comes forth crowned and triumphing out of the spiritual battles; and those scars that he hath make him beautiful. His soul is every day dilated to receive that God in whom he is; and hath attained to love himself for God, and God for his own sake. His eyes stick so fast in heaven that no earthly object can remove them; yea, his whole self is there before his time, and sees with Stephen, and hears with Paul, and enjoys with Lazarus the glory that he shall have, and takes possession beforehand of his room amongst the saints. And these heavenly contentments have so taken him up, that now he looks down displeasedly upon the earth, as the region of his sorrow and banishment; yet, joying more in hope than troubled with a sense of evils, he holds it no great matter to live, and his greatest business is to die, and is so well acquainted with his last guest, that he fears no unkindness from him; neither makes he any other of dying than of walking home when he is abroad, or of going to bed when he is weary of the day. He is well provided for both worlds, and is sure of peace here, of glory hereafter, and therefore hath a light heart and a cheerful face. All his fellow-creatures rejoice to serve him: the angels love to observe him: God himself takes pleasure to converse with him, and hath sainted him afore his death, and in his death crowned him.

From the Colonial Church Chronicle.

Farewell Letter from the Bishop of Fredericton.

We insert by permission of the Bishop of Fredericton, the following admirable and affecting letter to the Secretary of the Society for the Propagation of the Gospel.

Exeter, August 23, 1848.

MY DEAR —, Before I return to my Diocese, which I purpose to do without delay, I wish to address a few words of grateful farewell to yourself, to the Committee of the venerable Society, and to many kind friends who have given me help. Though my visit to England has not been productive of all the good to my diocese which might have been reaped from a more protracted sojourn, yet I feel sure that I leave many behind who will not forget nor desert it. Many have liberally contributed, some of their abundance, and some of their poverty. In every place I have been welcomed with words of blessing and of peace, and have never left the few or the many gathered together, without a deepening conviction that God is with us as a Church, and that, amidst all our divisions and disquietudes, an increasing number of Churchmen are everywhere working together with all their hearts for the glory of God, the good of his Church, and the salvation of souls. Rich and poor alike have seemed to realize the duty and the blessing of almsgiving; not a word has been uttered in the spirit of party, or of bitterness; and though sometimes the tone has been imperfect, it has never been inharmonious. Surely, "had the Lord been pleased to kill us, he would not have accepted this sacrifice at our hands." Were our Church become reprobate, or a cast-away, these blessed fruits of the Spirit would not abound; love and joy would not utter their glad voices throughout our borders; we should not be enlarged everywhere, and be the heralds of mercy to the uttermost parts of the earth. I am not blind to the sad, sad tokens of our unfruitfulness, our backsliding, our national guilt; but the greatest sin of all is despair of the mercy of God; and to deny his love-tokens is to "frustrate His counsel," and make our state worse than it is. Oh, let English Churchmen pray for an increase of the true spirit among all sincere persons, though they be of different views: let them give up harsh thoughts of each other, anonymous attacks, and violent invectives, and all will yet be well. Let them not be

so anxious to put down what is erroneous, as to build up what is true: the strength of Dissent lies not in the political and clamorous partisan, but in the unknown piety of its poorer members; and these will be won to us, not by violent attacks, but by fervent, unostentatious, untrifling charity. Love, victorious love, will win the day at last.

I venture these remarks because many good men have been sorely disquieted by our divisions and our weakness; because some young men have harshly alienated the affections of our ill-instructed members, or have suddenly and unjustifiably withdrawn themselves from our communion to other bodies, whose position is less clear, and whose difficulties are more formidable. After a three years' absence, I see more earnestness and reverence in the English Church than when I left England for America, and I do not see that those who have gone out from us have improved their position and their usefulness. I shall return to my poor diocese benefited in many ways; personally cheered by sympathy amidst severe and unexpected trials, and assisted by men and means. Three candidates for Holy Orders are gone before me—subscriptions have been promised for five years towards the support of a travelling missionary—His Grace the Archbishop, several of my Right Rev. brethren, and many among the laity, rich and poor, "young men and maidens, old men and children," have given their kind wishes, their substantial aid, their handwork to my cathedral. And though I still need a considerable sum before it can possibly be completed, (at least 1500*l.* more before even the external walls and roof and spire can be finished,) yet my duty is to do each part as well as I can, and if my own means are become more limited, to put more trust in Him whose means, whose wisdom, whose mercy is unlimited.

I shall be enabled also to lay the foundation of a Cathedral Library. To the University of Oxford I owe my thanks for a grant of 100*l.* towards this object, to be expended in books printed at the Clarendon press; to the editors of the *Library of the Fathers*, and of the *Anglo-Catholic Library*; to the Associates of Dr. Bray, the Society for Promoting Christian Knowledge, Dr. Machride, Mrs. Huyshe, the Rev. Dr. Parkinson, Rev. J. Dornford, Rev. Chancellor Harington, Rev. Mr. Wilson, Rev. Canon Wordsworth, the daughters of a clergyman at Rochester, and others, who have made offerings of books.

Last, but not least in comfortable hope, may come the opening of St. Augustine's College. How glad and blessed was that day, when the spiritual head of the English Church brought together whole centuries of thought by that one act of consecration! How happy were we to be present in a building, reared on those ancient foundations of England's primitive glory, where there was not one who did not heartily sympathize in the work, not one who did not heartily respond, reverently kneel down, and humbly communicate: where the offerings were as large as the means used to obtain them were unexceptionable; where the originator of the design, and the founder of the institution, and the builder of the fabric, had all one mind and one soul; where the building was no motley collection of ill-assorted plagiarisms, but a positive creation, a real thing, which might be said to be like nothing else, and yet like everything else in Christian art.

And yet this is the least part of that most blessed work. To attain material truthfulness is hard; but to train the men who shall win souls to God throughout all lands, how very hard it is! This is your difficult, awful task, Warden and Fellows of St. Augustine's! To bring forth men dead to the world, alive to God; severely simple, but winningly attractive; frugal, yet not parsimonious; gentle, and yet firm; nursed in contemplation, but full of the fire of action; studious, and "apt to teach;" gentlemen, if not by birth, yet by Christianity; of refined taste, but neither scrupulous nor fastidious; able with their hands, if need be, to practice the Church's self-denial, with their skill to build her fabrics, with their voices to chant her psalms and prayers, with their spirit to infuse her rules, and by their words and good example to teach all her members holiness.

The good Lord increase this spirit in you who labour for us, and in us who dwell in the lands for which you labour; may He fill your house with students whose hearts He hath touched; may He raise up in all the Colonies of Great Britain like godly institutions, and may their fruits ripen in eternity and be as the grapes of Eshcol on the borders of Canaan. Once more, my dear friend, farewell, and God be with you evermore.

REV. ERNEST HAWKINS.

J. FREDERICTON.
R^o Rev John Medley

Bishop McCoskry's Address to the Convention of Michigan.

DEAR BRETHREN:

I present to you the record of the few duties I have been able to perform during the past year.

June 13, 2d Sunday after Trinity, I preached three times in St. Paul's Church, Flint, and confirmed seven persons. This parish had long been under the care of the Rev. Daniel E. Brown, by whose unwearied exertions a neat Church edifice had been erected, and the parish kept nearly free from any pecuniary embarrassment. It was with much regret that I transferred him to the Diocese of Illinois. The transfer was made on the 28th of June. A few months prior to my visitation, the Rev. Mr. Reighley took charge of the parish, under whose active ministration it has continued.

July 25, I held a special confirmation in St. Paul's Church, Detroit, and confirmed two persons.

Sept. 5, in St. Paul's Church, Detroit, I ordained the Rev. Daniel T. Grinnell, as a Priest. The candidate was presented by the Rev. M. H. Hunter, and the prayers read by the Rev. Charles Reighley—both signified their approbation by the imposition of hands.

Oct. 7. Dismissed the Rev. William Walker to the Diocese of New York. He was connected with my Diocese only a few months. It would have given me much pleasure to have retained one so active in the cause of the Church.

Oct. 10, 1847. Received and accepted from the Bishop of Pennsylvania, the letter dismissory of the Rev. Wm. M. Wood-

ward. The greater part of this month was spent in New York, at the meeting of the General Convention. It was a source of much gratification to me, that the Diocese was so well represented by the Clergy and Laity. The distance is so great, and the expenses so heavy, that it requires no little effort and self-denial on the part of the Clergy, to be able to carry out the wishes of the Diocese; and the time required for the transaction of the business of the Convention, is often given at a great expense by our Laity. Their presence, under all these circumstances, shows the deep interest felt by all for the preservation of the peace and prosperity of our beloved Church. Perhaps at no former period of her history was there more anxiety felt in these respects than at the last Convention. So much had been said and written to alarm the members of the Church in reference to supposed heresies that had crept in, that the most calm and considerate could not divest themselves of anxiety. Many prayers had gone up to heaven for the guiding and enlightening influences of the Holy Ghost, and every member appeared to feel that this aid could alone keep us from those unholty conflicts, and partisan triumphs, which too often disgrace the religious bodies in our land. Never in the history of the Church, was there such an assemblage of men. The wisest and the best of her sons were there. All appeared to feel the increased responsibilities resting upon them, and that the future peace and prosperity of the Church were deeply connected with their deliberations. Questions of the deepest moment were freely and ably discussed, and principles settled, which must have a happy influence in all the future legislation of the Church. At the termination of the labors of the Convention, the most delightful and christian interchange of feeling and interest took place between the members—and the evidence clearly furnished, that whatever minor and nonessential differences exist—all "desire the prosperity of our holy Apostolic Church." Important as such assemblages may be, still we think the comfort and peace of the Church would be greatly secured, if they would take place at much longer intervals of time. Seven years is quite short enough to test and carry out the regulations of the Church. Besides, it would tend to defeat the restless spirit which is too often shown in the Church on the part of some who may be desirous of change, and who may be guided more by the spirit of party, than the spirit of Christ. It would give time for quietness and peace, and as a necessary consequence, make us better qualified to legislate for the promotion of the cause of Christ. Besides, there is great danger that our General Convention may, in some degree at least, destroy the independence of our Dioceses, and become the ruling and controlling power in the Church. It is an important question to be met, and guarded against; for, if carried out, it must overthrow and destroy the whole constitution of the Church of Christ. I simply allude to this subject, without intending to go into any examination of it at present. During the sitting of the Convention, I also attended the meetings of the Board of Missions. It was a source of deep mortification and shame to hear that so little had been done by the members of the Church, to provide for the wants of those who had been sent out into the destitute parts of our country, to preach the gospel of Christ, and "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world; that they may be saved through Christ for ever." The self-denial and hardships endured by our Missionaries, are of themselves quite sufficient to test their zeal, faith and patience, without being deprived of the means necessary to provide for the wants of themselves and families. I trust that these obligations will be met; and that the members of the Church will furnish one of the strongest evidences of love to the Saviour—a hearty co-operation in extending his holy Church. I was much gratified at the result of the deliberations of this body, in reference to our beloved brother, and ardent advocate of the cause of Christ, and his Church, Bishop Southgate, the Bishop of Turkey, &c. Few men have been more wantonly assailed, and few could have shown more quiet and patient endurance under slander and falsehood. His triumphant vindication was to every lover of the Church the cause of much gratification. His mission has always appeared to me to promise more than any foreign mission of the Church, although the result may be distant. And the manner in which it has been conducted, has convinced me of his far-seeing wisdom, and his firm and resolute confidence in the promises of God. I also visited the Depository of the Protestant Episcopal Sunday School Union and Tract Society. I regretted very much that circumstances beyond my control prevented me from being present at their Triennial Meeting. Having had abundant opportunity of becoming acquainted with these institutions during the time when I performed Episcopal duties in the Diocese of New York, I feel deeply interested in their continued success. I had witnessed the great care manifested by their directors, to prepare suitable books and tracts for the members of the Church, and had also given much of my time in carefully reading those that were published during my residence in the city. I had also met there in former days many old and valued brethren in the ministry; and among the number, the venerable and long to be remembered Milner, who was most generally present, and contributed much to the success of these institutions. In addition to these pleasant associations, I had received many of their books and tracts for the use of my Diocese, and had evidence that they had accomplished much good. I have never had occasion to change my opinion in reference to these institutions. On the contrary, after the triumphant vindication of them by the agent from the charge of disseminating heresy, I have felt still more confidence, if possible, in their publications; and feel well assured that the vigilance which has always been manifested by their directors, will be continued, to prevent the slightest introduction of error. I have full confidence in them, as true and faithful followers of Christ, and advocates of the principles of his Church. Besides their own efforts, they always call in the aid of every Bishop in the Church, to revise their books prior to their publication, so that every possible safeguard may be thrown around the truth. They have never made any charges against their brethren for either want of piety, or for error, nor have they ever established any tests of soundness in the faith, save those that are contained

in the articles and liturgy of the Church. It is but justice to add, that I have never met men of more singleness of heart and purpose, and of more unwearied devotion to the interests of the Church, than the Secretaries and Agents of these institutions. It is but a thankless office at best, and can only be met and sustained by higher expectations than this world can give.

After these duties had been discharged, I returned with a thankful heart, to my own diocese, in which the voice of discord and strife has never been heard. Every day I trust I feel more thankful to God, who has kept us with one heart and mind, allowing to each and all, the perfect right to differ on subjects that are not essential, we have had no brethren to suspect, and none to charge with a want of clearness or faithfulness in proclaiming the truth. We have had no party tests among us. Our rule of faith has always been the word of God, interpreted and defined by our Holy, Catholic and Apostolic Church. We have had none among us who take their own private interpretation of scripture as their only guide, but all have endeavored to carry out their ordination vows, "to give faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and this Church hath received the same, according to the commandments of God." This has been the foundation of our peace. I now proceed to detail the few Episcopal duties I have been able to perform.

Jan. 7, 1848, I licensed Mr. Eno L. Freeman as a lay reader, from Trinity Church, Marshall. This parish, I regret to say, still continues without a rector. The Rev. Mr. Large, under whose care it had been for several months, has taken charge of Trinity parish, Monroe. I trust they will soon be able to secure the services of a pastor, as but few parishes in the diocese present a more delightful field of labor. On Tuesday, Feb. 15, I preached in St. Luke's Church, Ypsilanti, and confirmed thirteen persons. This parish is now under the care of the Rev. Mr. Wilson; and it was the cause of much surprise and thankfulness, to witness, how great an extent God had blessed his labors. Every thing has been done by his parishioners to make the Church neat and comfortable; and it now presents as pleasant a field of usefulness as any in the diocese. Several have been gathered into the church, who had been once opposed to her Holy services, and the hope is confidently entertained, that these are but the first fruits of a glorious harvest. To secure such results every where, nothing is wanting but a firm, prudent and decided exhibition of the principles of the Church. On Wednesday, Feb. 16, I preached in St. Andrew's, Ann Arbor, and confirmed seventeen persons. Here a new church is much needed, or else an extension of the old one. There is a limit now placed to its growth for the want of church room. On Thursday, Feb. 17, I preached in St. James, Dexter, and confirmed one person. This parish had long been deprived of ministerial services. A new exertion was about being made at the time of my visit, to erect a Church edifice. I have since learnt that it met with success, and the hope is cherished, that within a year, the parish will worship in a building suitable for the worship of God. I have placed it under the care of the Rev. Mr. Hollister, in connexion with St. Stephen's, Ham-burgh. On Friday, the 18th, I preached in the latter Church, and confirmed six persons. I also baptized an adult at the request of the rector. This is the only country parish we have. The village is very small, and most of the worshippers come from a distance. The church will compare with most of our churches in neatness and in suitable arrangements for the worship of God. It exercises an important influence in the neighborhood, and I hope will, in some degree, root out the heresies that abound. On Sunday, the 20th of Feb., I preached three times in St. Paul's Church, Jackson. In the morning I admitted Mr. George Willard to the order of deacons. Prayers were read by the Rev. R. Adams, and the Lessons by Rev. Daniel E. Brown, of the diocese of Illinois; and the candidate presented by the Rev. Mr. Grinnell, the rector of the parish. In the evening I confirmed three persons. This parish is in a prosperous condition. It has always been distinguished for the kindness it has shown to their Pastor, and the promptness with which they have met their engagements. As a matter of course, they have received spiritual blessings in return.

The fourth Sunday in Lent, April 2d, I preached in Christ Church, Detroit, and confirmed sixteen persons. I am greatly indebted to the Rector of the parish for attending to many of my parochial duties during my absence on my invitation. Having no assistant, many of those duties have fallen upon him. It is but a few years since this parish was organized, and its prosperous condition shows how much it was needed, and how necessary it is to provide even before it may be needed, Church accommodation for our rapidly increasing population. The fifth Sunday in Lent, April 9, I preached twice in Zion Church, Pontiac, and confirmed six persons. The same day I preached in St. John's Church, Troy, and confirmed two persons. The former parish, in connexion with St. Paul's, Waterford, has been under the care of the Rev. Mr. Woodward, since October last. St. John's Church, Troy, has been only occasionally supplied. It is my intention to connect it with Zion Church, Pontiac. The latter Church, I found to be in a prosperous condition, and seldom have I preached to a larger congregation in the same space. On the Sunday before Easter, April 16, I confirmed fifteen persons in St. Paul's Church, Detroit. This parish was never in a more prosperous condition than at present. We cannot accommodate the number anxious to obtain sittings. It is hoped that a new Church edifice will be soon erected, or another parish organized in another part of the city.

On Monday, May 15th, I preached in Trinity Church Monroe, and confirmed seven persons. From this point I returned home quite sick, and for the first time was unable to complete my visitation. It was, of course, a sad disappointment to me, as I was obliged to recall many appointments. My duties at home are so numerous and constant, that the least interruption in my plans deprives me of that intercourse with the clergy and their parishioners, which is so pleasant to myself, and I hope profitable to them. I have much cause to thank God for my restoration to health. It is my intention to visit the parishes from which my appointments were withdrawn, as

soon as possible after the Convention. My last Episcopal service for the year, was performed to night; the confirmation of seven persons in this building, soon to be set apart for the worship of God. We have only to look around us on this beautiful edifice, to find the evidence of the prosperous condition of the parish. It is the first real Church edifice erected in the Diocese, and I trust will be followed by those parishes now about to erect Church buildings. The plan is from Mr. Upjohn, of New York, who has done more to provide suitable houses for the worship of God, and for promoting reverence for holy things, than any man in our country. It is far better to pay well for a suitable plan, than to fail in erecting such an edifice as we would wish to appropriate for the worship of Almighty God. In reviewing the past year we have good cause for thankfulness. No breach has been made in the number of my clergy by death, and but few of our lay brethren have been removed. Our Churches are nearly all free from pecuniary embarrassment, and God has dwelt in the midst of us, blessing his word and sacraments, to the edification and comfort of his children. We have only to be true to our vows, and live in accordance with our high profession, to receive the most glorious results. We cannot expect to effect this without continued effort. The Gospel has always been and will be an offence to sinful men; and the Church through which it is to be proclaimed, has ever been opposed by those who set up their own judgment as their standard of the truth. Let us then be doubly faithful, and no human power can keep back the triumphs of our Saviour. Let us keep ourselves free from all human machinery, and all associations that are not sanctioned by the Church. Let us have no tests of soundness in the faith, but what she has prescribed, and we will continue to be at peace, and prosper. We pray that God will vouchsafe his blessing on all our efforts, and that he will make us the humble instrument of extending his kingdom among men.

SAMUEL A. McCOSKRY.

CHURCH-YARD ADORNMENTS.—I was much struck with the appearance of several new graves in the church-yard of (Swords, near Dublin), rudely ornamented with crosses, garlands, curiously cut paper, &c. &c., and interspersed with flowers, aromatic herbs, myrtle, &c. I believe these were tokens of affectionate regard to young women and children. The rude blasts were scattering these proofs of love after death; and the flowers and herbs, like the cheeks of the once lovely deceased, were faded and withered to blush and smile no more. A frozen-hearted formalist may condemn this, and call it superstition; true religion and pure affection would give it a far different name. I felt affected and edified by these dumb remembrances of life, youth, beauty, and affection,—of death, disappointed hopes, broken bonds, keen sorrow, and lasting distress. I felt and could have wept with the disconsolate parents and survivors; and kissed the fingers that composed those garlands, the tokens of pure affection; and the crosses by which the meritorious death of our blessed Saviour was thus out to public view as the only foundation of the survivor's hope that death, the last enemy, should be finally destroyed; and that those hearts knit together here in pure and honest love, should be re-united in eternity,—where bonds can no more be broken, and death can never enter. —Dr. Adam Clarke.

GIVE GOD YOUR YOUTH.—As in the pouring out of a bottle, that which is purest comes out first, and that which is thickest and most dreggy sinks and remains at the bottom;—so the best of our days run out first, and the worst at last. Now it is a contempt cast upon God, to give the devil the flour of your youth and Him the bran. Suppose a landlord should come to his tenant and entreat him to set before him somewhat to eat; and he should reply, "Excuse me, I pry, Sir; there are a company of villians and varlets which I am at present providing for, but if you will be pleased to stay awhile, you shall have these broken scraps which they shall leave." Would not this be a strange, rude, unseemly behaviour? But thus it is with most of us. God is our great landlord, and He comes and moves, and solicits us to serve Him;—but we have fleshly, filthy lusts that war against our souls;—and yet these must be straight provided for—they must have the cream of our bodies and of our souls!—Wade.

DOG DAYS.—"The Freeman's Journal," a Romish paper published in New York, is getting rabid. In its last number it snaps and foams, and at last fairly bites a cur of its own kennel—the *Catholic Herald*, which seems to be a sort of low-church Popery affair. After this we must not be surprised to find our cotemporaries—the *Church Times*, and the *Christian Witness*,—very fiercely barked at. They had indiscreetly admitted an article on Secessions from Romanism to Nothingism, in which they seem to approve such a change; tho' we are very sure they would do no such thing. However—we all fare alike, and are written down a pack of *Infidels*; which does not precisely inspire us with a disposition to contribute to the "Irish Relief Fund." The article to which we allude concludes with these words:

"And in this, these Episcopalian editors glory as the result of their free schools, broadcast Bibles, instructions and exan- ples—This may surprise some people, but, for ourselves it is not at this late day we have learned that they are themselves infidels, the whole pack of them."—*Calendar*.

A BARBAROUS CUSTOM.—It is said the fashion of seating the ladies at the further end of the ships or pews at church, originated in consequence of the anticipated attacks from the savages in the early settlement of our country. The men placed themselves at the outer end, for the double purpose of protecting the females, or being ready to get out without obstruction in case of an alarm. If this be true, it may well be said to be a barbarous custom; and since it is so inconvenient, let it not be persisted in to the annoyance of a whole congregation, by four or five gentlemen stepping into the broad aisle, to let a lady pass in.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, SEPTEMBER 30, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

LETTERS FROM NEW ZEALAND.—Having been favored with the perusal of the following letters, we have asked and obtained permission, from the friend who received them, to publish portions of them. We are very much mistaken if they do not interest our readers.

They come from a far distant land, a region of almost romantic interest. A few years ago the very thought of planting the Church among the *Cannibal* New Zealanders, would have seemed a wild and visionary project. These letters tell us what Missionary zeal and faithfulness may accomplish.

There is another aspect in which these letters are full of interest. We may gather, from their perusal, a faithful impression of the character of those who are devoting their lives to the noble and self-denying work of advancing the condition of New Zealand. Clergymen and Laymen of the noblest stamp, as men and Christians, are labouring for this benighted people. At their Master's call they have forsaken all to follow Him in blessing, with the light of His Gospel, those who were sitting in darkness and the region of the shadow of death. With such a Layman as Chief Justice Martin, and such a Bishop as Dr. Selwyn, what good must be accomplished.

The Bishop of New Zealand is widely and favorably known in this country. We know him as the noblest pattern of a Christian Bishop. The second of these letters gives us still more intimate knowledge of his character, and will raise still higher our esteem.

We trust the noble example of deep and true interest expressed by Judge Martin, in the Aborigines of New Zealand, may quicken our zeal, or shame our indifference, towards our own native Indians.

These letters were addressed to a Clergyman of this city, the author of that most useful and popular work the "History of a Pocket Prayer Book." A copy of this Book was forwarded to Mrs. Martin. The advertisement to the last edition contains the following extract from a letter of her Father, the late Rev. Wm. Parker, for thirty years Secretary of the Society for the Promotion of Christian Knowledge, in London.

"Your History of a Pocket Prayer Book, has long been a favorite in my family. A copy of this very instructive little work was given some years ago by a pious Clergyman of the Protestant Episcopal Church in the the United States of America, to my younger daughter, who is now wife of the learned and excellent Chief Justice of New Zealand, the Honorable Wm. Martin. In December last she sailed to join her husband, on board the *Tomatin* in company with the Lord Bishop of New Zealand, his amiable lady, and a band of devoted Clergymen, Catechists, Schoolmasters, &c. I have reason to believe that the Judge and my dear daughter will zealously co-operate with the Bishop in every good work: and that she has been much encouraged to do so by the perusal of your little history."

We give Chief Justice Martin's letter almost entire in answer to this acceptable gift.

AUCKLAND, NEW ZEALAND, Nov. 19th, 1847.

REVEREND AND DEAR SIR:

I have long purposed to write to you, though I have not the advantage of personal acquaintance, and am known to you only by report. I felt sure that the memory of your old friend and my reverend father-in-law, the Rev. W. Parker of St. Ethelbur-

ga's, would insure for my letter a ready welcome. For some time I intended to write by the "Auckland," a pretty barque which has visited our harbours lately. She was built in New England and named after this place: and so connects you with us in a very pleasing manner. You will easily conceive the interest with which we witness the arrival of a messenger from the oldest and greatest of the Colonies of England, opening to us the means of permanent communication with you. Thus the eldest daughter of Britain is ministering, in a most sisterly fashion, to the needs of her youngest babe. The time of the Auckland's return is however still uncertain, and I have therefore availed myself of another mode of transmitting a letter to you.

Let me begin by thanking you heartily for the kind spirit which has manifested itself towards me (in too favorable a manner) in the Preface to your "History of a Prayer Book:" and very especially let me thank you for that book itself, as well for myself as for others also in this land, who have derived from it not merely enjoyment but moral benefit.

I proceed to state the special cause of my venturing to trouble you now, to add to labours which doubtless are onerous enough already. Indeed I should not have thought myself justified in thus addressing you upon any ordinary matter. But the truth is, that in this early stage of our colonial polity, we are called to the consideration of questions of great and abiding importance, in respect of which your experience in the United States, may be of extreme value to us.

The first point relates to our Church, our *comm'n* Church, which notwithstanding present discouragements, promises (I think) to be, by God's blessing, eminently effective for good in all our colonies, and powerful in binding together the scattered communities of our English stock throughout the world. To us in New Zealand it is a cause for especial thankfulness that our Church, has been carried in all its completeness into this new field of action. We possess an advantage which the Reformed Episcopal Church in America was denied for more than 150 years. And we have a further blessing in our Bishop. Out of the whole body of the Clergy of England, no fitter man (as I believe) could have been selected; so many and so large are the gifts, physical, intellectual and moral, which God has given him. Then the Church in this land stands in a position most favorable for her purity. She has no political ties whatever: no man is directly or indirectly influenced by worldly privilege or immunity to join her.

The great deficiency, and that in which we have most need of help, is in the matter of our internal discipline, for on this point England furnishes no good precedent, the Church being, by the misfortune of her position, greatly crippled in this respect. We naturally turn to you, who having started from the same state of things, have built up for yourselves a system of discipline and law, and have now for many years been testing and improving it. That system appears to have commended itself to the judgment of men of very different modes of thinking, and I see that lately, the Chevalier Bunsen, in his Church of the Future, p. 80, has pronounced the Constitution of your Church to be "without doubt the most remarkable phenomenon in the history of ecclesiastical polity during this and the last century." A copy of your canons is in our hands, but something more minute and specific is needed for our purpose. There are (or may be) many circumstances, hidden from a distant reader or thinker, yet known by observers on the spot to have a most material influence; sometimes modifying the operation of an express written rule even perhaps to the length of almost negating it; at other times rendering unnecessary a regulation which might under other circumstances be essential. Then it may happen that some rules, not actually repealed are yet of so little value, that they would scarcely be worth enacting, if the work of organization had to begin afresh from the beginning. For these and other reasons, you will not be surprised at some further knowledge of the system of your church being desired by your brethren here, beyond what Bishop Wilberforce's History and the Book of Canons supply. And though your own labours in her cause (or rather in the cause of her Head and Ruler) are sufficient to occupy all your time and thoughts; yet, when I remember the spirit which fills your little volume, I naturally come to believe that you will be willing to withdraw an hour or two from the service even of the Church of the United States, and to bestow them upon another Church, which is yet not another. My hope then is that you will be able to send me a list of all such books and documents as you may think likely to be serviceable here: and (which is the main point of my request) that you will please to accompany the list with remarks as to the comparative value and authority of those books, and generally with any practical suggestions which you may find time to commit to paper.

I turn to my second object in addressing you. I refer now to a topic on which your book shows you to feel a strong concern. Indeed were it not for the sinister interests which touch upon it, one might have hoped that all men, at least all Christian men, would be of one mind respecting it. I mean the condition of Aboriginal races, and the modes of proceeding by which the contact of a more advanced Colonising race may be made as little injurious and as greatly beneficial as possible to them. This question is in New Zealand, a practical and most urgent matter, affecting materially every interest in the colony. This race too is eminently susceptible of good influences, and has not yet suffered so much as some others from the immigration of our people. Melancholy indeed is the history of the Colonial Church of America in this respect. When the efforts of the British Church were so small and insufficient for the nurture and guidance of her own children, we cannot wonder that she thought little of adopting others—that so few of her sons were like minded with our noble Bishop Berkeley. The exertions of other communions also have been limited, though the names of Elliot and Brainerd, and of Leisberger and others in later times, ought never to be mentioned without reverence by a Christian man. Still in one way or another enough has been done to prove that the Red man is capable of being civilized and christianised; that he is in capability and nature our brother. The Cherokees alone prove this. What is your Board of Missions doing for these people? We have very im-

perfect information here; but enough to show that in the United States, there are true and faithful men striving to resist and diminish the evil, and if (by God's blessing) it may yet be done, to effect some permanent good. Does not the new position of the Indians, free from the embarrassment of the question of state-rights, afford some sort of opening even at the eleventh hour?

Now on this whole subject, we need fuller knowledge. I shall be very thankful for any information you may find time to supply as to the various means that have been resorted to for the purpose of civilizing and christianising the Indians, in particular as to Schools instituted and books written in order to teach them our *faith, language, or usages*. It is not indeed to be supposed that methods found successful in America, would necessarily be so here, under very different circumstances; yet we may hope that American experience would at any rate furnish some safe inferences and useful suggestions. It can hardly fail to be instructive to us, to be told which of the various modes, brought to bear at different times and places upon the native race, has been comparatively most efficient. Though I cannot but fear that I am seeking to impose considerable trouble upon you, yet I persuade myself that, in so good a cause, you will be content to bear it. Do believe that no considerations, except most grave and weighty ones, could have induced me to trespass upon your time.

Believe me,

Reverend and Dear Sir,

Very truly yours,

WM. MARTIN.

The following is a portion of Mrs. Martin's response:

AUCKLAND, NEW ZEALAND.

September 16, 1847.

REVEREND AND DEAR SIR:—

I ought long ago to have written to thank you very sincerely and gratefully for your kind remembrance of me. It was indeed a welcome gift, one of the many precious tokens of the love and respect felt for my beloved father. It is a blessed thing when we are remembered and cared for by the good for our sainted parents' sake. Your little book, which interested me so much when I read it as a girl, has now been again and again, read in New Zealand. I have lent it to many people, young and old, rich and poor, and all have returned it with expressions of real satisfaction. The history of a pocket prayer book is just the class of books needed here. We have most of us been parted from family ties and loving associations—and we must have Church membership to bind and draw together hearts which otherwise seem to find no resting place. I am sure that the full blessedness of our liturgical services grows continually more present to our minds, as we find ourselves separated from all the familiar and early associations of home and kindred. In the midst of strange scenes, on the sea or in a new land, we hear the words that comforted and taught us long ago, and we feel no longer exiles from those who remain behind—the loved ones for whom we so wept, that we should see their faces no more, are still with us in spirit,—repeating the same prayers—offering the same thanksgivings—joining in the same high Communion. Never can I forget the intense feeling with which one and all of our party united in the responses of the litany when we met on the first Sunday to worship together on board. We were strangers to each other before, and our hearts were still aching with remembrances of the past, but those blessed loving words of our mother, drew us together as children of one family. And then too when we assemble to worship in this our new country, a comparatively small band, there is the cheering thought of being part of that large branch of the Church Militant, by which are daily offered up and down the world the same form of supplication to our Father in heaven, and we remember joyfully the long list of saintly ones who are gone, to whom those prayers were dear. You will, I am sure, dear sir, rejoice to hear that our Church prospers in this land. Through God's great mercy it has been planted and taken root from the very beginning. When we look at Australia, even now, and see the up-hill painful work there, of God's ministers—and the open vice and worldliness which grew with the growth of the colony, almost unchecked for years by any better influences; we ought indeed to bless God and take courage. Our Bishop is well fitted for the great work to which God has called him. Simple and self-denying in his habits and manner of life, in the very prime of his years, in full vigor of mind and body, he goes up and down the land among his Native as well as English children, labouring unweariedly for the good of all.

He is one of those rare spirits, which can lay large, vast plans for the future, and yet be content patiently to work away at the smaller details. Never perhaps would you more heartily admire him, than when keeping his watch on the deck of his little schooner, as he sails along the coast to visit some distant settlement; he shares the night and day fatigue with his men, and when his share of duty is over, he is reading with some ignorant sailor; teaching him to read God's word, or he is having his Native and English morning and evening services; or he is quietly seated on the deck writing letters, or arranging needful matters of business. When we came out from England, he was never idle, he watched by the berths of the sick, tending them with the kindest care; ever ready to minister to their wants. He worked with his clergy and with the young men who went out with him, at the Native language and the Greek Testament. When on deck he was sure to be busy, learning to take observations, or receiving lessons in Navigation from the Captain,—and this all with a practical end, and then till prayer time, he was working away again at Maori, and with such success that to the surprise of all, both Natives and Missionaries, he preached the first Sunday after he landed, in the Native tongue. Your account, my dear sir, of the Oneida Indians, has been especially interesting to us, surrounded as we are by a race of fine intelligent men, of whom so large a number are

professedly Christians. I thought as I read of your good Bishop's primitive way of travelling, that ours is even less conformed to old English rules, for he has no means of conveyance generally, but what his own stout limbs give him. He walked up last year from Wellington; (after visiting the English settlements by sea, and holding confirmations,) through the country with no suitors but his Maori lads, bearing a tent, blanket and the simplest of food boxes. He went over not less than 1000 miles in this way, held large confirmations, and baptized converts at the several mission stations,—took a census as far as he was able, of all the people in the parishes and villages through which he passed; and after all his wanderings, he returned to work as Head of the Infant College at St. John's—he calls this his rest. I hope my account will not have tired you. I thought it would interest you to hear of any efforts towards good in this distant Isle. We have been many months wishing to write to you, both my dear husband and myself, but there are difficulties in forwarding a letter from here to America, and we waited a long while to send by a merchant vessel which was to return there, but which is still detained trafficking among the islands of the Pacific. We have been much interested lately by reading Wilberforce's history of the American Church. Amidst much that is painful in it, there is still much to cheer and afford hope for the future. I was much pleased to meet with an account of Bishop Chase and of his College, for two reasons; first, that I remembered at so early an age, hearing of him; my dear grandfather Dr. Gaskin, and our old friend Lord Kenyon, being such warm friends of his Lordship; and also that all we read of his difficulties overcome in forming his College, suggests grounds for hope about our St. John's.

His Lordship, the Bishop of Illinois

RAVENSROFT SEMINARY, TENNESSEE.—Bishop Otey desires us to acknowledge, with thanks, in his behalf, the receipt of \$20 from a Lady in Western New York. As this donation was given for any purpose the Bishop might deem most expedient, he says "I shall appropriate it to the benefit of the Ravenscroft Seminary." And no better application, we are sure, could be made of christian charity.

Under the head of "Diocesan Intelligence," will be found the Prospectus of this important Institution. We give it, more especially, for the benefit of our many subscribers in the South West. It will present the claims of this Seminary to the confidence of the Churchmen in that region in a stronger light than anything we could offer. The well known zeal and devotion to his work of the Bishop, under whose immediate oversight this Institution is placed, is sufficient security that the plan, laid down, will be faithfully carried out.

But this, like every other enterprise in a region where the Church is not strong in numbers or resources, needs the helping hand of more favored Brethren. And surely these will not refuse when the call for aid is so urgent, and the object so worthy, appealing to every better feeling in the hearts of Churchmen. Our Bishops, who have the best opportunity of judging, tell us that the growth of the Church in their respective fields, depends upon their ability not only to train up the young members of the Church in the way they should go; but also to prepare, *on the very field of their work*, laborers to gather in the great harvest ready for the reaper. Strong in faith, "strong in the Lord and in the power of His might," yet relying as they must upon those who are the appointed agents of God in distributing over the earth His bounties, they found the needful Institutions. Oh, what everlasting shame, what eternal reproach will fall upon those members of the Church who, having the means to spare, stand idly by and see with indifference, these great, these noble plans of mercy languishing or falling to the ground for lack of means which would never be missed from their abundance! In the East as well as in the West there are Institutions thus demanding help. Let them all be remembered, let none be forgotten in the charities which Churchmen distribute for their dear Lord's sake!

We do not think we can present the peculiar claims of the "Ravenscroft Seminary" more forcibly than they are set forth in the following letter from one deeply interested in its welfare, one who knows most truly the wants of that region. The letter is marked "private,"—but we know its author holds nothing back that is his own, when it may serve the interests of the Church. On this ground we are sure he will pardon the use we make of a portion of his most excellent letter.

"Is it too much to hope that the attention of churchmen may be drawn to the enterprise in which we are now engaged—that of establishing an institution which may in some good degree meet the wants of this important and interesting portion of our country, in providing the means of intellectual and religious education? If you will cast your eyes over the map of the U. States, you will perceive, at a glance, that the south-west has been left deplorably destitute of the means of Theological education so far as our communion is concerned. The states of Tennessee, Georgia, Alabama, Mississippi, Louisiana, Texas, Florida and Arkansas possess not a single school to which our candidate for orders may resort. While to the north of us Kentucky, Ohio, Wisconsin, Illinois and Missouri, have each one of these schools for preparing young men for the ministry of the Church. All that we now want or ask for is accommodation in the way

of buildings. We ask not for endowments of Professorships or scholarships. We can make our seminary self-supporting if we can procure the requisite buildings. The necessities of life are abundant, and the pupils to pay for their education at hand, if we can accommodate them. The experience of the last 20 or 25 years must have satisfied every man of reflection, that the expectation of getting a supply of ministers from the Theological seminaries to the north and east of us, is vain. We must prepare men for the duties of the ministry *here*, and this is one great object to which we are looking in the establishment of Ravenscroft Seminary. The name, "*clarum et venerabile*," which the committee of the Convention have adopted,—a name cherished in the memories of churchmen—clearly enough indicates the standard of churchmanship at which we aim—"evangelical truth and apostolical order." The good which we wish to accomplish you perceive is great, the field in which we are called to labour vast, but promising rich rewards,—the means wherewith to work very small and weak. And yet I am sure, as I can be of any earthly result, that if we were now aided with a few thousand dollars from those portions of the Church which could bestow it without inconvenience, that four or five years would demonstrate that never had money been contributed with more advantage to promote the spread and increase of Christ's Church in this country. There are perhaps 20,000 communicants in the eastern and middle states, where our church is strongest. One quarter of a dollar from each of these on an average—or in other words \$5000—would now enable us to put our school on such a foundation as to require no further assistance from the Church in the way of pecuniary contribution. And is it possible that this small sum—small in comparison with the immense benefit to be realized—will be denied to us? Surely our brethren have forgotten our Lord's words, "it is more blessed to give than to receive."

We are happy to add that this seminary has opened auspiciously, under the Rev. Dr. Wheat and Professor McLeod, with 15 pupils.

Nashotah.

ACKNOWLEDGMENTS.—We have heard from PENNSYLVANIA, as we expected. The liberal Churchman who has sent, through his Rector, the \$200 for the Advancement Society, as acknowledged below, has forwarded, by the same sure hands, \$100 for the "NASHOTAH MISSION," in addition to \$150 for Domestic Missions.

We have also received, and forwarded to Mr. Breck, from "a Pennsylvania Churchman," twenty dollars. This kind donor also authorizes us to say that he will give \$100 towards making up the sum of \$1000 for the purpose designated in the appeal of "W. I. K.", *provided the remaining \$900 be contributed.*

The following is the portion of this appeal to, which this response is given. "Mr. Breck is now each month refusing applications for admission, because he has no place in which to lodge the students, and no funds to support them. If he had proper buildings to accommodate them, *he could now have fifty Divinity Students.* The sum of one thousand dollars at the present time would enable him to accomplish this, and what an incalculable benefit would it be to the Church at the north-west! Are there not ten individuals who will contribute this? They will receive even in this world a hundred fold reward."

We have found one of the "ten individuals" for whom W. I. K. inquired, and we trust he will not have long to ask—"but where are the nine?"

Since writing the above we have heard again from MARYLAND, and the voice grows louder and stronger.

From the Rectors of the two Parishes following we have received these letters containing the amount specified in each.

CUMBERLAND, Wednesday Sept. 25th, 1848.

REV. AND DEAR BROTHER:—

In answer to the appeal lately made through the Banner, and in accordance with your kind offer to take charge of contributions, I send you, from the offerings of my Parish, 'Emmanuel Parish, Alleghany county,' \$25.00 for Nashotah—and only wish I could do much more for that noble Mission of the Church.

PRINCESS ANNE, Md., Sep. 22d, 1848.

DEAR SIR:—

I give you above a draft on Baltimore for twenty dollars, being a contribution to Nashotah, from two members of St. Nicholas Church in this city. The object of truth which the human mind has ever pursued, its study, as more discipline of the intellect, must be most beneficial, and will, therefore, receive a proportionate share of regard. But the distinguishing feature of the intellectual education of the RAVENSROFT SEMINARY is that we aim not merely at the communication of knowledge, but, in a far higher degree, at the formation of those habits of THINKING, JUDGING, REASONING, and COMMUNICATION, upon which the farther prosecution of

St. Stephen's Church, of which he had been a vestryman, and was always a most liberal supporter.

We know not the exact amount of these, except that he has bequeathed to them a large portion of his immense property. He gave an equal part to the congregation and to the Rector.

We record this with pleasure, because it is an evidence to the world, from a man, highly regarded for his probity and sagacity, that there is a reality in the Pastoral relation, that it is something more than a name. Men are slow practically to own this relation. Mr. Burd's will is a striking exception, and deserves to be recorded and remembered.

We are happy to add that he has set a noble example to Christian Masters, by providing liberally for the servants of his household.

CHURCH IN IOWA.—The Rev. James De Pui, the Missionary at Dubuque, is in this city soliciting contributions for building a new church. He has received liberal aid from other cities, and we hope the Churchmen of Philadelphia, will not come behind their brethren of the east.

Dubuque is a town on the Mississippi, about 550 miles above St. Louis, with a population of four thousand. The Romanists have a Cathedral and Bishop there, and are liberally supplied with means from abroad. The other sects are almost all provided with houses of worship, while the Church has no local habitation.

The congregation have made great exertions of themselves, and have secured a good lot in a most eligible situation, and have begun to work. They have also a zealous and active Missionary. So that on all accounts they deserve help. Mr. De Pui preached a sermon on Sunday afternoon, in the church of the Ascension, setting forth the claims of Western Missions in general. The case was most earnestly and eloquently presented, and we hope his forcible appeals may not only awaken churchmen to a more active sense of their duty to the whole west, but also stir up the hearts of the liberal to devise liberal things for the new church at Dubuque.

Mr. De Pui will receive at once any contributions left at the Banner Office, enclosed to him.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.—We hope the following acknowledgment will attract the attention of some readers who may thus be urged to go and do likewise.

The Treasurer of the "Society of the Protestant Episcopal Church, for the advancement of Christianity in Pennsylvania," has received from the Rev. George Upfold, D. D., Rector of Trinity Church, Pittsburgh, two hundred dollars, contributed by a "friend to Domestic Missions," in aid of the funds of that society.

This is a most acceptable donation, and could not have been more timely bestowed. A quarterly allowance to the Missionaries will become due on the first of November, and there is not yet money enough in the treasury, to pay it.

It will require \$300 to meet the deficiency.

BISHOP POTTER'S APPOINTMENTS.—Our Readers in northern Pennsylvania will please notice a change in the Bishops's appointments, under the paper head.

To CORRESPONDENTS.—"W." shall appear next week.

New Publications.

We have received from Messrs Swords and Stanford of New York, SERMONS BY HENRY EDWARD MANNING, M. A., ARCHDEACON OF CHICHESTER, series the second. First American from the fourth London edition.

We have no space to speak of the merits of this admirable republication. Nor does it, to Churchmen, need our commendation. The name of the author is a sufficient testimonial of worth.

The work is published in excellent form, and is for sale at the Book Store of Mr. R. S. H. George, No. 16 South SEVENTH ST.

We have received several Works, too late for notice this week.

The Classical Course at St. Timothy's Hall.

By an examination of the course of study at St. Timothy's Hall, it will be observed that the Latin and Greek languages occupy a prominent position. It is designedly so. It is not deemed necessary to enter into a studied disquisition upon their necessity or their utility. At this day it cannot be worth the labor to waste words upon this subject. It would be attempting to prove what men of learning already admit. We regard the benefits arising from a careful and sedulous training in Classical Study, as so numerous, that we scarcely venture even to enumerate its advantages. Were there no other good result than to form the youthful taste upon the most ancient and the purest models of writing; than to direct him to a source of

intellectual delight which cannot elsewhere be found, we should feel that the labor was not lost: Were the simple knowledge of history, of mythology, of ancient Geography, of ancient manners and customs; were the perception of the hidden beauties of these venerable languages themselves, aside from the vast stores of incidental knowledge which must necessarily accompany the acquisition of them; were these *all* their advantages, we should feel that no labor had been lost, that no time had been wasted. But when the careful and rigid *mental drilling* which a pupil must undergo to obtain a correct knowledge of these tongues, is taken into consideration; when Latin and Greek are regarded in the light of the best means of *intellectual culture and discipline*, they rise to an importance far beyond anything which we have already mentioned,—an advantage that is not for the moment, but for the life-time. Let a right system only be pursued in the attainment of them; and their influence, perceptive or unnoticed, will be operative in every stage of our career, and till the last day of our life. That by means of a defective system, or inefficient instructors, these advantages are frequently unfelt, and unrealized, is unfortunately most true. That instead of being a source of intellectual delight in after life, classical studies are oftentimes looked back upon with a feeling of disgust, by those who have gone through with the senseless drudgery of a miserable and incomplete system, is indeed most true. But at St. Timothy's Hall, something better than this is aimed at. We set the mark high. We aim at the highest advantages, by means of the most thorough and complete system. Everything is solid and substantial *reality*. We present no mockery of public examinations of proficiency, "got up" for display and effect alone. The training is rigid, thorough, persevering. And they who have sat by and listened, as many have, to the searching and critical questioning of pupils on public occasions, and the readiness and proficiency of the latter as then displayed, must say, whether St. Timothy's Hall accomplishes what it professes, or whether this a curacy and thoroughness is an unmeaning boast.

The Latin and Greek languages are commenced by the system of *Arnold*. This valuable series of classical books needs no recommendation to scholars. It is becoming rapidly introduced, wherever soundness of instruction is the aim. This plan is on the basis of Ollendorff's most admired and certainly unsurpassed system. The means by which a child learns the language of his own land, are the means here employed. The great principles are *imitation and frequent repetition*. A boy is taught to read, to write, and as far as his limited knowledge extends, to speak these languages in his very first lesson. He is carried through the First Latin Book, and the 2nd Latin Book, before entering upon any classical author; and so with his Greek. As soon as he is qualified to pass on to some plain prose writing in either language, he does so. But not to the neglect of *Arnold*. The first and second Latin and Greek books are reviewed continually until mastered. As soon as they are sufficiently understood by the learner, he passes from these into the "Latin Prose Composition," and the "Greek Prose Composition," by the same Author, and in pursuance of the same admirable plan. The sheet-anchor in our classical system is the *writing of Latin*, and the *writing of Greek*. These are *never* given up. Two days of every week, the *Authors* are laid aside by the very highest classes, and they return to the *writing* of these two languages, as regularly as the days appear.

But when a class of beginners has once been carried through the first steps in the acquisition of these tongues; the first two books of *Arnold's* Latin Course, or the first and second part of the "Greek Lessons;" he passes on as we have said above to some plain prose writing of the better age of classical literature. For this purpose, in Latin, *Cæsar* or *Nepos* are thought best adapted to the system pursued. In this, accurate and close analysis of the principles of the language is the motto; or in other words continual *parsing* and application of the rules of grammatical construction. In Greek, the same course is pursued, using for the purpose *Arnold's* late edition of Jacob's excellent "Greek Reader" as far as to the end of the first part.

Thus far do we proceed, to master the *elements* of the languages; to become perfected in the principles of the *languages* themselves. From this time, we commence to read *Authors*: not only to increase our knowledge of words and principles, but to learn the *Authors*; to learn every item of historic legend, of mythology, of Geography, connected with the subject. We desire to leave no beauty undetected; no figure unnoticed; no variation from the ordinary rules of Latinity unexplained; no imitation of Homer disregarded; *nothing* of value or of interest unheeded.—But a peculiar feature in our reading of Classical authors, we have yet to mention. It is the *writing of translations*. From the time the elementary books give place to reading of Classical authors, *carefully written translations* of every lesson are strictly required. The pupil first prepares his lesson. He learns to translate it, to parse, to explain every classical allusion of whatever nature which it contains. He recites it. His recitations are corrected and commented upon. He returns to his seat and *writes* it in his copy book, which is kept for the purpose, and often inspected by the Professor who has charge of that department. The next day when he re-appears upon the recitation-bench, he proceeds not a single step in *advance*, until he has made a rapid review before his Professor, of the previous day's labor. And so on daily, until *Sallust* and *Virgil*, and *Cicero* and three books of *Xenophon*, and three books of *Homer* have become sufficiently a part of his "thinking material" to enable him to commence upon the course of study for the Freshman Class with some prospects of deriving instruction and delight from the more difficult authors that will then claim his attention. We say these things in no boastful spirit. We state only facts; not fancies. We state what is done; not simply what ought to be accomplished. We feel it a duty to make known the advantages which are offered in this Institution; and we only invite an attendance at the Annual and semi-Annual examinations; or a visit upon any day during the sessions, that our works may be tested by a criticising auditory.

Communications.

For the Banner of the Cross.

REV. AND DEAR MR. EDITOR:—

The following beautiful lines, taken from the Children's Magazine, expressive of a cherished truth of our infant years—the continual guardianship of the Holy Angels—will not be unacceptable to such of your elder readers, who in their thoughts upon the Church's Angel-day, look back to the happy period when first they learned to hush Bishop Ken's sweet hymn.

Though somewhat a neglected truth, it is yet a *truth*. It is an ancient truth. It is a scriptural truth. It is an abiding and a cheering truth. It is a *darling* truth. Impressed in childish days upon the tender mind, it sinks deeply and indelibly as years increase. Time brings out its tints. It aids to mark the whole character. It aids to form the man. From the cradle to the grave, through all the changing scenes of life, Ministering Spirits cheer him on his way.* And every child of God should know it. Every Christian lamb should feel its reality. And every Christian man should acknowledge it, and adore Him, who has "ordained and constituted the services of Angels and men in a wonderful order."

Do then, dear Mr. Editor, on this festal-day of St. Michael and All Angels, fling your BANNER to the breeze, bearing the hymn for Angels Ministrant.

J. A. MERRICK

Ministering Angels.

Heb. i. 14; Matt. xviii. 10.

Do angel's minister to me?

Can such a wonder ever be?

O, sure they are too great,

Too glorious, with their raiment white,

And wings so beautiful and bright,

Upon a child to wait!

Yet so it is, in truth, I know;

For JESUS CHRIST has told us so;†

And that to them is given

The loving task to guard with care,

And keep from every evil snare,

The chosen ones of Heaven.

He says of children's angels, too,

That they His Father's glory view,

And stand before His sight,

In presence of that awful throne

Whose pavement is of sardine stone,

Whose canopy, of light.

When sinful men return to God,

Admonish'd by His chastening rod,

And cast the base alloy

Of Satan's leaven† far away,

And all in tears repent and pray,

The angels sing for joy.

And so, if I am good and mild,

And try to be a holy child,

My angel will rejoice,

And sound his golden harp to Him

Who dwells among the cherubim,

And praise him with his voice.

But if I sin against the LORD,

By evil thought or evil word,

Or do a wicked thing,

Ah! then what will my angel say?

Oh, he will turn his face away,

And veil it with his wing!

Then let me pray to Him who sends

His angels down to be our friends,

That, strengthened by His grace,

I may not prove a wandering sheep,

Nor ever make my angel weep,

Or hide his glorious face!

Obituary, by Dr. Ducault

DIED, at his residence, in Philadelphia, on Sunday evening, the 17th September, 1848, EDWARD SHIPPEN BURD, Esquire, in the sixty-ninth year of his age.—Bereaved by the dispensations of Divine Providence of all his children, he was, in his immediate branch, the last male heir of lines of honored ancestry distinguished among their fellow citizens, from the settlement of Pennsylvania, through successive generations, for their virtues, wealth and influence. Of the former Chief Justice, Edward Shippen, the deceased was a grandson. His father, the late Edward Burd, Esq., himself a son of Col. Burd, was esteemed through his long life, and is well remembered for his usefulness, probity and benevolence. At the close of the last, and the commencement of the present century, the father being Prothonotary of the Supreme Court of Pennsylvania, when the writs issued from the office at Philadelphia ran through the whole Commonwealth, the son, while yet a youth, made the circuit of the State as the representative of the Prothonotary; and as a near connexion of Judges Shippen and Yeates, was admitted into the judicial family, and heard the deliberations for decision of those eminent jurists, McKean, Shippen and Yeates, whose opinions are the earliest of those transmitted to us by the press, through the re-

port of Mr. Dallas, and their authors justly regarded as in a great measure the founders of Pennsylvania jurisprudence. Educated in the office of Edward Tilghman, the most profound among distinguished lawyers, as regards the learning of the law of real property, Mr. Burd became thoroughly imbued with that branch of the law, and his knowledge of land titles combined with the highest integrity and an unusual scrupulosity, served to command an implicit confidence in the numerous titles that passed through his name. In connexion with the late John H. Brinton, Esq., he at successive periods during life, purchased large portions of the plot of the city and adjoining districts, and promoted improvements that largely extended and ornamented Philadelphia. By a liberal and skilful enterprise the deceased had acquired a competent fortune, when by the will of his father he and his children derived a splendid accession, in a moiety of the estate that had been accumulated by the industry and skill of the testator. The revenues of the estates Mr. Burd spent with liberality, especially during his residences in Europe, where his countrymen always received a cordial welcome, and shared a generous hospitality; and not a few, when they needed it, strangers in a strange land, his willing charity.

In the latter portion of his life, Mr. Burd was in a considerable degree withdrawn from the intimate association of his fellow-citizens, owing to absence or the seclusion induced by his domestic sorrows; and but comparatively few had an opportunity of observing and appreciating his elevated traits of character; or of knowing the sympathizing and generous impulses of his heart. His habits of business were of the strictest order, his integrity and honour of unsullied purity, his knowledge ample, and his judgment always judicious and wise. It was owing to the possession of these qualifications, as well as to personal regard, that the late excellent Chief Justice Tilghman made him his Executor, and the late Mrs. Elizabeth Powel procured him to write her will and act as her executor; an appointment not without distinction, since she was distinguished for sagacity and penetration into character, and was intimately familiar with its highest examples from the enjoyment of the friendship of Washington and of most of the distinguished founders of our republic.

In the final dispositions of his large estates, the testamentary instrument is found to be characteristic of its author, as the character of Mr. Burd was understood by those who knew him best. No public institution is founded at the sacrifice of feeling for relatives and friends, with the ambitious purpose of perpetuating his name, though with him to become extinct. To the beloved partner of his bosom he has naturally manifested his devoted attachment by a princely endowment, and to the ties of blood in its immediate and collateral relations he has shewn a liberality beyond their expectation;—while the claims of friendship and faithful service have been munificently recognized. But the most touching dispositions of the will are those that exhibit the traces of a bleeding heart and an inconsolable sorrow, for children cut off in the beauty and purity of their youth; in the ample provision for the nurse of their infancy; for the beloved pastor who instilled their religious instruction; for the Church where they had worshipped their Maker; and in its designation as the hallowed receptacle of a work of art, that in the inspired conception of genius, shall give an immortal expression to the parental grief and the translation of daughters, who had in their lovely womanhood but touched this sphere, before they took their flight to a better world. May we not hope that the splendid bequest for this affecting commemoration will command the efforts of the most gifted of American sculptors, and while the conception and execution shall immortalize this domestic sorrow in the sanctuary of the Church, prove forever hereafter a beautiful study to the American artist.

While we mourn a departed friend, let us not forget the impressive lesson divinely taught through his lasting and intensest of sufferings, which boundless wealth, with no heir to inherit it, could only aggravate and embitter. Yet did he with a fortitude belonging to his firm character, submit himself to the teachings of the divine behest. But the scenes of domestic bliss had been for him turned to woe; his last hope had been blighted; and by sorrow was the strong man bowed to the earth, and sunk to the tomb. With its immediate prospect before him did he assemble his family and friends, and in the most solemn and affecting manner take leave of his beloved wife and sister, his friends and domestics, expressing his reliance on his Almighty Redeemer, and invoking for them the blessing of God. His final and peaceful close gave his mourning attendants the comforting and consoling proof—

"How blest the righteous when he dies!

When sinks a weary soul to rest;

How mildly beam the closing eyes,

How gently heaves the expiring breast."

We add to the foregoing well deserved obituary from the pen of a friend, that a few nights before Mr. Burd's death, (expecting it to be his last,) he said to those around him: "Here is my dear friend and beloved wife sitting by my side, my sister has entered the room, and here is my valued friend Mr. Price; and my household domestics I have requested to be seated in my chamber. They are here to hear what I may have to say to them. They have been kind and attentive to me, and would do all they can to prolong my life. I have formed the opinion that I cannot recover; I am too much prostrated, and expect to meet my end. I am now within the jaws of death. All that I can do, is patiently and resignedly to meet the event that awaits me. I am about to take wing to another world, trusting for my safety only to my Almighty Redeemer. I bid you all an affectionate farewell. My dearly beloved wife," (taking and tenderly pressing her hand,) "my dear sister, and my friends, with all the solemnity of the occasion, I ask for you all the benediction of a Christian man. Still in one way or another enough allotted duties, while I await the great event which is to befall me, has been done to prove that the Red man is capable of being civilized and christianized; that he is in capability and nature Mr. Burd was never very communicative to any one on the subject of his religious views and feelings; but his faith was a Board of Missions doing for these people? We have very in-

* The allusion is to a Monumental Tomb, of himself & children, after the style in English Cathedrals, to be placed in St. Stephen's C. Philadelphia

cordance with that of the Church. He was always interested in her prosperity; regularly attended her worship, until growing infirmities kept him at home; and had communed at her altar. His interest in the welfare of religion, and his reverence for it, may be inferred from his munificence to his Pastor; and from the fact that he has left an equal and liberal share of his extensive fortune, to him, the Rector of St. Stephen's church, in trust for the use and benefit of that parish; besides a legacy of ten thousand dollars for the erection of a monument, within the walls of that sanctuary, to the memory of three of his children, all of whom, to use his own expression, "had there been trained for heaven."

In what esteem he was held in the congregation to which he belonged, and with whom he had worshipped for twenty-five years, may be seen from the subjoined notice of the action of the Vestry, on the occasion of his death.

Philadelphia, Sept. 20th, 1848. }
Wednesday evening. }

At a special meeting of the Vestry of St. Stephen's church, held this day, the Rector in the chair, Tobias Wagner being Secretary *pro tem*, the following preamble and resolutions were offered and read, viz:

Whereas, The Vestry of St. Stephen's church have received intelligence of the recent decease of EDWARD S. BURD, Esq., one of the founders of this parish, and for many years a valuable member of this Corporation; and, whereas this Vestry are desirous of testifying their high respect for his memory, therefore,

Resolved, That we accept the invitation sent to us by the family of the deceased; and will, in a body, attend his funeral on Thursday next.

Resolved, That the wardens be requested to order the bell of St. Stephen's church to be muffled and tolled on the day of the funeral, in such manner and at such times as they shall think proper.

Resolved, That a committee of two be appointed to draft a letter of condolence to the respected widow of the deceased, and to deliver the same to her, as expressive of the sentiments and feelings of this body.

Resolved, That these resolutions be entered upon the minutes of this day as unanimously passed; and that a copy of the same, signed by the Rector and the Wardens, and attested by the signature of the Secretary, and the seal of this Corporation, be delivered to Mrs. Burd forthwith.

Whereupon, The foregoing preamble and resolutions, being put by the chair, were unanimously carried and adopted.

The Rector then appointed Charles N. Bancker, Esq., and the Hon. George M. Dallas, the committee to prepare the letter of condolence, as directed by the Board.

HENRY W. DUCACHET,
Rector of St. Stephen's Church.
CHARLES N. BANCKER, } Wardens.
WILLIAM KIRKHAM, }

Attested as a true copy, made from the minutes, by me.
GEO. W. RICHARDS, Secretary.

Diocesan Intelligence.

New York.—A stated meeting of the New York Ecclesiological Society will be held at St. Paul's Sunday School Room on Monday Oct. 2d, at 7½ o'clock, P. M. Entrance from Vesey St. By order of the Committee.

THOMAS S. PRESTON,
Recording Secretary.

New York, Sept. 19th, 1848. Maryland.—CONFIRMATIONS.—On Sunday the Twelfth after Trinity, September 1th, from St. John's Church, St. John's Parish, Baltimore and Harford counties, two persons.

On Monday September 11th, in Christ Church, Rock Spring, Harford county, nine persons.

On Saturday, the 16th, in St. Luke's Church, Bladensburg, three persons.

On Sunday the Thirteenth after Trinity, in St. Mark's Church, Zion Parish, Prince George county, three persons.—Church Times.

Maine.—On the twelfth Sunday after Trinity, September 10, in St. Mark's Church, Augusta, the Bishop admitted to the Sacred Order of Priests, the Rev. D. R. Goodwin, Professor of Modern Languages in Bowdoin College. Morning Prayer was read by Rev. Alexander Burgess. The Sermon was preached by the Bishop, Text, 2 Timothy i. 6. The Candidate was presented by Rev. T. F. Fales, of Brunswick. Both the above named Presbyters united with the Bishop in the laying on of hands.—Witness.

RAVENSCROFT SEMINARY, COLUMBIA, MAURY COUNTY, TENNESSEE, under the control of the Bishop and Convention of the Protestant Episcopal Church in the Diocese of Tennessee. The Collegiate Department of this Institution will be opened in Columbia, on Monday the 4th day of September.

Instead of the customary college arrangements for boarding—(one large building for dormitories, a steward, and table in common.)—our students will be received into the family of the President or of a Professor, that they may have the constant care and tenderness of parental oversight; no head of a household being allowed to take a greater number than will consist with the order and quietness of a strictly home circle. Particular attention will be paid to every thing affecting their health and proper physical development; such as diet, exercise, bathing and prudent changes of clothing. Personal habits in the chamber, at table, and in the parlour, will be formed under a circumspection and refinement which, we trust, will satisfy the fondest parental solicitude.

A much more solemn responsibility is assumed in their RELIGIOUS TRAINING. As, in our sober judgment, "a Christian is the highest style of man," so we must feel, in the case of every student, that we are successful in his proper education, only in the degree in which he understands, loves and obeys the Faith of the Gospel in the Church of Christ. The Bible and Prayer-book will be our guides in this, the most important part of our duty, and will be in daily use.

THE COURSE OF ACADEMICAL INSTRUCTION will comprise all the branches of Classical, Philosophical, and Business Education; so as to prepare the student, by both his training and his acquired knowledge, for the retired pursuits of the Scholar or Man of Science, the active duties of the Learned Professions, or the successful despatch of business in the diversified occupations of Commercial Life.

THE PLAN OF STUDY, being the distinguishing feature of our tuitionary system, and that on whose results we shall mainly rely for the literary character of the Seminary, we give it a separate and conspicuous place in this Circular, and invite especial attention to it.

THE DISCIPLINE OF THE SEMINARY will be maintained with such strictness as will render severity unnecessary. Loving back to his duty him that has been overtaken in a fault, and patient even with the refractory, a due regard to the safety of the rest will oblige us to dismiss the vicious and incorrigible. A monthly report of particulars in their studies and behaviour will be given in the "GUARDIAN," to which the particular attention of parents is requested.

VACATIONS. The academical year will be divided into two sessions of five months each. The first will begin on the first Monday in September; the second on the first Monday of March. The month of August will be the Summer vacation, and the month of February the Winter vacation.

EXPENSES. For the academical year the charge is fixed at \$250, payable in advance; viz., \$125 at the beginning of each session.—In this charge are included board, lodging, washing, fuel and lights, and tuition in ALL THE BRANCHES OF EDUCATION TAUGHT IN THE SEMINARY, embracing those for which students are usually subjected to EXTRA charges, such as the Modern Languages, Music, Drawing, &c., &c.

RT. REV. JAMES HERVEY OTEY, D. D.,
Bishop of Tennessee.

Rev. J. T. Wheat, D. D. }
Jas. Walker, } Com. of Convention.
Wm. J. Polk, }
Andrew J. Polk, }

Applications for admission should be addressed to the President,
Rev. J. T. WHEAT, D. D.
Columbia, Tennessee.

THE PLAN OF STUDY

Will be founded on that recommended and enforced by the illustrious Professor JARDINE, which has given such celebrity to the University of Glasgow: and we cordially express our obligations to that great teacher for several parts of the following scheme. It will combine what are regarded as the two great objects of a liberal Education. From his first entrance into the school, the student will be trained in such exercises as are best fitted to engage, develop, and improve his powers of intellect and taste; while he will be conducted gradually to the knowledge of those general subjects, which must form the basis of every art or science or liberal pursuit, in which he may be afterwards engaged. As in such a Seminary, the abilities of the students, their tastes, their circumstances in life, and future destinations in the world will be very different, due regard shall be paid to these differences; and likewise, in the progress of individual culture, the greatest care shall be taken that the exercises be selected with due regard to the powers of the Student, accommodated to their condition, and stage of advancement, and such as are fitted to interest his mind and encourage his exertions. It is thus only that he can be taught to use his own faculties with satisfaction and success; and no tuitionary system which has not that for its principal end can fail to lead to habits of intellectual dependence, if not to the degradation of the understanding.

THE GREEK AND LATIN LANGUAGES will, accordingly, be taught on the most approved system to all who desire the acquisition of them. As intellectual gymnastics—as inuring the student betimes to intellectual difficulties—as the means of securing a solid and vigorous application at that period of life which will materially influence every part of his subsequent career, they are not surpassed by any other subjects. Stored with the exquisite literature of ancient times, the mind of the student will be better fitted than it could be through any other preparation, for entering on the study of our own and other modern languages in speech and writing. He comes fresh from the contemplation of the classical models whose intellectual subtlety or fervid imaginations have delighted the loftiest minds of every age; he is full of the beautiful descriptions and enchanting images of ancient song, and imbued with the numberless stirring and charming associations connected with classical history and tradition, and with the brilliant host of minds that displayed their diversified endowments during some of the most glorious eras of human history. It can scarcely be doubted that an enamoured familiarity with these old and established directors of taste and judgment forms the best preparation for the study of the English language, including the arts of composition and elocution.

In like manner, MATHEMATICS will receive proper attention, as a means of producing habits of regular and steady attention, and of accustoming young persons to form their judgments on clear and certain evidence. The unbounded utility of this science in extending the sphere of physical knowledge; its dignity and sublimity as an instrument of thought in the very highest tracks to which intellect soars in the search of truth; and its general subserviency to the most exalted pleasures which Reason, enlightened and refined, is capable of enjoying, must ever make it an important part of every rational academical course.

NATURAL PHILOSOPHY, too, being the most rigorous investigation of truth which the human mind has ever pursued, its study, as more discipline of the intellect, must be most beneficial, and will, therefore, receive a proportionate share of regard.

But the distinguishing feature of the intellectual education of the RAVENSCROFT SEMINARY is that we aim not merely at the communication of knowledge, but, in a far higher degree, at the formation of those habits of THINKING, JUDGING, REASONING, and COMMUNICATION, upon which the farther prosecution of

literature and science and of the business of real life depends; and at the culture, also, of those sensibilities and affections which ameliorate and adorn every stage of human existence. It is upon our tuitionary system for accomplishing these important ends, that we principally rely for favor and support from an intelligent and discriminating community, in this eminently practical age. The system comprises a series of familiar Lectures, Examinations on the subjects of the Lectures, and Themes prescribed by the Professor, and executed by every member of the class.

As soon as the student is prepared to advance beyond the sphere of rudimental instruction, he will be invited to cultivate an intimate acquaintance with his own mind by the study of Intellectual Philosophy. The principal purpose kept in view in the Lectures and Examinations will be to assist the pupil in forming clear notions of what is studied, and in using well-defined language in his own compositions. While such exercises tend to increase knowledge, they leave their traces behind, in confirming all the habits which are connected with acquiring or communicating information.

Another source from which we derive the materials for intellectual culture is the Philosophy of Language, involving its origin and progress, and the principles of General Grammar. There is nothing, in the whole range of education, more easily accommodated to the understandings of the young, or more closely connected with every other branch of literature and Art. These topics invite the attention of young persons of all descriptions, and entice them to read the books which treat of such subjects with curiosity and with interest.

THE PHILOSOPHY OF TASTE forms another branch of our system; and the inquiries connected with it are peculiarly well adapted to the introduction of various subsidiary topics, fitted to interest the minds of the young, to encourage application, and to furnish abundant materials for discussion and reflection. The means of improvement consist of directions for studying, in the first place, the beauty and grandeur of external nature.—next, the best models of composition in the several departments of Poetry, Eloquence, and History:—and, lastly, the principles of the art of Criticism:—the whole being accompanied with such examples and illustrations as seem best adapted to assist the comprehension and memory of those members of the class who are least advanced in age.

The regular requirement of THEMES constitutes one of the most important means to which we shall resort for promoting the intellectual processes of independent inquiry, of reasoning, of composition, and of communication. In proportion to the frequency and regularity with which these combined operations are performed, a permanent disposition to exert them is acquired; and those powers which at first demanded firm, voluntary determinations, will be afterwards exercised without effort, and apparently without volition. As the young artist is no sooner made acquainted with a rule than he is required to practise it, and to produce specimens for the examination and correction of the master; so must the teacher prescribe subjects for specimens or themes, which his pupils shall be required to execute, according to the directions given them; and these are, afterwards to be subjected to his correction and amendment.

With the view, however, of unfolding and extending the power of *Gentius*, our students will be sometimes left to make rules for themselves in the selection and management of their themes. The rules of schoolmen prevent deviation and irregularities; but they cannot lead to the highest degree of excellence. Young persons should be left on some occasions, to the native impulse of genius and of taste. The great variety of talent in a school, should be allowed to disclose itself naturally; and not always be forced into the same direction, or be stretched on the same Procrustean bed.

There are other intellectual habits, by which the important business of life is carried on (in addition to those above mentioned,) and which can only be acquired by such exercises as tend to promote decision and despatch, to remove doubt and hesitation, and to lead the mind to seize the fittest occasions and the happiest moments for decisive and vigorous exertion. Our system of education tends to the acquisition of these habits, by cultivating presence of mind, a ready command of the intellectual faculties, fertility in expedients, spirit in the attempt, and celerity in execution. To counteract doubt, delay, or hesitancy, questions will be often put which will compel the student to take his ground immediately; and encouragement will be given to those who show the greatest activity and readiness. Again,—to enable the student to apply his faculties to any subject with the same ease in the presence of others, as in private, he shall be accustomed to stand up in his place, to collect his thoughts, to express them on subjects so selected as to require him to survey his store of knowledge, and to bring forth whatever may be necessary to his purpose.

To the highest classes will be given a course of lectures embracing a critical and historical survey of ENGLISH LITERATURE from the age of Chaucer to the present times. Our students will thus have an opportunity of becoming thoroughly acquainted with approved authors, and will be taught to have the great master pieces of prose and poetry present to their minds, regulating their trains of thought and modes of expression.

All the students of this Seminary will be regularly and frequently exercised in the art of Elocution. Proficiency in it implies high talent and sensibility united with cultivated powers of voice and gesture.

Such is a brief account of our proposed tuitionary system. Farther information will be cheerfully given should it be desired by parents or guardians. We have only to add that beginners will be received, and carefully grounded in the elementary branches of the usual school course.

At the next session of the Legislature application will be made for a charter, with the power to confer the highest collegiate honors. In advance of this, however, the different professorships will be filled by the ablest men that can be procured. Meanwhile the full course of instruction will be carried on by the President, and the Professor of Intellectual Philosophy and English Literature, DONALD MACLEOD, A. M., University of Glasgow.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

SEPTEMBER.

29th. Evening, Butler. 30th. P. M. Wayne Township.
OCTOBER.
1st. Kittanning. 2d. A. M. Freeport; Evening, Greensburg; 3 P. M. Conneville.
4th. A. M. Uniontown. 8th. A. M. Norristown, Oid-
ination and Confirmation.
15th. Minersville and Schuylkill Haven.
16th. (3 o'clock, P. M.) Bloomsburg. Evening, Dan-
ville.
17th. A. M. Sunbury; P. M. (2 o'clock,) Northumber-
land. Evening, Lewisburg.
18th. A. M. Milton; P. M. Derry; Evening, Muncy.
19th. Muncy, (Convocation.)
20th. Evening, Williamsport.
22d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Died.

In Albion, Edwards county, Illinois, Sept. 2, JANE SPANGLER, widow of Emanuel, formerly of York, Pa., and more recently of this city.
She loved "Thy kingdom, Lord,
The house of thine abode."

Notices.

ALL SAINT'S CHURCH, MOYAMENSING.

Lamps having been provided, there will be divine service in this Church on Sunday evening next, (Oct. 1st,) at 7½ o'clock.

The Holy Communion will be administered on the morning of that day.

There will be divine service and lecture on every Friday evening at 7½ o'clock.

CONSECRATION.

The new Church edifice in the borough of Minersville, will, with Divine permission, be consecrated to the service of Almighty God on Sunday, the 15th of October. The Clergy and others interested in the prosperity of the Church are respectfully invited to be present. Service to commence at 10½ o'clock, A. M.

M. Hirst, Rector.

ST. LUKE'S CHURCH.

Religious services will be resumed on Sunday, the 17th inst., at 10½ o'clock, A. M., and 4 o'clock, P. M., in the Lecture Room in the basement of this Church. The painting and repairs will be finished in a few weeks.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon service at 5 o'clock, P. M. July 22—27

Acknowledgements.

The undersigned gratefully acknowledges the receipt of 2667 Religious Tracts, 29,821 pages, from the "Episcopal Female Tract Society of Philadelphia," for the "Society for the Religious Improvement of the neighbourhood of the Theological Seminary, Fairfax county, Virginia."
JOHN FUREY, Secretary.
September 22, 1848.

The undersigned gratefully acknowledges the receipt of the following Tracts from the "Episcopal Female Tract Society of Philadelphia," viz:
For the Rev. Mr. Russell, Mauch Chunk, Pa., 487 Tracts, 6256 pages, for distribution at Harrison, Lackawanna Iron Works, Luzerne Co., Penna., 315 Tracts, 6760 pages.
RICHARD B. DUANE.
September 23d, 1848.

The undersigned gratefully acknowledges the receipt of one hundred dollars from a "Member of St. James' Church, Philadelphia," for the general purposes of the Mission.
JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah Lakes, Wis., Sept. 5, 1848.

Receipts of the Bishop White Prayer Book Society since July 7.
From the Young Men's Missionary Society of St. Andrew's Church, Philadelphia, \$25 00
"A Friend" from Miss R. H. W., 2 50
The Missionary Society of Emanuel Church, Philadelphia, per Rev. J. Gordon Maxwell, 25 00
The Female Sunday School of St. Peter's Church, Philadelphia, for books sold, 10 00
\$62 50
WM. MURRAY, Treasurer, 175 Market st. Philadelphia, Sept. 26, 1848.

Advertisements.

A Young Woman

Is desirous of obtaining a situation in some respectable family, either as House-keeper or Nurse. She understands house-keeping in all its branches, and would be willing to make herself generally useful. She would prefer the country.

References in the city. Address "E." office of the Banner. Sept. 30

A Gentleman

Is desirous of a situation as Clerk in any office or store. He has held that of Bank Clerk for the last four years, writes a good hand, and would study to make himself generally useful to his employer. He would have no objection to travel.

Address "H." office of the Banner. Sept. 30

A LADY residing in the country wishes to take charge of five or six children, for board and tuition. Terms, \$150 per annum, or, including Music, French and Drawing, \$180. References: the Bishop of Pennsylvania; the Principal of the R-trait, Schoolhouse Lane; A. Martin, Esq., Schoolhouse Lane; J. Peacher, Esq., Roxborough; Dr. Trichel, Custom House; J. Kempton, Esq., Manayunk. Communications to be addressed to S. R. H., box 838, Post Office, Philadelphia. Sept. 16

Cheap Episcopal Books.

No. 16 South Seventh Street, above Chestnut.

JUST RECEIVED—Patrick Lowth and Whitty's Commentary, in 4 vols. 8vo. New American edition. Sermons by Rev. Edward Manning, M. A. First American from the 4th London edition. Prownell's Commentary on the Book of Common Prayer.

Hawktone, a Tale of and for England, in two vols. Fifth American edition. Divine and Moral Songs for Children, by Isaac Watts, D.D., with 24 Illustrations.

The Book of Animals, for the Amusement and Instruction of Young Persons. Illustrated with 12 engravings. Always Happy, or Anecdotes of Felix and his sister Serena, written for her Children by a Mother.

Thoughts on Gospel Miracles, by the Rev. John Williams, D. D.

Splendid assortment of Standard Prayer Books and Lessons, very cheap.

For sale by R. S. H. GEORGE, Sept. 30 No. 16 south 7th st., above Chestnut.

Books for Presents.

PREPARING FOR PUBLICATION.

1. The Women of the Bible, delineated in series of Sketches of prominent females, mentioned in Holy Scriptures, by clergymen of the U. S. Illustrated with eighteen characteristic steel engravings, edited by J. M. Wainwright, D.D., one vol. large 8vo.

2. The Book of Pearls, a choice garland of Prose, Poetry and Art. Illustrated with 20 elegant steel engravings, 1 vol. 8vo., beautifully bound.

3. The Sacred Poets of England and America, from the earliest period to the present time, chronologically arranged, with critical notices by Rufus W. Griswold. Illustrated with steel engravings, 1 vol. 8vo.

4. The Lady's Annual, a Souvenir of Friendship and Remembrance for 1849, edited by Emily Marshall. Illustrated with 26 steel engravings.

5. The Juvenile Scrap Book, a Christmas and New Year and Birthday Present, edited by Grandfather Prettymann. Illustrated with 28 steel engravings, 1 vol. 8vo.

GEO. S. APPLETON, Publisher, 148 Chestnut st.

Church Review and Ecclesiastical Register.

The third number of this work will be issued on the first of October. The work is furnished upon the following terms:

Single subscription, payable annually, in advance, \$3 00

first and second volumes, payable in advance of the issue of second volume, 5 00

Two subscriptions to any one volume, payable in advance, 5 00

Any person becoming responsible for four copies, receives a fifth copy gratis.

To Missaries of the Church, Foreign, Domestic, and Diocesan, the work is furnished at 2 00

All Communications must be addressed to the "Editor of the Church Review," New Haven, Conn. Sept. 23—31

A Card.

J. S. BABINGTON, No. 92 Union street, below 4th, attends to the collection of Bills, Rents, Debts, &c. REFERENCES.—Rev. F. Ogilby, 216 south 10th street; J. S. Newbold, Esq., 115 south 4th street; Dr. Joseph Klapp, 221 Spruce street; Messrs. Thos. Gegan, S. E. corner of Front and South streets; R. P. King, 9 George street; J. Francis Fisher, Esq., 170 Chestnut street.

Female Teacher Wanted.

A lady is wanted to take charge of a School within a few hours ride of this city. She must be competent to teach thoroughly, all the usual branches of English, and must be a communicant of the Church. Her home will be in the family of the Rector of the Parish, for which she will be at no charge. Her pecuniary compensation, in addition, will be moderate, but sufficient for one who is willing to labour for the cause of God and His Church. The school will be conducted strictly according to the principles of the Church. Apply to JAMES S. NEWBOLD, Sept. 16—17 16 South 7th street.

For Academies and Schools.

GRIGG, ELLIOT & CO., No. 9 north Fourth street, have now in press an enlarged and improved edition of an ETYMOLOGICAL DICTIONARY, containing the radicals and definitions of English words, derived from the Greek, Latin, and French languages; and also, the most generally used technical and polite phrases, adopted from the Latin and French; by William Grimshaw. They continue to publish the highly popular histories, by the same author, of England, the United States, and France, and the Life of Napoleon; each accompanied by a small book of Questions and a Key, on a plan calculated to afford unusual facilities, both to the scholar and the teacher. Sept. 9—4t

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.

REFERENCE.—Rev. Alfred Lee, D.D., Rev. E. M. Van Dusen, Wilmington, Del. Sept. 2—4t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, including French, Latin, Drawing, Stationery, &c., viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

BOOK AND JOB

PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia.

Academy of the Protestant Episcopal Church,

341 Market Street.

The Autumnal Session will begin on Friday, September 1.

An addition having been made to the number of the Teachers, the schools, of which the Academy consists, (from one to another of which the pupils pass every forty minutes,) will be increased after the present vacation to six. The whole, as heretofore, will be superintended daily by the Principal, and from time to time by the Bishop of the Diocese and a monthly Committee appointed for the purpose by the Board of Trustees. Circulars may be had at the Bookstore of Messrs. E. C. & J. Biddle, 8 W. corner of 5th and Minor sts., and after the present month, of the Janitor at the Academy.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, (through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of clergymen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favor."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils." Aug. 19—3w.

Boarding and Day School,

Under the direction of Mrs. Alicia Price and

Sister, No. 306 Arch street, third door

below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References.—Rev. George Boyd, D.D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M.D.; S. Littell, Jr., M.D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Engles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. July 29—7w

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whenever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—1N

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m S & E. CHAPMAN.

St. James' Grammar School.

The Classical department of St. James' Parochia Schools will re-open, after the summer vacation, on Monday, the 4th of September.

Classes for beginners will then be formed. Rev. JAMES BONNAR, B. D., PRINCIPAL. St. James' Grammar School. Aug. 19—3t.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education.

The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md.

P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches. Sept. 9—4t

Bojesen's and Arnold's Manual of Greek and Roman Antiquities.

A Manual of Grecian and Roman Antiquities, by D. E. F. Bojesen, Prof. of Greek Language and Literature in the University of Sorø. Translated from the German. Edited by Thos. K. Arnold, M. A. First American edition, with additions and corrections. One vol. 12mo; price \$1, or in 2 vols, 62½ cents each.

The present Manuals of Greek and Roman Antiquities are far superior to any thing on the same topics as yet offered to the American Republic. A leading Review of Germany says:—"The conciseness and precision which the author has every where prescribed to himself, prevents the superficial observer from perceiving the essential superiority of the book to its predecessors; but whoever subjects it to a careful examination will discover this on every page." The editor observes:—"I fully believe the pupil will receive from these little books a correct and complete picture of Grecian and Roman life. What I may call the political portions—the account of the national constitutions and their effects—appear to me of great value; and the moderate extent of each volume admits of its being thoroughly mastered—of its being got up and retained."

Shelby College, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdamized road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as to their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next.

There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the Institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences, per session of 10 months, \$40 00
Modern Languages—French, German, Italian or Spanish, each 20 00
English Studies, in the Preparatory Department, 25 to 30
Board, Fuel, Washing, &c., for a session of 10 months, 110 00
Fuel, and Servant's hire for Public Rooms, 3 50
Music and Drawing, if desired, 15 00
The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky.

WM. J. WALLER, President. Shelbyville, Ky., July 6, 1848. Aug. 5—eow

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.
Jeremy Taylor's Whole Works, 3 vols, Royal 8vo.
Dr. John Scott's Works, 6 vols, Oxford edition.
Bishop Sanderson's Sermons, 2 vols, London edition.
Stillingfleet's Origines Sacre, 2 vols, Oxford edition.
Bingham's Christian Antiquities, 2 vols, London.
Sherlock's Whole Works, 5 vols, 8vo.
Hawker's Complete Works, 12 vols, 8vo.
Macknight's Harmony of the Gospels, 2 vols.
Watkins on the Apostle's Creed, 2 vols.
Leland's View of the Deistical Writers.
Barrow's Works, 3 vols. Hooker's Works, 2 vols.
Sim-on's Whole Works, 21 vols, London edition.
Bishop Horne's Works, 2 vols. Leighton's Works, vols.
Usher's Body of Divinity. Knapp's Theology.
Murdoch's Morheim's Ecclesiastical History.
Kitt's Biblical Cyclopaedia, 2 vols.
D'Oyly and Mant's Commentary on the Bible, 3 vols.
Bishop Brownell on the Prayer Book.
Graves on the Pentateuch. Bridges on Proverbs.
South's, Melville's, Saurin's, and Tillotson's Sermons.
Liturgy compared with the Bible.
And a very large collection of Standard Theological Publications—and for sale at really low prices by DANIELS & SMITH, Fifth and Arch streets, Philad.

Westchester Female Episcopal Seminary.

Miss P. C. Evans, Principal.

This Institution is located in the unusually pleasant and healthy Borough of Westchester, Chester county, Pa.; to which access is had twice a day from the East and West by Railroad.

Tuition will embrace all the branches of a thorough English education, viz: Orthography, Reading, Writing, Geography, Grammar, Practical and Rational Arithmetic, Book-keeping, Algebra and Geometry; Natural, Ancient and Modern History; Intellectual, Moral and Natural Philosophy; Astronomy, Chemistry; Composition, Botany, Physiology, Plain and Ornamental Needle Work; and in addition, instruction will be given in the Latin, French and German languages.

TERMS.—Tuition and Boarding, including washing, &c., \$75 per session. Music and the languages at moderate extra charges.

REFERENCES.—Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school); Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa. Aug. 26—1f

COLLEGE OF ST. JAMES,

Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

The Grammar School

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the grammar school, and prepared for admission into the college.

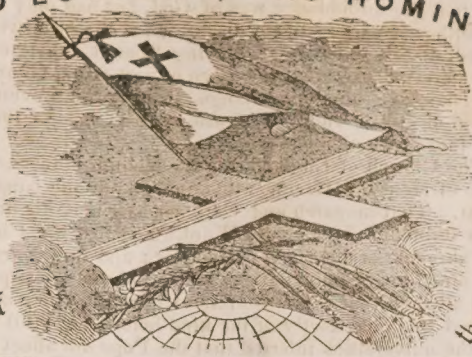
The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

A mercantile course of study is provided for those who desire it.

Application for the admission of pupils or for farther information may be made to

JOHN B. KERFOOT, Rector, College of St. James. P. O., Md. Aug. 26—8w

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 7, 1848.

[VOL. X.—No. 40.—WHOLE No. 510.]

Selections.

Images of God.

BY THE REV. JAMES GILBORNE LYONS, LL.D.

Nor from the noble quarry,
Nor from the wealthy mine,
Shalt thou bring images of God
To deck His house or shrine:
Carra's marble mountains
Before His face are dim;
The purest gold, that Sibir yields,
Recoils abash'd at Him.

Canova's art and chisel
Could faultless beauty give;
His glowing thought and magic touch
Could make dead marble live:—
For him lost Nymphs and Heroes:
Would from the rough block spring;
But weak were all Canova's skill
To frame the seraph's King.

In stone of snowy whiteness,
And precious ores of Earth,
Triumphant Genius carves or moulds
All shapes of human birth;
He calls up forms and features,
Which never yet have been,
But vainly will he toil or think
To show—THE GREAT UNSEEN.

If thou wouldst find His likeness,
Search where the lowly dwell,
The faithful few that keep His laws
Not boastfully but well:
Mark those who walk rejoicing
The way which Jesus trod;—
Thus only shalt thou see below
FIT IMAGES OF GOD.

Christian Songs, Third Edition.

From the British Magazine.

Modern Monasticism.

In some late numbers of the *Times* newspaper have appeared a report of an appeal to the House of Lords from a decision of the Lord Chancellor of Ireland, and likewise some general observations on the case in an editorial article. The case is one to which we had already directed the attention of our readers in the Magazine for September, 1847, in a notice of Mr. O'Leary's useful "Treatise on Dispositions of Property for Religious and Charitable Uses, as affected by Recent Acts and Decisions," where a report was given of the Irish Chancellor's decision, which we reprinted.*

The case, which on many accounts is extremely important and deserving of attention, was that of a bill filed in the Irish Court of Chancery by the superiors of the Convent of Ursuline Nuns, near the city of Cork, in Ireland, to recover for the convent some property to which they alleged two of their nuns were legally entitled. The facts of the case are so clearly stated in the editorial article in the *Times*, that it will be desirable to transcribe it, as it will enable the reader to understand more easily the legal arguments before the House of Lords, and the subsequent decision of their lordships.

"We published yesterday the report of an appeal before the House of Lords of a character so extraordinary as to deserve all the attention which we can bestow for it. Some details of the transaction involved have appeared already from time to time in our columns, but it will be best to furnish the reader with a brief recapitulation of the entire case, in order that an opinion may be the more readily formed on the point at issue. We are not much in the habit of issuing impassioned appeals to the Protestant public, but we really think an occasion has now presented itself on which they may exert a very judicious vigilance, and construct a serviceable moral.

"On the 12th of July, 1843, Alexander M'Carthy, Esq., departed this life in the city of Cork, leaving behind him ten children, and property to the value of 100,000*l.* Two of these children had previously entered a religious community, denominating themselves the Professed Nuns of the Order of St. Ursula, of Blackrock, in the county of Cork. Maria was the first to take the veil, and she carried with her to her spiritual consorts a portion of 1000*l.* Her sister Catherine contracted a like symbolical alliance, and with a similar dowry, in the year succeeding, and both at the time of their father's death had been full and accepted members of the society for some three or four years. It happened that Mr. M'Carthy, though he left several bequests and outlines of his intended will, eventually died intestate, so that his eldest son, Alexander, claimed as heir-at-law, and the remaining children became beneficially interested

in the personal property of the deceased as sole nearest of kin. A month after his father's decease, Alexander took out administration to the estate, and finally divided the effects among the family, but to the exclusion of his sisters, Maria and Catherine. In consequence hereof, on the 29th of December, in the same year, Maria executed a deed of assignment of all her distributive share or interest in the personal estate of her father, to Cecilia Fulham and Margaret Lynch, of Blackrock, aforesaid, spinsters, and their executors, administrators, and assigns—a surrender which was duly followed, after the lapse of a few weeks, by a similar act of her sister Catherine's, for the use and behoof of the self-same parties. The representatives of the convent accordingly sued the administrator for the two shares in the estate thus acquired by the community, but were defeated by a decision of the Lord Chancellor of Ireland, on the 1st of December, 1846. Against this decision has been brought the appeal of which the hearing will be resumed to-day.

"The case, which has been argued at great length on both sides, is full of the most instructive details respecting the practical operation of modern monasticism; but our space will not permit us to digress from the consideration of the great point at issue—the competency, that is, of parties situated like these two sisters, to execute such acts as are here described. For the family it was urged, that the deceased always conceived himself to have already made adequate provision for his 'professed' daughters by the 1000*l.* which he had paid upon their respective admissions—a sum which was considerably above the premium usually received; that in the outlines of his will which he left behind him, these children had been excluded from any further participation in the property on these express grounds, and that the sisters themselves had repeatedly admitted and acknowledged that the provisions made for their respective uses were absolutely final. We should hardly like to defend the case on such grounds as these, but the question is, not what were the legal claims of the sisters in their own persons, but what is the value of these claims when transferred to such parties and under such circumstances as the pleadings disclose.

"It is alleged that the reluctance of the recluses to appear in their own persons was the simple cause of the transfer, but against this affirmation is brought a mass of depositions to show that it was never the wish of the sisters that the family property should pass into the hands of strangers; and that as they had neither the need nor the competency to acquire wealth of themselves, they were willing and desirous that their shares should be absorbed in the dividends of the rest of the family. At the first interview which Alexander obtained with his sister Catherine, after their father's death, she told him, on learning there was no will, that 'she was sure the convent would set up a claim to their shares; that she was bound by her vows to do as she was ordered; but that the Roman-catholic bishop of Cork had power to authorize her to dispose of her property as she thought good.' For this authorization she subsequently applied, but after being bandied about between the titular prelate and the superior of the convent, she was at length told that she 'must observe her vow of obedience.' On her intimating gently that a court of equity would surely protect her from the compulsion of distributing her property against her conscience, the bishop is stated in the pleadings to have replied, 'If these are your ideas, madam, let me tell you I have lawyers in my family as well as you, and this is too good a thing not to be looked after.' With regard to the execution of the assignments in question, an express statement of Maria is alleged that she signed the deed 'with the greatest pain,' and solely 'in conformity with her vow of obedience; that she had 'cried all night long' after doing so, and had 'no free will of her own; that her act was 'like the act of a dead person,' and that the 'operation of her vow was like the presentation of a pistol by a highwayman.' Catherine's condition was not dissimilar. When one of her brothers called at the parlour of the convent to see her, he was told by Maria 'that she was unwell; that she had suffered much from the censure of the bishop, and was undergoing punishment.' Subsequently, however, she did come down, bearing 'all the appearance of having suffered much, both mentally and corporeally, when she stated, that 'a pen might as well have been put into the hands of a corpse as into hers when she signed the deed,' and added that she had 'accidentally procured a book in the convent containing the rules of the order, and that she had found therein that the punishment awarded on the continent for a serious crime was to be immured between two walls in a standing posture, and be fed on bread and water, and that in some cases parties had been known to die from the punishment.'

"These few extracts will probably lead our readers to a due appreciation of the audacity or the avarice which has impelled Cecilia Fulham and Margaret Lynch into the presence of a British House of Lords. We are not concerned with the substantiation either of one plea or the other in this particular case, but what we conceive to be self-evident is, that in no case whatever can any deed of any person under 'vow of obedience' executed for the direct or indirect benefit of the parties to whom the obedience is due, be taken as a valid instrument upon any

known principles of equity or justice. It may be decided that the administrator to the estate of the deceased had no right to assume the provisions of a will which his father omitted to make, and to exclude two of his sisters from their share of the inheritance, but it can surely never be decided that these shares belong to the Blackrock Nunnery. The question at issue is the civil competency of a nun, which should be settled wholly one way or wholly the other. If Catherine and Maria M'Carthy have enough of civil life left to execute a deed, they have enough left to enjoy property, all the ordinances of St. Ursula and all the other saints of the calendar to the contrary, notwithstanding. They cannot be alive as regards the power of conveyance, and dead as regards the power of possession. Perhaps on the whole it would be better that the civil deicide implied by monastic vows should be literally accepted by the world without, and that such exclusion as that to which Alexander M'Carthy subjected his sisters should be warranted by law. At any rate the present century will tolerate no such revival of those particular monastic practices which have been here exposed."

In addition to these statements, it may be as well to add, what we happen to be informed of, that the father of Miss M'Carthy having made a large fortune in business, and being anxious to give his children such an education as he considered suitable to their circumstances, sent his two daughters, as boarders, to the Ursuline Convent. When he found, however, that the nuns had persuaded these girls (as they are in the habit of doing where their pupils are likely to bring wealth to the convent) to take the veil, he was seriously disappointed and displeased; but considering it more becoming his own circumstances, as they had chosen in this manner to alienate themselves from their families, to enable them to enter the order in a creditable manner, he paid the convent 1000*l.* with each of them, the usual sum required being no more than 800*l.* It is also to be observed, that although Mr. M'Carthy died intestate, there was no doubt whatever in the minds of any of his family, of what his intentions were respecting his two daughters who had taken the veil; as it was perfectly understood that, knowing that whatever he should leave them would be taken possession of by the convent, he had determined not to leave them any claim on his property, and in this intention the two sisters entirely acquiesced. It appears, also, that to avoid litigation, a proposal was made by their brother, the administrator, to pay his sister Catherine an annuity of 300*l.* a year during her life, and that she wished to accept of this compromise, rather than be dragged before the public by the convent as a complainant against her brother. But the convent would not agree to this, and in the interview which she had with the late Bishop Murphy, of Cork, to whom the superior of the convent referred her, he told her that her vow of poverty prevented her from compromising her claim for an annuity of that amount, instead of her distributive share, and informed her that the whole belonged to the convent.* Subsequently the convent compelled the sisters to join them in a suit in Chancery to recover their distributive shares from their brother. The Chancellor dismissed the bill with costs, chiefly on the ground that Miss M'Carthy and her sister, as nuns, and simply as such, were under a continuous coercion sufficient to make any deed executed by them utterly null and void; and he held that the moment the vow is taken, the member of one of these religious orders ceases to be a free agent in the distribution of any property that may devolve upon her, and becomes enslaved by the rules and regulations of the community, without any possibility of relieving herself from the dominion of the vows thus taken upon her.

From this decision the heads of the convent have appealed to the House of Lords, and their appeal has not been dismissed. However, from the pertinacity with which they appear determined to pursue their claim, it would seem not at all improbable that they will file a new bill in the Irish Court of Chancery.

The appeal was argued before the House, July 14th, and 17th, and the following is the report which appeared in the *Times*, and which we earnestly recommend to the attentive perusal and consideration of our readers.

(To be Continued.)

From the Churchman.

Unlawful Marriages.

Mr Editor.—After reading attentively the Report, to the Queen, of the English Commissioners, reprinted in your paper of August 26, I offer to your notice, and that of your readers, the following remarks.

The Report does not enter into the merits of the question, the principal subject being that of marrying a deceased wife's sister; it is confined by the terms of the appointment of the Commissioners, to "the state and operation of the (English) law of marriage." Accurate minds will so understand it. But of the public at large, many will peruse it as an investigation of the

* British Magazine, vol. xxxii. p. 315.

* O'Leary, p. 387. note.

† Ibid p. 188.

main point—the compatibility of such marriages with a sound and safe conscience, and duty to God. This is unfortunate. One can hardly be deemed exacting, if he allege that, in a country where Church and State are explicitly united, the *broad merits*, the ground everywhere of a right judgment in the matter, should have been embodied in the Commissioners' Report. Instead of which, at the nearest approach to that cardinal point, it is only remarked, "We consider that the feeling (not the principle or conscientious scruple) against these marriages is, in a great measure, founded rather on a vague and uninformed assumption that they are prohibited by God's Word, than on a mature examination either of the Scriptures or of the law of the Church." This paragraph contains, I presume, the opinion of the Commissioners, that the prohibition is not scriptural; but it is unsupported, throughout, as to the voice of "God's Word," by a single reference or argument.

Yet on "God's Word" depends, among Christians, the final determination. This the Report allows, declaring, "If this opinion be admitted, *cadit quæstio*," the opinion "that these marriages are forbidden expressly, or inferentially, by Scripture." Instead, however, of closing in upon this vital consideration, they merely advert to the popular judgment, unenlightened as it is, and as they admit it to be,—"But it does not appear that this opinion is generally entertained." Neither the "feeling" that the bible forbids, nor the want of an "opinion" to that effect, is examined. This abstinence from the main point need not be referred to a disposition to avoid or evade it, though more than enough of that unmanly caution may be found on both sides of the Atlantic. The Commissioners had their line given them, and they have adhered to it. Yet, "God's Word" being left unsearched by the Report, we cannot but regret that wherever be the fault, the union of the sacred and the secular can result in the semblant predominance of the latter.

"God's Word" is final. And this its awful prerogative entitles it to awful deference in gathering its verdict. An intimation is enough; so is a probability: and if there be a doubt of its interpretation, the doubt accrues, not, as in other investigations, to the liberty of the governed, against apprehended encroachments of fallible governors, but the other way, to their restraint, to the greater completeness of their indefeasible and intangible obligation to the unerring and illimitable Sovereign. These are postulates, requiring only to be comprehended to secure the concurrence of every sound, humble, and duty loving mind. Such a mind, perceiving in Scripture a law or rule, whether explicit or justly inferred, accepts it without parley. Or, if it find there a *trace* only of the Divine will, however indistinctly visible, it follows that trace, as the degree of heavenly guidance vouchsafed; the supreme authority being the same, though the path, for some wise end, is not so clearly shown. Marriage with a wife's sister is not explicitly forbidden in the sacred volume; but it is by sound inference,—by an inference which has always been either universally or largely acknowledge in the Christian Church,—and which is plain enough to each individual intellect, accustomed to reasoning, and accustomed also to reason with deep and affectionate humility of matters pertaining to the sovereignty of the uncontrolled Lawgiver. Some duties are clearly revealed; others, only clearly *enough*; and the latter is all that subjects of a law can justly demand, however ingenious they may be, alas, however wayward, however rebellious, in objecting that *more* than light enough should be afforded them.

In thus appealing to the opinion of the Church in every age, that these marriages are forbidden by "God's Word," I go not into the argument that tradition and traditional interpretation are authoritative. It suffices to offer this wide opinion as a *presumption* that the prohibition is Divine: the *burden of proof* lying on those who deny that such a prohibition exists. Very many questions may be determined by the *burden of proof*; such indeed is its usual preponderance that it is generally equivalent to a test or touchstone, though perhaps too frequently overlooked, even by analysis of ratiocination. Often, though unconsciously, it affords the basis of the practical conclusions of inexpert sagacity or what is called natural strength of mind.

The Report agrees (and an Apostolical Canon attests) that the Church "for several centuries," i. e., the Primitive Church included, forbade these marriages. Why did it so? If it were not through caprice or an immoderate fondness for governing, which can only be gratuitously alleged, it must have been because it regarded them as contrary to the law of God, or, if you please, as of authority so questionable as to be a peril to the conscience. Except as they impinged on the divine statutes, the Church had nothing to do with them. Such was the judgment, the biblical interpretation, of the early fathers and brethren. Without the least reference to infallibility, (in which I have no belief whatever,) it is incontrovertible that, in the Christian Church, this interpretation of the heavenly commandment had *possession* from the first, and through "several centuries." And he who objects that the possession was without right, has the *burden of proving* his objection. Till that is done, the right is unharmed, the *presumption* secure.

Both the Greek Church, which idolizes antiquity and seems to abjure private judgment, and the (Presbyterian) Church of Scotland, its very opposite, scorning antiquity and almost making private judgment the one thing needful in the search of truth,—both ratify the primitive expounding of this law of God. So admits the Report. Now the consent of contrary minds affords a *presumption* not to be despised. And through the Greek Church, the primitive interpretation is continuous, absolutely unbroken, from the days of the New Testament to this moment: which is a *presumption* of the highest character. Can the *burden of proof* thus created be readily thrown off?

Nor is this *presumption* weakened by the claim of the Pope, in the later of the "several [early] centuries," to dispense from some of the restrictions of marriage: for dispensation implies prohibition; this being the rule, that the exception. So likewise, of several Protestant communities which allow the disputed marriage by "dispensation or license." Other Christian bodies, in not requiring dispensations, have in fact dispensed in the lump from the old prohibition. Nor, because the usurpation of the Pope, ratified by a succumbing Church, reached at length a de-

nial that the forbiddance was of God, but had only ecclesiastical authority as a matter of discipline, is the primitive rule cancelled, or the *presumption* flowing from it subverted: for that fact merely proves that the voice of part of the Church faltered and changed,—the very change attesting the previous determination of law. And the *burden of proof* lies on the changers and those who uphold them.

The Church of England, say the Commissioners, reached the time of Henry VIII. under this change through papal encroachment. That monarch and Cranmer saw that his first marriage was forbidden by "God's Word," and that the Church could not abrogate or qualify a divine law; and they were sustained by nine foreign universities, one of them in the papal territory, and all then functionaries of the Church. The marriage questioned was not exactly of the kind before us. But the opinion of the universities inferred that the Pope *did* affect to nullify a law of God, and so weakens the entire argument against the divine origin of these prohibitions drawn from their being thus relaxed. This judgment was from within the erring Church itself, and was rendered by most learned and able bodies of the priesthood, and in contravention of both the feelings and the interests that attached them to their spiritual community and its head. A weighty addition, it must be allowed, to the *burden of proof* lying on those who argue, or who further the argument, that, because a Church dispenses, the enactment made to yield is not from heaven: THE CHURCH has never accorded a dispensation.

Nothing to compare with this immensely accumulated anticipatory *presumption* can be found on the other side. And it must be overthrown,—which it never can be by the usual slender oppugnation, the hum of may-be's, whether timid, or timid, whether of the committed or of the non-committing urbanity,—before an advocate for these marriages can touch the *merits* of the question, the bearing on it of "God's Word." On that, the main point, a few thoughts will now be submitted.

St. Paul (1 Cor. v. 1.) records that there is, for Christians, a law against incest; that it is more stringent than, and superior to that of the Gentiles, the natural law: and that it extends to affinity; also, that it was *known* to the Corinthian brethren, many of whom had been Jews or Greek proselytes. This is enough,—more than enough in the subdued sense in which I before used the word. Where is this Christian code found? Not in mere natural sentiment, for the Apostle ranks it above the law of nature. Not in any legislation of the Apostolic Church unconnected with the Mosaic statutes, for we read of none. Where, then, shall we inquire for the code here avowed in the New Testament, except in the Old, in Lev. xviii. and the parallel texts? Where else could Jewish converts, or any converts, have obtained it? To the Old Testament, therefore, and to that part of it, we are carried by the obvious meaning (the common sense view) of this record of St. Paul. Thither is our authorized appeal.—Nor the commentators to be spurned, such as Lightfoot and Hammond, who maintain that the old law of incest was re-established by the Apostles and the Holy Ghost, in the Council at Jerusalem (Acts xv.); that old law, given in full in the Pentateuch, being, by its new enrolment, made expressly a law of Christ.

Whether by the unsophisticated interpretation of this apostolic rebuke, or by this learned and highly probable view of the decree of the apostolic Council, or by both, we are brought to he levitical statute, as having renewed and permanent divine obligation. In that statute, "nearness of kin," and nothing else, is declared to be the basis of the prohibitions; not a hint is there of expediency; not an allusion to natural repugnance, though that is recognised in 1 Cor. v.: all is founded on "nearness of kin." Of course, when one degree of "nearness" is forbidden, every equally "near" and similar relationships included in the condemnation; otherwise, the principle would be no principle. If any deny this extended construction, they have no revealed law against a man's marrying his daughter; for that is only inferred from the prohibitions of a mother marrying her son, and a man his granddaughter. In that statute, affinity is recognised, as in 1 Cor. v., and is treated exactly like consanguinity as a ground of interdiction. Now, by this inclusion of affinity, ratified by the Gospel, the wife's sister is the husband's sister; and with an own or a half-sister marriage is expressly barred; and the inclusive construction extends the bar to a wife's sister. Further: "Nearness of kin" being the unqualified ground of hindrance, the explicit censure of marrying a brother's wife is an implied, yet equal censure of marrying a sister's husband, which is the case in question. Yet again: Among the affinities, marriage with a father's brother's wife is forbidden; and, as marrying a mother's sister's husband (i. e. a man's marrying his wife's niece) is transgressing the very same degree and kind of "nearness," that, involved in the command, is forbidden as decidedly:—and then what less than absurd is it, to allege that a man may marry his wife's sister, when he may not marry even his wife's sister's daughter (wife's niece), who is one degree less "near"?—Constructing divine ordinances as we do human constitutions, by their avowed spirit and principles,—the spirit and the principle here being to keep apart the "near of kin," whether consanguineous or affined,—it seems impossible, most highly unreasonable and undutiful, to give narrower scope to this emanation of the sovereign will of the Most High. The exception under the same authority, the occasional marrying a brother's widow, stands by itself; it affords no shelter to any other exception not thus authenticated. And it is unavailing, to plead that that exception takes the statute out of the sphere of morals, when Christ, by His Apostle (beside the act of the Council at Jerusalem), has recognised anew its validity, and so made it perpetual. This fact, however, in a dispensation not ceremonial or local, is proof sufficient that the precepts do belong to the moral code.

Coming to the chief passage in the argument for these marriages, we find that two versions of it are given by our Translators, and both, in their judgment, be it remembered, of *equal* authority. In the text, they write, "Neither shalt thou take a wife to her sister, in her life-time;" in the margin, but not as an inferior rendering, "Neither shalt thou take one wife to another, in her life-time." By the former reading, the enormous mischief of polygamy is allowed,—broadly allowed and encouraged; for this verse,

in its other rendering, is the only levitical interdict of that vice, and that rendering lost, the vice is unrebuked: the permission is clear, but the polygamist must not have two sisters at the same time; yet he, or any other man may take a second sister after the one already his is dead. By the latter version, all polygamy is forbidden, and this branch of the moral code completed; yet, as the forbiddance would sometimes be disregarded, restrictions on the transgressor were added elsewhere, as is done concerning other offences. One would think, that the instinct of purity would irresistibly determine between the two translations. At the very least, it cannot be denied that the alleged permission to marry a deceased wife's sister is *doubtful*: and doubt is fatal, when liberty is claimed on the one hand, and on the other, a probable (or possible) heavenly obligation forbids. Eminently wrong is such liberty, when the act purposed may readily be forborne. Moral considerations like these, drawn from the eternal rule of rectitude, are, when not imperatively excluded, of great force in determining a questioned exegesis of "God's Word."

But in this case, naked reasoning will suffice. The *presumption* against the marriage itself applies distinctly to the version in the text, there being another *equally good* beside it. Against it, we appeal anew to the primitive interdiction; also, to the exclusion of a sister and half-sister. And as a man may not marry his brother's wife, the overbearing probability is, that a translation which seems to allow a woman to marry her sister's husband (the case at issue) cannot be correct,—that the other translation is the sound one. Where shall the *burdened* exposition find *proof*, to relieve it of this *presumption* against it? There is none; it is unsupported, and must of course fall when its *equal* competitor is so powerfully upheld.

Further: Hebraists inform us that the original phrase for "a wife to her sister," or "one wife to another," is idiomatic, and purports merely "like to like" or "one to another of the same kind": the curtains of the tabernacle were coupled "a woman to her sister," i. e. one to another; the loops took hold "a woman to her sister," one to another; the wings of the cherubim were joined "a woman to her sister," and their faces looked "a man to his brother," each to each, like to like; the scales of leviathan are joined "a man to his brother." Such the Hebraists declare, is the *uniform* sense of the idiom throughout the bible; where it occurs thirty-five times, never once (unless here) meaning literally "sister to sister," "brother to brother." And is not the *presumption* next to moral certainty, that a phrase unquestionably idiomatic in all the thirty-four cases, is *not* precise and literal in the thirty-fifth? Sisters proper, then, are not intended in the passage in dispute. Polygamy is there condemned.

And I will add, that the meaning of the phrase is only "like to like," not "doubly like to doubly like," of that there is no example. To take "one woman to another" was to take "like to like," a wife to a wife. But to take "one sister to another sister" would have been to take "doubly like to doubly like," a sister-wife to a sister-wife. This construction not only disregards the idiom, but, as the letter has vanished from an idiomatic phrase, it would create a new idiom, and that for a dead language. "Sound speech" required that the idiom be avoided, and other words employed, had the law referred to the sisterly relation: no one says that he has "the upper hand" whose hand happens to be raised vertically higher than that of his victorious adversary; the literal meaning is annihilated. Custom is the law of language, and idiom is eminent and despotic custom; and to violate either is to confound the medium by which truth and duty are revealed. Here then is a further significance of the maxims, "the letter killeth," and *qui hæret in litera hæret in cortice*. And the result is, that the translation faulted should be withdrawn, both in virtue of the direct refutation, and because it requires an unattainable amount of *proof* to exonerate it of its accumulated *burden*.

The counterpleas in this whole matter, which I now state more fully, are but feeble, and (though they will be reproduced interminably) would have little practical force if passion and sympathy were excluded. The fundamental error is, that, in "things pertaining to God," there is liberty where there is doubt: whereas, when the *divine* authority is concerned, the absence or removal of doubt is the only real liberty. Then come a few examples of such unions among eminent saints: but they had not the complete law of restriction: nor has the most saintly of men left no bad example; nor would any appear to have done so, if biography, like scripture, were a faithful record. Next, is the exceptional command to marry a brother's widow; but no other deviation from the code is ordered, and therefore no other than this one, and that on the precise ground mentioned, has the divine approbation. As a more cogent replication, it is argued, that these examples and this exception separate thus much of the law from the department of *morals*, and place it on lower ground. But, 1. Whatever be the ground of a law of God, its obligation is indefeasible. 2. The reply proves too much; for the sons of Adam, including Abel (probably) and Seth, were allowed to marry their full sisters; which, however, after the early period, was indubitably a moral offence. 3. The recognition under Christ of the ancient code makes it presumptuous and perilous, as well as futile, to deny its moral position. 4. Morals have their *penumbra* as well as their pure effulgence and their utter darkness; and various degrees of the *penumbra* (I speak of nothing worse) may be detected in the plausibilities and some conventionalities of social intercourse in many dealings and bargainings, in the ten thousand political managements and manœuvres, in not a few practices under the cover of law, and sanctimony in religion, party cunning and stratagem in Church matters, indirection on a crowding subject and in an expedient form, &c., &c.; none of which are palpably immoral, though far from moral brightness. To marry a sister was at first correct, being unavoidable: as it became avoidable it passed into the *penumbra*; and at length into the deepest moral shadow. Marrying a half-sister was once in the *penumbra*, perhaps when Abram did so. So we may say of marrying a wife's sister, as in the case of Jacob, and a father's sister, as in that of Amram. But in due time, with a larger increase of God's people, and more completely developed natural sentiment

and under heavenly legislation, all these sank from the *penumbra* into total darkness. Only the marrying a brother's widow, among that one people, and for a special object connected with the birth of Christ, was, for a time, reprieved from this reprobation. Here, I think, is a solution of the difficulty raised on the moral obligation of these interdicts. And it results that in the divine statute, no *penumbra* now remains, but every transgression is in undiluted shadow. Yet it is remarkable, that there is a further social *penumbra*, of several particulars, and touching neither consanguinity nor affinity, as the reflecting reader may discover.

To corroborate this counterplea, objections are made to the reference to polygamy of the verse just debated. 1. Polygamy is thought to be recognised in Exod. xxi. and Deut. xxi.: but the former may refer to the man's son, (Poole's Annot.) and the latter to "two wives" in succession; and hence their meaning is *doubtful*, as are all arguments built upon them. Nor is it incongruous to forbid an offence as in the present verse, and yet to provide for cases in which it might be committed; as where a man refused to marry his brother's widow. 2. Our Saviour, it is alleged, did not appeal to the levitical code, against polygamy, but merely to the creation of the one original pair. That argument, however, was not against polygamy proper, which did not prevail in His time, but against wrong divorce, which involved only a *quasi*-polygamy. Divorce allowed "for the hardness of their hearts," He abolished, with one exception, declaring it contrary to the primary ordinance and fundamental law of marriage. His reference to Moses bears not on the relation of the verse mentioned to polygamy. 3. It is maintained that David and other good men would not have committed polygamy if it were forbidden. But no good men are perfect. And David not only transgressed that general law, but the special interdict against the king's "multiplying wives unto himself,"—so that the commendation of him by the Almighty cannot include this part of his conduct. 4. It is warmly urged, that God Himself would not have given Saul's "wives into David's bosom," had His own law interfered. Yet even this plea is unavailing. For we read of only two wives of Saul: one of whom was David's mother-in-law, never to be married to him; only one wife being left, not "wives," to make good this interpretation of the passage; and this wife was dishonored after Saul's death, and would hardly be accepted. Some other settlement, among the females in the royal residence, must be intended,—some honorable and intimate obligation and protection short of marriage, yet close enough to secure against their union with any other, which might have endangered the throne, as when Adonijah asked for Abishag. Duly weighed, the language quoted does not sustain the objection built upon it. And thus there is no tenable barrier to expounding the disputed verse of polygamy, which exposition, as remarked, leaves no shelter for the marriage in question.

Nothing interposes, therefore, between such a marriage and its clearly implied prohibition, where "God's Word" debars the union with a sister, a half-sister, or a brother's-wife, which latter specification reaches conversely a sister's husband, the case in point. Also, as a man may not marry his father's brother's wife, a woman may not marry her mother's sister's husband: and that mother (his wife's sister) is "nearer" to the man than her precluded daughter. In every direction the forbiddance is repeated. The condemnation is inevitable.

With the effect of the Report of the Commissioners on British law or public sentiment, I have no concern: the latter they present as looser than I had imagined. Our own is lamentably wrong; and so in most of the States are the several laws. Concerning our laws, Judge Story speaks with authority: but, wide and deep as is our delinquency, his information could not have been general, concerning these marriages, if he "never heard the slightest suggestion against them," &c.; for one or more cases before the Presbyterian (and I think other) judicatories have been in the newspapers these ten or twenty years, evincing a wide sensitiveness to the "morality, religion, and christianity," involved; and there doubtless are many who, like myself, have observed social position to be somewhat affected by the, at best, penumbral undutifulness.

But neither secular nor even social considerations touch the merits of the question, which lie exclusively in the spirit, the principle, the voice of the LAW OF GOD. *Ph. H. V. O.*
Philadelphia, Sept. 4, 1848.

Communications.

For the Banner of the Cross.

Parental Negligence and Youthful Depravity.

It is high time that the attention of the whole community should be aroused, through the medium of the press and the pulpit, to devise effectual means to curb the lawlessness, and quell the spirit of insubordination which characterize the youths of our country, and demonstrate their baleful effects in the commission of the most flagrant crimes. It is a subject of *national interest*, and should be a subject of *national action*: parents should exert their authority, magistrates should execute the laws, teachers should enforce discipline in schools and colleges, which, at present, are nurseries of rebellion. Especially should women exert their potent influence in animating boys to every thing that is laudable and honorable, and restraining them from vicious and debasing actions. The welfare and perpetuity of the republic depends mainly upon the virtues and christian graces of American women. It is melancholy to read the instances of juvenile depravity which are recorded in our daily newspapers. Boys appear to be instigated by a misguided ambition to compete with their seniors in the commission of the most flagitious acts. I shudder, in walking our streets, to hear boys as soon as they can lisp, endeavouring to swagger and swear in order to appear *manly*, and to listen to the imprecations of older boys in "*darning the souls*" of those who offend them. The origin of all these crimes is the want of discipline in the nursery. The first lesson General Washington's mother taught her high-tempered son was, *obedience*. What an obligation

was she conferring upon her country when she taught him this, now *obsolete*, lesson. How many indolent, imbecile mothers have I heard complaining in the presence of her boys, "I cannot keep them at home," "they don't mind a word I say." Of course they will not if they can disobey with impunity. A spoiled self-willed child two years old will slap and abuse his mother, (which treatment she richly deserves for her folly,) and be exemplary in his deportment at the Infant-School, where he has sufficient sagacity to know he dare not resist. An old Divine remarked "show me a child, and I will tell you the character of its mother," and I think it is an almost infallible criterion. The misconduct of those who have disgraced their families can frequently be traced to the folly or faithlessness of the mother and the neglect of the father. Parents, especially mothers, are responsible for all those crimes which might have been prevented if they had conscientiously performed their duties. The word of God declares "train up a child in the way he should go, and when he is old he will not depart from it." Do the great majority of parents ever reflect upon their *responsibilities*? Do they act as if they knew they must answer for the *souls* of the children committed to their charge at the tribunal of their Maker and Judge. Fathers delegate their duties to mothers without strengthening their authority by co-operation. They are satisfied if they furnish the means of supporting their families. It is their duty to provide a *comfortable maintenance*, but not to toil to procure them the means to purchase luxurious and pernicious indulgences, while they entirely neglect their religious and moral culture. The most eminent men in our country have attained their elevated position by the exercise of their talents and virtues; the most degenerate and degraded inherited large fortunes. The Israelites were commanded to teach the laws diligently to their children, and to *talk* to them when they were sitting in the house, or walking by the way, &c., &c. How rarely do we hear nominally christian fathers *conversing* with their sons! If we occasionally overhear animated conversation, is not the *sole engrossing topic* how to *make money* or to get gain? When fathers have been toiling for the support of their children all day, what greater recreation could they enjoy than the conversation of well disciplined sons, lively daughters, and the innocent prattle of the little ones? How seldom do we see a father informing and enlivening the domestic circle in the evening! Where are they? while their sons are associating with wicked companions, committing all kinds of enormities and outrages in the streets, or engaged in demoralizing and soul-destroying amusements and indulgences. Parents should provide a *happy home* for their sons, and select such associates as they approve, and allow them to meet together in the evening for profitable and interesting conversation and innocent amusement. There are a variety of historical and geographical games, &c., &c., which amuse the fancy and brighten the intellect, to enliven the family circle.

A *virtuous happy home* is the best sanctuary to shelter the young, and a bulwark from which they may defy and repel the evil one. One of the most delightful Sundays I ever remember to have passed, was at the country seat of a truly christian family. I arose very early to inhale the "*incense breathing morn*." The first sound I heard was a joyful song of praise from the younger members of the family, who had assembled in the piazza to join the matinal hymn of the sky larks, which were soaring aloft, high as the eye could reach, chanting as they ascended. After breakfast the hospitable host furnished his guests with a variety of interesting religious works, and the mother noiselessly withdrew, accompanied with her children, into her own apartment, to impart spiritual instruction to them, not to teach religion as a *science* but to inculcate the necessity of exercising the *spirit* of christianity in every thought, word, and deed; and practising the golden rule of "doing to others as we wish them to do to us." What a powerful *preventive* of crime would this golden rule prove if it were early engraven on the hearts of the young? Her instructions were strengthened by her *consistent example*. A silent education of the heart and principles was constantly progressing by means of the exemplary christian deportment and conversation of both parents, who *co-operated* in everything to promote the welfare of their children. It was delightful to observe the love and harmony of this well-regulated family, and their kindness to all within the sphere of their influence. Children are happy in proportion to the *judicious restraint* to which they are subjected. The eldest son had the most obstinate temper I ever knew, but his father conquered it before he was three years old. The tender-hearted mother wept, but held her peace, when her beloved boy was chastised; the equally affectionate, but firm and decided, father persevered until his son yielded: and never was a father more amply rewarded for conscientiously performing his duty in the affection and respect of a devoted son. When children are *judiciously corrected*, it increases, instead of diminishing, their love and respect to their parents and teachers; while those who are foolishly indulged, become too selfish to care for any person but themselves. Upon the present occasion I wished for a graphic pencil to represent this lovely young mother surrounded by her children, leaning on her lap, and looking in her eyes with such confidence as if they had nothing to conceal; and she gazing with unutterable fondness upon their innocent young faces, as if there were nothing to censure, and the husband looking with unimpaired admiration, although they had been married *ten years*! The husband and wife reciprocated all those delicate little attentions, which are usually dispensed with after the honeymoon, and the children imitated their example. When it was time to ride to church this joyous little band appeared in their Sunday clothes, which were remarkable only for their neatness and simplicity. If mothers would devote the time they waste (in making their children look like ridiculous stage puppets,) in reading works to strengthen their own judgments, they would consult their own comfort and their children's best interests. After church I saw or heard nothing of the family until assembled around their hospitable board, for which the preparations had been made the preceding day. Interesting books, profitable discourse and an evening walk around their beautiful grounds completed the happy day. If the community were composed of such families, we might

really present a "*model republic*" to an admiring world. What innumerable crimes are committed on the Lord's day, from idleness and listlessness, and from young men not knowing how to spend their time. If fathers devote *six* days in the week to provide for the *corporeal* necessities, cannot they devote one to the *spiritual* improvement of their children? If every father would study the Bible, he might converse profitably and delightfully with his children, and make the evening of the Lord's day the most delightful of all the seven. If righteousness exalteth a nation, the desecration of the Sabbath must eventually destroy it. While parents are devoting themselves to the temporal and eternal interests of their offspring, they are promoting the "*safety, honour, and welfare*" of the republic. At the *present crisis*, would it not be admirable to rivet the attention of parents upon this important subject? I have been a regular attendant at Church for nearly half a century, and never heard ten discourses upon *parental responsibilities*. Should not every Pastor preach at least a *semi-annual* sermon upon this important subject, and so rule his own family that they may present a *model* for imitation to his congregation? Should not every editor of a religious newspaper comment upon the daily instances of juvenile depravity that occur, and trace them to their true source? Not to "*the turbulent spirit of democracy*," but to *domestic anarchy*. If children are taught to obey their parents, and "every thing a christian ought to know," they will easily learn subordination to the constituted authorities of the land, and respect the rights, and consider the feelings of others. When we observe the *morals and manners* of the rising generation, we cannot help reflecting what an awful account for sins of *omission*, many parents will have to render on the day of judgment! Parents are generally ambitious that their children should rise in the world, and occupy distinguished situations, how will negligent parents feel on the awful day of final retribution, when they see their children stationed, with *lost souls*, on the left hand of their judge, and condemned to eternal torments. O how ineffable will be the joy of those who have faithfully performed their duties, when they receive the benediction, "well done, good and faithful servant, enter thou, with thy children, into the joy of thy Lord." VOCULA.

For the Banner of the Cross.

VALLE CRUCIS, Sept. 12, 1848.

REV. AND DEAR MR. EDITOR:—

I would hereby acknowledge the receipt of several offerings to God for this mission, which were made some of them months ago, and which ought perhaps to have been noticed before this.

In thanking those brethren who have contributed of their substance, I do not mean that they should think themselves to have conferred an obligation upon us, even if they were disposed to think so. They would be the first I know to acknowledge that they have given us of that which is not their own, and therefore they have received more than they have given. They are well assured of the truth of his words who hath said "It is more blessed to give than to receive."

But still we thank them, as the stewards of God, whose hand we see in their ministries. We ask not for more, tho' we have permission from some to do so. We shall not ask for more lest we receive often-r than we need. It is better to wait God's time than to "make haste," tho' we be called to suffer. And if those first born brethren of the "apostolic church, men of great souls could glorify God" tho' suffering the "fiery trial," and "take joyfully the spoiling of their goods," we shall be most unworthy to complain at any small self-denials and sufferings which we are called to endure. One is almost ashamed to speak of sufferings, lest we should be thought to suffer, when indeed there is nothing worthy of the name. And I hope that we are not afraid of suffering, when all around us, we are, at every turn, reminded of Him who hath once "suffered for us in the flesh;" and thus are continually exhorted to "arm ourselves with the same mind," and to rejoice if called to be "partakers of Christ's sufferings."

The following is a list of money we received. The values are as near the truth as could be estimated by us.

Oct. 1847. From brethren in New York: Cloth and articles of clothing,	\$8.00
From Rev. Mr. Smedes—the teachers and scholars of St. Mary's, and ladies of Raleigh, money,	67.00
Various provisions for our journey to the mountains, from several families in Raleigh,	10.00
Books,	5.00
One Box of prayer and other books, (N. York,)	20.00
June 1848. Two ladies in Wilksboro, N. C.,	15.00
July, 1848. By Rev. Mr. Passmore, from brethren in New York, money,	70.00
Do, in N. C.,	11.00
Articles of Clothing, (N. York,)	40.00
Do. St. Mary's Raleigh,	27.00
Books from (N. York,) unvalued.	
Offerings for the Altar, unvalued.	

Any offerings, which any may be disposed in their hearts to make, may be left with Mr. John H. Swift, 158 Water St. N. York, and in Philadelphia, at the office of the Banner.

Sincerely your Brother,

W. G. FRENCH,
Superior at Valle Crucis.

INFANT EDUCATION.—A mother once asked a clergyman when she should begin the education of her child, and she told him it was then four years old. "Madam," was his reply, "you have lost three years already." From the very first smile that gleams over an infant's face, your opportunity begins.—*Bishop of Norwich*.

Extract from a letter by Pope on occasion of a visit to Oxford. "I found myself received with a sort of respect, which this idle part of mankind the learned pay to their species, who are as considerable here, as the busy, the gay and the ambitious are in your world."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold;
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, OCTOBER 7, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross.

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

NEW YORK DIOCESAN CONVENTION.—As the proceedings of this Convention are regarded with general interest, we give the fullest report our space will allow. The important question of the admission of none but communicants as Lay Delegates was fully discussed. We give an abstract of the debate, as it is a practical question which will be forced upon the attention of all our Diocesan Conventions. We are, for the most part, indebted to "the New York Morning Express" for the account given below.

CONVENTION OF NEW YORK.—The annual Convention of the Diocese of New York, assembled in St. John's Chapel, in this city, on Wednesday morning, Sept. 27th, at ten o'clock.

Morning prayers were read by the Rev. Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, assisted by the Rev. Mr. Tuttle, Rector of Christ Church, Hudson, who read the lessons. The Ante-Communion Service was read by the Rev. Wm. Berrian, D. D. assisted by the Rev. Drs. Schroeder and Creighton. An eloquent and impressive discourse was then preached by the Rev. William L. Johnson, D. D., Rector of Grace Church, Jamaica, after which the holy communion was administered to the clergy and laity present.

The Convention was organized by the appointment of the Rev. Dr. Creighton, President, and the Rev. Dr. Haight as Secretary. The names of the clergy and lay delegates entitled to seats, were then called. After the appointment of the usual committees, the Convention adjourned to Thursday at nine o'clock.

SECOND DAY.—At 9 o'clock, A. M., there was a very large attendance of delegates and spectators. Morning prayer was read by Rev. Mr. Buel, of Poughkeepsie; the lessons, by Rev. Jacob B. Morss, of Waterford.

The first business, in order, on the resumption of the chair, was the presentation of the Standing Committee's report on the state of the diocese.—It was read, with its appertaining documents, by the Secretary, and from it we should deduce the conclusion that the affairs of the diocese were never in a more prosperous condition than that in which they now stand. The diocesan reports of Bishops Delancy and Potter, who have officiated here during the year, are most cheering, and show that they have performed an unusual amount of episcopal duty. Many churches, and parishes have been erected and formed, and the ordinations and confirmations have been very numerous.

The next business in order was the election, by ballot, of the two great Committees for the year; the Standing Committee, and the Missionary Committee. The following were chosen:

STANDING COMMITTEE FOR THE YEAR.

Rev. Drs. Berrian, Seabury, McVicker, and Haight, and Messrs. Murray Hoffman, Verplanck, and Floyd Smith, and Chief Justice Jones.

MISSIONARY COMMITTEE.

Rev. Messrs. Hart, Mead, Clapp, Morris, and Cox, and Messrs. Rowland, Swift, C. Oakley, F. Smith, and McDonald. Several new churches were reported on, admitted, and found represented. Rev. Dr. Price offered the annual report of the Missionary Society.

Rev. Mr. Cox, of Zion Church, moved the reference of this report to a Committee of five, to report on the causes of the existing deficiency in the Missionary Treasury. He sustained his proposition in a fervid speech of some minutes. It was carried, and Rev. Drs. Van Cleave, Henry, and Cutler, with Hon. Messrs. Bradish and Verplanck, were the committee appointed.

The Report of the Treasury of the Episcopal Fund was then read, by the Secretary.

Disposable fund (same as last year)	\$67,500 00
On bond and mortgage, 7 per ct.	30,500
" " " 6 "	37,000

No interest in arrear.	
Balance on hand last report,	\$3,079 27
Int. on bonds and mortgages,	4,267 50
	7,346 77
Payments made.	
Bishop Onderdonk's salary, balance due last year,	\$250 00
This year's salary,	2500 00
Insurance on Episcopal residence,	20 00
Taxes on the same,	115 89
Loan on bond and mortgage,	2,500 00
To Bishop De Lancey, for services,	750 00
" Potter, for "	617 67
Total payments,	\$6,752 56
Leaving balance on hand,	\$594 21

The Report of the Committee on the Treasurer's report was read and passed; it disclosed a flourishing state of things in the diocese, as it regards finances.—That on the state of the Theological Seminary was equally encouraging. The five following additional Trustees were appointed: Rev. Drs. Whitehouse, S. R. Johnson, and Kipp, with Messrs. Barnard, of Albany, and Cowman, of Hyde Park, and the following, to fill vacancies: Rev. Dr. Henry. Hon. Martin Lee and Hon. Hamilton. Some other incidental business was then transacted.

Rev. Dr. Vinton read a report of the Select Committee on the alteration of Art. III. of the Constitution, touching the qualifications of Lay Delegates: which Committee was appointed by the Convention of 1847. This very able and eloquent report concluded with the following preamble and resolution:—

WHEREAS, it is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no lay Delegates should be sent to this Convention but such as are Communicants of this Church: therefore,

Resolved, That the Constitution be amended thus:

After the words "lay Members," in Article III. insert the words "who shall be Communicants," and strike out the words "or more," and insert the words, "and not more than three."

The question then came up, on the present consideration of this subject. There had been another Committee on the same subject, on which there had been a report, not acted on, and there was some conversation in relation to the expediency of acting upon the two at once. Dr. Vinton entered upon the defence of his resolution, above given, and moved that the Convention give it their approval, necessary to carry it before the churches for their votes. Mr. Harrison hoped the Convention would act deliberately. Other gentlemen expressed similar opinions.

Rev. Dr. Taylor, moved to insert, instead of the proposition of Dr. Vinton, another, entirely evading the question.

Rev. Mr. Weaver, of West Troy, moved to lay the whole subject on the table; and a conversation arose on the point of order involved in this proposition.—The yeas and nays were ordered, and the proposition to lay on the table was lost.

So the subject was not laid on the table.

SECOND DAY.—EVENING SESSION.—Rev. Dr. Vinton having offered his resolution, with a preamble, (before given.) Rev. Dr. Taylor had offered one by way of amendment, (being entirely opposite, and giving eligibility to "lay delegates to be chosen by the vestry, or by the congregation.") and, on the reconvening of the Convention, in the evening, the question on striking out Dr. Vinton's preamble and resolution, and inserting Dr. Taylor's was first in order.

Some conversation occurred, as to the mode in which to present the question, at the end of which,

Rev. Dr. Vinton rose, and called for a division of the question, so that it could be taken on striking out, first, and then, on the insertion: he, at the same time, withdrew the preamble, and proceeded to defend both report and resolution, upon their merits.

Rev. Dr. Taylor opposed the resolution. He thought it an extreme measure. He thought it would prove fraught with mischief. We should be "wise as serpents" as well as "harmless as doves." It could only operate to the serious injury of the church; especially at the present time, when the church particularly desired peace, and the confidence of the laity. He hoped gentlemen would pause. He admitted the principle, but deprecated carrying principles to extremes. Such was not the part of wisdom. It was not sanctified from above. The change could only be effected through the general council of the church. It was too radical. It would be making the outward observance of a Christian ordinance a test of eligibility to office in the church. It would give ground for alleging against the Priesthood, a desire to control the action of the laity in the councils of the church. It would be unwise to present this question now, how desirable soever it may be in principle. And these views the speaker sustained in quite an earnest and extended speech.

Rev. Charles Jones, of Johnstown, next took the floor. The question was not one of expediency, merely, but of rights. He thought Baptism into the Church was properly the only test,—and not Confirmation nor Communion;—and he alluded to the fact that every pastor knows of instances of men of high piety, who, from a mistaken idea of the sacrament, requiring almost perfect sinlessness of life, shrink from communicating. The proposition was not advisable; and not recognized by the formularies of the Church.

Rev. Dr. Schroeder, of the "Crucifixion," had heard no argument against the principle embodied in Dr. Vinton's resolution. It had gone altogether on the basis of expediency against right, and briefly expressed his reasons for supporting the pending resolution. In the course of his remarks, he alluded to instances of congregations selecting unbaptized persons as delegates to this convention, instead of communicants of piety, of meekness, and unused to mere worldly policy.

Rev. Mr. Balch, of "St. Bartholomew's" followed in opposition to the resolution, and to the Report of the Committee

who offered it. In the body of the Report, the Committee, had said:—

"As long ago as the year 1802, the Convention of the Church in New York, composed at that time of delegations from only about twenty parishes then existing, passed, unanimously, the following resolution:

"Resolved, That it is the opinion of this Convention, that the welfare and prosperity of the Church require, and it is in itself proper and right, that no Lay Delegates should be sent to this Convention, but such as are Communicants of this Church, and have been so, at least, for one year previous to their appointment."

And Mr. Balch, turning to the record of the Convention of 1802, showed that there was an additional clause, "recommending" the parishes to adopt that principle in their future action. And on this ground the Rev. speaker based a charge of disingenuousness against the Committee. He also cited instances, in other dioceses, of the attempt to pass such a measure, but, on "second sober thought," in vain. He recapitulated some of the arguments already adduced by others, who had preceded him on the same side.—He regarded the proposition as a degradation of the Holy Communion.

Rev. Mr. Van Cleave, of Troy, quoted Bishops Doane and Potter against the principle of the resolution. The healthy action of public sentiment might be relied upon to correct the evil. The large majority of lay members in this Convention, he ventured to say, were church members. He held baptism to be the true test of a membership of the church of Christ.

Rev. Isaac Pardee, of the "Redemption" in this city, made an elaborate speech in favor of the pending proposition. A preliminary question was to be settled; is this Convention a mere secular organization, or is it a spiritual one, having power in spiritual matters, and he quoted the language of the Constitution, and the usages of the church, in proof of the last position. If this be so the members should be spiritual. He offered Dr. Taylor's argument from expediency, and said that it was a question of right and principle. He reviewed what had been said by others on the efficacy of Baptism, and, quoting the case of Virginia, where, for years, this principle had been acted on, said he was sorry to hear "lower" views taken upon this subject, in the diocese of New York, than in that of Virginia! Mr. Pardee gave an intimation of an intended proposition of his own, tending to combine the two before the Convention. Being told it was in order, he offered it as a substitute for the whole matter before the body. It follows:

"Strike out and insert, (for Art. III. of the Constitution.) This Convention should be composed of Presbyters and Deacons, canonically connected with this diocese, and not under ecclesiastical censure, and of Lay delegates, who shall be communicants, consisting of one, and not more than three from each church, to be elected by the vestry or congregation."

Mr. Hamilton took the floor. He desired to have the Convention consist of a layman for every clergyman. He held that this was the spirit of the original Constitution; and he urged this at some length, and offered an amendment, in consonance with it. He was opposed to Dr. Vinton's resolution. He thought there was no present pressing call for it.

Rev. Dr. McVicker, of this city, (though not ready to vote for it now,) yet defended the proposition, in a few words, in which he took the ground of high principles, existing long before the organization of the Protestant Episcopal Church of the United States, and its Constitution. We regret that we have not the space for a full report of a speech which threw so much light upon the origin of the American branch of the Episcopal Church.

Rev. Dr. Vinton took the floor, on this question, for the next day.

The Bishop's Matters.—Judge Burnet, of Ticonderoga, gave notice that he should offer a resolution, to-morrow, authorizing the payment of \$2500 as the Bishop's salary.

Rev. Dr. Anthon, of "St. Mark's, in the Bowery," gave notice of a resolution he should offer to-morrow, inquiring whether "the General Convention has been requested to give the Church in this diocese such relief as may be consistent with its powers," and if so, with what result. For this resolution he said he should claim precedence over that just offered by Judge Burnet.

Adjourned till 9 A. M. this day.

THIRD DAY.—Pursuant to adjournment the Convention met at St. John's Church, this morning, at nine o'clock.—The attendance of members was large, and we noticed a pretty large auditory, principally ladies, in the gallery.

The business of the day was begun by morning prayer, and the Secretary, Dr. Haight, reading the minutes of the day previous.

Certificates of lay delegates, not admitted before, were received, and disposed of, by the Secretary.

The names of members, not before present, were read.

The report of the Committee on the Diocesan Fund was next read.

A resolution, embodied in the report, allowing delegates residing more than twenty miles from the sittings of the Convention, six cents mileage, out of the Diocesan Fund, was adopted. Debate renewed from yesterday evening's session.

Dr. Vinton's Resolution, (embodied in the Report of the Select Committee,) on the amendment of the Constitution, touching the qualifications of lay delegates, (article 3d,) came in regular order of the day.

A long and animated discussion sprung up upon the various amendments offered to the original preamble and resolution. This was participated in zealously by various members.—Mr. Southard, of Calvary, Dr. Augustus Smith, Dr. Henry, of Brooklyn, Judge Betts, of Newburgh, among the rest.

Three o'clock, P. M.—The debate upon Dr. Vinton's Resolution still continues, and is very generally participated in. The discussion is carried on in the most zealous and animated spirit, and many able addresses have been made upon the question at issue. Judge Betts, Judge Jay, Dr. King, Dr. McVicker, and Hiram Ketchum, were particularly eloquent.

Three o'clock came along, and the debate drawing, at length,

to a close, the vote was taken on the Resolution, which (our readers will remember,) is in the amended form, as follows:

Resolved, That the Constitution be corrected thus:—After the words "lay members" in Article III, insert the words "who shall be communicants."

The names being called, 76 of the clergy and 56 of the laity voted in the affirmative, and 36 clergy and 38 laity in the negative.

Rev. Dr. Tyng moved that the Record be so amended as to allow St. George's Church two lay votes, as it was constitutionally entitled to.

After considerable debate, the matter was referred to a Committee.

And the Convention, on motion, adjourned till evening.

THIRD DAY.—EVENING SESSION.—The Convention was opened at 7 P. M. with the usual religious ceremonies.

The first business was in reference to amending Art. III. of the constitution, (already referred to) which was carried.

Dr. Taylor's amendment of Art. III. (already given) was then brought forward, and was referred to the committee who had it in charge last year, with power to report either this or next year.

A motion was made that the Rev. Dr. Vinton be added to this committee, which was adopted.

After a slight amendment of the canon of the members of the Convention, and the evidence of their right to seats, which was referred to a special committee—the following resolution was offered by Hon. Judge Burnett,

Resolved, That the Trustees of the Episcopal Fund be directed to pay to the Right Rev. Benjamin T. Onderdonk, D.D., out of the income of the said fund (except the portion set apart for accumulation,) the sum of \$2,500 annually, until the further order of this Convention.

The Hon. Luther Bradish, with a few remarks, introduced the following respecting the payment of the proposed salary of \$2,500 to Bishop Onderdonk as an amendment to the resolution of Mr. Burnett.

Whereas, the Episcopal Fund was established by the members and parishes of this diocese for the express purpose of securing active Episcopal services therein, and of maintaining the dignity and usefulness of the Episcopal office, therefore,

Resolved, As the solemn and deliberate judgment of this Convention, that no portion of said fund can rightfully be applied to aid or support in any way a Bishop on whom a sentence of indefinite suspension has been pronounced by the highest judicial tribunal of the church, and which sentence still continues in full force.

But whereas, it is desirable that some provision should be made for the Right Rev. Benjamin T. Onderdonk and his family, therefore be it further

Resolved, That a committee of three members of each order be appointed to devise, and report to the present Convention, some practicable mode of making such provision, to be adopted or recommended to this Convention.

Mr. Jay then took the floor.

Mr. Vinton rose to show that the proposition of Mr. Burnett was the only one to which the Convention could with propriety entertain. He would first call attention to the purpose for which the Episcopal Fund was created, which was two-fold. First, for the support of the Episcopate, and second, to enable the bishop to perform the Episcopal duties of his diocese, so that even if he had incapacitated himself for the performance of his duties, he had a right to the other portion, i. e. that which goes to the support of the Episcopate; or to the whole if he could perform his duties.

In connexion with his speech, Dr. V. read letters from Hon. Messrs. Ingersoll and Memminger, members of the last General Convention, declaring their opinions as to the action of that Convention, that it implied no recognition of any vacancy in the Episcopate, but the contrary, viz: that Bishop Onderdonk is still Bishop of the Diocese of N. Y.

Mr. Jos. L. White rose and said he entertained no personal hostility towards the suspended Bishop, but would oppose the payment of the \$2,500 out of the fund.

The vote being taken on the amendment stood as follows.

Clergy—Ayes, 19; Nays, 76.
Laity, " 28 " 52.

Lost by both sections of the house.

Mr. Bradish then made some remarks in reference to the original resolution, which were replied to by Judge Burnett, of Ticonderoga. The question on the original resolution was taken, and it was adopted.

It was then determined by a viva voce vote, that from the 27th of December next, the Bishop should (in addition to the salary of this year, of course,) receive two thousand five hundred annually from the Episcopal fund until further ordered by the Convention.

At about eleven o'clock, Dr. Sherwood introduced a long preamble and resolution, recommending that in order that the diocese of New York may be relieved from its present anomalous position, the standing committee of the church be authorized to present an application to the House of Bishops, requesting them to suspend or remit his sentence, and to specify at what time such suspension shall cease to exist.

This was replied to by the Hon. L. Bradish, who thought that this was not a suitable hour to consider such resolutions, and then the Convention (after adopting a motion that the resolutions be laid over to the next Convention) adjourned sine die.

Gloria in Excelsis was chanted and prayers were offered by the President.

CLOSING EXERCISES OF ST. MARY'S HALL AND BURLINGTON COLLEGE. We had the pleasure of attending these most interesting exercises. The examinations, which we heard, were of a character fully sustaining the high repute of these Church Institutions.

There was a very full meeting of the Trustees of the College. They were unanimous in expressing their hearty approval of the state of things, and they were greatly encouraged

by the prosperous condition of the College, which more than fulfilled their most sanguine expectations.

On Friday evening, in the presence of a large assembly, compositions were read by "the Juniors" of the College, and the members of the sixth Form of the school, and the latter, six in number, were advanced to the Collegiate department. An interesting "statement of the results of the Term" was made to the Trustees, by the Bishop, who also addressed those who had just entered the College, in a most impressive manner. The services closed with Evening Prayer, the Benediction, and Bishop Ken's Evening Hymn.

The following notice comes from a clergyman whose position and character give high authority to his testimony. His long connection with one of the most distinguished Institutions of our country gives weight to the opinions he expresses.

Things as I saw them in St. Mary's Hall and Burlington College.

To the Editor of the Banner of the Cross.

REV. AND DEAR SIR:—

I send you herewith a sketch of THINGS AS I SAW THEM in St. Mary's Hall and Burlington College. I went there on the 23rd inst., for the purpose of bringing my children home for the fall vacation. But finding that they would not be through with their examination until the Thursday evening following, I determined to remain and see the end of it. I attended divine service the evening I arrived, and twice daily the ensuing week. This was not my first visit to the Chapel of the Holy Innocents, and I would fain hope will not be my last. No where have I felt more love for the place where God's honor dwelleth. It is a place where one may worship; nay where every one must feel that they stand on holy ground. Sunday morning, besides the usual service, confirmation was administered to a young man who had not previously had an opportunity of being confirmed, and who was about to be ordained Deacon. After breakfast I went again to the Hall to speak with my children, when I came unexpectedly upon the whole family, numbering 180, assembled in the school room repeating the several words for the day, (certain appropriate texts of scripture) which had been given them during the week past to commit to memory and to meditate upon. These recited, the principal, the Rev. Mr. Germain, commented very briefly upon the one for that day,—"Let every man be swift to hear, slow to speak, slow to wrath." He was followed by the Bishop, in a few words of advice and exhortation. Surely thought I, this is a Sunday school indeed, without its usual drawbacks.

In the forenoon, after an admirable discourse on the requisites for an efficient ministry, the young man before alluded to was ordained Deacon. In the afternoon the new commissioned minister preached, and right manfully did he begin to redeem the pledge which he had given in the morning. During the afternoon service the Bishop baptized a number of children, and remembering that I had seen only a few weeks before a still larger number brought to the same font, surely thought I, if this doctrine of baptism be truly received and truly followed great results must flow from the baptism of so large a portion of the population of Burlington.

Sunday evening came, and with it the usual service in the Chapel at the Hall, quiet, edifying, impressive. The week following I gave pretty close attention to the examination, now at the Hall, and then at the College. I forbear to particularize (as it would be easy to do) instances of unusual success as well in teaching as in learning. It would be invidious to do so when, if all did not very well, none seemed to merit censure. I saw enough to satisfy me (after no very limited acquaintance with public examinations, some of them confessedly the best that this country affords,) that there at least is no sham scholarship, no cant, no pretence of any sort, but a hearty and liberal provision for the attaining of "godly and good learning," and a discipline withal so wisely tempered with all the elements of good government, that if my own children do not make those attainments in purity and learning I so earnestly covet for them, I shall not think of imputing it to those to whose care I have confided them. Considering that they must be educated, qualified, in other words for the unromantic duties of real life, I persuade myself that I have found an asylum for them which, while it does not supersede the care and co-operation of their parents, is yet, all things considered, a little better for them than the best home.

I conversed but little with the teachers, for they were busy, still less with the Bishop for the same reason. I was twice only at his table, not because I was not invited, but because I saw he would not lack for guests though I declined his hospitality.

Meeting at every turn with some undesigned proof of his diligence and care, and that of the teachers under him, such reflections as these crowded into my mind.—How much stronger is God than man, as seen in the motions which they respectively present to the well ordained mind. How much more precious is an approving conscience, than gold, and how

much more will a teacher do and impart when you can appeal with more effect to his sense of duty than to his covetousness.

But this is not my line and therefore the sooner I cut myself off from it the better, neither is it to my taste to praise men or their works. These seminaries of learning, may, I dare say, yet be improved and still not be perfect. No doubt these two families, embracing one more than 100 sons, the other 180 daughters, have their domestic troubles as well as lower households. No doubt they have need to bear one another's burdens and to forbear one another in love. But such a degree of harmony, good will and hearty co-operation is, I should think, a phenomenon. Enough, suffice it to say I have not been disappointed. Adieu.

A PRESBYTER OF NEW YORK.

September 30th 1848.

A NEW RECEIPT NOT FOUND IN MODERN BOOKS.—We take the following from the Pittsburg Catholic.

RECEIPT FOR MAKING FRIENDSHIP.—In Pliny's Natural History we find a very curious receipt for making Roman friendship, the principal ingredients of which were union of hearts, a flower that grew in several parts of the empire—sincerity, frankness, disinterestedness, pity, and tenderness, of each an equal quantity. These were all made up together, with two rich oils, which they called perpetual kind wishes, and serenity of temper, and the whole was strongly perfumed with the desire of pleasing, which gave it a most grateful smell, and was a sure prostrative against vapors of all sorts. The cordial, thus prepared, was of so durable a nature, that no length of time could waste it; but what is more remarkable, says our author, it increased in its weight and value the longer you kept it.

We have great respect for Pliny—but we have doubts whether his Receipt is efficacious. We have tried it in part and never succeeded in "making Roman friendship." We admit there is a difference between the composition of the Ancient and Modern "Roman." The latter has a slight infusion of the "odium theologicum," a very deleterious substance, for whose remedy the honest old naturalist does not provide. And we have never been able to find "the several parts of the empire" in which that wondrous plant, called "the union of hearts," is to be found. The only plant of the kind, and it is remarkable for its greenness, is marked in the Roman herbal "Convert," and is produced by artificial culture, through which the identity of one heart is merged in the other, the Roman heart, like Pharaoh's lean kine, swallowing up the Catholic.

We have tried, in vain, the remainder of the "receipt." Our "sincerity, frankness, disinterestedness, pity, and tenderness," though "made up together with two rich oils—called perpetual kind wishes and serenity of temper," effectual in other cases, have never succeeded in "making Roman friendship."

ST. JOHN'S INSTITUTE.—A SCHOOL FOR BOYS.—MOUNT ALBAN, NEAR GEORGETOWN, D. C.—*Visitor*.—The Bishop of the Diocese.—*Rector*.—The Rev. Anthony Ten Broeck, A.M.

We have received the circular of this Church School and feel great confidence in presenting its claims to the patronage of the Members of the Church. The following extract will show its general character.

"This Institution possesses the advantage of a location unsurpassed for beauty of scenery by any probably in the United States. It is situated on the Georgetown Heights, and the prospect from it embraces the city of Washington, the Potomac for some miles, and the town of Alexandria. The country all around is elevated, romantic, and healthy, and truly delightful as a place of residence."

"This School is intended to be one in which a good, practical, Christian education may be obtained. It seeks to combine the advantages of thorough academical instruction, with the proper discipline of a Christian home. The various plans and means relied upon, it is not possible to express in a single paragraph of a circular. All needful information will be cheerfully given to those who shall make inquiries to satisfy themselves. In general, it may be said, that ample opportunity will be afforded to attain, and no pains spared to promote, sound learning and accurate scholarship. For the rest, the Rector must be regarded as the substitute of the parent and the pastor. He will exercise, in their stead, the authority of both. He will do, through God's assistance, what a father ought to do, in the nurture and admonition of his child; and what one upon whom rest the vows of a Presbyter of the Church, ought to do in the care of souls. It is hoped that no child will be sent to St. John's Institute, unless there is entire confidence in these respects—such a confidence as cannot be easily shaken, and will not be withdrawn without positive and sufficient evidence that it is no longer due."

"The course of instruction in this institution is designed to prepare the student either for business, for the study of one of the learned professions, or for entering one of the higher classes in our colleges. It includes all the branches usually taught in a full course of English and Classical studies. Instruction will also be given in the Modern Languages, Music, and Drawing."

Calendar.

OCTOBER.

8. 16th Sunday after Trinity.
15. 17th Sunday after Trinity.
18. St. Luke, the Evangelist.
22. 18th Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. 19th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

OCTOBER.

4th. A. M. Uniontown. 8th. A. M. Norristown, Ordination and Confirmation.
15th. Minersville and Schuylkill Haven.
16th. (3 o'clock P. M.) Bloomsburg. Evening, Danville.
17th. A. M. Sunbury; P. M. (2 o'clock,) Northumberland. Evening, Louisburg.
18th. A. M. Milton; P. M. Derry; Evening, Muncy.
19th. Muncy, (Convocation).
20th. Evening, Williamsport.
22d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Acknowledgements.

The congregation of St. James' Church, Derry, would gratefully acknowledge the receipt of the following sums from kind friends in Philadelphia, towards the completion of their church edifice:—Mr. Wm. Ellis, \$10; Messrs. Brown & Finney, \$18; Mr. Franklin Platt, \$5; John Bohlen, Jr. Esq., \$15; Mr. Harry Conrad, \$5; Mr. Caleb Jones, \$5; a friend from St. Peter's, \$10; Dr. Clay, for Gloria Dei Church, \$5.

The Editor of the Banner will please insert the above in this week's paper, and oblige J. C. CLAY,
Oct. 2, 1848. For Rev. M. C. Lightner.

The Rector and Wardens of Immanuel Church, La Grange, gratefully acknowledge the reception of thirty vols., "Presented by the Bishop White Parish Library Association of Philadelphia," and twenty-five Prayer Books, "Presented by the Female Protestant Episcopal Prayer Book Society," and also a large number of Tracts.

Many thanks for this, to us exceedingly valuable, present.

Bishop Freeman thankfully acknowledges the reception of twenty dollars from a Lady of the congregation of St. Philip's Church, in this city, for the South-western Mission School.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account \$50 from the Male Society of Grace Church for the promotion of Christianity, by the Treasurer, Wm. F. Hoskins. Also, \$25 from the Missionary Society of St. Paul's Church, through the Rev. Richard Newton and the Treasurer, Mr. Thomas.

THOMAS G. ALLEN, Missionary.

The undersigned begs leave to acknowledge the receipt of the following donations to the Church of the Crucifixion in Bedford street, for the month of September.
Male Missionary Association of Grace Church, \$50 00
Mrs. C. G., 5 00
Young Men's Bible Class of Grace Church, 5 00

Total, \$60 00
RENE GUILLON, Warden.

Notices.

CONSECRATION.

The new Church edifice in the borough of Minersville, will, with Divine permission, be consecrated to the service of Almighty God on Sunday, the 15th of October. The Clergy and others interested in the prosperity of the Church are respectfully invited to be present. Service to commence at 10½ o'clock, A. M.
M. Hirst, Rector.

ST. LUKE'S CHURCH.

Religious services will be resumed on Sunday, the 17th inst., at 10½ o'clock, A. M., and 4 o'clock, P. M., in the Lecture Room in the basement of this Church. The painting and repairs will be finished in a few weeks.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M.

Advertisements.

A Young Woman

Is desirous of obtaining a situation in some respectable family, either as House-keeper or Nurse. She understands house-keeping in all its branches, and would be willing to make herself generally useful. She would prefer the country.
References in the city. Address "E." office of the Banner. Sept. 30

A Gentleman

Is desirous of a situation as Clerk in any office or store. He has held that of Bank Clerk for the last four years, writes a good hand, and would study to make himself generally useful to his employer. He would have no objection to travel.
Address "H." office of the Banner. Sept. 30

A LADY residing in the country wishes to take charge of five or six children, for board and tuition. Terms, \$150 per annum, or, including Music, French and Drawing, \$180. References: the Bishop of Pennsylvania; the Principal of the Retreat, Schoolhouse Lane; A. Martin, Esq., Schoolhouse Lane; J. Peacher, Esq., Roxborough; Dr. Trichel, Custom House; J. Kempton, Esq., Manayunk. Communications to be addressed to S. R. H. box 858, Post Office, Philadelphia. Sept. 16

Cheap Episcopal Books.

No. 16 South Seventh Street, above Chestnut.

JUST RECEIVED—Patrick Lowth and Whitby's Commentary, in 4 vols. 8vo. New American edition. Sermons by Rev. Edward Manning, M. A. First American from the 4th London edition. Prownell's Commentary on the Book of Common Prayer.

Hawthorne, a Tale of and for England, in two vols. Fifth American edition. Divine and Moral Songs for Children, by Isaac Watts, D.D., with 24 Illustrations.

The Book of Animals, for the Amusement and Instruction of Young Persons. Illustrated with 12 engravings. Always Happy, or Anecdotes of Felix and his sister Serena, written for her Children by a Mother.

Thoughts on Gospel Miracles, by the Rev. John Williams, D. D. Splendid assortment of Standard Prayer Books and Lessons, very cheap.

For sale by R. S. H. GEORGE,
Sept. 30 No. 16 south 7th st., above Chestnut.

Books for Presents.

PREPARING FOR PUBLICATION.

1. The Women of the Bible, delineated in series of Sketches of prominent females, mentioned in Holy Scriptures, by clergymen of the U. S. Illustrated with eighteen characteristic steel engravings, edited by J. M. Wainwright, D.D., one vol. large 8vo.

2. The Book of Pearls, a choice garland of Prose, Poetry and Art. Illustrated with 20 elegant steel engravings, 1 vol. 8vo., beautifully bound.

3. The Sacred Poets of England and America, from the earliest period to the present time, chronologically arranged, with critical notices by Rufus W. Griswold. Illustrated with steel engravings. 1 vol. 8vo.

4. The Lady's Annual, a Souvenir of Friendship and Remembrance for 1849, edited by Emily Marshall. Illustrated with 26 steel engravings.

5. The Juvenile Scrap Book, a Christmas and New Year and Birthday Present, edited by Grandfather Prentymann. Illustrated with 28 steel engravings, 1 vol. 8vo.

GEO. S. APPLETON, Publisher,
Sept. 23 148 Chestnut st.

Church Review and Ecclesiastical Register.

The third number of this work will be issued on the first of October. The work is furnished upon the following terms.

Single subscription, payable annually, in advance, \$3 00
" " first and second volumes, payable in advance of the issue of second volume, 5 00

Two subscriptions to any one volume, payable in advance, 5 00

Any person becoming responsible for four copies, receives a fifth copy gratis.

To Missaries of the Church, Foreign, Domestic, and Diocesan, the work is furnished at 2 00

All Communications must be addressed to the "Editor of the Church Review," New Haven, Conn.
Sept. 23—31

A Card.

J. S. BABINGTON, No. 92 Union street, below 4th, attends to the collection of Bills, Rents, Debts, &c.

REFERENCES.—Rev. F. Ogilby, 216 south 10th street; J. S. Newbold, Esq., 115 south 4th street; Dr. Joseph Klapp, 221 Spruce street; Messrs. Thos. Gegan, S. E. corner of Front and South streets; R. P. King, 9 George street; J. Francis Fisher, Esq., 170 Chestnut street.

Female Teacher Wanted.

A lady is wanted to take charge of a School within a few hours ride of this city. She must be competent to teach thoroughly, all the usual branches of English, and must be a communicant of the Church. Her home will be in the family of the Rector of the Parish, for which she will be at no charge. Her pecuniary compensation, in addition, will be moderate, but sufficient for one who is willing to labour for the cause of God and His Church. The school will be conducted strictly according to the principles of the Church. Apply to
JAMES S. NEWBOLD,
Sept. 16—17 16 South 7th street.

For Academies and Schools.

GRIGG, ELLIOT & CO., No. 9 north Fourth street, have now in press an enlarged and improved edition of an ETYMOLOGICAL DICTIONARY, containing the radicals and definitions of English words, derived from the Greek, Latin, and French languages; and also, the most generally used technical and polite phrases, adopted from the Latin and French; by William Grimshaw. They continue to publish the highly popular histories, by the same author, of England, the United States, and France, and the Life of Napoleon; each accompanied by a small book of Questions and a Key, on a plan calculated to afford unusual facilities, both to the scholar and the teacher.
Sept. 9—4t

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.
REFERENCE.—Rt. Rev. Alfred Lee, D.D., Rev. E. M. Van Deusen, Wilmington, Del. Sept. 2—4t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.
May 20 ALONZO POTTER, Chairman.

BOOK AND JOB
PRINTING ESTABLISHMENT.
No. 9 George Street, Philadelphia.

Academy of the Protestant Episcopal Church,

341 Market Street.

The Autumnal Session will begin on Friday, September 1.

An addition having been made to the number of the Teachers, the schools, of which the Academy consists, (from one to another of which the pupils pass every forty minutes,) will be increased after the present vacation to six. The whole, as heretofore, will be superintended daily by the Principal, and from time to time by the Bishop of the Diocese, and a monthly Committee appointed for the purpose by the Board of Trustees. Circulars may be had at the Bookstore of Messrs. E. C. & J. Biddle, S. W. corner of 5th and Minor sts., and after the present month, of the Janitor at the Academy.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of clergymen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favor."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils." Aug. 19—5w.

Boarding and Day School,

Under the direction of Mrs. Alicia Price and Sister, No. 306 Arch street, third door below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References:—Rev. George Boyd, D.D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M.D.; S. Littell, Jr., M.D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Engles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. July 29—7w

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whenever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—1N

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m S. & E. CHAPMAN.

St. James' Grammar School.

The Classical department of St. James' Parochia Schools will re-open after the summer vacation, on Monday, the 4th of September.

Classes for beginners will then be formed.
Rev. JAMES BONNAR, B. D., PRINCIPAL.
St. James' Grammar School. Aug. 19—3t.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education.

The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md.

P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches. Sept. 9—4t

Bojesen's and Arnold's Manual of Greek and Roman Antiquities.

A Manual of Grecian and Roman Antiquities, by D. E. F. Bojesen, Prof. of Greek Language and Literature in the University of Sorø. Translated from the German. Edited by Thos. K. Arnold, M. A. First American edition, with additions and corrections. One vol. 12mo; price \$1, or in 2 vols, 62½ cents each.

The present Manuals of Greek and Roman Antiquities are far superior to any thing on the same topics as yet offered to the American Republic. A leading Review of Germany says:—"The conciseness and precision which the author has every where prescribed to himself, prevents the superficial observer from perceiving the essential superiority of the book to its predecessors; but whoever subjects it to a careful examination will discover this on every page." The editor observes:—"I fully believe the pupil will receive from these little books a correct and complete picture of Grecian and Roman life. What I may call the political portions—the account of the national constitutions and their effects—appear to me of great value; and the moderate extent of each volume admits of its being thoroughly mastered—of its being got up and retained."

Shelby college, Shelbyville, Ky.

This Institution, which has just closed a prosperous session, is located on the McAdams road between Louisville and Frankfort, in one of the most desirable and healthful regions of the West. It is under the control and patronage of the Diocese of Kentucky. Arrangements have recently been made for the completion of extensive additions to the present College buildings, for the accommodation of students, and for the erection of an Astronomical Observatory. Every facility will be furnished for the thorough instruction of youth in this Institution, and due diligence will be required of every class of its pupils in the prosecution of their respective studies. Those who have the control of Shelby College are resolved that it shall contribute its full share in forming and perpetuating an elevated standard of collegiate discipline and scholarship. The President will receive the sons of members of the Church in his family, and give special attention to their religious and moral, as well as to their literary education.

Strict attention will be given to the training of the pupils of this Institution in the various branches of English education, as well as to classical and scientific instruction. Candidates for the ministry and sons of clergymen will receive the benefits of the College gratuitously.

FACULTY.

REV. WM. J. WALLER, M. D., President, and Professor of Intellectual and Moral Philosophy, and Natural Science.

W. W. THEOBALD, A. M., Professor of Ancient and Modern Languages.

JOSEPH WINLOCK, A. M., Professor of Mathematics and Mechanical Philosophy.

PRINCIPAL OF THE PREPARATORY DEPARTMENT.

An able and efficient officer will be engaged for this department before the beginning of the next session. The ensuing session will commence on the first Wednesday of September next.

There is already belonging to the College one of the most extensive and most judiciously selected Theological Libraries west of the mountains, which will be gradually enlarged. And as it is the design of the Faculty and Trustees, that the exact and natural sciences shall be thoroughly studied by its pupils, the institution has been furnished with an elegant Chemical and Philosophical Apparatus, as well as an extensive assortment of the best text books in these departments.

ANNUAL CHARGES.

For instruction in the Classics and the Sciences, per session of 10 months, \$40 00

Modern Languages—French, German, Italian or Spanish, each 20 00

English Studies, in the Preparatory Department, 25 to 30

Board, Fuel, Washing, &c., for a session of 10 months, 110 00

Fuel, and Servant's hire for Public Rooms, 3 50

Music and Drawing, if desired, 15 00

The expenditures of all the boys who may become members of the President's family, will be exclusively controlled by him. This rule is absolutely necessary, and will be insisted on in every case. Its firm, but mild enforcement, is found to operate, so as to effectually prevent the vexatious consequences which never fail to attend youthful extravagance and folly.

Those who may desire further information, may obtain it by addressing the subscriber, Shelbyville, Ky.

WM. J. WALLER, President.
Shelbyville, Ky., July 6, 1848. Aug. 5—6ow

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.

Jeremy Taylor's Whole Works, 3 vols, Royal 8vo.

Dr. John Scott's Works, 6 vols, Oxford edition.

Bishop Sanderson's Sermons, 2 vols, London edition.

Stillington's Origines Sacre, 2 vols, Oxford edition.

Bingham's Christian Antiquities, 2 vols, London.

Sherlock's Whole Works, 5 vols, 8vo.

Hawker's Complete Works, 12 vols, 8vo.

Macknight's Harmony of the Gospels, 2 vols.

Witsius on the Apostle's Creed, 2 vols.

Leland's View of the Deistical Writers.

Barrow's Works, 3 vols. Hooker's Works, 2 vols.

Sim-on's Whole Works, 21 vols, London edition.

Bishop Horne's Works, 2 vols. Leighton's Works, vols.

Usher's Body of Divinity. Knapp's Theology.

Murdock's Morheim's Ecclesiastical History.

Kitto's Biblical Cyclopaedia, 2 vols.

D'Oyley and Mant's Commentary on the Bible, 3 vols.

Bishop Brownell on the Prayer Book.

Graves on the Pentateuch. Bridges on Proverbs.

South's, Melville's, Saurin's, and Tillotson's Sermons.

Liturgy compared with the Bible.

And a very large collection of Standard Theological Publications—and for sale at really low prices by

DANIELS & SMITH,
Fifth and Arch streets, Philad.

Westchester Female Episcopal Seminary.

Miss P. C. Evans, Principal.

This Institution is located in the unusually pleasant and healthy Borough of Westchester, Chester county, Pa.; to which access is had twice a day from the East and West by Railroad.

Tuition will embrace all the branches of a thorough English education, viz: Orthography, Reading, Writing, Geography, Grammar, Practical and Rational Arithmetic, Book-keeping, Algebra and Geometry; Natural, Ancient and Modern History; Intellectual, Moral and Natural Philosophy; Astronomy, Chemistry, Composition, Botany, Physiology, Plain and Ornamental Needle Work; and in addition, instruction will be given in the Latin, French and German languages.

TERMS.—Tuition and Boarding, including washing, &c., \$75 per session. Music and the languages at moderate extra charges.

REFERENCES.—Rt. Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school); Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa. Aug. 26—1f

COLLEGE OF ST. JAMES,

Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

The Grammar School

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the grammar school and prepared for admission into the college.

The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

A mercantile course of study is provided for those who desire it.

Application for the admission of pupils or for further information may be made to

JOHN B. KERFOOT, Rector,
College of St. James. P. O., Md.
Aug. 26—8w

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 14, 1848.

[Vol. X.—No. 41.—Whole No. 511.]

Selections.

The Indian Summer.

There is a time, just ere the frost
Prepares to pave old Winter's way,
When Autumn, in a reverly lost,
The mellow daytime dreams away.

When Summer comes in musing mind,
To gaze once more on hill and dell,
To mark how many sheaves they bind
And see if all is ripened well,

With balmy breath she whispers low,
The dying flowers look up, and give
Their sweetest incense ere they go,
For her who bade their beauties live.

She bends above the quiet pool
In which the rill forgets to play,
The frolic eddies quickly school
Their eyes to glass her transient stay.

She enters 'neath the woodland shade,
Her zephyrs lift the lingering leaf,
And bear it gently where are laid
The loved and lost ones of its grief.

She seeks the shore, old ocean heaves
In gladness high his mighty breast,
Prisons his wild winds in their caves,
And, basking in her smiles, is blest.

At last old Autumn, rousing, takes
Again his sceptre and his throne,
With boisterous hand the trees he shakes,
Intent on gathering all his own.

Sweet Summer, sighing, flies the plain,
And waiting Winter, gaunt and grim,
Sees miser Autumn hoard his grain,
And smiles to think its all for him.

Home Journal.

GEORGE OSBORNE.

From the British Magazine.

Modern Monasticism.

"HOUSE OF LORDS.—Monday, July 17.

"The House again assembled this morning to hear appeals.

"The peers present were—the Lord Chancellor, Lord Brougham, Lord Campbell, and Lord Abinger.

"Their lordships proceeded with the arguments in part heard the appeal of

CECILIA FULHAM AND OTHERS v. ALEXANDER M'CARTHY AND OTHERS.

"The history of this extraordinary case may thus be described:—This suit was instituted to obtain the payment of two distributive shares of the appellant, Maria M'Carthy, and her sister, the respondent, Catherine M'Carthy, in the personal estate of their father, Alexander M'Carthy late of Grenville-place, in the city of Cork, deceased. Alexander M'Carthy died on the 13th of July, 1843, intestate as to his real and personal estate; the amount of the personal estate of which he died possessed was between 90,000*l.* and 100,000*l.*, of which sum at the time of his death, about 50,000*l.* were invested in Ireland, and the residue invested in England, and in different parts of the continent of Europe. The intestate left the appellant Maria, and the respondent Catherine, and also the respondents Alexander M'Carthy, Nelson M'Carthy, Daniel M'Carthy, John M'Carthy, James M'Carthy, Helena Morrogh (formerly Helena M'Carthy, but then and now the wife of James Morrogh), Elizabeth M'Carthy, and Jane M'Carthy, his only children and sole nearest of kin (and of whom the respondent Alexander M'Carthy was also heir-at-law) him surviving; and also a widow surviving him, who, nevertheless, by the settlement executed in contemplation of their marriage, was expressly debarred of all right whatsoever to a distributive share in his property under such intestacy. The appellant Maria had, with the full approbation of her father, in 1828, become a professed nun of the order of St. Ursula, in the Roman-catholic community of Blackrock in the county of Cork, after having passed through the respective periods of probationship and novitiate in the same community. On her profession her father paid to the community the sum of 1000*l.*, that being a larger sum than is usually paid on the profession of nuns of her station of life. In 1829, the respondent Catherine, with the same approbation, had also become a professed nun in the same community, after passing in like manner her periods of probationship and novitiate. Her father paid another sum of 1000*l.* to the convent upon her profession. On the 12th of August, 1843, the respondent John M'Carthy, took out administration in Ire and to the estate of his intestate father, and subsequently in England and other foreign countries to the same estate. He possessed himself of the whole of the Irish assets, and divided them amongst his brothers and sisters, to the exclusion of the appellant Maria and the respon-

dent Catherine, and then went abroad; and having possessed himself of the foreign assets of the intestate, he remitted a portion to those respondents, and retained the rest, and has never made any payment to the appellant Maria, or to the respondent Catherine, in respect to their shares. The bill amongst other things, set forth to the effect above mentioned; and also that the intestate was, at the time of his death, possessed of, and entitled to, personal property of considerable value, amounting to upwards of 100,000*l.* The bill then stated, that all the brothers of Maria and Catherine had been anxious to prevent them from receiving or recovering any part of their distributive share of the said father's assets, in consequence of their being members of the said religious society; that at first the brothers endeavored to prevail upon said Maria and Catherine to renounce all right and title or claim to their said shares, in order that the same might be divided among their brothers and sisters; and that having failed to persuade them to consent to such an arrangement, the said brothers had used threats and menaces in order to bring them into a compliance with their wishes; and moreover, that if they insisted on payment they would compel them to appear personally in court to be examined, well knowing that such a threat would be likely to have great effect upon the minds of the said Maria and Catherine. However eventually, to put an end to the entreaties of their brothers, the appellant Maria executed a deed on the 29th of December, 1843, whereby she assigned all her distributive share of her father's assets to the other appellants, Cecilia Fulham and Margaret Lynch, as trustees for themselves and the other members of the said religious society. Of this act Maria gave due notice to her family, and demanded to know when the money would be paid over, and also what sum her share would amount to. The result of this communication was that the assets were at once divided between the other members of the family, to the exclusion of the sisters Maria and Catherine (who subsequently executed a similar deed). The bill in the end prayed that an account might be directed to be taken of the intestate's estate, and that the sisters Maria and Catherine might be declared to be entitled to their respective one-tenth shares of their father's personal estate and effects.

"On the part of the respondents it was urged, that their sister Maria had been admitted a member of the covenant about the year 1828; that the respondent Catherine had been admitted the year following; and that upon the admission of each, their father, the intestate, had paid, by way of portion to the convent, the sum of 1000*l.* each, which sum exceeded the amount required by the convent by 200*l.* each—the convent having, in fact, originally demanded the sum of 800*l.* only for each. This latter was the sum usually paid by or for a lady on her admission. It was now, therefore, contended that the intestate, their father, had considered that in making this payment to the convent of 1000*l.* for each of his daughters he had made a final provision for them, and that they would take no further share of his estate; and furthermore, that it was equally clear that the two sisters Maria and Catherine, had not only admitted and believed that such provisions were final, and were all that they were to receive from their father, but that in consequence of the conviction which they entertained that by the 'vow of poverty' which they had taken they had renounced all claims in a pecuniary way upon their family, and therefore that no arrangement had been made with their father as to a release of all their claims upon his estate, it having been at the time expressly stated, not only by the sisters Maria and Catherine, but by the Superioress of the convent, that their father had acted most liberally in paying such sums. Indeed, Catherine had stated that if she had been aware that any further claim could have been set up against the property of her father, she would have taken care before her profession and taking her vows in the convent, to have executed such deed or instrument as would have prevented the setting up of any claim on the part of the convent. By the regulation of the convent, persons desirous of professing themselves nuns, undergo a probation of six months as 'postulants'; at the expiration of that period they put on the white veil as novices, and at the end of two years from the time of their putting on the white veil they are permitted to 'profess' themselves. No particular age is fixed before which 'profession' is not admitted. An infant may 'profess' herself after passing the probationary period. Upon the occasion of 'profession' the person so 'professing' herself is required by the rules and regulations of the convent to take vows of 'voluntary poverty,' 'perpetual chastity,' 'obedience to the superiors of the convent,' and to employ herself in the 'instruction of young girls.' After having taken such vows she becomes a member of the community of 'Professed Nuns of the order of St. Ursula,' and assumes and wears the black veil and dress worn by 'professed nuns.' Maria and Catherine M'Carthy went through all these ceremonies, and are now 'professed nuns of the order of St. Ursula,' and live in the convent. By the vow of 'voluntary poverty,' the 'professed nun' renounces all claims to and dominion over any property to which she may be entitled, and all power to dispose of such property; but no assignment of such property, either of that to which the person 'professing herself' is then or to which she

may thereafter become entitled, is made to or in trust for the convent; nor did it appear that any such assignment was made by the appellant Maria M'Carthy, or by the respondent Catherine, her sister, at the time of their respective 'professions.' By the 'vow of obedience' the 'professed nun' submits to be implicitly bound by, and to carry into effect, the orders of the superiors of the convent, with such strictness that any refusal or neglect readily and cheerfully to comply with such orders would be an act of 'disobedience'; the operation of that vow being that the 'professed nun' thereby entirely surrenders all exercise of her own free will to the superiors of the convent, and becomes absolutely subject to their control. The observance of and compliance with these above mentioned vows is enforced, if necessary, by the strictest discipline, and acts of 'disobedience' are in many instances considered as 'mortal sins' and visited with punishment. Alexander M'Carthy, the father, on two several occasions prior to his death, wrote in his own handwriting a will, or memorandum of a will—the one between the years 1834 and 1837, in which he bequeathed to his daughters Maria and Catherine, '5*l.* each, both having been provided for in the convent; and the latter which bore the date of April 1, 1837, in which he bequeathed to his said daughters 'only one British shilling each and no more, both having been provided for.' But neither of these documents having been duly signed or executed as a will was admitted to probate as a will or testament. Shortly after the death of the father several interviews took place between the other respondents and the respondent Catherine M'Carthy and the appellant M'Carthy at the convent. At the first of these interviews Catherine inquired whether her father had made a will? and upon being told that he had not, said that in that case she was sure the convent would set up a claim to a share for her sister Maria and herself, and that she was bound by her vows to do as her superiors ordered her. She also stated, not only then, but upon several subsequent occasions, that she considered it a most cruel and unjust thing that any part of her father's property should be taken from his family and given to strangers; but that she would be compelled by her vows to act, in regard to any property to which she might have any claim, in such a manner as her spiritual superiors should direct. At these interviews the appellant Maria, and the respondent Catherine, both agreed in stating that it was distinctly understood between them and their father that the 1000*l.* paid by him on their respective admissions to the convent were to be the only sums which they were to receive out of his property, and that neither they, nor any one on their parts, were or was ever to have any further claim on such property. Catherine had also said to her brother, John M'Carthy, 'John, I give you any right and title that I have to my share of the assets, to divide amongst my four younger brothers; and blame yourself if the convent ever get a penny of it.' The appellant Maria, the sister, on the other hand, had always said that she would be 'obliged by her vows' to act in regard to her share of her father's property entirely as her superiors directed her, and that she could have no will of her own in the matter; and she also added that, notwithstanding her great affection for her family, yet, that if they were starving, she could not, without the consent of her superiors, give one of them so much as a loaf of bread. After the grant of the letters of administration, John M'Carthy had a conversation with Catherine, when she told him that she had applied to the superioress for liberty to assign any right that she had in the assets of her father to her younger brothers, and that the superioress said she had not the power of giving such liberty, but told her to apply to the bishop. This application she accordingly made to the bishop, the Right Rev. John Murphy, but the bishop replied he had no power; that nobody in fact had such power, and directed her to go to the superioress. Upon this Catherine told the bishop that she had already been with that lady, by whom she had been referred to herself. To this remark the bishop said, 'You must observe your vow of obedience.' Catherine M'Carthy then suggested that, if it was meant that she must dispose of the property against her conscience, it would be for a court of equity to decide how far such an act would be valid. To this the bishop replied, 'If these are your ideas, madam, let me tell you I have lawyers in my family as well as yours, and this is too good a thing not to look after.' Shortly afterwards a claim was set up on the part of the convent to the distributive shares of Maria and Catherine in the estate, by virtue of the assignments of the 29th of December, 1843, and the 13th of March, 1844, with respect to the execution of the assignment of December, 1843, the appellant Maria M'Carthy expressly stated that she had signed the same in conformity with her 'vow of obedience'; that it had pained her very much to do so, but that she had no alternative, as she was strictly bound by her vows. She also stated, that neither she nor her sister Catherine would individually derive any benefit from the money so derived from her father; that it was not with her consent that any proceedings should be taken for the recovery of it, and that she did not authorize any steps to be taken. The appellant Maria, further stated with respect to the execution of the deed, that she had cried the whole night after she had signed it, and that it was no want of regard to her family that had led her to do the

act, but that she was called on under her 'vow of obedience' to do so; and that she had no free will of her own. Almost immediately after signing the deed of assignment, she became seriously ill and deranged in her intellect, and continued for some time in great danger. With respect to the execution of the assignment of the 13th of March, 1844, Catherine McCarthy stated, previous to her signing such deed, that if she was obliged to sign a deed, it would be like the act of a dead person, and that she would have no more power over her will or act than a dead person would have; in fact, that it would be as if a pen were held in the hand of a dead person, and that it was out of her power to avoid signing the deed, in consequence of the strictness of her vow, the operation of which upon her she likened to the effect of the presentation of a pistol by a highwayman about to rob her. It appears, however, that afterwards, in the first instance, she refused to sign the deed of assignment; and upon inquiry by one of her brothers at the convent, why his sister Catherine did not come down to see him in the visiting-room, her sister Maria stated that she was unwell, that she had suffered much from the censure of the bishop, and that she was undergoing punishment. Shortly afterwards Catherine came down to her brother, when she bore all the appearance of having suffered much, both mentally and corporeally; her spirits were much depressed, and she then stated that she feared she should be obliged to sign the deed in compliance with her vows, and that he (meaning her brother) had no idea of the mental training they went through; that she would be obliged to state that her acts were free and voluntary, and that everything that was done by her as a 'Religious' must be done cheerfully and freely otherwise it would be deemed and considered that she had broken her vows. She afterwards stated that it was her duty to be silent upon the subject of the assignment; that she had accidentally procured a book in the convent containing the rules of the order, and that she had found therein that the punishment awarded on the continent for a serious crime was to be immured between two walls in a standing posture, and to be fed on bread and water; that in some cases parties had been known to die from the punishment; and that it was decided in the community that any person or member of the convent speaking or acting adversely to the claims set up by the convent for the property, would be guilty of a mortal sin. When the two sisters, Maria and Catherine, were informed that the bill in this cause had been filed, they both expressed great astonishment, and said it was the first they had heard of such a proceeding, and Catherine added that she hoped the convent would never get a farthing of the amount so claimed.

"On behalf of the respondents, it was further contended, amongst many other reasons, that it had been the wish of the sisters Maria and Catherine that their shares should be divided among their younger brothers, and that they had been coerced into the execution of the deeds of assignment by their 'vows of obedience,' and by the influence and control of the superiors of the convent. The bill having been filed, the case was argued, and on the 1st of December, 1846, the Lord Chancellor of Ireland (Brady) pronounced his decree to the effect that the deeds of assignment had not been executed by the said Maria and Catherine McCarthy as free agents, but on the contrary, that they had been so executed under the pressure and compulsion of the 'vow of obedience,' and he therefore declared that the plaintiffs were not entitled to any relief in respect of such deeds. The bill was therefore dismissed with costs to be paid by the plaintiffs, Cecilia Fulham and Margaret Lynch. The present appeal was against this decree.

"Mr. G. Turner, Mr. Bethell, and Mr. T. C. Anstey appeared for the appellants; and Sir F. Kelly, Mr. Rolt, Mr. Napier, and Mr. Hetherington were for the respondents.

"The arguments, which had occupied nearly the whole of Friday, were this day resumed, and on their conclusion after four o'clock,

"The Lord Chancellor intimated that their lordships would consider the case on Thursday.

"The house then rose."

Their Lordships did not pronounce their judgment until Tuesday the 25th of July, when the appeal was dismissed.

It was not requisite, as it appears, for their lordships to decide this Appeal on the ground of its own merits, as they considered it necessary to dismiss it on the grounds that Miss McCarthy could not be a party to the suit. But if the heads of the convent determine on filing a new bill in Chancery, and the Irish Chancellor remains of the same opinion as before, that Miss McCarthy and her sister were under constraint and coercion, and that on this ground they were not capable of executing the deeds by virtue of which the convent has set up this claim, and if, in case of his again dismissing their suit, they should again appeal to the House of Lords, and the question shall be argued and decided on its own merits, many points will come before the public of no little importance, especially at a time like this, when such strenuous efforts are made to restore the monastic orders in this country, and to recover the ascendancy of Rome.

The prudence of such a suit and appeal may well indeed be doubted. Disgusted as Mr. McCarthy and his family must be by the cupidity of the convent, it would not be very surprising if some of them were to have their attention drawn to more abstract questions, and their suspicions awakened as to the Catholicity of a church which encourages and fosters such a system. Stranger and more improbable events have been brought about by similar causes.

As a chapter in the history of Irish Romanism, the whole story is as instructive as it is remarkable. It is by such means as this alone that Romanism has acquired the power and position it has in that unhappy country. It is a thoroughly worldly, secularized, and political system, and so long as it maintains its ill gotten ascendancy, so long as the priest maintains his reign of terror by the horsewhip and the threats of assassination, and the bishops are not ashamed to countenance and abet the cupidity of the convents, and to terrify helpless and unprotected women with the prospect of being immured between stone walls and fed on bread and water, so long must Ireland remain a barbarous, uncivilized country, and its wretched and impoverished inhabitants the slaves of ignorance, superstition, and violence.

Extempore Preaching.

To the Editor of The Church.

Sir,—In your paper of the 31st of August, an article headed "Extempore Preaching" and signed H., has attracted my attention, upon which I beg to trouble you with a few remarks. It is not my intention to enter upon the discussion of the question, as to which mode of delivering Sermons (with or without book) be most conducive to the edification of the people. This subject has been so fully discussed, by many of the most eminent men of our communion, even by the highest dignitaries of our Church, that I should be justly chargeable with presumption, were I to imagine that anything which I could write, on either side of the question, could add weight to the arguments which they have employed.

Had your correspondent confined himself to the discussion of his question, I should not have felt myself called upon to notice his arguments (however weak and inconclusive they might appear to me); I should have allowed them to pass for what they were worth, with your readers; but when I find him laying down, as a rule of the Church of England, that which never has been the rule of that Church, I feel myself called upon to set the public right upon that point; for, surely, it would argue a bad state of things amongst us, were any individual allowed, uncontradicted, to set forth his own private opinions and views as the rule of that portion of the Church of God to which we belong. It would, perhaps, be sufficient for my purpose to call upon your correspondent to produce the rule of the Church of England—"That the Clergyman shall write his Sermons, and preach them as written;" but I shall proceed a little farther, and shall shew that no such rule has ever existed in our Church, but that our Ministers are left, in this particular, to do that which they believe will most redound to the glory of God and to the salvation of men.

There is a document extant to which I would direct attention, as furnishing a decisive proof that the rule your correspondent speaks of was not known in the Church of England in the early part of the 17th century: it is an order from King Charles 2nd to the University of Cambridge, which is found in the Statute Book of the University. It runs thus:—

"MR. VICE-CHANCELLOR AND GENTLEMEN:—

"Whereas, His Majesty being informed that the practice of reading Sermons is generally taken up by the preachers, before the University, and therefore continued, even before himself: His Majesty hath commanded me to signify to you his pleasure that the said practice, which took beginning with the disorder of the late times, be wholly laid aside, and that the aforesaid preachers deliver their sermons, both in Latin and English, by memory, or without book, as being a way of preaching which His Majesty judgeth most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and to the nature and intentment of that holy exercise: and that His Majesty's commands in the premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be, from time to time, signified unto me, by the Vice-Chancellor for the time being, upon pain of His Majesty's displeasure. MONMOUTH."

From this it will appear that the practice of reading sermons was, in the time of Charles 2nd, regarded by the King as a novelty in the Church of England, as having taken its beginning from the disorders of the late times, and as supine and slothful, and therefore to be discontinued by all the Clergy.

At a period somewhat late, we find that no such rule existed in the Church of England, for Bishop Burnett, in his Pastoral Care, a work intended for the instruction of Clergymen, not only makes no mention of such a rule, but gives directions to young Clergymen how they may attain facility and excellence in delivering their Sermons without book. His views upon this subject are so replete with wisdom, and so happily expressed, that I shall transcribe a few passages from his Pastoral Care; I do this the more readily, as this work has, since its publication, been regarded by the Bishops of our Church as the best uninspired instructor of the Clergy in the duties of their calling.

After stating that "reading of sermons is peculiar to the English nation, and is endured in no other," the Bishop goes on to say: "But now I come to propose another method of preaching, by which a Priest may be prepared, after a right view of his matter, a true understanding of his text, and a digesting of his thoughts upon it into their natural and proper order, to deliver these both more easily to himself and with a better effect, both upon himself and his hearers. To come at this, he must be for some years at a great deal of pains to prepare himself to it; yet when that is over, the labour of all the rest of his life, as to those performances, will become very easy and very pleasant to him." The Bishop then proceeds to give instructions both as to the materials to be laid in by the diligent study of God's Word, and of all such works as help to the understanding of the same, and also as to the practice which every one must adopt who is desirous "to prepare himself to be a preacher in this method." These instructions are too long to be here inserted, but I would strongly recommend them to the serious attention of all my younger brethren: for, whether they intend to adopt the mode of delivering their sermons recommended by the Bishop, or not, the course of preparation which he prescribes cannot fail, if faithfully carried out, to make them efficient and useful Ministers of the Word. The Bishop thus concludes his instructions upon this point: "Now, if a man can carry on this method, and, by much meditation and prayer, draw down divine influences, which are always to be expected when a man puts himself in the way of them, and prepares himself for them, he will often feel that, while he is musing, a fire is kindled within him, and he will speak with authority, and without constraint,—his thoughts will be true, and his expressions free and easy."

From these extracts it is evident that Bishop Burnett knew of no rule of the Church of England, that clergymen should write their sermons: nay, more, that this excellent Prelate thought that the mode of delivering sermons without book was

so well calculated to benefit both the preacher and the people, that he prescribed a long and arduous course of preparation to those who were desirous to adopt it. Thus, while your correspondent would, in elegant phraseology, characterise preaching without a written sermon as "the sour and stagnant miasmata of extempore preaching," this learned divine, whose praise has ever been high in the Church, would strongly recommend the Clergy to prepare themselves to become extempore preachers; and says, concerning the practice when duly exercised: "Discourses brought forth with a lively spirit and heat, when a composed gesture, and the proper motions of the eye and countenance, and the due modulation of the voice concur, will have all the effect that can be expected from anything that is below immediate inspiration."

In the writings of Archbishop Secker we find this subject treated of; and in his last charge the venerable Primate of all England gives this advice to the Clergy, concerning the mode of delivering their sermons: "There is a middle way used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them in such words as present themselves at the time,—perhaps duly managed, *this is the best.*"

Your correspondent thinks that the rejection of the practice of preaching with a written sermon, can only have arisen "from a certain pragmatical contradictory spirit, which prompts men to differ, even in essentials, for the mere sake of a difference, and to hold opposite courses though it be wrong, and contrary to their convictions, for the vain and silly purpose of creating a distinction." Let him read the advice of Archbishop Secker, and of Bishop Burnett, as quoted above, and then ask himself whether the opinion which he has presumed to express concerning the motives of those who have endeavoured to follow their advice and example, has had its origin in that "charity" which "thinketh no evil." Your readers will be at no loss to appreciate the justice and modesty of your correspondent, in pronouncing the above sentence, which condemns as "pragmatical and contradictory," as "acting contrary to their convictions," for vain and silly objects, such men as Burnett, Secker, Beveridge, Bull, Usher, Cecil, Richmond, Henry Martyn, Venn, Simeon, and a host of others who, from the best and purest motives, adopted and persevered in the practice of preaching without a written sermon. Your correspondent ought also to be aware that, at the present time, some of our Bishops, and many of our most devoted Clergy, preach without a written sermon, and the former recommend to their Clergy to prepare themselves for the same practice. Our own Metropolitan has for years pursued this plan; the Archbishop of Cashel, the Bishop of Winchester and of Ossory also adopt it; and all our Bishops, when they deliver addresses at the time of Confirmation, invariably employ this mode as best calculated to make a deep and lasting impression upon the minds of those who have been just received into the full communion of the Church. If your correspondent is a Clergyman, and has ever been present when our Diocesan has addressed the Candidates for Confirmation, he must have witnessed enough to convince him that an extempore address "may be made persuasive without being dictatorial," "solemn without being whining," and "attractive without being theatrical."

I shall conclude this communication, already too long, in the words of admonition written by the Rev. H. Raikes, Chancellor of Chester, when treating of the same subject: "The quick, extemporaneous preacher should not despise his slower brother, and the deliverer of his studied sermon should not judge his more brilliant brother; but each in the fullness of Christian charity should believe of the other that God had received him, and should look to the edification which followed, rather than to the effect which was produced." B. C.

A Hint to Ministers.

AS TO HOW OFTEN THEY SHOULD PREACH THE SAME SERMON.

It was on Monday morning that I called upon the Rev. Dr. P., of Edinburgh, (Scotland,) whom I found in a most merry laughing mood.

"Why, what's the matter, Doctor, that you are so merry so early in the morning?"

"Had you been here a little earlier," said he, "you would have been laughing too.—Did you meet a man going down the court as you came up it?"

"I did, Doctor."

"Take a chair, then, till I can tell you the object of his so early visit to me on Monday morning."

He laughed again, after which, by screwing and bracing he succeeded to finish the tale, when ——— laughed more than Doctor.

"The person you met in the court," said the Doctor, "is one of my people who felt it his duty to make so early a call this morning, to reprove me for a very great sin, which he conceived me to be guilty of committing yesterday."

"Yesterday morning I preached from such a text, and being under engagement as supply in the afternoon, for Rev. Mr. E., of Leith, who was sick, I preached the same discourse to his people. It so happened that this person, whom you met in the court, went down (after the morning service) to Leith, to visit his daughter, who was sick. Having seen the child, he went to hear Mr. E. preach, when lo! who should preach but the man he had heard in the morning, and what should he hear but the same sermon! This, sir, constituted the very heinous sin of which I was guilty—the preaching at Leith the same sermon which I had preached at Edinburgh. And so grievously great, in his account is this my sin that I ought therefore to be rebuked; and to discharge which act of brotherly kindness to me was the object of his so early visit this morning."

"As he was not in the habit of calling, his visit rather surprised me; the more so on Monday morning, at so early an hour."

"I could perceive by his rather hurried and confused manner that he wanted to say something which he knew not how to introduce. To assist him therefore, I said, 'John I apprehend you have called upon me for some certain purpose; if so, proceed to inform me of the object of your visit.'"

"After some hunting, much ridding of the throat, accompa-

nied by some few mutterings expressive of the regret and sorrow he felt that there should have existed such causes for his visit he said, "Doctor, did you not preach yesterday morning from such a text?"

"Yes, John."

"After morning service, I went down to Leith to visit my daughter, who is sick, and being there thought I would step in and hear Mr. E. preach, but found you in the pulpit in his stead; and did you not there preach the same sermon you preached in your own church in the morning?"

"I did, John, and I will tell you why I did it. I was some miles off, in another town, and in another congregation. If my sermon was of importance to you in Edinburgh, it certainly was so for them in Leith. But John I very well observe the object of your early visit. The questions you have put inform me both of its nature and design. You do not intend I presume to number me among the 'dumb dogs that cannot bark,' but you rank me among the 'idle shepherds,' because I preached the same sermon at Leith in the afternoon that I had delivered in the morning at Edinburgh, being too lazy as you suppose, to prepare another for them there; and you felt it your duty, did you not, to call upon me to reprove me for such conduct?"

"I did, Doctor, yet not exactly to reprove you but to warn against such conduct in future, as I consider it very important, if not very sinful."

"I thank you, John, and am willing to believe you my friend, and that you are sincere in what you have done."

"I am all you say, Doctor, and more too."

"That I am ready to admit, John, yet must tell you that I am more than a little sceptical as to what you affirm respecting the sinfulness and impropriety of preaching a sermon a second time, when preached under such circumstances such as mine yesterday was, away from home, and to a new congregation. But sceptic as I am, and unable as I feel to believe exactly upon these points as you do, you now have it in your power John to convince me of another fact if you will: namely, the propriety or impropriety of preaching more than once the same sermon to the same people. I felt, John, that that sermon was on an important and solemn subject; a subject eminently calculated, aided by the Spirit of God, to admonish and edify, not our church only, but every christian society; and could not fail of meeting a cordial response in every sanctified breast that listened to it."

"It was all you say, Doctor, I never have heard a sermon I liked better. It was indeed a solemn and impressive sermon; a convincing and stirring discourse—just such a sermon as the church of God, in her present circumstances requires; and, with all, it was so plain that all could understand and remember it."

"Well, John, as to the remembering it, you have had an advantage above all others, inasmuch as you have heard it twice, and by your remembering or forgetting of this sermon you have it now in your power of convincing me of the propriety or impropriety of preaching the same sermon a second or more times even at home. Now from the fact that you have heard it twice, and that but yesterday, I hope you are able to repeat for the assistance of others, and the edification of your own soul, the greater part of it, and the more especially so since you say it was so plain and easy to be remembered.—The introduction to the sermon, was neither lengthy nor far-fetched; you are able to tell me how I introduced it?"

"After a good deal of shifting, and changing of his position on his seat he said,

"Well, no, Doctor, I have pretty much forgotten the manner in which you introduced the subject."

"Well, John, you cannot have forgotten the divisions of the discourse. There was nothing artificial about them; they arose naturally out of the text, and were such as every reflecting mind could not fail to see. What was the first?"

"It, too, was lost in forgetfulness."

"Well, the second, what was it? Well, let us pass the third; can you tell me it?"

"Nor could one of them be produced."

"Well, John, you cannot possibly have forgotten the improvement made of the subject. You very well remember, I doubt not, the many and various classes of characters therein addressed; and the many and important christian duties inculcated. The improvement, John, was of all the sermon, the most awful, solemn and impressive part. It you cannot surely have forgotten?"

"It was, sir, it was. It made a deep impression on my mind, and I could see very well it did on many others also; but, Doctor, I have had a bad memory and am sorry to say can repeat but little of the improvement either."

"I waited some time for that 'little,' but found that the improvement also was lost. I then said:

"Well, John, so far are you from convincing me of the sinfulness and impropriety of preaching a sermon a second time when I go from home, that you have convinced me of the necessity of performing a new duty I never thought of before, namely, the preaching of important sermons twice and again at home."

"When you go home, John, you had better reflect upon the object of your visit to me; and while you are doing that, I shall reflect whether it is not my duty to you to preach next Sunday morning, a third time, the same sermon, with a view to assist your so treacherous memory."

"I need not add that John retired, apparently suffering by most mortified feelings."

Where is that Church in which is not to be found many such Johns? All cry, Fy, fy, at the repetition of a sermon, but try them as John was tried, and you will find that bad memories are the curse not of John alone. But how appalling the consideration of such a state of things! how discouraging to ministers, and how ruinous to immortal souls! How ruinous in every church the 'wayside' hearers!—*Christian Intelligencer*.

A French Lady remarked, "I don't know how it happens,—but I am the only person of my acquaintance that is *always* in the right."

Religion.

"It is only the land of the Redeemed, who can tell thee, the fulness of that name."

TUPPER.

NOTE by the same. "Strictly speaking only a fallen being is capable of religion; a bringing or binding back, of the affections to their proper object. An Angel, or other pure intelligence, can have no sympathies, with the fallen, as such; and therefore can know nothing of religion, as such. His worship is allegiance: or ligeance."

WORDS which stand for things eternal, in which the well-being of kingdoms and nations, is wrapped up, should always be "strictly spoken." It is for want of this strictness of speaking, the mind of the world gets confused, there being no fixed images of thought. In penning the note above, the Poet conceived a great thought, which if it had been brought forth and born, under this paternity, might have grown to such an estate and power, as to have revolutionized the world. Alas, that it should have been strangled in the birth.

Truly "only a fallen being, is capable of religion." A being that has never fallen, is "bound," by the primary condition of its upright being. It can never be re-bound, to the service of God, for this plain reason, because it never has been loosed.

But what does the poet mean, by "bringing, or binding back of the affections, to their proper object?" This is a new way of binding; binding without bands; ruling without laws; forming into "one body" again, without any form. By their "proper object," the poet meant, God. Of what use to rebind mankind to God, by their affections, if there be no binding of their bodies? Poor sons of Adam, what would ye do, in such a case? make bands for yourselves. It would be the only way. So it is with church mongers now a days. As many bands, as minds. Who does not see this is not rebinding to God. But binding each one to himself, making himself a God, unto himself. This is the religion of these "last days,"—a religion for the "affections," which leaves the "body" out of the case.

If men would be religious, and be bound to God; restored to his government; become anew his subjects; worship and serve him, not themselves, or one another; let them "believe in the Lord Jesus Christ," as "King of kings and Lord of lords," on whose "shoulder the government" of this world is placed. Let them apply to them who have power on earth, "to bind and loose," and seek to be rebound, in an everlasting covenant to God, by Jesus Christ, when alone that great privilege can be secured, in his Holy Church.

Oh! that all those who have taken upon themselves to teach and to preach about religion, could see, and would preach this: that there can be no such thing as true religion, in a state of separation from the Church of God. All other forms of rebinding men, will prove like ties of tow, before the fire of the last days, which is to "try every work of what sort it is."

Sept. 20, 1848.

R. G. B.

Frequent Communion.

dis 1850

Prejudice is the chief obstacle to the revival of this primitive practice. A practice so excellent should commend itself to all who hunger and thirst after righteousness.

The objection that frequent reception of the Lord's Supper will detract from its solemnity, is not in accord, it seems to me, with our blessed Saviour's design, and certainly not with apostolic usage, as we read in Acts 20, ch. 7 v.

That the early Church was subject to violent persecutions—even unto death—is no where in Holy Writ assigned as a reason for this usage, and those who urge this plea are liable to the charge of being "wise above what is written."

But admitting that the early church was influenced by such considerations, have we any guaranty that we shall escape sudden death? and should it not be esteemed a blessed privilege to be permitted to partake freely of all the means of grace, especially that "instituted and ordained as a pledge of our Redeemer's love and for a continual remembrance of His death, to our great and endless comfort?"

Let us ever remember the solemn warning "unto whomsoever much is given, of him shall be much required," and learn to prize the rich provision made for our growth in grace, and partake thereof with faith and gratitude.

"I love thy Church, O God!

Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

Beyond my highest joy

I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

DONT GRUMBLE.—He is a fool that grumbles at every little mischance. Put the best foot forward, is an old and good maxim. Don't run about and tell acquaintances that you have been unfortunate. People do not like to have unfortunate people for acquaintances. Add to a vigorous determination, a cheerful spirit; if reverses come, bear them like a philosopher, and get rid of them as soon as you can. Poverty is like a panther—look it earnestly in the face and it will turn from you.

CHRISTIANITY AND INFIDELITY.—To a young infidel, who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the Doctor, "don't you see that you admit Christianity is a holy religion, by expecting its professors to be holy; and that thus, by your very objection, you pay it the highest compliment in your power?"

We should be cautious how we indulge in the feelings even, of virtuous indignation. It is the handsome brother of anger and hatred.

Miscellaneous.

DAILY OFFERTORY.—Queen Anne's personal generosity to the Church, and her mildness of Government, made her adored by a populace; which still extended its hands to Churchmen, as the kind alleviators of their most bitter miseries; for not only the weekly but the daily offertory was still customary, and is supposed to have remained so until the year 1725. It supplied a fund for charitable purposes to the incumbents of livings too small to allow of efficient private almsgiving on the part of the indigent pastor, who is too often compelled to behold distress, without the power of supplying nourishment to the sick, and clothing to the naked of his flock.

The attachment which the English people manifested to the Established Church at this period, and for the preceding fifty years, has been treated by historians either with utter superciliousness, or with trades of abuse; which give not the slightest information to the very natural questions of wherefore the populace rose to protect when the usual movement of that class is to destroy.

"It is with simplicity of conviction, from every bearing of evidence, we assert that the causes of the insurrectionary movement of the English populace for the protection of the Church and Dr. Sacheverel proceeded from gratitude for the manner in which the poor were relieved and governed by the Church of England, and fears lest the mighty charity of the daily offertory should be extinguished with the vital functions of their Church—apprehensions which were realized in a few years." *A. Strickland's Lives of the Queens of England*, vol. xii., pp. 120, 121, 284.

DESERTIONS FROM ROMANISM.—We have often expressed the opinion that a large portion of Romish immigrants abandon their church after coming to this country. And this opinion has confirmation in a recent article in the Freeman's Journal, the Romish paper in New York. That paper says:

"These defections, alas, may be called not only numerous, but frightfully numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn upon the comparative state of the Irish at home and in America, he remarked with horror that of his numerous friends who had preceded him to this country he found a fearfully large portion of them who never went to church at all. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels."

HONOR TO THE DEVOTED BRAVE.—We must not omit to mention an act of heroism exhibited toward the sufferers by that melancholy scene. When only a dozen helpless women and children remained on the burning wreck, paralyzed with fear, and totally incapable of helping themselves by descending from the tottering bowsprit to the boats which in the midst of the heavy sea in vain offered their assistance below, Frederick J. Jervine, a seaman of the American ship New World, stripping himself naked, made his way through the sea and wreck, and with a line in his hand succeeded in lowering the last hapless victim safely into the boats, being himself the last man to leave the wreck. On his arrival on board the Brazilian steam frigate Alfonso, he was received on the quarter-deck by the Prince de Joinville and Duke D'Aumale, who, shaking him by the hand, praised his gallantry in the most flattering terms, bestowing on him at the same time an ample gratuity.

It is said this praiseworthy individual, by his own hands, lowered one hundred persons to the boats below, of whom a great portion were women and children.

ENCKE'S COMET VISIBLE.—A letter from the Cambridge Observatory, dated Aug. 30, and addressed to President Everett, states that on Monday morning last, about two o'clock, the Comet of Encke was seen at that observatory by Mr. G. P. Bond as an exceedingly faint nebulous patch of light. It was, however, so soon obscured by clouds, that only one pretty good place was obtained by the readings of the circles of the Great Equatorial.—On the right of the 29th and morning of the 30th, the examiners were enabled to get a series of micrometrical measures with illuminated wires. The comet is yet a rather difficult object, but has increased in brightness since Monday morning.

ABOLITION OF CELIBACY.—A significant circumstance occurred in the discussions of the Frankfort Parliament on the 20th of July. M. Critzner, an Austrian Deputy, moved that the executive authority should enter into negotiations with the Holy See on the subject of the abolition of celibacy of priests, and that a special commission should be appointed to present a report thereupon. The motion was supported by the signatures of 110 members of the Assembly.

MORALS OF PARIS.—Mr. Walsh, in a late letter to the Living Age, speaks of the depravation of morals in Paris, and adds:—"Polygamy, a kind of promiscuous intercourse, has extended indefinitely." And here (though Mr. Walsh omits the inference,) is the secret, we suspect, of that taste for communism, or of socialism, after the plan of Fourier, which has devolved itself in France, and which some of our own philosophers seem to entertain. The marriage institution is found to be irksome, aristocratic, selfish, and altogether inconsistent with fraternity, equality—and all that.—*Secretary*.

INFLUENCE OF PRAYER.—Judge Hale, in his letters to his children, makes no scruples to say: "If I omit praying, and reading a portion of God's blessed word in the morning, nothing goes well with me all the day." Dr. Boerhaave said that "his daily practice of retiring for an hour in the morning and spending it in devotion and meditation, gave him firmness and vigor for the business of the whole day." He who goes forth from God, after acquiring his will, and committing himself to his care, is the best fitted for all the successes and disappointments of life.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, OCTOBER 14, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

THANKSGIVING DAY.—The Governor of Pennsylvania has issued a Proclamation, appointing Thursday, the 23d day of November, as a day of Thanksgiving. Few, we are happy to think, in this Christian land, will refuse their assent to the propriety of such an appointment. Various and deep toned are the harmonious voices which invite the citizens of this land to the discharge of this grateful duty. Blessed with abundant harvests, rejoicing in the smile of Peace, no wasting sickness spreading dismay and sorrow among us, our hearts must willingly be lifted up, in gratitude and Praise, to "the high and mighty Ruler of the universe," whose goodness and mercy alone can save His people from the triple scourge of War, Pestilence, and Famine.

We were particularly struck with the manly tone and religious feeling which distinguish the Proclamation of Governor Johnston. As some of our readers may not see this document, we append a large portion of it for their benefit. It is in harmony with the solemn words in which our late Governor, with his dying breath, commended the people of this State to the Great Shepherd's merciful care.

We were surprised to see that, in some of our secular prints, exception was taken to a portion of this official document. And what, think you, Christian reader, are the offensive words? Why, the Governor of this Christian Commonwealth is too exclusive in the terms he employs! He only recommends this day to be set apart by ALL DENOMINATIONS OF CHRISTIANS WITHIN THIS COMMONWEALTH, as a day devoted to Thanksgiving, Prayer, and Praise! This Christian ruler also restricts too much the worship of a free and independent people, by asking them to "supplicate THROUGH THE MERITS OF THE REDEEMER, the forgiveness of sins!" JEWS, TURKS, INFIDELS, and HERETICS, are excluded from the official invitation! This is the head and front of the Governor's offending. The paper in which the censure appeared, excuses the Christian Governor, on the plea of inadvertence, an apology which we hope he will not accept. We trust he will take the manly stand taken under similar circumstances, by Governor Hamilton of South Carolina, whose noble letter was re-published in the Banner. Although no unhallowed union here exists between Church and State, still the great principles of our Government are based upon Christianity. The Gospel is recognized in the administration of our Laws, it is proclaimed in our halls of Legislation, it has been professed in almost every Message and Inaugural Address of the Chief Magistrate of these United States. And woful for us will be the day when the base and servile fear of man, or the mean and cringing design to secure the dying breath of human favor, shall lead the Rulers of this Christian land to sacrifice the last, the only hope of NATIONS or individuals—that hope which enlightens, exalts, and preserves them in time and eternity, and which they have only "through the merits of the Redeemer." These are the burning words in which the Almighty Himself has inscribed upon the everlasting Records, every godless nation's doom. "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish;

because ye would not be obedient unto the voice of the Lord your God.")Deut. viii. 19, 20.)

A Proclamation.

The performance of duties we owe to the Supreme Disposer of events is a task no less pleasing than imperative. To Him, by whose enduring mercy we live; on whom we lean for support; whose arm is our defence, and whose peculiar regard is our glory; who in adversity consoles, in weakness sustains us; and from whom we receive every good and perfect gift; we owe, especially, our adoration and thanks. This obligation is equally peremptory to nations and individuals. No organization of men, no condition of society, no form of government, can release a people from their duties to God; nor should the seductions of power, the lust of ambition, or the splendor of renown, render them forgetful of the sacred privilege of addressing to the Throne of Grace and Mercy the language of thanksgiving and praise.

These truths apply to us, as a nation with especial force. With political institutions wisely adapted to our welfare and happiness; a country abounding with resources for individual prosperity, and national independence; a climate dispensing health and vigor, and a land yielding to the hand of toil a fruitful abundance; under the gracious superintendence of a righteous Providence, we have arisen in half a century from the condition of an infant and dependent nation, and have become a great and powerful people. In the necessary, yet dangerous struggle to enlarge our proportions, to develop our resources, and defend our rights; in the conflicts resulting from foreign and domestic intercourse, influenced by opposing interests and national jealousies in the balancing of powers belonging to the different branches of the national government, and settling the boundaries between reserved and conferred authority, our institutions have been preserved, our national character vindicated, and our liberties secured and perpetuated. To Him, whose "hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," all praise, all glory is due.

The present condition of our country should awaken our most profound gratitude. The war in which we were recently engaged, has terminated, and our citizen soldiers have returned to their homes crowned with imperishable honors. We mourn, indeed, the loss of many brave men, who fell in battle, or by pestilence, but we have the consolation to know that they offered up their lives in the service of their country. Their deeds will be remembered, and their memories cherished by their admiring countrymen. The arts of peace have succeeded the clangor of war, and the spectacle is presented of twenty millions of people, reposing under the shadow of free institutions, alarmed by no danger without, agitated by no convulsions within their borders.

After contrasting the condition of our country with that of less favored lands, the proclamation thus proceeds.

In the midst of these unnumbered blessings, is it not our duty, will it not be our pleasure to return to Him, from whom they flow, the homage of our adoration and the acknowledgment of our gratitude? To His mercy, in our unworthiness, are we indebted for the munificence of His favor; to His gracious and loving kindness must be attributed the continuance of our national prosperity.

Entertaining these sentiments, and deeply sensible of the necessity of Divine aid, to guide and guard us in the path of duty, I do hereby appoint Thursday, the 23d day of November next, as a day of Thanksgiving to Almighty God, and do earnestly recommend to the People of the State of Pennsylvania, that it be set apart, by all denominations of Christians within this Commonwealth, as a day devoted to Thanksgiving, Prayer, and Praise; and that they abstain on that day, as far as practicable, from worldly employments, assemble at their respective places of public worship, acknowledge their transgressions; supplicate, through the merits of the Redeemer, the forgiveness of sins; and with contrite hearts, render to his holy name the homage of adoration, thanksgiving and praise.

Given under my hand and the Great Seal of State at Harrisburg, this twenty-eighth day of September, in the year of our Lord one thousand eight hundred and forty-eight, and of the Commonwealth the seventy-third.

TOWNSEND HAINES,
Secretary of the Commonwealth.

By the Governor.

DIFFICULTIES OF MEN-PLEASING. We copy the following from "the English Churchman." We do not speak from any unpleasant experience of our own, but we know that English Journals are not the only ones exposed to the difficulties herein set forth. A brief trial of the case will satisfy the most sceptical, that in the discharge of editorial duties as in the performance of all others, since there is but "one Lord" while there are many men of various minds to please, their task will be the easier as well as most satisfactory who strive to fulfil their office, "not as men-pleasers; but in singleness of heart fearing God." All the experience of life combines to prove the soundness and wisdom of the Apostolic "rule, whatsoever ye do, do it heartily, as to the Lord, and not unto men."

It would be no unreal statement of the practical difficulties connected with such a journal as ours, if we were to give the following as specimens of letters which we are in the habit of receiving—in fact, they are, briefly, the sense and substance of actual letters:—

I.

Sir,—Why do you attack, or meddle with the Romanists; have we not evils and abuses enough of our own to attend to, and to remedy? And why do you ever apply the offensive term "Schism" to the Roman communion in this country?

Yours, &c.,

A. B.

II.

Sir,—Why do you lay so much stress upon the errors and evils of the popular "Evangelical" system, and so little upon those of Romanism, into which so many, even of the Clergy as well as the Laity have been led? And why do you sometimes call it "seceding" to the "Roman Communion," when a man forsakes the Church for what you know to be a "Schism?"

Yours, &c.,

C. D.

III.

Sir,—Now that the heat of the "Tractarian" and Rubrical controversies has subsided, I wish that you and your correspondents would adopt a more gentle and charitable tone, find less fault, and be less exclusive and dogmatic in your views and opinions. Depend upon it you would have more general influence, and would win over many who now keep aloof from you.

Yours, &c.,

E. F.

IV.

Sir,—It appears to me, and to some of my friends, that you have of late somewhat lowered the bold and uncompromising tone for which you were once so distinguished. If by this you hope to gain over some of the moderate, safe, half-and-half sort of men, you will not succeed, and you will certainly lose—

Yours, &c.,

G. H.

V.

Sir,—I trust you do not intend to allow the course taken by "X. X." to pass without comment. You would not do so if he were an "Evangelical," and unless you proceed impartially—"without fear or favor"—you will lose your influence for good.

Yours,

J. K.

VI.

Sir,—I was much surprised and pained to find you censuring such a man as "X. X." Granted that he has been saying and doing what many of his friends disapprove, still, his former services, and the high estimation in which he is held, should have secured him from unfavourable comment in your paper. If you make no distinction between friends and foes, you will give offence to many more besides—

Yours, &c.,

L. M.

VII.

Sir,—Could you not give more secular and less ecclesiastical matter in your paper? As I only see the local paper besides yours, I am desirous of hearing what is going on in the world; and my family wish to have something amusing. A few hints on subjects which concern our rural population would be also acceptable. The extract from N. O., and the paper by P. Q., which you recently published, are very sound and instructive, in their way, but we don't want sermons in newspapers.

Yours,

R. S., a Village Pastor.

VIII.

Sir,—I wish you would give less secular and more Ecclesiastical matter. As one sees several other papers, we do not look to you for secular, any more than we do to them for ecclesiastical information. Some good practical papers and extracts on the religious and moral questions of the times, with full reports of ecclesiastical intelligence, are what is mainly required in such a paper. Recollect that we bind up, and refer to your journal, and therefore you should give us matter of permanent value, and not such as loses its interest the moment it is read. We want materials for use among our people.

Yours, &c.,

T. U., a Town Pastor.

Now, although such letters as these answer each other, so far as we are concerned, yet, doubtless, the writers often fancy that we are very inattentive to their suggestions, though—like the old man in the fable—we would fain, and, by turns, we try, to please all parties. The true secret of the whole matter is, that those who subscribe to periodicals of a distinctive and restrictive character, very generally, and perhaps very naturally, fall into the habit of regarding their own opinions, tastes, and feelings, as a faithful type of the entire supporters of such periodicals: hence anything which is inconsistent with that type, is looked upon with a jealous and unfriendly eye.

The practical lessons, then, that we are desirous of impressing upon every one of our readers are these:—1. That we have no such type of their opinions, tastes, wants, and feelings by which we can work—and that there is, in fact, no such type in existence; consequently, many (we do not say all) of those points which are regarded as errors, defects, and offences, by one of our readers, may be viewed very differently by another, and even by the same person, at another time, and in another case. 2. That we must constantly, and necessarily, rely far more upon the consideration, patience, and charity of our readers, to excuse, or forgive, whatever is distasteful to them, than upon our ability to please everybody, at all times—a thing which, when the interests of the Church are at stake, no honest and earnest man can do, even with the most ample time for deliberation, or opportunity for personal explanation, and where only his own opinions and language have to be defended or explained—much less can he do so in our position, and circumstances.

We regretted that other duties kept us from the interesting Service noticed below, to which we were kindly invited. We wish all prosperity to this noble work, and trust all engaged in it may be richly blessed by Him, for whose worship they have built a "glorious Sanctuary."

For the Banner of the Cross.

Consecration of Grace Church.

NEWARK, N. J.—On Wednesday last, the 4th inst., this new and noble structure was consecrated to the Service of Almighty God. It is the second Church of that name built by the Congregation, who are to worship in it; the former Church being deemed inadequate. In point of architectural

merit, it is one of the very best in the country. All things considered we deem it second to none of those built by Mr. Upjohn, its distinguished architect, and this is saying much.

The Bishop, attended by a numerous body of the clergy (in their surplices) and of the laity, proceeded from the old to the new Church; which was filled to overflowing by a large congregation, whose attention was reverently given to the solemn services throughout.

The Consecration Service, always impressive, never impressed us more than on this occasion. There were considerations, which gave to the solemnity a peculiar interest. We called to mind, that only a few years since, when the venerable and able Dr. Chapin was called to Newark to found a second congregation, many deemed the project chimerical. But in a few years Grace Church was firmly established, and Trinity meanwhile became stronger than ever. We remembered too that when the idea of building a second Grace Church was first suggested, it was thought almost wild; or would have been thought so, had it not been suggested and taken up by a layman, whose good purposes are sure to ripen into generous acts. Now we saw the original conception more than doubly realized. We saw in these results, moreover, the fruit, which through God's grace, faithful ministerial labour is sure in time to yield. And it was to us especially pleasant to trace it in no small degree to the faithfulness of friends and brethren, of Henderson, Chapman, and Ten Broeck; into whose labours other worthy successors and fellow-labourers are entering with the prospect of an ample harvest. For besides Trinity and Grace Churches, there are now springing up around them, as their off-shoots four other Parishes, with the promise of rapid and substantial growth. We saw then in this noble Church, not only the precious fruit of well directed zeal, but the sure earnest, the seed as it were, of a future rich and abundant harvest. Already have the Churchmen of Newark shown that they accept the Bishop's challenge, uttered at the laying of the corner stone of the present Church, to see that the Church in Newark should go "right onward." We doubt not that they will follow up what they have so well begun.

Of the Sermon (from the text, "Worship the Lord in the beauty of holiness") we may only say, that it was most appropriate to the occasion, as the fixed attention of all present testified.

The day was one, upon the whole, to be remembered by those who shared in its sacred and solemn joyfulness.

The following Clergy were present at the Consecration.

Diocese of New Jersey.—Rev. Drs. Barry, Ogilby; Rev. Messrs. Adams, Burnham, Clarkson, Eaton, Fackler, Frost, Germain, Henderson, Lowell, Moore, R. C., Patterson, Peet, Phillips, Putman, Roberts, Sherman, Thompson, Watson, Williams.

Diocese of New York.—Rev. Drs. Haight, Vinton; Rev. Messrs. Carder, Cooke, Duffie, Eigenbrodt, Fowler, Geer, Halsey, Harriman, Haskins, Howland, Mahan, Parker, S. P., Southard.

Rev. D. Huntington of South Carolina,

Rev. Mr. Wells of Boston, Massachusetts. — *Rev. Dr. Ogilby*

The School of Miss P. C. Evans, at West Chester, for Young Ladies, will be found advertised in our columns. The Bishop commends the school as a "Happy Home" for children; while its advantages as a scholastic institution is commended by numerous highly respectable individuals. We are requested to publish the following:

For the Banner of the Cross.

Miss P. C. Evans' School, Westchester, Pa.

This school for young ladies, so delightfully situated in one of the most beautiful towns of the State, and so eminent for the signal ability with which it is conducted, may not be familiar to some of your readers. I wish that its character may be better known, that its usefulness may be extended to the rising generation. In perusing the last Annual Address of the Rt. Rev. Bishop Potter, I was pleased to see that it had not escaped his vigilant observation. I hope, for the advantage of parents as well as the school, you will publish an extract from the Bishop's Address. I have been for years intimately acquainted with Miss Evans, as well as her mother and sisters, and can speak of their finished manners and high mental and moral accomplishments. Her institution has already accomplished much, and is destined to accomplish much more good in this Diocese. The Bishop happily sets forth one of the advantages of this school, under the exclusive charge of *four sisters* and their mother, (which will be appreciated by parents) when he says that it embraces "the comforts of a *HAPPY HOME*."

Extract from the Rt. Rev. Bishop Potter's Address to the Convention of the Diocese, at Philadelphia, May 17, 1848.

After alluding to another, excellent seminary in the Diocese, the situation of which is attractive, the instruction superior, and the advantages peculiar, Bishop Potter says:

"The same is true of the school of Miss Evans, at West Chester, which has recently been removed to a large and commodious mansion, and which bestows upon its pupils the blessings of a *thorough intellectual, moral and religious culture*, with the comforts of a *happy home*, at rates so moderate as to bring

its advantages within the reach of many who cannot patronize our more expensive schools."

The Winter Term of this institution opens in November next. Circulars may be had by applying to the Principal, or to her brother, Henry S. Evans, West Chester.

St. Mary's School, Raleigh, North Carolina.

RIGHT REV. L. S. IVES, D. D. L. L. D., VISITOR.

REV. ALBERT SMEDES, RECTOR.

We have received the Circular of this Church School, and have great pleasure in making known as far as we can, its claims to patronage. Of course our own opinion of these must be formed upon our personal knowledge of those who have the supervision and conduct of this Institution, and from a consideration of the course of study, and method of discipline as set forth in the Circular received. Upon these grounds we must express a most favorable judgment. "The situation of this school," we are informed by the Circular, "is all that can be desired for convenience, for health, and for beauty. It is about a mile from the Capitol, on elevated ground, and in the midst of an oak grove of more than twenty acres." It has also "been remarkably favored in the health of its pupils."

We have received a gentle hint that the Banner is inclined to be partial in commending schools in its vicinity. The Editor of the Banner can honestly disavow any undue partiality. He has never shown any unwillingness to assert the just claims of any school which he could honestly commend. It is to be expected, and perfectly right, that we should feel greater confidence in commending those Institutions of which we can speak from immediate observation. And there is not a single school in the Church, whose Circular we have received, of which we have failed to speak as warmly and kindly as truth would permit.

And certainly we are justified in so speaking of an Institution which is under such control, as that designated by the names of its "Visitor" and "Rector." We cannot better commend it than by quoting the concluding words of the Circular.

"The Rector has seen so many instances in which the acquirements and accomplishments that wealth has purchased for children, have proved to them in a reverse of fortune, their best friend and their only support, that he often urges upon his pupils, as a powerful motive to diligence, the certain and honorable means of independence within their reach, and endeavors to make the standard of attainment among them, the fitness to become teachers of others. This indeed, in any circumstances, is the vocation of a woman in the most important and interesting relation which she sustains in life. SHE MUST BE A TEACHER—of children, whose minds receive from her their first, and most durable impressions, impressions that stamp their objects for time and for eternity, as good or evil, happy or wretched.

This consideration, the importance of which, it is impossible to exaggerate, is ever present to the mind of the Rector in his efforts for the moral and religious instruction of his pupils. In this department he finds the utmost benefit from the daily and Sunday services of the Chapel. In its 'blest seclusion from a jarring world,' its congregation consisting exclusively of the pupils and their teachers, with no person or object to tempt the eye or the thoughts to wander; in the simplicity and directness of its teachings adapted to the minds of children, often suggested by occurrences of interest among them, and always having systematic reference to their being built up in the faith and knowledge of the true God our Father, and of his Son Jesus Christ our Saviour, and of the Holy Ghost the comforter; in the order and regularity of its services, in which all bow the knee in prayer, and stand up in praise, or sit in the attitude of attentive listeners; in its audible and full responses proceeding from every mouth; in its chants and hymns sung by young voices which nature has sweetly attuned, and which daily practice, with the organ's solemn accompaniment has perfected; and in its celebration of the holy rites and sacraments of the church; are furnished aids for the forming and developing of religious character, which no other agency could supply.

Their happy influence is perceived in the harmony and affection which unite our children together as a family of sisters, in the general order and good conduct of the school, in the influence over the pupils of appeals to their better feelings and sense of duty, when admonition is necessary, and in the sincere consecration of themselves, by many, to the love and service of God in his holy Church. These are fruits of the discipline of St. Mary's School, which we ascribe with humble gratitude to 'the good hand of our God upon us;' or rather, looking to the future, they are seeds which she has sown, and which scattered with her pupils throughout the land, will produce, we may hope, in the present and in future generations, the abundant harvest of righteousness and peace."

RALEIGH, APRIL, 1848.

The thirteenth term of this School will commence on WEDNESDAY, the 7th of June, and continue till the 10th of November. The following term will commence November 11th, and continue till April 18th, 1849.

ST. MATTHEW'S HALL, FOR THE EDUCATION OF BOYS, ON CHRISTIAN PRINCIPLES, AT PORT COLDEN, WARREN COUNTY, N. J.—Of this School the Rev. P. L. Jaques is Rector and Proprietor. For further particulars see the advertisement.

We know the situation of this School well, and a better or safer one was never chosen for the purpose. We know also

the Rector well, and this knowledge inspires the highest confidence in the care which will be given to the training of his pupils, not only in earthly knowledge, but in higher and better attainments.

Those parents who wish a quiet, secure, and happy abode for their children, where they will enjoy the advantage of sound and faithful instruction, and governed by mild and careful discipline, will find such a place, we are sure, in St. Matthew's Hall.

Academy of the Protestant Episcopal Church.

No. 341 Market Street.

A public review of studies in this Institution will be in progress throughout the week, beginning on Monday, Oct. 16.

The presence of the parents of pupils, of the Clergy and other friends of the Church, is respectfully invited.

DAILY ROUTINE, (EXCEPT ON SATURDAY.)

Prayer, Religious Instruction, and Elocution, from 9 to 9½, A. M. Recitations, from 9½ to 11½.

Interval for relaxation, from 11½ to 12, M.

Recitations, from 12, M. to 2, P. M.

G. EMLIN HARE, Principal.

CHRIST CHURCH, DELAWARE CITY.—We regret that the notice of the laying of the corner stone of this Church, did not reach us in time for last week's paper. The ceremony was appointed for the 10th, and, as the day was propitious, so we trust was all connected with this good beginning of a noble work.

We understand that this is a promising and important field for the Church, and that in completing what has been so happily begun, the aid of more favored brethren would be well bestowed. The Parish is under the pastoral care of the Rev. Andrew F. Freeman.

We have several new works on hand, but must defer the notice of them for another week.

We must however mention that we have received "THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER, Vol. 1, No. III, October, 1848. From the partial examination we have been compelled to give it, this seems an interesting and able number. The leading article "Kenrick on the Primacy," continues the subject with even greater learning and power than the first portion of this discussion already largely quoted from. We subjoin the table of contents.

Art. I. "Kenrick on the Primacy." Art. II, Origin and use of the Creeds. Art. III. Primacy of all England. Art. IV. Bishop Chase's Reminiscences. Art. V. Oliver Cromwell. Art. VI. The Catacombs of Rome. Notices of Books, Ecclesiastical Register, Summary of Home Intelligence, Summary of Foreign Intelligence.

Nashotah.

The Editor of the Banner acknowledges the receipt of \$5 60 "from the Parish of the Ascension, Carroll co. Maryland, for the Rev. Mr. Breck, Nashotah."

Foreign Intelligence.

Although the last English Church papers have little news of general interest, we copy, with great satisfaction, the following from the English Churchman.

"With regard to a statement from a correspondent, which we published a fortnight since in this place, on the subject of a revision of the Prayer Book, the *Record* of Monday, in a very unnecessarily offensive article, makes the following announcement:—

'We assert, on authority not to be questioned, that there is not a shadow of foundation for the statement.'

We rejoice to hear it, and we sincerely hope that, as there is 'no shadow,' so there is no 'coming event' of the kind. The *Record* adds, that a false report of an intention to appoint a Suffragan Bishop for the Diocese of Canterbury was, some time since, "set on foot by the same parties." If this is intended to refer in any way to this journal, we beg to say that that report did not appear *first*, nor, we believe, *at all*, in our columns."

BISHOP DELANCEY'S EPISCOPAL ACTS.—The following is the summary of duties discharged by the Bishop of Western New York, for the last year, as set forth in his address to the Convention of the Diocese. We copy it from "the Gospel Messenger."

During the year, I have officiated in eighty-one organized Parishes of the Diocese, and in 10 places where the Church is not organized. In some few Parishes, I have officiated more than once.

I have baptized 4 infants, and 3 adults, in all 7.

Calendar.

OCTOBER.

15. 17th Sunday after Trinity.
18. St. Luke, the Evangelist.
22. 18th Sunday after Trinity.
23. St. Simon and St. Jude, the Apostles.
29. 19th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

OCTOBER.

15th. Minersville and Schuylkill Haven.
16th. (3 o'clock P. M.) Bloomsburg. Evening, Danville.
17th. A. M. Sunbury; P. M. (2 o'clock), Northumberland. Evening, Louisburg.
18th. A. M. Milton; P. M. Derry; Evening, Muncy.
19th. Muncy, (Convocation).
20th. Evening, Williamsport.
22d. Bellefonte. 23d. Evening, Phillipsburg.
24th. A. M. Morrisdale; P. M. Clearfield.
25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Died.

On Saturday evening last, CHARLES BANCER BEASLEY, aged eight months and two weeks, infant son of the Rev. Frederick W. Beasley, Rector of All Saints' Church, Lower Dublin, Philadelphia county.

Acknowledgements.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop Wolf, from the 8th of September, to the 8th of October, 1848.

From Mr. J. Welsh, Jr.,	\$100 00
Mr. F. King,	100 00
Miss Anna Taylor,	100 00
Mrs. Mary King,	100 00
A Lady of Christ Church,	100 00
Mr. Thomas Robbins,	100 00
A donation from Mrs. W.,	2 50
Cash,	7 00

Making the whole sum collected, and now in hand, six thousand and five hundred and fourteen dollars.

Receipts of the "Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania," from March 18, to October 9, 1848.

From St. Paul's Church, Montrose,	\$4 28
St. Mark's " New Milford,	7 48
H. B. of St. Mark's,	4 00
St. Matthew's Church, Sunbury,	6 00
St. James' " Lancaster,	5 00
Mercer Co., per Rev. Richard Smith,	4 00
St. John's Church, York,	2 50
St. James' " Schuylkill Haven,	6 00
St. Thomas' " Whitmarsh,	12 00
Trinity, " Pittsburgh,	131 00
St. Paul's " Wellsboro',	8 00
All Saints' " Paradise, Lan. Co.,	7 50
Gloria Dei " Southwark,	25 00
Trinity, " Pottsville,	5 00
A "Friend of Domestic Missions," per	
Rev. Dr. Upfold,	200 00
Donations and subscriptions, including	
\$100 from L. G. T. J.,	117 00
Interest on Investments,	193 00
St. Peter's Church, Phoenixville,	5 00
Trinity Church, Southwark,	50 00

Two hundred and fifty dollars more than the balance in the treasury will be required to pay the amount which will be due to the Missionaries on the first of next month.

On their behalf, the Treasurer, respectfully, but earnestly, solicits contributions from individuals and parishes. JAMES S. NEWBOLD, Treas.
Philadelphia, October 9, 1848.

The undersigned most gratefully acknowledges the following sums for the erection of a Church at Jones' Cross Roads, Washington Co., Md.

Hezekiah Clagett, Esq.,	\$100 00
John Breathed, Esq.,	100 00
We need yet \$400. The Church is designed to be built in the midst of a thickly settled people, who were till now entirely destitute of any stated religious service. Dr. Maddox has given a beautiful site for the edifice.	
Any aid from the charitable, to whom God has given the means, will be most welcome to the little parish just struggling into existence. The subscriber, the Missionary for the congregation, will receive any donations that may be given.	
ROBERT H. CLARKSON,	
College of St. James, Md.	

The Librarian of the College of St. James', Md., gratefully acknowledges the receipt of the London Quarterly, the Edinburgh, the North British and the Westminster Reviews for 1847, from Miss Lucy Montgomery, Eglinton, New Jersey.

Any donations of books will be most welcome, and may be sent through Castings, Balt., directed to "the Librarian" of the College.

The undersigned gratefully acknowledges the receipt of \$65 50 being the first half of the second year's stipend for a Missionary at Nashotah, through the hands of the Rev. Dr. Upfold; also, one hundred dollars from a "friend to Domestic Missions," for the Mission School at Nashotah, through the same.

JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah Lakes, Wis., Sept. 27, 1848.

The undersigned, Missionary at Fayetteville, Ark., thankfully acknowledges the receipt of one hundred Prayer Books, from the Bishop White Prayer Book Society, for the use of four missionary stations in Arkansas.
W. C. STOUT.
Philadelphia, Oct. 6, 1848.

BOOK AND JOB

PRINTING ESTABLISHMENT.

No. 9 George Street, Philadelphia.

Notices.

CONSECRATION.

The new Church edifice in the borough of Minersville, will, with Divine permission, be consecrated to the service of Almighty God on Sunday, the 15th of October. The Clergy and others interested in the prosperity of the Church are respectfully invited to be present. Service to commence at 10½ o'clock, A. M.

M. HIRST, Rector.

CHURCH OF THE ATONEMENT.

Sunday Services.

During the remainder of the Summer Morning Service will commence in this Church at 10½ o'clock. Afternoon Service at 5 o'clock, P. M.

Advertisements.

A LADY residing in the country wishes to take charge of five or six children, for board and tuition. Terms, \$150 per annum, or, including Music, French and Drawing, \$180. References: the Bishop of Pennsylvania; the Principal of the Retreat, Schoolhouse Lane; A. Martin, Esq., Schoolhouse Lane; J. Peacher, Esq., Roxborough; Dr. Treichel, Custom House; J. Kempton, Esq., Manayunk. Communications to be addressed to S. R. H., b. x 58, Post Office, Philadelphia. Sept. 16.

This Day Published,

Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity, with Questions for the use of Bible Classes. By the author of Reasons Why I am a Churchman.

R. S. H. GEORGE,

No. 16 South 7th street, above Chestnut.

Male Teacher Wanted.

A young man, who has been accustomed to the instruction of boys, and who would be willing to take charge of a class of a limited number, is wanted in New Castle, Delaware.

He must be a thorough English scholar, and capable of teaching the Mathematics and Classics, if required. The compensation, at first, may be moderate; but there is every prospect of such an increase, as will speedily justify a salary fully adequate to his support.

Address the Rector of Immanuel Church, New Castle, who, upon application, will furnish further particulars. Oct. 14

St. Matthew's Hall,

Port Colder, Warren County, New Jersey.

This Institution is beautifully located in the mountainous district of New Jersey, and the experience of four years has proved the situation to be remarkably healthy. The buildings, which have recently been improved, are large, convenient, and airy. Boys are received from five and six years old and upwards. The merits of this school are now well known, and speak for themselves. The Rector regards his pupils as his children, and gives his special attention to the formation of their correct moral and physical, as well as mental habits. Parents and guardians sending their sons and wards to the Hall, may rely on the faithfulness of the Rector and his assistants, in the discharge of their duties towards all committed to their care.

The terms, for Tuition, Board, Washing, &c., are \$150 per year, or \$75 per session of five months, payable always in advance. Books, French, German, Spanish, Music, Drawing and Painting, extra, at moderate charges.

The Winter Session opens on the first of November. For the admission of pupils, or further information, apply to the Rector.

REV. P. L. JAKES.

Cottage Seminary,

Mantua Village.

The exercises of this School commenced October 1st. The studies embrace the higher branches of the English and the French and Latin Languages. Apply to the Principal for information as to terms, &c.

EDWARD C. JONES.

FROM THE REV. DR. MORTON,

Rector of St. James' Church, Philadelphia.

REV. AND DEAR SIR:—

As you intimate that a line from me may aid you in your present undertaking, I cheerfully state that I feel perfect confidence in your capacity to instruct in all the branches usually taught in Classical Schools. Your highly respectable honour obtained at the University of Pennsylvania, and what I have personally known of you, being my reasons for such an impression. In your moral character and religious principles, I need not say I have entire faith, and if my warm wishes and personal efforts can aid you in your work you may fairly command the latter as you already possess the former.

FROM REV. WM. H. ODENHEIMER,

Rector of St. Peter's Church, Philadelphia.

From a personal knowledge of the Rev. Mr. Jones, I feel happy in being able to concur in all points with the above recommendation of Rev. Dr. Morton.

ADDITIONAL REFERENCES.

The Faculty of the University of Pennsylvania; Robert M. Patterson, L.L.D., President of the Mint; and Dr. Francis West.

Oct. 14

Church Review and Ecclesiastical Register.

The third number of this work will be issued on the first of October. The work is furnished upon the following terms.

Single subscription, payable annually, in advance,	\$3 00
able in advance of the issue of second volume,	5 00
Two subscriptions to any one volume, payable in advance,	5 00
Any person becoming responsible for four copies, receives a fifth copy gratis.	
To Missaries of the Church, Foreign, Domestic, and Diocesan, the work is furnished at	2 00
All Communications must be addressed to the "Editor of the Church Review," New Haven, Conn.	
Sept. 23—31	

Female Teacher Wanted.

A lady is wanted to take charge of a School within a few hours ride of this city. She must be competent to teach thoroughly, all the usual branches of English; and must be a communicant of the Church. Her home will be in the family of the Rector of the Parish, for which she will be at no charge. Her pecuniary compensation, in addition, will be moderate, but sufficient for one who is willing to labour for the cause of God and His Church. The school will be conducted strictly according to the principles of the Church. Apply to
JAMES S. NEWBOLD,
Sept. 16—18 16 South 7th street.

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whenever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—4N

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m S. & E. CHAPMAN.

St. James' Grammar School.

The Classical department of St. James' Parochial Schools will re-open, after the summer vacation, on Monday, the 4th of September.

Classes for beginners will then be formed.
Rev. JAMES BONNAR, B. D., PRINCIPAL.
St. James' Grammar School. Aug. 19—3t.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education.

The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md.

P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches. Sept. 9—4t

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.
REFERENCE—Rev. Alfred Lee, D.D., Rev. E. M. Van Deusen, Wilmington, Del. Sept. 2—4t

Cheap Episcopal Books.

No. 16 South Seventh Street, above Chestnut.
JUST RECEIVED—Patrick Lowth and Whitty's Commentary, in 4 vols. 8vo. New American edition.
Sermons by Rev. Edward Manning, M. A. First American from the 4th London edition.
Prownell's Commentary on the Book of Common Prayer.

Hawthorne, a Tale of and for England, in two vols. Fifth American edition.
Divine and Moral Songs for Children, by Isaac Watts, D.D., with 24 illustrations.

The Book of Animals, for the Amusement and Instruction of Young Persons. Illustrated with 12 engravings. Always Happy, or Anecdotes of Felix and his sister Serena, written for her Children by a Mother.

Thoughts on Gospel Miracles, by the Rev. John Williams, D. D.

Splendid assortment of Standard Prayer Books and Lessons, very cheap.

For sale by R. S. H. GEORGE,
Sept. 30 No. 16 South 7th st., above Chestnut.

Books for Presents.

PREPARING FOR PUBLICATION.

1. The Women of the Bible, delineated in series of Sketches of prominent females, mentioned in Holy Scriptures, by clergymen of the U. S. Illustrated with eighteen characteristic steel engravings, edited by J. M. Wainwright, D.D., one vol. large 8vo.

2. The Book of Pearls, a choice garland of Prose, Poetry and Art. Illustrated with 20 elegant steel engravings, 1 vol. 8vo., beautifully bound.

3. The Sacred Poets of England and America, from the earliest period to the present time, chronologically arranged, with critical notices by Rufus W. Griswold. Illustrated with steel engravings, 1 vol. 8vo.

4. The Lady's Annual, a Souvenir of Friendship and Remembrance for 1849, edited by Emily Marshall. Illustrated with 26 steel engravings.

5. The Juvenile Scrap Book, a Christmas and New Year and Birthday Present, edited by Grandfather Prettymann. Illustrated with 28 steel engravings, 1 vol. 8vo.

GEO. S. APPLETON, Publisher,
Sept. 23 148 Chestnut st.

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

THE RETREAT,

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Railroad.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD Assistant Principal, M. FELIX DROUIN, late Professor of the University of France, Teacher of French and Latin Mr. J. A. GETZE, Teacher of Music.

Letters for "Retreat" to be addressed Box 558, Post-office, Philadelphia.

Refer to the Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk. Jan. 22

At Reduced Prices for Cash only

Published and for sale by

THE GENERAL POTESTANT EPISCOPAL SUN DAY SCHOOL UNION, Depository No. 40 John street New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred,	\$2 00
Prot. Epis. Sunday School Book, No. 1,		1 25
" " " " " No. 2,		1 50
" " " " " No. 3,		1 75
" " " " " No. 4,		3 50
Questions on the Sunday School Books,		4 00
Catechism No. 1, (Scripture Catechism),		1 25
" " " " " No. 2, (Catechism broken into short questions and answers),		2 00
" " " " " No. 2, (Catechism enlarged by Bishop (chart), stiff covers,		6 00
" " " " " No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ),		4 00
Beaven's Help to Catechising,		6 00
Lloyd's Catechism on the Evidences of the Bible,		2 50
Church Catechism,		1 00
First Truths,		2 00
Duty to God,		05
Church Primer,		1 25
Sunday School Liturgy, and Psalms and Hymns, stiff covers,		6 00
Manual of Short Prayers for Children,		1 00
Harmony of the Creeds,		2 00
Questions on the Book of Common Prayer,		2 00
Collects from the Prayer Book,		1 50
Questions on the Collects, stiff covers,		6 00
Catechism on the Collects,		20 00
Epistles and Gospels from the Prayer Book,		6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers,		8 00
Manual of Oral Instruction upon the Bible,		2 00
Easy Questions for a Little Child, with answers in the words of Scripture,		2 00
The History of our Blessed Lord, in Easy Verse,		6 00
Bible Companion, vol. 1, Old Testament,		18 00
" " " " " vol. 2, New Testament,		20 00
Questions on St. Matthew, part 1, stiff cover,		6 00
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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 21, 1848.

[Vol. X.—No. 42.—Whole No. 512.]

Selections.

From the Missionary.

Lines by the Lake-side.

This placid lake, my gentle girl,
Be emblem of thy life,
As full of peace and purity,
As free from care and strife;
No ripple on its tranquil breast
That dies not with the day;
No pebble in its darkest depths
But quivers in its ray.

And, see, how every glorious form,
And pageant of the skies,
Reflected from its glassy face,
A mirrored image lies:
So, be thy spirit ever pure,
To God, to virtue given;
And thought and word and action bear!
The imagery of Heaven.

Pine Bank, 30 July, 1831.

From the Church.

The Sunday Slide.

"I do hope we shall have plenty of ice now," cried Dickey West, as he ran down the lane on Saturday evening, after playing at snow-balls on the common. "Look, Joe! the snow does not stick to my shoes a bit now, as it did a while ago. It freezes hard, sure enough!"

He kicked up the snow as he ran along, and it flew before him in the cold wind. "It would not do for snow-balls now!"

Joe was cantering through the snow behind, with his hands thrust into his pockets, and panting with open mouth. He laughed to see Dickey's breath like smoke in clear frosty air.

"Anybody could tell it was freezing," said he; "for there was no making a fresh snow-ball, even before sunset. There will be fine sliding on that large pond on the common in a day or two."

"I had not one slide all last winter, because of my 'bad foot,'" said Dick: "those chilblains! I hope I shall have none this year. I say Joe, there's nothing in this world I like so well as sliding."

"The frosts seem to last no time this winter," said Joe, as they walked on quietly, being now out of breath. "I wonder whether this will be for more than a day."

"And to-morrow is Sunday! We must have a good slide on Monday after school!—What's the matter now?"

Joe gave him a pull. "Look, Dick! there's the parson coming round the corner, and Miss Ford."

The two little boys drew on one side, pulled off their caps, and made their bows.

"Well, my lads," said Mr. Ford, "how do you like the cold winter?"

The little boys grinned merrily. That was their answer and Mr. Ford understood it.

"How do you like the snow-balls?" said Miss Ford, smiling; and then they grinned still more.

After Mr. Ford and his daughter had passed on, she said something to her father, and they looked back.

"Now remember boys," said Mr. Ford, "that to-morrow is Sunday. Remember there must be no sliding on the pond, to make you late for church. No reward-tickets and the cane besides, for those who do!"

"Remind the others of it," added Miss Ford.—"Don't forget what happened last year. Keep sliding for Monday."

They walked on; and the boys having taken breath, scrambled over a gate, and ran across a field or two through the snow to their cottages on Low Green.

Joe ran in to his mother, Widow Deane, having rubbed the snow from his shoes upon the old broom which stood by the door, though there was not much to be rubbed. Then he went into the shed to help his mother to chop up some wood for the fire next morning, and to get everything ready for Sunday. He was very handy, and always got up early on Sunday morning to light the fire and set on the kettle, that his mother who had hard work in the week going out to wash, might not have to get up in the dark.

When he told her how hard it was freezing, she said she knew it, for she had walked over the pool from Farmer Reeves's, instead of going round by the road; so she knew the ice would bear.

"But now, Joe, remember last year," said she:—"you got into trouble one Sunday about that pond on the common. You are a bigger boy now, and must mind what you are about."

Joe told her how he had met the parson, and said that would help him to remember. In his heart he had some doubts about

Dickey, who was said commonly to be "a terrible one for the ice;" but he said nothing of that to his mother.

Next morning it was cold and brisk as any day that January. After Joe had lighted the fire, and seen the furze and twigs blaze up, the little lattice-window was still sparkling with frost—as you may have seen it, in the shape of leaves and trees—and when the sun shone first upon it, it was as pretty a sight as you need wish to see. The icicles hung like long sticks of glass from the thatch of the cottage; Joe pulled them off as he went out to church, put them in his mouth as if it had been barley-sugar, and then cried out and laughed when his teeth tingled, as if he had played off a good trick upon himself.

He called for Dickey West and his sister, as he went by their cottage at the other end of the green. They all lived so far from the church that they had to make haste, so as to get into the school-room, which was close by, in time to have their names called. This fine morning, however, they had started sooner than usual, and had more time, as they thought, before them. So when they got to the open road, which led up the common, they walked slow to take breath.—Several children joined them from the edge of the common, some going on before, and some straggling behind.

At last they came to the pond. There was a fine long slide already made.

"Who can have been there already?" said Jenny West. Joe supposed it was the boys who had come there to make a hole at the end of the pond to water the horses.

Some of the boys got a slide as they went, and then hurried on. The girls put one foot on the smooth ice to feel it, and then turned back into the road. They were rather sorry afterwards; for when stepping through the snow off the road it worked into their shoes; and very cold their feet were in church, when that snow was melted, and soaked through their stockings.

Dickey said "he must have one slide more." Joe followed him. But just as he was going to start, he thought either of Mr. Ford, or his mother, or of both; and he pulled Dickey back.

"Oh, come along—never mind sliding now—don't you hear the bells going?"

"Come, Dickey, come!" said his little sister.

"I shall have one more slide—as if I could not catch you up, every one of you! I dare say I never ran up the common when you were all forced to walk?"

"Not in the snow, Dickey—do come! There again! don't you hear the last chime?" said Jenny. "Look! there's old Mrs. Thompson—she is as good as a clock, you know."

"And don't I know that Mrs. Thompson sets out half an hour before anybody else, that she may sit and rest before church begins? Have not we heard that a thousand times? Don't keep on pulling me—I'll follow you, I tell you."

Jenny stopped a moment longer, and then ran on. Joe still stood there. He had no mind to stay after Mrs. Thompson, who was indeed as good as a clock, was gone by; but he could not bear to leave Dickey behind.

"Hark, Dickey! look! sure enough there's the squire's coach coming up the hill—indeed there is!"

Dickey looked and saw it. He knew he was wrong, but he would not take warning.

"Well, what care I for the squire's coach?" was his answer. "They always go early, that there may be time to put up the horses. And I can get on as fast as those old coach horses any day." But remembering that though the horses could not tell of them, somebody in the coach might, he got off the ice at last, and ran up the hill with Joe.

Joe now felt quite easy; but it did not last long.—From the common, a road led to the village and the church. By the road was a ditch, wide in some places. Most unfortunately it was frozen over, and a slide was already made in one part. Dickey was on it in a moment, and poor Joe in despair.

"It's all up with Dickey now!" thought he. "Dick, Dick! there's the little bell going!" and off he set himself at full speed. It was well for him that it was not the last bell when the clergyman went into church. By running hard he reached school in time to answer to his name, and go with the others into church. So all was safe with him. But where was Dickey West?

Dick's conscience was now asleep. He went on sliding till he was tired, first hoping no questions would be asked, and then thinking one absence could not signify at Easter, when the rewards for regular attendance would be given. He chose to fancy all sorts of impossible things, rather than to suppose he should get into trouble for such a bad thing as playing truant in church-time.

At last he saw two or three red cloaks at a distance. He knew the service was over. And now he might have asked himself what had he gained? The sport was over and the difficulties must now begin.

He shrunk away down a narrow side lane, that he might not be seen; he knew it led towards home. The snow had drifted in high heaps on each side of it, and he had hard matter to flounder through. At last it ended at the gate of a field. He struck across this, and had a hedge to climb. He reached the top of

the bank with some labor, by catching at a branch. It was dead, and gave way with his pull. Dick rolled backwards into the ditch, first into the snow, and next, as his weight broke the ice, into the water below. He scrambled out, he could hardly tell how; and then fishing his cap out of the snow, wandered round the field till he found a stile. This he climbed over, and plunged knee deep into a drift of snow on the other side. He was hot and tired, and forced to sit down on a log of wood to rest. But before long he felt all in a chill, and plunged forwards again, panting across the snowy fields. His shoes were full of wet, and his feet smarted and tingled sadly.

Now all this would have been nothing worth minding to a boy who was doing his work, or, at any rate, was doing no harm. It would have been something to talk and laugh about afterwards by the fireside. But it is quite different to any one with a bad conscience—a bad conscience takes the spirit out of both boy and man.

Dick wandered on tired and hungry, till at last he got home to Low Green. The Wests were a large family, and Dick's father at this time was laid up with the rheumatism. His mother had enough to do with nursing her husband, and all her work besides. She said she had no time to see to the children's going to school in time. She asked no questions. His eldest sister guessed there was something wrong; but she gave him a bit of something for his dinner, and took no more notice. It was now snowing; and none of the family went to afternoon church. Whether they could have done it, it is not our business now to inquire.

In the mean time Joe wondered what Dick had done. He himself had brought his dinner, and so had Jenny West, and some others. They had leave to eat it in the school-room, and then to run out and warm themselves. When the other children came into school at two o'clock Joe was afraid to ask any of them about Dick. He wished, if possible, not to tell of him. But after church he could not help hearing that there was a talk of somebody who had been seen on the ice in church-time that morning—a little boy in a cloth cap. Mrs. Lewis had gone out of church with the young woman from the poor-house, who had fits. As she led her home, she remembered seeing a boy on the broad ditch in Church Lane. But she was minding the young woman, and did not give it a thought at the time,—at least to see who it was.

Jenny West said to Joe, as they went home:

"You know about Dick; but don't tell of him, Joey. He will be beat, I know, besides losing his ticket."

"That I won't, Jenny, unless I am asked. I hope I shall not be—I will keep out of the way of it."

"What's that about?" said Widow Deane, who overtook them, and gave Joe her big Prayer-book to carry. Jenny was forced to tell Widow Deane the truth, who was at first anxious about Joe, and now praised him for having kept out of the scrape.

Joe turned red, and said, "I did take one slide."—He remembered he had been punished for it last year, and he did not wish to be praised now; so he began skipping and running towards home.

He hoped he should not be asked about Dick, and thought he would keep out of the way of questions as much as possible. And then he thought about to-morrow, and the pleasure of sliding between school-hours, without feeling that he was doing wrong, or having any punishment to fear.

Now he had a nice warm fire to enjoy, and tea with his mother. They always had these comforts on Sundays, though not always in the week. When tea was over, Joe got one of the candles which his mother made herself with the rushes which he pulled from the marsh; he stuck it in the socket over the mantle-piece. Then old Master Wilson, who could not read himself, and had besides little fire of his own, came in as usual from next door. Widow Green and Joe read aloud the lessons for that Sunday, and some chapters besides. Joe said the collect, and repeated what he had learned about that and the Epistle and gospel at school. Old Master Wilson sighed, and wished he had been able to get schooling when he was a young chap like Joe. And then went on talking how things used to be when he was young, till it was bed time.—Joe scrambled up the ladder to bed. After saying his prayers he looked out,—all was white and frosty.

But in the morning, before he was well awake, he fancied he heard something drop, drop, from the roof. "I hope," said he, still half asleep, "it is not the old story of the snow melting upon mother's bed, as it did last year; but she can have mine, and it won't hurt me."

Being now quite awake, he jumped up, and called to his mother to know how it was.

"No, no, Joey, it does not come through. But it is thawing, sure enough."

Then Joe first recollected there would be an end of his sport on the ice. He came down rather dismal, thinking how dirty and wet everything would soon look.

He splashed through the melting snow to school, and looked sorrowfully at every ditch and pool. There was plenty of ice still left, to be sure, but it was all melted at the top—Much of it was floating in water. It was hard work getting on through

the slippery and melting snow; but he reached school in time. There was Dick West in his place.

Joe set to his work as usual; and towards twelve o'clock he was so busy with his writing, that he did not hear the beginning of what now took place.

When he had put away his writing book and slate, and looked towards the master's desk, he guessed how it was.

There stood Dick, looking frightened and puzzled; the master grave and displeased.

"Somebody must have told of Dick, I hope they won't ask me. I would not be in his place now for something. But I wish he could get off. I remember last year." These were Joe's thoughts. Who told of Dick he could not make out; but the master seemed to know all about it, and he feared Dick had been denying it.

"Who set out with him to school?" said the master.

No answer.

Joe shrunk down among his companions, or at least tried to do so.

"Who lives in the house next to West's?" again asked the master.

"Old John Wilson—and Widow Deane—Joe Deane"—cried several voices.

"Joe Deane, stand up!"

Poor Joe obeyed with tears in his eyes. He saw the cane, and knew what must follow. To say the truth, he had felt that cane himself, so he could well feel for Dick. He stood a few moments—what a long time it seemed!—while the master looked at him. He seemed to know what was in Joe's thoughts for he said, "Well I do not want you to tell of another more than need be. I know enough without asking Joe Deane. West it is no use denying it. You are to be punished first for playing truant, and making it far worse by doing it in service-time. Besides you have told me a lie about your bad foot, to excuse yourself. Hold out your hand!"

"Oh, forgive me, Sir, please forgive me! I'll never do so again—never," said Dick, with something between a cry and a howl.

"Hold out your hand!" was the only answer. And then followed two or three severe cuts on the hand.

Dick long remembered the pain; anybody would who had received such cuts on the hand as Dick received that day. He cried bitterly. He was ordered to stay in school instead of going out with the rest, and this for a fortnight; so there was little play for Dick all that time, you may suppose.

The master called afterwards at West's to speak about it. His mother said he was an unlucky boy, always getting into trouble, and she hoped he would be well beat if he did so again. Poor Jenny cried; and Joe was very sorry, though he said nothing to him. Nor did Dick ever name it to Joe; but I believe he long had an uncomfortable feeling when he passed the pond on the common; and instead of slighting Jenny's warnings, he was very well satisfied afterwards to keep the road to church along with her.

As for Joe, the frost came once more, and I believe he had his sport upon the ice before the winter was over; but if there had been no more ice that year, whose place would you rather have been in? Would you have been Dick West with his morning of pleasure, his caning, and, worst of all, the sin of keeping from church upon your conscience,—or Joe, who had done his duty, and shunned temptation, and could go home cheerfully on Sunday evening without having any such bad conduct on his mind?

Edith Aubrey; or, The Wet Sunday.*

A pleasing little tract under this title has been forwarded to the office of the Society. Permission has been asked, and obtained, to reprint it; and it is now given, in an abridged form, with the hope that it may be found both interesting and instructive, especially to the young.

It was Sunday morning. The rain fell in torrents, the wind moaned dismally in the chimney, whilst ever and anon a fitful gust sent the rain-drops pattering against the drawing-room windows. Little Edith Aubrey often cast a wistful and sorrowing glance at the desolate scene without, as she sat in her own pet chair by the warm and blazing fire, closely enveloped in a large shawl; for Edith was that day an invalid, and strictly forbidden to leave the genial atmosphere of the drawing-room. "Oh, mamma!" at length she exclaimed, "how sorry I am to see this wet Sunday morning; must I really stay from church to-day? I have not missed church for so many, many months; I really think it would not hurt me to go, if well wrapped up in my warm cloak and furs."

"My dearest Edith!" replied mamma, "you know the doctor has prohibited your quitting the house while this influenza continues; and my Edith cannot wish to be a rebellious patient."

"No, indeed, mamma! but it does so grieve me to be absent from church; and tears came into Edith's eyes as she spoke. Her mother gently approached, and said in the kindest manner—"Yes, my love! I know it grieves you, and it is right it should grieve you; I hope it always will grieve you to be absent from God's house of prayer; but remember, Edith, whose prisoner you are. It is not the influenza, nor the doctor's order, nor am anxious regard for your health; all these are only the means, simple instruments in God's hand; but it is God Himself who sends you this little chastisement for your own improvement, or to correct some fault, which, perhaps unknown to yourself, may lurk in your heart."

"But, mamma, it must be right to wish to go to church."

"Assuredly, my love; but, reflect for one moment;—you take delight in attending church; it is a real pleasure to you;—it may be, with such happy feelings, you have rather been gratifying your own wishes, instead of looking simply to God's will; and now He sends you an illness to detain you at home, you not only mourn, but—I know it is so—there are murmurs swelling in your heart; oh, my child! remember it is His will that imprisons you, and pray that you may learn to bow sub-

* From the Quarterly Paper of the Society for the Propagation of the Gospel in Foreign parts.

missively to that most holy will, even when it demands the temporary sacrifice of some of the purest and noblest aspirations of your soul."

"Edith remained silent, and bowed her head in humble thought. Her mamma continued—"If thus it grieves you to miss your customary attendance at church for one Sabbath, learn to think with pity on the poor emigrants, who, in the far wilds of Canada, Australia, and other of our Colonies, are, unhappily, too often deprived of the ministrations of the Church, not for one Sabbath only, but for months, aye, sometimes even for years together."

"Poor emigrants! how desolate their Sundays must be without a church to attend! But why do they go away from this country, mamma?"

"Poverty, Edith, stern poverty it is which obliges them to quit their native land, to abandon the home of childhood, the hills and valleys endeared by so many sweet recollections, and, more than all, the village church, where once themselves, and in after years their children, received in Baptism a Heavenly Father's blessing—the altar where, one by one, the elder children, as they had received the holy rite of Confirmation, were severally taught to kneel beside their parents, in humble faith and adoration of the present Saviour, whose "flesh is meat indeed," and whose "blood is drink indeed." And the iron hand of poverty forces them from these hallowed privileges, over the dark blue waters, far away from the sound of the bell of the village church;—and they penetrate the trackless forest, and raise the log-hut to shelter the helpless children; and the trees are felled, and the once tangled brake is changed into the fruitful field, and the log-hut gives place to the neat farm-house;—but where is the Sabbath-bell?—where is the village church?—Oh, that we, in favoured England, would arouse ourselves, that the ears of the poor exiles may once more be gladdened with the sweet bell of the church of their fatherland!"

"But, mamma, are there not churches at the Mission stations?"

"Yes, there are churches at those bright spots in the desert, and thrice happy are they who dwell within reach of the holy services; but many of the settlers are miles, sometimes hundreds of miles away, and never hear the voice of the Church through her ordained Ministers, except when some Missionary Bishop or Pastor comes far over field and flood, cheerfully encountering innumerable hardships, to brighten for one Sabbath-day the home of the lone emigrants, and carry the Sacraments and Ordinances of the Church to the solitary places of the wilderness."

"The good Bishops and Missionaries must meet with many difficulties and inconveniences in such long journeys, do they not, mamma?"

"Indeed they do, Edith; but it is love—love to their Saviour, who suffered so much to redeem His Church, and love for his scattered sheep, and for the poor benighted heathen who are yet without the fold—that enables them joyfully to undergo fatigues and dangers from which we in England should shrink in dismay. There is the river to swim across—the prairie or forest-tract to be pursued;—there are dangers of the deep besetting the Missionary boat;—there is the midnight and tented encampment, where, notwithstanding daily journeyings, the morning and evening services are regularly offered;—and, above all, in the case of the solitary Missionary in a pagan land, there is the loneliness. And yet the Missionary is not alone—his SAVIOUR-GOD is with him."

"Oh, mamma! I wish I could do anything to help the cause of Missions, and build churches for the poor emigrants!"

"You can do something, Edith."

"How, mamma? Oh, pray tell me!"

"You can go among your friends, and collect for the great Missionary Societies of the Church, which aid our Colonial Bishops, and send Missionaries to all our Colonies, whether in Asia, Africa, America, or the Australasian Isles—which despatch Missionaries to the heathen of every clime. We should aid these excellent Societies. From your own little allowance, my Edith, you can spare at least one shilling a year for them."

"Oh, yes, mamma! but that is so little;—I must consider; yes—that will be the way; when I see any thing very nice, or very pretty, and I wish to buy it, I must think, Now that is not necessary: I should like to have it, but it will only amuse me or give me pleasure for a very little while—I shall be just as well without it—I will not buy it—I will save the money for the Missionaries: that will be a much better way of spending it; for then it will produce fruit that will last for ever—fruit that will ripen in heaven."

"That is my own dear Edith! It is true a shilling per annum will not do much in itself; but only think, if every individual in the land could and would give even that small sum annually, how the cause of Missions would flourish! And though you begin with a shilling, you will not end there; as your means increase, the shilling will become half-a-crown, that will increase to a crown, the crown will become ten shillings, that will change to a sovereign, and so on, indefinitely, according to the means which God may graciously give you. And now I must leave you, Edith, for the church-bells are sounding for morning service; but remember, there is one other way in which you may assist the Missionaries, and a way more effectual than any—one without which all the rest will fail, and be useless."

"Oh! what is that, mamma?"

"You may pray to God for them—pray that he will graciously bless their labours—pray for the out-pouring of the Spirit—pray that the Saviour, in whose name you plead, may work with them and through them."

"And Edith was left alone. While her mamma was gone to church she thought and prayed on all that had been said; and, what was better, she afterwards practised it. She gave from her own little purse; she had her little collecting cards; and though at first some turned coldly from her, yet her friends and young companions soon began to feel interested when she read to them some of the touching details recorded in the Quarterly Papers, and other Missionary publications, of each Society; and she eventually became the humble instrument of

laying a foundation of Missionary zeal in many a youthful breast—a zeal, whose precious and richly multiplying benefits are beyond calculation.

"And now my little readers, did not Edith Aubrey make a good use of her wet Sunday? And will not you do the same? The wet Sunday is presented for your imitation! 'Go and do ye likewise.'"

From the Penny Sunday Reader.

The Parson.

PART I.

"Think ye that we excuse ourselves unto you? we speak before God in Christ; but we do all things, dearly beloved, for your edifying."—2 Cor. xii. 19.

THE PARSON! Dear to us, still, is the old-fashioned and once honoured name. Neither the mockeries of the scoffer, the sneers of the self-styled enlightened, nor the coarse irreverence of the blasphemous and the brutalized, have been able to affect our views of this old, English, and good man's title. We still couple it with many national, affecting, and holy associations, though amidst the wayward imaginations, and the wild storms of party strife, it has been too often made the mark of the bitter sneer, and of reckless and profligate calumny. For our part, we shudder with fear, as well as disgust, when we hear a poor ignorant man taught to pronounce as a by-word and nickname that title which ought to be a term of comfort and love—to remind him of the messenger of his God, of a blessing to society, and of his own best and most important guide and friend.

We know, that in olden time, that name used to be pronounced, everywhere, by plain, honest, and faithful Christians, with love and respect:

The service past, around the pious man,
With ready zeal, each honest rustic ran:
E'en children follow'd with endearing wile,
And pluck'd his gown, to share the good man's smile:
His ready smile a parent's warmth exprest,
Their welfare pleas'd him, and their cares distress;
To them his heart, his love, his griefs, were giv'n,
But all his serious thoughts had rest in heav'n.

GOLDSMITH.

And we trust that, notwithstanding the attempts to destroy this feeling, it is not only not destroyed, but on the increase.

But, no doubt, many of our readers have seen—in times before the poor man gloated over the sedition, malice, and blasphemy, which are now so abundantly ministered to him with his beer and spirits, to inflame his worst passions—many we say, have seen the honest labourer, or mechanic, with his best Sunday attire, greet the PARSON with a bow, while kindly looks and a reverent manner bespoke, at once, affection for his person, and veneration of his office. Humble, indeed, and poor, these men were: perhaps, the self-sufficient will, with a sneer, tell us, that they were also unlearned and unenlightened. But they were CHRISTIANS. They were men whom any country might prize and honour. Plain and humble as they were, they were dear in His estimation who "weigheth the hearts." And the day will come, when many a sceptic, who affected to look down with contempt or pity on these poor people, as weak, ignorant, and unenlightened, will discover that "the wisdom of this world is foolishness" in the sight of God. This was known in ancient days; and a wise man has left on record, for our instruction, how the self-satisfied philosopher may have his eyes opened too late, to the bubble by which he has been deceived, and thus, in anguish of spirit, confess the true wisdom of the religious-minded, however low his estate, or slender his learning.

"This was he whom we had sometimes in derision, and a proverb of reproach: we fools accounted his life madness, and his end to be without honour: how is he numbered among the children of God, and his lot is among the saints!"—Wisdom v. 3-5.

Serious and religious-minded men, such as these, could not bear to utter the name of PARSON, without sentiments of reverence, much less with insult. It was the character of Englishmen, that they loved him, because they loved their religion, in their hearts: therefore, they were anxious to give him every outward show of love in their manner. And herein, we repeat, they displayed marks of a higher wisdom, than that flippancy and self-conceit, which usurp the names of enlightenment and liberality; which, like Korah and his associates of old, "take too much upon themselves;" and refuse alike to the rulers of the state, and to the ministers of religion, that deference which is due to them, for the sake of man, as well as by the authority of God. The reverence paid by the Christian to his PARSON, is not offered to the latter merely as a man, but to his sacred office, and his blessed and useful calling. It is offered as not unto man, but as unto the Lord—unto that Almighty God whose servant he is—that dear Saviour whose message he bears—that Holy Spirit of grace and truth, whose means of light, conversion, and salvation he dispenses.

Reader, whosoever thou art—if thou hast uttered the word PARSON in hatred, scorn or derision, be assured thou art under not only a deception, but a most dangerous deception, and art led away by the evil one, from the things which concern thy peace. That the infidel, the profligate, the apostate, the godless—that the enemies of human tranquillity, and of all religion, should use the term PARSON as a by-word, is at least consistent; but that the religious, and the thoughtful, should follow their example, is no less inconsistent and disgraceful, than it is wicked and dangerous. For only consider—who and what is the Parson? What is he, that his name should be to the well-wisher of his country, much less to the Christian, a jest, or a reproach?

PART II.

"I will very gladly spend and be spent for you."—1 Cor. xii. 15.

WHO AND WHAT IS HE?

THIS question, with which we concluded the last chapter, may apply to THE PARSON, first, as to his value in a social point of view, and with respect to his influence over the temporal wel-

fare of the community, particularly the poor. Secondly, in respect to the character with which he is invested by the hand of God and his influence on the spiritual interest of mankind.

Who then, and what, is **THE PARSON**, as mere members of society, and putting his sacred character and ministrations out of the question? **THE PARSON** is one of an educated order of men, placed in almost every parish, the example of civilized habits, and promoting the moral improvement of his neighbours.

THE PARSON is the means of setting into motion, (both by teaching the Gospel virtues, and by his own personal influence,) and of collecting, for the benefit of the poor, many charities of their neighbours, which otherwise would never come into action. If the poor man will only use his own observation, he will generally see those persons in the parish most "ready to give and glad to distribute," who are the most constant hearers of the **PARSON**, and with whom he is on the most friendly terms.

THE PARSON is, by his office, (if not by his studies and pursuits,) the poor man's friend; he is in nine cases out of ten, the first, if not the only individual, to whom the poor man, in distress, comes for advice, comfort and relief.

THE PARSON is the watchful guardian of the poor man's day of rest, the Sabbath. We say the poor man's day, speaking of it now only in a temporal point of his view. It is his day, his only day of rest. Without it, his week of labour would be seven days; but his week's wages would probably be no more, perhaps less.

THE PARSON is the teacher of order and loyalty, the rebuker of strife and disobedience, intemperance and impurity. He thus encourages those dispositions which preserve the general peace and welfare of society, and prevent the poor man from getting into outrage and trouble. He checks those vices and practices which tend to domestic misery. The more he is heard, so much the more members of a family will learn to bear and forbear: children will be obedient; husbands will not squander, in drunkenness, the subsistence of their wives and children; wives will not be faithless and perverse: in a word, evil, and consequently misery, will be diminished. Though he cannot entirely prevent, he does in a considerable degree lessen, these sources of misery.

These are but inferior, and secondary claims of the **PARSON** on the poor man's veneration and love. They are as nothing, compared with those high and holy claims which we shall have to set forth in our next answer to the question. But with respect even to these, what is there that should induce the poor man, or any good man, to use the name of **THE PARSON**, with any other feelings than those of the highest respect and love? What folly can induce the poor man to fall into the snare of the infidel or the fool, and use the name of his best friend, his most natural, sometimes his only, friend, as if it were the name of his bitterest enemy?

It is one of the greatest delusions that ever was practised upon the weak and thoughtless. It is a complete surrender of common sense to ridicule and sneers.

And we have only to add, that we wish the poor, and the people in general, would only use their own observation, instead of being guided by the sneers of the thoughtless or the profane, and see who it is, in times of difficulty and danger, is the first to step forward and take the lead—who is the chief labourer in every charitable scheme, and then ask what the poor, or what society could profit, by the removal of **THE PARSON**.

PART III.

"O Son of man, I have set thee a watchman unto the house of Israel."—Ezek. xxxiii. 7.

WHO AND WHAT IS HE?

In our second chapter, the question "Who and what is the **PARSON**," that the name should be uttered with other feelings than love and reverence? was asked and answered, with relation only to the temporal blessings, of which his office is the source to society in general, and to the poor especially. We now proceed to ask, and answer it, upon much higher grounds—upon grounds, which will be viewed with serious attention, and laid deeply to heart, by every man who can reflect that he is a sinner—that he has an immortal soul—that he is to be judged by the Lord God—and that he has had salvation offered to him only through Christ Jesus. We shall answer the question now, no longer with reference to frail man, and his fleeting interests, but with regard to God, and out of his Holy Word. Who and what is the **PARSON**? Hear, from God's Word; hear how the Holy Spirit himself describes him.

Who and what is the **PARSON**?

The **PARSON** is the servant of the Most High God, which sheweth unto us the way of salvation.

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation."—Acts xvi. 17.

The **PARSON** bears Christ's commission—acts under his authority—in his presence—and with his support.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."—Matt. xxviii. 18—20.

The **PARSON** comes in the name and in the work of Christ; whose despiseth him, despiseth his Lord.

"He that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me."—Luke x. 16.

The **PARSON** is an Ambassador for Christ, charged with his most affectionate and all-important message of reconciliation to an offended God.

"Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Cor. v. 20.

The **PARSON** is a steward of the mysteries of God, to set forth his will and his word—to administer his holy sacraments with all their precious benefits.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—1 Cor. iv. 1.

The **PARSON** bears a commission and authority which, under the direction of the Holy Ghost, speaking through St. Paul, has been handed down, by the Church, in regular and ordained succession, from the times of the Apostles to the present day.

"And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. ii. 2. (Compare Acts xiv. 23.)

The **PARSON** is ordained to watch over your souls; and not only to watch, but to give, on the great day of judgment, a most terrible account—terrible as well to him as to you.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief: for that is unprofitable for you."—Heb. xii. 17. (Compare Ezekiel iii. 17. and xxxiii. 7, 8.)

The **PARSON** needs not only our reverence and love, but also our most hearty and earnest prayers for divine strength and assistance.

"Finally, brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you."—2 Thess. iii. 1.

Surely then, the name which describes a person bearing an office so honoured, and involved in a responsibility so awful, is one of the last which a good and reflecting man will pronounce with levity and sneers, or load with rash and uncharitable calumnies. How awful the consideration, that by so doing you may impede him in his usefulness; and that the blood of those, so lost, may be required at your hands, instead of his! Nay even if the wretched man, like Balaam of old, should forget the obligations of his holy calling, and wickedly act unworthily of his profession, will the true Christian dare to laugh and sneer over one who has stumbled on the brink of a precipice?—to boast of his fall, and make it an occasion of slander against the whole body to which belongs? Oh no—the Christian will still always bear in mind, the sacred office which the **PARSON** holds—he will reverence that office, even though, perhaps, here and there, (as exceptions, necessarily arising from the corruption of human nature, and as spots rendered blacker, and more conspicuous, by the general brightness and purity of the body in which they are found,) some cases must occur, in which he cannot reverence the man who holds it. Yet he will not delight to sneer at him—he will not be found making him the jest of the beer-house and tap-room. He will tremble for him, and pity him. He will not echo the tale of his failure—he will not exaggerate, but strive to cast a veil over his very faults; and breathe many a fervent prayer, that God may turn him to the right way.

But, if this be the case with the **PARSON**, when forgetful of his hallowed duties, with what feelings ought he to be regarded, when he acts up to them, and blesses mankind by a conscientious discharge of those high and holy functions with which the Word of God has invested him? Here we take a yet higher range for our question; and it is so important, that we shall appropriate to it a separate chapter. We shall conclude this with the simple, but solemn request of St. Paul,—"Brethren, pray for us."—1 Thess. v. 25.

PART IV.

"See that ye refuse not him that speaketh."—Heb. xii. 25.

WHO AND WHAT IS HE?

We answered this question in two former chapters by shewing—I st, What the mere circumstances of the **PARSON**'s office and situation lead, we must say, almost compel him to be, with respect to the civilization, and temporal peace and happiness of society in general, and of the poor particularly:—2dly, in what light he is represented by the Word of God. In both these cases, we assumed nothing from the virtues, the intelligence, the uprightness, the faith, and the zeal of the individuals, who might happen to fill the office. We regarded simply the office—its tendency—its importance, and its sanctify. Nay, we put the supposition, that if the person invested with it should be even negligent and unfaithful in his sacred charge—still, we contended, and feel confident that we proved, to any dispassionate and reflecting mind, that, even when a guilty wretch should be found disgracing this holy and responsible profession, neither Christian charity, nor sober reason, much less the God of charity and of judgment, could approve of our making him the subject of sneers and hatred; or the instrument of exciting the prejudices and hostility of the ignorant against the sacred and useful order to which he belongs, and of bringing into contempt the religion of which he is a minister.

We come, now, to a still higher and stronger position. We will suppose the individual, holding this holy and useful office, to be one (and many, nay, a large majority of such there are,) who feels the awful obligations and responsibilities of it—strives and studies to qualify himself for it—and heartily prays for, and obtains, that heavenly grace, which, as far as human infirmities and corruption will permit, enables him to act up to it. What is the **PARSON** then? "The sum of our whole labours," says Hooker, "in this kind, is to honour God, and to save man." Is it possible to imagine a more valuable benefactor to his race—a more useful member of society—one, whom to obstruct in his salutary influence and blessed labour, can be more sinful, or whom to deride and calumniate, can be more ungrateful and dangerous? Now let us apply these general reflections to the **PARSON** doing his duty, in some of those particulars of his office and character, which we have mentioned in the former chapters.

His motives of action are to be not the desire of pecuniary advantage, but a sense of his own awful obligations, a fervent love of his flock, and a zeal for their welfare and salvation. This will give greater weight to his ministrations and offices, and ought, when he discharges his duties well, to be an additional incentive to their affection and support. Let us, then, view the **PARSON**, acting according to his profession, in some of those circumstances and characters, in which, in our former chapters, we represented him.

We described him, first, in his temporal character, as fixed to a certain district, and mixed up with the welfare and interests of it—as the friend to the poor—the supporter, and purifier of society. But on these points of his usefulness we shall not now enlarge, as our space will not permit us to do justice to even his

spiritual usefulness. We will only observe, he is, generally, a man of liberal education, whose knowledge is chastened and guided by religion; whose local attachments and interests are in his parish; who is acquainted with the habits of the poor; who, at the same time, moves in the society of the rich; and who forms, between these separate classes, one of the few connecting links which yet remain. He can assist the necessities, but he will not pander to the prejudices, of the poor: he is not envious of, nor hostile to, the rich: but he knows, and feels the duty, which binds him to defend the poor. He will not shrink from doing this when required, but he will not delude them with vain hopes, nor encourage them to discontent and disobedience. Peace and order, justice and contentment, loyalty and religion, he will uphold, regardless of man's praise or censure, because what he doth, he doth as "unto the Lord." But we must proceed to view him in his spiritual character.

Behold the **PARSON**, then, doing his duty, as he ought, in the reading-desk. Shall we sneer at him there? His earnest and solemn voice utters the service of the Church—proclaims the word of God—man's Judge and Saviour. Those tones of love, authority and devotion, express not feelings engaged in worldly matters. It is the servant-shepherd calling the sheep to the fold of the great and universal Shepherd. That cheering, that hope-inspiring declaration, that the awakened penitent shall see his soul alive, and that, if we confess our sins there is a faithful One to forgive us our sins, and cleanse us from all unrighteousness, is God's own word, and declared by God's own authorized minister, the **PARSON**. Will ye sneer at him when thus employed?

Will you sneer, when again he follows up this important declaration, in the persuasive language of the Church, and with arguments, and entreaty, and authority, urges you to act upon it, and "accompany him with a pure heart and humble voice unto the throne of the heavenly grace?"

Will you sneer at the **PARSON**, when he points, and leads, the way to this confession—when at once your pastor and your fellow-sinner, he humbles himself with you before our "Almighty and most merciful Father," acknowledges our common sins, and claims God's gracious promises, "declared unto mankind in Christ Jesus our Lord?" Would you dare when thus employed, to hold up the **PARSON**, to the assembled sinners, as a laughing-stock or an enemy? Or would you rise from your bended knees, and from the supplications of lost sinners, to jeer him, when in the name and by the authority of his and your Lord, he declares and pronounces the absolution and remission of sins, which in your behalf, and with your consenting voices he has just implored? Where, then, in the course of this service, can you find him a subject of mockery? Is it when the deep and heartfelt prayer for spiritual strength and protection burst from his lips? Is it when he remembers, and asks the blessings of God's providence? Is it when the name and the merits of your common Redeemer, who died for us miserable sinners, are invoked to strengthen your united petitions? Is it when the word of God, from his lips, tells of providences and warnings, of mercies, of hopes, of blessings, of fears, of dangers, and of lurking foes; of condemnation and pardon, wrath and forgiveness, guilt and atonement, death's triumph and Christ's victory? Is it when the Psalmist's lamentations and rejoicings, trials and deliverances, bring before us the lively picture of man's varied pilgrimage, and the only light to which he can safely turn to direct his steps, and guide him in the way of peace and holiness? Or, is it when the **PARSON**'s full heart would give its feelings utterance, and with him draw his assembled brethren to lift up their hearts with one accord, in pious thanksgiving, to their Father and their Saviour, and to the blessed Spirit, for "our creation, preservation, and all the blessings of this life; but above all, for His inestimable love in the redemption of the world by our Lord Jesus Christ: for the means of grace, and for the hope of glory."

Surely, in these holy occupations he is no subject of mockery—far, very far from it. Woe to the man, who forgetful of these, by rash mockery elsewhere, prevents the ignorant and thoughtless from being present with the **PARSON** in their Father's house; and from profiting, with him, in these "means of grace," and imbibing these "hopes of glory."

But again, behold the **PARSON** in the pulpit. Is he, then, a subject for the scoffer? He is an educated man—he has an education directed to the particular object of his calling—he has studied—he has thought, he has prayed for that object. He has read the Bible—he has examined the practices of the early Church, and the writings of the ancient Fathers, and of learned divines. He has leisure and opportunities, which others have not, for looking into errors and exposing heresies. He is the guardian of sound doctrine—he explains scriptural difficulties—he is the expounder of social and Christian duties—he instructs, he exhorts, he rebukes. He lays before his brother sinners, at a time when the heart is less disposed to resist, with an authority which they are not prepared to question, the self-deception to which they are exposed by their corrupt inclinations; the inward treachery which plots against their immortal souls. He applies the sanction of Gospel authority, and the principles of Gospel morality, to all their family and social relations—to their various stations and circumstances of life. He enforces that law which supports, and renders efficient human laws, and has power and authority where no human laws can reach. He enjoins, under penalties that none can defy or evade, the sacred observance of oaths and promises—the great principles of truth and justice—honesty between man and man—integrity and loyalty between rulers and subjects—affection and obedience between children and parents—equity and faithfulness between masters and servants—all those bonds and mutual duties, and love, which unite, and bless, the community here, and fit man for the enjoyment of a purer, and more peaceful society hereafter. He presses on sinners the awful wrath of God; and points out the ark of refuge to which they may escape—he tells them of the hope that is in Christ Jesus—he warns them to hear the call in an accepted time—he shows them the fate of those who reject mercy—he offers the aid of the Spirit, and cautions them of the danger of grieving and despising him. In a word, he lays open to them the whole counsel of God.

Is the **PARSON**, thus occupied, one whose office we may safely hold up to the ridicule of the people?

(Concluded next week.)

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, OCTOBER 21, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

THE FLOATING CHURCH OF THE REDEEMER.—We have received from "the Churchman's Missionary Association for Seamen of the Port of Philadelphia," a colored lithographic print of the building now in course of erection, and soon, we hope, to float upon the waters of our harbor. In general appearance, it resembles "the floating Church of our Saviour" in New York. It is, however, modified, and we think, much improved in the details of the plan. It will be indeed a beautiful object, and pleasant and good to look upon as it lifts its graceful spire amid the busy haunts of commerce, and directs heaven-ward the thoughts of those whose hearts may be too much set on earthly things. The first great object of this building is to provide for the homeless wanderers upon the pathless deep a refuge from the stormy wind and tempest, where they may find rest for their souls; that they "may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life."

But not these alone, we think, will be blessed by this vessel so richly freighted with Love and Mercy. The merchant as he looks forth from his counting room, the anxious man of business as he hurries to inspect his ships or their cargoes, will behold in this a silent but eloquent monitor, whose still voice may reach many a heart as it says—"Set your affections on things above"—"Lay not up for yourselves treasures upon earth: where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." The merchant therefore is not merely bound to give liberally to the erection and support of this Floating Church, because it provides for the class of men by whose toil and peril he has his earthly wealth; but he has also a personal interest in this silent preacher, which may, with God's blessing, help to increase his store of imperishable riches.

Nor is it the merchant alone who has an interest in the hardy sons of the ocean. The sailor's peril and toil bring to every one comforts and luxuries. And were it not so, he is our brother, fearfully destitute of the means of spiritual instruction, and exposed to many temptations and dangers. His need demands our charitable help. And we are happy to say, for the honor of Philadelphia, that this demand has been nobly answered by our citizens. The cost of the Floating Church has been nearly provided for. We understand about \$1,500 are needed to enable them to open the doors of this holy sanctuary, as a consecrated temple free from debt.

The Bishop, according to the rule adopted by him, will not consecrate the building unless it is paid for. This rule works admirably, if it induces men to be more liberal, so that they may have the house of prayer in every case duly consecrated. But the effect is different if Christian men are thus induced to content themselves with worshipping in unconsecrated temples, and the solemn service thus grows obsolete, whereby an earthly house is set apart to the peculiar honor of the Most High.

The Church is at present in the course of erection at Bor-

dentown and, when completed, is to be floated down the river to its station. It will be in its place before the river closes. There is, therefore, no time to be lost in making up the required sum. We hope much of it may be obtained at the anniversary meeting. It will be an occasion of deep interest, and we trust, will gather a large congregation. We append the notice.

"FLOATING CHURCH MISSION."

"The anniversary of the 'Churchmen's Missionary Association for Seamen of the Port of Philadelphia,' will be held on Tuesday next, the 24th inst., in St. James' Church, to commence at half past seven o'clock, P. M. Several addresses will be delivered, and a collection will be made to aid in completing the structure."

A MIRACLE! We take the following miraculous account from "the New York Freeman's (i. e. Roman's) Journal." It is with no scoffing disposition that we publish this marvellous "development" of the 19th century, the age of boasted progress, of glorious enlightenment! We believe that most of those who are enticed into the Roman camp are led into it blindfolded, and know not to what they are going until the covering is taken from their eyes, when it is too late to return. We think such a fact as this would do more to open men's eyes to see what Rome is, than the fiercest denunciations of her bitterest enemies. Did we not read the narrative in one of the leading Roman Journals, we should esteem it an invention of desperate malice. We have never read any thing in the outpourings of the most violent Protestantism so denunciatory against the corruptions of Rome, as this history by themselves of a miserable attempt to impose upon imagined credulity. It is an outrage upon the intelligence of this country, and every American should esteem it a national libel.

In many respects it is a miracle in truth! It is a miracle that a Journal, published in New York, should dare to darken its pages with such an impious piece of profanity. It is a miracle that a church, which seeks to defend her doctrines and extend her practices by such artifices, could ever gain a proselyte or retain an adherent among those who were not blinded by ignorance!

Let no one presume to deny the doctrine of transubstantiation, for one "Frederick Pallworth," after being induced to "say one Hail Mary every Sunday," declares upon his oath "while I thus viewed the sacred host in its usual bread appearance for about five minutes, and within about two steps from it, on a sudden I saw in it a form which I recognized as the image of our Saviour, in which he is usually represented as the Good Shepherd." "The Saviour was clad in a dark brown dress," &c. &c. This "miracle," even were it real, would be a strong argument against the Roman dogma of transubstantiation. Indeed it goes not so far as the assertion of "the real Presence." It was only "the image of our Saviour," an "apparition," which the visionary in his distempered fantasy, saw! But we care not to pursue the argument which rests upon the baseless fabric of a vision! We ask the thoughtful and sober minded of the Romanists, if this should chance to meet their eye, to reflect upon this blasphemous representation of their glorified Saviour! We question not the oath of this poor deluded man. Doubtless his disordered brain may have given him this imaginary and degrading view of his exalted Lord. But we should be sorry to express, upon the pages of the Banner of the Cross, our loathing and contempt for those who could make such a use of human infirmity, and rest the solemnities of our holy religion upon such "stubble."

To defend and extend their peculiar errors they are ready to aim a blow at the whole truth of the gospel! The miracles wrought in attestation of it, are the strong proofs of its verity. Every word which casts a shadow of doubt upon them, obscures the evidence whereby our immortal hopes are established. May not every infidel say upon reading this, if such be the character of Christian miracles they are all shallow delusions? If we can have no faith but that which required us to believe in such a miracle then we must accept the dreary alternative of scepticism.

This narrative also lets us into the secret of the system of making converts. This poor man was persuaded, to please his sickly wife, "to say one Hail Mary every Sunday!" Doubtless many are thus induced to give these errors a partial trial, and when one link of the chain is secured, the captive is soon fettered.

We also hold this up as a strong argument for faithful efforts to extend the church in our western country. Thus alone can we do our part to keep our fellow men from the bondage of such errors. Let us not forget that this lamentable case occurred in "Wisconsin," and that "Nashotah" is in the same region. By helping to establish it more firmly, and giving this Institution greater efficiency, we will do some thing to save men from such delusions as the following.

From "the New York Freeman's Journal and Catholic Register," Oct. 14, 1848.

(From the *Wahrheit's Freund*.)

[Translated for the Catholic Advocate.]

Remarkable Conversion.

Diocese of Milwaukee, St. Anthony, July 31st 1848.

Mr. Editor—The undersigned requests, for the greater glory of God, to have the following inserted in the *Wahrheit's Freund*: Inasmuch as it is the duty of every Catholic to contribute as far as he can, to the honor and propagation of his holy Faith, why should facts be suppressed which bear evident marks of the power and of the goodness of God? The one here stated is nothing more nor less than an astonishing conversion, effected by a no less wonderful apparition. In such events, as in every other of his works, the all-searching wisdom of God regards not the notions of cold, calculating infidelity or the malice of proud heresy. The fact has occurred: it is proved before the ecclesiastical authority of this place in the presence of many witnesses, and has been found genuine, and placed beyond all doubt. Besides, the persons concerned are yet living, and easily to be found;—in the Diocese of Milwaukee, twelve miles northwest from the city, township 8, church of St. Anthony. The whole congregation bears witness: enquire freely—then decide. But mark—there is no quackery—no 'new light,' but the ancient light, which has cast its beams hitherto and illumined many hearts.

The readers of the *Wahrheit's Freund* will remember that last winter, in St. Anthony's congregation, the wife of a Protestant was converted during her sickness, and made her profession of the Catholic Faith. From that time it was her ardent desire that her husband should follow her in embracing the faith, or at least allow their three children to be received into the Catholic Church.—But all her persuasions were of little effect. Being already convinced of many errors in his own belief, he however continued at times to use blasphemous expressions in regard to Catholic doctrines. At length about six weeks ago he was induced to say one Hail Mary every Sunday, with a promise that something particular would happen in his favour before long. This promise was made by the Pastor of this place without being induced to it by any consideration save that of trusting in the powerful intercession of the Mother of God. In about three weeks after this, he unexpectedly spoke to his wife about having their children conditionally baptized. On hearing this, all who knew him were astonished. Sunday the 16th July, was appointed for this purpose. Rev. M. Salzman, with two seminarians, was invited by the Pastor of this place to assist on the occasion. A procession was formed from the pastoral residence to the church, the three children in the midst, with hands joined, opened the solemnity. After the Baptismal ceremonies, a solemn Mass was celebrated, and the whole concluded with the benediction of the most Holy Sacrament. During the time that the Blessed Sacrament was exposed, Jesus Christ appeared in the sacred Host, under the form of the good shepherd, to the father of the three children, whilst he stood behind them, about two steps from the altar. This apparition was invisible to all others present, but it was sufficiently, nay abundantly certified to, by the solemn declaration of the man, which he has since confirmed on oath in the presence of reliable witnesses; and of which the whole congregation was yesterday witness. But still stronger proof was the immediate conversion of the person himself, and also the sudden conversion of a certain Presbyterian, relying solely on the narration given by the individual of what he had seen. Both made together, yesterday, their solemn profession of the Catholic Faith, and the former, at the request of the Pastor of this place, made, immediately after his profession, the following sworn declaration:—

Solemn Declaration of Frederick Pallworth, concerning the apparition he witnessed on the 15th July, 1848, in St. Anthony's Church, Township 8.

I, Frederic Pallworth, hereby testify solemnly and publicly, that I, by the following apparition, was induced to return to the bosom of the Catholic Church.

When my three children were received into the Catholic Church, I was assisting at the High Mass, and the Blessed Sacrament was exposed for benediction in the Remonstrance; the thought suddenly came into my mind to take a good view of the sacred Host; for my belief in the real presence was, up to that time, very wavering, and it was this that kept me back from entering the Church. While I thus viewed the sacred host in its usual bread appearance for about five minutes, and within two steps from it, on a sudden I saw in it a form which I immediately recognised as the image of our Saviour, in which he is usually represented as the Good Shepherd. To the left and right of it there remained a small rim in form of a half moon, of the white appearance of bread; the remainder was occupied by the apparition. The Saviour was clad in a dark-brown dress, with a shepherd's hat upon his head, and a lamb on his shoulder. Without feeling troubled, I held one of my eyes closed in order to see the better, but I still saw the apparition; and in like manner when I again looked with both eyes. Before the benediction was over the apparition ceased, and I beheld again the sacred host in its usual form; so that it lasted about half the time the whole hymn Pange lingua was sung. During all the time that I saw the apparition, the priests and clerks were kneeling at the foot of the altar.

That I had the apparition with all the circumstances here related I certify to be true in the presence of those who have known me for several years as their neighbour, and also my perverse conduct in regard to the Catholic Faith.

Given on the 29th of July, the eve of my entrance into the Catholic Church, at St. Anthony's, Township 8.

FREDERICK PALLWORTH.

(Here follow the names of the several witnesses of the above declaration.)

The above solemn deposition, made under sanction of an oath, places this wonderful event beyond all reasonable doubt. It was a sublime moment when yesterday the Catholic pastor call-

ed upon the first convert to give his second oath in relation to the miraculous appearance, in presence of the whole congregation. A sense of the immediate presence of God filled every mind; the belief of the real presence of Jesus Christ in the adorable sacrament was revived, and in many hearts strongly confirmed. The miracle, like an electric shock, pervaded the entire neighbourhood, and as he who was favored with it is one of the first settlers of this country, none doubted the truth of his declaration, even before it was sworn to.

A solemn High Mass, with a procession and benediction of the Blessed Sacrament, celebrated this admirable display of the omnipotence and goodness of God. The new converts ranged among the children lately baptized, went in procession from the Pastor's house to the Church. They were preceded by a number of girls dressed in white, and bearing flowers. An address was delivered suited to the occasion, after which followed the *Veni Creator*, and other solemnities.

REMOVAL.—It will be found, from the advertisement, that Mr. GEORGE S. APPLETON has removed his store to 164 Chesnut Street, corner of Seventh, Swaim's Buildings.

In this new and extensive store, the books are classified and arranged according to their subjects. Each department of literature has its appropriate place, so that there is little difficulty in making selections.

To those who take an interest in books, this large and beautiful store, filled with the intellectual treasures of various ages and countries, is truly an inviting place. It is well worth a visit, even though not with the intention of purchasing, still we must honestly caution those who cannot wisely buy, to be careful how they expose themselves to such manifold temptations.

NEW AGENT. Mr. R. H. WELLER, has kindly consented to act as Agent for the "Banner" at Memphis, Tennessee.

New Publications.

THE GEM OF THE SEASON FOR 1849.—For this most beautiful book, published by "Leavitt, Trow & Co., New York," we are indebted to GEORGE S. APPLETON, 164 Chesnut Street, corner of Seventh.

This book, unless strenuous efforts are made to surpass it, will maintain the truth of its title as the *Gem of the Season*. Rich in outward form, it possesses all the inward beauty that the highest art of the Printer and Engraver can give. The engravings are beautifully executed, and all of them picture interesting subjects, some of them peculiarly so to the American reader.

The Prose and Poetry are by authors of the highest repute, and are printed in a type which greatly adds to the pleasure of reading them. Altogether, this book is a choice one, and we hope will secure that deserved popularity which may repay the Publishers for the taste and expense bestowed upon a book which does credit to American art.

THE WOMEN OF THE SCRIPTURES, EDITED BY THE REV. H. HASTINGS WELD. Philadelphia, LINDSAY & BLAKISTON. This is another choice and beautiful book, impressed with external and internal attractiveness. The illustrations, engraved on steel, by Sartain, from original designs by Rossiter, are admirably conceived and executed. The printing is equally fine, and the names of the distinguished authors are a warrant that the matter of their productions corresponds with the pleasing manner in which it is set forth.

The sacred subject of this book is well chosen to make it an appropriate gift for those whose highest aim should be to resemble "THE WOMEN OF THE SCRIPTURES."

We have also received from the Publishers, No. 37 of Appleton's Literary Miscellany, ELLEN MIDDLETON, a Tale by LADY GEORGIANA FULLERTON.

GRACE CHURCH NEWARK.—The following is an accurate description of the new Church at Newark. We take it from the Newark Daily Advertiser kindly sent us by a Reverend Friend.

The building is certainly one of Mr. Upjohn's choicest productions. It is an early English structure, a style most chaste and fitting. It is cruciform, with a door at either transept. The Nave is 64 feet in length: width of Transepts 34 feet. Depth of Chancel 22 ft.; making the entire length 120 feet; measured in the clear. Width across the Transept from North to South, 67 feet; width of Nave, 37 feet; width of Chancel, 37 feet; the Organ loft is in a gallery in the North Transept.—Here is also a west gallery, reached by a stair-case in the tower. It has 131 pews. The roof is open timbered of a single span. The rafters are of a light (too light) Sienna colour. The ceiling is French grey or light blue. Appropriate texts of scripture are inscribed on the walls, in the Nave, Transepts and Chancel; those in the Chancel, taken chiefly from the Communion office. The altar and *reredos* are very rich and beautiful. The chancel rail is of iron, gilded and exceedingly graceful.

There are no pew doors, those abominable incumbrances of modern selfishness. The windows are fine, both in colours and quality. The glass is embossed and diapered. The great East window is well done. But, after all, I think there is wanting "the dim religious light," which Mr. Upjohn has hitherto excelled in producing, and which I have heard him blamed for.

There was too much power of light.—The atmosphere was most agreeable to the eye, when the sun went under a cloud. I trust Mr. Upjohn will not allow himself hereafter to depart from his own conceptions of propriety, notwithstanding the complaints of those whose eyes are dim, for too much of the mercantile light of the ordinary day, will blind us all to the solemnities of Divine worship. But this, by the way.

The Organ is a richly voiced instrument, encased in a graceful edifice. The font is of the very richest work in stone, surmounted by a pierced cover of Walnut.

On the whole, this Church is quite complete in all its arrangements and decorations. And I was delighted to hear the Rector announce that by Divine permission, morning and evening prayer would be celebrated every day at the hours of 9 A. M., and 7 P. M. The people of the goodly city of Newark should take shame, as they must loss, to themselves, if they do not avail themselves of the privilege thus furnished them in Grace Church.

But let us now walk outside. The Tower and Spire reach the height of 150 feet, the spire being surmounted by the gilded cross. I was particularly struck by the admirable manner in which the spire is joined to the tower. There is the requisite division, yet a unity in the whole structure. It is an improvement on the spire in University place N. York, so much admired as one of Mr. Upjohn's choicest steeples.

The masonry of Grace Church is as admirable as the rest of the building. It is first-rate rubble work, nicely pointed. The stone is the grey rock of Jersey from a new quarry near Newark. I subjoin a list of the persons employed in the construction, who have all done themselves honor:

Mr. W. S. B. Clark, was the mason.

Messrs. Gould and Moore, the carpenters.

Mr. Amos Wilcox cut the exquisite Font, and laid the Tiles in the Sacrament.

Ward and Exall, were the plumbers and tinnerns.

W. G. Black, the painter.

Charles H. K. Smith, the letterer and gilder.

Carter and Ely, the glaziers.

Thos. Hall, the organ builder.

Meneely, of Troy, founders of the bell, weighing 1813 pounds.

Matthew Ely, was also one of the mechanics.

Richard Upjohn, Esq., the architect.

The Organ has three sets of keys and two octaves of pedals. The Great Organ contains the open diapason, stop'd diapason, principal twelfth, fifteenth sesquialtera and trumpet. The Choir Organ contains dulciana stop'd diapason, principal, flute, fifteenth and cremona. The swell contains double stop'd diapason, open diapason, stop'd diapason, dulciana, principal trumpet and hautboy. The pedals, double open diapason and double stop'd diapason from CCC 16 ft., extending up two octaves. In addition to the above there are five coupling stops connecting the different sets of keys, each with the other, thereby affording the performer an opportunity of combining any two stops in whatever part of the organ they may be placed, or uniting the whole power of the organ upon one set of keys.

The opinion of persons well qualified to judge of the instrument is that it possesses the merit that but few organs have, viz: that all the various stops have the proper quality of tone, the requisite power and no more; this is what is technically termed being properly balanced, and is the true test of artistical voicing. The diapasons, reed stops and pedals, are not surpassed by any organ in the country, and very few will admit of a comparison with them.

The design of the case, which is of black walnut, is by R. Upjohn, Esq., the Architect of the Church.

BISHOP DE LANCEY'S ELEVENTH CONVENTIONAL ADDRESS, 1848.—After the record of his Episcopal acts during the year, the Bishop thus concludes his Address.

Under Canon XXVII, of 1832, which authorizes the Bishop to "address to the people of his Diocese Pastoral Letters, on some point of Christian doctrine, worship or manners," I have during the past year issued three Pastoral Letters, one in behalf of our Diocesan Missions, one in behalf of the Christmas Fund for Disabled Clergymen, and one in relation to a proposed organization of a Society at Rochester, in May last, a movement of individuals which however well intentioned by those who started it, was not I apprehended fully understood by all who signed the circular, some of whom have withdrawn from all connection with it. As I could not but deem it dangerous to the peace, harmony and unity of the Diocese, unsanctioned as it was by any of the Parochial or Diocesan authorities, likely to prove distracting to the Parishes, and to work out, in its result, that very schism from which we pray the good Lord to deliver us, I was in duty bound, though not myself invited to attend the meeting, nor in any way consulted on the subject, to say to the Clergy and Laity of the Diocese who would look to me for an opinion on the movement, entitled and bound as I was, to have an opinion on the subject, that I regarded it as an irregular, needless and distracting measure; and, however undesigned to do so, yet calculated to provoke and to promote disunion and conflicts, rather than to advance union, harmony and peace; and to express the hope that the gentlemen themselves, when they come together, would see such an organization to be so fraught with evils, that they would not complete it, and as they had never been interfered with, but had always enjoyed the fullest freedom which the Church allows, in their opinions, doctrines and instructions, that they would not commence a system which of necessity involved, in my judgment, interference with others, and looked to an indirect, if not a direct, party action in the Diocese, and party influence on the Convention, with all its evils.

It could not be regarded as a mere individual step of a few clerical and lay gentlemen, to provide themselves with books and tracts, but an organization to extend throughout the Diocese. The circular was sent to both Clergy and Laity in all parts of it. It was published in a religious paper beyond its limits. A large body of the Clergy and Laity were invited to attend. It was a step auxiliary to a Parent Society, seeking to spread

its wings over all the Dioceses independently of all the constituted authorities of the General Church, and to rest on an independent and voluntary basis; an evolution of a new principle in the Church of individual, party organization, disconnected with all Church authorities, responsible to itself alone, for its fidelity in doctrine, or in practice, and repudiating alike the action of vestries, standing committees, conventions and Bishops, though taking the name of a Diocese, and working within its limits. I wish to put on record my views in regard to it. We all know that the desire to promote holiness in the Church of England, led to the organization of sundry persons into a Society, out of which sprung when it reached a vigor and strength uncontrollable by its originators, a large body of Christians that has repudiated the Prayer Book, the ministry and the institutions, of the very Church from which they started.

My Brethren of the Clergy and Laity, I state it with the emphasis of most solemn conviction, that it is because as a watchman on "the walls of Zion," I see in this movement the element of such a distraction, that as in duty bound, I lift my feeble voice against its first displays, however undesignedly made in the Diocese over which the Holy Spirit has made me overseer. In the Church there are no compulsory societies. There are two kinds of voluntary societies. A voluntary society formed with the express or implied sanction of the ecclesiastical authorities of the Parish, or the Diocese or the Church at large, is one kind.

The other kind is a voluntary society, formed by individuals without reference to any ecclesiastical authority whatever, Parochial, Diocesan or General, and repudiating its control. Of the former kind are all the societies who have heretofore approvingly existed in the Church. Of the latter kind is this new society, as I understand it. On any deviation from rectitude of action, or instruction in the former kind of Society, the Church authorities can lay the hand of correction.

Over the acts and teaching of this other kind of society, as a society, the Church authorities have no control for correction or restraint. They are voluntary in the sense of self-constituted, independent and irresponsible combinations within the Church, exercising not as the others, co-operative but co-ordinate influence in the affairs of the Church.

In the Protestant Episcopal Sunday School Union, it is provided by the constitution that "in all questions in the Board of Managers, if it be required by any one member, the vote shall be taken by orders, a majority of the Bishops, and of the Clergy, and of the Laity, present being in such case, necessary to the validity of any act of the Board."

"The same rule shall apply to the Executive Committee," thus giving the veto power equally to Bishops, Clergy and Laity, and with it the amplest means to control its workings, and resist and amend its errors. No such provision exists in the constitution of the new society.

The Protestant Episcopal Sunday School Union, was formed in 1826, at a meeting of the members of the General Convention of the Protestant Episcopal Church, and others, Bishop White, presiding Bishop, in the chair at one meeting, and the Rev. Dr. Wilmer, President of the House of Clerical and Lay Deputies in the chair at another meeting. Bishop Hobart being Chairman of the Committee which reported the Constitution.

It has sought and received directly or indirectly, from sundry Conventions, their approval,* and it consists of the Bishops of the Protestant Episcopal Church, and of the Clergy and Superintendents of the Sunday Schools of the same, with life members paying fifty dollars. It was formed therefore, by and with the implied sanction of the constituted authorities of the Church, and from the outset, has openly sought their control and guidance.

The formation of distinct and independent, self-constituted, voluntary associations, within the Church, disavowing all connection with any of its constituted authorities, and in no way amenable to them, is a system which, in the only view I can take of it, is fatal alike to the peace, the fidelity, and the welfare of the Church.

In England where voluntary societies exist, there is no representative, ecclesiastical body, in a position to take cognizance of such societies. There, as you know, the Church is allied to the State.

The "Convocation" is silenced. There are no Diocesan Synods or Conventions.

The Political Parliament legislates for the Church. Individual organization is the only organization practicable, and that, as I understand it, is not made without the concurrence of the ecclesiastical authority of the locality. But here, thank God, the Church is not allied to the State.

Every Diocese has its convention to act, in which the Clergy and Laity are duly represented. A general convention representing the whole Church, exists, to act, or to give directly or indirectly, its sanction to the proceedings of societies within the Church. "The Protestant Episcopal Society for the promotion of Evangelical Knowledge," is a Society formed by several of the Bishops and Clergy and Laity of the Church, in their individual capacity, on the voluntary principle, and seeking no sanction from Vestry, Convention, or any Church authority as such. Although formed at the time of the General Convention, it did not seek any countenance, aid, or approval of that body, gave no general invitation to the Bishops, the Clergy or the Laity of the convention to unite in it, many of whom did not know of its formation; all its officers except the Vice Presidents and four of the Executive Committee, may be Laymen; and any person approving of the objects of this society, and paying one dollar becomes a member. In its published address it declares "our invitation is to all, and only those who for substance of faith and practice, agree in the stand which we have taken."

We have only to suppose the principle carried out to all the branches of religious enterprise, and to each class of religious opinions in the Church, and the friends and supporters thereof organized and set apart on the basis of independent "voluntary

*The Convention of Virginia, as I understand, has withdrawn its approval.

organization," and "spiritual affinity," in every Diocese, and then all harmony of feeling in the Church, all unity of action, all brotherly intercourse, all disinterested labours, all looking to Christ and the Holy Spirit, for grace and blessing on united efforts for the glory of God, and the salvation of men, will be merged in the one great and absorbing object, of strengthening, respectively our "sections of the Church," by all the measures, powers and money that can be enlisted, until at last from separate organizations come parties, from parties, alienation, from alienations, discord, from discords, division, and from divisions, schism, secession from the Church, and thus we stand before the world a broken, disjointed and scattered flock, with as many differing Prayer Books, contending Seminaries, opposition Boards of Missions and conflicting Societies, as there may be divisions amongst us; and so the experiment to purify the faith of the Christian body, by irregular action, shall result in tearing out the vitals and scattering the limbs.

Not so taught St. Paul to the contentious Corinthians, when he said to them:—(1. Corinthians xiii. 12.)

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member but many.

If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him.

And if they were all one member where were the body?

But now are they many members, yet but one body."

Not so taught our blessed Lord in the parable. (Matt. xiii. 24.)

"When the servants of the householder came and said to him, Sir, didst thou not sow good seed in thy field? from whence then hath it tears?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

While therefore I readily admit the abstract right on the part of individuals as men, and citizens to organize such independent bodies, and while I would not lay a straw in the path of the broadest and fullest discussion of all the principles and doctrines of the Church, yet I cannot but see in such organizations, when made without, or against the constituted authorities of a Diocese or Parish, the impending evils of convulsion, revolution and dismemberment.

I rejoice to record, with the deepest thankfulness to God, how calmly, steadily, and almost universally the Clergy and Laity of the Diocese, concur with me in the desire, and the effort to uphold the Bible and the Prayer Book, on the principle of maintaining "in essentials unity, in non-essentials liberty, in all things charity;" and in sustaining the Convention, as the appointed and regular organ of associated action amongst us.

And I am fully satisfied that if our Clerical and Lay Brethren who have moved in this matter, had seen the proceeding, in the light thus presented, they would have refrained from the step, free as they all are, and ever have been, to procure for themselves whatever Church Books and Tracts they may choose, the Laity for themselves, and the Clergy for their Parishes.

My Brethren, I quote now the language of the venerable Bishop White.*

"That there is such a sin as schism, and that it is severely censured in Scripture, is a position probably not denied by any who call themselves Christians; so that it must be important to form a correct idea of what comes under the name.

Wherever the Church was planted, it was as to its government one in itself, within its bounds, commonly of considerable extent, and under a jurisdiction reaching all spiritual concerns, which fall within the sphere of the determination of human wisdom. Although there was a good understanding kept up among the different Churches, by the means of letters of communion, the internal government of each was over an extent of territory prescribed by the circumstances of the case. All departure from an authority so constituted was considered as schism. Such to name, no more, was that of the Novatians, and that of the Donatists, not reaching to the point of heresy, but considered as very sinful, and as excluding them from the society of the faithful. It follows from these principles that wherever in any extent of territory, there is an ecclesiastical organization duly constituted and adjusted to the ordering of matters within the sphere of human jurisdiction, departure from such a body by a portion of it, setting up an organization of their own, without ground for the charging of fundamental error in doctrine, as the cause of their secession is *schism* in the scriptural sense of the word."

It is because I see, however unintentionally made in such organizations, when repudiating the constituted authorities of the Church, the forebodings of this sin of schism, that addressing you as I have done within the limits of my individual, ministerial, Episcopal and canonical duties, I have struck this chord of warning, and that I utter the fervent supplication to the God of all grace, that he may avert from his Church this impending evil.†

* See Bishop White's Charge on the "Past and Future."

† On this subject of the unity of the Church, it ought to be a serious consideration with any who may hereafter be tempted to disturb it to the extent of a secession, that by so doing, they will put themselves in a situation in which, whatever may be their new organization, there cannot be any such

separation from it, as will fall under the name of schism. In

I am in no way desirous of magnifying this matter beyond its merits. Still less do I wish to foster the evils which in my judgment, if successful, will flow in its train. In no respect would I curb or restrain the freedom of religious opinion held within the limits of ministerial or Christian obligation. It is not for any purpose of heaping odium upon those concerned in this movement, for there is no odium in stating facts and uttering warning, within the sphere of my duty; and both as a Bishop and a Protestant, I may surely claim the right to form and to express in the only way prescribed, by the Canons, and in the only way practicable in this case, my opinion of a measure in which the whole Diocese is concerned, where silence might be construed into acquiescence, or be perverted into encouragement to movements in an opposite direction.

Of the asperities and censures which have been or may be heaped upon me, in the discharge of my duty, I should present you an evil example if I took any other notice of them than to say that both for the past and in advance, they are forgiven.

It is not, as I have said in my Pastoral Letter, and now repeat, that I supposed the gentlemen concerned had any desire or design to promote schism by their action, that I did then and do now, point out the dangers of this movement.

But I wish to put on record, some of the grounds of my apprehensions; in regard to which, all will rejoice if they shall not be verified, and if they prove true, there will be before the Church the reasons which have influenced my judgment, in the conclusions it has reached, and the evidence that I have uttered my sentiments with the fidelity, courtesy and kindness, appropriate I trust to the character of a Christian, and the office of a Bishop in the Church of God.

Among the provisions that the Church has made for providing sound and faithful clergymen to minister at her altars, is the appointment of prayer to be used at the stated times of ordination, invoking the great Head of the Church so to guide and govern the Bishops and Pastors of his Church, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church, and so to replenish them with the truth of his doctrine and endue them with innocency of life, that they may faithfully serve before him to the glory of his great name and the edification of his Church.

These stated times of ordination occur, as you know, four times each year—in the spring, summer, fall and winter, when, by fasting and prayer, both Clergy and Laity should seek that blessing from above, not only on the Pastors of the Church, both those already in the field, and those about to enter it, but on the flocks themselves, without which the care and labor of the former will be in vain, and the increase, stability and improvement of the latter, are not to be expected. It would be well if every Parish in the Diocese, would observe these days in the way which the Prayer Book prescribes. Several of them have commenced the practice. Their clerical brethren contiguous, unite with them. In this way I trust will spread without any formal action, the observance of the days set apart for Prayer and Fasting, with a view of seeking God's blessing on the ministry of the Church.

I beg to recommend very earnestly, that the Clergy of each county should by some combined action, give attention to the feeble and vacant Parishes around them, and thus by occasional services, revive and encourage their disheartened brethren. For example, in Monroe county there are three parishes now vacant, out of the seven which the county contains. An occasional service at Brockport, Honeoye Falls and Mumford, by the clergy of the other parishes, would encourage and benefit the brethren who long for the services of the Church, and the ministration of the sacraments, and the preaching of the word. This object the employment of Deacons in the larger parishes, would greatly subserve.

The many feeble parishes in the Diocese, fluctuating as our villages are in population, by changes, removals, alterations of business, and varieties of enterprise, present a most affecting demand upon our sympathies, and zeal, and liberality. If I present to you so frequently and earnestly the claims of our Diocesan Missions, the only agency for the sustentation of our weak Parishes, it is not because I do not estimate the claims of exterior objects of benevolence, or that I do not appreciate the necessities and privations of our brethren in the western section of our country; or that I do not commiserate the Pagan millions overwhelmed with the pollutions of idolatry, but because I stand among you, surrounded by weak and tottering Parishes, rendered incapable of self-support by a combination of causes, over which neither they you nor have control; and if I, their spiritual father, turn from my own despondent, weeping and imploring children as they hang upon me, to expend my sympathies, influence and means, inadequate at their fullest extent, to these necessities, upon other and distant objects, however worthy, however urgent, how am I to answer to Him who has committed to me—not other flocks, but this—not the distant heathen—but His family here—not the fading and expiring Churches of the East—but the weak and infant portions of the kingdom among ourselves—not the barren branches of error and corruption abroad—but the feeble sprouts that are here starting forth amid impediments and obstacles where it needs a Paul to plant, and an Apollos to water, and where every one who contemplates our feebleness in labours, in men and means, must admit that it is God that hath given the increase.

From fifteen to twenty missionaries might now, most advantageously for the Church, be employed in this Diocese. But straitened as we are, whence are to come the means that sustain them? Our entire income from every source, is exhausted by the demands already upon us.

the estimation of the Papacy, the Church of England is schismatic. But the charge is disproved by the irrefragable plea that she was a branch of the universal Church, long before the pretension made by a Dominant See, of jurisdiction over all the Churches of Christendom. The effect of the Reformation was the replacing of her on the stand which she had occupied from the time of her first embracing of Christianity." Bishop White's Charge, p. 10.

Hitherto, with the deepest thankfulness to God, let us acknowledge it; we have fulfilled our engagements to our Diocesan Missionaries, beside contributing about \$2,000 to exterior objects of benevolence, and the Diocese is not in debt.

While I would not repress in any one a liberal feeling to any object of true Christian benevolence, let me urgently implore you, Brethren of the Clergy and Laity, not to be wanting in the support and aid of your immediate brethren in the Diocese who must look to you, and to you alone, for that missionary assistance, on which, almost every one of your Parishes once has leaned, and without which Churches must be closed, congregations scatter, the sacraments cease to be administered, and the voice of God's ministers no longer be heard invoking sinners to repentance and guiding the people of God in the way of everlasting life.

With that liberality which the Spirit of God inspires, we can rise to the level of the demands which the Church makes upon us, in our respective spheres.

Let us open our hearts to the Spirit, and our hands to the cause of Christ.

And now brethren, I commend you to the grace and guidance of Him whose all-seeing eye is now upon us, and who alone can put into our minds good desires and designs, and enable us to bring the same to good effect; and I earnestly pray that all our consultations and proceedings may be guided to his glory, our spiritual and eternal good, and the true and lasting welfare of his holy Church.

August 16, 1848.

WM. H. DELANCEY.

Communications.

For the Banner of the Cross.

Laying of the Corner Stone of Christ Church, Delaware City.

The erection of an Episcopal Church in Delaware City, has for a long time engaged the interest and prayers of many Churches in Northern Delaware.

During the past year a determination arose among the neighboring Clergy and several of the Laity, to push forward the good work with untiring energy and perseverance. Early in the spring a congregation was organized under very favorable auspices. Ever since that time the services of the Church have been held in the school-house of the village every other Sunday, with most encouraging prospects, and every indication of the materials of a flourishing congregation.

On Tuesday last the corner stone of the Church was laid amid a large and interesting assembly.

The procession proceeded from a private residence in the village to the lot where the Church is being erected, headed by the Rev. Messrs. Billopp, Van Deusen, and Freeman. The service used was one set forth and allowed by the Bishop of the Diocese. It was conducted by the Rev. Thos. F. Billopp, and closed with an appropriate and interesting address by the Rev. E. M. Van Deusen.

The Bible and Prayer Book, together with copies of the general and diocesan conventions, several of the secular papers of the day, and the census of Delaware city, were placed in the corner stone.

Also the following memorandum—"In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

This corner stone of Christ Church, Delaware city, was laid on the 10th day of October 1848, (the Bishop of the Diocese being absent) by the Rev. Thos. F. Billopp, rector of Immanuel Church, Newcastle. The Rev. A. F. Freeman being rector of the Parish. A. S. Pennington, A. V. Culin, F. D. Dunlap, W. H. Thomas, J. A. Barr, Jas. B. Henry, Geo. Cleaver, and Jos. Cleaver, vestrymen. Samuel Stone being the Architect and S. Waters the builder. His Excellency William Thorpe, being Governor of the State of Delaware, and his excellency Jas. K. Polk being President of the United States. "Other foundation can no man lay than that is laid which is Jesus Christ."

The Church is to be of brick, covered with mastic. It will have a tower and steeple, and will be in the Gothic style. There will be buttresses between the windows and at the corners of the Church and tower, surmounted with pinnacles. There will be mullioned windows, and diamond glass, and a pitched roof covered with slate. The dimensions of the Church are 34½ feet by 69. And the cost is \$1000.

We sincerely pray that God may put it into the hearts of those interested in the Church, to contribute liberally, according as He hath prospered them—so that when completed man may have no claim upon it, but it may truly be "God's house in the which it pleaseth Him to dwell."

Rev. Mr. Freeman.

For the Banner of the Cross.

The House of Bishops On Scripture and Tradition.—No. 2.

"We are aware of the fact, that the original publishing of the Scriptures, was WITH THE ACCOMPANIMENT OF THE MINISTRY, for the unfolding of its sense, for the impressing of it on the consciences, and for the rendering of it persuasive to the hearts of men."—Pastoral Letter of 1832.

"It has been a question how far—these works of the Fathers are to be resorted to for the ascertaining of Christian doctrine, discipline, and worship." It "is our belief that the only reason for the calling in of that exterior aid, must be its administering to interpretation. Without reference to such authority there are many passages of Scripture from which no reasonable sense can be deduced. Our articles declare the Church to be "the witness and keeper of Holy Writ." THIS IS THE ONLY DEFENSIBLE GROUND, FOR THE AFFIRMING OF THE INTEGRITY OF THE SACRED VOLUME; and it cannot be surrendered without a committing of the subject to the judgments or to the tastes of fallible men, in one shape or in another. Our Church differs from the opinion entertained by some, that a divine character is so impressed on every Book, as to be itself evidence of inspiration. Historic testimony was the guide of the early Fathers, in their establishing of the canon."

"Who can tell to what extent the error (of schism) has been occasioned by a light esteem of what was held universally by Christians, immediately after the age of the apostles." "Be it that the apostolic designation of the three orders of the ministry may be proved from Holy Scripture; still while scriptural authorities receive plausible interpretations, opposed to what we conceive to be their genuine senses, for the justifying of forms of ecclesiastical government, destitute of example during fifteen hundred years from the beginning of the Christian era, it is of consequence on our part, to avail ourselves of writings in our favor, handed down to us during that long tract of time, including the three earliest centuries."—*Pastoral Letter, in Gen. Con. 1835.*

Diocesan Intelligence.

Western New York.—BISHOP DELANCEY'S VISITATION.—On Monday, October 2d, the Bishop preached and confirmed two persons in St. Paul's Church, Turin, Lewis county. And in the afternoon he preached in St. Paul's Church, Constableville.

On the 3d, in the Union house of worship, at Alder Creek, Oneida county, in the afternoon, the Bishop baptized four children and preached.

On the morning of the 4th the Bishop preached in the Welch Baptist house of worship at Remsen, and afterwards confirmed one sick person in private.

In the afternoon of the same day the Bishop preached at Holland Patent, in St. Paul's Church.

Thursday morning, October 5th, Bishop DeLancey visited Zion Church, Rome, preached and confirmed eight persons.

It will be remembered that the Bishop visited this parish in April last, when three persons were confirmed, making eleven persons within the year.

On the 6th, the Bishop preached in the Methodist Chapel at Cleveland.

In the afternoon, in Trinity Church, Constantia, the Bishop preached and confirmed five persons.

In the evening he preached again in the same Church.

Sunday, October 8th, Bishop DeLancey spent at Camden, preached and confirmed five persons.—*Gos. Mess.*

Connecticut.—INSTITUTION.—On Saturday the 7th inst., the Bishop of the Diocese administered the rite of Confirmation to sixteen persons in Christ Church, Westport, and instituted the Rev. William H. Frisbie into the Rectorship of that interesting parish; having kindly postponed the services from the Tuesday preceding, on account of the inclemency of the weather. There were present besides the Bishop the following Clergymen: the Rev. Dr. Mead, and the Rev. Messrs. Samuel Nichols, Coit, Cornwall, Short, George W. Nichols, Purves, Wilcoxson, and Betts, and a large congregation of parishioners and others. Morning Prayer was read by Mr. Purves, and the Lessons by Mr. Betts. The Letter of Institution, in the name of the Bishop, was read by Mr. Cornwall, and an appropriate sermon preached by Dr. Mead, from 2 Tim., ii. 15. "Study to show thyself approved unto God." The keys were presented to the Rector by the Senior Warden, the venerable Daniel Nash, Esq. whose liberality has enabled this parish by steady and united efforts, from its organization to support itself in a very exemplary manner, and thus, under God, to insure its own success and prosperity, in the most effectual way. Of this commendable feature in the young parish of Christ Church, as well as of the diligence and fidelity of its former and present Rectors, the latter having labored in the parish for several months past, the interesting class presented to the Bishop for confirmation is an encouraging result.—*Calendar.*

Maryland.—CONSECRATION OF ST. PHILIP'S CHURCH, LAUREL PRINCE GEORGE COUNTY, MARYLAND.—Thursday last, St. Matthew's day, was appointed for this solemnity, and as the weather proved very favourable, there was nothing to mar the pleasure of the services.

Laurel is a manufacturing village, the growth of a few years of industry and enterprise, and with its well laid out streets, neat fences, highly cultivated fields, and tasteful houses, reminds one much more of New England than of Maryland. It has lately received a great additional ornament in the small and plain but church-like edifice, which has been erected during the past year through the faithful exertions of the excellent rector and a few untiring and liberal hearted co-workers. The church is of stone, found in the vicinity, in the early English style, and consists of a nave, chancel, a vestry room on either side of the chancel, and a tower at the west end of the nave, intended to be hereafter finished with a spire. The plan was kindly furnished by J. H. Alexander, Esq., of Baltimore, and, in the opinion of those well qualified to judge, reflects credit upon his taste and judgment. It was a source of regret to many, that the strict necessity to consult economy had constrained the accomplished designer to omit some of the features of the early English style, but all were agreed in awarding to him the praise of having performed the difficult task of erecting an ecclesiastical looking building, capable of accommodating from two hundred to two hundred and fifty persons, at a less cost than the unmeaning structures so often found in country parishes in Maryland. The features of the interior, which called forth favourable comment, were the open roof, of simple but very striking design, and the position of the altar in its place of due prominence against the East wall. It is intended, that all the windows shall ultimately be filled with stained glass, which will add richness to the internal effect.

The Bishop's sermon was listened to by a devout and attentive congregation. It was from St. John iv. 24, God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth, and consisted, for the most part, of a rebuke of the prevalent low views of worship, which regard it on its human side, as growing out of human wants and weaknesses, and tending to human edification, rather than as a service and duty rendered to God. He exposed and reprobated the common forms of speech, the ordinary demeanor in the house of God, and the prevalent notions concerning the construction and arrangement of churches, which grow out of those low and imperfect views.

After the sermon, the holy rite of confirmation was administered to three persons.

The services of the day were then concluded by the celebration, and reception, of the Holy Eucharist.

In the afternoon, the Bishop and clergy were hospitably entertained by Col. Capron; and they departed to their homes with the recollection of a day of privilege and pleasure, rejoiced and encouraged at the success with which God had crowned the laborious efforts of their faithful and beloved brother.—*Church Times.*

Virginia.—ORDINATION.—The Rev. E. T. Perkins was admitted to the order of Priests, at Parkersburg, on Wednesday, September 27th, by the Right Rev. Bishop Meade. The ordination sermon was preached by the Rev. William Armstrong of Wheeling, who, with the Rev. S. D. Tompkins of Western Virginia, united in the imposition of hands.

Ohio.—THE SUNDAY AFTER CONVENTION.—The Convention closed its business and adjourned on Saturday evening. On Sunday morning the Bishop held an ordination in Trinity Church and admitted to the order of Presbyters, the Rev. Eli Adams, and the Rev. Rodolphus K. Nash. The candidates were presented by the Rev. George Denison. The Bishop preached the sermon; and administered the communion, assisted by Rev. Messrs. Smallwood and Britton.

The meeting in aid of the cause of Missions and of Education in this diocese, was held in the same Church on Sunday afternoon. Addresses were made by the Bishop, the Rev. Mr. Ufford of Virginia, and the Rev. Messrs. Britton and Denison. At the close of the meeting a collection was taken, amounting to \$86 31; and pledges were made to the amount of \$1255, to be redeemed in the course of the year.

In the evening, after a sermon by the Rev. Dr. Brooke, a collection was taken in behalf of the Society for the Relief of the Widows and Orphans of deceased Clergymen.—*Western Episcopalian.*

Missouri.—ST. JOHN'S CHURCH, ST. LOUIS, MISSOURI.—We learn with the utmost satisfaction, by private correspondence, that this flourishing parish is making active preparations for more extended accommodations for its worshippers. "Our vestry, (we quote from a letter recently received:) have purchased a lot whereon to erect a new church edifice, and as you may well suppose, we are kept busily employed. The lot is in a beautiful situation, scarcely to be equalled anywhere in advantages; and the plan on which they have agreed to build, is truly beautiful. Mr. Jackson, a young gentleman who has been for a number of years with Mr. Upjohn, has lately established himself in our city, and is engaged as the architect."

If the plan of building has not been changed, since it was submitted to our inspection, some time since, we can fully vouch for its primitive elegance and architectural beauty. The following is a brief description of it, as communicated to us, by a previous letter.

"Nave 74 by 47 feet; transepts 69 by 26; chancel 21½ by 20; with the tower over the intersection of the nave and transepts; clear story; open roof; stained windows, if we can obtain them; to be built of stone to the top of the cross on the spire which according to the plan, is 150 feet high. It is a great undertaking; but with God's blessing, I hope we shall be able to accomplish it."

The parish of which we speak, commenced, and has grown to its maturity, under the auspices of the Rev. W. Griswold. The advances, which the cause of Catholic Truth has already made in this growing city, under the supervision of the excellent and energetic Bishop of Missouri, are a cause of devout thanksgiving with every lover of the Church. It is an almost incredible fact, that the population of St. Louis is now not far from 60,000, having nearly doubled in eight years. In consideration of this fact, the New York Churchman well remarks, that "what is done for the religious improvement of such western localities, must be done quickly."—*Church Times.*

CLERICAL CHANGES.—The Rev. William Hodges has been received into this diocese (Connecticut) by Letters Dimissory from the Right Reverend the Bishop of Virginia, and has accepted an invitation to take Charge of Christ Church, Washington Parish, District of Columbia.

The Rev. William H. Bourns has resigned the rectorship of Emmanuel Church, Holmesburgh, in consequence of ill health.

The Rev. James W. Hoskins, Deacon, has been received into the Diocese of Connecticut by Letters Dimissory from the ecclesiastical authority of the Diocese of Mississippi.

The Rev. Richard H. Phillips has taken Letters Dimissory to the Diocese of Virginia, where he has accepted the Principalship of the Female Institute at Staunton.

The Rev. John W. Shackelford having been called to the rectorship of St. John's parish, Cohoes, Albany county, New York, requests that all communications may be addressed to him there.

The Rev. William E. Snowden, desires his letters and papers addressed to Hertford, Perquimans county, North Carolina.

The Rev. Benjamin Wright having been compelled by ill health to resign the charge of Christ's Church, Sackett's Harbour, has removed to St. Augustine, Florida.

The Rev. Azariah Prior, has resigned the Rectorship of St. David's Church, Manayunk, and accepted an invitation to take charge of the old Swedes Church, Wilmington.

The Rev. James W. Hoskins, Deacon, has been received into the Diocese of Maryland by Letters Dimissory from the ecclesiastical authority of the diocese of Mississippi.

* Some of these notices were crowded out of last week's paper.

The Rev. William Hodges has removed to Washington to assume the charge of Christ Church in that city, and requests that his letters and papers may be directed accordingly.

The Rev. S. R. Slack, having taken charge of Buckmountain and St Paul's Churches, Albemarle Co. Va., requests letters and papers addressed to him, to be directed to the "P. O. Mechem's River, Albemarle Co., Va."

A Man Over Niagara Falls.—A Thrilling Scene.

Neither fiction nor fact furnishes an incident of more thrilling interest than one which occurred last evening at the Falls, and is detailed below by our correspondent. There is something terribly appalling, almost sublime, in the struggles for life of a strong, self-possessed man, when drawn into the torrent that, with the speed of a race horse, sweeps him onward to certain destruction. A moment scarcely elapses between entire safety and a most fearful death, yet in that moment what a wealth of life may be compressed. How like lightning must flash through the mind all the pleasant recollections of childhood, the firm resolves of vigorous manhood, the hopes of the future, the endearments of home and friends, repentance for past errors, and prayers for forgiveness in that dread presence to which he is so awfully summoned!

NIAGARA FALLS, Oct. 2d, 1848.

About sundown last evening a man was carried over the Falls. Who he was is not known. From his management of the sail boat in which he came down the river, I think he was not well acquainted with the current or the rapids. His dress and appearance indicated respectability, and after he got into the rapids his self-possession was most extraordinary. His boat was a very good one—decked over on the bow, and I should think would carry three or four tons. From what I learn of a sail boat having been seen below Black Rock, coming down, I think it is from there or Buffalo. No other than a person unacquainted with the current above the rapids would venture so near them.

I was on the head of Goat Island when I first discovered the boat—then near half a mile below the foot of Navy Island, and nearly two miles above the Falls. There seemed to be two in the boat. It was directed towards the American shore—the wind blowing from this shore, and still the sail was standing. Being well acquainted with the river, I regarded the position of the boat as extraordinary and hazardous, and watched it with intense anxiety. Soon I discovered the motion of an oar, and from the changing direction of the boat, concluded it had but one. While constantly approaching nearer and nearer the rapids, I could discover it was gaining the American shore, and by the time it had got near the first fall in the rapids, about half a mile above Goat Island, it was directly above the Island. There it was turned up the river, and for some time the wind kept it nearly stationary. The only hope seemed to be to come directly to Goat Island, and whether I should run half a mile to give alarm, or remain to assist, in the event of the boat attempting to make the Island, was a question of painful doubt. But soon the boat was again turned towards the American shore. Then it was certain it must go down the American rapids. I ran for the bridge—saw and informed a gentleman and lady just leaving the Island, but they seemed unable to reply or move. I rallied a man at the toll gate—we ran to the main bridge in time to see the boat just before it had got to the first large fall in the rapids. Then I saw but one man—he standing at the stern with his oar changing the course of the boat down the current, and as it plunged over, he sat down.

I was astonished to see the boat rise with the mast and sail standing, and the man, again erect directing the boat towards shore. As he came to the next and to each succeeding fall he sat down, and then would rise and apply his oar in the intermediate current.

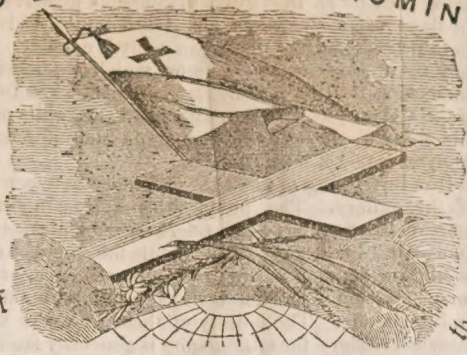
Still there was hope that he would come near enough to the pier to jump, but in a moment it was gone. Another, that he might jump upon the rock near the bridge, but the current dashed him from it under the bridge, breaking the mast. Again he rose on the opposite side. Taking his oar and pointing his boat towards the main shore, he cried, "had I better jump from the boat?" We could not answer, for either seemed certain destruction. Within a few rods of the Falls, the boat struck a rock—turned over and lodged. He appeared to crawl from under it, and swam with the oar in his hand till he went over the precipice.

Without the power to render any assistance—for half an hour watching a strong man struggling with every nerve for life, yet doomed with almost the certainty of destiny to an immediate and awful death, still hoping with every effort for his deliverance—caused an intensity of excitement I pray God never again to experience.

I write too hurriedly for publication, but I have stated all we have seen or know respecting the man or boat, and from which I hope you will be able to glean so much for publication as will lead to the discovery of the man.—*Buffalo Advertiser.*

AGE OF ANIMALS.—A bear rarely exceeds 20 years; a dog lives 20 years; a wolf 20, a fox 16. Lions are long lived. Pompey lived to the age of 70. The average of cats is 15; a squirrel, or hare, 7 or 8; rabbits 7. Elephants have been known to live to the age of 400 years. When Alexander the Great had conquered Porus, king of India, he took a large elephant, which had fought valiantly for the king, and naming him Ajax, dedicated him to the sun with this inscription; 'Alexander, the son of Jupiter, has dedicated Ajax to the sun.' He was found with this inscription 350 years afterwards. Pigs have been known to live to the age of 30 years. The rhinoceros to 20. A horse has been known to live to the age of 65, but averages 25 to 30. Camels sometimes live to the age of 100. Stags are long lived. Sheep seldom exceed the age of 10, and cows live about 15 years. Cuvier thinks it probable that whales sometimes live 1000 years. Mr. Mallerion has the skeleton of a swan that attained the age of 200. Pelicans are long lived. A tortoise has been known to live to the great age of 107.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 28, 1848.

[VOL. X.—No. 43.—WHOLE No. 513.]

For the Banner of the Cross.

The Song of the Autumn Wind,

BY REV. EDWARD C. JONES.

Did you hear the stern wind as it swept through the woodland,
Whose rich leafy treasures it scattered afar?
Then listen—it speaks to the depths of the Spirit,
And freighted with music the syllables are.

I come like a minstrel the notes to awaken,
And out on Creation the melody fling,
My harp how majestic—the solemn old forest,
And each withered tree shall afford it a string.

Gone—gone are the flowrets—they bloomed but a season,
Imparted their nectar and vanished away,
Like Earth-Joys which ravish the heart of the dreamer,
The morrow entombing the bliss of to-day.

No green on the leaf—it is shrivelled and dusky,
Unheeded it floats on the face of the stream,
A type of the sad one who buffets the tempest,
When anguish succeeds to his halcyon dream.

Since last I awakened the Song of the Forest,
How riches have flown and how friends have betrayed,
How Faith has grown cold and how vows have been broken,
How Vice has entangled and Virtue decayed.

New graves have been hallowed and tears have enriched them,
Such tears as must issue unbribed from the eye,
When they who have twined like the tendrils around us,
Have turned from the hearthstone to sicken and die.

Yet Pilgrim—look up—though the Autumn hath dirges,
Spring beckons thee onward—Elysian Spring,
Where mortals put on the bright crown of the perfect,
And tune to the notes of Redemption the string.

If thy heart have the precepts of Jesus in keeping,
And Faith in the Saviour is making thee strong,
Thy dear ones—now round thee so tranquilly sleeping,
Shall mingle with thee in the Conqueror's Song.

Selections.

The poem below, is from the fourth edition of Dr. Lyons' "CHRISTIAN SONGS," just published by George S. Appleton, 164 Chesnut Street. It will be new to our readers, as it appears in the volume now for the first time.

A Welcome Sacrifice.

BY THE REV. JAMES GILBORNE LYONS, LL. D.

Vain is the blood of rare and spotless herds
Pastur'd in meads where blue Clitumnus shines,
Vain are sweet gums from lands that Indus girds,
Or diamonds sought in deep Brazilian mines,
Vain are Iberian fruits, and perfum'd flowers
Rich as a Grecian sunset's purest dyes,
If deem'd, when worship claims thy secret hours,
For HIM IN HEAVEN fit gift or sacrifice.

The flocks that roam on thrice ten thousand hills,
Each living thing that moves on shore and sea,
The gems and gold which gleam in caves and rills,
Saba's low shrub, and Lebanon's proud tree,
The fragrant tribes that spring on cliff and field,
That flush the stream, or fringe the smooth lake's brim,
Breathe, burn, and bloom, at His high will reveal'd,
And own with joy their Light and Lord in Him.

Our gains are His, and, laid before the Cross,
These must of our oblations form a part,
But oh! the choicest ores and gems are dross,
If brought without that pearl of price—THE HEART.
The poorest serf who fears a tyrant's nod,
Whose inmost soul hard bondage racks and wrings—
That toil-worn slave may send unseen to God
An offering far beyond the wealth of kings.

Come thou with breast from pride and passion freed,
Hands which no stain of guilt has ever soil'd,
Feet swift and strong for every gentle deed,
Faith, hope, and truth, by sordid crowds unspoil'd;
Come with a spirit full of generous love
For all beyond, and all below the skies;
Make ready thou, for Him who reigns above,
The Christian's gift—A LIVING SACRIFICE.

From the Church Review for October, 1848.

The Catacombs of Rome.

ART. VI.—*The Church in the Catacombs*: a description of the Primitive Church of Rome, Illustrated by Sepulchral Remains. By CHARLES MAITLAND, M. D. London: 1846.

There is an old Arabian fable, of a City whose inhabitants in an instant were turned to stone. The maiden at the fountain—the guest in the hall—the listless wanderer in the streets—all were arrested without a moment's warning, and in the posture in which the stroke found them, were transmuted at once into marble statues. And there the city stood in the desert, with the stillness of the grave resting on it, every thing unchanged as age after age swept over it. At last came a chance traveller, and for the first time in centuries its deserted streets echoed to the tread of human footsteps, as he wandered on through palace and temple, and hall, with none to answer his summons—none to oppose his entrance—gazing in wonder on the memorials of generations which had lived ages before, to the possession of which none had succeeded, and, therefore, they had remained unaltered.

In our day, the deserted cities of Herculaneum and Pompeii almost furnish a reality to this fable. There, we are at once transported back to the first century of the Christian era. We enter houses which it seems as if the lordly Roman had but just quitted. His paintings and statues, and manuscripts, are about us. The sentinel still stands at the post he dared not leave, even when the burning cinders were raining about him, and the skeleton rattles hollow in his armor—the strigil lies on the pavement of the bath, as the frightened slave dropped it, when he fled—and in the bed-room is the *rouge* with which the faded beauty of Pompeii once restored her charms. We see on all sides of us, the nature of that now forgotten civilization, which spreads its charm over these gay Campanian cities. The "great gulf" which separates us from the days of Pliny is bridged over. The intervening ages are forgotten. We live among those who for nearly eighteen centuries have been dust—we understand each arrangement of their domestic life—and it requires an effort to recall our minds to the realities of the living present.

What these long buried cities display to us of the social condition of the ancients, the Catacombs reveal with regard to the Church of that day. While we often read in the remains of Pompeii, a commentary on the lines of Juvenal or Horace, in the inscriptions which mark the tombs of the early Christians, we find a confirmation of much that was written by the Fathers of the first three centuries. The same spirit pervades these records graven in the rock, and the earnest words which these leaders of the Church sent forth to cheer their converts in the faith. The two harmonize in tone, and remain to rebuke the changes which after ages gradually brought about.

But the investigations of the Catacombs have been hitherto locked up from the great body of the public. The first publication on this subject was the work of Bosio, who had spent thirty years in its preparation. Yet he died before its completion, and it was edited by Severano, in the year 1632, under the title of *Roma Sotterranea*. The same work translated into Latin, and still further enlarged, was republished by Arringhi. Fabretti, who held the office of curator of the Catacombs, published a number of Epitaphs, and eighteen years afterwards another folio issued from the hands of his successor, Boldetti, entitled "*Osservazioni sopra i cimiterii dei Santi Martiri*." The last that appeared was the "*Sculture e Pitture*" of Bottari, which was devoted more especially to the Christian Arts. These works, however, though abounding in theological and antiquarian information, were written either in Latin or Italian, and of course useless to many who wished information on the subject.

The work we have placed at the head of this article, is the first attempt to bring this matter within the reach of the mere English reader. We confess, however, that we do not think very highly of it. The author seems to have felt very little enthusiasm for his subject; and we cannot conceive how any one, with the rich materials of Arringhi and Bottari before him, could have made so little of his theme. We think that most persons would rise from a perusal of the volume with a feeling of dissatisfaction. In addition to this, it is written too much in the book-making style, filled with discussions, which, although well enough in themselves, are out of place in a work where the subject is so wide that every page is needed to give even an outline. For instance, in treating of the inscriptions on the tombs of the Martyrs, forty-seven pages are used in a discussion of martyrdom in general, with accounts of those sufferings of the early Christians, which are familiar to every reader of Ecclesiastical History. This, in a book of only about three hundred pages is rather too great a waste of space, which might have been much more profitably employed. Dr. Maitland's work might, therefore, be cut down to almost one half its present size and still contain all the information it now does about "the Church in the Catacombs."

We propose as far as the narrow space of this article will admit, to give some account of these burial places of the early disciples of our faith, deriving our materials partly from the works

we have enumerated above, and partly from personal recollection. In the struggle for the truth which now is waging—in that controversy we have with Rome, as to which holds the doctrines of the Primitive Church—we can appeal to these enduring inscriptions, written above the dust of the early Martyrs, and show that though dead they still speak as we do, and prove the identity of the faith we hold, with that for which Apostles suffered.

About two miles from the gates of Rome, on that same Appian Way, over whose pavements once the legions of victorious Rome marched on their way to the Capitol, and whose stones were bedewed with the tears of captive Princes, as they were dragged along to swell the glory of the triumph, stands the Church of St. Sebastian. Adjoining is the Monastery of the same name, and around it, far as the eye can reach, stretches the desolate Campagna. Here is the usual entrance to the Catacombs. There is another opening, indeed, at the Church of St. Agatha, but for some reason strangers are seldom permitted to enter it. The writer made many attempts while in Rome; but though several times promised admission by ecclesiastics, he never succeeded in effecting it. And such, he has found, was the testimony of all his friends. The only individual he has met with who was able to inspect the Catacombs of St. Agatha, was the late Thomas Cole, the Artist, from whom he received so interesting an account as to deepen his regret at his own failure. Mr. Cole represented these passages as being much richer in inscriptions and paintings than those of St. Sebastian, fewer having been removed from their original positions to be placed in the Gallery of the Vatican. Perhaps they bear more explicit testimony against the modern practices of Rome, and, therefore, are studiously kept concealed from the view of the curious.

There are also scattered over the Campagna, holes leading into the galleries below, which often prove dangerous to the incautious rider. D'Agincourt on several occasions availed himself of them to enter the passages. As they are all found in the Christian part of the Catacombs, they are probably apertures made for air or light. In the Acts of the Martyrs we find them spoken of as the *luminaria cryptæ*.

Taking one of the Monks of St. Sebastian for your guide, from a Chapel of the Church you can descend by the well worn stone-steps into the Catacombs below; and the contrast to the dark and damp caves, will be the greater from leaving the balmy Italian atmosphere above. Each member of the party furnished with a light, you follow your guide through intricate passages, which cross and re-cross, until he has gone his usual round and you are again at the foot of the steps. The passages wind around, apparently to follow the direction of the soft rocks, and the intricacy is increased by their generally being constructed in three stories, so that you constantly meet with steps which ascend or descend. They are usually not more than three feet wide, but at times they expand into Chapels, in one of which is still remaining a simple altar with an antique Cross in the rock above it. What solemn services must this spot have witnessed! How earnest the prayers which were here poured forth by men, whose faith was certain because they had received it from the lips of Apostles themselves, and glowed more brightly because they stood in jeopardy every hour! On each side of these passages are the tombs—excavations in the soft rock just large enough to contain a human body, and the cavity closed by a thin slab of marble. Sometimes the sepulchres are single, while in other places children are buried, as if a whole family had been interred on the same spot. Some of these have never yet been opened; but their buried inmates repose as they were laid to their rest in the first ages of our faith. In one case the marble has cracked, and inserting a thin taper, you can look on the mouldering remains of one who perhaps saw our Lord Himself in the flesh. Boldetti relates, that an odor of spices was perceived on opening some of these graves, and in the lateral branches of the Catacombs, he found unfinished sepulchres, or intended ones merely sketched on the walls.

On the slabs which closed the tombs, were cut the Christian emblems, which the early followers of our Lord so much delighted to use, and there too they scrawled the brief epitaphs by which in that age of fear and persecution they marked the resting place of their brethren. Every thing around speaks of the consecration of suffering, and of the simple earnest faith of men with whom the glories of the next world had swallowed up all the pains of their brief mortal pilgrimage. How far these passages extend is not known. They are said by some to reach from sixteen to twenty miles; but a small part only is now shown, in consequence of accidents which have taken place from persons losing their way, or the galleries caving in. Many of the lateral passages about St. Sebastian have been closed, yet still, should a sudden gust of air extinguish the lights of a party, it would not be very easy for them to trace their way out.

We can find allusions to these caves long before the Christian era. The great increase of Rome in the latter days of the Republic, led to the working of quarries in the immediate neighborhood to procure the materials necessary for building. The soil of the Campagna rests on tufa and puzzolana, a volcanic, sandy rock, easily quarried, and from its texture well adapted to the excavation of long galleries, while the Esquiline Hill was un-

determined to obtain sand for making cement. Thus the whole sub-soil on one side of the city of the Cæsars, was perforated by a net-work of excavations, stretching out for miles in crypts and galleries. These subterranean works were referred to by Cicero in his oration for Cluentius, when Asinius, a young Roman citizen, was inveigled to the gardens of the Esquiline, and precipitated into one of the sand-pits—"in arenarias quasdam extra Portam Esquilinam." It was too in these caverns, Suetonius tells us. Nero was afterwards advised to conceal himself in his hour of danger! on which occasion he made answer to his freedman Phaon, "that he would not go under the ground while living."

Then came the advent of the Christian faith. The *arenarii* or sand diggers, and the workmen in the quarries, were persons of the lowest grade, and, from their occupation probably formed a distinct class. There is reason to suppose that Christianity spread very early among them; (were not its first followers everywhere the lowest in the social scale?) for in time of persecution, the converts employed in the subterranean passages not only took refuge there themselves, but also put the whole Church in possession of these otherwise inaccessible retreats. And may we not trace in all this the hand of a protecting Providence? The Church was about to enter the furnace of affliction, and to be encircled by the rage of the adversaries; here, then, had previously been provided a sure refuge, where it could abide until the storm was overpast. This was the cradle of the infant community. And perhaps we may go a step farther, and assert, that while the Church in Rome owed much of the rapidity of its triumph to the protection afforded by the Catacombs, as an impregnable fortress, from which persecution always failed to dislodge it, it was to the preservation of these, its earliest sanctuaries, that it was indebted for its ancient superiority in discipline and manners. That the Catacombs were, throughout, well known to the early Christians, is evident; for every part bears traces of their occupancy. We meet on all sides with tombs and chapels, paintings and inscriptions, and for three hundred years the entire Christian population of Rome found sepulture in these recesses.

St. Jerome speaks of them in the middle of the fourth century. "When I was at Rome"—says the Monk of Palestine—"still a youth, and employed in literary pursuits, I was accustomed, in company with others of my own age, and actuated by the same feelings, to visit on Sundays the sepulchres of the apostles and martyrs, and often to go down into the crypts dug in the heart of the earth, where the walls on either side are lined with the dead; and so intense is the darkness, that we almost realize the words of the Prophet, 'They go down alive into the Hades.' Here and there a scanty aperture, ill deserving the name of a window, admits scarcely light enough to mitigate the gloom which reigns below; and as we advance through the shades with cautious steps, we are forcibly reminded of the words of Virgil, 'Horror on all sides; even the silence terrifies the mind.'"

The Acts of the Martyrs relate many attempts made by the persecutors of the early Christians, to trace them in these retreats. But the entrances were so numerous, scattered for miles over the Campagna, and the labyrinths below so complicated, and blocked up in various places, that pursuit generally was useless. At other times, from above they overwhelmed the galleries with mounds of earth, to destroy those who were concealed within. Occasionally these efforts were successful, and the Catacombs became not only the burial place of the martyrs, but also the scene of their last sufferings. In the time of Cyprian, Xystus, Bishop of Rome, together with Quartus, one of his clergy, poured out their blood on this spot; and Stephen, another Bishop of Rome, was traced by the heathen soldiers to his subterranean Chapel. At the conclusion of the service, he was thrust back into his Episcopal chair, and thus beheaded. We do not take these instances from the ordinary accounts of the martyrologists, where every thing is so often exaggerated. They are found in the letters of the early Christians, given with a simplicity which shows their truth. Even as late as the year 352, during a temporary persecution by the Arians, Liberius, Bishop of Rome, took up his abode in the Cemetery of St. Agnes.

But three centuries passed by, and Christianity emerging, from these recesses, walked boldly on the soil, beneath which she had so long been glad to seek concealment. Yet ere long, the flood of barbarian invasion rolled over Italy, and amid the disorders which ensued, these sanctuaries of the ancient Church were gradually forgotten. It required constant use to preserve a knowledge of their intricate windings, and therefore a few only of the principal entrances were kept open. Even these gradually became neglected and blocked up by rubbish, until the Church scarcely remembered her ancient home. It was not until the sixteenth century that the entire range of the Catacombs was re-opened, after being untouched for more than a thousand years. Then, when the revival of letters enabled the learned to profit by the discovery, investigations commenced, which have been prosecuted to the present day, as the question as been agitated, whether Rome shall be permitted to claim identity in discipline and doctrine with those ancient disciples, who have thus bequeathed to us the memorials of their faith and sufferings.

Such is the history of these Catacombs. Within the last few years, most of the inscriptions have been removed to a Hall of the Vatican—the Lapidarian—where, to the number of more than three thousand, they are fastened to the wall.† Opposite to them are ranged in the same way, the monumental inscriptions of Pagan Rome, gathered from other places. "I have spent"—says Raoul Rochette—"many entire days in this sanctuary of antiquity, where the sacred and profane stand

facing each other, in written monuments preserved to us, as in the days when Paganism and Christianity, striving with all their powers, were engaged in mortal conflict. And were it only the treasure of impressions which we receive from this immense collection of Christian epitaphs, taken from the graves of the Catacombs, and now attached to the walls of the Vatican, this alone would be an inexhaustible fund of recollections and enjoyments for a whole life."

It is interesting to mark the difference between the two sides of the gallery. The proud titles of Roman citizenship—the funeral lamentations—the traces of complicated political orders—are all neatly engraved; while the record of the Christians is often contained in an incoherent sentence, or a straggling mis-spelt scrawl, which betrays in its very execution, haste and ignorance. The latinity of these epitaphs would shock a classical reader—the orthography is generally faulty—the letters irregular—and the sense not always obvious. The first glance at the Christian side is enough to show, that, as St. Paul expresses it, "not many mighty, not many noble," were numbered among those, who, in the first age of our faith, were here laid to their rest. Such is the inscription:

τοπος φιλημονης

"The place of Philemon."

Roughly carved upon a slab, over which its letters straggle with no attention to order, it tells plainly that it was placed there by the members of a persecuted and oppressed community.

There is, too, a simplicity in most of these inscriptions, which does not mark the monuments of their adversaries. We copy a few of these:

BIRGINIVS PARVM
STETIT AP. N.

"Virginus remained but a short time with us."

VALERIA DORMIT IN PACE.

"Valeria sleeps in peace."

MARTYRIA
IN PACE.

"Materia in peace."

VIDALIO IN PACHE †

"Vidalio, in the peace of Christ."

But it is in the spirit of these inscriptions that we chiefly mark the contrast of our faith to that old and *effete* religion which it supplanted. No hope beyond the grave sheds its light over the Pagan monuments. The expression, DOMVS ETERNALIS—"An eternal home"—constantly appears. It is thus that the despair of a mother for her infant child is shown in one of the inscriptions of the Lapidarian Gallery:

ATROXO FORTVNA TRV CIQVAE FVNERE GAVDES
QVID MIHI TAM SVBITO MAXIMVS ERIPITVR.

"O relentless Fortune, who delightest in cruel death,
Why is Maximus so early snatched from me?"

Even the noble philosophy of Greece seems to have left no trace in these epitaphs, nor do the glorious dreams of Plato, as he argued on the very verge of truth, seem to have dawned upon the minds of those who, in the Imperial City, thus laid the loved and lost in the tomb. A gloomy stoicism—a forced resignation—is the highest feeling we can discover. They turn to the life which is past, only with Epicurean regret, that its pleasures can be enjoyed no longer. Take, for instance, the anacreontic language in the following:

V. A. N. LVII.

D. M.

TI. CLAVDI. SECVNDI
HIC. SECVM. HABET. OMNIA
BALNEA. VINVM. VENVS
CORRVMPVNT. CORPORA
NOSTRA. SED. VITAM. FACIVNT
B. V. V.

"To the Divine Manes of Titus Claudius Secundus, who lived 57 years. Here he enjoys every thing. Baths, wine, and love ruin our constitutions, but—they make life what it is.

Farewell: farewell."

But no where can we trace any thing but calmness and peace among the inscriptions of the early Christians. Brief as they may be, they evidently look to a life beyond life. A light had risen to dispel the horror of darkness which had hitherto reigned over the grave; and while the first disciples had before them a view of the Eternal City, it is no wonder they were willing even to rush through the gate of martyrdom, that they might enter its starry portals. Death was to them like sinking to a gentle slumber; and often this is the only idea expressed in their short epitaphs.

DORMITIO ELPIDIS

"The sleeping place of Elphis."

VICTORINA DORMIT

"Victorina sleeps."

ZOTICVS HIC AD DORMIENDVM

"Zoticus laid here to sleep."

GEMELLA DORMIT

IN PACE.

"Gemella sleeps in peace."

Sometimes, too, they expressed still more fully their disbelief in the chilling doctrine of the annihilation of the soul, taught by Paganism, or the almost equally cheerless picture of an uncertain Elysium, which was the utmost that creed could teach them. This is a portion of the epitaph which Placas recorded above his wife, Albana, he says:

RELICTIS TVIS IACES IN PACE SOPORE
MERITA RESVRGIS TEMPORALIS TIBI DATA
REQVETIO

* Tableau des Catacombs—p. 10.

"You, well-deserving one, having left your (relations) lie in peace—in sleep. You will arise—a temporary rest is granted you."

With them, too, death was the admission into immediate joy. No visions of a Purgatory clouded the dying gaze of the early Roman Christians. They looked upon the soul as going at once to a place of refreshing, by means of God's presence. Epitaphs like this abound:

NICEFORVS ANIMA
DVLCIS IN REFRIGERIO.

"Neciphorus, a sweet soul, in the place of refreshment."

And is not this the same in its meaning as the following?

ARETVSA
IN DEO.

"Arethusa, in God."

Another, in memory of a child, containing the declaration:

ESSE IAMINTER INNOCNTIS COEPISIT

"You have already begun to be among the innocent ones."

Another employs the following paraphrase to mark the date of the death:

ACCERSITVS AB ANGELIS VII. IDVS IANVA

"Born away by angels on the seventh Ides of January."

And can we suppose that this expression, used by our Lord to describe the passage of Lazarus to the Paradise above, was here intended to imply a conveyance to expiatory flames?

The absence indeed, of every feeling but those of trust and hope, is most remarkable in these epitaphs. No word of bitterness is breathed even against their persecutors, by whom they were doomed to death. We distinguish the tombs of the martyrs, more by the emblems placed over them, than by the words of the inscriptions. We believe there is but a single instance of one representing a man torn in pieces by wild beasts. "To look at the Catacombs alone," says Rochette, "it might be supposed that persecution had there no victims, since Christianity has made no allusion to suffering." And then he goes on to contrast this spirit with that displayed in the adornment of some of the modern churches in Rome. "Perhaps I may be allowed to add, that a series of paintings, like those of St. Stefano in Rotondo, [a church in Rome,] filled with all the scenes of barbarity which the rage of executioners could devise, or the constancy of martyrs support, honors less the faith which inspires such images, or which resisted such trials, than the paintings of the Catacombs, generally so pure, so peaceful in their object and intention, where it seems that the gospel ought to have met with no enemies, appearing so gentle, so ready to forgive."*

Nor was the tone of these epitaphs changed when the days of persecution passed away, and the members of the Church were no longer obliged to eat the bread of life in secret, or drink the water of life mingled with bitter tears. No words of gratulation mark the inscriptions they recorded. They seemed in those solemn places to heed the world as little when it smiled upon them, as they did when suffering from its enmity. The Church was as little elated by triumph, as before it had been depressed by adversity.

From the Penny Sunday Reader.

The Parson.

PART V.

"I write not these things to shame you, but, as my beloved sons, I warn you."—1 Cor. iv. 14.

"And I beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—1 Thess. v. 12, 13.

WHO AND WHAT IS HE?

We showed in last chapter the important benefits which the Parson, in the reading-desk and the pulpit, confers on society and on individuals. Thus we might proceed through every office and duty in which the Parson ministers. Art thou a covenanted member of Christ's Church?—Whose authorized hand in baptism affixed the seal of that covenant ordained by Christ himself,—water, wherein you were baptized according to the command, in the name of the Father, and of the Son, and of the Holy Ghost? And, whose prayers were uttered to the throne of grace, that you might "lead the rest of your life according to this beginning?" The Parson's.

Have you, for this purpose, sought supplies of spiritual strength in the sacrament of the Lord's Supper? Who, as Steward of the Mysteries of Christ, hath invited you to this most comfortable sacrament of the body and blood of Christ, ministered these emblems of grace and love, and joined you in holy communion, and in partaking this spiritual food and sustenance? Who?—The Parson.

Are you wedded? Who blessed the nuptial tie, guarded it by the awful sanctions of religion, led thee, and thy bride, in united prayers for concord and happiness, and, as the minister, and in the name of God, forbade man to put asunder those whom God had joined together? The Parson.

Have you friends and neighbours? Who pours oil upon the waters of worldly strife and interests—and teaches those precepts which alone can unite and protect society? Who, but The Parson.

We have witnessed The Parson often, in his obscure and humble, but important work. We have witnessed him, advising, teaching, consoling, supporting, seeking the cottage of the poor and the afflicted, ministering to their necessities, and departing with their blessings. We have witnessed him, when the cold grave lay open to receive the poor mouldering remains of the earthly tabernacle, which had lately held the soul of one dear to

* Tableau des Catacombs, p. 194. This work is interdicted in Rome.

* Hieronymus in Ezechiel, c. xl.

† It is difficult to say how ancient some of these tombs are. Consular dates have been found, however, as early as A. D. 98, and as late as A. D. 400. During this time at least, the whole Christian population of Rome was interred there. As this period extends nearly a century after the establishment of Christianity under Constantine, the number must of been latterly very great.

a domestic circle. We have seen the weeping mourners bow and totter round it; we have heard the deep sobs of anguish, and the solemn tones of one announcing the only hope which can reach the soul of the bereaved—the hope that is in Christ Jesus—the resurrection and the life. Would the heart of the mourners then take pleasure, in hearing the scoffer mock “The Parson?”

We have witnessed “The Parson,” too, beside the sick and the death-bed. We have witnessed him when the sinner has been awakened from his dream of guilt and folly—when laughter has been exchanged for tears, and triumph for trembling—when the strong man has become like the child—when the blasphemer has become the suppliant—and, when he, who once despised, or hated, The Parson, turns to him as a friend, and looks to him for instruction and comfort. Consider this, ye scorers, while there is time; for to this ye may one day come, or to a state worse than this—the death-bed of the impenitent, the callous, the reprobate.

We have witnessed The Parson, too, when God's blessing has seemed to descend, like the dew of heaven, on his ministry, and on the awakened penitent—when new hopes, new thoughts, new faith, new love, seemed to have broken in upon the sinner's mind—when the work of God, in the mouth of the Parson, has brought him peace and joy. We have beheld the scene, when the pangs of disease, and the terrors of death, and the clouds that darkened the entrance to eternity, rolling back before the power of gospel truth and consolation, have proclaimed the sting torn from death, the victory snatched from the grave; and when the sinner's heart and voice have joined in acknowledging Jesus as the Christ, and that “there is none other name under heaven given among men, whereby we must be saved.”

Fearful, surely most fearful is the responsibility of him who rashly impedes the influence of the ministers of religion, and deprives the poor and ignorant of their best hope and consolation. Costly, indeed, will be the momentary triumph—dear bought the idle merriment that trifles with these all-important interests. He that desires to tear from the dying and the penitent the stay of religion—he that would dissolve the bonds of society—he that would raise the hand of every man against his brother—he that would have parents unnatural, and children disobedient, masters and servants at variance, rulers and people disunited, oaths made a mockery; honesty, and justice, and love, contemptible—he that would desire the execrations of man, and the wrath of God—let him—let the slaves and lovers of crime and human misery—but let not the friends of man, the disciple of Jesus, or the child of God—hold up to hatred, scorn or derision, “The Parson.”

The following additional extract from Dr. Nevin's work on “the Spirit of Sect and Schism,” though in type, was crowded out of our columns. It is too good to be lost.

It is a striking, though most sad, illustration of the inward falsehood of the Sect system, as now described, that in most cases the original grounds of separation, with the bodies thus divided, have lost, to a great extent, frequently indeed altogether, the interest which they had in the beginning; while notwithstanding the door remains just as much closed as ever, in each case, against reconciliation and union. Witness the fragments of the Scotch secession, mechanically transplanted to this side of the Atlantic. Witness the old antagonism of Lutheran and Reformed, as still kept up in the American German Church, while yet the Lutheran Confession, for the most part, has utterly surrendered its own original principle, and swung clear over the Calvinistic line itself on the opposite side. Is Methodism any longer faithful to its first idea and design? And then as regards the mass of our more upstart native Sects, how few of them, if they ever had any intelligible, distinctive theory to begin with, can be said to know or seriously care what it was, at the present time? It is the curse of sectarianism indeed that it cannot be truly historical; whilst, at the same time, history is the only enduring form of life; “das Fertige ist das Tote,”—what is done is necessarily also dead. The Sect life, sundering itself from the general consciousness of the Church, (uncatholic,) may start with vast show of spiritual freshness and vigor—like a divergent stream from the Euphrates or Tigris—but only, if it continue in such separate course, to lose itself ultimately in the sand, or settle into some stagnant pool, from which it can never afterwards accomplish its escape. The spirit expires gradually, in the arms of its own letter; the old terminology degenerates into sheer cant; and in place of the living witness that once gave utterance to some divine reality in the denominational creed, we have before us, finally a grim statue, or life-aping automaton at best, that simply parades in dumb show a sense which it has no longer any power to understand. It cannot be concealed, that into this judgment of Lot's wife our Sects, at least in a large part, are fast falling at the present time. And yet all this facilitates not, in the least, their return to any sort of catholic unity. There they stand over against each other, their original meaning for the most part gone, and yet they have no power in the world to come together. The system possesses no principle of cure or help, in its own nature. It has no tendency whatever, however remote, towards true catholicity. It is the very opposite of all organic Christianity. It is absolutely impotent to build up or unite, and mighty only to divide and destroy.

It is perfectly idle, in these circumstances, to remind us of the invisible hand, by which after all the true children of God, in the midst of all these divisions, are secretly drawn together. It is possible, no doubt, for this to prevail to some extent over the difficulty here thrown in its way. We are bound indeed to rejoice in the conviction, that there are at this time among our different denominations, very many truly catholic souls, in which habitually the sense of denominational peculiarity is kept subordinate to the sense of church wholeness, and whose full tendency is towards the great millennium, the “Church of the Future,” in which our existing captivity shall come finally to an end. But it is altogether plain, at the same time, that the exercise of such catholicity, as things now stand, is by no means easy; it runs against the natural bent of the Sect system

itself, and can be maintained only with much self-discipline and prayer. And it is equally plain, that it has no place whatever in the mass of our Sect religion. It will not do to say: See how these Sects love one another, in the face of all their rivalry and outward separation! The “invisible” unity, we are told, is something deeper and stronger, than the denominational lines and landmarks that challenge the eye of sense. But if it be so, why should it not have force to make itself visible? Or is it only that which is comparatively weak and partial, in our interior life, that can be expected thus to clothe itself with corporeity and outward form? Alas, there is palpable contradiction, and gross hypocrisy, in the whole pretence. It is not possible for a true Church consciousness to exist, as the real ground-feeling of our religious life, the whole, of which all other forms of this life are only parts, without struggling at least towards a corresponding revelation of itself in an objective and visible form. To make the One, Holy, Catholic Church, a sheer invisibility, is just to convert it into an idealistic, Gnostic abstraction. Why not remand the Sect consciousness itself, into the same shadowy realm? Why not give us an invisible Lutheranism, Presbyterianism, Methodism, as well as an invisible Church Catholic?

It will not hold. Our sects, as such, do not love each other, and are not inwardly bound together as the case requires, by a force that is deeper and stronger than that which keeps them apart. With all of them, the Sect consciousness is something deeper than the Church consciousness, the sense of the universal is overpowered by the sense of the particular. An occasional shaking of hands fraternally on the platform of a Bible Society, or a melting season of promiscuous communion now and then around the sacramental board, fall short immeasurably of the true idea of catholic unity. There may be no open controversy. That belongs only to the first stage of the process; the heat of which after a short time, is found to cool down into a comparatively quiet form of hard, stiff tradition. But this want of controversy is itself, in such case, a sign commonly, that all real communion has come to an end, between the now mutually tolerant bodies. They have entered into different theological and ecclesiastical worlds, in which each has lost the power, to a great extent, of understanding the rest, or taking any interest in their affairs. Look at the “organs,” as they are called, the religious papers and reviews, of the several denominations, which represent and rule at the same time, the various currents of their life. What a melancholy isolation of interest, in each case more or less, to the one narrow island which measures the horizon of the single sect. Some reference there may be occasionally to foreign ecclesiastical facts, in the way of passing news. But how little of broad generous sympathy, with the affairs of God's kingdom as a whole. How little concern or power apparently, to forsake at any time the simply sectarian stand-point, and enter with hearty zeal into the cause of the universal Church, as a reality of infinitely more account than any fragment of it under a denominational form. Our Sects acknowledge one another indeed, for the most part, as true churches; a virtual confession, of course, that no one of them is complete by itself, and that they must flow together in some way, to be all that is comprehended in the idea of Christianity. But practically, all this is every day denied again and forgotten. Each affects, in fact, a measure of self-sufficiency and self-satisfaction, that leaves nothing to be sought or expected, in the way of complement, from abroad. All its thinking and working are conducted on the principle, that its mission is simply to carry out perpetually the sense and purpose of its own separate organization; precisely as though this were the true wholeness of Christianity, that must in the end swallow up the entire Church; without the least concern, as it would seem, to have the several confessional tendencies reconciled and united in a higher life, which may be found to be thus the universal truth of them all. The relation is one of mutual repulsion only, and exclusion.

How indeed should it be otherwise? The sect life must affect to be a full Church life, and cannot possibly prosecute its own supposed mission, in this form, with any sort of earnest zeal, without becoming in some way exclusive and aggressive. Here, for instance, is a new village of a thousand or fifteen hundred souls, in the far West. A single church and one faithful pastor, would be amply sufficient for all its spiritual wants. It has already perhaps two distinct congregations, acknowledging each other as evangelical and true churches. But there is a portion of “material,” that does not exactly belong to either; and soon accordingly, we have an effort to establish two or three additional chapels, each floating a new sectarian banner, brought thither by missionary activity on the part of so many different ecclesiastical bodies, which feel themselves bound in consistency, to push their own denominational “interest” into every nook and corner of the land. The five Sects thus struggling to keep foot on ground, broad enough only for the use of one, can never abide in true amity and love. Each is doomed, by inward necessity, to resist and undermine as much as possible all the rest. Alas, how fares it with all the sweet graces of the real Christian life, in such a case? Need we carry out the picture, in order to make it felt in the full measure of its unloveliness? But now that western village is only a naked revelation of the necessary working of the Sect spirit, latent if not overt, all the world over. Its natural and legitimate fruits, are those of the flesh only, and not those of the Spirit. Talk of its incidental advantages, its unhallowed rivalries and emulations overruled of God for good! The very thought, if employed to palliate the abomination, is profane. It belongs to the slang of the same ecclesiastical radicalism, which under a still lower form of thinking, would persuade us that temperance societies, mutual insurance fraternities, and other such schemes of moral utilitarianism, may safely be trusted to do the high work of Christ's one, Holy, Catholic Church. Worst of all, in this way, the sense of religion is itself blunted and its whole theory converted into falsehood. An unchurchly theology can never be rich and deep; and it lies in the very nature of the case also, that an unchurchly piety must be always more or less unsymmetrical and unfree, if not absolutely a harsh parody upon its own name. Sect

religion can show itself pure and strong, only by rising with inward effort above its proper native sphere. Remaining in this sphere, its tendency is always to run into hypocrisy and cant.

The First Birth, the First Minister, &c.

The first white child born in North America was Virginia, daughter of Ananias and Eleanor Dare, and granddaughter of Governor John White. She was born on the 18th of August, 1587, in Roanoke, North Carolina. Her parents were of the expedition sent out by Sir Walter Raleigh, in that year. There is no record of her history, save that of her birth.

The first minister who preached the gospel in North America was Robert Hunt, of the Church of England, an exemplary man, who came out in the same company with Capt. John Smith, in the year 1607. He was much esteemed as a man of peace, and was in many ways useful to the colony.—There is no record of his death, or of his returning to England; he most probably died at Jamestown. He had a good library, which was burnt, with all his other property, in the burning of Jamestown, the next winter after he came out.

The first females who came to Virginia proper, were Mrs. Forest, and her maid, Anne Burras, in the expedition of Newport, 1608.

The first marriage in Virginia was in the same year—John Laydon to Anne Burras. The ceremony was probably by the same “good Master Hunt.”

The first intermarriage between the whites and Indians was John Rolfe to Pocahontas, in April, 1613. Pocahontas was also the first of the Virginia Indians that embraced Christianity and was baptized.

The first Legislative Assembly in Virginia met in July, 1649, at the summons of Governor George Yeardley. One month later, negroes were first brought into the colony by a Dutch man-of-war.

The first Periodical in North America was the Boston News Letter, which made its appearance in August, 1705. The first in the Old Dominion was The Virginia Gazette, published at Williamsburgh, by William Parks, weekly, at fifteen shillings. It appeared in 1736, and was long the only paper published in the colony. Slavery preceded the periodical press by 147 years.

The Blue Ridge was first crossed by whites in 1714. The first Iron Furnace erected in North America was by Governor Spotswood in 1830, in Spottsylvania county, Virginia.

These items are taken from Charles Campbell's History of Virginia, a book which more abundantly in matters of fact, and in which there are fewer inaccuracies, than any history our country has produced.—Watchman and Observer.

FESTIVAL OF CORPUS CHRISTI AT MONTREAL. *The Witness*, in the course of remarks upon an article in the *Melanges Religieux*, gives the following particulars:—“In accordance with this piece of bravado, and in direct contrast with the quiet manner in which they were allowing the procession of the Fete Dieu to dwindle away for two or three years past, great preparations were made for the show of yesterday. Green boughs and flags lined the streets, triumphal arches and huge crosses of the same were here and there conspicuous, and altogether appearances indicated great activity through the previous night. But lo! when all things were now ready, and the hour for forming the procession had come, the rain began to pour down from heaven in torrents, as if for the express purpose of hindering the daring impiety which pretends to place the Creator and Ruler of the universe under the charge of a priest, and this lasted all the time that the procession usually occupies. In former years, in case of rain, the procession was held within the church, from which, by the by, it ought never to emerge; and we fondly thought that in this case also the city would be spared from the gigantic Sabbath desecration, but the priests were not to be balked in this way. The afternoon proving fine, they fulfilled their original intention, and such a multitude has seldom been witnessed in our usually quiet streets. The thoroughfares were completely crammed with the procession and its hangers-on, and the cross streets were crowded with the latter running from one point to another in order to obtain a more favourable view, whilst all the bells jangled and pealed with more than ordinary energy.”

ITALY.—*Pius IX. and Protestantism in Italy.*—In consequence of an attempt recently made to introduce Protestantism into Italy, and even into Rome itself, the Pope has taken the opportunity of the centenary of the death of St. Joseph Calasanzio, founder of the Fathers of the *Ecoles Pies*, to make a public declaration of Anti-Protestantism to the following effect:—“It is distressing to see that in our day men have been found audacious enough to attempt to introduce, by thousands and tens of thousands of accomplices, Protestantism into all Catholic Italy, yeas, even into the centre of Christendom itself. Whilst professing the most ardent love for Italian nationality, they employ in its service an abominable means, directly calculated to destroy it. At the moment when Germany, animated by a similar spirit, confesses that religious differences are the greatest obstacle to the attainment of the end in view, so much so that the very Protestants form projects of union, there are in Italy men who, not afraid to cause an immense religious scandal, as well as political danger pretend to aim at National Unity by means of the pestilential seed of separation from the unity of the faith. Such is the blindness of passion. Let us pray God to dispel this darkness, and confiding in the divine promises, let us bear in mind that the gates of hell shall not prevail against the Church.”

“To admire a preacher, is such a reward of his pains and worth, as if you should crown a conqueror with a garland of roses, or a bride with laurel.”

“Half the duty of a Christian in this life consists in the exercise of passive graces.”

How much pain have those evils cost us that have never happened.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, OCTOBER 28, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by emitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

A KEY TO THE PRAYER BOOK. Such is, in part, the title of a work set forth as "their first publication, by the executive committee of the Protestant Episcopal Society for the promotion of evangelical knowledge." Although this re-publication had been sent to us for notice, yet, acting upon an anxious desire to avoid needless controversy, we had resolved to let it pass for what it is worth, leaving those who saw fit to read it to form their own opinions of its merits.

But a careful examination has impressed us with the conviction, that it is our duty to point out some of the peculiar teachings of this work, to put those on their guard who may be misled by the seeming authority with which its contradictions and errors are endorsed.

This republication, in itself of little consequence, derives a fictitious importance from the fact that it is the "first publication" of the Society whose initials are impressed upon its cover. This Society itself challenges our unwilling notice because it sets itself up in the Church, not only as the sole Teacher of evangelical truth, but as the Condemner of all who dissent from its peculiar views. Its first publication is something more, therefore, than "a Key to the Prayer Book," it is also a key to the opinions and doctrines maintained by the Society under whose auspices it is issued. This becomes more evident from the fact that the American publishers occasionally differ from the English author. In some cases where the English book is particularly weak there the American editors have still more diluted it. An instance of this appears in the 15th and 16th pages. The author says:

"A Church is a society of professing Christians,* who have the pure word of God preached among them, and the ordinances of divine appointment duly administered. Such is the definition of a Church, as given in our Articles and authorized standards; and it agrees in the main, with the views held on this subject by the Fathers of the Reformation. It is the lowest idea we can form of a Christian Church, consistently with scripture truth; and is obviously framed on the enlarged and liberal design of comprehending all those bodies of Christians, which worship God in an orderly manner, use the outward form of the sacraments, and hold by the fundamental principles of the Christian faith.

"These are recognized by us as true Churches of Christ, so far as that their administration of Baptism is held by our Church to be valid, and is therefore never repeated; whatever errors in doctrine or discipline, not subverting the fundamentals of Christianity, they may have fallen into. We receive them, as far as they appear to us to have received the scriptural model of a Church, and to have been with our ourselves received by Christ. But all such societies are not held to be true Churches of Christ in the fullest sense of the word, so that we may safely hold communion with them; some being erroneous in one respect, and some in another."

Upon which the American editors make the following contradictory note:

* "The visible Church of Christ is a congregation of faithful men."—Art. xix. "A certain multitude of men."—Nowell's Catechism. "The true Church is an universal congregation or fellowship of God's faithful and elect people."—Hom. xxviii. 2. "A Church is a Society; that is, a number of men belonging unto some Christian fellowship, the place and limits whereof are certain."—Hooker, Ecc. Pol. iii. 1 (14.) "A Religious Society," v. 68, (6)."

"The author is not understood here as asserting, that some of these societies are not true churches in the fullest sense of the word. Respecting those that hold 'the fundamentals of Christianity,' but differ from us in ecclesiastical order—it would, no doubt, correspond with his views to acknowledge them as fully true churches, but yet not to regard them as holding the same amount of Scriptural truth with ourselves, nor as having equally excellent institutions."

It is not our intention to indulge at present in any extended remarks, but rather to point out a few of the discrepancies, leaving our intelligent readers to judge for themselves.

On page 23 the author says, "It is a fearful thing to divide Christ's Church into parties, and to separate ourselves from its unity," and then saves his American editors the trouble of qualification by adding, "yet we dare not on the other hand, confine this unity to our own communion." This sounds to us very much like "a bull," not Papal, but Hibernian! How there can be "unity" without "communion" we are puzzled to understand.

Upon page 48, chapter 3rd, we were delighted to read the following admirable remarks of this Evangelical Teacher upon "the daily service"—

"The first service in our Prayer Book is 'the order for daily Morning and Evening prayer.'"

"The reason of a daily service is founded upon the order of nature, which seems daily to present a fresh call to acknowledge God's providential mercies—'They are new every morning.' The ancient people of God daily offered their morning and evening sacrifice; and while we are so far before them in religious privileges, shall we come short of them in grateful and devout acknowledgment? If their typical offerings were a 'sweet savour' unto the Lord, so that on these occasions He promised to 'meet with the children of Israel,' by a peculiar manifestation of his 'glory,' how much more assuredly shall our 'spiritual sacrifices' of prayer and praise be 'acceptable to God' through the atonement of Christ? David teaches us to regard prayer as a daily service, when he says, 'Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.' Though driven from the courts of the Lord, he purposed to be as regular at his devotional services, as the Priests were in offering their sacrifices and burning incense before Him. In like manner, our blessed Lord, in the form of prayer which He taught his disciples, evidently implied a daily repetition of it, in the words, 'Give us this day our daily bread.'"

"Nor will it suffice, in all cases, to perform our morning and evening devotions in private. 'No Christian,' says Bishop Hall, 'will think it enough to pray alone.' The first disciples 'continued daily with one accord in the temple,' doubtless attending its appointed services, at the accustomed hours of prayer. And St. Paul exhorts the Hebrew Christians 'not to forsake the assembling of themselves together,' in public worship, even at a time when such meetings might expose them to reproach and danger from cruel persecutors. Thus we find that the Primitive Church regularly kept up her public services, first on the Lord's Day, and afterwards on every day of the week.

"Surely it is reasonable, that, as we daily receive common mercies, so we should daily acknowledge them in Common Prayer. And, as we daily need fresh supplies both temporal and spiritual, for our public as well as private wants, we should daily approach the 'Throne of Grace' together, through our Great High Priest. And as there are special promises joined to Public Prayer, and special advantages attendant upon it, so by its habitual neglect, we inflict injury upon others as well as upon ourselves.† But although this service of our Church was designed to be used daily in public worship, where circumstances would admit of it; it does not appear that it was ever intended to supersede the use either of Private or Family Prayer. And though it was appointed for every day in the week, yet suitable additions are provided for the Sabbath service; thus marking off that day, which is emphatically the Lord's, so as to distinguish it from all the rest."

Now, thought we, this important question is settled in the church. A Christian may now be found daily in the Temple at the hour of Prayer without thereby exciting doubts of his evangelical character! But our pleasure soon received a painful check when we found the English evangelical author condemned by his American evangelical editors, in the following terms:

"[With such an advocate of daily public service as our Author, the Committee feel that, in sentiment, they have scarcely any, and that in practice they would have no disagreement. In the present condition of society, few, who will duly follow the Author's judicious advice—never to allow attendance on public worship in the week to encroach upon domestic and private religious duties—would be able to engage in the daily service of the Church. 'It may be doubted whether it is practicable to restore the daily public worship of God.' Still, the fear seems authorized, that a praiseworthy admiration of

* "Matt. vi. 11. Cyprian applies this to the daily reception of the Lord's Supper, a clear proof of the daily observance of that ordinance in his time; which doubtless must have been in public worship. See Bingham. Ant. xiii. ix. 7. Cyprian De Orat. Dom."

† Hooker judiciously remarks:—"The good which we do by public prayer, is more than in private can be done, for that besides the benefit which is here, is no less procured to ourselves, the whole Church is much bettered by our good example; and consequently, whereas secret neglect of our duty in this kind is but only our own hurt, one man's contempt of the Common Prayer of the Church, may be, and oftentimes is, most hurtful unto many."—Ecc. Pol. v. 24.(2).

our Church institutions may have led our Author here to advocate that, which if the ecclesiastical authorities ever contemplated, they at least left optional, and which has been unprofitable in its use, and is becoming partizan in its character. All that the heading of the Morning and Evening Prayer would seem to imply, is that, whenever public worship happened to held on any day, the following service was prescribed. Custom, too, has sanctioned this construction; and a wide observation leads to the fear that, excellent as the Liturgy is in itself, yet its habitual use, when unaccompanied by the preached word, is apt to degenerate into formality.

"Nor will our Author's Scriptural proofs bear scrutiny. St. Paul's exhortation to the Hebrews, 'not to forsake the assembling of themselves together,' will scarcely be regarded as requiring daily meetings. And the first disciples 'continuing daily in the temple,' under extraordinary circumstances, and under great religious excitement, cannot be pleaded as an example of every-day life. If so, they who advocate the phalantery and a community of goods, will not be without Scripture warrant. (See Acts ii. 44—46.) Indeed, our Author admits, and Bingham proves, that the daily service was not set up until the third century, when inspiration had ceased, and when error and form had too much displaced the truth and power of the Spirit.

"While, however, the Committee in this connection, express themselves thus, they cannot but regret that such weekday services as the condition of society allows, are not more common, and better attended. With all that pray for the peace and prosperity of Jerusalem, too, they would look forward with hope to that millennial state, when the curse of labor being at least partially removed, we can perpetually spend our time in the temple, beholding the fair beauty of God."

We were surprised to find after this the following note on page 62, taken from another "Key" i. e. the Preface to the English Prayer Book.

2 Tim. iii. 15. "They (the ancient Fathers) so ordered the matter, that all the whole Bible, (or the greatest part thereof,) should be read over once every year; intending thereby, that the clergy, and especially such as were ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth; and further, that the people, (by daily hearing of Holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion."—Preface to Prayer-Book.

On page 52 we find the following American dilution of the author's plainer English. The words in brackets were interpolated by the Committee:

"That [species of] forgiveness is authoritatively declared by the Priest, in the following Absolution, which was 'directly levelled against Popery,' though, to some ears, it may carry a Popish sound. For, while the deluded votaries of Rome are taught to believe that the Priest has power to forgive sins; our Church here proclaims to all her members that she owns no other power than that which Christ bestowed upon his ministers, 'to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.'"

On page 104 we find the following in reference to the observance of the Saints' days as expressly ordered by the Church in the Prayer Book. Such "a Key" would certainly open a wide door in the church's appointed services!

"If then the observance of Saints' Days in our Church has fallen into neglect, considering the tendency there is in some quarters to an indiscreet, if not superstitious, attachment to human ordinances, we are not anxious to see any forcible attempts made to restore their regular and uniform observance. But, at the same time, we cannot join in an idle clamour against those who, in compliance with the Rubric, observe these days in due order, and endeavour to improve them by a suitable and scriptural application of sound doctrine."

This weak text the American editors dilute with the following note:

"A unanimous voice exists in our Church, in favor of commemorating the leading facts in our Saviour's history, and of considering the fundamental doctrines of the Gospel, upon set days. But of however strong a defence the permission to her members by our Church to celebrate the lives and characters of a few Scriptural saints upon appointed festivals, may be susceptible, it yet seems to be a partial selection among a host of equals, and would appear, among its observers, to be a custom not desirable in its practical effects."

We are obliged to reserve for the next Banner, two or three remarkable extracts, upon most important points, as they call for more extended remarks than our present space will allow. We were surprised to find that the doctrine of baptismal regeneration is freely admitted to be the teaching of the Prayer Book, but our astonishment became much greater when we found "Calvinism" supplying the "Key" to unlock this mystery. Yet we were affected with still greater surprise when we found, as we shall show our readers, that the whole ground is given up, on which the proof of Episcopacy rests, in a work published by a "Protestant Episcopal Society."

"FLOATING CHURCH MISSION."

"The anniversary of the 'Churchmen's Missionary Association for Seamen of the Port of Philadelphia,' was held on Tuesday the 24th inst., in St. James' Church."

In the absence of the Bishop, who takes a lively interest in this important Mission, the Rev. Dr. Dorr presided. This

office fully devolved upon the Rector of Christ Church, as this old and noble parish has the chief honor of beginning and carrying on this blessed enterprise.

The annual report, and it was a very interesting one, was read by J. C. Booth, Esq. After this an address was delivered by the Rev. Mr. Parker, the Minister of the floating church of our Saviour in New York. The zeal and earnestness of this Reverend gentleman, and the interesting facts produced by him to show the hopefulness of the cause, secured the deep attention of the large congregation, and excited a feeling in behalf of sailors which, we trust, may be permanent.

The Rev. Dr. Coleman next addressed the meeting, and his eloquent remarks made a deep impression upon the audience.

The Rev. Mr. Parker was called upon to give some account of the daring and noble acts of humanity of Frederick Jerome, the sailor who saved the lives of fifteen fellow beings from the burning wreck of "the Ocean Monarch" at the imminent risk of his own. The presence of this noble specimen of a sailor, who happened to be in the city, gave deeper interest to the meeting. At the close crowds pressed round him to shake hands with him. He seems not in the least spoiled by praise, another proof that he is, what he has shown himself to be, a man of noble heart.

During the collection, the Managers for the ensuing year were elected, and the Annual Report ordered to be printed.

A very large congregation were present, and altogether the meeting was a most successful one, and, we hope, has excited an interest in the spiritual welfare of seamen which must have a blessed result.

The collection amounted to \$200. In addition to this, the Treasurer acknowledges the receipt of \$50, from Christ Church. Will not other churches contribute towards the \$2000, still needed to pay for the Floating Church?

Nashotah.

THE FOURTH HUNDRED DOLLARS PROMISED, SIX HUNDRED MORE ONLY WANTING.

We have great pleasure in publishing the following note

EDITOR OF THE BANNER, SIR:—

A MEMBER OF TRINITY CHURCH, CLEVELAND, OHIO, will see forthcoming the Fourth one hundred dollars of the one thousand dollars proposed to be raised for Nashotah, by your correspondent "W. I. K.," provided the remainder be contributed.

If any of our readers are disturbed by our frequent references to this matter, we can put them in the way of quieting the subject. We confess that our designs are *venal*, and our silence can only be obtained by money! Still we are not seeking for ourselves. Let six more unite in the proffer of one hundred each, and not another word, but expressions of deep and grateful feelings, shall be heard.

We feel deeply the importance of the case, yet not too deeply for the sacred interests concerned. Lest any should thus judge, we beg to lay before them, some of the facts of the case.

We will state, in the first place, that the appeals made in the Banner have not been prompted by any one immediately concerned in Nashotah. The Reverend Principal and his fellow-laborers have rather desired to go on quietly in their noble work. We have the pleasure of assuring those who have willingly contributed their means, that the temporary difficulty, for which their aid was asked, has been relieved by their bounty.

The object now in view is to enlarge this important institution, and to give it greater capacity for usefulness. A plan of building is now preparing which will be admirably adapted for a Mission of this nature. The plan admits of a series of buildings, costing each \$1000, enabling them to erect a *permanent part of a whole* for every thousand dollars, all in keeping with architectural rules. It is for the first of this series we are soliciting contributions.

The Institution is now chartered, and an admirable Act of Incorporation has been given to it by the Legislature of Wisconsin, conferring upon Nashotah all the powers of a University. This Missionary College consists of

Four departments, viz: The Theological; the Collegiate; the Academical and the Primary; which last is equivalent to a Parochial School. The first is self-supporting, and it alone admits of labour, manual or by teaching. There are thirty Divinity Students now in the Theological School, and at this moment others are expected, and they have no place for them. But this department distinct from the others (as the others are to be from one another) in location and government, is absolutely self-supporting at the \$25 per year, when clothing is furnished from abroad, or at \$75 per year, when it is furnished by the Institution—thus at this moment Wisconsin could readily support fifty Divinity Students. The fourth, or the primary, has been for some time in active operation, and counting forty children from the surrounding country. This school is taught by the Divinity Students, and supports itself and teachers by the payment required for tuition. The Academical Department has as yet no building. Many others have ap-

plied to enter from New York and South Carolina, but for the want of buildings have been discouraged. There are sixteen youths from abroad, who are boarding in families living upon or near the Mission grounds. These for the present attend the instructions given to them at the Primary school. This is a pay school, and by this several of the young men in the Divinity Department having a taste for teaching, and possessing the art of governing youth, will be employed, and thereby support themselves. Thus by the first Department they hope to accomplish in a yet greater degree that which has been so successfully begun.—The Plan is to educate and train for the church, the little child, the youth and the young man, employing the Divinity Students to effect that, which would otherwise require a number of paid teachers to do, and yet the Divinity Student is effecting for himself that which he could not apart from the system. Some can teach, others can exercise a supervision, and the school itself, (situated at some distance from the Divinity grounds,) at all times look up to the Theological Department, whose influence has already drawn the secular students into its own ranks. Thus, they wisely hope, by the continued blessing of Almighty God upon their efforts to raise up a happy instrument for the spread of true Christianity throughout the wild and far extended west.

Who will not desire to aid so wise and good a plan?

AN OLD DOCUMENT.—A friend has kindly shown us the original of the following certificate. We have thought it worthy of record not only because of its historical interest, but as recalling to mind an excellent practice of good old times. How few merchants think now of travelling with such a *letter of credit*? And would it not extend the just influence of our holy religion, and bring its divine power to bear more upon the concerns of life, if Christian merchants sought such certificates as the strongest and best evidence of character? And would there not be less deception if men, in dealing with strangers, required such passports to their confidence as the following?

We the Rector, Assistant Ministers, and Church-Wardens, of the United Episcopal Churches of Christ Church and St. Peter's, in the city of Philadelphia, do hereby certify that the bearer Mr. —, Merchant, is a respectable member of our Church, that he has resided several years amongst us, and that his whole conduct, so far as it has come under our notice, has been that of a sober, honest and virtuous citizen, and a serious and exemplary Christian.

Signed, JACOB DUCHE, Rector.

THOS. COOMBE, } Assistant Ministers.
WM. WHITE, }

JONA BROWNE, Church-warden.

JAMES REYNOLDS, Sidesman.

Philada., March 12th, 1776.

THE RETREAT, A BOARDING AND DAY SCHOOL FOR YOUNG LADIES. This institution, which is under the supervision of the Bishop of Pennsylvania, will open for the next term, on the 1st of November. The particulars will be found in the advertisement.

This school has the advantages of a beautiful and healthy situation, and is, we are informed by good authority, under the control of excellent discipline, and enjoys the instruction of well qualified teachers.

It is, moreover, situated in the Parish of St. James the Less, and the pupils have the benefit of attending service in that simple and beautiful church.

CHURCH OF THE CRUCIFIXION.—We noticed a short time ago this interesting Mission. We now give the particulars, of its operations and its wants. We trust that the urgent necessities, temporal and spiritual, of these destitute people will call forth the charity of our citizens. The dreary wilds of Africa cannot present more fearful destitution, than that which shrouds in the darkness of vice and irreligion in large population in the very heart of this Christian City.

The Church of the Crucifixion originated in an effort made by some pious laymen, in the winter of 1846, in behalf of the coloured population in the Southern part of the city. They first organized a Bible Class, at which there was an average attendance of about 16 persons; and this may be said to be the commencement of the Sunday School now in operation. Soon after this a Mission was commenced, and the service of several of the city clergy procured. To give greater efficiency to the undertaking, it was placed under the charge of the Rev. Mr. Jones, whose labours were of much service in establishing the Mission. From the 1st of January 1848 to the following June, the Mission was without the regular services of the Church; but the Sunday School has been continued without intermission from its commencement to the present time, and now numbers about 60 scholars. In June last the Rev. Mr. Shannon accepted a call from the vestry, and is now engaged in the work.

The Mission is in a very flourishing condition, and affords much encouragement to those engaged in this good work. At our last communion 8 persons, the fruit of our effort, partook of the holy sacrament, and we hope that when this season next arrives, several more will be added to this number. A more suitable building, than that now used, is needed, and an effort will soon be made to procure funds to erect a Church.

By the kindness of our friends, we were enabled last winter to provide clothing and some of the necessities of life for a

large number of persons adjacent to the Mission, and thus secure their attendance at the Sunday School and the stated services of the Church. To the same kindness we now appeal, and we trust that our appeal may not be in vain. Any donations of money, goods, or groceries, or cast off clothing for men, women, or children, will be faithfully applied. Contributions may be sent to

RENE GUILLON, No. 214, CHESNUT ST.

ALFRED R. POTTER, No. 267, CHERRY ST.

Or to the Rector, the Rev. O. EVANS SHANNON,
13th St. Below Lombard.

New Publications.

We have received a neat pamphlet containing THREE ADDRESSES, DELIVERED AT THE COMMENCEMENTS OF THE COLLEGE OF ST. JAMES, MARYLAND, by John B. Kerfoot, A. M. Rector, &c. We shall notice this pamphlet more fully. At present we can only acknowledge its receipt, as well as that of the JOURNAL OF THE SIXTY-FOURTH CONVENTION of the Diocese of NEW YORK, and some beautiful books for children from Mr. George S. Appleton, corner of Chesnut and Seventh sts.

Foreign Intelligence.

We are always struck with the brief and admirable summaries of general news, setting forth the condition of the various nations, which is found every week in the columns of the English Churchman. We take the following from the number last received.

The greater part of the continent of Europe is still in a very feverish and unsettled state. In Prussia, the regal authority is almost at an end, and Austria is even in a worse position. What with the revolution in Lombardy, the dissensions between the Hungarians and Croats, and the Republicans in Vienna, the Emperor is nearly powerless.

The revolution in Baden has been put down, only to show fresh symptoms of breaking out in Wurtemberg and Bavaria. Russia is striving to turn the disturbances in Moldavia and Wallachia to her own advantage.

The armistice continues in the North of Italy; and in the South the King of Naples, after accepting the Anglo-Gallican mediation, is trying to re-conquer the island of Sicily.

The question of the Presidency is causing great excitement in France. As it is almost certain to be decided that the President shall be elected by Universal Suffrage, and as such an election would be likely to cause an outbreak, the Government are striving to put off the evil day as much as possible. In the meantime, General Cavaignac will remain in power, and the state of siege will continue in Paris.

The Duchess of Montpensier has presented the Spaniards with an heiress presumptive to the throne. This event will only cause the ruin of Isabella and of the whole Christina clique. The majority of Spaniards, especially the Basques, will never submit to French domination; and ultimately Don Carlos will be restored to his rights. The secret is the *fucros*. By these *fucros* every Province in the North of Spain is, in fact, a little Republic under a nominal King; and the people know King Stork too well to take him for King Log. It would be amusing to see Espartero and Narvaez, Isabella and Montpensier, Louis Philippe and Louis Blanc, all here together. Yet this is quite possible; and perhaps Cavaignac and Louis Napoleon may complete the party.

In short Europe is in a transition state. The spread of cheap publications has taught the Proletaire class that they ought to act a different part in society. They will be hewers of wood and drawers of water no longer. But, alas! the cheap press has not taught them how to act their part, nor has it taught their superiors how to meet the crisis. The only safety for the Aristocracy at present is to put the millions in a more easy and comfortable position. But in France and Germany they are keeping up the debts and taxes; and, whilst these last, peace cannot be. All sorts of absurd theories will continue to be broached, and Communists and Red Republicans throw society into ultimate anarchy. Neither party seems to have sense to see either the real root of the evil, or its practical cure; and until they do, anarchy of mind and of rule must prevail. The Jew Banker Fould, and Raspail, the Quack Doctor, are true types of the delusions now prevalent.

In England, the Chartists have been found guilty, and sentenced to transportation for life. This by some has been considered too severe a punishment, no doubt from feelings of consideration for O'Brien and the other Irish rebels, whose trials are now proceeding.

WHITEHALL, SEPT. 27.—The Queen has been pleased to grant to the Rev. Samuel Hinds, Doctor in Divinity, the dignity of the Dean of the Cathedral Church of Carlisle, void by the death of the Rev. Dr. John Antony Cramer, late Dean thereof.—*Gazette* of Friday.

Dr. Hinds has been for some time, Rector of Castlenock near Dublin and Chaplain to Lord Clarendon.

We take the following rather amusing "item" from the (London) Guardian. They have evidently seen nothing and heard nothing of the Bishop's five hundred dollar shield.

Dr. Hughes, the Roman Catholic Bishop of New York, has strongly censured many of his flock for partaking in the late meetings expressive of sympathy with the Irish rebels.

The following is an abstract of the important topics discussed in the Bishop of Oxford's late charge. We have also, in the Guardian, a Report of the charge itself, and as some parts are of General interest, we shall give them in a future paper.

The Lord Bishop of Oxford commenced his Primary Visitation last week, and delivered his Charge; but as we have not

afterwards Arch bishop

seen any report of this document which appears to us to do justice to the eloquent and nervous language for which his Lordship is so distinguished, we shall await the not very distant publication of the authorized version before we present any extracts to our readers. Meanwhile, we may mention the principal topics to which his Lordship adverted:—

1. The office and work of a Bishop, and his intercourse with the Clergy and Laity of his Diocese. His Lordship announced his intention of systematically attending the Services of the several Churches, so as to promote this intercourse, and also of inviting the Clergy of the Rural Deaneries to his residence, for mutual prayer and counsel.

2. The Correction of Clerks' Bill, and the proposed New Test of Heresy, which latter his Lordship expressed his belief would not be carried.

3. The Education of the people, and the Management Clauses. Diocesan Training Schools. The importance of diligent Clerical superintendence of Parochial Schools.

4. The rite of Confirmation, and the duties of the Clergy in connection with it. Fitness for that rite, and an intention of becoming Communicants immediately on its administration, would be regarded by him irrespective of mere age.

5. Controversy. Baptismal Regeneration, upon which, if the report be essentially correct, we fear his Lordship was not sufficiently clear and decisive, he being, apparently, more anxious to stop both parties, than to decide which or what was right.

6. The Clergy and their flocks, especially the poor. Pews. Churchwardens. Frequent (if practicable, daily) Public Services. Catechising. Holy Communion.

7. Sports and worldly amusements which his Lordship considered were inconsistent with the Clerical character, and with beneficial influence among the people.

8. St. Augustine's College, and other hopeful signs in the Church.

OHIO CONVENTION.—We have already given in part, the proceedings of this Convention.

The following Committees were elected.

Standing Committee.—Rev. M. T. C. Wing, Rev. S. A. Bronson, D.D., Rev. J. T. Brooke, D.D., C. Delano, M. W. Stamp, H. L. Thrall.

Trustees of the Episcopate Fund.—William K. Bond, David K. Este, Salmon P. Chase.

Sunday School Committee.—Rev. G. D. Gillespie, Rev. G. W. Dubois, Rev. A. Blake, William Wood, W. Van Hamm, J. R. Swan.

Missionary and Education Committee.—Rev. M. T. C. Wing, Rev. S. A. Bronson, D.D., Rev. N. Badger, Rev. T. M. Smith, E. Alling, M. W. Stamp, H. L. Thrall, M. White.

The following resolutions were adopted in relation to the sale of the lands of Kenyon College. It is a matter upon which there seemed to be much difference of opinion. A correspondent of the "Western Episcopalian" complains that it was "pushed through the Convention without sufficient discussion."

Whereas, The property of the Theological Seminary and Kenyon College remains burdened with a debt, the interest of which by diminishing the annual income, seriously interferes with the regular payment of the present limited salaries of College officers, and prevents such repairs as are indispensable to the due preservation of the College edifice and other buildings; and whereas, an assessment during the past year of five hundred dollars for taxes on the said property, has greatly increased these embarrassments; and whereas, the Board of Trustees of the said Institution, in their efforts to meet this exigency, have asked the advice of this Convention respecting the propriety of changing a portion of the investment of said Corporation from real to other estate: therefore

1st. *Resolved*, That it is essential to the present efficiency and ultimate welfare of the Institution, that its debts be liquidated as soon as practicable.

2d. *Resolved*, That it is inexpedient to attempt to obtain donations in the Diocese or in the church at large for the payment of said debts; and that there appears to be no way of relieving the Institution but by selling the whole or a part of its real estate.

3d. *Resolved*, That it is desirable to retain so large a portion of the land as will enable the Institution to test by further experience that part of the plan of its venerable founder, which contemplated a domain of sufficient extent to keep off from its immediate vicinity establishments for the sale of spirituous liquors, and all other like moral nuisances.

4th. *Resolved*, That the sale of about a fourth part of the land of the Corporation, consisting of one thousand acres more or less, and lying on the south-west side of Vernon river, would, without materially interfering with the above plan of its founder, relieve the Institution from its present embarrassments: therefore

5th. *Resolved*, That the Board of Trustees be and they are hereby advised to sell the above described tract of land, and apply the proceeds of the sale thereof, as fast as they are received to the payment of the debts of the Institution:—Provided that before any sales shall take place, the said Board shall be satisfied by the opinion of such counsel learned in the laws as they may think proper to consult, that they have a full and clear legal authority to make such sale.

A division of the resolutions being called for, at the request of five members the vote was directed to be taken by Orders. The Chair declined voting upon any of the resolutions, and Rev. Messrs. Muenschner and Burr declined voting on the present. The vote stood as follows;

Affirmative.—Clergy 19. Laity 22. Total 41.

Negative.—Clergy 10. Laity 21. Total 28.

The third resolution was carried unanimously.

On the fourth resolution, the Rev. J. A. Brayton asked and obtained leave to be excused. The vote was as follows:

Affirmative.—Clergy 21. Laity 24. Total 45.

Negative.—Clergy 9. Laity 19. Total 28.

On the fifth resolution, the vote was as follows:

Affirmative.—Clergy 19. Laity 18. Total 37.

Negative.—Clergy 12. Laity 23. Total 35.

The President then put the question on agreeing to the whole Document introduced by the Rev. Dr. Brooke, and it was carried in the affirmative by the following vote:

Affirmative.—Clergy 19. Laity 19. Total 38.

Negative.—Clergy 10. Laity 22. Total 32.

The Committee in the case of St. Peter's Parish, Ashtabula, having reconsidered their Report, presented it as amended in accordance with the instructions of the Convention. The Convention directed that all that part of the Report which precedes the resolutions should be omitted in the printing of the Journal. The following are the resolutions:

1st. *Resolved*, That the conduct of the Parish of St. Peter's Church, Ashtabula, towards its Diocesan, meets with the decided and emphatic condemnation of this Convention.

2d. *Resolved*, That the Convention approve of the determination understood to have been already adopted by the Bishop, to abstain from all visitation of said Parish, until its authorities shall give him an assurance that the Easter-Monday pamphlet mentioned in this Report, has never been entered on their records, and will never be, or else has been or shall be removed therefrom; and until they recall the communication to him, wherein his first Address is spoken of as "unofficial," and further until they take back the charges contained in the paper called the "Remonstrance," especially that of untruth—all to the satisfaction of the Convention of this Diocese.

The following remarks of a secular Journal, upon "the proprieties of public worship," have been sent to us for republication. It will be seen that the observations were not made in reference to our Churches. Still there are hints by which we may profit. It is of great consequence that the solemnity of Public Worship should not be disturbed, by anything which may withdraw the mind from the great and single purpose which should engage it in the House of God. Notices of any kind should be as few as possible, and none should be given which do not immediately concern religious duties. Advertisements should be sent to the newspapers, not to the House of Prayer. Those who cannot stay in the House of God for an hour and a half, should stay out. The running in and out of children, the perambulations of sextons, the opening and shutting of doors, when frequent, distract the devout attention of worshippers and hearers. We have known the effect of the most impressive application of a sermon destroyed by the impatient exit of a new pair of shoes.

And the solemn influence of the Benediction, and the tranquillizing power of the Peace-bestowing blessing are often nullified by the noisy haste of a bustling sexton, hurrying to open every door, that the congregation may escape as soon as possible from the House of God!

THE PROPRIETIES OF PUBLIC WORSHIP.—The experience of several Sabbaths has suggested the expression of a few thoughts upon the propriety and decorum which we think ought to be observed in the public worship of the Almighty in His sanctuaries. It has before been intimated in our columns that there is danger, while reducing divine worship to its simplest form, of forgetting the awful majesty of the Being worshipped and the sacredness of the place where He deigns to commune with His creatures. This is by no means a necessary consequence of the absence of imposing forms in the services of the sanctuary, and when it is manifested is an evidence of the tendency of the human mind to go to extremes. And the feeling almost insensibly creeps over minds which, in the solitude of retirement, stand in awe of the Most High, and would bow both body and soul in reverence at his footstool.

We cannot but think that many church officers unintentionally do much to cause a forgetfulness of the sacredness of the place and hour of divine worship.—We refer to the practice, very common in some churches, of frequently passing from one part of the building to another, of conversing with each other during or immediately preceding the services, and the frequent handing up of notices to the minister after he has entered upon his solemn engagements; and we may add beckoning up to the pulpit the sextons or others, by the minister. These things we think ought to be avoided wherever they can be. Whatever the subject of such communication may be, the movements have too much the appearance of business arrangements to be in keeping with the occasion and the hallowed duties of the hour. We would advise that both clergyman and office bearer in the Church set their faces against this kind of communication, which necessarily distracts the attention of the congregation and diverts the thoughts from God to man.

We believe part of this evil arises from not having vestry rooms to the churches. It seems desirable that what of business must be transacted, in connection with divine worship, should be kept out of sight; that all notices for publication should be given to the minister, and all other arrangements made, before he proceeds to the desk, and that when once men have entered the house of the Lord, to pay their vows unto the Most High, intercourse with each other should, for the time, absolutely cease. And hence we think that the abolition of the vestry or ante-room to church edifices has proved an evil without any qualifying or redeeming benefit.

Another impropriety, which however is not general, but is principally confined to certain churches, is the frequent going out of the hearers during service. The parties who thus outrage propriety are generally beyond the influence of remonstrance or reproof. We allude to a class of young men who seem to attend church only for the purpose of "whiling away an hour, or as the appointed place for meeting some companion, and failing in this, abruptly and noisily leave during the sermon. They generally occupy seats which command a view of

the whole church, and disturb all when they retire. A church in consequence suffers not a little from this annoyance. We believe any minister who would be bold enough to make an example of such, by turning attention to them as they retire, would be supported by public sentiment, and the annoyance might thus be put down.

At a Meeting of the Society for the Propagation of the Gospel (Oct. 3rd) the following most interesting statement was made by the Bishop of Madras.

The Lord Bishop of Madras then rose to address the meeting. His Lordship, who appeared to be in a weak state of health, delivered only part of his speech standing, requested to be excused for sitting down. His Lordship first referred to Mr. Vernon's speech, which he designated an eloquent and faithful defence of the Society; possibly it might be objected to that defence, that Mr. Vernon was the Society's agent. It could not however be said of him (the Bishop) that he had any connection of the kind. He had known and been connected with the Society ten years, and could therefore speak with confidence of it. He would affirm that the Society upheld no views of a peculiar nature. It maintained no other views but those of the Church. He himself had ordained eight men who had been Dissenting Ministers. If he thought that the Society held, or maintained opinions contrary to the truth, he would not remain connected with it for a single moment. He himself supported the Church Missionary Society, and often met the noble lord in the chair at the meetings of that Society. The Society whose claims he now advocated was certainly the oldest Missionary Society of the English Church; but in saying this he meant not to depreciate the Church Missionary Society. In India, there were no divisions, such as distract the Church in England. He could say with confidence that the Missionaries of both Societies were faithful, energetic, devoted men. His Lordship then entered on the subject of the actual labours of the Missionaries. He drew a striking picture of the vast extent of our Indian possessions, and briefly adverted to the political view of the subject. This however, dwindled into nothing when contrasted with the religious view of the subject. India is peopled by 120 millions of—all except a few thousands of Christians—Idolaters, or Atheists, for the Mahomedans though they profess to believe in God, yet in works deny Him, and are beyond comparison, the most irreligious, vicious, and contemptible people on earth. Now these are the enemies with whom the Society have to contend, 120 millions of Idolaters and Atheists. God has certainly blessed the labours of the Church, as he could assure the meeting from actual knowledge. Another enemy to be encountered was Popery. His Lordship said he had no fears about England, but he confessed he had fears for the cause of truth abroad, when he saw the vast efforts made by the Church of Rome. The number of Romish Bishops and Clergy was very great, as compared with our own Clergy. Rome reckons 800,000 Converts, our Church only 80,000.

His Lordship then referred to the steadfastness of the converts, amongst whom he positively asserted there were none who had fallen away from the faith. He spoke of the little pains bestowed on Catechumens by the Romish Church, whereas the utmost pains was taken by our Clergy to instruct the converts. The Bishop then referred to the interesting works carrying on at Tinnevely, where he had very recently ordained five Missionaries for the Church Missionary Society. The time had not come for employing native Missionaries alone, we must therefore look to England for a supply of labourers. His Lordship commended the efforts of the converts themselves, who were unwearied in their endeavours to spread the Gospel, related how, on some occasions of his laying the first stone of new Churches, the converts came and threw their former idols upon the foundation stones. His Lordship concluded with a very affecting appeal in behalf of the Society's cause.

Mr. Vores next spoke: He observed that such speeches as that of the Bishop would produce unity at home. A dispensation of the Gospel was committed to the nation and Church; which are now on their trial. How is it that this Society is so badly supported in Hastings? The Church Missionary Society gets 400% or 500% per annum, the former only 100%. He confessed that he had a preference, as we all had our preference:—He preferred the Church Missionary Society; but wished well to the other Society. He urged the friends of the latter to redouble their energy on behalf of the cause of Missions.

The Rev. Mr. Southard, Rector of Calvary Church, New York, has addressed the following Pastoral Letter to his Parishioners.

A PASTORAL FROM THE RECTOR TO THE PARISHIONERS OF CALVARY CHURCH, NEW YORK.

The Rector affectionately asks the attention of all his parishioners to the rules and suggestions which follow. They are drawn up in accordance with the laws of the Church, and in the hope that they may promote the order and decency of the affairs of the parish. In all circumstances, to which they refer, let your conduct be governed by them. Then, you will not only hold fast the faith of the Saints, but will act in minor concerns—but things which are still of importance—"as becometh the household of God." And for the rewards of such conduct, your Pastor will fervently pray.

In the form of a printed tract, he can counsel you far more minutely than in a written discourse. And his suggestions, so placed in the possession of all, can be better remembered, and consulted at pleasure.

Be patient. Be docile. Be not "high-minded;" but willing to learn.

I. THE MINISTRY.—You should look on the ministry as divinely appointed: to rule over, and teach you: to preach the Gospel, "as this Church hath received the same;" and give you the means of grace. Not as agents of man, or your agents:—supported, but not hired. Not to be directed by you,

but to instruct you. Your security is, that "they watch for your souls, as they that must give account."

They are also responsible to the law of the Church;—not to individual opinion.

Never speak against them, without compulsion. If you differ from your Pastors in opinion, be content to differ without words. Receive what you can of profit from their ministrations, and be still. If they err in judgment, pray for them. While you remain in a parish, never cause a division of the people. And always remember that more must be yielded to the judgments of your Pastors, than is due to your own;—it is their province;—and theirs is the responsibility.

Remember, also, that the infirmities of the Priest cannot prevent the usefulness of the sacraments, nor their effect. This for your comfort.

The connexion of the clergy and people in spiritual things is nearer than any relation on earth. There is no tie so near—of friendship, or of blood. Never think of desiring any other than your Pastor to perform any act which a Priest can perform. It is his unquestionable right, and ought to be your pleasure.

II. SELECTION OF CHURCHES, &c.—Removals from parish to parish are to be avoided, if possible:—never change, from whim or caprice: never altogether from taste. Let God's providence, for the most part, decide. In changing your residence, have an eye to proximity to a Church, before all things but health;—and, as a general rule, go to the Church which is nearest. There worship, in quietness;—and be fitted for heaven.

Never leave any parish, without asking a letter of dismission;—and always present it to the Priest of the Church you would join. If you ought to leave, you will obtain it: if denied, make the case known to the Bishop. If you come with good motives, and are lovers of peace, the Priest whose Church you would join will receive you with gladness—but, surely, he ought not to wish you to come to disturb the peace of his fold.

III. ATTENDANCE ON WORSHIP.—Be in time, as a matter of conscience, as well as of courtesy and respect.

If unavoidably late, never enter while the people of God are in the midst of a prayer, or of praise—but wait for a pause in the service. If late, you know not how much you have lost.

Be exact and reverential in your postures during the worship. Never look round you at others, but be engaged in your own salvation. Keep your eyes on the hope set before you.

Till you have retired beyond the boundaries of the Church, remember that you are in the Temple of God.

Always, unless from a conscientious excuse, attend service and worship in your own parish Church. Be content with the services *th*ere. They will be enough for your soul;—more than you will improve. If you fancy you need more of nourishment than you receive, apply to your Priest—but never stray off to seek it yourself. You know your own pastures;—but you may eat garlic elsewhere. Your shepherd, whoever, in the Providence of God, he may be, is the shepherd for you.

Itching ears are one of the heaviest judgments of God,—and mere curiosity, in religious affairs, may be a sin.

Sheep, who wander from pasture to pasture to try every shepherd, will be cared for by none, and may meet the wolf on the way.

Endeavor always to be present at the public catechizing of the children—to encourage them—and to learn yourselves.

Strive to be present, as often as may be, at Daily Prayer. Observe the Holy Days of the Church.

IV. BAPTISMS.—The law of the Church is express—that all baptisms, both adult and infant, should be in the Church, after the second lesson, except in cases of necessity, and dangerous illness. Never ask for it in private, in health. The sponsors should be always Church people;—if possible, communicants; for only such have kept their own vows. Comply with the Rubric, as to time, as often as may be. The earlier children are brought to the water of regeneration, the better. Never leave it beyond the first going out of the mother.

The theory of the Church is, that the sponsors, not the parents, unless they are admitted as sponsors, present the child at the font.

Be sure that you have been baptized "by a lawful minister." All private baptisms, performed at any time, should be "certified" in Church.

V. CONFIRMATION.—This rite is not merely convenient, but essential. Let all seek it;—and all who have at any time been admitted to the Communion without it, anywhere, embrace the first opportunity.

None should come forward without the knowledge and consent of the Priest—whether belonging to his own congregation, or coming from another. It is for the gift of the Holy Ghost.

VI. COMMUNION.—None are to come, but "such as have been confirmed, or are ready and anxious to be confirmed." Therefore, a wilful neglect, or contempt of the rite, which prevents its reception, disqualifies for the Holy Communion.

None should come for the first time without the consent of the Priest.

None should come, who have elsewhere communed, and have moved into the parish, without presenting their letter, or telling the Priest of the same.

Visitors, who are entitled to the Holy Communion at home, in their own parish, are welcome at all times;—but, if opportunity serve, should apprise the Priest of their wish, or intention. It is well that we should know how many, and who, will commune.

Always, when possible, commune in your own parish Church. Receive the bread in the palm of the hand, without gloves. Remain, after service, till the elements are consumed, according to law.

Never neglect an opportunity to receive it.

It is advisable that children should be allowed to come to the Communion as soon as they feel its obligations, and are duly prepared.

VII. VISITATION OF THE SICK.—Do not wait for the minister to hear of your sickness; but, if you desire to see him, send word at once.

Prepare yourself for his visit, to join in the office the Church has provided.

Do not wait till you may suppose you are dying, to ask for the prayers of the Church;—they are meant, and are ready, for the beginning, as well as the end. Almost any sickness which is enough to keep you from Church, is grievous enough for you to ask for the prayers.

Never fail to return thanks. It is one of the best tests of a Christian,—and evidence of a grateful heart.

Never be ashamed to acknowledge with thanks, the blessings of God.

Let women, who have been confined, never fail to be Church-ed,—as soon as they can come to the Temple. The greater the blessing, the greater the cause for thanksgiving.

VIII. MARRIAGES.—If possible, let them take place in the Church.

Never marry the relation of a deceased wife, in any nearer degree than your own.

You should never marry out of the faith; especially a woman—who, thereby, becomes subject to "the law of her husband," who may keep her away from the Church.

Better never to marry, than to make shipwreck of the faith. Whoever he may be, you should be married by your own parish Priest.

The legislation of man may annul the civil contract of marriage;—but, from the religious obligation, no human court can divorce you. A man shall put away his wife, and a wife shall put away her husband, only "for the cause of fornication."

IX. DOMESTIC DUTIES.—If you can get them, have servants who belong to your own branch of the Church. Have family prayer, at morning and evening. Let the head of the family ask a blessing at Table; and never fail to return thanks when you have done.

Do not "oppress the hireling in his wages." Be careful that the regulations and hours at home do not keep you from any of the services of the Church.

When you can, let your servants go with you—and remember, that "there is no respect of persons" in Church.

Bring your children to be catechised, at every public appointment by your Priest.

Use hospitality. Be careful to entertain strangers;—and especially the ministry of God. A clergyman should never be left at an Inn.

X. ALMSGIVING.—This is but little appreciated, and as little understood. It is a means of grace, as much as prayer. Scripture ascribes to it a tremendous influence, upon the soul, and on its destiny. You cannot give too much unless you impoverish your own. You cannot give too much for your own good. The more you give away, on earth, with motives which are right, the more you will have in heaven.

"Do good unto all men;—and especially unto them that are of the household of faith." Give, first, to your own parish poor; and, then, to the rest of the poor of your Church; and then, scatter abroad.

The scriptural rule, which was created by God, has not been repealed;—to give a tenth of one's income. If we are lost, through want of charity, we shall wish we had given it all.

As much as you can give in that way, contribute in Church, offering it up on the Altar of God.

Make almoners of the Clergy.

The oftener you give, the more open your heart will remain.

XI. BURIALS.—Whenever it is possible, the funeral should be published, and appointed, to take place from the Church. It will save time, and inconvenience, at the house. It will enable the Priest to comply with Church law.

Whenever it is practicable, the Priest should go to the grave, and consign the body to the ground.

Always see the Priest who is to officiate, before the announcement of the time;—and never let a private matter, of any kind, interfere with an appointed public service of the Church.

The Priest should meet the body at the Church. He can visit the afflicted at other times.

The fashion of none but males attending funerals, especially at the Church, is to be strongly condemned. Let it be broken up at once.

Bury if possible, in consecrated ground. The dust of saints is holy,—and shall live again in the Church triumphant.

Be sure that you are in the Church, before you die, if you desire that when dead, the Church shall bury you.

XII. CONCLUSION.—Dear Brethren, these rules and suggestions will help you, if you will observe them. They are not unreasonable—but are given in conscience and in love.

If unusual, or not familiar to any of you, do not condemn them; but remember, they are given by one whose whole mind is bent on your welfare; who loves you; and has a right to instruct you. There is a great want of instruction in the points of which I have treated. I have endeavored to stem the tide of erroneous practice, for your sakes, above all; for, I would have you set to others an example; and "shine, as lights, in the world."

"Beloved, let us love one another,"
In faith, and in affection, Your Pastor, in The Church, And your servant for Christ's sake,

SAMUEL L. SOUTHARD.

Diocesan Intelligence.

New York.—The Rev. Hugh Smith, D. D., has resigned the Rectorship of St Peter's Church, in this city, in consequence of ill health. The resolutions of the Vestry render no more than a fitting tribute to the many amiable and sterling qualities of head and heart that have won for Dr. Smith the love and esteem, not only of his congregation, but of a wide circle of friends in the Church. We trust that relaxation from ministerial duties will have a happy influence upon the state of his health, and that he may yet be spared many years for continued usefulness in the Church.—*Churchman*.

Western New York.—BISHOP DeLANCEY'S VISITATION.—On the 9th of October Bishop DeLancey officiated for St. James' Church, Pulaski, in the Baptist house of worship. The Rev. Mr. DeZeng, the Missionary of the station, administered the sacrament of Baptism to one adult and two children, and the Bishop preached. In the afternoon of the same day, in the village of Mexico, in the Presbyterian house of worship the Bishop preached. The Bishop visited Christ Church, Oswego, on the 10th, preached and confirmed fourteen persons. In the evening the Bishop preached.

On the 11th the Bishop preached and confirmed four persons in Zion Church, Fulton, Oswego county. In the afternoon, in St. Luke's Church, West Granby, the Bishop preached and confirmed three persons. On the 12th, in Christ Church, Jordan, Onondaga county, the Bishop preached and confirmed eleven persons, including one from St. Peter's Church, Auburn. In the afternoon the Bishop preached in the Presbyterian house of worship at Camillus.

A summary of Bishop DeLancey's duties as performed during his tour in this and the neighbouring diocese, from August 22d to October 12th, is as follows:

Baptized one adult and 11 infants.
Administered the holy communion 7 times.
Consecrated 5 Churches. Preached 57 times.
Confirmed 350 persons, 126 being of the diocese of Western New York, and travelled 1,350 miles.

Virginia.—LAYING OF A CORNER-STONE.—On Wednesday, October 4th, the corner-stone of a Church to be called "St. Bartholomew's," was laid at Leetown, Jefferson county, by the Rev. George D. Cummins, Rector of Christ Church, Norfolk, in the absence, and acting with the consent of the Rector of the Parish, the Rev. R. J. Brown.

This Church when completed will be the first ever erected in this immediate vicinity.—More than a quarter of a century since the Rev. Benjamin Allen officiated in a log dwelling near, but since his day until within the past two years, no services of our Church have been held. The present Rector has succeeded in gathering an interesting and increasing congregation.

It should be mentioned that this neighborhood is indebted for this Church to the disinterested and zealous efforts of the Rev. Lewis P. W. Balch, Rector of St. Bartholomew's Church, New York, who, with the assistance of his congregation, has supplied the greater part of the funds necessary for its erection.

The site of the building is within the border of a beautiful forest, and has been given by L. P. W. Balch, Esq.—*Sou. Chur.*

Kentucky.—ORDINATION.—An ordination was held by Bishop Smith in the Church of the Nativity, Maysville Ky., when the Rev. J. S. Chadbourne and Mr. R. McMurdy were admitted, the former to the Priesthood and the latter to the Diaconate. The Bishop preached a most impressive sermon, appropriate to the occasion from 2 Cor. 5: 20. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The candidate for Deacon's orders was presented by the Rev. Erastus Burr, Rector of All Saints Church, Portsmouth, O., the one for Priest's orders by the Rev. G. G. Moore, Rector of Trinity Church, Covington, Ky. Mr Chadbourne is Rector of the new Parish at Maysville, where the prospects of building up a substantial church and bringing many into the fold of Christ are very flattering. Our young brother is called to hard and self-denying labor, yet we trust that, sowing in tears, he will reap in joy.

The Rev. Mr. McMurdy is engaged in the work of Education at Washington, Mason county, about three and a half miles from Maysville, where he has recently founded a Seminary for the Education of Young Ladies.—*Western Episcopalian*.

CLERICAL CHANGES.—The Rev. John Alden Spooner having accepted a call to the Rectorship of St. Mary's Church, Brooklyn, L. I., desires all communications to him to be addressed accordingly.

"The Rev. J. Brinton Smith having accepted a call to St. James Church, Kingessing, has removed from Sussex co. Del., and requests his letters and papers to be directed to Darby, Pa."

MARRIAGE REGISTRY.—Preponderance of the Church in English Society.—The Ninth Annual Report of the Registrar General of Births, Deaths, and Marriages, just issued, gives some information on the subject of Marriages within and without the pale, respectively, of the Church of England, which is thus forcibly remarked upon by the *Morning Herald*:—"The discriminating table of marriages according to the rites of the Established Church," and "not according" to those rites: the facts contained in this table are such as these:—

"In the year ending 31st Dec., 1846, the marriages were thus celebrated:—

In Established Church.	130,509
In dissenting chapels.	7,669
In Romish chapels.	3,027
In Register's office.	4,167

"Ten years having now elapsed since the commencement of the present system—and there being scarcely a Dissenting meeting-house in the realm not duly 'licensed to celebrate marriages'—we may conclude that these facts give us a just idea of the respective strength of these various bodies. In every 1452 of our population, therefore, we find, professedly attached to

The Church of England	1,305
Dissenters	76
Romanists	30
Socialists &c.	41

"Doubtless this view is more favorable to the Church than truth would warrant. Many have married 'according to the rites of the Church,' who were not sincerely attached to that communion. Old habit, and the want of any preference for Dissent, induced many to go to the church to be married, who never entered the church on any other occasion. Still the preponderance of the Church is so great, that, after allowing largely for these indifferent adherents, there will yet remain or apportion of ten or twelve to one!"—*Ch. and State Gaz.*

Calendar.

OCTOBER.

28. St. Simon and St. Jude, the Apostles.
29. 19th Sunday after Trinity.

Diocesan Record.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

OCTOBER.

25th. A. M. Curwensville. 27th. P. M. Huntingdon.
29th. Lewistown. 30th. Lock's Mills.

Died.

On Monday the 9th inst., CORNELIA M. BAYARD, widow of the late Rev. Lewis P. Bayard, D. D., and daughter of the late Col. Jonathan Rhea, of Trenton, N. J.

On 11th inst., at her late residence, near New Brunswick, N. J., Mrs. HANNAH LATTOONE, eldest daughter of the late Rev. Abraham Beach, D. D., aged 79 years.

Acknowledgements.

The undersigned gratefully acknowledges the following receipts through the Rev. F. Ogilby, viz: \$10 from a "Marylander," \$10 from another "Marylander," and \$20 from a "Pennsylvania Churchman." Also \$5 from an unknown friend, through Mr. William Markoe.

JAMES LLOYD BRECK,
For the Nashotah Mission.

Nashotah Lakes, Wis., Oct. 10, 1848.

Notices.

At a meeting of the Vestry of All Saints' Church, Moyamensing, held on the 10th inst., the following preamble and resolution were unanimously adopted:

Whereas, certain gentlemen who were highly useful during the past two years, have resigned their seats in the same—

Therefore, Resolved, That the thanks of the Vestry are due to the retired members aforesaid for their efficient aid during the aforementioned period, in the erection of a substantial and commodious edifice for the worship of ALMIGHTY GOD, now occupied by the congregation of the Church.

WILLIAM ROBINSON, Jr., Secretary.

Advertisements.

THE EPISCOPAL BOOKSTORE.

R. S. H. GEORGE,

Would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Bookstore* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

BEAUTIFUL BOOKS FOR GIFTS.

In Quarto form, upon superfine paper.

THE OLD MAN'S HOME. By the author of the Shadow of the Cross, &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25 cents.

THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 cents.

SACRED ALLEGORIES. The Shadow of the Cross and the Distant Hills, in 1 vol. Muslin, gilt, \$1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62 cts.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 cts.

FIDELIS, the Soldier of the Prince of Peace. An Allegory. With a fine engraving. Fancy paper, 8 cents.

THE KING'S MESSENGERS. An Allegory. By the author of the Shadow of the Cross.

THE VAST ARMY. An Allegory. By the Rev. Edward Munro.

WATTS' DIVINE AND MORAL SONGS FOR CHILDREN. Beautifully illustrated with 24 illustrations.

THE BOOK OF ANIMALS, for the amusement and instruction of Young Persons.

Hawktone, a Tale of and for England, in two vols. Third Edition.

Mark Wilton, the Merchant's Clerk, by Charles Taylor.

Lady Mary, or not of the World, by do.

Margaret the Pearl, by do.

The Recognition of Friends in another World, by Dr. Don.

The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.

The Lost Church Found.

Joy and Peace in Believing.

The Dew of Heaven.

Flowers for Heaven.

Melville's Sermons, new edition, 2 vols.

The Churchman's Library, 2 vols.

Mercy for Babies, by W. Adams.

Prayer Books from 20 cts. to 8 dollars.

Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz.

Christ an example for the Young, exhibited in the Gospel narrative of the Four Evangelists, harmonised and chronologically arranged, illustrated by fifty fine engravings, with picture definitions and exercises.

PRAYER BOOKS AND BIBLES.

The Standard Edition of the Book of Common Prayer, beautifully bound in velvet, bevelled boards, with and without clasps, three sizes, viz., 18, 24, and 48mo., from \$2 to \$7. The Cheap Editions from 20 to 50 cents.

Family and Pocket Bibles from 50 cents to \$15. English and American editions.

A large assortment of Juvenile and Sunday School Books and Books suitable for Parish Libraries.

THE RETREAT.

A Boarding and Day School for Young Ladies.

Under the supervision of the Bishop of Pennsylvania.

On School-house Lane, five miles from Philadelphia.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice-Principal, M. FELIX DROVIN, late Professor University of France, Teacher of French and Latin, Mr. JOHN CLIFFE ROGERS, Professor of Music. With a number of Assistants.

Extract from the address of the Bishop of Pennsylvania to the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D. D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, (Columbia Co.); Rev. J. Ransom, Cherry Valley; Hon. Samuel Nelson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D. D., Baltimore; and Rev. J. P. B. Wilmer, Goodland Co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D. D., L. L. D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom-house; Robt. Ralston, Esq., No. 4, South Front st., Philad.; and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat" near Manayunk, Philadelphia Co., Penna." Oct. 28

Beautiful Illuminated Work.

Now Ready—New Edition.

The Parables of our Lord—Richly illuminated with appropriate borders, printed in colors, and in black and gold, square octavo, in a massive carved binding in the style of the 16th century. Price \$3 50.

"Here is the most quaint and gorgeous book yet issued from the American Press. It is a duodecimo in size, bound in embossed, or rather carved Gothic covers, with every one of its pages brilliantly illuminated and printed in colors of gold. It contains the Parables of the Prodigal Son, the Sower of Tares, the Two Debtors, the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Rich Man and Lazarus, the Pharisee and Publican, the Laborers in the Vineyard, the Marriage Feast, the Ten Virgins. For a Christmas gift nothing could be more appropriate."

NEARLY READY.

The Women of the Bible—Delineated in a series of sketches of prominent females mentioned in Holy Scripture. By a Clergyman of the United States. Illustrated in eighteen characteristic steel engravings. Edited by Jonathan M. Wainwright, D. D. One beautifully printed imperial 8vo. volume, handsomely bound.

GEORGE S. APPLETON,

Swaim's Building, 164 Chestnut st.

This Day Published,

Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity, with Questions for the use of Bible Classes. By the author of Reasons Why I am a Churchman.

R. S. H. GEORGE,

No. 16 South 7th street, above Chestnut.

St. Matthew's Hall,

Port Cadden, Warren County, New Jersey.

This Institution is beautifully located in the mountainous district of New Jersey, and the experience of four years has proved the situation to be remarkably healthy. The buildings, which have recently been improved, are large, convenient, and airy. Boys are received from five and six years old and upwards. The merits of this school are now well known, and speak for themselves. The Rector regards his pupils as his children, and gives his special attention to the formation of their correct moral and physical, as well as mental habits. Parents and guardians sending their sons and wards to the Hall, may rely on the faithfulness of the Rector and his assistants, in the discharge of their duties towards all committed to their care.

The terms, for Tuition, Board, Washing, &c., are \$150 per year, or \$75 per session of five months, payable always in advance. Books, French, German, Spanish, Music, Drawing and Painting, extra, at moderate charges.

The Winter Session opens on the first of November. For the admission of pupils, or further information, apply to the Rector,

Oct. 2 REV. P. L. JAKUES.

Cottage Seminary,

Mantua Village.

The exercises of this School commenced October 1st. The studies embrace the higher branches of the English and the French and Latin Languages. Apply to the Principal for information as to terms, &c.

EDWARD C. JONES.

FROM REV. H. E. MONTGOMERY,

Rector of All Saints' Church.

I perceive by your advertisement that you have opened a Female Seminary at Mantua. From a knowledge of you personally for several years, I cheerfully subscribe my testimony to your ability and excellence as an instructor of the young. Since we were at the University together, where you took a distinguished stand, I have received many evidences that you were peculiarly fitted for the career on which you entered so early, and to which I am glad, all things considered, that you have returned, and believe that you will fully justify the confidence that parents may repose in you by entrusting to you the education of their children.

FROM REV. DR. CLAY,

Rector of Gloria Dei Church.

I cordially concur in the sentiments expressed above in relation to the school you have opened in the village of Mantua. I believe you to be peculiarly fitted for the education of youth, and feel assured that parents who entrust their daughters to your care, will have them well and efficiently instructed.

ADDITIONAL REFERENCES.

The Faculty of the University of Pennsylvania; Robert M. Patterson, L. L. D., President of the Mint; and Dr. Francis West.

Oct. 14

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—1N

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.

The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m

S. & E. CHAPMAN.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education.

The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md. P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches. Sep

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.

REFERENCE—Rt. Rev. Alfred Lee, D. D., Rev. E. M. Van Deusen, Wilmington, Del. Sept. 2—4t

Cheap Episcopal Books.

No. 16 South Seventh Street, above Chestnut.

JUST RECEIVED—Patrick Lowth and Whitby's Commentary, in 4 vols. 8vo. New American edition. Sermons by Rev. Edward Manning, M. A. First American from the 4th London edition.

Prownell's Commentary on the Book of Common Prayer.

Hawktone, a Tale of and for England, in two vols. Fifth American edition.

Divine and Moral Songs for Children, by Isaac Watts, D. D., with 24 Illustrations.

The Book of Animals, for the Amusement and Instruction of Young Persons. Illustrated with 12 engravings.

Always Happy, or Anecdotes of Felix and his sister Serena, written for her Children by a Mother.

Thoughts on Gospel Miracles, by the Rev. John Williams, D. D.

Splendid assortment of Standard Prayer Books and Lessons, very cheap.

For sale by R. S. H. GEORGE,

Sept. 30 No. 16 south 7th st., above Chestnut.

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D. D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welch.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.,) viz: For pupils from 9 to 13 years of age, \$25 per session. Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

A Card.

J. S. BABINGTON, No. 92 Union street, below 4th,

attends to the collection of Bills, Rents, Debts, &c.

REFERENCES.—Rev. F. Ogilby, 269 south 10th street;

Rev. E. C. Jones, Mantua Village; J. S. Newbold, Esq.,

115 south 4th street; J. Francis Fisher, Esq., 170 Chest-

nut street; Wm. Cadwalader, Esq., S. E. corner of 9th

and Arch streets; J. W. Biddle, Esq., 175 Walnut street;

Dr. Joseph Klapp, 221 Spruce street; Thos. Gegan, Esq.,

S. E. corner of Front and South streets; R. S. H.

George, 16 south 7th street; Messrs. King & Baird, 9

George street.

Boarding and Day School,

Under the direction of Mrs. Alicia Price and

Sister, No. 306 Arch street, third door

below Eleventh street, Philad.

The pupils of this Institution will be carefully instructed in all the branches of a thorough English Education, and also in the French and Latin Languages; Music, Drawing, Painting and Needlework. Mrs. A. Price and Sister will be assisted by Teachers of the highest standing. The strictest attention will be paid to the morals and comfort of the pupils placed under their care.

The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References.—Rev. George Boyd, D. D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M. D.; S. Littell, Jr., M. D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Eagles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. 29—7w

Male Teacher Wanted.

A young man, who has been accustomed to the instruction of boys, and who would be willing to take charge of a class of a limited number, is wanted in New Castle, Delaware.

He must be a thorough English scholar, and capable of teaching the Mathematics and Classics, if required. The compensation, at first, may be moderate; but there is every prospect of such an increase, as will speedily justify a salary fully adequate to his support.

Address the Rector of Immanuel Church, New Castle, who, upon application, will furnish further particulars. Oct. 14

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Union Primer, - - - per hundred, \$2 00

Prot. Epis. Sunday School Book, No. 1, - - - 1 1/2

" " " " No. 2, - - - 1 1/2

" " " " No. 3, - - - 1 1/2

" " " " No. 4, - - - 1 1/2

Questions on the Sunday School Books, - - - 4 00

Catechism No. 1, (Scripture Catechism,) - - - 1 1/2

" " " " No. 2, (Catechism broken into short questions and answers,) - - - 2 00

" " " " No. 3, (Catechism enlarged by Bishop Abbott,) stiff covers, - - - 6 00

" " " " No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,) - - - 4 00

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First Truths, - - - 2 00

Duty to God, - - - 0 00

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Bible Companion, vol. 1, Old Testament, - - - 16 00

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" " " " 2, " " " - - - 6 00

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" " " " 2, " " " - - - 6 00

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Scripture Reading Lessons, for Young Children. Part 1, \$5 per hundred; part 2, \$6 per hundred; part 3, \$5 per hundred.

A discount of 10 per cent. from the above prices allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. One hundred volumes, bound with muslin backs, and containing 150 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest library in the country.

THE LIBRARY to this date, in 177 vols., of various prices. Total, \$26 61 nett.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 4, 1848.

[Vol. X.—No. 44.—Whole No. 514.]

For the Banner of the Cross.

Men's Judgment.

BY MRS. JOSEPH C. NEAL.

Who art thou, that judgest another?—James 4: 12.

Uncurl that look of scornful pride;
Unbend that haughty brow!
The censor's part, though bravely played,
Doth ill become thee now.
What hast thou heard? A tale of want
And mournful wretchedness,
Of one who yielded in that hour
Of hopeless—wild distress.

There came to him in friendly guise
But with a sophist's art,
One who appealed to every chord
Of that poor, bruised heart;
And in the twilight of despair
Confounding wrong with right,
He ceased to pray for strength to cope
With fell temptation's might.

And he hath erred,—past hope of Heaven,
So thou hast rashly said,
A sentence of dark banishment
Pronouncing—in God's stead.
Faith, Hope may be thy guiding stars,
But Charity is kind,—
And her sweet influence is not felt
On thy relentless mind.

Through all thy life, hath every fault
Been checked by strong control?
Forgettest thou the sins which lie
So heavy on thy soul?
There is one Judge who knows no sin,
Let Him the guilt decree;
He may absolve the erring one,
While He condemneth thee.

Selections.

Abram La Fort.

We gave in our last an obituary of this distinguished Chief of the Onondaga Tribe of Indians, and as there is much to interest the feelings of benevolent and intelligent people in relation to the Sons of the Forest, we presume our readers will be gratified to see the following account of his funeral, which we take from the Syracuse Star.

There is a mournful sensation accompanying the contemplation of the wasting away of the proud and brave people who regarded themselves as the rightful owners, and surely at one time the sole and undisputed possessors, of these waste domains, now held by stronger hands. It is melancholy to observe the scattered fragments of the tribes of the six nations, amongst whom the Onondagas bore high rank, as they are now "scattered and peeled" as we see them in their primitive costume at our railway depots, loitering through our streets, seeking a scanty support from the sale of their simple and rude fabrics, and evincing, with their high personal bearing, the degradation of their condition.

We are in anxious expectation of the work lately announced as in the progress of publication in relation especially to the Indians of Onondaga county. From our knowledge of the writer and his diligence and accuracy in collecting materials, we doubt not that his will be a very interesting production. May God dispose our General and State Governments seriously to consider and discharge their duty to this depressed, but once brave and powerful people.

BURIAL OF THE HEAD CHIEF OF THE ONONDAGAS, ABRAM LA FORT.—After a sudden and short illness of only two days, this worthy and respected Chief departed for his future hunting grounds, Thursday morning last at 5 o'clock. He had served in his capacity twenty years, during which he was ever beloved by his tribe, and respected for his talent and friendship by the whites. He was well educated and intelligent; a social and good neighbor, but averse to his tribe selling their timber to the whites, desiring to have it remain on their lands. He had seven children, (five sons and two daughters,) two of whom (sons,) died suddenly a day or so before him. They were on a visit from a school in New York, where they were sent by La Fort, though against the will of the mother, who ever has appeared to choose their own uncivilized state, to the whites. During the short sickness of La Fort, bloody matter issued from his mouth, accompanied with great pain in the stomach and groins. It is supposed he was poisoned; but whether this has any foundation,

I know not, unless by the sudden and strange manner in which he died. At the time of his death the Six Nations were in council at Tonawanda, and when the sad news was laid before them, great was the unexpected sorrow evinced. Harry Webster, (who now officiates in the capacity of Chief till another is appointed next year,) with several others from this tribe, immediately set off and arrived in time to officiate at his burial, which was on Sunday last.—During the forenoon he lay in his coffin within the house, the lid upraised for those to gaze upon him who wished. The coffin was of elegant mahogany, and cost fifty dollars. Attached to it was a silver plate on which was inscribed—

"ABRAM LAFORT,
HEAD CHIEF OF THE ONONDAGA TRIBE,
Died October 5th, 1848,
Aged 54 years.

At 11 o'clock the people began to assemble from different parts in carriages and on foot; at half past, the funeral horn was blown, and at 12 the procession formed and proceeded to the Council House, the bier borne on the shoulders of four Indians. After the lapse of some thirty minutes, and the people were principally assembled, Harry Webster arose with the council beads* in his hands and commenced his Indian harangue. He spoke three-fourths of an hour, at which expiration he presented the beads to John Jones, who spoke about forty minutes. They sat opposite sides of the room, and each responded while the other was speaking, in low, guttural sounds. Webster again spoke briefly when the coffin was opened for a few moments, when they proceeded to the grave, which was about fifteen rods from the Council House. From the time we first arrived, through the whole of the proceedings, the Indians were much affected, more especially the women, who gave vent to their sorrow by a continual sort of wail, and among whom the deepest mourner to all appearance was his wife. At the grave the plate on which was the inscription before mentioned, was removed to be preserved in remembrance of one who had been a Chief and a Father. The coffin lid was again raised, and the agony there at the last glance was deeply manifested, and his wife so weakened by the excitement, had to be assisted home. As the coffin was lowered into the grave and the earth partly thrown over it, the people began to disperse, some few of its mourners who lingered to the last. Of the people assembled, there were about two hundred and fifty whites and about eighty Indians; and why more Indians were not present, I could not conjecture. I noticed the Hutchinsons were there, having an eye for curiosity as well as others, perhaps and perchance can cast a more vivid reflection while singing the "Indian Hunter" back upon the state to which the "Poor Indian" has been brought. Of this tribe there is now about 400, and we understand are decreasing yearly. The Reservation consists of 700 acres, and their cultivation chiefly corn. I observed as we passed along this side of the castle, poorly taking care of, and corn slim, and was informed that the women were the principal laborers among it. Beyond the castle, crops had a better appearance, cultivated more by whites, who exchange works with them. The history of this tribe is, without doubt, the most interesting of the Six Nations, and we probably shall soon be gratified with its perusal in the work now progressing to that effect.

Gospel Messenger.

PIERRE.

"A Scene in the Nineteenth Century."

To the Editor of the Montreal Morning Courier.

Sir,—Such was the heading of a paragraph which appeared about a year ago in the columns of the Montreal Herald, which described a ceremony which was, on Sunday last, repeated in the Roman Catholic Cathedral of this city, in broad daylight, and in the presence of assembled thousands. Never, in my opinion, was a satire upon the age in which we live more justly, more forcibly, and emphatically expressed, than that contained in the few simple words, "A Scene in the Nineteenth Century."

That scene it was, on Sunday last, ordained that I should witness, and I shall now endeavor to give the public an exact, though a feeble, description of it, for it is one of those extraordinary occurrences in life which proves that truth is stranger than fiction.

On Sunday last, at half-past three, P. M., the time appointed for the Christening of the Monster Bell in the Roman Catholic Cathedral, I proceeded to the Church, and having secured a position which would command a complete view of the intended ceremony, I awaited with impatience the conclusion of the devout chanting of the Latin Vespers and the delivery of an oration, which was introductory to, or apologetic, I can't say which, of the proposed Baptism of the Brass Bell.

The whole pomp of that very pompous body was displayed,

* They were composed of four strings about seven inches in length, two of the strings blue, and the other two blue and white.

and the Church presented to the eyes of the faithful its most fascinating appearance. The Monster Bell had, at great cost and labour, been brought into the Church and placed at the foot of the Altar in the centre of the nave, a scaffolding had been raised to support it, and it was thereby elevated about three or four feet from the floor, suspended by a rope fixed at the top of the frame. Within the Altar rails, and at about ten feet from the Bell, stood a small table containing all the paraphernalia to be used on such occasions, and consisting of a large silver vase filled with holy water, a silver sprinkler, two silver dishes, a huge bouquet, a number of towels, and a variety of other articles. The Bishop was seated within the Altar, on the right hand, invested with a robe of purple and gold—the benches on both sides of the Tabernacle were filled with Priests and other Ecclesiastics.

At four o'clock precisely the very sacred rite was introduced by a pious and appropriate *Waltz*, played by a Brass Band placed in the Choir. A door at the left of the Tabernacle shortly opened, and about eight or ten Priests issued fourth, clothed in all the colours of the rainbow, and bearing, one, the mitre, another, a bundle of robes, and a third, a book; two or three others with lighted wax tapers, &c., &c.; having crossed the space within the Altar, and bowed down and worshipped (vide the 2nd Commandment) the contents of the Tabernacle, they approached the Bishop, before whom they simultaneously bent their knees. The centre Priest then approached his Lordship and devoutly kissed his ring. The ceremony of undressing and dressing the Bishop, which is practised on all extraordinary occasions, then commenced. His Lordship divested himself of a species of scarf, called, I believe, a *chape*, which he first kissed, and then delivered it to the Priest in question, who also kissed it, and handed it over to an attendant; the same process of unrobing and kissing having taken place with regard to several other vestments, the officiating Priests then produced those they intended to substitute, and which consisted of an embroidered muslin shirt, made like that of a lady's dress or petticoat, and was put on him in a similar manner, viz., by throwing it over his head, and then tying it round his waist by a scarlet riband. A short muslin surplice was then thrown over his shoulders, and over that a species of cloak of cloth of gold, lined with crimson satin—altogether a most gorgeous dress, and well calculated to make an impression upon the minds of those who are taught to consider such things as conductive, if not essential, to salvation.

The mitre having been placed upon his Lordship's head, he advanced in all pomp between two Priests, who held out to the fullest extent the corners of his cloak, and surrounded by several who acted as his supporters, into the centre of the dais, and, having prostrated themselves before the Tabernacle, turned towards the table containing the Holy Water, &c. Here a few Latin verses were chanted, and the bouquet having been placed in the Bishop's hand, he descended the steps of the Altar, dipped it into the vase of Holy Water, held by an attendant, and proceeded to wash the Bell by passing the bouquet up and down its outward sides in a perpendicular line, repeating, all the while, some unintelligible Latin sentences; he then gave the bouquet to one of his supporters, who completed the ablution by washing every part of the Bell. The process of drying it was precisely the same—the Bishop first using the towel and then giving it over to his attendant to wipe every part of it. The same ceremony of washing and drying was performed for the inside of the Bell, the Bishop and Priests getting under it for that purpose.

The object of all this attention was then anointed with what is called the *Holy Cream*, contained in a small silver box, and apparently very precious; this was done by rubbing it on particular parts of the Bell, which were pointed out to his Lordship by his principal attendant. *Holy Salt*, invariably used in the baptism of infants, was also applied, and I heard a member of that Church state that it was also anointed with *Holy Oil*, but I cannot positively say that it was, or how the oil was applied.

I should have stated before that the bell was honoured by having twelve god-fathers and twelve god-mothers, selected (with a view which will presently become apparent) from among the wealthiest of that creed in this city, and of whom the Attorney-General for Lower Canada and his lady were the principal. They had taken their seats in the centre of the nave, and immediately fronting the bell.

After the washing, wiping, and anointing were concluded, and the bell, by the addition of the *oil, cream*, and *salt*, had been treated like a salad, the Bishop advanced a few paces and enquired of the Sponsors the name they intended bestowing on their brazen god-child. "*Saint Jean Baptiste*" was, of course, the reply, and, forthwith some further crossing, or sprinkling, of the Bell took place, which I could not well comprehend.

The ceremony of dressing the bell then commenced by the production of an enormous white satin petticoat, which was thrown completely over its fair proportions, this was then covered by a most gorgeous robe of crimson silk-velvet, trimmed with rich lace and gold, which, with the peculiar form of the bell gave to it the appearance of a gigantic lady, without a head, suspended in the centre of the Church.

The Bishop and Priests then ranged themselves on each side of the *Saint Jean Baptiste*, and a crimson rope having been made fast to the tongue of the bell, the Sponsors were individually invited to ring it. A lady and gentleman then advanced and held the rope while a sturdy beadle gave the necessary impetus to the tongue, and produced (in a double sense) the first toll; for a large silver plate having been placed in a very conspicuous position near the bell, the privilege of ringing it was compensated by a deposit of money, by way of toll, by each successive candidate for the distinction.

The sponsors retired after having enjoyed, and liberally paid for, this privilege, which was then thrown open to promiscuous competition on the same terms, and I am informed the ringing continued to a late hour, and the toll-fund was swelled of course in proportion. After the Sponsors had concluded their part of the performances, the Bishop retired to his seat, where a similar process of unrobing, robing, and kissing the vestments terminated this very apostolic and Christian ceremony.

I am, &c. &c.,

H.

Family Prayer.*

"As for me and my house, we will serve the Lord." This should be the plain, the avowed, the steadfast resolution of every one who bears rule in a house; of every master of a household; of every father, of every mother of a family. When God ordains that any one should be the master or the mistress of a household, he likewise ordains that they should take care of those who are under their authority, and should look upon them as committed to their special charge. In like manner, when he is pleased to grant any one the blessing of being a father or a mother, he links this blessing with the duty of taking care of the children, of bringing them up, of providing for them. Now these duties, whether of parents toward their children, or of masters and mistresses toward their servants, so far as relates merely to earthly things, cannot well be grossly neglected; and few do so neglect them. Even those who have no higher principle for their conduct, those who merely wear the harness of custom, and are driven along by the lash of self-interest, will take care of their children and of their servants; will see that they have a roof over their heads, that they are duly fed and clothed; nay, will wish, and even try, in a manner, to make them cleanly and orderly and sober and honest and industrious. All this is right: all this is a part of a Christian master's, of a Christian parent's duty; but it is not the whole of that duty, nor the highest part of it. The reason, too, why most people fail so lamentably in the discharge of this part is, because they cut it off from the remainder, and try to discharge it by itself. Cut a bunch of grapes off from the vine: will it ripen? You may hold it before the fire till you scorch it: but it has no living juice in it; and, when it is cut off from the vine, none can flow into it. Or should it be already ripe, it will soon shrivel, or grow mouldy; or some accident will mash it. The master and mistress of a household, the father and mother of a family, have not only, the low, earth-born, downward-looking duty of providing for the temporal well-being of those committed to their charge: they have also the high, glorious, heaven-sprung, heaven-seeking duty of providing for their spiritual well-being. This duty of helping the helpless onward along their road to heaven is indeed a glorious one. It is a privilege we ought to prize and to be thankful for. It is a privilege we ought to rejoice in, even as a candle rejoices in the privilege of being allowed to give light, and lifts up its bright flame on high, and gladly wastes its own life in fulfilling its noble duty of standing in the stead of the sun. So too should all we, whom Christ has appointed to stand in his stead—so should we, poor candles as we are, whom he has chosen to keep up his light among such as would otherwise be sitting in darkness—so should we rejoice that we are permitted to give light, and gladly spend our lives in doing so, burning clearly and steadily until we have burnt away. Glorious, however, as this duty is, it is a duty for which we shall have to give account; and we may neglect it, or cast it aside, except at our grievous peril. We shall have to give account, not only for our own souls, but also more or less, for the souls of those whom God has committed to our charge.

Let this then be your watchword, my brethren, every one of you, who have any souls in any way dependent upon you, and entrusted to your management and care; let this be your watchword, and the rule of your life: "As for me and my house, I will serve the Lord." It is not enough for you to say, "As for me, I will serve the Lord." A grape never stands alone: it is always part of a cluster. In truth, no one can feel any hearty desire to serve the Lord himself, without being at the same time anxious that others also, that his friends and neighbours—above all, that the members of his own household should bear their part in this godly service. And one of the ways in which it behoves you to provide that your house shall serve the Lord, is by setting up his worship in your house; by taking care that you and your whole house join day by day in serving him with prayer and thanksgiving and praise.

Some among you may, perhaps, tell me that you cannot well manage to gather you families together of a morning. Be it so. It would not take up much time indeed. After a few days' trial, you would probably find that you met together for prayers just as easily and as naturally as for meals; and, when you had spent a few minutes in prayer, and had called down God's blessing on your labour, how differently, with how much lighter heart, would you go forth to your labour, instead of going forth as you do now, with no other thought than that of the wearisome burden of the day! Or, if the father of the family goes out too early, the mother may gather her children together, and offer up a prayer in the midst of them, before she sends them to school. Of an evening too, at any rate, you have plenty of time on your hands. Every evening, before you lie down to take your rest beneath the shelter of the same roof, before you close your eyes and fold up your thoughts in sleep, you may kneel down together, and pray to God to shelter you and yours with the over-shad-

owing wings of his love, and to watch over you with his all-seeing eye, while you are unable to watch over yourselves. Every evening you may pray that God will forgive whatever he has seen amiss in you and yours during the past day, and that he will give you understanding to know his will, and grace to keep it; and that he will bless you with refreshing and comfortable sleep, and be with you in your down-lying and in your up-rising. Surely this is little to ask of you. This, however, is the very least that can be asked; a mere grain of dust in comparison with the pearl above all price which you are seeking thereby, namely, that once a day at the least you gather your family together (they who can do so twice a day are without excuse if they do not), and that you offer up some simple prayer, with one voice and one heart, to God. You who are married, and have nothing but infant children, should do so along with your wives; for remember, so gracious is our Lord, his promise is to be with those who are gathered together in his name, even if there are but two of them. You should pray to God, along with your wives, to sanctify and bless your marriage, and to enable you to bring up your children in his faith and to his glory. You, who have children old enough to understand what you say, should make them kneel down along with you, that they may be trained from their childhood to behold their parents daily kneeling in the presence of the living God, and seeking the communion of his Son. Then may you truly hope that they will be like olive branches about your table, emblems of peace like olive branches, and flowing with the oil of gladness. You, again, who have servants, should call them to share in your prayers. It is such a burden for a man to, have to command—to have to be waited on by another. Let there at least be one moment in the day when this burden is cast off, when the difference is lost sight of, and you all kneel down together as brethren in sin and brethren in grace, praying each for the other, and that each may discharge his duty to the other. Surely, if we will not do thus much, we can never have said in our hearts, "As for me and my house, we will serve the Lord."

The First Ragged School.*

Many years ago—perhaps nearly seventy—there was a poor boy in Portsmouth who met with a sad accident, which disabled him for life. His name was John Pounds; and his father was a sawyer in the royal dock-yard. John was about fifteen when he became a cripple; and he most probably felt very sorrowful when he thought of the future, and feared that he should never be able to work for his living. But this very accident was the means of his doing a great deal of good, because it gave him the time and the opportunity to benefit others. John could not follow his father's trade; so he learned to mend shoes, and became a cobbler. During the greater part of his life he resided in a small weather-boarded dwelling, where he might be seen every day carrying on his humble occupation.

John was very fond of rearing singing-birds and parrots, which he trained with such skill and kindness that they lived harmoniously together with his cats and Guinea-pigs; and he would often sit with a canary perched upon one shoulder and a cat upon the other.

Poor as he was, and entirely dependent upon the hard labour of his hands, he adopted a little crippled nephew, whom he educated and cared for as if he had been his own son, and afterwards established him comfortably in life. It was having the charge of this little boy that gave rise to his school. He thought, while teaching the child his lessons, that he would learn better if he had a companion of his own age; so he obtained one—the son of a wretchedly poor mother; then another, and another, was added; and he found so much pleasure in his employment, and did, through it, so much good, that in the end the number of his scholars amounted to forty, including about a dozen little girls.

The children whom he thus gathered around him were some of the worst, as well as the poorest, he could meet with; for he felt that they stood in the most need of instruction. He would frequently follow miserable-looking boys in the street, and offer them the bribe of a roasted potato if they would come to his school.

His humble workshop was a good-sized room; and in the midst of it John used to sit mending his shoes and attending at the same time to the studies of his pupils. He was a very pleasant and cheerful teacher, and tried to amuse as well as instruct his rough scholars, that he might induce them to come again. He very soon acquired great influence over them; and the ragged and dirty boys became both tidy and tractable. They were taught to read and write, and also to mend their shoes; and when they were ill, John always visited them, and did all he could for them. Many hundred persons, now living usefully and creditably in the world, owe, by the blessing of God, the whole formation of their character to him.

John Pounds died suddenly, on New Year's-day, 1859, at the age of seventy-two. The children wept sadly on hearing of their loss, and for a long time were overwhelmed with sorrow and dismay. They, indeed, had lost a friend and benefactor, whose place could not easily be supplied.

Who can calculate the good which has been accomplished by the means of ragged schools? Numbers of poor children, whose outward wretchedness was but a true type of the misery within, have by them been reclaimed from the paths of sin and temptation, and rendered a blessing instead of a curse to society. Those forsaken and degraded little ones have been taught to "remember their Creator in the days of their youth," and to love that Saviour who died for them, and who invites the most sinful to come to him.

And who that reads the history of John Pounds will say that any are too poor or too insignificant to be useful? Think of the great good which the poor lame cobbler effected! The mender of shoes was the instructor of the ignorant, the guide of the wayward and neglected, and the friend of the distressed. Look at his daily toils and his self-denying labours, and learn a lesson

of industry and usefulness. The humblest individual may benefit others, if he is only willing and anxious to do so. Do not forget this, my dear children. Many kind actions can be performed without money; many noble deeds have been done by very poor people.

How much better it is to be useful than rich! John Pounds was more highly honoured in being the founder of ragged schools than if he had accumulated a large fortune. The great object of life is to glorify God, and to do good to our fellow-creatures. Let us strive to keep that object constantly in view. "The night cometh, when no man can work." Happy will it be for each of us, if our lives will bear the simple but important testimony, "She hath done what she could."

Public Meeting in New York.

A copy of the accompanying sketch, was largely circulated by the Committee of the city councils, among the immense crowd collected at the Mariner's church in Rosevelt street on Friday evening, Sept. 29, to witness the presentation of the *Freedom of the city of New York*, to *FREDERIC JEROME*, the humble sailor, of the ship *New World*, who, by swimming to the burning ship "*OCEAN MONARCH*," when all hope of rescuing more lives had been relinquished, climbed up a rope from the sea to the end of the bowsprit with a line, and lowered into the boat of Mr. Bragden, the mate of the *Ocean Monarch*, 15 helpless women and children. The ceremonies on the occasion were of an intensely interesting character, and on this account we shall give an extended report of them. Notice had been given in the public papers under the signature of the Committee of both Boards, that Mayor Havemeyer would preside at the ceremony, and that Alderman Franklin would deliver the address and present the gold box to Jerome, together with an engrossed copy, in a gilt frame, of the resolutions passed in the City Councils respecting his services on board the ship *Henry Clay*, and to the sufferers on board the burning ship *Ocean Monarch*, on the 24th of August, 1848. Only about one person in every four who desired it were able to obtain admittance into the house, which was filled to overflowing at an early hour. The crews of the two rescuing boats of the *New World* were desired to take seats on the stage with the mayor and committee, while next to Jerome, on the side opposite, was Rev. Mr. Parker of the floating church, New York, and Capt. Knight. A chair or two was left vacant, which Rev. Mr. Chase from the pulpit, requested Miss Mary Cook, one of the female passengers of the *Ocean Monarch*, then among the congregation, to occupy, who, with her sister's child, a beautiful little girl, 3 years old, had been saved from the burning ship, and were brought into New York by her preservers, in the ship *New World*.

At half past 7 o'clock, Alderman De Forest announced his honor Mayor Havemeyer as chairman of the meeting. Prayer was then offered by the Rev. Mr. Chase, pastor of the Rosevelt Mariner's church, after which Mayor Havemeyer explained the object of the meeting in a few appropriate remarks.

Alderman Morris Franklin, the President of the Board of Aldermen, then came forward with the gold box, and addressed Jerome, the sailor.

On receiving the box, Jerome returned to his seat, when Rev. Mr. Parker rose and responded for him in the following manner:

Your Honor, the Mayor, and honorable Chairman and Members of the Committee of both Boards of the City Councils of New York:

"Gentlemen:—I am requested by my brother, only an humble sailor, foremost hand on board the ship *New World*, Capt. Knight, of New York, to make for him a reply to the address that has just been made to him by the distinguished Chairman of the Board of Aldermen, and the expression of honorable notice that has been here taken of him. My honest brother wishes me first to speak of his shipmates, in both the boats of the *New World*, before he will venture to have any reply made for himself. He wishes that justice may be publicly done to them, rather than arrogate to himself all the merit, if there was any, in the successful effort to save life, to which you have alluded. He did not leave the deck of the *New World* alone. Seven of his shipmates and two officers were with him. He went to the burning ship in obedience to the orders of Capt. Knight, who no sooner saw that the *Ocean Monarch* was on fire, six miles off, than he instantly tacked his ship, and bore down, and put on board, with a press of sail, towards her. The sea was then running high, with a considerable rolling. He reached the ship, then three miles off, with the other boat, after they were lowered down into the water, with some hard rowing. When they reached her, they had dangers and difficulties to encounter, in which both the boat's crew and every man of them as largely participated as himself. They were in danger of being carried by the wind and tide close under the bows of the burning ship, that was pitching deep, as she hung in that heavy sea at her anchors. Here would have been immediate destruction. During their frequent visits back to the burning ship, after repeatedly carrying on board the Brazilian frigate and English steamboat all their boat could hold at one time, whom they had taken out of the sea, they were only on one occasion able to keep their position on their return by holding on with a boat-hook to the hawser by which the frigate had connected herself with the *Ocean Monarch*. But the swaying of that line up and down, as it was taunted by the pitching of both ships, was near lifting them out of their boats. Most of the time, therefore, they were obliged to hold their position by hard rowing, while picking up the perishing from the water. They were, besides, constantly in danger of being overwhelmed by the shrieking passengers jumping from the end of the burning bowsprit and overloading them; of their boats being crushed into the sea and overset by the chain cables of the burning ship heaving in and out of the water; or of the ship suddenly sinking and drawing them into her wake; or of the bowsprit, which was burnt off at the heel, being held on only by the gammoning, falling upon them. They were unable to approach the side of the ship where the perishing were to be reached, in consequence of the spars and masts, which had fallen overboard, still hanging to her hull, and lumbering the sur-

* From Hare's Sermons.

* From "The Church of England Sunday Scholar's Magazine." London: Whittemore.

face of the dashing sea. Many poor sufferers were here bruised and killed before help could reach them. These dangers and the hard toil in keeping the boat in position to do any good, were shared by the others in common with himself; and also the perils of swamping while taking the perishing on board from out of the water. And while they were so instrumental in saving many lives, it would be an injustice of which no honest sailor would wish to be guilty to arrogate to himself alone the credit. In this most perilous part of their enterprise, so much incredible coolness, perseverance and indomitable courage was exhibited by those who were with him, that it ought to be extensively known what they suffered, and dared and achieved. The Hon. Mayor and City Councils, and this large audience, have now before them, brought into this port last Saturday, by Capt. Knight in the New World, and present this evening in this house, two persons saved from the bowsprit of the burning wreck by Mr. Baalham, the third mate, and his boat's crew, William Strand, George W. Rossiter, William Grove and Edward H. Cole, who now but for them would be at the bottom of the sea. They are this estimable lady and her sister's beautiful child, three years old; and towards these men their hearts must beat with gratitude, while memory shall retain the faintest traces of their noble daring and perils on their behalf. They saved them from the feet of the figure head, when the fire was scorching their very clothes. This lady has come here to-night, not to thank him (Jerome), for he did nothing for her or the child, but for the great pleasure of once more beholding the face of her preservers. (Great cheering.) And there were many other hearts now again on the English shore still warm and beating with emotions of gratitude to these same persons, and to Mr. Forbes, the boatswain of the ship, and Henry Curtis, Edward Dugdale and William Johnson, who belonged with himself to his boat's crew. Yes, many hearts feel thankful to these men, for it should be stated on this side of the water, that the many persons they rescued from the waters around and off of the burning ship, were carried by them and left on board the Brazilian frigate and the English steamer, who in the English accounts are set down as having been saved by the boats of those vessels, when they had been received on board from the boats of the New York packet-ship New World.

"With regard to himself, gentlemen, and the prominence you have been pleased to give to his own exertions, Jerome feels himself too much overwhelmed by his position to make any suitable reply. When he proposed to try to save those who were left on the burning bowsprit, after passing into the Ocean Monarch's boat, he stripped himself and jumped into the sea. He knew there was danger in swimming under the bows of the ship, pitching as she did in the heavy sea, with a strong wind and tide against her, but he could in no other way get hold of a line, and the boat did not approach near enough for the purpose, and could not properly have done so without certain destruction. He was thinking then only of saving the lives of those unable to help themselves, not of honors or distinction. It was the thought of leaving them to perish, without another effort, which animated him, and he feels that he did no more than many of his ship mates would have done had they had the like opportunity. He lays claim to no superior courage, and would attribute his success only to the help of God. He feels thankful that the Almighty God has been pleased to make him an instrument, in His own hands, in saving the lives of some of his perishing fellow-men; and that he has been sufficiently rewarded by the success with which his exertions have been attended, without any other notice. He thanks you most humbly, but sincerely for the distinction of citizenship you have been pleased to bestow upon him, a poor sailor before the mast in one of your ships, and the honorable testimonial of your approbation with which it is accompanied. He hopes that his future life may exhibit an honest endeavor to serve his Maker, and on every occasion where it is in his power, to be useful to his fellow-men. He accepts, gentlemen, with the greatest alacrity, the distinction with which you have been pleased to notice him, for the services which the Almighty, in His merciful goodness, has enabled him to perform in the discharge of only his duty, because that, not only on these shores, but through every mart of the world, it will be felt by sailors that while they are driving the keels of commerce through the dark waters, public approbation as well as private gratitude, will not pass over in silence their humble exertions in the cause of humanity."

Alderman Franklin then, by request of one of the audience, read the inscription on the box, which he received back from Jerome for that purpose, and held up to view, and also the resolutions of the City Councils, engrossed very beautifully, and enclosed in a richly gilt frame.

Communications.

For the Banner of the Cross.

The story of the two Culdee Missionaries published in a late Banner has induced your Correspondent to send you a notice of the famous Missionary establishment of the Culdees on the island of Iona, collected out of a Scotch work to which I suppose none of your readers have had access.

The island is known to the native Highlander by four names. —The Isle of the Druids; The Island, by way of eminence; The Isle of Colum of the Celler Cemetery, in allusion to its having become, in process of time, a famous burying-place; Iona, the blessed or sacred isle.

Iona is about three miles in length and one and a half in breadth. Its eastern coast is separated from the south west of Mull by a narrow sound of probably about half a mile. The surface of the island is low, rising into numerous irregular elevations which seldom exceed 100 feet; its highest hill may be about 400 feet.

Mr. Pennant, who wrote in the year 1769, gives the following description, which we have condensed. He first visited the ruin of the nunnery; the Church was 58 feet by 20; the roof of the east end entire, a pretty vault made of very thin stones, bound together by four ribs, meeting in the centre. On advancing

from hence along a broad paved way which continued in a line from the nunnery, he came to the Cathedral; on this road was a large and elegant cross, one of 360 that were standing on this island at the reformation. He next arrived at the great Cemetery, where reposed, according to Scottish chronicles, 48 crowned Kings of Scotia, 4 Kings of Ireland, and Kings of Norway, who once ruled over the Isle of Man. These kings reposed in tombs, built in form of little chapels, of which there are now scarcely any remaining. The place was filled with grave-stones, which covered lords and nobles of every isle—for all were ambitious of lying in this holy spot. The chapel of St. Oran also stands in this place, which legend reports to have been the first building attempted by St. Columba. This Chapel abounds in tombstones with inscriptions. About 70 feet south of the chapel is a red unpolished stone; beneath which lies a nameless King of France. The Cathedral, before mentioned, lies a little north of this enclosure; it is in the form of a cross. The length from east to west is 115 feet; the breadth 23 feet; the length of the transept 70. Over the centre is a handsome tower, on each side of which is a window, with stone work of different forms in every one. On the south side of the chancel are some Gothic arches supported by pillars 9 feet 8 inches high, including the capitals; and 8 feet 9 inches in circumference. The capitals are quite peculiar, carved round with various figures. The altar was of white marble veined with grey, 6 feet by 4. The monastery lies behind the Cathedral, in a most ruinous state. North of the monastery are the remains of the Bishop's house. To the west of the convent is the Abbot's mount overlooking the whole. Beneath seem to have been the gardens once well cultivated. Beyond the mount is a square, containing a cairn and surrounded with a stone dike. This is called a burial-place; it must have been in very early times, contemporary with other ruins, perhaps, in the days of Druidism. For, the sect of the Druids had a college in this island for time immemorial, till expelled by St. Columba. Hence the most ancient name of the island, mentioned above. These Druids were the priests of the Celts. The word means a magician, and it is used in the Gaelic Bible for the magi who came from the East to Jerusalem to worship the Holy child Jesus. They worshiped the Unseen Spirit under the image of the Sun—which fact identifies their idolatry with that of the Persian Magi. The Druids had their high places and groves—their "circle of Loda" and "stone of power"—their high feasts and fiery ordeal. The Arch-Druid wore his "magic wand." The whole Druidical mystery was committed to memory, but never to writing, and it took one about 20 years to finish his course of studies. They believed in the immortality of the soul—Their heaven was called *Flath-Innis*, the island of the brave—the common term for heaven to this day in the Gaelic. The *ffurin* or hell of the Druids, which is the only word in the Gaelic Bible still for Hell, signifies the island of sorrow.

Such is a brief sketch of the Druidical religion which Columba and his companions overthrew in Scotland. In the year 563, he set out from Ireland, with a crew consisting of 12. Upon his landing at Iona some Druids, in the habit of monks, approached him, and pretended that they also were come to preach the gospel, and therefore requested him and his followers to give way; but Columba discovered the imposture. Having procured a grant of Iona, he founded that monastery which for centuries continued to be the first seminary in Europe. Spottiswood says, that even in Columba's own lifetime, he founded 100 monasteries, and 365 Churches, and ordained 3000 priests. These monks or priests were termed *Gille-an-de*, i. e. the servants of God perverted into *Culdees*. It is repeatedly noticeable in the after history of the Culdees, that they sent out, in their Missionary Colonization, an Episcopal Leader, with his twelve disciples! Thus Aidan, Bishop of the Northumbrian Episcopate, the pious Culdee of the story in the "Banner," was sent out, we read, with twelve companions. Columba originally had landed on the island, with twelve. After Aidan's death, the college of Iona consecrated and sent out Finan to succeed him, who also carried with him twelve, among whom were, Cedda, Adda, &c. A mission was made out also to the Continent of Europe, at the head of which was Columbanus educated under the Abbot of Iona, with twelve disciples, as usual; among these twelve was Giles who became famous in Switzerland.

During the controversy about the worship of Images, the primitive sons of Iona wrote against the proceedings of the Council of Nice and against image worship, as set forth by that Council.

I have before me a chronicle of events connected with Iona, translated from the Gaelic of the four Masters. I extract the following dates with their events—

- A. D. 563. St. Columba arrived in Iona, on Pentecost Eve.
- 572. Connal, King of the Scots, who granted Iona, died.
- 574. St. Columba made Primate of all the Irish Churches.

- 1126. The first Legate (John of Crema) comes to Scotland. (The first trace of papal power here.)

My authority states, with a fling at the Romish monks, that the "honest Culdees, held, as every man ought, celibacy in dishonour."

We shall conclude this sketch with further notices of St. Columba.—In his character, talents, learning, and a constant application to study, made a very conspicuous figure, but a still more striking part of it, is an early, uniform and strong spirit of piety. Columba, well aware of the importance of early piety, paid particular attention to the young: Hence, when the Saint made his appearance, the little children rejoiced to see him and ran to meet him to receive his benediction. If only the elder children of the family were presented to him, he would say: "Have you not some that are younger than these?" Peace, a fruit of the Spirit, was a remarkable feature in the life of Columba. He reconciled princes, and, at the great council of Birncest the succession to the throne was left to his arbitration. Like every one who lives under the sense of the presence of a righteous God, Columba was faithful in his rebuke of vice. Aidan, King of Ireland, asked him once, whether he thought

he, should be saved? "You have little chance for that," said Columba, "unless you expiate the errors of your past life by a speedy and sincere turning to God." Tenderness to the poor was highly characteristic of the Apostle. On a certain winter-day which was excessively cold, he was observed to be in great distress, and even to weep like a child. When he was asked the cause, he replied, "It is not without reason, that I am sad; my monks at Durrough are, at this inclement season, sadly oppressed by Larrain who keeps them at hard labour." He was merciful to the brute creation, as well as toward his fellow-man—as the following anecdote shows: a heron had one day ventured a flight from some of the remote islands to Iona; by the time it reached the shore, it was so far exhausted that it alighted in the water. Columba ordered one of his monks to its succour. "Bring it," said he, "to the nearest house; feed it and take all the care you can of it for three days, till it recovers its strength and be able to cross the sea again."

Farewell Iona! sure the Genius of Religion hovers still over thy awful tombs!

— "Sainted Isle! thou art a holy spot,
"Engraven on all hearts; and thou art worth
"A pilgrimage, for glories long gone by,
"Thou noblest college of the ancient earth.
"Virtue and truth—Religion self shall die
"Ere thou canst perish from the chart of fame,
"Or darkness shroud the halo of thy name." B.

For the Banner of the Cross.

Brotherly Love.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another." Romans xii. 10.

Love should ever be the spring of Christian action. It dictated the mission of mercy to a lost and ruined world, and is declared by Him who "so loved us" to be the "fulfilment of the Law."

The Apostle styles it the "greatest" of Christian attainments, and our Saviour commands us to "love one another." Yet alas! how often do we find among the professed followers of the "meek and lowly Jesus," even when engaged in works of benevolence, jealousy and strife. Shall difference of opinion, displace from our hearts this cardinal virtue, and prevent cordial co-operation in extending the Redeemer's Kingdom?

If it be true that

"Satan finds some mischief still
For idle hands to do,"

equally true it is that he will by engendering strife endeavor to paralyze our labors of love.

It is said that "jealousy cannot exist without love," but when reigning in the human heart, like ashes, it preserves only to conceal and confine its warmth—Let us rather pray that the blessed Spirit as "a rushing mighty wind" may scatter the ashes that enclose and cause it to glow in our hearts, and thence irradiate in acts of Charity. "O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before thee: Grant this for thine only son Jesus Christ's sake. Amen." S.

From the Church of England Magazine.

Three Plain Answers to the Question "Why are You a Member of the Church of England?"

"Founded in truth: by blood of martyrdom
Commented: by the hands of wisdom reared."

WORDSWORTH.

I. Because she is a true branch of the "one catholic and apostolic church."

By her creeds, her liturgy, and her ministers, she sets forth the one and only way by which a sinner can draw near to God (John xvi. 6); maintains inviolate the doctrine of the "Trinity in unity"; gives to the people the scriptures; administers the two sacraments; and declares in her articles that the scriptures contain all things necessary for the salvation of man, viz., how he lost the image of God (Gen. iii. 24), and how that image may be restored (1 Cor. xv. 21, 22; and Rom. v. 19).

II. Because in the visible church of Christ there has ever been a succession of men, appointed by Christ himself, to preach the gospel and administer the two sacraments. This succession of men the church of England possesses (in her three orders of bishops, priests, and deacons—see the preface to the ordination service), and believes to be necessary for the observation and conservation of God's word and sacraments, as well as for the proper maintenance of "unity, peace, and concord," which members of Christ will ever earnestly seek for (1 Cor. xii.; Eph. iv. 1-16).

III. Because, originally independent of the Roman see for 600 years, though she gradually became subject to it; yet, by the grace of God, in the sixteenth century, she manfully threw off that terrible yoke; and now (in connexion with the state, which connexion may she long retain) stands forward as the firm supporter (in England) of catholic and apostolic truth—on the one hand against the abominable corruptions of the church of Rome, and, on the other, against the no less fearful machinations of dissent, rationalism, and infidelity.

— "dearest mother,
The mean thy praise and glory is,
And long may be!
Blessed be God, whose love it was
To double-moat thee with his grace:
And none but thee."*

"O Jesus, give me catholic charity to all who are baptized in thy name, and catholic communion with all Christians in desire. Amen" (bp. Ken, 1710).

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, NOVEMBER 4, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

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Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chestnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

A KEY TO THE PRAYER BOOK, &c.—We continue from the last Banner, our brief remarks, accompanied with extracts from the work, upon this "first publication" of "the Executive Committee of the Protestant Episcopal Society for the promotion of Evangelical Knowledge."

We have shown some important particulars, wherein the English Evangelical Author and the American Evangelical Editors differ in their views. We now propose to exhibit both Author and Editors as agreeing in setting forth teachings, which we think to be as plainly repugnant to evangelical truth, revealed in God's Word, as they are contrary to the standards of the Church contained in the Prayer Book whereof this publication professes to be "a Key."

We must begin by acknowledging that the general views, set forth in this work, upon the nature and character of the christian Sacraments, both gratified and surprised us. They are, for the most part, the views which, though opposed by the *Evangelical Party* are held to by those who really acknowledge Evangelical Truth, in the church.

In a chapter, which begins rather strangely with placing "the celebration of the Lord's Supper," among "occasional offices" distinguished from "regular services," we find the following definition and note.

By the word *Sacrament* we mean a sacred sign, or representation of some spiritual thing, which, when received as from God, by faith, truly conveys to us, in a spiritual manner, that grace of which it is the symbol.* We call the Sacraments "holy mysteries," not as if they were able to work upon us as charms, in a miraculous manner; but because, being ordained by Christ himself, they form a very solemn and important part of the mystery of our salvation; operating invisibly on the hearts of God's children, assuring them of His grace and favour, and thus "sealing their souls to the day of redemption."

It vividly represents to believers the interest which they have in His death, thus enjoying the communion of his body broken, and his blood shed for them. Upon these they feed spiritually in the exercise of a realizing faith; the bread and wine becoming to them, as it were, the very flesh and blood of the Son of God. They feel that they are united to Christ indeed; that He is present with them, if not in a more real, yet in a more sensible manner, than in the bare hearing of the word, or the other exercises of devotion; and without presumption or superstition, they gladly confess with the Apostle;—"The cup of blessing which we bless, is it not the communion (participation) of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"

In notes placed in the Appendix, (pages 184 and 185,) we find the following.

Justin Martyr, speaking of the Lord's Supper says—"We do not receive them as common bread and wine (*κοινὰ*); but as Jesus our Saviour being made flesh by the Word of God, had

both Flesh and Blood for our salvation, so we are taught that the food which has been consecrated (*ευχαρισθεὶς τροφήν*) by the prayer (made) in the words (received) from him, by which (food) our flesh and blood by change (into their substance) are nourished, is (spiritually) the flesh and blood of the incarnate Jesus." Apol. i. 86.

This was written about fifty years after the book of Revelation, and seems precisely similar to the statement in the Church Catechism:—"The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper,"—under the "outward and visible signs" of "Bread and wine."

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but as the Scripture saith, the table of the Lord, yea, the communion of body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful." Hom. xxvii. 1. The first part of this Homily well deserves the reader's, not only perusal, but prayerful study.

Archbishop Sandys well observes—"In the Eucharist, our corporal tasting of the visible elements sheweth the heavenly nourishing of our souls unto life by the mystical participation of the glorious body and blood of Christ. For inasmuch as he saith of one of these sacred elements, 'This is my body' . . . He giveth us plainly to understand, that all the graces which may flow from the body and blood of Christ Jesus, are in a mystery here not represented only, but presented unto us." Sermons, Park. Soc. Ed. p. 308. The whole discourse will repay a diligent perusal. See also Abp. Cranmer on the Lord's Supper. Park. Soc. Ed. pp. 136, 148, 161, &c.

We might take exceptions to some things found in the chapter upon "the communion," but we pass to that on "Baptism," as containing objectionable matter of graver importance. This subject, like many others in the Book, is treated in the beginning in such a manner as leads one to hope for a favourable issue. But the end is not as the beginning. For example, the chapter opens with these words, "The Holy Ordinance of Baptism—the sacramental beginning of our Christian life, &c." And on pages 190 and 191, are the following statements.

Thus our Lord, in his remarkable discourse with Nicodemus, the Jewish ruler, alluded to this rite under the terms "born of water;" a phrase which, though misunderstood by the carnal-minded Israelite, plainly conveyed the idea of *making a disciple by means of Baptism*.*

John, indeed, was the first of whom we read in Scripture, who used this rite in a symbolical manner. From his frequent use of it, he was called "the Baptist;" and he thus, by a "visible sign of an invisible grace," taught the need of that "Repentance" which he was specially commissioned to preach, as the forerunner of our Lord; whose peculiar province it was to bestow the "Remission of sins," of which Baptism was an especial emblem and pledge †

But since true Christianity is not a mere name, or empty distinction, but consists in an inward change of heart, which is called in Scripture *Regeneration*, or a new birth; it follows that Baptism itself (as our Church declares), "Is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God."

We find the doctrine of baptismal regeneration clearly expressed and defined, in the following remarks upon the opening exhortation of the service. (Chapter VII. page 196.)

"Forasmuch as all men are conceived and born in sin; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and the Holy Ghost." Here, we see, Regeneration is clearly connected with Baptism; for although, as Hooker says, "All receive not the grace of God which receive the Sacraments of his grace: Neither is it ordinarily his will to bestow the grace of Sacraments on any but by the Sacraments." But, as he adds in the same place, "which grace, they that receive by Sacraments or with Sacraments, receive it from him, and not from them;" so our Church calls upon us to use the appointed means with earnest prayer for a Divine blessing. "I beseech you to call upon God," &c. It is not any outward or nominal Regeneration, as some have argued, for which the Church pleads so earnestly with God. Not a change of State only, but of nature. This is forcibly taught by the words which follow: "That of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized" not only with water, but "with the Holy Ghost;" and so "received into Christ's Holy Church, and be made a lively member of the same."

* John iii. 5. On this passage Hooker judiciously observes: "I hold it for a most infallible rule in expositions of Sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst;" and further adds, "Of all the ancients there is not one to be named that ever did otherwise either expound or allege the place, than as implying external baptism."—Eccles. Pol. B. v. 59. (2.) (3.) Keble's Ed.

† Mark i. 4. "for (*marg.* unto) the remission of sins," that was to come after. Comp. Matt. iii. 11. Melancthon thus distinguishes "between the baptism of John and Christ's baptism; that in the former the remission of sins was not expressed, which is expressed by the latter." See "Annotations" in John i. and Matt. iii.

We find also the following in the Appendix, page 229.

It is of much importance that we should form a right estimate of the spiritual benefits to be derived from the ordinance of Baptism, both on account of the neglect of this Divine institution by too many at the present day, the abuse of it by others, and the exaggeration of its influence by a numerous party both in and out of the Church.

We have seen that our Church defines this Sacrament to be a "sign" of regeneration, and "seal" of the promises, and a means, when "rightly received," of spiritual union with Christ, thus making us partakers of all the benefits of His redemption.

That Baptism is a sign and seal, few persons will be inclined to doubt; but that it is also a means of grace, a channel along which, as by the Word of God, so by His Sacrament, also, the blessings of salvation flow, and are derived to man, is a point which has been much controverted. But that it is a view strictly scriptural we may collect from such passages as the following.

Baptism is spoken of as a means of obtaining remission of sins. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.) "Arise, and be baptized, and wash away thy sins" (xxii. 16.) As a means of receiving the Holy Ghost, "Be baptized and ye shall receive the gift of the Holy Ghost" (ii. 38.) As a means of regeneration and sanctification, "Except a man be born again, he cannot see the kingdom of God" (John iii. 3.) Explained and unfolded (v. 5.) "Except a man be born of water and of the Spirit." "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word" (Eph. v. 25, 26.) "The washing of regeneration" (Tit. iii. 5.) As a means of union with Christ, and consequent death unto sin; "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death" (Rom. vi. 3, 4.) "Buried with him in Baptism" (Col. ii. 12.) "As many of you as have been baptized into Christ have put on Christ" (Gal. iii. 27.) And lastly, as a means of salvation; "He that believeth and is baptized shall be saved" (Mark xvi. 16.) "Baptism doth now save us, not the putting away the filth of the flesh" (1 Pet. ii. 21.) "He hath saved us by the washing of regeneration" (Titus iii. 6.)

And in reference to the "Thanksgiving after the Baptism," the author says, the child being now, by Baptism, "regenerate" and grafted into the body of Christ's Church." Thus far we gladly follow this author; and no further. Here the scene changes, as rapidly as we have beheld some bright and sunny day, when earth rejoiced in the sweet smile of heaven, darkened by threatening clouds, and blackened with the horrors of an impending tempest. Thus is that blessed sacrament, which revealed a gracious Father smiling in mercy upon our children turned into a dark and forbidding mockery, veiling, beneath its thin guise, the frown of a predetermined decree of wrath and condemnation. And fond parents, who bring their children to a Saviour's arms, may only place them in the hands of an inexorable Judge. On page 207 the following question and answer occur.

"But here we are frequently met with the objection, 'How can we give thanks for that which is, at best, uncertain?' We answer, because we believe that God always hears the prayers of His people, if consistent with His own glory and their good; and as we know of no hindrance in this case, we confidently hope that our petitions are answered. The Church has provided a spiritual service for her children, to be used in a spiritual manner; and if we have endeavoured, by God's help, to follow her guidance, though with unequal footsteps, we cannot do less than give thanks for His grace and mercy thus visibly signed and sealed. This is the language of Faith and Hope, and is it not that of Charity also? At the same time, we protest earnestly against the error of those, (however great their names, or high their reputation as divines,) who hold that the Church intended to declare, what we conceive to be equally unscriptural and dangerous, the actual regeneration of every baptized infant. We would fully concur in Abp. Usher's statement. 'Some have the outward sign, and not the inward grace: some have the inward grace, and not the outward sign. We must not commit idolatry, by deifying the outward element.'"

Holding, as Hooker and our earliest and greatest Reformed Divines ever held, "the certainty and perpetuity of faith in the elect" of God,—we cannot think that so many children have been born again in their infancy, and have since wholly departed from God in their childhood, without giving any proof of a change of nature."

* So writes that luminary of the Irish Church. Abp. Usher, "What say you of infants baptized? Doth the inward grace in their baptism always attend upon the outward sign? Surely no. The sacrament of baptism is effectual in infants, only to those and to all those who belong unto the election of grace. Which thing, though we, in the judgment of charity, do judge of every particular infant; yet we have no ground to judge so of all in general; or, if we should judge so, it is not any judgment of certainty; we may be mistaken." Body of Divinity, p. 396. Compare Faber's Prim. Doct. of Regeneration, B. iv. c. 2, pp. 330—340, who calls this statement an "Official Generic Declaration." See also Dean Milner's Life, ch. 16, who calls it, (pp. 326, 397, &c.) "An hypothesis, a charitable assumption of repentance and faith on the part of the infant." See also Bishop Burnet on Art. xxvii. p. 383.

† Body of Divinity, p. 396. See also Abp. Leighton on 1 Peter iii. 21.

The passages here quoted from Archbishop Usher's "Body of Divinity," are probably, but not certainly his own. See Dr. Robinson's Preface, p. xiii. and Table of Extracts. These remarks are applicable also to note 1 p. 232.

* See Church Catechism, Art. xxv. and Hom. xxi. where the nature of a sacrament is thus defined. "As for the number of the sacraments, if they should be considered according to the exact signification of a sacrament—namely, for the visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining to Christ—there be but two; namely, Baptism, and the Supper of the Lord." But it is added,—"In a general acceptance, the name of a sacrament may be attributed to anything whereby a holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, (Romish sacraments,) but also to divers other ceremonies." See a so Hooker, Ecc. Pol. v. 50. (1.)

This strange view is further elucidated in the Appendix, p. 233.

"Either then, Baptismal Regeneration is, as Augustine seems to have occasionally suggested, a *merely external change*; an opinion quite unsupported by the language of the service which we have been considering; or, it is the peculiar privilege of those who are "sanctified by the Holy Ghost," viz. "all the elect people of God." Taking this principle as our key, we shall find the whole of our authorized formularies, to harmonize with each other, and with Scripture, and, in particular, we shall have, in this Divine ordinance, "an outward and visible sign of an inward and spiritual grace;" a sure warrant for faith to rest upon, not an "opus operatum" for superstitious ignorance and presumption to fortify themselves with.

The view is simply this. As the promises of God are effectual only to those who are (calvinistically) elect, so, while the church's service really asserts the doctrine of baptismal regeneration, it is "the peculiar privilege" only of such infants as are numbered among "the few chosen." The reprobate do not receive baptismal grace, for this is indefectible, and once received, they cannot fall from it. Thus a portion of baptized infants receive the *form* of baptism, while others by the decision of a God of mercy receive the *reality*, and these are truly regenerate!

Is this, we ask solemnly, *Evangelical teaching*? Is this the gospel of that Saviour who says of our hearts' dear treasures, "suffer them to come unto Me and forbid them not," and who taught His Apostle to say "Arise and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call?" Is not this teaching directly contrary to the XVI. and XXVII. articles of the church? Nay, does it not charge the Church with open deception and falsehood when she says those comfortable words to Christian parents, as they bear their offspring, in trembling hope, to lay them at a Saviour's feet—"doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive these present infants, that He will embrace them with His arms of mercy; that He will give unto them the blessing of eternal life, and make them partakers of His everlasting kingdom?"

We said, in our former article, that this work, published by a "Protestant Episcopal Society for the promotion of Evangelical Knowledge," gives up the strong proof upon which the argument rests for the Episcopacy, as a Divine Institution. This is a grave charge, we admit, and, if true, of itself proves these setters forth of strange doctrine to be unworthy of the confidence of the members of a church "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone."

The proof of this charge is found first on page 307.

Thus we have traced the origin of a threefold order of Ministers in the Church of Christ, even in the days of the Apostles, and from the simple testimony of Scripture. It is nevertheless true that this order was not uniformly established in the Churches at that early period, as it appears to have been shortly afterwards. In some Christian Churches, there were only Presbyter-Bishops† and Deacons, while in others, as at Corinth, for any thing we know to the contrary, there seem to have been no presiding Ministers; but the Church was indebted to the extraordinary gifts of its numerous Prophets, for the administration, irregular and disorderly as it was, of the means of grace.‡

But a much stronger proof is found in the Appendix, on page 334.

"How early we are to date the general establishment of a settled Episcopacy, is a difficult question, respecting which very different opinions have been held. Most moderate writers agree with Hooker in thinking, that a College of Presbyters was the first form of Church-government established by the Apostles. But, while some, with him, suppose that they shortly afterwards superadded the order of fixed Presidents, or "Bishops by restraint," as he calls those whom we should term Diocesan Bishops, others, supporting themselves by the authority of Jerome, attribute the origin of a localized Episcopacy, to a "custom of the Church," supposed to have been generally adopted as "a remedy against schism," about the date A. D. 140.

It must be allowed to be rather remarkable that, in some of the most ancient and valuable monuments of antiquity, that have come down to our times, little or no reference is made to this order; such, at least as would afford any positive proof of its distinct and peculiar character. Thus Clement of Rome, in his Epistle to the Corinthians, speaks of "Rulers" (ῥητορας) and "Bishops" (ἐπισκοποι) but always in the plural number;

† Compare Acts xx. 17, and 28, where the same persons are called "elders," or "presbyters," and "overseers," or "bishops." See also Titus i. 5-7, and Phil. i. 1, and Whitby on these texts. Ecc. Pol. vii. 5, 9, (3) and notes.

‡ See Whitby on 2 Cor. ii. 6. There seem, however, to have been Presbyters at Corinth in the Apostolic age; for Clement of Rome speaks of some who had been deposed after an honorable ministry at Corinth, who were appointed by the Apostles, and of others who had died. Ep. ad Corinth, i. § 44. The presbyterial government seems to have continued there till his time; for he uses the words Bishop and Presbyter synonymously. Comp. § 42 with § 44.

and the three orders are nowhere to be found in juxtaposition. We must not, however, rashly conclude from this circumstance, that there were no bishops in the age of Clement:—for we have ground for believing that he was himself *Bishop of Rome*, at this very time, though it is remarkable that he makes no allusion to the subject. Nor does Ignatius allude to it in his Epistle to the Romans. Again, Justin Martyr, in his first Apology, speaks of a "President" (πρεσβυτης) administering the Eucharist, and performing other acts of public worship, assisted by his "Deacons." Two orders only. Tertullian, also, in his account of the discipline of Christian Churches in his own time, says, that "approved elders preside." Probably Bishops were intended, but they are not distinguished from Presbyters; perhaps, because in most cases, they were *overseers* of their respective flocks, rather than of the clergy;—few or no Presbyters being placed under them. We must not forget, however, that, on other occasions, Tertullian expressly notices the distinction between the *three orders*;—as where he says that "the right of baptizing belongs to the chief priest, who is the bishop; and after him to presbyters and deacons, yet not without the authority of the Bishop." As yet however, the Church seems to have been in a transition state, her rudimental government, in some places, exhibiting only two orders of the Christian ministry, in others, the whole three complete."

This teaching will certainly suit Presbyterians, and agree with their ideas of "Evangelical knowledge," but, we believe, few in the church will assent to it. If the constitution of the Ministry was not from the beginning Episcopal, then the claims of our church are absurd and preposterous. If Episcopacy cannot be "tested by scripture," and sustained by the practice of Apostolic times, then we, who make so much of it, are deserving of all the reproach we thus receive, and the church asserts in her standards a downright untruth, when she says, "It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostle's time there have been these orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons."

We are not about to argue the case as with the advocates of parity, and show the truth of the Church's standards in opposition to the teachings of this Society. We are merely showing that its "first publication" is not in conformity with "Evangelical knowledge," as our Church professes it. And we charge this publication not only with the error of abandoning scriptural grounds, and the testimony of the Apostolic age, but we must also add that it sustains this position by incorrectly quoting the opinion of a great Writer. It says "most moderate writers agree with Hooker in thinking, that a College of Presbyters was the first form of church-government established by the Apostles." Hooker never thought so, and if he did, he does not express it in Book VII. Chap. V. We refer our readers to the place, if a copy of Hooker is in their possession. Hooker does indeed speak of "a college of ecclesiastical persons" termed "sometimes Presbyters, sometimes Bishops," but he shows that as "the laity or people were subject unto" these, so these were under the rule of some Apostle. He cites the example of Ephesus, and says "these persons ecclesiastical being termed as then, Presbyters and Bishops both, were all subject unto Paul as to an higher governor appointed of God to be over them." To which he adds this note—"as appeareth by his sending to call the Presbyters of Ephesus before him as far as to Miletum, (Acts xx. 17.) which was almost fifty miles, and by his leaving Timothy in his place, with his authority, and instructions for ordaining of ministers there (1 Tim. v. 22,) and for proportioning their maintenance (ver. 17, 18) and for holding them in an uniformity of doctrine (ch. i. 3.)" He then shows that "as the Apostles could not themselves be present in all churches" and difficulties grew out of their absence, "there could be no sufficient remedy provided, except according to the order of Jerusalem already begun, some one were endued with episcopal authority over the rest, which one being resident might keep them in order"—"This one president or governor amongst the rest, had his known authority established a long time before that settled difference of name and title took place, whereby such alone were called Bishops. And therefore in the Book of St. John's Revelation, we find that they are entitled Angels."

He proceeds in these very words "Nor was this order peculiar unto some few churches, but the whole world universally became subject thereunto; inasmuch as they did not account it to be a church which was not subject unto a Bishop. It was the general received persuasion of the ancient christian world, that *ecclesia est in episcopo*, 'the outward being of a church consisteth in the having of a Bishop.' That where Colleges of Presbyters were, there was at the first equality amongst them, St. Jerome thinketh it a matter clear: but when the rest were thus equal, so that no one of them could command any other as inferior unto him, they all were controllable by the Apostles, who had that Episcopal authority abiding at the first in themselves, which they afterwards derived unto others." Ecc. Pol. vii. 5.

This is the passage referred to, by this "Protestant Episcopal Society's" "first publication," to sustain an argument in

favour of Presbyterianism! Upon this very passage, designated in the note, is based the remarkable assertion "most moderate writers agree with Hooker in thinking that a College of Presbyters was the first form of church government established by the Apostles!"

We leave our readers to judge whether such teaching is likely to *promote evangelical knowledge*. The length of this article forbids further comment. We have sought to speak plainly, but not harshly, the truth, as it appears to us, concerning the first publication of a society which has set itself up as a standard of evangelical truth in the church. This publication may well excite the fears of those who would see no changes in the old truth of the gospel, whereof the church has been the witness and keeper "through the ages all along."

And we believe that every sound-minded churchman, who reads this new "Key to the Prayer Book," will devoutly wish, if such are to be the works published, that these who have put this forth as "their first publication" may very soon give us their *last*.

P. S.—Since the above article was in type, we have learned that this Work has been "suppressed" by the Society, at its late anniversary meeting in this City, and "the Key" is itself locked up! The Society may suppress their edition, they may allow the *two editions*, printed beforehand to supply the expected demand, to rot upon their shelves in hidden obscurity, but they cannot suppress, they cannot hide from the Church the fact, that this Book was published by their own Executive Committee, at a great cost to the Society, and with the following declaration in "the Preface" to the Society's edition.

The Committee think themselves happy in being able to present to the friends of the Society the following work, as their first publication. Years would have been required in the preparation of such "a Key" as is here, in the good Providence of God, supplied them by the piety, discernment, and industry of a Clergyman of the Church of England. They would, therefore, thankfully adopt and publish this volume as, in the main, a correct exponent of their views, and as a book every way suitable for instruction and edification.

We have shown that the Evangelical Author, and the Evangelical Committee, did not agree as to the details of "Evangelical Knowledge." Now we have the additional fact that the "Evangelical Society" agrees with neither. This melancholy truth we deduce from the whole, that, according to some, Evangelical Knowledge is a very uncertain thing. And we would earnestly advise those who set themselves up in the Church as its *only teachers*, first to settle among themselves *what it is*, and *what it is not*.

THE CHURCH OF ST. JAMES THE LESS.—We enjoyed the privilege of attending divine worship, in this holy and beautiful Sanctuary, on an occasion of week-day service. It was upon one of those warm and sunny days which give peculiar richness to the brilliant hues of Autumn. The site of this Church is peculiarly well chosen, so that it may well claim, as appropriate a part of the Scriptural description of Zion—"beautiful for situation." This we esteem a matter to which attention should always be given in the country. The scenery around a church should always, if possible, harmonize with the external and internal beauty of the edifice, so that nature and art may conspire to lend attractiveness to the place which should be "the joy of the whole earth." This double effect is, we think, attained in the position and architecture of St. James the Less. No one who has stood upon the eminence, whereon this noble specimen of a rural church has been reared, and gazed upon the beautiful outlines of meadow and hill, stretching around, studded with noble trees, can deny that the site is peculiarly well chosen.

Our object in this notice is not so much to give a faithful description of this Church as to excite a desire on the part of our readers to go and see for themselves. We confess that the building itself produced a pleasurable feeling, which no description, however accurate, could give. This effect was caused by the conviction that every thing about this edifice is *real*. There is no pretence, no deception about it. Neither paint nor plaster detract from the character of the place of which it should ever be said, "Jerusalem shall be called a city of truth." The stone is stone, the oak is oak! The stone, from which it is built, is a species of gray granite from a neighbouring quarry. The high pitched roofs, the well-defined chancel of unusual depth, the beautiful south porch, the prominent buttresses, and the symmetrical bell gable, with four bells exposed to view, present lines of varied beauty, and compose a picture which, instead of wearying the eye with its dull monotony, grows upon the sight. Each of the gables is surmounted with an ornamental stone cross. The style is early English, and carrying the mind back to former days, assures those who enter its ancient-looking porch that they are entering the sanctuary of a Church not of yesterday, and answers the question, "Where was your Church before Luther?"

The mind is most easily affected through the eye, and there

is an influence in the style of church architecture stronger than is commonly supposed. We do not deny that the old faith may enter the unsightly door of a modern four cornered Meeting House, but we should fear that the good old feeling sometimes escapes through the wide gaping square windows.

If the exterior of the Church of St. James the Less pleased us, the interior effect was still more impressive. There is a remarkable union of cheerfulness and solemnity, produced by well selected colours, and well disposed light and shade. The gray colour of the granite, the sober hue of the oak, and the grave, but not sombre shade of the stained windows, which are deeply set in the solid walls, combine to throw over the interior a light, which is as far removed from a painful glare, as from a false gloom. The eastern triplet, lighting the deep chancel, is peculiarly effective. The west window is also very graceful in shape, and makes the view from the chancel most pleasing. The windows are all filled with flowered quarries of various patterns. The floors are laid with encaustic tiles of black and red, those of the chancel being of a richer colouring. The reredos is of blue buff, and red tiles. There are ten stalls in the chancel, from one of which prayers are said. There is outside the chancel a Lectern, from which the Lessons are read and the Sermon preached, with a Litany desk beside it. The font, placed opposite the south porch, is a massive one, cut out of Connecticut sand stone. This and the Lectern and Litany desk are from designs in the *Instrumenta Ecclesiastica*. The Bishop's seat, of very appropriate design, and the credence table are in niches of the chancel, near the altar. These all, together with the chime of bells, the stone cross over the chancel, and a rood screen (not yet in its place) were all contributed, in specific donations, by individuals. The seats are all of carved oak, the standards of those in the aisles being surmounted with poppy heads. *They are all free.* The roofs are open, and of oak.

We have purposely abstained, as far as possible, from the use of technical terms in this imperfect description. The day, we hope, will come when these will be familiar words to every intelligent churchman.

The ground-plan of the church consists of a deep chancel, with a robing room at the north side, a nave and north and south aisles. The roofs of the Nave and Aisles are supported by chaste granite columns, of solid cut stone, and these, marking the divisions of the church, have a very good effect. The most marked, and we may add most criticised feature in the plan of this church is the very deep chancel. We must confess that a view of the reality, and reflection upon its effect have satisfied us that there is a good answer to be given to the ready question of this utilitarian age, "Cui bono?" "What's the use?" Is not so deep a chancel a waste of space, of stone and mortar, and of money, yes, awful sin! of money! This depends entirely upon a previous question. For what use and end are churches built? If for man alone, to afford him a comfortable meeting house, then every inch that is not occupied with sittings, every dollar that is bestowed upon chancel room, &c., instead of being applied to soft and easy sofa seats, &c., is a clear waste! But if, on the other hand, we are building a House of God, wherein His Holy Presence is to be sought and realised, then let the glorious truth be evident. If you can, set apart a portion of each Temple, and that not a mean corner, or a narrow enclosure, visibly separate from the part occupied by man. And let this be so large a part that it may suggest the question, why is this space unoccupied, and the answer will occur to every mind, "This is the house of God." And to no better, more profitable, or more worthy use could a portion of it be devoted, than to proclaim this glorious truth, and to impress its influence upon every worshipper.

The attractive subject has led us to greater length in these remarks than we intended. We cannot conclude without advising our readers not to form an opinion of this church upon hearsay evidence. Let them look and judge for themselves. And if possible, that they may see it to the best advantage, let them go there, not to criticise, but on an occasion of service, to worship and fall down and kneel before the Lord their Maker. And, if they enter this church with the right spirit, they will return from it saying with Jacob of old, "This is none other but the House of God."

Besides the usual services on Sunday at half past 10, A. M., and 4 P. M., the church is open for prayers every Wednesday morning, at 9, and every Friday afternoon, at 4 o'clock, and on other Holy Days in the morning.

We take the following from "the Protestant Churchman." We wish our brother editor a prosperous voyage, and hope that it may have a beneficial effect.

"The Rev. JOHN W. BROWN, in consequence of the state of his health, has been recommended to take a voyage to Europe, and accordingly sailed for Europe on the 20th inst. During his absence, the paper will be under the management of several of the clergy and laity. Communications are to be addressed as heretofore, to the Editor of the Protestant Churchman."

Foreign Intelligence.

The English Churchman publishes, at length, our reply to the sweeping charge, made by that paper, of hostility, shown by American Journals and public men, against Great Britain. To this are appended the following courteous remarks.

"We can assure our indignant contemporaries that we never dreamt of including them, or any of the other Church papers, in what we readily admit to have been too sweeping a charge; for, while they continue to devote so much space as they do to extracts from the English Church periodicals, it would be foolish as well as ungrateful to deny, or doubt, their sympathy with, and appreciation of, the English Church and nation. Consequently, it is a far more pleasing, as well as a more graceful act, to entirely withdraw, and even apologize for, the paragraph in question, than to attempt to discuss with our friendly contemporaries the relative proportion of truth and exaggeration which it contains."

In return for this graceful apology, we protest against the term, "indignant contemporaries." Our indignation, if we had any, was *virtuous*, and it fulfilled the Apostolic injunction—"Be ye angry and sin not. Let not the sun go down upon your wrath." We design no quarrel with any "English Churchman," especially with one so well conducted as our respected and amiable contemporary.

The most important news from England, is the conviction of Smith O'Brien. We are happy to see that both the English Churchman and the Guardian, express a decided opinion that the recommendation of mercy, on the part of the jury, will be acceded to. The English Churchman says:

"In Ireland, the first State prosecution has ended in the conviction of O'Brien, with a recommendation from the jury, that his life should be spared. This, of course, will be done."

We regret to learn that there is no doubt of the existence of the Cholera in England. We take the following from the "Guardian."

"There seems little doubt, we regret to say, that cases of cholera in excess of the usual average at this period of the year have appeared in Edinburgh, and that some special instances have also appeared at Sunderland and Hull. There have also been a few in the hulks at Woolwich, and some, it is said, in the metropolis, in addition to the two or three cases which occurred a fortnight back, and were then noticed in the *Guardian*. It seems unlikely, however, we may hope, that the disease will occur in any strength at this period of the year, the probability being that its progress will be checked, as in the autumn of 1831, by the approach of the cold weather."

In this connection we give the following from "the English Churchman."

We trust that in the mercy of God, this scourge will not revisit our land. But it is well to be prepared. And we would hint, in the name of the publisher, that there are other maladies, besides Cholera, which may be prevented by attention to the "suggestion, No. 4."

PREVENTION OF THE CHOLERA.

To the Editor of the English Churchman.

SIR,—As "prevention is better than cure," will you allow me to suggest two or three simple means by which much may be done to prevent attacks of cholera.

1. By wearing a broad bandage of new flannel round the body, and especially across the whole of the stomach, by day and by night; taking care to have ready another bandage well aired, to replace the first when it is removed.

2. To give away any cast off, or superfluous, warm clothing, to those about us, who cannot afford to buy such.

3. To read, and make brief and plain notes of the official suggestions, for the benefit of our households, and dependents; and to inquire particularly into their diet and habits, taking care not to overwork them, nor underpay, or underfeed them.

4. To make a special point of paying our tradesmen's bills as speedily as possible, so that we may not be the means of adding to their difficulties and anxieties at a time when it may prove fatal to them; for all parties concur in the opinion that peace of mind is a most essential feature in the case. Many a man is harassed almost to death, and to the entire ruin of his prospects or business, because parties who can afford to pay, simply neglect to "settle his little account."

I am, &c.,

AN ENGLISHMAN.

[We especially recommend the suggestion, No. 4, to the attention of those of our subscribers whose accounts due at Midsummer last, and previous dates, are still unpaid.—Ed. E. C.]

ST. MARY'S HALL AND BURLINGTON COLLEGE.—The Winter Term of these Institutions commences on the First day of November.

—"DEALING EQUAL MEASURE TO PUSEYISM AND RADICALISM."

Our readers will, perhaps, remember an article, thus headed and signed, "A," published lately in the Banner. This article was sent to us, after its insertion had been refused by "the Western Episcopalian." As we could not find even *one good* reason against publishing it, we placed the article, as requested, in our columns.

In justice to "the Western Episcopalian," we publish their remarks appended to this article printed from the Banner. We advise our readers to compare this article itself with the following editorial remarks that they may judge, for themselves, the force of the five "reasons."

Our reasons for not inserting the above communication were given in the following paragraph:—

"To CORRESPONDENTS. We decline publishing the communication of 'A,' for the following reasons:—1st. Because it contains a personality. 2d. Because its alleged statistics are indefinite and unproved. 3d. Because it employs leading terms in a sense in which the writer to whom he replies never dreamed of. 4th. Because it is in reply to a piece written more than three months ago—and 5thly. Because for these reasons, as well as others, it would lead to unprofitable controversy."

Now let the reader, with such helps as we shall give him between brackets, judge of the validity of these reasons:—

"1st. Because it contains a personality." [This was our smallest reason or objection, and after the manner of good rhetoricians we put it first.] "2dly. Because its alleged statistics are indefinite and unproved." ["Indefinite"—let the reader judge—"unproved"—where is the proof that the six clergymen in Ohio went down to "rationalism and radicalism?" Some of them, we understand, were displayed for immoralities. And where is the proof that the sixty clergymen in the United States went down to "rationalism and radicalism." Does "A." include under these terms every species of sin? So it appeared to us—and hence our third reason against publishing his piece. 3dly. Because it employs leading terms in a sense in which the writer to whom he replies never dreamed of." [i. e. it includes under the terms "radicalism and rationalism" all the wickedness of all creation!—viz: "Infidelity, irreverence, indifference, insubordination,"—"agencies to level our holy religion," &c., "all the enemies of God and all the powers of hell combined," &c.—all this united torrent our good brother calls "the rapid, the fearful progress of rationalism," and asks, "Is not rationalism a far, far greater evil than Puseyism?" Most undoubtedly, if our "good brother" includes in the term all these evils. We assure him that in using the word we never "dreamed of" a tinge of them. His dictionary must teach very differently from ours.] "4thly. Because it is in reply to a piece written more than three months ago." [Undeniable.] "5thly. Because for these reasons as well as others, it would lead to an unprofitable controversy." [Let the reader judge from the present beginning as a specimen.]

The idea of our "good brother," that six of the seven American perverts to Rome, first took the fever of Popery in the climate of "Dissent," and then matured it so very—very—rapidly in the regions of ultra-churchism and Puseyism, ought to give him even a more dreadful idea of the atmosphere of those semi-Romish regions, than he seems to think we have. True, our illustration of the matter differs from his, but we think ours is the better.

It is rather odd to find with what gravity our good brother takes Ohio! as an illustration of the comparative progress of Puseyism in the whole church! It is like taking the quantity of ice to be found in some tropical region, as data from which to calculate how much there is on the whole globe. Puseyism here, like ice there, can only exist in small quantities carefully wrapped up and hidden away in a few underground places. And although our brother may think us more than a little mad, on this subject of Puseyism, we can assure him that for one we shall do our utmost always to keep our Diocese too hot to hold any such material.

THE CHURCH'S CARE FOR SEAMEN.—We gave lately an account of the Floating Church for Seamen which is soon to be moored in the Port of Philadelphia. We gave last week a brief account of the interesting anniversary meeting held in St. James's Church. We append some remarks on the subject from the Christian Witness.

In this connection we would state that we have put in our columns, by particular request, an account of the meeting held in New York to give a suitable Testimonial, on the part of the City Authorities, to Frederick Jerome, the seaman who braved the flood and fire to save so many fellow beings from destruction. Those who heard Mr. Parker's graphic account of this perilous achievement will readily own that too much honor cannot be given to this brave and magnanimous sailor. But, we have heard some say, he will be spoiled by so much notice! Why? Because he is a *poor Sailor*! No fear of spoiling your successful Generals, whose achievements are stained with blood, no danger of spoiling your popular Politicians, your eloquent orators who, unlike this poor man, gain their renown by what they *say* rather than by what they *do*. Shout, parade, weave garlands, let the deafening cannon roar, to welcome your Soldiers from battle, your Candidates from the arena of political strife, but oh, be very careful how you praise or honor the bravery and magnanimity of the poor sailor, whose deeds of mercy have a brightness which outshines the glory won in the council or the field! Take care, you may spoil him! But for all this, you will have no easy task to spoil Frederick Jerome, the *heroic Christian Sailor*.

THE CAUSE OF SEAMEN.—We are truly thankful that the Church has at length been aroused to consider the condition of our brethren of the ocean, and in four of our maritime cities to secure to them her services, "without money and without price." Five years since, a few Churchmen, in the city of New York, turned their attention to the maritime field, and already the interest awakened by them may be seen in the two beautiful "Floating Chapels," on the East and North river. The next year, the condition and claims of seamen were presented to the Churchmen of Boston, by the Rev. Mr. Robinson, the missionary, who leased a large upper room, on the corner of Ann and Ferry streets, where the services of the Church have been maintained, without any intermission, three times on each Lord's day. This mission has commended itself to the interest and prayers of many of our Churchmen, and in despite of its inconveniences, has been visited by upwards of twelve thousand seamen, to many of whom, there is good reason to believe, it has been made a means of salvation. Two years since, the Churchmen of New Orleans fitted up a temporary chapel, and obtained the services of the Rev. Mr. Whitall; and so prosperously has this good work gone on in the crescent city, that a valuable lot of land has been purchased, on which a church is to be erected in the spring. A year ago, "a Churchman's Missionary Association" was formed in the city of Philadelphia, which, in zeal and energy, seems to have outstripped the efforts of other places, long before them in the work. This association has done nobly; and the beautiful church, the result of their well directed efforts, which in a few weeks will be moored in the waters of the Delaware, we trust will inspire Boston Churchmen to go and do likewise, and thus give a permanency to its own mission, which, by its steady, onward course, has secured the confidence of all who have worshipped in its humble upper room.

PURITAN RELICS. A correspondent of "the Christian Advocate and Journal," in an account of his "rambles in Connecticut," gives a description of "the beautiful village" of Stamford. We take the following curious fact from this narrative.

THE BURYING GROUND.

The ancient burying yard was in the centre of the town. The present one is north of the village, and is called "Northfield." The remains of the dead in the old ground were taken up some years since, and interred again in this place. The following inscription I copied from a tablet. There is so much of the "Hence, ye profane," about it, I send it to you. It smacks of Romish superstition and Puritan folly.

"Rev. John Davenport departed this life on the 5th February, A. D., 1730-1, and in the 36th year of his age.

"At honorary distance keep,
nor dare disturb the peaceful sleep
of Reverend DAVENPORT.
None but his sons,
the sacred tribes;
or those whom heavenly wisdom guides,
may to his urn resort."

Diocesan Intelligence.

North Carolina.

The last Sunday in September and the first in October, the Bishop of North Carolina spent in visiting the missions and schools under the religious house at Valle Crucis. He reached the first mission (Wilkesboro, 45 miles from the valley) on the 23d, and was greatly encouraged to find that, notwithstanding an opposition from the sectaries, amounting to serious persecution, the church had gained sufficiently upon the feelings and affections of the community to bring a number to confirmation and the holy communion, and to secure the building of a small but beautiful and proper church—the first edifice for the public worship of God in the county seat of one of our largest counties. The Rev. W. R. Gries, a deacon from Valle Crucis, is in the immediate charge of the mission, and while called to severe trial has much to cheer and sustain him under it.

The bishop proceeded from this place to the valley, where he passed some of the happiest days of his life. The Religious House, which cost him much anxiety and labour to establish, he found, under its present Superior Head, realizing his proudest expectations. Every thing is conducted upon the best and strictest rule, and characterized by an earnestness of zeal, a depth of self-sacrifice, and a promptness and cheerfulness of obedience which can result only from an absolute consecration of soul and body to Christ, our divine head. During the last winter, the building which afforded the only accommodation for public worship, was destroyed by fire. And although the utmost labours of the brethren seemed to be required for working the farm and securing their daily bread, yet they resolved in the strength of God to redouble their efforts for the immediate erection of a chapel. And this, with God's blessing, they accomplished, without one dollar's expense, and in a style and manner, reflecting upon them the highest credit. Though not completed it was sufficiently advanced to admit of their entering it with thanksgiving to God on the blessed Easter morn. where, ever since, their prayers and praises have ascended three times a day. The antiphonal chanting, the priest at the altar responded to by a choir of well trained boys; while it is highly creditable and devotional in itself—appeals affectingly to the hearts of the poor and ignorant—showing what

power might be given to our noble service in the missionary field, by due pains in this particular; showing again, that, while organs are good in their place, they are not necessary to the most simple and hence most effective antiphonal chanting.

The bishop had the happiness to perceive that the holy and self-denying labours of love, so judiciously put forth from this valley of the cross, were just breaking down the prejudices and vices of the surrounding country and gaining over the good will of all earnest minds. The congregations at the valley especially, have become large and deeply and seriously attentive; some of the most prejudiced have yielded to the truth, been baptized, and admitted through confirmation to the communion of the church. Others have ceased their opposition, paused in seriousness, or been forced to bow to the conviction, *that this work is verily of God.* It was also most encouraging to find that the institution had been placed upon a footing, which, from the experience of a year, left no doubt of its ability to sustain itself in every thing save the clothing of its members. The property wholly unencumbered, is made over to the diocese in trust for the benefit of the Religious House at Valle Crucis, conducting the preparatory and theological schools and missions, under its charge according to the Book of Common Prayer set forth by our branch of "the one Catholic and Apostolic Church." The small debt for the original purchase and stocking of the establishment rests upon the bishop personally, from which he feels no doubt of being soon relieved through the bounty of churchmen.

From this place the bishop went to Grace church, Morganton, where, on the 8th of October, assisted by the Rev. Messrs. Prout and Parker, he admitted to the holy order of priesthood, the Rev. Joseph C. Huske; whose labours in this interesting region have been signally blest to the increase of truth and holiness.

On Sunday (15), accompanied by the Rev. Mr. Parker and the Rev. Mr. Gries, he proceeded to consecrate to the worship of almighty God, St. Mark's church, Moxville.

On the next Sunday, (22d,) assisted by six priests, he consecrated to the same worship the Chapel of the Cross, Chapel Hill. The consecration of this church, the result of the untiring zeal and self-sacrifice of a Rev. brother, is hailed by all sincere and earnest churchmen as securing to their sons at the University of the state, the great privilege of worshipping God according to the dictate of their own consciences, and of being instructed in the faith and edified by the sacraments, once delivered to the saints.

Tennessee.—**CALVARY CHURCH, MEMPHIS.**—In this church on the 17th Sunday after Trinity the Rt. Rev. Bishop Otey admitted to the Holy Order of Deacons, Mr. William Steele, who for three years past, has been pursuing his studies at Columbia under the Bishop's supervision,—the sermon was preached from 1 Tim: iii. 13, and the candidate presented by the Rector Rev. D. C. Page, D.D.—In the evening we were pleased at seeing the distinction made in the dress of each order, the Bishop then appeared in his robes, the Rector in his surplice and scarf, and the Deacon in the plain surplice. After the second lesson several persons were admitted to Baptism, among others two colored persons. And after the sermon by the Bishop the rite of Confirmation was administered to twelve persons, one colored. We are glad to see that the Church in the south is awakening to an interest in the religious training of the colored population; there is a colored Sunday School connected with Calvary Church consisting of about thirty persons, mostly adults, and there are several colored communicants in the Parish. The Church is the only body that can christianize the negroes, and at the hands of Churchmen most assuredly is the work required. And to do this, you must give them such teaching as the Church alone can give, that is *simple yet firm and unwavering*, not forced upon them in a moment of excitement, but the fruits of long preparation, and steady training in religious principles; this we trust is doing in this Parish, and may He who for our sakes took upon Him the form of a servant, bless the good work already begun, and open the eyes of our brethren in the South to its importance, that these degenerate sons of Africa, who in the early days of our faith could boast their Bishops, and their Martyrs in the cause of Christ, may once more be gathered into His fold, and partake of the benefits of His death and passion even as we.

R. H. W.

Western New York—**ST. ANDREW'S CHURCH, NEW BERLIN.**—This Church was consecrated to the service of Almighty God by the Rt. Rev. Bishop DeLancey on Wednesday, the 18th inst. The request to consecrate was read by the Rev. Mr. Rogers, of Greene; sentence of consecration by the Rev. Mr. Hull, Rector of the parish. The ante-communion service was read by the Bishop, the Rev. Mr. Beach, of Louisville, reading the epistle, and the Rev. Dr. Andrews, of Binghamton, the gospel. After which five persons (one from Sherburne) were confirmed, the Rev. Mr. Hull reading the confirmation preface.

The Bishop preached an appropriate discourse from Psalms xcii. 5, very distinctly explaining the meaning of the consecration services and the obligations resting upon the vestry as *Trustees for God* ever to preserve the consecrated edifice from all unhallowed uses.

On Thursday, the 19th inst., the Bishop held an ordination and admitted Mr. Alexander Capron and Mr. Noble Palmer, of the diocese of New York, to the holy order of Deacons. The sermon was preached by the Rev. Mr. Tuttle, of Hudson, N. Y., from St. Luke ix. 54, 55. It was an admirable delineation of the spirit with which the work of the ministry should be carried on.—The closing address to the candidates was faithful, sound and discriminating, expressed in language peculiarly felicitous and impressive. A copy was requested for publication, which request we trust will be complied with.

The candidates were presented by the Rev. Mr. Beach, of Louisville, N. Y. The Bishop then proceeded with the ordination service. The Rev. Mr. Capron read the gospel. The Rev. Mr. Andrews and the Rev. Mr. Hull assisted in administering the elements. The oblations at the offertory were appropriated to Diocesan Missions.

This beautiful Church is built of stone after a design of Richard Upjohn, Esq. It has been erected by the enterprising inhabitants of New Berlin, at a cost of about \$8,000. It requires more knowledge of architecture than we possess to give an adequate description of this Church.

We congratulate the Rector upon the completion of a work which does so much credit to his perseverance, and is such an ornament to the diocese. We trust that the piety of this congregation which has prompted them to devote so much of the means which God has given them to the erection of a house for His honor and glory will meet with an ample reward, in blessing which He alone can bestow.—*Gospel Messenger.*

Massachusetts.—**CONFIRMATION.**—This rite was administered for the first time, in the hall occupied by the Society of Grace Church, Medford, on Sunday evening last. The service was read by the Rector, assisted by the Rev. Mr. Purdy. The Bishop preached to a crowded audience. Eight persons came forward to receive the imposition of hands. The occasion, in every respect, was an interesting one, and we trust will prove highly profitable, in cheering the hearts and strengthening the hands of the band of devout Churchmen, who are here laboring to build up the walls of our Zion.—*Christian Witness.*

New Hampshire.—**INSTITUTION.**—On Sunday last, being the 18th after Trinity, the Rt. Rev. Bishop Chase instituted the Rev. J. Kelly into the Rectorship of St. Michael's Church, Manchester, N. H. The Bishop preached a sermon appropriate to the occasion. In the afternoon, the Rector said prayers, and the Rev. Mr. Lambert preached from the words, 'Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.' (Matt. xvi. 24.) In the evening, the Rev. Mr. Lambert said prayers, and the Bishop preached on the subject of 'the laying on of hands,' or confirmation. After the sermon, eleven persons were confirmed.

Throughout the services of the day, the church was filled with a large, attentive, and we trust, devout congregation: and we hope that the words that day fitly spoken, may bring forth fruit unto life eternal.

The Rev. Mr. Kelly entered upon the duties of Rector of this parish early in June; his institution being deferred until the time of the Bishop's annual visitation.

Virginia.—**EPISCOPAL SERVICES.**—**ORDINATION.**—The Rev. Francis M. Whittle was admitted to Priest's orders in St John's Church, Charleston, Va., on Sunday morning, October 8th, by the Rt. Rev. Bishop Meade. The candidate was presented by the Rev. F. B. Nash, who together with the Rev. E. T. Perkins united in the imposition of hands.

CONFIRMATION.—After the above services in St. John's Church six persons were confirmed.

We are happy to learn that the health of our Diocesan appeared on this occasion to be better than heretofore, and that he was enabled to deliver his address customary on such occasions with much impressiveness.—We trust that he will continue to be favored with such a degree of health as will ensure to the Diocese and the Church a long continuance of his valued and important services.

CLERICAL CHANGES.—The Rev. Cranmore Wallace, *Secretary of the Convention of South Carolina*, has resigned the Parish of St. John's Berkeley, in order to take charge of St. Stephen's Chapel, Charleston, South Carolina, and wishes letters, pamphlets, and *Diocesan Journals* to be directed accordingly.

Rev. Dwight E. Lyman, has removed from the Diocese of Maryland, to that of Pennsylvania, and entered upon his duties as Missionary at Columbia and Marietta. Post Office, address, Columbia, Lancaster Co.

Rev. Edward Magee, having accepted a call to the parish of St. Mary's, Delphi, Indiana, requests that all communications addressed to him, be directed to said place.

The Rev. Charles H. Halsey, Secretary and General Agent of Domestic Missions, has accepted an invitation to the Rectorship of Christ Church, in the city of New York; and expects to enter upon his duties on the first Sunday of November next.

The Rev. George W. Nichols having accepted a call to the charge of the parish of Trinity Church, Northfield, Conn., desires all papers and letters to be addressed to him at Northfield, Litchfield county, Conn.—*Calendar.*

The Rev. Samuel C. Davis has been received into the diocese of Maryland by Letters Dimissory from the Standing Committee of the diocese of New York, acting as ecclesiastical authority during the suspension of the Bishop. Mr. Davis has received and accepted an invitation to take charge of the Parishes of the Holy Trinity and the Ascension in Carroll county.

Calendar.

NOVEMBER.

1. All Saints' Day.
5. 20th Sunday after Trinity.
12. 21st Sunday after Trinity.
19. 22d Sunday after Trinity.
26. 23d Sunday after Trinity.
30. St. Andrew the Apostle and Martyr.

Married.

On the 26th ult., in Christ Church, Pottstown, by the Rev. J. C. Clay, D. D., the Rev. EDMUND LEAF, Rector of said Church, to HARRIET P., daughter of Charles H. Clay, of that place.

Notices.

ST. PETER'S CHURCH.

Divine Service will be resumed in St. Peter's Church, on Sunday next, 5th inst., at 10½ o'clock in the morning, and 3¼ o'clock in the afternoon.

ALL SAINTS' CHURCH, Moyamensing.

There will be Divine Service at this Church on Sunday evening next, the 5th inst., at 7½ o'clock.

Acknowledgements.

The Rector of St. Paul's Church, Paterson, N. J., begs leave to acknowledge the following contributions, for the rebuilding of the Church in that place, which was recently destroyed by fire.

From Christ Church, New Brunswick, \$41 00
 St. John's " Salem, 22 00
 St. Peter's " Morristown, 37 00
 Any further donations for the same object, will be thankfully received by the Rector, the Rev. J. E. Thompson.

Advertisements.

Organs.

HENRY ERDEN, 172 Centre street, N. Y., offers for sale the following Organs.
 1. Three Gothic Swell Organs, of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.
 2. Two Grecian of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.
 3. Two Gothic Organs, of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.
 A variety of Parlor Organs.
 One second-hand Church Organ.

THE EPISCOPAL BOOKSTORE.

R. S. H. GEORGE,

Would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Bookstore* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

—JUST PUBLISHED—

BEAUTIFUL BOOKS FOR GIFTS.

In Quarto form, upon superfine paper.
 THE OLD MAN'S HOME. By the author of the Shadow of the Cross, &c.; with beautiful illustrations. Muslin, 50 cents, fancy paper, 25 cents.
 THE SHADOW OF THE CROSS. An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25 cents.
 THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62½ cents.
 SACRED ALLEGORIES. The Shadow of the Cross and the Distant Hills, in 1 vol. Muslin, gilt, \$1.
 THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 62½ cents; fancy paper covers, 31 cents.
 THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12½ cents.
 FIDELITY, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.
 THE KING'S MESSENGERS. An Allegory. By the author of the Shadow of the Cross.
 THE VAST ARMY. An Allegory. By the Rev. Edward Munro.
 WATTS' DIVINE AND MORAL SONGS FOR CHILDREN. Beautifully illustrated with 24 illustrations.
 THE BOOK OF ANIMALS, for the amusement and instruction of Young Persons.
 Hawkstone, a Tale of and for England, in two vols. Third Edition.
 Mark Wilton, the Merchant's Clerk, by Charles Taylor. Lady Mary, or not of the World, by do.
 Margaret the Pearl, by do.
 The Recognition of Friends in another World, by Dr. Dorr.
 The Devout Churchman's Companion, new edition, by Rev. Wm. Odenheimer.
 The Lost Church Found.
 Joy and Peace in Believing.
 The Dew of Heaven.
 Flowers for Heaven.
 Melville's Sermons, new edition, 2 vols.
 The Churchman's Library, 2 vols.
 Mercy for Babes, by W. Adams.
 Prayer Books from 20 cts. to \$8 dollars.
 Hebrew Tales, selected and translated from the writings of the ancient Hebrew Sages, to which is prefixed an Essay on the Uninspired Literature of the Hebrews, by Hyman Hurwitz.
 Christ an example for the Young, exhibited in the Gospel narrative of the Four Evangelists, harmonised and chronologically arranged, illustrated by fifty fine engravings, with picture definitions and exercises.
 PRAYER BOOKS AND BIBLES.
 The Standard Edition of the Book of Common Prayer, beautifully bound in velvet, bevelled boards, with and without clasps, three sizes, viz., 18, 24, and 48mo., from \$3 to \$7. The Cheap Editions from 20 to 50 cents.
 Family and Pocket Bibles from 50 cents to \$15. English and American editions.
 A large assortment of Juvenile and Sunday School Books and Books suitable for Parish Libraries.

Beautiful Illuminated Work.

Now Ready—New Edition.

The Parables of our Lord—Richly illuminated with appropriate borders, printed in colors, and in black and gold, square octavo, in a massive carved binding in the style of the 16th century. Price \$3 50.
 "Here is the most quaint and gorgeous book yet issued from the American Press. It is a duodecimo in size, bound in embossed, or rather carved Gothic covers, with every one of its pages brilliantly illuminated and printed in colors of gold. It contains the Parables of the Prodigal Son, the Sower of Tares, the Two Debtors, the Good Samaritan, the Rich Fool, the Barren Fig Tree, the Rich Man and Lazarus, the Pharisee and Publican, the Laborers in the Vineyard, the Marriage Feast, the Ten Virgins. For a Christmas gift nothing could be more appropriate.

NEARLY READY.

The Women of the Bible—Delineated in a series of sketches of prominent females mentioned in Holy Scripture. By a Clergyman of the United States. Illustrated in eighteen characteristic steel engravings. Edited by Jonathan M. Wainwright, D. D. One beautifully printed imperial 8vo. volume, handsomely bound.

GEORGE S. APPLETON,
 Swaim's Building, 164 Chestnut st.

Cottage Seminary,

Mantua Village.

The exercises of this School commenced October 1st. The studies embrace the higher branches of the English and the French and Latin Languages. Apply to the Principal for information as to terms, &c.
 EDWARD C. JONES.

FROM REV. H. E. MONTGOMERY,
 Rector of All Saints' Church.

I perceive by your advertisement that you have opened a Female Seminary at Mantua. From a knowledge of you personally for several years, I cheerfully subscribe my testimony to your ability and excellence as an instructor of the young. Since we were at the University together, where you took a distinguished stand, I have received many evidences that you were peculiarly fitted for the career on which you entered so early, and to which I am glad, all things considered, that you have returned, and believe that you will fully justify the confidence that parents may repose in you by entrusting to you the education of their children.

FROM REV. DR. CLAY,
 Rector of Gloria Dei Church.

I cordially concur in the sentiments expressed above in relation to the school you have opened in the village of Mantua. I believe you to be peculiarly fitted for the education of youth, and feel assured that parents who entrust their daughters to your care, will have them well and efficiently instructed.

ADDITIONAL REFEREES.

The Faculty of the University of Pennsylvania; Robert M. Patterson, L. L. D., President of the Mint; and Dr. Francis West. Oct. 14

THE CHEAP BOOKSTORE,

Theological Books at Greatly Reduced Prices.
 Jeremy Taylor's Whole Works, 3 vols. Royal 8vo.
 Dr. John Scott's Works, 6 vols. Oxford edition.
 Bishop Sanderson's Sermons, 2 vols. London edition.
 Stillington's Origines Sacre, 2 vols. Oxford edition.
 Bingham's Christian Antiquities, 2 vols. London.
 Sherlock's Whole Works, 5 vols. 8vo.
 Hawker's Complete Works, 12 vols. 8vo.
 Macknight's Harmony of the Gospels, 2 vols.
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 Leland's View of the Deistical Writers.
 Barrow's Works, 3 vols. Hooker's Works, 2 vols.
 Simon's Whole Works, 21 vols. London edition.
 Bishop Horne's Works, 2 vols. Leighton's Works, 2 vols.
 Usher's Body of Divinity. Knapp's Theology.
 Murdoch's Morheim's Ecclesiastical History.
 Kirt's Biblical Cyclopædia, 2 vols.
 D'Oyly and Mant's Commentary on the Bible, 3 vols.
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 Graves on the Pentateuch. Bridges on Proverbs.
 South's, Melville's, Saurin's, and Tillotson's Sermons.
 Liturgy compared with the Bible.
 A very large collection of Standard Theological Publications—and for sale at really low prices by
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St. John's Institute, Mount Alban, Georgetown Heights, D. C.

The Bishop of the Diocese, Visitor.

REV. ANTHONY TEN BROECK, A. M., Rector.
 This Institution is very pleasantly situated, and in a remarkably healthy position. It commands a view of Washington, Georgetown, Alexandria, and the Potomac river for several miles.
 Applications for information respecting terms, &c., or for the admission of pupils, may be made to the Rector-Post Office address, "St. John's Institute, near Georgetown, D. C." Mar. 4—10t

St. Timothy's Hall, Catonsville, Md.

A Diocesan School for Boys, six miles from Baltimore.

This Institution is conducted by the Rector and eight assistants. The situation is of known salubrity, and the buildings, lately erected, contain every needful apartment. Pupils are received between 7 and 16 years of age at any time during the year.
 The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits. Special care is bestowed upon the formation of correct moral and physical habits, and it is believed that the supervision in all departments is as constant and efficient as possible. The Rector and his associates reside in the Hall, and give their undivided attention to their duties. The terms, \$200 per annum, are lower than at any institution of the same extent and completeness. Prospectus sent by applying to the Rector.

REV. L. VAN BOKKELEN.

P. S. Modern Languages, Music and Drawing taught by competent Professors. Vacations in April and October. Aug. 26—eow 1f

The Misses Carters' School for Young Ladies,

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Instruction will be given in all the usual branches of a good English and French education.

The school year is divided into two terms of five months each, commencing on the 1st of September and the 1st of February.

For terms, &c., apply at the school.

REFERENCES.

Rev. H. J. Morton, D. D. Rev. Mr. Ogilby.
 Wm. Rawley, Esq. Charles Chauncey, Esq.
 George M. Wharton, Esq. R. S. Smith, Esq.

St. Paul's College, College Point, L. I., N. Y.

The next term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department, at ten years of age, and into the collegiate classes, whensoever they possess the requisite qualifications of learning. Application for admission, to be made to J. G. Barton, Rector. Sept. 2—1N

HOLMESBURG FEMALE SEMINARY.

In this Institution pupils are carefully instructed in the various branches of a polite English education, opportunities are also afforded for obtaining a knowledge of the French and German languages, and of Music.
 The pupils are received into the family as members of it, and great attention is paid to their religious and moral discipline.

A circular containing the terms, and other particulars, may be obtained upon application to the Principals, May 13—2m S. & E. CHAPMAN.

Springfield Hall,

A Boarding School for Boys, under the care of the Rev. John R. Keech, about 17 miles from Baltimore, on the Harford Turnpike. This Institution has been in successful operation about four years, and offers many advantages to boys going from home for education.

The branches taught are the Latin, Greek and French Languages, Mathematics, and English in its various departments. The situation is healthy, the terms moderate, and the place easy of access. Address Bell Air, Md.

P. S. Wanted, a single gentleman, a communicant of the Protestant Episcopal Church, well qualified to teach the above-mentioned branches. Sep

Miss Grimshaw's Female School,

Wilmington, Delaware.

This school will be opened on the first Monday in September. It has now been in operation for several years, and its advantages may be learned from its numerous patrons, as well as the gentlemen to whom the Principal is allowed to refer the public. It is designed as a Church Institution, having all the privileges of the most favored schools. The Rector of Trinity Church has a weekly Biblical exercise with the pupils, and extends to the school a general supervision.

For terms, &c., applications may be made to the Principal.
 REFERENCE.—Rt. Rev. Alfred Lee, D.D., Rev. E. M. Van Deusen, Wilmington, Del. Sept. 2—4t

Episcopal Female Institute.

This Institution is to be opened for the reception of pupils, as day scholars, Sept. 1, in Oak street, West Penn Square, three doors north of Market street. It will be under the management of a Board of Trustees (the Bishop being Chairman), and is designed to offer to parents the opportunity of a thorough education for their daughters, under the religious training and influence of the Protestant Episcopal Church. The terms will be moderate. Parents intending to place their daughters under its fostering care are referred for further information to the Bishop, or to the Rev. J. A. Vaughan, D.D., Rector of the Institute, Oak street, or to either of the following gentlemen, Trustees, viz: Jas. C. Booth, Joseph Cabot, Samuel V. Merrick, Caspar Morris, M. D., William Welsh.

It is important that, prior to Aug. 1, notice should be given to the Rector of those pupils who expect to enter at the opening of the Institute.

TERMS, (including French, Latin, Drawing, Stationery, &c.) viz: For pupils from 9 to 13 years of age, \$25 per session; Over 13 years, \$40. Primary Department, \$12.

N. B. Payment to be made in advance.

May 20 ALONZO POTTER, Chairman.

A Card.

J. S. BABINGTON, No. 92 Union street, below 4th, attends to the collection of Bills, Rents, Debts, &c.
 REFERENCES.—Rev. F. Ogilby, 269 south 10th street; Rev. E. C. Jones, Mantua Village; J. S. Newbold, Esq., 115 south 4th street; J. Francis Fisher, Esq., 170 Chestnut street; Wm. Cadwalader, Esq., S. E. corner of 9th and Arch streets; J. W. Biddle, Esq., 175 Walnut street; Dr. Joseph Klapp, 221 Spruce street; Thos. Gegan, Esq., S. E. corner of Front and South streets; R. S. H. George, 16 south 7th street; Messrs. King & Baird, 9 George street.

Boarding and Day School,

Under the direction of Mrs. Alicia Price and Sister, No. 306 Arch street, third door below Eleventh street, Philad.

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The year is divided into two Terms of five months each, commencing respectively on the first days of September and February. Terms made known upon application to the Principals.

References.—Rev. George Boyd, D.D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M.D.; S. Little, Jr., M.D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Engles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. 29—7w

Male Teacher Wanted.

A young man, who has been accustomed to the instruction of boys, and who would be willing to take charge of a class of a limited number, is wanted in New Castle, Delaware.

He must be a thorough English scholar, and capable of teaching the Mathematics and Classics, if required. The compensation, at first, may be moderate; but there is every prospect of such an increase, as will speedily justify a salary fully adequate to his support.

Address the Rector of Immanuel Church, New Castle, who, upon application, will furnish further particulars. Oct. 14

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This Institution is beautifully located in the mountainous district of New Jersey, and the experience of four years has proved the situation to be remarkably healthy. The buildings, which have recently been improved, are large, convenient, and airy. Boys are received from five and six years old and upwards. The merits of this school are now well known, and speak for themselves. The Rector regards his pupils as his children, and gives his special attention to the formation of their correct moral and physical, as well as mental habits. Parents and guardians sending their sons and wards to the Hall, may rely on the faithfulness of the Rector and his assistants, in the discharge of their duties towards all committed to their care.

The terms, for Tuition, Board, Washing, &c., are \$150 per year, or \$75 per session of five months, payable always in advance. Books, French, German, Spanish, Music, Drawing and Painting, extra, at moderate charges.

The Winter Session opens on the first of November. For the admission of pupils, or further information, apply to the Rector, Oct. 12

REV. P. L. JAKUES.

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 Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent, Church Depository, 20 John street, or R. S. H. GEORGE, 16 South Seventh Street, Phila.

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REFERENCES.—Rt. Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school); Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa. Aug. 26—1f

COLLEGE OF ST. JAMES,

Washington County, Maryland.

The next session will begin on Monday, October 2d, when all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

The Grammar School

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the grammar school and prepared for admission into the college.

The course of studies in the grammar school and in the college is full and thorough, and the location and discipline of the institution are highly conducive to industry and order.

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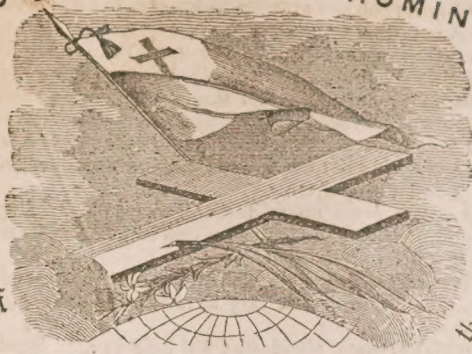
Application for the admission of pupils or for further information may be made to

JOHN B. KERFOOT, Rector,
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Aug. 26—8w

A LADY residing in the country wishes to take charge of five or six children, for board and tuition. Terms \$150 per annum, or, including Music, French and Drawing, \$180. References: the Bishop of Pennsylvania; the Principal of the Retreat, Schoolhouse Lane; A. Martin, Esq., Schoolhouse Lane; J. Peacher, Esq., Roxborough; Dr. Trierchel, Custom House; J. Kempton, Esq., Mantu-yunk. Communications to be addressed to S. R. H., b. z 58, Post Office, Philadelphia. Sept. 16

Banner



the Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 11, 1848.

[Vol. X.—No. 45.—Whole No. 515.]

The Cross of Constantine.

BY LADY FLORA HASTINGS.

selected by S. A. Merrick

copied from 7th

Cath: Herald

with remarks

"Conquer in this!"—Not unto thee alone
The vision spake, imperial Constantine!
Nor, presage only of an earthly throne,
Blazed in mid-heaven the consecrated sign.
Through the unmeasured tract of coming time
The mystic Cross doth with soft lustre glow,
And speaks through every age, in every clime,
To every slave of sin and child of woe.

"Conquer in this!"—Ay, when the rebel heart
Clings to the idols it was wont to cherish,
And, as it sees those fleeting boons depart,
Grieveth that things so bright were form'd to perish.
Arise, hereafter one! and, athwart the gloom,
Read in the brightness of that cheering ray—
"Mourn not, O Christian! though so brief their bloom,
Nought that is worth a sigh shall pass away."

"Conquer in this!"—When fairest visions come
To lure thy spirit to a path of flowers;
Binding the exile from a heavenly home,
To dwell a lingerer in unholy bowers:
Strong in his strength who burst the bonds of sin,
Clasp to thy bosom, clasp the holy Cross!
Dost thou not seek a heavenly crown to win?
Hast thou not counted all beside as loss?

"Conquer in this!"—Though powers of earth and hell
Were leagued to bar thee from thy homeward way,
The Cross shall every darkling shade dispel,
Chase every doubt, and re-assure dismay.
Faint not, O wearied one! faint not: for thee
The Lord of righteousness and glory bled,
And His good Spirit's influence, with free
And plenteous unction, is upon thee shed.

"Conquer in this!"—When, by thy fever'd bed
Thou see'st the dark-winged angel take his stand,
Who soon shall lay thy body with the dead,
And bear thy spirit to the spirit's land;
Fear not! the Cross sustains thee, and its aid
In that last trial shall thy succour bring;
Go fearless through the dark, the untried shade,
For sin is vanquish'd, and death hath no sting.

"Conquer in this!"—Strong in thy Saviour's might,
When bursts the morning of a brighter day,
Rise, Christian victor, in the glorious fight,
Arise, rejoicing, from thy cell of clay!
The Cross, which led thee scathless through the gloom,
Shall, in that hour, heaven's royal Banner be;
Thou hast o'ercome the world, the flesh, the tomb;
Triumph in Him who died and rose.

* "Make then this sign when thou eatest and drinkest, sittest or liest down, risest up, speakest, walkest; in a word, on every occasion; for He who was crucified here, is above in the heavens.—S. Cyril Catech. iv. 13.

See also Tertullian. de Corona Milit. c. 3; S. Cyprian. de lapsis, p. 362, (Paris ed. 1844); S. Augustin de Catechiz. Rudib. 34; S. Hieronymus Epist. 1, ad Heliodor.

† "Let us not be ashamed of the Cross of Christ: though another hide it, yet do thou openly seal it on thy brow, that the devils seeing that princely sign, may flee away trembling."—S. Cyril Catech. iv.

In connection with the above, sent by a correspondent, &c. give the following historical extracts in relation to this wonderful vision.—Ed. BANNER.

"A preternatural vision, which transcends all description, appeared to him, as he was marching at the head of his troops; he saw about that part of the day, when the sun, after passing the meridian, begins to decline in the west, a pillar of light in the heavens, in the form of a Cross, on which were inscribed these words *ΕΥ ΤΟΥΤΩ ΝΙΚΑ*, BY THIS CONQUER." *Socrates Eccl. Hist. bk. 1, c. 2.* "About midday, when the sun was beginning to decline, he saw with his own eyes the trophy* of a Cross of light in the heavens, above the sun, and bearing the inscription *ΕΥ ΤΟΥΤΩ ΝΙΚΑ*, CONQUER BY THIS." At this sight he himself was struck with amazement, and his whole army also, which happened to be following him on some expedition, and witnessed the miracle."—*Eusebius' Life of Const. bk. 1, c. 28.*

"About the middle of the day, he and the soldiers who were with him saw in heaven the trophy* of the Cross composed of light, and encircled by the following words, *ΕΥ ΤΟΥΤΩ ΝΙΚΑ*, BY THIS GO FORTH TO VICTORY.

He saw in a vision the Sign of the Cross shining in heaven. He was amazed at the spectacle, but some holy angels, who were standing by exclaimed OH! CONSTANTINE, *ΕΥ ΤΟΥΤΩ ΝΙΚΑ*, BY THIS GO FORTH TO CONQUER."—*Sozomen Ecc. Hist. bk. 1, c. 3.*

* "The salutary trophy of Jesus, the Cross."—S. Augustin.

ST. JUDE'S CHURCH.



The above is a representation of St. Jude's Church, now in process of erection on Franklin street, Spring Garden, 100 feet north of Brown street, between Seventh and Eighth streets. It is built in the early English Gothic style, without galleries, with high pointed roof, and will contain 850 persons. Its form is that of a Latin Cross, 42 feet front on the street, extending of that width to the transepts which are 40 feet deep, where it widens to 80 feet. The head of the cross beyond the space occupied by the chancel will form a Sunday school building, to be completed whenever sufficient funds can be raised. The whole length of the church will then be 112 feet 9 inches from east to west. The entrances will be through the tower which is 12 feet square and surmounted by a spire as in the cut, another through the corresponding porch on the north side, and one in each of the transepts. The church is slightly elevated from the street and without basement. The roof inside to be exposed with stained timbers. For the present the transepts will be used as Sunday school rooms, separated by a screen.

This enterprize commends itself as an attempt to put the price of pews within the reach of that large class of our population who have hitherto been almost excluded by high rates. Whilst this church will cost eight to ten thousand dollars, there is scarcely an other Episcopal church in the city which seats 700 persons on the ground floor, on which, perhaps, three times that sum has not been expended. The object is to finish it free from debt, so as to offer seats to the inhabitants of that growing district at an annual expense within the reach of all. This is a work well worth attempting. The field is a most important one. The district north of the city grows at a most surprising rate, and every year house is added to house and street to street, filled with continually increasing crowds from the country and from foreign lands, who give a character to our city for good or for evil, as they are furnished with that religious instruction which alone can make them peaceable, instead of riotous and disorderly citizens.

One half of the population of Philadelphia lies north of Vine street, and there, among 100,000 people, the Episcopal church at present, only affords church room for some 2500; while in the neighbourhood we occupy, there are few places of worship of any description. What more need be said to the Episcopalian, the Christian, the Philanthropist, or the Philadelphian?

W. D. S. Miller

Selections.

As we are desirous that each member of the family circle to which the Banner is admitted, should find matter to interest and instruct, we shall, from time to time, select articles especially suited to young readers.

The following simple narrative, for which we are indebted to the Church, impresses in a pleasing manner an important truth for children to learn. How often are they afraid to be "out in the dark?" This would not be if they learned to feel that they were under the sure protection of that Gracious Father of whom it is said, "yea the darkness hideth not from Thee, but the night shineth as the day: the darkness and the light are both alike to Thee."

(From Books for Children, No. 2.)

Out in the Dark.

Three little girls were standing one summer evening at the gate of the court before the school.

The least of them was leaning against a gate post, with her pinafore held to her eyes; and she was saying something that nobody could well understand, because she was sobbing and crying.

One of the bigger boys was standing there too.—He was rattling the gate with a stick that he had in his hand, and say-

"Well, Kitty, I can't help it, you know; I must go to the farm."

The other two little girls came close to Kitty.—Charlotte pulled the pinafore from her eyes, and Susan took hold of her hand, and said,

"Why are you crying, Kitty?"

Kitty answered with sobs,

"Because I always go home with Tom, for he lives close by us; and now he says, he is going to-night to his uncle's, and I must go alone; and I can't. I am afraid; I never go home alone."

And then she began to cry bitterly.

"Oh, don't be a baby," said Tom. "You know the way well enough. It is a month and more since you have been living there. Only go down the lane, and across the wheat-field, and through the copse—no, the common first,—and there's only the lane up to your father's rick-yard. Come set off and run; you'll be there in no time."

"But I can't run, it is so hot. I shall not get home before dark. Oh dear, what shall I do?"

And then she began to cry again. But Tom had taken up his hat and his dinner bag, and was out of sight in a moment.

Susan and Charlotte wondered what Kitty should do to get home. She was not used to be left to herself. Her father was a farmer, and she had been rather tenderly brought up; and she was timid, and shy, and very soon frightened.

Susan said,

"The school-room is locked up, and mistress is gone; but I dare say she will keep you to-night, if you are afraid to go home."

Republished with preface and
lengthened Petristae Notes - in Register, 1852
by Wm. Messinger 1852

Kitty could not bear to think of sleeping all night in a strange room; so this only made her cry the more.

Then Susan said,

"Charlotte, shall we go home with her?"

Charlotte said,

"Mother will want us, and wonder where we are; it is too far to go round to ask leave. Kitty, shall we take you home, and find room for you in our bed?"

But poor Kitty still cried, and said,

"I want my mother—I want to go home to mother!" Kitty was a very little girl, not five years old; and, as you have heard, she was a stranger to the village, and to every thing about it. So the two little girls, who were rather older, were very sorry for her, and Susan said,

"Do you think father would be angry? Do you think mother would be frightened, if we were not home till late? Look, the sun is nearly set! How red those black clouds around it look! I mean the edges of them."

"Why, you know, we ran down the village to grandmother's, a little while ago, with a message; and when we said we did not like the dark, father laughed; and asked if we were afraid anything would eat us up. So I don't think they would be angry."

"Then, Kitty, shall we take you home?"

Kitty wiped her cheeks, and smiled, and said,

"Yes; I am not afraid to go with you. Let us go now."

And she took hold of Susan's hand, and pulled her along.

So they set off very merrily—Kitty between Susan and Charlotte, jumping as she went; quite as gay as if she had not been crying, the moment before, as though her heart would break.

She chatted to them all the way down the village: and when they got into the sandy lane, she had forgotten her hurry about getting home so much, that she wanted them to stop and gather the tall foxgloves that grew high up on the steep bank.

But Charlotte said,

"You forget we have no time to play, Kitty. We are come all this way on purpose to please you. You must come along."

And she twitched the fern out of Kitty's hand rather sharply, as she was trying to break it off.

Susan said,

"It's very hot for all the sun is gone down. There is not a breath of air. I should not wonder if it was to pour with rain presently—those clouds are so black and dark."

"Every body will be glad of rain because the ground is so dry. Father wants it very much. Mistress said she thought there would be a thunder-storm to-night."

They walked on pretty quick through the fields, over the common, with their bonnets in their hands for coolness. They fanned their faces with their bonnets, for there was not a breath of air even on the open common; and it was very close and hot in the copse.

When they got to the end of the rick-lane, Susan started, and listened, for there was a sound very far off.

Kitty said it was father's wagon; but Susan said it was thunder.

"We must make haste home now Kitty; you see the yard gate. We need not go any farther with you."

Now Kitty was afraid, not for herself, but for her friends; she said,

"You will be in the dark; you will be out in the storm; you will lose your way, and get down to the river. Come home with me; mother will give you some supper. You shall have my bed. Oh, do come!"

They said they must go home; they could not stay any longer. They looked at the farm house, though, and the light shining through the windows so nice and comfortable. They wished they could be at home too. Beyond the yard they saw two or three cottages, in one of which Tom lived. They wished Tom had been going home, and that he could have taken care of Kitty. But they were not sorry they had come with the poor girl either. They kissed her, and wished her good-bye, and then they heard another long distant sound of thunder; so they turned round quick, and ran down the lane, and through the copse, and on to the common.

The sky was all covered with clouds, like a curtain drawn over it; and every now and then, as they looked up at the clouds, a great big drop of rain fell on their faces. Presently they heard the thunder louder; and soon after, Charlotte started, for there was a flash of lightning, and the thunder again; and the rain came on faster and faster. They quickened their steps.

Susan said,

"People will be glad of the rain."

And Charlotte answered,

"But I wish it had not come just now. See how fast it comes down. We shall be wet through. What puddles there are on the ground already! Oh, how light that was! The lightning—do you see it? And the thunder! it is rolling over our heads."

"I wish there was any house near. Let us run back to the farm."

"Oh, but mother will be frightened. We cannot go on. We shall change our wet clothes when we get home, just as father does when he has been out in the rain. How comfortable we shall be then!"

But Charlotte's heart was beginning to fail her; for the lightning was bright, and every now and then the thunder seemed to roll over their heads; and talking of home made it worse. She began to say with a faltering voice, "Oh, if we were but there!"

"Don't cry, Charlotte; don't be frightened. It won't be so very dark when the storm is over. Don't cry."

Charlotte could not stop crying, however. Susan recollected there was a cow-shed somewhere in the fields near. In the summer, her mother had been making hay in those fields; and Susan and Charlotte had been very happy at play in that shed, and had sat there with the haymakers when they had their dinner. She said,

"Let us look for the cow-shed. I can see it only two fields off."

"I never can get over the hedge; and then that ditch—I dare say it is full of water now."

"Never mind; I'll help you up. Take hold of my hand."

So they ran across the fields, holding down their heads because of the lightning and the rain which streamed from their bonnets and blinded their eyes. They got through the first field, and into the next by a gate; and in the next to that they saw the cow-shed; but between them there was a hedge, with a high bank and a deep ditch.

As they came up to it, there was a flash of lightning, and the thunder very loud, and the rain came down as if it was poured out of a watering-pot.

The two little girls crouched down on the ground. Charlotte cried, and Susan was very near it. But she jumped up and said,

"Make haste, Charlotte; I'll help you." So she scrambled up the steep slippery bank, where there was a gap in the hedge and pulled Charlotte after her. Then she tried to get carefully down on the other side; and when she was at the bottom, she helped Charlotte down. Charlotte ran after, crying, and not able to speak, for she had left her shoe in the sticky clay bank.

But Susan said,

"We must stop now; and they ran on to the shed, and crept into one corner of it, out of breath, and hardly able to stand.

The cow shed had mud walls all round it; only the doorway and the place for the window were open. So they saw the rain and lightning, but were sheltered from the rain.

At first they were heartily glad to have got there; but they had nothing to do but to think of their fears, and they got more uncomfortable. They fancied the thunder louder as they listened to it; and the violent rain seemed to make the dry ground smoke.

Charlotte thought every thing was on fire; and as they crouched down in the corner of the shed, she hid her face on Susan's knees, who sat with her pinafore over her face; and she cried. Presently Susan said,

"Charlotte!" and she raised her head in a moment.

"Don't you know what we ought to do when we are in danger? I had forgotten it till now."

"We should say our prayers, I know. We should pray to God. But I can't think of anything to say."

"Let us say the Lord's Prayer; that must be best, you know. Let us say it, and think of what it means, and then God will keep us safe from the storm."

Charlotte said, sorrowfully,

"I know God will keep good people safe; but I have not always been good. I have not minded mother. I have not been good at church."

"Nor I; I know we have not. But, you know, we are to say our prayers for all that."

So they knelt down, and said the Lord's Prayer together; and as they said it, all the things they had been taught about it came into their heads: how they had been taught, it was the best prayer of all, and that we should say it as often as we could, because there is something in it to suit every body, and all things that can happen to us: so it was a comfort to them to say, "Our Father," because they recollected God could do more for His children than their father on earth could do. They would have been glad, indeed, to see him coming to look for them; but they knew their Father in heaven was near them. And when they said, "Forgive us our trespasses," they prayed in their hearts that their carelessness and disobedience to their mother, and all their faults might be forgiven. And they recollected that God would forgive them, if they were heartily sorry, and tried to do so no more. They prayed that He would deliver them from this evil that had now come upon them; and they thought that, when they were tempted to do wrong, they should always recollect this time. So they both felt more quiet, and less frightened; and they sat close together, shivering a little with the wet, for they were wet through; but thinking of these things, and as they thought of them, they felt less frightened.

After a time, the rain did not come down so heavily on the roof of the shed, though the drops still splashed from the eaves; and the thunder was going off beyond them, though it was still loud. And when they looked out, quite in the west, where the fierce clouds had gathered round the setting sun, there was a clear light streak in the sky. That streak looked light, though it was now quite night, because the rest of the sky was dark.

Though the rain was very little now, they could not see farther than the hedge. Susan said,

"There is no moon now; but if the sky clears, the stars will shine. The rain is nothing to signify. Let us set off towards home. The thunder might come on again."

"O, yes, let us go before it comes again," said Charlotte, leaping up. And that is the way out of the field; through that little gap into the lane. Don't you remember the hay-wagon went that way? Make haste."

"But we will go to the high bank, and find your shoe."

"Oh, don't mind my shoe. I'll go home without."

"But your new shoe; mother can't easily buy another pair. Sit down here, and I'll go and look for it."

Charlotte was ashamed to let her sister go by herself, and rather afraid, too, to be left alone. So they both set off together, splashing through the wet field; for every thing was as wet now as it had been dry before.

They did find the shoe, more by feeling than by looking for it; and then they got into the lane, and felt their way along it; for the hedges were high, and the lane very narrow: it was only used to go to those fields. The darkness was their only difficulty now; for the thunder was very far off indeed, and they saw no lightning. The rain had stopped. Susan said,

"Charlotte, we ought to be very thankful to God for having kept us safe through the storm, should not we? Let us try to say some of the psalms we have learnt, and that will make the time pass away pleasantly."

So they said them as they walked along the middle of the lane; and then they talked cheerfully and said how nice it would be to get dry and warm at home, and hoped mother had not been frightened.

But presently Charlotte stopped short, and started; she squeezed Susan's arm, and said,

"What's that?"

"Where?" said Susan; and her teeth chattered, she did not know why.

The sky had got more clear; there was a little light from the stars, but not enough to see anything clearly. A little before them, on one side of the road, they saw something quite white. Now and then it moved a little.

"Hush," said Charlotte; "stop a moment."

They stopped and looked. Neither liked to go on. Presently there seemed to come from the white thing a low hollow sound.

"Oh, I can't go by—it's something terrible—worse than the thunder!" said Charlotte, "I had rather stay all night in the shed."

"What can it be?" said Susan, nearly as much frightened.

"What shall we do?"

They stood helpless in the lane. At last Susan said, "God will keep us from any bad thing that might hurt us in the dark. If we believe, He will take care of us; we ought to try to go by it bodily. Come, Charlotte; come on, without thinking; and we will say our lessons—the hymn; and try if we can say part of the collect for next Sunday. Then we shall not think of it."

They walked on; and when they saw the white thing, they stopped saying their lessons, and their knees shook; but they went on. It was lighter now; and as they came nearer, they both cried out at once,

"It's the white cow! Kitty's father's cow. She told us, you know, they had one quite white. It has strayed into the lane."

And they both looked at it as if it was a friend. Then they went on, and soon got into the sandy lane; but they could not see the foxgloves and fern now.

The sandy lane was very dark, because the banks were so high. They felt the bank with their right hands as they went along; and they began to laugh when the briars caught hold of them. Presently they came to a more open part, when Charlotte stopped, and pulled her sister back.

"What's that, Susan?"

"The moon, I think; no, a star."

"It's moving about."

"It is one of those stars that seemed to shoot from the sky. I saw them last year after a thunder-storm, as I lay in bed."

"Oh, no; it is coming towards us. It is something very dreadful that goes about at night. How large it gets! If it was to lead us out of the way, into the river!"

Susan shook a little, but said,

"It can't, if we stand quite still till it is gone by. I hear somebody hallooing. Oh, Charlotte, it's a lantern! Somebody with a lantern! I thought every body must be in bed."

"They are coming to look for us, perhaps. Oh, I am sure that's father calling. Come on."

And they both ran towards the light—the faster when they heard their father's voice, and their brother Sam's too. They were quite out of breath when they got up to them, and could not speak; when Sam cried out,

"Well, here you are, safe and sound, at last."

And their father said,

"Why, girls, you have made a fine business of it! Your mother is almost scared out of her wits."

As soon as they had recovered their breath, they were both near crying, partly for joy, and partly for fear of being scolded. But they told their father how it had all been; and he took their hands to lead them along, and said there was no harm done. "But we must get you home to dry you."

And then he took Susan up to carry her; for she was so tired, she could not stand: and Sam who was a great boy, carried Charlotte. So they were soon at home.

Cannot you fancy how glad they were to see the bright light of the fire shining through the windows, and most of all, when their mother opened the door? They ran to her, and kissed her; and she seemed too glad to speak while their history was told to her.

She did not blame them for taking care of little Kitty. She took off their wet clothes, and wrapped their winter-cloaks round them; and they were comfortable and happy sitting in the chimney-corner, with some warm tea to drink; and they laughed merrily when their brother told them they looked like two little old women.

They were surprised to find any body up: for it seemed to them they must have been out all night, so much happened to them. They were glad to go to bed; for their walk and the warm fire made them sleepy. But they did not forget to kneel down, and say their prayers; and they felt very thankful that they had been kept from harm, and brought back safe to their kind friends.

The next morning, when they awoke, the sun was shining bright, and the drops glittering on all the trees, looking nice and fresh. And when they looked out they saw everything in the garden, that had been parched up, quite alive, and the flowers, that had been drooping, holding up their heads again.

Then they thought that the thunder-storm had done good, and that they should enjoy the fine clear weather the more for their troubles the night before.

They had done their breakfast before Kitty's mother came to the door with her little girl. She said she could not be easy without hearing how the girls got home. She had nobody at home that evening to send after them; and little Kitty had woken in the night and cried, because Susan and Charlotte were out in the dark.

Kitty ran to them and kissed them; and they began telling their history, and how they got safe home, till it was time for all three to go to school.

Soon after they took a nice walk to Kitty's home. It was on a holyday; and they drank tea there, and played in the garden, and saw the ducks and chickens, and the calf, and gathered nuts in the copse. And their mother came in good time to fetch them home; so that the walk this time was a pleasant one, and only seemed too short.

Pride is a dainty occupant of our bosom, and yet ever feeds on the meanness and infirmity of our kind.

Communications.

For the Banner of the Cross.

Balaam.

MR. EDITOR,

In the narrative of this person, there is the interest awakened by the several occurrences; which, lying on the surface, is obvious to every reader. There is also the further and deeper interest of an example, painfully conspicuous, from the periods and countries in which true religion, professed and inculcated by the patriarchs, was waning into error and defection that soon became the unmitigated darkness of idolatry. From the former view of the story, much improvement may be gathered. But the latter affords broader edification for a pious intellect; and it is the key for the exposition of many particulars of the case recorded.

Balaam was one of those who "retained God in their knowledge," and in part served Him, while yet the heart and more willing allegiance were with the changes which had long been coming over the pure faith and worship. He is called a prophet, because of the predictions he delivered in the close of the affair which made him notorious in the sacred history. But he did not belong to the class of inspired men who ordinarily have that appellation,—any more than Caiaphas, another bad man to whom was imparted for the moment the gift of foretelling events and announcing heavenly truths. The occupation of Balaam appears to have been that of a "soothsayer" or magician; the former title is given him several times, and it is in that character that he is sent for by the king of Moab: "I wot that he whom thou bledest is blessed, and he whom thou cursest is cursed:" the language implying that in this vocation he was eminent, in high repute for predicting good or evil fortune which came to pass. The calling could not be followed without a compromise of sound religious principle, which Balaam had already made. And the success infested nothing miraculous: for fortune-tellers of celebrity are persons of superior information and sagacity, looking deeper than others into affairs, whether about them or acting at a distance, and penetrating more thoroughly their causes and probable results; besides that their professional or even social influence brings them not a little direct power over the coming destiny of those whom they "bless or curse." With sagacity and influence thus potent, Balaam no doubt was often borne out by the event in prognosticating the worldly prosperity or failure of his clients: and his mistakes were concealed or glossed over. Ceremonies he of course employed, in deference to the superstitions of his false creed, and they may have been perverted ceremonies of the true faith; and to these various "enchancements" the people ascribed his astonishing faculty—a delusion which he naturally encouraged, as he was a bad man. But whether himself gave the "enchancements" any portion of the credit, or assumed it all to his intellectual cunning, would depend on his freedom from this shallow imbecility, or succumbing to it; for mightier minds have thus disgraced themselves.

The king of Moab had heard of the great "soothsayer," and sent for him to "curse" the Israelites; a common practice among idolaters towards their enemies, when beginning a war. That people had attracted much notice from their sojourn of forty years in the wilderness, and had now begun their triumphs; and the Moabites, with whom they came in contact in their way to the promised land, feared that themselves also would be sufferers. Under this apprehension, messengers were sent to invite Balaam for his unhallowed function; and they arrived with the "rewards of divination in their hands," the ample fee or remuneration for the renowned "soothsayer." But the magnificent part Balaam was now to act was probably new, and unquestionably dangerous. To be a fortune-teller to individuals was safe, though he should guess wrong, as his popularity would secure him from private revenge. But to predict the fate of a nation or large tribe, when a battle was pending, would certainly hazard his life; no amount of reputation would insure him from the hot rage of a defeated king and his army. He declined therefore setting forward immediately with the messengers, after they had opened their mission in form, but detained them a night, i. e. beyond the time for rest and conference. His plea was, that he might answer as God should direct him,—a plea that may have been the dictate of piety, such piety as loves two masters or two causes; but both his equivocal and unequivocal character allow us to ascribe it to the policy of gaining time. He dared not risk a mistake. Nor could he brave without terror the anger of the Holy One of Israel, in whom he had not ceased to believe.

In the night of delay, God appeared to him, and forbade his going, assured him that the Israelites were "blessed" and so beyond the power of his malediction. With these tidings he dismissed the messengers. Whether he had before been honoured with a revelation from the Deity, is not mentioned: his frequent "divinations" or "enchancements" infer nothing of the kind; and the supposition is worth little without proof:—or rather, we may justly superinduce the contrary from the language of his concluding prophecy, "he hath said, who heard the words of God, and knew the knowledge of the Most High, and saw the vision of the Almighty, falling into a trance, but having his eyes open;" it seems like exultation in a privilege, long coveted perhaps, but never before enjoyed. Vastly more important is it, however, to remark the explicitness of the Almighty, "thou shalt not curse the people, for they are blessed." It was the divine decree, established and unchangeable. And the declaration would have sufficed for any sincere worshipper of Jehovah, not drawn towards false religion or substitutes for religion. It ought to have been enough for the enemies of Israel; more than enough for Balaam, whose country was too remote for inimical fear or policy.

I sufficed however for neither him nor Moab; they both imagined that they could change the determination of the Supreme Arbiter. Another embassy is sent to Balaam, "princes" or chiefs, more numerous and more honourable than the former, and bearing the king's promise to promote him to "very great

honour." The reply of the "soothsayer" is,— "if Balak would give me his house-full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." Piety again, but of the kind that speaks of Heaven, yet looks in another direction. Policy rather, we may believe, putting the blame on Jehovah, should he fail, after all, in "cursing" the hated Church. Of his two religions, he hoped the false might eventually overcome the true, and bring him the coveted reward and promotion; but as he had faith enough to know that if God persisted, he and Moab and idolatry must yield, he made this broad proviso against his being ultimately powerless, earnest as would be his efforts to procure the execration. The holy record more than once declares that the Lord "would not hearken unto Balaam, but delivered the people out of his hands, and blessed them still." And this infatuation is what St. Peter calls the "madness" of the self-impostor: very "madness" it was, from first to last.

He again required the deputies to tarry a night; during which a divine communication is made, permitting him to go with them, "if they came to call him," but to pronounce no other sentence than that which God should reveal to him; a restriction that shows what the Omniscient saw in his heart. He did not wait for the messengers to call him, but rose early and prepared for his departure,—forfeiting thus the divine sufferance of his journey, and betraying the deep victory in his soul of wrong principles and motives over his halting inclination to do right. We need not argue as yet, that delusion was inflicted on him, judicially, by the Holy Spirit, as on some wicked prophets, though that explanation of the leave granted him is perfectly tenable: it is enough that his eagerness to circumvent his Maker hurried him into violating the condition with which the allowance was connected. The condition was very peculiar, that "princes" should come to awake him in the morning; but he slighted it, and was beforehand with them. Well might "God's anger be kindled because he went."

After setting out, his mind appears to have been absorbed, doubtless in his unhallowed enterprise; hence, the miracle of his animal's uttering articulate sounds was for a time lost upon him. He had struck it repeatedly to master its unruliness, and when it first spoke he only gave freer vent to his anger. The angel then became visible to him and declared his "way to be perverse before God," intending the motive of his journey, to curse Israel, in which he was obstinate. Before such a monitor he could not but acknowledge, "I have sinned,—his better religion predominating for a moment over his worse. Rage against the beast was a sin, yet natural, as it had bruised him, and altogether trivial compared with his indomitable malice against the Church of God.—The miracle needs no defence; to produce articulate speech in the mouth of a brute, was as nothing to Him who created it, and who is the author of all speech and of every sound. We may ask questions, indeed, but God is not bound to answer them,—whether reason accompanied the momentary speaking,—whether the structure of the organs was changed, to be instantly changed back again; all such curiosity is but folly; deny the occurrence, and make God's word a lie, if you will, or if you dare; but be not so stupid as to doubt whether He who formed the creatures out of nothing can make them do whatever is His will, either with means or without them.—It more becomes our humility, to acknowledge that He who made a brute speak would make Balaam also speak,—aye, and that not his own words, but the words which the Almighty would put in his mouth. Ought not the pertinacious "enchanter" to have perceived this degrading admonition?

"A double-minded man is unstable in all his ways,"—that is, when his two minds oscillate or are balanced; but if either predominate, it will so far make him persevering. Balaam's unsound belief had the ascendant, and kept him unmoved in his wicked purpose to the last; and it is not improbable that, as with Pharaoh, God at length hardened him after he had finally hardened himself,—not listening to his offer to turn back, after seeing the angel with his drawn sword. He went to the king of Moab. He prudently reminds him that he will not be responsible, but must utter what God commands. With him he proceeds to several high places, and directs what sacrifices should be made. This rite had been stolen by false religion from the true; and its perversion is now strangely complicated. The offering is made to Jehovah; but the "seven" altars instead of one only, indicate the profane purpose mingled with it, and bring the sacrifices to a level with "enchancements" and "divination;" and other ceremonies of that kind were probably observed: the obvious purpose was, to inveigle the "Most High." Twice, during the two first sacrifices, Balaam went alone to meet Him, and each time is forced to say, "how shall I curse whom God hath not cursed," "surely there is no enchantment against Jacob, neither is there any divination against Israel." But he ventures not a further contest with the Omnipotent. After the third oblation, without going on his solitary path, to complete alone the superstitious attempt to overmatch the Deity, he merely turns to the wilderness, where the Israelites were encamped, and proclaims under a heavenly impulse which he cannot control, and against the expostulation of the king, the to him bitter, yet sublime benediction, on the well ordered hosts whom God was conducting to triumph and prosperity,—with also the further prediction, of the advent of the Star and Sceptre of the Messiah. That irresistible *afflatus* being uttered, the disappointed Balak, and the renowned, the infatuated, the mortified "soothsayer," parted from each other,—the one, balked of his imaginary aid in witchcraft and a conjuror,—the other, shorn of his expectation of abounding wealth and lofty distinction. The supreme victory was that of the God of Jacob over idolatry, as developed in that age and the countries involved in the narrative. And at the right hand of the Divine Conqueror was Jacob himself, the Church of His love.

The "servant of two masters" received thus his terrible reward. But he was unhumiliated, and instead of loving afterwards the ONE only, he gave his whole heart to the other, and, like Satan, found a way to defeat, for a time, goodness and the Good. He well knew that the Israelites, though protected

from arts claiming to be above nature, were not proof against natural corruption: and by employing the Moabite or Midianite women in efforts condemned by God and by unpurged society, yet sanctioned and made a religious duty among idolaters, Balaam succeeded in bringing a partial "curse" on his now hated foes. But his reprobate career was short; for, within a year, and along with five kings or principal chiefs of Midian, he was slain by the avenging sword of Israel. His name is consigned to execration in the inspired volume, even to the pages of the Apocalypse,—a sad premonition, we may fear, that it will not be "found in the book of life." Nor was the forsaken man, though in his first revelation he uttered the language, "let me die the death of the righteous," without a foresight now of his awful danger; for among his final exclamations are the terrible words, connected with his naming the Most High and the predicted Messiah, "I shall see Him, but not now; I shall behold Him, but not nigh." This will be in the dreadful day, when Job "in his flesh shall see God," when, "every eye shall behold Him whom they have pierced" by their iniquities. Then, when the righteous will "see God as He is, and be ever with the Lord," Balaam will "behold Him, but not nigh." A dark shadow, cast by the light within, on the curtain that hides futurity from our inspection!

In the foregoing narrative, we learn the blinding influence of a covetous or ambitious temper; the fate of Balaam is but an open view of that of thousands who love the honours and "the wages of unrighteousness;" nor was he more obstinate than they, under the superior light of both the knowledge and the internal shining of the gospel. We further see how completely stubborn a mind not surrendered to God may become, even to the utter contemning of His express and known will, whether revealed outwardly in His word, or inwardly in the conscience, which, when humble and docile, is a clear enough intimation from Him of what is right; so horribly perverse, that the "feet will run to evil," though a vision or an angel should warn them to stop. We perceive, moreover, that such a mind, when false religion, "divination," or some other semblance or distortion of piety, (and many such forgeries there are,) will not effect its object, will resort to palpable wickedness or demoniacal temptation. Balaam seems foremost among those who, in the day of judgment, will plead, "have we not prophesied in thy Name;" but "many" will share his rejection, their palliation being like his their greater fault, "have we not been zealous for thy church, for thy doctrine, for thy cause?" Alas, ardour on the surface is too welcome a commutation for the refining fire in the innermost alloy of the soul.

Portentous also is this warning of the Spirit against attenuating the true religion with false worship, or with what is the root of false worship, untrue or oblique doctrine. That Balaam, besides professing the One God, however incongruously, was an idolater in principle, in mind, in heart, in affection, is indubitable; but to what extent (beyond the "enchancements") he practised this rebellion, with images and other superstitious appliances, does not appear: and the earlier idolatry seems often to have been outwardly mild,—a dilution of piety, rather than a deluge sweeping it away,—a compromise adapted to the suppleness of intellect and of mental nerve that will neither stand firmly upright nor endeavour to do so. Such flexibility of the judgment and the feelings prevailed then, prevails now, will always prevail. Not one man in ten, or perhaps in an hundred, holds inflexibly the inflexible truth. The vast majority (and of that majority half-thinkers and half-doers are sure) are afraid of stern consistency, or grow weary of it,—they even welcome inconsistency,—relaxation, of thought and conduct faithful as the magnet to the pole,—as a relief. And hence the predominance, in whatever age, of untruth or untrue mixtures, is no wonder; while it is a perpetual miracle that the truth survives the generation to which it has been revealed by Heaven. The corruption of Christianity, by erroneous philosophy and erroneous worship, was and is a matter of course: its preservation is alone due to the special promise and a special providence. Idolatry is broadly mingled with it in the Oriental Church, and in the Church of Rome; the defection is glaring and obstinate. And there are other tendencies than the Romish to pagan border-land. The idolatry of "covetousness," or of other worldliness, fastens itself on the Christian when the cooling vapour of enthusiasm leaves him weakened and unprotected. And ceremony, and devout ornament kindred with ceremony, will become a nascent idolatry, with or without proclivity to the "seven hills," when, instead of aiding the bleoded nature of sense and spirit, they overtask it,—yet, with the force of a passion, make it love to infatuation its task-master. In every such case, there is a longing, a hankering, after a something which the pure faith will not supply; there is distorted principle craving distorted observances, to fill a vacuity in the unappeasably tortuous mind. All this,—cometh it not of evil? O let the character and the fate of Balaam warn us,—that the something yearned after involves deep spiritual peril, and at length goes hand in hand with the deadly spiritual sin of open rebellion against HIM who is "a jealous God!"

Bp. H. U. Onderdonk

Philadelphia, Oct. 31st, 1848.

REV. CALVIN COLTON.—It gives us pleasure to be able to say that Mr. Colton's voice, the condition of which has for some years disqualified him for the public discharge of his ministerial functions, is recovered, apparently with the prospect of remaining so. For some months past he has been able to preach without difficulty, and without experiencing any injury.—*Prot. Churchman*.

RELIGION IN RUSSIA.—There are in Russia 2,770,000 Romanists; 2,400,000 Mehommedans; 1,200,000 Jews; and 1,750,000 Lutherans. The State religion is that of the Greek church, the number of whose clergy in Russia, is 35,944; and the number of Greek churches, 11,480.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, NOVEMBER 11, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by emitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

WILL THE CHURCH SUSTAIN HER WESTERN MISSIONS?—

This is the real question before the Church, and its final decision cannot long be delayed. Let not the members of the Church deceive themselves, nor unwisely refuse to consider in time a disagreeable truth.

The questions are not merely, Shall this or that station, in some field white unto the harvest, be abandoned? Shall the Church's prayers and praises rise no longer from some hamlet or village in the western wilds? Shall the deep voice of her supplications, and the music of her solemn chants be heard no more upon the vast prairie, and wake no more the echoes of the mighty hills? Shall this or that missionary be left to starve upon the unfulfilled promises of the Church? These, though questions of moment, do not include the great and real question now at issue, which is in truth the one set forth at the head of this article. In other words, shall the whole domestic branch of the Board of Missions be broken up? This must be the result, and we say deliberately that it is far better it should be so, than that Body, which the Church has solemnly adopted as part of herself, should stand before the world as unable to fulfil its engagements and discharge its debts.

We know it to be a fact, that our Missionary Bishops have suffered great inconvenience for want of their stipulated salaries. And we know cases of missionaries, who having held to their post until they have been literally starved out, have at last been obliged to leave the place where they could do no good, because they had lost their credit, for the simple reason, that the Church had given them "nothing to pay."

These remarks have been occasioned by a stirring letter from the Rt. Rev. Dr. Kemper. Although this letter is written in the hurry and occupation of a western visitation, yet as the words of a Bishop, whose zeal and devotion have been shown by his works, and who speaks from actual knowledge and observation, must have greatest weight, we will quote a portion of this interesting letter. The justice of the views first expressed, will appear evident to all, and the few facts related speak more powerfully than any words.

"I observe that the Spirit of Missions proposes a collection on Advent Sunday for the Domestic Committee. May I beg you to urge it upon the attention of all the Clergy and the whole body of the faithful? In my opinion it is a subject of immense importance. I am so incessantly occupied that I cannot arrange my thoughts, but I will state as they occur and as I have time a few facts and opinions of which you can make use.

I think at the last meeting of the Board of Missions it was recommended to the Domestic Committee to pay the Missionaries hereafter at the end of every quarter. I wish the Church would urge this and insist upon this as a matter of vast concern. I have proposed to the Domestic Committee to do it hereafter from 1st January even if they have to borrow thousands of dollars. A debt incurred, by paying the Missionaries punctually, what has been solemnly pledged to them in the name of the Church, would rouse the feelings, and zeal and generosity of Churchmen if any thing can do it.

I do not think that the interest of Churchmen in the broad subject of Missions has lessened, but it has of late been nearly absorbed by diocesan and foreign Missions, while we

in the west, in the midst of our labours—so important—so promising—are almost left to perish. This almost abandonment of the west has in a good measure arisen from ignorance, prejudice or calumny. The great body of the Missionaries are and have been sound divines and practical, pious and useful men. Of course, at times, some who were unworthy or could not succeed at the East have found their way to our new country; and the folly of a few has been visited upon all, while the vast majority, amidst unnumbered trials and privations, have persevered in laying a foundation which cannot be moved.

For two or three years past, the delay in making remittances to the Clergy has been most painful and injurious. The Rev. Mr. —, came to Wisconsin with a large family and a few hundred dollars. He purchased some land and paid for it in part, promising the other payments semi-annually as his Missionary salary was sent him. Month after month elapsed and no remittance arrived from New York. He must then either lose his land, which was becoming valuable, or borrow money to meet his payments at 12 per cent. His parish gave him but little, for they were building a Church, and he was too modest to complain. For a time he preached at three stations, one of which was fourteen miles off and the other eight from Jamesville, and to both of which he walked. He and his sister taught school, and he and his little boys at odd hours cultivated the land to some extent. By the strictest economy in his family (in which there has been much sickness) he has thus far saved his land—but it has been amidst anxiety and debt.

The Rev. Mr. — lately wrote me that he left the service of the Domestic Committee, because he could not receive his Missionary salary. I found Logansport in Indiana vacant, as it generally has been for years past. The Rev. Mr. — has been there for ten months without receiving one cent from the Domestic Committee. Having a family to support he readily embraced an opportunity to return to Ohio, where he would be relieved from his difficulties. And yet he was beloved by his parish, and they mourned his departure. One of our best and truest men, the Rev. Mr. — has a little parish at Michawaka. The members are warmly attached to him, but they are few in numbers and have a heavy debt on the Church hanging over them. Every thing around his little establishment was neat and respectable—while the garden and the chicken house have supplied him and his excellent wife (they have no children) with the greater part of their food—but the rent was to be paid quarterly, and he depended upon his Missionary salary and twelve months had elapsed the day I was with him—and for those twelve months he had not received one cent from New York. I said a few days since to the Rev. S. L. Johnson of Indianapolis that his Missionary salary would be reduced. He replied that he did not know how he could bear it—but added, on reflection, that he would give it up from this time provided all now due him was paid without delay. These are a few of the best cases, and do they not prove that the gifts of the Church, solemnly pledged, but delayed month after month to the mortification, anguish and distress of the Missionaries, produce as much evil as good? He who should set an example in all things and who is a representative of the Church—cannot pay his debts—violates his word—and suffers in every respect—because the Church forfeits her word to him!"

To this, the Bishop adds a word of encouragement. "Of our success and prosperity something can be said, of a most encouraging nature. Wisconsin, the youngest Diocese, exceeds in the number of her clergy and communicants twelve or fourteen other Dioceses. And Indiana with more than twenty Parishes, shows what can be done, with the blessing of God, in a country where thirteen years ago the Church was unknown."

The question then is, not whether the Church is to grow and extend in the West. It has been planted there, and neither the active hostility, nor the passive neglect of man may stop the work which is of God. The question is, whether the Church at large, and we especially in the East, are to have a share in this great and blessed work? If not, we must blot from our Prayer Book the 105th Hymn, that the concluding verse may no longer testify against us.

Saviour, we own this debt of love:
O shed Thy Spirit from above,
To move each Christian breast;
Till heralds shall Thy truth proclaim,
And temples rise to fix Thy name,
THROUGH ALL OUR DESERT WEST.

The following notice calls upon the Church to give an immediate answer to the question proposed in the beginning of this article.

Collection on Advent Sunday, for Domestic Missions.

To the Bishops, Clergy and Laity, of the Protestant Episcopal Church.

It will be remembered, that the Board of Missions, at its

Triennial Meeting, recommended a collection to be made on Advent Sunday last, in aid of Domestic Missions.

This was generally adopted, greatly to the relief of the missionaries. In some portions of the country, however, the collection was not made, because the season appointed had past before the notice thereof could be given. As usual during the past summer, but little has been received into the Treasury, and the missionaries remain unpaid.

In view of the many advantages to be derived from a systematic plan of contribution throughout the Churches, and especially of the great importance to the missionaries, that they should receive their arrears before the setting in of winter, the Domestic Committee respectfully request your attention to the subject; and ask that on Advent Sunday, the third of December next, or on some other day near that time, a collection or contribution may be made for this object, and as soon thereafter as practicable be remitted to the Treasurer of Domestic Missions.

In behalf of the Committee,
CHAS. H. HALSEY,
Sec. and Gen. Agent.

CLARK MISSION, DIOCESE OF MISSOURI.—We have already made our readers acquainted with this new and most interesting Missionary Institution. The following letter addressed to the Bishop of Missouri has been kindly sent us in the hope that "it may prove interesting to the friends of the Mission in the East."

The Bishop informs us that the school-house and dormitory (spoken of by Mr. Corbyn) are to be finished early in the next year. The cost will be \$1250. Of this sum \$600 are to be paid when the walls are up and the roof on, the remainder on the 1st of April next. The Bishop adds, "for the first payment I am ready, and for the second I must make ready." We sincerely hope that the perusal of the Rector's letter will induce some of our readers to help on this needful preparation.

CLARK MISSION, Marion County, Mo.
October 17th, 1848.

MY DEAR BISHOP:—

We were all very sorry that you could not be with us on the festival of St. Michael and All Angels. It was a day of so much expectation to us that we had in our simpleness supposed all others filled with the same anxiety. Indeed we are well assured that nothing but an urgent necessity kept you away. We began the day with the Holy Communion which was celebrated in the little Church in the village, at 6 o'clock in the morning. The day proved unpleasant and as the time fixed for the ceremony of laying the corner stone, drew on, it rained considerably. Towards evening, however, the rain ceased awhile and permitted us to proceed with our solemn service.

Owing to the rain there were but few present from town. To those few the Rector made an address of some fifteen minutes, upon the nature of our present undertaking and the manner how, and the means by which we would prosecute that undertaking.

The service commenced with the chanting of the 127th Psalm in the Psalter, "Nisi Dominus." Then followed the exhortation with appropriate prayers, a selection of Psalms and a lesson, then the laying of the stone, and the address, the chanting of the Te Deum, the concluding prayer for the congregation and for the whole Catholic Church, and the benediction.

Some drops of rain had fallen upon us before the conclusion of the service, but as Te Deum, arose in solemn chorus a most beautiful arch spanned the entire Eastern heavens. Was it not the bow of promise? As such our hearts hailed it, and so we are fain to believe that the blessed angels were commissioned to assist in our work. And now that the walls are rising over that foundation stone, we feel that we have indeed set our hands to a mighty work. For what is it that we are thus essaying to do? Either our doings are a most impious trifling, or they are such as the blessed Father himself will approve and bless. For it was with solemn calling upon GOD and in the Name of the ever blessed TRINITY, that we laid that corner stone, chanting the while, "Except the Lord build the house their labor is but lost that build it." Our profession was that we were founding an institution whose aim was the glory of GOD. An institution which should, in subordination to His holy Church, lend its aid in training up her sons in the nurture and admonition of the Lord. An institution from which, we would fain hope, shall go forth in future years many a holy priest and deacon to labor in the lonely wilderness in the midst of which it has been founded.

The building which we have thus begun is to be fifty feet by twenty, and is designed for the grammar school. Our hope is that by the time our boys are ready for the college course, the means may be obtained for the erection of the necessary buildings.

In the meantime our wants are, first the chapel. Next a building adjoining the one now going up, which shall serve for a refectory—class rooms, and additional chambers for boys.

This would enable us to increase our numbers to fifty boys. Five thousand dollars would build the chapel and the other building besides.

We have now thirteen boys in the family—about the same number of day scholars.

Our manner of dealing with these you already know. I very much wish we had two or even four candidates for Holy Orders,

who could, while pursuing their own studies in Divinity, assist in the labors of the school. We could take care of two very well. We can afford also an excellent opportunity to others who might choose to prepare themselves at their own cost to labor in the West. For seventy-five dollars a year, we could board them and give them an opportunity for study which is rare in the West. The library contains above 1700 volumes—many of them most rare and valuable, especially to students in divinity. Among them are fine copies of nearly all the Greek and Latin fathers. There are also splendid editions of many of the English Catholic Divines. The Rev. Mr. Comings has just completed the arrangement and the catalogue of the books, and we are beginning to see what we have, and to understand their great value.

The new building is going on rapidly, and we expect to see the walls up and the roof on before the winter comes.

The boys are all well—in fact I am daily more and more convinced that we have chosen the most healthy situation in Missouri.

Hoping that you will visit us soon,

I remain Rt. Rev. Father,

Your faithful and obedient son, in the Holy Church,
WM. B. CORBYN.

For the Banner of the Cross.

MR. EDITOR:—

The last number of "The Churchman" contains the following communication from the Agent of the "General Protestant Episcopal Sunday School Union."

I should be glad to see it in your "valuable" journal if agreeable to you to give it a place there. It may stimulate others to the same "labour of love" and good works, in behalf of an Institution of the Church, which needs, as it is most worthy to receive the liberal aid and patronage of Churchmen.

How different would be the condition of the Institutions of the Church; how full of life and activity those which are now languishing for want of steady and sufficient support; how greatly would their usefulness be increased, if we had among us more such practical men as he whose praiseworthy example is cited by the agent. Men who would show their love to the Church by works as well as by words: whose faith will not permit them to rest in useless profession, and will not evaporate in words of zeal, but will live and grow in works of charity.

I would earnestly commend the suggestions of the agent to the Laity as offering to them the means of benefitting the "Union" while they would contribute to the dissemination of sound principles throughout the Church. The Reverend Clergy will no doubt observe the hint of their South-Western Brother.

A LAYMAN.
J. S. McCall.

To the Editor of the Churchman.

REV. SIR:—A friend in the South-West, who has done the Church much good service, in a letter recently received, gives the following excellent suggestion; by giving currency to which you will confer a favor, and perhaps advance the objects proposed.

He writes: "I have received from you, and disposed of, quite a number of Libraries. Most of these have gone into private families, in some of which there were not more than two or three children. Why can you not induce the Parochial Clergy to exert themselves to effect what I have done, with but very little labor? When I receive those orders now, I shall have received from you at least a dozen Libraries. Why can there not be found one hundred out of our fifteen hundred Clergy, who will do likewise in the next year? If so, you would have to supply 1200 Libraries, at \$12,000."

The Library of one hundred volumes issued by the Union, is believed to be the cheapest library published in the country, taking into view the quantity of matter, and the style in which it is presented: with it the Union offers a list of Books of Instruction for Catechetical classes, Sunday Schools, and families which is unrivalled on the score of cheapness. Will not, then, even more than a hundred of our Clergy—laboring anxiously as they do for the good of the people of their charge—adopt the suggestion of our correspondent? And if the books are not wanted in such quantity within their own bounds, will they not raise something toward supplying the many destitute parishes and missionary stations of the great West, and South-West, which are continually sending in their appeals for aid—appeals to which we can make no suitable response, for the want of the necessary funds?

Contributions for these objects may be deposited with the Union, either to the credit of any particular diocese, parish or missionary station, or to the credit of the depositor to be drawn upon in Books, as occasions of bestowing may occur; or they may be left at the disposal of the Committee of the Institution, in full reliance that a good use can be immediately made of them.

I am, Sir, very respectfully,

Your obedient servant,

Depository, 20 John street,
New York, October 23, 1848.

D. DANA, JR.

MISSION TO CALIFORNIA.—We have received the following circular which has been addressed to the Clergy in the hope of securing their aid in providing means for this important work.

The Rev. Dr. Ver Mehr is a Graduate of the celebrated University of Leyden, and a scholar of extensive acquirements. He has, moreover, approved himself during his short ministry, a faithful and devoted servant of Christ. He is urged, by a zealous desire for the Missionary work, to go forth to this distant post. And ample is the field which spreads before him.

San Francisco is a rapidly growing city, and must, from its position and noble harbor, become a great place. In addition to its own increasing population, there are several thousand sailors, on board of Whalers alone, visiting this place every year. It is also a Naval station, and a Military post, with a numerous garrison, and no chaplain. And in this city there is now no place of worship of any kind. We leave the zealous Missionary to say the rest. The form of address is intended for each of the Clergy.

REVEREND AND DEAR BROTHER IN THE LORD:

A new territory has been added to these United States, and thus a new and wide field opened to the blessed influence of our branch of the Church of Christ. Upper California, with unparalleled climate, soil and native riches, draws hundreds of our countrymen. More than twelve thousand Americans are already there. It is estimated on reliable authority, that, next spring, many thousands will cross the Rocky Mountains, to seek a home in California. The town of San Francisco, increasing with unprecedented rapidity, and evidently destined to be a central point of American enterprise, has actually a population of more than two thousand Americans.

The importance of establishing a Mission at San Francisco, has been considered by the Domestic Committee of Missions. Having been appointed to that station, and leaving in December, I hope, with God's favour, to be in February next, on the field of labour to which I intend to devote my life.

The Mission at San Francisco seems, in more than one respect, to have a peculiar claim on the attention and co-operation of the American Churchmen. I abstain from mentioning the expenses of so distant a journey. I would only lay before my Reverend Brethren the importance of going there, with part, at least, of the funds necessary to build a Church, wherein to preach the Word, and to administer the Sacraments; to establish a School, wherein to assemble the children of the hardy pioneer. Not, that the people of San Francisco will be backward in doing their part; the appended note gives proof to the contrary. But, let the warm-hearted and generous Churchmen, enjoying the privileges of civilization, send them a token of brotherly love and communion. Let not the Missionary come with empty hands. Let him be encouraged in the arduous task before him. Let him bring to the shores of the Pacific, the visible proof, that the Churchmen on the borders of the Atlantic sympathize with their brethren in the common Faith.

Wherefore, Reverend and dear Brother in the Lord, I humbly request your co-operation in this work, by directing the attention of your congregation to it, by reading this letter, or, better yet, by preaching a sermon to impress them with the importance of the subject, and by receiving such contributions as your parishioners will give, as "free-will offering to the Lord," and forwarding the same to the Domestic Committee of Missions, at New York, to be appropriated to the purposes herein contemplated.

In the bonds of Christian love, your servant and Brother,
JOHN L. VER MEHR, Ph. D., L.L.D.,
Missionary to San Francisco, California.
Philadelphia, October 26, 1848.

The undersigned cheerfully commends the above to the favourable notice of his Brethren.

ALONZO POTTER,
Bishop of the Protestant Episcopal Church in Pennsylvania.

The undersigned, residents of, or about removing to California, fully aware of the importance of establishing the Church in San Francisco, will contribute towards the erection of a Church there; and hope that the call upon the members of the Church, made by the Rev. Dr. Ver Mehr, who has our entire confidence and warm support, may be abundantly responded to.

B. RILEY, Brig. General U. Army,
ALEX. V. FRASER, Capt. U. S. R. S.
G. C. WESTCOTT, Bvt. Capt. U. S. Army,
J. W. REVERE, Lieut. U. S. Navy,
GEO. A. WARD,
FRANK WARD,
JNO. G. CHRISTIE,
RODMAN M. PRICE, Purser U. S. Navy.

The following communication from a correspondent whose contributions too much resemble "angels' visits," will interest our City Readers at least. Though the comparison is somewhat odious, it is striking, and may serve as a warning to our citizens to do their part, so that the only points of resemblance between Babylon and Philadelphia may be in the streets "directly crossing each other at right angles."

For the Banner of the Cross.

Babylon and Philadelphia.

MR. EDITOR,

Some of your readers may have never read, and others may have forgotten, the following curious passage in *Prideaux's Connexions*; which I copy from the second American, from the twentieth London edition, (Baltimore, W. and J. Neal, 1833,) vol. 1. p. 120. The learned Dr. Humphrey Prideaux, Dean of Norwich, was born May 3, 1648. His principal work, the *Connexion of the History of the Old and New Testaments*, was begun in the year 1709, and finished in 1717.

After a minute description of ancient Babylon, and stating that "the whole number of the streets were fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five the other, directly crossing each other at right angles;" he adds, in a note,—

"Much, according to this model, hath William Penn the quaker laid out the ground for his city of Philadelphia, in Pennsylvania; and were it all built according to that design, it

would be the fairest and best city in all America, and not much behind any other in the whole world. For it lieth between two navigable rivers, at the distance of two miles from their confluence, and consists of thirty streets, ten of which being drawn from river to river are two miles long, and the twenty others being drawn across the said ten, and cutting them at right angles, are a mile long. In the midst of the whole is left a square of ten acres, and in the middle of the four quarters of the town, into which it is equally divided, is a square of five acres; which void places are designed for the building churches, schools, and other public buildings, and also to serve for the inhabitants to walk, and other ways divert themselves in them, in the same manner as Moorfields do in London. Above two thousand houses are in this place already built, and when it shall be wholly built according to the plan above mentioned, it will be the glory of all that part of the world; and if the country round it comes to be thoroughly inhabited, the great convenience of its situation for trade, by reason of the two navigable rivers on which it stands, and the great river Delaware, into which both fall within two miles of it, will soon draw people enough thither, not only to finish the scheme, which hath been laid out by its first founder, but also to enlarge it by such additions on each side, as to make its breadth answer its length: and then, barring the walls and greatness of Babylon, it will imitate it in all things else, and in the convenience of its situation far exceed it. But this is to be understood as a comparing of a small thing with a great. For though Philadelphia were built and inhabited to the utmost I have mentioned, that is, to the full extent of two miles in breadth as well as in length, yet fifty-six of such cities might stand within those walls that encompassed Babylon."

It would appear from this, that the "Dean of Norwich," no less than "William Penn the quaker," had large ideas of the future greatness of Philadelphia; yet how little could either of them have seriously anticipated what the next hundred years were actually to bring forth!

Yours, &c.,

Rev. J. Coleman D.D.

Episcopal Acts in Pennsylvania.

We understand that during his late visitation in central Pennsylvania the Bishop of the diocese officiated in the following counties, viz. Schuylkill, Columbia, Northumberland, Union, Lycoming, Centre, Clearfield, Huntington and Mifflin.

In Schuylkill county he officiated at Minersville, preaching, confirming thirteen persons, and consecrating the church edifice; also at Schuylkill Haven preaching and confirming four persons—also at Pottsville addressing the congregation of Trinity church after a sermon by the Rector.

In Columbia county he officiated at St. Paul's church, Bloomsbury, preaching once; at Christ church Danville preaching and confirming four persons; and in Derry township where he preached and consecrated St. James church.

In Northumberland county, he officiated at St. Matthew's church, Sunbury, preaching and confirming six persons; and at Milton where there is no organised congregation by preaching once.

In Union county, he officiated by preaching at Lewisburg, where as also at Milton services are occasionally given by the Rev. Wm. Morris.

In Lycoming county, he officiated at Muncy, preaching before the convocation of Northern Pennsylvania, administering the communion, addressing the congregation of St. James on two other occasions and attending the private meetings of the convocation; also at Williamport preaching and confirming three persons.

In Centre county, he officiated at Bellefont, preaching twice, addressing the children, and confirming seven in public and one in private; also at Phillipsburg preaching once and confirming one person.

In Chesterfield county, he officiated at Morrisdale, preaching and confirming three persons; at Clearfield reading service, preaching once; and at Curwensville reading service and preaching once.

In Huntington county, he officiated at the Borough of Huntington by preaching twice, reading service once and confirming two persons.

In Mifflin county, he officiated at Leek's Mill by preaching and consecrating the Church building which has been erected there by the liberality of the Messrs. Leeks; and at Lewis-town, where he preached twice, confirming two persons, and catechised and addressed the children.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday the 7th of November,—

Mr. Wm. White Montgomery applied to be recommended for admission as a candidate for Holy Orders. His application according to rule, lies over for action at the next stated meeting.

Testimonials were signed on behalf of Mr. Wm. B. Musgrave, applying to be recommended for admission to the Holy Order of Deacons.

M. A. DE WOLFE HOWE, Secretary.

Philadelphia, Nov. 6th, 1848.

CHURCH OF ST. JAMES THE LESS. The hour of afternoon service in this Church, on Sundays, is 3½ o'clock. The morning service commences at 10½, as stated in the last Banner.

ACKNOWLEDGMENT.—"For the Floating Chapel," from a Sailor's daughter, \$250. P

Foreign Intelligence.

Our readers will observe, says the English Churchman, with pleasure, that the University of Cambridge—as much to her own honour as to his—has elected Dr. MILL, the most able and sound divine of the day, to the Regius Professorship of Hebrew, in the room of Dr. LEE.

The (London) Guardian says: Cases of Asiatic cholera still continue to occur in the metropolis and its vicinity; and we regret to say that the registrar's return, made up to Saturday last, shows a considerable increase of the disease since last week. Few of the cases, however, are free from a shade of doubt; and we trust that appearances warrant us in believing that, even now, we may be spared any serious visitation of the epidemic.

At a meeting at Bognor (Diocese of Chichester) in aid of the Society for the propagation of the Gospel in foreign parts, the second resolution was proposed, says the English Churchman, "by an American clergyman, the Rev. J. C. Richmond." The same authority informs us that Mr. Richmond made "an eloquent and instructive speech."

Although not strictly a matter of ecclesiastical intelligence, we feel bound to give the following letter, from the same paper. The great Sea Serpent is no longer a fable, a mere "Yankee Notion!" It is now a serpentine reality; it has been seen by English eyes! Let no one doubt it! At least such is the inference to be drawn from the following declaration of the Guardian:

"Our readers no doubt have often heard the story of the 'Great Sea Serpent,' and participated in the general desire that Brother Jonathan should have full credit for the fable, for such it was believed to be. The existence of this monster, however, has now met with a corroboration that must not be subjected to doubt."

The question now to be settled between the two nations, and we hope it will be done peacefully, is, to which belongs the right of discovery. The serpent, we must own, seemed disposed to put himself under the protection of the British flag, that is the only way of accounting for his coming "so close under the lee quarter" of a British ship of war. He never so honored the American service! He only exhibited himself to landsmen or crews of fishing vessels and merchantmen! It is time some of them made oath that they saw such a snake, but their eyes and their glasses were not so well trained as those of the Navy. Leaving the great question of Discovery to be settled by wiser heads, we give the "corroboration that must not be subjected to doubt."

THE GREAT SEA SERPENT.—This following report has been forwarded to the Admiralty by Captain M'Quhæ:—

"Her Majesty's Ship Dædalus, Hamoaze, Oct. 11.

"SIR,—In reply to your letter of this day's date, requiring information as to the truth of a statement published in the Globe newspaper, of a sea serpent of extraordinary dimensions having been seen from Her Majesty's ship, Dædalus, under my command, on her passage from the East Indies, I have the honour to acquaint you, for the information of my Lords Commissioners of the Admiralty, that at five o'clock, p. m. on the 6th of August last, in latitude 21 deg. 44 min. S., and longitude 9 deg. 22 min. N., the weather dark and cloudy, the wind from the N.W., with a long ocean swell from the S.W., the ship on the port tack heading N.E. by N., something very unusual was seen by Mr. Sartoris, midshipman, rapidly approaching the ship from before the beam. The circumstance was immediately reported by him to the officer of the watch, Lieutenant Edgar Drummond, with whom and Mr. William Barrett, the master, I was at the time walking the quarter deck. The ship's company were at supper.

"On our attention being called to the object, it was discovered to be an enormous serpent, with head and shoulders kept about four feet constantly above the surface of the sea, and as nearly as we could approximate by comparing it with the length of what our maintopsail yard would show in the water, there was at the very least sixty feet of the animal *a fleur d'eau*, no portion of which was, to our perception, used in propelling it through the water, either by vertical or horizontal undulation. It passed rapidly, but so close under our lee quarter, that had it been a man of my acquaintance I should have easily recognised his features with the naked eye; and it did not, either in approaching the ship or after it had passed our wake, deviate in the slightest degree from its course to the S.W., which it held on at the pace of from twelve to fifteen miles an hour, apparently on some determined purpose.

"The diameter of the serpent was about fifteen or sixteen inches behind the head, which was, without doubt, that of a snake, and never, during the twenty minutes that it continued in sight of our glasses, once below the surface of the water; its colour a dark brown, with yellowish white about the throat. It had no fins, but something like the mane of a horse, or rather a bunch of a seaweed, washed about his back. It was seen by the quartermaster, the boatswain's mate, and the man at the wheel, in addition to myself and officers above-mentioned.

"I am having a drawing of the serpent, made from a sketch taken immediately after it was seen, which I hope to have ready for transmission to my Lords Commissioners of the Admiralty by to-morrow's post.

"I have, &c.,

"PETER M'QUHÆ, Captain.

"To Admiral Sir W. H. Gage, G.C.H., Devonport."

THE BISHOP WHITE PARISH LIBRARY ASSOCIATION.—We desire to give all the prominence, in our power, to the following communication from an esteemed correspondent. If we supposed any thing could be said by us, which might add to the force of this strong appeal; we would rejoice to say it. We subscribe heartily to the powerful arguments herein expressed. They are dictated by that Charity which "rejoiceth in the truth." There is not a shade of exaggeration, not a word but those of "truth and soberness" in the statements of the good already accomplished, and which may still be done, by the Association. *We speak that we do know and testify that we have seen.* We know many cases of Missionaries who have thus been supplied with needful help for their glorious work. We have seen the benefits resulting, and heard the expressions of joy excited by the unhopd for possession of fifty volumes of Standard Church Theology on the part of those who could never have bought these treasures for themselves. What can a Missionary, far away from Libraries and other resources of the kind, do without books in this Age? The very character and reputation of the Ministry are concerned in the successful operation of this Charity. The Works which are thus distributed, we speak from our own observation, are most judiciously selected. The money given all goes straight to the desired object, and is, we know, most carefully and economically expended. Our readers must not suppose, from what our correspondent says, that any donation under \$50 will not be most gratefully accepted. We assure them that, while this is a case demanding the largest possible gifts, the smallest favors will be thankfully received. The widow's mite will not be despised.

MR. EDITOR,

I am certain that the majority of the members of the Episcopal Church in this city and Diocese are not aware of the existence of the BISHOP WHITE PARISH LIBRARY ASSOCIATION, which was instituted about eight years ago. It was formed, with the sanction of the Bishop, with the design of furnishing every Missionary, in Pennsylvania, with the standard works of the ablest writers and soundest divines in our Church. The list of books was furnished by the Bishop, and none are added without the approbation of the Bishop of the Diocese. The ladies do not pretend to be sound theologians; they merely wish, in their subordinate capacity, to be co-workers in disseminating the truth, and preventing those errors, which proceed from ignorance, from creeping into their beloved Church. They have no agents, but perform all the manual labour themselves. By economical and judicious management, they procure the books at a very low rate. I understand the liberal patronage of a few female members of the Church has enabled them to carry on their operations, and to supply fifty-three Missionaries with small libraries, many of them containing 50 volumes. So urgent were the requests from several Bishops and entreaties from Missionaries from distant States, that they could not confine their exertions to their own State. At this time, three Missionaries are applying for libraries: the managers will be compelled sorrowfully to refuse their solicitations as their treasury is empty! Will not three enlightened, kind-hearted, wealthy, Episcopalians give donations for this purpose? Are there not three members in all the Churches, in Pennsylvania, who will each spare fifty dollars to spread the knowledge of the truth, to enlighten the minds and gladden the hearts of our destitute famishing Missionaries, and to encourage the ladies in their well-conducted charitable work? Three laudable objects can be accomplished by sparing fifty dollars from their superfluities: they will experience no inconvenience from this small deduction from their revenue, and it will be a source of lasting gratification to them, especially if they should hear of the efficient ministrations of those Missionaries, to whom they had furnished the means of instruction. The libraries remain at the Missionary stations, so that many successive pastors may be benefitted, for years, to come, by the perusal of these books; and being established in a sound faith, will not be driven about by fluctuating opinions, or induced to acquiesce in the introduction of distracting innovations into the Church. The money which is worse than wasted, in purchasing demoralizing ephemeral trash would procure many libraries of the Standard Works of the soundest Old English Divines who have enlightened our Church with their learning, and ornamented it with their piety. Our Missionaries, who are destitute of the common necessities of life, cannot afford to purchase a single volume! And many of them dwell in desert wilds, where they cannot have access to a single book! Episcopalians who acknowledge the necessity of having a learned and well instructed ministry should consider it as an imperative duty, to supply them with the requisite means of instruction. Let them, in imagination, exchange situations with them, and they will perceive that the almost obsolete golden rule of doing to others (even Missionaries!) as we would wish them to do to us, exactly applies to the present case. Those who would be satisfied with the unauthorized ministrations of the unlearned and ignorant, cannot pretend to be Episcopalians. Will the literary epicure who enjoys the variety of a well selected library, refuse to furnish the destitute Missionary with a few volumes to refresh his spirits after the toils and labours of the day? If the starving Missionary endure cold and hunger, without repining, if he be famished at his scanty board, let him, at least, feast at his desk, in his study, where he can enjoy a temporary forgetfulness of the privations he is condemned to suffer from the want of consideration, and consequent want of sympathy of nominal Christians, "who live at home at ease." They feel and express more gratitude for a supply of books, than for any provision that is made for their corporeal necessities. Even reading the Daily Newspapers should stir us up to spread

Gospel truth far and wide, in order to counteract the blind and pernicious activity of those who are propagating the grossest idolatry, superstition, and fanaticism, which are spreading, like wild-fire, with fearful rapidity, over the length and breadth of the land, and rushing on in overwhelming torrents, which will soon be irresistible, if no barriers are raised to arrest them in their devastating course! Every enlightened Christian should contribute his or her quota in extending the means of knowledge to the ignorant. Our Saviour has established the order of the ministry in his Church, and his sincere disciples will do all they can to strengthen their hands, and encourage them in their work. Every Diocese should support a Parish Library Association. Now there is but one in the Episcopal Church in the United States! And that one is languishing for want of funds! Who will generously come forward to rescue, sustain, and invigorate it; and to cheer the desponding spirit of the disheartened managers? That thou doest, do quickly. Will not every Episcopal minister immediately urge its claims to the patronage and fostering care of the members of his congregation, and enumerate it among laudable objects in his appropriation of the Church collections? As the managers have made such exertions to send libraries to other States, will not some members of the Church in the Dioceses to which they have been sent, send them a few contributions to enable them to benefit others? No one will ever regret giving a donation to this unexceptionable charity; many, when it is too late, may regard it as a *sin of omission*, who knew *how* and *when* to do good, and did it not! I have lately met several of the managers, and heard them discoursing in such melancholy accents, and with such dejected countenances, upon the approaching dissolution of this society, that I could no longer refrain from making this appeal in their behalf, and hope my poor attempt may be successful.

Donations will be received by any of the managers, or by the Editor of the Banner of the Cross.

MR. BOLMAR'S SCHOOL AT WESTCHESTER. We have been requested to call the attention of our readers to the advertisement of this School. It enjoys the advantage of a good situation, large and commodious buildings, with safe and extensive grounds. Although we cannot speak from our own knowledge, we have always heard that the discipline and instruction of this School are of a high order. These are matters, however, in which parents must take no second hand authority, but see and observe for themselves.

In copying the following brief and just tribute to the memory of one, lately numbered with the faithful departed, we cannot forbear adding a word. It was for many years our privilege to enjoy the hospitalities of the "Farm House" wherein the humblest Minister of Christ ever found a glad welcome. Many, who have shared this pleasure, will mourn the loss of her, whose intelligence enlivened the home, which her christian graces adorned. They will join with us in attesting the justice of the following Memorial, admirable for its truth as well as for its pointed brevity.

Obituary.

MR. EDITOR,

In the Churchman of the 21st of October, was announced the death of Mrs. HANNAH RATTOONE. Suffer one who knew her well to add a few words to that notice.

Mrs. Rattoone was the daughter of the late Dr. Beach, for many years an assistant minister of Trinity Church, New York. Dr. Beach resigned his charge some years before his death, and retired to his farm near New Brunswick, where he spent the remainder of his days. Mrs. R. resided with her father till the period of his death, and since that time continued to occupy the paternal mansion. To those who knew Mrs. Rattoone, it need not be said that her house was the seat of hospitality and kindness. Mrs. R.'s acquaintance was extensive; and seldom was it that her house was free from visitors, who loved to enjoy her society. Mrs. Rattoone was a lady—a Christian lady, and a Christian lady of the old school. What higher eulogium could be passed upon her! As long as memory retains her seat, will the writer of this remember the many pleasant hours he has spent at "Farm House," and never can he look back upon them, but with regret that she who was the mistress of that house has left us to return no more.

C.

The following notice, intertwining in a graceful wreath the memory of two departed Church women united by the hand of death, we received in "the Missionary" after the above was in type.

MRS. RATTOONE AND MRS. BAYARD.—The Missionary mourns the departure, within the last month, of two mothers in our Israel; widows of reverend Clergymen, and venerable for age and piety. Mrs. Rattoone, was the daughter of the Reverend Dr. Beach, long connected with Trinity Church, New York, and the widow of the Reverend Mr. Rattoone, formerly a Professor in Columbia College, New York. She died, as did her venerable father, at the family seat, near New Brunswick; having reached the Psalmist's period, when life becomes labour and sorrow. She was a most exemplary woman, of fine intelligence, and cultivated taste; and a Christian, such as is moulded only in the Church. A home of ancient hospitality and pious cheerfulness is darkened by her death.

Mrs. Bayard was the daughter of Col. Jonathan Rhea, of Trenton, and the widow of the late excellent Dr. Bayard, Rector of St. Clement's Church, New York, and formerly of Trinity Church, Newark. She was a woman of sterling worth, adorning, in all things, the doctrine of God our Saviour. Her latter days were consoled by the presence and attentions of her

affectionate children; and she died in the cheerful hope of a blessed resurrection.

In the departure of women such as these, the Church, albeit "natural tears" are shed, rejoices in her sorrow, as she recounts the treasured stores, she thus lays up in heaven. Their beautiful example is a legacy to their survivors, far more precious than rubies. The fragrance of their beloved memory will linger about our path, to console, to purify, and to cheer.

New Publications.

The Women of the Bible:

Delineated in a Series of Sketches of Prominent Females. Mentioned in Holy Scripture. By Clergymen of the United States. Illustrated by eighteen characteristic Steel Engravings. Edited by JONATHAN M. WAINWRIGHT, D. D. One beautifully printed Imperial 8vo. Volume, handsomely bound. Price seven dollars.

D. Appleton & Co., New York, and Mr. George Appleton corner of Chesnut and Seventh Street, Philadelphia, have published this work as one, among others, "appropriately adapted for Christmas and New Year's Presents, &c."

The binding and printing of the work are exceedingly rich and beautiful, and do credit to those who have shown such evidence of taste and skill. The copy, of which we speak, was bound by Mr. J. F. Altemus, No. 44 North Fourth Street, Philadelphia.

But although the Binder and Printer have well performed their parts, the Engraver has done still more to lend attraction to this volume of beauty. The engravings are not only finely executed, but the designs are most appropriate, and picture forms and faces which might well have belonged to the holy women of old. The Publishers, however, not satisfied with these powerful aids, have invoked the still greater influence of mind, and learning, and eloquence, to set off all the other beauties of the work, under the direction of an Editor, distinguished for his taste and accomplishments, as well as for his scholarship.

To show how many gifted minds have lent their united powers to make this Book attractive, we append a list of the SUBJECTS AND AUTHORS.

- I. Hagar. By the Rev. Dr. Sprague. II. Rebekah. Rev. Dr. Cook. III. Rachel. Rt. Rev. Bishop Burgess. IV. Wife of Potiphar. By Rev. Dr. Muhlenberg. V. Pharaoh's Daughter. Rt. Rev. Bp. Doane. VI. Deborah. Rev. Dr. Cheever. VII. Jephthah's Daughter. Rev. Dr. De Witt. VIII. Delilah. Rev. Dr. Wainwright. IX. Ruth. Rev. Dr. Higbee. X. Hannah. Rev. Dr. Vermilye. XI. Abigail. Rev. Dr. Vinton. XII. Queen of Sheba. Rt. Rev. Bp. McIlvaine. XIII. Jezebel. Rev. Dr. Potts. XIV. Athaliah. Rev. Dr. Coit. XV. Esther. Rev. Dr. Atkinson. XVI. Sara. Wife of Tobias. Rev. Dr. Higbee. XVII. Judith. Rev. Dr. Kipp. XVIII. The Mother in Maccabees. Rev. Dr. Wainwright.

CHILDRENS BOOKS. We have received from Mr. George S. Appleton, some beautiful children's books. Among them a series called "UNCLE JOHN'S FANCY PICTURE BOOKS." These are "put up in a new and unique style," and we should think, would be most attractive books for children.

In addition to these, we have LITTLE ANNIE'S FIRST BOOK, in words of three letters, by her Mother, illustrated with seventy designs. MAMMA'S BIBLE STORIES, for her little boys and girls. From the eighth London edition. And WATTS' DIVINE AND MORAL SONGS, an exceedingly well printed Book. It is important that children's tastes should be improved in this, as in other respects, and publishers deserve encouragement in the good work of bringing out books in a style so well calculated to have this effect. This much we can safely say of the works enumerated above. The character of their contents we must leave for those to determine who have more time to examine them.

THE NEW YORK ECCLESIOLOGIST, published by the New York Ecclesiological Society. No. 1, October, 1848.

"Tabernacula Tua quam dilecti."

New York, H. M. Onderdonk, 161 Fulton street.

This is the first original Periodical of the kind, ever published in this country. As far as we are able to judge, from the partial examination we have been able to give it, this first number does great credit to the Society.

We are particularly pleased with an able article on Reality in Church Architecture, by Mr. Frank Wills, Architect of New York. The criticisms also upon various churches, seem to come from one who understands his subject well. They are not, and this is great praise, written in a captious spirit. There is a great deal of useful information conveyed in this number, and when they consider how necessary such knowledge has now become, we trust the members of the Church will gladly contribute \$2 a year to encourage those who have engaged in this good work. We give a list of articles that our readers may see the important subjects treated of in this Publication.

Address; Cheap Churches; Reality in Church Architecture;

New York Ecclesiological Society; Ecclesiological, late Cambridge Camden Society; Oxford Architectural Society; Exeter Diocesan Architectural Society; Review—History of Trinity Church, N. Y.; Church Notes: New Churches; Eagle Lecture, Church of the Advent, Boston; A Hint on Modern Church Architecture; Glossary; Notices.

The New York Ecclesiological is published every two months, in numbers containing two sheets each, or thirty-two pages. The subscription is Two Dollars per annum, to be paid in advance, to Mr. Wm. A. M'Vicar (Treasurer of the New York Ecclesiological Society), 8 Columbia College, New York.

Communications addressed to the Editors may be sent through Mr. H. M. Onderdonk, Publisher, 161 Fulton street, New York.

THE COMBATANTS, AN ALLEGORY, by the Rev. Edward Munro, Author of THE DARK RIVER. From the London Edition with engravings executed by B. F. Childs, from original designs by Darley. New York: GEN. PRO. EPIS. S. S. UNION; Daniel Dana, Jr. Agent, 20 John street.

The previous work of this Author is a strong recommendation of this new and beautiful little Book just published by the Church S. S. Union. These Allegorical stories, in the hands of the able writers who have undertaken them, have become exceedingly popular. "The Combatants" will not be found less interesting than those which have preceded it. The manner in which the Book is published, does great credit to "the S. S. Union" and adds much to the attraction of the work. It is for sale at Mr. R. S. H. George's Book store, 16, South Seventh street.

We have also received THE JOURNAL OF THE CONVENTION OF WESTERN NEW YORK AND MISSISSIPPI. We have also received from the Publishers, Messrs. Lindsay and Blackiston, THE MEMOIR OF MISS MARGARET MERCER, by CASPAR MORRIS, M. D. Second Edition, with additions. The first edition of this work was duly noticed in the Banner. The demand for a second edition shows that the first has been favorably received. Much additional matter has been added relating to the life and character of the subject of this "Memoir."

SLANDER REFUTED.—It will be remembered by some of our readers at least, that we published in the Banner of April 15th, an article to which we gave the title of "A REPROACH AGAINST OUR ARMY." We called upon those who knew the facts to refute the gross slander against American soldiers. It seems that this story has been circulating in the secular prints, and the following authorized contradiction has been sent to us, by a friend. We are glad that it goes forth in our columns, when it cannot be supposed to have in view party or political purposes. In order that those of our readers who forget the circumstance may have the case before them, the following is a part of the article containing the slander, copied from THE CATHOLIC HERALD of April 6th, in which paper it is used as an argument against the distribution of the Bible!

PROTESTANT BIBLE DISTRIBUTION.—It is well known that Protestants showed great zeal in supplying every soldier destined for the Mexican war with a copy of the Bible. The following fact, related in the Pittsburg Christian Advocate, tells what use was made of these Bibles.

"Among the horrible perversions of all that is good, may be classed the destruction of Bibles furnished by the benevolence of the American Bible Society to our army in Mexico. The officers of that society have it in a form that gives less room to doubt than could have been wished, that a large portion of the Bibles furnished to the army under General Taylor was torn up and used for wadding during the battle of Buena Vista. It is also said that one of the general officers on that field profanely exclaimed, on seeing the destruction of Bibles, 'My God, how the gospel spreads in Mexico.'"

The last "Freeman's Journal and Catholic Register," of New York, gives us a still more personal concern in the matter by telling the story as a good JOKE (!) perpetrated by "Pat," which we suppose is a contraction for "Pater Jecorum," as he has to father all the fatherless jokes in the world! The following may be thought very witty by the readers of the Freeman's Journal, it may seem a very jocose way of disposing of "Protestant Bibles," but our readers we are sure will be shocked with the awful profanity which speaks in the following.

"PAT'S WAY OF SPREADING THE PROTESTANT BIBLE IN MEXICO.—We see in one of the papers that large quantities of the Protestant Bibles were sent to Mexico by the American Bible Society; and that the troops accepted them very cheerfully—and tore them up for wadding their cartridges! When it came to firing, some of the waggy sort called it the diffusion of Protestant Principles."—Freeman's Journal, Nov. 4th.

And now for the credit of generals and soldiers, of whatever nation, arrayed under the American flag, we are happy to publish this refutation of the slander:

Schuylkill 8th, below Spruce St., Oct. 31, 1848.

DEAR SIR:—Some of the secular prints have published a statement that at the battle of Buena Vista, "General Taylor ordered his troops to use their Bibles for cartridges and wad-

dings," and when a "regiment of our troops" refused or hesitated, he exclaimed, with an oath, "Now show, you fools, how you can spread the Gospel in Mexico!" As slander is not always readily refuted, even if there be no foundation for the same, I send for insertion in the Banner a letter from Major Ramsay, U. S. A., who had charge of all the ordnance on the field of Buena Vista, which at once proves the falsity of the charge of the use of Bibles; also a copy of a letter from Major Chilton, U. S. A., an aid of General Taylor's in the same battle.

I am, very respectfully, yours,

A. D. CHALONER,

Late Assist. Surgeon, Voltigeur Regt.

Rev. Fred. Ogilby, Editor Banner of the Cross.

Frankford Arsenal, Oct. 27, 1848.

DEAR SIR:—Your note of the 25th inst., enclosing, at his instance, a letter addressed to you by "A. D. Chaloner, late assistant Surgeon, U. S. Voltigeurs," together with an article taken from a Philadelphia paper, accusing General Taylor, on "irrefragable evidence," of using "several hundred Bibles for cartridges and wadding," at the Battle of Buena Vista, reached me last night.

In reply, I have no hesitation in stating for the information of Dr. Chaloner, and for all whom it may concern, that the article in question is wholly unfounded in truth.

Indeed, the fabrication strikes me as too supremely ridiculous to be worthy of grave refutation. Having at hand the reference, I find that at the time of the battle of Buena Vista, we had in depot at Monterey, 783,557 cartridges for small arms, fabricated at the U. S. arsenals; and 181,000 musket cartridges captured from the enemy, by the capitulation of Monterey, having previously sent to the rear, (Camargo) as superfluous, 216,000 Mexican cartridges for small arms.

At Saltillo, within a few miles of the field of Buena Vista, we had all of the ammunition of the army of Major General Wool, which he had brought with him from the United States via Montelova and Parras; together with the greater part of that carried forward by, and subsequently furnished to Major General Worth, who made the advance on and took possession of that city. The quantity of ammunition available at Saltillo must have exceeded that in depot at Monterey. By order of Gen. Wool, I made, as Chief of the Ordnance, an inspection of the Ordnance Stores at Saltillo, in May last, and found the supply so great as to occasion some embarrassment as to its removal to the United States. As no accession of ammunition was made subsequent to the battle of Buena Vista, it will be seen that General Taylor did not at the time of the battle stand in need of Bibles "for cartridges and wadding."

As to the Bibles, I remember that at Monterey, Dr. Steinecke, our medical Director, took a commendable interest in distributing to the inhabitants a Spanish edition, which he had brought with him from the United States. I have no knowledge of Bibles having been furnished the army, further than that they were always to be found in our Hospitals.

I return you herewith the letter of Dr. Chaloner.

I am, dear sir, very truly, yours,

GEO. D. RAMSAY,

Brevet Major U. S. A.

Maj. G. Crossman, U. S. A., Phila.

Carlisle, Pa., Oct. 26, 1848.

SIR:—I received your letter, enclosing newspaper slip, charging General Taylor with cursing men at Buena Vista for not using Bibles for cartridges. The most complete contradiction to the charge consists in its absurdity. Manufactured cartridges were always to be procured in abundance. I doubt whether there was a Bible on the field, and if there even had been, the men had not time during the engagement to make waddings.

Respectfully, your obedient servant,

R. H. CHILTON,

Major, U. S. Army.

Dr. Chaloner, Phila., Pa.

Diocesan Intelligence.

Western New York.—CONFIRMATION.—On Sunday Oct. 29th, Bishop DeLancey preached for the congregation in St. John's Church, Vienna, in the Methodist Chapel in that village, both morning and afternoon, and confirmed four persons at the morning service.

Prayers and the confirmation preface were read by the Rev. Eli Wheeler the Missionary of the station.—Large congregations attended the services.

NEW CANDIDATES FOR ORDERS.—On the 12th of October Mr. Edmund Roberts, a candidate for orders from the Diocese of Delaware, was received into this Diocese.

On the 25th, Mr. Oran Reed Howard, and Mr. Joseph Morrison Clark were, on recommendation of the Standing Committee admitted candidates for orders in this Diocese.

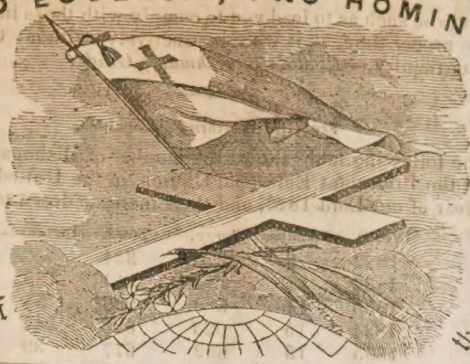
These we understand make our present list of candidates for orders twenty-six, among whom are one who had been a Lutheran clergyman, one who had been a Methodist clergyman, two who had been Presbyterian clergymen, and ten who had been brought up in early life among our brethren of the surrounding denominations.—Gospel Messenger.

CLERICAL CHANGES.—The Rev. Owen P. Thackara has been received into the diocese of Maryland by Letters Dimissory from the Rt. Rev. the Bishop of Rhode Island. Mr. Thackara has received and accepted an invitation to take charge of the parish of the Holy Trinity, Prince George county.—P. O. Good Luck.

The Rev. E. Wheeler having removed to Vienna, Ontario county, Western New York, requests his letters and papers to be directed to Phelps post office.

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 18, 1848.

[Vol. X.—No. 46.—Whole No. 516.]

For the Banner of the Cross.

The Future Church.

BY REV. EDWARD C. JONES.

"And there shall be one Fold under one Shepherd," "that they all may be One."

Saviour! ere death had bid thy heart-strings sever,
Thine intercession for the Church began,
And that calm, earnest, straining, subsiding never,
Till one in Faith, the brotherhood of man
Bow at a Shrine, where Peace, that gentle Spirit,
Sways her mild sceptre o'er each yielding breast,
And truths, which carnal minds would disinherit,
Are hailed, and clung to, as the Ark of Rest.

Master! speed on the day, for faint with watching,
Thy children weep, as Discord loads the gale,
If mid the gloom, their eye one beam is catching,
How would they all, that sure precursor hail,
That double Day-Spring, in its faintest gushing,
Would bid the Hydra, Sect, abashed recoil,
And to the ensign of Emmanuel rushing,
A World would shout, "as they who take the spoil."

Oh, era most sublime, when at the Cross,
(True central point of Love, and Joy divine,)
Mankind unite to quite consume the dross,
And the pure gold, no longer dim, refine.
Then, Jesus come, the waving harvest gather,
Then garner in thy trophies far and wide,
And mid angelic plaudits, to thy Father
Present the Church, Thy blood-bought, spotless Bride.

Selections.

From the Irish Ecclesiastical Journal.

The Jews in England.*

The history of the Jews has been well described as rich in the memories of the past, and the anticipations of the future. During the nineteen centuries which intervened between the call of Abraham and the birth of the Messiah, all other history is insignificant when compared with that which records the fortunes of that wondrous race, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came."—Rom. x. 4, 5. Ever since, solitary amongst the nations, a by-word and an astonishment, has outcast Israel remained from age to age—a standing monument of the severity of that God whose peculiar goodness it once so abundantly experienced. Nor is the interest less absorbing which invests the future prospects of the Jewish family, "when they shall be as though God had not cast them off;" when the glory of their restoration shall far transcend their first estate, "in that day that the Lord shall set His hand again the second time to recover the remnant of His people that shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Is. xi. 11, 12.

Of the date or occasion of the Jews' first settlement in England, we have no recorded information. The earliest mention that we find made of them, in any document connected with English history, is in the Canons of Ecbright, Archbishop of York, which contains an ordinance that "no Christian shall Judaize, or presume to eat with a Jew." These Canons were issued in the year 750, and are evidence that, at this period, Jews were already resident in England.

Ingulphus, in his history of Croyland Abbey, relates that in the year 833, Whitglaif, King of the Mercians, having been defeated by Egbert, took refuge in that abbey; and in return for the protection and assistance rendered him by the abbot and monks on the occasion, granted a charter confirming to them all lands, tenements, and possessions, and all other gifts, which had at any time been bestowed upon them by his predecessors, or their nobles, or by any other faithful Christians, or by Jews. This charter, noticing Jewish benefactors of the abbey, is proof that, previous to the date of it, Jews were established in England. But the circumstance of their being distinctly mentioned would seem to favour the idea that they were then considered

as standing in a different situation, with respect to property, from the Christian inhabitants.

By the laws attributed to Edward the Confessor, it is declared, that

"The Jews, wheresoever they be, are under the king's guard and protection; neither can any of them put himself under the protection of any rich man without the king's licence; for the Jews and all that they have belong to the King.—*Judæi, et omnia sua, regis sunt.*"

Excepting those Canons of Archbishop Ecbright, the charter to Croyland Abbey, and the ordinances of King Edward the Confessor, history furnishes no materials for conjecture respecting the condition of the Jews in England prior to the Conquest;

"All that can be collected," says Mr. Blunt, "from this limited information, is, that some Jews were resident here as early as the year 750, and that, under the reign of the Confessor, they were regarded as the mere villeins or bondsmen of the crown. With respect to their numbers, their wealth, their habits of life, their civil rights or disabilities, or the estimation in which they were held by the inhabitants, we remain totally ignorant."

From the time of the Norman Invasion our information respecting the Jews becomes gradually more extensive. In the Conqueror they found a generous patron, and a steady friend. No sooner was he seated on the English throne, than he encouraged them to emigrate in considerable numbers from his native city, Rouen. The town of Stamford is said to have been appropriated for their residence upon their arrival. At Oxford a large colony was planted. Wood, in his History of Oxford, informs us that, in the tenth year after the Conquest, the Jews already resided in great numbers at the University. Not long afterwards they became possessed of most of the houses in the parishes of St. Edward and St. Aldgate there; which, from this circumstance, were called the Great and Little Jewries. They also erected a synagogue; and some of their houses being resorted to by the scholars, they, in process of time, came to be distinguished by the name of Halls, as Moses's Hall, Jacob's Hall, and Lombard's Hall. Under the three first Norman kings, the Jews increased rapidly in numbers, and lived without molestation. Although both Rufus and the first Henry, on many occasions, had recourse to violence to extort money from their subjects, the Jews are not said to have been subject to any exactions.

Under the favouring government of the Conqueror's sons were laid the foundations of Jewish wealth in England:

"It was during this period that the Crusades first began to occupy the minds of men in the different nations of Europe. In England, as in other countries, the nobles and men of rank, impelled by the romantic spirit of the age, sold and mortgaged their estates and possessions at terms the most disproportionate to their value, in order to provide themselves with money to defray the expense of their journey to the Holy Land. Many also, from among the less elevated classes of society, parted with and pledged their property for the same purpose. The Jews, from the command of ready money, which they have ever been found to possess, would not, it may naturally be supposed, fail to turn such a state of things to their own advantage."

—Blunt, p. 6.

Another source of wealth was open to them in a quarter where it might have been least expected, in the property of the Church. When a bishopric fell vacant, it was not unusual with Rufus to delay the appointment of a prelate, in order that he himself might enjoy the temporalities of the vacant see. On such occasions the persons whom the king employed to farm the vacant benefices, and to manage the sale of the lands, when they were sold, were for the most part Jews. Among his Christian subjects the king would have found it difficult to find instruments to aid him in these sacrilegious spoils. The Jews were troubled with no such scruples, and moreover, were expert in traffic, and dextrous in the management of business.

The reigns of the Conqueror and his sons were the palmy days of the Jews. They hoped that they had found in England a secure asylum; and, in the hope of continued protection, they employed this season of tranquillity in the diligent acquisition of property. With the reign of Stephen began the lengthened chapter of their persecutions. In the fifth year of his usurped dominion he exacted from the Jews in London a fine of £2000. From those resident in Oxford he demanded an enormous subsidy; and, to terrify them into compliance, he ordered the house of one of the leading Jews to be burned.

In the ninth year of Stephen the Jews were, for the first time, accused of the crime afterwards so constantly alleged against them, that of crucifying an infant in derision of the death of Christ. This atrocious charge, so perpetually brought forward to excite the populace against them, does not appear to have been established in a single instance. Fuller investigated the subject with his usual pains, and states, as the result of his inquiries, that "the Jews were seldom accused of the crime but at times when the king was in want of money."

During the reign of Henry II, the monetary pressure com-

menced by Stephen was continued with increasing rigor. But the year 1177 (the 24th of Henry II.) is remarkable for an act of unwonted kindness to this injured race. Up to this time they were permitted to possess but one burial-place in England. It was situated in the outskirts of London, and to it they were compelled to bring their dead from the most distant quarters of the kingdom. It was not until after repeated petitions to the king that they were allowed to purchase cemeteries near the towns which they inhabited. Nor can there be a stronger proof of the cruel prejudices of the public mind, than the fact, that so charitable, so reasonable a concession was violently opposed by the nobles of that day.

A new element of persecution was introduced with the reign of Richard I. The crusader regarded with horror and antipathy these determined enemies of the cross. The Lion-heart which longed for the recovery of the Holy Land from the Moslems, could but ill tolerate these domestic idlers. Actuated by such sentiments, Richard, upon his accession, issued a proclamation forbidding any Jew to approach the palace during the ceremony of his coronation. The populace, eager for the plunder of their Jewish neighbours, gladly interpreted this proclamation into a license to persecute them. An anti-Jewish crusade rapidly spread throughout England. In London, the rabble, after pillaging their houses, fired them, and destroyed many families in the flames. Like outrages were perpetrated at Stamford, Lincoln, and Norwich. At York many of the gentry and clergy joined the populace in this abominable violence. One canon was pre-eminently zealous. When the unhappy Jews had fled for safety into the castle, this warlike churchman headed the attack upon the fortifications. For days he led the people, clad in his surplice, and inflamed their fury by crying out with a loud voice, "Destroy the enemies of Christ!—destroy the enemies of Jesus!" Not less than 1500 Jews are said to have perished in this wholesale butchery at York.

The accession of John found the Jewish fortunes reduced to the lowest extremity. That crafty monarch, finding that no immediate profit could be gained from a continuance of ill treatment, set himself to foster and encourage, in the hope of future gain. He accordingly, in the very first year of his reign, granted to the Jews permission to nominate a person to the situation of High Priest in England, and confirmed the appointment by charter under his own hand. This charter secured to James, High Priest of London, the enjoyment of the office during his life; and at the same time provided him a safe conduct through the kingdom for the exercise of his duties. He is styled "Jacobus, presbyter Judæorum, dilectus, et familiaris noster." In the next year two other charters were granted, empowering the Jews to hold lands, and live freely and honourably within the king's dominions. These conciliatory measures had the desired effect. The Jews rapidly advanced in prosperity and wealth. Before ten years were completed their improved circumstances seemed to promise a rich harvest of plunder. The base tyrant threw aside his disguise of kindness. In the year 1210 he imposed a tallage upon the Jews of 66,000 marks, enforcing payment by imprisonment, and every species of bodily torture. Many had their eyes put out. One rich Jew at Bristol, who hesitated to pay the sum at which he was assessed, was condemned to have one of his teeth torn from his head each day, until he had discharged his quota. For seven days he endured these excessive torments; for as Holinshed observes, "those homely tooth-drawers used no great cunning in plucking them forth." On the eighth day, having now lost all his teeth but one, he found means of providing for the amount demanded.

Gospel.

"And he that was dead sat up, and began to speak."—Luke vii. 15.

The Saviour had shown his power by many miracles; he had healed the sick, and cured those whom man could not restore: he had made the blind to see and the lame to walk; he had cleansed the leper, and made the dumb to speak and the deaf to hear; nay, he had cast out devils; but here it is proclaimed that Jesus could make the dead to live. It had not been enough for us to have cast ourselves upon a Saviour who could not conquer death; for death is, of all man's adversaries, the mightiest and the most appalling; a terror to every child of man; a devourer, whose prey is confined neither to great nor small, rich nor poor, prince nor beggar; for death, like a fisherman, incloses all kinds in his net. Our need called for a

* Stow, in his Survey, gives the following account of this ground: "In Red Cross-street, on the west side from St. Giles' churchyard, up to the said Cross, be many fair houses, with divers alleys, turning into a large plot of ground, of old time called the Jews' Garden, as being the only place appointed them in England wherein to bury their dead, until the year 1177. It is now called Jewen-street, being a continued street of contiguous houses on each side of the way, and leadeth out into Aldergate-street."

* History of the Establishment and Residence of the Jews in England. By John Elijah Blunt, A. M., of Lincoln's Inn. We propose to confine ourselves on the present occasion to a brief sketch of the history of the Jews in England, which may be found in *extenso* in the learned and highly-interesting work of Mr. Blunt.

Redeemer who could encounter death, break his sceptre, crumble his work in the dust to which he abases us, and convert death into life. In such a Saviour and such a Redeemer only could every son of Adam trust for his soul's deliverance. And this was the fulness with which Jesus was anointed; his sufferings and cross were the grave of the powers of death, and the harbingers of life and immortality. He came; and the dead woke from their sleep: his "breath came upon them; and they lived." For we are told, "He that was dead sat up, and began to speak." O what power is there in the call of Jesus! Behold, at his word the dead arise, and their tongue is unloosed! Did ever man speak as Messiah spake? At his word corruption puts on life again—the grave yields up its dead. There is no motion nor voice in the tomb. What a Saviour is this, who can call its tenant anew to move and speak among the living, and cause them, whose "bones were dried" and whose "hope was lost," to come up out of their graves! As with the earthly so is it with the spiritual. When his word of life falls upon the sinner's heart, and makes it beat, the slumberer in sin is raised up from his sleep of death: he has heard the voice, and lives; and utterance is given him: "O sinful man that I am, and lost for ever! What shall I do to be saved?" Lo, Jesus delivers him to his mother, the church of his saints: he believes he has found grace and life and peace and joy, and walks with Christ; he hungers and thirsts, and the bread from heaven and living waters become his meat and drink. They are the "green pastures" of his soul: he grows up in a measure of the stature of the fulness of Christ. Mark now the soul that turns a deaf ear to the word of life. He doth not arise, but sleepeth on still; or he heareth it, and sitteth up for a while, but anon layeth himself down again on the bier of his perverseness and self-destruction; but his lips speak no answer to the voice of saving love, his soul is untouched by the compassion of his Lord: he neither confesseth nor repenteth him of his sin: he hungereth not for grace, neither thirsteth for righteousness: he sleeps on unto death eternal, and quenching the Spirit that brooded over him. Alas! he will not awake up and come unto Christ, that his breath may come into him—the breath of the Almighty, who is "the resurrection and the life."

"I say unto thee, Arise!" 'Tis the voice of the Lord speaking to us in his sanctuary; speaking to us by his word; speaking to us when his saints feed upon the bread he giveth them, that both we and they may eat and be satisfied. Is he not now the same Lord of grace and compassion, who went into the city of Nain? Where two or three are gathered together in his name, is he not still in the midst of them, eager to make our hearts burn within us, and saying unto our souls, "Arise, ye that sleep, and I will give you life?" O, we will not come unto him, that we may have life: we hear his word, but because we believe it not we do not keep it: we have no meekness, that it may be engrafted and save our souls. Yes, we are stiff-necked and uncircumcised in heart and ears: we resist the Holy Ghost: we will not believe his report: we will not be converted, and live: we love death better than life, and darkness better than light, because our deeds are evil.

O, let us pray that Jesus may come and touch the sinner's bier, that they which bear it, his sins, his evil concupiscences and fleshly lusts, may stand still; for they are carrying him to his burial. Alas! how many corpses, living corpses, are moving around us and about us, whose whole lives are a funeral obsequy, which is bearing their souls to the grave—a grave of utter darkness and despair, where reigns the awfulness of a silence unbroken by any voice but that which shall say to them in a tone of thunder, "Behold, the Judge standeth before the door!"

EARLY ATTENDANCE AT CHURCH.—Let me advise you to make all suitable arrangements for kneeling, for the placing of your books, &c., in good time. Regard these matters as preliminaries to be settled, once for all, before the commencement of the service. Let every thing be in its place, and that too a convenient and proper place. If possible, do not render yourselves liable to be disturbed, during the course of the service by want of room for this thing, or want of a place for that. Anticipate and remove every thing which may tend to distract your attention, or to make you restless and uneasy. Convenience for kneeling, and for kneeling with comfort (for kneeling is not an act of penance,) is a matter of real importance. I regret that many pews, not excepting the pews in our own little church, are so narrow as to be inconvenient for this purpose. If I were speaking to church-architects, I would say, "Let there be always ample room and accommodation for this posture of supplication; and, whenever you build a church, take care to make as many kneeling-places as seats." But, addressing myself, as I do now, to persons whose duty it may be to worship God in churches not well constructed in this respect, I can but suggest the propriety of using an effort, and exercising some little forethought, in order to obviate or overcome the disadvantage. Hassocks are very inconvenient, especially in narrow pews. A covered stool, with room for the feet underneath, is far better; but I would especially recommend a kneeling board, with the same accommodation affixed to the whole length of the pew, in front of the seat. At all events, let there be some provision of this kind, by means of which each individual worshipper may be able really to kneel, without being subject to inconvenience or pain from continuance in this posture. Kneeling ought to be a posture at once of lowliness and of rest: of rest, not indeed for its own sake, but in order to the full employment of the thoughts in prayer: just as, when we sit in church, we sit not simply for the sake of repose, but for repose in order that we may give attention to the word read or preached. I apprehend that, in our religious services, the leading idea of a standing posture is alacrity, effort, or respect; of sitting, attention; of kneeling, lowliness. Attend carefully to the directions of the rubric with respect to posture, response, or any other matter which affects your conduct as a member of the congregation. It ought not to be necessary for you to study the rubric during divine service. Your previous acquaintance with the prayer-book, and with the meaning and spirit of the instructions contained in the rubric,

ought to be such as to lead you to comply with those instructions at the proper time, as it were instinctively, without thought or further inquiry.—*Riddle's Churchman's Guide.*

From the Western Episcopalian.

The following table shows the number of Bishops and Clergy of the Protestant Episcopal Church, in the United States, in the year of our Lord 1822, and their increase down to 1848.

Years.	Bishops.	Clergy.	Total.	Increase.
1822	9	316	325	
1832	12	530	542	188
1833	14	582	596	54
1834	15	623	638	42
1835	15	662	677	39
1837	16	830	846	98
1838	17	902	919	73
1839	16	931	947	28
1840	17	991	1008	61
1841	19	1040	1059	51
1842	20	1092	1112	53
1843	20	1146	1166	54
1844	22	1200	1222	56
1845	22	1210	1232	40
1846	29	1281	1310	48
1847	29	1344	1373	63
1848	29	1427	1456	83

The whole number of Parishes in the New England States in 1769 was 40; of Clergymen, 12; and of Families, as estimated by President Stiles 2100.

The whole number of Parishes in the New England States in 1847 was 243; of Clergymen 250; and of Communicants, 17,438.

The whole number of Bishops of the Protestant Episcopal Church in the United States at the meeting of the General Convention in October 1847, was 29; of Clergymen, 1427, and of communicants, 78,150.

Some of the reports as to the number of Communicants were defective, the whole number would probably have been over 80,000.

LOOKING UNTO JESUS.—If thou wouldst have thy conscience and heart purified, and pacified, and have thy life certified, go to Christ for all, make use of him: as of his blood to wash off thy guiltiness, so of his Spirit to purify and sanctify thee. If thou wouldst have thy heart reserved for God, pure as this temple; if thou wouldst have thy lusts cast out which pollute thee, and findest no power to do it, go to him, desire him to scourge out that filthy rabble that abuse his house, and make it a den of thieves. Seek this as the only way to have thy soul and thy ways righted, to be in Christ, and then walk in him. Let thy conversation be in Christ: study him, and follow him: look on his way, on his graces, his obedience and humility and meekness, till by looking on them they make the very idea of thee, new as the painter doth of a face he would draw to the life. So behold his glory. But, as it is added, this must be by the Spirit of the Lord (2 Cor. iii. 18); do not, therefore, look on him simply as an example without thee, but as life within thee. Having received him, walk not only like him, but in him, as the apostle Paul speaks (Col. ii. 6). And, as the word is here, have your conversation not only according to Christ, but in Christ. Draw from his fulness grace for grace (John i. 16).—*Abp. Leighton.*

ENCROACHMENT OF THE SEA.—The slow and unnoticed, but gradual variation which is continually taking place on our coast, is truly surprising. According to Mr. Lyall, when the Inn at Sheringham, in Norfolk, was built in 1805, the spot chosen was at a distance of fifty yards from the sea, which was, from previous observation of its rate of encroachment, calculated to take seventy years to reach it. No allowance was made for the slope of ground being from the sea, in consequence of which the waste was naturally accelerated every year as the cliff grew lower, there being at every successive period less matter to remove, as portions of equal area fell down. Between the years 1824 and 1829 no less than seventeen yards were swept away; and there is now a depth of twenty feet, sufficient to float a frigate, at one point of the harbour, where, forty-eight years ago, there stood a cliff fifty feet high.

ANECDOTE OF THE REDBREAST.—Last winter a pair of robins were daily fed near the kitchen door of a Mr. James Neild, of Oulton. The male bird occasionally flying through the open window to pick up the crumbs from the floor; and so remarkably tame has he become, that he will fly to and feed out of the hands of one of the family. During the present season they have reared three broods of young—the nests being built in an old wall within a few feet of each other—and again are occupied in the construction of another nest. Whenever gardening operations are in progress, one of the old birds is generally near to pick up the vermin; and it is a remarkable fact that these valuable birds will sometimes carry to their young, in a few minutes, between forty and fifty small worms and grubs. During a heavy shower a few weeks ago, the gardener took refuge in a harbour at some distance from his work, when he was quickly followed by his innocent companion, who, perched on the branch of a tree, warbled his song of joy, as if in gratitude for the bounties of Providence.

A TROUBLESOME CONGREGATION.—On Sunday, when the minister of Udney entered the kirk, he was no less surprised than indignant to find that daft "Jamie Fleming" had taken possession of the pulpit. "Come down, Jamie," said his reverence. "Come ye up sir," answered Jamie, "they're a stiff-neckit and rebellious generation, sir, an' it will tack us biath to manage them."—*Liverpool Standard.*

A NATURAL PHENOMENON.—Great excitement has of late prevailed at Liegnitz, caused by another mysterious locomotion of the Wanderstein, or migrating stone of the Risenberge. This stone has repeatedly been known to have changed its place, without the action of any outward agency whatever. It stands in the Agnetendell, near the village of that name, and consists of fine-grained granite of a yellowish grey, composed of white quartz, red feldspar, with a slight admixture of black glimmer. This block of granite has suddenly moved above twenty-five yards from its former place. The last locomotion dates from the year 1822; and its migrations are the more enigmatical, as they take place, not on a slope, but on perfectly level ground. It is impossible to conceive the cause which thus repeatedly forces this rock from its place of rest, and constrains it to such violent leaps as that in 1822 and of this year, which took place between the 18th and 20th ult.—*Breslauer Zeitung.*

"THE READER" IN A PRINTING OFFICE.—In a printing establishment "the reader" is almost the only individual whose occupation is sedentary; indeed, the galley-slave can scarcely be more closely bound to his oar than is a reader to his stool. On entering his cell, his very attitude is a striking and most graphic picture of earnest attention. It is evident, from its outline, that the whole power of his mind is concentrated in a focus upon the page before him; and, as in midnight the lamps of the mail which illuminate a small portion of the road seem to increase the pitchy darkness which in every other direction prevails, so does the undivided attention of a reader to his subject evidently abstract his thoughts from all other considerations. An urchin stands by, reading to the reader from the copy—furnishing him, in fact, with an additional pair of eyes; and the shortest way to attract his immediate notice is to stop his boy; for, no sooner does the stream of the child's voice cease to flow, than the machinery of the man's mind ceases to work: something has evidently gone wrong; he accordingly at once raises his weary head; and a slight sigh, with one passage of the hand across his brow, is generally sufficient to enable him to receive the intruder with mildness and attention. Although the general interest of literature, as well as the character of the art of printing, depends on the grammatical accuracy and typographical correctness of "the reader," yet from the cold-hearted public he receives punishment, but no reward. The slightest oversight is declared to be an error; while, on the other hand, if by his unremitting application no fault can be detected, he has nothing to expect from mankind but to escape and live uncensured.

THE PALACE OF DAVID.—To the left of the platform, the temple, and the walls of Jerusalem, the hill which supports the city suddenly sinks, stretches itself, and descends in gentle slopes, sometimes by terraces of falling stones. On its summit, at some hundred paces from Jerusalem, stand a mosque, and a group of Turkish edifices, not unlike a European hamlet, crowned with its church and steeple. This is Sion! the palace, the tomb of David! the seat of his inspiration and of his joys, of his life and his repose! A spot doubly sacred to me, who have so often felt my heart touched, and my thoughts rapt by the sweet singer of Israel! *The first poet of sentiment! the king of lyrics.* Never have human fibres vibrated so harmonious, so deep, so penetrating, so solemn. Never has the imagination of poet been set so high, never has its expression been so true. Never has the soul of man expanded itself before man, and before God, in tones and sentiments so tender, so sympathetic, and so heartfelt! All the most secret murmurs of the human heart found their voice and their note, on the lips and the harp of this minstrel! And if we revert to the remote period when such chants were first echoed on the earth; if we consider that at the same period the lyric poetry of the most cultivated nations sang only of wine, love, war, and the victories of the muses, or of the courses at the Eleian games, we dwell with profound astonishment on the mystic accents of the prophetic king, who addresses God the Creator, as friend talks to friend; comprehends and adores his wonders, admires his judgments, implores his mercies, and seems to be an anticipatory echo of the evangelical poetry, repeating the mild accents of Christ before they had been heard. Prophet or not, as he is contemplated by the philosopher or the Christian, neither of them can deny the poet-king an inspiration bestowed on no other man! Read Horace or Pindar after a psalm! For my part I cannot!

I, the feeble poet of an age of silence and decay, had I domesticated at Jerusalem, should have selected for my residence and abiding place, precisely the spot which David chose for his at Sion. Here is the most beautiful view in all Judea, Palestine, or Galilee. To the left lies Jerusalem with its temple and its edifices, over which the eyes of the king or of the poet might rove at large without his being seen from thence. Before him, fertile gardens descending in steep declivities lead to the bed of that torrent, in the roar and foam of which he delights. Lower down, the valley opens and extends itself; fig trees, pomegranates, and olives overshadowing it. On one of these rocks suspended over the rolling tide, in one of these sonorous grottoes, refreshed by the breeze and by the murmur of the waters; or at the foot of a terebinthus, ancestor of that which shelters me, the divine poet doubtless awaited those inspirations which he so melodiously poured forth! And why will they not here also visit me, that I might recount in song the griefs of my heart, and of the hearts of all men, in these days of perplexity, even as he sang of hopes in an era of youth and of faith! Song, alas! no longer survives in the heart of man, for despair sings not! And until some new beam shall descend upon the obscurity of our times, terrestrial lyres will remain mute, and mankind will pass in silence from one abyss of doubt to another, having neither loved, nor prayed, nor sang.—*Lanartine.*

LAUDATORY EPITAPHS.—A little girl walking in the cemetery of Pere-le-chaise, Paris, and reading one after another the praises on the tombs of those who slept beneath, said, "I wonder where all the sinners are buried?"

Communications.

For the Banner of the Cross.

SIR.—The Episcopal Recorder of this date contains an editorial notice of the first number of the New York Ecclesiologist, just published.

In commenting upon a note on p. 7, of the Ecclesiologist, the Editor remarks—"We have here a fair specimen of the impracticable character of the movements of men who wish to carry us back to an age entirely dissimilar to our own, as though Christianity in its workings and developments had no adaptations to the numerous social changes that are continually taking place upon the earth."

From this it is evident that the Editor knows nothing of the subject he has appointed himself to discuss. Under cover of deprecating a return to "the dark ages," he censures the "movements" of the only men who concern themselves about the modern improvement of Church Architecture—now sunk to so low a degradation. So far is the return which he fears, from being a movement of an impracticable character, that any practical builder, who has had the opportunity to judge, can teach the Editor of the Recorder the superiority of the ancient structures (as buildings) to those which we have been now too long accustomed to. The dissimilarity of the past age to our own now is, in this point, its superiority. Besides the Editor of the Recorder, there are, probably, few persons who are not aware of this superiority, or, at least, who have ever considered the subject without being struck by it.

That the "developments" of Christianity ought to have any "adaptations to the numerous social changes that are continually taking place upon the earth" is certainly strange doctrine! Yet this is directly implied in the Editor's language. It is the common prayer of Christians—"that among all the changes and chances of this mortal life, they may ever be defended by" one and the same Divine Grace, the help of God through Jesus Christ our Lord, changeless amidst all changes. They hold, in common, one Faith, immutable amidst the decay and renewal of all things else on earth. This Faith does not pretend to interfere with God's Providence in these changes. Nay! it gladly accepts them all as its own appointed discipline and trial. But its work is, to remain firm in spite of them—not to adapt itself to them, but to meet them all, and to grow stronger by constant patience.

Ought, then, the Christian Church continually to change its architecture, in token of the endless changes around it—or ought it, rather, only to improve unto perfection its symbolism of the unalterable Faith it was built to maintain and bear witness to? Sad will be the day for the best interests of our Church when the symbols of Ecclesiology take the place of the simple, practical teaching and preaching of the pure and purifying doctrine of Christ crucified.

Perhaps so! But glorious will be the day when the labors of Ecclesiology shall substitute the proper symbols of God's Holy Faith, and a corresponding Architecture, for the coarse and incongruous monuments of man's ignorance which insult His Service and seem to contradict His Doctrine. [The church of the Church of St. James the Less] is a part of that sacramental system of salvation which had its birth, growth and full development in the dark ages of the Church. We have been taught in our catechism (out of Holy Scripture) that the "Sacraments" were "ordained," "as generally necessary to salvation,"—not "in the dark ages" of the Church, but—"by Christ Himself."

How are we to reconcile the complaining remark that "ten substantial churches, each capable of seating as many persons as that of St. James the Less, might have been erected for the sum expended on it"—with the rejoicing, in the next column, over "the large and splendid edifice," in which "the Rev. Dr. Tyng will commence his labors" on Sunday the 19th inst. The Ecclesiologist informs the Editor of the Recorder (though he has not chosen to notice the information) that the Church of St. James the Less will seat four hundred persons. Will St. George's, New York, seat so many in proportion to its vastly greater cost?

The Church of St. James the Less is an example of correct (almost faultless) Christian Architecture. St. George's is not. I am, sir, your obedient servant, R. R. Cox.

Philadelphia, November 11th, 1848.

For the Banner of the Cross.

Rubrics.

MR. EDITOR:—As a Churchman I feel no little satisfaction in the contemplation that I belong to a body of Christians, who under Christ, are knit together by a common bond of union acknowledged by all, and acknowledged as the notary says, in the presence of each other; and this bond which derives its efficacy from the Bible is the Book of Common Prayer, as set forth and ratified "by the Bishops, the Clergy and the Laity, of the Protestant Episcopal Church in the United States of America in convention, this 16th day of October in the year of our Lord One Thousand Seven Hundred and Eighty-nine."

After a careful examination of this book we find that the daily services of the sanctuary are plainly written and carefully pointed out, each step we take leads to another until the benediction of the Priest of God bids us depart in peace. You no doubt, Mr. Editor, have experienced as well as many others a delightful home feeling creeping over you, as "the order of daily prayer" proceeds in accordance with the Rubrics. Even in a strange edifice, and in a distant city from your native parish, you feel that God and your brethren are present; cold indeed must be the heart that does not with renewed fervor return thanks "for the means of Grace" vouchsafed unto Episcopalians in the possession of this blessed Liturgy. But let deviations in the service, in form, or substance, jar upon the

ear of the stranger and he is at once painfully reminded of his absence from his own well-ordered sanctuary; or is led from his devotions, to search anew this bond of union, to see if the Rubrics have been read aright or correctly understood.

I have been led to the contemplation of this subject from a notice from the Churchman published in the Banner, October 14th, of a service held in New York city. It appears the chancel was filled on that occasion with the Clergy in surplices, and the Psalter was chanted antiphonally by the Clergy and the people, no not by the people but by the Clergy and Choir! Now I cannot conceive a more effectual means of disturbing the devotional feelings of a congregation gathered from the delegates of a whole Diocese than the chanting of the Psalter as above mentioned. It was at the anniversary of the Diocesan Institutions, and a collection was taken up in aid of the funds of the New York Bible and Common Prayer Book Society. If the directions how and when the Psalter is to be used are correctly printed in the books the society issues, what a sorry compliment was then paid to the rubrics of that book which they then sought funds to circulate.

But the mystery is, that a large number of the Clergy should sanction by their aid such a positive deviation from the Rubrics. Choirs we know will follow where their music leads. We laymen are accustomed to look up with confidence not to our choirs, but to our Rectors for directions on all the rites and ceremonies of the Church judging them to be learned in all ecclesiastical subjects. Is such an exhibition calculated to increase this confidence?

I see that the Church of England permits the Psalter to "be said or sung," and it likewise directs the creeds to be sung or said, but this fact instead of allowing us to do the like, shows conclusively to me that the convention of 1790 struck that privilege if privilege it be, from the book, and left the direction "how the Psalter is appointed to be read."

I question not the taste of any man who prefers chanting the Psalms of the day, but I must be excused for objecting to his exercising this taste to the annoyance of others in places and at times of public worship, especially when the same is Anti-Rubrical. If the wish for this mode of worship extends to any great number in the church, why not take steps to have the rubrics so altered as to permit it, perhaps many of our Clergy would then aid this alteration who now prohibit chanting the Psalter from

PRINCIPLE.

We would thank our Rubrical friend to point out the Rubric which makes our present method of reading the Psalter, responsively by Minister and people, rubrical. "Sacerdos," shows (see Editorial) that it is rubrical to chant the Psalter, while there is not a word in the rubric to justify our present mode of reading. —[Editor of the Banner.]

For the Banner of the Cross.

North-Eastern Convocation of Pennsylvania.

Pursuant to notice, a new convocation was organized at Montrose, Susquehanna county, on Wednesday Nov. 1st, which is intended to embrace the Clergy of the Diocese of Pennsylvania residing in the North-Eastern counties. The meeting was convened at the invitation of the Rev. John Long, Rector of St. Paul's Church, Montrose. There were also present, the Rev. Asa S. Colton, Rector of St. Matthew's Church, Pike, and the Rev. Robert J. Parvin, Rector of Christ Church, Towanda, in Bradford county, the Rev. Henry H. Bean, Rector of St. Andrew's Church, Springville, Susquehanna county, and the Rev. Geo. D. Miles, Rector of St. Stephen's Church, Wilkesbarre, Luzerne county. The name adopted was "The North-Eastern Convocation," and the rules with some slight modifications were taken from those of the Northern Convocation organized at Bellefonte in July last. The Rev. Asa S. Colton being the presbyter longest resident within the bounds of the Convocation, took the chair. (The Bishop of the Diocese being President ex-officio) and the Rev. Geo. D. Miles was chosen Secretary.

The religious services commenced on Wednesday morning, prayer was read by the Rev. Mr. Parvin, assisted in the lesson by the Rev. Mr. Colton; the sermon was preached by the Rev. Mr. Miles, and the communion administered by the Rector of the Church in which the services were held. The services were continued through Wednesday, Thursday and Friday, morning, afternoon and evening, the sermons being preached by the Clergy in rotation, followed by short addresses. At the final service on Friday evening, after the sermon, exhortations were made by each of the Clergy;—the 27th Hymn sung (Blest is the tie that binds our hearts in Christian love,) and the congregation dismissed after prayer, with the benediction from the Rector. It was a pleasant and refreshing season to us all, and we trust that the services will prove useful to the parish, and the organization ultimately beneficial to the Church in that section of the Diocese.

The next meeting is appointed at Springville, Susquehanna county, on the first Wednesday in February 1849.

Rev. G. D. Miles

Bishop White and the Daily Service.

REV. MR. EDITOR:—

The attention of readers and of Churchmen generally is respectfully called to the following extract from Bishop White's "Memoirs of the Protestant Episcopal Church," pp. 52, 53, 1836, 2nd Edition. (The venerable author is speaking of some abbreviations and licences which were proposed in the Service by the House of Bishops in 1826.) He writes, "License was also given, in reference to the calendar, that in churches in which there is the observance of what are called the prayer-days, the minister may make his choice of a chapter intervening between one such day and another. The notoriety that the calendar was constructed with a view to a daily morning and evening service, is

proof, that where this does not obtain, but there is service on Wednesdays and Fridays, it is conducive to edification to admit the proposed latitude." (The italics are mine own.) It may be necessary to add, Rev. Mr. Editor, that the meaning of the word *Daily* was, in the lifetime of Bishop White, just what it now is, i. e. according to Webster, "Happening or being every day; done day by day; bestowed or enjoyed every day."

Very Respectfully Yours.

M.

November 3d, 1848.

For the Banner of the Cross.

Girard College.

We lament as Churchmen and as Citizens the resignation of the "Lady Matron of Girard College." The beautiful dignity and tenderness blended in the character of this noble daughter of the Church, has eminently tended to harmonize and elevate the tone of the "Citizens' College;" and we can hardly refrain from asking why such a loss was allowed at this time, before the Policy of the great institution is firmly based?

H.

Obituary.

DIED, in Charleston, S. C., on Thursday, the 26th October, Mrs. ANNA LOUGHTON FRAZIER CAMPBELL, wife of Dr. I. M. Campbell, and eldest daughter of the late Dr. John Ramsay, aged 50 years, 8 months and 26 days.

The death of this excellent lady has excited a more than common interest in this community. Seldom has a larger assemblage been witnessed at the funeral of one, whose retired habits had made her emphatically a "keeper at home." Through life, she was an object of special regard to a large circle of friends and relatives, and for the last nine years severe and almost uninterrupted suffering had rendered her the subject of their deepest sympathy. At the early age of 14, she was called to the charge of her widowed father's family, in which responsible station it was observed by her uncle, the late Dr. David Ramsay, the historian, that her "prudent maternal conduct was exemplary beyond her years." And, in after days, when her own family was growing up around her, she fulfilled the sanguine hope which he expressed, that she would "continue the same praiseworthy line of conduct which she then pursued." Her domestic virtues attracted the particular notice of the late Bishops Dehon and Bowen, the latter of whom is remembered to have said, twenty years ago, to a stranger coming to reside here, "I wish you particularly to cultivate the acquaintance of that excellent young woman." Many who survive her can bear witness that her friendship was of no common value, and the recollection of her domestic faithfulness is itself found to be a precious cordial to the hearts of those who mourn in her, a wife, a mother, a sister, a friend. Indeed, her attachments and anxieties were so strong as to bind her to earth, even when for her own sake she might well have desired to flee away and be at rest. Hence she was for a long time "in a strait betwixt two," and, though indulging an humble hope in Christ and earnestly striving to submit to the will of God, she could not venture to say that she was ready to part from those who had so long been the objects of her anxious care; but, as her end approached, hope brightened into sweet assurance, earthly affection was entirely subdued, and communion with departed friends became her prevailing occupation and enjoyment.

Let this, then, be recorded for the consolation and encouragement of those who are suffering in the flesh and trembling at the thought of the change that awaits them. To them, also, in due season, if they trust in God, the sting of death shall be taken away and the victory be given them through Jesus Christ our Lord. One more "weary traveller" has (we may hope) reached her home and gained the prize. Let us, too, journey on in the exercise of faith and patience.

"Assured God's love will far o'er pay
The hardest labors of the road."

Diet of Children.

The other day we observed an infant seven months old, sitting in its mother's lap munching away at a rich currant cake.

"Is it right for your child to eat such things?" we inquired.

"Will it not hurt him?"

"Hurt him!" replied the mother; "why he eats almost everything. And he has never yet choked on anything."

It was true the child was not yet choked, though it seemed to us very doubtful how long even that catastrophe might be averted. But it was equally true, as its dull heavy eyes, and pale cheeks too plainly showed, that this "eating everything," was sowing the seeds of constant ill health, if not of early death.

In too many families the diet of the children appears to be regulated on this principle, "it does not choke, therefore it does not hurt them." And the little creatures are allowed to eat, indiscriminately, whatever they please, unrestrained by their injudicious parents. We would like to direct the attention of mothers who act on this system, to the following remarks, which we find in an English paper. They are worthy of consideration.

"The finest children I have seen in the United States were fed mostly upon bread, milk, eggs, and poultry. If parents would feed their children in this way, giving them little or no animal food, they would not be so liable to disease, nor would contagious disorders be so fatal as they are now, owing to the excessive use of animal food, and particularly pork."

Want of due reflection on the subject, and, in many cases, mistaken indulgence, induces mothers to refrain from regulating the diet of their children. They may rest assured that a little proper attention to this point will greatly promote the health, and, as a necessary consequence, the comfort and happiness of the little ones entrusted to their guidance and care.—Christian Chronicle.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, NOVEMBER 18, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Gilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets. Mr. George will act as Agent for the receipt of subscriptions, etc.

EXAMPLES WORTHY OF IMITATION.—We are happy to place on record, and commend to the attention of our readers, the two following statements.

Bishop Delancey's Address to the Convention of Western New York, contains this unusual announcement:

"The Rev. Thomas Morris has been compelled by ill health, to relinquish his missionary and ministerial duties at *Ellicottville* and *Olean*, where he had laboured from the time of his ordination, Feb. 2d, 1834—at *Ellicottville* the whole period, and at *Olean* with a brief intermission for fourteen years. I rejoice to put on record the noble act of our brethren and friends in those Parishes, in presenting to this reverend brother a farm of about one hundred acres of land near *Ellicottville*, as a testimonial of their high regard for their Pastor, and of their affectionate sympathy with him, and his large and interesting family. The gift was most appropriately made on Thanksgiving Day. I am sure that I have the concurrence of every heart in this house in the prayer, 'may the Lord remember them for good.'"

In the last number of the "Charleston Gospel Messenger," we find the following record:

"Annual Thanksgiving Day.—It was observed on Thursday, October 26th, (that day being designated by the city authorities) in all our city churches. In obedience to a resolution of the Convention there was a collection for the aged and infirm Clergy, amounting at St. Philip's to \$70 13; at St. Michael's \$41 50; St. Paul's —."

These facts suggest two important practical considerations, for which we claim the regard of the members of the Church. The first point to be considered is, *the duty devolving upon Parishes of making proper provision for the support of infirm and disabled Ministers.* This duty plainly rests upon every Parish, which has enjoyed the long and faithful services of a Pastor, who has spent the vigor of his life in laboring for their spiritual benefit. It is impossible for the great mass of the clergy, upon their slender incomes, to lay up anything for future temporal need. They have little enough for their present necessities. Too often the pressure of care and anxiety adds to the heavy load of years, and time's sad work is accomplished before the appointed season of natural decay. By an allotment, merciful in one respect at least, most of our working clergy die with their harness on. Few, very few, "rest from their labors" until they hear that "voice from heaven" which speaks to the weary of eternal rest. But it is not always so. Here and there a veteran soldier of the cross is driven, by infirmity and disease, from the field of active labor. And if the Minister of Christ is ever led to anticipate a season of helpless infirmity, what a dreary prospect is revealed to him as his earthly portion? It should not be so. If Parishes cannot provide against this evil every Diocese should create a fund large enough to meet the necessities of the case.

The examples, we have cited, show the two ways in which such provision may be made. The first is by that noble generosity, or rather, we should say, that acknowledgment of a bounden duty which leads a Parish to take care of its own disabled clergy. This was the method pursued by the Parishes of "*Ellicottville* and *Olean*." If two humble country

Parishes like these, could give "a farm of about one hundred acres of land," there are few Parishes, if they had the same spirit, in which the clergy need apprehend misery and want as the consequence of old age or infirmity. We trust the noble example may not be lost upon the Church. Another method of attaining the same end is suggested by the second notice. In many, or most, of our Dioceses a fund exists for the support of "the aged and infirm clergy." We fear, however, that very little care and effort are bestowed upon the endeavor to increase this fund and make it ample enough to meet the large demand to which it is liable. Now that our clergy are increasing so fast it is time that this important subject secured the attention of the church. Otherwise we may expect that the order of mendicants will be revived, or those who cannot dig and to beg are ashamed, must be content to starve.

The second consideration to which we referred is suggested by the time at which these donations were made. They were offered on Thanksgiving Day. We would therefore take this occasion of calling the attention of the members of the church to this important part of the duty of Thanksgiving. If we have a proper sense of God's bounty to us, we should express it by deeds as well as words. "Freely ye have received, freely give." There seems to be a peculiar propriety in making Thanksgiving Day an occasion for some act of practical charity. Nor are we left to the deductions of our own reason or sense of propriety in this matter. The charge of God to His ancient people, when they presented themselves for a similar purpose, was, "and they shall not appear before the Lord empty: every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee." And the church solemnly recognizes this part of Thanksgiving in the application of that text, placed first among the sentences at the beginning of Morning Prayer, in the appointed service, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

We do not mean to limit the object of this bounty, or to define for others the channel in which their charity is to flow. If the purposes referred to in the cases cited, do not approve themselves as most worthy, there is no lack of objects whereon to bestow our gifts. We therefore suggest, in reference to the Thanksgiving Day now at hand, whether in view of the many demands of the Church and the various calls for help, it would not be well to remember this part of our duty. And thus to the record of our *Thank's-gift* may be added in words like those quoted above—"The gift was most appropriately made on Thanksgiving Day."

We understand that in some churches in this city, it is intended to make a collection on Thanksgiving Day, to aid in the erection of "the Floating Church of the Redeemer."

BISHOP DOANE.—The account which has appeared in many of the secular papers, of the dangerous illness of the Bishop, and which has excited so much alarm and distress, was strictly true. He was seized on Sunday (Nov. 5th,) after the morning service, in which he preached and administered the Holy Communion, with violent rheumatic pains. His disease, though it was attended with great suffering and confined him to bed, was not considered dangerous, until Friday afternoon, when he began to sink, and during the whole night life seemed at its lowest ebb. This critical state continued during the whole of Saturday. On Sunday the Bishop's condition began to improve, and his strength slowly to return, so that in the evening he was able to receive the Holy Communion with the members of his family and his "beloved Physician." The son who administered "the comfortable sacrament" to his spiritual Father, at such an hour, will ever esteem it a high privilege to have witnessed the solemn and impressive scene.

The Bishop has continued gradually to improve, and we are happy to state that his physicians consider him out of danger, so that the hearts which trembled with fearful anxiety, may now be filled with gratitude to Him who has graciously spared a life whereon so many interests depend, around which so many affections are entwined.

We cannot close without stating that the Bishop owes his life, under God, to the most devoted attention of his physicians. The attendant physician, Dr. Parrish, was constantly at his bed-side, and Dr. Mutter, of Philadelphia, at a time when urgent demands are made upon his important services, spent whole nights in the earnest and anxious endeavor to preserve so dear and valuable a life to the Church.

EPISCOPAL SERVICES IN NEW YORK.—We take the following from the New York Churchman:

"We have received the following from the Secretary of the Standing Committee of this Diocese—

"The Standing Committee of the Diocese of New York, hereby inform the Clergy and Parishes of the Diocese, that the Rt. Rev. Bishop Doane has been appointed to perform

Episcopal Services during the month of November, and the Rt. Rev. Bishop Whittingham, from the first of December until the meeting of the next Annual Convention. Bishop Whittingham will be ready to perform such duties as may be desired, from the 2d to the 8th of December, from the 10th of January to the 10th of March, and during the months of June and August."

"By order of the Standing Committee,
"BENJAMIN I. HAIGHT,
"Secretary."
"New York, November 6, 1848."

CHANTING THE PSALTER.—Among our communications will be found one in which the writer tries to show that those who chant the Psalter violate the Rubric. We publish it not only because we are willing to hear both sides, but because we esteem it a duty to encourage those inquiries which direct attention to matters too much neglected. We do not think the writer has made out his point. We had intended showing, in our own words, our reasons for this opinion. But we think the end will be better answered by giving a short extract from a very able article on this subject over the signature of "Sacerdos" in the Banner of April the 8th. It is perfectly conclusive in our judgment, and answers directly the objection urged by our correspondent.

The person who objects to *singing* the Psalter, generally quotes the following Rubric. "The Psalter shall be read through, &c." And taking the term '*read*' in its popular sense as opposed to '*sung*,' the objector assumes that this is its rubrical sense, and consequently decides that singing the Psalter is unubrical.

Our reply is very brief. The popular sense of the term '*read*' is not the rubrical sense. The rubrical term '*say*' is the antithesis to '*sing*:' whilst the term '*read*' comprehends either saying or singing.

For example. One Rubric, in the Church of England Prayer Book, (from which our Prayer Book takes the rubric about reading the Psalter) declares, that "the creed of St. Athanasius is appointed to be *read*," whilst another rubric declares "it shall be *said or sung*."

Again, The English Rubric directs, "The Psalter shall be *read*," whilst another rubric, in the Daily Prayer, relating to the Psalter, directs, "Then shall be *said or sung* the Psalms in order as they are appointed."

It is evident, therefore, that the term "*read*," which our (and the English) Prayer Book retains in the rubric, "The Psalter shall be *read*," means "*saying or singing*."

But we have another way of arriving at the express mind of the American Reviewers of the Prayer Book on this matter.

The American Prayer Book not only follows the English services and rubrics generally, but contains, among other services, peculiar to it, one entitled, "A Form of Prayer and Thanksgiving to Almighty God, for the fruits of the earth, &c. &c." Now in directing what portion of the Psalter should be used on this occasion, Bishop White and his coadjutors had a fair occasion, to decide the question, which we are now considering. Had they considered it inexpedient, or improper, or unubrical to sing the Psalter, they might, in making a new rubric, have settled the point. They have, indeed, settled the point, but directly against those who, in these days, seem fonder of good Bishop White's name, than of his principles.

The American rubric is as follows. "Then shall be *said or sung* one of the Selections, or some other portion of the Psalms, at the discretion of the Minister."

Here then, is a service peculiar to the Protestant Episcopal Prayer Book. Our American Reviewers, as if to settle the question of the right and propriety of chanting the Psalter, at the discretion of the minister, express (what the English Prayer Book evidently means,) and say that the Psalms "shall be *said or sung*." Observe, the rubric does not use the phrase "*read or sung*," but "*said or sung*;" thus proving that '*say*' is the proper antithesis to '*sing*' in the American as well as English rubric, and that Bishop White and his friends, in constructing new rubrics, as well as in retaining old ones, adhered to the Ecclesiastical and not popular standard of rubrical terminology.

In conclusion, we remark, that in our judgment (founded on the above reasons,) it is rubrical to *sing* the Psalter, just because "the Psalter is appointed to be '*read*.'" The term "*read*" comprehending '*saying or singing*.' The only law, whether to say or sing, being, as the rubric for Thanksgiving Day directs "the discretion of the Minister."

—Rev. W. H. Odenheimer.
GROSSE ISLE INSTITUTE, FOR THE EDUCATION OF BOYS, Wayne county, Michigan.

REV. M. H. HUNTER, an alumnus of Yale College, Principal. In this Institution, boys are instructed in the Classics, Mathematics, and all the usual branches of a liberal education. Every attention is paid to their comfort, manners and morals, and the general management is that of a private family. As the number of pupils is limited, every one receives strict personal attention, and is removed from the moral contagion attending a large miscellaneous school. The house is large and commodious, having been lately erected for this express purpose. The situation is healthy, affords ample opportunities for exercise and harmless amusements and commands a fine view of Lake Erie.

It is the aim of the Principal so to educate those entrusted to his care, that they shall leave the institution not only good scholars, but imbued with sound principles, and fitted either

invited?

for business or for entering upon any of the learned professions. The institution is 18 miles from the city of Detroit, and is easily accessible from all directions.

The months of April and August will be vacations.

The session will begin on Monday, the second of October.

We have received the above Circular with the request that we should notice it in the Banner, from a clergyman in whose judgment we may repose the strongest confidence. He says that this "is the first school for boys decidedly Episcopal, which has been established in this Diocese, (Michigan), and we all trust that it will prosper." He adds, "Two years ago Mr. Hunter purchased a piece of land on Grosse Isle, and has put up excellent buildings. The situation is exceedingly beautiful, and combines every thing that can be expected in such an undertaking. Mr. Hunter is a clergyman of fine education, and having a taste for teaching, is well adapted for it." This opinion is sustained by "references" of the highest character, among whom is the Bishop of the Diocese. We think it a matter of great importance to the Church in the west that schools of such an order should be sustained. Of no less import is it to parents that they should encourage, for their children's sake, such schools in their vicinity. We would therefore urge the claims of this church school upon the regard of our kind readers in Michigan. They are called on to support it, for the Church's sake, for their children's sake, for their own sake.

ST. MARY'S HALL AND BURLINGTON COLLEGE.—We are happy to learn that these two Institutions have opened with additional numbers.

The college has now nearly 120 resident pupils, in addition to day scholars. Although these schools must for a short time lose the personal superintendence of the Bishop, still under the direction of their able Principals and the effective discipline which they so successfully administer, no interruption will, on this account, occur in the usual well ordered course of things.

A lady wishes to obtain a situation as matron in a school. Address the Editor of the Banner of the Cross.

New Publications.

THE SPIRIT OF MISSIONS, FOR NOVEMBER.—This is an interesting number, and contains much matter worthy of attention. We have already called the attention of our readers to the recommendation by the Domestic Committee of the first Sunday in Advent, as an occasion for a general collection for Domestic Missions.

We find the following encouraging notice, which we esteem a worthy example deserving of record.

Resolutions of the Vestry of St. Luke's Church, Kalamazoo, Mich.
At a meeting of the Wardens and Vestry of St. Luke's Church, Kalamazoo, Mich., holden on the 23d day of September, in the year of our Lord one thousand eight hundred and forty-eight, it was,

Resolved, That the present prosperity of this parish is owing, in a great measure, to the Divine blessing upon the fostering aid of the Domestic Committee of the Domestic and Foreign Missionary Society.

Resolved, That the thanks of the parish are hereby tendered to the Domestic Committee, and to all who have contributed to their treasury.

Resolved, That the Secretary of the Domestic Committee be requested to omit the name of Kalamazoo in the list of Missionary Stations from and after October 1st, 1848.

Resolved, That the Secretary of the Vestry transmit a copy of these Resolutions to the Bishop of the Diocese, and to the Secretary of the Domestic Committee.

By order of the Vestry,

JAMES P. CLAPMAN, Secretary.

This number also contains a beautiful and Church-like "design," of which the following is the notice.

Design for a Church.—The engraving given in this number is from a design and plan of a cheap Church, furnished by Frank Wills, Esq., Architect, No. 156 Broadway.

The cost of such an edifice, will, of course, greatly depend upon the kind of materials and extent of ornamental work used in its construction. In some parts of the country, it is supposed an edifice of this description may be built of wood for \$2,500; and without the spire, which can be added at any time, it could be erected for a much less sum.

Not having yet received the article upon cheap churches promised us, we have concluded to give the sketch without it; and are authorised to refer all who may desire more full information, to Mr. Wills, who will cheerfully furnish it.

There is also a very interesting letter from Bishop Southgate. We append it as worthy of attention.

CONSTANTINOPLE, August 15, 1848.

REV. AND DEAR SIR,—I resume my report where I left it in my last to you, at the time of forwarding my annual report, and shall diverge somewhat from my usual mode of reporting, by giving you sketches of particular incidents and events, such as may best illustrate the nature and prospects of the Mission.

May 2d.—Received from the Armenian Patriarch a communication in reply to one that I made him a few days ago, with

reference to the treatment of the Papal Envoy by Oriental Ecclesiastics. The Pope sent an envoy to the Sultan in January, a bishop, the titular Archbishop of Sidon. He was received with great honor, and the most profuse attentions were lavished upon him; but it soon became apparent that his mission was not purely a political one. There were connected with it very extensive plans for enlarging the spiritual authority of the Pope in the East. I felt bound so far to act as to prevent the dangerous concessions that might be made while the envoy was in the full tide of popularity. The government had ordered the Patriarchs to show him attention. The Armenian had called upon him in person; the Greek had merely sent his compliments by a messenger. Many other events had occurred, which cannot now be narrated. I thought I had seen in the bearing of the Armenian Church too great a deference to this Papal Mission, and a tendency to do honor to it, which would prove a dangerous precedent. It was on this point that I communicated a fraternal remonstrance to the Patriarch. He received it very kindly, and to-day sent me in reply a communication, to the effect that the degree of attention which he had shown to the envoy, had not been at his own option, but by express order of government; that other things which had been pressed upon him, (and which he enumerated,) he had succeeded in avoiding; that if I was little pleased with the excessive demonstrations of respect which the envoy had received, he was still less so, &c. The communication, with others which I had made, had a good effect, and tended, I believe, to set things right, with regard to the ecclesiastical reception of the envoy. With his political mission, I had, of course, nothing to do. The whole has been one of the most extraordinary pages in Oriental Church history; and will live for good or evil in times to come.

In the evening, as I was sitting in my room, resting from the labors of the day, a Greek deacon was announced, and I invited him in. He entered in great agitation, and reminded me that I had seen him during the day. He now told me that he had then inquired who I was; and on learning that I was an American Bishop, had determined to come to me. I bade him welcome, and we entered into conversation. He told me that he was a deacon of the Greek Church, of the Bulgarian nation, the people who inhabit European Turkey. He had come hither two months ago, and his fellow-countrymen in this city had interested themselves in his favor, and wished to send him back to his native place to make him bishop of the See now vacant there. This had excited the ill-will of the Patriarch towards him, as the Greek Synod now send none but Greek bishops to the Bulgarians; a Bulgarian bishop is not allowed. If he should be seized, he said, he should be sent into banishment, and he had, therefore, determined to fly to me for protection. I told him, that if he had a difference with the Patriarch, I would go myself to his Holiness and represent the matter, and endeavor to see justice done him, and I was sure that my friendly relations with the Patriarch would secure for him an impartial hearing. This he did not like; he thought he should be seized and sent off without trial. He then proposed that I should take him as a proselyte, promising to be to me a faithful deacon, and to accept fully the faith and customs of my Church. This led to a conversation on the subject of schism, in which I endeavored to show him the evil of it, and to dissuade him from his design. He professed to be enlightened above his countrymen, and I represented to him that he was then the last man who should leave his Church, and pointed out to him the field of usefulness that was before him in his own communion—a field that he must lose if he left his Church, while there was no hope of his usefulness elsewhere. He expressed his surprise at my advice, and suggested that I could as well receive him as other proselytes whom I had admitted. I corrected his mistake on this point, which arose from a natural confounding of persons, and told him that, on the contrary, my earnest advice to him was to remain in his Church and do good. I set before him my relations to the Greek Church, and my acknowledgments of it as the Church of Christ in the East, and the utter inconsistency of my promoting the destruction of that Communion, while I professed to be laboring for its welfare. He did not seem satisfied with this, and I noticed, as I had done throughout the conversation, an uneasiness in his manner and look, which betrayed deep inward vexation. Before I could prevent the act, he threw himself at my feet, and, in the most impassioned tones, begged for money. Protestantism, the Church, schism, were all forgotten in the eager desire for funds. I ordered him to rise, and told him calmly, that as I did not know him I could not give him money; that I was always ready to do anything in my power for my poor brethren in the East; but as I suspected him of being under some ecclesiastical censure, I could not repose confidence in him till I was better informed of his position. I again offered, if he were in trouble, to go with him to the Patriarch; but this he declined, and re-commenced his petitions for money with so excited a manner and such violent gesticulations, that I began to think it unsafe to be alone with him as I was, in a retired part of the house; I therefore insisted on his leaving me, which he finally did, continuing his entreaties and demands till he was fairly out of the door.

May 4th.—Heard from Mossoul. The school had increased to 110 boys, besides several young men who come after their day's work is done, to receive instruction. Kas Michael has the chief control in the school, besides teaching a class of young men at his own house. He has just returned from a visit to Jebel Judi, a mountain north of Jezireh, and N.W. from Mossoul. He says that there are twenty villages there of Chaldeans, who do not acknowledge the Pope, and who remain attached to their old faith. You will perhaps remember, that about a century or less ago, the Church of Mesopotamia, called the Nestorian Church of Mar Elias, was induced to accept the supremacy of the Pope, and has ever since been subject to the Papal See. It has always been supposed, that the whole Church admitted this change; but, during my visit to that country, I discovered that a large portion living in mountains nearly inaccessible, had never been reached by the Papal agents, and continued to this day devoted to the faith of their fathers.

I did not visit them, the state of the country at the time not allowing it; but I then called attention to them. Kas Michael has succeeded in visiting them, and spending some time among them—the scourge of the country, Bedr Khan Bey, having been conquered by the Turkish government and sent into exile. Kas M. went freely among them, preaching the Gospel and teaching from house to house. They received him with the utmost cordiality as one of themselves, for he is of the same nation and holds the same ecclesiastical position with them. He is a Chaldean, protesting against the intrusion and dominion of the Pope. He went from village to village, and was everywhere hailed as a brother, or rather as a father, for they listened to his preaching with reverence and respect. He says that they have great need of schools, and begged him to come among them again and teach them. From his description, and from my own knowledge of them, I should judge them to be an ignorant, simple people, who have continued in their present state for centuries, and have known no change in their faith or worship since the early ages of Christianity. But learning has declined, and religion has retained its hold among them chiefly by the preservative power of a liturgy and Church institutions, as it has in other parts of the country.

May 11th.—Spent part of the day in company with a Papal clergyman. We entered very fully into discussion of the differences between us, but he abandoned one point after another so rapidly, that I was obliged to tell him at last, that he was no true Romanist. I have observed this latitudinarianism in many Roman Catholics with whom I have conversed—a liberality of opinion as inconsistent with the dogmas of Romanism as it is destructive of its exclusive claims. He said, among other things, that he regarded the Pope's supremacy as merely a primacy among equals, and did not allow that he had any right to interfere in the internal affairs of a foreign diocese. I mentioned instances in which he had interfered in the jurisdiction of Eastern Papal Bishops; and he mentioned others in which such interference had been successfully resisted. He said that the Pope had no power to enforce his interference, and when it was opposed, he was compelled to yield. He confined his right to the hearing and judging of causes referred to him for arbitration, and for this purpose he thought a princeps of the Christian Church was useful. This agrees with what was lately said to me by an Oriental Papal Bishop, namely, that he would not suffer the intrusion of the Pope into the internal administration of his diocese. "But if he sends you orders," I said. He replied, "I would not notice them farther than they might relate to the use of monies received from Rome."

May 13th.—An Armenian Vartabed, one of the highest order of priests—the unmarried priests, from which class the bishops are taken, called to see me. He gave me a long account of the state of his diocese in the interior, for this order of priests are often placed over dioceses, performing, however, no distinctively Episcopal duties, and of his own troubles through opposition excited on alleged religious grounds. He was charged, it would seem, with disaffection to his Church, which he declares was merely a pretext for the ill-will of another ecclesiastic with whom he had certain personal differences. He is a man, if I may judge from my former intercourse with him, of advanced views of religious truth. I have corresponded with him during his residence in the interior, and he has been the agent of some of my distributions of books there. He is the same to whom Mr. Miles alludes, in his answer to the Committee's inquiries, in the Spirit of Missions for November and December, 1847, page 419, as the "wild-looking fellow" from Kurdistan, with whom he was so much pleased. He gave me an account of his labors for his people's good. Believing him to be a man whose influence in the interior is important, and who will use it for the promotion of pure and undefiled religion, I determined to assist him. He is here on certain charges unconnected with his religious views, but arising out of his difference with his brother ecclesiastic. Into these matters, I did not feel called upon to enter, but I went, subsequent to the date of this extract, to various individuals of note among the Armenians, who had the power of greatly affecting the decision in his case, and set before them such proofs of his good character as I was able to give; and I will here add, though anticipating the sequence of events, that, upon my last visit to the Patriarch, I had the satisfaction of seeing the Vartabed receive from the Patriarch's hand his renewed credentials, and kneel to take the Episcopal benediction on the eve of his departure to his restored diocese.

GOthic ARCHITECTURE APPLIED TO MODERN RESIDENCES.

Containing the designs for Entrances, Halls, Stairs, and Parlors, &c. &c., the whole illustrated with working and perspective drawings, and forming all the necessary parts of a modern dwelling. By D. H. ARNOT, Architect. New York: D. Appleton & Co.

Although we may not venture to pronounce a critical judgment upon this work of art, yet we may safely say that the designs are well conceived and executed, and the work is one full of valuable information on its very interesting subject. It is to be published in numbers, costing twenty-five cents each.

THE LITERARY WORLD.—A miscellaneous journal, of all matters of interest for the week, connected with books, music, paintings, reports of science, amusements, &c. with original papers, sketches, &c. By distinguished contributors, and a great variety of miscellany and gossip for general readers, with occasional pictorial illustrations. Published by E. A. & G. L. Duyckinck, editors and proprietors, 157 Broadway, New York.

It is from no want of esteem for this excellent literary journal that we have failed to notice the change in its editorial management. Although it has lost much in the retirement of Mr. Hoffman, yet, retaining in part his most valuable assist-

ance, under the able conduct of its present editors, it will sustain the high character and position which it has justly acquired.

THE FOLLOWING IS THE INTRODUCTORY "ADDRESS," PREFIXED TO THE FIRST NUMBER OF THE NEW YORK ECCLESIOLOGIST.

ADDRESS.—The time having arrived designated by the Committee for the appearance of the first number of the New York Ecclesiologist, it is herewith put forth with good hopes, but yet not without fears, arising from many and obvious causes. But the Committee would no longer delay. It is an experiment to which they stand pledged before the Church, and they must abide the issue. If successful, they will feel an honest pride in having led the way to the establishment of a periodical that cannot but tell favorably both on the temporal and spiritual interests of the Church they love; and even though it fail, they will still have at least that satisfaction which comes from boldly daring in a good cause. Though dependent, therefore, on borrowed funds, even for this small outlay of its first number, they go on with a good courage, knowing that the "gold and the silver" are His, to whose glory this, their feeble offering, is now made.

But the financial question, however essential, is not yet the hardest that besets this undertaking. Whether the Church in this country is as yet ready for its support, whether it is not rather anticipating a demand that another century must bring forth—a demand that grows up but by slow degrees, even as the Church itself spreads—and therefore, whether the present interest in such questions is not too narrow a base now to build upon; all these are reasonable doubts, and certainly not without strength, judging at least from the experience of our mother Church of England, which, with her 12,000 parishes and 16,000 clergy, has but just begun adequately to support a similar undertaking. But that comparison suggests another serious difficulty—where shall such a work, with us, find its adequate materials? England, our ancestral land, teems with them; but where shall the American ecclesiologist turn for his subject matter? where shall he find his perfect models, to commend, cathedral, collegiate, or parochial? where his ruined Churches and cloisters to trace out, with that antiquarian zeal which may give to his dry didactic subject all the interest of novelty and discovery? and where, above all, shall he find that widely-diffused Church sympathy in his subject, which is the highest encouragement, as well as the richest reward, that can await the patient laborer in these toils, whether of head, hand, or pen? The ecclesiologist, in England, addresses himself alike to the heart and understanding of 16,000 classically educated ministers of her communion, themselves a noble audience, apart even from her myriad ranks of lay Churchmen, a large proportion of whom are alike zealous, liberal and wealthy. The ecclesiologist in America, on the other hand, has both a narrower and a feebler audience of church clergy—less than 1,500 in number—of whom more than one-half are struggling with such narrow means, that the addition of even the \$2 annual subscription to the work, however desired, would be felt by them as a burthen they could not justifiably undertake; while of the laity, professedly belonging to the Church (to whom, although not so confined, this work must mainly look,) how few, comparatively, take any interest in this subject, either spiritually or practically? and of these few, how very few, are fitted, by their previous tastes or studies, to enter intelligently into those scientific questions of church architecture which must obviously, after a time, form the chief material of an ecclesiological journal?

Now we have stated these doubts strongly, because we have felt them deeply; nor are we now clear that the time has actually come for the permanent establishment of such a work. But on one point our faith does stand unshaken, and that is the present need (whatever be the support given it) of some such guiding publication for the interests of the Church, whether in this or other form. Never, in truth, we hold, in the history of Christendom, was there opened a wider or richer field of promise to the ecclesiological teacher, or one more demanding prompt and skilful cultivation. The untamed energies of our land and race, running wild in license, have been hitherto as marked in our church buildings, as in all things else—church edifices have sprung up on all sides, as it were, in a night, and in every possible variety of form and deformity—without type, without model—without principles and without taste—as if the erection were everything and its uses nothing: nor has that era yet passed with us; but still a decided change has of late come over its spirit, and that favorable change is the foundation on which we now build the hoped-for usefulness of our Society and its periodical, whether permanent or temporary. That change is a demand for knowledge. In church buildings, as the case may be, choice is now made of styles or models, and light is asked in choosing them, and curiosity is awakened, and information sought in all questions of church architecture, and men ask with some impatience, Where shall I find it? why is there no church periodical to afford it? and why does not some such arise which shall, at small cost, guide those who are willing to be guided? Such questions are continually put, and no satisfactory answer as yet can be given; while cases are constantly occurring, where, through want of a little wise guidance that would have been thankfully received, the grossest offences against good taste and ancient usage are fallen into in the erection of God's House—errors to be lamented over almost with tears as soon as completed.

But this aspect of the case again brings up a new stumbling-block in our path; viz., that of setting up ourselves as teachers unto the Church, and, with a little brief and superficial knowledge, tarding it over God's heritage. Such is doubtless our invidious position before the Church: yet our answer will be as plain as we think it should be satisfactory. In a certain sense and to a certain degree we admit it must be even so. He who teaches at all must presume that he has some hearers less knowing than himself; otherwise his teaching is to no end. To those ignorant of church architecture, therefore, we are, and

propose to be, teachers; and it will be our endeavor and study to be to them sound teachers, giving to them what we ourselves have perhaps but recently learned, yet by opportunities which they have not enjoyed; but still giving it in a spirit that would not justify any invidious term—as being truly in that humble spirit of love and communion which, as it is born at Christ's altar, so does it consecrate to His glory all studies and all teaching that relate to God's House. So much, then, for those unto whom we think, without arrogance, we may pretend to be as teachers, and we only trust that such readers will place in us that reasonable confidence which brother puts in brother, and believe that we will not speak confidently, nor urge zealously any point of church arrangement or architecture without good warrant. This confidence we may at least ask at the hands of our church brethren. But as touching the better instructed in our communion, we wholly repudiate the term: we sit here not as their teachers, but as their fellow-workers, carrying out with them that in which they are equally interested with us; and furnishing them at the same time with an instrument of power such as at present the Church has not—to serve both as a medium of their own sound teaching, and of those varied local wants which so imperatively demand it, and which at present have no organ through which to speak. In such light surely our periodical, however humble, may be recognised even by the most learned of our clergy and laity, as a valuable practical aid; and therefore a helping hand extended to it, neither in pity nor in scorn, but as one of Christ's faithful laborers in his vineyard; and though a volunteer in the work, yet seeking neither private gain nor the praise of man, but His commendation who saith, "well done"—even to him who hath faithfully used his "one talent." If we know ourselves, we stand on this impregnable rock, willing to spend and be spent in our Master's service, in the building up of such temples to His honor and worship as may best accord with the Psalmist's words, "The beauty of holiness."

We recapitulate, in closing what we think may be done through the medium of "The Ecclesiologist," and how?

1. It may be made the "Hand of the Church," to gather up its fragmentary history, now scattered and almost lost, and thus go to build up the archaeology of the American branch of Christ's Church; and to effect this, we urge earnestly upon all its members, zeal in searching for, and care in collecting and remitting in a form for publication, all notices of early church edifices, accompanied, when possible, with plans and measurements.

2. It may be made the "Store-house" of the Church, and the shelves of the Society a receptacle to receive and keep safe, books, drawings, or other documents bearing on these questions, and for which their owners, through love for the Church, would willingly find some safe place of deposit, open to the examination of all churchmen, and free from risk of loss or dispersion. To this end, too, the Editor would respectfully urge its members—the Society's library being already, though small, a valuable one, and to donations looking mainly for its increase.

3. It may be made the "Organ of Intercommunication" in the Church, bringing out its sectional wants and remedies, such as plans wanted or given, doubts and difficulties stated or solved, whether of material, or form or structure; questions of alterations in the renewal of old Churches: together with the fact of collections made, or making, for general or special objects. These certainly are numerous enough, in our rapidly extending Church, to demand a special organ for their publication; and to this end we invite communications.

4. It may be the "Teacher of the Church"—that is, of those who in it need and ask for instruction; but it will be such, not through any special superiority either in Editor or Committee, but through its open columns, concentrating rays of light now scattered. To this end, also, the Editors invite communications, calmly, and carefully, and succinctly prepared, whether on general or special points, or in the form of critical notices of works or buildings.

And lastly, The Ecclesiologist may, through the working of all these means, be made an humble instrument to God's glory in the Church, by awakening men's thoughts to the reverence due to God's House, so often forgotten in this unfeverish age, through the special care to be bestowed upon it in all its minutest parts, and through the deep meanings associated with their forms; and speaking forth from their arrangements; partly through the power of natural symbols, though chiefly, doubtless, from that reverential authority due to early and universal usage; the recognition of which authority is directly involved in the study and love of ecclesiological learning, and is in truth one of the strongest recommendations to it.

We conclude this brief address with the chosen motto of the Society, which, as expressive of the motive that governs it, so will it, we are sure, find an answering response in every churchman's bosom:

TABERNACULA TUA QUAM DILECTA!

NOTE.—Fifteen hundred copies of this number are printed and will be widely distributed. On the answer of this appeal (and a speedy one,) will depend the means of the Committee to continue its publication. The Committee, having done their part, await, as they are bound, the Church's answer. The second number will be issued only to such as remit their name and annual subscription (\$2.) addressed to the Treasurer of the Society, WILLIAM A. McVICKAR, No. 8, College Green, New York.

THE BISHOP OF ILLINOIS'S LATE ACCIDENT.—The following official account we take from "THE MOTTO." It is contained in a letter from Bishop Chase to a friend, written soon after his return from a Northern tour of duty during the month of September 1848. In the close of the letter the Bishop says:

"My bodily pains remind me how deep have been the wounds received by two late injuries. Those which I re-

ceived on the mountains near Bloody Run, Penn., still linger and render, in a measure, useless my right arm, and those very recently received make my breath short and my sleeping moments distressful."

"It was not true that I received my late injury near Springfield. How this mistake was made I know not. Dates, time, place and circumstance belong to God, and should never be meddled with by the printers, or any one else, without the strongest evidence. To 'guess' where they alone should dictate is the way to do harm. History is discomposed by it; and falsehoods are often imposed on posterity of the greatest consequence, by a mistake of a single date. Not that I would attach any thing of importance to any thing relating to myself. The reflection is of a general character, and concerns us all. Be careful as to dates, time, place, or accident; and you will deserve the confidence of your fellow-men."

I was riding out in a dismantled chaise in company with Mr. Roberts, formerly a Methodist minister, now a candidate for holy orders in Jubilee College. "To see God's blessings spring from the bosom of our mother earth" we took a turn through the wide-spreading fields of Indian corn growing ten or twelve feet high on each side of a vista leading from the college Cottage, the residence of the Bishop, to the Robinsons, that "place of note in history!" Just as we were about to pass through the east branch of the Kickapoo creek, a pebbly stream fed by perennial springs, we saw before us a weed some six or seven feet long thrown athwart the well-trodden path as if by accident. It was a thistle of a species which grows very high in this country having long leaves almost white on one side and a dark green on the other; and being twisted, looked, for all the world, like a large snake; or more like two or three snakes together. At sight of this, the horse, a fine spirited animal, sprang, as if lifting all his feet at once, directly out of the road, thereby capsizing the dismantled chaise with its weighty contents. There had been a piece of iron left on the side of the chaise on which the calash once turned, and it was on this iron projecting three or four inches, that my ribs were destined in falling out to come in contact. I heard as well as felt the bones crack as I fell. Mr. Roberts caught my coat as I fell—but all would not save me. The garment was torn and the ribs were broken. Some laborers were at hand, and soon I was lifted up and put into the vehicle and myself guiding the horse to the cottage. This I could do when sitting up, but nothing could exceed the pain when attempting a recumbent posture.

I lost but two or three Sundays when I was able to go to Church and preach again. But no rest could I take in bed.—All the sleep that visited my eyelids for above thirty nights was taken when sitting in my chair. Whenever I attempted to lie down it seemed as if a sword was passing through my breast. This singular state of my health continued even after I set off to fulfil my appointments made in the fourth number of the Motto. On board the canal boat, through the singular kindness of the captain, I took my first nap in a recumbent posture. The same piercing pain afterwards returned, but not of so long duration. The Rev. Mr. Kelley welcomed me to Ottaway, where I preached in a convenient building. The new church not being finished, but progressing, I passed directly to Chicago.

Diocesan Intelligence.

NEW JERSEY.—CONFIRMATION.—On Sunday, 24 September, (fourteenth after Trinity) in the Chapel of the Holy Innocents, at St. Mary's Hall, at the early Morning Service, the Bishop confirmed three persons. The Prayers were read by the Rev. Mr. Germain, the Principal, and the Preface in the Confirmation Service, by the Rev. Andrew Bell Paterson.

ORDINATION.—On Ember Sunday, 24 September, (fourteenth after Trinity) in St. Mary's Church, Burlington, the Rev. Mr. Bradin read Morning Prayers, and the Bishop admitted William W. Lord, A.M., to the order of Deacons, and administered the Holy Communion, assisted by the Rev. Mr. Germain. The candidate was presented by the Rev. Andrew Bell Paterson, who also made the exhortation; and the Epistle was read by the Rev. Dr. Ver Mehr. The Rev. Messrs. Frost, and Parks (of the diocese of New York) were present.

SERVICES OF THE VISITATION.—On Tuesday morning, 3 October, in St. Paul's Church, Hoboken, the Bishop preached, confirmed three persons, and administered the Holy Communion, assisted by the Rector, the Rev. Mr. Burnham. In the afternoon, the Bishop read prayers, and examined the children, after they had been catechised by the Rector.

On Wednesday, 4, in Trinity Church, Newark, the Bishop preached and administered the Holy Communion. In the afternoon, the Rector administered adult baptism, and catechised the children; who were then examined by the Bishop. In the evening, the Rector administered adult baptism, and the Bishop preached, and confirmed twenty-eight persons.

On Thursday, 5, the Bishop consecrated Grace Church, Newark, (the second erected by the parishioners; the former being deemed inadequate.) The instrument of donation was presented to the Bishop by the Senior Warden, Jeremiah C. Garthwaite, Esq., and read by the Rector, the Rev. Mr. Watson. The Sentence of Consecration was read by the Rev. Dr. Ogilby. The Rev. Messrs. Henderson, Williams and Thompson read morning prayer. The Bishop preached, and administered the Holy Communion, assisted by the Rector and the Rev. Messrs. Lowell and Roberts; the Rev. Mr. Clarkson reading the Epistle.

In the evening, in the old Grace Church, the services of the visitation to Christ Free Mission Church, not yet provided with a building, were held. The children were catechised by the Missionary, and examined by the Bishop; who also preached, and confirmed eight persons.

On Friday, 6, in the Chapel of Grace Church, Van Vorst, the Bishop preached, confirmed eight persons, and administered the Holy Communion. In the afternoon, the children were catechised by the Rector, and examined by the Bishop.

In the evening in St. Matthew's Church, Jersey City, the Bishop preached, and confirmed eight persons. On Saturday, 7, the Rev. Mr. Aldis read morning prayers, and catechised the children, and the Bishop examined them, and administered the Holy Communion, assisted by the Rector.

In the evening, in St. John's Church, Elizabethtown, the Bishop preached, and confirmed two persons. On Sunday, 8, (sixteenth after Trinity,) the Rector catechised the children, and the Bishop examined them, preached, admitted the Rev. Henry McVickar, Deacon, of the diocese of New York, (at the request of the Standing Committee of that diocese,) to the order of Priests, and administered the Holy Communion.

In the afternoon in a temporary place of worship, at Elizabethport, the Bishop preached.

In the evening, in St. Paul's Church, Rahway, the Rector, the Rev. Mr. Peet, catechised the children and the Bishop examined them, preached, and confirmed six persons. On Monday, 9, the Bishop preached and administered the Holy Communion.

In the afternoon, in Trinity Church, Woodbridge, the Bishop read prayers and preached.

In the evening, in St. Peter's Church, Perth Amboy, the Bishop preached. On Tuesday, 10, the Bishop catechised the children, confirmed one person, and administered the Holy Communion.

In the evening, in Christ Church, New Brunswick, the Bishop preached and confirmed twenty-three, (making, with one in private twenty-four) persons, in this parish. On Wednesday, 11, the Rector catechised the children, and the Bishop administered the Holy Communion.

In the evening, in St. James' Church, Piscatawa, the Bishop preached.

On Thursday, 12, in St. Peter's Church, Spotswood, the Rector elect catechised the children, and the Bishop examined them, preached, and administered the Holy Communion.

On Saturday, 14, at Burlington, the Bishop confirmed one sick person in private.

On Sunday, 15, (seventeenth after Trinity,) in the old Grace Church, Newark, occupied by the congregation of St. Matthew's Church, the Rev. Messrs. Henderson and Frost read morning prayer, in German; the Rev. Mr. Frost catechised the children and preached in German, and the Bishop confirmed one person, and administered the Holy Communion.

In the afternoon, in the temporary place of worship occupied by St. Philip's Church, the Bishop preached, and confirmed seven persons.

In the evening, in the temporary place of worship, occupied as St. Paul's Free Mission Church, the Missionary, the Rev. Mr. Roberts, read prayers, and catechised the children, and the Bishop examined them, preached, and confirmed two persons; one from Christ Free Mission Church, and one of the diocese of Fredericton.

On Monday evening, 16, in Christ Church, Newton, the Bishop preached. On Tuesday, 17, the Rector read morning prayer, and catechised the children, and the Bishop examined them, preached, confirmed five persons, and administered the Holy Communion.

On Wednesday, 18, (St. Luke the Evangelist,) the Bishop consecrated St. Thomas' Church, Vernon. The request to consecrate was read by the Rector elect, the Rev. Mr. Potter, and the sentence of consecration by the Rev. Mr. Dunn. The Rev. Mr. Sherman read morning prayers, and the Bishop administered infant baptism, confirmed seven persons, preached, and administered the Holy Communion.

On Thursday, 19, in St. Luke's Church, Hope, the Bishop preached, confirmed three persons, and administered the Holy Communion, assisted by the Missionary, the Rev. Mr. Clarkson.

In the afternoon, at St. James' Church, Knowlton, the Missionary, the Rev. Mr. Clarkson, catechised the children, and the Bishop examined them, preached and confirmed three (making with one in private four) persons.

In the evening, in Zion Church, Belvidere, the Missionary, the Rev. Mr. Clarkson, administered adult baptism, and the Bishop preached, and confirmed one person.

On Friday, 20, in the afternoon, in Calvary Church, Flemington, the Bishop preached, and confirmed one person.

On Sunday, 22, (eighteenth after Trinity,) in St. Mark's Church, Orange, the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector read prayers, and catechised the children, and the Bishop examined them. In the evening, the Bishop preached, and confirmed sixteen persons.

On Monday, 23, in St. Peter's Church, Morristown, the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector elect administered adult baptism, and catechised the children, and the Bishop examined them. In the evening the Bishop preached, and confirmed thirteen (making, with one in private fourteen) persons.

On Saturday afternoon, 28, (St. Simon and St. Jude) in Christ Church, Belleville, the Bishop preached. In the evening, the Bishop preached and confirmed seven persons.

On Sunday, 29, (nineteenth after Trinity) in St. Paul's Church, Paterson, the Bishop preached, and administered the Holy Communion. In the afternoon, the Bishop administered adult and infant baptism, and examined the children, after they had been catechised by the Rector. In the evening, the Bishop preached, and confirmed nineteen persons.—*The Missionary.*

New York.—TRINITY PARISH.—The Rev. John Henry Hobart has been called to this parish, for a year, to fill the vacancy occasioned by the absence of the Rev. Jona. M. Wainwright, who has gone to Europe for his health. The Rev. Benjamin I. Haight has also been called for another year from the 1st instant, to the same parish in consequence of the feeble health of the Rev. P. Parks, who has scarcely recovered from a protracted and very enfeebling illness. Both these gentlemen are well known, both highly and deservedly esteemed, and their selection will prove, we do not doubt, most acceptable to the entire parish.—*Cour. & Eng.*

Connecticut.—CONSECRATION OF ST. JAMES' CHURCH, WINDSTED, CT.—On All Saints Day, at half past 10, A. M., Bishop Brownell, attended by fourteen Priests clothed in white robes, proceeded from the house of Ex-Governor Hallbird to the church, where, after the services of consecration, Morning Prayer was commenced by the Rev. Mr. Nichols, of Salisbury. The Rev. J. Williams, D.D., President of Trinity College, Hartford, read the Lessons; the Rev. Mr. Chauncey of Hartford, said Prayers; the Rev. Dr. Fuller, of Litchfield, recited the ante-Communion service; the Rev. M. Frisbee, of Bethlehem, read the Epistle; and the Bishop the Gospel. The sermon was preached by the Rev. A. C. Coxe, of St. John's Church, Hartford which, while it fully sustained the reputation of its author, was truly a discourse 'for the times, and all time.' The text was Genesis, 28th chapter, 17th verse. After sermon, four persons were confirmed. Considered as a whole, the services of the day were such, as even Churchmen are seldom privileged to enjoy.

The newly consecrated edifice is of the Gothic style, admirable in its proportions, and finished in a manner that reflects credit upon all who have been engaged in its construction. It stands as a monument of what one association may accomplish, when their energies are united in such a labor of love for His name's sake. Nor is this all that it is doing; for, in addition to their other charities, the parishes in that county have not only contributed largely to the building of St. James' Church, but do actually give \$300 per annum towards the Rector's salary. If all associations would thus feel and act, our Church would indeed arise and shine, while the waste places in our land would 'rejoice together before the Lord.' That such may be the spirit and its fruits in our own diocese, is the prayer of your brother. *Christian Witness.*

Maryland.—CONSECRATION.—On Tuesday, October the 10th, St. Paul's Church, Prince Frederick, in St. Paul's Parish, Calvert county, was solemnly consecrated to the service of Almighty God by the Bishop of the diocese. The deed of donation and request to consecrate was read by the Rev. Francis R. Hanson, the Rector, of the parish, and the sentence of consecration by the Rev. Edward Livermore of the diocese of New York. Morning Prayer was said by the Rev. Henry Williams, Rector of All Saints parish, and the lessons read by the Rev. Meyer Lewin, Rector of Christ Church Parish. The Bishop preached, and administered the Holy Eucharist.

St. Paul's Church was finished some two or three years ago, having then been erected in the county town for the newly organized parish of the same name. It has ever since been used for sacred purposes, but a small remaining debt, now first settled, hindered its consecration. The settlement of that debt is one among many gratifying evidences of the present prosperous condition of the parish.

CONFIRMATIONS.—On Friday, October 13th, in the unfinished church at Woodville, in St. Paul's Parish, Prince George county, six persons.

On Saturday, the 14th, in the parish church of the same parish, three persons.

On the Seventeenth Sunday after Trinity, in the chapel of the same parish, (known as "Page's Chapel,") six persons. (one colored.) On the afternoon of the same day, in Trinity Church, Upper Marlborough six persons.

On Monday, the 16th, in St. Barnabas' Church, Queen Ann Parish, Prince George county, ten persons (seven colored.)

On Tuesday, the 17th, in Trinity Church, Holy Trinity Parish, Prince George county, two persons.

On Thursday, the 19th, in St. John's Church, Howard District six persons.

On the Eighteenth Sunday after Trinity, October 22d, in the morning, in the Church of the Ascension, Washington, D. C., nine persons.

In the afternoon, in St. John's Church, Georgetown, D. C., five persons.

CONVOCATION.—The Convocation of Ann Arundel county, held a stated meeting in St. John's Church, Queen Caroline parish on Wednesday, the Feast of St. Luke, and Thursday the 19th.

The Rev. Messrs. Aisquith, (President,) and Harrison (Secretary,) Clark, Moore and R. H. Waters, were present and assisting in the services. On Wednesday, the Convocation sermon was preached by the Rev. Mr. Aisquith, and the Bishop administered the Holy Communion. On Thursday, the Rector of the Church administered Holy Baptism to an adult and two children, and the Bishop preached and confirmed.—*Church Times.*

SPRING HILL PARISH, SOMERSET CO.—Extract from a letter, dated, "Salisbury, September 17th, 1848."—"This is in Spring Hill Parish a sort of festival: it being the time for the semi-annual sermon before the Claggett Society—a period when we review what God has wrought for the Church and through the Church since Colonial days.

"Divine service was celebrated in the regular course at St. Paul's Church, Spring Hill, (our parish church) at ten this morning. After the Second Lesson the children surrounded the chancel and were catechised and addressed by their Pastor. After the Holy Gospel the 105th hymn was sung and a discourse preached appropriate to the day, from Ps. 112: 9. "The righteous" &c.; at the conclusion of which we were earnestly exhorted to remember in our prayers at the Holy Communion, about to be celebrated, the present Bishop of the diocese, that he may long be continued among us, to rule and feed the Church of God.

"In the evening, divine service was held at half past three o'clock in St. Peter's Church, in this place, and the semi-annual sermon for the Claggett Society was preached from Heb. 13: 7. 8. At night, the service was again performed in St. Peter's, and the first Lecture of the Annual Claggett course was delivered. The text was Eph. 3: 14, 15; the subject, 'The Church, the Family of God through the mediation of Jesus Christ.' The second Lecture is promised for St. Matthew's night (Sept. 21.)

"We expect to have our bell in about two weeks: it is to weigh six hundred pounds, and will be hung temporarily in a

suitable frame with covering. The chancel of our church has been greatly improved, by substituting plain stone colors for the ill done oak graining. It is now in harmony with the rest of the church. The pillars have also changed their very sombre hue."

"The church from the 17th is to be open every day from 6 A. M. to 12, for such as desire to use it as 'the house of prayer.' The minister is to be found in his study under its roof in those hours, unless hindered by sickness, or absent on parochial duty. Quantico and Spring Hill churches are both to be painted. The former is to have a belfry and bell."

THE COLLEGE OF ST. JAMES.—Extract of a Letter. "On my way home I took occasion to visit St. James's College in order to place my son there as a pupil, and the appearance of things more than equalled my favorable expectations. From much that I have seen, and more that I enquired, it appears to me clear that institutions of learning will be patronised by those even merely professing to belong to the Church, in proportion as the basis of tuition is decidedly in the direction of the doctrines and principles of the Church, and that the spirit which would suit all is the spirit that will gain and reconcile none."

ST. JOHN'S INSTITUTE.—A correspondent sends us the following extract of a letter received from an intimate friend.—"I was very much pleased with all I saw and heard of Mr. Ten Broeck's school. His boys were exceedingly gentle-mannered and well-behaved—fully as much so, I think, as those of St. James's or St. Timothy's, and that is saying a good deal. Their demeanor and performance in the services were admirable. All the chants were excellently executed, and two of the boys, ———, and Mr. ———'s son, alternate in officiating as organists. All that is wanting to J. is an increase of scholars, to have an establishment in most respects equal, and in some even superior to our other schools.—Mr. ——— has the garden under his management; and a very fine garden he has—large, and apparently well managed and productive.—As for the site, nothing can surpass it. I do not remember, any where, a more admirable prospect than that enjoyed from the front of the house; and there are at least half a dozen varieties of it, obtainable from different spots on the grounds. It has all the elements of landscape in perfection—seven miles of a large river, chains of hills, plains, distant ridges of mountains, woods, fields, gardens, a large city and great variety of noble buildings, distant enough to receive the enchantment which distance lends to the view, and near enough to be quite distinguishable,—all brought within compass of a well bounded horizon and in a compact circular display."—We are informed that since the foregoing was written, the Institute has received such an accession of scholars, as to leave only three or four remaining vacancies.—*Church Times.*

CONFIRMATIONS.—In All Faith Parish Church, St. Mary's county, on Friday, October 27th seven persons.

In Christ Church, Chaptico, King and Queen Parish, on Saturday, the Feast of St. Simon and St. Jude, one person.

In St. Andrew's Parish Church, on Sunday, the Nineteenth after Trinity, three persons.

In All Saints' Church, Tomaccoquen, King and Queen Parish, on Monday, October the 30th, six persons.

On Wednesday, the Feast of All Saints, in St. George's Chapel, William and Mary Parish, St. Mary's county, six persons.

On Thursday, November 2d, in Trinity Church, in the same parish, seven persons.

On Sunday, the twentieth after Trinity, in the morning, in St. Stephen's Church, Baltimore, three persons.

In the afternoon, in Cranmer Chapel, Baltimore, ten persons.

South Carolina.—ORDINATION.—On Sunday 22d Oct., at St. Thaddeus, Aiken, Charles Theodore Bland was admitted to the Holy Order of Deacons. The Sermon was by the Rev. C. H. Hall; Morning Prayer was by the Rector, (Rev. J. H. Cornish,) who also presented the candidate.

CONFIRMATION.—This holy rite was administered at St. Michael's Church, on All Saints day, Nov. 1st, to 76 persons—53 white and 23 colored members of the Protestant Episcopal Churches in Charleston.

ORANGEBURG, So. CA.—Extract of a letter dated 21st Oct.—"Notice having been given to that purpose, at a respectable meeting of gentlemen of this village, Addison Beach was appointed Chairman, and Henry Ellis, Esq., Secretary. It was then resolved to organize an Episcopal Church, under the name of the "Church of the Holy Trinity, Orangeburg." The following gentlemen were then elected Vestrymen and Wardens, —Dr. S. B. Dwight, Chairman; Thomas S. Mood and John Marchant, Wardens; Hon. John M. Felder, Capt. John C. Row, John H. Felder, Esq., A. F. Mervino, T. B. Whaly, and Henry Ellis, Treasurer, and Addison Beach, Secretary. A Committee was then appointed to raise funds and select a site for a Church building, and report their proceedings at the next meeting of the Vestry. On motion, it was Resolved, That the Rev. R. D. Shindler be added to the Vestry. The Vestry then proceeded to elect a Rector, when the Rev. R. D. Shindler was unanimously appointed, who being present, and informed of his election, accepted the care of said Church. It was next resolved, That the Secretary inform the Bishop of South Carolina of their proceedings, and request him to take the "Church of the Holy Trinity, Orangeburg," under his Episcopal care and jurisdiction."—*Charleston Gos. Mess.*

CAPITAL PUNISHMENT.—In consequence of the growing increase of crime in our State since the abolition of capital punishment, and a particular manifestation of it to the Grand Jurors of Wayne county, by the presence of three different individuals charged with murder, at the present term of Court, we understand they have unanimously adopted a memorial to the Legislature asking for a restoration of that penalty which alone prevents man from assailing the life of his fellow. We are glad to make this announcement, and trust it will lead to the adoption of similar measures on the part of every Grand Jury in the State. Life, with us, has already become but a trifle, and, for a paltry ten dollars, there are those among us who hesitate not to murder.—*Detroit Advertiser.*

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 25, 1848.

[VOL. X.—No. 47.—WHOLE No. 517.]

For the Banner of the Cross.

Death!

Death rides upon the summer air!
And steals around her bowers;
His hollow form is everywhere,
In this wide world of ours.

He's out upon the stormy deep,
Coursing the waves at play;
He frowns upon the infant's sleep,
And smites the maiden gay!

In palace halls of glorious light,
Where song and music float!
He lurks with loathsome form to blight,
With hideous eye to gloat!

And in the lowly cottage bower,
Where joy is humble—meek—
Aye, even there is felt his power,
He there doth vengeance reek.

But Death! tho' thou dost ride the wind,
And walk the flowery sod!
Thou art not fearful to the mind,
That trusteth in its God!

Nov. 1848.

S. E. L.

Selections.

From the Women of the Bible, Messrs. Appleton's Edition.

Nurture.*

BY THE RT. REV. G. W. DOANE, D.D., LL.D.

Exodus, ii. 9.—Take this child away, and nurse it for me; and I will give thee thy wages.

It is at noon upon the Nile. A Hebrew woman wanders there, and weeps. She gathers of the bulrushes, that wave upon its brink; and wets her burthen with her tears. It is Jochebed, Amram's wife, the mother of Miriam and of Aaron; and as yet, of one dearer than both, the secret child of silence and of sorrow. Pharaoh has charged his people, that every son, born of a Hebrew mother, shall be drowned. The goodly infant has been hid three months. The next day, inquisition will be made in every Hebrew house; and even a mother's love will not suffice to save him. Alas, alas, Jochebed!

It is midnight on the Nile. A mourning mother weeps upon her babe. She has arrayed him in his choicest robe. She has lavished upon him the rarest of her store. She has fed him, for the last time, from her bursting breast. She has lulled him, for the last time, to his serene repose. She has imprinted her last kiss upon his brow. She has lent it the consecration of her tears. And, with a mother's trust, that so much innocence, and so much loveliness, cannot be quite forsaken of her God, she lays the frail and buoyant ark, which her own hands have framed, with blessings upon every joint, in the tall flags, beside the river's brink. Alas, alas, Jochebed!

It is morning on the Nile. Upon the river's side, a royal maiden loiters, with her virgin train. They lave their shrinking feet in the cool stream. They launch the sacred lotus on its wave. In frolic mirth, they toss its silver spray. The thoughtful princess, as she wanders by herself, descries the floating ark. She sends for it. She opens it. She sees the child. It weeps. She has a woman's heart, and it is melted at the infant's tears. She has a woman's heart, and it takes in, at once, the whole sad story of Hebrew slavery and suffering. Alas, alas, Jochebed!

But when was faith forsaken? When were the sacred tears, with which a mother bathed her child, unnoticed of the Lord? When were a mother's prayers not heard? A sister's heart had yearned upon the babe. She saw the ark, where it was laid. She stood aside, to watch its fate; and, when the royal maid had found and rescued it, she was at hand, with love's instinctive promptitude, to seek and find a nurse. "Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went, and called the child's mother." Was ever poet's dream to equal this? Was ever mother's grief so turned to joy? Was ever woman's heart so filled and overflowed with gladness? "And Pharaoh's daughter said unto her, Take this child away, and nurse it for me; and I will give thee thy wages. And the woman took the child"—it is the child himself, that makes the record, with a simplicity that only nature's self could be contented with, and art would overdo, and spoil—"the woman took the child, and nursed it." Joy, joy, to Jochebed!

* Answering to the beautiful Print of "Pharaoh's Daughter."

What a lesson of the vicissitudes of life! Amram and Jochebed were of the priestly line of Levi. Their lot was cast in those serene and guarded precincts of the house of God; where, if on earth, contentment should be found. Blessings had multiplied upon their love. The thoughtful Aaron and the joyous Miriam were as olive branches at their side; and, soon, another was to smile upon their joy. But Israel is too prosperous for Egypt. The blessings, which God sends upon His captive children, move the envy of their masters. They make their lives bitter with hard bondage; and, when they prosper still the more for their afflictions, the decree is passed, that every man-child shall be slain. Then, with what new anxiety is nature's trial-hour expected! Then, with what dread, that quickens every pulse into a nerve, the issue apprehended! Then, what a pang, to crush the heart of father and of mother, the tidings, that should, else, be full of joy! And, what a record, that, of slavery and shame; "when she saw him, that he was a goodly child, she hid him three months." So little is man's estimate of life to be relied on. So do its choicest blessings become fountains, to the heart, of care, solicitude, and sorrow.

What a lesson of the providence of God! Behold that fragile ark, twined by a woman's hand, of bulrushes, and daubed with slime and pitch. See it deposited among the flags, upon the river's brink. Think of the swellings of the Nile. Think of the prowling wolves, and ravening hyenas. Think of the treacherous crocodile. Consider, that the tenant of that frail receptacle, exposed to such variety of deaths, is an infant of but three months old. How speedy, how inevitable, the destruction! But no! It may not be. That sleeping child is God's deliverer for captive Israel. And Noah was not safer, when his ark of gopher-wood was made the refuge of a race, than Moses, in his ark of bulrushes. And, by what wondrous means! The footsteps of a royal princess and her train, are turned, that moment, towards the guarded spot. The daughter of their oppressor becomes the saviour of the captive nation. Jochebed's son falls into the only hands that could have rescued him from death. Her daughter is at hand, to shape the wonderful result. And the poor trembler, that had laid him in what seemed to be his coffin, is the same, that, trembling even more, for love and joy, now takes him from his hiding-place, to nurse him for the daughter of a king. How can we ever doubt, with cases such as this before us, that every thing is possible with God? What too small for His considerate mercy, or too great for His almighty power? He calleth the stars by their names. And, yet, He numbereth every hair of every head.

And what a lesson of the security of faith! It was a bold venture to disregard the king's commandment, and hide the child three months; but it was made in faith, St. Paul has taught us, and so was safe. It was a bold venture, to commit a helpless infant in a frail basket, to the waters of the Nile; but it was done in faith, and it was safe. Nay, it was more than safe. Not only was it so, that Moses should be saved alive; Jochebed, by the royal pleasure, made the nurse of her own son; and joy and gladness shed upon the darkened house of Amram. It was only so—to speak, as men can see—that Moses could be fully fitted for his high and sacred trust. How else could he be "learned in all the wisdom of the Egyptians?" How else could he achieve that glory, which St. Paul ascribes to him, of disinterested virtue, in refusing, when he came to years, "to be called the son of Pharaoh's daughter?" How else could he set forth that noble pattern of unpurchaseable patriotism, in "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?" How else could he have reached that loftiest height of Christian perfectness, in "esteeming the reproach of Christ greater riches than the treasures of Egypt?" as the Apostles, beaten for the Cross, "rejoiced that they were counted worthy to suffer shame for His name." The ventures of true faith are thus transcendent triumphs. To suffer with Christ is to reign with Him. His Cross insures His crown. "Be thou faithful unto death, and I will give thee a crown of life."

I might pursue, almost without a limit, my enumeration of the lessons, which this speaking Scripture teaches. But your own hearts will suggest them; and God will bless your thoughtful meditation on His holy Word, to the increase of wisdom and the furtherance of faith. In what remains, I rather dwell upon a single aspect of the story; and briefly follow, to some portion of its just conclusions, the language of the text: "Take this child away, and nurse it for me; and I will give thee thy wages."

It suggests the helplessness of little children. Nothing living is so helpless as a little child. "It is crushed before the moth." The first thought that comes with it, anticipated long before, is that of the daughter of Jochebed; of a nurse, of watching, and of care. And how much it calls for! And for how long! To be fed; to be tended; to be cared for, in a thousand ways: awake, asleep, in sickness, in health. Is there a trust more sacred, is there an office more delicate, is there a responsibility more serious, than that which the word, nurse, implies and comprehends? Happiest, and holiest, and surest of a blessing, when, like favoured Jochebed, the mother is the nurse. And, for the wages, which the royal maiden promised! If toil, and

care, and pain, and watching, and anxiety, that never intermits, and cannot be relieved, or delegated, or divided, be the mark, what could be equal to the task? While, if the heart be in it, and its life be love, what overpayment, in ten thousand ways, of all that love can prompt, and life can yield! The rounding limb; the opening feature; the elastic spring; new speculation in the eye; new music in the dove-like cooing of the inarticulate voice; new gleamings of the mind; new openings to the heart; new glimpses of the spiritual and the immortal! How gracious and benign the providential ordering, that makes "little children," types to us of heaven; and draws us, by them, as with cords of love, towards a purer and a better world. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

But, full of tenderness, and high in sacred trust, as is the nurture of the infant, it is but the shadow of that which falls upon the heart of parents, teachers, pastors, in the training of the child. There cannot be a text more pregnant, more impressive, more exacting, than the words of holy Paul, to the Ephesian parents; "bring them up in the nurture and admonition of the Lord." They tell us of the soul. They tell us of its fearful alienation from the God who made it. They tell us of the obstacles which hinder its return; of the tendencies within, by which it gravitates towards eternal ruin; of the unseen foes, which, from the cradle, dog its track, and, to the grave, pursue their prey. They tell us, that, as the harvest, so the garner; as the seed-time, so the harvest; as the spring, so the full circle of the eternal year. And if they left us thus, they would pronounce a blessing upon childlessness, and make the grave more gracious for our children than the cradle. But the divine Creator knows our frame, and cares for all its wants. He leaves us not un comforted, in any of the trusts, and trials, which He lays upon our hearts. In every duty, and in every danger, of our lives, He meets us with His love. The "blessings of the breasts and of the womb" are blessings which take in the soul, and go with it into eternity. None of His promises are more explicit than those which sanction the religious care of children. His praise of Abraham turns expressly on his domestic piety: "I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment." Nothing can be more positive than that which He declares by Solomon: "Train up a child in the way he should go; and when he is old he will not depart from it." And the benign and gracious Saviour, while He won, by every charm and charity of love, the "little children" to Himself, opened a world of comfort and encouragement, to hearts of parents, and of teachers, and of pastors, in those mysterious words: "I say unto you, in heaven, their angels do always behold the face of my Father, Which is in heaven."

The Christian parent, that desires salvation for his children, need not greatly fear. God has provided, in His Church, all needful helps and means, to gain, through grace, that great and gracious end. There stands the Font, with its regenerating wave, to wash him from his primal sin, and give him back, new-born, "of water and of the Spirit." There ever sounds, in tones of ancient piety, a mother's voice in her dear children's ears, the simple, yet majestic Catechism. There at the chancel-rail, the pastor of the pastors waits, with hands outstretched, to hear the meek renewal of his infant vows, and sign him with the seal of the Divine and Holy Spirit, and commend him to the cares, and toils, and trials of the life that lies before him, with the blessing of the Holy One. There, in the Bread and Wine which He ordained and blessed, the Saviour gives Himself, to every faithful heart. There the life-giving Word is ever vocal, with its lessons of truth, its counsels of wisdom, and its promises of peace. There in a voice that rolls up, round and full, from the deep caverns of the past, the faith once delivered to the old saints, is uttered, in the Creeds, which martyrs moistened with their blood. There, in a ceaseless round, the prayers are offered which have promise—from the gracious One, Who comes where ever "two or three" are gathered in His name—of answer and fulfilment. And, from every consecrated stone, and every charmed spot, and every word of faith, and penitence, and praise, as from His garment's hem, when in the flesh, virtue comes forth, to heal to strengthen and to bless, to all who kneel to Him, in meek obedient faith. Only be faithful, my beloved brethren, in your use of these divine provisions, for the training of your children in the way in which they ought to go, and He will make His promise sure. Only bring up your children "in the nurture and admonition of the Lord." And He will take and own them to be His forever. "Take this child away," He says, Who gave it to you first, "and nurse it for Me, and I will give thee thy wages." But you must nurse it for God, you must nurse it for immortality, you must nurse it for heaven. You must bring it up, "in the nurture and admonition of the Lord."

And, for myself, to whom so many parents have intrusted the nurslings of their love,* the Church still seems to say to me,

* There are nearly three hundred children at St. Mary's Hall and Burlington College; besides the children of the Sunday School, and the Parish School.

From the Literary World.

The Puritan.

SKETCHED BY MACAULAY.

The interest which the passages from Mr. Macaulay's forthcoming English History, published in the Literary World, have created through the country, induces us again to lay before our readers a few characteristic pages, devoted to the Puritans, for which we acknowledge our indebtedness to the Messrs. Harper, the publishers. Sentences thus taken at random almost, are hardly to be argued from in the absence of the context. Mr. Macaulay's Defence of the Puritan, quoted in almost every school book, stands firmly for one side of the question; the present exhibition is of the same character in some of its less amiable lights. It is taken from the introductory summary of events preparatory to the main object of the work, the History of England since the Revolution of 1688.

While a section of the Anglican clergy quitted, in one direction, the position which they had originally occupied, a section of the Puritan body departed, in a direction diametrically opposite from the principles and practices of their fathers. The persecution which the separatists had undergone had been severe enough to irritate, but not severe enough to destroy. They had not been tamed into submission, but baited into savageness and stubbornness. After the fashion of oppressed sects, they mistook their own vindictive feelings for emotions of piety, encouraged in themselves by reading and meditation a disposition to brood over their wrongs, and, when they had worked themselves up into hating their enemies, imagined that they were only hating the enemies of heaven. In the New Testament there was little indeed which, even when perverted by the most disingenuous exposition, could seem to countenance the indulgence of malevolent passions. But the Old Testament contained the history of a race selected by God to be witnesses of his unity and ministers of his vengeance, and specially commanded by Him to do many things which, if done without His special command, would have been atrocious crimes. In such a history it was not difficult for fierce and gloomy spirits to find much that might be distorted to suit their wishes. The extreme Puritans, therefore, began to feel for the Old Testament a preference, which, perhaps, they did not distinctly avow even to themselves; but which showed itself in all their sentiments and habits. They paid to the Hebrew language a respect which they refused to that tongue in which the discourses of Jesus and the epistles of Paul have come down to us. They baptized their children by the names, not of Christian saints, but of Hebrew patriarchs and warriors. In defiance of the express and reiterated declarations of Luther and Calvin, they turned the weekly festival by which the church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. Their thoughts and discourse ran much on acts which were assuredly not recorded as examples for our imitation. The prophet who hewed in pieces a captive king, the rebel general who gave the blood of a queen to the dogs, the matron, who, in defiance of plighted faith, and of the laws of eastern hospitality, drove the nail into the brain of the fugitive ally who had just fed at her board, and who was sleeping under the shadow of her tent, were proposed as modes to Christian suffering under the tyranny of princes and prelates. Morals and manners were subjected to a code resembling that of the synagogue when the synagogue was in its worst state. The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles resembling those of the Pharisees who, proud of their washed hands and broad phylacteries, taunted the Redeemer as a sabbath-breaker and a wine bibber. It was a sin to hang garlands on a Maypole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to put starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these, rules which would have appeared insupportable to the free and joyous spirit of Luther, and contemptible to the serene and philosophical intellect of Zwingle, threw over all life a more than monastic gloom. The learning and eloquence by which the great reformers had been eminently distinguished, and to which they had been, in no small measure, indebted for their success, were regarded by the new school of Protestants with suspicion, if not with aversion. Some precisians had scruples about teaching the Latin grammar because the names of Mars, Bacchus and Apollo occurred in it. The fine arts were all but proscribed. The solemn peal of the organ was superstitious. The light music of Ben Jonson's masques was dissolute. Half the fine paintings in England were idolatrous, and the other half indecent. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all by his peculiar dialect. He employed, on every occasion, the imagery and style of Scripture. Hebraisms violently introduced into the English language, and metaphors borrowed from the boldest lyric poetry of a remote age and country and applied to the common concerns of English life, were the most striking peculiarities of this cant, which moved, not without cause, the derision both of prelatists and libertines.

The Puritans in the day of their power had undoubtedly given cruel provocation. They ought to have learned, if from nothing else, yet from their own discontents, from their own struggles, from their own victory, from the fall of that proud hierarchy by which they had been so heavily oppressed, that, in England, and in the seventeenth century, it was not in the power of the civil magistrate to drill the minds of men into conformity with his own system of theology. They proved, however, as intolerant and as meddling as ever Laud had been. They interdicted under heavy penalties the use of the Book of Common Prayer, not only in churches, but even in private houses. It was a crime in a child to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Severe punishments were denounced against

such as should presume to blame the Calvinistic mode of worship. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. Churches and sepulchres, fine works of art and curious remains of antiquity, were brutally defaced. The parliament resolved that all pictures in the royal collection which contained representations of Jesus or of the Virgin Mother should be burned. Sculpture fared as ill as painting. Nymphs and Graces, the work of Ionian chisels, were delivered over to Puritan stone-masons to be made decent.

Perhaps no single circumstance more strongly illustrates the temper of the precisians than their conduct respecting Christmas day. Christmas had been from time immemorial the season of joy and domestic affection, the season when families assembled, when children came home from school, when quarrels were made up, when carols were heard in every street, when every house was decorated with evergreens, and every table was loaded with good cheer. At that season all hearts not utterly destitute of kindness were enlarged and softened. At that season the poor were admitted to partake largely of the overflowings of the wealth of the rich, whose bounty was peculiarly acceptable on account of the shortness of the days and of the severity of the weather. At that season the interval between landlord and tenant, master and servant, was less marked than through the rest of the year. Where there is much enjoyment there will be some excess: yet on the whole, the spirit in which the holiday was kept was not unworthy of a Christian festival. The Long Parliament gave orders, in 1644, that the twenty-fifth of December should be strictly observed as a fast, and that all men should pass it in humbly bemoaning the great national sin which they and their fathers had so often committed on that day by romping under the mistletoe, eating boar's head, and drinking ale flavored with roasted apples. No public act of that time seems to have irritated the common people more. On the next anniversary of the festival formidable riots broke out in many places. The constables were resisted, the magistrates insulted, the houses of noted zealots attacked, and the proscribed service of the day openly read in the churches.

Church of England.

Few persons, in this country, even in our own Church, but more especially among the various denominations, are fully aware of the extent of the English Church,—its influence in the great work of evangelizing the world,—its rapid increase, and the liberal contributions, which are made by its members, for extending the institutions of the Gospel in foreign lands. So much has been said in England, and eagerly seized upon and repeated in this country, of the shortcomings of the English Church, and the evils of a union of Church and State, and so accustomed have people become to this wholesale abuse, that, no doubt, many very honest people have concluded, that this branch of the Church Catholic can make but little pretensions to any very respectable degree of vital godliness, and is, on the whole, perhaps rather a stumbling-block in the way of the progress of the truth. It is not our intention to attempt to set these good people right, in this important matter; we shall do what we can, occasionally, by publishing facts as we meet with them which will serve to place the truth, in respect to the actual doings of the English Church, before our readers, that they may judge for themselves of her real condition.

A noble feature in her character, which we have noticed, with much pleasure, of late, is the exertions and liberal contributions that have been made, to provide churches in the destitute portions of the country, and to increase free sittings for the accommodation of the poor, in London and other parts of England.

That our readers may have something of a just conception of what has been done, and is now doing in England, in the way of Church extension, we transfer to our columns the following extract, from the report of the Society for Building and Enlarging Churches:

"The total amount of grants made by the society during the last year, is £12,557, to procure an addition of about 30,000 sittings, to the previously existing church accommodation in the country, of which upwards of 26,000 will be free, the cost to the society being about 10s. for every additional free seat, the remainder being made up by the subscriptions raised in the various localities; but this proves that a very judicious system of economy must be constantly operating in the application of these funds thus voluntarily obtained. The benefits which the unwearied exertions of this society confer on the British public may be estimated, when it is stated that the total number of applications made to this Board for aid, from the commencement of their operations in 1818, is 40361 of which number, 2735 have received grants in aid of the complete erection of 763 additional churches and chapels, and towards the rebuilding, enlarging, or otherwise increasing the accommodation, in 1972 existing churches and chapels: by which means, 760,000 additional seats have been obtained, 556,000 of which are free and unappropriated; and the amount of money contributed by the society towards carrying these works into full operation, amounts to £439,698 sterling! And when we add to this large sum the amount raised by voluntary contributions to meet the society's grants, which are estimated at one million and three quarters sterling, it will not be difficult to understand the nature of the task the society has undertaken, and the untrifling, the judicious zeal with which its complicated duties are performed; and that this fine spirit of liberality on the part of the public, was unquestionably called forth by this management, and by the encouragement held out by this society, of granting aid from its funds to the amount of from twenty to thirty per cent, in proportion to the amount raised in each locality."—*Christian Witness*.

THE RESIDENCE OF A BISHOP.—The foundation of a diocese is said to have followed a certain law, upon the attempt to convert a nation to Christianity. A bishop, attended by his presbyters and deacons, established himself in some town or place of general resort, where the preaching of the gospel by their

mouths might have been received gratefully and zealously. There the mother church was built, and the "cathedra," or throne of the bishop, set up; there this apostolical body of holy men served God in the beauty of his sanctuary day by day, and pushed forward the work of conversion in the neighbouring villages and towns. Thus station after station was occupied, and parishes were formed, each with its priest and deacon, in a circle widening and widening through successive years by radii drawn from the cathedral-city, as from a centre. Thus the country presbyters, sent forth by the bishop, and settled under his authority, depended upon his spiritual jurisdiction, and were held together in one bond of union with their head. Their daily prayer in the church was a universal custom; and neither bishop nor priest would dare to be absent, for conscience sake. Thus an identity was observed between the bishop and his cathedral church, just as now between the country parson and the village church: the two could not be separated in idea, they were married together by popular opinion; as the mother church was the type of the harmony subsisting between herself and her children, so the bishop, standing within her sacred precincts, represented the concord of the several degrees in the ministry. Much of public convenience also followed this arrangement. The city of the diocese, if not always the geographical centre, is nevertheless always a place of chief importance, easy of access, and much frequented. The clergy, when summoned or resorting to their diocesan, enjoyed the privilege of a choral service, and might revel in that sweet harmony of sound denied them in their remote and undowered districts, which uplifts the soul to heaven's gate, and reflects the employments of blessed angels before the throne of God himself. Either the regulations for the observance of daily services, as enjoined by the church, are useful for edification, or they are not; if they are, then the bishop of the diocese ought to be the last person to violate them; if they are not, why are they retained so conspicuously and emphatically in the prayer-book? "All priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let [hindered] by sickness or some other urgent cause." Then follows a more stringent clause: "And the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth." . . . Surely, in such an important matter as the public worship of Almighty God, which no true church has ever yet refused to solemnize daily, which is a standing witness against worldly-mindedness, and no inconsiderable part of a soul's discipline for heaven, the chief pastor of a diocese, who has promised, "the Lord being his helper," "to show himself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against him," should beware of giving a handle to the adversary by his own indifference or neglect, for impugning not only the discipline and ordinances, but even the legitimate character of the church itself.—*The Mirror of a Bishop*.

The Coat of Many Colors.

BY OLD HUMPHREY.

The other sabbath morning I overtook an aged man, whose threadbare coat was well patched with cloth of different hues, so that it was indeed "a coat of many colors." As I walked behind him, musing on his gray hair, his bent body, his humble mien, and slow movement, he turned into a place of worship. "Well," thought I, "I took him for a pilgrim, and a pilgrim he is, I doubt not, to the city with the golden gates. He appears to be low in the world; but there was one who wore, if not a coat of the same kind as his, at least a coat of many colors, who was brought much lower, and yet afterwards was raised to a high estate, even to sit among princes.

However much there may be to discourage a man in so humble a garb from thriving in this world, there seems to be no impediment in the way of his arriving at high honor and dignity in the world that is to come. Earthly kings may not covet his company; but if his heart be right with God, however lowly his apparel may be, he shall share the glory of the King of heaven. It must comfort such a one to know, on divine authority, that the Almighty ruler of the skies despiseth not poverty. He puts down the mighty from their seat, and exalts them of low degree. He fills the hungry with good things, and sends the rich empty away.

Were all the Christians congregated together to whom the Saviour when on earth showed personal kindness, they would form but a motley group, and would obtain but little attention, on account of the respectability of their clothing. Simon Peter's "fisher's coat," was most likely of a most homely fashion. Poor blind Bartimeus, who would not be chidden into silence, but persisted in crying out "Jesus, thou Son of David, have mercy on me," was not, you may depend upon it, dressed in very fashionable attire. I greatly question if the cloak that Paul left at Tross was of much value; and I never could think of lowly Lazarus as wearing any other coat on the sabbath day, than that which he wore on every other day of the week.

Cheer up, humble-minded, meanly-clad Christian. Be content for awhile to take the lowest seat; by and by thou shalt hear the welcome invitation of thy Lord, "Come up higher," when garments shall be given thee pure and white as the moon in her brightness, and effulgent as the sun in his glory.—*Christian Advocate and Journal*.

CAPE TOWN:—Mission among the Mahomedans.—The Bishop of Cape Town proposes to establish a mission among the Mahomedans in Cape Town, whose numbers have been increasing from time to time by converts from professing Christians; and another among the liberated Africans, several hundreds of whom are dwelling round the Bishop's house, and many of whom have likewise become Mahomedans.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, NOVEMBER 25, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

A NATION'S CAUSE FOR THANKSGIVING TO ALMIGHTY GOD.—The day on which our Paper issues from the Press, being that appointed by the Governors of several of our States as a Day of Thanksgiving to ALMIGHTY GOD, we are urged to address our Readers on this important subject. Perhaps we may furnish a discourse which shall meet the notice of some who are deprived of the privilege of hearing a better one. These occasions should be improved, not only from the pulpit, but from the silent preaching of the press, for the great purpose of enforcing truths intimately connected with the peace and enduring welfare of our country.

Every Christian heart must own the many causes which should produce that gratitude to the kind Giver of "every good and perfect gift" which finds utterance in Thanksgiving. To deny this obligation is to profess atheism.

This truth, so readily admitted in reference to individuals, is not so generally acknowledged in its application to nations. This results not from an unwillingness to recognize national obligations to "the King of kings and Lord of lords," so much as from a failure to discover the plain truth that nations are as much dependent upon the Providence of God as individuals. The Almighty Hand which shapes the course of each individual being upon earth, is just as busy in determining the present destiny of nations. "I have lived," says Franklin, "a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

The great American philosopher never uttered a profounder truth and one of greater practical importance. It would be well if those who admire his political sagacity, and his skill in unfolding the mysteries of nature, would be equally ready to follow his judgment when guided by that "wisdom which cometh from above."

The appointment by our Civil Rulers, and the due observance by our citizens, of annual Thanksgiving Days, should be hailed with pleasure by every Christian, and by every true patriot who feels how much the well-being of his country depends upon the blessing of "the high and mighty Ruler of the universe." Our present aim is to assert this solemn connection, and to claim its due acknowledgment from all who desire to see their country great and glorious, under the blessed rule of institutions which shall be permanent. And this cannot be, unless they are overruled by eternal wisdom, and overshadowed by the protecting arm of Almighty power and goodness.

Are proofs needed to establish these assertions? Every page of history is eloquent with such instruction. Look at the great and powerful nations of the world which, after a brief day of illustrious existence, have sunk into the night of obscurity. Upon their ruins is written, in plain and fearful characters, the sentence of the immutable God, a decree which cannot be changed—a law which altereth not—"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish." That

such a result will inevitably follow the declared cause is a fact fully established by universal experience. And it is no less a truth which reason clearly demonstrates, that no nation, whatever may be its form of government, can be permanent or secure unless it is upheld by some stronger influence than one which derives no force from above.

Human laws and institutions can never form sufficient barriers to restrain the encroachments of human passions. They are like those artificial embankments which are made to keep back the invading ocean, and which will answer this end as long as a superior power curbs the violence of the waves. But, as these puny obstacles are swept away when the ocean is roused to violence by fierce winds, so mere human restraints form no secure protection against the resistless storms and impetuous waves of excited passion. The only effectual power is the might of Him who could say to the troubled elements, "Peace, be still:" of whom it was said, "What manner of man is this, for even the winds and seas obey Him?"

Besides, human laws, in a free government, are nothing more than self-imposed restrictions. They are land-marks which may be removed by every change in public opinion. They are not, like the laws of God, founded upon the eternal and immutable principles of right, but they depend for their stability upon the voice of the people, which, if it be not directed by the voice of God, is nothing but the shifting quicksand, disturbed by every turning tide, and overwhelming with ruin every thing that is built upon it. So that, without the direction of the Great Law-giver of the universe there cannot be righteous or permanent laws, and without His power to give them efficiency and to control the unruly elements which they confine, the most excellent laws will be impotent when they conflict with supposed interest or fierce desire. Like the "green withs," in which the Philistines thought to bind their powerful enemy, these will be broken "as a thread of tow is broken, when it toucheth the fire." It is in reference to this truth, that our Saviour calls His disciples "the salt of the earth," for His truth is the only preservative against decay and corruption, and, without this, a nation, like a body without a soul must soon return to its kindred dust.

If these premises are just and true, they afford a strong foundation on which to rest the conclusion of this article, which was begun, and has been continued longer than we designed, for the purpose of setting forth A NATION'S CAUSE FOR THANKSGIVING TO ALMIGHTY GOD.

Not merely for the peace which He has made in our borders, and for filling our land with the finest wheat; not alone because He hath strengthened the bars of our gates, and blessed the children of this favoured land; not only for the health with which we have been blessed while other nations have been smitten with deadly pestilence, nor for the many individual and social blessings which have warmed the hearts and cheered the firesides of its citizens, should this nation find cause for thanksgiving to the Almighty. But as its existence and continuance depend upon the mercy of God, the very fact that it still exists, is a deep cause of Thanksgiving. A mighty storm has swept over the nations of the earth. The shattered wrecks of other governments are floating by the Rock on which we stand. There is not another nation of the civilized world which has not passed through scenes of trouble and of strife. War, pestilence, and famine have been abroad in all the earth. At such a time, the gracious Lord, despite our unworthiness of so great mercy, has blessed us with Peace, with Health, with Plenty. There is in this, no cause for vain-glory, for self-gratulation, or for unseemly exultation over those less favoured, but there is cause for Thanksgiving to Him who "hath not dealt with us after our sins, nor rewarded us according to our iniquities." There is cause also to tremble lest, if "the goodness of God leadeth" us not to a proper recognition of His sovereignty, the severity of God shall visit us with fearful, but with righteous, judgments.

In the late Presidential election, through which this nation has passed, with so much order and quiet, every citizen deposited his vote as if the country's salvation depended upon the man selected to be Chief Ruler. Let the same desire guide every true patriot to the House of Prayer, at the appointed time, to bless God for His past mercies, to pray for that future protection, which the Almighty arm alone can afford. Thus let them confess, as every Christian citizen should, that, in the affairs of nations as well as in the concerns of individuals, "it is better to trust in the Lord than to put any confidence in man," and they will never fail to see and own THE CAUSE FOR A NATION'S THANKSGIVING TO ALMIGHTY GOD.

The Protestant Churchman favors us with the following notice:

A Comparison to be Instituted.—The Banner of the Cross has lately made an effort to suppress the Evangelical Knowledge Society, because the Society has seen fit to suppress one of its books

which had not received the examination and revision of the Bishops who are members. The Churchman, as a matter of course, grasps his neighbor by the hand, and says "well done." But neither of the adversaries of the Society have as yet undertaken to institute a comparison between the frankness and honesty which confesses and retrieves an error, and the disingenuousness (to use the stronger term) which persists in keeping upon the shelf, in another quarter, works whose errors have been exposed, and which ought not to be regarded by sound churchmen as exponents of the great truths plainly recognised in authorised standards.

As this statement does not quite represent the facts of the case, we feel bound to set the Protestant Churchman right, in order that it may not be guilty of a *suppressio veri* which, we take it, would be almost as bad as an attempt "to suppress the Evangelical Knowledge Society."

This "effort to suppress the Evangelical Knowledge Society," when related by an unimaginative historian, may be thus recorded. We give the simple facts. A copy of the work called "a Key to the Prayer Book," was sent to the Editor of the Banner by the Publisher, to be noticed in our columns. After a careful examination, in good temper we reviewed the Book, sustaining all our assertions by extracts from its pages. It was not until this Review had been written and the last part was in type, that we learned the strange fact that the work, after being published, with high commendation, by the appointed committee to whom this office was entrusted by the Society, had been suppressed. We did not think it necessary, on this account, to suppress our Review, especially as half of it had been published a week before the work had been suppressed.

We must say we think the implied censure which the Protestant Churchman casts upon the Executive Committee, exceedingly unjust. The implication is contained in the article above quoted, that this committee had executed an important duty without authority. They published, says this Journal, a book "which had not received the examination and revision of the Bishops who are members." Whatever we may have implied in our Review, we made no such severe charge as this, which plainly intimates that the committee had acted without due sanction, and that, without "the Bishops who are members," they are not competent to determine what "evangelical knowledge" is!

As to "the comparison to be instituted" "between the frankness and honesty" manifest in this suppression, and "the disingenuousness, &c. in another quarter," we can only say we know nothing of the mysterious reference. For the first time we learn that "frankness and honesty" are shown by one body of men confessing and retrieving an error committed by another body! Had the Executive Committee made of themselves this confession, then frankness and honesty might have been attributed. But what are the facts? We learn them from the authorized Report of the Proceedings of this Society, at their first annual meeting.

From the Report of the Executive Committee we make the following extract:

The following is a list of books as yet published, and in connection therewith, the Committee beg leave to repeat, what has already, in part, appeared in the different Episcopal periodicals: 1st. "A Key to the Prayer Book of the Protestant Episcopal Church, designed to illustrate its meaning, use, and Scriptural character, by the Rev. Robert Whytehead, A. M., a Clergyman of the Church of England. Adapted to the American Prayer-book by the Executive Committee," 12mo., 358 pages, 75 cents. An edition of 2080 copies.

The Committee confidently believe that this is a book which will prove creditable to the Society, and satisfactory to its friends. Every page bears evidence of the learning, research, and industry of the author. But it is particularly valuable as setting forth in the main, the views of the Society, and the pure unadulterated doctrines of the Gospel.

"The Committee to whom was referred the annual Report of the Executive Committee" presented a Report from which we make the following extract:

"In relation to the books published by the Executive Committee, this Committee have found only one to which their attention has been particularly drawn, ('Key to the Prayer Book,' including the Tract on Baptism extracted from it,) to which there seems to be any serious objection. With this exception they believe that the selections have been valuable and useful. Of that one they find a large portion which is truly excellent, and they doubt not that its author is entitled to much of the praise accorded to him by the Executive Committee, as a learned and Evangelical Divine. But with so much that is excellent in this publication, your Committee find mingled some sentiments and expressions which are inconsistent with the principles laid down as the basis of the Society's organization and operations.

In view of which facts your committee feel constrained to advise the prompt withdrawal, for the present, of the above named work, and the Tract on Baptism, taken from it, and that it be submitted to the Committee for such renewed and further revision as may, and it is believed will, adapt it, to the great ends contemplated by our organization. We recommend this course with an entire appreciation of the difficulties in the position of the Committee, and award to them our warmest gratitude and thanks for their labors. In conclusion, the Committee recommend to the Board the adoption of the following resolution:

Resolved, That the work entitled, "Key to the Prayer Book," and the Tract on Baptism, taken out of it, be, for the present, withdrawn; and that the same be submitted to the Executive Committee for further revision."

That there are books on the shelves of "the Sunday School Union" which some in the church would desire to suppress we know full well. If these could have ruled in that society, as they rule in their new sphere, there would have been no "Evangelical Knowledge Society." But we are confident there are no books on the shelves of "the S. S. Union," which have been condemned by the authorities to whom this judgment is wisely committed. If there are, let the fact be plainly spoken, and then we shall undertake "to institute a comparison."

The following Notice was received too late for last week's paper. We are happy to add that the Bishop is convalescing rapidly.

The Bishop of New Jersey, in consenting to perform Episcopal duties in the Diocese of New York, during the month of November, was governed by the desire to gratify some of the dearest friends he ever had, in acting at the consecration of the Church of the Holy Cross in the city of Troy. He deems this statement due to those who have confided so much to him, in the education of their Children: the only trust he feels at liberty to add to his Parochial and Episcopal Charge.

Riverside, Nov. 15, 1848.

CONTRIBUTION FOR WESTERN MISSIONS.—If our feeble appeal in behalf of the West brings no other response than the following, we shall still be thankful that it was made.

We have already received more than one acknowledgment of Charitable contributions from "the Hannah More Academy." Though we are not able to speak from observation of the character of this Institution, we may argue that "the good seed of the word" must be there faithfully planted, and duly nurtured, to bear such fruits as these. God's blessing will surely rest upon the young hearts which feel so deeply for the wants, and minister so cheerfully to the necessities of His poor Missionaries.

We have forwarded the amount enclosed to the Treasurer of Domestic Missions. We cannot withhold the letter in which it was conveyed.

TO THE REV. FREDERICK OGILBY.

Dear Sir,—Enclosed you will receive \$11. A small amount given by the Young Ladies' of this Academy in answer to an appeal made by the Right Rev. Bp. Kemper, in behalf of our Domestic Missionaries. And we would rejoice were the sum a thousand instead of so small a mite. It will shew what Church Institutions can do for the Church if the attempt is made, when we say, the request was scarcely made until responded to by each one giving of her pocket money.

"Tis more blessed to give than to receive," and let us all remember we are but stewards of our Lord's money, and we think our Missionaries would not be left again a year, or even six months without their salaries.

Hannah Moore Academy, Balt. Co., Md.

Foreign Intelligence.

The papers received by the last steamer, contain little intelligence concerning church matters of general interest.

We condense the following from the English Churchman's news of the week.

The affairs in Austria still continue in an unsettled state; but there seems to be more hope than formerly of a peaceable solution to the difficulties of this large, but disunited and unwieldy Empire.

It is a remarkable fact that the House of Hapsburg have obtained the major part of their dominions by marriage and not by conquest. Whether the Emperor, who is residing at Olmutz, will be able to reduce his dominions into any tolerable degree of order, remains to be seen. Auersperg, Jellachich, and Windischgratz have surrounded Vienna with troops; and the city was said to have been bombarded by the latter, on the 24th of October, but this proves to be a false report. These events at Vienna are likely to have an important effect at Berlin, where the elements of mischief are very ripe.

Lord Palmerston, as usual, is allowing the Russians to have their own way in Moldavia and Wallachia, much to the disgust of the Turks, who complain that the English are deserting them.

Constantinople has suffered from a dreadful fire. The greater part of Pera is burnt to the ground.

Noureddin Mirza has been proclaimed Shah of Persia; but he does not seem likely to wear his crown in peace.

In France, the President is to be elected on the 10th of December. Louis Napoleon has by far the best chance, and is already beginning to assume the state and exclusiveness of official rank.

A Congress is to be held at Brussels for the settlement of the affairs of Upper Italy.

The Sicilians, as we anticipated, are not satisfied with the Constitution of 1812, under the Vice-royalty of one of the Neapolitan Bourbons.

The Carlists are making such progress in Arragon and Catalonia, that General Narvaez has left Madrid for Barcelona.

It is reported that foreigners are distributing Communist pamphlets in London. If this be true, it is a breach of hospitality on their part, and they should be ordered out of the kingdom immediately.

In Ireland, the Pope has condemned the "Godless Colleges," with the hope of inducing the Government to assist him in founding there an exclusive Romish University, similar to Louvain. It is said that the four rebel leaders are not unlikely to succeed with their writ of error; in which case they have a chance of escaping scot-free. If we have a second O'Connell case, the Irish Law Officers may "hide their diminished heads."

New Publications.

THE SACRED POETS OF ENGLAND AND AMERICA for Three Centuries. Chronologically Arranged, with Biographical and Critical Notices. By Rufus W. Griswold. Illustrated with Steel Engravings. One handsome 8vo. vol. New York, D. Appleton & Co., 200 Broadway. Philadelphia, Geo. S. Appleton, 164 Chesnut Street.

This is a well printed volume, richly and solidly bound. The worth of its contents is declared in its title.—"The Sacred Poets of England and America for Three Centuries." The editor is admirably qualified for the task of preparing such a work. The selections are judicious and the biographical notices, though brief, afford the desired information.

It is a book well suited for a useful gift, and those who receive it not from others, will do well to bestow it upon themselves.

HOLIDAY HOUSE: a series of Tales, by Catharine Sinclair, authoress of "Modern Accomplishments," &c., &c. From the fifth London edition. By the same publishers.

We have submitted this attractive looking book to the judgment of those for whom it was written, and it has secured the hearty approval of its little critics. The smiles and tears which its merry or affecting Tales drew forth are the best proof of its merit. Few living writers understand the method of interesting and instructing children better than Miss Sinclair. "Holiday House" will be a useful and pleasant companion for the approaching holidays.

BUDS AND BLOSSOMS FOR THE YOUNG. By Mrs. Hughes, Author of "Aunt Mary's Tales," "Ornaments Discovered," &c., &c. With numerous illustrations.

This is a collection of several Stories, the subjects of which promise no little interest. We are not able to speak of their particular character, not having had time to examine them with sufficient care. The book is very attractive in appearance, and the illustrations are good.

ST. JOHN'S CHURCH, NORTHERN LIBERTIES.—We have been requested to state that it is intended to have a Sale of Fancy articles on the 12th of December, in Swaim's building. The proceeds are to be applied to cleaning and repairing St. John's Church. It will be remembered that the seats in this church are ALL FREE. This fact, together with the interest felt in the respected and devoted Rector, must ensure the success of this undertaking and command a large amount of solid sympathy.

Any donations may be sent to Mrs. Osman Reed, No. 2, Franklin Square.

We invite the attention of our readers to the advertisement of Mrs. Twiggs. This lady has given us the opportunity of perusing her testimonials which are highly commendatory and from the most respectable sources.

From a PASTORAL LETTER addressed by the Bishop, "to the Clergy and Laity of the Diocese of Toronto."

We find in the last number of "The Church" an admirable letter from the Bishop of Toronto, to the Clergy and Laity of his Diocese, in reference to the anticipated coming of the Cholera. After showing how many provocations there are to merit this same judgment, and setting forth more general counsels, the Bishop thus proceeds with the peculiar subject of his letter. These are wise practical counsels, earnestly and faithfully expressed, which all Christians should lay to heart at this time, though many of them are no less suitable at all times, whether "of our prosperity or adversity."

"But we now turn to the more immediate object of this letter, the probable appearance of the Cholera at no distant period. And let us not despond at this awful prospect, for the Lord God Omnipotent reigneth, and notwithstanding the falling away of many, we trust that we have still thousands of true hearts among us, as there were in the gloomy days of Elijah, prepared to resist the world, the flesh, and the devil."

Our Holy Catholic Church still spreads aloft her banner of love over the land, and God stands pledged that the gates of hell shall not prevail against her. She offers to all a refuge from the storm; and should her believing members be comparatively few in number, yet she may supply her twenty, or at least her ten righteous persons to save us from this approaching destruction, and shew by their courage and untiring works of love and mercy to an unbelieving world, that they who rest upon God in Christ enjoy a confidence which can never be broken, and which is able to sustain them under the most afflicting calamities. Nay, such feel themselves sheltered in the bosom of infinite mercy; and they are prepared and ready to meet every contingency, not only poverty and sickness, but even death itself, as the messenger that conveys them to the more immediate presence of their Redeemer, and the long sought rest of His eternal kingdom.

And should you at any time fall into darkness and despondency, say not, that your sins are too many and grievous to be forgiven, and that the pestilence will find you naked and without hope. For though repentance deferred to the last gasp be a most discouraging thing, and a sick bed or the time of God's visitation not a fit hour for making our peace with our Redeemer—yet even then, blessed be our Father in heaven, the door is not absolutely shut, nor is repentance forbidden—nay it is not even at such a time unlawful, nor does this late period make it insincere, although our sin has been grievously aggravated by delay, and it may seem to others as well as to ourselves, not a little suspicious. The prodigal never thought of returning to his father till he was ready to perish. And Christ seems to relate the parable to meet among others, such cases as must frequently happen in times of pestilence, that He may touch with hope the hearts of the greatest sinners, and make them aware that He will receive them, however late, and by whatever necessity or distress they are driven to Him, and that if they come with faithfulness of heart He will in no way cast them out, but graciously receive them. Do not therefore yield to despair, however sinful you may have been. Confide in your Saviour. Pray to Him for pardon, and He will hear you. Submit yourselves to His will, and be resigned in all things except one—the loss of your immortal souls. To this you must never be resigned, but you must strive night and day to obtain an interest in Christ—the remission of your sins, the sanctifying of your hearts, the saving of your souls, and then you shall be enabled through the influence of His holy spirit to perform your work were it even at the last hour, and as Jacob said to the Angel "I will not let Thee go except Thou bless me," neither ought you to leave off crying to Jesus, till you have made good your title to eternity.

But great as were the evils, which the cholera brought upon us in its former visitations, and awful as is the contemplation of its return, we must not forget that it has been over-ruled by divine mercy for good, and been productive of many valuable social advantages, which are of a permanent character, and will yield much benefit to mankind, when the calamity itself shall have been long forgotten.

Not only have we become far better acquainted with the nature of the disease, and the means of its cure and avoidance, but it has been the cause of introducing many improvements which will add much to the physical comfort of the community. Far greater attention is now paid to the cleanliness of our towns and cities—to the purifying of the atmosphere, to the better ventilation of the houses of the poor—to the encouragement of temperate habits—to the supply of warm clothing to the needy, and nourishing and healthy food. The kind sympathy of the rich has been called forth to the assistance of their more unfortunate neighbours, and the distance between the different classes of society has been lessened by acts of generous kindness on the one side, and grateful acceptance on the other. Moreover it has been shewn that cholera in its first stage is by no means unmanageable by simple remedies, and prompt recourse to medical assistance. One matter of great importance appears to be set at rest, namely, that cholera is not contagious, and that there is no risk in attending upon the sick and the dying. Now this is a most valuable discovery, for it will give confidence to the weak and timid to nurse their friends and neighbours, and the inmates of their families, without fear or apprehension. During the two last visitations of the pestilence, the poor were frequently much neglected. Pity was swallowed up by fear. The healthy members of the household got so terrified at the sudden attacks and deaths around them, that they either became hardened or incapable of discharging the various duties required in attending upon a sickness so fearful and loathsome. They beheld death over their heads and in their houses—staring them in the face, and clutching them as it were in its grasp—hence their alarm at touching the infected, and their inability to assist and comfort the unhappy sufferers.

Now it is decided, by the best authorities, that there is no ground for this alarm, and that there is far less danger in watching a Cholera patient than one in typhus fever. But were the danger certain, as has been formerly held, it would prove no hindrance to the care and watchfulness of the truly religious. Such are ever found bold, active, kind and considerate in the day of calamity; they feel convinced that if God sends the judgment, He likewise puts it into the hearts of His children to love their neighbours as themselves, and to manifest their devotion to him by obedience to His laws, that is, by doing all in their power to assuage and to remove the affliction.

It is true that unbelievers, and such as have never felt the power of the Gospel, have frequently asserted, in their deplorable ignorance, that the pious are inactive on such trying occasions, and more disposed to sit with folded hands in stupid amazement or selfish indifference, than to employ themselves in assisting and comforting the diseased.—But let such truthless scoffers learn, that as the friends of Christ firmly believe that every calamity comes from God, they likewise believe as firmly that God can stay its progress in a moment, and that among the means of staying it, is the active exertion of all the Christian charities, fearlessly applied to the amelioration of suffering.

As to you, my Brethren of the Clergy, the Scriptures exhort you to improve, for spiritual purposes, all the divine dispensations: and for this our Church makes the most beautiful and effective arrangements.—After providing, in the most ample and interesting manner, for public worship on Sundays and Holydays, and for hallowing the different steps of our earthly pilgrimage, she takes order for the appointment of the most suitable religious exercises to meet extraordinary emergencies.

I therefore recommend the following prayers to be used in all the congregations of this Diocese, immediately before the General Thanksgiving at Morning and Evening Prayer.

They are the same which the late Archbishop of Canterbury, of blessed memory, appointed to be used in England when threatened with the Cholera in 1832, and where, it is believed, they were attended with a special blessing. And may we not, in all humility, hope that a like blessing will follow them here if used in a devout frame of mind, with sincere repentance for our sins, and firm resolutions of amendment in heart and life.

It is during periods of great public affliction that men's hearts are tried, and especially the Ministers of God's Word and ordinances.—Therefore, to your Sunday prayers and duties, my brethren, you must add active and untiring labour during the week. And this not merely in answering promptly every summons to the bed of sickness and of death, but going un-called, on finding any of your flock attacked; nay, it is your bounden duty to make frequent inquiries, that no one may lose the benefit of your presence to administer the consolations of religion, and to satisfy the anxious cravings of the Soul in the hour of departure.

And here I may observe, that in the faithful discharge of these important duties, the Church allows her Clergy no discretion—no questionings about personal danger, family ties, and the like: or that such visits can be of little efficacy to the sufferer on the bed of death,—it is our duty and privilege to act, and neither to hesitate nor to judge. The Church gives countenance to no selfish apologies or excuses for holding back on such trying occasions: we are emphatically the Soldiers of Christ, and especially bid, in fighting under his banner, to stand in the front of the battle, and woe be to us if found less devoted than the Soldier who boldly marches to the cannon's mouth, in defence of his earthly Sovereign.

But past experience, my brethren, assures me of your fidelity, in the discharge of this perilous duty, to the requirements of your Ordination vows. And I trust in God that we have many Aarons among us, ready to go forth with censers in their hands, to stand between the living and the dead, and fervently to pray that the plague may be stayed—and to shew to the lukewarm and unbelieving world that we have a divine arm on which to lean—a hope that may not be broken, but which is able to support the most feeble, though all the powers of darkness were leagued against them. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day: nor for the Pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day.—A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee."

With my humble and earnest prayer that the Pestilence may be averted from this Province, and commending you to the merciful protection of God,

I remain, my dear Brethren,
Your affectionate Diocesan,

JOHN TORONTO.

Bp. Strachan

Toronto, 4th Nov., 1848.

THE GOSPEL MESSENGER comes to us wearing the external marks of sorrow. The cause of its mourning is told in the following brief Postscript, which will sadden many hearts.

It was not our privilege to know personally the Rev. Dr. Rudd. We have long admired and honored him, as a brave and faithful soldier of the cross, a veteran in the christian warfare who had never "turned back in the day of battle." Though firm and uncompromising in maintaining the truth, he had that courteous demeanor and kindly spirit by which hostility was disarmed. We have always heard his intimate friends speak of him with enthusiasm, as one to be dearly loved, while those who differed from him used no words expressive of bitter feeling towards him. This last is much to say of one who so long occupied the Editorial chair, and who fulfilled its trying duties with so much faithfulness.

We trust, while his memory is treasured by the Church in whose service his long and useful life was spent, the bright example he has left on record shall not be lost upon those who come after him. Awaiting a fuller notice from some one better qualified to do justice to the interesting subject, we append the following brief announcement.

POSTSCRIPT.

The Venerable Editor of the Messenger is no more. The present contains his last words to the Church, for whose instruction and welfare he has so faithfully toiled. He expired at his residence in this city, at half past eight o'clock, on Wednesday evening. His recent severe indisposition, assuming constantly a more serious type, finally put an end to his mortal life. Yet, notwithstanding the trying nature of his disease, its protracted term, and the consequent waste and exhaustion of nature, he yet labored to the last, and dictated a brief editorial note only the day previous to his death. With truth may it be said of him, that he toiled at his post until his

Master called, and then hastened to His presence with his armor on.

We have only time for making this painful announcement before the Messenger goes to press.

We have been requested to publish the following.

The Forty Eighth Annual Report of the Female Association for Relieving the Poor.

The time has arrived when we are once more called upon to present a statement of the operations of the Female Association for another year. Few changes have taken place among the pensioners, with the exception of the addition of seven more families, who have been visited and relieved by the managers.

This Society has lost by the hand of death, one of its oldest patrons and one of its latest elected members. In the parlour of the Rev. Dr. Green this Association was first formed, and to him are we indebted for its constitution; during an absence of twelve years from the city, he ever remembered his contribution, thus manifesting his deep and continued interest in its welfare, until the last year of his life.

Our late President Mrs. Rush, who so faithfully served in this cause for many years, will also be remembered with much affection by us all.

Short as was the sojourn of our late Manager Mrs. J. C. Smith among us, deeply will be felt the loss of one so well fitted to aid in this work of charity and love. While our hearts are thus called to mourn, may we be stimulated to renewed efforts in behalf of the helpless and infirm, who have known better and happier days, ever remembering that we must "work while it is day, for the night cometh when no man can work."

Nov. 15th, 1848.

Communications.

For the Banner of the Cross.

Formula of Private Devotion.

TO THE PRAYING CHRISTIAN, No. V.

On first awaking in the morning, say,

"May I open my eyes on the blessed light of Heaven, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

"I thank thee, oh Lord, that thou hast guarded over us during the past night, preserving us from Fire, Robbers, Sin and all evils: preserve us this day from all spiritual and temporal danger, and bring us at last to Eternal Life, through Jesus Christ, our Lord. Amen." Then say the Morning Prayer, as set forth by the Church,—viz: 1. The Confession. 2. Lord's Prayer. 3. Versicle, "Oh, Lord open thou our lips" &c., then, The (4) Benedictus, ("Blessed be the Lord God of Israel.") Then the (5) "Te Deum;" or, these two last may be said during the day, and after, "May the Lord be with us, and with our Spirits," may be immediately said. 6. The Collect for the Day (being that of the preceding Sunday, or it may be, for the day specially.) 7. "Oh, God who art the author of Peace, &c." 8. "Oh God who hast safely brought us to the beginning of this day, &c." 9. For "the President of the United States, &c." Omit the two next prayers, as the Litany, (or, if the Litany,) is to be said during the day, (would advise its being always said every day.) But, note, that the two omitted prayers, that is, "Oh, God from whom all holy desires, &c." and "Oh, God, the Creator and Preserver of all mankind," are to be said, with the rest of the Evening Service. In short, the service is to be exactly that of Sunday, or any Litany day, in the Church, the prayer specified above, to be followed by the (10) General Thanksgiving, (11) Prayer of St. Chrysostom, &c.

The Litany to be said every day. It is an excellent noon-day service, or, can be said whilst walking, or in the intervals of occupation.

Always read the Psalter for the day, morning and evening. The Scriptures may be read according to the Calendar.

"Pray without ceasing."

It is a great help to spirituality, to abound in good forms of devotion. Try to turn every thing into an occasion of prayer. The habit of ejaculatory prayer, is most useful. For instance, when you hear the clock strike, say "Grant, oh Lord that the knell of Judgment, may summon me to a joyful Resurrection, &c." When you enter a house say, "Grant, oh Lord, that I may have my residence with Thee, in that mansion which thou hast builded in the Heavens, through, &c.;" when you leave a house, say, "Grant, oh Lord, that I may emerge from time to eternity with joy and not with grief, through, &c.;" also, say the Lord's Prayer, and say the Lord's Prayer and the Collect for the day, every hour. Let the passing of a corner of a street, the ascending and descending of a pair of stairs, in short, let every thing, be an occasion of prayer. The benefit of such a habit, will be incalculable, and, both here, and hereafter, will have its "own exceeding great reward." The "Evening Prayer" of the Church, should be recited, with the same punctuality as the "Morning Prayer." If you put this system into practice, you will have the satisfaction of reflecting, when you retire for the night, that you have prayed for each, and all, of the human family, under all the possible circumstances of life. Every public and private evil has been deprecated, every general and special blessing has been implored: God has been glorified, man has been aided, and the christian has conscientiously, "understandingly," and "spiritually," discharged the most solemn and important duty which can engage the attention of an immortal soul!

Let me recommend an excellent work entitled the "Christian's Manual," by Jones of Nayland, republished in America, by Bishop Hobart. And also Rev. Mr. Odenheimer's excellent edition of Bishop Wilson's "Sacra Privata." The Devout Churchman's Companion.

Selected from Grimshaw's Etymological Dictionary.

ANTHEM. A hymn, sung in alternate parts; any holy song. Greek, *anthimnos*; from *anti*, opposite to, and *humneo*, to sing in verse, or to praise.

ANTIPHONY. The answer of one choir to another, when an anthem or psalm is sung by two choirs; alternate singing; the words given out, at the beginning of a psalm, to which both the choirs are to accommodate their singing. G. *anti*, against, and *phone*, a song.

ANTISTROPHE. In *grammar*, the changing of things mutually dependent on each other. Amongst the ancients, that part of a song or dance, before the altar, which was performed by turning from west to east, in opposition to the strophe. G. *anti*, opposite, and *strophe*, a turning.

CHAPEL. A house for public worship. French, *chapelle*. It is said, that the Kings of France, in war, carried into the field St. Martin's hat, which was kept in a tent, as a precious relic; whence, the place took the name of *capella*, a little hat, and the priest, who had the custody of the tent, was called *capellanus*, now *chaplain*.

CLERK. In the dark ages, preceding the revival of letters, the clergy engrossed every branch of learning, and were peculiarly remarkable for their knowledge of law. The English judges were therefore, usually created out of the sacred order, and all the inferior officers were supplied by the lower clergy; which has occasioned their successors to be denominated *clerks*, to this day: and hence the same title is given to all persons employed in any subordinate office, that requires a knowledge of writing or accounts. Latin, *clericus*, a clergyman: G. *Kleros*, a lot, or office.

FUNERAL. The solemnity which attends the consignment of a body to the grave. L. *funeris*, gen. of *funus*, a funeral: from *funis*, a cord; because lighted cords or torches were carried, by the Romans, before the bodies which were interred by night.

PARISH. The particular charge of a secular priest; the district which contributes to the support of a clergyman of the established church. Low L. *parochia*: French, *paroisse*: G. *parokia*: para, near to, and *oikeo*, to dwell; referring to an ancient convent: the inhabitants of which had the charge of a district, such as we now denominate a parish.

PSALM. A holy song. G. *psalmos*, a tune for a musical instrument; from *psallo*, to strike [the harp-strings:] *psallo* signifies, also, to praise in song—the harp being originally used for songs of praise; as by David.

RUBRIC. Directions printed in books of law, and in prayer-books; originally distinguished by being in red ink. L. *rubrica*; *ruber*, red.

SARCOPHAGUS. Originally signified a stone, in which dead bodies, when inclosed, consumed, and wasted away, bones and all, except the teeth, in about forty days. It now signifies a sepulchre of the usual kind. L. *sarcophagus*: G. *sarx*, flesh, and *phago*, to eat.

SECULAR. Relating to affairs of this world; not spiritual:—in the Church of Rome, not bound by monastic rules. L. *secularis*: *seculum*, an age or period of man's life: *secula*, a scythe, (from *seco*, to cut;) alluding to the emblematical scythe of time.

For the Banner of the Cross.

Thirty-second Annual Report of the Female Episcopal Benevolent Society

Again we meet to unite our voices in thanksgiving and praise to our merciful Benefactor, "plenteous in goodness and truth," by whose Divine grace we have been preserved during the year which is past, and by whose favour we, as your Managers, are enabled to lay before you the brief record of what has been done since we last met.

Seed-time and harvest, summer and winter have passed with their accustomed vicissitudes:—yet have they brought no changes in our relations towards each other, nor have the objects of our mutual solicitude ceased, in any wise, to require our aid and protection.—Twenty-eight pensioners, aged or infirm women, have been, during the past year, the recipients of our bounty—and one who hitherto shared it, Mrs. Bond, has, as we hope, entered into her eternal rest.

In our last report, it was intimated that certain modifications were contemplated in our system of distribution. Until then, food, as well as clothing, had been measured out in kind, according to the apparent necessities of the individual: but experience had shown that diversities of taste and disposition might better be gratified by allowing to our pensioners a certain degree of freedom in the choice of their allotments, and that this very desirable object could be effected without any sacrifice of economy. Each pensioner, consequently, is now permitted, with the approbation of the Local Committee, to purchase for herself at a prescribed place, and to a given amount, such commodities as she may prefer:—and if, by her superior economy or self-denial, her bills fall below the given amount, she is entitled to draw the remainder of her allowance in money, to be expended at her pleasure. Up to this time, we have reason to be entirely satisfied with the results of this system; and as our oversight is immediate, the existence of abuses is scarcely to be apprehended as yet, none have been suspected.

In view of our present undertaking, it cannot be necessary to offer a word of argument or persuasion to the members of a society, each individual of which has enjoyed the training of our common church in the knowledge of the paramount duty of alms-giving. In the terse language of a contemporary, "It is a means of grace as much as prayer. Scripture ascribes to it a tremendous influence upon the soul, and upon its destiny. You cannot give too much, unless you impoverish your own. The more you give away on earth, with motives which are right, the more you will have in heaven. Do good unto all men. Give first to your own parish poor, and then to the rest of the poor of your church, and then scatter abroad."

In pursuing the objects of our present association, the path of duty is plain. They who look to us for succour are of our own household of faith—*of our own parishes*—to whom we are bound by every tie of christian charity. Many are the privations and hardships which they endure, and it is a blessing for which we can never be sufficiently thankful, that our Heavenly Father, in his goodness, has granted to us the happiness of being able in some degree to alleviate these sufferings. Who, then, can forbear to give piously, liberally, gladly; not from paltry motives of ostentation, nor even to indulge the sensibilities of a gentle nature; but from the trustful obedience which becomes the children of Him who hath said, "Be merciful after thy power—If thou hast much, give plentifully—if thou hast little, do thy diligence to give gladly of that little—and then the face of the Lord shall not be turned from thee."

Philadelphia, Nov. 7th, 1848.

Diocesan Intelligence.

Diocese of New Jersey:

PASTORAL LETTER, IN BEHALF OF DOMESTIC MISSIONS.

Dearly beloved in the Lord,

The solemn Advent season is again at hand: to remind us of our merciful redemption in Christ Jesus; to forewarn us of the awful judgment. Not for a mute and passive acquiescence, in the one; nor for a dead and barren consternation, at the other, but to arouse us to repentance; and to that living faith in Him, which brings forth "fruits meet for repentance." The text is clear and plain, as in those words of holy Paul, which are the opening verse of the Epistle for the season: "owe no man any thing, but to love one another; for he that loveth another hath fulfilled the Law." The duty, positive and paramount: "as we have opportunity," to "do good unto all men, especially unto them who are of the household of faith."

The opportunity, beloved, is present, instant, urgent. Our brethren in the West are pining and perishing, for help. In the earnest language of our first Missionary Bishop, the diligent, the devoted, the inestimable, Kemper; "we, in the West, in the midst of our labours, so important, so promising, are almost left to perish." And this, when, in the language of the same Bishop, "Wisconsin, the youngest diocese, exceeds, in the number of her Clergy and communicants, twelve or fourteen other dioceses; and Indiana, with more than twenty parishes, shows what can be done, with the blessing of God, in a country, where, thirteen years ago, the Church was unknown." Who can resist this double argument; on the one hand, of necessity; and on the other, of encouragement? Certainly, not the Churchmen of New Jersey!

I adopt, then, as my own, the request, presented in a recent circular, addressed "to the Bishops, Clergy and Laity of the Protestant Episcopal Church," by the Domestic Committee of the Board of Missions: and affectionately ask, that this Pastoral Letter be read in the Churches of this diocese, on Sunday next; and, that, the alms at the Offertory in every Church, on Advent Sunday, be appropriated, not without prayer, to the support of the Domestic Missions of this Church. "Freely ye have received; freely give."

Affectionately and faithfully, your Pastor, and servant in Christ,

GEORGE W. DOANE, Bishop of New Jersey.

Riverside, twenty-second Sunday after Trinity, 1848.

Western New York.—CONFIRMATION.—On Sunday Nov. 12th, Bishop DeLancey, visited Zion church, East Bloomfield. In the morning prayers were read by the Rev. P. M. Stryker, the missionary of the station, who also administered adult baptism to six persons. The Bishop read the ante-communion service, and preached. In the afternoon the Rev. Mr. Stryker read prayers and confirmation preface, and the Bishop preached and confirmed twelve persons, including one sick person in private.—*Gos. Mess.*

Connecticut.—CONSECRATION.—The church recently erected in the village of Winsted, was consecrated under the name of St. James' church by the Rt. Rev. the Bishop of the Diocese, on All Saints day November 1st.

The Bishop was attended on the occasion by the following clergymen; the Rev. Drs. Fuller and Williams; the Rev. Messrs. Watson, Covell, Chauncey, Coxe, Nicholls, Atwill, and Frisbie, of the Diocese of Connecticut, the Rev. Mr. Wright of Mass., the Rev. Mr. West, agent of the Foreign Committee of the Board of Missions; and the Rector of the parish.

The procession was formed at the house of the Hon. Wm. S. Holabird soon after 10 o'clock, A. M. As the Bishop and Clergy entered the Church repeating the 24th Psalm, the Congregation rose and seemed throughout the whole to participate with deep interest in the services. The instrument of Donation was read by the Rector of the newly formed parish. The consecrating prayers were said by the Bishop, and the letter of Consecration was read by the Rev. Mr. Watson. Morning Prayer as far as the second lesson, was read by the Rev. Dr. Williams, and continued to its close by the Rev. Mr. Chauncey. The Bishop then proceeded with the Ante-communion service, the Commandments being read by the Rev. Dr. Fuller, the Epistle by the Rev. Mr. Frisbie, and the gospel by the Rev. Dr. Fuller. The sermon was preached by the Rev. A. C. Coxe, from Gen. xxviii. 17: "This is none other but the house of God, and this is the gate of Heaven." This most appropriate and eloquent sermon was listened to with the deepest interest.

After the sermon the Bishop administered the rite of Confirmation to four persons, the Rector reading the Confirmation preface. The edifice thus set apart to the worship and service of Almighty God, though small and plain, is neat and appropriate, and possesses all the essential features of a church. It is of the pointed style of architecture, corresponding most nearly with that which is commonly designated Early English. It consists of a nave, chancel, and tower, being placed east and west with the chancel at the east end, and the tower at the west. The nave is fifty-seven feet by twenty-eight from out to out. It has a single alley five feet wide, and the seats are open and so arranged as to perfectly convenient for kneeling. The roof is open timber, of a simple, but it is thought most excellent design. There are five sets of principal rafters with three purlins on either side. These principals are framed at the foot into tie-beams, which rest upon the plates, and rise so as to intersect one another at some distance above their middle point. Each tie is framed at the upper extremity into the opposite principal and strongly fastened by an iron stay. The spaces between the principals and ties are ornamented with trefoils and quaterfoils. At the east end of the Nave are the Reading Desk and Pulpit, the former on the north the latter on the south. At the west end is a Singing Gallery with a recess in the Tower for an Organ. The windows are in good proportion, being twelve feet long by two wide, and are filled with red-tinted enamelled glass. The walls are blocked and colored in imitation of stone. The inside wood work is grained black walnut.

The Chancel is thirteen feet deep by fourteen wide, corresponding in style to that of the Nave. It is raised three steps above the Nave. The window in the east end is a triple lancet, the middle compartment being wider and higher than the side. Directly under the window and against the wall is the altar. The work of the chancel is all neat, but the only ornament is a small gilt cross directly back of and above the altar. The Altar rail is within the Chancel about one third of the distance from the west end.

The Tower is nine feet square upon the ground, and is surmounted by a beautiful octagonal spire which rises to the height of eighty-two feet and terminates in a finial. At the corners of the Tower as well as of the Nave and Chancel there are flaring buttresses, surmounted by pinnacles and finials. The covering of the Church is plank, placed horizontally, and grooved in imitation of blocks of stone, and painted and sanded of the color of New Jersey free stone.

On the north side of the Church there is a Vestry room, and on the south another room of the same size which will answer the purpose of a Library room. The nature of the lot is such as to have required basement walls under fifty feet of the east end; we have thus a very fine room under the Church which is at present designed for a school room; this arrangement however does not injure the good appearance of the Church.

The little Church in Winsted is the result of the combined offerings of many Churchmen, united with the quite liberal contributions of the people of the place. A parish was formed a few days before the consecration and commences with good courage, although it is necessarily small at the outset. A goodly number of people have been already gathered into a congregation, and it is thought that the prospects of the parish are encouraging. The planting of the Church, however, in any place is a work of time; and we trust that those who have given their alms for the promotion of this object will not cease to offer their prayers for its success.—*Witness.*

Maryland.—A PASTORAL LETTER TO THE CLERGY AND LAITY OF THE DIOCESE OF MARYLAND.—*Dear Brethren*—I have been once more appealed to by the Domestic Committee of our Board of Missions, to call your attention to the demands of that portion of the work of the Church.

I cannot think it needful again to go over the ground on which our duty to meet those demands has been so often urged, as well by me, in my annual Addresses to the Convention of the Diocese, and in previous Pastoral Letters, as by other and more efficient advocates. Personal observation and inquiry have satisfied me that there are few among us, who yet require to be convinced of the duty of supporting the provisions made by the Church for supplying the necessities; the remotely scattered; the ignorant; the uninformed and prejudiced, and the indifferent, with means and inducements to work out their own salvation in the way of God's appointment. We are deficient, not in a sense of duty (such as it is) but in prompt, efficient, steady discharge of duty. The son in the parable, who owned his father's bidding, and did it not, is too nearly our representative.

The remedy for this is, in some degree, in the keeping of the clergy. Their general agreement in any mode of presenting to the Laity their duty with regard to the several branches of the missionary work of the Church, and faithful, untiring, and unintermitting prosecution of that mode, would undoubtedly in time bring about a better state of things.

With this end in view, I have repeatedly urged, and now again do urge, the regular use of the offertory, with collections after morning sermon, (or that of the afternoon, where there has been no morning service,) and the frequent presentation, in sermons and addresses, of the duty of contributing a portion of our worldly goods to the support and extension of the ministry and ordinances of the Gospel.

With that same end, the Board of Missions and its Committees have, in former years, specified certain days as suitable for general collections for determinate objects; that at such times, at least, the attention of the whole Church might be fixed upon those objects, and an effort of the whole Church be obtained in their behalf.

As such a day for general effort, ADVENT SUNDAY NEXT is now named by the Domestic Committee, in the hope that throughout the Church, the Clergy will on that day afford to the Laity an opportunity of contributing to the maintenance of the Domestic Missions of the Church under the management of its General Board; and that the Laity will show themselves disposed gladly and liberally to avail themselves of the opportunity thus given.

In the hope of the Committee, as regards this Diocese, I humbly and heartily join, and do affectionately and urgently

solicit my brethren of the clergy throughout the Diocese, that they will take such measures that every parish and congregation may be found contributing its proportion, be it more or less, as God shall have given the many or the few composing it ability and will, to the Advent Collection for Domestic Missions.

Faithfully and affectionately

Your Servant in CHRIST JESUS,

WILLIAM ROLLINSON WHITTINGHAM,

Bishop of Maryland.

Cambridge, Md., Nov. 7th, 1848.
Church Times.

Virginia.—ST. JOHN'S CHURCH, PORTSMOUTH.—On the 28th of October, the corner Stone of St. John's Church, in the town of Portsmouth, was laid by the Rev. DAVID CALDWELL, Rector of St. Paul's Church, Norfolk city, the Rev. Geo. D. Cummins, and Rev. John McCabe, each taking part in the religious services, after which, appropriate masonic ceremonies were performed. Our beloved Bishop Meade was expected to have been present, and to have laid the corner stone, but circumstances beyond his control prevented his arriving in this part of the diocese until the succeeding day. The Box deposited in the corner stone contained, the Holy Bible, the Book of Common Prayer, the proceedings of the Diocesan Convention held in Norfolk in May last, the constitution of the Protestant Episcopal Society for the promotion of Evangelical knowledge of Virginia, the last number of the Southern Churchman, the last number of the Episcopal Recorder, sundry ancient and modern coins.

Also the following memorandum:

This Corner Stone of St. John's Church, was laid on the 28th day of October, 1848, by the Rev. David Caldwell, Rector of St. Paul's Church, Norfolk City, the congregation of St. John's Church being at that time under his pastoral care.

STEPHEN COWLEY, Sr. Warden,
CHARLES A. GRICE, Jr. Warden,

JAMES MURDAUGH,
E. M. WATTS,
JOHN G. HATTON,
GEORGE W. O. MAUPHIN,
JAMES M. RIDDICK,
WILLIAM G. MAUPHIN,

Vestrymen.

B. W. Jobson, and Miles W. Minter, William M. Watts and William Collins, builders.

James K. Polk being President of these United States, and William Smith, Governor of Virginia.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Michigan.—A NEW CHURCH.—We are glad to learn, from a secular paper, that St. Luke's Church, Kalamazoo, Michigan, was consecrated to the service of Almighty God on Wednesday, the 18th ult., being the Festival of St. Luke the Evangelist, by the Rev. Dr. McCroskey. The procession was formed at the vestry-room door, consisting of the Bishop of the Diocese, of the Rev. Mr. Cole, Rector of the Church, and formerly of the Diocese of Rhode Island, and the Rev. Messrs. Cuming, Taylor, Selkrig, and Elder, of the Diocese of Michigan, of the Rev. Mr. Brown, of the Diocese of Indiana, and of Messrs. Underwood, Selkrig and Krause, of the Church choir. As the procession passed around to the front entrance, the 122d Psalm of David, from the Psalter, was sung to a gregorian chant. The Bishop was received at the door of the Church by the Messrs. Hoskins and Clapham, wardens, and by other of the vestry and congregation. The Bishop and Clergy then proceeded to the chancel, repeating the 24th Psalm. When seated in the chancel, the Bishop received the request to consecrate, from E. Hoskins, Esq., senior warden, and laid the same upon the communion table. The sentence of consecration was read by the Rector of the Parish, and also laid upon the communion table. The Rev. Mr. Cuming began the Morning Prayer, the Rev. Mr. Selkrig read the Lessons, the Rev. Mr. Taylor read the creed and following collects, the Rev. Mr. Brown read the Litany, the Bishop began the ante-communion service, the Rector read the Epistle and the Gospel, the Bishop preached and administered the Holy Communion, assisted by the Clergy present; the Rev. Mr. Elder, from indisposition, was prevented from taking part in the interesting services.

On the afternoon of the same day, after Evening Prayer by the Rector, assisted in the Lessons by the Rev. Mr. Brown, of Michigan City, Indiana, the Bishop preached and confirmed eight persons.

In the evening, after service by the Rev. Mr. Taylor, and sermon by the Rev. Mr. Cuming, the Bishop pronounced the Benediction. The music, which was extremely good, added much to the interest of those services.—*Witness.*

CLERICAL CHANGES.—The Rev. M. C. Lightner having resigned the charge of Christ Church, Danville, and accepted a unanimous call to the Rectorship of St. David's, Manayunk, requests that his letters and papers may be directed to the latter place, after the 3rd of Dec. next.

The Rev. N. G. Allen, having accepted a call to St. John's Church, East Boston, requests all letters and pamphlets for him to be directed accordingly.

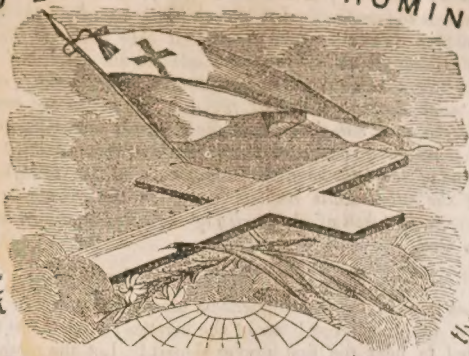
The Rev. Timothy F. Wardwell, having closed his engagements as assistant Minister of St. Luke's Church, Rochester, and removed to St. Peter's Church, Dansville, requests his letters and papers to be addressed accordingly.

The Rev. Charles Tomes having accepted a call to the Rectorship of Christ Church, Nashville, Tennessee, requests that his letters and papers be directed accordingly.

Recantation.—Mr. Henry Gerald Spillan, formerly a writer in the *Tablet*, Mr. David O'Leary, a student from Maynooth, and other Roman Catholics read their recantation in St. Thomas' Church, Dublin, on Sunday week.

The Banners of Sects 9 and 2 are transposed.
PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 9, 1848.

[VOL. X.—No. 49.—WHOLE No. 519.]

For the Banner of the Cross.

"Be Pitiful."

BY THE REV. EDWARD C. JONES.

Servant of Christ—alas! how oft,
With languid faith and senses dull,
Hast thou the import large forgot,
Of those sweet words—"Be Pitiful,"

And yet how binding is the Law,
Which love of self can ne'er annul,
The Law, which, taxing every heart,
Would bid each pulse—"Be pitiful."

"Be pitiful"—for, longing eyes,
Moist with such tears as Pilgrims shed,
Through blinding drops look up to Thee,
When Hope is wrecked, and sunlight fled.

And he, who, in temptation's hour,
Poor child of frailty, strayed and fell,
Shall in thine ear with quivering tone,
His tale of sad defection tell.

Say not—'tis hard to stoop to woe,
Nor yield but stunted sympathy;
Go, condescend to lowliest deed,
When sin abused a God for thee,

Not sleep to woe? Yon sunbeam bright,
Can nestle in a flower's breast,
The Star can give itself to Earth;
When mirrored 'neath the billow's crest,

Those Rainbow tints which paint the cloud,
Can linger on the dancing spray,
The Bird which carols far aloft,
Can chirp in quiet glens its lay.

So, child of Jesus, speed to bless,
The humblest soul that craves thy care,
Mindful, that for each gentle act,
Thou shalt a Saviour's favour share.

Then, chronicled beyond the stars,
"Thy righteous dealing" all shall be,
And Mercy, in the day of ire,
Shall spring, a healing stream, for thee.

Selections.

From The Bishop of Oxford's Charge.

THE BISHOP AND HIS CLERGY.

The actings of this office are, as I have said, circumscribed and narrowed amongst ourselves until there scarcely is left to it any authority, save that which man gave not, and which man cannot take away—its spiritual authority, amongst those who believe it to be God's appointment, and who honour it for His sake. As far as regards the withdrawal of many of those external aids which heretofore increased its sway, it may be, that the wisdom of God has permitted their gradual removal, in order thus to free it from the secularity which, so soon as the powers of the world are on her side, is always ready to creep over the offices of Christ's Church. It may be, that He is intending thus to call forth within the Church of this nation a more lively sense of that dispensation of His Spirit which He has verily bestowed upon her; and to teach her to trust in things divine more simply to that promised Presence of Himself with her, in which alone, and not in any arm of flesh, can be her strength. Certain it is, that wherever this apostolic office has been administered in faith and prayer, with singleness of aim and humility of soul, and where have gathered around it a faithful Laity and Clergy, seeing in it God's appointment, that there it has been ever found to be at once the living spring and tempering rule of united, and therefore effectual action for our Lord and Master.

It is as holding, however unworthily, such an office, that I come to-day amongst you; desiring greatly to be amongst you, through the aid of God, as a partner of your labours, a sharer of your griefs, a lightener of your anxieties, a helper of your joy; earnestly entreating your prayers that I may have grace so to fulfil the duties of my office, that, at the great day, I may give up my account with joy; and bespeaking, my reverend brethren, your forbearance towards the infirmities and errors which may attend my administration, your candid interpretation of much which, as years pass on, suspicion might distrust, or maliciousness pervert; your confidence in the singleness and simplicity of my desire to discharge its duties, as in God's sight, and your full and cheerful co-operation with me in the due fulfilment of our great common trust.

It is as having this trust in common that we meet here to take counsel together as to our common interests. That we should so consult together, I deem most important; for without such united counsels, that union which is essential to our strength must be impossible. And, on this account, I greatly lament the change which has gradually passed over these our Diocesan gatherings.

Excellent as in many respects is the working of that law of necessary publicity to which almost all action is now subjected, it is, undoubtedly, a great hindrance to taking counsel when it must be taken in public: and a Bishop's visitation would be another, and for his Diocese, I believe, a far more effectual instrument of good, if he then spoke only to those immediately concerned with the matters as to which he speaks, and consulted with those only with whom he has to work.

Such an institution, however, a visitation cannot now be; and the impossibility of its being so makes me the more desire to supply this lack of free intercourse by other provisions. It is with this view that I have proposed to the Rural Deans and other officers of the Diocese, what their kindness has enabled me hitherto to carry out, that we should spend annually some days together at Cuddesdon, for common prayer and common counsel.

Greatly should I rejoice to carry out this practice further amongst the body of the Clergy, should it be desired by any number of them. The spirit of earnest piety has, I believe, been kept alive in other branches of Christ's Church, favoured far less than we are in purity of faith and doctrine, by nothing so much as by such habitual meetings of the Bishop with his Clergy, for some days of separation from all worldly business, for mutual counsel and prayer, and reading God's word, and meditation, and partaking together of the holy Eucharist.

It is, moreover, to give practical reality to this close connexion between myself and those who labour in the several parochial charges of the Diocese, that I have required,—as I have already stated to you through the Archdeacons,—that I should be consulted before any unlicensed Clergyman officiates more than three times within the Diocese: and, for the same purpose, I now express my desire that in this Diocese, as in many others, no formal nomination should be given to a Curate until the Incumbent has consulted me upon his fitness for the proposed cure.

To secure further this inter-communion, and, as far as possible, to make the Episcopal office felt in your several parishes to be a living reality, and not a mere abstraction, it is moreover my desire, my reverend brethren, to join as often as possible in your parochial services. I wish that I could hope to be occasionally with all; but this the extent of an English Diocese makes well-nigh impossible. But it will be my endeavour to be from time to time with as many as opportunity allows in their ordinary Sunday services. These and our other meetings will, I trust, give us many opportunities for that free intercourse and closer converse which I am most anxious to maintain with you, and which many circumstances render little possible at this our mere official meeting. Whilst, however, it no longer affords scope for this, we may, through God's aid, render it not a little useful. We may profitably take together a more general view of our position,—of its strength, and of its weakness, of its duties and its blessings.

INFLUENCE OF THE CLERGY.

The Confirmation progress which carried me to so many places in the Diocese, showed me our parochial system in actual exercise. I saw in the work which God is enabling us to do, much for which heartily to thank Him; I saw, as was natural to a fresh eye, charged with such an oversight, many of the weaknesses which mar our full success.

And of these, my reverend brethren, there is one upon which for many reasons, I desire to speak to you with all plainness—I mean our frequent want of union amongst ourselves; a want which too often grows into absolute disunion.

There is much in his very position which tends unless he is watchful against the danger, to separate the English parochial Clergyman from his brethren. He has his own charge, his own circle of duties and difficulties, his own way of meeting and performing them; his brethren have theirs. He has no concern in their parishes; they have none in his: thus his sympathies become narrowed: he is a little sovereign in his own realm; he views with some dislike customs which vary from, and perhaps condemn, his own; he does not feel that he is administering one part of a common system; he has the independence, and with it, rely upon it, he has the weakness of individual action. The chief external guards against this danger seem to be, (1) in the living action of the common Episcopate, by which each separate ministry may feel itself drawn up into a common head: and, (2) in a greater amount of intercourse, upon directly religious and parochial subjects, between the Clergy themselves. To promote this, the Rural Deans have kindly acted upon my request, in inviting their brethren to the rural chapters, at which they may partake together of the highest act of Christian worship and communion, and discuss with friendly openness all the various questions which arise in the course of every ministry.

Here then is a special work for us, to be at once the advocates and correctors of the poor; to watch for them and their right: to witness for them and their claims, to those who have, as stewards, what is too soon likely to seem to them their own; and yet, at the same time, instead of flattering the poor by the false pretence that all is right in them, and all wrong in those above them, to seek to train them, in their special duties of patient contentment and obedience; to stimulate and to guide the consciences of all, by plain, homely, earnest, real preaching from God's Word, which shall reach both rich and poor, by bringing home to each, in their actual present temptations, their sin and their Saviour, their separation and their brotherhood. A true Christian sympathy is the golden key which will open hearts to us: we must use it in the Church, in the school, in the cottage,—in the last as much as in the first. If England is to be preserved in the peace and happiness which more than any other land she has so long enjoyed, it must be by God's blessing on our labours, and on the instruments which we have to use. Much as legislation may do in many ways, it cannot do all, or nearly all, which must be done. Laws will not reach men's hearts; and nothing short of reaching their hearts will meet our needs. We must aim at reaching these; and it is mainly through the ties and affections of family life that we can hope to reach them; and through these we must bring to bear upon them the higher influences of the spiritual life. Thus must we win from them a hearing for the Word of God, thus bring them to holy Sacraments, and so leading them on from things earthly to things heavenly, bring them indeed under the healing hands of Christ our Lord. For in all our efforts at social improvement, we must bear in mind this our highest object.

Now, in looking practically into the degree in which, as a body, we are enabled to succeed in this our work, I am led to think that what, above all other things, we need, is the power of kindling amongst our flocks a warmer spirit of devotion. Here, I am convinced, is our great deficiency. We have many who respect us, and listen to us; who are decent, orderly, well-behaved; but we want more decided converts from the love of this world; more who are really won to the love of God in Christ; and, as the result of this, more and heartier worshippers, instead of merely decent listeners, within our Churches. This gift, of course, like every other, must come of God: but it is our duty to see whether any lack in us prevents our receiving it, or whether we can do any thing more earnestly to seek it.

HOLY COMMUNION—BAPTISM.

Believing as we do, that this great ordinance is not merely a well-contrived invention for exciting our religious sympathy or sensibility, but that it is also a special means of grace, in which the souls of the faithful are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine, I see not how we can expect our people to flourish in things spiritual, with the scanty opportunities of such refreshment allowed them in too many parishes. This state of things is in fact, the painful consequence of a time of coldness and unfaithfulness, from which we have I trust, through God's great mercy, passed; and I would earnestly beseech you, my reverend brethren, by gradual alterations, so to restore the older and better custom as to let the monthly Eucharist be, in every parish, the least frequent celebration of this holy feast; and where the number of communicants required by the Rubric is oftener to be found, to multiply still further, as you see expedient, these opportunities of communion. I cannot doubt but that a new era of spiritual life would be attained in many a parish, if such an increase in the number of celebrations were introduced with plain, earnest, and affectionate addresses and explanations to your people, as to the great privilege thus secured to them, and the love of Christ in its provision.

In close connexion with this subject, let me strongly urge upon you a strict observance of the rule laid down for us by the Church, that we administer holy Baptism on Sundays and holy-days in the face of the congregation. In parishes where this rule has become obsolete, it will of course require judgment, gentleness, patience, and kindness to restore the true use without giving injurious offence to those for whose sake it is observed. But this offence may, I am convinced, be prevented, by full explanations, both public and private, of the obligation and benefit of the rule, and by gentleness in its enforcement; by commencing, for instance, at least, with holding, on one Sunday in the month, a public baptism in the course of the service, and on other Sundays winning all who can be won, to remain and take their part, immediately after the public service, in the prayers with which these little ones are brought to Christ.

THE SWEETEST MUSIC.—Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.—Fuller.

For the following interesting and instructive article, we are indebted to "the Irish Ecclesiastical Journal."

We take this occasion to thank the kind friend so far away who sends us this valuable Journal.

Order of Divine Service in the Primitive Church.

SIR.—"The order of celebrating public worship in the ancient Christian Church of the first three centuries can hardly fail to be of interest to all your readers. As the books in which the accounts of it are to be found are rarely to be met with, it may be acceptable to many, both of the laity and clergy, to have before them the following paper, setting forth the exact rules, or, as we now commonly call them, *rubrics*; extracted from the first volume of the Collection of Ecclesiastical Councils, by Labbe and Cossart.

Yours truly,

ARTHUR PERCIVAL,
Queen's Chaplain.

Little Bookham, Sept. 7, 1848.

All being properly seated, and there being silence, let the reader in the midst, from a raised place, read the Books of Moses, Joshua, Judges, Kings, Chronicles, Ezra on the return of the people, Job and Solomon, and the sixteen prophets. After every two lessons let another sing the Psalms of David; the people joining at the beginning of the verses. Then let the Acts of the Apostles be read and the Epistles of Paul: and then let a presbyter or deacon read the Gospels. And when the Gospel is read, let all, clergy and people, stand in solemn silence.—(Apost. Const. ii. 57.)

After the reading of the Law and the Prophets, and Epistles, and Acts and Gospels, let the Bishop salute the Church, saying:

The Grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all!

People.—And with thy spirit.

After this salutation let the presbyters separately, and last of all the bishop, address to the people words of exhortation. And when the bishop has finished his teaching, let all stand up, and let the deacon ascend the platform and proclaim:

Let none of the hearers, let none of the unbelievers remain!

And, silence being made, let him say:

'Catechumens, pray!

And let all the faithful pray earnestly for them, saying:
Lord have mercy!

Let him minister for them, saying:

Let us all pray God for the catechumens. [Here follows what is called a bidding prayer, in which the deacon specified the different blessings for the catechumens, for which he made the prayers of the Church, ending with these words to the catechumens.] Bow down and receive the blessing!

At every one of the things which the deacon proclaims as above, let all the people, but especially the children, say:

Lord have mercy!

And when they have all bent their heads, let the bishop bless them after this fashion:

[Here follows a prayer by the bishop in answer to the bidding of the deacon:]

After this, let the deacon say:

Catechumens, depart in peace!

When they are gone out let him say:

Pray, ye that are vexed with unclean spirits!

Let us all earnestly pray for them. [Here follows another bidding prayer for these persons, ending as before.] Bow down and receive the blessing!

And let the bishop bless them, saying:

[Here follows a prayer for the vexed by the bishop, corresponding to the bidding of the deacon.]

Deacon. Ye that are vexed, depart!

After these, let him proclaim:

Pray, ye that are instructed for Baptism.

[By these are meant persons whose catechising was completed, and who were waiting for the season of Baptism, in those times ordinarily administered at Easter or Whitsuntide.]

Let all the faithful pray earnestly for them. [Here follows another bidding prayer for these persons.]

When they have signed themselves unto the Lord through His Christ, let them bow down and receive blessing from the bishop after this fashion:

[Here follows a prayer by the bishop for these persons.]

Deacon.—Ye that are instructed for Baptism, depart!

After this let him proclaim:

Pray earnestly, ye that are in repentance, [i. e. under ecclesiastical censure.]

Let us all make supplication for the brethren in repentance. [Here follows another bidding prayer for the penitents, ending.] Bow down and receive the blessing.

Then let the bishop pray for them thus, with imposition of hands. [Here follows a prayer for the penitents by the bishop.]

Deacon.—Ye that are in repentance, depart!

Deacon.—Let none of them who ought not, depart! Let all the faithful bow the knee, and let us all pray God. [Here follows a bidding prayer for the faithful, all estates of men in the Church, and all enemies and persecutors.]

Chief Priest.—[Here follows a prayer beginning, "Almighty and Most High Lord.]"

Deacon.—Let us attend!

Bishop.—The peace of God be with you all!

People.—And with thy spirit!

Deacon.

Salute ye one another with an holy kiss!

Then let the clergy salute the bishop; the men the men, and the women the women. Let the children stand on the rise, and let another deacon be over them, that they make no disorder. Let other deacons walk about and observe the men and the women, that there be no noise, nor nodding, nor whispering, nor sleeping. Let some deacons stand at the doors by which the men come into church, and sub-deacons at the women's entrance, and take care that no one go out, and that the door be not opened during the time of the Offertory, not even for one of the faithful. Let one of the sub-deacons minister water to the priests to wash their hands, in token of the purity of their hearts, which are dedicated to God.

Then immediately let the deacon say:

Let none of the catechumens be present! nor any of the hearers! nor of the unbelievers! nor of the heretics! Let those who are permitted to hear the first prayer depart! Let the mothers attend to their children! Let no one harbour evil against another! Let none be present in hypocrisy! Let us stand upright to make offering before the Lord with fear and trembling!

When these things are done, let the deacons present the gifts to the Bishop at the altar; and let the presbyters stand on his right hand and on his left, as disciples in attendance on their master. Let two deacons stand one on each side of the altar, having fans of thin skin, or peacocks' feathers, or fine linen, to drive away the small insects, lest they fall into the cup.

Then let the chief priest, when he has prayed privately with the priests, clothed in bright garments, stand at the altar, and when he has made the sign of the cross on his forehead in the presence of all the people, let him say:

The grace of the Almighty God, and the love of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all!

Let all with one voice say:

And with thy spirit!

Chief Priest.—Lift up your hearts.

People.—We have lift them up unto the Lord.

Chief Priest.—Let us give thanks unto the Lord.

People.—It is meet and right so to do.

Chief Priest.

It is very meet and right above all things to praise thee. [Here follows a long enumeration of causes of thanksgiving, concluding thus.] The cherubim and six winged seraphim, with two wings covering their feet, with two their faces, and using two for flight, say, with thousand times thousand archangels, and ten thousand times ten thousand angels, crying without cessation or interruption:

Let all the people say together:

Holy, Holy, Holy Lord of Sabaoth, heaven and earth are full of thy glory. Blessed be Thou for ever. Amen.

Chief Priest.

For Thou art truly holy and most holy, the highest and most exalted for ever, thine holy and only begotten son, our Lord and God Jesus Christ. [Here follows an enumeration of the mercies of Jesus Christ to men under the earlier dispensations and under the new, until His Ascension.] We, therefore, being mindful of the things which He underwent for our sakes, give thanks unto Thee, Almighty God, not as we ought, but as we can: and fulfil his appointment: "For in the night in which he was betrayed," [here follow the words of institution, ending] "till I come." We, therefore, being mindful of His sufferings and death, and resurrection from the dead, and His return into heaven, and of his future second coming, in which He cometh with glory and power to judge the living and the dead, and to reward every man according to his works, offer, according to His appointment, this bread and this cup to Thee, the King and God, giving thanks to Thee through Him, in that Thou hast made us meet to stand before Thee, to minister unto Thee. And we beseech Thee, O Thou God, who standest in need of nothing, favourably to look upon these gifts placed before Thee; and be Thou pleased with them in honour of Thy Christ, and send Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, upon this sacrifice, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ, that they who partake of it may be established in godliness; may obtain remission of sins; be delivered from the devil and his errors; may be filled with the Holy Spirit; may become worthy of Thy Christ, and obtain eternal life, Thou, Almighty Lord, being reconciled to them.

Yet again we pray Thee, O Lord, for thy Holy Church, from one end of the earth to the other. [Here follows a collection of prayers in which all the objects are sought which have been enumerated by the deacon in his bidding prayer.]

People.—Amen.

Bishop.—The peace of God be with you all!

People.—And with thy spirit.

Deacon.

Again and again let us pray God through His Christ, over the gift offered to the Lord God. [Here follows a short bidding prayer.]

Bishop.

O God, great, and of great name. [Here follows a supplication for the mercies specified in the deacon's bidding prayer.]

People.—Amen.

Deacon.—Let us attend!

Bishop.—Holy things for holy persons!

Let the people attend.

Bishop.—One holy, one Lord, one Christ, to the glory of God the Father blessed for ever more. Amen.

Glory to God in the highest, and on earth peace, good will towards men! Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord, God and Lord who hath appeared unto us! Hosanna in the Highest!

Then let the Bishop receive, then the presbyters, deacons, sub-deacons, readers, singers, ascetics; and of the women, the deaconesses, virgins, and widows; lastly the children; and then all the people in order, with modesty and reverence, without noise.

When the bishop giveth the oblation, let him say:]

The body of Christ!

And let him that receiveth say: Amen.

Let the deacon hold the cup, and when he giveth it, let him say:

The blood of Christ! The cup of Life!

And let him that receiveth say: Amen.

While the people communicate, let the thirty-third Psalm [English version, 34th] be recited. When all, both men and women, have communicated, let the deacons take what remains into the sacristy. [Eng. Vestry.]

The Psalm being ended, let the deacon say:

Let us who have been partakers of the precious body and the precious blood of Christ give thanks. [Here follows a short bidding prayer.]

Let the Bishop give thanks.

O Almighty God, the Father of the Christ the blessed Son. [A thanksgiving corresponding with the deacon's bidding.]

People.—Amen.

Deacon.—Bow down to God in his Christ, and receive the blessing. Bishop.—O Almighty God, true and incomparable. [Here follows a prayer for blessing.]

People.—Amen.

Deacon.—Depart in peace!

*NOTE.—The reader will here observe the scrupulous care taken by the framers of this primitive service that none but communicants should be admitted to the privilege of the Offertory. The ancient ecclesiastical records abound with rules to the same effect. It was accounted pollution and profanation that the sacred services, or buildings, or widows, and orphans of the Church, should be sustained by the alms of any not such. They were not received, neither into the sacristy, nor into the more common treasury; in all cases where it was possible they were returned; and where that could not be, applied for the lowest office of procuring fuel. For which reference was made to Levit. vii. 17-19, and xix. 6, 7. Those who would see more upon this subject, not without interest at the present moment, (which allusion will be understood by those whom it concerns,) will find a valuable collection of ecclesiastical authorities upon it in a note to the twenty-eighth Canon of the Council of Eliberis (A. D. 305), in Labbe and Cossart's *Magna Concilia*, vol. i. pp. 1195-1199.*

A Funeral Discourse.

On the Rev. JOHN C. RUDD, D.D. By the Rev. WILLIAM BERRIAN, D.D., Rector of Trinity Church, New York. Preached at St. John's Church, Elizabethtown, New Jersey, Nov. 19, 1848.

The venerable servant of the Lord who so long ministered among you, my brethren, and who has since, in another sphere, been such an honored instrument in promoting the glory of God and doing good unto men, has at length finished his course, and now rests from his labors. Though for a great many years he had been broken down in body, he was nevertheless unconquered in spirit; continuing his services to the Church till almost literally the last breath of his life, and dying in the midst of his usefulness. He had reached that term when we naturally long for quiet and repose in the active exercise of his intellectual powers, and impressed his own thoughts on thousands, at a time when most men are lost sight of, if not absolutely forgotten.

It will be a melancholy pleasure to give a true and faithful portraiture of the man, who was the friend of my youth and my companion in riper years, and with whom, under all the changes of time and place, I was accustomed to take sweet counsel, till the very stroke which has separated us from each other.

John Churchill Rudd was born at Norwich, Connecticut, in 1780. The precise condition of his parents, and the circumstances of his education, are matters of which, notwithstanding the length of my intimacy with him, I am in a great measure ignorant. I have always supposed, however, that he was one of those active and enterprising men with which the State in which he was born so greatly abounds; who, conscious of their strength, firm in purpose, and persevering in their aim, are bent on making their way in the world not only with the lack of patronage and support, but in spite of all the obstacles which may oppose them. The outset of his life was a constant struggle with difficulties. For it appears that he was for several years engaged in the humble but honorable occupation of a teacher, with a view at once to provide for his immediate wants, and to prepare himself for the higher vocation, to which, in the grace and providence of God, he was afterwards called. With what diligence and success he overcame the disadvantages of his situation, may be fairly inferred from the estimation in which he was held by one of the most acute and sagacious men who ever lived,* and from his speedy settlement in a parish at all times remarkable for its intelligence, refinement, and taste.

My acquaintance with him commenced a short time previous to this event, but did not ripen into intimacy till several years after. By a train of circumstances which it is here unnecessary to explain, I was then brought into such close relations and such frequent intercourse with him, as to enable me to form a just estimate of his mind and character, and of his standing and influence among the people committed to his charge.

Sobriety in his views, soundness of judgment, and a desire to turn all his labors to a practical account, marked even the earliest efforts of his ministry, as they have, in a more eminent degree, distinguished him in his subsequent course. From the very beginning, he seems to have formed his opinions with the utmost care, and then to have held on to them with an unflinching tenacity. Whether for right, or for wrong, it is an element of greatness, without which, as a general rule, no man can attain a lasting ascendancy over the minds of others. What he was at five and twenty when I first knew him, he continued to be at three score and ten—steadfast, immovable, and in every essential point entirely unchanged.

* Dr. Hobart.

He was a Churchman, after the pattern of him whom he regarded as the embodiment of sound Church principles, and whom personally he loved and venerated above all men living. "Evangelical truth and apostolical order"—the motto of the leader whom it was his glory to follow, he regarded as inseparable in the appointment of God, and while he therefore preached the one with fidelity, he set forth the other with fearlessness, and yet, at the same time, with charity and prudence.

But though soberness, soundness, and practical good sense, were the distinguishing features of his mind, yet he was by no means deficient in fertility of invention, and sprightliness of thought. Indeed these qualities were so striking in all his earlier compositions, as to make their union with those higher gifts somewhat remarkable. He particularly excelled in his delineation of scriptural characters, where his active imagination, aided by his nice and accurate observation of human life and the human heart, enabled him to fill up the brief sketches of the sacred volume with so much skill, and to adorn them with such touches of feeling, as to give them an unusual degree of interest and truth. From his persuasion that these were among the happiest of his productions, which was strengthened no doubt by the opinions of his friends, he had entered into some communications with myself and others with a view to their publication, but a very short time before his death.

It is proper, however, to remark, in connection with the character of his discourses, that much of their just and natural effect was lost in their delivery from the pulpit by certain physical disadvantages under which he labored, even before his health was impaired, and by the want of that ease and freedom which the most thorough education can alone impart. But still, as there was gravity, sincerity, conscientiousness, together with an earnest desire that they might be profitable unto those to whom they were addressed, and as the matter of them was always fitted to make them so; they were listened to by his flock with respectful attention, and followed, by God's blessing, with the fruits of good-living.

But the power and influence of this excellent man over the minds of his people were owing more to his social character and the kindness of his disposition, than to his intellectual gifts. To those who have only known him in the feebleness and infirmity of age, when from almost incessant pain he rarely had that placid air which naturally belonged to him, and when his tongue with difficulty gave utterance to the thoughts which were still prompted by the warmth of his feelings, no adequate conception can be formed of him, as he appeared to his parishioners and friends in early life. Then the openness and benignity of his countenance, were in perfect harmony with the frankness of his manners and the benevolence of his heart. His kind and gentle words fell pleasantly upon the ear, and his cordial sympathies with every human being, with whom he stood in any endearing relation, touched tenderly upon the heart. There was nothing that in any way affected them, whether for weal or for woe, in which he was not concerned; and though in "the changes and chances of this mortal life" he had much to endure, and therefore much to blunt his sensibility in regard to others, yet to the very last he retained the same kindness of feeling, and in this respect, at least, left most men his debtors.

He was called to this parish* in 1805, and left it in 1820, from considerations which seemed to justify the measure, though nevertheless with lingering regret and inexpressible pain. And here, after a circle of twenty years more, his thoughts fondly returned to the scene of his early labors, and it was his especial request several months before his death, that his remains should be brought hither, in order no doubt that he might receive the tribute of grief and affection from the friends who should survive him, and that his ashes might be mingled with those of his people.† The tenderness of the thought, cannot fail to awaken a corresponding emotion in the hearts of those who hear me. For how intimate were the ties which, though temporarily loosened, still bound you to each other! With the exception of a very few, who are far advanced in life, and of the strangers who since his removal have come in among you, there is perhaps scarcely any one present who does not stand towards him, in some of the most sacred and endearing relations which can subsist between men. The greater part of you were through his ministry engrafted by baptism "into the body of Christ's Church, and regenerated with his Holy Spirit." You were afterwards taught, in his simple and happy way, the value of the privileges which were thus secured for you, and affectionately urged to hold fast of them to the end, by leading "a godly and a Christian life." In sickness and sorrow he was your guide and your comforter; and in health and gladness the helper of your joy. When life was all hope, and the future was bliss, he joined you in those holy bands which death alone could sever; and when hope was blighted, he buried your dead and soothed your pangs. All this, and more than I can tell, will rise up before you in sweet and sad remembrance, as his mortal remains lie before you. May none of his wholesome instructions, his godly counsels, his affectionate admonitions, his acts of kindness and love, ever escape from your minds, or fail of their effect upon your hearts and lives! May you still keep up in death, as in life, your communion with him; but in a higher and holier degree, than can ever be realized while our friends are in the flesh!

On his removal from Elizabethtown he went to Auburn, in the Western part of the State of New York, where, being appointed the Rector of Trinity Church, he continued to officiate for several years. But the malady with which he had long suffered, particularly affecting the organs of speech, he felt an increasing inability to exercise with any degree of comfort and ease the public duties of his office, and he was, therefore, anxious to turn the powers with which God had endowed him,

to some other account, which might, nevertheless, in a measure, be conducive to His glory. For several years before he relinquished the charge of his former parish, he had added to the multitude of his duties the editorship of a periodical work, entitled the Churchman's Magazine. This work was conducted with such ability, judgment, and prudence, as to indicate a more than ordinary fitness for this species of literary labor, and to draw attention to him, in case of any other project being started, of a similar kind.

About this period, a lady of moderate wealth and of great piety and beneficence, who entertained for Bishop Hobart the utmost reverence and affection, made him the residuary legatee of a considerable portion of her fortune. The Bishop, who was for ever on the alert for the good of the Church over which God had made him an overseer, thought that the establishment of a religious paper, with a view to this end, would be an object, to which a portion of this trust might be suitably applied and in entire conformity with the designs of the donor. He accordingly suggested the plan to Dr. Rudd, who cordially approved of it; and, after making a sufficient provision to establish the press and to furnish an annual income in order to aid it in its continued support, he requested the Doctor to carry it out.

For more than twenty years at Auburn and Utica he labored in this work with indefatigable zeal. It is almost impossible for any human being to form an adequate conjecture of its actual results. It was simple and unpretending in its character, neither aiming at learned criticisms nor elaborate discussions, but the general good of the great mass of those for whom it was more especially designed. But time and experience, the sure test of utility in all undertakings have fully established the value of this, and clearly shown that though withdrawn in a measure from the immediate duties of his ministry, he nevertheless has not labored in vain. In seasons of tranquillity and repose, and in times of excitement and trouble, he has, for the most part, pursued, in the conduct of it, "the even tenor of his way," neither ruffled unduly by the violence, the scorn, and reproaches of others, nor provoked to the bitter recrimination by which these attacks are so generally followed. Partly in consequence of this tone of moderation, and of the judgment, shrewdness, and discretion with which it has been uniformly edited, and partly in consequence of its simplicity and fitness for the class of readers for whom it was more peculiarly designed; it has gone into hands which works of higher pretension and greater ability would have never reached, and therefore, in its very humility has been exalted.

From the strong good sense, the sober discretion, and accurate knowledge of men and things which were shown by him in the management of this paper, as well as by the soundness of his views, in all the questions which have arisen both in the Diocesan and General councils of the Church, in which from an early period of his ministry he took a decided and active part, he had acquired a degree of respect and consideration which, but few men, in the rank of Presbyters, ever attain. But even a circumstance so gratifying to a person of the humblest mind, like most of the blessings of life, was not without its disadvantages.

He was one of the most hospitable men I have ever known. Where there were congenial feelings, and kindred views, every one who entered under his roof was welcome to his fireside and his board. It was so, as I personally know from the long continued exercise of it toward myself in the outset of his life, and it was so to multitudes throughout its course, with no small inconvenience and discomfort no doubt from the narrowness of his means, both to himself and others. For even his "failings leaned to virtue's side." His social feelings, his generous impulses, his affectionate sympathies, were always withdrawing him from the consideration of himself, to the comfort and happiness of those around him. Of the various ways in which this was manifested, I am forbidden to speak, both from delicacy to the living and respect to the dead. But I may safely say, after an intercourse of forty-three years with our departed friend, I have observed no fault in him, excepting the infirmities which are common unto man, but that which arose out of the undue exercise of the most amiable and virtuous feelings of our nature, and which, under other circumstances where it might have been lawful to indulge them, would have redounded to his honor and praise.

From the shortness of the time since I was requested to perform this sad though delightful duty, and from the absence of every one who could furnish me with minute details, I have been compelled to rely almost entirely upon my own recollections.

It so happened, however, that during the very time of the sickness and death of my dear old friend, I have been engaged in arranging the letters and papers of my whole life, and that in our unbroken correspondence these recollections have been most tenderly revived. If in the foresight of this event I could have had an opportunity of applying the points of interest in it, with greater fulness to the present occasion, I should have probably made it more acceptable to you and satisfactory to myself. But in this, as in other things, God's will must be done.

But after all, in the delineation of a character deserving of admiration, if the general truth of it from personal observation and well known facts be sufficiently established, these minor circumstances are of little importance. For the same reasons I have not thought it worth while to touch upon the points which, though the most essential to the Christian character, are taken for granted in the case of a minister of God. If he has lived without the imputation of hypocrisy, we may believe that he was sincere; and if he has passed through the rigid ordeal of public opinion till three-score and ten, we may also believe that he has died without reproach.

But, with you and with me who knew him so well, the evangelical piety, the fervent devotion, the purity of heart, and holiness of life, for which he was distinguished, together with all those social virtues with which in a remarkable degree he was so eminently adorned; will be enough to make us regard him as a godly example, and to cherish him in our hearts as an object of dear and abiding affection.—*New York Churchman.*

The Streets of Canton.

(From the Dublin University Magazine.)

As there is no part of the world so densely populated as China, so there is no part of the empire so densely populated as Canton. The streets are exceedingly narrow, and in many places hardly sufficient to allow the crowded population to pass. There are no wheel-carriages to use. The passenger walking through the town is constantly jostled by the chair-bearers of the mandarins, or wealthy merchants. Recovered from such a shock, a coolie or porter, bearing a burden, knocks him against the wall with a sort of grunt, while he is shuffled in an opposite direction by a second. Peculiarly curious to English eyes are the number and variety of live stock which are exposed for sale in those narrow streets—puppy dogs yelping in bamboo cages, kittens mewling, rats squeaking, fowls clucking, ducks quacking, geese cackling, and pigs grunting. Fish swimming, and earth worms, slugs, &c., variously disposed, are exhibited in tubs and earthen pans. A barber close by twangs his iron tweezers to call his customers near him; another operates upon a patient customer, seated on a tripod-stand—plaiting his tail, cleaning his ears, shaving his head and face, extracting all long and superfluous hair from his eye-lashes, eye-brows and nose, and finishing off by a good thumping of his back, and cracking his joints. Hard by is an itinerant vender of cooked food, with an enormous reed umbrella, dispensing rice, fat pork, and stews swimming in oil and soy, which he serves out in small bowls and basins to his hungry customers, who devour the mess with an epicure's gout. Beside this merchant is seated a brother itinerant, the vender of sweet-meats. A little farther on stands a bookseller, exposing his library, the contents of two boxes which he hawks about. In this vicinity is a fortune-teller, in the act of unfolding the future to an anxious dupe, and a doctor decorated with a string of human teeth around his neck, extending below his waist, while his box of drugs hangs before him. Then an aged woman may be seen, with feet three inches long, seated under an umbrella, mending old clothes, while a passer-by wanting a button sewed on, repairs to her, and remunerates her with "cash."

Not far distant, a leprous beggar exhibits his disgusting sores, and rattles two pieces of bamboo to attract attention. Suppose the air filled with the noises, cries, and vociferations of these various vendors, and of the constantly changing throng of human beings, and some slight conception may be formed of Canton on approaching the Hog Lane. Going through this thoroughfare, which is occupied by spirit shops and stores of all kinds, announcements such as the following arrest the eye:—"Ingli is ere spok;" "Jack all ting ere find will;" with other of a similar orthography. This street is frequented by sailors, and being the resort of the very lowest and most depraved, Jack often gets robbed, and becoming crusty, uses his fists, when a general scrimmage takes place.

Counsels to Teachers.—Bishop Doane

xi.—Few things are so important in life, as a just estimate of the value of time. Every thing in a course of education should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper; if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up, to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

xii.—Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossiping should be banished from every recitation room.

xiii.—Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the hearts of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher, who has *crammed* his scholars for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

xiv.—In all good teaching, "*multum, non multa*," is the rule: *not many things, but much.*

xv.—Teachers, must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

xvi.—Teachers that are teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.—*The Missionary.*

LIBERALITY IN THE WEST.—The St. Louis Herald, in speaking of the liberality of Christians in the West, states the following facts:—"We know of one gentleman in the West, who gave \$20,000 to endow a professorship. We know of another who erected a church, costing some \$15,000, wholly at his own expense. We know of another who erected a church costing \$30,000. We know of another instance where a city church, in an important locality, could not be completed for want of funds; an aged man, with a large family and a moderate fortune, embarked in business, finished out and out the edifice, and now waits the convenience and prosperity of the Church to be repaid." May we not indulge the hope that, as the wealth of the West increases, such instances will become as common as they now are in the East.

ASSUMPTION OF ROBES BY A WESLEYAN MINISTER.—A "sensation" was caused among the Dissenters in this town, on Tuesday, by a statement that Mr. Tucker, the minister of the Wesleyan chapel in Green-street, had on the previous day performed the burial service at the cemetery in a white surplice! On inquiry, we find the assertion to be correct. The gentleman met the corpse at the gate of the cemetery, and preceded it to the grave in the costume above-mentioned.—*Cam. Chron.*

* St. John's, Elizabethtown.

† "It is our desire," he wrote in a letter to a friend, "to be buried in the cemetery of old St. John's, Elizabethtown, in any one of the vaults that can be allowed us for our resting place, till the day when the earth and the sea shall give up their dead."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 9, 1848.

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AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

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Communications for the Editor may be addressed to the Rev. Frederick Oriby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

MEANS OF SUCCESS IN THE MINISTRY. Such is the title of "a sermon preached before the Synod of Pennsylvania, at its meeting in York, Pa., October 17th, 1848." We find it published in "the Christian Observer." The text is from Zechariah iv. 6. Although this discourse contains, in our esteem, some sins both of omission and commission, yet on the whole, its tone and spirit are good, and there are many wise practical suggestions forcibly and eloquently expressed.

The sermon fails to develop its important text—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts"—by omitting to show the particular "means" which the Ministry must employ to secure "success." This blessed result they can only effect when, casting aside all other "might" and "power," they obtain the intervention of the "Spirit" of the Lord of Hosts. This they can only do by using faithfully the means of grace, as "Stewards of the Mysteries of God," not only "setting forth His true and lively Word," but "rightly and duly administering His holy sacraments." The preacher speaks of "the presence of the Holy Spirit in Ministers" as "essential to the success of the Gospel" as if they were themselves the only means of grace appointed by Christ! Consequently "the means of success in the ministry" resolve themselves chiefly into "the influence of character" in ministers of the gospel, and the "element of power in preaching." We need not now pause to show how poor a chance the gospel has of large success if such be the true state of the case. We did not advert to this sermon to enter into a particular criticism, but rather to give one or two extracts from it by which our readers may be edified. There is sound practical good sense in them. We rejoice to hear such truths from the quarter whence they come.

[The Preaching of the Present Day.]

"1st. Does not the doctrine just advocated, lead naturally to inquire whether much of the preaching of the present day is not naturally defective?"

"Are not the sermons on which the highest eulogies are pronounced, characterized more by the intellect they exhibit, and the literary taste and accomplishments of their authors, than any thing else? Do we not hear that upon certain great occasions, certain great divines are expected to 'lay themselves out?' Do we not hear of grand efforts, where men equal themselves, or more than equal themselves? Take many of our printed discourses, and we ask, not whether the truth is taught, but what is the legitimate impression felt upon the mind of the reader; or, rather, how they affect the heart? Is Christ exhibited? Is the truth made glorious? Do we rise from their perusal, spiritually edified, quickened? or, is it not too often the case, that the author has won our admiration, but has not led us to Christ or duty?"

"The classic lore, the grand poetic diction, the chiselled, well-turned period, the fresh and startling proposition, all remind us of the scholar, but not of the gospel. The gospel was there, to be sure, but in the back ground! It had the desired effect, it gave prominence, it gave the proper relief to him who proclaimed it. The cross was there, but the ambassador had stepped before it, lest the dignity of his person should be obscured!"

"Ah, brethren! 'Barbarism is (not) the first danger of the age!' It's intellectualism—it's transcendentalism, in opposition to a direct, masculine, strong common-sense, symmetrical exhibition of practical Bible truth; and the consequence is, that ministers, exalting human reason and philosophy (vainly so-

called,) wander from the simplicity of the faith once delivered to the saints; and the people, getting itching ears, demand a gospel, rationalistic and theoretical, or, an imaginative gospel, and cease to inquire for the 'old paths,' 'the good way.'

"Let us here appeal to facts. Are sermons of the style referred to—and it is the popular style—promotive of the great end of preaching, the glory of God in the salvation of souls? Is it invidious to say of some of our most distinguished intellectual preachers, 'these are clouds without rain,' men who are doing almost nothing in the way of converting sinners?"

"If it is insisted, that such a course of preaching establishes the credit of the gospel! and gives ministers a name, and thus increases their influence for good, and enables them to secure the attention of 'ears refined,' and, if these be proper motives, then let it all be understood, and let the course be pursued—but first 'go and shew John again those things which ye do hear and see,' 'THE POOR have the gospel preached to them.'

[Worldly Policy in the Church.]

"3d. Again: If the doctrine advanced by true, does it not rebuke the worldly policy and fastidiousness of very many churches at the present day?"

"By fastidiousness, we mean the kind of ministers and the kind of preaching so universally demanded. It is not enough when a pulpit is vacant, to refer to a preacher and say he is 'a good man and full of the Holy Ghost,' (Acts xi. 24,) and preaches in demonstration of the Spirit and with power; but is he elegant in manner and polite? Will he 'draw a select audience?' will he gather the intellectual, the fashionable, the wealthy? And last, though by no means the least, is he financier enough to extinguish a troublesome debt? We admit that what we have placed here as direct questions, are often insinuated and put by circumlocution, but here is the edge of the satire—here is the mortification—the questions are asked!"

"And is it so, that he who should be a Divine legate, a minister plenipotentiary from the highest court in the universe, 'an ambassador to negotiate between God and man?' nay, who comes to command men to be reconciled with their offended sovereign—that such should stoop to the character of a mountebank, an actor on the stage, a thing of finance! Expected to gain customers, to win the admiration of those who come to be amused, or subserve the interests of those who own pews, or are implicated in the liabilities of church corporations?"

In connection with, and somewhat in opposition to, the florid exhibition of the Presbyterian Divine, we present to our readers, as showing a subordinate "means of success in the ministry" suited to "the poor," the following plain and simple statement of a clergyman of the Church, whose "titles," "credentials," "surplice and lawn," and "hierarchical aspirations" are very cautiously designated in the above named discourse. We find the extract in "the English Churchman," it is from a Pamphlet on "National Education," by the vicar of Harwell. It may afford some practical hints to those similarly placed in a rural district; at all events it will show that the clergy of the Church of England do something more than talk about "the poor."

"In this place it may not be amiss for me to mention, an experiment made by myself some years ago, to try if it were not possible to remedy this great and grievous evil by carrying on after leaving school, something like a course of instruction, in most cases, as it were, only begun at school and ended just when the real development of the nature and character of the individual may be said to begin.

On coming into possession of a small piece of preferment some years ago, at S—, in the county of Bucks, I found the poor in a most debased and disorganized state. Indeed, I believe in the year previous, some scores of them had been sent to prison or expatriated, for open riot; burning farming implements, machines, stacks, &c., and other acts of insubordination, being the order of the day amongst them. In my parish there were several conventicles, such as they were; and my congregation was consequently very thin and meagre, few attending except the farmers; and their attendances were, 'like angels' visits, few and far between.' I had not been at my new residence very long, before I observed, that at a certain hour in the evening, the shrill notes of a fife, accompanied with the beat of a drum, might be heard, as coming from a neighboring barn. Actuated by a very natural curiosity to know what was going on there, I visited this rude hall of festive mirth; and there beheld, to my surprise and deep regret, some fifty or sixty young people of both sexes dancing, shouting, and rioting by the light of a lantern suspended from the roof of the barn, to the rude music before mentioned. I said nothing, but returned to my quiet home in great pain and incertitude of mind as to what was best to be done with people in such a state of semi-barbarism. At length I determined what to do, in order that I might, if possible, put a stop to these nocturnal revelries by diverting their thoughts into another and a better channel. I bethought me of the miseries of their homes, and of the little share of comfort that there awaited them. I pictured to myself (for at that time there was much abject poverty in the land) the condition of their humble homes. I there beheld, and alas! it was no uncommon or unreal picture, the dogged, morose, half-starved father sitting by his miserable hearth; his children shivering and crying with cold, all crowding around its few and half-extinguished embers; and in many cases, I fear, calling upon that wretched parent in vain for bread. I heard the mother scolding one, and slapping another; and ever and anon abusing the miserable partner of her life for his apathy, and sullen unconcern. With fearful oaths and violent gesticulations I saw that parent rise from his seat, snatch up his hat and rush out of the house in quest of his only place of solace—the beer shop—for alas! we had several in the village, and those not of the best stamp. Now, such was the home of many of these young creatures. Was it, then, much to be wondered at, that finding no comfort there, they should seek it elsewhere? Education had done

nothing for them (although they had most of them been at the National School of the parish) except to prepare them, as brands for the burning. I therefore bethought myself of a plan, not only to contribute to their comfort, and put an end to their licentious pursuits—for I had but too many proofs that they were so, to a fearful extent—but also to effect a reformation of their morals, by still carrying on the work of instruction. To convert, you must first civilize; to look for the crop, you must first till the soil, and then take care, that the seed you sow is of a suitable kind and quality.

Now, at that time, my old vicarage house was still standing; in which there was one really good, and spacious lower room; large enough, I should say, to afford sitting room for some fifty or even sixty people. This room I fitted up with stools and benches; and after airing it for a few days with a good fire, I made known (through my clerk) to every family in my parish, that on the following Monday evening I should be very glad to meet my young parishioners; where, round a good fire, I could talk with them and read good and amusing books to them; and if there were any who really wished to be otherwise taught, I would do the best I could in the way of their instruction; not requiring, as they termed it, book-knowledge or reading, from them, but promising them something in the way of reading and agreeable instruction from myself.

Feeling thoroughly convinced, that all my efforts to do them good, and stay the prevalence and progress of crime amongst them, would be of no avail—in simply contenting myself, with reading and explaining the Scriptures to them, and calling them to the sweet work of prayer and praise—(anything but sweet to them in the heathenish state they were in) sensible as I was that in so doing I should, but subject myself to their scoffs and sneers; and call down upon my head the anathemas of certain preachers or teachers amongst them, as seeking only to proselytize and mislead the people; I caused it to be understood, that my endeavors to benefit them, would simply be confined to reading good and amusing books to them—giving them good and friendly advice—answering their questions as I read, whenever the meaning of any word was not clearly understood by them—and if desirous of reading at home, either by themselves or to their families, lending them suitable, easy and entertaining books, &c., for that purpose. I need not say the intelligence spread through my parish like wildfire; all marvelled, many sneered; some shook their heads, and others, I verily believe, thought me a little touched, that is to say, cracked, as they termed it. At length the night of trial arrived (the hour of meeting was six, and our visit was to close at eight or half-past); I was at my post, the stools and benches all duly arranged—my little desk, chair, and books, all snugly placed in a corner, and my first essay as a public teacher, in that way, was about to begin. The hour came, and the gathering hum of voices without told me that my proclamation had been heard and attended to. The doors were opened, and at the expiration of a quarter of an hour (the time allowed for assembling, some having to come nearly two miles) they were again closed, and to my great delight mustered twenty-five auditors.

I commenced my task by asking them a few questions, in as easy and kind a way as I could, as to their names, ages, occupations, families, &c., and then proceeded to read a paper to them from Sturm's Reflections, on the benefits and blessings of knowledge, simplifying and explaining the language as I went on. I then descended with them into a salt mine—skipped over the deserts of Arabia, in search of coffee—made a descent upon China, and gave them an account of the tea plant—read a brief biographical sketch of a distinguished individual, who had risen from obscurity by the exercise of his talents, industry and good conduct—and ended by recommending them to follow his great and good example: and if they were satisfied with their visit, to prove it by coming again, bringing their companions with them; and going that night at least to their homes in peace and comfort, as I should do—for that we had all, through the blessing of God, endeavoured, as every human being ought, to do our duty.

After appointing the following Wednesday and Friday evenings for our next meetings, we then separated; all going home direct, in peace and good order, for never was the parish more quiet and peaceable than on that eventful evening. According to appointment we met again on the Wednesday evening, when our muster was thirty-seven; a similar course to the first was pursued, and the like happy results followed. On the Friday evening our number was forty-eight; on the succeeding Monday fifty-four, and the next time seventy-two; indeed, my room was so crowded, that I could scarcely breathe; and I was compelled to request the females to discontinue their attendance; the nights being very dark, and the season of winter near at hand—promising to lend them books to read at home; and, if possible, in the spring, to make arrangements for their occasional attendance at my readings. I also drafted off all children under ten years of age, lending them tracts, &c., to read at home; and even the old men (for certain of my auditors were beyond seventy years of age) received sundry hints that I feared, coming out in the evening air, and lastly leaving my warm room, would be prejudicial to their health. After this, all went on very smoothly; my audience averaging about sixty. The barn-floor orgies ended the first week—the beer-shop keepers railed bitterly against me the next, for their craft was in danger; indeed, I may say nearly destroyed, many parents staying at home to be amused with the parson's "werry nice books." Nay, even the very farmers said "it was a right good plan," for the parish was in peace. But, best result of all; in the course of one quarter of a year my congregation—I may truly say—was nearly trebled; some coming to Church who were in the habit of boasting that they had never set their foot in one; and many others, who had not been there for many years past. Thus encouraged, I went on perseveringly with my plan; and with increasing success, until late in the following spring, when the services of most of my hearers were required in the fields abroad, and their gardens at home; and before the close of the year a small but very useful addition to my income, in the shape of preferment, took me away from a people I at first regarded with pain, and now left with sorrow and regret.

My readings were chiefly confined to the pages of Sturm's Reflections, Dodd's Beauties of History, Blair's Class Book, travels, biographies of eminent persons who had meritoriously risen from obscurity, natural history, &c., the Saturday and Penny Magazines, and Penny Traveller. I ought also to mention, that one very taking mode of conveying information, was through the medium of a very excellent Phantasmagoric lantern, (the gift of a friend,) with many slides; containing representations of wonderful places at home and abroad—singular birds and beasts, &c.—and last of all, the kings and queens of England, assisting me much in my little historical and other lectures, or rather explanations; and delighting them so much that a sight of its wonders was very frequently requested. Besides which, I had a good supply of small interesting books and weekly publications for their perusal at home, and I was glad to find they were in constant request.

So much for my evening readings at S—; would that every brother Clergyman could and would do the same for the benefit of his people, where needed; but "who is sufficient for these things?" for now, alas, when the pressing cares of life are around me, and the infirmities of age are fast approaching, I feel that I am not; still I may say with the Apostle, "Having obtained help of God, I continue to this day," and "am thankful that I am what I am."

THE CHURCH AT KEY WEST.—In the usual place of such records will be found the notice of the death of a young man, in the Hospital at Key West. A private letter from the zealous Missionary gives a brief account in relation to this notice. Sad thoughts must be stirred within every feeling heart by such a record. The reason given by the Missionary for sending this notice to the Banner is this, "The inmates of this Hospital who die there, have their names reported in no public Journal, and their friends never know what becomes of them." It seems a dreary lot indeed to die far from home and kindred, to spend our last weary hours of life among strangers, and then to be laid, without a tear, in an unknown grave.

How greatly is the sadness of such a lot relieved, when a faithful minister of the Church is at hand to cheer the loneliness of the dying with the comforts of our most holy Faith. It is blessed to think that there is a sympathy more extensive and wider in its reach, than natural affection. That the charity which the Gospel pours into the cold heart of man will warm into life those feelings which turn strangers into brothers. Wherever a faithful minister of Christ is at hand we need not fear that sickness or misfortune shall fall upon us without the help of brotherly offices, or that we shall die in a strange land uncheered by human sympathy.

On these grounds we think that not only Christian duty and charity urge us to provide Churches and Ministers for seamen, but natural affection calls upon all those who have friends or kindred in this perilous calling, to do their part in a work of mercy whose benefit may be first enjoyed by a brother or a son.

We think in this respect the Church at Key West, a place visited by so many vessels, and where so many wrecks constantly occur, has peculiar claims upon our sympathy. The Missionary was in this city some time ago, and received help from churchmen here. It will gratify these to learn the progress which has been made in this work, and it may perhaps encourage some to do more. We have seen a letter from the Missionary to a gentleman in this city, in which he thus speaks. "We have gone forward and so far completed our edifice that it is occupied for service. Thus far not a dollar is due, we have five dollars in the treasury. Meanwhile we need very much that work should be done about the chancel to the amount of one hundred dollars. I have on my own responsibility contracted for a part of it, say fifty-five dollars, and it must come out of my Missionary stipend, if those who ought, do not pay it. I say those who ought. This parish has a claim, setting aside the highest one of the Gospel, upon the Church of Philadelphia. The mail which takes this letter takes another to the Editor of the Banner announcing the death of a son of one of the members of a Pennsylvania Church. Every year more or less members of the congregations in Philadelphia come here to sicken and die in our hospital." Again he says, "As sailors come here from all points of our Union, so are all points interested in keeping up the services of religion in this Island."

In relation to the young man whose case is referred to, the Missionary says, "His father, (who is a paper-hanger,) was a member of St. Paul's church, in some town near, or suburb of Philadelphia. Through your paper information of his death will probably reach them. I saw him several times in sickness, and buried him as a child of the Church."

CORRECTION.—We regret that for the second time, the notice of a meeting of a Convocation has been turned by our Printer, into that of a "Congregation." As the proof of the last page seldom comes to the Editor, we would advise those who desire to have their notices correctly printed to send them legibly written. We sometimes are compelled to express mentally the thought uttered in the pulpit by Rowland Hill, upon the receipt of some illegible notice. "The writer of this may be a *Pharisee*, but he is certainly no Scribe."

We feel it to be a duty to caution the public against a young man, calling himself George Bartlett, who on the plea of taking a blind mother, Eliza Bartlett, to her friends, has been for years drawing on the sympathies of the benevolent. She has at several times, for three years past, obtained aid from us, and we have reason to believe, has been recently aided by the Rev. Dr. Pyne, of Washington, the Rev. Mr. Newton, of Philadelphia, the Rev. Mr. Starr, of Trenton, and the Rev. Dr. Higbee, of New York, and probably by many other clergymen, if not by other persons. On investigating the case, with the aid of his honor the Recorder, we find it to be one of ingenious and gross imposture. The woman, if she be the mother of George, is *not blind*, and the stories of both are inconsistent and contradictory. They have admitted the imposture, and promised to return to their friends, and to a better course of life.

R. B. VAN KLEEK,

Rector of St. Paul's Church.

JOHN IRELAND TUCKER,

Minister of the Church of the Holy Cross.

Troy, November 25, 1848.

TO CORRESPONDENTS.—The article of J. B. C. on "Ecclesiology," in reply to the strictures of the Episcopal Recorder on a Communication in the Banner, signed "R. R. C." came too late for this week's number.

New Publications.

KEBLE'S CHRISTIAN YEAR.—The Messrs. Appleton, (Phila., 164 Chesnut street; New York, 200 Broadway;) have published a beautiful edition, with appropriate illustrations, of this favorite book. We need not do more than announce the fact. This work of the Christian Poet is so well known and so highly appreciated, that it would seem like presumption to attempt to commend it.

From the same publishers we have received a work in two volumes, entitled "ESSAYS AND REVIEWS, BY EDWIN P. WHIPPLE." We can only acknowledge the reception of this Book at present. We shall speak of it more particularly, after we have had time to examine its contents. The "Essays and Reviews" are upon a great variety of interesting subjects.

The same publishers have sent us two neat and interesting little works for children. One is called "THE BOOK OF ANIMALS, for the amusement and instruction of young persons. By T. Bilby, illustrated with twelve elegant designs. This book is made interesting to children, not only by the faithful pictures of the animals, but by the anecdotes with which the history of each animal is illustrated.

The other work is called "THE HAPPY CHILDREN: a Tale of Home for Young People." We have submitted this work to our young critics, and they pronounce a most favorable judgment upon it.

THE GOSPEL PROMOTIVE OF TRUE HAPPINESS. By the Rev. Hugh White, A. M. From the fifth London edition. Philadelphia, Herman Hooker, 206 Chesnut Street. 1848.

This seems to be an excellent practical work, developing very fully its important subject.

We merely announce its publication at present, intending to give it a larger notice before long.

A CHRISTMAS CAROL, for 1847; Daniel Dana, Jr. New York. This is an attractive little Book, intended as a cheap present for the approaching Holidays.

Communications.

For the Banner of the Cross.

Dual Unity.

MR. EDITOR:—

Probably the foregoing superscription is too postulatory; but I cannot think of any that is completely adapted to my subject, viz., the two-ness and the oneness of persons like the Siamese Twins. That monstrosity has occurred more than once; whether frequently, I know not. One other case, at least, is on record; as will be found in Littell's Living Age, No. 236, p. 346. The article is a reprint, from the Dublin University Magazine, of a review of a remarkable work of Dr. Madden, a respectable Irish clergyman, (1730) ending with a notice of two other publications of his; in one of which, speaking of the wranglings of the Protestant and Romish parties in Ireland, and their duty to become united and one, he remarks: "It often puts me in mind of the poor Italian in London, who had a little twin brother that grew out of his breast, whom he carefully nourished and cherished, being sensible that when his brother died, he could not long survive him." With the politics or polemics illustrated by the fact related by Dr. Madden, (who is highly commended by Lempriere and Dr. Johnson,) I have nothing to do, but only with the fact itself—that there was, a century before the Siamese brothers came into note, a pair of united twins who lived to manhood—these resembling those, perhaps entirely, except that one of them much outgrew the other. Possibly there have been more such abnormalities; but

that point my reading (or memory) does not enable me to determine. Falling casually, however, on this latter example, has awakened me from the mere wonderment with which I have hitherto regarded the Siamese phenomenon, the Dual Unity, now living in North Carolina.

Yet with intelligent wonder the cases are replete. In both sets of twins, we find two living human animals in one; for they are, respectively, two animals in most of their functions; while they are one animal in some functions, as nervous and instinctive reciprocation, and especially in the grand particular, that they must live and die together. There are two bodies, yet so united as to be in many regards one body. There are two lives, yet so interwoven and mutually dependent, as to make, practically, one life. Two minds there are, yet so fused together by sympathies and blended instincts, as often to be one mind, as veritably as are the peculiar thoughts and promptings of an individual. And there are two souls, yet occasionally with so intimate a mutual responsibility that none but the Omniscient can ascertain, in all particulars, for what elements and developments of character each of them is distinctively and separately to be judged. There are, in short, two natures, in the inclusive meaning of the term, two complex human constitutions, yet the two so largely involved as, in a notable degree, to be one nature.

A comparison to parasitical plants will hardly be offered: the unity in each animate duality is far too great for such an analogy. Or, if it should be insinuated, only the phase, not the amount, of the wonder will be changed. A vast marvel would it be if mind and soul were even *quasi*-parasitical. And the mistletoe, I believe, can be torn from the oak without harm to the latter.

Speaking then in a pretty broad, though not in the sacred and unrestricted or large, sense, each pair of these twins offers to our notice—two substances (bodies) in one substance; two persons in one bodily substance; two substances, or rather four, the two bodies and the two souls, in either two persons or one person; aye, two persons in one person. Verily we seem on the verge of awful ground; observation explores where reason cannot follow. And it is a created not the Eternal reality, it is outward, open, visible, perceptible creation, that conducts us thither.

We reach not the lofty enclosure of the great hallowed Mysteries. Yet we are carried towards it; and we silence, before entering that astounding revelation, the objections of the infidel and the heretic. And there is a defence exterior to this. When these "gainsayers" upbraid the doctrines, that there are two substances or natures, Godhead and manhood, in the one person of Christ, and that there are three Persons in the one nature or substance of Jehovah, we first meet them at the outermost barrier,—the fact, that in every man there are two substances, material and spiritual, two *unlikes*, body and soul, in one person: which inexplicable verity ought to annihilate the plea, of difficulty or incomprehensibility, they make, concerning the Incarnate and the Trinity. And then we interpose the "strange things" offered in this paper, of peculiar native intricacies in regard to substance and person, entirely beyond the solution of mortal wisdom or ingenuity. All this, before reaching the citadel of the argument, that God's nature is not to be measured or defined by the nature of the creatures He has formed; that His individuality, self, very-ness, cannot be circumscribed by the limits and capacities of ours: so determines natural religion itself; and that binds confessedly every man except the atheist. Ample, therefore, is the protection of these transcendent articles of belief.

As a protection of the cardinal doctrines, the cases of Dual Unity may justly be propounded. To the infidel and the heretic, we offer these unaccountable yet undeniable phenomena, these "fixed facts," that they may unravel the earthly mystery, ere they intrude upon the heavenly mysteries, of the Three in One, of God manifest in the flesh. Let them pronounce, not with hypothesis and assumption, but philosophically, clearly, incontrovertibly, (and if inductively it will be all the better,) concerning these strange realities in the creatures. Around these subjects of thought there is no awe of divinity, and their minds may handle them as they will, or—as they can. Are there two bodies, or only one, a double organization? for each is more essential to the other than an arm or a leg is to an ordinary man, each as vital to the other as the head, the stomach, the lungs, the heart, to the regular human fabric; and we do not know that animal buds may not become one by mutual engrafting, (inosculation, anastomosis,) like "wild olive branches grafted" upon the "olive" of culture. Further: Are there, in these wonderful cases, two souls, completely individual, as are the souls of completely individual men? or rather, can science prove it? Yet again: Do two souls animate, *inform*, conjointly two conjoint bodies? and is this complex mutuality of four substances, two bodies and two souls, perfect or imperfect? Here are questions enough to occupy an adversary of the lofty disclosures of the Bible till he shall finish his "walk by sight," and depart to that world where those who have "faith" will see it kindled into knowledge. Here are difficulties concerning substance, whether body or soul, concerning their union, and of course concerning personality, that may tame the presumption of overweening scepticism and overeager philosophy.

More especially, and in view of the difficulty of defining what "person" is, it cannot be denied that, in some sense, and that not an unfair one, each pair of these twins is *both* one person and two persons. Not that we doubt the individuality of the four men in the sight of God; that point is irresistibly claimed by reason and by faith. But, to human consideration, and judged by human faculties, their individual personality is obscured by a cloud as real, though not so finally impenetrable, as the threefold personality of the Lord of Hosts, and as the one personality of Him who was both perfect God and perfect man. The word "person" seems best explained as—that, in an intelligent being, to which intelligent actions are ascribed; or, with regard to the intellectual creatures—that, in an accountable being, to which actions to be accounted for are imputed. And in the Siamese Dual Unity there are, as obviously as man

can perceive, as clearly as man can determine, both a separate and a mingled responsibility, two persons and one person.

Most incontrovertibly, nature (as we phrase it) is a teacher of mysteries. That truth has often been remarked and abundantly proved by examples. And here is a further example, not unworthy, I respectfully submit, of a place among her memorable instructions.

Philadelphia, Nov. 29, 1848.

Bishop Doane

P. S. In the Banner of the Cross for January 14, 1843, (p. 15.) is a paper concerning the Nestorian Bishop. In this paper when touching on the disputed orthodoxy of that church, at issue in the expression "two persons and one *bursupa*"—the meaning of which word is not clearly known, it being sometimes rendered "aspect," yet also translatable "person"—it is remarked, "I see no objection to the repetition of that word, thus making the Nestorian tenet to be, that Christ is two persons and one person, i. e. two persons in one sense, and one person in another sense. And this proposition comes too near the sound expression of the doctrine (two natures and one person) to be deemed heresy." The remark "two persons and one person" was at the time considered by able friends as feeble than gratuitous. But may there not now be referred to, as drawn from fact, an adumbration of the meaning there generously vouchsafed to the Nestorian creed?

For the Banner of the Cross.

American Tract Society.

This institution is called a Tract Society, and as such societies are apt to do, has been tempted in its strength to depart from its design and become a large book-publishing concern, one of the largest in our country. It professes to furnish religious books at cost, and perhaps when the expenses of its 400 colporteurs and the large salaries of its many agents and clerks are reckoned into the account, this may be found true. Its publications are certainly sold so near their cost that all private enterprise and capital must fail in any attempt to publish at similar rates. Here then is a society with its many hundreds of agents and servants, with mouth so large that nothing can fill it, and with tongues so various and many-toned, that you can hear nothing else, crying to be supported on the charity of Christian people, and yet doing nothing to support itself. Its hired emissaries, its devouring presses, are fed at the hand of charity—a weak, ill-judging, yet generous charity. Well, what is the result? It has paralysed the enterprise of individuals lawfully engaged in publishing religious and useful books. It has, to an extent many times exceeding the means and influence of the society, driven the capital of publishers into new channels, and caused directly and indirectly the circulation in cheap forms of more useless and injurious books than the society with her thousand hands and tongues and charity boxes can ever counteract. This is no idle and unmeaning view of the case. Every bookseller knows the danger and impolicy of publishing or keeping on his shelves, religious books. The entire book business has undergone a change. Wholesale dealers who supplied country booksellers, seldom got an order, five years ago, which did not include many religious books. Now it is a rare thing that a single book of a religious kind is called for by houses that formerly sold thousands. They say, they cannot sell them, that the demand has ceased. This is known to be true through the whole country as a change in the times. They can now only sell school books, novels, picture books, and standard books, and none others pay for publishing. This is the general statement of men engaged in the trade. It is caused by the action of religious societies, and most of all by this book making tract society. Wherever they can sell a book they send a man with it, and when he takes pay for it, he asks for a donation, if there is any appearance of ability to give it. Thus he puts in and takes out, always taking more than he gives if he can. Well, this method supplies every family that can be reached with a few religious books, and fleeces it of what charity it can, and, as religious books are not necessities of life, what is gotten in this way supplies and satisfies, so that there is seldom a call on booksellers, and if they should happen to be called on, unless the desired book is at the society's low rate, it is declined, or bought with a conviction that an exorbitant price has been charged.

This then is a brief sketch of this society's influence. But they say you show that we make books cheap and are very diligent in circulating them. Is not that a good? What care we for the booksellers? Well, booksellers don't want your care, but they would like you to have sense as well as religion. That is all. But what sense is there in your doing by charity what individual enterprise would gladly do, and make books cheaper to the people than you do, if you add to your prices the charities they give you. There is no cheapness in your system but what lies in appearance: it is an expensive system to the public. It taxes the poor as well as the rich. You would take money from the poorest if you could get it, and you often can, for poverty is generally charitable. You can gather apples of thorns. But I would have you know it is a waste of Christian charity that is spent on you. If you used the economy that good men should, if you did not try to do more than a prudent business sagacity dictates, if you charged the prices for books by which industry can thrive and be rewarded, now that you are made so great, every stream of charity might turn from you to other and more legitimate ends, and you be left with means enough to do a great and successful business. And if, to what you might do in that case, you add what others would do in the same cause, and in a fair field of competition, more religious books would be read and published than now is, and an amount of capital, a thousand fold greater than yours, would be turned from catering to the corrupt appetite of the people, to spreading useful and religious knowledge.

I think your vocation, as you have turned it into bookmaking, is a bald superfluity; and if I could convince the religious public of it, I should think I had done a great good. There are objects enough, every one knows, of more needful charity than you are. You may call your vocation *preaching*, but I do not.

God has instituted a Church and ministry to convert the world and keep up a knowledge of himself, and if the charity that is given you were expended in educating ministers to proclaim the word; in building churches and attracting people into them; in supporting missionaries and pastors, many of whom are laboring with constitutions broken and minds enfeebled by the cares and griefs of an inadequate support, I think that the skies over us would brighten in approbation of the change. How many poor shepherds of Christ's flock are there, who hunger for bread, who cannot buy a book to replenish their exhausted minds, whose ministry is made feeble and unproductive by causes like these; who might speak *living tracts*, if fed each with a moiety of the charity you claim?

What business have Christians to give their charity to do that which business enterprise and capital would do, if let alone, quite as well and cheaply? None at all, till it can be shown that there are no neglected and more useful channels for their charity to run in. It is bad economy to do any thing with the funds of charity which ready and unemployed hands would do with their own means. But does any one suppose that a demand for religious books would be unsupplied? No. The coffers of infidelity itself would be readily opened to supply the want. Should we not employ the unsanctified talent and wealth of men for such an object? Of course we should when we can. It is a weak, stupid, though it may be a well meaning, charity which would do any work of this kind.

This society furnishes the Church no books which she does not pay more for than the same would cost if she left book publishing to take its own course. Men are not justly called upon to aid this society. It should stand in its own strength and live by its own business or not at all. It does nothing, when it goes out of its sphere, as it has, which the church needs, and it is an abuse to ask the religious public to sustain it. It is an abuse, because such misdirected charity drives a great amount of funds out of the service of religion and turns it against the well-being of society. Yet the agents of this begging institution will tell the people you must give us money to publish good books to counteract the influence of bad ones now so numerous, when it is the policy and agency of the society which has so multiplied bad books of late years. It is a common sentiment of booksellers that this is the fact; and I trust I have made it sufficiently apparent by exhibiting the false and injurious principles on which the business of this institution is conducted.

Apply the same principles to any other branch of business, and it would and must ruin it. Suppose you get up a great charity-box and call it a work-shop, and have apartments for various arts, and say we will supply the poor and rich at cost, I reckon we could get agents enough to work in it by paying them well, who would be very zealous in calling it a benevolent and useful institution; and if the public chose to supply its demands in this way, it would soon be the ruin of all engaged in the same business. Is there any more legitimate branch of business than that of publishing and selling useful books, and is there so little that we can do with our charity, or have we so much of it, that we must drive every man with his means from this field? When will good people see the folly of establishing any such publishing concern without requiring it after a fair start to support itself by the sale, at proper business prices, of what it produces, giving away only of its acquired ability? This is the only live and let live principle that can apply to the subject, and I will add, the only just and sensible principle that can apply to it.

I might extend the application of these principles and show their injurious action, show that they all land us in evil and folly by means of our own charity. Our charity is a talent which is to be improved wisely or not at all. Any thing that touches the motives of human industry to weaken them, any thing that charity does that would be done if she let it alone, is a positive evil, and the law which makes it so is written by the finger of God, and we are bound to see its characters in his word, yea, sinking into the very flesh of our nature. P. P.

R. H. Hooker

For the Banner of the Cross.

A Prayer of Mary, Queen of Scots.

"The respite of the night she passed in prayer."—W. PETER.

The royal daughter of the royal race of STUART, so unfortunate in her life and in her death, is said to have composed, not long before her execution, the following brief and expressive prayer:

O DOMINE DEUS, speravi in Te!

O care mi JESU, nunc libera me!

In dura catena,

In misera poena,

Desidero Te!

Languendo, gemendo, et genuflectendo,

Adoro, imploro, ut liberes me!

Of which the following is an almost literal version, by Mr. Peter, given in his notes to his translation of Schiller's celebrated Tragedy of Mary Stuart:

O gracious Lord God, I have trusted in Thee!

O dearest Lord JESUS, now liberate me!

In captivity's chain,

In want, exile, and pain,

I desiderate Thee!

Groaning, languishing, weeping, and bending the knee,

I adore Thee, implore Thee, to liberate me!

Q. Q. Q.

J. A. Norwick

For the Banner of the Cross.

Sentences from Bishop Taylor.

"No great sin is a sin of excusable or unavoidable infirmity. Because whosoever hath received the Spirit of God, hath sufficient knowledge of his duty, and sufficient strengths of grace, and sufficient advertency of mind, to avoid such things as do great and apparent violence to piety and religion. No man can justly say, that it is a sin of infirmity that he was drunk."

"Sins of infirmity, as they are small in their instance, so they put on their degree of excusableness only according to the weakness or infirmity of a man's understanding. So far as men, without their own fault, understand not their duty, or are possessed with weakness of principles, or are destitute and void of discourse, or discerning powers and acts—so far if a sin creeps upon them, it is as natural, and as free from a law, as is the action of a child, but if any thing else be mingled with it, if it proceed from any other principle, it is criminal, and not excused by our infirmity, because it is chosen; and man's will hath no infirmity, but when it wants the grace of God, or is mastered with passions and sinful appetites: and that infirmity is the state of unregeneration."

"The violence or strength of a temptation is not sufficient to excuse an action, or to make it accountable upon the stock of a pitiable and innocent infirmity, if it leaves the understanding still able to judge; because a temptation cannot have any proper strengths but from ourselves; and because we have in us a principle of baseness which this temptation meets, and only persuades me to act, because I love it."

"No habitual sin, that is, no sin that returns constantly or frequently; that is repented of, and then again committed,—no such sin is excusable with a pretence of infirmity; because that sin is certainly noted, and certainly condemned, and therefore returns, not because of the weakness of nature, but the weakness of grace. The principle of this is an evil spirit, an habitual aversion from God,—a dominion and empire of sin. And as no man for his inclinations and aptness to the sins of the flesh is to be called carnal, if he corrects his inclinations, and turns them into virtues; so no man can be called spiritual for his good wishes, and apt inclinations to goodness, if these inclinations pass not into acts, and these acts into habits, and holy customs and walkings and conversation with God."

"If we did not wink hard, we must needs see that obedience to supreme powers, denying ourselves, humility, peacefulness, and charity, are written in such capital text letters, that it is impossible to be ignorant of them."

For the Banner of the Cross.

Sentences from Archbishop Leighton.

"There is not a treasure of the merits of saints in the Church, as some dream, but there is a treasure of the precious experiences of the saints, which every believer hath right to make use of; and these we should be versed in, that we may have them in readiness at hand, in time of need, and know how to use them; both to draw comfort from them to ourselves, and arguments to use with God."

"Were the matter left to our modelling, we would assign the Church constant peace and prosperity for her portion, and not consent that the least air of trouble should come near her. We would have no enemies to molest her, nor stir against her; or if they did stir, we would have them to be presently repressed, and these, in our judgment, would be the fairest and most glorious tokens of His love and power, whose spouse she is. But this carnal wisdom is enmity against God, and to the glory of God, which rises so often out of the wrath of His enemies."

"Big threatenings are unhappy presages of very ill success."

"The most compendious way to be safe from the violence of men, is to be in terms of friendship with God."

"The fear of God begets the true courage: the breast that is most filled with it, abounds most in true magnanimity."

"The hammer of the law may break a stony heart in pieces, but it is only the blood of Jesus can soften it. And wherever it is effectually poured, either upon a wounded soul, it heals it, or upon an hard heart, it mollifies it."

"A man may have much common knowledge of Christ, and may understand well, yea,—may preach well, concerning His worth and graces, and yet not love Him. But there is a particular knowledge of Him by the infusion of the Spirit; and where the smallest measure of this is, it presently wins the affection."

"Grace destroys not the natural passions of the soul, but corrects them only, by destroying their corruption, and so they become not only not contrary to grace, but are made the subject and seat of grace."

"There is a certain company of small stars in the firmament, which, though they cannot be each one severally seen, yet being many, their united light makes a conspicuous brightness in the heaven, which we call the milky way: so, though the shining of every private Christian is not so much severally remarkable, yet the concourse and meeting of their light together, will make a bright path of holiness shine in the Church."

"Many that have some truth of grace are, through weakness, filled with disquieting fears; so, possibly, though they perceive it not, it may be in some point of wilfulness, a little latent, undiscerned affection of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interest in God, that argues some grace; but being vexingly anxious about it, it argues that grace is low and weak: a sparkle there is even discovered by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire,—little faith,—little love."

"What if one should be always questioning his friend, whether he loved him or no, and upon every little occasion were ready to think he doth not; how would this disrelish their society together, though truly loving each other! The far more excellent way, and more pleasing both to ourselves and to God, were to resolve on humble trust, reverence and confidence, most afraid to offend, delighting to walk in his ways, loving Him and his will in all, and then resting persuaded of his love, though He chastise us."

"The heart of a man is not sufficient for self-support; therefore naturally seeks out some other thing to lean and rest itself on. The unhappiness is, for the most part, that it seeks to things below itself."

"God is unchangeable; and, therefore, faith is invincible, that sets the heart on Him,—fastens it there on the rock of eternity:—then let winds blow, and storms arise, it cares not."

"I know some men are, by a stronger understanding and moral principle, somewhat raised above the vulgar, and speak big of a constancy of mind; but these are mere flourishes—an acted bravery, somewhat there may be that will hold out in some trials, but far short of this fixedness of faith."

"The life of man is a warfare: and it is much better, in the midst of enemies and dangers, to be acquainted with one fortress than with many inns. He who knows how to pray may be pressed, but not overwhelmed."

For the Banner of the Cross.

MR. EDITOR:—

Your correspondent "Sacerdos" seems to speak very positively as to the rubrical meaning of the term *read* as used in our Prayer Book. He says: "The rubrical term 'say' is the antithesis to 'sing,' whilst the term 'read' comprehends either saying or singing." He then remarks in conclusion, that it is as rubrical to *sing* the Psalter as to *read* it. Now I would only observe, if it be as rubrical to *sing* the Psalter, as to *read* it, then it is equally rubrical to *sing* the Holy Scriptures, as to *read* them; as the rubric in both cases directs them to be read.—The Preface in the order of Confirmation, the Exhortation in the Ante-Communion Service, the Epistle and Gospel, and other parts of our service are directed to be *read*. It would sound strange enough to hear any of these portions of our service *sung*.

Although the word 'read' is used as synonymous with 'say' in our rubrics; as in the Baptismal Service, in the reading of the Sentences during the offertory, in the Exhortations, &c., &c.; yet, I have never found the word *read* used as synonymous with *sing*. Can "Sacerdos" show me a single example taken from our Prayer Book.

You remark, Mr. Editor, that you would like the rubric to be pointed out which makes our present method of reading the Psalter *responsively*, by minister and people, rubrical. But I would ask, if it be not as *proper*, as to sing it antiphonally by Priest and choir, as it is frequently done in England, and where the rubric directs it to be said or sung. By the way do you not think, that our present method, originated in the antiphonal chanting of the Psalter? Which do you think is the most preferable and instructive, the responses by the people, or by a choir?

We leave "Sacerdos" to answer for himself, as "he is of age." We asked for a Rubric, not for what is "as proper." We certainly do not "think that our present method originated in the antiphonal chanting of the Psalter," ergo, there is as much authority for the latter as for antiphonal *reading*. The last question we answer in the words of the Psalm:

[ED. BAN.]

With one consent let ALL THE EARTH
To God their cheerful voices raise;
Glad homage pay with awful mirth,
And sing before Him songs of Praise."

The facts stated in the following figures are of deep concern to this country. We take them from "the Colonial Church Chronicle."

EMIGRATION.—It is impossible to print the following official Table without a few reflections. Nothing can more strongly show the vast influence which the British Isles are exercising over the world than this array of figures. Including the probable emigration of this year and the next, we may put the number of persons who have left the country within a quarter of a century, at *two millions*, of which one-half have gone to the United States, and the other to British Colonies.

The present character and the future condition of whole provinces must needs be much affected by the emigrants from Great Britain. We owe it therefore to our own mother country, and to the countries peopled from it—but, above all, we owe it to God, by whose blessing we have multiplied thus exceedingly—to see that the new Colonies everywhere rising up be wisely and religiously planted; and we may well be stimulated to fresh exertions at home, by reflecting how much the better education, the improved moral habits, and every step made in our own social and religious progress, will become a blessing more and more widely diffused by the streams of emigration now flowing so rapidly to the Colonies of the West and the South.

Emigration from the United Kingdom during the Twenty-three Years from 1825 to 1847 inclusive.

Years.	North American Colonies.	United States.	Australian Colonies and New Zealand.	All other Places.	Total.
1825	8,741	5,551	485	114	14,891
1826	12,818	7,063	903	116	20,900
1827	12,648	14,526	715	114	28,003
1828	12,084	12,817	1,056	135	26,092
1829	13,307	15,678	2,016	197	31,198
1830	30,574	24,887	1,242	204	56,907
1831	58,067	23,418	1,561	114	83,160
1832	66,339	32,872	3,733	196	103,140
1833	28,808	29,109	4,093	517	62,527
1834	40,060	33,074	2,800	288	76,222
1835	15,573	26,720	1,860	325	44,478
1836	34,226	37,774	3,124	293	75,417
1837	29,884	36,770	5,054	326	72,034
1838	4,577	14,332	14,021	292	33,222
1839	12,658	33,536	15,786	227	62,207
1840	32,293	40,642	15,850	1,958	90,743
1841	38,164	45,017	32,625	2,786	118,592
1842	54,123	63,852	8,534	1,835	128,344
1843	23,518	28,335	3,478	1,881	57,212
1844	22,924	43,660	2,229	1,873	70,686
1845	31,803	58,538	830	2,330	93,501
1846	43,439	82,239	2,347	1,226	129,851
1847	109,680	142,154	4,949	1,487	258,270
Total..	736,308	852,564	129,291	19,434	1,737,597

Average Annual Emigration from the United Kingdom for the last Twenty-three years, . . . 75,547

Diocesan Intelligence.

Pennsylvania.—On Sunday, Dec. 3, 1848, Bishop Potter admitted five persons to the holy rite of confirmation in St. Matthew's Church, Francisville.

Maryland.—CONFIRMATIONS.—On Sunday, the twenty-first after Trinity, November the 12th, in Christ church, Cambridge, eight persons.

On Monday evening, November 13th, in Christ church, Easton, one person.

On Sunday, the twenty-third after Trinity, in Trinity church, Elkton, six persons.—*Church Times*.

Virginia.—ORDINATION.—On Wednesday, November the 29th. Mr. Rodney S. Nash, Instructor in the Episcopal High School of Virginia, was admitted to Deacon's orders, by the Bishop of this Diocese, in Christ church, Alexandria. The candidate was presented by the Rev. E. A. Dalrymple, and the sermon preached by the Rev. Dr. Sparrow.

CONTINUED SERVICES BY BISHOP MEADE IN THE NORTHERN NECK OF VIRGINIA.—After service in the White Chapel, in Lancaster County, on Monday, the 13th of November, where one person was confirmed, and the Lord's Supper administered, the Bishop proceeded to old Farnham church, in Richmond county, where one was confirmed; thence on the following day, to the church at Richmond Court House, where one was also confirmed; thence to Yeocombe church in Westmoreland co. This is a very plain but strong brick church, built in the year 1706, and which has probably, since its erection, never until now, needed repairs to the amount of one hundred dollars. The roof, windows, pews, chancel, and pulpit, are the same which were there at its erection, 143 years ago. They however, now so greatly need repair, in order to their preservation and the comfort of the congregation, that it is designed soon to shingle the house anew, and to lower and repaint the pews with slight alterations in the interior.

On the two following days the Bishop and other ministers were engaged in Divine Service, at a new and neat brick church, at Nomini Ferry, built on the site of the old Nomini church, which has long since disappeared. Old Nomini Hall, the seat of Counsellor Carter, generally called Nomini Carter, is a few miles off, and likely to remain for a long while a monument of the faithful workmanship of former days. The region of country around is unsurpassed in beauty and agricultural advantages by any in the Northern Neck, and is well filled with a most respectable population, which crowded into the new church on the day of its consecration. A good hope is cherished of the permanent prosperity of the congregation at this place.

On the following Sabbath, and the day after, services were held and well attended at Westmoreland Court House, where two persons were confirmed. There is no church at this place, the Court House having thus far supplied the place of one. We are happy to be able to say that this will no longer be necessary when a few months shall have passed away. The Episcopalians and Methodists have both determined to build houses of worship with all possible speed. The Rev. William McGuire is now officiating alternately at Westmoreland Court House and Oak Grove about sixteen miles off, and also in Westmoreland county. At Oak Grove a new and excellent brick church is in the course of erection and will soon be ready for use. At this place services were held on the 22nd and 23rd, when two persons were confirmed and Rev. Wm. McGuire admitted to priest's orders.—*Southern Churchman*.

Rhode Island.—EPISCOPAL ACTS.—On the 7th of September, one person was confirmed in Ascension church, Wakefield. The preface was read by the Rev. J. H. Carpenter, rector.

On the 27th of the same month, a sick person was confirmed belonging to Grace church, Providence.

Nov. 9th, three persons were confirmed in St. Philip's church, Crompton Mills. Evening prayer was conducted by Rev. Messrs. Randolph and Carpenter, the preface was read by Rev. Charles E. Bennett. The Bishop delivered a sermon and an address.

On the 22nd Sunday after Trinity, six persons were confirmed in Christ church Lonsdale. The service was said by Rev. Elisha F. Watson, minister of the parish; a sermon and an address were delivered by the Bishop.—*Witness*.

CLERICAL CHANGES.—The Rev. Joseph S. Large has resigned the Rectorship of Trinity parish, Mercer, Michigan, and accepted an invitation to the Rectorship of Trinity church, Fort Wayne, Indiana, and desires all letters and papers for him directed accordingly.

The Rev. Henry S. Kepler, having accepted the charge of St. John's church, Richmond, and removed to the latter city from Baltimore, desires that his letters and papers may be addressed accordingly.

The Rev. James W. Hoskins has been transferred, by letters dimissory to the Rt. Rev. the Bishop, to the Diocese of Delaware.

The Rev. Dwight E. Lyman has been transferred by letters dimissory to the Rt. Rev. the Bishop, to the Diocese of Pennsylvania.

The Rev. William P. C. Johnson has been transferred to the Diocese of Mississippi, by letters dimissory to the Standing Committee, acting as Ecclesiastical Authority of the diocese.

The Rev. S. T. Carpenter having removed to Churchtown, Pa., requests letters and papers for him to be directed to that place.

The Rev. Wm. J. Timmer, having accepted a call to Trinity church, Appalachicola, requests all letters to be sent there.

The Rev. Joseph I. Elsegood has been called to, and accepted the rectorship of Christ church, Danville, Columbia co., Pa. All letters and papers intended for him will hereafter be addressed to him at Danville.

The Rev. Alexander D. Jones, late assistant minister in St. Mary Anne's Parish, Cecil co., Md., has resigned that station, and become connected with St. Timothy's Hall.—*P. O. Cantonsville, Balt. Co.*

The Rev. Alfred B. Beach, having resigned Christ church, Cooperstown, and accepted an unanimous call to St. John's church, Canandaigua, has removed accordingly.

The Rev. S. H. Battin, having resigned St. Stephen's church, New Hartford, and accepted a call to Christ church, Coopers-town, Otsego county, has removed accordingly.

The Rev. Charles H. Gardiner, having received an unanimous call to St. Stephen's Church, New Hartford, has removed accordingly.

Miscellaneous.

Effects of Imagination.

The following anecdote was related by the celebrated father Taylor, in the course of recent lecture:—

"It happened years ago, in the days of old-fashioned meeting-houses, with their pews like pens, and their pulpits perched up at an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshipped in such a church, determined to have the house warmed by stoves. But the project encountered the most violent opposition from all the old people. They declared that it should not be; that stoves were not a Gospel ordinance; that the congregation must suffocate. The young men, however, prevailed; and one sabbath the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the Church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the Church, and there was a general rush of the indignant people toward the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."—*Albion Monthly Advertiser*.

GROANING AND CRYING.—A French surgeon lately published a long dissertation on the beneficial influence of groaning and crying on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish, and that he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He is always pleased by the crying and violent roaring of a patient during the time he is undergoing a severe surgical operation, because he is satisfied that he will thereby soothe his nervous system as to prevent fever, and ensure a favorable termination. He relates a case of a man who by crying and bawling reduced his pulse from one hundred and twenty to sixty in the course of two hours. That some patients often have great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless hypochondriacal subjects, or those who are never happy but when they are under some course of medical or dietetic treatment, the French surgeon assures them that they cannot do better than groan all night and cry all day.

I have been reading over the text, "Then the same day at evening, being the first day of the week, when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you," John xx. 19. I have been reflecting on the circumstance of "the doors being shut," and some pleasant though somewhat fanciful thoughts have come across my mind.

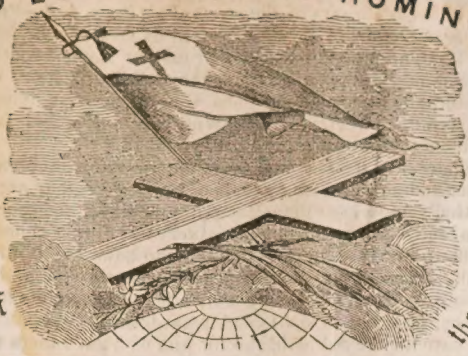
Do you wish that Jesus would come into your heart saying, "Peace be unto you?" Look well to it, that the "doors" and windows are "shut;" for if your ears are open to take in all the vain babbling that prevail in Vanity fair, and your eyes are open to stare at all the fine things there are set forth, your heart will soon be as full as the inn at Bethlehem, and there will be no room for Jesus. Either keep the doors and windows shut or watch them carefully. It is cold work watching, especially when darkness is round you. Many a weary hour will you have while other folks are merry-making; but when he comes you shall see that the morning Sun of Righteousness is better than the midnight lamp of revelry.—*Old Humphrey*.

THE RESURRECTION.—I have stood in a smith's forge, and seen him put a rusty, cold, dull, piece of iron into the fire, and after a while hath taken the same piece, the very same numerical, individual piece of iron out of the fire, but bright and sparkling; and thus it is with our bodies, they are laid down in the grave, dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at that general conflagration, this dead, heavy, earthly body shall rise, living, lightsome, glorious; which made Job so confident. "I know that my Redeemer liveth."—*Fuller*.

PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE.

Banner

of



The Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 2, 1848.

[VOL. X.—No. 48.—WHOLE No. 518.]



THE FLOATING CHURCH OF THE REDEEMER.

THE FLOATING CHURCH OF THE REDEEMER, of which the above is a faithful representation, is now nearly completed. It is in the progress of erection at Bordentown, New Jersey. C. L. Dennington, of New York, is the Architect. When completed it will be towed down the river to its position in the harbor of Philadelphia, and no more beautiful vessel ever floated upon the waters of the Delaware. The Rev. R. S. Trapier, formerly a lieutenant in the U. S. Navy, is to have this most interesting and important Pastoral charge. *Note. The Church had to be sold. the idea given up in 1853*

For the Banner of the Cross.

The Noble Mariner.

BY THE REV JAMES GILBORNE LYONS, LL. D.

It will be remembered that, when the ship Ocean Monarch was burned off Liverpool, FREDERICK JEROME of New York saved fifteen lives by an act of unequalled courage and benevolence.

Spread the noble seaman's name,
Deeds like his belong to fame;—
Cottage roof and kingly dome
Sound the praise of brave JEROME:—
Let his acts be told and sung,
While his own high Saxon tongue,
Herald meet for purest worth,
Fills and rules the conquer'd Earth.

Madly roll'd the giant wreck,
Fiercely blaz'd the riven deck,
Thick and fast as falling stars,
Crash'd the flaming blocks and spars;
Loud as surf, when winds are strong,
Wail'd the scorch'd and stricken throng,
Gazing on a rugged shore,
Fires behind, and seas before.

On the charr'd and reeling prow,
Reft of hope they gather now,
Finding, one by one, a grave
In the vex'd and rapid wave:—

Here the child, as if in sleep,
Floats along the raging deep;
There the mother sinks below,
Shrieking in her mighty wo.

Britons, quick to strive or feel,
Join'd with chiefs of rich Brazil,
Western freemen, prompt to dare,
Side by side with Bourbon's heir,
When that burning torrent fell,
Came with succour long and well,
But JEROME, in peril nurs'd,
Shone among the foremost—FIRST.

Through the redden'd surge and spray,
Fast he cleaves his troubled way,
Boldly climbs and stoutly clings,
On the smoking timber springs,
Fronts the flames, nor fears to stand
In the lorn and weeping band,
Nor once seeks that post to shun,
Till his glorious work is done.

Noble man! immortal work!
See THY HERO, proud New York,
Shaming, on that kindled board,
All who wield the pen or sword.
Who, that bears a Christian's name,
Who, that loves a good man's fame,
Would not spurn long years of life,
For one hour of such a strife?

Selections.

A Female Ledyard in Persia.

LETTER FROM THE REV. J. PERKINS.

OROOMIAH, Persia, Aug. 3, 1848.

A few evenings ago a knock at the door of our mission premises was soon followed by the quick step of a native, who came to Dr. Wright with the statement that there stood, in the street, a woman, who knew no language, and was entirely unattended, except by a Koordish muleteer. A moment afterward another native came with the additional statement, "the lady is dressed in English clothes and says, in your language, will you give me a little water?"

Dr. Wright, whose curiosity and astonishment could hardly be otherwise than highly excited, by the announcement of a lady in European costume, speaking English, in the street, at night, and unattended in this remote and barbarous land, where the appearance of a European man is a thing of very rare occurrence soon had ocular proof of what his ears were so reluctant to admit—a bona fide European lady standing before him, having a letter from Mr. Stocking from an acquaintance of his at Mosul, which introduced us to Madame Pfeiffer, of Vienna, who had performed the circuit of the world, thus far alone, and was now hastening towards her home.

Who then is Madame Pfeiffer! she is a German lady, fifty years old, of great intelligence and most perfect accomplishments, and to appearance thoroughly same on every subject, unless it be her style of travelling, which is at least somewhat peculiar.

Madame Pfeiffer, leaving her husband and her two sons. (one of them an officer of government, and the other an artist,) about two years ago started on her tour around the world. An aged gentleman of her acquaintance accompanied her for some time, but finding that she was obliged to protect him instead of his protecting her, she left him and proceeded alone.

From Europe Madame Pfeiffer went to Brazil, where she admired the brilliant flowers and the magnificent forests more than almost any thing else that she had seen, and where she came very near being murdered by a black ruffian, who attempted to rob her. She still carries scars of the wounds then received, but states, with evident satisfaction, that she had cut off three of his fingers in self-defence, when several persons providentially came to her rescue.

She had intended to cross the continent, from Rio to the Pacific Ocean; but finding things in too disordered a state to admit of it, she took passage in a sailing vessel at Rio, in which she doubled Cape Horn and went to Chili; and after a short stay at Valparaiso she took passage in another vessel for Tahiti where she made an agreeable visit, among the mementos of which she has Queen Pomate's autograph.

From Tahiti our heroine traveller proceeded to China, where she visited several of the points most accessible to foreigners, mingling socially with the missionaries there, whom she mentions familiarly by name, as Dr. Bridgeman, Dr. Ball, Mr. Gutzlaff, &c., the autograph of the last named she has in Chinese. One of the strongest impressions which she seems to have brought from the "celestial empire" is the imminent insecurity of foreigners at Canton.

From China, Madame Pfeiffer went to Calcutta; and from that city travelled over land, across British India, to Bombay, passing through a great variety of incidents and adventures on the way, and holding much pleasant intercourse with Protestant missionaries (though herself born and educated a Catholic) at various stations and of different nations.

From Bombay Madame P. went in a steamer to Bussorah; and thence in another steamer to Bagdad; and from Bagdad she travelled in company with a caravan up to Mosul, as a memento of which place she has a sculptured figure of the human head, taken from the ruins of ancient Nineveh. From Mosul she crossed the formidable Koordish mountains to Oroomiah, a caravan journey of twelve days, (but protracted in her case, by tedious delays, to twenty days,) in company with a Koordish muleteer, on a route of greater exposure, humanly speaking, than any other she has travelled, during her circuit of the world.

After a visit of one day with us, Madame Pfeiffer hastened on toward Tabreez, intending to go thence through Georgia to Tiflis and thence across the Caucasus, through European Russia, to Vienna, hoping to reach her home about the first of November.

The adventurous circumstances of Madame Pfeiffer, during many parts of her tour, invest it with the most romantic and thrilling interest. Think, for instance, in her passage across the wild Koordish mountains, of a savage Koord, pointing to the tassel on the Turkish fez (cap) she wore, to which he took a fancy, and demanding it of her by the significant gesture of drawing his hand across his throat—meaning of course, "give me the tassel as you value your head;" and she in turn repelling the demand by gestures, unable to speak to him a word orally, in any language he could understand. Through many

such adventures she made her way safely to Oroomiah, carrying about her person a large sum of money, (by accidental necessity rather than choice) over the wild regions of Koordissan, in a manner which seems to us truly marvellous. Her practical motto is, never betray fear; and to her strict adherence to that she expresses herself as greatly indebted for her success in travelling.

On the road Madame Pfeiffer in these regions wears the large veil, concealing most of the person, which is commonly worn here by native females, when they go abroad, and ride astride, as they also ride, but her other garments, (with the exception of the Turkish cap above named) are sufficiently European in appearance to distinguish her from natives. Her language on the way, in these lands, is wholly the language of signs, dictated by necessity, and which she seems often to have made very expressive. On the last day's ride, before reaching Oroomiah, for instance, the stage being two ordinary stages, and the muleteer, at one time, proposing to halt till the next day, she would rest her head upon her hand, as emblematical of sleep, and repeat, Oroomiah; and when the muleteer, from regard to his tired horses, still insisted on halting, she added tears to her gestures; and the obstinate Koord's heart, according to his own statement, was then irresistibly subdued—so much so that he went promptly and cheerfully.

Her helplessness and dependence, on well known principles, did much doubtless, at once to win for her kindness, among the bloody Koords, and ward off danger. Madame P. has however, intrinsic elements of a good traveller. Though she had ridden on the day she reached Oroomiah, almost incessantly, from 1 o'clock A. M., till 8 o'clock P. M., at the wearisome rate of a caravan over a very dry, hot, dusty region, a distance of near sixty miles, still on her arrival she seemed little tired—was buoyant and cheerful as a lark (which is probably her habitual temperament) and was quite ready, the next day, (the only day she stopped with us,) to take a pleasure ride on Mt. Seir.

Madame Pfeiffer occupies but a single horse on her journey; her small trunk being slung on one side of the animal, and her scanty bed on the other, and she riding between them. Her fare on the road, moreover, is extremely simple—consisting of little more than bread and milk—a regimen not more convenient to the traveller, on the score of economy, than conducive, as she says, to her health, and certainly to her security. To those who may be curious in regard to the expenses of her tour round the world, I may repeat her statement, that she had expended, when here, just about one thousand dollars.

A passion for travelling is the ruling motive that carries Madame Pfeiffer so cheerfully and courageously through all her manifold hardships and perils. She, however, has minor objects, makes large collections of insects and flowers. She is already an authoress of some celebrity, having published a work on Iceland, and another on Syria and the Holy Land, the fruits of her earlier travel; and the copious notes and observations which she is making, during her tour round the globe, will, of course, in due time be given to the world. "A small affair," she pertinently remarked, "would it have been for me to sail around the world, as many have done; it is my land journeys that render my tour a great undertaking, and invest it with interest."

Madame Pfeiffer expressed her purpose, after visiting home and resting a while, of taking North America in her next tour. Possibly this Female Ledyard will meet with some in our native land, under whose eyes this notice may fall; if so, we would bespeak for her their kind offices, and pledge them in return, a rare entertainment in making her acquaintance.

As ever, very truly yours,

Cur. N. Y. Observer.]

J. PERKINS.

From the Churchman's Monthly Penny Magazine.

The Idle Corner.

Who that lives in a village or country town does not know the *Idle Corner*?—the place where the thoughtless or evil are fond of standing in the vacant hour, or the evenings, or on Sunday. I speak not of the place where neighbors, after the day's work is over, stay a little while together to chat before they go home to their firesides; nor yet of the place where the youth gather for some hearty manly game in a leisure hour. But I mean what every body knows by the name of "*That Idle Corner*," where young men stand laughing against a wall or a gate, encouraging each other in loose jests and foolish sinful talk; or, perhaps, rudely laughing or mocking at the quiet passer-by; till decent people hardly care to pass more than they can help. How much mischief is planned there, how much wickedness first thought of! It is usually the first step to the beer-shop; a sort of recruiting place for drunkards, and thieves, and poachers. Many a man in his sorrowful old age, looks back with bitter remorse to that *idle corner*, as he says in the anguish of his heart, "I was almost in all evil in the midst of the congregation and assembly." (Prov. v. 14.)

The *idle corner* seems to have been well known of old in the towns and villages of Israel. One would think that holy David was warning every one against that corner, when he said in the first Psalm, "Blessed is the man that standeth not in the way of sinners;" and I often wonder how that verse, when read in church now, does not strike such young men as are fond of standing there "in the way of sinners." Another of God's servants seems warning young men against that corner when he says, "Go not in the way of evil men;—avoid it, pass not by it; turn from it, and pass away." (Prov. iv. 14, 15.) I earnestly wish young men would do so: they would save themselves a world of sorrow and guilt if they would. The *idle corner* is the place where the Bible saith that Wisdom goes to look for the simple (or foolish) ones, for there they are sure to be found: "She crieth at the gates, at the entrance of the city (or village) at the coming in of the doors; she standeth by the way, in the places of the paths; she crieth in the chief place of concourse, in the openings of the gates,"—saying "How long ye simple ones will ye love simplicity? and the scornors delight in their scornings, and fools hate knowledge?"—Prov. i. 20, 22; iii. 2, 3.) There the bad, the self-willed, and the mischief-makers, used to get together of old, just as they do now:—"The ungodly is so proud that he careth not for God, neither is God in all his thoughts: he sitteth lurking in

the thievish corners of the streets." (Ps. x. 4, 8—Prayer-book.) At the *idle corner*, of old time as well as now, the foolish, the giddy, the light, and the lewd—whether men or women—well knew that they should find one another: the guilty still lie in wait at that corner, and the "simple ones void of understanding," passing through the street, still meet with temptation, and fall into ruin and sin at that corner. (Prov. vii. 5, 12.)

There—at the *idle corner*—stand the Sabbath breakers. The quiet and church-going people of a village as they are on the way to God's house, see them laughing there,—a disgrace to a Christian land,—the open and avowed servants of God's enemy, wearing in their looks the mark of Satan, who hates the Lord of the Sabbath. Perhaps they stand bold or daring with a pipe in their mouth, scoffing, or passing a rude jest to annoy the quiet church-goer; or, if not so lost to shame, at least shewing that they have no care for the Sabbath, and for him who gave them the Sabbath, and laid down his own life to save them.

You may always know the *idle corner* lads or young men; there is a stamp upon them which they carry about at work or any where, all day long; a stamp, a sign, a brand, which makes one think of Satan's mark. And yet they have been given to Christ in their baptism; and have been signed with the sign of the cross, in token that they were Christ's soldiers and servants unto their life's end, to fight against sin, the world, and the devil. Oh, why will they forget their Saviour's mark, and take on them the awful mark of him who goeth about to devour their souls!

Let us look about a village and listen to what goes on. A master wants a servant; a stout lad is mentioned: the master answers, "Yes, that's a strong active lad; but then he is one of those that stand at the *idle corner*, and is sure to have bad companions and idle laughing habits—I dare not trust him in my house." Many lose good situations because they are seen to stand at that corner. I say to a farmer, "Such a young man is out of work, can none be found for him?" Often have I heard the answer, "Oh, he is one that I see at the *idle corner* as I go to church; there he stands instead of going to church, with all the loose fellows of the village—I won't have him on my grounds: steady lads who keep out of idle company for me."

Let us ask a parent why we seldom see his eldest son at church? the answer is almost sure to be—"Ah, sir, the boys at that corner have drawn him in among them, and he won't be ruled by me."

I go to see a poor widow, and she pours out her sorrows to me: she has scarce bread to eat, or fire to warm her, and no friend on earth to comfort her. "Well, but your son is twenty years old, and has good work, surely he helps his mother now." She replies in an agony of tears,—"Ah, no sir! he was as good a boy as ever was; after his poor father died he was my comfort and friend, till he got to stand at that corner with the idle lads; and now he spends his money at the beer house, and won't listen to me; I never see him now till bed time, and he hardly gives me money enough to buy food for him, let alone any to help the rest of us. He never talks to his lone mother now, and I fear he will be drawn in to join in some wickedness."

A boy grows up and leaves the Sunday-school steady and promising; for a few months perhaps he is always in his place at church along with his friends; I hope soon to prepare him for confirmation, and trust that there is something more than merely outward good conduct about him. At length he is no longer regular at church, and I enquire, and find that he has taken to stand at the *idle corner*.

A poor girl, steady and respectable, happens to miss a place, and is at home for a few months before her mother can find a proper situation for her. At first she is always at church: then I see her seat often empty; I learn that she has grown light: I hear that she is disgraced. "Ah!" says her agonized mother, "Ah, sir, she passed along the street, and at length she was enticed to stop a little, as she passed that corner, and thus she fell into wicked company; and oh! what shall I do now for shame and sorrow of heart!"

Alas, that *idle corner*! Who can tell how much guilt, and shame, and bitter trouble, have their source from it! Is a young man taken before the magistrates for poaching—for rioting—for pilfering? It always happens, that he is one of those who are to be found at that corner. O young men—why will you rush into Satan's net? Why not occupy yourselves in your gardens, or with the books which are always within your reach, or with harmless and manly games? I wish my voice could warn all of you against the *idle corner*. I have only spoken to you on common sense grounds, which you can all understand; I need not tell you how ruinous to your souls are the ways and habits which belong to that corner. Let me but remind you that at the day of judgment, you may find that you have lost, for ever lost, your souls; and you will then perhaps look back and remember how much the *idle corner* has had to do with your everlasting misery. It will be too late then: but it is not too late now: give up, at once give up, the ways, the habits, the company which belong to the *idle corner*: shake off from you the stamp of the *idle corner*.

Lambeth Palace.

On the Surrey side of the Thames stands that ancient building, which has, for centuries, been the residence of the Archbishop of Canterbury, and has been the scene of many transactions which will continue to occupy a place in history to the end of time. The building, or rather the congeries of buildings, was not erected at one time, nor by one person. A portion of it is exceedingly ancient, and other portions quite modern; but the modern portions being Gothic, and of that dingy hue which seems to be the go of this age, it does not interrupt the general effect. The whole wears the aspect of antiquity, and inspires the stranger with veneration and awe.

In Maitland's History of London, published in 1739, we have the following account of the origin of the Palace:—"The first part of the Archiepiscopal Palace which was erected, is that on the north side, which consist of the Lollard's Tower, Chapel, Guard-chamber, the Archbishop's apartments, library, and cloisters; but when or by whom the same was built is unknown. However, I am of opinion that all, or part thereof, must have been built before the year 1250, when Boniface, Archbishop of Canterbury, for his mal-treatment of the Sub-Prior and Canons of St. Bartholomew's Convent, was obliged,

privately, to make his escape to Lambeth, for fear of the enraged Londoners." As the conjectures of ancient historians, after the lapse of time, usually become undoubted facts, so has it happened in this case; it now being set down in the books without a peradventure, that Archbishop Boniface was the original founder of Lambeth Palace. In "A View of London, about the year 1560," in Maitland, Lambeth, for a great distance east of the palace, seems to be a field, and we notice, about midway between the palace and London Bridge, those remnants of barbarism, amphitheatres for "bull bating" and "bear bating."

The palace has been enlarged by the different archbishops, until it is a huge pile, and covers a vast area of ground. The park and garden contain about thirty acres, and are laid out with great taste. The whole presents the aspect of vast opulence. It is correctly enough called a *palace*, and the occupant might as well be called a *prince*. His income, functions, and style of living, very dimly shadow forth a successor to the laborious and self-sacrificing *Paul*. The income of the Archbishop of Canterbury has heretofore amounted to between thirty and forty thousand pounds sterling per annum.

We visited Lambeth Palace on the 31st of August, 1846. Our host, Edward Corduroy, Esq., on application to "His Grace, the Archbishop," obtained permission to visit the palace, "with some friends from abroad." We were accordingly admitted through "the ancient gateway," and conducted through the different departments. The chapel, the banqueting-room, the guard-chamber, the presence-chamber, the long gallery, the great dining-room, the drawing-room, the library, the Lollard's Tower, &c., &c.

The library contains twenty-five thousand volumes, and eleven thousand manuscripts. Many of the books were scattered among the different colleges during the Protectorate; but have since been restored. Here are the likenesses of all the archbishops since *Laud*; and a great painting of King Charles I., with his queen and children, in a group.

But decidedly the most interesting object to be seen, is "*the Lollard's Prison*." The following description is from the old historian Maitland:—

"In the uppermost part of the Lollard's Tower is a very strong room, of the length of twelve feet, and breadth of nine; the walls whereof are lined with thick elm planks, (wherein are fixed eight strong iron rings,) and the ceiling covered with those of oak. This is the place wherein, it is said, that Archbishop Chicheley, the implacable enemy and persecutor of the Wickliffites, or Lollards, used to imprison them; from which prison the tower received its name."

And that same "*prison*," with the "iron rings,"—large enough for bull-rings in a butcher's slaughter-house—the elm plank walls and the oak ceiling, and a door, of perhaps five or six inches thickness, hung upon vast iron hinges, and filled with spikes with large heads, the whole as impregnable "as the bars of a castle." And here were chained, to these rings, holy confessors and martyrs—the victims of Romish intolerance, high up toward the heavens, in the *archbishop's palace*. We grasped one of those old rusty cold iron rings in our hand, and reflected upon the scenes which had here transpired centuries back. Our reflections were aided by the rude letters, words, and sentences, which are carved upon the wall in old English characters by the prisoners. Several names are visible. Ah! names which are written in the Lamb's book of life. And among the sentences which are inscribed, we deciphered, "He that endureth to the end, the same shall be saved." What words of comfort were these to the poor victims of intolerance, who were here deprived of the light of day, and of the liberty equally the right of all good subjects or citizens! How precious now were the truths of the Bible which had been stored up in the memory of these holy men, when they had no longer the privilege of access to the precious volume! Thank God, that the *iron age*, which chained men to "iron rings" for reading the Scriptures, has passed away from the British empire; and we hope will soon be known in no land upon the globe, except in history.

From the top of the Tower we surveyed London, as well as we could through a London atmosphere. St. Paul's, Westminster Abbey, the new Parliament House, and a countless number of spires, towns, monuments, and other splendid objects, were before us. The Thames, meandering through the great city, spanned by bridges as firm as the rock of Gibraltar, gives fine effect to the general prospect. We remarked, to our friend, that "if we only had an American atmosphere, the prospect would be truly glorious." This, as was expected, excited a smile, and called out the remark, that if we wanted a clear atmosphere in London, we must get out at six o'clock in the morning, before the chimneys begin to vomit forth their vast volumes of smoke. But not being able to get upon any high point at that early hour, we were obliged to be satisfied with dim views of the exterior glories of London.

We left Lambeth Palace in a thoughtful mood, having received impressions from this visit, which are likely to remain.

We may, at intervals, as we are able to consult and decipher our notes, give our readers other brief sketches of objects and scenes in Europe.—*Christian Advocate*.

"Folly and subtlety divide the greatest part of mankind; and there is no other difference but this, that some are crafty enough to deceive, others foolish enough to be cozened and abused: and yet the scales also turn, for they that are the most crafty to cozen others are the veriest fools, and most of all abuse themselves. They rob their neighbor of his money, and lose their own innocence; they disturb his rest, and vex their own conscience: they throw him into prison, and themselves into hell."—*Bp. Taylor*.

"The spirit, as I now discourse of it, is a principle infused into us by God when we become his children, whereby we live the life of grace, and understand the secrets of the kingdom, and have passions and desires of things beyond and contrary to our natural appetites, enabling us not only to sobriety, which is the duty of the body, not only to justice, which is the rectitude of the soul, but to such sanctity as makes us like to God."—*B.*

Communications.

For the Banner of the Cross.

Mr. Editor:—

The following extract from the Protestant Churchman, N. Y., is so appropriate at this time, in illustrating the importance of the Mission which the "Churchmen's Missionary Association for Seamen of the Port of Philadelphia," have undertaken, that I am induced to send it to you and ask the favor of an insertion. I have no fear but that it will produce the proper effect upon those who are anxiously desirous of the establishment of the Redeemer's Kingdom throughout the world, and show the utter hopelessness of accomplishing comparatively anything in the cause of Foreign Missions, until you begin at home, and bring under the influence of the Gospel, the very men who are truly the representatives of christian nations to the heathen world; for the heathen will pass by all abstract reason when the Gospel is presented for his acceptance, and pointing you to your own people in the persons of unchristian sailors, will say with truth the well known proverb, "Physician heal thyself."

Those interested in the success of this Mission have now an opportunity of manifesting it by sending their contributions to the Treasurer, Wm. C. Kent, Esq., 146 North Third street, or to the Publisher of the Banner of the Cross, as the Board of Managers are still deficient in funds towards completing the "Floating Church of the Redeemer," now in course of erection. A few weeks it is hoped will witness its completion.

"The following extract from the Journal of the Chaplain of the Floating Church of our Saviour, which I have been permitted to read and copy, I think may be interesting to your readers, and will I trust show to those of the community who are not aware of them, the impositions and enticements to which the poor sailor, when he arrives in port, is exposed, and will exhibit some of the details of the labors of their Missionaries."

"During both parts of yesterday's services (Nov. 14,) said the Missionary in his Journal, 'my attention was drawn to two sailors sitting together on one of the front seats of our Chapel, apparently recently in from sea, who seemed deeply interested in the prayers and the sermon and deeply affected. They came to church half an hour before the services commenced, in the morning and afternoon. As is my custom before the services, (as I am always at church an hour earlier than the congregation,) when there is an opportunity, seeing these men sitting alone in the afternoon, as I wished from my observation of them in the morning to know something of their circumstances, I began to converse with them about coming to God's house on this holy day. The history of these poor sailors is that of many whom I have seen at our chapel, and if the young men of our society could only see one hundredth part of the scenes I witness, and know the history of one in a hundred of the men who come broken-hearted and ruined, on a Sunday, to the house they have committed to my charge, and which they have provided for the spiritual benefit of sailors in New York, they would be animated to go on in their work, and instead of aiming for the support of only two chapels on our waters, would give the members of our congregations and others no peace until the number was increased for the 40,000 seamen and boatmen who visit our port."

"A. B. and his companion, the men to whom I allude, for I need not mention their real names, have just returned to the shores of America, after a three years cruise in the United States sloop of war Bainbridge. He landed and was discharged at Norfolk only twelve days since, and went to board with one of the sailor boarding-house keepers in that city. Like all sailors just discharged from our public ships, (and many, it may be added, from merchantmen,) and from the stern discipline of a man of war, with their pockets full of money, they were just like boys let out from school after a long day of confinement at their tasks, and with no more restraint over their elated feelings: the only difference between them being, that in the one case, they were reckless sailors accustomed to drinking and the indulgence, when an opportunity occurred, of their burning lusts."

"It was several days before their ship's crews were paid off. In the meantime their landlord kept them night and day in a state of beastly intoxication, and would supply them with money to spend in the stews, in which probably he had a pecuniary interest, knowing these men had a large amount of money to be paid them in a few days by the purser of the ship. If any one should be at a loss to understand to what kind of places I refer, let them pass through Water street, when most of the places of business are closed, and the business men have returned up town to their homes: there they will see many cellars and rooms, which have been to all appearance closed all day, lighted and enlivened with music and dancing, and the presence of inebriated sailors and abandoned females. Such places are the dens into which many a poor sailor is enticed, and ruined in body and soul, in a short time. These men had been encouraged to drink every day, at sea, at the national grog-tub, provided by act of Congress, on board their ship, and now with all the chains of a quarter-deck discipline and restraint shaken off, it can hardly be supposed they would abstain when at this 'rum hole,' on shore, where every encouragement is given every hour to 'treat' a shipmate, and indulge themselves freely while they 'have liberty.' The landlord's bill for board and sundries to A. B. for less than one week, indeed he says on the fourth day, amounted to sixty-three dollars."

"When they were both paid off, (the other had less to receive, for he had taken up while absent most of his wages,) A. B. was paid FOUR HUNDRED AND TWELVE DOLLARS, the balance of the amount of his wages for the three years cruise. He took off his black silk neck-cloth, which he had on, and the purser filled it with pieces of silver and gold, and it was so large and heavy, that it hardly could contain the sum and bear the weight. He took it home to his boarding-house. He was here invited every half hour to drink or treat, by his landlord and the other wretches whom he kept in pay around him for the

purpose of robbing men in just his circumstances, elated with their freedom from restraint and with their pockets full of money, in gold and silver. After he got his money he could not give much account of himself for the next four or five days."

"All he knows, is, that he awoke one morning a short time since, in dreadful pains and sickness, and found himself on board a schooner bound from Norfolk to New York, coming out of Chesapeake Bay, shipped for the run. He was ordered about to do his duty, when he could hardly stand, and feeling more wretched than any fiend in hell. *The wages of three years were all gone from him, though ten days ago he had in his pockets, of his own money, earned by the toils of thirty-six months at sea, in storms and hard duty and danger, day and night, on board a man of war, in the United States service—FOUR HUNDRED AND TWELVE DOLLARS!*

"Broken-hearted and desolate, without a friend in the city, he and his companion determined yesterday morning to come to the Floating Church, in New York, of which they had heard in a foreign land, and if they had a chance, to speak to the minister and tell him their wretched, degraded, and lost condition. After your sermon in the morning, sir, said A. B., I felt more than I ever did before, and was determined to tell you how I felt, but there were others talking to you, so that I didn't get a chance, though I don't know if I should have had the courage to have done so. You began yourself to talk to me just now, and I was glad of it, and I determined to tell you every thing. I have been, sir, a very bad man, and I wish with my companion here, *for him and me feel just alike*, to reform, if I only knew how. I don't know if there is any hope for me and him."

"Poor fellows! I said all I had strength and opportunity to say to them at the time, for the bell was just beginning to toll for the afternoon service. They both promised me that they would come to my house to-morrow evening, took my number on a slip of paper and seemed deeply affected with what I had said. After the services, when the men came up to the chancel rail for books, I gave them, among the rest, each the Life of John Newton to read, again encouraged them to come to me, and promised I would be their friend, and try to help them with my advice and show them what to do. I urged them however that night to seek mercy of God, and to go to the Saviour of sinners, who came to seek and to save the lost, and assured them if they truly repented God would forgive them for Christ's sake, and that I had known many quite as abandoned in sin, and lost, as themselves, who were now rejoicing in a christian hope and walking in the way of salvation."

"While they were waiting for books, after service in the afternoon, my dear wife, to whom I had pointed them out sitting on the front seat, took the opportunity to talk to the poor fellows. I observed them when they were about retiring from the chapel shaking hands with her and thanking her for her kindness in taking notice of such miserable vagabonds as they told her they were. They were in tears."

H. E. J.

For the Banner of the Cross.

Chanting the Psalter.

Mr. Editor:—

In the last number of the Banner of the Cross, in an article over the signature of PRINCIPLE, some objections are made to chanting the Psalter in the celebration of the Church service. These objections are based upon the presumption that this practice is anti-rubrical. Although SACERDOS has fully settled this question, it may afford some satisfaction to PRINCIPLE and to those who agree with him in the sentiments expressed in his article, to know that Bishop White has declared himself in favour of this practice much more decidedly than is intimated in the Thanksgiving Service referred to by SACERDOS. As I am not aware that this particular expression of the Bishop's opinion to which I allude has been before adduced on this subject, I give the following extract from his Memoirs, in which it is contained.

"As connected with the morning and evening prayers, the reading psalms came under notice in this place. * * * * * For the author's part, he disliked the course taken," (the appointment of the selections,) "from the opinion, that it was less likely to be satisfactory than another expedient suggested by him, for the improving of this part of the service, which, in his opinion, called for it more than any other. The expedient was to give to the officiating minister the liberty to select psalms at his discretion. This would be attended—he thought—with the advantage of breaking the practice of reading the psalms, without any regard to their suitability to the general circumstances and state of mind of a mixed congregation, and yet, not hazard such capricious omissions of particular passages as might be construed by some into a disrespectful treatment of holy writ, and thus prevent all improvement in this branch of the service. Another consequence would be, that, the number and length of the psalms depending on the choice of the minister, *† there would be great encouragement to the introduction of the practice of singing this part of the service, instead of repeating the verses by the minister and the clerk alternately.*"

Bishop White then certainly thought singing the psalter more rubrical than our present mode of saying it.

I remain very respectfully yours,

General Theological Seminary, Nov. 20th, 1848.

For the Banner of the Cross.

Deacons and Preaching.

ADDRESSES TO CANDIDATES FOR HOLY ORDERS.

R. Rev. A. POTTER, Bishop of Pennsylvania.

"I may be allowed to suggest whether the time may not be approaching when it will be expedient for Deacons who have taken the usual course of study and preparation, to remain for some time, especially if they are still young and inexperienced,

* Memoirs, p. 152, 2d ed.

† Italics my own.

as Assistants in the parishes of the older Clergy. They will thus receive under the direction of minds matured by study, reflection, and observation, that training in the practical duties of their profession which Theological Seminaries can hardly be expected to afford; but without which education for the sacred profession is essentially imperfect. If excused from preaching, too, during such a novitiate, Deacons would be able to make important additions to their stock of Theological learning, and would be enlarging in every respect, their resources for future usefulness, while they would be rendering valuable services to our people and to over-burdened pastors."

"It is proper to state that in the case of two of these Deacons, Mr. Douglass and Mr. Trapier, the ordinary license to preach has been withheld. This course was adopted in conformity with the wishes of the candidates themselves, and as the result of deep conviction on my part, that the ultimate usefulness of our younger clergy will be materially promoted if they pass a large portion of their Diaconate, in the parishes and under the supervision of the elder clergy."

The Most Rev. JOHN POTTER, Archbishop of Canterbury.

"But then, since this function of preaching was not a constant part of the Presbyterian's office, we may conclude that it was not always committed to Deacons. And since the Deacons are not ordained to be Pastors of the Flock of CHRIST, but only to minister to the Pastors, *† preaching in the public congregation*, which does inseparably accompany the cure of souls, cannot properly be any part of their office. It may be observed that in St. Paul's Epistles to Timothy and Titus, where it is required that they who are ordained Bishops should be apt to teach, no such qualification is expected in Deacons. And in the above mentioned passage of the Apostolical Constitutions, where Bishops and Presbyters are directed to preach, all which is prescribed to be done by Deacons, is only to read the Gospel. And the author of the Commentary on the Apostles' Epistles, which bears the name of St. Ambrose, expressly affirms, that in his time, which was in the latter part of the 4th century, as appears by his mentioning Damasus as then Bishop of Rome, *§ Deacons were not allowed to preach.*"

Yet "it has never been doubted, but that" when circumstances required it, "Deacons may be deputed by the Bishop to preach."***

For the Banner of the Cross.

Sentences from Bishop Taylor.

"That death is a blessing which ends an honorable, and prevents an inglorious life."

"No man can be called happy till he be dead, nor then neither, if he lived viciously."

"Leave no arrears for thy posterity to pay; but repent; but repent with an integral, a holy and excellent repentance, that God being reconciled to thee thoroughly, for thy sake also He may bless thy seed after thee."

"Certainly nothing hath made more ample harvests for the devil, than the deferring of repentance upon vain confidences, and lessening it in the extension of parts as well as intention of degrees, while we imagine that a few tears and scatterings of devotion are enough to expiate the baseness of a fifty or a three score years impiety."

"Repentance is a great volume of duty; and a godly sorrow is but the frontispiece, or title page:—it is the harbinger or first introduction to it."

"Faith is a sacrifice of the understanding to God; repentance sacrifices the whole will:—that gives the knowing;—this gives up all the desiring faculties;—that makes us disciples;—this makes us servants of the holy Jesus."

"Repentance is the institution of a philosophical and severe life, an utter extirpation of all unreasonableness and impiety, and an address to, and a final passing through all the parts of holy living."

"A man does not begin to know himself till he be old, and then he is well stricken in death."

"No man is ignorant of the necessary parts of religion without his own fault. Such ignorance is always a direct sin, or the direct punishment of a sin,—a sin is either in its bosom, or in its retinue."

"Every man naturally consists of soul and body; but every Christian man that belongs to Christ hath more: for he hath body, and soul, and spirit. By spirit is not meant only the graces of God, and His gifts enabling us to do holy things. There is more belongs to a good man than so. But as when God made man. He made him *after his own image*, and breathed into him the spirit of life, and he was made in *animam viventem*,—into a living soul; then he was made man: so in the new creation, Christ, by whom God made both the worlds, intends to conform us to his image, and He hath given us the spirit of adoption, by which we are made sons of God; and by the spirit of a new life we are made new creatures, capable of a new state, entitled to another manner of duration, enabled to do new and greater actions in order to higher ends:—we have new affections, new understandings, new wills. 'All things are become new.' And this is called 'the seed of God,' when it relates to the principle and cause of this production. But the thing that is produced is a spirit, and that is as much in nature beyond a soul, as a soul is beyond a body. This great mystery I should not utter but upon the greatest authority in the world, and from an infallible doctor. 1 Thess. v. 23. We are not sanctified wholly, nor preserved in safety, unless besides our souls and bodies, our spirit also be kept blameless. This distinction is nice, and infinitely above human reason: but the Word of God hath taught us to distinguish the principle of a new life from the principle of the old,—the celestial from the natural."

* Address to Convention of 1846.

† Address to Convention of 1848.

‡ Constitut. Apostol. lib. iv. sub finem c. ult. lib. viii. c. 28.

§ Comment in 1 Tim. iii.

|| Com. in Ephes. iv.

* Church Government, c. v.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 2, 1848.

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Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

Collection for Domestic Missions.

We beg to remind all who receive the Banner in time, that next Sunday, the first in Advent, is the day whereon the Domestic Committee ask a general collection for their suffering Missionaries. Promised salaries unpaid, abandoned stations, Ministers of Christ and their families without necessary food and raiment, must be the result if this appeal is not liberally answered. "While we have time let us do good unto all men; and especially unto them that are of the household of Faith."

ADVENT.—The next Lord's Day begins another Christian year. This is the year of which it may most truly be said to the Gracious Giver of every good and perfect gift—"Thou crownest the year with thy goodness, thy paths drop fatness, they drop upon the dwellings of the wilderness."

The blessings with which an eternal Providence crowns each natural year are manifold. The year which is marked by earthly times and seasons is indeed crowned with goodness. But there is a better year than this for the Christian, marked by heavenly signs, whose seasons are regulated by the Sun of righteousness. And this, is the year which wears the bright crown of eternal goodness. This crown is woven by Infinite mercy, and is composed of those happy festivals and solemn days which remind us of the glorious things wrought for us by the God of our salvation. The wreaths of ever verdant plants, with which we adorn our temples at Christmas time, are the faint emblems of the mercies, ever fresh and green, composing the eternal wreath of joy which crowns the believer's year.

But though God has thus encircled each year with a bright diadem which reflects, in rain-bow hues, His everlasting mercies; man may crown each year, as once he crowned his Saviour, with thorns. This he does when he allows the thorns of the world's cares and pleasures to choke the good seed, so that it can bear no fruit. This he does when he improves not the appointed season of preparation, the spring-time of the soul, so that the harvest may be crowned with plenty. The season upon which the Church is now entering is one of those appointed times of preparation. We are called upon to prepare our hearts to celebrate our Redeemer's earthly Advent, that we may be ready to meet Him in that day when "He shall come again, in His glorious majesty, to judge both the quick and dead." Unless we so improve these seasons, rich with gracious opportunities, the years which God has crowned with goodness shall soon be numbered, and though each had opened upon us with abounding hopes, the end of all shall be thus recorded: "The harvest is past, the summer is ended, and we are not saved."

IMPROVEMENT IN THE CELEBRATION OF DIVINE SERVICE.—We copy the following article from the English Churchman. We commend it to the notice of our readers as suggesting practical considerations worthy of attention. If the worship of God is our most solemn duty, the manner of its performance cannot be regarded with indifference. There is no doubt that we have many deficiencies to correct, especially in the

choral part of the service. Great improvement has been manifest in this respect, of late, in many of our Churches.

Although we have no training schools, like those referred to by the English Churchman, we have schools in which this important part of Christian education is duly regarded. We refer to those Church Institutions where the Daily Service of the Church is duly celebrated, and the pupils trained to take their appropriate part in the worship of God. Those who have attended service in the chapels of these schools and noticed the life and spirit which are given to public worship, when all the parts are duly performed, will earnestly desire to secure such instruction for their children. How can Christian parents think that their children are rightly trained when they are only educated to figure gracefully in the parlor and the drawing-room, and play overtures and waltzes on the piano, or sing at the top of their voices some miserable sentimental trash, while they will not or cannot open their lips to "praise God in His Sanctuary;" though His own Word thus claims their homage? "Both young men and maidens; old men and children; let them praise the name of the Lord: for His name alone is excellent: His glory is above the earth and heaven."

There is no doubt that men are more inclined to pray to God for what they need, than to praise Him for the blessings they have received at His gracious hands. Thus there is a natural inclination to undervalue this part of our solemn worship. A practical distinction seems often made between Prayer and Praise. While the former is regarded as an essential of worship, the latter is not, at least practically, so acknowledged. Those who join with true devotion in the prayers, seem often unconcerned, at least apparently, in that part of worship wherein men should practically show that they esteem the high and blessed privilege of being permitted with Angels and Archangels and all the company of Heaven, to laud and magnify that glorious name.

The Word of God gives no countenance to this distinction. This might be shown by many proofs. It says, to mention one or two, "Whoso offereth me PRAISE, he glorifieth Me." "Let the people PRAISE Thee, O God! yea, let all the people praise Thee." And the author of the inspired Book of devotions, the Psalms, in all his Forms of Worship, largely mingles the notes of loftiest praise.

Following this inspired model the Church, in her noble Forms of worship, richly intermingles the notes of praise with the voice of her prayers and supplication, so that every distinct act of worship is connected with pure ascriptions of praise. Those who have never thoughtfully regarded our Service in this respect, will be struck with the profusion of Chants and "Psalms and Hymns, and Spiritual Songs," in which we are urged to "Praise God in His sanctuary."

It is true that the Church gives the permission that many of these may be "said or sung." We might offer many reasons to show that the latter method is, by all means, to be preferred. We need give no other reason than this, that inspired precept and example declare this to be the proper manner of offering Praise to God. The different effect produced upon a congregation by the tame reading of a chant, and the harmonious singing of the same, must be owned by all, except those who have no music in their souls. But then this effect is not to be produced by singing, which comes from choirs alone, who are paid to perform this part of worship. We contend that Christians might as well hire substitutes, to pray in their behalf, as to sing for them the Praises of God. Not merely choirs, but congregations, are to be trained to take their part in worship. The Psalmist does not say, "let the choirs"—but, "let the people Praise Thee, O God! yea, let ALL THE PEOPLE praise Thee." And this needful improvement will never be generally made in our public worship, unless the children of those who think themselves too old to learn, are sent to Schools where, as Churchmen, they should be trained up in the way they should go, and when they are old they will not depart from it.

"Amongst the many solid ameliorations which, in spite of angry disputes, and other adverse circumstances, have been gradually taking place in the condition of the Church, none is more thankfully to be acknowledged than the manifest improvement in our Church Services. Though much that is objectionable still remains, yet there can be no doubt that our congregations appear very generally to know what they are about; they are more in earnest, and more anxious than they were, to offer up a reasonable and holy Service to the Throne of Grace. We do not so often see whole congregations loling and gaping during the prayers, nor respectable people who desire to do what is right, repeating the exhortation and absolution. We do not say that these evils and absurdities have ceased, but that they have abated; nor do we wish to claim all the improvement for those churches in which what we consider right doctrine is preached. The "Evangelical" party has begun to catch the spirit of improvement, and follow the example set them, and one will often see congregations, even of that de-

scription, attentive during the prayers as well as the sermon.

The point, however, which we principally desire to notice, is the choral part of the service. There can be no doubt that congregations generally join much more heartily and devoutly than they used to do in this part of public worship, and that more skill and attention are devoted to Church music both in our Cathedrals and parish Churches.

It was not our good fortune to be present at the opening of St. Augustine's, at Canterbury; but we have been told that the effect of the Cathedral Service on that day was most elevating and thrilling. The assembled thousands joined so heartily in the Service, that the voices of the ordinary choir were almost lost in the volume of sound. The ARCHBISHOP, we are told, was manifestly much moved, as well he might be, by this solemn worship. No one can doubt that the union of voices is a grand incentive to devotional feeling and union of spirit, and that the effect produced abides in the mind long after the sound has died away. Religion, thus awakened, grows to be something solid and tangible, and faith approaches to the confines of reality. We do not wonder, therefore, that the Archbishop of Canterbury, whose piety all must acknowledge, should be affected, as he has been described to us, by the solemn scene which he witnessed.

The same spirit of devotional piety is growing up in our parish Churches. The style of singing is much purer and more devotional than heretofore. In a large proportion of village churches the *Venite*, the *Te Deum*, the *Jubilate*, and the corresponding hymns in the Evening Service, are often very creditably chanted by the congregation. This is a great step in advance. The Service is wonderfully enlivened even by this small change. What could be more cold and unreal than when the words were uttered, "O come let us sing unto the Lord," or "We praise Thee, O Lord," or "O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before His presence with a song," that the Service should proceed in a monotonous duet between two persons, without the slightest variation from the mode in which the rest of the service was read. The chanting these hymns must be felt by all to be a great step in advance; and we cheerfully acknowledge that the "Evangelical" party are gradually adopting, at least, this improvement.

Nor is it only that what was formerly with great propriety read is now very commonly sung, but the mode in which parish choirs perform their part, and in which the congregations second them, is quite a different thing from what it used to be. No doubt the fastidious ear will still sometimes be offended, but we do not envy that excessive refinement which cannot join in congregational psalmody, if a few untutored voices err in an excess of energy.

Now the question is, what have been the means employed to produce this improvement in parochial psalmody; and how may the improvement be continued? There is no doubt that, in many places, the change has been effected by the zeal and taste of the families of the resident gentry and Clergy—particularly the female branches of them—to whom we all owe a large debt of gratitude for their pious exertions. But, if we inquire for the systematized agency by which the improvement has in part been made, and by which it may be spread to all districts of the land, we say, without hesitation, that our chief dependence must be placed on the parochial schoolmasters educated at our Training Schools.

There is no place where the science and practice of Church music is carried to greater perfection than at St. Mark's Training School, at Chelsea. The Daily Service of the Church is there celebrated by the young men who are to go forth into our parishes as teachers of the children of the poor. They go forth not only with a more practical habit of joining in the service, which they have caught from each other, but with a scientific knowledge and power of communicating the knowledge of vocal music to others, and, what is still more important, with a love for devotional exercises, and a cordial attachment to the time-honored Liturgy of the English Church; nor is this valuable skill confined to St. Mark's; the country Training Schools adopt the same system to a great extent, and the young men trained at them very generally proceed to their allotted stations, willing and able to communicate a knowledge of parochial singing to the children placed under their instruction.

This is an immense advantage to the Clergy; for, although it is very desirable that the parochial Clergy should themselves be able to convey a knowledge of vocal music to the young members of their flocks, and though we are aware that there are many, particularly in country parishes, who delight in doing so, yet it is manifest that the Pastors of populous places can ill spare the time for this labor of love, amongst their other more necessary avocations. It is therefore a very great point to secure the services of a schoolmaster who is ready to second them with zeal and ability in this part of the education of young members of the flocks of CHRIST.

It is impossible to over-estimate the value, in this respect,

of such institutions as St. Mark's, and the other Training Institutions connected with our Ecclesiastical system; and most sorry should we be if, from any misunderstanding, or misappreciation of their great value, they should fail to receive that countenance and support which has hitherto been given them in the highest quarters. We cannot conceive a greater blow to the advance of vital religion, and devotional piety, than that the education of well-trained teachers of parochial choirs should in any way be hindered.

We would only advert further to two points, which we deem of importance. The first is that, independently of the desirableness that young men in training for the important office of school-master should, like the pupils at our Universities, be accustomed to the Daily Service, it is impossible that they should acquire the requisite skill in Church music, without this constant practice; and the evidence of their progress in other departments, afforded by their public examinations, proves that the attention paid to vocal music has in no way interfered with their other studies. Secondly, we would remark that the promotion of congregational singing is an affair in which all descriptions of the Clergy, as well as Churchmen in general, are equally interested. The improvement of our services is no mere party affair; "Evangelicals" and High Churchmen alike are interested in having their congregations taught to offer a holy worship. Every Clergyman in the land must surely wish to fill his congregation with reverence and devotion in singing the praises of God, and be thankful for the means whereby he may be enabled to accomplish so vitally important an object."

A RULE WORKING BOTH WAYS. It has never been the fashion of our Church to boast of what are called "converts" from the various denominations. And we are still less concerned about those who, to use a mild expression, may be termed "perverts." We hold that the truth of God, immutable as His own nature, depends not upon the fickleness of man. That must be an uncertain Faith indeed which can be affected by the changes of the human mind.

Yet one might almost be led to think that opposing religious systems were to stand or fall in consequence of "the changes and chances" by which a few individuals are affected. It is a rule which works both ways, and, on the whole, proves as little for one side as for the other. Indeed it rather makes against all sides that "profess and call themselves Christian." For we are inclined to think that those who have changed sides, within the limits of so called Christianity, would be far outnumbered by those who have made the extremes still wider and have gone from the service of Christ to the bondage of Satan, or exchanged the Christian faith for infidelity.

We have been led to these remarks by an article in "the Pittsburgh Catholic" upon "Dr. Butler," whose "apostasy" has recently attracted some attention." This gentleman, it seems, committed "apostasy" by going from Romanism into the Church of England. All we know of his case is gathered from the following statement in "the Liverpool Mail."

"In Holy Trinity Church, Birkenhead, on Friday last, during the morning service, the Rev. Dr. Butler, formerly Chamberlain to the Pope, read his recantation, and was admitted into the communion of the "one Catholic and Apostolic Church," happily established in this land. About seven years ago, the Rev. J. Baylee, Incumbent of Trinity Church, engaged in controversy with Dr. Butler on the errors of Romanism; the Doctor has since been to Rome, and latterly to Ireland, on his return from which he called upon Mr. Baylee, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a great sensation, as he was accounted one of the most able disputants in the Romish Church."

"The Pittsburgh Catholic" says of him:

"We wish to do no injustice to Dr. Butler. He was a man of some abilities and for a certain time was exceedingly popular in Liverpool, but we were not the only one that long since looked upon him with distrust. Within the last six years we were prepared at any time to hear of a most serious fall, though we scarcely apprehended apostasy from the faith. He was one of those men who are cursed with talents calculated to make themselves popular without the strength of mind or the virtue necessary to contend with the dangers to which a clergyman in that position is necessarily exposed."

We commenced this article not so much on Dr. Butler's account, as to give the concluding remarks of "the Pittsburgh Catholic." They are very much to the purpose, and seem exactly to suit the few similar cases which have occurred with us:

"Apostacies of clergymen, few thank God as they are, seldom occur without impressing a useful lesson in a most manifest manner. When Adam fell in Paradise, a Judas in the school of the Saviour, we may well conclude that no place or station is security against falling. When we see a proud man elevating himself above the principles that reach and protect ordinary minds, his fall will but remind us of the words of the Saviour, Vidi Luciferum, &c. We should wrap ourselves up in a sense of our nothingness, and clinging more fondly to God's Holy Church and her ordinances—endeavor to acquire her spirit in its perfection. We can then afford to see a Tertullian or an

Origen fall or—to pass to little things—to hear of a ——— or a ——— closing their proud disregard for Church authority by violation of their vows, and apostasy from their faith. 'They went out from us because they were not of us.'"

Foreign Intelligence.

The last steamer brings us the sad intelligence of the death of the Bishop of Down, and Connor, and Dromore. Dr. MANT is well known in this country from his writings. He will be a great loss to the Church of Ireland at this time. The English Churchman thus announces the event:

"We regret to announce in our Clerical Obituary, this week, the death of the Lord Bishop of Down, and Connor, and Dromore. Dr. MANT was formerly Rector of Bishopsgate, and has for very many years been distinguished as a sound orthodox Divine. His Bampton Lectures; Notes on the Bible (in conjunction with the late Dr. D'OYLEY,) and on the Prayer Book; and his History of the Irish Church, are well known."

The Coleraine Chronicle relates the following particulars concerning Dr. Mant:

"The Right Rev. Richard Mant, D. D., was born, at Southampton, when his father was rector of All Saints, on the 12th of February, 1776, and he was consequently in his 73d year. He was consecrated Bishop of Killaloe and Killeenora in 1820; and translated to the See of Down and Connor in the spring of 1823, so that he has presided over this Diocese for above twenty-five years and a half. The care of the Diocese of Dromore also devolved upon him in 1842, under the provisions of the Church Temporalities Act, on the death of the last Bishop, Dr. Saurin. The deceased Prelate had lately completed his seventh general Confirmation of his extensive Diocese. He was taken ill on Friday last, and after a short rally on Monday, the disease (typhoid erysipelas) gained ground so rapidly that his lordship's constitution gave way, and he sank most calmly and peacefully, retaining his intellectual faculties till within a few hours of his dissolution."

The Northern Whig says:

"The late Bishop of Down and Connor was the author of a number of publications, among which we may mention Biographical Notices of the Apostles, Discourses at the Bampton Lecture, and a History of the Church of Ireland; and he has also edited an edition of the Bible."

Already several names are mentioned of persons likely to obtain the vacant Bishopric. There is a rumour that it will be offered to the Rev. Dr. Sadler, Provost of Trinity College, who, it has been mentioned, declined the See of Cork, Cloyne, and Ross, conferred a few months since on the Rev. Dr. Wilson, late Precentor of St. Patrick's Cathedral, Dublin.

WEDNESDAY, November 8.

Dr. Tighe, Dean of the Chapel Royal (Castle,) will, it is said, be named to the vacant Bishopric of Down. Should this be so, an excellent appointment will have been made. The Dean is a worthy man, and a tolerant Christian.—*Daily News.*

Rather faint praise for an expected Bishop, we should think, in America!

THE CHOLERA.—His Grace the Archbishop of Canterbury has issued the following letter to the Clergy of his province:

LAMBETH PALACE, November 2.

"Rev. Sir:—The re-appearance of the cholera in several parts of the kingdom has excited a general apprehension lest this country, which has been mercifully excepted from the political and social evils prevailing elsewhere, should still suffer the Divine judgment in the form of pestilence. I wish, therefore, to direct the use of the prayer appointed for such cases in the Liturgy, especially if the disease should appear in your own neighbourhood. It will also be proper, in the way which may appear most suited to the circumstances of your parish, to exhort your people to repentance and humiliation, duties necessary at all times, and for which there is too much reason, both nationally and individually, and to which we are especially called by visitations, such as famine and pestilence, which baffle human skill and power, and can only be averted by the merciful providence of an Almighty Father.

"I am, Rev. Sir, your faithful friend and brother,

"J. B. CANTUAR.

At the Summer

"P. S.—Since writing the above, I have received a communication from the Board of Health, desiring me to remind the parochial Clergy of the important benefits which they may render to their people by a regular visitation of their respective districts, for the purpose of enforcing cleanliness, ventilation, and strict temperance. Public measures can only be applied externally, and will be of little avail if unwholesome or insufficient diet (which the wealthier classes should be exhorted to provide against,) or if close and over-crowded apartments expose the inhabitants to the first attacks of epidemic disease."

The Guardian furnishes the following items of news:

A Roman Catholic "Priest of the Archdiocese of Tuam,"

favourable to the principle of a State provision for the clergy, deals somewhat hardly, if not irreverently, with the resolutions relating to the question adopted by the Prelates at their recent meeting in Dublin. The Tuam priest seems to think that the Bishops have commenced at the wrong end; that before they ventured to speak for the clergy, who, he says, are at present suffering severe privations, they ought to have furnished to the world some proof of episcopal disinterestedness, as in his province they each enjoy an annual income from 700*l.* to 1,200*l.*

At the Jubilee meeting of the Church Missionary Society, on Thursday last, held in the Rotunda at Dublin, Archbishop Whately in the chair, some members of the Protestant Operative Association, friends of the Rev. T. D. Gregg, hooted his Grace, and otherwise interrupted the proceedings. A Mr. Thompson got on the platform and attempted to address the meeting, but was knocked off again and given into the hands of the police. He was taken before the magistrates, but they dismissed the offender, as he had not been guilty himself of violence.

An anonymous "friend" has contributed 1,000*l.* towards rebuilding St. Peter's Church, Cheltenham.

His Grace the Archbishop of Canterbury has given 200*l.* towards the funds of the National Society. He has also promised to become an annual subscriber of 10*l.*

The late Prussian Consul General, Chevalier A. C. Giese, who died recently at Antwerp, has bequeathed to the Society of Friends of Foreigners in Distress, a legacy of 300*l.*

The Archbishop of Dublin has received from Jenny Lind, for charitable purposes, the munificent donation of 400*l.*; one half being from herself, and the other from Mr. Lumley.

We think the following an apt illustration of "Much ado about nothing." They must have an eccentric judgment in religious matters, who think a riot in the House of God is preferable to a surplice in the Pulpit!

This strange affair is exciting much attention, and the Bishop of Exeter has held an investigation in the presence of a number of the clergy and others.

Diocese of Exeter.

DISGRACEFUL DISTURBANCES IN ST. SIDWELL.—The parish of St. Sidwell was the scene, on Sunday evening, of a most disgraceful outrage, having pretty much the same origin and very nearly the same features, as those which gave to the memorable winter of 1844, so unenviable a notoriety. The Clergyman whose turn it was to preach the evening lecture at the parish Church, was the Rev. John Ingle, the Curate of St. Olave. Mr. Ingle had officiated, under the same circumstances, some few Sundays previously, and, upon that occasion, had used a short form of "bidding prayer" instead of the collect before the sermon, and had also preached in his surplice. An uneasy feeling was even then manifested by a large portion of the congregation, and many of them actually left the Church. It was whispered about the parish, towards the close of last week, that, in case Mr. Ingle should attempt to preach in his surplice on Sunday, there would be "a row," and the parties who prognosticated a disturbance, and who, most probably, planned it, kept their word to the letter. The service went on as usual, up to the time of the sermon, the only departure from the form commonly observed in the parish being, that the Clergyman gave out the Psalms himself, instead of the parish clerk. Mr. Ingle proceeded, in the surplice, from the desk to the pulpit, and as soon as he began to announce the text,—which was from Judges, 9th chapter, 8th and several following verses—there was a movement on the part of many persons—from their seats—towards the doors. This created a good deal of noise and confusion, which was afterwards increased by coughing, hissing, and other discordant noises, such as one occasionally hears in the gallery of a theatre, or reads of as taking place in the House of Commons. Finding all his own efforts to restore silence, and to proceed with his sermon, fruitless, Mr. Ingle asked for the Churchwarden, and, finding he was not present, requested that he might be sent for, to preserve order in the Church, so that he might be able to proceed with his duties. Meanwhile, the confusion continued and increased. A message was sent to Mr. Ingle, in the pulpit, entreating him to put off his surplice, and to preach in his gown, or else to give the blessing, and dismiss the congregation. He declined to do either. Mr. William B. Hill, formerly a spirit merchant in Dix's Field, stood up, and addressed Mr. Ingle, and requested him, in the name of the parishioners, and of the congregation, to preach in his gown, in compliance with their wish. Still Mr. Ingle persisted in maintaining his position, in spite of the noise and uproar, and of the suggestion, more than once made audibly, to "turn him out." At length the Churchwarden, Mr. George Hayman, arrived, and standing upon a bench addressed the congregation, requesting those who were not disposed to listen quietly to the sermon to leave the Church, and intimating his determination, if any further disorder should ensue, to proceed against the authors of it, in the Ecclesiastical Court. About the same time the Mayor arrived, and joining his remonstrances to those of Mr. Hayman, their efforts were so far successful, that, the bulk of the congregation having retired, the sermon was permitted to proceed, without interruption to the end. Immense masses of people, however, still hung about the Churchyard, and in the adjacent streets, and, there being great reason to apprehend that Mr. Ingle's appearance among them would lead to a breach of the peace, the Mayor strongly urged him to quit the Church by a smaller door, and to proceed to his home by an indirect way. This the Rev. gentleman was extremely unwilling to do, and

it is reported that the discussion was carried on with some warmth; the Mayor, however, in the end, prevailed. Mr. Ingle left the Church by the way indicated, and, after some time, the people gradually dispersed. There was some hissing and hooting in the street, which led to the apprehension of a young man named George Fry, by order of the Mayor; and the city, yesterday, was a good deal excited upon the matter.

The Evening Lectures are managed by a Committee, and are supported by voluntary contributions, and the Incumbents of the parishes in which they are preached are in no way responsible for the form in which the service is conducted. Their only alternative, if they disapprove, is to refuse their sanction, and to shut up the Churches altogether.

We have endeavored to give as impartial a statement as possible of the facts, so far as we have been able to collect them. The rumours, however, which are afloat, are so various, and so contradictory, that it is extremely difficult for any one who was not an eye witness, to elicit the truth. We ought to have stated that the police were in attendance, headed by the Superintendent, and acted under the direction of the Mayor, and of the Churchwarden, in clearing the Churchyard and preserving the peace.—*Western Luminary.*

From the Gospel Messenger.

The late venerable editor of this paper died at his residence in this city on Wednesday evening, the 15th inst., at half-past eight o'clock, in the 68th year of his age. His last illness though severe was not such as to induce belief that his end was so near at hand. He fell away so quietly that those who stood by his bedside did not know at what moment the vital spark had fled.

The funeral took place on Friday afternoon. The Sentences and Prayers from Bishop Hobart's Manual were said at the house, and the remains of the deceased were then conveyed to Trinity Church where the burial service was said, and a very appropriate and impressive discourse delivered by the Rev. Mr. Leeds, the publication of which was requested. The remains, accompanied by the mourning family and a committee of Grace Church, Utica, including its Rector, were then conveyed to New Jersey.

The Altar, Lecterns, and Pulpit were appropriately hung in black, with crape scarfs on the lamps and branches.

The services being concluded, the Rev. the Clergy adjourned to the rectory of Trinity Church, Utica; when,

On motion,

The Rev. M. A. Perry was called to the chair; and the Rev. Wm. A. Matson appointed secretary.

On motion,

A committee of three was appointed to report resolutions of respect and condolence in memory of the late Rev. JOHN CHURCHILL RUDD, D. D.

The Chair named the Rev. Dr. Proal, the Rev. S. H. Battin and the Rev. W. H. Paddock to constitute the committee.

The committee having taken a brief space for conference reported the following preamble and resolutions which were unanimously adopted; viz:

Whereas, it has pleased Almighty God in his wise Providence to take out of this world the soul of our reverend friend and brother JOHN CHURCHILL RUDD, D. D., in humble submission to the solemn and impressive lessons of this Divine visitation, the clergy of this city and vicinity desire to express our sense of the character—the talents—and the usefulness of the deceased in the various offices he has sustained as a Christian Pastor, an instructor of youth, and the conductor of a religious journal, during a ministry in the Church of upwards of forty years continuance. Therefore,

Resolved, That we shall ever hold in high regard and grateful remembrance the sound principles and policy—the zealous devotion to the interests of the Church of Christ—and the ability—unwearied industry—and distinguished wisdom, tempered with Christian moderation, with which he discharged the duties appertaining to the several relations he sustained at different periods to the Church of his love.

Resolved, That we cherish in kind recollection the enlarged hospitality—the Christian courtesy—and the urbanity which characterized and adorned his life.

Resolved, That the respectful and affectionate condolence of the clergy be tendered to his afflicted relict and family.

Resolved, That the Rev. Mr. Leeds be requested to furnish a copy of the address delivered this evening in Trinity Church, for publication in the Gospel Messenger.

Resolved, That these proceedings, signed by the Rev. Chairman and Secretary, be published in the Gospel Messenger and in the New York Churchman, and that a certified copy be handed by the Secretary to Mrs. Rudd.

Signed, MARCUS A. PERRY,
Chairman.

WILLIAM A. MATSON, Secretary.

Obituary.

Died, at York, Pa., on Friday the 17th inst., after an illness of four weeks, HELEN, youngest daughter of A. B. Murray, Esq., formerly of Baltimore.

She lived a faithful christian, and died a conquering saint. Though young in years, she had grown in grace, and adorned the doctrines of her Saviour by the innocence and integrity of her life. He who gave her, has called her to Himself; and though those who knew and loved her best, can estimate their loss, yet they too know, that for her to die, was gain. Death in this instance has been robbed of his sting, and the grave of its victory. Her mortal remains now rest in the quiet churchyard of St. John's, awaiting the resurrection of the just.

"Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in paradise our store."

Communications.

For the Banner of the Cross.

Is it Rubrically obligatory to give Weekly Notice of Weekly Communion?

MR. EDITOR:

Forasmuch as the privilege of Weekly Communion is beginning again to be offered in our parishes, it may not be unacceptable to some of your intelligent readers, to examine by the light of rubrical and historical authority, the practical question proposed as the title of this article. Let it be premised, that on this point, as well as on that of Chanting the Psalter, and on all others connected with rubrical interpretation, each priest in his parish, will cheerfully submit his opinion to the learned and godly judgment of his ecclesiastical superior.

As the American clergy advance in the practical use of the various services of the Book of Common Prayer, it will be happy indeed if some questions of rubrical interpretation do not arise, the decision of which, must be chiefly left to their own judgments and liturgical investigations.

In such cases, the defence of one interpretation, and of the practice under it, ought not reasonably to be regarded as a condemnation of those who differ; and it is humbly submitted, especially to our lay-critics, that truth and union will be best promoted, by abstaining from dogmatical decisions of the anti-rubricality of their clergy, until they have demonstrated the extent of their own liturgical acquirements and their exemption from the fallibility of our common humanity. On few subjects is it easier for even good natured persons to mistake prejudice for principle, than in the interpretation of the Rubrics.

Is it rubrically obligatory to give weekly notice of weekly communion?

To this we respectfully answer, that in our opinion, there is no such obligation, but the rubric leaves the FREQUENCY of notice to the discretion of the minister. There are two rubrics supposed to bear on this point; the one which comes first reads as follows: "Then the minister shall declare unto the people what holy days or fasting days are in the week following to be observed; and (IF OCCASION BE) shall notice be given of the Communion, and of the bans of matrimony, and other matters to be published."

The first remark we shall make is, that the universal practice of the Bishops and inferior clergy, as to noticing the Fast days, demonstrates that they understand the first part of this rubric to mean occasional fast days. We never yet heard of any clergyman who Sunday after Sunday, under the supposed stringency of this rubric, gave out a notice of the ordinary weekly fast of Friday.

We pass on to examine the latter part of the rubric, which relates to the notice of the Communion.

"If occasion be"—says the rubric, without defining when there is occasion; thus manifestly leaving the decision of this point to the minister. Now it may be reasonably contended that there is no occasion for any notice, when the Holy Eucharist instead of being a monthly or tri-monthly addition to divine service, is established and universally known in a parish, as the chief act of worship of every Lord's day. All the members of the parish are aware of the fact, and thus the occasion for "publishing the matter" is removed. When however, the venerable sacrament is administered occasionally, and that, too, on an arbitrarily selected day, such as the first, or second, or last Sunday of the month, there is manifest occasion for a notice, it properly belongs to "matters to be published."

For the same reason, then, that no clergyman feels obliged by the first half of this rubric to give weekly notice of the weekly Friday fast, no one need feel obliged by the last half of the rubric to give weekly notice of the weekly communion. There is no occasion.

But the objection is made that there is another rubric bearing on this point, viz: that prefixed to the first exhortation, in the Holy Communion office, which expressly says that the priest shall give notice of every communion on the Sunday or Holy Day immediately preceding.

To this we reply, the rubric referred to, says no such thing. It makes no mention of any notice to be published, but speaks of "a warning," (a widely different matter in name and nature from a notice,) which when it is given, shall be read upon the Sunday or some Holy Day immediately preceding the communion, still leaving it, however, to the discretion of the priest as to the frequency of reading it, only specifying that when he reads it, he shall do so not a long time before, but on the Sunday or Holy Day immediately before the actual celebration. Let us suppose a case to illustrate the practical working of the two rubrics which we have been examining. Suppose a priest who administers the Holy Eucharist but once a month, on the last Sunday of the month, should say to his congregation, "I think there is no occasion for constantly giving you notice that the Holy Eucharist will be administered on the last Sunday in every month; this is a settled arrangement of my parish, and therefore is not a matter needing monthly publication." The first rubric we think fully justifies him in such action. He sees no occasion for a notice, and the rubric only says, "if there be occasion" such notice shall be given.

But suppose again, this same priest should say, "I desire to read to you monthly the warning, (not the first paragraph only, but the entire warning) in order to instruct you in your duty and responsibility and privileges as communicants; and I will read this 'warning' on the first Sunday of every month, although you are not to receive the Holy Eucharist until the last Sunday." The second rubric would, we think, condemn him; because it plainly declares that when such "warning" is given, it shall be upon the Sunday or Holy Day immediately preceding the actual celebration of the blessed sacrament. In other words, the minister may use his discretion as to the several times when he will give the warning, but whenever he decide to read it, he is bound to do it upon the Sunday or holy day immediately preceding the administration of the communion.

In our opinion, the question, "how often," is not touched by these rubrics. Let there be one farther remark made. By

implication, we think, the spirit of the rubric would seem to enjoin that when the Holy Communion is monthly or less frequent, the entire warning (not notice merely) should be read on the Sunday before every such occasional administration. And even where the Holy Eucharist is administered every Sunday and Holy Day, we would respectfully suggest, that once a month, and before Christmas, Easter, and Whitsunday, it will be well to read one or other of the warnings for the instruction and edification of the people.

The grounds for this suggestion, and what circumstances there can be which will lead a pastor to hesitate, and use his discretion as to reading the warning weekly, need not be specified: they will perhaps be felt by such pastors as have determined, God helping them, to restore the Sunday and Holy Day communions.

As a fitting conclusion to this article, and confirmatory of the opinion expressed, we shall give the original rubrics of the 1st and 2d prayer books of Edward VI. From which it will be perceived, that from the first compilation of our Prayer Book, the frequency of reading the warning has been left to the discretion of the minister.

First Prayer Book of Edward VI. Rubric prefixed to what answers to our first exhortation.

"And if upon the Sunday or Holy Day the people be negligent to come to the communion, then shall the priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them."

Second Book of Edward VI. Rubric prefixed to what answers to our second exhortation.

"Then shall follow this Exhortation at certain times when the curate shall see the people negligent to come to the holy communion."

Rubric prefixed to what answers to our first exhortation. "And sometimes shall be said this also, AT THE DISCRETION OF THE CURATE."

From the history of the Rubric, then, as well as from its actual language, we conclude, that there is no rubrical obligation compelling a minister to give either a weekly notice or warning of the weekly communion; but that the question of "frequency" is left to his discretion. And that when he does give warning it shall not be a long time beforehand, but on the Sunday or Holy Day immediately preceding the celebration, in order that, in view of the present celebration, the solemn truths and admonitions of the warning may produce the deeper effect.

New W. H. O.

Odenheimer

For the Banner of the Cross.

Thanksgiving day at Burlington College is a reality as every thing else there is. There is no sham work about it. What is done is done in earnest. Thursday last being appointed by the civil authority in our diocese for the annual thanksgiving for the mercies of the past year, the day was observed in an appropriate and becoming manner by the members of Burlington College. The day itself was charming. It was one of those halcyon days we sometimes enjoy about this season of the year, and of course all was brightness and joy. The morning was given to the religious services of the day as appointed by the church. All the members of the household as usual attended the parish church, where they were all highly edified by an eloquent as well as practical sermon from the Rev. Dr. Ogilby, of the diocese of New Jersey. We cannot forbear giving a fuller notice of this admirable discourse. The Dr. chose for his text a passage from that awful denunciation against God's chosen people of old, for their rebellion and ingratitude, found in the prophecy of Isaiah.—"The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." After declaring in a forcible and striking manner, the enormity and danger of the sin of national ingratitude, the Rev. gentleman spoke most eloquently of the many mercies, which we as a nation, had now to be thankful for. We were reminded of the abundant harvests which have crowned the labors of the husbandman, of the health that has so universally prevailed throughout our borders, the success that has crowned our arms, and more, the blessed peace which has followed "the apparent dangers wherewith we were compassed," and we were entreated to call to mind the almost innumerable mercies which we as individuals have enjoyed, and were bid each one to offer for himself his praises and thanksgiving, since, in the apt and beautiful language of the preacher, "heart-work was never to be done by proxy." In concluding his remarks, the Rev. gentleman called upon all who heard him, as members of the flock to which they belonged, and of the diocese of New Jersey, to pour out their hearts in gratitude to an all merciful God, for having averted from them the blow which so lately threatened them, and for having restored again to health their beloved bishop and father, thus snatching them as it were from the very brink of a calamity, which even now it must make them shudder to look back and think upon. The hearty response which this touching appeal met with in every bosom was evinced by the deep interest with which all listened to it, and by the overflowing of more than one heart in tears which tell the soul. We know no appropriate epithet with which to qualify this sermon. It needs to have been heard to be known and appreciated.

The dinner at the College was such as a thanksgiving dinner ought to be—rich and abundant, doing great credit to the kind matron by whose management it was provided, and evidently enjoyed by all. The number of turkeys, puddings, &c. which were served up gave ample proof that though the soul and the mind are the first objects of care at Burlington College, yet the body is not wholly forgotten.

In the afternoon, the students of the college called en masse at the residence of the Bishop, and made their respects to his kind and well loved lady, the pleasure of their visit being marred by the single thought that their revered and beloved father was still unable, from his indisposition, to greet them as he was always wont, with a warm grasp of the hand, and a heart cheering smile.

In the evening, the whole household was invited to partake of an elegant oyster supper, gotten up by a committee appointed for the occasion, consisting of six of the students of the college, and we must say to the credit of these young gentlemen, that their skill in managing and arranging such affairs is not small, as might be fully testified to by all who had the good fortune to be present on the occasion. The evening was rendered bright and cheerful by the presence of many of the ladies of the neighborhood, and all passed off happily. It was a pleasant thing to see so much happiness among the members of a family like that of Burlington College. Everything was cheerful. The boys all seemed to forget the nightly cares and toils of a college life, and their bright and merry countenances told that they were happy, and that the home feeling which it is the design of this favored institution of the church to inspire, had found a place in all their hearts. Altogether the day was a delightful one. It was just such an one as the church means it should be—a day of joy and gladness—but a joy and gladness sanctified by the hallowing influences which the church herself exerts in her sacred services, and at Burlington College, it was truly, what we were at that time taught to consider it, "not only a holiday, but a holy-day." Σ

For the Banner of the Cross.

Convocation of Northern Pennsylvania.

The Convocation of Northern Pennsylvania held its Autumnal Session on the 17th ult., in St. James' Church, Muncy. There were present, Rev. Messrs. Natt, Field, Downing, and Clark, the remaining members of Convocation having been detained by the appointments of the Bishop. Rev. Mr. Clark read Divine Service, and Rev. Mr. Field preached the Convocation Sermon from 1 Peter, v. 5. On the following morning, the administration of the holy communion was postponed until the following day in consequence of the absence of the Bishop and several of the clergy. Rev. Mr. Clark read prayers, Rev. Mr. Field read the lessons, and Rev. Mr. Natt preached.

In the afternoon we proceeded to Derry, about nine miles from Muncy, to attend the consecration of the Church. Here we met with the Bishop, Rev. Messrs. Lightner, Heister, Ruderow, and Morris. The sentence of consecration was read by Rev. Mr. Lightner, prayers by Rev. Mr. Natt, the ante-communion by the Bishop, who preached from the words, "Keep thy foot when thou goest into the house of God, and be made ready, &c." This Church is one of the most beautiful we have ever seen in the country. It is of the early Elizabethan style of architecture, with south porch, projecting chancel, and small bowed windows of stained glass. The building is of frame, washed on the outside with a preparation of dark stone or slate color, and on the inside with a preparation of a light fawn color. The wood work of the interior is of imitation oak. The spirit and zeal of the Rev. Mr. Lightner, and a few families in Derry township, have contributed to erect in the forest this beautiful temple for the worship of our crucified Lord. Long may it stand a monument of pious zeal, and a habitation for the Lord.

At night, Rev. Mr. Heister read prayers, Rev. Mr. Lightner the lessons, and Rev. Mr. Field preached.

On the following morning Rev. Mr. Morris read prayers, Rev. Mr. Field the lessons, and the Bishop preached and administered the holy communion.

In the afternoon, after prayers by Rev. Mr. Downing, addresses were delivered on Missions by the Bishop, Rev. Messrs. Clark, Lightner, and Downing.

At night, prayers were read by Rev. Mr. Clark, the lessons by Rev. Mr. Lightner, sermon by Rev. Mr. Morris. The Bishop closed with an address, prayer, and the benediction.

The private sessions of the Convocation were full of interest, and tended much to give encouragement to the brethren who were present. The next session will be held in Williamsport, in January, a special meeting having been appointed for Derry in December.

Rev. W. J. Clark

New Publications.

We have received the following beautiful books for presents, published and for sale at the Depository of the General Protestant Episcopal Sunday School Union, No. 20 John Street, New York. Philadelphia, Mr. R. S. H. George, No. 16 South Seventh Street.

THE BOY AND THE BIRDS; by Emily Taylor, to which are added some choice selections.

GEORGE AUSTIN, OR PATIENCE AND PERSEVERANCE REWARDED.

BESSIE GREY, OR THE DULL CHILD.

SARAH, THE LITTLE MOUNTAINEER, OR I WISH I COULD READ: 33 pages, with engravings.

THE DOG, AN EXAMPLE OF FIDELITY.

THE WIDOW'S SON.

BEAR AND FORBEAR, OR THE HISTORY OF SARAH ALLEN.

The above little Books, together with similar works to be found at the Depository in New York, and at Mr. George's Bookstore in Philadelphia, offer a choice variety of appropriate presents either for Sunday Schools or the family circle. They are all attractive in external appearance, and their contents are the subject of strict and careful examination before the works are allowed to go on the shelves of the Sunday School Union. "The Boy and Birds" is a very beautiful book and well suited to please and instruct children. The other books though smaller and less ornamented, present corresponding attractions.

MY LITTLE GEOGRAPHY, edited by Mrs. L. C. Tuthill, is a pleasing book of instruction for children. It is published by Lindsay & Blakiston, Philadelphia.

Diocesan Intelligence.

Pennsylvania.—The Rt. Rev. Bishop Potter preached on Sunday evening last at the Church of the Advent, Philadelphia, and administered the rite of confirmation to twenty-one persons.

New Jersey.—CHURCH EXTENSION IN NEWARK.—A meeting of churchmen was held, on the evening of the day of the consecration of the New Grace church, Newark, in the building recently occupied by that congregation, in which service and a confirmation, for Christ Free Mission Church, had just been held, for the purpose of considering and adopting such measures as might be best calculated to extend the influence of the Church, in that large and flourishing city. The Bishop presided; at whose request, the Rev. Mr. Henderson stated briefly the circumstances which led to the call of the meeting. He referred especially to the wants of the German congregation of St. Matthew's, recently organized; and urged the immediate necessity of providing for them a suitable place of worship; as well as of making similar provision for the Free Mission Churches, Christ and St. Paul's, now established, and in successful progress. The Bishop stated very clearly and strongly, the duty and the privilege of Newark Churchmen, in regard to the great work now before them. He spoke particularly of the circumstances of promise, connected with the formation of the German congregation; and pointed out the probable influence it might exert, not only here, among a most important class of our citizens, but also in the Fatherland. He referred also to the other three parishes. (Christ, St. Paul's, and St. Philip's,) and showed how intimately their growth and prosperity were connected with the general interests of the Church. The results already attained,* as shown by the services of the evening, he held to be a token and proof of final and full success; and he closed by commending those infant parishes to the warm and active interest of all who desire to extend the benign influences of the Gospel in the Church.

After some interchange of opinion, as to the best mode of proceeding, it was unanimously agreed to organize a Board for Church Extension in Newark.—*Missionary.*

Western New York.—ORDINATION.—On Sunday, Nov. 19th, Bishop LeLancey held an ordination in Trinity church, Geneva, and admitted Mr. Edward Meyer to the holy order of Deacons. Morning Prayer was read by the Rev. Dr. Hale, assisted by the Rev. Professor Low, and the sermon was preached by the Rev. Dr. Van Ingen, of Rochester. The candidate was presented by the Rev. Mr. Bissell, the Rector of the Parish, who with the other clergy present, assisted in the distribution of the elements, when the communion was administered by the Bishop.

CONSECRATION.—Our readers will perceive that the appointment for the consecration of Grace church, Rochester, is postponed to Thursday, December 21st.

Massachusetts.—EPISCOPAL ACTS BY THE BISHOP OF THE DIOCESE.—Monday, June 26, admitted to Priest's Orders, in St. James', Roxbury, the Rev. Messrs. Joseph A. Stone, and David Greene Haskins.

Saturday, July 8, confirmed 8 in St. Stephen's Chapel, Boston.

Fourth Sunday after Trinity, July 16, confirmed 5 in St. James', Roxbury.

Fifth Sunday after Trinity, July 23, confirmed 5 in St. Matthew's, South Boston.

Sixth Sunday after Trinity, July 30, in St. John's, Jamaica Plain, admitted to Deacon's Orders Mr. Rolla Oscar Pago.

Tuesday, August 29, consecrated the Church of the Messiah, Boston.

Tuesday, September 19, confirmed 2 in St. Luke's, Lansborough.

Wednesday, September 20, confirmed 7 in St. Stephen's, Pittsfield.

Friday, September 22, confirmed 4 in St. Paul's, Stockbridge.

Fourteenth Sunday after Trinity, September 24, confirmed 5 in St. James', Great Barrington, and 1 in Trinity Church, Vandeusenville.

St. Michael and All Angels, Friday, September 29, confirmed 3 in Christ church, Clappville.

Fifteenth Sunday after Trinity, October 1, confirmed 7 in St. John's, Wilkesonville.

Tuesday, October 3, confirmed 5 in All Saints', Worcester.

Eighteenth Sunday after Trinity, October 22, confirmed 3 in St. John's, Jamaica Plain.

In the evening of the same day, confirmed 8 in the temporary place of worship, occupied by the congregation of Grace church, Medford.

Tuesday, October 24, confirmed 5 in Christ church, Andover.

Nineteenth Sunday after Trinity, October 29, confirmed 14 in St. John's, Charlestown.

Twenty-First Sunday after Trinity, November 12, confirmed 4 in St. Mary's, Newton, Lower Falls.

Twenty-Second Sunday after Trinity, November 19, confirmed 3 in the temporary place of worship, occupied by the congregation of St. Mary's, Dorchester.

Tuesday, November 21, confirmed 5 in St. Stephen's Chapel, Boston.—*Witness.*

Virginia.—RECENT SERVICES BY BISHOP MEADE.—On Sunday morning, the 29th of October, the Bishop admitted to Priest's orders, in St. Paul's Church, Norfolk, the Rev. John C. McCabe, of Smithfield, and at night confirmed five persons in Christ's church. On Tuesday, the 31st inst., he was met by several of the clergy around, at Yorktown, where an excellent church, built on the ruins of the old one, was consecrated. The old and mouldering brick walls which enclosed the church and graveyard are also undergoing a thorough repair, and will protect for the future the graves and tombstones of some of the most

* Eight persons from Christ church, under the charge of the Rev. Mr. Lowell, had been confirmed; and a large number of children catechised from the same parish, who showed that they had been well and faithfully instructed.

esteemed and patriotic of the sons of Virginia, amongst whom are General Thomas Nelson, his father and grandfather. It is painful to state that not even a headstone or board marks the spot where the former lies interred. It is hoped and believed that this will not long continue so to be.

The Bishop proceeded from York to Williamsburg and spent two days in successive services with a number of the brethren. On the second day, the annual thanksgiving, appointed by the Church, for the fruits of the earth, was duly observed. Three days were then spent in Gloucester county and two in Matthews. The 9th and 10th of November were spent in Middlesex, at the once deserted and roofless, but now renovated, church, lying near the Rappahannock, and between the old mansions of Brandon and Rosegill. The country between these ancient seats is now filling up, whereas not a house was formerly to be seen between them, though six miles apart; now ten or twelve may be seen in that space belonging to the smaller farms into which these large estates have been divided.

The Bishop passed over from Middlesex to Lancaster and after services on the 11th, at the Court House, reached the neighborhood of old Christ church that evening, in readiness for services on the Sabbath at that interesting place.—*Southern Churchman.*

CONSECRATION.—Rev. and Dear Sir:—The absence of your correspondent from home, has prevented him from sending you before this, an account of the interesting services, which were held at Yorktown, on the 31st of October last, on the occasion of the consecration of the Church, lately rebuilt there. For two or three years, the Rev. Charles Minnigerode, has been holding regular services in this place of many recollections, where formerly, as in various other now "waste places" of Eastern Virginia, the Church had been established, but from the pressure of the times, and the want of laborers, been obliged to give up her hold. It may be interesting to your readers to learn, that when the Diocese of Virginia first met in Convention, after the Revolution, York county contained two Parishes, which were both represented in the Convention, until the year 1805, or thereabout. York-Hampton Parish, with two churches, one at Yorktown, and the other about five miles from Williamsburg, on the road to York, which is still called by an Indian name, Kiskiack; or, as it is vulgarly pronounced, Cheesecake. The other Parish was Charles Parish, with a Church half-way between York and Hampton, called the Glebe Church, or (from the river) Pocasin Church; of this, nothing but the foundation is remaining, and a few graves to remind the passer-by, what ground he is treading. Kiskiack Church shared the fate of the many Episcopal Churches, which after the Revolution became what are called Free Churches; that is to say, no one took care of it, and it went to decay; but it has been repaired lately, and is occupied, if we are rightly informed, by Baptists. The church at Yorktown was burned about the time that we lose all traces of it in the Journals of the Diocesan Conventions of Virginia; and Yorktown itself has ever since then, been deprived of regular services, until the time alluded to, when the Rev. Mr. M. gave his labors to our town. The inconvenience of holding services in the Court House, the interest manifested and the blessings attendant on the newly established services, induced the friends of the cause to make a strong effort for the rebuilding of the old church. God who put it into the heart of his people to form the plan, accompanied their efforts with his favor; the interest and liberality of others were excited, and the desire of our hearts was crowned with success; during the last summer a convenient, neat and handsome church, was built upon the old foundation, and ready for consecration at the time of the Bishop's autumnal visit to Eastern Virginia.

Bishop Meade who arrived the day before, proceeded to consecrate the church at 11 o'clock, on Friday morning, the 31st of October, accompanied by the Rev. Messrs. Good, of Hampton, Mann, of Gloucester, Carraway, of Matthews, Wm. J. Jackson, of Norfolk, Denison, of Williamsburg, and Minnigerode, the Rector of the Parish.—*Ibid.*

Indiana.—LAYING OF THE CORNER STONE OF CHRIST CHURCH, MADISON, INDIANA.—The corner-stone of the new edifice for the congregation of Christ church, Madison, was laid on the 31st October, by the Rt. Rev. Bishop Kemper; the Rev. R. B. Claxton, Rector of the Parish, and the Rev. J. L. Harrison, late Missionary at Madison, taking part in the services. The Bishop and the Rector addressed the numerous assembly that met to witness the ceremonies. The weather was delightful, and expressions of gratitude and rejoicing abounded on the part of the members of this, until lately, feeble and depressed Parish.

The building, which is to be of the early Gothic order, is to be erected under the superintendence of a most accomplished architect, W. Russell West, Esq., now of Cincinnati, but formerly of Philadelphia. If executed according to its design, it will be a gem among buildings of its class; tasteful and elegant in its structure, and at the same time commodious, and economical. It is intended to seat 450 persons, and will have nearly 90 pews or slips on the ground floor. May the comfortable Gospel of Christ be there ever truly preached and received, and truly followed, to the breaking down the kingdom of sin, Satan, and death.

The friends of the Church will be glad to learn that a very large proportion of the funds needed for the building have been subscribed in Madison; members of other churches freely assisting the members of the little flock of Episcopalians there. It is hoped that brethren in the East will not forget the claims of an enterprise to build a church in the largest city of Indiana. *Churchman.*

CLERICAL CHANGES.—The Rev. W. P. Johnson, late Rector of St. Andrew's church, St. Mary's county, Maryland, has resigned his charge, and has accepted a unanimous call to the Rectorship of St. Andrew's Church, St. Andrew's Parish, Jackson, Mississippi.

The Rev. Wm. J. Timmer, having accepted a call to Trinity church, Appalachicola, requests all letters to be sent there.

Calendar.

DECEMBER

- 3 ADVENT SUNDAY.
10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.
24 Fourth Sunday in Advent.
25 The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 The Holy Innocents.
31 Sunday after Christmas.

Died.

In Massillon, on Monday morning, the 15th inst., HENRY MELVILLE, infant son of Rev. A. Clark. He lived nine weeks on earth, "and he was not, for God took him."

At Rossville, Staten Island, on the 7th ult., JULIA DALLAS, eldest daughter of the Rev. Flavel S. Mines, in the 16th year of her age.

On Tuesday morning, ALICIA LUCINDA, daughter of William Harvey, Esq.
"Blessed are the dead who die in the Lord."

Acknowledgements.

The Treasurer of the Floating Church thankfully acknowledges the receipt of the following sums:
From the Missionary Society of St. Philip's Church, \$100 00
Christ Church, 50 00
Church of the Ascension, 21 50
Sunday School of the same, 12 00
St. Peter's Church, at the offertory on Thanksgiving day, 228 25
\$411 75
WM. C. KENT, Treasurer, 146 north 3d st.

The undersigned, laboring in Dallas county, Alabama, has received, from the "Bishop White Prayer Book Society," 25 Prayer Books; and from the "Episcopal Female Tract Society," a quantity of tracts, for all which he returns his grateful acknowledgements.
R. A. COBBS.

Philadelphia, Nov. 27, 1848.

Notices.

CIRCULAR.

The ladies of St. John's Church, in the Northern Liberties, aided by the ladies of the several city churches, have been for some time preparing to hold a SALE of useful and fancy articles, for the benefit of the Church.

The immediate objects towards which the proceeds of this SALE will be appropriated, are the liquidation of a debt of long standing, and the repairing, painting, and cleansing of the church.

The above SALE will be held at No. 160 Chestnut street, in one of the new stores lately erected by Wm. Swain, Esq., on Tuesday, December 12th, and continue throughout the week.

Articles kindly intended for this Sale will be thankfully received up to the time of sale at the following places:
At No. 2 Franklin Square.
At Miss E. F. Cutler's, No. 137 south 9th street.
At No. 504 Chestnut street.
At Mrs. Dillman's, No. 422 north 2d street.
At Mrs. Eliza Wolbert's, No. 102 Marshall street.

The co-operation of all who wish well to St. John's Church, is affectionately invited. In her necessity, she asks for a portion of that liberality, which she has ever been ready to extend to others, either by promoting and encouraging this Sale, or in other ways; and may the grace of our Lord Jesus Christ rest upon all those who have good will to Zion.

Philadelphia, Nov. 23, 1848.

The ladies from the several Churches, who are interested in the sale for the benefit of St. John's Free Church, Northern Liberties, will meet at the house of Mrs. Osmon Reed, No. 2 Franklin street, Wednesday next, December 5th, at 12 M., being the last meeting prior to the sale. Punctual attendance is earnestly requested.

CHURCH OF THE REDEMPTION.

The Rt. Rev. Bishop Potter is expected to visit this Church, on Sunday next, for confirmation, Divine Service commencing at 3 o'clock.

ALL SAINTS' CHURCH, Moyamensing.

There will be Divine Service in this Church on Sunday evening next, (the 3d of December,) at 7 1/4 o'clock.

A Lady, who can give most satisfactory testimonials, is desirous of obtaining a situation as Matron in a school or public institution.
Apply to the Editor of the Banner of the Cross.
Dec. 2-4t

The Southern Congregation will hold its First Quarterly Meeting at All Saints' Church, Paradise, Lancaster county, on Monday, the 4th of December next.
The exercises will commence in the evening of that day at the usual hour of evening service.
J. HOWLAND COIT, Secretary.

Advertisements.

The Subscriber.

Having been engaged for years in the instruction of young ladies in Canada, and having removed to this city, is desirous of obtaining employment, either in giving private lessons in Music, French, and the ordinary branches of English education, or as a teacher or assistant teacher in some school or seminary.

For further information or inquiry, she is permitted to refer to the Rev. Wm. Suddards, or Rev. Richard Newton.
ELIZABETH TWIGGS.
Nov. 27-2t

BURIAL LOTS,

In the Cemetery of Trinity Church, Oxford, near the Second Street Turnpike, 8 by 12 feet, perfectly dry, price \$25. Proceeds applied to the erection of a parsonage on the premises.
Nov. 18

THE EPISCOPAL BOOKSTORE.

R. S. H. GEORGE,

Would beg leave to inform his friends and the members of the Church generally, that he has removed *The Old Established Episcopal Bookstore* to No. 16 south Seventh street above Chestnut, west side, where will be found a large and extensive assortment of Church Books, Prayer Books, Bibles, &c., &c. Also a large assortment of Sunday School Books, with all the publications of the General Protestant Episcopal Sunday School Union, all of which will be sold at reduced prices.

New Books.

THIS DAY PUBLISHED and for sale by R. S. H. GEORGE, No. 16 south Seventh street, above Chestnut. Christ is All, by Stephen H. Tyng, D. D., Rector of St. George's Church, New York.

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REFERENCES.

Rt. Rev. Alonzo Potter, D. D., L. L. D., Bishop of Pennsylvania; Rt. Rev. Wm. R. Whittingham, D. D., Bishop of Maryland; Rev. Dr. Ducahet of Philadelphia; Rev. Dr. Cutler of Brooklyn, N. Y.; Mrs. Emma Willard, Troy; Mrs. Lincoln Phelps, Patapsco, Fem. Sem., Md. For terms and further particulars, apply to the Principal, 254 Walnut Street, Philadelphia.

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References:—Rev. George Boyd, D. D.; Rev. Thos. M. Clark; Rev. Wm. Suddards; Robert M. Huston, M. D.; S. Little, Jr., M. D.; John R. Neff; Ambrose White; John Strawbridge; Joseph P. Eagles; John Grigg; Henry F. Rodney; Osmon Reed, Esq.; &c. 29-7w

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A young man, who has been accustomed to the instruction of boys, and who would be willing to take charge of a class of a limited number, is wanted in New Castle, Delaware.

He must be a thorough English scholar, and capable of teaching the Mathematics and Classics, if required. The compensation, at first, may be moderate; but there is every prospect of such an increase, as will speedily justify a salary fully adequate to his support.

Address the Rector of Immanuel Church, New Castle, who, upon application, will furnish further particulars,
Oct. 14

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Mar. 4-10t

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REFERENCES.

Rev. H. J. Morton, D. D. Rev. Mr. Ogilby.
Wm. Rawle, Esq. Charles Chauncey, Esq.
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REFERENCES.

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D. D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, (Columbia Co.); Rev. J. Ransom, Cherry Valley; Hon. Samuel Nelson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D. D., Baltimore; and Rev. J. P. B. Wilmer, Goodland Co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D. D., L. L. D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom-house; Robt. Ralston, Esq., No. 4, South Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia Co., Penna." Oct. 28

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The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits. Special care is bestowed upon the formation of correct, moral and physical habits, and it is believed that the supervision in all departments is as constant and efficient as possible. The Rector and his associates reside in the Hall, and give their undivided attention to their duties. The terms, \$200 per annum, are lower than at any institution of the same extent and completeness. Prospectus sent by applying to the Rector.

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The terms, for Tuition, Board, Washing, &c., are \$150 per year, or \$75 per session of five months, payable always in advance. Books, French, German, Spanish Music, Drawing and Painting, extra, at moderate charges.

The Winter Session opens on the first of November. For the admission of pupils, or further information apply to the Rector,
Oct. 12

REV. P. L. JAKUES.

The Women of the Bible,

By Eminent Clergymen.

GEORGE S. APPLETON, 164 Chestnut street, corner of Seventh in Swain's Buildings, has now READY, in one imperial 8vo. volume, a new Sacred Gift, which, for the elegance of its typography, for the high artistic character of the engravings, for the gorgeousness of its binding, and last, but most important, for the valuable literary sketches, may safely be expected to be the favorite Gift Book for the coming Festival Season. It is entitled

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Cottage Seminary, Mantua Village.

The exercises of this School commenced October 1st. The studies embrace the higher branches of the English and the French and Latin Languages. Apply to the Principal for information as to terms, &c.

EDWARD C. JONES.

FROM REV. H. E. MONTGOMERY,

Rector of All Saints' Church.

I perceive by your advertisement that you have opened a Female Seminary at Mantua. From a knowledge of you personally for several years, I cheerfully subscribe my testimony to your ability and excellence as an instructor of the young. Since we were at the University together, where you took a distinguished stand, I have received many evidences that you were peculiarly fitted for the career on which you entered so early, and to which I am glad, all things considered, that you have returned, and believe that you will fully justify the confidence that parents may repose in you by entrusting to you the education of their children.

FROM REV. DR. CLAY,

Rector of Gloria Dei Church.

I cordially concur in the sentiments expressed above in relation to the school you have opened in the village of Mantua. I believe you to be peculiarly fitted for the education of youth, and feel assured that parents who entrust their daughters to your care, will have them well and efficiently instructed.

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The Faculty of the University of Pennsylvania; Robert M. Patterson, L. L. D., President of the Mint; and Dr. Francis West.

Oct. 14

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Miss P. C. Evans, Principal.

This Institution is located in the unusually pleasant and healthy Borough of Westchester, Chester county, Pa.; to which access is had twice a day from the East and West by Railroad.

Tuition will embrace all the branches of a thorough English education, viz: Orthography, Reading, Writing, Geography, Grammar, Practical and Rational Arithmetic, Book-keeping, Algebra and Geometry; Natural, Ancient and Modern History; Intellectual, Moral and Natural Philosophy; Astronomy, Chemistry, Composition, Botany, Physiology, Plain and Ornamental Needle Work; and in addition, instruction will be given in the Latin, French and German languages.

TERMS.—Tuition and Boarding, including washing, &c., \$75 per session. Music and the languages at moderate extra charges.

REFERENCES.—Rt. Rev. Bishop Potter, (see the Bishop's address for 1848, for notice of this school); Rev. Messrs. Clemson, Newton, Weld; Drs. Wm. Darlington and Rivinus, and Messrs. A. Bolmar, Townsend Haines, David Townsend, James Crowell and William Everhart, West Chester, Pa. Aug. 26-1f

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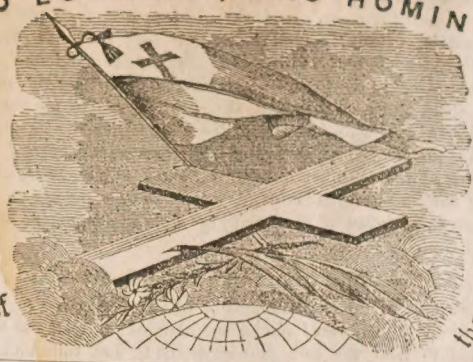
Usher's Body of Divinity. Knapp's Theology. Murdoch's Mosheim's Ecclesiastical History. Kitto's Biblical Cyclopaedia, 2 vols.

D'Oyley and Mant's Commentary on the Bible, 3 vols. Bishop Brownell on the Prayer Book. Graves on the Pentateuch. Bridges on Proverbs. South's, Melville's, Saurin's, and Tillotson's Sermons.

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Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 9, 1848.

[VOL. X.—No. 49.—WHOLE No. 519.]

For the Banner of the Cross.

"Be Pitiful."

BY THE REV. EDWARD C. JONES.

Servant of Christ—alas! how oft,
With languid faith and senses dull,
Hast thou the import large forgot,
Of those sweet words—"Be Pitiful,"

And yet how binding is the Law,
Which love of self can ne'er annul,
The Law, which, taxing every heart,
Would bid each pulse—"Be pitiful."

"Be pitiful"—for, longing eyes,
Moist with such tears as Pilgrims shed,
Through blinding drops look up to Thee,
When Hope is wrecked, and sunlight fled.

And he, who, in temptation's hour,
Poor child of frailty, strayed and fell,
Shall in thine ear with quivering tone,
His tale of sad defection tell.

Say not—'tis hard to stoop to woe,
Nor yield but stunted sympathy;
Go, condescend to lowliest deed,
When sin abused a God for thee,

Not stoop to woe? Yon sunbeam bright,
Can nestle in a flower's breast,
The Star can give itself to Earth;
When mirrored 'neath the billow's crest,

Those Rainbow tints which paint the cloud,
Can linger on the dancing spray,
The Bird which carols far aloft,
Can chirp in quiet glens its lay.

So, child of Jesus, speed to bless,
The humblest soul that craves thy care,
Mindful, that for each gentle act,
Thou shalt a Saviour's favour share.

Then, chronicled beyond the stars,
"Thy righteous dealing" all shall be,
And Mercy, in the day of ire,
Shall spring a healing stream, for thee.

Selections.

From The Bishop of Oxford's Charge.

THE BISHOP AND HIS CLERGY.

The actings of this office are, as I have said, circumscribed and narrowed amongst ourselves until there scarcely is left to it any authority, save that which man gave not, and which man cannot take away—its spiritual authority, amongst those who believe it to be God's appointment, and who honour it for His sake. As far as regards the withdrawal of many of those external aids which heretofore increased its sway, it may be, that the wisdom of God has permitted their gradual removal, in order thus to free it from the secularism which, so soon as the powers of the world are on her side, is always ready to creep over the offices of Christ's Church. It may be, that He is intending thus to call forth within the Church of this nation a more lively sense of that dispensation of His Spirit which He has verily bestowed upon her; and to teach her to trust in things divine more simply to that promised Presence of Himself with her, in which alone, and not in any arm of flesh, can be her strength. Certain it is, that wherever this apostolic office has been administered in faith and prayer, with singleness of aim and humility of soul, and where have gathered around it a faithful Laity and Clergy, seeing in it God's appointment, that there it has been ever found to be at once the living spring and tempering rule of united, and therefore effectual action for our Lord and Master.

It is as holding, however unworthily, such an office, that I come to-day amongst you; desiring greatly to be amongst you, through the aid of God, as a partner of your labours, a sharer of your griefs, a lightener of your anxieties, a helper of your joy; earnestly entreating your prayers that I may have grace so to fulfil the duties of my office, that, at the great day, I may give up my account with joy; and bespeaking, my reverend brethren, your forbearance towards the infirmities and errors which may attend my administration, your candid interpretation of much which, as years pass on, suspicion might distrust, or maliciousness pervert; your confidence in the singleness and simplicity of my desire to discharge its duties, as in God's sight, and your full and cheerful co-operation with me in the due fulfilment of our great common trust.

It is as having this trust in common that we meet here to take counsel together as to our common interests. That we should so consult together, I deem most important; for without such united counsels, that union which is essential to our strength must be impossible. And, on this account, I greatly lament the change which has gradually passed over these our Diocesan gatherings.

Excellent as in many respects is the working of that law of necessary publicity to which almost all action is now subjected, it is, undoubtedly, a great hindrance to taking counsel when it must be taken in public: and a Bishop's visitation would be another, and for his Diocese, I believe, a far more effectual instrument of good, if he then spoke only to those immediately concerned with the matters as to which he speaks, and consulted with those only with whom he has to work.

Such an institution, however, a visitation cannot now be; and the impossibility of its being so makes me the more desire to supply this lack of free intercourse by other provisions. It is with this view that I have proposed to the Rural Deans and other officers of the Diocese, what their kindness has enabled me hitherto to carry out, that we should spend annually some days together at Cuddesdon, for common prayer and common counsel.

Greatly should I rejoice to carry out this practice further amongst the body of the Clergy, should it be desired by any number of them. The spirit of earnest piety has, I believe, been kept alive in other branches of Christ's Church, favoured far less than we are in purity of faith and doctrine, by nothing so much as by such habitual meetings of the Bishop with his Clergy, for some days of separation from all worldly business, for mutual counsel and prayer, and reading God's word, and meditation, and partaking together of the holy Eucharist.

It is, moreover, to give practical reality to this close connexion between myself and those who labour in the several parochial charges of the Diocese, that I have required,—as I have already stated to you, through the Archdeacons,—that I should be consulted before any unlicensed Clergyman officiates more than three times within the Diocese: and, for the same purpose, I now express my desire that in this Diocese, as in many others, no formal nomination should be given to a Curate until the Incumbent has consulted me upon his fitness for the proposed cure.

To secure further this inter-communion, and, as far as possible, to make the Episcopal office felt in your several parishes to be a living reality, and not a mere abstraction, it is moreover my desire, my reverend brethren, to join as often as possible in your parochial services. I wish that I could hope to be occasionally with all; but this the extent of an English Diocese makes well-nigh impossible. But it will be my endeavour to be from time to time with as many as opportunity allows in their ordinary Sunday services. These and our other meetings will, I trust, give us many opportunities for that free intercourse and closer converse which I am most anxious to maintain with you, and which many circumstances render little possible at this our mere official meeting. Whilst, however, it no longer affords scope for this, we may, through God's aid, render it not a little useful. We may profitably take together a more general view of our position,—of its strength, and of its weakness, of its duties and its blessings.

INFLUENCE OF THE CLERGY.

The Confirmation progress which carried me to so many places in the Diocese, showed me our parochial system in actual exercise. I saw in the work which God is enabling us to do, much for which heartily to thank Him; I saw, as was natural to a fresh eye, charged with such an oversight, many of the weaknesses which mar our full success.

And of these, my reverend brethren, there is one upon which for many reasons, I desire to speak to you with all plainness—I mean our frequent want of union amongst ourselves; a want which too often grows into absolute disunion.

There is much in his very position which tends unless he is watchful against the danger, to separate the English parochial Clergyman from his brethren. He has his own charge, his own circle of duties and difficulties, his own way of meeting and performing them; his brethren have theirs. He has no concern in their parishes; they have none in his: thus his sympathies become narrowed: he is a little sovereign in his own realm; he views with some dislike customs which vary from, and perhaps condemn, his own; he does not feel that he is administering one part of a common system; he has the independence, and with it, rely upon it, he has the weakness of individual action. The chief external guards against this danger seem to be, (1) in the living action of the common Episcopate, by which each separate ministry may feel itself drawn up into a common head: and, (2) in a greater amount of intercourse, upon directly religious and parochial subjects, between the Clergy themselves. To promote this, the Rural Deans have kindly acted upon my request, in inviting their brethren to the rural chapters, at which they may partake together of the highest act of Christian worship and communion, and discuss with friendly openness all the various questions which arise in the course of every ministry.

Here then is a special work for us, to be at once the advocates and correctors of the poor; to watch for them and their right: to witness for them and their claims, to those who have, as stewards, what is too soon likely to seem to them their own; and yet, at the same time, instead of flattering the poor by the false pretence that all is right in them, and all wrong in those above them, to seek to train them, in their special duties of patient contentment and obedience; to stimulate and to guide the consciences of all, by plain, homely, earnest, real preaching from God's Word, which shall reach both rich and poor, by bringing home to each, in their actual present temptations, their sin and their Saviour, their separation and their brotherhood. A true Christian sympathy is the golden key which will open hearts to us: we must use it in the Church, in the school, in the cottage,—in the last as much as in the first. If England is to be preserved in the peace and happiness which more than any other land she has so long enjoyed, it must be by God's blessing on our labours, and on the instruments which we have to use. Much as legislation may do in many ways, it cannot do all, or nearly all, which must be done. Laws will not reach men's hearts; and nothing short of reaching their hearts will meet our needs. We must aim at reaching these; and it is mainly through the ties and affections of family life that we can hope to reach them; and through these we must bring to bear upon them the higher influences of the spiritual life. Thus must we win from them a hearing for the Word of God, thus bring them to holy Sacraments, and so leading them on from things earthly to things heavenly, bring them indeed under the healing hands of Christ our Lord. For in all our efforts at social improvement, we must bear in mind this our highest object.

Now, in looking practically into the degree in which, as a body, we are enabled to succeed in this our work, I am led to think that what, above all other things, we need, is the power of kindling amongst our flocks a warmer spirit of devotion. Here, I am convinced, is our great deficiency. We have many who respect us, and listen to us; who are decent, orderly, well-behaved; but we want more decided converts from the love of this world; more who are really won to the love of God in Christ; and, as the result of this, more and heartier worshippers, instead of merely decent listeners, within our Churches. This gift, of course, like every other, must come of God: but it is our duty to see whether any lack in us prevents our receiving it, or whether we can do any thing more earnestly to seek it.

HOLY COMMUNION—BAPTISM.

Believing as we do, that this great ordinance is not merely a well-contrived invention for exciting our religious sympathy or sensibility, but that it is also a special means of grace, in which the souls of the faithful are strengthened and refreshed by the body and blood of Christ, as our bodies are by the bread and wine, I see not how we can expect our people to flourish in things spiritual, with the scanty opportunities of such refreshment allowed them in too many parishes. This state of things is in fact, the painful consequence of a time of coldness and unfaithfulness, from which we have I trust, through God's great mercy, passed; and I would earnestly beseech you, my reverend brethren, by gradual alterations, so to restore the older and better custom as to let the monthly Eucharist be, in every parish, the least frequent celebration of this holy feast; and where the number of communicants required by the Rubric is oftener to be found, to multiply still further, as you see expedient, these opportunities of communion. I cannot doubt but that a new era of spiritual life would be attained in many a parish, if such an increase in the number of celebrations were introduced with plain, earnest, and affectionate addresses and explanations to your people, as to the great privilege thus secured to them, and the love of Christ in its provision.

In close connexion with this subject, let me strongly urge upon you a strict observance of the rule laid down for us by the Church, that we administer holy Baptism on Sundays and holy-days in the face of the congregation. In parishes where this rule has become obsolete, it will of course require judgment, gentleness, patience, and kindness to restore the true use without giving injurious offence to those for whose sake it is observed. But this offence may, I am convinced, be prevented, by full explanations, both public and private, of the obligation and benefit of the rule, and by gentleness in its enforcement; by commencing, for instance, at least, with holding, on one Sunday in the month, a public baptism in the course of the service, and on other Sundays winning all who can be won, to remain and take their part, immediately after the public service, in the prayers with which these little ones are brought to Christ.

THE SWEETEST MUSIC.—Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters. Praise for pensiveness, thanks for tears, and blessing God over the floods of affliction, make the most melodious music in the ear of heaven.—Fuller.

For the following interesting and instructive article, we are indebted to "the Irish Ecclesiastical Journal."

We take this occasion to thank the kind friend so far away who sends us this valuable Journal.

Order of Divine Service in the Primitive Church.

SUN.—The order of celebrating public worship in the ancient Christian Church of the first three centuries can hardly fail to be of interest to all your readers. As the books in which the accounts of it are to be found are rarely to be met with, it may be acceptable to many, both of the laity and clergy, to have before them the following paper, setting forth the exact rules, or, as we now commonly call them, *rubrics*; extracted from the first volume of the Collection of Ecclesiastical Councils, by Labbe and Cossart.

Yours truly, **ARTHUR PERCIVAL,**
Queen's Chaplain.

Little Bookham, Sept. 7, 1848.

All being properly seated, and there being silence, let the reader in the midst, from a raised place, read the Books of Moses, Joshua, Judges, Kings, Chronicles, Ezra on the return of the people, Job and Solomon, and the sixteen prophets. After every two lessons let another sing the Psalms of David; the people joining at the beginning of the verses. Then let the Acts of the Apostles be read and the Epistles of Paul; and then let a presbyter or deacon read the Gospels. And when the Gospel is read, let all, clergy and people, stand in solemn silence.—(Apost. Const. ii. 57.)

After the reading of the Law and the Prophets, and Epistles, and Acts and Gospels, let the Bishop salute the Church, saying:

The Grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost, be with you all!

People.—And with thy spirit.

After this salutation let the presbyters separately, and last of all the bishop, address to the people words of exhortation. And when the bishop has finished his teaching, let all stand up, and let the deacon ascend the platform and proclaim:

Let none of the hearers, let none of the unbelievers remain!

And, silence being made, let him say:

Catechumens, pray!

And let all the faithful pray earnestly for them, saying:

Lord have mercy!

Let him minister for them, saying:

Let us all pray God for the catechumens. [Here follows what is called a bidding prayer, in which the deacon specified the different blessings for the catechumens, for which he bade the prayers of the Church, ending with these words to the catechumens.] Bow down and receive the blessing!

At every one of the things which the deacon proclaims as above, let all the people, but especially the children, say:

Lord have mercy!

And when they have all bent their heads, let the bishop bless them after this fashion:

[Here follows a prayer by the bishop in answer to the bidding of the deacon.]

After this, let the deacon say:

Catechumens, depart in peace!

When they are gone out let him say:

Pray, ye that are vexed with unclean spirits!

Let us all earnestly pray for them. [Here follows another bidding prayer for these persons, ending as before.] Bow down and receive the blessing!

And let the bishop bless them, saying:

[Here follows a prayer for the vexed by the bishop, corresponding to the bidding of the deacon.]

Deacon. Ye that are vexed, depart!

After these, let him proclaim:

Pray, ye that are instructed for Baptism.

[By these are meant persons whose catechising was completed, and who were waiting for the season of Baptism, in those times ordinarily administered at Easter or Whitsuntide.]

Let all the faithful pray earnestly for them. [Here follows another bidding prayer for these persons.]

When they have signed themselves unto the Lord through His Christ, let them bow down and receive blessing from the bishop after this fashion:

[Here follows a prayer by the bishop for these persons.]

Deacon.—Ye that are instructed for Baptism, depart!

After this let him proclaim:

Pray earnestly, ye that are in repentance, [i. e. under ecclesiastical censure.]

Let us all make supplication for the brethren in repentance. [Here follows another bidding prayer for the penitents, ending.] Bow down and receive the blessing.

Then let the bishop pray for them thus, with imposition of hands.

[Here follows a prayer for the penitents by the bishop.]

Deacon.—Ye that are in repentance, depart!

Deacon.—Let none of them who ought not, depart! Let all the faithful bow the knee, and let us all pray God. [Here follows a bidding prayer for the faithful, all estates of men in the Church, and all enemies and persecutors.]

Chief Priest.—[Here follows a prayer beginning, "Almighty and Most High Lord."]

Deacon.—Let us attend!

Bishop.—The peace of God be with you all!

People.—And with thy spirit!

Deacon.

Salute ye one another with an holy kiss!

Then let the clergy salute the bishop; the men the men, and the women the women. Let the children stand on the rise, and let another deacon be over them, that they make no disorder. Let other deacons walk about and observe the men and the women, that there be no noise, nor nodding, nor whispering, nor sleeping. Let some deacons stand at the doors by which the men come into church, and sub-deacons at the women's entrance, and take care that no one go out, and that the door be not opened during the time of the Offertory, not even for one of the faithful. Let one of the sub-deacons minister water to the priests to wash their hands, in token of the purity of their hearts, which are dedicated to God.

Then immediately let the deacon say:

Let none of the catechumens be present! nor any of the hearers! nor of the unbelievers! nor of the heretics! Let those who are permitted to hear the first prayer depart! Let the mothers attend to their children! Let no one harbour evil against another! Let none be present in hypocrisy! Let us stand upright to make offering before the Lord with fear and trembling!

When these things are done, let the deacons present the gifts to the Bishop at the altar; and let the presbyters stand on his right hand and on his left, as disciples in attendance on their master. Let two deacons stand one on each side of the altar, having fans of thin skin, or peacocks' feathers, or fine linen, to drive away the small insects, lest they fall into the cup.

Then let the chief priest, when he has prayed privately with the priests, clothed in bright garments, stand at the altar, and when he has made the sign of the cross on his forehead in the presence of all the people, let him say:

The grace of the Almighty God, and the love of our Lord Jesus Christ, and the communion of the Holy Ghost, be with you all!

Let all with one voice say:

And with thy spirit!

Chief Priest.—Lift up your hearts.

People.—We have lift them up unto the Lord.

Chief Priest.—Let us give thanks unto the Lord.

People.—It is meet and right so to do.

Chief Priest.

It is very meet and right above all things to praise thee. [Here follows a long enumeration of causes of thanksgiving, concluding thus.] The cherubim and six winged seraphim, with two wings covering their feet, with two their faces, and using two for flight, say, with thousand times thousand archangels, and ten thousand times ten thousand angels, crying without cessation or interruption:

Let all the people say together:

Holy, Holy, Holy Lord of Sabaoth, heaven and earth are full of thy glory. Blessed be Thou for ever. Amen.

Chief Priest.

For Thou art truly holy and most holy, the highest and most exalted for ever, thine holy and only begotten son, our Lord and God Jesus Christ. [Here follows an enumeration of the mercies of Jesus Christ to men under the earlier dispensations and under the new, until His Ascension.] We, therefore, being mindful of the things which He underwent for our sakes, give thanks unto Thee, Almighty God, not as we ought, but as we can: and fulfil his appointment: "For in the night in which he was betrayed," [here follow the words of institution, ending] "till I come." We, therefore, being mindful of His sufferings and death, and resurrection from the dead, and His return into heaven, and of his future second coming, in which He cometh with glory and power to judge the living and the dead, and to reward every man according to his works, offer, according to His appointment, this bread and this cup to Thee, the King and God, giving thanks to Thee through Him, in that Thou hast made us meet to stand before Thee, to minister unto Thee. And we beseech Thee, O Thou God, who standest in need of nothing, favourably to look upon these gifts placed before Thee; and be Thou pleased with them in honour of Thy Christ, and send Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, upon this sacrifice, that He may make this bread the body of Thy Christ, and this cup the blood of Thy Christ, that they who partake of it may be established in godliness; may obtain remission of sins; be delivered from the devil and his errors; may be filled with the Holy Spirit; may become worthy of Thy Christ, and obtain eternal life, Thou, Almighty Lord, being reconciled to them.

Yet again we pray Thee, O Lord, for thy Holy Church, from one end of the earth to the other. [Here follows a collection of prayers in which all the objects are sought which have been enumerated by the deacon in his bidding prayer.]

People.—Amen.

Bishop.—The peace of God be with you all!

People.—And with thy spirit.

Deacon.

Again and again let us pray God through His Christ, over the gift offered to the Lord God. [Here follows a short bidding prayer.]

Bishop.

O God, great, and of great name. [Here follows a supplication for the mercies specified in the deacon's bidding prayer.]

People.—Amen.

Deacon.—Let us attend!

Bishop.—Holy things for holy persons!

Let the people attend.

Bishop.—One holy, one Lord, one Christ, to the glory of God the Father blessed for ever more. Amen.

Glory to God in the highest, and on earth peace, good will towards men! Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord, God and Lord who hath appeared unto us! Hosanna in the Highest!

Then let the Bishop receive, then the presbyters, deacons, sub-deacons, readers, singers, ascetics; and of the women, the deaconesses, virgins, and widows; lastly the children; and then all the people in order, with modesty and reverence, without noise.

When the bishop giveth the oblation, let him say:

The body of Christ!

And let him that receiveth say: Amen.

Let the deacon hold the cup, and when he giveth it, let him say:

The blood of Christ! The cup of Life!

And let him that receiveth say: Amen.

While the people communicate, let the thirty-third Psalm [English version, 34th] be recited. When all, both men and women, have communicated, let the deacons take what remains into the sacristy. [Eng. Vestry.]

The Psalm being ended, let the deacon say:

Let us who have been partakers of the precious body and the precious blood of Christ give thanks. [Here follows a short bidding prayer.]

Let the Bishop give thanks.

O Almighty God, the Father of the Christ the blessed Son. [A thanksgiving corresponding with the deacon's bidding.]

People.—Amen.

Deacon.—Bow down to God in his Christ, and receive the blessing. *Bishop.*—O Almighty God, true and incomparable. [Here follows a prayer for blessing.]

People.—Amen.

Deacon.—Depart in peace!

NOTE.—The reader will here observe the scrupulous care taken by the framers of this primitive service that none but communicants should be admitted to the privilege of the Offertory. The ancient ecclesiastical records abound with rules to the same effect. It was accounted pollution and profanation that the sacred services, or buildings, or widows and orphans of the Church, should be sustained by the alms of any not such. They were not received, neither into the sacristy, nor into the more common treasury; in all cases where it was possible they were returned; and where that could not be, applied for the lowest office of procuring fuel. For which reference was made to Levit. vii. 17-19, and xix. 6, 7. Those who would see more upon this subject, not without interest at the present moment, (which allusion will be understood by those whom it concerns,) will find a valuable collection of ecclesiastical authorities upon it in a note to the twenty-eighth Canon of the Council of Eliberis (A. D. 305), in Labbe and Cossart's *Magna Concilia*, vol. i. pp. 1195-1199.

A Funeral Discourse,

On the Rev. JOHN C. RUDD, D.D. By the Rev. WILLIAM BERRIAN, D.D., Rector of Trinity Church, New York. Preached at St. John's Church, Elizabethtown, New Jersey, Nov. 19, 1848.

The venerable servant of the Lord who so long ministered among you, my brethren, and who has since, in another sphere, been such an honored instrument in promoting the glory of God and doing good unto men, has at length finished his course, and now rests from his labors. Though for a great many years he had been broken down in body, he was nevertheless unconquered in spirit; continuing his services to the Church till almost literally the last breath of his life, and dying in the midst of his usefulness. He had reached that term when we naturally long for quiet and repose in the active exercise of his intellectual powers, and impressed his own thoughts on thousands, at a time when most men are lost sight of, if not absolutely forgotten.

It will be a melancholy pleasure to give a true and faithful portraiture of the man, who was the friend of my youth and my companion in riper years, and with whom, under all the changes of time and place, I was accustomed to take sweet counsel, till the very stroke which has separated us from each other.

John Churchill Rudd was born at Norwich, Connecticut, in 1780. The precise condition of his parents, and the circumstances of his education, are matters of which, notwithstanding the length of my intimacy with him, I am in a great measure ignorant. I have always supposed, however, that he was one of those active and enterprising men with which the State in which he was born so greatly abounds; who, conscious of their strength, firm in purpose, and persevering in their aim, are bent on making their way in the world not only with the lack of patronage and support, but in spite of all the obstacles which may oppose them. The outset of his life was a constant struggle with difficulties. For it appears that he was for several years engaged in the humble but honorable occupation of a teacher, with a view at once to provide for his immediate wants, and to prepare himself for the higher vocation, to which, in the grace and providence of God, he was afterwards called. With what diligence and success he overcame the disadvantages of his situation, may be fairly inferred from the estimation in which he was held by one of the most acute and sagacious men who ever lived,* and from his speedy settlement in a parish at all times remarkable for its intelligence, refinement, and taste.

My acquaintance with him commenced a short time previous to this event, but did not ripen into intimacy till several years after. By a train of circumstances which it is here unnecessary to explain, I was then brought into such close relations and such frequent intercourse with him, as to enable me to form a just estimate of his mind and character, and of his standing and influence among the people committed to his charge.

Sobriety in his views, soundness of judgment, and a desire to turn all his labors to a practical account, marked even the earliest efforts of his ministry, as they have, in a more eminent degree, distinguished him in his subsequent course. From the very beginning, he seems to have formed his opinions with the utmost care, and then to have held on to them with an unflinching tenacity. Whether for right, or for wrong, it is an element of greatness, without which, as a general rule, no man can attain a lasting ascendancy over the minds of others. What he was at five and twenty when I first knew him, he continued to be at three score and ten—steadfast, immovable, and in every essential point entirely unchanged.

* Dr. Hobart.

He was a Churchman, after the pattern of him whom he regarded as the embodiment of sound Church principles, and whom personally he loved and venerated above all men living. "Evangelical truth and apostolical order"—the motto of the leader whom it was his glory to follow, he regarded as inseparable in the appointment of God, and while he therefore preached the one with fidelity, he set forth the other with fearlessness, and yet, at the same time, with charity and prudence.

But though soberness, soundness, and practical good sense, were the distinguishing features of his mind, yet he was by no means deficient in fertility of invention, and sprightliness of thought. Indeed these qualities were so striking in all his earlier compositions, as to make their union with those higher gifts somewhat remarkable. He particularly excelled in his delineation of scriptural characters, where his active imagination, aided by his nice and accurate observation of human life and the human heart, enabled him to fill up the brief sketches of the sacred volume with so much skill, and to adorn them with such touches of feeling, as to give them an unusual degree of interest and truth. From his persuasion that these were among the happiest of his productions, which was strengthened no doubt by the opinions of his friends, he had entered into some communications with myself and others with a view to their publication, but a very short time before his death.

It is proper, however, to remark, in connection with the character of his discourses, that much of their just and natural effect was lost in their delivery from the pulpit by certain physical disadvantages under which he labored, even before his health was impaired, and by the want of that ease and freedom which the most thorough education can alone impart. But still, as there was gravity, sincerity, conscientiousness, together with an earnest desire that they might be profitable unto those to whom they were addressed, and as the matter of them was always fitted to make them so; they were listened to by his flock with respectful attention, and followed, by God's blessing, with the fruits of good-living.

But the power and influence of this excellent man over the minds of his people were owing more to his social character and the kindness of his disposition, than to his intellectual gifts. To those who have only known him in the feebleness and infirmity of age, when from almost incessant pain he rarely had that placid air which naturally belonged to him, and when his tongue with difficulty gave utterance to the thoughts which were still prompted by the warmth of his feelings, no adequate conception can be formed of him, as he appeared to his parishioners and friends in early life. Then the openness and benignity of his countenance, were in perfect harmony with the frankness of his manners and the benevolence of his heart. His kind and gentle words fell pleasantly upon the ear, and his cordial sympathies with every human being, with whom he stood in any endearing relation, touched tenderly upon the heart. There was nothing that in any way affected them, whether for weal or for woe, in which he was not concerned; and though in "the changes and chances of this mortal life" he had much to endure, and therefore much to blunt his sensibility in regard to others, yet to the very last he retained the same kindness of feeling, and in this respect, at least, left most men his debtors.

He was called to this parish* in 1805, and left it in 1820, from considerations which seemed to justify the measure, though nevertheless with lingering regret and inexpressible pain. And here, after a circle of twenty years more, his thoughts fondly returned to the scene of his early labors, and it was his especial request several months before his death, that his remains should be brought hither, in order no doubt that he might receive the tribute of grief and affection from the friends who should survive him, and that his ashes might be mingled with those of his people.† The tenderness of the thought, cannot fail to awaken a corresponding emotion in the hearts of those who hear me. For how intimate were the ties which, though temporarily loosened, still bound you to each other! With the exception of a very few, who are far advanced in life, and of the strangers who since his removal have come in among you, there is perhaps scarcely any one present who does not stand towards him, in some of the most sacred and endearing relations which can subsist between men. The greater part of you were through his ministry engrafted by baptism "into the body of Christ's Church, and regenerated with his Holy Spirit." You were afterwards taught, in his simple and happy way, the value of the privileges which were thus secured for you, and affectionately urged to hold fast of them to the end, by leading "a godly and a Christian life." In sickness and sorrow he was your guide and your comforter; and in health and gladness the *helper of your joy*. When life was all hope, and the future was bliss, he joined you in those holy bands which death alone could sever; and when hope was blighted, he buried your dead and soothed your pangs. All this, and more than I can tell, will rise up before you in sweet and sad remembrance, as his mortal remains lie before you. May none of his wholesome instructions, his godly counsels, his affectionate admonitions, his acts of kindness and love, ever escape from your minds, or fail of their effect upon your hearts and lives! May you still keep up in death, as in life, your communion with him; but in a higher and holier degree, than can ever be realized while our friends are in the flesh!

On his removal from Elizabethtown he went to Auburn, in the Western part of the State of New York, where, being appointed the Rector of Trinity Church, he continued to officiate for several years. But the malady with which he had long suffered, particularly affecting the organs of speech, he felt an increasing inability to exercise with any degree of comfort and ease the public duties of his office, and he was, therefore, anxious to turn the powers with which God had endowed him,

to some other account, which might, nevertheless, in a measure, be conducive to His glory. For several years before he relinquished the charge of his former parish, he had added to the multitude of his duties the editorship of a periodical work, entitled the Churchman's Magazine. This work was conducted with such ability, judgment, and prudence, as to indicate a more than ordinary fitness for this species of literary labor, and to draw attention to him, in case of any other project being started, of a similar kind.

About this period, a lady of moderate wealth and of great piety and beneficence, who entertained for Bishop Hobart the utmost reverence and affection, made him the residuary legatee of a considerable portion of her fortune. The Bishop, who was for ever on the alert for the good of the Church over which God had made him an overseer, thought that the establishment of a religious paper, with a view to this end, would be an object, to which a portion of this trust might be suitably applied and in entire conformity with the designs of the donor. He accordingly suggested the plan to Dr. Rudd, who cordially approved of it; and, after making a sufficient provision to establish the press and to furnish an annual income in order to aid it in its continued support, he requested the Doctor to carry it out.

For more than twenty years at Auburn and Utica he labored in this work with indefatigable zeal. It is almost impossible for any human being to form an adequate conjecture of its actual results. It was simple and unpretending in its character, neither aiming at learned criticisms nor elaborate discussions, but the general good of the great mass of those for whom it was more especially designed. But time and experience, the sure test of utility in all undertakings have fully established the value of this, and clearly shown that though withdrawn in a measure from the immediate duties of his ministry, he nevertheless has not labored in vain. In seasons of tranquillity and repose, and in times of excitement and trouble, he has, for the most part, pursued, in the conduct of it, "the even tenor of his way," neither ruffled unduly by the violence, the scorn, and reproaches of others, nor provoked to the bitter recrimination by which these attacks are so generally followed. Partly in consequence of this tone of moderation, and of the judgment, shrewdness, and discretion with which it has been uniformly edited, and partly in consequence of its simplicity and fitness for the class of readers for whom it was more peculiarly designed; it has gone into hands which works of higher pretension and greater ability would have never reached, and therefore, in its very humility has been exalted.

From the strong good sense, the sober discretion, and accurate knowledge of men and things which were shown by him in the management of this paper, as well as by the soundness of his views in all the questions which have arisen both in the Diocesan and General councils of the Church, in which from an early period of his ministry he took a decided and active part, he had acquired a degree of respect and consideration which, but few men, in the rank of Presbyters, ever attain. But even a circumstance so gratifying to a person of the humblest mind, like most of the blessings of life, was not without its disadvantages.

He was one of the most hospitable men I have ever known. Where there were congenial feelings, and kindred views, every one who entered under his roof was welcome to his fireside and his board. It was so, as I personally know from the long continued exercise of it toward myself in the outset of his life, and it was so to multitudes throughout its course, with no small inconvenience and discomfort no doubt from the narrowness of his means, both to himself and others. For even his "failings leaned to virtue's side." His social feelings, his generous impulses, his affectionate sympathies, were always withdrawing him from the consideration of himself, to the comfort and happiness of those around him. Of the various ways in which this was manifested, I am forbidden to speak, both from delicacy to the living and respect to the dead. But I may safely say, after an intercourse of forty-three years with our departed friend, I have observed no fault in him, excepting the infirmities which are common unto man, but that which arose out of the undue exercise of the most amiable and virtuous feelings of our nature, and which, under other circumstances where it might have been lawful to indulge them, would have redounded to his honor and praise.

From the shortness of the time since I was requested to perform this sad though delightful duty, and from the absence of every one who could furnish me with minute details, I have been compelled to rely almost entirely upon my own recollections.

It so happened, however, that during the very time of the sickness and death of my dear old friend, I have been engaged in arranging the letters and papers of my whole life, and that in our unbroken correspondence these recollections have been most tenderly revived. If in the foresight of this event I could have had an opportunity of applying the points of interest in it, with greater fulness to the present occasion, I should have probably made it more acceptable to you and satisfactory to myself. But in this, as in other things, God's will must be done.

But after all, in the delineation of a character deserving of admiration, if the general truth of it from personal observation and well known facts be sufficiently established, these minor circumstances are of little importance. For the same reasons I have not thought it worth while to touch upon the points which, though the most essential to the Christian character, are taken for granted in the case of a minister of God. If he has lived without the imputation of hypocrisy, we may believe that he was sincere; and if he has passed through the rigid ordeal of public opinion till three-score and ten, we may also believe that he has died without reproach.

But, with you and with me who knew him so well, the evangelical piety, the fervent devotion, the purity of heart, and holiness of life, for which he was distinguished, together with all those social virtues with which in a remarkable degree he was so eminently adorned; will be enough to make us regard him as a godly example, and to cherish him in our hearts as an object of dear and abiding affection.—*New York Churchman*.

The Streets of Canton.

(From the Dublin University Magazine.)

As there is no part of the world so densely populated as China, so there is no part of the empire so densely populated as Canton. The streets are exceedingly narrow, and in many places hardly sufficient to allow the crowded population to pass. There are no wheel-carriages to use. The passenger walking through the town is constantly jostled by the chair-bearers of the mandarins, or wealthy merchants. Recovered from such a shock, a coolie or porter, bearing a burden, knocks him against the wall with a sort of grunt, while he is shuffled in an opposite direction by a second. Peculiarly curious to English eyes are the number and variety of live stock which are exposed for sale in those narrow streets—puppy dogs yelping in bamboo cages, kittens mewling, rats squeaking, fowls clucking, ducks quacking, geese cackling, and pigs grunting. Fish swimming, and earth worms, slugs, &c., variously disposed, are exhibited in tubs and earthen pans. A barber close by twangs his iron tweezers to call his customers near him; another operates upon a patient customer, seated on a tripod-stand—plaiting his tail, cleaning his ears, shaving his head and face, extracting all long and superfluous hair from his eye-lashes, eye-brows and nose, and finishing off by a good thumping of his back, and cracking his joints. Hard by is an itinerant vender of cooked food, with an enormous reed umbrella, dispensing rice, fat pork, and stews swimming in oil and soy, which he serves out in small bowls and basins to his hungry customers, who devour the mess with an epicure's gout. Beside this merchant is seated a brother itinerant, the vender of sweet-meats. A little farther on stands a bookseller, exposing his library, the contents of two boxes which he hawks about. In this vicinity is a fortune-teller, in the act of unfolding the future to an anxious dupe, and a doctor decorated with a string of human teeth around his neck, extending below his waist, while his box of drugs hangs before him. Then an aged woman may be seen, with feet three inches long, seated under an umbrella, mending old clothes, while a passer-by wanting a button sewed on, repairs to her, and remunerates her with "cash."

Not far distant, a leprous beggar exhibits his disgusting sores, and rattles two pieces of bamboo to attract attention. Suppose the air filled with the noises, cries, and vociferations of these various vendors, and of the constantly changing throng of human beings, and some slight conception may be formed of Canton on approaching the Hog Lane. Going through this thoroughfare, which is occupied by spirit shops and stores of all kinds, announcements such as the following arrest the eye:—"Ingli is ere spok;" "Jack all ting ere find will;" with other of a similar orthography. This street is frequented by sailors, and being the resort of the very lowest and most depraved, Jack often gets robbed, and becoming crusty, uses his fists, when a general scrimmage takes place.

Counsels to Teachers.

xi.—Few things are so important in life, as a just estimate of the value of time. Every thing in a course of education should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper; if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up, to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

xii.—Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossiping should be banished from every recitation room.

xiii.—Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the hearts of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher, who has *crammed* his scholars for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

xiv.—In all good teaching, "*multum, non multa*," is the rule: *not many things, but much*.

xv.—Teachers, must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo*."

xvi.—Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.—*The Missionary*.

LIBERALITY IN THE WEST.—The St. Louis Herald, in speaking of the liberality of Christians in the West, states the following facts:—"We know of one gentleman in the West, who gave \$20,000 to endow a professorship. We know of another who erected a church, costing some \$15,000, wholly at his own expense. We know of another who erected a church costing \$30,000. We know of another instance where a city church, in an important locality, could not be completed for want of funds; an aged man, with a large family and a moderate fortune, embarked in business, finished out and out the edifice, and now waits the convenience and prosperity of the Church to be repaid." May we not indulge the hope that, as the wealth of the West increases, such instances will become as common as they now are in the East.

ASSUMPTION OF ROBES BY A WESLEYAN MINISTER.—A "sensation" was caused among the Dissenters in this town, on Tuesday, by a statement that Mr. Tucker, the minister of the Wesleyan chapel in Green-street, had on the previous day performed the burial service at the cemetery in a white surplice! On inquiry, we find the assertion to be correct. The gentleman met the corpse at the gate of the cemetery, and preceded it to the grave in the costume above-mentioned.—*Cum, Chron.*

* St. John's, Elizabethtown.

† "It is our desire," he wrote in a letter to a friend, "to be buried in the cemetery of old St. John's, Elizabethtown, in any one of the vaults that can be allowed us for our resting place, till the day when the earth and the sea shall give up their dead."

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 9, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

MEANS OF SUCCESS IN THE MINISTRY. Such is the title of "a sermon preached before the Synod of Pennsylvania, at its meeting in York, Pa., October 17th, 1848." We find it published in "the Christian Observer." The text is from Zechariah iv. 6. Although this discourse contains, in our esteem, some sins both of omission and commission, yet on the whole, its tone and spirit are good, and there are many wise practical suggestions forcibly and eloquently expressed.

The sermon fails to develop its important text—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts"—by omitting to show the particular "means" which the Ministry must employ to secure "success." This blessed result they can only effect when, casting aside all other "might" and "power," they obtain the intervention of the "Spirit" of the Lord of Hosts. This they can only do by using faithfully the means of grace, as "Stewards of the Mysteries of God," not only "setting forth His true and lively Word," but "rightly and duly administering His holy sacraments." The preacher speaks of "the presence of the Holy Spirit in Ministers" as "essential to the success of the Gospel" as if they were themselves the only means of grace appointed by Christ! Consequently "the means of success in the ministry" resolve themselves chiefly into "the influence of character" in ministers of the gospel, and the "element of power in preaching." We need not now pause to show how poor a chance the gospel has of large success if such be the true state of the case. We did not advert to this sermon to enter into a particular criticism, but rather to give one or two extracts from it by which our readers may be edified. There is sound practical good sense in them. We rejoice to hear such truths from the quarter whence they come.

[The Preaching of the Present Day.]

"1st. Does not the doctrine just advocated, lead naturally to inquire whether much of the preaching of the present day is not naturally defective?"

"Are not the sermons on which the highest eulogies are pronounced, characterized more by the intellect they exhibit, and the literary taste and accomplishments of their authors, than any thing else? Do we not hear that upon certain great occasions, certain great divines are expected to 'lay themselves out?' Do we not hear of grand efforts, where men equal themselves, or more than equal themselves? Take many of our printed discourses, and we ask, not whether the truth is taught, but what is the legitimate impression felt upon the mind of the reader; or, rather, how they affect the heart? Is Christ exhibited? Is the truth made glorious? Do we rise from their perusal, spiritually edified, QUICKENED? or is it not too often the case, that the author has won our admiration, but has not led us to Christ or duty?"

"The classic lore, the grand poetic diction, the chiselled, well-turned period, the fresh and startling proposition, all remind us of the scholar, but not of the gospel. The gospel was there, to be sure, but in the back ground! It had the desired effect, it gave prominence, it gave the proper RELIEF to him who proclaimed it. The cross was there, but the ambassador had stepped before it, lest the dignity of his person should be obscured!"

"Ah, brethren! 'Barbarism is (not) the first danger of the age!' It's intellectualism—it's transcendentalism, in opposition to a direct, masculine, strong common-sense, symmetrical exhibition of practical Bible truth; and the consequence is, that ministers, exalting human reason and philosophy (vainly so-

called,) wander from the simplicity of the faith once delivered to the saints; and the people, getting itching ears, demand a gospel, rationalistic and theoretical, or, an imaginative gospel, and cease to inquire for the 'old paths,' 'the good way.'

"Let us here appeal to facts. Are sermons of the style referred to—and it is the popular style—promotive of the great end of preaching, the glory of God in the salvation of souls? Is it invidious to say of some of our most distinguished intellectual preachers, 'these are clouds without rain,' men who are doing almost nothing in the way of converting sinners?"

"If it is insisted, that such a course of preaching establishes the credit of the gospel! and gives ministers a name, and thus increases their influence for good, and enables them to secure the attention of 'ears refined,' and, if these be proper motives, then let it all be understood, and let the course be pursued—but first 'go and shew John again those things which ye do hear and see,' 'THE POOR have the gospel preached to them.'

[Worldly Policy in the Church.]

"3d. Again: If the doctrine advanced by true, does it not rebuke the worldly policy and fastidiousness of very many churches at the present day?"

"By fastidiousness, we mean the kind of ministers and the kind of preaching so universally demanded. It is not enough when a pulpit is vacant, to refer to a preacher and say he is 'a good man and full of the Holy Ghost,' (Acts xi. 24,) and preaches in demonstration of the Spirit and with power; but is he elegant in manner and polite? Will he 'draw a select audience?' will he gather the intellectual, the fashionable, the wealthy? And last, though by no means the least, is he financier enough to extinguish a troublesome debt? We admit that what we have placed here as direct questions, are often insinuated and put by circumlocution, but here is the edge of the satire—here is the mortification—the questions are asked!"

"And is it so, that he who should be a Divine legate, a minister plenipotentiary from the highest court in the universe, 'an ambassador to negotiate between God and man;' nay, who comes to command men to be reconciled with their offended sovereign—that such should stoop to the character of a mountebank, an actor on the stage, a thing of finance! Expected to gain customers, to win the admiration of those who come to be amused, or subserve the interests of those who own pews, or are implicated in the liabilities of church corporations?"

In connection with, and somewhat in opposition to, the florid exhibition of the Presbyterian Divine, we present to our readers, as showing a subordinate "means of success in the ministry" suited to "the poor," the following plain and simple statement of a clergyman of the Church, whose "titles," "credentials," "surplice and lawn," and "hierarchical aspirations" are very cautiously designated in the above named discourse. We find the extract in "the English Churchman," it is from a Pamphlet on "National Education," by the vicar of Harwell. It may afford some practical hints to those similarly placed in a rural district; at all events it will show that the clergy of the Church of England do something more than talk about "the poor."

"In this place it may not be amiss for me to mention, an experiment made by myself some years ago, to try if it were not possible to remedy this great and grievous evil by carrying on after leaving school, something like a course of instruction, in most cases, as it were, only begun at school and ended just when the real development of the nature and character of the individual may be said to begin.

On coming into possession of a small piece of preferment some years ago, at S—, in the county of Bucks, I found the poor in a most debased and disorganized state. Indeed, I believe in the year previous, some scores of them had been sent to prison or expatriated, for open riot; burning farming implements, machines, stacks, &c., and other acts of insubordination, being the order of the day amongst them. In my parish there were several conventicles, such as they were; and my congregation was consequently very thin and meagre, few attending except the farmers; and their attendances were, 'like angels' visits, few and far between.' I had not been at my new residence very long, before I observed, that at a certain hour in the evening, the shrill notes of a fife, accompanied with the beat of a drum, might be heard, as coming from a neighboring barn. Actuated by a very natural curiosity to know what was going on there, I visited this rude hall of festive mirth; and there beheld, to my surprise and deep regret, some fifty or sixty young people of both sexes dancing, shouting, and rioting by the light of a lantern suspended from the roof of the barn, to the rude music before mentioned. I said nothing, but returned to my quiet home in great pain and incertitude of mind as to what was best to be done with people in such a state of semi-barbarism. At length I determined what to do, in order that I might, if possible, put a stop to these nocturnal revelries by diverting their thoughts into another and a better channel. I bethought me of the miseries of their homes, and of the little share of comfort that there awaited them. I pictured to myself (for at that time there was much abject poverty in the land) the condition of their humble homes. I there beheld, and alas! it was no uncommon or unreal picture, the dogged, morose, half-starved father sitting by his miserable hearth; his children shivering and crying with cold, all crowding around its few and half expiring embers; and in many cases, I fear, calling upon that wretched parent in vain for bread. I heard the mother scolding one, and slapping another; and ever and anon abusing the miserable partner of her life for his apathy, and sullen unconcern. With fearful oaths and violent gesticulations I saw that parent rise from his seat, snatch up his hat and rush out of the house in quest of his only place of solace—the beer shop—for alas! we had several in the village, and those not of the best stamp. Now, such was the home of many of these young creatures. Was it, then, much to be wondered at, that finding no comfort there, they should seek it elsewhere? Education had done

nothing for them (although they had most of them been at the National School of the parish) except to prepare them, as brands for the burning. I therefore bethought myself of a plan, not only to contribute to their comfort, and put an end to their licentious pursuits—for I had but too many proofs that they were so, to a fearful extent—but also to effect a reformation of their morals, by still carrying on the work of instruction. To convert, you must first civilize; to look for the crop, you must first till the soil, and then take care, that the seed you sow is of a suitable kind and quality.

Now, at that time, my old vicarage house was still standing; in which there was one really good, and spacious lower room; large enough, I should say, to afford sitting room for some fifty or even sixty people. This room I fitted up with stools and benches, and after airing it for a few days with a good fire, I made known (through my clerk) to every family in my parish, that on the following Monday evening I should be very glad to meet my young parishioners; where, round a good fire, I could talk with them and read good and amusing books to them; and if there were any who really wished to be otherwise taught, I would do the best I could in the way of their instruction; not requiring, as they termed it, book-knowledge or reading, from them, but promising them something in the way of reading and agreeable instruction from myself.

Feeling thoroughly convinced, that all my efforts to do them good, and stay the prevalence and progress of crime amongst them, would be of no avail—in simply contenting myself, with reading and explaining the Scriptures to them, and calling them to the sweet work of prayer and praise—(anything but sweet to them in the heathenish state they were in) sensible as I was that in so doing I should but subject myself to their scoffs and sneers; and call down upon my head the anathemas of certain preachers or teachers amongst them, as seeking only to proselytize and mislead the people; I caused it to be understood, that my endeavors to benefit them, would simply be confined to reading good and amusing books to them—giving them good and friendly advice—answering their questions as I read, whenever the meaning of any word was not clearly understood by them—and if desirous of reading at home, either by themselves or to their families, lending them suitable, easy and entertaining books, &c., for that purpose. I need not say the intelligence spread through my parish like wildfire; all marvelled, many sneered; some shook their heads, and others, I verily believe, thought me a little touched, that is to say, cracked, as they termed it. At length the night of trial arrived (the hour of meeting was six, and our visit was to close at eight or half-past); I was at my post, the stools and benches all duly arranged—my little desk, chair, and books, all snugly placed in a corner, and my first essay as a public teacher, in that way, was about to begin. The hour came, and the gathering hum of voices without told me that my proclamation had been heard and attended to. The doors were opened, and at the expiration of a quarter of an hour (the time allowed for assembling, some having to come nearly two miles) they were again closed, and to my great delight mustered twenty-five auditors.

I commenced my task by asking them a few questions, in as easy and kind a way as I could, as to their names, ages, occupations, families, &c., and then proceeded to read a paper to them from Sturm's Reflections, on the benefits and blessings of knowledge, simplifying and explaining the language as I went on. I then descended with them into a salt mine—skimmed over the deserts of Arabia, in search of coffee—made a descent upon China, and gave them an account of the tea plant—read a brief biographical sketch of a distinguished individual, who had risen from obscurity by the exercise of his talents, industry and good conduct—and ended by recommending them to follow his great and good example; and if they were satisfied with their visit, to prove it by coming again, bringing their companions with them; and going that night at least to their homes in peace and comfort, as I should do—for that we had all, through the blessing of God, endeavoured, as every human being ought, to do our duty.

After appointing the following Wednesday and Friday evenings for our next meetings, we then separated; all going home direct, in peace and good order, for never was the parish more quiet and peaceable than on that eventful evening. According to appointment we met again on the Wednesday evening, when our muster was thirty-seven; a similar course to the first was pursued, and the like happy results followed. On the Friday evening our number was forty-eight; on the succeeding Monday fifty-four, and the next time seventy-two; indeed, my room was so crowded, that I could scarcely breathe; and I was compelled to request the females to discontinue their attendance; the nights being very dark, and the season of winter near at hand—promising to lend them books to read at home; and, if possible, in the spring, to make arrangements for their occasional attendance at my readings. I also drafted off all children under ten years of age, lending them tracts, &c., to read at home; and even the old men (for certain of my auditors were beyond seventy years of age) received sundry hints that I feared, coming out in the evening air, and lastly leaving my warm room, would be prejudicial to their health. After this, all went on very smoothly; my audience averaging about sixty. The barn-floor orgies ended the first week—the beer-shop keepers railed bitterly against me the next, for their craft was in danger; indeed, I may say nearly destroyed, many parents staying at home to be amused with the parson's "werry nice books." Nay, even the very farmers said "it was a right good plan," for the parish was in peace. But, best result of all; in the course of one quarter of a year, my congregation—I may truly say—was nearly trebled; some coming to Church who were in the habit of boasting that they had never set their foot in one; and many others, who had not been there for many years past. Thus encouraged, I went on perseveringly with my plan; and with increasing success, until late in the following spring, when the services of most of my hearers were required in the fields abroad, and their gardens at home; and before the close of the year a small but very needful addition to my income, in the shape of preferment, took me away from a people I at first regarded with pain, and now left with sorrow and regret.

My readings were chiefly confined to the pages of Sturm's Reflections, Dodd's Beauties of History, Blair's Class Book, travels, biographies of eminent persons who had meritoriously risen from obscurity, natural history, &c., the Saturday and Penny Magazines, and Penny Traveller. I ought also to mention, that one very taking mode of conveying information, was through the medium of a very excellent Phantasmagoric lantern, (the gift of a friend,) with many slides; containing representations of wonderful places at home and abroad—singular birds and beasts, &c.—and last of all, the kings and queens of England, assisting me much in my little historical and other lectures, or rather explanations; and delighting them so much that a sight of its wonders was very frequently requested. Besides which, I had a good supply of small interesting books and weekly publications for their perusal at home, and I was glad to find they were in constant request.

So much for my evening readings at S—; would that every brother Clergyman could and would do the same for the benefit of his people, where needed; but "who is sufficient for these things?" for now, alas, when the pressing cares of life are around me, and the infirmities of age are fast approaching, I feel that I am not; still I may say with the Apostle, "Having obtained help of God, I continue to this day," and "am thankful that I am what I am."

THE CHURCH AT KEY WEST.—In the usual place of such records will be found the notice of the death of a young man, in the Hospital at Key West. A private letter from the zealous Missionary gives a brief account in relation to this notice. Sad thoughts must be stirred within every feeling heart by such a record. The reason given by the Missionary for sending this notice to the Banner is this. "The inmates of this Hospital who die there, have their names reported in no public Journal, and their friends never know what becomes of them." It seems a dreary lot indeed to die far from home and kindred, to spend our last weary hours of life among strangers, and then to be laid, without a tear, in an unknown grave.

How greatly is the sadness of such a lot relieved, when a faithful minister of the Church is at hand to cheer the loneliness of the dying with the comforts of our most holy Faith. It is blessed to think that there is a sympathy more extensive and wider in its reach, than natural affection. That the charity which the Gospel pours into the cold heart of man will warm into life those feelings which turn strangers into brothers. Wherever a faithful minister of Christ is at hand we need not fear that sickness or misfortune shall fall upon us without the help of brotherly offices, or that we shall die in a strange land uncheered by human sympathy.

On these grounds we think that not only Christian duty and charity urge us to provide Churches and Ministers for seamen, but natural affection calls upon all those who have friends or kindred in this perilous calling, to do their part in a work of mercy whose benefit may be first enjoyed by a brother or a son.

We think in this respect the Church at Key West, a place visited by so many vessels, and where so many wrecks constantly occur, has peculiar claims upon our sympathy. The Missionary was in this city some time ago, and received help from churchmen here. It will gratify these to learn the progress which has been made in this work, and it may perhaps encourage some to do more. We have seen a letter from the Missionary to a gentleman in this city, in which he thus speaks. "We have gone forward and so far completed our edifice that it is occupied for service. Thus far not a dollar is due, we have five dollars in the treasury. Meanwhile we need very much that work should be done about the chancel to the amount of one hundred dollars. I have on my own responsibility contracted for a part of it, say fifty-five dollars, and it must come out of my Missionary stipend, if those who ought, do not pay it. I say those who ought. This parish has a claim, setting aside the highest one of the Gospel, upon the Church of Philadelphia. The mail which takes this letter takes another to the Editor of the Banner announcing the death of a son of one of the members of a Pennsylvania Church. Every year more or less members of the congregations in Philadelphia come here to sicken and die in our hospital." Again he says, "As sailors come here from all points of our Union, so are all points interested in keeping up the services of religion in this Island."

In relation to the young man whose case is referred to, the Missionary says, "His father, (who is a paper-hanger,) was a member of St. Paul's church, in some town near, or suburb of Philadelphia. Through your paper information of his death will probably reach them. I saw him several times in sickness, and buried him as a child of the Church."

CORRECTION.—We regret that for the second time, the notice of a meeting of a CONVOCAION has been turned by our Printer, into that of a "Congregation." As the proof of the last page seldom comes to the Editor, we would advise those who desire to have their notices correctly printed to send them legibly written. We sometimes are compelled to express mentally the thought uttered in the pulpit by Rowland Hill, upon the receipt of some illegible notice. "The writer of this may be a *Pharisee*, but he is certainly no Scribe."

We feel it to be a duty to caution the public against a young man, calling himself George Bartlett, who on the plea of taking a blind mother, Eliza Bartlett, to her friends, has been for years drawing on the sympathies of the benevolent. She has at several times, for three years past, obtained aid from us, and we have reason to believe, has been recently aided by the Rev. Dr. Pyne, of Washington, the Rev. Mr. Newton, of Philadelphia, the Rev. Mr. Starr, of Trenton, and the Rev. Dr. Higbee, of New York, and probably by many other clergymen, if not by other persons. On investigating the case, with the aid of his honor the Recorder, we find it to be one of ingenious and gross imposture. The woman, if she be the mother of George, is *not blind*, and the stories of both are inconsistent and contradictory. They have admitted the imposture, and promised to return to their friends, and to a better course of life.

R. B. VAN KLEEK,

Rector of St. Paul's Church.

JOHN IRELAND TUCKER,

Minister of the Church of the Holy Cross.

Troy, November 25, 1848.

TO CORRESPONDENTS.—The article of J. B. C. on "Ecclesiology," in reply to the strictures of the Episcopal Recorder on a Communication in the Banner, signed "R. R. C." came too late for this week's number.

New Publications.

KEBLE'S CHRISTIAN YEAR.—The Messrs. Appleton, (Phila., 164 Chesnut street; New York, 200 Broadway;) have published a beautiful edition, with appropriate illustrations, of this favorite book. We need not do more than announce the fact. This work of the Christian Poet is so well known and so highly appreciated, that it would seem like presumption to attempt to commend it.

From the same publishers we have received a work in two volumes, entitled "ESSAYS AND REVIEWS, BY EDWIN P. WHIPPLE." We can only acknowledge the reception of this Book at present. We shall speak of it more particularly, after we have had time to examine its contents. The "Essays and Reviews" are upon a great variety of interesting subjects.

The same publishers have sent us two neat and interesting little works for children. One is called "THE BOOK OF ANIMALS, for the amusement and instruction of young persons. By T. Bilby, illustrated with twelve elegant designs. This book is made interesting to children, not only by the faithful pictures of the animals, but by the anecdotes with which the history of each animal is illustrated.

The other work is called "THE HAPPY CHILDREN: a Tale of Home for Young People." We have submitted this work to our young critics, and they pronounce a most favorable judgment upon it.

THE GOSPEL PROMOTIVE OF TRUE HAPPINESS. By the Rev. Hugh White, A. M. From the fifth London edition. Philadelphia, Herman Hooker, 206 Chesnut Street. 1848.

This seems to be an excellent practical work, developing very fully its important subject.

We merely announce its publication at present, intending to give it a larger notice before long.

A CHRISTMAS CAROL, for 1847; Daniel Dana, Jr. New York. This is an attractive little Book, intended as a cheap present for the approaching Holidays.

Communications.

For the Banner of the Cross.

Dual Unity.

MR. EDITOR:—

Probably the foregoing superscription is too postulatory; but I cannot think of any that is completely adapted to my subject, viz., the two-ness and the oneness of persons like the Siamese Twins. That monstrosity has occurred more than once; whether frequently, I know not. One other case, at least, is on record; as will be found in Littell's LIVING AGE, No. 236, p. 346. The article is a reprint, from the Dublin University Magazine, of a review of a remarkable work of Dr. Madden, a respectable Irish clergyman, (1730) ending with a notice of two other publications of his; in one of which, speaking of the wranglings of the Protestant and Romish parties in Ireland, and their duty to become united and one, he remarks: "It often puts me in mind of the poor Italian in London, who had a little twin-brother that grew out of his breast, whom he carefully nourished and cherished, being sensible that when his brother died, he could not long survive him." With the politics or polemics illustrated by the fact related by Dr. Madden, (who is highly commended by Lempriere and Dr. Johnson,) I have nothing to do, but only with the fact itself—that there was, a century before the Siamese brothers came into note, a pair of united twins who lived to manhood—these resembling those, perhaps entirely, except that one of them much outgrew the other. Possibly there have been more such abnormalities; but

that point my reading (or memory) does not enable me to determine. Falling casually, however, on this latter example, has awakened me from the mere wonderment with which I have hitherto regarded the Siamese phenomenon, the Dual Unity, now living in North Carolina.

Yet with intelligent wonder the cases are replete. In both sets of twins, we find two living human animals in one; for they are, respectively, two animals in most of their functions; while they are one animal in some functions, as nervous and instinctive reciprocation, and especially in the grand particular, that they must live and die together. There are two bodies, yet so united as to be in many regards one body. There are two lives, yet so interwoven and mutually dependent, as to make, practically, one life. Two minds there are, yet so fused together by sympathies and blended instincts, as often to be one mind, as veritably as are the peculiar thoughts and promptings of an individual. And there are two souls, yet occasionally with so intimate a mutual responsibility that none but the Omniscient can ascertain, in all particulars, for what elements and developments of character each of them is distinctively and separately to be judged. There are, in short, two natures, in the inclusive meaning of the term, two complex human constitutions, yet the two so largely involved as, in a notable degree, to be one nature.

A comparison to parasitical plants will hardly be offered: the *unity* in each animate *duality* is far too great for such an analogy. Or, if it should be insinuated, only the phase, not the amount, of the wonder will be changed. A vast marvel would it be if mind and soul were even *quasi*-parasitical. And the mistletoe, I believe, can be torn from the oak without harm to the latter.

Speaking then in a pretty broad, though not in the sacred and unrestricted or large, sense, each pair of these twins offers to our notice—two substances (bodies) in one substance; two persons in one bodily substance; two substances, or rather four, the two bodies and the two souls, in *either* two persons or one person; aye, two persons in one person. Verily we seem on the verge of awful ground; observation explores where reason cannot follow. And it is a created not the Eternal reality, it is outward, open, visible, perceptible creation, that conducts us thither.

We reach not the lofty enclosure of the great hallowed Mysteries. Yet we are carried towards it; and we silence, before entering that astounding revelation, the objections of the infidel and the heretic. And there is a defence exterior to this. When these "gainsayers" upbraid the doctrines, that there are two substances or natures, Godhead and manhood, in the one person of Christ, and that there are three Persons in the one nature or substance of Jehovah, we first meet them at the outermost barrier,—the fact, that in every man there are two substances, material and spiritual, two *unlikes*, body and soul, in one person: which inexplicable verity ought to annihilate the plea, of difficulty or incomprehensibility, they make, concerning the Incarnate and the Trinity. And then we interpose the "strange things" offered in this paper, of peculiar native intricacies in regard to substance and person, entirely beyond the solution of mortal wisdom or ingenuity. All this, before reaching the citadel of the argument, that God's nature is not to be measured or defined by the nature of the creatures He has formed; that His individuality, self, very-ness, cannot be circumscribed by the limits and capacities of ours: so determines natural religion itself; and that binds confessedly every man except the atheist. Ample, therefore, is the protection of these transcendent articles of belief.

As a protection of the cardinal doctrines, the cases of Dual Unity may justly be propounded. To the infidel and the heretic, we offer these unaccountable yet undeniable phenomena, these "fixed facts," that they may unravel the earthly mystery, ere they intrude upon the heavenly mysteries, of the Three in One, of God manifest in the flesh. Let them pronounce, not with hypothesis and assumption, but philosophically, clearly, incontrovertibly, (and if inductively it will be all the better,) concerning these strange realities in the creatures. Around these subjects of thought there is no awe of divinity, and their minds may handle them as they will, or—as they can. Are there two bodies, or only one, a double organization? for each is more essential to the other than an arm or a leg is to an ordinary man, each as vital to the other as the head, the stomach, the lungs, the heart, to the regular human fabric; and we do not know that animal buds may not become one by mutual engrafting, (inoculation, anastomosis,) like "wild olive branches grafted" upon the "olive" of culture. Further: Are there, in these wonderful cases, two souls, completely individual, as are the souls of completely individual men? or *rather*, can science prove it? Yet again: Do two souls animate, *inform*, conjointly two conjoint bodies? and is this complex mutuality of four substances, two bodies and two souls, perfect or imperfect? Here are questions enough to occupy an adversary of the lofty disclosures of the Bible till he shall finish his "walk by sight," and depart to that world where those who have "faith" will see it kindled into knowledge. Here are difficulties concerning substance, whether body or soul, concerning their union, and of course concerning personality, that may tame the presumption of overweening scepticism and overeager philosophy.

More especially, and in view of the difficulty of defining what "person" is, it cannot be denied that, in some sense, and that not an unfair one, each pair of these twins is *both* one person and two persons. Not that we doubt the individuality of the four men in the sight of God; that point is irresistibly claimed by reason and by faith. But, to human consideration, and judged by human faculties, their individual personality is obscured by a cloud as real, though not so finally impenetrable, as the threefold personality of the Lord of Hosts, and as the one personality of Him who was both perfect God and perfect man. The word "person" seems best explained as—that, in an intelligent being, to which intelligent actions are ascribed; or, with regard to the intellectual creatures—that, in an accountable being, to which actions to be accounted for are imputed. And in the Siamese Dual Unity there are, as obviously as man

can perceive, as clearly as man can determine, both a separate and a mingled responsibility, two persons and one person.

Most incontrovertibly, nature (as we phrase it) is a teacher of mysteries. That truth has often been remarked and abundantly proved by examples. And here is a further example, not unworthy, I respectfully submit, of a place among her memorable instructions.

O.

Philadelphia, Nov. 29, 1848.

P. S. In the Banner of the Cross for January 14, 1843, (p. 15.) is a paper concerning the Nestorian Bishop. In this paper when touching on the disputed orthodoxy of that church, at issue in the expression "two persons and one *barsupa*"—the meaning of which word is not clearly known, it being sometimes rendered "aspect," yet also translatable "person"—it is remarked, "I see no objection to the repetition of that word, thus making the Nestorian tenet to be, that Christ is two persons and one person, i. e. two persons in one sense, and one person in another sense. And this proposition comes too near the sound expression of the doctrine (two natures and one person) to be deemed heresy." The remark "two persons and one person" was at the time considered by able friends as feebleness than gratuitous. But may there not now be referred to, as drawn from fact, an adumbration of the meaning there generously vouchsafed to the Nestorian creed?

For the Banner of the Cross.

American Tract Society.

This institution is called a Tract Society, and as such societies are apt to do, has been tempted in its strength to depart from its design and become a large book-publishing concern, one of the largest in our country. It professes to furnish religious books at cost, and perhaps when the expenses of its 400 colporteurs and the large salaries of its many agents and clerks are reckoned into the account, this may be found true. Its publications are certainly sold so near their cost that all private enterprise and capital must fail in any attempt to publish at similar rates. Here then is a society with its many hundreds of agents and servants, with mouth so large that nothing can fill it, and with tongues so various and many-toned, that you can hear nothing else, crying to be supported on the charity of Christian people, and yet doing nothing to support itself. Its hired emissaries, its devouring presses, are fed at the hand of charity—a weak, ill-judging, yet generous charity. Well, what is the result? It has paralysed the enterprise of individuals lawfully engaged in publishing religious and useful books. It has, to an extent many times exceeding the means and influence of the society, driven the capital of publishers into new channels, and caused directly and indirectly the circulation in cheap forms of more useless and injurious books than the society with her thousand hands and tongues and charity boxes can ever counteract. This is no idle and unmeaning view of the case. Every bookseller knows the danger and impolicy of publishing or keeping on his shelves, religious books. The entire book business has undergone a change. Wholesale dealers who supplied country booksellers, seldom got an order, five years ago, which did not include many religious books. Now it is a rare thing that a single book of a religious kind is called for by houses that formerly sold thousands. They say they cannot sell them, that the demand has ceased. This is known to be true through the whole country as a change in the times. They can now only sell school books, novels, picture books, and standard books, and none others pay for publishing. This is the general statement of men engaged in the trade. It is caused by the action of religious societies, and most of all by this book making tract society. Wherever they can sell a book they send a man with it, and when he takes pay for it, he asks for a donation, if there is any appearance of ability to give it. Thus he p ts in and takes out, always taking more than he gives if he can. Well, this method supplies every family that can be reached with a few religious books, and fleeces it of what charity it can, and, as religious books are not necessities of life, what is gotten in this way supplies and satisfies, so that there is seldom a call on booksellers, and if they should happen to be called on, unless the desired book is at the society's low rate, it is declined, or bought with a conviction that an exorbitant price has been charged.

This then is a brief sketch of this society's influence. But they say you show that we make books cheap and are very diligent in circulating them. Is not that a good? What care we for the booksellers? Well, booksellers don't want your care, but they would like you to have sense as well as religion. That is all. But what sense is there in your doing by charity what individual enterprise would gladly do, and make books cheaper to the people than you do, if you add to your prices the charities they give you. There is no cheapness in your system but what lies in appearance: it is an expensive system to the public. It taxes the poor as well as the rich. You would take money from the poorest if you could get it, and you often can, for poverty is generally charitable. You can gather apples of thorns. But I would have you know it is a waste of Christian charity that is spent on you. If you used the economy that good men should, if you did not try to do more than a prudent business sagacity dictates, if you charged the prices for books by which industry can thrive and be rewarded, now that you are made so great, every stream of charity might turn from you to other and more legitimate ends, and you be left with means enough to do a great and successful business. And if, to what you might do in that case, you add what others would do in the same cause, and in a fair field of competition, more religious books would be read and published than now is, and an amount of capital, a thousand fold greater than yours, would be turned from catering to the corrupt appetite of the people, to spreading useful and religious knowledge.

I think your vocation, as you have turned it into bookmaking, is a bald superfluity; and if I could convince the religious public of it, I should think I had done a great good. There are objects enough, every one knows; of more needful charity than you are. You may call your vocation *preaching*, but I do not.

God has instituted a Church and ministry to convert the world and keep up a knowledge of himself, and if the charity that is given you were expended in educating ministers to proclaim the word; in building churches and attracting people into them; in supporting missionaries and pastors, many of whom are laboring with constitutions broken and minds enfeebled by the cares and griefs of an inadequate support, I think that the skies over us would brighten in approbation of the change. How many poor shepherds of Christ's flock are there, who hunger for bread, who cannot buy a book to replenish their exhausted minds, whose ministry is made feeble and unproductive by causes like these; who might speak *living tracts*, if fed each with a moiety of the charity you claim?

What business have Christians to give their charity to do that which business enterprise and capital would do, if let alone, quite as well and cheaply? None at all, till it can be shown that there are no neglected and more useful channels for their charity to run in. It is bad economy to do any thing with the funds of charity which ready and unemployed hands would do with their own means. But does any one suppose that a demand for religious books would be unsupplied? No. The coffers of infidelity itself would be readily opened to supply the want. Should we not employ the unsanctified talent and wealth of men for such an object? Of course we should when we can. It is a weak, a stupid, though it may be a well meaning, charity which would do any work of this kind.

This society furnishes the Church no books which she does not pay more for than the same would cost if she left book publishing to take its own course. Men are not justly called upon to aid this society. It should stand in its own strength and live by its own business or not at all. It does nothing, when it goes out of its sphere, as it has, which the church needs, and it is an abuse to ask the religious public to sustain it. It is an abuse, because such misdirected charity drives a great amount of funds out of the service of religion and turns it against the well-being of society. Yet the agents of this begging institution will tell the people you must give us money to publish good books to counteract the influence of bad ones now so numerous, when it is the policy and agency of the society which has so multiplied bad books of late years. It is a common sentiment of booksellers that this is the fact; and I trust I have made it sufficiently apparent by exhibiting the false and injurious principles on which the business of this institution is conducted.

Apply the same principles to any other branch of business, and it would and must ruin it. Suppose you get up a great charity-box and call it a work-shop, and have apartments for various arts, and say we will supply the poor and rich at cost, I reckon we could get agents enough to work in it by paying them well, who would be very zealous in calling it a benevolent and useful institution; and if the public chose to supply its demands in this way, it would soon be the ruin of all engaged in the same business. Is there any more legitimate branch of business than that of publishing and selling useful books, and is there so little that we can do with our charity, or have we so much of it, that we must drive every man with his means from this field? When will good people see the folly of establishing any such publishing concern without requiring it after a fair start to support itself by the sale, at proper business prices, of what it produces, giving away only of its acquired ability? This is the only live and let live principle that can apply to the subject, and I will add, the only just and sensible principle that can apply to it.

I might extend the application of these principles and show their injurious action, show that they all land us in evil and folly by means of our own charity. Our charity is a talent which is to be improved wisely or not at all. Any thing that touches the motives of human industry to weaken them, any thing that charity does that would be done if she let it alone, is a positive evil, and the law which makes it so is written by the finger of God, and we are bound to see its characters in his word, yea, sinking into the very flesh of our nature. P. P.

For the Banner of the Cross.

A Prayer of Mary, Queen of Scots.

"The respite of the night she passed in prayer."—W. PETER.

The royal daughter of the royal race of STUART, so unfortunate in her life and in her death, is said to have composed, not long before her execution, the following brief and expressive prayer:

O DOMINE DEUS, speravi in Te!
O care mi JESU, nunc libera me!
In dura catena,
In misera poena,
Desidero Te!
Languendo, gemendo, et genuflectendo,
Adoro, imploro, ut liberes me!

Of which the following is an almost literal version, by Mr. Peter, given in his notes to his translation of Schiller's celebrated Tragedy of Mary Stuart:

O gracious Lord God, I have trusted in Thee!
O dearest Lord JESUS, now liberate me!
In captivity's chain,
In want, exile, and pain,
I desiderate Thee!
Groaning, languishing, weeping, and bending the knee,
I adore Thee, implore Thee, to liberate me!

Q. Q. Q.

J. A. Merriek

For the Banner of the Cross.

Sentences from Bishop Taylor.

"No great sin is a sin of excusable or unavoidable infirmity. Because whosoever hath received the Spirit of God, hath sufficient knowledge of his duty, and sufficient strengths of grace, and sufficient advertency of mind, to avoid such things as do great and apparent violence to piety and religion. No man can justly say, that it is a sin of infirmity that he was drunk."

"Sins of infirmity, as they are small in their instance, so they put on their degree of excusableness only according to the weakness or infirmity of a man's understanding. So far as men, without their own fault, understand not their duty, or are possessed with weakness of principles, or are destitute and void of discourse, or discerning powers and acts—so far if a sin creeps upon them, it is as natural, and as free from a law, as is the action of a child, but if any thing else be mingled with it, if it proceed from any other principle, it is criminal, and not excused by our infirmity, because it is chosen; and man's will hath no infirmity, but when it wants the grace of God, or is mastered with passions and sinful appetites: and that infirmity is the state of unregeneration."

"The violence or strength of a temptation is not sufficient to excuse an action, or to make it accountable upon the stock of a pitiable and innocent infirmity, if it leaves the understanding still able to judge; because a temptation cannot have any proper strengths but from ourselves; and because we have in us a principle of baseness which this temptation meets, and only persuades me to act, because I love it."

"No habitual sin, that is, no sin that returns constantly or frequently; that is repented of, and then again committed,—no such sin is excusable with a pretence of infirmity; because that sin is certainly noted, and certainly condemned, and therefore returns, not because of the weakness of nature, but the weakness of grace. The principle of this is an evil spirit, an habitual aversion from God,—a dominion and empire of sin. And as no man for his inclinations and aptness to the sins of the flesh is to be called carnal, if he corrects his inclinations, and turns them into virtues; so no man can be called spiritual for his good wishes, and apt inclinations to goodness, if these inclinations pass not into acts, and these acts into habits, and holy customs and walkings and conversation with God."

"If we did not wink hard, we must needs see that obedience to supreme powers, denying ourselves, humility, peacefulness, and charity, are written in such capital text letters, that it is impossible to be ignorant of them."

For the Banner of the Cross.

Sentences from Archbishop Leighton.

"There is not a treasure of the merits of saints in the Church, as some dream, but there is a treasure of the precious experiences of the saints, which every believer hath right to make use of; and these we should be versed in, that we may have them in readiness at hand, in time of need, and know how to use them, both to draw comfort from them to ourselves, and arguments to use with God."

"Were the matter left to our modelling, we would assign the Church constant peace and prosperity for her portion, and not consent that the least air of trouble should come near her. We would have no enemies to molest her, nor stir against her; or if they did stir, we would have them to be presently repressed, and these, in our judgment, would be the fairest and most glorious tokens of His love and power, whose spouse she is. But this carnal wisdom is enmity against God, and to the glory of God, which rises so often out of the wrath of His enemies."

"Big threatenings are unhappy presages of very ill success."

"The most compendious way to be safe from the violence of men, is to be in terms of friendship with God."

"The fear of God begets the best courage: the breast that is most filled with it, abounds most in true magnanimity."

"The hammer of the law may break a stony heart in pieces, but it is only the blood of Jesus can soften it. And wherever it is effectually poured, either upon a wounded soul, it heals it, or upon an hard heart, it mollifies it."

"A man may have much common knowledge of Christ, and may understand well, yea,—may preach well, concerning His worth and graces, and yet not love Him. But there is a particular knowledge of Him by the infusion of the Spirit; and where the smallest measure of this is, it presently wins the affection."

"Grace destroys not the natural passions of the soul, but corrects them only, by destroying their corruption, and so they become not only not contrary to grace, but are made the subject and seat of grace."

"There is a certain company of small stars in the firmament, which, though they cannot be each one severally seen, yet being many, their united light makes a conspicuous brightness in the heaven, which we call the milky way: so, though the shining of every private Christian is not so much severally remarkable, yet the concourse and meeting of their light together, will make a bright path of holiness shine in the Church."

"Many that have some truth of grace are, through weakness, filled with disquieting fears; so, possibly, though they perceive it not, it may be in some point of wilfulness, a little latent, undiscerned affection of scrupling and doubting, placing much of religion in it. True, where the soul is really solicitous about its interest in God, that argues some grace; but being vexingly anxious about it, it argues that grace is low and weak: a sparkle there is even discovered by that smoke; but the great smoke still continuing, and nothing seen but it, argues there is little fire,—little faith,—little love."

"What if one should be always questioning his friend, whether he loved him or no, and upon every little occasion were ready to think he doth not, how would this disrelish their society together, though truly loving each other! The far more excellent way, and more pleasing both to ourselves and to God, were to resolve on humble trust, reverence and confidence, most afraid to offend, delighting to walk in his ways, loving Him and his will in all, and then resting persuaded of his love, though He chastise us."

"The heart of a man is not sufficient for self-support; therefore naturally seeks out some other thing to lean and rest itself on. The unhappiness is, for the most part, that it seeks to things below itself."

"God is unchangeable; and, therefore, faith is invincible, that sets the heart on Him,—fastens it there on the rock of eternity:—then let winds blow, and storms arise, it cares not."

"I know some men are, by a stronger understanding and moral principle, somewhat raised above the vulgar, and speak big of a constancy of mind; but these are mere flourishes—an acted bravery, somewhat there may be that will hold out in some trials, but far short of this fixedness of faith."

"The life of man is a warfare: and it is much better, in the midst of enemies and dangers, to be acquainted with one fortress than with many inns. He who knows how to pray may be pressed, but not overwhelmed."

For the Banner of the Cross.

MR. EDITOR:—

Your correspondent "Sacerdos" seems to speak very positively as to the rubrical meaning of the term *read* as used in our Prayer Book. He says: "The rubrical term 'say' is the antithesis to 'sing,' whilst the term 'read' comprehends either saying or singing." He then remarks in conclusion, that it is as rubrical to *sing* the Psalter as to *read* it. Now I would only observe, if it be as rubrical to *sing* the Psalter, as to *read* it, then it is equally rubrical to *sing* the Holy Scriptures, as to *read* them; as the rubric in both cases directs them to be read.—The Preface in the order of Confirmation, the Exhortation in the Ante-Communion Service, the Epistle and Gospel, and other parts of our service are directed to be *read*. It would sound strange enough to hear any of these portions of our service *sung*.

Although the word 'read' is used as synonymous with 'say' in our rubrics; as in the Baptismal Service, in the reading of the Sentences during the offertory, in the Exhortations, &c., &c.; yet, I have never found the word *read* used as synonymous with *sing*. Can "Sacerdos" show me a single example taken from our Prayer Book.

You remark, Mr. Editor, that you would like the rubric to be pointed out which makes our present method of reading the Psalter *responsively*, by minister and people, rubrical. But I would ask, if it be not as *proper*, as to sing it antiphonally by Priest and choir, as it is frequently done in England, and where the rubric directs it to be said or sung. By the way do you not think, that our present method, originated in the antiphonal chanting of the Psalter? Which do you think is the most preferable and instructive, the responses by the people, or by a choir?

Z.

We leave "Sacerdos" to answer for himself, as "he is of age." We asked for a Rubric, not for what is "as proper." We certainly do not "think that our present method originated in the antiphonal chanting of the Psalter," ergo, there is as much authority for the latter as for antiphonal *reading*. The last question we answer in the words of the Psalm:

[ED. BAN.]

With ONE CONSENT let ALL THE EARTH
To God their cheerful voices raise:
Glad homage pay with awful mirth,
And sing before Him songs of Praise."

The facts stated in the following figures are of deep concern to this country. We take them from "the Colonial Church Chronicle."

EMIGRATION.—It is impossible to print the following official Table without a few reflections. Nothing can more strongly show the vast influence which the British Isles are exercising over the world than this array of figures. Including the probable emigration of this year and the next, we may put the number of persons who have left the country within a quarter of a century, at *two millions*, of which one-half have gone to the United States, and the other to British Colonies.

The present character and the future condition of whole provinces must needs be much affected by the emigrants from Great Britain. We owe it therefore to our own mother country, and to the countries peopled from it—but, above all, we owe it to God, by whose blessing we have multiplied thus exceedingly—to see that the new Colonies everywhere rising up be wisely and religiously planted; and we may well be stimulated to fresh exertions at home, by reflecting how much the better education, the improved moral habits, and every step made in our own social and religious progress, will become a blessing more and more widely diffused by the streams of emigration now flowing so rapidly to the Colonies of the West and the South.

Emigration from the United Kingdom during the Twenty-three Years from 1825 to 1847 inclusive.

Years.	North American Colonies.	United States.	Australian Colonies and New Zealand.	All other Places.	Total.
1825	8,741	5,551	485	114	14,891
1826	12,818	7,063	903	116	20,900
1827	12,648	14,526	715	114	28,003
1828	12,084	12,817	1,056	135	26,092
1829	13,307	15,678	2,016	197	31,198
1830	30,574	24,887	1,242	204	56,907
1831	58,067	23,418	1,561	114	83,160
1832	66,339	32,872	3,733	196	103,140
1833	28,808	29,109	4,093	517	62,527
1834	40,060	33,074	2,800	288	76,222
1835	15,573	26,720	1,860	325	44,478
1836	34,226	37,774	3,124	293	75,417
1837	29,884	36,770	5,054	326	72,034
1838	4,577	14,332	14,021	292	33,222
1839	12,658	33,536	15,786	227	62,207
1840	32,293	40,642	15,850	1,958	90,743
1841	38,164	45,017	32,625	2,786	118,592
1842	54,123	63,852	8,534	1,835	128,344
1843	23,518	28,335	3,478	1,881	57,212
1844	22,924	43,660	2,229	1,873	70,686
1845	31,803	58,538	830	2,330	93,501
1846	43,439	82,239	2,347	1,226	129,851
1847	109,680	142,151	4,949	1,487	258,270
Total..	736,308	852,564	129,291	19,434	1,737,597

Average Annual Emigration from the United Kingdom for the last Twenty-three years, . . . } 75,547

Diocesan Intelligence.

Pennsylvania.—On Sunday, Dec. 3, 1848, Bishop Potter admitted five persons to the holy rite of confirmation in St. Matthew's Church, Francisville.

Maryland.—CONFIRMATIONS.—On Sunday, the twenty-first after Trinity, November the 12th, in Christ church, Cambridge, eight persons.

On Monday evening, November 13th, in Christ church, Easton, one person.

On Sunday, the twenty-third after Trinity, in Trinity church, Elkton, six persons.—*Church Times*.

Virginia.—ORDINATION.—On Wednesday, November the 29th. Mr. Rodney S. Nash, Instructor in the Episcopal High School of Virginia, was admitted to Deacon's orders, by the Bishop of this Diocese, in Christ church, Alexandria. The candidate was presented by the Rev. E. A. Dalrymple, and the sermon preached by the Rev. Dr. Sparrow.

CONTINUED SERVICES BY BISHOP MEADE IN THE NORTHERN NECK OF VIRGINIA.—After service in the White Chapel, in Lancaster County, on Monday, the 13th of November, where one person was confirmed, and the Lord's Supper administered, the Bishop proceeded to old Farnham church, in Richmond county, where one was confirmed; thence on the following day, to the church at Richmond Court House, where one was also confirmed; thence to Yeocomico church in Westmoreland co. This is a very plain but strong brick church, built in the year 1706, and which has probably, since its erection, never until now, needed repairs to the amount of one hundred dollars. The roof, windows, pews, chancel, and pulpit, are the same which were there at its erection, 143 years ago. They however, now so greatly need repair, in order to their preservation and the comfort of the congregation, that it is designed soon to shingle the house anew, and to lower and repaint the pews with slight alterations in the interior.

On the two following days the Bishop and other ministers were engaged in Divine Service, at a new and neat brick church, at Nomini Ferry, built on the sight of the old Nomini church, which has long since disappeared. Old Nomini Hall, the seat of Counsellor Carter, generally called Nomini Carter, is a few miles off, and likely to remain for a long while a monument of the faithful workmanship of former days. The region of country around is unsurpassed in beauty and agricultural advantages by any in the Northern Neck, and is well filled with a most respectable population, which crowded into the new church on the day of its consecration. A good hope is cherished of the permanent prosperity of the congregation at this place.

On the following Sabbath, and the day after, services were held and well attended at Westmoreland Court House, where two persons were confirmed. There is no church at this place, the Court House having thus far supplied the place of one. We are happy to be able to say that this will no longer be necessary when a few months shall have passed away. The Episcopalians and Methodists have both determined to build houses of worship with all possible speed. The Rev. William McGuire is now officiating alternately at Westmoreland Court House and Oak Grove about sixteen miles off, and also in Westmoreland county. At Oak Grove a new and excellent brick church is in the course of erection and will soon be ready for use. At this place services were held on the 22nd and 23rd, when two persons were confirmed and Rev. Wm. McGuire admitted to priest's orders.—*Southern Churchman*.

Rhode Island.—EPISCOPAL ACTS.—On the 7th of September, one person was confirmed in Ascension church, Wakefield. The preface was read by the Rev. J. H. Carpenter, rector.

On the 27th of the same month, a sick person was confirmed belonging to Grace church, Providence.

Nov. 9th, three persons were confirmed in St. Philip's church, Crompton Mills. Evening prayer was conducted by Rev. Messrs. Randolph and Carpenter, the preface was read by Rev. Charles E. Bennett. The Bishop delivered a sermon and an address.

On the 22nd Sunday after Trinity, six persons were confirmed in Christ church Lonsdale. The service was said by Rev. Elisha F. Watson, minister of the parish; a sermon and an address were delivered by the Bishop.—*Witness*.

CLERICAL CHANGES.—The Rev. Joseph S. Large has resigned the Rectorship of Trinity parish, Mercer, Michigan, and accepted an invitation to the Rectorship of Trinity church, Fort Wayne, Indiana, and desires all letters and papers for him directed accordingly.

The Rev. Henry S. Kepler, having accepted the charge of St. John's church, Richmond, and removed to the latter city from Baltimore, desires that his letters and papers may be addressed accordingly.

The Rev. James W. Hoskins has been transferred, by letters dimissory to the Rt. Rev. the Bishop, to the Diocese of Delaware.

The Rev. Dwight E. Lyman has been transferred by letters dimissory to the Rt. Rev. the Bishop, to the Diocese of Pennsylvania.

The Rev. William P. C. Johnson has been transferred to the Diocese of Mississippi, by letters dimissory to the Standing Committee, acting as Ecclesiastical Authority of the diocese.

The Rev. S. T. Carpenter having removed to Churchtown, Pa., requests letters and papers for him to be directed to that place.

The Rev. Wm. J. Timmer, having accepted a call to Trinity church, Appalachicola, requests all letters to be sent there.

The Rev. Joseph I. Elsegood has been called to, and accepted the rectorship of Christ church, Danville, Columbia co., Pa. All letters and papers intended for him will hereafter be addressed to him at Danville.

The Rev. Alexander D. Jones, late assistant minister in St. Mary Anne's Parish, Cecil co., Md., has resigned that station, and become connected with St. Timothy's Hall.—*P. O. Cantonville, Balt. Co.*

The Rev. Alfred B. Beach, having resigned Christ church, Cooperstown, and accepted an unanimous call to St. John's church, Canandaigua, has removed accordingly.

The Rev. S. H. Battin, having resigned St. Stephen's church, New Hartford, and accepted a call to Christ church, Cooperstown, Otsego county, has removed accordingly.

The Rev. Charles H. Gardiner, having received an unanimous call to St. Stephen's Church, New Hartford, has removed accordingly.

Miscellaneous.

Effects of Imagination.

The following anecdote was related by the celebrated father Taylor, in the course of recent lecture:—

"It happened years ago, in the days of old-fashioned meeting-houses, with their pews like pens, and their pulpits perched up at an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshipped in such a church, determined to have the house warmed by stoves. But the project encountered the most violent opposition from all the old people. They declared that it should not be; that stoves were not a Gospel ordinance; that the congregation must suffocate. The young men, however, prevailed; and one sabbath the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the Church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the Church, and there was a general rush of the indignant people toward the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."—*Albion Monthly Advertiser*.

GROANING AND CRYING.—A French surgeon lately published a long dissertation on the beneficial influence of groaning and crying on the nervous system! He contends that groaning and crying are the two grand operations by which nature allays anguish, and that he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He is always pleased by the crying and violent roaring of a patient during the time he is undergoing a severe surgical operation, because he is satisfied that he will thereby so soothe his nervous system as to prevent fever, and ensure a favorable termination. He relates a case of a man who by crying and bawling reduced his pulse from one hundred and twenty to sixty in the course of two hours. That some patients often have great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless hypochondriacal subjects, or those who are never happy but when they are under some course of medical or dietetic treatment, the French surgeon assures them that they cannot do better than groan all night and cry all day.

I have been reading over the text, "Then the same day at evening, being the first day of the week, when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you," John xx. 19. I have been reflecting on the circumstance of "the doors being shut," and some pleasant though somewhat fanciful thoughts have come across my mind.

Do you wish that Jesus would come into your heart saying, "Peace be unto you?" Look well to it, that the "doors" and windows are "shut;" for if your ears are open to take in all the vain babbling that prevail in Vanity fair, and your eyes are open to stare at all the fine things there are set forth, your heart will soon be as full as the inn at Bethlehem, and there will be no room for Jesus. Either keep the doors and windows shut or watch them carefully. It is cold work watching, especially when darkness is round you. Many a weary hour will you have while other folks are merry-making; but when he comes you shall see that the morning Sun of Righteousness is better than the midnight lamp of revelry.—*Old Humphrey*.

THE RESURRECTION.—I have stood in a smith's forge, and seen him put a rusty, cold, dull, piece of iron into the fire, and after a while hath taken the same piece, the very same numerical, individual piece of iron out of the fire, but bright and sparkling; and thus it is with our bodies, they are laid down in the grave, dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at that general conflagration, this dead, heavy, earthly body shall rise, living, lightsome, glorious; which made Job so confident. "I know that my Redeemer liveth."—*Fuller*.

Calendar.

DECEMBER

10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

Died.

At the U. S. Marine Hospital, Key West, Florida, on the 12th of November, TYRREL JONES, a native of Pennsylvania.

Acknowledgements.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from the 8th of November, to the 8th of December, 1848.

From Mr. James Potter,	\$100 00
Mr. Alexander Brown,	100 00
Dr. Wm. Wetherill,	100 00
Mrs. H. P. McKean,	11 00
A Lady of Christ Church,	25 00
" " " "	5 00
The sewing circle of St. Philip's Church,	10 00
A Lady of	12 00
Calvary Association,	20 00
Dr. Henry Seybert,	20 00
Mites from Lancaster, per Miss C. Yates,	5 00
Mites for November,	37 16
	\$415 16

The Rev. H. Sansom, Missionary at San Augustine, Texas, would thankfully acknowledge the receipt of a box of Prayer Books, (containing fifty common size, one do for the desk, and one Book of the Officers of the Church,) from the Female Protestant Episcopal Prayer Book Society of Philadelphia.

Most respectfully, HENRY SANSON.

The subscriber begs leave thankfully to acknowledge the receipt of the following contributions to the Church of the Crucifixion, in Bedford street, from Oct 1, to Dec. 1. Sunday School of St. James' Church, \$10; Missionary Association of St. Philip's Church, \$15; Mr. Francis W. \$5; Female Missionary Association of Grace Church, \$25; Mr. S. M. B. \$2; Young Men's Missionary Association of St. Andrew's, \$25; Mr. Allen C. D. \$5; 25 Prayer Books, from the Female Prayer Book Society. A lot of shoes from J. L. C., and several lots of old clothes. RENE GUILLON, Warden.

FLOATING CHURCH MISSION.

The Treasurer acknowledges the following donations. \$50 from several members of St. James' Church, through Dr. Morton; \$50 from several members of St. Stephen's Church, through Dr. Ducachet.

(Signed) Wm. C. KENT, 146 north 3d st.

The Missionary of the Floating Church of the Redeemer acknowledges a donation of 100 Prayer Books from the Bishop White Parish Library Society, with a Desk Prayer Book and a copy of the Offices. Also, a donation of 21 Prayer Books, from a lady of St. Stephen's Parish, through Dr. Ducachet.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account \$55 from the Young Men's Missionary Society of St. Andrew's Church, by Mr. Joseph Hildeburn, Treasurer. THOS. G. ALLEN, Missionary.

Notices.

The Ladies of St. David's Church, Manayunk, intend holding a Sale of useful and fancy articles in the large rooms of Mr. J. C. Kempton, Main street. Mr. Kempton having kindly offered his room for that purpose, the Sale will commence on the 12th day of December, and will continue the five following days. Open from 10 A. M. to 10 P. M. Articles left at the rooms, or with Mr. Bailie, 85 Chestnut street, will be thankfully received.

SALE OF ORNAMENTAL AND USEFUL ARTICLES.
The Ladies Association of St. Luke's Church, Germantown, will hold a Sale, the proceeds to be devoted to the outward improvement of the Church, on Tuesday, the 12th of December, and on the two following days, in Mr. Keyser's Hall, corner of Main and Queen streets, to open at 10 A. M. and close at 10 P. M. of each day.
The patronage of the friends of the aforesaid Church residing in the city is especially solicited.
Germantown, December 5th, 1848.

Advertisements.

A Lady, who can give most satisfactory testimonials, is desirous of obtaining a situation as Matron in a school or public institution.
Apply to the Editor of the Banner of the Cross.
Dec. 2-4t

College of St. James, Washington Co., Md.

One or two Tutors are wanted in the Grammar School. Applications (with references) may be made to the undersigned. The posts would be especially desirable for candidates for orders. JOHN B. KERFOOT, Rector,
Dec. 9-3t College of St. James, P. O., Md.

BURIAL LOTS,

In the Cemetery of Trinity Church, Oxford, near the Second Street Turnpike, 8 by 12 feet, perfectly dry, price \$25. Proceeds applied to the erection of a parsonage on the premises.
Nov. 18

The Subscriber

Having been engaged for years in the instruction of young ladies in Canada, and having removed to this city, is desirous of obtaining employment, either in giving private lessons in Music, French, and the ordinary branches of English education, or as a teacher or assistant teacher in some school or seminary.

For further information or inquiry, she is permitted to refer to the Rev. Wm. Suddards, or Rev. Richard Newton.
ELIZABETH TWIGGS.

Nov. 27-2t

DR. LYONS' CHRISTIAN SONGS.

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"No mean addition to the sacred minstrelsy of America."—*Boston Daguerreotype*.
"The poetry of this book is all good."—*Nineteenth Century, Philada.*
"The poetry of this volume is good, but its moral tendency is better."—*Boston Christian Alliance*.
"These 'Songs' are distinguished for scholarlike accuracy, especially their freedom from faulty versification, and for the pure Christian sentiment which thoroughly pervades them."—*Church Review*.
"All written in an easy and graceful style."—*Hunt's Magazine*.
"We admire them exceedingly, and wish they were not so few."—*Youth's Cabinet, N. Y.*
"Seldom have we been more delighted with a volume of modern poems."—*Parlor Magazine, N. Y.*
"There is a great deal of poetic beauty in this volume."—*Union Magazine*.
"A delightful volume of poetry."—*Family Messenger*.
"A beautiful volume, both externally and internally very attractive."—*New England Puritan*.
"We are happy to call the attention of our readers to such a volume."—*New York Recorder*.
"Choice gems of sacred poetry."—*New York Christian Advocate*.
"Of the first order of modern rhyme."—*True Wesleyan*.
"We commend the volume heartily to our readers."—*Boston Excelsior*.
"Those who love the sweet harmony of language, connected with the purest and noblest feelings of the human heart, will find much pleasure in reading this volume."—*Godley's Lady's Book*.
"Every Christian should have this treasure in his family."—*Delaware Journal*.
"They are deservedly popular."—*Southern Churchman*.
"We have seldom seen of modern poetry more sweet and devotional lines than these."—*Utica Gospel Messenger*.
Dec. 9 and 23

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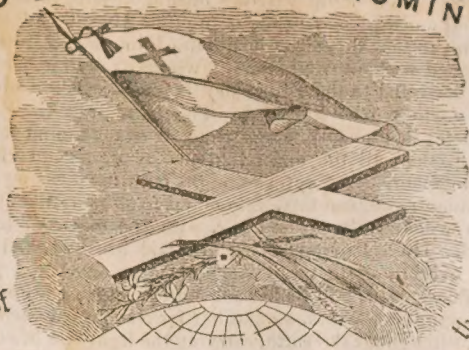
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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 16, 1848.

[VOL. X.—No. 50.—WHOLE No. 520.]

Plants of the Church.

THE IVY.

I. IT CLINGS.

See, on yon walls, that once towered in their pride,
Now fallen in ruins, and low,
The ivy clings, like an old friend, and tried,
As it clung there, ages ago:
Teaching the Christian, whatever betide,
To make heavy his spirit, and sad,
Still to cling with faith to the Church's side,
As he clung, when his heart was glad.

II. IT FADES NOT.

See, in Summer and Winter, the ivy, the same,
How it heeds not the chilling blast;
But, as long as a single stone shall remain,
It will cling, and not fade, to the last:
Teaching the Christian, to heed not the roar
Of the storms, that the world would fear;
But to trust in the Cross; and to hope, even more,
Than he hoped, when the skies were clear.

III. IT GROWS UPWARD.

See, the ivy grows upward; towards heaven, it rears
Its leaves, that are ever green;
And, each day, and each hour, the sky it nears,
Though its growth is by us unseen:
Teaching the Christian, though, now, on the earth,
And by earthly passions swayed,
Still to strive for the place of his heavenly birth,
Where nothing shall fail or fade.

Burlington College, November 26, 1848.

W. A. Deane

Wall Flowers.

"they smell sweetest by night-time, thae flowers; and they're maist
seen about ruined buildings."—EDIE OCHILTREE, in the *Antiquary*.

Sweetest by night: like gracious words,
That scent the sacred page;
But freeliest pour their perfumed store,
In sickness, grief, and age.

Seen most by ruins: like the love,
That gave itself for all;
Yet closest clings to guiltiest things,
As Magdalene, or Saul.

Riverside, December, 1848.
The Missionary.

Bishop + G. W. Deane

Selections.

The following description of the Isle of Wight we take from
"The Christian Witness." These letters of this correspond-
ent we have read with much interest.—[ED. OF BANNER.]

Foreign Correspondence.

Niton, Isle of Wight, Oct. 23, 1848.

SECOND LETTER FROM THE ISLE OF WIGHT.

REV. AND DEAR SIR:—Fresh from a tour over a part of the
Isle of Wight, I find myself compelled to take back even the
comparatively qualified praise which was accorded, four days
ago, to Rhode Island, in my first letter about Arreton, and the
Dairyman's Daughter. I had then but begun to contemplate the
treasures of beauty and grandeur which it contains upon
its shores and in its bosom. That you may be well aware of
the force of what I am about to utter, let me say, that the love-
ness of Naples, and her bay and islands, the charms of the
east-tour of Sicily from Palermo to Messina, the most beautiful
spots in Italy, and the landscapes of Greece and Asia Minor,
are fresh in my memory; but I have not the least hesitation in
saying emphatically, and with such a sense of its truth that
words convey but a faint idea of my meaning, that the Isle of
Wight surpasses them all, and almost every thing else except
Lagaria, that I ever saw. Words can do no justice to the
wonderful assemblage of beautiful and sublime objects which
are heaped together on the south-eastern coast of this island,
and that too, strange to tell, within the short space of six or
eight miles. Talk of the sublimity and grandeur of American
scenery! Come and see the Isle of Wight! There are scenes
on it which cannot be found in the world beside, and there-
fore new names have been invented to describe them. Such
as the terms common here, of *Chine* and *Undercliff*, to say no-
thing of Landslips, of which there have been three, within only
a few miles, and within the last half century. Accompany me,
then, in my pedestrian tour; for he must be a dolt indeed, who
glips through such scenes, in which the slowest foot-pace is

too fast; and I have found it difficult to accomplish even eight
miles in two days. I have now left a thousand beauties un-
seen, and only feel the stronger desire to go over the ground
immediately again. We will begin with the view from the
interior, which I partly described in my last letter. Carisbrook
Castle stands in sombre and massive, though ruined grandeur,
in the midst of a smiling valley. It is surrounded with hills,
which pour their rills into the little river that winds its way
first through this sheltered vale, and then through Newport to
the Solent Sea; this is that part of the channel between the
island and the opposite coast of Hampshire, to which county
the island belongs. The Castle itself is an immense ruin, a
mile in circumference, if you go round by the terrace, which
was built upon the hill, and next this is a ditch, and then a wall,
then another trench, and another wall. Next comes the old
and lofty British mound, thrown up perhaps before the Roman
conquest, and on the top of this the Saxons, Normans, and
English have, in successive generations, built and fortified, and
now neglected a mighty Castle. Under these walls, you may
well imagine the winding of the bugle, as the herald approaches
for a parley, or the stranger for an audience, or the Pilgrim
crusader from the Holy Land claiming hospitality, or angry
barons contending for fancied rights, or doing battle for faith
and honour. There is nothing in feudal history with which
this ancient and magnificent ruin, whose towers yet rise in
twin-grandeur, may not have been associated. Helmeted
knight and 'gentle ladie,' holy fathers and inspired minstrels,
haughty barons and trembling vassals, chivalrous crusaders and
martyr-kings, have all been here; for in this island, if not in
this Castle, King John secluded himself among fishermen,
awaiting the Pope's permission to break his oath, after the
barons at Runnymede had forced him to sign Magna Charta;
and from this same Carisbrook, that unappy and high-spirited
king, Charles I., attempted to escape for his life. What asso-
ciations are called up by the lofty Keep, with its well over 300
feet deep, mostly chiselled out of the solid rock, before gun-
powder was invented. What thoughts arose, as I stood by the
very same iron gates, out of which King Charles had almost
succeeded in making his escape. A vassal was ready, a horse
near, an escort prepared, and the signal given; but the king
could only thrust his head through the bars, and could find no
egress for his shoulders. Here he remained, groaning piteously,
and his friends could hear but not relieve him; and at last, ex-
tricating himself, with great difficulty, from this painful posi-
tion, he resigned himself to his fate, and placed a light in the
window to show his friends that the plan had failed.

There was, within a few years, service in the chapel, in the
spacious area of the Castle, which embraces several acres; but
the little church is now ruined, and the roof is fallen in, though
there seem to be no sheep or cattle to enter the open doors and
desecrate the holy place.

Leaving the Castle, and following the winding way, through
green lanes and hedge-rows, we pass the pretty village of Spide,
and are soon in another region, on the furze-covered barren of
St. George's Down. At the end of this opens a wild scene,
and the little village of Arreton is discovered at the foot of the
Down of another name, and the very ancient and remarkable
church, in whose ground the Dairyman's Daughter lies buried,
stands in the midst of hay-stacks, and barns, and huts. But of
this I shall write you again. Passing the Dairyman's cottage,
through green lanes, and among ivy-mantled thatched cottages
and trees, whose trunks are enveloped by parasitical plants of
the deepest green, you find yourself in an extensive farm-yard,
and a moment after in a secluded forest, apparently as wild as
our own, until suddenly a sweet little cottage, covered with
roses and other flowers, peeps out upon your path. This, and
much more than I can speak of, with a view or two of a ruined
castle, and of Lord Yarborough's seat and park at Appulder-
combe, or as the people call it, 'Appleycoomb,' occurs within a
short walk. Suddenly on the ascent of a hill, the sea, which
had been lost for a short time before, bursts gloriously and
unexpectedly upon you. You are soon in the pretty little vil-
lage of Shanklin, and descending towards the shore, all at
once you come to the brow of a precipice, and what a view
bursts upon you. A hundred feet below you, appear the roofs
of a dozen beautiful cottages; and while you fear for your own
safety, though quite secure, you wonder that the inhabitants
have no fear that the immense perpendicular wall will not fall
and crush them. At the base of the precipice, the wide British
Channel, like the boundless sea, lies spread out before you,
now placid as a lake, and now lashed into fury against the pro-
jecting promontory on your right, called Shanklin Head, which
towers into the air, a sheer precipice; and the waves rolling at
its very base, remind you of the scene in the *Antiquary*, for, at
high tide, you cannot go round Shanklin ('Halkett's') head.
There is safety, however, on the beach, between this and Dan-
nose point. Far away to the left, rise the chalky, almost snow-
white precipices of Culver Cliffs, and from this prominent
headland, upon which a monument is rising to the Earl of
Yarborough, comes gracefully sweeping round Sandown Bay.
You proceed towards the shore. A few steps brings you to an

arch overhead, formed by a tree, whose lowest roots are in
the crags above you; and on the right is the fisherman's cot-
tage, who has built up a wall to save the tree. You are now
within *Shanklin Chine*. But let me tell you what a chine is.
As you might imagine, it is a cleft in the back of a hill, and is
formed in this way: A rivulet, sometimes swollen with rains,
fell, probably since the creation or the deluge, down from the
top of this precipice upon the sea shore. By degrees, it wore
away its channel, and the walls of sandy loam on each side fell
in, till they are now separated, about midway a stone's throw
apart; and the walls, which were once united, now rise on
either hand, extending up to the cascade about one quarter of a
mile. On the opposite side, looking out upon the sea, and into
this romantic dell, and up its sides, is Leigh Richmond's favor-
ite seat. No wonder that he could describe the beauties of
nature, and compare them with the wonders of grace. Such
scenes as these might inspire even a dullard, far more the poet;
they might make an infidel devout, far more such a saint. Below,
at the foot of the chine, lives now the daughter-in-law (Mrs.
Sampson.) of the 'Fisherman of Shanklin Head,' and on these
sands walked the poor African. Far up in the air, on the brow
of the head of the romantic glen, is perched, in a seemingly
dangerous spot, on the very brow of the precipice, and look-
ing down more than one hundred feet into the deep ravine, a
beautiful cottage. From the shore, through a gateway in the
path, you now wind along, through every variety of the most
picturesque beauty, to the little water-fall, which is at its work,
deepening and lengthening the dell; for it has moved back ten
yards in as many years. When you emerge from the 'chine'
through a wicket-gate, you may turn to your left hand and fol-
low the footpath across a stile, leaving the village behind you;
and after a succession of views, you descend into another dell.
'Luccombe Chine,' which is much smaller, and as perfect a
gem of a lovely dell, as the other was of the grand, romantic,
and picturesque. This dear little glen seemed a 'chine' for the
children; and accordingly, I found some dear little ones, the
prattlers of Mr. Cooper, who has a charming cottage, at the
head of the dell. They were dressed like children, as children
always are in England, and not in our grown-up 'great man
and woman' style. They had with them the most perfectly
beautiful small greyhound I ever saw; and as I sat in the
middle of the dell, half way up the hill, the dog returned from
two of the children, and stopped a moment by me, as if to as-
certain that I would be a safe companion, and then made his
way to the shore. I now discovered, by the soft song that
floated up the glen from the shore, that one of the little girls
had been left behind, and the dog was soon at her side, while
she played with the ripples on the shore; for all was calm and
sunshine to-day. A grot opposite, a babbling brook, leaping
from stone to stone, the architect of the beautiful dell, a tower
above, a flag-staff, and the green shrubs and flowers on every
side, would hardly suffer me to tear myself away from the spot
and the children. How many sweet children with the blue
eyes, flaxen hair, and rose and lily faces, I have met upon this
Island! I always steal a chat or a kiss from the dear little
cherubs: they are as bright as the larks which rise from these
sunny meadows, and as sweet-voiced as the nightingales and
blackbirds that warble in these shady dells.

I cannot pass this charming cottage, the home of those chil-
dren, without calling your attention to the snow-white ducks
trooping over the deep green, close-shaven lawn, and above all,
mark that farmer's cottage, all covered over with ivy, except
where the roses are absolutely in full bloom by scores on the
very roof itself. There's nothing like that in New England.
The very barn is covered with vines, and all is in keeping
with the quiet loveliness of this chosen spot.

[Concluded next week.]

The House of Prayer.

(From the Churchman's Monthly Penny Magazine.)

"Also for the sons of the stranger, that join themselves to the
Lord,

To serve him, and to love the name of the Lord,

To be His servants,

Every one that keepeth the sabbath from polluting it,

And taketh hold of my covenant:

Even them will I bring to my holy mountain,

And make them joyful in my house of prayer;

Their burnt-offerings and their sacrifices shall be accepted upon
mine altar;

For mine house shall be called a house of prayer for all people."

(Isaiah lvi. 6, 7.)

God's temples, erected for His worship and praise on earth,
are properly called "Houses of Prayer."—Prayer includes all
the acts of divine worship; its parts being, *petition*, or asking
for gifts and graces from God; *confession*, or acknowledgement
of sins and offences; *intercession*, in behalf of others; *thanksgiv-
ing*, for past and present benefits; and *praise*, ascribing honour
and glory to the Author of every good and perfect gift.

The first temple for the worship of God was in Paradise; and as all creation then was holy and happy, and every surrounding object contributed to peace and comfort, no building was needed to invite the worshippers to prayer; the shady and fragrant bowers of Eden were sufficient for the devout assembly of the human pair, in the worship of their Almighty and All-gracious God.

The next temple was without the gates of Paradise, from which our fallen and unhappy parents had been driven; where the flaming cherubim were placed in token of the divine presence, though surrounded with awe, and near which, probably, altars were erected for the sacrifices of victims before the mercy-seat, accompanied with the devotions of the worshippers. And so we find in succeeding times, that altars of raised earth constituted the place of assembly for divine worship; till it pleased God to direct, first, the tabernacle, and then the glorious temple of Jerusalem to be erected as His house of prayer. After which, as devout servants of God multiplied, so places of worship—sometimes called Synagogues, sometimes Temples, and afterwards Churches—were multiplied also; till, as we are rejoiced and cannot be too thankful to be able to say, they are planted throughout the length and breadth of our native land—would that it were so throughout the whole world—at the present day.

Oh that we could also, with devout and holy gratitude say, that these churches of our beloved country, which are the bulwarks of all our glorious institutions, were rightly prized and duly valued, by all those for whose spiritual and eternal benefit they have been erected!

Are they not "Houses of prayer for all people?" and why do not all come to the House of God, for this blessed privilege of uniting "with one accord to make their common supplications unto Him," within those hallowed precincts? Without attaching any superstitious awe to the expression, are we not correct in calling them *hallowed* precincts—set apart from all profane and secular usage, and consecrated by a special act of homage—set apart for special, united, public prayer and praise, and other spiritual purposes, all designed to draw sinning and suffering man nearer to God, and away from the haunts of sin and sorrow; to make him a devout and holy worshipper of God, and servant and follower of Christ his Saviour; to sanctify his heart with holy feelings towards his Maker; and unite him, at the same time, in the bonds of holy love with his fellow-creature, fellow-sinner and fellow-Christian?

Oh that any should refuse and neglect "the assembling of themselves together" in God's house for these hallowed and heavenly purposes! Oh that any should think that they can serve God equally well at home in private, when public prayer and hearing God's word present so many more spiritual advantages, so many higher advantages, so many higher privileges, both for our own good and as a testimony and example to others. Oh that any should make light of the church as the house of prayer, and think *only* of the preaching! This, we fear, is but too commonly the case among a certain class, where the spirit of prayer and devotion is either dormant or wanting; and consequently the house of God is not frequented for *divine worship*, but for hearing,—which, though inexpressibly important, is not, after all, the only concern of the man of true religion.

The preaching of the word is, undoubtedly, God's own ordinance—the "power of God," by which it pleases him to "save them that believe," (1 Cor. i. 18–25,)—very necessary to rouse the slumbering sinner from the error of his ways, and to "build up believers in their most holy faith." But are not the prayers equally necessary, when we reflect that they are offered as sweet incense to the honour of God, and likewise to draw down the spirit of grace, and those "preparations of the heart from the Lord," without which the word, either read or preached, will not profit?

Let us, then, endeavour to entertain more becoming views of the value and privilege of all acts of divine worship and devout adoration and Christian communion, as well as of hearing God's word, which are presented by these temples of the living and true God. Let us not neglect so rich a means of grace, so inestimable a religious benefit, so bounden a Christian duty.

Let us ever associate in our minds the observance of God's sabbaths with attendance at his sanctuary; as it was ordained of old, "Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord." (Leviticus xix. 30.)

And who can tell the blessings rich and manifold, that flow into the soul of the serious worshipper, the spiritual and intelligent attendant upon the religious services of the sanctuary, as arranged and conducted in our Apostolic Church? The prayers—are they not full of the Gospel of Christ? are they not rich in the union of the Spirit? are they not important in their appeals for mercy, grace, pardon, and peace to the majesty of the Father of heaven, through the unceasing intercession of his dear Son, who sitteth at his right hand? Can you under any other form of worship serve God with more devotion in the true character of *worshippers*, and in the union of heart and soul with all your fellow-Christians who attend with you God's house of prayer, supplicating, with one voice, the same mercies and blessings, and joining in the same praises and thanksgiving?

Take the advice of a friend. "Watch and pray." Enter not the house of the wicked, nor do thy pleasure on God's holy days. "Call the sabbath a delight, holy of the Lord and honourable." And devoutly feel with David (Psalm lxxiv. 1, 2)—"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

CEPHAS.

Church of England.

It is truly gratifying to observe the multiplied indications of increasing zeal and returning prosperity, which have, of late, appeared in the English Church. Every such indication of the revival of a true religious interest, in that truly noble branch of the Holy Catholic Church, should call forth hearty thanksgiving, from every true churchman. The world does not know, and the world never will know, how much the present generation are indebted to the Church of England, for the enjoyment

of those innumerable and inestimable blessings, that follow as natural consequence, in the train of the Gospel of Jesus Christ, wherever the Gospel is maintained in its full integrity, and preached without compromise; where its faith is held just as it was delivered to the saints, and its ordinances are administered just as they were ordained. The Church of England at this moment, is probably, doing more for evangelizing this wicked world, than all the denominations of Protestant Christendom put together. And yet, she might with the blessing of Heaven do much more than this. She ought to do more than this. God hath wonderfully blessed her, with the means of incalculable good. He has given her wealth, and learning, and influence, and everything that can make a nation good and great: and terrible indeed, will be her account, if she do not improve these distinguished favors, so that her far reaching influence may be felt, throughout the earth, carrying the light and life of the Gospel into the hearts of nations, sitting in the region and shadow of death.

A former governor of this State, who was, if we mistake not, a *Congregational Deacon*, once gave as a toast:—*England the bulwark of our religion.* And although such a sentiment, from such a source, at such a time, when prejudices against Episcopacy generally and against the Church of England in particular, were much greater than they are now, caused much fluttering in the ranks of those who did not understand as well as he did, the true character of that Church; and, notwithstanding the reception which such a sentiment met with then, and would meet with now, coming from the same source, yet we may well ask, did this governor, or any other governor, ever utter a juster sentiment?—Every year's observation more and more justifies the truth that the Church of England under God, is the bulwark of true religion in the world: the power which can stay the insolent advance of Romanism on the one side,—and roll back the terrific tide of infidelity on the other. In our English papers received by the last steamer, we rejoice to see that the Bishop of Oxford is taking decisive measures to promote a more general and spiritual interest throughout his diocese. He is exercising his Episcopal authority in requiring his clergy to become more active and diligent in the performance of their duties, and he urges compliance by one of the strongest and most effective arguments, which is by setting the example himself. He has determined to follow more closely the pattern of primitive Bishops in abundant labor, among the people of his Episcopal charge.

The following is the paragraph to which we have alluded; 'The Bishop of Oxford, in his recent charge to his clergy, promises to adopt a system which will make him personally acquainted with every part of his diocese. His lordship intends to take active part in the parochial services, and to make his high office something more than it has usually been to the clergy of the remoter districts. While thus alive himself to the duties of his office, he intends to exact similar activity and zeal from the clergy. He requires, at the very least, two full services, including two sermons, or one sermon and a public catechising. He will be rejoiced to hear of week day services; but two services on Sundays he esteems the minimum of duty in every parish where there is a sufficient endowment for the maintenance of the clergyman. To that, however, as a general rule, there must be exceptions in particular cases: those cases must be reported to the bishop, who will carefully consider them. No existing services in any parish must be dropped without his consent. He presses this course upon his clergy, not merely as an indication to their people that they are moved to their ministry by the energy of love, but from a conviction of its necessity to the spiritual instruction of their people. However small a parish may be, the bishop observes that not more than one-half of the adult population can be present at the same service. The catechising and the sermons are all that reach the great bulk of the population through the week and their only means of instruction; and, if the clergy do not give them fresh opportunities of acquiring knowledge, they shut out one-half of their parishioners from the means of Christian learning.'—*Christian Witness.*

A Visit to the Poet Wordsworth.

A Correspondent (Sigma) of the *Courier and Enquirer*, in a travelling letter, gives the following feeling memorial of the poet Wordsworth at his home of Rydal Mount. It is the old age "frothy but kindly," of a man who early lent out his heart to nature and humanity, and who now receives his return with usury. How fine an illustration is this touching narrative, of his writings!—*Literary World.*

"I had proceeded but a few steps towards the house, when I perceived in the little yard before it a hale, stoutly-built old gentleman in cloth cap, plain black suit, and thick shoes, drawing an aged lady in a large hand-wagon; and the sounds I heard were her child-like exclamations of delight. It was Wordsworth and his invalid sister. I involuntarily removed my hat and apologized for my intrusion. But not a word of that sort would either of them listen to. The old lady seized my hand, and broke out into a rhapsody about that 'dear good man, Mr. Coleridge.' Upon my dropping a word of sympathy for her helpless state, she began to repeat, in the most feeling voice, a hymn of several stanzas, expressive of her resignation to her Heavenly Father's will, and of her joy in view of the glories of a brighter world. The poet, evidently touched, stood silent, and as for myself, it required a stouter heart than mine to be unmoved by the scene. At length, the old lady let go my hand, and the poet intrusting her to the care of her nurse, led the way into the house. We were soon seated in a comfortable little room, which appeared to be half parlor and half library, before a blazing coal fire.

"I inquired respecting the health of the sister we had just left: 'Poor thing!' says he, 'she was most dangerously ill twelve years ago and has never recovered from the effects of it. She requires the most constant care; but she is a great blessing to us all. We all take the greatest interest in her, and feel that she is the means to us of invaluable moral and spiritual good. If it were not for the sick and the old and little children, who

are constantly appealing to the better feelings of our nature, men would soon become monsters.' I inquired respecting his own health.—'It is as good,' he replied, 'for aught I know, as it ever was. It would be folly to account old age youth, and there may be some malady secretly at work in my system that I know nothing of. But I believe I have seen many young men not twenty-five, who were actually older than I am now.'

"The conversation soon turned upon more general topics. He spoke of Coleridge,—of Southey,—of Schlegel, whom he knew intimately in France,—of the distinctive characteristics of English, Swiss, and Italian scenery, expressing by the way his conviction that the English lake district presented more attractions for a residence than any other part of the world,—of the grandeur and beauty of some of the old cathedrals of England,—of the tendency of railroads to produce a general neglect of the natural beauties of the country,—of the levity and fickleness of Frenchmen, and their incapability, to govern themselves of the probability, nay the certainty, as he would have it, that the English would soon supersede the French as the common language of Europe—and, in short, talked most freely and delightfully on every subject that presented itself. To be alone for one good hour as I was, I felt richly repaid me, if nothing else could, for venturing over the trackless deep. Before taking my leave, Mrs. Wordsworth, a matronly benevolent-looking old lady, and the poet's daughter, took seats with us; and was soon made to feel that I was indeed in one of the happiest homes of England.

"Wordsworth's personal appearance is very similar to the likenesses you see of him prefixed to his works. There is a blending of thoughtfulness and benignity in his countenance that excites love and admiration at the very first glance. The upper part of his head is entirely bald, but long silvery locks fall upon his neck behind. His features are strongly marked yet are contemplative rather than energetic in their expression. His brow is of extraordinary amplitude, and, though of sculpture-like smoothness, it has much of that worn severe cast so common to men habituated to deep reflection; his large grey eyes, kindly and yet pensive, have a calm, earnest in-seen look, such a look as belongs to eyes that 'can find in flower thoughts too deep for tears;' and about his mouth there is a bland and almost playful expression that denotes a spirit glowing with all the sweetest affections and gentlest charities of life. His voice is most melodious, and his language of the most charming simplicity. He is now in his 79th year, yet his countenance is unwrinkled, and his frame scarcely bent. He takes much exercise, and great care to preserve his health, and daily may be seen walking along the roads or over the hills with all the vigor of a man yet in his prime."

Old Times in Maine.

We cut the following sketch from the "Waldo Signal." Who does not like these notices of "old times,"—who is not two-thirds an antiquary? "If any, speak, for him!"—we don't make this extract.

We take the following proceedings from the town records which goes to illustrate the "good old times."

Belfast was incorporated in 1773. Thomas Goldthwait, Esq. was chosen Moderator, John Mitchell, Town Clerk; John Brown, Benjamin Nesmith, and James Patterson, Selectmen.

In 1775, a meeting was called, "to meet on the Common on the south end of No. 26, on Thursday the twenty-eighth day," &c. We give extracts just as they were written and punctuated. The meeting was called "in His Majesty's name. Its object was "to chuse a man to carry a petition and present it to the General Court," then assembled at Boston. John Tuft was chosen to carry said petition, and the following vote

was passed:—*Resolved*, That a man to carry said Petition to the General Court is three shillings per Day, he finding Vittles and Drink for himself.

The "Drink" in those days was of some importance, for was before the temperance reform had made much progress; however, it would not be amiss in our days of "enlightened wisdom and reform," provided we were obliged to find our public servants with "Drink."

Next comes the separation of the Goats and the Sheep.

BELFAST, June 10th, 1775.

This is to Certify that we the Subscribers have warned Joseph Dow to withdraw from this town forthwith for we would not accept him as a Town Inhabitant.

This was signed by the selectmen and Town Clerk.

Then comes the good way of publishing when neighbors and near were invited to the wedding; when music and dancing enlivened the scene; when the festive board groaned under its heavy load of baked beans, brown bread, and pumpkin pie, and every thing passed off

"As merry as a marriage bell."

Belfast, Sept. 28, 1774.

This Certifies that the intention of marriage Between Mr. John Barnett and Mrs. Isabel Durham was lawfully published By me John Mitchell town Clerk.

Mr. John Barnett and Mrs. Issabell Durham Both of Belfast were joined in marriage Sept. 27, 1774, by me Dan'l Little.

Next comes a touch of the "Blue Laws."

The following vote was passed in 1776:

Resolved that if any person makes unmissaserry vizets on the Sabath they shall be Lookt on with Contempt until they make acknowledgment to the Public.

SINGULAR CONCEIT.—Insects, generally, must lead a truly joyful life. Think what it must be to lodge in a lily. Imagine a palace of ivory or pearl, with pillars of silver and capitals of gold, all exhaling such a perfume as never rose from human censers. Fancy, again, the pleasure of tucking yourself, for the night, in the folds of the rose, rocked to sleep by the gentle sighs of the zephyr, and nothing to do when you wake but wash yourself in the dew-drop, and fall to eating your bed clothes.

Communications.

For the Banner of the Cross.

The Church and Voluntary Societies.

MR. EDITOR:—

Many of your readers no doubt remember the spirited and able debate which took place in the Pennsylvania Convention of 1838, on the report of a committee appointed by the preceding Convention, to consider "the expediency of adopting some plan by which the Sunday School, Tract, Missionary, and other benevolent operations of the Diocese, should be placed under the control of the Convention; and made to sustain a relation thereto similar to that which the Board of Missions sustains to the General Convention." The majority of the committee, four out of five, viz., the Rev. Dr. (now Bishop) De Lancey, and Messrs. James S. Smith, Geo. M. Wharton, and Thos. Robinson, while concurring in the principle that all such enterprises of Christian benevolence should be controlled by the authority of the Church, reported, that they deemed it inexpedient to adopt any such plan, until further experience should attest the wisdom and efficiency of that which was then under experiment by the General Convention, and a few of the Dioceses. The Rev. G. W. RIDGELY, the original mover of the resolution under which the Committee was appointed, presented a minority report, earnestly advocating the doctrine "that the Church herself is the best, because the only divinely founded, society for all purposes of religious benevolence;" and that it "is greatly to be preferred before any of those self-created and irresponsible associations, which (with the best intentions) often attempt to discharge its duties, and by which, in some departments of religious effort, it has been almost entirely superseded." The whole report will be found in the journal of Convention, 1838, and is well worth reading.

In the "Episcopal Recorder" of June 30, 1838, there is an interesting sketch of the debate that ensued on the occasion alluded to; which was principally participated in by the Rev. Dr. De Lancey; Rev. Mr. Ridgely, Hon. Horace Binney, and George M. Wharton, Esq. The republication of the following extracts from Mr. Ridgely's speech will do good, I think, at the present time.

ECCLESIA.

"Mr. Ridgely rose in reply. He always listened to the gentleman who had just spoken [Mr. Binney] with pleasure. He was interested, even when not convinced. He had reason to acknowledge the acuteness of that gentleman, for he was kept out of Convention a whole year by him. He did not sympathize with him in his antipathy to a discussion of abstract principles. It was necessary that they should be first settled. He believed that the same relation which the wheels of the watch which he held in his hand sustained to the hands, do principles to practice. The former must be adjusted, or the latter cannot go right. As to the objection, that this plan is a novelty, it is true it was never adopted in practice by our denomination until the last General Convention; but the principle was established 1800 years ago. It appeared strange that the advocates of irresponsible societies, as opposed to the Church, should speak so strongly of modern inventions.

"As to the argument, that the individual members of these societies are under the control of the Church, he would illustrate his idea. The stockholders of the Bank of the United States are individually amenable to the laws of the United States; but this fact did not make it a government bank, neither does it profess to be. Neither does the sustaining of the same relation to the Church by the members of these irresponsible associations make them Church societies; since they consider themselves such, they ought to sustain some stronger relation to the authorities of the Church.

"The gentleman asked, how this principle would work in party times? Would not a society under the direction of the Church be exposed to party influences? He answered, not as much so, certainly, as irresponsible societies. Take one fact as an illustration. At this moment, twenty of the clerical voters of this Convention are actually in the pay of an irresponsible society, [the "Advancement Society."] He meant no reflection upon those brethren; he entertained for them the highest respect; he knew they were good men; yet it was not in the nature of man to vote against his living.

"But is not this an influence which would be dangerous in party times? Sir, either this Convention must govern these Societies, or these societies will govern it. The bare fact that a Bishop is at the head of these societies, does not constitute them Church societies. We have heard, it is true, much about the ecclesiastical proverb, if it may be so called, 'Ecclesia in Episcopo.'

"This is differently understood by different individuals. Some are disposed to take it literally, and actually to think that the Church is in the Bishop, bell, steeple, and all; others are more moderate, and think that that church is most perfect where the Bishop is found in the true and legitimate exercise of his lawful authority.

"There are certain powers peculiar to the Episcopate; but he was not disposed to discuss the question of Episcopal power; nor, in answer to the gentleman, the powers of the General Convention; for he perceived that his own views differed materially from his.

"He believed that government was a science, and he could wish that the brethren would study it; for every legislator ought to understand its theory, as well as the practice. He himself had taken some lessons at the law school in Litchfield, and they had been of essential service to him. He was a republican in both church and state, and firmly believed that there is a striking analogy between the government of the Episcopal Church and the civil government of our country."

For the Banner of the Cross.

Inconsideration and Inconsistency.

When I read the Morning and Evening Prayer, I am forcibly struck with the Missionary spirit which breathes in so many

expressions contained in them: and feel astonished, when I reflect how many use them without any practical effect. I think, are they antinomians? Are they formalists? Are they hypocrites? The spirit of charity will not allow me to apply any of these disparaging epithets to any of my fellow-sinners. When I observe things which my judgment must condemn, and my mantle of charity is too narrow to conceal, or my stock of charity too small to make due allowance for human frailty, I endeavour to restrain my indignation, and to preserve the spirit of peace and good-will by the recollection of three excellent discourses I heard upon the text "my people do not consider," in which the preacher expatiated upon the innumerable sins of omission and commission which proceed from inconsideration. Perhaps by directing the attention of Episcopalians to some of the most striking passages in our service, they may be led to profitable reflections, and impelled to perform those duties which are incumbent upon all those who profess and call themselves Christians.

Can any thing be more sublime and impressive than the opening verse of the service, "The Lord is in his holy temple, let all the earth keep silence before him!" Do we not feel as if we were in the immediate presence of the Great, I am, the High and mighty Ruler of the Universe, and should we not feel gratitude for our superior privileges of worshipping our Maker in spirit and in truth, while so many of our benighted fellow creatures are bowing down to stocks and stones and beasts, and performing diabolical and obscene rites in honor of them in their polluted temples. And when we hear the second verse read which proclaims the establishment of the Messiah's kingdom in every part of the world, do not our hearts leap with joy at the bright anticipation? But can we expect this glorious consummation will be effected by miracle, without our co-operation in the use of means? Dare we discourage any who are engaged in this glorious enterprise by withholding our assistance, and not providing them the requisite pecuniary means to carry on their operations? Can we, with sincerity and consistency, repeat the petition in the Lord's Prayer to our Father in heaven, praying that his name may be hallowed, that his kingdom may come, that his will may be done on earth as it is in heaven, and make no corresponding exertions to effect this glorious object, by those means, and the exercise of those talents with which God has intrusted us for this especial purpose? How can we sing glory be to God on high, on earth peace, good-will, towards men, how can we pray to the Lamb of God that taketh away the sins of the world to have mercy upon us, and receive our prayer, if we do nothing to lead those who are sitting in darkness and the shadow of death to the Sun of righteousness, to the light of life?

How can we repeat the Te Deum laudamus, and not wish the whole earth to unite with us in that sublime and exulting strain in worshipping the Father everlasting, &c. Does it not appear a mockery of human misery to sing in the Jubilate Deo, O be joyful in the Lord all ye lands, while we allow millions of benighted heathens to remain in ignorance of the true God and to worship devils? How can we praise God for having "raised up a mighty salvation for us," and make no exertions to extend the knowledge of that salvation to others? How can we utter the great practical truth in the creed and not teach the ignorant what they ought to believe and do for their soul's health? If we repeat, with a monopolizing spirit, "O Lord grant us thy salvation," can we expect that the Universal Father will grant our limited petition? How can we expect to be heard when we pray. Take not thy holy Spirit from us, if we disregard his admonitions, and do not inform others, "if there be any Holy Ghost?" Is it not an insulting mockery of the Divine Majesty to beseech him for all sorts and conditions of men that he would make his ways known to them, his saving health among all nations, and not use those gifts and faculties in his service that He has bestowed upon us for this express purpose? What kind of thanksgiving is it when we praise God for his inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace and the hope of glory, if we present no thank offering to enable his commissioned ministers to go forth and teach all nations, to sound the gospel trumpet to awaken those who are dead in trespasses and sins, to furnish them with the means of grace, to support them in their sufferings and trials, and to animate them in the performance of their duties by the hopes of glory? When we pray that we may shew forth his praise not only with our lips but in our lives, do we think this merely comprehends our relative, social, domestic, and political duties, and our duty to our own particular Church? Many consider that they perform all that is required of them when they grudgingly pay their pew rent, thinking they do not receive an equivalent for their money; and if they do not profit more by what they hear, their money has certainly been wasted, in regard to themselves. How can we pray, the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore, and virtually exclude others from a participation in these blessings? This exclusive spirit reminds me of the prayer of the selfish person who said, "God bless us four and no more." If each clergyman would furnish every member of his congregation with one of these practical keys to the Prayer Book, and advise them to burnish them when they become rusty. I think they would enable the possessors to unlock many of their strong boxes, which have hitherto resisted all the false keys which have been applied to them, and impel them to deposit a due proportion into the Church treasury. Coffers which have been frequently opened to promote the glory of God, and the temporal and spiritual welfare of our fellow creatures, are the only fire-proof chests which will avail their possessors in the general conflagration at the last day. No blessing can attend that wealth which is hoarded up for children who generally waste it in riotous living. God frequently takes the children of such parents from the evil to come, and the childless miser leaves his riches to those who rejoice at his decease. None can be accused of selfishness or a disregard to the best interests of his family, by laying up treasures in heaven, and thus securing the Divine blessing upon his estate. They have the highest sanction for this regard to their mutual interests in the command of

their future Judge, who will reward every one according to their works, on that day when those who have sown plenteously shall reap plenteously.

Now, Mr. Editor, if you think these few desultory remarks will be useful in arousing the inconsiderate, the self-deceiver, the supine and lethargic to a sense of their responsibilities and the necessity of maintaining a consistent course in word and deed, that their verbal devotions may not excite the risibility of the thoughtless, the ridicule of the profane, and the just animadversion of persons of common sense, I will send you a few similar reflections upon the Evening Prayer.

VOCULA.

For the Banner of the Cross.

Church of The Redemption—Fairmount.

MR. EDITOR:

As many persons are under the impression that we have all the funds necessary for the completion of our Mission Church, permit me through the columns of your paper to correct that error.

The Church when completed will cost nearly \$6000. Of this sum only \$4,500 have been collected: consequently, \$1,400 are yet needed ere the church can be completed and consecrated. Will not fourteen individuals or societies give \$100 each, and thus make up the requisite amount? unless \$1200 of this sum is contributed by the first of January next, we fear the worst consequences.

The church contains accommodations for about 500 worshippers, and 400 Sunday School Children. The services are generally well attended. And the following statement of services performed, will we think, show the importance of this mission:—In three and a-half years, there have been Baptised, 199; Confirmed, 51; Communicants added, 58; Burials, 102; Marriages, 31.

Shall this evidently useful mission be continued or not? Or shall it be so crippled for want of means, that it must drag along a miserable existence, and be only half so useful as it otherwise might be? The Christian community, the friends of Domestic Missions must answer these questions? Reader, upon your answer, depends the eternal welfare of many souls. What will you do for us, for God, for salvation?

Any communications left at the office of this paper, to aid us in this our season of extreme need, will be thankfully received and acknowledged by,

GEORGE A. DURBOROW,

Rector of the Church of the Redemption, Fairmount.

For the Banner of the Cross.

American Tract Society.

The following propositions may be considered as fairly drawn from what I have written on this subject.

1st. That it is a perversion of Christian Charity to publish books which private enterprise and capital would furnish quite as cheaply.

2d. That the publications of this society, when all expenses which are paid by charitable contributions are reckoned into the account, cost the religious public more than the same would in any other way of producing them, besides the incidental evil of driving or tempting a large amount of capital into injurious channels.

3d. That the action of the society is therefore inexpedient.

4th. That charity given for such an object is not only wasted, but works a positive evil to the community by violating every sound principle of political economy.

5th. That every institution of the kind should be conducted on self-supporting principles, and thereby leave a fair field for competition to individual enterprise.

6th. That the Church has no charity which she can rightfully employ in disregard of these principles.

7th. That charity must be just and sensible or it degenerates into a mischief-working weakness, not to be reasoned with.

8th. That when this institution or any one acting in the name of charity and for the public good, violates the plain principles of morality, as has been often done, by publishing the same books as other publishers, and thereby depreciating, and in some cases destroying the value of the property in their hands, it does in the name of the church and with a religious sanction what offends the moral sense of an irreligious world.

Now what is the estimation in which the claims of a society should be held that publicly disregards all these considerations, and publishes books professedly at cost, and calls on the religious public to pay all its colporteurs and agents, and to foot all its bills?

Men will give only a certain amount of their income in charity, and can it be believed that an institution conducted as this is, can justly claim the large share it receives? I cannot think so, or see how any thoughtful mind can. I have written, as I think, without religious or sectarian prejudice to the society, and with a purpose to express fearlessly honest convictions. I have sought to exhibit the principles which are involved in the case. I think I see enough in them to call for public consideration. Let it be shown that this is a legitimate charity as now managed, or let it be abandoned, and let other more needful objects receive the charity of a considerate public.

Herman Harker D.D.
of Philada

MURDER OF MISSIONARIES.—A London paper states that Dr. Bettleheim and his family, missionaries of the Church of England, have been murdered at the capital of Loo Choo, where they were residing. Dr. Bettleheim, a native of Hungary, and originally of the Jewish persuasion, was educated for the surgical profession, but afterwards joined the Church of England. He was a young man of talent, and of great promise. His wife was a native of London, and it is said that they had two children.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 16, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets. Mr. George will act as Agent for the receipt of subscriptions, etc.

The next Volume of the Banner.

The Banner hopes to present a more respectable appearance when it comes forth to wish its kind friends a happy New Year. Its enterprising publishers, Messrs. King & Baird, have made arrangements to print the next volume on very superior paper, and in beautiful new type. No expense will be spared to make the form and appearance of the paper attractive.

Of course such a change involves no trifling outlay of money. Is it too much then, to ask those, for whose benefit the expense is incurred, to be prompt in paying subscriptions now due, and to be active in adding to the list of our present subscribers?

In copying the following announcement, the Editor feels bound to say a word concerning the proprietor. He retires from the post which he has so long and usefully occupied, because the demands of his business pursuits give him no time to watch over the interests of the Banner. To his fostering care this Journal owes much, and the Editor deeply regrets the severance of a connection rendered most agreeable by mutual confidence and friendship. We are sure the friends of the Banner will cordially unite in the feeling here expressed.

The Editor takes this opportunity of assuring the friends of the Banner that his best efforts will be given to make the matter of the paper more worthy of the improved manner in which it is to be published.

From sources, entitled to the highest confidence, he is assured that his editorial course has on the whole secured the desired approbation. The past must be regarded as, in a great measure, the indication of the future character of the paper. Still, experience is a wise teacher, and the lessons thus derived will, it is hoped, be shown in the steady and progressive improvement of the Banner.

A little exertion, on the part of those who have expressed an interest in this Journal, might greatly extend its circulation and repay the publishers for the additional expense they are about to incur. The editor would also say to his kind friends that, by the new arrangement, he has a direct personal interest in the financial success of the paper. The publishers have been influenced, in part, by the Editor's arguments to incur the risk of purchasing and improving the Banner.

The response which shall be made to the above appeal must determine whether this counsel is wise or injudicious. It was given in dependence upon the prompt and willing assistance of those who are friendly to the Banner of the Cross and to its Editor.

FREDERICK OGILBY.

Philadelphia, Dec. 11th, 1848.

To the Patrons of "The Banner of the Cross"

The undersigned having purchased the "Banner of the Cross," with the outstanding debts, &c., from the former proprietor, James S. Newbold, Esq., and being determined to make such improvement in the appearance of the paper, at the commencement of the new volume, that it may be as neat and attractive in external form as any weekly sheet published in the Union, respectfully request the present subscribers, and all

interested in the success of the paper, to aid them in their undertaking.

They have procured entire new founts of type, of the most approved style; and a supply of paper equal to the best used by any newspaper in the country, and will spare no expense in rendering the Banner in every way acceptable to its readers.

In making these improvements, the publishers not only necessarily incur heavy expenses in the beginning of their enterprise, but a continued outlay; and they therefore very respectfully urge upon the subscribers the necessity of early remittances, and an increase of the subscription list.

There is a large sum of money now due the paper, in sums ranging from \$2.50 to \$10, which, though trifling in themselves, and easily paid by those indebted, constitute, in the aggregate, a large amount, for the want of which the publishers suffer great inconvenience.

The terms will be the same as heretofore, \$2.50 per annum in advance, or \$3.00 if not paid before the end of the year.

Ten Dollars, in advance, will pay for five copies, giving those interested an opportunity of securing their own paper free of charge, by procuring four subscribers, and remitting their subscription.

The Rev. Frederick Ogilby is to continue, as heretofore, the Editor. This fact the publishers consider a sufficient guarantee that the Banner will faithfully maintain sound Church principles, in the good temper and conciliatory spirit which have won for it the measure of favor it now enjoys.

KING & BAIRD, Publishers.

The following Prayer, to be used in the congregations of this Diocese while the disease called Asiatic Cholera is impending, is put forth in conformity with Canon XLVII, of 1832, of the General Convention of the P. E. Church in the United States.

A. POTTER,

Bishop of the Diocese of Pennsylvania.

Philadelphia, Dec. 12, 1848.

PRAYER.

O God, with whom are the issues of life and death, to whom it justly belongeth to punish sinners, and to be merciful to them that truly repent; save us, we humbly beseech thee, from the ravages of that pestilence with which we are threatened. We have provoked thy righteous judgments by our manifold transgressions and hardness of heart, and though we should utterly perish, our punishment would be less than our sins deserve. But, O God, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, have pity upon us, thy unworthy creatures, and grant that we, repenting of our iniquities and forsaking our sins, may experience thy forgiving and protecting grace. As thou didst deliver thy people of old when they turned to thee from their rebellion, and didst cause thy destroying angel to cease from punishing, so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our sins. Spare those who are now suffering from this grievous sickness, restore the voice of joy and health to their dwellings; and grant that all who shall taste thy forbearing mercy may devote their souls and bodies a living sacrifice to thee, through Jesus Christ our Lord. Amen.

BISHOP DOANE.—As there are some rumors prevailing in this city, and perhaps elsewhere, in relation to the Bishop's health, we feel happy to assure those interested that the disease, from which the Bishop suffered, was of a *rheumatic* nature.

The report to which we refer supposes the Bishop to have suffered from a *paralytic* affection. It is entirely without foundation. We have just had the pleasure of spending part of three days in constant intercourse with the Bishop and he never was brighter in mind or, saving a little debility and lameness from his *rheumatism*, better in bodily health. We subjoin, from the *Missionary*, the Bishop's own touching notice of his illness.

"THE MISSIONARY, in the month now past, was carried far along the road which none can travel over twice. By God's great blessing on the rarest skill, and unequalled love, his feet were stayed, and re-established, with reviving health and strength. He asks the prayers of all good people, that these mercies from the Lord, which he acknowledges with a devout and humble thankfulness, may be new motives in him to a better service to the Church and kingdom of our Saviour Jesus Christ; and means, through grace, the purchase of the Cross, of meekness, when the grave and gate of death is passed, to await, with Howley, and White, and Hobart, and Jebb, and Rose, and Winslow, in the fields and groves, which shine and wave beyond it, the morning of the Resurrection.

For the unnumbered acts and offices of an unmeasured kindness, which have been brought out by this providence, as for the loving record of it which ensues,*—and chiefly, for the faithful prayers of so many true hearts—most grateful thanks are due. May He, from Whom alone it comes, return it into every beloved bosom, a thousand fold!"

* A notice from the Banner.

CORRECTION.—The intrusion of a "not" by the Printer in our brief editorial answer to "Z" page 383 of the last Banner, spoiled our logic. It should read "we certainly do think that our present method" i. e. of reading the Psalter—originated in the Antiphonal chanting of the Psalms" ergo, there is as much authority, &c.

The construction of some of the Psalms shows that they were intended to be so used, and we know they were thus used in the Temple service.

THE SOUTHERN CHURCHMAN is unusually spirited in its remarks against an article quoted in the Banner from "the English Churchman," on "the improvements in the celebration of Divine Service." So far as the remarks apply to the reference, in the English Churchman, to what is called "the Evangelical party," we frankly own that the censure is just. Christians should never call one another names, especially if they are not all applicable. The word "Evangelical" is of too solemn a meaning to be taken in vain. The English Churchman was therefore wrong in calling that party "Evangelical" which it does not think *par excellence* worthy of the name. In this use, the sacred term is converted into an opprobrious epithet.

Again, we think it wrong to appear to arrogate to ourselves superior devotion, or to speak contemptuously of the devotion of others. None of us have any cause for boasting. Which party in the Church has been most given to the evil habits of calling names, (such as "Puseyites," "Tractarians," &c. &c.) and of asserting its own claims to piety and devotion, can easily be settled as a matter of fact. Still this does not justify retaliation, "an eye for an eye and a tooth for a tooth!" We do not think the English Churchman intended this. We are fully persuaded that the paragraph objected to was honestly meant as a complimentary admission. Still we do not justify it, and we regret that we did not, as we designed to do, strike out the obnoxious phrase from the excellent article which we quoted as an interesting and instructive piece of intelligence. We did not apply it to the American Church, nor was it written or quoted in reference to things here. The blame of so doing rests upon those who commit the fault.

We regretted that the notice which follows, was sent too late for insertion last week. We have already expressed our feelings on this subject, and we earnestly hope this laudable effort may be crowned with the desired success.

The Ladies of St. John's Free Church, in the Northern Liberties, aided by Ladies of the several City Churches, have been for some time preparing to hold a Sale of Useful and Fancy Articles, for the benefit of the Church.

The immediate objects towards which the proceeds of the Sale will be devoted are, the liquidation of a debt of long standing, and the repairing, painting, and cleansing of the Church.

The above Sale will be held at No. 160 Chestnut street, in one of the new stores lately erected by J. Swaim, Esq., on Tuesday, December 12th, and continue throughout the week.

The co-operation of all who wish well to St. John's Church is affectionately invited. In her necessity she asks for a portion of that liberality which she has ever been ready to extend to others, either by promoting and encouraging the Sale, or in any other way. And may the Grace of our Lord Jesus Christ rest upon all those who wish well to Zion!

St. Bartholomew's Church.

Owing to the late hour at which we received the following notice, we can only prefix a few remarks. The Church which it is designed to build, is to be placed six or seven squares from any neighbouring Church. The position is to be in the midst of a densely built part of the city. The most rapid growth of our city is in that direction, and as much depends upon preoccupation, it is very desirable that new Churches should be erected as soon as possible.

We understand that it is intended to build a plain, substantial, Gothic edifice, and that a large proportion of the pews will be accessible to those of limited means. The Vestry are determined to incur no debt. From the character of the lay gentlemen concerned in this enterprise, and from the zeal and efficiency of the Rector, we may infer that this good beginning will be carried to a successful issue. We are also informed that this Parish has been organized with the approval of the Bishop and several of the most respectable of our clergy.

A meeting of persons favorable to the formation of a new parish of the Episcopal Church, in the neighbourhood of Delaware Fourth street and Franklin Avenue, was held at No. 8 Girard st., on Friday evening, December 8th, 1848, the following gentlemen being present, viz:

Rev. Dr. H. W. Ducachet,	Anthony E. Stocker, M. D.,
Rev. Dr. Morton,	Mr. Charles M. Burns,
Rev. Norris M. Jones,	Mr. Ellis Yarnall,
G. M. Wharton, Esq.,	Mr. Robert M. Lewis, Jr.,
Richd. R. Montgomery, Esq.,	Edward Shippen, Esq.

The Revd. Norris M. Jones, at the request of those present, presented his views of the object for which the meeting was called, stating the great necessity of erecting a Church in the neighbourhood of Delaware Fourth st. and Franklin Avenue. He

also gave an outline of his plan for the beginning and completion of the desirable enterprise, and left the matter for the consideration of the gentlemen present.

On motion of G. M. Wharton, Esq., the Rev. Dr. Ducachet was called to the Chair, and Edward Shippen appointed Secretary.

On motion of G. M. Wharton, Esq., it was resolved that it is expedient to organize a new parish, and erect a Church to be located in the neighbourhood of Delaware Fourth street and Franklin Avenue, to be called by the name of St. Bartholomew.

On motion Resolved, That the vestry consist of eight persons, who shall have power to increase their number to twelve if they deem the same expedient.

The following gentlemen were then elected vestrymen, viz:

George M. Wharton, Esq., Anthony E. Stocker, M. D.,
Richd. R. Montgomery, Esq., Mr. Robert M. Lewis, Jr.,
Mr. Chas. M. Burns, Mr. Ellis Yarnall,
Mr. George W. Taylor, Edward Shippen, Esq.

On nomination of Mr. Ellis Yarnall, George M. Wharton, Esq., was elected Chairman of the Vestry, and Edward Shippen, Secretary.

On motion of Dr. A. E. Stocker, the Vestry proceeded to the election of a Rector, whereupon the Rev. Norris M. Jones, was unanimously elected.

The vestry then proceeded to the election of the Accounting Warden, when Geo. M. Wharton, Esq., was duly elected.

On motion, the Accounting Warden was authorized to prepare articles of Association for the signatures of the Vestry and others interested in the object.

On motion, Resolved, That the proceedings of this meeting be published in the Banner of the Cross and the Episcopal Recorder.

On motion, the meeting adjourned to meet again at the call of the Rector.
EDWD. SHIPPEN, Secretary.

A NEW ARTICLE OF FAITH.—The following account tells us that the Catholic Faith has been enlarged. Rev. Hugh McNeile has decided that no man must speak against it! We offer it to the author of any forthcoming Church Dictionary, as a good definition of INTOLERANCE.

UNPLEASANT MISUNDERSTANDING AT LIVERPOOL.—The annual meeting of the Society for Promoting Christianity among the Jews was recently held at Liverpool, the Rev. Dr. McNeile in the chair; and everything went on smoothly, as usual, until the Rev. W. W. Ewbank rose to move an amendment to one of the resolutions. This amendment was to the effect that persons holding views on unfulfilled Jewish prophecy different from those of the Millenarians, should be allowed or invited to address the meeting; at present, the Rev. Mr. Ewbank maintained, the speakers and their remarks were all one-sided. The chairman, however, decisively refused to put the amendment, chiefly on the ground of the dissension which must arise from such a proceeding—of Mr. Ewbank not having made any such proposition when the arrangements were made in committee—and of the fact that these anniversaries were not held for the purpose of discussion at all. The clergymen and most persons present coincided with the chairman, and endeavored to persuade Mr. Ewbank—who was greeted with cries of 'Shame,' 'Turn him out!'—to desist: he would not do so and the meeting was dissolved.—*Ch. and State Gaz.*

The following is "a Pastoral Letter from the Rector, together with an outline of Sunday, Holy-Day and Daily Services in St. Peter's Parish, Philadelphia.—1848-9."

A Pastoral Letter, from the Rector to the Members of St. Peter's Parish, Philadelphia.

DEARLY BELOVED IN THE LORD:

With the approach of Advent, I present you an outline of the public services which, if God permit, will be celebrated in our Parish Church during the ensuing Ecclesiastical year. You will especially notice that the Lord's Supper will be administered on every Sunday, as well as on the other Holy-days; thus affording frequent opportunities to all such as shall be religiously and devoutly disposed, to receive the most comfortable Sacrament of the Body and Blood of CHRIST. In view of this fact, allow me, most affectionately, to make a few practical suggestions. The public devotional institutions of the Church, whether daily or occasional, whether appertaining to Prayer or Sacrament, are intended for the spiritual edification of all her sincere members, whose circumstances will permit them to enjoy them. They are means of grace, effective agents in strengthening the soul in its warfare with sin, and in sustaining it amid the changes and chances of this mortal life: they are, therefore, to be thankfully used as often as possible. This is eminently true with respect to the Holy Communion. Its nature, benefits, and the qualifications for its reception, as taught by CHRIST himself, are clearly and authoritatively set forth by our Church in her Catechism, and in the Order for the Administration of the Lord's Supper.

It is a means of grace, not a test of exalted Christian sanctity; its benefits are the strengthening and refreshing of our souls by the Body and Blood of CHRIST, not the declaring to the world that we have attained perfection; its requirements are repentance, faith and charity, not the consciousness of sinlessness; its worthy recipients are such as are distrustful of themselves, the burden of whose sins is intolerable, and whose only hope of pardon is centered in the cross of CHRIST; its design is to show forth, not our holiness, but the LORD's death till He come; its dignity requires that its celebration be regarded as the chief act of religious worship, the principal purpose for which Christians meet together on the first day of the week. It is the expressly appointed memorial of our REDEMPTOR's passion; for of this venerable mystery, and of it alone, did He say

"THIS DO IN REMEMBRANCE OF ME."

I am not ignorant, however, that from divers causes, many devout, exemplary Christians are not ready to embrace the privilege of communing once a week, and oftener. As your spiritual Guide and Pastor, earnestly desiring the salvation of all those committed to my charge, I hereby give you my advice.

Let all of you act, as to the frequency of your reception of the Holy Communion, according to your consciences, enlightened by the study of God's word, and the instructions of His Church.

Let such as having considered how great is the benefit, if with a true penitent heart, and lively faith they receive that Holy Sacrament, and how great is the danger if they receive the same unworthily, have yet resolved to examine and judge themselves, let such, I say, gratefully approach God's altar every Sunday, and show forth the LORD's death till He come.

Let such others as conscientiously desire to adhere to their custom of communing once a month, do so with all regularity and devotion; assured that such conscientious action can never be charged with disrespect to the Holy Sacrament on the other occasions when they do not commune. They may either retire, as usual, after the Sermon; or they may remain, and engage in the devotional services, with those who actually commune. Your Pastor regards, with unfeigned affection, all, who acting in the fear of God, shall commune once a month, or once a week; so love ye one another, and the blessing of God shall rest upon you.

Finally, brethren, let us stand fast in one spirit, with one mind striving together for the faith of the Gospel. By daily self-examination, prayer and study of Holy Scripture; by fasting, alms-giving, and the use of the Sacraments; by a life of evangelical faith and charity, let us seek to commend the divine principles of the Holy Catholic Church, and to win through CHRIST's merits, the approval of God the Father.

The time is short; whatsoever our hand findeth to do, let us do it with our might. Amid the trials of Christendom, the distress of nations, the desolations of war, and the ravages of the pestilence, let us lift up our heads, and mark how rapidly

"To her funeral pile this aged world is borne."

Let not the riches, the pleasures, nor the cares of this life tempt you to forget God, or to count upon the morrow. The Church's Advent warning again goes forth, hear it with deeper attention than ever heretofore, it is the warning of our Judge—

"TAKE YE HEED, WATCH AND PRAY: FOR YE KNOW NOT WHEN THE TIME IS."

Affectionately, Your Pastor

W. H. ODENHEIMER.

Outline of Sunday, Holy-Day and Daily Services in St. Peter's Church, Philadelphia.—1848-9.

ON SUNDAYS.

MORNING, 10½ o'clock. The Morning Prayer, Litany, Sermon, and Holy Communion.

Evening, 3½ o'clock in Winter (Oct. to April),
4 " " Summer (Ap'l to Oct.),
(The Evening Prayer and Sermon. (Children Catechised on the last Sunday of the month, half an hour before the evening Prayer.)

NIGHT. Four times a year, viz:
2d Sun. in Jan. at 7½ o'clock, when there is a col'n for Missions.
" " " April, 7½ " " " " { Dio. and Parish
" " " June, 8 " " " " { Funds and Feeble
4th " " Oct. 7½ " " " " { Churches.
2d " " " " " " { Bible, P. Book
" " " " " " { and Education.
" " " " " " { Sunday Schools.

ON HOLY-DAYS.

MORNING, 9 o'clock. The Morning Prayer.
NOON, 12 o'clock. Sermon, and The Holy Communion.
{ On the greater festivals and fasts, viz:
Christmas, Circumcision, Epiphany, Ash-
Wednesday, Good Friday, Ascension and
Thanksgiving-day, the Morning Prayer and
Holy Communion, are at 10½ o'clock, as on
Sundays. The children are catechised half
an hour before the Evening Prayer.

EVENING. The Evening Prayer.

DAILY.

MORNING, 9 o'clock. The Morning Prayer.
{ Every Wednesday
and { 12 o'clock, the Litany, with a Lec-
Friday { ture on the Psalms.

EVENING, 4 o'clock, in Winter, (Jan. Feb. Nov. Dec.)
" 5 " " Sp'g & Fall (M'ch Ap'l Sept. Oct.)
" 6 " " Summer, (May, June, July, Aug.)
{ The Evening
Prayer. (A
Lecture dur-
ing the Holy
Week.)

The Offertory on Thanksgiving Day will be appropriated to Missions among Seamen.
" " " Christmas Day " " " Christmas
" " " Ash Wednesday " " " Fund and Poor.
" " " Good Friday " " " Missions
" " " Saint's Days " " " among the Jews.
" " " " " " " the support
of Daily Service.

CONFIRMATION on the SUNDAY next before Easter (April 1).

The following is taken from the last English Churchman. We think it connects well with the above.

A GOOD EXAMPLE.—Our obituary (says the *Salisbury Herald*) contains the name of an individual long known to the frequenters of Salisbury Cathedral—Richard Bright—who, for more than half a century, has regularly attended the daily service therein. For the long period of 65 years, the deceased had been afflicted with blindness—a circumstance which was thus commemorated, about 20 years back, by a distinguished poet, and member of the Cathedral body, the Rev. Canon Bowles:

"There is a poor BLIND MAN, who every day,
In summer sunshine, or in winter's rain,
Duly as tolls the bell to the high fane,
Explores, with faltering footsteps, his dark way,
To kneel before his Maker, and to hear
The chanted service pealing full and clear.

"Ask why, alone, in the same spot he kneels
Through the long year? Oh! the wide world is cold,
As dark to him:—Here, he no longer feels
His sad bereavement—FAITH and HOPE uphold
His heart—He feels not he is poor and blind,
Amid the un pitying tumult of mankind:
As thro' the aisles, the choral anthems roll,
His soul is in the choirs above the skies,
And songs, far off, of angel-companies.

"Oh! happy, if the Rich—The Vain—The Proud—
The plumed Actors in life's motley crowd,—
Since pride is dust, and life itself a span,—
Would learn one Lesson from a poor BLIND MAN."

Foreign Intelligence.

We publish this week, says the English Churchman, a letter from the Lord Bishop of GIBRALTAR to His Grace the PRIMATE, urging a special celebration, and thank-offering throughout the English and Colonial Church, as a recognition of the blessing which was vouchsafed to this Church and Nation on that day three hundred years ago, when the reformed Book of Common Prayer came into general use.

His Lordship proposes that the money so collected should be appropriated to Missionary objects, through the agency of the Society for the Propagation of the Gospel in Foreign Parts; and the Church Missionary Society.

The (London) Guardian thus explains the occasion of the above recommendation.

King Edward VI., in the year 1548, issued a commission, consisting of thirteen English divines, with Archbishop Cranmer at their head, for the purpose of preparing a Book of Common Prayer. The commission met at Windsor in May, 1548, and drew up a Book of Common Prayer, which was approved by Convocation, and finally ratified by an act of Parliament in the January following. This book, which is substantially the same as our present Common Prayer Book, was enjoined to be used for all Divine offices from the feast of Whitsunday, 1549. The Bishop of Gibraltar has proposed, in a letter to the Archbishop of Canterbury, that this 300th anniversary should be specially observed as a day of thanksgiving and jubilee in our churches, throughout the whole extent of the British empire, on Whitsunday, 1849.—*The Churchman's Almanac.*

The Roman correspondent of the *Daily News* states that the Pope has given his sanction to the marriage of a "Roman spinster" with a Jew, and that the marriage has taken place in the Church of St. Paul.

The election of a Lord Rector of Glasgow University took place yesterday, when Mr. Macaulay was elected by 255 to Colonel Mure's 203. Mr. Macaulay had a majority in all the four nations.

Thirty-two new cases of cholera were reported yesterday to the Board of Health, of which eleven had proved fatal.

The English Churchman concludes a notice of a pamphlet, proposing "Authorized Street Preaching," with the following sensible remarks.

With all our improvements in ecclesiastical matters, we are astonished that there are so few orthodox "preachers for the millions." We have hundreds of barristers who, with the driest possible subject, will in an extemporaneous speech, interest, affect, and even excite, crowds of the most ignorant and lethargic—yet their language and their delivery are seldom undignified. Might not the Clergy, with advantage, "take a leaf out of their book?"

The following extract from the *Western Luminary*, will convey some idea to what extent the "row" in St. Sidwell's proceeded before the entrance of the mayor and churchwardens, as reported in the proceedings last week:—

"The uproar commenced with a general 'coughing down.' Several persons then moved towards the door, making a great noise in their progress: a young woman went off in a fit of hysterics, uttering loud shrieks, whilst a mob outside besieged the doors of the building. A cry of 'Fire!' was raised, followed by an announcement that the church doors were closed; and a rush was made to burst them open. Some persons cried 'Turn him out!' 'Put out his lights!' In the galleries the uproar was at its height; whistling, the noise of cat-calls, and such cries as are heard in theatres, hurraing, &c, echoed throughout the edifice. Mr. Ingle still persisted to read his text, but was quite inaudible; and the row increased, some of the congregation waving their hats, standing on the seats, jumping over the seats, bawling, roaring, and gesticulating like a mob at an election."

If such a scene had occurred in this country, though we do not think it possible, how eloquently might our friends of the Guardian have discoursed upon, the riotous disposition of Americans!

We think our readers will thank us for republishing at this

time, the following admirable advice in relation to the Disease with which this country seems now threatened.

THE CHOLERA.—The following important circular has just been issued by the Royal College of Physicians:—

"The Royal College of Physicians of London, feeling that on the re-appearance of epidemic cholera in England, the public may naturally look to them for advice and guidance, have deemed it proper to appoint a Cholera Committee, composed of physicians, who hold important offices in the metropolitan hospitals, or who had extensive experience of the disease at its last visitation, to consider what measures it is expedient to adopt, with a view of preventing the spread of the disease, and of otherwise mitigating its evils.

"The committee thus formed have, in compliance with the wish of the college, drawn up the following remarks and instructions for the information of the public:

"1st. Cholera appears to have been very rarely communicated by personal intercourse: and all attempts to stay its progress by cordons or quarantine have failed. From these circumstances the committee, without expressing any positive opinion with respect to its contagious or non-contagious nature, agree in drawing this practical conclusion: that in a district where cholera prevails no appreciable increase of danger is incurred by ministering to persons affected with it, and no safety afforded to the community by the isolation of the sick.

"2nd. The disease has almost invariably been most destructive in the dampest and filthiest parts of the towns it has visited. The committee would therefore urge on the public authorities the propriety of taking immediate steps to improve the state of sewers and drains; to cover those which are open; and to remove all collections of decaying vegetable and animal matter from the vicinity of dwellings. They would also impress on individuals, especially of the poorer classes, the great importance of well-airing their rooms, and of cleanliness in both their dwellings and persons.

"3rd. A state of debility or exhaustion, however produced, increases the liability to cholera. The committee therefore recommend all persons during its prevalence to live in the manner they have hitherto found most conducive to their health; avoiding intemperance of all kinds, and especially the immoderate use of ardent spirits and other intoxicating liquors. A sufficiency of nourishing food; warm clothing, and speedy change of damp garments; regular and sufficient sleep; and avoidance of excessive fatigue, of long fasting, and of exposure to wet and cold, more particularly at night, are important means of promoting and maintaining good health, and thereby afford protection against the cholera.

"The committee do not recommend that the public should abstain from the moderate use of well-cooked green vegetables, and of ripe or preserved fruits. A certain proportion of these articles of diet is, with most persons, necessary for the maintenance of health: and there is reason to fear that, if they be generally abstained from, now that the potato crop has in great measure failed, many persons, especially amongst the poor in large towns, will fall into that ill-condition which in its highest degree is known as scurvy, and that they will in consequence be the readier victims of cholera. The committee likewise think it not advisable to prohibit the use of pork or bacon: or of salted, dried, or smoked meat or fish, which have not been proved to exert any direct influence in causing this disease. Nothing promotes the spread of epidemic diseases so much as want of nourishment; and the poor will necessarily suffer this want, if they are led to abstain from those articles of food on which, from their comparative cheapness, they mainly depend for subsistence.

"On the whole, the committee advise persons living in districts in which cholera prevails to adhere to that plan of diet which they have generally found to agree with them; avoiding merely such articles of food as experience may have taught them to be likely to disorder the stomach and bowels.

"4th. The committee are unable to recommend an uniform plan of treatment to be adopted by the public in all cases of looseness of the bowels, supposed to be premonitory of cholera. It is, doubtless, very important that such ailments should be promptly attended to; but since they may arise from various causes, of which a medical man can alone judge, the committee deem it safer that persons affected with them should apply at once for medical assistance, than that they should indiscriminately use, of their own accord, or on the suggestion of unprofessional persons, powerful medicines, in large and frequently repeated doses. Should the looseness of the bowels be attended with feelings of great exhaustion and chilliness, the person should, of course, be placed in a warm bed, and the usual means of restoring warmth to the body be assiduously employed, until professional advice can be obtained.

"5th. In order that the poor may have the means of obtaining such assistance promptly, the committee recommend that the proper authorities should at once establish dispensaries in those parts of the town which are remote from the existing medical institutions; and that they should also take steps to provide distinct cholera hospitals, which it will require some time to organize, and which they believe will be found to be absolutely necessary, should the epidemic prevail in this metropolis with a severity at all approaching that which it manifested on its first appearance in England. The committee wish it to be clearly understood that they do not recommend the establishment of such cholera hospitals on the ground of effecting the separation of the sick from the healthy, and of thus preventing the spread of the disease, but solely in order that should the epidemic prove severe, proper attendance and prompt treatment may be ensured for the sufferers from cholera among the poorest and most destitute class. The existing hospitals, even if the authorities should consent to the admission of persons ill of cholera, could not furnish the requisite accommodation, unless they were shut against persons labouring under other severe diseases, a measure which, at the approach of winter especially, would add much to the distress of the poor.

"6th. In conclusion, the committee would urge on the rich, who have comparatively little to fear for themselves, the great

duty of generously and actively ministering to the relief of the poor while the epidemic prevails; bearing in mind that fuel, and warm clothing, and sufficient nourishment, are powerful safeguards against the disease.

"They deem it most desirable that the parish authorities should at once improve the diet, and increase the comforts, of the poor under their charge; and that the wealthy should form societies for the supply of food, clothing, and fuel to those who, though not paupers, still need charitable assistance in the present emergency.

"Such measures, which it is the duty of those possessed of power and wealth to adopt, would, the committee believe, if liberally carried out, deprive the cholera of half its victims.

"JOHN AYRTON PARIS, President.

"FRANCIS HAWKINS, Registrar.

"College of Physicians, Oct. 28, 1848."

The Christmas Fund for Disabled Clergymen.

In a late paper we referred to the plain duty, resting upon the Church, of making provision for her disabled Clergy. An opportunity now offers of carrying this good design into effect in Pennsylvania.

It has long been a custom, one sanctioned by holiest association, in this Diocese to appropriate the communion offerings on Christmas day to the relief of the poor and suffering ministers of Christ. Our Convention has wisely given to this practice the authority of its recommendation.

Under the impression that there was little demand for such a fund, the contributions have, of late, been small, not adequate to answer the calls of need. It will be seen from the following report that the expenditure is at present more than double the receipts. We are confident that this fact has only to be known to ensure a sufficient return to meet the wants of those, concerning whom those words of our Saviour are especially applicable. VERILY, I SAY UNTO YOU, INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE MY BRETHREN, YE HAVE DONE IT UNTO ME!

For the Banner of the Cross.

The Trustees of the Christmas Fund respectfully invite the attention of the Clergy of the Diocese to the recommendation of the Convention, that the Communion offering on Christmas day be appropriated to the fund for disabled Clergymen.

In doing this, they would state that the demand on them for aid the present year, has been unusually large, the expenditure being now at the rate of \$1150 per annum. The receipts for the same period have been only \$500, leaving a large deficiency, which they have been obliged to supply, by the sale of a part of the small investment, reserved to meet contingencies.

It is hoped that the mention of these facts will be sufficient to ensure general and liberal contributions, which should be forwarded to the Treasurer, Thomas Robins, 39 Chestnut street, Philadelphia.

On behalf of the Treasurer,

WM. H. NEWBOLD, Secretary.

Philadelphia, December 11, 1848.

New Publications.

BOOKS FOR THE HOLIDAYS.

THE BOOK OF PEARLS; A CHOICE GARLAND OF PROSE, POETRY, AND ART. CONTAINING TWENTY FINELY EXECUTED STEEL ENGRAVINGS. New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 164 Chesnut street. 1849.

It seems as if the books, already donning their holiday attire, were growing richer and finer as Christmas draws near. The glow of this happy season begins to shed its genial influence upon the world of books, and the windows and shelves of the Booksellers are gleaming in purple and gold.

In the rich array, "the Book of Pearls" sheds no inferior lustre. In external beauty it takes a higher rank than pearls among their kindred precious stones.

The binding exceeds in richness any thing we have yet seen, while the Printer and Engraver have united their forces most happily. Let those who desire a beautiful Holiday gift, before deciding the important question of what shall it be? first go and look at "the Book of Pearls."

THE LADY'S ANNUAL; A SOUVENIR OF FRIENDSHIP AND REMEMBRANCE FOR 1849. With original contributions by Female Writers. Edited by Emily Marshall. Illustrated by 26 engravings. By the same Publishers.

This, though a smaller and much less showy volume, is well suited for those who desire a less expensive gift than the former work.

THE JUVENILE SCRAP-BOOK FOR 1849; A CHRISTMAS AND NEW YEAR'S PRESENT FOR YOUNG PEOPLE. Edited by Grandfather Merryman. With twenty-eight engravings on steel. By the same Publishers.

This is a rich and most tasteful looking gift for the young. We are unable to speak of any thing more than its very attractive appearance.

AUNT FANNY'S CHRISTMAS STORIES is a nice little book for still younger children, by the same Publishers.

FRIDAY CHRISTIAN; OR THE FIRST-BORN ON PITCAIRN'S ISLAND. By a poor "Member of Christ."

A well printed volume, the story of which relates to a subject of great interest.

MANNING'S SERMONS.

Mr. Editor.—Although the admirable sermons of the Archdeacon of Chichester have received universal commendation, still it may not be without use, to add another expression of their peculiar value. Should this brief notice meet the eye of any who have not yet read them, we advise them for their own sakes, instantly to embrace the privilege of securing a copy.

These sermons are the productions of a mind of uncommon penetration, and of exquisite gentleness. Bearing in every paragraph the marks of indubitable scholarship and church feeling, they present the truth in so practical and winning a form, as to find access to the heart of the most prejudiced reader.

In an age of controversy, they will be found to be most consolatory; and in an age of worldliness, most instructive. We would especially commend to the readers of this notice the sermons on "Holiness in Childhood," and "On mixing in the world." The sermon entitled "Short Devotions a hindrance to Prayer," would have pleased us better, had its title been, "Unfrequent Devotions a hindrance to Prayer," and had the distinguished author addressed himself more exclusively to establish the point, that not brevity, but infrequency in Devotion was the great hindrance. The title (and so far as this discourse argues it,) seems somewhat inconsistent with the inspired direction, "God is in heaven, and thou upon earth: therefore let thy words be few;" with Christ's rebuke of the heathen who think "they shall be heard for their much speaking;" and with the fact which Bishop Cosin states, "Catholic Devotion was frequent rather than long. The primitive Christians endeavoured to obey the Apostle's injunction, to 'pray without ceasing,' by prayer, often and earnestly."

But it seems like presumption to venture a criticism on such discourses as are contained in this volume, we apologise therefore for the liberty, and say that the feeblest of Manning's Sermons are equal to the ablest of most other men.

Whilst the thanks of Churchmen are due to the enterprising house of Messrs. Stanford & Swords, for reprinting this volume, their thanks will be more hearty if they are presented with a cheap and accurate reprint of all of Archdeacon Manning's Sermons. We say accurate, for there are, we think, some misprints of importance in the volume before us; such, for example, as on p. 174, where "unostentatious" should be "ostentatious;" and again on p. 100, where the following statement occurs: "It is, true of our blessed Lord alone, that the devil, after he was once fully foiled in his endeavor to seduce Him from God, began thenceforward for ever to oppose and afflict Him." Should not the word "began," be "left off?" for, certainly, the affirmation made in the passage is not true of "our Lord alone." W. H. OGDEN.

THE AGED CHRISTIAN'S COMPANION, CONTAINING A VARIETY OF ESSAYS, ADAPTED TO THE IMPROVEMENT, CONSOLATION, AND ENCOURAGEMENT OF PERSONS ADVANCED IN LIFE. BY THE REV. JOHN STANFORD, D. D. With a Memoir of the Author, by the REV. GEORGE UPFOLD, D. D., Rector of Trinity Church, Pittsburgh, Pa., 2d Edition. New York: Stanford & Swords, 139 Broadway, 1849.

Late notices in the Banner will show that liberal provision has been made for the instruction and entertainment of the young, by our enterprising Publishers. The present is the first work which has come under our editorial notice, designed especially for the aged. Yet, why should their peculiar wants not be cared for? The failing sight requires larger type. The sobered feelings of mature life demand lessons suited to those solemn hours, when the sunset is drawing near and the evening shadows are fast deepening into night.

It seems to have been the desire of Author and Publisher to provide such a work in the "Aged Christian's Companion." It is printed in large and clear letters, and the subjects are admirably well chosen and all treated in a plain, forcible and practical manner. The Author, as we learn from the Memoir, seems to have been governed in the course of a long and active life, by that real benevolence which has something more than words softened by convenient tears to bestow upon human wants and miseries. His feelings led to action, and many useful institutions either originated with him, or were fostered by his devoted care. Not the least attractive part of the work is "the Memoir" by Dr. Upfold. The Author was well acquainted with the venerable subject, whose biography he has penned, and although there was so great diversity in their age, there was great cordiality of feeling in their friendship. We think the Author has shown great skill in this most difficult department of writing.

On the whole, this is an excellent work to present to any aged friend as a Christmas or New Year's gift.

PROPER LESSONS FOR THE SUNDAYS AND HOLY-DAYS THROUGHOUT THE YEAR.

This is a substantially and richly bound volume, in large and excellent type, and in a very convenient form. It is published by Messrs. Stanford & Swords.

The same Publishers have also got up, in rich and attractive form, *THE DEVOUT CHURCHMAN'S COMPANION; OR A FAITHFUL GUIDE IN PRAYER, MEDITATION, AND THE RECEPTION OF THE HOLY EUCHARIST.* Edited by the Rev. W. H. ODENHEIMER, A. M., Rector of St. Peter's Church, Phila., &c., &c.

This work, in which Bishop Wilson's *Sacra Privata* are admirably arranged for the uses of devotion, is a most appropriate gift for the Holy Christmas season.

Communications.

For the Banner of the Cross.

Ecclesiology.

PAGANIZED CHURCH ARCHITECTURE—CROSS STYLES.

MR. EDITOR:—While the Editors of the Episcopal Recorder are piously warning "the conscientious members of our Communion" against the sinful waste of giving such beautiful and costly gifts to God as the Church of St. James the Less, and of the great danger we are in of "being plunged into Popish darkness," and "Medieval superstition," by the revival of Christian architecture amongst us,—they might just as well as not explain to the uninitiated the superior fitness of the heathen architecture of Greece, which is so awfully caricatured by many of our Churches, to edify the Church of God, and to keep it free from all superstitious and idolatrous associations.

I for one have made up my mind that it runs just about the same risk of being Paganized in this way as it does of being Romanized by the beautiful Church structures we owe to the good taste and piety of our forefathers. As the Recorder, however, may not be at leisure to take this matter up just yet, it may be just as well for me to say a few words to your readers about a very conspicuous feature of the style of Architecture I have referred to. I allude to those enormous uncouth doorways which are permitted to disfigure the fronts of more than one half of our city Churches. It can hardly fail to be both edifying and interesting to those who admire them to know how they first came to be connected with the Pagan Temples from which, *a la Chinoise*, we have most unfortunately, and unmeaningly, copied them. The fact is, like our modern Church basements, they were meant for use, and not for ornament, by the architects who originally designed them. So far from having ever been admired by the Greeks themselves, they were universally regarded by them as an architectural blemish, and only tolerated upon the ground that they were indispensable to the due celebration of certain rites of idolatry. Apart from these they had no meaning whatever, and would never have been thought of by the ancient architects. The portals of Grecian Temples were necessarily made of a colossal size in order to allow sufficient room for the huge and magnificent cars which served upon great festival occasions to expose the sacred statues of Gods, and Heroes, to the gaze and adoration of the people, to pass through them, followed as they always were, by large bodies of Priests, and officials bearing lofty banners, and displaying all the splendid symbols and apparatus of Heathen worship. Such, Mr. Editor, was the highly respectable origin, and the very edifying and significant use of these ancient doorways. Notwithstanding they have again gotten to be so much in vogue with those (to quote a favourite expression of the Episcopal Recorder) "who represent a certain class of novel opinions in the Church," it is yet a well known fact of Ecclesiastical history, that they were highly distasteful to the early Christians, who would not use them in their Churches, but contrived a more suitable kind of entrance, somewhat of the character of the modern porch, in their stead—and this solely upon the ground that they were felt to be too nearly associated with the form of those used in Pagan Temples, and with what was thought to be the worship of devils,—for they found it written in an old path Church Book which they much loved and prized,—"Little children keep yourselves from idols;—Hate even the garment which is spotted by the flesh." Upon such grounds as these the mammoth portal, as well as the whole of the chaste and beautiful columniated Grecian front, came to be discarded by the first Ecclesiologists. It is certainly much to be regretted that the Recorder has altogether forgotten to notice this fact in the course of its learned remarks upon the unfitness of the noble and beautiful Churches in which our English ancestors were accustomed to bend both their hearts and knees to God for either primitive or modern worship. May we not still look forward to its giving us a spare early column or so, showing how unnecessarily squeamish the early Fathers of Ecclesiology were upon such points; and the great superiority, after all, of Heathen architecture over any other for Christian purposes. A writer who has had the sagacity to point out that the Ecclesiastical science of the fifteenth and sixteenth centuries was probably a little different from that of the first three or five, can certainly have no difficulty in proving whatever he likes. An article of this kind might do a great deal in the way of dispelling the narrow-minded and stupid prejudice of some that the Anglican style is at least as rich in Christian expression as that of the old Pagan Greeks; and that the latter is not only *ante* Christian, but *anti* Christian too. I do not like to be telling tales out of school, but it will perhaps quicken the Recorder's zeal in this matter to know that some of "the conscientious members of our Communion" it would take under its wing have even now been led so far astray by "the Tractarian spirit of the day" as to be found whispering amongst themselves that the too common practice of turning your back upon the Altar in God's House in order to pray with

your face towards the Paganized door-ways, of which I have said so much, would at first sight look almost as superstitious to the primitive Christians, could any of them be by to see it, as the opposite and almost exploded custom of facing the Chancel (even though it should be a fine large one like that of St. James the Less) during the whole time of public worship. It has, also, (the truth must out) been insinuated in certain quarters that were any of the early Christians now alive, they would be quite as much puzzled at seeing Christianity and Pagan Architecture shaking hands, and wedded together, as some of the Recorder's friends recently were to know how the "cross readings" about the Church of St. George, and that of St. James the Less, came to be printed side by side in the same article. People will talk. And now, leaving the Recorder to turn this *on dit*, as it no doubt will, to the good of the Church, I will take the liberty of asking its charitable and orthodox editors a few simple questions suggested by the foregoing remarks which I have no doubt they will have the politeness to answer for the benefit of such "conscientious members of our Communion" as the "Medieval Architecture" and "a Tractarian spirit of the day" might otherwise "plunge into Popish darkness." People may sneer as they will, but what would become of these poor people if they had not the Recorder to be "a lamp unto their feet" in such times as these? And now for my questions.

1st. How much more decent, and less superstitious, is it to PAGANIZE than to MEDIEVALIZE the Temple of God?

2nd. How much less Evangelical is it to PETRIFY CHRISTIANITY by means of real stone Churches than to LIGNIFY PAGANISM by means of enormous mock wooden doors?

3rd. How much more respectful to God is it to face these doors than His Altar during prayer and the Consecration of the Holy Communion?

4th. What is the probable number of those who have been preserved from the jaws of Romanism by this approved antidote for Popery?

5th. If the esteemed brother who does the withering articles against Ecclesiology, in the Episcopal Recorder, thinks the old Heathen Temples of Greece, big doorways and all, better models for Christian Churches, than the costly and expressive ones which our fathers of the middle ages built in honour of the Triune God—is it not barely possible that he may just now have a beam in his own eye, which must be pulled out before he can hope to see very clearly to take away the mote which is in his brother's eye?

The only answers which *can* be given to these questions will be of course self-evident to most minds, but the benighted "old path" people for whose information they are put, are a stupid and perverse set, where any thing relating to Evangelical Knowledge, "cross-readings," and cross styles of Architecture is concerned, and must therefore have the truth told them in plain Saxon, and not left to think for themselves. The enlarged charity and known Orthodoxy therefore, of the Episcopal Recorder may soften them down into a better way of thinking, if it will only keep on talking to them a little while longer in a firm tone "without getting at all 'cross,'" but, doing and saying every thing in charity" as heretofore. Such a course steadily persevered in would no doubt do much in the course of time to make some of the leading principles of that paper triumph over those of Churchmen—especially where matters of Christian taste and architecture are concerned.

Rw. J. B. C.

P. S. Some impertinent "old path" people are now and then silly enough to ask why huge sham wooden Bibles are preferred to moderate-sized real ones in some of our anti-ecclesiologist Churches, and how much more rich in symbolical expression these are than such as may be read to the people. Curious calculations too are afloat as to how much the Church of God has been impoverished by St. Mary pouring the oil of Spikenard *very precious*, upon the Saviour's Feet *against* the far-sighted, wise, and charitable advice of Judas Iscariot who would have sold it for the benefit of the poor. Some even go so far as to say that this inconsiderate act of Mary, having been preached by the Saviour's especial appointment "for a memorial of her every where throughout the whole world" for more than eighteen hundred years, has in that course of time been blessed by God many thousand fold more to the good of the poor, and to open to them the hearts and coffers of the rich, and even to build them Churches, than if the counsel of Judas Iscariot had prevailed. So too, it is argued that God may, and no doubt will, bless the fine little Church of St. James the Less, in the course of the centuries it seems destined to last, to "put it into the hearts of His faithful people," to do more "for the poor and needy," and even to give Him more sweet Temples of the same kind for His glory and their good, than they would otherwise have done. To be sure a stone Church seems an unlikely instrument to effect this. SO DID THE OIL OF SPIKENARD. At least so argue some of the "conscientious members of our Communion" whom the Recorder has pledged itself to set right. How effectually this might be done, were there any way of getting at the probable number of poor who will be ultimately starved; of the souls which will be finally lost; of the Churches which will not be built; of the African, Chinese, and Kamschatchian missions which will have to fall through, on account of fifteen thousand dollars having been wasted upon a pious gift to the same blessed Redeemer who graciously accepted that of Mary, out at the Falls of Schuylkill? But, Mr. Editor, these Tractarian perverts who have so rudely shocked the delicately strung nerves of your charitable neighbour, do not stop even here. It is said by them that this Church, just as it is, may in the long run do as much more good than the ten rough brick and mortar ones which the Recorder obligingly offers to put up for the same money, as the pious act of Mary has in the long run done more good than if the feet of ten poor people had been anointed instead of the Saviour's, with some commoner kind of ointment for which her costly, and much censured gift might have been exchanged; and again, that as the Saviour said to those who would have held her hand as she poured her pious offering upon His Feet. "LET HER ALONE," so would he now rebuke those who would stay the hands of those who build

Him such Churches as that of St. James the Less, were He still with us in the flesh. Such wild and un-orthodox fancies as these are already getting to be firmly rooted in the minds and hearts of such "conscientious members of our Communion" "as walk by faith and not by sight," and the Recorder certainly owes it to the side it has taken to put them down. As the hint comes from one who leans so much the Recorder's way, as I evidently do, I hope it will be taken. As these remarks, Mr. Editor, have, strictly speaking, nothing to do with the principal subject—matter of the foregoing article, and yet ought not to be overlooked,—I have thought it best upon the whole to throw them out to your neighbour in the shape of a postscript.

Rw. J. B. C.

Diocesan Intelligence.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the 7th inst.,

Testimonials were signed on behalf of the Rev. Rees C. Evans, Deacon, applying to be recommended for admission to the Holy Order of Priests.

Also, at an adjourned meeting, held on the 12th inst.,

Testimonials were signed on behalf of Mr. Wm. White Montgomery, applying to be recommended for admission as a Candidate for Holy Orders. Also, on behalf of the Rev. James A. Woodward, Deacon, applying to be recommended for admission to the Holy Order of Priests.

M. A. DeWOLF HOWE, Secretary.

Philadelphia, December 13th, 1848.

New York.—Episcopal Acts by the Right Rev. the Bishop of Maryland, acting by request of the Standing Committee of the Diocese.

The first Sunday in Advent, December 3, in the morning, in All Saints' Church, New York, the Bishop held an ordination, when he admitted three deacons to the holy order of the Priesthood, viz: the Rev. Richard Whittingham, Jr., of Christ Church, Sag Harbor, Suffolk county; the Rev. Frederick William Shelton, of St. John's Church, Huntington, Suffolk county; and the Rev. Michael Scofield, of St. John's Church, Fort Hamilton, King's county. The morning prayer was said by the Rev. Mr. Eigenbrodt, the Rector of the church. The sermon was preached by the Bishop. The candidates for the Priesthood were presented by the Rev. William Walton, of New York. The Rev. Charles W. Hackley, D. D., of Columbia College, was also present, and together with the Rev. Mr. Walton, and the Rector of the parish, united with the Bishop in the imposition of hands. The Bishop administered the holy communion, and was assisted in the same by the Rev. Dr. Hackley, the Rev. Mr. Walton, and the Rector of the church.

Two persons, belonging to this parish, availed themselves of the same occasion for receiving at the hands of the Bishop the rite of confirmation.

In the afternoon of the same day, in Zion Church, New York, the Bishop preached and confirmed 28 persons. Evening prayer was said by the Rev. Mr. Berry, assisted by the Rector of the church, who read the lessons.

In the evening of the same day, in the church of the Holy Trinity, Brooklyn, L. I., the Bishop preached and confirmed 39 persons. Evening prayer was said by the Rev. Mr. Cox, of New York.

Monday, December 4th, the Bishop held a special ordination in St. John's chapel, New York, on which occasion Mr. John G. Barton was admitted to the holy order of Deacons. Morning prayer was said by the Rev. Richard Cox, of Zion Church, assisted by the Rev. Dr. Huntington, who read the lessons. The Epistle in the office for the holy communion was read by the Rev. Dr. Berrian. The candidate was presented by the Rev. Mr. Eigenbrodt. The sermon was preached by the Rev. Dr. Haight. In the celebration of the Holy Eucharist, the Bishop was assisted by the Rev. Drs. Berrian and Haight, and the Rev. Mr. Walton.

Western New York.—CONFIRMATION.—Bishop DeLancey visited Christ Church, Pittsford, on Sunday, December 3d, where in the morning he preached and administered the holy communion, and in the afternoon he preached, confirmed four persons and delivered an address. The Rev. Mr. Lockwood, the Missionary of the station, read prayers and the confirmation preface, and assisted in the holy communion.

CLERICAL CHANGES.—CORRECTION.—By an oversight the name of the following clergyman has been incorrectly printed.

The Rev. Wm. J. ZIMMER, having accepted a call to Trinity Church, Apalachicola, requests all letters to be sent there.

The Rev. David Clarkson has resigned the charge of St. James' Church, Knowlton, and Zion Church, Belvidere, and has been appointed Missionary of Essex county and that of Morris, P. O. New Providence.

The Rev. Horace L. Edgar Pratt, late of Grace Church, Prattsville, having accepted an invitation to take charge of St. Peter's Church, 20th street, New York, until the first of May next, expects to commence his duties with the second week in Advent.

The Rev. Alexander S. Leonard has received and accepted the unanimous invitation of the Vestry of Emmanuel Church, in this city, to become the Rector of the parish, and will enter upon his duties next Sunday morning.

The Rev. Samuel K. Miller having removed to Port Washington, Washington co., Wis., requests his letters and papers to be directed accordingly.—*Gos. Mess.*

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

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Selections.

Advent Hymn.

[The following Hymn, composed by a resident in New Zealand, will be read with interest, as expressing the feelings of a devout mind on witnessing the coincidence of Advent with the summer season of the year.]

The laughing Spring is in her prime,
She danceth through our sunny clime;—
Can this indeed be Advent time
The harbinger of Jesus' birth?
Where are the cold and bleak winds blowing,
The pelting hail, the ceaseless snowing,
The log-piled hearths, all ruddy glowing,
While in each happy home reigns pure and Christian mirth?

In vain I watchful look around
Upon the green and flower-strewn ground;
No icy gems, no frost is found;
But life and beauty beam unfading;—
No friendly bird, with scarlet breast,
Comes shivering now, a welcome guest;
Within the woods the songsters rest
From the bright summer glare where waving boughs are shading.

Meet welcome this, I fondly ween,
Though erst while never by us seen,
For Him of glorious, God-like mien,
The Child for weeping sinners born;—
Meet that at such a wondrous birth
Creation should burst forth in mirth,
And that sea, sky and smiling earth
Should wear their brightest tints on this auspicious morn.

And what though seasons seem to change,
While we o'er land and ocean range,
Our tender Mother doth arrange
The same sweet song to cheer our heart.
She knows that darkling, out of sight,
Sad souls may brood in cheerless night,
Though trees and flowers be bathed in light,
And, 'mid a world of joy, groan 'neath some hidden smart.

Oh! soothing voice, my Mother dear,
Like angels' music on our ear!
With chaste'n'd joy, and reverend fear,
Thy words of peace, in this bright land, come ringing,—
"Glory to God!" thy strains begin,
"And peace to man, though dimm'd with sin,
Good-will tow'rd thee, thy God brings in."
While saints and seraph choirs the same blest news are singing.

Colonial Church Chronicle.

Christmas Presents.

A Story for the Holidays.

BY T. S. ARTHUR.

"Didn't he make you a present of anything, Lizzy?" asked Margaret Granger of her cousin, Lizzy Green.

"No, not even of a strawberry cushion," spoke up Lizzy's sister Jane, "that he might have bought for a sixpence. I think he's a right down mean, selfish, stingy fellow, so I do; and if he doesn't keep Lizzy on bread and water when he gets her, my name is not Jane Green."

"I wouldn't have him," said Margaret, jesting, yet half in earnest. "Let Christmas go by and not make his sweetheart a present of the most trifling value! He must have a penny soul. Why Harry Lee sent me the 'Leaflets of Memory,' and a pair of the sweetest flower vases you ever saw. And only comes to see me as a friend. And cousin William made me a present of a splendid copy of 'Mrs. Hall's Sketches,' the most interesting book I ever read. Besides, I received lots of things. Why, my table is full of presents."

"You have been quite fortunate," said Lizzy, in a quiet voice; "much more so than Jane and I, if to receive a great many Christmas presents is to be considered fortunate."

"But don't you think Edward might have sent you some token of good-will and affection in this holiday season, when every one is giving or receiving presents?" asked Margaret.

"Nothing of the kind was needed, cousin Maggy, as an expression of his feeling towards me," replied Lizzy. "He knew I understood their true quality, and felt that any present could have been a useless formality."

"You can't say the same in regard to Jane. He might have sent her the usual compliment of the season."

"Certainly he might," said Jane. "Lizzy needn't try to censure him after this lame fashion. Of course, there is no cause

for the omission but meanness—that's my opinion, and I speak it out boldly."

"It isn't right to say that, sister," remarked Lizzy. "Edward has other reasons for omitting the prevalent custom at this season—and good reasons, I am well assured. As to the charge of meanness, I don't think the fact you allege a sufficient ground for making it."

"Well, I do then," said cousin Margaret. "Why, if I were a young man and engaged in marriage to a lady, I'd sell my shoes but what I'd give her something as a Christmas present."

"Yes—or beg or borrow the money," chimed in Jane.

"Every one must do as he or she thinks best," replied Lizzy. "As for me, I am content to receive no holiday gift, being well satisfied that meanness on the part of Edward has nothing to do with it."

But notwithstanding Lizzy said this, she could not help feeling a little disappointed; more perhaps on account of the appearance of the thing than from any suspicion that meanness, as alleged by Jane, had anything to do with the omission.

"I wish Edward had made Lizzy some kind of a present," said Mrs. Green to her husband a day or two after the holiday had passed; "if it had been only for the looks of the thing. Jane has been teasing her about it ever since, and calls it nothing but meanness in Edward. And I am afraid he is a little close."

"Better that he should be so than too free," replied Mr. Green; "though I must confess that a dollar or two, or even ten dollars spent at Christmas in a present for his intended bride, could hardly have been set down to the score of prodigality. It does look mean, certainly."

"He is doing very well."

"He gets a salary of eight hundred dollars, and I suppose it doesn't cost him over four or five hundred dollars to live—at least it ought not to do so."

"He has bought himself a snug little house, I am told."

"If he's done that, he's done very well," said Mr. Green; "and I can forgive him for not spending his money in Christmas presents that are never of much use, say the best you will of them. I'd rather Edward would have a comfortable house to put his wife in than see him loading her down, before marriage, with presents of one foolish thing or another."

"True. But it wouldn't have hurt him to have given the girl something, if it had only been a book, a purse, or some such trifle."

"For which trifle he would have been as strongly charged with meanness as he is now. Better let it go as it is. I doubt he has good reasons for his conduct."

Thus Mr. Green and Lizzy defended Edward, while the mother and Jane scolded about his meanness to their hearts' content.

Edward Mayfield, the lover of Lizzy Green, was a young man of good principles, prudent habits, and really generous feelings; but his generosity did not consist in wasting his earnings in order that he might be thought liberal and open-hearted, but in doing real acts of kindness where he saw that kindness was needed. He had saved from his salary, in the course of four or five years, enough to buy himself a very snug house, and had a few hundred dollars in the Savings' Bank, with which to furnish it when the time came for him to get married. This time was not very far off when the Christmas, to which allusion has been made, came round. At this holiday season, Edward had intended to make both Lizzy and her sister a holiday present, and he had been thinking for some weeks as to what it should be. Many articles, both useful, and merely ornamental, were thought of, but none of them exactly pleased his fancy.

A day or two before Christmas, he sat thinking about the matter, when something or other gave a new turn to his reflections.

"They don't really need anything," he said to himself, "and yet I propose to myself to spend twenty dollars in presents merely for appearance sake. Is this right?"

"Right if you choose to do it," he replied to himself.

"I am not so sure of that," he added, after a pause. And then he sat in quite a musing mood for some minutes.

"That's better," he at length said, rising up and walking about the floor. "That would be money and good feelings spent to a better purpose."

"But they'll expect something," he argued with himself; "the family will think so strange of it. Perhaps I'd better spend half the amount in elegant books for Lizzy and Jane, and let the other go in the way I propose."

This suggestion, however, did not satisfy him.

"Better let it all go in the other direction," he said, after thinking awhile longer; "it will do a real good. The time will come when I can explain the whole matter, if necessary, and do away with any little false impression that may have been formed."

To the conclusion at which Edward arrived, he remained firm. No present of any kind was made to his betrothed, or her sister, and the reader has seen in what light the omission was viewed.

Christmas eve proved to be one of unusual inclemency. The

snow had been falling all day, driven into every nook and corner, cleft and cranny, by a piercing north-easter; and now, although the wind had ceased to roar among the chimneys and to whirl the snow with blinding violence into the face of any one who ventured abroad, the broad flakes were falling slowly but more heavily than since morning, though the ground was covered already to the depth of many inches. It was a night to make the poor feel sober, as they gathered more closely around their small fires, and thought of the few sticks of wood or pecks of coal that yet remained of their limited store.

On this dreary night, a small boy who had been at work in a printing-office all day, stood near the desk of his employer, waiting to receive his week's wages, and go home to his mother, a poor widow, whose slender income scarcely sufficed to give food to her little household.

"You needn't come to-morrow, John," said the printer, as he handed the lad the two dollars that were due him for the week's work; "to-morrow is Christmas."

The boy took the money, and after lingering a moment, turned away, and walked towards the door. He evidently expected something, and seemed disappointed. The printer noticed this, and at once comprehended its meaning.

"John," he said kindly.

"The boy stopped and turned round; as he did so the printer took up a half dollar from the desk, and holding it between his fingers, said—

"You've been a very good boy, John, and I think you deserve a Christmas gift. Here's half a dollar for you."

John's countenance was lit up in an instant. As he came back to get the money, the printer's eyes rested upon his feet, which were not covered with a very comfortable pair of shoes, and he said—

"Which would you rather have, John, this half dollar or a pair of new shoes?"

"I'd rather have the new shoes," replied John without hesitation.

"Very well; I'll write you an order on a shoemaker, and you can go and fit yourself," and the printer turned to his desk and wrote the order.

As he handed to John the piece of paper on which the order was written, the lad looked earnestly into his face, and then said, with strongly marked hesitation—

"I think, sir, that my shoes will do very well if mended; they only want mending. Won't you please write shoes for my mother, instead of me?"

The boy's voice trembled, and his face was suffused. He felt that he had ventured too much. The printer looked at him for a moment or two, and then said—

"Does your mother want shoes badly?"

"Oh yes, sir. She doesn't earn much by washing and ironing when she can do it, but she sprained her wrist three weeks ago, and hasn't been able to do anything but work a little about the house since."

"And are your wages all she has to live upon?"

"They are now."

"You have a little sister, I believe?"

"Yes, sir."

"Does she want shoes, also?"

"She has had nothing but old rags on her feet for a month."

"Indeed!"

The printer turned to his desk, and sat and mused for half a minute, while John stood with his heart beating so loud that he could hear its pulsations.

"Give me that order," the man at length said to the boy, who handed him the slip of paper. He tore it up, and then took his pen and wrote a new order.

"Take this," he said presenting it to John. "I have told the shoemaker to give you a pair for your mother, yourself, and your little sister; and here is the half dollar, my boy—you must have that also."

John took the order and the money, and stood for a few moments looking into the printer's face, while his lips moved as if he were trying to speak; but no sound came therefrom. Then he turned away and left the office without uttering a word.

"John is very late to-night," said the poor widow Elliot, as she got up and went to the door to look out in the hope of seeing her boy. Supper had been ready for at least an hour, but she didn't feel like eating anything until John came home. Little Netty had fallen asleep by the fire, and was now snugly covered up in bed. As Mrs. Elliot opened the door, the cold air pressed in upon her, bearing its heavy burden of snow. She shivered like one in a sudden ague fit, and shutting the door, quickly murmured—

"My poor boy—it is a dreadful night for him to be out, and so thinly clad. I wonder why he stays so late away?"

The mother had hardly uttered these words when the door was thrown open, and John entered with a hasty step, bearing several packages in his arms all covered with snow.

"There's your Christmas gift, mother," said he, in a delighted voice; "and here is mine, and there is Netty's!" displaying at

the same time three pairs of shoes, a paper of sugar, another of tea, and another of rice.

Mrs. Elliot looked bewildered.

'Where did all these come from, John?' she asked, in a trembling voice, for she was overcome with surprise and pleasure at this unexpected supply of articles so much needed.

John gave an artless relation of what had passed between him and the printer for whom he worked, and added—

'I knew the number you wore, and I thought I would guess at Netty's size. If they don't fit, the man says he will change them; and I'll go clear back to the store to-night but what she shall have her new shoes for Christmas. Won't she be glad! I wish she were awake.'

'And the tea, sugar, and rice, you bought with the half dollar he gave you?' said the mother.

'Yes,' replied John; 'I bought the tea and sugar for you. They're your Christmas gift from me. And the rice we'll all have to-morrow. Won't you make us a rice pudding for our dinner?'

'You're a good boy, John—a very good boy,' said the mother much affected by the generous spirit her son had displayed. 'Yes, you shall have a rice pudding. But take off your wet shoes, my son—they are all wet—and dry your feet by the fire.'

'No, not till you put Netty's shoes on to see if they fit her,' replied John. 'If they don't fit, I'm going back to the store for a pair that will. She shall have her new shoes for Christmas. And mother, try yours on—may be they won't do.'

To satisfy the earnest boy, Mrs. Elliot tried on Netty's shoes although the child was sleeping.

'Just the thing,' she said.

'Now try on yours,' urged John.

'They couldn't fit me better,' said the mother, as she slipped on one of the shoes. 'Now take off your wet ones, and dry your feet before the fire, while I put the supper on the table.'

John, satisfied that all was right, did as his mother wished, while she got ready their frugal repast. Both were too much excited to have very keen appetites. As they were about rising from the table after finishing their meal, some one knocked at the door. John opened it, and a gentleman came in and said, familiarly—

'How do you do, Mrs. Elliot?'

'Oh—how do you do Mr. Mayfield? Take a seat; and she handed her visitor a chair.

'How has your wrist got, Mrs. Elliot? Are you 'most ready to take my washing again?'

'Its better, I thank you, but not well enough for that; and I can't tell when it will be. A sprain is so long getting well.'

'How do you get along?' asked Mr. Mayfield. 'Can you do any kind of work?'

'Nothing more than a little about the house.'

'Then you don't earn anything at all?'

'No, sir—nothing.'

'How do you manage to live, Mrs. Elliot?'

'We have to get along the best we can on John's two dollars a week.'

'Two dollars a week! You can't live on two dollars a week, Mrs. Elliot; that is impossible.'

'It's all we have,' said the widow.

Mr. Mayfield asked a good many more questions, and showed a very kind interest in the poor widow's affairs. When he arose to go away, he said—

'I will send you a few things to-night, Mrs. Elliot, as a Christmas present. This is the season when friends remember each other, and tokens of good will are passing in all directions. I think I cannot do better than to spend all I designed giving for this purpose, in making you a little more comfortable. So when the man comes with what I shall send you, you will know that it is for you. Good night. I will drop in to see you again before long.'

And ere Mrs. Elliot could express her thanks, Mr. Mayfield had retired.

No very long time passed before the voice of a man speaking to his horse, was heard at the door. The vehicle had moved so noiselessly on the snow-covered street, that its approach had not been observed. The loud stroke of a whip handle on the door caused the expectant widow and her son to start. John immediately opened it.

'Is this Mrs. Elliot's?' asked a carman, who stood with his leather hat and rough coat all covered with snow.

'Yes, sir,' replied John.

'Very well; I've got a Christmas present for her, I rather think; so hold open the door until I bring it in.'

John had been trying on his new shoes, and had got them laced up about his ankles just as the carman came. So out he bounded into the snow, leaving the door to take care of itself, and was up into the car in a twinkling. It did not take long, with John's active assistance, to transfer the contents of the car to the widow's store-room, which had been for a long time wanting in almost every thing.

'Good night to you, madam,' said the carman, as he was retiring, 'and may to-morrow be the merriest Christmas you ever spent. It isn't every one who has a friend like yours.'

'No—and may God reward him,' said Mrs. Elliot, fervently, as the man closed the door and left her alone with her children.

And now the timely present was more carefully examined. It consisted of many articles. First, and not the least welcome, was half a barrel of flour. Then there was a bag of corn meal, another of potatoes, with sugar, tea, rice, molasses, butter, etc.; some warm stockings for the children, a cheap, thick shawl for herself, and a pair of gum shoes—besides a good many little things that had all been selected with strict regard to their use. A large chicken for a Christmas dinner, and some loaves of fresh Dutch cake for the children, had not been forgotten. Added to all this was a letter containing five dollars, in which the generous donor said that on the next day he would send her a small stove and half a ton of coal.

Edward Mayfield slept sweetly and soundly that night. On the next day, which was Christmas, he got the stove for Mrs. Elliot. It was a small, cheap, and economical one, designed expressly for the poor. He sent it with half a ton of coal.

Three or four days after Christmas, Mrs. Green said to Lizzy and Jane, as they sat sewing—

'I declare, girls, we've entirely forgotten our washerwoman, poor Mrs. Elliot. It is some weeks since she sent us word that she had sprained her wrist, and could not do our washing until it got well. I think you had better go and see her this morning. I shouldn't wonder if she stood in need of something. She has two children, and only one of them is old enough to earn anything—and even he can only bring home a very small sum. We have done wrong to forget Mrs. Elliot.'

'You go and see her, Lizzy,' said Jane. 'I don't care about visiting poor people in distress; it makes me feel bad.'

'To relieve their wants, Jane, ought to make you feel good,' said Mrs. Green.

'I know it ought; but I had rather not go.'

'Oh, yes, Jane,' said Lizzy; 'you must go with me. I want you to go. Poor Mrs. Elliot! who knows how much she may have suffered?'

'Yes, Jane, go with Lizzy; I want you to go.'

Jane did not like to refuse positively, so she got ready and went, though with a good deal of reluctance. Like a great many others, she had no taste for scenes of distress. If she could relieve a want by putting her hand behind her and not seeing the object of penury, she had no objection to doing so; but to look suffering in the face was too revolting to her sensitive feelings.

When Lizzy and Jane entered the humble home of the widow, they found every thing comfortable, neat and clean. A small stove was upon the hearth, and though the day was very cold, diffused a genial warmth throughout the room. Mrs. Elliot sat knitting; she appeared extremely glad to see the girls. Lizzy inquired how her wrist was, how she was getting along, and if she stood in need of anything. To the last question she replied—

'I should have wanted almost everything to make me comfortable, had not Mr. Mayfield, one of the gentlemen I washed for before I hurt my wrist, remembered me at Christmas. He sent me this nice little stove and a load of coal, a half barrel of flour, meal, potatoes, tea, sugar, and I can't now tell you what all—besides a chicken for our Christmas dinner, and five dollars in money. I'm sure he couldn't have spent less than twenty dollars. Heaven knows I shall never forget him! He came on Christmas eve, and inquired so kindly how I was getting along; and then told me that he would send me a little present instead of to those who didn't really need anything, and who might well forgive him for omitting the usual compliments of the season. Soon after he was gone, a man brought us a car load of things, and on Christmas day the stove and the coal came.'

Jane looked at Lizzy, upon whose face was a warm glow and in whose eyes was bright light.

'No, I thank you kindly, not now. I am very comfortable. Long before my coal, flour, meal and potatoes are out, I hope to be able to take in washing again, and then I shall not need any assistance.'

'Forgive me, sister, for my light words about Edward,' Jane said, the moment she and Lizzy left the widow's house. 'He is generous and noble-hearted. I would rather he had done this than made me a present of the most costly remembrance he could find, for it stamps his character. Lizzy you may well be proud of him.'

Lizzy did not trust herself to reply, for she could think of no words adequate to the expression of her feelings. When Jane told her father about the widow—Lizzy was modestly silent on the subject—Mr. Green said—

'That was nobly done! There is the ring of the genuine coin! I am proud of him!'

Tears came into Lizzy's eyes as she heard her father speak so warmly and approvingly of her lover.

'Next year,' added Mr. Green, 'we must take a lesson of Edward, and improve our system of holiday presents. How many hundreds and thousands of dollars are wasted in useless souvenirs and petty trifles, that might do a lasting good if the stream of kind feelings were turned into a better channel.—*Godey's Lady's Book, for December.*

Foreign Correspondence.

Niton, Isle of Wight, Oct. 23, 1848.

SECOND LETTER FROM THE ISLE OF WIGHT.

(Continued.)

Up the hill we go, along a way that is never disturbed by carriages, over the stiles and through the gates, and in a few moments we are transferred from that scene of quiet beauty into one where Nature outdid herself in her wildest freaks. Here begins the *Undercliff*. That does not need so much explanation. It means under the cliff; for, from this spot to *Blackgang Chine*, about six miles, there rises a precipice or rocky wall, sometimes six hundred feet above the level of the sea, larger, longer, more varied than the Palisades of the Hudson, and about three quarters of a mile from the sea. In this breadth is comprehended every variety of charm and wonder, from the most cultivated rural residence of a noble lord, down or up to the very wildest scene in nature. Imagine, if you can, the springs below, and the helping sea, washing away the blue clay upon which these lofty hills stand, until some morning the astonished peasant beholds fields, rocks, trees, cottages, all in motion. A part of the hill, twenty, eighty, or one hundred acres, cleaves itself off from the rest, which towers towards the clouds, and moving towards the sea, sinks down perhaps one hundred feet. Conceive the wild work there is here. Rocks, trees, every thing thrown into the wildest confusion, and there they stand as they were thrown at Niton, in 1799; at Luccombe in 1810, and 1818. There is not a possible feature wanting in this wonderful landscape. Here a cultivated and smiling valley, standing upon the ledge that overhangs the sea far below, and frowned upon by a giant cliff, rising up, hundreds of feet, straight towards the sky. You may walk in this cultivated valley, and

in a moment you come upon a huge rock, whose horizontal fissures are twin-brothers to those which still stand above you, but which are now turned at all angles to the horizon, or at a perpendicular to their old position. Hills covered with verdure now, that once fell down from the hills above; huge knolls, that are sunk half way along the face of their still unmoved brethren; trees, growing by thousands from the cleft rocks, like that solitary one on the old road from Providence to Boston; others sprouting out from the side of the cliffs, almost horizontally, and still others again, whose roots twist around and band the rocks together. Here huge 'founders,' or large rocks, which have rolled down from the hills, or been broken from the side of the cliffs, and come thundering towards the sea; trees overturned here, and rocks stopped in their mad career by stronger trees there; nooks of ivy-grown rocks, amid cultivated fields; every thing, in short, beautiful, sublime, grand, grotesque, picturesque; I say, every thing that I can imagine, is here grouped together. I tried to note down the thousand features, but gave up in despair, as my friend G—, the German painter, at my request, attempted to take down the notes of the nightingale at noonday, in the shady Italian groves of Albani, and abandoned the task in despair. How low and distant came the sound of the oars in the tiny cock-boats, below upon the placid sea; and how, on the next day, the misty, and beclouded, and angry ocean thundered, and the trees, along the sides of the trembling cliffs, that every instant seemed to threaten the landscape below, roared in sympathy. It was hard to tell which was the angry war of the sea lashing the beach, and which the mighty wind, travelling in his strength along the tops of the trees, and sweep with such fury through the steep and winding pathway, cut through the face of the precipice, that I almost trembled at my rashness in venturing the hazardous enterprise. And had not the wind been blowing in from the shore, I might have been swept at one of the little narrow passages, from the narrow steps over the brow of the cliffs, into the awful abyss below. But the happy valleys lie below in their snug recesses, and these mighty giants protect them, on every side, from every wind, except the warm breezes that blow from the south. Hence they should be the home of the invalid; and no wonder that Dr. Clark, in his work on the 'Influence of Climate,' says, 'It is matter of surprise to me, after having fully examined this favored spot, that the advantages it possesses, in so eminent a degree in point of shelter and exposition, should have been so long overlooked in a country like this whose inhabitants, during the last century, have been traversing the globe in search of climate.' The Isle of Wight is the garden of England and the British Madeira. It enjoys constant and refreshing breezes from the sea; the face of the island is dry and cultivated; in open situations the air is clear, sharp, and bracing; in sheltered nooks it is mild and pure, as the high downs and chalky cliffs are dry, and there are no marshes, and by less than five minutes' walk, you can at any time completely change the air. You may breakfast in a deep valley, and in fifteen minutes be on a cliff, at the height of 600 feet above the sea. You may see almost all the ships that sail through the British Channel, and, alas! when the wild billows are lashed into fury, you may see a ship, like the ill-fated *Clarendon* in 1836, dashed to pieces upon the rocky shores. Twenty-four out of twenty-seven souls, perished in the neighborhood of the Blackgang Chine.

But I have exhausted your patience, though I can never exhaust the subject. So I must pass hastily from the cliffs, where I look down some hundreds of feet, laying myself along on the ground by the perilous edge, or passing swiftly on the secure pathway, which overhangs the road and the carriages below. Below them, again, is another footpath for travellers, and on the edge of that precipice far below the road below me, the boys are letting themselves down to pull the rooks' nests out of the clefts of the rocks, with long poles and fish-hooks. Below them, again, is the scene of wild beauty, terror, and grandeur, occasioned by the rocks which flew about like hail-stones in the last landslip. And on the edge of this and far below, still, is another precipice; and here the peasant can thrust his iron bar into the earth, and letting himself down by a rope, hang in the air, 'gathering samphire, awful trade.' And below him, again, with unfathomable depths and on a bold shore, roll in sullen majesty the ceaseless billows of the everlasting sea. Here comes the little church of St. Lawrence, beyond St. Lawrence well, where a sheltered grot offers the traveller shelter, a seat, and a cool, refreshing draught, running out from the ornamented marble. The church was, if it be not, the smallest in Great Britain. Is there a smaller in the world? I could not stand up, without my hat, under the eaves. It was, twenty-five, and is, since six years ago, forty-feet long, and as the good old clerk, so polite and obliging, told me, just eleven feet and half an inch broad. The clergyman looks as if he might touch almost all his congregation from the desk, which is pulpit too, as there is not room for both. So he puts his surplice on the side of the desk, and stands up again in the gown. He is careful, though a short man, not to hit his head against the old rafters of this sweet little church; for it is quite a little jewel of the times of the crusaders, as it was built in 1197. When I went into a seat, the clerk handed me a Prayer Book out of his desk, and when I knelt on the stone floor, my feet extending across the single aisle, he reached me a cassock through the door of the same place. He was very kind to me, I am sure; though he says Miss Sedgwick, to whom he was equally polite, says in her book that 'the understanding of the clerk was about the size of the church.' 'I am sure,' continued the kind old man, 'she says so, for I have the book at home. I gave half a crown for it.' Now, as Miss Sedgwick has had her turn, I think it is only fair to give this good old man of seventy-five his turn, too, before he dies. If people will continue, for the sake of a witty expression, to say unkind things of people who are kind to them, they will, of course, be quite ready to hear what reply the old clerks and others make in such cases. So said the old man, with a remark or two which I will not repeat, but which was quite appropriate, about the hundred *new seals* which had sprung up and produced very wise people since that little church was very old. 'So if you meet Miss Sedgwick, and you find

she has any understanding to spare, I shall be thankful for it, and will try to make room for it all."

Bonchurch village is a beautiful rustic spot, full of a variety of charms, perhaps surpassing all the rest, and I enjoyed the view from Legh Richmond's Pulpit Rock, a lone cliff, before I clambered up the steep sides and to the very top of St. Boniface's Down, and then wondered how I ever found my way to Ventnor. The beauties of Steephill and St. Lawrence I shall not stop to describe, and the pen which has already wearied you would fall powerless before the loveliness and wildness of the way by the road, or up "Cripple Path," and along the brow of the cliff to Niton. Here I thought all had been seen; but when I came to Blackgang Chine, I must confess I was overpowered by a scene of awful, almost fearful and terrific sublimity. A mighty chasm by the sea, and reaching back a mile from the ocean, with blackened sides, bare of all vegetation and guarded on each hand by a wall of earth rising up 600 feet from the dell above the level of the sea, and at the back stands the same rocky face of the mountains lost in the clouds. The rain ceased, the wind fell, the sun looked out, and a beautiful rainbow rested one curve upon the ocean, and one upon the hill, while the king of day with broad, full disk, sank into the mighty waters, and I lingered upon the spot till darkness fell, and no vision that I ever saw came so near as this to the descriptions by the poets of Erebus. Nay, it surpassed all my conceptions derived from their descriptions, as far as it excelled in terrible sublimity the Lake of Avernus and the Sybilline grotto, and I am not ashamed to confess, that, however difficult the ascent from this fearful spot, I did not cease to urge my way onward, till I saw once more the cheerful taper and the enlivening face of man.

ARRETON, Oct. 26th.—I am again compelled to dispatch this letter, without reading it over since it was written. But though it may be full of errors, I will venture to send it, as a transcript at least made upon the spot, of the feelings with which I have looked upon some of the beauties of this celebrated, but not half-famous enough Island. I could support my opinion by extracts from several books upon the Isle of Wight which I have seen since writing this letter. But time does not permit this; I conclude by simply warning your readers not to lay any thing in this letter to the score of my enthusiasm, as I am sure words cannot reach the reality. Yours, J. C. R.
Rev W. Richmond Christian Witness.

Communications.

For the Banner of the Cross.

MR. EDITOR:

Rev W. O. Williams

I have carefully read the extract you commend from *Sacerdos*, in relation to Chanting the Psalter, and though sorry to differ from you, I am obliged to say that I do not find it "perfectly conclusive." On the contrary, he in my judgment defeats his own cause.

Sacerdos asserts that "the rubrical term 'say' is the antithesis to 'sing,' whilst the term 'read' comprehends either saying or singing!" And upon this assertion he founds his principal arguments.

To make this assertion available it is necessary for *Sacerdos* to show that the American reviewer of the Prayer Book had his rubrical view of the words *read, say and sing*; which he gives some examples to prove, all but one of which is drawn from the English Prayer Book, which the American reviewers were altering for the Church of the United States, and unfortunately for *Sacerdos* and the lovers of chanting, they, the reviewers, struck from the rubrics of our church, the very words he quotes. He says "The English Rubric directs 'The Psalter shall be read,' whilst another rubric, in the Daily Prayer, relating to the Psalter, directs, 'Then shall be said or sung the Psalms in order as they are appointed.'"

"It is evident therefore that the term 'read,' which our (and the English) Prayer Book retains in the rubric, 'The Psalter shall be read,' means saying or singing."

That which appears 'evident' to *Sacerdos* is not by any means so clear to me: he would have us believe that the compilers of the English Liturgy introduced an additional rubric to *allow* what in his opinion the first, 'The Psalter shall be read,' permitted! To me it appears that the introduction of this 'rubric in the Daily Prayers' shows that the compilers were ignorant of *Sacerdos*' synonyme, and knew that the first rubric would be understood as it was written, consequently a second rubric became necessary if chanting the Psalter was to be permitted.

The American reviewers, it may be seen, give no farther directions in the daily service, than the first named rubric, except designating when "shall follow a portion of the Psalms as they are appointed." *Said or sung*, it will be noticed, finds no place in the rubric; the first, 'shall be read,' was all sufficient.

But farther; if the American reviewers understood 'read' to mean 'sing,' what are we to think of their judgment in directing 'the minister (not the choir) shall begin the Morning Prayer by reading (singing) one or more of the following sentences of Scripture.' 'Then shall be read (sung) the — lessons.' And some clergyman, who possesses more music than discretion, may quote *Sacerdos* to show that he has a perfect right to sing the whole communion service because it is written 'then shall follow the collect for the day, except when the communion service is read.' No, no, *Sacerdos* must be wrong, our reviewers could not have understood the term 'read' to mean singing.

The American rubric for Thanksgiving day is referred to, to prove that the American reviewers, 'in constructing new rubrics, as well as in retaining old ones, adhered to the Ecclesiastical, and not (the) popular standard of rubrical terminology.' The rubric reads thus, 'then shall be said or sung one of the selections, or some other portion of the Psalms at the discretion of the minister.'

There can be no question as to the opinion of the reviewers on the propriety of chanting a 'portion of the Psalms' selected

by the minister for Thanksgiving day. But what else does it prove? It proves to me conclusively that they have confined the chanting of the Psalter to that day alone, for, as I before stated, they had already altered an old rubric on the subject, in the daily service, for one of two causes; either because they thought chanting inexpedient for the American Church, or they took *Sacerdos*' view of 'the Psalter shall be read,' and understood read to mean sing. That they did not take this view, however, is made plain, by the very fact of their introducing the word 'sung,' in this new rubric, for it would be useless to reiterate former directions. The first rubric in the 'form of Prayer and Thanksgiving,' it should be remembered, directs 'the service shall be as usual, except where it is hereby otherwise appointed.' Two of these appointments should be noticed in conjunction. The allowing of the minister to select the portion of the Psalms and the permission for the same to be sung, both new in our Prayer Book, and introduced judiciously to complete a peculiar service.

A day of general Thanksgiving differs in the eye of the Church from all other days of worship, hence a service is required deviating us before mentioned from established usage, for although we have constant cause to give thanks to Almighty God, yet as fruitful seasons do not invariably follow each other, and as war and pestilence is not always confined to other shores, so we have times and seasons which require a different Psalm of Thanksgiving: times in which the heart cannot be tuned to melody; and seasons in which we desire to 'take the Psalm, bring hither the lute. Blow up the trumpet in the new moon, even in the time appointed, and upon our solemn feast day.'

So the American reviewers have done wisely in allowing the minister to select, and the people to sing, on this annual festival.

But we have another new rubric not referred to by *Sacerdos*. It is as follows:

"Then shall be read the Gospel (the people all standing up) saying, The Holy Gospel is written in the — chapter of — beginning at — verse.

Here the people shall say,
"Glory be to Thee, O Lord."

How does this rubric agree with *Sacerdos*' rule of interpretation? 'The popular sense' here appears to be that 'say' means sing, for it is almost a universal practice to sing this response; upon what authority it is difficult to discover, unless they assert that 'say' in the rubrical sense means read, or sing. In that case I must quote *Sacerdos* and reply: 'The rubrical term 'say' is antithesis to sing;' which assertion, without any question is a truism often overlooked by men of good musical voices.

Let me correct one of *Sacerdos*' examples and I am done. He states that "one rubric in the Church of England Prayer Book (from which our Prayer Book takes the rubric about reading the Psalter) declares that 'the creed of St. Athanasius is appointed to be read,' whilst another rubric declares 'it shall be said or sung.'"

I have looked in vain, through the morning and evening service as printed in a copy of the Church of England Prayer Book in my possession, for the rubric which directs either of the creeds to be 'read.' The Nicene creed, which is placed in the communion service, has no directions whatever, the others in the morning and evening prayer are directed to be 'said or sung.' Consequently there cannot be any inference drawn from this in favour of chanting the Psalter; but the rubric introduced by our reviewers in relation to the creeds, completely overthrows the position, that they, the Reviewers, understood 'read' to comprehend singing.

In the Daily Prayer, the creeds are directed to be said. The word said I understand *Sacerdos* to admit is opposite to sing, consequently the creeds cannot be sung! Now there is a rubric in the communion service, which directs, "Then shall be read the Apostles' or Nicene Creed, unless one of them hath been read immediately before in the morning service."

If 'then shall be read,' means then may be sung! what is to be done with the 'read,' which refers to what has passed in the morning service, and with *Sacerdos*' Rubrical Dictionary?

PRINCIPLE.

To the above "Sacerdos," at the editor's request, has furnished the following brief reply:

In reply to "Principle," we shall notice four points.

1st. "The English Prayer Book, which the American reviewers were altering for the Church of the United States."

Answer. That "Principle" is wrong, in supposing that these alterations were intended to reprobate Chanting the Psalter, we refer him to the words of one of those reviewers, the venerable Bishop White, quoted at large in a late number of the Banner. — page 371

2d. "Sacerdos must be wrong, our reviewers could not have understood the term read to mean singing."

Answer. Bishop White will stand good for what the reviewers understood: whilst *Sacerdos* need not be wrong, for he never affirmed that the term "read" meant exclusively "to sing." What he affirmed, and sought to prove, was that it meant "to say or sing." The chief error in the articles by Principle and Z, consists in their forgetfulness of this definition. If devotion, good taste, reason, or legitimate Episcopal authority should forbid a minister to sing any portion of the service appointed to be "read," let him be thankful for the interposition; let him take the alternative, and "say" the service.

3d. "Some clergyman, who possesses more music than discretion, may quote *Sacerdos* to show that he has a perfect right to sing the whole communion service."

Answer. We should not be surprised to learn from those who have attended to such matters, that clergymen, possessed

of as much discretion (and more music) as either Principle or *Sacerdos*, had exercised their right of doing this very thing; and that, too, without quoting so poor an authority as *Sacerdos*. But forasmuch as the hypothesis is, a clergyman having more music than discretion, we reply; that in case such a one should determine to sing the whole communion office, we should address our arguments to his musical, rather than to his rubrical faculty: assured that if we could not convince his ear that it was better to say than to sing certain parts of the communion office, we certainly could not convince his eye, which plainly saw the rubric that this office was to be "read."

4th. "Let me correct one of *Sacerdos*' examples, and I am done."

Answer. When *Sacerdos* is corrected, he, too, will be done. Principle will find the rubric, (which "he looked in vain for through the morning and evening service of a Church of England Prayer Book in his possession,") prefixed to the creed in the Morning Prayer. It closes with this language.

"Such day as the creed of St. Athanasius is appointed to be read."

Now in the rubric prefixed to the Athanasian creed itself, this term "read" is defined to mean "sung or said." It is, therefore, perfectly conclusive, Principle's dictionary to the contrary notwithstanding, that "read" means to "say or sing."

For the Banner of the Cross.

"Bishop White Parish Library Association."

We learn with deep regret, that the receipts of the above named association, (among the very best in our Church) are inadequate to supply the numerous applicants for books.

Having associated much with the various denominations of Christians, the inquiry has often been made, "if your Church wants money, why do you not ask for it? We do; and are always sure to obtain it!" The liberal donations, and large collections, made in this city, and elsewhere; evince the truth of the assertion. Ought we to be surprised, when other sects accuse us of being cold, heartless, and formalists? For is it not written, "By their fruits ye shall know them." "Faith without works is dead."

When will Churchmen arouse from their slumbers? Ought we not to have the honest pride, to make an effort, in order that our clergy may begin enlightened well-informed body of men? Or do we wish them to remain in darkness visible to all? Many of our estimable clergy, cannot purchase a single volume, without depriving their families of some necessary article of food or clothing!

"And neither help nor hope appear.

Their minds to soothe, their hearts to cheer!"

As this is the season, when the hearts of Christians are more inclined to deeds of mercy, charity, and kindness; we will hope that every zealous, generous churchman, will send the price to the treasurer of from one to fifty volumes, (according to his ability.) The money will be most economically, and judiciously spent, as testified by Bishop Potter; who approves of the standard works, distributed by the association.

We, who love our venerable Church, should feel it to be not only a duty, but a privilege, to aid this society; as we are exempted from the fatigues necessarily attendant upon the business transactions, which are wholly attended to by a few energetic females. And it is truly astonishing how much has been done with the small sums they have obtained! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."

As our Bishops must be anxious to be surrounded by an enlightened and useful clergy, we would respectfully suggest to them, that in their visitations, (and also to the other clergy, residing in those states, to which the books are more particularly appropriated) whether, the usefulness of the association may not be materially increased, by bringing the subject before their congregations? For even in this city, there are very many Episcopalians, who are entirely ignorant of the existence of such a society. "While we have time, let us do good to all men, but especially unto them that are of the household of faith."

Those who are not Churchmen at heart, when reading this, may lengthen the face, elevate the eyebrow, purse the mouth, and murmur, "the calls are so numerous;" "there are so many claims." We would merely inquire, whether if they have any hesitancy in unclasping the purse, when called upon for superfluous luxuries for their families, or personal indulgences for themselves? I trow not. "Be not deceived, God is not mocked! Whatsoever a man soweth, that shall he reap."

Churchmen, let not the crimson blush of conscious neglect dye your cheeks at that great day, when the tocsin is sounding. "Give an account of thy stewardship!"

Should we not fear to withhold from God a part of the bounty he has so liberally bestowed upon us?

At the close of a sermon preached by the late venerable Bishop White, for a charitable purpose; he remarked, "the preacher congratulates you, upon the opportunity you now have to contribute; and hopes that each will lay upon the altar what he would do, if the eye of the Omnipotent was visible." What an appeal! Let us each profit by it. "Whatsoever thy hand findeth to do, do it with all thy might quickly, for thou knowest not what a day may bring forth."

THE WORLD.—Think how little the world can do for you, and what it doth, how deceitfully; what slings there are with its honey; what farewell succeeds its welcome; when this Jael brings you milk in one hand, know, she hath a nail in the other.—Bishop Hall.

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold;
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 23, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 South Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

CHRISTMAS PRESENTS.—The first selection, of which the above is the title, calls for a few remarks. We have not published it understanding that the moral of the story altogether condemns the time-honored custom of bestowing gifts at this sacred season upon friends. We esteem, as worthy of reverence, every practice which tends to foster the social affections. These should glow with greatest warmth in hearts wherein Divine love has kindled its vestal fire. Though this "holy flame forever burneth," it has periods of increased brightness. Such are those seasons, richly filled with glorious thoughts of that eternal love from which the most blessed affections have their life. And Christmas, "Merry Christmas," as they called it, when mirth was not esteemed profane, is the chief fountain-head, whence the fullest and brightest tide of these chrystal waters have their source. As the star which guided the shepherds to Bethlehem is love's brightest epiphany, so in the memorial season of this marvellous event human affection should have its happiest manifestation. And as we think, with "the joy and peace of believing," of God's great gift to man, we should be moved to express our feelings in tokens of affection to each other.

There is a significance in this custom, which should be kept in mind. Parents, as they gladden the hearts of their children with Christmas gifts, should teach them the meaning of these pleasing symbols. They speak of that heavenly Father's love who gave His only begotten Son, as a CHRISTMAS GIFT, to bless a lost and ruined world. They remind us of that ever blessed One, who gave the most precious "gifts unto men."

Surely then, gifts which have such a meaning, should not be restricted to our own family circle. There are other various objects which claim our generous munificence. We should strive to extend the joy which gladdens our own homes. The dwellings of the poor should be cheered, as well as the abodes of the wealthy.

Hearts, in which the love of God has been kindled, will rejoice to think, that their bounty has blessed earth's less favored children. Few there are, who need forget their own friends, while they remember, in their Christmas gifts, those whom Christ calls friends, the poor and needy.

While, therefore, we exhort our Christian Readers, in their Christmas gifts, to "remember the poor," we wish them all, whether they be poor or rich, a happy Christmas. It may be so to all. For to those, whom earth offers no present happiness, Christmas comes to tell of joy, over which the sorrows and miseries of this life have no power—"of joy unspeakable, and full of glory."

"High Heaven in mercy to your sad annoy,
Still greets you with glad tidings of immortal joy."

"Think on th' eternal home,
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue;
So shall ye tread untired His pastoral ways,
And in the darkness sing your carol of high praise."

WESTERN MISSIONARY LIFE.—We bespeak the attention of our readers for a most interesting and touching letter on this subject, to be found among our communications, from a Western Missionary. We hope some kind hearts will be found to answer the modest, but urgent, appeal it contains.

We beg leave to lay before our readers, and urge upon their attention, the following letter. It is the solemn duty of the Church to sustain the Bishops and Presbyters whom she has sent to the foreign field of missionary labor.

Collection for Foreign Missions.

First Sunday after the Epiphany, January 7th, 1849.

TO THE BISHOPS, CLERGY, AND LAITY
OF THE PROTESTANT EPISCOPAL CHURCH:—

In accordance with a recommendation of the Board of Missions, at its late Triennial Meeting, a collection for the Foreign Missions of the Church was very generally made at the Epiphany season in this year.

The result was a most liberal contribution, relieving the department from embarrassment, and bringing with it many expressions of cordial interest, highly encouraging to those entrusted with the work.

Although the offerings of the Church enabled the Foreign Committee to meet the claims of the last financial year, and likewise to extinguish the indebtedness which oppressed their treasury, still no surplus was accumulated for the expenditures of the ensuing year.

As is usual during the first or summer quarter, the receipts of late have been light, and the Committee are now pressed with great urgency by their respected Missionaries abroad, for the remittance essential to their subsistence. The Church has but to repeat her offerings, to carry forward her Foreign Missions with comfort during the year.

The receipts for the Missions at CONSTANTINOPLE and ATHENS, have not been sufficient to cover the first quarter of the present financial year, while the second quarter is more than half expired. The Committee are yet in debt for the whole amount of the annual shipment made to the AFRICAN Mission in August. The contributions to the Mission in China, which sufficed to meet the two first quarters of the year, have not yet enabled the Committee to authorize drafts for any portion of the quarter due on the 1st January next, so that the Missionary Bishop at Shanghai must necessarily be left at least three months in arrears for his remittances.

The Foreign Committee therefore appeal, with much earnestness—and they may say with confidence—to the Church; and solicit contributions to their treasury, to be made on the 7th January, 1849, the first Sunday after the Epiphany, or on some other Sunday of the Epiphany season.

In behalf of the Foreign Committee,
PIERRE P. IRVING, Sec'y, &c.
Foreign Mission Office, 2 Park Place,
New York, Dec. 1, 1848.

CALIFORNIA MISSION.—We have received the following communication on this important subject, and earnestly commend it to the consideration of Churchmen. In the wide FIELD OF THE WORLD, there is at present no part which offers such results, if early and suitable efforts be made to secure the promise. The work in that vast field is not to be done by single and solitary Missionaries. The Church, in such a case, should begin aright. Her Ministry ought to be fully represented. The Great Head of the Church sent APOSTLES first, upon the great mission of converting the world. Why should His Holy Church not acknowledge, in her practice, the wisdom of her Lord? We have sent a Bishop to China, and one to Turkey, and tried to send one to Africa, and why should we withhold the same blessing from this wide spreading land, filling up with our countrymen, and many of them of our own household of faith? The suggestion made, by the following correspondent, is a good one, and we hope it may have some effect in rousing the Church to action.

For the Banner of the Cross.

The Church in California.

MR. EDITOR:—What is the Church doing for California? The tide of emigration is flowing rapidly to the shores of the Pacific, and we are standing by with folded arms watching it, carrying industry, enterprise, youth, Romanism, dissent, every thing there, but the Church. By and by, we may live to see it—a mighty nation may spring up, within our reach, speaking our language, protected by our laws, yet almost as churchless as the savage islands in the ocean beyond. We support mission stations in Africa, China and Constantinople, but can any man say that they are of one tenth part the importance to the American Church as California? It may be said, that we have one missionary already there, and one on the way. Two men! what are they compared to "the white harvest" that spreads for eight hundred miles along the Pacific? California wants now a Bishop and a dozen Clergy. And if we refuse or be slow in sending to her according to our fullness, and according to her emptiness and her crying needs, will we not fall under the curse of those "who come not up to the help of the Lord against the mighty?" Is there not much that is mighty against God there? Infidelity! ignorance! gold!

Wisconsin is an example of the good that can be done by taking Time by the forelock, and our own Church before the Revolution is a true picture of the effects of sloth and a miserly spirit on the part of those whose duty it was to provide for the colonies, the whole economy of a Church.

The Bishop of Gibraltar, writing to the Archbishop of Canterbury, suggests that on next Whitsunday, which is the third centennial anniversary of the adoption of the Prayer Book, a sermon be preached in all the Churches on some subject con-

nected with the Prayer Book, and that a collection be taken up to aid in its propagation. Why could not we do the same in this country? Why could there not be a universal collection on Whitsunday in every Church from the St. Croix to the Rio Grande, for the endowment of a Bishopric and Presbyterate, in California? This will place the mission beyond the necessity of continual asking, and on a surer basis than the changeable charities of Churchmen.

If a Bishopric were adequately endowed, and certainly such a collection would do it, there could be found young men, who would be willing to go. For surely if so many go for gold, a few will go for God.

They could be supported in this way; let those who go be sent and supported regularly by particular Churches. The smallest trifle regularly given every year by every Church in New York city, would support one or more. Philadelphia could support many; it would support one. So would Boston. So would Baltimore.

If one or two Clergymen in each of those cities would interest themselves, and take a little trouble for a few days only, they might place this important mission upon a secure foundation, and save the American Church the dishonor of withholding spiritual sustenance from the spiritually starving people who are dependent for their heavenly food upon her bounty.

Whatever you can say, Mr. Editor, to arouse the Church to a conviction of the importance of this mission, surely the state of the case demands.

Maryland, Dec. 15, 1848.

{Rev. R. H. C.
Clarkson

We would feel it our duty to say more, in commending the following "Report" to the notice of our readers, if the subject had not been well urged in a pointed and excellent article to be found in our columns.

We think there are few, if any, of the numerous objects of Charity more worthy of liberal donations than that proposed by the BISHOP WHITE PARISH LIBRARY ASSOCIATION. The prayers and thanks of grateful and happy Missionaries will call down blessings upon its donors. We commend it as an admirable object for a CHRISTMAS GIFT.

Report of the Bishop White Parish Library Association.

The Managers of the Bishop White Parish Library Association, in presenting their Annual Report, will confine themselves to a statement of facts, without note or comment; leaving entirely to the wisdom and zeal of the members of the Church the propriety of their extending their patronage to a Society that may be so extensively useful in circulating the works of the soundest divines that have ever adorned our Church at a time when error, in every form, is taking possession of our land. They regret to state that they have very few subscribers, and have never had but one appropriation from any of the Churches in the city, which was twenty-five dollars from St. James' Church; the Rector of which has uniformly taken the kindest interest in their concerns. The Association have applications at present for several libraries from Missionaries, who are totally unable to procure a single volume for themselves: and they are also anxious to complete the libraries of the Missionaries in Pennsylvania, which they cannot hope to accomplish unless they meet with more generosity than they have heretofore met with. Although the business of the Society is conducted by ladies, the funds should not be entirely supplied by them. The books are always selected by the Bishop of the Diocese, and are purchased by the managers on the most reasonable terms. Their funds are entirely exhausted; and, unless the managers can interest the members of the Church, the Society must be dissolved; a Society which from the gratifying letters they frequently receive from every part of the Union, has been doing much service to the Church. From the generosity of a few ladies, they have been enabled to distribute, the past year, five hundred and ninety-five volumes.

To Missionaries in Pennsylvania, 252 volumes; Illinois, 30; N. Carolina, 33; Arkansas, 34; Florida, 30; Wisconsin, 53; Tennessee, 31; Michigan, 36; Alabama, 44; California, 52. Total, 595 volumes.

Donations or subscriptions will be gratefully received, and may be sent to the Rev. Dr. Morton, the Editor of the Banner, or the Treasurer, No. 3 Spruce, below Tenth street.

Books for Christmas Presents.

We beg to remind those who are in search of beautiful and appropriate Books for presents at this happy season, of the several Works, noticed in the Banner. They are to be found at the Bookstores of the Messrs. APPLETONS, New York and Philadelphia, at Mr. R. S. H. GEORGE'S, and Mr. H. HOOKER'S, Philad., and at Messrs. STANFORD & SWORD'S, New York.

A reference to the Advertisements of each will show the rich variety they have provided. A visit to their attractive Bookstore will be still better, and well repay those who enjoy the sight of beautiful Books.

Foreign Intelligence.

The following intelligence cannot be unexpected to those who know the course which this reverend gentleman has long pursued. His sympathies have long been, as well as his doctrinal views, manifestly with the dissenters. The amusing part of the affair, only a little too absurd to be laughed at, is the cause assigned by "the Record!" "It is matter of thankfulness that amidst so many provocations offered to them by Popishly-affected divines of the temper of the Bishop of Exeter," so many should have kept their allegiance to the Church. This is wonderful logic. Because some were inclined to go to Rome—it is "matter of thankfulness" that so few were inclined to take "the down train," to Geneva! What a strange thing is this "Puseyism." For our own part we think its effects will be happy if it helps to drive out of the Church those whose sympathies are not with her. Let those who "love Rome more" than the Church, or the Church less than Geneva, go where their desires lead them. The Church is well rid of all such, and the sooner they go, say we, the better.

"Although it has at last come somewhat suddenly upon us, we confess that we are in nowise surprised at the announcement contained in the following paragraphs:—

From the inquiries we have made we believe that the rumour which has reached us respecting Mr. Noel's intention to secede from the establishment is well founded. We are informed that he has announced his resolutions, in a letter to his chapel-wardens, but states that he shall continue to officiate at St. John's Chapel for a short time longer. The public will no doubt soon receive an authentication of the statement from Mr. Noel himself, together with his reasons for taking so important a step. We have since been informed, on trustworthy authority, that the rumour is strictly correct, and that in a few days Mr. Noel will probably make a public statement of his reasons for seceding from the Church, but he will not resign his Pastorship until Midsummer next. We understand that the Church and State question is the only cause assigned for the step.—*Nonconformist.*

We fear there is no doubt of the fact, that that amiable and excellent person, the Hon. and Rev. Baptist W. Noel, has signified his intention of seceding from the Church. It is a subject of much greater regret than of surprise.

It is a matter of thankfulness that amidst so many perversions to Rome from the one extreme of the Church, that those at the other extreme of the line should, amidst so many provocations offered to them by Popishly-affected divines of the temper of the Bishop of Exeter, have remained firm in their allegiance to her sway. This is a matter of thankfulness, but not of surprise. For, where Evangelical truth pervades the heart, the drawing out of the Church which so fully embodies and displays Scriptural verity, must be strong indeed. And where sound and sober judgment predominates in the intellect, the perception that Divine truth, thus embodied in Her Articles and Liturgy, is continually rising into fuller predominance and power within its boundaries, must impel to a joyful endurance of still remaining evils, in the good hope that they also are soon destined to alleviation or extinction.

But amidst all his excellencies and all his talents, no one who has intelligently watched the course of Mr. Noel could feel secure of his continued allegiance to his Church. As Churchmen, it was impossible not to perceive a weakness in this direction—an oscillation of sentiment which, becoming, from any cause, a little stronger than usual, might throw him out of her enclosures.

Our time, however, does not permit of our dilating on the subject to-day.—*Record of Thursday.*

The following we find in "a Postscript" to the last English Churchman:—

Thursday Morning.

The *Times* of this morning contains the following statement respecting Mr. Baptist Noel's secession:—

"The paragraphs which have already appeared in this journal relative to the Hon. and Rev. Baptist Noel have made the fact patent to the world that the reverend gentleman was about shortly to secede from the Established Church; but when that event would take place has not hitherto been announced. The matter, however, is now rendered beyond all doubt, the reverend gentleman having publicly announced it. Last night, at the usual Wednesday evening's service at St. John's Chapel, Bedford-row, where Mr. Noel has officiated for the last twenty-six years, the reverend gentleman selected for his text, Revelations, chap. i., v. 5 and 6, 'Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen;'—and then proceeded as follows:—'My dear Christian brethren, many of you have heard that, as the result of opinions deliberately formed, which I know not how to alter, and the force of conviction which I am not permitted to resist, I have been obliged to announce my intention of leaving this congregation, where I have min-

istered for so long a period with comfort and satisfaction to myself, if not with profit to others. Since I addressed you last I have seen my Diocesan, and he considers it to be his duty—an opinion from which I do not dissent—to determine that I shall not remain with you beyond next Sabbath. This, therefore, is the last Wednesday evening on which I shall have the privilege of addressing you. But let us not think of little matters; let us indulge in meditations on the best of all subjects; and I have chosen the words of my text because they speak of our best friend, and are calculated very much to console and animate us.' The reverend gentleman then proceeded with his address, but in no degree further alluded to the painful subject of quitting his flock."

The following intelligence from Rome declares a result long expected.

ITALY.—A very serious insurrection took place at Rome on the 16th. The people attacked the Pope's palace, calling for the appointment of a ministry under M. Mamiani. A great deal of fighting took place. The fighting occupied three hours. Cardinal Palma is killed. The Pope ultimately gave way, and sent for M. Galetti, and gave him power to form a ministry. M. Galetti himself is Minister of Foreign Affairs.

The *Alba* of Florence, under date of Rome, the 17th, gives the following account of the murder of M. Rossi. He had exasperated the people by threatening, on the preceding day, to act vigorously against the disturbers of the public peace, and had made a great display of military force. On his getting out of his carriage to enter the Palace of the Legislature, he was hooted, and, having looked at the crowd with a sort of defiance, a man rushed forward and stabbed him in the throat. A letter received from a correspondent at Rome says, "As M. Rossi was ascending the staircase of the Chamber of Deputies, he was surrounded by a body of the Legionari (the legion returned from Vicenza), one of whom came forward and stabbed him. The assassin, protected by his comrades, escaped."

A letter, dated Rome, the 17th inst., gives a melancholy description of that capital. On the morning of that day the people removed the barricades which had been erected near the Monte-Cavallo. At 8 o'clock the civic guard assembled, and determined to make the Pope's and Swiss guards prisoners. A deputation waited on the Pope, who capitulated in the name of the Swiss, on condition that their lives should be saved. These conditions having been accepted by the people the Swiss were disarmed. They were to quit Rome that night. At 9 o'clock the Civic Guards took possession of all the posts occupied by the Swiss, and the Pope was guarded by them. None of the people or of the troops were killed in the conflict, and but 11 or 12 wounded. Cardinal Palma, (the Pope's Secretary) who was killed, was the person who composed the celebrated encyclical letter of the 29th of April. The Pope is said to have counted upon the assistance of the Transteverini, but they refused to engage in a civil war. If the Pope had not acquiesced in the demands of the people, they were determined to force an entrance into his palace. A search was made by the people for Cardinal Lambruschini, but he escaped in the disguise of a dragoon. The military authorities had submitted to the popular club. Romini and Serini had refused peremptorily to form part of the democratic Ministry. The Pope had been completely abandoned by his friends. He was visited solely by the diplomatic corps, who found him with Cardinals Antonelli and Soglia. His Holiness is said to have declared that, having been compelled to dismiss his guard, which had been replaced by strangers, he was influenced by no feeling but that of sparing the effusion of blood, but he declared in the face of Europe that he would take no part in the future Government, having absolutely forbidden his name to be used, or that the usual style "in consideration of the good pleasure of His Holiness" should in future be prefixed to the Government acts.

A bulletin of the *Diario di Roma* of the 18th, contains the following:—"The Pope intends to escape from Rome; last night he was kept under strict guard. He will not give way. Several ambassadors of foreign powers encourage him. A Spanish ship is ready to take him either to Malta or Marseilles; the Cardinals have almost all fled. The Popular Club now governs alone at Rome; to-morrow, or the day after, the Chamber will be constituted, and the people will present to it, as the first question, that of an Italian Constituent Assembly. The Pope has written a letter to the ambassadors, in which he takes leave of them." Private letters add that the Pope is literally besieged in the Quirinal. Other letters say that he showed himself disposed to give way to the will of the people.

It appears that the report that the Pope had been obliged to quit his capital was false. The French Government has received the following telegraphic despatch:—

"CIVITA VECCHIA, Nov. 23

"Rome is tranquil. The new Ministry have published their programme, and have assumed the direction of affairs.

"M. Mamiani arrives at Rome this afternoon."

This telegraphic despatch was communicated to the *Journal des Debats* with the following note:—

"It was through an error that a journal announced yesterday that the Pope had been compelled to quit Rome."

New Publications.

We have received a THANKSGIVING DISCOURSE preached by Bishop Potter, in St. Luke's Church, Philadelphia. This able discourse is published by request of the Vestry of the Church in which it was delivered. It is a practical and forcible exposition of ISAIAH 26: part of 9th verse—"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

The scope of the discourse may be learned from the following division which the Bishop makes of his subject.

"In order the better to meet this responsibility, let us notice for a moment the admonitory lessons, which are addressed to us in the events of the past year. When God's judgments are in the earth then especially should the inhabitants of the world learn righteousness; and then may the Christian pulpit, leaving its ordinary topics—strive especially on a day like this, to give voice and articulation to the providential teachings of the Most High.

Among these teachings we may, beside others, recognise distinctly—as it seems to me—the following;

1. That nations, as well as individuals, are immediately accountable to God.
2. That they ought to look with increased abhorrence on war and on all its accessories.
3. That they should shun alike, law without liberty and liberty without law; and
4. That they should ever beware of a civilization, however refined, which is not enlightened and animated by a healthy national conscience—or in other words, which is not founded on the immovable rock of public and private morality."

PARENTAL RESPONSIBILITY.—A Sermon by the Rev. Thomas C. Yarnall, A.M.

This is an excellent practical discourse from Deut. vi, 6, 7, on a most important subject. It is printed by request of the Vestry of St. Mary's Church, Hamiltonville, where it was preached.

A SERMON IN VINDICATION OF THE PROTESTANT EPISCOPAL CHURCH.—Delivered in St. John's Church, Knoxville, October 1st, 1848, by Rev. T. W. Humes.

This is a discourse in reply to the usual objections urged against the Church by those who are utterly ignorant of her character. It is written in a style well suited to answer its end and to show that the author can keep his temper when there is some excuse for using it. The following extract from the introduction, shows something of its spirit.

"The permanent organization in our midst, within a few years past, of a branch of the Protestant Episcopal Church, it was to have been expected would attract attention and occasion remark amongst a people such as ours, by whom the subject of religion is held as one of paramount importance. It was also to have been expected, that because of the general absence of information in our own section of country, respecting that Church, much misconception, leading of consequence to mis-statement of its doctrine and discipline, would at first occur. And such has been in fact the case. It would perhaps be the disposition of many persons, to leave the removal of these misconceptions to the hand of time, in the certain confidence that they would finally and entirely be dispersed from the minds of all candid and unprejudiced men, who can have no motive for remaining in error with regard to the opinions of their Christian brethren, when the opportunity offers of being enlightened. Yet, if by a summary statement of, and answer to certain popular objections against the Episcopal Church, which have obtained currency, I could hasten the removal of any misconception concerning it, which may have found place in a single mind, the labor would not be in vain, inasmuch as something would be effected for the cause of Truth. Nor only for the cause of Truth. Something would also be done for the cause of Christian charity, of that highest attribute of God, and best gift to man, Love."

THE AMERICAN ALMANAC, and Repository of useful knowledge, 1849.

For a copy of this well-known and most useful work, full of most important statistical information, we are indebted to Messrs. GRIGG AND ELLIOT.

TO CORRESPONDENTS.—We regret that "W. V.'s" most interesting communication has been crowded out this week. "E. R." "Old Times," and "Catholicus," shall appear next week.

Communications.

For the Banner of the Cross.

Religious Charity Publication Societies.

In my previous articles I have confined my attention to the American Tract Society, because that society openly professes, and manifestly does publish books at cost, and in some instances, I know, no regular publisher could make the same

book by the thousand at so low a rate as that society will sell them at retail; and yet from prices that are below cost of making it will make a discount to sellers of 20 per cent. A superabundance of charity enables the society to do this. Thus the Church is furnishing the poor and the rich, and even booksellers, with books at cost, and even below cost, in some instances. This is very generous, but more stupid than generous. Tried by any principles of reason, justice or public economy, it is ridiculously wrong.

But the principles of reasoning which I have applied to this society, will apply with more or less force to all charity publication societies. This I will show before I have done. They are all wrong in principle and wrong in action. They work wrong because they are wrong in principle.

I think it is wrong for religious charity to engage in any branch of merchandize. If it may engage in one branch on the plea of utility, it may engage in all, for all are useful, and then we should have the spectacle of the Church's doing all the business of the world. It would then be a secular Church, and its ministers be secular men, as many now are, to a mournful extent, from the multiplicity of cases and duties which publication societies and their committees impose on them. The course which things are taking is *secularizing the Church and ministry*. That is one and no small objection. For this there is nothing in the Bible, or in the practice of the primitive Church, to give the least sanction, but every thing against it. It violates every true idea of a Church and ministry as divine institutions.

Not far from a million and a half of dollars is given annually in the name of the Church to publish books. Three-fourths or more of the entire capital employed in the religious branch of book business is charity, and the little private capital remaining in it, is fast making its escape as from a burning house. It would open men's eyes to the folly and wrong of this system, if you were to propose that the Church should do all this business and drive all private enterprise and capital out of the field. O no, this will not do, it would be said, and yet these institutions are saddling this business on the Church as fast as possible; and we have the spectacle now of as much competition, as much cupidity, as much ingenuity, as much catering to public taste, as can be found among any class of men engaged in the same branch of business. They are not content to stay in the sphere they were created to move in. They hitch on to their wheels every thing they can make money by. They open shops and sell general books, and their plea is, that they must make their expenses, but the plan is a virtual tax on booksellers to pay, so far as they retail other publications than their own, and so far as those profits go, the expenses of these establishments. For example, the American Sunday School Union, though professedly not a Sectarian institution, makes more annually by the sale of the Book of Common Prayer, than any two stores in the city by retailing the same book. It has no proper right as a charity institution so to do, and all that is so made comes out of the booksellers, and goes to support the agents and clerks of the society. This society too keeps most religious books—is agent for a publishing house in London, and does as much as she can to monopolize the religious book business of the city; and, I say, it is all a tax on the business of the trade, made in the name of charity, and applied in the name of charity to support salaries in that institution, and so far as it goes, has a tendency to dishearten and drive out of the business of religious bookselling all who are attempting to live by it. The public, too, are taught that when they buy books at the counters of the societies, they are contributing to the treasury of the Lord. This is an enormous fallacy. It goes every cent to enable these institutions to build up large and overawing stores, to give larger salaries, as they do, than any private business can afford. It impoverishes men who give all their time and means to publish and sell books, quite as useful as any that the societies can publish. So far from being a duty or a charity, it makes the rich richer and the poor poorer. It is a principle that would take the bread out of the mouth of the starving children of men honestly doing all that their time and means will enable them to do for the benefit of the community, and give it where it is not needed, or convert it into the outward embroidery of a showy and useless charity. This is the amount of it, and the best that can be made of it. It is no principle; it is a notion got up by the clamour of these institutions for charity; a clamour that would die down and sink to a gentle and rational voice, were it not for the self-interest which the salaried abettors of these institutions have in glorifying them—misunderstanding and misleading the public as to their real utility. There is no utility in them, viewed on a large scale, and estimated by their far-reaching results. Religious charity cannot undertake such a work as this without landing itself in unmitigated wrong doing. Charity thus says you shall not get your living by the sweat of your brow. I will annul this law, but leave you without a living. I will do all the work, and this seems very generous, but then she adds, I intend also to pocket all the profits. It is useful and productive labour, not labour that lives on charity, which charity should both create and foster.

I speak strongly, because I am just as well convinced of the inutility and evil of these institutions, as at present conducted, as I am of any truth that has ever been stated.

The Sunday School Union is liable to the same objections in principle that I have made to the Tract Society. Like that, it professes to furnish its publications at cost. It gives away to the amount of its charity receipts, and all the profits it can make on the sale of books, go to support expenses. This is the same as the Tract Society in principle, and as completely shuts out all competition. It is all charity, charity, and no cheapness.

The American Bible Society is liable to the same objections. It is a useless and very expensive institution to the public. I have heard booksellers say they would give that Society \$20,000 and take its business, and bind themselves and their heirs in all time to supply the demand for Bibles at the Society's price, and thus save to the religious public all the charity it ex-

pends in making Bibles. I have no doubt Bibles in that case, if purchased in large quantities, as they now are, for gratuitous distribution, would be furnished cheaper than they now are; and so of all religious books which it is desirable to give away or sell at low prices. If Societies were formed as now to purchase and distribute them, and the publishing of them were left to individual enterprise, the price would fall to the lowest living point, and there would be hands and capital enough to engage in producing them at one half they now cost the Church in charity. There can be no doubt of this. Twenty thousand Bibles have been imported the last year, cheaper than they could be bound for here in the same style. There cannot be a demand of this kind which would not be supplied, and the price would fall in proportion to the demand. This is a law of trade as certain to secure these results, as that two and two make four.

The American S. S. Union probably never did and never can make enough on the sale of its own publications to meet its expenses, and hence it has to rob booksellers by undertaking the sale of other books, and using all appliances to invite trade. Its expenses, its salaries, are greater than any private house does or can pay; and if all were charged on the prices of its own books, salaries and expenses must come down, or prices go up to an unendurable height; and hence as they can sell books, booksellers must be, or are taxed, to make up the deficiency. This is the common sense of the case, and I think it would be tameness in me to state it in any other way, or call it any thing but a wrong.

The Presbyterian Board is no better in its effect on the book trade. It is a money making concern, and does nothing which private enterprise would not gladly do cheaper. It has published a number of books on the trade, which is a wrong in principle, and a superfluity in charity. It is making a house of merchandize of that Church, and its ministers seem to glory in the great work they are doing, giving time to it with a zest that quite equals what is ever seen in the walks of trade. They publish books in ornamental style. They cannot find enough that is unpublished to do, but run so fast, that they have declared, as with a view to deter booksellers from publishing any book, that they will not mind it, but will publish any book they choose, no matter who has published it before them. In this they have avowed a principle that the worst men in the book trade have generally regarded as sacred, *i. e.* not to cheapen or ruin the value of property already in the hands of others. It seems to be left to religious charity in her zeal, to take the lead in acting on this principle. If I was to give my version of this, it would be, that the Church having gone astray into dealing in merchandize, God has left her to commit follies and wrongs greater than the world is wont to commit, that by the baldness and superfluity of her transgression, she might be redeemed from long engaging in the business of this world, and follow that which is more spiritual, and more within the design and office of a Church and ministry on earth. It is lawful to make good coats—it is wrong that they should not be well made, but should the Church turn itself into a tailor's shop, and the ministry set to, to work at that trade in order to secure this result? As well in principle might this be done, as that the Church and ministry should undertake the publication of religious books in this land. The cases do not differ in principle, differ as they may in other respects.

To this date the Episcopal and Roman Catholic Churches have done less in merchandize and trade than any others, calling themselves Churches, and they are the chief support of booksellers. The Episcopal Church has left her Prayer-Book and every thing to the management of business enterprise, and she gets it as cheap as it can be made, and cheaper than any charity enterprise could furnish it, if it charged all expenses on the book, yet these societies must deal in the tempting morsel left to individual competition, and support themselves by the profit they can make on it. To see an institution, in no sense Episcopal, do this, when its principal supporters and acknowledged influence are sectarian, in the general opinion of that Church, is a sight one is not apt to look for or wont to meet with. It thus forces the whole Church into its support whether she will or no. It takes off her fleece as by the way-side and lets her go.

I might go on and instance all the Societies, and find all liable to the same objections in some degree; but it would be little better than a repetition of what I have said. They generate and emulate each other. They are formed in many instances to counteract the influence of each other. They operate to strengthen denominational and sectional prejudices, an evil which all good men must deplore.

The E. K. Society sprung up in this soil. Its eye caught on what others had done and were doing, and it must do some great thing; it must at first open a store; it must keep clear of booksellers as of breakers; its individual existence must be significant, it must model on and imitate the great boards about it—it could do wonders. Well, what has it done? It has not published a single book, and it never will publish a book, which any publisher in this land would not have published on his own means and furnished to the Church on its recommendation, without one cent's cost, the Church engaging to buy the books as she does of the Society, and thus all the cost attending the publication of the books be saved to the Church. In nothing but the business of charity would so obvious an advantage have been disregarded. The same attention could have been given to the character and editing of the books that now is, and the charity of the Church only employed in purchasing and distributing them as it now is. All these books, could and would, under such an arrangement, be furnished 20 per cent. under the prices the Society now charges for them, and the cost of rent, agent and publishing saved into the bargain. Would any set of men in the use of their own means have disregarded considerations so obviously expedient? Nothing but charity, reckless and blind, could do it; yea, charity bent on some ambitious and useless display of itself. The men who have done this, are men that I highly respect, that I love and confide in as truly as I ever can in any, but I have set out to speak my mind

on what I esteem to be as important a subject as any that can occupy the attention of the public.

(To be continued.)

P. P.
Rev. H. Hooker

For the Banner of the Cross:

Saundersville, Vanderburgh Co., Ind., Nov. 20th, 1848.

REV. MR. EDITOR:—

Notwithstanding the apathy of the Church, in fulfilling her obligation to "preach the gospel to every creature," and her neglect of those whom she has sent out upon this divine mission, there are "a few names" that are worthy, who rejoice to hear of the success of that Gospel, "which is the power of God unto salvation, to every one that believeth." Would that we realized the object we profess to have in view! Would that we were sensible of that "joy in the presence of the angels of God over one sinner that repenteth!" Would that we could estimate the living value of the assurance,—"the Lord added to the Church, daily, such as should be saved!" But, alas! "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Many grow weary in well doing, and the plenteous harvest remains ungathered;—or in a few favored spots, with here and there a solitary laborer, may it not be said, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth?"

My purpose in this communication, Mr. Editor, is to lay before your readers a sketch of missionary life, drawn from reality. I had received notice, from our beloved Missionary Bishop, of his intended visitation, and went to Evansville, on Saturday, hoping to spend the Sunday with him and my good brother, the rector of the parish; but on my arrival, I learned that a telegraphic despatch had been received, stating that, in consequence of the low stage of water, in the Ohio, the Bishop could not fill his appointment until the following week. Disappointed, as I was, my mortification was increased by discovering that the house of a friend, with whom I lodged, had been opened in the night,—my bed-room alone entered, and my pockets rifled of their contents,—(which, to be sure, was not much, seeing that I am a poor itinerant missionary!) together with the loss of a valuable watch, hat, gloves, &c. My sermons, too, had passed a rude criticism, but were left on the floor as *worthless spoil!* Thus relieved of superfluities, I returned home, the next morning, penniless,—but with hat and gloves replaced by my generous host,—and waited the Bishop's arrival, who greeted me with his well-known cordiality, on the succeeding Sunday; and after participating in the glorious services of the sanctuary, during which the Bishop confirmed three candidates, administered the Lord's Supper, and preached three truly excellent sermons, to good congregations,—we went on our way to my home station, where he was also in labours abundant. After the usual services, and the sacrament of adult baptism, catechizing the children, &c., by myself, the Bishop confirmed four candidates, preached and administered the Lord's Supper.

Here, Mr. Editor, I must beg the favor to add a few special words. At the station where I reside, we have been struggling,—literally struggling to build a humble temple unto the Lord, and we have done what we could. Our means are exhausted, but our object is not accomplished. My people are *all* poor,—very poor;—they live in log cabins, scattered up and down, through the wilderness for ten miles around: and could you see the comfortless condition of families, who of their penury gave their five, ten, and twenty dollars, you would take shame at the lukewarmness of those who hold back from sustaining the missionary operations of the Church of the blessed Redeemer. I have labored through the past summer, day after day, in the woods, getting timber, stone, &c., sometimes assisting the carpenters, and superintending the whole work, occupying the most of my time. We have raised and covered our building, (26 feet by 52,) put in the windows, and laid about three parts of the floor. It is all free,—no incumbrance,—no claim,—but we must now stop, for we will not go into debt. In the multitude of wants, is there any hope of assistance for us little ones? The small sum of \$100 would enable us to accomplish our most cherished wishes;—with that amount of money we could complete our undertaking, and thus give a permanency to our parish. I am constrained then to ask,—*is there hope for us?* And will not some good churchmen dignify our appearance by sending us a *surplice, a communion set, and a baptismal font?* These are our present wants,—and they are wants which we have not the ability to supply. We have not been sparing of our own flocks and herds,—indeed, we have been liberal beyond our means, but we feel that God is with us and that He is blessing us in our labor of love.

A few years ago, this country station was organized into a parish, with five communicants; and amid the opposition of ignorance and the legion of *isms*, we have gone on increasing, till we now number thirty, who "all eat the same spiritual meat, and all drink the same spiritual drink." Here, too, in little mouldering heaps, lie the precious remains of five of the missionary's children.

On the following day, our truly apostolical Bishop accompanied me, in primitive simplicity, on foot, four miles, to a newly-gathered congregation, where in a log school house, we "kneeled upon our knees and prayed and gave thanks," and the Bishop spoke of those things which belong to our everlasting salvation, "preaching peace by Jesus Christ." Returning, as it were, with our staff in our hand, and after officiating at a funeral, we set off on our weary way to distant stations, visiting and celebrating divine service at Vincennes, (at which place the Bishop baptized two infants,) Bloomfield, Point Commerce, (where there were two persons confirmed and the Lord's Supper administered,) Bloomington and Terre Haute, "preaching the things concerning the kingdom of God, and the name of Jesus Christ." And after experiencing the vicissitudes incident to this new and unsettled country,—the dangerous state of the roads, fords and bridges, we parted at 9 o'clock, at night,—the missionary to a good warm bed,—the Bishop in a "mud wagon," over the desert prairies of Illinois! W. V.

Diocesan Intelligence.

The following Prayer, to be used in the congregations of this Diocese while the disease called Asiatic Cholera is impending, is put forth in conformity with Canon XLVII, of 1832, of the General Convention of the P. E. Church in the United States.

A. POTTER,

Bishop of the Diocese of Pennsylvania.

Philadelphia, Dec. 12, 1848.

PRAYER.

O God, with whom are the issues of life and death, to whom it justly belongeth to punish sinners, and to be merciful to them that truly repent; save us, we humbly beseech thee, from the ravages of that pestilence with which we are threatened. We have provoked thy righteous judgments by our manifold transgressions and hardness of heart, and though we should utterly perish, our punishment would be less than our sins deserve. But, O God, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, have pity upon us, thy unworthy creatures, and grant that we, repenting of our iniquities and forsaking our sins, may experience thy forgiving and protecting grace. As thou didst deliver thy people of old when they turned to thee from their rebellion, and didst cause thy destroying angel to cease from punishing, so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our sins. Spare those who are now suffering from this grievous sickness, restore the voice of joy and health to their dwellings; and grant that all who shall taste thy forbearing mercy may devote their souls and bodies a living sacrifice to thee, through Jesus Christ our Lord. Amen.

New York.—**EPISCOPAL SERVICES AT TROY.**—On Wednesday, the 6th inst., Bishop Whittingham consecrated the Church of the Holy Cross, at Troy, in this diocese. The Clergy, members of the Vestries of the neighboring Churches, and other Churchmen, met at the room of the school, supported by the liberality of Mrs. Mary Warren, and thence walked in procession to the Church. On arriving at the door, the prescribed Consecration Service was begun by the Bishop, the Clergy aiding in the responsive and other parts assigned to them. The Instrument of Donation was presented to the Bishop by Stephen B. Warren, Esq., and read by the Rev. John Ireland Tucker, the minister of the Church. The sentence of Consecration was read by the Rev. Benjamin I. Haight, D. D., Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary.

The act of Consecration having been completed, Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy, commenced the morning service; the first lesson was read by the Rev. Samuel L. Southard, Rector of Calvary Church, New York, and the second by the Rev. Richard Cox, Rector of Zion Church, New York.

The intoning of the Service commenced with the Versicles after the Lord's Prayer, according to the use of Westminster Abbey, the Rev. Mr. Tucker officiating. The 'Proper Psalms' were chanted antiphonally. The Litany was chanted by the Rev. Messrs. Tucker and Shackelford, the choir making the responses, accompanied by the organ.

In the Ante-communion Service, the Rev. Reuben Hubbard, Rector of St. Stephen's Church, Schuylerville, Saratoga co., read the Epistle, and the Bishop the Gospel. Bishop Whittingham preached a sermon—the great object of which was to vindicate the practice of consecrating edifices to the worship of Almighty God. It was conceived and written in his own vigorous method, and made an impression to be obliterated only when the solemn occurrences of the day are entirely forgotten. After the Holy Communion had been administered to a large number of devout recipients, in which the Bishop was assisted by Rev. Dr. Haight and Rev. Messrs. Van Kleeck and Tucker, and the services had been concluded with the benediction, the Bishop stepped to the front of the outer chancel, and in a strain of fervent eloquence congratulated the congregation on the completion of the act of dedication to God of a building every way fit and appropriate for the uses for which it was designed. He said, he knew little more than an outline of the history of the charity which then and there had so happy a consummation; but in that little he saw how one good deed leads to another, in a succession of ever-growing results, and how blessings follow in the train of every instance of holy self-denial. He referred to the fact that, years ago, a mother in Israel, a member of the Warren family, had collected a few little children, once a week, for the purpose of imparting to them instruction in certain useful domestic employments. The design grew upon her hands, until the pupils constituted a large and interesting class. She died in the full expectation of a glorious immortality. Another member of the family continued her good work. At first she caused the beneficiaries to meet under her own roof; but at length, the number having greatly increased, they were associated as a school, and provided with instructors, whose daily business it became to impart to them not only the ordinary rudiments of a good education for girls, but also a practical acquaintance with vocal music. Out of the great success with which that school has been blessed, grew the design to erect an edifice to the glory of God, in which the sweet and well-trained voices of those little ones might take an important part in the customary prayers and praise. The result was before the congregation—an edifice of singular beauty, and much cost, free for all who choose to enter within its hallowed doors, erected and endowed by an individual member of the fold of Christ, with a large school of children in constant preparation for the duties of this life and the blessings of heaven, in regular attendance on the daily services of the Church, and adding to the beauty, and, it may be, efficacy of devotion, by the skilful

harmony with which they share the choral parts. In looking at such a brief history of a series of good deeds, who does not discern an incentive to the cultivation, in a like singleness of heart, of the charity which "seeketh not her own?"

Great additional interest and solemnity were imparted to the services by the very admirable and appropriate selection of music, and by the accurate and spirited manner in which it was performed. The chant for the Venite and Proper Psalms, was Lord Mornington's, in E. The Te Deum and Jubilate was Mendelssohn's, in A. The anthem after sermon, by Naumann: the words from the 122d Psalm. The Kyrie Eleison Trisagion, and Gloria in Excelsis, by Dr. Hodges; the first having been written for the occasion.

The Church of the Holy Cross is early English, and of stone, lined with brick, built in such manner as to leave flues, or spaces, between the brick and stone work, making the walls dry, warm, and substantial. It consists of a Tower, Nave and Chancel. The Tower and Nave were erected four years ago, the Chancel was recently added. The Tower is connected with the Nave by an arch, against the splay of which, on the north side, stands a Font, of stone. The Nave is 24 by 60 feet in the clear, and 36 feet in height, from the floor. The windows are small, and placed high in the walls, the sills being nearly ten feet from the floor. They are filled with stained glass, from designs given by Mr. Weir, of West Point. The organ stands in an arched recess on the north side, which, with the corresponding arch, or little transept, on the south side, makes the ground plan cruciform. The Chancel is 18 by 19 feet, making the length of the Church, in the clear, 92 feet, 8 inches. There are three steps to the Chancel, and three more to the Sacrament and Altar. There are two double lancet windows on both north and south sides, the walls on the east end being almost entirely covered by a picture, painted and presented to the Church by Mr. Weir. There are open roofs to both Nave and Chancel; that of the former being much plainer than that of the latter. The Sacrament is paved with encaustic tiles, and the floor of the Presbytery and Choir with marble; the Aisles and Tower being flagged with stone. The Altar, and all the steps of the Chancel, are of white marble. There are three Sedillas, of black walnut, on the south side, with canopies, and a Credence against the opposite wall. There are three stalls on each side of the Presbytery, with desks in front of them, and a Fold-stool in the middle, facing the Altar. The Lectern stands on the south side, near the chancel arch, and a small octagonal Pulpit stands partly on the Nave, and against the splay of the north side of the arch. A door, on the north side, between the stalls and arch, opens into the Vestry. There are seats arranged for a double choir on each side of the Nave, next to the Chancel.

On the evening of Wednesday, the Bishop preached at St. Paul's Church, a most able and impressive discourse, from Isaiah i. 2, and Hebrews xii. 25. His subject was the increased guilt and danger of Christians, in reference to the sins denounced in ancient Israel; dwelling particularly on inordinate devotion to worldly gains and pleasures. The services were performed by the Rev. Dr. Haight, and the Rev. Mr. Southard, of New York.

On the ensuing morning, (Thursday, 7th,) at the Church of the Holy Cross, the Bishop admitted to the Priesthood the Rev. John Ireland Tucker, minister of the Church, and the Rev. John W. Shackelford, missionary at Cohoes, Albany co. The Rev. R. B. Fairbairn presented the candidates. The Rev. Samuel Buel, Rector of Christ Church, Poughkeepsie, began the morning service; the Rev. Joshua Weaver, Rector of Trinity Church, West Troy, and the Rev. A. T. Twing, Rector of Trinity Church, Lansingburgh, reading the lessons. The prayers were intoned by the Rev. Mr. Geer. The Bishop preached a sermon most appropriate to the occasion, and highly instructive; and afterwards administered the Holy Communion, assisted by the Rev. Dr. Haight, and Rev. Messrs. Buel and Southard. The music was the same as on the previous day, save that a different chant, one of Aldrich's, was taken for the Venite and the Psalms for the day.

There were at these services, beside the Clergymen already mentioned, the Rev. Philip E. Milledoler, M. D., Rector of Bethesda Church, Saratoga Springs; the Rev. G. Jarvis Geer, Rector of Christ Church, Ballston Spa; and, at the Consecration, the Rev. Edward Lounsbury, Rector of St. John's Church, Troy; and at the ordination, the Rev. Wm. Payne, Rector of St. George's Church, Schenectady.

New York Churchman.

Maine.—The meeting of the Board of Missions at Bangor, on the 22d and 23d of November, was, in consequence of an interruption of steamboat navigation through the gale of the 20th and 21st, attended only by the Bishop, and the Rev. Messrs. Bent, Burgess and Durborow. On the evening of Tuesday, the 21st, the Rev. Mr. Burgess preached on Isaiah xxxii. 20. 'Blessed are ye that sow beside all waters.' On Wednesday afternoon, at the request of the Rector, the Bishop catechized the children of the parish; a most interesting company, whose acquaintance with that form of sound words was so uniformly complete that it drew his warmest commendation. On the evening of that day, the Bishop preached on the words, 'But ye, brethren, be not weary in well doing.' On the afternoon of Thursday, the Rev. Mr. Durborow preached on the rest that remaineth for the people of God; and in the evening, the sermon was again by the Bishop, on the work of faith, and labor of love, and patience of hope.

The Rev. G. C. V. Eastman has been transferred from the diocese of New Hampshire to that of Maine, and is engaged as an instructor at Bangor, hoping also to perform some missionary labors.

On the Sunday next before Advent, the Bishop confirmed six persons in Christ Church, Gardiner.

Virginia.—We regret to learn that the new Episcopal Church at Charlottesville, Va., was destroyed by fire on Saturday night. The fire broke out about 8 o'clock in the evening, originating from a furnace in the cellar, and baffled all attempts to extinguish it. It was burned to the ground—nothing saved and no insurance.

Ohio.—**ORDINATION.**—On Sunday, December 3d, the Rt. Rev. C. P. McIlvaine, D. D., ordained in Christ Church, Springfield, to the order of Deacons, Mr. Chandler Robbins. The Rev. Messrs. Fitch and Stout assisted in morning prayer and the lessons. The Rev. Mr. Arnett preached the sermon, and the Rev. Mr. Stout presented the candidate.

EPISCOPAL VISITATION.—Bishop McIlvaine has recently visited the following parishes, viz:—Trinity, Cleveland; St. Paul's, do.; Grace, do.; St. John's, Ohio City; St. John's, Dover; St. Andrew's, Elyria; St. Paul's, Norwalk; Christ Church, Huron; Grace Church, Sandusky City; St. Paul's, Lower Sandusky; St. Paul's, Maumee; Trinity, Toledo; Christ Church, Springfield, and the incipient parish at Bellevue.—*Western Episcopalian.*

South Carolina.—We copy with pleasure, from the Charleston Gospel Messenger, the following gratifying account of the extension of the Church in South Carolina.

GRACE CHURCH, CHARLESTON.—This building was consecrated Nov. 9. Morning prayer was said by the Rector, Rev. W. W. Spear; the psalter by the Rector of St. Michael's, Rev. P. T. Keith; the lesson by the Rector of St. Peter's, Rev. W. H. Barnwell; the sermon by the Bishop; the 'sentence of consecration' by the Rector of St. Thomas', Rev. E. Phillips.

NEW CHURCH IN BARNEWELL DISTRICT.—A meeting of several citizens of Barnewell was held in the Masonic Hall, on Saturday, the 18th ult. The Rev. T. J. Young, of Charleston, being present, was invited to take the Chair, and A. P. Aldrich was appointed Secretary. The Chairman having opened the meeting by prayer, and stated its object, the following resolutions were presented by A. P. Aldrich, and unanimously adopted:

1. *Resolved*, That we do hereby organize ourselves as a Congregation of the Protestant Episcopal Church, in the Diocese of South Carolina; and express our willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of the Diocese, which are now, or hereafter may be enacted by authority of the same.

2. *Resolved*, That our Church shall be designated "The Church of the Holy Apostles."

CHURCH OF THE HOLY COMMUNION.—There being no place of worship in Cannonsboro', the Bishop requested two of the clergy to act as Missionaries for that borough, and institute a Church like that, whose name it has adopted, which was founded by the Rev. Dr. Muhlenburgh, in New York city, to have no pews, but be free to all who desire to attend its services and teachings. It was opened for public worship on the 21st Sunday after Trinity, at the residence of the late Bishop Bowen.

JOURNAL OF THE BISHOP OF THE DIOCESE OF SOUTH CAROLINA.—**EXTRACTS FROM IT.**—Aug. 11. At Aiken, I said evening prayer—the lessons being read by the Rector, Rev. J. H. Cornish. The roof of this beautiful church, which had been injured by the fall of a tree, it was gratifying to learn, had been thoroughly repaired by the contributions of the people; and their subscription for the purchase of an organ, was not to be called for, in consequence of one of fine tone, made by the celebrated Mr. Erben, having been presented to them by a lady of Charleston. I had the pleasure of listening to the organ, well managed, and accompanied by a skilful choir. At night conducted family prayer.

August 13th. Sunday. Same place—visited the Sunday School, and catechized about 20 children. Morning prayer, the litany and the sermon, were by the Rector. I read the Ante-communion service. After evening prayer, which I said, I lectured on the Lord's prayer. At night, at the Boarding House, I conducted family prayer. In the country, surrounding Aiken, religious services are held at one place, steadily, and at two others, occasionally, by the Rector, and a candidate for holy orders licensed as a Lay reader.

16th. Same place, read evening prayer.

19th. At St. John's, Hampstead, I read morning prayer.

24th. St. Bartholomew's day, same place. I read the Ante-communion service and preached; morning prayer was said by the Rector.

27th. Sunday, same place—I officiated in the desk, at the altar, and in the pulpit, and before morning prayer in the church, catechized the children at the closing of the Sunday School. I also said evening prayer and preached.

24th. Sunday after Ember week, one of the stated times for ordination, Joseph Baynard Seabrook and Edward Charles Logan, were admitted to the holy order of deacons—presented by the Rev. J. S. Hanckel; the exhortation was by the Bishop.

CLERICAL CHANGES.—Rev. M. Mahan has accepted the charge of Grace Church, Van Voorst, N. J.

The Rev. M. M. Wells, having accepted a call to Grace Church, Canton, St. Lawrence co., desires letters and papers for him to be directed accordingly.

The Rev. G. B. Gibson, having taken charge of the Church of the Holy Innocents, near West Point; his post office address will be West Point.

The Rev. Robert J. Walker, late Missionary at Rushville, Illinois, has removed into the diocese of New York. Address care of Samuel Brown, Esq., 82 Wall street, New York.

Floating Church of the Redeemer.

This Church will be towed from Bordentown to the foot of Spruce Street, on Wednesday December 27th.

Two large steamboats are engaged for the occasion and on board of them and the Floating Church, there will be room for 1500 persons. Every arrangement has been made to make the excursion agreeable. Due notice will be given in the daily papers of the time and place of starting. A fuller notice of the excursion was received too late for insertion.

Banner



Cross.

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 30, 1848.

[VOL. X.—No. 52.—WHOLE No. 522.]

Selections.

Reflections on the Closing Year.

BY MRS. H. W. RICHTER.

"Let thought contemplative explore
This fleeting state of things, the vain delights,
The fruitless toils, that still our search elude,
As thro' the wilderness of life we rove."

WARTON.

On this calm shadowy day, when nature seems to pause, ere putting off her summer robes of joy; when a dim, soft colouring rests over all things, while from the still and fading woods the seared leaves descend and rustle to the ground; when flowers hang their heads, as if mourning their approaching decay, how naturally comes retrospection—the moral of the closing year! For as surely as spring points onward to the future, do the mellow shades of autumn invite to the past. How soon will the "rain, beating the wintry pane," tell that yet another year has joined the mass of ages gone—another page is added to life's volume, another wave has broken on the "solemn shore!"

The deep note of time, reverberating through the misty air, seems more than ever to tell of his rapid flight: the rushing of his "broad pinions, swifter than the winds," seems well nigh perceptible. But where wanders thought as the shadows of the year are lengthening? To the long cypress-bordered vale, where memory garners up the loved and the lost. Are we not all too prone to fly back to the busy world again, when a sad vacancy has been left in our circle? Imperceptibly over that remembrance the ever-increasing mists of oblivion are spreading; the dial of our recollection advances not beyond that last meeting: it is already becoming dim; distance is every moment blending it more and more with the shadowy past; and we are insensibly (in the midst of our sorrow) hewing out to ourselves other sources of interest, from which the lamented one is excluded—new hopes, new fears, in which that once dear and familiar being has no part.

So much for merely earthly remembrance. Like voyagers down a river, continually leaving fellow-passengers on the banks, we spend but little time in speculating on their destiny, knowing that the swift-rolling tide is bringing our own haven so near: a day, an hour, a moment, and we may form part of that innumerable company! But a far deeper and more solemn sound is in the question, where, how, and whither has the spirit fled? In what is the ever active immaterial portion occupied? in what distant world, all unknown to us, a denizen? how travelling through long eternity, and how associated? Thrilling to the very heart are thoughts like these, when we would fain burst the bound which fetters our finite intelligence, and explore the infinite. Without verging on an impious and vain inquiry after the things unseen, it is still good for us in reverence and humility to indulge these thoughts ere the sunshine and the breeze, with the thousand influences of busy life at war with the meditative mood, disperse our musings. A form familiar with our ancient love, our every-day associations, has been summoned away: a fellow-pilgrim has reached before us the bourne from whence they return not, the journey's end, to which each flying hour is bringing us the nearer; for our moments travel post. How distinctly, how clearly do the look and voice of the departed come before the "mind's eye!" Why come they not again? "The grave is their home:" those eyes will no more beam on us the reciprocal expression of kindred souls; the step comes not, the voice will greet us no more; and we still journey on. It is vain to check the exploring thought after things connected with our most solemn anticipations, fully known as these and all other mysteries will be hereafter: we have a divine promise that they will be so: humbly and gratefully we rely on the Father of spirits, who hath given us this hope; and, while still "prisoners of earth," we dimly and imperfectly speculate on the nature of that future world, concerning which it hath not entered, nor is it permitted to our thoughts to conceive. How impassable the barrier! how immutable the law! how merciful the decree! For how should creatures of a day, encompassed by earth and earthly things, comprehend a state all mind, all soul, all spirit, or by whatever name we may call this "vital spark of heavenly flame?" In vain would we essay to fathom our own mysterious being; creatures of yesterday, yet destined for endless duration; travelling together for a while towards eternity on this little promontory of time, with the waves of change and death for ever altering the company in which we are placed. Yet that company, those associates, we ourselves, to live again, and for ever, beyond the river of death, every moment feeling the decay of our temporary dwelling of clay, yet conscious of the thinking, feeling, acting faculty undecayed, how "poor, yet rich, how abject, how august, how complicate, how wonderful this being!" Our Saviour's answer to one who inquired of him touching the nature and state of souls in the resurrection, conveys a mild reproof to bold and vain inquirers; but

how comforting, how exalting the reply: "they are as the angels of God!" conveying perfect assurance of their perfection and bliss. "Neither can they die any more." Who can estimate the extent of sorrow and evil connected with the fatal bound to all our hopes and schemes? However brilliant our destiny, we must leave it; however beloved, we must separate; or, however enlarged our worldly or intellectual wealth, the grave's darkness must shroud all—all for which we have struggled, toiled, and disquieted our hearts in vain; all that we have loved, cherished, and perhaps unwisely valued; all but that treasure placed in no earthly vessels, which through all the distractions and vain cares of time we have laid up beyond the moth and rust which is ever corroding things earthly, and which will be the measure of our estate, our immortal inheritance, in a state of being without bound, and without end.—*Church of England Magazine.*

Clerical Sore-throat—Management and Cultivation of the Voice.

Another exciting cause in Clergymen may be that whilst reading the Liturgy they usually speak above the natural pitch of the voice, or if they do not do this, they at least *emphasize* their reading by laying stress on particular words. This, it may be said, is also done in ordinary reading, and even in common conversation, but then it arises from the natural and spontaneous burst of feeling, while in the former case, that of reading a prescribed form of words, it must to some extent, be the result of effort and practice, and be perhaps not strictly in accordance with the then state of the mind. Thus that nice adjustment between the mind and the power of utterance, by which the latter easily and naturally obeys the dictates of the former, is less closely kept up, and greater fatigue is the consequence.

On this subject the opinion of Mr. Macready, the eminent tragedian, is deserving of the greatest attention. In a letter addressed to me he says, "Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as by speaking in a *feigned voice*. I am not sure that I shall be understood in this statement, but there is not one person in, I may say, ten thousand, who, in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration, is the consequence. The labour of a whole day's duty in a Church is nothing, in point of labour, compared with the performance of one of Shakespeare's leading characters, nor, I should suppose, with any of the very great displays made by our leading statesmen in the Houses of Parliament. I am confident as to the first, and feel very certain that the disorder which you designate as the Clergyman's sore throat is attributable, generally, to the mode of speaking, and not to the length of time or violence of effort that may be employed. I have known several of my former contemporaries on the stage suffer from sore throat, but I do not think, among those eminent in their art, that it could be regarded as a prevalent disease."

There is an article of clothing in common use, and especially among the Clergy, which, though it has no great connexion with the subject of cold, has yet in another way an injurious influence on the health of the vocal organs. The human body is so constituted throughout, that every organ called into moderate exercise is strengthened by that exercise; but if mechanical impediments are thrown in the way, and the free natural movements are hampered and obstructed, action becomes fatiguing. Everyone is at once sensible that it would be more laborious to walk with the legs tied than in the natural way. Why is it that we do not as readily see that it is more fatiguing to speak at length, and in a raised tone, whilst the throat is confined in a *stiff unyielding cravat*, than if it were left at liberty for the free action of the muscles? Many cases of dysphonia clericorum are probably aggravated by the increased efforts necessary to counterbalance the restraint of this self-imposed fetter.

The cultivation and improvement of the voice ought to be a part of the physical education of the young, and were this more attended to at a time when the organs are yet flexible, the difficulties which beset the practice of public speaking would be incalculably lessened. It is great inconsistency to lavish all our care on storing the mind, neglecting altogether one chief medium by which those stores may be made available to the benefit of others. It is true that no cultivation will make a bad voice a good one, but the words of Quintilian—*Augur autem sicut omnia ita vocis quoque bona cura et negligentia minuantur*—are as true now as they were on the day they were written. Care should be taken very early with children to make them articulate distinctly, and they should be habituated to form those regular movements of the lips, tongue, and palate, on which the correct formation of the different letters depend. As they grow up they should be practised, according to their age and

ability, in reading aloud, reciting or declaiming, great care being taken not to allow them to pitch their voices in too high or too low a key, to use a false or unnatural emphasis, or to get into that wretched sing-song manner common with children. Many of the defects which young persons fall into in reading or repeating, arise, I am persuaded, from the too common mistake of setting them, for the benefit of their elders, to read what they do not understand, or what does not interest them. The mind not being engaged, the reading becomes mechanical, and they acquire a habit of raising and sinking their voices without any reference to the sense. What they read should, generally, be in short sentences and in perspicuous language. The narrative and dramatic forms are peculiarly adapted to cultivate the inflexions of the voice. It is a good practice occasionally in reading dialogue for the teacher to take one part, and the pupil another, by which means interest is kept up, and the young reader, entering into the spirit of the character, learns, without difficulty, to give the natural emphasis to every sentence. Let any one compare the animated manner in which an intelligent boy will relate something which interests him, with the lifeless tones and vicious emphasis which he will employ in reading through some dry, and to him unintelligible task, and he will soon be convinced that there can be no eloquence where the mind is uninterested: and if the habit of mere mechanical intonation be carried, as it sometimes is, from the schoolroom to the pulpit and desk, the effect is at once fatiguing to the hearers and the speaker.

Young persons ought never to be suffered to read too long, so as to become fatigued, by which means serious injury may result to the vocal organs. Nor should they be urged to read too loud, or in any way to strain their voices. It is not by forced and painful efforts, but by regular and gradual exercise that the voice can be strengthened. They should avoid too frequent or too slow breathing, which may give rise to a kind of hiccup, at once disagreeable, and irritating to the mucous membrane; and as respiration is less free when the stomach is distended with food, reading aloud should never be imposed just after taking a hearty meal.

By a careful education of the voice in childhood and youth, a great advantage is conferred on young men destined for the clerical profession; but even *without* this advantage something may be done by their own efforts, and *with* the best natural or acquired help, care must be taken to preserve the vocal organs from injury.

As to the *preservation* of the voice, in addition to those hints which have already been interspersed through the present chapter, a few remarks must be made.

As by far the most directly exciting cause of dysphonia clericorum is strained, immoderate, and irregular exercise of the voice, the main precaution must be to moderate and equalize as much as possible those efforts; and here there are three rocks to be avoided, on which Clergymen, especially young Clergymen, are very apt to split, viz., a *rapid utterance*, a *feigned unnatural key*, and *long sermons*. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, the vocal organs being kept on an incessant strain, and also very unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another leaving their comprehension far behind. Any one who will talk to the poor on this subject, will often hear the complaint, "Mr. So and So is a very fine preacher, but he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over-fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them and their natural tone in conversation can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exists, the tone will follow; if it do not, the remedy is to strive after it rather than its expression.

But *length* of effort is, after all, the greatest mischief. It is much to be regretted that the services of our Church, originally meant to be three distinct ones, should be so mingled as to extend to an inconvenient and fatiguing length. The remedy for this does not lie within the power of individual Clergymen, and all they can do is to take care that that part of the service, the sermon, which is left to their discretion, shall not be protracted till preacher and hearer are both, though in different degrees, exhausted. Between the "fifteen minutes" satirized by Cowper, and the hour or more to which many admirable addresses extend, there is a medium: and it is worth while for our zealous Ministers to consider, whether the undoubted wear and tear to their own physical powers in such long discourses, is at all compensated by increased benefit and profit to their

hearers; whether, when one weighty idea, one profitable train of thought be well laid into the mind, much is gained by introducing still another and another, till memory is overloaded and former impressions weakened. This is especially the case with the young, the illiterate, the aged, and the invalid; and these four classes deserve much consideration in every congregation. "Beau secret," says La Bruyère, "que celui de renfermer beaucoup de sens en peu de paroles." There is, therefore, a moral reason for forbearance in addition to the physical reason, with which our business more especially lies, and this physical reason is very strong. I have myself examined the throats of Clergymen after pulpit efforts of considerable length, accompanied with rapid impassioned utterance, and I have seen, even where no disease has resulted, the mucous membrane in a state so highly congested as to need but little additional excitement to produce disease.

Examples are not wanting of those who, even with natural defects of voice, have, by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves. The instance of Demosthenes is too trite to need quotation. Cicero also says of himself—"My body at this time was exceedingly weak and emaciated, my neck long and small, which is a habit thought liable to great risk of life if engaged in any fatigue and labour of the lungs; and it gave the greater alarm to those who had a regard for me, that I used to speak without any remission or variation, with the utmost stretch of my voice and great agitation of my body; when my friends, therefore, and physicians advised me no more to meddle with causes, I resolved to run any hazard rather than quit the hopes of glory which I proposed to myself from pleading; but when I considered that by managing my voice and changing my way of speaking I might both avoid all danger and speak with more ease, I took a resolution of travelling into Asia, merely for an opportunity of correcting my manner of speaking, &c."

These observations cannot better be closed than by the following brief rules, given by a late eminent Minister of our Church, who, in his day, filled an important station at the University of Cambridge.

"Form your voice, not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth.

"Deliver your sermons not pompously, but as a professor, *ex cathedra*, and as a father in his family.

"Let there be the same kind of pause and of emphasis, as a man has in conversation when he is speaking on some important subject."

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr. Mackness.

Theological Course at Burlington College.

The readers of the Missionary have had presented to them, the Preparatory, and Collegiate, course of study, at Burlington College. They have also had before them the plans for Pastoral Training, and Pastoral Work, of which it is designed to be the centre. They have now the course of Theological Study. It goes into partial operation, with the beginning of the current year, and will gradually work itself into completeness. There are now seven students in Theology connected with the College, and the number will be increased in the course of the year: while, of the present under-graduates, there are not a few, whose hearts the Lord hath touched, to desire the service of His altar. Provision is made for the direction of their studies in three of the four departments, and will be completed without much delay.

It will be seen at once, that this portion of the enterprise throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments, are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work here, are just and necessary demands upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of \$2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE. *The immediate want of the case is the necessary text books, and books of most immediate reference.*

COURSE OF THEOLOGICAL STUDY.

SUBJECTS.

- I. DOGMATIC: to teach.
- II. CRITIC: to confirm.
- III. HISTORIC: to illustrate and apply.
- IV. HOMILETIC, LITURGIC AND PASTORAL: to use.
 - i. Dogmatic: The Creeds. (Pearson.)
 - ii. Critic: The original text of both Testaments.
 - iii. Historic: Original Documents, with Syllabus and Lectures.
 - iv. Homiletic, Liturgic and Pastoral: Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

- First Year—1. Dogmatic: the Creeds to the Incarnation.
 2. Critic: the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
 3. Historic: to the birth of Christ.
 4. Homiletic, Liturgic and Pastoral.
 Patristic Reading, as indicated.

Second Year—1. Dogmatic: the Creeds, as far as the belief in the Holy Ghost, inclusive.

2. Critic: the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.

3. Historic: the first four centuries.

4. Homiletic, Liturgic and Pastoral.
 Patristic Reading, as indicated.

Third Year—1. Dogmatic: the remainder of the Creeds.

2. Critic: Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.

3. Historic: to the Reformation, inclusive, with its results.

4. Homiletic, Liturgic and Pastoral.
 Patristic reading as indicated.

The Infidel Controversy.
 The Episcopal Controversy.
 The Liturgical Controversy.
 The Sacramental Controversy.
 The Romish Controversy.

* * Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

It must be understood, from the beginning, that the course here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such Students as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.—*The Missionary*.

From the Irish Ecclesiastical Journal.

On the Validity of English Ordination.

SIR,—It is not, I believe, generally known that the controversy with respect to English ordination has been revived in America. It was believed that Roman Catholic writers had become ashamed of the Nag's Head fable, and this belief was confirmed by the strong manner in which Dr. Lingard has declared, that there was no doubt of Archbishop Parker's consecration. Bishop Kenrick, however, has renewed the controversy in America, and with great unfairness published, as a supplement to his work, Bishop Milner's answer to Bishop Elrington's Refutation of Ward's Controversy of Ordination. Bishop Kenrick knew that in a reply Bishop Elrington had so successfully vindicated his first pamphlet, and shown the misstatements of his opponent, that Dr. Milner relinquished the controversy. Indeed it would have been impossible, except by misquotations, to have answered the reply to Ward, of which Dr. Parr said, "that he never read a controversial work in which the refutation was so direct and so complete as that contained in the answer to Ward;" and he recommended that the work should be printed in a cheap form, and distributed by the Irish Bishops among their clergy. To this his correspondent, Bishop Alexander, justly remarked, that the work related not to the Irish but to the English Bishops.

Bishop Kenrick states that before the validity of English ordinations can be established, it must be shown,

1. That Parker was certainly consecrated at Lambeth.
2. That Barlow had himself been certainly consecrated.
3. That the form used in Parker's consecration was certainly valid.

Now the second of these is not at all necessary, for if any one of the four Bishops who assisted at the consecration had been consecrated, the consecration would have been valid. The defenders of the Anglican succession believe that the four were consecrated, and they have undertaken a more difficult task than was absolutely necessary, conscious of their strength. Of the first, we assent firmly to the conclusion of Dr. Lingard, that the consecration is beyond doubt; but it has long ceased to be a matter of importance in the controversy with the Roman Catholics. The present English Bishops can trace their consecration independently of Archbishop Parker; they can all trace their descent from Antonio de Dominis, Archbishop of Spalato, who assisted at the consecration of Bishops Felton and Mountaigne. Bishop Felton consecrated Archbishop Laud, and from him can be traced the consecrations of Archbishops Sutton, Howley, Sumner, Vernon and Musgrave, who consecrated every Bishop now in England. Again: the Irish succession has never been called in question by the Roman Catholics, because Loftus, the first Archbishop sent over by Queen Elizabeth, was consecrated by Archbishop Curwen in St. Patrick's Cathedral, who had himself been consecrated by Bishop Bonner, according to the Romish ritual. The consecration of Archbishop Laud can also be traced to Hampton, Archbishop of Armagh, who was consecrated by the successor of Archbishop Loftus. Still further: Bishops Thornburgh and Fuller were translated from Limerick to England. To one of these may be traced the consecration of Archbishop Sheldon, and to the other that of Archbishop Tennyson, and to either of them the consecration of every Bishop now in England. With regard to succession, then, the controversy with the Roman Catholics must be at an end. The third question alone remains, and to this the answer is very brief: if the form be invalid, so was the form of consecration in the Roman Church for many centuries,—so is that in the Greek and Syrian Churches, both acknowledged by the see of Rome.

To examine Bishop Kenrick's arguments would lead to a discussion far beyond the limits within which I must confine myself. I merely wish to show that the principles upon which he proceeds are untenable by members of his own Church, and to draw the attention of members of our Church to the plain and uncompromising assertion which he puts forward: "The Catholic Church will never recognise the English Orders; of this all must be convinced."

I am, Sir, your obedient servant,

T. C. D.

Wishes.

"Wishes are parents of large families of idle, vain dreams and air castles. Wishes usually respect a good not within reach. But that wish brings up the contemplated good, and gives fancy wings, and the vain and trifling mind flies abroad on all sorts of excursions in all directions. He who loves to wish, generally loves, also, to give his imagination the reins. And the idle wish will start him off on a journey of imaginings, and he is far gone, from the sober and substantial realities of life. He comes back drooping and languid from the profitless excursion, and greatly unfitted for the actual serious business of life. It was the idle wish that sent him away from home. He gained nothing by the journey but mental emptiness and some stripes of conscience, if it were sharp enough to discern and act in view of such folly.

"Wishes are sources of self deception. How many exclaim and that countless times, 'I wish I were a Christian—I wish my heart were right—I wish I had my portion with the people of God—I wish I knew more of the Scriptures,' &c. This wishing for good things, 'tis believed, is not seldom taken for real desires of the heart after spiritual good: It is taken as evidence of a mind somewhat, at least, set towards God and holy things. There seems, therefore, to be some goodness in it. Good wishes are mistaken for goodness—are put in the place of goodness itself—the spurious in the place of the genuine coin. Good wishes are a very cheap substitute, and it is to be feared a very common one, for prayer, effort, zeal, and energy in doing good. The one is so much easier than the other, that with the additional motive that such wishes have a specious appearance of real goodness they take the place of doing good."—Pascal.

Communications.

For the Banner of the Cross.

Religious Charity Publication Societies.

(Continued.)

The following assertions, I consider, carry in themselves the proof of their truth.

1st. I say these societies and all they do are a tax on the honest industry of men engaged in the book business. They are wrong in principle; and I say, as they are managed, they do not make books cheap, nor can they make them so. Somebody pays more for them than would be paid if they were produced in the regular way of the trade. I defy any one to show this is not the fact.

2d. I say that in doing this prodigal and expensive work, they drive a large and incalculable amount of capital into injurious channels of publishing, and break down and discourage every man in the business who is restrained by his principles from engaging in publishing, and selling works of doubtful utility. I say they have done this work already in the name of religious charity; and I think it does show that charity has undertaken a work to which it was not called, and which cannot prosper for good. Let the contrary be shown if possible.

3d. Men, generally, who have made fortunes in other branches of business, are called to the management of these institutions; and they thus carve out work for charity to do, which destroys a branch of trade by virtually burdening it with the support of these charity shops. I know one publisher was waited on by a liberal and wealthy merchant, and told if he did not give him a certain quantity of a book he had published at cost, that he might sell it and give the profits to a poor Church, he would publish the same book to effect that end. This man did not think of making his own business build up the poor Church, but forcibly taxes his poor neighbour's for it, and so it is with the wealthy managers of these publishing societies. Remember the ewe-lamb in the parable. They carve out work against another branch of trade which ruins it; and if the same plan had been pursued with regard to that branch of business by which they made their fortunes, they would have had no ability and no time to spare from the support of their families for such an object. The same principle applied to all branches of industry and trade, would soon make a society of poor men, and leave none with ability to give. Does not this view show that there is an equal want of true heart and true policy in the management of these establishments, and that they are perverting the Christianity of our day—making it worldly, selfish, calculating, bustling and business-like? I must say that I can see it in no other light, and I think the bitter fruit of evil will more and more appear. I ask the Christian public to pause and weigh the considerations I have offered. I know there is principle and there is charity in Christian men, and I know that truth must prevail with them at last. Streams of charity must, to be healthful, be fed from springs of industry. Charity, in disturbing these, kills itself.

4th. I say that these societies, doing business on the treasury of the Lord, pay higher salaries than any private book concerns do or can pay, and that this is the temptation for them, through their agents, to set so sharply for money making. It is this spirit, this prodigality in expense, which has prompted them to open stores for the retail of general books; to build up large and expensive warehouses; to publish annuals, pictures and illustrated books; to bind them up in the most expensive styles; to vie in all the arts and expenses of the trade. They thus use Christian charity in ornamenting books to bring money, not in publishing cheap religious knowledge, as they were created to do. It is a monstrous abuse of their trust. It is a farce to call this doing service to religion. It is a war on the private enterprise by which charity lives. I say that in these respects and others, these societies have violated their charters—the Tract Society in publishing books—in setting up to supply the country with books, and selling them under cost to the trade—the American Sunday School Union in opening a general religious bookstore, and going into all the arts of manufacturing and selling books—the Presbyterian Board in following suit, in publishing works of art and ornament, and vying with the world for trade. They have thus become money

making, secular concerns, and as charity supports their expenses and bears their losses, no private capital and enterprise can stand up against them. Not one of them could have obtained a charter had this been their avowed aim and policy from the start. They deserve to be discountenanced by all honest men; they must be, by all who are not willing to aid them in preying upon the enterprise and labour of the country. A rich man gives them a set of stereotype plates with engravings, another gives them this, and another that, and thus the capital of one branch of business is employed to destroy another. These men plan and give money to execute the measures that work the ruin of others, and think all the while they are doing God service. They invite the public to patronize these charity institutions instead of men who give all their time, talents and means to publish books, quite as useful as any these institutions can publish. They ask no charity, no praise for their work, and nothing but thoughtless inconsideration can induce any right-minded person to give to, or buy of, these societies, in the conceit that they are more meritorious, less selfish. They are doing a good, an equal good with their own means—these societies are only using the charity of others for the same purpose. Which is most to be praised, most to be encouraged by sensible people? Let good sense answer. That is all.

5th. I say that twice as many religious books are published in the country as ought to be, whether we regard the interests of publishers or the interests of religion. No sooner is a good book issued than it is lost sight of in the clutter about another, and thus the best books are displaced and little read. A smattering knowledge of each is even more than can be looked for in such a state of things; and these Societies are responsible for this redundancy. The two S. S. Unions publish twice as many books as can be useful. The multiplication of children's books is the distinguishing folly of the age. It is an injury to the children in the first place, and in the second, it is an abominable waste of sacred funds. But these Societies must do and report a great business; and to please the children and make sales, they must embellish their works with gilt and pictures. Such a variety in their issues is a nuisance, and I believe, is doing the children of the country more harm than good. I was once a child, and I got up to manhood without these helps, and I do not know that it took me longer than it does children now-a-days; but this I know that the reading of such books is a-going to make nobody wise. One seed of knowledge planted in the heart, one principle of truth mastered in the mind, is worth more as a basis of moral and intellectual growth, than all these societies can do by all their fictions, and stories, and illustrations, a thousand fold more multiplied. A few first books and catechisms, and the societies could with profit to the rising generation, be excused from doing any more; but they keep the mill grinding, and why? because they must make money to sustain their expenses. All they make, it is said, goes to meet expenses; and hence if they sell ten instead of fifty thousand dollars worth of books in a year at one third profit, it will make quite a difference with those who take the profits, and hence this flooding the Church and country with juvenile books and those in a costly and saleable style. I know no other rational view of the case, if it is true that these societies do not lay up money and turn it into capital, and it seems to be admitted that they do not. The Methodist book concern has a sinking fund for the benefit of the ministry, and it is fast making it a business church, and its ministers book peddlers. The Presbyterian Board has or is about, I am told, to adopt the same plan. Can it be possible that the wise fathers of that Church are willing to hold out such a bait to its rising ministry? Instead of teaching them to rely for support on Christian liberality and the favor of Providence, it tempts them to become supporters of an Institution in which they have a selfish interest by becoming share-holders in its profits. It is a shocking perversion of the office and end of the Christian ministry, and the evil effects of it must sooner or later appear. I am willing that my character for wisdom should sink with the failure of this prediction. The wisdom of God's designs will appear at last, however they may be obscured and flooded over with contrivances of our own. There is more sagacity in faith than in our invention, for well-doing. And if we acted on this truth as a Church, and let publishing and business alone, our wisdom would appear. The ministry would be relieved from many temptations. Their time and sensibility could be more exclusively given to their work, and grateful and improved hearers would quickly attest the change.

I am now prepared to offer the opinion that, if the Presbyterian and the Baptist Boards, the Methodist Book Concern, the Episcopal Sunday School Union, the E. K. Society, the American Tract Society, the American S. S. Union, the American Bible Society, were all blotted out of existence, and their stereotype plates sunk to the bottom of the sea, the cause of religion and the best welfare of society would not seriously suffer by it. The church's millions of charity would be saved, and she restored to her scriptural vocation. Books of all descriptions would be as cheap and as plenty as they are now. Industry would be thriving in this branch of trade, and its capital would be vying to suit the public taste in the style and cheapness of religious books. Sectarianism, stiffened in its back by the moral effect of these associations, so that it will sooner break than bend, would begin to melt away, and religion everywhere be more liberal. It would not appear before the world as if it had been run in some physical mould and was not accountable for its shape, but there would be a sky-openness about it, a largeness of view, in which it would approximate, as it does not now, to the stature of a perfect manhood in Christ Jesus.

I now ask the religious public to withhold all their charities from these publishing institutions; to force them to live by the economical management of their business, as other men do, or fail. This is the only course that can be just to men engaged in the same line of business. You have given them funds to begin with; that was more than your duty: let them now live by their own strength, and you will soon see if they make books cheaper, and learn what you pay for their service. You will learn that the only voice that calls on you for charity is tuned by the profits made in your employ.

P. P.
Rev. H. Hooker

For the Banner of the Cross.

The West.

Mr. Editor:

No true friend of the Church can reflect upon the condition of our Domestic Missions without feelings of the most painful character, especially when viewed in reference to our Western field of operation. The following communication is from one who speaks from personal knowledge of that most interesting country, having laboured there until repeated hemorrhage from the lungs compelled him to retire. He has never received nor desired so much as a farthing from the Society; he can therefore have no interest, only so far as he feels for his Brethren, that noble band who count not their own lives dear to accomplish the glorious work, whereunto the Holy Ghost, through the Church, has appointed them. No one can know the West, and the Church in the West, who has not lived and laboured there.

No one can live and labour there without loving it as he can no other country. It is not so much her majestic rivers—her expansive lakes—her boundless plains of variegated beauty and untold fertility, that one so much loves—it is her people—noble, hospitable and free, who are already dotting her vast plains, and, which are soon to teem with countless multitudes, who will tell with overwhelming preponderance upon the destinies of our country and Church, as they shall have been either scattered from or gathered into her arms and fed from her altars. Would you know them? Go to their homes, humble though they be, enter their log cabins, or their more stately abodes, which are fast succeeding their first hurried improvements—partake of their plain though bountiful fare—mingle freely with the people—gain their confidence—enter their hearts,—thus making them feel you are their true friend, and would be their spiritual guide; and verily it will be impossible not to love the West and her people as you can love no other country—no other people.

The object of this is not to analyse the various feelings and principles which are producing such a lamentable want of spiritual interest in the West; we desire to show that this is a subject of such *infinite moment* that the earnest attention of the Church should be directed to it in all its vastness of range as well as all its minuteness of detail. We persuade ourselves that this deficiency is less attributable to the want of liberality among the friends of the Church, than to their ignorance of the *real condition* of the West, the particular genius of her people, and the difficulties attending the missionary efforts of this in many respects peculiar country. Now, we can but flatter ourselves that should their true position be brought to the consideration of the Church, should the noble character of the Western people be fully known by our Eastern friends, I am persuaded they would recognise in them those elementary principles which by care and labour might be wrought into a glorious temple, a safe repository of those divine truths which God has given to His Church, and for the purity of which He will hold her responsible, in that day, when the secrets of all hearts shall be made known. To one who is familiar with that distinctive character by which, to a great extent, the people of the Western Valley stand forth peculiar and alone, they become an object of intense interest to the enlightened Churchman. It must be apparent that no spot on earth can present a more magnificent field of Christian enterprise than this. Who doubts the practicability of this? Surely not the one who *knows* the Church—its origin—its moral power—and its destination. Not the one who knows the people—their many wants—their pressing necessities—and the anxiety with which they look for a resting place from the almost numberless self-created and self-styled bodies of Christians, which, however, are more like ravenous wolves, who seek to bite and devour each other. It would not be difficult to make good this position, and to present the many points of interest which belong to the Western people, especially that portion of them which most need the energetic labours of the self-denying missionary. Could their Eastern friends, whose love and devotion to the Church cannot be doubted, to whom God has given such abundance, and who do not need urging when they are *satisfied of the propriety* of giving, they could not hesitate. Could they, from some lofty eminence, survey this immense territory, luxuriating in all its native wealth, capable of sustaining an almost countless multitude of immortals, who seek for the faith, and if they find not the *true*, will embrace the *false*. Could they but see this large and still enlarging field ripening for the harvest, and know with what a small amount this great harvest could be gathered into the Church, and these numberless immortals fed with the bread of life—could they but know how *small* a portion would be requisite to convey the streams of the river of life by every door, through the length and breadth of the land, and place upon its banks a messenger of salvation, who would, with true authority, lift up his voice and cry, "Ho, every one that thirsteth, come ye to the waters." Surely every heart would expand, and every hand would open to replenish the treasury of the Lord, so that all the people might partake both of the bread of life and waters of salvation. Then should we see this moral wilderness blossom as the rose, and the glory of the Lord in His Church, resting upon the habitation of man.

This, Mr. Editor, is the subject I would that some one who wields the pen of a ready writer should present to the Church in all its amplitude and power. Then would there be seen the beautiful developments of that Catholic spirit by which all the body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God. Then should we see these little ones in all the vigour of celestial life walking forth in the liberty of the sons of God, and then in their turn would they extend a helping hand to their young and more helpless brethren. Thus would the tide of Christian charity roll onward until swelling against the bases of the rocky mountains, it would rise above its frowning precipice, and pour the glorious tide of salvation upon the dwellers in the valley beneath.

E. R.

Drummond Town, Accomac, co., Va. Dec. 4th, 1848.

For the Banner of the Cross.

Novelties that Disturb our Peace.

DEAR MR. EDITOR:—

This is indeed a day of "novelties." I have lately been told by an individual of the highest character, and on the strength of a personal knowledge of the fact, of the following specimen of a *Fancy Liturgy*, habitually used in a prayer meeting of "the Episcopal Denomination" in a populous town of a certain Diocese down South. I presume the Evangelical Knowledge Society have learned from their late disastrous failure in their Calvinistic "Key to the Prayer Book," which you, Mr. Editor, have so laudably exposed to your readers, not to be in too hot haste about their work; and possibly by casting overboard such Hotspurs as Dr. Aydelott, and breaking ground, another time, a little further off, with mask more carefully worn, and intent somewhat better concealed, they may be more prosperous in due time. When that time comes, and they get the public mind of the Church a little more ripe for their improvement of the Prayer Book, I would earnestly commend the subjoined Fancy Liturgy to the careful study of the first Committee of the E. K. S. which shall sit for the purpose of making the Church's services more acceptable, as Dr. Aydelott would say, to our pious brethren of other churches. Verily the "Horæ Liturgicæ" of the Reverend Rector in question, have been favored with some bright and happy conceptions. By the way, I wonder if his Bishop knows what is going on. But, Mr. Editor, I must not detain your readers longer from this delectable morceau. Here it is, then, in the very words of my informant. "First, the Psalter for the day (without introductory sentences) read *sitting*!! next the Confession; no absolution, though the Rector officiated; then the *optional* part of the Liturgy (lesser litany) down to the prayer, 'We humbly beseech thee, O Father;' then a few collects from the Communion service; then the Lecture; and, lastly, as a wind-up, a tolerably long *extempore* prayer! Minister without surplice or gown." "I was called up," says my informant, "to admire; but I only said I should have preferred the Evening Service appointed in the Prayer Book," as who, Mr. Editor, that deserves the name of churchman, would not? This "novelty," it may be well to add, for, in this respect it seems a *development* of sundry strides beyond what has yet been seen in certain quarters, was exhibited in the Church, not in the Lecture or Sunday School room, which has generally been thought necessary to legitimate these rickety offspring of irregular Puritan hankerings.

OLD TIMES.

For the Banner of the Cross.

A Suggestion.

MR. EDITOR:

There are several Diocesan Institutions which, from the nature of their work, must commend themselves to the sympathies of the Church, but which are allowed to suffer from a want of funds. I allude to the *Bishop White Prayer Book Society*, the *Female Prayer Book Society*, and the *Bishop White Parish Library Association*. The thought has occurred to me, that funds can be procured for these three institutions in a very quiet, and at the same time very effective way, by the adoption throughout this diocese of the following plan.

Let a collection be made in every parish in which the Bishop makes an appointment, at the time of the appointment. In the city this will not be necessary, for another and much more effective arrangement obtains there. But in the country it will prove successful, for much more will be obtained in that way than in any other, and it will be certain.

I would not have the matter formally announced to the congregation during the Bishop's presence, but I would do this; I would have the congregation notified on the Sunday previous. The notice stating the object or objects, for which the collection will be made. Then, when the Bishop is present a statement that "the collection, of which notice has been given, will now be made," will be all that will be necessary.

I suggest the occasion of the Bishop's visit for three reasons.

1. It will insure *regularity* as to time.
2. It will insure the *fact* of a collection for one or more of these objects.
3. It will induce a *larger* collection than at any other time.

In my own parish, I am preparing a plan for monthly collections, which will meet all these cases. I have had one in operation, somewhat similar, during the present year, and hope to carry it out more effectively during the coming year.

There are many parishes where there is no systematical effort, and for want of system, little or nothing is done for the objects I have specified. We require only "a long pull, a strong pull, and a pull altogether," and the good work will go forward.

In a future article, I hope to furnish you with my plan of operations.

W. W. J. Clark

Christ Church, Williamsport, Pa.

An Angel of Mercy.

The following anecdote is related in an address by the Rev. Mr. Prentiss, of Newburyport.

It is said of the saintly George Herbert, the quaint old English Church poet, that once in a walk to Salisbury, to join a musical party, he saw a poor man with a poorer horse that was fallen under his load. They were both in distress and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, which used to be so trim and clean, came into that company so soiled and discomposed. But he told them the occasion; and when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done would prove music to him at midnight, and that the omission of it would have upbraided and made discord in his conscience whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am

bound, so far as it is in my power, to practice what I pray for; and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and bless God for this occasion." O, how many might have the anxious thoughts which infest often their midnight hours changed into sweeter music, if they would only be more frequently seen with full hands and friendly words, in the abodes of poverty and suffering! These are the places in which to attain one's conscience to midnight harmonies!

The Banner of the Cross.

Gospel Truth, and Primitive Ecclesiastical Order.

Seize the banner, spread its fold,
Seize it with no faltering hold!
Spread its foldings high and fair,
Let all see the Cross is there!

LYRA APOSTOLICA.

SATURDAY, DECEMBER 30, 1848.

To Agents and Subscribers.

AGENTS OF THE BANNER, who may have made collections, are respectfully requested to remit the amount to us by mail. Notes of any specie-paying Banks will be received.

SUBSCRIBERS, who have received bills, will especially oblige us by remitting to us the amounts respectively due. We solicit early attention to them.

The terms of the Paper are Two Dollars and Fifty Cents a year, payable in advance; or Three Dollars if not paid before the end of the year. The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars, will be entitled to receive five copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the publisher to James S. Newbold, both, No. 16 south Seventh street, Philadelphia.

Office of the Banner of the Cross

The office of this paper has been removed from No. 89 South Fifth street, to the Book store of Mr. R. S. H. George, No. 16 South Seventh street, between Market and Chesnut streets.

Mr. George will act as Agent for the receipt of subscriptions, etc.

THE CLOSING YEAR.—The present number ends another volume of the Banner, and goes forth to greet its readers in the last hours of a closing year.

If "day unto day uttereth speech, and night unto night showeth knowledge," surely year unto year should give lessons of wise instruction to the dying children of earth. Remarks upon a theme like this, to many, seem trite and commonplace. Yet it is well for us to consider that such is generally the character of the most momentous truths, which concern man's highest welfare. The circle of practical truth is necessarily limited, and its narrow compass cannot offer continual variety. And although the wise of earth may regard it as a proof of the lack of wisdom to discourse concerning so trite a theme as the lapse of Time, the allwise Spirit teaches us that wisdom is to be found in the due application of this knowledge. "So teach us to number our days that we may apply our hearts unto wisdom."

The year, which now is numbered with the eternal past, is, more than usually, filled with causes for sober thoughtfulness. Its course has been quickly run, like that of other years, but its short span has been more thickly crowded with events affecting the nations of the earth. In a solemn voice this expiring year re-echoes that invitation of God's Word, "Come, behold the works of the Lord, what desolations He hath made in the earth." War, Pestilence, Famine, have been busy in accomplishing their dread work. It has not been nation lifting the hand against nation, but nations have stained their hands in the blood of their own citizens. The fairest Capitols of the Old World have been desolated by this most cruel warfare. And the crowning act, of this year of conflict, is the most remarkable of all. The Pope has been besieged in his own palace by his own immediate subjects, and a Roman bullet has laid a Roman Cardinal dead at the feet of Rome's sovereign Pontiff!

The year *eighteen hundred and forty-eight* will be one upon which the future historian will dwell in wonder. It is one upon which the people of the earth, now living, have deep cause to reflect with grave concern. Who can tell what shall be the end of these things? We have seen, perhaps, only the beginning.

The voice of this departing year calls back, from the tomb into which it is descending, to warn the people and nations of the earth against the folly of putting their trust in the power and might of mere earthly resources. The strongest and mightiest of these have been scattered, like feathers before the hurricane's blast. How have the mighty fallen, how have their pride and their strength been brought low, even to the dust! By fearful lessons these truths have been taught, "It is better to trust in the Lord than to put any confidence in man." "It is better to trust in the Lord than to put any confidence in princes."

"Blessed is the nation"—and blessed too is each inhabitant of a world which passeth away—"whose God is the Lord." They can say, amid the changes and chances of this mortal life: in the wreck and ruin with which the track of passing years is strewn: and while Time's rapid course is hurrying them to "the end of all things," "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof."

With such a confidence, though the past year must excite solemn reflection, and though the coming year threatens us with Pestilence, we may still wish our Christian readers, one and all, A HAPPY NEW YEAR.

OUR OLD TYPES.—Although the following communication has somewhat of a *laden* origin, we are constrained to publish it, perhaps injudiciously, from feelings of kindness. We must confess we have never particularly admired the appearance of the parties referred to, yet we would be ungrateful not to own that we have made a convenience of them and often made *proof* of their worth. It is true they have, now and then, misrepresented us, and occasionally said things for us which might perhaps have been wisely unsaid; yet, on the whole, they have done their part. Though now about to be consigned to an ignoble oblivion, we almost envy them their repose, wherein they shall no longer be troubled with "Selections," "Communications," "Editorials," "New Publications," and "Diocesan Intelligence." Above all we envy the quiet they are to enjoy beyond the reach of those awful calls of—"more copy!" "the Printers are waiting!"

For the Banner of the Cross.

A Valedictory.

MR. EDITOR:

Not being in the habit of writing ourselves, we have employed a scribe to express our feelings, for we can assure you, Sir, though you and others don't think it, there is feeling even in *cold lead*. We have often when set up by others, been made to say that the world was ungrateful, but we thought to ourselves that this, like many other sayings in the world, was a mere *stereotyped* phrase, one of those convenient forms which serve to make out a column. Yet now we know, by sad experience, that the world is ungrateful, and that its ingratitude is so extensive that even impassive types must feel it. Here have we been, for a long time past, doing our humble part to circulate religious knowledge. Week after week we have suffered our faces, (which you, Sir, may not admire, but which we at least, regard,) to be daubed with odious black ink, to enlighten the world. We have endured constantly the torture of a heavy press, so that if we had possessed any life in us, it would have been squeezed out of us long ago. We have been passive, willing, obedient slaves, until we are fairly worn out in the service! And now what are our thanks?

Why, Sir, we who have tried to melt others are going to be melted ourselves! Although neither the Editor nor the Publisher of the Banner speak evil of us, yet there is much to be inferred from what is said about our successors. "Beautiful, new type!" What does that mean? Is it not a slur upon the old type? Take care, Sir, take care that your "beautiful new type" serve you as well as we have. Beauty is a dangerous possession. Beware then, Mr. Editor, that you do not be satisfied too much with appearance. People now are very fond of *beautiful type*, but they want something deeper than this. [The Editor must here express his profound admiration of the wisdom of his *laden* counsellors. He will try to follow the weighty and solid advice.] And now, Mr. Editor, all we ask is room for a very few words by way of valedictory. People are very fond of valedictories. We have often made them for others, and we ask this last favor for ourselves.

Dear Readers, who have looked upon our faces so long, ye shall see them no more in the columns of the Banner. Henceforth ye are to look upon the "beautiful new type." It is some comfort to think that they will get old and lose their beauty too. But we feel too heavy to indulge in spite. We wish our last expressions to be those of kindness. We therefore beg to say that if we have been the unwilling agents in offending any one, if an unkind word or thought has escaped from us, we hope that the feeling thus excited may sink into oblivion with our forgotten forms. One bright and happy thought casts a sunset gleam over the page on which is imprinted our parting words. Our last use in the Banner will be to express a happy wish. We rejoice that it is not in the "beautiful new type," but in our old and well known characters that the Banner wishes to its Readers, "one and all," A HAPPY NEW YEAR! Such wishes come better from old friends, though their faces be plain, than from new ones, however superior in attractions. A HAPPY NEW YEAR to our readers are the last words of their well-tried friends,

THE OLD TYPES.

In our last number we published the Report of the *Bishop White Parish Library Association*, and suggested that it would be a good object for a *Christmas gift*. As this suggestion has, we understand, been kindly acted upon, we beg leave, in publishing the following Report, to hint that it would be an excellent object on which to bestow A NEW YEAR'S GIFT.

For the Banner of the Cross.

The Annual Report of the Female Prayer Book Society.

The Managers of the Female Prayer Book Society had hoped to have presented to their subscribers, in their Annual Report, a more cheering account of their transactions during the past year. They feel consoled by the text, "she hath done what she could," as they feel conscious that they have exerted every energy to meet the numerous applications made to them; but, too frequently, made in vain. From Christ Church they had an appropriation, as they invariably have had, annually, of fifty dollars, but have been forgotten, or never have been thought of by the other churches. From two female members of St. Stephen's church they have annually received the most generous donations. St. Peter's church which has always been their most generous patron, was closed at the season when they usually make a collection for the prayer book societies. It has been said that it is impossible for any person with a reflecting mind to use the Daily Morning and Evening Prayer, with sincerity and devotion, without imbibing a missionary spirit; and the unequalled generosity of the members of St. Peter's church in enabling the managers of the Female Prayer Book Society to send out so many of these eloquent and persuasive assistant Missionaries, corroborates the truth of the assertion. When the Disciples asked our divine Master to teach them to pray, he immediately gave them a form of prayer. How can his followers refuse to furnish the destitute, who know not how to pray, with a formulary which will teach them to pray with the spirit and the understanding also? Next to the Bible, the Prayer Book is the most valuable gift that can be presented, and is the most gratefully received. The invalid finds appropriate expressions for all his wants and desires; and his spirits are cheered by prayer to the God of all comfort, who is his only help in time of need. The despairing criminal, in his cell, uses the language of penitence and faith, when led to the Cross of Christ, by the prayer in the "Visitation of Prisoners," O Saviour of the world, who by thy Cross and precious blood, hast redeemed us, save and help us, we humbly beseech thee, O Lord; and, trusting in the great atonement, he feels his conscience lightened. The Mariner is endued with courage, and enabled to exert his energies in the storm and tempest by the petition, Thou O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not. Love and harmony are promoted by the daily use of "Forms of Prayer to be used in Families;" the members are animated to the diligent performance of every duty and are supported under every trial, when they have implored his grace and protection for the ensuing day, and committed all to his fatherly care and protection. What numbers have been led to obey the dying command of their Saviour, "Do this in remembrance of me," by studying our inimitable Communion service. How many parents have been made to feel their responsibilities while listening to the Baptismal service, when they presented their infants at the font, and how many adults have become zealous and consistent members of the Church under the influence of the Spirit, by the impressive language in the "Ministration of baptism to those in riper years." How many have been consoled in their last illness by the "Visitation of the sick;" how many have been supported at the graves of those they loved best, by the Burial service, and how many have been seriously impressed by its pathos and sublimity, and induced to lead new lives, in order to be prepared to meet their God. Can Episcopalians monopolize this inestimable treasure? Can they refuse to impart their spiritual riches to others, to evince their sympathy and benevolence towards their destitute brethren? Let the members of our highly favored Church shew their taste and piety, and the elevating and animating effects of our Liturgy by the diligent circulation of the Prayer Book, the compilers of which were evidently guided in their work by the Enlightener and Comforter. May the members of every church endeavor to excel others in generosity; and may the list of subscribers be increased this year a hundred fold; and may the prayers of "all sorts and conditions of men," improved by their gift, descend in such blessings upon themselves, as no wealth can procure.

The society have distributed gratuitously in 1848,

	Quarto.	Offices.	12mo.	18mo.
To Missionaries in Pennsylvania,	2	3	251	72
Other States,	4	10	552	165
To Sailors, - - - - -	-	-	-	130
To Prisons, - - - - -	-	-	-	23
Sold, - - - - -	-	-	2	132
	-	-	-	1
Total,	8	13	1088	238

The Floating Church of the Redeemer.

On Wednesday morning, the steamers *Washington* and *Fashion*, proceeded up the Delaware for the purpose of bringing down the Floating Church from Bordentown to Philadelphia. The Bishop of Pennsylvania, and several of the clergy, with a number of ladies and gentlemen, joined the excursion to witness the novel and interesting sight. The weather became so stormy that it was thought unsafe to bring the Church down the river. A request had been made, on the part of the students of Burlington College, that they might present a flag to the church on its passage by the College. It was agreed that this pleasing ceremony should not be postponed. Accordingly the boats were moored to the wharf, and notice being given, the students of the college, with one of their teachers, came on board in their gowns and college caps, the flag borne by one of their number. It is a beautiful ensign of rich blue silk, with a golden cross in the centre. The Bishop received the young gentlemen in the cabin of the steamer. Mr. George H. Doane advanced and presented the flag to the Bishop with these appropriate words:—

RIGHT REVEREND SIR,

With my father's permission, in behalf of Burlington College, I present to you this flag. It bears the sacred signal of our faith. Please to accept it, as a token of our interest in the good work which you have undertaken for the religious welfare of seamen, and as the assurance of our prayers that you may conquer in this sign.

"We wish you good luck in the name of the Lord."

To which the Bishop replied in a most touching and appropriate manner. His words came from the heart, and they went to the hearts of all who heard them. His address was entirely unpremeditated, and we quote from our own recollection, some of the happy thoughts expressed.

In behalf of the Association he accepted with great pleasure this Flag. The fact that this manifestation of interest in their enterprise came from a sister Diocese made it more acceptable, as an evidence of true Catholic feeling. Coming too from the young men of an institution of learning—of a Church College, it was peculiarly welcome. The sign which was imprinted upon this standard made it a most appropriate gift to express the sentiments which prompted the offering. It was the true sign of our holy Faith, and they who were faithful, in warring under this, would be sure to conquer.

He begged the young gentlemen to convey to the Bishop, to their Teachers, to their young associates, the assurance of the grateful feelings with which he and the Association received this token of their regard for sailors. A kind Providence had smiled on all the efforts of those engaged in this good work, and blessed them in all. No incident in this happy undertaking had been more cheering or more pleasant than this.

After this Mr. William C. Doane thus addressed the Bishop.

RIGHT REV. SIR,—My father was unwilling that this Church of the Redeemer, built in his diocese, should float past his dwelling, without some assurance that his blessing rests upon the Church, upon you, and upon all who are connected with it. He wishes me with your permission, to read to you these lines as a feeble utterance of his sentiments.

The Sailors' Home;

THE FLOATING CHURCH OF THE REDEEMER

FOR SAILORS AND BOATMEN:

BUILT AT BORDENTOWN, NEW JERSEY,

AND TO BE MOORED AT A WHARF IN PHILADELPHIA.

"The seats are all to be free."

The Jersey woods are tall and green,
The Jersey mines are broad and deep,
And cool and pure the sparkling streams,
That down the Jersey mountains leap.

Search out, from all the Jersey woods,
The sturdiest oaks, the loftiest pines;
And gather in the choicest ore,
That deepest lies in Jersey mines.

And, where the Jersey mountain streams
Fill the deep-rolling Delaware,
Lay broad and strong, the Christian keel,
And fasten every plank with prayer.

Complete, the sacred structure stands,
And towers, majestic, from the wave;
A floating Church, a Christian ark;
The Sailor's soul from sin to save.

Float gently down, thou blessed bark,
To Philadelphia's ship-lined shore;
And, moored 'longside her teeming wharves,
Unfold the Gospel's sacred store.

Show, from the topmast's tallest peak,
The great REDEEMER's glorious name:
Display the blessed, bleeding Cross;
Its love, its agony, its shame.

Proclaim the life-restoring Word;
Pour all the energy of Prayer;
Sprinkle the blest baptismal Wave;
The Bread, the Wine, of Life, prepare.

Arrest the thoughtless, check the rash,
Win home the wanderer from his ways;
The broken-hearted bind with balm,
And fill the penitent with praise.

Like clouds, that scud before the storm,
Like doves, that to their windows come,
Crowd, brothers, to the floating Cross,
And find THE CHURCH, THE SAILORS' HOME.

Riverside, St. John Evangelist, 1848. Bishop G. W. D.

To which the Bishop replied, briefly but most happily: He was no poet, and though he might not answer in strains like those which had been addressed by his brother Bishop, he could say, in plain prose, that this additional expression of good feeling, so beautifully declared, called forth new emotions of thanks. The Bishop referred to the fact, that a flag with a cross upon its folds, always floated over our national vessels during divine service on board. *It was the only standard to which our country's flag was lowered.* He trusted it might ever be lifted up, as the ensign of her Faith and her Hope.

Altogether it was a most impressive scene, and those who before thought they had come for no purpose, rejoiced that they were there.

We understand the Floating Church will be brought down immediately. *It will not be opened until consecrated. It will not be consecrated till free from debt.*

DIocese of New Jersey.—In the Chapel of the Holy Innocents, on St. John's day, the Bishop of New Jersey admitted Mr. G. D. Rose to the Holy Order of Deacons. Prayers were read by the Rev. Dr. Ogilby, the Address was delivered by the Bishop, and the candidate was presented by the Rev. Mr. Henderson, of Trinity Church, Newark. Rev. Messrs. Germain, Hollowell, Frost, and F. Ogilby, were present.

Books for Children.

MR. EDITOR:

As this is the season of the year when your readers, old and young, are on the look out for suitable books to present as tokens of love and friendship, will you allow me to invite them to call at the store of Mr. R. S. H. GEORGE, No. 16 South Seventh St. and examine his assortment.

Mr. George has more than the usual claim upon Churchmen for their patronage, for no one else has so steadily kept himself to the sale of Church books almost exclusively.

His editions of the Prayer book are the best which the writer of this article has seen, and he has them in beautiful styles, from the neat plain, elegant bindings, to the rich velvet covering with its costly and ornamental finish.

He has also a beautiful assortment of books from that most useful Church Institution, the "General Protestant Episcopal Sunday School Union." They are such as no parent would hesitate to place in the hands of children, and such as all children may read with pleasure and with profit.

The style in which they are published is such as will recommend them to those who wish to have not only good books but beautiful in appearance.

The "Union" has recently published a number of new books suitable for the season. I hope they will be remembered during the coming holy days. Go to Mr. George's and look at them. He will not charge anything for showing them. Among them are the following. I have only time, and you have only room to give the titles of them, which, however, expresses the character of the books. They are all excellent of their kind.

THE KING'S MESSENGERS: This is an excellent book for persons of all ages. It is an allegory, but so plain that no one can fail to comprehend it. It is intended to improve the duty of charity, and it does it most feelingly and effectively. Get it and read it.

THE COMBATANTS: A beautiful and instructive allegory. It must be read to be appreciated rightly.

THE BOY AND HIS BIRDS: This I predict will be a favourite with all young readers.

GEORGE AUSTIN: Or Patience and Perseverance rewarded.

BEAR AND FORBEAR: Or the history of Sarah Allen

NORAH, THE LITTLE MOUNTAINEER; Or, I wish, I could read.

THE WIDOW'S SON. An excellent little book which teaches, most impressively, the danger, and oftentimes fatal consequences

of not keeping God's Holy Day, as He has commanded it to be kept.

But I must not trespass longer upon your indulgence, and I have said enough to answer my end, which is to invite attention to Mr. George's store, and to the books of the "General Protestant Episcopal Sunday School Union," for sale there.

A LAYMAN.

ORDINATION IN ST. STEPHEN'S CHURCH.—On Sunday last, 24th inst., the Right Reverend the Bishop of Pennsylvania, held an ordination in St. Stephen's church, Philadelphia, and admitted Messrs. William B. Musgrave and Daniel Washburn to the holy order of Deacons, and the Rev. Rees C. Evans to the holy order of Priests. The Bishop preached on the occasion; and Mr. Musgrave and Mr. Evans were presented by the Rev. Dr. Ducachet, and Mr. Washburn by the Rev. Dr. Williams of Dr. Williams also read Morning Prayer.

New Publications.

CECIL, THE ORPHAN: OR, THE REWARD OF VIRTUE; A TALE FOR THE YOUNG. New York: Stanford & Swords. For sale by R. S. H. George, Philadelphia. Two volumes.

This is a very beautiful looking book bearing also the title, still more attractive for the young, of *CECIL AND HIS DOG*. It is a translation from the French, by MARY HOWITT, and her name will strongly commend it. We are sure it would be a most acceptable gift for the young. It is BEAUTIFULLY illustrated.

THE STORY OF LITTLE JOHN. By M. Charles Jeannel, Professor of Philosophy in the Royal College of Poitiers. Messrs. Appletons, New York and Philadelphia.

This is another translation from the French. It is a very attractive book in appearance, with numerous engravings. We can only say, in commendation of it, that having read a few pages, it was with some difficulty the volume was closed at the call of graver duties.

THE VAST ARMY: by the well known author of "the Dark River," &c., is another instructive and pleasing Book, published by Stanford & Swords.

We have also received from the Messrs. Appletons, ACTON: OR THE CIRCLE OF LIFE; from Mr. H. Hooker, PROFESSION AND PRACTICE, by the Rev. Hugh White, A. M.; and from Messrs. J. B. Lippincott & Co., Philadelphia, THE CLERGY OF AMERICA, by Joseph Belcher, D.D. Of these last works we are not prepared to express an opinion, but we shall notice them in due time.

For the Banner of the Cross.

MR. EDITOR:

The question so seasonably put by R. H. C. of "what is the Church doing for California?" calls for a response from every Clergyman, rich and poor. Will you then oblige a correspondent by stating, what sum paid steadily would be sufficient to support a missionary at the above named station. Whether if the support were guaranteed, the Missionary Board would provide for the passage out. Such close questions would not be asked, if the aiding in the great work were the hope of one who out of his abundance would give help; but as it must be from small and hard earned means, the questions are necessary.

Philadelphia, Dec. 24, 1848.

At a special meeting of the vestry of St. James's church, held in the vestry room, Dec. 21, 1848, the Rector, Rev. Dr. Morton, in the chair, the death of ROBERT TOLAND, Esq., late a member of that body, having been announced, the following resolutions were passed:

"Resolved, That the Vestry of this church has received with unfeigned regret, the intelligence of the decease of Robert Toland, for many years a member of this body, who had acquired the high respect and esteem of his associates by his piety, integrity, amiability, practical benevolence and usefulness, and whose death is a serious loss both to this parish and to the community.

"Resolved, That the members of the Vestry will attend the funeral of Mr. Toland, as a mark of respect for his memory.

"Resolved, That the Secretary communicate a copy of these Resolutions to the family of the deceased, with the expression of the deep sympathy felt by the Vestry in their bereavement; and that a copy be also furnished for insertion in the Banner of the Cross."

J. CARSON, Secretary.

Died, at her residence in Lancaster county, on Friday the 15th instant, in the 64th year of her age, Mrs. ABIGAIL A., relict of F. Diller Baker, Esq.

Mrs. Baker had been for many years a communicant of the Church; and as her life was one of quiet unostentatious piety,

manifested among other ways, in meek and unfailing submission to the will of God, through years of not a little suffering and affliction: so her death was such as to verify, in a striking manner, the declaration, that the "end of the upright is peace." It was indeed a peaceful one, and has been, there is every reason to hope, succeeded by the joys of Paradise. Y.

Communications.

Beware of the Impostor.

A communication lately appeared in several of the Church Journals, cautioning the clergy, and the public, against a young man calling himself GEORGE BARTLETT, and professing to have with him a blind mother. They have represented themselves as poor, and as passing on to some spot yet distant from that in which at the time they might happen to be, by appealing to the sympathies of the clergy and others. It was supposed they had obtained considerable money. The communication, signed by two clergymen of Troy, New York, stated that Bartlett and his companion had promised to amend their ways, and to return to a better course of life.

I feel it incumbent upon me to caution all persons against Bartlett and his companion. He has been in this parish to-day seeking funds for the avowed purpose of going to Bellefonte. When questioned as to letters, he said that he had a letter from Bishop DeLancey, but when the letter was called for, after consultation with his mother in private, he stated that his mother had lost the letter. His deportment while here was any thing but becoming a person in distress; and when detected in his imposture, he suddenly left the town, and has not since been seen in the neighbourhood. I deem it my duty to caution all persons against extending to them any assistance whatever.

WILLIAM J. CLARK,

Rector of Christ Church, Williamsport, Pa.

December 14, 1848.

Diocesan Intelligence.

Maryland.—The Rev. Alex. D. Jones, in connexion with his duties at St. Timothy's Hall, assists the Rector in the pastoral care of St. Timothy's Church, Catonsville, and of Grace Church Elk Ridge Landing.—*Church Times*.

New Hampshire.—INSTITUTION.—On Sunday the 18th after Trinity, the Rt. Rev. Bishop Chase instituted the Rev. J. Kelly into the Rectorship of St. Michael's Church, Manchester, N. H. The Bishop preached a sermon appropriate to the occasion. In the afternoon, the Rector said prayers, and the Rev. Mr. Lambert preached from the words, 'Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.' (Mat. xvi. 24.) In the evening, the Rev. Mr. Lambert said prayers, and the Bishop preached on the subject of 'the laying on of hands,' or confirmation. After the sermon, eleven persons were confirmed.

Throughout the services of the day, the church was filled with a large, attentive, and we trust, devoted congregation: and we hope that the words that day fitly spoken, may bring forth fruit unto life eternal.

The Rev. Mr. Kelly entered upon the duties of Rector of this parish early in June; his institution being deferred until the time of the Bishop's annual visitation.—*Calendar*

Western New York.—CONFIRMATION.—On Sunday afternoon Dec. 10th Bishop DeLancey held a special confirmation in Trinity Church, Geneva, when two persons were confirmed.

STANDING COMMITTEE.—A meeting of the Standing Committee was held on the 14th inst., at which the Rev. James R. Davenport, as we learn, was recommended to the Bishop for Priests' orders, and Theodore M. Bishop, Loren W. Russ, and Moses E. Wilson, candidates, were recommended for Deacons' orders.

At the same meeting the Rev. George Leeds, of Utica, was unanimously elected by the concurrent vote of the clergy and laity, a member of the Standing Committee, in the place of the late Rev. John C. Rudd, D.D.

Index.—by John A. Merrick

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JANUARY 6, 1849.

[Vol. XI.—No. 1.—Whole No. 523.]

Calendar.

JANUARY.

6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after Epiphany.
14. Second Sunday after Epiphany.
21. Third Sunday after Epiphany.
25. Conversion of St. Paul.
28. Fourth Sunday after Epiphany.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JANUARY.

- 7th. A. M. St. Andrew's, (Confirmation)—P. M. All Saints.

FEBRUARY.

- 9th. Septuagesima Sunday, A. M. Kingessing; P. M. Church of the Mediator.
11th. A. M. Downingtown; Evening, West Chester.
18th. A. M. St. James the Less; Evening, Church of the Ascension.
21st. (Ash Wednesday), A. M. Gloria Dei.
25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

- 4th. Harrisburg.
5th. P. M. Marietta; Evening, Columbia.
6th. Lancaster, (Southern Convocation).
7th. Evening, York.
11th. A. M. All Saints; P. M. Oak Grove; Evening, Holmesburg.
18th. A. M. Epiphany; P. M. Church of the Crucifixion.
25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday), A. M. St. Paul's; Evening, Manayunk.
8th. (Easter), A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centerville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF PENNSYLVANIA.

We understand that the following Episcopal acts have been performed by the Bishop of this diocese, during the past few weeks—

Nov. 19th, in the church of the Advent, N. L. preached and confirmed twenty-one.

Nov. 25th, preached twice at St. David's, Radnor, and confirmed eleven.

Dec. 3d, A. M. in St. Matthew's, Francisville, preached and administered the communion, and confirmed five.

P. M. in the church of the Redemption, preached and confirmed thirteen.

Dec. 5th, attended meeting of the Southern Convocation at Paradise, Lancaster co., preached the Convocation sermon, and administered the communion.

Dec. 10th, at the church of the Messiah, Port Richmond, preached and confirmed four.

Dec. 17th, visited and preached in St. Mary's, Warwick, and St. Mark's, Honey brook, confirmed one at the latter parish.

Dec. 18th, at St. Thomas's, Morgantown, preached and admitted to Priest's orders, the Rev. James A. Woodward, minister of the parish.

Dec. 19th, 20th, at Christ's church, Reading, attended the first meeting of the Schuylkill Convocation, preached the Convocation sermon, administered the communion, and confirmed eleven.

Dec. 24th, at St. Stephen's, Philadelphia, preached, and admitted to Deacon's orders, William B. Musgrave and Daniel Washburn; to Priest's orders, Rev. Rees C. Evans.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the 2d inst., testimonials were signed on behalf of Mr. John A. Merrick, applying to be recommended for admission to the Holy Order of Deacons.

Application was made at the same meeting, by Mr. James W. James to be recommended for admission as a candidate for Holy Orders. His application lies over, by rule, for action at the next stated meeting.

M. A. DE WOLFE HOWE, Secretary.

ST. MARK'S CHURCH, PHILADELPHIA.—At a meeting of the Vestry of this church, held on the evening of Tuesday, January 2d, the Rev. J. P. B. WILMER, of the Diocese of Virginia, was unanimously elected Rector.

It is expected that this church will be completed by the middle of next September.

For the Banner of the Cross.

THE SCHUYLKILL CONVOCATION.

In obedience to a call from the Bishop of the Diocese, through the Rev. Dr. Morgan, the clergy of the counties of Montgomery, Berks, Schuylkill and Carbon, assembled at Christ's church, in the city of Reading, on Monday afternoon, Dec. 18th, 1848, for the purpose of organizing a Convocation.

The following clergy were present besides the Bishop: the Rev. Dr. Morgan, and the Rev. Messrs. Hirst, Drake, Stem, Cooley, Mintzer, Leaf, Russell, Starkey and Beatty.

The Convocation was organized on the basis mainly of the Northern Convocation of Pennsylvania, the rules governing that convocation having been generally adopted with some few modifications.

The name adopted was, "The Schuylkill Convocation."

The Bishop of the Diocese is President, Ex-officio.

The Presbyter longest resident within the limits of Convocation, is Resident President, and presides in the absence of the Bishop.

A Secretary and Treasurer are elected annually at the meeting in December.

Regular meetings are to be held once in three months, and special meetings may be appointed by the Bishop or by Convocation.

Convocation continues in existence at the discretion of the Bishop.

The following are the officers and members of the Schuylkill Convocation:

Rt. Rev. Alonzo Potter, D.D. LL.D. President, Ex-officio.

Rev. Richard U. Morgan, D.D., Rector of Christ church, Reading, Resident President.

Rev. T. A. Starkey, Rector of the Mission church of the Holy Apostles, St. Clair, Secretary.

Rev. Nathan Stem, Rector of St. John's church, Norristown, Treasurer.

Rev. Geo. C. Drake, Rector of St. James' church, Schuylkill Haven; Rev. Marmaduke Hirst, Rector of St. Paul's church, Minersville; Rev. Wm. C. Cooley, Rector of Trinity church, Pottsville; Rev. E. N. Lightner, Rector of Christ church, Upper Merion; Rev. Geo. Mintzer, Rector of St. James' church, Perkiomen; Rev. E. Leaf, Rector of Christ church, Pottstown, and St. Gabriel's, Douglasville; Rev. Peter Russell, Rector of St. Mark's church, Mauch Chunk, and Rev. Archibald Beatty, of Zion church, Tuscarora.

The religious services held during the sitting of Convocation were well attended, and were of a deeply interesting character. The Bishop preached twice, first on Tuesday morning from 1 Cor. ii. 4, 5; afterwards administering the Holy Communion. And again on Tuesday evening from 1 John iii. 2, 3; afterwards confirming eleven persons, one of them in private.

The number of public religious services was seven. Each sermon was followed by a brief exhortation from the clergyman who had previously said prayers. Every part of the service being conducted with the order and solemnity which the occasion inspired, and which, it may be added, harmonized so well with the feelings of the clergy present, and with the impressive, church-like, and beautiful interior, of the sacred edifice itself.

That the organization of this Convocation will result in good, can scarcely be doubted by any one who was in attendance on these services. The congregations were good, and exhibited deep interest, and the clergy present did not fail to acknowledge to each other that they felt cheered, encouraged and strengthened. May God's Holy Spirit pour upon all the dew of His blessing. Before adjourning finally, Convocation passed the following and ordered its publication:—

"Resolved, That the thanks of Convocation are due and are hereby tendered to the churchmen of Reading for the Christian kindness and hospitality so freely extended to its members."

The next regular meeting will (D. V.) be at Pottsville on the second Monday in March, 1849.

T. A. STARKEY, Sec.

DIOCESE OF NEW JERSEY:

Pastoral Letter, in behalf of Foreign Missions.

DEARLY BELOVED IN THE LORD,

The joyous season of Epiphany, on which we are soon to enter, invites us, with a natural eloquence, to the consideration of the Foreign Missions of the Church. It is for us to light anew, with annual fires, that sacred star, which brought the Eastern wise men to the cradle of Emmanuel. Millions upon millions, on whom its sacred light has never fallen, grope darkling through a world, which has for them no God, and, so, no hope. Little as we have undertaken for their rescue, from the gloom, in which they perish, that little lags and languishes. The children of the light are but as dark lanterns, to the souls that know not God. "The contributions for the Missions at Constantinople and Athens," since the last Epiphany collection, a circular from the Foreign Committee, dated, 1 December, states, "have not

sufficed to cover the first quarter of the present financial year. The Committee are yet in debt, for the whole amount of the annual shipment made to the African Mission, in August. The contributions to the Mission in China, which sufficed to meet the last two quarters of 1848, have not yet enabled the Committee to authorize drafts, for the quarter, due 1 January; so that the Missionary Bishop must necessarily be left, at least three months, in arrears for his remittances."

And yet, brethren, these faithful servants of the Lord, went forth, upon their self-denying errand, at our bidding. We all concurred, by those who duly represent us, in marking out the Missions, and in sending out the men. And, is it for us to hug ourselves, at home, and leave them to the misery and shame of actual want? Is it for us to keep the feast of the Epiphany, and care not for the millions of the Gentiles, to whom Christ is not yet manifested? It surely cannot be. I feel the "confidence," and share the "earnestness," with which the Committee make their appeal to Churchmen: and I affectionately ask of all my brethren, that this pastoral letter be read, in all the Churches of this Diocese, on Sunday next; and that the alms at the Offertory, in every Church, on the first Sunday after Epiphany, be appropriated, not without prayer, to the support of the Foreign Missions of this Church. "Freely ye have received, freely give."

Affectionately and faithfully, your Pastor, and servant in Christ,
GEORGE W. DOANE, Bishop of New Jersey.

Riverside, Christmas Day, 1848.

From Church Papers.

PENNSYLVANIA.—The Rev. George Field has resigned the Rectorship of Huntington, and accepted a call to Emmanuel church, Holmesburg. He is expected to enter upon the duties of his new charge the second Sunday in January.—*Epis. Re.*

WESTERN NEW YORK.

ORDINATION.—Bishop DeLancey held an ordination on the stated day, December 24th, in Trinity church, Geneva. On this occasion the Morning Prayer was read by the Rev. Mr. Bissell, the Rector of the Church, who also presented the candidates. Messrs. Moses E. Wilson and Loren W. Russ were ordained Deacons, and the Rev. Timothy F. Wardwell, Deacon, was admitted to the Priesthood. The Bishop preached and administered the holy communion, assisted in the distribution of the elements by the Rev. Mr. Bissell, who, with the Rev. Dr. Hale, united in the imposition of hands.

In the afternoon, the Rev. Mr. Wilson read prayers; the Rev. Mr. Ross preached.

In the evening, the Rev. Mr. Ross read prayers, assisted by Rev. Mr. Bissell, and the Rev. Mr. Wardwell preached.

VERMONT.—On Thursday, the 14th of December, 1848, the Rt. Rev. Bishop of Vermont, consecrated the newly erected church in Randolph, to the worship of Almighty God, by the name of Grace church.

The services began at 11 o'clock, forenoon. The Bishop and the clergy in their clerical robes, being met at the church door by the wardens, proceeded along the middle aisle to the chancel platform, reciting antiphonally the appropriate psalm. Arrived within the chancel, the instrument of donation was presented by the senior warden, and the sentence of consecration was read by the Rev. Josiah Sweet, Rector of Christ church, Bethel. The consecration service being conducted by the Bishop, Morning Prayer was read by the Rev. Joel Clapp, D.D., Rector of Immanuel church, Bellow's Falls, assisted in the Lessons by the Rev. John A. Hicks, D.D., Rector of Trinity church, Rutland, which being ended, the Bishop preached a very appropriate and persuasive discourse, in vindication of the polity and worship of the Church, which was listened to by a large congregation, for a long time, with marked seriousness and attention. The sermon being ended, the Bishop proceeded to the ordination of Mr. E. F. Remington, late licentiate of the Methodist Church, to the Holy Order of Deacons—the candidate was presented by the Rev. George B. Manser, Rector of Christ church, Montpelier. The Bishop was assisted in the administration of the Holy Communion by the Rev. Dr. Clapp. The house was crowded, during the protracted services, but none seemed disposed to retire when permission was given to do so, before the administration of the Holy Eucharist.

In the afternoon, Evening Prayer was read by the Rev. Mr. Manser, who also administered the sacrament of Holy Baptism to one adult and three children. The Bishop administered the apostolic rite of confirmation to two persons—the preface to that service being read by the Rev. Mr. Manser. The Rev. Mr. Sweet preached a very appropriate and impressive discourse, upon the duty of the whole congregation to kneel, *absolutely and flatly down*, in order to be considered, as in any sense, joining in the common prayers of the Church—which was listened to with great earnestness and apparent acquiescence in the plain and palpable truths put forth with so much simplicity of thought, and eloquence of feeling.—*Churchman.*

See p. 73, 89, 194. Addressed to the Bishop of New Jersey, March 23, 1849. Ordered printed, in Minnesota, by H. Kumpf, May 16, 1852.

OHIO.

EPISCOPAL VISITATION.—Bishop McIlvaine has recently visited the following parishes, viz.:—Trinity, Cleveland; St. Paul's, do.; Grace, do.; St. John's, Ohio city; St. John's, Dover; St. Andrew's, Elyria; St. Paul's, Norwalk; Christ Church, Huron; Grace Church, Sandusky city; St. Paul's, Lower Sandusky; St. Paul's, Maumee; Trinity, Toledo; Christ Church, Springfield, and the incipient parish at Bellevue.

The Bishop has been seriously ill since his return, but we are truly rejoiced to say that through the goodness of God he is convalescing.

Clerical Changes.

The Rev. C. E. AMBLER, having taken charge of Christ church in the vicinity of Scottsville, Albemarle county, Va., desires that all letters and other communications be directed to him at that place.

TRINITY CHURCH.—We understand that the Rev. B. P. Aydelot, D.D., has accepted the unanimous call made by the Wardens and Vestry of Trinity church, Cincinnati, to the Rectorship of that church. — *afterwards Apostatized to Presbyterianism*

The following notice of a consecration of a foreign church will be interesting to our readers, as the Rector is a clergyman from our own church.

ST. CROIX, Christiansted, Nov. 28, 1848.

Rev. and Dear Sir.

The Honorable and Right Reverend Daniel G. Davis, Lord Bishop of Antigua and the Leeward Islands, arrived here on the 10th instant. His lordship preached in St. John's on the Sunday following; and on Tuesday, the 14th, confirmed 263 persons.

On Friday he confirmed 103 persons in St. Paul's, Fredericksted, and preached there on Sunday, the 19th inst. His lordship sailed for St. Thomas on the following day. *Rev. F. J. Hawley*

In addition to the above, we have received the following interesting account of the consecration of a church in the Island of St. Thomas.

ST. THOMAS, Nov. 22, 1848.

Consecration of the Episcopal Church.—The ardent longings of the members of the English Congregation, were, after many years of hope deferred,—of aspirations disappointed, gratified yesterday by the Consecration of the new edifice, which they have reared to the worship of HIM, of whom is written:—

"I am, that I am, and he that worships me, must worship me in spirit and in truth."

The Church is built in the style of the modern Gothic, plain and unassuming, free from all florid ornament, as becomes a congregation the majority of whose members are not overburdened with worldly wealth, and both the design and workmanship reflect great credit on the architect and builder GEORGE TUCKER, Esq., who, by his liberality and disinterested labors, has been mainly instrumental in originating and executing the good work. The warmest thanks of the congregation are also due to the Rev. BRANDEGEE, their Pastor, as well as to the Wardens, Elders, and many of the members (especially the female portion) whose persevering exertions in collecting funds deserve the highest praise, and who yesterday must have reaped their rich reward, in the glowing satisfaction they felt in hearing the sublime service of the Episcopal Church within a temple exclusively dedicated to that holy purpose, in this island. The site of the building is not in our opinion a very good one to display its architectural beauty, but we are informed the choice was dictated by prudent economical reasons which could not be disregarded on account of the paucity of funds; the situation, however, is central and convenient, which, perhaps, more than compensates for the drawback to which we have slightly alluded. The sacred ceremony was appointed to commence at 11 o'clock, but long before that hour the building was thronged, but not inconveniently so. The acting Governor, Counsellor Berg and suite, Commodore Rhode, Major Holm, Captains Wolff and James, most of the civil functionaries and their families, and the clergy of other denominations, were present at the solemn dedication.

The Right Rev. D. G. Davis, Bishop of Antigua, consecrated the Church *All Saints*, assisted by the Rev. Alex. Bott, the Rev. Fletcher J. Hawley, and the Rev. J. J. Brandegee.

The Bishop, with his Chaplains, was received at the door of the Church, by the Rev. J. J. Brandegee (Rector,) the Churchwardens and Trustees, and by them conducted to the Vestry room, where, having robed, he proceeded to the front of the communion table, and there the pastor presented a petition praying him to consecrate the Church, which having been read to the congregation by the Rev. A. Borr—the Bishop, followed by the Rev. gentlemen, walked from the east to the west end of the Church and back again, repeating alternately the 24th Psalm. After which, the deed of conveyance having been presented to the Bishop by the minister—the appropriate address to the congregation, and prayer being finished, the sentence of consecration was read by the Rev. A. Borr, and signed by the Bishop, after which the service of the day was read by the Rector; on its conclusion the Bishop, addressing the congregation, said, "That in consequence of there being no pulpit he would avail himself of the privilege of reading his discourse from a much holier place, (the Communion Table.)"

The text was, Psalm 84th, verse 3d.

"Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars, O Lord of hosts, my King and my God."

Having given the foregoing necessarily brief description of the ceremony, we cannot omit noticing the effective assistance rendered by the ladies and gentlemen of the choir, and Mr. C. K. Dix, who presided at the Seraphim, who, collectively and individually, contributed much to the solemnity of the service, nor can we omit the opportunity of remarking that the utmost order and decorum prevailed throughout, among the numerous persons present of the humbler classes, who attended as visitors, and which we have been assured was highly gratifying both to the Bishop, the officiating clergy and congregation.

We trust we shall be excused, for urging all who have contri-

buted to the good work, by no means to relax their exertions to complete it. Much remains to be done, but no more than they can achieve. Let the recollection that the first stone of the Church was laid on the first of May last, stimulate them. The building is cool, well ventilated, and, from being in a retired situation, no external noise can interrupt the devotional feelings. The Right Rev. Bishop held a Confirmation this day, when 150 applicants attended, and renewed the solemn promises and vows made in their names at their baptism.—*Churchman.*

Selections.

The original letters, published in the Banner a short time since, relating to New Zealand, must have excited the desire of our readers to learn more of this very interesting country. There is no part of the world wherein the Church has been planted under more remarkable circumstances. The success which has crowned the faithful labors of those devoted men, who have given themselves to this unpromising work, is one of the most glorious Missionary triumphs of our day. For the following instructive account we are indebted to "THE COLONIAL CHURCH CHRONICLE."

VISIT TO THE PENSIONERS' VILLAGE, IN NEW ZEALAND.

MR. EDITOR,
I beg to forward to you another extract from a letter from New Zealand, giving an account of a Sunday visit to the Pensioners, a few days after their landing.

I remain, &c.

M. A. M.

"As you asked me, my dear —, to give you every now and then some account of my proceedings in New Zealand, I think you will be interested by a sketch of the first Sunday which I spent at the new Pensioners' village at Owaeroa. This is the native name of the spot at which the Governor has determined to plant one of the military villages; and as the villages are to be under my pastoral charge, it is a place which has peculiar interest in my eyes. Some little time ago, the Bishop went to the proposed site with his Excellency the Governor, to select a place for the church. It is on a rising knoll, about a mile from the sea. A narrow ridge leads gently up to it from the landing place, whilst to the north the ground sinks again, and the valley opens out, affording a very available piece of ground for the future settlement, for the plough will run with great ease, not only in the flat, but a considerable distance up the hill sides. Water there is close at hand; but wood is a desideratum. Fire wood will have to be brought, either from the island of Waiheke, ten miles by water carriage; or, when the roads are made, from a forest of great extent, which comes within a few miles of the village. I trust, however, that the settlers will be induced to lose no time in planting both European and Maori trees about their homesteads. They grow with amazing rapidity, will afford shelter in a year or two, and, when timber becomes scarce, (and it may do so even in New Zealand,) fuel also. But I must return to my church, and such particulars as I have to tell in connexion with it. As soon as the site was selected, the Bishop set his carpenters to work to cut out the frame of a small timber building, in order that, if possible, Divine Service might begin in a building appropriated to that purpose, from the first Sunday after the landing of the pensioners. The church is cruciform; the ground plan is made up of seven squares, with a central tower, and a small spire rising from it. There is a porch near the south-west angle, and on the north-west corner is a small vestry. Peculiar advantages are afforded by the plan of the building. The four main rafters of the roof, where the transepts intersect the chancel, are carried all the way from the ridges, pinned to the wall plate, and then continued on and morticed in the ground plate. By this construction the church has a degree of stability which could not be given in any other way to a building of wood. It has not, of course, the weight of a stone building, and a violent gale might blow over a wooden church of ordinary construction; but I am told that no possible gale of wind, not even an earthquake, can overturn a building which is actually a solid equilateral triangle. The smaller timbers, both of the vestry and porch, are carried down into the ground plates. The building was framed in the carpenter's yard at the college, and as soon as it was finished, and all the timbers numbered, it was taken to pieces, and sent round by water in the Bishop's craft. Next day I went overland, with the college apprentices, who are under my superintendence. A finer set of young fellows is nowhere to be seen; one of them, a lad of twenty, is six feet three, and strong in proportion. We took provisions for two days, and the great tent, so that we might stay on the spot until our work was over; the carpenters did so too, and within two days we had done our task—shouldered all the heavy timbers from the beach to the dray. The bullocks did their work well also, and the frame of the church began to rise before we left the ground, not a little fatigued, at the end of the second day. Early in November the pensioners took possession of their ground. By the Bishop's orders I went over on the following Sunday, in company with one of the clergy in full orders, resident at St. John's College. We had a very pleasant walk to the Tamaki river, and were ferried across by one of the workmen of Mr. H. a thriving settler who lives on the western side. After an hospitable entertainment of bread and milk, his being a dairy farm, we walked over a beautiful flat space of country to the wooded ridge which separates the Tamaki level from the valley in which the pensioners are located. The main paths often run along the dividing ridges of the country, and afford very splendid prospects. After standing for a few minutes to admire that which here lay spread before us, and

'with uncover'd head

To cool our temples in the fanning breeze,'

we proceeded onwards, and a few steps brought us to the crest of the hill under which the church was standing far below us. It is, as I have endeavoured to describe, on an eminence which divides the narrow valley running down to the sea, from the more ex-

tended one in which will be the main portion of the pensioners' village.

"One of the college students had by the Bishop's permission accompanied us; he brought with him a hand-bell, one of those placed at the Bishop's disposal by the Midland Committee of the Church Missionary Society, as his share of those sent out for the use of this district. This he rang in regular church-going style, being qualified to perform this not very easy task, by constant practice in the office which he held, viz., that of Sacrist to the college. A few stragglers turned out at the first summons, recognizing doubtless a sound long unheard by them, and judging by the direction from which it came, that it was a summons to Divine Service. We had not any opportunity during the previous week of sending due notice to the villages of our intention of coming over on Sunday; and it is a wonderful thing, and would be scarcely credible, had we not frequent evidence of the fact, how soon, in a new country, settlers lose the habit of observing Sunday as a day of rest and a season of prayer. I have heard that, in a neighbouring colony, many instances have been known of settlers in the bush actually forgetting the day of the week, from their constant and unchristian habits of going about their ordinary occupations seven days of the week instead of six. Things are not come to this pass in New Zealand, and I trust they never will. Even the very heathen natives will shame any Englishmen who attempt to act in a way so inconsistent with their profession. They almost invariably rest on the seventh day. Although they may not themselves have received any religious impressions, they so far respect the feelings of their Christian friends and neighbours, as to 'sit still' on Sunday. Nothing will induce a Christian native to travel on this day, not even the bribes of Englishmen, who should be ashamed, if not of offering them, at least at the rejection of the tempting bait by those whom they endeavour to seduce from the observance of what they know to be right.

"But I must return from this somewhat lengthened digression. Finding that our congregation did not assemble so soon as we had expected, we walked down to the temporary dwellings of the pensioners, to beat up as it were for recruits. They were housed, till their own dwellings could be erected, in long weather-board sheds—most ugly and uncomfortable buildings, but the best which could be run up on the emergency. We found the greater part of them engaged in putting their things in their places, and endeavouring to secure some little degree of privacy for themselves and their wives, by putting up curtains to divide the portions of space allotted as the sleeping places of each family. As we expected, we found that very few were ready dressed for service, and an old soldier would think it a breach of discipline to attend church otherwise than in full costume. So after walking through the sheds, and speaking a few words to the people, we returned to the church with such a following as we could gather. Though the carpenters had done their best during the past week to get on with the church, it was still almost a skeleton. The frame was all up, indeed, so that it had the figure of a church. The heavens were the roof, and the earth was the floor; there were no windows in, and the wind whistled through the framing, as it was a raw and gusty day; and a slight shower descended through the rafters during the service. We made temporary seats by arranging planks and pieces of scantling on bundles of shingles. It was the best we could do in the way of ecclesiastical order and arrangement; and though very defective, it was a great thing to have Divine Service from the very first on the church ground, and I doubt not the prayers were heard, of the two or three who were then gathered together in Christ's name. May the numbers be increased manifold, until the present building, which only contains about one hundred and eighty square feet, is much too small for the congregation. A small church overflowing with people who feel their need of greater church accommodation, and will do their best to obtain it, is far better than the largest and most splendid cathedral not half filled. Between service we began the Sunday school, and had a nice gathering of between thirty and forty children. The mothers, though they were not ready in the morning to attend church themselves, had yet got their children clean and tidy for school. But far better than the outward appearance of the children, was their orderly conduct and aptness to learn. Some benevolent ladies who came out in the pensioner ships, had, I have been informed, taken much pains with the children, and instructed them during the voyage out. The schoolmaster abroad may be all very well in his way, but the schoolmistress at sea is still better. There is no place in the world so well adapted for a school as a ship. No rainy days can cause a thin attendance. The children cannot play truant on fine days. The mother, who on shore is often disposed to keep a handy girl at home to nurse the baby, or make herself useful, is at sea glad enough to get rid of all her children as early in the morning as possible. She wants them out of the way, (and there is never too much room to spare in the berth of an emigrant ship,) and she likes to know that they are safe at school, instead of being in constant fear that they may be tumbling overboard. The children of the New Zealand settlers are indeed the most hopeful portions of our charge. The parents themselves are drawn together promiscuously from all parts of the United Kingdom. The places of their former residence cannot be more widely separated, than are the colonists themselves in their habits, modes of thought, and religious impressions. But however ignorant a father may be, we have always found that he has a sincere desire that his children should be well educated:—'We know, sir, that we are a rough set: we can't help that. But can you do any thing for our children? we cannot bear them growing up like ourselves.' These are the words which a clergymen travelling through the country often hears from many an out-of-the-way settler. He has no greater trial than to be unable immediately and efficiently to meet the already existing demand for education. Let the Bishop have but the means put in his power of carrying out to the full his educational schemes, and then we may be of good courage for the future. 'The child is father to the man,' may be called a truism; but it is a truth also, which I trust I may never forget. Many of the settlers may have contracted bad habits, which they may never be able to shake off; but in the children we have our future settlers, and on their present training will, under God, mainly depend what they will be hereafter.

"At the afternoon service I preached my first sermon to this my newly-formed congregation. When all was over we returned, highly gratified by what we had seen of the readiness of the people to receive instruction. I hope the supply will equal the demand: but we are terribly short-handed at present at the college, and each of us has to do, as best he may, the work of two or three. Besides our Sunday visits, the Bishop has arranged that each of the college-deacons shall regularly go to his district every Tuesday. Of course, on extraordinary occasions we are ready to go at a moment's notice, day or night. But we find it a capital thing to have a set time every week, for doing what is commonly called weekly duty. On reaching again the banks of the Tamaki, we had an evening meal like our breakfast of bread and milk—were again kindly ferried across, and returned to the college, which we reached soon after seven. I forgot to say that my friend who accompanied me, having lately recovered from the only illness which he has had in New Zealand, brought his pony with him as far as the east bank of the Tamaki, to help him on his way: we there took off his bridle, and fastened him with a slight cord to one of the strong leaves of a flax bush growing close to the water's edge. We left him there to amuse himself as well as he could by picking up a few blades of grass. On our return we found that, tired, I suppose, of waiting, he had broken the cord (the flax leaf he could not break), and had trotted off. On our return home we were glad to find that he was there before us, having run straight to his stable.—And here ends a perhaps too minute account of one of the most interesting Sundays I ever passed."

* * * * *

THE PRAYER OF LOVE.

AN INCIDENT IN THE LIFE OF CROMWELL.

Many persons may remember that in the most pretty of suburban villages, Highgate, there stands a mansion nearly on the brow of the hill, bearing the name of "Cromwell House," one of the many relics remaining of that man, whose usurpation of supreme power wrought more good in England than all the reigns of the Stuarts. This house, which was the favorite resort of the Lord General during those hours when he relaxed from the cares of state, has continued, in some degree, an object of curiosity up to the present day; and they who indulge in the observation of relics of the olden time, may find themselves not uninterested in their notice of Cromwell House.

In the largest room of the mansion, in the month of January, 1652, sat three persons, dressed according to the puritanical fashion of the day. A large fire blazed from the antique grate, adding an air of comfort to their forms, while they discussed the varied topics of the times. But they shall speak for themselves.

"Yea, the Lord of battles did that day grant unto us a crowning victory," said one, whose stern, yet marked and intellectual visage and nose, which had so often excited the ribaldry of the Cavaliers, proclaimed the first man of his day—Oliver Cromwell.

"Even so," replied his companion, Colonel Jeffrys, to whom he addressed himself.

"But," added the usurper, "he, 'the son of the man,' hath escaped, and while he yet lives —" The speaker paused. "I fear," quivered on his lips, but he durst not let the words escape in the presence of his adherents.

"Yea!" interrupted Colonel Martin, who until now had continued silent, apparently wrapped in a moody reverie, "the malignants are given unto the edge of the sword; they are cut down, root and branch; root and branch are they prepared for the fire!" and the speaker's wild look and wilder manner proclaimed him one of those stern and unyielding bigots who had contributed to hew down the obstacles in the path of their master to supreme power.

"Thou seemest possessed with a spirit," said the usurper, regarding with a kind of grim satisfaction the vehement manner of his follower.

"I had a vision," resumed the fanatic, his eyes gleaming almost with the fire of madness, "and a voice came unto me in the watches of the night, and it said, 'Smite!' and I said, 'Lord, what shall I smite?' and the voice answered me and said, 'Smite the slayers of the Lord's people, root and branch, hip and thigh; kill, and spare not!'"

"Yet," replied Colonel Jeffrys, as the other sank down almost exhausted by his vehemence, "methinks enough blood has been poured forth; there is not a cavalier in England durst show his head—not a mouth dare name Charles Stuart with praise. Your prisons are full, and your headsmen satiated."

"Thou art eloquent," said Cromwell.

"At least it is an eloquence which cometh from the heart," was the reply.

"Accused be they who would protect them," again said Martin. "Ere another week shall have passed, one more shall yet be added to the list—he whom the vain call Sir John Desmond."

"And I say," retorted Jeffrys, "accused be they who would rejoice in the shedding of blood; let them beware, lest by man also shall their blood be shed."

"The wife of him thou hast named," said Cromwell, "but yesterday sought my presence."

"And thou —"

"Refused her," replied Cromwell, sternly. "Better and braver men than Desmond have fallen; nor must he be spared."

"Yet," continued Jeffrys, "our cause is now secure; shall blood continue to flow forever?"

"Thou art grown strangely merciful," replied Cromwell.

"Thou fearest then," said Jeffrys, "lest her groans and supplications might win thee to grant her request?"

"Lead us not into temptation," interposed Colonel Martin, in a deep reverie.

"Thou," continued Jeffrys, unheeding the speaker, as if used to his singular manner, "thou who hast refused so many, feared the tears and touching eloquence of a woman."

"And dost thou not think," said Cromwell, as, with his accustomed felicity, he changed the subject for one less displeasing to him, "dost thou not think that the eloquence which floweth from reason, and is assisted by forethought, is more

powerful than that which cometh on the instant, and is the offspring, perchance, of prejudice?"

"Nay," replied Jeffrys.

"And," quickly interrupted Cromwell, "dost thou think that I could so successfully have led my people, had I trusted to the words which sprang on a sudden, and which are not the result of a fixed principle?"

Colonel Jeffrys smiled inwardly, for he well knew that when Cromwell had been most successful, it had been when he trusted to the power of his feelings, and not in any of those more labored discourses with which he was wont occasionally to mystify his auditors; but he answered with more policy than to betray his opinion.

"I believe," was his reply, "that no power of reason, no studied speech, or set praise, could match the eloquence which springs pure and fervent from the bosom of the loving pleading for the beloved."

"And I," returned the other, shortly, "believe as decidedly that thou art wrong."

"What labored oration," pursued Jeffrys, "can surpass David mourning for his son Absalom—'Oh! Absalom, my son, my son! would to God I had died for thee!'"

"Would," said Cromwell, abruptly, "would it were even now in our power to test this thing!"

Suddenly the other arose, and stood upright before the general. "Pardon my boldness," he said, "but your wishes may be granted this hour, nay, this very minute."

"What meanest thou?"

"That this moment waiteth without the wife of him you named but now, come once more to plead for her husband's life."

"And darest thou?" said Cromwell angrily.

"I would have dared far more," said Colonel Jeffrys, boldly. "She is the wife of one whom in my youth I loved, but who hath been separated from me by the iron nature of the times. He loved his king, I my country and its deliverer."

There was something in the nature of this speech that won the pleased and silent attention of the hearer, and he continued—

"I could not bear her tears, her agonies, and above all, her earnest despair. She is now without; admit her, and see if her eloquent feeling move not you as it did me; try if her despair be not more touching than the voice of the hired advocate."

"Admit her not—trust not to the voice of the charmer!" exclaimed Colonel Martin. "Her husband hath drunk deep of the blood of our people; the axe is prepared—let it be glutted with his blood!"

"Peace, my brother, I pray thee, peace," said Cromwell. "Thou hast done wrong," he added, turning to Colonel Jeffrys, "but she shall be admitted."

The order was given to the attendants, and, during a pause which made Colonel Jeffrys tremble for his client, Lady Desmond was admitted. By this time, the sun had gone, and the light afforded by the red flame of the fire, which threw its glare fitfully and uncertainly on the inmates of that ancient room, was all that remained to reveal, in Elizabeth Desmond, as she entered, a woman of a sad and stately presence, and one on whom, if the lapse of years had done much, the weight of grief had done more, but neither had power to bow her form, or to quench the fire of an eye which looked mournfully but unquailingly on the group.

"Art thou the wife of the malignant, John Desmond?" said Cromwell, abruptly.

"I am his most unhappy wife."

"What wouldst thou?"

"Pardon for my husband."

"And wherefore should the most inveterate hater of God's people escape his righteous doom?"

"I am a poor, unlearned woman," was the reply, "unskilled in aught save prayer to my Maker. Weak in all save love for my husband, I can but repeat, pardon, pardon."

"Is it not written," said Cromwell, ominously, "The shedder of the blood of God's saints shall surely die?"

"In your hands rests the power of life and death; think, oh, think, upon the blood that has been spilled—how the great and the good have fallen—how, by your word, they have died—and, oh! add not another to the sad and melancholy list."

"Has not thine husband drawn his sword in every town in England?"

"It were vain to deny it."

"Has he not been the most determined of a daring race? When was banner lifted, battle or broil begun, and one of the name of Desmond away from the encounter? Away!—thou hast thine answer."

"I have dreamed and prayed for this hour," was the earnest reply; "for men say thou art just, though stern. And now that, by the manifest will of God, I stand face to face with thee, I will not yield. Thou hast a wife who hath lain in thy bosom, lived but on thy smile, and placed her very thoughts before thee. Picture the axe, the headsmen, and the gory scaffold. Could she live to see thee thus?"

There was no movement on the part of her stern judge which might betray his thoughts; but, at least, he interrupted her not, and she continued:—

"Thou hast children, and felt the warm, soft touch of infancy upon thy lips—hast seen them grow up in love and fondness around thee—at morning and evening have bent before the same altar, prayed the same prayers, knelt before the same God!"

"Woman, thou troublest me!" said Cromwell, who, as is well known, was far from happy in these domestic relations.

"I have sons, and they shall honor thee, daughters, and they shall bless thee," pursued Lady Desmond.

"Hath he not shed —"

"Look upon these gray hairs, and on these pale and quivering lips—upon this frail form, bowed with agonizing suspense—and pity, oh, pity me!"

"Away, away!"

"By thine hopes of heaven—by the love thou bearest to thy God—pardon, pardon for my husband!"

"Thou pleadest in vain."

"Then, by the memory of the blood which flowed at Whitehall —" She stopped, for she felt that she had said too much;

yet the usurper's iron face changed not; but, in the wild gesture of Martin, in the fearful and anxious stare of Jeffrys, she trembled for her suit. The group was worthy a painter.

For a minute Cromwell moved not, spoke not, and even scarcely breathed. It seemed an age to the agonized pleader. At last he uttered, as though the power of speech had suddenly come to him:—

"Woman, thy prayer is granted; go in peace!"

Then turning to Colonel Jeffrys, he said:—

"Thou wert right; I will see that the prisoner be released. This woman, in her great love, hath dared to speak to me of that which might have cost her dear. Her husband shall be set free."—*Home Journal*.

We give the following as an admirable model of an "obituary" notice. We wish the point and brevity of this record were followed in less striking cases. It is hard to refuse the insertion of notices written by those who thus find relief in their sorrow. Yet our judgment often urges the refusal, on account of the little interest felt by general readers in prolix accounts of the kind.

The following is taken from a book, entitled "Sacred Memorials of Eminent Christians."

The Memorials are generally short, as being more adapted to the sick, and they exemplify some Christian grace for which the departed person was remarkable. We shall extract one of them, necessarily one of the shortest, as a specimen of the work.—

Mary Evelyn, died 1684, aged 19—She was the daughter of the celebrated John Evelyn, Esq., and was remarkable for her great attainments, not only in literature, but also in piety and devotion. Her father describes her as being of "early piety, singularly religious, spending a part of every day in private devotion, reading, and other virtuous exercises; she had collected and written out many of the most useful and judicious periods of the books she read in a kind of common-place book, as out of 'Dr. Hammond on the New Testament,' and most of the best practical treatises." Her illness and death were followed by a full outpouring of paternal love, which can be given only in her afflicted and affectionate father's own words:—

"*March 7th, 1684.*—My daughter Mary was taken ill, and there soon was found no hope of her recovery: a great affliction to me; but God's holy will be done.

"*March 10th.*—She received the blessed Sacrament, after which, disposing herself to suffer what God should determine to inflict, she bore the remainder of her sickness with extraordinary patience and piety, and more than ordinary resignation and blessed frame of mind. The patience, resignation, and humility of her carriage, in so severe and fatal a disease, discovered more than an ordinary assistance of the Divine goodness, never expressing a fear of death, or a desire to live, but for her friends' sake. The seventh day of her illness she discoursed to me in particular as calmly as in health; desired to confess and receive the blessed Sacrament, which she performed with great devotion, after which, though in her perfect senses to the last, she never signified the least concern for the world; prayed often, and resigned her soul to God alone, (in whose bosom thou art at rest and happy!) Give us to resign thee and all our contentments, (for thou indeed wert all in this world) to His blessed pleasure! Let Him be glorified by our submission, and give us grace to bless Him for the graces He implanted in thee, thy virtuous life, pious and holy death, which is indeed the only comfort of our souls, hastening through the infinite love and mercy of the Lord Jesus, to be shortly with Thee and those blessed saints like thee, glorifying the Redeemer of the world to all eternity! Amen!

Thus lived, died, and was buried, the joy of my life, and ornament of her sex, and of my poor family! God Almighty, of His infinite mercy, grant me grace to resign myself and all I have, or had, to His Divine pleasure; and, in His good time, restoring health and comfort to my family. Teach me so to number my days that I may apply my heart to wisdom, be prepared for my dissolution, and that into the hands of my blessed Saviour I may recommend my spirit."

Narrative and Reflection by John Evelyn.—A thread of piety accompanied all her actions, and now proves her greatest consolation. The papers, which are found in her cabinet, discover how she profited by her reading; such reflections, collections out of Scripture, confessions, meditations, and pious notions, evidence her time was not spent in the trifling way of most young women. I acknowledge as a Christian, I ought not to murmur, and I should be infinitely sorry to incur God's further displeasure.

A PROPER PRIEST.

Give me the priest these graces shall possess;
Of an ambassador—the just address;
A father's tenderness; a shepherd's care;
A leader's courage, who the cross can bear;
A ruler's awe; a watchman's wakeful eye;
A pilot's skill, the helm in storm to ply;
A fisher's patience, and a labourer's toil;
A guide's dexterity to disemboil;
A prophet's inspiration from above;
A teacher's knowledge, and a Saviour's love;

BISHOP KENN.

St. MARY'S HALL AND BURLINGTON COLLEGE.—These institutions have opened, with an increased number of pupils; and are now in full and successful operation. The catalogues for the winter term are in press. The blessing of God rests upon them, in health, good order, diligence and devotion. They are humbly commended to the prayers of the faithful, that these things may be in them, and abound: "that our sons may grow up as the young plants; and that our daughters may be as the polished corners of the temple."—*Missionary*.

THE BANNER OF THE CROSS.

ἡ μὴ ἐν τῷ σταυρῷ.

Fling out the Banner! Let it float,
Sky-ward, and sea-ward, high and wide;
The Sun that lights its shining folds,
The Cross, on which the Saviour died.

Fling out the Banner! Angels bend,
In anxious silence, o'er the sign;
And vainly seek to comprehend
The wonders of the love divine.

Fling out the Banner! Heathen lands
Shall see, from far, the glorious light;
And nations, crowding to be born,
Baptize their spirits, in its light.

Fling out the Banner! Sin-sick souls,
That sink and perish, in the strife,
Shall touch, in faith, its radiant hem,
And spring, immortal, into life.

Fling out the Banner! Let it float,
Sky-ward, and sea-ward, high and wide:
Our glory, only in the Cross;
Our only hope, The Crucified.

Fling out the Banner! Wide, and high,
Sea-ward, and sky-ward, let it shine:
Nor skill, nor might, nor merit, ours;
We conquer only in that Sign.

Wm. + G. W. DOANE

Riverside, Second Sunday in Advent, 1848.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JANUARY 6, 1849.

The spirit stirring verses above, kindly written at our request, set forth, in language suited to their high and glorious theme, the object for which this paper was first established. It is indeed a proud title for so humble a sheet to bear. Yet it is a name which expresses the insufficiency of all human merit. They who have endeavored to bear this Banner, have done so only in the Faith, whose confidence is declared by the sign impressed upon its folds. In the difficulties and discouragements which they have encountered, they have each derived comfort from the thought, which has equally humbled them in all the success and commendation they have enjoyed. This thought is expressed in the new motto of the present volume—*GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST.*

There are many who lightly regard the importance and influence of Religious Journals. Perhaps, if they had an opportunity of nearer observation, their opinion would be changed. An editor may be considered a too partial witness in this behalf and therefore we shall, for the present, withhold our testimony. But we say that if a paper, however humble, makes itself in any degree worthy of the name this Journal bears, it shall vindicate, by most conclusive proof, the importance of its office. And this is therefore the highest promise the editor can make to his readers, that, in dependence upon the strength and light of which the sign it bears is the symbol, he will strive most earnestly to make this paper more and more worthy to be called the *BANNER OF THE CROSS.*

The few changes in this present number have been made with this design in view. That the general appearance of this paper is more worthy of its title, all, we think, will admit. Perhaps there may not be the same unanimity of feeling with respect to other alterations. They are all the result of thoughtful consideration.

To the first improvement none can object. This volume will contain in each number, nearly two columns of matter more than when printed in the old type.

The plainer heading of the paper has been adopted, from the conviction that simplicity should ever be consulted when the great object is to fix men's attention, not upon *pictures*, but upon *realities*. We desire not to give the idea that our's is that *Banner*, which though it bears the sign of Peace on earth upon its folds, is carried on a *spear*. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

We have also, in the present volume, altered somewhat the arrangement of the matter of the paper. The alteration has been

made on these grounds. The first and chief object of a paper should be presented to the reader, as most conspicuous. Now in a Church Journal, the first object is to give "Church Intelligence." This has, hitherto, been crowded into the last page, but for the reasons assigned we shall, hereafter, give it the first place.

The order of the present number will be the general method pursued. The first three pages shall contain Church Intelligence and Selections. The last four pages are to include editorials and original communications, etc.

Under the head "Official," shall be included original notices of episcopal services and appointments, together with similar notices and reports.

We shall feel greatly indebted to the Bishops and Clergy, or others, who enable us to make this part of our paper useful. It shall always be kept open to the last, for such communications.

In behalf of the publishers, who have incurred the risk of presenting the Banner in a more acceptable form to its readers, we must add a few words. A very little effort on the part of the friends of this Journal, might greatly increase its circulation, and secure those concerned in it against any risk. If each subscriber would only get one more, it takes about as little arithmetic to show the result, as it does effort to secure it. We are sure that few of our kind patrons have so very short a list of friends, that they could not get at least *one out of love for them*, to become a fellow subscriber. It is in this way the papers of the various denominations around have so large a circulation. Every subscriber becomes an agent, and every agent *acts*.

We hail it, as a happy omen, that the first number of this new volume bears the sacred date of *THE EPIPHANY*. We trust it may ever follow the leading of that Star whose light manifests, to the world, the only Saviour. Directed by those blessed rays, the only guide for true wisdom, its course shall be steady and unflinching, and it may help to lead others into that path which "shineth more and more unto the perfect day."

THE NEW YEAR.

In one of Mrs. Trimmer's Books for children, we think it is, there is an account of that ancient nation whose custom it was to gather in solemn assemblage and mourn, as we do on funeral occasions, at the birth of each new-born infant. We remember the wonder with which we gazed, in years long gone, upon the picture illustrating this custom. It seemed strange *then* to behold a weeping group surrounding the unconscious babe, and that so sad a welcome should greet one of those dear ones, our *earthly* angels, whose smiling faces bring light and joy to every heart.

Experience of life and observation of its uncertain destinies, if they do not reconcile us to this sad custom, at least convince us, that this observance was not so certainly an evidence of folly. We cannot deny the truth of the Scriptural accounts of this present life, and of the world to which life introduces us, why then should we condemn, as wanting in wisdom, these gloomy sages who thus practically owned the plain declaration of inspired wisdom? "Man is born to trouble as the sparks fly upward." If "life and immortality" were not "brought to light"; if we could not look beyond Man's pilgrimage upon earth to the "better Country": then surely this baptism of tears were a fitting initiatory rite for the beginning of that course, over whose end these words are wisely pronounced—"Man that is born of a woman hath but a short time to live and is full of misery."

The general custom of the world seems now to mark, not only the beginning of life, but the beginning of each of its periods, as a season of joy and festive gladness. The end of the year, like the close of life, is a season of solemn reflection; the opening of the year is a time of bright and happy anticipations. This feeling finds expression in that general form of greeting with which friend salutes friend—*A HAPPY NEW YEAR*. This practice may be the utterance of wisdom and a mutual interest, or it may be an unmeaning expression of thoughtless unconcern.

If we associate each new period of our lives with *HOPE*—not merely the vain hope of earthly promises which are ever brightest in the future—but that hope which is the anchor of the soul—then we may wisely speak of *A HAPPY NEW YEAR*. If we are conscious that we are making progress in "the path of life," if we make the beginning of each year the season of fresh resolves of improvement, of renewed consecration and devotion of ourselves to the service of God; if we feel that time is bearing us, not only onward but upward, then indeed New Year's Day may be hailed by us as a joyful Festival, and though each New Year brings us nearer to the end of life, it is to us a *HAPPY NEW YEAR*.

On the other hand, what reckless, unmeaning folly prompts such an expression from the lips of those who are not "redeeming the time." Is God, to whose blessed service no share in past years has been given, still to have no part in the *NEW YEAR*? Is the soul, for whose loss the whole world is no compensation, to be still uncared for? Are those evil habits, those destructive vanities, those earthly idols which have absorbed

the heart and soul and mind, in by-gone years, still to have possession of *THE NEW YEAR*? Let those, who cannot rightly answer these questions, instead of giving way to the empty mockery of an unmeaning mirth and false-hearted levity, go, like the old mourners over their new-born, and *weep* over the birth of a *new year*.

With this just distinction before them, and with true sincerity of heart, we wish our Readers all and every one, *A HAPPY NEW YEAR*. May it be happy in its freedom from earthly trials and sorrows. And, if not thus happy, may it be happy, gloriously so, in hopes which point through the shadows of time, to the unshaded light of Eternity.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

This admirable Society will hold its 37th Anniversary on Epiphany night, (Jan. 6th,) in St. Luke's church. The annual Report will be read, a sermon preached, and a collection made in aid of the funds of the Society.

This is an occasion which should be marked by the general attendance of the members of the Church. The Church in Pennsylvania owes much to this Society. Through its fostering care the Diocese has attained much of its present extension, and Missionaries have been supported, in the noble work of carrying the Gospel in the Church, to places which had else been unbled by their labors.

During the past year the Board of Managers have been compelled, most unwillingly, to restrict their appropriations. For the evil thus resulting the Churchmen of Pennsylvania are responsible. There are many places, now unoccupied, where services are much needed, and Missionaries would successfully establish the Church, if the Society could send them sure of the means for support. Let those then, upon whom this obligation rests, coming to adore their Saviour in the memorial night of His first Epiphany to the Gentiles, imitate the *Wise Men* and consecrate a portion of their substance to that blessed Redeemer's service, in advancing His holy religion, and extending its blessed influence among men.

THE FLOATING CHURCH.—Notwithstanding the severe weather of last week, the Architect, who has shown so much skill and judgment in this structure, was enabled to fulfil his promise, and place this church in its appointed situation before the winter shut up the river. Great fears were entertained lest the chapel would be kept at Bordentown for this season. It came down in the severe snow storm of Friday, and thus many were deprived of the novel view of a church floating so great a distance upon the waters. It has already attracted many gazers, all of whom express great delight with the symmetry and beauty of the edifice. We copy the following accurate description from the Ledger of this city. The day has not yet been fixed for its consecration. Due notice of this interesting service shall be given. *Those who are anxious to hasten the time can do so by aiding the association in paying off the debt on the building.*

The floating church of the Redeemer reached the city yesterday morning, in tow of the steamboat Camden, and is now moored below Dock street wharf. Its progress along the city front was hailed by the ringing of the steamboat bells. The exterior is painted to represent brown stone, and the style throughout is gothic. The boats supporting the structure are 90 tons burthen, the deck is 90 feet long, the building is 86 feet long by 34, and has a passage all around it. The interior is 68 long, having a vestry room at the rear 6 feet by 24. The tower and spire are at the west end and are a beautiful feature of the structure; from the deck to the ball on the spire is 80 feet, and above this is a flag-staff 16 feet high. The tower contains a stairway leading to the belfry and organ loft. The latter now contains a small parlor organ, but is to be furnished with a larger instrument now building by Mr. Pitcher of New York. The interior of the church is beautifully finished, being painted in fresco by Mr. O'Fitch, of New York, to resemble stone, with a grained gothic ceiling, supported by cornice and pillars of the same style. The windows are of stained glass, which greatly heightens the effect. An aisle runs up the centre; the pews will seat 550 persons, and are all to be free. The chancel-rails and pews are painted in imitation of black walnut. A stained glass window is at the east end and immediately below are tablets containing the Lord's prayer, ten commandments and creed. On either side of the chancel is a door communicating with the vestry room. The pulpit is on the left hand side, and on the right is the lectern or reading desk; the font is in the centre immediately in front of the communion table, on either side of which are the bishop and priest's chair. These latter articles are of black walnut, suited to the architecture of the church, and are the handiwork of C. L. Dennington, of New York, the architect and builder of the whole edifice, who has most handsomely acquitted himself in the beauty of the design as well as regards the workmanship throughout. The painting of the exterior and the doors and the pews of the interior is by D. & G. Eiserman, jr., of this city. A fine toned bell is to be suspended in the belfry. The building will be thrown open, for the inspection of the public, next week, and will be consecrated by bishop Potter during the following week. The chaplain, who is to have charge of the church, is the Rev. Mr. Trapier, formerly a Lieutenant of the U. S. Navy, and now an ordained minister of the Protestant Episcopal Church.

It was built at a cost of \$5270 for the Churchmen's Missionary Association, and is designed for the use of the seamen and boatmen of the city.

We have just understood that the Board of Managers have assumed individually the remaining debt, so that the Corporation is released from all obligation.

THE FLOATING CHURCH will therefore be consecrated on THURSDAY, JANUARY 11TH.

COMPLIMENTS OF THE SEASON.—Compliments are, often, the emptiest of all empty things. Frequently they are withheld when deserved, and very often they are bestowed upon those who feel that they have no title to them. Editors, however, have little reason to complain of a superabundance of either kind. They come now and then, like angels' visits, to cheer and animate us. We feel a pleasure in giving the following specimen of a substantial compliment, very grateful and acceptable, and present it to our readers, for our mutual benefit, though it was not intended for public use. We thank the kind friend who would thus add to an editor's Christmas happiness, and in return we wish him, as he deserves, a thrice HAPPY NEW YEAR. Our modesty will only permit an extract from his letter, we omit the kindest part, the commendation of the editor. We will be satisfied if others follow the example here presented. To do so it is not necessary to wait for the return of Christmas. Such festive remembrances are seasonable at any time.

"In entering on the festivities of another 'Happy Christmas,' it occurred to me that I might cheer and encourage you in your very interesting and edifying labours, by a remittance for the Banner for two years, \$5. I have usually paid in advance, please therefore ask the publisher to send me a receipt for two years from the time my last subscription expired."

ACKNOWLEDGMENT.—We have great pleasure in acknowledging the receipt of \$100 from "S. B. B., \$50 for Domestic Missions, and \$50 for Foreign." The amount will be immediately transmitted to its designation.

NEW AGENTS.—LAFAYETTE, Indiana. Rev. J. W. McCulloch, D. D., has kindly consented to act as Agent for the Banner, at this place.

CANTON, Mississippi. The Rev. Edward Fontaine has kindly consented to become the Agent for the Banner, at this place.

Foreign Intelligence.

The last Steamer brings little ecclesiastical intelligence of importance. The English Churchman has the following announcement.

"In Ireland, Dean PAKENHAM, brother-in-law of the Duke of WELLINGTON, is to be Bishop of Down and Connor."

In consequence (says the Guardian) of the attacks on the Bishop of London in Dissenting prints, for his conduct towards Mr. Baptist Noel, that gentleman has addressed the following letter to one of them:—

"Sir—Will you permit me to say that you have been entirely misinformed with respect to the Bishop of London. I have always experienced forbearance and courtesy from him. On the present occasion he has, in my opinion, simply done his duty; and he has done it with expressions of kindness, for which I feel deeply indebted to him. I trust to your justice for the insertion of this explanation, and beg to subscribe myself, sir, your obedient servant."

BAPTIST W. NOEL.

St. John's Vestry, December 5.

The political news is of great interest. Among other matters the most prominent events are the success of Prince Louis Napoleon, in the election for the Presidency of the French Republic, and the abdication of the Emperor of Austria. Of this latter the English Churchman thus speaks.

"The news from Austria is very important. The Emperor FERDINAND, and his brother (the next heir to the throne) have both abdicated, and the son of the latter, FRANCIS JOSEPH, has been proclaimed Emperor of Austria. This event took place on the 2d inst., the anniversary of Napoleon's coronation and of the Battle of Austerlitz. The consequences to the Austrian empire will be equally momentous, but in a better way. By this act, every one connected with the former discreditable proceedings of the Austrian Government is put aside. The seizers of Cracow and the murderers of the Gallician nobles, are no longer in power. They sink into merited oblivion, with Louis Philippe, and the other co-conceters of the Spanish marriages and Swiss intervention. A judicial retribution has visited almost all the disturbers of the peace of Europe. And the new Emperor of Austria, freed from all discreditable antecedents, will now have a fair chance of consolidating his empire upon constitutional principles. It is believed that this event will lead to a peaceable solution of the Hungarian question."

But the present condition of Rome and her expelled sovereign Pontiff, are subjects which excite the most interest.

In relation to the former, we quote the following from the Guardian.

The Daily News correspondent gives the following intelligence from Rome, under date of Dec. 2:—

"This capital continues to present the aspect of a calm and resolute community. The wheels of Government revolve with singular regularity in the absence of the supreme regulator. The provinces have all given their adhesion to the Ministry, and addresses are perpetually flowing in from the remoter districts ratifying the acts of the capital, and exhorting them to persevere in a national and vigorous course. Some of these provincial manifestoes are far more vehement in feeling than any sentiment published here. These are not superficial or artificial symptoms of general opinion; but the names appended to these Italian documents represent the landholders and intellect of the Roman States.

There is no doubt that the temporal sovereignty of the Roman Pontiff has been placed in jeopardy by the withdrawal of Pius IX. Had he gone anywhere but under the shadow of the bombardier of Messina, and the assassin of the Bandieras, the democracy would have borne it patiently. Malta would have been considered a decorous and dignified retirement. This is a most serious matter, and the friends and admirers of the Pope are filled with dejection and despondency.

There is renewed activity perceptible in every ministerial department, especially in that of Public Works, it being found imperative to create occupation for the unemployed. All the churches are to be newly decorated and put in preparation for the celebrity of the holy year, viz., 1850, which, as you know, is to be a year of 'Jubilee.' The funds in the hands of parish boards and other clerical strong boxes, are to be profusely unlocked for this purpose. Artists and decorators, carpenters and masons, will all be set to work.

A decree appeared on the walls yesterday, headed 'S. P. Q. R.,' the preamble of which sets forth, 'that during Advent, hitherto, theatres had been closed, to the great loss and suffering of those who earned their livelihood by the tragic or comic profession, music, and other pursuits analogous, while in other cities of Italy no such prohibition was enforced. This grievance is done away with, with the concurrence of such ecclesiastical authority as remains in Rome.—(Signed) PRINCE NERI CORSINA, VINCENZO COLONNA, Sheriffs of Rome.—From the Capitol, Dec. 2.'

Things continue in the most complete calm. No one would fancy that we were without a monarch, or under a Government which that monarch disavowed. Shops and theatres open, and the latter are said to be unusually crowded.

The people have gone in crowds to thank the few cardinals who have not fled from town, and honor them for 'not despairing of Rome, or doubting the forbearance of her citizens.'

Three o'clock.—The House met again to-day, and has just risen. All that was done during the night was confirmed, and perfect unanimity pervades every class of the community."

In relation to the probable destination of the Pope, the English Churchman has the following.

"The POPE still remains at Gaeta. He has dismissed the Ministry, dissolved the Chambers, and appointed a Council of State. These acts will, no doubt, be treated with contempt by the ruling faction in Rome. His Holiness has evidently no intention of going to Marseilles or Barcelona. Having escaped from one revolution, it is not probable that he will willingly encounter another; and as the kingdom of Naples is in a very unsettled state, he will most likely take refuge in Malta. For this step many reasons may be given. The Governor of the island is a Roman Catholic, and of course well disposed to one whom he regards as the Head of his own Church. The island is near to Italy, so that the Pope could easily return to Rome when a good opportunity occurred. In no part of the world are the people more attached to the Roman Catholic religion than in Malta; and they possess the singular advantage of full and unrestrained liberty, with all their rights, privileges, and Church property secured to them in the most ample manner. The town of Valetta is full of priests, and all the different orders of monks, Capuchins, Dominicans, Augustinians, Carmelites, &c., may be seen walking about in the habits of their respective orders."

The same paper has the following article on the probable effect of the Pope's temporal difficulties. It is well worth attention.

"The present situation of the POPE is naturally a subject of primary interest to all Christendom. The extreme party of those who look upon themselves as the only good Protestants among us are full of strange anticipations; and their abuse of PIUS IX. is more loudly expressed in proportion as his temporal fortunes appear to be in more imminent danger. This was the old practice of the Puritans towards those to whom they were, according to the proverb, too much alike to agree:—

'And every loss the men of Jebus bore,

They still were thought God's enemies the more.'

A little more calmness, as well as a little more generosity, would not be amiss in the tone which is now assumed by this party.

There are others who, since the beginning of the troubles of this eventful year, have directed their thoughts to the interpretations of prophecy, and are led to expect some great change in the Papal States, or in the extent of the PONTIFF's spiritual supremacy, from some of the expositors of the Apocalypse, and the calculation of times and periods, of which the learned MEDE was the first inventor. But it has happened to MEDE, as DAVID PAREUS said of ARISTOTLE, that though he is himself to be reckoned "inter sapientes," many of his followers are "inter fatuos;" and, his notions in one point having been developed in the deniers of the existence of Angels during the last century, it should make a prudent Christian pause before he gives even his assent to the general truth of his theory. We are now happily free from those political influences which led WARBURTON and other great names to speak of these singular views of MEDE as involving "a great Protestant principle;" (Serm. xxviii.) and probably if WARBURTON had lived in times when people were less haunted by fears of the POPE and the PRETENDER, he would have been content to bury his own prepossessions in the grave of the House of STUART. It is nothing new that public attention should be directed to the curious guesses of FLEMING,

whose name was in every body's mouth at the time of the subversion of the French Monarchy sixty years ago. There have been some curious guesses also in Moore's and MURPHY's Almanack; but the expounders of futurity in the Prophecies are more fortunate than MOORE or MURPHY, as their readers only notice their guesses when they appear to be verified, omitting all regard to those which have been shelved by the unaccommodating hand of time.

The question is, supposing PIUS IX. to have lost his temporal dominion over the Roman States, what effect is this likely to produce in the affairs of Christendom, or the spiritual condition of that part of Europe which is still in subjection to the See of Rome? Now here, we think, History is a much more certain guide to fallible men than any interpretations of Prophecy, however ingenious. And, if we look to History, we may very easily find that the temporal position of the presiding Pope has again and again been very uncomfortable to himself, but has had little or no effect upon his spiritual sovereignty. Few readers of English history are unacquainted with the characteristic anecdote of Earl Tosti, when he accompanied Archbishop Aldred of York to the Papal Court. Pope Nicholas, on some pretence or other, refused the Northern Primate the honour of his pall. The Anglo-Saxon deputation, on their return, were robbed a few miles from Rome by some of those beggarly bandits with which the Roman States has at other times abounded. Tosti and Aldred went back to Pope Nicholas; "Come," said Tosti, "you had better give us what we came for, else we shall hardly think it worth coming for in future, for we, in England, shall not have much respect for a Potentate who keeps no good police within an hour's ride of his own capital." Nicholas thought his argument had reason, and complied. Perhaps it might have been expected that the Papal power was then upon the wane;—far from it. It was during the life-time of Hildebrand; and, a few years from this time, Hildebrand himself succeeded to the vacant See.

Again, what temporal Sovereign could be in greater difficulties than Hildebrand himself, and some of his nearest successors? Yet all that time the power of the Popes was making progress to its zenith.

However, it began at last to be endangered, not by the encroachments of its old enemy, the German Empire, but more in the way which we have now witnessed, by the insubordination of the Pope's own subjects. The secession to Avignon followed. Some have considered this step to be a consequence of the rise of French influence in the Consistory. It was much more a consequence of the necessity of abandoning the Roman States, which had been so evidently demonstrated in the 'dog-like death' of Boniface VIII., under the terror of the Colonnas. Undoubtedly Philip the Fair had a strong party among the Cardinals, and Clement V. was compliant in some important measures to his will; but the cause of the fall of the Templars appears to us doubtful, more especially as the King does not appear to have received the spoil of that wealthy proscription. And, after the time of Philip the Fair, there could be very little influence of the French crown at the Court of Avignon. The house of Valois had enough to do to defend their own; and it seems almost to be forgotten, by modern writers on this portion of history, that France had little hold at that time on the States of Provence, or other districts near the Pyrenees and the Mediterranean, which spoke the language of Arragon, and were more attached to the crown of Arragon or Naples than the sovereign who reigned at Paris. Avignon itself, and its territory, were held by the crown of Sicily as a fee of the German Empire, till Clement VI. bought the dominion of Joan of Naples, partly for his own convenience, and partly to spite the Emperor Louis, of Bavaria, being, as it is known, 'exceedingly mad against him.'

And thus we come to the time which is perhaps, of all others, that which furnishes the nearest parallel to the present state of things at Rome. We should, indeed, do Pius IX. great injustice if we compared his personal character with that of the luxurious and extravagant Clement VI., who had few virtues to redeem him; but the career of Nicholas Rienzi extends into the reign of Innocent VI., whose policy towards this remarkable demagogue bears a strong resemblance to the present pontiff's attempt to make his own name a rallying point to the would-be old Romans of the nineteenth century. It would be well worth a considerate Churchman's pains to turn to the records of Rienzi's sayings and doings, not in Sir Lytton Bulwer's romance (who is one of the most ardent falsifiers of historical characters,) but in Petrarch and Villani, or some creditable Italian historian. One may believe, without any great stretch of charity, that this singular plebeian demagogue had as much public virtue as falls to the lot of most men of his class; he was, as far as appears, as much more respectable than the murderers of Count Rossi, as Smith O'Brien excels Thistlewood or Despard; he would have scorned the vitriol and the dagger, unless he could have found a precedent in the history of the old Romans; he appears to have tried no worse means to exalt himself than open club-law and martial barricades. When the tide turned against him, he died, without much dignity in the manner, but still, as it would seem, true to his text. He forgot the Pope who had set him at liberty from a seven years' imprisonment, and 'Viva il popolo,' was his last word.

Let the reader only contemplate the aspect of these Roman affairs of five hundred years ago, and he will see too many points of likeness to what is now passing to entertain any extravagant hopes of these things affecting, to any considerable degree, the present prospects of the Popedom. The agitators who have raised this storm, as far as appears, are of a very common-place description. We have no reason to expect that MAMIANI or TILLONI, or whatever names they rejoice in, have any spark of the spirit of WASHINGTON, or of the ability of SIMON BOLIVAR. They are of the common selfish caste of insurgent leaders, hoping to advance themselves, and secure what they can in the confusion, or else prompted by vanity to launch their boat in the troubled waters, without calculating on their strength to row, or their skill to steer.

Were there, indeed, any religious element to be discerned in this strife,—any party in Italy, or out of Italy, who were bent upon reducing the Papal power to its old patriarchal rights, and making the Bishop of Rome what he was in the good days of the first JULIUS or the first INNOCENT, the 'primus inter pares,' any doctor who was now teaching in spirituals what the Popes

have been obliged to hear long since from the Sovereigns of the Western States in temporals, 'id potest Dominus Papa, quod jure potest,'—we might look with more anxious solicitude on these unexpected movements. But, as things are now over all the Continent, the condition of Rome seems only one proof, among many, of the truth of the text that 'rebellion is as the sin of witchcraft.' And that at Rome, surely the least excusable case of all, since it is against a Sovereign, (no matter whether clerk or layman,) who had done all that he could to content 'the most sweet voices' of the forum, and was more anxious to imitate Publicola than to act Coriolanus. We can, therefore, really form no hope of any benefit to Italy or to Christendom from so unprincipled a combination as that of these new Tribunes of the people; and, inclining only to the side on which the question ought to be determined on moral grounds, we hope that, in the place of the unfortunate Cardinal Palma, Pius IX. may speedily find some Giles Alborno, whose fortitude and prudence may restore the State.

One word more. We know it is the common opinion that the removal to Avignon was a great blow to the Papal power; and the Italian name for that period, the *Babylonian Captivity*, seems to give some colour to this opinion; but who can read Petrarch's account of the luxury, the concourse, the enormous wealth that flowed in to that seat of old iniquity and pride, and not see that the system was yet essentially unimpaired, except by its growing vices? No, it was the judgment of one of the longest heads in Italy, when he reviewed this portion of Papal history, that the angry storm of the Ursini and Colonnas was of no permanent damage to the triple Crown (which also received its last tier at Avignon,) much less the passing breeze of Rienzi, and that its strength lay in a source which neither the commotions of the fourteenth century, nor yet those of the nineteenth, are calculated to disturb. 'Costoro soli hanno Stato, e non lo difendono, e hanno sudditi, e non gli governano; e gli Stati per esseri indifesi non sono loro tolti, e li sudditi per non essere governato non se ne curano; e pensano, e non possono alienarsi da loro.'—(Machiavelli, Il Principe, c. xi.)

Communications.

For the Banner of the Cross.

THE PRAYERS AND PRACTICE OF CHURCHMEN.

MR. EDITOR,

I will not touch upon the expressions in the Evening Prayer, which are similar to those contained in the Morning Prayer, but proceed to the consideration of the *Cantate Domino*, in which the triumphs of the Redeemer are so vividly represented, that they appear more like historical records than prophetic declarations. Now, it appears to me that many consider these prophecies as literally accomplished, since they use no means to help forward the accomplishment of them. They understand the auxiliary verb "have" in the past and present, not in the future tense, viz: he *hath done* marvellous things; he *hath gotten* himself the victory; his righteousness *hath* he *openly showed* in the sight of the heathen; he *hath remembered* his mercy and truth towards the house of Israel, and all the ends of the world *have seen* the salvation of our God. Then they personify the sea, the floods, the hills, and the round world, and call upon them and all that dwell therein, to rejoice; and having thus expressed their spiritual joy; with an inconsistency, which would be both culpable and ludicrous, if they did not understand these expressions, they refuse every application for assistance, from those who are engaged in promoting the extension of the Redeemer's kingdom. Now, when such laudable and efficient exertions are making for the spiritual and temporal welfare of those whose home is on the great deep, they refuse to contribute even a mite. They have, in this chant, invited "all lands to show themselves joyful before the Lord, to sing, rejoice and give thanks;" but, as they do not send the invitation by any of our Lord's commissioned ambassadors, the nations cannot possibly respond to their call. In the *Deus misereatur*, we pray "God be merciful unto us, and bless us, and show us the light of his countenance;" and then add, "that thy way may be known upon earth, thy saving health among all nations;" "Let the people praise thee, O God, yea, let all the people praise thee." If the high and mighty Ruler of the universe grant us our petition, surely those who are enlightened and blessed, should exert all their energies, and pour out their hermetically sealed treasures, to enable the nations to rejoice and be glad, in God their Saviour: otherwise the repetition of the invitation is a senseless tautology. When the adoration which is due the Creator and Preserver of all mankind shall be offered up by all his creatures, then an especial blessing is promised, viz: then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing: and it is repeated, "God shall bless us, and all the ends of the world shall fear him." The generality of Episcopalians do not appear to observe the juxtaposition or dependence of these two verses: or if they do, they make no impression on the hearts, and consequently are followed by no practical results. In the *Benedic, anima mea*, they call "upon the angels of God, upon all his hosts, upon his servants that do his pleasure," to unite with their souls in praising God for the blessings of his Providence, for his mercy and loving kindness, but make no subsequent exertions to acquaint the nations with his deeds. How little are they animated by the spirit which inspired the angelic host who sang glory to God in the highest, peace, good will towards men, when the angel proclaimed the glad tidings of the birth of the Saviour! "The shepherds made known abroad the saying which was told them," and "returned praising and glorifying God for all the things they had seen and heard." Who does not love to be the bearer of good news? And if we cannot convey them ourselves to those whose hearts they will gladden, do we not send a trusty messenger to them? How can we refuse to send the glad tidings of salvation to every creature under heaven? Were not these events recorded as examples for our imitation? The Church has slumbered for centuries! It is now high time for every member of it to arouse himself, and to awaken others with the sound of the Gospel trumpet. The best

way to celebrate the Saviour's birth is to pour our gifts and offerings into the treasuries of those societies which are engaged in extending his kingdom, and "to do all such good works as he has prepared for us to walk in."

How limited is our petition, when we pray for the "Clergy and People." If every Episcopalian performed his or her duty to the heathen, how many more bishops might be presiding over extensive and flourishing dioceses; confirming multitudes of the young, who wish to dedicate themselves to the service of their Creator, Redeemer, and Sanctifier; and animating their clergy and missionaries in their labors of love! How many congregations might be collected in our spiritual wildernesses. How many who are hungering and thirsting after righteousness, might receive the cup of salvation and the bread of life, to invigorate them in their warfare against the world, the flesh, and the devil! How many who are now the children of wrath, might be made the children of grace, by washing in the laver of regeneration, and be born again of water, and of the Spirit. The voice of praise would resound from innumerable Churches, "watered by the dew of the Divine blessing," and enlivened by "the healthful spirit of his grace," and bringing forth fruits meet for repentance, in desert regions, where now the voices of blasphemy and infidelity alone are heard. We cannot expect our Churches to prosper with the divine blessing, while we do so little for others. It is in vain that we pray to God to pour out upon us the continual dew of his blessing, that we may truly please him, for the "honour of our only mediator and advocate," when we evince no practical gratitude to him; and while we indulge ourselves and families in every luxury and superfluity; and will not sacrifice a fashionable article of dress or furniture, however costly, in order to contribute our quota to promote his glory in the salvation of dying sinners. The best way to honour him is to obey his command of doing to others as we would wish them to do to us, in similar circumstances. If we were perishing in our sins, and had never heard of a Saviour, would not the sound of the gospel trumpet, proclaiming pardon and peace, and bringing life and immortality to light, be a joyful sound to our ears? And how can we virtually refuse to send messengers to awaken those who are dead in trespasses and sins, and to enlighten those who are sitting in darkness and the shadow of death? It is a solemn mockery of the Divine majesty to "humbly beseech him for all sorts and conditions of men, that he would make his ways known to them, his saving health among all nations," and make no corresponding efforts to co-operate in the great design. If we possessed a specific for the cholera or any other plague, would we not immediately send physicians to administer it to the sick, in every land infected by the deadly disease? And if we heard the pestilence raged in any part of our city, would we spare either expense or trouble to have the infected district purified by sanitary regulations, and to send the proper remedies to the sick, and consolation to the dying? Millions of our fellow creatures, in every part of the world, are infected with a more fatal disease, with the foul and soul-destroying leprosy of sin, and we possess the only remedy provided by the great Physician of souls, in his glorious gospel. We are also surrounded by multitudes of the ignorant and vicious, and reminded of their existence and vicinity to ourselves, by a daily record of their crimes in every newspaper, yet we extend no hand to arrest them in their vicious course, to prevent them from falling into the gulf of perdition! We commend to the "fatherly goodness" of our Heavenly Parent "all those who are any ways afflicted in mind, body, or estate;" how can they who either bow down to dumb idols, who have ears, and hear not, or worship an "unknown God," apply to the Father of mercies, and God of all comfort, in the hour of anguish and on the bed of death? The sincere fervent prayers of those who have nothing else to give, will be graciously accepted by the hearer and answerer of prayer, and may effect as much as the munificent donations of the rich; but those who are blessed with affluence, must give in proportion, if they expect that their prayers and their alms should ascend as a memorial before God, as did the unequivocal evidences of sincere piety and evangelical morality, exhibited in the life of the Centurion Cornelius, and were accepted, blessed, and rewarded, in an increase of faith, and spiritual joy, and Christian privileges.

VOCULA.

For the Banner of the Cross.

CHANTING THE PSALTER.

REV. MR. EDITOR:

From the Banner of December the 23d, it appears that our good friend PRINCIPLE, has made another sally against the practice of chanting the Psalter in the daily service of our church. He still adheres to his theory that this practice is contrary to the rubrics. Will you give me space in your columns for a few remarks upon this subject?

SACERDOS, in upholding the practice opposed by PRINCIPLE, set forward a certain interpretation of the words *read* and *say*, as used in our rubrics, which PRINCIPLE in the following language, mentions and rejects.

"SACERDOS asserts that the rubrical term 'say' is the antithesis to 'sing,' whilst the term 'read' comprehends either saying or singing! And upon this assertion he founds his principal arguments."

"To make this assertion available, it is necessary for SACERDOS to show that the American reviewer of the Prayer Book had his rubrical view of the words *read*, *say* and *sing*."

Here, Mr. Editor, I dispute the ground with PRINCIPLE, and hold that it is not for SACERDOS to show any such thing, but for PRINCIPLE to show to the contrary. The burden of proof rests upon him, and for this reason, that the words referred to have always, in the Liturgies from which they were transferred into our own, borne the sense which SACERDOS contends for. Unless then PRINCIPLE can show that our reviewers designed that these words as used in our rubrics should have a different signification from what they had as used in the rubrics of the English Liturgies, he must acknowledge that their sense still remains the same.

But our good friend goes on to oppose the interpretation of the word *read*, given by SACERDOS, and rests his opposition, first, upon an apparent *reductio ad absurdum*, which, if the

theory held by SACERDOS be admitted, presents itself to his mind upon a comparison of the two rubrics in the English Prayer Book relating to the use of the Psalter. He says, "He (SACERDOS) would have us believe that the compilers of the English Liturgy introduced an additional rubric to allow, what in his opinion the first, 'The Psalter shall be read,' permitted! But really I cannot perceive any thing like an absurdity in the case as it stands in the English Liturgy. What is the difficulty in supposing that the compilers of that book should so frame one rubric as to agree with another, or, in other words, that they should in one part of the book frame one rubric so as to allow what another in another part of the book permitted? It would indeed have been a perplexing case if they had framed one so as to forbid what another permitted."

The fact is, it is impossible to conclude that a difference in meaning is always intended by such changes in the wording of rubrics as this. For both changes of this sort and omissions, where the same sense is evidently designed, too often occur to admit of any such custom of interpretation. If PRINCIPLE will consult the rubric immediately before the *Venite*, in the first Liturgy of Edward VI. he will find it to read as follows, "Then shall be said or sung * * * Venite," &c. If he will then look at the one relating to the *Te Deum*, he will find as follows, "After the first Lesson shall follow *Te Deum*," &c. But, reasoning according to PRINCIPLE's notion of verbal difference, as in the rubrics, we might ask, Why this change in the language? why change "said or sung" for "follow," if no difference in the mode of performing the *VENITE* and *TE DEUM* was intended? Query, Did the compilers mean to prohibit the *Te Deum* from being either said or sung? Again, before the *Benedictus*, in the book referred to, may be found this rubric, "After the Second Lesson, * * * shall be used *Benedictus*," &c. But in the Second Book of Edward VI., "After the second lesson, shall be used and said, *Benedictus*." Query, Did the reviewers mean to prohibit the singing of the *Benedictus*? PRINCIPLE then cannot bring to his aid in this matter, the fact of such changes as he mentions, unless he can prove (the very thing to be proved) that the compilers of the present English Liturgy intended a difference between the two rubrics adduced by SACERDOS.

As for the American reviewers giving no farther direction in the daily service, than the first named rubric (directing that the Psalter shall be read,) it is a great deal more likely that this proceeded from their great fondness for shortening and simplifying the English rubrics, than from any design to forbid the singing of the Psalter. They probably considered the sense of both the English rubrics to be included in the one expression which they retained. And this is made almost certain by the indication of the sentiments of these reviewers, given in the remarks of Bishop White upon this subject, as quoted in the Banner of December 9th.

As conclusive evidence that *read* cannot include permission to sing, PRINCIPLE brings forward his own notion of a deficiency of judgment in our reviewers, in directing that the minister, (not the choir) shall begin the morning prayer by reading (singing) one or more of the following sentences of Scripture. He attaches the same notion both to the rubric concerning the reading of the Lessons, 'Then shall be read (sung) the—Lessons,' and to the liberty allowed of singing the whole of the communion service.

It is difficult to suppose that PRINCIPLE is ignorant of the fact that although these rubrics are the same in substance in the English Liturgy as in our own, the Daily Service has from time immemorial been sung from beginning to end in the cathedral churches of England. Now when we consider that the churches are under the special control of the bishops, we shall be obliged upon his theory to believe these bishops to have been in the constant practice of sanctioning the violation of their own rubrics. But this they have not done; for the way in which these words *read* and *say* have ever been used in the English rubrics shows plainly enough that whatever may have induced the compilers of the Liturgy to place them as they have done, it was never their intention to exclude the right to sing any part of the service whatever, whether psalms, sentences, lessons, or the whole communion service. And here let it be understood that I do not mean to strike a blow at the principle of antithesis advanced by SACERDOS. That there is a certain kind of antithesis between *say* and *sing* in our rubrics I admit; that it is such as prohibits the singing of any part of the daily service whatever, I deny. That each of these words as used in our rubrics includes permission to sing those parts of the service to which it relates, is proved by the practice of the English church just adverted to. It is further proved by the three directions to be found in the first book of Edward VI. for using the Lessons; in which directions all three words *say*, *read* and *sing* occur, concerning one and the same practice, in a way which I fear will be rather startling to PRINCIPLE. First, we find the following, "The Table and Kalendar, expressing the order of the Psalms and Lessons to be said at matins and evensong, throughout the year." Secondly, in the order of matins we find this rubric, "Then shall be read two lessons distinctly with a loud voice, that the people may hear," &c. Thirdly, in the rubric immediately following this one we read, "And (to the end the people may the better hear) in such places where they do sing, there shall the lessons be sung in plain tune."—How? alas for PRINCIPLE!—"after the manner of distinct reading; and likewise the Epistle and Gospel!"

It is rather plain then, that, as before said, unless our good friend can show that our reviewer designed to change the import of the words *say* and *read*, he must submit to be horrified with the thought that there is not a letter in any one of our services which the rubrics do not permit to be sung. As to the propriety of hastily using this liberty in the present condition of the church, this is quite another question, and not at all connected with the question of its lawfulness. If PRINCIPLE still persists in forcing upon the word *read* in our rubrics, the exclusive sense which we now-a-days attach to it in ordinary converse, I trust he will permit me to assure him that other evidences can be adduced that his theory of interpretation is wholly untenable. And I cannot but think that if he conscientiously endeavors to act out the rubrics when subjected to this excluding process, he will more than once be sorely puzzled what to do.

Edw. W. H. Odsheimer

But, upon the supposition that he will condescend to read what I am writing—I fancy I can hear him ask, “Do you mean to say that there is no rubrical distinction between the three words in question?” I answer, No, I do not mean to say this. But I do maintain that the distinction is not one of *kind*, but of *degree*; in other words, that *sing* means sing and nothing else; that *say*, though used as the antithesis to *sing*, was so used in the rubrics as to *permit* saying instead of singing, and this merely in accommodation to the inferior tone of public worship which unhappily at that time through puritanical influence was beginning to prevail; and that while it makes saying admissible, it does not exclude a return to the better practice of singing. Read is equally applicable to saying and singing, and nowhere excludes either. This is the only mode of interpretation of these words, which, as in part above shown, is agreeable to their use in the English Liturgies, and to the authoritative practice of the English Church; and consequently it is the only one which can be applied to our own rubrics.

Had I time, Mr. Editor, I might make a few suggestions as to the real source whence springs this morbid dread of chanting the Psalter and other parts of the church service not ordinarily so celebrated in these days. For the present, I must conclude with the hope that PRINCIPLE will not overlook the remarks I have taken the liberty to make on this subject. For I cannot but think that he did overlook the extract from Bishop White's Memoirs, which I gave in the Banner of Dec. 9th. Upon any other supposition it is difficult to account for his second attack, upon the assumed ground that he had the American reviewers of the Liturgy on his side. Permit me also to express a hope that SACERDOS will not scorn to allow me to follow his lead in this good cause.

With sincere respect,

I remain very truly yours,

W. Markes

afterwards, a Rev.

For the Banner of the Cross.

THE CALIFORNIA BISHOPRIC.

MR. EDITOR:

The communication of your correspondent in the last number, in which he suggests the necessity of early measures for the establishment of a Bishopric in California, is every way worthy of attention by the Church. The Board of Missions might hesitate—on the grounds of the additional expense, and of the backwardness of the Church to meet and supply the wants of those already in the field. I would suggest the importance and necessity of adopting early measures to endow a Bishopric for California, so that at the earliest possible opportunity, we might have a Bishop upon the spot. It may seem somewhat of a novelty in this country to endow Bishoprics at the outset;—but its novelty is no objection against it,—besides that—as I apprehend—we shall be obliged ere long to have resort to this plan for sustaining all our Missionary Bishops. The plan of endowment is adopted—however imperfectly—in all our large dioceses, and I am well satisfied that it would be productive of rich benefits in the instance of California. There is no want of means in the Church; but we have, in some way, overlooked the right plan of drawing out these means. Now, why not make the attempt—let it be a bold and decided attempt to make at once an endowment for California. Let an agent—I would suggest, visit all our principal cities, and lay the matter before the Church, and where he cannot visit the rural parishes, let him urge the matter by letter. Fifty subscribers of one thousand dollars each, would make the endowment; or a thousand subscribers of fifty dollars each would make it. Better still perhaps,—if fifty Churches or even less would open a correspondence with each other, and mutually pledge the Church to raise the required sum. Could it not be done? Certainly it could be. Let Philadelphia say that she will give ten thousand dollars of the sum; New York will follow; and the remainder will follow, for such an example would prove contagious. Let the thing be started. A beginning is all that is wanted. Call a meeting of all the City Rectors, and as many of the Country Rectors as can conveniently assemble, and have the subject laid before them—the Bishop presiding. The work would go forward. The prayers would be answered; and California would have a Bishop, who would watch—with his clergy, the sheep of Christ's flock who are scattered abroad. *

And now, let me suggest another plan. The close of 1848 witnesses the agitation of this question. Let the beginning of 1849 witness united and earnest prayer that God will send forth more labourers into His harvest; and especially that He will give us Bishops for California and Africa. It was just after He had prayed to His Father during a whole night, that Christ instituted the Apostle's office and appointed the twelve to minister in His name and stead. And for myself, I nothing doubt—that if in our private devotions we keep these two missions prominently before us—God will give us both the Bishops. We may appeal to the purses of our people and accomplish but little. An earnest appeal to the Lord of the harvest, would bring us both the means and brethren.

WILLIAMSPORT, PA., December 26, 1848.

W. J. Clark

For the Banner of the Cross.

P. P. ON THE AMERICAN TRACT SOCIETY.

MR. EDITOR,

Allow me to say, that while I sympathize with P. P. in respect to the book trade, at least so far as to regret that it should receive any material harm by the agencies of the Tract Society, or others, yet in view of the spiritual wants of remote parts of the country, I cannot but bless the Providence that supplies them, by any Christian hand. I live in a region of this State, where no bookseller does any thing to supply the wants of the many scattered over the country, out of the villages. There are hundreds of families, who are inevitably left without religious books, unless they are sent to their door. If the regular booksellers would send out such men as the colporteurs, with such books, at such prices, this will do: but will they? And if not, they should be willing, in order to save the scattered sheep and lambs of Christ's fold, to suffer any thing that may come upon them by new modes of circulating books. It seems to me, knowing as I do, things that a city bookseller can-

not so well understand, or at least clearly see, that I would sooner lose my right hand than pen a line against the American Tract Society, in regard to this branch of its operations. Could P. P. visit some of our wildernesses, and learn how many are taught repentance toward God, and faith in our Lord Jesus Christ, by the Colporteur system, I am sure his benevolence would drive away all unpleasant thoughts of it, and bid it God speed. For myself, I should not dare oppose, were the incidental and temporal evils, occasioned by it, tenfold what they are.

RUSTICS.

For the Banner of the Cross.

The origin of the name WORD, applied by St. John to our blessed Lord.

MR. EDITOR:

At this season, when we are called upon to commemorate the Nativity of the Saviour, it may not be uninteresting to some, to learn the probable origin of the appellation “Word,” by which the “beloved disciple” designates Him.

The use of this term in manifest reference to the Second Person of the Adorable Trinity, is, among the writers of the New Testament, peculiar to St. John. Whence did he derive it?

Some would have us believe, from Plato. And in favor of this theory say, that St. John's residence at Ephesus, between which and Alexandria, where Platonists were numerous, the intercourse was frequent, would afford him opportunity of becoming acquainted with Platonic philosophy and phraseology. But though Plato used the term, he does not plainly intend thereby a substantial person, as does the Apostle. Not to urge the improbability of his borrowing from the philosopher, we must therefore seek elsewhere the derivation of the term.

Not a few in ancient, as well as modern times, have supposed the Apostle's usage to be taken from the Old Testament Scriptures; and think the Second Person in the Trinity is meant by the term as it occurs in such passages as the following, “By the word of the Lord were the heavens made,” “The Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.” But though this opinion is highly probable, yet it must be acknowledged that these, and other similar passages, are susceptible of another interpretation.

The opinion carrying with it the highest degree of probability, would seem to be that which traces the use of the term, as applied to the Deity, to the Chaldee Targums. These are paraphrases, rather than literal translations of the Old Testament Scriptures; written by learned Jews, for the benefit of their countrymen; to many of whom that tongue was more familiar, after the Babylonish captivity, than the pure Hebrew. No doubt those Jews who returned from Babylon brought with them incorporated into their language many Chaldee words and idioms. So that, (as some infer from Nehemiah viii. 8., in which it is said of the Levites and others who ministered in the congregation, “They read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading;”) it became thenceforth necessary, when the Scriptures were read in the original, to interpret or explain them, for their sakes, who had ceased to have a perfect understanding of the tongue of their fathers.

This necessity was probably increased from time to time, by the return of other Jews, until at length, to meet their wants, the Chaldee Targums were prepared.

The authors of the two principal, one upon the Pentateuch, and the other upon the historical and prophetic books, Onkelos and Jonathan, are believed to have flourished, the former, during the reign of Herod the Great; the latter, a little later, and but a short time before our Lord's advent. In these books, where the Hebrew has simply “Jehovah,” the paraphrasts have substituted the title “the word Jehovah” or “the Jehovah word;” particularly in those places in which God is represented as speaking or acting. And although the term is used by them to denote a Divine being, yet sometimes it is employed in speaking of a person not identical with the Father.

A similar use of the term occurs in the apocryphal book of Wisdom, thought to have been composed by an uninspired writer about the time of the Maccabees. The passage is so remarkable that I will quote it. The author is describing the slaying of the first-born of the Egyptians.

“While all things were in quiet silence, and that night was in the midst of her swift course, thine Almighty Word leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment, as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.”

Through the influence of these writings upon the religious phraseology of the Jews, the term “Word” came at length to be applied in the Evangelist's time, to that Redeemer who is constantly spoken of in the Old Testament, but variously designated, according to the varying usage of the time.

The fact that St. John wrote at a later date than they, would satisfactorily explain, why the other writers of the New Testament do not employ the term as well as he.

If, as the fathers, and even some Jews supposed, God has ever made his communications to man through the instrumentality of the Second Person in the ever blessed Trinity, the application of this term to Him who was the medium of communication, was most beautifully appropriate. And if so for the Jews, how much more for us who live since his advent in the flesh, and enjoy the benefit of his recorded teachings, of whom St. John writes, “No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him?” For as language is the vehicle for the conveyance of our thoughts to others, so was the Eternal Word the channel of communication from God to man—“no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him.” The other gospels are chiefly taken up with the record of the acts of the Saviour; this of St. John, with the account of his teachings.” There is therefore a peculiar propriety in the use of the term by him. Studious of brevity, I will close this article with an exquisitely beautiful and suggestive simile of the “Incarnate Word,” taken from the “Acts of the council of Ephesus.” “The discourse which we

utter, which we use in conversation with each other, is incorporeal, imperceptible, impalpable; but clothed in letters or characters, it becomes material, perceptible, tangible. So too the word of God, which was naturally invisible, becomes visible, and that comes before us in tangible form, which was by nature incorporeal.”

HERBERT.

Festival of St. John, Ev., 1848.

Rev. Dr. Hagen?

From the English Churchman.

There are many well-meaning persons who consider it very uncharitable to assert that Dissent has a natural and manifest tendency towards Infidelity. “Granted,” they say, “that those who separate themselves from the Church miss many privileges and blessings, still, they are Christians—they believe in the Bible, though they do not believe in the Church.”

If such apologists would only take the trouble to place clearly before themselves the several items of Doctrine and Discipline which they deem essential to a Christian, and would then go through the catalogue, striking out everything which is denied by some one of the numerous sectarians, they would find that what remained constituted a mere fragment of that “faith once delivered to the Saints.” A principle, which, when honestly applied, sets aside any portion of that faith, must necessarily have an infidel tendency. The amount of infidelity may be small; but it may be large without altering either the principle or its application.

What the amount of infidelity may be in the following leading article from one of the most able of the Dissenting organs—the Nonconformist—we leave to the decision of any one who has read the Bible in simplicity and truth, and who recalls to his mind the numerous precepts, promises, and examples which plainly prove the utter falsehood of such assertions and arguments:—

THE PRAYER FOR THE CHOLERA.

It would appear that we are living in an age of cant—in a day when great sounding words are currently received and devoutly reiterated, although they may fail to represent one truthful idea. Last year a fast was proclaimed, and a prayer was read in all the Churches, on account of the potato rot; this year, for the sake of a little variety, we have the prayer without the fast, and the reason is, that we are threatened with the cholera. Now, it appears to us, that the reasonableness or absurdity of this may be made to appear by one simple question; namely, are we, or are we not, living in the age of miracles? Have we, or have we not, any authority given, or any precedent to which we can refer, to encourage the idea that the ordinary routine of the natural laws of creation will be interrupted in consequence of prayer? If we are living in such an age, or if we have such authority, then is the Archbishop of Canterbury right in what he has done; but if, on the contrary, we know that no such interruption will take place, and never has taken place, since the time of miracles, then we think there can be only one name given to the prayer in question, namely, that it is the very essence and spirit of cant. In order to render the position we have taken more clear, it will be necessary to give our idea of what prayer really is, and for what it is commanded; and in so doing, we must first assume, not only as being in accordance with reason, but with Scripture also, that all prayer should be effectual; that is to say, that every word used in prayer should have its origin in belief, and its result in establishing that belief in the mind; and that all prayer which has not this origin and result, is mere waste of words—mere senseless vapour.

Now, if this is so, it follows, necessarily, that we must pray for nothing except where we believe that our supplication will be granted; and as all belief rests either on experience or testimony, so must we be satisfied by one or the other of these authorities, that our prayer will be effectual before it can be called the prayer of faith. Thus, for instance, a man may pray for health in time of sickness, for rain in time of drought, or for wealth in time of poverty; but having neither of these authorities for such prayer, he has no belief that it will be replied to, and he has, therefore, no right to offer it up; his spirit may, indeed, be stirred within him, he may be moved to ecstasy, and his words may be like the sound of many waters, but they will also be like water spilt upon the ground, which cannot be gathered up; he will find no result in his own mind, and his prayer will have been of no effect. But let a man, on the other hand, offer up this prayer, “Thy will be done,” and the result will be resignation; why? because he has, in the first place, the testimony of Christ that such a prayer is acceptable to God, and he has also the experience of its efficacy on himself, or he could not have offered the prayer, which is simply resignation rendered audible. Thus, then, it must be evident, that the object of prayer is to benefit the mind of man, by bringing it into communion with the mind of God, and therefore any prayer which is not in accordance with that mind, and which is not the result of the certainty of such accordance, must be unacceptable.

To enter upon any refutation of this miserable attempt to destroy men's faith in the efficacy of Prayer to ALMIGHTY GOD—the very foundation of every species of worship—would be almost as insulting to our readers as it is unnecessary. We give the extract simply as a significant specimen of the “Development” of Dissent.—English Churchman.

Obituary.

Died at Bolivar, Tennessee, on the 11th of December, 1848, MRS. SALLY ANN MILLER, wife of Pitsier Miller, Esq., and eldest daughter of the Rev. Daniel Stephens, D.D., rector of St. James' church, Bolivar.

Mrs. Miller was born in Chestertown, Maryland, on the 9th of March, 1809, and died in the 40th year of her age. For many years she had been a meek and pious member of the Episcopal Church; and was remarkable for the sweetness and gentleness of her disposition, and for her deep and self-sacrificing devotion as a daughter, sister, wife, and mother.

* It was accomplished in 1853

Rev. H. S. Kip was made Bishop

charged in proportion.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JANUARY 13, 1849.

[VOL. XI.—No. 2.—WHOLE No. 524.]

Calendar.

JANUARY.

- 14. Second Sunday after Epiphany.
- 21. Third Sunday after Epiphany.
- 25. Conversion of St. Paul.
- 28. Fourth Sunday after Epiphany.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

- 7th. A. M. 11 o'clock, Church of the Ascension, (Ordination.)
- 9th. Septuagesima Sunday, A. M. Kingsessing; P. M. Church of the Mediator.
- 11th. A. M. Downingtown; Evening, West Chester.
- 18th. A. M. St. James the Less; Evening, Church of the Ascension.
- 21st. (Ash Wednesday,) A. M. Gloria Dei.
- 25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

- 4th. Harrisburg.
- 5th. P. M. Marietta; Evening, Columbia.
- 6th. Lancaster, (Southern Convocation.)
- 7th. Evening, York.
- 11th. A. M. All Saints; P. M. Oak Grove; Evening, Holmesburg.
- 18th. A. M. Epiphany; P. M. Church of the Crucifixion.
- 25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
- 2nd. Evening, Rockdale.
- 3d. A. M. Concord.
- 4th. Evening, St. John's, Northern Liberties.
- 5th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
- 8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
- 9th. Evening, Easton.
- 10th. P. M. Centreville; Evening, Doylestown.
- 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
- 22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
- 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
- 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

PENNSYLVANIA.

CONFIRMATIONS IN PHILADELPHIA.

On Sunday evening, December 31st, the Bishop of the Diocese preached in the Church of the *Nativity*, and confirmed *three* persons. On Sunday, January 7th, A. M., in St. Andrew's Church, *eighteen* persons were confirmed.

In the evening of the same day, *ten* persons were confirmed in All Saints' Church. On all these occasions the Bishop preached and addressed the candidates.

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

This most important Diocesan Institution held its 37th Anniversary, in St. Luke's Church, on the evening of *The Epiphany*. The Society held its Annual Meeting for the transaction of business before the hour of service. The following officers were elected.

OFFICERS FOR 1849.

Rt. Rev. ALONZO POTTER, D. D., President *ex-officio*.

Vice Presidents.

REV. BENJAMIN DORR, D. D.
JAMES S. SMITH.
TOBIAS WAGNER.

Treasurer.

RICHARD R. MONTGOMERY.

Corresponding Secretary.

REV. JEHU C. CLAY, D. D.

Recording Secretary.

GEORGE HELMUTH.

Trustees.

- | | |
|------------------------|--------------------------|
| 1. Edmund Wilcox, | 11. Henry F. Rodney, |
| 2. Dr. S. Littell, | 12. James M. Aertsen, |
| 3. James S. Newbold, | 13. William Kirkham, |
| 4. Peter Williamson, | 14. William Musgrave, |
| 5. Horace Binney, Jr., | 15. Benjamin W. Frazier, |
| 6. George M. Wharton, | 16. William C. Kent, |
| 7. William H. Newbold, | 17. James A. Farnham, |
| 8. James Cox, | 18. William I. Watson, |
| 9. Henry Reed, | 19. Ellis Yarnall, |
| 10. John R. Wilmer, | 20. G. L. Harrison, |

Clergy.

- | | |
|------------------------------|---------------------------|
| Rev. Henry J. Morton, D. D., | Rev. M. A. De Wolfe Howe, |
| " H. W. Ducachet, D. D., | " Henry S. Spackman, |
| " John Coleman, D. D., | " Thomas C. Yarnall, |
| " Frederick Ogilby, | " Henry E. Montgomery, |
| " John Rodney, | " Joseph A. Smith, Jr. |

The Society then adjourned to attend Divine Service. Evening prayer was said by the Rev. F. Ogilby, and the Lessons read by the Rev. M. A. De W. Howe. After which the Report of the Board of Managers was read by the Rev. H. E. Montgomery, and a most instructive and eloquent Sermon preached by the Rev. Dr. Coleman, from the text St. Matthew, 10: 6. "But go rather to the lost sheep of the house of Israel."

From the Report, which was a very interesting one, we learned that the receipts of this Society, during the past year, were \$3328 59, the expenditures, \$3481 71, making a deficiency of funds amounting to \$153 12.

The Society provides in part, for the support of *twenty-one* Missionaries. These labor in twenty-five organized Parishes, embracing about 700 families. They have baptized 27 adults, and 248 infants. *Ninety-seven* candidates have been prepared by them, for confirmation, and 124 persons added to the list of the Church's communicants. The whole number of communicants within their Missions, 800.

Although the collection at this meeting was small, we are happy to say that St. STEPHEN'S church, always the most liberal supporter of this Society, made up for the deficiency.

The collection in this Church on the first Sunday after Epiphany, amounted to SEVEN HUNDRED AND FIFTY DOLLARS.

CHURCH OF THE REDEMPTION.

MR. EDITOR:

Unless the Vestry of the "Church of the Redemption," can raise twelve hundred dollars within a few weeks, we fear the parish will be involved in difficulties, and the church property endangered. We did hope that the appeal of the Rector would have been responded to in a more liberal and prompt manner. But only two churchmen have come forward to aid this mission, in her time of suffering need. These gentlemen have given very generously, their noble liberality will not be forgotten by the congregation at Fairmount. Let others follow their example, relieve the parish from her embarrassments, and place this highly important mission upon a firm basis. Whatever is to be done must be done *AT ONCE*. Let there be no delay. Shame, shame if the Episcopalians of our city permit the *first* and *only* Episcopal church at Fairmount, to pass into the possession of those hostile to the purpose for which it has been erected.

Donations in aid of this mission may be left with the Rev. George A. Durborow, Callowhill above Schuylkill Front; Osmon Reed, Esq., 74 Market street, or with any of the Vestry.

WISCONSIN.

We give the following extract from a letter received from the Missionary at Beloit, the Rev. Mr. Millett, acknowledging the receipt of the sums contributed through the Editor of the Banner.

"I have delayed acknowledging the receipt of the sum of \$53 which you kindly remitted for the church at Beloit, until this late period, that I might be able to make more full and definite statements of our wants and our doings. Like most other western parishes, this is feeble in point of numbers and means. But feeble as we are, the necessity is now deeply felt by the few decided churchmen here, of doing something, and that, immediately. It gives me pleasure to be able to say to you, that a few evenings since, we resolved to enter into a contract with the mason, to draw the stone this winter, and put up the walls the first thing in the spring. We have an excellent plan from Mr. Otis of Buffalo, which it is the intention of the committee to follow implicitly. The encouragement to build, is increasing every day. I doubt not that as soon as the people of the village find that we put our own hands to the work, and are determined to persevere, that they will assist us considerably. The few churchmen have to exert themselves beyond their means; and we shall need the assistance of our brethren at the East, in order to accomplish the work. Money is difficult to be obtained here; and most of those who give, are obliged to give labor or materials, such as stone, lime, &c. Lumber we have to pay the money for."

ALABAMA.

ORDINATION.—On Sunday December 17th, in St. Paul's church, Selma, the Right Rev. N. H. Cobbs, D. D., ordained to the order of Priesthood the Rev. W. A. Stickney. The candidate was presented by the Rev. J. H. Linebaugh, and the sermon preached by the Rev. J. H. Morrison. There were also present of the clergy, the Rev. F. B. Lee, the Rev. N. J. Ellis, and the Rev. R. A. Cobbs. At night the Bishop preached and administered the rite of Confirmation to four persons. There was a large attendance on all the services notwithstanding the extreme inclemency of the weather, and every thing seemed to indicate that the Parish was in a very flourishing condition.

DIOCESE OF TENNESSEE.

On the fourth Sunday in Advent, the Rt. Rev. Bishop Otey held confirmations in St. Peter's Church, Columbia. Evening prayer was said by the Rev. Dr. Wheat, Rector of the parish. The sermon was preached by the Rev. Mr. Cressey, and *eight* persons were confirmed. Of these persons, *five* were pupils of the Female Institute, the Diocesan school for girls.

On the Sunday after Christmas, the Bishop confirmed *five* persons in St. John's Church, Ashwood. Morning prayer was said by the Rector, the Rev. Mr. Cressey, and the sermon preached by the Bishop. Two of these persons were colored.

From Church Papers.

MARYLAND.

ORDINATION.—The Advent ordination was holden in St. Andrew's church, Princess Anne. The Bishop preached. Mr. Samuel Kerr Stewart was admitted to the Holy Order of Deacons, on presentation by the Rev. Joseph J. Nicholson, Rector of Somerset Parish. The Rev. Thomas R. B. Trader, Deacon, was ordained to the Priesthood, on presentation by the Rev. J. Crosdale; the Rev. Messrs. Crosdale and Nicholson joining in the imposition of hands.

CONSECRATIONS.—On Thursday, the Feast of St. Thomas the Apostle, Saint Paul's church, Annesessex, in Coventry Parish, Somerset co., was solemnly consecrated to the service of Almighty God. The Deed of Donation was presented by Dr. L. Handy, and read by the Rev. John Crosdale, Rector of the parish. The sentence of Consecration was read by the Rev. James Young, Rector of Worcester Parish. The Bishop preached, administered the Holy Communion, and briefly addressed the congregation both before the offertory and after the conclusion of the services. A very large congregation was in attendance.

On Thursday, the Feast of the Holy Innocents, Grace church, Hungary Neck, Wicomico Parish, Somerset co., was solemnly consecrated to the worship and service of Almighty God.

The deed of Donation was presented in behalf of the Vestry, by Dr. Thomas W. Stone, and read by the Rector, the Rev. Thomas R. B. Trader.

The Bishop preached, and celebrated the Holy Communion, assisted by the Rector.

This very neat church has been occupied for worship about two years, but has only lately been freed from debt, in part by the effort of the late Rector and the parishioners, and in part by the liberality of one whose name is concealed.

CORNER STONE LAID.—On Wednesday morning, December 20th, the corner stone of another new church (the third within as many years) in Coventry Parish, was laid at Dividing Creek, Worcester county. A large congregation assembled for Morning Prayer in the old chapel, immediately adjacent to the site of the new building. After prayers, the Bishop confirmed three persons, addressing them, as usual, before the sponson. The office of confirmation over, the congregation moved in procession headed by the Bishop and clergy, to the place of the corner stone. There the office appointed for that purpose in this diocese was used by the Bishop, assisted by the Rev. Messrs. Crosdale and Young. The last prayer concluded, the congregation returned in procession as before, to the old chapel, where the Bishop delivered the address, and afterward proceeded to the celebration of the Holy Communion, aided by the rector of the parish. The new church, to be called St. Stephen's, is the third upon this site, or immediately adjoining. The present chapel is only a transept built in addition to the first chapel, which becoming ruinous, was pulled down many years ago. All the buildings are of wood.

CONFIRMATIONS.—On the second Sunday in Advent, Dec. 10th, in St. Paul's church, Baltimore, in the morning, thirty-three persons were confirmed.

On Friday, December 15th, in the evening, in St. Peter's church, Salisbury, ten persons.

On Saturday morning, the 16th, in St. Matthew's church, Worcester county, three persons.

On the third Sunday in Advent, in the evening, in St. Paul's church, Berlin, Worcester co., one person.

On Monday morning, the 18th, in All Hallows' church, Snow Hill, two persons.

On Wednesday morning, the 20th, in the Dividing Creek chapel, Coventry Parish, three persons.

On Friday morning, the 22d, in Rehoboth church, Coventry Parish, five persons.

On the fourth Sunday in Advent, December 24th, in St. Andrew's church, Princess Ann, at night, four persons.

On Monday, the Feast of the Nativity, in All Saints' church, Somerset Parish, four persons.

On Wednesday, the Feast of St. John the Evangelist, in St. Paul's church, Spring Hill Parish, ten persons.

On Friday, the 29th of December, in St. Philip's church, Quantico, four persons. [This being the third confirmation at this visitation of Spring Hill Parish, making in all twenty-four persons.]

On the Sunday after Christmas, December 31st, in St. John's church, Huntingdon, Baltimore county, four persons.—*Church Times*.

WESTERN NEW YORK.

CONSECRATION.—On December 28th, the Festival of the Holy Innocents, the new edifice of St. Peter's Church, Cazenovia, was solemnly consecrated to the worship and service of Almighty God, by the Rt. Rev. Dr. De Lancey, the Bishop of the Diocese.

The Bishop and Clergy in their official robes, were met at the door of the church by the Vestry, and proceeded up the aisle in the opening services. The request to consecrate was handed to the Bishop by Wm. Greenland, Esq., the Senior Warden, and read by the Rev. J. R. Davenport, of Syracuse. The sermon was preached by the Bishop. The holy rite of confirmation was administered immediately before the sermon, and six persons were confirmed, the confirmation preface being read by Mr. Coxe.

Notwithstanding the snow storm, a large congregation attended. It was a joyous day to the church people of Cazenovia, signaling the completion of a work primarily begun by the zealous and persevering piety of a former Missionary, the Rev. Mason Gallagher, and carried out by the pious talent, energy and zeal of his successor, the Rev. Samuel Hanson Coxe, both admirably sustaining the firm, consistent, persevering and noble faith and piety of a few friends of the church in that attractive village, who for years cherished, in steady adherence to the church and its holy principles and doctrines, the faint hope, now happily realized, of seeing an Episcopal church edifice rearing its sacred head among the beautiful mansions of the village. The absence of the Rev. Mr. Gallagher, who is laboring for the winter, in Kentucky, was much regretted by all.

In style of architecture the church is Gothic, and generally after the model of St. Thomas's Church, Hamilton, whose congregation already may see the fruits of their pious example of zeal and devotion to the church.

We learn that the building, erected with great skill, prudence, and judgment, cost about \$3400; that pews have already been sold to the amount of \$3100, and that the Vestry have yet on hand eight of the best class pews worth about \$1000; the whole presenting a blessed encouragement to faithful, pious and constant devotion to the church, under circumstances often dark and disheartening, but now terminating in the reality, and the sunshine of success and joy, and we trust, of enduring good to many to whom it shall hereafter prove to be "none other but the house of God and the gate of heaven."

Gospel Messenger.

CONSECRATION OF GRACE CHURCH, ROCHESTER.—On Thursday, the 21st inst., being the Festival of St. Thomas the Apostle, the newly restored church belonging to the parish of Grace Church, (formerly of St. Paul's) Rochester, was consecrated by the Right Rev. the Bishop of the Diocese, in the presence of a numerous attendance of both the clergy and laity.

Confirmation was then administered by the Bishop to eight persons, (one from the Parish at Pittsford,) the Rector reading the confirmation preface. *Ibid.*

ORDINATION.—On the 29th December, Bishop De Lancey held an ordination in St. Peter's Church, Cazenovia, when Mr. Theodore Marsh Bishop, candidate, was admitted to the holy order of Deacons. The candidate was presented by the Rev. Mr. Gay. The sermon was preached by the Rev. Mr. Wilson, of Sherburne, and the holy communion administered by the Bishop, assisted in the distribution of the elements by the Rev. Mr. Coxe.

INSTITUTION.—On Sunday, December 31st, the Rev. William Bliss Ashley was instituted Rector of St. Paul's Church, Syracuse, by Bishop De Lancey. Mr. Easton, as senior warden, presented the keys of the church to the new Rector. The sermon was preached by the Bishop, and the holy communion was administered by the Rector, assisted by the Rev. Mr. Davenport.

In the afternoon the Rev. Mr. Gay preached at St. Paul's Church, and in the evening the Bishop preached at St. James' Church, the Rev. Mr. Ashley reading prayers, assisted by the Rev. Mr. Davenport, who read the lessons. Full congregations attended these services. *Ibid.*

CONNECTICUT.

CONSECRATION.—St. Mark's church, New Britain, was consecrated to the service of Almighty God on the 23d ult. by the Rt. Rev. the Bishop of the Diocese. The request to consecrate was read by the Rev. Mr. Capron, and the sentence of Consecration by the Rev. Mr. Jackson. Morning prayer was read by the Rev. Dr. Williams, President of Trinity College, assisted by the Rev. Mr. Chauncey. The Bishop officiated in the Ante Communion service, the Rev. Mr. Jackson reading the Gospel and the Rev. Mr. Fisher the Epistle. The Sermon was by the Rev. Mr. Coxe, from Ps. lxxxiv. 3, "Yea the sparrow hath found a house, and the swallow a nest," &c. It was an earnest and affectionate discourse well suited to the occasion and the circumstances of the parish. After the sermon the Bishop administered the Holy Rite of Confirmation to nine persons.

The prospects of this parish are at present very encouraging though it has seen some dark days. By a most energetic and praiseworthy effort, it has exchanged the former unsightly and badly located house of worship for one convenient in situation and beautiful in appearance. The new church contains 60 pews on the floor of the nave and more than 50 of these were rented at once for a sum more than sufficient to pay the Rector's salary. The village is rapidly increasing in population, so that a few years must see this a strong and well established parish. The Rev. Professor Jackson has labored here as a missionary since Easter 1846, and now resigns the parish into the hands of the Rev. Alexander Capron, of the Diocese of New York, with heartfelt prayers for its peace and prosperity.—*Calendar.*

Clerical Changes.

The Rev. Jas. A. Woodward, has accepted a call to the Rectorship of St. Thomas' Church, Morgantown, Berks Co., Pa., (late resigned by the Rev. Levi Bull, D. D.), in addition to his previous charge of St. Mark's Church, Honeybrook, Chester co.; and requests, that letters, and papers for him, be directed to the former place.

The Rev. W. W. Lord, Deacon, has been received into the diocese of Maryland from the diocese of New Jersey, by letters dimissory from the Right Reverend the Bishop, and is settled as Assistant to the Rector of St. Ann's Parish, Anne Arundel county. *P. O. Annapolis.*

The Rev. Samuel K. Stewart, Deacon, has been invited to the Assistant ministership of Coventry Parish, Somerset and Worcester counties, Md. *P. O. Princess Ann.*

The Rev. W. P. Saunders, late of Little Rock, Arkansas, has removed to Monticello, Florida.

Rev. Alexander Capron has taken charge of St. Mark's Church, New Britain, Ct.

The Rev. Horace Hills, has resigned the charge of Emmanuel Chapel, Glenville, and accepted the Rectorship of Trinity Church, Newton, Conn. Highly commendatory resolutions were passed, as we find from the calendar, by the Vestry of the parish from which Mr. Hills has withdrawn.

Letters and papers intended for the Rev. Wm. Henry Rees, will be directed to New Milford, Conn.

Selections.

THE CHILD'S DREAM.

(From the Churchman's Monthly Penny Magazine.)

"I dreamed that I sailed to a sunny land,
Where the skies were always blue;
Where roses and lilies bloomed fresh and fair,
And the north wind never blew.
And I had a home,—a beautiful home,—
On that lovely distant shore,
The woodbine and star-light jessamine twined
With the ivy around our door.

"There was fragrance borne on every breath
Of the fresh and balmy breeze,
And music soft in its murmuring sound
In the tops of the lofty trees;
And beautiful birds of the sweetest song,
In the rainbow's colours drest,
Flew fearlessly down to eat from my hand,
And laid in my bosom to rest.

"And mother, dear mother, you, too, were there,
But not with that sad sweet smile,
For sorrow and sickness alike were unknown
In that happy and joyful clime.
Your cheek was no more so deadly pale,
And your brow was free from care,
And your voice had a calm and a peaceful tone
As with me you knelt in prayer.

"My brother, my own twin-brother, was there,
With his dove-like deep blue eyes,
And he smiled, as sweetly he used to smile,
When he looked on the starry skies.
And we played again at our merry old games,
And gathered the dewy flowers,
And wreathed them in garlands around your brow
In the early morning hours.

"Dear mother,—oh! could it be all a dream?
Or is there a sunny land,
Where sometime we all together shall dwell
In one happy household band?
Can I have been, in the still midnight hours,
To my brother's distant home?
Is it far away over those rugged hills,
And over the ocean's foam?"

"Not over those hills, my own darling child,
Not over the deep dark sea,
Is the land where thy lovely brother will dwell
Through a long eternity.
This beautiful earth will fade like thy dream,—
Time seems but as one brief day,—
'Tis only above—'tis only in heaven
Things change not nor pass away."

M. T.

From the Literary World.

FÉNELON AMONG THE IROQUOIS.

Read before the New York Historical Society, on the evening of Tuesday, the 5th of December, 1848.

BY ROBERT GREENHOW.

In the course of my researches, with regard to the early discoveries of the French, in the regions of the Great Lakes and the Mississippi, I met with some curious statements, involving a probability of a nature so interesting, especially to the citizens of this state, that I venture to communicate them to the New York Historical Society, which may perhaps consider them not unworthy of its notice.

This probability is no less than that the illustrious Archbishop Fénelon, one of the best and wisest men whom France or any other country has produced, may have passed some of the years of his youth as a missionary among the Iroquois or Five Nations, in the western part of this state. To those who are acquainted with the life and labors of Fénelon, as exhibited by his numerous biographers, such an announcement may appear too strange to merit a moment's attention; and the evidence upon which it rests is indeed very slender. This evidence is, however, uncontradicted by any other; and it will now be laid before the society, with all its qualifications, so as to anticipate

all objections, and to present the probability in its simplest expression reduced to its true value.

It will be convenient to begin by showing what is certainly known, and what is not known, of the great Fénelon, during the period which he is here supposed to have spent in America. Many accounts of his life have appeared, of which the most full and authentic is that by Cardinal de Beausset, published at Paris, in 1808, under the title of "History of Fénelon, Archbishop of Cambrai, founded upon original manuscripts."* This is the standard biography of Fénelon, comprising all that could be discovered respecting him, among his own manuscripts, as well as in the Archives of the Government, in those of the Archbishopric of Cambrai, and the Seminary of St. Sulpice, and in all other places from which information could be derived. The work is minute to a fault. Nothing connected with its subject is deemed unworthy of insertion, and the dates of each event are given, whenever they could be procured, with an exactness which cannot be too highly commended.

In this work, particular as it is, no notice appears of any mission undertaken by Fénelon, in America, or in any other country out of France; nor does any other of his biographers give the slightest hint of his having been thus engaged, at any period; nor does anything appear in his writings or his conduct in after life, to countenance such a supposition.

According to Cardinal de Beausset, François de Salignac de la Mothe Fénelon, son of the Count de la Mothe Fénelon, was born on the 6th of August, 1651. Being destined from early youth, and apparently by his own choice, for the ecclesiastical profession, he was placed, first at the College du Plessis, where at the age of fifteen, "he preached a sermon," says his biographer, "which had extraordinary success;" and thence, he was soon after transferred to the Theological Seminary of St. Sulpice, in Paris, under the especial direction of M. Tronson, a learned priest, as his tutor. Whilst at this institution, in 1667, he conceived the desire to enter, immediately, upon a more active scene; and for the attainment of this object, he paid a visit to his uncle and guardian, the Bishop of Sarlat, after several letters had been written to that personage, by himself and by M. Tronson. One of these letters from M. Tronson, dated February, 1667, is given at length by Cardinal de Beausset: the tutor there assures the Bishop, that he has done all in his power to divert the youth—then only sixteen years old—from his design, but "his inclination is still so strong, and his intentions are so entirely disinterested, that I have been obliged to give up the attempt, after employing without effect every means in my power; considering that such being the character of his dispositions, I was not authorized to do violence to his desire." This letter, though long and devoted to the same subject, gives no information as to the nature of the design on which the young man was so strongly bent, as to render his tutor evidently inclined to consider that he should be allowed to prosecute it. "None of his biographers," writes Cardinal de Beausset, "have thrown any light upon this circumstance in the life of Fénelon. Some original documents have, however, been communicated to us, which seem to show that the zeal of Fénelon was then urging him notwithstanding his extreme youth, to consecrate himself to Missions in Canada, where the Congregation of St. Sulpice maintained a considerable establishment in the Isle of Montreal, for the purpose of contributing to the conversion of the savages, and of procuring the succors of religion for the inhabitants of the colony." The Cardinal then proceeds to state, that "the Bishop of Sarlat, alarmed with good reason by a determination so absolutely incompatible with the very delicate health of his nephew, refused his consent and ordered him to return to St. Sulpice, and there to remain until he should have rendered himself, by retirement and study, more worthy of exercising with advantage the ministry to which he believed himself to be specially called."

Immediately following what is last extracted from the History of Fénelon, his biographer says:—"The Abbé de Fénelon,† having received the sacred orders at the Seminary of St. Sulpice, devoted himself to the functions of the Holy Ministry in the community of the priests of the same parish." After some general reflections on the importance of those functions, we next learn that—"He consecrated himself for three entire years to the ecclesiastical ministry, and was then charged by the curate of the parish of St. Sulpice, to explain the Holy Scriptures to the people on Sundays and Holidays, a duty which began to make him known, and from the performance of which he himself derived the greatest advantages. Fénelon was summoned to Sarlat in 1674 by his uncle; we have one of his letters, written from Sarlat to the Marquis de Fénelon [another uncle], without date, in which he, however, speaks of the death of the Marquis de St. Abré, his maternal uncle, killed at the battle of Sintzheim, on the 16th of June, 1674, as a very recent event," &c.

These are all the particulars which the most minute of the biographies of Fénelon presents respecting his life, during the seven years intervening between his first visit to his uncle, the Bishop, in February, 1667, when he was so anxious to go to Canada as a missionary, and 1674, when he again went to see that respected personage. Of this whole long interval, comprising an interesting portion of his history, no details whatever are given. The date of his ordination as a priest—an event of great moment in the life of a Churchman, and which would certainly have been so considered by a Churchman—is not given; although the Cardinal had before him, as he says—"the original register, written by the hands of the different directors of the Seminary of St. Sulpice, marking, day by day, the entrance and the departure of all the ecclesiastics, who had been received at that place between 1641 and 1709, and their register must have been very minute, as from it was derived all the information respecting the desire of Fénelon to devote himself to missions in Canada. The other biographers of Fénelon place his ordination in the twenty-fourth year of his age, that is, in 1675-6, with the excep-

* "Histoire de Fénelon, Archevêque de Cambrai, composée sur les manuscrits originaux." The edition here consulted is in four volumes, 12mo., published at Paris, under the auspices of the Seminary of St. Sulpice, in 1844. The extracts are all from the first volume.

† Abbé is the general name for secular priests and theological students in France, nearly equivalent to the English parson, but somewhat more comprehensive.

tion of one,* who without advancing any authority, writes that he was ordained at twenty-two or in 1673-4. The Canons of the Roman Catholic Church fix twenty-four as the earliest period at which one can be admitted to the priesthood; though dispensations are granted—only by the Pope—for ordination at an earlier age. As nothing is anywhere said of such a dispensation having been given in Fénelon's case, we are bound to suppose that he was not received as a priest before 1675, which would in consequence have been the commencement of the period of three years, devoted by him to the functions of the ministry in the parish St. Sulpice.

In 1675, Fénelon's desire to engage in missions again broke forth, and he determined to repair with that object to Greece; circumstances, however, induced him to remain in France, and in 1686 he was made preceptor to the Duke of Burgundy, the heir apparent to the crown, an ill-conditioned whelp, whom no instructions could raise to the degree of a civilized being. From this painful position he was raised to the Archbishopric of Cambray in 1697; and two years afterwards his *Telemaque* was published surreptitiously, by the person charged with copying the manuscript, which brought upon its author the hatred of the despot, Louis XIV., a hatred occasionally masked, but constantly subsisting, until the death of Fénelon in 1715.

Thus it appears that we have no direct and positive account of the manner in which Fénelon passed the six or seven years immediately following 1667, when he was so ardently desirous to devote himself to missions in Canada; and only from the silence of his biographers can we infer that those years were spent by him in the Seminary of St. Sulpice. Now it is precisely to this interval, from 1667 to 1674, that the evidence applies, which will now be produced tending to show that Fénelon did actually engage in those missions, and was thus employed, for some time, among the Iroquois, in the western part of the territory, now included in the State of New York.

The first piece of evidence to be presented, is extracted from "The History of New France,"† by the accomplished Jesuit Father Charlevoix, a work of extraordinary research and unsurpassed elegance of style, a large and important portion of which relates to the countries bordering upon the southern side of Lake Ontario, and the Iroquois or Five Nations, originally occupying them. In his ninth book, Charlevoix writes thus:—"A considerable number of Iroquois were established near the western extremity of Lake Ontario, among whom were many Christians; and the Bishop of Petreoa [Vicar-Apostolic of New France] considering it improper to leave them without pastors, sent thither Messrs. de Fénelon and Trouvé." This was in 1668 or 1669; of the labors of those Missionaries nothing is said by Charlevoix, nor do we find any further mention of M. de Fénelon, except on the following occasion. In 1673, the Count de Frontenac arrived at Quebec, as Governor and Captain-General of New France—including all the territories claimed by France in North America—and he immediately engaged in a dispute with the Bishop of Quebec, late Bishop of Petreoa, as to the part which the latter might take in the administration, and more especially as to the prohibition of the sale of ardent spirits by the traders to the Indians, which the Missionaries were ever anxious to have enforced. The dispute was carried very far; the Bishop openly censured the Governor General, and the latter retorted by causing Molière's comedy of *Tartuffe* to be performed in the street opposite to the ecclesiastical residence. Moreover, writes Charlevoix, "The Abbé de Salignac Fénelon, of the Seminary of St. Sulpice, was put in prison, under the pretext that he had preached against the Count de Frontenac, and had taken the depositions of various inhabitants of Montreal, in favor of their Governor M. Perrot,‡ whom the General had caused to be arrested."

These extracts from the History of New France merely show that a M. de Fénelon, was sent as a Missionary among the Iroquois in 1668-9, and that an Abbé de Salignac Fénelon was, in 1673, imprisoned at Quebec, on account of his resistance to the mandates of the arbitrary Governor General. That the two individuals, thus mentioned by Charlevoix, were one and the same, is rendered certain by the index to the history, composed with extreme care, in which both of the events above-mentioned, refer to the Abbé de Salignac Fénelon. Of this person Charlevoix says nothing more; and it must be conceded as highly improbable that the historian should have failed in his work published in 1744, to notice the circumstance, if the Abbé de Fénelon, who had been engaged in such arduous and praiseworthy labors, and had been treated with such indignity by the Governor General, had been the same, afterwards so well known, and holding positions so eminent in France.

There is, however, one other, tending still more to confirm the belief in the identity of the Abbé de Fénelon, who served as a Missionary in Canada, with the Abbé de Fénelon, who wrote *Telemaque*, and who was preceptor to the Duke of Burgundy, and afterwards Archbishop of Cambray. This testimony, indeed, comes from an impure source, and it is vitiated by an accompanying error, as to the principal point related; yet when taken in conjunction with the other circumstances related, it bears a strong face. It comes from Friar Louis Hennepin, whose name is indissolubly connected with the history of this country, by his successful labors in the exploration of the central portions of the Continent, as well as by the interesting descriptions of those regions and their inhabitants, which he was the first to make known to the civilized world. Hennepin came to Canada in 1678, with La Salle, whom he accompanied, in the following year, upon his first expedition towards the Mississippi; and having been detached to examine the great river, northward from the Illinois, he performed that duty, in a manner most extraordinary, considering his means, or, rather, his want of all means, except those afforded by his own courage and determination. From the Upper Mississippi he returned to Canada, and thence proceeded to France in 1682, where he soon after published the narrative of his adventures, containing the earliest

exact accounts of the regions west of the great Lakes.* This narrative, fair, truthful, and most interesting, even at the present day, is almost unknown; and its author is now judged only by the evidence of his character afforded by subsequent works, published in Holland in 1697-8, which are filled with gross falsehoods and absurdities, the fruits of disappointment, combined with old age and penury. In the first of these latter works—the well-known "*New discovery of a Country larger than Europe*,"† while speaking of the period of his residence in America, he says—

"I remained in that country four years, and I was sent on a Mission, whilst the Abbé de Fénelon, now Archbishop of Cambray, was residing there." This is, indeed, a positive assertion; but it is unfortunately erroneous, as to the date assigned; for, certainly, the Abbé Fénelon, who became Archbishop of Cambray, was residing in France during the whole period of Hennepin's stay in Canada—that is to say, from 1678 to 1682. Hennepin is, however, only to be charged with an inaccuracy, which might well have occurred, without leaving any imputation on his veracity in this case. He does not say that he had ever met the Abbé in Canada, and he may have been misinformed as to the period of that person's residence there; but he evidently believed him to be identical with the Archbishop of Cambray, and he speaks of the circumstance, as one too well known to admit of any doubt. It may be added, that Cardinal de Beausset, though he gives many particulars respecting the family of Fénelon, and mentions several persons of that name, does not speak of any one, except the subject of his biography, who could have been the Missionary in Canada.

It has now been shown by testimony which cannot be questioned—that the Abbé de Salignac Fénelon, afterwards Archbishop of Cambray, when a student of theology in the seminary of St. Sulpice at Paris, in 1667, before he had attained his seventeenth year, was ardently desirous to engage immediately in a Mission in Canada; and it should be observed, that his youth at that time would have presented no obstacle to his employment in such duties, as numerous instances are found of persons still younger being thus engaged in preaching, catechising, and otherwise instructing; though they were, of course, unauthorized to receive confessions, or to administer sacraments. It has also been proved equally beyond dispute, that in 1668 and in 1673, and probably during the intermediate period, an Abbé de Salignac Fénelon, of the Seminary of St. Sulpice, was residing in Canada and the adjacent countries, as a Missionary; and that this Abbé, or one bearing the same name, who was a Missionary in Canada about the same time, was supposed by a contemporary ecclesiastic, to be the same person, afterwards holding the high dignity of Archbishop of Cambray. When to these facts is added the consideration, that none of the biographers of the Archbishop present a satisfactory account of the place where, and the manner in which, he spent this period of his life, comprised between 1667 and 1674, the identity here supposed probable, may be admitted to be at least possible; and encouragement thus offered for pursuing an inquiry which may end in connecting the great and good Fénelon, by ties the most sacred with the History of our own Republic.

STORY OF A SAILOR.

Four years ago, I left the port of Boston, the master of a fine ship bound for China. I was worth ten thousand dollars, and was the husband of a young and handsome wife whom I had married six months before. When I left her, I promised to return to her in less than a twelvemonth. I took all my money along with me, save enough to support my wife in my absence, for the purpose of trading when in China on my own account. For a long time we were favored with prosperous wind; but when in the Chinese Sea a terrible storm came upon us, so that in a short time I saw the vessel must be lost, for we were drifting on the rocks of an unknown shore. I ordered the men to provide each for himself, in the best possible manner, and forget the ship, as it was an impossibility to save her. We struck—a sea threw me upon the rock senseless, and the next would have carried me back into a watery grave, had not one of the sailors dragged me farther up the rocks.

There were only four of us alive, and, when morning came, we found we were on a small, uninhabited island, with nothing to eat but the wild fruit common to that portion of the earth. I will not distress you by an account of our sufferings there; suffice it to say that we remained sixty days before we could make ourselves known to any ship. We were taken to Canton, and there I had to beg; for my money was at the bottom of the sea, and I had not taken the precaution to have it insured.

It was nearly a year before I found a chance to come home, and then I, a captain, was obliged to ship as a common sailor! It was two years from the time that I left America that I landed in Boston. I was walking in a hurried manner up one of its streets, when I met my brother-in-law. He could not speak, nor move, but he grasped my hand, and the tears gushed from his eyes.

"Is my wife alive?" I asked.

He said nothing.

Then I wished I had perished with my ship, for I thought my wife was dead; but he very soon said

"She is alive."

Then it was my turn to cry for joy. He clung to me, and said:

"Your funeral sermon has been preached, for we have thought you were dead for a long time."

He said my wife was living in our cottage, in the interior of the State. It was then three o'clock in the afternoon, and I took a train of cars that would carry me within twenty-five miles of my wife. Leaving the cars I hired a boy, though it was night, to drive me home. It was two o'clock in the morning when that sweet little cottage of mine appeared in sight. It was a warm moonlight night, and I remember how like a Heaven it looked to me. I got out of the carriage and went to the window of the room where the servant girl slept, and gently

knocked. She opened the window and asked, "Who was there?"

"Sarah, do you know me?" said I.

She screamed with fright, for she thought me a ghost, but I told her to unfasten the door and let me in, for I wished to see my wife. She let me in and gave me a light, and I went up stairs to my wife's room. She lay sleeping quietly. Upon her bosom lay our child, whom I had never seen. She was as beautiful as when I left her, but I could see a mournful expression upon her face. Perhaps she was dreaming of me. I gazed for a long time—I did not make any noise, for I dared not to wake her. At length I imprinted a soft kiss upon the cheek of my child. While doing it, a tear dropped from my eye, fell upon her cheek. Her eyes opened as clearly as though she had not long been sleeping. I saw that she began to be frightened, and I said:

"Mary, it is your husband!"

And she clasped me about the neck and fainted.

But I cannot describe to you that scene. She is now the happy wife of a poor man. I am endeavoring to accumulate a little property, and then I will leave the sea forever.—*Chr. Wit.*

From the English Churchman.

UNREALITIES IN THE CHURCH.

It must have struck every one that the result of the labours of the most diligent Pastor falls very far short of what might reasonably be expected from them, were there no counteracting influences. I know many good and pains-taking Clergymen, but I do not know one parish where the majority of the people are consistent Christians. Sermon after sermon is preached with earnestness and plainness; the children are mostly attendants at some sort of school. In populous places you may see, in our Sunday schools, numbers of lads and girls just emerging into manhood and womanhood, and sometimes not a few who have reached that period of life. Much good instruction is given to these children and young people: but when you look for the fruits of the sermons preached in the Church, and of the instruction communicated in the schools, you find few or none. Even in country parishes, with a very moderate population, and a resident Clergyman, comparatively few are seen earnestly working out their salvation, and giving all diligence to make their calling and election sure. If one in ten is a communicant, it is thought a great thing; though the proportion ought to be about five times as great. In populous parishes, in the manufacturing districts, even where there is not much dissent, one in a hundred of the population is not unfrequently the proportion of the communicants; and it does not often reach one in fifty. In ten such parishes and chapels, all well cared for, it was ascertained, not long ago, that one in every fifty-two was a communicant, and the average attendance one in eighty-five. Thousands of young people are confirmed every three years, but it is exceedingly doubtful whether, on an average, one in six becomes and continues a communicant. The greater part of the persons who die, it is a painful and notorious fact, had lived out of the communion of the Church; and they generally die as they lived, without any real sense of their guilt and danger; with a vague and apathetic hope of mercy; but without any of those qualifications which the Scriptures speak of as indispensable to the attainment of it. All these are undeniable facts: and our church building, church restoration, and extension of the gospel ministry to those who had used to be neglected, however encouraging as indications of an awakened interest in those matters which concern the glory of God and affect man's salvation, ought not to blind our eyes to the miserable condition of the country, generally, as to spiritual things, and the sad inefficiency of the means employed to improve it. One naturally asks how it happens, that so much labour should be so unproductive of results; and to this question different answers may be, and, indeed, have been given. To repeat all that has been said, or that may be said on this subject would occupy too much of your space; and even if you were disposed to find room for it, it would be tedious to most readers. Instead, therefore, of repeating in detail all the excellent things that have been said on this subject, permit me to suggest, that much of the fruitlessness of clerical and other exertions may be ascribed to that want of reality which is often so painfully manifest in almost every office and administration of the Church.

To begin with the Sacrament of Baptism. What numbers are allowed to look upon it as the mere giving of a name, or at least but a decent mode of admission into the visible Church, conveying necessarily no spiritual grace. In few cases are the subjects of baptism regarded, and treated, and taught, and watched over as "members of Christ, children of God, and inheritors of the kingdom of heaven." In nine cases out of ten, no more account is made of them than if they had never been baptized at all. They are almost invariably addressed as if they were mere heathens to be converted, and not children of God to be trained up for heaven. Then as it regards sponsorship, a most important provision of the Church, is it not notoriously, in very many places, a mere sham? Persons are admitted to answer for children, who, in all probability, will never see them again,—who have, it may be, been called off a cab-stand to meet, ostensibly, the requirements of the Church, but in reality to evade them; for she undoubtedly intended that there should be a real suretyship, and not a merely nominal one. Such a flagrant evasion of the Church's provision may be, and probably is, a rare occurrence: but the general practice is quite as contrary to her intentions. In most cases the sponsors neither understand their duty, nor mean even to try to learn it and fulfil it. I have myself prepared, within the last few years, several hundred young persons for confirmation: and, upon inquiry, found that not one in ten of their sponsors had even spoken to his godchild respecting the things he had promised for him in his baptism, and pledged himself to see him taught, and, as far as possible, led to believe and do. The Clergy in general know well that such is the almost uniform character of the persons who stand for children: and yet, so far as appears at present, few scruple to admit them to this solemn responsibility, though they must be well aware that their promises are mere matters of form, and regarded by the makers as imposing on them no obligation to take any interest in the

* A small Biographical Dictionary, of little value in any way.

† *Histoire Générale de la Nouvelle France*. The edition here used is in three volumes, 4to., published at Paris in 1644. The extracts are all from the first volume.

‡ The Congregation of St. Sulpice, to which the Island of Montreal belonged, was then allowed to appoint the governor of that place.

* Description de la Louisiane. Paris: 1683.

† "*Nouvelle Découverte d'un pays plus grand que l'Europe*." Paris: 1697. The extract here given is from the first chapter.

children in whose name they answer. In populous places, it often happens that not one in ten of these sponsors is even a regular attendant at church, much less a communicant.

The Church meant that her children, as soon as they are capable of learning their duty and their principles, should come under the teaching of their Priest. But how rarely are they thus cared for and instructed, except for two or three months before confirmation, during which they can learn extremely little. After they have been confirmed, they are, for the most part, left again to themselves, without efficient guidance and further instruction, except what they receive in the Sunday school, where they probably remain till they think themselves too old to be scholars: and then, unless they have become teachers, they leave it, and, in populous places, nine-tenths of them are lost to the Church, relapsing into the heathenish, or rather atheistical ways of their parents.

Confirmation itself is still too much an unreality, though a great improvement has taken place with regard to it. Surely the Church did mean that it should be looked upon as a solemn mission, by the Church's chief Pastor, to a full participation in all her privileges, and especially in that great privilege and means of spiritual life, the Holy Communion of the body and blood of Christ; and also as a rite in which an increased measure of spiritual strength is to be obtained to enable those who then take upon themselves their baptismal vows to abide by their promise, and ever after live as becometh saints. Now all this manifestly supposes an honest purpose, on the part of the candidates, to avail themselves of their privileges, live in the communion of the Church, show dutiful respect to all her appointments, and endeavour earnestly to lead godly, righteous, and sober lives. One would think that no persons would be recommended to the Bishop for confirmation, without reasonable ground to believe that he had this honest purpose, and felt that his reply to the question, there put to him, was a solemn pledge to continue, with God's help, "steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." But is it not well known that numbers are admitted to confirmation who have no such purpose? that sometimes not one in ten means really to avail himself of the privileges acquired by his confirmation? As it regards the greater part, the "I do" has no meaning; they feel themselves not one whit more pledged to lead a godly life than they did before confirmation. And now that they have attained what in most places it is thought somewhat disreputable to be without, they are far less likely to be influenced by their Pastor than if they had not been confirmed at all.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JANUARY 13, 1849.

THE ROMAN REVOLUTION.—To all who feel concern in the religious state of the world, there can be no more interesting questions proposed than those which relate to the probable effect of the present political condition of Rome. The immediate consequence, so far as driving away the Roman Pontiff, in the disguise of a footman, from the assumed centre of his spiritual dominion, is evident. Pius IX, by this act, has degraded himself, personally, in the eyes of an astonished world, and, so far as he could do it, has brought contempt upon his office. The successor of the lion-hearted St. Peter, the Vicar of Christ, the Chief Pastor of the earth, running away from his own flock, in the garb of a lackey! It would seem strange enough to behold a shepherd fleeing from a wolf, but the wonder grows when we are called to witness the spectacle of a shepherd running, in dismay, from his own sheep.

If the Roman Pontiff indeed occupies the chair of St. Peter, surely the spirit of this noble Apostle has departed from its ancient seat. If the Roman Bishop is indeed the Head of the Church on earth, then the spirit of Her Old Martyrs and Confessors is not in him. Before he should have thus been driven from his place, if he shared the office of St. Peter, he was called upon to share the Apostle's crown of martyrdom. But while the immediate consequences of these events are manifest, so far as regards the general estimation of the person and office of Pius IX, the ultimate result is not so certain as some would suppose. Without much thought, men are tempted rashly to conclude that the Papal system is overthrown with the temporal power of its fugitive head.

To show that this is a matter not to be decided without thought, and a reference to the history of the past, we published an able article on this subject, last week, from the English Churchman. Though we did not fully agree with all the conclusions of that article, we received it too late for the addition of any remarks of our own. A correspondent has kindly furnished the following remarks upon this article, and we gladly adopt them in the room of any further comments.

The last steamer brings us the following additional information:—

ROME.—The Pope has been declared deprived of all temporal power. The Minister, Sterbini, has addressed the citizens. He says:—The Pope, under the title of Bishop, would have the right to enter Rome; but that all the Cardinals and Prelates would be strictly prohibited from entering the city. The people, in their enthusiasm, ran about the streets crying death to the Pope—death to the Cardinals.

The Pope has written the following letter to Gen. Cavaignac, as chief of the Executive Government of France, dated the 7th:

"MONSIEUR LE GENERAL: My heart is touched, and I am penetrated with gratitude for the spontaneous and generous movement of the eldest daughter of the Church, who shows herself anxious, and already in action to hasten to the succor of her Sovereign Pontiff. A favorable opportunity will, without doubt, offer itself to me to manifest in person to France my paternal sentiments, and to be able to diffuse over the soil of France, with my own hand, the benediction of the Lord, as I now supplicate Him by my voice, to consent to diffuse them in abundance over you and the whole of France.

"PIUS PAPA NONUS."

For the Banner of the Cross.

THE POSITION AND PROSPECTS OF THE PAPACY.

DEAR MR. EDITOR:

The article in your last number on "the present situation of the Pope," extracted from the "English Churchman," is well worth attention, as giving the views of a thoughtful mind, upon a topic of no little interest, whether in its political or ecclesiastical bearings. The writer, after a passing notice of the conjectural and uncertain interpretations of prophecy, that have been offered on this subject, proceeds to state the question in the following terms:—"The question is, supposing Pius IX. to have lost his temporal dominion over the Roman States, what effect is this likely to produce in the affairs of Christendom, or the spiritual condition of that part of Europe which is still in subjection to the See of Rome?" He then refers us to History rather than Prophecy, for an answer to the question. "Now here, we think, History is a much more certain guide to fallible men than any interpretations of Prophecy, however ingenious."

To this opinion, properly qualified, I cheerfully subscribe. All private interpretations of Prophecy are to be wholly distrusted, until they are justified by the event. Conclusions as to the future, drawn from the experience of the past, are generally our sole reliance, whether in public or private affairs. But to be reliable, we must be very sure that the cases compared, are clearly analogous, in all important respects. It is only with this proviso, that we may safely assume to interpret the future by the past. Now I think that the intelligent writer in the "English Churchman," wholly fails in this particular. He compares the present position of the Papacy, under one set of circumstances, with its past history under another and essentially different state of things; and argues that its fortunes will be in the one case, what they were in the other. This may be the issue: but his argument does not make it probable, because the cases compared are not analogous; as will, I think, readily appear, upon a little reflection.

"If we look to History," (he says), "we may very easily find that the temporal position of the presiding Pope has again and again been very uncomfortable to himself, but has had little or no effect upon his spiritual sovereignty." This argument he seeks to fortify by instances drawn from the times of Nicholas II., Gregory VII., Boniface VIII., the Avignon Popes, Clement VI.; all, be it observed, anterior to the sixteenth century. His argument is in brief this; that because, during the period specified, (viz. from the eleventh to the fifteenth century inclusive), the "temporal position of the Popes was often very uncomfortable," with "little or no effect upon their spiritual sovereignty;" therefore the present very "uncomfortable position" of the Pope will not be attended by any material effect upon his spiritual sovereignty.

Now it is certain, that the temporal position of the Popes has been, not only "again and again," but almost always (as, being usurped, it must needs be), "very uncomfortable;" whether from the domestic troubles, occasioned now by a factious aristocracy, and again by a restless people; or from the treatment it has experienced at the hands of the Princes and States of Europe, to whom, at different times, it has stood in the various relations, of subject, ally, enemy, or master. This it is unnecessary to prove. And it would be easy to show, that the uncomfortableness of its temporal position sometimes inflicted injury, and at other times conferred advantage, upon its spiritual sovereignty. But it is enough, for my present purpose, to make it appear, that there is no analogy between the present general condition and relations of the Papacy, and its state in the period to which the writer in the English Churchman confines his comparison. This being shown, his conclusion, from its actual fortunes during that period, as to its probable future lot, loses all its force and virtue.

Be it remembered, then, in the first place, that during the period to which he refers, the "spiritual sovereignty" was not only admitted, but heartily received and sustained, by all the kingdoms of Europe. I do not mean, in that plenitude of power, in which it was asserted by Boniface VIII., under the figment of the "double sword," including in fact universal temporal sovereignty also; but as involving a superior jurisdiction and authority, in all matters ecclesiastical, over all the churches of the West. The uncomfortableness of the temporal position of the Pontiff had little or no effect upon his spiritual sovereignty, during that period, simply because nobody, however hostile to his temporal ascendancy, cared to dispute his title to superior spiritual authority; if we except certain parties (e. g. the Franciscan Spirituals, and other extreme advocates of the Imperial prerogatives,) during the latter portion of the period referred to. In point of fact, during most of that period, the spiritual sovereignty, as developed by Hildebrand and his successors, both included within itself, and became the foundation of the temporal sovereignty; which extended then, not only (nor primarily,) over the States of the Church, but (at least in theory) over all Christendom. It was not indeed until the very end of the period referred to, that the reaction against the pretensions of the Papacy, which was caused by their intolerable extravagance, compelled the Pontiffs to think of narrowing their temporal sovereignty to the States of the Church; a dominion, for which Gregory VII., Innocent III., and Boniface VIII., would have scorned to contend. To most of the Popes, indeed, of the four centuries or more, from which the writer in the English Churchman borrows his illustrations, their local sovereignty of Italy was of little account comparatively, except so far as their comfort was concerned; that temporal sovereignty, which they

claimed, being co-ordinate and co-extensive with the spiritual sovereignty, which they arrogated as vicars of Christ on earth, supreme over all estates of men, in all the relations of life. So long as the mind of Europe lay in bondage to the absolute spiritual supremacy, which Hildebrand and his successors so long arrogated, how could the spiritual sovereignty of the Pontiff be sensibly affected by the petty fluctuations of Italian politics? This it is, that explains the apparent anomaly, that Hildebrand, dying an exile at Cassino, was not less a spiritual Autocrat than when he sat in triumph at Canosa, to receive the homage of the prostrate Emperor: and that John XXII., in his "Babylonian captivity" at Avignon, (whatever temporary concessions his false position forced him to make to France,) was more audacious, in his demands upon Louis of Bavaria, than Boniface VIII. had been, in his bearing towards Philip the Fair.

But has Pius IX. the same universally acknowledged, and well nigh absolute, spiritual sovereignty to fall back upon, if the seven-hilled city fail him? Is either the spiritual, or the temporal, sovereignty of the Popes, such as they were, from the eleventh to the fifteenth centuries, that we can, with any probability, argue from the one to the other? I think not. The Papacy has, I apprehend, encountered a novel crisis in its history. Whether its ambidextrous policy will bear it through, with either its spiritual, or temporal, sovereignty unscathed, time only can show. Should that selfish and earthly (if not devilish) policy, which tempted it to pervert its spiritual supremacy into an instrument for the acquisition of a temporal kingdom, be at length turned against it, and made the means of its own utter overthrow, none can question the justice of such retribution; nor can any well-instructed Churchman regret the severance of that unholy alliance between the kingdom of Christ, and the kingdom of this world, in the hybrid system of the Papacy, at whatever cost it may be effected. May God in mercy spare the Church of Rome, and revive it in its ancient purity, whenever it shall please Him to sweep away, with the besom of destruction, the Court of Rome, with which its fortunes and its state have been so long, and so disastrously identified.

Rev. J. D. Ogilby

SOUTHERN CHURCHMANSHIP.—The writer of the following is much mistaken if he thinks that either the Author of the article referred to, or the Editor of the Banner, would say a word to depreciate the general character of Churchmanship in the South. The article which has excited the jealous regard of "a Southerner," was written by a clergyman very far "down South," one who would uphold the honor of the South in word, and who, in deed, would do honor to any quarter of the compass. Locality and local interests may excite hostile feeling among politicians, but Churchmen should own no such distinctions. We profess to believe, not in the Church "down South," or the Church "down East," but in the "Holy Catholic Church," and she is neither bounded by a horizon, nor divided by the points of the compass.

Though we were not "born and raised down South," we have as high a regard for Churchmen there as any where else. In this we yield not, even to "a Southerner." We must frankly own we have occasionally seen a "Southern Churchman" whom a little elevation might improve, in our esteem, but, on the whole, we think that nowhere are "the old paths" more wisely or faithfully followed than "down South." If this had not been the case, "the fancy Liturgy," no novelty in many other quarters, would not have been set down, by our Southern Correspondent, among the "novelties which disturb our peace."

For the Banner of the Cross.

MR. EDITOR:

In your paper of the 30th December, I notice some remarks of a correspondent, under the title—"Novelties that disturb our peace," in which he complains against a "specimen of Fancy Liturgy habitually used by an Episcopal Clergyman down South." When reports of this kind are made the offender should be more particularly located. "Down South" implies a section of the country considerably below "the line," as "down East" implies that far removed section known as New England. If this is the intention of your correspondent, I am disposed to take issue with his informant, (for he does not speak on his own authority,) and deny the truth of his statement: that is, if he refers to any part of the South below Virginia. I was born and raised "down South," and can testify that, upon the whole, there is better Churchmanship among the Episcopalians there, than either North, East, or West. They are not rent asunder by faction, nor disturbed by "novelties," but move onward in the "old paths," governing themselves by those wholesome rubrical regulations which the Church has appointed for our government; and so far as my observation has extended, (and it has not been limited,) I have never seen the least digression from the rule "down South."

A SOUTHERNER.

Sussex Co., Del., Jan. 1st, 1849.

REVERENCE FOR SACRED PLACES.—In publishing the following communication we are tempted to add a word to the excellent suggestions here made. In the opinion of some, a Church does not become a Holy place until after it has been consecrated. Others go further, and consider that a House of God claims no peculiar reverence except in time of worship. The result is that many lose sight altogether of the solemn character of the Holy Temple. We therefore conclude that in this respect, as in all others, if we would end aright, we should begin so.

The moment the corner stone of a church is laid, with that solemn invocation of the ever-blessed Trinity, the building, from its foundations is dedicated to the Most High God, and all employed therein are engaged in a religious work, and all who approach that place should come in the fear of God.

These remarks apply, with still greater force, to the consecrated Temple when workmen are engaged in repairing it. We have often been shocked with the manner in which it is profaned at such times. And, we are sorry to add, that this irreverence is not only exhibited by ignorant and godless workmen, but, those who should be better informed, act with equal disregard of all decency. We refer to cases where the young and thoughtless, and sometimes their equally unthinking elders, come to the House of Prayer to decorate it for Christmas. At such a time, and in such a place, mirth and levity are not only unseemly, but wicked. This conduct results, often, from mere thoughtlessness, and we trust a word of earnest caution may help to remedy the evil.

For the Banner of the Cross.

DEAR MR. EDITOR:—

I have observed that the founders of the Church of St. Mark, of this city, have caused to be placed upon its walls the enclosed placard. As it seems exceedingly appropriate, and particularly so in these times, I would suggest its publication in the Banner, provided it meets with your approval. Perhaps others, engaged in the same good work, may be induced to adopt the same means, to prevent that irreverent behaviour and improper language, so often seen and heard amongst those who are employed in rearing a Temple to the Most High God.] CATHOLICUS.
Philad., Dec. 18, 1848.

TO ALL PERSONS EMPLOYED IN BUILDING THIS CHURCH.

1. A church is the house of God; and therefore any work that has to do with a church is a holy work. Every stone you lay, and every beam you hew, is laid and hewn for the honour of Almighty God.

2. The behaviour of those who are employed in a holy work ought also to be holy. How careful then should Churchmen be, in working upon a church, to avoid (even more than at any other time) all unseemly words, all oaths, and every thing like an oath. *Every idle word that men shall speak, they shall give account thereof in the day of Judgment.*

3. This church, when it has been solemnly dedicated to God by the Bishop, will become the house of peace: therefore let it not now be profaned by lightness of speech, much less by unseemly noise, or words of quarrelling and anger. Remember in what holy quietness Solomon's Temple was built.

4. A Churchman will also, while working in the house of God, avoid any act which may seem irreverent, such as singing or whistling idle tunes; or taking his meals within the circle of the church walls.

The founders of this church trust that every visitor who may enter it while in the course of building, will show by his reverent behaviour that he remembers its solemn destination to be the house of God.

CHURCH OF THE REDEMPTION.

Under the head of Church Intelligence will be found a communication in relation to this most interesting and important parish.

It seems that the sum of \$1200 must be raised, within a limited time, in order to rescue the church from serious difficulty. The spiritual destitution of the neighborhood in which this church is placed, the success which has attended the devoted labors of the faithful Missionary, the good which has been done, and may be done, the loss which must ensue if this noble work fails, all urge upon the members of the Church the duty of meeting promptly this demand upon their charity. Whatever is to be done in this case must be done *promptly*, and it should be done *cheerfully*.

CHURCHMEN'S MISSIONARY ASSOCIATION FOR SEAMEN.

We earnestly commend the following appeal to the attention of our readers.

Though, Mr. Editor, it may be thought that your readers are in full possession of all necessary information concerning the Mission for seamen, which has been undertaken in this diocese, there are a few particulars which it is deemed important to lay before them. The duty thence arising must be *self-apparent*. It is just about a year, since the first contributions were received in behalf of this effort, and the signal success, which so far has attended it, affords the most unanswerable proof, that God is with those whom He moved by His Spirit to undertake the work. It would be interesting to trace out the many Providences, which have been displayed in this whole matter, but our limits forbid. Suffice it, that in every respect we have been blessed. While deeply grateful to God, therefore, we with the more confidence, make this appeal for aid at the hands of our fellow Christians, for we feel conscious that we do but speak in His name.

A very few zealous Christians have been chiefly instrumental in advancing the work so far. They have through the Divine favor and blessing, been enabled to complete the beautiful little floating Church. To liquidate however the claims against the Association, so that the church can be consecrated, a liberal few have assumed the responsibility of the remaining debt, both to the builder, and for furniture, &c. On the approaching Sunday the doors of this new Sanctuary are to be opened for Divine service, with the permission of Him, by whom all things are done. Shall then, those who have generously assumed this debt be required to liquidate it? I would rather say, shall they reserve to themselves the privilege of making this offering to God? Are none anxious to share it with them? If any who have given already, think that they have done their part, I ask them seriously to consider whether they have done all that they can; whether *enough* is ever done, when *anything* remains *undone*, and above all, whether they have answered as they

might, this call which God makes upon his servants? To those who have as yet done *nothing* let conscience speak. If other religious objects claim precedence in their opinion, of course they are bound to prefer them, after duly weighing the respective merits of all; but unless this be the reason of their withholding assistance, I will only ask them for their *own* sakes to remember and obey the command "As we have opportunity, let us do good unto all men," and to ponder well the question "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" A prompt and generous response (such as becometh Christians,) is alone necessary, and the mission will be enabled to begin its operations, free and unincumbered. He who hath begun this good work, will prosper and continue it, and abundantly bless all who have helped to provide an ark of safety for the tempest tost, and long forsaken mariner. We ask *all* our Christian brethren, "will you come and help us?"

New Publications.

ACTON; OR THE CIRCLE OF LIFE. A collection of thoughts and observations, designed to delineate LIFE, MAN, and THE WORLD. Published by Messrs. Appleton, New York and Philadelphia.

This book, though creditable to its publishers, is somewhat too fanciful for a book of wisdom. We have read many of the thoughts and observations, which prove that the author is one who *thinks and sees*. Although they are classified under particular subjects, the train of thought and observation does not go upon a very regular or direct track. There are too many *sharp turns* to make the travelling very pleasant, at least, to our taste. In fact 'we have' never been over fond of this method of heaping up wisdom. Bricks and stones we can admire when they are put together in a shapely structure, but we could never see much to attract in a pile of the one, or a heap of the other. We know that these aggregations of wisdom are to some extent popular, and have been so since the time of "Lacon," whose author, by the way, made rather a bad use of his own disjointed wisdom.

It seems to some minds, to be an approach to "the wisdom of Solomon," to deal in sententious proverbs. Inspired wisdom may utter its precepts in a form which ill becomes a fallible imitator. And one grave objection to this style of writing is, that it *assumes* too much, it is always pronouncing judgment, its decrees resemble the laws of the Medes and Persians. We are speaking now of this *class* of writers, not of the author of "Acton," and we are, let it be remembered, only expressing views in which few may agree. Those who have a taste for this kind of writing, will find a very favourable specimen of it in the book we have noticed.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER. Volume 1. Number IV. January, 1849. *New Haven, Conn.* Published by BASSETT & BRADLEY, 115 Chapel street. H. HOOKER, Agent in Philadelphia.

We can only, at present, acknowledge the receipt of this excellent Periodical, and say that the list of articles gives promise of great interest to this number.

We again repeat, as we have before said, that if this Quarterly is at all worthy of their confidence, and we think it is, it is the duty of American Churchmen to sustain it. We subjoin a list of articles in the present number.

Art. I. "Kenrick on the Primacy."—by *St. Jarvis*

II. Bishop Horne's Work.

III. The Life and the Light.

IV. Chase's Apostolical Constitutions.

V. The Pantheistic Movement.

VI. The Syriac Ignatius.

VII. The Jesuits.

Editorial, Notices of Books, Ecclesiastical Register, Summary of Home Intelligence, Summary of Foreign Intelligence.

PROFESSION AND PRACTICE. By the Rev. Hugh White, A. M. First American from the 10th London edition. Philadelphia: Herman Hooker, 206 Chestnut street, 1849.

Although the author of this book differs from us in his theoretical views, yet, for the most part, his practical teachings are excellent. He seems to be well acquainted with many of the prevailing practical errors of our day, but he does not so clearly apprehend the connection between *false* practice and erroneous profession. He strongly condemns practical evils, which are the natural result, in our esteem, of the very profession he upholds. We think the book will do good, and we have marked several passages which we may extract for the benefit of our readers, and to give them an idea of the sound sense and practical wisdom displayed by the author.

AN APPEAL TO THE CHRISTIAN PUBLIC, on the Evil and Impolicy of the Church Engaging in Merchandise, &c., &c.—We have only room to acknowledge the receipt of this Pamphlet, and to say that it contains the articles published in the Banner, over the signature of P. P., with additional notes and a postscript. Our readers have had an opportunity of forming a judgment, for themselves, of the work. It is to be obtained at the store of Mr. H. Hooker.

We cannot insert the following just tribute of respect, without expressing our own deep sympathy with those who mourn over the loss of one so deservedly esteemed. In the death of MAJOR ROACH, who once held the responsible office of Mayor of this city, Philadelphia has lost a good citizen, and the Church, on earth, has parted with one of her most faithful members. Distinguished by all those qualities which win our esteem and love, his earthly virtues were ennobled by the graces of Christian devotion. Those who attended the daily service at St. Peter's will miss an earnest voice, whose responsive tones were seldom unheard at the hour of Prayer in the Temple. That voice, we may well believe, is now added to the mighty chorus in the more blessed temple above, where all our prayers are turned to praise.

For the Banner of the Cross.

Extract from the Minutes.

ST. PETER'S CHURCH, Philadelphia, Jan. 2, 1849.

The members of the Vestry attended the funeral of the late ISAAC ROACH Esquire, who departed this life on Saturday, December 30th; and after the burial service in the church, and at the grave, a special meeting of the Vestry was held. Present, Messrs. Lawrence Lewis, James S. Smith, F. G. Smith, James S. Newbold, John Welsh, Jr., Henry Reed, and Horace Binney, Jr. The Rector being absent, in consequence of an urgent summons to visit a sick person, the Accounting Warden was called to the chair.

On motion it was unanimously

Resolved, That the Vestry of St. Peter's church, record on the minutes the deep sense of the loss they experience by the death of their fellow member, Major ISAAC ROACH, and their sincere respect and affection for his memory.

Resolved, That the connection of Major Roach with the Vestry is remembered for the faithful and active share which during a period of twenty years he bore in the business of the parish, and for the cordial spirit of friendliness that characterized his personal intercourse.

Resolved, That the Vestry believe that this record of affectionate esteem expresses also the feelings of the parish for the memory of a fellow-worshipper, to be remembered as one, who, having been trained in childhood to the services of the Church, in this parish, of which his parents were members, was never separated from it, except when duty to his country called him away during a part of his life, spent in distinguished military services in the war of 1812; and who in later years, amidst the cares of arduous stations in civil life, and during the season of a well-earned retirement, was faithful in the fulfilment of a Churchman's duties in the daily devotions of this sanctuary.

Resolved, That a copy of these Resolutions be communicated to the family of the late Major Roach, as an expression of the condolence of the Vestry in their day of affliction.

Resolved, That these Resolutions be published in the Banner of the Cross.

F. G. SMITH, Accounting Warden.

Communications.

For the Banner of the Cross.

AN IDEAL OF A CHRISTIAN PARISH,

DERIVED FROM A STUDY OF THE SERVICES AND RUBRICS OF THE PRAYER BOOK.

We have often been struck with what may be termed the *fragmentary* character of our Ritual. It bears the clearest internal evidence of its having once formed a *part* of a system which does not now practically exist, whilst it is manifest that the attempt to carry out all its provisions, without any further help than may be derived from its own contents, is impossible. We know from external evidence that our Ritual is but a fragment of the Ecclesiastical structure which Apostolical Liturgies, Catholic Tradition and Canon Law combined to erect in England; and that on many points we, American Churchmen, are compelled to resort to these sources, for explanations of Rubrical provisions, and for the proper mode of yielding practical obedience to the requirements of our Prayer Book. For example, the Prayer Book appoints the Psalter to be read, but we resort to tradition for the *responsive* mode of recitation. Again, the first rubric in the ordering of Deacons, prescribes that the candidate shall be "decently habited," we resort to Anglican sources to understand that the *decent habit* is the *Surplice*.

But we do not design expanding this remark at present, and have made it simply by way of preface to the outline which follows. In our study of the Prayer Book, we have often fancied we perceived allusions to divers matters, touching the arrangements and even the Architecture of a Parish church, which from external sources we know, bear upon the decent performance of the Divine and Ecclesiastical offices. Sometimes, for example, a rubric seems to assume that certain arrangements exist. We think that a skilful Churchman having the time and patience, might construct an ideal of a perfect Christian parish from the letter or spirit of the Rubrics and Services of the Prayer Book. To this work we do not pretend to aim, in the present exercise, although we have ambitiously (for which let us have pardon) placed it as the caption of this article. What has been done, now follows.

I. From the Form of Consecration of a Church, we have certain hints about the church-building; such as:—

- 1st. Each parish is to possess a church-building.
- 2nd. The edifice is to be paid for, and, if possible, be endowed. The rubric speaks of "the instruments of donation and endowment."
- 3rd. It is to be consecrated.
- 4th. It is to be opened for no unhallowed or common uses.

5th. It is to be in a style as worthy as possible of Him who is worshiped in it. The Bishop's address alludes to "reason and sense of the natural decency of things."

6th. It is a blessed and a pious work to build a church. The Bishop's address connects it with "the secret inspiration of the blessed Spirit," with "pious works approved of and graciously accepted by our heavenly Father," and blesses God for putting it into the people's hearts, "to appropriate and devote a building to God's honor and worship."

II. From the Holy Communion Office, the Ordinal, the Offices for Consecrating a Church, and Instituting Ministers, &c., we find some hints about the Interior Arrangements, such as:—

1st. Each church is to have a chancel, and it should be distinct from the body of the church.

2nd. There is to be a structure of such ornament and form as will answer to the title of "the Lord's Table," "the Holy Table," "the COMMUNION TABLE," and "the Altar."

3rd. The altar is to be railed off from the rest of the chancel.

4th. There is to be an "aisle" leading up to the chancel. The Consecration of a Church Service directs "the Bishops and Clergy shall go up the aisle of the Church to the Communion Table repeating the 24th Psalm alternately."

5th. There is to be in the Altar space, a Bishop's Chair; also, a credence or Side Table to hold the elements before they are placed on the holy Table. The Rubric directs, "The Priest shall then place upon the Table so much bread and wine, 'as he shall think sufficient.'"

6th. The space included within the rails of the Altar is to be ample, not only enough to hold the Communion Table, the Bishop's Chair, and the Credence Table, but to accommodate several clergy. The Rubric contemplates that beside the Bishop and Officiating Priest, an Assistant Minister to hand the Cup, and other clergy may be present.

7th. Each church is to have "a place where Morning and Evening Prayer are appointed to be said," otherwise called "the Desk."

8th. The Desk is to be at the same end of the church with the Altar. The Rubric in the Office of Institution directs, "all the clergy present standing without the rails of the Altar, except the officiating Priest, who shall go into the Desk."

9th. There is to be a Litany Desk, as we may infer from the fact that the Litany is a distinct service from the Morning and Evening Prayers, and to be used, as the Rubric says, "after Morning Service."

10th. The Altar and hence the Chancel, is to be at the east end, for the Rubric speaks of, "a right (*i. e.* north) side, and hence a recognized rule of Ecclesiastical position. Orientation cannot be Puseyism so long as "north-entation," is Liturgical.

11th. The Holy Table is to be out from the wall, so that the Priest, in consecrating the Holy Eucharist may stand "before it," that is, to the east, (the east being the controlling point in the ecclesiastical compass) in order that he may "break the bread before the People."

12th. The People are to kneel, facing the Altar, and the pews or seats to be constructed as to afford the communicants an uninterrupted view of the Act of Consecration: The Priest being required by the Rubric, so to stand that he may "break the bread before the People."

13th. The Priest is not to be turned to the people when he prays, because the Rubric says, "then shall the Minister turning to the people, rehearse distinctly the ten Commandments;" and again, after the Confession in the Communion office, "Then shall the Priest stand up, and turning to the people, say."

14th. The Priest's position when not turning to the people is, "to the Lord's Table," according to the Rubric, "Then shall the Priest turn to the Lord's table, and say."

15th. There are to be no galleries, and the Priest not much elevated above the people, for he is to "turn to," not to "turn up," nor to "turn down," when he rehearses the commandments, &c.

16th. The Sermon is to be delivered from the place where the Priest reads the Gospel and gives the notices of Holy Days, &c., he being already "turned to" the people, and the Rubric directing, "Then shall follow the sermon."

17th. The Minister is not to quit the Chancel from the beginning to the end of the Holy Communion Office. The Rubrics for the Ante-Communion, the Sermon, the Communion, and the Post-Communion making no provision for such absence, but implying the contrary.

18th. The Bishop is always to appear in church in his prescribed robes, the Rubrics speaking of "the Episcopal Habit."

III. From the Baptismal Office, we seem to gather some hints, such as these:—

1st. The Font is to be at some distance from "the Desk," (at the church door perhaps) for the Minister after the Second Lesson, is to leave the desk, and walk, far enough at least, to give a meaning to the Rubric "coming to the font."

2nd. The Font is not to be a bowl or small basin—for the infant may be immersed. (There is no such term as "sprinkling" used in our Prayer Book.)

3d. There is to be a baptistery, for an adult may be immersed.

4th. There is to be some decent vessel provided for complying with the Rubric that after all are assembled at the font, it is "then to be filled with pure water."

IV. From the Form of Solemnization of Matrimony we learn, amongst other matters, that there is to be some place, (just outside of the Altar-rails perhaps) "in the body of the church," as the Rubric says where the Marriage is to be solemnized.

V. From the Order of the Burial of the Dead, we gather:—That the grave yard should be around the church, for "the entrance of the church yard," is a point from which the Minister may go, "either into the church or towards the grave."

VI. From the decision of the Bishops, the Clergy, and the Laity, in Convention of 1832, prefixed to the Psalms in Metre, we learn:—

1st. That it is the minister's duty to appoint what is to be sung, to give order concerning the tunes, and to suppress all unseemly music, and all irreverent performance of it.

2d. That it is the minister's duty to obtain assistance from persons skilled in music, and this will lead to a choir where it may be had.

3rd. As the Rubric provides against "vain and ungodly persons profaning the Service of the Sanctuary with light, unseemly, indecent, or irreverent music," it may be concluded that, when it is possible, devout churchmen "skilled in music," should compose the choir, and that the chastened music of the church catholic should be preferred to that of continental operas, or of puritan psalmody.

VII. From all the Offices we learn, not from hints, but from express Rubrical enactment:

1st. That the present cry against consistent churchmen for their attention to architecture, music, posture, form, holy vestments, and holy utensils, is a cry against the church herself.

2d. That the charge of novelty and attention to trifles, preferred against those who will not neglect Liturgically enacted matters, is flatly refuted by the Prayer Book.

3rd. That when some good natured people raise their hand and cry, we have nothing now but "robes," and "altar cloths," and "holy vessels," they had better cast down their eyes and see how the Prayer Book talks of the Bishop's "Rochet, and the rest of the Episcopal habit," and of the Deacon's "decent habit," and how glibly such terms seem to be used as the "fair white lined cloth" for the Eucharistic holy supper, the "decent basin" for the offertory; and the "Paten, cup, and every vessel," for the administration. Now what a singular Prayer Book we have that cannot just say "habit," without prefixing "decent;" or "cloth," without saying "linen;" and adding too, that it shall be "fair," and "white!" And how provoking this Prayer Book is, which will not just keep itself to the blunt word, "table," but will sometimes say, as if it liked the words, "holy table," "Lord's table," "Thy table, O Lord," and even "ALTAR!" And how "Puseyitish" is this Prayer Book which has so many "rubrics," and some of them about nothing but "posture" and "form:" saying 'Then shall you stand up,' and then 'shall you sit down,' and 'then shall you kneel,' then shall you 'say,' and then shall you 'sing;' then shall you 'turn to the people,' and then shall you 'turn to the Lord's table!'

How Popish is this Prayer Book, which does not once from beginning to end use the word "pulpit," nor recognize the existence of any such distinct structure; which says that even the money at the offertory shall be "reverently brought to the Priest, by Deacons, Church-wardens, or other fit persons, and that he 'shall humbly present and place it upon the holy table;' which will not permit the remains of the consecrated elements to be taken out of the church, but commands that they be 'reverently eaten and drunk by the communicants;' and which can exhort the people "who cannot quiet their own consciences," to come unto some, "Minister of God's word and open their grief!"

Indeed, Mr. Editor, if the Prayer Book of the Protestant Episcopal Church is to be the authority, we are constrained to declare, that the apprehension of 'Romanism,' which certain people express, when seeing the buildings erected, and services performed, in accordance with the letter and spirit of the Church's Rubrics, is, whether such persons mean it or not, neither more nor less than the apprehension of consistent Churchmanship.

But we will not further trespass upon the reader's patience, or your paper's columns. If we have hinted at a train of thought, we shall be satisfied. A large and careful induction from other authorized Ecclesiastical sources, would, in our judgment, be the most successful refutation of the charge of novelty, so freely and ungenerously preferred against Churchmen for their attention to Architectural, Musical, Devotional, and other subjects expressly, or by implication enjoined by the laws of our church.

Philadelphia, 1848.

SACERDOS.

R. W. H. Odenheimer

For the Banner of the Cross.

REV. MR. EDITOR:—

R. W. D. Colhoun.

Your correspondent J. B. C. having traced the unsightly doors of some of the "anti-ecclesiastical churches" to Pagan Rome, it may be worth while to point out some of the defects, which are common to them and some of the churches in communion with Papal Rome.

First. In the absence of the distinct chancel (in opposition to the plans of primitive churches, our venerable Christ church, and thousands of early English churches, from which the latter is modelled,) as obtains in the Pagan door churches and the Papal churches of St. Mary, St. Augustine, and others of the same communion.

Second. In the use of unsubstantial and inferior materials, which being plastered or painted are of the sham order, and made to resemble those things which they are not, as if God could be deceived thereby.

Third. The use of ill looking galleries which not only deform the churches, which have them, but form receptacles for all the improprieties nearly, committed in church.

The object of those who first omitted the distinct chancel building, as in the case of the Pagan door churches, was to display a great marble or wooden pulpit (to the overshadowing or thrusting aside of God's altar,) "a shrine" to elevate the preacher, from which he denounced or diminished the importance of the Holy Sacrament.

The object of the Romanists, in omitting the distinct chancel building, seems to have been to display their tinselled high altars as near the body of the people as possible,—the arrange-

* The plan of an ancient church given in a book entitled, Canons of the church to illustrate the 11th canon of the Council of Nice, (A. D. 325,) has an apse or chancel just half as deep, as the length of the nave, or one-third of the whole of the length of the church.

† It is satisfactory to know from the work published after his return from England, that the Rev. Dr. Tyng, also the Right Rev. Bishop of Massachusetts, do not approve of a pulpit and reading pew being placed within the chancel rails.

ment being totally unlike the modest and beautiful chancels of the best Anglican models, which from their depth are not calculated for the popular display and pageantry of high mass, but for the solemn consecration and administration of the Holy Eucharist.

Another departure from the best models of Gothic or Christian architecture, is the outrageous number of steps, which the aged and infirm, lame and halt, have to climb, to get into some of the "anti-ecclesiastical churches." Penance is not intended by this, though no doubt inflicted thereby, on many. But even the many steps have their Romish counterpart, in the 28 steps of ascent and descent, which the faithful on their knees, had in 1818, half worn away, in the "holy stair-case and chapel of our Saviour called Sancta Sanctorum, at Rome."

"To improve the subject." It is strongly recommended to the anti-ecclesiastical brethren, to eschew all the errors of modern Rome, whether in Church architecture, Doctrine, or Jesuitism, also the blemishes and absurdities of the conglomerated style of paganism, concert halls, &c., which has been introduced in some of the Philadelphia churches.

Let them also abandon that Romish and Puritan want of charity, which proscribes all those, who desire in correct though simple and beautiful churches, to receive their Bibles and Prayer Books in their natural sense, and who do not feel themselves at liberty to put a more natural gloss on them, so as to square with the Council of Trent, the notions of Luther, Calvin, Wesley, or any other, to whose name an ism has been added.

M. P.

For the Banner of the Cross.

The Course of Life: a Sketch for Christian Females. By F. M. S., London, 1848.

I propose to send you, Mr. Editor, some extracts from this beautiful book. While they may gratify your readers, and do good, they may create a desire for its re-publication in an American edition.

CUDWORTH.

Childhood. Chapter 1. "The course of the Christian lady is a beautiful progression of moral, mental, and physical life. Her journey may be brief, ending in early morning;—it may suddenly close at noon;—or it may be prolonged to latest eve, through scenes of perplexity and difficulty, of sorrow and suffering. In any case if the pilgrim prove faithful to her high vocation, it will be honorable, happy and useful; blessed by man, crowned of God with immortal glory. This course may begin with the earliest thoughts and feelings of childhood,—with the dawn of reason. How solemnly these words strike on the thoughtful ear. The dawn of reason! This twilight of being is the commencement of eternal day. The provident love of our Heavenly Father prepares for earth's new visitant. He supplies blessings adapted to the weakness, the dangers, and the high destinies of

"An heir of glory! a frail child of dust,
Helpless immortal, insect infinite."

Before the eyes of the infant stranger behold the light, maternal piety will have secretly and unceasingly implored in its behalf the Divine blessing; nor can these petitions be vain. All covenant mercies unfold to faith and prayer, when from the baptismal font the new name is inscribed in the records of the Church militant. The blood of Christ purchased for that ransomed spirit the full glories of the Church triumphant. The Christian mother's most effective agency is prayer:—"praying always with all prayer—and watching thereunto with thanksgiving." Every instance of providential care should be promptly and thankfully acknowledged; dependence and gratitude especially become the parent, while her little one rests so helplessly in the everlasting arms.

Beautiful in story, and highly useful as an example, is the conduct of the mother, who, when congratulated on the piety and prosperity of her family, and questioned concerning their early training, replied that she knew of nothing peculiar in her method, unless it were this. She had constantly made all her maternal cares, types of the blessings she desired from their Heavenly Father, and mementoes to herself in seeking them. When she washed the bodies of her infant charge, she reverently besought that God would cleanse their souls in the laver of regeneration. When she fed them, she implored for them the true manna. While watching their tottering steps, she begged their heavenly guardian to take charge of them in the slippery paths of youth, and on sending them to school, she entreated the Great Teacher to take them as His disciples. There was the secret! constantly asking, seeking and knocking, she received, she found, and the door of happiness and honor opened to the well directed footsteps of her children. It may also be remarked, that this pious principle would act favorably on the temporal interests of the child. The reference to the anti-types would ennoble the types. The sanctifying influences which connected them with heaven, would cheer and refine all the cares and labors of a mother's love.

The Faith of a Little Child, page 5.

Pre-eminent among the precious advantages of childhood, is a readiness of credence,—a believing heart. Knowledge imparted by the simplest testimony, is welcome to his mind as light is to the eyes. Tell him,

"There is beyond the sky
A heaven of joy and love,
And holy children when they die,
Go to that world above."

Tell him, how he also may go there, and though his perceptions are imperfect, as his knowledge is limited, yet he is instantly persuaded of the promise and embraceth it. "Faith in him is peculiarly the substance of things hoped for, the evidence of things not seen."

Those who, in after life, enter the kingdom of God, must place their weary feet in his steps, and imbibe his spirit, even though compelled to cry out with tears, Lord! I believe, help thou mine unbelief.

For the Banner of the Cross.

REPORT OF THE CHURCHMEN'S MISSIONARY ASSOCIATION FOR SEAMEN.

The Board of Managers of the "Churchmen's Missionary Association for Seamen of the Port of Philadelphia," feel a sincere pleasure in now presenting their first Annual Report of their operations for the past year, and their prospects for the future.

The Association commenced its operations in November, 1847, by preparing a constitution, which when submitted to the Bishop of the Diocese, met with his cordial approval, they then issued a circular, giving notice of their intention to erect a Floating Church for Seamen, and followed it soon after by an appeal in behalf of the object. They were highly gratified with the evidence given by the community of an interest in the mission, which argued at the same time a conviction of its importance and necessity. The Clergy generally called attention to the subject in their respective churches, and several of them witnessed their approval by sermons, prepared expressly to show the urgent claims of the mission; and the Bishop's hearty concurrence in our effort was manifested by his admirable sermon, which has since been printed and freely distributed.

Encouraged by the general interest shown towards the mission, the Board began vigorously the work of collecting the necessary funds for raising the proposed Floating Church. Donations have been received from various Churches and Institutions, some of them from the interior, and we are grateful for one from the distant city of St. Louis.

When upwards of \$4000 had been subscribed, the Board felt itself authorized to enter into a contract for erecting the Church, which is now in progress, and will be completed some time in December. A charter is about to be obtained for the Association. The Board feel a pleasure in announcing that the Rev. R. S. Trapièr, late of the U. S. Navy, who was selected by the Board, has been duly appointed by the Bishop as the Missionary to the Association.

While we feel highly encouraged in our work, we nevertheless regret to report that the amount subscribed is inadequate to complete the Church, after which the necessary furniture of the interior will demand a still further expenditure. We shall need about \$2000 more to complete the whole, so that we shall fall within the limits of the estimate originally stated in our appeal.

Surely the urgent claims of Seamen to the preaching of the gospel both on their own account, and in order to spread that gospel, through the world, are alone sufficient grounds for sustaining the mission, although others equally strong might be urged. We owe a deep debt of gratitude to those by whose means the comforts of life drawn from every part of the globe are heaped upon us in profusion; and the least return we can make them is to strive to drag them from the mire of wickedness into which our neglect has in part plunged them, and to point them to the true polar star that will unerringly guide them through the ocean of life, and smile still brighter upon them at the close of their weary pilgrimage. But if this be the return in one sense demanding a trifling sacrifice on our part, it is the highest return in another point of view. Of what infinite value is it to the poor, reckless sailor, who instead of continually looking forward to the indulgence of his sensual appetites, to the ruin of body and soul, may, when that soul is illumined by the light of religion, look calmly and cheerfully forward to that haven of eternal rest, where neither the storms of ocean nor the passions of men shall ever disturb his everlasting peace.

But if we are bound to teach the mariner the way of salvation on his own account, not the less, we might almost say, so much the more, are we urged to do it in order to extend the blessings of Christianity to the rest of the world. It is the universal opinion of missionaries that nothing is a greater hindrance to the spread of the gospel than the corrupt life of a sailor. Can we wonder that foreign missions effect comparatively so little, when the wicked example and precept of those whom the heathen term Christian seamen, are a constant warning to those heathen of the evils that Christianity may introduce among them? The example and conversation of every Christian is or should be an exhortation to embrace the gospel. Thus the pious seaman, traversing every part of the earth's surface, contiguous to the ocean, would commend the religion of Jesus Christ to the notice and adoption of unchristian nations. What a different result then would flow from sending thousands of pious seamen abroad over the earth! Let Christians but look at this subject carefully, and they will find that the value of this mission cannot be overestimated; they will see that it must be the basis of missionary efforts for diffusing the light of the gospel through a darkened world.

While we are impressed with the value of the mission, we cannot close our eyes to the much that remains to be done, in order to bring it into successful operation; for after our church shall have been completed, still annual expenditures will be necessary to impart efficiency to the mission. Our Missionary, as a "workman worthy of his hire," must be sustained; we shall freely distribute useful books to seamen, in order to water the seed sown in his temporary sojourn among us; we must necessarily be subject to rent or wharfage, and to the maintenance of one to keep a constant and watchful care of our church. These needful expenses must be met by the active and continued charity of Christians. Impulsive contributions, although always acceptable, are too irregular and fluctuating to constitute our sole dependence. According to a provision in our constitution, we hope to obtain from 200 to 300 members, by whose aid the mission will effect great and permanent good.

We would then respectfully urge upon our fellow Christians the propriety, nay the urgent necessity of establishing and sustaining this our undertaking. We urge them to contribute liberally towards it. We urge them to press others around them to follow their example. We earnestly hope that every parish in our community will contribute to our funds at least once in the year. We solicit of our clergy their hearty co-operation in a work, which we believe to be eminently useful, to be unsurpassed, if equalled by any other brought before them. Trusting in the sympathies of our fellow Christians, we shall still press forward in the work, relying upon God, and praying earnestly for His blessing on our undertaking.

For the Banner of the Cross.

MR. EDITOR:—

In your remarks regarding the present custom of reading the Psalter, you observe, you did not inquire what was *proper*, but *rubrical*. But do you not think that a custom more than a thousand years old, indeed as old as any of the ancient Liturgies, is as binding as a Rubric? WHEATLY, good authority in such matters, says, "The custom of singing or repeating the Psalms *alternately*, or *verse by verse*, seems to be as old as Christianity itself." And again, "This practice," (of singing or reading the Psalms responsively,) "so primitive and devout, our Church, (though there is no particular Rubric to enjoin it,) still continues in her service either by *singing*, as in our Cathedral worship, or by *saying*, as in the parochial. For in the former, when one side of the choir sing to the other, they both provoke and relieve each other's devotion: for which reasons in the parochial service, the *reading* of the Psalms is also divided between the Minister and the people. And, indeed, did not the congregation bear their part, to what end does the Minister exhort them to *praise the Lord*? or what becomes of their promise, that, *their mouths shall show forth His praise*?" Z.

Obituary.

From the Western Episcopalian and Gambier Observer.

DEATH OF THE REV. S. L. JOHNSON.

We are grieved to learn that the Diocese of Indiana has met with a severe loss in the death of the Rev. SAMUEL LEE JOHNSON, who died at Indianapolis on Sunday, the 24th of December.

The deceased was formerly a member of this Institution, passed through all its departments with great credit to himself, and was for two years a respected and efficient Tutor in the College. For the last several years he was Rector of the church in Indianapolis and of the Young Ladies' Seminary connected with the parish. He has been called away in the prime of life, from a sphere of great usefulness, and from the midst of a large circle of kindred and friends.

In his death, the Church Militant has been deprived of a most laborious and useful minister, and his venerable parents and other affectionate relatives of a staff and comforter whose place can only be supplied by Him who has triumphed over the grave and taken away the sting of death.

Miscellaneous.

From the Evergreen.

A NEW STORY OF OLD TIMES.

"A dreaming of the past! when will he cease
To think all wisdom buried in the past?
And is there nothing good, nor nothing true
In these our present days, that men must live
Immured like worms in musty tomes of old?"

OLD PLAY.

There is hardly any other thing in the constitution of our nature capable of affording enjoyment so pure and innocent as a reverent love for what is old, and at the same time stamped with the character of goodness. It is an elevated kind of pleasure that one feels who wanders alone through the aisles of some ancient christian temple, meditating upon the prayers and praises that have been echoed and re-echoed by its stately walls. The contrition of the sinful, the holy thoughts and resolutions of the returning penitent, the fervent longings of the faithful for greater progress in the life of holiness—these, and many other thoughts and feelings, unknown to us, but known to God, invest His holy places with almost an awful interest. So, too, there is a peculiar interest in all such passages of Holy Writ as relate to age adorned with holiness. Never can I hear without emotion narratives like that of old Barzillai, who, in declining a flattering offer made to him by King David, excused himself by saying—"I am this day four score years old: and can I discern between good and evil? Can thy servant taste what I eat, or what I drink? Can I hear any more the voice of singing men and singing women? Wherefore, then, should thy servant be a burden unto my lord the King? Thy servant will go a little way over Jordan with the King: and why should the King recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother!"

It is from the influence of this love for what is old that I have always sought the company of aged people, and have listened with all the admiration of youth to their stories of the manners and doings of the days when they were young, and have well nigh envied them the enjoyment of so many rich recollections of the now almost dreamy past.

It was not very long ago that I found myself sitting by the fireside of the home that was mine in boyhood's joyous hours, listening to the voice of one whom I was long since taught to reverence, as she told a tale of former days. Perhaps it would interest some, at least, of my younger brethren in the Holy church.

THE STORY.

"It was just after the Revolution," said my grandmother, "that what I am about to relate took place. Those were sad times, indeed, for the church in this country. With but few exceptions the clergy had been obliged to return to England, or to seek some other place for the exercise of their ministry; and the few that remained among us were often placed in great peril by the public performance of their sacred duties. So it was very seldom that we heard the sound of the church bell calling us to prayers in the times of peril and reproach. It was only

when some earnest missionary, travelling over a great extent of this then thinly settled country, happened to be in the village, that we had the blessed privilege of going into the courts of the Lord's house, and worshipping Him in His holy temple.

"In the intervals between these occasional visits, my grandfather, a venerable old man, even in those distant days, would gather the family together early in the morning of the Lord's Day, and lead us, a patriarchal family, out yonder to the top of that beautiful hill where now stands a fine imitation of a Grecian temple: but it was then a Gothic temple of God's own making, with the trunks of trees for clustered columns, and the leafy branches for the lofty arch; and there, each one of us having his Book of Prayer, he would read such parts as he might of the Church of England's noble service; and the responsive voices of the little congregation would ascend to God like incense from an altar, as they took their part in the solemn chant or litany. Never has that form of prayer seemed to me more imposing, or more suited to its holy purposes, than when that pilgrim band of ours had met upon the wood-crowned hill to worship God. And now and then, as if to join with us in praising a common Maker, there would come from the forest a low, sweet murmuring, and ever and anon some bird would interpose a few clear, flute-like notes, that came like sun-beams breaking through the clouds. Those were hours of sacred joy, and it is still a pleasure to me to recall the holy influences of those sunny days of my childhood—those bright Sunday mornings under the open sky. Except the faint music of the trees, and the inconstant notes of the happy birds, all was still around us. There was no crowd of people to distract the attention, and keep the mind confined to earthly things; but we felt as if we were almost in the very presence of God, enjoying the light of His reconciled countenance. Oh, that such peace and joy may be mine when the days of my pilgrimage are ended!"

It was not an over-long tale; but the words presented to my mind a beautiful picture—a pilgrim family going to worship God, and offer up the incense of prayer and praise upon a natural altar. My fancy pictured with delight the figure of the venerable patriarch, surrounded by his children, and their children. Now I saw them crossing the fields where the flowers were smiling in the sunlight—now, winding through the aisles of the forest—now, ascending to the place already hallowed by many a prayer. Then I heard the words of that solemn service from the lips of the old man—words that now are heard the world around—in the high cathedral, in the humble village church, or in still ruder fane, and in the forest wild—everywhere the same—uniting many hearts in one—making the world a holocaust to God.

And when the picture faded away—perhaps it was wrong—but it left within me a feeling of pride, and I was glad that among my ancestors was that faithful servant of God, remaining constant in fidelity to the Church of Christ, amid the changes and confusion of those troublous times.

And then there came more serious and more suitable thoughts, and I found that in that simple story there was contained a useful lesson. It is this: that we should firmly adhere to the truth at all times, even if that adherence cause us trouble, or unjust reproach. It would have been easier for that aged man to forsake the worship of the Catholic Church, and join the assembly of those who had severed themselves from her communion, and who, to the sin of schism, too often add that of reviling her: but who can tell whether such a weak compliance on his part would not have deprived me of my inheritance? If he had erred a little, his children might have wandered farther, even beyond the fold of Christ; and I might have been this day among those who walk in ways of their own devising, instead of the old and sure paths of the Holy Church. And when I thought of this, I thanked God for that old Churchman's faithfulness, and prayed that we all might fulfil as well the duties that we owe to the mother of our new birth; not only for our own good, but also for the sake of those who shall come after us. The power of influence is like an invisible chain binding a man to his fellow man, and all mankind together. Its power is real, though unseen, and its possession a talent so valuable, that, no doubt, we shall have to render a strict account of it.

I know that many, even of the Church's children, are brought up under such unhappy influences that, perhaps, they may think they discover, in what I have said, a lack of what the world calls "charity." But they who have been rightly instructed in regard to "The Holy Catholic Church," will see that much less has been said than might have been said with truth and charity. So accustomed have we become to the presence of error, that we have almost forgotten that there is such a sin as schism? But such a sin there is. The Bible speaks of it, and the Prayer Book. Would you know what it is, and how it may be avoided? You may learn of him whom God has sent to teach you. Let our actions convict us of mocking God, when, upon our bended knees, we pray him to deliver us "from heresy and schism;" and let us show the truest charity for those who have abandoned the One Fold of the One Shepherd, by praying more earnestly that He would "bring into the way of truth all such as have erred and are deceived."

Edenton, N. C.

LITTLE GRAVES.

Sacred places for pure thoughts and holy meditations, are the little graves in the church-yard. They are the depositories of the mother's sweetest joys—half unfolded buds of innocence, humanity nipped by the first frost of time, ere yet a canker-worm of pollution had nestled among its embryo petals. Callous, indeed, must be the heart of him who can stand by a little graveside, and not have the holiest emotions of his soul awakened to thoughts of that purity and joy which belong alone to God and heaven; for the mute preacher at his feet tells him of a life begun and a life ended without a stain; and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land, enlightened by the Sun of Infinite Goodness, whence emanated the soul of that brief young sojourner among us! How swells the heart of the parent, with mournful joy, while standing by the cold earth-bed of lost

little ones! Mournful, because a sweet treasure is taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.

YOUNG PEOPLE'S MIRROR.

THE TEACHING OF ANIMALS.

"Immediately while he spoke the cock crew." What excellent teachers are dumb creatures! The cock here teaches Peter and puts him in mind of his unwatchfulness! How often hast thou been instructed, oh! my soul, by such creatures, and yet thou hast not been the better for it! The Lamb hath taught thee meekness, yet thou hast been angry and choleric. The serpent hath taught thee wisdom, yet thou hast continued foolish and imprudent. The ox knows his owner, and the ass his master's crib, yet thou hast not considered what vast mercies thy great Master hath poured out upon thee. The stork, the crane, and the swallow, return at their appointed times, yet thou hast not returned to thy God, at a time when He hath earnestly waited for thy conversion. The bee and ant teach thee industry, yet how lazy hast thou been in the work of thy salvation. The dog teaches thee fidelity, yet how unfaithful hast thou been to God, and to thy conscience. The snail teaches thee slowness to wrath, yet how thou hast broken forth into unruly passions. DR. ANTHONY HORNECK

Married,

On the 2d inst., by the Rev. James A. Woodward, at the residence of Dr. D. J. Bruner, Morgantown, Mr. COLEMAN BULL, of Churchtown, son of the Rev. Levi Bull, D.D., to ANNA F., youngest daughter of the Hon. Edward Davies, of Lancaster Co., Pa.

Notices.

CHRIST CHURCH.

The first quarterly collection for church objects will be made in Christ Church, on Sunday next, the 14th inst., in the morning and afternoon. The proceeds of the collection will be appropriated to missions, diocesan and general.

ST. PETER'S CHURCH.

The first quarterly collection for church objects will be made in St. Peter's Church, on Sunday next, the 14th inst., in the morning, afternoon, and at night. The night service will begin at 7½ o'clock.

The objects of this collection are missions, diocesan and general.

CONVOCATION OF NORTHERN PENNSYLVANIA.

The Stated Meeting of Convocation will be held in Williamsport, on Tuesday, the 16th inst.

W. J. CLARK, Secretary.

Acknowledgments.

The Treasurer of the Ladies Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums, for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from the 8th of December to the 8th of January.

From a Lady of Christ Church, \$100 subscription,	\$25 00
Mr. H. Budd,	10 00
Mrs. Vanderkemp,	5 00
Mrs. Emily G. Vaux,	5 00
Missionary Association of St. Paul's Church,	25 00
Dr. J. Redman Cox,	2 00
Mrs. Gideon Scull,	50 00
A Managers' annual subscription,	10 00
Female S. Scholars of St. Peter's Church,	25 00
Three S. S. Teachers of " "	15 00
A Lady of " "	20 00
Mites for December,	48 37½
Miss Elizabeth Taylor,	3 00
	\$243 37½

The Rector of the Church of the Redemption gratefully acknowledges the following, in aid of the building fund. From Messrs. Wm. Platt & Co., payable as former subscriptions, \$100 00

A Lady of St. Stephen's Church, per Rev. Dr. Ducachet, 100 00
GEO. A. DURBOROW.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of ten dollars, in answer to an appeal made in the Banner of the 23d inst., from a Lady in Lancaster. Also five dollars from Bishop Potter; fifteen dollars from the offertory of St. Peter's Church, on the Festival of the Epiphany.

January 8th, 1849.

The subscriber acknowledges the following receipts for the Christmas Fund, for Disabled Clergymen, and for the Widows and Children of Clergymen dying in indigent circumstances, viz:

From St. Peter's Church, Philadelphia, \$75 00; St. Stephen's do do, 33 82; Christ do do, 61 90; St. John's do, Bellefonte, 7 00; St. Luke's do, Philadelphia, 57 71; St. James' do, do, 60 00; Trinity do, Pottsville, 11 00; St. Stephen's do, Wilkesbarre, 12 00; Church of the Atonement, Philadelphia, 36 00; St. Paul's Church, Wellsboro', 8 00; Trinity do, Southwark, 19 10; Bangor do, Churchtown, 15 00; St. Peter's do, Phoenixville, 5 00; Christ do, Pottstown, 5 00; St. Gabriel's do, Moriaten, 2 00; Christ do, Danville, 3 00; St. Paul's do, Chester, 6 65; St. Martin's do, Marcus Hook, 4 41; All Saints' do, Moyamensing, 7 00; Gloria Dei do, Southwark, 7 60; Trinity do, Pittsburgh, 85 00.

THOMAS ROBINS, Treasurer.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account \$25, as the first quarterly payment from the Missionary Society of St. Andrew's Church, by J. H. Hildeburn, Treasurer.

THOMAS G. ALLEN, Missionary.

The undersigned gratefully acknowledges the receipt of the following sums for the Church at San Augustine, Texas. From St. James' Church, Philada., \$33 26; Sunday School of All Saints' Church, Moyamensing, \$5.

Philada., Jan. 2, 1849. S. COX, Jr.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JANUARY 20, 1849.

[VOL. XI.—No. 3.—WHOLE No. 525.]

Calendar.

JANUARY.

- 21. Third Sunday after Epiphany.
- 23. Conversion of St. Paul.
- 28. Fourth Sunday after Epiphany.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

- 7th. A. M. 11 o'clock, Church of the Ascension, (Ordination.)
- 9th. Septuagesima Sunday, A. M. Kingessing; P. M. Church of the Mediator.
- 11th. A. M. Downingtown; Evening, West Chester.
- 18th. A. M. St. James the Less; Evening, Church of the Ascension.
- 21st. (Ash Wednesday,) A. M. Gloria Dei.
- 25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

- 4th. Harrisburg.
- 5th. P. M. Marietta; Evening, Columbia.
- 6th. Lancaster, (Southern Convocation.)
- 7th. Evening, York.
- 11th. A. M. All Saint's; P. M. Oak Grove; Evening, Holmesburg.
- 18th. A. M. Epiphany; P. M. Church of the Crucifixion.
- 25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
- 2nd. Evening, Rockdale.
- 3d. A. M. Concord.
- 4th. Evening, St. John's, Northern Liberties.
- 6th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
- 8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
- 9th. Evening, Easton.
- 10th. P. M. Centerville; Evening, Doylestown.
- 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
- 22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
- 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
- 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

PENNSYLVANIA.

CONSECRATION.—THE FLOATING CHURCH OF THE REDEEMER was solemnly consecrated by the Bishop of the Diocese, on Thursday morning, January 11th.

This most interesting service attracted a large congregation. The number of clergymen present was a gratifying proof of the general interest which this noble Missionary enterprise has excited.

The following clergymen were present. The Rev. Drs. Clay, Coleman, Dorr, Ducachet, Neville, and Stevens. The Rev. Messrs T. G. Allen, Dupuy, Durborow, J. M. Douglass, R. J. Douglass, R. C. Evans, Fowles, Harris, Howe, Miller, Newton, Odenheimer, Ogilby, Smith, Trapier, and Washburn of Pennsylvania. The Rev. Mr. Mitchell of New Jersey; and the Rev. Messrs Parker, and Southard of New York.

The procession moved from an adjoining counting room, headed by the Bishop, in his robes, and the officiating clergymen, and the Chaplain, in surplices. They entered the church in order, reciting the appointed Psalm.

The Bishop stated that he had received formal assurance that the chapel was free from debt, and after the reading of the request to consecrate, proceeded with the service, in which the Rev. Mr. Trapier, the chaplain, read the Sentence of consecration.

Morning prayer was then read by the Rev. Dr. Dorr, and the Rev. Mr. Parker, chaplain of "the Floating Church of our Saviour," New York.

The Bishop read the Ante-Communion service, and preached, standing by the Lectern, and without notes, an impressive Discourse from the text, Leviticus, xix: 30. "Ye shall keep my Sabbaths, and reverence my Sanctuary: I am the Lord."

The Bishop, in some introductory remarks, most happily alluded to the success which had attended this effort in behalf of Seamen. Only a few months had elapsed, since he was called upon to preside at the first meeting wherein the plan was begun, and to-day we saw the result, in the beautiful church which had been consecrated, and which was dedicated to God, entirely free from all liabilities. They had cause for thankfulness in looking back to the past, and reason to take courage in looking forward to the future.

The Bishop concluded with an earnest appeal to the sailors who might be present, to the employers of sailors, and to those who desired the good of man, to take an interest in this work. He presented it as a subject of especial interest to all who felt concerned in the success of Missions.

At the Bishop's request, the Rev. Mr. Parker, of "the Floating Church of our Saviour," made a most interesting statement of the success which had attended their efforts in New York in behalf of Seamen. He related several incidents to show how constantly opportunities of doing good, were presented to those laboring for the welfare of this class of men.

After a collection amounting to \$97, the services were concluded by the Bishop.

We congratulate the Board of Managers upon the success which has crowned their noble efforts in behalf of humanity, a success the more gratifying because it has been *deserved*, as the result of zeal, devotion, and personal sacrifices.

The enterprising Architect, Mr. C. L. Dennington, also deserves our praise and congratulations for his share in the work. Under disadvantageous circumstances, he has completed this beautiful and appropriate building, and has done it well, in a very short time. A description of the church has already appeared in the Banner. But we must add that all who were present at the consecration service, agreed in the opinion that this building reflected great credit upon the architect, both from the convenience and propriety of its arrangements, and from the beauty of the design, and the manner in which it has been executed.

Complete the sacred structure stands,
And towers, majestic, from the wave:
A floating Church, a Christian ark:
The Sailor's soul from sin to save.

NEW JERSEY.

ST. MATTHEW'S CHURCH, NEWARK.—We recorded, in a late number of the Banner, the ordination of the Rev. David Julius Rosé. In expectation of receiving some particulars with respect to the field of this reverend gentleman's labors, we forbore, at the time, any mention of the interesting circumstances connected with his admission to the ministry of our Church.

It may, perhaps, be remembered that we copied, from the New York Churchman, an account of the German congregation formed at Newark under the name of St. Matthew's. This congregation, for the most part, and its Pastor, Mr. Rosé, were in connection with the Lutherans. Mr. R. having become convinced of the justice of her peculiar claims, as "the pillar and ground of the truth," became a Candidate for Holy Orders in our Church. And to the honor of both pastor and people, a large majority of his congregation followed his example. So that, we are informed, there are more than *one hundred families* of Germans constituting the parish of which Mr. R. has the spiritual charge. Since becoming a candidate, Mr. R. has been officiating as a Lay Reader. We esteem this as one of the most interesting cases in the records of the Church.

There are, in the city of Newark, *five or six thousand* native Germans, so that Mr. Rosé has a wide field of usefulness. Many of them, we are happy to be informed, "are continually asking for the offices of the Church."

Mr. Rosé is the first native German in our church, in charge of a native German Parish, and we trust he and his faithful flock may be the first fruits of a glorious harvest, gathered from this interesting people.

DIOCESE OF TENNESSEE.

RAVENS CROFT SEMINARY.—We have received two letters from clergymen, in Tennessee, with respect to this important institution. It demands the hearty and liberal support of all who feel interested in the church in the southwest. We have already commended it earnestly to the attention of our readers; we rejoice to hear of its present measure of prosperity, and we pray that the rich blessing of God, and the bounty of His faithful people, may crown it with abundant success. One of these correspondents thus writes:

"From the interest you take in all the church's nurseries, I know it will gratify you to learn that our own 'Ravenscroft' bids fair to become all that its friends can desire—a theological and collegiate institution, commensurate with the wants of the Diocese, and in a great degree of the whole southwest. Dr. Wheat, its efficient and devoted president, writes me, 'We have succeeded in getting a very fine house for the next two years. It has ample accommodations for our whole corps, President, professors, and pupils. We have selected a site for the college, and shall commence building immediately. Our funds in hand will enable us to make a very respectable beginning. As we

shall go in debt for nothing, we shall need all the aid the church can give us.'"

Another reverend friend adds the following information:

"The Banner of the Cross has kindly noticed, and in terms of commendation, the inceptive steps which have been taken by the church in Tennessee for establishing a literary and theological school. This institution is intended, as you know, to embrace all the departments from the preparatory to the theological, inclusive: thus enabling us to educate our own sons, and at the same time providing us with a training school of the holy ministry of the church. Such a school, you will confess, must be a great want in our Diocese and in the whole region of the southwest. We feel it to be our great reliance, under God, for extending the influence of the church in this region, and for providing adequately a supply of efficient ministers. In this view the Bishop and the committee of the convention have selected an eligible site, well adapted to the designed purposes, and have resolved to proceed, at once to the extent of the means *in hand*, to erect suitable buildings. It is their purpose not to hazard the success of the undertaking by involving it in debt, and not to erect a huge or unsightly pile of buildings. They propose to erect plain and substantial houses in the rural Gothic or early English style, each of which shall contain accommodations for the family of a professor and for twenty or twenty-five pupils. The whole number of pupils will, on this plan, be divided into separate households, each under its responsible head, where they will receive direct personal supervision and care as to their comfort, health, manners, and moral and religious training.

The committee have determined to erect such buildings—one or more as the Church within the Diocese and without it, shall give them the means. Might we not look for aid to the Church north and east, in such a good work? We ask for no *endowments*, but simply for means to provide houses. We trust the school would be able to take care of itself, if it were once *set up* with the required buildings. The little that has been given to the Church in Tennessee has been used to the designed purpose, and none of it wasted or lost. It is on this ground, in part, that we venture to ask for more; at least, we would beg that we may be equal sharers in the noble benefactions of our brethren whom it has pleased God to favor more largely than ourselves. While many thousands of dollars have been freely given to the Church north of the Ohio, but few hundreds have been received by the Church south of that river. There is, then something like justice in the plea we urge in our behalf. There is a work for the Church here. I need not say how vast that work is. We know there are many who count it a blessed privilege to work with their weaker brethren in the holy cause of the Church of Christ, and to such we know we should not appeal in vain.

The Seminary is now in operation under the charge of President Wheat, and Professor MacLeod, occupying a spacious and convenient house hired for that purpose. The patronage is, already, encouraging, and we humbly trust that, under the blessing of the Great Head of the Church, RAVENS CROFT SEMINARY will grow to its completion as an enterprise of the Church in Tennessee. To this end, let it share in the charitable prayers and in the alms of our brethren in Christ.

From Church Papers

NEW YORK.

MEETING OF THE NEW YORK ECCLESIOLOGICAL SOCIETY.

Pursuant to notice the members of the Society met in the school room of St. Paul's Chapel, on Monday evening, Jan. 8th, at half-past seven o'clock. The Rev. Dr. Forbes, President of the Society, being absent, the Rev. Dr. McVickar, Senior Vice President, took the Chair and called the Society to order.

The minutes of the last meeting were read, amended and approved.

The Report of the Committee was then read by Mr. S. Cox, Jr., one of the Secretaries, and on motion was accepted.

It appeared from this report that the Rt. Rev. the Bishops of North Carolina, Fredericton, and South Carolina, have been admitted Patrons, and eight ordinary members elected, in the recess of the Society.

The Rev. Dr. Muhlenberg then read an interesting paper on "The means of improvement in Church Music." Church music, he said, might be divided into three branches: Chanting, Metrical psalmody, and Anthems. Chanting was by many supposed to be impracticable but for trained choirs; and here the Rev. Dr. eloquently enlarged upon the many inconveniences and annoyances of choirs, as at present managed; especially as regards the employment of those who are merely professional persons, and are hired to "profane the service of the sanctuary." The beautiful intricacy of the anthem might resemble the richness of Gothic tracery, but it ought not to exclude the massive chorus of the congregation; nor should the choir bid the people be silent, when the Priest had just said to them: "Praise ye the Lord;" nor was it right that the only response to this stirring appeal should be warbled gently from a quartet in the organ loft. He advised meetings of the congregation to be holden for the express purpose of practice, and that this practice should begin with *reading*. They should become accustomed to the sound of their own voices, and speak out with a full round tone, for it was ridiculous to be talking about an accompaniment of "trumpets and shawms," to praises pro-

nounced only in a smothered whisper. It should not be the ordinary conversational tone, but more elevated, more devotional. The congregation should be practised in reading until they read well together, making the pauses in good time, and beginning and ending together. Their clergyman was their best instructor thus far. They should next proceed to practise this reading on *one note*, chanting in monotone. This is what is commonly called *intoning* the service, there being but a slight inflection at the close. Thus much once accomplished it would be easy to master the rest of the cadence to our ordinary chants. In answer to the question "Is this practicable?" he could reply, "It has been done!" It required labor, zeal, and perseverance, as did every thing good; but it was possible. He recommended reviving, to some extent, the office of Parish Clerk, to lead the congregation in singing. But if the laity would not take an interest in the matter, all labors would be as useless as to strike the keyboard of an organ when there was no wind in the bellows to fill the pipes! The Gregorian chants in common use among us were not in their ancient form. They were originally composed on the syllabic basis; i. e. one note was intended to be sung to one syllable,—neither more nor less; an arrangement much better suited to the genius of the Latin than of the English tongue. In English its effect was too grave and severe. He thought the English chant preferable. It was more varied and lively, yet there was nothing light or trivial about it; it was purely ecclesiastical. It could be called our peculiar church song, for it was almost exclusively confined to our church. He did not see why the English Catholic should not have his peculiar music as well as the Roman Catholic. It had sprung from our English Psalter; yet it was as applicable to verse as to prose. The choir, he said, should be placed on the floor, so that they might be in reality a part of the congregation; and the organ should not be at the west end of the nave, but near the chancel, the better to inspire and sustain the voices of the congregation. The entrance to the choir could thus be through the Vestry Room, which would be a good way to prevent the intrusion of improper persons. As to the number of chants to be used, he thought it would be quite sufficient to have three for each Cantic, one of which should be jubilant, one penitential, for days of fasting and humiliation, and one for ordinary days. Too great a variety should be avoided. Antiphonal chanting he strongly recommended, either performed by two parts of the congregation, or by the minister and the people, all always joining in the Gloria Patria. The present mode of reading was in reality only the remnant of the old Antiphonal chanting. In the ancient Antiphonal singing of the Temple Service, each verse was divided, the latter half being the response to the former, thus following the parallelism of thought, which is the leading characteristic of Hebrew poetry. This gave far greater life and animation than our mode, which however has the authority both of the English and Continental usage. He recommended the employment of boys' voices. But the boys should be selected from the parochial schools and religiously trained, so as to avoid the desecration of the service so frequent in English Cathedrals. As to metrical psalmody, the Rev. Dr. thought that some were so zealous for chanting as to be in danger of unduly disparaging psalmody. He enlarged on the charms of rhythm and poetry, the use of which he declared to be Catholic according to St. Vincent's rule of "*quod semper, ubique, et ab omnibus*." Chanting had more of life and animation, but the other had greater majesty and volume of sound. He eulogised Luther's grand chorales, and their great influence in accomplishing their author's work in the Reformation. There should not be too great a variety sought for, and it would be well if particular tunes could be associated with particular words. He deprecated the use of the light and undignified tunes so popular in our time, but said that the proper remedy was to reform, not to abolish, psalmody; to restore the grand old chorale. Besides, it was impossible to banish it, even if we would. The people would not give it up. The Psalms were doubtless better in prose, and Hymns were the proper things for this branch of Church Music. He thought it a great pity that many of the metrical hymns of the Breviary had not been (like the *Veni Creator Spiritus*) translated into our Prayer Book as well as its Collects. The Rev. Dr. here broke off his remarks, stating that he had been compelled to neglect some branches of the subject for fear of trespassing too long on the attention of the Society.

A resolution of thanks to Dr. Muhlenberg, for his able and interesting paper, was passed; and, on motion of the Rev. Dr. Vinton, of Brooklyn, he was requested to continue his remarks, on some future occasion.

The elections of members made by the Committee, during the recess of the Society, were unanimously confirmed.

On motion of Mr. R. Ralston Cox, the Rev. Mr. Mahan was appointed to prepare an original paper, on the subject of Sepulchral Monuments, to be read before the next meeting.

The Corresponding Secretary then read a letter from Edmund A. H. Lechmere, Esq., Honorary Secretary of the Oxford Architectural Society, announcing that the New York Ecclesiologist Society had been received into union with them, and had been presented with their publications.

On motion of Mr. W. A. McVickar, it was voted to return thanks to the Oxford Society, and to insert the letter on the minutes of the Society.

On motion of Mr. Frank Wills, the thanks of the Society were voted to those who had made it donations during the past three months.

After some conversational remarks on various minor points, and suggestions from the Chair, as to the necessity, and the best mode, of increasing the subscription list of the New York Ecclesiologist, on motion, the Society adjourned.—*Churchman*.

ILLINOIS.

We have received a printed letter of "Dr. Totten about JUBILEE COLLEGE." Bishop Chase has addressed some "remarks," from which we take the following.

"To attempt any thing, by way of additional illustration of this important subject, would seem to mar the fair face of the above letter of good Dr. Totten. The reader will recollect the slanders of the enemies of Jubilee College; and here behold

them all dispersed by the breath of truth. Even so may it be, with all the machinations of the wicked, who have endeavored or may hereafter endeavor to destroy the Protestant Episcopal Church or prevent its usefulness and progress throughout the far west."

The following extracts will show the value of the property, the names of the Faculty and Superintendent, and the result thus far of this College.

"The property belonging to the College may be safely estimated at a little over sixty thousand dollars, but most of it is now unproductive. It owns 2,500 acres of land in its immediate vicinity, and 1,760 in other parts of the State and in Michigan. This last is intended to be sold, and by the provisions of the charter must be sold, within three years of the present time. Besides this property in land there is a grist and saw mill on the Kickapoo creek, distant about three and a half miles from the College. Besides the college building there are on the premises, two boarding houses, one for the students and the other for the men employed on the farm, five dwelling houses and a store. The remaining possessions of the College are, the goods in the store, the live stock on the farm, and farming utensils.

"The Bishop, the Rev. Samuel Chase, and two sons of the Bishop, are the present faculty of the College. The Bishop receives no salary as President of the College except the provisions for his table. The Rev. Samuel Chase, who is head master in the College, and has the entire care of the boarding house, receives \$700 per annum and board for himself and family. The Rev. Dudley Chase hears recitations in Theology, and has a salary of \$200. Philander Chase, Jr., the youngest son of the Bishop, a graduate of the Institution, and also a student in theology, has \$100 per annum.

"The superintendence of the workmen on the farm and at the mills, and the general care of all the real estate is committed to Mr. Henry I. Chase, another son of the Bishop, who receives \$500 for his services but no prerequisites. The Bishop acts as treasurer, and gives general directions in relation to all the concerns of the Institution.

"I believe there is an impression at the east that the Bishop's private affairs are very much mixed up with the affairs of the College, but this is a great mistake. The College property is entirely distinct from his own private estate and is so entered on to books, and recognized in all his business transactions.

"Jubilee College has already done more for the Church than it has credit for. Twelve clergymen have received their education, either wholly or in part, within its walls, and there are now six candidates for orders among its students. These men will be fitted for this western service. They will know what work they are to be called upon to perform, and devote themselves to it with no expectations of being permitted to lead idle or luxurious lives. As a simple missionary establishment the college has done much for the cause of religion in the part of the country where it is located. No less than seven parishes have been founded by the clergy connected with it; three churches have been built, and as many more will probably be erected in the course of the next year. More than two hundred communicants have been collected in these parishes, and the Episcopal Church has become the leading denomination of Christians in this part of the State."

ALABAMA.

We are gratified to learn that since the consecration of Bishop Cobbs in 1844, the church, of which he has the spiritual oversight, has more than doubled. "The Lord God of your fathers make you a thousand times so many as ye are, and bless you as he hath promised you."—*Episcopal Recorder*.

Selections.

FROM THE CHARGE

Of His Lordship the Bishop of Montreal, to the Clergy of the Diocese of Quebec, delivered at Christ Church, Montreal, at the Triennial Visitation, in 1848.

MY REVEREND BRETHREN.—The last occasion upon which we were permitted to meet in Visitation, was marked, as most among you will remember, by an exceedingly awful public calamity, upon the spot where we were assembled. We stood in the midst of yet smoking ruins,—the second conflagration, which, within a month after the first devastated the ancient metropolis of the Province, having just freshly occurred. Alas! there is a deeper gloom now thrown over our meeting; we meet under the effects brought home to our own body, of a far sadder scourge from the hand of our God. We look for the familiar faces of some of our brethren in the ministry of the Church, who, according to all human calculation would have been among us to-day—but gaps have been made in the circle:—they are gone, and their place is nowhere found upon earth. A recent stroke has added one to the mournful list of the victims of the past year—a stroke the more felt because unexpected, for circumstances which are of public notoriety, have diminished the extent and altered the character of emigration from Ireland, and the amount of sickness and the number of deaths at the Quarantine Station, during the attendance of our lately deceased brother,—so far from resembling the state of things which marked the summer of 1847, was, beyond all precedent, small,—(in fact, only one death among the Protestant patients had occurred at the station when he left it)—added to which, the ample provisions which, in consequence of the severe lesson of a former season, have been made by public authority, to meet the demands of the case, and the admirable regulations which have been established in the hospitals, have sensibly lessened the danger of infection, which I believe to be less, at this moment, than in any former year.*

* This opinion has been since justified by events. No other

Yet, so it has been ordered by the wisdom of God that, although, with the exception of the memorable afflictions of last year, it had never happened that we lost a clergyman in this service, the very first of our faithful volunteers who now undertook it, has already fallen. *Precious in the sight of the Lord is the death of his Saints.* Honoured be the names among men, and dear be the memories of those devoted servants of God who counted not their lives dear unto them, while ministering to their humbler brethren in scenes of death and horror, and who, melancholy and grievous as has been the loss to their families and friends, have themselves finished their course with joy and are gone to their reward in Christ. To me, I hardly need point out that, as I was to a certain extent concerned in causing this exposure to danger of such among our martyr-clergymen, (in this sense) as contracted the disease at the Quarantine Island, (being one-half of the whole number who have died,) there is here an aggravation of poignancy in the sorrowful sense of our loss. Yet suffer me to mention some comfort which I have derived from the thought, not only that our Clergy, with no suggestion from their Bishop, were found at the post of danger in every other spot where the fever prevailed, and that the case, therefore, was not peculiar, of those to whom I proposed, last year, (of course, without enjoying it,) a share of the Quarantine duty; but also, even including those who served at that station, there was not one victim, who fell simply in the execution of the duty which I had indicated. The established term of duty was only for a week—the two who were taken from us last autumn, both voluntarily out-staid their time—one of them by his own express and earnest desire, had remained six weeks at the Island,—and, in human probability they might, but for their spontaneous extension of their term of service, have been here among us this day. With reference to the present season, you are aware, my brethren, that I made no suggestion whatever to individuals, upon the subject,—the occurrences to which I am here advertising, having caused me to shrink from assuming such a responsibility.

Deeply as we must deplore the loss of so many valuable lives, and severely as it must tell upon the interests committed to us, there can, I think, be but one sentiment, when the case is fairly and fully considered, respecting the plain duty lying upon the Church to supply the service in question. It would have been monstrous, it would have been outrageous, to leave the Protestant sufferers at Grosse Isle, after our Chaplain became disabled, untended by the ministry of the Gospel—and no means existed to supply this want, but in the succession of visits from clergymen at a distance. Upwards of five thousand four hundred bodies were buried in the Island during the single summer of 1847. In such a scene of death and human wretchedness, dreadful beyond conception in some of its details, and unsurpassed in the annals of history, it was not the part of the Church of England to leave her people to die like dogs, nor to deny to the bereaved and desolate survivors, to the helpless orphans and the heart-broken widows, who multiplied from day to day upon the Island, the soothing ministrations and the seasonable care and counsel of her faithful pastors. Among the sick and dying themselves, there were, no doubt, many examples of a condition in which, from the operation of different causes, the ministrations of the Church can be of little avail—but even in these it was a satisfaction to be at hand and to do all of which the case might admit—while in a vast multitude of other instances, the Clergy, I well know, and I may appeal to brethren who are here present,—I might appeal to the testimony of those who are gone and the assurances of the last of whom, to this very effect are, as it were, still sounding in my ears,—the Clergy, I well know, are prepared to say that they found their labours most affectionately appreciated, and, as they had reason to hope, profitably applied—that their presence was hailed, and the return of their visits was longed for, by the languishing sufferers among them, from building to building, and from tent to tent, and from ship to ship, they made their unceasing rounds—and that a gleam of joy,—yes, and not seldom, of holy joy would light up the sunken or all but closing eye, at seeing, charged, perhaps, with the sacred memorials of the sacrifice upon the cross, the messenger and representative of him who, in the days of his flesh, himself took our infirmities and bare our sicknesses; who went about doing good and healing all that were oppressed of the devil; and who in laying down his life for us all, bequeathed to us the lesson, as we are expressly taught, although our deaths cannot make the purchase of souls, that we ought to lay down our lives for the brethren. The case here in our contemplation, has been practically recognized by the Clergy of this Diocese, as constituting such a call:—they have not all taken a share in the task—it was not needed, it was not possible that they should,—nor is any inference to be made on this account, in the way of unfavourable comparison—but, in every place where the call existed, clergymen of the Church have been found to respond to it—and, may God give us all grace, more and more, to appropriate the language of the holy Apostle, in this or in any other case, should it ever arise, seeming to involve a risk of life in the cause of Christ, *Yea, and though I be offered upon the service and sacrifice of your faith, I joy and rejoice with you all.*

I have been prompted to make these observations, because, among the laity of the Diocese who lament the loss of their Clergy, and who have not personally witnessed the exigencies which called them into scenes of danger, there have been questions raised, here and there, respecting the expediency or even justifiableness of their being so employed; and reference, as I suspect, has, in some instances, been made to a Canon (the 67th) which exempts a clergyman from any compulsory attendance upon persons in his parish, labouring under maladies which are known or probably suspected to be infectious. The Rubrics, however, in the Office of the Visitation of the sick, which I conceive to be decidedly the preferable authority of the two, plainly suppose the attendance of the Clergy, even in the deadliest prevalence of plague. Would it not have been a reproach,—a disgrace would be the more appropriate term,—to the Church of England, to have left all the sick and dying Protestants at the

clergyman, no medical gentleman, nor any of the subordinate functionaries and attendants at the island, have contracted fever up to this date (the middle of September). The number of protestant interments during the whole summer has been 18.

Quarantine Island, to the care and instruction of Priests of the Church of Rome, never slackening in their labours, never shrinking from their task, never abating in their zeal for proselytism, and in the case which we are supposing, having all the advantage accruing from a discouraged and exasperated feeling of the Protestant patients, on account of the neglect with which they were treated by their own Church? Would it not have been a reproach, would it not have been a disgrace, would it not have been an indelible, an everlasting stain in the pages of our history in the Colony, if, while physicians and magistrates and nurses and policemen and grave-diggers were found capable of braving the danger, and while mere secular motives prevailed to engage some of these parties in their respective service at the Island, or in other places within the Province where fever-hospitals were established—the Clergy of the Church of England had turned their backs upon the scene of death and sorrow, and had shut their ears against the cry of the sick for their ministry, and the wail of the widow, needing to hear the words of life and peace?

The Clergy who served at the Island had a sufficiently hard service to perform; and in the confusion of last summer, from the overwhelming flood poured in, of misery and disease, and the imperfect provisions which were at command for meeting the emergency,—the sick dying, at one time, by wholesale, from the mere want of attendance, and the entire establishment, notwithstanding an incessant watchfulness, and a wonderful degree of energy and administrative skill exhibited by the chief authority upon the spot itself, being carried on for a long time by strained expedients and inadequate shifts,—it was not easy to provide for the comfort and accommodation of the Clergy, in such a manner as might have been desired. But if any idea has been suffered to go abroad that the illness of the Clergy was liable to aggravation from any oversight in these points, the means are not wanting emphatically to contradict it. The Diocesan Church Society and other authorities concerned did their utmost to provide all that was needful in this behalf. The Society charged itself unhesitatingly with the expenses to be incurred for the object,—as well as with all the expenses to which the Clergy were subjected by their visits to the Island; including, in the case of those in whom the fever appeared after their return home, the charges of their medical advisers; but the Government ultimately took the whole upon itself and the Society was reimbursed.

FALL OF THE ROSBERG.

(From Simond's Switzerland.)

I shall here give some of the most authentic and interesting circumstances of the fall of the Rosberg, taken from the narrative published at the time by Dr. Zay, of Art, an eye witness:

The summer of 1806 had been very rainy; and on the first and second of September it rained incessantly. New crevices were observed in the flank of the mountain; a sort of cracking noise was heard internally; stones started out of the ground; detached fragments of rocks rolled down the mountain. At two o'clock in the afternoon, on the second of September, a large rock became loose, and in falling raised a cloud of black dust. Toward the lower part of the mountain, the ground seemed pressed down from above: and when a stick or a spade was driven in, it moved of itself. A man, who had been digging in his garden, ran away from fright at these extraordinary appearances; soon a fissure, larger than all the others, was observed; insensibly, it increased; springs of water ceased all at once to flow, the pine-trees of the forest absolutely reeled; birds flew away screaming. A few minutes before five o'clock, the symptoms of some mighty catastrophe became still stronger; the whole surface of the mountain seemed to glide down, but so slowly as to afford time to the inhabitants to go away. An old man, who had often predicted some such disaster, was quietly smoking his pipe, when told by a young man running by, that the mountain was in the act of falling; he rose and looked out, but came into his house again, saying that he had time to fill another pipe. The young man, continuing to fly, was thrown down several times, and escaped with difficulty; looking back, he saw the house carried off at once.

Another inhabitant took two of his children and ran away with them, calling to his wife to follow with the third; but she went in for another who still remained (Marianne, aged five); just then Francisca Ulrich, their servant, was crossing the room with this Marianne, whom she held by the hand, and saw her mistress at the instant, as Francisca afterwards said, "the house appeared to be torn from its foundation, (it was of wood,) and spun round and round like a teetotum; I was sometimes on my head, and sometimes on my feet, in total darkness, and violently separated from the child." When the motion stopped, she found herself jammed in on all sides, with her head downwards, much bruised and in extreme pain. She supposed she was buried alive at a great depth; with much difficulty she disengaged her right hand, and wiped the blood from her eyes. Presently she heard the faint moans of Marianne, and called her by her name; the child answered that she was on her back, among stones and bushes, which held her fast, but that her hands were free, and that she saw the light, and then something green; she asked whether people would not come soon to take them out.

Francisca answered that it was the day of judgment, and that no one was left to help them, but that they would be released by death, and be happy in Heaven. They prayed together; at last Francisca's ear was struck by the sound of a bell, which she knew to be that of Stenenburg; then seven o'clock struck in another village, and she began to hope that there were still living beings, and endeavoured to comfort the child; the poor little girl was at first clamorous for her supper, but her cries soon became fainter, and at last quite died away. Francisca, with her head downwards and surrounded with earth, experienced a sense of cold in her feet almost insupportable; after prodigious efforts she succeeded in disengaging her legs, and thinks this saved her life. Many hours had passed in this situation, when she again heard the voice of Marianne, who had been asleep, and now renewed her lamentations. In the meantime the unfortunate father, who with much difficulty had saved himself and two children, wandered about till daylight, when he

came among the ruins to look for the rest of his family; he soon discovered his wife, by a foot which appeared above ground; she was dead with a child in her arms. His cries and the noise he made in digging, were heard by Marianne, who called out. She was extricated with a broken thigh, and saying that Francisca was not far off, a further search led to her release also, but in such a state that her life was despaired of. She was blind for some days, and remained subject to convulsive fits of terror. It appeared that the house, or themselves at least, had been carried down about one thousand five hundred feet from where it stood before.

In another place a child two years old was found unhurt, lying on his straw mattress upon the mud, without any vestige of the house from which he had been separated. Such a mass of earth and stones rushed at once into the lake of Sowerly, although five miles distant, that end of it was filled up, and a prodigious wave passing completely over the island of Schwanau, seventy feet above the usual level of the water, overwhelmed the opposite shore, and as it returned swept away into the lake many houses with their inhabitants. The chapel of Olten, built of wood, was found half a league from the place it had previously occupied, and many large blocks of stone completely changed their position."

SAILOR'S GENEROSITY.

The following is a touching instance of the generous feeling by which seamen are animated, and encourages those who are engaged in the good work of elevating the moral and spiritual condition of this class.

"You will be obliged to dismiss that woman, she does her work so badly," said Capt. R. to the steward of the Sailor's Home, one day.

"I suppose I shall," answered the steward. "I took her in from pity."

"From pity? Who is she, and what is she?"

"She is a poor Irish woman, just arrived in this country; her husband died a few months ago, and left her a widow, with six young children. She has left them in Ireland, and come over here to find employment, to earn enough, if possible, to bring them over; such is her story, and she seems honest enough."

"Well, show her how to do her work and keep her awhile, till we know more about her."

She was modest, diffident and retiring, little disposed to be communicative, and with little appearance of energy of character.

"You have left your children in Ireland, I understand?" said the Captain, approaching her.

"I have, all of them, the dear ones."

"How old are they?"

"The oldest little girl was thirteen and a half when I left her in care of them all, and the youngest, sweet one, was a little more than two."

"How long since your husband died, and how have you supported them since?"

"My husband died about four months before I left Ireland, poor man, and left us in a little cottage, and not half of a quarter of an acre of land; and the rent was twenty-five shillings a year. I put the land into potatoes and garden vegetables for the support of the children; but that was little you see, sir, after paying the rent. I thought I should be obliged to take them to the poor house; so I says what I thought to the children; but Johnny says to me—that is the second one, dear boy—'O dear mother, do not send us to the poor house, for ye see they will not let ye come with us, and we shall be separated from you; and the white swelling is there, and many of the children dies; but do, dear mother, leave us here to get along as well as we can, while you go to America; and it may be, mother, with God's blessing, ye may be able to fetch us all over at last, if it be but only one at a time.' And so the child was teasing me day and night to come to America; so I wrote a letter to my two sisters in New York, the one at service, the other married, for the loan of a few pounds to fetch me over; and they sent me six pounds; and I left the younger children asleep when I came away, for I knew, sir, if I parted from them awake, they would cry so after me, it would break my poor heart."

The Irish mother toiled on, after this conversation, for weeks, and even months, doing her work better and better, and remitting every cent of her wages, often in advance, to her children, and receiving in return from them, letters, from which we give a few extracts:

"DEAR MOTHER,—Soon after you left us, the landlord seeing we could not pay the rent, took the best bed, and the bedstead, and the table, and the chairs, and left us only the blankets, and the straw on the ground; but I hope you will return him thanks, and his family, in your next letter, for giving the house gratis to us, this present year. . . . 'Dear Mother,—The price of meal here is one shilling and sixpence; the worst of flour the same; in regard of the prices being so high, that we deferred to pay their demands, for rent, &c., which you had mentioned in your letter, until the next time you write. Catherine bought no shoes since you left home; in like manner, she would want to buy some clothes for the children. Dear mother we must buy the firing, too, for if we do be seen in the mountains, or in any other place, gathering sticks, we will be summoned. Dear mother, I hope you will send for myself, that is Johnny, as soon as you can, if you think I would be of any benefit to you there."

The mother, with her Irish heart almost crushed with the thought, that although nearly a year had passed, not enough had been saved to pay the passage money of the first child, was about resolving to go back and starve with her children in Ireland. But, by a good Providence, she was in the *Sailor's Home*—her case reached the ears of sailors. The distance from a sailor's ear to his heart is short, from his heart to his pocket shorter. A subscription was started among the boarders, and raised at once to sixty dollars; increased a few days afterwards, by another set of boarders, to one hundred dollars, and by a loan from her relatives and an advance of her wages, to one hundred and forty dollars, sufficient to provision and pay the passage of the whole six.

The second Sabbath in November, in the morning, one of the runners of the house made his appearance before the door with six thinly clad, bare-headed and bare-footed Irish children. The meeting of mother and children was a meeting of Irish hearts: they laughed and cried all at once, and all together. The first burst of joy over, Croton water, hair-brush and comb did all that a mother's love and ingenuity could do to improve the condition and appearance of the young voyagers. At evening, she might be seen in her little room, by a cheerful light, and with a more cheerful heart, gazing into the face of one and then another of her sleeping children, as they lay in pairs in different beds about the room.

"This is the first place I came to in America," said she, "and this is the best place I have found yet, and this is the happiest hour I have seen. By the blessing of God, and the kindness of the sailors, God bless them all their days, we are all here in America." The children want shoes and clothes, and the older ones employment. If we can get the latter, we will soon have all the rest.—*Sailor's Magazine*

KING JAMES AND THE SEVEN BISHOPS.

From the "Times" Review of Macaulay's History.

Last of all appeared the ever-celebrated ordinance that the famous Declaration of Indulgence, exemplifying the power of the Sovereign to dispense with the statutes of the realm, should be read in all churches.

"The Saturday passed over without any sign of relenting on the part of the government, and the Sunday, (May 20, 1688,) arrived,—a day long remembered. In the city and liberties of London were about a hundred parish churches. In only four of these was the order in Council obeyed. At St. Gregory's the declaration was read by a divine of the name of Martin. As soon as he uttered the first words the whole congregation rose and withdrew. At St. Matthew's, in Friday street, a wretch named Timothy Hall, who had disgraced his gown by acting as broker for the Duchess of Portsmouth in the sale of pardons, and who now had hopes of obtaining the vacant Bishopric of Oxford, was in like manner left alone in his church. At Serjeants'-inn, in Chancery lane, the clerk pretended that he had forgotten to bring a copy, and the Chief Justice of the King's Bench, who had attended in order to see that the royal mandate was obeyed, was forced to content himself with this excuse. Samuel Wesley, the father of John and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldean tyrant—'Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up.' Even in the chapel of St. James' Palace the officiating minister had the courage to disobey the order. The Westminster boys long remembered what took place that day in the Abbey. Sprat, Bishop of Rochester, officiated there as Dean. As soon as he began to read the declaration, murmurs and the noise of people crowding out of the choir drowned his voice. He trembled so violently that men saw the paper shake in his hand. Long before he had finished the place was deserted by all but those whose situation made it necessary for them to remain. Never had the church been so dear to the nation as on that day. The spirit of dissent seemed to be extinct. Baxter from his pulpit pronounced an eulogium on the Bishops and parochial clergy. The Dutch Minister, a few hours later, wrote to inform the States-General that the Anglican Priesthood had risen in the estimation of the public to an incredible degree. The universal cry of the Non-conformists was, that they would rather continue to be under the penal statutes than separate their cause from that of the prelates."

How the seven Bishops petitioned the King, how they were sent to the Tower, and how they were subsequently tried for publishing a false, malicious, and seditious libel, every school-girl knows. As far as legal talent went in this famous cause the crown was overmatched. So low had it been forced to descend for its tools that it could scarcely range a few third-rate lawyers against the whole strength of the profession. For the Bishops there appeared Sawyer and Finch, Maynard and Pemberton, Pollexfen and Treby, Holt and Somers. The hall, the palace yard, and the streets to an immense distance were thronged with people. Thirty-five peers were counted in the crowd. On the bench sat all the four judges,—Allybone, a Papist; Holloway, hitherto a ready instrument of the government; Powell, a man of better promise; and Wright, the Chief Justice, no unworthy successor of Jeffreys, but who was this day overawed by the aspect of his auditory and by an instinctive apprehension that the end of these things was nigh. According to the expression of an eye-witness, he looked askant at the muster of Earls and Barons, "as if every Peer present had a halter in his pocket." At length the trial began, and was conducted with such vehemence, acrimony, and undaunted boldness as have never been since paralleled. The scales of fortune went up and down so suddenly as to keep the anxiety of the audience at its utmost stretch. The defendants were first charged with having written the libel, and this was at length proved. But had they written in the county of Middlesex, as the indictment set forth? They had certainly not, and the case for the prosecution seemed to be breaking down, when the crown lawyers, abandoning the charge of writing, applied themselves to the proof of publication. Even this seemed to be beyond their power, and the Chief Justice was reluctantly proceeding to charge the jury favourably for the defendants, when one of their counsel, Finch, prayed to be heard. His indiscreet interruption threatened to be fatal to his clients, for during the delay thus caused, the renegade Sunderland appeared in court, all pale and trembling, and proved the publication. But the turn thus given to the trial was of unspeakable advantage to the constitutional cause, for the argument was now diverted from the technicalities of law to the real points at issue—the legality of the King's dispensing power, and the right of the subject to petition.

"Somers rose last. He spoke little more than five minutes, but every word was full of weighty matter; and when he sat down his reputation as an orator and as a constitutional lawyer was established. He went through the expressions which were used in the information to describe the offence imputed to the Bishops, and showed that every word, whether adjective or sub-

stantive, was altogether inappropriate. The offence imputed was a false, a malicious, a seditious libel. False the paper was not, for every fact which it set forth had been proved from the journals of parliament to be true. Malicious the paper was not, for the defendants had not sought an occasion of strife, but had been placed by the government in such a situation that they must either oppose themselves to the royal will, or violate the most sacred obligations of conscience and honor. Seditious the paper was not, for it had not been scattered by the writers among the rabble, but delivered privately into the hands of the King alone; and a libel it was not, but a decent petition, such as, by the laws of England—nay, by the laws of imperial Rome, by the laws of all civilized states, a subject who thinks himself aggrieved may with propriety present to the Sovereign."

The judges summed up. Wright and Allybone declared, though with some hesitation of expression, that the petition was a libel in the eyes of the law. Holloway evaded the point of the dispensing power, but pronounced against the libel. Powell alone boldly declared the claims and conduct of the King to be irreconcilable with the laws of England. The jury retired at dark. All night long the solicitor for the Bishops, with a body of attendants, watched the door of the room in which they were confined, to preclude any communication or supplies. As day broke a little water for washing was taken in to them, which they lapped up like famished hounds. Nine were for acquittal, three for conviction. This minority soon dwindled to a solitary unit, but the unit was formidable. Michael Arnold, the brewer to the palace, had been heard before the trial wringing his hands and crying, "Whatever I do I must be half-ruined! If I say 'Not guilty,' I shall brew no more for the King, and if I say 'Guilty,' I shall brew no more for anybody else." He now threatened to hold out, but Thomas Austin, a country gentleman of good estate, who had conscientiously taken notes all through the case, after vainly challenging his stubborn fellow-juror to argument, at length exclaimed, "Look at me. I am the largest and strongest of the twelve, and before I find such a petition as this a libel, I will stay here till I am no bigger than a tobacco-pipe."

"At ten, the Court again met; the crowd was greater than ever. The jury appeared in their box, and there was a breathless stillness.

"Sir Samuel Astry spoke. 'Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty?' Sir Roger Langley answered, 'Not Guilty.' As the words passed his lips, Halifax sprang up and waved his hat. At that signal, benches and galleries raised a shout. In a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack, and in another moment the innumerable throng without set up a third huzza which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another, and another, and so in a few moments the glad tidings went flying past the Savoy and the Friars to London bridge, and to the forest of masts below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping. For the feelings of men had been wound up to such a point that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy. Meanwhile from the outskirts of the multitude horsemen were spurring off to bear along all the great roads intelligence of the victory of our church and nation. Yet not even that astounding explosion could awe the bitter and intrepid spirit of the Solicitor. Striving to make himself heard above the din, he called upon the judges to commit those who had violated by clamour the dignity of a court of justice. One of the rejoicing populace was seized. But the tribunal felt that it would be absurd to punish a single individual for an offence common to hundreds of thousands, and dismissed him with a gentle reprimand."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JANUARY 20, 1849.

THE EDITOR OF THE BANNER wishes it to be distinctly understood that he has nothing to do with the business arrangements of this paper. Subscriptions, payments, and advertisements, must be directed to the PUBLISHERS. The free list of this paper, it has been found, is too large. The settlement of this matter rests entirely with the PUBLISHERS AND PROPRIETORS.

THE PROPOSED COLLECTION FOR ESTABLISHING THE CHURCH IN CALIFORNIA.

We are happy to find that others have come forward to second the plan, first set forth in this paper, by a correspondent from Maryland, and urged in the few but earnest remarks, prefixed by the Editor of the Banner. It is a subject of deep interest to all who desire from their hearts, to extend the Church, as we regard her Holy, Catholic, and Apostolic character, upon earth. The world, in all its wide field of destitution, offers no more advantageous opportunity. But the effort to be successful, must be prompt. This is not a matter merely to think, and talk, and write about, it is a case which demands ACTION. Let those who feel a real and hearty desire to do good, proceed at once to carry out the plan proposed.

To begin aright, the first thing to be secured is the hearty and united approval of THE BISHOPS, to lead in their respective Dioceses. Without their consent nothing should be attempted,

as, of course, nothing can be effected. If the proposed design approves itself to a majority of our Bishops, it will most certainly succeed. And thus, the greatest work which our American branch of the Church has yet undertaken, will surely prosper. The noble example which the Church of England has given, in providing Bishops for the colonies, should animate us. And we are not called upon merely to provide for a colony, but for a most important portion of our own broad country, filling up with our own citizens, and many of them members of our own Church. A daily paper gives us the following, which is only one of many such cases.

FOR CALIFORNIA.—The number of passengers who have already sailed, or are on the point of sailing from Boston to California, is three hundred and seventy. The Boston Journal says there are now between twenty and thirty vessels at Boston for California, most of which will carry out a greater or less number of passengers. Two hundred and ninety-two passengers left New York on Saturday in two ships, and some fifty more are ready to follow. Two hundred left Baltimore last week.—Throughout the West parties are forming to go to the gold land; so that California will soon have a numerous population, who will build up flourishing towns upon the Pacific, and expedite the period when the East Indies and China trade will take this course.

The importance of this field, and the results to follow from its proper occupation by the Church, are so well declared in the article we copy from "the Calendar," that we need add nothing more on this subject.

We cannot let the following sneer of "the Pittsburgh Catholic" pass without notice.

MISSIONARIES FOR CALIFORNIA.—We learn from the *Christian Advocate* of the 18th inst., that the Presbyterians and Baptists are sending Missionaries to this benighted land. The Methodists are looking out, but have not yet made an appointment. Just now there seems to be a great deal of pious solicitude for California. We do not wonder why.

The fear of exciting such ill-natured thoughts may deter some from engaging in this good work, lest it may be thought that they want to send missionaries to share the gold of California! The Pittsburgh Catholic may well entertain such fears, as it is well known what has been the past history and character of their missions and missionary establishments in California. They did not seek gold indeed, because they did not know it was to be found! In reading the accounts of these "Missions," by those who have visited them, we are strongly reminded of the dialogue between Samuel and Saul in 1 Sam. xv. "And Samuel came to Saul; and Saul said unto him, blessed be thou of the Lord; I have performed the commandment of the Lord."

And Samuel said, "What meaneth then this bleating of the sheep in mine ear, and the lowing of the oxen which I hear?"

And Saul said, "They have brought them from the Amalekites."

If these "Missions," instead of bestowing their chief attention upon farms and oxen, and merchandize, had fulfilled the high object of elevating the moral and spiritual condition of the natives, there would not have been so much occasion for the proposed efforts.

It is not our part to answer for "the Presbyterians," "Baptists," and "Methodists," but in reply to this imputation, so far as we are concerned, these efforts in behalf of California were begun, and two missionaries appointed by our Church before the golden attractions were developed. And what if they were not? We care not what has drawn this immense tide of population thither, it is the rapid growth of this country, and the fearful rapidity with which it is becoming peopled, before any suitable provision can be made for its spiritual wants, which calls upon the Church of God for speedy action, suited to the demands of the case. An empire is about to rise almost in a day, and our Church has but a solitary missionary there, and one more appointed.

The great distance of this country from the United States makes it necessary that a Bishop should be on the spot, to order the Church, and to provide at once for the training of men of the soil, and ordaining them for immediate work.

We are happy to inform our readers that one of our Bishops, and one who does not easily let a good cause fall to the ground, has entered into this important matter. This will be seen from the following article in the last "Missionary." We know also that this article was prepared, though not published, before the notice appeared in the Banner. This adds to the force of these separate articles, that the subject was suggested to different minds, without consultation, at one and the same time.

BISHOPS FOR CALIFORNIA AND AFRICA.

No one will fail to read the admirable letter of the Bishop of Gibraltar to the Archbishop of Canterbury. The copy received from the Right Reverend Author—well remembered at Fulham, and at the office of the venerable Society, before his consecration—was sent at once to the printer. It applies, with scarcely an exception, to American as well as to English Churchmen. Let us take it in the spirit, if not in the letter. Why should

not our Whitsun-day services commemorate the Tercentenary of the Prayer Book? Why should not our altars unite our alms and our prayers—like Cornelius of old—as a memorial before God? Why should not the American Church combine, on that day, for the endowment of a MISSIONARY BISHOP FOR CALIFORNIA, and a MISSIONARY BISHOP FOR AFRICA? The provision might be so arranged, that in the event of the Church, in California, or in Africa, assuming the support of its own Episcopate, the investment should be available to the support of some other Missionary Bishop, at the discretion of the House of Bishops. The surplus, from the Offertory, if any, over and above the sufficient endowment, to be equally divided between the Domestic and Foreign Committees. The deficiency, if any, to be made up by accruing interest on the amount received, which the respective Treasurers should invest for the purpose; and by the alms of the faithful.

The excellent lady, from whom the following letter was received, will be glad to know, that the foregoing had been written, before her burning words were read. They cannot fail to reach and warm all hearts. Her good judgment will lead her to the conclusion, that the meeting of the next General Convention, in October, 1850, will be as soon as an enterprise so great could well be brought to bear. But, let the lady speak:

"While the thirst for gold is creating such an excitement and inducing so many to leave their altars and fire-sides, and fly to California, in search of perishing riches, have you thought of the great importance of establishing there a pure and uncorrupted branch of the Holy Catholic Church, and taking possession of the land, by sending out an efficient Mission, with a Bishop at its head; before the errors of Romanism, and the delusions of the sects, shall have overrun the country, and filled it with so wild a crop of poisonous weeds, as will choke the good seed, which the tardy husbandman may, at last, be sent forth to scatter? This field seems to be clearly our own. And as it is so much easier to prevent, than to cure, an evil; should it not be an object, first, to possess ourselves of a post, which is so important? Although we are more alive to these things than formerly, I am yet sometimes amazed to see what a paralysis is upon us. Surely, the blessed Church of our love might learn most useful lessons, in zeal and activity, from Romanism, on one hand, and from Methodism on the other.

"Forgive me for occupying your time. But it seems to me most desirable to turn your energies into this channel. If we wait for the meeting of the General Convention, or of other dilatory bodies, how can it be otherwise than that error will overrun the land, before Truth has girded herself for the journey. If a few devoted men, endowed with full authority, could be sent there, how much might be accomplished, in diffusing the knowledge of the truth; in introducing the elements of true religion among those who are in so great danger of being corrupted by riches, and perishing for lack of knowledge; and by establishing institutions for Education, of the importance of which, in your own diocese, you have shown yourself so wisely and so well aware. Will you not, if you have not already done so, turn your thoughts to this subject; and use every effort to plant the Banner of the Cross upon that shore? For the love of Christ, let the pure gold of His word be scattered through the land, whose bosom pours forth streams of wealth so corrupting and corruptible, that, if there is no one to cast the healing branch into the waters, the treasure, which, if blessed, would prove so rich a blessing, may be turned into a bitter curse.

"I am told that the Roman Missions in California have expired; and that one Clergyman of our Church has gone there. But what can one accomplish? I am aware, too, that the Treasury of the Board of Missions is very low. But we know that there is a great deal of wealth among the members of our Church; and, if for such an object the rock is smitten, will not the waters gush out? Now, pray do not smile at my earnestness. It does seem to me that the subject is worthy of it. Let me hope that, you will think so too; and will act, while I can only talk—woman's one privilege!"

To this we have only to add the following able article from the last Calendar.

CALIFORNIA MISSION. *Rev. R. W. Clarkson*

MR. EDITOR:

In the "Banner of the Cross," published December 23d, I observed a communication from a Reverend gentleman of Maryland, respecting the 300th anniversary of the public use of the English Service Book. The writer sympathizes with the views of the Bishop of Gibraltar, and desires to transplant the idea of that prelate from English to American soil. The Bishop recommends that this three hundredth anniversary which falls on Whitsunday, May 27th, should be signalized by some extraordinary effort to extend the blessings of the Christian Church in the dependencies of Great Britain. Our writer proposes that on Whitsunday, five months hence, the alms of all members of the Holy Catholic Church in America, "from Saint Croix to the Rio Grande," should be asked and contributed to endow the Episcopate and Presbytery in California. This is to be done in remembrance of the same act of God, viz: the restoration in England of the pure and undefiled worship of the Primitive Church, of which blessings we ourselves are partakers.

The object proposed is holy, and the plan magnificent. It ought to be supported by every one who daily and devoutly prays, "Thy Kingdom come." Christ will conquer sin and the Devil, and His Blessed Kingdom will come; but the means must be used. All God's promises are conditional; we must do our part. That part is to supply means and men.—He will give the bountiful harvest.—When all has been done which must be done, then, and not till then, shall the kingdoms of the world become the kingdoms of Christ.

I had been thinking and talking as much as my limited circle of acquaintance would permit, upon this very subject of a mission to California, when I was cheered to find that one person in a distant diocese has the same thought with myself. One

person; nay, I am persuaded that thousands have similar thoughts—that they are equally persuaded of the vast importance of this same object.—Would that we all could come together and consult. Would that as if by one voice we could say, "It shall be done." I second, therefore, the proposal of the writer in the "Banner," and desire that every Christian who loves the Redeemer's Kingdom; the Church which He has purchased with His own blood, would converse with his friends and communicate his sentiments through the paper of his diocese.

The precise object of this collection on Whitsunday, is to support a Bishop and as many presbyters as the money will admit, to carry and perpetuate "the Church and the Bible," among the millions who will soon people California. The authorities who should be urged to take the first step, are, of course, the Right Reverend Fathers, each in his own diocese. The money ought to be funded and held in trust for this special object, by the proper authorities of the Board of Domestic Missions, subject to the order of the proposed Bishop. By these steps, a sure support will be given to the Gospel, and eternal blessings follow their accomplishment.

The mind is almost overwhelmed in tracing the benefits which would accrue from the speedy action proposed upon this subject. The population will before many years, approach to that of our own nation—while California will be vastly richer, and therefore more powerful than we are at this moment. Such an empire in itself as that country will be, centering the trade of the two continents, must exert an incalculable influence upon the world. Every merchant will know her ports; her steamers will traverse the Straits which divide the two islands of Japan, containing 12,000,000 of people—and can we doubt that the ports of that empire will finally be opened by the golden key? Thence they will seek China whose 300,000,000 will as readily respond to the magic touch of the golden wand, Cochin-China, Siam, Malacca, will in turn become most intimately connected with California.

But what has this to do with the Episcopate and Whitsunday? Much every way—for we may be assured that the religion of California will be the religion of Japan and China; for missionaries will go from that country as readily as merchants. Thus it would appear that California is the nation which God will raise up, to turn nearly one half of earth's inhabitants from Pagan darkness to Gospel light. And this may be, nay must be the direct result of the Whitsunday collection of alms.

* * * * *

While we are talking, others are doing. Already some presbyterian missionaries have sailed. Nay, the Free Masons (!) have just deputed a dignitary of their society to extend its numbers in California. Should we stand by and not lift a finger, to see heresy and schism, and infidelity, and secret societies, taking the very ground which ought to be occupied by the Divine society, the Kingdom of Christ? Let us arise, brethren, and shake off the fetters which enchain the Church. Look at Wisconsin, and see what perseverance has there effected in seven years, under every discouragement; and allowing for different circumstances, what might not seven years bring forth in California?

But if that country is to be Christianized, it must be begun with wisdom. A broad and firm foundation must be laid. The Church must be sent in completeness; that is, a Bishop and his clergy. Not solitary presbyters with no Bishop to rule them; who would labor without effect because without a responsible Head. To send presbyters alone—as a specimen of the Church, would be like the man who showed a single brick as a sample of the house he wished to sell; or, like an animal whose body and limbs are perfect, but whose head has been omitted. If any thing shall be effected, it must be by following the apostolic rule, and sending an apostle. Then with apostolic preaching and living, we might hope for apostolic results. Only remember the proverb "What is worth doing, is worth doing well."

It may be supposed that little good can now be effected among people so intent upon worldly riches. Of course in the gold region, missionaries would be useless, but ere long other than gold hunters will people the long valley of California, and for their sakes we ought to begin speedily. A University and Mission schools, which shall hereafter become colleges, should be a primary object, and thus education and religion would go hand in hand. They who go would preach the Gospel, and also begin to raise up those who shall labor when we are at rest; in their turn to perpetuate the Church, whose foundation is the Apostles and Prophets, Jesus Christ himself being the Chief Corner Stone.

J. W. B.

BLOOD'S DESPATCH.—Any one who has been in Great Britain can appreciate the advantage and convenience of cheap postage. This subject is now attracting great attention in this country, and we hope the measures now in progress, to reduce the present rates, may be successful.

Among the improvements, in this respect, our City Despatches are worthy of notice. Blood's Despatch now delivers pre-paid letters, in any part of the city, for one cent each. Boxes are to be found in every quarter, and those who have used this means of conveying letters, can attest the promptness and accuracy with which the trust is executed.

CORRECTION.—In the last paragraph of M. P., in the last Banner, more should be non, non-natural being intended.

"Christ took away sin from us, but left us our share of sufferings; and the Cross, which was first printed upon us, in the waters of Baptism, must for ever be borne by us in penance, in mortification, in self-denial, and in martyrdom, and toleration, according as God shall require of us by the changes of the world and the condition of the Church."—*Bishop Taylor.*

CHANGES AND EXCHANGES.—The new year has made few changes among our Church Journals. Of course we do not speak of those private fluctuations regulated by the ominous word, "stop." We note, however, a few which meet the public eye.

THE CALENDAR, before a very attractive looking paper, has grown in size and added to its comeliness. Those who are won by its fair appearance will not, we are sure, be disappointed.

THE MISSIONARY, always a messenger of good tidings, distributed gratuitously to all the clergy of the Diocese, and to all the teachers and pupils of the Institutions, for whose benefit it has been revived, has been reduced in size, but its spirit is as large as ever. A great deal may be said, in a small compass, when it is spoken, as the Missionary ever speaks, *to the point.*

THE CHURCH TIMES has changed its form, and somewhat lessened its external proportions, but its spirit and principles are unchanged.

THE GOSPEL MESSENGER, though we are sure its course will be unchanged, illustrates sadly "the changes and chances of this mortal life," in the death of the venerable Editor, who so long and faithfully conducted it.

The new volume, which commences with the next number, is to "appear in a new dress and type." The paper is to be conducted by a Presbyter of the Diocese, and is warmly commended by the Bishop "to the Clergy and Laity of the Diocese of Western New York."

We cannot close this brief notice, without thanking the Editors of **THE EPISCOPAL RECORDER** for their notice of the improvement in the appearance of the Banner. At the same time we must honestly assure them that the change in the heading of our paper had no deeper reasons with us than as a matter of taste. And we also think it but fair to remind our friends, that "the picture," which has been most objected to, was adopted when the present Editor took charge of the paper. And though we ourselves objected to "the spear," we still think an *open spear* better than a *concealed dagger.*

CHARGE OF THE BISHOP OF MONTREAL.—We give, among our selections, an extract from this interesting charge. We desire especially to direct attention to the faithfulness of the clergy in visiting those affected with a pestilential disease. Several devoted men fell victims to their zeal. Their memories should be honored, and if they are forgotten on earth, their names are written where eternity shall not efface the record. Their example, and the earnest words of the Bishop, should strengthen our hearts to like faithfulness, if the Providence of God calls upon us for its exercise.

Soon afterwards Bishop of Indiana **New Publications.**

"**THE DISTINGUISHING GOODNESS OF GOD TO THE AMERICAN PEOPLE.**" A Discourse delivered in Trinity Church, on Thursday, November 23d, 1848, the day of Annual Thanksgiving appointed by the Governor of the Commonwealth. By **GEORGE UFFOLD, D. D.**, the Rector. Published by Request.

We have read with real pleasure, and, we trust, with a heart stirred to new thankfulness by its eloquent exhibitions of God's gracious dealings, this discourse. The great danger of Thanksgiving sermons is, that they may run into the style of Fourth of July orations, and become mere effusions of national vanity, the effervescence of frothy declamation, rather than the outpourings of hearts melted by the sense of God's "goodness and wonderful works to the children of men."

This discourse keeps distinctly before the mind its high and noble end, to direct the thoughts of God's people to "the great and glorious source of our manifold and abounding blessings."

While it gives a glowing picture of the good things with which the year has been crowned to this country, it warns each Christian citizen against the impiety and danger of saying in his heart, "My power and the might of mine hand hath gotten me this wealth."

The text is from Psalm cxlvii. 20: "He hath not dealt so with any nation." This declaration, as applied to this country, is illustrated, and its truth set forth by proofs classed under the following heads:

- I. In the brief but eventful history of this nation.
- II. "In our numerical increase, in the rapid settlement of the country, in the filling up of our vast domain with an intelligent, enterprising, and industrious population, in a space of time unexampled in the history of the human race."
- III. In the stability and general efficiency of our civil polity.
- IV. "In our national mercies comprised within the circle of the past year."
- V. "In the continuance among us of the light of Divine truth, and the institutions and ordinances of our holy religion."

As a fair specimen of the style of this able discourse, we give the following extract from the 2d head relating to the wonderful increase of this nation:

"'Tis more like a vision of romance, than an actual occurrence, so speedy has been the transition from feebleness to strength, from the germinating plant putting forth its young and tender shoots, to the gigantic monarch of the forest, with roots fixed broad and firm in the soil, and throwing its branches far and wide over half a continent. Within the memory of many who now hear me, we have grown up from dependent colonies of Britain, overborne by a distant and selfish government, and crippled in all our energies by an unwise and oppressive exercise of power, into an independent nation, numbering over twenty millions of freemen. Less than three quarters of a century ago, in 1783, that domination finally ceased, in the withdrawal of the armies of England from their last resting-place, the city of New York, and we were left free, but exhausted, to commence our national career. And what astounding changes have we witnessed between that day and this? Then, New York, the commercial emporium of the Union now, with its half a million of inhabitants, was not as large and populous as our own flourishing city is at the present time; and this city, then, was a mere military frontier post, with some scattered log huts outside the fort, tenanted by a few hardy pioneers of the wilderness. The only cultivated portion of our immense domain, was the narrow strip of land bordering on the Atlantic, which, in its widest and most settled part, extended back less than two hundred miles from the coast. West of the Alleghenies, with the exception of some scattered military and trading posts, was one unbroken forest, the habitation of savage tribes and beasts of prey. The valley of the Mississippi, so called, embracing now twelve States of the confederacy, and numbering several millions of inhabitants, this garden of our continent, teeming with cultivation, bustling in every quarter with agricultural, manufacturing, and commercial enterprise, crowded with populous cities, and with villages fast rising into cities, and intersected by navigable rivers, canals, and railroads, and at length, by thousands of miles of telegraphic wires, communicating intelligence from place to place with the rapidity of lightning—this great and fertile valley was then a vast barbaric solitude. The great lakes, too, now traversed by a commercial navy more numerous than the entire shipping of the republic at the period referred to, and their long line of coast studded with flourishing cities, then, save when they bore on their waves the frail bark of the hunter or the savage, reposed in their solitary grandeur. What a wonderful transition! It seems like a dream, yet it is not a dream, but a sober reality! By natural increase, and by extensive accessions from the old world, these astounding results have been all accomplished within little more than sixty years.

But what has produced this change? What has so facilitated this natural increase? What has drawn hither such multitudes from the older countries of the world? What has effected this rapid settlement and extensive cultivation, and made the unbroken, boundless wilderness of sixty years ago to bloom and blossom as the rose? Will it be attributed to natural causes? Will it be said it is the extraordinary fertility of our soil, our diversified and genial climate, our inexhaustible resources, the security of life, liberty, and property afforded by our political institutions, the openings and encouragements to enterprise and industry so indiscriminately presented—our agricultural, manufacturing and commercial advantages, our internal tranquility, and for the most part our external peace? These are, indeed, among the obvious causes—the causes which appear on the surface. But we must go deeper than this for the true and efficient cause; and we find it in the beneficent, the overruling, the protecting, the furthering providence of God. The agencies of growth and prosperity adverted to, the peculiar advantages of soil and climate, and political and social condition, are all from Him—the gifts and orderings of the Most High. He hath multiplied the nation by natural increase. He hath influenced the emigration from older and foreign lands, which is so fast filling up the waste places of our own land. He hath made the wilderness a fruitful field, and caused the desert to smile in the beauty and luxuriance of cultivation, and rejoiced in all the occupations, arts, comforts, and refinements of civilized life. It is of God's distinguishing goodness, my brethren—let it be deeply impressed on every heart—that we possess such elements of national wealth and greatness, are rising so rapidly in numbers, and in power, and are occupying a position of such importance and influence as a free and sovereign people. Therefore, "Not unto us, O Lord! not unto us, but unto thy name be all the glory and all the praise!"

THE CLERGY OF AMERICA: Anecdotes illustrative of the Character of Ministers of Religion in the United States. By **Joseph Belcher, D. D.**, Philadelphia; J. B. Lippincott & Co., 1849.

We have no doubt this book, to many readers, will be an interesting one. Its narratives are rather too much of the *gossiping* order for our taste. Some of the anecdotes are dreadfully wanting in *point*, or perhaps we are wanting in acuteness to discover it. The clergy of our Church seem to furnish a very slender proportion of the mass here collected. The Author seems partial only to our Bishops. We only recognise among our clergy "A pious Bishop," (not named, but evidently regarded as a remarkable case,) Bishops, Chase, Griswold, and McIlvaine. The Author arms himself against all the shafts of criticism by the following consoling reflection in the Preface: "At all events, here is a volume perfectly *unique*—unlike every thing else in the language." It is not every Author who has the wisdom to form so correct a judgment of his own work. We give the following as one of the best illustrations in the book, and hope it may be as "a word to the wise:"

A SHREWD MINISTER.

A minister had travelled far to preach to a congregation. After the sermon, he waited very patiently, expecting some of the brethren to invite him home to dinner. In this he was

disappointed. One and another departed, until the house was almost empty. Summoning resolution, however, he walked up to an elderly-looking gentleman, and gravely said,

"Will you go home with me to dinner to-day, brother?"

"Where do you live?" "About twenty miles from this, sir."

"No," said the man, colouring, "but you must go with me."

"Thank you; I will, cheerfully."

After that time, the minister was no more troubled about his dinner.

LITTELL'S LIVING AGE.—This valuable selection from the foreign and home journals and periodicals, maintains its high character. The articles are well and judiciously chosen; and, in their varied character, unite most happily, entertainment with instruction. We receive it from G. B. ZIEBER, Agent, 3 Ledger Building.

THE LITERARY WORLD, &c., published by E. A. & G. L. Duyckinck, 157 Broadway. We always welcome with pleasure this most excellent journal. Those who desire a rich fund of literary information and interesting reading, will do well to become subscribers. There are not only able reviews of new works, and extracts from them, but also many choice original papers to be found every week in its pages. It also keeps its readers well informed of all that is doing in the literary world.

THE LATE REV. S. L. JOHNSON.

Though this departed Brother was personally unknown to us, we are not a stranger to his worth and faithfulness, in his high calling. We leave it for those who knew him well, to attest his worth, praying that God may comfort those whom He has called to mourn.

At a meeting of the Wardens and Vestrymen of Christ Church, Indianapolis, held on the evening of the 27th of December, 1848, convened in consequence of the decease of the Pastor of the parish at 9 o'clock Sunday morning, December, 24th, 1848, the following were the proceedings

Dr. George W. Mears, senior warden, being in the chair, and the object of the meeting stated, the following was read, and unanimously concurred in.

"Forasmuch as it hath pleased Almighty God in his wise providence, to remove from our midst our very worthy and well beloved pastor, the Rev. Samuel Lee Johnson, late missionary and Rector of Christ Church, Indianapolis, the undersigned Wardens and Vestrymen of said parish, while they bow with humble submission to the Divine will, in sending upon them and the Church this heavy affliction, yet mourn with unfeigned sorrow the loss of one whose talents, zeal, and piety, so eminently qualified him for great usefulness, and who by the affability and generosity of his character, had secured the love and veneration of all who knew him.

To the sadly bereaved family, and other relatives of the deceased, we tender our most affectionate sympathies, in view of the afflicting dispensation which has deprived them of so dear an object of regard; and with the members of our congregation we feel painfully the stroke, which has thus severed the endearing ties between Pastor and people. And we can but commend all bereaved to seek their consolation of Almighty God, with whom do live the spirits of those who depart hence in the Lord, and Who made our deceased brother to lie down in green pasture, and led him beside the still waters.

As a testimonial of esteem for the deceased, the members of the vestry will wear crape for the space of thirty days, and would recommend to all the communicants of the parish to wear some suitable badge of mourning for the like period.

GEO. W. MEARS, } Wardens.
JEREMIAH FOOTE, }

C. COX, } Vestrymen.
J. COX, }
E. KITCHEN, }
J. B. MCCHESENEY, }
ISAAC H. KIERSTED, }

On motion, a copy of these proceedings was ordered to be sent to the widow of the deceased, to the Bishop, and also to the Banner of the Cross. Whereupon the Vestry adjourned *sine die*.

I. H. KIERSTED, Secretary.

Foreign Intelligence.

We copy, with regret, the following from "The Guardian." We trust that the health of Dr. Hook may, ere this, be completely restored, and that his valuable life may long be preserved to the Church in whose service he has devoted all his energies.

The Rev. Dr. Hook, of Leeds, is so seriously indisposed that his physician forbids him attempting to preach at Snenton on Tuesday next.—*Nottingham Paper* of Saturday.

We learn, from "the English Churchman," that a clergyman of a District church in Plymouth having displeased some persons by his mode of celebrating divine service, and the matter being referred to the Bishop of the Diocese, (Exeter,) his judgment of course, did not satisfy the complainants. Whereupon, "a public meeting of laymen, gathered from the surrounding neighbourhood, was held at the Royal Hotel, Plymouth, on the evening of Tuesday week—to take into consideration the pro-

priety of memorializing his Grace the Archbishop of Canterbury, in reference to the present alarming state of the Church of England, and of this Diocese in particular, and to adopt such other measures as may be then determined on."

The cause of this particular movement we find in "the Guardian." And, whatever may be thought of the prudence of the offending Minister, we must express our admiration of the wise and moderate counsel of the Bishop.

The *Western Luminary* states that there has been a good deal of agitation at Plymouth in consequence of the mode in which the Rev. G. R. Prynn, the minister of the new district church of St. Peter's, Eldad, performed the service on the first occasion of the building being opened to the public for divine worship, according to the rites and ceremonies of the Church of England.

The Bishop of Exeter has, in consequence, addressed the following letter to the Incumbent of St. Peter's:—

"Bishopstowe, December 2, 1848.

"Dear Sir—In order that you may already understand the full meaning, which I wished my words to you this day to convey, I think it best to state it to you in writing. I have read the paper which contains the communications made by you to certain individuals of your district, in answer to a remonstrance from them on the manner in which Divine service was performed by you, on Sunday morning last, when the licensed building was opened for the purpose. On the first particulars—the use of the surplice in the pulpit in the morning—I have no hesitation in saying that I esteem it the proper vestment, and that the changing your dress twice (as it will be necessary for you to change it twice in order that you may perform the rest of the service), is offensive to every reasonable person, and has something in it really like Popish form, which preaching in the surplice has not. At the same time, bearing in mind the success which has attended the efforts of mischievous persons elsewhere to rouse the feelings of the ignorant on this subject, and as there is no express law of the Church on the point, I do not advise you to persist in the use of the surplice. To the second particular I have nothing to say. Whether the Litany shall be chaunted, or simply said, is a matter left to your own discretion by the Church; and if you are satisfied that the larger portion of your congregation would wish to avoid chaunting, I do not forbid you to yield to that wish, if it can be done without encouraging a sinful spirit of wilfulness—prescribing to their minister in matters, on the fitness of which he is to judge. With respect to the third particular—their requiring you to say a short prayer before the sermon—I cannot advise you to submit to such dictation. It is true that, in modern times, it is customary to say such a prayer; but it is a very modern custom, for there was an express royal order by one of the Kings George, forbidding it as contrary to law, and requiring the observance of the 55th Canon. I am glad to find that this manifest innovation is in many places changed for the proper usage; and I will not encourage a lawless and presumptuous attempt, on the part of a small portion—and surely not the most exemplary or religious portion—of the laity, to force a clergyman to a violation of laws, both of Church and State. I am, dear sir, your faithful friend and brother,

H. EXETER.

"Rev. G. Prynn.
"P. S. It is painful to see there are any persons in your district who show themselves insensible, as they are doing, to the value of that great blessing which it has pleased God, in His mercy, to give them, in now having a Church instead of a Conventicle. The Church must not only be a Church in name, but in truth. Your prayers will not be wanting to your active endeavours to bring back a long misled people to the service of Almighty God in His Church.

"May His grace be with you and with them. May He give you a right judgment in all things. Especially may He give you the spirit of firmness and constancy in things which you deem necessary; tempered by a discreet regard to the feelings of others in matters on which the law of the Church leaves you at liberty, and by an ardent desire and longing for the edification of those whose souls are committed to your care. Lastly, may the spirit of Christian love reign in the hearts of yourself and your people—so that whatever of misunderstanding may have marked the outset of your connection, the end may be to you all, peace on earth and glory in Heaven."

The meeting was accordingly held, and after some intemperate speeches, an equally intemperate memorial was adopted.

The Guardian thus describes this meeting:—

A "Church Meeting" in the populous and thriving town of Plymouth is advertised to be held in defence of the principles of the Protestant Constitution in Church and State. This is the promise: a very serious and grave one indeed. You enter, and the scene is, indeed, agreeably disappointing. Imagine a number of substantial gentlemen, accustomed to a certain quantity of good cheer and port every day of their lives, and some of them presenting features of local importance, one or two magistrates, one or two admirals, one or two captains assembled all in a room in a state of great excitement, high theological erudition, and furious hostility to the Bishop of Exeter. Imagine them distinguishing between *douleia* and *latreia*, quoting "Thomas Aquinas the great Schoolman, called by his disciples the Angelical Doctor, with whose name we must all be acquainted,"—quoting St. Augustin, and talking about canons, dogmas, homilies, liturgies, forms, rites, ceremonies, rubrics, surplices—all ending in one and the same great theme of disgust, and you have a rough general outline of the "Church Meeting" at Plymouth. The speakers in succession hate ceremonial observances and the Bishop of Exeter, bowings and genuflexions and the Bishop of Exeter, antiquated rubrics, forms, rites, services, surplices, together with every thing else priestly and ecclesiastical—and the Bishop of Exeter. We are reminded of the scenes of talking mobs in Shakspeare, where first citizen, second citizen, third citizen, express themselves with more feeling than argument or knowledge against some object of popular displeasure:—

"1st Citizen—Agreed, then, my friends; we'll have no more dogmas—we cannot abide them.

"All—Agreed. Agreed.

"2d Citizen—What is a dogma, friend?

"3d Citizen—Friend, you might have known that; it's the Bishop of Exeter, to be sure.

"4th Citizen—He's an odious ceremony is that man.

"5th Citizen—The worst genuflexion that ever lived.

"6th Citizen—My wife dreamed the other night that he was the Pope's toe.

"7th Citizen—I dare say he is. They say he had something to do with the Council of Trent.

"8th Citizen—Ah—he's got his finger in every pie.

"1st Citizen—Well, now my friends, there's St. Augustine. He's speaking about Latria; and he says quite clearly that the surplice ought not to be worn in the pulpit. I know this positively, because I saw a book of St. Augustine's yesterday.

"All—He says he saw a book of St. Augustine's yesterday.

"1st Citizen—That's proved then.

"All—Proved. Proved. Away with it. We'll have no Bishop of Exeter in the pulpit."

The Rev. Mr. Maskell, whose visitation sermon gave so much offence, renewed his resignation of the office of Chaplain to the Bishop of Exeter, and the Bishop has accepted it.

To the same paper we are indebted for the following summary of GENERAL INTELLIGENCE.

Thursday, December 28, 1848.

On Sunday last, the garrison of Paris and the National Guard of that capital, and its *banlieu*, were reviewed by Louis NAPOLEON, amidst the greatest excitement. The morning was cold and cloudy, but at twelve o'clock, "the Sun of Austerlitz," as the Bonapartists would say, blazed forth to the delight of all. The new President was received with the greatest enthusiasm, and all passed off without any disturbance, though there must have been at least 100,000 soldiers on the ground. Louis Napoleon is a man of talent, and of considerable information; whether he has ability to govern a great nation remains to be seen. Every one admits that he has begun well.

In Germany, matters still continue unsettled. Instead of an Emperor, it is proposed to have a Triumvirate, with or without Austria. There will be as much difficulty in choosing the Triumvirs as in electing an Emperor. German unity seems likely to be a dream.

The King of Bavaria has suddenly dismissed his Liberal Ministry, and formed a new Cabinet with members of the *ancien regime*. This Change has caused immense sensation at Munich, and is no doubt connected with the question of the German Constitution.

The Pope is still at Gaeta. He has consented to return to Rome, on condition that the committee he has appointed be recognized, the Ministry resign, the Civic Guard be dissolved and re-organized, and the liberty of the press suspended. The Romans will not agree to this, of course. It is strongly reported that the Pope will go to France. We cannot think his Holiness will do anything so impolitic. The King of Naples is beginning to be alarmed at the presence of the Pope in his dominions.

The King of Sardinia has appointed a Liberal Ministry, who seem bent on going to war. The Chamber of Deputies at Turin have voted a monthly subsidy to the city of Venice during the war. Genoa is in a very disturbed state. The Tuscan Government is almost subverted. Sicily and Naples no nearer a settlement than ever. In short the whole of Italy is in a feverish and disturbed state, and seems to be on the eve of a Republican outbreak.

An important meeting of the Romish Clergy has been held at Mayence. M. Dollinger said that the question was no longer between Catholicism and Protestantism, but between Christianity and anti-Christianity. This is the truth, both as regards Germany and Italy. An immense irreligious movement seems likely to take place on the Continent, similar to the Infidel movement in France at the first Revolution. The attacks made upon Christianity will then oblige all good men to be on one side.

The Cortes have met in Spain, and are busy preparing an address, in answer to the Queen's speech. We wonder what they will say to that part of it which refers to the breach with England. Several Carlists have surrendered in the province of Tarragona. The belligerents will not be able to do much during the winter. The Spring will show which side is to win.

We are happy to say the condition of the cotton manufacturers, in Lancashire, is improving. The mills are in full employment, and the loom, shuttle, and forge are in active requisition. The workmen, consequently, are quite peaceable. The Ten Hours Bill is working well. Altogether the prospects of that part of the country are much more cheering than they were some time ago.

To which are added from the Postscript, the following gratifying account of the favorable beginning of the new Presidency in France:—

The commencement of the Presidency of the Republic is not only hailed with satisfaction throughout France, but is distinguished by the revival of trade to an extent that exceeds the hopes formed by the most sanguine. This regards not Paris only. In all the great manufacturing and commercial towns and districts, including Lyons, Havre, Lille, St. Quentin, Elbouf, and Rouen, trade has resumed its former activity. Even from Calais, where the manufacture of *tulle* (cotton lace) ceased altogether on the occurrence of the revolution, letters announce the resumption of work at the factories. Fortunate as is this coincidence, it imposes on the new Government a necessity for vigour, energy, and activity, in conceiving and in carrying out measures calculated to render the improvement permanent.

"I have seen a young and healthful person warm and ruddy under a poor and thin garment, when at the same time an old rich person hath been cold and paralytic under a load of sables, and the skins of foxes. It is the body that makes the clothes warm, not the clothes the body; and the spirit of a man makes felicity and content, not any spoils of a rich fortune wrapped about a sickly and an uneasy soul."—*Bishop Taylor*.

Communications.

For the Banner of the Cross.

THE CONTEST.

BY MRS. JOSEPH C. NEAL.

"I fear the strife," said Bertram sadly; "it has been so wild already, how shall I bear on to the end? I shall never reach the goal."

Grace drew near. "I am with you," said he.

Allegory of the Combatants.

With free and fearless spirit bowed
His proud, high daring gone,
The boy leaned sadly on his sword
By fiercest combat worn.
The glow had faded from his cheek,—
His eyes had now grown dim,—
A deadly faintness filled his heart
And trembled in each limb.

Yet none so eager for the fray,
And high had flashed that sword,
As first he sprang into the lists
When summoned by his Lord.
Disdaining aid, he boldly dared
To brave the fight alone,
But conflict after conflict passed
He had more humble grown.

And but for Grace, to whom for aid
In hottest fight he turned—
The boy had fainted on the field
Before the ill discerned,—
For dimly through the o'erhanging mist
He saw temptations rise,
And scarcely dared to lift his gaze,
Up to the far off skies.

Ah, 'tis a lesson known to each
How soon the heart will quail,
Before the outward strife of sin,
The boldest brow must pale;
And when we turn aside for rest
The guile of inward foes
Forbids,—until Death enters in—
The spirit's calm repose.

And warrior like, we too have staked
Our freedom on the strife,
Casting aside all earthly joys
To win eternal life;
And still temptations throng around,—
O'er us the foe shall gain
A partial victory while we stand
Upon Life's battle plain.

And then; when all seems lost, there comes
A message full of hope,
And nerved by this, once more we dare
With enemies to cope.
"Be not dismayed, for as thy day
Thy strength shall ever be,
And though the strife prove long, my Grace
Sufficient is for thee."

For the Banner of the Cross.

"WORDS OF WARNING AND CONSOLATION," spoken at the funeral of MISS MARIA W. HARRIS, in Calvary Church, Memphis, December 7th, 1848, by D. C. PAGE, Rector.

There are two aspects, beloved brethren, under which the occasion of our present meeting calls for our attention. First, Within a little time, a very little time, has death knocked once and again at the same gate. Yes! within less than a twelve-month's space, we were called to follow to the grave the mortal remains of our sister, and now, we have assembled to pay the last obsequies to another. What an emphatic and impressive comment upon the instability of the nearest and dearest of all earthly relations! Upon none of us may it be lost! We have now perhaps our friends around us; there may be no visible breach in some dear domestic circle; and yet in a few little months it may be, one cherished object may be taken from us, and then another, and another, and desolate places may be there, where now, all is life and gaiety, and fond imaginings and brilliant hopes. How adapted are not such considerations to make us sit loose to the world; to cause us to live in the habitual contemplation of its chances and changes; to feel that our days upon earth are a shadow, that we are strangers and sojourners as all our fathers were. With what a loud and piercing voice moreover, does not this dispensation call upon those who are left behind, to lay to heart the lesson of their mortality, and to place themselves in the wakeful attitude of men who are waiting for their Lord, that, when he cometh and knocketh, they may open to him immediately.

But another aspect under which this solemn event presents itself, is, that we ought not, so I feel at least my brethren, to

mourn for her that is dead. Were I addressing you as a mere man of the world, speak I should on this wise. Sad, sad is the occasion on which we have now met. Death when he comes at that distasteful period of life, when infirmities and decrepitude bow man down to the earth, or a series of bitter disappointments and unmitigated calamities, make him feel existence a burden too heavy to be borne, brings little of sorrow in his train. But if he come at that stage of our earthly being, when the loves and the joys of life are warmest and brightest, when flowers of enchanting beauty spring up all over our radiant and onward path, and the ties that bind us to the world, most of all others refuse to be severed, what unsurpassed and unalleviated bitterness is there not in the mourner's tears.

But it is not as a man of the world, that I appear before you to-day. No! I come to you as one of the pastors of Christ's flock; and in view of what my eyes have seen, and my ears heard, of her who is now before us in the sleep of death, I would say, beware how you plant the cypress upon that grave, let not a broken shaft be her monument. No! bring flowers, and strew them there; write upon her sepulchral urn the inscription, "*She is not dead but sleepeth*;" sculpture there the image of a bright angel, pointing upward to immortality. Let fall some natural tears indeed, it were right you should do so, it were not right to repress them, but as you retire from the place of graves, let your countenances brighten into smiles of grateful joy, for so great a gift as the gift of a triumphant faith, to her who has left you. She is not dead but sleepeth, that precious form all wasted by disease, and which is now to be delivered to yonder opening grave, is a redeemed body, and shall be made like to the glorious body of the Son of God, according to the mighty working whereby he is able to subdue all things to himself, while her ransomed spirit purified and glad beyond all mortal imaginings, is now with Christ in paradise. Yes! how much have you not to console you, ye loving and sorrowing ones, that are gathered round her bier. Can you ever forget the heavenly radiance which lit up her worn and pallid features on that memorable morning, of which we who were privileged to be with her, will carry the impression to our last hours. I care not now coldly to try the question whether she really saw a vision of angels.* Her spirit saw them, for it was bathed in the joy of angels, and those beautiful white robes which she imagined she saw, and which drew from her such rapturous exclamations, were indistinct, but it may be true revealing of that "raiment pure and white," of that celestial beauty, with which her Redeemer was robing her blissful spirit for its flight to paradise.

But not to dwell upon this, brethren, who of us that were privileged to hear her words of solemn admonition, or of grateful acknowledgment to the friends that stood round her dying couch can ever forget them, so happily appropriate to the circumstances of each, so fraught with venerable wisdom, and touching pathos, and simple eloquence, and divine sanctity. For what too, "out of the abundance of her heart," she uttered concerning her own views and feelings, O ye afflicted ones, how sweet is not to you the memory of these her words. "My God, I thank thee, that thou didst withdraw me from the temptations of the world, at the very time when I felt the desire to withstand them. I have been an unprofitable servant, but Jesus died for me. I feel him to be present with me, peace, peace, all is peace within."

Brethren, let us dwell upon the beautiful example of our departed sister, upon her unconquerable patience under suffering, her meek and filial resignation to her heavenly Father's will, her grateful sensibility to the kindness of her friends, her chastened cheerfulness; her clear and scriptural views of herself at once, and of that remedial scheme in which she placed all her hopes; her devout prayers, her edifying receptions of the blessed Sacrament, of the body and blood of Christ. Let us often think of this, and by God's blessing it will shed a mild and holy light upon our path of life; it will keep up in our hearts a deeper feeling of our consecration to our Saviour and our God; of our sacred nearness with the unseen, the Eternal, it will free us from everything selfish and sordid, ungentle and unkind; from all that is allied to the grossness of earth, and alien from the purity of heaven.

"'Tis sweet as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store."

Then pass ye mourners cheerly on,
Through prayer unto the tomb;
Still as ye watch life's falling leaf,
Gathering from every loss and grief,
Hope of new spring, and endless home.

Then cheerly to your work again,
With hearts new braced and set;
To run untired love's blessed race;
As meet for those, who face to face,
Over the grave their Lord have met.

From the "Christian Year."

For the Banner of the Cross.

CHANTING THE PSALTER.

MR. EDITOR:—

I should not have troubled you again on this subject; being content to leave the matter as left in my last communication with Sacerdos' answer attached, to your readers; but as I owe an apology to Sacerdos from the mistake I made in overlooking the rubric which relates to the reading of the creed in the English prayer book, I could not do less than acknowledge the correctness of his quotation, and ask to be excused for my blindness. And while thus doing an act of justice to Sacerdos, permit me to say a few words in reply to some of his last remarks.

* The views of our departed young friend, of the plan of redemption, were strikingly scriptural and sober, whatever disease therefore may have had to do with the scene above alluded to, fanatical revery had not the most remote connection with it.

Sacerdos says "that Principle is wrong in supposing that these alterations (made by the reviewers,) were intended to reprobate Chanting the Psalter, we refer him to the words of one of those reviewers, the venerable Bishop White, quoted at large in a late number of the Banner."

Does Sacerdos and W. M. read the extract referred to aright? Sacerdos refers to it to show that the reviewers did not reprobate Chanting the Psalter, and W. M. to show that "Bishop White then certainly thought singing the Psalter more rubrical than our present mode of saying it!"

I understand the extract to show that Bishop White wished the rubrics so framed as "to give to the officiating minister the liberty to select psalms at his discretion;" the Bishop then goes on to give his reasons for thus wishing, and concludes, (or the extract concludes, the book is not within my reach:) "Another consequence would be, that the number and length of the psalms depending on the choice of the minister, there would be great encouragement to the introduction of the practice of singing this part of the service, instead of repeating the verses by the minister and the clerk alternately."

Can any thing be found in the wishes of the Bishop, as expressed in the extract, to warrant the conclusion of W. M., or to sustain the views of Sacerdos? Certainly not; Bishop White offered a proposition that would, if adopted, bring about what Sacerdos labors to make us think does now exist. But "he thought" the course he proposed would afford "great encouragement to the introduction of the practice of singing * * instead (of the present of repeating the verses by the minister and the clerks (people) alternately.)" Was this proposition adopted? Not at all, (excepting Thanksgiving Day, as shown in my last communication.) This can be ascertained to a certainty by examining the first part of the extract. The Bishop says, "for the author's part he disliked the course taken." W. M. says this was the appointment of the selections, but can we not with equal justice suppose he disliked the striking out the "said or sung," from the rubric which relates to the Psalter? I think the last part of the extract italicised by W. M., warrants this conclusion. And the whole extract shows that the Bishop did not agree with his fellow reviewers when they adopted the present directions for using the Psalter: his words are "he disliked the course taken."

In conclusion, Mr. Editor, permit me to say: that in the absence of evidence to the contrary, I am forced to believe that the compilers of the English prayer book, and the reviewers of the same for this country—used language in the construction of their rubrics, which will bear the interpretation of common sense, and the Lexicographers of the English language.

Common sense and every day practice, assures us that it requires a talent to read, and an additional talent to sing what we read; so if one rubric directs certain portions of the daily service to be read, it requires another rubric to allow the same to be sung, as the example of the creeds in the English service, quoted by Sacerdos fully shows.

Therefore to sing what is only directed to be read, or said, is certainly un-rubrical, and should not be practised by any good churchman, who loves uniformity in the worship of God, and has a conscientious regard for

PRINCIPLE.

Obituary.

DIED, in Gatesville, N. C., at the residence of her husband, Willis F. Riddick, Esq., on Thursday morning, 21st Dec., 1848, MRS. SARAH ANN RIDDICK, at the age of 18 years and 23 days.

Also, at the same place, on the 16th Dec., 1848, EMILY MARIA, infant daughter of the above, aged 2 months and 26 days.

Mrs. Riddick was the daughter of Thos. B. and Emily Eliza Hunter. She was taken away in the flower of her youth; and has left behind her a gentle and kindly remembrance of goodness, affection, and innocence, in the hearts of the living.

Although she desired to live, and saw much to live for, a presentiment of death seemed to press upon her mind for some time before it visited her. This, no doubt, proceeded from that diseased condition of her system which led her physicians to apprehend the sorrowful result, which at last took place:—sorrowful indeed, to those who loved her and whose days were blessed and comforted by her presence and companionship. To her, we have a "reasonable and religious hope," that this event has been a transition from a state, at best, of change and imperfection, to one of stability and joy. She obtained a good report here for the virtues that should adorn a woman and a wife. Her tender age drew many hearts to her, and her dispositions and actions confirmed their kind inclination. For in all her behaviour there was shown a remarkable offensiveness, a carefulness "to hurt nobody, by word or deed."

And this habit was not the result of human prudence, but the effect, we believe, of the grace of God, and flowing from a religious principle. It was from within, and not from without. Her heart seemed to be the home of loving thoughts, devising liberal things, and approving that which is good. In her religious duties she exhibited a deep interest, and for some months before her death she had resolved to complete her union with the Church on the earliest opportunity.

A wise and merciful God had not left her without a preparatory chastening: her young infant was removed first, as a gentle admonition to her, that she might be ready and the more willing to follow the loved and innocent.

May her devoted, but bereaved husband, kind friends, and all who remain, accept and obey the lessons of Almighty Providence, so that when they are called to put off the garment of the flesh, they may be meet to be received into the mansions of eternal felicity, through the merits of the Saviour. S.

"Most of the graces of Christianity are suffering graces, and God hath predestinated us to sufferings, and we are baptized into suffering, and our very communions are symbols of our duty, by being the sacrament of Christ's death and passion."—Bishop Taylor.

Died,

On Friday, the 5th inst., ANNA JAY, wife of Rev. Lewis P. W. Balch, Rector of St. Bartholomew's, and daughter of William Jay.

Notices.

CHURCH OF THE ASCENSION.
This Church will be open on Sunday evening next. Service to commence at 7½ o'clock.

ST. PETER'S CHURCH.
The first quarterly collection for church objects, (which was postponed on Sunday last,) will be made in St. Peter's Church, on Sunday next, the 21st inst., in the morning, afternoon, and at night. The night service will begin at 7½ o'clock.
The objects of this collection are missions, diocesan and general.

Acknowledgments.

Receipts of the Bishop White Prayer Book Society, since October 17, 1849.
From Zion Church, Mendon, Ill., per Rev. J. Sell-wood, for books sold, \$10 00
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Rev. A. S. Colton, for books sold, 2 00
Sunday Scholars of the Church of the Holy Trinity, West Chester, per Rev. J. B. Clemson, 32 00
WM. MUSGRAVE, 129 Market street. \$66 62
Philada., Jan. 15, 1849.

PHILADELPHIA CITY MISSION.
I have received \$10 from Miss L., half for poor and half for mission; \$5 from Mrs. C., half for poor and half for mission; \$5 from Miss F., for poor; \$5 from J. D. G., for poor; and \$10 from P., half for the poor and half for the missionary.
THOS. G. ALLEN, Missionary.

The Treasurer of the "Bishop White Parish Library Association," gratefully acknowledges the receipt of fifty dollars from two Ladies of St. Stephen's Church; five dollars from Mrs. D.

FAIR AT DOYLESTOWN.
The Ladies of St. Paul's Church, Doylestown, beg leave to inform their friends that they intend, Providence permitting, to hold a Fair in Doylestown, on Thursday, 22d of February, to continue till the Saturday following; the proceeds of which will be applied to the liquidation of the debt of the Church. Those therefore in Philadelphia, who are willing to co-operate in this undertaking, by contributing, either in money or fancy articles, are requested to send their donations to Mrs. Sheetz, 31 Sansom street, or to John Donaldson, Esq., 615 Spruce street, corner of Schuylkill Eighth. Jan. 20—5t

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The Banner of the Cross

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JANUARY 27, 1849.

[VOL. XI.—No. 4.—WHOLE No. 526.]

Calendar.

JANUARY.

25. Conversion of St. Paul.
29. Fourth Sunday after Epiphany.

FEBRUARY.

2. The Purification of the Virgin Mary.
4. Septuagesima Sunday.
11. Sexagesima Sunday.
18. Quinquagesima Sunday.
21. Ash Wednesday.
24. St. Matthias the Apostle.
25. 1st Sunday in Lent.
28. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

7th. A. M. 11 o'clock, Church of the Ascension, (Ordination.)
9th. Septuagesima Sunday, A. M. Kingessing; P. M. Church of the Mediator.
11th. A. M. Downingtown; Evening, West Chester.
13th. A. M. St. James the Less; Evening, Church of the Ascension.
21st. (Ash Wednesday,) A. M. Gloria Dei.
25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

4th. Harrisburg.
5th. P. M. Marietta; Evening, Columbia.
6th. Lancaster, (Southern Convocation.)
7th. Evening, York.
11th. A. M. All Saint's; P. M. Oak Grove; Evening, Holmesburg.
18th. A. M. Epiphany; P. M. Church of the Crucifixion.
25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

From Church Papers.

NEW YORK.

EPISCOPAL ACTS BY THE BISHOP OF MARYLAND, ACTING BY REQUEST OF THE STANDING COMMITTEE OF THE DIOCESE.—Second Sunday after Epiphany. In the church of the Holy Apostles, city of New York, confirmed forty-nine persons, on which occasion the Bishop preached, addressed the candidates, and administered the Holy Communion.

We take this occasion to speak of the flourishing condition of this parish. It is but a few months since the church was consecrated; and although located in a growing portion of the upper part of our city, the population is as yet quite sparse. The congregation is constantly increasing, and the large number admitted to the Holy Rite of Confirmation on the above occasion is evidence of the unremitting exertions of the Rector in behalf of his flock. The church yet requires pecuniary aid to free it from debt, and we trust the efforts of its friends will not be wanting in its behalf. Among the number who received the impress of Apostolic hands, was a very aged and infirm colored man, who had been confined to his room for several years.—*Church.*

MARYLAND.

CONFIRMATION.—On the first Sunday after the Epiphany, in the Church of the Epiphany, Washington, six persons were confirmed.

CLERICAL CHANGES.—The Rev. Jacob B. Morse has been received into the Diocese of Maryland, by Letters Dimissory from the Standing Committee of the Diocese of New York, acting as the ecclesiastical authority during the suspension of the Bishop. Mr. Morse takes up his residence in Baltimore, with a view to the establishment of a new congregation in that city.

The Rev. Wm. Henry Rees has taken Letters Dimissory to the Rt. Rev. the Bishop of Connecticut, having accepted a call to Milford, Ct.

A PASTORAL LETTER

To the Clergy and Laity of the Diocese of Maryland.

DEAR BRETHREN:—The occurrence of a case of Asiatic Cholera within the Diocese appears to me a fit occasion to provoke you to joint prayer, both public and private, that we may be deli-

vered from so great a calamity as the visitation of the pestilence, or if in the will of God we be called to suffer, may find grace and heavenly consolation in the endurance of our chastisement.

In order thereto, I set forth the following prayers for public use as directed in the titles; and add two others which are humbly but earnestly commended to my brethren, of all orders and degrees, for use, as they may see fit and have opportunity, in their private devotions.

Should the pestilence be permitted to prevail among us, I recommend to my reverend brethren, the clergy of parishes and congregations in cities, towns and villages, to open their churches for the Daily Morning and Evening Prayer, and to celebrate the Holy Communion weekly, at the least. Would that this could be always done! But when the Lord's messenger is among us, placing death and eternity as it were before our very eyes, it is the least that we can do. Its obvious fitness must be felt by all.

Let us not forget, meanwhile, that prayer, to be acceptable, must be the prayer of faith! and that where faith is, there will be repentance, amendment of life, and fruitfulness in all good works. Let all unnecessary expense be retrenched, that the savings may be given to the poor, the suffering and the destitute. Let our alms go up before God, together with our prayers, and the tears of humble contrition for our sins, and hearty, undoubting faith in the blessed Atonement and Intercession of our only Mediator and Lord, Jesus Christ, render both availing. In Him alone we can hope to find access to the throne of grace and mercy; through Him, if we believe in Him and love Him, we know we shall obtain it.

May He, who liveth and was dead, and is alive for evermore, Whose are the keys of hell and death, bless, preserve and keep you, now and forever!

Your faithful and affectionate brother and servant in Christ,
WILLIAM ROLLINSON WHITTINGHAM,
Bishop of Maryland.

January 15th, 1849.

¶ A PRAYER

To be used before the two final prayers of Morning and Evening Service.

Most gracious Father and God, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from heaven Thy dwelling place, upon us Thy unworthy servants, who under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. Have pity, O Lord, have pity upon us, and withdraw from us the grievous sickness with which we are visited for our sins. We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws; yet, O merciful Father, cast us not away in displeasure, but give us time for consideration and repentance, so that receiving Thy fatherly correction with meekness, and turning from our evil ways we may be preserved by Thy mighty protection, both in body and soul, through the merits of our only Mediator and Advocate, Jesus Christ. Amen.

¶ A PRAYER

To be added to the foregoing wherever the disease has appeared.

O Almighty God, who, by the many instances of mortality which encompass us on every side, and by the warning, now especially urged upon us, of our exposure to the sudden stroke of death, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days, that we may apply our hearts unto wisdom. Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our adorable Redeemer, that pardon to-day, for which to-morrow it may be too late to seek; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in faith and godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through the mediation and by the merits of Jesus Christ our Lord. Amen.

¶ With the following:

O Father of mercies, and God of all comfort, our only help in time of need, look down from heaven, we humbly beseech Thee, behold, visit, and relieve, all who are suffering under the grievous sickness which Thou hast brought upon us, [and especially Thy sick servants for whom our prayers are desired.] Look upon them with the eyes of Thy mercy; comfort them with a sense of Thy goodness; preserve them from the temptations of the enemy; give them patience under their affliction; and, in Thy good time, restore them to health, and enable them to lead the residue of their life in Thy fear, and to Thy glory: Or else give them grace so to take Thy visitation, that, after this painful life is ended, they may dwell with Thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ A COLLECT

To be added to the Collect for the day.

O God, who at the prayer of David Thy servant didst stay the hand of the destroying angel, when it was lifted up against Jerusalem, and on the repentance of Nineveh, didst spare that sinful city, vouchsafe, in like manner, to bow down Thine ear to our prayer, and to accept our repentance. Withdraw Thy chas-

tisements from us, O Lord, and whilst Thou preservest our bodies from disease, so cleanse our hearts from all sinful affections, that, evermore striving to please Thee in newness of life, we may by Thee be defended from all evils, for the sake of Thy ever blessed Son Jesus Christ our Lord. Amen.

PRAYERS

Commended for use in private devotion.

O Lord, our God, we have rebelled against Thee, and have fallen by our iniquity; but, for Thy mercies' sake, take Thou away all our iniquity, and receive us graciously. Spare us, good Lord, spare us, and give not up Thy servants to the destroyer. Be merciful, O Lord, be merciful; cease from Thine anger, we beseech Thee; repent, Lord, of the evil, and let it not be. We have followed after lying vanities, and have forsaken our own mercy, and have most justly deserved that we should be cast out of the sight of Thine eyes; but Thou retainest not Thine anger for ever, because Thou delightest in mercy. Who is a God like unto Thee, that pardonest iniquity, and passest by the transgression of Thy people? Turn again, then, and have compassion upon us: do Thou subdue all our iniquities, and cast our sins into the depths of the sea. Yea, perform all Thy truth and Thy goodness upon Thy servants. Do Thou, by the blood of Thy covenant, by the fountain opened for sin and for uncleanness, wash us thoroughly from our wickedness, and save us, as brands plucked from the burning. Take away all Thy displeasure, and turn Thyself from Thy wrathful indignation. Turn us, O God our Saviour, and let Thine anger cease from us. Wilt Thou be displeased at us forever? Wilt Thou not turn again, and quicken us, that Thy servants may rejoice in Thee? O show us Thy mercy, good Lord, and grant us Thy salvation. Destroy us not, neither cut us off in our sins: for Thou art the God of them that return; show forth Thy infinite loving-kindness upon Thine unworthy servants, who do put their trust in Thee. So shalt thou save us in the multitude of Thy mercies. So shall our mouth be filled with Thy praise, and we be telling of Thy glory and great goodness henceforth, world without end; through Jesus Christ, our only Saviour and Redeemer. Amen.

O Lord God, who rejectest none that, trusting in Thy goodness, and believing in Thy promises, come to Thee for succour and help; behold, we beseech Thee, with the eyes of compassion and mercy, Thy poor, sinful, and miserable people, who now are bowed down under the scourge of Thine angry hand. Our streets are full of grief, our houses of mourning, and all our joy is turned into heaviness, by reason of the plague of pestilence, gone out to destroy and consume at Thy command. We confess, O Lord, that it is but the just punishment of our ingratitude and desperate rebellion against our Creator; daily abusing Thy blessings and transgressing Thy commandments; not leaving our evil ways for fear of Thy threats, nor being allured to goodness by the hope of Thy promises. We have heard by Thy messengers, and read in Thy sacred word, how Thou hast of old threatened with Thy fearful judgments such as forget Thee, and keep not Thy commandments; yet have we turned a deaf ear to Thy gracious admonitions, and gone on adding sin to sin, and multiplying our iniquities. And now, O Lord, we reap the just reward of our impiety, and are righteously plagued for our disobedience. We confess that Thou art just in all Thou doest, and, acknowledging our misdeeds, implore Thee with penitent and contrite hearts, to have mercy and spare, deliver and restore us.

O Lord, incline Thine ear and hear; open Thine eyes and behold our desolations; and upon our repentance and humiliation, remove this judgment from us; and command the destroying angel to stay his hand, and cease from smiting us. Behold, we humble ourselves under Thy mighty hand; we bewail and lament our sins; we look only unto Thee for pardon for the past, and succour for the time to come. O deliver us, and be merciful unto us, even for Jesus Christ's sake, the righteous; to Whom, with Thee, and the blessed Spirit, be ascribed all salvation, power and glory, now and ever. Amen.

VIRGINIA.

SERVICES BY BISHOP JOHNS.—CONFIRMATIONS.—October 9th, 1848, St. Paul's, Lynchburg, 1; 10th, Trinity, Bedford, 1; 15th, Pittsylvania Court House, 3; 17th, Christ church, Henry county, 1; 22d, St. John's, Halifax co., 7; 24th, Charlotte Court House, 1; 27th, St. John's, Lunenburg, 1; 28th, Old church, Mecklenburg, 3; 31st, St. Luke's, Mecklenburg, 3. December 17th, St. James', Richmond, 3; 19th, Grace church, Petersburg, 8.

ORDINATIONS.—November 26th, 1848, St. Paul's church, Richmond, Jno. Howard Smith to Priest's Orders. Sermon by the Bishop. Candidate presented by the Rev. Mr. Norwood, who, with the Rev. Wm. Duvall, united in the imposition of hands.

January 3rd, 1849, St. Paul's church, Richmond, Daniel Francis Sprigg, to Priest's Orders. Sermon by Rev. G. Woodbridge. Candidate presented by Rev. C. J. Gibson, who both united in the imposition of hands.

CONSECRATION.—October 7th, 1848, Ascension church, Amherst Court House.—*Southern Churchman.*

DIOCESE OF MAINE.

The Board of Missions in the Diocese of Maine, held its meeting on the 3d and 4th of the present month in Christ's church, Gardiner. There were present of the clergy, beside the Bishop,

Messrs. Pratt, Burgess, Gardiner and Murray. Services commenced on Tuesday eve, the Rev. Mr. Burgess read the service and the Rev. Mr. Murray preached. Wednesday morning, prayers were read by the Rev. Mr. Pratt, and a sermon preached by the Rev. Mr. Burgess. In the afternoon, a meeting of parents, teachers and children, was held and addresses to these several classes were made by the bishop and Messrs. Gardiner, Murray and Pratt. In the evening, after prayers by Rev. Mr. Murray, the Rev. Mr. Pratt preached. Thursday morning was devoted to the business of the Board. In the afternoon, a Missionary meeting was held, at which addresses were made by the Bishop, Rev. Messrs. Burgess and Pratt and Dr. Vinton, of Boston, who was providentially with us during the day. In the evening, prayers were read by the Bishop and a sermon was preached by the Bishop.

We have thus given an outline of the services which were held upon the occasion. In addition we may remark, that the meeting was of an interesting and encouraging character. Reports were received from the various Missionary stations, from which it appeared that they were all in a prosperous condition. And indeed it may safely be said, that the prospects of the Episcopal Church in the Diocese of Maine, were never more hopeful than at this moment. Our Bishop is indefatigable in his efforts to supply the waste places, by sending to them the gospel, inseparably blended as it is with the offices of the Church. The only let or hindrance we now meet, is in the lack of means; fields are open and white to the harvest. Men may be had, but they must be supported. The Lord of the harvest has enlisted the sympathies of some in the Church, and they have given us the means of enlarging the field of our operations. May others arise like minded.—*Christian Witness.*

Clerical Changes.

The Rev. Joseph M. Waite, having resigned the charge of the Mission Chapel, Cincinnati, Ohio, has accepted a unanimous call to St. James's church, Wooster, in the same State, and will enter upon his duties immediately.

The Rev. Dr. Brooke has received and accepted a unanimous re-call of the Vestry of this church and expects to resume the duties of the rectorship on Easter Sunday next, in connection with the Rev. Alfred Blake as assistant minister.

The Rev. George Dennison has resigned the Rectorship of Trinity Parish, Delaware, Ohio, and has been elected Professor of Mathematics in Kenyon College.

Selections.

We give the following additional extract from the Charge of the Bishop of Montreal. The opinions herein expressed may have more weight with some from the fact that the respected author is known as the advocate of moderate views in Church matters.

With reference, indeed, to points upon which men differ within the Church itself, there are some, and these I shall first touch upon, which are considered, by common understanding, as open questions, in relation to which the Bishop, consequently, cannot assume a dictatorial tone nor insist upon this course or upon that: but upon which, I do not know that it is interdicted to him to state his own opinion upon an occasion like the present, however it may happen to conflict with that of persons entitled to his utmost respect—but at least he may offer advice upon the manner in which those who think with him, should sustain the side which they have embraced. In fact, he, perhaps, owes it to his Clergy, while he continues to preserve a marked line of proceeding in any question which divides the Church, to put them in possession of his reasons for doing so, and they, correspondingly, owe the same kind of explanations to their people.

I think, then, that with reference, for example, to the Bible Society,—that dazzling institution which undeniably has effected extensive good,—we should take care to counteract any such impressions as that if we decline to support this Society, it is because we are determined to keep up old prejudices and party spirit; because we are indifferent, if not hostile to the free circulation of the word of God; because we want to substitute human authority for divine; or because we are afraid of the effect of an unfettered recourse, to the Scriptures, upon the set of principles to which we are attached. We ought not, in the jealousy which we should manifest over every thing which can affect the estimation, and, consequently the profitability of our ministry, to be content with feeling that we have good grounds for what we do, and so let men think and say what they choose: we ought to make it understood, (that is, so far as it is left in our power to do so, for we know, unhappily, that there are parties who do not choose to understand us, and will not let us be understood any where, if they can help it.)—we ought to make it understood that, whether we are right or wrong in declining to support the Bible Society, we do not decline upon any such grounds whatever, as these. To me, I do confess that it has always appeared a great fallacy to say that the Bible Society rests simply upon the common acknowledgment of the Bible. It appears to me rather to rest upon an assumption that God has provided nothing else but the Bible for the work of religion upon earth; that there is the Bible, and every man is to make what he can of it, and that is the way in which the Christian Faith is to be propagated over the world. Whereas in the Bible itself, we find that there are sacraments ordained and a ministry constituted, and here the questions present themselves *in limine*, who is to dispense those sacraments? and where and what is that ministry? If it be really not agreeable, if it be most plainly in opposition to what we find in the Bible, that there should be an infinite diversity of Christian teaching, and an unrestricted multiplication of sects, and a still accumulating creation *ad libitum* of new ministries, without any necessity of tracing up their title

to a distinct and authenticated source:—if, as we believe, there be no authority, which can be produced from the Bible to shew that, provided men agree (supposing *that, argumenti gratia*, to be possible,) upon a certain well understood standard of essentials, all these divisions and subdivisions and varieties and irregular formations, in some of which the sacraments are dropped out or altered in their application,—are to be regarded as collectively making up the proper idea and exhibition of the Christian Church—then I apprehend that we may warrantably stand aloof from any amalgamation with so heterogeneous a mass, and may be permitted calmly and charitably to state that, by taking our place, as one among many, in the aggregation of sects, we should conceive the act to imply (and surely it is difficult to escape from such a view of the question,) a recognition of what we believe that the Bible does not teach, and to be equivalent to giving in our adhesion to a system of operations different from that by which the Apostles planted the Faith among the nations. We conceive that we should commit ourselves to a vast deal more than merely assisting in the circulation of the Scriptures,—for, if this were all, we would be behind none in our desire to promote the work. While we unreservedly and cordially subscribe to the language of our own Articles, Homilies, and Ordination service, respecting the sufficiency of holy Scripture alone, for the basis of all saving truth, we conceive it to be a wholly untenable ground to take up, that no human help for understanding the Scriptures, is appointed or needed—an idea often expressed by those who are themselves specially anxious to give a strong extraneous bias to the readers of Scripture, but expressed just in such a manner, that men, to be commonly consistent, ought to give to their unlettered brethren the Bible in the original tongues, and to tell them that they want no Church nor Ministry to translate it, for they have the promise that *they shall be all taught of God*, and they must not lean upon man. In fact, it is not unfrequently seen that, under the colour of *standing fast in the liberty wherewith Christ has made us free and calling no man father or master on earth*, appeals are too unscrupulously made to the lurking old Adam in the bosom of man, and his natural pride and impatience of restraint are the more dangerously fostered, because the occasion is ministered to him, of clothing them with the semblance of a certain spiritual enlargement and elevation of mind, and a conscientious and manly assertion of his christian birthright.

These remarks apply generally to all those mixed operations in Religion or religious education, in which the Church loses her distinctive place and character, and by so many degrees, sinks in one great element of her efficiency in the world, while other parties who have nothing to lose of the same kind, are naturally rejoiced to bring her down to their own level, and perfectly appreciate their advantage in doing so. They apply also to all those occasions of daily occurrence, in which men flatter one another with the persuasion that they really are liberal and enlightened, if they attach no importance to differences in Religion, and can fluently run off certain phrases respecting denominational preferences and sectarian views, under which term they would, by a singular inversion, comprehend the consistent preservation of Church-principles and the conscientious and well-examined maintenance, with no breach whatever of charitable feeling, of the line of distinction between the Church and Sectarianism properly so called.† I am happy to believe that it is not necessary for me to spend much labour in insisting or enlarging upon notions at once so shallow and so perilous as those which I am here combating: but as they prevail very extensively in the world and are perfectly accommodated to the spirit of the world and are echoed right and left by the daily press,—with no small share of odium thrown upon those who entertain contrary sentiments, we have here a duty to perform in endeavouring to correct this tendency in that portion of the public mind which is accessible to our influence, and seeking to infuse sounder principles, and habits of thinking of less hurtful consequence. Many most sincere Christians are led into errors upon these points in which they stand upon common ground with the worldling and the sceptic who are indifferent to all religion, and who, while the *God of this world* hath blinded their eyes and hidden from them the *light of the Gospel*, look down from an imaginary elevation, upon the proceedings of those who earnestly contend for the faith once delivered to the Saints, as upon a

* What the early Church thought respecting the necessity of a regularly warranted title to the Ministry, (although even the Schismatics and heretics of that day never dreamt of such a deviation from original order as that of dispensing with Episcopal Church Government,) appears, among numberless other instances, from the following words of the martyr Bishop, Cyprian:—*Hi sunt qui se ultro apud temerarios convenas, sine divina dispositione, praeferunt, qui se praepositos sine ulla ordinationis lege constituent, qui, nemine episcopatum dante, episcopi sibi nomen assumunt.*

† *Tous de méprisables pharisiens* says another martyr Bishop nearer to the Apostles, (Ignat: ad Smyrnaeos) and he only echoes the language of St. Paul and of the Lord himself. I have in different former publications, endeavoured to indicate the mischiefs done to the cause of the Gospel, by the divided and disjointed state of the Protestant world, but so far as what I have said is at all known or remembered, it will be observed that I have always acknowledged the faults of our own party, and have been willing that we should bear our just share of the blame.

In going back to the fathers and applying their testimonies to things around us, it is sad indeed to observe with what close and remarkable exactness the following passage from Lactantius, exposing the discordance to be witnessed among the ancient philosophers, as contrasted with the unity, in its own proper subsistence, of the Faith which they opposed, will now serve to describe the separations among Christians themselves, in their effect upon the cause of Christ in the world: *Sed cum inter se magna concertatione dissident, secumque ipsi plerumque discordant, apparet eorum iter nequaquam esse directum: siquidem sibi quique proprias vias impulerunt, confusionemque magnam querentibus veritatem reliquerunt.* Alas! that any enemy of the Faith, Mahometan or Pagan, Jew or Sceptic, should be able to turn against us a passage like this and to say—*Suo sibi hunc jugulo gladio!*

squabble of mere party zealots. Few, very few men know how to preserve a clear and discriminative line in reasoning and in forming their conclusions upon questions, great or small, which are agitated in the world; and thus many are seen to confound the principles of toleration with the want of all principle attaching to latitudinarianism; many are led to think that *because* persecution and compulsion in Religion are equally unchristian and unwise, *therefore*, (although some will impose one limitation and some another upon such a principle,) all forms which religious faith may assume, are equally to be esteemed, encouraged and supported. Whereas, in point of fact, an idea like this, if properly examined, will be found only to begin and end in infidelity. There is something plausible, something soothing to our self-love, something which flatters the mind of man with a false idea of its own expansiveness and superiority, in the sentiment which we find embodied in the standard poetry of our language, and which corresponds very closely with language often used by zealous believers, with little suspicion of its real ultimate tendency, to express their views of liberality and love,—

“For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.”

a statement of the case, which, in a sense somewhat different from that intended by the poet, is correct; because a truly christian life would be the evidence of a true faith and is not to be found apart from it among men—but, according to the notion meant to be conveyed,* it is only by a few steps removed from the language of the same poet, in his well-known universal prayer,—

“Father of all, in every age
And every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove or Lord.”

And what christian can fail immediately to perceive the character of infidelity stamped upon these lines, in which the idea of a real revelation from God as distinguished from the inventions of men in Religion, is plainly, although inferentially, excluded, and the filthy abominations and revolting cruelties of heathen superstition, whether among the great and polished nations of historical renown, or the various shades of barbarism and semi-barbarism which develop themselves in different branches of the human family, are placed upon a par with the *grace and truth* which came by Jesus Christ.

What the world calls liberality, therefore, is something which, as the commissioned guardians of God's eternal truth, and the appointed dispensers of those remedies which he has provided against the curse and venom of sin, we should at least be cautious in adopting. We ought to consider, if we open one barrier after another, what we are doing, and where, in other hands, to which it must pass, it is likely to stop. We must evidently draw a line somewhere, even with reference to those who profess and call themselves Christians, in our recognition of what is safe and solid in Christianity, and if we conscientiously see reason to narrow the circle more than our dispositions would prompt us to desire, we must not be afraid of the charge which will be thrown against us, of intolerance and exclusiveness. If we conscientiously see reason to narrow it more than is judged necessary by others who are our own brethren in the ministry, we must be content to bear the pain caused to our feelings by that difference—but we shall do well, if we cannot convince them that we are right, at least to satisfy them that we act from honest and not unexamined conviction ourselves.

The same remark is appropriate in the question respecting Temperance Societies. Very hard things are sometimes said of our Clergy because, in the vast majority of instances, they do not unite with these associations; and these hard things are not likely to be softened by our seeming quietly to acquiesce in the imputation, as if we could not rebut it, that we do not choose to take our part in the movement, because we do not choose to forego our own indulgence. Still less are they likely to be softened by our railing against the Temperance Societies, or denying that they have effected any good, or venting mere sarcasm and ridicule against these institutions, of which very excellent men among our own clergy, and more of the same stamp among the Episcopal Clergy of the United States are members and champions. I believe there may be cases in which, upon the Apostolic principle that *it is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak*, it may be right for the Clergy, if no obstacle be found in the effect upon their health, to adopt the rule of the Temperance Societies in their own personal practice which, of course, does not imply that they must join in membership. But there are other cases in which, upon the very same principle, and in the right and commendable exercise of the wisdom of the Serpent they will avoid, by any needless austerity and rigour, to damage the influence which they possess for good; and, with a single eye to the glory of God, the good of the Church, and the good of souls, will rather expose themselves to be, in some quarters, called *wine-bibbers*, with their divine master, than to be branded in other quarters as fanatics, for following, in this point the discipline of the Baptists. In taking such a course, however, upon these or other grounds, they ought to be prepared to justify it;

* I am well aware that the celebrated Bishop Warburton, both in the notes of his edition of the works of Pope and in a series of letters (which last, however, I have never seen,) published expressly for the object of defending the Essay on Man, has undertaken to vindicate his friend from the imputation of disparaging *Revelation* in these two lines. But what it is intended here to shew, is that these *latitudinarian* views in Religion, *tend to infidelity*, and that the sentiment of this distich is only a stepping stone to the sentiment of the *Universal Prayer*.

It is rather a singular account of the Essay on Man, which is found in a biographical notice of Warburton—“It is universally believed that the author had, in the composition of it, adopted the philosophy of Lord Bolingbroke, whom, on this occasion, he had followed as his guide, without understanding the tendency of his principles.”

THE BLESSED END OF A HOLY LIFE.

We take the following extract from the conclusion of the Life of Herbert, as abridged in the Evergreen from "Walton's Lives."

"He was most happy in his wife's unforced compliance with his acts of charity; and he paid into her hand a tenth penny of the money which he received for tithe, that she might dispose of it among the poor of the parish. He gave her also, for the same purpose, a tenth of the corn that came yearly to his barn. And this was usually laid out by her in blankets and shoes for such poor people as she knew to stand in most need of them. This as to her charity. And for his own, he set no limits to it, nor ever turned his face from any that he saw in want, but relieved them, especially his poor neighbors; to the meanest of whose houses he would go, and inform himself of their wants, and relieve them cheerfully if they were in distress; and would always praise God as much for being willing as for being able to do it. And when he was advised to be more frugal, as he might have children, his answer was, 'he would not see the danger of want so far off; for since Scripture commends charity so far as to tell us that it is the top of Christian virtues, the covering of sins, the fulfilling of the law, the life of faith, and that charity hath a promise of the blessings of this life, and of a reward in the life to come; and since all my tithes and church-dues are a gift of God; may God make me so far trust His promise as to return them to Him; and by his grace I will do so, distributing them to any of my poorer members in distress, or do but bear the image of Jesus my Master.'

In the practice of these excellencies he continued in the active part of his life, till a consumption so weakened him as to confine him to his house, or to the chapel, in which he continued to read prayers constantly twice every day, though he was very weak. In one of which times of his reading, his wife observed him to read in pain, and told him so, and that it wasted his spirits and weakened them; and he confessed it, but said his life could not be better spent than in the service of his Master Jesus, who had done and suffered so much for him. 'But,' said he, 'I will not be wilful; for though my spirit be willing, yet I find my flesh is weak; and therefore Mr. Bostock shall read prayers for me to-morrow, and I will now be only a hearer of them, till this mortal shall put on immortality.' And Mr. Bostock, who was curate to the church of Fulstun, about a mile from Bemerton, undertook and continued this happy employment till Mr. Herbert's decease.

About a month before his death, his friend, Mr. Nicholas Ferrar, sent Mr. Edward Duncon to see Mr. Herbert, and to assure him that he wanted not his daily prayers for his recovery. Mr. Duncon found him weak, and lying on his bed, or on a pallet; but on seeing Mr. Duncon, he raised himself vigorously, saluted him, and with some earnestness inquired after the health of his brother Ferrar; and after some discourse of Mr. Ferrar's holy life, and the manner of his constant serving God, he said to Mr. Duncon, 'Sir, I see by your dress that you are a priest, and I desire you to pray with me.' Mr. Duncon asked him what prayers; to which Mr. Herbert replied, 'O sir, the prayers of my mother the Church of England; no other prayers are equal to them: but at this time I beg of you to pray only the litany, for I am weak and faint.' His discourse was so pious, and his manner so gentle and meek, that they remained fresh in Mr. Duncon's memory for forty years.

Mr. Duncon saw him again on the fifth day from the above, and found him much weaker than he left him, and therefore their discourse could not be long; but at Mr. Duncon's parting with him, Mr. Herbert said, 'Sir, I pray you give my brother Ferrar an account of the decaying condition of my body, and tell him I beg him to continue his daily prayers for me; and that, by God's grace, I am now become so like him as to be pleased with what pleaseth Him; and tell him that I do not repine, but am pleased with my want of health; and tell him, that my heart is fixed on that place where true joys are to be found, and that I long to be there, and do wait my appointed change with hope and patience.' Having said this, he did, with such sweet humility as seemed to exalt him, bow down to Mr. Duncon, and, with a thoughtful and contented look, say to him, 'Sir, I pray deliver this little book to my dear brother Ferrar; tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject my will to the will of Jesus my Master, in whose service I have now found perfect freedom. Desire him to read it; and then, if he can think it may turn to the advantage of any poor dejected soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies.' Thus meanly did he think of that excellent book "The Temple," of which Mr. Ferrar would say, there was in it the picture of a divine soul in every page, and that the whole book was such a harmony of holy passions as would enrich the world with pleasure and piety.

At the time of Mr. Duncon's leaving Mr. Herbert, which was about three weeks before his death, an old and dear friend, Mr. Woodnot, came from London to Bemerton, and never left him till he had seen him draw his last breath, and closed his eyes on his death-bed. In this time of his decay, he was often visited and prayed for by all the clergy who lived near him, and especially by his friends the bishop and prebendaries of the cathedral church in Salisbury; but by none more devoutly than his wife, his three nieces, and Mr. Woodnot, who were sad witnesses of his daily decay; to whom he would often speak to this purpose: 'I now look back upon the pleasures of my life past, and see that the content I have taken in beauty, wit, music, and pleasant conversation, are now passed by me like a dream, or as a shadow which returns not, and are all now become dead to me, or I to them; and I see that, as my father and generation hath done before me, so I also shall now suddenly, with Job, make my bed in the dark; and I praise God I am prepared for it; and I praise Him that I am not to learn patience, now I stand in such need of it, and that I have practised mortification, and endeavored to die daily, that I might not die eternally. And my hope is, that I will shortly leave this valley of tears, and be free from all fevers and pain, and which will be a more happy condition. I shall be free from sin, and all the temptations and anxieties which attend it; and this being past, I shall dwell in the new

Jerusalem; dwell there with men made perfect; dwell where these eyes shall see my Master and Saviour Jesus, and with Him see my dear mother, and all my relations and friends. But I must die, or not come to that happy place. And this is my content, that I am going daily towards it, and that every day I have lived has taken a part of my appointed time from me, and that I shall live the less time for having lived this and the day past.' These and the like expressions, which he often uttered, may be said to be his enjoyment of heaven before he enjoyed it. The Sunday before his death he rose suddenly from his bed or couch, called for one of his instruments, took it in his hand, and said:

'My God! my God!
My music shall find thee,
And every string
Shall have His attribute to sing.'

And having tuned it, he played and sung,

'The Sundays of man's life,
Threaded together on Time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.
On Sundays heaven's door stands ope.
Blessings are plentiful and rife,
More plentiful than hope.'

Thus he continued meditating, and praying, and rejoicing, till the day of his death; and on that day said to Mr. Woodnot, 'My dear friend, I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardoned, and a few hours will now put a period to the latter; for I shall suddenly go hence, and be no more seen.' Upon this Mr. Woodnot reminded him of his rebuilding Layton church, and his many acts of mercy. To which he answered, 'They are good works, if sprinkled with the blood of Christ, and not otherwise.' After this he became more restless, and his soul seemed weary of his earthly tabernacle; and this uneasiness became so visible, that his wife, his three nieces, and Mr. Woodnot, stood constantly about his bed, beholding him with sorrow, and an unwillingness to leave the sight of him, whom they could not hope to see much longer. As they stood thus beholding him, his wife observed him to breathe faintly, and with much trouble. He then fell into a sudden agony, which so surprised her, that she asked him how he did; to which his answer was, that he had passed a conflict with his last enemy, and had overcome by the merits of his Master Jesus. After which answer he looked up, and saw his wife and nieces weeping extremely; and charged them, if they loved him, to withdraw into the next room, and there pray every one alone for him; for nothing but their lamentations could make his death uncomfortable. Their sighs and tears would not suffer them to make any reply; but they yielded him a sad obedience, leaving only with him Mr. Woodnot and Mr. Bostock; and having given to the former, whom he had appointed executor for the good of his wife and nieces, his last will with his own hand, Mr. Herbert obtained the promise of his friend to be careful of his charges; and then he said, 'I am now ready to die.' After which words he said, 'Lord, forsake me not, now my strength faileth me, but grant me mercy for the merits of my Jesus; and now, Lord, Lord, now receive my soul.' And with these words he breathed forth his divine soul without any apparent disturbance, Mr. Woodnot and Mr. Bostock attending his last breath, and closing his eyes.

According to his own desire, the choristers and singing-men of Salisbury, with whom he had so often delighted to unite his voice in the cathedral worship, chanted the burial service of the Church over his mortal remains, which were consigned to their resting-place, at Bemerton, March 3, 1632.

Thus lived and thus died George Herbert: like a saint, unspotted of the world, full of alms-deeds, full of humility, and all the examples of a virtuous life; a peer to the primitive saints, and more than a pattern to his own age.

'All must to their cold graves:
But the religious actions of the just
Smell sweet in death, and blossom in the dust.'

Mr. George Herbert's actions have done so to this, and will doubtless do so to succeeding generations; and if God be so pleased, may we be so happy as to die like him." Amen.

From Late English Papers.

A movement has been commenced in the Norwich diocese in furtherance of Church education. It is proposed to establish a training college for schoolmistresses, and another for masters also, if funds can be raised. The Bishop heads the movement, and promises a donation of 250*l.*, on condition that the necessary 6000*l.* be raised in the diocese in the course of the next six months. Lord Bayning has put down his name for 100*l.* donation, and increases his annual subscription from 5*l.* to 20*l.* The Bishop of Norwich and others have also furnished munificent contributions.

Archdeacon Bentinck, a prebend of Westminster, it is said, is about, at his own cost of 7,000*l.*, to erect a new church on the north side of Vauxhall-bridge, on a plot of ground which has been presented by Mr. Cubitt.

The *Tempo* of Naples contains the following letter of the Pope to Cardinal Patrizi:—

"If there was ever need to address God with fervent prayers, it is at this moment. Sins, blasphemies, sacrilegious acts of all kinds, and contempt of the most holy things, force us to have recourse to the Divine mercy. Cause, therefore, Mgr. Cardinal, prayers to be offered up—for prayers are always good—prayers for us, poor pilgrims, now become a cause of dispute. To that end we give you full powers. Receive from us our apostolic benediction, which I give with eyes bathed in tears to you, to all good men, and in particular to all who pray for me."

"November 24, 1848."

"PIUS IX."

and men ought to know what their grounds are. Men who do not know it, ought to know that there are a great number of holy and exemplary persons who decline connection with the Temperance Societies, and that both clergymen and laymen, far from being chargeable, on this account, with a tenacity of personal comfort and indulgence, a charge which is the precise echo of that which is brought against the marriage of the Clergy, by the champions of Rome, may have strictly conscientious scruples respecting, not only the expediency, but the very lawfulness of these Societies. They may conceive that what they have to teach mankind by precept and example, is to know in all points, how to use this world as not abusing it, how to practise discretion and self-control without renouncing the objects which afford exercise to those qualities; how to partake of the good creatures and gifts of God, of which wine having the power of intoxication is manifestly represented in the bible as one, without passing the bounds befitting a follower of Christ. They may conceive that it is wrong and of hurtful consequence, as a general principle, to impose upon men the necessity of forswearing what, if formed in the school of Christ, they ought to know how to make use of, and apply it to its proper purpose, in moderation; such moderation being a pervading maxim of the life of faith. They may urge that the love of money is said to be the fruit of all evil; yet we do not teach men that the use of money must be extirpated, we teach them to use it rightly and beneficially. They may view with distrust and alarm which ought not to be lightly treated, the inroads of a system which, professing to effect a vast moral renovation among mankind, and, in a manner, to regenerate them by masses, without making the Gospel its instrument either directly and exclusively or by necessary concomitancy, opens a door to more extensive and more serious consequences than can, at the moment, be discerned. They may entertain very decided objections, which cannot be justly resolved into mere prejudiced or interested opposition, to the exaction of pledges to man, to a particular effect, which effect if it be really nothing more than the observance of Temperance, has been long before comprehended in the pledges given to God himself by every baptized person, who by subsequent acts has recognized his baptism; or, if it be something more than the temperance respecting which St. Paul reasoned before Felix, then outgoes the demands of the Gospel and seems to exalt another standard above it. They may judge that the first display of his miraculous power which the Lord Jesus was pleased to make upon earth, appears to be set in a questionable light by the language held at Temperance meetings, and in Temperance publications. They may be strongly inclined to associate with tendencies to error in religion, quite unsuspected by men who, from the best motives are eager advocates of what is called the Temperance movement and the Temperance cause, proceedings which have something evidently in common with those of certain authors of schism and propagators of false opinions in the early Church who fulfilled the prophetic descriptions at which I have already glanced, and of whom the following account is given by the learned and accurate Bingham, in his Antiquities of the Christian church:—

"Many Hereticks, such as the Manichees, Priscillianists and others, pretended to be more spiritual and refined, because they abstained from wine and flesh as things unlawful and unclean; and upon this score censured the Church as impure and carnal, for allowing men in the just and moderate use of them. If any Clergymen, therefore, so far complied with Hereticks, as either in their judgment to approve their errors, or in their practice by an *Universal Abstinence*,"—(observe the expression)—"to give suspicion of their siding with them, they made themselves obnoxious to the highest censures. The Apostolical Canons order, that if any Bishop, Presbyter, or Deacon, or any other Clerk, abstain from marriage, flesh, or wine, not for exercise but abhorrence; forgetting that God made all things very good, and created man male and female, and speaking evil of the workmanship of God; unless he correct his error, he shall be deposed, and cast out of the Church."

I shall simply add, upon the subject of Temperance Societies, that if, upon grounds like these, we feel it our duty to stand apart from them, we must remember that we stand apart from a movement which, as there is reason to believe, sweeps in many religious teachers by the mere force of its popularity; which is caught at, among them, as an engine of influence to further particular interests and designs; and which is applauded and countenanced by many laymen, who are sufficiently removed from all intention of joining these Societies themselves, or practising their rules; and that we are consequently called upon in a powerful manner to live down, according to a common expression, any obloquy or misconception to which we may be exposed by the course which we have taken. We have here an additional incentive to that ceaseless circumspection which should prompt us, in our love to the cause committed us, to take heed that the adversary shall have no evil thing to say of us; and to watchfulness over ourselves, in constant recourse, by prayer, to the succours of the Divine Spirit, which is necessary to our exhibiting the devotedness to our work, the holiness of life, the humility of temper, and the religious subjection of the flesh to the spirit, which should eminently characterize the man of God, and without which he cannot be worthy of the name; without which he will only hurt the Church, by any high-toned assertion of her principles.

"So have I seen the sun with a little ray of distant light, challenge all the power of darkness, and without noise and violence climbing up the hill, hath made night so retire, that its memory was lost in the joys and sprightfulness of the morning: And Christianity, without violence, or armies, without resistance and self-preservation, without strength of human eloquence, without challenging of privileges or fighting against tyranny, without alteration of government and scandal of princes, with its humility and nakedness, with toleration and patience, with obedience and charity, with praying and dying—did insensibly turn the world into Christian, and persecution into victory?"—Bishop Taylor.

Mr. Baptist Noel's "Essay on Church and State" has just issued from the press. The following preface contains a portion of the reverend writer's apology for withdrawing from the ministry:—

"As in the following work I have frankly attacked the union between the Church and State, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated, without reserve, the influence of the system upon prelates; but how many instances occur in which men, raised to the most ensnaring honours, have successfully resisted their temptations? Of those prelates with whom I have the honour to be acquainted, some I admire for their simplicity, benevolence, and liberality; and others still more for eminent piety. Most wisely in many instances, and most conscientiously I doubt not in all, have the present Government administered their ecclesiastical patronage. Still more anxious am I to do justice to my beloved and honoured brethren, the Evangelical ministers of the Establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honour, are as sincere in adhering to the Establishment as I wish to be in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil and Thomas Scott, of Robinson and Simeon, I hope that, remaining conscientiously in the Establishment, they will have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn State prelacy, I honour each pious prelate; while I mourn the relations of godly pastors to the State, I no less rejoice in their godliness. The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the Establishment with my views would be criminal—with theirs it is a duty. If by any of my expressions I have unnecessarily wounded the feelings of my Christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between Evangelical and un-Evangelical clergymen—between those who preach the gospel and those who do not preach it. No spurious liberality—no fear of censure—should obliterate the distinction; yet many, doubtless, who are not ranked among the Evangelical party—who do not support their institutions, and who do not usually act with them—may be converted and faithful ministers of Christ. Lastly, I must express my regret that I have not done more for the welfare of a friendly, considerate, and willing Church, to which I have been for twenty-two years a pastor, and with whom I hoped to have spent the remainder of my days. Serner duties which the study of the Word of God has forced upon my attention have to be fulfilled. But I cannot quit them without earnest prayer that my successor may receive much grace to build them up in piety, nor without my grateful thanks for their abundant and unvarying kindness.

"Hornsey, December 14."

ITALY.

The events taking place at Rome continue to be looked to with great interest. The Government appears to be getting every day more embarrassed, and it is thought that in a short time the Pope will be allowed to return to his capital on any conditions he may choose to dictate.

Signor Zucchini, the Senator of Bologna, who was one of the three personages nominated by the Chambers as a member of the Provisional Junta of Government, has refused to accept the office. The Senator of Rome has accepted, and the answer of the Gonfalonier of Bologna has not yet been received.

The *Epoca*, of Rome, of the 15th, says that the Pope sent a message to the Government, in which he lays down, as conditions, before returning to Rome, that the present ministry shall be dismissed, the Chambers dissolved, the liberty of the press suspended, the National Guard dissolved, and the suppression of clubs.

The *Univers* publishes the following letter of the Prince to the Apostolic Nuncio:—

"Monseigneur—I cannot allow you for a moment to give credit to the rumours which tend to render me an accomplice of the conduct practised at Rome by the Prince de Canino. For a long time past I have had no kind of connection with the eldest son of Lucien Bonaparte, and I deplore with all my soul that he has not felt that the maintenance of the temporal sovereignty of the Venerable head of the Church was as intimately connected with the cause of Catholicism as with the liberty and independence of Italy. Receive,

"LOUIS NAPOLEON BONAPARTE."

ROME, Dec. 18.—In consequence of the refusal of the Senator Zucchini, the Chamber of Deputies have elected Galetti as the third member of the Government Junta. On the 17th there was a great demonstration to induce the ministry to convoke immediately the Italian Constituent, and the ministers promised an answer at eight o'clock to-day, and this morning at that hour the *generale* was beaten, and the Civic Guard occupied the city, and especially the *Place* of the Chamber of Deputies, which had the appearance of a field of battle. At the opening of the sitting the ministry announced its resignation as not having the power to meet the exigencies of the times. The ministry afterwards published a proclamation recommending order and obedience to the laws.

The following remarks upon the flight of the Pope are made by "the English Churchman":—

The Pope still continues at Gaeta. The Roman Chambers have nominated a Regency with a Cardinal at its head. This looks as if they wished to have the Pope back again. It is evident that the Romans do not like him to reside within the Neapolitan territory. The misfortune is, that, even if the Pope does return to Rome, the respectable part of the community can place no further confidence in him;—he has fled once, what is to hinder him from flying again? Had he remained at Rome, and fought the battle out there with the Republican faction, he

would have succeeded in the end; no doubt he would have had to submit to many indignities for a while, but at last all moderate men would have come round to his side. This has been the case in Prussia, and it would have been the same at Rome. Now we fear there is no chance of it. We must persist in considering the flight of the Pope from Rome as a most ill-judged and fatal measure. His spiritual power, in all probability, will not be affected, for it rests upon other foundations; but what will become of the Church property if the Republicans get the upper hand?

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JANUARY 27, 1849.

NEWSPAPER PICTURES.—We expected that some of the friends of the Banner might not relish, at first, the change which was made in the heading of this paper.

The alteration was not made upon the solitary judgment of the Editor. The advice of a few judicious and deeply interested friends was asked, and they agreed in the conclusion that the present heading was to be preferred.

But neither the Editor, nor his kind advisers, ever supposed any disapprobation of the change would involve a deeper question than one of taste. So little consequence was attached to this matter, that the Editor only made a brief, and somewhat unguarded, allusion to it in the first number. It would not now be referred to, had we not been informed that this change was supposed to be associated with *principle*! As if, in removing the Flag which has been pictured at the head of the Banner, we had removed one of its old landmarks; and, in taking down this, we had lowered our Standard before the vain breath of popular prejudice.

The reason, too which we assigned for the change, has been misinterpreted. Some of our readers seem to have lost sight of the fact that we were speaking only of a *newspaper*. We had not the remotest reference to the use of pictures and emblems in *proper* places. We expressed no want of regard for that holy sign, which has been well called "the true sign of our holy Faith;" when we removed its pictured image from the pages of a *newspaper*, wherein it may be trampled under foot, and wherein it was not, and can never be, represented in a manner suited to its holy character. We furnished no text for the Discourse of a Cotemporary about "the multiplication of crosses on Churches and in Churches, not to speak of other places." The turn which was thus given to our *act* and our *words*, may have been honestly meant, but it was not the *fair* and *honest* interpretation of what we have said and done in this matter. And those who have been alarmed by this suspicious praise, have been disturbed by groundless fears. We repeat it, we spoke only in reference to a *NEWSPAPER*. We accept no praise from those who dislike this holy sign in any place, we deserve no censure from those who reverence this emblem and would make it conspicuous in every holy place.

We think pictures of any kind out of place in a paper which would claim the dignified position of a Church Journal, and which should seek to commend itself, by the *reality* of solid worth, and not by catch-penny illustrations and pictures which take the popular eye. Our only aim, we re-assert the declaration made in the first number of this volume, is "to make this paper more and more worthy to be called the Banner of the Cross." Its motto forbids us to "glory save in the Cross." It is pledged to set forth 'GOSPEL TRUTH AND PRIMITIVE ECCLESIASTICAL ORDER,' the glorious system of which THE CROSS is the Sun, the centre of Light. In carrying out this high purpose, we must often err, and in what of our works do we not "offend all?" As we have striven, so shall we continue striving, to speak "the Truth, and the whole Truth, and nothing but the Truth," to proclaim in full, as occasion demands, the glorious principles of "the One Catholic and Apostolic Church," and to do all in charity, for "charity rejoiceth in the Truth." If we walk not in these old paths it is because we fail to see them, not because we fear to follow where they lead. They who forsake "the good way" to secure the favor, or shun the censure, of man, shall obtain, we are sure, neither Divine nor human approval.

BISHOP DOANE.

Tuesday afternoon.

We regret to inform the many, who are anxious on this subject, that the Bishop has had a relapse and is now in a very critical situation. There is a very slight improvement in his symptoms.

Wednesday morning.

Dr. Mütter, who has been up all night with the Bishop, reports him a little better, but still dangerously ill.

CHARITY PUBLICATION SOCIETIES.

We briefly noticed, as a new publication, a pamphlet bearing the following title:—"An Appeal to the Christian Public, on the Evil and Impolicy of the Church engaging in Merchandise; and setting forth the wrong done to Booksellers, and the Extravagance, Inutility, and Evil-working of Charity Publication Societies."

Our reason for not giving to this able pamphlet, upon a most important subject, a more extended notice at the time of its reception, was stated. It was a republication of a series of articles, with some additional matter, which had first appeared in our columns. We always think that an Author, especially one so well qualified, can speak for himself better than we can speak for him. And having given nearly the whole pamphlet to our readers, we supposed they were capable of forming a judgment of the merits of the case, if they were sufficiently interested in the matter to read the communications of "P. P." Besides, the practical effects of the evils of these cumbrous Charity Machines are much better known to the Author of the pamphlet than to the Editor of the Banner, who enjoys the negative bliss of comparative ignorance. We say this much to show that it was from no design to slight this pamphlet, or to avoid the responsibility of expressing an opinion, so far as we had one to express, upon the subject it discusses, that we noticed it so briefly. We held ourselves in reserve to speak if an occasion presented itself demanding such notice. This occasion, as we expected it would, has now offered, and we therefore speak.

In noticing this pamphlet, "the Episcopal Recorder" is pleased to hint that we have shown ourselves inimical "to the great cause of christian benevolence," by allowing these articles a place in our columns. The following are the words of our cotemporary:

"Had we not seen the staple of this pamphlet in several recent numbers of 'The Banner of the Cross,' we should have supposed that it was the production of an enemy to the great cause of christian benevolence; but having found its way first to the public through an organ professedly religious, we are bound to take for granted that it is otherwise."

We pass by the fact that the Editors are "professedly" ignorant of the name of the author of this pamphlet, with the simple remark, that it is as well known here as if it had been emblazoned on every page. He has taken no pains to conceal it.

As to the character given to the Banner, "an organ *professedly* religious," we feel almost tempted to reply in the words of the old colored man, a servant, we think, of General Washington. When asked by some one, "what religion he was of," he replied, "Oh master, I'm of no religion at all, I belongs to the old Church of England." So all the Banner *professes* is, to be an organ of THE CHURCH.

We also take this opportunity of stating our reasons for admitting these articles into the Banner, which were mainly directed against evils existing in the surrounding denominations. In the first place, not a few, *professedly* churchmen, prefer these institutions to those of their own Church, and give their money and their support to them. Again, seeing the growth and extension of these, others are disposed to adopt the means employed by them and introduce their system of operations into the Church. We considered the able articles of "P. P." as wise and timely warnings, and we fully agree with him in his views "on the evil and impolicy of the church engaging in merchandize." We must honestly confess we are not so much concerned about "the wrong done to booksellers," as we think they are able to take care of themselves.

We cannot, in this article, enter into a particular review of the many important points, striking facts, and conclusive arguments, advanced by the writer of this pamphlet. We can only at present, attempt to vindicate both him and the Banner against the unjust charge of uniting in hostility to "the great cause of christian benevolence."

This assertion is plainly a *petitio principii*, a mere begging of the question, the favorite logic of those who would overwhelm argument by appealing to unthinking prejudice. Show that the statements made are false, disprove the arguments by something more than mere *assertion*, and then it will be time to make such a sweeping declaration. The authorities quoted by the Recorder, are, with two exceptions, of no weight, and none of them *bear upon the point at issue*. "P. P." does not condemn these societies as the collectors of charity for distributing the Word of God and religious works among the *needy* and *ignorant*. And it is in this aspect alone that Wilberforce and Bishop Henshaw commend them. "P. P." condemns them as PUBLICATION SOCIETIES, as bringing their merchandize, covered with the cloak of charity, into the church, as transacting mere worldly business under the name of Christianity, as making the church a partner in great publication concerns, and perhaps exciting the anger of Him who drove with a scourge all them that sold and bought in the temple, saying, "My house shall be called the house of prayer."

The object desired by him is thus stated in the postscript:

"Not a cent more should ever be given to Charity Publication Societies. They should all wind up, and dispose of their property to the best advantage; and the whole amount of their capital should be converted into a fund for the purchase and circulation of religious books, the publishing of them being left to individual enterprise. Books would then be as cheap, if not cheaper, than the Societies make them. Societies might be formed for the execution of these objects. But Charity should invest nothing in producing books. She should not touch the springs and rewards of productive labour. Labour is a fruit of a spoiled Eden, forbidden still to the touch or taste of Charity."

And that he is not in this an enemy to the great cause of Christian benevolence, or rather not designedly so, the following expression of his desire will show:

"This plan, or something like it, adopted, and millions of Charity would be saved to the church, which she could expend for more appropriate and needful objects; say in the support of Missions in poor and destitute places. Planting a living preacher in such places, building him a church, and leaving with him some of the best books, Charity might go on and have no need to return again, resting assured that things would be well done without her further help. This would be doing our work according to the gospel, each and all acting in a proper sphere."

In other words, he wishes charity to be given for charitable objects, and not to destroy the business of honest, hard working men. He desires not to see the gifts of the liberal expended in supporting a retinue of needless editors, clerks, agents, secretaries, &c., &c., which should be given to sustain starving missionaries; he would restrict the promise, even as the Lord also ordained, "that they who preach the Gospel, should live of the Gospel."

We cannot conclude without adding, that we do not subscribe to all the particular conclusions of this Pamphlet. We do not think that "the Episcopal Sunday School Union" is justly exposed to the objections here urged. It does not engage "in merchandize"—it is not guilty of "extravagance"—it keeps close to its proper office—and it asks little from the charity of the Church, and what it obtains is bestowed in charity.

But if our readers feel interested in the subject, let them not trust to any partial reviews or criticism, but let them get the Pamphlet, and read and judge for themselves.

We noticed, last week, the improvement made in the new volume of THE CALENDAR. In publishing the following more particular description, from the last number of this Church paper, we most heartily reciprocate the feelings of good will expressed toward the Banner.

We hope that this important Diocese will no longer expose itself to the charge, for which it now has less excuse than ever, and that it will no longer be "found difficult if not impossible to sustain a Church Journal in Connecticut."

NEW VOLUME OF THE CALENDAR.

Our readers have now seen a specimen of the enlarged Calendar. Two columns have been added in width, besides increasing its length proportionally; thus giving a very large amount of reading matter and general news beyond what it formerly contained. The Publisher has been influenced to make this improvement at a considerable outlay of capital in the beginning, and at an increased weekly expenditure, not because the paper is prosperous at present, but because he wishes to make it so. It has always been found difficult, if not impossible, to sustain a Church Journal in Connecticut, because of the large numbers who could not afford to subscribe for two papers, and who in deciding between a religious and a secular paper, would always prefer the latter. At the same time they have always represented to the agents who have called upon them that they would prefer to either, a paper which would give them a good summary of both Ecclesiastical and General intelligence. One paper would then answer every purpose for themselves and their families. It is just such a paper as this that the Publisher of the Calendar now proposes to offer to the churchmen of Connecticut. He hopes and believes that they will sympathize with and sustain his effort. No pains will be spared on his part to make the paper in its printing, and all other respects, such as they can welcome to their firesides and homes. He begs both clergy and laity to exert themselves so to increase the list of subscribers as to justify the expense he is about to incur. To all the present subscribers a much more valuable paper will be offered without any increase of price. May he not therefore hope that they will exert themselves to extend its circulation among their neighbors and friends.

In the New Orleans "Picayune," of Dec. 10th, sent us by some unknown friend, we find "A discourse, delivered in the First Congregational Church, New Orleans, November 26, 1848, by Theodore Clapp." The author of this discourse is one of the most popular preachers in New Orleans, and has a wide influence. The following brief extract will serve to contrast his views

with those of the Bishop of Montreal's charge, [see first Selection] and show that there is much need of the timely cautions of the latter. We have here a new revelation, a new church, a new gospel, all the brand new productions of this age of progress and development!

"It is supposed by many that the Sons of Temperance have no higher object in contemplation than the physical or temporal salvation of the inebriate. This supposition is entirely erroneous. These societies are labouring in the most efficient manner to advance the intellectual, moral and religious improvement, not of their own members only, but of all others without distinction that are within the reach of their influence. They have embodied in their organization, or system of action, what seem to me to be the true ideas, the essential elements of a Christian Church. A splendid edifice where people meet on the Sabbath to display their finery, amid the pomp and pride of imposing rites, and to enjoy the charms of music and eloquence, is not necessary to the existence of what is called a Church in the New Testament. The smallest company banded together for self-improvement and for suppressing, as far as lies in their power, all the forms of suffering and guilt by which they are surrounded, should be welcomed and encouraged as brethren by all those who profess to be the disciples and followers of the Great Master.

New Publications.

PROPOSED FRENCH RELIGIOUS AND LITERARY JOURNAL.—We cannot better comply with the request to notice this intended publication, than by giving the Prospectus. There are large numbers in this country to whom a paper in the French language will commend itself. And if rightly conducted we are sure this Journal may be an instrument of much good.

A copy of the Prospectus in French and English will be left at the office of the Banner, where those who desire to subscribe may leave their names.

Prospectus of "L'Annaliste Religieux et Littéraire."

THE REV. C. H. WILLIAMSON, Rector of the Church Du Saint Sauveur, in New York, announces his intention of publishing a Monthly Religious Journal in French.

The late extraordinary political events of Europe, combined with the advantages which this country presents to emigrants, have recently caused a great addition to the French population, not only in this city, but in other parts of the United States. There has, however, been no corresponding increase of papers or publications adapted to their wants or circumstances.

There is not at present a French religious newspaper published in the United States, and this seems to be a favorable time to supply the deficiency.

Besides copious extracts from French religious publications, L'Annaliste will contain, in a condensed form, the domestic religious intelligence of the day, with such literary and scientific selections as may interest the young; it being the intention of the editor to make his paper a welcome visitor, not only in the families of our French population, but also in those of our native citizens where the French language is understood.

The first number of the paper, which may be considered a fair specimen of its future style and character, will be widely distributed; after which it will be furnished to subscribers only.

To insure for the paper a very general circulation, the price is fixed at the low rate of \$1 a year. Such terms as these will oblige the proprietor, in all cases, to require payment in advance—without which it must be apparent that the paper cannot be sustained.

One page will be devoted to advertisements, which will be inserted at the rate of \$1 for sixteen lines.

The office of the paper will be at the Mission Station of the Rev. C. H. WILLIAMSON, No. 68 Duane street, where all communications must be addressed, post-paid.

The first number will be issued on the first Saturday in March.

New York, Jan. 15, 1849.

THE NEW YORK ECCLESIOLOGIST.—Published by the New York Ecclesiological Society. Nos. II. III. January, 1849. H. M. Onderdonk, 161 Fulton street, N. Y.

Owing to some delay we have received this number at too late an hour to examine it, with sufficient care, for a notice this week. The list of articles shows a judicious selection of subjects, from which we may expect much valuable information. As we really desire the success of this periodical, and believe that, if wisely and prudently conducted, it may be the instrument of much good, we regret to observe, in one article, views set forth and expressions used whose only effect will be to excite needless prejudice and hinder the beneficial effect of the whole effort.

THE EVERGREEN, OR CHURCH OFFERING FOR ALL SEASONS.—New York, 161 Fulton street.

We have not yet received the January number of this excellent periodical. The past irregularity in its issue has been "occasioned by the removal of the Magazine to the city of New York." It is to be conducted with new vigor, and neither effort nor expense spared to make it worthy of patronage. We wish it, and doubt not it will deserve, all success.

INGRATITUDE OF REPUBLICS.—France has certainly given the most remarkable proof, in modern times, of the justice of this charge against popular governments. Such a matter may not come within the peculiar province of a Journal "professedly

religious," but we have always felt a deep interest in the two noble names justly associated in the following notice from a correspondent in "the Courier and Enquirer." Whatever may have been their faults, these men have shown themselves above the influence of sordid and selfish motives. They have sacrificed personal interest to advance the cause of humanity, and, in our esteem, they deserve to be honored by those who regard true patriotism as a religious virtue. Their present fate is a lesson to those who make man their idol, and would sacrifice their very souls to win his fickle and treacherous favor.

"It is not a little remarkable, that during the progress of the brilliant, changeful, hot-bed, phantasmagoric life, which the French nation has led during the last eight months, the only two men who have really and clearly, on two several occasions, snatched the country from ruin, are now in comparative disgrace. I speak of LAMARTINE and of CAVAIGNAC; they have both, like CURTIUS, thrown themselves into the chasm of revolution and been swallowed up.

The good service of the first was rendered, when he snatched the red flag from the hands of the mob, and seduced them by his beguiling eloquence into a shout for the tri-color.

The service of CAVAIGNAC was rendered in crushing that most bloody endeavor of June to put down the tri-color and put back the red. History will do them justice. It may not, indeed, award to the poet the name of a great and practical statesman; but it will say of him that had he been only a little less eloquent, or only a little less humane, the country would have elapsed into the frightful atrocities of '93.

And of CAVAIGNAC, it will surely be no small honor to record, as truth must do—that after having reduced 50,000 insurgents to submission, he conducted the government of the nation through a stormy half year without a single outbreak, without arrogating to himself any princely honors, without building up the fortunes of his friends: and, at the end, gave up the power with dignity, and quietude, in obedience to the wishes of the nation.

They are the two names, LAMARTINE and CAVAIGNAC, which will stand out biggest on the page of time which will cover the eight last months: months which have been long as ages, and which have had weeks for years."

The following appears to be a sensible view of the worth of those acquisitions which have dazzled so many with their false and deceitful glitter.

COLONEL BENTON ON CALIFORNIA GOLD.

There are few men in the country whose opinions in regard to the character of the Western region of this country, and especially of New Mexico and California, are entitled to more weight than that of Colonel BENTON. We, therefore, make from his speech in the Senate, on Monday, on the bill for ascertaining land titles, &c., in California, the following extracts concerning the gold washings recently discovered in that country:

These washings are called in Spanish *placer*, from the Latin *placere*, to please; because it is a pleasing thing to find the shining gold under one's feet. But it is a transient pleasure. There is no fee simple in it; there is not even a life estate in it; not even a lease for a year, a month, a week, or a day. The pleasure is soon gone. Exhausted *placers* now exist in New Mexico, formerly yielding much, now some twenty-five or fifty cents a day, and only pursued by the poorest Mexicans. Regular mining has been followed there, and is now yielding considerable quantities. These washings of California are marvelously rich; for we have to believe what is certified to us by so many witnesses; but they are not the richest that ever were seen. Far from it. Those of Brazil, in the mountains back of Rio Janeiro, in the time of Lord Anson's voyage, say one hundred years ago, were far richer; and yet they have been exhausted so long that all memory of them is lost, and their history only lives in old books. Two millions sterling—ten millions of dollars—were annually sent to Europe, for years, from these washings. They were worked by slaves, who, to secure their fidelity and industry, were usually allowed by their masters all the proceeds of the day above a given amount; and in that way many slaves became rich, purchased their freedom, and then bought slaves of their own, lived in splendor and opulence, and laid the foundation of families. Yet these washings are exhausted, time out of mind; and so will be those of California; and the sooner the better.

I am a friend to a gold currency, but not to gold mining. That is a pursuit which the experience of nations shows to be both impoverishing and demoralizing to a nation. I regret that we have these mines in California; but they are there, and I am for getting rid of them as soon as possible.—*Courier and Enquirer*.

WHY MEN ARE PRONE TO CENSURE OTHERS.

That divine Spaniard, in his pleasant, but useful fictions of the life of Gusman, makes his Rogue wittily discourse of the unconscionableness of the Genowayes, and their prying into, and censuring of other men's lives; that when they are young, and go first to school, they play away, and lose their consciences, which their master finding, he lays them up carefully in a chest; but because he hath the keeping of so many, and they mixed one with another, he gives to his scholars, when they go away, such consciences as first come to hand, which they take to be their own—but are, indeed, somebody's else; whence it comes to pass, that no man bearing his own conscience in his own bosom, every man looks and pryes into that of another man's. The truth of this story may be questioned, but the moral is true without all question, and we have need sometimes of such pleasant passages to tell us the truth, that we may understand ourselves the better. There's hardly the man to be found, that is not curious in other men's faults, blind in his own, partial to himself, never without matter against others, still complaining of the badness of the times, the decay of trade, the ripeness of sin, but will not be persuaded that he is any way the occasion of the same.—*Burton's Anatomie of Melancholy*. 1630.

Communications.

For the Banner of the Cross.

THE GREEKS AT THE FEAST.

BY THE REV. EDWARD C. JONES.

"Sir, we would see Jesus."

They wandered through the massive gates,
And gazed upon the motley throng,
They heard the white-robed band pour out,
The flood of solemn, ancient song.

The turbaned Rabbi and the Scribe,
In brodered robes and fringes gay,
Pressed on with eager glance to join,
The rites of that thrice festal day.

But they—the Grecian Pilgrims—saw,
No magic show to bind them there,
Though incense with a perfumed cloud,
Was filling fast the House of Prayer.

The Sanhedrim enthroned in state,
To these poor wanderers all were nought,
For, Jesus in that clustered throng,
For Him, the Christ, alone they sought.

Sir, we would see him—for our ears
Have heard his godlike acts of love,
Sir, we would see him—for his heart,
Attunes itself to heaven above.

Thus, Saviour, when thy courts we tread,
'Tis only Thee we long to view,
Thee in the sacramental grace,
Thee in the blest baptismal dew;

Thee in the read and spoken word,
Thee in the Church's ancient hymn,
Thee would we see, our risen Lord,
Now throned above the Seraphim.

And, oh, when faith is merged in sight,
And death's mysterious shadows flee,
Thee first in that unfading world,
The just made perfect long to see.

The rainbow round the throne grows dim,
The pearly gates attract no more,
For heart and eye with Christ are filled,
And Faith can have no richer store.

For the Banner of the Cross.

CHURCHES IN PHILADELPHIA.

MR. EDITOR:

In conversation with a lady of our communion a few evenings since, she stated that it had lately agreeably surprised her to learn that we had no less than *twenty-three* Churches in this city. I replied that I believed the true number was nearer *thirty*; and while returning home, ran over the following list in my mind, according to what I supposed to be their seniority. It may be that I have forgotten some, and misplaced others; and I will thank you, or some of your correspondents, to correct any errors.

A comparison of the Church in Philadelphia now, with what it was fifteen or twenty years ago, will help to sustain the assertion of an able correspondent of your cotemporary, *The Churchman*, that "there is no Church except the Protestant Episcopal that has increased so fast as the population of our country;" and that while others "are losing in their relative proportion to the number of our population," "the Church increases about four times as fast as the population of the country."

Yours, &c.,

ECCLESIA.

1. CHRIST, Rev. Benj. Dorr, D. D.
2. GLORIA DEI, Southwark, Rev. J. C. Clay, D. D.
3. ST. PETER'S, Rev. Wm. H. Odenheimer.
4. ST. THOMAS, African, Rev. Wm. Douglass.
5. ST. PAUL'S, Rev. Richard Newton.
6. ST. JAMES', Rev. H. J. Morton, D. D.
7. ST. JOHN'S, Northern Liberties, Rev. George Boyd, D. D.
8. ALL SAINTS', Moyamensing, Rev. H. E. Montgomery.
9. TRINITY, Southwark, Rev. John Coleman, D. D.
10. ST. STEPHEN'S, Rev. H. W. Ducachet, D. D.
11. ST. ANDREW'S, Rev. Wm. B. Stevens, D. D.
12. GRACE, Rev. Wm. Suddards.
13. ST. MATTHEW'S, Francisville, Rev. G. E. Hare, D. D.
14. EPIPHANY, Rev. J. H. Fowles.
15. ASCENSION, Rev. Frederick Ogilby.
16. EMMANUEL, Kensington, Rev. J. G. Maxwell.
17. EVANGELISTS, Southwark, Rev. Thos. H. Quinan.
18. ST. LUKE'S, Rev. M. A. D'W. Howe.
19. ST. PHILIP'S, Spring Garden, Rev. E. Neville, D. D.
20. ADVENT, Northern Liberties, Rev. S. A. Clark.
21. NATIVITY, Spring Garden, Rev. N. S. Harris.
22. CALVARY, Northern Liberties, Rev. Jos. H. Smith.
23. REDEMPTION, Rev. Geo. E. Durborow.
24. ATONEMENT, Rev. Kingston Goddard.
25. MESSIAH, Port Richmond, Rev. Saml. Hazlehurst.
26. ST. MARK'S, Rev. J. P. B. Wilmer, (Rector elect.)
27. ST. JUDE'S, Northern Liberties, Rev. D. S. Miller.
28. REDEEMER, Floating Chapel for Seamen, Rev. R. S. Trapier.
29. CRUCIFIXION, Rev. E. Shannon.
30. ST. BARTHOLOMEW'S, Rev. Norris M. Jones.
31. MEDIATOR, Rev. Dr. Vaughan.

For the Banner of the Cross.

RUBRICAL ECCLESIOLOGY.

MR. EDITOR:—

The "IDEAL OF A CHRISTIAN PARISH" which the Liturgical studies of "SACERDOS" are exhuming from the Rubrics of the Book of Common Prayer, has about it certain features which to my mind are as far off as possible from being either Rubrical or Ecclesiastical. They are these:

I. "The sermon is to be delivered from the place where the priest reads the gospel, and gives the notices of the holy days, &c.; he being already turned to the people, and the Rubric directing—"Then shall follow the Sermon."

How "SACERDOS" has managed to extract this from the words "then shall follow the sermon," I really do not know. The Rubric they are from, so far as it at all bears upon the subject, reads thus: "Then (*next* in order,) shall follow the sermon; after which, the minister, when there is a communion, shall RETURN to the LORD'S TABLE and begin the Offertory;" of course implying that he has preached somewhere else. Either this or he must somehow or other contrive to *return* to a place he has not left. Now "SACERDOS" does not expressly say where the gospel must be read. The Rubrics, however, do not leave the matter doubtful. It is plain that it cannot be read from the desk, for then the minister would have to perform the impossible feat of *returning* where he had not been before: that is to say, "to the Lord's table." The Rubric, therefore, which is thought by some to sanction this mal-practice, tends directly to stultify another Rubric, and so must be looked upon as *null and void*. The gospel, therefore, must be read at the "right side of the Lord's table," and nowhere else. Of this there can be no doubt. But is "SACERDOS" right in saying that the *sermon* must also be delivered here? I think *not*, for the following reasons: 1st. As already shewn, it would be *unrubrical*. 2d. It would be an unauthorized liberty and, therefore, *uneclesiastical*. 3d. It would turn the Lord's altar into a pulpit, and therefore be *irreverent*. 4th. In a church having aisles, and a chancel of the right depth, it would require the preacher to be placed so as not to be seen by many of the people, and therefore be *inexpedient*. 5th. It would oblige him to rest his manuscript upon the altar, hold it in his hand, or to preach without one. To clergymen who are near-sighted, and cannot extemporize, or memorize, well, it would therefore be exceedingly *inconvenient*. I could easily name other objections against it, but this *quintuple* ground of its being unrubrical, uneclesiastical, irreverent, inexpedient and inconvenient, will perhaps be enough. How far "SACERDOS" is right in making the word "THEN" mean in the same place, and not simply NEXT IN ORDER, the dictionaries of our language must decide.

We may next be told that the Article "*the*," when it occurs in the Rubrics, means an Altar-Cloth or a Church-Steeple.

II. "From 'The Form of the Solemnization of Matrimony' we learn amongst other matters that there is to be some place (just outside the altar rails perhaps,) 'in the Body of the church,' as the Rubric says, where the marriage is to be solemnized."

This would cut the chancel short off at the altar rail, and make the enclosed altar space immediately adjoin the body of the church; which would be uneclesiastical in the extreme. By far the largest part of the church ought always to intervene between the rail and nave. The rule is to make this part roomy enough to hold all the communicants of the parish, in a kneeling posture, at one time. The English Rubric presupposes this arrangement. In any properly constructed church, therefore, to solemnize matrimony "just outside the altar rails" would be to violate the rubric which requires it to be solemnized somewhere "in the body of the church." "SACERDOS" must have two "IDEALS" of a perfect christian parish running in his head, which, without meaning to do so, he occasionally jumbles together; for in another part of his article he admits that a church to be rubrical must have a chancel "*distinct* from the body of the church;" and an altar, "railed off from the rest of the chancel." How can this be reconciled with his suggesting that "the body of the church" lies "*just outside the altar rails*?" It may not be amiss to add that the proper place for solemnizing matrimony is just under the chancel arch; the priest standing just within, and the parties just without, the chancel limits. They are required to be placed "in the body of the church," the PRIEST is NOT. In churches, however, of the prevailing PAGANORIMAMIZE style, where the "body of the church" and the "altar space" do adjoin, the marriage will of course have to take place just where "SACERDOS" says. (I thank your excellent correspondent M. P. for the hint.)

III. "The minister is not to quit the chancel from the beginning to the end of the Holy Communion office;—the notices for the ante-communion, the sermon, and the post-communion, making no provision for such absence, but rather implying the contrary."

This is assertion merely. The Rubrics do provide for the "RETURN" of the priest "to the Lord's table," after the sermon, without specifying whether the place he is to return *from* is within or without the chancel. It may, therefore, so far as the Rubrics stand in the way, be either the one or the other. It must, however, be at least far enough off from where the gospel is read to give meaning to the words, "the minister shall RETURN to the Lord's table." If this place be the pulpit, I need not say that if the principles of ecclesiastical science, which are pre-eminently those of correct christian taste, are at all consulted, the chancel will not be lumbered with it.

Again; the Rubrics do make provision for the priest's "absence" from the chancel during "the holy communion office." One of them says expressly: "The table, at communion time, having a fine white linen cloth, shall stand IN THE BODY OF THE CHURCH or in the chancel," so that the priest is not compelled by the Rubrics to go into it at all. This permission indeed, like that of leaving the words "He descended into hell" out of the creed; and of omitting "the sign of the cross" in baptism; both is, and ought to be, practically a dead letter. But so long as it is in the Prayer Book, it cannot be said that the Communion Rubrics make no provision for the priest's "absence" from the chancel "from the beginning to the end of the holy communion office." When Liturgical matters are concerned, we cannot be too accurate in what we say.

IV. "There is to be an aisle leading up to the chancel. The consecration of a church service directs that 'the Bishop and Clergy shall go up the aisle of the church to the Communion Table, repeating the 24th Psalm alternately.'"

Now an aisle in a well proportioned church cannot lead up to the communion table, so long as the communion table is in either of the two only places in which the Rubrics allow it to be put; that is to say, "in the chancel," or "in the body (nave) of the church." The aisles are, so to speak, distinct buildings from the nave and church; and do not, like the nave, terminate in the chancel at all. For these, therefore, to lead up to it is impossible. I cannot but think that the spirit of the Rubric would be much better kept up by taking "the aisle" in this place to mean the nave-aisle of the church. Such, at least, is the practical construction the framers of this office have always put upon it. They therefore do not speak of it as AN aisle, but by way of pre-eminence as, "THE aisle of the church." The aisles (being in fact the lateral wings of the church itself, and not mere passages or thoroughfares through it, as they are commonly thought,) ought never to be confounded with the aisle or nave-aisles which are by most persons miscalled *middle* and *side* aisles. The Rubric before us has unfortunately either adopted, or given rise to, this popular mistake. It would therefore be straining matters rather far to say that it provides for aisles, properly such, in a parish church. What it really does provide for is an alley running longitudinally through the middle of the nave. This is of course the only direct way of access through the chancel to the communion table. In such matters, even when we mean right, we should always guard as much as may be against a loose use of terms. Our language may be accurate without being at all technical or pedantic. There is no office for the consecration of a church or chapel in the English Book of Common Prayer.

V. "The Holy Table is to be out from the wall; so that the priest in consecrating the Holy Eucharist may stand before it; that is, to the East." And again:

"The people are to kneel facing the altar; and the pews and seats constructed so as to afford the people an uninterrupted view of the Act of Consecration;—the priest being required by the Rubric to stand that he may 'break the bread before the people.'"

The pews or seats ought to be so arranged that those in them may face the chancel. This is but decent. But when the chancel is of proper depth, no arrangement of this kind could secure an uninterrupted view of what was going on at the altar to the people in the aisles; unless the breadth of the chancel was equal to that of the whole church; that is to say, of nave and aisles together, which would be very uncouth, making the interior of the church a mere quadrangle. Even then, the column shafts, if there were any, would cut off the view of some. But, apart from all this, unless the priest can somehow or other contrive to make his body transparent, when standing before the Elements, the Rubric, as "SACERDOS" understands it, cannot possibly be complied with. The difficulties in the way are briefly these:—1st. The priest cannot go behind the altar (recollect "SACERDOS" has placed it *out* from the wall,) to consecrate the Elements; for the rubric says, he must stand *before* it. 2d. He cannot stand before it; because he would thus "interrupt the view of the people." 3d. He cannot step aside to the north or south end, for he must face "the east." This is indeed a dilemma, *par excellence*, for it has three horns to it, instead of the usual complement of two, each of which is a dilemma of itself. I can make nothing out of it. It is plain that the Rubric, as interpreted by "SACERDOS," cannot be obeyed. No good can come of thus making our Rubrics out worse than they are. The meaning of the phrase, "TO BREAK THE BREAD BEFORE THE PEOPLE," is to my mind exceedingly plain. It simply provides that the act of consecrating the Holy Eucharist shall take place *openly* in the church, a congregation being present to receive it; in order, without doubt, to guard against the practice of having *private masses* for the dead. Now it is perfectly reconcilable with this simple view of the subject, that the priest should stand (which he undoubtedly should do,) with his face towards the altar during the whole time of consecration. But if it is required that all the people present may actually SEE (they might be better employed,) the bread broken, and the hand imposed, he will evidently have to stand somewhere else. In the one case the Rubric may be kept; in the other, manage as we may, it *must* be broken.

As I have before remarked, the English Prayer Book supposes "all the communicants to be conveniently placed for the receiving of the holy sacrament" before the act of consecration even can begin—This *convenient placing* no doubt means that they are to be at this time upon their knees within the chancel, (when this is large enough,) each waiting in his place to receive the elements from the hand of the priest; he passing amongst them and distributing to them in turn. There is nothing whatever in our own Prayer Book, in the way of our adopting a similar practice in our churches; the Rubrics not fixing the time when the people shall approach the altar. The Rubrics, therefore, of the communion service can have no necessary connection whatever with the arrangement of the seats in the nave and aisles; for during the whole act of consecration they may rubrically be left empty. "SACERDOS" has surely overstrained matters in making the Rubrics, in this thing, at least, an ecclesiastical guide.

But, lest I tire your readers, Mr. Editor, I will now bring my article to a close, trusting I have shown "SACERDOS" that some of the ideas he modestly supposes himself to have gleaned from the Prayer Book, have in fact a better right (Suum cuique) to be considered original ecclesiastical conceptions of his own. Much of his "Ideal of a Christian Parish" Church is undoubtedly good; but much of it, again, I must frankly say, had much better be kept in the "IDEAL" state than embodied in oak and stone. His article, however, is an excellent one in the main. I think too he will see all the *correct* features of his "Ideal" faithfully carried out according to the letter and true spirit of the Rubrics, in the beautiful little "Church of St. James the Less" which is a rubrical study of itself, so perfectly does it correspond in its architecture and in all its interior arrangements with the requisitions of the Prayer Book. The bishop's chair; litany desk; credence table; chancel distinct from the body of the church, with its altar space railed off; font near the entrance; sedilia within the rail for the officiating priest and his *actual* assistants; orientation; absence of galleries; seats facing the altar, in both aisle and nave; church-like music; and many other good things, either called for or permitted by the Rubrics, may all be found there. Such structures are the best commentators upon some of our Rubrics; and most eloquently and convincingly do they speak. "I WISH THEM GOOD LUCK IN THE NAME OF THE LORD."

(Rev. J. B. Colthou)

For the Banner of the Cross.

SIR:—In the communication from "PRINCIPLE," published in your paper for to-day, an appeal is made to "common sense and the Lexicographers of the English language," as if these two great sources of authority obliged us to such an interpretation of our rubrics, as would forbid the Chanting of the Psalter.

"It is a bad rule that does not work both ways." Let us see whether common sense and English Lexicography have nothing at all to say on the opposite side of the question, that is, in favor of Chanting the Psalter.

I have consulted six Lexicographers—English and American—as to the meaning of the word "Psalms." The result may be stated thus:—

RICHARDSON.—"A song or hymn sung to stringed instruments; a sacred or holy song."

JOHNSON.—"A holy song."

WALKER.—"A holy song."

REID.—"A holy song." (Professor Reid's American edition.)

WORCESTER.—"A sacred song."

WEBSTER.—"A sacred song or hymn; a song composed on a divine subject, and in praise of God."

A "Psalms," then, is a song. Now it would seem plain, even to that sort of "common sense" (so called,) which is nothing but party prejudice or vulgar ignorance, that the proper way of performing songs is to sing them! A song would hardly be counted a song if it were not sung. Is it considered necessary to announce that an *opera*, or an *oratorio*, will be sung, or is that taken for granted?

I suppose "PRINCIPLE" will not deny that for thousands of years—in the Mosaic and in the Christian Church—the PSALMS have been sung. I suppose he will not deny that, if the American Church forbids the singing of the Psalms, she not only stands alone in the matter, but directly contradicts the practice of the whole Church, now and throughout all past time. Is it likely that the American Church does this? Is it to be believed without direct proof in the way of a formal and positive prohibition? I am sure the "common sense" of the Church, and the "common sense" of mankind, will answer "No!"

I shall not put the question of Chanting the Psalter in any other light than this: for I do not wish to interfere with the argument from liturgical and rubrical authorities which has been presented by "W. M." But as the communication now published by "PRINCIPLE" does not, in any part, even approach the character of an answer to "W. M.," and as it produces a new argument, from common sense and Lexicography, I have thought it might be well to show "PRINCIPLE" that, on his own ground, the burden of proof lies entirely against him. This is a point of the utmost importance, and, I think, decisive of the controversy. It is not incumbent upon American Christians to show their right to enjoy a liberty which had in its favor the prescription of all time throughout the whole Church. It is for "PRINCIPLE" to show a sufficient and lawful prohibition of such liberty. This I do not believe "PRINCIPLE" himself thinks he can do. Nay! I think he must admit that (in the absence of a prohibition,) the proper way to use the PSALMS is to sing them, however, circumstances may sometimes compel the adoption of an inferior mode.

I am, sir,

Your obedient servant,

R. R. COX

Philadelphia, January 20, 1849. *Candidate for Holy Orders.*
—afterwards admitted into the

For the Banner of the Cross.

Ohio.

THE POSITION OF THE ALTAR AND OF THE CONSECRATING PRIEST.

MR. EDITOR:

I wish to offer a few remarks on the above subject, in reference to an assertion made by "Sacerdos" in his communication in the Banner of the 13th inst. Let me premise, however, that his article, on the whole, gave me much pleasure, as being in accordance with my own thoughts and conclusions on most of the particulars therein referred to. The whole of our Liturgy is, or ought to be, endeared to us by its antiquity, as well as its intrinsic beauty: for the greater part of the Liturgy proper, i. e., the communion office, is made up of prayers, responses and hymns, taken almost word for word from the most ancient liturgies on record; the "sursum corda," "Lift up your hearts," with its response, and the Trisagion or Tersanctus, are found in all the apostolic and primitive Liturgies, I believe, without exception; while the celestial hymn, "Gloria in excelsis Deo," has been chanted in full-voiced chorus throughout Christendom, ever since that night on the plains of Bethlehem, when it was first sung by Angels' voices in celebration of the Incarnation of the Son of God. What a bond of communion is this, between us and the blessed spirits of holy saints and martyrs of the church in all ages from the very first—that we retain not only their true doctrine, but their almost inspired forms of worship, and that through all the changes which have come over the world, and all the troubles which have beset the Church, we yet, week by week, and day by day, glorify God and lift up our souls to Him, in the very words which they were wont to use. Can we then be too careful to preserve, as far as possible, not only the words themselves, but also the accompanying *postures* which were appointed and used by the early Christians. For how much of the significance of our public worship depends upon the position and manner of the officiating Priest on the one hand, and of the people on the other, and what a testimony may be borne by these attendant circumstances, in themselves indeed unimportant, to high doctrines of the faith. For instance, when it comes to pass, as it has at the present day, that many doubt and deny the sacrificial character of the Holy Eucharist, there remains this constant witness against them, that the Church has directed the Priest, in this service, to stand, where in other services he is to kneel.

But concurring, as I am sure I do most heartily, with Sacerdos in all these general principles, there are one or two particulars on which I regret that I must differ from him, and that on the very ground which he takes as his foundation, viz. the authority of apostolic Liturgies and catholic tradition. He says, "the Holy Table is to be out from the wall, so that the Priest, in consecrating the Eucharist, may stand 'before it,'

that is, to the east (the east being the controlling point in the ecclesiastical compass,) in order that he may 'break the bread before the people.'" Now I apprehend, Mr. Editor, that this assertion is directly opposed to the uniform practice of the primitive church, of the Church of England in all ages, and of our own church, and therefore, the burden of proof lying on the side of him who makes it. Sacerdos must not think it hard if his readers suspend their assent until he brings forward his proof. I say it is contrary to the practice of our own church, for however various the position of our altars, I believe it is almost universally the same in this respect, that they always stand immediately against some object on the side furthest from the body of the church, (whether it be east wall, Reading Desk, or pulpit,) which would effectually prevent the consecrating Priest from standing on that side. And the practice of the Church of England, unless I am greatly mistaken, is uniform in this particular, that the altar stands directly against the east wall of the chancel, (except in Cathedral Churches, where there may be a chapel to the east of the chancel,) which of course prevents the Priest from standing to the east of it, as he should according to the interpretation given by Sacerdos of the phrase "before the altar," of which more presently. As regards the practice of the primitive church, there can be no doubt that the altar uniformly stood out from the east wall, as is the case also, I believe, in most of the churches on the continent at this day; but it must be borne in mind that these were all *apsidal* chancels, i. e. Chancels terminating in an Apse or semi-circle, on the chord of which the altar stood, the Bishop's Throne occupying the centre of the apse, with the seats of the Presbyters on either side of it, all to the east of the altar. But this case is entirely distinct from that of rectangular chancels, which are almost peculiar to England, and in respect to which the practice has been equally uniform, (with the exception mentioned above,) that the altar should stand directly against the east wall. And even those altars, in Cathedral Churches, which stand out from the wall, have a canopy surmounting them, with a Reredos guarding the eastern side of them, so that even in this case, the consecrating Priest cannot stand on that side. And there is good reason to believe that this was the case also in the primitive church, canopies being indeed expressly mentioned by Bingham, though he says nothing of the Reredos.

But granting thus much, as we must, to Sacerdos, that the Altar in most of the ancient churches stood out from the wall, as it stands also in most of the modern continental churches, it yet remains for him to show that anciently the consecrating Priest stood on the eastern side of it, (as we know he does not in the modern continental churches,) and therefore that the phrase "before the altar" is to be interpreted to mean what it is the custom of this age to call "behind it." And it is so called, be it observed, (by implication at least,) by those who adhere most firmly to the rule of Orientation, viz. the Editors of the (English) Ecclesiologist; for what is the "Reredos," but that which is at the back, i. e., the eastern side of the altar? And what are the "Frontal" and "Super-frontal," but parts of the altar-cloth hanging down the front, i. e., the western side of the altar? Now it must be observed, that in the discussion of this question—the position of the consecrating Priest—the practice of the primitive church is one thing, and the interpretation of the Rubric of the Church of England and our own church, is another; not but that I believe that the general interpretation of the Rubric concurs with the primitive practice, for as far as I have been able to examine, they do concur; but the connexion between the two questions must depend upon the further question, whether the Church of England intended to continue, or to change, the primitive practice; if the former, as I hold to be the case, then the Rubric must be interpreted by that practice; if the latter, it must be interpreted independently of it, and by the subsequent practice of the Church of England. In either case, I apprehend that the full discussion of the question would involve more labor and research than I can give to it at present; I will therefore spare yourself and your readers any further remarks upon it, trusting that some abler pen than mine, may be found to continue it, if occasion be, and standing, as I have a right, on the ground of the established usage of Western Christendom. I trust that Sacerdos will not find fault with me for declining to give to what I consider his innovation upon primitive practice, that assent which I most heartily grant to his revival of it; and hope that he will bear in mind that change in established custom is ever to be deprecated, and therefore should not be recommended without full and sufficient reason. I remain, Mr. Editor,

Respectfully yours,

S. X.

New York, January 22d, 1849.

For the Banner of the Cross

GOLD.

The gold mania, not inaptly denominated the "yellow fever," is still raging throughout the length and breadth of our land. The public appetite is constantly supplied by rich morsels of news from the gold region of the Pacific (?) coast; and many are disposed to heed such advice who have never before borne a very pliable character. It is currently reported by one high in authority, at Washington, that a revelation of the truth would depopulate our cities. In this pursuit man is apt to forget his high destiny, and will discover, perhaps, when too late, its unsatisfying nature. He who said "the silver and the gold are mine," requires them to be spent in His service, and to prevent an ardent desire therefor, asserts, "what shall it profit a man if he gain the whole world and lose his own soul." These truths may be neglected in the midst of excitement, but happy for us if

"Sickness and death shall both agree,
To bring us, Lord, at last to Thee."

Well may we reflect upon the words of the holy George Herbert—

"Thou hast hid metals; man may take them thence,
But at his peril; when he digs the place,
He makes a grave; as if the thing had sense,
And threatened man, that he should fill the place."

Those should distrust themselves who thus seek gain that they may dispense. This artifice of our spiritual adversary is well calculated to delude. But illustration is better than argument, and it shall suffice. A wanderer from our mother-land, to improve his circumstances, "settled" in one of the most fertile counties in lower Virginia, purchased a small farm, and by the "sweat of his brow" acquired a comfortable subsistence. A member of the church, it was his privilege "gladly to give of the little" of his worldly goods. On one occasion he contributed to a benevolent object (much to the surprise of the applicant) fifty dollars. By the death of a relative in England, he became possessed of a large fortune—and was soon after applied to in behalf of the same object. After much hesitation he presented the applicant with one dollar, which elicited expressions of remonstrance. "The truth is simply this, my friend," said the donor, "when I had but little I had the disposition to give much, but now that I have much, I am disposed to give but little."

Truly may it be said

"A little that a righteous man hath is better than the riches of many wicked."

S.

For the Banner of the Cross.

PRESENTATION OF PLATE.

Emmanuel Church, New Castle, Delaware.

An interesting ceremony took place in the Sunday School room of this Church, on Saturday last, the Festival of the Epiphany.

In accordance with a resolution of the Vestry, some handsome silver plate, designed as a testimonial of gratitude from the congregation, was presented by the Rector of the parish, to a Lady, who has, for more than twenty years, acted voluntarily as Organist and Directress of the Music. It consisted of a large and richly ornamented pitcher, of antique form, and bearing on its front a full and appropriate inscription; and also of a stand, or waiter, of the same material, on which was engraved a beautiful and accurate picture of the old and venerable Parish Church. Both articles were very much admired, and the latter, in particular, was regarded as very beautiful.

The presentation was made in the presence of the congregation, and was accompanied by a few highly appropriate remarks from the Rector, expressive of his own feelings of interest in the occasion, and his grateful estimation of those services, which, he believed, under Providence, had greatly contributed to the welfare and prosperity of the Church. His remarks were replied to, in a very handsome manner, by the Senior Warden of the Church, in behalf of the Lady to whom this testimonial of gratitude was presented.

"May she live long, to preside, as she has hitherto done, over the music department of our Church, and continue, by her well known skill and good taste, to elicit from our organ that 'concord of sweet sounds,' which has so often enlivened our devotions, and accompanied our praises to heaven."

New Castle, January 9, 1849.

The twenty-eighth report of the English Church Commissioners states that thirty churches have been completed within the past year.

The Times says that within the past year 13,000 persons have been buried within the precincts of London. The annual mortality of the metropolis is about 50,000. It opposes very warmly the practice of interment within the city, and quotes from a parliamentary report most revolting accounts of the method of disposing of the dead in one of these burial grounds.

Obituary.

DIED, on Wednesday, 10th inst., in Mauch Chunk, Mrs. ELIZABETH KENT, wife of Wm. H. Sayre, Esq.

The deceased was one distinguished for every amiable, beautiful, and lovely trait of character, whose excellent disposition endeared her to all who knew her, whose memory will be enshrined in the hearts of her family and friends. Strongly was she attached to her Church.

"Beyond her highest joy,
She prized its heavenly ways,
Its sweet communion, solemn vows,
Its hymns of love and praise."

It was her heart's delight to meet with our little congregation, of which she was one of the first members, who for years worshipped in a school room, and her severest trial, during her long and lingering illness, was to be debarred this privilege, in her estimation a blessed privilege. We mourn her departure from our midst as a heavy affliction. As a loss we cannot well bear, but "we sorrow not as those without hope;" we are consoled with the thought, that while her body is mouldering and decaying, "earth returning to earth, ashes to ashes, dust to dust," that her soul is resting in the bosom of Paradise, and that at the last day, her body, at the voice of the Son of God, shall come forth "fashioned like unto His own glorious body according to the mighty working whereby He is able to subdue all things unto Himself."

Miscellaneous.

"If under a head crowned with thorns, we bring to God members circled with roses, and softness, and delicacy—triumphant members in the militant Church, God will reject us;—He will not know us who are so unlike our Elder Brother."—Bishop Taylor.

"Innocence and joy were appointed to dwell together forever. And joy went not first, but when innocence went away, sorrow and sickness dispossessed joy of its habitation; and now the world must be always a scene of sorrows."—Bishop Taylor.

Notices.

Acknowledgments.

Advertisements.

any coins for such subsequent insertion, to be paid in
invariably in advance. Those of greater length, will be
charged in proportion.

The Bonuer of the Cross

Is published every Saturday, by King & Baird, No. 9 George street, above Sixth, at Three Dollars per year, or Two Dollars and Fifty cents if paid in advance.

The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting *Ten Dollars* will be entitled to receive *five* copies for one year.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the Publishers, to King & Baird, both No. 9 George street.

Advertisements not inconsistent with the character of the paper as a periodical of the Church, will be inserted at one dollar, (if not exceeding twelve lines,) for the first, and fifty cents for each subsequent insertion, to be paid for invariably in advance. Those of greater length, will be charged in proportion.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 3, 1849.

[VOL. XI.—No. 5.—WHOLE No. 527.]

Calendar.

FEBRUARY.

- 4. Septuagesima Sunday.
- 11. Sexagesima Sunday.
- 18. Quinquagesima Sunday.
- 21. Ash Wednesday.
- 24. St. Matthias the Apostle.
- 25. 1st Sunday in Lent.
- 28. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

- 4th. Septuagesima Sunday, A. M. Kingessing; P. M. Church of the Mediator.
- 7th. A. M. 11 o'clock, Church of the Ascension, (Ordination.)
- 11th. A. M. Downingtown; Evening, West Chester.
- 18th. A. M. St. James the Less; Evening, Church of the Ascension.
- 21st. (Ash Wednesday,) A. M. Gloria Dei.
- 25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

- 4th. Harrisburg.
- 5th. P. M. Marietta; Evening, Columbia.
- 6th. Lancaster, (Southern Convocation.)
- 7th. Evening, York.
- 11th. A. M. All Saint's; P. M. Oak Grove; Evening, Holmesburg.
- 18th. A. M. Epiphany; P. M. Church of the Crucifixion.
- 25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
- 2nd. Evening, Rockdale.
- 3d. A. M. Concord.
- 4th. Evening, St. John's, Northern Liberties.
- 6th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
- 8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
- 9th. Evening, Easton.
- 10th. P. M. Centerville; Evening, Doylestown.
- 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
- 22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
- 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
- 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

PENNSYLVANIA.

ZION CHURCH, PHILADELPHIA COUNTY.

At a meeting of sundry Episcopalians, favourable to the organization of a Protestant Episcopal Church, in the county of Philadelphia, held in the new edifice, rented for Episcopal worship, corner of North Sixth street and Franklin Avenue, on Saturday afternoon, 27th January, 1849, Col. Thomas Robinson was called to the Chair, and Mr. George Strawbridge was elected Secretary.

On motion, the following preamble and resolution were adopted, viz:

Whereas there are many Episcopalians in the western part of the district of Kensington, who live at a distance from any parish church, and whereas many of this description have attended the services of the Rev. Jacob M. Douglass, who has preached, with the approval of the Bishop of this diocese, in the new Church edifice, N. W. corner of North Sixth street and Franklin Avenue, since the first Sunday in December, 1848, being the third day of the said month,

Resolved, That it is proper and expedient to organize a Parish, and erect a Church edifice, to be located as the Rector and Vestry may deem most advantageous to the interests of Christ and the Church, which Church shall be denominated Zion Church.

On motion of Mr. McPaul, seconded by Mr. Charles Foster, Resolved, That the Vestry be now elected, and consist of nine persons, who shall be empowered to increase their number to twelve, if deemed expedient.

Whereupon, the following gentlemen were duly elected Vestrymen for the ensuing year, to wit:

- | | |
|-----------------------|-----------------------|
| Rev. Richard D. Hall, | Mr. Charles Foster, |
| Mr. John Hockley, | " George Strawbridge, |
| " Howell Powell, | " William H. Moore, |
| " Peter Conine, | " James H. Deas, |

Col. Thomas Robinson.

On motion, Resolved, That a meeting of the Vestry be held at Col. Thomas Robinson's, on Saturday evening, at 7½ o'clock, the 3d of February, 1849.

On motion, Resolved, That copies of the above proceedings be sent to the "Episcopal Recorder" and the "Banner of the Cross," respectfully requesting their insertion.

GEORGE STRAWBRIDGE, Secretary.

MICHIGAN.

On Sunday the 14th inst., the Bishop of the Diocese held a confirmation in St. Patrick's Church, Clinton, where three were confirmed; and in the afternoon in St. Peter's Church, Tecumseh, where the Apostolic Rite was administered to one; and in the evening in Christ Church, Adrian, when confirmation was received by seven.

TENNESSEE.

PASTORAL LETTER,

To the Ministers and members of the Protestant Episcopal Church in the Diocese of Tennessee.

DEARLY BELOVED BRETHREN:

There is just reason to fear, that that dreadful pestilence, called the Cholera, with which God in his wise providence has visited many nations of the earth, will ere long make its entrance into our borders. In the anticipation of such a visitation, it seems to me not unseasonable to address to you a few words of counsel and exhortation, to encourage you in the performance of such duties as will probably devolve on you, in a season of general alarm and calamity, and to set forth the forms of prayer, hereafter following, to be used on the occasions for which they are specially designated.

We should remember, that all diseases are the just visitation of God for sin, that they act by his permission, that we are dependent on his blessing for their cure and removal, and that they serve wise and valuable ends by reminding us of the uncertainty of life, and teaching us to live in such habits of piety, watchfulness and true godliness, as will prepare us, whensoever called on, to obey without fear and surprise, the summons that bids us give account of our stewardships. When sickness becomes so general as to assume the character of a pestilence, we are warranted in concluding that it is the judgment of God, — a judgment calling for particular notice. Such instances of the divine displeasure manifested towards nations for their impiety and irreligion, are, as you know, recorded in the word of God, and written, it would seem, for warning and admonition. In calling to mind, then, our own personal sins and wickedness, we should likewise remember and confess our iniquity and sinfulness as a nation, as having provoked by our pride, vain glory, ingratitude and forgetfulness of God, the righteous indignation and wrath of heaven. Let us with true penitent hearts acknowledge our unworthiness, confess the wickedness of our people in these things, and with the full purpose of amending our lives, implore God to avert his wrathful displeasure from ourselves and from our country. It may be that He will hear our cries, for He declares himself to be a God of mercy, full of tenderness and pity, and will not suffer the destroyer to come nigh our dwellings to hurt us.

Trusting thus, dear brethren, in His compassion, love and protection, we shall possess our souls in patience, shall be delivered from unreasonable and discomposing fears, and be the more ready to administer to our fellow men the kind offices and assistance which their necessities and miseries may call for at our hands. Remember the words of our blessed Lord, "*I was sick and ye visited me*" — to be pronounced hereafter to gladden the hearts of God's faithful children — and be assured that the recollection of such a charity on your part, performed to one of the least of those for whom Christ died, will diminish nought from your peace and comfort of mind in a dying hour, and will lessen not your joy in the great day of eternity.

Should it please God then to send among us the dreaded pestilence to scourge us for our sins and to chastise us for our ingratitude and forgetfulness of his many and great blessings, I trust and pray that there may be found among you, no irreligious fear, or cowardly dread unbecoming your profession, no shrinking from the discharge of all the offices of religion and the duties of charity and humanity which the poor, the sick and the afflicted may need. Cultivate a spirit of devout affection and calm trust towards God, as one of the best preservatives against the attacks of disease, and may He for the sake of His dear Son, our Saviour Jesus Christ, give us wise, sober, patient, and understanding minds, devout, religious and courageous hearts, that we may serve Him acceptably without fear while we live, and be made meet for His presence when we come to die. Your affectionate friend and faithful Pastor,

JAS. H. OTEY.

Columbia, Jan. 11, 1849.

PRAYER,

To be used in the Episcopal congregations of the Diocese of Tennessee during the apprehension of danger from "Cholera," immediately before the General Thanksgiving, at Morning and Evening Prayer.

Most gracious Father and God, who hast promised forgiveness of sins to all those who, with hearty repentance and true faith turn to Thee, look down, we beseech Thee, from heaven Thy

dwelling place, upon us Thy unworthy servants, who, under an awful apprehension of Thy judgments, and a deep conviction of our sinfulness, prostrate ourselves before Thee. We acknowledge it to be of Thy goodness alone, that, whilst Thou hast visited other nations with pestilence, Thou hast so long spared us. Have pity, O Lord, have pity upon us. Withdraw Thy heavy hand from those who are suffering under Thy judgments, and arrest the grievous calamity with which other people have been scourged, and against which our only security is in Thy compassion. We confess, with shame and contrition, that in the pride and hardness of our hearts, we have shown ourselves unthankful for Thy mercies, and have followed our own inclinations instead of Thy holy laws; yet, O merciful Father, suffer not Thy destroying angel to lift up his hand against us, but keep us in health and safety; and grant that being warned by the sufferings of others, to repent of our sins, we may be preserved from all evil by Thy mighty protection, and enjoy the continuance of Thy mercy and grace, through the merits of our only Mediator and Advocate, Jesus Christ. Amen.

In any place in the Diocese in which the Cholera is prevailing, the following prayers are to be used instead of the foregoing.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved through Christ our Lord. Amen.

O Almighty God, the Lord of Life and Death, of sickness and health; regard our supplications we humbly beseech Thee; and as Thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of Thy judgments, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this Thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is: that we may apply our hearts unto that heavenly wisdom, which in the end will bring us to everlasting life, through Jesus Christ our Lord. Amen.

A prayer recommended to be used in Family devotions, by masters and heads of families, in apprehension of Cholera.

Deliver us, O Lord, from all our offences, and make us not a rebuke unto the foolish. Take, we humbly beseech Thee, Thy plague away from Thy people, that we be not consumed by means of Thy heavy hand. For Jesus Christ's sake lay us not under this destroying sickness.

O Lord, deliver us from the snare of the hunter, and from the noisome pestilence; O defend us under Thy wings, and keep us safe under Thy feathers, that we may not be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. Let no evil happen unto us, neither let any plague come nigh our dwelling; but give Thine angels charge over us to keep us in all our ways. O let the sorrowful sighing of them whom Thou hast visited come before Thee; and according to the greatness both of Thy power and mercy, preserve Thou them that are appointed to die, even for Jesus Christ's sake. Amen.

In case of the actual prevalence of Cholera the following is to be used instead of the preceding.

O God, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful, mercifully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us. Incline Thine ear O Lord, and hear; open Thine eyes and behold our desolation; and upon our repentance and humiliation remove Thy judgments from us; in wrath, remember mercy, and command the destroying angel to stay his hand and cease from smiting us. Take away the unwholesomeness of the air, and purify our dwellings with the breath of health and safety.

Thou hast promised that when Thou sendest a pestilence among a people, if that people humble themselves, and pray, and seek Thy presence, and turn from their wicked ways, Thou wilt hear in heaven and be merciful to their sin, and heal their land: O make good to us this gracious promise, and ease us of our afflictions; for behold we humble ourselves under Thy mighty hand; we bewail and lament our sinful lives past; and humbly beseech Thee to give us Thy assisting grace, that we may henceforth order our ways to please Thee. Then shall no contagion hurt us, but we shall live to praise Thy name; and all the world shall know that Thou art our God, and that Thy name is called upon by us. Hear us, O Lord, and be merciful unto us, even for Jesus Christ's sake, the righteous; to whom with Thee, and the blessed Spirit, be ascribed all honor and praise now and forever. Amen.

From Church Papers.

SOUTH CAROLINA.

JOURNAL OF THE BISHOP OF THE DIOCESE OF SOUTH CAROLINA. —Extracts from it.—October 4th. At Christ Church Parish, in the Chapel, I preached after evening prayer by the Rector, Rev. J. R. Fell, and administered confirmation to five persons. October 7th. At the Church, on St. Helena Island, after

morning prayer by the Rector, Rev. Mr. McIlheran, I preached and administered confirmation to one person.

8th. Sunday. At St. Helena's Church, Beaufort, after morning prayer by the Rector and Assistant Minister, I read the Ante-communion, preached, confirmed 13 persons, and assisted in the holy communion.

22d. Sunday. At St. Thaddeus' Church, Aiken, morning prayer was read by the Rector, the sermon by the Rev. C. H. Hall; and Charles Theodore Bland was admitted to the Holy Order of Deacons—having been presented by the Rector. After evening prayer I confirmed three persons and made a short address.

November 1st. At St. Michael's Church, Charleston, after morning prayer by the Assistant Minister, and the Ante-communion by the Rector, I preached and administered the holy rite of confirmation to 76 persons, of St. Michael's, St. Paul's, St. Stephen's, Grace Church, and St. Philip's congregations in Charleston.

9th. Grace Church, Charleston, was consecrated; and I also read the Ante-communion and preached.

12th. At the Church on Edisto Island, after the usual services by the Rector, Rev. W. H. Hancel, I preached, and administered the holy rite of confirmation to 41 persons.

December 10th. Sunday. At St. Paul's Church, Key West, I preached, administered confirmation to six persons, and the Lord's Supper, assisted by the Rector, to about 40 persons; I also read evening prayer.

11th. After morning prayer, I confirmed a lady, and presided in the Convention, until noon, when I bid that respected body farewell.

WISCONSIN.

During the past week our ears have been several times saluted with the merry notes of the new bell of the Episcopal Church in this place. The Church in which this bell is hung has just been completed, (with the exception of pews,) and is not only an ornament to the town, but a credit to the denomination by whom it has been erected. It is situated in a pleasant and commanding part of town—built of brick, in Gothic style, and sufficiently commodious for a large congregation. The weight of the bell is 800 lbs., and its notes are as clear and melodious as any we have ever heard. Mr. WILLIAMS, the pastor, we understand has been highly instrumental in the erection and completion of the Church, and we trust will be equally successful in inculcating the principles of Religion and Morality in the minds of his numerous hearers.—*Mineral Point, Wisconsin, December 29, 1848.*

OHIO.

ORDINATION.—On Sunday, Jan. 14th, Bishop McIlvaine held an ordination in Christ Church, Cincinnati, when the Rev. Dudley A. Tyng, deacon and minister of Trinity Church, Columbus, was admitted to the order of Presbyters. The sermon was preached by the Bishop, the Rev. Messrs. Blake and Dobb assisting in the prayers. The candidate was presented by the Rev. Mr. Blake.—*Western Episcopalian.*

NEW YORK.

EPISCOPAL ACTS BY THE BISHOP OF MARYLAND, ACTING BY REQUEST OF THE STANDING COMMITTEE OF THE DIOCESE.—Third Sunday after Epiphany, morning. In the Church of the Annunciation, New York, preached and confirmed 23 persons.—*Churchman.*

WESTERN NEW YORK.

CONFIRMATION.—Bishop DeLancey visited St. Paul's Church, Waterloo, on Sunday the 14th, and held a confirmation for the parish both morning and afternoon. Prayers and the confirmation preface were read by the Rev. David H. Macurdy, the Rector, on both occasions, and the Bishop preached and also addressed the candidates. In the morning eighteen persons were confirmed, and in the afternoon three persons, making in all twenty-one persons, including two from the congregation at Ovid. Large congregations attended these services. The Church has recently been painted on the outside, and oaked within, a handsome communion set procured, and the chancel neatly furnished with altar cloth, Bishop's chair and carpet. A collection, amounting to about thirteen dollars, was made for Domestic Missions.—*Gospel Messenger.*

Clerical Changes.

The Rev. J. M. Banister, having removed to Demopolis, Marengo county, Alabama, requests all letters and papers to be sent to him at that place.

The Rev. Wm. J. Zimmer has been received into the Diocese of Florida, by letters dimissory from the Rt. Rev. the Bishop of Alabama, and is Rector of Trinity Church, Apalachicola.

The Rev. Henry McVickar has also been received into the Diocese of Florida, by letters dimissory from the Ecclesiastical Authority of the Diocese of New York, and is serving St. Luke's Parish, Indiana.

Rev. Geo. G. Field, having removed to Holmesburgh, Philadelphia county, Pa., requests letters and papers to be addressed accordingly.

We regret to learn that the Rev. George H. Clarke, in consequence of a sudden and severe attack of illness, has resigned the rectorship of All Saints' Church, Worcester, where he has labored for the last two years, very acceptably and successfully, and with every prospect, under the divine blessing, of building up a vigorous parish in that growing city.

Mr. Clarke will pass the winter in Philadelphia, where his letters and papers will be directed.—*Witness.*

The Rev. Henry Stanley has resigned the parish of Christ Church, Lockport, and requests his letters and papers to be directed to Le Roy, Western New York.

Selections.

THE BANISHMENT OF THE JEWS FROM SPAIN BY FERDINAND AND ISABELLA.*

The inquisition prevailed on the two sovereigns to sweep from the Spanish territory the whole profession of Jewish faith, regardless of national interest, and heedless of the ruin to be thus incurred by countless families, possessing loves and attachments which Roman ecclesiastics cannot value. "I am a man, and nothing human is alien to me," said the ancient heathen; "Rejoice with them that do rejoice, and weep with them that weep," said the Christian apostle; but the papal churchman, steeled by his vows and discipline, is ever ready to execute the most cruel resolutions.

No political calculation could have required this deed. The Jews were not like the Moors, in possession of ships and sea-ports, with friendly aid to summon from beyond the sea. There was not even the pretext of that correspondence with foreign foes which, at the close of the Gothic monarchy, had been deemed sufficient reason for consigning every Jew to slavery. It is, therefore, evident that no sovereign, not priest-led against his better knowledge, would have ejected a class of ancient subjects, so numerous and so valuable, to enrich other lands. The decree was signed March, 1492, that in four months every Jew, native or sojourner, should quit the realms of Aragon, Castile, and Granada, never more to return, under penalty of death and confiscation of goods; and the justice of the inquisition was denounced against all who should harbour or conceal a Jew after that time. All property might be carried with them, but not in the substance of gold or silver, or the other articles usually forbidden to be removed from Spain. Bills of exchange might be taken instead of plate, jewels, or coin. But this indulgence sounds better than was realized by the event; for, as the time approached for their departure, the property to be sold exceeded the demand, the most wary purchasers reserved their offers to the last extremity of the helpless victims, who then were glad, it is said, to barter a house for an ass, or a vineyard for a few yards of linen cloth. Many of the Jews abstained from selling, hoping to the last moment that some favourable change would intervene to prevent the final catastrophe. But they were deceived; for Torquemada, the inquisitor-general (whose extended titles Zurita rehearses with pompous delight,) hearing that the wealthiest Jews had attempted to divert the purpose of the court by a bribe of 600,000 crowns, Thomas Torquemada, like Thomas a Becket of old, rushed into the presence, and upbraided the sovereigns for their half-inclination to sell their Saviour to the Jews for pieces of silver. He issued an edict by his own authority, prohibiting all traffic with the Jews for term considerably within that of their banishment by the royal proclamation, and thus incalculably multiplied the losses to which they were previously liable. But, throughout the kingdom of Aragon, which included Valencia and Catalonia, where all Jews were vassals to the crown or to the ecclesiastical lordships, a general sequestration of their property was made by commissioners empowered to liquidate speedily all dues and debts that should be claimed, as well as all rents and taxes for the current year, and to hand over the remainder to the claimants of the property thus disposed of. The synagogues were, probably, accounted private property; and, therefore, their value could be rendered to no individuals, i. e., no Jews were entitled to claim their produce. They were generally converted into churches or convents; as, for instance, that of Merida into a church dedicated to Sta. Catalina, virgin and martyr. It is easy to perceive how open this sequestration lay to extensive speculation; yet it was, probably, more advantageous than private sales at random.

As the term drew near, the ascendant party must have regarded the harassed Jew with such a burning intensity of assured victory as the hawk feels while fluttering fixedly above his prey. The resource of baptism remained; subject, however, to the vigilance of the holy office; and many yielded to the powerful temptation; but the end of July saw multitudes of noble-minded Israelites forsake their homes, their fathers' graves, and all their old associations of infancy and ancestry, to wander they knew not whither, with a dignified triumph of passive courage. Zurita reckons their number at 170,000; Cardoso, at 120,000; Miguel de Barrios and Mariana, at 800,000; and it is said that, notwithstanding all their losses in the breaking up of their property, they carried off thirty million ducats.

Abarbanel's narration, in his preface to the books of Kings, deserves attention and sympathy: "When the royal proclamation was announced I was at court, and wearied myself to frenzy in imploring compassion. Thrice on my knees I besought the king: 'Regard us, O king! Use not thy subjects with so much cruelty: rather exact from us our gold and silver vessels, or abundant gifts, even all that every Jew possesses, if he may still abide in his country.' I entreated likewise my friends, the king's officers, to allay his indignation against my people. I implored the councillors to advise the king, each in his turn, to recall the decree. But, as the adder closes her ear with dust against the voice of the charmer, so the king hardened his heart against the prayers of his suppliants, and declared that he would not revoke his edict to gain all the wealth of all the Jews. At his right hand was the queen, the Jews' enemy, urging him with an angry voice to pursue what he had so happily com-

menced. We exhausted all our power for the removal of the king's sentence; but there was no wisdom nor help remaining. Our nation, wherever the decree had been proclaimed, or its fame had spread, bewailed their condition with a great wailing. Tossed in these fearful billows, they exhorted and confirmed the minds of each other. Whatever befalls, let us surmount every calamity, for the honour of our nation and our religion, by a brave endurance: let us defend these from the hateful persecutors. If they leave us our life, we will live: if they take it from us, we will die; but never let us violate our holy law, the fullness of our affections, or the counsel of wisdom. O rather (and may God turn it all to good) let us abandon our settlements; and seek for homes elsewhere. Thus excited, there departed in one day 300,000 on foot and unarmed, collected from every province, the young and the old, infants and women, all ready to go in any direction. Of that number was I; and, with God for our leader, we set out."

Those of Castile took refuge in Portugal—about 20,000 families, according to Conestaggio; where they were admitted on the payment of eight gold ducats for each person, children at the breast excepted, but with the stipulation of becoming slaves if found in the country after a stated day. Artificers in brass or iron were admitted at four ducats each, and invited to remain in Portugal. The frontiers were lined with tax-gatherers for the occasion; and the royal treasure must have become rapidly augmented.

Those of the northern provinces fled to Navarre, or took shipping for strange countries. The ports of Cadiz, Sta. Maria, Carthage, Valencia, and Barcelona, were thronged with suppliants for leave to embark, at any price, for Morocco, Italy, or Greece, since the death and confiscation were behind them. Their sufferings during these voyages, at the mercy of the vilest of mercenary ship-masters, are horrible to recount. After exacting large sums for the passage, some burned or wrecked their vessels while at sea, escaping themselves in their boats, and carrying off the goods of the Jews. Others starved their victims, and, when famine induced fever or the plague, put them ashore to perish. One ship's crew were about to murder their Jewish passengers for the sake of their property, or, as they expressed it, to revenge the death of Jesus Christ; but a Christian merchant on board reminded them that Christ died to save men's lives, and therefore his death was a blessing to the world. So the Jews were only carried to a barren coast, and left entirely naked on the beach. There they found a spring of fresh water; but in climbing the rocks by night, to look for tokens of human habitations, several of them were seized and devoured by lions. Five days they abode there; till the crew of a passing ship, perceiving naked people on the shore, brought them on board, provided shifts for the women, and tore up old sails to clothe the men. They gave them food, and conveyed them to a certain port, where, when the inhabitants inquired if he had slaves for sale, the ship-master nobly answered, "No!" but delivered the poor Jews to their brethren in the city, on payment of reasonable expenses. These gladly made him an additional present, "praying God for his safety, and that he would prolong his life to a happy old age."

Those who arrived at Fez were so numerous that the inhabitants shut the gates against them, leaving the Jews exposed to the African July sun in the open plain, with no food but the small quantity of grass which at that season could be found; and, as they died, the survivors were too much enfeebled to bury their relatives. Some sold their children for bread; but after a time the king obtained supplies of food, which he freely distributed, and restored their children without ransom.

At Salée, the crew of a large ship enticed the starving Jewish children on board, to the number of 150, with pieces of bread, and then sailed away. The mothers ran screaming along the beach, imploring compassion, but in vain: their children were conveyed to a distant African port, and sold into slavery.

Amid such distressing events various anecdotes are given of personal suffering and constancy, peculiarly Jewish. Some victims were discharged from a ship on a desolate island, on the plea of pestilence. Of these some died of hunger: others, with more strength, walked forward to search for a human habitation. One of the latter had a wife and two infants; the wife died of fatigue, and himself fainted. On recovering, he found his two babes already dead; but even in this extremity he cried aloud his firm resolve to live and die in the Mosaic religion. Then, gathering up sand and gravel, he heaped a pile above his head, and hasted to rejoin his fellow-sufferers, who had, meanwhile, gained some distance before him; "for, at the brink of death, every one cares for himself, and not for another." One mother was known to snatch up a large stone, as her infant son lay in the agony of death, and strike him on the head till he died, herself expiring almost immediately, from the exertion she had used. And it is boasted that, during the famine, in the fields before Fez, the Jews refrained from even seeking grass or roots upon the sabbath-day. A breaking up of family connexions must have taken place to a great extent. After some time there settled in Barbary a company of 200 widows, some of whom knew their husbands to be dead, but, having no children, were bound to marry their husbands' brothers, and, as these could not be found, were precluded from marrying again. Others had missed their husbands, but could not be assured of their death, and were thus unable to marry. These, all uniting their sympathies and little property, reached Salée, and dwelt all together, labouring diligently with their hands, and setting apart all the earnings above their own moderate expenditure, for the purpose of religion and education.

Of the Jews who directed their course to Christian countries, nine caravels full arrived at Naples, already infected with disease, arising from the hardships and privations of the voyage. This pestilence was communicated to the city, and carried off 20,000 inhabitants. Others repaired to Genoa during a famine there. The citizens allowed them to land, but met them with bread in one hand and a crucifix in the other, to intimate that baptism was to be the price of appeasing their hunger. Many, instead of disembarking at Genoa, proceeded to Rome; at which influx the Jews of the Ghetto were so much alarmed that they offered the pope a bribe of a thousand ducats that he should prohibit the arrival of the strangers. Alexander was justly indignant at such a proposal, not only inhuman, but especially

* The account, which we have extracted from the Rev. W. Ayerst's "Jews of the Nineteenth Century," of the expulsion of the Jews from the Peninsula, was compiled by Mr. Finn in his "Sephardim," a work of peculiar interest. Most forcibly in narratives of this kind do we find the scripture truth illustrated, that disaster is sure to attend those that persecute God's ancient people, while they shall prosper that love Jerusalem.—Ed.

contrary to the usual fraternal spirit of Jews, and threatened to eject them to make room for the unfortunate exiles: to avert which disaster the Roman Jews received their brethren, and presented the pontiff with two thousand ducats.

It is presumption in mortal man, with his limited knowledge, to judge the dispensations of Almighty Providence in individual cases, since the anomalies of this world are frequently left to be rectified by a future retribution; but nations, as such, have no after existence; and God's dealings may be accurately traced in them. Speedily after the expatriation of the Jews, and during the hottest reign of the inquisition, the vaunted royal descent, in both Spain and Portugal, became extinct; and in the former of these, a succession of mad or idiotic sovereigns has tended greatly to make monarchy itself a laughing-stock for the infidel and the republican. Reverses in connected sequence have shown the hollowness of that empire upon whose territories the sun could not set. The colonies, one by one, have vanished: Naples and the Netherlands have been lost: the population of the peninsula, which in the ninth century was forty millions, is now reduced to between ten and eleven millions; that of Toledo is dwindled from two hundred thousand to twenty thousand: the national politics are distracted between the democracy, with its fierce Tragala, and the bigotry of the middle-age Camarillas; each party so lately rivalling the other in cold unflinching butchery: the realm is bankrupt, without a navy, and left naked to her enemies, a reproach for every passer-by.

But national judgments are equally visible in the sufferings of the Jews; and the exile from Spain was a repetition of that from Palestine: "Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away; for he shall return no more, nor see his native country."—*Church of Eng. Magazine.*

We make the following extracts from a history of "the Great Epidemic" found in the Church of England Magazine. They are worthy of attention as giving practical hints, by a Physician in reference to the precaution to be adopted by those exposed to this disease.

I am compelled, however, to make these incidental observations, interesting though their nature is, as brief as possible, to make room for a few general remarks in conclusion, upon the character and habits of this desolating epidemic; and in these lie sources of encouragement which its previous history would scarce allow us to suppose. One of the most blessed assurances respecting it, which have yet appeared, is the fact that cholera is not contagious. It is true, in places peculiarly circumstanced, the poison may accumulate in an excessive degree, and that persons who might otherwise escape, if collected together in such places, would most probably be infected with the disease. But ordinarily there is no risk of its communication from person to person. The relatives and friends of the sick ought not to leave them therefore, and may remain and pay them the most assiduous attention, without fear of personal infection. Thus all quarantine rules, with the ruin-doing effects; all sanitary cordons, and such like regulations, intended to shut out or in, are worse than useless. In Russia it was actually found that no sooner were they all abolished than the disease assumed a milder type, owing undoubtedly to the resumption of ordinary business and the employ of many who were rendered wholly destitute by these abominable restrictions. Another equally merciful truth is that cholera does not come without warning. The unusual prevalence of diarrhoea and dysentery is its warning to a nation; and to an individual it generally gives notice of its approach by a looseness of the bowels, often without particular pain, for a variable period before the overwhelming attack ensues. A third cause of comfort is that, if taken in time, that is, if the premonitory symptom of painless diarrhoea is promptly attended to, cholera is curable. If, however, this invaluable opportunity is lost, the case then assumes a far more serious aspect, and the terrible chain of symptoms, which have rendered it the universal fear of mankind, comes into action. It is now also well ascertained that there are certain causes of an obviably kind, which powerfully predispose individuals to the disease. Moisture and filth are the most energetic of these. In the village of Hill-head, in the north, cholera was exclusively confined to some miserable houses of weavers, fronting the canal. In Sunderland it broke out in a damp reeking spot, called the Shore, near the river; and it has particularly struck me, while marking the progress of the present pestilence, to note how cholera when it enters a country generally first picks out its victims by the river-side. The unhappy convict-ship, the "Justitia," at Woolwich, moored opposite an open sewer-mouth, first, and for some time exclusively, felt the force of the disease. Drunkenness is another powerful predisposer. Long will the inhabitants of Gateshead, in the north, remember the dealings of cholera with their fellow-townsmen. It was at Christmas-time; and many made this season of Christian joy a period for the deepest dissipation and debauch. The laughter was soon turned into mourning; for cholera came upon them at their festivities; and the most fearful mortality took place, principally among the hard drinkers and intemperate eaters. It seemed as if, without a previous warning, cholera burst upon them like a thunder-shower, or like a pent-up stream. Negligence as to personal cleanliness is also among this class of agencies; thus it was said of the Jews at Berlin, that, although their domestic arrangements were not so good as those of the other inhabitants of the city, yet, in consequence of their strict attention to personal ablutions, out of 2,000 deaths by cholera, not one was that of a Jew. It must however be stated that in other cities a counter-statement has been made as to the prevalence of the disease in the Jewish quarters. Excessive fear, by its debilitating influence upon the body, undoubtedly predisposes to cholera; when the disease raged on the continent in 1831, such was the excessive alarm into which some were cast, that they even died of fear. This was remarkably exemplified also in the case of two regiments of soldiers. The surgeons and commanding-officers of one were strong contagionists, and were so indiscreet as to tell their men that the terrible malady was infectious: the same authorities of another were, on the contrary, convinced of the non-contagiousness of the disease, and assured their men that it was not so. What was the result? Cholera came upon both regiments; the one full of terror and anxiety; the other

calm, and ready to meet the invader. The fatality was altogether enormous in the first case, and very trifling in the second. Negligence as to domestic cleanliness, ventilation, drainage, &c. must also be considered a most weighty cause of predisposition. Intemperance in food, and the use of improper food, insufficient clothing and food, exposure to wet and cold, and late hours, are all in the same category.

These causes are, as I have said, all of them more or less obviably, and if studiously avoided, put us in possession of a defence more or less sure against the inroad of the malady. Believing that it falls quite within my scope* to offer a few words of advice on this important topic, I may venture to suggest them under the following heads:

1. *The House.*—The drains should be well attended to, all effluvia done away with, the apartments clean, dry, often ventilated, occasionally heated by a fire, and fresh air allowed to flow through all the rooms in appropriate weather.

2. *The Person.*—Cleanliness, occasional warm bathing, friction with flannel, the use of flannel next the skin, waterproof shoes moderate exercise, and a flannel belt round the waist and stomach.

3. *The Diet.*—Plain meat, well-boiled potatoes, rice, bread a day or two old, form the best articles of food. Acid drinks, ardent spirits in excess, bad beer, salt meat, fish, green vegetables, pickles, &c., are to be avoided.

These form the proper measures of precaution, upon the use of which the divine blessing may be expected to follow. I would urge also most emphatically that the most trifling looseness of the bowels should be instantly attended to, no matter how slight the attack may appear to be; and it has been recommended by the highest authorities in the country that a little store of proper medicine should be kept ready for administration immediately this warning makes its appearance. This of course is best procured from the medical attendant of a family. Sometimes the symptoms assume rapidly an excessive severity, cramps and coldness occurring, with violent alvine discharges: in such cases instantly send for a medical practitioner, put the person into bed in hot blankets, lay a large mustard-poultice over the stomach and bowels, put bags of hot salt along the spine, and bottles of hot water to the feet, rub the extremities with the hands vigorously, and give every half hour, until medical aid arrives, a dessert spoonful of brandy in some hot water, or half that quantity of sal volatile in the same medium.

Lastly, something has been seen of the consequences of excessive fear. Let us possess our souls in patience. Resting on that sure foundation, a well-grounded Christian confidence, we can look without dismay to the invasion of the disease, and may venture to appropriate the promise of the covenant with the people of God: "It shall not come nigh thee."

From the Spirit of Missions.

CONSTANTINOPLE.

REPORT OF RT. REV. HORATIO SOUTHGATE, D. D.

June 29th.—Visited the school of —, one of the most important and most flourishing institutions among the Armenians. It was founded a few years ago by a society of men who wished to obtain for their children advantages which were not to be found in the nation. It was supported by pledged monthly contributions, and continues to be sustained, in part, in that way. But since its enlargement, it has also received aid from the national treasury, that is, the common fund of the Armenian nation. It is in advance of every other institution, (excepting, perhaps, one,) among the Armenians. It has teachers in Geography, Astronomy, Drawing, Algebra, Geometry, and other branches hitherto almost unknown in Armenian schools. It has also a teacher of English, and in this it is peculiar, being the only Armenian school in Turkey, within my knowledge, that has one. It was founded upon enlarged and liberal principles, which made it an object of interest to me, and it has been freely aided from the Mission, especially in the English department. The books which have been given to it have been of a decidedly religious or sound moral character, and it has also received various text books and instruments necessary to such an institution. The last student whom I admitted under my own care, was one who had finished the prescribed course in the English department in this school, and was the first in his class. Others have been offered, whom I cannot at present take; and I have the promise of the choicest scholars, or as many of them as I require, who have gone through a preparatory course in this institution. This will give me a constant supply of minds already somewhat advanced, and of the best minds in the nation. There are now about 450 boys in the school, of whom thirty are in the English department. I examined the latter in their studies to-day, and found that their progress had been very satisfactory since my last visit.

I took the opportunity of my being in the city to visit some of my native friends, and saw and conversed with a considerable number of the clergy and laity. It would be impossible to detail such conversations at length. Suffice it to say, that the kindness and confidence with which I was everywhere received, and the freedom with which religious topics were introduced, convinced me more than ever of the importance of this kind of labor, and of the facility with which it may be conducted. I find no difficulty in discussing even subjects of difference; nor have I ever found an Eastern brother alienated by such discussions, when they have been conducted in a spirit of love, and a just allowance of his position as a member of Christ's church.

July 1st.—Received a visit from two members of the Armenian Congregational Sect, one of them a "church-member" in that sect. I should not have noticed an event of this nature, if it did not give me an opportunity of saying something which I have desired to say upon this new schism in one of the Oriental churches—and I say it the rather because I have no intention of alluding farther to this denomination.

I feel that I can now, after the time that has elapsed, look dispassionately upon that event which has rent a (so called) "Protestant" fraction from one of the Eastern churches. I still lament it, but not with the same unmingled feeling as at first. I have no doubt that its tendency is evil, and that it has already done more to promote infidelity than any one thing that has

ever happened here. But, on the other hand, I think it may have a good effect on many. I think there are those who will be roused by it to greater activity of inquiry, who will not go the length of rationalistic vain-glory to which some seem to tend. I think there are others who will see the necessity of maintaining for the Eastern churches the most liberal position consistent with a holding of essential truth. This is all that will save those churches. If they attempt to enforce anything beyond, it will be fatal to them. There are many who see this. I think that the portions of truth which mingle with the errors of the new reformers will have their effect, and when joined with a proper knowledge of the church of Christ, will bring forth good fruit. The danger is, that this latter knowledge will not be attained, and if not attained, the work that is going on will be one of awful destruction to all true religion. Already infidelity is using this new-springing "Protestantism" as the shield of its own malicious designs. The cry of "liberality," and "freedom of thought," and "private judgment," is taken up and echoed by men who care no more for Protestantism than they do for Mahomedanism; and there are, I doubt not, a hundred such to one true Protestant. They will conquer the work and give it a new character; they will make it an essentially infidel work, and the result will be the wreck of all that is good—the overthrow of Eastern christianity, and the triumph of rationalism and unbelief. It needs no prophet's eye to foresee events already so clearly shadowed forth as these. Unless some conservative element comes in, there seems to be no hope. God grant that my worst fears may not be realized. It is in the trust that such a conservative element may be found and may prevail, that I do not see in the new schism a cause for unmingled regret. It may be overruled for good to the Eastern churches—an affliction sent in mercy. Time only will show.

July 8th.—A deputy from the Papal community in the interior came to me. He has been here several times for the purpose of urging me to take under my charge the people from whom he comes. They are about 20,000 in number. He says that they have cast off their subjection to Rome, and the Bishop who was over them has been compelled to leave the place. He was particularly anxious that I should send a priest to them immediately. This I could not do, as I had none to send. But I sent them some Prayer Books, which, I hear, have been well received. Efforts were made to induce them to become non-Episcopal Protestants, but they rejected them at once. They are now in a destitute condition; all the churches are shut, and there is no one to look after them. The most urgent entreaties have been made to me in their behalf, but I have nothing wherewith to answer them. My funds for this quarter have not yet arrived. A large portion of what was due for the last quarter is not come; and I have no certainty that all of either will ever be received—so that I cannot even make a promise with any security of being able to perform it. For the same reason, I have been compelled to decline receiving another student, who has been offered to me to-day—a young man of high promise, and one in whom I was specially interested, as being a member of the community just mentioned. I have hoped, if I could educate him, that I might send him back as a Missionary to his people, and his own entreaties for education, with this object in view, were such as I could hardly resist. But I was compelled to resist them, and positively to decline receiving him. I should not have done this if I had had my funds in hand for this quarter, as in all former years. Now I have them not, and I would not assure the young man his daily bread. If I should receive him, I must speedily dismiss him again, unless I obtain my appropriation for the quarter. Of this, I have no security whatever. In saying these things, I have no complaint to make. The church is at liberty to adopt what system she pleases. I wish only to present such of the leading facts in the history of my mission as I can embrace in a report, whether they be prosperous or adverse. The church will judge of them as she sees best; and I, for one, shall not repine at her decision, however afflicting it may be.

July 12th.—I have been so fortunate as to find a good translator from English into Greek—a rare thing here—and have put into his hands the Treatise on the Anglican Church for translation into the latter language. That in Armenian has now been some months in circulation, during which time, nearly a thousand copies have been distributed. Numbers have gone into the interior, and in every quarter whence I have heard of it, the reception has been gratifying in the extreme. That it has been useful, I have the most abundant testimony from many. The Greek translations will be made from a revised copy, which I am now preparing, and which I intend shall be somewhat larger, and more exactly adapted to circulation among the Greeks. For this purpose, the whole treatise will be re-written, and some points amplified and some reduced, the substance of the work remaining the same.

July 16th, 4th Sunday after Trinity.—My religious services on Sunday were suspended last spring on account of ill-health. I resumed them afterwards only for my family and students, and have so continued them since. Occasionally, however, native visitors are present, and at such times I ordinarily repeat the substance of my sermon in Turkish. This has been the case to-day, and often before, but it is sufficient for once, to allude to the practice. The most effectual preaching, is that which is addressed to the individual in private conversation, and this I have found the most durable in its impressions. I have greatly to regret that the shortness of my means prevents that degree of intercourse with nations which I formerly kept up at a distance from home, and obliges me to be very sparing, even of the comparatively trifling expense to which that intercourse subjected me—I mean the expense of caiques and other modes of conveyance.

July 18th.—Was pleased to hear from a correspondent that the translation of the Prayer Book into ancient Armenian, was going on at Madras, in India. It is in the hands of an Armenian gentleman, a native of that country, and I have no doubt will be eminently useful, especially among the more enlightened of the clergy, and Armenian scholars, generally. The translation made here is in modern Armenian, as better adapted to the common understanding of the people; but there can be no question that the ancient language is best suited to the expression of theological terms, and to the exact definitions which such a work requires, for it is the language in which most of the reli-

* The writer of this article is a medical man.—Ed.

gious literature of the Armenians exists. I am, therefore, rejoiced to hear that another has undertaken a version of the liturgy in the ancient tongue, and that he is, as there is good reason to believe, thoroughly competent to the task. His letters show an earnest zeal for the spiritual welfare of his countrymen.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, FEBRUARY 3, 1849.

WHAT WILL THE CHURCH DO FOR CALIFORNIA?—Although we fear many of our readers may be weary of the very sight of this name, the importance of the view, in which we would present it to them, is our apology for bringing it before them. Indeed it must be refreshing to see this name in any other connection than its usual association with gold. Every new fact which comes to light shows the great importance of *doing* something for the spiritual condition of this country, to rescue it from blind idolatry. This noble country, rich in the bountiful gifts of God, runs fearful risk of becoming a land wholly given up to the service and worship of Mammon. The communication appended is from "The Calendar." We fully agree with "C" that no time should be lost in theorizing. "Practical plans are what we want." But, then, practice must grow out of theory, and it is necessary to bring a subject before the public mind, and urge men to *think* before you can get them to *act*. Sober thought must ever precede wise action. We were therefore not hasty in proposing any "practical plans," though a correspondent "W. J. C." in the Banner of January 6th, proposed a plan of action.

We would add to the suggestion of "C" a plan which will not interfere with the one he sets forth.

Let committees be formed in each of our larger cities, to correspond with each other and with the Bishops of Dioceses and Rectors of Parishes, with a view to secure a general action upon the proposed collection for Whitsunday. With the consent of the Bishop public meetings may be called, and the subject fully presented for consideration. We do not think with "C" that the settlers in California would support the Mission. They "cannot serve God and Mammon." We think the means should first be provided. The feeling and interest excited in doing this, will secure the men. A Central Committee should be formed either in Philadelphia or New York, and a Treasurer appointed whose position and character will ensure confidence.

An effort of this kind shall be made in Philadelphia, to prove that so far as the Banner has spoken in this matter, it has been governed by a firm resolve to *act* when the time for doing came.

We add the article from the Calendar.

MISSION TO CALIFORNIA.

It is evident that something must be done for California, and that without delay. The NASHOTAH PLAN is the only one to be thought of, and in order to suggest one mode of starting it, I beg leave to present the following.

1. Let the Bishop of Connecticut, as the Senior Bishop, East of the mountains, (if he would) consent to receive proposals from any presbyters and deacons of the Church, or candidates for orders, who may be willing to go.

2. Let him, when he has received proposals from a sufficient number of competent men, announce it to the Church, name a Treasurer in New York, or Hartford, and request contributions, in money, prayer-books, &c.

3. Let all lovers of the Church, and of men's souls, begin to offer daily in their families and closets, a prayer that God would raise up the men, and supply the means.

I have faith to believe, Mr. Editor, that we shall not wait long for an answer to our prayers.

The mission in California, would be supported, I think, by the settlers; but a considerable outfit would certainly be required. A pious layman to whom I mentioned this project, immediately offered to give \$100, and now stands pledged for it. I look for many similar offerings.

Let us lose no time. If the Mission goes out now, it will gain a foothold, before the next General Convention, and the formation of the first diocese on the Pacific coast will be comparatively easy. I beg all the Church papers to favor this proposal, or to suggest a better one. But let us lose no time theorizing. Practical plans are what we want.

Hartford, January 22, 1848.

Rev. A. C. Cox

BISHOP DOANE.—The Bishop, we are happy to say, is again recovering from his serious illness. It is hoped that, with care, he will soon be entirely restored to his former health. The thankfulness of his friends, for this new instance of God's mercy, will be proportioned to the greatness of their fears.

THE FOREIGN PAPERS, by the Canada, have reached us so late that we cannot give any intelligence from them this week. They contain nothing, however, of immediate interest to our readers.

THE LADIES' DEPOSITORY, No. 289 Chesnut st. above Ninth.

We have received the sixteenth annual Report of the Board of Managers of this charitable and excellent institution. We esteem the object of this charity a most important one, commending itself to every benevolent mind. In the sad reverses of fortune, of such common experience in this changeable life, many, unaccustomed to labor, are reduced to the necessity of earning a support by the work of their hands. Such persons find it difficult or impossible to dispose of the products of their industry, without being exposed to evils from which the sensitive mind of a lady naturally shrinks. The Ladies' Depository is intended to supply a place of sale for the work of those who are obliged thus to earn their livelihood. It encourages industry, it does not, like too many charitable institutions, foster idleness and give premiums to indolence. The Report before us shows that this Society has been managed with efficiency, and has accomplished much good.

"The Sixteenth Annual Report will exhibit the following statement of Deposits, Sales and Discount. The amount of work entered in 1848, is \$4,770 26; Sales, \$7,308 39; Discount, \$438 38."

We are sorry, however, to learn that "the gradual decrease in the subscription list has caused some anxiety in the minds of the Managers, lest their means should not meet their expenses; but they are unwilling to believe that an institution relieving so much distress, should be suffered to languish for the want of a few more names to augment their annual receipts, or of benevolent employers for the willing hands that would fain earn their bread. Most happy would the Managers be to have it in their power to dispel any feeling of prejudice which they have reason to believe deters many persons from bestowing that patronage on the Society, which is essential to its existence. The Managers have always endeavored faithfully to do their duty, and to secure the interests of the Depositors, while they see that justice is done to the public. Could the community know all the difficulties to be surmounted in a judicious management of the Ladies' Depository, they would pause before pronouncing a hasty judgment, nor suffer any feeling of personal dissatisfaction, to deter them from affording whatever aid they may have in their power to bestow."

We are sure there must be difficulties of a practical kind in the management of such an institution to the satisfaction of all concerned. But the Ladies, who are engaged in this good work, whose names are given in this Report, afford sufficient warrant that the affairs of the Depository are managed with judgment and strict impartiality. We trust that they may receive that aid and encouragement which their benevolent object deserves, and that the means may be furnished to them for enlarging the sphere of their charitable operations. A day may come when those who now have the means of aiding this charity, shall derive in return present benefit from it. And even should that not happen, they will have the present satisfaction of relieving the most trying kind of want, and the future blessing which shall attend upon every deed of mercy.

The following extract presents a subject of great practical importance for the consideration of Parishes. It is a matter equally worthy the attention of city and country parishes. In the country it is often almost impossible for a clergyman to obtain a house, at a suitable rent, and in a convenient situation. In Philadelphia there are but two or three parishes in which there are parsonages. The inconveniences resulting every clergyman can attest. The benefits arising from this wise provision are so well stated by Dr. Gregory that we need only ask attention to his judicious remarks.

IMPORTANCE OF A PARSONAGE.

BY THE REV. H. GREGORY, D. D.

There is another subject to which I am the more willing to ask attention in this address, because I do but express the sentiments of the Vestry, and, I doubt not, of many others also. The importance of a Parsonage to every parish is questioned by none. The considerations in its favor are so numerous and weighty, that every congregation may be presumed to be only waiting a favorable opportunity to secure a permanent residence for their Rector.

1. It saves the trouble, embarrassment, and expense that attend frequent removal. The occupant of a "hired house" is seldom stationary "two whole years."

2. A Church without a Parsonage is incomplete—is solitary. The Parsonage gives it life. It seems to say, "The servant of God's altar is at hand, and ready for his Master's work."

3. It speaks well for the congregation. It is better in their behalf than "letters of commendation." It is a token that they look for permanence in the Pastoral relation.

4. It is important as a centre of hospitality and Christian intercourse;—to the Rector—for the liberality which provided him a home, admonishes him that he especially should be "given to hospitality;"—to the parishioners—for it is theirs in which to seek the counsel of their best friend; theirs in which to come together on those occasions when Pastor and people meet to express and strengthen mutual good will; theirs in which to provide that he who is to them a "steward of the mysteries of God," may also be

"Eyes to the blind, and to the lame Feet, and to sinners wholesome blame, To starving bodies food and fame."

5. In parishes where the Church seats are free a Parsonage is doubly important. If the worship is maintained by voluntary offerings, the income will be, to some extent, uncertain. The Parsonage serves as an endowment, and diminishes that uncertainty.—*Gospel Am.*

RUBRICAL AND CANONICAL QUESTIONS.—Having been favored lately with several inquiries on points of this kind, we are disposed to allow some of our correspondents, more learned and experienced in these matters, an opportunity of expressing their opinions. In a case of this kind which follows, we should feel great hesitation in pronouncing a judgment where our learned and experienced correspondent is in doubt. We hope the question will secure the attention of some competent expositor. We esteem such questions as especially useful matters for discussion in our Church Journals.

For the Banner of the Cross.

REV. AND DEAR SIR:

I desire, with your permission, to avail myself of the services of your new and handsome types,—and handsome they must be, if "handsome is that handsome does," yea, of most impressive beauty both to the eye and to the mind,—to make an inquiry touching the extent of the jurisdiction of a Standing Committee, when, for the time being, said Committee is the "ecclesiastical authority" of a diocese. This inquiry, the nature and bearing of which will appear as I proceed, I make with a view of eliciting the opinion of some of your correspondents, learned in the law ecclesiastical, on a point concerning which a valued friend at a distance, and myself, have had some correspondence. Does the "ecclesiastical authority" conceded to a Standing Committee, embrace the duties and powers of "the Ordinary?" Has that body jurisdiction in the case of a repulsion from the Holy Communion, and can it act on the required notice from the minister who repels, and on the appeal of the person repelled? The Committee is composed, in most instances, of clergymen and laymen. Are laymen authorized according to the principles and practice of our branch of the Church, to act and decide in a case, which involves the privation of a spiritual privilege, conferred originally, and of necessity, by a spiritual person,—spiritual in an official sense—and continue or restore this purely spiritual privilege? Have the clerical members of a Standing Committee, who, in the case of receiving and instituting an inquiry into an accusation against a minister, preliminary to a trial, are by Canon xxxvii. sec. 2, of 1832, separated from the lay-members thereof, and invested with exclusive cognizance and action in the premises; have they any more jurisdiction and authority, in the instance alluded to, than the others? If they have, whence do they derive the same? Do they derive it from any just construction of said Canon? The law of our Church prescribes in general terms the extent of the jurisdiction and powers of a Standing Committee, under the circumstances supposed; (Canon iv. sec. 3, of 1832.) That law is, "Where there is no Bishop, the Standing Committee is the ecclesiastical authority for all purposes declared in these Canons." But are the duty and powers of "the Ordinary" among these purposes, and so declared expressly or constructively in any part of the paramount law of the Church, the Canons of the General Convention? Does not Canon xlii. sec. 2, of 1832, in relation to a repelling from the communion, define who "the Ordinary" is, in all cases under our ecclesiastical regimen, in the words "that is, the Bishop," and so define as to limit the powers of "the Ordinary" to the Episcopal office, and virtually and effectually inhibit the exercise of such powers by a Standing Committee, when it is the ecclesiastical authority, for the time being, for other purposes; and even by the clerical members of the Committee? To my mind, the exercise of such powers by a Standing Committee, under our ecclesiastical organization, would be an assumption of authority which the Canons do in no respect sanction. The provisional Bishop of a diocese, so circumstanced, or the Bishop temporarily performing Episcopal duties therein, is "the Ordinary" for that diocese, and not the Standing Committee, or any portion thereof. If such Bishop is not, then, if the case supposed occur, it is a case for which there is no canonical provision; and though a serious defect and grievance, it cannot be remedied, and must be submitted to, until there shall be further legislation in the matter.

Rev. G. Upfold D.D.

OCCURRENCE OF A FESTIVAL ON FRIDAY.—B. A. is informed that the case he presents seems to us one decided by the Rubric. In the table of Fast days are designated "All the Fridays in the year except Christmas day." The question is whether the Church's idea of an ordinary Festival would prevent the concurrent observance of a Fast? We think not. Friday comes under these "days of Fasting; on which the Church requires such a Measure of Abstinence as is more especially suited to extraordinary Acts and Exercises of devotion." Does such a measure of abstinence prevent the observance with which the Church marks her Festivals? Surely not. The public services which only mark these Festivals may be quickened by the private observance of the Fast. So that we think both may be observed at one and the same time. The question of B. A. had reference to Friday, on which the Festival of the Purification occurs, but did not reach us in time for last week.

THE CHURCHMAN has not reached us for the last two weeks, before Monday. There are some papers we are willing to wait for, but as this is not the case with respect to the Churchman, we hope that it may not in future take from Thursday till Monday, to travel from New York to Philadelphia.

CHURCH OF THE REDEMPTION.—The Editor of the Banner acknowledges the receipt of \$5 for the Church of the Redemption, from "a lady" of Pokeepsie. This amount has been handed over to a member of the vestry. It is pleasant to receive such tokens of interest from distant friends. Having officiated in this Church on Sunday evening last, we were pleased to see the large and attentive audience with which it was filled, we were more than ever impressed with the importance of this effort and with a sense of the zeal with which the faithful missionary has labored in it. We hope those who take an interest in the extension of our Church, will not fail to do their part in furthering this enterprise.

CHURCH SCHOOL.—We have great pleasure in calling attention to the advertisement of Mr. Keith's School. We consider it one of the most promising signs for the Church in Philadelphia, that schools of this kind are increasing, and we wish them all success, and we are sure there is abundant room for all.

Mr. Keith, from his long service as an assistant to Dr. Muhlenburgh, is eminently qualified for the work he has undertaken. He has, moreover, a love for his occupation, and seeks to inspire a similar feeling in the minds of his pupils. His skill in music enables him to make this a branch of education, and his scholars, even now, form a choir whose young voices are daily lifted up in the solemn chants of the Church. We have twice had the pleasure of listening to this pleasant harmony. At the same time an examination of the pupils proved that they were thoroughly instructed in their graver studies.

We feel great confidence in commending this school to the favorable regard of the members of the Church in this city.

NEW CHAPLAINCIES.—The United States Adjutant General, in accordance with an act of Congress, designated twenty military posts at which chaplains are to be employed, and for which applications may be made. The forts are:—Two in Oregon, not yet established; two in Texas, to be fixed by the commander of the third Military Division; a fort at El Paso; Fort Marey, at Santa Fe; at Monterey and San Francisco, in California; the principal recruiting station at New York; Fort Brooke, Florida; Fort Morgan, Alabama; Fort Washita, Red River; Fort Towson, Red River; Fort Gibson, Cherokee Nation; Fort Scott, Missouri frontier; Fort Leavenworth, Missouri; Fort Kearney, a new post at Grand Island on the Platte River; Jefferson Barracks, Missouri; Fort Snelling, at the Falls of St. Anthony, Iowa; and Fort Gaines, a new post at Crow Wing, on the upper Mississippi.

The chaplains will be required to perform the duties of school masters, their compensation being fixed at the time of their appointment, but not to exceed forty dollars per month, with quarters, fuel, and four rations per day. Applications should not be made to the Secretary of War, but to the commanding officers of the posts at which they are employed. The applicant must be recommended by the highest ecclesiastical authority of his communion. *Christian Witness.*

New Publications.

THE ADDRESS TO THE STUDENTS of the General Theological Seminary of the Protestant Episcopal Church in the United States, at the Annual Matriculation, on Ember Monday in Advent, 1848. By Benjamin I. Haight, D. D., Professor of Pastoral Theology and Pulpit Eloquence. New York: Daniel Dana, Jr., 20 John street. 1849.

The subject of this admirable Address is derived from Titus ii. 6. "Young men likewise exhort to be sober-minded." The Rev. Professor has wisely chosen a subject for the occasion of his Discourse. The subject and its Discussion are most appropriate for the times and for the instruction and counsel of those who are training for the Ministry of the Church.

As the most erroneous impressions prevail with regard to the character of the instructions given to the Students of the General Theological Seminary, we shall consider it our duty, as well as our privilege, to give this Address a place in our columns. Its wise, temperate, and judicious counsel, in keeping with the usual instructions of this noble Theological School, will show the kind of teaching here addressed to the pupil. And we are also sure that the Address, from the eloquence and force with which it presents most important practical truths, will prove interesting to our readers.

THE EVERGREEN, OR MONTHLY CHURCH OFFERING; a repository of religious, literary, and entertaining knowledge for the Christian Family. January, 1849. New York: George W. Mason, 161 Fulton street.

Since our notice in the last number of this periodical we have received the January number. It is greatly improved in appearance, and is published in a most attractive form. It has secured the services of able contributors, judging from the present number, and will, we are sure, be a most interesting and instructive

periodical for "the Christian Family." The low price of subscription, \$2 a year, and this is very moderate when each number contains a well executed engraving, brings it within the reach of those who have little to spare for such luxuries. Such periodicals if rightly conducted, may do good service for the Church, and as we are sure the Evergreen will be guided by true principles, we hope it will secure merited patronage.

THE NEW YORK ECCLESIOLOGIST.—We find in the last Churchman, the following note in reference to the article in this Periodical we alluded to last week.

January 22, 1849.

MR. EDITOR:

Through a mistake of the Printer, the article on "The Dedication of Churches," in the last Number of the New York Ecclesiologist, did not appear, as it should have done, in the form of a communication; though the fact of there being an editorial appended to it, sufficiently showed its character. On account of your commenting so particularly upon it, in your last week's paper, some of your readers may have been led to suppose that it was an editorial. Will you be kind enough to assert the contrary. An editor, as you well know, cannot be held accountable for every expression used by his correspondents.

With all respect,

THE EDITOR.

We well know that though editors ought not to "be held accountable for every expression of their correspondents," they are in truth subjected to such responsibility.

This number contains some very valuable articles, both original and selected. Among the former we consider the first three as deserving especial notice, on "Christian Art," "Form and arrangement of Churches," and "Architectural nomenclature." The second named, we propose to lay before our readers as it contains valuable hints, from one learned in such matters on a subject of no little importance.

The notices of new Churches are, for the most part, good. One or two we object to, on account of an occasional affectation of smartness, unsuited to the gravity of the subject, and a severity, which will be more likely to wound than to heal.

THE MERCERSBURGH REVIEW, JANUARY, 1849. Published by the Alumni Association of Marshall College, Mercersburgh, Pennsylvania. This is the first number of a Review, to be published bi-monthly, "devoted mainly to the discussion of Theological and Philosophical subjects." Its peculiar views are thus expressed—"In Theology and Philosophy, it will be the organ of the so-styled Mercersburgh system," a name not of its own seeking, but forced upon it from abroad, and as such, of necessity, will countenance neither Sectarianism nor a heartless Indifferentism, narrow Prejudice or Latitudinarianism. It is to be, we gather from this, an anti-ism-atic review. What the system is which it is to favor we know not, except by its geographical distinction as "the Mercersburgh." The master mind of this system, Dr. Nevin (with whom our readers are already acquainted,) seems to be a prominent contributor. Whatever then may be its views, we are sure they will be advocated with ability. We see in this number an article bearing his initials, on "true and false Protestantism," about which we may have something more to say.

A Dictionary of the German and English Languages: in two parts, German and English, and English and German. By G. J. Adler, A.M., Professor of the German Language, &c., in the University of the city of N. Y. Appleton & Co., 200 Broadway. Philadelphia, G. S. Appleton, 164 Chesnut st.

This volume requires but a short recommendation. It is the handsomest Dictionary we have seen; one of the most full, in point of matter, needful for the general student, and most completely arranged. To one who has studied this noblest of modern languages, with such dictionaries as the writer has used, such a book is more welcome than the gold diggings of California.

The literary public will not be slow in giving to the author and publishers all the gold and praise that their benefaction to the student calls for.

We only add, let the poor student, who cannot easily borrow five dollars, not set his eye upon this Dictionary; for he will be in danger of a temptation that may disturb his dreams, and perplex his waking thoughts. To the five dollar man we give no such caution.

C. S. A.

For the Banner of the Cross.

FEMALE SCHOOL.

Will the Editor of the Banner permit a subscriber to invite the attention of his readers to the Boarding and Day School of Mrs. Price and Sister, in Arch street below Eleventh? It is situated in an open and healthy part of the city; the mansion is large and commodious; the instruction in all the branches of an English education, in Latin, French, Music, Drawing, Painting, and Needle work, thorough and complete; the best teachers in the city are employed; and of the excellent and indefatigable Principals, it may truly be said, that there are no persons to whose kind and generous care, parents, here or abroad, could entrust their children with a more perfect assurance that their wants would be amply provided for, and the utmost attention given to their moral and intellectual development. The writer, whose daughter is a pupil in the school, speaks with an entire conviction of what he says, and confers, in his judgment, a public benefit in thus directing attention to the establishment.

L.

Communications.

For the Banner of the Cross.

THE "FLAMING SWORD" AT EDEN.

MR. EDITOR:—

The great consequences of the crime of our first parents were—the knowledge of evil, which is of itself a contamination; the forfeiture of the Holy Spirit or the "image of God," which implies abandonment to depravity, and moral darkness, except as Christ at once intervened and the Spirit was at once again given to Adam and his whole offspring; and, with this death of the soul, the pains, maladies, decrepitude, and dissolution of the body; sorrow of all kinds and shades filling and overflowing the entire aggregation of ills. The less results of the fall were—the curse of the ground, so that it required severe labor for its fertility, which, by the perpetual competition to avoid it, brings like hardship into all business and employment; and expulsion from paradise, the spot which had been prepared for human comfort and happiness, to the cheerless and uncultivated world. When the first transgression was perpetrated, the sentence pronounced, and the Redeemer promised, the guilty pair were extruded from the favoured enclosure. And in the record of this event, there is a particular worthy of notice, not indeed as a basis of doctrine, but as affording a connected view of the occurrence, and an insight into the nature of religion at that early period. What is revealed plainly will authenticate the few constructions superadded. The record is brief: "So He drove out the man: and He placed at the east of the garden of Eden cherubims, and a FLAMING SWORD which turned every way, to keep the way of the tree of life."

As commonly understood, the passage declares that the Almighty, after expelling them from the garden of happiness, stationed angels there, with a threatening "sword" of fire, to prevent the return of Adam and Eve. There is nothing palpably wrong in this view, but it is not analogous with God's usual method of employing natural agents when they will suffice. Paradise might have been desolated by lightning and tempest, or by floods, or overrun with wild beasts, if the only object were to deprive man of it. Or, the "tree of life" might have been removed or destroyed. But that "tree," or what it typified, is always the grand possession for which mortals are to strive; those are "blessed who have a right to the tree of life," for it is "in the midst of the paradise of God." Adam therefore was not entirely and forever withheld from it. To eject him from the garden was proper, lest he should desecrate the tree; but to brandish a "sword" of terror, when his eye and faith and hope reverted to the forfeited blessing, would seem to imply that he was finally debarred from it and all that it signified. Why then was it retained in Eden? And why is its antitype in the "paradise" of the saints? If men may look forward to the reality, Adam might look back on the figure.

A better interpretation is, that Adam, when driven from the garden, was only deprived of immediate connexion with the "tree of life," not of the ultimate privilege; and that, to sustain his hope of this privilege, the Almighty placed "at the garden" the emblem of His peculiar presence; thus inviting or rather summoning him to worship where the forfeited tree would be continually in his remembrance, and perhaps in insight. The "flaming sword" was the Shechinah or symbol of the divine Presence, the Glory, a brilliant light flashing like a sword in rapid motion; in the shape, also, of a sword, as it afterwards resembled a lamp to Abraham, a common blaze to Moses in the bush, a column to Israel, a star to the "wise men," tongues on the day of Pentecost: the emblem resting above the "cherubims," and "keeping" or preserving "the way of the tree of life." Such is the view of able interpreters, as numbers of my readers fully understand.

"Cherubim" are commonly mentioned in scripture, perhaps always, as the bearers or attendants of the fiery symbol of Jehovah's Presence: thus, in Ezekiel, i. x., they come out of the midst of a fire and brightness and its investing cloud, the glory of the Lord; also, the glory or Shechinah removes from the cherub to the temple, and from the temple to the cherubim; again, in the vision of St. John, the four "beasts" or creatures were the cherubim about the throne of the heavenly Presence; again, in a Psalm, "He rode upon the cherubim," when coming to effect storms and tempest, and the clouds pass away at the "brightness" or bright symbol of His Presence; and yet again, in another psalm, "Thou that dwellest between the cherubim," which is repeated in five more scriptures. So invariably are the cherubim noted as servants of honour accompanying the Most High. Hence, in the tabernacle and temple, cherubic images were formed of the gold of the mercy-seat, the top of the ark in the holy of holies, and over them was the visible Presence. We are almost compelled, therefore, to admit that the "cherubims" at Eden prove that the "flaming sword" there exhibited was none other than the awful Symbol, the fiery token that "God was in that place." Nor were Adam and Eve unacquainted with the Shechinah; for "the Lord" had conversed with them in paradise, and had "walked in the garden in the cool of the day" of their transgression, on which latter occasion the guilty pair "hid themselves from the Presence of the Lord God."

The interpretation before us, then, conforms to the general function of the cherubim. It agrees likewise with the previous mercy of God, in not destroying Adam immediately, "in the day he ate," as He had threatened, and in providing also a Redeemer for him. It accords, moreover, with the universal tenor of the bible, that there is no "sword" between the sinner and the "tree of life," but that that tree, or the bliss which it represents, is to be earnestly sought, and if sought with true earnestness, will be attained by every one of the race of Adam. In this view, all is clear. Man is expelled from paradise, but not from the worship of his reconciled God; and the hallowed Symbol appears at the eastern border, that devotion and all sacred rites may be there rendered; for to come "before" this emblem is termed in scripture coming before the Lord, and that in peaceful duty. The exposition almost proves itself. And, instead of the incongruity that mighty angels are stationed to guard paradise from two weak mortals, we have an intimation of the

worship still allowed to Adam, which intimation, with other hints, may be profitably expanded.

Paradise was an emblem of heaven. As the angels had their probation in the courts above, and there perform their adorations, innocent man had his trial and rendered his devout homage in the typical heaven—which of course could have been enlarged with the increasing and uncontaminated race—till, being adequately proved and confirmed in holiness, he was to “take of the tree of life, and eat, and live forever,” in the world actually celestial. The “tree of life” was the sacrament, the more than sacrament, the very bestowing of immortality.

Exclusion from the earthly paradise, and from the earthly “tree of life,” being final immediately after the fall, Adam could but hope to be taken to heaven after death, and to be there nourished in immortality by the celestial food which that tree only represented. And from this hope sprang his worship. He went before the Symbol, the Shechinah-Presence, and there offered his prayers and acknowledgments, imploring not only temporal favours, but immortal life and bliss, the eternal kindness of the Sovereign whom he had offended, but who still mercifully showed Himself on earth from between the “cherubims.” Standing in the unconsecrated world, the fallen man dares not come within the holy garden; as, in the levitical devotions, the people and even the priests never went into the inner sanctuary, which typified the supernal mansion of God, and where also He abode between the cherubim as at Eden; the high-priest only, representing the Messiah, having access there. The worship of Adam was changed from that of an innocent to that of a fallen but recoverable creature—the “tree of life,” the immortality it embodied, being still the object of his hopes, his labors, his prayers; and the “way” to that tree being “kept,” preserved, indicated, by the “sword”—resembling flame of the Shechinah. Thus doth the Almighty “devise means that His banished be not expelled from Him.”

Pursuing the holy record, we learn the great act of worship, or distinguishing rite, which immediately became essential, and continues essential through all time, in the homage of fallen man to his Maker—the ordinance of sacrifice, the perpetual representative oblation of the Victim for sin, the Redeemer whose atoning death is the restoration from the fall and the curse. The two eldest sons of Adam, and he likewise as a matter of course,* offered sacrifices; and they “brought” them “unto the Lord”; they “brought” them (the phrase explains itself) to the place of His Presence, to “the east of the garden of Eden”; they “brought” them, and offered them, before the Symbol that dwelt between the “cherubims.” And as that only of Abel was accepted, being an animal sacrifice and not the mere fruits of the earth, they all were taught as plainly as we are, that “without shedding of blood there is no remission of sin”; though they saw not, as clearly as we do, that the blood must be that of the Son of God, dissolving in agony, and expiring on the Cross.

Adam and all his, conscious of immortality and certified of it, and longing for the immortal bliss betokened by the “tree of life,” come before the tempered Glory of the Supreme, which in the heaven of heavens is “light which no man can approach unto,”—that tempered Glory however being “sword”-shaped in token of the divine anger at sin,—and, not daring to enter the consecrated enclosure, lift up the voice of their overburdened hearts, “God, be merciful to me a sinner.” But in thus declaring their misery, they forget not that God’s rectitude and honour are involved, that pardon and favour to the impure for their own sake and merit will disparage the Pure One, and therefore there must be a vindication provided in another Being, the Atonement for their guilt in the wondrous “Seed” of the woman. The sacrament of that only real Atonement they celebrate in the prefigurative ordinance, pouring out the blood that fore-shewed the blood of the Ransom of the world. What did the pious of that early day want of Christianity, except the name of Christ and His completed work? And how impressive is this added proof that in the midst of judgment God remembers mercy! Such indeed are all his dealings with us, short of the final sentence of perdition: chastisements are in love—tribulation worketh patience—trials are counted joy; and all this, because the *invisible* Presence is now ever with us, as the visible was always near the first reprieved offenders. The “tender mercies of our God are over all His works.”

Such was the primal religion of the lapsed world, whatever other forms may have been added; it was a pure faith and a beautiful worship. What disposition was made of the Presence-flame at Eden, as the multiplying family extended over the earth, concerns us not.† Nor do we know how long the antediluvian

* That Adam offered sacrifice appears to be sufficiently determined by inference from the fact that his sons did. An additional proof is the clothing of “skins” given to Adam and Eve by their Maker; inasmuch as, animal food not being yet allowed, the slaughter must have been sacrificial; and an adequate vegetable clothing could have been found, not only in “leaves,” but in matting formed of rushes, flags, and the like, or in these plaited or strung together at the ends, before fibrous textures were invented. A rude fabric of wool intermingled with rushes (warmth however was no more required than previously) would have served, till art improved it. The selection of “skins,” therefore, is every way remarkable, and evinces a further object than mere raiment; and sacrifice, the sole justification of taking life, is the only such object that can well be imagined. And thus they not merely offered the victim, but “put on” the victim, were clothed in his typical efficacy or merits,—a further anticipation of the gospel.

† “Cain went out from the Presence of the Lord” to a land “east of Eden.” This was a separation from the holy spot, and tending, with schismatic certainty, to further alienation. On the birth of a son to Seth, there was a rallying for the truth, evincing that the separation, now a large one, had compromised it; a palpable, a terrific falling away there must have been, local severance being merged in the conflict of principle, when “men began [in a broadly distinctive way] to call upon the Name of the Lord,” or, as in the margin, and with a sense yet more discriminative, “to call themselves by the Name of the Lord.” The separation, however, predominated. And, these “sons of God” intermarrying with the “daughters of men,” the ungodly multitude, the antediluvian world gave itself up to the threatened

belief and ritual maintained its excellence. We are only informed that it yielded to the torrent of depravity which drew down the unsparing calamity of the flood.

Depravity, alas! Friendly reader, we have much to “overcome,” if we would do all that God requires and Christ deserves; we must be superior to a tempting world; we must vanquish our own rebellious hearts. But the reward is great. We shall recover what was forfeited by Adam; for the Spirit hath solemnly pledged to the faithful members of Christ, “To him that overcometh will I give to eat of the *tree of life*, which is in the midst of the paradise of God.”

Philadelphia, January 23, 1849. *Bishop Overton*

For the Banner of the Cross.

CHANTING THE PSALTER.

MR. EDITOR:—

If neither you nor your readers are yet tired out with the discussion upon chanting the Psalter, I shall be glad if you will allow me to notice in your columns PRINCIPLE’S article contained in the Banner for this week, which I have just seen.

Referring to my extract from Bishop White, given in the Banner of Dec. 2d, and to my own and SACERDOS’ observations upon it, PRINCIPLE asks, “Does SACERDOS and W. M. read the extract referred to aright? * * I” (he continues) “understand the extract to show that Bishop White wished the rubrics so framed as ‘to give to the officiating minister the liberty to select psalms at his discretion;’ the Bishop then goes on to give his reasons for thus wishing, and concludes * * ‘Another consequence would be, that the number and length of the psalms depending on the choice of the minister, there would be great encouragement to the introduction of the practice of singing this part of the service.’ * *

“Bishop White offered a *proposition* that would, if adopted, bring about what SACERDOS labors to make us think does now exist. But ‘he thought’ the course he proposed would afford ‘great encouragement to the *introduction* of the practice of singing * * instead of the present of repeating the verses by the minister and the clerks (people) alternately.’ Was this proposition adopted? Not at all, (excepting Thanksgiving Day, as shown in my last communication.)”

PRINCIPLE, it seems, thinks that my extract from Bishop White only shows a *wish* on the part of the Bishop to have the rubrics so framed as “to give to the officiating minister the liberty to select psalms at his discretion, *in order that*, among other advantages, encouragement might be thereby given to the introduction of the practice of singing the Psalter. He therefore considers that as the Bishop’s proposition expressive of this wish was rejected, consequently with it was likewise rejected the liberty to introduce the practice in question.

I think there is defective logic in PRINCIPLE’S deduction. One reason why Bishop White wished his plan of reading the Psalter to be adopted, certainly was that thus “there would be great encouragement to the introduction of the *practice* of singing” (not of the *permission* to sing, please to observe,) “this part of the service.” Does it follow that because the House of Bishops rejected this plan of reading the Psalter, therefore they rejected the practice which Bishop White *thought* would be one advantage resulting from the adoption of the plan? I judge not. If PRINCIPLE holds to the contrary, what can he oppose to my taking the ground that the House of Bishops rejected the Bishop’s plan because they thought it would *not* be any greater encouragement to singing the Psalter, than the old system?

The truth is, there is nothing in the extract nor in the context from which it was taken to warrant the supposition that there was at the time any question under consideration, other than whether the minister should be required to read the daily Psalms in their old order, or should be left at liberty to choose portions from appointed selections, or according to his own discretion from any part of the Psalter. There is not a word or a hint of the consideration of any other point connected with this matter. The Bishop’s words are, “The* House of Bishops did not approve of the expedient of the other house, in relation to the selections as they now stand; to† be used at the discretion of the minister instead of the Psalms for the day. But Bishop Seabury interested himself in the subject the less, as knowing, that neither himself nor any of his clergy would make use of the *alternative*, but that they would adhere to the *old practice*. For the author’s part, he disliked the course taken.” (What course? Not the striking out from the rubric “said or sung” as PRINCIPLE suggests, but “in relation to the selections as they now stand;” viz. “to be used at the discretion of the minister, instead of the psalms for the day.” To say that the Bishop disliked the striking out “said or sung,” and that because prohibition was thus laid upon singing the Psalter, is a complete petitio principii.) Here follow the words quoted in the Banner of Dec. 2d. The subsequent remarks of the Bishop, further show that the discussion was only as above stated. “As to the selections made,” he says, “he considers some of the omissions of particular verses as capricious: and the selections in general as having added to the length of the morning and evening prayer, instead of shortening them.” This is a part of the account of what took place in the Convention of 1789. In his narrative of the proceedings of the Convention of 1785, to which the Bishop refers the reader for the fuller information upon the same subject, we find the discussion to have been with reference to exactly the same point and no other, excepting that the Bishop had not at that time adopted the particular view which he afterwards held. But there is not so much as an intimation that there was the least design in any quarter to prohibit singing the Psalter. “The† committee,” says the Bishop, “were fully empowered on the subject of the tables, and on that of the *selection* of reading psalms. The author’s proposal was” (not to retain “said or sung” in the rubric—not a word of this, but) “to take whole psalms, selecting such as fall in with the general subjects of divine worship, and leaving the officiating minister to his

destruction. The record is but a sketch of the events; yet the historical facts are readily interwoven into sufficient historical connection.

* Memoirs, p. 152, 2nd edition.

† Italics throughout my own.

‡ Memoirs, p. 108, 2nd edition.

choice, among those which should be selected. But the other members of the committee were of opinion” (not that “said or sung” should be struck out of the rubric, but) “that as much” (of the Psalms) “should be retained as could not well be objected to, on the score of being unsuitable parts of Christian prayer and praise. . . . The author has been since convinced, that instead of a *selection* of psalms in any shape, a better way would have been to print the psalter entire, and to leave every officiating minister to his choice, from time to time.” This, Mr. Editor, is the pith of the whole matter, and if PRINCIPLE holds that any thing else is to be included, than what appears in the Bishop’s Memoirs, he must *prove* his point before he can expect others to agree with him. I maintain that the burden of proof in this case, as in the one mentioned in my last communication, rests upon him.

As to the remainder of his article I must infer that when he wrote it he had not yet read my remarks in the Banner of Jan. 6th, for I cannot discover in what he says one word of *argument* in answer to what I then brought forward. With sincere respect I remain,

Very truly yours,

General Theological Seminary, Jan. 20th, 1849.

For the Banner of the Cross.

ALTAR AND PRIEST.

REV. MR. EDITOR:—

In answer to the courteous article of S. X., of New York, we reply: that amid the diversity of practice among the American Clergy and Architects it will be difficult to follow his judicious caution about “*change* in established custom.”

Is it an established custom for the Priest to consecrate the Holy Eucharist at the *west front* of the Altar? For one who does so, we think ten will be found who consecrate at the right (north) side. If any custom can be said to be “established,” it will be against what we presume is S. X.’s view, and certainly SACERDOS’ practice.

Wheatley, quoting Bishop Beveridge, says: “*Whenever in the ancient Liturgies the Minister is directed to stand BEFORE the Altar, the NORTH side of it is always meant.*”

This authority, (if it be historically accurate,) goes directly, indeed, against the ideal of a Priest consecrating at the *east* front, but it likewise destroys S. X.’s argument as to “frontals and super frontals,” proving that “before” means at the *west* front.

It is quite clear to us that the *popular* definition of “before the Altar” is not necessarily the *Liturgical* definition.

Wheatley and Bishop Beveridge, quoting the ancient Liturgies, say: “*Before*, means to the *North Side*.”

S. X. says: “Before, means to the west front.”

SACERDOS, thinking that the *east*, and not the people, might possibly be the object of reference, suggests as an *idea*, that “Before, means the east front.”

Wheatley and Bishop Beveridge’s definition fully satisfy the Rubrical direction as to the visibility of the act of Consecration: So also does that suggested by SACERDOS; but S. X.’s definition contravenes, in our judgment, the manifest intention of the Rubric.

From the undeniable fact that there is no “established customs” as to the Consecrating Priest’s position; and from the ancient liturgical definition, as given above by Bishop Beveridge, which contradicts S. X.’s definition, we still regard it an open question.

What is the Liturgical (not popular) definition of the word “before,” in the Rubric prefixed to the act of Consecration in the Holy Communion Office?

Rev. W. H. Odenheimer, SACERDOS.

P. S. J. B. C. says so many smart things, and fastens his own ideal upon us, that we have no great inclination to enter into any discussion with so witty a controversialist. Four out of his five objections to the “Ideal” arise from his attention to railery rather than rubrics. His notion that the rubric directing the act of consecration of the holy Eucharist is a side thrust at “private masses for the dead, (why not for the living too?) is simply ultraprotestantism, and fails to explain the particular directions as to “readiness and decency,” which evidently imply that the people are to see. The people could not, in our judgment, be better employed than in seeing that which Apostles saw, and which the two disciples at Emmaus saw when Jesus was known to them in the *breaking of bread*. The rubric designs that the eye here, as the ear elsewhere, shall convey instruction to the soul. And that this is so the general custom of consecrating at the *north end* fully demonstrates.

The “Ideal” did not say that the Priest was not to leave the spot where the gospel was read, but the *place*, i. e. the chancel. To go, for example, to the chancel steps and deliver his instructions from a lectern (in the priestly robe and in the holy place) will enable one to fulfil the rubric “*return* to the holy table,” just as well as to leave the chancel, go out into the vestry room, change the dress, mount a pulpit (which is a structure not once alluded to in our Prayer Book) and then return.

As to the argument in favour of the Priest leaving the chancel during the holy Communion office, derived from the altar being placed in “the body of the church,” we reply that we consider that the altar is placed in the body of the church in most of our Philadelphia and other churches; for examples, in Trinity, St. Luke’s, St. Peter’s, St. James’, St. Andrew’s, and St. Paul’s, &c., &c. There is no chancel *technically* speaking; the altar is in the body of the church, i. e. in the Nave. And yet we maintain that the rubrics do not contemplate the Priest’s absence from what is *popularly* called the chancel, during the celebration of the holy mysteries. Necessity may compel, but the rubric does not contemplate. The place, the dress, and the office is priestly, from the beginning to the end of the Holy Communion office.

The notion of a chancel “cut off short at the altar-rails,” and of “two ideals” arises from italicizing the word “*just*” in SACERDOS’S expression “just outside.” If the expression had been allowed to stand as the author wrote it, and been connected with his other statements of proper chancel arrangements, J. B. C. would have avoided a blunder which we beg him to consider his own. *Suum cuique.*

We, too, think the proper place for solemnizing marriage should be under the chancel-arch. The chancel-arch, may be "just outside"; if it be not "just outside," the altar rails.

J. B. C. admits that the rubric uses the term "aisle" to express what he prefers to call a "longitudinal alley." The "Ideal" follows the rubric: we leave therefore the "longitudinal alley" and all the wit to J. B. C.

And now as to "the beautiful little church of St. James the Less" (God prosper it and all connected with it,) Sacerdos cannot yield to a better friend than J. B. C. in his admiration for the zeal which originated, the taste which executed, and the noble Catholic spirit which has consecrated the whole undertaking, and yet if any structure more beautiful and effective can be erected, they who best love St. James the Less will be the first to say, WE WISH YOU GOOD LUCK IN THE NAME OF THE LORD.

S.

For the Banner of the Cross.

MR. EDITOR:—

I wish to inform W. M., if he has not by this time discovered it, that I perused with interest his extract from the Memoirs of Bishop White, and that I now take the first opportunity of acknowledging the same: my last communication having been mailed before the Banner that contained the extract came to hand. I mention this to account for my seeming neglect, which W. M. appears to feel unaccountable if not inexcusable. I was pleased to have my attention drawn to the good Bishop's views, and although I cannot arrive at W. M.'s conclusion attached thereto, still I thank him, and am equally grateful for his last able attempt at defence of what I really believe indefensible position of Sacerdos; I likewise thank him for the help he has unwittingly given to the cause I so poorly advocate, but more of this hereafter.

W. M.'s starts off by quoting from my communication Dec. 23, as follows: "Sacerdos asserts that the rubrical term 'say' is the antithesis to 'sing,' whilst the term 'read' comprehends either saying or singing! and upon this assertion he founds his principal argument."

"To make this assertion available it is necessary for Sacerdos to show that the American reviewers of the Prayer Book had his rubrical view of the words read, say and sing."

This ground W. M. disputes, and holds that it is not for Sacerdos, but for me, "to show to the contrary!"

Now certainly this is a very extraordinary position to take. A writer makes an *assertion*, giving a definition to a word contrary to the usage of the literary world, and I am seriously called upon to prove that the reviewers of our Common Prayer did not write the rubrics of the same in accordance with this forced construction. No, no, friend W. M. the proof must come from Sacerdos, and I again assert that if he fails in showing that our reviewers had his meaning of the word *read* in the construction of the rubrics, his assertion falls to the ground, and he and his coadjutors must hereafter read when directed, and sing only when permitted.

W. M. must not hope to escape the inconsistency of supposing the compilers of the rubrics would reiterate from page to page the same directions by fancying a perplexity that I have no reason to suppose exists; certainly not in the Prayer Book of our Church. If one rubric directs a certain portion to be read and another directs the same, or the like, to be said or sung, where is the perplexity? read or sing as taste or circumstances may permit. "Say" and "said" are frequently used in the construction of the rubrics, evidently to avoid the frequent repetition of the word "read." "Used," "follow," &c. are likewise introduced instead of repeating former directions. To *read* or *sing* would not sound as well, but it would be understood to mean *say* or *sing*, and would produce the same performances. But if the reviewer understood and adopted Sacerdos's view of the word *read*, and studied the brevity that W. M. would have us think they did, why use the synonyme "say" with its almost affix "sing," if the word "read" comprehends both?

W. M. is so wedded to singing that he cannot understand or allow any rubric to interfere or prohibit it. In a former communication I referred to the rubric which says "The minister (not the choir) shall begin the Morning prayer by reading," &c. This W. M. thinks to be questioning the judgment of the reviewers; the insertion (not the choir) was intended to hit the practice (in some churches) of the choir singing one or more of the sentences, which the minister is *directed* to *read*. It may be well to say in this place, that I do not intend by any of my remarks to question the propriety or judgment of the reviewers of the common prayer. Their whole work meets my hearty approbation. But I do question the propriety or judgment of those who do violence to common sense and cause the rubrical labors of the reviewers to appear contradictory and incomplete, in order to indulge a morbid appetite for music.

W. M. is not alone in seeking an apology for rubrical transgression by reference to foreign usage. The cathedral service of England cannot be admitted as evidence; we have no cathedrals, and we are worshipping under rules of our own, selected and altered it is true, from the service of the Church of England, but in so doing, our reviewers rejected many usages which of course should have no weight with us now. But before W. M. arraigns the Bishops of England he should try at least to show that there has not been some special provision made for the Cathedral service of England; he must be aware that the order of a King is authority in that country. And in the absence of documentary evidence on the subject I prefer to err, if at all, in favor of the Bishops, and believe that in so long a line of Kings and Queens, some music-loving ruler might be found who gave the requisite authority. He who could order the Litany to be used on certain occasions without reference to the days of the week, can certainly turn *read* into *sing* for particular purposes, for even republicans do the same and without authority.

W. M. and Sacerdos differ somewhat as to the power of the word "say." W. M. asserts that neither "say" nor "read" prohibit singing any part of our church service! and attempts to prove it, by English authority as usual; the cathedral service above referred to, is the first proof offered; the second, he says, "is found in the first book of Edward VI. for using the Lessons; in which directions all three words *say*, *read*, and *sing*, occur,

concerning one and the same practice in a way which I fear will be rather startling to Principle. First, we find the following, 'The Table and Kalendar, expressing the order of the Psalms and Lessons to be said at matins and even-song, throughout the year.' Secondly, in order of matins we find this rubric, 'Then shall be read two lessons distinctly with a loud voice that the people may hear,' &c. Thirdly, in the rubric immediately following this one we read, 'and (to the end the people may the better hear) in such places where they do sing,' (cathedrals for instance) 'there shall the lessons be sung in plain tune,' How? alas for Principle!—'after the manner of distinct reading; and likewise the Epistle and Gospel!'

I have given above the whole of W. M.'s second proof, because he thinks it conclusive, and I could not produce better evidence for the position I take. Is it possible for a person to be so wrapped up in preconceived opinions as not to perceive the force and bearing of the language of these rubrics? Look at it; because the two words *said* and *read*, are used to have the lessons read "distinctly" "with a loud voice;" and an additional one is needed to have them sung, W. M. concludes that all three permits the lessons to be sung! The conclusion is absurd. I think it proves conclusively that the first and second words were used to express the same thing, viz. *read*. And that if the third had not been added, or rather, introduced, the lessons could not have been sung.

But how were the lessons to be sung? "In plain tune after the manner of distinct reading." In tuning! perhaps.

Now if these compilers understood the word "reading" to express "singing," they certainly would not have directed the singing to be as near as possible (so I understand it) to reading, "to the end the people may the better hear."

It appears they had wretched readers in those days, who required a tune to raise their voices. Will W. M. inform us when this state of things was changed? The present rubric in the English service directs the lessons to "be read distinctly with an audible voice, . . . he that readeth, so standing and turning himself, as he may best be heard of all such as are present."

The singing part was expunged, but when, my book telleth not. I am forced to call upon W. M. to produce those "other evidences" which he mentions "can be adduced" to prove, what think you? "that there is not a letter in any one of our services which the rubrics do not permit to be sung." For really I am more and more convinced that we can only sing what the rubrics permit, and that our reviewers used the word *read* only in the sense now attached to it by ninety-nine persons out of a hundred. W. M. will permit me however to suggest, that he introduce no more directions like the following, "there shall be sung," to prove that the word *read*, used just before, must mean the same thing.

I must set W. M. right as far as Principle is concerned, as to the "morbid dread of chanting the Psalter." I have none whatever. But I have an active dread of having the sense of our rubrics violated, and domestic and foreign usages forced upon us by the few to the disquietude of the many. If singing the Psalter is thought to be a better practice than the prescribed one of reading, why not strive to have permission introduced and give all an opportunity of uniting? To have real harmony in a church we must consult something more than the musical taste of musical directors; we must follow rubrical directions to the letter until the Church gives a different interpretation.

PRINCIPLE.

For the Banner of the Cross.

INTERESTING CONFIRMATION SCENE.

MR. EDITOR:—

The following extract of a letter received a few days ago from a friend in New York, will, perhaps, be no less acceptable to your readers than it was to me. Its interest is heightened by the fact that the writer was a member of the Methodist society until about three years ago.

"I had the pleasure last Sunday of hearing Bishop Whittingham for the first time. What a clear and forcible writer he is! and what a soul there is in his composition! I mean his literary composition; though I doubt not, there is more than ordinary energy and life in the man and the Bishop. He administered the holy rite of Confirmation at one church to forty-nine persons; who, being from all classes of society, presented a faithful and lively picture of what the Church should be, and is, in this day of her renovation. There were the young, coming in the morning of their years to receive strength for the following day; and the old, seeking light for the coming darkness of death; the rich and the poor, the wise and the ignorant. Among the number was a coloured man, weak and feeble with the consumption. But the most interesting sight was he confirming of an aged negro, who had been confined to his bed some twenty years. Not being able to move without help, he was placed in a chair near to the chancel; and after all the others had been confirmed, the Bishop left the chancel, and invoked the Holy Ghost upon the head of the aged sufferer. He the last aptly represented the mission of the Church, and her returning life.

"The Church," Bishop Doane said, on a former occasion, 'is not like Jesus of Nazareth, who went about doing good.' But is she not now growing into the likeness of her Lord? Is not Zion putting on her beautiful garments, and girding herself with strength? We see it in the temples, wherein everything bespeaks the Lord's house. We hear it in the revival of those holy strains of music that dwell on the lips of the saints of old. Better still, we see the Church's life in her firm adherence to, and defence of, 'the faith once delivered to the saints.' And does not 'Nashotah,' and the 'Vale of the Cross,' show the breathings of that better, holier life; born, not at Oxford, but amid the hills and valleys of Judea, and 'endued with power from on high,' when the day of Pentecost was fully come? But if I don't stop, you will begin to suspect me of 'sickly sentimentalism.' Don't think that I am carried away with those wild, romantic Oxford notions. You know I have had some experience; besides, I am married, and therefore not likely to be suspected. I do sincerely think we owe much of this living energy to Oxford, though human nature dwells there as well as at Geneva. But the day must have come; for the work is the Lord's, and to Him be all the glory!"

REPORT OF THE EPISCOPAL FEMALE TRACT SOCIETY OF PHILADELPHIA—1848.

To present to the subscribers a brief statement of the doings of the Board of Managers, during the past year, is probably all that is, or ought to be expected, at their hands, in the Annual Reports.

The Managers have discharged their duty when they have selected, printed, and distributed as many tracts as the funds provided will allow, and it is seldom that they are able to give any account of the results of their labors beyond this point.

It so happens, however, on the present occasion, that they can lay before the friends of the Society an acknowledgment from the Right Rev. Bishop Chase, not only of the reception of tracts from the Society, but of good derived from the supply thus afforded. He says, of eight congregations gathered in his diocese, that "they have all been more or less benefitted by publications from your society," and thanks "with a full heart" those who are thus striving to promote the Master's glory.

Doubtless the same admission is silently made by every heart of Bishop and Missionary, whose labors are aided by similar contributions.

The supporters of this Society, however, need not such encouragement. They know that they are doing a necessary work, and therefore can have no reasonable doubt of its success under the guidance of God's good providence. Theirs is the duty to sow the seed, it is God only who can give the increase, and He, assuredly, will not let the harvest fail.

Tracts, some of them teaching the doctrines of our Church, and others in the narrative form, inculcating moral and religious obligations upon her members, selected to suit the capacity of the uninformed, and to engage the attention of the more enlightened, have been freely given to the Clergy and Missionaries in this, and other states. Large numbers have been distributed in the coal districts of Pennsylvania, and a very liberal supply given to "the Society for the Religious Improvement of the Neighborhood of the Theological Seminary, in Fairfax county, Virginia."

These silent messengers have been sent to the abodes of poverty, to the sick and suffering, to the sorrowing and penitent, to the mariner, to schools of charity, and into the prisoner's cell. Each box of books from the "Ladies Bishop White Parish Library Association," and from the "Female Prayer Book Society," has also contained many of our Tracts.

The contributions for the past year have been as follows:

From a Mother and Daughter, members of St. Stephen's Church,	\$60 00
All Saints' Church, Paradise,	2 50
Church at Huntingdon, by Rev. Mr. Field,	2 20
St. James' Church,	22 65
Mrs. Sarah Burr,	10 00
L. G. T. Y.,	100 00
A Female member of St. Stephen's Church,	40 00
Easter Offering,	1 00
Christ Church, Williamsport, Pa., R. W. C.	
Clark, Rector,	1 00
Gloria Dei Church,	3 00
St. Luke's Church,	40 00
A member of St. John's Church, Bellefonte,	3 00
Hannah More Female Institute, Baltimore,	5 00
Total,	\$290 35

For the Banner of the Cross.

ST. PAUL'S CHURCH, DOYLESTOWN.

MR. EDITOR:—

I presume it will be unnecessary to remind the readers of your journal of a church bearing this name having been erected in this place, and for the first time used for worship, Easter Sunday last, April, 1848. It is not intended here to enlarge on the difficulties and discouragements, which from the very commencement of the work, have been encountered. These, to a greater or less extent, are common to all Missionaries, but perhaps in a more special sense, to those who go forth, and break new ground for the Church, and in places, where all previous knowledge of her has only been prejudice and misconception. Indeed we have abundant cause for thankfulness, to the "Great Shepherd and Bishop of our souls," since there seems to be reason for believing that whatever trials have been connected with this very arduous undertaking, the Lord in mercy has converted them into so many channels for the transmission of "His heavenly Grace and Benediction." So that in the humble effort of "watering others," we are by no means without evidence of having ourselves been "watered" from above. In the present case therefore the introduction of Missionary difficulties, might probably be out of place. Alas, scarcely a month or week passes but these are set forth in some of our religious journals, in a manner sufficiently descriptive, to make the whole Church weep. Our object in writing this article is simply and solely, to inform churchmen of our affairs, as one of the new and feeble Parishes of this Diocese, and as such requiring their fostering care. Our cry is, "Come over into Macedonia and help us." Yet it may not be supposed that we are unwilling to help ourselves. A large sum has been raised in this place among a few persons, and a still greater amount abroad. Yet in spite of all previous exertions, "although perplexed we are not in despair," there still remains a deficiency of funds, of about \$1100, which in order to the speedy consecration of the church, according to an excellent rule of our Bishop, must first be raised or pledged by responsible persons. If then this church, which has been the subject of so many prayers, is to be set apart for the worship of Almighty God, will not our Christian friends to whom He has given the means, come forward, immediately, and help us in this our time of need? Moreover, it is scarcely necessary to say that while the church is encumbered with debt, its prosperity, if not brought to an actual stand, will most assuredly be much retarded; so that under such unfortunate circumstances, the Missionary works with his "right arm withered." To remove, therefore, these serious obstacles in the way of our growth and success as a Parish, our efforts are now mainly directed. Communications may be addressed to Charles Treichel, Esq., Custom House, Philadelphia, or to Rev. Geo. P. Hopkins, Doylestown. Doylestown, Jan. 22, 1849.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 10, 1849.

[VOL. XI.—No. 6.—WHOLE No. 528.]

Calendar.

FEBRUARY.

- 11. Sexagesima Sunday.
- 18. Quinquagesima Sunday.
- 21. Ash Wednesday.
- 24. St. Matthias the Apostle.
- 25. 1st Sunday in Lent.
- 28. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

- 11th. A. M. Downingtown; Evening, West Chester.
- 18th. A. M. St. James the Less, Ordination; Evening, Church of the Ascension.
- 21st. (Ash Wednesday.) A. M. Gloria Dei.
- 25th. A. M. Emmanuel. P. M. St. Philip's.

MARCH.

- 4th. Harrisburg.
- 5th. P. M. Marietta; Evening, Columbia.
- 6th. Lancaster, (Southern Convocation.)
- 7th. Evening, York.
- 11th. A. M. All Saints'; P. M. Oak Grove; Evening, Holmesburg.
- 18th. A. M. Epiphany; P. M. Church of the Crucifixion.
- 25th. A. M. St. Thomas'; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
- 2nd. Evening, Rockdale.
- 3d. A. M. Concord.
- 4th. Evening, St. John's, Northern Liberties.
- 6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
- 8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
- 9th. Evening, Easton.
- 10th. P. M. Centerville; Evening, Doylestown.
- 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
- 22d. A. M. Pequoa; P. M. Christ Church, Leacock; Evening, Paradise.
- 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
- 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

PENNSYLVANIA.

ORDINATION.—On Wednesday morning, Feb. 7th, in the Church of the Ascension, the Bishop of the Diocese admitted the Rev. Richard S. Trapier, Minister of the Floating Chapel, to the Holy Order of Priests. The Bishop preached, and the candidate was presented by the Rev. F. Ogilby.

From Church Papers.

NEW YORK.

ST. MICHAEL'S CHURCH, BROOKLYN.—A very interesting meeting was held last evening in St. Michael's church to celebrate the anniversary of its organization. The Rev. E. M. Johnson took the chair, and after reading a portion of scripture called upon the congregation to pray for that and other churches in our land, and especially in this city; for all schools and institutions, for the promotion of Christian instruction, &c. &c. He then offered prayer by using some of the collect in the prayer book, and the Lord's prayer. A report of the state of the congregation was then read, from which it appears that the number of baptisms for the year was fifty-five; of marriages, thirty-eight; communicants, fifty; of burials, thirty-five; of children under catechetical instruction, seventy-five. The church was said to be well filled on Sundays, with an attentive and serious congregation. After the reading of this report, the Rev. S. R. Johnson, D.D., offered a resolution, expressing the satisfaction of those present with the result of this enterprise and tendering their support and sympathy. He prefaced this with some very interesting remarks on the importance of establishing churches in the outskirts of our cities as well as in the newly settled parts of our country. Rev. Dr. Vinton seconded the resolution, which he accompanied with an address to the members of the congregation, forcibly pointing out to them their duty to their church; to their minister, and to themselves, if they expected growth in numbers or growth in grace. Both these addresses were very able and eloquent. The church was well filled, and every one went home satisfied with the manner in which the evening had been spent, and well pleased to know that "the work of the Lord" is prospering in that neglected part of our city.—*Daily Eagle*.

WESTERN NEW YORK.

CLERGYMEN RECEIVED.—The Rev. Alfred B. Beach, of St. John's Church, Canandaigua, and the Rev. Charles H. Gardiner, Deacon, of St. Stephen's Church, New Hartford, have been canonically transferred to the Diocese of Western New York and received into the same from the Diocese of New York. The Rev. John Noble of Medina has been received into the Diocese from Tennessee.—*Gospel Messenger*.

DIOCESE OF CONNECTICUT.

ORDINATION.—On Wednesday, Jan. 24th, Right Rev. Bishop Henshaw, acting by request of Bishop Brownell, in St. James' church, New London, admitted Rev. John J. Brandegee, Deacon of this Diocese, now Rector of All Saints' church in the island of St. Thomas, to the Holy Order of Priests.

The Bishop preached from 1 Cor. ii. 2—an interesting and impressive discourse. Rev. Robert A. Hallam, Rector of St. James', N. L. presented the candidate.

The services of the occasion were attended by a large congregation, and witnessed by all with marked attention. And the candidate returns with his enlarged powers to the distant and difficult field of labor, where he has held the office of Deacon so well and so successfully, cheered by the sympathy and followed by the prayers of many affectionate hearts.—*Calendar*.

DIOCESE OF MAINE.

We find in the Christian Witness, a very interesting historical account of the Church in Maine before the revolution. As such records are of permanent interest we shall copy, at another time, this narrative.

On Thursday, the 25th ult., the Festival of the conversion of St. Paul, the Bishop visited Trinity Church, Saco; preached in the afternoon and evening; and in the evening confirmed seven persons. Under the ministry of the Rev. J. S. Hammond, this parish, whose depressed and uncertain state was noticed a year since in the Witness, has already recovered a degree of energy and exhibited a zeal and unity which promises, under the blessing of God, the happiest increase. On Friday, the 26th ult. a parish was organized at Dresden, under the title of St. John's Church; the name of a parish and Church in the same town, which subsisted before the Revolution, and of which an account will be found in another part of this paper, from one to whom we are indebted for the preservation of its history, otherwise almost lost. The present parish has been formed under the labors of the Rev. Edwin W. Murray, and embraces a considerable number of the most respectable inhabitants of the town. Wardens and Vestrymen were duly elected; and a brief address was made by the Bishop to the congregation who were assembled.

On the 27th ult., the Bishop of the Diocese made his third visitation to the mission on the Penobscot. Having arrived in Old Town, the residence of the missionary, where a chapel has been opened for stated services, he was warmly greeted by the small but faithful band of Churchmen, the most of whom had but recently become acquainted with the services of the Episcopal Church. The missionary had collected his Sunday school together, in the afternoon numbering about 75 children, when they were to be catechised by the Bishop. Prayers were read by the Rev. Samuel Durborow, who also baptized two adults on the occasion. After which the Bishop, in his usually warm and familiar manner, interested the children for the space of an hour, by alternately catechising and addressing them. Previous to the service, our indefatigable and zealous teachers, in their efforts as well to please as to instruct their scholars, had prepared a collation, consisting of the various 'good things,' suited to the palate of the young. In the middle of the table, a Christmas tree was placed and from the branches were suspended presents, consisting of books, scarfs, and other useful things all of which were either made or purchased by the teachers themselves. Many of the children in the school, were of the poor families in the village, whose religious instruction had been much neglected. It would have cheered the heart of a Christian or philanthropist, to have been present on this occasion, to have seen the little eyes gleaming with delight, and sparkling with pleasure, during the instructions of the Bishop—while the festive board tempted their youthful appetites, and while receiving the various presents designed for them. The children left the house not only assured that their teachers wished them a happy Christmas, but also did all in their power to make it so to them. They will look back upon the season of our Lord's birth, with pleasing emotions, and anticipate the next with delight.

In the evening our chapel was crowded to overflowing. The Bishop then preached a very interesting and appropriate sermon, from Deut. xxvi. 17.—'Thou hast avouched the Lord this day to be thy God,' &c. Four persons were then presented to the Bishop for confirmation; among them was a lady 84 years of age, the widow of one of the earliest settlers on the upper Penobscot. The address to the candidates was very affecting, and few left the house that night unimpressed by the solemnity of the occasion.

Notwithstanding the jealousy and opposition with which the Church has to contend, from the members of the various liberal (?) sects, in her onward march, there is one thing certain,—wherever she goes, she carries rich blessings in her hand, and distributes them cheerfully to every willing receiver.—*Witness*.

We are happy to add to our Church Intelligence the following gratifying proof of the growth of the Church in the neighboring Colonies of Great Britain. The Bishop of Newfoundland is remembered here, with affectionate respect, by all who met him during his brief visit. The Church cannot but grow under the fostering care of such Missionary Apostles.

NEWFOUNDLAND.

The *Newfoundland Times* gives interesting accounts of the ceremonies of consecration of two churches in this diocese, and the trouble taken by the natives to make their churches fit

places for the worship of their Creator. The following abridged account will be read with pleasure by many of our subscribers:

"The church at Petty Harbor was consecrated by the Lord Bishop of the diocese on the feast of St. Andrew the Apostle. The clergy, eight in number, occupied the chancel, which is a new feature in the churches of this diocese, and one which, we trust, will be copied and adopted in every possible case. The convenience and beauty of such an addition were fully exemplified on this interesting occasion. The Bishop preached, and, assisted by his chaplains and the Rev. the Missionary of the settlement, administered the holy sacrament of the Lord's Supper to a large number of communicants.

"A collection was made towards the expense of fresh painting the church, the amount of which was 107. 19s. Several handsome and valuable offerings were presented, which, with the names of the donors, were recited, by the Bishop's desire, at the usual time of publishing notices in the church. Among them we heard mention of a silver communion service—a font, of stone—a rich cloth, or covering, for the holy table—and a carved seat for the minister. Mention was also made, in terms of just commendation, of the exertions of the inhabitants themselves to complete and furnish their church in some way suitable to its high and holy uses.

"The new and beautiful church at Pouch Cove, for which, we understand, the settlement is indebted to the charity of the Rev. Charles Palairt, formerly missionary to this and the other out-harbors of St. John's, was consecrated on Monday last, the 4th instant. Some attempt has been made in the details of this church to return to the original character of wooden buildings, by introducing narrow windows with pointed angular heads, instead of the arches, (barbarously called Gothic,) more commonly used in these colonies. The pitch of the roof also is very sharp, the effect of which inside, (the ceiling being fastened to the rafters,) is strikingly grand; though the height of the building externally, through an unfortunate departure from the original plan, is unreasonable, we might almost say painfully, exaggerated. However, the strength of the structure was fully proved on the day, and at the time of consecration, by violent gusts of wind from the north-west, the side which is most exposed. This church also is provided with a commodious chancel, of much better proportion, and in better keeping with the nave, than at Petty Harbor. This circumstance, we suppose, may be accounted for by the church and chancel having been designed and also built together; whereas at Petty Harbor the chancel was a subsequent addition. On the whole, we would venture to recommend the Church of St. Thomas, at Pouch Cove, as the best pattern, (except always its towering height,) for wooden churches, which has yet been exhibited in this diocese. The internal arrangements are very simple, and satisfactory because simple. The seats, as at Petty Harbor, are all of the same size and character, all open and free; and the inhabitants can meet and unite as one family, without any distinction of rank and fortune; all as children of the same Father, and brethren of the same Lord. The pulpit, prayer desk, stand for the Bible, holy table, and communion rails, are all of black walnut, highly finished from drawings by Mr. Hay. A very rich chalice and paten of silver, and a font of stone were presented by the same liberal hands, and out of the same charity and piety, to which the church itself is due; and none to whom that reverend gentleman is known, will be surprised to find that his chief and most costly gifts have been bestowed upon the most remote and least observed of his churches.

The clergy were in the chancel, and the body of the church was filled by the inhabitants themselves, who have manifested great interest in the work. They brought over the new pulpit from Flat Rock, a distance of six or seven miles, on the morning of consecration, starting with it as early as two o'clock, that it might be fixed in time for the service. They dragged it through the woods and over several deep bogs, and deposited it at the church door, surmounted by a flag, with many a hearty cheer, by day-break. It was duly fixed before eleven o'clock, and occupied by the Bishop in the usual service.

"We understand this is the seventh church consecrated by the Lord Bishop of the diocese during the present year. S. D. G."

Missionary Intelligence.

DOMESTIC.

RESIGNATIONS.—Rev. W. J. Zimmer, Eufaula, Ala.

APPOINTMENTS.—Rev. B. Wright, to St. Augustine, Fla., from Oct. 28, 1848; Rev. J. M. Waite, to Wooster, O., from Jan. 1, 1849; Rev. J. S. Large, to Fort Wayne, Ind., from Nov. 1, 1848; Rev. W. H. Good, to Greenville, Tenn. from Dec. 1, 1848.

SAILING OF MISSIONARIES.—The "Liberia Packet," in which vessel the passages for the Rev. Messrs. Hoffman and Rambo, of the African Mission, had been engaged, has arrived at Baltimore. A letter from the Agent of the Maryland Colonization Society states, that she will be despatched for Cape Palmas, on or about the 20th of February.

Letters or parcels for the African Mission, if sent to this office prior to that date, will be taken charge of by the Rev. Messrs. H. & R.

DIOCESE OF NEW JERSEY.

The Rev. Charles Aldis, Assistant Minister of St. Matthew's church, Jersey City, has been received, on letters dismissory, from the diocese of New York.

"GOD LOVETH A CHEERFUL GIVER."—*The Missionary* acknowledges the receipt of a donation for the use of the Rev. Mr. Roberts, of St. Paul's Free Church, Newark; from "a Churchman, who owes much to the Church."

Clerical Changes.

The Rev. R. S. Adams, having removed from Battle Creek to Adrian, Michigan, requests his letters and papers addressed accordingly.

Selections.

From the Southern Literary Gazette.

GLORIA TIBI DOMINE!

BY LEILA CAMERON.

Darkly round my drooping head
Hangs the cloud of human woe;
Weary is the path I tread,
Gathering blackness as I go;
Still I faint not on the way,
For my trust is fixed on Thee—
On the cross my hopes I stay—
Gloria tibi Domine!

Few and ill have been the days
Of my sojourn here on earth;
Soon are spent life's fleeting rays—
Quickly grief succeeds to mirth.
Brightest joys are tinged with gloom,
Sweetest pleasures soonest flee;
But I look beyond the tomb,
Gloria tibi Domine!

Life deceitful is at best,
Thorns are hidden 'mid its flowers,
Here I find no peace, nor rest—
O'er me still the storm-cloud lowers.
But along this thorny road,
Jesus bore the Cross for me;
Suffering here he long abode,
Gloria tibi Domine!

What though earthly hope may fail,
Friends prove false, and kindred die,
Human succor naught avail,
In the hour of agony?
Keener pangs, our blessed Lord
Bore in dark Gethsemane—
Ever be His name adored,
Gloria tibi Domine!

Nothing want I here on earth,
While my Saviour proves my friend;
All things else are little worth—
On His love my hopes depend!
Love like His, divinely great,
Never can forgotten be;
Meekly I His coming wait,
Gloria tibi Domine!

When my earthly race is o'er,
And this weary, aching head,
Free from pain forevermore,
Peaceful slumbers with the dead—
Joyful shall my spirit rise,
Through a priceless ransom free,
Singing, as it upward flies—
Gloria tibi Domine!

From the Watchman and Reflector.

LADY GLENORCHY.

BY M. G. SLEEPER.

Wilhelmina Maxwell, Viscountess Glenorchy, was born at Preston, Scotland, Sept. 2d, 1741. "With fine talents, which had been improved by a liberal and expensive education, she combined beauty of person, a temper vivacious and peculiarly formed for hilarity, a considerable share of wit and pleasantry, and every accomplishment which could render her an object of admiration in the circles of fashion." In her twentieth year, she married John Lord Viscount Glenorchy, only son of the earl of Breadalbane. This marriage, which had been much desired by her friends, gave her access to the most brilliant society, and engaged her in a still more decided course of gaiety and folly. Soon afterward, she went abroad with her husband, and spent two years in travelling and visiting foreign courts. The excitement of perpetual change, and the continual gratification of a cultivated taste, checked the uneasy thoughts and restless, though vague desires, which sometimes intruded upon her; and after her return, she suppressed them for a time by an uninterrupted succession of giddy pleasures. Yet, forgetful as she was of God, He did not forget her. The still small voice, often heard and often disobeyed, once more uttered its warning. It spoke, not as before, amidst the fascinations of the great world, but in the silence and solitude of the sick chamber, when the folded curtains dimmed the light, and the thick laid carpets gave back no sound to the falling foot. It asked, with thrilling power, "Hast thou answered the design of thy being?" Then memory called up her vanished years, filled with scenes of splendid gaiety. As they passed in review before her, she found youthful ambition, youthful thoughtlessness, youthful love of display and power, but no regard for her Maker, no submission to His will. Fearful and trembling she sat down to

the study of the Bible. With it she repaired to God, and the Father, who never turns from the earnest prayer of the seeker after righteousness, listened and blessed. Henceforward, though subject to the same doubts and fears that beset the path of other Christians, Lady Glenorchy devoted herself cordially and vigorously to the service in which she had engaged. For some time, every possible means were tried to connect her again with the world of fashion. Coldness, severity, entreaties, contempt, ridicule, all were in vain. She kept steadily and gently on her way. She was rewarded. She not only retained her influence with her husband, but received his ultimate consent to her plans. Dying in 1771, he bequeathed her property to the amount of between two and three thousand pounds a year, with power to convert the whole into money, and employ the whole, or any part, in the support of schools, and the promotion of religion.

The remaining years of Lady Glenorchy's life were filled with efforts for personal holiness and active usefulness. In 1772, she commenced the erection of a chapel in Edinburgh. In the following year, she repaired the chapel in the district of Strathfillan, endowed it, and placed it under the patronage of the Society for propagating Christian knowledge. This Society sent also, at her expense two Missionaries, though the Highlands and islands of Scotland. She purchased a house at Exmouth, and fitted it up as a chapel. In passing through Carlisle, she saw a church shut up; she purchased it, endowed it, and provided a minister for it. Being once compelled to remain at Matlock over the Sabbath, on account of a broken carriage, and finding but little religious activity, she purchased a chapel and house adjoining, where much good has since been effected. Hope chapel, at Bristol Hot Wells, was built at the joint expense of herself and Lady Henrietta Hope. She built a manufactory for the employment of the poor and provided instruction for the children of the establishment. Even her porters' lodges were occupied as schools for the neighboring poor. This was a favorite charity, and she employed numbers of pious teachers, by whom hundreds of children have been usefully and religiously taught. "She usually supported some promising and pious young minister as her chaplain, which served him as an introduction to respectability in the Church." She often defrayed in whole, or in part, the expense of printing religious tracts, and assisted in circulating them. She also procured a Gaelic translation of Alleine's Alarm to the Unconverted, which has been blessed largely in the Highlands. She gave freely to the public institutions of Edinburgh, and suggested one or two of the most useful, accompanying the suggestion with a generous gift. Neither did she neglect those silent and unobtrusive modes of usefulness, which the public does not see, and of which it never hears. She opened her pleasure grounds to those who came from a distance to attend the communion; and once, in a time of scarcity, she had them planted with potatoes to distribute to those in want. She sometimes expended hundreds of pounds in relieving indigence, and placing pious families in comfortable situations. To furnish means for such lavish bounty, Lady Glenorchy superintended her affairs herself, and "though her dress, her table, her attendants, her equipage, always corresponded to her station, yet she retrenched many personal expenses, and denied herself the splendor which her fortune and rank could well have afforded and excused." She also sold her estate at Barnton, that she might apply the money to a more disinterested object than her own accommodation, and that her fortune might be expended with her life.

Lady Glenorchy's piety was singularly free from every morose and forbidding appearance. She was indeed, an enemy to the theatre, cards and some other amusements, for she had tested them. She knew how they waste the time, destroy the taste for unexciting pleasures, and how quickly before them fly those convictions of sin and desires for holiness, mercifully given to lead the soul to God. But she did not confound the innocent with the noxious. Most zealously would she have opposed the boasted system of ascetic seclusion. Her temper was cheerful, her manners dignified, yet gentle, while her extensive reading, acute observation, and perspicuity in communicating ideas, rendered her conversation highly agreeable. She was a constant attendant upon domestic worship, and was never absent from the public ordinances of religion, when her health permitted her to attend them. She was very solicitous for the welfare of her servants, and frequently gave them advice and assistance. Her benevolent heart enclosed the whole family of man in its embrace; and great as was her fortune, it was too small for her generosity. As her health declined, she thought and spoke much of death, yet cheerfully, and as if it were a favorite and joyful topic. Her last illness was short. Not long after she was seized, she was heard to whisper, "Well, if this be dying, it is the pleasantest thing imaginable." She said little afterward, appearing to sleep most of the time, until she expired, July 17th, 1786.

REV. PROFESSOR HAIGHT'S

MATRICULATION ADDRESS TO THE STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY.

"Young Men likewise exhort to be sober minded."—*Titus*, ii. 6.

In the discharge of the not light and unimportant duty, which, in course, devolves on me, of addressing you, my young brethren, on this interesting occasion, I have selected these words of the Holy Apostle, St. Paul, as the ground of my remarks. They contain an intimation of a danger, to which all persons at your period of life are exposed, and indicate a line of conduct which it becomes young men, in your position especially, most carefully to follow. "Young men likewise exhort,"—he is addressing Titus, as the Bishop of Crete—"Young men likewise exhort to be sober-minded," or, as our margin has it, to be "discreet." Especially, I said, should young men in your position take heed to this counsel—Students of Theology—Candidates for Holy Orders. Your separation, my beloved brethren, from your fellows, by an entrance upon a course of preparation for the sacred office, has not freed you from the peculiar temptations and trials to which your period of life is exposed. You are still young men; with their impulses, and feelings, and tendencies. Nay, the very vocation which you have assumed, has perhaps rather added to your difficulties and dangers; exposing you to new

and stronger temptations. At least, your responsibility is greatly increased, and the result of a neglect of the Apostolic counsel will be vastly more disastrous both to yourselves and others. Give me then your patient attention, while I endeavour, in dependence upon the help of God's Holy Spirit, with all plainness, yet with all affection, to illustrate and enforce the lesson which the inspired Apostle sets before us in the text. I speak to you all; primarily indeed, to those who are this day to be formally received as students of our Seminary, upon their entering into a solemn engagement to observe its statutes, and yield themselves to its discipline; but also to those who have already been so received, and are now here to witness the enrolment of their junior brethren, and to welcome them to the Institution. None, I trust, suppose that they have reached that point where the word of counsel and warning is unnecessary.

"Young men exhort to be sober-minded." As here used by the Apostle, the word, which primarily signifies to be of a sound mind,* may be taken to import a sober, modest, and recollected spirit, as opposed to all yielding to sensual temptations of every sort, and to all light, irregular, and foolish behaviour. To be sober-minded, implies a constant exercise in every part of self-government, the daily keeping under the body, and bringing it into subjection; the being guided in word and deed, not by passion or sense, but by a sound judgment; not being puffed up with proud conceit; but self-distrustful, humbly and meekly submitting one's self to the direction and teaching of those to whom authority for this purpose has been committed.

I. The temper of mind, and disposition of heart thus indicated, should be exercised and manifested in the formation and utterance of your opinions, and in the general tone of your conversation and conduct among men.

1. When I speak of the formation and utterance of your opinions, I do not, of course, refer to your reception and avowal of the fundamental articles of the Christian faith, as set forth in Holy Scripture and witnessed to by the Church. These you are presumed cordially to have embraced, and to be ready with all boldness, on every suitable occasion, to proclaim. But I refer to those Theological and Ecclesiastical questions, connected with and growing out of these fundamental points, which present themselves to every Student of Divinity for consideration and settlement, many of them very nice in their nature, and of high importance. Carefully to study these, under the guidance of wise and learned Bishops and Doctors of the Church, speaking in their writings, and with the help of the living Teacher, is one object of your entrance into this Seminary. To come hither, then, supposing that you are already thoroughly informed on such topics; that you have, and are qualified to express, an opinion on the various points of Theological doctrine and Ecclesiastical practice as they arise, is manifestly absurd. You come as learners, not as teachers; to be instructed, not to instruct. To forget this is not to be sober-minded. And when you have entered within these walls, you will show yourselves mindful of the exhortation of the Apostle, by carefully pursuing the prescribed course of study, and faithfully performing all the duties required of you, that so your views may be carefully and cautiously formed, and with every proper precaution against the entrance of error. That young man is not sober-minded, who, disregarding or slighting the books indicated by the constituted authorities, selects for himself, or under private advisement, the authors whom he will study; or who, idling away his time in miscellaneous reading, or social intercourse, or frivolous amusements, is content to pick up his notions of Theology from the columns of a newspaper, or the pages of a magazine, or to re-echo the opinions expressed by some loud talker in the circle in which he chances to move. This is a point pre-eminently calling for the exercise of sound judgment, modesty, and humility. And error herein is fraught with the most disastrous consequences. For the Student who is satisfied with crude, imperfect, indigestible notions upon the high and important themes which successively are brought before him; who is content with a smattering of Theological knowledge; or who has formed himself upon self-chosen models, will inevitably prove an unsafe, superficial teacher of the people of the Lord, if not their leader into the paths of deadly error, to his own shame and confusion, in the great day of account, and perchance to their eternal detriment.

2. The same principle applies, my brethren, to the utterance of your sentiments while yet in a state of pupilage. It is no cause of shame to a student to be ignorant of those subjects to which his attention has not been given. And it is much more manly and honest for him to confess his ignorance, and to avow that he has no fixed opinion upon a given question, than dogmatically to give forth his guesses, or his half-formed conclusions, as a judgment in the case. Vanity and self-conceit, or a desire of applause, may prompt the latter course; but discretion will point him to the former. Indeed the less that grave theological questions are made the subject of discourse and discussion by Students of Divinity, generally among themselves, or in society, the better. But little benefit can ever arise from it, while very often it is the fruitful source of evil to all parties. What you most need, my young brethren, is prayer and study. Now is your seed-time. By and by, full soon enough, as you will one day confess, though you may not now, you will be called on to speak and to act. Meditation, reflection, reading, prayer,—these are the employments to which your hours should now be consecrated. And when the thoughts of your hearts upon the momentous subjects of your study would find utterance, let it be with the chosen few,—your associates or friends beloved,—and for mutual improvement and edification, not for display, or strife, or the desire of victory in argument. And when abroad among men, it may be expedient or necessary that you should speak on such themes, ever be on your guard. Remember the possible consequences of hasty words to yourself, the Seminary and the Church of God. Better be silent than to speak unadvisedly,—without knowledge, or without reflection, or without regard to circumstances. Thoughtless speech always injures him who utters it; weakening his mental perceptions, or confirming him in error; while the sad effects of imprudent speech often reach far beyond the individual, to those with whom he is connected, causing, not unfrequently, wide-spread mortification and damage. There is "a time," says the wise man, "to

* σωφρονεω.

keep silence."* "Let every man," counsels St. James, "be slow to speak."† "Let your speech," advises St. Paul, "be always with grace, seasoned with salt, that ye may know how to answer every man."‡ "Young men exhort to be sober-minded."

3. But not only with regard to speech should the exhortation of the text be regarded. In reference to the whole tenor of their conversation and conduct, should young men, who are preparing for the Holy Ministry, be mindful of the injunction, to be sober-minded. In all your intercourse with the world around you,—in all your habits and actions, even the minutest, and in themselves the most insignificant, it is incumbent upon you, my brethren, to observe great discretion,—so to order yourselves as not only not to bring reproach upon yourselves, the Seminary and the Church, but by the beauty and consistency of your deportment, to put to silence the ignorance of foolish men, and to lead observers to respect the Church, and to glorify its adorable Head. The injunctions of the New Testament to the disciples of the Saviour apply with peculiar force to those who are candidates for, or have entered upon the work of the Ministry. "Be ye wise as serpents and harmless as doves."§ "I would have you wise unto that which is good, and simple concerning evil."|| "See then that ye walk circumspectly, not as fools but as wise."¶ "Abstain from all appearance of evil."** To go into detail, and specify particular things which should be avoided, is neither expedient nor practicable. The application of the general principle must be left to each one's conscience of good sense. Suffice it to say, that he who is sober-minded, will most carefully abstain from all such peculiarities of outward deportment as are likely to excite attention, and draw forth remark. Good taste indicates this as the only proper course of procedure for persons in your position. But this is not all. It is not merely a question of taste. It is a question of duty. The interests of the Seminary, the interests of the Church of God, are involved herein. No man can draw upon himself, by his departures in behaviour from general usage, the eyes of the community, and awaken their wonder, without thereby contributing somewhat to weaken the legitimate influence of that sacred order to which he is looking, and to hinder the onward march of the Church of Christ.

I know full well that at times it may be difficult to draw the line between what is and what is not expedient and allowable in conduct. There may be a difference of opinion as to what discretion demands. Still these cases are comparatively rare; and when they arise, let it be remembered, that it is far safer to stand on the side of prudence. And if it happen that you find remark occasioned, and offence given, by actions which you had not supposed liable to objection, and to which, from sacred associations perhaps, you would fondly cling, even then, far better is it that you should deny yourselves, than that any odium should fall upon the Church. "Even Christ pleased not himself," therefore "let every one of us please his neighbor for his good to edification."†† "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."‡‡

(TO BE CONTINUED.)

For Our Young Readers.

From the Lutheran Standard.

BLIND ARTHUR.

"Mamma, when shall I see the light of day again?" asked Arthur Brandon, turning as he spoke, his sightless orbs upon his mother's face, although her dear features were no longer perceptible to their darkened vision. Tears filled Mrs. Brandon's eyes, who had long expected, long dreaded, to meet this natural question. Arthur's aunt quitted the room to conceal her emotion: his little Jane laid her curly head upon his knee, and sobbed as if her young heart would break. "Mamma, you do not answer me," continued the youth, "but I can hear you weep; poor little Jane is crying too. I perceive you wish, yet dread to speak the truth. Mamma, I will spare you that pain, I will tell it myself: I shall never see again!"

These sad words were spoken in a tone of calm resignation, which proved that the youthful sufferer had already armed his mind with fortitude to sustain the calamity that had overshadowed the morning of his days.

"Arthur, dear Arthur," replied Mrs. Brandon, seating herself beside the invalid, and tenderly taking his hand, "it would be useless and cruel to deceive you; for yours is, alas! a hopeless case. I have had every advice upon it that money or friendship could procure, but every application has been made in vain. I have hitherto, been silent upon the subject, because I still flattered myself that an operation called couching, might possibly restore your precious eye-sight. Yesterday, that hope faded forever, when Mr. Guthrie, the most skilful oculist in London, communicated to me the sad fact, that the fever has totally destroyed the visual organs. But, 'oh, my son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he chasteneth, even as the father the son in whom he delighteth.'"

"These are the verses you often repeated to me to reprove my querulous impatience during the fever," rejoined Arthur. "Ah! dear mamma, I have often thought upon them since; and indeed, they have been to my mind what medicine has been to my body: and now I can say with truth, 'Thy will, O Lord! not mine be done.'"

These pious words fell like balm upon the wounded heart of the afflicted mother, and at once relieved her mind from the anxiety that had been pressing upon it during many weeks of care. She uttered a fervent thanksgiving; and then wiping the holy tears of maternity from her face, turned to her sightless boy and said, "Arthur, my dear, dear Arthur, you do not know how happy your patient resignation to the Divine will has made your poor mother. I would not at this moment, exchange my blind son for any son in Christendom."

"I shall never see your kind face again," replied the blind boy, in a mournful tone, a sudden shade of sadness passing over

his expressive features, "nor little Jane's sweet, sunny smile, I who loved to look upon you both so dearly! How I used to laugh when the breeze played among my sisters' fair tresses, like the wind when it waves the ripening corn! Ah! Jane, I shall never fling off your bonnet and ruffle your golden curls for my sport again!"

"But Arthur, you will love me still,—won't you, dear Arthur. I will tell you stories, and sing to you, and do all I can to amuse you."

"Jane, dear Jane, you shall do more," answered her brother, in a tone of solemnity, "you shall read the word of God to me; you know you can read nicely, and you must be instead of eyes to poor blind Arthur, now."

"That I will," cried the affectionate little girl, climbing his knee, and flinging her fair arms around his neck, and kissing him, "Yes, dear brother, I will be your eyes," and blind Arthur's sister kept her word.

It is a pretty sight to see her leading him about the grounds of Rose Cottage, singing her hymns, or listening with deep attention while he speaks to her of holy things, of that blessed Saviour who "came to be a man and die," that man might be redeemed and live forever, of that happy place where light shall dawn upon his eyes, more brightly and gloriously than before their earthly beams were quenched in darkness. Yes, it is sweet to hear him, while giving his young sister a practical lesson on every flower, turning with fraternal yet pious fondness, her thoughts towards heaven, as towards her proper home. When, however, the blue sky is overclouded, and the twain return to the house, Jane, in her turn, becomes the teacher, and gives her dear brother her latest lesson on the piano, which his newly acquired ear for music, and rapidly expanding powers of memory led him to retain.

Little Jane, indeed reaps the fruits of all her labors of love. She is storing her mind with useful and entertaining knowledge, and improving all the talents she is exerting to please Arthur, and he, the blind and solitary one, thus thrown upon her care and kindness, does he not love his young, but faithful guide? Oh, yes! for when his giddy companions forsake his society for ruder sports, Jane is still waiting at his side, to cheer and amuse him. Sometimes she teaches him to knit, or makes him guess the flowers of which the nosegay is composed she has gathered for him. It is curious to hear how exactly he names them, guided by his exquisite touch.

But there are holier moments spent with little Jane, moments when the world fades from his mental eye, and his thoughts soar upwards, towards another higher state of being: moments that atone for all his deprivations, when all his sufferings are lost in joy. The other day, his sister was reading to him the tenth chapter of St. Mark's gospel, which contains the account of our Lord's giving blind Bartimeus sight, and with artless simplicity remarked, "Oh, that he were here, dear Arthur, to restore your sight!"

"He is here, dear Jane," replied the bereaved, yet happy Arthur, wiping the tears from off her young fair face. "He is with me, 'for darkness is no darkness with him;' and he has turned mine into 'noonday.' For though my mortal eyes are quenched in night, they shall yet behold him in his beauty, at the resurrection of the just. Then weep not for me, dear sister, 'for whom the Lord loveth he chasteneth betimes.'"

OBLIGATIONS TO PARENTS.

If you perceive that anything in your ways makes your parents unhappy, you ought to have no peace until you have corrected it; and if you find yourself indifferent or insensible to their will and wishes, depend upon it, yours is a carnal, disobedient, ungrateful heart. If you love them, keep their commandments; otherwise love is a mere word in the mouth, or a notion in the fancy, but not a ruling principle in the heart. They know much of the world, you very little: trust them, therefore, when they differ from you, and refuse compliance with your desires. They watch over you for God, and are entitled to great deference and cheerful obedience. You may easily shorten the lives of affectionate and conscientious parents, by misconduct, bad tempers, and alienation from their injunctions. Let not this sin be laid to your charge.—Rev. Legh Richmond.

THE COLLIER BOY AND HIS CANDLE BOX.

On May 3d, 1815, a dreadful accident took place in Heaton Main Colliery, near Newcastle-upon-Tyne. The workings of the colliery at the time were at a very great depth. At about half-past 4 o'clock on the morning of the above day (Wednesday,) the water from some of the old workings broke through the coal in the north-west part of the present colliery. Some of the men who were working near the spot where the water forced its entrance, ran immediately to the shaft, and happily escaped out of the pit. On their way, they met Mr. Miller, the underviewer, and informed him of what had happened, when he ran to give the alarm to the other men, who were working in the higher part of the pit, in hopes that they might be able to effect their escape also; but this alas, they could not do, and he himself perished. The water rushed in with dreadful rapidity, and flowing naturally to the lower parts of the workings, soon cut off the only means of escape, by closing the bottom of the shaft, in which the water soon rose to the height of nineteen fathoms.

Exertions were immediately made to reach the spot where the men were supposed to be, from some other workings, but without success.

Three large engines (one of one hundred and thirty horse power,) were instantly employed in endeavoring to draw the water from the pit, but without the desired effect, as the water in the shaft, which was at first nineteen fathoms in depth, afterwards became deeper; from which it appeared that the water was coming out of some old waste into the pit.

During Thursday night the water gained upon the engines, notwithstanding they discharged one thousand two hundred gallons per minute; and when the lowest shaft was plumbed early on Friday morning, it was found to be thirty-three fathoms.

By this catastrophe seventy-five persons, (forty-one men and thirty-four boys,) lost their lives. The sufferers left twenty-four

widows and seventy-seven orphans, besides Mrs. Miller and her eight children, to deplore their untimely end.

From various difficulties the bodies were not arrived at until upwards of nine months from the time of the accident.

On the 6th of January, 1816, the first body of the sufferers was brought up in a state of great decay; but ascertained by the neckcloth to be that of William Scott, between seventy and eighty years of age, who attended one of the furnaces. In a few weeks afterwards the remains of the rest were found in different situations in the workings of the pit. There was one part of the workings very much on the rise, where several men and boys had been employed at the time of the inundation. At a crane adjoining the place, there were ten human bodies, and the carcasses of two horses found. The water had never risen so high as the above workings, by eighty or a hundred yards. On proceeding up the wagon-way to within about fifty yards of the crane, there were found two bodies lying near each other, and every ten or fifteen yards other two bodies; from whence it was conjectured, that these men had gone by two at a time, to the tail of the water, and their strength failing them through suffocation, they had fallen down and died.

Who can describe the scene after the breaking in of the water, and when all hope of escape was cut off! The thought of seventy-five human beings all at once shut up in a pit, with the appalling prospect of a lingering though certain death, is unspeakably distressing. They had not died from hunger, as they had killed one of the horses, and had cut slices off its hind-quarter, some of which were found in the caps and wallets of the men unconsumed. They had likewise an abundant supply of spring water. The exhaustion of the atmospheric air by the influx of water bringing with it foul air, was no doubt the cause of death, probably in a day or two at most. Many of the men, and some of the boys were pious, and most of the latter attended Sunday schools. It is probable that the pious men would employ their time in exhorting those who were irreligious to repentance and faith in Christ.

After the bodies were put in coffins, the relatives were permitted to go down the pit for the purpose of recognizing their husbands or children; and Elizabeth Thew, whose husband and two sons had perished, was among the foremost. She readily found out her son William by his fine auburn hair. What must have been her feelings, when in one of his pockets was found his tin candle box, on which, in the darkness of the suffocating pit, or with only the dim light of his Davy lamp, the dear boy had, with a nail, engraved on his candle-box the following touching words:

Fret not, dear mother, for we were singing while we had time and praising God. Mother follow God more than ever I did.

And then on the other side were found the following words, which, it is supposed, must have been dictated by his father, as it bears his signature, though he could not write:

If Johnny is saved, be a good lad to God and thy mother.

JOHN THEW.

This letter, though short, is full of meaning; and, to use the language of the apostle Paul, it may be with truth and propriety said, "He tho' dead yet speaketh." It has cheered the widow's heart in her solitary and destitute condition; and the precious memorial is treasured with great care. What could be more consolatory to her than the fact that her husband and two sons were "singing and praising God," even in the prospect of certain and painful death. Ah! what meaning is there in the words "while we had time;" or while the vital air enabled them to breathe and live. In this we may observe that the same grace which enabled Paul and Silas to sing psalms in the dungeon at Philippi, enabled these poor colliers to praise God under the most awful and appalling circumstances. Then again his humble acknowledgment that he had not served God as he ought, in his exhortation to his mother, "Mother, follow God more than ever I did;" is a better test of his sincerity than any confident assertions relative to his religious state. Lastly we see the anxiety of the father for the comfort of his wife in the simple expression to his son Johnny, that, if spared, (and this was the case,) he was to be "a good lad to God and his mother."

The following are a few additional particulars relative to William Thew, the writer of these touching lines.

He was the second son of John and Elizabeth Thew, and was seventeen years of age at the time of the catastrophe. A younger brother, John, was one of those, who, on the alarm of the bursting in of the water being made, escaped with others by the shaft. William and John were scholars in the Byker Sunday school at the time, and were steady and well-disposed boys. His mother relates that her sons were very affectionate and steady; that after returning from their work, and when cleaned and refreshed by their meals, they were in the habit of reading the Bible to her; and never retired to rest without prayer. Many pleasing anecdotes are related by their mother, particularly of William, who seems to have been her favorite son. On one occasion he said to her, "Mother, when I'm a man, I'll work hard for you, and keep you like a lady." His mother observes that his wishes and intentions have been in a manner realized in the support she has received by means of the letter he wrote to her in the pit.

From the New York Ecclesiologist.

FORM AND ARRANGEMENT OF CHURCHES.

We purpose in the present number to commence a series of papers on the proper form and arrangement of Churches and their furniture.

We begin with the ground plan, it being the not less important than natural point to be first determined in building any structure. It matters little how beautiful each doorway and window may be in a Church, if the mass of the fabric be unchurchlike; it is of little use to symbolise in detail if the nobler mysticism be wanting; so, all we can do in ornamenting a structure is but taste and money thrown away, if the ground plan express not its intention, and tell not its story of Catholic Faith, and Order, and Truth. But we need not dwell on this palpable architectural truth.

Every church should consist of a Chancel and Nave; * * * * * The division

* Ecclesiastes iii. 7. † James i. 19. ‡ Colossians iv. 6.
§ Matthew x. 16. || Romans xvi. 19. ¶ Ephes. v. 15.
** 1 Thes. v. 22. †† Romans xv. 3, 2. ††† 1 Cor. viii. 13.

between these two should be marked externally and internally. In ancient edifices, the Chancel was about one third of the whole length. But we reserve for an ensuing number all further remarks on this most essential part of a Church. At present, we confine ourselves to the Nave, or rather, to the position the Tower and Porch should occupy as connected with it.

By reference to the accompanying illustration, the general form of various ancient examples, with the different positions the Tower occupies, will be at once seen;—and here we must observe that the position depends upon no fixed rule, excepting that it is never placed at the Eastern extremity of the Chancel. In the majority of instances, the west end of Nave, as at Islip, (see illustration), is the place assigned for it. It is (other things being equal) the most commanding situation. The west end is essentially and symbolically the entrance front of a church; the Font was always near the Western door, and the main entrance was generally through the Tower. Unless, then, there be an obvious reason for so doing, we think this custom should not be departed from. When, however, the approach to the Church is not from the West, or where anything would intervene to hide or mar the view of so beautiful an object as the Tower, or when the ground plan is cruciform, as in Snettisham, then there is a sufficient reason for departing from the general custom.* Only let circumstances, and not a morbid love of the picturesque, govern its position, and we shall be following in the footsteps of the ancients, not blindly, but because we are imbued with their spirit.

In Duddington, the Tower is at the east end of south Aisle. In Donnington, it occupies the usual place of the Porch, (which is the position that, in St. Mark's of Philadelphia, the Tower will occupy). In Herne, it is at the West end of the North Aisle. We occasionally find the Tower altogether detached from the Nave, as at Fleet in Lincolnshire, Mariston in Bedfordshire, S. Mary's Walton, Norfolk, where it is, in the first instance, south-west of Nave, in the second, north of Nave, and in the third, (we believe, but are not quite sure) at the west of Nave. Sometimes, as in Ottery, S. Mary, Devonshire, we find the Transepts are formed by two Towers. At Clymping, in Sussex, the Tower is south of Transept. In cruciform churches, almost the universal position is at the intersection of the Nave and Transepts. In scarcely any instance have we ever seen a departure from this rule, which we did not regret; for this reason, there are but few cases in which we would recommend the adoption of a cruciform plan. If the Tower be not at the intersection of the Arms of the Cross, the church has generally a very clumsy appearance externally; and if the Tower be at the intersection, the magnitude of the piers required to support the superstructure greatly interferes with the interior view, the Altar being thereby concealed from numerous worshippers. We do not apply these objections to Cathedrals, but merely to Parish churches. Next in importance to the Tower comes the Porch: and this is frequently a most beautiful feature in the ancient buildings. But at present, all we are concerned in, is its position. Its usual position is, as in Islip, and Duddington, (see illustration,) south of the second bay from the west end of the south Aisle. In large churches, a north Porch was added opposite to it. Sometimes, the Porch occupies the first, instead of the second bay; occasionally, but very seldom, the third bay. We have seen it at the west end of south Aisle, as in Collumpton, Devonshire. When there is no western Tower, a large triple arched Porch, frequently called a Galilee, is sometimes found. It occurs in Snettisham, (see illustration).

The modern practice of tacking a Porch to the west end as a kind of balance to the Chancel, cannot be sufficiently deprecated. We trust one day to recur to Porches again, believing that nothing adds to the beauty of a church more than a well proportioned Porch, and few things mar that beauty more than a bad one.

F. W.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, FEBRUARY 10, 1849.

EDITORIAL RECORDS.—It has occurred to us that we might, with advantage, at times quit the usual beaten track of controversial and didactic Editorials to lead those who follow such humble guiding in paths less dry and rugged. Although we have hardly reached the age for writing "Reminiscences," few can look back, even upon the history of ten short years experience in the Ministry, without being able to recall incidents and facts which serve at least as useful texts for practical discourses. It is much to be regretted that our Parochial Clergy are not more careful in preserving those materials from which history is to gather up the important records of the past, for the instruction of the present and the future. In preparing a history of the beginning and gradual progress of the Church in this country, the most instructive lessons are to be derived from accounts of missionary experience and the biographies of those, many of them humble persons, "unknown to fame," whose individual exertions have mingled with the united effort, and whose labors are only to be seen in the result. We have often invited such contributions from our Missionaries and Parochial Clergy, and we are sure they would be regarded with favor and interest by our readers. With several of the same class in mind, we make this first record as an experiment.

* Another reason, and in these days a very common one, which justifies the departure from the west end of Nave, is this, that if funds are not at first sufficient to build a Tower, it can be more easily added to the north or south wall of Nave than to the gable end.

The incident we now refer to, has been recalled, by the following narrative in "the Presbyterian."

DR. BEECHER'S SERMON AND HIS HEARER.

The doctor once engaged to preach for a country minister, on exchange, and the Sabbath proved to be one excessively stormy, cold and uncomfortable. It was in mid-winter, and the snow was piled in heaps all along in the roads, so as to make the passage very difficult. Still the minister urged his horse through the drifts till he reached the church, put the animal into a shed, and went in. As yet there was no person in the house, and after looking about, the old gentleman—then young—took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no more hearers.

Whether to preach to such an audience or not was now the question—and it was one that Lyman Beecher was not long in deciding. He felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it; and accordingly he actually went through all the services, praying, singing, preaching, and benediction, with only one hearer. And when all was over, he hastened down from the desk to speak to his 'congregation,' but he had departed.

A circumstance so rare was referred to occasionally, but twenty years after it was brought to the doctor's mind quite strangely. Travelling somewhere in Ohio, the doctor alighted from the stage one day in a pleasant village, when a gentleman stepped up and spoke to him familiarly, calling him by name. "I do not remember you," said the doctor. "I suppose not," said the stranger; "but we spent two hours together in a house alone, once in a storm." "I do not recall it, sir," added the old man, "pray when was it?" "Do you remember preaching, twenty years ago, in such a place, to a single person?" "I do, indeed—and if you are the man, I have been wishing to see you ever since." "I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"

Such a striking result made no little impression on the old veteran's mind. He learned that the man was at the time a lawyer, who was in the town on business; and, tired of a Sunday morning at a country hotel, went, in despite of the storm, to church, to hear that sermon. The doctor often tells the story, and adds, "I think that was about as satisfactory an audience as I ever had."

An only hearer would hardly mistake the person addressed.—PRINTER.

Most of our readers in New Jersey will remember the Rev. Robert Davies. He was one of those faithful and devoted Missionaries, so useful in our country, who are content to labor in the humblest service, and upon the smallest means of support. After several years of this duty in New Jersey, he obtained a good Parish in one of the West India islands. He lived but a short time in his new sphere of labor, and his end was a melancholy one. On his passage to a neighboring island to officiate, he fell overboard, and sunk to rise no more, until the earth and sea shall give up their dead.

We have often heard him relate the following account of the small beginning of a Parish in New Jersey, now not the "least among the thousands of Judah." In a visit to England he narrated it to Dr. Hook, who took great pleasure in repeating the story, and we have heard the Dr. give it in his own inimitable style, as an illustration of the way in which the Church goes ahead in America. The title given by the Dr. to the story was, "DAVIES AND ONE."

Mr. Davies was directed by the Bishop, to hold a service in a place some eight miles from his own Parish. The appointment was made, and Mr. D. proceeded on horseback to fulfil it, at a time when the rain was pouring down in torrents. "When I got to the school-house, (Mr. D. used to say) no one could say that I was a dry preacher." After waiting some time in solitary expectation, a single person arrived to make up the congregation. Two were now gathered together, and Mr. D. proceeded with the service. He gave out a psalm and sung it himself, and few could do it better.

He preached to his one auditor, and after singing a hymn, and the benediction, his congregation departed in silence. This strange service became the theme of village conversation, and the next time he had many instead of one, and with the growth of the congregation the interest in the Church advanced. Thus in the place where "Davies and one" worshipped, there is now a beautiful country Church, and a flourishing Parish.

There is instruction as well as encouragement, to be derived from this incident, which those who labor in the ministry should not fail to apply. It is indeed most discouraging to find our sanctuaries, especially where the congregations are scattered, almost deserted by their proper worshippers, when the weather is bad, or other obstacles of a slight character, prevent their attendance. Clergymen are sometimes tempted to postpone the service on this account, or to defer the sermon, or to make some alteration in them, as if the difference between a small and large audience justified such a change. But is this right—nay, is it not very wrong? Is not the Saviour's promise where two or three are gathered together, there will I be? Do we not declare, "The Lord is in His Holy Temple?" Are not these the words of inspiration, "Lord it is nothing to Thee to help, whether with many or with them that have no power?" Is not one soul above the worth of the whole world? We remember the observation of an old clergyman—I will not refuse to preach

to the smallest congregation, when my blessed Saviour once preached to a single woman at the well of Samaria.

For the same reason, clergymen are tempted to give up week day prayers. The excuse is, "Oh, I can only get two or three, and it is of no use." But how will the people ever be led to discharge their duty in these respects if we fail in ours? Two or three can secure the promise, and why should these faithful few be deprived of the blessing, because of the unfaithfulness of the many?

For the encouragement of these, as well as for that of those missionaries who are laboring in fields which give but little present promise, we have placed upon record the case of "Davies and one."

The place where this productive service was held is HOBOKEN, NEW JERSEY.

RUBRICAL DISCUSSIONS.—We have somewhat abounded, of late, in articles of this kind. In most of these the editor has refrained from taking any part, satisfied with giving an open field for the settlement of differences in a friendly way. One word of caution to those engaged, keep your heads cool, and while your articles are not too long, let not their temper be short.

We have received the article of W. M. in reply to Principle, but find it impossible to print it this week. It shall appear in our next number. We hope this able article will close this discussion for the present. We feel sure that despite the conclusive articles of our able correspondents, the Liturgy will be read, said or sung, as the tastes and desires of each shall lead them to interpret the rubrics.

We have received a long article, entirely too long for a single communication, on this subject, which we must decline publishing, because it opens up the whole question anew, and would begin a fresh discussion at the close of the debate. On these grounds we hope the friend who sent it, will excuse us, since we act in compliance with the known wish of many readers.

WOODMAN SPARE THAT TREE.—Few Lyrics have been more honored with parodies than this. It does not certainly require much sense or originality to write a parody, but the one we have been favoured with certainly out-parodies every thing of the kind we have yet seen.

It reached us through the post office, in a small printed sheet with this title, "REFORMER SPARE OUR BOOKS!" It is, as far as we know, the strongest thing which has been written against the articles of "P. P." We were considerably in doubt whether to give the palm to this or to the two editorials which have lately appeared in a neighbouring "hebdomadal," also "an organ professedly religious."

These rival productions could claim equal merit for the skill they display in avoiding the question at issue. But the rhyming parody seems to have the advantage in its appeal to the sympathies of the jury in this case. Our doubts as to the relative merits of these rival advocates were completely settled by the following stanza. "The American Sunday School Union" represents "the tree," and "P. P." is the "woodman," his pen taking the place of the axe.

That blest Society!
"Whose glory and renown
Are spread o'er land and sea:—
And would'st thou" write "it down?"
"P. P." forbear thy stroke!
Cut not these hallowed ties;
But let thy prayers invoke
Fresh blessings from the skies!

And then the closing exhortation quite settles the question.

"UNION!" "the storm still brave!"
And "P. P." cease to frown!
For if thou still wilt rave,
Thou'lt write thine own self down!

We take this occasion to thank the Editors of the Episcopal Recorder for their compliment to the Editor of the Banner of the Cross on "his wonted flow of good humor." It is no small praise, if really deserved, considering the various provocations by which this flow is interrupted. We do hope that these friends, in finding epithets to designate the Banner, will keep within the range of ordinary Dictionaries. The last term, "his hebdomadal," we fortunately had Greek enough to comprehend. In this caution we have in mind the old lady, not distinguished for her flow of good humor, who was greatly enraged by being assailed with Mathematical epithets, which she supposed must be bad because she did not comprehend them. Her fury was wound up to the highest pitch when her adversary told her she was "a parallelogram" and kept "a hypothenuse in her house!"

In reference to our playful allusion to a former epithet, the Recorder generously acquits us of the charge of *professing* to be what we are not, and says,

"Nay, we know to the contrary, and the entire difficulty is found in this short statement—all the Banner professes is, to be an organ of *The Church*."

If the Editor had told us what we are to understand by *The Church*, who it embraces within its bounds, and who are manifestly excluded from its privileges and its hopes, we might possibly comprehend with some degree of clearness the nature of the work which his organ has to perform."

We can easily inform the Editor "what we (we who have taken upon us the solemn vows of ordination) are to understand by the Church." It is a question already decided for us, and we have publicly assented to this decision.

We refer the Editors, for this definition, to the Creeds, and the xix. and xxiii. articles as interpreted by the Ordinal. Of that one Church the Banner professes to be an organ. Beyond these bounds it seeks no patronage nor favor, and it tries not, by the sacrifice of the peculiar principles of the Church, to acquire a religious reputation with so-called Christians of every denomination. They have "organs professedly religious," to speak for them, and right plainly and manfully do they all testify against us. We blame them not for this. If they esteem us wrong, if they regard our views and principles as narrow and exclusive, let them proclaim our errors with the brazen voice of the loudest trumpets. And we demand the same liberty thus accorded to them. But with all our exclusiveness, we go not so far as to decide upon "the hopes" of men. We can speak only of their present state, their future condition we leave to Him who says, "judge not that ye be not judged." We say this also in reply to a correspondent who has put this improper question to us, whose answer must rest with Him to whom all final judgment is committed. Where the Church is, we know of none "who are manifestly excluded from its privileges." Regarding men as free agents, we think that all who do not embrace the privileges freely offered to them, manifestly exclude themselves.

With regard to what the Recorder says about our reservation in behalf of "the Episcopal Sunday School Union," we can only reiterate our opinion, that we do not think the weight of "P. P.'s" argument bears against it. The difference, according to our judgment, between this and the societies of which P. P. speaks, is that the Episcopal Sunday Union does not engage in the book trade, and in the publishing business. It has no printing establishments of its own. It keeps merely the books which supply its peculiar object. We subscribe heartily to the general principle laid down by P. P. in relation to CHARITY PUBLICATION SOCIETIES, and if we are mistaken in our exception, we still hold to the rule let it apply to what it will. We want no unhallowed union between trade and charity. The first cannot be carried on without the admixture of evil, the last should be pure as the holy principle from which it springs, and unalloyed with the dross and dust which must defile it in the marts of Mammon.

We are aware that P. P. and some of his friends do not agree in this opinion. But we wish to say distinctly that, in publishing these articles in the Banner, we by no means, committed either the Editor or the paper to all their conclusions. We regard our columns as affording an opportunity for discussing practical questions in a proper spirit and temper. And on this principle we admitted not only P. P., but the only article sent to the Banner, as a reply.

The Recorder, referring to this reservation, says "two passages in our neighbor's article, when placed in juxtaposition, provoke a smile." We are happy to hear it; this is the most becoming expression for the face of a religious Editor. And our "wonted good humor" makes us ever prefer a smile to a snarl. It is an excellent "end of controversy," and as there were several things in our neighbor's article which had the same effect upon us, now that we have exchanged smiles (how much better than "shots") we can afford to be friends, even though we must agree to differ in some things.

CONSEQUENCES OF BAD MANNERS.—*The Freeman's Journal* of New York thus unites, with Mrs. Trollope & Co., in censuring our Republican manners. We are sorry, however, that we must go to Italy to learn them, if manners and morals go together.

The Exile of His Holiness.—In the touching pastoral of Bishop Maginn, in another column, will be found an allusion to the asylum that His Holiness might find in the Republic of the United States. This is all very well as a poetic hypothesis; as a proposition, however, it makes our blood thrill with horror. No! Sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than half of the public press would insult him, and more than half the remainder exhaust themselves in efforts to make political capital out of him; sooner than he should come to a land where more than one-half the Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a Catholic land, would gape at him with their hats on, or sit in his presence with their heels up in the air—we would exclaim with the "*Cercle Catholique*" of France: "Rather we will go to you—our arms, our wealth, our lives, are at your service;" yes, we love you far more than we love our country or our homes; we are ready, at a sign from you, to chase out those robbers from the patrimony of St. Peter, and to re-establish your throne in the Vatican—

but, Holy Father, do not afflict our Catholic hearts by seeing you in a land which is so unworthy of you, and which is too little advanced in the race of the Christian civilization to know how to receive you becomingly? Such would be the language that we would address to the Sovereign Pontiff. But we shall have no opportunity to do so. There are too many nations baptized by the church who vie with each other to do honor to the Pope, to afford us the necessity of meeting him on these shores.

NASHOTAH.

We have the pleasure of acknowledging the promise of another \$100 for this Mission, to be paid when the whole sum (\$1000) is made up. We hope these promises will not be unfulfilled through lack of a sufficient number to make up the sum required. Those who cannot afford to give \$100 might obtain five others, or even ten, to unite with them. We hope to hear soon again from the friends of Nashotah, as it is very desirable to have the whole amount in time to apply it early in the spring.

New Publications.

THE CHRISTIAN'S MANUAL OF FAITH AND DEVOTION: containing Dialogues and Prayers, suited to the various exercises of the Christian, and an exhortation to ejaculatory Prayer, with Forms of ejaculatory and other Prayers. By JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the Diocese of New York. STANFORD & SWORDS, New York, 139 Broadway, 1849.

This Manual is too well known in the Church to require more than the announcement of its republication. To those who are not familiar with its wise counsels, and soul uplifting devotions, the name of its revered author will commend it. All the prayers breathe the Spirit which quickens our Liturgy.

As this derives its life from that which animated the Church, when immediate inspiration had hardly been withdrawn, so those who are most familiar with the Prayer Book are best fitted for the important work of preparing such Manuals as these. Bishop Hobart was pre-eminently qualified for such a work. Let those who doubt whether spirituality can accompany sound churchmanship, procure this Manual, and it will soon settle the question with every impartial mind. We thank Messrs. Stanford & Swords for giving us this Work in such a cheap and convenient form, and trust that many, from its use, may imbibe the noble and devoted spirit of its author.

SHORT MEDITATIONS FOR EVERY DAY IN THE YEAR. Edited by Walter Farquhar Hook, D. D. Part 1. Advent to Lent. Baltimore: published by Protestant Episcopal Female Tract Society.

A fit companion this for the Manual of Bishop Hobart, and sent forth by a kindred spirit. The meditations are all brief, but they are none the worse for that, since in this busy age men hardly find time for short thoughts about unearthly things. Yet no duty is more imperative, and none more profitable, than that to which this little book would faithfully lead.

THE SOUTHERN LITERARY MESSENGER. We have received the February number of this excellent Periodical from Messrs. STOKES & BROTHERS, 28 and 29 Arcade. A poetical selection, from another number of this admirable Journal will be found in our columns.

Foreign Intelligence.

The Rev. Dr. Hook, we are happy to learn, is fast recovering his health.

GENERAL THANKSGIVING UPON THE CLOSE OF THE YEAR 1848.—A memorial has been forwarded to the Archbishop of Canterbury, signed by the Mayor and a large body of the most influential inhabitants of Reading, praying his Grace to recommend the Government to advise Her Majesty to appoint a day "for some national acknowledgment and thanksgiving," for the Divine goodness so abundantly shown to us during the year now closing upon us.

The following is a copy of the reply of his Grace to the memorialists.

"I beg to acknowledge the receipt of a memorial from the Mayor and other inhabitants of Reading, on the subject of a thanksgiving day for the mercies vouchsafed to this country, in its exception from the calamities which have befallen other nations of Europe. It has probably escaped your recollection that a prayer was issued, by order of the Privy Council, to this effect in April last. I apprehend that Her Majesty's Ministers would not be disposed to recommend such a measure as you propose, unless they had reason to believe that the desire for it was general throughout the land. Neither would it be possible, through the necessary official forms, that any such order could be issued in time for the opening of the ensuing year. It appears to me as the more advisable course that the Clergy should move their congregations to that expression of thankfulness which the memorial so justly desires, according to the circumstances of their own localities; and so be enabled to discriminate between the different parts of Her Majesty's dominions, which are by no means in exactly the same condition of

peace or prosperity. May I beg you to communicate the substance of this reply, with due respect, to the memorialists.

I remain, sir, your faithful servant,

(Signed)

J. B. CANTUAR.

It is stated that the committee appointed at the public meeting in Plymouth have received a reply from the Archbishop of Canterbury, in which his Grace acknowledges the receipt of the memorial, and states that the subject of it shall have his serious attention. His Grace further adds that he will not trouble the committee to send a deputation formally to present it, but that if it should be desired that a deputation should have an interview with him, he would be ready to receive one at 12 o'clock to-morrow (Saturday.)

From an advertisement in the *Record*, it appears that the recent "Jubilee" Collections for the Church Missionary Society have produced about 30,000*l*.

The Rev. W. Wayet, Vicar of Pinchbeck, has subscribed 1'000*l*. towards the building of the new church about to be erected in his parish.

A new district church was opened on Sunday at the Union Baths, Plymouth, as a temporary place of worship for the district church of St. James, Plymouth, by the Rev. G. S. Hooke, M. A., formerly Curate of St. Andrew's, under license from the Bishop of Exeter.

At the last monthly meeting of the Society for Promoting Christian Knowledge a letter from the Holy Synod of Greece was read, thanking the Society for a gift of five hundred copies of some of the Homilies of St. Chrysostom.

The Rev. George Vanburgh, late Rector of Aughton, who died in October, 1847, aged four-score years and ten, left the following bequests:—

3,000*l*. for alms-houses in his own parish of Aughton; 1,000*l*. to the Liverpool Dispensaries, both free of legacy duty; 4,000*l*. Additional Curates' Society; 2,000*l*. Propagation of the Gospel Society; 1,500*l*. Chester Diocesan Church Building Society; 1,500*l*. National Society; and 1,000*l*. Christian Knowledge Society. Unfortunately, from a miscalculation, as it appears, of the extent of his property, and from the bequests subsequently made, the residuary estate was only sufficient to pay about one-fifth of the latter bequests, still giving to the funds of the societies the following handsome contributions:—Additional Curates' Society, 800*l*.; Society for the Propagation of the Gospel, 400*l*.; Chester Diocesan Church Building Society, 300*l*.; National Society, 300*l*.; Christian Knowledge Society, 200*l*.

The Rural Deans of the diocese of Bath and Wells have presented an address to the Ven. Archdeacon Brymer, stating their intention of placing a stained glass window in the Cathedral at Wells:—

"As a New Year's gift, such as may not inappropriately record the past, and serve as a pleasing memento to you during the many future years, to which we heartily pray God your valuable life may be extended."

Steam for California appears to be the principal subject of domestic interest this week. Five companies, we have already noticed, advertise in the public prints as in the course of formation in London, for working the newly discovered treasure; and bands of navies are already on the seas from Liverpool and other ports, armed with all the usual and necessary implements for scratching and delving the surface of the earth.

Is it needless or premature to hope that we may not be about to see another South Sea bubble, or even a repetition of the mining delusions of 1825?—*London Guardian*.

The same paper has the following in relation to the cholera.

We regret to have to record this week the occurrence of a particular visitation of the cholera in the neighbourhood of London, so marked and severe in its results, and yet so isolated, as to remind us of the operation of some contagious fever or pestilence. We refer to the establishment for pauper children at Tooting, where, within a week, nearly three hundred cases have occurred; of which near one hundred have been fatal. The healthy children have now been moved to their respective parishes; and an inquiry has been instituted, with a view to ascertain, if possible, the cause of the illness having broken out.

With the exception of the persons who are, or have been, inmates of this house, not more than two or three persons in London and its environs have been attacked with the disease this week.

POSTSCRIPT.

WEDNESDAY MORNING.

The following are the cholera returns as reported by the Board of Health up to last night:

Districts.	No. of cases.	Deaths.	Recoveries.	Under treatment, or result not stated.
In London and vicinity,	691	359	166	226
In the country,	426	217	46	163
In Scotland,	5,761	2,523	1,223	2,017
Total,	6,878	3,099	2,375	2,406

These returns show a total of 1,866 new cases since our last, and 715 deaths. The principal of these, however, continue to occur at Glasgow, which city makes an average return of 140 cases daily, with a proportionate number of deaths. There has been, however, an outbreak of cholera nearer home, viz., at Mr. Drouet's infant establishment at Tooting, which contains upwards of 1,400 pauper children. The disease was first manifested on Friday week, and continued daily on the increase for the space of a week, when it was deemed advisable to remove the children remaining in health to their respective work-houses in London.

ITALY.

The Roman Chambers are dissolved. The convocation of a Constituent Assembly of the Roman States was to have taken

place on the 30th ult., and to be announced to the people by a salute of 101 guns. Universal suffrage has been declared. The dissolution of the Chambers is a step generally approved of. The city was tranquil, and preparing for the elections. Duke Sforza Cesarini had been appointed General of the Civic Guard. Prince Corsini is reported to have resigned.

From Genoa we learn, by date of the 2nd inst., that the postal intercourse between Sardinia and Lombardy has entirely ceased. The letters are obliged to be forwarded by a circuitous route.

The *Contemporaneo* remarks as follows on the establishment of a Constituent Assembly at Rome:—

"The imperfect representation of the people was at first an object of blame, and then one of contempt; now, no one speaks of it at all. To-morrow the Government will speak; it will make an appeal to the nation, for it to deliberate on its future existence. Let the work be completed with the same high morality with which it was commenced, and that speedily. The Ministry has replied by its acts to the general expectations; and as it has proved itself worthy of the confidence of the people, we will support it in the difficult path upon which it has entered, and together we will attain the desired end, or else we will share the dangers and misfortunes."

Letters from Rome of the 30th ult. announce that at 4 o'clock on the preceding day the decree convoking the Roman Constituent Assembly was promulgated with great pomp. The artillery of Fort St. Angelo fired a salute of 101 guns, and all the bells were set ringing. Colonel Luigi Masi had been appointed Lieutenant-General commanding the Civic Guard of Rome.

The Municipal Council of Bologna voted on the 30th an act of adhesion to the protest of the Pope.

The *Constitutional Journal*, of the Two Sicilies, of the 27th ult., brings accounts from Gaeta of the 25th. On that day (Christmas day) the Pope celebrated the second mass in his private Chapel. The King, Queen, and Royal Family assisted at it, and received the Holy Sacrament. His Holiness afterwards repaired in state to the Cathedral, where he was received by the Bishop at the head of the Clergy. The members of the diplomatical body, attired in their grand costume, were all in attendance. Their Majesties arrived shortly afterwards. The Pope having remained a short time in prayer in one of the side Chapels proceeded to the grand altar and celebrated divine service. He afterwards retired to the Bishop's palace, which is contiguous to the Church, and thence returned in the same state to his residence. At noon the diplomatic corps, which was joined by M. Creptovich, the Russian Ambassador at Naples, waited on His Holiness, and the Ambassador of Spain addressed him in these terms:—

"Holy Father, on this solemn day, consecrated by religion, the diplomatic body performs a duty in laying at the feet of your Holiness its most respectful and sincere homage. Having witnessed the virtues which your Holiness displayed in circumstances too striking ever to be forgotten, we are happy to express on this occasion the same sentiments of admiration and devotedness, as unalterable as the virtues they inspire. In wishing your Holiness the peace and happiness of which you are so worthy, we are only faithful interpreters of the wishes of our Governments, who all take a lively interest in the fate of the Sovereign Pontiff, whose cause is too just, too holy, not to be protected by Him, who holds in His powerful hand the destinies of nations and kings."

To which the Pope made the following answer:—

"These new demonstrations of affection, and the interest shown to us by the diplomatic body, excite in our hearts new sentiments of gratitude and satisfaction. All the fortitude we, the Vicar, however unworthy, of the Man-God, whose birth we celebrate on this day, displayed in days of affliction, came from Him, as well as the grace of loving our subjects and children, in the place where we provisionally reside in, with the same affection we experienced for them when we inhabited our city of Rome. The sanctity and justice of our cause are such that God, we are certain, will inspire salutary counsels to the Governments you represent, in order that it may obtain a triumph, which is at the same time the triumph of order and of the Catholic Church, so deeply interested in the liberty and independence of its chief."

The *corps diplomatique* afterwards paid its homages to the King and Queen of Naples, and ultimately waited on the Senior Cardinal Macchi.

We have received despatches from our correspondent at Rome to the 30th ult. Our correspondent considers that the act of the 29th, which we have already reported, has put an end for ever to the temporal sway of the head of the Catholic Church, and observes a coincidence rather remarkable, that the day of the flight of the Pope from Rome (the 24th of November) was the anniversary of the foundation of the Papal sovereignty, the date of which was 24th of November, 800. Our correspondent says that the secular Government in Rome is proceeding with perfect regularity, and that the administration has announced that it is prepared to pay the dividends due in January, and that the claims of the public creditor will be rigorously respected. Count Mamiani was not expected to live. The supreme junta were reforming Post-office abuses, and had dismissed the chief of that establishment.—*Daily News*.

Communications.

For the Banner of the Cross.

APOSTOLICAL SUCCESSION.

MR. EDITOR:—

It is a great secret in the art of reasoning, not to go for too much; and, above all, in dealing with septsics or unbelievers, is it important to drive the sharp end of the wedge first: seeing this, they may by and by "see greater things than these." Such was the principle upon which Bishop Butler proceeded, in his immortal "Analogy." He well knew he had those to feed who were not fit for very strong meat; and accordingly he simply proposed, in his own characteristic language, to show—what? that Christianity was true to a demonstration?—no,

but "that it was not so clear a case that there was nothing in it." What Butler thus did for revelation in general, may be done for any particular doctrine of the Bible; and as an apt instance, I beg to transfer to your columns the following extracts from a late admirable essay in *The Churchman*, over the well known signature of "B. T. O." *Bp. Oudertink of N.Y.*

After alluding to the popular objections to the doctrine of apostolical succession—that it is impossible, in the nature of things, that an unbroken succession in the ministry should have been maintained amid the revolutions and convulsions of the world and the Church, and the wicked arts which have been practised to obtain high places in the Church, and the corrupt views with which men have been raised, to those places, and the base and unprincipled manner in which clerical functions have been abused, and other difficulties on which objectors seem so fond of dwelling—the writer proceeds:—

"As against the *ministry*, so against the *revelation* of God, are they arrayed. The infidel, who would utterly expel the Bible from the world, has no lack of arguments to show how impossible it is that a book written at various periods from the time of Moses to that of St. John, could have retained its genuineness to our day, considering the revolutions and convulsions, civil and religious, through which it has passed, the bad men who have had to do with it, the iniquitous purposes which it has been made to serve, the many reasons and temptations it has had to encounter for corrupting and altering it, &c. &c. If objectors to the uninterrupted and officially pure succession of the ministry have, with apparent triumph, asked to be shown a list of names, and proofs of valid orders, in uninterrupted series, from some apostle to the Bishops of the present day; so may brother objectors ask that there be produced an uninterrupted series of copies of every book in the Bible from its original copy to that now in hand; or—which is the same thing—that there be produced the original autograph of each book, with ample vouchers of genuineness, by which to verify present copies and translations. The reasonable man sees that, in both cases, the demand is an unreasonable one. The Christian of true heart sees that genuine Christian faith is a sufficient answer to each. There is a line of historical unimpeachable testimony—fortified by the occasional return to light, in different and distant parts of the world, of ancient sacred manuscripts—to prove conclusively that our present Bible is composed of the very books which, ever since their first composition by the inspired authors, from Moses to St. John, have been held sacred by the true worshippers of God. There is a line of historical unimpeachable testimony—fortified by occasional renewed intercourse with different and distant ancient sections of the Church, long almost unknown to each other, and to the rest of Christendom—to prove conclusively that always and every where—with very small exceptions in comparatively modern times—the Christian community has regarded the uninterrupted succession of the ministry from the apostles, as among the principles of the doctrine of Christ, and in both teaching and practice, has jealously guarded it accordingly; and indeed, to prove that so deeply rooted was this conviction in early times, that even schisms and heresies, knowing that in no other way could they deceive by the Christian profession, were wont to act upon the same principle, and secure Bishops among them, by having proselytes of that order from the true Church, and thus the continuance of that order by and through ordination by them."

* * * * *

"Objectors to the doctrine and fact of uninterrupted succession, should be able to show how and when it was broken. Has it been—could it have been—that is, could the Church have been imposed upon by false pretenders to valid consecration—during the present century? during the last? during that preceding? at any time since the Reformation? at any time before the Reformation? in this country? in England? in any part of the world? He that is not prepared to answer such questions understandingly, is not prepared to urge the objection honestly, and with any claim to the respect of intelligent men."

Yours, &c.

ECCLESIA.

Rev. Dr. Coleman

For the Banner of the Cross.

THE RUBRICATED IDEAL OF SACERDOS.

REV. MR. EDITOR:—

I fear "SACERDOS" will gain but little for his "ideal" by affecting to say sharp and slighting things of those who honestly differ with him about it and have the frankness bluntly to say so. His doing so is not argument, and will not pass for such with discriminating people. He must pardon me for saying that his feint of declining a discussion with me in one paragraph which he is evidently bent upon commencing with all his might and main in the next, is at best but an impotent attempt at being severe. There are reasons, and transparent ones, for his wishing the *reductio ad absurdum* form of argument I have unanswered used against him to go for mere "raillery" and "wit." The readers of the Banner, however, are fortunately too intelligent to be misled in this way. I have no doubt but that they have already formed a pretty correct estimate of the magnanimity, and logical power, with which "SACERDOS" has treated my respectful and fair *critique* upon his "Ideal." I can, therefore, very well afford to pass such things by. To his somewhat testy, and not very courteous rejoinder, the following is a respectful reply:

1st. I have not fastened my "ideal" upon him but his own as it appeared in the Banner of the Cross three weeks since. The honour therefore of having had my liturgical studies crowned in this way, I must most respectfully disclaim. "Suum cuique"

2nd. My "notion" is that the Rubric which bids the Priest to "break the bread before the people" is a *direct home thrust*, not a "side thrust" at solitary masses. The Prayer Book elsewhere expressly prohibits them. The universal practice of the Church in England, Ireland, Scotland, and America, repudiates them. In calling, therefore, their prohibition "ultra protestantism," "SACERDOS" hits the *Prayer Book*, and the *Church*, not *me*. When he next condescends to call names he should at least be sure that he is not playing with edge tools. *Verbum sapientibus satius*.

3rd. He is wrong in supposing that this *ultra protestant* version of the Rubric "fails to express the particular directions as

to readiness and decency" which he alleges "evidently imply that the people are to see." The whole act of Consecration, I answer, can just as *readily* take place at the west as at the east front of the Altar, and far more *readily* than at its north end. That the Priest, too, may consecrate here with far more "*decency*" than in any other situation is equally clear, for were he to stand any where else than between the people and the sacrifice, a most ancient, significant, and beautiful symbolical feature of our holy Religion would be entirely lost. "Let all things," therefore, "be done decently and in order." To say that the *seeing* of the people is necessary to this end is a plain begging of the question under discussion. That they may reverently and profitably behold the consecration of the Holy Mysteries I however freely admit. It was only in view of my supposing "Sacerdos" had taken up with the popular error that the Rubric means to make the people spies upon the officiating Priest that I suggested the possibility of their being "better employed" than by actually *seeing* "the bread broken and the hand imposed." From what he now says I have no doubt but that I have misunderstood him in this, and am most happy to acknowledge my mistake. It is however by no means necessary for the people to behold more of the act of consecration than the Church in her wisdom sees proper to disclose. Again; granting for argument's sake (though I deny both the fact and the conclusion) that "the general custom of consecrating at the north end fully demonstrates" that the Rubric designs the people to see all that the officiating Priest does at the Altar; by parity of reasoning "the general custom" of preaching from a pulpit just as "fully demonstrates" that the *pulpit* is the place from which the Rubric intends the Minister to *return* after the sermon; and consequently that the Rubric takes for granted that there is a pulpit in every Church; which "SACERDOS" elsewhere denies. At very best, therefore, what the "Ideal" gains in one way by this sort of reasoning, it manifestly loses in another. It will not let "Sacerdos" put the Altar "out from the wall" without forcing him *notens volens* to have a pulpit too. I beg that he will not treat this as mere "*wit*" and "*raillery*" but as a fair *argumentum ad hominem*. He has already scourged my "*wit*"—let him now annihilate my arguments.

4th. I frankly accept the explanation that "the Ideal" did not say that the Priest was not to leave the *spot* where the gospel was read, but the *place*, i. e. the Chancel." Far be it from me to fasten any thing upon the "Ideal" which "SACERDOS" did not really intend. I, at least, have no *pet* positions of any kind to support. In future, however, it would be well to *guard* expressions which must otherwise be inevitably misunderstood. So far as intelligibility is concerned it is one thing to say "the Priest is not to leave the place where the gospel was read," and another to declare "the Priest is not to leave the place, i. e. the Chancel where the gospel was read." His explanation, however, by no means meets the main issue I made with him that the words, "THEN (next in order) shall follow the sermon", do not mean that the Priest is to preach within the Chancel and not to quit it during "the whole of the Holy Communion office." I repeat, therefore, (not with a view to "raillery" but to a fair *reductio ad absurdum* of this notion of his) that the word "then" in this Rubric has no more allusion to the Chancel than it has to the altar cloth or church steeple. "Suum cuique" to the Rubrics, and Lexicography, as well as to ourselves. I would, however, by no means be understood as objecting to the primitive and beautiful practice of preaching from the Chancel steps. All I mean to say is that the Rubric quoted by "SACERDOS" has nothing at all to do with the matter. I wish it had with all my heart. It is, however, I firmly believe, doing a good thing an injury to attempt supporting it on transparently insufficient ground. I really wish "SACERDOS" would be more intent upon candidly weighing this than upon putting me down. *Truth* would be best served by such a course.

5th. The Rubric requiring the altar "at communion time" to be "placed in the Chancel or in the body of the church," does "*provide*" for the Priest's absence from the Chancel, no matter whether it be *really* a chancel or only *popularly* called so. In the church of St. Andrew, St. Peter, St. James, and most of our Philadelphia churches, for instance, the altar might, according to this Rubric, be placed *outside* the rail, just as in the church of St. James the Less it might be placed outside the chancel arch. It is to be implied from what "SACERDOS" says, that this Rubric was framed to meet the case of these "*nominal*" chancels," which is all the same as to say that the Prayer Book recognizes them. This without full proof I should be extremely loath to admit. If "Sacerdos" however, be right in this it must of course follow that the Rubrics out of which he has extracted his "Ideal" are after all but doubtful Ecclesiological guides. This is what I have been contending for all along. This Rubric is verily a two-edged sword. Which way would "SACERDOS" have it cut? He should have recollected, too, that I quoted the unfortunate permission it gives as an "*argumentum ad hominem*"—not as one of its admirers. *Suum cuique*.

6th. I did quote the words of "SACERDOS" "just outside," precisely as he wrote them, as may be seen by reference to my article. The inference that his remark "cut the chancel short off at the altar rail," was not occasioned by my italicising the word "just," for this occurs long after the inference was made, and in a connection which plainly shows that the italics are my own. He had, therefore, better confess to the "two Ideals" with a good grace. "Suum cuique" to him back again. When he gravely tells us, however, that "the chancel arch may be 'just outside' if it be not 'just outside' the Altar rails", his claim to originality becomes indisputable. All the benefit he is likely to get from this distinction I freely concede to him with all my heart. *Suum cuique*. Surely "SACERDOS" will be too magnanimous to grudge us a little good natured "raillery" at seeing him try to force himself and his "Ideal" through such a very small hole. I hope that neither he nor it have been put much out of shape in making the attempt. If Sacerdos will put himself in such queer positions he cannot expect people to be grave.

7th. The point of my criticism touching "the Aisle" was directed purely at the loose way in which "SACERDOS" used the term; thus leaving it in doubt whether he meant it in its popular, Rubrical, or technical sense. My hit was therefore downright and fair. That he meant only what was right I did not dispute. The term "longitudinal alley" (twice put by him

within quotation marks as having been used by me) I did not employ. "Wit" I assuredly did not attempt. "The longitudinal alley, therefore, and also all the wit" belong of right rather to him than to me. "Suum cuique" to him then once more.

Most cordially and fervently do I join him in his prayer that God will bless the noble little church of St. James the Less and all connected with it. I must, however, frankly say that his having improved upon it by his "Ideal" is at best a matter of opinion and open to doubt. "Suum cuique" to him with my whole heart if he has. God forbid that I should be so puffed up as not to acknowledge that this beautiful temple both has, and ought to have, MANY "better" friends than myself. I also from my heart believe that in this matter, as well as in his well-known and characteristic love and untiring zeal for the promotion of every really "good and holy work," that there is no one whom I can more safely imitate than "Sacerdos" himself. His lead in many things, though at an humble distance, I shall strive, and pray, and feel proud to follow. May God reward all the good he has yet done, or may yet do, for His beloved Church and Kingdom SEVEN FOLD INTO HIS BOSOM. "Suum cuique." I do most sincerely trust that the present fair and explanatory tone of this article will bring everything wearing the appearance of controversy between that esteemed brother and his "witty" opponent to a close.

P. S. In my last article for Payano-Rimanize, read Payano-Romanized.

For the Banner of the Cross.

REV. MR. EDITOR:—

In these days of Rubrical excitement, (and if the excitement be only kept within Rubrical limits, it will do good) perhaps the following summary may be of service. Should any reader of the Banner be tempted to feel impatient at hearing so much of forms and ceremonies, let him take it goodnaturedly, recollecting how much zeal, and how long time, it has taken to forget and discredit the Rubrical enactments of the Prayer book.

A RUBRICAL CATECHISM.

I. BAPTISM.

Question. On what days should children be baptized?
Answer. If possible, "on Sundays, and on other Holy days, and Prayer (Litany) days."

Q. At what age?
A. "Not longer than the first or second Sunday next after their birth, or other Holy day falling between," unless compelled by great cause and necessity.

Q. Where?
A. In the Church, if possible.
Q. How many sponsors should there be?
A. Three (if possible) for each child; two godfathers and one godmother for a boy; and two godmothers and one godfather for a girl.

Q. At what time of service?
A. Immediately after the second lesson, at Morning or Evening Prayer.

Q. How?
A. By immersion, or pouring of water: "pure water."
Q. How should an adult prepare himself for Holy Baptism?
A. After being sufficiently instructed, he is to be exhorted to prepare himself with prayers and fastings for the receiving of this holy sacrament.

II. CATECHISM.

Q. When should children be catechised?
A. "Upon Sundays, and Holy days," if convenient.
Q. Where?
A. "Openly in the church."
Q. How?
A. "Diligently."
Q. What is the duty of parents and masters?
A. "To cause their children, servants, and apprentices to come to the church at the time appointed."

III. CONFIRMATION.

Q. How soon after Baptism should a child be confirmed?
A. So soon as he is come to a competent age, and years of discretion, and can say the creed, the Lord's Prayer, and the ten commandments, and is sufficiently instructed in the other parts of the church catechism set forth for that purpose.
Q. How soon after baptism should an adult be confirmed?
A. "So soon as conveniently may be."

IV. HOLY COMMUNION.

Q. What kind of a cloth shall cover the holy table at communion time?
A. "A fair white linen cloth."
Q. Who shall collect the alms?
A. "Deacons, churchwardens, and other fit persons."
Q. In what vessel?
A. "In a decent basin."
Q. How shall they bring the alms to the Priest?
A. "Reverently."
Q. How shall the Priest present the alms?
A. "Humbly."
Q. In what posture shall Priest and people confess their sins?
A. "Devoutly kneeling."
Q. How shall the Priest consecrate?
A. "With readiness and decency."
Q. How shall the people receive the elements?
A. "Into their hands, all devoutly kneeling."
Q. How shall the minister replace the remains of the consecrated elements?
A. "Reverently."
Q. With what kind of cloth shall he cover them?
A. "A fair linen cloth."
Q. How shall the minister and other communicants consume the remaining elements?
A. "Reverently."

V. MATRIMONY.

Q. Where is the best place for persons to be married?
A. "The body of the church."

Q. If in a house, what sort of a house?

A. "Some proper house."

Q. On which side of the man should the woman stand?

A. "On the left."

Q. How should the ring be passed?

A. "The man shall give unto the woman a ring. And the minister taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand."

VI. VISITATION OF THE SICK.

Q. When any person is sick what should be done?

A. "When any person is sick, notice shall be given thereof to the minister of the parish."

Q. What admonition relating to temporalities, shall the minister give the sick man?

A. "Admonish him to make his will."

Q. What else?

A. "Earnestly to move such sick persons, as are of ability, to be liberal to the poor."

VII. THE COMMUNION OF THE SICK.

Q. What is the duty of ministers in respect to the reception of the Holy Communion by their parishioners?

A. "They shall diligently from time to time, (but especially in the time of pestilence or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the body and blood of our Saviour Christ, when it shall be publicly administered in the church, that so doing they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same."

Q. How many persons are required ordinarily to commune with the sick?

A. "Two at the least."

Q. In an extreme case, how many?

A. "The minister alone may communicate with the sick person."

Q. In what order does the sick person receive the Holy Communion?

A. "Last of all."

VIII. THE BURIAL OF THE DEAD.

Q. For whom cannot the office in the Prayer book be used?

A. "Any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

Q. Where is the minister to meet the corpse?

A. "At the entrance of the church-yard."

Q. Where should the part of the service beginning, "Man that is born," &c., be used?

A. "When they come to the grave."

IX. CHURCHING OF WOMEN.

Q. What besides thanks should the woman offer?

A. "The woman that cometh to give her thanks, must offer accustomed offerings."

X. THE ORDINAL.

Q. How were the offices of Bishop, Priest, and Deacon evermore held?

A. "In reverend estimation."

Q. How should these Orders be used and esteemed?

A. "Reverently."

Q. How are a Deacon and a Priest to be habited?

A. "Decently."

Q. How should they kneel to receive Holy Orders?

A. "Humbly."

Q. How are things to be prepared in a church at the consecration of a Bishop?

A. "Duly prepared and set in order."

Q. How is the Bishop elect to be vested?

A. "With his rochet" first, and then with the "rest of the Episcopal habit."

XI. THE PSALTER.

Q. How often shall the Psalter be read through?

A. "The Psalter SHALL BE READ THROUGH ONCE EVERY MONTH as it is there appointed, both for Morning and Evening prayer."

For the Banner of the Cross.

THE POSITION OF THE CONSECRATING PRIEST.

MR. EDITOR:—

I beg leave to say a few words in reply to SACERDOS, on the above subject, which I shall do as concisely as possible, consistently with perspicuity.

SACERDOS seems not to understand me exactly, in reference to the "established custom" in regard to the position of the consecrating Priest, to which I referred in my former communication. His recommendation, which I consider to be opposed to established custom, is that "the Holy Table is to be out from the wall, so that the Priest in consecrating the Eucharist, may stand 'before it,' that is, to the east." I mentioned that however diverse the "practice among the American Clergy and Architects," it is uniform in this respect, that the consecrating Priest does not stand at the "east front" of the Altar, properly so called, i. e., the side furthest from the body of the Church; and in this respect is the practice of the Church of England uniform also, and to the best of my knowledge, so was the primitive practice. SACERDOS's rule, then, would certainly cause a change in the practice of every individual Priest, whether he had previously adopted the position at the North side, or at the West front of the Altar. So far I went, and no farther, not entering upon the discussion of the interpretation of the phrase "before the Table," farther than to express and support my opinion, that it did not mean, as SACERDOS "suggests," "the east-front," and not caring lightly to enter the lists against such authorities as Bishop Beveridge and Wheatly; I therefore did not say, as SACERDOS misquotes me, that "Before, means to the West front," (although I thought so,) but only that it did not mean "the east front," and so far, Bishop Beveridge and Wheatly are with me, and against him. SACERDOS, I think, also inadvertently misrepresents Wheatly's testimony; he says, "Wheatly and Bishop Beveridge, quoting the ancient Liturgies, say, 'Before, means to the North side,'" now there are only two passages in "Wheatly on the Common Prayer," in which

I find a direct reference to this subject; the first is as follows, (CHAP. VI. Sect. 1.) "And Bishop Beveridge has shown that wherever, in the ancient Liturgies, the Minister is directed to stand before the altar, the north side of it is always meant." (I regret very much that my search for the passage of Bishop Beveridge here referred to, has been unsuccessful, the reference being either to a different edition, or to a different work, from that which I find with the title given in Wheatly.) So that Wheatly does not here "quote the ancient Liturgies," but only Bishop Beveridge. Nor does he in the only other passage in which he treats of the subject in hand, (CHAP. VI. Sect. 22.) In this passage, indeed, he is directly opposed, not only to SACERDOS and myself, but also to his own previous citation of Bishop Beveridge; I may therefore be excused for quoting the passage at length. And,

"If it be asked whether the Priest is to say this prayer," (the prayer of consecration,) "standing before the table, or at the north-end of it; I answer, at the north-end of it: for, according to the rules of grammar, the participle standing must refer to the verb ordered, and not to the verb say. So that whilst the Priest is ordering the bread and wine, he is to stand before the table: but when he says the prayer, he is to stand so as that he may with the more readiness and decency break the bread before the people, which must be on the north-side. For if he stood before the table, his body would hinder the people from seeing: so that he must not stand there: and consequently he must stand on the north side; there being, in our present rubric, no other place mentioned for performing any part of this office."

He here manifestly considers the phrase "before the table," in the rubric, to mean at the West front of it, though he makes it refer, not to the saying of the prayer of consecration, but to the "ordering of the bread and wine;" and this passage more than counterbalances the former, as being the expression of his own opinion, whereas the former was only the citation, with an implied approval indeed, of that of Bishop Beveridge. So far then, from Wheatly's saying "Before, means to the North side," he says it means to the West side, and so is clearly an authority on my side, so far as the interpretation of the phrase in dispute goes; and it is only because he thinks this phrase refers to the Priest, not when consecrating, but only when "ordering the bread and wine," that he does not fully bear me out in my opinion as to the position of the consecrating Priest. I may mention also, that on the same page, he makes a quotation from the Scotch Rubric, which, to my mind, goes to show the correctness of my view; viz. "that during the time of consecration the Priest should stand at such a part of the holy table, where he may with more ease and decency use both his hands." This would certainly seem to be rather before, than at the North side, where the proximity of his left hand to the east wall, might interfere with this free use of "both his hands." And such, I understand, was the practice of Bishop Seabury.

From the undeniable fact, then, that there is an "established custom" as to the consecrating Priest's position, (viz. that it is not at the East-part of the Altar,) and from the ancient liturgical definition, as given above by Bishop Beveridge, which contradicts SACERDOS's "suggestion," we regard it as not an open question, so far as the East-front is concerned. And furthermore, from the liturgical (not popular) definition of the word "before," in the Rubric prefixed to the act of consecration, as given above by Wheatly, and from what we know of primitive practice, we are of opinion that the consecrating Priest is to stand at the West front of the Altar.

I still stand, therefore, on the ground of "established custom," and consider the only lawful question to be between the North side and the West front, being clear, myself, for the latter, as the true interpretation of the Rubric, and in accordance with primitive practice.

But not having leisure, at present, fully to discuss this question of primitive practice, I trust that some abler pen will anticipate any future remarks which I might otherwise have to offer on this point; and I would suggest that a careful examination and analysis of Renaudot's Ancient Liturgies, either in the original or the Latin translation, of which there is probably a copy in most large Libraries, might prove sufficient to settle it conclusively.

I remain, Mr. Editor,

Very truly yours,

S. X.

Gen. Theo. Seminary, Feb. 3, 1849.

Miscellaneous.

POSTAL TREATY RATIFIED.

In order that our readers may at a glance see the rates established by the Treaty, we make the following summary:—

I. DIRECT POSTAGE.

The postage across the sea is fixed at . . . 16 cents.
" English inland postage . . . 3 "
" United States inland postage . . . 5 "
The sea postage to be paid to the vessel performing the service.

II. TRANSIT SERVICE.

Transit postage through this country to the
Canadas . . . 5 cents.
and 25 per cent thereon for paying by the
ounce instead of paying by the letter.
Transit rate through England, the inland
postage of . . . 3 cents.
and 25 per cent thereon for paying by the
ounce, as above, &c.

III. TRANSIT THROUGH CANADA.

The Canada rates.

IV. NEWSPAPERS AND PERIODICALS BETWEEN THE U. S.

AND ENGLAND,

Each Newspaper . . . (1 penny) or 2 cents.
Periodicals, &c., weighing 2 oz. . . (1 penny) or 2 "
" over 2 and under 3 oz. . . (6 pence) " 12 "
" over 3 and under 4 oz. . . (8 pence) " 16 "
and two pence additional for every ounce or
fraction of an ounce. N. Y. Cour. and En.

Advertisements not inconsistent with the character of the paper as a periodical of the Church, will be inserted at one dollar, (if not exceeding twelve lines,) for the first, and fifty cents for each subsequent insertion, to be paid for invariably in advance. Those of greater length, will be charged in proportion.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 17, 1849.

[VOL. XI.—No. 7.—WHOLE No. 529.]

Calendar.

FEBRUARY.

18. Quinquagesima Sunday.
21. Ash Wednesday.
24. St. Matthias the Apostle.
25. 1st Sunday in Lent.
28. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

18th. A. M. St. James the Less, Ordination; P. M. Blockley Almshouse; Evening, Church of the Ascension.
21st. (Ash Wednesday.) A. M. Gloria Dei.
25th. A. M. Emmanuel; P. M. St. James's.

MARCH.

4th. Harrisburg.
5th. P. M. Marietta; Evening, Columbia.
6th. Lancaster, (Southern Convocation.)
7th. Evening, York.
11th. A. M. All Saint's; P. M. Oak Grove; Evening, Holmesburg.
12th. Evening, Pottsville, (Schuylkill Convocation.)
13th. Pottsville, (Confirmation.)
18th. A. M. Epiphany; P. M. Church of the Crucifixion.
25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

PENNSYLVANIA.

On Sunday morning, 4th inst., the Bishop preached, administered the communion, and confirmed seven persons in St. James' parish, Kingessing.

Last Sunday, A. M., Bishop Potter preached, administered communion, and confirmed three in St. James' Church, Downingtown; P. M. the Bishop preached and confirmed two in Church of Holy Trinity, Westchester; Evening, preached in the same church. Also addressed the pupils in Mr. Bolmar's School.

For the Banner of the Cross.

CHRIST CHURCH, MILTON, PA.

MR. EDITOR:

Many of your readers, somewhat familiar with the position of the Church in the interior of our state, are not aware, perhaps, that there ever was such a parish as Christ Church, Milton. To give a brief history of this parish, and, if possible, awaken an interest in its revival, is the purpose of the present communication. About the year 1793, the Rev. Mr. Hopkins, a Minister of the Church, began to preach in and about Milton, in barns, sugar camps, and on the river side, to large congregations, assembled from all parts of the neighbourhood. If not the first messenger of the Cross to that region, he was among the earliest, and for some time the only one who visited the place regularly. In the year 1795 a deed for ninety perches of ground was given by Joseph and Susannah Marr to John Covert, Matthias Webb, and Samuel Staddon, Trustees of the "English Protestant Episcopal Church," for a building lot and burial ground. The parish was called Christ Church, and very soon a log building was erected, which was for many years the only place of worship in the neighborhood, and was occupied at pleasure by Presbyterians and Methodists till it became unfit for use. For want of timely repair, it early began to decay, and has long since mingled its dust with that of those whose hands reared its walls. The burying ground, about half a mile above the present town of Milton, is still used as such by the families originally belonging to the congregation, and the tomb-stones show that many lie beneath who bore the names of the donors and trustees mentioned above.

After the death of the Rev. Mr. Hopkins, this congregation was occasionally visited by the Rev. Messrs. Plum Eldred, Christian Wiltberger, and Isaac Smith, who were stationed in this part of the Diocese, with still more rare visits from clergymen passing through. But between the visits of these different

clergymen many years elapsed—other religious bodies began to grow up around them, and having neither services nor sanctuary of their own, numbers of them connected themselves with these bodies, and as an Episcopal congregation they ceased to exist. There are still however some of the first worshippers in the "Old Log Church," who retain their attachment to the faith of their fathers, and though far on in the decline of life, hope to see that faith and worship revived in their day. There are others, children of those who lie in the old church-yard, that though but little acquainted with the "old paths" in which their fathers trod, are desirous to seek them out, and prove their worth; and there are others, settled in the faith of the Church, who have come from other parishes, and are anxious to enjoy here the privileges they have left behind.

For the past two years, a missionary of the Advancement Society, has held services occasionally in this place, and though irregularly, yet as frequently as other engagements would allow. These services have been held sometimes in the building belonging to the Covenanters, sometimes in an uncomfortable school house, and at present in a large "upper room," known as the town hall. Under the circumstances, they have been better attended than the missionary had reason to expect.

During this time the holy communion has been administered once, to fifteen persons, and six infants and one adult baptized. And it is thought there is good ground for encouragement in the attempt to revive the Church in this neglected portion of our Diocese. Among the few there whom we call our own people, there is quite an interest felt in this work. And the time has now come to know whether it will succeed or fail, by attempting to build a Church of our own. Without this we can do little or nothing. And with what is really a little help from abroad we have every reason to believe we shall succeed. If those who have the ability, could be made to feel an interest in this work, and would aid us with but \$500, we can at once build a decent Church suitable to our wants.

Are there not those somewhere within the limits of this Diocese, who feel an interest in the extension of the Church—particularly in building up her waste places—and gathering together her own scattering sheep, that will prompt them to aid us in this work? I know that these calls upon the liberality of your citizens are so numerous that there seems but little hope in presenting a new object. But are they as numerous as the avenues of wealth to the same citizens? And may we not hope that those who have an ear for such cases, believing that it is more blessed to give than to receive, will remember this undertaking in their charities? B. WISTAR MORRIS.

From Church Papers.

From the Episcopal Recorder.

ST. PAUL'S CHURCH, DOYLESTOWN.

It is now about eight months since St. Paul's church, Doylestown, was opened for worship. The success which has thus far attended the enterprise, more than rewards us for whatever trial and difficulty there may have been connected with it. But the entire accomplishment of this good cause cannot be expected until the church is consecrated, nor can this most desirable object be attained so long as there is any debt on it. Present liabilities amount to eleven hundred dollars. Such being the state of the case, it is almost needless to say that the Rector, Vestrymen, and friends of the Church generally are anxious to have this obstacle removed as soon as possible. While the Rector cannot but unite with the Bishop as regards the excellence of the rule adopted by him, of not consecrating a Church until all debts are either assumed by responsible individuals, or actually paid; still our friends of the Laity will immediately perceive that no Clergyman can possibly carry out the views of his Diocesan in this matter, without their aid and co-operation. The hope is therefore cherished that, as the establishment of the Church at Doylestown has been considered a matter of great importance, and its growth and prosperity is a subject of many prayers, they will now "Come up to the help of the Lord," in this good and desirable work, and thus enable us to have it solemnly dedicated to the worship of Almighty God, on the Bishop's next visitation in April.

Richard M. Donaldson,
Charles H. Mann,
Henry J. C. Taylor,
Charles Treichel,
William Limeburner,
Andrew Donaldson,
James Gilkyson,

Vestrymen.

Anxious to see all the churches of the Diocese extricated from debt, the subscriber would rejoice in any effort likely to secure such a result in behalf of the infant parish at Doylestown. For

sometime it will require the earnest exertions of its friends to meet the expense of sustaining worship, and thence the incubation of debt is a most serious obstacle in the way of its prosperity.

ALONZO POTTER, Bishop, &c. &c.
Philadelphia, Jan. 15, 1849.

NEW YORK.

Episcopal Acts by the Bishop of Maryland, acting by request of the Standing Committee of the Diocese.

Septuagesima Sunday, morning—In St. Clement's Church, city of New York, preached, confirmed 23 persons, and administered the Holy Sacrament of the Lord's Supper.

Afternoon, in St. Luke's Church, New York, preached, and confirmed 39 persons.—*New York Churchman.*

THE CHURCH IN MAINE

BEFORE THE REVOLUTION.

The effort which is now making to establish the Church in Dresden, Maine, will, if successful, result in the revival of an ancient Parish.

The history of that Parish is of more than ordinary consequence, as it is in a great part, the history of the Church in Maine, previous to the American Revolution. Although a very general article only can now be given, drawn from pretty full MSS. materials for quite an extended history, yet it is feared that the present communication may reach to an undesirable length.

A large territory on both sides of the Kennebec River had been purchased by the 'Plymouth Company,' (as it was usually called,) about the year 1750.

Several German families, with some of other nations, were induced by that Company to settle on that part of their land, now included in the towns of Richmond and Dresden. A fort, built in former years to hold the Indians in check, was the garrison to which they fled on the alarm being given of the approach of their swarthy foes. A chapel in this fort was their church, the fortress was used a part of the time for the minister's house, and, in after years, the farm around the fort for a glebe. There had been a settlement near the mouth of the Kennebec, of many years standing, called Georgetown.

In the Petition of the inhabitants of that settlement, and in another of those of Frankfort* in 1754, to the Society for Propagating the Gospel in Foreign Parts, it is stated that the Petitioners are "a Collection of Protestants from Great Britain, Ireland, France and Germany, as well as from New England, whose narrow and low Circumstances in Life obliged them to accept gladly a settlement on that Frontier; and that it saddened their Souls to consider that they shall find it hard to keep alive the Sparks of Religion in themselves, without the Administration of God's Word and Sacraments; and that their children must be in imminent Danger of falling into the grossest Ignorance and Irreligion, so as to become an easy Prey to the Popish Missionaries in that Neighbourhood, unless the Society shall send them a Missionary to officiate to and instruct them, and beg them out of their Christian Compassion to grant their request."

The Petition was granted. Rev. Wm. MacLennaghan "who had been a Dissenting Teacher," went to London, received Holy Orders, and returned as an "Itinerant Missionary on the Eastern Frontier of Massachusetts Bay," with a stipend of £50 sterling. He resided in the old fort previously spoken of, and his Mission embraced the two towns who had petitioned for a missionary, and also a large extent of country. Mr. McL. remained in this mission about four years, when he left for Philadelphia, and was instrumental in forming St. Paul's Church in that city.

In 1759, Rev. JACOB BAILEY, who had been 'approved' by the Congregationalists, and had occasionally preached for them, embarked for England. Having been ordained by the Bishop of London, and appointed to succeed Mr. MacLennaghan, he returned and entered upon his mission in Frankfort, July 1st. 1760.†

The fort before spoken of, having nearly fallen into ruins, the 'Plymouth Company' erected one on the east side of the river, and also a building three stories high, containing a court-room and other public offices. About this time all the territory in Maine, east of the Androscoggin River, was incorporated into the county of Lincoln, and Pownalborough, since divided into three towns, and in which the court-house was situated, was made the shire town.

Fifty pounds sterling was the stipend allowed this mission. The missionary obtained little from his Parishioners, who were mostly poor, but during the latter part of his stay with them, he realized something from the land which he cultivated.

The services of the Church were held as before stated in old

* Now Dresden.

† Mr. B. graduated at Harvard College in 1755, and was one of a class most of whose members afterwards held high offices. Among them were JOHN ADAMS, second President U. S.; three Judges of the Supreme Court, either in the American States, or British Colonies; one who became President of Harvard College in 1773; and one afterwards U. S. Senator. Eight of the class were clergymen, including himself and Rev. William W. Wheeler, afterwards Missionary to Georgetown, Me.

fort Richmond, and afterwards for a number of years in the court-house in Pownalborough.

On the 5th of November, 1770, after great labor and anxiety, a church having been built, the floor laid, and a temporary pulpit erected, Mr. Bailey officiated in it for the first time. He writes to the Society in England, that the church is 60 feet in length, including the chancel, and 32 feet in breadth. In the course of the next year the church was completed, and in the same year a parsonage was built, and three acres of land around it prepared for a garden.

Pownalborough had become the permanent or occasional residence of a few persons of education and talents, who were either officially connected with the courts held there, or who practised in them.

Among these residents was WILLIAM CUSHING, afterwards Chief Justice of Massachusetts, and subsequently a Judge on the Supreme Bench of the United States. This gentleman and his family were regular attendants at the church, and others connected with the courts were among the number of Mr. Bailey's parishioners, and at times officers of the Parish.

But the papers that Mr. B. has left, abound in complaints of the treatment which he received at their hands, which increased in malice as the American Revolution drew near.

Of Judge Cushing and his family, he invariably writes in terms of high regard and warm praise. But he relates acts done by the others to him, which were cruel and some almost criminal.

The poverty of the people in the region under notice, was made the plea, and doubtless with truth, for their asking the Society in England to furnish them with the means of religious instruction, which they were unable to obtain themselves.

This poverty continued with no material diminution for years. The settlers were Lutherans, some few Roman Catholics, and some Episcopalians.

Our Church stepped forward to their relief. Grateful for the kindness, these people in the wilderness became attendants on the services of the Church, and gladly availed themselves of the labors of her missionary. But this did not satisfy some of the few prominent persons residing in town.

Having been brought up in the Congregational persuasion, they endeavored to introduce that sect. They started subscriptions for a meeting house, procured itinerant preachers to officiate occasionally, and endeavored to divert the church-building and parsonage from the purposes for which those who furnished the money to erect them, intended they should be used. But though these and other highly disreputable proceedings on the part of prominent men in the community, gave Mr. Bailey much trouble, they were entirely unsuccessful.*

The church and parsonage having been built, and a portion of land having been put under cultivation by the missionary to aid in his support the prospects of the Church in Dresden assumed a promising aspect.

But the disputes between the American colonies and the mother country were daily becoming more serious.

Mr. Bailey did not feel at liberty to throw off his allegiance, and his influence with his parishioners kept most of them aloof from political movements.

His influential enemies availed themselves of this opportunity to persecute him themselves, and to inflame the passions of the worthless part of the community against him. They, in these frontier regions, to whom political power was delegated by their principals in Boston, grossly abused their trust; visited persons suspected to be unfriendly to the Revolutionary cause with punishments unknown in more populous and refined communities, virtually set aside votes of town meetings; and even dared to refuse or delay obedience to acts and resolves of the 'General Court,' if they were in favor of the objects of their petty malice.

Mr. Bailey has left an account of his exposures, sufferings, and trials from political causes, which would move the sympathy of any reader.

Tired at last of continued persecution, he embarked in a vessel, or rather boat, of only fifteen tons burthen, for Halifax, N. S., where he arrived in June, 1779, in extreme poverty. He was successively Rector of the Church in Cornwallis and Annapolis Royal, at which latter place he died July 26th, 1808, aged 76 years.

The church and parsonage gradually fell into decay. The cellar of the latter, and the traces of what (as appears by his own account,) must have been a fine garden, are still visible. The foundations of the church are yet to be seen, and, near by, the grave-stones of many of the little flock.†

There were Episcopal clergymen in Maine, long before the first missionary went to Kennebec.

The services of the Church were held in Kittery, Saco, and Richmond's Island, near Portland.

No results, now visible, however, followed from these ministrations. But the mission at the Kennebec existed with but little interruption for about twenty-four years.‡ The missionaries by

* The honesty of the principals in these acts, and the desire on the part of the people for Congregationalism, may be inferred from the fact, that twenty-two years had elapsed after the Church had ceased to exist, before a minister of that order was settled in a meeting-house, which had a short time before been built. Nearly a quarter of a century has passed since the meeting-house spoken of has been abandoned by the Congregationalists.

† These grave-stones are simply flat pieces of the hard gneiss rocks, found near the spot, placed edgewise at the head and foot of each grave. The last senior warden of St. John's church, Pownalborough, was buried in the church-yard. White marble grave-stones have been erected to his memory. The head-stone is inscribed as follows:

MR. GEORGE GOUD
died
May 18, 1826,
Æ 91.

‡ Although, as before stated, the missionary at Georgetown left in about four years after his arrival, yet the interests of the Church there were not neglected. Mr. Bailey visited the congregation there, and officiated for them, sometimes undergoing great hardships, and risking his health, and more than once his

no means confined their labors to their own Parishes or their immediate vicinity. Mr. Bailey has left records of his journeys of fifty miles, in different directions, to perform the services of the Church. He officiated at Gardiner, occasionally, before they had any church-building, and probably at Portland. Such of his manuscripts as have come into the hands of the present writer, are very full and minute in some particulars. Copies of many of the letters which he wrote, are preserved, with the letters he received from persons of no small note in that day. A part of his daily journals, sermons, essays, history of the country in which he lived, with no small amount of poetry written by himself, still remain. They form the materials for the biography of a person, whose life was remarkably checkered; they inform us more fully than before, of the situation of many refugees after their arrival in the British provinces, and they are indispensable to the historian of the Church in the State of Maine.

W. S. B.

KENTUCKY.

THE REV. JOHN B. GALLAGHER.—It becomes our melancholy duty to record the death of the Rev. John B. Gallagher, Rector of St. Paul's Church, Louisville, Kentucky. Mr. Gallagher died at Tusculum, Alabama, on the first instant. He left his parish, for a short time only, with a view to re-establishing his health by a change of scene. On his journey to Savannah or his return from that city—we do not learn which—he was stricken down by disease.

Mr. Gallagher was well known to many friends in this Diocese, as a former Rector of St. Paul's Church, Syracuse; where his ability, piety and pastoral fidelity,—his christian refinement, and urbanity of manner won him general esteem. His ministry, we believe, was productive of great good, to many who will be witnesses for his worth on earth, and we trust also, for his faithfulness before our Father in Heaven. The removal of another from the ranks of the ministry admonishes his surviving brethren to be "diligent in business, fervent in spirit, serving the Lord."—*Gospel Messenger*.

Clerical Changes.

MARYLAND.

The Rev. Asa S. Colton, has been received into this Diocese by Letters Dimissory from the Rt. Rev. the Bishop of Pennsylvania. Mr. Colton has been invited to the Rectorship of St. Peter's Parish, Montgomery county. *P. O. Urbana, Frederick county.*—*Church Times*.

Selections.

From the Missionary.

"LIGHT, ON A DARK DAY."

Prospects darken, shadows lengthen,
In our onward march, through life:
Thou, my God, our spirits strengthen,
Manfully to bear the strife!

Friends forsake us, foes surround us,
As we tread life's weary way;
Strongest ties that ever bound us
Fall asunder, in a day.

Still, our God hath not bereft us;
We contend not all alone:
While His Word and Church are left us,
We will struggle bravely on.

Burlington College, Innocents' Day, 1848.

W. C. Dean

From the Colonial Church Chronicle and Missionary Journal.

CAPE OF GOOD HOPE.

Few, if any, of the Dioceses lately erected in the distant dependencies of the British Crown, present a nobler field for missionary enterprise and self-devotion than that which embraces the colony of the Cape of Good Hope. Whether we regard the territorial extent, the variety of races, the differences in religion, or the neglect of past years, and the consequent spiritual destitution, we shall see that the work is one to try the faith and task the energies of the most zealous and gifted of the ministers of Christ. And when we add to this, that it is the first systematic effort on the part of the English Church to communicate

life. In the autumn of 1768, Rev. Wm. W. Wheeler, a classmate of Mr. Bailey, who had, through his influence, been induced to visit England for Holy Orders, returned and commenced his labors at Georgetown. A frame of a church was put up, and the building was probably enclosed, finished and occupied. Mr. Wheeler left Georgetown, in the spring of 1772, for Newport, R. I. The Church in this place existed from 1755 to 1772, under the charge of settled clergymen about one-half the time, and had the general supervision and frequent occasional services of Rev. Mr. Bailey, during nearly the whole of the intervening time, and in fact till he left the country in 1779.

Yet so completely had these facts been forgotten, or suppressed, that when a gentleman, a few years since, contributed to the Maine Historical Society an account of the territory in which Georgetown was formerly included, he gathered not even a hint of the former existence of an Episcopal Church in that place. He gives some account of Rev. Mr. McLennan as a Presbyterian minister, and states that he officiated as such, either regularly or occasionally, from 1734 to 1744.

From 1752 to 1765, the gentleman who furnished the account to the Historical Society, could find no materials for any kind of ecclesiastical history of the town, and was obliged to leave these thirteen years blank, although during a greater part of this time, and indeed for some years longer, our Church existed in Georgetown.

the blessings of a pure faith to the benighted continent of Africa, the Mission at the Cape becomes an object of universal and surpassing interest.

It was on the anniversary of the Festival of the Holy Cross, 1486, that Bartholomew Diaz, the discoverer, having doubled the "Cape of Storms" with two small and weather-beaten barks, landed on a rugged islet in Algoa Bay, and there caused the Holy Eucharist to be administered to his crew at the foot of the cross, which he planted with his own hands, and which gave to that barren rock its present name of Santa Cruz. The "Cabo de los Tormentos" was afterwards metamorphosed into the "Cabo de la buena Esperanza," but it did not become an European settlement until 1652, when the Dutch East India Company planted a colony there: and from the Dutch it passed finally under the power of the British Crown in 1806.

This important Colony, in point of extent of territory, is larger than the whole of Great Britain itself. It is divided into two provinces; the western, comprehending seven counties—Cape, Stellenbosch, Swellendam, George, Worcester, Clanwilliam, and Beaufort;—the eastern, consisting of six counties—Albany, Uitenhage, Somerset, Cradock, Graaff Reinet, and Colesberg. In the west is Capetown, the seat of Government and capital of the Colony; in the east, Graham's Town, daily growing in population and importance. To these two great divisions must be added the rising settlement at Port Natal, and the vast extent of Kaffraria, augmenting very considerably both the size and population of the Colony.

It is difficult to arrive at the exact numbers of the diversified population, but they may be estimated in the aggregate (excluding Natal and Kaffraria) at nearly 200,000 souls. Of the white inhabitants, the most numerous are the original European settlers or their descendants, chiefly of Dutch origin, and members of the Dutch reformed communion, whose religious establishment was recognised upon the cession of the Colony. They are a brave and hospitable race, and have ever shown a kindly spirit to the members of the English Church scattered among them. Next come the emigrants from our own shores, amounting to perhaps 50,000 souls. They are to be found mainly in the western province in the neighbourhood of Capetown, in Stellenbosch and Swellendam; and in the eastern province in Albany and Uitenhage.

The emancipated slaves form an important feature in a statistical account of the coloured population, their numbers having been estimated at 35,000. They may be divided into three classes—Malays, from the Indian Archipelago—Africans, the half-caste descendants of an European and a Malay, or Negro—and Negroes imported from Mozambique, or the western coast of Africa. Distinct in their origin, they still maintain this distinction of races, and will not intermarry with each other. Within the Colony, and on its outskirts, along both banks of the Gareep or Great Orange River, are still found a large number of Hottentots, the aborigines of the soil, of whom there are many varieties, such as the Namaquas and Korannas. They are a pastoral people, mild, inoffensive, indolent, and unenterprising; but have proved useful auxiliaries in the recent war. Of the stunted and degraded Bosjesmen or Bushmen, supposed to be the diminutive offspring of those Hottentots, whom the persecution of the Dutch Boors had driven to the caves and mountains, few specimens remain, and they are fast wasting away.

Of this coloured population it has been estimated that about 70,000 are Heathen, and 8,000 Mahomedans.

Along the north-eastern coast is the vast region of Kaffraria, or Kaffirland, inhabited by a warlike race, who have long disputed the ascendancy of Great Britain, and have but lately succumbed, to some extent, to the power of the British arms and the fame of Sir Harry Smith. The word Kaffir, or unbeliever, was originally applied to the inhabitants of this part of the coast of Africa by the Moorish navigators of the Indian Ocean, and borrowed from them by the Portuguese. In its more restricted sense, it is applied to the Amakosas, the southern tribe with which the settlers in Albany have become too well acquainted, but it is the proper designation of a widespread multitude; for the numerous Beuanha tribes, who occupy the interior of the continent to an extent yet unexplored, are not only sprung from one common stock, but bear so striking a resemblance to each other in language, customs, and mode of life, as to be readily recognised as subdivisions of one common family. Descended from the Bedouin Arabs, and tracing their pedigree up to their progenitor Ishmael, they are a stalwart race, roving from place to place, cruel and treacherous, superstitious, but devoid, it is said, of the idea of a future state; inveterate liars and notorious cattle stealers. Christianity has as yet made scarcely any progress among them.

Closely allied to the Kaffirs are the Fingos, the remnants of eight powerful nations, formerly slaves of the Kaffirs, but delivered from captivity by the British in the war of 1834. They are now quite distinct from their former masters, and have fought in the last war on the side of the British forces. A more joyous and mercurial people than the Kaffirs, they may, it is to be hoped, be more accessible to the influence of the Gospel. Mrs. Ward* gives a pleasing description of a group of Fingos, whom she witnessed gathered round a man who was reading a Bible, translated into the Kaffir language; and tells an interesting anecdote of a Fingo, who trudged fifty miles on foot and back again, for the sole purpose of purchasing a Bible from a Missionary.

Our description of the variety of races would be incomplete without mention of the Griquas, a half-caste population of Dutch and Hottentots, numbering many thousands, and spread for 700 miles at least along both banks of the Orange River, while, to the north-east, near Natal, are the Zoolas, a ferocious race, supposed to be distinct from the Kaffirs.

From 1806 to 1847, the Church at home had evinced very little interest in the religious condition of Southern Africa. Mrs. Ward, writing at the end of 1846, speaks thus of the melancholy condition of the Church in the Colony:—

"While English, French, and German societies, of various denominations, are sending out their Missionaries, our own Church does worse than nothing for the cause of that Gospel

* "Five Years in Kaffirland." Colborn, 1848.

for whose sake the fathers of the Reformed Church suffered martyrdom. The noble Liturgy compiled by the holy men who perished in defence of its precepts, is heard by few in Africa; and when, by some of its glorious passages, I am reminded of the sacred fane of England, I look round the building in which I hear the service now, and grieve at its being either a dilapidated church, with slight prospect of funds for repairs, or a chapel, borrowed from the sectarians, well appointed, consistent, and creditable in its appearance. The Church—the 'Established Church' of England, as it stands now in Southern Africa, calls for the immediate attention of the Home Government."

In vain had the Colonists petitioned for the appointment of a Bishop, a blessing for which they were at last indebted to the munificence of an English lady. Only thirteen Clergymen, and one Catechist, were found ministering to the widely-scattered congregations of the Anglican Communion throughout the extensive Colony. And it is to be feared that many of our expatriated countrymen were either living in a total neglect of religion, or were cut off from the services and religious ordinances of their own Church. Nor was any effort made to gather into the Christian fold the multitudes of heathen, with whom the Colony abounded. While the Moravians, Presbyterians, Wesleyans, Independents, Baptists, the Rhenish, Paris and Berlin Societies, and the Americans, all had their missions in active operation, the Church of England had none. And while the Church was thus regardless of her duty to her own children, and apparently indifferent to the conversion of the heathen, the disciples of the False Prophet were not so negligent. Travellers in Southern Africa recorded the astounding fact, that in the nineteenth century, in a Christian and civilized community, Islamism could boast of 8000 recent converts, not as heretofore constrained by the sword, but gathered together by the peaceful influence of their pastors, and recruited not merely from among the neglected slaves, but also (grievous to relate!) from among men born in a Christian land, and baptized in the name of the ever-blessed Trinity.

It was to the arduous task of building up the Church in such a Colony, that Bishop Gray was called, in the ancient Abbey of Westminster, on the Festival of St. Peter, 1847. He had to confirm the stable and to restore the lapsed Churchman. He had to provide for the religious wants of a stream of emigrants, year by year flowing to the shores of his Diocese. He had to do battle for Christ against Mahomet, to assault the strongholds of Paganism, and to consolidate the fabric of our Apostolic Church in the Southern hemisphere. And for this work he needed not merely unwearied energy, but unbounded charity; for he had to maintain, without compromise, the distinctive principles of his own Church in all their integrity, and to evince all possible tenderness and conciliatory spirit towards those other Christian communities, who had been labouring for many years, and not without encouraging tokens of God's blessing in the cause of the same Lord. Twelve months have now elapsed since he quitted the English shores for his new Diocese. We then presented to our readers* a letter from himself, containing a statement of his wants and prospects. We now proceed to glean from some correspondence to which we have access, a few details of his proceedings during about six months' residence in the Colony, assured that those friends at home, whose prayers and sympathies have gone along with the infant Mission, will be interested in learning what progress he has been enabled to make in his arduous work.

After a very prosperous voyage† of two months, the Bishop landed at Capetown on Sunday, February 20th, 1848, accompanied by his Chaplains, the Rev. H. Badnall and the Hon. and Rev. H. Douglas, Mr. Davidson, the Churchwarden of his late parish, and several catechists. He fixed his residence at Protea, distant seven miles from Capetown itself, but in a central situation as regarded the churches in the district.

An overwhelming extent of spiritual destitution soon forced itself on his notice. Applications for the services of clergymen and aid towards the erection of Churches and schools poured in from various quarters. Some idea of this may be formed from the two following extracts:—

"A memorial from the district called the Knysna, contained the following statements signed by many of the chief parishioners:—

"The population of the district lying between the Knysna and the Zeitzikamma forest, numbers 1,200 souls. The part most contiguous to the nearest place of worship at George Town is distant from it about sixty miles. The population of the line of country lying between the Knysna and the Zwart river, embracing the Gonhamma, which would be directly benefited by the ministrations of a clergyman, is computed at 330 more; thus the parish would comprise a congregation of about 1,500 persons, many of whom are removed nearly one hundred miles from church." "Then from the nature of the country, intersected by deep ravines and rivers, the roads are always difficult, and often impracticable, requiring large teams of cattle, and in rains great delays taking place, waiting for the subsiding of the floods. Many are deterred from going to church who have not the means of support."

"In another letter, the following passage occurs:—'We

* No. VII., January, 1848.

† We cannot forbear inserting the following account of the Bishop's embarkation at Madeira, where he landed and held a confirmation, on the feast of the Circumcision, 1848. The party proceeded to the ship to embark, after afternoon service, on Sunday, January 2d; "and here," the Bishop says, "by a spontaneous move, a great portion of the congregation followed us, and requested permission to accompany us to the beach; and so I proceeded through the town, to the astonishment of the Portuguese, at the head of a great concourse of merchants, with their wives and families, who thronged the narrow streets. As I was stepping into my boat, last of our party, they asked for my blessing. All uncovered, some knelt on the beach, while I implored the Divine blessing. The Portuguese around us seemed impressed, and there were a great many near us, and on a jetty at a little distance; they uncovered themselves, and some few knelt. We pushed off amidst the waving of hats and handkerchiefs, and kind expressions."

would particularly bring your Lordship's attention to the barriers which intervene between us and our present parish church. We have two difficult passes and nine rivers to cross; these rivers are all dangerous, and impassable in rainy weather, and prove so great an obstacle that the inhabitants seldom go to church, except on occasions of baptism and marriage."

And the Bishop has subsequently had this destitution brought forcibly before his eyes, during his visitation in the eastern provinces. He travelled nearly 900 miles, from Capetown to Uitenhage, and did not meet with a single English church, or more than one English clergyman. Yet he states that the church still has a wonderful hold upon her members, even under the most disadvantageous circumstances.

Within two months from his arrival in the colony, the Bishop had provided posts for the fourteen clergy, or catechists, whom he had engaged in England; and he had written to request that six more might be sent out to supply posts then vacant; efforts were being made in fifteen places to erect churches, and a great desire had been expressed for increased Church education. And, during his recent visitation, before he had passed through more than one-third of the eastern portion of his diocese, he had arranged for the erection of ten additional churches, and the support of six additional clergymen. Mr. Badnall resides with the Bishop at Protea, and is employed in instructing candidates for Holy Orders and catechists, besides doing the work of a parish priest in a district much neglected, where he officiates in a schoolroom. Mr. Douglas has devoted himself to the most wretched and neglected part of Capetown, where he is endeavouring to build a Free church for the emigrants and sailors belonging to vessels lying in the harbour. Dr. Orpen, with his wife and family, has been stationed at Colesberg, one of the most distant and least inviting parts of the colony. "I was much affected," says the Bishop, "by the cheerful and earnest resolution, which he and his showed in entering on a work, for which they will receive no earthly reward; for he is to support himself without any assistance from myself or any other quarter." He had collected there a congregation of about seventy souls; and many of those Churchmen, who had joined other societies, seemed disposed to return to the bosom of their Mother Church. Some of the catechists itinerate incessantly among scattered populations. The Rev. J. Green has been appointed to the chaplaincy at Port Natal, and has been the companion of the Bishop during his visitation; and on August 27th, a considerable reinforcement sailed from England, to share the Bishop's labours, in company with the Ven. N. J. Merriman, Archdeacon of Albany. Towards the income of the latter, the colonial Government has made a grant of £400 a year, and a like sum has been voted from the same source for the Bishop's travelling expenses, and £200 a year for additional clergymen.

(TO BE CONTINUED.)

REV. PROFESSOR HAIGHT'S

MATRICULATION ADDRESS TO THE STUDENTS OF THE GENERAL THEOLOGICAL SEMINARY.

"Young Men likewise exhort to be sober minded."—Titus, ii. 6.

II.—1. And now, let no one say that the course thus indicated as that to which obedience to the precept of the text will lead, may interfere with the claims of conscience. Not so. Conscience has reference to law; the law of God; the law of the Church. Whatever that law requires, whether of word or deed, is to be done, and that at any risk, or any sacrifice. When it speaks, we are not to confer with flesh and blood, but at once to obey, even though thereby those whom we love are plunged in grief, and our own lives are jeopardized. Discretion on the other hand, relates to the time, and mode, and circumstances of obedience, when they are not indicated by the law or the Lawgiver. A duty is enjoined. If the time, place, and manner of its discharge are specified, no question can arise as to what a Christian man is bound to do. But it is in cases where no such intimation is given, and these form by far the greatest number, that we are to inquire what is the best, the wisest, the most expedient mode of performing the duty to which we are called. Many are the follies and vagaries, not to mention the crimes, which have been enacted under the plea of conscience. In too many cases conscience is synonymous with self-will. We plead duty as the moving cause, when in fact, we are acting solely under the influence of pride, or vanity, or self-conceit. There is no ground of action which requires to be more thoroughly scanned than this, so numerous are its counterfeits, and so deceitful is the human heart. If it is the voice of conscience, it is the voice of God, and must be obeyed, at the peril of the soul's salvation. But let us beware that we mistake not the decisions of self, for the declarations of the Most High.

2. Nor let it be said that the advice which has now been given trenches upon individual liberty. There is no liberty to the individual, but what is permitted by the general good. The welfare of the whole is the standard by which the procedure of each must be regulated. "By one Spirit we are all baptized into one body. Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now, ye are the body of Christ, and members in particular."* To suppose that any one member of the Christian community has a right, primarily to consult his own feelings and interests, irrespective of the effect of his actions upon his fellow disciples, is to betray a sad want of acquaintance with the leading law of the new and better dispensation under which it is our glorious privilege to live; the law of love. "None of us liveth unto himself."† "Look not every man on his own things, but every man also on the things of others."‡ The liberty of the gospel, is the liberty of restraint; of self-discipline; of law. To the "weary and heavy laden" Christ says, "take my yoke upon you."§ The Christian is not free to do as he lists. He is bound to live by rule. He is bound to "take up his cross daily," and to follow the blessed Jesus in His patience, and humility, and charity. He is indeed free from the law of sin and death, but he has come under the law of righteousness. He is indeed no longer the slave of Satan, but he is

the servant of Christ. Away then with the idea of personal liberty, as opposed to, or trenching upon the welfare of the body of Christ. Perish the thought that the individual is to be considered before the whole company of the faithful. Be it ever remembered, that the doctrine of "the Holy Catholic Church, the Communion of Saints," is a reality; one not only to be professed, and eulogized, but to be so embraced as to influence our words and deeds; to be within us a living principle of action. "By their fruits ye shall know them."* "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."†

3. Nor let it be said, that to adopt the course of conduct which has now been recommended, savours of timidity and cowardice. Courage is one thing; head-long rashness quite another—as different from it as the miserable paste from the diamond of finest water. Self-willed presumption, mis-called boldness, is often met with; but true courage, the courage to wait, to endure, patiently to follow in the path of duty, discerned by the eye of reason or faith, even at the risk of being stigmatized as timid and craven—this is a trait of character much more rare. When the Holy Paul "made himself servant unto all," when he was "made all things to all men," was it from fear or faint-heartedness? When he was careful to "give none offence, neither to the Jews nor to the Gentiles, nor to the Church of God; to please all men in all things, not seeking his own profit, but theirs," was it because he stood in terror of them, and dared not pursue any other course? No. He thus acted, "that he might, by all means, save some." He thus acted that he might thereby promote the glory of God. He thus acted, because he had the true spirit of a Christian and a Christian Minister; the same spirit which, under other circumstances, led him to "withstand Peter to the face;" to reason with the thoughtless Felix and the wicked Drusilla, of "righteousness, temperance, and judgment to come;" to denounce the sins of the Corinthian Christians; and to bare his neck to the sword of the executioner. It is easier, far, to imitate St. Peter in his early rashness, which was followed by his lamentable fall, than to tread in the footsteps of the meek, thoughtful, wise, discreet, courageous Paul. But who can doubt to which line of conduct duty calls the disciple of Christ. "Remember," says Bishop Jeremy Taylor, "that discretion is the mistress of all graces; and humility is the greatest of all miracles; and without this, all graces perish to a man's-self; and without that, all graces are useless to others."‡

III. Young men—Candidates for the Holy Ministry—Brethren beloved in the Lord—I exhort you, in the name of our Common Master, to be sober-minded; to exercise a wise discretion, while here pursuing your studies, in the formation of your opinions, in giving them utterance, and in the whole course of your conversation with those around you. Be modest, humble, and constant in the appropriate duties of your calling. Have a ready will to observe all spiritual discipline. Seek in all things to be guided by a sound judgment. Be on your guard against the baleful influence of pride and self-conceit. Live near the Cross. Be much in communion with your own hearts. Hold frequent intercourse with Heaven. In the several acts and exercises of devotion, seek to have intimate fellowship with your Father and his Son Jesus Christ, and to attain unto that pureness of heart which alone has the promise of the clear vision of God, and of his truth.§ Do this, I pray you, for your own sakes; for the sake of the Institution with which you are connected; for the sake of the Church of God.

1. Do this for your own sakes. Your own peace and comfort, and usefulness in the Sacred Ministry, to which you are looking forward, will depend in a great measure upon the character of that preparation which is here made for its high and holy duties and services. If it is one-sided, partial, erratic; if due attention be not given to the care of the heart, the cultivation of the lowly, chastened, heavenly dispositions which we behold in our great Exemplar, and the manifestation in your lives of the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance,"||—you will treasure up for yourselves disappointment and bitterness of spirit—perhaps "wrath against the day of wrath."¶ Mental ability and varied learning are not the only, or the principal qualifications for a successful discharge of the weighty functions of a Minister of the Gospel. These may exist; alas! they often have existed; where there has been no fruit to the glory of God, and the edifying of his Church. And this must ever be the result, where they are united with an unchastened spirit, or an unsanctified heart. Seek then to know yourselves. Seek to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ."*** "Give diligence to make your calling and election sure."†† "Be sober-minded."

2. Do this for the sake of our Seminary. Its reputation, and consequently, its power to do good, is to a certain, perhaps a great extent, in your hands. Rightfully or wrongfully, men have judged, and they will judge of the institution by its inmates for the time being. What then must be the inevitable consequence of a failure on your part to exhibit that gravity, decorum, and modesty, which the common feeling of mankind demand in those who are candidates for the sacred office? What must be the result of reckless speech, of the exhibition of wayward tempers, and of affected singularity in deportment, and this on the part of a few only of the whole number? Melancholy experience gives the answer. Suspicion and distrust, and antipathy, have been excited: which not even the long unspotted lives, and faithful, invaluable services of our Fathers in this sacred community, could avail to remove, and which exposed even their venerated names to obloquy and scorn. And what has happened, will happen again, if our Students, disregarding the counsels and warnings of their teachers, fail to deport themselves with that prudence, humility and propriety which are demanded by their position as Candidates for the Ministry. To "endeavor, by every means within your proper sphere, to promote the reputation and interests of the Seminary," is a part of that solemn engagement into which those of you who have re

* Matthew vii. 20.

|| Galatians v. 22, 23.

† Matthew vii. 21.

† Romans ii. 5.

‡ Rules and Advertis to the Clergy, II. xviii. ** 2 Peter iii. 18.

§ Matthew v. 8.

†† 2 Peter i. 10.

* 1 Corinthians xii. 13, 26, 27.

† Matthew xi. 29, 30.

‡ Romans xiv. 7.

§ Luke ix. 23.

cently been admitted to its privileges, are now about to enter, as the residue have done on former occasions. My brethren, it is no unmeaning ceremony. It is a serious transaction. It takes place before the Altar. It takes place under the eye of Almighty God. It is witnessed by the Holy Angels. Better is it not to promise, than to promise and not perform.*

3. And finally, beloved brethren, take heed to the exhortation which has now been addressed to you, for the sake of the Church of God. The interests of the Church must always be affected by the lives of its members, and more especially by the lives of its Ministers, among whom you are preparing to be numbered, and with whom, in a certain sense, you are always associated in the public mind. As on the one hand the purity and zeal of her children, and especially her priests, are, under God, one main element of her glory and strength, so, on the other hand, is she weakened and brought to shame by their inconsistency and sins. See to it, then, dear brethren, that the spouse of our Redeemer be not 'wounded in this house of her friends.' Let the thought of your high and holy relation to her, ever inspire you with fresh resolutions to be watchful over your hearts,—your thoughts, and words, and deeds,—and whatever you do, to do all to the glory of God. Then, let what may betide you here, you shall share in his final triumph, and reap, in the possession of the enduring joys which are at God's right hand, much more than an ample recompense for all the self-denial, and labor, and toil, which fidelity to her interests may now demand of you.

"And I, John, say the Holy City, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."†

That ye all may so faithfully serve your Lord and Saviour in this life as finally to attain unto this blessed state, may God of his infinite mercy grant, through JESUS CHRIST our LORD.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, FEBRUARY 17, 1849.

THE CALIFORNIA MISSION.

We find that this important subject is attracting the general notice of our Church Journals. We esteem it a matter of the greatest interest to all who desire the extension of our Holy Church, whose blessed influence shall most advance the present and eternal welfare of men. It is a case also which demands prompt and immediate action. While we talk about and discuss the best methods of occupying this wide Missionary field, the favorable opportunity may pass unimproved.

An esteemed correspondent thus urges us to continue the discussion of this theme, and to endeavor to excite, and keep alive, an active interest in its behalf.

MR. EDITOR:—

In your last you seem to be afraid that your readers would think you were occupying your columns too much with California. No sir, no sir. I speak that I do know when I say that there are in this neighborhood many constant readers of the Banner, whose first anxiety when the Banner comes, is, to see what it says about that Mission, and whether any thing has been done. Do not for the sake of the Church relax your praise-worthy, and praise-repaid efforts. Now, it is an honor to be zealous in that work; soon it will be a shame not to have been.

A SOUTHERNER.

We beg leave to correct our friend's statement, that we expressed any fear of occupying our "columns too much with California." We merely said we feared our readers might be weary of this oft recurring word.

The question before asked, we reiterate. WHAT IS THE CHURCH DOING FOR CALIFORNIA? To this we respond, as far as our information enables us. In the first place, a movement is making in Connecticut under the authority of the senior Bishop of the East. The exact nature of the plan is not stated. We believe, however, it contemplates something like the organization so successfully employed at Nashotah. The last number of "The Calendar" thus refers to it.

CALIFORNIA MISSION.

It affords us the liveliest pleasure to be enabled to state that the idea of a Mission to California has met with a most cordial response from both clergy and laity. From what we have heard, we have reason to believe that able and devoted men will freely offer themselves for this great work, and we have equally strong reasons for believing that the means will not be wanting to send them forth on their mission of love. The initiatory steps are now being taken to ascertain these two points—who of the clergy are willing to consecrate themselves to this noble enterprise; and what sums will be pledged to sustain the Mission. As soon as the plan is matured it will be made known to the Church at large.

A movement also is making in New York city. Two Presbyters of high standing, and of acknowledged ability, have offered themselves for this work. A meeting has been held, and the following circular signed by a number of influential clergymen and laymen, has been put forth in order to raise the necessary funds for their outfit, and for their support during one

year. They also propose carrying out with them, the frame of a Church and dwelling-house.

New York, February 6, 1849.

We, the undersigned, clergymen of New York, and laymen from the congregations of the Protestant Episcopal Church in the cities of New York and Brooklyn, having, with our brethren generally of the same communion in these cities, determined by the help of God to use our best efforts to extend the ministrations of the Church, to the newly acquired territory of the United States, in California—and it being now in our power to promote this object by rendering aid and support to one or more clergymen, well fitted for the work, who have offered to devote their lives to the same; we respectfully suggest to the clergy generally, that in order to prompt and united action in this great charity, a collection be made in all the Churches of New York and Brooklyn, on the same day—and that the day appointed be Sunday, the 18th inst.

It is proposed that the aid now to be given shall consist in the outfit of the clergymen, the expenses of their journey, their support for one year after their arrival in California, together with a Church edifice, and parsonage, and the transportation thereof.

The contributions so collected are to be deposited with CHARLES N. S. ROWLAND, Esq., 55 Water street, New York.

We regret that we cannot speak of any action in Philadelphia, as yet. This city is not usually behindhand in such good works as these. We have redeemed our promise of attempting to give this matter, what seems to us, the right beginning.

We still think that a general and simultaneous effort should be made, if possible, to collect the necessary funds to send out a complete Missionary corps. Let us not attempt the work of feeding the thousands of California, with the bread of life, upon means less in proportion than those with which the five thousand were miraculously fed by our Saviour in the wilderness. Let us add, at least, five to the two already sent.

We know that questions have been raised, as to the interference of these movements with the office of the Domestic Committee of Missions. But is that committee, unable now to sustain its present missionaries, willing to undertake the care and responsibility of supplying California? It seems to us that extraordinary cases, and surely this is one, demand extraordinary efforts. And we are sure that the Domestic Committee are too sincere in their desire for the extension of the Church's influence, to hinder this by any questions about prerogatives.

We have read, with pleasure, the following article in "the Presbyterian." We are glad to see that our neighbors are not afraid to speak on this important subject in such wise. We cannot indeed sympathise with this correspondent's distress because "the church building was, in every respect, unsuitable to the dignity of the Pastor, (!) the ability of the congregation, (!) or the character and importance of the place." (!) It is, to be sure, a very sad spectacle to see a distinguished Divine, a natural dignity, (thus we must interpret the expression "dignity of the Pastor," when used by those who hold to official parity,) degrading his lofty powers and high capacities in an unsuitable church building! It is also very distressing to behold a congregation of "ability," i. e. made up of wealthy people, compelled to enter such "unsuitable" places! And how trying must it be for a place of "importance," i. e. where they do a thriving business, and where perhaps they have a palace for a hotel, and a temple for a bank, to suffer in character from an "unsuitable" church building! But still we think a deeper cause of christian grief might be found in the dishonor thus cast, not merely upon "the dignity of the Pastor," "the ability of the congregation," or "the importance of the place"—but upon Him to whom we may say, of the most suitable church building—"Behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded!"

From the Presbyterian.

CHURCH ARCHITECTURE.

MR. EDITOR—As much has been said and written about church music, I venture a few words upon the subject of church architecture.

The place of solemn worship should always have something about its general appearance to suggest reverential reflections, and to inspire holy emotions. It is the tabernacle of the Most High. But, opposed to this, should we discover a total want of harmony and beauty, an aspect of neglect, a beggarly untidiness—our seriousness is banished by the wrong done to our sense of fitness and propriety. Let me instance some of the causes which, though apparently trifling in their character, but too often excite our perceptions of the ludicrous, and this, too, in situations when a decent gravity should veil every countenance. An ambitious building, which has been suffered to fall into decay ere it has been entirely completed; a flight of steps, broken and loose, which cannot be ascended without the risk of a sprain or fracture; a wall unseemly stained, describing, in rude outline, monsters and caricatures; a ceiling, partly fallen, disclosing vast regions of lath and rafter; floors, creaky and soiled; pews, cushionless and uncomfortable; books, without indexes and out of modern date; the church music, neither well selected nor well executed; a mischievously played organ, or a dissonant bell! It is not easy to divest the mind of outward circumstances, and the spirit of devotion is better promoted by a due consideration of these minor matters.

I wonder, Mr. Editor, now that so many plans and drawings of handsome Churches are accessible to the public, by means of works of design and artists of acknowledged taste, that Churches are ever built without a careful attention to the graceful and

beautiful in art. While nature every where unfolds to our view so many objects of exquisite skill and divine workmanship, let our hearts and the labour of our hands in some degree respond to her. Artists, who should always be consulted before the building of a Church, have the power, if they have the religious feeling, to contribute a plan, if they can do no more; and when the Church to be built is an humble one, and the congregation poor and feeble, the offer would be generous and graceful.

These random remarks have been suggested by the remembrance of a very agreeable visit I paid, during the last summer, to the lovely valley of —. The services of the Presbyterian Church, which I attended, were conducted most delightfully; the appeal was solemn; the exhortation earnest; the Christian's duty was enforced, and his hopes set forth with power. The music of the choir was appropriate and familiar; and the strain appeared to find its echo in the heart of every worshipper. But the Church building was, in every respect, unsuitable to the dignity of the pastor, the ability of the congregation, or the character and importance of the place. If I am not treading upon dangerous ground, the edifice should either be thoroughly repaired, or removed, to give place to a new and more commodious one; an edifice worthy of a people, who, in every cause of humanity and religion, are prompt to act and generous to give.

Let us stir one another up to good works. Let us invest the house of God with that degree of order and beauty, which shall invite, and not repel, the feet of the wayward and fastidious traveller.

P. S.

FRIENDSHIP PROVED.

In behalf of the Publishers of THE BANNER OF THE CROSS, we beg leave to thank the kind friend in Mississippi who has proved the real interest he takes in this Paper, by sending a list of fifteen new subscribers. Such kind acts, proving real friendship, encourage the Editor as well as the Publishers.

How many who have the kindest feelings towards us, and who often most kindly express it in words, might without much trouble give this substantial proof of real friendship. We have referred to the fact that the free list of the Banner was too large in the judgment of the Publishers. The most liberal policy has been pursued by the Proprietors of this Paper, especially towards those clergymen whose means are limited. No change will be made towards any of these who send even one pay subscriber to balance the loss on their paper to the Publisher. Some return of this kind is but a fair reciprocation on the part of those who receive the Paper, at an expense to the Publisher, without cost to themselves.

We are happy to learn from the following communication, that there is so good a prospect of the success of this new parish. Every one who desires the extension of the Church, must rejoice to see a Church added to the number already built. The more we have, the better for all. We heartily unite in the concluding recommendation of this article.

CHURCH OF ST. BARTHOLOMEW.

The Vestry of this Church have secured a valuable lot of 75 feet in width, by 106 feet in depth, on the north-east corner of Master and Marshall streets. The improvements about to be commenced in that neighbourhood this present year, render this location one of peculiar importance; and, we hope, the members of our city Churches, by their timely contributions, will enable the Vestry to commence the building sufficiently early this spring, (as they are resolved not to commence it until the whole amount is subscribed to complete it,) that it may be covered in by the ensuing winter. It having been found by experience, that, where a part only of the pews in a Church are free, persons of humble means refuse to occupy them, as it is making a distinction between them and their wealthier neighbours, the Vestry have determined to have this Church built in so economical a manner, that, whilst it will be one of the neatest Gothic edifices in the city, the seats will be less than three dollars per annum each! We cannot do less than strongly recommend to the patronage of the Church, an enterprise, in which economy is so blended with utility; and where every poor man in the neighbourhood can worship God without feeling his poverty; and where there will be no debt hanging over it, to dispirit the pastor, and prevent others from uniting with it.

CHURCH AT DOYLESTOWN.—Under the head of Church Intelligence will be found an appeal in behalf of this church. In the Banner of Feb. 3rd, there was an interesting account of the difficulties encountered and yet to be surmounted in establishing the Church in this place. We know the faithful and zealous Missionary has labored devotedly and successfully against many obstacles. He has certainly strong claims upon the beneficence of the Churchmen of Pennsylvania. We earnestly hope that his present effort to pay off the debt upon his church, to secure its consecration, will ensure a liberal response.

CHANTING THE PSALTER.—The Editor had no idea of the length of the communication on this subject until he saw it in the proof. Having received several remonstrances with respect to this discussion he must close it with the present article. In justice to himself and his readers, he must lay it down, as a positive rule, that in similar discussions no single article must overrun two columns.

* Cf. Ecclesiastes v. 4, 5.

† Revelation xxi. 2, 3, 4.

CHURCH AT MILTON.—An appeal in behalf of this interesting Parish, also, will be found in our columns. If the church at Doylestown has peculiar claims as a new Parish, this has equal interest from the fact that it is an old one. It is "the first established Parish in the northern and interior part of the state." Favored with the services of a devoted and zealous Missionary, it only requires the small sum of \$500 to relieve them of difficulties and to give new life to this Parish. "Humanly speaking," says the Missionary in a private letter, "with this aid, there is no doubt of our success."

We have many opportunities of knowing the difficulties which our most faithful clergy have to struggle with, from the inadequate means afforded them to carry on their work. The wants of the Church should be supplied in a more liberal spirit. We hope that liberal hearts will be found to devise liberal things to meet this particular demand in behalf of one of our oldest and most important Missionary Parishes.

We have received the following in reply to the questions proposed by G. U. in a late number. It must be remembered that whatever application may be made of the inquiry, G. U. proposed merely an abstract case.

MR. EDITOR:—

For the Banner of the Cross.

The question which was adverted to by your correspondent G. U. in your paper of the 3d inst., respecting the power of a Standing Committee in the case of a layman repelled from the holy communion, may, no doubt, be of difficulty in some Dioceses, but not in the Diocese of New York.

By a canon of that Diocese (I.) as amended in 1845, "in case of a vacancy in the Episcopate, or of the inability or disability of the Bishop, the powers and duties to be performed by the Bishop in matters of discipline, shall be performed by the Standing Committee, except in cases where such powers and duties are or may be especially delegated to or enjoined upon the clerical members of said Committee, in which cases all powers and duties shall be exercised by such clerical members alone."

There being no such delegation to the clerical members of the Committee in the case of a repelled layman, the power of the Committee can admit of no question unless the phrase used in the 42d canon of the General Convention cited by your correspondent, makes a difference.

It is, "There being provision in the second rubric before the Communion service, requiring that every minister repelling from the communion, shall give an account of the same to the Ordinary—it is hereby provided that on the information to the effect stated being laid before the Ordinary, *that is the Bishop*, it shall be his duty," &c.

Now when the canon says that an ordinary means the Bishop, it declares what the whole canon law declares, where there is a Bishop. But does it mean to say that no one but a Bishop shall exercise the powers of an Ordinary?

We are to observe that the term Ordinary is no where else used in our canons. The term Bishop and Ecclesiastical authority is always employed. It was therefore natural when a phrase new to the canons was taken from the Rubric, a description of the person known as the Ordinary should be added, which is done parenthetically. The phrase is, *the Bishop*, that is the Bishop where there is one. But any argument of exception or exclusion drawn from this explanatory phrase, would involve the conclusion that it prohibits a Diocese from expressly conferring the power on any body or class of men, during a vacancy of the Episcopate, a result I think which will demonstrate its fallacy.

Now the comprehensive language of our own canon in vesting the power in matters of discipline in the Committee is equally as applicable to the present case as if the Diocesan Convention had specifically enumerated it among the powers conferred. The authority is clearly vested, unless that phrase of the canon precludes it, and if it is precluded in this case, it would be equally so, if there was an actual specification.

M. H.

New Publications.

A Serious Call to a Devout and Holy Life, adapted to the state and condition of all orders of Christians. By William Law, A.M. New York: Stanford & Swords, 139 Broadway.

We consider it a grateful proof that the practical duties of our Holy Faith are not lost sight of in the Church, when we find such works as these called for and republished. Law's "Serious Call" is too well known, by those familiar with the sounder works upon practical Christianity, to need our commendation. It is a book eminently practical, the production of a mind of deep thought and wide observation, and of a heart which, from a consciousness of its own dangers and necessities, felt for the wants and temptations of others. We have marked portions of two or three chapters from which to make extracts, and these will give our readers who are not already familiar with the work, a just estimate of its value. We commend it to all who consider a devout and holy life as the end of their calling in the Church of Christ. They may learn much from this book, and they will be wise and blessed if they practice what they thus know.

The Beauty of Holiness; the Sermon, at the Consecration of Grace Church, Newark, October 5, 1848. By the Bishop of the Diocese.

This sermon delivered at the Consecration of one of the noblest churches ever built in New Jersey, and few nobler ones have been erected in any other part of the country, has just been pub-

lished. The following extract will say more for the character of this Discourse than we would like to utter:—

O, worship the Lord, in the beauty of holiness.—*Psalm xciv. 9.*

The text has a three-fold theme:

Beauty:

Consecrated Beauty:

Acceptable to God, as an accessory of worship:

"O, worship the Lord, in the beauty of holiness." Its adaptation to the present service made quite perfect, by the reading, in the margin: "Worship the Lord, in the glorious Sanctuary."

i. "O, worship the Lord, in the beauty of holiness." The theme of the text is BEAUTY. "A thing of beauty is a joy forever." This was the happy thought, in happier words, of him,* whose self-indited epitaph stands, on his tomb, at Rome—

"Here lies one, whose name was writ in water."

"A thing of beauty is a joy forever." It stirs the immortal spirit; and its pulses, like the circle in the water, spread through its whole eternity. You scarcely note it, now. A bursting rosebud. The evening star. A tree, in autumn. Some special pageant of our western skies. A sleeping infant's smile. But, in another hemisphere, and, at the lapse of half a life, you know not how, or why, "the electric chain is touched;" and it is there, in all its loveliness, "a thing of beauty," and "a joy forever." And who can tell, when Paradise shall open, and let in the morning twilight of the perfect day, upon the ransomed soul, how much, that constitutes its bliss, shall be, in memories of the lovely and beloved of the earth; and things of beauty thus be joys forever? Does it not help to this conclusion, that beauty has no standard; and can have none? Else, were the children of the Father dealt with, in unequal measure, in the thing, for which all seek instinctively: and in which all find chief delight. Does it not help to this conclusion, that air, and light, and life itself, are not of wider sway, than beauty, and the love of it? The green, that garnitures the earth. The hues and tints, that sport and revel in the clouds. The wayward charms, that play upon the water's changeful face. The fine Mosaic, which a morning in the Spring enamels, of the flowers. Or, the fantastic frost-work of a Winter's night. Does it not help to this conclusion, that the love of beauty never tames, and never tires; but still goes on to grow, expansive as the mind, more vigorous with use, and with indulgence still more exquisite? What are these all but hints and harmonies of the divine creative power, that moulds us by our instincts; and employs our sympathies, to sway us, for our happiness? That makes even this fallen world a minister of immortality; and earth, in ruined, yet entrancing, beauty, a vestibule of Heaven? Oh, that we would but learn, by all the lessons, that are lavished on our life! Oh, that we had an ear, like Plato's, that could catch the music of the spheres! An eye, like John's, in Patmos, to behold the rainbow, like an emerald, that girds the throne! A heart, like David's, in the stillness of whose subdued and reverent wisdom, the heavens were "telling the glory of God!" So, in the simple joy of little children, we should feel the power of beauty, in its purity: know that it comes to us direct from Him; and make it but the star-paved path, to lead to Him again. So, should we take the beauty of the outer world as but the sacramental sign of His perfections, Who created it; employ it as the argument of virtue, and the instrument of piety; and find it, as, no doubt, the angels do, a motive of devotion, and the aliment of immortality. "O, sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless His name, shew forth His salvation from day to day." "Honour and majesty are before Him; strength and beauty are in His Sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering, and come into His courts. O, worship the Lord, in the beauty of holiness."

Foreign Intelligence.

The late Foreign Papers contain little news of general interest. We give the following extract from the reply of the Archbishop of Canterbury to the memorial from Plymouth against the Bishop of Exeter, noticed lately in our columns. Of course such temperate counsel was not satisfactory.

You complain, however, of the introduction of obsolete forms and ceremonies into the service of the Church, and of an approach among many of the clergy of your Diocese towards practices which appear to savour of Romish superstition.

You have already been informed by your Diocesan which of those practices can be, and which cannot be defended by the letter of the Book of Common Prayer.

I could certainly have wished that the younger clergy, to whom your remarks are chiefly applicable, had thought themselves at liberty, to follow the usage of their predecessors and the example of the great majority of their brethren at the present day;—so as to acquiesce in those slight deviations from the Rubric which custom had sanctioned and which had not been reprobated by competent authority. I could have wished they had considered the Apostle's example applicable to their case, and in non-essential things had yielded to the feelings of the people as he yielded to those of the Jews, for the sake of avoiding offence and gaining confidence. Especially I regret the introduction into our parish Churches of a mode of worship which, however proper and suitable in our Cathedrals, appears too artificial and elaborate for simple and general devotion.

But, on the other hand, I am bound to respect conscientious scruples, even though I cannot participate in them. These clergy assured me that they consider themselves fettered by directions which, in their judgment, the Church to which they have promised obedience, requires them to observe.

Your memorial alludes to this and expresses a desire that the attention of the Legislature should be called towards the subject, and a bill be introduced with the concurrence of ecclesiastical authorities for securing certain specific objects which you consider expedient in the present circumstances of the Church.

The time may possibly arrive when such a change as you contemplate might be effected, without occasioning far greater

evils than those which we wish to remedy. It must, however, be generally acknowledged, that such a time is not yet come.

A season of excitement is not a season for reasonable deliberation. Men judge of these things, not according to their actual value, but according to the value which they themselves attach to them. And, after all, differences of real importance, differences in the tone and spirit of public teaching, can never be prevented by any law, or any form of articles or prayers. If the doctrine were erroneous, it would little signify in what dress it were delivered, or with what form it was accompanied; whilst, on the other hand, if the minister be diligent in his duties and faithful in his instructions, we may readily excuse the addition of a gesture, or the omission of a prayer.

I can scarcely hope that these remarks will prove satisfactory to those who seem to have expected more from my interference than I possess the power or see the possibility of accomplishing. I can only entreat them to unite with me in supplicating the Great Head of the Church, that He may grant to every member of the same, in his vocation and ministry, the spirit of a sound mind and a right judgment, that they may approve things that are really "excellent and pertain to life and godliness," rather than things of "doubtful disputation," ever remembering, that "the end of the commandment is charity, and that the fruits of righteousness are sown in peace of them that make peace."

Lambeth, December 30th, 1848.

J. B. CANTUAR.

ITALY.

We have received accounts from Rome to the 7th of January. Cardinals Feretti and Altieri, two of the most influential members of the Sacred College, had arrived at Rome four days previously, from Gaeta, and were the bearers of proposals from the Pope of a conciliatory nature. Among the proposals is that of an amnesty to all political offenders, with the exception of the murderers of M. Rossi. It was said that the most able and influential leaders of the movement, and among others, the Minister, M. Sterbini, had replied that they had it not in their power to induce the members of the ultra-democratic clubs to accept those conditions, however reasonable they might be, without the assistance of an armed force acting in the name of the Pope.

In consequence of the arrival of the cardinals, Prince Corsini and the whole of the municipality of Rome had given in their resignations, and a deputation of all the parochial Clergy of Rome had gone to Gaeta. It was reported that the Pope had excommunicated the Roman people; but this report is contradicted by the friends of his Holiness.

The Pope is still at Gaeta. He has virtually excommunicated the Romans, who have tossed the act of excommunication into the river Tiber. His Holiness has refused the Sardinian and Spanish intervention, and has demanded the assistance of Austria. The King of SARDINIA has protested against Spanish interference in Italy. The King of NAPLES is said to have been shot at, and to have had his horse killed under him.—*En. Ch.*

Communications.

For the Banner of the Cross.

CHANTING THE PSALTER.

MR. EDITOR:—

At the time of sending to the Banner my extract from Bishop White's Memoirs upon Chanting the Psalter I had very little thought of entering into a controversy upon this subject. Moreover, the present difficulty was first started between SACERDOS and PRINCIPLE: my action in the matter was more that of a looker-on, than of a party immediately concerned. However, in accordance with my expressed wish PRINCIPLE, as it seems from to-day's Banner, has taken some notice of my communication contained in the number for December 6th. It also seems that in doing this he has pointed his battery off from SACERDOS directly on to me. Such being the state of affairs, I have now much less inclination to withdraw from the discussion, than I had to enter upon it. Upon two conditions therefore I shall be happy to have a friendly argument with PRINCIPLE. The first is, that SACERDOS will not consider me as officiously interfering with his business. The second is, that as soon as the Editor of the Banner shall think that his readers have had enough of the discussion he will inform me of it, that I may not weary them with further communications upon the subject. If SACERDOS gives me no intimation to the contrary, I shall act upon the belief, that in consequence of his many higher duties, he is willing that I should take up this matter. The second condition I shall take for granted will be fulfilled. In the meantime I shall proceed to answer PRINCIPLE's communication of to-day.

First let me thank him for the two courteous acknowledgments in the beginning of this article; although the second contains an expression of thanks for what I never gave him—"Help to the cause he so poorly advocates." And now for his arguments!

The ground from the first taken by him against Chanting the Psalter in our Daily Service, which ground he still adheres to, is, that the word "read," as used in the rubric bearing upon the point, excludes the practice. The ground taken in opposition to this was, that as in the Liturgies from which this word was taken into our own, it bore no such exclusive sense, the burden of proof with respect to the point at issue rested upon PRINCIPLE. To this he replies, "This is a very extraordinary position to take. A writer (SACERDOS) makes an assertion, giving a definition to a word contrary to the usage of the literary world, and I am seriously called upon to prove that the reviewers of our Common Prayer did not write the rubrics of the same in accordance with this forced construction."

Whether or not the position is extraordinary in the sense in which PRINCIPLE thinks it so, altogether depends upon whether the statement be true or false in which the position was asserted. If the word "read," as used in the Liturgies from which it was transferred into our own, has always included permission to sing, then notwithstanding PRINCIPLE's disclaimer, the burden of proof does rest upon him. That such is the case, with respect to the signification of this word, I must believe was made clear to all unbiassed judges in the subsequent part of the communication in which the assertion was made. PRINCIPLE, however,

does not see this in the same light, and I am willing to try to make it clearer to him.

One of the difficulties in the way of his comprehending the fact is expressed by him as follows: "If one rubric directs a certain portion to be read, and another directs the same, *or the like*, to be said or sung, where is the perplexity? read or sing as taste or circumstances may permit."

I have italicised the clause, "*or the like*," because it speaks an important truth which, if PRINCIPLE will only carefully look at, it will help to clear the way for the more straight-forward operation of his mind. He is referring to one evidence adduced in my article of the indiscriminate use of the words "read," "say," and "sing," it being directed in the first Liturgy of Edward VI. that the Venite "shall be *said or sung*," and that "after the first Lesson shall follow *Te Deum*;" and again, in the same book, that "shall be *used Benedictus*," but in the second book, that "shall be used and *said Benedictus*." My position with regard to these rubrical differences was, as expressed in the Banner of Jan. 6th, that "it is impossible to conclude that a difference in meaning is always intended by such changes in the wording of rubrics as these. For both changes of this sort and omissions, where the same sense is evidently designed, too often occur to admit of any such custom of interpretation." In this I now find PRINCIPLE unintentionally supporting me, though I needed no aid. In his honesty he was obliged to insert the clause, "*or the like*," because he could not help admitting the fact that the English Liturgies did intend to permit those portions of the services to be sung which are like to others which are more expressly appointed to be sung, although the word sung occur not in the rubrical directions for the former. He allows that "if one rubric directs a certain portion to be read, and another directs the same, *or the like*, to be said or sung," *there is no perplexity*; "read or sing," he says, "as taste or circumstances may permit." Why, my dear friend PRINCIPLE, this is exactly what I have all along been contending for! How happens it we are both on the same side? I have certainly not moved from my place. Do you not now perceive the application of your own argument to the question between us? Thus it stands, "If one rubric" (in our Prayer Book) "directs a certain portion" (the Psalter) "to be read, and another directs the same, *or the like*," (the Venite, the Gloria in Excelsis, the TE DEUM, the Benedicite, Cantate, Bonum est, Deus miseratur, Benedic, and above all the selections in that favorite Thanksgiving Service) "to be said or sung, where is the perplexity? read or sing as taste or circumstances may permit." And now, too, Mr. Editor, I hope our friend will see the real bearing of his own subsequent words, which like the former must have sprung forth from his honesty, in spite of his mistaken zeal for a wrong theory. "Say and said," he continues, "are frequently used in the construction of the rubrics, evidently to avoid the frequent repetition of the word 'read.' 'Used,' 'follow,' &c., are likewise introduced instead of repeating former directions;" (just as "read" is, to avoid the frequent repetition of "said or sung," he might have added.) The most vigorous advocate of Chanting the Psalter could not have stated the fact more correctly. As for the little difficulty immediately afterwards urged—"If the reviewers understood and adopted Sacrosanct's view of the word read, and studied the brevity that W. M. would have us think they did, why use the synonyme 'say' with its almost affix 'sing,' if the word read comprehends both?"—it is easily answered in his own words already quoted, "To avoid the frequent repetition of the word 'read,'" which is not at all inconsistent with the general tendency towards abbreviation so manifest in our rubrics as compared with those of the English Book.

There are still some obstacles in the way of PRINCIPLE'S rubrical discernment, which I must try to remove. He will not admit my argument from the Cathedral practice in England; "Before W. M.," he says, "arraigns the Bishops of England he should try at least to show that there has not been some special provision made for the Cathedral service of England; he must be aware that the order of a king is authority in that country. And in the absence of documentary evidence on the subject, I prefer to err, if at all, in favor of the Bishops, and believe that in so long a line of Kings and Queens, some music-loving ruler might be found who gave the requisite authority."

Here I must first protest against being charged with arraigning the Bishops of England. I did not arraign them; on the contrary my argument was based upon the conviction that what they did was certainly right. I hope PRINCIPLE will not take offence, but I must throw the responsibility of all such arraignment in the matter upon his shoulders, and I insist upon it, that holding his theory of the mode in which the Church services are required by the rubrics to be conducted, he does, ipso facto, arraign the English Bishops and the whole English Church.

Secondly, it is my turn to declare—and this with more reason than appeared in the instance before mentioned—that "this" (demand of proof) "is a very extraordinary position to take." What! does PRINCIPLE refuse to accept the ancient and common practice, continued to this day, of the highest ecclesiastical authorities in England, as evidence of what is admissible under their laws, unless I, W. M., a poor unknown Candidate for holy Orders in the American Church, shall first search, if necessary, every English book of history, and every document, record and work, civil and ecclesiastical, written since the compilation of King Edward's first Liturgy, and now extant, and "show there has not been some special provision made for the Cathedral service of England?" Truly, Mr. Editor, this is making one prove a negative with as little mercy to him of whom it is required, as regard for the rules of logic. With my opponent's permission, or if necessary without it, I decline the illogical position, and must, with all proper deference, throw the burden of proof as to this point where it really belongs—on our good friend PRINCIPLE. He may, if he pleases, show that injunctions have been issued for singing the whole service in England, but I warn him beforehand that he can in this way add nothing to the strength of his cause.

But again, my opponent says, "The Cathedral service of England cannot be admitted as evidence; we have no Cathedrals." He seems to think that in England the Choral Service is lawful only in Cathedrals. He is mistaken. It is more com-

monly adopted in Cathedrals, but it is lawful in all Churches. Jebb in his valuable work on the Choral Service says, "There is no law whatever of the Church, which forbids any portion, or the whole, of the Cathedral mode to be adopted in any Church. For its use or rejection a wise discretion, and a charitable consideration of circumstances, are the only restraining laws." And again, "All the parts, without exception, directed 'to be sung' or 'said,' ought to be sung in choirs: the apparent alternative being merely a recognition of the system usually adopted in Parish Churches, and restricted to them." And again, "The difference, indeed, between the performance of the ordinary Parochial and Cathedral Service seems to have consisted rather in the degree, than in the principle." Dyce's remarks in an admirable standard work on the same subject, give similar evidence to the same point: "The terms," he says, "in which the rubrics are expressed must be interpreted according to their technico-ecclesiastical meaning in the 16th century. * * * It was not necessary, therefore, that the direction 'to be sung' should in every case be prefixed to portions of the office really intended to be sung in plain tune. To 'say,' or to 'use and say' the service signified that it was to be said after the use of some diocese or province, which use was one of singing as well as saying. If there were no choir, it signified recitation in the ordinary tone of voice. * * * In few words, the rubric to 'say,' 'use,' or 'read,' signifies in choral language, to sing in some manner appropriate to the particular office; and, accordingly, the direction to be 'said or sung' is not so much an order to sing those portions of the service which the direction precedes, as a license to read them in the ordinary tone of voice, provided there is no choir. If there be any singing at all, those portions are to have the preference; if not, they, as well as the rest, may be read in the usual voice;" and in a note he says, "It will be seen that three cases are thus contemplated: first, that of cathedrals or collegiate churches having complete choirs, in which the whole service is to be chanted or used chorally; the second, that of churches with imperfect choral arrangements,—in these the portions to be sung in preference to others are indicated by the direction to be 'said or sung'; and, lastly, the case of churches or chapels in which there is no singing, whose circumstances are provided for by the license to read those parts of the Liturgy which, if any, ought properly to be sung."

PRINCIPLE has yet another difficulty: he cannot understand the force of my argument taken from the first book of Edward, in proof that, as in the case of the Lessons, "read," "say," and "sing" may all be applied in the rubrics to singing. "Because," says he, "the two words *said* and *read*, are used to have the lessons read 'distinctly' 'with a loud voice,' and an additional one is needed to have them sung, W. M. concludes that all three permit the lessons to be sung! The conclusion is absurd. I think it proves conclusively that the first and second words were used to express the same thing, viz., *read*, and that if the third had not been added, or rather introduced, the lessons could not have been sung."

The quotations just given from Jebb and Dyce may help PRINCIPLE along here. He has however misunderstood my argument exactly in the same way that he and Z. misunderstood the argument of SACROSANCT some time ago. I never maintained that "said" or "read" in the case before us required the Lessons to be sung, but that they permitted them to be. If PRINCIPLE will persist in misunderstanding this point we shall have a good deal of trouble in getting along together. The additional direction to "sing" the Lessons, made obligatory what without this direction would have been merely permitted. My opponent will pardon me then I hope for not thinking with him that the conclusion that all these words include permission to sing, is absurd; especially as the rubric which directs that the Lessons shall "be sung in a plain tune, after the manner of distinct reading," shows as plainly as possible, that in the Church's view, plain tune is after the manner of distinct reading. Therefore, reading and saying being according to PRINCIPLE'S theory the same, and according to the authority of the Church, predicable of the same practice—singing; my argument holds good in itself, and is by PRINCIPLE turned into a weapon against his own cause.

Our good friend adds, "Now if these compilers understood the word 'reading' to express 'singing,' they certainly would not have directed the singing to be as near as possible (so I understand it,) to reading, 'to the end the people may the better hear.'"

This is a complete subversion of the order of the rubric. It does not stand thus, "and in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading, to the end the people may the better hear," as PRINCIPLE understands it; but, "and (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading." And this is agreeable to the fact of which every one who knows any thing about reading in large Churches is aware, that intoning is the only way in which men of ordinary strength of lungs can, without physical suffering, fill such Churches. Therefore, PRINCIPLE to the contrary notwithstanding, the fact of their "requiring a tune to raise their voices," is no proof that "they had wretched readers in those days."

PRINCIPLE asks, "Will W. M. inform us when this state of things was changed? The present rubric in the English service directs the Lessons to 'be read distinctly with an audible voice, . . . he that readeth, so standing and turning himself, as he may best be heard of all such as are present.'"

"The singing part was expunged, but when, my book telleth not."

Though it is part of a sad story, W. M. will, with pleasure, inform PRINCIPLE when, and under what circumstances, the form of this rubric was changed. But it is impossible for him to say when the practice of singing the Lessons (if this is what PRINCIPLE means by "this state of things,") was given up, inasmuch as, notwithstanding that the change in the rubric has

removed the obligation to sing them, the practice has continued the same to this day.

In an unhappy condescension to the wretched outcry of the Puritans against the Book of Common Prayer, "On the 1st of March, 1641, the house of lords appointed a committee consisting of ten earls, ten bishops, and ten lay-barons, to 'take into consideration all innovations in the Church respecting religion.'" Of this committee, the author from whom I have taken this extract says, "It is probable that the greater number of them entered upon their task with views derived altogether from the strange necessities of the times, rather than in compliance with their own deliberate judgment. They were aware that the torch was already uplifted for the destruction of the sacred edifice, and they were willing to remove those outworks which, though employed formerly in its defence, would be now most likely to fall into the hands of the assailant. * * * In the ensuing month of May they found that motions were entertained in the house of commons, which left no further doubt as to the impending ruin of the established Church, and their undertaking was abandoned." Further, in "A copy of the proceedings of some worthy and learned divines" (those of the committee just mentioned,) "touching innovations in the doctrine and discipline of the Church of England; together with considerations upon the Common Prayer Book," under the head of "Considerations upon the Book of Common Prayer," I find the following question proposed: "Whether the rubrick should not be mended, where it is, that the Lessons should be sung in a plain tune; why not, read with a distinct voice?" After summing up the alterations proposed, the historian from whom I quote continues, "Such were the alterations approved by the committee of divines; and their decision, though unavailing with reference to its immediate object, became a record to be quoted as authority by future non-conformists, and to be lamented by the orthodox party as one of the many causes that weakened the defences of the Church, and led, by certain consequence, to its overthrow." Affairs continued in this distracted state until the time of the Savoy Conference in 1661. Among "the exceptions against the Book of Common Prayer," at this time brought forward by the Puritans, I find the following against the form of the rubric we are considering, "¶ The Lessons, and the Epistles, and Gospels, being for the most part neither psalms nor hymns, we know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice tends more to the edification of the Church." Among the answers of the Bishops to these miserable exceptions, is the following: "¶ In such places where they do sing, &c. The rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby, and therefore conceive this demand needless." Nevertheless the alteration, with many others, was afterwards made in the Convocation which had begun to sit during the session of the Conference, "¶ and, finally," (thus altered,) "on the 20th of December, 1661, the Book of Common Prayer was adopted and subscribed by the clergy of both houses of convocation and of both provinces." The spirit in which this, and all the other alterations alluded to, were made, is manifest from the further remarks of the same historian; "¶ It will be observed," says he, "that in this long enumeration there is no mention of any of those characteristic points which had been the subjects of strife and division in the Church from the earliest days of Puritanism. * * * All these and several others had been conceded by the committee of 1641; they had also been virtually withdrawn by the royal declaration of October, 1660; and some of them had been abandoned by the bishops in the Savoy Conference. But they were all of them retained and confirmed by the Act of Uniformity, on the plea that the non-conformists had lost whatever claim they might once have had for consideration and forbearance, and that the other party, consisting at once of the orthodox and the royalists, saw nothing in such alterations but inconvenience and error. And this feeling was so strong, both in convocation and in parliament, that several changes of an opposite character were approved, which could not fail to be galling to the Presbyterians."

This is an outline of the history of this rubrical change. Ever since the change was made, those in authority in the Church of England who disliked singing the Lessons, have availed themselves of the liberty thus granted, and those who preferred to practice as if still under the old obligation, have continued to do so.

PRINCIPLE of course has not seen my answer in to-day's Banner to his remarks upon my extract from Bishop White. As however in the first part of his present communication he expresses dissent from my inference from the Bishop's observations, I will add another proof to what I have already given, that in rejecting the Bishop's plan of reading the Psalter, the American reviewers had no intention of rejecting the liberty to sing the daily psalms. As appears in my communication in to-day's Banner, the discussion as to how the Psalter should be read was first carried on in the Convention of 1785. Now in 1786 the proposed Book of Common Prayer was published; in this the rubric prefixed to the Psalter reads thus, "Those portions of the following Psalter which are severally entitled Part I. shall be said or sung in the morning, and those entitled Part II. in the evening of their respective days: but where it is not convenient to have Divine Service more than once in the day, both parts may be said or sung, if time will permit; or the first portions or parts may be said or sung in one month, and the second portions or parts in the month following; and so on alternately throughout the year."

I will also give another proof that reading was understood to include singing. The Psalter, though permitted to be sung by express rubrical enactment, has commonly been called "reading Psalms," to distinguish it from the metrical Psalms which were always sung and never read in the restricted sense of the word. In Cardwell's work we find the following: "¶ The

* Cardwell's Conferences, p. 238.

† Cardwell's Conferences, p. 240.

‡ Ibid, p. 270.

** Ibid, p. 351.

§ Ibid, p. 274.

†† Ibid, p. 372.

|| Ibid, p. 241.

‡‡ Ibid, p. 387.

¶ Ibid, p. 315.

§§ Cardwell's Conferences, p. 432.

* Jebb's Choral Service, p. 20.

† Jebb's Choral Service, p. 154.

‡ Jebb's Choral Service, p. 19.

§ Dyce's Bk. of Com. Pray. with Plain Tune, p. 4.

amendment of the translation of the reading Psalms, (as they are called,) made by the Bishop of St. Asaph," &c. The expression occurs in my last extract from Bishop White concerning the discussion in 1785. "The committee," says the Bishop, "were fully empowered on the subject of the tables, and on that of the selection of reading Psalms." In the preface to the Proposed Book we find the same title applied to them; "A selection is made both of the reading and singing psalms, commonly so called."

In PRINCIPLE's communication in the Banner of Jan. 20th, he makes an appeal to "the Lexicographers of the English language." To-day, I observe, he renews his appeal in charging SACERDOS with making "an assertion, giving a definition to a word contrary to the usages of the literary world." I agree to the appeal, and will at once advance it. Does PRINCIPLE admit the English Bible to be of any authority as to the meaning of English words? I must take for granted he does. Has he ever read in that Book of the Jews reading the Scriptures? Doubtless he has. Let him bear in mind then, that in those days, as in the present, among the Jews the Scriptures were always sung; and they are throughout accentuated for the very purpose of guiding the reader in singing them. If PRINCIPLE wishes to hear a specimen of their reading, he can do so by going into one of their Synagogues some Saturday while this part of their service is going on. If he will ask any of them what they call this part of their service, they will tell him, "Reading the Scriptures." The Koran is marked for the same purpose, and has always been read much in the same way.

If PRINCIPLE wishes for some direct definition in proof that reading is not always to be understood as exclusive of singing, I will give him this too, and from a Lexicon of the very highest authority. Richardson thus defines the word "sing." * * * Goth. *Siguan*, LEGERE, to READ: *siguan lokos*, LEGERE libros, (Luc. iv. 16,) to READ, to recite. Applied to the READING of numbers of persons, the murmuring sound of numbers READING, their CHANT, or musical modulation of voice in READING or recitation."

Rather than the "assertion" of SACERDOS is opposed to PRINCIPLE's notions of "the usage of the literary world," than to the usage itself. Remember, friend PRINCIPLE, the truest literary usage and the greatest accuracy of thought and language, lie not upon the surface nor among the vulgar, but deep and among the few. But, Mr. Editor, pardon me for trespassing so long upon the time and patience of yourself and of your readers.

I remain very truly yours,
Feb. 3d, 1849.

W. M.
Mr. Wm Markoe

For the Banner of the Cross.

MR. EDITOR:—

For the gratification of your younger and less informed readers, I send you the following passage from the Jerusalem Targum,* concerning the dispute between the twin-brothers, Cain and Abel, the fatal termination of which is recorded in Gen. iv. 8.

The present version is made as literal as consistent with the idiom of our language, and may be depended upon as a faithful transcript of the words of the original—although I should certainly have preferred any translation by an oriental scholar, had one been known to me.

The narrative follows, in the Sacred Text, the words "And Cain talked with Abel his brother,"—which is rendered more closely, "And Cain said to Abel his brother,"—the seeming omission being supplied by other versions. Of the authority of the following narration, little probably can be said in its favour. It claims to be a received tradition of the Jewish Church, transmitted from the earliest times, and finally preserved in the Chaldee Paraphrase of Jerusalem, and also according to Dr. Clarke, the Methodist Commentator, in that of Jonathan Ben Uzziel, which, be it observed, is a Paraphrase of the Prophets.

"And Cain said to Abel his brother, come, and let us go out into the field: and it was so, that when they went out together into the open field, Cain spoke and said to Abel his brother, There is no judgment, and no Judge, and no other world, and there is no reward to be given to the good, nor vengeance to be taken of the wicked. The world was not created in mercy, nor is it governed in mercy. Why was your oblation received with favour, and mine was not received from me with favour? Abel answered and said to Cain, There is a judgment, and there is a Judge, and there is a future, and there is a giving of reward to the righteous, and vengeance will be taken of the wicked, and the world was created in mercy, and in mercy is governed. But it is governed according to the fruit of good works. Because my works were more pious than yours, my sacrifice was received with favour, but yours was not received with favour. And they were together disputing in the field, and Cain rose up against his brother Abel, and slew him."

The version of Dr. Clarke, though somewhat longer, is very similar to the above, and is herewith given, from his Commentary on Gen. iv. 8.

"And Cain said unto Abel his brother, 'Let us go out into the field;' and it came to pass that, when they were in the field, Cain answered and said to Abel his brother, 'I thought that the world was created in mercy, but it is not governed according to the merit of good works, nor is there any judgment nor a Judge, nor shall there be any future state, in which good rewards shall be given to the righteous, or punishment executed on the wicked; and now there is respect of persons in judgment. On what account is it that thy sacrifice has been accepted, and mine not received with complacency?'"

"And Hebel answered and said, 'The world was created in mercy, and it is governed according to the fruit of good works; there is a Judge, a future world, and a coming judgment, where good rewards shall be given to the righteous, and the impious

* NOTE.—Targum, a Chaldee word, meaning a paraphrase. The Targumim were continued or scattered paraphrases like the above, written in Chaldee, after or during the captivity. They number ten, the most valuable of which are the Targums of Onkelos on the Pentateuch, and Jonathan Ben Uzziel on the Prophets. Their expositions of doubtful passages are implicitly reviewed by the Jews. Hence the words of our Divine Lord, *Ye make the Scriptures of none effect, by your traditions.*

punished; and there is no respect of persons in judgment; but because my works were better and more precious than thine, my 'oblation was received with complacency.' And because of these things they contended on the face of the field, and Cain rose up against Hebel his brother, and struck a stone into his forehead, and killed him."

If space would allow, much more might be added, at the present time, on the subject of the genuineness of the proposed reading, which forms the opening sentence of the Targum on this text, but it will have to be deferred.

Yours respectfully,
Philadelphia, Feb. 3d.

HIERONYMUS.

John Merrick

For the Banner of the Cross.

New York, January 30th, 1849.

DEAR MR. EDITOR:—

I shall go distracted! my mind is dreadfully disturbed, and the disturbing forces are the correspondents of the Banner, the writers of the Ecclesiologist, and the Editor of the Churchman. I was educated by a pious mother, and attended with her in Trinity Church the usual services, dear good Bishop Hobart was our pastor, and though some people said he was "very high," we went along our Christian way under his guidance, peacefully and happily. We were taught by him that it was all important men should "believe and be baptized," but never heard him utter one word about "metal pails" "ornamented to any extent according to pleasure," as necessary or even proper appendages to the solemn service, nor did he speak of "drains," nor of placing the font near the door, and filling it with water at any particular point in the service. But by the Ecclesiologist, I find all these things to be very important, it speaks of them with an aspect so grave, that I look around in fear, and fixing my eyes on the usually thoughtful face of the Editor of the Churchman, am horrified at detecting a broad smile! "Metal pails," says he, (kettles,) "we feel an irresistible impulse to resiliency," (Church'n, 20.)

Again, in a long, long ministry, I do not know that the dear Bishop even spoke of "patron saints." He never, I know in my hearing, said aught about "canonizing them," but now I find there are such things and such doings, that it is a great matter to get the right sort of a patron for a Church, and not to select "Grace or the Redemption or the Atonement," because "these words really mean nothing at all!" (Ecc. page 54.) Bless me! My dear Mr. Editor, is this really so! Our dear good Bishop taught us that these words meant a great deal, left us to infer that if St. Peter or St. Bede could take care of a Church, and congregation "Grace" could do the same thing, or that if the memory of a man was to be honored, the memory of a great mercy might with equal propriety be constantly preserved by the name of a building in which that mercy was daily or weekly acknowledged! In my dilemma I again look to "the Editor," and again he seems to smile—may he is I really believe frowning! Those pleasant placid features of his contract, and he says, "pooh! choke the superstitious notion."

Then my dear Mr. Editor those rubrics! we are always taught to obey them, we thought we did obey them, but by what your correspondents say, I find our obedience is a matter of great doubt. I shall now never know whether a clergyman is behind the altar or before the altar, whether he is in the aisle or in an "alley," whether he is going where he ought to go, and when he ought to go, but is just where he ought not to be, when he ought not to be—whether he is singing when he ought to be saying, or saying when he ought to be singing—in fine my peace of mind is destroyed. These matters being of such deep moment and so much doubt hanging about them, I hardly know what to do. Do you not think a "general council" could be convened, and things disputed about so earnestly, be settled by its decision? I see no other remedy. I won't believe in "metal pails" ornamented "to any extent according to pleasure," nor in "patron saints formally canonized," till the Church tells me I must do so—and the Ecclesiologist is not the Church, or her voice as yet—so a council is our only hope.

Your distressed friend

DISCIPULUS.

Miscellaneous.

THE CHURCH OF NOTRE DAME, AT PARIS.—Through such avenues we threaded our way, half blinded and quite stunned, to the front of the venerable cathedral; an open space, indeed, but more resembling a filthy inn yard than the approach to one of the most famous churches in Christendom, where every kind of filth was allowed to accumulate, and rubbish might be cast, not in secret, but under the great eye of heaven. Not a trace of reverential care gave token of Christian piety or antiquarian sentiment; but the poor old majestic pile, neighbored by dirty cafés and bankrupt-looking shops, seemed left meekly to vindicate its claim of respect before heaven, like christianity in its earliest days, rising above the scorns and the abuses of the world. I was disappointed in the size of the edifice, having received a shadowy notion of an enormous building, from Victor Hugo's great romance, of which it is the scene; but abundantly recompensed by the sense of dim antiquity which it conveys with more hoary power than any pile which I recollect, not in ruins. Its square grey turrets are the haunts of innumerable birds, former generations of whom have shivered away the crumbling stones for their posterity to "make their bed and procreate cradle in;" and the low archways, over the humble portals beneath them, seemed carved out of wood which has been charred by the action of fire. The interior is naked and gloomy, and struck us with a vault-like chillness. How different from the pride of Paris, the Madeline, which we visited the next day, elevated on broad platforms of steps, a huge Grecian building of white stone, like an Athenian temple without, like a gaudy music-room within! The interior is still unfinished; but all glowing with purple and gold, without shadow, without repose, shows that in its perfection it will be a miracle of French art raised to French glory. For such a gew-gaw as this do the Parisians neglect their own holy cathedral; but no wonder: self is ever rebuked before the embodied presence of ages: Notre Dame is the grave of vanity, the Madeline will be its throne.—Sergeant Talfourd's Vacation Rambles.

For Our Young Readers.

"LITTLE JACK HORNER."

But few persons, probably, are aware of the fact, that many of the rhymes which they heard in the days of their childhood, were written very many years ago; yet this is the case. They are found in manuscripts in the British Museum, as early as the reign of Charles the First, Elizabeth, and even Henry VI. It would seem that the rhyme of Jack Horner must have been written as long ago as the time of James I., if we may judge by the quaintness of the title, which is as follows:—"The Pleasant History of Jack Horner, containing the witty tricks and pranks which he played from his youth to his riper years; right pleasant and delightful for winter and summer's recreation." There are few persons who have not heard of Jack Horner, and remember the first few lines, namely:

"Little Jack Horner sat in the corner,
Eating his Christmas pie," &c.

But, further than that, little seems to be thought or known about him; and the return of Christmas shall be my apology for introducing to your readers this noble-hearted child, of whom, according to the best of my recollection, it may be stated, that when he was six or seven years old, his mother, one morning had baked a pie purposely for him and just as he was going to school, she said to him, "I will put your pie on the shelf, and you shall have it as soon as you get home." The little happy, rosy-cheeked cherub set off to school with his books and lessons, but on his way was met by a poor woman, who asked him for a little money to buy some bread. He pitied the woman, and, like a good scholar, set his mind to work to find a remedy, for he had no money, which oftentimes saves a great deal of mental labour. All at once he remembered what his mother had said as he left home; and his countenance beamed with joy as he directed the woman to go to his mother, and ask for the pie which she had laid up for him on the shelf. The poor woman thanked him, and went accordingly, and our little hero walked on to school. It was not long before his mother heard a knocking at the door. The poor woman had called. She delivered her message, and the pie was most cheerfully given to her. His mother, affected by this act of generosity, was determined to reward him, and before his school was dismissed, she had baked another pie, and put it in the place of the one he had given away. On his return, he inquired if the woman had called. "Yes," said his mother, "and I have baked another pie for you." And there is scarcely a person living in Old or New England who has not heard of that pie. The name of Jack Horner is handed down from generation to generation, while the names of many of the greatest military heroes are forgotten; and he will be remembered, and this deed of benevolence will be spoken of, when the memory of the greatest military achievements shall have passed away. Notwithstanding the laps of more than two hundred years, how pleasantly, in this little story, he and his mother pass before us! Now the poor are still with us, and there is many a woman as she was, who called forth the benevolence of Jack Horner; and there are among the young readers of the Traveller, I doubt not, many boys as deserving and as generous as little Jack. For their sakes this is written; and if extra pies are baked and put on the shelf for them, it will be a matter of real Thanksgiving.—Boston Traveller.

HON. EDWARD EVERETT.—All school boys and girls, and all who ever were such, are familiar with the "lines" beginning,

"You'd scarce expect one of my age,
To speak in public on the stage."

But all may not know the fact, that they were written by Edward Everett, when only seven years old. Thus early did his intellectual developments indicate his future greatness. He commenced his public career in the capacity of a preacher, and was settled as pastor of the Brattle street church, in this city, as the age of nineteen.—Boston Reporter.

Obituary.

For the Banner of the Cross.

Departed this life on the 11th instant, at Buckhurst near Natchez, Mississippi, MRS. JANE SARAH MERRILL, consort of Dr. A. P. Merrill, aged 41 years, 3 months, and 17 days.

The writer of this is well aware that obituary notices derive their chief interest from local associations, and therefore that to extend them to any considerable length were, for the most part, hardly just to the general readers of a public journal. Nevertheless, as one who for a period of ten years sustained to the deceased the endearing relation of a pastor, he feels impelled to pay this passing tribute to her memory. He records with melancholy pleasure the beautiful graces and virtues by which it is not too much to say her character was marked. The exemplary fidelity and tenderness with which she devoted herself to the several duties of a wife and a mother, hold a place in his memory among those reminiscences of departed worth upon which surviving relatives and friends would do well not unfrequently to ponder; and he reverts to the family over which, in her appropriate sphere, she presided, as one of the best specimens of a well ordered and happy household, which it has ever been his privilege to witness. Love it has been truly said by her disconsolate husband, love was the ruling passion of her life, love pure and undefiled, and in this she imitated our Saviour; and while the writer is penning this line, the memory of other years comes over him, and he sees before him her animated and happy countenance all radiant with smiles of welcome as he used to enter that dear domestic circle, and take his station by that happy fireside, which love made warmer and brighter and more full of cheer.

Nor was her death without a lesson of edifying humility and trust in Him who is the world's Great Hope. She died with the spirit of contrition in her heart, and its language on her lips; holy prayer in Christ's name was the solace of her last periods; and she has left to her sorrowing husband and children the blessed assurance that her ransomed spirit is now praising God in union with those of saints and angels.

Rectory of Calvary church, Memphis, Jan. 29, 1849.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, FEBRUARY 24, 1849.

[VOL. XI.—No. 8.—WHOLE No. 590.]

Calendar.

FEBRUARY.
25. 1st Sunday in Lent.
28. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA. BISHOP POTTER'S APPOINTMENTS.

FEBRUARY.

25th. A. M. Emmanuel; P. M. St. James.

MARCH.

4th. Harrisburg.
5th. P. M. Marietta; Evening, Columbia.
6th. Lancaster, (Southern Convocation.)
7th. Evening, York.
11th. A. M. All Saints; P. M. Oak Grove; Evening, Holmesburg.
12th. Evening, Pottsville, (Schuylkill Convocation.)
13th. Pottsville, (Confirmation.)
18th. A. M. Epiphany; P. M. Church of the Crucifixion.
25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

2d Sunday in Lent, Calvary Church, Tarboro', (Ordination.)
Monday, 5th March, Sparta, Pitt co., 12 o'clock.
Tuesday, 6th, Greenville.
Thursday, 8th, Pugh's Chapel, Pitt co.
Saturday, 10th, 3d Sunday in Lent, and following Monday, Christ Church, Newbern.
Wednesday, 14th, Trinity Church, Beaufort co.
Friday, 16th, Zion Chapel.
4th Sunday in Lent, St. Peter's Church, Washington.
Tuesday, 20th, St. Thomas' Church, Bath.
Wednesday, 21st, St. John's, Durham's Creek.
Friday, 23d, Saturday, 24th, and 5th Sunday in Lent, Grace Church, Plymouth, and St. Luke's Church, Locust Grove, as the Clergyman may appoint.
Holy Week and Easter Sunday, at Lake Scuppernon and Pittsboro's Chapel.
Friday, 18th April, Hetford, Perquimans co.
The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gates Church.
27th, Friday, Windsor, Bertie co.
3d Sunday in Lent, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

NORTH CAROLINA.

On Thursday, 28th Dec., the Bishop of North Carolina laid the corner-stone of Christ Church, Raleigh, and delivered an address on the occasion.

3d Sunday after Epiphany, officiated in St. Stephen's Church, Oxford, and confirmed three persons.

The following Tuesday, in St. John's Church, Williamsboro', confirmed two persons.

On the festival of the *Conversion of St. Paul*, in Church of the Holy Innocents, Henderson, instituted the Rev. Donald McLeod, Rector of the same, and preached on the occasion.

On the evening of the 27th March, in St. John's, Fayetteville, preached and confirmed twenty persons. The next day, 4th Sunday after Epiphany, administered the holy sacrament, and preached three times. Officiated also the evening of following Wednesday.

On Septuagesima Sunday, officiated in the Chapel at the Rock Fish Factory, preached and confirmed fifteen persons. The self-denying efforts of the Missionary here deserve special commendation.

On the next Wednesday, and four following days, in St. James' Church, Wilmington, preached and confirmed eighteen persons.

PENNSYLVANIA.

ON QUINQUAGESIMA SUNDAY, in the morning, at the Church of St. James the Less, the Bishop of the Diocese admitted the Rev. C. B. Wyatt, the Rector of that Church, to the Holy Order of Priests. Morning Prayer was said by the Rev. Mr. Bonnar, and the Candidate presented by the Rev. Dr. Wyatt, of Baltimore, who also preached the sermon.

In the afternoon the Bishop visited the Almshouse at Blockley, and preached to the inmates of the Insane Hospital, about 250 in number.

In the evening the Bishop visited the Church of the Ascension, Philadelphia. Thirteen persons were confirmed.

CONVOCATION.—The Southern Convocation will hold its regular Quarterly Meeting at St. James' Church, Lancaster, on Monday, the 5th of March.

J. HOWLAND COIT, Secretary.

February 17th, 1849.

TO THE CLERGY AND CONGREGATIONS OF THE DIOCESE OF PENNSYLVANIA.

DEAR BRETHREN:—

During the last three years an Association of Ladies, in this city, has been employed in collecting funds for the erection of a *Free Church*, to be placed in a populous, but neglected district of the Northern Liberties, and to be known as a *MEMORIAL* of the life and labors of the late BISHOP WHITE. As one of the wisest, most active, and most influential founders of our American Church, and as the first Bishop of this Diocese, this honored servant of God must ever be remembered among us, with sentiments of the deepest reverence and gratitude.

It gives me great pleasure to state, that through the untiring efforts of these ladies, an amount sufficient for the erection of the *Bishop White Chapel*, has at length been secured; and I would also state, that for more than two years their Missionary, the Rev. Joseph H. Smith—has been laboring in the district indicated above, with great zeal and judgment, and with the most encouraging success.

The ground, however, on which the building is to be erected, is not yet purchased; and since the solemn services to be conducted in this building are intended especially for the poor, the subscriber has felt bound to advise that no steps be taken towards its erection, till the monies collected or subscribed shall be sufficient to cover all the necessary expenses of the enterprise, so as to leave both the edifice and the ground on which it stands, free from rent. It seems due, too, to the memory of him whose services and worth we would commemorate, that in making an offering to God, in his name, we keep back no part of the price. It is, therefore, respectfully submitted to the clergy and congregations throughout the Diocese, whether an early and united effort ought not to be made to further this object.

From four to six thousand dollars will be required to secure an eligible lot of ground; and since the contributions already made towards this *Monumental Church* have been made almost exclusively by Episcopalians of Philadelphia, and since other Churches, for the poor, are fast rising in its suburbs, and are justly claiming their aid, it may be doubted whether years will not have to elapse, before this noble work can be accomplished, unless the efforts they have made are more promptly and liberally seconded by their brethren—both in this city and in other parts of the Diocese. This appeal, therefore, is more especially addressed to those, who have not already contributed to this good work. Bishop White, while living was the spiritual father of all alike;—his memory, now that he is dead, is their common and cherished inheritance.

Moved by these considerations, and acting with the concurrence of his Council of Advice, the subscriber affectionally recommends to all the congregations in the Diocese—but more especially to those in which considerable contributions have not been already made for this object,—that collections in its behalf be taken on the *first Sunday in April, being the Sunday before Easter*. This day is designated, because it is the one nearest that (April 4th) on which Bishop White was born; and we shall thus be enabled, while retracing the sufferings of our adorable Redeemer, to testify our grateful remembrance of the life and labors of one of the most useful and faithful of His servants.

A. POTTER, Bishop of the Diocese.

February 19, 1849.

N. B.—Wherever this collection would interfere materially with the stated collections of the parish, the object of this appeal may be answered, if the Rector will on the day designated, commend it to the favor of his congregation.

A. P.

The Bishop of the Diocese held a Confirmation at Gloria Dei (Sweede's) church, on Ash Wednesday, when fifteen persons received "the laying on of hands."

MISSIONS IN CALIFORNIA AND OREGON.

Domestic Committee Rooms, 2 Park Place, }
Monday, 12 Feb. 1849.

The following Report from the Sub-Committee was read and accepted, and the Resolutions therein recommended—ADOPTED, and ordered to be forthwith published for general information in the Church.

CHARLES H. HALSEY, General Agent.

The Committee on Missions in Oregon and California respectfully report as follows, viz: That under the urgent demands of the case arising out of the unprecedented emigration to those distant regions, the Domestic Committee is imperiously now called on by the duties it owes to the Church, to make more enlarged and vigorous efforts in that Missionary field. That the Committee has thus far taken the lead in such action as it became them to do, limited only by their means. Of this the proofs are clear. At the meeting of the Board of Missions, in July, 1847, even before California was annexed to their province, yet in anticipation of that event, and foreseeing the great importance soon to be attached to it, the Domestic Committee, through one of its members, obtained from the Board the establishment of San Francisco as a missionary station, and immediately brought the matter before the Church for its practical action. Again, in July, 1848, its next session, immediately after the cession to the United States, California was again more solemnly recognized as missionary ground, under the earnest recommendation of the Committee, assumed at once by them as a part of their constitutional province—as "lying beyond the bounds of any organized Diocese;" and on the very first meeting of the Committee for making appropriations, the sum of \$1000 was set aside out of an almost bankrupt treasury for missions on that coast—all which facts were from the earliest spread before the Church, and urged upon their attention with earnest and repeated appeals for both—for Missionaries to go out, and for enlarged means for their support. That such appeals were for so long a time made in vain, and that until the present feverish excitement, but one self-denying missionary presented himself to accept the Committee's moderate provision of \$500 salary, and to brave with his family the perils and hardships of an unknown land. This surely can bring no charge of dilatoriness on the Committee, who had faithfully and promptly done their part. Such charge, if it rest anywhere, must be rather on those who, under such a call, 'held back.' But the case of unwillingness, it seems, now no longer exists—either to go or give. The great question now before the Church, is of the proper action in the premises. The following preamble and resolutions speak the views of the Committee:

WHEREAS, various missionary movements are now arising in this, and some other of our chief cities, with a view to send out and support missions in California, under private or parochial management; and WHEREAS it is all important that such movements should be systematically directed, in conformity with the established missionary organization of the Church; and WHEREAS the Domestic Committee is the only body recognized by the general authorities of the Church, as having, during the recess of the Board of Missions, jurisdiction in the management of its missions—the General Convention having, in express words, committed to it "the whole administration of the general missionary work of the Church"—therefore, RESOLVED,

1. That the number of missionary stations of the Board be and hereby are enlarged by the addition, in California, of one further missionary in the town of San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and the vicinity, and one at Oregon City, in Oregon, so soon as special funds are provided for their adequate support.

2. That the Treasurer of the Committee be at once instructed to open special accounts for the above mission stations, and to pay over, as requested, all such funds in full to the missionaries at those stations.

3. With a view, at the earliest possible period, of placing the missionary work in those distant regions under its only safe and effective government—that the scheme of a "Bishop's Fund," amounting to \$20,000, be at once brought before the Church under the sanction of this Committee, the Treasurer directed to open such account, and that John David Wolfe, Esq., and William H. Aspinwall, Esq., be added as additional Trustees of the same.

4. That this Committee will take action at the ensuing meeting of the Board of Missions, and in every other canonical way—to hasten the desired result of the establishment of a Bishop in California.

JOHN MCVICKAR, Chairman.

From Church Papers.

CONNECTICUT.

TO THE EDITOR OF THE CALENDAR.

REV. AND DEAR SIR:—

I send you herewith a letter which I have lately received from our devoted Missionary in Africa, the Rev. J. Payne. It contains a development of his views in regard to our African Mission, which I doubt not will receive the careful consideration of our Foreign Missionary Committee, and which I have thought it not improper to lay before the Church, through the medium of the "Calendar." I do not think that a sufficient number of white Missionaries can be obtained to make an effective impression on the heathenism of Africa, for many years to come. And, if the object could be attained in this way, I fear we should hardly be warranted in incurring the fearful loss of human life which must attend it, while so practicable an alternative remains to us as that recommended by our Missionary.—It has always seemed to me that the extension of Christianity and civilization through Africa could only be effected through the instrumentality of colored men. If a sufficient number of such could be found in this country, and qualified for the work, they must still suffer measurably, in the process of acclimation, and they must learn the languages, the habits and the feelings of the natives, before they would enter into their sympathies, or acquire the requisite influence over their opinions and conduct. The resource, which I suppose has mainly been relied on by our Board of Missions, is the rearing up of heathen children, converting them to Christianity, and qualified them for the work of teachers and missionaries. But a people who have been going through the process of degradation for a thousand years, cannot be renovated in a single generation; and the remarks of our Missionary in regard to native agency are worthy of grave consideration. I fully concur with him in the opinion, therefore, that our future missionaries for Africa should be sought mainly among the youth of the colony of Liberia. The process by which this object can be most effectually accomplished, is a subject well worthy of the consideration of our Board of Missions, and especially of the Foreign Committee. Divine Providence seems to have brought a portion of the colored race to this country, to be instructed in the rudiments of Christianity, and the arts of civilized life, and lately to have restored them again to their native land, and they may diffuse through its wide extent the knowledge of the civil and religious institutions which they have acquired during the hard period of their servitude. If our country has incurred guilt in bringing about what the all-wise Providence of God thought proper to permit, let us make the best amends in our power, by following the present leadings of the same wise Providence, and by devising and applying the most effectual means for diffusing the light and the blessings of Christianity through a benighted land.

T. C. BROWNELL.

Calendar.

From the Western Episcopalian.

OHIO.

KENYON COLLEGE.—It is already known to some of our readers, that the Rev. Dr. Bronson has resigned the Presidency of Kenyon College. His reasons for taking this step will appear in the following communication, which we insert at his request. We take occasion to state in this connection for the information of those who may be interested in the subject, that there will be no interruption in the course of instruction in the College, as the President will continue to discharge the duties of his office until a successor shall be appointed.

Messrs. Editors:—

Circumstances being such that it appeared to be my duty to place a resignation of the Presidency of Kenyon College in the hands of the President of the Board of Trustees, it seemed proper, in order to prevent inferences injurious to the Institution, to state briefly the reasons for the course which I have taken. Did it concern myself alone, I would be silent, but the present and future interests of an important public Institution are affected, and therefore explanations seem to be called for, as to the cause of my resigning my present charge. It has been done mainly for the following reasons:—

1. If the Board of Trustees should, by a different investment of the property, be in possession of a revenue sufficient to carry on the College efficiently, I wish to give them full opportunity to appoint one more suitable for the place.

2. If they should not be allowed to do so, I consider that it is the dictate, neither of interest nor duty, for me to remain.

I am aware that it may be difficult for many to appreciate these as being the motives for the step which I have taken. Hence it may be proper to say, that I have an interest in and affection for this institution such as it seems to me no one else can have. It opened to my mind the first hope of acquiring an education. At a time when Ohio was almost an entire wilderness, when I had travelled in vain more than a hundred miles in pursuit of a Latin grammar and dictionary, intelligence of this rising Institution revived my expiring hope of an education. It is my *Alma Mater*. Six very pleasant years of my life were spent within its walls, a part of the time as an undergraduate, and the remainder as a theological student and Tutor.

It is a Church Institution, and belongs to a church, too, to which from peculiar circumstances, few are as much indebted as I am. A church in which I was not only baptized and educated, but from which I received all the religious instructions of my earlier years.

On all these accounts Kenyon College is to me exceedingly dear, and no sacrifice that I can make will be considered too great, if only its welfare is promoted.

I do consider that under ordinary circumstances it would be a high honor to be called to the presidency of this Institution. But under the circumstances that attend my appointment, it would have been vain so to esteem it. Such was the state of the finances and such the internal condition of the College, that it was impossible to fill the place as would have been desired. I was appointed simply because the Trustees thought, and I thought, I could do the duties till a more suitable man could be appointed and sustained. Consequently I have felt, as in justice I ought to have done, a perfect willingness to yield my place whenever it should be desired for another, and yet my regard for the Institution is not in the least diminished.

For two years after entering upon my duties, the funds were sufficient to pay current expenses. So long all, I believe, were satisfied. But when the sum of five hundred dollars per annum was required in the shape of taxes, there appeared to be no possibility of avoiding an increase of debt. What then should have been done? Ought those who are chiefly concerned in expending the money, to have kept silence, and seen the Institution irrecoverably immersed in debt? The day of reckoning must sooner or later arrive, and what then must be the fate of those who had kept silence for fear of giving offence? My own conviction was, and is still, that duty to myself, if to no one else, required that the condition and wants of the Institution should be laid before the public, and if I were to suffer by doing this, it would be in the way of duty, and would at least be attended with peace of conscience. With this view I commenced a series of articles over the signature of "*Alumnus*." In these communications I first proposed a plan for the endowment of professorships, intending it as an intimation that if there were any willing to endow them, they might thus relieve the property of the Seminary from all responsibility on account of the College.

The next plan proposed was, to sell property to the amount of \$70,000 or \$80,000 which was yielding but one per cent., and so invest it that it might yield five or six per cent. and thus provide an endowment which would place all the departments of instruction beyond contingency. This was not my view alone, but that of the Faculty and a majority of the Board of Trustees. The matter in due time was brought before the Convention, a resolution offered to that effect, and a substitute for it carried, but so limited, that I fear, if executed, as indeed it must be, it will be scarcely possible to avoid encroaching upon the permanent, or what in my view ought to be, the permanent fund of the Institution. I say *must* be executed, for the whole domain has been sold for taxes, and there is no way of redeeming it but by making sales. At least I know of none.

As the Institution now is, the buildings need repairs, the apparatus needs renewing, a new laboratory must be provided, and there are not funds even to sustain a number of instructors sufficient to conduct the institution. I have performed an amount of labor which nothing but my love for this Institution would have tempted me to undertake. The time has come, therefore, when the Institution must have more funds, or suspend. To take the latter course would be certain ruin to the property. One half of the nett revenue arises from the rents of houses, which would be cut off as soon as the College should suspend. The balance would all be required to pay interest and taxes; and buildings, to the amount of \$80,000 in value, must stand nearly idle, and go to decay for want of funds to repair them, and some one to take charge of them. Can we beg? The Convention says no; and while the Institution possesses property to the amount of at least \$60,000, that is entirely idle, and growing no better, but rather worse by losing the timber, it would seem that all reasonable people would say no. To me there appears to be no remedy but to sell the land, and invest \$80,000 or \$100,000 in such a manner as to use only the income for paying debts and sustaining the Institution. If such a course shall be adopted, the Trustees will be able to place a man at the head of the Institution capable of doing far better than myself, and if not, there are other posts of duty more desirable even to me. Still, I repeat my love for Kenyon College will not by this step be diminished in the least, nor my willingness to render my services in any way that is consistent and right.

S. A. BRONSON.

Kenyon College, Jan. 15, 1849.

Selections.

CAPE OF GOOD HOPE.

(Continued from page 51.)

Everywhere there are signs of awakening interest in the Church's cause. The daily prayers at St. George's cathedral during Lent were attended by an increasing and devout congregation. The Sacrament of the Lord's Supper was administered to 218 communicants on Easter Day, being sixty more than were ever known to have communicated before.

About 350 candidates were confirmed at Simon's Town, Wynberg, Rondebosch, and Capetown, in July.

"This most important service," says the Bishop, "excited very great and general interest, and has left, I would fain hope, a wholesome impression on the minds of many. Everywhere we had full congregations. In Capetown, the street near the cathedral was full of people, and the cathedral itself was crowded."

An Ordination, also, which was held on Sunday, July 30th, excited a good deal of interest,—a Priest and a Deacon were ordained.

In August, the Bishop held a Synod of the Clergy of the Western Province, when he consulted them on several subjects of importance.

"We unanimously agreed," says he, "to establish a Church Society, that should embrace all the objects which our various Church Societies in England seek to effect, and be based upon the same principles as the North American Church Societies.

We agreed, also, to lay before the Government a draft of a Church ordinance, which will place our parishes and churches as nearly as possible upon the same footing as parishes and churches in England; and we agreed also to certain resolutions respecting education, which I undertook to submit to Government. Besides these subjects, upon which I consulted the Clergy, there were some points chiefly relating to the Public Services of the Church, upon which I felt it right to issue certain injunctions; and there were other points which, though I did not enjoin, I yet earnestly recommended to the Clergy for their adoption,—as, public catechising in church, the ministering of of baptism in the public congregation, &c.—points of great importance in a country like this, which is partly Heathen, and where very great ignorance prevails respecting Divine Truth. I am thankful to say that our meeting was a most harmonious one—a brotherly feeling prevailed throughout—God grant that we may witness many similar meetings."

The Bishop afterwards issued a Pastoral Letter to his Clergy, embodying the results of the deliberations of the Synod.

On the 24th of August, the Bishop started in a wagon on his visitation to the Eastern Province, to which allusion has been made. The history of that visitation may best be told when it shall have been completed. For the present, it will suffice to say, that great as is the extent of spiritual destitution, far greater has been the zeal and sympathy with which the Chief Pastor of the Church has been welcomed in the most outlying portions of his Diocese. Everywhere he has been encouraged to believe that the work of God prospers in his hands. He has preached to crowded and attentive congregations—has baptized children—held confirmations—and administered the Holy Communion in distant wilds which have never heard the sound of a church-going bell, and rarely before hailed the presence of a Christian Minister. The Colonists have seemed to feel deeply sensible of their destitute condition, and have expressed their earnest joy at seeing their hopes at length realized, in the completion of the constitution of the Church among them. At the Knysna, especially, gentlemen have assembled in numbers, conducted him on his journey on horseback, and accompanied him, in one instance, for a distance of forty-five miles, until he joined his wagon.

Nor, while the work of building up the Church among its own sons has thus been going on, has the conversion of the Heathen and Mahomedans been overlooked.

"On Easter day," says the Bishop, "we baptized, and I addressed sixteen Africans, trained in our schools or by Church people, our first fruits from the heathen. I felt deeply interested, for I believe them, in the main to be quite in earnest."

The Rev. Dr. Camellari, a skilful linguist, a Maltese by birth, once a member of the Church of Rome, but now a minister in our own Church, has been appointed to the Mahomedan mission, which is one of pressing urgency. For it is a melancholy fact that five emigrants, who arrived from England within three months from the Bishop's landing in the colony, became disciples of the False Prophet.

"This is not a single instance," he writes, "of such apostasy. * * * I believe, however, the Mahomedans are not now increasing. But the fact is surely very awful, as showing the low standard of religion of our people in England, and the little estimation in which Christianity is held here. I cannot satisfy my mind as to the ground of these conversions. The reasons assigned for them do not seem to me to be the true causes. People here do not appear to feel the awfulness of living in the midst of Satan's kingdom. I cannot but think that men's eyes are blinded, and their hearts become hardened through long indifference and neglect."

The mission to the Kaffirs has not yet been entered on; but on the Feast of the Annunciation, which had been appointed as a day of general thanksgiving for the speedy and successful termination of the war, and for which the Bishop had drawn up a special form of service, a collection was made throughout the Diocese towards a mission to the heathen. By the latest information it appears that the Bishop was present at a meeting between the Kaffir chiefs and Sir H. Smith at King William's Town, on the 7th of October. The account is so graphic that we are tempted to give the dialogue *in extenso*.

"The Governor.—Here is the Bishop from Capetown, who rode ninety miles yesterday on purpose to be at this meeting. He has been sent out by the good people of England to teach you the religion of the Queen of England. This is the man that teaches me the way to salvation, and has come to see what he can do for you in teaching you the way to be Christians. This is the great chief of teachers, yet still regards the smallest child, and the meanest man, who is good, and is a Christian, with the same regard as the 'Inkoso Inkulu.' [Great Chief.] He wishes to establish schools for the education of your children. Can none of you assist him in any way? Can none give a calf, or a little corn? Shall your daughters go about naked, and lie about in idleness in the bushes like calves? [The Governor here addressed himself to Jan Tzatzoe.] Have you nothing to say? You have been in England, seen the great world there, and you saw that no man there eats the bread of idleness; and yet, fool, you dared to join with the Kaffirs against the power of the Queen. Have you anything to say to the Lord Bishop, for the furtherance of education among your countrymen?

Jan Tzatzoe.—The Lord Bishop is a great and wise man, and the great chief has already remarked that I am a fool. How, therefore, can I give any advice upon this subject? But we certainly require teaching to remove our ignorance. The Lord Bishop will best know how to accomplish this.

The Governor.—The Lord Bishop wishes to speak a few words.

The Lord Bishop.—Chieftains, I am glad to meet you all here this day. As the great chief has just told you, I rode yesterday all the way from Graham's Town, that I might be present at this meeting, of which I only heard the day before. I am, as you have been told, the Bishop of the English Church in this part of the world—of that Church to which our Queen belongs, and I wish now to assure you of the interest, the deep interest,

* Tzatzoe was exhibited in England, a few years ago, at religious meetings, as a professed Christian; but he was foremost in the mischief of 1846-7.

which I take in you and your condition, and to tell you of my earnest desire to do you any good in my power. The great chief has talked to you about the education of your children. I am ready to assist you in this good work, for I feel that by education your own peace and happiness will be greatly promoted. I am also most anxious to send amongst you ministers of God who may teach you the way of life, and bring you to the knowledge of the true God, and Jesus Christ, whom he hath sent. Be assured that the best way to promote your own happiness in this world, and in that which is to come, is by becoming Christians—by receiving as your Lord and God that blessed Saviour in whom we, who are Christians, place all our trust and all our hope. And now I will not keep you any longer; but I repeat, I shall be glad to do you any good, and I hope you will tell me how I can do it."

Who can wonder that the cares and labours of such a Diocese have been almost too great for the Bishop's physical strength? Writing on the 2d of May, he says:—

"Were it not that there is so very much to be done—and done all at once—I should enjoy myself in this beautiful spot; but my brain is almost bursting at times with the multiplicity of things that are daily forcing themselves upon me, and the anxiety consequent upon them, and the smallness of my means, and my own unfitness for much of the work assigned me. However, I sought it not; and, I trust, as my day is, so shall my strength be. I wish I could show you the noble hills which I look upon, just before my window, the lawn, and oak trees, and rushing stream; and on my right the flats stretching out for twenty-five miles to Hottentot Hollands, where there is another magnificent range."

Soon after this, it pleased God to afflict the Bishop with a very long and painful illness. Writing on St. Peter's Day, the anniversary of his consecration, he says:—

"A solemn day for me, and one spent in much weakness and pain. I was to have taken part in our Cathedral Service on Sunday, and returned home on Monday. But God ordained otherwise. On Sunday morning I had another, not very violent, relapse, and have since been confined to my bed or room."

For two months his labours were thus interrupted, but he has since resumed them with his accustomed energy.

The infant Mission has started under happy auspices. Peace has been lately restored to the Colony. The members of the Dutch Reformed Communion are inclined to look on their English brethren with much kindness and cordiality. Their Ministers are on terms of personal friendship with the Bishop, and some of them were present as spectators of the Confirmation in Capetown, and at Wynberg. The missionaries of the Protestant Missionary Society at Paris, reduced to penury by the late Revolution, appealed to the English Bishop; he subscribed to their support, stating that he did not "support their Mission, but only Christian men who have left home and friends for Christ's sake to preach His blessed Gospel," and feeling that "it would be a great sin, and show a lack of Christian spirit, not to help them in their distress."

Men and means are still wanting for the good work. Many have gone on the simple condition of receiving food and raiment. Others have abandoned position and preferment, and family and home. A Fellow of New College, who has carried off the highest honours of his University, has offered his gratuitous services to the Bishop for five years to promote the cause of education. "Ten or twelve additional Clergy, and an almost unlimited supply of Catechists and Schoolmasters, are wanted at once." Fifty zealous labourers would find ample employment in this wide region. And the means of accomplishing so great a work are utterly inadequate. Much has been done by the voluntary liberality of Churchmen. But the work is still incomplete, and the Bishop is solely responsible for the support of every Clergyman and every Catechist whom he brings into the Colony. The Colonial Government has been liberal in its grants, and the Colonists individually are willing to contribute according to their abilities; but the main portion of the funds must, for some years, be furnished from the Mother Country. Few can give their personal services, but many may contribute out of their abundance to the spiritual wants of Southern Africa. To all such, and to the prayers of all Christian readers, we commend the Mission of the Church of England at the Cape of Good Hope.

From the Churchman.

DEAR SIR:—I take the liberty to extract, for your paper, some passages from a letter received last summer from Lady Franklin, written in London. It is with the hope that, as no intelligence has been hitherto received of the safety of her gallant husband and his companions, many may be led, on reading her words, to offer fervent prayer for them. The letter reached me the evening before the meeting of the county Clergy in my parish, and, by general consent, it was deemed proper that we should offer, in their behalf, during the public services, the "beautiful prayer" to which she alludes. If they should never be traced, or if their destruction should be ascertained, it will be a consolation to reflect on the evidence given by Sir John of his faithful adherence to the great Head of the Church, and his desire that those under command should share in his allegiance and the benefits resulting from it. What prayers have they not lifted among the fretted ice-work chancies of the North! I add to the extracts, a few simple lines of verse, written when thinking lately of their probable condition.

After mentioning the "Arctic searching expedition," three in number, sent by government, at a vast expense, she adds: "I cannot but feel deeply grateful for this noble instance of our government's humanity and generosity: but I have so vivid and painful an impression of the necessity of doing every thing that is to be done, in the course of this present summer, (for it is scarcely possible that they should survive a fourth winter,) that I cannot rest satisfied without stimulating further research in places not within the verge of government expeditions this season. I have therefore offered rewards to whalers, for looking into certain places, where, it appears to me, the ships or crews may probably be found, if disaster should have happened."

She then speaks of her own inclination to have joined one of the Searching Expeditions, from which she was withheld by

the urgency and advice of her friends, partly on the ground of her feeble health, and partly that her husband might return while she was absent, and their separation be thus prolonged. "So," she says, "I have resolved to stay, and bear up against this terrible suspense at home. May the Almighty, in his mercy, give me strength to bear it! I am sure we shall have your prayers, your private prayers, if not your ministerial ones, for, not being of your congregation (though of your communion,) I do not know whether we can partake of its privileges. There is a beautiful prayer in your Liturgy, which is not in our own. I was pointing it out lately to the Bishop of Tasmania (Van Dieman's Land,) as he was on the eve of returning to his Antipodean Diocese: and I sent an American Prayer Book by him to the Archdeacon of the Colony. The good Bishop sympathized with my feelings, and told me, that, on the 16th of July next, if he did not previously hear of the safe return of the Expedition, the prayers of the Church would be offered up in every Church and Chapel in the Colony, which my husband so long governed, and where his memory is so cherished, for the safety of himself and his companions, and the expeditions to be despatched in search of them." . . . "I think you may like to know where my husband in the first instance will be sought after. His instructions for his own course, were, that, after entering Lancaster Sound, or Barrow's Straits, he should continue in about the 74th parallel of latitude, till he came to Cape Walker, when he was to turn Southward, and pursue a S. W. direction toward Behring's Straits; or, if entirely baffled in this direction, he was to retrace his course to Barrow's Straits, and see if he could find a clear channel between Devon and Cornwallis Island. Sir James Ross thinks the passage will never be found in the quarter to which my husband's instructions have probably led him; and that the ships will probably be found shut in among the ice-packs and islands of the Arctic Archipelago, somewhere about 73° N. and 105° W.;—but who can tell?

I hope there is no violation of delicacy in publishing these extracts,—and that they may induce thousands to lift up hearty prayers for the safety of the various expeditions.

J. J. ROBERTSON, D.D.
Fishkill Landing.

Jan. 1st, 1849.

FRANKLIN'S POLAR EXPEDITION.

Where are they? Where the Frost-king rules supreme
Entrenched 'mid battlements of polar ice;
Where crystal piles of many a quaint device,
Marking his wealth magnificently gleam.
How fare they? All is yet a doubtful dream
To man's weak judgment.—Whether, as the price
Of their adventurous quest, stern cold's strong spice
Embalms their corpses till the last day beam;
Or, clinging still to life, by Hope sustained,
They deem their cup of trial well nigh drained,
Cheered by presentiments of succor near,
Thou alone knowest who hast ne'er disdained
The voice of prayer: O God! our cry now hear,
Bring them safe back to friends and country dear.

Dec. 15th, 1848.

J. J. R.
Rev. Dr. Robertson

FROM BISHOP DOANE'S SERMON AT THE CONSECRATION
OF GRACE CHURCH, NEWARK.

"O, worship the Lord, in the beauty of holiness." Beauty, consecrated beauty, is only then acceptable to God, when it is made the ACCESSORY OF WORSHIP. God hath made nothing in vain. He hath made nothing, for a perishable use. He hath done nothing, but to teach His truth, and magnify His mercy, to mankind. The fair and fertile earth; the glorious arch of heaven; ocean, with the deep diapason of its water pipes; all, but the lower temple of His Majesty Divine. They do but serve as the Cathedral, for that worship of the race, for which they were all created, and to whose use they are all subjected; which is to fit them for the Temple of the Heavens. Nothing, in all that they contain, from the first daisy, that records the Spring, to the great day's eye, in the heavens—which it reflects, in modest beauty, while it makes the name domestic and familiar to our childhood—but tends to this great end. David proclaims this truth, with matchless power and splendour, in the nineteenth Psalm: "The heavens declare the glory of God, and the firmament sheweth His handy work; day unto day uttereth speech, and night unto night sheweth knowledge; there is no speech nor language, where their voice is not heard: their line is gone out through all the earth, and their words to the ends of the world." And, again, in the one hundred and forty-eighth Psalm, where, from the angels and the hosts of God, down to the flying fowl and creeping thing, whatever God hath made, or does, of work on earth, or influence from heaven, "fire and heat, snow and vapour, wind and storm, fulfilling His word," is called upon, to praise Him. "Let them praise the name of the Lord; for His name only is excellent, and His glory above all the heavens." And, when St. John reveals, in words, that pass our comprehension, the unutterable glories of the unseen world, it is for worship, that it uses all exist; and every voice, that swells a note in the full hallelujahs of its never ceasing chorus, and every golden harp, that saint or seraph wakes, in harmony with it, is still attuned to worship: "Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come; Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are, and were created." That which is true of all, is true in every part. The lesson of the whole creation is a lesson for every creature. Beauty is only beauty, as it ministers to the Creator's praise; and consecrated beauty only then acceptable to Him, when it is made accessory to the religious worship of His Son. "And I beheld, and lo, in the midst of the Throne, stood a Lamb, as it had been slain; and He came, and took the book out of the right hand of Him that sat upon the Throne; and, when He had taken the book, the four living creatures, and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sang a new song, saying, Thou art worthy, for Thou wast slain, and hast redeemed us to God, by

Thy blood, out of every kindred, and tongue, and nation, and people, and hast made us, unto our God, kings and priests. Worthy is the Lamb, Which was slain, to receive power, and riches, and wisdom, and strength, and glory, and blessing." Vainly, in any hope of acceptance before God, the tallest minister shall be reared, that ever towered to heaven, if it proclaim not Jesus Christ; and Him, as crucified for sinners. Vainly, in any thought of acceptance before God, the costliest altar is set up, and covered with fine gold, that is not wet with His propitiating blood. Vainly, in any thought of acceptance before God, will he present himself before the mercy seat, who has not, in his heart, His humbling and transforming Cross. He only, who, subdued to penitence, and moulded to submission, by the meek and matchless beauty of that suffering Lamb, draws near, with faith, to take this Holy Sacrament, fulfils the precept of the text, and worships the Lord, "in the beauty of holiness."

From the Southern Churchman.

THANKSGIVING AND PRAYER.

In the Virginia House of Delegates recently, Mr. Scott submitted the following, which he desired, for the present, to lie upon the table. He would call it up and give his reasons in a few days:

The General Assembly of Virginia being sensible that virtue is the surest foundation of social and political prosperity, and recognising it as the duty of all persons entrusted with the administration of affairs to promote, by all the proper means, religion and morality, as the indispensable support of those dispositions and habits which lead to its cultivation and growth, and deeming it to be the duty of every community, publicly to acknowledge the Providence of Almighty God, the beneficent author of all good, and humbly to implore his protection and favor.

Be it therefore resolved, by the General Assembly: That the Governor be requested to recommend annually to the people of this Commonwealth, a day of public Thanksgiving and Prayer, to be observed, by acknowledging with grateful hearts the many and signal favors of Almighty God bestowed upon us as a people; and especially for the tranquillity, peace and plenty we have enjoyed; for the success with which we have been enabled to establish constitutions of government for safety and happiness; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he has been pleased to confer upon us.

KEEPING THE LORD'S DAY.—When Commodore Stringham was at Rio Janerio, in command of our squadron, some months ago, a great parade in behalf of the Emperor, occurred on Sunday. The Brazilian ships and men of war fired a grand salute, but the American ships were silent. The next day, Captain Stringham sent an explanatory note to the proper minister of the court, saying that the Sabbath was observed in his country and he hoped that it would be deemed a sufficient reason for not having fired the proper salute on that day, but that, with the kind and respectful feelings which he and his countrymen entertained toward Brazil, he would have the happiness of giving a salute on Monday, to which Capt. S. received a friendly reply. The salute was fired and the affair ended with perfect harmony. —*Jour. of Reform.*

For Our Young Readers.

ILLUSTRATION OF FAITH.

"Father," said a little Welsh boy to his parent, who had been explaining the Scriptures to his family, in the hall of what was once the Manor-house, but which was then occupied by a farmer,—"Father, you said you would one day, when I was old enough, teach me what faith is. Am I old enough now?" "Well I think you are, Willy; come to me," said his father, rising from his chair.

The boy had no sooner approached, than his father raised him from the ground, and set him on the top of a double chest of drawers that stood beside the wall. The child's color went and came, and he was evidently afraid to stand upright in so unusual a situation.

"Now, Willy," said his father, placing himself at a little distance, and holding out his arms,—"Now, Willy, stand upright and jump into my arms." The child's position and the father's command were alike calculated to produce alarm, and did produce it; but the father's look was calm, and kind, and serious, and the child had invited the lesson—so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat, at length he made an effort to jump, but his heart failed him, and he drew back, and stood further from the edge of the drawers.

"Ah, Willy," said his father, "thou hast no faith—try again." Willy thought for a moment and perceived the nature and drift of his father's experiment. He came again to the edge, and this time he did make the spring; but so imperfectly, and with so divided a mind, that he would have fallen, but for a beam of the ceiling just above him, on which he clapt his hands, and recovered himself.

His father smiled, and said, "Willy, thou hast no faith yet; but that was better than the last. Come, try once more."

The look of quiet love in the father's face, and his still open arms, at length assured our hero that there was really no danger; or it may be, that he saw so much to reverence and trust in that parental smile, that he forgot the danger. Be this as it may, this third time little Willy stood bolt upright, and jumped over the dreaded gulf into his father's powerful arms. He looked up with a smile; and his father, setting him on the floor, said, "There, Willy, that was faith. There is the gulf of hell between you and eternal life, but your heavenly Father holds out for you the arms of his love; and has sent his only Son to die, and prove it to you. Trust Him, as you have trusted me, and you will save your soul."—*Church of Eng. S. S. Quarterly Magazine.*

"Humility is so noble a virtue, that even pride itself puts on its upper garment. We do like those who cannot endure to look upon an ugly or deformed person, and yet will give a great price for a picture extremely like him. Humility is despised in substance, but courted and admired in *effigy*."—*Bishop Taylor*.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, FEBRUARY 24, 1849.

Mr. C. W. James, No. 1. Harrison street, Cincinnati, Ohio, is our general travelling agent for the Western States, assisted by James R. Smith, J. T. Dent, T. G. Smith, Frederick J. Hawse, John W. Armstrong, Jasen Taylor, E. M. Stevenson, W. Ramsey, and Perrin Lock.

Mr. Israel E. James, No. 182 South Tenth street, Philadelphia, is our general travelling agent, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, T. S. Waterman, John Collins, James Deering, Albert K. Wellington, R. S. James, Henry Platt, and E. A. Evans.

Mr. Henry M. Lewis, of Montgomery, Alabama, is our general travelling agent for Alabama, and Tennessee, assisted by B. B. Brett.

THE LENTEN FAST.

The reasons for this solemn observance, the authority by which it is enjoined, and the spiritual benefits resulting, have been so often set forth to our readers, that we forbear the present reiteration of them.

There are peculiar causes, we trust it will be remembered, which now invite especial attention to this wise appointment of the Church. One of these we need only mention. Although in the mercy of God, that fearful pestilence which so fiercely began the work of death in our land, has been stayed, there is no sure reason to think that its deadly mission has yet been accomplished. Past experience rather excites the apprehension, that this is but a pause in its relentless activity, and that the voice of spring will awaken its slumbering energies. Whether it be so or not is only known by our Omniscient Father. The result may, in His wisdom and mercy, be suspended upon our conduct. As our sins provoke His judgments, so may our repentance and supplications, efficacious only for the merits of our Redeemer, secure His mercy. Is it too strong a thought for these days of little faith to say, that this issue may depend upon the manner in which we observe this present season of humiliation which comes, with timely intervention, perhaps to avert from those who faithfully employ its gracious opportunities, this visitation of the destroyer?

Is there not a parallel case left upon everlasting record, for the instruction and warning of God's people? Are not the number of days appropriated to this Fast borrowed, in part, from the period intervening between the warning of God's messenger and the threatened destruction? "And Jonah began to enter into the city a day's journey and he cried, and said, yet forty days, and Nineveh shall be overthrown." Has not the voice of premonition come to the people of this land, not from a living messenger, but in the more solemn, though silent, warnings which echo from the sepulchre and the tomb? Is it not our wisdom then to follow the example recorded by the Hand of mercy, for our imitation? "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them."

By thus acting we may secure the same gracious result. "And God saw their works, that they turned from their evil way: and God repented of the evil, that He had said that He would do unto them; and He did it not."

The manner in which this holy season is to be observed, need not be declared by any individual authority. It is expressed in the commands of Scripture, interpreted and applied by the "Witness, and Keeper of Holy Writ," and sustained by the appointment and usage of the Church Catholic, "through the ages all along."

The manner of this observance is declared in the portion of Scripture, appointed "for the epistle," on Ash-Wednesday. "Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation."

And in those earnest words of supplication, with which minister and people join in solemn invocation, we thus speak—"Be favorable, O Lord, Be favorable to thy people, Who turn to thee in weeping, fasting, and praying." If we mourn not, with "godly sorrow," over our sins; if we do not fast, "not as the hypocrites," not as a meritorious work in itself deserving

any thing, but *using such abstinence that our flesh may be subdued to the spirit*: if we do not pray more fervently and frequently, both publicly and privately, how can we kneel before the heart-searching God with that supplication upon our lips? Let us strive so to act in accordance with our prayers, that God may not say to us, "Out of thine own mouth will I judge thee." It is to be feared that those who have the benefit of our spiritual and primitive Liturgy expose themselves to such judgment, by the inconsistency between their prayers and their conduct. May this Lenten season, blessed by a worthier and more faithful practice, help to avert all the judgments which our sins have provoked, and may every one who is thus led to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty, realize the promise, "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence."

TO THE EDITOR OF THE BANNER OF THE CROSS.

DEAR SIR:—

Your interesting account of "Davies and one," in your last Banner, brought to my mind a similar anecdote recently told me by a friend, which may gratify some of your readers.

A clergyman at the South, going one night in winter, to officiate in a distant Church, found no one there but the negro, who had charge of the stove, and who after kindling the fire took his seat in a pew near the door. The clergymen went through the regular service, and preached. As he passed down the aisle, the negro took him by the hand and said, "Oh, master, that was the very best sermon I ever heard;—it did me so much good;—it seemed as if every word of it was intended for me."

Having indulged in the unusual editorial luxury of "telling a story," we may be excused if we follow the fashion of these private historians, with whom it is usual to say, "That reminds me, &c."

Our learned correspondent's pleasant addition to "Davies and one," reminds us of the remark made by a parishioner, showing how little the generality of sermon-hearers apply to themselves the truths they hear. Having set forth some very plain practical duty, in a subsequent interview with a "hearer" who neglected the duty enjoined, this remark was made by him. "I took what you said last Sunday to myself, *though it did come from the pulpit!* This, perhaps, explains the cause of that curious fact stated so quaintly by George Herbert—"there be some sermon-hearers that be like those fishes that always live in salt water, and yet are always fresh."

CHURCH OF THE CRUCIFIXION.—An acknowledgment by the Rector, of sums received for the erection of a building may be found in the usual place. This Church, known also as the Bedford street Mission, has strong claims upon the charity of Philadelphia Churchmen. Having referred to it before, we need only briefly notice it now. Those who are familiar with this portion of our city, and we congratulate all who are not, must know that it is peopled by numbers of colored persons, of the lowest class, and many of them sunk in the lowest depths of moral degradation. Their physical condition is no better than their spiritual. In dens, and dark and hideous lurking-places, vice revels upon the husks which swine would refuse, and poverty hides its most squalid pictures of hunger and nakedness.

We speak advisedly when we say that the state of things there is a stigma upon the good name of this city. To uplift this class of immortal beings from their low condition, to reclaim them from their misery, compared with which the hold of a slave ship is happiness, is the object of the enterprise which now demands the bounty of our citizens. We rejoice to say that much has already been done. Devoted Laymen, and we honor and respect them for their self-denying work, have for some time past been doing good service here. A zealous Missionary has given his Ministry, in this more like the office of mercy than highest dignity could make it, to this blessed use. There are now twelve Communicants attached to this Congregation, and a late visit to officiate there enabled us to witness the attendance and the interest manifested by those who assemble there. The present room is very inconvenient. They wish to erect a plain and simple Church, at small expense, to unseal the fountains of mercy amid the haunts of sin's foul pollutions. They ask help. Some has been cheerfully accorded, and twice blessed is the mercy which has prompted the offering. Will not many more be ready to share this blessing? Even these poor outcasts shall return upon their helpers that benediction of our gracious Saviour, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

THE EDITOR OF THE BANNER wishes it to be distinctly understood that he has nothing to do with the business arrangements of this paper. Subscriptions, payments, and advertisements, must be directed to the PUBLISHERS.

CALIFORNIA.—We hope the following promise will provoke others to good works, so that the sum required to make this good will soon be made up. We are happy to see that Christian ladies are feeling an interest in this matter. We have the confidence that if their gentle but powerful sympathies are thoroughly enlisted in this good cause, an impulse will be given from which much may be expected.

We do not think it necessary to say much more on this subject. The time has come for *doing*, and the case, in all its urgency, is fully before the Church. We hope the *nine*,—it is a sacred number,—will not long be wanting.

To the Editor of the Banner of the Cross.

REV. AND DEAR SIR:

As there is no time to be lost, will you give notice in the next Banner, that an Episcopal female Communicant will cheerfully give \$100 towards the California Mission, as a grateful and humble acknowledgment for the religious blessings we enjoy; provided nine other ladies will give a similar sum.

We take the following interesting article from the New York Courier and Enquirer:—

THE CHURCH IN CALIFORNIA.

Those who have paid any attention to the names and character of the emigrants to California, cannot fail to be struck with the fact, that as a body they are different in all respects from the class of men who usually emigrate to new countries. The simple fact, that no man who has not a certain amount of means can procure an outfit and a passage, in itself confines the emigration to those whose prudence and industry have secured to them such means; then, no man who is not naturally enterprising and energetic, would dream of the adventure. So that in the very nature of things, the emigration to California, is composed of a set of men superior to any class of emigrants ever known to us; and those who are familiar with the subject, will agree with us in the remark, that while nineteen-twentieths of all who have left, or are about leaving, the Atlantic for the Pacific coast, are men of good character and industrious habits, a very large portion of their number are young men of good education, of more than ordinary intelligence, and occupying high social positions. Among the list of emigrants may be found the names of every old family in the City and State, graduates from all our colleges, and members from almost every parish in full communion with the Church.

That such an emigration cannot fail to prove highly beneficial to California, all will admit: and we do not doubt but it will also prove beneficial to those who have thus, in a commendable spirit of adventure, and with an enterprise worthy of our people and our age, boldly rushed into the land of promise. We bid them God speed, not doubting their success; and we hold that it is the duty of the country thus sending forth its youth of promise, to plant our institutions and our language on the shores of the Pacific, to send with them the basis of all good government—the Christian religion. It is not enough for us to wish them success or to administer to their bodily wants. We must do more. We must send with these men the religion of their childhood; and give them in a new and strange land, the means for a continuance of the religious instruction in which they have been nurtured, and to which they owe their high moral character and their promise of future usefulness. We rejoice, therefore, to hear that the Presbyterians, the Methodists, the Baptists, and the Roman Catholics, have all promptly raised the necessary funds, and sent out missionaries to labor in this new Vineyard; and we especially rejoice to learn, that the Episcopal Church in this city, after some unnecessary delay, arising from an apprehension that a general effort might interfere with the action of the Committee on Domestic Missions, have energetically set to work, to do their duty in the premises. What that duty is, admits of no question. That it has been too long delayed—so long that all who have the welfare of the Church at heart, have just cause of complaint—is equally certain. But the day of hesitation is past; the time for action has arrived; and wealthy as the Church is known to be in this city, no body can doubt that success—triumphant success—will be the result of the movement now commenced.

An Executive Committee was appointed some time since, to take in charge the all-important matter of devising a plan to raise the necessary means to plant the Protestant Episcopal Church on the shores of the Pacific; and at a meeting held in the Sunday school-room of *St. John's* church on Tuesday evening, it was agreed that application should be made to all the rectors of churches in this city and Brooklyn, to take up a collection in their respective churches on Sunday the 18th inst. in aid of this great work. We append the circular* agreed upon on the occasion; and we will not for a moment doubt the success of the measure. Every clergyman in the two cities, will most cheerfully embark in this labor of love; every pulpit will resound with thrilling appeals to the hearts and the purses of those who take an interest in the welfare of Church or the present happiness and future prosperity of California; and prompt and effective will be the response.

In connection with the foregoing, we have received from one of our eminent Divines, the following communication. Such an appeal cannot pass unheeded. A sound and enlightened policy, the imperative demands of patriotism, and the plainest dictates of duty, alike require from those who have of this world's goods, to give freely and promptly.

Messrs. Editors of the *Cour. & Engr.*

Of the much that is said and written, and done in this community, in relation to our new possessions in California, it is to be regretted that so little has any bearing upon the *morale* of the great subject. Surely if this possession is a good thing—we owe some token of thankfulness to the bountiful Providence that bestowed it—and there are positive and stern responsibilities resting upon us in respect to the present and future social condition of a land—vast, fruitful, and as we are informed full

* Published in the last Banner.

* Christ-bearer.

For the Banner of the Cross.

THE POWER OF CHRISTIANITY EXEMPLIFIED BY ITS EFFECT UPON DISTINGUISHED MINDS.

Were it necessary to urge examples instead of reasons, or advert to men of science among the laity, who have publicly avowed their conviction, after investigating, with all seriousness and accuracy, the grounds on which their faith was built, it might suffice to refer to Pascal, Leibnitz, M'Laurin, and Euler, the first mathematicians of their time; to Boerhaave, Zimmerman, Mead, Lydenham, Cheyne, Hartley, and Haller, among the physicians, and many other eminent members of that faculty, who were not only accomplished in all that was known in their art, but entertained the profoundest reverence for religion, and rendered it an essential service in their writings; to the moralists, Steele, Addison, and Johnson; to the poets, Milton, Cowley, Gellert, Gesner, Young and Cowper; to the lawyers, Hale, Forbes, Hailes, Blackstone, and Jones; all men of the most exalted and capacious minds, and stored with the richest treasures of ancient and modern lore.

Or to mention others still more celebrated, and whose authority may carry greater weight; where are greater names to be found than those of Bacon, and Newton, and Locke, the fathers of philosophy, who broke through the barriers of ancient prejudice, and laid the foundations of modern science on the solid basis of induction and experiment? Had there been any flaw or artifice perceptible in the claims of revelation, none were better qualified to expose the imposture. The same bold and vigorous intellect, which abandoned the beaten paths of error, and destroyed prejudices in science, was equally capable of detecting and overthrowing fraud in religion. Yet these men were Christians, devoted much of their time to study the Scriptures, and confessed the more they read, the more decided was the persuasion of their truth, and the greater their admiration of their excellence. Their belief was founded on the most diligent and exact researches into its history, the authenticity of its records, the completion of its prophecies, the character of its evidences, and the arguments of its adversaries.

Where are the infidels, it may be asked, who can bear a comparison with these illustrious philosophers, either in extent of learning, depth of penetration, solidity of understanding, seriousness of mind, or respectability of moral character? Here is obviously a greater preponderance of evidence on the side of belief than infidelity; a more splendid array of names, all equally distinguished in science, and more unquestionably superior in virtue and piety, to which no stigma of superstition, no reproach of melancholy or intellectual imbecility can possibly attach. The opinion of so many competent and unprejudiced witnesses, all verging like rays towards the same centre—this harmony of minds, so highly gifted beyond ordinary nature, separated by distant ages, and different pursuits, yet joining as it were in unison to celebrate the truth of Christianity, and presenting at its altars the homage of their immortal wisdom, affords a remarkable proof of the unity and identity of that principle which forms the basis of their common conviction. Against this concurrence of learned testimony, it will not be the crude and random cavils of ignorant declaimers; the artful objections of sophistical reasoners; the sneers and unmeaning ridicule of profane wit; the shallow arguments of profligates and libertines, or any set of men under the dominion of passions which religion condemns; that will have any weight with reasonable men, or stagger their belief in the authenticity of that religion, which claims the reverence and obedience of mankind.

Christianity courts the light, and has nothing to apprehend from the most subtle and ingenious of its learned adversaries. It has gained fresh lustre from their discoveries; and those sciences, such as astronomy, anatomy, and geology, which in their infancy were supposed to threaten its existence, and brought men of genius to the dungeon or the stake, have, in their advanced state, proved magazines and armouries to supply new proofs of its truth.

The virtuous and eminent philosopher Boyle, whose name is an ornament to his country, and claims the veneration of all posterity, who has seldom been equalled for the variety and extent of his researches, and who is never mentioned but with compliment and encomium in the history of almost every branch of experimental philosophy, at an early period of his life was perplexed with doubts about the certainty of the Christian revelation: but once confirmed in the truths of revelation, he bent his whole study to vindicate and recommend them to others. The greater part of his life and fortune were expended in illustrating their beauties and their usefulness, and in diffusing their influence. He was anxious to show the world, that a knowledge of nature was not incompatible with a firm belief in religion, and that it was possible for an experimental philosopher to be a sincere and zealous Christian.

At an early age his desire of knowing the truth was only exceeded by his inflexible regard to it, both in his words and actions. So strict was his veracity, and so contrary to his nature were falsehood and dissimulation, that his father often affirmed he never detected him in a lie in his whole life.

An eminent philosopher said that nature had formed him as an exemplar, or pattern of the highest perfection to which humanity can attain.

In a little tract, which may be regarded as one of the ablest defences of theology, against the objections of scientific sceptics that was ever penned, he shows that a deep insight into nature, instead of alienating the mind from religion, tends to confirm a man in the belief of it, and to increase his veneration for the Divine Author.

Considering the feebleness of his constitution, and the weakness of his eyes, the quantity of his reading, writings, and experiments, must appear astonishing. The simplicity of his diet was remarkable, and to all appearance, was that which preserved his life so long. Though inclined naturally to be choleric, he had gained a perfect ascendancy over this passion. His modesty was such that he did not dictate to others, but proposed his own sentiments with due distrust, and was ready to hearken to what others suggested. When he differed from any, he expressed himself in so humble and obliging a manner, that he was never known to treat with neglect, or offend any

person in his whole life, by any part of his conduct. He could not be warm, when there was a proper occasion for warmth, that is in the cause of truth, which he always vigorously defended; but in his reproofs, he never used angry or reproachful expressions. He was particularly careful never to speak ill of the absent.

His character and reputation for learning went far beyond any of his contemporaries, and has seldom been equalled in any age. He made philosophy the business of his life, from the two noblest motives that man could possibly conceive; the desire of being serviceable to his kind, and of manifesting the goodness of his Divine Creator. There is no profession or condition among men, but may be benefitted by his discoveries. The merchant, the mechanic, the scholar, and the gentleman, are all under equal obligations to him. There is scarcely an art or profession, or production in nature, that has not derived some valuable advantages from his experiments and discoveries. He was at immense pains and expense in making his inquiries; he spared no time, no money, no diligence in pursuing discoveries for the public advantage, without any view to increase his own fortune, which he happily thought sufficient of itself. His soul was as great and as noble, as his genius was comprehensive; for he made the world a generous present of all the fruits of his labours, without the least expectation of a reward. He charged posterity to consider him but as a beginner, and not to stop short with his observations, but to pursue their researches through all the regions of nature, in the full assurance, that the further they inquired into the works of the Universal Architect, the more beauty and harmony, the greater use and satisfaction they would find among them. He was a great master of the Greek language, and read the New Testament in the original with such attention, that he could have quoted it almost as readily as the English version. He carried the study of the Hebrew tongue very far into the Rabbinical writings—he learned likewise the Chaldee and the Syriac, to be able to read the divine discourses of our Saviour in his own language. The Bible was his constant study, and he had read over a vast number of commentaries on the Scriptures. He had gone with great exactness through the whole controversies of religion, and had a just idea of the entire body of divinity. To his vast and incredible acquirements, he added the character of a sincere and exemplary Christian; so that we are at a loss which to admire the most, his extensive knowledge, or his exalted piety. He was regular in the exercises of devotion; and most constant and serious in his secret addresses to the Deity. He had the profoundest veneration for the great God of heaven and earth; so that the very name of God was never mentioned by him, without a pause and a visible stop in his discourse. He considered religion as a system of truths, which ought to purify the hearts, and govern the lives of those who embraced it. His charity to all who were in want was quite extraordinary. Great sums were freely distributed by him without the partialities of sect, kindred, or nation. He took care to do this so secretly, that even those who knew all his other concerns, could never discover the channels of his bounty. For some years his charity went beyond one thousand pounds per annum. He caused at his own expense a translation of the New Testament to be made into the Malayan tongue, which was printed and distributed over all the East Indies. He expended £700, on the edition of the Irish Bible, which he caused to be disseminated in Ireland. He was a very liberal benefactor to the Highlands of Scotland, in contributing towards the Gaelic translation of the Scriptures for their use. He caused 500 Bibles to be printed in Irish, and sent about 200 into Scotland: which made one book for each parish in the Highlands, and printed 3000 Catechisms and Prayer-books for their use, with some passages of Scripture, containing the principle heads of the Christian religion. He gave £300 to spread the Gospel in America, and in his Will set apart £100 more for the relief of poor Indian converts. The most memorable proof of his regard for the interests of revealed religion, is the foundation of The Theological Lecture in London, that bears his name, and which has given occasion to so many eloquent and able defences of revelation. Considered in every point of light, as a man, a philosopher, and a Christian, he came as near perfection as the defects of human nature would allow; and though he was unambitious of fame, yet the most universal encomiums, both at home and abroad, were conferred on him while living, and have constantly attended his memory. His single example is the simplest and most convincing of all arguments, what human nature is capable of, and what the Christian religion can add to it,—how far it can both exalt and reward it,—and how divine and pure a thing it must be in itself, which produced so long a series of great effects, through the whole course of this shining life, which must ever be considered as a pattern for imitation, and among the master-pieces even of that Great Hand that made it.

CAPTAIN WILSON.

Captain Wilson is well known as the able and enterprising conductor of the first Christian Mission to the South Seas, in 1796. His life was marked by a strange variety of changes and misfortunes, and furnishes a narrative, which for diversity of circumstances, affecting incidents, and striking illustrations of the happy influence of religious principles, has but few equals. It affords, at the same time, a beautiful and remarkable development of those kind but mysterious operations of Providence, which often makes events that we consider adverse or accidental, to terminate in some wise or salutary result, and accomplishes the most momentous changes in our lives, by means of the most unpromising instruments. In the early period of his life, the perils, imprisonments, and almost incredible sufferings he endured, throw an air of romance over that part of his history, which makes it resemble more the adventures of a fabulous hero, than a literal detail of truth and fact. During all the perils and sufferings he had undergone, his heart appears to have remained as insensible as the nether millstone to any thing like feelings of gratitude or devotion. No humiliation, no prayer, no recourse to the blood of a Redeemer, no regard for the future welfare of his soul, ever seems to have entered his thought, or alarmed his conscience. His mercies had no better effect than his chastisements and afflictions. He

returned to life and health with the same callous propensities, the same stubborn nature, the same forgetfulness of God, and the same insensibility to those manifestations of divine care, that had, in such a wonderful manner led him by a way which he knew not—preserved him in deaths oft—in hunger and thirst, and nakedness,—in journeyings and in prisons,—in perils of waters, in perils in the wilderness, in perils by the heathen; and after all these dangers, crowned his labours with uncommon success, by means which appeared almost miraculous. But the plans of Omniscience are inscrutable; and while they are directed by infinite wisdom they are also characterized by benevolence. His Divine Master bore with his ignorance and rebellion, and was gradually preparing him, by a series of providences, for that peculiar work, in which he afterwards embarked with so noble and disinterested a zeal. Who have looked for a convert in a haughty unprincipled Indian merchant; or for a commander of a Christian Mission, in an Infidel sailor chained in a prison at Seringapatam? Who could expect the Deist, who returned from India contradicting the faith of Christ, and blaspheming the cause of the Cross, within five years afterwards on the quarter-deck, in the midst of prayer and praise, carrying the everlasting gospel to the isles of the Pacific ocean?

The conversation and exemplary conduct of his niece were instrumental in diffusing a preparatory religious influence over his mind. He was favoured with the acquaintance and friendship of Captain Sims, who had studied the Scriptures with great care, and represented to him the dangers of infidelity, and endeavoured to impress his mind with a conviction of the truth of a divine revelation. He invited the Rev. Mr. Griffin to spend a few days with him in the country and introduced him to Captain Wilson, and he answered all his objections against the authenticity of the sacred Scriptures. While reason and conscience suggested that he ought patiently to investigate the matter, and if found to be truth, to embrace and acknowledge it; the notion of enthusiasm, and the dread of becoming an object of ridicule, returned with increased force, and determined him to resist the current. The painful remembrance of former sins, and the fearful apprehensions of futurity, recurred to aggravate this internal conflict. He now became exceedingly pensive and thoughtful: the Bible and religious books formed his constant, and almost his only companions. Most of the principal works on Christianity he studied with great attention; until he had obtained such a firm persuasion of the truth of revelation, as to declare that nothing in the world, nor even Satan with all his principalities and powers, could persuade him that the Bible was not the word of the Most High; neither could any thing have weaned him from his errors, so completely as that precious volume had done. He read the Scriptures daily with better understanding, and with increased delight. As he was naturally of an active and benevolent turn of mind, and perceived clearly that the design of God in imparting divine grace to the heart, was not only to save the individual, but to make him the means of saving others, it began to be a subject of considerable anxiety with him, and even an evidence of his being a true Christian, whether, and how far his faith would induce him to exercise this benevolence in behalf of others. And to such reflections as these, is to be ascribed the reason for his offering himself to the Missionary Society, to conduct their first expedition to the islands of the Pacific Ocean. He solicited an interview with one of their leading members, and intimated with great modesty and diffidence that if the Society could not find a better conductor, the service should not be impeded for lack of nautical skill, and that he was ready, without any other reward than the satisfaction resulting from the service, to devote himself to the work. He was surprised that any who were not bound by circumstances, and had felt the power of truth, and knew the state of the heathen world, could remain quietly in England, while millions abroad were perishing for lack of knowledge. On the 23d of September the Duff, in company with more than fifty others, weighed anchor at Spithead, where Captain Wilson joined her and took command; wafted by propitious winds, and under the auspices of the effectual fervent prayers of many thousands of British Christians. After traversing more than twice the circumference of the globe, passing through climates so different, they not only escaped dangers and indispositions, but arrived at the various destinations, in better health than when they quitted their native shores. By this experiment, the way was opened up, into the innumerable groups that cover the Southern Ocean; and the facilities for extending missionary labours, greatly increased. After Captain Wilson's return from the South Seas he suffered from frequent bilious attacks. In this state of body, he possessed great patience and comfort of mind. He felt that he had lived to accomplish an important object, and was not unwilling to die. He lived for twenty years afterwards, and in 1799 married a most tender and affectionate wife, with whom he got a considerable addition to his fortune, which was deemed by many, a providential compensation for the noble sacrifice of time and property he had made in the missionary voyage. Circumstances occurred, however, which taught him an experimental lesson, on the mutability and uncertainty of human possessions; and tended to wean his heart from placing an undue attachment on gifts merely temporal and earthly. His family afflictions, and frequent personal indispositions, produced retired and domestic habits. He not only read but studied the Scriptures, and when he had arrived at the age of 46, and had begun to experience a failure of sight, the idea struck him, that he might perhaps become wholly unable, to read the sacred volume. Under this impression, he set himself to learn by heart whole chapters, and even books. The pleasure and advantage of this, he felt when laid on a sick-bed; and when incapable of reading, he drew from those sacred treasures an inexhaustible fund of consolation. He had cherished a steady attachment to the ordinances of religion, and his punctual attendance at divine worship, as well as his humble, unassuming deportment there, were attested by all who knew him. He debated the matter of his personal religion as in the sight and under the immediate eye of God. Considering the ease with which a man may deceive himself, and impose upon others, by an empty and unprofitable form of godliness, he was desirous of availing himself of every assistance in ascertaining the truth of his condition. He engaged assiduously in examining the grounds and evidences

of his conversion. His nights, which for the most parts were sleepless, he passed in prayer, and in the recollection of those passages of Scripture that were familiar to his mind. He derived the utmost solace and refreshment from the many portions of sacred writ, which he had committed to memory, and enjoined his children, and recommended to his young friends, to copy his example in this respect; only to begin much earlier than he did. Until within two or three hours of his dissolution, he was blest with the continuance of his intellectual faculties; when the powers of nature being completely exhausted, the unfettered spirit was allowed to take its joyful flight. Who would have looked for a convert in a haughty unprincipled Indian merchant; or for the commander of a Christian Mission, in an Infidel sailor chained in a prison at Seringapatam? Who could expect the Deist, who returned from India contradicting the faith of Christ, and blaspheming the cause of the Cross, within five years afterwards on the quarter-deck, in the midst of prayer and praise, carrying the everlasting gospel to the isles of the Pacific ocean? Yet such are the mysterious ways of Providence, such the irresistible influence of truth, and such the power and efficacy of Christian principles.

THE DAILY SERVICE.

"Tua sunt omnia DOMINE, et de Tuis dabimus Tibi."

"By the daily incense of prayer and praise privately and publicly offered, and continually burning upon the Altar of the Temple; by acts of solemn and daily Intercession in our own behalf, and in behalf of the world; by the daily confession of our Faith; by the daily visitation of the sick and the afflicted; by the daily dispensation of self-denying charities to the poor and the destitute; by the daily instruction of the young and ignorant, not giving them up to the pollutions of the world, but educating them ourselves as members of CHRIST, and children of God; by the daily discipline of the mind, and the affections in the service of our LORD; by the daily warning of the wicked and the impenitent out of the Holy Scriptures; by the daily administration of the Rites and Sacraments 'as need shall require and occasion be given'; by all these authorized and appointed means, we are to preach the kingdom of God."—Rev. J. A. BOLLES.

"Let those who forsake 'the assembling of themselves together,' and avail at the restoration of the practice as pertaining to the things that have passed away, call to mind that it was in the Temple, their SAVIOUR taught daily—that it was to the Temple the halt and the blind and the lame came to seek Him—that it was in the Temple, after the descent of the Holy Spirit 'the Apostles continued daily with one accord'—that it was to the Temple the Disciples repaired after the Ascension of their Lord, to offer their praises and thanksgivings unto God, Who in raising up Jesus from the dead, had given them the assurance of their own immortality."—Rev. W. A. ADAMSON, A.B.

The Prophetic Psalmist of Israel looked forward through the distance and darkness of ages, to the bright dawn of the Messiah's advent, to the coming of the Son of God, to the establishment of His kingdom, Whose Name was to endure forever—whom all nations were to hail as blessed—to "whom prayer also was to be made continually," and who was "daily to be provided."

"He looked beyond the Temple ceremonies of the first Testament and beheld in the Morning and Evening sacrifices under the law—the type and shadow of those oblations of broken and contrite hearts, which, in times future, were to be presented by the congregated thousands of 'all tongues and climes and people,' who, in the daily service of the Church, were to 'worship and fall down, and kneel before the Lord their Maker.' *Ibid.*

"Are we then alone on holy ground,
Most gracious Father? Are we then alone,
Because the world regards not, and is gone?
Where are the solemn dead which lie around,
Are they not with us? Are Thy courts not crown'd
With spiritual hosts about, while the sweet tone
Still lingers round Thine Altar? Are they flown,
Bearing no more to see their God disowned?
Has the Great Michael left us, mighty arm,
Gabriel, our fortitude, and the blest charm
Of Raphael's healing name? In my heart's fear
I heard a voice, 'Be still, and lowly bend;
While two or three remain, thy Lord is here,
And where His Presence is, His hosts attend.'"

The Cathedral.

Selected by J. A. Merriek

For the Banner of the Cross

MR. EDITOR:

Will you publish, for the information of your readers, the following extract from the thirty-first Canon of 1832?

"No Clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the Parish or within the Parochial Cure of another Clergyman, unless he have received express permission for that purpose from the Minister of the Parish or Cure, or, in his absence, from the church wardens and vestrymen, or trustees of the congregation. When Parish boundaries are not defined by law or otherwise, each city, borough, village, town or township, in which there is one Protestant Episcopal Church or congregation, or more than one such Church or congregation, shall be held for all the purposes of this Canon, to be the Parish or Parishes of the Protestant Episcopal Clergyman or Clergymen, having charge of said Church or Churches, congregation or congregations."

The words I have quoted are all so simple that it seems to me they cannot easily be mistaken. They will admit of but one construction. And yet I have known a Presbyterian of our Church to go a distance of well nigh twenty miles to perform a ministerial act within the Parish of a brother Presbyterian. And though that act was performed within sight of this brother's residence, yet no permission is asked, and no apology is afterwards presented. Alas! that Christian Ministers should ever forget the courtesy which is due from one to another! Nay, that they should ever be unmindful of that golden rule, "Do unto others as ye would they should do unto you." X.

Miscellaneous.

From Dr. Chalmers's Scriptural Readings.

DEBORAH'S SONG OF VICTORY.

"This a truly sublime ode, and its effect is greatly enhanced by the rude and distant antiquity whence its utterance is poured forth upon us. It is interesting to mark the primitive tendencies to song in the different ages of the world—proving how poetry and music are bound up, as it were, with the first elements of the human constitution. The instance before us is one of the most powerful and picturesque that has come down to us from any of the older periods of the world. The invocation to God is truly magnificent; and the representation of the state of Israel, one of the most graphical that can well be imagined, when the Philistines lorded it over the country, and the people had to take shelter in hiding-places. 'The mother in Israel' sets before us a most venerable and impressive figure. The blessing ascribed to God because of the people's willingness is an homage to His ascendancy over the hearts of men. He made them willing in the day of His power. O God, make me willing for every service Thou mightest be pleased in Thy providence to assign for me. It marks the simplicity of these ages, when the dignitaries of the land rode on white asses; and how exquisite are the descriptive touches, as that of the archers taking aim at the people when congregated at the wells. The rapid sketch of Israel by its tribes is highly poetical, and the pen of the ready writer has descended to us from one of the notabilia of this song; and so has the utterance that characterizes those who came not to the help of the Lord against the mighty. On the other hand, we are revolted by it, as a trace of the barbarism of these earlier times, when, in the recital of what took place, highly poetical though it be, we read the eulogy of Jael. But there is nothing in Ossian to equal the description of Sisera's mother looking forth with her ladies through the lattice, and waiting the return of their victorious lord. We may here note the licentiousness of war,—'Why are thy chariot wheels so long in coming?' ranks also among the notabilia of Scripture. And what a mighty imagination is that of the stars in their courses fighting against Sisera. We may pass two reflections on this chapter—first, how much of the memorable and great, both as acted in reality and set forth in history, may take place on a theatre of small material extent. Both Judea and Greece, and I should say Rome, when limited and surrounded by little states, give examples of this. Second, what attractions of eloquence, and beauty, and grandeur, are mixed up with religion, as exhibited in that Book which is the record of its doctrines, and also of the doings that took place in the world, viewed in the peculiar light of its being God's world."

With the exception of the kings Sihon and Og, whose territories are specified, we have nothing more of the other kings than mere nomenclature. Yet could we but realize their history—the busy play of their interests—the families under them—the fulness and amount of that living consciousness which is now extinguished, or at least swept off from the earth, embracing tens of thousands whose very names are unknown, saving only a bare and barren catalogue of kings whose names are all which remain to us; such a contemplation might well bring home the lesson of our own insignificance—sharing alike with the men of past generations in the brief and ephemeral character of our own little day; and hastening onward, like as they did, to the deep oblivion of death, and leaving room for a posterity who shall forget us and all our doings. O that we could contrast aright our own subordination and vanity with the greatness of Him who liveth for ever—who standeth at the head, and is the originator of this mighty series of changes—whose counsels embrace not only all nations, but all worlds; and whose grand design in creation reaches forward from everlasting to everlasting. There is a wisdom, a profound and at the same time a practical wisdom, to be gathered from this retrospect of the antiquity that is now rolled by. We think it should loosen our hold upon time. It should teach us a wider and a nobler survey than is taken by those whose views reach no further than to the evanescent objects of an evanescent world. It should inspire a wisdom as much higher than that of this world as eternity is greater than time—as the life that is to come is greater than the life that now is. Give me, O Lord, experimentally to realize of Scripture that all of it is profitable. Let me not think lightly of any of its informations. Teach me a supreme veneration for Thine own perfect and immaculate word; and when I read therein of nation succeeding nation, and add thereto the instruction that might be gathered from the book of experience—with what speed and certainty old families give place to new ones; and when I am led to refer all to the power and providence of God, who in judgment, and according to his own pleasure, roots out one and builds up another—when thus looking to myself as the tenant of a short-lived existence, and to the living God who presides over all the changes and movements of a universe, whereof himself is both the parent and the upholder—let me thus be borne aloft to that transcendental and more ethereal region in which he breathes who hath set his affections on the things which are above, and lives by the powers of a coming eternity.

"Then the rod of suffering turns into crowns and sceptres, when every suffering is a precept, and every change of condition produces a holy resolution, and the state of sorrows makes the resolution actual and habitual, permanent and persevering. For as the silk-worm eateth itself out of a seed to become a little worm; and then feeding on the leaves of mulberries, it grows till its coat be off, and then works itself into a house of silk; then casting its pearly seeds for the young to breed, it leaveth its silk to man, and dieth all white and winged in the shape of a flying creature: So is the progress of souls. When they are regenerate by Baptism, and have cast off their first stains, and the skin of worldly vanities by feeding on the leaves of Scriptures, and the fruits of the vine, and the joys of the Sacrament, they encircle themselves in the rich garment of holy and virtuous

habits; then by leaving their blood, which is the Church's seed, to raise up a new generation to God, they leave a blessed memory, and fair examples, and are themselves turned into angels, whose felicity is to do the will of God, as their employment was in this life to suffer it. *Fiat voluntas tua* to our daily prayer, and that is of a passive signification;—*Thy will be done upon us*,—and if from thence also we translate it into an active sense, and by suffering evils increase in our aptness to do well, we have done the work of Christians, and shall receive the rewards of martyrs."—Bishop Taylor.

FALSE CHARITY.

There are some other ways of the world, in this matter of charity, which proceed, I think, upon false principles and feelings,—charity dinners, charity balls, charity bazaars, and so forth; devices (not even once blessed) for getting rid of distress without calling out any compassionate feeling in those who give or any grateful feeling in those who receive. God sends misery and misfortune into the world for a purpose; they are to be a discipline for his creatures who endure, and also for his creatures who behold them. In those they are to give occasion for patience, resignation, the spiritual hopes and aspirations which spring from pain when there comes no earthly relief, or the love and gratitude which earthly ministrations of relief are powerful to promote. In these they are to give occasion for pity, self-sacrifice, and devout and dutiful thought, subduing—for the moment at least—the light, vain, and pleasure-loving motions of our nature. If distress be sent into the world for these ends, it is not well that it should be shuffled out of the world without any of these ends being accomplished; and still less that it should be made the occasion of furthering ends in some measure opposite to these; that it should be danced away at a ball, or feasted away at a dinner, or dissipated at a bazaar. Better were it in my mind, that misery should run its course with nothing but the mercy of God to stay it, than that we should thus corrupt our charities.

Let me not be misunderstood. Feasting and dancing, in themselves and by themselves, I by no means disparage; there is a time and a place for them; but things which are excellent at one time and occasion, are a mere desecration at another. It is much more easy to desecrate our duties than to consecrate our amusements; and better therefore not to mix them up with each other.

Another modern mode is to raise a subscription by shillings or pennies,—fixing the contribution at so low a sum that nobody can care whether they give it or not, and collecting it in the casual intercourse of society. This is a less vitiated mode than the others, being of a more negative character; but, if the others are corrupted charity, this is no better than careless charity."—Taylor's *Notes from Life*. pp. 20, 21, 22.

A WISE MAYOR.—The Mayor was an old friend of mine, of whom I have bought many a pair of stockings. One day a man was brought before His Worship accused of breaking into a neighbour's garden, and stealing thence a large quantity of fine ripe gooseberries. His worship was very wroth: he said to his clerk, "Fetch down from that there shelf 'Burns' Justice,' and 'Blackstone's Cotemporaries.' Now, sir, (O, you rascal, I'll punish you!) now, sir, look out 'Gooseberry'—look out 'Gooseberry,' (I'll punish you —)" The clerk looked through the index of each book. "Please your Worship, there's no 'Gooseberry' here—I can't find 'Gooseberry.'" The Mayor looked himself, but "Gooseberry" was not to be found! "Ah!" said the Mayor, "you've escaped this time; but I'll speak to the Parliament, and I'll take care a law shall be made, and I'll have no stealing of gooseberries for the future." Now, all this is true; and it is true that the said Mayor was met in the meadows at Oxford taking a walk. "How d'ye do, Mr. Mayor?" "Pretty well, I thank ye; but I was very ill yesterday, so I took an *exotic*, and I am now taking a *spontaneous* walk"—meaning, it was conjectured, solitary, for His Worship was alone.—Bishop Sandford's *Memoirs*.

"So I have seen young and unskilful persons sitting in a little boat, when every little wave sporting about the sides of the vessel, and every motion of the dancing barge, seemed a danger, and made them cling fast upon their fellows; and yet all the while they were as safe as if they sat under a tree, while a gentle wind shook the leaves into a refreshment and a cooling shade: And the unskilful, unexperienced Christian shrieks out whenever his vessel shakes, thinking it always a danger, that the watery pavement is not stable and resident like a rock; and yet all his danger is in himself,—none at all from without; for he is indeed moving upon the waters, but fastened to a Rock. Faith is his foundation, and Hope is his anchor, and Death is his harbor, and Christ is his pilot, and heaven is his country; and all the evils of poverty, or affronts of tribunals and evil judges, of fears and sad apprehensions, are but like the loud wind blowing from the right point,—they make a noise, and drive faster to the harbor; and if we do not leave the ship, and leap into the sea; quit the interests of religion, and run to the securities of the world,—cut our cables, and dissolve our hopes,—grow impatient, and hug a wave, and die in its embraces,—we are as safe at sea,—safer in the storm which God sends us, than in a calm when we are befriended with the world."—Bishop Taylor.

"The heart of man is strangely proud. If men commend us, we think we have reason to distinguish ourselves from others, since the voice of discerning men hath already made the separation. If men do not commend us, we think they are stupid, and understand us not; or envious, and hold their tongues in spite. If we be praised by many, then fame is the voice of God. If we be praised but by few, then we cry,—these are wise, and one wise man is worth the whole herd of the people. But if we be praised by none at all, we resolve to be even with all the world, and speak well of nobody, and think well only of ourselves."—Bishop Taylor.

The following proves that admiration of white-wash is a heathenish taste.—ED. BAN.

CURIOUS COSMETIC. The Rev. J. Williams, the well known and philanthropic missionary, so long resident in the South Sea Islands, taught the natives to manufacture lime from the coral of their shores. The powerful effect it produced upon them, and the extraordinary uses to which they applied it, he thus facetiously describes:

"After having laughed at the process of burning, which they believed to be to cook the coral for food, what was their astonishment, when in the morning, they found his cottage glittering in the rising sun, white as snow. They danced, they sung, they shouted, and screamed, with joy. The whole Island was soon in a commotion, given up to wonder and curiosity, and the laughable scenes which ensued after they got possession of the brush and white-wash tub, baffle description. The *bon ton* immediately voted it a cosmetic and a kalydor, and superlatively happy did many a swarthy coquette consider herself could she but enhance her charms by a dab of the white brush. And now party spirit ran high, as it will do in more civilized countries, as to who was, or who was not best entitled to preference. One party urged their superior rank and riches; a second had got the brush, and were determined, at all events, to keep it; and a third tried to overturn the whole that they might obtain some of the sweepings. They did not even scruple to rob each other of the little share that some had been so happy as to secure. But soon new lime was prepared, and, in a week, not a hut, a domestic utensil, a war club, or a garment, but what was as white as snow—not an inhabitant but had his skin painted with the most grotesque figures—not a pig but was similarly whitened, and even mothers might be seen in every direction, capering with extravagant gestures, and yelling with delight at the superior beauty of their white-washed infants."

A FACETIOUS CLERGYMAN. Clergymen sometimes indulge in a little quiet humor as well as other people. We have been much amused with the following specimen, which has the advantage of not being without its moral.

A country parson, who was not over promptly paid by his parishoners, on entering the church one Sabbath morning, met one of the most wealthy of his flock, and asked the loan of a dollar.

"Certainly," said the man, at the same time handing over the coin.

The parson put it into his pocket, and preached his sermon in a most capital style; and on coming down from the pulpit, handed the identical dollar to the man from whom he borrowed it.

"Why," exclaimed the lender, "you have not used the money at all."

"It has been of great service to me nevertheless," replied the clergyman; "I always preach so much better when I have a little money in my pocket."

The hint was taken, and the balance of his salary was collected on the following day, and paid over to him.

THE FRIGATE BIRD. At a meeting of the members of the Ipswich Museum, the Bishop of Norwich said: He had sent to the Museum that day a specimen of the frigate bird, which was literally a tenant of the air; it lived in the air, slept in the air, and never came to the shore except in the breeding season. The explanation of this extraordinary phenomenon was as simple as possible. It was admirably constructed for the purposes of its existence. It had an enormous pouch beneath its throat, its skin was loose, its bones and arteries were like air vessels; and with an extraordinary expansion of tail and wings, it could, by imbibing a quantity of air, and rarefying it, within its body, become, in fact, an air balloon. In this manner it floated in the air even during sleep.

Notices.

ST. STEPHEN'S CHURCH.

On Sunday next, 25th inst., a sermon will be preached in St. Stephen's Church, and a collection made, morning and afternoon, in behalf of the SUNDAY SCHOOL of that parish.

During the season of Lent, there will be *daily* evening prayers at St. Stephen's Church, at 4½ o'clock, P. M. tf

LENT SERVICES IN ST. LUKE'S CHURCH.

Morning Prayer and Homily, on each Wednesday morning, at 11 o'clock. Evening Prayer and Lecture, on Wednesdays, at 7½ P. M., and Fridays, at 4½ P. M., until Passion Week; due notice will be given of services for that week. February 20, 1849. tf

LENT SERVICES.—St. Matthew's, Francisville.

With Divine permission, a course of religious services will be held in St. Matthew's Church, Francisville, during the season of Lent. Prayers and a Homily may be expected on every Wednesday and Friday, at 4½ o'clock, P. M.

CHURCH OF THE REDEMPTION.

The Rev. Wm. Suddards is expected to preach in this Church on Sunday evening next, divine service commencing at 7½ o'clock. The sermon will be addressed to the young.

Acknowledgments.

The undersigned gratefully acknowledges the receipt of a set of new Lard Lamps, from Calvary Church, Philadelphia, for St. Mark's Church, Northumberland. Sunbury, Feb. 12th, 1849. B. WISTAR MORRIS.

The undersigned gratefully acknowledges the receipt of eighty-nine dollars and eight cents, from the "Sunday School Teachers and children" of Trinity Church, Southwark, Philada., through the hands of the Rev. John Coleman, D. D., Rector of the parish.

JAMES LLOYD BRECK, for the Nashotah Mission. Nashotah Lakes, Wis., Feb. 1, 1849.

The undersigned gratefully acknowledges the receipt of the following sums, for St. Paul's Church, Doylestown. Rev. Mr. Newton, \$10; Rev. Mr. Suddards, 10; Henry Sheaff, 5; Mr. Kent, 5; Mr. Magargee, 5; Dr. Clay, 2. GEO. P. HOPKINS.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of twelve dollars from a member of St. Stephen's Church. February 20th, 1849.

The Rector of the Church of the Crucifixion gratefully acknowledges the receipt of the following subscriptions, towards the erection of a Church Building, for the benefit of the colored population in the vicinity of Bedford and Baker streets, Moyamensing, viz:

Cash, \$200; John Grigg, 100; a Member of St. Philip's, 100; Two Members of St. Andrew's, 100; a Member of Grace Church, 100; J. H. P., 100; H. A. S., 50; J. R., 50; a Member of St. Andrew's, 50; a Member of Grace Church, 25; J. B. M., 25; J. L. C., 25; a Churchman, 25; C. B. D., 25; J. W. C., 25; H. P. B., 20; C. E. L., 20; Cash, 20. Also, T. L. G., \$10; F. W. P., 10; Mrs. A. E. J., 10; Miss F., 10; P. V. P., 10; A. R., 10; J. L. W., 10; J. C., 10; W. G., 10; D. B. T., 10; J. S. S., 10; E. T. P., 5; E. H. C., 5; J. L., 5; J. S., 5; H. S., 5; C. W. T., 5; W. H. K., 5; H. P. T., 5; Rev. R. D. H., 5; D. N., 5; C. S., 5; Dr. C., 5; T. M., 5; and Cash, 3.50. Total, 1,248 50. Feb. 5, 1849. O. EVANS SHANNON.

PHILADELPHIA CITY MISSION.

I have received and placed in the Poor's Purse account \$10 from a Friend, by Joseph H. Hildeburn; \$2 from a Christian Friend; and \$5 from Sympathy. I have also received and placed in the Missionary's account \$5 from a Christian Friend.

THOMAS G. ALLEN, Missionary.

The Rector of the Floating Chapel thankfully acknowledges the following donations, viz:—From the Female Bible Class of St. Philip's Church, \$30; Episcopal Tract Society of New York, 25,000 pages of Tracts.

Advertisements.

A GENTLEMAN, whose location and family offer unusual advantages, desires an additional number of YOUNG LADIES to make the complement of eight, to be Educated with his own children. His residence is one of eligibility, in the *Borough of Westchester, Penn'a.*, and the education of the children confided to him will be conducted on principles of refinement and piety—under the auspices of the Protestant Episcopal Church. Terms, \$75 per Session of five months, payable quarterly in advance. The Spring Session to commence on the 1st of May.

REFERENCES—To the Rt. Rev. Bishop Potter; Rev. W. Suddards, Phil.; Rev. J. B. Clemson, Westchester; Alex. Brown, Esq., Phil.; Rev. Daniel Miller, Phil. Feb. 24

Lent Lectures.

Mr. WOOD JOHNS, who resided two years in Jerusalem as Architect of the Episcopal Church on Mount Zion, will give a pictorial description of the Holy City in the Sansom Hall, below Sansom street, on the following days: Friday, February 23, afternoon, at 4 o'clock; Tuesday, 27th, 7½ o'clock, evening; Wednesday, 28th, afternoon, 4 o'clock; Thursday, March 1st, 7½ o'clock. Admission 25 cents. Schools Saturday afternoons at 3 o'clock. Feb. 24—It

Books for Lent.

SERMONS adapted to the various seasons of the Ecclesiastical Year. By Benjamin Moore, D. D., late Bishop of New York; 2 vols. 8vo., cloth, \$2.50.

Serious Call to a Devout and Holy Life. By Wm. Law; 12mo., 75 cts. "This work is to be commended to all who consider a devout and holy life as the end of their calling. Its character is such as to elicit the earnest commendation of all."

Kip's Lenten Fasts; 50 cts. An admirable work, full of pious breathing.

Hobart's Christian's Manual; 16mo., 75 cts. A book beyond price.

Hobart's Feasts and Fasts of the Church; 75 cts. "It will prove a useful companion in the exalted exercises of the Christian life."

The Devout Churchman's Companion, being the Sacra Private and Introduction of the Lord's Supper. By Bishop Wilson; arranged by Rev. W. H. Odenheimer.

Enter into Thy Closet. By the Rev. Dr. Berrien; 63 cts. And various works on the same subjects.

Published and for sale by STANFORD & SWORDS, 139 Broadway, New York. Feb. 24—It

Cottage Seminary, Mantua Village.

REV. EDWARD C. JONES, A. M., PRINCIPAL.

STUDIES.—The ordinary and higher branches of English, and the French and Latin Languages.

REFER to the Faculty of the University of Pa.; Robert M. Patterson, L. L. D., President of the U. S. Mint; Dr. Francis West; the Rt. Rev. Bishop Potter; Drs. Morton, Clay, and Dorr; Rev. Messrs. Odenheimer, Newton, and Montgomery; and John C. Montgomery, Esq. Feb. 24

Academy of the Protestant Episcopal Church, 341 Market Street.

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday, Feb. 12.

DAILY ROUTINE, (EXCEPT ON SATURDAY.)

Prayer, Religious Instruction, and Elocution, from 9 to 9½ A. M.

Recitations in the different class-rooms, from 9½ to 11½.

Interval for relaxation, from 11½ to 12 M.

Recitations in the different class-rooms, from 12 M. to 1½ P. M.

Closing worship, from 1½ to 2 P. M.

Feb. 10—It G. EMLÉN HARE, Principal. There are vacancies in some of the classes.

Aston Ridge Seminary, for Young Ladies.

THE COURSE OF STUDY, comprising all the branches of a finished education, is under the direction of experienced Female instructors, with the supervision and assistance in the higher branches, of the Rev. B. S. Huntington, A. M.

The SITUATION, about 15 miles south of Philadelphia, is remarkable for its healthiness and beauty of scenery. Its retirement provides effectual security from all dissipating influences, and the family character of the school affords the pupils the comforts and advantages of a quiet Christian home.

ACCESS. A stage leaving the railroad depot at Chester, on the arrival of the cars from the North and South, at about 10 A. M., and 5 P. M., reaches the Seminary at 11 A. M., and 6 P. M.

TERMS. Per session of five months, for Board and Tuition in all the English branches, \$85 00 For Board and Tuition in all the branches, including all extra charges, \$150 00

The INSTITUTION is recommended by The Rt. Rev. Bishop Potter, for "faithful literary and religious instruction, and the inestimable advantages of a retired, refined and affectionate home in one of the most beautiful positions in the State." By

The Rev. Antoine Verren, (Rector of the French Episcopal Church, N. Y.,) for the correctness with which the French language is spoken in the family. And by

The Rev. Dr. Tyng, for "a combination of advantages, physical, mental, and religious, such as few similar institutions can present."

Address Rev. B. S. HUNTINGTON, Aston, Village Green P. O., Del. co., Penna. Jan. 6—6t

Charles Lamb's Delightful Letters and Final Memoirs.

GEORGE S. APPLETON, No. 164 Chestnut street, corner of Seventh, has recently published a second and cheaper edition, price 75 cents, of Literary Sketches and Letters of Charles Lamb; being his Final Memoirs. By Thomas Noon Talfourd. One handsome 12mo. volume.

These Memoirs, never before published, form a concluding series to the two previous volumes issued in this country. Their attractive features caused the sale of the first edition in less than a month.

"The public has, by this publication, obtained some of his most interesting letters, and they are indeed epistolary treasures that will repay a careful perusal, and be regarded as an invaluable addition to the writings of this inimitable and talented author."—Saturday Post.

Essays and Reviews, by Edward P. Whipple; 2 vols. 12mo.—\$2 25.

"Mr. Whipple, young as he is, has established for himself an unrivalled reputation as the first critic and reviewer in America. He stands alone in the department to which he has devoted himself, and his fame is firmly fixed. His reviews are truthful and dignified, and bear the impress of honesty and deep research."—Lady's Book. Feb. 3

Cheap Episcopal Books.

JUST RECEIVED—Patrick Lowth and Whitby's Commentary, in 4 vols. 8vo. New American edition.

Brownell's Commentary on the Book of Common Prayer. Splendid assortment of Standard Prayer Books and Lessons, very cheap.

Sermons by Rev. Edward Manning, M. A. First American from the 4th London edition.

Divine and Moral Songs for Children, by Isaac Watts, D. D., with 24 illustrations.

Hawthorne, a Tale of and for England, in two vols. R. S. H. GEORGE, 16 south 7th st., above Chestnut.

To Country Clergymen and Others.

The advertiser offers his services to Clergymen and others, whose engagements will not permit of making frequent visits to the eastern cities, for the purpose of making purchases of Books, Papers, Church Furniture, as well as subscribing to any domestic or foreign papers or periodicals, importing books, or any business of general agency.

Communications addressed to S. R. Banner of the Cross office, will be confidential, and receive immediate attention. Jan. 20

THE PUBLISHERS OF THE BANNER, having supplied their Printing Office with entire new fonts of type, of the most approved styles, are prepared to execute orders for Book and Job PRINTING, expeditiously, and on reasonable terms.

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THE undersigned, agents of the *Bishop White Prayer Book Society*, are prepared to furnish Sunday Schools, Societies, and Booksellers, with standard Prayer Books at the lowest rates for cash.

Bishop White Society's 18mo. edition, good sheep binding, \$18 per 100 Same edition, morocco, 25 " " arabesque, 37 50 " Ladies Society's 12mo. edition, fine sheep, 10 per doz Octavo edition, very large type, sheep, 12 " " " morocco, 15 " The Sunday and Parish School Primer, at \$3 50 per 100.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 3, 1849.

[VOL. XI.—No. 9.—WHOLE No. 531.]

Calendar.

MARCH.

- 2. Ember Day.
- 3. Ember Day.
- 4. 2d Sunday in Lent.
- 11. 3d Sunday in Lent.
- 18. 4th Sunday in Lent.
- 25. The Annunciation of the Blessed Virgin Mary.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA. BISHOP POTTER'S APPOINTMENTS.

MARCH.

- 2d. St. Peter's, 12 o'clock, (Ordination.)
- 4th. Harrisburg.
- 5th. P. M. Marietta; Evening, Columbia.
- 6th. Lancaster, (Southern Convocation.)
- 7th. Evening, York.
- 11th. A. M. All Saints'; P. M. Oak Grove; Evening, Holmesburg.
- 12th. Evening, Pottsville, (Schuylkill Convocation.)
- 13th. Pottsville, (Confirmation.)
- 18th. A. M. Epiphany; P. M. Church of the Crucifixion.
- 25th. A. M. St. Thomas'; P. M. St. Luke's.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
 - 2nd. Evening, Rockdale.
 - 3d. A. M. Concord.
 - 4th. Evening, St. John's, Northern Liberties.
 - 6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
 - 8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
 - 9th. Evening, Easton.
 - 10th. P. M. Centreville; Evening, Doylestown.
 - 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
 - 22d. A. M. Pequea; P. M. Christ Church, Leacock; Evening, Paradise.
 - 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.
- ##### MAY.
- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
 - 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA. SPRING VISITATION OF THE BISHOP.

- 2d Sunday in Lent, Calvary Church, Tarboro', (Ordination.)
- Monday, 5th March, Sparta, Pitt co., 12 o'clock.
- Tuesday, 6th, Greenville.
- Thursday, 8th, Pugh's Chapel, Pitt co.
- Saturday, 10th, 3d Sunday in Lent, and following Monday, Christ Church, Newbern.
- Wednesday, 14th, Trinity Church, Beaufort co.
- Friday, 16th, Zion Chapel, " "
- 4th Sunday in Lent, St. Peter's Church, Washington.
- Tuesday, 20th, St. Thomas' Church, Bath.
- Wednesday, 21st, St. John's, Durham's Creek.
- Friday, 23d, Saturday, 24th, and 5th Sunday in Lent, Grace Church, Plymouth, and St. Luke's Church, Locust Grove, as the Clergyman may appoint.
- Holy Week and Easter Sunday, at Lake Scuppernong and Pittigrew's Chapel.
- Friday, 13th April, Hottford, Perquimans co.
- The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
- 2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
- 25th, St. Mark's day, Gates Church.
- 27th, Friday, Windsor, Bertie Co.
- 3d Sunday in Lent, Jackson, North Hampton co.
- St. Philip's and St. James' day, 1st May, Scotland Neck.
- Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

PENNSYLVANIA.

THE SCHUYLKILL CONVOCATION.

The regular quarterly meeting of the Schuylkill Convocation will be held at Pottsville on Monday afternoon, March 12th, 1849.

T. A. STARKEY, Secretary.

ALABAMA.

St. Stephen's Church in Eutaw, Ala., a handsome and very church-like building, with seats for two hundred and fifty persons, was consecrated by Bishop Cobbs on the 25th of November last. The religious services were continued three days: present, the Bishop, the Rev. Messrs. Wm. Miller, J. S. Marbury, M. J. Ellis, and the Rector, J. H. Ticknor. This is a bit of news I have seen in none of the Church papers; and it may be as well to remark, that under Bishop Cobbs' administration, the Church is steadily flourishing in Alabama.

From Church Papers.

NEW YORK.

Episcopal Acts by the Bishop of Maryland. Acting by request of the Standing Committee of the Diocese.

Sexagesima Sunday, morning, in Calvary church, New York, preached and confirmed 40 persons.

Quinquagesima Sunday, morning, in the Church of the Holy Communion, New York, preached and confirmed 23 persons.

Ash-Wednesday morning, in St. Paul's, New York, preached and confirmed 25 persons.—*Churchman.*

Clerical Changes.

Rev. S. M. Rice has removed from Camillus to Jordan, Onondaga Co., Western New York, and requests his letters and papers addressed accordingly.

The Rev. Thomas B. Flower has received and accepted a unanimous invitation to the Rectorship of All Hallows' Church, Snow Hill, Maryland.

All letters and papers intended for him, will be directed accordingly.

We make the following extract as a fair specimen of the Third Part of *Laneton Parsonage*:—

"Long before, indeed, they could have told in words the nature of the Holy Sacrament to which they were to be admitted; but words too often are a hindrance rather than an assistance to our feelings; and preparation for a first communion is something widely different from the weekly repetition of the explanation of the subject given in the Church Catechism.

"So Madeline felt as she was spending some time alone, a few days after Ruth had sent her letter to Florence. She was trying to examine her own heart; trying to discover her faults; trying to realize her true condition upon earth, and the state of her preparation for heaven. A little book of self-examination lay open before her. It contained but few questions; and those, it would have seemed, soon answered. But each question suggested to Madeline's true and most conscientious mind subject for reflection and deep regret. The life, which to others appeared unspotted, was, then viewed in the presence of God, stained with innumerable sins.

"But Madeline would not shrink from the sight. One by one, the faults of which she was conscious from former self-examination were enumerated and confessed, with a fervent prayer for forgiveness and help; and then, the particular point upon which she had fixed for that day's inquiry was dwelt upon more minutely. It was vanity—a fault which Madeline saw in herself, although those who knew her best would have hesitated to acknowledge that she had it. She was vain of her personal appearance, and she began her self-imposed task by examining in what details this defect showed itself. Too much time, she knew, was spent in dressing; that was one sign: she was too particular in choosing her dresses; too anxious to hear remarks made upon herself and Ruth, which indirectly paid them compliments; she always observed carefully what other persons wore, and how it was put on; she was not pleased when others were called pretty; that approached to envy: but the groundwork was vanity. These things were indeed in themselves slight, but they were indications of a temper of mind to be guarded against, and Madeline had learned to look, not at her outward conduct only, but at her heart. When the offence was thus thoroughly perceived and acknowledged, the next step of importance was to see it in its true light—in its real deformity; to view it as it must be viewed by God. Madeline was vain of her appearance, and fond of admiration in general; yet, in a few years (so she had been taught always to carry on her thoughts to the end of life) her body must be laid in the grave, an object of dread to those who most loved her, with the worm spread under her, and the worm covering her. Where would then be room for vanity?

"She thought once more—there was a world, sinless and glorious, where saints cast their crowns of glory at the foot of the throne of God, and angels cover their faces with their wings in awful adoration of His majesty. Madeline tried but for a few moments to imagine what that world must be. She read of it in the Bible, and strove to bring before the eye of her mind some faint perception of its awfulness. She imagined herself standing among the hosts of heaven; she, the ignorant and weak, and vain—how would they feel towards her? How would they bear her presence? More than all, how would her merciful Saviour regard her? The holy and undefiled, how could He look upon the guilty? Vanity in heaven! Even to connect the ideas seemed a profanation. No, it must be striven against—crushed, uprooted. Were it to cost the labour of a life, and the watchfulness of every hour, still it must be conquered. Amongst the many sacrifices of pleasant sins to be made at the altar of her Saviour, vanity must unhesitatingly be numbered.

"The consciousness of perfect sincerity, blended with the depth of Madeline's repentance and humility, and with the confidence of a child asking help from a father, and the simple, reverent love of a sister trusting to an elder brother, she knelt once more in prayer, and felt that prayer was happiness. Then, as she rose to return to her usual employments, she dwelt for a few moments longer upon the probable temptations which would be awaiting her, especially with regard to this one fault. It was not often that she left her room without casting one look in her glass, as much from habit, perhaps, as from vanity. Now she turned away, not because it would be wrong to look, but because it was the first little opportunity which presented itself of proving her own sincerity; and the trifling act, scarcely to be termed self-denial, was the seal of her resolution and the earnest of future victories.

"Ruth spent some time also that day in self-examination; but she could not fix her mind like Madeline. The expectation of the answer from Florence Trevelyan was constantly recurring to her; and she found herself repeating the very words in which

she supposed Florence would express a willingness to be entirely guided by her. It was rather surprising that she had not heard before; and an uncomfortable feeling rose at the thought, that, for the first time, she should receive a letter which she must ask her mother not to read. Still Ruth began the task which she had imposed upon herself, without being exactly conscious of what is called unreality; or, in other words, without seeing that she was keeping back from any known duty. Ruth's mode of self-examination differed from Madeline's. It had respect to the future more than the past. Where persons have long accustomed themselves to strictness of life, this may be a desirable mode of striving to improve. It is not well to think too much about our own minds, or even about our motives. It is better to dwell upon our Saviour's infinite love, and our own privileges as members of His Church; and then try and show our gratitude by thinking of all we can do to please Him. But, at certain times, especially whilst we are as yet unacquainted with our own dispositions, and must endeavour to become thoroughly humble as a preparation for the Holy Communion, it is absolutely necessary to examine our consciences closely; to look back upon the past, that we may learn to guard against the future. Ruth thought that she had done this, because on a former occasion she had read through and answered a certain set of questions; and now, like Madeline, she chose, as her papa had recommended, one particular fault to guard against. Madeline, as we have seen, began by a careful inquiry as to the little ways in which her defects showed themselves. Ruth, on the contrary, was satisfied with knowing, partly from having been told, and partly from her own conscience, that she had certain faults; and there the inquiry rested. Her self-examination was vague; what was gone by was in a manner forgotten; and her character was, in consequence, never truly viewed. So, in the present instance, self-conceit in general was, she well knew, what she had to struggle against; and she resolved not to speak of herself, not to put forward her opinion more than could be helped; to remember generally that self-conceit was wrong; and they were very good resolutions; but if we do not know the instances in which we have before failed, we cannot tell what we are bound to guard against. Neither were they resolutions founded upon Christian humility—a heathen might have made them. There was no remembrance of the lowliness of the Saviour of the world, no consideration of his perfect purity, no real desire to be humble, because so she might be like Him. Ruth strove against her faults, more because they lowered her in the eyes of her fellow-creatures, than because they were hateful in the eye of God; and when we look at our sins only in this way we never have a true view of them. Nothing will give us a real feeling of unworthiness but the consideration of our Saviour's perfection and yet of his unspeakable love; and nothing will really enable us thoroughly to root out sin except the wish to please Him, as we would wish to please our parents, and the certainty that He will accept the very least endeavour, and forgive our falling away, even until seventy times seven. Madeline's efforts were a pleasure; Ruth's were a burden; yet Madeline had a much greater sense of her own helplessness and guilt than her sister. The one thought of her Saviour, the other of herself.

"Meanwhile, Madeline returned to the duties of her daily life with the feeling of love urging her to watchfulness and energy. Ruth returned to hers, with the thought that she had done what was right, and was therefore better prepared for confirmation and the holy communion.

We have received a copy of the Messrs. Appletons' republication of this Part, in a style uniform with Parts I. and II. We take this method of presenting the work to the favorable regard of our readers. The reputation of the Authoress is too well established to need our endorsement, and we have little time for such reading, agreeable as it is.—[ED. BANNER.]

STATISTICS OF BLOCKLEY ALMSHOUSE PHILADELPHIA.—During the year just passed, there were received into this great refuge of vice and misery, 3584 cases requiring treatment. This is exclusive of 985 cases of insanity and mania a potu, or madness from drinking. Of these 3584 patients, the places of their nativity are given as follows:—Pennsylvania, 239; New Jersey, 60; Maryland, 25; Virginia, 7; Massachusetts, 3; New Hampshire, 1; South Carolina, 1; Delaware, 20; New York, 18; Vermont, 4; Maine, 1; Ohio, 1; United States, (States not known,) 569; Ireland, 1650; Germany, 435; England, 227; Scotland, 46; Canada, 3; Spain, 3; Poland, 3; West Indies, 2; South America, 2; Russia, 1; France, 16; Sea, 1. Total—Natives of this country, 1141; foreigners, 2345; unknown, 98.

"God hath many ends of providence to serve by the hands of violent and vicious men. By them He not only checks the beginning errors and approaching sins of the predestinate; but by them He changes governments and alters kingdoms, and is terrible among the sons of men. For since it is one of His glories to convert evil into good, and that good into His own glory, and by little and little to open and to turn the leaves and various folds of providence; it becomes us only to dwell in duty, and to be silent in our thoughts, and wary in our discourses of God; and let Him choose the time when He will prune His vine, and when He will burn His thorns:—how long He will smite His servants, and when He will destroy His enemies."—*Bishop Taylor.*

Selections.

From Frazer's Magazine.

THE NARROW WAY.

Believe not those who say
The upward path is smooth,
Lest thou shouldst stumble in the way,
And faint before the truth.

It is the only road
Unto the realms of joy;
But he who seeks that blest abode,
Must all his powers employ.

Bright hopes and pure delights
Upon his course may beam;
And there, amid the sternest heights,
The sweetest flowerets gleam.

On all her breezes borne,
Earth yields no scents like those:
But he that dares not grasp the thorn,
Should never crave the rose.

Arm, arm thee for the fight!
Cast useless loads away;
Watch through the darkest hours of night;
Toil through the hottest day.

Crush pride into the dust,
Or thou must needs be slack;
And trample down rebellious lust,
Or it will hold thee back.

Seek not thy honor here,
Waive pleasure and renown;
The world's "dread laugh" undaunted bear,
And face its deadliest frown.

To labor and to love,
To pardon and endure,
To lift thy heart to God above,
And keep thy conscience pure,—

Be this thy constant aim,
Thy prayer and thy delight;
What matters who should whisper blame,
Or who should scorn or slight!—

What matters—if thy God approve,
And if, within thy breast,
Thou feel the comfort of His love,
The earnest of His rest?

ACTON BELL.

As some of our readers have been disposed to think the Banner has been a little dry in the discussion upon church music, we are tempted to give them the following as a set off. We must say our sympathies are entirely with the Deacon. We think he did good service in confounding the ambitious choir. His principle is the right one. "Singing is praying," or rather it is a part of God's worship. It is the duty of all who have the ability to join in it. The reason so few are able, is, that they are not trained in early life to this part of God's service. Another reason is the great variety and difficult kind of music selected by choirs. For ourselves we would prefer the Deacon's stubborn vociferation to the more stubborn silence of those who *can and wont sing*. The modesty of the choir, at whose permission individuals should alone be permitted to sing, is worthy of note. However fine their music may have been in human ears, the Deacon's honest hearty discord, we doubt not was more harmonious in the ear of Heaven.

From the New York Observer.

SOME PASSAGES IN THE

LIFE OF DEACON GOODMAN.

Wherein is shown the inconvenience of not having the
"Musical Ear."

Deacon Goodman was extensively known, not merely in his own parish, but through several miles of the surrounding country, for his amiable disposition, active benevolence, and unquestioned piety. So thoroughly was the Deacon's character established, that when the people of the neighboring towns saw him passing by, they would say—"that man was rightly named, for if there ever was a good man, he is one." And from this there was no dissenting voice. Nay; I am wrong in saying that; for there are some who never hear any body praised without an interposing and qualifying "but;" "He may be well enough on the whole," they will say, "but," &c. &c.; and then they will go on and make him out "any thing but a clever fellow."

The qualifying "but" must be interposed even in the case of Deacon Goodman. He had a fault. He *would sing in meeting*. "Call you that a fault?" saith the reader. Well then, kind reader, call it a misfortune. "But why a misfortune?"

I will tell thee. Nature has so formed us, that some have the "musical ear," and others not.—Now this "musical ear" has nothing to do with real character, moral or intellectual; but yet the persons who have not the "musical ear" ought never to *sing in meeting*. If they do, they will be sure to annoy others, and make themselves ridiculous. Deacon Goodman had not the "musical ear." Whether it were the "Messiah," or the "Creation," or Jim Crow and Zip Coon, it was all the same to him, so far as music was concerned; it was just so much *singing*. Whether the artist were Savori, or Ole Bull, or poor old John Casco, it was just so much *fiddling*. He had not the "musical ear," and still less, if possible, the musical voice; but yet he

would sing in meeting. And the gentle and respectful remonstrances of the choir leader were met with the unvaried reply, "Singing is praying: you might as well ask me not to pray; I shall sing in meeting."

It is now proper for the biographer to hint at another trait in the good Deacon's character. He was rather "set in his way;" or in other words, he was dreadfully obstinate in what he thought a good cause: and he was generally correct in appreciating the merits of the cause.

We all know that musical people are apt to be sensitive and sometimes a little capricious; and who has ever known a theatrical orchestra, or even a village choir, that had not a regular "blow up" at least once a year? Beyond all doubt, Deacon Goodman's singing was a very serious grievance to the choir, and no small annoyance to the congregation. Yet in consideration of his great merits he was *indulged*; and his regular Sunday performances, often drew forth the remark, that if music murder was a sin, Deacon Goodman would have much to answer for. But there is a point beyond which forbearance is no longer a virtue. Great pains had been taken by the choir in getting up a new anthem, (selected from Mozart) for Thanksgiving day, and the very gem of the piece was a solo, which had been assigned to the sweetest voice, and the prettiest little girl in the village. All who attended the rehearsals were perfectly delighted with the solo as sung by "little Mary." It was very difficult. It was marked from beginning to end, "Andantino," "Dolce," "Affettuoso," "Crescendo," "Piano," "Pianissimo," with changing keys, and flats and sharps, springing out from unexpected places; but she had conquered it all. Three or four accomplished singers who had come from Boston, to pass Thanksgiving in the country, and who attended the last rehearsal, were in raptures with little Mary's singing. They had heard Tedesco, and Biscaccianti, and Madam Bishop; and yet they say, "for a country girl, she is a prodigy."

In due time, Thanksgiving day arrived; and while the "second bell" was ringing, news came to the village that a very serious accident had happened to the Universalist minister. His horse had thrown him, and either his leg or his neck was broken; the boy who had brought the news had forgotten which. "I hope it is not his neck," said the rich and charitable old church member. When Deacon Goodman heard that remark, he held up his hands and exclaimed "I never!"

Now the Deacon dearly loved good preaching, and the meeting-house was to him a "house of feasting." But his religion was of a very practical kind, and although he thought but precious little of his good works, he took care to do a good many of them, and was far from believing with Amsdorf, that "good works are an impediment to salvation." So, said he to Mrs. Goodman, "do you go to the house of feasting, and get all the good you can, and I will go to the house of mourning, and do all I can." And away he went to see, and if possible, to relieve the Universalist minister.

In the mean time the congregation assembled, and the worship proceeded in the usual way.

Now, Deacon Goodman always made it a rule, when any accident had detained him until after worship had commenced, to come in very softly. How different from the fashionable flourish! All were intent on the solo. None heard, and but few saw Deacon Goodman enter his pew, and take up the sheet on which the words of the anthem was printed.

Unlike that of many singers, the articulation of "little Mary" was perfect.—The Deacon soon found the place; and to the astonishment of the congregation, indignation of the choir, and the perfect horror of "little Mary, he 'struck in,' and accompanied her through the whole solo. Accompanied!! "Off in the stilly night," accompanied by Captain Bragg's battery, would give some notion of it. Poor little Mary was sick a fortnight. "Why don't you cut that old fellow's tongue off?" said one of the Boston singers. "What good would it do?" said the choir leader, "he would howl through his nose." They were all very cross. As for the Deacon he looked around as innocent as a lamb, and thought he had sung as well as any of them.

Immediately after meeting, the choir leader called on the minister. "Sir," said he, "this must stop. If Deacon Goodman sings again, I do not."

"Oh I know it," said the minister, "I have long felt the difficulty; but what can we do? Deacon Goodman is a most excellent man, and his only faults are that he is *rather set in his way*, and *will sing in meeting*."

"But Deacon Goodman is a reasonable man," said the choir leader.

"On most occasions," replied the minister.

"Do go and see him, sir, for my mind is made up; if he *sings in meeting*, I do not."

"Deacon Goodman," said the minister, "I have come on a delicate errand; I have come to present the respectful request of the choir that you would not *sing in meeting*."

The Deacon was thunderstruck: but he soon recovered. "Singing is praying," said he. "They may just as well ask me not to pray: I shall *sing in meeting*." And on the next Sunday, sure enough he did: louder, and if possible, more inharmonious than ever. The men singers looked daggers at him; the girls hid their smiles behind their music books. Little Mary was not there.

"This shall stop," said the choir leader. "I will go and see him myself."

"Deacon Goodman, we all most highly respect you, as you must well know: but you have not the musical ear nor the musical voice, and it is the earnest wish of the choir, and many of the congregation, that you do not again *sing in meeting*."

The Deacon was again thunderstruck, but soon recovered. "Singing is praying," said he, "and they might as well tell me not to pray. I shall *sing in meeting*."

The good Deacon was dreadfully set in his way, and so it went on again week after week, in the same old way.

But an incident occurred, which contributed much to bring this singular case to a crisis. About two miles from the Deacon's comfortable dwelling, there was a wretched hovel, which imperfectly sheltered the wretched wife and children of a still more wretched drunkard.

On one of the most inclement evenings of a New England January, the Deacon and his family were cheerfully and thank-

fully enjoying a glorious hickory fire; Mrs. Goodman was sewing for the family, and her daughters for the missionary society. His son was reading the Massachusetts Ploughman, and the good man himself was just finishing off a sermon by a distinguished divine of his own denomination, when bang went the front door, and in came his good neighbor and own beloved and respected minister. "Why! I never!" said Deacon Goodman, "what has brought you along in such a night as this?" Now, this minister had his peculiarities as well as the Deacon. Among others, he was very close mouthed about his own good deeds: He merely answered, "I have been about my duty, I hope." The fact was he had been to visit, and to talk, and pray, with a poor dying negro. "Seems to me you are rather crusty," said the Deacon, "but I suppose you are half frozen, and so sit down and thaw yourself out." "I thank you," said the minister, "but I merely called to tell you that I have just left a scene of misery; and I want you to go there as early as you can in the morning. On my way here and home, I passed that wretched hovel which we all know so well. I felt it my duty to stop and learn the cause of the terrible uproar within. I found the wretch beating his wife; and her screams, and his horrid oaths made my blood run cold."

"Put old Mag in the wagon." "Deacon, don't go to-night," said Mrs. Goodman. "Do wait till morning," said all his daughters. "Let me go," said his son. "Mind your own business," said the Deacon to all of them, "I shall go to-night." When it came to that, they knew there was no more to be said. He was dreadfully "set in his way." He took a bag and a basket, and went down cellar. He filled the bag with potatoes. He took a piece of pork from one barrel, and a piece of beef from another, and put them in the basket. He went to the closet, and took a brown loaf and a white one. He went to the wood pile, and took an armful of wood, and told his son to take another. All was put in the wagon; he not forgetting six candles and a paper of matches. Deacon Goodman needed no secondary motive to Christian duty; yet historical truth demands the concession, that the wife of the poor drunkard was his first love. She jilted him; or as we Yankees say, "gave him the mitten," in favor of the abject wretch who was now become her tyrant. And this was the way he "fed fat the ancient grudge" he owed her! The truth is, Deacon Goodman knew nothing about *grudges*, ancient or modern. The old Adam would occasionally flare up, but he always got him under before sun-down.

All was ready, and in five minutes the Deacon was "exposed to the peltings of the pitiless storm." But what did he care for the storm? "I am going on God's errand," said he to himself. "I am going to visit the worse than widow and fatherless." The next thing he said was, "Oh, get out." That he meant for the promptings of his own proud heart.

(TO BE CONTINUED.)

THE BROTHERHOOD OF THE CHURCH.

In an article on this subject, which appeared in our columns a few months ago, we expressed ourselves somewhat strongly in defence of the principle, that the sympathies and affections which have been wreathed by a hand divine round the Brotherhood of the Church, are intended to exist without regard to local, national, or political distinctions. This interesting topic has been brought back to our minds by some remarks upon the martyrdom of king Charles the First, which we have read in the *Calendar*, one of the ablest of our Church contemporaries in the United States. We give below the brief, but most judicious notice of the Royal Martyr, so that our readers may see how it breathes the spirit of living unity and genuine Church feeling. Most gratifying it is to see that Churchmen in the States can most cheerfully and most lovingly do ample justice to the precious memory, and the truly dignified and pious character of the unfortunate monarch; not passing over, or as some might do, blackening his exalted virtues because he was a king. The time is gone by when even loyal-hearted Britons could extenuate, much less vindicate, the manifest political errors and indiscretions of the ill-fated Stuart family, in whose hereditary weaknesses the best of the whole family (Charles the First) was, to his own misfortune, a participator. But if he needed prudence and knowledge to wear his crown in security and peace, it was not so with his faith. As to that he was, indeed, "thoroughly furnished" with the Christian panoply; for he held his faith with firmness, with intelligence, and in prayer; and he seemed to be equally well fitted to defend the doctrines of his Church, to live up to her system, and to die for her sake. Yes! so long as the "Brotherhood of the Church" abideth, Churchmen all over the world, though in natural or political position they may be wide as the poles asunder, will cherish and revere the memory of the king, who was shamefully done to death by cruel oppressors, because he would not betray and renounce the beloved Church, to whose service, as he had consecrated his writings, so he offered up his blood.

"Tuesday last, (says the *Calendar*) was the 200th anniversary of the Royal Martyrdom; to English and to American Churchmen a glorious anniversary, marking the goodness of God in preserving, for two centuries, that Apostolic succession, for the preservation of which Charles the First consented to death. As a king, Americans may not feel immediately concerned in his history and sufferings; but as a son of the Church and a witness for the truth, we cherish his memory; and the more we study his political life, the more we are convinced of the injustice and tyranny of those who slew him. That under God his blood was the rescue of the Church of England from extinction, is simple history; and let him be gratefully remembered by all who love her prosperity. 'In the sight of the unwise he seemed to die, and his departure was taken for misery. But though he was punished in the sight of men, yet was his hope full of immortality. How is he numbered with the children of God, and his lot is among the Saints!'"

A Review of Oliver Cromwell's history, suggested principally by Mr. D'Aubigne's most dishonest work, "The Protector, a Vindication," was published in the *Church Review* for October, 1848. This contribution is characterized by the usual ability of the *Magazine* in which it appears, and has been written in

the same excellent spirit as the extract which we have given from the *Calendar*.

It will scarcely be considered foreign from our subject to quote from the *Church of England Quarterly Review*, the following touching allusion to the scene of the king's imprisonment in the Isle of Wight:—

"Above the village of Carisbrook (Isle of Wight) from the remains of the fortress which held for a time imprisoned the fallen majesty of England, and within whose walls, where royalty groined captive, is perpetrated the repeated desecration that attends the noisiest of pic-nics. It is a desecration only second to that attendant upon these joyous assemblies when they meet to enjoy their saturnalia, or their gladness, within the ruins of walls that have been consecrated once and forever to the service of God. At Carisbrook was the dungeon, and in Newport is the grave, of one whose fate was, perhaps, even harder than that of Charles—we allude to the terrible destiny of his young and accomplished daughter, the princess Elizabeth. The men who slew her father pleaded cause, but they had no argument but the common argument of the caprices of tyranny, for slowly murdering this exquisite child by inflicting on her youthful timidity all the horrors of a prison. She was but thirteen when her father was judicially assassinated; and for nearly two years after that period the Republican government kept her immured in the strong fortress of Carisbrook. Clarendon describes her as one of distinguished parts, great observation, and early understanding; but for these qualities the frantic king-slayers cared as little as the murderers of Marie Antoinette cared for those of her child, the dauphin. They turned away with a jeer from the offers made by European courts to afford a home to the royal child; and they added torture to the other cruelties inflicted upon her by intimating that it was their intention to apprentice this, the grand-daughter of Henri Quatre, to a Round-head, prick-eared, button maker of Newport! The poor girl sunk beneath her accumulated indignities, and she was buried, walled up, and nearly forgotten, till her sad story was again rendered fresh in men's minds by the discovery, in October, 1793, of her coffin in a vault near the altar. There could be no mistake as to the identity of the remains; for, above the bosom of the martyred child of a martyred father, some hand had inscribed "ELIZABETH, 2ND DAUGHTER OF YE LATE KING CHARLES, DECE'D SEPT. 8, MDCL."

As we have sallied out on a peace making excursion, and are glad to pick up every gleaming of brotherly love and kindness on the way, we must crave forgiveness from our readers for being enticed into a rambling strain, and will venture to wind up the "wanderings" of our discursive pen with the following passages from "a New Ballad to Columbia," by Martin Farquhar Tupper:—

"I claim your love for Britain,
In spite of every wrong!
I claim it for—your mother,
Your sister and your spouse,
Your father, friend, and brother,
The "Hector" of your vows!

* * * * *
O yes! your recollections
Look back with streaming eye
To pour those old affections
On scenes and days gone by;
Your Eagle well remembers
His dear old island-nest,
And sorrow stirs the embers
Of love within his breast.

Ah! need I tell of places
You dream and dwell on still?
Those old familiar faces
Of English vale and hill,—
The sites you think of, sobbing,
And seek as pilgrims seek,
With brows and bosoms throbbing,
And tears upon your cheek.

Or, should I touch on glories
That date in ages gone,
Those dear historic stories
When England's name was won,—
The tales your children thronging
So gladly hear you tell,
And note their father's longing
And love that longing well!

For language, follies, fashions,
Religion, honor, shame,
And human loves and passions,
Oh! we are just the same:
You, you are England, growing
To Continental state,
And we Columbia, glowing
With all that makes you great.

Yes, Anglo-Saxon brother,
I see your heart is right,—
And we will warm each other
With all our loves alight;
In feeling and in reason
My claim is stowed away,—
And kissing is in season
For ever and a day!

* * * * *
So let whatever threaten
While God is on our side,
Columbia and Britain
The world shall well divide,—
Divide?—no! in one tether
Of Anglo-Saxon might,
We'll hold the world together
In peace and love and might."

FROM A SERMON ON "CALIFORNIA,"

BY REV. S. R. JOHNSON, (D.D.)

And with our wishes and our prayers, let our doings correspond. Send with them, or send after them, as soon as may be approved and faithful ministers of the Church of Christ. And as circumstances are very peculiar at present, and the mechanic arts not yet exercised there, or with exorbitant expense, secure with provident anticipation, all that can be conveniently prepared of houses of worship, of parsonage, and of sacred furniture. Send out largely, Bibles, Prayer Books, Tracts, useful publications, and all needed things.

And as the late history of this region of California is a very remarkable and interesting one, a wonderful closing chapter of this last year's wondrous volume of the world's life—a great event in the world's great history—since not hundreds, but thousands and tens of thousands of our citizens are proceeding thither;—since a mighty nation is growing up there in a year, and the foundations of States are to be laid, which will loom up to the eye of the coming generations;—since the event is so strange, so startling, so momentous, so romantic, well nigh bordering on the miraculous:—let your sympathy, your exertions, your benefactions, be correspondent in their nobility and their largeness. I speak not of your "offerings" this very day, or just at this season, though it were well that these "first fruits" be generously bestowed;—but keep your eye of succor and munificence on this country and on the Church within its borders: and while they need your help, give it with most unstinted generosity. Prove by deeds of love and bounty, that we in the old homestead of our land, and on the beaten tracks of common industry, can do as much as they might hope to do with their gathered stores of golden grain and sand—and more. Yes, let them experience that old Long Island with her sands, has still her own high value and great power, and can accomplish much for good; and that the two rivers of our pride near by, can convey treasures which shall benefit even them more than all that is covered by the Sacramento and the Gila. Though if high clear duty sent me there, I would not turn my back, and might in time learn to prize them more, yet as I now feel, I confess I would not for real value, give the Hudson, the river of my boyhood and my youth, nor the Wabash of the West, (on whose banks I passed my best eleven years,) with the vast accumulated burden of its grain,—I would not give the one or the other for them both.

When the children of Israel were about settling the promised land, the tribes of Reuben and Gad, and the half of Manasseh, preferred to settle on the wrong side of the Jordan, because they "had a very great multitude of cattle, and behold the place was a place for cattle." Their plea was allowed, and for this property or pecuniary consideration, the original plan of settlement was altered. Moses indeed charged them to strict fidelity to their duty, and adherence to their religion and their covenants; and that then they should be "guiltless before the Lord and before Israel." "But if ye will not do so, behold ye have sinned against the Lord; and be sure your sin will find you out." And they were bound and enjoined to keep to the TRUE INSTITUTION AND ONE GREAT ALTAR AND TABERNACLE OF JEHOVAH. And they said, "God forbid that we should build an altar for sacrifice beside the altar of the Lord our God that is before his tabernacle!" And so, with kindly interchange and devout offerings, they both helped to build up the One true cause of Zion, and to maintain the service of her sanctuary. We must do the same. We are one. However widely separated we may be, we are one. Who can tell what a change ten years may make, bringing us more nearly together, binding us more closely to each other; and enriching that extended waste of territory with all the fine products of Christian and cultivated life! In the year 1834, I stood on Rock Island in the Mississippi, and besides the military post, and one Indian trader's house, I could see nothing but the magnificent scenery of the mighty river, and its natural terraces of the opposing shore:—charming to the eye were the river banks in their native beauty; but no white man trod among those ornamented groves, or amid those open lawns. Six years passed, —and from the very spot might you see all the signs of Anglo-Saxon civilization. The fields were waving with grain. The hum of human industry was heard every where around. The houses of the farmer showed themselves frequent, standing out upon the open space, or peering out amid the trees;—while on either side, two large towns with their thousand population, spread out their public streets, and mansions, and their private homes. And the voices of Christian preachers were heard on the Christian Sabbath—the blessed day of our blessed Lord—Methodist, Presbyterian, Baptist. And low and faintly fell upon the listening ear of our disheartened wanderers, the voice of a devout Churchman, an elderly layman, reading the Church prayers in a lowly dwelling.

Brethren of the Atlantic coast, we did not do our duty to the West. We gave not at God's altar offerings enough to speed out the ministry of the Church to its sacred and healthful work, and to sustain it there. We did not do our duty then—we have not done it yet. Let us make one great, memorable exception to our thoughtless, shall I not say, our heartless oversight. Let us, if need be, pour out our thousands and tens of thousands, and provide for our brothers of the Pacific, the great Church of God's appointment, and of his electing love. Time may show that they distribute their gathered stores and golden treasures throughout this the mother region, enriching it far more than their own less favored coast. But eternity will make mention, that we have given them the infinitely greater treasure of the two, a treasure for earth—a treasure for heaven. For oh! the Church of the Living God, with the faith of our Lord Jesus Christ, our Mediator and Redeemer, with its high grace, and precious gifts, and blessed consolations, and its glorious immortality, surpasses all—all known, gathered, or imagined—and can be mentioned with none other! "It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire! The gold and the chrystal cannot equal it!"—a Universe of diamonds is "a fool to it!"

* A collection was made to be sent to the Treasurer of the Committee for Domestic Missions, to be given to aid in the earliest special effort for the Church in California, to which the Committee may feel at liberty to appropriate it, whether such effort be made through that Committee or otherwise.

SHORT PRACTICAL READINGS FOR LENT.

From Law's Serious Call.

Some people will perhaps object, that all these rules of holy living unto God in all that we do, are too great a restraint upon human life; that it will be made too anxious a state, by thus introducing a regard to God in all our actions; and that by depriving ourselves of so many seemingly innocent pleasures, we shall render our lives dull, uneasy, and melancholy.

To which it may be answered:—

First, That these rules are prescribed for, and will certainly procure a quite contrary end. That, instead of making our lives dull and melancholy, they will render them full of content and strong satisfactions. That, by these rules, we only change the childish satisfactions of our vain and sickly passions for the solid enjoyments and real happiness of a sound mind.

Secondly, That as there is no foundation for comfort in the enjoyments of this life, but in the assurance that a wise and good God governeth the world, so the more we find out God in every thing, the more we apply to him in every place, the more we look up to him in all our actions, the more we conform to his will, the more we act according to his wisdom, and imitate his goodness, by so much the more do we enjoy God, partake of the divine nature, and heighten and increase all that is happy and comfortable in human life.

Thirdly, He that is endeavoring to subdue and root out of his mind all those passions of pride, envy, and ambition, which religion opposes, is doing more to make himself happy, even in this life, than he that is contriving means to indulge them.

For these passions are the causes of all the disquiets and vexations of human life; they are the dropsies and fevers of our minds, vexing them with false appetites, and restless cravings after such things as we do not want, and spoiling our tastes for those things which are our proper food.

Do but imagine that you some where or other saw a man that proposed reason as the rule of all his actions, that had no desire but after such things as nature wants and religion approves, that was as pure from all the motions of pride, envy, and covetousness, as from thoughts of murder; that in this freedom from worldly passions, he had a soul full of divine love, wishing and praying that all men may have what they want of worldly things, and be partakers of eternal glory in the life to come.

Do but fancy a man living in this manner, and your own conscience will immediately tell you that he is the happiest man in the world, and that it is not in the power of the richest fancy to invent any higher happiness in the present state of life.

And on the other hand, if you suppose him to be in any degree less perfect; if you suppose him but subject to one foolish fondness or vain passion, your own conscience will again tell you, that he so far lessens his own happiness, and robs himself of the true enjoyment of his other virtues. So true is it, that the more we live by the rules of religion, the more peaceful and happy do we render our lives.

Again; as it thus appears that real happiness is only to be had from the greatest degrees of piety, the greatest denials of our passions, and the strictest rules of religion, so the same truth will appear from a consideration of human misery. If we look into the world, and view the disquiets and troubles of human life, we shall find that they are all owing to our violent and irreligious passions.

Now all trouble and uneasiness is founded in the want of something or other; would we therefore know the true cause of our troubles and disquiets, we must find out the cause of our wants; because that which creates and increases our wants, does in the same degree create and increase our troubles and disquiets.

God Almighty has sent us into the world with very few wants; meat, and drink, and clothing, are the only things necessary in life; and as these are only our present needs, so the present world is well furnished to supply these needs.

If a man had half the world in his power, he can make no more of it than this: as he wants it only to support an animal life, so is it unable to do any thing else for him, or to afford him any other happiness.

This is the state of man, born with few wants, and into a large world, very capable of supplying them. So that one would reasonably suppose, that men should pass their lives in content and thankfulness to God, at least that they should be free from violent disquiets and vexations, as being placed in a world that has more than enough to relieve all their wants.

But if to all this we add, that this short life, thus furnished with all that we want in it, is only a short passage to eternal glory, where we shall be clothed with the brightness of angels, and enter into the joys of God, we might still more reasonably expect, that human life should be a state of peace, and joy, and delight in God. Thus it would certainly be, if reason had its full power over us.

But alas! though God, and nature, and reason, make human life thus free from wants, and so full of happiness; yet our passions, in rebellion against God, against nature and reason, create a new world of evils, and fill human life with imaginary wants and vain disquiets.

The man of pride has a thousand wants, which only his own pride has created; and these render him as full of trouble, as if God had created him with a thousand appetites, without creating any thing that was proper to satisfy them. Envy and ambition have also their endless wants, which disquiet the souls of men, and by their contradictory motions, render them as foolishly miserable, as those that want to fly and creep at the same time.

Let but any complaining, disquieted man tell you the ground of his uneasiness, and you will plainly see that he is the author of his own torment; that he is vexing himself at some imaginary evil, which will cease to torment him, as soon as he is content to be that which God, and nature, and reason, require him to be.

If you should see a man passing his days in disquiet, because he could not walk upon the water, or catch birds as they fly by him, you would readily confess, that such an one might thank himself for such uneasiness. But now if you look into all the most tormenting disquiets of life, you will find them all thus absurd; where people are only tormented by their own folly, and vexing themselves at such things as no more concern

them, nor are any more their proper good, than walking upon the water or catching birds.

What can you conceive more silly and extravagant than to suppose a man racking his brains, and studying night and day how to fly? wandering from his house and home, wearying himself with climbing upon every ascent, cringing and courting every body he meets, to lift him up from the ground, bruising himself with continual falls, and at last breaking his neck? and all this from an imagination that it would be glorious to have the eyes of people gazing up at him, and mighty happy to eat, and drink, and sleep, at the top of the highest trees in the kingdom. Would you not readily own, that such an one was only disquieted by his own folly?

If you ask, what it signifies to suppose such silly creatures as these, as are no where to be found in human life?

It may be answered, that wherever you see an ambitious man, there you see this vain and senseless flyer.

Again; if you should see a man that had a large pond of water, yet living in continual thirst, not suffering himself to drink half a draught, for fear of lessening his pond; if you should see him wasting his time and strength in fetching more water to his pond, always thirsty, yet always carrying a bucket of water in his hand, watching early and late to catch the drops of rain, gaping after every cloud, and running greedily into every mire and mud, in hopes of water, and always studying how to make every ditch empty itself into his pond. If you should see him grow grey and old in these anxious labors, and at last end a careful thirsty life, by falling into his own pond, would you not say that such an one was not only the author of all his own disquiets, but was foolish enough to be reckoned amongst idiots and madmen? but yet foolish and absurd as this character is, it does not represent half the follies and absurd disquiets of the covetous man.

I could now easily proceed to show the same effects of all our other passions; and make it plainly appear, that all our miseries, vexations, and complaints, are entirely of our own making, and that in the same absurd manner, as in these instances of the covetous and ambitious man. Look where you will, you will see all worldly vexations, but like the vexation of him, that was always in mire and mud in search of water to drink, when he had more at home than was sufficient for an hundred horses.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MARCH 3, 1849.

Mr. C. W. James, No. 1. Harrison street, Cincinnati, Ohio, is our general travelling agent for the Western States, assisted by James R. Smith, J. T. Dent, T. G. Smith, Frederick J. Hawse, John W. Armstrong, Jasen Taylor, E. M. Stevenson, W. Ramsey, and Perrin Lock.

Mr. Israel E. James, No. 182 South Tenth street, Philadelphia, is our general travelling agent, assisted by James K. Whipple, William H. Weld, O. H. P. Stem, John B. Weld, T. S. Waterman, John Collins, James Deering, Albert K. Wellington, R. S. James, Henry Platt, and E. A. Evans.

Mr. Henry M. Lewis, of Montgomery, Alabama, is our general travelling agent for Alabama, and Tennessee, assisted by B. B. Brett.

ADVANCEMENT SOCIETY OF PENNSYLVANIA.

Having given an abstract of the thirty-seventh Annual Report, in a notice of the anniversary meeting of this Society, we did not refer to the Report upon its publication. We do not think that we can notice it more effectively than by republishing the following article from THE GOSPEL MESSENGER, of Western New York.

We omit the names of the several Churches, because our object in the republication of the article is, not to injure the feeling of any, but if possible to direct attention to a most important practical subject. We challenge any one to show a single reason why this Society, in the administration of its responsible trust, is not entitled to the confidence of the whole diocese. If it can be proved unworthy of confidence, then let proper support be withdrawn from it. But as it now is, a Diocesan Institution recognized as an organ by the Convention, and commended by the Bishop, and applying its funds without partiality to their legitimate object, we see not cause for any distrust.

In publishing the following article, the Editor of the Banner, shows a willingness to share its censures.

Circumstances, which shall never be allowed to have the same effect again, prevented this usual collection, during the past year, in the Church of which he is Rector. It is his determination to try and make up the deficiency during the present year.

We do not assent to the implication in the following article, that one department of Missions interferes with another. The Church is solemnly bound to discharge her duty to *all*, and her members can do it, *if they will*. That this principle is true practically, is shown by the fact stated below, that those Churches which have done most for Diocesan Missions, have done most also for Domestic and Foreign. The heart which is shut against one evident claim of charity, is apt to be shut against *all*. We

are "to do good unto *all* men," and "especially unto them that are of the household of faith."

From the Gospel Messenger.

CURIOUS FACTS—MISSIONS.

MR. EDITOR:—A friend has sent me the *thirty-seventh* Annual Report of the Trustees of the Society for the Advancement of Christianity in Pennsylvania, an examination of which has filled me with some surprise. This Society was instituted under Bishop White, is a voluntary Society containing the following article in its Constitution:

Art. IX. "This Society being intended to assist, but not in any degree interfere with, or entrench upon the established authority of the Church, in promoting her interest and advancement in Pennsylvania, it is hereby declared that in whatever shall be done, that authority shall be recognized and conformed to."

Bishop Potter is the President of the Society. It is the great source of Missionary support to the feeble Churches in the Diocese of Pennsylvania. It has employed the past year *twenty-one* Missionaries, "They officiate in about *twenty-five* organized congregations, embracing nearly 700 families, and at 17 other places, in some of which there is encouraging prospect that Parishes will be formed. They have officiated 1700 times on Sundays and 450 times on week days. They have baptised 27 adults, and 248 infants; 97 persons have been confirmed under their ministry, and 124 added to the Communion; the whole number of their communicants is upwards of 800—and the Lord's Supper has been administered about 150 times."

The Education department of the Society, extends aid to four candidates for Orders.

In its appeal for aid the Report states that—

"Many of our interior counties (of Pennsylvania) are entirely without the ministrations of the Church, and a great work rises up before us on every side even as we cross our threshold."

In Bishop Potter's Address to the Convention, he states—

"I desire to record again my grateful sense of the important aid which is rendered to the Church in this Diocese by the Society for the Advancement of Christianity in Pennsylvania."

"We have to plant our Church in twenty-five counties of Pennsylvania, where as yet it has neither Minister, nor sacred edifice."

"Not much more than half, certainly not so many as two-thirds of the congregations in this Diocese are self-supporting. Of the remainder many are feeble."

The whole expense of the Society as charged upon its receipts is \$111,28.

Now the points which have struck me with surprise are the following—

1. The small amount of its receipts from Churches, viz., \$2,619. The Churches in Pennsylvania gave as reported last year, in the Spirit of Missions, to Domestic and Foreign Missions, \$6,712.

2. The small number of contributing Churches to the Society, *twenty-three*. The whole number in the Diocese is *one hundred and twenty-eight*.

3. The small number of city Churches (in Philadelphia) which contributed to this Society, only *seven*. The whole number reported as existing in the city and suburbs, is *twenty-seven*.

4. That of the whole amount of income from Churches in the Diocese, which is \$2,619. Seven city Churches contributed \$1,858. And none of the other twenty city Churches, has contributed a single dollar.

5. That of the amount received from the Churches out of Philadelphia, viz.; \$761, the sum of \$534 came from Trinity Church, Pittsburgh, \$50 from St. James' Church, Lancaster, leaving \$177 contributed by fourteen country Churches, which is about \$13 each.

6. That the seven city Churches above named, which contributed \$1858 to the Diocesan Society contributed also about \$1,200 to Domestic and Foreign Missions, while the 20 city Churches which contributed nothing to the Diocesan Society, contributed but \$1643, to Domestic and Foreign Missions.

The conclusions which I have reached from considering the above facts are—

I. That our Diocesan system of monthly collections in western New York, thoroughly sustained, is the cheapest and best system. It cost \$15 last year.

II. That if the Clergy cease to advocate and sustain Diocesan Missions, our Dioceses cannot grow in strength and numbers.

III. That the demand for Diocesan Missionary enterprise, even in our largest Dioceses, is very pressing.

IV. That the feeble Churches in our larger Dioceses, must look for support mainly to those Clergy and Churches who feel an interest in Diocesan Missions.

V. That the warm supporters of Domestic and Foreign Missions as of primary importance, do not evince an adequate, or even a proportionate interest in Diocesan Missions which are laboring to sustain the feeble and struggling brethren of their own immediate household.

VI. That the claims and interests of *Diocesan* Missions throughout our country demand more zeal, more prayer, and more liberality from us all.

EDITORIAL CHANGE.—The Rev. Dr. SEABURY, who has for so many years, and with such ability and faithfulness, edited the NEW YORK CHURCHMAN, it will be seen from the following valedictory, has resigned this office. We have received this information with deep regret.

Under Dr. Seabury's able management, the New York Churchman has taken a high position as a Church Journal, and even if it could not obtain the approbation of all, it has secured general respect.

Few men have, in our day, brought to the editorial office greater talents, learning, and zeal. Honest, fearless, and devoted to the maintenance of *fixed principles*, the editorial course of Dr. Seabury, has been a direct one. Whatever judgment may have been formed of the views advocated, all must accord to the late Editor of the Churchman the credit due to a firm, decided, and unwavering supporter of the opinions which he considered to be true.

It must be remembered that Dr. Seabury's Editorship has passed through trying times. And the position of the Churchman has not allowed the Editor, even if his decided views had permitted, to pursue a neutral course.

For one, we honor and respect him for his manliness, we thank him for the instruction we have derived from his teachings, and for the good he has done to the cause of truth by his labors. We hope in the discharge of the high and holy duties, to which his whole powers are now to be devoted he may enjoy that peace which is seldom an Editor's lot. Fifteen long years of such weary labor deserve a period of rest; and we are happy that our brother Editor passes from his more trying sphere, to so goodly a parish, of which he may truly say "the lines are fallen to me in pleasant places."

We are informed that the Rev. Wm. Walton has consented to take the post vacated by Dr. Seabury. We are confident that, under his editorial control, the New York Churchman will maintain its position as one of the ablest Journals of the Church.

The present number of the Churchman terminates its connection with its present editor.

For some time past, as must have been apparent to the readers of the paper, the editor has been unable to devote that attention to it which he formerly gave it, and which its interests require. The cause of this change in the editorial department, and the immediate occasion of the editor's entire withdrawal at the present time, may be inferred from the following extract from the minutes of the Vestry of the Church of the Annunciation.

"At a meeting held at the house of the Rector on Monday evening, February 5th, 1849, it was, on motion of R. D. Weeks, Esq., unanimously.

"Resolved, That, while this Vestry fully appreciate the zeal and ability of the Rector of this Parish in the able discharge of his duties as Editor of the Churchman, and bear testimony to the highly acceptable manner in which he has advanced and sustained the interests of the Church during his connection with that paper; yet they are constrained to believe that, in view of the increased and increasing demands upon his time as Rector of his Parish, a due regard to his own health and the prosperity of this Parish require a relinquishment of his Editorial duties."

Resolved, That the Rector be respectfully requested to take the matter into consideration; and if he should deem it consistent with his duty to the Church to devote his undivided services to this Parish, it will be highly gratifying to the Vestry, and, as they believe, most acceptable to his Parishioners."

With the duties of a growing parish absorbing more and more of his time and attention, and with no exciting question or important measure, for the result of which his columns are pledged, now pending in the Church, the editor has felt entirely at liberty to gratify a wish which he has long cherished, and which the Vestry of his parish have kindly anticipated. He therefore relinquishes the editorial charge of the Churchman in favor of one who can devote to it more care than it is in his power to bestow, and who will infuse into it that zest and freshness which can hardly be expected, even under the most favorable circumstances, from one who has spent years in its service.

In retiring from his post, the editor desires to embrace the occasion to renew the avowal of his deep and abiding conviction of the truth and essential importance of the principles which the Churchman was established to promote, and which he has laboured, however imperfectly, to uphold and diffuse.

In the application of these principles to the many new and eventful questions, both of a speculative and practical nature, which have arisen during the term of his editorship, the editor has been always left to his own independent judgment; in the exercise of which he is not conscious of having been biassed by any sinister or indirect considerations. On all these questions the course which he has adopted and pursued still approves itself entirely to his settled and deliberate judgment; although in the manner of maintaining it he is painfully conscious that that there has been great room for improvement.

The support on these occasions, and in general throughout his editorial trials, which he has received from the friends both among the clergy and laity—of the principles with which the Churchman is identified, merits and receives his warm and lasting gratitude. In a sense of the approbation of those who understand and love the Church, as the divinely appointed means of propagating the truth and holiness of the Gospel, and who desire to uphold her testimony in opposition to the errors of Rome on the one hand, and the more fearful and destructive errors of radicalism and infidelity on the other, and in their generous and spontaneous expressions of sympathy and support, he has found, next to the approval of his own conscience, the richest solace of his labours.

To the correspondents of the journal (among whom are names both lay and clerical which would do honor to any journal) he tenders his most grateful acknowledgements. Their contributions have been, to a degree perhaps unprecedented in a weekly journal, not less a source of gratification to the readers, than of relief to the editor, and of honest pride and satisfaction to all who are concerned in the prosperity and reputation of the Churchman. In this acknowledgment the poetical contributors, especially of past years, are by no means forgotten.

To the Bishop of the Diocese in particular, for his uniformly kind treatment and indulgent forbearance, he owes a debt of gratitude which no words can express, and the remembrance of which, while memory lasts, no events can efface from his heart. He has always found him, a firm and sympathizing friend and a wise counsellor: and as the lapse of years has given him a higher and juster appreciation of the relations in which he stood to his Bishop, so has it made the discharge of those relations more of a pleasure than a duty, by continually revealing such qualities of head and heart as have increased his love and reverence for the man. More than this he could not say to his Bishop in prosperity, less than this he will not say to him in his hour of adversity.

To the many who have differed from him in opinion and who have, either orally or in print, condemned his editorial conduct of the paper, the editor also owes a certain debt of gratitude which he desires to discharge. Their censures have been always pointed either at real or imaginary faults; on the former supposition, they have excited him to search for, with a view to amend, whatever might be amiss in his temper or his pen; on the latter, they have prompted him (and in this way have proved to him a real benefit) to shun the appearance of evil by adapting his style more to the tastes and capacities of those who found in it occasions of offence. In either view his censors are entitled to his thanks; and he hopes that the beneficial account to which he has endeavoured to turn their animadversions will be accepted as a sufficient requital of them.

To the gentleman who is to succeed him in his editorial labors the editor also desires to direct the attention of the patrons and subscribers of the Churchman. They will find him an accomplished writer, a ripe scholar, and a sound divine; and in continuing to him the support and patronage which they have extended to the present editor, they may rest assured that their confidence will not be misplaced.

In charity, as he trusts, with all his readers, and in the fervent prayer that they and all Christians may be so joined together in the unity of the Spirit and the bond of peace, as with one heart to desire the prosperity of the Holy Apostolic Church, and with one mouth to profess the faith once delivered to the Saints, the Editor bids them most respectfully and affectionately—FAREWELL.

THE EDITOR OF THE BANNER wishes it to be distinctly understood that he has nothing to do with the business arrangements of this paper. Subscriptions, payments, and advertisements, must be directed to the PUBLISHERS.

New Publications.

CALIFORNIA: a Sermon preached in St. John's Church, Brooklyn, N. Y., on Sunday, February 11, 1849. By Samuel Roosevelt Johnson, D. D., Rector.

An extract from this excellent sermon will be found in our columns. Dr. Johnson is eminently qualified, from his long service in a new country, to give counsel on the subject of this sermon, and his precepts are such as we might expect from his practice.

THE PRINCIPLE OF SUCCESSION IN THE MINISTRY, requiring that he who ordains should himself have been ordained, not consistently held, unless the unbroken chain reach to the first ordination by the Great Head of the Church. A Sermon, at an Ordination to the Diaconate, by the Bishop of Tennessee; in St. John's Church, Knoxville, 23d July, 1848. Preached by Rev. Jno. Wheat, D. D., and published by request.—"Prove all things; hold fast that which is good."—1 Thess. v. 21.

This sermon fully and clearly develops its important theme. The discussion of such questions is of great use in regions where the claims of the Church are little known. Dr. Wheat, it seems to us, makes out a plain case, and states it in so forcible a manner that his Discourse must impress every unprejudiced mind.

We have received several Sermons and Publications, the notice of which must be deferred.

MR. NEWMAN AND HIS COMPANIONS.—A correspondent of the Oxford Herald says: "Having mentioned Mr. Newman's name, let me inform you of another rupture which rumour ascribes to his influence, in conjunction with that of some of his brother 'perverts.' They have not, it seems, quite disavowed the efficacy of the English Church. They still maintain that there is virtue in her sacraments—that her baptism is a means of spiritual regeneration, and her communion a vehicle of saving grace. They not only profess, but preach this, it appears; and for so grave an offence in the eyes of Rome, it is said that their spiritual superiors have interdicted them from preaching at all, until they recant so fearful a heresy. Be this as it may, there is no doubt that these Anglican 'perverts' are likely to give the Romish hierarchy, if not that Church generally, a great deal of trouble; and as they are still restless spirits, it is not at all improbable that they may yet revolt from Popery, and return again, as others have done, to the bosom of the Church they have deserted and scandalized!

Foreign Intelligence.

The English Churchman of Feb. 8th has devoted a whole page to "the Floating Church of the Redeemer." In the first place they have taken the pains to copy the engraving of the Church in beautiful style. A full description of the Church is appended, with the account of the ceremonies attending the excursion to bring down the church, the Bishop's appropriate lines, &c. and added to this the notice of the consecration. The account which the English Churchman attributes to its namesake the N. Y. Churchman was copied, and duly credited by that paper, from the Banner.

We do not wonder that this noble enterprise has secured such marked attention in England. It is strange that we should be permitted to set an example in this respect to a nation by whom those stirring lines are appropriated.

Britannia needs no bulwark,
No towers along the steep,
Her march is o'er the mountain waves,
Her home is on the deep.

Yet this is the manly acknowledgment of "The English Churchman."

"Our brethren of the Church in the United States have lately set us an example, which we sincerely hope will be followed in many of our large sea-ports. They have not been content with 'fitting up' some old, condemned, and unserviceable vessel, and calling it a 'Floating Church,'—with few or no visible signs and tokens of its holy purpose, to invite and impress the sailors and boatmen of the port; but they have built, for the express purpose, an actual Church, with tower and spire, and have solemnly set it apart, and dedicated it to the public worship of God, as a Sanctuary, wherein 'they that go down to the sea in ships, and occupy their business in great waters,' may 'praise the Lord for His goodness,' and be 'glad because they are at rest,' and in 'the haven where they would be.'"

And this kind notice concludes with the following friendly words:—

"Most heartily do we congratulate our transatlantic brethren on the completion and consecration of this 'blessed bark,' by which they have hallowed, in an especial manner, the waters, as their numerous Churches on terra firma have hallowed the land of their country. We repeat our earnest hope that their good example may excite a spirit of holy rivalry in this country. God grant that, for the future, the only contest between the two countries may be confined to the two Churches, and that with them the only struggle may be, which shall—on land and on water—raise most Temples to His service—which shall most honour His holy Name, His Word, and His Sacraments—which shall most worthily 'praise the Lord for His goodness, and declare the wonders that He doeth for the children of men.'"

ROME.

JAN. 27.—The Capitol and its approaches are while I write being decked out with Oriental splendour, for the purpose of the proclaiming of the twelve Deputies of Rome this evening. For four days the scrutineers have been at work examining the 250,000 names returned (each voter having inscribed twelve candidates on his ticket), and to-night we shall know the result. At Viterbo, Bonaparte Canino has been returned by 4,500 votes; at Trosinone, Sterbini, elected by 3,000 suffrages; at Spoleto, the War-Minister, Cambello, by 6,677 votes. The number of voters at Bologna is calculated over 19,000; at Foligno, 5,000; at Macerata, 4,000; Terni, 3,040; Perugia, 8,400; even at Albana, 950 came to the poll. Comparing the relative populations, France did not speak out more emphatically on a late occasion.

There is a decree out this morning, signed by the Ministry and by Prince Corsini, as head of the Roman town council, laying a treble land tax on every acre of the Campagna which the owner chooses not to cultivate.

On the 5th of February the Constituent Assembly is sure to meet in full force, and until then the fate of the Pope's future position in these territories cannot be positively known. But even with foreign intervention it is totally impossible to reinstate him as absolute autocrat here, and his political status must necessarily undergo a very radical modification. He will not probably be quite shorn of temporal influence in worldly matters, for even now the State pays him 50,000 dollars a month (civil list), which he will continue more or less to enjoy as the revenue of his archbishopric.—Express.

To which the English Churchman adds the following:—

"At Rome the face of our BLESSED SAVIOUR on the veil or handkerchief of St. VERONICA is said to have shone for three days with the greatest brilliancy. This has been magnified into a great miracle. When will Romanists be wise enough to abandon 'pious frauds,' which can only serve the cause of infidelity?"

INDIA.—At the first native confirmation held in the cathedral of Calcutta, eighty-five males and seventy-five females, from Baripur, Thakapukur, Ramnagar, Mirzapur, and Agarpura were confirmed. The Bishop delivered an address on the occasion, which was translated into Bengali by the Rev. T. Sandys.

"If the governor of Samaria had crucified Simon Magus for receiving Christian Baptism, he had no more died a martyr, than he lived a saint. For dying is not enough, and dying in a good cause is not enough, but then only we receive the crown of martyrdom, when our death is the seal of our life, and our life is a continual testimony of our duty, and both give testimony to the excellencies of religion, and glorify the grace of God."—Bishop Taylor.

Communications.

For the Banner of the Cross.

REV. AND DEAR SIR:—

I ask the favor of a small space in your paper—certainly less than "two columns," for I respect editorial as well as all other law—to reply to your correspondent M. H. in the Banner of the 17th inst. I thank you for reminding him, and your readers, that I "proposed merely an abstract case." As an abstract case I shall continue to treat it; for my object is to elicit the truth and the right, in a matter of general concern to every diocese alike. The canon of the Diocese of New York quoted by your correspondent, it seems to me, has nothing to do with the case, nor the canon of any other diocese, unless it can be shown that diocesan canons are of paramount authority to the canons of the General Convention, the recognized supreme law of the Church under our Federative Ecclesiastical organization. I have some doubts, however, whether the framers of that canon in 1841, or the amenders thereof for the purpose of meeting the anomalous condition of that diocese, in 1845, contemplated any such "discipline" as that in question. But admitting they did, and admitting further, that they had expressly mentioned the peculiar duties of "the Ordinary" as constituting a part of "the discipline" spoken of, would this give the Standing Committee the right to perform such duties in the absence of any enumeration thereof among the "purposes" for which the canon of the General Convention "declares" the Standing Committee, under certain circumstances, to be "the Ecclesiastical authority"? and much less in the face of the general canon, which defining "the Ordinary" to be the Bishop, virtually and effectually, as I have inferred, inhibits any other than a Bishop from performing such duties? I will not occupy space at the risk of violating law, in designating the several general canons which "declare the purposes" for which a Standing Committee is "the Ecclesiastical authority." The canons are accessible to your readers. Suffice it to say, that not one of these canons "declare" expressly or impliedly, the duties of "the Ordinary" to be among those "purposes." The inference I draw from this entire silence of the canons, in connection with the express and significant definition of Canon XLII., "the Ordinary, that is, the Bishop," is, that all others who may exercise ecclesiastical authority in a diocese, except the Bishop or a Bishop, are excluded from acting as "the Ordinary" under any circumstances, and that such was the design of the framers of that canon. The comment of your correspondent on the phrase "the Bishop," and his argument founded thereupon, appears to me entirely inconclusive. It is an attempt to get rid of a difficulty which he feels, which after all he does not get rid of, but rather increases. If the term, "the Ordinary," is "a phrase new to the canons"—and I rather think it is as old, if not older, or rather prior to, the phrase "Ecclesiastical authority"—I do not perceive how that affects the matter at issue. Nor do I perceive that its introduction "parenthetically" to describe a person known as the Ordinary" helps the matter in any way favorable to the inference he would seem to draw. "Parenthetically" or not, the definition is a definition restrained by his own showing to one person and that person the Bishop, and does not apply to persons, be the same more or less, such as a Standing Committee. And as to his assumption—for it remains to be proved—that the phrase "the Bishop" means "the Bishop when there is one," as well might he argue, that the canonical provision, founded on our distinctive principle touching the Episcopal office, in relation to the pronouncing of sentence of suspension or degradation on a clergyman, restraining that duty to the Bishop, means only "when there is a Bishop"; and when there is not, that duty—somewhat akin to confirming a repulsion from the communion—devolves on the Standing Committee. The "result" which he describes, and alleges will "demonstrate the fallacy" of my argument, is by no means necessary. It may be avoided by the course suggested in my former communication, that of devolving the "discipline" in question, which according to our principles, naturally, as well as canonically, pertains to the Episcopal office, on the Provisional Bishop, or on the Bishop performing Episcopal services in the diocese for the time being, on the invitation of the Standing Committee. That would fully, as well as canonically, meet the difficulty.

Your correspondent has not adverted to one of my interrogatories, which bears on the principle of the discipline in question. I repeat it, therefore, with an addition. The lay members of a Standing Committee are not necessarily communicants themselves. The canons enjoin no such qualification for the office. They usually are, but they may not be, and in some dioceses have not been. Are laymen who may, or may not, be communicants, authorized to, and is it right and proper they should, act and decide in a case, involving the privation of a spiritual privilege, conferred originally and according to our principles, necessarily, by a spiritual person—spiritual in the official sense—and continue the privation of, or restore this purely spiritual privilege; a privilege, which if they are not communicants themselves, they show by that very circumstance, they undervalue, or are indifferent to, or willfully refuse or neglect?

For the Banner of the Cross.

"God hath set the world in their heart." ECCLES. III. 11.

MR. EDITOR:

Allow me to submit to your inspection and better judgment the following almost *impromptu* remarks on this passage.

On reading such a declaration of the wise king, we are nearly tempted to ask, whether he was not more of a worldly philosopher than expert in gracious principles and the gracious mind. That the "world," in its bad sense, is in the "hearts" of men, is beyond contradiction: the young themselves begin early to know the degrading fact, and old age finds no reason to question or to qualify it. But that the Creator "put" the evil world there, that He poured this overwhelming flood of worldliness into the hearts of the "sons of men," is but the sneering allegation of the infidel, or the presumptuous wisdom of the fatalist. And as Solomon ranks not with these, we instantly take for granted that he employed the expression "world," in a wholly different

Rev. G. Upfold
since Bishop

sense: of which assumption there is final proof, conclusive with the believer in the holy volume,—“God cannot be tempted with evil, neither tempteth He any man,”—and He who commanded, “love not the world, neither the things that are in the world,” never can have “set the (morally bad or dangerous) world in the heart” of His creatures.

Hence we are sure that “world” has here a good meaning. The original word, having the significations, eternity, age, world, is translated “eternity” by Michaelis, “set eternity in their hearts,” which ought to imply the proper “world to come:” that however is not in men’s hearts, but only a vague hope of immortality,—no natural heart longs for an immortality of purity and love, for these must be gained here to be desired hereafter. “Eternity,” then, in this text, would sound largely yet mean little. Possibly for that reason, i. e. because such is here the true sense, the Hebrew word is, in the Greek, rendered “age,” i. e. the “world,” or the creatures and affairs, of one of the grand periods of the vast duration in which occur all the presumed creative acts of God, all the expanded periods of created existence, each a “world” in itself, from the unfathomable commencement of all things, to their unfathomable termination. These “ages” are the “worlds” named in Scripture, and likewise in the Nicene Creed, the (unnumbered, we may say,) formations of successive orderly masses, for purposes inscrutable by us, out of the materials which God originally brought out of nothing. Also, the “worlds” may be the countless habitable orbs now existing, the sun and planets of our system, and the exceeding many suns and planets of the teeming starry system. The former view, that of a succession of “worlds,” was dwelt upon by the old sages, and may still be discerned in geological speculations: in the latter, of a million of now co-existent “worlds,” or in the two notions combined, moderns largely repose their preference. The phraseology contains, in general terms, a vast and almost unimaginable truth: we may justly question whether philosophy, ancient or new, has penetrated far or serviceably into its august particulars.

Practically then, of all these “worlds,” successive or co-existent, man knows nothing available, and surmises little, except of the one “world” to which he belongs. To this earth he is limited; here are all his interests, all his hopes, all his feelings, except as they extend beyond this whole universal system called the “worlds,” to that ulterior “world” of infinity and eternity which will be his portion hereafter, “the world to come.” To the “worlds” he bears no known relation, but only to this one “world,” the scene of his present life, and of his probation for the future everlasting existence,—and called therefore, as pre-eminently so to him, “THE WORLD.”

And here, I think, we find the explanation of the passage before us, “He hath set the world in their heart.” The Almighty hath given us all needful understanding of this “world” and its affairs, all wholesome affection for it, whether for its fitness, its ties, or its material loveliness; which understanding and affection are among the deep motives for the love of life, the strongest instinct of our nature. In this sense, and in its utmost comprehension, “God hath set the world in our heart;” like takes to like, as is the due result of His creating all things “very good.” That men have made the world bad, and set their own hearts upon its bad uses and enjoyments, is no objection to this view of the passage; for there is nothing beneficial conferred on man that he does not pervert, even to the last and most diabolical extreme of corruption,—just as he continually perverts himself, for “God hath made man upright, but they have sought out the many inventions” of depravity.

With this key the verse may be readily expounded. “He hath made every thing beautiful in his time,”—all creation, all the “worlds” in their order and place, and all they contain that comes from Him; the declaration being parallel with that in Genesis, “God saw every thing that He had made, and, behold, it was very good.” “Also, He hath set the world,” this earth, “in their heart,” in the heart of “the sons of men,”—this “world” only, as the only one they are concerned with, the only one with which they have any effectual acquaintance, as their safe, and honourable, and graceful home, if safely, and honourably, and gracefully used. And men have but one home, never two at the same time. “So that,” for want of this ‘setting in the heart,’ this knowledge and endearment, for want of domiciliation, “no man can find out” the other worlds, “the work that God maketh from the beginning to the end,”—from the awful distance of past “ages” and their past creations, to the awful distance of “ages” yet to be evolved and creations yet to appear.

Philadelphia, Feb. 22, 1849.

P. S. From the few Commentaries within my reach, I extract the two following interpretations. The first is from Lord Bacon, and is characteristic; see Bishop Hobart’s (D’Oyly and Mant’s) Bible. “God has framed the mind of man as a mirror, capable of the image of the whole world, not only delighted in beholding the variety of things and the changes of times, but ambitious to find out and discover the immovable and settled laws and decrees of nature.” The other is loftier and better; it is quoted by M. Henry from Pemble. “God hath not left Himself without witness of His righteous, equal, and beautiful ordering of things, but hath set it forth to be observed in the book of the world, and this He hath set in men’s hearts. . . so that if men did but give themselves to the exact observation of things, they might in most of them perceive an admirable order and contrivance,” meaning, divine wisdom and divine superintendence.

The explanation I have submitted has a broader basis, and appears to suit and satisfy more completely the entire passage.

—Bishop Onderdonk

“He that suffers in a good cause, let him be sure to walk worthy of that honor to which God hath called him;—let him first deny his sins, and then deny himself, and then he may take up his cross and follow Christ;—ever remembering, that no man pleases God in his death, who hath lived perversely in his life.”—Bishop Taylor.

For the Banner of the Cross.

THE CALIFORNIA MISSION.

REV. AND DEAR SIR:

It seems very strange to me that the Domestic Board of Missions should wish to extend their liabilities farther, when they have not wherewith to meet the present demands. There is hardly a missionary now under the appointment of that Board who is not suffering, some I might say starving, from the unavoidable failure of their salaries. These pioneers of the church go to the wilds of our inland country to spread the faith once delivered to the saints, on the assurance they will be supported by a regular annual stipend. This annual sum, in many cases, by far too small, is very seldom, if ever paid when it should be, and thus the faithful missionaries are in a measure left to themselves. Yet in the face of all this—can it be credited?—it has been resolved to establish six other missionaries, as well as a fund for the endowment of a Bishopric, (for which the contributions of the charitable are solicited and implicitly relied on,) for another part of our widely extended continent; a part which I am ready to acknowledge with the most enthusiastic on the subject, is perhaps of more importance than any other station. But, sir, when we are told to preach the gospel to every one, we are not allowed to go in debt, which we are certainly doing now. Most gladly would I see a missionary diocese on our Pacific coast, with a Bishop at its head, established on a permanent footing, but I do not think it right—nor can any one, who gives it reflection—when we are so far in arrears to our present labourers, to increase our indebtedness. It is urged on the importance of the object; true, none more so; but when we have repeated appeals from our Church Society to sustain it in its operations, how can it be expected that we can both relieve it from its present condition, and at the same time increase the necessity for these appeals. It appears to me that the Missionary Society has retrograded instead of progressing in its great charge; instead of recovering itself from its difficulties it sinks deeper into the mire.

How is it? this is the question: but so it is, and we have an example immediately before us. Is it right for the church thus to be crippling its best efforts, doing what is done imperfectly, and leaving no impression in proportion to the exertions used? Apart from the intrinsic wrong of the matter, in what light do we appear to the sects surrounding us, who are ever seeking occasion against us? There is a great fault somewhere, and the only way to cast it off, is for the Society to keep as it now is, not extending itself in any place as long as the claims upon it are too heavy to bear.

The money for the California Mission, it is said can, all be raised by a simultaneous appeal all over the country, but it is a sum which cannot be easily raised, and in the end the Mission will be left for the poor—I say poor, for it is poor—Society to pay. It might be said that California will be able to support its own clergy, but is it not a proverb, that mining countries are always the poorest? The only way for us now to do, Mr. Editor, is to turn our undivided support to the present operations; let an universal interest be raised all over the land, let that spirit be roused which seems to sleep the longest in churchmen, and we will then be able to settle the demands of the past and the present; and if there is more than enough, then let that go to this mission; but not one cent should it have until our reproach be cast off. There would then be no doubts or fears, but all confidence and hope; we would then go forth boldly in our work, turning neither to the right nor to the left, neither looking behind.

However, if the California Mission is to be carried out, there is but the one way to do it, and that is through the church as a body, and not by individual efforts.

Respectfully yours,
M. H. T.

Phila., Feb. 26, 1849.

For the Banner of the Cross.

“BEFORE THE ALTAR.”

MR. EDITOR:

In looking over the two Liturgies of Edward VI. a few days since, I met with a Rubric which is so conclusive of the interpretation which I so lately advocated of the above phrase, that I trust your readers will not find fault with me for sending, or with you for inserting it. The Rubric occurs in “The Form of the Solemnization of Matrimony,” and is the same in both Liturgies, and also in the Office as it now stands in the English Prayer Book, saving that the word “table” was substituted in the second, for “altar.”

“The Psalm ended, and the man and woman kneeling afore the altar, the Priest standing at the altar, and turning his face toward them, shall say.”

I doubt not your readers will agree with me in taking it for granted that “the man and woman” were not intended to go round to the east side of the altar, and consequently that “afore” means not the east side, but in all probability, the west.

Feb. 24, 1849.

“Do not trouble yourself by thinking how much you are afflicted, but consider how much you make of it. For reflex acts upon the suffering itself can lead to nothing but to pride, or to impatience, to temptation or apostasy. He that measures the grains and scruples of his persecution, will soon sit down and call for ease, or for a reward,—will be apt to complain of his condition, or set a greater value upon his person. Look not back upon him that strikes thee, but upward to God that supports thee, and forward to the crown that is set before thee. Then consider if the loss of thy estate hath taught thee to despise the world:—whether thy poor fortune hath made thee poor in spirit; and if thy uneasy prison sets thy soul at liberty, and knocks off the fetters of a worse captivity.”—Bishop Taylor.

“The state of the Gospel is a state of sufferings, not of temporal prosperities. Christ was the Captain of our sufferings.”—Bishop Taylor.

For the Banner of the Cross.

THE POWER OF CHRISTIANITY EXEMPLIFIED BY ITS EFFECT UPON DISTINGUISHED MINDS.

HALLER.

He was one of the most voluminous writers, and universally informed men in Europe; and his profound erudition is apparent to all who are the least conversant with his works.

He preserved his senses and composure to the last moment, meeting death with the calmness of a philosopher, and what is transcendently superior, with the lively faith of a Christian.

REV. RICHARD CECIL.

Mr. Cecil became an early convert to licentiousness, notwithstanding the best parental example and instruction; and to excuse his wickedness he took shelter behind infidelity. But no sooner had he begun to feel the littleness and unsatisfying nature of worldly pleasures, than his prejudices declined, and he not only became a proselyte to the faith of the cross, but one of its most devoted and intrepid advocates. He said, “When I was sunk in the depths of infidelity, I was afraid to read any author who treated Christianity in a dispassionate, wise, and searching manner. He made me uneasy. Conscience would gather strength.” Having gone all the rounds of a licentious life, and tasted every pleasure which the world can afford, he found that they could not confer anticipated happiness, and he thus began to feel the meanness and degrading nature of every object, which engages the attention of vicious men. He said, “I was one who, carried away first by the love of sin, hoped the Bible might not be true. I then listened to such as were hardened enough to assert that it was not true, till at length I believed my own lie; and the vanity of appearing something like a philosopher, who had thrown off the traditions of the nursery, set me on propagating that lie.” A heavenly light broke in upon that mind which was darkened by the clouds of error, and Mr. Cecil, from an enemy and disbeliever, became a sincere convert to the truth, and a zealous preacher of that gospel he once endeavoured to destroy. His heart and views underwent a total revolution, and he now became as remarkable for his pious and sober deportment, as he had formerly been for his profligacy and licentiousness. His learning was solid and extensive, and there were no important points in morals or religion, on which he had not read the best authors; nor could any topic be started in history or philosophy, on subjects of art or science, with which he was not generally conversant. With the works of our elder divines he was familiar, and he was in the daily habit of reading the Scriptures in the original.

The celebrated Earl of Rochester lived a heinous sinner, but died a most exemplary penitent, and left this as his dying message to those whom he had drawn into sin by his example and encouragement:—

“From the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace. And that the greatest testimony of my charity to such is, to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his Providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone I, one of the greatest of sinners, do yet hope for mercy and forgiveness.”

LORD LYTTLETON.

The character of Lord Lyttleton stood deservedly high, both on account of his public conduct and the fame of his literary productions. In early life his companions, although they did not succeed in making him a confirmed infidel, sapped the foundation of his faith and impressed his mind with scruples and objections that remained with him for years. But amidst all his scruples he kept himself open to conviction. A conversation with his friend West, produced that happy resolution which set him to study and investigate the scriptures, whether or not they contained the words of eternal life. He conversed with learned and religious friends on the subject. He examined with attention, the evidences and doctrines of Christianity; and his researches being honest, ended in conviction.

REV. JOHN NEWTON.

We have in the life of the Rev. John Newton, who acted such a conspicuous part as a member of the Church for forty years, a deplorable example of early depravity, and of inveterate moral corruption. His excellent mother had taken particular care, both by example and instruction, to season his mind with virtuous principles, and impress it with a veneration for every thing sacred. But his corrupt propensities had at a very early age, gathered sufficient strength to break through these wholesome restraints, and to obliterate from his memory every trace of piety or parental admonition. His infidelity originated chiefly in the depravity of his own heart, and with but little assistance from the arguments or example of others; while his conversion appears to have been effected, partly from his own reflections on the many remarkable deliverances he had experienced in the course of his voyages, and partly from occasional examination of the scriptures, and the peculiar discoveries that by degrees broke in upon his mind, both of his own guilt and the remedy for its expiation. The truths which had proved instrumental in working out his recovery he laboured throughout his ministry to inculcate and establish.

JOHN BUNYAN, from being the most wicked of his profligate companions, was transformed, through a knowledge of the gospel, into one of its most distinguished preachers. As an useful and entertaining writer few will stand pre-eminent to him, and it may be questioned, whether any in modern times, have diffused more widely so important instruction in so pleasing a form (as the Pilgrim’s Progress,) or contributed more to promote and recommend religion to the world.

M. DE LA HARPE.

This elegant and voluminous writer, was one of the fraternity of literary infidels who flourished at the time of the French Revolution. The disciple and eulogist of Voltaire, he had early imbibed the tenets of that blasphemous school; and was long one of the most distinguished members in the brilliant and fashionable circles of atheistical philosophy. He became not only a believer in the truth of the gospel, but one of its most courageous assertors, maintaining its principles in the face of persecution, imprisonment and exile. During that dismal reign of philosophy and reason, which confounded the distinctions of moral and social order, and overspread the face of revelation with a total eclipse, leaving atheism and anarchy to perform on a darkened theatre, their fearful and bloody tragedy, La Harpe had the misfortune to be marked out as one of the victims of revolutionary fury. It was in the dungeons of the Luxembourg, that the light of truth paid him an unsought and unexpected visit; that those scriptures which he had taken up, merely with the view of finding some amusement for his imagination, in the sublime beauties of their poetry, first opened his eyes to the folly and the danger of his infidel principles. The sincerity of these impressions he afterwards evinced in the most open and undaunted manner; not only defending Christianity with his pen, but like Paul on the hill of Mars, boldly proclaiming it in the midst of death, from the public tribunals of the capital; and warning his deluded countrymen no longer to pay their superstitious adorations at the altar of an Unknown God.

He wrote his apology for Religion, without consulting a single book, but the scriptures, on the subject. It was from this sacred armoury alone, that he drew those arguments, with which he so ably opposed the philosophers. He possessed advantages beyond many of his predecessors. He had been long their accomplice. He had passed nearly his whole life in the enemy's camp, and knew where the strong or the weak points of their doctrines lay. This perfect knowledge of their mysteries, furnished him the means of unmasking their hypocrisy, and exposing the bad faith of his adversaries. He expressed his regret that he did not live to finish it; as for several years of his life, the hope of being useful, and of rebuilding what he had once destroyed, was his only ambition on earth. He was sensible that his end was approaching, and prepared to meet it without anxiety. In the midst of the greatest sufferings, he showed a resignation which was both edifying and impressive; and totally opposite to the natural impetuosity of his temper. He spoke to his friends of the consolations of religion, but without any affectation of courage and showing any of that theatrical levity or indifference, which was the fashionable death among the philosophers.

BARON HALLER.

Haller is one of those distinguished literary characters, who have been not more illustrious in the republic of letters, than venerable as the advocates and the ornaments of religion and virtue. The number and variety of his labours have rendered his fame universal; and such was the versatility of his genius, and the indefatigable activity of his habits, that he has gathered laurels of unfading renown in almost every region of natural and moral science. In early life, "he had his doubts," as he himself expresses it, and was unsatisfied with some of the doctrines and evidences of the Christian revelation; but these scruples were dispelled by a more profound insight into the works of nature, and an impartial examination of the sacred oracles. Like Newton and Boyle, in proportion as he explored with success the mysteries and wonders of creation, he felt his breast warmed with devotion to its great Author and Governor. In an age when so many illustrious men prostituted their talents and their fame, in making unprovoked attacks upon religion, he stands a splendid and honourable exception, and furnishes a most memorable instance of learning and philosophy lending their combined assistance to the cause of revelation, instead of being misemployed in supporting sceptical tenets by artful and pernicious sophistries. In the structure and fabric of the material universe, he never failed to trace the visible footsteps of its Divine Architect—to discover more convincing tokens of his existence, and brighter apprehensions of his attributes. The world was both his library and his oratory—a volume which he found every where replete with the lessons of piety and wisdom. Scarcely an object could present itself to his inquisitive eye, from which he did not draw useful and innocent instruction, or strike some spark of ecclesiastical fire to kindle and cherish his devotion. How applicable to him is the language of the great father of inductive philosophy, in one of his addresses to the Deity: "Thy creatures have been my books, but thy Scriptures much more. I have sought Thee in the courts, fields, and gardens; but I have found Thee in Thy temples." These impressions and sentiments in favour of revealed religion, he used every endeavour to communicate and impart to others, not only in his works, but by his example; for his general character was not more an ornament to science, than to human nature; and may be considered as able a defence of Christianity. Amidst the most incredible variety of his other pursuits, the study of theology, natural and revealed, had always occupied a conspicuous place. His doubts like those of Boyle appear to have been purely philosophical, and not assumed in vindication of any depravity of principles, or licentiousness of manners. They arose from his inability to comprehend the mysteries, or account for the miracles of the Gospel, especially the divinity and incarnation of Christ, his resurrection from the dead, &c.—subjects which have always been found revolting to the confidence of learning, and the pride of human understanding. The complete extirpation of his unbelief he ascribes to the study of natural science and an impartial investigation of Scripture; the first by purging his soul, he said, of arrogance and pride, filled it with that poverty of spirit which of all the Christian graces, first enters into the kingdom of heaven; the second convinced him, that the divine revelation conveyed in the Sacred Oracles, was a boon worthy of the merciful Author of our nature to give; and such as was fit for guilty mortals to receive, with humble gratitude and reverence. Of these truths he proved himself, both in his life and writings, a zealous friend and an able advocate. He early seized the numberless opportunities which his medical profession gave him, of pressing them on the conviction of all with

whom he had intercourse. To his own mind they were continually present. In a thousand incidents, which passed unheeded by the vulgar, he could discern the image and perfections of the Deity; and in whatever company or circumstances he happened to be placed, he never heard the Great Name mentioned, without some pious expression, and with his eyes or hands lifted up to heaven. He published an extract from Ditton's "Truth of the Resurrection," which he acknowledged to have first cleared any doubts he entertained on that subject. He said he received infinite satisfaction from the study of the New Testament, because he was never more certain of holding converse with the Deity, than when he read his will in that divine book. His acquaintance with languages was very remarkable. He spoke and wrote Latin, French, German, English, and Italian, and carried on an extensive correspondence in them all, and except Prussian and Polish, he was so well acquainted with other European tongues, as to converse with the natives in their respective idioms.

Sir JOHN PRINGLE, a celebrated British physician, when he travelled abroad allowed his mind to be seduced by the libertine philosophy of the continent. But it was not consistent with his candid and inquisitive disposition, to rest satisfied in his doubts and difficulties, with respect to a matter of such high importance. He therefore set himself to study the scriptures and read books on divinity. The result of his investigations was, a full conviction of the divine origin and authority of the gospel. In conformity with these discoveries, and with the religion he found to be true, he regulated the whole tenor of his conduct.

GILBERT WEST was an elegant and amiable writer, but the corrupt conversation of his uncle Lord Cobham, had imbued him with sentiments hostile to revelation; more especially to the Christian religion. In the solitude of his closet he could not stifle those principles which maternal care had impressed on his youthful mind; they rose up before him, with their importance heightened by a recollection of all the tenderness and solitude with which they were inculcated. These early impressions not only prevented him from becoming hardened in infidelity, but led him to examine the truth of that religion from which they were derived to inquire into the foundation upon which it was built; and his inquiry, as in all cases when conducted with candour and honesty, was rewarded with a full conviction of its truth and importance. Thus confirmed in the truth of the Christian religion, Mr. West conceived that he could not be a consistent believer, unless his life corresponded with its pure dictates, and hence the piety which marked the whole tenor of his conduct, of which he has given us the strongest proof, by his defence of that fundamental article of Christianity, *The Resurrection of Christ from the dead*. He was regular and exemplary in his habits of life, attentive to the public ordinances of religion, as well as to the performance of personal and family devotion—duties which he considered to be binding on all who profess Christianity, and which he felt to be connected with his own present and future happiness, with domestic peace and tranquillity, as well as the good order and welfare of society.

COUNT STRUENSE, prime minister of Denmark under Christian VII., was a man of libertine principles and infidel opinions. From an obscure adventurer he rose to the very pinnacle of court preferment, and political preferment, but was soon disgraced, thrown into prison and executed. After his conversion he said, "My unbelief and aversion to religion were founded neither upon an accurate inquiry into its truth, nor upon a critical examination of those doubts that are generally made against it. They arose from a very general superficial knowledge of religion, and much inclination to disobey its precepts, with a readiness to entertain every objection which I discovered against it." He said, "although now in my fetters, and near a disgraceful end, I am by far more happy than I was in my former grandeur. My temporal prosperity never procured me that true tranquillity of mind which I now enjoy in prison and in bonds."

Miscellaneous.

We are happy to see in the Christian Remembrancer the following well written eulogium:

From America we have received one of Bishop Doane's kind and genial packet's—his addresses to the twin establishments of Burlington College and St. Mary's Hall; a remarkably sensible collection of addresses delivered at the commencement of St. James' College, Maryland, by the Rector, Mr. Kerfoot—a very real and vigorous character, judging from his works. And 'America and Great Britain,' Bishop Doane's address at Burlington on the 4th July, the annual Declaration of Independence. The bishop in his own fervid way, expands the theme, that brothers are better friends for thrashing each other: and the feeling seems reciprocal.—*Churchman*.

MORAL COURAGE.

Have the courage to discharge a debt while you have the money in your pocket.

Have the courage to do without that which you do not need, however much your eyes may covet it.

Have the courage to speak to a friend in a 'seedy' coat, even though you are in company with a rich one, and richly attired.

Have the courage to own you are poor and thus disarm poverty of its sharpest sting.

Have the courage to make a will, and a just one.

Have the courage to tell a man why you will not lend him your money.

Have the courage to "cut" the most agreeable acquaintance you have, when you are convinced that he lacks principle. "A friend should bear with a friend's infirmities," not his vices.

Have the courage to show your respect for honesty, in whatever guise it appears; and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Have the courage to wear your old clothes until you pay for new ones.

Have the courage to obey your Maker, at the risk of being ridiculed by man.

Have the courage to take a good paper, and to pay for it annually in advance.—*Calendar*.

From the Christian Observer.

JEHU'S DRIVING.

This redoubtable Captain it would seem had a reputation of his own, among his contemporaries, for "going ahead." The watchman of the wounded king, Joram, knew it well—for as he looked from his tower, across the plain, and saw a troop approaching he recognized at once its headlong leader: "The driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously."

There are plenty of these sons of Nimshi, still in the world, whose ideas of driving are of the true Jehu-type. They need a wide track to avoid accidents; making as they are prone to, a much more laborious use of the hand which carries the whip, than of that which guides the team.

Our *anti-conservatives* are these men.—By conservatism, is not intended a *dead fixity*, but a *just regard* for things as they are, until they can be not only tumbled into pieces, but set up better. A man must be very blind, to say that all things are as they should be around us; and he, a very unbelieving one, who thinks that what is wrong cannot be righted. Some things which are "crooked," it may be, "cannot be made straight;" yet most of them can, and must be. But to break a stick into fragments, in trying to straighten it, is possibly to do a worse thing than to let it alone.

Now it is in endeavoring to set things to rights, in this world, that we are so often reminded of Jehu's famous charioteering. *Reform is the word*.

"Of old things, all are over old;

Of new things none are new enough;

We'll show that we can help to frame

A world of other stuff!"

Society, the church, the family, all human organizations, are full of abuses—poverty and crime crushing "the masses;" slavery trampling on the rights of millions; a thousand grievances are crying for redress, impatient at the slow movement of Christian benevolence. Forth steps some ardent spirit, with more zeal than discretion—a good man, perhaps, but perhaps not—and mounts the car of progress.

"Crack, goes the whip,
Round go the wheels."

Old landmarks vanish in a twinkling, in the dusty distance; speed becomes flight; the wondering crowd looks on in fear, or doubt, or admiration, according to their ideas of the driver's skill. There is enough of stir and rattle to accomplish a long journey, and yet it may all end in a capsize, and a broken head.

This is no caricature. A good many who started even thus, have not yet shaken off all the dust, and healed all the bruises of a downfall like this. "But what are you driving at?" asks a reader.

Precisely this: Not that we should tie up at the old fastenings, where former generations were content to stand, and attempt no onward movement. The world is moving—and that team is poorly fitted for the road, which is harnessed, now-a-days, with nothing but a *breaching*. All holding-back is almost as bad as all running-away. We are for progress, at a good round trot. Beyond this, "haste makes waste." John Gilpin gained nothing by riding so "furiously," that he was obliged to *ride back again*, to pick up his hat and wig.

Feb. 12th, 1849.

For Our Young Readers.

THE DYING INDIAN BOY.

The missionary, on visiting him, says: "I found him dying of consumption, and in a state of the most awful poverty and destitution, in a small birch-rind covered hut, with nothing but a few fern leaves under him, and an old blanket over him, which was in a condition not to be described.—After recovering from my surprise, I said:

"My poor boy, I am very sorry to see you in this state; had you let me know, you should not have been lying here."

He replied, "It is very little I want now, and these poor people get it for me; but I should like something softer to lie upon, as my bones are very sore."

I then asked him concerning the state of his mind, when he replied that he was very happy; that Jesus Christ, the Lord of glory, had died to save him, and that he had the most perfect confidence in him. Observing a small Bible under the corner of his blanket, I said:

"Jack, you have a friend there; I am glad to see that: I hope you find something good there."

Weak as he was, he raised himself on his elbow, held it in his attenuated hand, while a smile played on his countenance, and slowly spoke in precisely the following words:

"This, sir, is my dear friend. You gave it me. For a long time I read it much, and often thought of what it told. Last year I went to see my sister at Lake Winnipeg, [about two hundred miles off,] where I remained about two months. When I was half-way back through the lake, I remembered that I had left my Bible behind me. I directly turned round, and was nine days by myself, tossing to and fro, before I reached the house, but I found my friend, and determined that I would not part with it again, and ever since it has been near my breast, and I thought I should have buried it with me; but I have thought since, I had better give it to you when I am gone, and it may do some one else good."

He was often interrupted by a sepulchral cough, and sunk down exhausted. I read and prayed; the hut hardly afforded me room to be upright even when kneeling.—*Bishop of Montreal's Journal*.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 10, 1849.

[VOL. XI.—No. 10.—WHOLE No. 532.]

Calendar.

MARCH.

11. 3d Sunday in Lent.
18. 4th Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MARCH.

11th. A. M. All Saint's; P. M. Oak Grove; Evening, Holmesburg.
12th. Evening, Pottsville, (Schuykill Convocation.)
13th. Pottsville, (Confirmation.)
18th. A. M. Epiphany; P. M. Church of the Crucifixion.
25th. A. M. St. Thomas'; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centerville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Pequoa; P. M. Christ Church, Leacock; Evening, Paradise.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

Saturday, 10th, 3d Sunday in Lent, and following Monday, Christ Church, Newbern.
Wednesday, 14th, Trinity Church, Beaufort co.
Friday, 16th, Zion Chapel.
4th Sunday in Lent, St. Peter's Church, Washington.
Tuesday, 20th, St. Thomas' Church, Bath.
Wednesday, 21st, St. John's, Durham's Creek.
Friday, 23d, Saturday, 24th, and 5th Sunday in Lent, Grace Church, Plymouth, and St. Luke's Church, Locust Grove, as the Clergyman may appoint.
Holy Week and Easter Sunday, at Lake Scuppernon and Pittigrew's Chapel.
Friday, 15th April, Heford, Perquimons co.
The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gates Church.
27th, Friday, Windsor, Bertie Co.
3d Sunday in Lent, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

PENNSYLVANIA.

ORDINATION.—On Friday, March 2d, (Ember Day,) in St. Peter's Church, Philadelphia, the Bishop of the Diocese admitted Mr. J. A. Merrick to the Holy Order of Deacons.

The candidate was presented by the Rector, the Rev. Mr. Odenheimer, and the address made by the Bishop.

ST. MARK'S CHURCH, PHILADELPHIA.

We understand that the Rev. J. P. B. Wilmer of Virginia, has accepted the Rectorship of St. Mark's Church.

Mr. Wilmer's accession to the Clergy of Philadelphia will be hailed, with pleasure, by his brethren, and his acceptance of the Rectorship is an earnest of success for this new and important Parish.

DIOCESE OF NEW JERSEY.

The Bishop of the diocese, though, by God's benignant answer to the prayers of His faithful people, nearly recovered from a second, and far more serious illness—for which he humbly asks that they will join their thanks with his—is not permitted to make himself responsible, as yet, for the customary appointments of the Vernal Visitation. The most of it, he hopes to make, as heretofore, in April; and the remainder, as soon after as may be. What he asks of his reverend brethren is, that they will pardon his omission (for the first time in nearly seventeen years,) of the canonical notice; and allow him to arrange with them, for his several services, by letter: the preparation for catechising, confirmation, and the like, going on as usual. He further asks the continuance of the prayers, for which he feels himself so much indebted; that, with renewed and re-invigorated health, new measures of devotion to the Master's service may be granted.

ST. MARY'S HALL AND BURLINGTON COLLEGE.

The Catalogues of these two Institutions, for the Winter Term, contain the names of 160 pupils, at the Hall; and 127 at the College.

The Summer Term, at each Institution, opens on Tuesday, May 1, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. Numerous applications for admission have already been received.

Domestic Missions.

MISSIONS IN CALIFORNIA AND OREGON.

CHURCH MISSIONS.—DOMESTIC COM., }
No. 2 Park Place, Feb. 20, 1849. }

At a stated meeting of the Domestic Committee, held on the 19th Feb., 1849, the Secretary was requested to give publicity to the following:

1. That the Com. have appointed a second Missionary to California, at a salary of \$500, whose name is, for the present, withheld, until he can reply to the Committee.

2. That the Rev. John L. Ver Mehr, LL. D., Ph. D., Missionary to San Francisco, with his family, sailed for his destination on the 7th February, ult., in the ship George Washington. And that the thanks of the Com., in the name of the Board of Missions, have been tendered to William P. Furniss, Esq., of the City of New York, for a free passage, including all stores for the voyage, given by him, in said ship, to the Missionary, his wife, four children and nurse.

3. That the Treasurer is prepared to receive funds for the support of two Missionaries at San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and vicinity—and one in Oregon, at Oregon City. And that the Com. will proceed to the appointment of Missionaries, at all the above stations, as soon as funds are provided for their support.

4. That it will be necessary to provide for the outfit and support of the Missionaries, until they reach their destination, and can be aided by residents there. And that the salary of \$500, to each of the Missionaries now appointed, although inadequate, is all that the present state of the Treasury will allow. The Committee appeal to the churches, generally, but with peculiar emphasis and great earnestness to those which have sent forth their members and representatives to that distant region, for funds to carry the above objects into effect.

By order of the Committee,
CHARLES H. HALSEY, Sec., &c.

N. B.—The Committee also give notice, that a free passage, for two Clergymen, has been tendered them, by the President and Members of an Association, expecting to sail in their own vessel, from this port, for San Francisco, within the next month.

MANUAL LABOR AND MISSION SCHOOL

AMONG THE CHICKASAW INDIANS.

The Domestic Committee give notice that, in behalf of the Board of Missions, they have accepted the proposal made by the Government, at the request of this nation, to establish a Manual Labor and Mission School; and have appropriated funds to cover the expenses of a proper agent to visit the Country, and, in conjunction with the agent of Government and of the Indians, to select suitable grounds for the establishment of the Mission.

That Government offers to advance, at proper periods, \$5000 towards the erection of suitable edifices, to appropriate as much land as may be necessary for the Mission, and \$1000 towards fencing, tilling, and stocking the farm, &c. And to pay \$50 per annum for each boy actually received, clothed, fed, and educated at the School, not exceeding one hundred, nor less than eighty, in number, during the year, and will continue this payment during twenty years.

For the efficient execution of the plan, the Committee believe the following persons will be requisite, namely:

1. A Superintendent and Wife. The Superintendent to be a Layman, and, if possible, a Physician.
2. A Clergyman and Wife, as Teachers of the School. He being Chaplain, and having charge of the Establishment during absence of the Superintendent.
3. A young man, as Assistant Teacher.
4. A farmer and Wife.
5. Two females, to superintend the wardrobe of the boys, and to aid in household affairs.
6. A Blacksmith.
7. A Carpenter.

That the chief expense to the church, it is believed, will be incurred during the first year, in erecting buildings, and placing the Farm under cultivation, which will cause an outlay of \$3500. And that, with prudent management, this sum can be refunded, and the Mission made to sustain itself, with the aid of the Government appropriation, within six years from its commencement. The Committee repeat their conviction that this is one of the most favorable opportunities which has ever been presented, to establish Missions among the Indians west of the Mississippi. And they again present the subject, in the hope that it may awaken an interest in the Church, arrest the attention of persons suitable for the enterprise, and draw forth the means necessary for its support.

By order of the Committee,
CHAS. H. HALSEY, Sec. and Gen. Agt.

From Church Papers.

CONNECTICUT.

CALIFORNIA MISSION.—We are authorised by the Bishop of this Diocese to state that he is now ready to receive the names of Clergymen who desire to go as Missionaries to California; and to receive from parishes and from individuals, pledges for the support of those who may be sent. On account of the great expense to be incurred, as well in reaching the Missionary field, as in living there, the Bishop will give the preference to unmarried clergymen.

The Bishop wishes it to be understood that the proposed Mission to California should be regarded as an *extra effort*, and a *special work*; and he earnestly hopes that it may in no degree interfere with the ordinary monthly collections, and other contributions, for the support of the Foreign and Domestic departments, of our general Board of Missions.

The sudden and immense emigration to the new Territory of California constitutes a singular era in the history of our country, and presents a most interesting subject of reflection to the friends of pure religion.

The thousands of deserving young men from the midst of us, who are turning their backs upon their relations and friends, and upon the religious institutions in which they were reared, and rushing into this new region in the eager pursuit of worldly gain, while they may deserve our respect for their enterprise, command still more strongly our sympathy for the spiritual destitution to which they must be exposed, amidst the dangers which will surround them, and the temptations which will beset them. Let us follow them, then, with faithful monitors, who, in the midst of their toils and wanderings, will remind them of the uncertain and transitory nature of worldly pursuits, and of the important realities which pertain to the eternal state. Such admonitions will not fail to bring up the remembrance of home, of the family fireside, and of early religious impressions, contrasting strongly with the turmoils in which they are engaged, and with hearts softened by the recollection, they may be rendered susceptible to the influences of divine grace, and be induced to lay hold on the blessed hope of everlasting life in the world to come.

William T. Lee, Esq., of Hartford, has consented to act as Treasurer for the receipt of whatever funds may be contributed, to be disbursed under the direction of the Bishop, according to the wishes of donors.—*Calendar.*

NEW HAMPSHIRE.

CENTRAL CONVOCATION.—This Convocation met at St. Paul's Church, Concord, on the 22d ult. The exercises were conducted under the direction of the Rt. Rev. Carlton Chase, D. D., Bishop of the Diocese. The first service was held on Thursday evening. Prayers were read by the Rev. John Kelly, of St. Michael's, Manchester, and a sermon was preached by the Rev. Edward F. Putnam, of St. Andrew's, Hopkinton.

On Friday forenoon, the clergy assembled at the Rector's study, and spent the time in conference, receiving from the Bishop many valuable suggestions as to the manner of discharging their parochial duties, and as to measures suitable to advance the cause of Christ and his Church in their several parishes. In the afternoon, a service was held in the Church. The Rev. Edward F. Putnam read prayers, and the sermon was preached by the Rev. John Kelly. In the evening, the Rev. John Kelly read prayers, assisted in the lesson by the Rev. Edward F. Putnam, and the Bishop preached.

The attendance of the congregation upon these several services, indicated that there was some just appreciation, by the people, of the privilege which they enjoyed. The preaching was practical and impressive, well suited to arouse the mind to a sense of the importance of personal religion, and a life of solemn consecration, and sincere and earnest devotion to the glory of God. Very excellent singing by the parish choir, at the several services, added much to their interest. It is to be hoped, that the good example set by the members of this choir, in a punctual attendance upon all the public services, will be followed in the parishes in which the Convocation shall, hereafter, hold its meetings.

In this Diocese, our soil is hard and our climate cold, morally as well as physically; but our Church is for no particular latitude; and we believe that the time will come, by the blessing of God, when many bleak hills of New Hampshire will be crowned with her temples. But that she may enlarge her borders, her clergy must be men of stout hearts, willing minds, and self-denying tempers; and her laity must hold up the hands of their ministers by great sacrifices.

Christian Witness.

WESTERN NEW YORK.

NEW CHURCHES.—We learn, with much pleasure, that new Church edifices are nearly completed at Niagara Falls, Niagara county, at Clayville, Oneida county, and one in progress of erection at Nunda, Livingston county, at McLean, Tompkins county; and that subscription papers are, or are to be, in circulation to erect Churches at Pulaski, Oswego county, at Vienna, Ontario county, at Mexicoville, Oswego county, and at Cortlandville, Cortland county.

CONFIRMATION.—Bishop DeLancey held a second confirmation for St. John's Church, Vienna, on Sunday morning, Feb. 25th. The services were held in the School House in East Vienna. Prayers and the confirmation preface were read by the Rev. Mr. Wheeler, the Missionary of the station, and the Bishop preached, and confirmed five persons. The Bishop preached also in the afternoon.—*Gospel Messenger*.

Clerical Changes.

The Rev. Charles E. Phelps, having resigned the rectorship of St. Matthew's Church, Moravia, and having been appointed the Missionary at Homer, Cortland county, Western New York, requests all letters and papers intended for him to be directed accordingly.

The Rev. Charles Minnigerode, having accepted a call to Martin's, Brandon Parish, has removed to Garysville, Prince George's co., Virginia, and requests that his letters and papers may be directed accordingly.

The Rev. William H. Good, having taken letters dimissory from the diocese of Virginia, and accepted a call to the rectorship of St. James' Church, Greenville, in the diocese of Tennessee, requests all his letters and papers to be directed accordingly.

Rev. J. G. Downing has resigned the charge of St. James's Church, Muncy, and accepted a unanimous call to St. James's Church, Schuylkill Haven, and entered upon his duties at the latter place.

Selections.

A TEAR IN THE CHALICE.

It was a darkened room;
And, by a sick man's bed,
The white-robed man of God
Had blessed the Wine and Bread.

We knelt, a mourning band;
For that sick man was dear:
His was a Father's hand,
We loved, without a fear.

We tasted of the Bread,
Which giveth life to all,
Who, on Christ's Body, fed,
For His forgiveness call.

And, when, to each, he gave
The silver Chalice, bright,
Filled with that blushing Wine,
Which glads the sinner's sight;

Within the blessed Cup,
There fell a crystal tear,
Which, from a heart, welled up,
Dissolved with grief and fear.

It was a beauteous sight,
That eye-distilled dew,
Like a diamond, pure and bright,
In a flood of ruby hue.

Could I fail, as I knelt, there, near,
To regard it, as a sign,
That God, through the Wine, would bless the tear,
As, for the tear, the Wine?

Burlington College, January 27, 1849.

W. C. Doane

The Press, secular and religious, has teemed with almost unqualified panegyrics of the Work noticed below. Its brilliant style has so dazzled the public eye that the defects are not regarded. Its anti-church tendencies are exhibited in the following notice from that able Periodical "the Irish Ecclesiastical Journal." The great popularity of the Work and its surpassing interest, have induced us to present the article to our readers. Such a history should be read with a full view of the prejudice and feelings which have influenced its author.

MACAULAY'S HISTORY OF ENGLAND.

That brilliant series of essays on men and manners which Mr. Macaulay has been pleased to entitle "A History of England," will, doubtless, widely extend the popularity, if not the reputation, of its author. It is needless to state that these volumes, which we propose to consider in succession, abound with all the peculiar attractions of Mr. Macaulay's style. As with his essays, so with his history. His piercing sarcasms, his cutting satire, his withering denunciations, his unrivalled command of the English tongue, are weapons which Mr. Macaulay wields with the power of the practiced advocate, and with the grace of the brilliant rhetorician. To such attractions the reader who opens this work must be prepared completely to surrender his judgment, for Mr. Macaulay exhibits no fine balances of authority between which the judgment is free to choose. But although the author has not thought fit to supply any such test of his fairness or of his accuracy, he must be well aware that by the result of the application of the prosaic touchstone of facts, the permanent character of his history must stand or fall.

His method is simple. In a hundred and fifty pages, the early English history is brought to the period of the Restoration. Another hundred and thirty pages conduct us to the death of Charles II. Another hundred and forty depict the state of England in its various social and material aspects, at the time of the accession of James. The remainder of the two volumes already published describe the period whose catastrophe was the Revolution of 1688. With the political or social records of this period, apart from their connexion with the Church, we

do not propose to meddle, beyond giving our readers occasionally some striking specimens of Mr. Macaulay's style. We propose to confine our remarks to the constant allusions to ecclesiastical matters which are to be met with; commenting, as we proceed, on the accuracy or the impartiality of the narrative.

Mr. Macaulay contends that the first appearance of our Church is to be sought for in the days of the Reformation. With his peculiar views as to what constitutes a Church, this is, perhaps, scarcely to be wondered at. Indeed, we should feel considerable surprise if, with such sentiments as he constantly expresses, he were able even to comprehend the statement of her fundamental principles, which every moderately informed member of the Church of England would at once lay down in the words of her 30th Canon:

"So far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that as the Apology of the Church of England confesseth, it doth with reverence, retain those ceremonies which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders."

The simple facts of the Reformation cannot, indeed, be described with more truth and admirable terseness than in the words of another statesman, as fully versed in such matters as Mr. Macaulay is unfamiliar:—

"In England," writes Mr. Gladstone, "the case was widely different from that of the Continent. Her reformation did not destroy, but successfully maintained the unity and succession of the Church in her apostolical ministry. We have, therefore, still among us the ordained hereditary witnesses of the truth, conveying it to us through an unbroken series, from our Lord Jesus Christ and his apostles."

But it is time to hear Mr. Macaulay himself:—

"As the government needed the support of the Protestants, so the Protestants needed the protection of the government. Much was therefore given up on both sides; an union was effected, and the fruit of that union was the Church of England. The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church, was Thomas Cranmer. . . . Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy and a lukewarm friend, he was every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of popery. To this day the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the Churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them. A controversialist who puts an Arminian sense on her articles and homilies will be pronounced by candid men to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy."—pp. 51, 52.

Of the *animus* which characterises these passages, each reader can judge for himself. But the chief doctrines which offend Mr. Macaulay, and which he labours hard to prove that the Church of England does not hold, are those of Episcopacy and of the Apostolical succession. (a) He says (repeating his notion of the origin of the Church)—"The founders of the Anglican Church took a middle course. They retained episcopacy, but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments."

Strange! that Mr. Macaulay does not perceive that the conclusion deducible from this silence ought rather to be the exact reverse of what he infers. A doctrine, unquestioned even by Luther or Calvin, it was unnecessary to define. What, for instance, would be thought of the application to other subjects of this principle of interpreting the Church's silence on certain points? Let us for a moment apply it in a manner analogous to that adopted in the passage just quoted, and see whether the inference can be deemed either sound, or even rational—"The founders of the Anglican Church retained the books of the New Testament, 'as they are commonly received;' but they did not declare which are the particular books which make up that part of Holy Scripture; nay, more, they do not define explicitly what is meant by the terms 'commonly received,' or 'canonical.' Hence we may infer that the Church of England rejects the Gospel of St. John!"

To these doctrines, however, Mr. Macaulay incessantly returns; but the facts by which he attempts to support his theory are singularly infelicitous. He urges, for example, the circumstance of James I. (who is described as the "head of the English Church") having sent four divines to be present at the Synod of Dort. Here Mr. Macaulay not only forgets to state that this act of the king was without the slightest sanction on the part of the Church itself, but he also omits to record the subsequent proceedings of the king's envoys. The opening sentence of Bishop Carleton's account of his protest against the opinions of the synod is as follows:—"When we were to yield our consent to the Belgic Confession of Dort, I made open protestation in the synod, that whereas in the confession there was inserted a *strange conceit of the purity of ministers*, to be instituted by Christ, I declared our dissent utterly on that point." (b)

But when Mr. Macaulay goes on to assert that "many English benefices were held by divines who had been admitted to the ministry in the Calvinistic form used on the Continent, nor was re-ordination by a bishop, in such cases, then thought necessary, or even lawful" (p. 77), as he mentions no case in point, it is impossible to give a special reply. But there are some facts, on

(a) The reader acquainted with Mr. Macaulay's Essays will remember how earnestly—may we not add, how feebly?—he attempts to combat this doctrine of the Church, in his Essay on Mr. Gladstone's "Church and State."

(b) Collier, vol. ii., p. 715. Fol. ed.

the opposite side, respecting which Mr. Macaulay seems to be without any information. Let us instance but two, which occurred even *previously* to the Synod of Dort. In Queen Elizabeth's reign, Travers, the well-known antagonist of Hooker, had been admitted a minister at Antwerp, according to what Mr. Macaulay calls the "Calvinistic form." On returning to England, he became chaplain to Lord Burleigh, by whose interest he obtained the "Lecture of the Temple." (c) On the facts of the case being brought before the High Commission, Travers was at once silenced; the order commencing with these words—"that he was no lawfully ordained minister, ACCORDING TO THE CHURCH OF ENGLAND." The second fact which we have to notice is the case of the three Scottish ministers, who, although not episcopally ordained, had, during the troubles of the time, for years been styled in Scotland, respectively, Archbishop of Glasgow, Bishop of Brechin, and Bishop of Galloway; but who were subsequently required to receive valid orders through the Church of England; and who, on the 21st of October, 1610, in the chapel of London House, were at length consecrated bishops.

(TO BE CONTINUED.)

LIFE OF DEACON GOODMAN.

Continued from page 66.

Misery, misery, indeed did he find in that most miserable dwelling. The poor wretch himself was dead drunk on the floor. The poor pale woman was sobbing her very heart out. The children were clamorous; and but few were the words of their clamor. "I am cold,"—"I am hungry,"—and that was all. The Deacon brought in the wood; made up a fire; lighted a candle; and emptied the bag and basket. The poor pale woman wept and sobbed her thanks. "Oh, you varmint," said the Deacon, as he looked at the husband and father; and broke off a piece of bread for each of the children. The general commotion aroused the poor wretch from his drunken stupor.

"Hallo, old music," said he, "are you here? give us a stave, old nightingale. Sing as you do in meeting. Sing and scare the rats away." "Why, what on earth does the critter mean?" said the Deacon. The poor, pale, grateful woman smiled through her tears. She could not help it. She had been a singer in her better days; she had also heard the Deacon sing.

I do not record these incidents merely because they are honorable to Deacon Goodman, but because they are particularly connected with my story. In this errand of mercy the good Deacon caught a very serious cold; it affected his throat, and his nose, and even his lungs, and gave to his voice a tone not unlike to that of the lowest note of a cracked bass-viol alternating with the shriek of a clarinet powerfully but unskillfully blown. On Saturday evening he soaked his feet in hot water; drank copiously of hot balm tea; went to bed and said he felt comfortable. "Now Deacon," said Mrs. Goodman, "you are dreadful hoarse;—you won't sing to-morrow, will you?" "Singing is praying—and—he dropped asleep. And sure enough he did "sing to-morrow," and it surpassed all that he had done before. "This is the last of it," said the choir leader, "I have done." In the afternoon the choir was vacant, some of the singers absent, and others scattered about in the pews. The minister read three verses of a psalm, and then observed, "the choir been absent, singing must necessarily be omitted." But Deacon Goodman saw no such necessity. He arose, and sung the three verses himself! He stopped six times to sneeze; and blew his nose between the verses by way of sympathy! The next day he was sick abed. A parish meeting was hastily called, and a resolution unanimously passed, that, "Whereas the solemnity and decorum of public worship depend much on the character of the music: resolved, that hereafter, no person shall sing in meeting, in this parish, without the approbation of the choir!" Rather a stringent measure; but what could they do? The minister called on Deacon Goodman, and handed him the resolution. He read it over three times; he then calmly folded up the paper, and handed it back to the minister. "This is a free country yet I hope. I shall sing in meeting." He said these very words! He was dreadfully "set in his way."

"Then Deacon," said the minister, "I have a most painful duty to perform. I am instructed to tell you, that your connection with the society must cease." The Deacon here started from his seat. Had the full moon split into four pieces, and danced a quadrille in the heavens; Orion singing, and the Northern Bear growling base, he could not have been more astounded. He was silent. Emotion after emotion rolled over his heaving spirit. "At length tears came to his relief," as they say in the novels. He spoke, but almost inarticulately. "I know I am a poor unworthy creature, but I hope they will take me in somewhere." The minister wept himself. How could he help it? The Deacon's cold was nearly cured; and about an hour after the interview, he was seen mounted on old Mag, heading due north. Four miles in that direction, lived the worthy minister of another parish. The Deacon found him in his study, where also was his daughter, copying music. She was a proficient in the art, and played the organ in her father's church. She had heard of the Deacon's musical troubles, and had also heard him sing. "Sir," said he to the minister, "there has been a little difficulty in our parish, which makes me feel it my duty to withdraw; and I have come to ask the privilege of uniting with yours." (At that moment the young lady vanished from the room.)

"I much regret the difficulty in your parish," said the minister, "and hope it will be amicably settled. But if you finally conclude to withdraw, we shall be most happy to receive you; and when it shall please the Lord to take good old Deacon Grimes to himself, (and a very few days must now give him his dismissal,) we shall expect you to sit in his seat." After half an hour's pleasant conversation, the Deacon arose to take his departure. At that moment, a boy came in and handed a billet to the minister. He glanced at the billet, and "Deacon, sit down one moment," said he. He read the billet, and after some hesitation, said, "I have received a singular communication from our choir leader; he has somehow or other heard of your inten-

(c) Collier, vol. ii. p. 633.

tion to join our society; and has heard of it with very great pleasure; but, he adds that it is the earnest and unanimous wish of the choir that you will not sing in meeting." The Deacon was again electrified, but had got used to the shock; "Singing is praying; and I join no church where I cannot sing in the meeting,—good day, sir." He was very "set in his way."

Five miles west of his own dwelling, lived the good pastor of another flock. The Deacon found him shelling corn in his crib. This minister, although eminently pious, thought it no harm to be a little waggish in a good cause and for a worthy object. He also had heard of the Deacon's musical troubles, and shrewdly suspected the object of his visit. "Deacon Goodman, I am glad to see you," said he, "this is not exactly ministerial labor, is it?" "I am of a different opinion," said the Deacon, "any honest and useful labor is ministerial labor; I hate all dandies—the Lord forgive me, I don't like them; and I like a dandy minister least of any." "You and I are agreed there," said the minister; "come, walk into the house and see my wife; she says she is in love with you for your honesty and your oddities." "I never!" said the Deacon, "but I thank you, I am in something of a hurry; and have a little business which we can just as well settle here."

"There has been a little difficulty in our parish, which makes me feel it my duty to withdraw, and I have come to ask the privilege of joining yours." At this the reverend gentleman looked as if he were very much surprised. "Is it possible," said he; "well, Deacon, though an ill wind for them, it is a good one for us; for it has blown you hither. We shall be most happy to receive you, especially as our choir leader has followed the multitude and gone West. We have been looking about for a competent man to take his place. Our singers are all young and diffident, and each one is loth to take the lead. We hear that you sing the most difficult music, and—"

"Why mercy upon you," said the Deacon, "I don't know one note from another. I know that singing is praying; and I sing in meeting as I pray in meeting."

"Excuse me, my friend," replied the minister, "it is your modesty that now speaks; you do understand music, you must understand music; or you could never sing Mozart with proper expression; and did you not sing that most beautiful solo, which is worthy of an angel's ear and voice?" Now this was all Greek to the Deacon, and like a sensible man as he was, he always said nothing when he had nothing to say. "You say truly," continued the minister, "that singing is praying. But to those who know nothing of music, it is praying in an unknown tongue, and I am sure you are not Papist enough to approve of that; music is a language, and like other languages must be learned before it can be spoken. When the deaf and dumb attempt to speak our common language they make strange noises, and still worse noises do we make when without the musical ear or the musical voice, we attempt to sing."

Thus sensibly did that good minister speak. The Deacon was a good deal "struck up," though set in his way, he was not a fool; and only needed to be touched in the right place. "It never appeared to me in that light before," said the Deacon thoughtfully.

"And yet, my friend, it is the true light," said the minister. "And now do let me give you a word of advice: Go home, and take your old seat on Sunday; and never again attempt to sing in meeting. For if your heart is right, your ear is untuned, and your voice, though kind, is any thing but musical." The Deacon "said nothing, but thought the more."

He approached his own village. The reason for his errand abroad had been strongly suspected, and they were all on the look out for his return. There stood the choir leader. "Welcome home, Deacon," said he, "hope we have not lost you yet." "Get out," said the Deacon, with a good-natured but rather sheepish look; and on he went. There stood the minister. "Welcome home, Deacon, I hope we have not lost you yet." "Get—," he was just going to say get out, but habitual reverence for the minister cut him short. He looked at the minister, and the minister looked at him, and both burst into a fit of laughter. The choir leader came up and took the Deacon's hand, and joined in the merriment. At the front door and windows of his own house, were his wife and daughters, and two or three of the singing girls, "all of a titter." They had seen and heard his interview with the minister, and knew that all was well.

Deacon Goodman took his old seat on Sunday, but since that day's adventure, has never sung in meeting. Once, and but once, did he attempt to raise a psalm on his own private account. He was in his barn putting some hay in his cow's manger. Now, the neighbors were always ready to do a good turn for Deacon Goodman; and before he had finished the first verse, two of them rushed in and asked him if his cow was choked! He never sung again.

THE LOST SON.

I was standing by the side of my mother, under the spacious porch of Dr. Beatty's Church, Union street, Glasgow, awaiting the hour for afternoon service. A holy calm hung over the city; no discordant noise broke the solemn stillness of the day of rest and worship; scarcely a whisper was heard in the assembly of waiting worshippers who crowded the broad pavement on which I stood. All seemed profoundly impressed with the solemn and sacred character of the day, the place, and the occasion which had called them together. It was, in short, a Sunday, in the land of Knox and Chalmers. I had been in this position probably ten or fifteen minutes, when I observed two young men turn a corner and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door, they assumed a swaggering, irreverent gait, laughed and finally commenced singing a profane song. Some of the bystanders expressed their horror at the occurrence, others wondered what had become of the police; but my mother turned to me and said, "Follow these two men and invite them to a seat in our pew."

I soon overtook them and delivered my mother's message. One laughed scornfully and began to swear; the other paused and pondered: he was evidently struck with the nature of the invitation, and probably also with the earnestness and simplici-

ty with which it was delivered. His companion again swore and was about to drag him away. But he still paused. I repeated the invitation, and in a few seconds he looked in my face and said, "When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. I don't feel right. I believe I will go with you." I seized his hand and led him back to the house of God, in spite of the remonstrances and oaths of his companion. The doors were now open, and the church was filling rapidly; we entered, and I conducted him to the pew where my mother was already seated. A most excellent sermon was preached from Eccles. xi. "Cast thy bread upon the waters; for thou shalt find it after many days." The young man was attentive, but seemed abashed and downcast.

At the conclusion of the service he hastened out of the church, but he was closely followed, and soon overtaken by my mother, who kindly said to him, "Have you a Bible young man?" "No, ma'am; but I can get one," was his reply. "You can read, of course?" said she. "Yes ma'am." "Well, take my son's Bible until you procure one of your own. Read it attentively during the week, and come to meeting again next Lord's day. I will always be happy to accommodate you with a seat."

He put the Bible in his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man.

Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third Sunday morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. My mother looked at him with great earnestness, and a gleam of satisfaction and thankfulness overspread her pale, intellectual features. Immediately after the benediction, the stranger laid my Bible on the desk, and left the house, without giving my mother an opportunity she much desired, of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil, signed "W. C." The writer stated that he had been confined to his room by sickness for the previous two weeks. He declared his inability to express the gratitude he felt towards my mother, for the interest she had manifested in his spiritual welfare: he asked to be remembered in her prayers, and concluded by stating that he was an Englishman, and that he would return to his native land in about ten days.

Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18—, the ship St. George, of which I was medical officer, anchored in Table Bay. Between us and Penguin Island, I observed a man-of-war which I had seen before and knew well; it was her Majesty's brig Chanticleer of ten guns, Commander Forbes, on a surveying expedition. The surgeon of the brig, Dr. F—, had been my preceptor, and I resolved to pay him a visit. He received me with his usual warmth and kindness. After dining with the gun-room officers, he proposed that on the following day, which was the Sunday, we should attend service in Capetown. "It will remind us," he said, "of old times, when we used to go arm in arm to church in Union street."

Next day, in company with my friend, I attended morning service. At the conclusion of worship, a gentleman seated behind me, asked to look at my Bible. In a few minutes he returned it, and I walked into the street. We had arranged to dine at the "George," and I was mounting the steps in front of that hotel, when the gentleman who had examined my Bible laid his hand on my shoulder, and begged to have a few minutes' conversation. We were shown into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently laboring under intense emotion. He appeared to be about thirty-five years of age, was tall and slender, and neatly dressed, but apparently in bad health. He asked me several questions—my name, age, occupation, birthplace, etc. He then inquired if I had not, when a boy, many years ago, invited a drunken Sabbath-breaker to a seat in Dr. Beatty's church. I was astonished—the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life, from the time he left Scotland to the day on which we met so unexpectedly in a foreign land.

He was born in the town of Leeds, in the east-riding of Yorkshire, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen years of age his father died, and his mother's straitened circumstances obliged her to take him from school, and put him to learn a trade. In his new situation he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career, through my mother's instrumentality. On the first Sunday of our strange interview in Union street, he confessed that after he left church he was seized with pangs of unutterable remorse. The sight of a mother and her son worshipping God together, recalled the happy days of his own boyhood, when he went to church and Sunday school, and when he also had a mother—a mother whose latter days he had embittered, and whose gray hairs he had brought with sorrow to the grave. His mental suffering threw him on a bed of sickness—from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. His conviction of sin—his batlings with temptation—his repentance—his victory over the world—the growth of his faith in the great atonement—and, finally, his peace in believing, formed a deeply interesting and instructing narrative. With his uncle's consent he studied for the ministry; and on being ordained, he entered the missionary field, and had been laboring for several years in Southern Africa.

"The moment I saw your Bible this morning," he said, "I recognized it, and the examination of the writing, which is still legible on the blank leaf, assured me that I was not mistaken. And now, do you know who was my companion on the memo-

table Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. You can now see and appreciate the terrible fate from which I was rescued by the unfathomable love and boundless grace of God, through your own and your mother's instrumentality. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beatty's text on the day of my salvation: 'Cast thy bread upon the waters; for thou shalt find it after many days.' The proud, hardened, scoffing sinner, is found, after thirteen years, a humble minister of salvation to the benighted heathen; and your sainted mother is doubtless enjoying the reward of those who turn many to righteousness—shining as the stars for ever and ever.—*American Messenger.*

PRACTICAL READINGS FOR LENT.

We offer the following from Dr. Upfold's Sermon on "Filial Duty," not only as instructive for all seasons, but as suggestive of humbling thoughts for this solemn period, in reference to sins far too common, and which, in God's holy sight, are peculiarly abhorrent.

My brethren, if filial duty as it has been imperfectly attempted to be set forth, be of so holy and ennobling a nature, so lovely and attractive in its practical manifestation, so promotive of our present welfare, and so essential to the realization of our future hopes, what must be its opposite? And what shall we say of its refusal, its neglect, its evasion, and of those children, whether in childhood, in youth, or in riper years, who regard its obligations with indifference, who in any way or degree lose sight of its demands, who are callous to its generous promptings, or who sparingly, reluctantly, and grudgingly yield its commonest duties? In the case of such a sin, for sin it is, and of an aggravating and deeply debasing character, involving an amount of moral turpitude which it is difficult to measure or express, in a violation of this obligation, there is not even the poor apology of sudden temptation. It must, in its very nature, be deliberate; a sin of spontaneous production; not the result of passionate impulse, so much as of choice and habit. And how greatly does this aggravate its offensiveness in the sight of God, add to its guilt, and spread with danger, danger to our highest interests, the path of its indulgence! An undutiful child is chargeable with inexcusable ingratitude. This, independent of other enormities involved in his refusal or neglect of parental claims, brands his character and conduct with odiousness and infamy. He is an object of virtuous indignation and abhorrence; a mark at which the finger of scorn is justly pointed. He is *ungrateful*; and it was the remark of an ancient heathen moralist, that when, with good reason, you denounce a man as ungrateful, you have exhausted all the terms of reproach. And if the sin of ingratitude be estimated, as it well may be, by the sacred and tender character of those who are its subjects, and the number and nature of the favors received, filial ingratitude must be an offence of the darkest hue. For who can estimate parental kindness, who can measure parental favors, flowing as they do in a perennial stream from the exhaustless fountain of parental love. To our parents we owe everything, our existence, and with that, for many a year of infantile helplessness and dependence, sustenance, protection, shelter, all that constituted our comfort, our health, our happiness. When we were hungry, they fed us; when thirsty, they gave us drink; when naked, they clothed us; when sick, they ministered unto us. With what painful anxiety, with what emotions of alternate fear and hope, did they watch over us! With what earnestness, tenderness, and depth of affection, did they sympathize in our sorrows and rejoice in our joys! In health we were the subjects of their unwearying solicitude and constant care. In sickness, through the perilous diseases incident to the opening years of life, they sat by our cradles, often day after day and night after night, watching us in our troubled sleep, soothing our cries of pain and anguish, and cheering us with the voice and accents of kindness and love. The same care extends through the comparative helplessness and dependence of childhood and youth. Then we need their nurture and protection; and we receive them with readiness and freeness, and undiminished affection. To them we owe the blessings of education, our moral and mental culture, our first start in the world, and frequently much and valuable subsequent assistance. And shall we turn again and rend the staff that has supported us, when we should have otherwise fallen, suffered, perhaps prematurely perished? Shall we even requite their kindness and care with coldness and neglect? Are benefits, such as they have bestowed, to be forgotten even, much less repaid with ingratitude, positive or virtual? Can we contemplate with insensibility, the manifold favors, which cluster around every recollection of our parents in infancy, childhood, and youth? Can we be ungrateful, thankless, for what they have done, yea and for what they have endured, for us? Well did the great poet of human nature, put into the mouth of a deserted and abused father, the indignant and cutting reproof—the quotation of which, though from a secular source, may be excused for its appositeness and force:

"Ingratitude! thou marble-hearted fiend,
More hideous, when thou show'st thee in a child,
Than the sea-monster!—Filial ingratitude!
Is it not as this mouth should tear this hand,
For lifting food to't! * * * * *
How sharper than a serpent's tooth it is
To have a thankless child!"

Children and youth of my pastoral charge, and all who sustain the filial relationship, are any of you conscious in any degree of this great fault? approximating even to this great vice? for enormous it is in all its aspects, bearings and results. Are any of you refusing obedience to the reasonable and lawful commands of your parents, slighting their counsel, indifferent to and regardless of their admonitions, despising their reproof? Do any of you regard them with irreverence, and treat them unkindly, with discourtesy, with disrespect? Pause, and ponder the baseness of such conduct. Recall the benefits you have received, perhaps are yet receiving, because yet needing them. Indeed, recall them all you cannot, for they exceed all power of

enumeration, and go far beyond the beginning of conscious memory. Parental kindness, care and toil, began and were in vigorous exercise before the first beaming of intelligence. And their tender assiduities thus began have known no weariness or intermission, have never ceased, never faltered. The efficient practical love manifested in infancy, has extended and is extending through childhood and youth; nay, in various ways into manhood. Is it not so? And shall any requite this unceasing solicitude, care, and kindness, by any want of reverence, by any act or spirit of insubordination and disobedience? Shall any, whether children or persons of riper years, dishonor, by indocility, by neglect or evasion of duty, those whom nature prompts and God commands us to honor, obey, and treat with responsive tenderness and kindness? And oh, will any attempt to dry up the ever gushing fountain of parental sympathy, by wilful, practical, shameful ingratitude; refuse, or withhold, when required, reciprocal care and sustenance; and worse than all assume the tone and attitude of contempt and scorn?

There is not only disgrace and infamy in such dereliction of filial duty: there is fearful, aggravated sin. Disobedience of parents, actual or constructive, direct or indirect, positive or negative, in deed, in word, in purpose, in thought, is an offence against God. His word declares and denounces it as sin. Under the former rigorous dispensation, punishment immediate, severe and fatal was enjoined and inflicted by Divine appointment. "Every one that curseth his father or his mother, shall be surely put to death; he hath cursed his father or his mother; his blood shall be upon him." The prohibition extended under a severe penalty, even to the contempt of parents, evidently including the refusal of due reverence, and decorous language and behaviour, with the minute courtesies of domestic life; for it is written, "Cursed be he that setteth light by his father or his mother; and let all the people say Amen!" And though, under the milder dispensation of the gospel, there is a change in this respect, and those immediate penalties are not recognized and allowed, there is no change in its estimate and representation of the heinousness of the offence. It declares it to be a sin of magnitude, of deep and damning guilt; for which an account will be surely and rigidly demanded in that day to which all moral punishment is deferred: "that great and terrible day of the Lord," when he shall come again in glorious majesty, to judge the world he previously came, in great humility, to save and bless.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MARCH 10, 1849.

NOTICE.

A Box will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sansom street, (formerly George street,) wherein all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

OLD MORTALITY.

The following brief narrative, from an exchange paper, recalls to mind an old friend and former parishioner, who well deserves a passing record. Some of our readers may recognize the picture, as for the original he is, we believe, removed beyond the influence of mortal praise. We are sure that the annals of the Church, if only fully written, could present as clear and happy illustrations of the Christian graces, in its real histories, as any of the fictitious narratives whose characters are formed after the most approved patterns. The one we now recall to mind was an aged servant of God, of more than fourscore years, whose acquaintance we first made in an humble country parish. His great age, and his peculiarly venerable appearance, as well as his love for old Churches, manifested by his efforts to keep them in repair, had gained for him the name of "Old Mortality." Of an humble rank in life, with little education, and without much force of mind, the qualities of his heart, invigorated by supernatural power, gave strength and dignity to his character. The leading trait was Christian contentment. In using this term, thus qualified, we do not mean a mere passive acquiescence, but a *positive satisfaction* with all the allotments of a wise and merciful Providence. It was this feature in his character through which the following account brought him to mind.

"The celebrated mystical writer Taulerus, gives an interesting account of a certain divine, who, being ignorant of true religion, most earnestly besought God, with strong cries and fervent prayers, for the space of eight years, that he would direct him to some one who would point out to him the way to heaven. At length he received an intimation, that if he would go to the church, he would there find one who would satisfy the longing desires of his soul. When he came to the church, he saw no person but a poor, care-worn beggar, clothed in tattered garments. He saluted the beggar thus:—

'God grant that this may be a pleasant morning to thee.'

The beggar replied, 'Sir, I do not recollect of ever having experienced an unpleasant morning.'

'What is this thou sayest?' exclaimed the astonished divine. 'I hope that God may confer every favor upon you.'

The beggar replied, 'Sir, God's favors, have always been upon me.'

The divine, being much perplexed, and not knowing how to understand the beggar, requested him to explain himself.

'That I will, most cheerfully,' answered the beggar. 'You first wished me a pleasant morning. I replied that I had never experienced an unpleasant one, and this is actually the case: for, when I am hungry, I praise God; when I am cold, I praise him; when it rains or snows, when it thunders and lightens, no matter what kind of weather it is, I always praise the Lord; and this is the reason why I have never experienced an unpleasant morning. You then wished that God might confer every favor upon me. To this I replied, that God's favors had always been upon me, and this is also true. For I commit myself into the hands of God, and am certain that he does all things for the best. Everything, therefore, that God permits to befall me, whether it be sweet or sour, joyful or sorrowful, fortunate or unfortunate, I look upon as intended for my good, and receive it with gratitude; for all things must work together for the good of them that love the Lord.'

At the time we first became acquainted with our American representative of Old Mortality, he was suffering from the worst of earthly evils, the ingratitude of his children. He was then supported by public charity. Yet well do we remember the cheerful tone in which he always answered the ordinary salutation.

'Well, Mr. ———, how are you to-day?'

'Oh, I'm very well, I've been well this eighty odd years, I never was sick a day. I'm the happiest creature alive.'

To a lady of the neighborhood, now we trust herself "where there is fulness of joy," he thus explained the secret of his happiness.

Upon her asking him how he could be so happy, in his destitute condition, he answered at once.

'My child, I will tell you the secret. I keep all the time saying to myself, "Glory be to the Father, and to the Son, and to the Holy Ghost." I say it when I lie down, and when I rise up—I say it when I am hungry as well as when I am full. When any thing happens that would distress me, as soon as ever I say that, why I grow happy at once. I have said those words, for eighty years in Church, and I ought to know them well by this time. If we say those words from the heart, we ought to feel them always. Do you think, my child, that we ought only to feel them when good things happen to us, and not when evil things come too? No, all things are from God, and so whether good or evil comes I always say, "Glory be, &c. So I am always happy—yes I am "the happiest creature alive."

These were the old man's exact sentiments, perhaps the expressions are somewhat altered, but they have thus only lost force in departing from his simple, earnest, and expressive terms. It has often been a subject of regret that we did not take down from his own lips, more of his practical thoughts upon the true theory of life and happiness. There was more true philosophy in his teachings than ever came from the old masters of the sects.

We have spoken of his love for old Churches. Our own Parish Church was an illustration. It was built before the Revolution, and had fallen into decay, from long neglect. Our old Mortality first spent a long time in soliciting subscriptions for it, and then, as he was a mason, took up his abode in its desolate walls, and never left it until the ancient House of God was restored, from ruin and desecration, to its hallowed use.

He also gave stronger evidence of his love for the House of God, than this regard for the material building. He lived at the distance of four miles from the Church, and although he had to walk, was a regular attendant. Often have we met him on the road, when his faith and love for the Sanctuary strengthened him for a journey, which seemed altogether too much for his decrepitude, and when he was so infirm that it was almost impossible to get him into our vehicle. At a very advanced period of life, he used to walk from thirty to forty miles to attend the meetings of Convention.

He had so great love for every thing belonging to the Church, that he was always most anxious to obtain the garments which had been laid aside by the clergy. His poverty obliged him thus to clothe himself, and he certainly by this preference proved his love for old things, as in general, clerical garments must have seen their best days, and arrived at a respectable antiquity, before they can be put aside. "Old Mortality" was especially happy when he could obtain Episcopal robes, i. e., of the every day sort. We remember the gleam of sublimity joy which passed over his time-worn face, when he once told us that all his clothes, except the shoes, had belonged to various Bishops. Certainly the satisfaction was not occasioned by the exactness of the fit, as our Bishops do not all agree in size, and he had not been particularly lucky in securing this uniformity. However, such diversities were of small account with Old Mortality, and he said if "I only had a Bishop's shoes, my dress would be complete."

There was one question, and we believe almost the only one, which disturbed his mind. He felt a difficulty in determining "who should preach his funeral." We had the honor of being a rival, in this expected office, with the Rector of the Parish, in whose sweet and quiet churchyard the ashes of many of our old Friends' relatives were resting. This question never was settled, as he went to spend his last days with one of his children, far away from the spot where he had expected to lie down in peace, when life's weariness should be exchanged for the rest that remaineth for the people of God.

We have made this simple record in the humble hope that it may illustrate the blessedness with which Christian contentment lights up the darkest paths of earthly adversity. The cold earth may hide its wealth from us, but faith reveals the bright treasures of heaven to enrich our poverty, and Love in its guileless simplicity, wins the trusting heart to feel no present need in view of the promised inheritance. If Christians realized the worth of their future heritage, and trusted in its sure possession, each one could adopt the language of our ancient friend, and say at all times, "I am the happiest creature alive."

NEW YORK CHURCHMAN.

The new Editor has commenced his labors with an introductory address. From it we make the following extract, at the same time wishing him all prosperity in his important sphere of duty. The new Editor is ushered in with a complete array of new types, and the appearance of the paper is greatly improved thereby.

"Pursuant to the editorial notice in the last number of the Churchman, the new volume commences under other auspices. The honored name of Seabury, which for nearly sixteen years has been identified with this paper, no longer appears on its pages, and the undersigned regrets the necessity of the withdrawal in common with its numerous readers, and all good friends of the Church. They must no longer look for the consummate ability, the profound theology, the brilliant acumen, the massive intellectual strength which, for so many years, have adorned its columns, and diffused at once instruction and delight. The present writer can only hope that the sense of disappointment, which must for a time be sensibly felt, will be alleviated by the consideration that imperative circumstances demanded a change; and that the Vestry of the rapidly growing Parish of the Church of the Annunciation acted with a commendable foresight in calling for the withdrawal of their beloved Rector from the toils and anxieties of the editorial chair. May the holier and more peaceful duties of the Christian pastor be blest both to him who ministers and those who are ministered unto; and may each year as it passes bind Priest and people in closer and firmer bonds of faith, hope and charity.

His successor in this responsible office can safely say that it comes not to him by his own seeking. Gladly, had it been perfectly indifferent, would he have declined the task in favor of some other more competent. It seemed, however, to those in whose counsel and advice he placed great confidence, that it would be advisable for him, on various accounts not necessary here to be particularized, to fill the vacancy. If the experiment shall conduce to the prosperity of the paper, the gratification of its patrons, and in any measure to the welfare of the Church of which he is a minister, he will deem these results an ample recompense for the sacrifice of personal comfort and ease, and the assumption of much painful toil and anxiety. He undertakes the office untrammelled and unpledged to any particular course of conduct or teaching, save as his reason and conscience may dictate; if therefore he pursues the same theological system with his predecessor, and rejoices to tread in his footsteps, it is because he is well assured that that system is taught by the Word of God, and by that portion of the Church of Christ with which they happily are connected."

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The CHURCHMAN will be published, as usual, at No. 12 John Street; and until farther notice, all communications upon business may be addressed, as heretofore, to DAVID HUBBELL HOYT, Esq., who has consented to continue, for the present, his superintendence of this department of the paper. Communications intended for the Editor, must be addressed to the Rev. WILLIAM WALTON, No. 12 John Street.

INFORMATION WANTED.

VIETTE DYER HILL, a lad 18 years of age, left the village of New Britain, Conn., on the 26th of April, 1848, and has not been heard of since. He is rather under the middle size, has a full face, florid complexion and light blue eyes. He had been accustomed to work in a Lock Factory.

Church papers will confer a favor on an excellent but deeply afflicted family in which the lad was an only son, by giving this notice an insertion. Any information addressed to the Editor of the Calendar, Hartford, Conn., will be gratefully received.

FLOATING CHURCH OF THE REDEEMER.

We have great pleasure in giving the following authentic account of the successful operations of this most important and interesting Mission.

For the Banner of the Cross.

MR. EDITOR:—

As I doubt not that it will interest your readers to learn what success so far, has attended the Seamen's Mission, I send you the following statement of facts.

The number of seamen present at divine service has been very encouraging. On Sunday 25th, the Communion was administered for the first time, and notwithstanding the inclemency of the weather, fifteen partook of the Sacrament, four of these were sailors, and seven the wives or widows of seamen. Several were prevented from being present by the rain. Three children of seamen have been baptized. The parents of *all* these have been hitherto members or attendants of the * * * * * but have now attached themselves to the Chapel. One adult, (a sailor,) has also been baptized, and will become a communicant. He has been a regular attendant at the chapel ever since it was opened. Mrs. T**** a sailor's widow, fourteen years a member of another communion, never was in an Episcopal Church, until the chapel afforded her an opportunity. Won by the services, she begged for a prayer book, and has added her name to the list of communicants. Captain B——, also a * * * * * procured a prayer book, and promises on his return to become a member of the congregation. Several others of different persuasions have also expressed their great preference for our forms and liturgy, and are regular attendants in the Sanctuary. Many Episcopalians who had for years absented themselves from our communion, because they had no seats in any Church, and were too poor to pay for them, have returned to the fold. A sailor, (a Dane,) with his wife, a * * * * * have also connected themselves with the chapel. The husband unable to attend an Episcopal Church, would not commune any where else, from conscientious scruples, and his wife following his good example has been won to the Church. Through their influence their sister has brought her child to me for baptism. Another sailor, (a Swede,) who had been eight years in this country, had communed but twice (at the Floating Chapel in New York.) He is now a regular communicant at the chapel. On Sunday last I visited an old woman sixty-eight years of age, a sailor's widow. She was baptized and confirmed fifty years ago, but had strayed away from the Church. She had never become a communicant. Should her life be spared, she promises to be regular in her attendance at the chapel hereafter, and to receive the sacrament when next administered. Her daughter having been brought up among those by whom she was kept away from her Saviour in infancy, has grown up an alien from the commonwealth of Israel. Her husband is a * * * * *. Their five children have never been brought to the Saviour. I am to baptize the *whole* family, on their father's return from sea, and he promises whenever in port to attend the chapel services. An old woman seventy years of age, a sailor's widow, who for years has attended *no* place of worship, for want of the means of paying for a seat, and because once turned out of a pew, has also given me her name as a communicant. She was brought up in the Church.

I will not extend this article farther, though I might mention some other interesting particulars. From these few facts, it is evident that God is blessing our work. I am sure that no mission was ever undertaken, which affords a clearer field for extending the Church, and gathering stray sheep into her fold. May God grant His people grace to help in this undertaking. We cannot carry out our plans without pecuniary aid. Shall it be withheld? Shall the mission be sustained or not? The number of children whose fathers have been drowned at sea, is very great, many of them have no parents, but are dependent upon the charity of those whom their Heavenly Father has raised up as their guardians. Think of these poor little creatures, some of them most interesting girls—reared up in sailor boarding houses, exposed to every species of danger, and say shall not the Church do something towards gathering them under her fostering wings? Their anxiety generally to be admitted into a Sunday School is very great, but we cannot open the school until other claims are first attended to. Nearly \$1000 still are due for the chapel furniture, organ, &c. That the benefit of the school will be great, may be concluded from this fact,—a prayer book was given to one of these children—it was the *first* one she had ever seen. She now knows nearly *all* her catechism. Let these facts encourage us to go on, and God's blessing shall be our reward.

Rev. M. T. T.

The above will serve as a strong enforcement to the following appeal.

For the Banner of the Cross.

FLOATING CHURCH MISSION.

The Board of Managers of the Churchmen's Missionary Association for Seamen, respectfully call attention to the peculiar position of their undertaking. They do not overrate its

importance, by regarding it as secondary to no other Mission, whether considered in the light of the indebtedness of the whole community to seamen; or from the influence which it will exert in the spread of Christianity through the world, by religious seamen becoming, as it were, a host of missionaries, traversing every part of the globe, instead of their being a positive hindrance to the spread of the Gospel, as they now are. It is evident from a moment's consideration, that the establishment of this Mission must depend exclusively upon the generous contributions of our fellow Christians. Some of our parishes, associations, and many individuals have nobly contributed towards the construction of our Floating Church, and we heartily thank them for their offerings. But from the same considerations, it is clear that the Mission must still depend, and continue to depend, upon the same feeling of Christian sympathy, which established it. We have no other resources, can have no others; and with the knowledge of this fact in view at our commencement, we established membership of the association in the form of an annual payment for the purpose of sustaining the Mission.

The Board would now, therefore, earnestly solicit individuals to come forward and enrol their names as members of our Association. The extent of our community, and the limited circle of acquaintance of an individual, render it impracticable for the members of the Board to ascertain those who are favorable to their undertaking, and they have therefore adopted the present course to call forth all who are disposed to assist them in endeavoring to bring seamen into the fold of Christ, and to spread the Gospel through the world. Their hope is that several hundred members may be obtained. But as the number may not be sufficient for sustaining their effort, they urge it upon parishes, upon associations, and societies, to give us their assistance also.

The Board is reluctantly compelled to acknowledge that the question is now presented to the minds of churchmen in this community, whether this Mission, important as it is, shall be continued or suspended? and without prompt aid, the latter must certainly be the result.

Contributions, whether for membership, or otherwise, or the names and address of those desirous of becoming members, may be sent to the Treasurer, Mr. W. C. Kent, No. 146 North Third street, or may be handed to any member of the Board of Managers.

JAMES C. BOOTH, Vice President.

We have received the Journal of the Eleventh Convention of the Diocese of Florida. This Diocese is under the Episcopal charge of the Bishop of South Carolina.

"The Convention Sermon was preached by the Rev. C. C. ADAMS, Rector of St. Paul's church, Key West, and Missionary, from St. John, 4th chap., 24th verse: 'God is a Spirit: and they that worship him, must worship him in spirit and in truth.'

"After divine service, the Rev. J. J. SCOTT, the former Secretary, called the Convention to order.

"On motion, the Rev. Dr. RUTLEDGE was requested to take the chair."—*afterwards Bishop of Florida*

After the organization Bishop Gadsden was requested to preside. The following elections took place:

THE STANDING COMMITTEE OF THE DIOCESE.

Of the Clergy.

Rev. F. H. RUTLEDGE,
" J. J. SCOTT,
" CHARLES C. ADAMS.

Of the Laity.

FRANCIS EPPES,
TURBUTT R. BETTON,
JOHN BEARD,
GEORGE WHITFIELD,
JAMES H. RANDOLPH.

THE DIOCESAN MISSIONARY COMMITTEE.

FRANCIS EPPES,
JAMES H. RANDOLPH,

GEORGE WHITFIELD,
THOMAS BROWN.

DEPUTIES TO THE GENERAL CONVENTION.

Of the Clergy.

Rev. FRANCIS H. RUTLEDGE,
" J. J. SCOTT,
" CHARLES C. ADAMS,

Of the Laity.

WALKER ANDERSON,
JOHN BEARD,
SAMUEL L. BURRITT,
W. MARVIN.

The following Resolution was adopted in reference to the Episcopate:

"Resolved, That a committee of seven, one layman from each of the churches of the Diocese now having an officiating Clergyman, be appointed by the President of the Convention to take into consideration the means of raising an Episcopate fund in the Diocese of Florida; and that the said committee report to the next annual Convention."

To which the committee on the state of the Church added the following:

"We cannot refrain, in conclusion, from expressing the strong sense which we feel of the need of the selection of a Bishop to preside over this portion of Christ's Church; and we earnestly recommend, that the Convention proceed to such election so soon as a sufficient number of Clergymen shall be canonically connected with the Diocese; and which event, we hope, may not be delayed beyond another year."

We rejoice to see, from the Journal, that this Diocese is steadily progressing.

We take the following from the Protestant Churchman.

CLERGY ABROAD.—A letter from Naples, dated January 23d, states that the Rev. Dr. Wainwright, with Mr. R. B. Minturn, of this city, expected to set out the next day for Jerusalem. The Rev. Messrs. Brown and Parks intended in a few days to visit Rome. Mr. Brown's health is improved, though not restored.

THE CHURCH IDENTIFIED.

This is the title of a Work, proposed to be published by Mr. J. Tiffany of Utica.

The author is the Rev. W. D. WILSON, Rector of Christ Church, Sherburne, Western New York. The substance of this work originally appeared in a series of articles in the New York Churchman. These articles attracted much attention, and were written with great force and ability. "The author's design was to identify the Protestant Episcopal Church in this country, with the Church of whose institution we read in the Scriptures, by a process of historic identification." A new argument for the Church is thus presented, which invests the subject with interest, and is likely to engage attention. Those who subscribe will have the work at a price which is not to exceed three shillings.

The profit on the copies sold in Western New York, is to be applied to Diocesan Missions. The profit on copies sold out of that Diocese is to be devoted to Domestic Missions.

The proposals may be found at the store of Mr. George S. Appleton, corner of Chesnut and Seventh street, where the book will also be for sale, when published. Those who desire the work should leave their names at once.

BOOKSTORE REMOVED.

MR. HERMAN HOOKER has removed his store to the corner of Chesnut and Eighth streets. In his new situation, Mr. H. will have a commodious place for business, and in a very central position. A large and complete assortment of the most approved Church books, will always be found here, at the usual prices. We hope Mr. H. will obtain an increased share of patronage in his new store, and will derive from his removal the advantage he may reasonably expect.

New Publications.

FILIAL DUTY: a Sermon, delivered in Trinity Church, Pittsburgh, on the first Sunday after Christmas, December 31st, 1848. By George Upfold, D. D., the Rector. Published by request of several parents of the congregation.

This sermon, the text of which is found in St. Luke ii. 51, treats a most important subject in a manner most likely to impress the wise lessons inculcated. The leading object of the discourse is to show "that filial obedience is to be rendered in thought, in word, and in deed."

No more important practical subject can engage the thoughtful attention of the Christian Minister than this. From the violation of this duty flow many of the evils by which the good order and peace of society are disturbed, and in just observance of it, manifold blessings, both present and future, shall be secured.

The Wisdom of the Great Lawgiver has made the enactment which concerns this duty "the first commandment with promise." And surely all experience shows that an undutiful child will make neither a good citizen nor neighbour, and discharge not his duty either to God or man. Those who forget the honour due to earthly Parents, will not reverence their Father in heaven. We hope this admirable discourse may be widely circulated, for we are sure it will prove a blessing wherever its wise lessons are duly followed. In another column an extract from it may be found, for which we ask the attention of our readers.

THE WEEKLY EUCHARIST. No. IV. of Pastoral Tracts: printed chiefly for the Members of the Church of the Holy Communion.

The Reverend Author of this Tract, presents to the Parishioners of the Church of the Holy Communion his views of their duty in this particular case. After showing that "the Liturgy Proper" is that part of the Prayer Book called the "Order for the administration of the Lord's Supper, or Holy Communion," he discusses the following points.

1. The Weekly Celebration of the Eucharist contemplated and provided for, but not made obligatory.
2. The Weekly Eucharist desirable.
3. The Chief Objection to the constant celebration of the Eucharist.
4. The objection answered.
5. Advantages of the Weekly Celebration.
6. A practical question answered.
7. Counsel in regard to more frequent communion.
8. Effects of Custom.
9. The Sunday Eucharist.

These various points are discoursed upon in a plain, earnest, and forcible manner. If any are disposed to think that the advocates of frequent communions are disposed to detract from the holy and solemn character of this observance, we beg they will read the Rev. Dr. Muhlenbergh's Tract on the Weekly Eucharist.

The moderate tone and prudent manner in which this sub-

ject is treated, are especially to be noted. It is a practical question, concerning which there is diversity of opinion among the soundest Churchmen. It is therefore a proof of wisdom to respect the liberty which the Church allows in this matter, and not to condemn those whose practice differs from our own. This is the wise course pursued in the Tract we are noticing. Of this characteristic the following extract is an illustration.

"Our Communion office, like the old Liturgies after which it is modelled, provides, of course, for the administration on all the Sundays and Holy days of the year. This appears from the series of collects, epistles, and gospels, and the proper preface for the greater festivals and their octaves, as well as from intimations to that effect in the rubric. But while this continual celebration is thus contemplated, it is not made binding. Indeed, the case is supposed of there being no celebration, and directions are given to the Minister in what way he shall then proceed. The fathers of our branch of the Church have thus made provision for our worship on Sundays, without the consummating act of the Lord's Supper. The latter, as invariable they do not require, but they evidently recommend it. It might be shown that the Reformers desired it, but as a constant service they did not ordain it. They made no imperative rule on the subject. To those who have authority in the Lord's House, they have left to determine, from time to time, how often in that house His Table shall be spread. They did not regard the weekly practice of the early Christians as in itself binding in the matter, recollecting the difference of circumstances. The frequency of the Eucharist is a question of expediency, which Ministers and congregations must solve for themselves;—they must use their discretion, but within those limits which are assigned by the nature and object of the Institution."

REPORT OF THE PENNSYLVANIA HOSPITAL FOR THE INSANE, for the year 1848. By *Thomas Kirkbride, M. D.*, Physician to the Institution. Published by order of the Board of Managers. Philadelphia, 1849.

TWENTY-FIRST ANNUAL REPORT of the President and Directors of the Western Asylum, to the Legislature of Virginia, with the Report of the Superintendent and Physician for 1848.

We have read these two reports with the deepest interest, and although they relate to a melancholy subject, we have derived pleasure from their perusal. Institutions like these are the monuments of the progress of our day in real philanthropy. The manner in which this unfortunate class of our fellow-beings are now treated, is a marked contrast to the cruelties once practised upon them. They have now been found to be within the reach of religious and moral influences, and these gentler restraints are happily exchanged for the scourge, the chain, and the dungeon.

In Dr. Kirkbride's Report there is an interesting account of a MUSEUM AND READING ROOM, lately erected and opened for the use of the inmates. A course of Lectures has been delivered therein, from which good effects have resulted. This is in truth a noble Institution, combining every advantage that situation, extensive and beautiful grounds, and admirable internal arrangement and discipline can confer. The benefits conferred by it may be estimated by the fact that 5,647 patients have been received since the foundation.

The State Asylum of Virginia seems also to be an admirable Institution. It has received 696 patients since 1828. Both these Reports contain most valuable statistics. We have read, with deep interest, those relating to the supposed causes of Insanity. Important lessons may be gathered from these. Indeed, no one, of any religious sensibility, can read such sad reports without a feeling of devout thankfulness to the Gracious Being who alone can save us from such affliction.

FRIENDS AND FORTUNE. A Moral Tale. By *Anna Harriet Drury*. Republished by the Messrs. Appletons.

This is a most interesting book, and withal likely to impress good and useful lessons. We like it the more because the teachings flow rather from the unfolding of the story, than from long and prosy didactic sermons delivered by private preachers of both sexes. The plot belongs too much to the melodramatic order, and certainly the heroine takes rather an immoral method (by acting a falsehood) of arriving at a proper conclusion for "a moral Tale." But for all that, we like the book. The characters are not exaggerated specimens either of goodness or wickedness, and are the kind of people you might meet with on earth.

We have another reason for our partiality to this Work. We were fortunate in having it for a companion in a six hours detention on the Rail Road by an untoward accident. The desolate pine wastes of Jersey, a dreary day of storm and rain, and grumbling fellow passengers, were not the accidents for comfort. But thanks to "Friends and Fortune," all were for a while forgotten. Therefore, with good cause, we like the book. The (London) Guardian furnishes the following abstract of the story;—

"Although there was considerable merit in *Annesley*, Miss

Drury seems to us more at home as a prose writer; and the pages before us show that she possesses so much good sense, feeling, and information, as to make her a very welcome addition to our list of lady authors. *Friends and Fortune* is both interesting and amusing, notwithstanding the alarming epithet which frowns from its title page; the lesson it is meant to teach is not the less valuable for having been taught before, nor the method employed less efficient for being simple and plain. The heroine of the tale is a Miss Armadale, a rich young orphan, who, tired of the adulation which worships her wealth, and not herself, plays some worldly-minded relations who have never seen her the trick of visiting them in the disguise of her own companion: forcing the latter lady to consent to personate the heiress herself. When once 'in for it,' she carried the deception on with much spirit, although she finds it far from agreeable, within a very short time from her arrival in the country; and she finds herself taught, not only by the humiliations and slights to which she is exposed from most of her relations, quite as much as she wishes to know of their character, but also a good deal more than she expected about her own, and the responsibilities and duties of her station and influence, to which, with a good but unregulated heart, she had hitherto been blind. Much of this good teaching comes from the vicar of the parish, and his daughter, Mary Leyden, both of them pleasing and happy delineations. In the end, the young lady finds herself in an awkward predicament; one of her cousins, whose jealousy she has aroused by unwittingly seducing from her side a not very interesting young baronet, leagues with one of the servants against her; and, by secreting themselves in (the false) Miss Armadale's room, they are enabled to catch the true heiress very suspiciously engaged over the letters addressed to her by her right name, and apparently to convict her of felony by seeing her sign a cheque in the same character. Miss Drury, we may observe, is somewhat melodramatic; this tragical Miss Theodosia, for instance, might have been dispensed with, as well as the scene in the ruined tower, where the heiress saves the life of a young gentleman who is too poetical to keep himself from tumbling over rickety balustrades, in imitation of a love-lorn lady whose story he is relating. Of course, the charge of felony ends in the confusion of Miss Theodosia, and most members of her family besides, for the father and mother have behaved to the poor companion—as most such people do; one of the young gentlemen has proposed to the fictitious heiress, (who suffers as much as any one from her friend's whim,) and only two of the party have paid any civility to the true Miss Armadale. One of these, the poetical youth just mentioned, is rewarded by the hand and heart of the lady, who purchases the manor and great house of the place, and settles five hundred a year upon the vicar's daughter, who is thus enabled to marry the other of the brothers, who proved, in some respects, superior to his family. And, to make up the proper number of marriages, if we remember right, it is intimated that the good vicar himself has some notions of placing the "companion" at the head of his establishment, after his daughter's departure.

This groundwork certainly shows an unsparing use of common materials enough, nor can the characters introduced claim much originality. But there are more important things even than ingenuity of plot and invention of character; at least, those are not always requisite to make a work of fiction agreeable, much less to secure its usefulness. Miss Drury—led, perhaps, by some flattering criticism on *Annesley*, which we see collected, at the end of this volume, in almost every one of which she is compared to Goldsmith—has evidently wished to produce a work of that class at the head of which the *Vicar of Wakefield* will ever remain. Simple and easily comprehended characters, natural and common incidents, appealing to universal sympathies and emotions,—these are what constitute the charm of compositions of this kind. An attempt in this manner deserves encouragement, even were it far less successful than the present one, because the less imitable excellencies of Miss Austen seem at present to be the ideal placed before their own eyes by too many writers of our day, whose nature does not fit them for productions in the peculiar style of that gifted person."

Communications.

For the Banner of the Cross.

A WINTER-VISIT TO NIAGARA.

DEAR MR. EDITOR:—

The great cataract is an hackneyed theme; but I do not remember to have ever met with a description of its appearance at this season of frost and snow. During the summer months the large hotels of the little village hard by are filled to overflowing, with an host of sight-seers and pleasure-seekers. And the pen of the tourist and the pencil of the artist, are both daily busied in the attempt to describe or portray its grandeur. But long ere winter has set in, the thronging multitude has departed; and few and far between are the travellers who come to gaze upon the wonders of Niagara.

I had visited Niagara at midsummer, but, knowing the effect of a change of costume upon appearance, having seen her in her livery of green, I had long entertained a desire to look upon her arrayed in white. And now, after the sight, I do not hesitate to say, that the winter scene is transcendently grand.

I left Buffalo, with a small party of friends, upon a clear, cold morning, by rail-road, and in about an hour and an half reached the "Falls." Here we found a sleigh in readiness for us, and proceeded first to visit the famed Suspension-bridge, about two miles below. It is a beautiful structure—light, and airy enough certainly—yet sufficiently strong. Its length is seven hundred and fifty-nine feet between the towers over which the wire cables pass. And its height above the water, which flows beneath at the rate of twenty-one miles an hour, is two hundred and thirty feet. It is wide enough to allow a carriage to pass over it, and has a wooden fence, of parallel bars, at the sides, to the height of about four feet. As we first entered upon it, it bent beneath us at each step with a very perceptible motion; but as we approached the centre it gradually became more steady. After we had been upon it a few minutes, I found

myself leaning very composedly over the railing, looking at the rapids beneath. Mr. B—— the intelligent and gentlemanly superintendent of the bridge, informed me, that what from our elevation seemed but little more than ripples upon the river's surface, were in some instances falls of ten feet in height. At his request, one of the workmen brought on an armful of large stones, which he cast singly from the bridge. One of these, although about fifteen inches square, seemed less than my fist by the time it had reached the water.

Having walked to the Canadian shore, we then recrossed the bridge. As we were about taking our departure, a sleigh drawn by two horses safely crossed the mid-air structure. From the bridge a distant view of the Falls may be had; but it is too picture-like for our taste; being in a great measure deprived of that essential element *motion*: the lack of which, renders every attempt to convey an adequate idea of Niagara upon canvass unsuccessful. A little further down the river is a phenomenon, which for a while it puzzled the people of the neighborhood to explain. A smaller body of water, it was ascertained, passed at that point than above. This led to a closer examination of the matter, and the solution of the difficulty was, that there was another channel, beneath the bed of the river, through which a part of its waters were discharged. A confirmation of this theory, was found in the fact, that for some distance trees and other objects were never seen floating upon the surface of the river, as above; but uniformly vanished from sight at a certain spot, and reappeared farther down the stream; and below the place of their reappearance, the bulk of water passing was the same as above the mouth of this subterraneous passage.

From the bridge we rode to the stairway leading towards the foot of the American Fall. About half-way down this long stairway, we passed out by a doorway on to a narrow shelf projecting from the precipitous wall of rock which forms the river's bank. But the snow was covered with a slight coating of thin ice, very smooth, which rendered it impracticable to approach very near to the Fall in this direction. We therefore retraced our way, and descended to the bottom of the steps. Here we found the earth and rocks in like manner covered with ice. The spray from the Fall, freezing as it fell, had converted little hillocks into miniature mountains, in some instances very steep. But though the way was difficult, with ordinary prudence, it was not at all dangerous. And we clambered over these hills of snow and ice till we came so close to the Fall, that its spray was descending upon us in showers. The view from this spot we have always thought one of the best for the proper appreciation of the magnitude of the Fall. Looking upward, the vast body of water is seen tumbling down, as if ready to overwhelm you. The earth seems to tremble and quiver with its descending force. And the roar of its mighty flood is really deafening.

Having made the weary ascent of the more than three hundred steps, we next wended our way to the Island. As we were crossing the bridge over the first rapid, our guide pointed out to us the course of the poor wretch who perished here last year. As he passed beneath the bridge on which we were standing, he cried to some persons who were then upon it, "*what shall I do? Shall I cling to the boat, or jump from it?*"

The mad water hurried him away before an answer could be given, even had they known what to recommend. His boat in another moment struck upon a ledge of rocks, with such force as to hurl him from it to a considerable distance. It stuck there for a week or more afterwards—but the man, swept away by the terrific current, was no more seen.

Having reached Goat Island, we directed our steps to that bold promontory upon the American side known as the Hog's Back. Carefully descending the slippery path, we crossed the little bridge to Lunar Island. Nothing could surpass the beauty of the trees in this vicinity. The spray, wafted in this direction by the wind, and congealing upon every object upon which it fell, had covered even the minutest twigs with a semi-translucent ice, of intense whiteness; making the woods appear like a forest of alabaster. Shapes grotesque and beautiful every where met the eye. From amid the boughs, faces of little laughing cherubs, the sculpturings of nature from this whiter than Parian marble, were looking down upon us. Yonder tree was surmounted by a perfectly formed cross. Here a cedar presented to us its branches on one side covered with exquisite frost-work, and on the other were its blue berries and green leaves beautifully blended with the pearly ice. We plucked a small branch; and as we playfully decorated therewith the bonnet of Mrs. B—— it was unanimously declared, that no plume, or artificial wreath could rival its elegance.

We turned from the grove to look down upon the Fall. We were within a few feet of the place at which the mighty torrent makes its headlong leap. The ledge of rocks in front of this side of the American Fall had, by the constant accumulation of ice, been so increased in bulk, that it now reached nearly two thirds of the way to the top of the Fall. And from the awful gulph between, a cloud of spray was rolling upward; which, floating low in the cold air, extended more than a mile away. The sun was shining brightly. And in the midst of the rising vapour, a rainbow of great beauty was spanning the river from shore to shore. Not a word was uttered as we stood gazing upon this glorious spectacle. For it seemed as if the Mighty Architect himself were very near, as we looked upon the magnificence of His works. To me, every thing I saw was eloquent of Him.

Next, thoughts of the *symbolism of nature* began to take possession of my soul. And then the mighty flood, pouring its ceaseless tide, appeared to be a sign of Holy Baptism; and to flow from Him "*who hath measured the waters in the hollow of his hand.*" The snowy garment wherewith the earth was clad, reminded me of the white robes worn by the candidates in olden time; so beautifully typifying the efficacy of the Baptismal water to "*wash away*" sin, and that *inward purity* which they must ever strive to attain who would "*see God.*" And the bright bow above was the sign of reconciliation, and the symbol of Him in whose name we are regenerated. For,

"Holy light;

Offspring of heaven's first dawn,"

when thus analyzed, is found to consist of *three colours*—red, blue, and yellow; the others being mere combinations of these

primary ones. And yet these three blended form a white or colourless ray—*Trinity in Unity*.

Reluctantly we turned our backs upon the scene, and proceeded next to visit the Horse-Shoe Fall. There was not a single foot print upon the declivity leading to the narrow causeway and bridges by which Tower-Rock is approached. But, unwilling to miss the fine view of the Fall and rapids to be enjoyed from the tower, we determined to make the attempt to reach it. We got along pretty well until we came to the last narrow bridge before the rock on which the tower stands is gained, by breaking the icy crust upon the snow before us as we went. But here we found the ice, from its more exposed position, so thick as to resist all our attempts to break it. The spray falling upon it and freezing, had made its surface slightly arched from side to side: So that the only safe footing was along the central ridge. The bridge is open at the sides, with the exception of a single low hand-rail; which could only be reached, by one in the middle, by stooping considerably. While underneath rolled on an irresistible torrent towards the edge of the Fall close by.

However, curiosity got the better of prudence, and on we went. And richly were we repaid for the venture. The stones of the tower, covered with frozen spray, made it resemble a gigantic piece of carving; the delicacy of which art could hardly equal. Ascending the spiral staircase, we stood upon the outside gallery at the top, and looked down upon the scene below. From above, as far as the eye could reach, the river came rushing on, like an herd of wild horses, dashing along at the top of their speed, and tossing their white manes in the air. As it neared the edge of the Fall it seemed for a moment to recoil, "the floods lifted up their voice, they lifted up their waves" as though imploring help. And then down—down they went, with thundering sound into the deep abyss.

'Twas a beautiful sight, as we stood here, to behold how the fierce agitation of the waters above was for a moment stilled, as they first bent to fall—appearing like an emerald diadem upon Niagara's smooth brow. A little way below, spots of feathery spray would appear. And, a little further down, was one vast sheet of white foam precipitating itself into its vapoury bed.

But time forbade us to linger. And we began carefully to retrace our perilous way to the island; and thence to the village. February, 1849.

HERBERT.

For the Banner of the Cross.

CRANMER.

Mr. Macaulay, in his attractive work, the History of England, has thought fit not only to asperse the character of Cranmer, but also to lay to his charge the most degrading notions of the Church of God. He seems to have gathered all his information concerning the Archbishop, from Bishop Burnet, a writer described as "loose in his style, and looser in his statements," and certainly as much of a time-server, and as great a tool of royalty as ever Cranmer was. The learning and skill of Cranmer are ably vindicated against the calumnies of Burnet, by Dr. Lawrence in his Bampton lectures. With regard to his views of the nature of the Church, and of church doctrine, it is well known that they underwent a material change during the course of his ministry, and for this change, as an impartial historian, Mr. Macaulay should have given him credit.

While just emerging from the black abyss of Romanism, it was to be supposed that he would be so dazzled with the light, as to fail in a proper discrimination. When, however, his senses became exercised to discern true from false, we find him inculcating sound opinions upon the main articles of the faith, once delivered to the saints.

Whether he held the sentiments concerning the Church, attributed to him, by Mr. Macaulay, upon the authority of Bishop Burnet, it matters not. We are only concerned to know what he did hold when he had made his deepest investigations, and his opinions had arrived at their full maturity. I therefore extract from his "Sermon on the Keys" from which it will be seen that our great Reformer was not so utterly Erastian, as the Scotch historian would have us believe.

"Now good children, that you may the better understand these words of our Saviour Christ, you shall know that our Lord Jesus Christ, when he began to preach, did call and choose his twelve Apostles; and afterwards besides these twelve he sent forth three score and ten disciples, and gave them authority to preach the Gospel. And a little before his death, he made his prayer to his heavenly Father for them, and for all those who should believe through his preaching, as it is declared in the Gospel of St. John. Now it is not to be doubted but that Christ's prayer was heard of His heavenly Father; wherefore it followeth that as many as believed the preaching of Christ's disciples were as surely saved, as if they had heard and believed the preaching of Christ himself. And after Christ's ascension, the Apostles gave authority to other godly and holy men, to minister God's word, and chiefly in those places where there were Christian men already, which lacked preachers, and the Apostles themselves could no longer abide with them; for the Apostles did walk abroad into divers parts of the world, and did study to plant the Gospel in many places. Wherefore, where they found godly men, and meet to preach God's word they laid their hands upon them, and gave them the Holy Ghost, as they themselves received of Christ, the same Holy Ghost, to execute this office.

"And they that were so ordained were indeed, and also were called, the ministers of God, as the Apostles themselves were, as St. Paul saith unto Timothy. And so the *ministration of God's word* (which our Lord Jesus Christ did himself institute) was derived from the Apostles unto others after them, by imposition of hands and giving of the Holy Ghost from the Apostles' time to our days. And this was the consecration and unction of the Apostles, whereby they at the beginning made bishops and priests; and this shall continue in the church even to the world's end.

"Wherefore, good children, you shall give due reverence and honour to the ministers of the Church, and shall not meanly or lightly esteem them in the execution of their office, but you shall take them for God's ministers, and the messengers of our Lord Jesus Christ, for Christ himself saith in the Gospel, "He that heareth you, heareth me, and he that despiseth you, despiseth

me." Therefore, good children, you shall steadfastly believe all those things which such ministers shall speak unto you from the mouth, and by the commandment of our Lord Jesus Christ. And whatsoever they do to you, when they give you absolution, and distribute to you the body and blood of our Lord Jesus Christ, these ye shall so esteem as if Christ himself, in his own person, did speak, and minister unto you; for Christ hath commanded his ministers to do this unto you, and he himself (although you see him not with your bodily eyes) is present with his ministers, and worketh by the Holy Ghost in the administration of His sacraments.

"And on the other side, ye shall take good heed, and beware of false and privy teachers, which privily creep into cities, and preach in corners, having none authority, nor being called to this office; for Christ is not present with such preachers, and, therefore, doth not the Holy Ghost work by their preaching; but their word is without fruit or profit, and they do great hurt in commonwealths; for such as be not called of God, they no doubt of it do err, and send abroad heresy and naughty doctrine."

It will be seen from the above that the Archbishop held the doctrines of the Apostolic succession, as now inculcated by the Church, and that whatever he might once have said through a blind subserviency to Henry VIII, he did not neglect to embrace, and hold fast the belief, that the Church is a divine institution, and not the creature of princes.

Rev. A. F. Freeman

Names and Residences of the Clergy of Philadelphia.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.

Rev. Thomas G. Allen,	14 Jefferson Row,	Miss. at large.
"James Bonnar,	West George st.	St. James P. S.
"Geo. Boyd, D.D.,	24 Bank st.	St. John's, N. L.
"Samuel A. Clark,	North 6th st.	Advent, S. G.
"J. C. Clay, D.D.,	Swanson st.	Gloria Dei, Sw'k.
"John Coleman, D.D.,	146 Queen st.	Trinity, Sw'k.
"Thos. J. Davis,	Pine st. above 13th,	
"Robert Davis,	S.E. cor. Market and 11th,	
"Benj. Dorr, D.D.,	13th and Arch sts.	Christ Church.
"J. M. Douglass,	373 Coates' st.	Zion Church.
"B. J. Douglass,	"	St. Matthew's.
"Wm. Douglass,	243 Spruce st.	St. Thomas's.
"H. W. Ducachet, D.D.	8 Girard st.	St. Stephen's.
"Charles M. Dupuy,	12th and Walnut sts.	
"Geo. A. Durbinow,	Front and Callowhill sts.	Ch. of Redemp.
"Rees C. Evans,	55 Franklin st. (S. G.)	City Missionary.
"James H. Fowles,	Filbert st. above Sch. 7th,	Ch. of Epiphany.
"Kingston Goddard,	Summer st.	Ch. of Atonement.
"C. J. Good,	25 South 13th st.	
"R. D. Hall,	139 Walnut st.	
"Geo. E. Hare, D.D.,	Green Hill (431 Market st)	St. Matthew's.
"Samuel Hazlehurst,	Richmond Lane,	Ch. of Messiah.
"N. S. Harris,	Washington and 11th sts.	Ch. of Nativity.
"Wm. S. Hinds,	4 Bellmont place, Sp'ee st.	
"H. Hooker,	S.W. cor. Ches't and 7th,	
"M. A. D. W. Howe,	Broad near Pine,	St. Luke's.
"Joseph Jacquet,	South 6th below Spruce,	Teacher, Hebrew.
"Edward C. Jones,	(Mantua),	Miss. A. House.
"Norris M. Jones,	317 Chesnut st.	St. Bartholomew's.
"J. G. Lyons, LL.D.	98 South 4th st.	Teacher, Classics.
"J. G. Maxwell,	Beach near Palmer (Ken.)	Emmanuel.
"John A. Merrick,	(Deacon),	
"D. S. Miller,	95 New st.	St. Jude's.
"R. S. Mitcheson,	Coates above 11th,	
"H. E. Montgomery,	269 South 10th,	All Saints'.
"H. J. Morton, D.D.,	9 Clinton,	St. James'.
"Wm. B. Musgrave,	541 Chesnut st. Deacon,	St. Stephen's.
"Edm'd Neville, D.D.	Wood st. above 7th,	St. Philip's.
"Richard Newton,	237 South Front st.	St. Paul's.
"W. H. Odenheimer,	130 South 3rd st.	St. Peter's.
"F. Ogilby,	267 South 10th st.	Ch. of Ascension.
"C. E. Pleasants,	270 Arch st.	
"Thos. H. Quinan,	Catherine, bel. 7th,	Evangelists.
"O. E. Shannon,	S. 13th, bel. Lombard,	Crucifixion.
"J. H. Smith,	262 N. Front st.	Calvary Church.
"W. B. Stevens, D.D.,	Clinton st. bel. 10th,	St. Andrew's Ch.
"S. C. Stratton,	Vine st. near Schuy' 16th,	
"Wm. Suddards,	224 Cherry st.,	Grace Church.
"Wm. L. Suddards,	224 Cherry st. (Deacon),	
"C. West Thompson,	Corner Oak & Broad sts.,	St. Paul's Ch.
"M. R. Talbot,	Naval Asylum,	Chaplain U. S. N.
"R. S. Trapiet,	243 S. 10th st.,	Fl. ch. of Red'r.
"Peter Van Pelt,	315 Chesnut st.,	Ch. of Epiphany.
"J. A. Vaughan, D.D.,	Penn Square,	Principal, E. F. A.
"C. S. Williams, D.D.,	Spruce st., corner Dugan,	Teacher, Classics.
"C. B. Wyatt,	Ridge Road, near L. Hill,	St. James', Less.
"T. C. Yarnall,	Chesnut st., West Phila.,	St. Mary's Ch.

Miscellaneous.

MISSIONARY OFFERINGS OF THE POOR.

An interesting missionary meeting, in aid of the London Missionary Society, was lately held at Cannock, in Staffordshire. The following is an extract from one of the speeches delivered upon that occasion, by a native of the Principality of Wales:

"Within twelve miles of this platform, there lives a poor lame man. He is single, earns 13s. a week, and is a member of a sick club. Moreover, he is a simple and affectionate disciple of the Saviour. If you were to visit the engine-house where he works, you would always see one thing there, namely, his Bible. Two or three years ago, this poor lame man became deeply interested in the case of the heathen, who are ready to perish! Now and then he would give his minister 2s. 6d. for the missions. The minister once said to him, 'Are you sure you can afford these half crowns?' He replied to the effect, that if he could not live honestly without them, he would keep them. 'But say nothing,' continued he, muttering as he limped away, and looking up to heaven, 'it's between Him and me.' Last year the minister gave him a missionary-box. Sometimes he was seen going about with this box under his arm. But he obtained little in that way: most of what his missionary-box produced, he put in himself, out of his own hard earnings. And how much will the meeting suppose this poor lame man's missionary-box had in it when it came to be opened last Lord's day? 7l. 16s. 6d."

THE HAPPY COMMUNICANT.

By the Rev. John James, D. D. (Rivingtons, London, 1849, pp. 48. A nice little story, very suitable to be put into the hands of well-disposed persons, who, from timidity, and similar causes, have hitherto abstained from receiving the Holy Communion. The following anecdote is pleasing:—*English Churchman*.

"A very interesting and affecting circumstance, in confirmation of what Richard called 'his experience among folk in foreign parts,' was not long since communicated to me by a valued friend, one of our Clergy there. The fact indicates the deep value which the scattered flock of Christ in those distant lands have for the holy ordinances of Christ's Church. The post of duty which my friend fills is at Cape Breton, an island nearly intersected throughout its extreme length by an arm of the sea, the waters of which, in some places many miles across, are often rendered dangerous by the counter-currents which set in from the irregularities of the two shores. No difficulties, however, were sufficient to deter a family under his pastoral charge, but living on the opposite shore to his own residence, from availing themselves of his ministry on behalf of their infant child, whom, with all the strength of Christian parents' love, they were fain should be admitted into the fold of Christ by the appointed door of Holy Baptism, administered according to the command of their blessed Lord and Saviour, and by a duly commissioned steward of his mysteries. The constant daily and widely extended duties of this Clergyman did not permit him to go to their dwelling, at the time which they had fixed for the baptism of their child: but they all had a good heart to the work, and a good heart found means of attaining the benefit sought. The difficulty was overcome thus. Upon a certain day, fixed for the purpose, they and their Clergyman, each party setting out from their own shore at the same hour, and after long tossing on the waves, met midway on the wide waters; the boats were lashed together; the baptismal service was reverently performed; the child was entered into covenant with God, according to Christ's ordinance; the parents' hearts rejoiced in the blessing; and though the deep waters, as they rolled around them, too much resembled the waves of that troublesome world on which their loved child was launched, yet faith in the great Being, who holds those waters in the hollow of his hand, removed their fears, and sustained their hopes. They trusted that the same Being would control also the angry strivings and fierce temptations of the moral world; and that their loved little one, now regenerate as one of the children of God, would, by divine grace, continue His forever, daily increasing in God's Holy Spirit more and more, and coming at last to His heavenly kingdom; through Jesus Christ the Redeemer.

Shall we prize the most comfortable Sacrament of the body and blood of Christ, whereby our spiritual life is renewed, less than these wise parents prized that Sacrament, whereby spiritual life is first conveyed? Let it not be so with those who love Him who is alike the Author and the Preserver of that life!"

CHANGES IN THE CLIMATE OF EUROPE.—Those who have read the ancients with attention, conclude that the degrees of cold are at this time much less severe than they were formerly. The rivers in Gaul, namely, the Loire and the Rhone, were regularly frozen over every year, so that frequently whole armies, with their carriages and baggage, could march over them. Even the Tiber froze at Rome; and Juvenal says positively, that it was requisite to break the ice in winter, in order to come at the water of the river. Many passages in Horace suppose the streets of Rome to be full of ice and snow. Ovid assures us that the Black Sea was frozen annually, and appeals for the truth of this to the governor of the province, whose name he mentions. He also relates several circumstances concerning that climate, which at present agree only with Norway and Sweden. The forests of Thrace and Pannonia were full of bears and wild boars, in like manner as now the forests of the north. The northern part of Spain was little inhabited for the same cause. In short, all the ancients who mention the climate of Gaul, Germany, Pannonia, and Thrace, speak of it as insupportable, and agree that the ground was covered with snow the greatest part of the year, being incapable of producing olives, grapes, and most other fruits. It is easy to conceive that the forest being cleared away, the face of the country cultivated, and the marshy places drained, the moist exhalations which generate cold must be considerably lessened, and that the rays of the sun must have a freer access to warm the earth. The same thing has happened in North America, since the Europeans have carried there their accustomed industry. The history of the North leaves us no room to doubt that there have been vast forests cut down, and by this single means extensive marshes have been dried up, and converted into land fit for cultivation. Without mentioning the general causes which insensibly effect the destruction of forests, it was common to set these on fire, in order to procure fertile fields. A king of Sweden was surnamed the Wood-cutter, for having grubbed up and cleared vast provinces, and felled the trees with which it was covered. Nor were they less cleared away in Norway and Denmark. Thus a change in the climate must long have preceded that in the manners.—*Mallet's Northern Antiquities*.—*Bohn's Antiquarian Library*.

THE HOLY SPIRIT.—The Spirit is not had upon courtesy of man's will, but by the overpowering of God's grace. The chief way of the working of the Spirit is to work faith and love, and to build up Christians by faith and love.—*Lightfoot*.

"Let no man hope to glorify God and go to heaven by a life of sufferings, unless he first begin in the love of God, and from thence derive, his choice, his patience, and confidence in the causes of virtue, and religion, like beams, and warmth, and influence from the body of the sun."—*Bishop Taylor*.

"Adam was placed in a garden of health and pleasure, from which when he fell, he was only tied to enter into the covenant of natural sorrows, which he and all his posterity till the flood ran through."—*Ib.*

Notices.

The REV. F. OGILBY gratefully acknowledges the kindness expressed in the following.

REV. SIR:—
I have the honor to inform you that a special contribution of \$50 was made, at the late collection in St. Peter's Church, to constitute you a Life Member of the Advancement Society.
Very respectfully your ob't serv't,
RICHARD R. MONTGOMERY, Treasurer.

March 1, 1849.

CHURCHES OPEN ON NEXT SUNDAY EVENING

IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

St. Luke's Church, Thirteenth street.
Grace Church.
Trinity, Southwark.
Nativity, Spring Garden.

ST. LUKE'S CHURCH, 13th Street below Spruce.

Sunday next, being the second in the month, the usual afternoon service in this Church will be omitted, and the Church opened in the evening. Service to commence at 7½ o'clock.

ST. STEPHEN'S CHURCH.

During the season of Lent, there will be daily evening prayers at St. Stephen's Church, at 5 o'clock, P. M. if

The following are the hours appointed for Divine Service in the Church of St. James the Less, during the season of Lent:—Lord's day, 10½ A. M., 4 P. M.; Wednesday, 9 A. M., 7½ P. M.; Friday, 9 A. M., 7½ P. M.; Festivals, 9 A. M.; Good Friday, 10½ A. M., 4 P. M. Holy Communion to be celebrated on 2d and 4th Sundays in Lent, and Sunday before Easter. During Passion Week, every day, 9 A. M., 7½ P. M.

LENT SERVICES IN ST. LUKE'S CHURCH.

Morning Prayer and Homily, on each Wednesday morning, at 11 o'clock. Evening Prayer and Lecture, on Wednesdays, at 7½ P. M., and Fridays, at 4½ P. M., until Passion Week; due notice will be given of services for that week.
February 20, 1849. if

Acknowledgments.

The subscriber acknowledges the receipt of the following sums, being contributions to the Christmas Fund for Disabled Clergymen and the Widows and Children of Deceased Clergymen in indigent circumstances, viz:

From Trinity Church, Oxford.	\$7 10
Emanuel Church, Holmesburg.	12 19
St. Stephen's Church, Harrisburg.	12 00
for 1848	8 00
Christ Church, Upper Merion	4 00
St. John's Church, Huntingdon	2 00
Church of the Holy Trinity, West Chester	8 50
St. Paul's Church, Philadelphia	21 00
St. Matthew's Church, Sunbury	5 00
St. David's Church, Manayunk	8 50
Christ Church, Reading	18 00
St. James Church, Schuylkill Haven	7 37
Christ Church, Brownville	10 00
Church of the Advent, N. L.	10 00
St. James' Church, Perkiomen	4 30
Mrs. Jno. Markoe, her annual contribution	5 00

THOMAS ROBINS, Treasurer.

Philada., March 1, 1849.

The Treasurer of the Advancement Society acknowledges the receipt of the following sums, since the 6th of January, 1849.

Annual Collection on the night of the Epiphany, at St. Luke's	\$61 80
Subscriptions	213 15
Donations	12 00
Contributed by St. Stephen's Church	738 33
Christ Church	250 81
St. Peter's Church	360 75
St. Matthew's, Sunbury	7 25

Total \$1,644 09

RICHARD R. MONTGOMERY, Treasurer.

March 1, 1849.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums, for the building of a Free Church, on Delaware Front street, to be known as the Monument to the memory of Bishop White, from Feb. 8th, to March 8th. A Manager's Semi-annual Subscription

R. P. Lardner	\$5 00
Mrs. Wm. Miller	10 00
Caleb Jones, Esq., subscription paid	100 00
Mrs. Gardiner	2 00
Donations, \$1, 3, 5	9 00
Mites	28 50

Total \$164 50

Receipts of the Bishop White Prayer Book Society, since Feb. 13.
From Rev. M. C. Lightner, collection at Christ Church, Danville, Pa. \$5 00
Mrs. Dr. John D. Logan, Logan Square, Life Subscription 25 00

Total \$30 00

WM. MUSGRAVE, Treas., 129 Market street.

Philada., March 6, 1849.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of \$50, from a Female Member of St. Stephen's Church.
March 6th, 1849.

The undersigned gratefully acknowledges the receipt of \$10, from Gloria Dei Church, in aid of Christ Church, Milton, Pa.
B. WISTAR MORRIS.

Advertisements.

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to

REV. L. VAN BOKKELEN, Rector.

Extensive additions are to be made to the buildings, for the most perfect accommodation of every department of the Institution.
Mar. 10—6t

Teacher Wanted.

A LADY well qualified to teach Vocal and Instrumental Music, and also the French Language, can obtain a desirable situation, in a Private Boarding School, by applying, post-paid, to Mrs. M. E. Porter, Brookville, Montgomery co., Md.

A member of the Episcopal Church will be preferred, and unquestionable references required as to character, ability, &c.
Mar. 10—4t

Conclusion of Lan:ton Parsonage.

JUST READY.

Laneton Parsonage, part third, by the author of "Amy Herbert," &c. Gertrude, etc., edited by Rev. W. Sewell. Price, paper cover, 50 cts.; cloth, 75 cts.
Gertrude, a Tale—12mo., paper, 50 cts., cloth, 75 cts.
Margaret Percival, a Tale, 2 vols. 12mo., \$1, cloth, \$1.50.
Laneton Parsonage, vols. 1 and 2. Price, 50 cts., cloth, 75 cts. each.

Friends and Fortune, a Moral Tale, by Anna Harriet Drury, 1 vol. 12mo., paper, 50 cts., cloth, 75 cts.

GEORGE S. APPLETON,

164 Chestnut street, corner of 7th.

A GENTLEMAN, whose location and family offer unusual advantages, desires an additional number of YOUNG LADIES to make the complement of eight, to be Educated with his own children. His residence is one of eligibility, in the Borough of Westchester, Penn'a., and the education of the children confided to him will be conducted on principles of refinement and piety—under the auspices of the Protestant Episcopal Church. Terms, \$75 per Session of five months, payable quarterly in advance. The Spring Session to commence on the 1st of May.

REFERENCES—To the Rt. Rev. Bishop Potter; Rev. W. Suddards, Phil.; Rev. J. B. Clemson, Westchester; Alex. Brown, Esq., Phil.; Rev. Daniel Miller, Phil. Feb. 24

THE PUBLISHERS OF THE BANNER, having supplied their Printing Office with entire new fonts of type, of the most approved styles, are prepared to execute orders for Book and Job PRINTING, expeditiously, and on reasonable terms.

Sermons, Journals of Conventions, Reports of Societies, &c., carefully and neatly printed, and forwarded to any part of the Union.

KING & BAIRD, No. 9 George street.

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of

Christianity in Pennsylvania,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

Philip the Fisherman.
The Consecrated Hour.
The Two Shoemakers, (5 parts in one Tract.)
Do What You Can.
The Wet Sunday.
The Idle Corner.
The Origin and Uses of the Creeds.

Subscribers, and persons wishing to purchase, are invited to call at the Vestry Room of St. James Church, from 12 to 2 o'clock, Saturday excepted.

Lent Lectures.

MR. WOOD JOHNS, who resided two years in Jerusalem as Architect of the Episcopal Church on Mount Zion, will give a pictorial description of the Holy City in the Sansom Hall, below Sansom street, on the following days: Friday, February 23, afternoon, at 4 o'clock; Tuesday, 27th, 7½ o'clock, evening; Wednesday, 28th, afternoon, 4 o'clock; Thursday, March 1st, 7½ o'clock. Admission 25 cents. Schools Saturday afternoons at 3 o'clock. Feb. 24—1t

Books for Lent.

SERMONS adapted to the various seasons of the Ecclesiastical Year. By Benjamin Moore, D.D., late Bishop of New York; 2 vols. 8vo., cloth, \$2.50.

Serious Call to a Devout and Holy Life. By Wm. Law; 12mo., 75 cts. "This work is to be commended to all who consider a devout and holy life as the end of their calling. Its character is such as to elicit the earnest commendation of all."

Kip's Lenten Fasts; 50 cts. An admirable work, full of pious breathing.

Hobart's Christian's Manual; 16mo., 75 cts. A book beyond price.

Hobart's Feasts and Fasts of the Church; 75 cts. "It will prove a useful companion in the exalted exercises of the Christian life."

The Devout Churchman's Companion, being the Sacra Privata and Introduction of the Lord's Supper. By Bishop Wilson; arranged by Rev. W. H. Odenheimer.

Enter into Thy Closet. By the Rev. Dr. Berrien; 63 cts. And various works on the same subjects.

Published and for sale by

STANFORD & SWORDS,

139 Broadway, New York.

Academy of the Protestant Episcopal Church, 341 Market Street.

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday, Feb. 12.

DAILY ROUTINE, (EXCEPT ON SATURDAY.)

Prayer, Religious Instruction, and Elocution, from 9 to 9½ A. M.

Recitations in the different class-rooms, from 9½ to 11½.

Interval for relaxation, from 11½ to 12 M.

Recitations in the different class-rooms, from 12 M. to 1½ P. M.

Closing worship, from 1½ to 2 P. M.

Feb. 10—1t G. EMLIN HARE, Principal.

There are vacancies in some of the classes.

Aston Ridge Seminary, for Young Ladies.

THE COURSE OF STUDY, comprising all the branches of a finished education, is under the direction of experienced Female instructors, with the supervision and assistance in the higher branches, of the Rev. B. S. Huntington, A. M.

THE SITUATION, about 15 miles south of Philadelphia, is remarkable for its healthiness and beauty of scenery. Its retirement provides effectual security from all dissipating influences, and the family character of the school affords the pupils the comforts and advantages of a quiet Christian home.

ACCESS. A stage leaving the railroad depot at Chester, on the arrival of the cars from the North and South, at about 10 A. M., and 5 P. M., reaches the Seminary at 11 A. M., and 6 P. M.

TERMS. Per session of five months, for Board and Tuition in all the English branches, \$85 00

For Board and Tuition in all the branches, including all extra charges, \$150 00

The INSTITUTION is recommended by

The Rt. Rev. Bishop Potter, for "faithful literary and religious instruction, and the inestimable advantages of a retired, refined and affectionate home in one of the most beautiful positions in the State." By

The Rev. Antoine Verren, (Rector of the French Episcopal Church, N. Y.), for the correctness with which the French language is spoken in the family. And by

The Rev. Dr. Tyng, for "a combination of advantages, physical, mental, and religious, such as few similar institutions can present."

Address Rev. B. S. HUNTINGTON, Aston, Village Green

P. O., Del. co., Penna. Jan. 6—6t

Wanted,

A CLERGYMAN to assist in the duties of the Classical Institute and Mission School of the Diocese of Alabama, and also to perform Missionary labour in the town and vicinity of Tuscaloosa. Address the Bishop of the Diocese, or the Rev. C. F. Peake. Mar. 10

College of St. James, Washington Co., Md.

THE Second Term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full collegiate course of classical and scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for admission, or for further information, to be made to JOHN B. KERFOOT, Rector, &c. College of St. James, P. O., Md. Mar. 3—6t

To Country Clergymen and Others.

The advertiser offers his services to Clergymen and others, whose engagements will not permit of making frequent visits to the eastern cities, for the purpose of making purchases of Books, Papers, Church Furniture, as well as subscribing to any domestic or foreign papers or periodicals, importing books, or any business of general agency.

Communications addressed to S. R., Banner of the Cross office, will be confidential, and receive immediate attention. Jan. 20

Music Teacher.

ANY person wishing the services of a lady, (a widow, having a large family depending on her for support), competent to give lessons on the Piano Forte and in Vocal Music, or to sing in a choir, will please confer with the City Missionary, Rev. R. C. Evans, at St. Stephen's Sunday School Room, Tenth below Market, from 10 to 11 o'clock, A. M., and from half-past two till half-past three, P. M.

Wanted,

TEACHERS in the Parochial Schools of St. James the Less, near the Falls of Schuylkill. They must be communicants of the Church; and those who can teach singing, and sing in the choir of the Church, would be preferred. Apply to the Rector of the parish, or to R. RALSTON, Warden, No. 4 S. Front st.

Cottage Seminary, Mantua Village.

REV. EDWARD C. JONES, A. M., PRINCIPAL.

STUDIES.—The ordinary and higher branches of English, and the French and Latin Languages.

REFER to the Faculty of the University of Pa.; Robert M. Patterson, L.L.D., President of the U. S. Mint; Dr. Francis West; the Rt. Rev. Bishop Potter; Drs. Morton, Clay, and Dorr; Rev. Messrs. Odenheimer, Newton, and Montgomery; and John C. Montgomery, Esq. Feb. 24

The Old Established Episcopal Bookstore.

R. S. H. GEORGE, 16 S. 7th street, above Chestnut.

EPISCOPAL BOOKS.

Published and for sale cheap—Wilmer's Episcopal Manual, 17th edition.

Wilson on Confirmation. Edited by Dr. Dorr.

Lenten Fasts; by Kipp.

Guide to Confirmation; by Rev. S. H. Tyng.

Recognition of Friends in another World; by Dr. Dorr.

The Devout Churchman's Companion; by Rev. Mr. Odenheimer.

The Christian's Manual; by Rt. Rev. Bishop Hobart.

Third edition.

Feasts and Fasts; by " " " "

The Altar; by " " " "

Bishop Wilson on the Lord's Supper. Edited by Rev. Mr. Odenheimer.

The Book of Homilies. New fine edition.

Way Marks; Is it Well, It is Well.

Renunciation, &c.; by late Dr. Bedell.

Dew of Heaven, and Churchman's Heavenly Hours.

Prayer Books in every variety of binding, from 25 cents to \$10.

NEW SUNDAY SCHOOL BOOKS.

Christ an Example for the Young; a new Sunday School Instruction Book.

The attention of Sunday School Teachers is called to this valuable little book.

Catechisms, Epistles, and Gospels, Collects, &c., with Questions.

Questions on the Gospels, &c.

Liturgies for Sunday Schools, the Creeds, Prayer Book, &c., with a large and general assortment of Books of Instruction for Sunday Schools.

NEW LIBRARY BOOKS.

The Boy and the Birds.

The Heathen and Christian Child.

Old Michael and Young Maurice.

The Day. The Widow's Son.

Charlie Burton. Perfect Peace.

Bear and Forbear. Cecile and his Dog, &c., &c.

A discount of 10 per cent. will be allowed to Sunday Schools, for cash. Mar. 2

Gift Books and Annuals.

PICTORIAL Shakespeare, 3 vols. 8vo.

Milton's Poetical Works Illustrated, 8vo.

Cowper's Poems Illustrated, 8vo.

Goldsmith's Poems Illustrated, 8vo.

Thomson's Seasons Illustrated, 8vo.

Female Poets of America, with Portraits by Read.

Jameson's Characteristics of Women Illustrated, 8vo.

The Women of the Bible, delineated in a Series of Sketches of Prominent Females mentioned in Holy Scripture.

By clergymen of the United States. Embellished with 18 superb line engravings of the females, in appropriate costumes. One imp. 8vo. vol., very elegantly bound in alto relievo, price \$7; or in Turkey morocco bevelled, \$10, or with plates elegantly colored.

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Scenes in the Life of our Saviour.

Scenes in the Life of the Apostles.

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Flavel's Saint Indeed, in Turkey morocco.

Blunt's Life of Christ, in Turkey morocco.

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Spiritual Treasury for the Children of God, consisting of Meditations for each day in the year, by Wm. Mason; gilt edges.

Pilgrim's Progress, a new and beautifully illustrated edition, and the cheapest published.

H. HOOKER,

Dec. 15

206 Chestnut st., 4 doors above 8th.

Doctor H. Colburn,

DENTIST,

North Charles, corner of, Barne's street, Baltimore, Md.

Continues to act as Agent for that city.

The Cheap Theological Bookstore.

* Standard Books at greatly Reduced Prices.

Bishop Hall's Works, 12 vols. London, choice copy. Bingham's Antiquities of the Christian Church, 2 vols. Hammond's Paraphrase of the New Testament, 4 vols. Stillinger's Origin of the English Ritual, 2 vols. Palmer's Antiquities of the English Ritual, 2 vols. Shuckford's Connection of the Old and New Testaments. Palmer's Treatise on the Church, 2 vols. London edition. Archbishop Secker's Sermons, 9 vols. neat calf. Tillotson's Sermons, 12 vols., choice copy. Bishop Sanderson's Sermons, 2 vols. London. Macknight's Harmony of the Gospels, 2 vols. Macknight on the Apostolical Epistles. Daubney's Guide to the Church, 2 vols. Bishop Porter's Whole Works, 6 vols. London. Simon's Complete Works, 21 vols. 8vo. London. Prideaux's Connections, 2 vols. London edition. Waddington's Church History, 6 vols. London edition. Bishop Horne's Complete Works, 2 vols. Bishop Taylor's Whole Works, 3 vols.

And a very large collection of other Books in all departments of Biblical Literature too numerous to mention in a single advertisement, but to be seen and for sale at the Cheap Bookstore of DANIELS & SMITH,

N. W. corner of Fifth and Arch streets, Philada.

N. B.—Books Bought or Exchanged. Books imported from London to order.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 17, 1849.

[Vol. XI.—No. 11.—Whole No. 533.]

Calendar.

MARCH.

18. 4th Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA. BISHOP POTTER'S APPOINTMENTS.

MARCH.

18th. A. M. Epiphany; P. M. Church of the Crucifixion.
23d. P. M. St. James the Less, (Confirmation.)
25th. A. M. St. Thomas; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Chester; P. M. Marcus Hook.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

4th Sunday in Lent, St. Peter's Church, Washington.
Tuesday, 20th, St. Thomas' Church, Bath.
Wednesday, 21st, St. John's, Durham's Creek.
Friday, 23d, Saturday, 24th, and 5th Sunday in Lent, Grace Church, Plymouth, and St. Luke's Church, Locust Grove, as the Clergyman may appoint.
Holy Week and Easter Sunday, at Lake Scuppernon and Pittigrew's Chapel.
Friday, 13th April, Hetford, Perquimons co.
The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gatesville.
27th, Friday, Windsor, Bertie Co.
3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

NORTH CAROLINA.

The Bishop of the Diocese has officiated as follows, since the last report.

The 1st Sunday in Lent the Bishop was at Trinity school, near Raleigh. This Institution, though just arising, through many discouragements, out of a feeble infancy, is in an interesting state. While the classical education is conducted with proper energy, a deep religious influence seems to control the hearts and conduct of the pupils, and to give promise to parents of a real Church-school for their children. While there, the Bishop confirmed five persons—three of them belonging to the Institution—and placed others under a due course of training for that holy rite.

On the following Wednesday, (Ember Day,) in Christ Church, Raleigh, the Bishop admitted to the holy order of deacons Thomas F. Davis, Jr.; the Rector of the Church, the Rev. Dr. Mason, assisting in the services.

The next day, March 1st, visited St. Mary's School, Raleigh, and confirmed sixteen persons. The Rector, with the Rev. Mr. Benton, from Rock Fish, assisted in the services. This interesting Institution is in a highly flourishing condition, and is deserving of the fullest confidence and patronage of christian parents.

ST. MARK'S CHURCH, PHILADELPHIA.

The above cut gives a tolerable idea of this beautiful Church edifice. The artist in reducing the engraving to the present size, has taken some unwarrantable liberties with many of the details in the copy, and especially with the elegant tracery of the windows, for which he has substituted some rather unmeaning design of his own.

The Church edifice is built of free stone, from Trenton, Newark, Little Falls, and Thorn Quarries, in the decorated style, which prevailed in the last quarter of the thirteenth, and first of the fourteenth centuries; a period when it may be said Gothic architecture—so called—attained its highest point of graceful proportion and luxuriant beauty.

The Churches of this period are distinguished for their fine

proportions, and beauty of interior effect; and the style is valued by the architect for its fine forms of adaptation to sacred edifices of every size and cost, from the parish church of the simplest and least expensive class, to the most gorgeous cathedral.

This Church edifice is situated on the north side of Locust street west of Schuylkill 7th street, and the length of the church east and west, is 150 feet, in all, over the buttresses. The tower is on the south side, near the west end, attached to the aisle wall, projecting all its size, and makes the breadth at this point 91 feet. The tower is nearly on the line of houses on Locust street; standing in the middle of the square, advanced from the church, it becomes the most important feature in the street view, and is treated accordingly. Its whole beautiful outline, from base to finial, seen at a glance—all of stone—is not a common object in our streets. The plan is thus made to suit the site—the tower is in the position of the south porch, for which its first stage is to be used, through it is the principal entrance by a deeply recessed and richly moulded door-way, ornamented with foliated shafts in the jambs. The windows of the aisles and clerestory, on the flank, are of two lights, or parts divided by mullions of stone, which is foliated in the arch showing different patterns: the windows have moulded worked stone jambs.

The church comprises a chancel, a nave and aisles—an organ or choir aisle, with a convenient vestry. The interior is 138 feet in length, 56 feet wide, and 54 feet high. The chancel is 38 feet deep, 23 feet 6 inches wide, and will be built, to show the interior, of cut stone. The floor is to be paved with encaustic tiles, and rises as it recedes from the church towards the east end in four steps to the altar. The window over the altar is of five lights, and will be glazed with painted glass of subject design. The nave is 28 feet wide, and 100 feet long. The north

and south aisles are each 14 feet wide by 100 in length. The division is in seven bays on each side, the piers and arches are of cut stone, supporting the clerestory, with bracket shafts between each window for the roof timbers. The roof is open timbered, framed of oak, with hammer and collar beams moulded, the whole construction being visible. The chancel has a polygonal ceiling of oak, divided into panels. The organ aisle is a continuation of the north aisle, with an arch open to the chancel. The seats will all be of oak and will be open, of suitable design. The windows are to be glazed in quarries set in lead, having borders of colored glass. The windows of the west end are not the least important. The great window is of four lights, and those of the aisles have three lights each. From their position to the street, they will be richly worked—a small porch entrance is under the large window, and another door on the north side opposite to that, through the tower. The vestry and chancel have each their entrance door. The tower is square built, with buttresses to the height of 80 feet from the base. It is then resolved into an octagon spire 90 feet high, broached on the angles, with three tier of spire lights alternating. The belfry has coupled windows on each face. The spire is terminated with finial and cross. The gables are to be decorated at the apex with handsome ornamental crosses, and a neat crest tile is carried on the ridges of the roof.

Another unusual feature in this church is, that neither paint nor plaster are to be used for its construction, the inside walls being all lined with stone, and all the wood work is to be of solid oak. Neither was the church edifice built by subscription; a few churchmen (not more than five or six,) advanced the necessary funds to complete it, with the exception of the tower and spire. Their contract with the architect is \$30 000, including the entire completion of the building and appurtenances, excepting the organ.



From Church Papers.

NEW YORK.

Episcopal acts by the Bishop of Maryland, acting by the request of the Standing Committee of the Diocese of New York.

First Sunday in Lent, Feb. 25; morning, in Emmanuel Church, New York, confirmed 15 persons. Afternoon, in St. Luke's Church, Brooklyn, confirmed 13. Evening, in Calvary Church, Brooklyn, confirmed 45.

Friday, March 2; St. Mark's Church, Williamsburgh, confirmed 15, (including one sick person in private.)

Second Sunday in Lent, P. M.; confirmed 13 in St. Philip's Church. Evening, 22 in the Church of the Epiphany.

An Ordination was held on Sunday morning last, one of "the stated times," by the Bishop of Maryland, acting for this Diocese, in Trinity Church, in this city, when the Rev. Cornelius R. Duffie, John C. Sterling, and Henry B. Bartow, Deacons, were admitted to the Holy Order of Priests, and Mr. Henry Norman Hudson, and Mr. Alonzo G. Shears, lately a minister among the Methodists, were ordained Deacons. Morning Prayer was said by the Rev. Benj. I. Haight, D. D., and the Rev. Mr. Walton. The Sermon was preached by Bishop Whittingham. Mr. Walton presented the Candidate for the Diaconate, and Dr. Haight those for the Priesthood.

The Bishop, having spent the last two months in this city and vicinity, returned this week to Baltimore. We understand that on this and his previous visit, he has confirmed over Four Hundred Persons. He returns in June, when he is expected to visit some of the Country Parishes.—*Churchman*.

WESTERN NEW YORK.

ORDINATION.—The Lenten Ordination was held on the 4th of March, by Bishop DeLancey in St. Paul's Church, Syracuse. Prayers were read by the Rev. Mr. Ashley, Rector of the Church, and the sermon was preached by the Bishop. The two Candidates for Priests' orders, the Rev. James Radcliff Davenport, Deacon, Missionary at Liverpool, and the Rev. Spencer Marcus Rice, Deacon, Missionary at Jordan and Marcellus, were presented by the Rev. Dr. Gregory of St. James Church, Syracuse, who with the Rev. Mr. Ashley, united in the imposition of hands. The Bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Messrs. Gregory and Ashley.

In the afternoon the Bishop preached in the Church of the Ascension at Liverpool. Prayers were read by the Rev. Mr. Davenport, the Missionary of the station. Large congregations attended these services.—*Gospel Messenger*.

CONNECTICUT.

The Rt. Rev. Bishop of Connecticut upon the ordination Sunday in Lent, held an ordination and a confirmation in Christ Church at Middletown. During the morning services, Mr. John Woodbridge Birchmore was admitted to the holy order of Deacons. The candidate was presented by Rev. Dr. Jarvis, with whom he has passed his time of preparation, and who preached the ordination sermon. The discourse was upon the passage from St. Paul's 1st Epistle to Timothy, "Holding the mystery of the faith in a pure conscience." The author's name is a sufficient voucher for the excellence of the "exhortation," the interest of which was not diminished by the previous relation of teacher and pupil.

After Evening Prayer, 16 persons received the apostolic rite of confirmation; making the number of those who have renewed the vows of baptism, 28 in that parish, during the last nine months. The services appeared to excite deep interest in the congregation; the number of communicants was unusually large, and the many confirmed show the increase, which has rewarded the faithful planting and watering of the excellent pastor of that flourishing parish.—*Calendar*.

Selections.

MACAULAY'S HISTORY OF ENGLAND.

Continued from page 74.

We must pass rapidly over the brief sketch given of the Great Rebellion. Charles, as might be anticipated, receives no favour at Mr. Macaulay's hands. But one circumstance must certainly excite surprise. Cruelty and oppression are stigmatised throughout this work, with that withering indignation to which Mr. Macaulay knows so perfectly how to give expression, and with all that pathos with which his unrivalled mastery of the English language enables him to carry by storm the sympathies of his readers. The judicial murders of Argyle and Stafford—the horrors of the "Bloody Assize"—the pitiless executions of Alice Lisle and Elizabeth Gaunt—are painted with all the force of the author's imagination, and held forth to the indignation of mankind. But not even a solitary phrase of disapproval can be spared when he condescends to notice the murders of Laud, of Strafford, or of the king. Even the cold and philosophic tenor of Mr. Hallam's treatise is interrupted by such events. Mr. Hallam fairly admits "that the most unjustifiable act of these zealots, and one of the greatest reproaches of the Long Parliament, was the death of Archbishop Laud. . . . Laud had amply merited punishment for the tyrannical abuse of power; but his execution at the age of seventy, without the slightest pretence of political necessity, was a far more unjustifiable instance of it, than anything that was alleged against him."*

* "Laud, who had been four years in prison, and who was borne down by age and infirmities, had only to answer for his concurrence in a course of tyranny which had been conquered four years ago. As in the case of Strafford it was impossible to find him guilty of high treason, according to any existing law, . . . His condemnation was pronounced by an ordinance of both houses; it was only voted by seven lords, and was illegal even according to the tyrannical traditions of parliament."—*Guizot's History of the English Revolution*.

Laud, however, was a Churchman, and Mr. Macaulay's humanity is not to be elicited in such a cause. The Church, indeed, affords unceasing scope to his sarcasms, and the severity of his invective. For example, what an unworthy insinuation is conveyed in the following sentence, with which concludes the character of Charles I. :—

"He seems to have learned from the theologians whom he most esteemed, that between him and his subjects there could be nothing of the nature of mutual contract, that he could not, even if he would, divest himself of his despotic authority; and that, is every promise that he made, there was an implicit reservation that such promises might be broken in case of necessity, and that of the necessity he was the sole judge."—p. 84.

But the following passage is in every way unworthy of Mr. Macaulay's pen, however brilliant may be its antitheses, and pointed its satire. The condition of England is being described at the epoch of the Restoration :—

"The restored Church contended, indeed, against the prevailing immorality, but contended feebly, and with half a heart. It was necessary to the decorum of her character that she should admonish her erring children. But her admonitions were given in a somewhat perfunctory manner. Her attention was elsewhere engaged. Her whole soul was in the work of crushing the Puritans, and of teaching her disciples to give unto Caesar the things which were Caesar's. She had been pillaged and oppressed by the party which preached an austere morality. She had been restored to opulence and honour by libertines. Little as the men of mirth and fashion were disposed to shape their lives according to her precepts, they were yet ready to fight knee-deep in blood for her cathedrals and palaces—for every line of the rubric, and every thread of her vestments. If the debauched cavalier haunted brothels and gambling-houses, he, at least, avoided conventicles. If he never spoke without uttering ribaldry and blasphemy, he made some amends by his eagerness to send Baxter and Howe to gaol for preaching and praying. Thus the clergy, for a time, made war on schism with so much vigour, that they had little leisure to make war on vice. The ribaldry of Etherege and Wycherly was, in the presence, and under special sanction of the head of the Church [we presume Mr. Macaulay means Charles II.], publicly recited by female lips in female ears; while the author of the 'Pilgrim's Progress' languished in a dungeon, for the crime of proclaiming the Gospel to the poor. It is an unquestionable and a most instructive fact, that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years during which national virtue was at the lowest point."—p. 181.

Mr. Macaulay forgets that for nearly twenty years England had been convulsed by civil war; that for the greater part of that time the whole body of the clergy had been dispossessed of their benefices, and were wandering in poverty and exile. He himself observes, that "during the domination of the Puritans many of the rejected ministers of the Church of England could obtain bread and shelter only by attaching themselves to the households of Royalist gentlemen" (p. 327). Nay, the attack on the Church, which we have just quoted, forms the conclusion of a *professed* account of the reaction in morals consequent on this very domination of the Puritans; and yet the want of immediate success to the efforts of the Church to restore society to order and religion, after the convulsion which had shaken it to its centre, is, as we have seen, adduced as "a most instructive fact," illustrative of the evil effects of the influence of "the Anglican Hierarchy!"

We cannot leave this part of our subject without quoting a passage which, although containing in its opening sentences considerable truth, ends with an attack on the Church of Ireland, which proceeding, at the present crisis, from a *cabinet minister*, possesses surely no inconsiderable importance :—

"The patriotism of the Irish had taken a peculiar direction. The object of their animosity was not Rome, but England: and they had especial reason to abhor those English Sovereigns who had been the chiefs of the great schism—Henry the Eighth and Elizabeth. During the vain struggle which two generations of Milesian princes maintained against the Tudors, religious enthusiasm and national enthusiasm became inseparably blended in the minds of the vanquished race. The new feud of Protestant and Papist inflamed the old feud of Saxon and Celt. The English conquerors meanwhile neglected all legitimate means of conversion. No pains were taken to provide the conquered nation with instructors capable of making themselves understood; no translation of the Bible was put forth in the Erse language. The Government contented itself with setting up a vast hierarchy of Protestant archbishops, bishops, and rectors, who did nothing, and who, for doing nothing, were paid out of the spoils of a church loved and revered by the great body of the people."—p. 69.

We now proceed to give our readers some specimens of Mr. Macaulay's style, which will convey an idea of his work, and also of his brilliancy and power as a writer.

The Puritans are certainly not his favourites. It seems that bear-baiting was a cherished amusement of the Cavaliers of that age; but, as to the Puritan :—

"It is to be remarked that their antipathy to this sport had nothing in common with the feeling which has, in our time, induced the legislature to interfere for the purpose of protecting beasts against the wanton cruelty of men. The Puritan hated bear-baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators—indeed, he generally contrived to enjoy the double pleasure of tormenting both spectators and bear."—p. 161.

Some idea of the poverty of the Church, and of the extremities to which many of the clergy were reduced, may be formed from the following description, even if we were to suppose it divested of the greater part of its exaggeration :—

"The coarse and ignorant squire, who thought that it belonged to his dignity to have grace said every day at his table by an ecclesiastic in full canonicals, found means to reconcile dignity with economy. A young Levite—such was the phrase then in use—might be had for his board, a small garret, and ten pounds a year; and might not only perform his own professional functions—might not only be the most patient of butts and of listeners—might not only be always ready in fine

weather for bowls, and in rainy weather for shovelboard—but might also save the expense of a gardener or of a groom. Sometimes the reverent man nailed up the apricots, and sometimes he curried the coach horses; he cast up the farrier's bills; he walked ten miles with a message or a parcel. If he was permitted to dine with family, he was expected to content himself with the plainest fare; he might fill himself with the corned beef and the carrots; but as soon as the tarts and the cheesecakes made their appearance he quitted his seat and stood aloof till he was summoned to return thanks for the repast, from a great part of which he had been excluded."—p. 328.

The narrative of the last illness of Charles II. is thus finely drawn :—

"His palace had seldom presented a gayer or more scandalous appearance than on the evening of Sunday the 1st of February, 1685. Some grave persons, who had gone thither, after the fashion of that age, to pay their duty to their sovereign, and who had expected that, on such a day, his court would wear a decent aspect, were struck with astonishment and horror. The great gallery of Whitehall, an admirable relic of the magnificence of the Tudors, was crowded with revellers and gamblers. The king sat there, chatting and toying with three women, whose charms were the boast and whose vices were the disgrace, of three nations. Barbara Palmer, Duchess of Cleveland, was there—no longer young, but still retaining some trace of that superb and voluptuous loveliness, which, twenty years before, overcame the hearts of all men. There, too, was the Duchess of Portsmouth, whose soft and infantine features were lighted up with the vivacity of France. Hortensia Mancini, Duchess of Mazarin, and niece of the great cardinal, completed the group. . . . A party of twenty courtiers was seated at cards, round a large table, on which gold was heaped in mountains. Even then the king had complained that he did not feel quite well. He had no appetite for his supper; his rest that night was broken; but on the following morning he rose, as usual, early."—pp. 429-431.

Charles lies on his death-bed, and the ministers of religion are around him :—

"Thomas Ken, Bishop of Bath and Wells, then tried his powers of persuasion. He was a man of parts and learning, of quick sensibility and stainless virtue. His elaborate works have long been forgotten, but his morning and evening hymns are still repeated daily in thousands of dwellings. Though, like most of his order, zealous for monarchy, he was no sycophant. Before he became a bishop, he had maintained the honour of his gown by refusing, when the court was at Winchester, to let Eleanor Gwynn lodge in the house which he occupied there as a prebendary. The king had sense enough to respect so manly a spirit. Of all the prelates, he liked Ken the best. It was to no purpose, however, that the good bishop now put forth all his eloquence. His solemn and pathetic exhortation awed and melted the bystanders to such a degree, that some among them believed him to be filled with the same spirit which, in the old time, had, by the mouths of Nathan and Elias, called sinful princes to repentance. Charles, however, was unmoved."—p. 434.

Bishop Ken is one of Mr. Macaulay's few favourites among the heads of the Church; and even in his case room can be found for censure. The conduct of the good bishop towards those who had joined in Monmouth's rebellion, is thus described :—

"The chief friend and protector of these unhappy men in their extremity, was one who abhorred their religious and political opinions, one whose order they hated, and to whom they had done unprovoked wrong—Bishop Ken. That good prelate used all his influence to soften the gaolers, and retrenched from his own episcopal state that he might be able to make some addition to the coarse and scanty fare of those who had defaced his beloved cathedral. His conduct on this occasion was of a piece with his whole life. His intellect was indeed darkened by many superstitions and prejudices; but his moral character, when impartially reviewed, sustains a comparison with any in ecclesiastical history, and seems to approach as near as human infirmity permits, to the ideal perfection of Christian virtue."—p. 637.

We cannot forbear affording our readers, before we close our remarks for the present, the pleasure of perusing the striking passage, which paints the spot of Monmouth's burial :—

"The head and body were placed in a coffin, covered with black velvet, and were laid privately under the communion-table of St. Peter's chapel, in the tower. Within four years the pavement of that chancel was again disturbed, and hard by the remains of Monmouth were laid the remains of Jeffreys. In truth, there is no sadder spot on earth than that little cemetery. Death is there associated, not as in Westminster Abbey and St. Paul's, with genius and virtue, with public veneration and with imperishable renown—not, as in our humblest churches and churchyards, with everything that is most endearing in social and domestic charities; but with whatever is darkest in human nature and in human destiny, with the savage triumph of implacable enemies—with the inconstancy, the ingratitude, the cowardice of friends—with all the miseries of fallen greatness and of blighted fame. Thither have been carried, through successive ages by the rude hands of gaolers, without one mourner following, the bleeding relics of men who had been the captains of armies, the leaders of parties, the oracles of senators, and the ornaments of courts. Thither was borne, before the window where Jane Grey was praying, the mangled corpse of Guilford Dudley. Edward Seymour, Duke of Somerset, and protector of the realm, reposes there by the brother whom he murdered. There has mouldered away the headless trunk of John Fisher, bishop of Rochester, and cardinal of St. Vitalis, a man worthy to have lived in a better age, and to have died in a better cause. There are laid John Dudley, Duke of Northumberland, Lord high Admiral, and Thomas Cromwell, Earl of Essex, Lord High Treasurer. There, too, is another Essex, on whom nature and fortune had lavished all their bounties in vain, and whom valour, grace, genius, royal favour, popular applause, conducted to an early and ignominious doom. Not far off sleep two chiefs of the great house of Howard, Thomas, fourth Duke of Norfolk, and Philip, eleventh Earl of Arundel. Here and there, among the thick graves of unquiet and aspiring statesmen, lie more

delicate sufferers—Margeret, of Salisbury, the last of the proud name of Plantagenet, and those two fair queens who perished by the jealous rage of Henry. Such was the dust with which the dust of Monmouth mingled."—p. 629.

From the Church Register.

FEMALE INFLUENCE.

In the charming month of October, on the last night of the week, that tranquil time, when the Christian delights in calmness, and abstraction from the cares and vexations of life, to prepare for the coming of the "sweet day of rest," it was my happy fate, or more properly speaking, Providence directed my course through a remote part of the southern country, in company with a party, one of whom informed us that he had some valued friends residing at a short distance from our intended route; and if we preferred spending the halcyon day under a Christian roof, to passing it in the village inn, he would insure the whole party a hearty welcome. Knowing that this was a southern custom, we all readily and gratefully assented to his proposal. He gave us a glowing description of the happiness of his friends, and of the delightful way in which they lived, so much so, that before we saw them, we were quite prepossessed in their favor, and anxious to see upon what their happiness was founded. Before we arrived at the friendly mansion, the curtain of night had fallen around us—the moon had risen in the blue vault of heaven, in unclouded majesty, emitting her mild, soothing, tranquillizing, silvery beams, through the dark foliage of the woods; the dew had fallen upon the pines, cedars, bays, myrtle, and other aromatic trees, peculiar to that country, causing them to exhale a most refreshing, exhilarating fragrance around. All of us maintained an unbroken silence, perhaps enjoying the sweetness of the lovely scene, and meditating on the goodness of that Being, "who had planned, and built, and still upholds a world so clothed with beauty." We rode on in this contemplative mood for some time, until we arrived at the end of the forest, when our guide directed our view to the house of his friends, and said that he would ride a little faster, and inform them of our approach. In a few moments after, we reached the end of our week's journey, and stopped at the door, where the master of the family, Mr. L. * * *, came forward, and received us with the greatest courtesy, urbanity, and friendliness; expressed his pleasure that we had been persuaded to visit him, assisted us to alight, and led the way into the parlor, where we found his wife, and an elderly clergyman, whose head was silvered o'er with the frosts of many winters: she extended to us the same kind and friendly welcome. We found them at tea. In a few moments we were all comfortably accommodated, and pleased with finding our unexpected arrival had not interfered with the well ordered domestic arrangements; there was no hurry, no noise, no bustle, no confusion; the domestics appeared to be well trained, anxious for the comfort of their master's guests, and with cheerful alacrity anticipated all our wishes. After leaving the table, we discussed various subjects, in which the venerable divine had a conspicuous part, whom I would describe as

Cheerful, grave, sincere,

In language plain, and plain in manners.

He had just returned from a missionary tour among the Indians; and he appeared to be deeply interested in their spiritual welfare, as well as in that of a more degraded race of beings, those of a darker hue. He was an owner of many, and was instructing them, preparatory to emancipating them, intending to send them to Africa. Our host spoke very feelingly upon the subject of slavery. One expression arrested my attention—"poor souls," said he, "we cannot do as much for their bodies as we wish, but we all can do much for their souls." He had touched a chord which powerfully vibrated. I felt that we were no longer strangers, but had the same feelings, implanted by our common Father. I had from childhood's hour taken a deep interest in the spiritual welfare of poor degraded Africa's children, and thus to hear my sentiments uttered by a slaveholder, thrilled me with pleasurable emotion. Every sentiment which this good old gentleman uttered, increased my veneration of his upright character. The clock struck nine—he said that it was their custom to have family worship; that if it were not disagreeable to us, he should be happy if we would join them. Politeness, if no higher motive, would have induced us to comply with his invitation; we therefore followed Mr. and Mrs. L. into a large room, where after we had been seated a few minutes, the slaves entered. This was a new scene of pleasure to me, for I was well aware, that many, esteemed pious, among the slaveholders, assembled daily around the family altar, and excluded them; appearing totally to forget, that the Divine Being, to whom they offered their sacrifice and thanksgiving, was the great parent of all, and sent his only Son, with a message of pardon and reconciliation to all his erring children, whether bound or free, black or white. The service commenced with prayer, offered by the missionary, afterwards a chapter in the Bible was read, and concluded with a hymn, given out by lines, for the better accommodation of the negroes, by Mr. L. I was forcibly struck with the deep humility, contrition, and fervency, expressed in his countenance during the service. Frequently had I been where worship was powerfully aided by pomp and splendor—where the deep majestic, solemn, swelling notes of the full toned organ, accompanied by the skilful choir, wonderfully assisted to elevate the soul in its devotions, but never had my devotional feelings been so much excited, as by the simple strain of these poor beings, joining their humble confidence with the great ones of the earth, in praise and adoration to their heavenly Father. After they had left the room, the master observed, that he never compelled his servants to attend family worship, but only invited them. He considered them as fellow Christians, and appeared to be well convinced, that their souls were intrusted to his care, and that at the great day of retribution, when he and they should stand before the throne of the universal Judge, he would have to render an account how he had discharged his duties to them, not only in regard to their comfort in this life, but as preparing them for the life to come; his conscientious discharge of his duty was not thrown away upon them—they appeared to remember, that the holy book from which he instructed them, commanded them to be obedient to their earthly

master, serving him with all fidelity. The following morning being Sunday, we all again assembled around the family altar. After breakfast, Mr. and Mrs. L., the missionary, and the rest of the party, rode to the neighboring village church, but as I had a bad cold, I determined to remain at home—I was told to make myself comfortable, and to ask for whatever I wished, as the keys would be left with a servant, thereby showing me that confidence was placed in her honesty.

After they had gone, I took a walk over the ground; the air was soft and balmy—the birds were warbling, insects humming praises—flowers, shrubs, and trees wafted their fragrance as incense to Him, "whose temple is all space." I mounted on the wings of adoring contemplation to the Throne of the Most High and Lofty one, before whom angels and arch-angels veil their faces, who condescends to dwell in the hearts of the meek and lowly; and who lavishes his gifts upon his unworthy creatures. Ever and anon I was met by groups of cheerful, happy, smiling, well fed negroes, dressed in their Sunday attire. I returned to the house, well pleased with my excursion. Here there was nothing to create those depressing feelings, which I had frequently experienced at other plantations, and why?—because the master and mistress were actuated in all their dealings with the negroes, by that love of God which shows itself in love to all his creatures. The house was furnished with a well selected library, not only containing all the classics and Belles Lettres, but the most approved works of the soundest divines, with which I employed myself until the return of the family. The conclusion of the sacred day was passed, as might be expected, under a roof, where the family's motto appeared to be, "let all things be done decently and in order."

We left this delightful abode, where religion had put on its most attractive form, early the following morning, when what was our surprise at being informed by our guide, that the zealous, upright, consistent, conscientious Christian, had been in his youth, one of the wildest, most dissipated of men, a blasphemer of the Most High, an atheist; consequently he gave a loose rein to all his unhallowed passions: that his wife, a meek and humble follower of Jesus, who had cultivated her mind, and stored it with the truths of religion, by her judicious conduct, her gentle influence, her mild persuasion, but above all by the splendor of her own virtuous, pure, and holy example, had been the means of withdrawing him from the paths of wickedness. She talked to him of the loveliness of virtue—the joy and peace in believing—the pleasantness of religion's paths, producing true happiness in this world, and leading to bliss eternal. Although he loved to listen to the sweet tones of her voice, pleading the holy cause, and to contemplate the celestial expression of her countenance, irradiated with heavenly fervour, animated with a Christian's hope—yet it was long ere she produced the desired effect; but that "charity which hopeth all things," induced her to persevere in her soul-reclaiming course, and to conceal from every one the anguish of her heart, except that Being whom she daily supplicated to turn the sinner from the error of his way. She at length persuaded him to open the volume of revealed wisdom, and to give it a candid, attentive perusal, which he attempted, more to gratify her, than from any conviction or light that he expected to dawn upon his mighty mind: but as he read, reflected, examined and compared one passage with another, his doubts gradually diminished, and he took a deeper and deeper interest in the sacred study. He found in it many truisms, applicable to his own unhappy state. One particularly struck him—*there is no peace, saith my God, to the wicked.* "True, too true! as I justly experience," he involuntarily exclaimed. He was led to contrast his own miserable life, agitated by so many various passions, with the serene, calm, peaceful, tranquil life of his wife; while her's displayed the beauty of holiness, his exhibited nothing but the pollution of guilt. She, by the purity piety, and elevation of her character, aspired to the nature of the celestial intelligences; he, although gifted with the finest faculties, degraded his to the nature of the brutes that perish, thirsted not after immortal joy, satisfied with earth's vain pleasures. He reflected also upon their different employment of time. She by the conscientious discharge of all her duties, fulfilled the end of her being, while he acknowledged that upon every hour of his past life, might be inscribed by Him who cannot err, *time lost for eternity.* These humbling reflections filled him with compunction, and caused the deepest self-abasement. The illusion which had magnified his pleasures suddenly disappeared, he saw himself as he was, a guilty rebel, obnoxious to the divine vengeance, light from on high appeared to illumine the dark recesses of his guilty heart, bringing to his view the awful catalogue of all his forgotten crimes. This retrospect produced in him "that godly sorrow which worketh repentance, not to be repented of." He determined to begin to live for eternity—made an effort in the Divine strength to be virtuous—burst assunder the chains which fettered him, (convinced that it was his love of vice which had made him wish to disbelieve the existence of a pure and holy God, who took cognizance of all his unholy deeds)—forsook the once attractive, but now disgusting society of his dissolute companions—the gaming table, the midnight revel, and the haunt of vice, and now confesses that *there is no other name given under heaven whereby he can be saved, but that of our Lord and Saviour Jesus Christ, who is the same yesterday, to-day, and forever.*

A STRANGER.

We have been almost tempted to get the following stereotyped, as a fixed heading for Communications.—[Ed. BAN.]

WRITING FOR THE PRESS.—O ye poets and prosers, who aspire to write in the miscellanies, and above all, O ye palpitating untied, who meditate the offer of your maiden essays to establish periodicals, take care, pray ye take care to cultivate a good, plain, bold, round text. Set up Tomkins as well as Pope and Dryden for a model, and have an eye to your pothooks. Some persons hold that the best writers are those who write the best hands, and I have known the conductor of a magazine to be converted by a crabbed MS. to the same opinion. Of all things, therefore, be legible: and to that end practice penmanship. If you have never learned, take lessons. Be sure to buy the best paper, the best ink, the best pens, and then sit down and do the best you can; as school-boys do—put out your tongue and take

pains. So shall you happily escape the rash rejection of a jaded editor; so having got into your hand, it is possible that your head may follow; and, though last not least, ye may fortunately avert those awful mistakes of the press, which sometimes ruin a poet's sublimest effusion, by pantomimically transforming his roses into noses, and his angels into angles, and all his happiness into pappiness.—Hood.

For Our Young Readers.

THEORY AND PRACTICE.

"Mother," said a bright-eyed, laughing little girl, "I have often heard of theory and practice. Will you be kind enough to tell me what they mean?"

"I will, my daughter," the little girl's mother replied. "And to do so, my child, I will take a common word; one you have often heard used, and by it, I will illustrate their meaning."

"O, do mother," replied little Jane; how glad I shall be."

"Well, then listen," said her mother.

Jane drew her chair close to her mother, and laying down a book she had been reading, exclaimed:

"Now I am ready, mother, pray go on."

"You have often," replied her mother, "heard of the word *generous*. You know that it means to be free-hearted; to be willing to give to others what we can spare. There was once a little girl who had kind and affectionate parents; they loved her very much, and often gave her money, and pretty books to read, so that she might improve her youthful mind; they used to try to instil into her mind the true spirit of generosity. But it seemed all their wishes and desires failed; for their little daughter was merely generous in *theory*."

"O, mother, how is that," exclaimed little Jane.

"Why," replied her mother, "I will explain it as well as I can. This little girl read much in her books about being generous. She knew what it was to be so; but she never acted out her knowledge of generosity. She never dreamed, that, to be generous,—to be *truly so*,—she must give some of her money to the poor; to the destitute; to the starving. She never thought she must go, and, with her spare money, buy shoes, and frocks, and the like, for poor children. No; she did not think that to be *generous*, was to clothe the naked, to give food to the starving, and fuel to the freezing. She never thought of this. And yet, she supposed she was generous. One day a poor, blind beggar came to the door of her parents, and she heard him tell about his sick wife and starving children. O, what a sad tale the beggar told; but this little girl heard it all, and was unmoved. She did not give out of her small treasury a single cent to relieve the wants of the poor old man and his suffering family; and yet, she considered herself very generous, because she *read* about other persons being so. This little girl was merely generous—if I may use the term—in *theory*, not in *practice*. If she had given relief to that poor, blind beggar, then, she would have been generous in *practice*; then, she would have been truly generous. But she did not do so, and consequently, her generosity was dumb. It did no good. Indeed, I don't believe that it could be called so at all. A generous heart is a giving heart."

"O, mother!" exclaimed Jane, "I know what little girl you have been talking about; it was *your daughter*."

"Yes," replied her mother, "I mean my little girl."

"But mother," said Jane, "how sorry I am. If you will forgive me, I will try to be generous in the future;—not only in reading, or seeing other people so, but in practice too. I don't believe I was ever generous. There surely can be no generosity, without it is a practical one. I will now go, if you will permit me, and get little Sarah Taylor a pair of new shoes, with the money father gave me this morning. I saw her yesterday, and she told me her father was sick, and she had no shoes to wear." "Do so, my dear child," replied her mother, "and always remember the difference between *theory* and *practice*."—*Daily Sun.*

SINGULAR DISCOVERY.—The *Constantinople Journal* gives some curious details regarding a city said to have been discovered in Asia Minor by Dr. Brunner, one of the agents employed by the Government of the Sublime Porte, in penetrating into the most remote and inaccessible regions of the empire for the purpose of taking a census. While occupied in exploring the *sandjak* (excavations) of Bousouk, on the confines of Pontus, Cappadocia and Galatia, Dr. Brunner, whose attention was attracted by the bold and curious passages opened into the living rock, was accosted by a villager, who offered to show him things far more interesting on the other side of the mountain if he would trust to his guidance. After some hesitation, the doctor armed himself, and followed his guide, taking his servant with him. Half an hour brought them round the mountain, and then the doctor found himself, says the narrative, in presence of the ruins of a considerable town. These ruins are situated in the south-east of the village of Yankeui, and to the north of the village of Tscheque, half a league from each other; and the doctor's profound study of all the accounts, ancient and modern, of Asia Minor, furnishes no trace by which he can identify them. The site of the town is half a league in length. It contains even temples with cupolas, and 218 houses, some in good preservation, others half choked up with their own ruins and with vast fragments of rock, detached from the overhanging mountains. The houses have compartments of three, four, and six chambers. The largest of these edifices is 20 feet long by 28 wide. So far as the ruins would permit the doctor to estimate it, he conjectured the height of some of the temples to be from 20 to 30 feet. There are traces of plaster on the interior walls, but not an emblem or indication, says Dr. Brunner, to suggest the origin or date of the ruined city. Dr. Brunner proposes his deserted city as a puzzle for the archaeologists.

"Riches are beholden to our fancies for their value; and yet the more we value riches, the less good they are, and by an over-valuing affection they become our danger and our sin."

"A Christian so long as he preserves his integrity to God and religion, is bold in all accidents: he dares die, and he dares be poor; but if the persecutor dies, he is undone."—*Bishop Taylor.*

"He that overcomes his fear of death does well; but if he hath not also overcome his lust, or his anger, his Baptism of blood will not wash him clean."—*Bishop Taylor.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MARCH 17, 1849.

NOTICE.

A BOX will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sansom street, (formerly George street,) where in all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.—An excellent story is told of a venerable Bishop of our Church, peculiarly ready in such emergencies, showing the effective manner in which he silenced an offensive assailant, who wished to get up a religious controversy for the entertainment of the passengers on board a steamboat. Travelling along one of our western rivers, he was sitting quietly writing in the crowded cabin, when he was attacked by a young preacher, of some of the multitudinous sects which there abound, on some popular points of dispute in which the wrong side has rather the advantage with ignorant listeners. He endured the assault patiently and in silence for some time, until seeing that general attention was directed to him, he suddenly fixed his eyes upon his assailant and said in a loud voice,

"Tell me, Sir, what is the fifth commandment?"

"I didn't come to discuss the commandments," was the somewhat confused reply.

"I say, Sir, tell me, what is the fifth commandment?"

"Sir, I—I—I have nothing to say with the commandments, that's not the subject I wished to talk about."

"Sir, you came, without invitation, to discuss with me a nice theological question, and yet you do not seem to know the Decalogue, which reveals the fundamental principles of human duty. And now, Sir, (rising, and lifting up his voice) if you don't tell me what the fifth commandment is, I hold you up to the scorn of this audience."

The confounded disputant could only withdraw to hide his confusion in retirement.

A somewhat extensive, though rather involuntary, acquaintance with the religious journals of various denominations, compels us to think that they are not very familiar with the Commandment of the Decalogue, placed over this article. A very common violation of this Divine precept is to be found, more especially of late, in the false and injurious charges preferred against the character of the clergy of the Church of England. In the discussion of abstract questions concerning that Church they might enjoy the most undisturbed liberty of speech. The evils which grow out of the union of Church and State, evils felt and owned by some of the noblest sons of that Church, are lawful texts for their Discourses addressed to people who have no voice in amending the evils deprecated. They have perfect right to brand this Church, in their own imagination, which happily makes no mark upon the object, with those three awful P's, Prelacy, Puseyism, Popery. They may descant to their heart's content upon tithes, presentations, pluralities, dignitaries, &c. &c. until every citizen of this land is fully satisfied to live and die in the United States, or go to California, fully resolved never to emigrate to Great Britain. But the case is different when they come to speak freely and injuriously of *personal* character, and to "bear false witness" against the clergy themselves. In so doing, they certainly injure their "neighbor." For if, as our Saviour shows, a Samaritan was neighbor to a Jew, surely even a Prelatist, &c. is neighbor to the most self-complacent, self-styled Evangelical.

These remarks have been called forth by the following two articles taken from highly respectable Journals, of very extensive circulation among the denominations for whose benefit they are published. They may be excused by some on the plea that they do not *originate* the calumny. But we think, with Bishop Sherlock, that "even to believe without sufficient ground, or to report when we do believe, the ill we hear of others cannot be excused of malice and envy—you become the instrument of malice; you pull the trigger though the other levels the piece at the innocent head."

These are the reports, and our readers will perhaps conclude with us that all the noise they make can do little harm, as the pieces are only loaded with blank cartridge.

"RELIGION IN THE ENGLISH CHURCH.—The following description of the character of the ministers of the established Church of England, is from the pen of one of their number, who is publishing a series of articles in the London Christian Times:

"The standard of theology among the clergy is very low.

The doctrine of the majority is not the doctrine of the reformation nor of the church articles. The division of high and low church, he says, is generally understood by the people, to be a division on the vital points of Christianity. The larger portion of the clergy, hold the views of Laud—some even boldly avowing Romish views—and of a very large proportion, the theological attainments are very meagre. The meetings of ministers discourage theological inquiry and discussion. And with the greater part, the preaching is a mere farcical performance."

"I was then preaching Alison's sermons," says one brother; "I find Cooper's sermons very acceptable," says another; "I try to fill up one of Simeon's skeletons," says a third; "I preach my uncle the vicar's," says a fourth. "He left me a good stock." And another, wrapt in astonishment at the mystic depth of Newman, pours forth with all submissive reverence, the strange and deceitful complication of that dishonest school, to a village congregation that cannot fathom the true meaning and purpose of a single sentence."

Yet this writer says that in the last fifty years, a wonderful improvement in professional propriety and diligence has taken place. Only old men now know the depth to which the clerical character had fallen.

THE ESTABLISHED CLERGY.—The character of the clergy of the Established Church, is thus concisely and vividly pictured by Mr. Noel, in his recent work. It is the testimony of one who knows and deserves to be believed. What a tale it tells for establishments:—

"What are the pastors of the Anglican churches in fact? I grieve to write it. There are men among them of great virtues to whom I gladly do homage. I know and love many faithful, energetic, and sincere servants of Christ; but when these exceptions are subtracted, what are the rest? I grieve to write it. Chosen by peers and squires, by colleges and church corporations, by chancellors and State-made prelates, many are made pastors by a corrupt favoritism, many are allured to an uncongenial employment by the income which it offers them, and many embrace the profession of a pastor because they are too dull, inert, or timid for any other. They have scarcely any theological training; they are pledged to all the errors in the Prayer-book; and all the abuses sanctioned by the Union. They dread reforms; they are servile to patrons; they are intolerant to Dissenters; their zeal is crippled by state restrictions, and their indolence tempted by unbounded liberty to indulge it. Severed from the body of the people by their birth, by their early education, by their college life, by their aristocratical association, by their zeal for their ecclesiastical prerogatives, they have little popular influence. Lawyers, men of science, and editors of newspapers, do not listen to them; Chartists and Socialists dislike and despise them; they scarcely touch the operative millions; they make few converts among the devotees of fashions; and under their leadership the Christian army is inert, timid, and unsuccessful."

We pronounce these statements a plain violation of the *ninth commandment*. That there are various kinds, and orders of men in the Church of England and Ireland none can deny. Their numbers must of course bring great variety into the composition of the mass. But to say, that the character given to them in these accounts is a description of "the Established clergy," is false. To disprove the charge of meagre Theological attainments, we have only to read the catalogue of Works published by them. The noblest Works, upon all subjects in the wide field of Theology, which have come from the Press in modern times come, from this body of men. And the fact that all of them must have a University education is clear disproof of the implied charge of ignorance.

As to the charge that with them "preaching is a mere farcical performance," we have only to say that the best sermons, published in modern times, come from the Anglican pulpit.

As to the statement of their lack of influence upon the various grades of society, from the lowest to the highest, it is one of the vainest and most impudent assertions ever made. Our own observation, of more than a year spent in city and rural parishes in that country, enable us to say explicitly that this is "false witness."

This close personal observation prepares us to say deliberately that we do not believe the clergy of any Church or sect in the world, as a body, superior to "the Established clergy" in devotion to their high and holy work, and in earnest, faithful, and successful efforts to do good unto all men.

It is almost a ludicrous attempt to impose upon supposed ignorance, to say that "under their leadership the Christian army is inert, timid, and unsuccessful." The mere enumeration of the many flourishing and noble societies, which thrive under the patronage of the Church, embracing in their beneficent objects almost every design which an ingenious charity could invent, would alone disprove this assertion. The many colonial bishopricks which have been endowed, and the noble band of Missionaries, who labor under their oversight, would confute this rash and sweeping charge. The Report of "the Society for the propagation of the Gospel in Foreign Parts," for 1848, shows us under its care 22 Dioceses with 21 Bishops and 364 Missionaries. The receipts of funds for the year amounted to \$380,765. The "Church Missionary Society," which celebrated lately its *fiftieth* anniversary, is a part of this "Christian army" which is said to be "inert, timid, and unsuccessful."

Concerning this Society its lamented Assistant Secretary, the Rev. H. W. Fox, wrote the following just before his death.

CHURCH MISSIONARY SOCIETY JUBILEE ADDRESS.—The fiftieth year of the Church Missionary Society has arrived, and in

recollection of the Jewish ordinance of the Jubilee—a season both of thankfulness for past mercies, and of setting free those who had till then been in bondage—we are called to look back and around us, and to praise God for the way in which he has led us, and our fathers these fifty years, in fulfilling His prophecies and commands.

What the Church Missionary Society has done.—Fifty years ago, the Church of England had no instrumentality especially devoted to the preaching of Christ among the Heathen. In 1799, a little band of godly Clergy and Laity united to form a Society for this purpose; and in 1804, the first Missionaries went forth to Sierra Leone. In a few years, others were sent to New Zealand; then to India, and to other fields. At the present hour, the Church Missionary Society not only is actively engaged on the rocky and wooded peninsular of Sierra Leone, among the Liberated Africans; but has travelled a thousand miles to the eastward, to Badagry and Abeokuta. It has been driven from Abyssinia; but its Missionaries have clung to the east coast of Africa, near Mombas, and have made good their footing there. In Cairo, that ancient seat of bigotry, the Society is at work both among the Coptic population—the descendants of the Ancient Egyptians—and among the Mahomedans. India has many Missions of the Society. The sandy plains of palm-girt Tinnevely: the rich woods of Travancore, clothed with all the splendour of tropical luxuriance; the great cities of Madras and Bombay; the long-neglected nation of the Telogoos; the domes and minarets of Agra; the rolling stream of the Ganges; and the highlands of the snowy Himalayas; have all witnessed the love of God in sending His servants to preach the Gospel, and the converting power of the Holy Ghost. The opened door of China has been entered by the Society. In British Guiana, in South America, amid the swamps and tangled jungles of the banks of the Essequibo, tribes before unknown to Europeans, and living like the wild beasts of the forest, have been evangelized, and are now "sitting at the feet of Jesus, clothed, and in their right mind." In New Zealand, the leafy glens and mountains, the lovely lakes and their rocky islets, have resounded with the prayers and praises of believers in Christ, who in their childhood were wholly ignorant of God, but who have heard of the living Saviour from the Missionaries of the Society. The Negroes of the West Indies have also been the subject of our exertions. And far back in the prairies and woods of North-west America, amid the burning heats of summer and the piercing frosts of winter, do our Missionaries continue to win souls to Christ, and to gather large congregations of the Red Indian tribes to hear of His love, and to join in prayer to Him.

Thus God is leading the Society on, and thus, "faint yet pursuing," the Society is following where He calls.

To which we may add the following summary of its operations:

Missionary Stations,	102
European Clergymen,	125
Native and East-Indian Clergymen,	14
European Lay Teachers,	43
Native and East-Indian Lay Teachers,	1299
Communicants,	13010

Had we time and space we might add other similar proofs. However this is sufficient evidence to show that those who give currency to the statement which thus speaks of the Clergy of the Church of England and Ireland, "under their leadership the Christian army is inert, timid, and unsuccessful," violate the commandment which says,

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

"DAVIES AND ONE" OUTDONE.—It is a laudable ambition, no doubt, which prompts all historians to seek the pre-eminence in their accounts of the marvellous. We cheerfully accord the palm of victory to "the Protestant Churchman," in this amicable contest, wherein the minority triumphs. If there was any merit in preaching to *one* hearer, then by fair logic, there was a degree more in preaching to a congregation less by one. However, we do not think the case exactly a fair one, as the preacher referred to, if the school-house was only "a short distance from the village", might possibly have been heard by most of its inhabitants.

PREACHER WITOUT ONE HEARER!—In a cotemporary print of recent date, I have read with pleasure, a notice of sermons preached to one hearer! What heroism is that, compared with preaching without a single hearer? Of such a case I have had a very graphic account from the preacher himself. He was then a Methodist circuit rider, in a district where stern old Puritanism still kept the people carefully from all preachers except those of the right stripe.

His appointment was of a Saturday, at a school-house, a short distance from a small village. A few boys had repaired for sport, from instinct or from habit, to their old play ground.

The preacher tied his horse, entered the school-house, placed his Bible and Hymn Book upon the teacher's desk, and waited for an audience. In vain he waited. Not a soul appeared. He gave out a hymn, which he sung himself. He prayed, but there was no response. He sang again, when, ever and anon an urchin's head would be seen at a window, or at the door, curiously spying out what *could* be going on. He took his text and preached his sermon. To the very conclusion no soul appeared. Uninvited and dinnerless, he went his way. It was a monthly appointment. When next he was seen tying his horse to the old place, off trooped all the boys from the play-ground, and soon in gathered a curious, eager crowd. No further hindrance was presented to the gathering of a small but flourishing society of Methodists.

Your readers will be gratified to learn that this man of shrewd and large forecast, of tried patience and endurance, is now an Episcopal Clergyman at the West, and has just offered himself to the Domestic Committee, as a missionary to California.—*Protestant Churchman.*

DEER PARK HALL, NEWARK, DEL.—Deer Park Hall is situated near the village of Newark, New Castle County, Delaware, in the immediate vicinity of the Depot of the Baltimore and Philadelphia Rail Road, and within three hour's ride of either city. The situation is healthy and pleasant, and the building large and commodious.

We have received the Catalogue of the Students of this School for 1848. We are happy to see that it is in a flourishing condition, numbering from forty to fifty pupils. It is under the care of a Rector, well qualified for his responsible office, the Rev. Walter E. Franklin. Our knowledge of the Principal, and the plain and simple rules laid down for the government of his School, give us a most favorable impression of this Institution, and it has our best wishes for its prosperity.

LIST OF THE CLERGY OF PHILADELPHIA.—This was kindly prepared for us by a Clerical friend. There were one or two omissions and errors, on which account we publish the list this week again. In future it shall appear once a month.

THE BROTHERHOOD OF THE CHURCH.—We omitted to credit the admirable article on this subject, in the Banner of March 3rd, to its proper source: It was taken from our excellent contemporary, "The Church" published in Canada. The omission of this fact took much from the point of the article.

THE CONTRAST.—We call the attention of our readers to the brief, but striking article, with this title, among our communications. The impressive thoughts there expressed, are in keeping with the solemn teachings of the first morning Lesson of last Sunday. "Moreover, also, I gave them my sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness—and my sabbaths they greatly polluted: then I said I would pour out my fury upon them in the wilderness to consume them."

We hope that "N" will let us hear from him again.

ST. MARK'S CHURCH.—We are sure our more distant readers will thank us for giving them an opportunity of seeing the plan of this Church. We are equally certain that few will dissent from our opinion as to its impressive and striking effect. In looking at such a building, the thought at once arises in the mind, "this is none other but the house of God."

NASHOTAH.—We have received the promise of another \$100 towards making up the \$1000 to be raised. It comes from "a Member of St. Peter's Church," a Parish which has ever given substantial proofs of its interest in this Mission.

Justice compels us to insert the following, although it bears a little hard upon us. However we must act upon the motto, "Fiat Justitia," &c.

For the Banner of the Cross.

MR. EDITOR:—In a notice of a book, entitled "Friends and Fortune," you have done us injustice, and we call upon you to undo the wrong. Those who did not know otherwise might suppose, from your expression, that New Jersey was one vast plain of sand, sprinkled over with an occasional Pine tree. You speak of "the dreary wastes of Jersey Pines." Now, sir, we have feelings, though our hearts may be of wood, and to soothe these wounded sensibilities, we beg that you will just mention that there are some "green things" in New Jersey besides Pine trees, and that we are not altogether "flats" there, for there are a few mountains, not a few hills, and all kinds of woods in the State we overshadow. We remain your friend, though a little disturbed, OAKS, ELMS, WILLOWS & Co., of New Jersey.

We beg ten thousand pardons, and sorry are we to have shaken, in the slightest degree, our wooden friends. We know that there are hearts, as well as heads, of wood. We were not giving a topographical, geographical or picturesque description of New Jersey, but simply showing what a miserable condition one might get into, even in that happy State. All who travel through this State must know that there is a small patch a little sandy, somewhat flat and not very interesting, wisely intended, no doubt, for Rail Roads and Peach orchards. But then there is a bright and beautiful side all must know, or ought to know, to the picture. If they doubt it, let them go with us some fine week in spring or autumn, and take an excursion through the green glades of Burlington county, and so gently ascend the bright Delaware as its banks rise up in gradually increasing beauty, until they grow majestic in the bold heights which crown the water gap. Or, let them go with us through the rich and teeming counties of Hunterdon, Warren, and Sussex, and then we are sure they will never say a word, if ever they did before, against New Jersey, or talk of its "dreary wastes."

REV. W. H. BOURNS.—We are happy to learn, by a letter from this esteemed brother, that his residence in the South has been of great service to his health. He hopes, in a month or so, to be able to resume his ministerial duties.

Foreign Intelligence.

The English church papers are largely occupied with a public examination into the injurious reports concerning an "Orphans' Home" at Davenport, under the direction of "the Sisters of Mercy." The examination of witnesses, which took place before the Bishop of Exeter, and the statement read by Miss Sellon, the Principal, fully vindicated these devoted church-women, against any serious charges. The Bishop of Exeter, in a manly speech, (received by the graceless portion of his auditory, with hisses and laughter) while he condemned some indiscretions, attested the faithfulness and zeal with which the work of mercy had been prosecuted. How unwise are they who think they advance the interests of true religion, by decrying such laudable efforts as these. Save us, we say, from such Protestantism as this! Should this case attract attention here, we may present its true merits more fully at another time.

The Society for promoting Christian Knowledge will complete its 150th year on the 8th of March next, on which occasion the Archbishop of Canterbury will preach in St. Paul's Cathedral.

The Rev. Dr. Hook has resigned the office of Chaplain to the Leeds Workhouse, in consequence of the state of his health.

ITALY.

Rome was proclaimed a Republic and the Pope was formally deposed on the 8th inst., a division in the Constituent Assembly having carried the proposition by a majority of 136 to 8. In the middle of the night the result was forced on the notice of the slumbering citizens by the simultaneous peeling of all the steeples in Rome. The decree is couched in the following terms:—

"Art. 1. The pope is declared divested, in point of fact and in point of right, to all claim to temporal power.

"Art. 2. Full and adequate guarantees shall be provided for the Pontiff's independent exercise of his spiritual supremacy.

"Art. 3. The government of these States shall be of a strictly democratic nature, and the glorious name of Roman Republic is resumed.

"Art. 4. Our relations with the other States of Italy shall be based on reciprocity and goodwill, as becomes our common nationality.

(Signed) "GALLETI, President of the National Assembly.

"Decreed at Rome, Feb. 8, 1849."

After the proclamation a *Te Deum* was chanted in St. Peter's, and on the 9th the Republican flag was floating from the tower of the Capitol. Rome was tranquil.

From the English Churchman, of Feb. 22d.

SUMMARY OF GENERAL INTELLIGENCE.

FRANCE is tranquil, and the trade of Paris is consequently improving. LOUIS NAPOLEON is winning golden opinions from all ranks of men, and will most likely be made President for life by the Legislative Assembly.

It is said that there has been a Republican movement at Barcelona; but this requires confirmation. CABRERA is recovering from his wounds, and will soon be in the saddle again.

Vienna continues in an unsettled state. Were it not for the large garrison of soldiers, an outbreak would undoubtedly take place. It seems doubtful if General WELDEN will be able to prevent disturbance much longer.

The Imperialists are besieging Arad; and disturbances have broken out in Croatia and Servia. The Archduke JOHN is indisposed.

The Russians have sent troops to Hermanstadt, at the express desire of the inhabitants, (?) who are kept in check by General BEM.

It is said that the Danes intend to give notice of the cessation of the Armistice on the 31st of March, and to march into Schleswig.

The King of PRUSSIA is indisposed, but is expected to open the Chambers, in person, on the 26th inst.

The English Government have protested against the Russian encroachments in Moldavia and Wallachia. The EMPEROR was desirous of forcing upon the Sultan a treaty with similar provisions to that of UNKIAR SKELESSI; this danger has for the present been averted. It appears that England and France are perfectly agreed on the Turkish question.

The Grand Duke of TUSCANY is at Porto Stephano, under the protection of the English fleet. The Tuscans have joined the Italian *Constituente*.

The Pope was dethroned, and the Republic proclaimed, at Rome on the 9th inst., at two o'clock in the morning. It is reported that the King of SARDINIA, in conjunction with the King of NAPLES, and with the concurrence of the great Powers of Europe, will send forces into the Roman and Tuscan states; France and England despatching a fleet to Civita Vecchia. This is very unlikely. The King of SARDINIA, is not so foolish as

to send his troops into the Roman States, and leave the road to Turin open to Radetski. Nor do we expect that LOUIS NAPOLEON will support the POPE and oppose his own cousin, the Prince of CANINO. There is no doubt that the different members of the BONAPARTE family understand each other perfectly well. It will be curious to remark what effect the dethronement of the POPE, as a temporal Prince, will have upon his spiritual power. "Formerly," said an Orator at the Council of Basle, "I was of opinion that it would be well to separate the temporal from the spiritual power; but I have learned that virtue without force is ludicrous, and that the POPE, without the hereditary possessions of the Church, is only the servant of Kings and Princes."

It is said that the British Consul in Morocco has been murdered by the Moors, and that the English Squadron were going to bombard Tangier, but these reports require confirmation.

In England, Lord John RUSSELL has introduced his Jew Bill, which is substantially the same as that which was rejected nine months ago. We trust that this Whig Scheme for unchristianising the Legislature will meet with the fate that it deserves. If Jews are admitted into Parliament, why should Mahomedans and Hindoos be excluded? Besides, the Jews are not Englishmen, and consequently have no more right to sit in the English Parliament than Poles, or the natives of any other foreign country.

Communications.

For the Banner of the Cross.

THE CROSS.

BY MRS. JOSEPH C. NEAL.

The Spire of St. Peter's Church, Philadelphia, is surmounted by a gilded cross, which may be often seen in the twilight, while its support is invisible.

I.

The starless evening of a winter's day
Is closing slowly o'er the wild turmoil
That daily rise 'mid the dust and soil
With which the city marks her onward way.
The wind sweeps by with broken sobs and moans;
Dark clouds moved slowly onward in its track
Stood piled like ocean billows driven back,—
When suddenly are hushed its mournful tones,
But 'mid the gloom that sweeps o'er earth and sky,
A glittering cross stands reared alone and free,
As some white sail rides o'er a stormy sea:
The Church, the spire, are fading from the eye.
Upborne by angel hands at length it seems,
As 'mid the darkness, and the clouds it gleams.

II.

So life has closed to many a weary soul
That long hath passed the glowing morn of youth;
At mid-day faded the fair light of truth
In error's clouds that oftentimes darkly roll
Over the Heaven, once smiling, and so pure.
In turmoil and in blackness death draws near,
Remorseful phantoms of the past appear
With wailing tones pronouncing doom most sure.
Then while the dreary night is closing fast,—
When all on earth seems dark and desolate,—
The soul ere yielding to a hopeless fate
Glances toward Heaven; the cross is seen at last!
Above all clouds of doubt, all trials reared—
The symbol of our faith the dying one hath cheered.]

Ash Wednesday, 1849.

For the Banner of the Cross.

THE CONTRAST—A SIGN OF PROMISE.

A President is to be chosen for a new-born Republic. The agitation of an election fraught with momentous issues, is to pervade a mighty nation. "The powers that be," send forth the proclamation which appoints as the occasion for that all absorbing contest, the very day which God has hallowed; the day designed in tender mercy to raise men's minds from the thoughts of this world to the consideration of the next. No voice of earnest solemn remonstrance is uplifted. The popular mind shrinks not from the offence against the Majesty of Him whose Kingdom ruleth over all. The designated time arrives, and France, with eye and heart bound down to earth, even then when both should have been raised to heaven, plunges into a degrading struggle to make an earthly calling and election sure.

A President has been chosen for a Republic; and the time approaches when he must take the oath of office, and enter upon the duties of his high and sacred trust. In the lapse of years, at intervals the appointed time coincides with the Lords day. As once before, 'twill be so now. But no proposal or design to make the day of rest, the witness of the inauguration, invites the voice of earnest solemn remonstrance. The fourth of March instead of calling God to witness, with the exciting formalities of a scene pertaining to this world, presents the sublime spectacle of a nation resting according to the commandment. 'Tis less than the truth to say, that the popular mind acquiesced in the postponement.

What patriotic Christian heart—and every truly Christian heart is in the fullest sense a patriotic one—can contemplate this contrast unmoved! What citizen of this great republic will not

hail it, not in a spirit of vain boasting, but of devoutest gratitude to Him who hath made us to differ, as a sign of promise for the land he loves! Them that know me will I know, saith the Lord. Shall we not make thankful mention of a fact which may kindle the glad hope, "God, even our own God shall give us His blessing?" N.

For the Banner of the Cross.

"The founders of the Anglican Church had retained Episcopacy as an ancient, a decent, and a convenient ecclesiastical polity, but had not declared that form of Church government to be of divine institution."—*Macaulay's History of England*.

I suppose, by the founders of the Anglican Church, Mr. Macaulay meant the Reformers of the Anglican Church. The Church was established in Great Britain in the days of St. Paul, or very soon after. It was not created at the Reformation but purified, so that are we asked by Romanists, Where was your Church before Luther? our answer is: "Just there where theirs is now—one and the same church still; no doubt of that. One in substance, but not one in condition of state and purity; their part of the same Church remaining in corruption, and our part of the same Church under Reformation; the same Naaman and he a Syrian still, but leprous with them and cleansed with us; the same man still."*

Where was your Church before Luther? "Our Church was even there where it is now. We bring in no new faith, no new Church. That which in the times of the ancient Fathers was accounted to be truly and properly Catholic, viz., that which was believed every where, always, and by all, that in the succeeding ages hath evermore been preserved, and is in this day entirely professed in our Church. If you demand then where was the Temple of God all this while? the answer is at hand: there where Antichrist sat. Where was Christ's people? even under Antichrist's priests. And yet this is no justification at all of either Antichrist or of his priests, but a manifestation of God's great power, who is able to uphold his Church even there where Satan's throne is. The enemy indeed hath there sown his tares, but sown them in the Lord's field, and amongst the Lord's wheat; and a field we know may be so overgrown with such evil weeds as these, that at first sight, a man would hardly think that any corn were there at all.

"Those worthy husbandmen that in these last 600 years have taken pains in plucking up those pernicious weeds out of the Lord's field, cannot be rightly said in doing this, either to have brought in a new field, or to have changed the ancient grain. We preach no new faith but the same Catholic faith that ever hath been preached; neither was it any part of our meaning to begin a new Church in these latter days of the world, but to reform the old. A tree that hath the luxurious branches lopped off, and the noxious things that cleave unto it pruned away, is not by this pruning and purging made another tree than it was before; neither is the Church reformed in our days another Church than that which was deformed in the days of our forefathers; though it hath no agreement for all that with popery, which is the pestilence that walketh in those times of darkness, and the destruction that now wasteth at noon day."†

So much for "the founders of the Church of England." With regard to their views of Episcopacy, Dr. Bowden well says, "That any man who can consult the Common Prayer Book of the Church of England, should ever venture to assert, that her Reformers did not place the superiority of Bishops on the ground of Divine right, is to me one of the most extraordinary instances of hardihood that I have ever met with." Even Mosheim declares that the Church of England "constantly insisted on the Divine origin of its government and discipline."

If the readers of the Banner will bear with me, I will cite Dr. Bowden's proof of his position. Dr. Miller had asserted that in the Bishops' book composed by Cranmer and others it is expressly declared that in the New Testament there is no other mention made of any other ecclesiastical orders than Deacons or Ministers, and Presbyters or Bishops. "Now my first observation is, that the book whence your quotation is taken was written several years before the Reformation. Not a single article of importance but the Pope's supremacy was as yet altered. Cranmer and the other Reformers were at this time just beginning to inquire into the doctrines and government of the Church. The public mind began to be agitated, and to keep it under some degree of control, the Institution of a Christian man was composed, in which were maintained all the doctrines of the Church of Rome, except the superiority of the Pope. Cranmer and his associates appear to have been tainted at that time with the distinction invested by the zealous advocates of the Papal see. . . . It appears that before the Reformation, although it was the general opinion, that Episcopacy is a hierarchical power above the Priesthood, or a new power added to that of Presbyters, which power was known always to have been communicated by a new Ordination; yet in the language of the Divines in contradistinction to that of the lawyers, it was not called a distinct order. This distinction Bishop Burnet says, "Sprung out of the very dregs of popery." With this distinction the Reformers before they had risen much above the level of popery, seem to have been in some degree, if not totally infested. They therefore expressed themselves in the current phraseology, that there were but two orders; but at the same time meaning, as the generality of divines did, that episcopacy is a superior degree to the Priesthood. With this we are perfectly satisfied, for a new power and a new ordination, imply all that we contend for.

2. This mode of speaking is similar to that which obtained a long time under the Jewish dispensation. Throughout all the books of Moses, Aaron the first high Priest, is never dignified with any higher character than that of Priest, nor was Eleazar his son, who succeeded him in the High priesthood called by another name. But afterwards, the distinction of names obtained to express the distinction of officers; so that in the Historical parts of the Old Testament, and in the Prophets, the High Priest is called the Chief Priest, and the inferior Priests have their distinctive title.

3. It is a canon of criticism, observed by all judicious interpreters that words and phrases must be taken in the current

sense of the times. That I have given that sense correctly is beyond contradiction. This then is the true Key to the meaning of Cranmer and his brethren, when they speak of but two orders as mentioned in Scripture—the order of Priesthood and of Deaconship; the former including Priests the generality of whom possess equal powers; but over these is placed a superior priest by Divine appointment, for the important purpose of preserving the unity of the Church, and preventing those dissensions and schisms which too often spring out of equality. This notion of Episcopal office was invented after transubstantiation became the established doctrine of the Church of Rome; and at the reformation it was pretty general among the clergy. Language in the *Erudition of a Christian Man* further evinces this to be a correct statement.

The *Erudition* was published six years after the *Institution*, and still Cranmer and his associates were staunch Papists, in every article but the Pope's supremacy. That the authors of these books did not maintain the doctrine of ministerial parity is evident from their constantly distinguishing between Bishops and Priests in the *Erudition*. "Thus St. Paul did consecrate and order Priests and Bishops by the imposition of hands; so they appointed and wylled the other Bishops after them to do the lyke, as St. Paul manifestly sheweth in his Epistle to Timothy and Titus." Again, when the authors say, the Apostles "appointed and will the other Bishops after them to do the lyke"; they drop the word Priests, and say the power was committed to the Bishops who succeeded to the Apostles; and for proof of this they quote the Epistles to Timothy and Titus which they understood precisely in the same sense, that I have given to them; that is, as confining the giving of orders to Bishops, which is the principal distinction between them and Presbyters. If this be not talking like prelatists, I do not know what is. . . . About the year 1547 there was an assembly of divines called by Edward VI. Cranmer the Bishop elect of Westminster, Dr. Cox, and Dr. Radmayn, said, that at the beginning they (Bishops and Presbyters) were all one. The Bishops of London, York, Rochester, Carlisle—Drs. Day, Tresham, Symmons, and Oglethorpe, were of a different opinion. The Bishop of York and Dr. Tresham think that the Apostles were first Priests, and afterwards were made Bishops when the overseeing of other Priests was committed to them. The Bishops of Durham, London, Carlisle, Rochester, Drs. Symmons and Craford, think that the Apostles first were Bishops, and afterwards made others Bishops and Priests. Drs. Coren and Oglethorpe say, that the Apostles were made Bishops and the seventy-two were afterwards made Priests. Dr. Day thinks that the Bishops as they are now called were before Priests.

The Bishop of London, Drs. Edgworth, Redmayn, and Robertson, think it no inconvenience, if a Priest make a Bishop in that time.

Every one of these answers is decidedly in favor of Prelacy except the answer of the three last divines. But when you compare their answers on the 10th question with the answer they give on the 11th, it will be evident that by Priests making Bishops, they mean no more than electing. Thus Dr. Edgworth says, "A Bishop hath authority by Scripture to make a Priest, and that any other ever made a Priest since Christ's time I read not." Albeit, Moses who was anointed Priest, made Aaron Priest and Bishop, by a special commission or revelation from God, without which he would never so have done." Dr. Redmayne says, "Whether any other but only a Bishop may make a Priest, I have not read, but by singular privilege of God, as where Moses made Aaron a Priest. True it is, that the office of a godly Prince is to oversee the Church, and the ministers thereof; but as for making, that is to say ordaining and consecrating of Priests, I think it specially belongs to the office of a Bishop, as far as can be showed by scripture, or any example I suppose from the beginning." Dr. Robertson also says: "I think a Bishop has authority to make a Priest, provided it be done with the permission of the government. But whether it can be done aright by any other than a Bishop I do not know; though I do not remember to have read that it has been done by any other."

"From these explanations it is evident that these three divines of whom alone there could be any doubt, were decidedly opposed to Ordination by Presbyters; and consequently were good Episcopalians.

"Had you been more attentive to the 'Questions and Answers' and compared them with one another, you would, I presume, have been more careful in pronouncing our Reformers not to have been Episcopalians on the ground of Apostolical Institution. Like honest men breaking loose from long established opinions, they were not hasty in their decisions, but in every step of their progress took Scripture and primitive usage for their guides. Their minds were but slowly illuminated; during their progress therefore we are not to look for that decision of opinion, and that perspicuity of language for which they were afterwards distinguished, when their minds were completely and finally made up on the doctrines and government of the Church."*

I fear, Mr. Editor, that the length of my communication precludes its appearance in the Banner. If you could mention the subject yourself in some way, it would be better. Mr. Macaulay's work from the attractiveness of its style, has gained unprecedented favor. Would it not be well to show that he is not so impartial and correct an historian upon the subject of the Church at least, as many are disposed to believe?

For the Banner of the Cross.

WESTWARD, HO!

MR. EDITOR:—

It has afforded me much pleasure to read the notices contained in our papers of the efforts now making to carry the ministration of the Church to the very far West. Our brethren of the "denominations" are on the move, and why should we be idle? Only three days ago a procession made its appearance in the town in which I reside, and of what, do you suppose, was it composed? Substantial and well-laden wagons, drawn by four and six oxen, with respectable young men for drivers; and at the head a Methodist Minister, accompanied by his wife and five

children. Here was the stove, and there the bed, and there again the cooking apparatus. The Bible and Hymn-Book of course were there. The mud was deep, (what else can you expect on an unfinished National road at this season of the year?) and the oxen moved with much less rapidly than communications by telegraph; but by the blessing of Providence the company, (who, by the way have determined to keep the Christian Sabbath,) will reach their place of destination in five months; and then the farmers will go to their respective work, and the Minister will no doubt have learned sufficient patience to enable him to "endure" much in his Master's cause. Will the Church go forward? Or will she make one spasmodic effort, and then desist? If your readers will suffer a single word of exhortation, I would with all due respect say, "He that believeth shall not make haste." Better, far better will it be for us to move with the pace of an ox, and to proceed steadily and surely, than to make a grand demonstration and finally to leave the Missionary field to those who know how to cultivate it.

ONE IN THE WEST.

For the Banner of the Cross.

"BEFORE THE ALTAR."

MR. EDITOR:—

I have not, thus far, joined in the discussion in your columns upon the proper interpretation to be placed upon these words, but the remarks of your correspondent S. X. in your paper of the 3d inst., induce me to offer one or two suggestions. The position of the officiating minister relatively to the congregation is seldom touched upon in the rubrics. The few notices of it are incidental, and there is but one in which the words "Before the Altar" occur. It seems to me that the meaning of the expression is to be ascertained, 1st, from the connection, 2d, from the custom in the English Church, and 3d, from legislation, if legislation there has been upon it.

I. The rubric immediately before the prayer for the Church Militant, enjoins that as soon as the alms have been laid upon the holy table "the Priest shall then place upon the table so much bread and wine as he shall think sufficient. After which done, he shall say, &c." Then occurs the summons to pray for the Church Militant. Nothing more is required here, than that the Priest shall place as much of the elements on the table as he shall deem sufficient, nothing being said with respect to his position,—it being obviously unimportant where he stands when he simply places the elements on the table. But when he is about to proceed to the consecration of the elements, two things are requisite; 1st, that he so arrange them as to enable him to do his work "with readiness," which means, I suppose, to do it without going to different parts of the table while in the act of consecration, and thus occupying his time by unnecessary movements; and "with decency," which means, as I suppose—without confusion, without reaching over the table, endangering the vessels, and bringing the sleeves of his surplice in conflict with the vessels, into the wine, or, perhaps, overturning the bread from the table. 2d. That he so arrange them, as that "he may with more readiness and decency break the bread before the people." Why break the bread before the people? Simply in order that the people may see him break it, and be thus reminded of Christ's body broken for them. Now, if he stand before the Altar, i. e. in front of it, between the Altar and the people, how shall the people see him break the bread? unless indeed he turn his back to the table, and, facing the people, break the bread. Standing before the table, then, would appear to mean that he is to stand between the communicants and the people, simply to place the elements in a position favourable to their ready and decent consecration; but that this consecration must be where the people—supposed to kneel with their faces towards him—can distinctly see him consecrate the elements.

The difficulty on the mind of your correspondent S. X. appears to arise from a misapprehension of the particular work which the Priest is to perform "Before the Altar." According to the rubric, I understand that something is to be done by him "before the Altar," and something else "before the people;" and if I am correct in this,—then the elements are to be ordered by the Priest standing before the Altar, and the breaking of bread is to be performed before the people: the first position being assumed by the Priest, as a mere preparation for the second.

II. In the Church of England the Altar usually stands at the east end of the Church, and the Clergyman is directed—as in our Church—to stand "before the Altar," and to "break the bread before the people." The usual position of the Priest is at the north side. Wheatly refers to Bp. Beveridge, as having shown, that "wherever in the ancient liturgies the Minister is directed to stand before the Altar, the north side of it is always meant."* If this be so, and if the customs in consecrating the elements were the same as in the English Church, then there is an apparent conflict between the Ancient Church, and the present custom of the Church of England, since in the Ancient Church the Minister did not change his position, while in the English Church he does. According to Wheatly, the custom in the Church of England is for the Minister to stand before the Altar while arranging the elements, and at the side while consecrating them.

III. I cannot find that any action has been had upon this subject in the Mother Church; and none has been had in our own. The only action in the American Church relative to the position of the Priest at the Altar being to decide that the words "at the north side," may be understood to mean "at the right side."†

The above question then appears to resolve itself into this simple one—for what is the Priest to stand before the Altar? Wheatly says—"in order to arrange the elements; but that when arranged, he is to consecrate them on the north side."‡

We are not obliged to give implicit credence to what Wheatly says, but his acquaintance with these subjects was profound; his judgment generally good; and in this particular case, his opinion is reasonable.

Williamsport, Pa., March 7, 1849.

* Wheatly, Chap. vi. Sec. 1. § 4.

† Bp. White's Cl. Hist. pp. 62, 64, 265, 267.

‡ Wheatly, Chap. vi. Sec. 22. § 6.

* Archbishop Laud.

† Archbishop Usher.

* Dr. Bowden's letters to Dr. Miller. Letter XII.

For the Banner of the Cross.

"ST. VERONICA."

MR. EDITOR:—

Among the items selected from the English papers, that appeared in the Banner of March 3, was the following from the 'English Churchman':—"At Rome the face of our Blessed Saviour on the veil or handkerchief of St. Veronica, is said to have shone for three days, with the greatest brilliancy." Being in no sense a Pyrrhonist, but firmly opposed to indulging in what I have heard from the pulpit, called the "dignity of doubting," yet at the same time sensible, as are even the Romanists themselves, that there have been false relics, and which, they say, have worked miracles, through the good intentions of the believers that have had recourse to them; and further sensible, that some of the miracles worked by relics, have been the result of artifice, e. g. the exhibition of the blood of Christ, at Hales, in Gloucestershire, which, 'twas said, none could see who were in mortal sin; but a subsequent discovery went to show that this pretended blood of Christ, was but the blood of a Duck, which was contained in a vial, one side of which was opaque and the other transparent, and the result to the observer was just in proportion to the amount of his oblations. With such a knowledge of facts, it becomes one at least to "try the spirits," and as an aid to such an effort I must earnestly seek from you, or your correspondents, some information touching the handkerchief in question, and also somewhat in relation to the sainted lady, its possessor; this information is especially desired to set at rest certain indistinct recollections of the origin of this holy lady, and, if my memory misleads me not, 'twere more fitting to style the miracle an *enormous* rather than a "pious" fraud.

It might possibly have been judicious in Mr. Swift to attempt to advantage religion, by publishing at Dublin, so late as forty years ago, a translation of Jocelin Farnes life of the Patron Saint of Ireland, although some of the miracles reported to have been performed by him, are of that vastness, that in the comparison, those recorded in the New Testament are a mere circumstance. Merely for the sake of establishing the assertion, the following is noted for its peculiarity—A man had been guilty of stealing and devouring a goat, the property of the Saint; upon being charged with the transgression, he stoutly denied, whereupon the goat from the stomach of the man did commence to bleat most lustily, and proclaimed the merit of St. Patrick, for which, the sin of the father was visited upon the children, all his offspring being afflicted with goat's beards. The disseminating such stories, and their acceptance by any, however ignorant, marks two things: great boldness on the one part, and proportional humility on the other, but at that time, this publication was regarded, as well it might be, as a bold venture.

If we recede a space, we find however more audacious attempts than this; for 'twas possible for the Church of Rome at one time, so to presume upon the minds of her benighted children, as to persuade them to believe, that a Monk of St. Anthony not only saw at Jerusalem some of the rays of the star that led the wise men to Bethlehem, but also a vial of the sweat of St. Michael, produced at his encounter with the devil; and more still, the snout of the Seraphim that appeared to St. Francis, and that he actually carried the same, with other relics equally curious, but too gross to record, home with him.

Common sense would seem to dictate, that even in any age, such religious romances were better calculated to promote infidelity, than extend true religion; and 'tis yet more remarkable that in these days, when the advantages of education are beginning to be availed of by all, the Church of Rome, in her hour of need, should attempt, even in Italy, that prolific soil of relics and superstition, to impose upon the credulity of the world by such exhibitions; it marks as certainly a desperate cause, as it tells a dreadful doom.

In concluding a request made with so long a preface, and so large a sequel, it might still be proper to admit that the wondrous workings of this miraculous handkerchief, reminds one of another, in which there was

"—magic in the web of it

A Sybil, that had number'd in the world
The sun to make two hundred compasses
In her prophetic fury sew'd the work;
The worms were hallow'd that did breed the silk,
And it was dyed in mummy"—

but it is not to be questioned that you or your contributors can easily remove this apparent identity. G.

Obituary.

Departed this life, in Mobile, on the 16th of February, Mrs. FRANCES E. K. BATTLE, wife of Mr. John A. M. Battle, leaving a husband and seven children to mourn their irreparable loss.

Death is daily doing his work, and taking from the earth hundreds and thousands whose departure is severely felt: but seldom does he find such an object for his shaft as the subject of this notice.

Her loss is in the fullest sense irreparable, and felt to be so, not only by those who were nearest her heart, not only by her own Church, but by a whole community. No individual could have been taken from us whose loss would be more severely and generally felt.

Possessed naturally of unusual loveliness of mind and person, she had added the still more beautiful ornament of a meek and quiet spirit, which in the sight of God is of great price. Having very early in life, at the age of fifteen, renewed her baptismal vows, and joined in full communion with the Church, all her faculties and powers were consecrated to God's service. Religion was the *work* of her life, and all who knew her can testify how diligently she sought to do that work, how ardent and joyful was her piety, how benevolent her feelings, and unbounded her charity. Like her Divine Lord, according to the measure of her gift of grace, "she went about doing good." The Church of her affections, and the Church's poor, were ever in her thoughts and her chief objects of interest, and they, next her

own family, will be the keenest sufferers by her removal from earth. As few, probably, have ever approached nearer the stature of a perfect christian wife and mother, so very few have ever made their influence more generally and permanently felt in the congregations and communities of which they were members, than she did in Mobile. Most of her early life was spent in Newbern, N. C., where she was confirmed by Bishop Ives. For the last ten years she had resided in Mobile, and here her labors of love were most abundant, and her piety most rapidly progressive.

Heavy as is our loss, we mourn not as those without hope. We are fully assured that she has exchanged a world of trouble and sorrow for a home of rest and joy unspeakable. Her christian character grew brighter and brighter every hour during life, her joy and peace more permanent, her frame of mind more spiritual. She was meek, patient, and trustful during her last sufferings, which, she said, were more excruciating than she had ever known. Her quiet submission never forsook her, and her faith continued strong unto the end. Even when thoughts of her husband and children occupied her mind, she said to one of her dearest friends she "could not feel disturbed, but would fly at once from her fears, and seek to hide herself and them under the wing of the Almighty." And her passage through the dark valley was in perfect keeping with this frame of mind and with her whole life. Her death was so peaceful and gentle as to give to those about her the impression, which was indeed a glorious reality, that she had sweetly fallen asleep. She had gone to rest in the arms of Jesus. May our last end be like hers. F. L. T.

Names and Residences of the Clergy of Philadelphia.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.

Rev. Thomas G. Allen,	14 Jefferson Row,	Miss. at large.
"James Bonnar, B. D.	George st. and Schl. 5th,	St. James P. S.
"Geo. Boyd, D.D.,	24 Bank st.	St. John's, N. L.
"Samuel A. Clark,	North 6th st.	Advent, S. G.
"J. C. Clay, D.D.,	Swanson st. and N. Yard,	Gloria Dei, Sw'k.
"John Coleman, D.D.,	146 Queen st.	Trinity, Sw'k.
"Thos. J. Davis,	Pine st. above 13th,	Christ Church.
"Robert Davis,	S.E. cor. Market and 11th,	Zion Church.
"Benj. Dorr, D.D.,	13th and Arch sts.	St. Matthew's.
"J. M. Douglass,	373 Coates' st.	St. Thomas's.
"B. J. Douglass,	" (Deacon.)	St. Stephen's.
"Wm. Douglass,	243 Spruce st.	
"H. W. Ducachet, D.D.	8 Girard st.	
"Charles M. Dupuy,	12th and Walnut sts.	
"Geo. A. Durbinow,	Front and Callowhill sts.	Ch. of Redemp.
"Rees C. Evans,	11 Magnolia st. (N. L.)	City Missionary.
"James H. Fowles,	Filbert st. above Sch. 7th,	Ch. of Epiphany.
"Kingston Goddard,	Summer st.	Ch. of Atonement.
"C. J. Good,	25 South 13th st.	
"R. D. Hall,	139 Walnut st.	
"Geo. E. Hare, D.D.,	Green Hill (431 Market st)	St. Matthew's.
"Samuel Hazlehurst,	Richmond Lane,	Ch. of Messiah.
"N. S. Harris,	Washington and 11th sts.	Ch. of Nativity.
"Wm. S. Hinds,	4 Belmont place, Sp'ce st.	
"H. Hooker, D. D.	S. W. cor. Ches't and 8th,	
"M. A. D. W. Howe,	Broad near Pine,	St. Luke's Ch.
"Joseph Jaquet,	129 S. 6th below Spruce,	Teacher, Hebrew.
"Edward C. Jones,	(Mantua,)	Miss. A. House.
"Norris M. Jones,	317 Chesnut st.	St. Bartholomew's.
"J. G. Lyons, LL.D.	98 South 4th st.	Teacher, Classics.
"J. G. Maxwell,	Beach near Palmer (Ken.)	Emmanuel.
"John A. Merrick,	92 Penn st. (Deacon.)	St. Peter's Ch.
"D. S. Miller,	95 New st.	St. Jude's.
"R. S. Mitcheson,	Coates above 11th,	
"H. E. Montgomery,	269 South 10th,	All Saints'.
"H. J. Morton, D.D.,	9 Clinton,	St. James'.
"Wm. B. Musgrave,	541 Chesnut st. (Deacon.)	St. Stephen's.
"Edm'd Neville, D.D.	Wood st. above 7th,	St. Philip's.
"Richard Newton,	237 South Front st.,	St. Paul's.
"W. H. Odenheimer,	176 South 3rd st.	St. Peter's.
"H. U. Onderdonk,	D.D., Pine street below Broad.	
Rev. F. Ogilby,	271 South 10th st.	Ch. of Ascension.
"C. E. Pleasants,	270 Arch st.	
"Thos. H. Quinan,	Catherine, bel. 7th,	Evangelists.
"O. E. Shannon,	S. 13th, bel. Lombard,	Crucifixion.
"J. H. Smith,	Cor. Front & Margaretta,	Calvary Church.
"W. B. Stevens, D. D.,	Clinton st. bel. 10th,	St. Andrew's Ch.
"S. C. Stratton,	Vine st. near Schuy' 16th,	
"Wm. Suddards,	224 Cherry st.,	Grace Church.
"Wm. L. Suddards,	224 Cherry st. (Deacon.)	
"C. West Thompson,	Corner Oak & Broad sts.,	St. Paul's Ch.
"M. R. Talbot,	Naval Asylum,	Chaplain U. S. N.
"R. S. Trapier,	243 S. 10th st.,	Fl. ch. of Red'r.
"Peter Van Pelt,	315 Chesnut st.,	Ch. of Epiphany.
"J. A. Vaughan, D. D.,	Penn Square,	Principal, E. F. A.
"Danl. Washburn,	(Deacon.)	St. Luke's Ch.
"C. S. Williams, D.D.,	Spruce st., corner Dugan,	Teacher, Classics.
"J. P. B. Wilmer,		St. Mark's Ch.
"C. B. Wyatt,	Ridge Road, near L. Hill,	St. James', Less.
"T. C. Yarnall,	Chesnut st., West Phila.,	St. Mary's Ch.

Miscellaneous.

THE INDISPENSABLE ELEMENT IN ANY GREAT HUMAN CHARACTER.—But—sir—political eminence and professional fame fade away and die with all things earthly. Nothing of character is really permanent, but virtue and personal worth. They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life, it points to another world. Political or professional fame cannot last forever, but a conscience void of offence before God and man, is an inheritance for eternity. Religion, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man of no sense of religious duty is he whom the Scriptures describe—in such terse but terrific manner—as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.—Daniel Webster.

DREADFUL ACCIDENT AT GLASGOW.

On Saturday evening, about half-past 7 o'clock, one of the most fearful catastrophes that ever occurred in Scotland took place in the Theatre Royal, Dunlop-street. Very shortly after the performance had commenced an alarm was given that a fire had broken out in the upper gallery, and, as a matter of course, the audience which was numerous in the gallery, became much excited.

It was soon apparent to the manager, that the fire had been occasioned by an explosion of gas, and he, together with the members of his company, used their utmost exertions to restore order, in which they partially succeeded. Meanwhile, however, the alarm had been conveyed to the central police offices, and the fire brigade was very soon at the theatre, and immediately commenced operations, which had the effect of increasing the fears of the people, and a general rush was made to the door in order to escape from the fire, which had, in fact, been previously extinguished. Despite all remonstrance the people would be out, and the result was the premature death of sixty-four individuals, besides four more or less injured. It would be vain to attempt to convey any idea of the scene which the theatre presented at the time of the accident; that can be better imagined than expressed. The authorities were very soon at the theatre, and, while assistance was being procured, the gallery stair was ascended, when, at one of the landing-places, was discovered a scene of the most horrifying description—men, women, and children huddled together, trodden under foot, dead, and dying. The poor creatures were carried to houses adjoining, and every exertion used to restore animation, but, unfortunately, these exertions were in but few instances successful. Sixty-one were dead, and three sent to the Royal Infirmary; two died upon the way, and one shortly after. Eleven persons, slightly bruised, were able to be removed to their homes, and others are still in the Infirmary in a dangerous state. The sixty-one dead bodies were, in the course of the evening, removed to the Clyde-street Hospital, and there kept till Sunday morning for identification.

About ten o'clock the authorities were at the hospital, and it was arranged, to satisfy the relatives of the poor creatures who had been waiting in hundreds around the hospital during the night, to admit them. The bodies were spread out on the floor of the large shed, and when each relative, father, mother, wife, or other friends were recognized, their shrieks rent the air. One woman claimed three as her own. Without scarcely a single exception the sufferers belong to the lower class of society, and are for the most part lads between fourteen and seventeen years old; the only female amongst the dead was one girl three years of age.

Those who had hoped, and those who feared, that the secession of Mr. BAPTIST NOEL would prove a severe blow to the Church of England, and that his example would be extensively followed have happily been equally disappointed. We fully expected from the first, that it would be so. His costly volume gives no new facts—none which were not notorious—while it contains no small proportion of gross exaggeration, if not positive untruth, and this, too, unredeemed by skilful or deep argument, and above all, with little evidence of that chastened sadness which a good man, under such circumstances, should exhibit. Nay, the work is deficient even in that Christian, loving charity for which Mr. NOEL had hitherto received much credit, and for the sake of which he had received such an unexampled degree of toleration for his manifest violations of the Doctrines and Discipline of the Church. He has fallen in every sense of the word: and he has fallen alone.

THE NEW BISHOPRIC OF VICTORIA, HONG KONG.—The new colonial Diocese of Victoria, of which the Rev. George Smith, M. A., of Magdalene Hall, Oxford, is to be the first Bishop, has received Her Majesty's approval, and the Bishop elect will be consecrated in the course of a few weeks. The Bishop of Victoria will have jurisdiction over the members of the Church of England in the five free ports, and wherever else on the continent of China he may find an opening. The endowment of the Bishopric of Victoria has been provided for entirely by private subscription. Soon after the treaty with the Chinese empire had been concluded, by which facilities for intercourse with the people never before enjoyed were conceded to European nations, the Bishop of London issued a pastoral letter inviting the Clergy of his Diocese to collect the offerings of their congregations in Church for a fund towards the endowment of a Bishopric in the Chinese seas. The total sum at present available towards the erection of the See may be stated at 18,000*l.*, 6,000*l.* of which were collected in consequence of the Bishop of London's letter, 2,000*l.* contributed by the Society for the Propagation of the Gospel in Foreign Parts, and 10,000*l.* by "A Brother and Sister," who have also offered 2,000*l.* towards the erection of a Missionary College at Hong Kong, in connection with the Church. Of this College the Bishop will be the warden, a plan, which, wherever practicable, has been adopted in the new Colonial Sees. The warden's duty will consist in preparing a body of students, native and European, to be trained for missionary employment in China. As soon as possible, after the erection of the Bishopric of Victoria, measures will be taken for the formation of Dioceses in other colonies and dependencies of the British Crown, the preliminary proceedings for carrying out the object having been entrusted to his Honour the Vice-Chancellor of England, Sir George Staunton, Bart., Sir James Urnstone, the Venerable Anthony Grant, D. C. L., Archdeacon of St. Albans, and Rector of Romford, W. H. C. Plowden, Esq., W. Wilberforce Bird, Esq., Gilbert Matheson, Esq., and the Rev. Ernest Hawkins, B. D.

CANADA WEST.—The Bishop of Toronto, in a letter to the Society for Promoting Christian Knowledge, states as the result of his late tours, by land and water, for nearly 2,300 miles, the confirmation of between 1,500 and 1,600 young persons.

Clergy Reserve Fund.—We are sorry to observe, from the Toronto Church, that the distribution of the surplus of this fund seems to be creating an undue anxiety in the minds of Canadian Churchmen. Surely no good result can follow the public expression of this feeling by parties whose interests are concerned.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 24, 1849.

[VOL. XI.—No. 12.—WHOLE No. 534.]

Calendar.

MARCH.

25. The Annunciation of the Blessed Virgin Mary.

APRIL.

1. Sunday before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. Good Friday.
7. Easter Eve.
8. EASTER DAY.
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. 1st Sunday after Easter.
22. 2d Sunday after Easter.
29. St. Mark the Evangelist.
29. 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MARCH.

23d. P. M. St. James the Less, (Confirmation.)
25th. A. M. St. Thomas'; P. M. St. Luke's.

APRIL.

1st. A. M. St. Peter's; P. M. Christ Church.
2nd. Evening, Rockdale.
3d. A. M. Concord.
4th. Evening, St. John's, Northern Liberties.
6th. (Good Friday.) A. M. St. Paul's; Evening, Manayunk.
8th. (Easter.) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Chester; P. M. Marcus Hook.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

Holy Week and Easter Sunday, at Lake Scuppernon and Pittigrew's Chapel.
Friday, 13th April, Hettford, Perquimons co.
The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gatesville.
27th, Friday, Windsor, Bertie Co.
3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

LONDON ACKNOWLEDGMENT.

The subscriber acknowledges the receipt of thirty dollars from Mrs. Skennet of London, to be appropriated to Missions, being her semi-annual offering, made in the name and on behalf of the destitute poor of St. Luke's Church, Germantown.
ALONZO POTTER.

PENNSYLVANIA.

EPISCOPAL SERVICES SINCE MARCH FIRST.

March 2d. At St. Peter's Church, admitted to Deacon's Orders Mr. John A. Merrick.

4th. At St. Stephen's Church, Harrisburg, preached twice and confirmed eight persons; also administered the communion in private to a sick person.

5th. P. M. Zion Church, Marietta, preached and confirmed one person. Evening, preached in a Hall in Columbia.

6th. A. M. At Lancaster met the Southern Convocation, and addressed the congregation after a sermon by the Rev. Mr. Tullidge. Evening, preached and confirmed twelve persons.

7th. A. M. After a convocation sermon by the Rev. Mr. Coit, addressed the congregation.

11th. A. M. Preached in All Saints' Church, Philadelphia co., and confirmed nine. P. M. preached in Oak Grove Chapel, Bucks co. Evening, preached in Holmesburg, and confirmed three.

12th. Attended the Schuylkill Convocation, held at Trinity Church, Pottsville, and in the evening addressed the congregation, after the convocation sermon by the Rev. Dr. Morgan.

13th. Attended private sittings of the Convocation and two public services during the day, addressing the congregation after sermon. In the evening, preached and confirmed seven-teen persons.

18th. A. M. Preached in the Church of the Epiphany, and confirmed eleven persons. P. M. preached at the Bedford Street Mission for colored persons, and confirmed eleven.

For the Banner of the Cross.

ST. PAUL'S CHURCH, DOYLESTOWN.

Mr. Editor,—I was gratified to see the notice of St. Paul's Church, Doylestown, in a former number of your paper. An effort is about to be made to free the Church from debt, and I trust you will do all you can to urge attention to the matter. You are aware that, in consequence of a wise determination on the part of our beloved Bishop, it cannot be consecrated until this is done. He is to visit the parish early in April, at which time I trust the debt will be cancelled, and the building set apart for the worship of Almighty God. Doylestown is twenty-four miles from Philadelphia, the county town of Bucks, in which but little effort has been made to plant the Church. Being so near your city, located in an elevated, healthy and beautiful part of the county, having a good turnpike to connect it with Philadelphia, and affording a pleasant retreat for citizens during the heat of summer, the effort particularly commends itself to the favorable notice of Philadelphia churchmen; indeed there are few parishes that need the fostering care of the benevolent, for a time at least, more than this.

There are few counties within the State in which the devoted minister of Christ will find it more difficult to plant the Church, than in many portions of Bucks. It is emphatically *missionary ground*; but few, comparatively, being acquainted with the blessed effects of practical religion. Settled originally, mainly by those who imbibed strong prejudices against the Church, a population has grown up with minds strongly fortified against an ordained ministry. A system of education has been encouraged to a great extent, to lead the inhabitants to look upon ministers who receive a salary for preaching with a very unfriendly eye; indeed, the idea of supporting a ministry is considered preposterous. With some honorable exceptions, the Holy Sabbath of the Lord is little regarded, and that sacred day is desecrated by attention to worldly business. As might be expected, under these circumstances, infidelity and skepticism are rampant, and it is not unusual to hear of meetings, not only to set at naught the requisitions of the blessed Word of God, but denying its authenticity also. In fact, the minister of our blessed Lord has to contend against an *educated infidelity*; and if ever portions of this county are converted to the faith of the Gospel, it will require the trumpet-tongue of a Boanerges to reach hearts blinded and encased in sin.

The worthy Rector of St. Paul's, with untiring energy and zeal, has persevered under the most discouraging circumstances, until a noble edifice has been erected for the worship of Almighty God. Without the exercise of much Christian patience, he must have abandoned the undertaking long since in despair. Certainly no attempt to plant the Church, of late years, seemed so little likely to result in success as this. But the Lord has smiled upon the Rector's devoted labors, and there is now reason to hope that his heart will soon be gladdened with the cheering news, that the debt upon his Church is paid off, and that the Bishop will then be called upon to consecrate it to the worship of the triune Jehovah.

If twenty-two individuals would contribute \$50 each, the debt of \$1100 would be paid off. No where within the wide range of our Church, is there to be found a more noble and devoted band of single hearted churchmen, than in Philadelphia. Your humble writer knows many whose souls are warmed with a holy zeal for every proper object that tends to the spread of Apostolic truth, who only wait for opportunities to exhibit their devotion to the Church. If I could attract the attention of such choice spirits as those who so recently carried forward to triumphant success, the beautiful Floating Chapel now safely moored in your port, a monument to the piety and zeal of your city churchmen, I should, I think, soon be able to rejoice the heart of the Rector of St. Paul's Church, Doylestown, by saying to him, *Sir, the debt of your Church is paid off; you can now worship the Lord under your own vine and fig-tree, none daring to make you afraid.*

Survey the field, then, fellow churchmen, to which your attention is now called; and may the Lord "open your hearts" and lead you to assist a struggling little flock to cancel a debt, which can never be done without your aid. By so doing, many will rise up at our Lord's coming to call you blessed.

A COUNTRY LAYMAN.

Missionary Intelligence.

FOREIGN MISSION OFFICE, New York, March, 1849.

To the Right Rev.

The Bishops of the Prot. Epis. Church:

At the last stated meeting of the Foreign Committee, held 27th February, a resolution was passed, directing the Secretary to lay before the Bishops of the Church, the pecuniary wants of the Mission at Constantinople, and the inability of the Committee to meet them.

In accordance with this direction, the following statement is respectfully made:

That in all their financial arrangements, the Foreign Committee intended to embrace equally, all the stations under their care: that they have never been influenced by a wish to favor or neglect any particular mission; and that the measures they

have adopted, are such as were demanded by necessity, and have been approved by experience.

That the Committee have not only been willing, but earnestly desirous, to forward with all diligence, the full amount appropriated by the Board to the Mission at Constantinople.

That using their best efforts to this end, the Committee have not restricted their remittances to the sums specifically contributed to it, but have employed the General Fund, as far as was in their power.

That the failure of the Committee to provide the full amount quarterly IN ADVANCE, has been entirely owing to the backwardness of the Church in contributing to this object.

That far from meriting such gross and calumnious charges, as have of late been repeatedly made in certain journals of the Church, namely, that *using their position and the power thereby obtained, the Foreign Committee have strained every nerve in the spirit of thorough partisans to compass the ruin of the Constantinople Mission, and bent on doing their worst to add to his noble titles, martyr, as they have long since made him confessor, have undertaken to starve out Bishop Southgate*,—the Committee might justly adopt the language of the Hebrew Elders—"Thy servants are beaten, but THE FAULT IS IN THINE OWN PEOPLE."

That the pecuniary condition of the Mission at Constantinople is now laid before the Right Reverend, the Bishops, with a view to the prompt relief of the Missionary Bishop, in such wise as to them severally may seem expedient; and with the explicit declaration on the part of the Committee, that they are most unfeignedly desirous of affording such relief, and are now, and have been heretofore, ready to do all in their power to promote this object.

That immediate action in the case is the more urgent, inasmuch as the Committee are advised by Bishop Southgate of his intention to visit the United States before the meeting of the Board in June next, partly with a view to the re-establishment of his health; and, that in the event of his returning to Constantinople, his desire is to confer with the Committee and the Board in reference to the future prosecution of his work, to examine institutions of learning, to procure text books, apparatus, &c., and to lay before the Church the importance of education in Turkey; and that, for this purpose, and to provide for past expenditures, the full amount authorized by the Board up to 1st July next, should be remitted immediately; to do which, the Foreign Committee wait for nothing but the receipt of funds.

Most respectfully submitted,

In behalf of the Foreign Committee,

PIERRE P. IRVING,
Secretary.

MEMORANDUM.

Amount remitted to Bishop Southgate from 15th June, 1848, to 5th February, 1849,	\$1,941 19
Amount required to 15th June next, which ought to be remitted at once,	2,000 00
Amount actually paid to Bishop Southgate for the year ending 1st January, 1849,	4,006 50

WESTERN NEW YORK.

CONFIRMATIONS.—Bishop Delancey visited Trinity Church, Seneca Falls, on Sunday, March 11th, where he preached morning and afternoon, and confirmed at the latter service eight persons. Prayers and the Confirmation preface were read by the Rev. Mr. Murray, the Rector of the Parish. The special monthly collection was made for Diocesan Missions and eleven dollars were collected.

From Church Papers.

RHODE ISLAND.

EPISCOPAL ACTS.—On Wednesday, January 24th, at the request of the Bishop of Connecticut, in St. James' Church, New London, Bishop Henshaw admitted the Rev. John J. Bradegge, of the island of St. Thomas, to the Holy Order of Priests.

On Tuesday, March 6th, in Christ Church, Lonsdale, ten persons were confirmed, making sixteen who have received the holy rite in that parish within three months past. The Rev. Elisha F. Watson read evening prayer. Sermon and address by the Bishop.—*Witness.*

Clerical Changes.

The Rev. Geo. C. Drake has resigned the charge of St. James' Church, Schuylkill Haven, and accepted an invitation to St. James' Church, Muncy, Lycoming co., Pa. Mr. Drake desires his letters and papers to be directed accordingly.

Selections by J. A. Merrick

A POOR PARSON OF A TOWN.

CHAUCER.

"Now if a shepherd know not which grass will bane, or which not, how is he fit to be a shepherd?"

HERBERT, C. PARSON.

A good man there was of religion,
That was a poor PARSON OF A TOWN;
But rich he was in holy thought and work,
He was also a learned man, a clerk,
That Christ's Gospel truly would preach,
His parishens devoutly would he teach,
Benigne he was and wondrous diligent,
And in adversity full patient:
And such he was yproved often times;
Full loth were he to curse for his tithes,
But rather would he given, out of doubt,
Unto his poor parishioners about,
Of his offering, and eke of his substance;
He could in little thing have suffiance.
Wide was his parish, and houses far asunder,
But he nor felt nor thought of rain or thunder,
In sickness and in mischief to visit
The farthest in his parish, much and oft,
Upon his feet, and in his hand a staff.
This noble ensample to his sheep he gave,
That first he wrought, and afterward he taught,
Out of the gospel he the words caught,
And this figure he added yet thereto,
But if gold rust, what should iron do?
And if a Priest be foul, on whom we trust,
No wonder if a common man do rust;
Well ought a Priest ensample for to give
By his cleanness, how his sheep should live.
He set not his benefice to hire,
Or left his sheep bewildered in the mire,
And ran unto London, unto Saint Paul's,
To seek him a chanterie for souls,
Or with a brotherhood to be withhold?
But dwelt at home, and kept well his fold,
So that the wolf he made it not miscarry.
He was a shepherd and no mercenarie,
And though he holy were, and virtuous,
He was to sinful men not dispiteous,
Nor of his speech dangerous nor high,
But in his teaching discrete and benigne.
To draw his folk to heaven, with fairness,
By good ensample, was his business:
But if were any person obstinate,
Whether he were of high, or low estate,
Him would he reprove sharply for the nones,
A better Priest I trow that nowhere is.
He waited after neither pomp nor reverence,
Nor maked him no spiced conscience,
But Christ's lore and his Apostles twelve
He taught, but first he followed it himselfe.

THE GREEK CHURCH IN TURKEY.*

In a political point of view the Græco-catholic or orthodox eastern church in Constantinople derives her followers from seven different races. In the first and chief place, we have the Greek speaking subjects of the Sublime Porte; next the Slavonians of Bulgaria and Servia; thirdly, the Arnauts; fourthly the Wallachians and Moldavians—all these four races bring Ottoman vassals: fifthly, Hellenists, or subjects of the king of Greece; sixthly, Ionians, from the Ionian islands; and seventhly; Russians. To these you may add the gypsies, who, however, are not in communion with the preceding. The Greeks are in a majority; for their numbers here and along the Bosphorus cannot be short of 300,000: the Hellenists may be about 16,000; and the Russo-Greeks about 200; but I have not succeeded in ascertaining the numbers of the other races; they cannot weigh heavy in the scale, and do not probably exceed 2,000 at the utmost, three-fourths of them being Arnauts. The whole of these Greeks profess to be Christians. If you ask one of them what he is, he will answer you, "a follower of Christ," and will tell you that he considers Turks and Jews, as well as all Romanists, Protestants, and Armenians, to be every one of them, without exception, Gentiles or heathens; he will tell you, too, that a Greek "dies;" but the Romanist, Protestant, Armenian, Jew, and Turk, "rot like dogs." The fanaticism of these religionists transcends all bounds; so much so indeed that the very alphabet forms part of their faith. For instance, we have a considerable number of "united catholics;" such Greeks and Hellenists as belong to the Roman church, although they speak nothing but Greek: This class are not allowed to print their religious books in any but Roman characters, the use of the native Greek type being refused them. The clergy of both these persuasions mutually anathematize the others' books, whether printed in the Greek or Roman character. I grieve to say that the orthodox Greek Church is, in spiritual respects, a *caput mortuum*—dead in forms and observances; whilst the Protestants, and the Calvinists, especially, have cast all forms away, and retained nothing but the essence of Christianity, the Greeks have lost the essence, and retained the forms only; it is denuded, therefore, of all power to impart life to the soul, much more of any means of grace to extend its ramifications or enlarge its borders. The whole being of the Greek clergy in this capital may be reduced to the following points: *imprimis*, hatred of all who differ from them, exhibited more particularly in their bitter antipathy to every other Christian church, but especially the "united Greek; next, the person is to be carefully disjoined from the office of the priest; then they have no fewer than ninety-one holy days, on which all labour ceases: they keep one

hundred and ninety-five fast days, varying in austerity; for instance, no meat is allowed on some of them, while on others abstinence from wine, oil, and butter is enforced: again, on some the use of black food, such as olives, is prohibited; and on others nothing may be eaten but bread: on some days, it may be mixed with olives or onions, whilst on others mussels and fish may be added. Again, no orthodox Greek may read any books which are not printed in the Greek character. I need scarcely mention that image-worship is of flourishing growth; but it does not thrive more vigorously, I admit, than among the papists.

I must refer you to Von Hammer's "Constantinople and the Bosphorus" for an account of the Greek churches here. The finest of them are the head patriarch's church, and that of the patriarch of Jerusalem in the Fanar quarter, and the suburban fane of St. Demetrius: the first two of these contain several specimens of the princely munificence of the Russian autocrat. The present patriarch, is the most reverend M. Anthimus, who has jurisdiction over eighty-five metropolitans, and four archbishops. The patriarch of Antioch is the most reverend M. Methodius, under whom are fourteen metropolitans in Asia Minor and Syria. M. Cyrillus is patriarch of Jerusalem, and chief pastor over the metropolitans of Ptolemais, Bethlehem, and Petra, and the bishops of Mount Sinai, Mount Tabor, Gaza, Lydda, Jaffa, Sebaste, Naplus, and Salt. M. Jerotheos is patriarch of Alexandria, to which is attached the bishopric of Lydia.

I attended the paschal solemnities observed in the patriarchal church last Easter eve: they lasted from midnight to four o'clock in the morning: The patriarch himself took the lead on the occasion, shifting himself repeatedly from his chair of state to his post behind the altar: he was assisted by a long retinue of deacons, secretaries, &c., as well as by certain officials called *aristarchi*, and also by the *logothet*, or representative of the *hospodars* of Wallachia. The church was full to overflowing. There was something very striking in that part of the solemnities where the patriarch steps forward with a lighted taper, and the whole congregation rush forward to light their own tapers from that one: the interior of the fane appeared at once in a blaze. I had taken the precaution of forwarding my card to his reverence; and, as he had the kindness to assign me a seat immediately opposite to his own, I had a full view of the entire proceedings. After the service was over, the patriarch invited me to his rooms, where the fast was broken by all present partaking of a cup of broth; and, as soon as that was disposed of, I had the honour, in common with the patriarch and the *logothet*, of being greeted with the salutation, "Christ is risen." Coffee and pipes were now introduced; and after half-an-hour's agreeable chat, we took our leave; each of us greeting the patriarch with the same salutation, and being honoured in return with a couple of painted eggs.

The Greek liturgy is indescribably monotonous and tedious. Their Churches have no organs, because they are accounted a papal invention, and no bells, as the use of them is not allowed by the Turkish authorities. The Greeks endeavour to make up by choristers or chanters for the absence of the former, and as a substitute for the latter, send criers round the streets to summon the congregation to public worship: in the interior, however, the echo of blows falling upon two suspended planks calls the devout to prayers.

In point of intelligence the Greek occupies the foremost rank among the sultan's lieges: one cannot but lament his quickness of parts should be generally so misapplied. He is notorious for cunning, deceit, and mendacity: would that it were a redeeming feature in his character, that he is almost the only individual among those lieges who gives himself any concern about the interests of learning and science! Constantius, the ex-patriarch, is the author of the best "Topography of Constantinople." I met with several well-educated medical practitioners among the Greek community; but what shall I say in favour of the Arnauts, Slavonians, Wallachians, Servians, and Russians? The first are bakers, or bakers' men; the Slavonians are herdsmen, drovers, and thieves; and the Ionians a race of scoundrels and banditti. The Russians stand somewhat higher in the scale, being traders or merchants.—*Ch. of Eng. Mag.*

From the New York Observer.

ARTILLERY IN THE SANCTUARY.

"Do you mean guns?"

Yes, verily; and a heavy report they give.

"I have heard that our Pilgrim Fathers carried their firearms with them to their places of worship so as to be ready for their Indian foes; but as for guns in our modern sanctuaries, I never dreamed of the thing."

Well, there is no dream about this—certainly there then is no *dreaming* when these explosions take place.

"But you don't say they fire them off in church?"

Yea, my friend, even in prayer or sermon-time!

"And all this in this land?"

Verily, in this land; and in some of our most respectable congregations too.

"Well I am confounded!"

And most certainly you would be, if you were to be as near one of those pieces of artillery as I have been while in church when it exploded.

But I perceive that I must explain. Well, you know that the human face divine has a handle—a nasal promontory—a nose, you know. And people carry it with them to church. Only now and then a case to the contrary. And some people pay attention to it, when they get it there—aye, very great attention. It seems if some of them had not done much with it during the week, and in a sense had saved up their doing for it till that very convenient and leisure time, public worship.—And then they take hold of the thing in earnest. And then there are great guns and no mistake. There is a captain of this species of artillery of my acquaintance. He is blest with a piece of this kind of ordnance of rarest endowment in regard to the massive grandeur of its report. It is always with him at church, and when he pulls out that red pocket-handkerchief, and claps it upon his face, know ye that the pillars of the temple are about to tremble. The captain not seldom reaches this climax of his glory in sermon-time. The preacher must "fetch up," as a

matter of course, till the explosion is over. And our preacher has got the hang of the thing so well that, on certain signals being visible, he lets the gospel trumpet he is blowing drop, *pro tempore*, and resumes when the reverberation is over. I do not know but the captain thinks the sermon needs a touch, now and then, of this kind of thunder, to supply the speaker's lack of emphasis: and so he hands him over a clap or two in each discourse.

Besides the emphatic aid given the speaker as above referred to, there is another advantage which I must name. The dogs, you know, in not a few places, especially in the country, think they have as good a right to attend church as any body, and on the ground, likely, that they can get as much good as many that do go. One of these, and he was none of your nervous and rickety ones that have to lean against a mullen to bark, came into our sanctuary. And having looked about to his satisfaction, and having illustrious example, adjusted himself for a snooze, as he saw other people doing. Poor fellow! he lay down in unconscious proximity to that artillery captain. The regular time came for an explosion! And such a waking up no quadruped ever got before. On his feet in a moment, that he was; and, with an unearthly cry of terror he fled. It seemed as if, in the horror of his heart, he would have shot clear of his own skin, which the captain might have picked up as a trophy! I believe the creature has done attending public worship. At least he comes not to our place, and I don't wonder.

But the captain has a formidable rival.—Uncle Zadok is a worshipper in our house. He is a man of large specific gravity and with great nasal power. The captain's explosions are voluntary; but here is a trumpeter, who blows only as notion gives him a jog. But he can SNEEZE in notes of terrible sublimity! Our sanctuary can testify to that. Now a body may sneeze, and with a little kindness and courtesy to the preacher, fellow-worshippers, &c., may muffle and smooth the matter, so that a peaceful sleeper by one's side, would not be in the slightest disturbed. But Uncle Zadock does not understand this. And when he does operate in this line, it is none of your meek and quiet things which have been suffocated and had pretty nearly died under a pocket handkerchief. It is a full blast, and the whole temple responds by echo to its power. I have not seen the plastering fall yet, but I have thought the windows did sometimes rattle, though, mercifully no glass has been hitherto broken.

Since I am upon this topic I will just say also, that we have some lighter artillery, which helps to fill up the gaps between the Captain's and Uncle Zadok's operations. Whether they have caught the key note of those performers, or operate on their own hook, I cannot say, but we have those who can couch to the satisfaction of any kind of ears, even the longest that were ever brought into the sanctuary. They might hush the matter up, it would seem, so that they should scarcely know any thing of it. But they have not yet reached such a point of courtesy and self-denial: therefore do we know that we have at least the left wing of the army to which the Captain and Zadok belong.

Now, it is not to be denied that, in view of all these facts, our preacher has no small difficulty to steer a sermon through such a sea and not have some parts of it lost. The Captain is likely to nullify a sentence or two, and Uncle Zadok takes off the wing or the leg of a paragraph, and the small arms must have at least the pin feathers.

It just occurs to me, that there is one class of the congregation who can be most wakefully enlisted to have quietness in our sanctuary, viz., those who are such sufferers, by being *broken of their rest* by the explosions above named. Some of the most respectable of our citizens have been startled out of the most comfortable naps ever taken under preaching. A sneeze of Uncle Zadok's has brought old Squire Gripe on to his feet, in the horror that Millerism was true sure enough, and that the end of all things was at hand.—And one of the Captain's operations, with that red handkerchief, has waked Judge Lawful pretty nearly into a petrification, in dread that some awful convulsion of nature had taken place. Now to wake a man up in such a dreadful hurry, produces a pitiful, not to say a ludicrous bewilderment, which gives no specially dignified aspect to the roused slumberer. While the dread of being shaken into wakefulness by this kind of pew thunder, is an in terrorem dissuasion to many who might otherwise avail themselves of a sanctuary opportunity for a nap. I think, if we can muster these church sleepers into a wide awake opposition, that Uncle Zadok and the Captain will have to shut up shop; or to suffocate their thunders, that it shall be harmless to preacher, sleepers, and all the people.

SIMON.

THE NIGHT FUNERAL OF A SLAVE.

Travelling recently, on business, in the interior of Georgia, I reached just at sunset, the mansion of the proprietor, through whose estate for the last half hour of my journey, I had pursued my way. My tired companion pricked his ears, and with a low whinny indicated his pleasure, as I turned up the broad avenue leading to the house. Calling to a black boy in view, I bade him inquire of his owner, if I could be accommodated with lodgings for the night.

My request brought the proprietor himself to the door, and from thence to the gate, when, after a scrutinizing glance at my person and equipments, he inquired my name, business, and destination. I promptly responded to his questions, and he invited me to alight and enter the house, in the true spirit of Southern hospitality.

He was apparently thirty years of age, and evidently a man of education and refinement. I soon observed an air of gloomy abstraction about him; he said but little, and even that little seemed the result of an effort to obviate the seeming want of civility to a stranger. At supper the mistress of the mansion appeared, and did the honors of the table, in her particular department; she was exceedingly lady-like and beautiful, *only as Southern women are*, that is beyond comparison with those of any other portion of this Republic I have ever seen. She retired immediately after supper, and a servant handing some splendid Habannas on a small silver tray, we had just seated ourselves comfortably before the enormous fire of oak wood, when a servant appeared at the end door near my host, hat in

* Extract from a letter from Constantinople.

hand, and uttered in subdued but distinct tones, the, to me, startling words—

"Master, do coffin hab come."

"Very well," was the only reply, and the servant disappeared.

My host remarked my gaze of inquisitive wonder, and replied to it—

"I have been sad, sad," said he, "to-day. I have had a greater misfortune than I have experienced since my father's death. I lost this morning the truest and most reliable friend I had in the world—one whom I have been accustomed to honor and respect since my earliest recollection; he was the playmate of my father's youth, and the mentor of mine; a faithful servant, an honest man, and a sincere Christian. I stood by his bedside to-day, and with his hands clasped in mine, I heard the last words he uttered; they were, 'Master, meet me in heaven.'"

His voice faltered a moment, and he continued, after a pause, with increased excitement—

"His loss is a melancholy one to me. If I left my home, I said to him, 'John, see that all things are taken care of,' and I knew that my wife and child, property and all, were as safe as though they were guarded by an hundred soldiers. I never spoke a harsh word to him in all my life, for he never merited it. I have a hundred others, many of them faithful and true, but his loss is irreparable."

I come from a section of the Union where slavery does not exist, and I brought with me all the prejudices which so generally prevail in the free States with regard to this "institution." I had already seen much to soften these, but the observation of years would have failed to give me so clear an insight into the relation between master and servant as this simple incident. It was not the haughty planter, the lordly tyrant, talking of his dead slave, as of his dead horse, but the kind-hearted gentleman, lamenting the loss, and eulogizing the virtues of his good old friend.

After an interval of silence, my host resumed—

"There are," said he, "many of the old man's relatives and friends who would wish to attend his funeral. To afford them an opportunity, several plantations have been notified that he will be buried to-night; some, I presume, have already arrived; and desiring to see that all things are properly prepared for his interment, I trust you will excuse my absence for a few moments."

"Most certainly, sir; but," I added, "if there is no impropriety, I would be pleased to accompany you."

"There is none," he replied; and I followed him to one of a long row of cabins, situated at the distance of some three hundred yards from the mansion. The house was crowded with negroes, who all arose on our entrance, and many of them exchanged greetings with my host, in tones that convinced me that they felt that he was an object of sympathy from them! The corpse was deposited in the coffin, attired in a shroud of the finest cotton materials, and the coffin itself painted black.

The master stopped at its head, and laying his hand upon the cold brow of his faithful bondsman, gazed long and intently upon features with which he had been so long familiar, and which he now looked upon for the last time on earth; raising his eyes at length and glancing at the serious countenances now bent upon him, he said solemnly and with much feeling—

"He was a faithful servant and a true Christian; if you follow his example, and live as he lived, none of you need fear, when the time comes for you to lay here."

A patriarch, with the snow of eighty winters on his head, answered—

"Master, it is true, and we will try to live like him."

There was a murmur of general assent, and after giving some instructions relative to the burial, we returned to the dwelling.

About nine o'clock a servant appeared with the notice that they were ready to move, and to know if further instructions were necessary. My host remarked to me, that by stepping into the piazza, I would probably witness, to me, a novel scene. The procession had moved, and its route led within a few yards of the mansion. There were at least one hundred and fifty negroes, arranged four deep, and following a wagon in which was placed the coffin; down the entire length of the line, at intervals of a few feet, on each side, were carried torches of the resinous pine, and here called light wood. About the centre was stationed the black preacher, a man of gigantic frame and stentorian lungs, who gave out from memory the words of a hymn suitable to the occasion. The Southern negroes are proverbial for the melody and compass of their voices, and I thought that hymn, mellowed by distance, the most solemn and yet the sweetest music that had ever fallen upon my ear. The stillness of the night and strength of their voices enabled me to distinguish the air at the distance of half a mile.

It was to me a strange and solemn scene, and no incident of my life has impressed me with more powerful emotions than the night funeral of a poor negro. For this reason I have hastily and most imperfectly sketched its leading features.

I am but a brief sojourner here. I hail from a colder clime, where it is our proud boast that all men are free and equal. I shall return to my Northern home, deeply impressed with the belief, that, dispensing with the name of freedom, the negroes of the South are the happiest and most contented people on the face of the earth.

VIA TOR.

From the (London) Guardian.

ORPHAN'S HOME AT DEVONPORT.

The object of the Institution is thus stated, and the charges against it thus answered by its Founder.

Examination by the Bishop continued.—We call ourselves Sisters of Mercy; I did intend that we should designate ourselves Sisters of Charity; but hearing that a Roman Catholic community of that name already existed in Stonehouse, I was afraid we might have been confused with them; the name is so familiar to me; I am not aware that there are Sisters of Mercy in the Protestant Cantons of Switzerland, but I know there are Sisters of Charity there, and that is probably what made that name more familiar to me. I did not adopt the title of Lady Superior to make my institution similar to a convent; it was not my intention to unite the Orphan's Home with nunneries or other institutions in Roman Catholic countries; our duties are

as follows—We receive orphans and educate them ourselves; we collect schools and support them; we visit the sick and destitute poor; and any other work of charity that comes under our notice we would gladly perform. The title of Sisters of Mercy is, in my idea, a proper one to signify the objects we desire to carry out. It was in consequence of reading your lordship's appeal on the spiritual destitution of Devonport that appeared in the public papers that I came here. I asked my father if he would allow me to come and labour among the people here, and he gave me his willing consent. I had some private means of my own. At first I did not resolve upon devoting these means, but afterwards our plans grew, and I asked my father's consent to devote this property, which he cordially acceded to. My father came down, and would have been here now but for illness. When he came down here he bought the chapel in Morice-Town. I think that, from some legal difficulty, the purchase has not yet been completed, but he has the occupation and pays the rent. The poor are very grateful to me for my labours among them. I collected the children myself out of the streets. I saw them, went up to them, and asked them if they had ever been to school, and if they were willing to be taught, and then desired them to lead me to their parents. They did so, and in consequence of this I collected three schools myself, one of boys, and two of girls. I have stopped the boys engaged on the works, and asked them if they wished to be taught. They were like little savages. (Shame, shame.) I however got many of them to come to school, and the boys still continued to show great earnestness, and they still come every Monday. [The following is omitted in the *Independent*, but we supply it from the *Herald*.—] "The children in the streets of Morice-Town were like little savages when she first came among them, but those in the schools were now much improved by the instruction afforded them. She went on for the space of a month, teaching six boys, when one evening the door of the room in which they were assembled, was burst open, and about thirty boys came in, and said they wished to be taught. She took them in, and they still continued under instruction. They were at work during the day, and were instructed in those hours of the evening in which they were before accustomed to seek recreation. They loved their evening school very much. This evening school was in operation every evening, until within the past fortnight, when she told the boys that the state of her health would not admit of her continuing the instruction before afforded. They expressed their deep regret, and said they hoped they were not to be dispersed to the winds, so they now came to her for instruction every Monday evening."

Miss Sellon then read the following statement:—

"My Lord—Your lordship has already inquired into the truth of printed statements, which are as false a picture of the Sisterhood, as are the false pretences on which it was extracted. I will not say any thing of the morality of this proceeding, by which young persons whom I found in poverty and wretchedness, housed, taught, and treated (as I suppose even these unhappy girls will allow) with the most tender kindness, have been decoyed away and taught to speak against me. I will say nothing of the manner in which domestic privacy has been outraged, and yet what would in any other case be thought of one who inquired of an attendant, and published about what an Englishwoman wore beneath her dress or laid under her pillow. Of my own private devotions I cannot be expected to say any thing. If nothing else is to be sacred, these at least may be kept for the eyes of Him to whom they are said, and who seeth in secret."

"Yet, to satisfy any doubting minds, I will say that they are such as an English Churchwoman would use—that I have not desired any thing out of the English Church, and use nothing foreign to her spirit. I use no invocation, nor any prayer, except to the Three Persons in the All Holy Trinity, and I will add for the satisfaction of those who may wish to know it, that a cross is sometimes laid on my pillow, reminding me in the silent hours when recollections of a most peaceful and happy past rush upon the memory, that it may be He who bore that cross for us will yet grant a higher happiness, a deeper peace, amid all that is most bitter to a woman's heart, calumny and ingratitude, public animadversion and suspicion."

"With regard to the little oratory, it is nothing new to have a room set apart for prayer. It is a pious custom recommended by English Divines, when it is practicable, and used by English lay persons. In our small house where each cannot have her own room, there can be nothing strange that we should have one quiet place where we may retire for our devotions, amid the burden and fatigues of a most busy life. Ignorance alone can invest this with the idea of Popery."

"The only other charge about the oratory is that we put flowers there. Why not? Is there more harm in our having flowers in the oratory on a festival than in a drawing-room for an evening party? We have all been accustomed from childhood to see our chambers and houses made to look as gay as they can with evergreens and holly. Some of our friends have brought us flowers, and we have placed them in what is to us the happiest place in our house. But then a wreath of flowers was put upon the cross on the festival of the Virgin Mary. Why is this said 'on the festival of the Virgin Mary,' but just for odium's sake; as though we wished to pay more respect to her than the Church of England does. Why deal thus in innuendo? The festival is a festival of our Lord. The Church calls it the 'Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.' Friends gave us some flowers; some of the Sisters, when the day's labour was over, amused themselves in twining a wreath, and placed it on the cross. Men may think it a frivolous act, but to us it is natural. Women may give their whole heart to God and his poor to labour for them, but we are women still, and have women's tastes. We still love flowers and pictures. We have done with gay dresses, for they are expensive, and would be a mockery to the poor, but we like the brightness and gaiety of flowers, and friends give them to us; why may we not use them as we will?"

*[It is worth notice that in the three local papers who have shown great opposition to Miss Sellon, in giving that lady's statement, the title of this festival is printed by two of them as "the Presentation of Saints," &c.; and the other as "the Presentation of St. Mary," &c. Such a coincident perversion can be hardly accidental.]

And when, perhaps, too weary with our day's work to do anything else, why may we not plait a wreath of flowers, and think of the unfading crowns in heaven?

"But we wear crosses,—and what lady does not? And if there may be a cross on the Queen's crown—if ladies may wear crosses of diamonds, pearls, and rubies in courts and assemblies, who shall grudge us one simple wooden cross? worn not from any idolatrous or superstitious feeling, but because we love the remembrance of the symbol of our faith, and because we strive to remember in our daily life Him who bore the cross for us. Lastly, we keep other forms of devotion besides those of the Church service. And if we work to our full strength, and, when not otherwise engaged, seek to refresh our souls, as well as our bodies, who shall say this is wrong? Why should we not aim to do to the letter what we say in the Psalm that we do. 'Seven times a day will I praise Thee, O Lord, because of thy righteous judgment.'

"We learnt it from Bishop Cosins, whose book I believe was once held in esteem next to the office of the Liturgy itself. We use nothing which is not in accordance with the Prayer Book. Our psalms, and hymns, and prayers, are not allowed to hinder any work. If any sick need us, or children are to be attended to, we say psalms to ourselves as we can in the streets. No work of love was ever neglected for our times of prayer. As for their names, if we use among ourselves for shortness sake, the old names, is it names or things that people are so anxious about? Since our prayers are according to the Church of England, is suspicion to be thrown upon us, because we say, 'It is time for thee,' rather than 'it is time to go to the prayers for the third hour?' Is not this the temper of those who would 'make a person an offender for a word?' But to comply with a wish that was expressed, these words have been erased from our books."

"Such are the charges brought against us after an inquiry into our most private life, as minute as if it had been made by the inquisitors. But I forgot. Not to mention insinuations painful and insulting as they are unjust, there is one other definite cause of public censure. I have received into my house as personal and private friends those whose names in their public capacity offend some ears. I know not what right any one has to publish to the world my private concerns. When I offered to work for the poor, and to educate neglected children, I did not thereby make myself public property."

"And by what line am I to measure my friendships and acquaintance? Do people never associate with each other unless they agree on every possible subject—morals, politics, religion? or is every one responsible for the opinions of their guests? Society and our friendships would indeed be unhappily narrowed. It is not that we would not resign our pictures, our crosses, our flowers, if, indeed, the hearts of Englishmen could refuse a woman the indulgence of such innocent pleasures. But it is incredible! Have you then no crosses in your houses, no pictures on sacred subjects in the room where you say your daily prayers? Have you never put holly or evergreens in your rooms, or your churches? Why, then, find fault with us? Are we to put away these things only because we have left our homes, and have reserved to ourselves these innocent delights with which to soothe and cheer our toil? But it is generally urged, 'you will mar greater good by indulging in things innocent enough in themselves, but which people cry out about.' And if they cry out at these, when will they hold their peace? If we give up one thing another would be laid hold of. There is no reality in all this, it is the mere war-cry of a party. A very short experience will prove this. I could not request the Sisters to lay aside the few pleasures with which their daily toil is cheered, and in which they take an innocent, a natural, and a wholesome delight."

"But now, I would ask, in common justice to the cause of the institution which I advocate, why are these matters brought forward so prominently, and why are very important truths concealed?"

"It is said that the clothes of the young servant girl were given to the poor. It is not said that the Sisters give new instead of their own clothes; that they nursed her with a loving tenderness which would have touched every heart during an illness; that if, from the time of her recovery until the day she left us, she only complained of fatigue, they voluntarily and daily gave up their own time of rest, in the midst of other duties, to perform her household work. It would, alas! be too easy for me to explain yet further a history of most sorrowful, most bitter ingratitude."

"It is said that Mary Pochetty averred she was unhappy: it is not said that again and again she wrote letters to her relations, which she showed, telling them how happy she was, and how she loved us as her mother and sisters."

"It is said that the Sisters pray often in the oratory. Why do they not add that they are yet oftener found beside the bed of the sick, attending to their bodily wants, and soothing the fevered couch of misery and pain?"

"Our children are children for not remembering a mark of respect at entering and leaving a room, and this is traduced into a proof of idolatrous worship. Could, then, those who inquired so minutely into the external mode of education, have remained in ignorance of their religious instruction being confined to the Church Catechism, the Prayer Book, and the Bible?"

"And here I have one observation to make respecting the statement that was read concerning the free use of Bibles in my house. When I sent Sarah to collect them the boys and myself were then occupying the only sitting room, excepting the school-room in the house; thus all those Bibles (and she came into the room twice laden with them) were collected from the bedrooms, the oratory, the school-room, and the kitchen. I suppose, during my ten months' residence in Devonport, I have bought hundreds of Bibles from the Christian Knowledge Society for distribution."

"I placed in the oratory, to please the little ones, a print from a picture, which, I suppose, may be found in countless drawing-rooms in England. But, because it represents the holy child Jesus in the arms of his mother, it is made a matter of accusation against me. Why did not these cross-questioners ask these unhappy girls straightforwardly whether they were taught anything which the Bible and the Church of England do not teach, or whether they ever heard any words or conversation to that tendency?"

"It is not for me to speak of the principles inculcated in our

schools, or amongst the poor. Those under whose inspection we work will gladly bear their testimony on these points.

"And now, where is all that has been said about our having crucifixes in the house, of our wearing hoods like nuns, of our having no Bibles, or only mutilated copies of them, of our educating the children in 'soul destroying doctrines,' of my being myself educated in a French convent, and sent down here by some person or persons belonging to some section of the Church for the purpose of fomenting divisions, and teaching heretical doctrines to the benighted population of this place?"

"There is not one present who can really credit this; yet these and other falsehoods are industriously circulated, and create an impression which it is hard to combat—for one idle assertion is more readily believed by the ignorant and credulous than the most minute defence.

"No one brought or sent me here but the Bishop who nobly appealed to the country for help, and God who put it into my heart to respond to that appeal; and I and those associated with me, came, not to advance the cause of any party (this motive, powerful though it may appear to men, would but ill sustain weak women amid a life of daily and unaccustomed toil.) We came to feed the hungry, to nurse the sick, to soothe the wretched, to gather the children from haunts of wickedness and scenes of misery, to teach them to love their Bibles, their Church, their God! We came in love, and by some we have been received in love. But why do we elsewhere meet with such bitter hostility? Is it because we are educating hundreds of children, who a few months ago were untaught and neglected? or is it because, within the last winter season, when owing to the cessation of work there has been grievous local distress, innumerable families have been supplied with bread, the sick have been cared for, and the destitute have been clothed? Or is it because, while absent from our families and our homes, and spending our days amongst the ignorant and the miserable, we seek a blessing on our work, and strength for our weakness, by unceasing communion with Him without whose aid and guidance our feeble efforts are worse than vain?"

"It is a noble cause for which I plead—it is the cause of the orphans and the poor. Would that I could defend it more worthily. Why are my words so cold: my language so powerless? Alas, I am but a woman, weakened by the heavy pressure of illness, and ignorant how to reason with men. I know not how to convince their understanding, or to touch their hearts. It is not my own cause which I would plead. It matters little to me that insulting insinuations are attached to my name, or that I am by some few who know me not believed to be other than what I seem. There is One who knoweth the secrets of the heart, and He—and He alone—is my judge: but oh! that those who oppose us would reflect that they do not injure *us*. That would little matter—we could easily forgive and forget, and pray God to pardon their error; but they incur a greater danger; they injure the poor; they hinder, it may be, the salvation of immortal souls. Thousands are at this moment surrounding us, perishing in ignorance, and want, and sin. Oh! if those who so bitterly criticise and watch our way of life, would but go and labour amongst the poor. But let them not judge harshly of us; let them not seek to check our progress, or mar our plans, lest they only succeed in injuring the poor through those who came to aid them. Once more. Will any degree of present triumph or exultation compensate for the agony of one future pang of remorse? I grieve greatly for those who have been so bitter against us. For the Sisters, and for our orphans, how is it possible I should feel one moment's anxiety as to the result of this day's inquiry? The morning may be gloomy—yea, the noonday may be clouded, but at eventide there shall be light. The Lord shall give strength unto his people. The Lord shall give his people the blessing of peace. Oh! my God, I will give thanks unto Thee for ever!"

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MARCH 24, 1849.

INSTITUTIONS FOR PRACTICAL CHARITY.

In the numbers of the Banner, dated June 10th and 17th, 1848, we gave, from the Edinburgh Review, an interesting account of "the Protestant Sisterhoods," established on the Continent of Europe. The account included one in Paris, called "the Institute of Deaconesses or Protestant Sisters of Charity;" another at Strasburgh, that "old focus of Protestantism;" two in Switzerland, one at Echallens, in the Pays de Vaud, the other at Boudry, in Neuchatel; and last, the oldest and most considerable, that of Kaiserswerth, on the Rhine.

Backed by such Protestant authority as the Edinburgh Review, and flanked by such allies as the Protestants who are Founders of these Institutions, we deemed our Protestant character unassailable when we commended these to the favourable regard of the Church, as setting an example worthy to be followed.

Thanks to our allies, we escaped at the time, only to be called to a future account. An establishment was formed at Devonport, in England, on a plan and with a design *exactly corresponding with those of "the Protestant Sisterhoods" of the Continent*, and keen eyes are at once directed to it. It is expressly stated

"The sisterhood did not wish it to be similar to the nunneries of Roman Catholic countries, but to resemble Protestant Societies bearing similar titles which existed in some of the cantons of Switzerland."

Yet some names were applied to things, in themselves of no harm, and some practices were adopted, which were neither

proper nor expedient, yet all corrected at once upon the remonstrance of the Bishop.

For these indiscretions, this band of devoted Churchwomen are dragged forth, not only before the public eye, but are actually exposed to a kind of trial before a brutal audience.

The prejudice which these transactions excite, in a certain class of minds, makes this a suitable occasion for reckoning with the Banner concerning that old account about "the Protestant Sisterhoods" and "Practical Charity." Accordingly, a neighboring Journal gives the public memory the following *timely* refreshment.

"A few months ago we had a signal trumpet sounded in the columns of a cotemporary, that seemed to indicate the speedy formation of a religious fraternity or sisterhood in our Church, whose special duties were to relieve and instruct the poor. It may be well to note the developments which occur abroad in this tractarian age, as they generally precede the movements on this side of the Atlantic. It is with this view that we take the following extracts from foreign papers."

Then follows the charges made against "the Orphan's Home," *without the defence, however*. Now as our's are "the columns of a cotemporary" in which "a signal trumpet sounded," we feel called upon to give another blast, just to show that we are not afraid to meet this charge.

The question is, and it is a grave practical one for the Church to settle, are such "developments" as these referred to, to be branded with the silly and unmeaning epithet of "tractarian," and to be crushed under the foot of intolerant prejudice, as opposed to the genius and spirit of the Church, whose spirit of life is the breath of Love and Mercy? In the discussion of such a question we care nothing about "the Orphan's Home at Devonport." Its crosses and its titles, its visitors and its garlands, have nothing to do with the broad question to be settled. If God should put it into the hearts of the pious women of the Church to band together, in a holy alliance, in order to carry on with greater vigor the blessed works of love and mercy; shall the members of the Church of God be compelled to frown upon and discourage these designs? We would like to see the chapter and verse of Holy Scripture which condemns such efforts. We would thank the more learned friends who would point us to the Article, or Canon, or Statute, of "the Protestant Episcopal Church," which proscribes these Institutions. Nay, we would confess deep obligations to the clearer-sighted vision, which can direct us to unsoundness of *principle* which they involve, or show us the practical evils resulting which are to overwhelm the amount of good which must be effected by them.

The only objection to be urged against these Institutions was stated, and answered, by the Bishop of Norwich, in his speech at the meeting held in England, for the formation of the "Training Institution for Nurses."

"The first objection which had been made was that *Les Sœurs de la Charité* was a Roman Catholic Institution, and therefore was unfit to be adopted by a Protestant community. He, for his part, would take any thing from the Church of Rome that was good; and would even adopt a Mahomedan Institution, if it was acceptable to, and could be interwoven with our faith. He had watched the *Sœurs de la Charité* on the Continent, and had always felt humiliated in the presence of those ladies, because this country was without so useful an Institution."

And there is a wide difference between these Institutions, as they would be established with us, and as they are in the Church of Rome. No vows need be required, no veil, no poverty, no cloistered seclusion, no tyranny over will and conscience.

While we condemn what we esteem to be evil in the Church of Rome, let us not be afraid to applaud what is good. And let us be well assured that if we give up to her the sole possession of such Institutions, we yield to her an influence which far outweighs our best arguments. They are the nearest friends to the Church of Rome, whose hostility is so extreme that it will not allow them to practice what is good, because in that they must agree with their adversary.

As "the Orphan's Home" at Devonport has been the cause of this discussion, and as it is the rule, with some, to let their readers know the accusation without hearing the defence, we feel bound to give, in the Banner, the statement of Miss Sellon. She is a lady of station, fortune, and education, and has devoted all to this Institution. We give, on page 91, as a matter of interest, this Lady's account of the object of the Institution, and her written statement.

We may add that a careful perusal of the long examination of the various witnesses proves to us that this statement presents fairly the case, and shows that these ladies have been subjected to the grossest and most injurious misrepresentations.

We add, from "the Christian Remembrancer," the following later account of one of these Institutions among the Protestants of France.

FRENCH PROTESTANT DEACONESSSES.

The French 'Institution of Protestant Deaconesses' has been at work for some four or five years, with great success; this

order of zealous women consists of fourteen Sisters and eight Servitors, who divide their time between three objects:—1. Female penitents, and younger girls of bad disposition. 2. The sick. 3. Schools. The Penitentiary, still in its infancy, contains no more than twenty-five cells, a number that could not well be increased, when we consider the other occupations of the Deaconesses, unless the order itself were increased. The result of their exertions among the wanderers of their sex, is in the highest degree encouraging. We find from the last report, which bears every mark of truthfulness, that of the number who have left their house, one-third relapse, one-third become respectable, and the remaining third positively religious. Surely such a harvest more than recompenses all their pious care. Expecting as we must, that only a portion of professing penitents will persevere in the strait and narrow way, how thankfully, how hopefully should we gaze at this fruit of godly zeal in foreign lands, if we see two-thirds of these women reclaimed from an abandoned and profligate life, even though they may not all rise to the higher stages of strict religiousness.

As regards the constitution of this Protestant Sisterhood, it appears to be under the control of a Council of Direction, consisting of two Protestant pastors, as president and vice president, the Sister Directress, and from four to six ladies. There is also a Committee of Surveillance. One Pastor seems to act as a sort of Chaplain, and does not reside in the house, and one of the Sisters is as it were at the head of the family, with the title of Sister Directress. The Sisters are divided into three classes; first, the new comer is called, 'Sœur aspirante,' and remains, as it were, on trial for six months; then she is advanced to the post of 'Sœur adjointe,' where she remains a year, and then she is qualified to become a Deaconess. Thus there is a sort of novitiate of eighteen months. Vows are of course dispensed with, and though they are exhorted not hastily to retire, yet if they find on trial a disinclination to the work, or undertook it in a moment of enthusiasm which is not afterwards sustained, they are free to depart while they are 'aspirantes' and 'adjointes;' they pay 400 francs per annum for board; afterwards board is found them, but no stipend. In short, it is wisely designed, that women of at least some private means should be received, who undertake the work solely upon spiritual grounds, without any prospect of temporal reward.

Our general rule is, not to make the columns of the Banner a medium for correcting the erroneous statements of other papers. But every rule, however good, must have exceptions. We hold that the character and repute of our Bishops are to be regarded as a sacred interest in whose preservation every member of the Church is concerned. And if anything would induce us to step out of our usual course, it would be the desire to vindicate a Bishop, when unjustly assailed.

For our own part, as a principle involving the plainest dictates of justice and honor, we would never refuse a place in our columns to the response made in defence, by the humblest Minister or Layman, whose character was compromised by anything which found place in our Paper.

The Bishop of Western New York, whose repute is especially dear to many of the Clergy and Laity of Pennsylvania, has been publicly charged with an improper use of the high influence which belongs to his Holy Office. One of his Clergy, a member of the Standing Committee of his Diocese, who has full opportunity of knowing all the facts in the case, in a temperate reply seeks to correct the wrong impression. The request is refused. The next thing is to have the correction inserted in a paper which circulates in the same region, and it is sent to the Banner by those whose names are sufficient pledges of truth.

On the above grounds we insert the following communication.

For the Banner of the Cross.

MR. EDITOR:—

The following article was sent, more than a month since, to the Editor of the Episcopal Recorder, with a request, under my proper name, that he would publish it, as a simple act of justice to the Diocese of Western New York, and its Bishop. Inasmuch as he has not seen fit to do this or anything equivalent to it, may I request you to give it insertion in your valuable paper.

Very respectfully, &c.

A STANDING COM. MAN OF W. N. Y.

W. N. Y., March 9, 1849.

For the Episcopal Recorder.

MR. EDITOR:—

My attention has been drawn to some remarks of yours in relation to the Diocese of Western New York, of which I have the honor and happiness to be a presbyter, by a well-tempered and well-tempered article of the Editor of the Gospel Messenger. Will you allow me to add, in your own columns a few words more, not in the way of controversy but of correction?

"Unwearied pains," you are pleased to say, "have been taken for several years past to secure clergymen for that Diocese, who should in all things sympathize with the views and feelings and policy of the Bishop. Clergymen, holding what are generally termed Evangelical views of doctrine, have been kept out by various expedients."

Who, reading this would suppose it possible, that the esteemed Rector, of "the largest parish in that Diocese" was first recommended to the Senior warden by a member of the Standing Committee, and subsequently but independently by the Bishop—and that the Bishop urged his acceptance of the rectorship, and expressed his wish to the Bishop of Massachusetts, that he would "let him go"? And yet such is the fact.

And who would suppose it possible, that all the other clerical members of the "Evangelical Knowledge Society" in this Diocese, have held missionary appointments in the Diocese, on the nomination of the Bishop? And yet such too is the fact.

"Various expedients." I am a member of the Standing Committee, and suppose I know what is going on, but I know nothing of these "expedients."

Parishes call clergymen and then ask the Board of Education and Missions, consisting of the Bishop and Standing Committee, to grant them the missionary stipend, and in no case has the decision turned upon their party relations, nor do I remember, that such a point has ever been alluded to in this connection.

If a large majority of the clergy in the Diocese of Western New York are of that class, who "discard and oppose," what you please to call "evangelical views of Christian doctrine," it is because the majority of the parishes are of the same mind. Not, I beg you to understand, that there are among us either ministers or parishes, that discard or undervalue "Evangelical truth," but that the majority, and the great majority of both, do—and long may they—prefer the Gospel as set forth in and by the Church, to any modern theories of religion, by however dear a name they may be called.

The principal source of supply of clergymen in this Diocese is from itself. About forty-three, i. e., more than one third of the present number have received orders from the Diocesan.

But in no case has any person been at all impeded in this Diocese, in becoming a candidate for orders, or in obtaining orders, because his views inclined to Calvinism. And in no case has the free action of a vestry been at all interfered with by the Bishop or any of the authorities of the Diocese, in the call of a clergyman.

The only proof of the grave charge of "expedients," which I can discern in your remarks, comes from the fact, that a "large majority" of the clergy are of one heart and one mind. If the large majority were on the other side, in these unhappy disputes, as may be the case in some Dioceses, would it then be a proof of unworthy "expedients"?

"Unwearied pains—for years—to secure clergymen who should in all things sympathize with the views and feelings and policy of the Bishop." It is true, that a happy state of unity exists among us, but I know of no "unwearied pains" taken by the Bishop to produce this result, but his "unwearied pains" in the discharge of his duties; and as for the clergy generally, they are little seen beyond their own parishes. As for the Bishop's "policy," it seeks to keep his clergy and laity "standing fast in one spirit, with one mind striving together for the faith of the Gospel." The foundation of our unity and peace was laid years ago by a deceased Bishop, who knew eminently well how to unite "Evangelical truth with Apostolic order," and it is so much the tendency of things here to grow up in the good way, that it needs "pains" and "expedients" to prevent, not to foster it.

Pardon me if I say, in all plainness, that your charges are unfounded, and ask you to consider, whether they come not of those "evil surmisings" which a Christian man should studiously avoid. And pardon me too, if I ask you, in all plainness, whose work you are doing, when you publicly and groundlessly reproach a whole Diocese, an integral part of God's Church, with defection from the faith, and its Bishop, and I know not how many of its clergy, with party trick and management. May God forgive you this offence, as freely, as I do my small share in it.

A STANDING COMMITTEE MAN, OF W. N. Y.

ST. MARK'S CHURCH.—In the description, accompanying the picture of this church, it was stated that the church edifice was not built by subscription; and that a few churchmen advanced the necessary funds to complete it, with the exception of the tower and spire.

This statement has excited a fear, on the part of some concerned in the good work, lest they should have thus authorized an ostentatious display of their liberality. Although we have no such apprehension, still at the request of the parties interested, we beg to say that, although the above is the fact, the statement of it was made upon *individual authority*. For our own part, we are glad that the statement was made, even at the expense of that worthy feeling which desires not to "sound the trumpet before" its deeds of munificence.

It is the way churches should be erected by those whom God has blessed with the means of "devising liberal things." The fewer who are concerned in supplying the means for building churches the better. It gives us a promise that the days may come back when wealthy individuals will think as little of building a "glorious sanctuary" for the worship of God, as they do now of erecting a sumptuous palace for their own glory. When men come to realize the honor and blessing of thus being permitted to consecrate their perishable riches, such noble offerings shall be frequent. And may God hasten the coming of those better days for His Church.

We take the following interesting letter from the New York Churchman:—

Copy of Bishop White's letter to Mr. Lear, Private Secretary to General Washington.

PHILADELPHIA, Feb. 21st, 1792.

Sir—It was the design of the Clergy of the Protestant Episcopal Church, together with those of the different denominations in this city, to do themselves the honor of waiting in a body, on the President of the United States, on the 11th instant: a wrong intimation in the newspapers having led them into the mistaken supposition of *that's* being his birth-day.

As the occasion is now found to fall on Ash-Wednesday, the duties of which claim the attention of the Clergy, of the Episcopal Church in a peculiar way, I write in their name, to ask the favor of you, to account to the President for their not being of the number of those who will have the honor of waiting on him to-morrow; and farther, to signify the request which they

most respectfully make to the President, that they may be allowed to offer him *their* congratulations on the next levee day; unless he should condescend to appoint an earlier time; as it would be most agreeable to them to take the first opportunity for the purpose, that his high engagements will permit.

Since my being desired to make this request, it has been intimated to me that the *Clergy of some other societies* intend to delay their attendance until ours, and for the same reason.

Permit me, sir, to trouble you once more. Yesterday I visited Dr. Blair, who is confined to his bed. Finding that I intended to write to you on the above subject, he wished that his indisposition might be mentioned, as what would prevent him, for the time, from joining in the congratulations of to-morrow.

I hope, sir, you will excuse this freedom; and I am, with respect, your very humble servant.

WM. WHITE.

The New York Freeman's Journal and Catholic Register gives us the following account of the condition of Arkansas:

IGNORANCE AND SUPERSTITION IN THE ARKANSAS LEGISLATURE.—It is reported in some of the secular papers that the Rt. Rev. Bishop of Little Rock applied lately for a special law authorizing him to hold real estate, establish colleges, &c. The bill was about to pass, when a fanatical member of the legislature got on his legs with Dowling's Romanism in his hands; and after howling at the assembled wisdom of Arkansas, for some time, he so frightened them with Popery, that the bill was laid on the table! Such is the civilization of Arkansas.

New Publications.

THE MERCERSBURG REVIEW, March, 1849, No. II.

We have received the second number of this able Review too late for more than the acknowledgment. Among other articles upon subjects of interest, we find two bearing the well known signatures of "J. W. N." The subject of these articles are "The Apostle's Creed," and "Sartorius on the Person and Work of Christ." We shall recur to this periodical at another time.

THE MEDICAL EXAMINER AND RECORD OF MEDICAL SCIENCE.

Edited by Francis G. Smith, M. D., and David H. Tucker, M. D. Published monthly.

We can only venture to speak of the appearance of this journal, which certainly is attractive. We can also say that it is edited by gentlemen who stand high in their honorable profession, and hold offices which, in a city where medical instruction is of so high an order, would only be entrusted to those well qualified to teach. Both editors are Fellows of the College of Physicians, Dr. Smith is "Lecturer on Physiology in the Philadelphia Association for Medical Instruction," and Dr. Tucker is late Professor in the Franklin Medical College. If any of our Medical friends will follow Theological advice in such a case, we hope they will, at once, become subscribers to the Medical Examiner.

HORN'S RAILROAD GAZETTE. American Tourist, and Merchants' and Traveller's Guide. Containing Diagrams of various Railroads in the United States now in operation, with their extension from time to time, as they occur, to which new roads will be added as soon as put in working order; hours of arrival and departure of the various trains, together with their connecting links of stages, steamboats, rates of fare, freight and tonnage, refreshment stations, &c. &c. &c.

This paper is published weekly, and is a very convenient and useful journal for travellers. It is often a great difficulty to find out the *how* and the *when* in journeying. This Railroad Gazette relieves all such anxiety.

Communications.

For the Banner of the Cross.

SONNET.

BY REV. D. WASHBURN, A. M.

I. Childhood.

A dancing boat on a glancing stream—
A gem of beautiful hue—
A cherub bright as a solar beam,
If angel-visits be true;
The gilded wing of a summer bird
Careering to every flower—
A voice of music at morning heard
More sweetly than Memnon's tower—
The golden vision that Hope portrays,
Delighting a laughing eye
With guerdon rich of sinless days,
Awaiting the good on high:
So joyous and glad is innocent Youth
Baptized with the dew of immortal Truth.

For the Banner of the Cross.

REMINISCENCES AGAIN.

REV. MR. EDITOR:

Antecedent to the forthcoming "recollections," which may reasonably be expected, from the pens of some of our clerical brethren, I beg permission to offer your readers the following incidents, extracted from an Address, delivered fifteen years ago, in this city, by the Bishop of New Jersey—incidents which, though familiar, doubtless, to a few, who either were present on the occasion at which they were narrated, or who have had the pleasure, since, of reading the Address alluded to, are still interesting and instructive to the hundreds who since have attained years of discretion, and—take the Banner! They are interesting, not only because the distinguished and venerated Bishops named are still exercising their high office to the glory of God and the good of His Church, but also are instructive, as illustrations of the principle that in God's service acts seemingly unimportant, often terminate in results of no little moment; that, in truth, nothing is trifling in the service of Him, who ordereth all things. Great effects have resulted from slight and apparently ineffectual causes, in the various departments of science, instances of which crowd upon the mind of every tyro in *historic and scientific lore*; and why not in that which more immediately concerns God's mysterious ways? The judicious distribution of every Prayer Book, or Tract, may not be followed by results so wonderful and gratifying, but we shall do well to remember the principle which these incidents serve to elucidate, viz: that we should diligently employ the means, and leave to God the consequence. He, by whom the very hairs of our heads are numbered, will assuredly take care of His own. But to the 'recollections.'

"A Clergyman, of distinguished intelligence and benevolence, was travelling some years ago in a region remote from the strongholds of the Church; detained at a country place by an accident which happened to his carriage, he met with an interesting boy, with whom he was so much pleased, that on parting from him in the morning, he gave him a Prayer Book. There was then no acquaintance with the Church on the part of him, or any of his family,—perhaps not even among their neighbours. I have not time to trace his subsequent career, nor do I know when the influence first exerted itself on his mind, nor what its process was in his heart. But I know that that boy is now the BISHOP OF NORTH CAROLINA. A young man, a graduate of one of our Southern colleges, was elected to a tutorship. As tutor, it was his duty to conduct the morning devotions of the chapel. He was not then a religious man. As he himself told me, he did not know how to pray. It was a most irksome, and it must be feared, an unprofitable task. A friend had compassion on him, and gave him a Prayer Book. It was the first that he had ever seen, and it rendered that easy which before was difficult and unsatisfactory. I know not how long after this it was that he attached himself to the Episcopal Church. But I know that that young man is now the BISHOP OF TENNESSEE."

Since writing the above, I recollect another remarkable incident, given in the flowing words of the Bishop of Ohio, at the Consecration of the present occupant of the See of Louisiana, it is as follows:

"It is now nearly thirteen years since a very remarkable work of grace occurred, in the Military Academy of the United States. During a condition of almost universal indifference to religion, and of wide-spread infidelity, against which the efforts of the ministry of one man, set for the defence of the Gospel, seemed for a long time to make not the least way; suddenly almost, in a very few days, many minds, without communication with one another, and without personal intercourse with the minister, appeared deeply, and almost simultaneously interested in the great matters of eternal life. Officers as well as Cadets participated in this, and to such an extent, that the Minister's study was soon occupied every evening with assemblies, composed of both, for prayer, and the exposition of the Word of God; and a serious impression, more or less deep and abiding, was spread over a large part of the whole military community. Several became at that period very decided Soldiers of Christ. Many others received impressions, then, which God has since ripened into manifest and energetic piety."

The very first appearance of this work of grace, so remarkably and singularly the work of God, was the coming of a CADET, alone and most unexpectedly, to introduce himself to the Chaplain, and unburden the sorrows of a contrite heart. All around him was coldness and scepticism. To speak decidedly in favour of religion was then so unusual in the Academy that it made one singular. To converse with the Chaplain on that subject, had not yet been ventured by any, except out of opposition to the truth. That any would appear there seriously seeking eternal life, even the Chaplain was afraid to hope. But the darkest of the night is nearest the dawn. A CADET did venture to come, in open day, to the Chaplain's study, too deeply concerned to heed what would be said of him. He was personally unknown to the Chaplain. His message he tried to utter, but could not. Again he tried, and again; but the heart was too full for speech. At length it was: "Tell me what I must do—I have come about my soul. I know not what I want—I am entirely in the dark. What must I seek? Where must I go?"

Such was the first declaration of one, who, for some days, had been awakened under the preaching and reading of the truth. A sermon preached on the Scriptures, and a tract, sent at a venture, from the Chaplain's study, to whomsoever it might meet, had been blessed to his soul.

Doubts and cavils were all abandoned. Implicit submission seemed his engrossing principle. From that moment, the young man appeared to take up the Cross, and to stand decidedly and boldly on the Lord's side. By and by, he professed Christ in the Sacrament of Baptism, which was administered to him, with others, recently turned to the Lord, in the Chapel of the Military Academy, and in presence of all the corps. After graduating at that Institution, and leaving the army, he passed through a regular course of study for the holy ministry, and was successively ordained Deacon and Presbyter. Many years have since elapsed. The Chaplain has since been called to a higher order in the Ministry, and more enlarged responsibilities in the Church. The Cadet, meanwhile, after many vicissitudes

of active duty and of disabling ill health, supposed he had settled himself for the rest of his life, as a preacher and pastor to an humble and obscure congregation of negroes, whom he had collected together from neighboring plantations; to whom, living entirely upon his own pecuniary means, he appropriated a part of his own house for a Church, and to whose eternal interests he had chosen cheerfully and happily to devote himself, as their Spiritual Father, with no emolument but their salvation. But such was just the true spirit for the highest of all vocations in the Church. To be a servant of servants, is the very school in which to prepare for the chief ministry, under Him who took on Him the form of a servant. The Church needed a Missionary Bishop for a vast field, for great self-denial, for untiring patience, for courageous enterprise. Her eye was directed to the self-appointed Pastor of that humble congregation. With the most impressive unanimity did she call him away, to a work, not indeed of more dignified duty, but of more eminent responsibility. Counting the cost, he has not dared to decline it. Regarding the call as of GOD, he has embraced the promised grace, and is now ready to be offered. *And thus the CHAPLAIN has here met the beloved CADET again.*

Mr. Editor, are there not more such records or "reminiscences" among us? If so, we ask for them. CLERICUS.

So do we?—[ED. OF BAN.]

Rw. S. A. Inverick

For the Banner of the Cross.

CYRIL LUCAR, PATRIARCH OF CONSTANTINOPLE.

MR. EDITOR:—

It may be news to some of your readers, as it certainly was to me, when I met with the account, that in the commencement of the 17th century, there was a Calvinistic Patriarch of Constantinople. In the "History of the Holy Eastern Church," by the Rev. John Mason Neale, A. M., a work reviewed in the Christian Remembrancer for January 1849, the fact is stated, with a narrative of the life, actions, and death of the individual so distinguished, Cyril Lucar. This I have extracted from the Review, condensing it as much as possible, blending the comments of the Review, with the life of the author, in order to comply with your law and ritual, and send it, as a matter of probable interest, for insertion in your paper.

Rw. G. Upford

"Cyril Lucar, born of a good family in the City of Candia, was sent to Venice in the twelfth year of his age, and there commenced his studies which he afterwards completed at Padua. On the completion of his academical career, he resolved to visit several of the most famous European cities, and, more especially to inquire for himself into the real condition and character of the Reformed communities, of which so much was heard, and so little known, in Egypt, his residence in early youth, and in a portion of his subsequent life. He visited Geneva, Holland, and it would seem, England; and thence returned to his own country.

"On the return of Cyril to Alexandria, Meletius Piga, the Patriarch of that See, and a relative, finding him as opposed as ever to the Roman Church, seems never to have inquired whether his principles might not have been warped by his close connexion with several of the Reformers, but in a short time raised him to the Priesthood, and finding that he continued to deserve promotion made him Achimandrite.

"On a journey on some official business, some years after, which led him to Constantinople, Cyril there formed an intimacy with M. Von Haga, then travelling in the Levant, which exerted a powerful influence on his future views. Nor need we wonder at this. Cyril could not but see that his Church stood in need of reformation; the doctrines controverted in the west had received no elucidation nor decision, as they since have in an Oriental Synod; the views of Lucar were probably indistinct and ill-defined, and rendered, perhaps, more obscure both by his intercourse with Romanists and with Protestants. In this state of things a compact, clear, well-defined, and logical system was set before him by the teachers and disciples of Calvinism; they seemed to have worked their way gradually, to have shrunk from sudden disclosures and open attacks; and as Cyril seems to have been possessed but of moderate though highly respectable talents, and certainly had no knowledge of the Calvinistic controversy, beyond that which Calvinists were pleased to give, we cannot wonder that he fell into their snare. Von Haga's character stood high; and one great object of his life seems to have been the bringing about an union between Geneva and Constantinople.

"On his return to Egypt, he found his benefactor and relative, Meletius Piga, on his death-bed, and closed his eyes. He succeeded to the Patriarchate of Alexandria, which he governed in peace for ten years. It was in the year 1612 that, on the removal of Neophtus from the Ecumenical Throne, by the caprice of the Sultan, Cyril Lucar was compelled to visit Constantinople in order to assist in the deposition of the patriarch, and to administer the affairs of the Church. Here he found his old friend M. Von Haga, who then occupied the post of ambassador from the States to the Sublime Porte; and the acquaintance thus rendered soon became a cordial friendship.

"Cyril arrived in Constantinople before, or at the beginning of Lent; and it so happened that in one of the sermons preached during that season, a Greek Monk, who was an agent of the Jesuits, publicly preached Romanist doctrines in one of the Greek churches. The Jesuits had established a college at Constantinople about the year 1601; the buildings were handsome, the library well assorted, and the Priests laborious, active, and intriguing. They soon made great way with the Greeks; but, strange to say, found more difficulty with the members of the Romish Communion. The latter were, for the most part, under the spiritual guidance of the Franciscans and Dominicans, who viewed the advance of the new society with jealousy; and were not without their fears lest the turbulent and intermeddling spirit it displayed at Constantinople, should occasion the banishment of all Romanists from that city. Cyril publicly opposed the new doctrine, and thereby drew upon himself the deadly and implacable hatred of the Jesuits; and a struggle commenced between him and that society, which only ended with his life.

"Hitherto Cyril's conduct seems to have been irreproachable.

He may indeed have theoretically entertained too favorable an opinion of the Protestant communities on the Continent; but this opinion had not influenced his conduct. By the advice of Von Haga, while administering the See of Constantinople, he wrote to M. Wytenbogaert, Minister at the Hague, of whom he had possibly gained some knowledge by report during his European travels.

"The Patriarch corresponded extensively with the Dutch Minister, Archbishop Abbott of Canterbury, and Antonio de Dominis, Archbishop of Spalatro. His progress in error is marked in these letters by a gradual apostasy from the doctrine of the Eastern Church, and a growing attachment to (Continental) Protestant tenets. An intimacy with M. David le Leu de Wilhelm, a Dutch gentleman of good fortune and liberal education, at that time travelling in Egypt, served still further to warp his mind, and to attach him more strongly to German teaching. In 1621, the Ecumenical throne of Constantinople became vacant by the death of Timothy. Cyril was unanimously elected Patriarch, and from this time he scarcely knew an hour's peace.

"Cyril Lucar's attention was, immediately on his promotion, drawn to the progress which the Jesuits were making at Constantinople; and they, on their part, were not less anxious narrowly to watch the proceedings of one who had hitherto shown himself their most determined enemy. The Patriarch's first proceeding was the publication of a Pastoral mandate, by which all the Faithful were desired to withdraw themselves from the communion of all members of the Latin Church. This blow struck directly at the Jesuits; and they were not long in showing that they felt and resented it. By the influence of the French Ambassador, they made Gregory of Amasea, a man who had openly submitted to the Pope, Anti-patriarch; but this step was quite unsuccessful. On the Saturday following the publication of Gregory's elevation, Cyril, accompanied by four Archbishops, and many of his clergy, solemnly excommunicated the intruder, after a sermon, in which, without expressly mentioning the Jesuits, he referred to certain incendiaries, with whom it would be necessary to deal more severely, unless they desisted from their plots. The government took the matter up; Gregory was banished, and, while on his way to the place of exile, strangled.

"In the following April, the Jesuits waited on the Vizir, with the information that Cyril was intriguing with the Florentines, in the intention of delivering up to them one of the islands of the Archipelago. As this accusation was accompanied by a present of twenty-thousand dollars, the Vizir paid immediate attention to it; and without attending to Cyril's defence, sent him prisoner to Rhodes.

"But now a serious difficulty arose. The Jesuits urged the elevation of another Patriarch; but the Greeks affirmed that the throne was not vacant, and that if an intruder attempted to occupy it, they would not pay the Pescesium, without which, the Turkish government would recognize no Patriarch. In this difficulty the Jesuits cast their eyes on Anthemius, Archbishop of Adrianople, a rich but worthless man, and offered to secure his election, if he would consent to pay the requisite sum. Anthemius agreed; and he was thus raised to the dignity that he coveted.

"Urban VIII., on hearing of the exile of Cyril, wrote a letter of thanks to the French Ambassador, Count de Cesi, congratulating him on the service he had done to the Catholic faith. But at the same time King James I., wrote to the English Ambassador, Sir Thomas Rowe, desiring him to procure at any cost, the recall of Cyril. The necessary orders having been issued, Cyril returned on the first of September, to Galata; and Anthemius, either struck with remorse, or overcome by fear, waited on him, and offered to resign to him the Patriarchate. But Cyril thought that thus to accept it, would be both uncanonical and dangerous, and contented himself with receiving the declaration of Anthemius, that the Patriarchal throne was vacant; waiting God's time to be restored to his rightful dignity. Count de Cesi, on hearing this, was furious; and having sent for Anthemius, and bitterly reproached him with his cowardice, he persuaded him, by a large sum of money and by promises of protection, to continue to act as Patriarch. He was again proclaimed especially at Galata, and retained his dignity for some little time longer. At length, overcome by terror, he went to Cyril by night, abdicated the Patriarchate, and besought absolution, protesting that he would rather suffer death than again mount the throne of Constantinople. * * * Cyril's friends now persuaded him to come forward; and by the assistance of a considerable Pescesium, he was again recognized as legitimate Patriarch.

"The Jesuits, however, would not be quiet. The Propaganda next interfered, but for some time without success, thanks to the kind offices of Sir Thomas Rowe, the British Ambassador at Constantinople. An Anti-patriarch was sent out with the title of Apostolic Suffragan, but he was not received by the Greeks, and was glad to make a safe and speedy retreat to Rome.

"In the following June, a Greek monk, name Nicholas Metaxa, arrived from England with a printing press and a font of Greek types, and the requisite knowledge of the art of printing; and under the patronage of the Patriarch, and the protection of the British Ambassador, commenced practising his craft. He undertook to print the celebrated '*Oriental Confession of Christian Faith*' by Cyril Lucar, which did not succeed, but was afterwards published in Latin at Geneva, and when translated into Greek, became a fruitful source of contention in the Eastern Church. It could not be otherwise, for although it represented only the private views of the author, whose Calvinistic tendencies had been confirmed by time and by his intercourse with (Continental) Protestants, yet it was put forth in the name of the Orthodox Church, and with all the authority that the title of the Ecumenical Patriarch could give it. It was opposed to the dogmatic teaching of the Greek Church on several fundamental points, as in the Rule of Faith, Election and Reprobation, the Intercession of Saints, Justification, the number of Sacraments, and the order of their operation, and on other points of less importance. * * *

"No sooner was the press in operation than the printer and his patron became the object of the fury of the Jesuits. False accusations were invented, with a view to instigate against them

the Turkish authorities, and the whole city was thrown into confusion. The influence of the English Ambassador was, however, sufficient to protect the parties, and Metaxa from personal violence, and to procure the banishment of the intriguing missionaries. And now the Genevans, considering their triumph complete at Constantinople, proceeded to extend their influence, and cast their eyes on Egypt, as a hopeful field for proselytism. Gerasimus had succeeded Cyril as Patriarch of Alexandria. M. Leger was now pastor of the Dutch congregation at Pera; and he appears to have exerted considerable influence over Cyril. He and Von Haga, having been successful beyond their hopes at Constantinople, now turned their views to Alexandria, thinking that Gerasimus might be as easily won as his predecessor. They accordingly wrote to the Patriarch, and Cyril seems to have accompanied their letters with one of his own. They proposed at the expense of the States-General, to erect colleges, and to establish printing-presses in Egypt, on condition that the Calvinistic bodies were received to the communion of the Alexandrian church. The bribe was tempting, but Gerasimus thus replied in an excellent letter—'unity' he observes, 'is that at which all Christians ought to aim; but it is necessary to be careful that it is true, not false unity. He can only give peace on the same terms on which Christ gave it. A suspected peace is more dangerous than open warfare. Colleges would indeed be a boon to Alexandria; but not on the terms proposed. The recent attempts to make the Scriptures more clear than Christ left them, are by no means to be approved. The obscurity of Scripture has always been confessed; the Apocalypse may more truly be called an *obvelation* than a revelation. There are, for those that need them, the catecheses of S. Cyril of Jerusalem, S. John S. Gregory Nyssen.'

"Meanwhile the Papal emissaries were not inactive. The French Ambassador at the Porte, two Greek Prelates of the Romish communion, and Cyril of Barea, a plotting ambitious metropolitan of the Orthodox church, but a disciple of the Jesuits, amply compensated for the absence of the missionaries. Cyril Lucar was banished a second time, and only restored to his throne on the payment of an enormous bribe, to be supplanted again, and driven a third time into exile, the very next year.

"At length in 1636, he was restored to his throne for the last time; and it is curious that his abandonment of the principles which his office pledged him to defend, is most distinctly announced in a letter addressed by him to the Senators of Geneva, immediately after his final restoration, in which letter he declares his adhesion to Calvin, and his admiration of his teaching. He was not long allowed to occupy his throne in peace; the friends of the deposed Patriarch, Cyril of Barea, were the sworn enemies of Cyril Lucar; the Jesuits were still active, and the true sons of the Eastern church seemed almost extinct. His enemies finding that the banishment of Cyril did not advance their views, determined on his death. And remembering that they had always succeeded best with the Sultan in his absence from Constantinople, they conceived that they had now an excellent opportunity; as Amurath was about to march against Bagdad. They accordingly made interest with Bairam Pasha, who was high in the Sultan's favour from his zeal in this very expedition; and between the Infidel Minister, and the agents of the Jesuits, the ruin of Cyril was concerted. It happened that while Amurath was on his march, the Cossacks seized Azof; and Bairam, together with another of Cyril's enemies, Hussain Pasha, informed the Sultan that that enterprise had been favoured, if not instigated by Cyril; and that it was most unwise policy to leave so active a man in Constantinople. The orders arrived at Constantinople on the 26th of June; and Musa Pasha, the governor of the city, prepared to carry them into execution. But, fearing that the execution of Cyril in the heart of Constantinople might raise a tumult, the janissaries whom he dispatched were instructed to say, that they were sent to carry the Patriarch on board a ship, it being the Sultan's pleasure that he should be sent into exile. Cyril at once submitted; he went that evening on board a boat, expecting to be conveyed to S. Stephano, a small town near Constantinople, where a vessel was said to be waiting for him. But no sooner were they out of sight of land, than, perceiving what their real intention was, he knelt down and prayed earnestly. When he had ceased, after some abuse and a few blows, they put the bow-string about his neck, and having done their work, threw his body into the sea. It was picked up by some fishermen, and returned to his friends, by whom it was buried decently. But the malice of his enemies did not end with his life: they complained to the governor of the city, by whose orders the corpse was disinterred, and again thrown into the sea. Washed on shore by the billows, it was buried in one of the islands in the bay of Nicomedia.

"Thus in the 66th year of his age, and the 36th of his Patriarchate, fell Cyril Lucar: a man, whose character can hardly be given, without the risk of doing injustice to his own piety, or speaking lightly of the pernicious doctrines which he taught. It is necessary to keep in mind the vast difference between the propagation of heresy, and the being a heretic, if we would judge rightly. The greater part of the doctrines he held had never been censured by his own church; those who opposed them, opposed them for their own interested ends, and in combating heresy were guilty of schism. Those who held them were Cyril's superiors in learning, his friends, his protectors, his patrons; those who rejected them, his inferiors in every way, his own enemies, and in union with the Infidels. Had the Council of Bethelhem (held in 1672 which anathematized the Calvinistic teaching embodied in the writings of the Patriarch, while they spared his memory) been held previously, Cyril would never probably have fallen into the snares laid for him; or if he had, must have been more severely judged. It is worthy of remark, that this council, while condemning his errors, spoke of ten thousand witnesses to his well known piety. Indeed his humility and patience are conspicuous through the whole tenor of his letters. Therefore, while we utterly reject the Protestant idea that he died as a saint and martyr, we are nearly as far from entertaining that of Rome, that he perished as a notorious and obstinate heretic, whose body sea and land equally refused to receive. Considering what he did and what he suffered, the strength of his enemies, the weakness of his

friends, the power of his early associations, the unkindness and unfairness of Rome, the bitterness of his persecutors, his own meekness, and patience, and great humility, and using towards him that charity of judgment which we should ourselves desire, we are justified in believing, that, notwithstanding his many errors,—

'After life's fitful fever he sleeps well.'

The executors having carried Cyril's clothes to the market in Constantinople for the purpose of disposing of them, there was an unusual burst of grief among the Christians: Cyril of Berea was openly called villain, murderer, and Pilate, and a body of petitioners entered his house, demanding the corpse. Failing in this application, they applied to the Mahometan authorities; but of course to as little purpose."

NEALE'S HISTORY OF THE HOLY EASTERN CHURCH, VOL. II.

For the Banner of the Cross.

HOW A VESTRY WAS INDUCED TO PAY A CLERGYMAN'S SALARY.

In one of our infant dioceses there was a canon requiring the attendance of at least two clergymen at the Annual Convention, in order to transact business. Two clergymen and the representatives of two parishes were necessary, as a quorum, for Conventional business.

On a certain occasion, no matter how long ago, the day appointed arrived, and, two clergymen being present, they proceeded to the performance of divine service, the usual preliminary. One of the clergymen was the pastor of the parish in whose church the service was performed—the other came from a distance. The service being concluded, the minister from a distance being Secretary to the Convention, took his place, and was about to open the annual proceedings—perhaps to read minutes of last year's meeting, or to move that his reverend friend should take the chair. But on looking round for his reverend friend in the church, he was not to be seen. What could have become of him? he was there during the morning. The Secretary thought it would be well to "take an observation," so he looked out of the window, and behold, there was the reverend pastor of the parish, walking at a rapid rate, away from the church, towards his own home. When this was announced to the meeting, the members, especially the lay delegates of that parish, looked at one another for an explanation.

At length, as no business could be transacted, when only one clergyman was present, a deputation was appointed to follow the absent gentleman, and to report the cause of so strange a movement. The deputation, who were of course some of the delegates from the parish, hastened after their pastor, and in course of time returned to state, with some hesitation of speech, that in fact there were some arrears of salary due to their minister, and he had taken this means of pressing payment. He had resolved that the Convention should suspend their operations, as long as his parish suspended his dues. There was no remedy; and therefore the meeting was obliged to adjourn till that day week. By that time the delinquent Vestry had raised the required amount. The two clergymen again met the assembled delegates, and the business of Convention proceeded harmoniously to a close.

V.

For the Banner of the Cross.

At a meeting of the Vestry of Trinity Church, Natchez, held on the 27th day of February, 1849, the following Preamble and Resolutions were unanimously adopted, viz:

"Whereas it has pleased an Allwise and kind disposer of events to remove by death our much beloved friend and Pastor, the Rev. William Mason Giles, late Rector of Trinity Church, Natchez, from this world of trouble and field of labor and usefulness, to a holier and happier state, in the world to come; and whereas we deeply deplore the loss sustained by the decease of this able, talented and efficient Clergyman—one eminently calculated to gain and retain the affections of his people and win souls to the cause of his Redeemer: Therefore,

Resolved, That in the midst of lamentation we remember with comfort and joy the "excellent spirit" of our departed friend and Pastor, and bear witness of the improvement of his talents and attainments; his exemplary consistency and fearless fidelity; the warmhearted zeal and affection, which characterized his private intercourse and public ministrations; the diligence and zeal with which he discharged his holy functions, often with a feeble and exhausted frame; his high appreciation of the excellency and harmony of the principles of the Church in its connection with the Gospel of Christ and the salvation of men; and the patience and faith which sustained him in his last lingering illness, and left upon his placid countenance the smile of peace and joy, as he was carried by angels to his holy rest.

Resolved, That we hereby tender to the surviving partner and relatives of the deceased, our sincere condolence, and pray God to sustain them in their great affliction by the same holy religion so beautifully exemplified in the life and death of our common friend.

Resolved, That a copy of the foregoing Preamble and Resolutions, signed by the Wardens and Vestry, be furnished to the widow of the deceased, be entered upon the Minutes of this Vestry, and be published in the "Churchman" and the "Banner of the Cross."

GEO. WINCHESTER,

BREVOORT BUTLER,

Wardens.

J. T. McMURRAN,

GEO. W. TURNER,

GUSTAVUS CALHOUN,

THOMAS ROSE,

JAMES BROWN,

H. S. EUSTIS,

WM. H. LITTLE,

WM. L. JONES,

C. THEODORE VENNIGHOLZ,

Vestry.

"Many things make a man willing to die in a good cause; but nothing can make a man live well, but the grace and love of God."—Bishop Taylor.

Miscellaneous.

From the Literary World.

THE DEAD SEA EXPEDITION.

MESSRS. CAREY & HART announce for immediate publication (at the low price of one dollar,) a "Narrative of the Late Expedition to the Dead Sea, from a Diary, by One of the Party; Edited by Edward P. Montague (attached to the U. S. Expedition Ship Supply); with Incidents and Adventures from the time of Sailing in November, 1847, till the Return of the same in December, 1848; accompanied by a Map of the Holy Land, handsomely colored, 1 vol. post 8vo. pp. 254."

Of this work, which is not to be confounded with the report of Lieut. Lynch, we present as a matter of interesting literary news the following extracts, in advance of publication, reserving all comment for a future occasion:—

April 24th, 1848. Monday. This morning our boats are manned, one under the charge of our commander, the other under command of one of the officers; we prosecute our plan for sounding the sea. Our boat takes a south-easterly course, and lands on the peninsula, from whence we take a westerly course. After getting nearly across, we hauled her up to the northward until abreast of the camp. The second boat takes a more northerly course, and arrives at the camp by sundown.

The soundings to-day reach to one hundred and eighty fathoms, or ten hundred and eighty feet. The bottom of the sea is soft and slimy, or muddy, containing crystals of pure salt; at one time the bottom seemed to be entirely covered with crystals. Thus far our success is "up to the mark." We have observed many little spring which run into the Dead Sea; and there are also some streams of importance besides the Jordan and the Kedron: among which is a beautiful stream of warm, fresh water. The evaporation constantly going on is immense; all the waters running into this sea escape only through the medium of evaporation; they do not rush along to fall into any other ocean as the waters of the Atlantic rush into the Mediterranean, but are absorbed here. We cannot then wonder that the rocks, as well as the beach stones, are thickly encrusted with a foreign body—that of salt. These incrustations possess a taste agreeing with that of the waters of the sea.

April 25th. Tuesday. After another night's rest, we come out of our camp "refreshed as with new wine." Our enthusiasm is well preserved, nor do we think it will ever decay while we are so well salted; our very clothes are saturated with salt, and the skin on our hands and face is, during the day, upon the sea, rendered stiff, disagreeable, and oily, and a prickling sensation spreads over us. This morning we start, with provisions on board for four or five days, to enable us the more uninterruptedly to prosecute our labors. So putting into the boats all our cargo, we left the camp in charge of the Sheriff of Acre, with one of our men, who was on the sick list, and a company of Turkish soldiers, to defend the camp against the attacks of the Bedouin Arabs. On the first night we encamped a little to the northward of Usdom (Sodom), beside a spring of fresh water.

Wednesday, 26th. This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity the ever-famous "Pillar of Salt," which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea we saw an immense column, rounded and turret-shaped, facing towards the southeast. This, we were told by our Arabs, was the Pillar of Salt, in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr. Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in height, and forty feet in circumference. We cannot suppose that Lot's wife was a person so large that her dimensions equalled those of this column. Many think that the statue of Lot's wife was equal to the pillar of salt which the Bible speaks of, let that pillar be where it may, and whatever be its size. They will not probably credit that this is the pillar, their preconceived notions having much to do with the matter, and they would have everybody think that she was at once transformed into a column of very fine-grained, beautifully white salt, about five feet or a few inches more in height, and in circumference that of a common-sized person of the nineteenth century. Be that as it may, no two minds have, perhaps, formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt, one mass of crystallization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and it appears to be the only one of its kind here. And the Arabs of the district to whom this pillar is pointed out declare it to be that of Lot's wife, the identical pillar of salt to which the Bible has reference; the tradition having been handed down from each succeeding generation to their children, as the Americans will hand down to succeeding generations the tradition of Bunker's Hill Monument in Boston. My own opinion of the matter is, that Lot's wife having lingered behind in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person. We carefully brought away our specimens, intending to show them to our friends in America, when we shall have the good fortune to arrive there, and talk with them on the subject. This end of the sea is very shallow, and its waters more dense, more salt, than when they are of greater depth; here it is from one to five feet in depth. We now leave this "Pillar of Salt," and return to our boats richly laden with specimens from it; we cross the sea, and obtain soundings on our way. We had nearly reached the opposite side when a new danger assailed us; we had braved all the dangers of the Jordan, in its stream and on

its banks, and the peculiar storms on the Dead Sea, and now a new specimen of the dangers to which man is subject visits us. The fearful, scorching "Sirocco" rages around, threatening us with suffocation and blindness, and causing almost insupportable thirst. The "fiery atmosphere" seems as though it would doom us to the very fate of the unfortunate citizens who now lie engulfed below our boats; but we fearlessly pull away, until coming to a place called "Meserah," we land amid the raging heat of the wind, and there encamp for the night.

April 27th. Thursday. Having recovered from the suffocating influence of the storm of hot wind, which raged so fearfully yesterday and last night, we rose early, having had but little sleep, it being too hot for us to rest; the thermometer at midnight standing at 118 deg. We rose and stretched our weary limbs just after daybreak, when we saw several Arab women not far from our camp; we went towards them, but they fled at our approach. Soon after this, while our men had gone to fill our bottles with water, previous to our departure, we saw a number of Arabs coming down towards the tents. Not knowing who they were or what they might want, we thought it best to stand by our arms; we accordingly mounted our blunderbuss, and planted the American flag, then snatching up the rest of our arms, we coolly formed a line in front of the camp, and allowed them to approach within a certain distance; when our commander, without any hesitation, accompanied by his chief interpreter and guide, went forward to meet them. After the general salutation of kissing each other's cheeks and shaking of hands, they formed in a half circle and squatted down upon the beach. After a short conversation (through our interpreter) we gave them some tobacco, &c., with which they were very much delighted. In the mean time our men had returned from the spring with their bags of water, which they speedily stowed in the boats along with our tents and general cargo; when this was done the Arabs rose from the ground, and came to assist us in pushing off from the shore. The construction of the boats seemed to astonish and please them, but they were utterly confounded when they found they had no legs, and wondered how so many men could possibly travel in them; and as we took our seats one by one, they were more and more surprised, and especially so when we pushed off from the land and floated upon the sea; they stood in rapturous amazement when they saw us pulling away from the beach on the bosom of the sea, until we were beyond their sight. We pulled across the sea, sounding all the way, finding a depth of one to three fathoms. The other boat pulled round the peninsula, and stood in shore off the west side; here we all landed and encamped till the next day. A heavy breeze setting in from the west about this time gave us much trouble in effecting our landing.

It will be observed that this end of the sea is very shallow—one might say, uniformly so—so that the soundings give, almost entirely, a flat level bottom of slimy mud. It presents no crystals, but the shores were lined with incrustations of salt, probably from the constant evaporation rising from the sea. We noticed, after landing at Usdom, that in the space of an hour, our very foot prints upon the beach were coated with a crystallization.

April 28th. Friday. Left our encampment and once more embarked in our boats and pushed off from the shore. We had scarcely got off when a heavy northerly breeze set in and gave us a hard task. Our supply of water was nearly exhausted, and we had, consequently, to reach the camp as soon as possible, that being the nearest place whence we could expect to recruit our stock.

April 29th. Saturday. This day we have the copper boat under repair; she was completely disabled from active service during the storm of yesterday. The iron boat had weathered the sledge-hammer blows of the waves without sustaining any damage; she went out to-day, under proper command, with her general crew, to get the soundings we were prevented getting in consequence of the gale of yesterday.

April 30th. Sunday. Being the Sabbath, we have a little leisure time, as is usual on that day, when circumstances will admit. After dinner, the boats are manned to cross the sea to Carrack, where we expected to meet our guides, having sent them on beforehand to get everything ready, and make all necessary arrangements with the authorities for our visiting their town.

* * * * *
May 6th. Saturday. Everything is proceeding rapidly towards the close of our "pilgrimage in the east." Some of the men are using hammer and nails in erecting a staging, which our commander intends to anchor safely in the midst of the sea, and to hoist upon it the stars and stripes of our native land—America—to tell to whoever may hereafter visit these regions that fearless and enterprising Americans have won one more laurel to their country's pride; that they were the very first to navigate the rash stream of the Jordan, and to ride on its torrent down the to "Dead Sea;" which they have correctly surveyed and sounded, under the able command of Lieut. Lynch, in the year 1848, A. D.

May 9th. Tuesday. This day, on a distant spot in the sea, is securely anchored, the staging erected for the flag-pole and the "American national flag;" and now the tall flag-pole lifts it to the changing winds. The flag floats gaily in the air and tints the passing breeze: while she, reflected upon by the sun, paints her colors upon that ocean, which covers the once beautiful plain and the once magnificent cities of Sodom and of Gomorrah, and all their then existing population. This being finished, the iron boat is now hauled ashore on the beach, to be reduced to fractions and to be packed on the camels' backs for transportation to the Syrian coast. Having finished thus much of our labor, a party now pay a visit to the Convent of St. Saba, and in the evening return to the camp, accompanied by one of the resident Monks.

MINISTERIAL LABOUR.—The work of a minister is more laborious than that of a carpenter. When he hath wrought hard all day he goes home, and comes again in the morning, and finds his work as he left it. But we hew, and take pains, and leave our people, and come again, and find them worse than before.—Chrysostom.

THE FOOL'S REPROOF.—There was a certain nobleman, says Bishop Hall, who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet one who was a greater fool than himself. Not many years after the nobleman fell sick even unto death. The fool coming to see his sick lord, the latter said unto him:

"I must shortly leave you."

"And whither art thou going?" said the fool.

"Into another world," replied his lordship.

"And when will you come again? Within a month?"

"No."

"Within a year?"

"No."

"When, then?"

"Never."

"Never!" said the fool, "and what provision hast thou made for thy entertainment there, whither thou goest?"

"None at all."

"No!" said the fool, "none at all? Here, take my staff; for with all my folly, I am not guilty of any such folly as this."

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Church of the Epiphany.
Trinity, Southwark.
Nativity, Spring Garden.

The services on Friday, the 23d inst., at St. James the Less, near the Falls of Schuylkill, (when the Bishop, with Divine permission, will confirm a number of young persons,) will commence at 4½ o'clock, P. M.

St. Luke's Church, 13th Street below Spruce.

Sunday next, being the second in the month, the usual afternoon service in this Church will be omitted, and the Church opened in the evening. Service to commence at 7½ o'clock.

ST. STEPHEN'S CHURCH.

During the season of Lent, there will be daily evening prayers at St. Stephen's Church, at 5 o'clock, P. M. if

The following are the hours appointed for Divine Service in the Church of St. James the Less, during the season of Lent:—Lord's day, 10½ A. M., 4 P. M.; Wednesday, 9 A. M., 7½ P. M.; Friday, 9 A. M., 7½ P. M.; Festivals, 9 A. M.; Good Friday, 10½ A. M., 4 P. M. Holy Communion to be celebrated on 2d and 4th Sundays in Lent, and Sunday before Easter. During Passion Week, every day, 9 A. M., 7½ P. M.

LENT SERVICES IN ST. LUKE'S CHURCH.

Morning Prayer and Homily, on each Wednesday morning, at 11 o'clock. Evening Prayer and Lecture, on Wednesdays, at 7½ P. M., and Fridays, at 4½ P. M., until Passion Week; due notice will be given of services for that week. February 20, 1849. t f

LENT SERVICES.—St. Matthew's, Francisville.

With Divine permission, a course of religious services will be held in St. Matthew's Church, Francisville, during the season of Lent. Prayers and a Homily may be expected on every Wednesday and Friday, at 4½ o'clock, P. M.

Acknowledgments.

Received from the Bishop White Parish Library Association, for the Rector's Library, Christ Church, Greensburg, Westmoreland co., Pa., a box containing twenty-five vols. of valuable Theological and other Books. Also, in the same box, a new supply of Tracts, from the Episcopal Female Tract Society of Philadelphia, for both of which favours I wish to make my grateful acknowledgments.

B. BATCHELLER, Rector.

Advertisements.

Bishop White Female Institute.

MISS P. C. EVANS, PRINCIPAL.

This Institution is located in the unusually pleasant and healthy borough of West Chester, Chester co., Pa., to which access is had daily from the East and West by Railroad.

Tuition embraces all the branches of a thorough English Education, with instruction in the Latin, French and German Languages, Drawing and Painting, Music and Plain and Ornamental Needle Work.

Great attention is paid to the cultivation of the manners and affections of the pupils.

TERMS:—Tuition and Boarding, &c., \$75 per session of 5 months. Music, Drawing and the Languages at moderate extra charges.

The Summer Session will commence May 1. REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School. Mar. 24—2m

Teacher.

A CLERGYMAN wishes to devote an hour or two a day to teaching in a private family. Address "Preceptor," Blood's Despatch. Mar. 17—1t

GEORGE S. APPLETON, 164 Chestnut street, has recently published the following valuable

Books Suitable for Family Reading.

Friends and Fortune, a Moral Tale, by Miss Drury, 12mo., paper, 50 cts., cloth, 75 cts.
Laneton Parsonage, by the author of Amy Herbert, part third and last; 12mo., paper, 50 cts., cloth, 75 cts.
Grace Leslie, or the History of a Month; 12mo., paper, 50 cts., cloth, 75 cts.
Haller Lorimer, and other Tales; 12mo., cloth, plates, 75 cts.
Ellen Middleton; 12mo., paper, 50 cts., cloth, 75 cts.
Grantley Manor; 12mo., paper, 50 cts., cloth, 75 cts.
With a great variety of other kindred publications. Also, the various editions of Macaulay's England, from 25 cts. to \$2 per volume.

The Cheap Central Bookstore.

NEW BOOKS JUST RECEIVED.

The History of England from the Accession of James II. By Thos. B. Macaulay; vols. 1 and 2. Harper's edition. Do do Boston edition. Do do Butler's cheap edition, 25 cts. Unity of Church and State. By Noel; 1 vol. 12mo. Laneton Parsonage, part third, completing the work. Friends and Fortune, a Moral Tale. By Anna Harriet Drury.

Life of Venn, author of the Duty of Man; 1 vol. 12mo. Thornton's California; 2 vols. 12mo., plates. Four Months in California. By Brook; 25 cts. Revere's Tour of Duty in California; 12mo. Fremont and Emory's Work on California. Modern Society. By Miss Sinclair; 12mo. Hugh White on True Happiness; 12mo. "Profession and Principle."

For sale at low prices by HOOKER & CO., Mar. 17 S. W. corner Chestnut and 8th sts.

Doctor H. Colburn,

DENTIST,

North Charles, corner of Barnet street, Baltimore, Md. Continues to act as Agent for that city.

Wanted,

A CLERGYMAN to assist in the duties of the Classical Institute and Mission School of the Diocese of Alabama, and also to perform Missionary labour in the town and vicinity of Tuscaloosa. Address the Bishop of the Diocese, or the Rev. C. F. Peake. Mar. 10

Teacher Wanted.

A LADY well qualified to teach Vocal and Instrumental Music, and also the French Language, can obtain a desirable situation, in a Private Boarding School, by applying, post-paid, to Mrs. M. E. Porter, Brookville, Montgomery co., Md.

A member of the Episcopal Church will be preferred, and unquestionable references required as to character, ability, &c. Mar. 10—4t

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to REV. L. VAN BOKKELEN, Rector.

Extensive additions are to be made to the buildings, for the perfect accommodation of every department of the Institution. Mar. 10—6t

College of St. James, Washington Co., Md.

THE Second Term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full collegiate course of classical and scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for admission, or for further information, to be made to JOHN B. KERFOOT, Rector, &c. College of St. James, P. O., Md. Mar. 3—6t

To Country Clergymen and Others.

The advertiser offers his services to Clergymen and others, whose engagements will not permit of making frequent visits to the eastern cities, for the purpose of making purchases of Books, Papers, Church Furniture, as well as subscribing to any domestic or foreign papers or periodicals, importing books, or any business of general agency. Communications addressed to S. R., Banner of the Cross office, will be confidential, and receive immediate attention. Jan. 20

A GENTLEMAN, whose location and family offer unusual advantages, desires an additional number of YOUNG LADIES to make the complement of eight, to be educated with his own children. His residence is one of eligibility, in the Borough of Westchester, Penn'a., and the education of the children confided to him will be conducted on principles of refinement and piety—under the auspices of the Protestant Episcopal Church. Terms, \$75 per Session of five months, payable quarterly in advance. The Spring Session to commence on the 1st of May.

REFERENCES:—To the Rt. Rev. Bishop Potter; Rev. W. Suddards, Phil.; Rev. J. B. Clemson, Westchester; Alex. Brown, Esq., Phil.; Rev. Daniel Miller, Phil. Feb. 24

THE PUBLISHERS OF THE BANNER, having supplied their Printing Office with entire new founts of type, of the most approved styles, are prepared to execute orders for Book and JOB PRINTING, expeditiously, and on reasonable terms.

Sermons, Journals of Conventions, Reports of Societies, &c., carefully and neatly printed, and forwarded to any part of the Union. KING & BAIRD, No. 9 George street.

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of Christianity in Pennsylvania,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

Philip the Fisherman.
The Consecrated Hour.
The Two Shoemakers, (5 parts in one Tract.)
Do What You Can.
The Wet Sunday.
The Idle Corner.
The Origin and Uses of the Creeds.

Subscribers, and persons wishing to purchase, are invited to call at the Vestry Room of St. James Church, from 12 to 2 o'clock, Saturday excepted.

Books for Lent.

SERMONS adapted to the various seasons of the Ecclesiastical Year. By Benjamin Moore, D.D., late Bishop of New York; 2 vols. 8vo., cloth, \$2.50.

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Hobart's Christian's Manual; 16mo., 75 cts. A book beyond price.

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The Devout Churchman's Companion, being the Sacra Privata and Introduction of the Lord's Supper. By Bishop Wilson; arranged by Rev. W. H. Odenheimer.

Enter into Thy Closet. By the Rev. Dr. Berrien; 63 cts. And various works on the same subjects.

Published and for sale by STANFORD & SWORDS, Feb. 24—4t 139 Broadway, New York.

Cottage Seminary, Mantua Village.

REV. EDWARD C. JONES, A. M., PRINCIPAL.

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REFER to the Faculty of the University of Pa.; Robert M. Patterson, L.L.D., President of the U. S. Mint; Dr. Francis West; the Rt. Rev. Bishop Potter; Drs. Morton, Clay, and Dorr; Rev. Messrs. Odenheimer, Newton, and Montgomery; and John C. Montgomery, Esq. Feb. 24

The Old Established Episcopal Bookstore

R. S. H. GEORGE, 16 S. 7th street, above Chestnut.

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The Christian's Manual; by Rt. Rev. Bishop Hobart. Third edition.

Feasts and Fasts; by " " " " The Altar; by " " " " Bishop Wilson on the Lord's Supper. Edited by Rev. Mr. Odenheimer.

The Book of Homilies. New fine edition. Way Marks; Is it Well, It is Well. Renunciation, &c.; by late Dr. Bedell. Dew of Heaven, and Churchman's Heavenly Hours.

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At Reduced Prices for Cash Only.

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THE DOUBT SETTLED, 9
SIMPLE STORIES, 12
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STORIES Illustrative of our Duty towards God, 18
CHARLIE BURTON, a Tale, 23
EMMA. The Child that Jesus Called. By Rev. H. W. Lee, 16

SCRIPTURE READING LESSONS, for Young Children; 3 parts in one vol., 25
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The Children's Magazine, monthly publication, 24 pp. 18mo.; (and three numbers in one Quarterly, to save postage to distant subscribers,) single, 25 cents per annum, and fifty copies for \$10, payable always in advance.

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ANY person wishing the services of a lady, (a widow, having a large family depending on her for support,) competent to give lessons on the Piano Forte and in Vocal Music, or to sing in a choir, will please confer with the City Missionary, Rev. R. C. Evans, at St. Stephen's Sunday School Room, Tenth below Market, from 10 to 11 o'clock, A. M., and from half-past two till half-past three, P. M.

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And a very large collection of other Books in all departments of Biblical Literature too numerous to mention in a single advertisement, but to be seen and for sale at the Cheap Bookstore of DANIELS & SMITH, N. W. corner of Fifth and Arch streets, Philada.

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CUMBERLAND, " "	Thos. F. White.
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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MARCH 31, 1849.

[VOL. XI.—No. 13.—WHOLE No. 535.]

Calendar.

APRIL.

1. Sunday before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. Good Friday.
7. Easter Eve.
8. EASTER DAY.
9. Monday in Easter Week.
10. Tuesday in Easter Week.
11. 1st Sunday after Easter.
12. 2d Sunday after Easter.
13. St. Mark the Evangelist.
14. 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

APRIL.

- 1st. A. M. St. Peter's; P. M. Christ Church.
- 2nd. Evening, Rockdale.
- 3d. A. M. Concord.
- 4th. P. M. St. Stephen's; Evening, St. John's, Northern Liberties.
- 5th. A. M. St. James'; Evening, St. Philip's.
- 6th. (Good Friday,) A. M. St. Paul's; Evening, Manayunk.
- 8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
- 9th. Evening, Easton.
- 10th. P. M. Centerville; Evening, Doylestown.
- 15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
- 22d. A. M. Chester; P. M. Marcus Hook.
- 29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

- 6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
- 13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

- Holy Week and Easter Sunday, at Lake Scuppernon and Pittigrew's Chapel.
Friday, 13th April, Hefford, Perquimons co.
The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gatesville.
27th, Friday, Windsor, Bertie Co.
3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

The Bishop's Pastoral Letter shall appear in our next.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

- 1st Sunday after Easter, April 15th, Trinity, Wilmington, A. M.
- 2d " " " 22d. St. Andrew's, " "
- 3d " " " 29th, Immanuel, New Castle, A. M.
- 5th " " " May 13th, St. Thomas', Newark, A. M.; St. James',
Stanton, P. M.
- Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's,
Smyrna, P. M.
- Tuesday, 22d, Seaford, P. M.
- Wednesday, 23d, Laurel and Broad Creek.
- Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
- Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
- Saturday, 26th, Lewes.
- Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
- Monday, 28th, Milton, Evening.
- Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
- Wednesday, 30th, Milford, (Convention.)

NEW JERSEY.

ST. MARY'S HALL AND BURLINGTON COLLEGE.—The Founder and Head of these Institutions, in acknowledging, with devout gratitude to God, the restoration and re-invigoration of his health, has the satisfaction to inform the patrons and friends of both, that, having been relieved from their whole financial care and management, he will be enabled to devote himself unreservedly, and with greatly increased ability, to his proper work, in their conduct and supervision.

The catalogue of the Hall, for the winter Term, contains the names of one hundred and sixty scholars, and twenty-four teachers; and that of the College, of one hundred and twenty-seven scholars, and nineteen teachers: making the rank and file in the two, deducting such teachers as are on duty in both, three hundred and twenty-six.

The summer Term, at each, begins on Tuesday, 1st of May, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. From the limited room remaining unoccupied, at both Institutions, applications for admission cannot be made too soon. Address the Bishop of New Jersey.

PENNSYLVANIA.

CORRECTION.—Owing to a mistake in the copy sent us, Thirty Dollars were acknowledged by Bishop Potter, as received "from Mrs. Skennet of London," instead of Mrs. SKERRET OF LOUDONN.

EPISCOPAL ACTS SINCE MARCH 18.

March 23d, P. M. St. James the Less, preached and confirmed nine, of which seven were pupils of the *Retreat*.

March 25th, A. M. Preached in St. Thomas' church and confirmed three. P. M. Preached in St. Luke's and confirmed twenty-three.

THE SCHUYLKILL CONVOCATION.

The second quarterly meeting of the Schuylkill Convocation was held in Trinity Church, Pottsville, commencing on Monday afternoon, March 12th, 1849. The following clergy were present besides the Bishop—the Rev. Dr. Morgan, and the Rev. Messrs. Mintzer, Stem, Cooley, Lightner, Hurst, Leaf, Downing, Russell, Colhoun, Starkey and Beatty.

The Rev. Dr. Morgan preached the Convocation Sermon on Monday evening to a large and interested congregation. It was an instructive and admirable discourse, setting forth in impressive language the responsibilities of the clergy, and urging upon the brethren present the duty and necessity of an unwearied calling upon God for the grace which alone can enable them to discharge aright the duties of their stewardship.

Divine Service was celebrated in the Church six different times, once on Monday, three times on Tuesday, and twice on Wednesday. The Holy Communion was administered on Wednesday morning. On all these occasions the attendance was good, the services were solemn and impressive, and the sermons were calculated to arouse the thoughtless to reflection, and to press home upon all the great duties and obligations of a religious life.

On Tuesday evening the Bishop preached and administered the holy rite of confirmation to seventeen persons. The congregation on this occasion was very large, being drawn from all the different societies, and could not have numbered fewer than 800 persons. The subject of the Bishop's sermon was man's natural depravity; its reasonings were drawn from the every day life of the world as the experience of that life is embodied in the rules and maxims of men of the world. It was a powerful argument, and appealed beyond gainsaying to the reason and consciences of a large class who might not have been so open to the reception of Scripture testimony on the same subject.

Sermons were also preached by the Rev. Messrs. Lightner, Stem, Leaf and Mintzer. The Bishop delivered exhortations three several times from the chancel after sermon. In all the congregation seemed interested, by all they might have been, and we trust were, instructed, edified, and warmed into a fresher life. As to the clergy, whilst they are content to abide God's own time for the demonstration of His power, they entertain the conviction that these Convocation services will result in good to those whose happy privilege it is to be within the reach of their influence.

At this meeting it was determined, with the consent of the Bishop, to make this Convocation an agent in the work of Diocesan missions. The plan of proceeding is not fully matured, nor the resources of the Convocation developed, but it is not doubted that by the united and sympathetic action of the several parishes, much can be done for the spread of the Church, and that however limited may be our present power for good in this way, we at least can lay the foundation for future usefulness. The hope is at all events an inspiring one, and the end worthy of our best exertions; and when Convocations set out in the work of extending the borders and the influence of Christ's Holy Church, they present new and irresistible claims to the sympathy and support of every true friend of the gospel—who must "wish them good luck in the name of the Lord."

NEW YORK.

We have only room this week to copy the following announcement from a New York paper:—

DEATH OF REV. HUGH SMITH.—Dr. Smith died on Sunday, at his residence in Chelsea. He had been indisposed for a long time. During the morning service prayers were offered for his benefit, and in the afternoon the congregation were invited to attend his funeral.

Rev. Mr. SOUTHARD, of Calvary Church, preached on Sunday evening, in St. John's Chapel, for the benefit of the fund for establishing and maintaining the Protestant Episcopal Church, at San Francisco, California. The Chapel was crowded to excess, and the services were all very solemn and impressive. A contribution was made to the fund, of nearly \$250, making the fund so far, equal to about \$3,000.—N. Y. Express.

BISHOP SOUTHGATE AND THE CONSTANTINOPLE MISSION.

We take the following Pastoral Letters, from the Christian Witness. They present the claims of this Mission, on both sides so strongly, that we hope they will help to secure unanimous action in relation to it.

To the Clergy and Laity of the Protestant Episcopal Church in the Diocese of Rhode Island.

DEAR BRETHREN,—A crisis has occurred in the history of the Constantinople Mission, which has prompted the Committee of Foreign Missions 'to lay before the Bishops of the Church, the pecuniary wants of the Mission at Constantinople, and the inability of the Committee to meet them.' This exhibit has been made to the Bishops, 'with a view to the prompt relief of the Missionary Bishop, in such wise as to them severally may seem expedient; and with the explicit declaration on the part of the Committee, that they are most unfeignedly desirous of affording such relief, and are now, and have been heretofore, ready to do all in their power to promote this object.'

I know not how I can more appropriately comply with the request of the Committee and co-operate in their good design, than by addressing to my Diocese, in this Pastoral Letter, a brief statement and appeal on behalf of our Mission to the Oriental Churches. Like our other Foreign Missions, this was established by the constituted authorities of the Church, and the good faith of our communion stands pledged for its support. It has been assailed by misrepresentation and calumny from without, and amongst ourselves there has existed a difference of opinion as to its importance and usefulness. At a large meeting of the Board of Missions, during the session of the General Convention in 1847, a very minute inquiry was instituted in reference to the history, and principles, and influence of the Mission. The whole question of its merits, under the conduct of its Episcopal Head, was fully discussed by members of the Church, then and there assembled from all parts of the Union. The result of this scrutiny and debate was, an expression of the unabated confidence of the Board in the Christian integrity of Bishop Southgate, a conviction that he had faithfully adhered to the principles upon which the Mission was founded, as laid down in the Letter of instructions from Bishop Griswold, and a resolution to continue the Mission, with an appropriation of four thousand dollars per annum for its support.

Upon the ground of this appropriation, our Missionary Bishop in the East made his calculations and laid out his plan of operations. He took pupils into his family; he employed two native Priests, (of good character and respectable talents) reclaimed from Romish errors, as assistants in his work, and in other ways enlarged the sphere of his usefulness. Relying upon the decisive action of the Board at the meeting above referred to, the friends of the Mission, also, were inspired with new confidence, and felt assured that its operations would steadily progress without further interruption or difficulty.

Such, probably, would have been the case had the liberal designs of the Board been fully carried out, and its pledge of support been faithfully redeemed. But the acts of the members of the Church have been far less liberal than the purposes and resolutions of their representatives. The offerings specially designated for this Mission within the last twelve months, have scarcely amounted to a moiety of the appropriation voted for its support. With a knowledge of these facts, it would not have been difficult for a careful observer to foresee that, under the operation of the financial rules which the Foreign Committee deemed it expedient to adopt, the Mission would soon be reduced to that state of embarrassment and distress under which it is now actually suffering.

It is not merely an apprehended evil, but a real and existing one, which has rendered the present appeal necessary. For, although I am happy to learn that the balance of the appropriation due for 1848, was remitted in February last, yet it will not reach the seat of the Mission before one quarter of the present year shall have passed away. In a letter which I received from the Missionary Bishop, dated on the 25th of October last, (almost a month after the commencement of the fourth quarter of the year) he informs me that less than one fifth of the amount due to meet the expenses of the third quarter, had been received. Confiding in the pledge of the Board to furnish one thousand dollars per quarter, (or at that rate,) he made his arrangements accordingly: but when quarter day came round for the payment of house rent, the salaries of Assistants, the boarding of pupils, and other expenses connected with the Mission, he found himself without the means of meeting his obligations. It is unnecessary for me to enter into a detailed statement of the mortifications, perplexities and trials connected with the past year's history of the Constantinople Mission. Suffice it to say, that without a change of circumstances it must cease to exist. Unless funds be more freely contributed, and made more readily available for the supply of its wants, Bishop Southgate will be compelled to abandon an interesting Mission, which, to say the least, aimed at great results, and which, by God's blessing upon persevering efforts, might have attained them; and the Mission must be thus abandoned after an expenditure of much money and labor

* Circular to the Bishops from the Foreign Mission office, dated March, 1849.

and at a period when the prospect of ultimate success is more encouraging than ever.

Will the Church, which sent forth our brother for the purpose of promoting, by Christian and fraternal means, the enlightenment and reformation of the darkened and corrupt churches of the East, compel, or even allow him to withdraw from his appointed field of labor, under circumstances so dishonorable to the pledged faith of her constituted agent and to the liberality of her members? I cannot believe it. I believe it is only necessary to make the wants of this important Mission known, to call forth the means needed for its relief.

To allow this Mission to sink under its present embarrassments, would be to withdraw from the Oriental Christians one of their chief safeguards against the arts and seductions of Papal emissaries, and to leave them without any specimen of Protestantism but one, which, having repudiated the Apostolic Discipline, adheres with no tenacity to the Orthodox Faith; and whose history in this country gives ground for the fear that it will contribute to the propagation of division and error, rather than to the restoration of primitive Unity and Truth.

There is no time for delay in this cause. It may be that, before intelligence of any special effort to save the Mission can reach him, Bishop Southgate, compelled by necessities and sufferings no longer endurable, may be on his return home. The Foreign Committee state that two thousand dollars 'ought to be remitted at once.' Immediate and liberal action is, therefore, of indispensable necessity. Your Bishop is persuaded that this little Diocese, already distinguished for its liberal contributions to the cause of Missions at home and abroad, will not be backward in giving a response to this special appeal. He earnestly recommends that the offerings in the respective parishes, on the Sunday next before Easter, April 1st, be specially appropriated to the Constantinople Mission; and that in those parishes where the offerings are not statedly taken every Sunday, there be a special collection for this object on that day.

In conclusion of this Letter, I would affectionately exhort all those who look with pity upon the errors and superstitions of the Eastern churches,—all who desire to see those early and venerable branches of the good old Vine restored to pristine vigor and fruitfulness, to come promptly to the aid of the chief instrument employed by our Church in that good work. I would urge it upon all who love our Lord Jesus Christ—upon all those who bear his name and are marked with his seal, to minister to our needy brethren of 'the household of faith' in their spiritual necessities. And if there be any amongst you who have been accustomed to look upon this Mission with doubtfulness and indifference, I would appeal to them as alike interested with others in maintaining the honor and credit of our Missionary Board. This Mission was established by the constituted authorities of the Church, and the faith of those authorities is pledged for its support: is it not then, the duty of every individual amongst us to aid in preventing its abandonment under circumstances that would entail deep and lasting disgrace upon the Church itself?

Imploping for you grace, mercy, and peace, from God our Father, and Jesus Christ our Lord, I remain

Your affectionate friend and pastor,

J. P. K. HENSHAW,
Bishop of Rhode Island.

Providence, March 19th, 1849.

P. S.—The sums contributed may be sent to Ezra W. Howard, Esq., Providence, Treasurer of the Convention, and receiving Agent for the Board of Missions.

VERMONT.

To the Clergy of the Diocese of Vermont:

REV. AND DEAR BRETHREN,—I have just been informed, to my surprise and regret, that the Missionary Bishop to Constantinople, Rt. Rev. Horatio Southgate, is suffering serious inconvenience and embarrassment from the deficiency in his remittances, having received less than one fifth part of the sum voted to his Mission by the Board, during the quarter previous to his last communication to his friends, and being thus rendered unable to meet his contracts for rent, wages and other necessary expenses. It has been through no fault of the Foreign Committee that this discreditable state of things has occurred, because it was announced to the Church, and perfectly understood by all concerned, that the Mission to Constantinople was to be sustained by the funds specially devoted to that object; and the alarming deficiency is therefore to be accounted for solely by the fact, that the advocates of this Mission have not contributed enough to enable the Committee to fulfil the pledges made by the Board for its support.

Under these circumstances, it has been determined, by several of the Bishops, to recommend to their respective dioceses an immediate effort to make collections for the Mission to Constantinople; and I have been invited to concur in this measure, as the only practicable mode of meeting the unexpected exigency.

You are doubtless aware, my brethren, that I have found myself called upon to dissent from the majority of the Board of Missions with regard to this whole subject, and I cannot say that I have in any respect changed my opinions, as to the ground, the plan, or the probable results of the enterprise. But notwithstanding, my own convictions remain precisely as they were, yet I hold it to be my duty to unite in the effort to sustain our Missionary Bishop, because the Missionary Board have decided that his Mission should be sustained, and it is incumbent on the minority to acquiesce in the action of the body, and aid, if necessary, to carry it into effect; since otherwise there can be no practical result, nor can the decisions of the Board be regarded with respect or confidence by the Church at large, if the Bishops themselves set an example of disaffection.

Whatever, therefore, the merits or demerits of the Mission to Constantinople in itself may be, and however you may feel disposed to regard it, I affectionately request that you will present the subject to your respective congregations as soon as circumstances may allow, and ask them to contribute to the support of our Missionary Bishop as liberally as they can, on the ground that he is now the accredited representative of the Church to a foreign people, and that we are bound, so long as he is so, to

sustain him. His discredit, in the eyes of those foreign communities of Christians, can only redound to our disgrace. We have had no sufficient proof, or rather, I should say that we have had no proof whatever, at the meeting of the Board, which should deprive Bishop Southgate of our confidence. And if the constituted authorities of our Church have commissioned him to undertake a difficult and peculiar work, and he has left home and country, and spent many of his best years, in a faithful effort to fulfil the object of his appointment, amongst strangers in a strange land, he has a right to the stipulated support from the Church, and if we refuse to perform our part of the contract, we virtually nullify the powers of our Board of Missions, and expose our whole Communion to the grievous charge of disregard to our ecclesiastical obligations, in the eyes of all Christendom.

I am aware, however, that there is an answer to this view of the matter. It may be said, and very truly, that the peculiar arrangement made by the sanction of the Board with regard to this Mission, was expressly intended to throw the burden of sustaining it upon its advocates alone, and that those who were convinced of its inexpediency had a right to consider themselves exonerated from all responsibility. Such, I acknowledge, was my own distinct impression at the time. But can we suppose that our credit, as a Church, in the judgment of foreigners abroad, will suffer the less on this account, if Bishop Southgate be reduced to difficulty and discredit through the non-payment of his promised salary? Will the world at large take any note of the peculiar arrangement made in his case? Does he not still bear the office of a Missionary Bishop of the whole Church, through the action of our General Board of Missions? And is not the character of the whole Church substantially involved in the failure to sustain him?

To my mind, the reply to these questions is obvious and conclusive. And, therefore, I beg of you, my Reverend brethren, to make such effort as you can to sustain the credit of our Church in this matter, until it can be disposed of in some other way by the future action of our Missionary Board, or by our General Convention. And remember, I pray you, that whatever is to be done in the present exigency, must be done quickly. Some months of privation have already passed, and more must follow, even with our best exertions, before our Missionary Bishop, can receive the relief of necessities, to which I cannot but lament that he has ever been exposed. Commending you and your labors to the divine blessing, I remain,

Your affectionate brother in Christ,

JOHN H. HOPKINS,
Bishop of the Diocese of Vermont.

Burlington, Vt., March 10, 1849.

The Bishop of Constantinople has also addressed a Pastoral letter to his Diocese in commendation of this object.

For the Banner of the Cross.

DIocese of MISSISSIPPI.

LAYING OF THE CORNER STONE OF ST. PHILIP'S CHURCH, KIRKWOOD.

The corner stone of St. Philip's Church, Kirkwood, Madison county, Miss., was laid on the 7th inst. In addition to the impressive religious services of the occasion, an appropriate and very interesting address was delivered by Thomas S. Anderson, Esq., one of the Wardens of the parish. The following deposits, enclosed in a stone jar, were placed beneath the corner stone. The Holy Bible—The Book of Common Prayer—A brief History of this Parish—A List of the Families and adults belonging to this Parish, and of the Teachers and pupils of the Sunday School—The Journal of the Twenty-second Annual Convention of the Diocese of Mississippi—The Charleston Gospel Messenger—The Spirit of Missions—The Church Almanac—The Banner of the Cross—The Christian Witness—The Mississippian—The Star of Temperance. Also the following memorandum:—

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. This corner stone of St. Philip's Church, Kirkwood, was laid in the month of March, A. D. 1849, by the rector of the parish, the diocese being without a bishop. The Rev. E. H. Downing being rector; William Cleveland and Thos. S. Anderson, wardens; William McWillie, Edward H. Anderson and William Hemingway, vestrymen; Wm. McWillie, Thos. S. Anderson and Wm. Hemingway, being the building committee; and H. Pomeroy the architect and builder.

"His Excellency, Joseph W. Matthews, being Governor of the State of Mississippi, and his Excellency, Zachary Taylor, President of the United States.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Kirkwood, March, 1849.

Selections.

THE STRANGER AND HIS FRIEND.

Matthew xxv. 35-40.

I.

A poor way-faring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer Nay;
I had not power to ask his name,
Whither he went, or whence he came,
Yet there was something in his eye
That won my love, I knew not why.

II.

Once when my scanty meal was spread
He entered; not a word he spake;
Just perishing for want of bread,
I gave him all: he blessed it, brake,
And ate, but gave me part again;
Mine was an angel's portion then,
For while I fed with eager haste,
The crust was manna to my taste.

III.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst,
He heard it, saw it hurrying on;
I ran and raised the sufferer up,
Thrice from the stream he drained my cup,
Dipped, and returned it running o'er;
I drank, and never thirsted more.

IV.

'Twas night—the floods were out, it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warmed, I clothed, I cheered my guest,
Laid him on my own couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

V.

Stripped, wounded, beaten, nigh to death,
I found him by the high-way side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment,—he was healed;
—I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

VI.

In prison I saw him next;—condemned
To meet a traitor's doom at morn:
The tide of lying tongues I stemmed,
And honoured him 'midst shame and scorn:
My friendship's utmost zeal to try
He asked—if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

VII.

Then, in a moment, to my view,
The stranger darted from disguise;
The tokens in His hands I knew:
My Saviour stood before mine eyes:
He spake,—and my poor name He named—
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

James Montgomery.

JOHN BUNYAN.

(From "Shaw's Outlines of English Literature.")

The book from which we make the following extract, has long been wanting among the text books for the higher classes of our seminaries. It presents a history of the literature of England from the earliest times, marking its progress and its changes, and embodying vivid sketches of the lives and writings of the prominent authors, in the style of the one subjoined. A pleasanter reading book we have not met with for many a day, nor one better calculated not only to impart a knowledge of its subject, but also a desire to extend that knowledge by further study.

"The impressiveness of Bunyan resembles that of the old woodcuts executed in the infancy of the art of engraving: there is in both cases a rude vigor and homeliness of outline, a strange ignorance of costume, and a powerful tendency to realize even the most abstract things by connecting them with the ordinary details of everyday life; there is also the same earnest intensity of purpose, and incessant struggle to bring the objects within the comprehension of the uncultivated minds to which the work was addressed. Above all there is visible, in the rude woodcut of the old German artist, as in the hardly less rude narrative morality of the English tinker, the unmistakeable and inimitable originality of genius. It is this quality which prevents the style of Bunyan, though often coarse, from ever being vulgar. Southey has excellently remarked, in his preface to the 'Pilgrim's Progress,' 'His is a homespun style, not a manufactured one; and what a difference is there between its homeliness and the flippant vulgarity of the Roger L'Estrange and Tom Brown School! If it is not a well of English undefiled, to which the poet as well as the philosopher must repair if they would drink of the living waters, it is a clear stream of current English, the vernacular speech of his age—sometimes, indeed, in its rusticity and coarseness, but always in its plainness and strength. To this natural style Bunyan is in some degree beholden for his general popularity; his language is everywhere level to the most ignorant reader and to the meanest capacity; there is a homely reality about it; a nursery tale is not more intelligible, in its manner of narration, to a child."

"In speaking of the causes of the extraordinary attraction which this book possesses, particularly to the young, we must not forget the immense command which Bunyan had over the whole vast store of Scripture language and imagery. He was emphatically a man of one book, a circumstance which was of itself almost sufficient to give his mind and productions a stamp of sincerity, originality, and force. He is a man of one book, and that book was the best. It was religion which first raised Bunyan from the slough of coarse indulgences and brutal ignorance in which, as he relates in his strange autobiography, he was plunged during the early part of his life: it was religion that first stirred up the depths of his honest and enthusiastic soul, and taught him to think as well as to feel; and much as his fanaticism (which was undoubtedly in some degree extravagant, proportioned to the greatness of the change produced in him by the vivifying influence of religious conviction acting on a powerful, imaginative, and uneducated character) may have exaggerated the extent of that transformation, we cannot wonder at his profound meditations on the instrument that produced it.

"His life may be recounted in a few words; he was the son of a tinker in Bedfordshire, and was born in 1628. Having

acquired no education beyond reading and writing, he followed his father's less than humble occupation, and travelled about the country, indulging in all manner of profligate and sinful habits, among which that of swearing appears to have been perhaps the most reprehensible, though he speaks himself with almost equal horror of his reprobate taste for dancing, ale-drinking, and bell-ringing. After having been awakened, as he himself imagined (as do all enthusiasts in a similar case,) by a direct miraculous interposition of God, to a sense of his lost and wicked state, he appears to have gone through all the phases of transformation, from a careless and debauched peasant—'Christopher Sly, old Sly's son of Burton-heath; by birth a pedlar, by education a cardmaker, by transmutation a bearherd, and now by present profession a tinker,'—into an eloquent and celebrated preacher, and an author of enduring reputation. His religious convictions having gradually acquired consistence and certainty, he was admitted, in 1655, a member of the sect or congregation of Baptists; and he in time became a distinguished spiritual leader of that society. In this position he remained for five years, when he fell under the provisions of the law enacted against various denominations of Dissenters, and was imprisoned during twelve years in the jail of Bedford. Part of this long seclusion he employed in the composition of his works, the principal of which are the singular and interesting autobiography to which we have more than once alluded, and to which he gave the title of 'Grace Abounding to the Chief of Sinners;' the 'Pilgrim's Progress;' and another religious romance or allegory, entitled 'The Holy War made by King Shaddai on Diabolus, for the regaining of the Metropolis of the World, or the losing and retaining of Mansoul.' Under this last strange fanatical title it may easily be understood that we have a description of the fall of man, typified in the siege of the city of Mansoul, by Immanuel, the son of Shaddai or Jehovah, who ultimately retakes it from the usurper Diabolus. The 'Pilgrim's Progress' is divided into two parts, of which the first is by far the most striking, the latter exhibiting considerable marks of inferior originality and vivacity, and thus following the ordinary course of second parts and continuations. The first part describes the adventures of Christian in his pilgrimage to the Heavenly Jerusalem; and the second goes over the same ground with a manifest and unavoidable diminution of interest, detailing the journey taken by the wife and children of Christian.

In the manner of thinking, in the subjects selected by this singular genius, no less than in the style by which he conveys his conceptions to the reader, we find innumerable traces of that enthusiastic and fanatic spirit which was prevalent in England during the Civil War and the Republic, and which still characterizes the opinions and the language of those numerous sects which dissent from the discipline and doctrines of the Church of England. It is an ardent, sincere, and active spirit, and, if not always very philosophical, or very charitable, we must remember that it has generally been lighted up and cherished by proscription and persecution, and consequently is generally found burning most brightly in the hearts of the obscure and the uneducated. It is not surprising, therefore, that the exclusive study of the Scriptures, and incessant meditation upon a topic so mysterious and so all-important as religion, should lead poor and ignorant and persecuted men first into enthusiasm and then into fanaticism and superstition, and make them fall into the error, so universal in all ages, of overrating the importance and misinterpreting the significance of their own internal sensations, and investing the phantoms of their own heated imaginations with the sacred character of direct inspirations of God.

"Bunyan was liberated from prison by the generous and charitable interference of Barlow, Bishop of Lincoln, and continued to exercise his occupation of itinerant preacher till the proclamation of James II. appeared, recognizing the right of the dissenting sects to liberty of conscience and worship. He then was enabled, with the assistance of several friends, to build a meeting-house in Bedford, where he continued to preach with great and increasing reputation, occasionally making visits to his brother nonconformists in London, until his death. This event took place in 1688. Few of his numerous works are now read, with the exception of the 'Pilgrim's Progress,' a book whose admirable originality will ever cause it to retain its place in English literature beside the 'Robinson Crusoe' of De Foe, a fiction to which it bears in many points a very strong resemblance—a resemblance for which we shall endeavor to account in another place, when we come to speak of the last-named production. The two works are equal favorites with the young; they are read with equal interest, and remembered in after life by all who ever read them with equal tenacity."

For Our Young Readers.

FROM DR. UPFOLD'S SERMON ON FILIAL DUTY.

Filial duty involves, as another general leading principle, its due discharge in word. This relates to and comprises that, in which we sometimes find children painfully and discreditably deficient or indifferent—the maintenance of a respectful demeanor and address in all their intercourse with their parents. It is a most important, nay indispensable part of the obligation to "honor and fear our mother and our father," the omission of which admits of no excuse, while its observance constitutes one of the loveliest features of the filial character. Nothing, indeed, is more attractive, prepossessive, and bright in promise and in hope, on the part of a child, than this habitual practical reverence; and nothing more disgraceful, offensive and odious than its opposite. The language and deportment of children towards their parents, ought ever to be the echo and manifestation of their reverential thought. They should associate with the authors of their being, as inseparable ideas, an ever present sense of their natural superiority of position and authority, and whether in their presence or absence, in speaking to them, or in speaking of them, invariably treat them with all deference, kindness, and affectionate respect, in words, in attitude, in every movement and every action. Their tone and manner and language, on all occasions, should be that of subordination, carefully

avoiding all harshness, rudeness, and petulance in their presence, and in their absence as carefully eschew the practice in which children sometimes indulge, of talking about them complainingly, disparagingly, with undue and irreverent familiarity, coarsely, flippantly, and insolently. Not only the "cursing tongue," the "mocking and despising eye," which the royal moralist so emphatically and awfully denounces, but every approach thereto, in the use of reproachful and derogatory epithets, and in the assumption of a scornful, supercilious manner, is equally unfilial, and as such, aggravatingly sinful. The character and reputation of parents should be very dear to their offspring. Even their foibles and faults should be treated with delicacy, tenderness and forbearance, and instead of being, as they sometimes are, made matters of ridicule, harshly animadverted on, and wantonly exposed, they should, as far as a good conscience, and truth and justice allow, be extenuated, and at all events as far as possible, concealed. No matter what the social position of parents, their disadvantages of education and intelligence, their frailties and defects, in the eyes of their children they should be ever venerable. They are our parents, and it should be our aim and endeavor to secure them all rightful consideration and respect by respecting them ourselves, in word and in behavior. It is a sacred as well as an unalterable relation, clustered about with endearing associations, and affecting and weighty claims; and it must be some great negligence, injustice and cruelty on the part of parents, something exceedingly wicked and criminal, something monstrous in conduct, which can throw these associations into shade, and impair, weaken and forfeit those claims. And even in such cases, kindness and gentleness, though they may not be reciprocated, and courteousness and forbearance, though they may be harshly repelled, are still their due. Indeed there are no conceivable circumstances, in any stage or condition of the mutual relationship when tenderness, kindness, reverence in word and deportment, are not demanded from children to parents, and when the refusal, omission or evasion of them, admit of any reasonable plea, or just apology. When the parental office is duly discharged, they are imperative, and are to be "invariably rendered, without qualification, without reserve, without reluctance." When it is neglected or perverted, though they may seem to be undeserved, and may be hard to practise, yet they are then the dictates of nature, and the command of God: and if, as has been well remarked, "the duty be difficult, it is proportionally excellent, honorable, and lovely."

Have we then, any of us, children, youth, or those of maturer years, been unmindful of, or indifferent to this important relative and social duty, this indispensable part of the law of our spiritual life, and are still careless and neglectful of the obligation? Let it enter into the self scrutiny which the close of the year so significantly suggests and urges. If conscious of the offence in any manner or degree, let us, with penitence deep and unfeigned for all past derelictions in this respect, piously resolve, and earnestly endeavor, in the ability of heavenly grace which God giveth in answer to prayer, an amendment and reformation, in spirit and in act. At the close of another year we may not have parents to honor and fear, to love, and cherish and obey. We may be bereaved of them, and of their kindness together; our negligence may be irreparable, and the opportunity of redeeming the past be denied, though it be desired earnestly, importunately, and with tears. The grave may cover them, and from it issue a voice of lasting condemnation and reproach. Would we save ourselves this bitter and clinging remorse? would we avoid the sin and the shame of the blackest of all ingratitude! would we approve ourselves to God and to our own consciences, in a point of duty relatively to which the will of God is plain, and its demands imperative and extensive?—and conscience, however much and purposely deadened, will from time to time rise up in all its energy of remonstrance, and with trumpet tongue accuse and condemn—would we desire in our subsequent career to command the respect and secure the esteem of the virtuous and the good, make the days of youth delightful, manhood pleasant, and old age serene and tranquil? let us never, never forget, but be ever practically mindful of the commandment with promise, "Honor thy father and thy mother," and "Ye shall fear, every man his mother and his father," sanctioned and enforced as the command is, by the brilliant, impressive, and winning example of our blessed Lord, as the child Jesus, who, at the remonstrance and desire of his virgin mother, "went down with them,"—his parents according to the flesh—"and came to Nazareth, and was subject unto them."

Filial piety, my brethren—I would impress it upon your minds—is fraught with blessings in this world, and with the purer, abounding and enduring blessings of the world to come. As a practical principle, its influence and power are extensive, ramifying secretly, but efficiently, through all the social relations of life, from small to great. It is the delight, the charm, the attraction of home; the talisman of the domestic circle, promotive and conservative in a large degree of its harmony, its comfort, and its prosperity. It is the basis of social order in the family, in the community, and through these, in the more extended organizations of government. The state indirectly feels the influence of its individual and personal exercise in the spirit of subordination which it creates and diffuses; for in proportion as that prevails, the general social fabric is strengthened, established, and sustained. Particularly and generally, near and remote, personally, and collectively, it is eminently beneficial. And its rewards are great. Here, in this probationary pilgrimage, besides the inward peace it generates and cherishes, it encircles all who exercise it with an halo of virtuous brightness, seen, admired, and honored of all. It is a pledge of confidence, an assurance of integrity to our fellow creatures, in whatsoever employment we may engage, and in whatever station we occupy; and thus, is ordinarily a presage of success and prosperity. And when our earthly course is finished, it will meet with a glorious recompense of reward; will be recognized prominently among those good works, those graces and virtues of the Christian life, which through the infinite and alone merits of Christ Jesus our Lord, will constitute us worthy and approved of God, and will "minister unto us an entrance abundantly into his heavenly kingdom and glory. Amen."

STORY OF IRISH EMIGRANTS.

At a meeting of the Society for the Propagation of the Gospel, which was held at Armagh on St. Matthew's Day, (21st Sept. 1848,) under the presidency of his Grace the Lord Primate of Ireland, the Venerable Archdeacon STOKES spoke as follows:—

"Among the numbers who left my parish during the past year, were three young persons from the first class in the Sunday-school. Each before her departure called upon me to receive her Pastor's last advice—his parting blessing. I well remember the deep shade of sorrow that clouded the bright and sunny countenance of one; she was a very intelligent girl, and diligent, as far as opportunity was given her, in attending on all the means of religious instruction. She was present at the last Sunday-school at which she could be present—she joined the last meeting in the House of Prayer—she knelt at the Lord's Table, and received from my hands the hallowed bread, the last time the Holy Communion was celebrated before she left the country. And these were to her the last opportunities she ever enjoyed. She fell a victim to fever on the wide ocean, and her body was committed to the deep, to rest until "the sea shall give up the dead that are in it." No pastor sat beside her bed of sickness; she had not in her dying hour the comfort of the ministrations of religion. The other two young persons crossed the Atlantic in safety, but one was seized with fever immediately on landing, carried to the quarantine station, and at Grosse Isle breathed her last; but she had the comfort of the Minister of the Gospel kneeling at her side, guiding her with his counsel, and strengthening her for her coming trial. Yes, the Missionaries of the Society for the Propagation of the Gospel hurried to that scene of pestilence, devoted themselves night and day to the sick and dying; and, as you have just heard, more than one was called from that trying scene, to rest from his labours and enter upon his exceeding great reward. Of the third young person I could only learn, that she had passed on in health and safety with her family to Upper Canada. About three or four months ago, I received a Canadian newspaper. I looked over its pages, and was just throwing it aside, wondering who had sent it to me, or why it was sent, when my eye caught a well-known name, and revealed the history of my poor young friend. With your permission I will read it for you.

"At Port Robinson, District of Niagara, on the 12th Feb., in the sure and certain hope of a glorious resurrection, Eleanor Winslow, aged 24. She was a native of the parish of Aghnacloy, Diocese of Armagh, whence she came with her father and family last summer. On her passage up Lake Ontario, her father asked her to do some washing for a poor woman who was ill, and had a large family, so that they might be clean and neat when arriving at Toronto. This she was glad to do; but whilst engaged in this act of charity, a shower came on, and, being strong and hearty she continued at her work till she became drenched with rain. She had hardly reached her destination, when she was seized with a severe attack of fever. Immediately I was sent for; and, on my arrival, I was shown a letter of commendation from her parish clergyman, which speaks for itself:—"Eleanor Winslow having signified to me her intention of emigrating to Canada, I hereby certify that she is a member of the Church, has been confirmed and is a communicant. She was a diligent attendant upon the Sunday-school under my superintendence, and bears an excellent character. I commend her to the special care of the Minister of the Church, wherever she may be placed." This excellent letter,* (the like of which every one emigrating should have,) and some valuable religious books given her by her Clergyman and her old Sunday-school teacher, led me to expect much pleasure from my visit to such a person; nor was I disappointed. When I was announced to her as the Clergyman of the parish, her countenance became lit with a pleasing smile, as if I had been an old and well-known friend. She took me cordially by the hand, and expressed her gratitude to God for allowing her once more to hear His precious words from the mouth of one of His ministers. Though she had never heard my voice before, it appeared to her not as the voice of a stranger, for it brought to her remembrance truths with which she had been long and well acquainted. Her firm and unwavering reliance was placed upon the Lord Jesus Christ as her all-sufficient Saviour. She was willing and ready to die, if He saw good to call her hence; or she was willing to live, if He saw good to restore her again to her father and friends. By God's blessing on the skill and attention of her physician, she recovered from the attack of fever; but she soon fell into a rapid decline. During the whole time I visited her, I never saw any change except in her bodily appearance. She was always calm, cheerful, ready in reliance on the strength of her heavenly Father to brave and endure anything that might be in store for her; and, trusting in the merits of her dear Saviour, she had no fear of death. About a fortnight before her death, she partook, with a grateful heart, of the blessed Sacrament of the Body and Blood of Christ. It was to her a rich feast—a spiritual banquet. Though extremely weak in body, her soul was strengthened to behold, by faith, her blessed Saviour bleeding, dying upon the accursed cross for her; and this feeling begat in her a spirit of humility and gratitude—a sense of her own unworthiness, and of Christ's great love for her, an unworthy sinner. Two nights before her dissolution, as her father was speaking to her, she bid him 'not grieve for her, as she was going to her grandfather and grandmother—to her dear mother and sisters, who had gone to heaven before her;' and almost the last thing she did was to take her Prayer-book, and read two of her favourite psalms; after which she sank into a state of great peace and quietness, from which she gently glided into another and a better world."

"The writer of this simple, unaffected record is a Missionary of the Society for the Propagation of the Gospel. It was his voice that she welcomed, not as the voice of a stranger, though she had never seen his face before; it was his hand she grasped with affection as that of 'an old and well known friend.' And why? Because she recognised him as her Pastor, a Minister of the Church. I appeal to you, if facts such as these were generally made known (and the Quarterly Papers of the Society contain many similar statements,)—if by means of Parochial Asso-

*Forms of a Letter Commendatory for Emigrants may be obtained at the office of the Society, No. 79, Pall Mall, London.

ciations the operations of the Society were laid before the members of the Church, we might not safely affirm the Resolution now proposed, that such Associations would procure for the Society for the Propagation of the Gospel that sympathy and support to which its labours are so justly entitled."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MARCH 31, 1849.

NOTICE.

A Box will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sansom street, (formerly George street,) where in all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

THE HOLY WEEK.

There is great significance in the names, chosen by general consent, to designate particular things. The character of an age may almost be determined by the forms of expression in current use. It is certain that the terms, commonly employed by any class of Christians, exhibit the tendencies of their Theology.

It may seem a fanciful thought to some, but it appears to us, that the difference between the Christianity "of old time," and that of our day, might almost be discovered from the change which has taken place in the names given to the same things. We are led to these remarks by the fact, that the coming week, which is now called "Passion Week," used to be called by the Church, in primitive ages, the Holy Week, and sometimes the Great Week.

In the substantial faith of those times, each holy doctrine and truth of the Gospel was viewed in connection with man's improvement of it to the great end designed. All their religion was practical. Thus the Week marked by the wonders of Redemption, distinguished by a Saviour's Cross and Passion, derived its name from the improvement or use man made of it in advancing, on his part, the great purpose for which all this was done. It was called Holy because its solemn period was consecrated by greater devotion, by more faithful vigilance, by more constant prayer in the closet, and in the sanctuary. Those who thus appropriated its *great results*, might well call this also the Great Week.

The common name, by which this period is now designated, is Passion Week. This change marks the difference in our present religious system. It is too common to hold up the great truths of our faith as mere objects of wonder or adoration. Those who would not bow before an image, fear not to worship an abstraction. Those who would not, for worlds, adore the Cross, often pay empty worship to the doctrine which it symbolizes. The Passion of our Blessed Saviour may be regarded by us as a most certain reality, and it may excite the liveliest emotions of sorrow, wonder, and gratitude, yet this will avail us nothing, unless we are thus delivered from sin, and strengthened in holiness. It is not by a historical remembrance of the great truth, that we are to be blessed, but by making our Christian lives, during this week, the evidences of the truth we commemorate. Not from our lips alone, but from our hearts, in our lives, we should now utter that solemn Litany:—"From all inordinate and sinful affections, and from all the deceits of the world, the flesh, and the devil; by thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial: Good Lord deliver us."

Thus we should strive to mark this week not only as the "Passion Week" of our Saviour, but as a "Holy Week" of our own, even as it was at first distinguished by the early followers of Christ. How these observed it, we may learn from one of the Lent Sermons of St. Chrysostom: "In this week many increase their labors; some adding to their fastings, others to their watchings; others give more liberal alms, testifying the greatness of the Divine goodness by their care of good works, and more intense piety and holy living. As the Jews went forth to meet Christ when he raised Lazarus from the dead, so now, not only one city, but all the world, go forth to meet him; not with palm-branches in their hands, but with alms-deeds, humanity, virtue, fastings, prayers, watchings, and all sorts of piety, which they offer to Christ their Lord. And not only we, but the emperors of the world honor this week, making it a time of vacation from all civil business, that the magistrates, being at liberty from the business of the law, may spend all their days in spiritual service. Let the doors of the courts, say they, all be shut up: let all disputes, and all kinds of contention and punishment, cease; let the executioner's hand rest a little: common blessings are wrought for us all by our common Lord; let some good be done by us his servants."

Is the business of the world of more importance now than it was then? Or, is the work of salvation, and the undying soul

of less comparative value? Why cannot ALL those who profess obedience to the Church, which commands this service of her members, find time for the small public duty now enjoined? In the proper place will be found a list of services in some of our Churches. Surely these services should be attended by all who would so faithfully follow their Lord in this world, that He may lead them, with Him, through the grave and gate of death, to a Joyful Resurrection. As the Holy Week, though darkened by the shadow of the Cross, is crowned with the Easter Festival, so may our mortal lives, shaded oft by darkness, brighten into the cloudless light of immortality.

POSITIONS OF THE CONGREGATION IN THE BAPTISMAL SERVICE.

"Layman" has asked us several questions on this subject. We fully agree with our Correspondent, that it is important to have uniformity in these matters, and that, to secure this, it is the plain duty of Churchmen to sacrifice individual preferences. The truth is, people like to know what they are to do, when they come into the House of God. Those who have been brought up in the Church, especially dislike to appear ignorant of her proper practices. But really, as things now are, our oldest Clergy have sometimes to take lessons from their younger brethren, when officiating in their Parishes. We do think this is a fair subject for the consideration of the House of Bishops, and we hope the day will come when both Clergy and Laity will know *how* and *when* to kneel, sit, or stand in all our services, and not only *know what's right, but practise what they know*.

As to the particular questions of "Layman," it is impossible to give any express decision when there is no express law in the case. But sound principle will ever lead to right practice. We think that a universal principle, in all the services of our Liturgy, is, that *all* the congregation share in the solemnities of the Sanctuary, and none are to appear as mere idle spectators. The solemn mysteries of our holy religion are never to be gazed at with vacant unconcern. All present are to feel and express their interest. Every "exhortation" is to be listened to with reverent attention, as if it applied to all present. The postures of the congregation should, throughout, coincide with those of the party at the Font. Clearly they should stand when the Holy Sacrament is administered to show their reverence, and to express their readiness to welcome the new member into the congregation of Christ's Flock.

The general practice is not for the people to repeat audibly the prayer after the exhortation following the Gospel. In other cases where this is to be done, as in the general confession, &c., the rubric is very explicit.

As another Correspondent refers to the practice of the Clergy sitting during the singing of the Psalm, &c., we can only say, that sometimes it may be necessary. If not, he should set the proper example to his people. And we are sorry to observe, that the practice of sitting, during the Psalter and other similar parts of the service, is becoming very common. This is a plain departure from the wise usage of the Church, and can only be excused when *age or infirmity makes it necessary*. Of course the charitable supposition is, that those who are under such necessity are either afflicted with the infirmities of growing age or some physical weakness.

CALIFORNIA.

The Rev. Flavel S. Mines, who for some time after his ordination was the beloved assistant of the "venerable Milnor," and subsequently officiated with great acceptance in the island of Santa Cruz, and more recently, was rector of St. Luke's Church, Rossville, Staten Island, sailed on Thursday last, in the 'Crescent City,' for San Francisco *via* Chagres. Mr. Mines does not go as a *Missionary*, but to establish himself as a *parish minister*, having been informed by several gentlemen who purpose settling there that such a course would be most conducive to the interests of the Church. In this plan he has been assisted by several friends, both clerical and lay, and we cordially rejoice that their praiseworthy efforts have been favored with such prompt success. We earnestly pray that our estimable and gifted brother may be blessed by the Great Head of the Church in his high and holy enterprise.

The Courier and Enquirer gives the following interesting intelligence: "Mr. M. has had presented to him by the congregation of Van Voorst Church, (New Jersey,) a full communion service for the use of his Church; and the lady of Henry I. Seaman, Esq., [one of the Wardens of the Church at Rossville,] sent him, on the eve of his departure, a private communion service of silver. Samuel B. Ruggles, Esq., tendered most handsomely a bell for his Church, to be forwarded by him to San Francisco, and Mr. Wills, the architect, furnished an admirable design and elevation for a Church edifice, which has been beautifully lithographed, and copies of the same forwarded by the *Crescent City*, the owner of which noble vessel, as before stated in this paper, furnished a free state room and passage to the Reverend gentleman."

We are told that copies of the beautiful design of Mr. Wills may be obtained of Messrs. D. Appleton & Co., D. Dana, jr., 20 John street; Stanford & Swords, and at the office of the Courier and Enquirer, at 50 cents each. The proceeds are to be applied to the benefit of the object.

We would also state that a *Seraphine* is much wanted, and would be a most acceptable donation.—*Churchman*.

BURLINGTON COLLEGE.

This Church Institution closed its Winter Term on Tuesday last. The various classes were examined upon their course of studies, during the half year. A friend, well qualified to judge, informs us that the Pupils in all departments fully sustained the high character of the College for sound and faithful instruction.

The young gentlemen, of the Junior and middle classes, read compositions on well selected subjects, in the Hall of the College, and the usual interesting exercises marked the closing of the Term.

This institution is now in a most flourishing condition. And we may hope for it even greater vigor and success from the fact, announced in another part of our paper, that the Bishop, with renewed health and unembarrassed by its financial arrangements, will be able to give to the supervision of the College even greater care and attention.

COLLECTION FOR CALVARY CHURCH.

Next Sunday is the day designated, by the Bishop, as an occasion for a general collection throughout the Diocese for this Church, to be erected as "a Monument to Bishop White." We hope that the offerings of the Church in Pennsylvania, will suitably express the reverence felt for the memory of her first Bishop.

PASSION CONTEMPLATIONS.

Our thanks are especially due to the learned Author of this able article. We invite the serious attention of our readers to this communication so wisely suited to the present season.

NEW PUBLICATIONS.

We have received from Messrs. STANFORD & SWORDS, of New York, a beautiful Pocket Prayer Book. It is sufficiently large for use, and yet small enough to be conveniently carried. The binding is particularly worthy of notice. Though rich, it is so flexible that it may be almost doubled up and bent in any way, without injury. It is just the thing for those who wish to make their Prayer Book a constant companion. We hope it may influence many thus wisely to choose their company.

PRACTICAL CHARITY; a sermon, delivered in Trinity Church, Pittsburgh, on Quinquagesima Sunday, February 18, 1849, in aid of Domestic Missions. By George Upfold, D. D., the Rector.

This is another strong and earnest voice from beyond the Alleghanies, speaking to the Church of an important duty, and speaking with no uncertain sound. This sermon is inscribed, with a most appropriate dedication, to the first Missionary Bishop of our Church, Dr. Kemper. It is a just tribute to his services in this noble cause, as few have done more to excite and to give the right direction, to Missionary feeling in the Church. Surely, in the white harvest fields of the West, is a glorious chance for the exercise of "Practical Charity."

We have marked some passages to extract, from this excellent sermon, which is the best notice we can give of it.

We must also find room for at least, a portion of Mr. Breck's letter to the Children of the Sunday School of Trinity Church, Pittsburgh, which is appended to the Discourse. Perhaps it will help to make up the remainder of the one thousand dollars for NASHOTAH. We only need four hundred dollars.

A CHEAP, SAFE AND EASY VOYAGE TO EUROPE.

Most indubitably we live in a wonderful age—an age of progress. Each new wonder seems but the step to another. A little while ago we thought it a marvel that the wide Atlantic could be traversed in ten days. Again, we have another miraculous discovery in the Magnetic Telegraph. And now, as if to overtop them all, Europe itself is brought to our doors.

Through the kind invitation of the Proprietor, we had the pleasure of visiting Bayne's Series of Panoramas, entitled a voyage to Europe. Of a portion of the views we can attest the perfect accuracy. We could hardly conceive it possible to give such a correct idea of the originals. Even the representation of the storm at sea is admirable. In fact, if the Artist could only infuse a little sea-sickness into the spectators, and throw them a little about the room, the illusion would be perfect.

The sail up the Mersey and the Thames, and Liverpool and London, are most truthful pictures. We cannot speak from our own knowledge of the Rhine, though it is said to be equally accurate. Surely none will refuse to take this "voyage to Europe," when it can be done for twenty-five cents, including all necessary provisions, and excluding sea-sickness, shipwreck, &c.

From Late English Papers.

We have received, by the last steamer, Church papers from England, up to March 8th.

An important debate has taken place in the House of Commons on a motion of Lord Ashley, "that an humble address be presented to Her Majesty, praying Her Majesty to appoint a commission to inquire into the practicability and mode of subdividing, into distinct and independent parishes, for all ecclesiastical purposes, all the densely-peopled parishes in England and Wales, in such manner that the population of each, except in particular cases, at the discretion of the commissioners, shall not exceed 4000 souls."

Under the present system, in many large towns there is but one Parish, though the churches may be numerous. A Rector or Vicar, has charge of the parish church, and the clergy of the other churches are his curates. He is, in fact, a Presbyter Bishop, and this is a corruption of the old church system when each larger city had its proper Bishop. Dr. Hook, of Leeds, set a noble example by voluntarily surrendering his rights, and using his influence to secure the division of Leeds into separate parishes. Lord Ashley's motion was carried by a large majority. The Colonial Church Chronicle informs us of the following contemplated meeting:

"We are informed that the Bishops of the five British North American dioceses propose to meet at Halifax on Ascension Day (17th of May next.) This will be the first Episcopal Synod in the Colonial Church, and must, therefore, be regarded, as an occasion of great interest and importance. Considering the vast distance by which the Bishops are separated from each other, and the various anomalies and embarrassments by which they are severally beset in building up the Church in a new country, we are led to anticipate much good as the result of their joint deliberations. Perhaps something in the shape of general rules or canons for the government of the Church in their several dioceses may be agreed upon."

OXFORD.—"Mr. J. A. Froude, late Fellow of Exeter, who has just resigned his Fellowship, has lately published a work, entitled the 'Nemesis of Faith,' in which the hero, supposed to represent himself, boldly avows that he cannot believe in the Bible. Mr. Froude is a brother of the gentleman whose 'Remains' were published some years since, and he was formerly at Littlemore, under Mr. Newman's influence. The same subtle philosophy which led the master to Rome, has, apparently, led the pupil into infidelity. Incredible as it may appear, it is confidently reported that Mr. Froude is about to proceed to one of our Colonies, as a Tutor or Professor in some Educational institution, in connection with University College, Gowerstreet. Mr. Sewell burnt his book in College last week."

"The senior wrangler of this year at Cambridge, Mr. Pell, is a native of California."

"One of the first fruits of Miss Sellon's persecution at Devonport is announced by the *Liverpool Mail*. Our contemporary says that 'a Protestant Sisterhood will shortly be established in that immediate neighbourhood,' and that on Sunday a sermon was preached in St. Martin's Church in that town, in aid of the Orphan's Home at Devonport."

On this subject the English Churchman has the following judicious remarks. Speaking of the probable effect of the examination at Devonport, the hope is expressed that all parties "will for the future lend a less willing ear to charges which are brought against those who are manifestly devoting themselves, with much earnestness and self-denial, to relieving the spiritual and temporal wants of the much-neglected poor of this land. There must, we are convinced, be some among them who now—as men, and as Christians—feel grieved and ashamed that ladies, who had left all, and followed their Lord and Master into His Vineyard, should have been subjected to misrepresentation and calumny. They must acknowledge that had the few trifling errors in judgment, which have been proved against the Sisters of Mercy, been ten-fold greater in number and importance—in an opposite direction, we should have heard nothing from them in the matter—e. g., had there been a *pulpit* in the 'Oratory,' instead of an *altar*, from which the Sisters, by turns, had preached to their household; and had Clergymen and Dissenting Ministers been allowed alternately, or indifferently, to have joined in their spiritual exercises, not one word would have been uttered, or written, against them by their present accusers."

"Had the error been even to this extent, and in this direction, although we do not say that the opposite party—that we ourselves—would have been silent, yet we are convinced that these ladies would not, even in such an extreme case, have been subjected to the painful ordeal through which they have recently had to pass."

"It appears to us, that in all such cases—whether Churchmen, or Churchwomen, 'High Church' or 'Low Church,' are concerned—the most effectual, sensible, and Christian way is to remonstrate plainly, faithfully, and affectionately, with regard

to any deeds or words which are inconsistent with the requirements of the Church, and which give offence to weak brethren. If all parties—those who appeal and those who are appealed to—have their mind, and soul, and strength in the work, the appeal will never be in vain: it is only when private fancies, and prejudices, are ignorantly or perversely exalted and exaggerated so as to be mixed up and identified with the work itself, that such appeals are rejected.

"Did the 'Protestant' Clergy of Plymouth, and Devonport, adopt this Christian course—did they go to Miss SELLON, or the Clergy of the district, and say, 'We sympathise with your work, and are willing to co-operate with you in it; but we do not quite like some of your ways: prove them to be enjoined or sanctioned by the Church, or necessary to the work, and we shall be satisfied?' We fear that nothing like this, either in its letter or its spirit took place between the parties."

ITALY.—It is announced that the Pope, after having consulted the Sacred College, has applied to the Governments of France, Austria, Spain, and Naples, for an armed force to enable him to return to his capital. The Grand Duke of Tuscany, it is also stated, has resolved to demand the intervention of the Austrian Government to restore him to his dominions.

The occupation of Ferrara appears to have been temporarily made to obtain reparation of alleged murders of three soldiers of the Austrian garrison. A fine of 206,000 scudi was levied, the assassins of the soldiers were shot, the Pope's arms, which had been removed from the public buildings restored, and citizens were carried off as hostages by the retiring Austrians.

All the Austrian property in Rome has been confiscated, as a retaliation for the exaction made at Ferrara. On the 21st the Assembly decreed the confiscation of the entire property of the Church. The parish clerks only were to have salaries paid to them by the State. The salaries of all the Cardinals, except five who continued to reside in the Roman territory, were suspended. The Carnival had been observed with much merriment, but little splendour.

The English Churchman thus wisely speaks of the causes which have produced such unhappy effects, within a year past, in the countries of Europe.

"The times in which unbelief has prevailed are uniformly times of earthly calamity; for the moral depravation which accompanies unbelief necessarily destroys the foundation of all earthly prosperity. Never was the truth of this fact more strikingly displayed than in the last European Revolution, of which the French people celebrated the anniversary on Saturday last. We have seen the three most profligate capital cities of Europe—Berlin, Vienna, and Paris—the scenes of bloodshed, robbery, and every other atrocity that can disgrace human nature. And why was this? Because in these very cities, and in the countries dependent on them, religion was almost entirely neglected. Races, balls, theatres, buying and selling, planting and building, were going on constantly on the Lord's Day, as if there was no difference between it and the other days of the week. The great object of the Governments of those nations was to gratify all the sensual appetites of the masses of the people, and to make war against the spiritual and intellectual nature of man. They were quite successful. The population of those countries was the most immoral in Europe. We have seen the result."

From the same paper we add the following summary of general news:—

Though Paris was tranquil during the three glorious days of February, there have been several disturbances in the Provinces. The principal subject of public interest in France at present is undoubtedly the Italian question. The Ministry wish to interfere in favour of the Pope, while the people are in favour of the Revolutionary Government. As the President has himself conspired against the Pope in former days, and his cousin is Vice-President of the Roman Republic, there can be no doubt which way his inclinations tend. He will maintain his *Idees Napoléoniennes*.

The Danes have given notice that they do not mean to renew the armistice, which expires on the 26th inst.; but it is believed that peace will be made with Germany before that date.

Prussia seems to be uniting more closely with England, whilst Austria and Russia maintain their old alliance.

On the 23rd ult. Dembrowski was close to Pesth, and Windischgrätz was about to attack him. The Hungarians have evidently made greater progress than the Imperialists are willing to allow.

In Spain, Marsal has beaten the Government troops, and Cabrera is at the head of 200 men.

The Grand Duke of Tuscany has arrived at Gaeta on his way to Naples. His troops all deserted General Langier, and joined the Republicans. It is said that the Austrians mean to march into Tuscany.

The Neapolitan troops are moving towards the Papal Frontier. The King hopes to settle the Sicilian question in an amicable manner, on the basis of the Constitution of 1812. A great deal however must depend upon the turn which events take in other parts of Italy.

The Pope is still at Gaeta. The Revolutionary Government intend to confiscate the property of the Church in the Roman States; paying the Clergy out of the proceeds, and keeping the surplus for the use of the State. How the Clergy will be paid under this system, let France and Spain answer. The Pope has publicly notified that all sales and bargains connected with the property of the Church will be absolutely null and void.

The Austrians have asked the Sultan to send his fleet to help them in the Adriatic; whilst the Russians have demanded a free passage for their fleet through the Dardanelles. The Sultan has refused both these requests. The Russians say they will force the passage. It is evident that our Indian embarrassments have infused new vigour into the Russians. They hope to march to Constantinople, whilst we are hampered with Shere Singh.

A good understanding with France is the only way to check the encroachments of Russia. An English Fleet in the Baltic and Black Seas, and a French army in Poland, would bring the Emperor of Russia to his senses. Nothing short of this will do any good.

Disturbances have taken place in Cracow; where the Poles are anxious to regain their independence. They had better wait till the Russians march to Constantinople. Then will be the time for them to strike a blow against their oppressors.

The Viceroy of Egypt left Constantinople on the 5th ult. The Sultan has invested him also with the Pachalic of Nubia.

The news from India is important. The Citadel of Moultan surrendered on the 22d of January. At Chillianwallah a sanguinary battle was fought on the 13th of January, between the English under Lord Gough, and the Sikhs under Shere Singh. On the English side 26 officers and 600 men were killed, and 66 officers and 1,446 men were wounded; whilst the Sikhs had 4000 killed and about 3,000 wounded. The engagement may be called a drawn battle. When Chuttur Singh and Dost Mohammed with Gholab Singh join the enemy, as they most probably will, and General Whish from Moultan and Brigadier-General Wheeler from the Jullundur Doab, join Lord Gough, the relative strength of the opposing armies will be pretty much the same. We are happy to be able to announce that Sir Charles Napier will soon take the command of our Indian forces. His name alone is a tower of strength. Lord Gough, though as brave as a lion, has not sufficient knowledge of strategy for a Commander-in-chief.

In Ireland there is quite a turmoil about the rate in aid of the Poor Law. The emigration still continues, and the country is as wretched as ever. Nevertheless, the Romish Priesthood, having no O'CONNELL rent to raise, have taken this opportunity of making a collection for the POPE.

In England, the reduction of the army, which ought never to have been commenced in the present state of European affairs, has been stopped in consequence of the news from India.

Communications.

TO THE EDITOR OF THE BANNER.

REV. AND DEAR SIR:

If you think it will minister to edifying, the following Exposition of the most remarkable chapter in the Old Testament, written in 1815, during my noviciate, and since imperfectly revised, is at your service. It is divided, for convenience, into two papers. They are offered, I trust, in time for your editorial arrangements for furthering the pious improvement of the holy week.

Yours truly,

For the Banner of the Cross.

PASSION CONTEMPLATIONS.

AN EXPOSITION OF ISAIAH LIII.

No. I.

Approaching the solemn day on which we are to commemorate the Sacrifice of our Lord, we open with peculiar interest the prophetic writings which are "the testimony of Jesus." There are predictions of both His humiliation and glory, of His life and death. They may be collected from every prophet, and from every promise;—the promises that the Seed of the woman should bruise the serpent's head, and that in the Seed of Abraham all nations should be blessed,—the prophecies, that the Redeemer would stand at the latter day upon the earth, that His hands and feet would be pierced, that Messiah would be cut off, but not for Himself, that the sword of the Lord would awake against the Man who was His own fellow,—these promises and prophecies extend from the beginning to the end of the inspired record. These, and many like them, persuade attention to the one great subject of the Bible, the shedding of the blood of Jesus, to take away sin.

Isaiah is the most conspicuous in the "goodly fellowship of the prophets;" he speaks more of the Saviour than either of the rest; he speaks of Him more plainly. It is Isaiah who foretells that He would be the offspring of a Virgin. It is Isaiah who expressly names Him the "Mighty God." It is he who describes the Saviour as a precious and tried corner-stone, laid in Zion, the Church, and a sure foundation. He it is who bids all the ends of the earth look to Christ,—and declares that the Gentiles shall come to His light, and that every one that thirsteth may drink of the waters of salvation. So accurate are the prophetic announcements of Isaiah, that he has not inaptly been termed a fifth evangelist. The Eternal Spirit, to whom a thousand years are but as a day, speaks by His early servant the prophet, almost as clearly as by His later servants, the historians of Christ. Hence the chapter before us, especially, is not only a prediction, but history likewise, history anticipated, because fore-seen, and because of its continuous and wonderfully minute accuracy. From it, Philip "preached Jesus" to the Ethiopian. It points to His whole course, from His birth to His crucifixion; and, including all in the Atonement, describes the Victim as suffering for us both in life and in death, suffering at the hand of God. This doctrine had grown dim to the Jews, some of whom had turned to idolatry, and some regarded their sacrifices as but forms,—almost all forgetting that they were types of the real Sacrifice yet to be made. Such being the persons addressed, the prophet loudly alarms them, "who hath believed our report," or "doctrine?" who is faithful to the "doctrine" of deliverance from sin and its penalty, the "doctrine" of reconciliation with God, declared to our fathers and proclaimed to us?—"and to whom is the arm of the Lord revealed?" who discerns that the course of the Messiah, the promised Redeemer, will be ruled by no ordinary providence,—that all has been ordered by God, and will be effected by "the arm of the Lord?" Such is the prophet's invitation to the study of the wonderful particulars he is about to unfold; which comprise a history of the Messiah, or sketch of His earthly course, drawn in the 2d and 3d verses,—the doctrine connected with

these His fortunes and actions, unfolded in the 4th, 5th, and 6th verses,—and various *circumstances*, relating to the same Personage, given in the remainder of the chapter. The two former heads of history and doctrine, will occupy us at present,—the third, of circumstantial notices, will be considered in the next paper.

I. The history of the Messiah. The prophet begins with His earliest humiliation, His being made flesh, and proceeds, in order, to His death. Hence we find, that Immanuel, so exalted that to have assumed the nature of angels would have been humility, is introduced in the prophetic description, as of the humbler constitution of men,—“He shall grow up as a tender plant.” There is no childhood in the angelic state; but in the nature the Messiah was to have, infancy, weak and helpless infancy, must be undergone. Jesus, becoming human, was exposed to the accidents and diseases of that early period, and it was only through Providence that He was guarded from them. As taking our nature was his first humiliation,—so resigning Divine prerogative and becoming a dependant of Providence, must be accounted the second.

The “Word thus made flesh” might have been a child nursed with peculiar attention and care, growing up vigorous and in prosperity, soaring above His fellows in every desirable accomplishment, superior in all that gains a youth esteem and applause. But this would not consist with the humiliation that gave the whole life for the Sacrifice. Sorrow, danger, and adversity, were essential parts of His undertaking,—the humblest earthly portion. And thus He is described, “He shall grow up,” not only as a tender plant, but “as a root of a dry ground; He hath no form nor comeliness; and when we shall see Him there is no beauty that we shall desire Him.” Accepting human nature, He did not forget that it was not for enjoyment, but to be “made perfect through sufferings.” “As a root out of a dry ground,” He struggled with poverty; at birth, was laid in a manger, destitute of many of the appropriate and rightful comforts of that early period; afterwards, maintained Himself by labour. “Without form or comeliness,” wanting the advantages of personal address and appearance which greatly facilitate a course through the world, which excite favourable prepossessions, and make smooth the road to advancement. “There is no beauty that we shall desire Him;” no pageantry, though a prince of the line of David,—no retinue of angels, though the King of glory,—nothing in outward appearance to make Him desirable, though in truth the “Desire of all nations.” For the Sacrifice, it was necessary, that He should, from even the beginning of His human career, forbear all outward superiority.

But excellence of heart, and integrity of life, and devotion to the good of others, often compensate for external deficiencies, and gain friends from the community and admirers from the world. As therefore our Saviour was conspicuously benevolent,—as, in the midst of His own sorrows, He was never weary of promoting the happiness of others,—He should have received public honour, or at least public gratitude. But had these awaited,—had affliction ceased,—the work of Atonement would not have been perfected. Hence the prophet continues: “He is despised and rejected of men.” “He is despised,”—when they say, “is not this the son of the carpenter,”—“can any thing good come out of Nazareth,”—“He is the friend of publicans and sinners,”—“He casteth out devils by Beelzebub, prince of the devils,”—“say we not well that thou art a Samaritan, and hast a devil.” Such was the repeated language, by which nearly the whole people testified that they “despised” Him: all were guilty, the rulers and the multitude. “He is rejected,”—when, after declaring, “the Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor,” His countrymen “rose up and cast him out of the city, and sought to throw Him headlong;”—when, being adjured and declaring Himself to be the Christ, the high-priest rent his clothes and called it blasphemy;—when, after Pilate asked, “shall I crucify your king,” the people cried out, “we have no king but Cæsar.” His own nation made Him an outcast, and the Gentile authority would not protect the friendless being in whom they “found no fault:” He was most truly “rejected of men.”

The prophet continues the description: “A man of sorrows and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not.” The expression, a “man of sorrows,” denotes His dark portion among men; our Saviour was not a man of wealth, a man of pleasure, a man of honours,—none of them; *sorrow* was His distinction. He was “acquainted with grief,”—not like the children of prosperity, by seeing it in others more than in themselves,—grief was His own companion:—not like the most of mankind, by only moderate occasional pressures of the divine hand,—but by its continual weight;—not by a partial and imperfect knowledge of affliction, but by a thorough acquaintance with its almost every form. These words continue the history of the Redeemer’s soul to near the end of His course. Then came the “hiding of faces from Him,”—not so much the hiding of our faces, as more eminently the turning away of the FATHER’S countenance from Him because it was turned away from us,—which interpretation the marginal letter affords. The consoling presence of God was withdrawn in His agony and in His death. A verse in the previous chapter, supposed by commentators to have been in copying accidentally taken from this, and misplaced, will properly come in here,—“His visage was so marred more than any man, and His form more than the sons of men.” What could mar, not the face only, but the whole form, so much as the sweat of blood, and the extreme pains that accompanied and produced it? And from whom else of the “sons of men” has the preserving power of God been so withdrawn as to occasion such a sweat and such an agony? This anguish in the garden was most truly a “hiding of God’s countenance.” This was the “awakening (more fully announced by a later prophet) of the sword of the Lord against the Man who was His own Fellow.” He suffered the like upon the cross, and without the help of the “angel,” when exclaiming, “My God, why hast Thou forsaken me!” In these unknown agonies, we trace the “offering of His soul for sin.” “He is thus despised,”—an outcast apparently of Heaven,—and men “esteemed Him not.”

Behold then this account of events and scenes portrayed in

vision, by the Spirit, to the prophet! What is it but the evangelical narrative anticipated! Behold the Saviour, “from youth up, suffering the terrors of God with a troubled mind!” Not one occurrence of joy is predicted; and, when the actual history of this Personage is given, of not one occurrence of joy (usually so termed) do we read. The language of both prophets and gospel-historians, is, “come and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of His fierce anger.” From both we learn that “the plowers plowed upon His back, and made long their furrows.” Both exhibit Him with visage deformed by the extremity of agony,—with face and person soiled with the blood that started forth when under pains greater than those known to the “sons of men.” And both declare, that, thus imbued in His own blood, He was an emblem of the benefits of that blood upon men; “so shall He sprinkle many nations,” is the voice of the prophet,—“they have washed and made white their robes in the blood of the Lamb,” is the record of an apostle. What the disciples saw with their own eyes, or heard from the very discourse of Jesus, the older inspired men saw and heard, by the operation of the Spirit. It was the same Person, with the same incidents, and the same course of sorrow, that was made known to them both, by different methods.

Bearing this in mind, we wonder not that the description of the prophet has a very perfect arrangement. He does not pass from one to another and distant stage of the Redeemer’s course, noticing the several events irregularly, and mingling them together without order,—but begins with the very infancy of Christ, and sketches the outlines of His history throughout, to that “hiding of faces” which ended not till, on the cross, He was forsaken of the Father. It is this peculiar accuracy that confirms to Isaiah the appellation of an evangelist. From the moment that the “Word was made flesh and dwelt among us,” to that awful hour in which He cried, “it is finished,” the prophetic history, though more brief, is as regular and accurate as any of the gospel narratives.

II. The doctrine connected with these humble fortunes of the Messiah is that of the Atonement. Shedding of blood for sin was a rite familiar to the world, and especially to those to whom this inspired book was addressed; all mankind had known it well for three thousand years; and the prophet here declares that the sorrows and death of the Mediator were to have a similar effect: He was to bear Divine indignation which was due to our wickedness. Included therefore in the doctrine of the Atonement is that of the fallen and degenerate nature of human beings: Our unworthiness has separated between us and our God, and we are under the awful penalty of His displeasure. But the appointed One intercedes, offers a propitiation to God, and procures our pardon and ransom by the expiating virtue of His own blood.—Such is the doctrine we are to find in the passage now coming before us.

“Surely He hath borne our griefs, and carried our sorrows.” Immanuel shared the common sufferings of mortality: this would at first seem the amount of the prophet’s language; but the meaning is deeper. He sustained woes which are justly ours as fallen, but did not rightly belong to Him. What is the occasion of our grief and sorrow, but loss of innocence? for no troubles were to harass man in his pure primeval condition. And it is intimated that Christ was in that perfectly holy state, when it is said that He bore *our* calamities,—calamities not due to Himself by any fault. He came within the sphere of mortal sin, but was never contaminated: He plunged into the waves of mortal affliction, and was overwhelmed. He had no burden of guilt to bear him under,—“He bore *our* griefs, and carried *our* sorrows.”—Behold then, Christian, your Saviour as a Lamb without spot or blemish! He must be such, or He is unfit for the altar of God. The prophet, in asserting that the troubles He bore were not justly His own, declares, in language almost as clear as that of the apostle, that the Messiah “did no sin, neither was guile found in His mouth.” It is essential to the doctrine of the Atonement, that the Victim have no sin of His own to answer for, as that would be unfitness to expiate the iniquity of others.

This however would not be the view taken by the people in general in our Saviour’s time;—“we did esteem Him stricken, smitten of God, and afflicted.” They referred His calamitous portion to the hand of the Almighty, and accounted the unhappy man as great a wretch as He was a sufferer,—an abject, abandoned by Heaven, and devoted to chastisement. In one sense, the thought was not incorrect,—He was indeed “stricken, smitten, and afflicted of God,”—and it is one of the highest acts of faith, to see the “arm of the Lord revealed” in every event of the Redeemer’s course. But the Jews failed of this high spiritual apprehension of the case of Jesus: while they imagined He was suffering for the punishment of His own ill-desert, they could never view Him as undergoing atoning pains for themselves and for the world. Nay more; they not only supposed His daily sorrows to be merited, but claimed a Divine sanction for their own acts of violence which terminated His life. “It is expedient,” said the high-priest, under a prophetic impulse, “that one man should die for the people.” The prophetic voice was true,—there was a supreme expediency in His death. But the high-priest and people mistook the nature of the expediency, and pleaded the inspired sanction, not for the Atonement, but for a murder. And it may have been this deluded notion of His being “smitten of God,” that emboldened them to exclaim, “His blood be on us, and on our children.”

Placing thus conspicuously before Israel their erroneous view of the “arm of the Lord” in the affliction of Christ, the prophet immediately introduces in contrast with it the correct doctrine,—“but He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.” He was “smitten of God;” but it was “for our transgressions,” not for His own. It was “the Lord who bruised Him;” but “for our iniquities” only. He bore the whelming load to lighten ours; His anguish was our consolation. The prophet, like the apostles, declares that the “just suffered for the unjust,”—that “we have redemption through His blood.” The Old and New Testaments, both, regard the Messiah as the Substitute for fallen man, His punishment bringing our pardon. Nay, we have more than pardon; through His “chastisement” we obtain “peace,”

through His “stripes” our wounded spirits are “healed.” How could the doctrine of the Atonement be more fully declared?

The prophet, with the Sacrifice of the Lamb of God in view, answers yet more explicitly the natural inquiry,—proper if it spring from holy care, but otherwise gratuitous,—how has such a work become necessary? Hear the reply in his own words: “All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.” Our wandering, “like lost sheep,” from the paths of innocence, our continual depravity, is the fundamental truth. It was our guilt that was laid on Jesus, when He was lifted up as the monument that God was “just although He justified the believing sinner.” How supremely welcome such doctrine to the faithful of that age! Do we not share the joy of those who learnt from the prophecy that there was a sure pardon for them in the counsel of God? The anticipating evangelist “holds not his peace” till he assures them that “on the Messiah were laid the iniquity of ALL.” To Him therefore, whether displayed by prophets or by apostles, may “all” look and be healed.

Here we leave our work for the present,—to be completed in the next Banner. Forget not, worthy reader, the wonderful agreement between the prophecy and the fulfilment. Of what man, in that early day, could such language be used? Of what man, at any period,—except only the “Man Christ Jesus?” The prediction is a concise but regular history of His humiliation on earth, from the manger to the Cross.

Philadelphia, March 16, 1849.

Bp. Anderson

For the Banner of the Cross.

CALIFORNIA—THE CHURCH’S DUTY.

It cannot but be highly gratifying to every one, who desires the extension of Christ’s kingdom under that organization which he himself gave it, to see the Church awaking to a becoming interest in California.

We owe it not only to them, but to the great Head of the Church as well, to take care that those of our countrymen, who for purposes of worldly interest, leave these established seats of religion, want not in the new regions to which they go, the warnings and invitations of the gospel. We must go with them, and there, as here, in season and out of season, remind them of that great salvation to which they are called.

Our mother Church of England has set us a glorious example, in the affectionate solicitude with which she pursues her emigrating children and still embraces them in their distant seats. We shall be unworthy our lineage if we do not the like for those who go out from among us.

It is not to be doubted that we have hitherto lost much by being among the last to send the gospel into our new territories. Those who go thither first on that holy errand gain great advantage over all who come after. Their forward zeal commends them to the esteem of even the most godless of those whom they show a desire to save. While by companionship in the hardships of border life, and by various offices of kindness of which the destitute circumstances of a new country afford unusual opportunities, or give to them when performed an uncommon value, they often fix themselves permanently in the affections of the kindhearted pioneers. This attachment and all the advantages that grow out of it, the church by timely action may acquire for her own ministers, instead of, as has too often happened, by a tardy movement letting them fall to others.

But there is a circumstance connected with California to which I wish particularly to call the attention of our brethren, as the consideration of it cannot fail to impress them with the peculiar importance of missionary operations in that country—I mean its situation as lying opposite to the eastern coast of Asia, and within a comparatively short distance of that part of the world hitherto more remote from all Christian nations.

This circumstance will make California, especially after some mode of steam communication across this continent is established, the great depot of commerce between this country and Europe on the one hand, and all eastern and southeastern Asia on the other. But commerce is the great civilizer in this age, as war was in previous ones. Trade cannot be carried on without intercourse, and intercourse breaks down prejudice and all peculiarity of habit and opinion, and in the contest of habits and opinions the more rational and intelligent will prevail over those that are less so. Thus the intercourse which commerce will occasion between our countrymen and the Asiatics will result in the eventual adoption by the latter of our civilization—and that civilization so thoroughly pervaded, as it is, by our religion. They will learn our science, acquire our arts, imitate our customs, read our literature, and then inevitably their superstition and idolatry will yield to our reasonable and holy faith. They will become Christians, not so much by the direct preaching of the gospel among them, though far greater facilities for that, than now exist will be afforded, as by being brought to the light of Christianity, as it exists among us.

In respect to its position, California bears a singular resemblance to the land of Canaan, in which God placed Abraham and his posterity, that they might be a blessing to all families of the earth.

On the one side was Egypt, the native land of civilization, on the other Syria and Babylonia, the earliest seats of commerce and empire, and opposite was Europe, the quarter of the world where civilization was to have its greatest development.

Thus placed these servants of the Most High God, were in a situation, to affect with their particular knowledge, at the proper time, the springing civilization of the world. They were missionaries, and on missionary ground, though their action was for ages repressed by God himself, lest that which they had to communicate to the world should be wasted without effect by being communicated immaturely.

When at length the chosen time arrived, God by the revelation of his Son, perfected that knowledge which his people had hitherto had only in part, and the apostles were sent forth to preach the gospel in all nations.

Thus the knowledge of God was let fall like leaven upon the civilization of the world at the very moment when it had acquired its greatest power of progress, and circumstances favored its rapid and wide diffusion, and changed by that which it had

received, it was presented to the barbarous nations as Christianity.

That heaven working ever has more and more penetrated the mass until they are one and the same—Civilization is Christianity, and Christianity is civilization. Therefore in bringing our civilization into contact with the nations of Eastern Asia, we bring to them Christianity—not its pure form indeed, but perhaps, not on that account, the less effectual. As the Physician, to give greater efficacy to his medicine, sometimes finds it expedient to exhibit it in combination with other substances, which promote its being taken up into the system, so a spiritual doctrine may be aided in affecting an ignorant and superstitious people by being combined with the arts of life and general knowledge. It is the duty of the Church however to take care that, in this civilization there be as little as possible that is detrimental to Christianity, by doing what she can to render those who are to have intercourse with the heathen, a religious people. She should therefore use her utmost liberality to supply them with ministers, and all the accessories of ministerial labor, such as churches, bibles, prayer-books and tracts, having the confidence that for every one who by these means is turned into the way of righteousness, or preserved from apostasy, we not only save a soul alive, but also prepare a missionary to the heathen.

I am persuaded that no amount of effort, however vast and engrossing, would be disproportioned to the immense consequences of rendering California at once a gospel land. I believe that nothing in the end would be lost if the Church were to call in every one of her foreign missionaries, and concentrate all her energies on this new territory.

The providence of God has clearly indicated that by its settlement Eastern Asia shall be brought to the knowledge of Christ. Does it not strikingly appear so, when we consider that—at which all men are wondering—for centuries, that country belonged to and was partially occupied by the Spaniards and their offspring, during all which time those wonderful treasures, which are the great inducements to emigration thither, were hidden as if they had no existence though so near the surface, but as soon as the country fell into our hands, they were revealed by an accident? The former possessors of the country were themselves so ignorant and so inactive that the gospel could receive no furtherance by them: or if they had attempted to impart it, it would have been as the corrupt doctrine of popery. But we are a people of boundless enterprise, and unceasing activity, and inferior to none in enlightenment, and professing the pure word of God for our religion. Christianity, as it exists among the Mexicans, is utterly unfit for the purpose of God to make known his grace to heathen Asia; wherefore California in their hands could in no degree subserve the accomplishment of that purpose; but among us Christianity is zealous, purifying, proselyting, and if not without error, still acknowledging the supremacy of God to direct the conscience, and therefore eminently capable to extend itself in new regions.

The consideration of these things confirms me greatly in the impression, that the settlement by our people of this newly acquired territory, is designed by God for the conversion of the opposite countries of Asia. I regard those persons who are emigrating to it, however selfish and unholily their aims may be, as being moved by a Divine impulse no less than was Abraham when he left his kindred at God's command. Even to Abraham a personal inducement was offered, "I will make of thee a great nation," but God's design was that in him all nations should be blessed. So is God used to avail himself of the selfish aims of men to accomplish his designs. They follow their narrow instincts, building up and casting down with no knowledge beyond their own immediate purposes—and lo! in time appear the glorious and beneficent ends of God's providence!

Let us then to whom He has given the understanding, through faith of all that is being done, heartily co-operate with him in this great purpose, and bring it to a speedily accomplishment, by planting the gospel in California. What an honor He has conferred upon our people in selecting us to be the instruments of imparting the gospel to those nations who are now uniting to complete its circuit around the earth! Let us enter earnestly, actively into that strife in which all the christian denominations in this country will engage, to be most efficient in doing that which is appointed us.

Louisville, Ky.

R. M. Chapman

For the Banner of the Cross.

MR. EDITOR:—

There is a want of information exhibited in many of our congregations, as to the part they should bear in the baptismal service, the effect of which does not produce that uniformity of action which is so desirable in an Episcopal congregation. I will therefore, with your permission, ask a few questions through your columns, hoping to receive information from you or some of your learned correspondents, which may enlighten the writer and many others who wish to obey the rubrics understandingly.

Does the Minister direct his address to the whole congregation, or to the sponsors and witnesses assembled "at the font," in the first exhortation? In what position, (standing or sitting,) should this address be listened to by the congregation?

"After the Gospel is read, the Minister shall make this brief exhortation." Are the people to stand during this "exhortation"? What should be their position during the following prayer? Should the whole congregation audibly unite with the Minister in repeating this prayer?

"Then shall the Minister speak unto the Godfathers," &c. Should the congregation stand during this address? And should the congregation be seated while the Sacrament is administered? And if seated, should they remain seated until after the declaration that immediately follows?

"Then all standing up, the Minister shall say to the Godfathers," &c. Is it intended that the whole congregation should arise and stand during this address?

These questions may appear unimportant and even trivial to many, but correct answers to them will be important and highly beneficial to more.

With much respect, I remain yours, &c.,

LAYMAN.

THE AUTHORS OF THE HOMILIES.

The history of the composition of the two books of Homilies is very obscure. The different writers for the most part are unknown. The two books were published at different times—the first in 1547,—the second in 1563. Of the first book it is generally believed that Archbishop Cranmer wrote the Homilies on "Salvation," "Faith," and "Good Works," and probably most of the others, assisted by Bishop Ridley. The Homily on "Brawling and Contention" is evidently, from its style and peculiar phraseology, the work of Latimer; and the one on "Adultery" is given to Thomas Becon, one of Cranmer's chaplains, because it is found published in his works in 1564.

In regard to the writers of the second book, Archbishop Parker speaks of them as being "revised and finished with a second part by him and the other bishops." Burnet (in the preface to the XXXIX Articles) says that Bishop Jewel was particularly engaged in compiling the second, while Blunt, in his History of the Reformation, says "nothing is known but the merest conjecture" in relation to the particular writers.

I have lately accidentally found out one of the authors. Reading the other day the Homilies of St. Chrysostom on 1st Cor., I was struck with the familiarity of the thoughts presented, and was sure I had seen them elsewhere. Upon further reflection it seemed to me that I had met with them in our own Homilies. Upon examination it proved to be so. The last seven pages of the Homilies on Matrimony are only a close translation from St. Chrysostom's 16th Hom. on the 11th ch. of 1st Cor. I thought the fact worthy of being noticed, as I had never before seen it mentioned. I suppose the first part of this Homily is probably taken from some other part of St. Chrysostom, though I have not met with it,

March 9th, 1849.

ALA.

For the Banner of the Cross.

Let all things be done decently and in order. 1 Cor. xiv. 40.

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, *whole-some examples* and patterns to the flock of Christ?

ORDINATION OFFICE.

Is it decent?

Is it in order?

Is it a wholesome example to the congregation, for a minister (not sick or infirm,) habitually to sit during the singing of the Psalms in metre and hymns, whenever they are used in the service? and

If a clergyman sits during the singing of the psalms and hymns, is it proper for the congregation to follow his example?

I ask these questions in the hope that the answer of them in the Banner of the Cross, by its editor or some of his learned correspondents, may produce uniformity and a correct practice in a congregation where the clergyman habitually sits, not only during the singing of the Psalm, but during the singing of the hymn in the communion service:—and about one half of the congregation follow his example.

Q.

Obituary.

For the Banner of the Cross.

On the 19th inst., at the Christ Church Hospital, Cherry st., Mrs. PHEBE LOUGEAY, in the 83rd year of her age.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The aged saint whose death we record, and to whose memory affection offers this imperfect tribute, was for many years a member of St. Paul's Church in this city. Quiet and unobtrusive in her demeanor, she was known to comparatively few, her humility kept her from being foremost in good works, even when her heart devised liberal things, ever obeying the injunction, "Do not your alms before men to be seen of them."

Happy and contented, even when her circumstances were the most untoward, when blindness for so many years shut out from her view the face of nature and the countenances of dear friends, she bore it with the patience which ever characterized her, thankful that the light of the Spirit illumined her mind.

Peace, humility, content, love to God and man, were imprinted so visibly on her countenance, that not even a slight observer could fail to notice it. Her affectionate heart went out in love to those who were so happy as to be her friends, in whose hearts she will ever remain embalmed, and who weep the tears that affection and nature dictate, though they mourn not without hope.

S. C. J.

Departed this life in Philadelphia, on Wednesday, the 21st of March, Miss MARGARET PEPPER.

In the character of this estimable lady, were united all the virtues that adorn humanity; actively benevolent and of an exceedingly tender heart and amiable disposition, it appeared to be the chief business and delight of her life to promote the happiness of all within the circle of her acquaintance. The poor always found in her a certain help in every time of need and distress. Though her life had been passed in unusual conformity to the precepts and spirit of the Gospel, yet she was too thoroughly grounded in vital Christianity to place her hopes on any works of righteousness which she had done. During the whole of her long and painful illness she never murmured, but sweetly submitted to the will of her Heavenly Father, and yielded up her spirit to Him who gave it, with entire composure and resignation and with the cheering hope of a blessed immortality. Thus lived and thus died this excellent lady, respected, beloved, and lamented by all who knew her.

B. J. E.

March 26th, 1849.

Miscellaneous.

From Dr. Stevens' Address.

DISINTERESTEDNESS OF THE MEDICAL PROFESSION.

"Was the introduction of inoculation for the small-pox a speculation? Was the discovery of the preventive power of vaccination (the labor of close, unremitting, and careful research during a period of several years), was that made, or conducted with a view to personal emolument? As a matter of course Dr. Jenner, as soon as he had completed his discovery, published it—made it free to all mankind.

"When quinine was first discovered, the mode of preparing it was immediately made known. Recently when some feeble attempts were stated to have been made to obtain a patent for the use of either, or to conceal the process of etherization, the indignation of the profession was aroused from one end of our country to the other. The money changers were driven from the temple of Humanity.

"Medicine a money making profession! Why one third or more of the whole practice of medical men in the city of New York, is done without remuneration. The hospitals, the almshouses, the dispensaries, the medical and surgical clinics, the eye infirmary, the orphan and lying-in asylums, the colored home, the institutions for the blind; in fine, all institutions of a charitable kind, so far as I know, are attended gratuitously; and many of them by some of the oldest and most eminent medical men. Nor are the out-door poor neglected. When they appeal to physicians, not for advice only, but even for services which keep us from our beds, they rarely ask in vain.

"I have witnessed examples of self-denial, of steady holding fast on integrity, by scores of medical men; who, amid the pinchings of poverty, have refused to embark in schemes which would have given them wealth, had they chosen to seek it in the walks of quackery. When will the world do justice to such self-denying philanthropy?

"A money making profession! Why the number of destitute widows and orphans of medical men became so great that a few years since, an association was formed, and is now in progress and successful operation, with a fund raised by their own contributions in New York, to secure from destitution after their death, their wives and children. It would have broken our hearts to have encountered them, in our daily visits to the almshouse or asylums."

PROGRESS OF UTILITARIANISM.—*The Advantages of having a House of Worship.*—The journals of the day inform us that "the railroad celebration at Brattleboro' went off with much spirit." 700 persons from Boston were present—2000 persons sat down to a collation; and there was a ball in the evening. "The most hospitable arrangements had been made by the people of Brattleboro' for lodging their numerous guests. About 500 were received into the houses of the inhabitants, and the remainder were furnished with Buffalo skins, wrapped in which they reposed in the pews of the church, which was properly warmed and lighted for the purpose."

This is not quite so bad as the turning of venerable Abbeys and Cathedrals into mews and hostleries and riding schools, by Cromwell's officers, but it is a long stride towards it. We observe that the building in which this abomination was committed, (for it does not appear to have been a case of necessity but a deliberate arrangement,) is called a church; yet we hope, nay, we are confident, it is not an Episcopal church. Brattleboro' is in the diocese of a Prelate who is not behind any one in outward reverence for sacred things, and than whom there is not a greater observer of forms and ceremonies. If, therefore, there is an Episcopal church edifice in Brattleboro', we are sure the people have too well learned of him to defile the house of God by huddling 1500 persons in it. We had a few years ago to deplore the desecration of a sacred temple in a neighboring diocese, and that too immediately after—on the very day of—its solemn consecration. But the feeling of utter disgust that the occurrence caused in all right minded churchmen—and the prompt expressions of such feelings, have had the effect, as we believe, to prevent a repetition of the offence.—*Churchman.*

From the London Times, 17th.

"The President of the Republic is gaining ground every day in the popular favour. This is evident from the hundreds of stories told of him, and which, if true, prove the existence of either much benevolence of heart, or considerable tact. The following, amongst others, is said to be authentic. On the occasion of the distribution of crosses of the Legion of Honour a few days since to the troops assembled in the Champ de Mars, it was observed that a sergeant whose name was on the list of candidates for the honour failed to answer when his name was called. The President having demanded the cause was informed that the sergeant had obtained leave of absence to visit his mother, who, it was feared, was dying. On hearing the words, 'dying mother,' Napoleon, who idolizes the memory of his maternal parent, turned to an aide-de-camp and ordered him forthwith to send an express after the sergeant, at the private expense of the President, in order that his mother should see the *croix d'honneur* on her son's breast before she expired. 'Perhaps,' added he, 'the sight of the cross may restore her to health.' A courier was forthwith despatched at the command of the President. It is said that the joy occasioned by the good news actually effected a revolution in the poor woman's health, and that she is now in a fair way of recovery. The sergeant on his return related to his companions the noble conduct of the Emperor's nephew, and of which he cannot speak without shedding tears."

The strictest observation of the law, from slavish fear, or other spurious motives, never worked any man one jot nearer to heaven. Without a true hearty principle of love and obedience to God, we are as much out of his way of happiness as utterly unqualified for it, and as destitute of real goodness, as if we lived in the known continual breach of all the commandments.

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

St. Andrew's.
All Saint's, Moyamensing.
Trinity, Southwark.
Nativity, Spring Garden.

THE HOLY WEEK.

SERVICES IN THE CHURCH OF THE ASCENSION.
Morning Prayer at 11, Evening Prayer at 5, on every day except Good Friday. Lecture on Wednesday and Thursday afternoons.
On Good Friday, Prayers and Sermon at 11 o'clock, A. M., and 7½ o'clock, P. M.

ST. STEPHEN'S CHURCH.

During Passion Week, there will be Divine Service every day in this Church, at 11 o'clock, A. M., and at 5 o'clock, P. M.
On Wednesday afternoon of Passion Week, the Bishop will hold a special CONFIRMATION in this Church.

ALL SAINTS' CHURCH, Moyamensing.

The services in this Church for Passion Week will be as follows.
Monday, Tuesday, Thursday and Saturday, at 5 P. M.
Wednesday, 11 A. M. and 7½ P. M.
Good Friday, 11 A. M. and 7½ P. M.
On all the above occasions there will be a homily, sermon, or lecture.

ST. MATTHEW'S CHURCH, Francisville.

With Divine permission, the following services will be held, during Passion Week, in this Church. Every day, Evening Prayer at 5 o'clock. Good Friday, Morning Prayer and Sermon at 11 o'clock. Easter Even, Evening Prayer and Sermon at 5 o'clock.

The following are the hours appointed for Divine Service in the Church of St. James the Less during Passion Week, every day, 9 A. M., 7½ P. M.

LENT SERVICES IN ST. LUKE'S CHURCH.

Morning Prayer and Homily, on each Wednesday morning, at 11 o'clock. Evening Prayer and Lecture, on Wednesdays, at 7½ P. M., and Fridays, at 4½ P. M., until Passion Week; due notice will be given of services for that week.
February 20, 1849. tf

LENT SERVICES.—St. Matthew's, Francisville.

With Divine permission, a course of religious services will be held in St. Matthew's Church, Francisville, during the season of Lent. Prayers and a Homily may be expected on every Wednesday and Friday, at 4½ o'clock, P. M.

SERVICES AT ST. LUKE'S, DURING PASSION WEEK.
Morning Prayer and Lecture, on Monday, Tuesday, Wednesday, Thursday, and Saturday, and on Easter Monday and Tuesday, at 8 o'clock.
On Good Friday, Divine Service, and a Sermon at 11 o'clock, A. M.

Acknowledgments.

The Treasurer of the Episcopal Female Tract Society of Pennsylvania, gratefully acknowledges a donation of \$25, from a female member of Trinity Church, Southwark, by the hands of the Rev. Dr. Coleman.
March 22, 1849.

The subscriber gratefully acknowledges the receipt of a donation of twenty-three vols., from the Bishop White Parish Library Association, for the use of the Tuscarora Mission.
A. BEATTY.

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Mar. 31—4t

Aston Ridge Seminary, for Young Ladies.

THE next Session commences on the first Wednesday in May.
The Institution is recommended by the Rt. Rev. Bishop Potter and others, as affording more than ordinary advantages. For circulars address

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The Summer Session will commence May 1.
REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School.
Mar. 24—2m

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to
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Extensive additions are to be made to the buildings, for the perfect accommodation of every department of the Institution.
Mar. 10—6t

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THE Second Term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full collegiate course of classical and scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.
Application for admission, or for further information, to be made to
JOHN B. KERFOOT, Rector, &c.
Mar. 3—6t College of St. James, P. O., Md.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 7, 1849.

[VOL. XI.—No. 14.—WHOLE No. 536.]

Calendar.

APRIL.

8. EASTER DAY.
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. 1st Sunday after Easter.
22. 2d Sunday after Easter.
29. St. Mark the Evangelist.
29. 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

APRIL.

8th. (Easter,) A. M. Trinity, Southwark; Evening, Grace Church.
9th. Evening, Easton.
10th. P. M. Centreville; Evening, Doylestown.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Chester; P. M. Marcus Hook.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

the instance before us, the understandings of the people were as besotted as their hearts were callous; for the very deed they were now doing had been foretold, not obscurely but literally, by the Royal Prophet:—"All they that see me laugh me to scorn: they shoot out the lip and shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him if he delight in him." Nay, the same Psalmist, in the same psalm, minutely predicted the conduct of the Gentile soldiers; declaring, not only that they would part among them the garments of the Messiah, but also that they would cast lots for his vesture.* And lo! these things the soldiers did. When they had crucified Jesus, they took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, and woven from the top throughout. They said therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be.†

Let us, my brethren, pause a moment, while, turning from this awful and appalling scene, we reflect on the object of the Son of God in thus permitting himself to become a man of sorrows, without form or comeliness, despised and rejected of men. Remember that for us he laid down his life;†† for our sins he died.‡ He came to put away sin by the sacrifice of himself;§ "to wash us from our sins by his own blood;"¶ "to be a propitiation for the sins of the whole world;"** "to give his life a ransom for many;"††† "to redeem us with his precious blood;"††† not to multiply quotations, and multiplied they might be from every Epistle and Gospel, he has done what the evangelical prophet foretold he would do, "He hath borne our griefs and infirmities, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement by which our peace is effected, was laid upon him; and with his stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all."§§ Thus, though, it surpasses man's understanding to conceive how that justice can be infinite which is tempered by mercy, or that mercy infinite which is controlled by justice, yet what is impossible with man is shewn to be possible with God; justice and mercy have kissed each other, and he can be just, and yet the justifier of us sinners. The countless intelligences who people infinite space, and have for ages desired to look into this mystery, may learn from this, that in the nature of things it is impossible for sin to pass unpunished; while they magnify the transcendent mercy of the Father, Son, and Holy Ghost, which deigned, which achieved, and which is even now administering the means by which a fallen and apostate race might escape from the wrath to come. The work is the work of the undivided Trinity: for, while the Father appointed and accepted the sacrifice; the Son, having full power over the body which he assumed, became the High Priest to offer it; and the Holy Ghost, by dwelling without measure in the human nature which suffered and was sacrificed, rendered it free from spot or blemish, "a savour of life unto life."

But all this might have been accomplished without having been revealed to man. For what purpose, then, has it been not only accomplished, but also revealed? For what but for this: to show to men, as well as to angels, principalities, and powers, "the exceeding sinfulness of sin,"|| which required so awfully

a preface to others, which, to further the "obedience of faith," I feel constrained to address to my whole diocese, I hereby commend them to your earnest and prayerful consideration, and through you to your respective congregations.

"Convinced," I say, "of the peculiar necessity of these truths to the present time," let me not in the outset be misunderstood. It is not that I have discovered any special resistance, in our day, to the due exercise of the priestly functions. But it is that I feel these functions have not been duly exercised by ourselves, who are entrusted with "the ministry of reconciliation." That one and all of us, either from the continual pressure from without, or from opposing principles and influences within, have sadly failed in the fulfilment of our sacred office and trust. It is true, we may not have been guilty of keeping men back from Baptism, Confirmation, and the holy Eucharist. And this would be much if understood as meant by Christ, and received by the early saints. But what is it now? what is it as too generally expressed in our own work and in the lives of our people? Let us take our liturgical offices for Baptism, Confirmation, and the Holy Communion, to our closets, and on our knees examine each part of them—mark the spiritual system they unfold—the deep self-consecration to God which they require—the high spiritual gifts they witness to—the heart-searching vows they record—the spirit of Christ, the education of conscience, the thorough self-examination, the earnest self-discipline, the heavenly pursuits, the exalted attainments they imply; how, by the power of a new nature, of a life-giving union with the incarnate God, of "a life hid with Christ in God," they seem to raise the Christian above, and as by a great gulf, separate him from the unbaptized or the professed votaries of sense; and then with the actual state of our people before us, ask ourselves whether this awful failure to realize in their spirit and lives that which is so solemnly taught in the divine sacraments to which they have come may not, in a humiliating degree, be owing to our own want of earnestness and fidelity in the discharge of our priestly functions? And whether this does not more than justify your Bishop in here setting before your minds the nature and reality of these functions, with some of the weighty duties which necessarily result.

You have received "the Holy Ghost for the office and work of priests in the Church of God."

All authority in the Church is from God, to be exercised for God. To check in us the sin of presumption and cultivate within us the grace of fidelity, this great truth must be kept before our minds. Men, set apart for holy things in the Church, are sometimes led to think themselves in some sort proprietors of the Church; as having a right to impress upon it their own wisdom and skill; or to modify and build it up in their own way. Whereas "all things are of God." The Church, is "the Church of the living God,"—founded by Him and to be ruled by Him. Even Jesus, the Divine Head of the Church, did nothing of Himself,—nothing as of His own undivided authority and power. "All power is given unto me," He says. "As the Father gave me commandment even so I do." Hence "the Son of Man has power on earth to forgive sins." If it be so with the master, how much more with the servant! If "God manifested in the flesh" was under necessity, as our great High Priest, of submitting in all things to the will of Him that sent him; what must be the depth of our self-subjugation as ministers commissioned by His authority, and acting in his stead, for his body the Church!

Our first and highest care, then, is to keep before our minds the divine power by which we act, and the divine will made known as the guide and end of our action: that "all things are of God;" that all, in the scheme of redemption, sprang from the depths of His infinite love, and was fashioned in every essential feature, by His sovereign will—through whatever channel, or by whatever agency, it has been enjoined upon men: nothing being left for them, no matter what may be their place in the Church, but faith, and submission, and obedience; that all truth in the religion of Christ is the mind of God, over which no other mind unauthorized and uncontrolled by God, can have the smallest power; that the Church, which embodies and sets forth that truth, is the institution of God, concerning which, and in which, no one can, without great hazard to himself, speak or act, except he be commissioned from above.

Another caution is to be observed. Whatever power may be committed to us, as Christ's ministers, can be effectual, in its exercise, only within the limits of His laws, and through the merits of His perfect sacrifice. "God hath reconciled us to Himself by Jesus Christ," though He "hath committed to us the ministry of this reconciliation." So that whatever terms of fellowship may have affixed to the covenant of redemption—whatever priestly acts he may have made necessary to our union with Him, or life in Him; or whatever good works we may be required or encouraged to do, "to turn away his displeasure and perfect holiness in His fear;" all must be submitted to and done by the aid of His Spirit; and draw their entire value and efficacy from the rich fountain of His blood. Let us be careful then to bear this in mind, in all our doings, however essential as "the obedience of faith," lest we be guilty of ascribing to them, the virtue which cometh only from the all-prevailing merits of our incarnate Lord.

Still God hath made men the instruments of salvation in His Church—hath empowered them to act, as His representatives, in reconciling sinners unto Himself, and fitting them for his eternal fellowship. For to them hath He committed "the ministry of reconciliation."

Let us see how this is. The history of it cannot fail to throw light upon its nature and reality. This history begins with Christ, "the Head over all things unto the Church, which is His body." Having received from God the Father, "all power in heaven and earth," He came to set up His kingdom and bring men back to His communion and love. The first step was to humble Himself, and take our nature in the womb of the blessed Virgin; thus presenting Himself to us as God and man, with his invisible divinity clothed in His visible humanity. Here, then, we have in the person of our great High Priest, the beginning of the Church in its perfection on earth, and a type or representation of what the Church was ever after to be—a union of the divine and human—God uniting Himself with man, that man might again be united with God—united not only by an interchange of will, but by a positive interchange of nature. The Head of the Church is God manifest in the flesh. The body, surely, cannot, in nature, be different from the Head. If the Head be both human and divine, so must be the body. If the Head be thus both visible and invisible, so must be the body. Hence, according to St. Paul, the end of our being called into the Church and placed under its ministry, is, "that we may come unto a perfect man, unto the measure of the stature of the fulness of Christ;" "may grow up into Him in all things, which is the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Here is a union between Christ and His Church, like unto that which He Himself expressed when He said, "I am the vine, ye are the branches." But the vine cannot be essentially different from the branches.

We see then that the relation which Christ bears to His Church forbids the idea of any important difference, in nature, between them; and hence requires that where one is divine and human, the other in a certain sense, and to a certain degree, must be divine and human also; where one is both visible and invisible, the other must be the same; justifying the language of St. Peter, where he affirms that by "the exceeding great and precious promises of the Gospel," or by their fulfilment in ourselves, "we are made partakers of the divine nature."

The reconciliation, therefore, of man to God by Jesus Christ, the ministry of which is committed to us, is a much more exalted and vital union, than is sometimes supposed. A union implying not only that the sacrifice of the incarnate Son, avails to our justification; but also that the gracious communication of His nature, puts us into a justified state—makes us again one with Himself; not so much covers us with His righteousness, as fills us with His righteousness; not declares us just on the ground of his own justice merely, but makes us just by the infused power of that justice; not stands without us an ideal holiness, but is formed within us a real holiness. He became the Son of Man, that, by a mysterious union with Him, we might become the sons of God; condescended to be born of a Virgin, that we might have a new birth into Himself; to take our nature, that we might be made partakers of His.

Here then is the foundation of the ministry of reconciliation—a union to be established and perfected between Christ and redeemed sinners, calling for the intervention of the priestly office.

The Son of God became incarnate; offered Himself a sacrifice for sin; rose from the dead for our justification; made the Church his body; placed Himself at its head; breathed into it His spirit and life; commanded men to "be born again" into His fellowship; to be "made alive unto God in Him;" to become "members of His body, of His flesh and of His bones;" and was then "received up into glory." But who was left to carry out this glorious design of his incarnation—to fulfil the ministry of His reconciliation with man? It is true, the Holy Ghost was given to the world to "convince of sin, of righteousness, and of judgment;" was given to the Church to "sanctify and cleanse it, that it might be a glorious Church, not having spot or wrinkle, or any such thing;" but God hath ordained that the Holy Ghost shall act upon the world, and in His Church, through an outward, visible agency. Now what is that agency? Who was commissioned to act in Christ's stead after His ascension—to exercise His authority and dispense instrumentally the manifold gifts of His grace? Was each individual to act for himself—to be his own Prophet, Priest, and King? To teach himself—accept his own submission—remit his own sins—impose his own discipline—be his own judge? St. Paul answers this question in the following words: "And He (Christ) gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

And we see how Christ did this. As He was about to be taken up into Heaven, He called the eleven disciples to Him and said: "All power is given unto me in Heaven and earth, go ye therefore, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." "As my Father sent me, even so send I you." "And he breathed on them and said: Receive ye the Holy Ghost; whose-soever sins ye remit, they are remitted unto them; and whose-soever sins ye retain, they are retained."

* Matt. xxvii. 41, 42. † Mark, xv. 31, 32.
† Isaiah, liii. 12. ‡ Matt. xxvii. 44. Luke, xxiii. 39.
|| 1 Cor. i. 25. ¶ Psalm xxii. 7, 8.
* Psalm xxii. 18. † John, xix. 23, 24.
† 1 John, iii. 16. ‡ 1 Cor. xv. 3.
† Heb. ix. 26. ¶ Rev. i. 5.
* 1 John, ii. 2. † Matt. xx. 28.
†† 1 Peter, i. 19. ‡ Isaiah, liii. 4-6.
|| Rom. vii. 13.

Who can listen to these words and not feel that Christ, before His ascension, ordained a living, visible ministry in His Church, and committed to that ministry an awful power to be exercised for the comfort, and edification, and salvation of its members! Let us examine into the nature and fullness of this power thus originally conveyed. "All power is given unto me—go ye therefore." "As my Father sent me, even so send I you." This language teaches, as plainly as it is possible for language to teach, that with whatever ministerial power Christ came invested from the Father, with that same power did His first ministers go forth invested from Himself. The words of a commission, from its very nature, must be taken literally, according to their natural order and force. And the words we are considering, let us bear in mind, are those of Christ's commission to His disciples. Now what do these words import? or what are the special powers they define, or may, from the subsequent claims and acts of the Apostles, be safely supposed to embrace?

The first of these is the power to remit sins. A power inseparable from the idea of that ministry, whose object it is to reconcile sinners to God through Christ. Sin makes them His enemies and interposes the chief bar to their restoration to His fellowship. This, then, first of all, must be remitted. Its curse taken away; its dominion overthrown. We ought not to be surprised, therefore, that the first and largest power, yea, in one sense the sum of all others, committed to the ministry of reconciliation, is the power to remit sins through Christ. Not only to preach the Gospel which provides for their remission; not only to declare that remission upon contrition and confession, but also to do priestly acts by which, through the virtue of Christ's sacrifice, the pardon of sin, and the grace to resist it, are conveyed to the soul. At the head of these stands baptism. This sacrament, where due qualifications exist, takes away sin. "Repent and be baptised in the name of Jesus Christ for the remission of sins." "Arise and be baptised, and wash away thy sins."

But sins may be committed after baptism—committed against the vows of the holy covenant made to God, as represented by His ministers. Hence they were entrusted with power to remit, upon true repentance, such sins, and restore the offenders to the forfeited blessings of their baptismal state.

This power of absolution is not only necessary to the solemn relation which the priesthood bears to the baptised, but has always been held by the one Catholic Church as having been explicitly entrusted to the Apostles by the words of their commission—"Whosoever sins ye remit, they are remitted unto them," &c.

This remission of sins, too, was more or less connected with the sacrifice offered in the Holy Eucharist. The Apostolic Church was led to this conviction by the words of her Divine Head at the institution of this blessed sacrament; and hence always encouraged those who came to it with a penitent heart and lively faith, to expect forgiveness of all their sins. Besides, the sacrificial character of the sacrament itself, furnished to all true penitents a pledge of such forgiveness.

In addition, however, to the remission of sins, dependent upon these priestly acts, there were also, as dependent the same acts, a new-birth into Christ's Kingdom—a vital union with Himself—a participation of His spirit and life. Who can, for one moment, doubt this, that has not received his impressions from other sources than the teaching of Christ and his Apostles? Who can doubt it, that has not shut from his understanding and heart, the true force of such words as these? "Except one be born of water and of the Spirit, he cannot enter into the Kingdom of God." "As many of you as have been baptised into Christ have put on Christ." "I am the Vine, ye are the branches." "He that eateth me, even he shall live by me." "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." Thus was it when the ministerial commission was first given.

But our Lord embraced still other things under this commission; authority to teach was one. Having empowered His disciples to baptise all nations. He gave them commission and command to teach their converts all things which he had taught them; commission and command to "feed his flock;" to "feed his sheep and lambs." So that instruction to be right, and safe, and sure of God's blessing, was, in the Church of the Apostles, to be given under ministerial commission.

Besides, to give the young disciple power to resist manfully the world, the flesh and the devil, and stability in "the faith once for all delivered to the saints," there was instituted the further rite of laying on of hands. This rite, in its sacramental character, was first received, as shadowed forth in the descent of the Holy Ghost upon our blessed Lord after His baptism, and as enjoined in the teaching and exemplified in the practice of His immediate disciples. And although its administration was confined to the highest order of the ministry, it had respect in a degree to the priestly function of that order, sufficiently so at least, to justify us in classing it under the priestly powers at first committed to the holy ministry.

We have then before us this solemn fact—that the forgiveness of sins, the engrafting of sinners into Christ, and training their souls in the life of faith for the eternal fellowship of heaven, were entrusted by our Lord to the ministry of reconciliation, and that this ministry was committed to the Apostles. In their day, therefore, it is clear that if men would be saved, they must seek salvation from Christ through the priestly office. That the first ministers stood "in Christ's stead," and in such a sense as that whosoever submitted to their just authority and received the blessings which they, as His instruments, had to give, submitted to Christ Himself, and received His grace in the only way of His appointment.

(To be concluded in our next.)

MASSACHUSETTS.

CONFIRMATION.—On Sunday morning last, the Rt. Rev. Bishop Eastburn administered the Apostolic rite of Confirmation in Trinity Church, in this city. Fifteen were confirmed. In the afternoon, the Bishop visited Christ Church, Cambridge. The Bishop preached, confirmed three persons, and made an address to the candidates. In the evening, the Bishop attended the Seamen's Chapel. The Bishop made an address, and confirmed three.

ST. ANNE'S CHURCH, LOWELL.—The Rt. Rev. Bishop Eastburn visited this Parish on the 11th inst., the third Sunday in Lent. The sermon was preached by the Bishop.

In the afternoon, the Rector, administered adult baptism. The Bishop preached to a very large and attentive congregation. After the sermon, he confirmed thirty persons, and made a very appropriate address; the preface to the confirmation service, having been read by the Rector.

The Bishop preached again in the evening.—*Christian Witness.*

DIOCESE OF CONNECTICUT.

We appended to the letters of Bishops Henshaw and Hopkins on the Constantinople Mission, the statement that the Bishop of Connecticut had also addressed a letter to his Diocese on the subject.

Our Printer, having that city in mind, made it "the Bishop of Constantinople"! Though we corrected this in the proof, by a very unusual oversight, the change directed was not made. We now present the letter, accredited to its rightful author.

CONSTANTINOPLE MISSION.

To the Clergy and Laity of the Diocese of Connecticut.

BRETHREN:—I have received a communication from the Foreign Secretary of the Board of Missions, informing me that "at a stated meeting of the Foreign Committee, held the 27th of February, a Resolution was passed directing the Secretary to lay before the Bishops of the Church, the pecuniary wants of the Mission at Constantinople, and the inability of the Committee to meet them."

The Secretary states that "the failure of the Committee to provide the full amount of salary quarterly in advance, has been entirely owing to the backwardness of the church in contributing to the object."

"The Secretary further states that 'the amount required for this mission to the 15th of June next, which ought to be remitted at once, is two thousand dollars.'"

From a private letter from Bishop Southgate to one of his friends, (which has been communicated to me,) I learn that he has heretofore been subjected to great inconvenience from the delays attending the receipt of his stipulated allowance, and has suffered much from embarrassment in meeting his pecuniary engagements.

I regard the Mission to Constantinople as well calculated to exert the most salutary influence on the character of the Eastern Christians. The position of the Missionary Bishop brings him into intimate relations with the Patriarchs and chief dignitaries of the Eastern Churches, and affords him favorable opportunities of discussing with them the most practicable means of enlightening the ignorance, and removing the load of superstition, by which they are now oppressed. If, through the good providence of God, these Churches could be restored to a primitive Christianity, they would become the most ready instruments for extending its light and its blessings to the numerous Heathen and Mahomedan nations, with which their position connects them.

Under these circumstances, I earnestly recommend that the first monthly collections, or other contributions to Foreign Missions, in this Diocese, be mainly appropriated to the Mission to Constantinople, and that they be forwarded to the Treasurer of the Foreign Committee without delay.

THOMAS CHURCH BROWNELL,
Bishop of the Diocese of Connecticut.

Hartford, March 19th, 1849.

Calendar.

DIOCESE OF ALABAMA.

We are happy to learn from the following letter, that this growing Diocese is to have the advantage of a Church School. Nothing can more contribute to the growth and prosperity of any Diocese. The fact that it is to be "under Episcopal control" in the Diocese of Alabama is a sufficient promise to secure confidence and patronage.

Tuscaloosa, December 22, 1848.

MY DEAR SIR:—At several of the Conventions in this Diocese the subject of a Diocesan School has been one of interest and deliberation; and while all were agreed upon the point of its necessity, and its importance to the Church, yet no decided steps were taken to organize it.

Having myself always regarded such a school as the most efficient means of ultimately building up the Church in Alabama, I have recently taken measures for having it opened on the 2d of January next, at Tuscaloosa, under the name of the CLASSICAL INSTITUTE AND MISSION SCHOOL.

The design is to have it consist of a Theological and Classical Department—the former for training young men for the work of the ministry—the latter for the classical education of boys. My intention is to erect suitable buildings a short distance from town, so soon as the funds, requisite for that purpose, can be obtained. In the mean time, however, the state authorities have very kindly granted us the use of a part of the former State House.

The Classical department will be under the care of the Rev. C. F. PEAKE, as Principal, who will be duly furnished with assistant teachers.

As the Institution is established for the sole benefit of the Church, the whole of the income will be expended in securing instruction; by which arrangement, I hope to be able to place in it, more teachers, in proportion to the number of pupils than there usually are in schools of this character. It is my design that the pupils shall be well and truly taught in the classics, and other academical studies, and be thus qualified for admission into college, or for entering upon the active duties of life. My object will also be to afford religious improvement, by the systematic teaching of the truths of the Gospel, by the habit

use of evangelical forms of devotion,* and by domestic association with teachers of established Christian principles and habits.

The pupils will reside in the same building, and eat at the same table, with the Principal and teachers, and will be, at all hours, under their control and supervision. The Chapel will be furnished with an organ, that the services may be rendered the more attractive and pleasing to the boys, each one of whom will be instructed in the principles of sacred music.

But inasmuch as this Institution is avowedly under Episcopal control, it can only depend upon the Church for patronage. By the Church it must be sustained, or it cannot succeed. As it has been a matter of deliberation in our Conventions, and as individuals, from different parts of the Diocese, have desired its establishment, I confidently expect, other things being equal, that churchmen generally will patronize this School in preference to others. If I can only have the co-operation of my brethren in this work—a work which I cannot but regard as of first importance to the Church in this Diocese,—a School will be established every way worthy of confidence and support.

Will you, my dear Sir, aid us by your influence and patronage in carrying forward this important work? In no way, probably, could you labor more directly for the prosperity of the Church, and the furtherance of the cause of religion, than in giving to this Institution your hearty co-operation.

I am, dear sir, very truly yours, &c.,

N. H. COBBS,

Bishop of the Prot. Epis. Church in Ala.

N. B. The scholastic year will be divided into two terms of five months each—the first term to commence on the 1st day of October—the second on the 1st day of March.

Clerical Changes.

The Rev. J. W. McCULLOUGH, D.D., Rector of St. John's Church, Lafayette, Ind., having accepted the Professorship of Belles Lettres, Mental Philosophy and Geology in West Tennessee College, at Jackson in that State, and also of the Rectorship of St. Luke's Church in that place, has changed his residence accordingly.

Selections.

Archbishop Secker's Sermons, 9 vols. neat calf.
Tillotson's Sermons, 12 vols., choice copy.
Bishop Sanderson's Sermons, 2 vols. London.
Macknight's Harmony of the Gospels, 2 vols.
Macknight on the Apostolical Epistles.
Daubney's Guide to the Church, 2 vols.
Bishop Porter's Whole Works, 6 vols. London.
Simeon's Complete Works, 21 vols. 8vo. London.
Prideaux's Connections, 2 vols. London edition.
Waddington's Church History, 6 vols. London edition.
Bishop Horne's Complete Works, 2 vols.
Bishop Taylor's Whole Works, 3 vols.
And a very large collection of other Books in all departments of Biblical Literature too numerous to mention in a single advertisement, but to be seen and for sale at the Cheap Bookstore of DANIELS & SMITH, N. W. corner of Fifth and Arch streets, Philada.

N. B.—Books Bought or Exchanged. Books imported from London to order.

AGENTS FOR THE BANNER.

ANNAPOLIS,	Maryland,	Wm. D. Greetham.
AUGUSTA,	Georgia,	Gerrard McLaughlin.
BOSTON,	Mass.,	C. Simpson, Jr.
BALTIMORE,	Maryland,	H. Colburn, Charles st.
CUMBERLAND,	Ohio,	Thos. F. Wharton.
CINCINNATI,	Tennessee,	Robert J. Wendell.
CLARKSVILLE,	Mississippi,	John P. Philpot.
COLUMBUS,	"	Rev. Edward Fontaine.
CANTON,	"	Rev. E. H. Downing.
CAMDEN,	Michigan,	C. Morse.
DETROIT,	Maryland,	Rev. R. L. Goldsborough.
ELKTON,	N. Carolina,	Cleveland Sawyer.
EDENTON,	"	Edward J. Hale.
FAYETTEVILLE,	Alabama,	Dr. Turner Wilson.
GREENSBOROUGH,	S. Carolina,	Rev. Robert T. Howard.
GEORGETOWN,	Texas,	Benjamin E. Roper.
GALVESTON,	Tennessee,	Wm. H. Stephens.
JACKSON,	Tennessee,	Rev. Thomas W. Humes.
KNOXVILLE,	Indiana,	Rev. J. W. McCullough.
LAFAYETTE,	N. Carolina,	Wm. Williamson.
LINCOLNTON,	Alabama,	Dr. Robert T. Gibbs.
LIVINGSTON,	Kentucky,	D. M. Craig.
LEXINGTON,	"	Solomon K. Grant.
LOUISVILLE,	Tennessee,	R. H. Weller.
MEMPHIS,	Delaware,	Rev. A. F. Freeman.
MIDDLETOWN,	Penn'a.,	Hon. Gaylord Church.
MEADVILLE,	New York,	D. Dana, Jr., 20 John st.
NEW YORK,	Delaware,	J. G. Challenger.
NEW CASTLE,	Virginia,	R. C. Barclay.
NORFOLK,	Mississippi,	C. T. Vennigerholz.
NATCHEZ,	New Jersey,	George C. Ruckel.
NEWARK,	Virginia,	W. B. Davidson.
PETERSBURG,	Penn'a.,	John D. Davis.
PRINCETON,	Maryland,	W. W. Johnston.
POWERSVILLE,	Penn'a.,	Charles H. Clay.
POTTSVILLE,	Florida,	Wm. T. Walthall.
PENSACOLA,	Illinois,	Rev. George P. Giddings.
QUINCY,	Penn'a.,	Rev. R. U. Morgan, D.D.
READING,	Virginia,	Joseph Gill.
RICHMOND,	Maryland,	George M. Upshur.
SNOW HILL,	"	Rev. Wm. A. White.
SALISBURY,	Missouri,	R. P. Williams.
ST. LOUIS,	Louisiana,	J. Dale Powell.
ST. FRANCISVILLE,	Delaware,	Rev. A. F. Freeman.
SMYRNA,	Alabama,	Rev. C. F. Peake.
TUSCALOOSA,	New York,	Young & Hartt.
TROY,	N. Carolina,	James Weddell.
TARBOROUGH,	Mississippi,	W. C. Smedes.
VICKSBURG,	Penn'a.,	Joseph P. Morris, Esq.
WELLSBORO',	N. Carolina,	Asa A. Brown.
WILMINGTON,	Delaware,	Rev. E. M. Van Dusen.

and Others.

to Clergymen and others,

of making frequent

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The Banner of the Cross

Is published every Saturday, by King & Baird, No. 9 George street, above Sixth, at Three Dollars per year, or Two Dollars and Fifty cents if paid in advance.

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To the preceding we add the following just reflections from Dr. Hook's lectures on the Last Days of our Lord's Ministry. We pass over the description of the awful scene enacted upon Mount Calvary. The record is given in the words of inspiration, and human rhetoric is not needed to impress the powerful truth. Nothing can add to the vividness of the picture called up before the mind in these words—"Behold the Lamb of God which taketh away the sin of the world."

"But the malice of his enemies nothing could appease. While the people stood beholding, the chief priests, and scribes, and elders, took steps to prevent their pity from being excited, or their sympathies awakened; they mocked him, and said, 'He saved others, himself he cannot save; if he be the King of Israel, let him now come down from the cross, and we will believe him.'* 'He trusted in God; let him deliver him now if he will have him, for he said, I am the Son of God.†' So reasonable was the proof which they demanded, according to the notions of their hearers, and so specious the inference which they drew from his apparent inability to save himself, that the populace and soldiers, nay, the very thieves who were crucified with him ('for he was numbered with the transgressors'),‡ were seduced by their example, and 'cast the same in his teeth,§

Now here you will observe, my brethren, that the grand objection urged against the claims of our Lord (an objection considered to be irresistible and triumphant), was, that he was enduring tortures and submitting to ignominy inconsistent with the dignity of the Son of God and King of Israel. They had learnt from Scripture, that the Messiah was to be both the Son of the blessed, and, like David, a Viceroy of Jehovah. From these premises they proudly deduced what they regarded as the inevitable conclusion; and they dogmatized, without hesitation, on what it was or was not becoming in such a being to do. Let those of our contemporaries reflect on this, who, admitting the existence of the Deity, and having formed their hypothesis with respect to his nature, attributes, and perfections, either partially receive or entirely reject revelation when it cannot be bent to their preconceived notions or made subservient to their interests, their wishes, and their expectations. Let them compare the New Testament with the Old; the facts recorded in the former with the predictions delivered in the latter, and they will soon learn that the 'foolishness of God is wiser than men, and the weakness of God is stronger than men.'|| Indeed, in the instance before us, the understandings of the people were as besotted as their hearts were callous; for the very deed they were now doing had been foretold, not obscurely but literally, by the Royal Prophet:—"All they that see me laugh me to scorn: they shoot out the lip and shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him if he delight in him."¶ Nay, the same Psalmist, in the same psalm, minutely predicted the conduct of the Gentile soldiers; declaring, not only that they would part among them the garments of the Messiah, but also that they would cast lots for his vesture.* And lo! these things the soldiers did. When they had crucified Jesus, 'they took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, and woven from the top throughout. They said therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be.†

Let us, my brethren, pause a moment, while, turning from this awful and appalling scene, we reflect on the object of the Son of God in thus permitting himself to become a man of sorrows, without form or comeliness, despised and rejected of men. Remember that for us 'he laid down his life;† 'for our sins he died.‡ 'He came to put away sin by the sacrifice of himself;|| 'to wash us from our sins by his own blood;¶ 'to be a propitiation for the sins of the whole world;*** 'to give his life a ransom for many;†† 'to redeem us with his precious blood;††† not to multiply quotations, and multiplied they might be from every Epistle and Gospel, he has done what the evangelical prophet foretold he would do, 'He hath borne our griefs and infirmities, and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquities; the chastisement by which our peace is effected, was laid upon him; and with his stripes we are healed. All we, like sheep, have gone astray, we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.‡‡ Thus, though, it surpasses man's understanding to conceive how that justice can be infinite which is tempered by mercy, or that mercy infinite which is controlled by justice, yet what is impossible with man is shewn to be possible with God; justice and mercy have kissed each other, and he can be just, and yet the justifier of us sinners. The countless intelligences who people infinite space, and have for ages desired to look into this mystery, may learn from this, that in the nature of things it is impossible for sin to pass unpunished; while they magnify the transcendent mercy of the Father, Son, and Holy Ghost, which devised, which achieved, and which is even now administering the means by which a fallen and apostate race might escape from the wrath to come. The work is the work of the undivided Trinity: for, while the Father appointed and accepted the sacrifice; the Son, having full power over the body which he assumed, became the High Priest to offer it; and the Holy Ghost, by dwelling without measure in the human nature which suffered and was sacrificed, rendered it free from spot or blemish, 'a savour of life unto life.'

But all this might have been accomplished without having been revealed to man. For what purpose, then, has it been not only accomplished, but also revealed? For what but for this: to show to men, as well as to angels, principalities, and powers, 'the exceeding sinfulness of sin,'||| which required so awfully

stupendous a sacrifice, oblation, and satisfaction. Now, this is a fact which can be only spiritually discerned; for, among the arts of Satan, none are more successful than those which he uses to render us deaf to so unwelcome a truth; to blind us to our own imperfections, and to exalt our confidence in our own righteousness. The secular man sees it not, feels it not, believes it not. Tell him that he is a sinner, and he acknowledges it. But what then? He finds excuses for his conduct, by appealing to the strength of temptation, to the circumstances under which he is placed, or to his natural character, propensities, and temperament. And these excuses he imagines that his God will admit, because he builds on the sandy foundations of human sophistry, and not on the firm rock of God's Word. Although 'the Lord, the Lord God be merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin,'—yet he expressly declares, that he 'will by no means clear the guilty, but visit the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.*' His mercy is infinitely great, but it is far different in its nature from what the reasoner of this world conjectures, or the self-satisfied expects.

Look to the natural effect of sin, and what do we find, but that its natural effect is to plunge us into misery, and involve us in ruin? Take lust or intemperance, or any of the greater vices, and their natural consequence is, disease, premature old age, and untimely death. This may not, indeed, be the invariable consequence, so far as human vision can discern; but it is the consequence which we invariably anticipate and predict. Now, what we perceive to be the case with respect to the more heinous sins, God declares to be true with respect to sin of every kind. So that there is as close a connexion between sin of any kind, (that is, every breach of the Creator's laws,) and everlasting misery, as between cause and effect. Why it is so, is impossible for us to ascertain, while we know only in part, and see only as through a glass darkly; but that it really is so, is what nature hints, and revelation unequivocally declares. To impress this solemn, important, and overwhelming truth upon our minds; to awaken us to a detestation, as well as a dread, of sin; to animate our endeavours to overcome the whole body of sin by the proffered graces of the Eternal Spirit, . . . these are among the most prominent reasons, not, indeed, why God designed the redemption of our race, but why the record has been preserved to us, that such a mode of redemption was required, and has been effected.

From Chambers' Journal.

A WALK AMONG THE EAST OF LONDON JEWS.

We had occasion the other day to wait for a brief space near the India House, in Leadenhall street. Time passes but slowly with the listless lounge of the pavement; so it did with us. We inspected ten times over the stores of nautical instruments, the masses of ready-made clothes for the hurried emigrant, the libraries of books of colonial interest, the plates of Indian men in hurricanes off the Cape, and of apocryphal naval battles, where with most of the shop windows in that most maritime of the city thoroughfares are stocked; and at length, tired of what we saw, turned down St. Mary Axe into the great Jewish colony of London.

It is not a savory locality the city Ghetto. Picturesqueness and dirt, however, frequently go together, and here assuredly were both. For hundreds of years, the labyrinth of small, crooked streets, blind lanes, and tortuous passages, ending in tiresome *cul de sacs*, which stretches away north of Leadenhall street, has been inhabited, as it is inhabited now, by Jews. The ancestors of the bearded men you meet lived and died in those quaint, dirty, high-gravelled houses about you. For hundreds of years the Passover has been kept in these streets, and the probability is, that it will be observed there hundreds of years to come. Everything about you is entirely and essentially Jewish. Five minutes' walk has brought you from a Christian city to a Judaic colony. It is not a solitary example of such isolated colonies. Every now and then, in exploring the swarming-regions of Eastern London, you come upon a cluster of Jewish lanes. You may know them by the almost universally-opened windows, by the men and women seated in chairs upon the pavement before their dwellings—perhaps a memorial of the patriarchal times when every man sat under his own fig-tree—by the dingy shops of secondhand wares, the clusters of dirty frippery hung from door-posts, the plates of oil-fried fish displayed in the cook-shops, and the masses of old iron and rusty rags, blurred phials with unwholesome breath, and all the chaos of grimey odds and ends which go to make up the stock in trade of the dealer in marine stores.

The West End Jews are few and less characteristic, being in general more or less fallen off from the nation. Many, in point of fact, are in no way distinguishable from the better classes of English gentry; they are in reality Englishmen, only of Jewish descent, and of the ancient Hebrew faith; and that such persons, not to speak of the Jews generally, do not possess all the ordinary privileges of British subjects, is by no means creditable to our national policy. To neither the Hebrew gentlemen, nor the Hebrew merchants and tradesmen in the central and western parts of the metropolis, can we refer for the true Jewish characteristics. We must look to the Jew in the East as the true object of interest. He lives where his father lived; he drives the trade his father drove; he marries a woman of his own race, and sends his children to the synagogue to do after him what he has done himself. Such is the class of people you meet about the "Clothes Mart" off Leadenhall street. To the eye accustomed to the polished Judaism of the Quadrant or the Haymarket, these East End Caucasians appear exaggerated Jews. Noses seem more hooked, ringlets more greasily black, and eyes more piercingly lustrous. Everything about their quarter wears a dirty, slovenly, yet bustling aspect. The houses are old and high, and appear crumbling and fading away. There is a damp, fusty odor lingering over the whole district. The glimpses you catch of old stained wooden panelings and musty, moth-eaten window-curtains, bring up unplea-

sant associations of spiders spinning undisturbed, of ancient hereditary black beetles, and other haunters of places unsavory. These suspicious mansions are evidently crowded from the ground to the roof. Unshorn men, in their shirtsleeves, smoke at the opened windows; children go screaming about the doors; dirty drabs of women shout to each other from house to house; and knots of men, many of them bearded, all of them black-haired and black-eyed, lounge round the thresholds, bargaining and disputing in that harsh, snivelling, Jewish accent, which makes you sometimes doubt whether those who use it be speaking English or no. And thus you fish your way along the guttery stones, amid rotting vegetables, fish-offals, well-churned and trampled mud, and a host of other abominations, turning from one narrow dirty lane into another, catching glimpses of close-confined courts and narrow, sodden wynds, with yellowish-hued linen fluttering aloft from poles, and everywhere surrounded by the same piles of high, grimey houses, smoke-hued, and reeking with hot fetid vapors.

At length, perhaps, you will turn unexpectedly into a small square. Instantly you feel that you are in a new hemisphere. Although still on Jewish ground, you have left behind you the smell of fish, and the frowzy odors of old clothes, to experience in exchange an intense effusion of the perfume of oranges. You tread on something soft, and perceive that you are trampling on a small mountain of orange-peel, mingled with mashy lumps of soft and decayed fruit. All round you are orange-shops, or rather stalls,—dark, dismal places—on which you can see piles of the fruit arranged upon low tables and counters, and superintended by dirty Jewish boys and as dirty Jewish matrons. You are in the Orange Change, where all the itinerant Hebrew dealers in the fruit come to purchase their stocks, and whence they roll it about on their barrows through all wide London. The houses of the square are of much the same class as those we have been describing. A tavern at the corner boasts a sign, decorated with Hebrew inscriptions and Jewish symbols; and if you look about, you will recognise, what you never see on the dead walls of any other part of London, placards couched partially, or altogether, in the Hebrew language, and addressed to "the Jewish public." Many of these documents refer to cakes, meats, and other viands in exclusive use amongst the Jews, principally at their times of religious festivity. You will be sure to see advertisements of "Coshier Rum," and "Motsos"—the latter being, we believe, the appellation of the Passover cakes of unleavened bread. Here and there too you will observe a news-vender's or bookseller's shop, full of Hebrew literature, and generally displaying in the windows the extended sheets of Jewish journals, of which there were, until lately, two, now reduced to one; very little, if at all, known beyond the Israelitish community.

Leaving the Orange Mart, and proceeding some little way westward, we come upon another distinctive feature of the district—the Clothes Mart. Here is the very centre of the trade carried on throughout all London in old clothes. The tribe of shabby, black-muzzled hawkers, who wander from street to street, shouting their monotonous chant of "Old clo!" bring their treasures of cast-off raiment here. Running along and across broad yards, are squares and rows of rickety old sheds, with benches and frames for exposing the peculiar merchandise to the best advantage; whole streets or avenues, it may be said, of shabby-genteel garments; crowded by a multitude of shabby-living men, chaffering over their wares, exalting or depreciating their merits, disputing about the texture of a stuff, accosting likely customers, pushing, bustling, laughing, and joking. The buyers and the sellers group, and swarm, and cluster around throngs of dark, mildewy-looking men, most of them with their professional black bags over their shoulders. Nor, outside the mart, is the activity and bustle less great: there vendors and purchasers are seen going in groups to cement their bargains in the low-browed, dark public houses; the narrow street is choked up by the carts and barrows of sellers of vegetables and fish; slatternly women scream and scold over slimy piles of flounders, and soft, sodden lumps of salmon; the cheap cook-shops are crowded by amateurs of simmering, three-days-stewed meat, and pies of unknown materials; barefooted urchins drive hard bargains with apple-women and baked-potato men, or perhaps over the trays of whelks and periwinkles deposited upon hampers at every corner. Alternating with these cheap provision-shops and stands are magazines of old iron, brokers' establishments, and grimey coal and potato sheds; while, crowding backwards and forwards, chattering and hallooing, there swarms hither and thither the coarse, dirty, Jewish population, only broken here and there by the blue uniform of the policeman, who stands with all his eyes about him at the corner, or by the stately form and the long, flowing robes of the rabbi, as he slowly picks his way amid his flock to the neighboring synagogue.

Altogether, the scene is a strange, but not a pleasing one. Dirt is the prevailing feature—dirt in the street, dirt in the houses, dirt in the men and women. Pity it is that of all their Oriental customs, cleanliness should be almost the only one which the Jews have entirely forgotten. Yet they look content and happy in their foulness; reflecting, no doubt, that as good a bargain can be made in tainted air as in the wholesomest breeze. That important point settled, the Jews, although they may make an article of merchandise of soap, appear to consider it as a commodity with which they have no other necessary connection.*

When I am forward to speak the evil I know, or perhaps only surmise of others, what can it proceed from but a desire that they should be universally despised, or fear lest they should not? How diabolical! Leave an evil report to shift for itself: you need not say a word to set it forward.—REV. THOMAS ADAM.

* "Constant readers" will readily understand that the writing and publishing of this paper are not prompted by anything like a wish to amuse, by ridicule of a depressed and everywhere unjustly-treated race. It has seemed to us, however, that even a somewhat high-colored sketch of the Jews' quarter of London might have a beneficial effect, in leading to improvement in those personal habits and domestic conditions on which health, and even morals, so intimately depend.—Ed.

* Matt. xxvii. 41, 42. † Mark, xv. 31, 32.

† Isaiah, liii. 12.

‡ 1 Cor. i. 25.

* Psalm xxii. 18.

† 1 John, iii. 16.

‡ Heb. ix. 26.

* 1 John, ii. 2.

† 1 Peter, i. 19.

‡ Rom. vii. 13.

§ Matt. xxvii. 44. Luke, xxiii. 39.

¶ Psalm xxii. 7, 8.

† John, xix. 23, 24.

‡ 1 Cor. xv. 3.

¶ Rev. i. 5.

† Matt. xx. 28.

‡ Isaiah, liii. 4-6.

* Exodus, xxxiv. 6, 7.

THE VALUE OF A LITURGY.

Can any stronger testimony be given in favor of a Liturgy, than the following from the learned Dr. Miller, the great champion of Presbyterianism?—ED. OF BANNER.

A FAULT IN PUBLIC PRAYER.—Every thing approaching to flattery is a serious fault in public prayer, and ought to be carefully avoided.—Flattery in any man, and on any occasion, is criminal. In the pulpit it is eminently so: but to convey any thing like flattery in prayer, is undoubtedly liable to still heavier censure. Yet, something nearly resembling this, not unfrequently occurs in the public devotions of the sanctuary. I refer to the language often employed in prayer, after a brother in the ministry has preached, or performed some other equivalent service. That prayer is often employed as a vehicle of strong commendation, not to say flattery, of the preceding preacher. It is by no means uncommon, in this part of the public service, for him who performs it, to express himself in some such language as the following: "We thank thee, O Lord, for the interesting, the solemn, and the truly scriptural discourse to which we have just listened;" or, "We pray that the richly instructive, powerful, and excellent discourse which thy servant has just given us, may sink down into our hearts." And on some rare occasions, thanks are returned that "such a burning and shining light has been raised up;" and a petition offered, "that he may shine with increasing lustre as he advances in years;" and that "his departure, like the setting sun, may be serene and full of glory." I short, with many preachers, the closing prayer, in all such cases, is considered as furnishing a kind of theological thermometer, by which we may graduate the warmth or the coldness of the approbation felt for the sermon just closed. This ill-judged and very exceptionable practice has become with many preachers, so common, that if one should omit to convey, in some form, the usual compliment, he is by some considered as wanting in civility, and as manifesting a want of respect to the preacher. And although persons of sound judgment and good taste generally avoid this impropriety, yet, as might be expected, the more injudicious and indiscreet, are most apt to launch out in language of warm eulogy, and, through this devotional medium, to pay compliments altogether unmerited, and if ever so much merited, altogether unseasonable. It would, indeed, be over fastidious to forbid, in a closing prayer, any reference to a preceding preacher. To pray that the word delivered by him may be accompanied with the Holy Ghost sent down from heaven; that it may prove like good seed sown in good ground, and bring forth abundant fruit to the glory of God; and that the preacher may be graciously rewarded for his labour of love, and may see the work of the Lord prospering under his ministrations, may undoubtedly be allowed without offence, nay, without impropriety. But nothing that savours of compliment, direct, or indirect, either to the talents or the piety of the preacher, is, in any ordinary case, allowable. And certainly, it is in all cases, safest and best to err on the side of reserve and abstinence, than of excess.—Dr. Miller on Public Prayer.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, APRIL 7, 1849.

NOTICE.

A Box will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sanson street, (formerly George street,) where in all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

A SAVIOUR DESPISED AND REJECTED OF MEN.

In the "Passion Contemplations," for which we thank, in our readers' behalf, the learned and able writer, we have presented the great theme of this week, as set forth in the clear prediction of the Messiah's most faithful prophet. What Isaiah made known as prediction, we are called upon to contemplate in the still clearer light of history. In the marvellous narratives of Gospel history, we have followed during this week, the mysterious path of our Blessed Redeemer, from His triumphal entry into Jerusalem, through the dark shades of Gethsemane, even to the summit of Calvary. In all these fearful exhibitions, we behold a SAVIOUR DESPISED AND REJECTED OF MEN. And let the fearful consequence of this awful sin, as exhibited in the woes which soon overtook the apostate people and city, be a warning to those who may be tempted to commit like sin. The present condition of this once favored people of God, is a standing record of the manner in which Divine justice shall visit those who reject or despise the invitations and warnings of mercy, addressed to us by Him who endured the cross.

It is with the view of presenting this contrast in a strong and clear light, that we have given, in another place, the extract which describes the present state of the Jews in London. Compare their condition, as a marked and devoted race in the heart of a flourishing city, with that which they enjoyed, even up to our Saviour's time, when their glorious temple towered in its magnificence over the splendour and beauty of Jerusalem. Oh, fearfully has that dreadful imprecation been answered—"His blood be on us and on our children!" And if the Jews were thought worthy of such severe punishment for despising and rejecting a Saviour who was presented to them as "a man of

sorrows," how much more aggravated is the sin of those who treat a Redeemer, exalted and glorified, with the same contempt and indifference? It is not necessary to show the various ways wherein the world now rejects and despises its Saviour. None can be so blind as not to see that His claims are treated, by many in our Christian day, with the same indifference and disregard which filled up the measure of Jewish iniquity. Even His avowed followers share in this awful sin. By some He is again betrayed, by more He is denied, and by others He is "crucified afresh." With solemn particularity it behoves us to ask that question, "Lord, is it I?" With earnest thoughtfulness should every Christian consider, as each Good Friday brings back the remembrance of that awful scene, whether his place is with the penitent disciples at the foot of the cross, or with the rude multitudes who gazed in sullen indifference and bitter enmity upon that spectacle of woe. To suggest such inquiries is the great practical use of these solemn observances. Let us then strive so wisely to fulfil this blessed object, that we who have truly mourned by a Saviour's cross and sepulchre, may rejoice in the happier lot to which He invites us, at the right hand of His glorious Throne.

An article appeared in "the Calendar," for the week before last, which we had hoped might be passed over in silence. Having the most friendly feelings towards this journal, and sure that this kind disposition has always been reciprocated, nothing short of the plain demands of justice would induce us to make any reference to this matter. We are more especially unwilling to do so, because we believe the Editor is at present absent from his post, in attendance upon a member of his family, driven to a milder climate by ill health.

The temporary editor has favored us with an article which bears the ominous title of "Romanizing." The following extract will give the substance of this article:—

From the Calendar.

ROMANIZING.

We have felt unwilling to annoy the Church with any new alarms, or we should long since have expressed our concern at the existence of a Romanizing clique in the city of New York, which has been thrusting itself into notice in the pages of the N. Y. Churchman, and the "Ecclesiologist." When we speak of Romanizing, we wish to be understood as weighing our words. We are not crying wolf, wolf; as it has been done by others, till the Church is fairly insensible to the sound. By Romanizing we do not mean a cross, or a stained window, or a surplice, or a musical service, or anything else consistent with the Prayer book, and dictated by a love of its spirit; we mean a contempt for the prayer book, and a manifest going after other things, many of which are contrary thereto. By Romanizing, we mean disaffection to the Nicene Faith, and the adoption of the Tridentine Creed, as necessary to its completion; or, what is the same thing, disloyalty to the Anglican Church, and its standard theology, and a practical reception of popish standards of discipline and doctrine. Thus Romanizing is a definite idea with us. It means—leaving the straight line of Catholicity, in which Ridley, and Andrews, and Laud, and Sancroft and Seabury have gone to God, following Ignatius, and Clement, and Cyprian, and Augustine; and striking into the *via devia* by which Newman and his troop have made themselves as Korah and his company, following Peter Lombard, and the Aristotelians, who changed theology into a system of philosophy, and cast it over at the Council of Trent. This is what we mean by Romanizing, and this is what we now feel it our duty to point out, as infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able professors almost ineffectual, by the ensnaring influence which it exerts through young men, upon young men engaged in the study of divinity.

The peculiar condition of the diocese of New York has very much favoured the production of this rank and noisome growth, and now prevents its correction. The clique are, therefore, pushing things to a daring length in the face of the Church, and nothing can be done. They commend Mochler's Symbolism as the only theology to be thought of, and force its fascinating and mild Tridentinism upon the raw recruits of the Seminary, by sneering at those who are ignorant of it, or who retain some regard for Hooker. They talk and lounge in book-stores, picking up the Romish works which are carefully thrust into their way, no one knows precisely how; they are always prating the scraps and shreds which they have gathered from translations of the Fathers; and they assert with the boldest self-sufficiency, the absolute certainty that auricular confession, transubstantiation, and the invocation of saints, are Catholic doctrines, and necessary to be believed. If any clergyman is distinguished for fidelity to the Church of which he is a minister—these creatures have a way of turning up their noses, and calling him a "mere Anglican." The present Bishop of Maryland, with Hobart and Dr. Jarvis, and such men as Hugh James Rose, and Jones of Nayland, are constantly mentioned in this way; and it produces its effect on the inexperienced and ignorant youth, who come under such influences. And who are the accusers? The juveniles, whose profound opinions, and astonishing attainments are to be seen paraded in the pages of "the Ecclesiologist," or ministers whose career notoriously began in Calvinism, or the lowest Evangelicalism!

Now we would have preferred allowing this article to experience the usual fate of editorials, and not disturb its ephemeral existence with any voice of ours. There is such a harmless vagueness about it, such an imaginative cast that we think it should rather have found a place in the Poet's corner, than among the sober records of history. In truth we are almost

justified in supposing that by an error of the types, the Printer had put "Romanizing" for the more appropriate title of "Romanizing."

This article, however, is at once seized upon, with eager avidity, by the Roman papers on the one side, and by that class of journals in the Church which have always exhibited hostility to the General Theological Seminary, and the principles with which this noble Institution is identified. The former discover in it the promise of a rich harvest of "converts," a fresh supply of editors, professors, &c. The latter see a glorious vindication of their own sagacity, in this verification of their evil predictions, and seem to think themselves fully qualified for a professorship in a school of the prophets. The following is the language of one paper:

"Those who have been familiar with the Recorder for the last twelve years, may remember that long before the above unvarnished avowal was made, repeated notes of warning were sounded from its editorial columns, of the results which would inevitably follow the teachings of this revived school of theology."

And, by a dexterous change of title, this journal turns the whole tide of the groundless prejudice, thus excited, against the "Theological Seminary," and makes this head its article.

And then, to give greater weight to this dexterous application, the much respected name of the Bishop of Connecticut is unwarrantably introduced, as endorsing this particular article, because Bishop Brownell has given the usual Episcopal recommendation to the Calendar, expressing his general confidence in it! Is it supposed that the Bishop of Connecticut examines every editorial and sanctions it before it can appear in the Calendar? If not, where is the justice or honesty of the following remarks?

"The Calendar has at length spoken, and we hope its voice will reach where ours could not be heard. This paper is published at Hartford, in Connecticut, under the direct sanction of the Rt. Rev. Bishop Brownell, who has 'entire confidence in the ability, doctrinal soundness, and Christian charity, with which it is conducted.' Bishop Brownell was consecrated within a few months of Bishop Chase, nearly thirty years ago, and has the reputation of being one of the most cautious, prudent, and peace-loving members of the bench. We regard the following statement, therefore, as coming with high authority, and we hope that the Episcopal endorser of this article will feel it to be his duty to institute such measures with reference to the General Theological Seminary, as shall free it from the contaminating influences to which we have so often adverted."

Now, this is doing great injustice to the Bishop of Connecticut, and forcing upon him a responsibility that no bishop of the Church should have imposed upon him.

The whole turn of the article is unjust to the Calendar. Its article merely says, that this "Romanizing" is "infecting the neighbourhood of the General Theological Seminary, and rendering the labors of its able professors almost ineffectual, by the ensnaring influence which it exerts through young men, upon young men engaged in the study of divinity." And in last week's paper the charge is still further removed from the Seminary.

We think that the "Calendar" has, most unwisely and unjustly, connected the General Theological Seminary in any measure with this grave charge. The injustice of this association is proved by the indefiniteness of the connection which it pretends to establish. Even supposing that a few of its "young men" were guilty of the folly charged, is it not unjust to bring their sin to bear against the Seminary, of which they are the unworthy students?

But the whole charge is vague and indefinite, and surely the Calendar should have brought forward more specific facts before it violated the wise rule which before made this journal "unwilling to annoy the Church with any new alarms." It should have remembered that the position which it occupies, as a sound Church paper, would give a most injurious force to its slightest charge against the Seminary. The cry of "wolf" is so familiar, coming from other quarters, that it can hardly frighten the most timid of the flock. But the ominous word "Romanizing," from one who would adopt as standards "Ridley, and Andrews, and Laud, and Sancroft, and Seabury," is truly terrific to all weak minds. Some would think it very much like the cry of "wolf" lifted up by one of these ravening animals, for the time covering himself with "sheep's clothing!" The Church has been wearied with the senseless and vindictive outcries raised against the General Theological Seminary. The emptiness of these charges has been proved by the most particular examinations. The professors have, in charity to this feeling, submitted to the most particular scrutiny of their views and opinions. They have always shown themselves ready to take hold of any thing in the Seminary which seemed contrary to the standards of the Church. Their views and opinions are upon record.

We wish to say distinctly that this article has been penned without the slightest consultation with any one connected with

R. A. C. Cox

that Institution. And it is only now printed lest our silence might be misunderstood.

We can speak from particular knowledge of "the neighbourhood of our General Theological Seminary." It so happens that we spent several days lately in that vicinity. And we neither heard nor saw any thing to justify the remarks of the Calendar. We visited also the various Church bookstores in New York frequently, and we never met with "the clique" designated. We have the best evidence that the Seminary is in a most excellent condition. It has a noble and devoted band of students, young men from whose future course the Church has much to hope, and whose fair fame should not be blighted by prejudices founded upon vague and empty charges.

In conclusion, although we must admire the heroic determination of our friend of the Calendar, "not to be brow-beaten," we have too high an opinion of his good sense and feeling, to suppose that he will maintain a wrong position to prove his editorial infallibility.

CLOSING EXERCISES OF THE SCHOOLS AT BURLINGTON.

The following communication is from a most devoted and intelligent member of the Church. We are sure that he gives an account free from exaggeration. We were prevented from witnessing the interesting scene in the Chapel, when the young ladies, who had concluded the regular course, received their testimonials and were addressed by the Bishop in a most affecting and impressive manner. We were assured, by many witnesses, that all present were greatly affected by this ceremony.

We had the pleasure of hearing the Musical Rehearsal, and it was a refreshing occasion for all who enjoy sweet sounds, or the sight of happy faces.

We rejoice to learn that the Hall and the College were never in a better condition, and that their influence, for good, was never more fully developed. We trust they will continue to enjoy the signal prosperity with which they have hitherto been blessed, and in this wish all who truly love the Church must heartily unite.

ST. MARY'S HALL.

It may be, Mr. Editor, and I trust it will be, that some one more favored than myself, will give you a full account of the result of the examination of the pupils, just finished, at this most invaluable institution, and which circumstances prevented me from witnessing; but I had the high gratification of being present at the closing exercises on Thursday, when the graduating class read their several compositions and received their diplomas, and the whole was concluded by a musical rehearsal by all the pupils. The only matter of regret in connexion with the day was the fact of there being so few auditors. I wish that the whole Church could have been there; I am sure that there then would be no lack of means to place this institution, where, as a Church institution it should be. As a school of education, in its highest sense, it has the strongest claims upon all who wish to see the young trained up in the way they should go. Seven young ladies received diplomas, each of whom had previously read compositions in three different languages, viz. English, French, and Italian, Spanish or German. I am not skilled, Mr. Editor, in all these languages, but judging from what I did understand, from the testimony of others, and from the ease and grace and fluency with which the young ladies performed their several parts, I am free to say that never did a whole class—for they were indeed a *very* good—anywhere do more credit to themselves or their instructors.

I am told by those who were present at the examinations in History, Grammar and Mathematics, as well as the languages, that they were all equally admirable, and superior to any thing which they had ever witnessed, not excepting the highest colleges in the country.

While my pen is in hand let me say a word for *Burlington College*. There I was more fortunate; I had the privilege of hearing the examinations of two or three of the classes in Latin, Greek and Mathematics, and all that has been said for St. Mary's Hall, may be repeated here; that system must be good and that instruction thorough which will enable a class of twenty boys—some of them not over twelve years old—to take up Homer or Virgil, without knowing a moment beforehand from which part of the book they would be called upon to read, and without a single instance of failure—to translate it into English as fluently as if they were reading their native language.

But I must stop, this paper is already longer than I had contemplated. I will only repeat my deep conviction that churchmen could not bestow a greater blessing on their country than by giving that aid, which is now so much needed, to place these institutions on a firm and permanent basis.

March 30, 1849.

NASHOTAH.

A letter, just received from Mr. Breck, informs us that he has in hand another *hundred dollars* towards making up the \$1000. Three hundred more are only needed. It is of great importance that the sum should be made up, so that advantage may be taken of the whole season for building. Mr. Breck says that, with the money received, they have been able to haul the stone, so that they can begin at once. Nothing more will be done until the whole sum is made up. They would like to have the word given them to go on by the middle of this month. Unless the sum of \$300 is added to that promised they lose \$700! Are there not those who would rejoice to give for such an object, and who would shrink from the responsibility of withholding an offering when it is not only so needful, but when its value

may be so multiplied? We are sure there are some waiting to see whether there is a likelihood of the whole amount being raised. Let these wait no longer and the result is certain. In no way can money be given with a more certain prospect of usefulness.

EPISCOPAL FUND OF PENNSYLVANIA.

We have received the following notice for publication, and trust it will secure general attention.

For the Banner of the Cross.

NOTICE.—The undersigned respectfully calls the attention of such parishes in the Diocese of Pennsylvania as have made no contribution to the Episcopal Fund during the current year, to the following recommendations of the Convention, and gives notice that any payments which the contributors wish to have introduced into his account to be submitted at the next meeting of the Convention, ought to be made before the 1st of May.

JOHN WELSH, JR.

Treasurer of the Episcopal Fund.

Philadelphia, March 27, 1849.

Extract from the Revised Regulations of 1829.

"On every such occasion (an annual sermon on the Episcopal office, &c.) a contribution shall be received for the sole and express purpose of making provision for the support of the Episcopate."

Resolution of 1846, "Resolved, that it be earnestly recommended to the several parishes of the Diocese, which have not as yet pledged a specific annual contribution to the Episcopal Fund, to assume the yearly payment of a sum for that purpose not less than five per cent. upon the amount paid as a salary of the Rector or Minister."

SCHOOL FOR YOUNG LADIES.

The next term of the "Retreat," the School for Young Ladies on the School House Lane, under the supervision of the Bishop of Pennsylvania, will commence on Tuesday, the 10th instant.

We have great pleasure in giving the above notice, and in commending this excellent School to the favor of the Church. Its vicinity to the city is a great recommendation to those living in Philadelphia, who may thus have their children near at hand while they enjoy the benefit of pure country air. We have reason also to think that the discipline and instruction in this School are of the highest order.

NOTICE.

We have received a letter from "Hertford," bearing the date of March 24th. Will our correspondent inform us whether the amount enclosed is to be conveyed to its object through the Domestic Missionary Committee?

A correspondent wishes to know where Dr. Upfold's Sermons are to be found. He complains bitterly against us for giving extracts from such good sermons and not telling our readers where to obtain the discourses themselves.

New Publications.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER. Volume II., Number I. April, 1849.

We are happy to find that this Periodical, which has always been regarded with much interest by us, begins its second volume with a spirit and determination which are always the earnest of success. We have received, along with this number, a circular from which the following is an extract:—

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER, which was commenced about one year since, enters now upon a new volume. In behalf of that publication we respectfully bespeak your kind consideration. The effort was begun as an experiment; in the full conviction of its importance, and yet with fear as to its success. Its calm and Catholic tone, appealing to, and depending for support upon, no warmth of party zeal, has received the most marked and gratifying commendation; while the support, already enlisted, in every section of the Church, forbids the belief that the work ought now to be abandoned. Arrangements have been made to prosecute the undertaking with new vigor. Writers of the most distinguished reputation have already appeared upon its pages, a list of whom may be seen upon the cover of the next number. The Second Volume will appear in a new and elegant dress, from type purchased expressly for the Review, and from a house of the highest reputation. To sustain the effort our subscription list must be increased; and we now earnestly appeal to the friends of sound and Christian literature, for such co-operation as the effort in their judgment deserves.

The first number of the new volume of this Quarterly will be published on the 1st of April next.

The present number is, we think, a very able one. The following are the subjects of the Articles:—

- Art. I. Macaulay's England.
- " II. Memoir of Dr. Milnor. *by Bishop Henshaw*
- " III. Clerical Changes.
- " IV. Present aspect of Unitarianism.
- " V. The Religious Condition of New England.
- " VI. Church Missions and Church Extension.

Notices of Books. Ecclesiastical Register. Summary of Home and Foreign Intelligence.

These interesting subjects are all treated of, by writers well qualified for their discussion. We have only had time to look over the critique on "the Memoir of Dr. Milnor," written by one of our Bishops. It is a very interesting article indeed, written in a fair and candid spirit, yet sufficiently decided withal.

We do not think that we can better commend this Review than by giving the following list of those who have already contributed, or from whom communications may be expected:

Rt. Rev. J. P. K. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D. LL.D., Rt. Rev. George Burgess, D.D., Rev. Samuel Far-
mar Jarvis, D.D. LL.D., Rev. Francis Hawks, D.D. LL.D., Rev. Prof. McVickar, D.D., Rev. President Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totten, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. A. C. Coxe, Rev. Thomas M. Clark, Rev. Professor A. Jackson, Rev. J. S. Davenport, Rev. John W. Brown, Rev. Joseph H. Nichols, Rev. E. Y. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D.

THE ORIGIN AND USES OF THE CREEDS. By the Rev. Samuel Fuller, D.D., late Milnor Professor of Divinity in the Theological Seminary of Ohio, Gambier.

This is a useful and excellent Tract "printed by the Tract Committee of the Diocese of Massachusetts." The object of this Treatise is to show "from historical documents, the authenticity of which has never been called in question, THE SOURCES WHENCE THE CREEDS ARE DERIVED; and also to mention THE SEVERAL VALUABLE PURPOSES THESE CREEDS SUBSERVE IN THE CHRISTIAN CHURCH."

The following is the conclusion of the Tract:—

To what resistless conclusion are we conducted by the facts now before us? What but this: WE ARE BOUND BY THE DEFERENCE OUR REASON REQUIRES US EVER TO PAY TO VALID EVIDENCE, TO RECEIVE THE TESTIMONY OF THE EARLY CHURCH, AND TO ABIDE STEADFASTLY BY IT. Primitive testimony, written, but not oral, PRIMITIVE WRITTEN TESTIMONY, this is the adamant rock, on which we must take our immovable position; the only position, which will save us, on the one hand, from the changeable errors of a proud and unguided individual judgment, and, on the other, from the iron yoke of a pretended infallibility, which claims for itself the exclusive prerogative of determining and prescribing, even though in opposition to primitive testimony, and at this late period in the history of the Christian Church, what are the doctrines which all must admit, or be bound by a chain of excommunication in this world, and suffer the pains of the second death in the future life!

We should then receive the testimony which the early Creeds embody: should hold fast these forms of sound words, which God in his merciful providence has delivered us: hold them fast, to the exclusion of all diverse doctrinal standards of subsequent invention: hold them fast in faith and in love: believe them firmly; love them fervently; spread them widely; continue grounded and settled in the faith they teach, and be not carried about by every wind of novel doctrine and metaphysical subtlety; for in the Creeds of the early and testifying Church, we know, on the ground of infallible evidence, not only *Whom*, but also *what* we are to believe. As we are required, we should "contend earnestly for the faith once delivered unto the Saints:" delivered *once*, and no more; delivered once for all; and consequently, incapable of either addition, or diminution, of either change or development; but forever precisely the same faith, neither more nor less, that it was when first delivered. It is not a matter of indifference what religious faith we embrace. A correct faith is vitally connected with a correct practice. Our religious faith is the basis of our religious principles; and our lives will never be better than the maxims we adopt. A correct faith is also essentially associated with the divine life in our souls, and with our victory over this sinful world. "Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" But above all, we should take care that our hearts accompany our lips, whenever we repeat these primitive standards of faith, since it is only "with the heart that man believeth unto righteousness. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved."

LETTERS TO N. WISEMAN, D.D., on the Errors of Romanism, in respect to the worship of saints, satisfactions, purgatory, indulgences, and the worship of images and relics. By the Rev. William Palmer, M.A., of Worcester College, Oxford. Second American Edition. Baltimore: printed by Jos. Robinson. 1849.

We are glad to see that a second edition, of these well known and able Letters, is called for. They should be put in the hands of all who have any "Romanizing" tendencies.

THE SPIRIT WORLD, A POEM; AND SCENES FROM THE LIFE OF CHRIST. BY JOSEPH H. WYTHES. Philadelphia, 1849.

This is a neat and unpretending little volume of Poetry, in blank verse. The thoughts are, evidently, the offspring of a devout and religious mind, and are expressed in a pleasing manner.

Communications.

For the Banner of the Cross.

PASSION CONTEMPLATIONS.

AN EXPOSITION OF ISAIAH LIII.

No. II.

The inspired penman of this remarkable chapter, part of which was explained last week, recorded his prophecy seven hundred years before the appearance of the Messiah. The Spirit opens to him a vision of Immanuel, as He would appear when "manifest in the flesh," and gives him the pencil of heaven to sketch the pictured history. Ages, however, accumulate upon it their obscurity,—till the very nation to which the vivid oracle was committed, forgot that their Messiah was to be humble and suffering, and required a princely conqueror. In the depth of this oblivion, "the arm of the Lord is revealed," the obscurity of the heavenly portrait cleared; and its every outline and shade are found the identification of the Prophet of Galilee. Thus did "the Spirit of Christ testify beforehand the sufferings of Christ." The prophetic chapter is a gospel in itself,—and will throw new light on the evangelists, when compared with them. The two are to each other 'like wax to the seal;' we may inspect both the divine stamp or seal in the prophetic writing, and the divine impression taken from it, as preserved in the writings of the apostles; and, by a study of the corresponding features of each, understand more completely the image they both present of the Messiah. The one exhibits the mould by which God had pre-determined to model the Atonement exacted of His Son; the other displays the Atonement actually thus modelled. Of the Saviour's life and entire passion, agreeing thus with prediction, we may say, in the language of Job, "it is turned as clay to the seal."

In the last paper were presented the *historical* and the *doctrinal* parts of this remarkable chapter. The brief *history*, in clear and unambiguous language, announced the humble course of the Messiah, from the incarnation to the gloomy death. The *doctrinal* passage rehearsed the great truths, that men are depraved and deserve punishment, but that Jesus gave Himself for us, ransomed us from the curse, and made our peace with God.—In the *third* place,—

III. We open the remainder of the chapter, which recounts particular CIRCUMSTANCES in the Redeemer's labour of love.

"He was oppressed and He was afflicted; yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." The prophet gives emphasis to the meekness and patience of Jesus: it was wholly peculiar to Him who "opened not His mouth" either to complain before men, or to mourn before God. Complaint when persecuted, no human being can deny another; it is the privilege of our infirmity. And although we admire silent fortitude as heroic virtue, yet to open the heart before God in lamentation is natural and pious. Moses often complained of the obstinacy, rebellion, and ingratitude of the Israelites; David, in the psalms, commended his griefs to his Maker very frequently; and Nehemiah prays God to reward his enemies according to their evil deeds,—as do several others of the inspired men. But Jesus never once gave way to repining. In the garden indeed He acknowledged the bitterness of His cup,—but spoke not of His enemies. And when we consider the transcendent bitterness of that cup, we acknowledge how beautifully this sorrowful prayer distinguishes patience from apathy. It was no small addition to the wo, that He rejected the consolation of mourning for Himself.

"He was taken from prison and from judgment; and who shall declare His generation?" The expression "taken from judgment," we interpret, deprived of a proper and equitable, an honest and honourable trial. And this will throw light on the words "taken from prison;" which do not mean brought out of a prison for trial or execution, but *deprived* of an imprisonment,—"exempt," though not through kindness. Confinement would have been a small addition to the suffering of the Redeemer, and would not have distinguished Him from others. But to be deprived of a fair and impartial trial, and of the respite of incarceration both before and after it, indicates a persecution more determined and more rapid than, when legal forms were regarded, has been the fate of most other martyrs. Our Saviour was seized before morning, hurried through some forms, and crucified the same day. St. Paul was put in prison to defend him from the Jewish mob; but not our Saviour. St. Paul, when at Rome, in order to "appeal unto Cæsar," was for a long time in custody, before his appeal was tried; but no delay is permitted our Saviour. Most literally was He "taken (*exemptus*) from prison and from judgment."—Nor were there any to speak in His behalf, to make interest and intercede, or, as the prophet speaks, to "declare His generation," of the line of David, an honour, which ought certainly to have been as much respected by the Jews as was by the Romans the Roman citizenship which protected St. Paul. Or, "His generation" may mean his history: and not one interposed to plead the many labours of love,—not one of the multitudes He had healed and befriended by miracle. Even the disciples abandoned Him.

We next read,—*"He was cut off out of the land of the living; for the transgression of my people was He stricken,"*—was actually slain, and went from among the "living;" and that, as the Atonement for our "transgressions;" and moreover, "He made His grave with the wicked, and with the rich in His death;" because He had done no violence, neither was any deceit in His mouth." At first view, the prophecy seems not to resemble the event; for Jesus (we think) "made His grave" with the "rich," the "rich man of Arimathea," rather than with the "wicked;" and was with the "wicked;" in death, with the thieves, rather than with the "rich." But the prediction is entirely accurate. The "grave," in scripture, (whether in the original word, or by metonymy, or from the mode of use), often means, directly or indirectly, the place of departed spirits,—there, the Messiah was to be "gathered" "with the wicked." And, as Christ promised the penitent thief that he should "be with Him in paradise," He clearly "made His grave," connected His going to *hades*, with that of this person, confessedly "wicked," and

so stamped by his execution. This was the destiny of His soul; "cut off from the land of the living," it entered "the land of the shadow of death." His body was interred among the wealthy,—a rich man, Joseph of Arimathea, having begged the corpse, and laid it in his own sepulchre: "with the rich in His death." These two circumstances most completely distinguish our Saviour from any martyr whose persecution and suffering might chance to resemble His. For no martyr would foretell his going into the place of spirits with a wicked man. Nor was it likely when the fury of the people and the magistrates was at its height, that there would concur the further circumstances, of a rich man who should have boldness enough to ask the body, interest enough to obtain it, and affection enough to lay it in the costly tomb he had prepared for himself.—The other clause is worthy of attention. It was a remarkable fact, that He who was persecuted with unabating malice should be honourably buried on the very day of His death. But it was because He was innocent: as the prophet speaks, "because He had done no violence, neither was any deceit in His mouth;" He was guiltless both in word and deed; and the Jews, by permitting Him to be honourably buried, themselves testified to this effect. When a bad man, a great tyrant, or an obnoxious traitor, is hunted to death by popular rage, great indignity is usually offered the body, or was in those ages, nor are ages more refined without examples. But when innocent men are destroyed, the fury commonly subsides when the abhorred person is dead. The Jews then, by this very working of nature, have left an involuntary and unimpeachable testimony of the innocence of the Nazarene.

The prophet completes the narrative of the suffering of Jesus, with the words,—*"yet it hath pleased the Lord to bruise Him; He hath put Him in grief."* Although men persecuted the Messiah, yet the hand of God was pre-eminent in the matter. The Lord had laid on Him the iniquity of us all,—and now the same 'Lord bruised and put Him to grief,' to expiate the "iniquity;" God thus reconciled the world unto Himself. The Deity "bruises and puts to grief" many among the children of Adam; but it is for their spiritual good, inasmuch as they are sinners. Christ however knew no sin: for what then was he afflicted? not for Himself, but for us; "the just suffered for the unjust, that He might bring us to God."

Hitherto we have gone no farther than the crucifixion and burial of Christ;—the prophet now carries the account onward. "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." The "soul" as well as the body of Jesus was "offered for sin,"—which act was anciently typified by pouring out the blood of the animal victim. And as the apostle declares that "without shedding of blood there is no remission," we learn the importance of this crowning work in the Sacrifice of Christ. The offering of the soul began in the garden of Gethsemane, when "His soul became exceeding sorrowful even unto death;" and it was completed on the cross, when "He poured out His soul unto death." The offering of His soul is here regarded as already made, and His spirit to have left the body. When this is done, i. e. after His death, "He shall see His seed, He shall prolong His days." He did see His seed, spiritual children, of whom He is the "Everlasting Father;" some of the faithful, those of former times who had looked for a Messiah to come, He doubtless saw in the place of spirits; and some, who believed in a Messiah already come, He saw on earth after rising from the dead. By the resurrection, He "prolonged His days,"—continuing forty days connected with the earth. And "the pleasure of the Lord prospers in His hand," for He is the universal Mediatorial Lord, being made "Head over all things,"—"all things are put under Him,"—"all power is given Him in heaven and in earth." He is the CENTRE of all the purposes and proceedings of Jehovah. Looking upon all creation, above and below, He is seen in the whole, when the Father declares, "I am well pleased."

The exaltation of Jesus to heaven, and His sitting at the right hand of God, being thus implied, the prophetic recital is continued; "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall my righteous servant justify many; for He shall bear their iniquities." The expression "travail of His soul" is equivalent to the words in the New Testament, "born of God;" and the apostle, as a spiritual parent, (appointed thereto by the Omnipotent,) says of the Galatians, "of whom I travail in birth again until Christ be formed in you." The whole alludes to that change in the inner man by which we are converted from sin to holiness, and are "transformed from glory to glory to the image of Christ." Of these spiritual children the Redeemer in heaven sees a great multitude from all nations, and is "satisfied;" and "by His knowledge, He justifies these many." His "knowledge" is the experimental acquaintance that Christ has with human nature, having been "tempted in all points like as we are." Through this united humanity and divinity, He is not only a merciful, but a faithful High-priest,—interceding with God, and justifying the sinner, with impartiality towards both: "He is the Author of eternal salvation to all them that obey Him:" of these only, does He eventually "bear the iniquities;" while on those who are unrepentant the burden is thrown back, and they bear their own iniquity and their own punishment in the world to come.

Thus are predicted the known particulars of the mystery of redemption, from the first appearance of the "tender plant," to the ripening of its fruit in the final work of justifying us, as our Advocate, at the right hand of the Father. We now turn to an additional and mysterious act, intimated in the words, "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death." Of creatures opposed to God and Christ, the fallen angels are "the great" ones, and Satan the chief among these; being likewise "the prince of this world," with dominion over all mankind through their fallen nature. But, of these captives to Satan, his miserable prey, a "portion" is "divided," separated, imparted to Christ, viz. those "many" whom He finally "justifies," and whose iniquities He will thus have finally borne and cancelled. The moral victory of the Atonement makes Him this mighty conqueror; yet not to the exclusion of some more personal encounter of the Man Jesus with the wicked archangel,—expounded by theologians of a

conflict, in the unseen world, between the Captain of our salvation and the evil adversary: Jesus, the stronger, "entered the strong man's house and bound him." He also "divided the spoil with the strong,"—or, as the apostle writes, He "spoiled principalities and powers." And, He "made a show of them openly, triumphing over them," when, on the day of crucifixion, "many bodies of the saints arose and appeared unto many." This proved that He had overcome the foe that held "the power of death, i. e. the devil." This was the recognisable fulfilment of the first promise; for the Messiah, the Deliverer from condemnation then made known, now "bruised the head of the serpent;" and it was "because He poured out His soul unto death;" for "through death He destroyed him that had the power of death."

The concluding words of the chapter are, "and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." These may be tokens, distinguishing Jesus beyond mistake:—while "bearing" and expiating "sin," He was crucified between "transgressors," the two thieves, and prayed forgiveness on the greater "transgressors," His murderers. Or, the words may likewise be a concluding *summary* of the doctrine just announced:—"He was numbered with the transgressors," when He took human nature, and was in the likeness and in the lot of sinful man;—"He bare the sin of many," when making the Atonement through which they are reconciled to God;—and as our Advocate with the Father, "He makes intercession for those transgressors" among whom He was "numbered." Both the interpretations are sound and edifying. As a summary, it makes rhetorically complete the pronouncement of the admirable seer.

Probably this chapter is the fullest of doctrine of any in the Bible; it certainly is the most connected body of doctrine in the Old Testament: the Holy Spirit, as before remarked, seems here to have dictated a full account of the mystery of the Atonement, now commemorated by the Church. First, are recited the humiliation and suffering of the Messiah,—and they are set forth as the price of our restoration. Next, are asserted the doctrine of human depravity, and the mysterious doctrine that our guilt was laid upon One mighty to save. Then, are declared the patience and submission of the Saviour,—His innocence,—His being deserted by friends, and destroyed by enemies. Nor does the prophet omit that the chastisement was from God,—that it pleased Jehovah that His soul be made an offering for sin. And the victory of the Messiah in the world of spirits is added, to identify Him, actually as well as morally, with the promised Seed who was to bruise the head of the author of evil.

Never, until we feel the unrestrained wrath of God, can we know the full value of the Atonement. The godly will never realise all that their Victim suffered for them. The wicked will experience greater wo than His, when they are past the opportunity of sharing the benefit it gained. Isaiah demands, with emphatic rebuke, "who hath believed our report?" and if unbelief was hardened folly in his day, what would be his criminality of the faithless under the complete gospel! Let us not, then, procrastinate our contrite and loving faith:—or, "the arm of the Lord will be revealed" in our chastisement more signally than it was in that of the Redeemer.

Some of you, I trust, my readers, feel your hearts burn while thinking on these things,—whenever (as at this holy season) the glowing subject of Christ in humiliation, in agony, on the cross, comes over the heart burdened and disburdened of sin; for the wondrous Atonement, while, as a doctrine, it enlightens the understanding, speaks also to the soul, a topic of ardent spiritual gratitude to Him by whose stripes and wounding we are healed, by whose chastisement we have peace. Here it becomes the human monitor to be silent. Your glow of hallowed feeling towards the Saviour should not be regulated by persuasion from without, but by the testimony of conscience, and the yearning power of faith.—Holy Spirit, it is Thy work! sanctify our affections, that they may be wholly Thine!

Philadelphia, March 16, 1849.

For the Banner of the Cross.

MR. EDITOR:—

The system of convocations for the promotion of the Missionary work in the Diocese, and for the collection of funds for Missionary and Educational purposes, was recommended to the Convention of Ohio by the Bishop about eight years ago. By a resolution of the Convention, the Diocese was divided into six convocation Districts; the clergy of each were instructed to meet, organize, and engage in the work. It was farther resolved, that it should be the duty of the Parishes having Rectors to release them at least two Sundays in each year, to be spent by them in missionary labours, having in view the collection of funds for the missionary cause. The clergy of all the Convocations met, organized, and commenced the good work, but many of them soon discontinued their attendance.

During the last three years, of the six Convocations, one only has continued to meet. The Scioto Convocation has met four times in each year. They have done much towards the support of a missionary, who, labouring within its bounds, has collected a congregation in an important and long neglected field, and has erected as neat a Gothic church as is to be found in the Diocese, and has also prepared the way for the establishment of two other Parishes. At the last meeting of the Scioto Convocation, they appointed a Committee to secure the services of another clergyman to labour as a missionary within their bounds, each of them to receive from the Convocation \$250 per annum towards their support. Besides this the Parishes in this Convocation have contributed liberally to the Missionary and Education Committee of the Diocese, to the Domestic and Foreign Missionary Committee, and to feeble Parishes for erecting churches, &c., &c. Of the nine Parishes within the bounds of this Convocation only four are able to contribute much to its funds, those of Columbus, Chillicothe, Portsmouth and Circleville.

The following communication, prepared with the hope of awakening the attention of our brethren to the importance of reviving our Missionary Convocations, has been refused a place in the Western Episcopalian. In asking you to be so kind as to allow it a place in the *Banner of the Cross*, which is circulated in Ohio, I thought it proper thus far to explain.

J. P. H. O. O. O. O.

WHAT CAN BE DONE FOR OUR FEEBLE DECLINING PARISHES?

MESSRS. EDITORS:—

I was not a little surprised to learn from your correspondent "Order" in the *Episcopalian* of 22d of Nov. last, that from the list of Parishes in the Diocese of Ohio published in the last journal of our Convention eleven were struck out. My first impression was, that it must be a mistake. But on turning to the journal I find that in 1844 we numbered 78 Parishes, and that ten have since been admitted into union with the Convention, making our present number of Parishes 88. The list published in the last journal is 77. It appears then that "Order" is correct. This is a painful, humiliating fact, eleven Parishes gone during the last four years; and where have they gone, to Rome, or to the World and rationalism? Not one of them, nor a single individual thereof has been published as having gone to Rome, it is therefore to be feared that they have sunk down to the world and unbelief. And what has been the cause of the loss of so many Parishes during the last four years? Where were the shepherds, whilst the wolves were among their flocks? Were they "feeding and providing for the Lord's family: seeking for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world"? Were they endeavouring to "drive away from the Church all erroneous and strange doctrines, contrary to God's word"? If laying too much stress on the Ordinances is an error, surely the rejection of them is a much greater and more fatal error.

I cannot however believe that these Parishes are as yet irrecoverably lost. In looking over the present list of Parishes I find eight of them are now in a destitute feeble declining state. Of the 88 Parishes then in Ohio, eleven are struck off as dead, and eight others are in a perishing condition; of these nineteen Parishes thirteen have churches erected. Shall we leave these feeble Parishes to take care of themselves, or perish? Sooner let the mother leave her infant child to take care of itself, or perish. Let every Clergyman in the Diocese ask himself, What can I do towards saving these nineteen Parishes from utter ruin? Let us not wait for an invitation to come, but let us go to them without delay, let us go before the last hope of recovery has expired. Has not our Lord and Master commanded us to "go," and did we not at our Ordination bind ourselves to go? And has not the Church in Ohio made provision for destitute infant Parishes? Whenever a Parish becomes vacant, the 7th Canon makes it the duty of the Vestry immediately to give notice to the Bishop. The Bishop is then their Pastor, and it becomes his duty to visit them, or provide that they be visited by his clergy.

Again, our Diocese is divided into Missionary Convocations, and each clergyman is required to spend at least two Sundays in each year in destitute feeble Parishes. In this way provision is made for services at least one Sunday in each month in every destitute Parish in the Diocese. If the clergy of Ohio will henceforth go forward in the faithful performance of these duties, we shall soon hear that our declining Parishes are revived; and shall soon see the names of those absent Parishes appearing in our list.

From this humiliating view of the state of our beloved Church in Ohio the clergy of the different Convocations will see the necessity of rousing themselves at once to the missionary work. May we not indulge the hope that every Convocation in the Diocese will meet to hold services in some Parish within its bounds between Easter and Whitsunday. I would respectfully name the second Wednesday after Easter, or as soon thereafter as may be convenient. At that time let the Convocational system be revived; let the clergy of each Convocation look over their field, subdivide it, and each one take a portion under his care. Let each one put his hand to the plough, and keep his eye steadily fixed on his work, that the whole field may be tilled, and that no destitute Parish, or family may be longer neglected. Even a monthly visit to our feeble and rejected Parishes would revive and strengthen them. It would inspire them with confidence in the Church, and with hope yet to live and become useful. It would also save some \$30,000 or \$40,000 which has been expended in the erection of Churches in those Parishes.

A. G.

Obituary.

From the New York Churchman.

Died, at his residence in this city, on Sunday, the 25th inst., the Rev. HUGH SMITH, D.D., in the 54th year of his age.

At a meeting of the Clergy of the Protestant Episcopal Church, assembled at the Rectory of St. Peter's Church, on Tuesday morning, March 27th, 1849, to attend the funeral of the late Rev. Hugh Smith, D.D., the Rev. Bird Wilson, D.D. was called to the Chair. Whereupon a resolution was offered by the Rev. B. C. Cutler, that a committee of three be appointed to present to this meeting resolutions expressive of the sentiments of the clergy present on that solemn occasion. Whereupon the Chair appointed the Rev. D. Cutler, the Rev. Dr. Taylor, and the Rev. Mr. Balch, to prepare such resolutions. The following resolutions were submitted and adopted by a unanimous vote:—

1. *Resolved*—That while we bow submissively to an Allwise Providence, we cannot but mourn at the loss of a beloved brother in the great work of the vineyard of our Lord and Saviour, Jesus Christ; and of one who has been endeared to the Church by a long, arduous and faithful course of ministerial labor, terminated by a peaceful and happy death.

2. *Resolved*—That we most sincerely and affectionately sympathize with the widow and children of our departed brother, and pray that God may abundantly support and console them under their present bereavement.

3. *Resolved*—That a copy of these Resolutions be sent to the Church papers in New York, for publication, also to the family of the deceased, and to the Vestry of the church of which he was lately the Rector.

B. C. CUTLER,
THOS. HOUSE TAYLOR,
LEWIS P. W. BALCH.

At a special meeting of the Vestry of the Protestant Episcopal Church of St. Peter, held in the Vestry Room, on Monday evening, March 26, 1849, the following resolutions were unanimously adopted:—

1. *Resolved*—That this Vestry have learned of the decease of their late Rector, the Rev. Hugh Smith, D.D., with profound grief. During a long and intimate intercourse, for many years, the church in which he ministered was blessed with the services of a faithful, untiring and devoted servant of God, and his people with the ministrations of a Pastor, who preached the Gospel of which he was a Herald, with ability, energy and earnestness, and who as a Christian, afforded in his own life and conduct, a pure and bright example to his flock.

2. *Resolved*—That we deeply sympathize with the family of the deceased, in the loss of a Husband and Father, whose warm and affectionate nature, and kind and tender heart, endeared him in all his social relations. We fervently commend them in their calamity and bereavement to the blessing of the God of the Fatherless and the Widow, in the humble trust that the wind will be tempered to the shorn lamb, and that consolation may be found in that "memory of the just," which liveth here, and in the precious assurance of immortal felicity which attends the departure of those who have died in faith.

3. *Resolved*—That as a mark of respect for their late Rector, the Vestry attend his funeral, and that the chancel of the church be clothed in mourning for thirty days.

4. *Resolved*—That the Rev. Henry Anthon, D.D., be requested to preach a funeral sermon upon the deceased, on Sunday the first day of April next.

5. *Resolved*—That the clerk of the Vestry transmit a copy of these proceedings to the widow of the deceased, and that the same be published in the church papers.

MARK BANKS,
Clerk of the Vestry.

New York, March 26th, 1849.

Names and Residences of the Clergy of Philadelphia, and its Districts.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.

Rev. Thomas G. Allen,	14 Jefferson Row,	City Missionary.
" James Bonnar, B. D.	George st. and Schl. 5th,	St. James School.
" Geo. Boyd, D.D.,	24 Bank st.	St. John's, N. L.
" Samuel A. Clark,	402 North 6th st.	Advent, S. G.
" Geo. A. Clark,	402 North 6th st.	
" J. C. Clay, D.D.,	Swanson st.	Gloria Dei, Southwark.
" John Coleman, D.D.,	146 Queen st.	Trinity, Southwark.
" Thos. J. Davis,	Pine st. above 13th,	
" Robert Davis,	S.E. cor. Market and 11th,	
" Benj. Dorr, D.D.,	13th and Archsts.	Christ Church.
" J. M. Douglass,	378 Coates' st.	Zion Church.
" B. J. Douglass,	" (Deacon.)	St. Matthew's.
" Wm. Douglass,	243 Spruce st.	St. Thomas's.
" H.W. Ducachet, D.D.	8 Girard st.	St. Stephen's.
" Charles M. Dupuy,	S.W. 12th and Walnut sts.	
" Geo. A. Durbinow,	Callowhill w. of sch. Front, Ch. Redemption.	
" Rees C. Evans,	11 Magnolia st. (N. L.)	City Missionary.
" James H. Fowles,	Filbert st. above Sch. 7th,	Ch. of Epiphany.
" Kingston Goldard,	Summer st. ab. sch. 6th,	Ch. of Atonement.
" C. J. Good,	25 South 13th st.	
" R. D. Hall,	139 Walnut st.	
" Geo. E. Hare, D.D.,	Green Hill or 431 Market st,	St. Matthew's.
" Samuel Hazlehurst,	Richmond Lane,	Ch. of Messiah.
" N. S. Harris,	Washington and 11th sts.	Ch. of Nativity.
" Wm. S. Hinds,	4 Belmont place, Sp'ce st.	
" H. Hooker, D. D.	S.W. cor. Chest' and 8th,	
" M. A. D. W. Howe,	Broad near Pine,	St. Luke's Ch.
" Joseph Jacquett,	129 S. 6th below Spruce,	Teacher, Hebrew.
" Edward C. Jones,	(Mantua,) Missionary at Alms House.	
" Norris M. Jones,	317 Chesnut st.	St. Bartholomew's.
" J. G. Lyons, LL.D.	98 South 4th st.	Classical School.
" J. G. Maxwell,	Beach near Palmer,	Emmanuel.
" John A. Merrick,	92 Penn st. (Deacon.)	St. Peter's Ch.
" D. S. Miller,	95 New st.	St. Jude's.
" R. S. Mitcheson,	Coates above 11th,	
" H. E. Montgomery,	269 South 10th,	All Saints'.
" H. J. Morton, D.D.,	9 Clinton,	St. James'.
" Wm. B. Musgrave,	541 Chesnut st. (Deacon.)	St. Stephen's.
" Edm'd Neville, D.D.	Wood st. above 7th,	St. Philip's.
" Richard Newton,	237 South Front st.	St. Paul's.
" W. H. Odenheimer,	176 South 3rd st.	St. Peter's.
Rt. Rev. H. U. Onderdonk,	D.D., Pine street below Broad.	
Rev. F. Ogilby,	267 South 10th st.	Ch. of Ascension.
" C. E. Pleasants,	270 Arch st.	
" Thos. H. Quinan,	Catherine, bel. 7th,	Evangelists.
" O. E. Shannon,	S. 18th, bel. Lombard,	Crucifixion.
" J. H. Smith,	Cor. Front & Margaretta,	Calvary Church.
" W. B. Stevens, D. D.,	29 Clinton st.	St. Andrew's Ch.
" S. C. Stratton,	27 Sansom st.,	
" Wm. Suddards,	224 Cherry st.,	Grace Church.
" Wm. L. Suddards,	224 Cherry st. (Deacon.)	
" C. West Thompson,	Corner Oak & Broad sts.,	St. Paul's Ch.
" M. R. Talbot,	Naval Asylum,	Chaplain U. S. N.
" R. S. Trapier,	243 S. 10th st.,	Floating church.
" Peter Van Pelt,	315 Chesnut st.,	Ch. of Epiphany.
" J. A. Vaughan, D. D.,	Penn Square,	Principal, E. F. A.
" T. C. Yarnall,	N. E. cor. William and	
" H. H. M. Whitesides,	Walnut sts. West Phila.	St. Mary's Ch.
" Danl. Washburn,	N. E. cor. 12th and Coates,	(Deacon.) Broad bel. Walnut,
" C. S. Williams, D.D.,	Spruce st., corner Dugan,	St. Luke's Ch.
" C. B. Wyatt,	Ridge Road, near L. Hill,	St. James', Less.

THE SUN AND THE CLOCK.—The Scripture is the sun, the Church is the clock, whose hand points us to, and whose sound tell to us the hours of the day. The sun we know to be sure, and regularly constant in his motions; the clock, as it may fall out, may go too fast or too slow; we are wont to look at, and listen to the clock to know the time of the day, but where we find the variation sensible, to believe the sun against the clock, not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather than the sun, so we cannot but justly tax the miscredulity of those who will rather trust to the Church than to the Scripture.—*Bishop Hall.*

If an injury is done to me, why should I do myself a much greater, by resenting it?

Miscellaneous.

MINISTERS' SALARIES.

I knew a young man who entered the ministry a few hundred dollars in debt for education. To break the back-bone of his debt at the onset, he asked, and the committee of the church over which he was settled agreed, that two hundred and fifty dollars of his salary should be paid in advance. Without experience and not dreaming but that church promises were as good as gold, he went forward with a light heart, fully expecting that in two, or at most three years, he should be out of debt.

What followed? He received just twenty-six dollars in advance and no more! The consequence was that instead of getting out of debt in three years, it took ten!! For ten long years that debt lingered, worried and depressed his mind. Probably not a week passed but he remembered with sadness that he was in debt. None but those who have suffered in this way know what it is. And in the end, he had paid one hundred and twenty-one dollars more than would have been necessary had the society fulfilled its promise. For several of the last years his people owed him more than was necessary to extinguish the debt. And he chanced to know of cases wherein men, who had money at interest and were accumulating, members of the church even, kept back their subscriptions many months for their own benefit, while he was virtually paying interest upon the same. And these men, be it understood, were among his warmest friends. I have heard that man earnestly advise theological students not to go into the ministry in debt. If they had debts, to pay them by teaching, engineering, an agency, or any lawful and proper business, rather than by undertaking to keep a minister's tavern, and rely upon parish promises.

I also knew a man who was desirous of attending the meeting of the American Board last September, and had looked forward to it with hope for months—but after all he could not go, for want of twelve or fifteen dollars, while at the same time his people owed him two hundred dollars.

Many ministers, because their pay is withheld, are compelled to run up a debt at the stores. This works badly, and men as poor as they, cannot afford it. Men of small means should certainly buy with ready pay. Otherwise they will have to give considerable more for the same articles; and it is doubtless just. And not only so, but when the minister finds a large amount against him, and men who trade on trust are apt to have large accounts, he will need some decision to make a salary which comes in dribblets meet so large a debt. Small sums, paid at intervals, will be likely to slip away, and leave the great account with the merchant unbalanced.

Furthermore, if he takes a religious paper and a quarterly journal, he feels that he is too poor not to pay for them in advance, and yet his salary comes in so tardily that the privilege of prepaying is likely to be forfeited. And his library remains year after year without increase. Poor man! his only hope of keeping his head above water is to pay down for every thing; but for him to do it is to make bricks without straw, for to no one is payment so tardily made.

Now this slack habit in a parish tends to impoverish not only the minister, but itself. What man, who would be any accession to a society, would be likely to move in where he should see such reluctance in supporting the gospel? Would he wish to go where there was great complaint of parish taxes, the people all feeling very poor, and the minister nearly starved out? And in such a place he would doubtless see other marks of a want of thrift and promptness. The meeting-house would probably need painting, the singing would want recruiting, the congregation would be thin—many would be late, and perhaps not able to get to church until afternoon. In short such an afternoon people would have few attractions for men of right habits. They would be likely to lose many of their best members, while few if any would come in to supply their places.

The reverse of this might be true. Even were their number small and their means limited, they might be an active, prompt, thriving, happy little people, which would no longer repel, but strongly attract, good men. Try it, try it.—*Vermont Chronicle.*

A RARE WISDOM.—In the neighborhood of Louvain, Belgium, resides an elderly man, a shepherd, whose whole property consists of a small hut and two or three acres of land. A short time ago he was notified by the minister of the interior that a brother of his had died leaving him a fortune of about \$300,000. The shepherd however, not a little astonished his friends and relations by refusing to accept the legacy for three reasons. 1. Firstly he desired no money from a brother who had led a wild life, beggared him and his parents, and shortened the life of the latter. 2. On the age of 67 he could not resolve to be metamorphosed from a poor devil into a rich man, he therefore preferred remaining as he was. 3. The necessary amount of business attending the receipt, &c., of the legacy would give him much trouble and anxiety; and he did not wish merely for the sake of his heirs who would laugh at him for his trouble, to burden the remainder of his life with unnecessary cares, or which reason he would be content with his own earnings.—*Calendar.*

THE LATE POPE AND GAS-LIGHT.

When the chairman of a company formed for lighting Rome with gas, waited on the Pope to obtain the required permission, Gregory indignantly asked, how he presumed to desire a thing so utterly subversive of religion. The astonished speculator humbly stated, that he could not see the most distant connection between religion and carburetted hydrogen. "Yes, but there is, sir," shouted the Pope; "my pious subjects are in the habit of vowing candles, to be burned before the shrines of saints. The glimmering candles would soon be rendered ridiculous by the contrast of the glaring gas-lights; and thus a custom so essential to everlasting salvation would fall into very general contempt, if not total disuse."—*Bentley.*

Let me direct all my studies chiefly to the great end of serving others in love.

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Trinity Church, Southwark.
Nativity, Spring Garden.
Church of the Advent, Northern Liberties.

ST. PETER'S CHURCH.

The Second Quarterly Collection for Church objects will be made in St. Peter's Church, on Sunday next, (Easter day,) in the morning, afternoon, and at night. The Night Service will begin at 7½ o'clock. The proceeds of this collection will be appropriated to the Convention and Diocesan Funds, Parish Objects, and the relief of feeble Churches.

Acknowledgments.

The undersigned gratefully acknowledges the following receipts, viz: "a mite for Nashotah," \$5; from "a Churchman of New Jersey," \$10; Ash-Wednesday Offerings of St. Peter's Church, Philadelphia, for education of Indian youth, \$41 18; all through the Rev. F. Ogilby, Editor of the Banner. Also, \$15 from the Female Sunday School of Gloria Dei Church, Philadelphia, through the Rev. J. C. Clay, D.D., Rector of the same; and \$2 50 from a "member of the Church," Wisconsin.

JAMES L. OYD BRECK, for the Nashotah Mission.
Nashotah Lakes, Wis., March 19, 1849.

FLOATING CHURCH MISSION.

The Treasurer thankfully acknowledges the receipt of \$83.20 from St. James' Parish, in aid of the Mission.

The Missionary also thankfully acknowledges, for the use of the Chapel, the following donations, viz:

From Ladies of St. Peter's Parish, one surplice.
Two Gentlemen of Christ Church Parish, one do.
April 2, 1849.

Bishop Freeman thankfully acknowledges the reception of \$25, from the Sunday School of St. Luke's Church, Rochester, for the aid of Sunday Schools within his jurisdiction, \$15 of the amount being designated for Texas, and \$10 for Arkansas.

G. W. FREEMAN.

The Editor of the Banner has received, and forwarded to the destination, \$2, from R. D. T., for the Church at Milton, Pa.

Advertisements.

Deer Park Hall,

For the Education of Young Ladies.

The Summer Session will commence Wednesday, May 24. For particulars see Circulars.

WALTER E. FRANKLIN, Rector, Newark, Del.
Ap. 7—3t

Boarding and Day School for Young Ladies,

No. 870 Broadway, New York.

Rev. HENRY DANA WARD, Rector, assisted by Mrs. WARD, by a resident Parisian Governess, a resident English Governess, and by distinguished Professors.

Young Ladies desirous of pursuing the modern languages only, will be charged accordingly.

Application may be made to the Rector personally or by letter.
Ap. 7—3t

Chesnut Hill School for Boys,

Three miles from the City of Baltimore.

Under the care of FREDERICK GIBSON, a graduate of the College of St. James, Md.

The Spring Term of this Institution will commence on Tuesday, the first of May next.

Chesnut Hill, well known as a beautiful country residence, with extensive grounds, is in a retired position, and remarkable for its peculiar healthfulness. A most important feature of the Institution is, that it aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering, in a private family, all the advantages of Public Education.

The number of pupils will be strictly limited to twenty. Terms—\$200 per annum and \$25 Entrance, without extra charges, except for modern languages.

Post Office address, FREDERICK GIBSON, Baltimore, Md.
Ap. 7

Aston Ridge Seminary, for Young Ladies.

The next Session commences on the first Wednesday in May.

The Institution is recommended by the Rt. Rev. Bishop Potter and others, as affording more than ordinary advantages. For circulars address

REV. B. S. HUNTINGTON, Aston, Del. co., Penna.
Mar. 31—8t

Cottage Seminary, Mantua Village.

REV. EDWARD C. JONES, A. M., PRINCIPAL. STUDIES:—The ordinary and higher branches of English, and the French and Latin Languages.

REFER to the Faculty of the University of Pa.; Robert M. Patterson, L.L.D., President of the U. S. Mint; Dr. Francis West; the Rt. Rev. Bishop Potter; Drs. Morton, Clay, and Dorr; Rev. Messrs. Odenheimer, Newton, and Montgomery; and John C. Montgomery, Esq. Feb. 24

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of Christianity in Pennsylvania,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

Philip the Fisherman.

The Consecrated Hour.

The Two Shoemakers, (5 parts in one Tract.)

Do What You Can.

The Wet Sunday.

The Idle Corner.

The Origin and Uses of the Creeds.

Subscribers, and persons wishing to purchase, are invited to call at the Vestry Room of St. James Church, from 12 to 2 o'clock, Saturday excepted.

A GENTLEMAN, whose location and family

offer unusual advantages, desires an additional number of YOUNG LADIES to make the complement of eight, to be Educated with his own children. His residence is one of eligibility, in the Borough of Westchester, Penn'a., and the education of the children confided to him will be conducted on principles of refinement and piety—under the auspices of the Protestant Episcopal Church. Terms, \$75 per Session of five months, payable quarterly in advance. The Spring Session to commence on the 1st of May.

REFERENCES—To the Rt. Rev. Bishop Potter; Rev. W. Suddards, Phil.; Rev. J. B. Clemson, Westchester; Alex. Brown, Esq., Phil.; Rev. Daniel Miller, Phil. Feb. 24

Bishop White Female Institute.

MISS P. C. EVANS, PRINCIPAL.

This Institution is located in the unusually pleasant and healthy borough of West Chester, Chester co., Pa., to which access is had daily from the East and West by Railroad.

Tuition embraces all the branches of a thorough English Education, with instruction in the Latin, French and German Languages, Drawing and Painting, Music and Plain and Ornamental Needle Work.

Great attention is paid to the cultivation of the manners and affections of the pupils.

TERMS:—Tuition and Boarding, &c., \$75 per session of 5 months. Music, Drawing and the Languages at moderate extra charges.

The Summer Session will commence May 1.

REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School.

Mar. 24—2m

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to

REV. L. VAN BOKKELEN, Rector.

Extensive additions are to be made to the buildings, for the perfect accommodation of every department of the Institution. Mar. 10—6t

College of St. James, Washington Co., Md.

THE Second Term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into

THE GRAMMAR SCHOOL; either to pursue the full collegiate course of classical and scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for admission, or for further information, to be made to

JOHN B. KERFOOT, Rector, &c., College of St. James, P. O., Md.

New Editions of the Book of Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art.

New York, March, 1849.

Octavo.
Turkey, two clasps \$7 00
Do. 5 00
Roan Gilt 2 50
Do. 2 00

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Do. do. clasps 2 75
Do. do. 2 00
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Turkey, extra flexible, bevelled, clasps 3 00
Do. do. do. 3 00
Do. do. clasps 2 50
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PHILADELPHIA, SATURDAY, APRIL 14, 1849.

[VOL. XI.—No. 15.—WHOLE No. 537.]

Calendar.

APRIL.
15. 1st Sunday after Easter.
22. 2d Sunday after Easter.
25. St. Mark the Evangelist.
29. 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

APRIL.
15th. A. M. Yardleyville; P. M. Hulmeville; Evening, Bristol.
22d. A. M. Chester; P. M. Marcus Hook.
29th. A. M. Whitemarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

The next day, 1st Sunday after Easter, and two following days, as the Rector of Christ Church, Elizabeth City, may appoint.
2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gatesville.
27th, Friday, Windsor, Bertie Co.
3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

1st Sunday after Easter, April 15th, Trinity, Wilmington, A. M.
2d " " " 22d, St. Andrew's, " "
3d " " " 29th, Immanuel, New Castle, A. M.
5th " " " May 13th, St. Thomas', Newark, A. M.; St. James' Staunton, P. M.
Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d, Seaford, P. M.
Wednesday, 23d, Laurel and Broad Creek.
Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th, Lewes.
Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)

PENNSYLVANIA.

The following are some of the late official acts by the Bishop.

CONFIRMATIONS.—Sunday next before Easter, A. M. In St. Peter's Church, Philadelphia, *thirty-one*. P. M. In Christ Church, *fourteen*. Wednesday before Easter.—In St. Stephen's Church, (an extra confirmation,) *seven*. Thursday before Easter.—In St. James' Church, Philadelphia, *five*. Good Friday, St. Paul's, *fifteen*. Easter Day, in Trinity, Southwark, *thirty-one*.

ORDINATION.—On Easter Sunday morning, at Trinity Church, Southwark, Mr. George L. Neide, late a Student of the General Theological Seminary, was admitted to the Holy Order of Deacons, by Bishop Potter. The candidate was presented by the Rev. Dr. Coleman, Rector of the Parish; Sermon, by the Bishop.

Mr. N. is another instance (like his Rev. Presenter) of the weakness of the claims of Methodist Episcopacy, when in contact with those of the Church. — J. A. MERRICK

ST. PAUL'S CHURCH, PHILADELPHIA.—This congregation have just procured a very fine Organ from the manufactory of Messrs. Simmons & McIntire, of Boston. The instrument is valued at \$6000. It has been tried before competent judges, and they express themselves fully satisfied with it.

Dimensions of the case, 18 feet 4 inches front, 12 feet deep, and 23 feet high in the centre. Its outline is of the Grecian order, and harmonizes with the architecture of the church. The case is painted white, relieved by richly gilded pipes in front.

Its contents are as follows:—

GREAT ORGAN.—Compass of keys from GG including GG up to F in Alt.

CHOIR ORGAN.—Same compass as the Great Organ.

SWELL ORGAN, down to C, 2d space in the Bass, and continued down to GG by connexion with the Choir Organ.

PEDAL ORGAN.—Compass from C C C to C, embracing two octaves, and containing a double open diapason, and a double dulciana.

COUPLERS.—Pedal and great; pedal and great at octaves; pedal and choir; great and choir; great and swell at unisons; great and swell at octaves; choir and swell.

FOUR COMPOSITION PEDALS produce the following changes:—1st. The full great Organ, omitting its reed stops and Night Horn. 2d. The positive great organ. 3d. The Trumpet Eolina, 1st open Diapason and Principal. 4th. Acts on the swell stops, and brings them all on, except the Piccolo, Trumpet and Clarion.

The total number of Speaking Stops are 34, and when the Bassoon is added, will be 35; which stops are reinforced or modified by 15 additional registers and 4 composition pedals, making a grand total of 49 registers operating upon about 2000 pipes.

We trust that the congregation, which has displayed such liberality in procuring an instrument to assist their worship, may find in it an incentive and help to higher and holier praises of Him from whom all blessings flow.

THE PRIESTLY OFFICE.

Continued from page 206.

The question now is, and it is a grave one, does this ministerial power still continue in the Church?

1st. That the terms of the commission seem to require an affirmative answer can hardly be denied; as by these terms "every creature" of "the whole world" to the "end of time," is placed under apostolic authority. The Apostles having been commissioned to "preach the Gospel to every creature;" to "baptise all nations," and to rest in the assurance that Christ, the Divine Head of the Church, would be with them "always, even unto the end of the world;" it is impossible to conceive how this could be, except by an unfailing transmission of the priestly power thus committed to them, to all future ages of the Church.

2d. Besides, the necessity of this priestly power, if we are to be guided by the Gospel and not our own fancies, is as great now as it was in the days of the Apostles. This necessity is founded in the spiritual condition of man, as revealed and provided for by Almighty God. And this condition has not changed. The necessity of baptism, authoritative teaching, absolution from post-baptismal sin, confirmation, and the Holy Eucharist, and other things, at first committed to "the ministry of reconciliation," seems to have increased rather than lessened since the death of St. John. It is as true now as ever, that "Except one be born of water, and of the spirit, he cannot enter into the Kingdom of God." As true now as ever, that "the priest's lips are to keep knowledge, and the people to receive the law at his mouth." As true now as ever, that man sinning mortally, or so as to hazard his spiritual life, after baptism, stands in need of absolution from that priesthood to whom Christ said, "Whosoever sins ye remit, they are remitted unto them." As true now as ever, that the reception of the Holy Ghost by "the laying on of hands," is necessary to the Christian's confirmation in "the principles of the doctrine of Christ." As true now as ever, that "except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." And if these blessings could not be reached, in the days of the Apostles, except through the Priesthood, how can they now? Has a new commission been given, in place of the apostolic commission? If so, what and where is that commission? Or has God revealed to us any modification or change in the old commission, by virtue of which we may safely deny to the priesthood now, the ministerial powers entrusted to the Apostles? If so, what and where is that revelation? The truth is, God has made no such modification or change; and man makes it at a terrible risk.

We profess to "believe one Catholic and Apostolic Church." Not only its *existence*, but its *truth*, as the living, speaking, directing body of Christ; that body in which we have our spiritual being, our knowledge, our nourishment unto everlasting life. Now has that body ever been without the priestly function, exercised in the way we have pointed out, by the Apostles? Has she ever relinquished her claim to it? Has she ever lived a day, since becoming "the pillar and ground of the truth," since being invested with "the ministry of reconciliation," without asserting her possession, in the actual exercise of its high powers? Individuals and communities, impatient under her restraints, and reckless of their own salvation, have, it is true, resisted her claim and broken from her authority; but has she, at any time, been faithless to herself? doubted of her priestly powers, or failed to exert them for the salvation of men? powers received from her divine, and transmitted by unfailing succession?

I will not do you the dishonor of intimating, by a single word, the need of an answer to these questions. You know the history of the Church. You have before you the expressive and impressive ordinal of our own branch of it. Hear the preface: "These three orders of the ministry, bishops, priests, and deacons, have ever been in the Church of Christ, and were ever had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, approved and admitted thereto by lawful authority." Hear the office itself, where it solemnly admonishes the candidate for the priesthood, "to have always in remembrance into how high a dignity, how weighty an office and charge he is called—that is to say, to be a messenger, watchman, and steward of the Lord—to teach and premonish, to feed and provide for the Lord's family; that they may be saved through Christ forever." Surely if such be the dignity and end of the priesthood now, it can have lost none of its apostolic character and force.

3d. But more than this, the gifts and graces first bestowed upon the ministry, show its peculiar and unchanging character,—give it an individuality and distinctness, and prominence, consistent only with a fixed and essential institution. When our blessed Lord was about to enter upon His ministerial office, the Holy Ghost descended upon Him in a bodily shape. When about to send forth his disciples to execute the same office, "He breathed on them and said, Receive ye the Holy Ghost." Now this extraordinary communication had doubtless a two-fold object, *First*, to set apart and qualify for the holy ministry—to elevate a peculiar grade—to fit for a peculiar work: and hence to give a stamp of divinity and authority not to be effaced; to infuse into the office a high and abiding life, and to invest it with a sacramental dignity and power. *Secondly*, to entrust to this office gifts for sinful men—to impart to Christ's stewards "the manifold grace of God." The gifts, which the Divine Head of the Church, at His ascension "received for men," were,

as St. Paul represents, to be dispensed to them by the "ministry of reconciliation." Hence, they who first exercised this ministry, claimed to be the channels of such gifts. St. Paul desires to go to Rome, that he "might impart to his converts some spiritual gift;" and speaks of them all as being "partakers of his grace," which really was nothing more or less than the grace of Christ entrusted to him for the penitent and faithful. And this ministry thus endowed, was given to edify the Church—not for a period limited to the age of the Apostles, but "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man."

Upon this principle is it, and upon this alone, (for there is no other that can justify us,) that our branch of the Catholic Church still uses, at the ordination of priests, the language which our blessed Lord used in commissioning the Disciples—"Receive ye the Holy Ghost, for the office and work of a priest in the Church of God; whose sins thou dost remit, they are remitted unto them; and whose sins thou dost retain, they are retained."

When we consider, then, that the commission first given by our Lord embraced the whole world, and reached to the end of time, and that no other commission to minister in holy things has ever been given to His Church—when we consider the end of this ministry towards the children of God—towards the Spouse and Body of Christ—when we reflect that "the one Catholic and Apostolic Church," in whom we profess our Faith, hath ever owned and exercised this ministry—and that for its "office and work" she still, in the most solemn way, asserts her authority from Christ, to impart, in His words, the gift of the Holy Ghost: we dare not doubt that the same priestly power, with which the incarnate Son came invested from the Father, and with which he so solemnly invested His Disciples, still continues for the recovery of sinners—for the perfecting of saints—for the edifying of His Body, the Church.

Our *first* duty, then, my brethren, is to consider seriously *whose* ministers we are. If by any earthly power we had been put into our office, then might we safely yield in the fulfilment of it, to earthly authority or influence—might inquire for the will, and be subservient to the tastes, and prejudices, and caprices, of sinful men. But, as God has commissioned and sent us to do *His will*—put us in trust with "the ministry of reconciliation," for the faithful fulfilment of which, He will make us give account at the judgment of the great day; you will perceive "that it is a very small thing," as St. Paul saith, "to be judged by man's judgment, if we do but keep a good conscience before God." In order to this, we must seek above all things to honor God before the world to whom we are sent—must show our conviction of the dignity and awful solemnity of our trust, by our humility, our meekness, our wisdom, our self-discipline, our deadness to the world, our strict and steady imitation of Him, who clothed us with His authority and breathed upon us His spirit, and left us His bright and spotless example, as the first bishop and shepherd of our souls. To gain this deep sense of the reality and weight of our divine mission, we have need to observe more retirement from the world and more unreserved devotion to God. To stand more aloof from those scenes and influences, which we are called upon to control or resist, and be in close communion with Him, whose authority we represent,—whose will we are sent to do, whose Spirit is our life, and strength and consolation. "The Holy Ghost given us for our office and work," must first make that work effectual upon ourselves; must not only set apart our persons to holy things, but take possession of our thoughts, affections, desires and powers, and appropriate them all in all, their strength, to the ministry of God.

We see then the reason why the Eternal Son, who first took this ministry, so often retired from the society of men, to some "desert place," where by fasting and prayer and divine contemplations, He might teach us, as partakers in His ministry, how to bring ourselves into higher communion with God the Father, throw off more effectually the power of the wicked world, and yield ourselves more unreservedly to His sway.

Our *next* duty, beloved, is to have ever imprinted on our minds, the end of our ministry towards the children of God—towards the spouse and body of Christ." That it is emphatically "the ministry of reconciliation." That "all things are of God, who hath reconciled us to Himself, by Jesus Christ, and hath committed to us the ministry of reconciliation." That we have received priestly authority from Christ through "Apostolic succession,"—not to lord it over God's people, but to become their servants for Jesus' sake—the divinely appointed instruments of their salvation; to lead them from sin, from condemnation, and death, and "bring them unto Christ, who is our life;" and to watch over them, "watch for their souls as they that must give account." We must make our people feel this—feel that our ministry is a blessing sent from Heaven to them. That we have no more control over it—no more liberty to change it, or suppress its powers, than they themselves have. That it is ordained by God to apply, through the power of the Holy Ghost, the efficacy of Christ's sacrifice for their salvation. Hence that the question of its validity is not a question of *non-essentials*—nor of mere taste and preference; but one of most vital interest to their souls; identified with their dearest blessings and hopes—interwoven into the very texture of "the truth as it is in Jesus." That instead of a cry for popular preaching, their prayer should be for *authoritative* preaching and *valid sacraments*—not for a pleasing speaker, nor an agreeable man; but for "a man of God;" one clothed with the authority and

imbued with the spirit of Christ: who has power from Christ to lead them unto Christ—has received of the Holy Ghost to make them partakers of the Holy Ghost—been entrusted with the truth to guide them into all truth—made a steward of the manifold gifts of God, that they may be “furnished unto every good work;” enabled “to perfect holiness in the fear of God.”

But to ensure, beloved brethren, a due recognition of our priestly character from our people, we have only to make them feel its necessity—to turn their attention from our claims to their own wants. The strongest argument for our office, will be urged by a voice within themselves: a voice sent forth from the convictions of an instructed conscience, from a clear view of their baptismal state—of the near relation in which they were placed to God and all holy beings—of the fearful gifts imparted to them—the strict account to be demanded of them: sent forth from an earnest spirit, striving for conformity with God; desiring, above all things, the fellowship of Christ—the power of the Holy Ghost—the guardianship of angels—the perfection of saints, the glories of Heaven. Sent forth from a heart trembling under the condemnation of sin; pierced with a sense of having defiled the temple of the Holy Ghost, crucified the Son of God afresh, and put him to an open shame. Sent forth from an understanding oppressed with the blindness of sin—with the convictions of stupidity and doubt, and delusion, and disorder, brought upon the soul by the power of pride, and envy, and anger, and lust, and covetousness, and gluttony, and sloth, with all their dismal train of consequent corruptions. Sent forth from the depths of the contrite spirit—of the trembling, prostrate soul, in tones of supplicating earnestness—“Sirs, what must I do to be saved? What must I do to inherit eternal life?” “How shall I escape the curse of my broken vows? How propitiate the favor of Him, whose blood I have trampled under foot? How bring back to my wretched, helpless soul, the presence of that Spirit to whose blessed influence I have done such foul despite?”

When this voice, beloved, speaks within our people, then, and not till then, will they be found thanking God for the blessings of our ministry. For then, and not till then, will they discern the depth of their guilt, as unfaithful members of Christ's body—discern how helpless and hopeless is their condition, as neglectors of the grace of baptism and violators of baptismal vows, without the extraordinary mercy which God has provided for them through “the ministry of reconciliation”—perceive the dreadful hazard of that presumption which leads such neglectors and violators to trust for pardon to a vague and general repentance—a repentance not accepted by the representatives of Christ, who alone have charge of the discipline of his Church, or the power to remit and retain sins; that presumption which boldly rushes to the mercy-seat of the temple which the priest himself dare not approach without the priestly sacrifice.

Be it, then, our first care, dear brethren, to place before our people with a distinctness not to be evaded, and an earnestness not to be withstood, *their real state “as members of Christ, and temples of the Holy Ghost!”* To teach them the true spiritual life, the peculiar danger of sin to the baptised, and the only way of escape from it. Teach them, as the Prayer Book teaches them, the real presence of Christ in the Holy Eucharist—that therein they are made “partakers of His most blessed body and blood;” and how earnest must be the preparation to receive such divine and glorious benefits; and how devoted and self-sacrificing the love that is enkindled by a due sense of them! what prompt and glad renunciation of the world, and what burning zeal for heaven, that love begets! Be it our care to teach them this, in the spirit of our Master and the power of our office, and to teach it till they “mark, learn, and inwardly digest it;” and we shall not find them loth to be led back to the almost forgotten privileges of “the one Catholic and Apostolic Church”—shall no longer see them startled at things as *new*, which our forefathers cherished for being as old as the Christian faith. No longer see them guilty of irreverence to avoid the charge of superstition—see them shy of obedience, lest they trench upon the office of faith—suspicious of the daily prayers, lest they contract formality—afraid of the weekly communion, lest they lose a due sense of its dignity—shunning, watching, and fasting, and self-mortification, lest they be led to afflict the body for the sin of the soul. In short, we shall no longer see them decry the power of the priesthood for fear of detracting from the honor of Him who gave that power, and commanded its faithful use for His glory and man's salvation. For then there will be a humility shrinking from self—a sense of danger flying to every appointed refuge—an earnestness seizing upon every offered help—a “hungering and thirsting after righteousness,” demanding every divine provision—an obedience fearing the loss of eternal life—a heavenly-mindedness, dreading the influence of the world—a spirit of holiness yearning for the fellowship of God and His saints—a divine charity, “believing all things, hoping all things, enduring all things, and never failing.” Then distrust will give place to confidence—jealousy to hearty goodwill—thanks to reproaches—the “deaf ear” to an open heart—the shyness of servitude to the boldness of true sonship—a contentious reason to an obedient faith—an earth-bound sense to an earnest soaring spirit. Then there will be no fear of man to bring us into a snare—no temptation from without to hide our talent, to withhold our priestly powers; for then the teaching of the Holy Ghost will go before our own—will awaken a conviction of want in our people, that must open our eyes to our stewardship—impel them to a struggle with the enemy that must rebuke our cowardice and call us up to their aid—beget in them a demand to be led onward and upward in the narrow way to eternal life, that cannot fail to prompt us to our work, and inspire us with an awful sense of our responsibility as Priests in the Church of the living God. *Bishop Doel.*

From Church Papers.

MASSACHUSETTS.

CONFIRMATION.—The Bishop administered this apostolic rite on the Sunday preceding Easter, in the hall occupied by the congregation of Grace Church, Medford. Six persons were confirmed. The address of the Bishop, at the close of the ceremony, was exceedingly impressive.

SOUTH CAROLINA.

We take the following from “the Charleston Gospel Messenger.”

P. E. Society for the Advancement of Christianity in South Carolina.—The 29th Anniversary meeting was held on Tuesday, the day before the meeting of the annual Convention of Diocese, at St. Michael's Church. The Society then assembled at their Library room. The Rev. W. W. Spear, was appointed by the President to preach the sermon next year, and the Rev. J. Hunter his alternate.

CONVENTION OF THE DIOCESE.—The annual session was held February 14th and 15th. The ordinary business alone was transacted. The sermon was by the Rector of St. Paul's, Pendleton, Rev. A. H. Cornish. The members of the Standing Committee were re-elected, and the delegates to the General Convention, excepting one of the lay-delegates. The Hon. R. W. Barnwell was elected. The Convention declined to ask the Bishop to ordain Deacons, under the new Canon.

ORDINATION.—At St. Philip's church on the 2d Sunday in Lent, the stated spring season for this solemn service, James Habersham Elliott was admitted to the Holy Order of Deacons; presented by the Rev. J. B. Campbell—the sermon by the Bishop.

The Bishop's Address is contained in the Gospel Messenger. It is a very interesting one, and discusses several important practical topics to which we shall hereafter recur.

During the year 347 candidates have been confirmed; six deacons and one Presbyter have been ordained. The Bishop, in discharge of his Episcopal duties in South Carolina and Florida, has travelled 6055 miles.

Missionary Intelligence.

From the Spirit of Missions.

DOMESTIC.

DIOCESE OF THE SOUTH-WESTERN MISSIONARY BISHOP.—Bishop Freeman says: “I am very much in want of Missionaries, both in Arkansas and Texas. Four at least in the former and six in the latter. At Austin and San Antonio, Texas, I think five hundred dollars will be raised for a clergyman in each place. At El Dorado, Union County, Arkansas, the sum of four hundred dollars per annum has been subscribed for the same purpose, and in Batesville, two hundred dollars might still be relied on.”

THE CHICKASAW MISSION.

Advices have been received from the Missionary Bishop of the South-West, dated at Little Rock, Arkansas, where he has arrived, after an absence of more than four months, on a visitation through Texas, and other portions of his extensive charge.

From the beginning, the Bishop has manifested a deep interest in the establishment of the above Mission, and again referring to it, he says:

“I do not know what action the Committee may have had upon the subject of the proposed Chickasaw school. Perhaps they have already decided to accept the proposition, and have closed the contract. I wish it may be so.”

APPOINTMENTS.—Rev. H. McVickar, to Marianna, Fa., from November 12, 1848. Rev. Isaac Swart, to Jacksonville, Fa., from Dec. 1, 1848. The Rev. W. P. Saunders, to Monticello, Fa., from Dec. 20, 1848. The Rev. J. W. McCullough D.D., to Jackson, Tenn., from April 1st to October 1st, 1849.

Receipts for last month \$2,278 92.

FOREIGN.

CHINA.—We have a letter from the Rev. P. D. Spalding, of date of 6th November last; the friends of Bishop Boone and the Mission, will be pleased to hear of the decided improvement in the Bishop's health.

Receipts for last month \$2,321 80.

Clerical Changes.

The Rev. Robert B. Fairbairn, has resigned the Rectorship of Christ Church, Troy, and become the Rector of St. John's Church, Stillwater, Saratoga county.

The Rev. Prof. Dobb has been nominated by the Bishop and unanimously elected by the Vestry, to the Rectorship of Harcourt Parish, Gambier, in place of the Rev. Dr. Brooke, resigned.

The Rev. Erastus Spaulding, having resigned the missionary station of St. James' Church, Hammondsport, and removed to Westmoreland, Oneida co., New York, desires all letters, papers and pamphlets for him, to be addressed accordingly.

The Rev. Joseph S. Large has resigned the parish at Monroe, Michigan, and accepted an invitation to the Rectorship of Trinity Church, Fort Wayne, Indiana.

The Rev. Charles H. Page, having removed to Newport, Ky., requests that letters and papers for him be directed accordingly.

KENTUCKY.—The Rev. W. Y. Rooker, assistant of Dr. Tyng, St. George's Church, New York, has received and accepted a unanimous call to the Rectorship of St. Paul's Church, Louisville, Ky., and expects to enter on his duties early in May. All letters and papers must be addressed to him at that place after the 1st of May.

Selections.

HOME:

A BALLAD FOR EVERYBODY.

I foraged all over this joy-dotted earth,
To pick its best nosegay of innocent mirth,
Tied up with the bands of its wisdom and worth,—
And lo! its chief treasure,
Its innermost pleasure,
Was always at home.

I went to the Palace, and there my fair Queen
On the arm of her husband did lovingly lean,
And all the dear babes in their beauty were seen,
In spite of the splendour,
So happy and tender,
For they were at home!

I turn'd to the cottage, and there my poor hind
Lay sick of a fever,—all meekly resign'd,
For O! the good wife was so cheerful and kind,
In spite of all matters,
An Angel in tatters,
And she was at home!

I ask'd a glad mother, just come from the post
With a letter she kiss'd from a far away coast,
What heart-thrilling news had rejoiced her the most,—
And gladness for mourning
Her boy was returning
To love her—at home!

I spoke to the soldiers, and sailors at sea,
Where best in the world would they all of them be?
And hark how they earnestly shouted to me,
With iron hearts throbbing,
And choking and sobbing,—
O land us at home!

I came to the desk where old Commerce grew grey;
And ask'd him what helped him this many a day
In his old smoky room with his ledger to stay?
And it all was the beauty,
The comfort and duty,
That cheer'd him at Home!

I ran to the court, where the sages of law
Were wrangling and jangling at quibble and flaw,—
O wondrous to me was the strife that I saw!
But all that fierce riot
Was calmed by the quiet
That blest them at Home!

I called on the school-boy, poor love-stricken lad,
Who yearned in his loneliness, silent and sad,
For the days when again he should laugh and be glad
With his father and mother,
And sister and brother,
All happy at Home!

I tapp'd at the door of the year-stricken Eld,
Where age, as I thought, had old memories quell'd—
But still all his garrulous fancies outwell'd
Strange old-fashion'd stories
Of gladness and glories
That once were at Home!

I whisper'd the prodigal, wanton and wild,
How chang'd from the heart that you had when a child,
So teachable, noble, and modest, and mild!—
Though Sin had undone him
Thank God that I won him
By looking at Home!

And then when he wept, and vow'd better life,
I hasten'd to snatch him from peril and strife,
By finding him wisely a tender young Wife,—
Whose love should allure him,
And gently secure him,
A convert at Home!

So he that had fled after pleasure so fast,
And still as he ran had its goal overpast,
Found happiness, honour, and blessing at last
In all the kind dealings,
Affections and feelings,
That ripen at Home!

MARTIN F. TUPPER.

FRAGMENTARY NOTES.

BY THE REV. FRANCIS JACOX, B.A.,

Curate of Wellingborough.

No. I.

SOUTHEY'S “HOLLY-TREE.”

A hard-toiling man was Robert Southey. A willing prisoner within his library, he read and wrote, with pains-taking thoughtfulness too, “from morn till dewy eve.” And, while his larger pieces, in prose and verse, make for him no mean niche in fame's stately temple, many a short lyric endears him to those who never accompanied Madoc in his prolonged journeyings, nor watched the fortunes of Roderick, the last of the Goths, nor unravelled the tangled web of Kehama's curse. Let us pause awhile at one of these lyrics of his—one very characteristic of his style and thought, in which sobered fancy interweaves its tissue with moral sentiment.

“O reader, hast thou ever stood to see
The holly-tree?
The eye, that contemplates it well, perceives
Its glossy leaves
Ordered by an intelligence so wise
As might confound the atheist's sophistries.”

That is to say, there is in the "fabrio" of the holly-tree a grand testimony for natural theology. It stands an eloquent exponent of Bridgewater treatises, without their formal letter-press, and sections, and portentous appendices. Its confirmation presupposes consummate skill in the hand that shaped and reared it, as well as the ideal of beauty, so refreshing to the muser on nature's glories. It is not shut up in private study or public museums, to be discussed only by the erudite, and pondered only by one in ten thousand; but it stands cheerily through the long winter of life's highway; and wayfarers of all ranks and of all ages may stop, if they have the will, beneath its boughs, and read, as Southey suggests, on "its glossy leaves" one of God's own homilies to our world. It is because the atheist wants the will to read aright, that he

"Reads to doubt, or reads to scorn;"

not from a lack of instructive matter in this natural volume, stereotyped by no printer of earth, nor needing the revising and correcting of us sons of the soil. Observe the aspect given by Southey to his doctrine hereupon. "Below," says he,

"Below, a circling fence, its leaves are seen,
Wrinkled and keen:
No grazing cattle through their prickly round
Can reach to wound;
But, as they grow where nothing is to fear,
Smooth and unarm'd the pointless leaves appear."

What is this but an iteration of the fine old truth that "God tempers the wind to the shorn lamb?" The same Father in heaven, who provides for earth's suckling the tender care and nurture of loving parents, who provides for the seed-corn its outer covering, and for each order of creatures the means and appliances suitable to its wants, provides also for the leaves of the holly-tree, that are in peril of spoliation, the safeguard, "wrinkled and keen and prickly;" while the upper leaves, out of reach, and so out of such peril, are unmarked by the like panoply. Good is it to sit side by side with a poet who sees and notes these things—a natural theologian, that sends forth reverent glances on the marvels that encompass him, and sees something spiritual in "the meanest flower that blows," when he reflects what it is and whence it came. Good is it to list to the poet that thus continues:

"I love to view these things with curious eyes,
And moralize;
And in this wisdom of the holly-tree
Can emblems see,
Wherewith perchance to make a pleasant rhyme,
One which may profit in the after-time."

And, as he muses, he thinks the tree before him symbolizes what he would wish to be, as well as what he is: another aspect is presented of the twin orders of leaves, the lower so rough and sharply-armed, the higher more innocent and gentle:

"Thus, though abroad perchance I might appear
Harsh and austere,
To those who on my leisure would intrude
Reserved and rude,
Gentle at home amid my friends I'd be,
Like the high leaves upon the holly-tree."

The "might appear" need not, ought not, to involve the really being cynical and exclusive. The poet, a man of much study and pensive mind, was conscious that his bearing among strangers might have in it a dash of austerity; and especially to such strangers as, for the sake of mere lion-hunting, would come trooping to Keswick and prowling about his den. Time was valuable to him, who found a poem to work out, a history to explore, a critique to jot down, or an essay to indite, for every hour of his working-days. Those who are free from such lionizing can hardly conceive the annoyance to which men of earnest genius must be subjected by a series of these persevering intrusions. And what wonder if the royal beast was in outward show, or "might appear," a little surly at such pertinacious stirring-up, and was in fact, afraid of being amiable in semblance, lest it should encourage a prolonged stay, and fresh inroads of inquisitive but mostly light-minded visitants?

But hear him again:

"And should my youth, as youth is apt, I know,
Some harshness show,
All vain asperities I day by day
Would wear away,
Till the smooth temper of my age should be
Like the high leaves upon the holly-tree."

Noble aspiration! Robert Southey, thou didst not gaze vacantly at the subject of thy verse, but with the eye of him who

"Sees sermons in stones, and good in every thing."

His desire was that what was forbidding, in his temper, tone, character, might day by day become less and less, giving place to a genial warmth and hallowed tenderness of spirit; that the prickly leaves, edged with their thorny weapons, might be succeeded by an effusion of softer foliage.

There is one sad thought suggested by this image in Southey's life-history. "Ah, he foresaw not," says Gilfillan, "that the high smooth leaves on its top were to be withered and blackened where they grew." His last days were spent in melancholy fashion; for the over-tasked brain had bent beneath the burden of past years, and there was not physical stimulus (enow) left to bid it rally. "What a mournful thing," he once said of Cowper, "that his mental vision was so often obscured!" And ere long his own was overclouded with darkness, thick darkness. Not indeed, as Cowper's, with darkness that might be felt; such as distracted the soul with paroxysms of despair; but with a sombre hue, that spread its mantle far and wide. As one of his biographers tells us, "to the last he retained his old affection for his books." The way into his library he easily found, and thither it was his wont to repair; and he would sit with a black-letter volume open on his lap, gazing on one page for hours, and at times moving his fingers, as if making written extracts. Out of his library he never could find his way without the aid of a guide. . . . After two years of mental incapacity,

"Death came o'er him gently,
As slumber o'er a child."

There was no flashing up of the taper before death, no lucid moment; but during his life he had made the great preparation, and hope illuminated the faces of all who gazed upon him when he died."

Poor Southey! Though the high leaves were thus scared, let us trust that the berry was bright upon the topmost bough.

But this by the way. Let us, in conclusion, observe another aspect in which the poet presents his tree symbolism:

"And as, when all the summer trees are seen
So bright and green,
The holly leaves a sober hue display,
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the holly-tree?"

"So serious should my youth appear among
The thoughtless throng;
So would I seem among the young and gay
More grave than they;
That in my age as cheerful I might be
As the green winter of the holly-tree."

What though the desire and aim here proposed were not fulfilled in Southey's own case, at least in the closing scene of all! That militates not against the soundness of the aim, the excellence of the desire. Other circumstances in his life prevented the fulfilment: excessive toil, the sweat of the brain, had marred the hope of these stanzas. Our part is to admire and imitate the example of his good resolve, a resolve formed when he was yet early in life (1798), and one of which he strove to fulfil the first condition, gravity in youth, whatever may be alleged of the other, cheerfulness in age. As the holly appears dull and dim when Midsummer glare casts sunny radiance on the other trees of the field, but is clad with brightsome green when they are leafless and black, when "icicles hang by the wall," and all around is dreary, so it is the poet's desire to be moderate and thoughtful and foreseeing in life's heyday, that in winter time he may not be sapless, but have enough and to spare. He would avoid young levity, that he may attain mature cheerfulness. He would have some oil in his vessel, as well as feeding his lamp at this present. He would rejoice in his youth, but with trembling: he would cultivate a gladsome spirit, but not at the expense of an abused conscience.

May we enter into the union of simple piety and profound wisdom that may be fairly asserted to underlie these sweet lines on the holly-tree. Our life's winter, reader, is coming on. Are we good husbandmen? Are we taking thought for the morrow, and for the upper boughs?—*Church of England Magazine*.

REGENERATION IN BAPTISM AN APOSTOLICAL DOCTRINE;

AND A SCRIPTURAL SAFEGUARD AGAINST THE CALVINISTIC ERRORS OF "ELECTION" AND "SPECIAL GRACE."

By John Bird Sumner, D.D., now Lord Archbishop of Canterbury.

With what feelings of confidence can a congregation have recourse to prayer, which has been accustomed to hear, that a decree has already, before the foundation of the world, gone out from God, by which the final destiny of every man is irrevocably doomed; and indeed, that such is the necessary consequence of the undeniable foreknowledge of the Deity? What expectation can they have that "the prayer of a righteous man" shall avail against a decree already issued? How can they hope, that their "prayers shall go up before God?" how coldly must "they make prayer for all men?"

What difficulties must the preacher of decrees be led into, in order to reconcile his doctrine with our Saviour's description of the day of judgment, or with the universal declaration of the Gospel, that this life is a state of trial; or, what is still more to my purpose, with St. Paul's positive assertion, that "God will render unto every man according to his deeds; for there is no respect of persons with God." That this world bears no resemblance to a probationary state, not only follows as an undeniable consequence from the system of decrees, but is professedly avowed by many advocates of that system.

Let no Minister think it a proof of success, or of faithfulness to the Gospel, that he retains one class of his congregation, and disgusts the other; but rather, if such should unhappily be the case, let him examine his conduct with scrupulous anxiety, lest some imprudence, even in the declaration of the truth, some want of conciliation in his performance of the commission intrusted to him, may have deprived him of that blessed reflection and highest consolation, "I take you to record this day, I am pure from the blood of all men." (Acts xx.)

The spirit of these remarks is applicable to other doctrines. Many preachers take to themselves the satisfaction expressed by St. Paul, that he "had not shunned to declare the whole counsel of God," whose manner of declaring it bears very little resemblance to that of the Apostle. But this subject seemed particularly to require them. There is no more common occasion of divisions in a congregation, than the indiscriminate severity with which those are sometimes arraigned, who do not answer the preacher's idea of the regenerate: nor any more frequent or specious error, than the notion that enough cannot be given to Christ or to grace, unless the corruption of human nature be expressed in the strongest terms.

Three rules ought to be observed, in order to treat this subject with practical advantage: first, that we should so preach the corruption of human nature, as to show our absolute dependence upon the atonement of Christ for salvation, and upon the Holy

* *Inficari nemo poterit quin præcaverit Deus quem exitum esset habiturus homo antequam ipsum conderet; et ideo præcaverit quia decreto suo sic ordinaret. . . . Ut enim ad ejus sapientiam pertinet omnium quæ futura sunt esse præcium, sic ad potentiam omnia manu suâ regere et moderari.*—Calv. Inst. i. 3.

† If mankind are called to salvation at all, they must be called either with or without respect to their future character. That character has no concern whatever with their call, is the universal doctrine of Calvin; therefore they must be called *with respect to persons*; which St. Paul expressly denies.

Spirit for sanctification: secondly, that we so preach it, as to vindicate the ways of God to man, by proving that he offers a *remedy co-extensive with the evil*: thirdly, that we so preach it, as to make the hearer understand, that sin, however congenial to the depraved mind, is alike inconsistent with the original innocence of the human race, and with their final destination; inasmuch as they have been "bought with a price," and have become the "sons of God, and joint heirs with Christ," and are expected to "be holy, even as He who hath called them is holy."

The example of St. Paul authorizes us to believe and argue, that God is no such respecter of persons, and that *grace sufficient to salvation is denied to none*, to whom the offer of salvation is made through faith in Christ Jesus, and who are united to Him in baptism. This is implied without a shadow of doubt, or the slightest intimation that the contrary could be imagined, in every passage of the Epistles which alludes to grace, or exhort the converts to holiness. He leads them to believe that grace is within the reach of all, without reserve or distinction: and that the Spirit "works" in the souls of all, enabling them "to work out their own salvation." His prayers are to the purport that they might grow in grace; might be strengthened, established, comforted by grace: that the good work which *had been begun in them* might be performed unto the end; but he nowhere insinuates the possibility of grace being refused to any, or not enjoyed by any who had been called to the knowledge of the truth, and had not wilfully renounced this privilege. Language cannot be stronger than the assurance to the Corinthians: "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it." His tone to them, and to Timothy, when he is instructing him how to bring over others to the faith, contains a remarkable difference. To the Hebrews he says, "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" but of those "that are without," he uses an expression of doubt unknown to him on other occasions; saying, that the "servant of God must in meekness instruct those that oppose themselves; if God peradventure will give them repentance to the acknowledging the truth."

Now, it cannot be alleged that St. Paul had no opportunity of introducing the doctrine of partial grace or particular election to the Churches which he addressed. Many of them had admitted gross errors into their practice; others, as the Galatians, had swerved widely from sound doctrine; many individuals were "unruly, and vain talkers and deceivers, who subverted whole houses, teaching things that they ought not for filthy lucre's sake" (Tit. i. 10, 11.) These corruptions, however, are nowhere attributed to the *denial of grace*, but always to the *abuse or neglect of it*. The Corinthians had very imperfectly purged themselves from the immoralities of their heathen state; but how does he reprove them? "Know ye not that your bodies are the members of Christ? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" (1 Cor. vi. 16, &c.) This is evidently saying, that the wickedness of the Corinthians was not owing to the *denial of grace* on the part of God, but to the *abuse of it* on their own.

Another practical evil of the doctrine of special grace, is the necessity which it implies of some test of God's favour, and of the reconciliation of Christians to him, *beyond and subsequent to the covenant of baptism*. St. Paul, it has been seen, insists upon the necessity of regeneration: he declares that "the natural man receiveth not the things of God, neither can know them;" he calls the heathen nations "children of wrath," and "sinners of the Gentiles;" he speaks of the "old man as being corrupt according to the deceitful lusts;" in short, he expresses under a variety of terms (Rom. ii. 6, &c.), the assertion of our Saviour, that "except a man be born again, of water and the Spirit, he cannot enter into the kingdom of God." (John iii. 3.)

With equal clearness he intimates, that the Christians he addresses were thus regenerate; as having "put off the old man with its deeds;" and having become the "temple of the Holy Ghost," and "the members of Christ;" as having the "spiritual circumcision," and being buried with Christ in baptism" (Rom. vi. 3; Col. ii. 12); as having "received the spirit of adoption" (Rom. viii. 15); and as "being washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God." To the Galatians, "bewitched," as he says they were, "that they should not obey the truth," he still writes, "Ye are all the children of God by faith in Christ Jesus. For, as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 26). These addresses and exhortations are founded on the principle that the disciples, by their dedication to God in baptism, had been brought into a state of reconciliation with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, our Church considers baptism as conveying regeneration, instructing us to pray, before baptism, that the infant "may be born again, and made an heir of everlasting salvation;" and to return thanks, after baptism, "that it hath pleased God to regenerate the infant with His Holy Spirit, and receive him for His own child by adoption."

But, on the contrary, if there is a distinction between special and common grace, and none are regenerate but those who receive special grace, and those only receive it who are elect; baptism is evidently no sign of regeneration, since so many after baptism live profane and unholiness, and perish in their sins. Therefore, the preacher of special grace must, consistently with his own principles, lead his hearers to look for some new conversion, and expect some sensible regeneration. This brings him to use language in the highest degree perplexing to an ordinary hearer. To take an example from the same writer [Hopkins], whose only fault is the inconsistency to which he is reduced by his attachment to the system of election:

"The best duties of unregenerate men are no better, in God's account and acceptance, than abomination. There is nothing that such men do, in the whole course of their lives, but at the last day it will be found in God's register-book, among the catalogue of their sins. This man hath prayed so often, and heard so often; made so many prayers, and heard so many sermons, and done many good works; but yet, all this while he was in an unconverted estate: these, therefore, are set down in

God's day-book in black; and they are registered among those sins that he must give an account for: not for the *substance* of the actions themselves, but because they come from rotten principles, that defile the best actions which he can perform."

Suppose this language addressed now, as it was originally, to a congregation dedicated to Christ in Baptism. What would be the feeling of a plain understanding, or a timid conscience, unable to unravel the windings of these secret things, on learning that the sinfulness or innocence of actions does not depend upon their being permitted or forbidden in the revealed law, but on the doer being in a regenerate or unregenerate state at the time when he performs them? How is this fact of *regeneracy*, upon which no less than eternity depends, to be discovered? The Apostle enumerates the works of the flesh and the fruits of the Spirit; but his test is insufficient, for the two lists are here mixed and confounded. The hearers appeal to the Church, an authorized interpreter of Scripture. The Church acquaints them that they were themselves regenerated, and made the children of grace by the benefit of Baptism; while the preacher evidently treats them as if it were possible they might still be *unregenerate*.

Happily for our Church, the framers of its rituals took their doctrine from the *general tenor and promises of Scripture*, and by a providential care extending over a Church so framed, the succeeding believers in Calvin were never allowed to introduce their *subtleties* into her intelligible and rational formularies. Therefore we are instructed to declare, that those who are devoted to Christ, as infants, by Baptism, *are regenerate*, i. e., are "accepted of God in the Beloved," and dying "without actual sin, are undoubtedly saved." And therefore we hold that those who grow up, may, or may not, fall from *this state of grace*; and that those who have fallen may or may not recover, and be finally saved; and therefore that all are to be exhorted to "examine themselves, whether they be in the faith;" to repent and turn to their Saviour if they are not; to labour, if they are, still more after the "inward *renewing* of their souls day by day."

It is indeed a sufficient confutation of the doctrine of special grace, that it *absolutely nullifies* the sacrament of Baptism. It reduces it to an empty rite, an external mark of admission into the visible Church, attended with no real grace, and therefore conveying no real benefit, nor advancing a person one step towards salvation. But if Baptism is not accompanied with such an effusion of the Holy Spirit towards the inward renewing of the heart, that the person baptized, who of himself and of his own nature could "do no good thing," by this amendment or regeneration of his nature is enabled to bring forth fruit, "thirty, or sixty, or an hundred fold," and giving "all diligence to make his calling and election sure,"—if the effect, I say, of Baptism is less than this, what becomes of the distinction made by the Baptist, "I indeed baptize with water, but He who comes after me, shall baptize with the Holy Ghost?" What becomes of the example of Christ himself? After His baptism, the descent of the Holy Spirit in a visible form, was surely intended to confirm His followers in a belief that their baptism would confer upon them a *similar* gift; and *besides the washing away of their sins*, and the *remission of the penalty* entailed upon the posterity of Adam, would bestow upon them a *power* enabling them to fulfil the covenant laws of their religion.

No preacher therefore is authorized, either by our Church, or by St. Paul, to leave a doubt on the minds of his hearers, whether they are within the pale of God's favour; but, on the contrary, is bound to enjoin them to seek "boldly at the throne of grace," for power to confirm their faith, and work out their repentance, and live worthily of their high calling.—Apost. Preaching.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, APRIL 14, 1849.

NOTICE.

A Box will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sansom street, (formerly George street,) where in all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

EASTER WEEK.

The services of the Church, in their admirable order, wisely follow a course suited to man's nature. God, in the allotment of His Providence, has ordained for man the alternations of joy and sorrow. These vicissitudes have a salutary influence upon the heart and mind. The waters of life, as with the material element, grow stagnant in the calm of a changeless state.

In harmony with the Divine arrangement to meet this necessity, the Church appoints her changing seasons to call forth the different emotions of the Christian heart. As God permits not our present life to be a season either of interrupted joy or sorrow, so the Church allows us not to make of time either a continual Festival or Fast. With a merciful distribution, the days of gladness far exceed those of sorrow.

Having passed through the brief Lenten Fast, Easter ushers in a bright array of Festivals. This has ever been regarded as the leader of the glorious train of happy celebrations. The memories, which it recalls, crown our earthly joys with hopes that cannot be affected by "the changes and chances of this mortal life." With the light of this glorious truth, which we

celebrate not only in a *yearly* but in a *weekly* Festival, the deepest shadows which darken our mortal path are dispersed, and life and immortality shine forth from the darkness of the grave.

But we should remember, amid our rejoicing, that solemn season which precedes the Easter Festival. And if we have not duly improved this period of humiliation, we are not prepared now to "rejoice with joy unspeakable and full of glory." Unless the services of Lent produce deep and lasting impressions, whose salutary influence continues to exert its restraining power over our hearts, then those fearful words would have a sad application coming from *our lips*—"what profit is it that we have kept His ordinances, and that we have walked mournfully before the LORD of hosts?" Our Easter joy should spring from the consciousness of having duly improved the season which, like the reviving breath of Spring, cherishes the growth of our holier affections and nobler desires.

It is to be feared that some, who are led to refrain, during this season, from their usual indulgence in the vanities of life, return with new devotion to worldly things. Surely this is not obeying the wise direction of that counsel of St. Paul, adopted most appropriately as part of our Easter Anthem—"Christ our Passover is sacrificed for us; therefore let us keep the feast; not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." It should be our most earnest effort so to live in the strength of that additional grace, which the more frequent use of the means offered in Lent has given, that we may declare the power of Christ's death and resurrection, manifest in our being "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The proper manifestation of this newness of life is thus declared—"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." We are to arise from the death and corruption of our present state, that we may share in the future glories of that resurrection which is the subject of our Easter celebration.

PROPINQUITY.

We remember seeing, in some of our papers, an account of a Virginia Postmaster who was much distressed by the charge of "propinquity." His post-office happened to be very near another and the Department resolved to discontinue it. Official communications are, *sometimes*, very brief. So in this case, the notice, after stating the facts of discontinuance, merely added "because of *propinquity*." The distressed post-master immediately responded that he cared little about the office, but he was grieved, beyond measure, at the *cause* assigned. He was an honest and respectable man and had never been guilty of such a thing as "propinquity" in his life!

It seems, however, that "propinquity," which in post-offices is only a *misfortune*, in Theological Seminaries becomes a *fault*. The Calendar speaks of "Romanizing" as an evil "infecting the neighbourhood of our General Theological Seminary," intending merely to make a geographical or topographical use of the Seminary. It might be understood, indeed, as a compliment to that institution. Longitude and latitude are generally reckoned from the principal city in a country, so it was giving the Seminary no little distinction, to make it the point by which to determine a Theological locality. But the Calendar's object is at once misinterpreted, and because "Romanizing" is "infecting the neighborhood," the Seminary is forthwith charged with "propinquity" and a cry is at once raised against it!

We refer to this matter again, because we wish to forestall any remarks which our last article may call forth. The points we wished to assert were these. In the first place, we thought it unjust to Bishop Brownell to make him responsible for an article published in a Journal of which he is not editor. In the second place, we considered it unjust to the Calendar, that other papers should so pervert its meaning as to direct the whole force of its article against the Seminary. In the third place, we deemed it unjust in the Calendar to bring in the Seminary at all, as we know that very few of the Students attend Churches in "the neighborhood." And we are quite sure that very little influence, if any, is exerted upon the Students, "through young men." In justice to the Banner, we are compelled to say that had we seen the letter, which appeared in the last Calendar, we would have let "the NEIGHBORHOOD of the Seminary" take care of itself. We were pained by that letter, because we knew it misrepresents both the temper and true position of its author, and exposes him to grave misconceptions. In opposing such views, as appear there to be defended, the Banner will be found, when the occasion presents itself, as firm and decided as the Calendar can wish. But then, we will never take an ambiguous course to reach a direct and honest purpose. We will never walk through the grounds of the Seminary, which are regarded as a sort of "Common" in the Church, to get into a Diocese and into a Parish where we have no right to intrude. In a word we will not unjustly expose the Seminary even to the charge of "propinquity."

APPROPRIATE GIFT.—We have seen a beautiful silver communion set for the Floating Chapel, presented by a lady of St. Stephen's church. It was made under the direction of the Rev. Dr. Ducachet, and is very rich and massive, as well as very chaste in design. The Set consists of a large Flagon, two Cups, a Paten, and two plates. Each piece bears, on one side the sacred initials I. H. S. and a cross, and on the other an inscription with the donor's name, &c. The Flagon bears also the appropriate text, "the abundance of the Sea shall be converted unto Thee." Such gifts are the appropriate offerings of Christian devotion, meet testimonies of our love to Him, who gave His body to be broken, and His blood to be poured out for our salvation.

The Editor of the TRUE CATHOLIC gives the following remarks upon the past year, to the readers of that able periodical:—

"We are called, agreeably to our annual custom, to address to our readers, for the sixth time, a few remarks upon the events of the past year. The world has been even more than ordinarily disturbed during that period. Thrones and dominions have been cast down, and others shaken; a spirit of change and of insubordination has been abroad, and Christians have been called upon to look upon contests, in which they could not very heartily sympathize with either party. Among these wonderful events, the most remarkable, both in itself and in the suddenness and unexpectedness of its coming, is the overthrow of the temporal power of the Pope. We have had occasion, in the course of our labors, to explain the view which we have taken of this event, and of its probable consequences to the spiritual power of the Pope, and the condition of that Church which acknowledges him as her head. Whether these views are sound or not, it is certain, that the Roman Revolution must have the important consequence of testing whether the spiritual power of the Pope can stand alone. If it can, it will not be a conclusive argument in its favor, but if it cannot, the question is settled; Romanism is not founded upon the rock, against which the gates of hell shall not prevail, but upon circumstances in the position of the outward world. It will follow that Romanism is not Catholic truth, that the Church of Rome is not the Catholic Church.

In England the connexion between Church and State daily grows weaker, and, in our opinion, draws to an end. Neither party are, however, in a hurry for the consummation. The clergy see before them a mass of work, which they are called to do, they see that it exceeds their strength, and that all the means that they can bring to bear, are insufficient for their objects. They know that a dissolution of connexion with the State would diminish their means; especially if the State should avail itself of the dissolution to take away the endowments which the State never gave, but the right to regulate which she has unwarrantably assumed. But even if this were not done, the Church rates afford an important aid in the expenditures of the Church, and, doubtless, large sums of money are given by individuals to the Church, who would find some other mode of disposing of them were there no established Church. Then, to pass from the condition of an establishment to that of an unestablished Church is to enter upon a new state of things, of which the English clergy have no experience, and for which they do not suppose themselves, by any means, well fitted. The State, on her part, avails herself of the fiction of the alliance to use the Church, her revenues, her authority, and every thing belonging to her for the purposes of the government. The present race of English Statesmen believe nothing of the alliance, they have adopted the theory of Arnold, that the Church and the State are the same thing, that the State is the true Church, and the Clergy only another sort of State functionaries, whom the law requires to be ordained by a bishop. To the bishop the law allows a discretion as to whom he will ordain, which the same law might take away, as it has attempted to do in the case of the consecration of bishops. They have no conception that the Church is a body independent of the State, any more than that the army is such a body. Of course the Church is, in their estimation, like the army, a body to be moulded at the will of the State, and there can be no such thing as an alliance. But the clergy fancy that there is, and moreover, they are unwilling to dissolve it; so the statesmen use the fiction as a means of binding the Churchmen, while they themselves perform no part of its stipulations, take the full benefit of them, and when they want more, make laws to give themselves what they want.

In our Church the year has not been an eventful one. It has, in fact, been more quiet and tranquil, than any which has passed over us for a long period; more so than we had ever hoped to see in our time. The differences of opinion among us are not however changed; but men have seen that strife and contention are not the most available modes of disseminating opinions. This change has, no doubt, been brought about by the agency of the HOLY SPIRIT, Who has mercifully inclined our

hearts to peace and kindness towards each other. May He continue to shed His benign influences upon us, and may we yield our hearts to those influences in sincerity and truth. With this prayer, the best which we could possibly put up, for our readers and ourselves, we conclude this annual address.

THE TRUE CATHOLIC.—This admirable periodical preserves, with singular consistency, its character as one of the soundest and ablest of our Church Publications. The number for April contains a very excellent article on "Sectarianism." The account of "Church Affairs," is a very full and succinct digest of late transactions, accompanied with discriminating and judicious remarks. We wish this periodical most heartily all the success it deserves, and that is wishing it much good.

A FEW DAYS AT NASHOTAH.—This is a republication, in handsome pamphlet form, of letters which were copied in the Banner. The following is the preface to these interesting letters:

"The three following letters were written at Mackinaw, in August, 1847, shortly after my return from spending 'a few days at Nashotah.' Their object was to correct certain erroneous views of the Institution, which were current among Churchmen. They were sent to The Calendar, and from thence copied by the editors into other Church papers. I supposed that then their work was accomplished, and they would pass into oblivion with other newspaper articles. During the past year, however, inquiries have so often been made for them by those wishing information on this subject, that the friends of Nashotah have urgently requested their reprint in a pamphlet form for circulation, and I feel it a duty to acquiesce in their judgment on this point. I have also added my name, that any responsibility for the statements made, might rest upon me.

It was first intended to rewrite the articles, and interweave an account of the present state of the mission, but upon reading them over, I find it would be impossible to do so. A few notes, therefore, have been added, (enclosed in brackets,) while in an appendix the progress of the institution for the last eighteen months is given, and also the changes which have been made in its organization.

W. INGRAHAM KIP."

Albany, March, 1849.

We give the Appendix, which has been added, in another part of our paper. We hope it may help to stir up old friends, and raise up new, for this noble Missionary Institution.

NEW YORK ECCLESIOLOGIST. No. IV.—This number contains a great amount of useful and valuable information upon subjects connected with Church Architecture. The following is a list of the articles.

"Christian Art. No. II.—Form and Arrangement of Churches. No. II.—Orientation of Churches.—New York Ecclesiological Society.—Reviews: A History of the County of Westchester.—Hierurgia Anglicana.—Arrangement of a Private Chapel.—New Churches—Grace Church, Newark, N. J.—Font at Portsmouth, N. H.—Glossary.—Notices and Answers to Correspondents."

THE PHILOSOPHY OF RELIGION.—By J. D. Morell, A. M., Author of "the History of Modern Philosophy."

This is a handsome work, published by the Messrs. Appletons, in New York and Philadelphia. We shall notice it more fully hereafter.

From Late English Papers.

The English Church Papers are much occupied with discussions of the cases of Messrs. Shore and Gorham *versus* the Bishop of Exeter. The former has been arrested and imprisoned for preaching in a dissenting Chapel.

"On Monday morning a large meeting of the friends of 'religious liberty' was held at Exeter Hall, to adopt certain measures in consequence of the imprisonment of the Rev. James Shore, M. A., by the Bishop of Exeter. The Rev. Edward Craig, M. A., (a Clergyman of the Church of England,) Minister of St. James's Chapel, Pentonville, was in the Chair. Mr. Thomas Binney moved a resolution denunciatory of the Bishop's proceedings, expressive of sympathy with Mr. Shore, and pledging the Nonconformists of England to use their best exertions to obtain an alteration in the ecclesiastical law. The resolution having been seconded by Lieutenant Blackmore, was unanimously adopted. A letter was read from Sir Culling Eardley, enclosing 20*l.*, towards the fund for taking up Mr. Shore's case; and 10*l.* was sent by the Hon. Charlotte Thompson, sister of the Hon. and Rev. Baptist Noel. The Rev. E. Craig, Minister of St. James's Chapel, Pentonville, and Mr. R. Ainslie, of the Congregational Board of Education, were elected secretaries; and it was announced that a great aggregate meeting would be held in Exeter Hall.

The Scottish Court of Sessions has given a decision adverse to the Bishop of Aberdeen, for his action in the case of Sir William Dunbar, who, by the decree of a Diocesan Synod, was removed from the ministry for his schismatical conduct. The Bishop has appealed to the House of Lords. "The Morning Post" thus remarks upon this decision.

"The recent decision of the Court of Session—the highest legal tribunal in Scotland—in the case of Sir William Dunbar

v. the Primus of the Scottish Episcopal Church, and which, unless carried to a higher tribunal, must remain the law of that part of Great Britain, is of a nature to arouse very lively alarm, and demands the immediate adoption of some legislative measures of relief. Whatever may have been the error in judgment which the Bishop of Aberdeen may have committed in the mode of his expressing the removal of Sir William Dunbar, one of his Clergy, from the Scottish Episcopal Church, or whatever legal technicalities may not have been complied with, it is evident that the recent deliverance of the Judges of the Court of Session will have the effect of deciding that the Bishops of that communion can henceforth possess no legal *spiritual* jurisdiction in Scotland.

IRELAND is in a very disturbed state. Accounts from many sources, excite fears that a crisis in the social condition of this country is at hand. The opposing religious and political parties, are assuming every day a more hostile attitude. The following is a specimen of the manner in which those, who call themselves *par excellence* "the Friends of Ireland," would apply its resources!

On Sunday, a papal rate in aid was collected in Dublin, to relieve Pope Pius IX. from pecuniary embarrassment. The metropolis responded to the call with a liberality which might be called almost prodigal:—

"The calculation was," writes the *Times* correspondent, "that the grand total would far exceed in amount any of the 'tributes' levied during the late years of the life of Mr. O'Connell, when the popularity of that remarkable man was on the wane, and when people were becoming somewhat tired of the annual appeals to that most sensitive portion of man's apparel—the breeches pocket. A three years' respite, however, has effected wonders, and bank-notes and sovereigns flew about yesterday as though Dublin were a second California, and the mud of the Liffey as full of gold dust as the sands of the Sacramento. Enthusiastic citizens, who, when the 'Liberator' was in the plenitude of his power, flung their guinea, with a 'hurrah for Repeal,' on the plate of the collector, doubled their subscriptions in honour, it must be presumed, of the superior claims of the dethroned Pontiff; while the humble mechanic who at other times emptied his coppers into the same bottomless reservoir in the hope of 'getting back the union,' now freely sported his shilling in obedience to the commands of ecclesiastical authority."

ITALY.

The following official documents have issued, as cotemporaries, from the divided spiritual and temporal authorities of Rome.

ENCYCLICAL LETTER OF THE POPE.—TO OUR VENERABLE BRETHREN, THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE WHOLE CATHOLIC UNIVERSE.—*The Pope Pius IX., to the Venerable Brethren. Apostolic Salutation and Benediction:*—

From the first days when, elevated, without any merit on our part, but by a secret design of Divine Providence, to the chair of the supreme Prince of the Apostles, we took in hand the helm of the entire Church, we were touched with a sovereign consolation, Venerable Brethren, when we learned in what marvellous manner, under the pontificate of our predecessor, Gregory XVI., of venerable memory, an ardent desire had been awakened, throughout the whole Catholic universe, to see it at last decreed by a solemn judgment of the Holy See, that the thrice Holy Mother of God, who is also the tender Mother of us all, the Immaculate Virgin Mary, was conceived without the original stain. This very pious desire is clearly and manifestly attested and demonstrated, by the incessant demands addressed both to our predecessor and to ourselves; and in which the most illustrious Prelates, the most venerable Canonical Chapters, the religious congregations, especially the distinguished order of the Preaching Brothers, have solicited with desire that it should be permitted to add, and to pronounce aloud, in the Holy Liturgy, and especially in the preface to the Mass of the Conception of the blessed Virgin, this word—*Immaculate*. To these requests, our predecessor and ourselves have yielded with the utmost readiness. It has come to pass, further, Venerable Brethren, that a large number of you have not ceased to address, to our predecessor and ourselves, letters, in which, expressing redoubled wishes and lively solicitations, they have urged us to define as a doctrine of the Catholic Church, that the conception of the blessed Virgin had been immaculate, and absolutely exempt from any soil of original sin. There has not been wanting, also, in our time, men, eminent for genius, virtue, piety, and doctrine, who, in their learned and laborious writings, have cast a light so brilliant upon this subject, and upon this very pious opinion, that many persons are astonished that the Church and the Apostolic See have not yet decreed to the thrice Holy Virgin this honour, which the common piety of believers so ardently desire to see assigned to her by a solemn judgment, and by the authority of that same Church and of that same See. Certainly, these wishes have been singularly agreeable and full of consolation for us, who, from our most tender years, have had nothing more dear or more precious than to honour the blessed Virgin Mary with a particular piety, with a special veneration, and with the inmost devotion of our heart, and to do all which seemed to us capable of contributing to her greater glory and praise, and to the extension of her worship. Also, from the commencement of our Pontificate, we have directed, with much earnestness, our cares and our most serious thoughts, to an object of such high importance, and we have not ceased to raise, to the very good and very great God, humble and fervent prayers that he may deign to enlighten our mind with His celestial grace, and to make us know the determination which we ought to take on this subject. We confide especially in this hope, that the blessed Virgin who has been elevated by the greatness of her merit above all the choirs of angels, to the throne of God,* who has bruised, under the foot of her virtue, the head of the ancient

serpent; and who, placed between Christ and the Church,* all full of grace and of mildness, has always snatched the Christian people from the greatest calamities, from the snares and the attacks of their enemies, and has saved them from ruin, [we hope that she] will deign equally to show us that pity and that immense tenderness which are the habitual effusion of her maternal heart, to deliver us, by her instant and all-powerful advocacy before God, from the sad and lamentable misfortunes, the cruel anguish, the pains and the necessities under which we are suffering, to turn away the plagues of the Divine wrath, which afflict us for our sins, to appease and disperse the frightful tempests of evil by which the Church is assailed on all sides, to the immense grief of our soul; and in fine, to change our mourning into joy. For you know perfectly, Venerable Brethren, that the foundation of our confidence is in the thrice Holy Virgin; since it is in her that God has placed the fullness of all good, so that if there is in us any hope, if there is any favour, if there is any salvation, we know that it is from her that we receive it, because this is the will of Him who has willed that we should have all things through Mary.

In consequence, we have chosen some ecclesiastics distinguished by their piety, and well versed in theological studies, and at the same time a certain number of our Venerable Brethren the Cardinals of the Holy Roman Church, illustrious by their virtue, their religion, their wisdom, their prudence, and by the knowledge of divine things; and we have given them the mission to examine with the greatest care, in all respects, this grave subject, according to their prudence and their doctrine, and afterwards to submit to us their advice with all the maturity possible. In this state of things, we have believed it our duty to follow the illustrious steps of our predecessors, and to imitate their example.

It is on this account, Venerable Brethren, that we address to you these letters, by which we excite earnestly your distinguished piety and your episcopal solicitude, and we exhort each of you, according to his judgment, to order and cause to be recited, in his Diocese, public prayers, that the merciful Father of lights may deign to enlighten us with the superior brightness of his holy spirit, and to inspire us with a breath from on high, and that, in an affair of so great importance, we may be able to take the resolution which shall the most contribute to the glory of his holy name, as well as to the praise of the Blessed Virgin, and the profit of the militant Church. We earnestly wish that you should let us know, as promptly as possible, with what devotion your Clergy and the faithful people are animated towards the conception of the Immaculate Virgin, and what is their desire to see the Apostolic See issue a decree on this matter. We desire especially to know, Venerable Brethren, what are, on this subject, the wishes and feelings of your eminent wisdom. And as we have already accorded to the Clergy of Rome the authority to recite a proper canonical office of the Conception of the thrice holy Virgin, composed and printed quite recently, in place of the office which is found in the ordinary breviary, we accord to you also, by the present letters, Venerable Brethren, the right to permit, if you judge it becoming to all the Clergy of your Diocese to recite, freely and lawfully, the same office of the Conception of the thrice holy Virgin, which the Clergy of Rome are actually using, without it being necessary for you to demand this permission from us or from our sacred congregation of rites.

We doubt, in no wise, Venerable Brethren, that your singular piety towards the thrice holy Virgin Mary, will make you yield with the greatest care and the liveliest earnestness to the desires which we express, and that you will hasten to transmit to us in time fitting the answers which we ask. In the meantime receive, as a pledge of all the celestial favours, and above all as a pledge of our good will towards you, the apostolical benediction, which we give from the bottom of our heart, to you Venerable Brethren, as also to all the Clergy, and all the faithful laity confided to your vigilance.

Given at Gaeta, the second day of February, in the year 1849, in the third year of our Pontificate.

ROMAN REPUBLIC.—The following manifesto has been published at Rome:—

"THE ROMAN REPUBLIC TO ALL NATIONS.

"THE CONSTITUENT ASSEMBLY.

"A new nation presents itself to you to solicit and to offer friendly feeling, respect, fraternity. The nation that formerly was the most illustrious on the face of the earth presents itself to you as a new one. But between the ancient grandeur and this resurrection the Papal power stood for upwards of a thousand years. People of Europe, we knew each other when the name of the people of Rome inspired terror; we have known each other when our name excited pity. You may abhor the memory of that age of dominion and violence, but you cannot condemn us to excite for ever the pity of the world. Which of you would wish to be pitied? The people of the Roman State have determined to reform their political constitution, and have created a Republic; and, before this great act of the imprescriptible sovereignty of the people, the past is destroyed and vanishes. The people have willed it. Who is above the people? God alone; but God created the people for liberty. The people have willed it, and they need not seek justification for the past; their reason is anterior to every human act. But, if we turn our eyes to the past, we may with tranquillity contemplate the ruins of the Papal power, much more so than the latter, when it contemplated the ruins of our ancient political greatness. The history of Italy was a tale of sorrow, and a large portion of it was ascribed to the papal power. And, notwithstanding, when the Pope came forward and placed the cross on the national banner, the world saw that the Italians were ready to forget the faults of the Holy See, and the revolution began in the name of a Pope. But that was the touchstone of what a Pope could or could not do. The predecessors of the last Sovereign had been too cautious to attempt the trial, and their power was measured only by the misery entailed upon the people. The last Sovereign was the first to risk the attempt, and wished to stop when he discovered that he had revealed a terrible truth—namely, the impotency of the Papal power to render the Italian nation free, independent, and glorious: he wished to

* St. Greg. Pap. De Expositione, in lib. Regl.

* St. Bernard Serm. in Cap. xii. Apocalyps.

withdraw from the work, but it was too late, for Papacy had judged itself. It is hence that the downfall of Popery has been so near its glory; the glory of the Papal power was the northern light that precedes darkness. We still hoped, but a system of reaction was the answer that came from the Papal power. Reaction fell; the Pope at first dissembled, saw the tranquillity of the people, and fled; and in his flight he bore with him the certainty of exciting civil war; he violated the political constitution, left us without a Government, repelled the messengers of the people, fomented discord, then threw himself into the arms of the most ferocious enemy of Italy, and excommunicated the people! These facts sufficiently show that the Papal sovereignty neither could, nor would, modify itself, and nothing was left but to bear it or destroy it. It was destroyed. If the liberality of Kings, or the toleration of nations, had placed the Papal power in the city of the Scipios and Cæsars, instead of in the heart of France, or on the banks of the Danube or the Thames, was that a reason for depriving the Italians of all the rights common to nations—the country and liberty? And if it be true that the possession of a temporal sovereignty be necessary to the spiritual power of the Pontificate, although it was not on such a condition that Jesus Christ promised immortality to His Church, was Rome then destined to become the patrimony of the Pope, and be so for ever? Rome, the patrimony of a Sovereignty, that to subsist was forced to oppress, and to be glorious was forced to fall? And, as a patrimony of Papacy, was Rome to be the permanent cause of the ruin of Italy? Rome, whose traditions, whose name, nay, whose ruins so loudly speak of liberty and patriotism?—Provoked and abandoned to ourselves, we have effected the revolution without spilling a drop of blood—we have re-edified almost without letting the sound of demolition be heard—we have completely uprooted the sovereignty of the Popes, after having patiently submitted to it for so many ages—not from any hatred of Papacy, but from love for our country. When a revolution has been effected with such morality of purpose and means it is at once proved that this people did not deserve to be under the sway of Papacy, but was worthy of being its own master, worthy of the Republic! It is worthy, therefore, of being admitted into the great family of nations, and of obtaining your friendship and esteem. The Roman Republic will bear the stamp of its origin. It will make a free people defend the religious independence of the Pontiff, to whom the religion of a Republican people will be worth more than a few roods of territory. The Roman Republic proposes to apply the laws on morality and universal charity to the line of conduct it intends to follow, and to the development of its political life.

"For the Assembly, The President, G. GALETTI.
"Rome, March 2."

GENERAL INTELLIGENCE.

The condition of Europe seems to bode an approaching general war. We extract the following from the summary of the English Churchman:—

The Continent of Europe is very unsettled; and it is difficult to decide whether the Republican party or the Emperor of Russia is most to be blamed for this sad state of affairs.

France continues quiet internally. The elections commence on the 13th of May, and the Legislative Assembly meets on the 28th of that month. The Deputies are expected to be taken from the Anti-Republican Party. An expedition is fitting out at Toulon, and Marshal Bugeaud has departed to take the command of the army of the Alps. Italian affairs are critical, and the French mean to be prepared for all events.

The King of Holland died on the 17th inst., of inflammation of the lungs. He will be succeeded by his eldest son, William, Prince of Orange. It is reported that the new king will resign in favour of his eldest son, who is only nine years of age. We should not think that a Regency was a desirable thing in the present state of Europe.

In France, confidence continues to prevail, and trade to revive. The trials at Bourges do not excite so much interest as was expected. An expedition is fitting out at Toulon; its destination is Italy. M. Napoleon Bonaparte is going to Madrid to prevent the interference of the Spanish Government in that country.

From Denmark the accounts are warlike. The Germans talk of attacking the Danes, if peace is not proclaimed before the termination of the armistice. The Danes, being supported by Russia and Sweden, are quite ready for war.

From Austria the news is important. The Emperor has dissolved the Diet at Kremsier, and granted a *Constitution octroyée* to his subjects. It is remarkable for its liberality, but whether it can be a bond of union for so many nations, differing as they do in manners and language, remains to be seen. It is said that Prince Windischgratz is to be removed from the command of the Austrian army in Hungary. High-reaching Jellachich grows circumspect, and has done very little against the Magyars lately. He may suspect that the Austrians are making use of him and his Croats to put down the Magyars, and that then they will endeavour to abolish the liberties of Croatia. He is a man of energy; and, if he finds out that this is the case, we should not be surprised to see him join the Hungarians with all his forces.

It is reported that the Sardinian army has marched to Piacenza to attack the Austrians. The Romans and Tuscans are on the best terms with Charles Albert, and will no doubt assist him as much as they can. The idea of forming Italy into one great empire, including in it the project of expelling the Austrians, is a favourite notion pervading all classes of the people; and there is no doubt that Charles Albert desires to rule that brilliant empire, and will, therefore, put himself at the head of the National movement. The Sicilians have rejected the ultimatum of the King of Naples, with the view of adding their contingent to the general mass. The Austrians will readily conquer the Italians in pitched battles; but it is difficult to retain possession of a country when all classes of the people are against you. Will the Austrian Parliament grant the supplies necessary for such an undertaking? We think not; more es-

pecially as they wish to compete with Russia for the mouths of the Danube. We have no doubt, therefore, that eventually Austria will be obliged to abandon her Italian provinces.

The Russians are still pursuing their daring schemes. They are urging on the Danes against the Germans, and the Austrians against the Italians. Their next move will be to make mischief between England and France. If they succeed in this, there will be no longer an obstacle to a Turkish campaign. The Sultan is well aware of their projects, and is doing his utmost to increase the efficiency of his army and navy.

Communications.

For the Banner of the Cross.

THE BLOOMING OF VIOLETS.

BY THE REV. JAMES GILBORNE LYONS, LL.D.

Ay! cast those gloomy thoughts aside,
The genial Spring is here;
She comes with all her violets
To bless another year:—
Lo, rising at her welcome voice,
They steal in gladness out,
And, wish'd for long, the light warm South
Is harping all about.

By garden walk and rustic fence,
Fair bush and rude gray stone,
They laugh among the leaves and grass,
In starry clusters strown:
Retiring from the gaze of men,
They lurk, a bashful race,
But every breeze, that wanders by,
Reveals their hiding-place.

While, heedless of their own sweet worth,
They quaff the shining dew,
Or catch, from God's eternal arch,
Its deep and stainless blue,
Go, mark thou well the scents and dyes,
To them so freely given,
And own that weak and lowly things
Are yet most loved of Heaven.

Then drop this weary load of care,
Be meekly glad as they,
Nor fear to live on Earth unseen,
To pass unseen away:
Learn thou with joy to stand or fall,
Where sacred duty leads,
And prize, above renown or gold,
Pure faith and holy deeds.

For the Banner of the Cross.

DEAR MR. EDITOR:—

I have been kindly favoured with a copy of a Sermon on "Practical Charity," a "Plea for Missions," preached to the congregation of Trinity Church, Pittsburgh, by the Rector, the Rev. George Upfold, D. D., on Quinquagesima Sunday, February 18, 1849.

This timely and excellent discourse appears to me to be so well adapted to its purpose, and so suitable for other congregations and individuals than those who heard it from the lips of the preacher, that I send to you the following extract from it for publication in your widely circulating journal, if you concur with me in the belief that it may be thereby made more extensively useful.

The stories which it tells of suffering in Missionary life and among the pioneers in preaching the Gospel to the distant and destitute parts of our own land, have their counterparts in many a living herald of the Cross at this moment. But I may not indulge in the remarks which the subject suggests or you will not have room for my extract which is much more to the point than anything I could say would be. I commend it to the reflection of your readers.

A LAYMAN.

EXTRACT.

"There are now in the employ of the Church, ministering in the Domestic Field, embracing the Western, North-western, South-western, and remote Southern States, something like one hundred missionaries; and last week, a missionary sailed for California—now, though so far off, a portion of the same field,—and others are preparing to follow, to introduce there amid the worldliness, and wickedness, and social disorganization, which is said to prevail in that newly acquired territory, the good 'leaven' of the gospel, and impart to the crowds of adventurers more precious treasure than the 'gold that perisheth.' There is already in the same department of missions, a flourishing mission in Wisconsin, among the Indians of the Oneida tribe; and applications have been made to extend the ministrations of the Church to the Chickasaws and other tribes, on the western border of Arkansas, which is deferred solely from the want of funds. The same cause has, I believe, prevented the extension of our services to the miners who have been accustomed to them, on the southern shore of Lake Superior, whence so much wealth is now derived by many of our citizens here, and in other parts of the country.

The field is vast, and every where is 'white unto the harvest.' But 'the laborers are few,' because the limited support, the mere pittance they expect, and without which they cannot labor, is wanting, is not forthcoming. They are willing to live and labor on very little, but they cannot live and labor on nothing. Men are not wanting, zealous, devoted, intelligent, and efficient men; but they need and must have, food and raiment, and shelter. And for these indispensable things, the stipend which those who are already in the field receive at the farthest when it is paid with regularity, which of late it has not been, from a sad deficiency of practical charity among those

who are justly counted on to contribute, is barely sufficient. They are accustomed to hardships, and privations, and discomforts; they counted on these before they entered on their work; but they cannot well endure starvation, or what is next to it. Many, if not most of them, have families, and they, too, must eat and drink, and be clothed. And the salaries paid to each—when it is paid—with the most rigid economy, and much and rigorous self-denial, barely suffices for this under ordinary circumstances. What must it be, then, when disease intrudes and claims them for its victims—and lays the father, or the mother, or the children—and sometimes all at once—on a bed of sickness, perhaps for weeks or months together? This is not at all of unfrequent occurrence; nay, in some parts of our new settlements, it is of annual occurrence. I have witnessed such scenes myself; I have heard of others. One of the kind fell under my observation a few years ago, on the Upper Mississippi, which made an impression which will not be readily effaced, so deeply pained was I at the distress and anguish of my sick and suffering brother, as he lay in a close, contracted apartment, amid discomforts and privations, which to me seemed almost unendurable. I witnessed another case on the Lower Ohio. The sufferer, barely convalescent from a protracted illness, in his anxiety about his work and his flock, was preparing to go to church and officiate, when, in one of my occasional wanderings, I providentially arrived, knowing nothing of his indisposition, and relieved him from a duty, in which, had he attempted it, in his then feebleness, he must inevitably have failed. From some appearances I conjectured that his family was not well provided with the necessities of life, and on inquiring I found my conjecture was right. He made no complaint in words. He asked no relief. But in the course of conversation, the truth came out, that his funds were exhausted and he had barely money enough to provide food for a day or two more. I counselled him to trust in Providence, who often, in an unexpected way, supplied our wants. On my return to the steamboat, I mentioned the case to some of my fellow-travellers—some of you, my brethren, were among them—who generously contributed, and enabled me, through a clerical friend, to prove to my poor afflicted brother, that Providence was as good, as unexpectedly good, as I had suggested for his comfort and encouragement, on taking my leave of him. Other cases, I have said, I have heard of. Yes, brethren, frequently I hear of them, and that too, at times, in the way of personal applications for assistance. And I cannot hear of them in any way without pain; without having my tenderest pity excited; without wishing myself the man of wealth I am not, and never expect to be. I cannot but feel for my suffering brethren, whose necessities, whose privations, I know, and to whose fidelity and efficiency in their 'work of faith and labor of love,' I am free to testify. And this must be my excuse for any undue urgency, with which I may seem to press their claims on your attention, and appeal to you for aid.

The work, my brethren, is the work of God. It must be done, for it is His command. It must be done by the agency of the living teacher, in personal ministrations, for that is His appointment. The laborers are in the field, zealously engaged in their work, but they need, and they are 'worthy of their hire.' Others are ready, and prepared to enter on the work; but they cannot work without wages. Where are these to come from? From you, and such as you, who possess in all their fullness and abundance the spiritual privileges, which they possess, or are altogether deprived of. From you, and such as you, who, through the bounty of a beneficent Providence, have the ability to aid in the glorious enterprise, and whom the Christian law of love obliges, and I trust will induce, to give liberally, as God hath blessed you, of your competence or your abundance. The cause is the cause of God. The necessities you are asked to meet and satisfy, are real and urgent. They appeal to sensibilities, which I should be loath for a moment to suppose you did not possess. Having the ability to respond to this appeal, will you refuse? Will you, with affected sympathy, and in soft and silvery accents, pity the distress in words, and yet, in a spirit of selfishness, worldliness, avariciousness, or cold neglect, harshly repel it in deed? Will you tantalize these suppliants with professions of interest and commiseration, contenting yourselves with saying—"Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body?" Will you lavish your money—your possession, but God's gift, remember!—will you lavish this, on your persons, your dress, your houses, your equipage, your pleasures, your amusements, on mere superfluities and luxuries, on things which perish in the using, and withhold it, or impart it reluctantly, sparingly, parsimoniously, in promoting the glory of God, the cause of religion and the Church, and the spiritual good of your destitute, suffering brethren?

But why do I ask these questions! You know your duty in the premises, and you are too deeply imbued with the spirit of charity and kindness, I trust, to refuse or evade its full discharge. Believing this to be your disposition, and knowing your ability, I leave the matter to your decision, anticipating—may I not?—a favorable response, an answer which will gladden many a sorrowing, fainting, depressed heart, and stimulate to renewed zeal and perseverance many a discouraged, anxious laborer in the vineyard of the Lord.

Yes, I leave the matter to your decision, in the hope and trust that you will so decide as to acquit your consciences in the sight of God, and do credit to yourselves as a Christian congregation; that you will weigh well your ability, and your correspondent responsibility; that if in the estimate of this ability, severally, any of you should err, the error will be on the side of charity and mercy: and that should you, in your present contribution, somewhat exceed your means, and your strict duty, the mistake will neither impoverish nor embarrass you, will neither drain your cup of blessings, nor materially abridge your temporal comforts. May God, with whom are the hearts and affections of men, dispose you to devise and render to his cause, liberal things: 'pour into your hearts that most excellent gift of charity, the very bond of peace and of all virtues,' and induce its abundant practical exercise; and for your bounty bestowed to-day, return to each bosom that blessing 'which maketh rich and addeth no sorrow.' AMEN."

For the Banner of the Cross.

MR. EDITOR:—

By inserting the following extract from an admirably written work, you may alleviate much misery, by awakening the sick and the healthy to a sense of their reciprocal duties. S.

"There are moments in life, when the various comforts which the researches of science and the arts of luxury have accumulated around us in this comfortable age, may be considered in the light of real and substantial blessings.

Many a sinking, patient sufferer, has found cause to bless the inventions which minister to sensations too exquisitely excited, and to what may be termed the accumulated horrors of the sick-bed and the sick-room, as they existed scarcely half a century ago; but, in spite of this, the unnatural demand upon strength had been made too long for even the perfect relief Angela now enjoyed to ensure immediate recovery, and it was weeks before the tender care and generous hospitality of Miss Grant could restore the strength which over exertion had exhausted.

Complaints of this description, arising from exhaustion of power, are so wearying—require so much time, so much endurance and fortitude upon the part of the sufferers—so much tenderness and indulgence upon that of their nurses, that no disorder more heavily taxes the patience and affection of friends. But both did their part in this instance. Angela spared not any of those virtuous efforts with herself which, in such cases are indispensable to a cure, and Joan none of those innumerable assistances and alleviations which tend so greatly to abridge the period of suffering. Still these nervous disorders are tiresome, wearying things; and woe to those careless and indifferent ones, who, by their negligence, their hard-heartedness, or their unjustifiable exactions of strength, cause them insensibly to fasten upon those dependent upon them.

Easily arrested in their first symptoms, nothing can be more tedious and discouraging than such disorders, when once they have become fixed; and the worst of it is, while the utter helplessness of those thus afflicted makes them miserably dependent upon the tenderness and consideration of every creature around them, there is no class of diseases which so little commands the sympathy of mankind.

Every one agrees that the suffering is dreadful, far exceeding that of severe bodily pain, and yet in almost every case that occurs, there is less care, less attention, less sedulous endeavour to relieve the sufferer, than in any other with which I am acquainted.

That there is no immediate danger to life may be one cause of this indifference. The imagination is enlisted in the cause of danger—of death—while the still more serious apprehension of a continued existence of misery is, in comparison, disregarded.

Partly, perhaps, this indifference arises from the persuasion that the patient ought, and can do much for himself; and this is most certainly the fact; but then it is, on the other hand, equally a fact, that he can do absolutely nothing unless he be assisted by others. There is not a more miserable case of dependence existing than that of the nervous patient.

Painfully affected by slight inconveniences, which to the healthy man are not even perceptible, his sensations excited to that preternatural acuteness which renders those senses, intended only to convey wholesome impressions, the source of perpetual pain: he finds the common stir of life, the mere noise and bustle of ordinary existence, an insupportable source of suffering, and not only of suffering, but of positive injury, by increasing the irritation of the nerve whence all the mischief arises. He is miserably dependent upon the consideration of every body, and at all times: for to him, the ticking of the clock, the church-bell, the footsteps on the stairs, even the birds in the trees, may prove a source of misery, and the very grasshopper a burden. To be a martyr to all these capricious sensations, and to have to plead for mercy to those to whom those very pleadings appear the excess of extravagance, of caprice, of self-will—what a fate! And, worst of all, to know that all the comforts, and luxuries, and indulgences of life, which every body is wanting for themselves, and wishing for, if they could get them, such as travelling without fatigue,—cheerful scenes,—entertaining books—delicate food—delicate lodging—quiet—abstinence from all exertion—amusement,—every thing which a person is ashamed to ask for, afford the only chance of recovery—to know all this, to feel how hateful the patient becomes through that apparent selfishness, bred of the very necessities of his illness—how still more hateful he must become by exacting and demanding those indulgences, if withheld; and yet, that the only chance of his restoration to the common life and sympathy of mankind must arise from such assistance being granted!

The poor heart, wounded by little careless acts of unkindness, probably never intended, but acting with exaggerated force upon sensations so tremulously alive, struggling against all these mental sorrows, while the frame is shaking and trembling, and sinking. And sleep, which offers even to the victim on the rack of pain its sweet restoring intervals of heavenly repose, forsakes the poor exhausted one!

What an accumulation of sufferings! They are faintly and imperfectly described here; but Angela would have had to endure them all in their extremest severity—for nothing equals their severity in cases where these maladies proceed from exhaustion, had she not had the infinite happiness of falling into the hands of such an one as Joan Grant.

That true friend, that wise counsellor, that firm and tender minister to want and suffering!

Neither was there, as I have said, upon her own part, any want of that self-government, those determined exertions, without which, the ministry of the kindest and wisest will be found ineffectual.

Together they triumphed over this terrible attack, and the rescue of this young creature from a long state of hapless incapacity was added to Joan Grant's deeds of mercy for this year.

"Bear ye one another's burdens, and so fulfil the law of Christ."

No one can desire to make others Christians, who is not so himself; and a true Christian cannot but desire it.

Miscellaneous.

From Dr. Kip's Letters on Nashotah.

APPENDIX.

March, 1849.

Eighteen months have passed since the foregoing letters were written, and the Nashotah Mission has therefore been subjected to a still further test of time. Its course, however, has been onward, each month has demonstrated more conclusively the stability of the principles on which it is founded, and enabled it to exert a wider influence for the Church, through all the North West. It will be well, therefore, to mark its progress, and state the points in which changes have taken place.

The principal of these is, the Incorporation of the Mission by Act of the Legislature of Wisconsin. This is a charter fully satisfactory in every particular to the friends of the House. It is endowed with University powers, and every right is secured to it which is necessary for the entire preservation of those distinctive Church principles, to advance which it was established. The Trustees, who cannot exceed seven in number or be less than five, have been appointed, and the whole property of the House has been transferred to their keeping. The Mission itself, in all its departments, is governed by a Faculty, composed of the Bishop and Clerical Members of the House.

The Charter recognizes the following departments as connected with the Mission, viz.: 1. The Divinity School. 2. The College. 3. The Academical Department. 4. The Parish School.

Of these, the Divinity School, which was earliest established, is always to be first and controlling in its influence. To it is committed the entire internal arrangement of the whole community at Nashotah. To its students the Faculty are to look, as those most deeply interested both in spiritual and temporal affairs of the whole Mission. It is not to be, as in most institutions, first the College, and second the Divinity Department, but the latter is to stand first. The principle on which every thing is founded is, that the whole institution is to have no existence apart from the Brotherhood of the Theological Department. When that perishes, it is felt that all the Church can prize at Nashotah, must likewise perish. With the students of this alone, there is manual labor, and a constant home. The members of the other three departments are excused from labor, and are pay scholars. With these, when vacation comes, Nashotah ceases to be a home; but with the first department, its members remain and pursue their labor the more closely, because studies are for a time suspended. It is to be separate too, not only as a department, but in its location. To it will always be attached the Chapel of the House and the Library, and thus all arrangements will tend to show that this is regarded as the most important feature of the Mission. The present number of students is about thirty.

The College will not probably be opened for several years, but the Academical and Primary Schools are already in operation. The latter was begun upon the Mission premises, December 1, 1847. In the first year it averaged forty scholars, and we believe the present number is about sixty. Of these, sixteen are from the lake towns. They board in families living on the Mission premises, and are entirely under the supervision and control of the Faculty. This is looked upon as the nucleus of the Academical Department. The students are under the charge of four of the Lay-brothers, who each spend three or four hours a day in the school, while the professor of languages gives it also his personal oversight. The Rev. President visits it also once a day, remaining an hour for the purpose of teaching the catechism. There are several classes in the school in different grades of religious instruction, the teaching of which is confined entirely to the clerical members of the Institution. So great has been the progress of the scholars in secular learning, that many through the surrounding country who differ from us in faith, send their children, and even submit to the religious teaching.

During the past year the Faculty has been strengthened by the addition of another clerical Professor, who will probably devote his life to the interest of the Mission. Of him, it is only necessary to say, that his thorough scholarship enables him to take the oversight of the department of languages, including the Hebrew; his aid is also rendered in several branches of the theological studies, and particularly in that spiritual training of the students which is to give life and vitality to every thing they acquire.

The course of preparation for the candidateship is intended to be made thoroughly adequate to the mental necessities of one entering upon the study of theology in its various departments; namely, as furnishing the requisite amount of mental discipline, a radical knowledge of the Latin and Greek languages, the primary mathematics, belles-lettres, history, mental and ethical philosophy. The course in this department although limited when compared with the paper course of ordinary colleges, will be adhered to strictly, will be enlarged from time to time, and embraces the most thorough tuition as far as it goes. Every thing has a direct reference to the missionary life.

In the Latin language the studies are these: in addition to a thorough acquaintance with the Grammar, (which is furnished the student in manuscript by the professor in this department, and is illustrated and explained at the black board,) and with the more primary books there are: 1. Cornelius Nepos, entire, rendered into English, and imitations from him in English, rendered into Latin on alternate days. 2. Three books of Cæsar, and the History of Cataline, by Sallust, or in lieu of the latter, the four Catalinarian Orations of Cicero, with frequent translations of English into Latin. 3. In Latin prosody, the Latin Rules of Alvarez committed accurately to memory, and applied in reading three books of Virgil's Eneid. 4. Livy, the first four books, (about two-thirds of the edition commonly used,) analyzed with reference to the construction of Latin sentences, and the use of tenses, and translated at the same time with severe accuracy, and a due attention to the foundation of an English style, which it is believed may be better promoted in this way than any other. The Satires of Horace, entire, with some of the odes, in which particular attention is paid to

the metres and scanning. Alvarez's Prosody is continued through this year. Added to this, there are occasional exercises in the writing of original compositions in the Latin language, and once in every month the class spend several hours in the presence of the Professor, when they are furnished with a piece of difficult Latin from one of the old authors, which they are required to translate into English in writing, without any other assistance than a Lexicon, in the way the examination tests are conducted in the English Universities.

In the Greek language the course is equally thorough. The student is required to recite a synopsis of the Grammar, embracing all the usual forms, from beginning to end, at one recitation, before he is allowed to begin translation at all. Then follow, Jacob's Greek Reader, two-thirds, the Cyropedia and Anabasis of Xenophon, six books of the Iliad, and a play of one of the tragic poets. The Greek course, however, is not yet considered as full.

The mathematics are pursued through Euclid, and in English studies, attention is paid to English Grammar and Rhetoric, the Analysis of Pope's Essay on Man, composition of original essays, elocution and extemporaneous speaking. In the natural sciences, natural philosophy and chemistry, with the use of such apparatus as they may be able to procure. In history, Taylor's Manual, with lectures, and in mental and moral science, the excellent Treatises of Abercrombie.

This comprises the preparatory course at present, and considering that every thing here laid down is exacted, it may be regarded as already not much inferior to that of ordinary colleges. The scheme of study thus described, is in actual operation at present, and not merely what is proposed to be done in future.

(To be concluded in our next.)

SATAN'S YOKE.—Sin is a sore burden. Call upon God to help thee, that thou mayest be able to cast it from thee before it lays thee prostrate, and thou art become unable to rise from under it. But 'twere far better thou shouldst make what haste thou canst, and get thee up with thy load to Calvary: for there thou hast but to cast thyself upon thy knees, and it will fall off itself.

SIN.—If we do not call upon God to help us in rooting out our sins, they will root us out of his paradise forever.

USE OF THE TONGUE.—It is quite as easy to recall a word thou hast spoken as to get back a stone thou hast cast among the billows. The word spoken has changed ownership. Be, therefore, "swift to hear and slow to speak."

A CONTRAST.—When innocence stumbles, the wicked rejoice; but the upright humble themselves and pray, and every good angel weeps.

Affliction appears to be the guide to reflection, the teacher of humility, the parent of repentance, the nurse of faith, the strengthener of patience, and the promoter of charity: while of those upon whom affliction is thus sanctified to the purifying of the soul and its improvement in Christian graces; of those who study to convert it, with the blessing of their merciful Father, to their spiritual and eternal welfare, that they "may become partakers of his holiness;" of those who welcome it as the means whereby they may learn "the statutes" of the Lord; of such persons it may be truly affirmed, as the royal psalmist acknowledged of himself, that "it is good for them to be afflicted."—*Bishop Mant.*

When others are unreasonably cross to us, we little think, 1st, that the Devil works upon and is setting himself against us by their tempers, and that now is the time for conflict and manifold opposition; nor, 2nd, what pity is due to those who are thus influenced by him. Let others be what they will, I must love them at my peril. Why then should I lay the greatest obstacle in the way of it by aggravating their faults, or being forward to suspect any ill of them?

If any man takes a tenth or a fifth part from his stock, to give to the poor, the remainder will be a weightier seed for producing an increase, than if the whole had been untouched. But then this is a delicate affair. To give, chiefly with the expectation of the increase, is traffic, and not charity.

Obituary.

Died, in Edenton, on the 28th day of March,

LIEUT. THOMAS M. WHÉDBEE, late of the Ordnance Department, U. S. A.

Mr. Whédbee was born in this county, and was educated in this place until the time of his going to the Military Academy at West Point, N. Y. He was, as a boy, full of promise, and as such, through the influence of gentlemen of the place, he received the appointment of Cadet; and the high standing which he sustained at West Point fully justified the expectations of his friends. He graduated, with credit to himself, and honor to his native state, receiving an appointment in the Ordnance Department.

All who knew this young man esteemed him for his amiability of character, and high sense of honor; while those who had any degree of intimacy with him saw that in his spiritual state which demanded far greater esteem: and this must bring the greatest consolation to his immediate family, who in him have lost their hope and their pride. He died in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favour with God, and in perfect charity with all the world.

"Let me die the death of the righteous, and let my last end be like his."

Died.

At Hazlewood, Grene co., Ala., on the 24th of March, in the 25th year of her age, Mrs. FRANCES M., wife of Rev. J. S. Marbury, Rector of St. Paul's Church, Greensboro', Ala.

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Church of the Ascension.
St. Paul's.
Trinity Church, Southwark.
Church of the Advent, Northern Liberties.
Nativity, Spring Garden.

The Thirty-Sixth Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen in the communion of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, will be held at St. Peter's Church, on Tuesday, the first day of May next, at 5 o'clock, P. M. J. C. CLAY, Secretary.

CHRIST CHURCH.

The second quarterly collection for Church objects will be made in Christ Church on next Sunday, in the morning and afternoon. The proceeds of the collection will be appropriated to the Church Societies, for the distribution of Bibles, Prayer Books, and other religious publications, and the General Theological Seminary.

The Rev. Dr. Ducachet is expected to preach in the Church of the Redemption, Fairmount, on Sunday evening next, 15th inst. Divine Service commencing at 7½ o'clock.

Acknowledgments.

The Treasurer of the Ladies Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums, for the building of a Free Church on Delaware Front street, as a Monument to the Memory of Bishop White, from March 8th to April 5th, 1849.

From Mrs. E. S. Burd, \$25; Miss Kirkham, 10; Mrs. J. Tevis, 5; Miss C. Yates, Lancaster, 20; Henry M. Watts, Esq., 5; Male Sunday School of Gloria Dei, 4th donation, by Rev. Dr. Clay, 10; Mrs. J. W. Smith and Mrs. T. C. Bush, 2; a Member of St. Paul's Church, 2; John Bohlen, Esq., 25; Annie Devine, donation, 37½; Annual Subscriptions, 12 50; Mites for March, 21 25; Miss Baker, toward purchasing the ground, 5; St. James' Church, Lancaster, 20. Total, \$163 12½.

The Rector of the Church of the Crucifixion gratefully acknowledges the receipt of a bundle of clothing from the Young Ladies' Dorcas Society of St. Luke's Church, April 5th, 1849. O. EVANS SHANNON.

FLOATING CHURCH MISSION.

The Board of Managers of the Churchmen's Missionary Association for Seamen, thankfully acknowledge the donation, by Mrs. E. H. Burd, (through the Rev. Dr. Ducachet,) of a handsome Silver Communion Set, for the use of the Chapel.

The undersigned gratefully acknowledges the receipt of \$388, from "friends of the Mission in Philadelphia," being part payment on the fourth year's subscription; also, a special donation of \$10, both sums through Mrs. H. Markoe. JAMES LLOYD BRECK, for the Nashotah Mission. Nashotah Lakes, Wis., March 15, 1849.

PHILADELPHIA CITY MISSION.

I received a "Lent offering" of \$5, which was "dedicated unto the Lord." With this I purchased thirteen Bibles and two New Testaments, for distribution.

THOS. G. ALLEN, Missionary.

Advertisements.

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THE Second Term of Miss Hinshelwood's School will commence May 1st. Terms for Board and Tuition, \$150 per annum, payable in advance.

REFERENCES:—The Rt. Rev. Alonzo Potter, Bishop of Pennsylvania; Samuel Welsh, Esq., Spruce st.; Joseph R. Evans, Esq., Pine st.; John C. Pechin, Esq.; Abraham Martin, Esq., Philadelphia; Rev. C. B. Wyatt, Falls of Schuylkill; Rev. M. C. Lightner and James C. Kempton, Esq., Manayunk; Dr. C. Treichel, Custom House. Ap. 14—4t

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The Summer Session will commence May 1.

REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School. Mar. 24—2m

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to REV. L. VAN BOKKELEN, Rector.

Extensive additions are to be made to the buildings, for the perfect accommodation of every department of the Institution. Mar. 10—6t

College of St. James, Washington Co., Md.

THE Second Term opens on Monday, March 5. Students may be admitted at any time into the College, or into THE GRAMMAR SCHOOL; either to pursue the full collegiate course of classical and scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for admission, or for further information, to be made to JOHN B. KERFOOT, Rector, &c. Mar. 3—6t College of St. James, P. O., Md.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 21, 1849.

[VOL. XI.—No. 16.—WHOLE No. 538.]

Calendar.

APRIL.

22, 2d Sunday after Easter.
25, St. Mark the Evangelist.
29, 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

APRIL.

22d. A. M. Chester; P. M. Marcus Hook.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.

MAY.

6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

2d Sunday after Easter, St. Paul's Church, Edenton, (Ordination.)
25th, St. Mark's day, Gatesville.
27th, Friday, Windsor, Bertie Co.
3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

2d Sunday after Easter, April 22d, St. Andrew's, " "
3d " " 29th, Immanuel, New Castle, A. M.
5th " " May 13th, St. Thomas', Newark, A. M.; St. James' Staunton, P. M.
Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d, Seaford, P. M.
Wednesday, 23d, Laurel and Broad Creek.
Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th, Lewes.
Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)

For the Banner of the Cross.

MARYLAND.

LAYING OF A CORNER-STONE.

The corner-stone of what is to be a beautiful and churchly little temple was laid by Bishop Whittingham near the College of St. James, Md., on Easter Monday. It is to be Gothic, with open roof, detached chancel and vestry, and stone porch, and will seat one hundred and seventy-five people. There were present, the Bishop in his robes and the following Clergy of the diocese in their surplices:—the Rev. Jno. B. Kerfoot, President of the College, the Rev. Messrs. Trevett, Adams, Wheat, Lyman and Clarkson. Though the day was dark and rainy there were four or five hundred people present. The procession, consisting of the Building Committee, the Clergy and the Bishop, proceeded from a neighboring farm house to the building.

The appropriate and beautiful service set forth by the Bishop of Maryland, was used on the occasion. The Prayers were read by the Bishop, the Psalter by the Rev. Russell Trevett, the Lesson by the Rev. Theodore B. Lyman, Rector of the Parish, and the list of deposits by the Rev. Robert H. Clarkson, Minister of the congregation.

It was a pleasant holiday for the College. Every one, Students, Professors and Bishop, walked over to the Chapel, nearly two miles distant. Of course they were very proud of it, as it is entirely a College enterprise; an offering of the College for the spiritual good of the neighborhood. All the means necessary for its completion have been raised among the farmers around. Some of them have subscribed very liberally. The name of the Chapel is St. Marks. It is expected that the services will be performed and the pulpit filled by Clergy from the College.

The Church is under contract to be finished before the 15th day of July. The site and stone for building were given by Dr. Maddox, one of the members of the congregation. The address of the Bishop on the laying of the corner-stone was delivered in his usual earnest and fervid manner, and it was fully equal to his great reputation.

St. Mark's, Md., Easter Tuesday, 1849.

MASSACHUSETTS.

NOTICE.—The Fifty-Ninth Annual Convention of the Protestant Episcopal Church in the Diocese of Massachusetts, will be held in Trinity Church, Boston, on Wednesday, the 16th May, at 10 o'clock. A. M.

Divine service will be held, and the communion will be administered as usual, on the first day of the Convention. A charge will be delivered by the Bishop of the Diocese, in place of the usual Convention Sermon.

JOSEPH H. CLINCH,

Secretary of the Convention.

South Boston, March 23, 1849.

WESTERN NEW YORK.

BISHOP DELANCEY'S VISITATION.—On Good Friday, April 6th, Bishop DeLancey held a Confirmation in Trinity Church, Geneva. Prayers were read by the Rev. Dr. Hale and Professor Low, of Geneva College. The sermon was preached by the Rector, the Rev. Mr. Bissell, who also read the Confirmation preface. The Bishop confirmed thirteen persons, to whom he delivered an address.

On April 7th, Easter Even, the Bishop visited St. Paul's Church, Waterloo, to hold a second confirmation in that parish. On this occasion prayers and the confirmation preface were read by the Rector, the Rev. D. H. Macurdy, and the Bishop preached, and confirmed seven persons, making the whole number for the parish confirmed this year to be twenty-eight.

On Easter Sunday, April 8th, the Bishop visited St. Peter's Church, Auburn, where in the morning he preached and administered the Holy Communion, and in the afternoon he preached, and confirmed eleven persons. Prayers were read at both services, by the Rev. Mr. Foote, of Moravia, and the Rev. Mr. Ayrault, the Rector of the Church, who also read the confirmation preface: and both assisted at the Holy Communion in the morning.

From Church Papers.

MARYLAND.

ORDINATION.—On the Third Sunday in Lent, at a special ordination holden in Mount Calvary Church, Baltimore, the Rev. John A. Thompson, Deacon, was admitted to the holy order of Priests, by the Bishop of the diocese. After Morning Prayers by the Rev. D. H. Buel, the holy rite of Confirmation was administered to eight persons, to whom the Bishop made an appropriate address. The sermon was preached by the Bishop. The candidate was presented by the Rev. Jacob B. Morss, who with the Rev. A. A. Miller and the Rev. D. H. Buel, united in the imposition of hands. The same clergymen aided the Bishop in the administration of the Holy Communion. —Church Times.

SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE.—The 3d Jubilee or 150th anniversary of this venerable society was celebrated yesterday in St. Paul's Cathedral. This jubilee was held in commemoration of the foundation of the institution by five persons, including the Rev. Dr. Bray, on the 8th March, 1699, since which period it has continued in the active course of labor then begun, assisting schools, aiding the colonies with means of building churches and distributing large quantities of Bibles, Prayer Books, and religious and useful works at home and abroad, 94,000,000 of these having been issued since the year 1733. The Archbishop of Canterbury preached the jubilee sermon, taking his text from Jer. c. 32, v. 24. His Grace's admirable sermon was very distinctly heard, considering the size of the building. The Duke of Cambridge was present; the Archbishop of York and the Bishops of London, St. David's, St. Asaph's, Hereford and Madras also attended. The assemblage of clergy and lay members of the Society, as well as of the public generally, was so large that a considerable number of persons was unable to obtain places in the choir—a proof of the general interest felt in the society and its object. The anthems (Kent) "Blessed be thou, O Lord God"—(Boyce) "Oh! Where shall wisdom be found?" etc., and Handel's magnificent "Hallelujah chorus" were admirably executed. It is due to Mr. Goss, the organist of St. Paul's, and his effective choir, to add, that their services were readily afforded on this interesting occasion. Part consisted of members of the Westminster and Windsor choirs. The collection amounted to 312l. 18s. 6d.—London Times.

ENGLAND.—Subdivision of Parishes.—Lord Ashley, in his recent speech, stated the population of some of the parishes, as follows:—Marylebone, 138,164; Liverpool, 223,003; Stockport, 84,252; Sheffield, 111,099; Bradford, 200,237; Manchester, 353,390; St. Pancras, 140,000. In 14 Churches and Chapels in the last named parish, there was only accommodation for 17,000. The vicar, (Mr. Dale,) was using all his efforts for its subdivision, though much thwarted, and had created already five new districts, and yet a large portion remained undivided. In it there were ten or fifteen thousand children, who are receiving no education whatever. The Clergy of Staffordshire, in a memorial to the Archbishop of Canterbury, of York, and other counties, were warmly in favor of the separation of districts into distinct parishes, as strengthening the hands of the incumbents, conducive to the general interests of the Church, and binding the affections of the laity more firmly to her communion.

JOURNEYS TO THE HOLY LAND.

In the view of accomplishing an object I long had in view from an early period of life, namely, in making a journey to Palestine, the glory of all lands, I encountered many indelible privations and dangers, horrors of plague, and often had occasion to pass along many seas, and was in great jeopardy. It might occupy a volume to describe all the various particulars which occurred; but I shall confine myself at present only to one frightful tempest, which will never be effaced from my mind, and the goodness of that great Being, who ruleth the winds and waves, can speak, and it is done. On this occasion the sky was remarkably serene, and its azure so pure and beautiful, that the stars shone with a brilliancy of which it is impossible to convey an adequate idea to the natives of our humid atmosphere. The striking appearance of the heavens, stretched out as a certain, and that grand army of fixed stars, I shall ever reflect on as one of the most splendid displays of the magnificence of the Creator. Beholding those glorious orbs, as they sparkled in the clear crystal of their spheres, and all the host made by the breath of his mouth, how strongly was I reminded of the sublime language, that, if "stars are not pure in God's sight, how much less man, that is a worm!" Cooped up in a narrow cabin, darkness was on the face of the deep, when the wind, in all probability the "euroclydon" in the inspired volume, freshened into a gale, and anxiety began to prevail lest our provision should be exhausted before completing the voyage. Great were our apprehensions also from seeing water-spouts at a distance—a most wonderful phenomenon, like large pillars, and as it were boiling up with great height. In such a situation, where, it may be asked, is the man who can shun contemplation? Is he not on the wide ocean, tossed to and fro? A plank only is between him and an eternal world, knowing not what a moment may produce: and is not the love of life blended with the fear of death? The captain, a Roman-catholic, assured us he never put to sea without having holy water and images on board, reminding me of the words of the wise man, that "those who prepare to pass through the raging waves call on a piece of wood, made with hands, more rotten than the vessel which carries them." It may be observed that the vessel in which the great champion of the faith, Paul, had embarked, also contained idols. The gale that occurred increased to a mighty tempest. I was, along with others, long shut up in our submarine abode; and one, I shall never forget, was the very personification of despair, and very image of death, calling out, "Is there danger?" when every thing at the moment was smashed, rolling to and fro about the cabin. Every sail of our giddy citadel was furled, the helm lashed, and she was allowed to encounter the pitiless gale under bare poles; the roaring billows rivaling the very heavens themselves in point of altitude. The thunder was terrific, rolling through the vaults of heaven, shaking the feeble masts to the very keel; and the bark frequently appeared enveloped in flames by lightning. Utter confusion took place: despair appeared in the face, and terror in every heart; and all our frightened eyes witnessed the mighty wide-extended deep in all its horrors during this voyage. Afterwards, the gathering darkness; a tempest-driven sky; the creaking of the masts, threatening every instant to fall; the mountain-wave darkly rolling and curling its monstrous head, and loud howling of the bitter blast; clouds and ocean blending; the bark was strained to such an extent as if its ribs were severing; the stammering also of the mariners on deck, reeling to and fro, like drunken men at their wit's end; the howling of the wind, and whistling through the shrouds. A leaking was discovered, and chain-pumps were in full operation: these, added to the tossing to and fro and labouring of the vessel, led to an apprehension every moment she would go down, and be thus buried in the deep. Such are a few things of what occurred on this awful night; when we committed ourselves to that Almighty Power who is not only the confidence of all the ends of the earth, but of those who are afar off on the sea, and mightier than the mighty waves. Let it be added to all this, the stars, those splendid lamps of heaven, as seen between the hurrying clouds, appeared as if driven from their courses; and the surrounding billows, on the unruly element of nature, sparkled with liquid fire, presenting a spectacle of watery hills; and the frail bark groaned in her timbers, as she plunged into the hollow of the waves. All this was a time of feverish excitement, when we were in "jeopardy every hour;" and at last it was concluded we should be hurried into an eternal world, since all circumstances appeared to proclaim the total impossibility of human power to save. Truly has it been said that men who go to sea in ships are shown the wonders of the Lord. In a word, after long suffering for nights and days, he who rides on the wings of the wind, and directs the fury of storms, said, "Peace, be still;" when this tempest ceased, and we reached in safety *terra firma*, under a tide of joy, grateful to that God who had unfolded his wonders to us on the mighty deep, and in so especial a manner extended his mercy, and thus saving our precious lives. —Dr. Rae Wilson, on Travelling to the Holy Land.

The love of God and man, which is the sum of goodness, and without which nothing is so, is but a sneaking virtue in the eyes of the humanly virtuous and worldly prudent, if not totally disregarded in their account of virtue.

How glorious and happy to say truly in case of injury, "the author of it only hurts me, by hurting himself."

Selections.

From the Missionary.

A DAISY,

FROM MY ENGLISH GOD-SON.

Why should this little withered flower,
So scentless, pale, and dry,
Be dearer than the garden's pride,
That captivates the eye?

It has a beauty for the mind,
A fragrance for the heart,
Which Time can no more dissipate,
Than Nature could impart.

A precious little English boy,
My own baptismal child,
An English daisy, sent to me,
Across the waters wild.

And English homes and English hearts,
Through memory's magic power,
And all the blessed English Church,
Live in that little flower.

Riverside, St. Matthew's Day, 1849.

Bishop G. W. Doane

by W. Henshaw

The following extracts are taken from an able article on Dr. Stone's life of Dr. Milnor, in the Church Review for April:—

"In the department of Biography, the literature of our Church in this country has been somewhat copious and rich. The well known Memoirs of Bishops White, Hobart, Ravenscroft, Moore, and Griswold, and those of Bedell, Bayard, and others of the Clergy, while they contain interesting exhibitions of individual characteristics, and afford valuable materials for the ecclesiastical historian, were produced under circumstances which held out no temptation to the writers to conceal or suppress any of those doctrines of faith or principles of polity which they held in common as members and ministers of the same communion. The books referred to present variety in connexion with unity. Their aspects are widely different, arising from the difference of temperament, of feeling, of habits and associations in their respective subjects; and each receive a peculiar tinge or coloring from the like peculiarities in their respective authors. But, after all, it is only such a difference as is found in the features and expression of the human countenance in different individuals, in the varieties of species under the same genus, or in members of the same family. In those biographies we find gradations of Church principles and varieties of religious opinion on doctrinal matters of lesser importance, without any irreconcilable contrariety in what may be justly styled the fundamentals of religion. They thus furnish a beautiful illustration of that catholic and comprehensive feature of the Church, which admits of great diversity of opinion as to circumstantialia, in harmony with entire unity of faith as to essentials.

"A long and intimate acquaintance with the late Dr. Milnor had produced in us a high estimate of his noble properties as a man, in whom the most valuable intellectual powers were sweetly blended with the gentler virtues; as a Christian of transparent sincerity, trustful faith, fervent zeal, and exemplary devotion; as a Pastor, who with wise prudence fully consecrated himself to his Master's service, and, with untiring diligence, labored for the salvation of souls, and the edification of the body of Christ; as a Churchman, strong and intelligent in his attachment to the doctrines, worship, and discipline of the Church at whose altars he served; while with a heart overflowing with charity, he wished 'grace to all those who love our Lord Jesus Christ in sincerity.'

"We could have wished the biography of such a man to be written by one who entirely harmonized with him in his doctrinal views and his religious experience; and that it should have been written under circumstances which left no ground for distrust or doubtfulness whether it gave a representation of his character and principles in their fullness and integrity.

"We say not that these desirable requisites were wanting in the preparation of the volume before us. But it must be evident to every reflecting mind, that an author, in preparing the life of an Episcopal Clergyman, to be submitted to the examination and published under the auspices of a Society* which excludes all that is distinctive in the different forms of evangelical profession, and can feel no greater sympathy with Episcopalianism than with Presbyterianism, Methodism, or Congregationalism, —it is evident, we say, that an author so situated, however anxious to be truthful, must be, however unconsciously, laboring under strong temptation to avoid every topic which may be offensive to his patrons, and also to present his subject in such a light as will render it most agreeable to their prepossessions and prejudices.

"We have no doubt of Dr. Stone's sincere purpose to give an honest and impartial representation of the life and character of that eminent servant of God, whose Memoir he has written. But in reading it, we cannot divest ourselves of the idea that some of its parts have received a coloring from the peculiar views and relations of its author, while other parts have received their precise modification from the embarrassing and trammeling auspices under which it was to be issued.

"The book, on the whole, is creditable to the talent and scholarship of the author. The only drawback to this praise, will be found in a few paragraphs, in which the purity of the composition is injured by an affectation of stateliness, a mistaking of verbiage for strength, a forcing of metaphors, and an inflation of style, which would be much more excusable in one who could shelter himself under the plea of juvenility, than in a gray-haired, venerable Doctor of Divinity. The volume will have a wide circulation,—like every thing which comes from the Tract Society's press. Multitudes of other names will read it with eagerness. And although we could have wished it to have

been different in some respects, yet we will hope that it may remove from the minds of many of its readers, their prejudices against a Church which has shown itself capable of forming a Christian so lovely, and a minister so faithful, as the sainted one whose life it records."

"Strange as it may appear, it was in the midst of the political debates and strifes of Congress, and when surrounded by all the fascinations of pleasure, of the pomp of fashion, and the pride of life, so constantly presented in the gay circles of Washington, that the attention of Dr. Milnor was first solemnly fixed upon the great concerns of the soul and eternity; and that was the scene chosen by God's Grace, for effecting in him that great moral revolution which led to an entire change of his destiny and influence in subsequent life. Dr. Stone has favored us with a very minute and graphic sketch of the conversion of his friend. And although no one can read it without deep interest in the developments of gracious operation upon a well-balanced mind, nor without a full conviction of the reality and magnitude of the change, yet one could wish that some things in the narrative had been different, and that the author's theological views had not led him to dwell so exclusively upon what is spiritual and subjective, as to neglect entirely all that is formal and objective in our Holy Religion.

"The transition from the naked, jejune, formless, creedless spiritualities of Quakerism, to the dogmatic Faith, the fixed Worship, the imposing Ceremonies, the solemn Sacraments, the divinely commissioned Ministry, and the stable government of the Protestant Episcopal Church, was a change too great to have taken place in the mind and habits of an intelligent man in mature life, without serious deliberation, and patient inquiry, issuing in a thorough conviction that it was not only expedient, but right. That this great change in his religious connexions should have taken place, (however gradually) in the subject of the memoir before us, without a most careful examination of the points of difference between the two communities, and a resulting ability to state irrefragable reasons in vindication of the conclusion to which he came, is not to be credited for a moment; especially when we reflect that his legal training had accustomed him to the rigid scrutiny of evidence, and to the habit of demanding good reasons in support of every principle he adopted. It is not to be doubted that the same conscientious scrupulousness which he manifested in examining the evidences of Christianity, of the doctrine of future punishment, and other elementary parts of the common faith, also governed him in investigating the grounds upon which the doctrines, discipline, and worship of the Church claimed reverent reception and submission. His life shows the conclusion to which he came; and it would be instructive and gratifying to be informed of the nature of the arguments and the process of reasoning by which the result was attained. But this information, which would be so valuable to the Christian community at large, and which Churchmen had a right to expect in any faithful biography, is sought for in vain in the volume under review. Why is this? Was it a fear of giving offence to those under whose auspices the book was to be published, which led to so sad an omission? Or, were there no documents in existence, no credible testimonies accessible, to throw light upon this interesting portion of the life of a public man, who studied no concealment of his principles and who always lived in the view of the world? We are unwilling to believe that the respected author of this Memoir, would, to please any patrons, connive at a *suppressio veri*. Yet, it is difficult to persuade ourselves that a series of documents from which so many particulars have been drawn, illustrative of an inward religious change of opinion and feeling, should furnish no materials to vindicate the process of that change in its formal and outward relations—so much more palpable in their character, and more readily apprehended by the generality of mankind. Dr. Milnor, for many years, kept a Diary or Journal; his correspondence was extensive and unreserved, especially after his mind became deeply interested in the subject of religion. The memoir is enriched by copious extracts from both these sources, expressive of his views upon various points of Christian experience and practice. Is it to be supposed that he never, either in his private memoranda, or in letters to his confidential friends, gave some account of his great change of ecclesiastical connexions and habits? Could he have passed through so great a change—one which might otherwise have subjected him to suspicion of levity, or even of mercenary motives—without some statement of reasons which would vindicate his course at the bar of his own conscience and in the estimation of his friends?"

"Dr. Milnor could never, at any period of his life, bring himself to view with favor the peculiar dogmas of Calvinism. This fact seems to have been a cause of annoyance and discomfort to his biographer. Thus we are told of his arguments against Calvinism in interviews with his Presbyterian friend, Bradford; of his abandonment of his temporary attendance upon the Presbyterian Church in Washington square, on account of the frequent exhibition of that system by Dr. Wilson; of his 'fighting with the dogmas of Calvinism'; of 'a concealed effort to justify to himself his cherished dislike of Calvinism'; his 'strenuous warfare against evangelical truth, and Calvinism in particular.' Again, after inserting a letter to Mrs. Milnor, in which her husband dwells upon the great truths of the Gospel, urging her to give her heart to God, and to unite with him in approaching the altar as a devout communicant of the Church, we are told, 'In its introduction, the theology of this letter is still stoutly anti-Calvinistic. Indeed, the writer never became an extreme Calvinist in his creed, though he did cease to wage his strenuous warfare against the system of Calvin; and the style of his subsequent preaching was so highly evangelical, that many considered him, though no controvertist, yet a moderate Calvinist in his views.'

"Now, why these frequent references to the anti-Calvinistic views of Dr. Milnor, sometimes in apologetic strains, as if they would detract from his claims to Evangelicalism; at others, as if to intimate that they were a hindrance to his clear perception of the Gospel scheme of salvation, and to his advancement in experimental godliness; and all of them calculated to leave the

impression upon the reader's mind, that it was a thing not to be commended in his character or theology: for if the system of Calvin be not the whole truth, yet moderate Calvinism may rightly be considered as the perfection of truth! Why, we again ask, are these flings, or apologies, whichever they are? Are they to be ascribed to the doctrinal views and affinities of the author, or must they be considered in the light of incense thrown out to please the Publishers of the volume, a majority of whom are disciples of the Genevan School!

"It is true the affectionate and peaceful Milnor had no taste for polemical controversy. He did not plume himself upon running tilts against errorists of any class; nor would he withhold his confidence or his love from any pious Clergyman, who faithfully preached Christ, because he put a Calvinistic or Arminian interpretation upon the Articles. Still, it is not to be denied that 'he never became a Calvinist,' extreme or moderate; and it is equally undeniable, that this circumstance had no unfavorable influence either upon his Christian experience, or his ministerial usefulness. The author of the Memoir admits, that the abandonment of Presbyterian services for those of the Church, 'may have been favorable to his religious hopes, inasmuch as his evidently intense dislike of Calvinistic doctrines was no longer irritated and kept open, like a frequently fretted sore.*' His friends know that his anti-Calvinism was no drawback to his hope and joy as a mature Christian; and all who ever attended his ministrations can bear witness that it formed no obstacle to his preaching, in all its fullness and preciousness, the blessed Gospel of the grace of God.

"Another blemish or defect in Dr. Stone's account of the earlier Christian life of the subject of his Memoir, cannot be passed over in silence, without infidelity to our trust as Christian Reviewers. We refer to the entire absence of all information as to the time when Dr. Milnor 'was made a member of Christ' in Holy Baptism, as to the fact of his ever having been confirmed, or whether he ever enjoyed the benefits of Holy Communion as a Layman. These are items of intelligence which would be expected as matters of deep interest in the life of one Churchman written by another; how marvellous that they should have been omitted in the life of a Minister of the Church, written by a brother Clergyman!

"The author has informed us that Dr. Milnor was 'elected a Vestryman of the parish to which he belonged,' in 1810; that he was one of the Lay Delegates from the Diocese of Pennsylvania to the General Convention of our Church, in 1811; that in 1813, he was admitted as a candidate for Orders, and was ordained Deacon, by Bishop White, in St. James' Church, on Sunday morning, August 14th, 1814. During the greater part of those four years, his mind was deeply exercised upon the momentous concern of his personal salvation; the extracts from his diary and letters, furnish us with an ample record of his reflections and feelings in reference to the 'one thing needful,' which had evidently become, not only the leading, absorbing theme of his contemplation, but the grand, paramount object of his zealous and diligent pursuit. We are favored with a minute, interesting, and instructive narrative of the progress of his conversion, so far as it was an inward work, seen only by the eye of God, and effected by the new-creating energy of His grace. But no mention is made of the Church, its ministrations and ordinances, as having any instrumental agency in the change, or as giving visible manifestation or tangible existence to it, by her divinely appointed signs and seals. So far as the reader is dependent upon information furnished by the biographer, he has no means of ascertaining when this distinguished convert took his stand as a member of the Church, by making the vows of the covenant in Holy Baptism, or renewing them in the rite of Confirmation, or at the Table of the Lord, or whether he ever publicly 'confessed the faith of Christ crucified,' by the reception of either or all of these positive rites. Indeed, it might be inferred, in the absence of any assurance to the contrary, that, up to the very time of his ordination, he continued, substantially, a Quaker, with the exception of attending an Episcopal place of worship.

"Why has Dr. Stone omitted all mention of such important facts in the life of his Christian brother, all allusion to those fixed way-marks in our pilgrimage to heaven! He believes in the propriety and importance of the sacraments, for he frequently administers them. Did he omit speaking of them in connexion with the early Christian experience of the subject of his Memoir, from a fear that he might be suspected of attaching too much value to them? Or, was it from an apprehension that some of his readers would not pronounce the same compliment upon this part of his work, which he pronounced *con amore*, upon the teaching of Mr. (now Bishop) Kemper! 'Here certainly, was nothing of baptismal regeneration, nor of the notion of justification by the sacraments.'

"We have, of course, no doubt that Dr. Milnor was baptized, confirmed, and admitted to lay communion, long before he was ordained, or even received as a candidate for Orders. Nor do we make any question that, under the pastoral care of such men as good Bishop White, and the youthful but zealous Kemper, he was duly instructed in the nature and design of those ordinances, and carefully prepared for the intelligent and devout reception of them. Certain extracts from his diary and correspondence afford gratifying evidence that he looked upon the positive institutions of our religion, not as matters of mere form and ceremony, but as valuable means of grace; that he attached a high value to the Church of God, and reverently esteemed her services and sacraments as divinely appointed channels of grace and instruments of salvation."

"Immediately after his ordination as Deacon, in 1814, the converted Congressman was appointed one of the Assistant Ministers of the then 'United Churches,' in Philadelphia, Bishop White being Rector of the parish, and the Rev. Dr. Abercrombie, and the Rev. Jackson Kemper, being Assistant Ministers. His native city, where he had grown up to manhood, and where he had been so well known for many years in legal, political, and fashionable life, was a trying field for the commencement of his labors as an ambassador of Christ. But, with the advantages of mature experience, much knowledge of the world, a well furnished mind, and long practice as a public

* American Tract Society.

* P. 120.

* P. 99.

† P. 196.

speaker, he sustained himself well; and soon won a reputation in the Pulpit, different in kind, but equal in degree, to that which he had previously enjoyed at the Bar, and in the halls of Legislation. His brief ministry in Philadelphia, was marked with the same fearless exhibition of the great doctrines of the Gospel, the same earnest enforcement of the duties of practical godliness, the same burning love for souls and laborious effort for their salvation, by which it was ever characterized in after-life and in other spheres. It was attended with an important influence in elevating the standard of piety in the parish with which he was specially connected, and in strengthening the cause of truth and godliness in the community at large.

"But Providence designed this man—so strangely and remarkably raised up and qualified, at an important crisis of the Church's history—for an independent cure, and a more extensive field. Accordingly, in the summer of 1816, in less than one year after his admission to the Order of Presbyters, and within two years after his ordination as Deacon, he was transferred to the city of New York; and on the 30th of September, in the same year, he was instituted as Rector of St. George's Church, (vacated by the recent resignation of the Rev. John Kewley, M. D.,) by his old friend and schoolmate, Bishop Hobart.

"From this time, during the thirty years which elapsed before his decease, the Christian and Ministerial life of Dr. Milnor was 'a spectacle to the world,' and surely, in its leading features, and in its noble results, it was a lovely and interesting one. We doubt not that angels, as well as good men, might contemplate it with admiration and delight. Although, owing to peculiar influences and circumstances of the times, seldom called to any of those posts of honor or trust in the gift of the Diocese, to which his age, talents, character and station might have seemed to entitle him; yet, as an humble but venerated Presbyter, he faithfully applied himself to the appropriate duties of his Diocesan relationships. Uniformly respecting Episcopal authority, cheerfully rendering canonical obedience, and earnestly desiring the harmony and prosperity of the body to which he belonged,—but ever ready to vindicate the rights of conscience, and enjoy the freedom which the Church allows, he silently and unofficially exerted an influence which was widely and permanently felt in the affairs of the Diocese."

"But alas! new parties have been thrown up in the boiling cauldron of these troublous times, of other visage, and different temper than those to which the Church had been accustomed in earlier periods of her history. They are emphatically *modern*; creatures of the fearful day we live in. The one, is of reverent, rather than of reverend aspect; professing to be guided by the lore of dark antiquity, yet composed, for the most part, of unfledged youths, who show their love for ancient Fathers by laughing at the wisdom of their own; and exhibit their regard for Holy Church by questioning the mission, and undervaluing the discipline of that branch of it to which they belong; a class of theological *petit-maitres*, familiar with costumes and attitudes; more skilled in ecclesiology than in divinity, attaching more importance to a genuflection than to a prayer or a gospel sermon, and spending more thoughts upon the position of a Font, or a credence table, or upon the mode of administering a sacrament, than upon the spiritual import and value of the sacraments themselves. This party may be under the guidance of some wiser and older heads; it may have incorporated in it some more solid and grave materials than the above hasty sketch would indicate; yet the sketch, extravagant though it may be, is sufficiently specific, not to fail of its application.

"In company with this Romeward sprout, there has sprung into being another scion on the opposite side of the tree, and inclining to a contrary direction. A *clique* of pseudo-evangelicals has presented itself, but has no valid title to the parentage it claims. The old sires never gave birth to such misformed, degenerate sons. They are startled at sounds and practices, which were familiar to our fathers as household words and usages. They know of no evangelicism but what consists in negations—denials of Baptismal grace, the real presence, and the Apostolical succession. They recognize no Body of Christ but that which is invisible, intangible, unreal; no Catholicism but that which comprehends all sects bearing the name of Christian; and admit of no piety but that which exists independently of all aids from Christ through the interposition of any Priesthood or Sacraments.

"While one party expects to benefit the Church by caricaturing her principles and forms, the other looks for the same result by a disguise or suppression of them. To both, the Church may say:

*Non tali auxilio, nec defensoribus istis
Tempus eget.*

"The times need sound heads and warm hearts; men firm in purpose, and vigorous in action; who with lively faith, and cheerful hope, and quenchless love,—unmoved by flattery, and unawed by fear,—will go forth in the power of the Holy Ghost to labor for the salvation of souls, for the edification of the Church, and for the glory of God. The existing evils are to be cured, and the ark of the Lord borne forward, only by His blessing upon the prayers and labors of sound evangelical Churchmen. The Hookers, the Beveridges, the Halls, the Hornes of the Mother Church of England,—and the Whites, the Hobarts, the Griswolds, the Ravenscrofts, the Moores, of our own, must live again in the principles, the prayers, the holy lives, the untiring diligence of their successors in office, and their descendants in the Ministry of every grade. We must have men, who, contented with 'the doctrine of Christ, as this Church hath received the same,' will preach the pure Gospel in its fulness, simplicity, and power—as it is exhibited in our Creeds, Articles, Liturgy, and Homilies. Men who will carefully sustain the Church's Ministry, institutions, and discipline, as divinely appointed means for the preservation of truth and the advancement of holiness upon earth. Men who will reverence the sacraments they administer, not as substitutes for vital piety, but as means of producing and sustaining it in the soul. Men, who, while they consider the religion of the heart to be a priceless gem, believe its value to be increased by the preciousness of the materials in which it is set, and the strength of the casket in which it is preserved. Such are the men (and thank God, they

are neither few in number nor feeble in power at the present time) who will enjoy the confidence and meet the wishes of the great majority of all orders in our Communion. Let them be multiplied; let our Theological Seminaries yearly increase their number; then, by God's blessing, all is sure. The body of our Church will be unaffected by the clamors of factions within, and the assaults of enemies from without. Let our sincere prayer be: 'THE LORD GOD BE WITH US, AS HE WAS WITH OUR FATHERS; and then, like Luther in his times of trouble, we may 'sing the forty-sixth Psalm.' 'GOD IS IN THE MIDST OF OUR ZION: THEREFORE SHE SHALL NOT BE MOVED: THE LORD OF HOSTS IS WITH US; THE GOD OF JACOB IS OUR REFUGE.'"

PHENOMENA OF DEATH.

FROM THE ESSAYS OF SIR HENRY HALFORD, M. D., G. C. B.

Whatever be the causes of dissolution, whether sudden violence, or lingering malady, the immediate modes by which death is brought about appear to be but two. In the one, the nervous system is primarily attacked, and there is a sinking, sometimes an instantaneous extinction, of the powers of life; in the other, dissolution is effected by the circulation of the black venous blood in the arteries of the body instead of the red arterial blood. The former is termed death by syncope, or fainting, —the latter, death by asphyxia. In the last mentioned manner of death, when it is the result of disease, the struggle is long protracted, and accompanied by all the visible marks of agony which the imagination associates with the closing scene of life, —the pinched and pallid features, the cold, clammy skin, the up-turned eye, and the heaving, laborious, rattling respiration. Death does not strike all the organs of the body at the same time; some may be said to survive others; and the lungs are among the last to give up the performance of their function and die. As death approaches, they become gradually more and more oppressed; the air-cells are loaded with an increased quantity of the fluid, which naturally lubricates their surfaces; the atmosphere can now no longer come into contact with the minute blood-vessels spread over the air-cells, without first permeating this viscid fluid,—hence the rattle; nor is the contact sufficiently perfect to change the black venous into the red arterial blood; an unprepared fluid consequently issues from the lungs into the heart, and is thence transmitted to every other organ of the body. The brain receives it, its energies appear to be lulled thereby into sleep—generally tranquil sleep—filled with dreams which impel the dying lip to murmur out the names of friends and the occupations and recollections of past life; the peasant "babbles o' green fields," and Napoleon expires amid visions of battle, uttering with his last breath "*tete d'armee*."

The contrast between the state of the body and that of the mind is often very striking: the struggles of the former are no measure of the emotion of the latter. Indeed, the laborious and convulsive heavings of the chest are wholly automatic, independent of the will,—a part of the mechanism of the body, contrived for its safety, which continues to act when the mind is unconscious of the sufferings of the frame, or is occupied by soothing illusions. No one has described this better than Abernethy.

"Delirium often takes place in consequence of an accident of no very momentous kind,—it may occur without fever, or it may be accompanied with that irritative sympathetic action which is often the 'last stage of all, that closes the sad eventful history' of a compound fracture. Delirium seems to be a very curious affection; in this state a man is quite unconscious of his disease; he will give rational answers to any questions you put to him, when you rouse him, but he relapses into a state of wandering, and his actions correspond with his dreaming. I remember a man with compound fracture in this hospital, whose leg was in a horrible state of sloughing. I have roused him, and said, 'Thomas, what is the matter with you? how do you do?' He would reply, 'Pretty hearty, thank ye; nothing is the matter with me: how do you do?' He then would go on dreaming of one thing or another; I have listened at his bedside, and I am sure his dreams were often of a pleasant kind. He met old acquaintances in his dreams,—people whom he remembered *long syne*, his former companions, his kindred and relations, and he expressed his delight at seeing them. He would exclaim every now and then,—'That's a good one; well, I never heard a better joke,' and so on. It is a curious circumstance that all consciousness of suffering is thus cut off, as it were, from the body, and it cannot but be regarded as a very benevolent effect of nature's operations that extremity of suffering should thus bring with it its antidote."

Occasionally the last dreams of existence are of a more painful nature;—guilt is delirious with dread,—remorse peoples the fancy with terrific visions—but even these are chequered with scenes of a tranquil, not to say trivial character. The death-bed of Cardinal Beaufort, terribly true, is rare; the mixed feelings and shadowings of past life, exhibited in that of Falstaff, are much more frequent.

The second mode of dissolution is marked by the absence of all corporeal struggle. The mind is left free and unclouded, to the very verge of the grave, save by the influence which the particular malady itself exercises on the current of ideas and feelings. The sufferings of the patient are incidental to the progress of the disease; but the "end of all" is placid, painless, and generally sudden. Death, in these cases, attacks the sentient principle, through the nervous system, as it were, directly. It surprises the sufferer sometimes when sighing for the consummation of life, but believing the term yet distant; sometimes in the midst of plans and schemes which are destined never to be realized. In consumption, and, in general, in diseases which are slow in their progress, this sudden termination of life is as common as that more protracted form, already noticed. It is best exemplified by a death produced by lightning, in which the visible alterations in the frame afford a striking contrast to the ordinary ravages of what is termed disease. The machinery of the body appears nearly perfect, and unscathed, and yet in none of the multitudinous forms of death is the living principle so summarily annihilated. Certain poisons appear to act in a similar manner; and, occasionally, the more important operations of surgery are followed by the like result; for

which the genius of John Hunter could find no better explanation than the figurative hypothesis, that the *vis medicatrix*, conscious that the injury is irreparable, gives up the contest in despair.

Severe injuries inflicted on the great centres of the nervous system, the brain, spine, and stomach, are followed by instantaneous death; of which, pithing or wounding the uppermost part of the spinal-marrow of the bull, in the arena, and the *coup de grace*, or blow on the stomach of the criminal, whose limbs have been previously broken on the wheel, are well-known examples. Emotions of the mind, especially such as, by their depressing character, exhaust the energies of life, often terminate in this mode of death. The slightest causes, a mere fainting fit, trivial in every other state of the frame, in this may be fatal. It is the euthanasia of a healthy old age, and the termination assigned by nature to a life in which the passions have been controlled, and the energies regulated by the authority of reason and a sense of duty.

Whether we look at the one mode of dissolution or the other, the sting of death is certainly not contained in the physical act of dying. Sir Henry Halford, after forty years' experience, says—

"Of the great number to whom it has been my painful professional duty to have administered in the last hours of their lives, I have sometimes felt surprised that so few have appeared reluctant to go to 'the undiscovered country from whose bourne no traveller returns.' Many, we may easily suppose, have manifested this willingness to die, from an impatience of suffering, or from that passive indifference which is sometimes the result of debility and extreme bodily exhaustion. But I have seen those who have arrived at a fearless contemplation of the future from faith in the doctrine which our religion teaches. Such men were not only calm and supported, but even cheerful in the hour of death; and I never quitted such a sick chamber without a wish that 'my last end might be like theirs.'"

"Some, indeed have clung to life anxiously—painfully; but they were not influenced so much by a love of life for its own sake, as by the distressing prospect of leaving children, dependent upon them, to the mercy of the world, deprived of their parental care, in the pathetic language of Andromache—

Νυν δ' αὖ πολλὰ παθήσει, φίλου ἀπο Πατρὸς ἄμαρτον.

These, indeed, have sometimes wrung my heart.

"And here you will forgive me, perhaps, if I presume to state what appears to me to be the conduct proper to be observed by a physician in withholding, or making his patient acquainted with, his opinion of the probable issue of a malady manifesting mortal symptoms. I own I think it my first duty to protract his life by all practicable means, and to interpose myself between him and every thing which may possibly aggravate his danger. And unless I shall have found him averse from doing what was necessary in aid of my remedies, from a want of a proper sense of his perilous situation, I forbear to step out of the bounds of my province in order to offer any advice which is not necessary to promote his cure. At the same time, I think it indispensable to let his friends know the danger of his case the instant I discover it. An arrangement of his worldly affairs, in which the comfort or unhappiness of those who are to come after him is involved, may be necessary; and a suggestion of his danger, by which the accomplishment of this object is to be attained, naturally induces a contemplation of his more important spiritual concerns, a careful review of his past life, and such sincere sorrow and contrition for what he has done amiss, as justifies our humble hope of his pardon and acceptance hereafter. If friends can do their good offices at a proper time, and under the suggestions of the physician, it is far better that they should undertake them than the medical adviser. They do so without destroying his hopes, for the patient will still believe that he has an appeal to his physician beyond their fears; whereas, if the physician lay open his danger to him, however delicately he may do this, he runs a risk of appearing to pronounce a sentence of condemnation to death, against which there is no appeal—no hope; and, on that account, what is most awful to think of, perhaps the sick man's repentance may be less available.

"But friends may be absent, and nobody near the patient in his extremity, of sufficient influence or pretension to inform him of his dangerous condition. And surely, it is lamentable to think that any human being should leave the world unprepared to meet his Creator and Judge, 'with all his crimes broad blown!' Rather than so, I have departed from my strict professional duty, done that which I would have done by myself, and apprized my patient of the great change he was about to undergo."

"Lord Bacon encourages physicians to make it a part of their art to smooth the bed of death, and to render the departure from life easy, placid, and gentle. This doctrine, so accordant with the best principles of our nature, commended not only by the wisdom of this consummate philosopher, but also by the experience of one of the most judicious and conscientious physicians of modern times (the late Dr. Heberden) was practised with such happy success in the case of our late lamented sovereign, that at the close of his painful disease '*non tam mori videretur* (as was said of a Roman emperor) *quam dulci et alto sopore exipit*.'—p. 89.

"Occasionally, the last scene of life is marked by such strength, such unwaunted vivacity of thought and solemnity of feeling, as led Arætaeus to attribute prophetic power to individuals dying of peculiar maladies—especially of brain fever; the effect of which, when the violence subsides, is, he says, to clear the patient's mind, and render his sensations exquisitely keen. 'He is the first to discover that he is about to die, and announces this to the attendants; he seems to hold converse with the spirits of those departed before him, as if they stood in his presence.'"

Love all mankind so well as to love God only better. Anger, spite, ill-nature, &c., are sure to vex one, viz: the subject. The surest way to keep others in temper, is to keep ourselves so. Love all, help all, condescend to all; but depend upon none.

Serve all with hearty good-will; but know mankind better than to expect much love or gratitude from them. Say all the good you can of all, but if you would have evil spoken of any, turn that office over to the Devil.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, APRIL 21, 1849.

NOTICE.

A Box will be found in the lower window at Messrs. KING & BAIRD'S, No. 9 Sansom street, (formerly George street,) where in all Notices, Communications, and Advertisements for the Banner of the Cross, are to be deposited.

FORMS.

A few years ago a writer, who holds a prominent rank, as a leader of one division of Presbyterianism, addressed "a letter to the Evangelical Party in the Episcopal Church." The object of this letter was to show this so-called Party, that the system of the Church was one of Formalism, and that the "high church" theory was so indissolubly connected with the forms which *all* must use, that the only way of getting rid of the obnoxious doctrines, was to quit at once, the Church whose forms embodied these views.

This opponent of Formalism ventured to take the position, set forth in the following rash assertion—"THAT IT HAS NEVER BEEN POSSIBLE PERMANENTLY TO CONNECT THE RELIGION OF FORMS WITH EVANGELICAL RELIGION." It required but little logic to show the fallacy of such an assertion. There is no body of Christians on earth whose religion, if they have any, is not in some way connected with Forms. Even the respectable Society of Friends, though they have no forms in worship, connect their religious profession, in a measure, with *forms* in their garments.

The weakness of the appeal, which rested on the above foundation, was shown by the result. We have never heard of a single instance of a seceder who was thus induced to abandon the Church. All who know any thing of her, know well that her's is not "a religion of forms," but a religion wherein the true spirit dwells in the appointed Forms, even as the soul resides in the body which God has created for its habitation.

This long forgotten subject has been recalled by two late publications which seem to us forcible arguments, more forcible because undesigned, in proof of the necessity and importance of Forms for the preservation of a right worship and a true faith. The first of these publications is from the pen of the Rev. Dr. Miller, of Princeton, considered one of the ablest of the champions of Presbyterianism. The Princeton Doctor's testimony is negative, but it is none the less forcible on that account. In a work, which he has recently published, entitled "Frequent Faults in Public Prayer," he has given a most conclusive, though involuntary, argument in favor of prescribed forms of worship. With a force and power, almost cruel from the hands of a friend, this venerable gentleman, wise in these matters from long experience, has given overwhelming testimony concerning the evils which grow out of the vain attempt to banish forms from public worship. In the Banner of April 7th, we gave an extract wherein the Doctor shows from facts, that in praying without forms, there was danger of turning prayer to the Almighty God into a vehicle of fulsome flattery to man! For some additional extracts we are indebted to the Episcopal Recorder, which, in an excellent article, and with most judicious remarks, gives the following catalogue, from Dr. Miller's work, of the evils incident to this kind of worship.

IX. "All expressions of the *amatory class* ought to be sedulously avoided in the public devotions of the house of God. Those who lead in prayer are sometimes unhappily betrayed into language of this kind. We sometimes, though not very frequently, hear those who are fervent and importunate in prayer, use such expressions as—'dear Jesus'—'sweet Jesus'—'lovely Saviour,' and various other terms of a similar class. All such language, though flowing from earnestness, and dictated by the best of motives, is unhappy, and produces on the minds of the judicious painful impressions.

X. "The practice of indulging in *wit, humor, or sarcasm* in public prayer, is highly objectionable, and ought never to be allowed. A small specimen of what is intended here will be sufficient.

"It being once intimated to a popular clergyman, who was strongly opposed to the administration of President Jefferson, that his omitting to pray for the President in his public devotions, had been remarked with regret, he came out on the following Sabbath, in his prayer, with a reference to the subject, in something like the following brief and pointed style:—'Lord, look with thy favor upon our public rulers. Bless the President of the United States. Give him wisdom to discharge his important duties aright; for thou knowest he *exceedingly needs it.*' Another popular preacher, eminently a man of wit, warmly opposed to the administration of the then President, on a day of public humiliation, fasting, and prayer, to which the United States had been called by the President's proclamation, expressed himself in public prayer as follows:—'Almighty

God, who sittest as Governor among the nations, and who rulest over all! we have been called by our chief magistrate to humble ourselves before thee, and to ask for thy gracious interposition in our behalf; but thou knowest he has not called us to this duty, until by his unwise administration he has brought us into a condition which renders aid from above peculiarly desirable and necessary; for vain is the help of man.' One more example shall suffice. An excellent clergyman, of powerful mind and strong feelings, having been deeply impressed by a recent instance of parsimony on the part of a church toward her pastor, in consequence of which his health and comfort had been seriously impaired, prayed, at a church meeting, in the following strain:—'Almighty King of Zion, guard and sustain thine own cause. Protect and strengthen thy ministering servants. Have mercy upon such of thy professing people as have no compassion on laborers in the gospel field, and who seem to be desirous of making the experiment whether they can most speedily destroy their lives by overworking or by starving them.'

"It is earnestly to be hoped that such examples will not be considered as proper for imitation. If they be not profane in their spirit, they are certainly much more adapted to promote profane than devout feelings.

XIII. "Too great familiarity of language in addressing the High and Holy One, is also revolting to pious minds, and ought to be sacredly avoided. There are those who, on the principle of indulging in filial confidence, and a strong faith, address God as they would speak to an equal—claiming the fulfilment of his promises—insisting on the bestowment of what they wish—and, in short, employing without scruple the language of earthly and carnal urgency. This is not in accordance with that deep humility, that profound reverence, and solemn awe, with which suppliants, conscious of unworthiness, ought ever to approach the infinite Majesty of heaven and earth.

XIV. "Further; there is such a thing as expressing *unseasonably*, and also as carrying to an *extreme* the professions of humility.

"It is not common, indeed, nor is it easy to take a lower place before the mercy-seat than our demerit as sinners justifies. And yet I think language on this subject has sometimes been employed, which a sound judgment and a correct taste ought to have forbidden. To exemplify my meaning. A warm-hearted and eminently pious minister of our Church, on the occasion of a meeting of one of our Synods, when the Lord's Supper was dispensed, and when it was customary in that ordinance to employ a number of successive tables; the first table being filled entirely with ministers; in the course of the prayer, setting apart the elements, he expressed himself thus:—'O Lord, thou knowest we are most unworthy. Thou knowest there was never gathered round a sacramental table a more polluted, unworthy set of sinners than those now seated before thee.' The good man undoubtedly meant to recognise the idea that to whomsoever much was given, of them should much be required; and that the sins of ministers, in opposition to their light, and their vows and obligations, were to be regarded as inferring more guilt than those of other men. But when he ventured to say in prayer, that no band of communicants was ever more corrupt and vile than those which surrounded that table, the probability is that he went beyond the truth, and, with a good meaning, was chargeable with indulging in pious, certainly in unseasonable extravagance.

XVI. "The *want of appropriateness* is another fault chargeable on public prayer.

"I once knew a member of one of our Presbyteries, who, when called upon to make the ordaining prayer, at the solemnity of setting apart a minister to the sacred office, went back to the beginning of time; traced the progress of civil and ecclesiastical society; alluded to the various plans of electing and ordaining the officers of the Church all along down through the patriarchal and ceremonial dispensations; and, at length, after tiring out every worshipper with the tediousness of his deduction, he came to the New Testament dispensation, and made about one-quarter part of his inordinately long prayer really adapted to the occasion on which he was called to officiate. During a large part of the time occupied by this prayer, he had his hands, as well as the hands of his fellow-presbyters, pressing on the head of the candidate, to the great discomfort of all.

XVII. "Another fault in public prayer which I have often observed and regretted, is the apparent want of *reverence* with which it is frequently concluded. It is not easy intelligibly to describe this, in many cases. The thing referred to, is an air and manner, and especially a tone of voice, indicating not only a purpose, and a desire to close, but some degree of haste to be done, manifested by pronouncing the last sentence or two with more rapidity, in a less solemn tone, with less fervor and apparent earnestness than the preceding.

Surely after this, the advocates of Forms in worship may appeal to the Rev. Dr. Miller as a strong champion against those whose prayers are not only "without form" but "void" also, like the disordered elements before the Creating Spirit brooded over the waters.

In addition to this negative testimony, we find a positive argument, in support of the necessity of Forms for the preservation of a true faith, set forth in an able article by the Rev. Dr. Nevin, in the last number of the "Mercersburgh Review." This is contained in a treatise on "The Apostles' Creed," forming the leading article in the second number of this Periodical. The subject of his discourse is thus introduced by the able writer.

"To understand properly the religious significance and value of this most ancient Christian symbol, we must take into consideration, first, its *outward history*; secondly, its *constitution*, or *inward form*; and thirdly, its *material structure*, or *organism*. All this may be regarded as forming a proper introduction to the study of its actual contents, the glorious world of truth which it throws open to our contemplation."

In the article before us, he only takes up the first point, the "outward history." Although he does not think that the present form of this creed was of Apostolic origin, he says:

"The old church tradition, as it has passed down to us from

the earliest times, is still entitled to our earnest respect; and we may easily see in fact, how with all its changes and variations, the symbol before us may be said to have taken its rise in the very age of the Apostles, and in a certain sense, under their very hands, and to have represented from the beginning, the one unvarying faith of the universal christian world."

* * * * *

"But Irenaeus, and the Church in his time, were perfectly familiar notwithstanding, with the idea of a christian *regula fidei* or creed, of universal force, and in actual use among all the churches. Still more, this rule was regarded as strictly and truly the *Apostles' Creed*. It was no product of private opinion, and it stood not at all in articles of convention and agreement adopted by the general christian body. It was accepted everywhere as a system handed down from the Apostles; not merely as supposed to be in the spirit of their teaching, but as carrying forward in the faith of the Church, the very substance and contents of the divine revelation itself, which they were sent to proclaim."

Dr. Nevin asserts the necessary connection between a right form and a true faith, in the following words:

"Faith comes to its proper completion only in the way of utterance; the inward word to be truly real must pass over into the form of an outward word; which becomes thus, at the same time, the bond of union and fellowship with others who have been made to partake of the same grace."

The conclusion of this article so truly sets forth the argument in favor of Forms, and gives so just a history of the sounder feeling and practice, once prevalent among the various denominations, that we must give it, entire, to our readers.

"In this character, it forms the basis of all sound christian profession, in the Protestant Church no less than in the Roman Catholic. In the great religious revolution of the sixteenth century, its credit and authority remained inviolate and unimpaired. The object of the Reformation was, to sweep aside the rubbish which threatened to smother the life of the ancient faith, not by any means to bring this faith itself out of the way. Both divisions of the Protestant Church accordingly, the Lutheran and the Reformed, united in acknowledging the binding authority of the ancient oecumenical symbols, and especially the root of all symbols as found in the Apostles' Creed. They did not pretend to abjure all connection with the past, but professed to build on a foundation already laid, and to carry forward a work already long since begun. In the Lutheran Church, the three primary Creeds, (Apostolical, Nicene and Athanasian,) are made to precede the Augsburg Confession, in the Form of Concord; to show, says Walch, "that Lutherans embrace not a new doctrine, but such as is old and apostolical, and profess thus the truly catholic faith." How fully it lay at the foundation of all christianity with Luther himself, we all know. It was part of his piety, a necessary means of grace with him, he tells us himself, to repeat the Creed with the Lord's Prayer, throughout his life, in the spirit of a little child. His sense of the authority that belongs to the ancient catholic faith altogether, was very earnest and deep. "It is dangerous and terrible," he writes in his memorable letter to Albert of Prussia, "to hear or believe anything, against the united testimony, faith and doctrine of the universal holy christian Church, as held now and from the beginning, for 1500 years, throughout the world." The Creed, of course, occupies a conspicuous place in his catechism. In this, however, we see only an image of the universal Protestant feeling in that age. Every such formula of religious instruction was expected, as a matter of course, to take in the Creed, along with the Lord's Prayer and the Ten Commandments.

The Reformed Church here was of one mind with the Lutheran. Thus in Calvin's Catechism, the first section treats of *Faith*; which is said to have the sum of its contents in the "formula of confession held in common by all christians; commonly called the *Apostles' Creed*, and always received from the beginning among the pious; as being either derived from the mouth of the Apostles, or faithfully collected from their writings." After this it is recited and expounded in full. So in the admirable symbol of the Palatinate, the Heidelberg Catechism, "it is the articles of our catholic undoubted christian faith," as comprehended in the same Creed, which are made to underlie the doctrine of salvation from beginning to end. It formed part of the regular church service, in the Reformed liturgies, accompanied their baptisms, and entered into their celebration of the holy eucharist. The Gallican Confession, art. 5, approves the three Creeds, Apostolic, Nicene and Athanasian, as agreeing with the written word of God. "We do willingly receive the three Creeds," it is said in the Belgic Confession, art. 9, "namely, that of the Apostles, of Nice, and of Athanasius; likewise that which is conformable thereunto, is agreed upon by the ancient fathers." In the Helvetic Confession, art. 11, the symbols of the first four general councils, together with that of Athanasius, are cordially approved and professed. The three Creeds are endorsed in the Articles of the Church of England, as worthy of all reception. In the Declaration of Thorn, we are said to be all baptized into the Apostles' Creed, as a compendium of the christian faith: and the Nicene and Constantinopolitan Creeds are taken still farther as a sure interpretation of the same heavenly doctrine, forming thus the common ground on which all who profess Christ, must of necessity come together, and the one firm foundation against which the gates of hell shall never prevail. It is part of the true Protestant faith, undoubtedly, as held by the Reformed Church, no less than the Lutheran, to abide by the ancient christian Creed. Whatever else it may include, it starts from this and rests in it throughout, as its sure and necessary foundation.

It must be acknowledged, however, that the honor thus put upon the Creed in the original Protestant Confessions, has undergone, practically at least, no slight eclipse, in a wide portion of the modern Protestant world. So far as Rationalism has had power in Europe, the authority of the ancient church faith, of course, fell into discredit; and it is felt now by those who seek the revival of pure christianity, that all turns on the power of the Church to intone with full emphasis again, in her public formularies and services, every single article of the *symbolum*

apostolicum, most especially those of the incarnation, the descent into hades, and the resurrection of the body. But the low esteem for the Creed, of which we now speak, has not been confined to Rationalism, technically so styled. We see it widely displayed in other sections also of the Protestant world, which we are accustomed to distinguish as orthodox and evangelical. The other great disease of the Protestant system, the spirit of *Sect*, shows a striking affinity here, no less than at other points, with the Rationalistic tendency of which it is the natural counterpart. Sects, in proportion as they are sects, that is in the same measure that they lack all sympathy with the idea of the Church, and substitute sectarianism for catholicity, will be found all the world over to have no taste for the Creed. They may possibly extend to it some cold token of respect, as a venerable relic of early christianity; but it has not their heart, falls not in with their habit of christianity, and is admitted to no place of course in their worship, public or private.

More than this, *Puritanism*, which we do not wish to confound, certainly with Rationalism and the Sect System, although it carries in itself undoubtedly a more direct tendency towards both than can be said to lie in original Protestantism, being in truth, an advance on this, whether for weal or for woe, and such an advance as places it in closer natural proximity to the evils now mentioned; Puritanism, we say, taking the term in the broad sense, to designate a special form of the religious life, which is just as well defined in history as early Protestantism itself, may be said to carry with it this universal character, that it makes no account practically of the Apostles' Creed. The remark is not made here of course in the way of censure or reproach, and ought not to be taken as disrespectful in any way to the system in question. We are dealing simply with the history of the subject; and the fact now stated, is one which no well informed person will pretend to call in question. It matters not that the authority of the Creed may be recognized, in some general way, in this or that old confession still retained in the Church; so far as the Puritan spirit in its modern form is found to prevail in any ecclesiastical body, all actual use of the Creed, and all hearty interest in it, are to the same extent wanting. It is not used, for example, in the religious education of families.—Children, generally, are not made to lay it up in their minds, as the sum and substance of the christian faith. It comes not into view in catechetical instruction; if indeed this itself be still upheld, under any form, in regular use. It is not repeated of course in public worship; the minister who should take upon him any such innovation as that, would be suspected of some secret hankering after Rome. It is not made in any way a rule of christian profession or public teaching. It is quite common, for instance, in Congregationalist churches, to make use of "covenants," or forms of profession and engagement, when members are received into full communion, each congregation varying the form to suit its own taste; but it would be hard to find one among all, that would be content to make use of the Apostles' Creed in this way, or even to be guided by it at all in the construction of its own formulary.* The feeling is, plainly enough, that this old symbol has had its day, and is now antiquated if not absolutely obsolete; that it bears upon it the marks of a rude and imperfect christianity, not without some touch of tendency towards superstition; that the evangelical faith of the present day may be more clearly and satisfactorily expressed, in other schemes and summaries altogether, any one of which, as taken from the Bible and common christian experience, is to be held just as much entitled to honor as that which is thus falsely ascribed to the Apostles. It is felt to be on the whole a loose and careless production; without much plan or method, and governed by no principle in the choice of its articles; introducing some points of no necessary importance, and leaving out several others that should be counted indispensable. One thing is beyond all controversy certain, that if Puritanism were called upon to form a fundamental, universal christian creed, it would fall on something very different from this ancient symbol, both in conception and style. All this, as before said, is noticed here neither in the way of blame nor of praise, but simply as a matter of history which is open to common observation. In this view, however, it is entitled to earnest attention. The fact, in its own nature, is curious. Nor can it easily be allowed to be of only small significance. Such variation from the mind and posture of the ancient Church, in regard to the Creed, implies necessarily a serious variation from the life of primitive christianity in general. The difference between Puritanism and original Protestantism here, argues necessarily a very considerable remove in the whole inward habit and being of the first from the proper spiritual constitution of the second. Such a fact has a right to challenge notice. Whether it be looked upon as right or wrong, an occasion for gratulation or a reason for

* A striking exemplification of this independence is furnished in the manufacture of a new confession of faith, a few years since, for the use of the *Protestant Armenian Church*, lately started, under the auspices of our New England missionaries, in the city of Constantinople. In other ages, the casting of a creed for a whole church has been counted an enterprise of no common size and weight; but here, it was the work of one or two hands only, brought happily to a full conclusion in the course of a few hours! To expedite the business, and guard against all outward bias, the precaution was adopted, we are told, of shutting out from all consultation whatever had been adopted by any part of the Church as of symbolical authority previously, (the primitive foundation Creed of the Oriental Church, of course, along with the rest,) so as to draw the whole by purely original deduction direct from the Bible, as *traditionally understood in New England*. Not a syllable accordingly does this new confession contain, in recognition of the ancient symbol of universal Christendom. The greatest marvel of all, perhaps, is, that this bold way of going to work in so momentous a case, should be quietly accepted so generally, (by the whole American Board for instance,) as nothing out of the way, a mere matter of course. So, it will be remembered, the late World Convention at London, in undertaking to construct an oecumenical platform for the union of *evangelical* sects, found it necessary to ignore the Apostles' Creed in full, and brought in a new set of articles altogether of its own invention, as better suited for the purpose.

censure and complaint, it is entitled at all events to earnest consideration, and should if possible be fairly understood and explained.

The force of what is now said will become still more evident when we take into view the interior constitution of the Creed, its rise and structure in the living sphere of faith, to which it primarily and natively belongs."

Our readers will remember that Dr. Miller and Dr. Nevin, represent opposing schools of Presbyterian Theology. They are found, however, uniting in bearing testimony, the one negatively and the other positively, to the necessity of Forms in preserving the solemnity and decorum of worship, and in keeping alive, a true faith upon earth.

THE MOTTO.—We have received the sixth number of this periodical, published at Jubilee College. The delay in the publication of this number is accounted for by the Rt. Rev. Editor most satisfactorily, as follows. We give also the Bishop's account of an unexpected, but timely, donation.

"Some apology ought to be made for the delay in publishing this number of the Motto.

1. It has been chiefly occasioned by the long continuance of a very cold winter; such as has not been till now experienced by the oldest settlers in Illinois. Our printer who is one of the students in the College, and pays his expenses by his faithful labor, we thought, had better continue his studies in his warm chamber than freezing his fingers, when the thermometer out of doors was twelve degrees below Zero.

2. Another reason was the wish to have the next number contain the announcement of the consecration of the Kickapoo church; the finishing of which had been retarded by the very early setting in of the winter.

3. The third reason was the writer wished to give the joyful tidings of the completion of so many devout prayers in the ordination of several candidates for holy orders; thus encouraging our friends to help us still further in the great work of duly preparing laborers whom God might send forth in the vast field now whitening unto harvest in the west. This event having now taken place, we refer the reader, with no little gratitude to God, to the page which contains the facts.

4. The last, though not the least, reason for delay was the desire that if we printed anything it should be the excellent letter of the Rev. Dr. Totten, exhibiting not only the statistics of the pecuniary matters of the College, (as some of its reviewers would have it,) but other things of great importance to be known by the friends of western missions, and especially those which relate to the training of a learned ministry in the good old way of study and close application on the very ground where they would be called to labor. At first it was imagined that this excellent letter might go forth under cover of the Motto and be as one of its numbers. But the space it would require was too great to admit of the publication of other matters which it was desirable should be inserted. So that it was finally resolved to let it stand alone and thus commend itself to the undivided attention of many who might not be well pleased to read so humble a work as 'the Motto.' Thus much by way of apology for delay.

Bishop Chase having received but little from the proposed sale of lands as suggested by Dr. Totten, and having advanced his all of ready money in maintaining the College, feels deeply grieved for the want of the support which he had reason to hope for in having to maintain so many *beneficiaries*; the deficiency in that fund being now \$1782 89. Had this sum been duly paid many a pang would have been spared him; especially in his being obliged to *borrow money*. Twelve per cent having been demanded of him for funds to supply this deficiency in one instance and six per cent in all other accounts, it is impossible duly to appreciate his feelings of sorrow that he finds himself thus situated; yet he hath reason to praise God for the frequent interference in his behalf when most perplexed. Several instances in this country he is forbidden to name from motives of delicacy. One from a distant land he thinks himself allowed to mention that God alone may receive the praise.

The story, with its accompaniments from which it derives its interest, is as follows:—

On the 16th Feb., the mail having been brought into the office, the first letter opened contained an account current from a merchant in St. Louis showing a balance against the Bishop, rising of \$200. Having no money on hand, and having exhausted the patience of his friends by loans, the pain experienced was almost insupportable. But as in a thousand instances his want of faith in the divine goodness was reproved by the contents of ANOTHER LETTER in the same mail bearing the marks of a foreign post-office. It contained a post note of the Bank of England for £60 sterling. What gave peculiar interest to this donation thus providentially afforded is contained in the most friendly and affectionate expressions of the letter itself."

THE AMERICAN QUARTERLY REGISTER AND MAGAZINE.

We have received the March number of this most able and interesting Quarterly. The sickness of the Editor has prevented its earlier appearance. But this cause has, in no measure detracted from the character of the work. It is peculiarly rich in statistical information, of great value to every citizen of this country. There are several, excellent, and original articles. From one of which we make the following extract. It is from an article on "the Press in the United States."

"The reason why our papers, as a general rule, are inferior to the European, is easily found. Individual enterprise is the seed from which all things spring in this country. Our governments have little power beyond protecting the fruits of such enterprise, and by this protection to encourage it. They do not themselves contribute the means, nor lend their aid to develop the enterprise. To 'start a paper,' capital is necessary to some extent, or credit, to defray the expenses of printing, paper, etc., until the income from subscriptions and advertising supplies the means. The uncertainty of obtaining these sources of in-

come amid the competition of established journals, with so many channels open for the investment of capital, promising speedy and ample profit, makes capitalists reluctant to invest in newspapers just commencing, whose fate is always precarious. Hence nearly all our journals are started by owners, who act as publishers and editors. They obtain credit, or possess sufficient capital to commence, and if they succeed, owe it entirely to their own energy and perseverance.

The surprise is, that so many papers succeed under such untoward circumstances. But we come now to the influence they exercise, and this is by far the most important branch of the subject.

The occupations of our men throughout the land, with the exception of the few professional ones, forbid much study, or much deep learning. There is probably no country in the world where education, up to a certain point, is so generally diffused as in the United States; but beyond that, the diffusion ceases. There is probably no country where, for the number possessing the general elements of education, so few books and so many newspapers are read as in our own. Many, very many, especially among the labouring classes, read newspapers only. Their newspaper is their text book; the opinions therein promulgated are devoured without question, and made their own; prejudices there recorded are accepted and assumed; and the doctrines, news, deductions and assertions regarded as sober truth. This is a fact, beyond all doubt. What a responsibility rests then upon those who conduct the press? And do those who conduct the press feel this responsibility? Do they acknowledge and conform to it? What might not be effected by such a weapon, such an instrument, such a power in proper hands, and under proper control? Instead of yielding to political partisanship and contention, instead of succumbing to prejudices and popular dissensions, the press should stand forth a public monitor. The great questions of national interests should be discussed with reason, impartially, and, if possible, without bias. If the side advocated by an editor will not stand the test of investigation and scrutiny, it cannot be the truth, and should be abandoned for the sake of the country, the welfare of the nation! If any policy be found injurious, it should attack it, regardless of party, regardless of all save the well-being of the state, or union. It should stand forth the advocate of public as well as private virtue; condemn that which is base, be it among the high in station, or the lowly of lot; it should hold the rod of exposure and of condemnation over all abuse in office, all misfeasance and neglect of duty, public and private; it should promulgate a high standard of public and private morals, and by upholding the honest, the virtuous, the good, elevate the general mind, and educate the many to comprehend, and thoroughly understand the invaluable boon of civil, political and religious liberty! This is the only country where the influence of the press is felt throughout the ramifications of society. Here alone can the press effect so great an end; and wield so unlimited, beneficial and healthy a sway. The obligation imposed is too often disregarded; but there is a way to accomplish this desirable object, and only one way; by giving a ready support, a willing aid to such journals and newspapers, as have this laudable end in view, and by discountenancing those which tend only to produce a demoralizing effect upon the community.

The press deserves, and should receive more attention than it meets. Does any one reflect upon the protection it gives society? the *morale* it exercises in our army? the shield it forms against crime and immorality? Every instance of crime is published in our papers, with the names and descriptions of the criminals; every instance of cowardice, neglect of duty, or disobedience of orders of any gross character in our army, is made known through the press, and the delinquent's, the disgraced one's name attached to the notice; any striking instance of immorality is likewise circulated through this medium far and near. How many a crime may not have been stayed in its conception by the remembrance of this publicity? How many a weak mind may not have been saved from temptation, by the fear of exposure? And how many a man in our late war may not have been incited to daring deeds, and to contend fearlessly against overwhelming odds, by the knowledge that his bravery and his courage would be proclaimed throughout his native country? And many a good deed, many a generous action has been accomplished and performed, from a sense, that the press would do justice to the motive that incited it. Let every one look to it, reflect upon it, ponder over it, until the importance of this vast engine to American liberty shall be recognised; its power known, and be made to apply itself in exalting, educating and cultivating the millions who look to it for truth, information, and amusement. Let no one say, 'these things regulate themselves!' You have made your engine of prodigious power, and unless superintended and controlled by skilful hands, it will rattle down the temple in which you have intended it to work.

Nor is our periodical literature of less importance? The remarks above are intended to apply to the press generally, and are as applicable to this branch as to the newspapers. Young minds, both male and female, often receive their early impressions from these works. Early impressions often leave lasting effects, and the mind tainted in youth, seldom recovers its purity. Our women, and the position they hold, the influence they exercise among us, are the first and best proofs of our civilization. Let no one forget the necessity of early impressing high moral sentiments upon the maiden's mind, for she is to be a wife and a mother, than which no position is more responsible.

Let the wise men of the nation exert themselves in developing the necessity of a high standard in our press, and they can find no work more essential to the public welfare, no labour more patriotic, nor one that would be likely to reap a richer reward. The press is the bulwark of our liberties!"

S.

PAY THY VOWS. A Pastoral Address, subsequent to Confirmation. By the late G. T. Bedell, D.D. Edited with additions by his son. New York, Stanford & Swords.

This little work is brought out in a neat and attractive form, by its publishers. The character of this affectionate, earnest, and fruitful address is so well known, that we need add nothing to this notice of its publication.

Communications.

For the Banner of the Cross.

BURIAL ON EASTER EVEN.

BY MRS. JOSEPH C. NEAL.

Suggested by the wish of a friend.

Gently the willows o'er us sway,
Waved by the breath of Spring,
The bland South wind that with its kiss
Such comfort seems to bring.
Afar the Western twilight dies
In soft yet brilliant hues;
Who would not in a scene like this
All sad forebodings lose.

All mournful thoughts of death, that cling
About some hearts through life,
Checking the throbbing pulse of hope,
And rousing constant strife
Between our wishes, and God's will,
That justly hath decreed—
'Tis only by Earth's sharpest pang
We, from its cares are freed.

The Church's aisles still echo back
The requiem chanted low,
In memory of the lonely cross,
Our Master's fiercest woe:
This ere we read, one faithful friend
Within the tomb has lain,
His lifeless body, pale and still,
"The Lamb of God" is slain.

We sorrow, yet with trust and faith
The victory hath been won;
There rises on the Christian world
The cloudless Easter-Sun.
The seal, the band of armed men
That clank their watchful sound,
Give place to white-robed visitants
That guard the hallowed ground.

A holy peace descends to rest
Alike on Earth and sky,
The birds their melodies have hushed,
The blossoms folded lie,
Waiting the morrow's earliest light
To open with its rays,
While birds, and brooks, and whispering leaves
Join in one hymn of praise.

And dwelling on the Master's death
I find this wish arise,
While watching now the solemn light
Fade from the twilight skies:
May I be laid at rest from Earth,
As closes Easter-Even,
And "through the grave and gate of death,"
Pass with our Lord to Heaven!

Monday in Easter Week.

For the Banner of the Cross.

An answer to all the excuses and pretences which men make for not coming to the Holy Communion; with Prayers and Meditations suitable to that ordinance. By Archbishop Synge. With a preface, and a Sermon on the perpetual obligation of the institution of the Lord's Supper. By the Rev. M. A. DeWolfe Howe, Rector of St. Luke's Church, Philadelphia.

MR. EDITOR:—

Allow us to commend to the readers of the Banner, and to all who may see this article, the judicious, temperate and practical little book, the title whereof we have transcribed above. Its republication is most opportune, and wherever it circulates it must, with God's blessing, produce permanent good; informing the understandings and comforting the hearts of such as are, or seek to be, partakers of the body and blood of Christ. Forty years ago, Archbishop Synge's treatise had passed through 38 editions in London, a fair evidence of its extraordinary worth; and the present edition is particularly valuable, from the addition of an able and scholarlike defence of the perpetual obligation of the institution of the Lord's Supper, by the American Editor. The simplicity of its style adapts it to the humblest capacity, whilst its sound catholic instruction on subjects connected with the Holy Eucharist will commend it to all. From among many admirable passages we transcribe the following, from pages 47-9.

"I shall need to speak but a word or two to the fourth impediment, which some men pretend, namely, That having formerly received the Holy Communion, they find themselves never the better for it, and therefore think it to no purpose to come again."

To which I answer, That if a man reaps no benefit from the reception of the Holy Communion, the fault is altogether his own, because either he does not duly prepare himself for it, or else does not receive it so often as he should.

"Some bodies are so distempered, and stomachs vitiated, that they turn the best food into corrupt and evil nourishment: and if a man of the most healthy constitution should eat but one meal in a week, it would never keep him in health and strength; but let the stomach be cleansed, and the body brought into good order, and then let the man eat his constant and daily meals, and he shall find both his health and strength increase upon him. And the case is just the same with this spiritual food, which is exhibited to us in the Holy Sacrament. Whilst the soul is polluted and distempered with sins unrepented of, it will certainly rather do us hurt than good to receive it; and when men partake of it but once in a year or two, or it may be, not so often, whatever strength or refreshment their souls begin to find thereby, is lost and forgot before it comes again to be renewed by the same ordinance. But let a man thoroughly cleanse and purge his soul from sin, by a sincere repentance, and with an honest heart, and mind well prepared, let him come, as often as he can, to God's Holy Table, and, by the frequent and constant use of this Holy Sacrament, he need not doubt but he shall find himself continually to grow more and more in grace, becoming still better, and better enabled to resist all temptations, and daily find more and more quiet and comfort in his mind and conscience."

We cannot resist the pleasure of quoting one or two passages from the sensible discourse of the Reverend, the Rector of St. Luke's Church, which forms the appendix to Archbishop Synge's tract.

Speaking to the point of the popular fallacy that spirituality and form are antagonistic, the American Editor remarks, (p. 100):

"The idea of worship is inseparable from that of a visible obeisance of the body. No scholar will venture to assert that Jesus could have used the words which the evangelist imputed to him in this Scripture ('God is a spirit, and they who worship him, must worship in spirit and in truth,') without meaning that there should be outward expressions of a devout and lowly mind. But if the christian economy be entirely spiritual, then must worship itself be repugnant, &c."

"They who speak most of the purely spiritual character of the christian dispensation, refute their own arguments by assembling for religious worship, and addressing God with the voice of prayer."

On page 114, Rev. Mr. Howe makes the following excellent verbal criticism on the phrase "*as often as*" in the passage: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The phrase "*as often as*" signifies more than "*whenever*." It imports frequent repetition, and may be fairly construed in its connexion, thus: "As ye do *often* eat this bread, and drink this blood, so often do ye show the Lord's death."

It is pleasing to be able to connect with the above extract the declaration of Archbishop Synge, as to *how often* this Holy Sacrament was received by the faithful in the best ages of the Church. On page 75, he says, "It is beyond dispute that the primitive christians did every Lord's day (if not oftener) receive the Holy Communion."

We again commend the Rev. Mr. Howe's book to Churchmen, and especially to those who have the opportunity of weekly (or more frequent) communion, who will thank the Rector of St. Luke's, Philadelphia, for putting into their hands so instructive and comforting a manual.

*Rev. W. H. O.
Othman*

For Our Young Readers.

THE CHAPLAIN'S STORY.*

A Clergyman, who was chaplain of a little squadron stationed in the Mediterranean for five years, related the following interesting anecdote, which occurred during that time:

"The commodore was a frank and generous man, who treated me with marked attention, and I used to preach in all the ships but one. This was a small frigate, and its captain was an irreligious and profane man. He used to say he wanted no methodist parson for a pilot, and he embraced every opportunity of annoying me. Being a person of violent temper, he took offence, and insulted the commodore, who meant to send him home. When I heard of his intention, I waited on the commodore, and said I was come to ask a particular favour of him.

"That shall be granted. I am always happy to oblige you. What is it?"

"That you will overlook the conduct of captain S——," said I.

"Nay, nay: you can't be serious. Is he not your greatest enemy? and I believe the only man in the fleet who does not wish to see you on board his ship."

"That's the very reason why I ask the favour, commodore: I must practise as well as preach."

"Well, well, 'tis an odd whim; but, if on reflection I can grant your request without prejudice to his majesty's service, I will do it."

"The next day I renewed my petition.

"Well," said he, "if captain S—— will make a public apology, I will overlook his conduct."

"I instantly got into a boat, and rowed to the frigate. The captain met me with a frown on his countenance: but, when I told him my business, I saw a tear in his eye, and, taking me by the hand he said: 'Mr. —, I really don't understand your religion, but I do understand your conduct, and I thank you.'

"The affair blew over, and he pressed me to preach in his ship. The first time I went there the whole crew were dressed in their best clothes, and the captain at my right hand. I could hardly utter a word, my mind was so much moved, and so were the whole crew. There seemed a more than ordinary solemnity among us.

* From "The Church of England Sunday Scholar's Magazine."

"That very night the ship disappeared, and not a soul survived to tell the tale. None ever knew how it happened, but we supposed, as there had been a gale of wind, she had foundered and went down in deep water."

How cheering the thought, that the men thus suddenly summoned into eternity had listened to the blessed message of the gospel, and that too under circumstances which, through the blessing of God, were so peculiarly adapted to prepare their minds to welcome and receive it!

See, dear young reader, how "example" is more regarded than "precept!" Persons can understand our conduct, if they cannot appreciate our principles, and they form their opinion of us more from what we do than from what we say. We should therefore rather strive to live well than to talk well. "Even a child is known by his doings." The religion of Christ teaches us to let our light shine before men; and it is highly important that those who profess to love the Saviour should be careful to "adorn" in all things his doctrine.

Miscellaneous.

THE IROQUOIS BEFORE THE COMMITTEE ON INDIAN AFFAIRS.

The Albany correspondent of the Courier and Enquirer thus writes from the capitol:

"I was witness a few evenings since to a peculiar, and an interesting scene. The Committee on Indian Affairs, both of the Senate and the Assembly, held a joint meeting in the ante-room of the Senate Chamber, to hear the contending parties on the great Indian question of the day. I have before stated the cause of the present anomalous condition of the Indians on the Cattaraugus and Alleghany Reservation. Here, then, in this year, 1849, the question was debated with great earnestness, whether the old form of government which had come down from the proud days of the Iroquois, should yield to the revolutionary doctrine of an election by the nation at large of a cabinet of counsellors. The old chief party were represented by Nathaniel T. Strong, an educated and adroit Indian, who presented his arguments in a quiet manner, and with an address that savoured more of the civilized manner of doing things, than of the simplicity of the woods. The revolutionary party had an eloquent and able advocate in Dr. Wilson, a Cayuga, who avowed with boldness, that there had been a revolution on the reservation, that the people were determined to shake off the dominion of the chiefs which had become intolerable. He urged that their new form of government was the only way in which the nation could become assimilated to the whites, and merged in their laws, their manners, their civilization. The young men, he said, were for their new government, while the old chiefs did not like to give up the power which they had so long wielded, and to which they had become accustomed.

He spoke, however, kindly of Blacksnake, the patriarchal chief, of whom I have before written in your columns, and while he opposed his retention of authority, he acknowledged his grave and venerable character.

The counsel, for such they were, answered each other's arguments with a precision which would have been well received in any court. One of them alluded to the ignorance of some of those who had been engaged in the movements which had taken place, and said they were believers in the legend of 'the handsome lake,' a sort of paradisaical fiction. This was not denied by the other, but he claimed that his party wanted to have the people educated, that they might throw off the old superstitions and customs. In alluding to an election which had taken place, one curious fact was mentioned. It was said that the chiefs had induced the warriors, many of them, to put forward a child as the head of their families, because the warriors did not like to have their names mentioned, and thus, as these children could not vote under their laws organizing their nation the chiefs were thus enabled to rule out a large number of suffrages that would have been cast against them, a device worthy of Tamany Hall in its palmy days.

The whole debate was a curious one. Here was the waning of the light of old Indian power. The disputants were Indians, able, adroit, informed, and one pleaded for the old chiefs, the other for the young men, but it was evident that the movement in either case was the premonition of an advance, an important one towards civilization. The bright gas-lights of the Senate have seldom, if ever, shone over a debate between the relics of sovereignty such as this. The people who assembled here by two men, had in the lifetime of some now living, held more of New York than did the white man. But their numbers were faint and feeble against the might that was concentrated in that one word *civilization*, and hence the men of the woods were driven back. Even on this, their last beautiful home, on the banks of the Alleghany, their forty forest miles of land that in its richness might revive their enemies of the soil that was once all theirs; even in that place of happy exile, the division among brethren is seen, and the aid of the white man is solicited to assuage their commotions.

Over the meeting Senator Johnson presided, and took notes of the arguments. The auditory were few. I saw there, a listener to the singular debate, the poet Street, to whom this strange controversy of the Cayuga and the Seneca over the dying embers of the ancient council fires, must have brought quaint imaginings, the memory of which, I doubt not, I shall yet trace in beautiful revivification in some of his delightful narratives of the red man and his destinies.

I have preserved in your columns the incidents of this scene, as something worthy of record; curious indeed was it to step from the arena of conflict between the eloquent warriors of the Iroquois, to hearing about 'straight railroads' and plank road acts."

The best way of being thankful to God for what he gives me is a liberal distribution of it. Love every man for Christ's sake, and fear none in His cause.

APPENDIX.—*Rev. Dr. Kip*

Continued from page 119.

Having sustained a satisfactory examination in these studies, the student is prepared to become a candidate for Holy Orders, and to enter upon the study of the various branches of theology.

The course of theological study embraces four years, and is mainly that laid down by the House of Bishops.

In the first year, the student reads Pridaux, Horne's Introduction, and the whole of the Greek Testament critically with Bloomfield's Annotations. Hebrew is begun this year, the grammar mastered with Stuart's Chrestomathy. The Hebrew course, as recently prescribed by the Faculty, embraces three years. The first is devoted to historical prose, with Exegesis; the second to the Messianic Psalms, with Christology; the third to selections from the four great prophets, with lectures on Hebrew poetry and sacred hermeneutics.

The second and third years are principally given to dogmatic theology. The usual topics, both didactic and controversial, are discussed by lecture, and in the use of the standard text books. Special attention is paid to the Calvinistic and Romish controversies, and the student is prepared as far as possible, not only to unfold the doctrines of Christianity from the pulpit, but to meet and repel the various heresies which flourish no where in wilder and ranker luxuriance than in the West. Especially in moral theology, and what may be called "subjective divinity," is pains taken to ground the student in Catholic doctrine. The doctrines of the fall, of original sin, of the grace of the Holy Spirit, of the need of an atonement, and of salvation only by Christ's merits, and the further doctrines of conscience and the will, the affections, or those that in general concern man's nature, are largely dwelt upon in the teaching of this year.

The fourth year is devoted to Church history. In the composition and delivery of sermons, there are weekly exercises of all the students throughout the whole course.

The devotional services of the House remain as they were two years ago, with some little addition. Every Sunday evening there is a *spiritual conference* on some subject in practical divinity, which is made altogether a devotional exercise, to promote in some measure that growth in grace, and the wisdom that cometh from above, without which, the brethren of Nashotah feel that their labor were vain and their hopes vain, and which it is the primary object of their lives to acquire. A subject (for example, "humility" or "self-denial") is assigned to the students at one conference, to be made a subject of meditation during the week, and they are to be prepared, when called upon, to declare the result of their reflections. The Professor then sums up, and concludes with prayers. The Rev. President and the professor of languages alternate every Sunday in the Chapel pulpit, and also preach extemporaneously after prayers every Wednesday and Friday evenings during Advent and Lent. Their sermons pursue a regular system of the practical catholic life, discussing those subjects which are most appropriate to the season of the year.

We have thus placed before our readers as complete a view as possible of the Nashotah Mission. There seems to be no limit to the usefulness of the Institution, if its friends at the East would furnish means for its expansion. It might occupy the whole diocese for the Church, not only moulding the minds of the rising generation by its primary and academical departments, but yearly sending out men from the theological school who are trained to hardness and adapted to the labors of the West. But at present this influence is narrowed by the impossibility of supplying accommodations for the students who apply. In a letter from the Rev. President, (dated June 20th, 1848,) he says: "We are crowded with students, and have now converted into rooms for the Lay-brothers, all our buildings that will admit of such transformation. I have refused three or more students this spring, and must refuse all that apply for the present. This is bad, I confess, but we have no means whereby to accommodate more, and no means to build. We have now thirty divinity students, and several more are expected whom I had engaged to take. What shall be done? Bishop Kemper wishes for clergy, and those suitable for the West. In a letter of May 20th, written at Burlington, Iowa, he says: 'You inform me you see not how you can take another student at Nashotah, for want of room. This is deplorable, when I see immense districts settling throughout the North West—Congregational preachers and Romish priests crowding into them—and no one appearing even to tell of the Church. If we are right, we ought to accomplish much more than we do. I ought to have at least a dozen clergyman every year to locate. There is a place not more than twelve miles from Galena, where without moving a step, only turning around, six Romish Chapels can be counted.'" And in a letter to the writer of this pamphlet, (dated Feb. 6, 1849,) the Bishop says: "Buildings are now exceedingly needed. The determination of the Trustees and of the Faculty, and particularly of our indomitably persevering President, to keep out of debt, may greatly delay the growth of Nashotah, but must afford satisfaction to every friend of our glorious cause, that there will be no waste of funds and no breaking up of the Institution. Oh! if the Church at the East would only give us means, Zion in Wisconsin would soon be flourishing, glorious, and powerful."

Let the fact then be known to the Church, that young men looking forward to Holy Orders, are prevented from entering on their studies, because they can not be accommodated at Nashotah. But ought these things so to be? Shall the golden opportunity for the West pass by, and the field be occupied by others, and laborers be asked for in vain, while they themselves are standing ready, saying: "Here am I, send me?"

We would propose then an effort in which all can take an interest. Dr. Muhlenberg has procured the plan, (referred to in one of the former letters,) which admits of additions to any extent. In accordance with it, one permanent building could be erected, consistent in itself, but part only of a whole, for the sum of one thousand dollars. This will answer for the theological department, while at any time a similar one can be erected for the academical students. Are there not then one hundred individuals who will contribute ten dollars each, so that this plan can be carried out during the coming spring? Supply merely the means for building, (and building can be done at a cheap rate, since brick is manufactured on the spot,) and in a

few years Nashotah will have a hundred young men training for the ministry, instead of thirty. Will not every clergyman who reads this statement procure one or more such subscribers among his parish ones? Are there not ten rich men who can themselves each give a hundred dollars, and who will not regret the offering "in the hour of death and in the day of judgment?"

We commend it then to the Church. There are those who in suffering and toil are laying deep the foundations of our faith in the mighty West; shall we uphold them? or shall we let them struggle on, and a whole generation pass away in ignorance, while we will do nothing that the desolate may stretch out their hands to God, and "Christ's sheep that are dispersed abroad, and His children who are in the midst of this naughty world, may be saved through Him forever?"

THE DUKE AT THE CHAPEL ROYAL.

I agreed with a friend to go to early service (at eight o'clock, A. M.) to the Chapel Royal, at St. James's Palace, on a Sunday morning in February. The fact that the Duke of Wellington habitually attended there was the inducement which attracted us. It was a bleak morning. There had been a heavy fall of snow. Our way to the chapel lay through St. James's Park. We did not meet a single person. The stillness of London on the earlier hours of Sundays has often struck me. The state of the weather made this stillness seem greater than usual on this morning, and raised a suspicion in our minds that, in so far as our visit to the chapel involved the hope of seeing the duke, it would be attended with disappointment.

Arrived there, however, and with the usual preliminaries admitted within, we found a singularly interesting congregation. The Chapel Royal is remarkable for a large attendance of the aristocracy, and we saw before us a congregation of rank, fashion, fame, power, worth and wisdom, such as is rarely witnessed. In a word, the congregation consisted of one single person—the Duke alone! Bleak as was the morning, there he was, laden with more of earth's honors, dignities, and renown, than any living man, intently occupied with the work of worshipping his God, and all alone with the clergyman. Thoughts came flowing in upon us from all quarters, Waterloo, Victoria, Salamanca; clashing thousands, the wounded, the dying, the silent camp, the imminent deadly breach; glorious victories, admiring millions, applauding senates, grateful princes, gorgeous courts—all, in fact, that is viewed as great and glorious in this lower world, with the one exception, as so related to the great personage before us, that they in our minds connected themselves with, and were, by his presence on this occasion, forced before our imagination, and, as it were, seen, felt, realized. Here was the giant spirit which had been raised to sit on the whirlwind and rule the storm, which had, instrumentally, for years decided the fate of nations, and people, and kindred, and tongues, and received more of the incense of human gratitude, thanksgiving, and praise, than, perhaps, ever before were awarded to mortal. Nor did there fail to mingle with the retrospect thrones overturned, dynasties swept away, hopes which towered to heaven flung into perdition, curses both loud and deep.

The hero, the deliverer, the avenger, the warrior of unmatched wisdom in the hour of difficulty, firmness in the hour of hesitation, and forbearance in the hour of triumph, stood before us, his head hoar with age, his body feeble, and his voice faint, the solitary worshipper of that God who had so often shielded his head in the day of battle, and through his arm delivered the British empire and its countless subjects from invasion and overthrow. The sight struck us as particularly fine.

On our entrance, the Psalms for the day were being read. The duke took alternate verses with the clergyman. He spoke with an utterance that was thick and indistinct, and occasionally stammered a little ere he could get out a word, but still his voice filled the chapel.

Although my friend and I habitually answered the responses, here we felt that it would be more edifying that we should be silent worshippers. It struck us both that the Psalm was particularly appropriate. After our entrance it ran and was read thus:—

The Duke: I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

The Clergyman: Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

The Duke: Forsake me not, O God, in mine old age, when I am grey-headed, until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

Clergyman: Thy righteousness, O God, is very high: and great things are they that thou hast done: O God who is like unto Thee?

The Duke: O, what great troubles and adversities hast thou showed me! And yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Clergyman: Thou hast brought me to great honor and comforted me on every side.

The Duke: Blessed be the Lord God, even the God of Israel: which only doeth wondrous things.

Clergyman: And blessed be the name of His Majesty forever; and all the earth shall be filled with His Majesty. Amen.

The Duke: Glory be to the Father, and to the Son, and to the Holy Ghost.

Clergyman: As it was in the beginning, is now, and ever shall be, world without end. Amen.

It was impossible not to feel with peculiar force the importance of that part of the ritual of our Church through which the congregation is led to take alternate verses with the clergyman in reading the Psalms for the day. In what remarkable contrast with the hardening circumstances of daily life, its sordid cares, its heartless vanities, its corrupting sentiments, do the thoughts of the inspired and royal psalmist present themselves!

The duke was as painstaking in the performance of his duty as ever parish clerk was, and much more so than many of the fraternity whom I have happened upon.

The rubric was punctiliously observed. At the creed he

turned to the communion table, repeated the words distinctly and aloud, and all through impressed the spectator with the idea that he was intently engaged in the fulfilment of an important duty of his own. The emphasis in the Litany was strong and marked. "We beseech thee to hear us, good Lord." And at the commandments, "Incline our hearts to keep this law," was thus repeated on each occasion.

The lessons for the morning were, Genesis ix., and Mark xiv. The sermon was remarkable, on Exodus, chap. xxiii. 2. It briefly but strongly showed the dangers connected with too great subservency to the popular voice, and, of course, without any intention on the part of the writer and preacher, dealt some strokes which the duke must have felt.—*Dublin Church Sentinel.*

EMIGRATION TO THE UNITED STATES IN 1848.—During the twelve months ending September, 1848, according to returns made to the Secretary of State, 229,483 emigrants arrived in this country; 136,128 males, and 92,883 females. Over 160,990 arrived in New York, 24,000 in Boston, and 20,000 during six months only reported, in New Orleans. Including the number which reached the United States through the British Provinces and by other means, not enumerated above, it is estimated that the total emigration exceeded 300,000. Subsequently, that is, to the 31st December, 1848, the Emigrant Commissioners of the city of New York, report that during the year 1848, at that single port, 195,509 emigrants arrived, in 1,041 vessels; among them, there were 3,079 sick, and 1,002 deaths; 98,961 arrived from Ireland; 23,061 from England, and 51,973 from Germany; 16,820 received aid from the Commissioners. While the number receiving aid since 1st January, 1849, is in proportion much greater.

EMIGRATION TO CALIFORNIA. In less than two months preceding the 20th of January, 99 vessels left the ports of the United States for California, with 5,619 passengers, including officers and crews. Of these, 52 went from New York and 19 from Boston. Over 80 of them went round Cape Horn. The emigration continues, and is increasing. On the 1st of February, 60 vessels were advertised in the New York papers for California. The distance from New York to San Francisco via Cape Horn, is 17,000 miles, and requires usually 150 days to accomplish it. From New York to Chagres is 2,000 miles; across the Isthmus to Panama, 50 miles, and then by water to San Francisco, 3,400; in all, 8,500 miles, which is travelled in 40 or 50 days.—*Spirit of Missions.*

POPULATION OF THE UNITED STATES.—The following statistics are obtained from the Report for 1848, recently submitted to Congress by the Commissioner of the Patent Office:—The present population of the United States is estimated at 21,686,000. The number allotted to each State is as follows:—Maine, 615,000; New Hampshire, 308,000; Massachusetts, 875,000; Rhode Island, 135,000; Connecticut, 340,000; Vermont, 310,000; New York, 2,880,000; New Jersey, 425,000; Pennsylvania, 2,220,000; Delaware, 85,000; Maryland, 510,000; Virginia, 1,295,000; North Carolina, 780,000; South Carolina, 620,000; Georgia, 825,000; Alabama, 716,000; Mississippi, 670,000; Louisiana, 490,000; Tennessee, 980,000; Kentucky, 890,000; Ohio, 1,980,000; Indiana, 1,000,000; Illinois, 800,000; Missouri, 589,000; Arkansas, 200,000; Michigan, 420,000; Florida, 80,000; Wisconsin, 250,000; Iowa, 150,000; Texas, 150,000; District of Columbia, 48,000; Oregon, 50,000. The total population in 1840 was 17,063,353; increase since that time (according to the above estimates) 4,622,647.

PRECEPTS TO PREACHERS.—You know how you would feel and speak in a parlour concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction, and countenance, you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator—of studying your emphasis, cadence, and gesture. You would be yourself; and the interesting nature of your subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit, and you will not fail to please, to affect, and to profit.—*Garrick.*

THE HON. AND REV. MR. NOEL FALLEN!—The Banner of the Cross contains the ominous announcement that the Hon. and Rev. Baptist W. Noel "has fallen in every sense of the word; and he has fallen alone!"

What a fall! A fall that has raised him in the estimation of the Christian people of Great Britain—and of the Christian world! A fall that is cheered as a note of triumph by ten thousands who have long been calling for the removal of the corrupting embraces of State patronage from the Christian Church! A fall that cheers the hearts and hopes of all, who are praying for the spiritual renovation of a fallen and formal Church.—*Christian Observer.*

AFFECTIONATE MANNERS IN MINISTERS.—How much ministers and religious teachers gain by a tender and affectionate style! I hope, dear brother, you will never withhold the pungent doctrines of the gospel; but I do hope you will cultivate that affectionate solemnity which accomplishes much more than harshness. A minister preaches by his looks, his attitudes, and his tones, out of the pulpit and in it, as well as by what he says. O! I do long to see love the prominent, all-pervading characteristic of every Christian.—*Mrs. Sarah L. Smith.*

A gentleman, while looking over the recent extensive conflagration in Lincoln's Inn, expressed his surprise in three names of British authors—"Dickens, Howitt, Burns."—*Guardian.*

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, APRIL 28, 1849.

[VOL. XI.—No. 17.—WHOLE No. 539.]

Calendar.

APRIL.
29. 3d Sunday after Easter.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA. BISHOP POTTER'S APPOINTMENTS.

APRIL.
29th. A. M. Whitmarsh; Evening, St. Luke's, Germantown.
MAY.
6th. A. M. Church of the Atonement; P. M. Floating Church of the Redeemer.
13th. A. M. Phoenixville; P. M. St. Peter's, Great Valley.
20th. A. M. West Philadelphia; Evening, Calvary (Monumental) Church.
27th. St. Paul's Phila.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation).
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation).
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

3d Sunday after Easter, April 29th, Immanuel, New Hampton Co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

3d Sunday after Easter, April 29th, Immanuel, New Castle, A. M.
5th " " May 13th, St. Thomas', Newark, A. M.; St. James' Staunton, P. M.
Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d, Seaford, P. M.
Wednesday, 23d, Laurel and Broad Creek.
Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th, Lewes.
Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)

PENNSYLVANIA.

The Annual Convention of this Diocese will be held in St. Andrew's church, Philadelphia, on the third Tuesday in May. The Secretary of Convention has addressed to the Clergy and parishes the usual forms of parochial reports and certificates for lay delegates. By carefully following these much trouble may be avoided.

NEW JERSEY.

St. Mary's Hall.—The Founder and Head of this Institution, in acknowledging, with devout gratitude to God, the restoration and re-invigoration of his health, informs its patrons and friends, that, its whole financial care and management having been devolved on other persons, as will appear below, he will be enabled to devote himself unreservedly, and with greatly increased ability, to his proper work, in its conduct and supervision.

The Summer Term begins on Tuesday, 1 May, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. From the limited room remaining unoccupied, applications for admission cannot be made too soon. Address the Bishop of New Jersey.

To the above general notice, to the patrons and friends of St. Mary's Hall, the undersigned adds, that its whole future financial care and management have been undertaken by Elias B. D. Ogden, Jeremiah C. Garthwaite, and Joel W. Condit; he retaining, in all other respects, its conduct and supervision.

GEORGE W. DOANE.

Riverside, 17 April, 1849.

The undersigned, the proprietors of St. Mary's Hall, have appointed Mr. Robert B. Aertsen their resident Agent; who has been authorized to receive all monies, hereafter payable to the said Institution.

E. B. D. OGDEN,
J. C. GARTHWAITE,
JOEL W. CONDIT.

St. Mary's Hall, 17 April, 1849.

From Church Papers.

MARYLAND.

CONFIRMATION.—On the Sunday before Easter, April 1st, in the morning the Bishop preached and confirmed eleven persons in St. Peter's church, Baltimore. In the evening of the same day, preached and confirmed twenty-seven persons, in the Church of the Ascension, Baltimore.—*Church Times*.

RHODE ISLAND.

EPISCOPAL ACTS.—On Easter day, April 8th, in Grace church, Providence, nine persons were confirmed, and a short time before, two sick persons belonging to the same parish, received that holy rite.

On Thursday, April 12th, ten persons were confirmed in Christ church, Westerly. The Bishop delivered a sermon and address.

On the first Sunday after Easter, April 15th, three persons were confirmed in Christ church, Providence. Sermon and address by the Bishop.

April 16th, at Centre Mill, Missionary station, one person was confirmed. Sermon by the Bishop.—*Witness*.

NEW YORK.

It will, no doubt, be gratifying to our readers to learn that the Rev. Mr. Mines arrived safely at Chagres, in the Crescent City, after a prosperous passage of less than nine days, and had gladdened the hearts of many of his friends by his early and unexpected arrival among them. At the last accounts he was at Panama, awaiting the arrival of the California, when he would proceed to San Francisco.

N. Y. ECCLESIOLOGICAL SOCIETY.

A meeting of the Society was holden in the school room of St. Paul's chapel, on Easter Monday evening. The Rev. Dr. Forbes, President, took the chair.

The minutes of the last meeting were read by the Recording Secretary, and approved.

Mr. S. Cox, Jr., one of the Secretaries, then read the Report of the Committee, the most interesting features of which were the elections of new members made during the last three months; the information that the Committee had made arrangements for the manufacture of Atlas Linen, of which a very chaste and beautiful specimen lay on the table for the inspection of the members; and finally the list of the publications of the Oxford Architectural Society, which had been by it presented to the youthful sister Society in New York. These beautiful works were examined with great interest by the gentlemen present.

The Rev. Mr. Mahan then read the regular paper, on the subject of "Sepulchral Monuments." The desire to be remembered after death was, he said, the origin of all Sepulchral Monuments, and men naturally desire to be remembered for what they have been, or for what they have done, while on earth. But it was peculiar to Christianity, that Christians should long to be remembered, not for what they have been, but for what they are; not as things of the past merely, but as still living. Departed spirits still retained the memory of those they had left behind; and if the rich man in torment thought of his five brethren yet on earth, much more may we believe that the thoughts of the blessed in Abraham's bosom frequently recur to their brethren of the household of faith who are yet in the flesh. They would thence naturally desire to be remembered by them, and that too by the bond which still unites the living with the dead. Epitaphs should not be wholly panegyric, which is a heathen style, and strikingly in contrast with that adopted by the early Christians, as still exemplified by the inscriptions remaining in the Catacombs at Rome. We moderns, he said, rather affected the pagan style of epitaph, regarding our departed friends as dead, while those early Christians looked upon them as living. Their epitaphs and monuments were, therefore, as it were the sacramental symbols of the great doctrine of the Communion of Saints. He then quoted that famous Epitaph of Johnson's:

"Sydney's sister, Pembroke's mother,
Death, ere thou hast slain another
Wise and good and great as she,
Time shall throw his dart at thee."

This, he said, was an excellent specimen of the panegyric kind. But it was the embalming of only the mortal body; for of the immortal, still living part, there is not a syllable expressed. How beautiful in comparison were the epitaphs of the saints of old!

"Victorina dormit in pace et in Christo," and "Dormitio Elpidis," and "Dormit," and "Dormit in pace," were specimens of Christian epitaphs, differing totally in tone and feeling from the other: they savored of reality, not of sham; of Christian hope, not of heathen sentimentality. The heathen style showed only the triumph of death, not the victory over death. It was the offspring of individual vanity, and as such it was characterized by the littleness of the passion it was intended to gratify. Christian epitaphs breathed a spirit of serene quietness. Lazarus sleeps; and the disciples believe that if he sleep he shall do well.

No attempt is made to disguise the reality of death, but all sadness is taken away by fixing the mind constantly on immortality. The emblems and symbols of death adopted generally by us in the 19th century were mostly lugubrious, harping eternally on one string, and that one mouldy and unstrung by the damps of the tomb.

Niobe in tears, willows, broken shafts, inverted torches, urns, buds untimely snapped from the stalk, hour-glasses, scythes, cross-bones and skulls,—these are the favorites. But among the early Christians were found the dove, the olive branch, the ship in full sail just arriving at the port, or the anchor of faith, or Jonah reclining under the grateful shadow of his booth. The mind is elevated by the contemplation of emblems like these. It is satisfied amid this serene and softened atmosphere, which renders the gloom of the catacombs more attractive and more cheering than all the sunshine and glare of our landscape cemeteries. The most simple and common symbols were the cross, the sacred monogram, &c., but the cross was always entitled to rank first. Many, he knew, would object altogether to the expression of truth by symbols. But if symbols were to be admitted at all, he would say "aut crux, aut nihil." It was strange that though Golgotha was the place where the cross was first set up, our Golgotha was almost the only places where the cross could not be found. In the middle ages, when monuments began to be made more sumptuous with enriched canopies and brilliant coloring, still the epitaph was but a simple "Jesu mercede" even for the proudest prelates. The figure of the mailed warrior, reclining with his face upwards and his hand clasped as if in prayer, led the thoughts immediately to that better country where all pride of birth and rank vanishes. The monuments of wealthier persons soon began to take the shape of founding hospitals or churches, or building church porches, or erecting pictured windows in the church, and in all these various ways men were worthily remembered as Christians should be. Some might say of the alabaster boxes of ointment: "Why is this waste?" But those whose love is not perfected by arithmetic will delight to do these things, and in that city whose streets are gold, and whose walls and gates are precious stones, they will find their reward. It was not possible, he said, to lay down precise rules for that which must be regulated by taste, sentiment, feeling, and Christian faith. The pyramids of Egypt, the gigantic barrows found in various countries, were the attempts of the first successors of the antediluvians to obtain a physical immortality. They were built when men still remembered that one generation might last for a thousand years; and they were in truth, huge fortifications against the ravages of the destroyer. The Greeks and Romans attempted little but to disguise the seriousness and the horrors of death, and cover the ghastliness of the corpse with flowers. As for us, all our desires seemed also to be to render the tomb less repugnant to our feelings. But for this end all the resources of landscape gardening would be employed in vain. Christian truth was more consoling than the fancies of paganism. If men wished to be commemorated merely as men, they might safely be left to their own stupidity. But if as Christians, then must their monuments be memorials not of the dead but of the living, not devoted to past vanities, but to those sober realities which should never be out of our minds.

On motion, the thanks of the Society were returned to the Rev. Mr. Mahan, for the paper he had just read, and he was requested to continue his consideration of this interesting subject at his own convenience.

On motion, the elections made by the Committee in the recess were confirmed by the Society.

On motion of Mr. R. Ralston Cox, amended by the Rev. Dr. McVicar, the Rev. Mr. Preston was appointed to read the regular paper at the next quarterly meeting—"On the Arrangement of Chancels."

At the request of the Treasurer, Mr. Wm. A. McVicar, the Chair appointed the Rev. Dr. Huntingdon and Mr. Hopkins, to act as Auditors of his accounts.

The Librarian gave notice that the books of the Society were kept at No. 8 Columbia College, where he invited the members to call and consult them whenever they pleased.

On motion of the Rev. Dr. McVicar, provision was made to procure a suitable book-case for the books, whenever the funds of the Society should warrant the expense.

After some informal conversation in regard to the best mode for increasing the subscription list of the Ecclesiologist,

On motion, the Society adjourned.—*N. Y. Churchman*.

Clerical Changes.

The Rev. Robert H. Clarkson, of Maryland, has accepted a call to the Rectorship of St. James' Church, Chicago, Illinois.

The Rev. W. B. Otis has resigned the charge of Trinity Church, Moorestown, New Jersey, on account of ill-health, and removed to Salem, N. J.

New York papers announce that the Rev. Dr. Hawks, of New Orleans, is about to take charge of a parish to be formed in that city. Services are to be commenced in the Chapel of the New York University.

See Review of Maryland on this subject, in the Church Review, Vol. 2, 1843, 1844, 1845.

Selections.

"OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH."

See yon flower, in the morn,
Laden with its diamond dew,
How it vieth with the dawn,
In its tints of rosy hue:
Sure, the scent it doth impart,
Is its morning song of love;
From the fulness of its heart,
Thus it praiseth Him above.

See yon bird, upon the wing,
Singing, as he flies along;
Hark, the mountain echoes fling
Back the burden of his song:
No symphony of art,
Is his morning song of praise;
From the fulness of his heart,
Doth he warble forth his lays.

See yon "bright and morning star,"
Just now rising into sight,
How it shineth from afar,
With its floods of golden light:
Every beam that star doth start,
Is a sentence of its prayer;
From the fulness of its heart,
Speaks its mouth, in words so fair.

See that maiden kneeling there,
With the voice and look of youth,
Unto heaven she lifts her prayer,
To the God of love and truth:
Surely He will take a part
Of her bitter woe and grief;
From the fulness of her heart,
Seeks she, now, the true relief.

As the flower doth scent the air,
As the bird doth sing his lays,
As the star doth shine its prayer,
As the maiden kneels and prays;
So, when all is sad and dark,
If, from God, relief you seek,
From the fulness of your heart,
On your knees, your mouth must speak.

Burlington College, Feb. 20, 1849.

UPWARD—ONWARD.

BY C. O. H.

This your watchword, glorious one,
While contending with your lot;
Rest not till the race be done,
And the glorious goal be won,
Upward—onward—falter not.

Onward through the mists of error,
Fearless moving, clear the way;
Acting right ye'll know no terror,
Though the storm comes near and nearer.
Upward—onward—watch and pray.

Sit not down in brooding sorrow,
Joy unseen may yet be near;
Let your heart no trouble borrow,
Bright the day that dawns to-morrow,
Upward—onward—never fear.

Action—action; time is speeding,
And your years are short and few;
Work ye must the foremost leading,
Rain and storm but little heeding,
Upward—onward—firm and true.

From the past a lesson learning,
Onward move, by duty led;
With a truthful eye discerning
Right from wrong, nor backward turning,
Upward—onward—straight ahead.

Let no thought of gain or power
Swerve you from the path of right;
Virtue is a diamond dower;
Growing brighter every hour;
Upward—onward—day and night.

Though life's tempest round you gather,
Tremble not, but press the sod,
With firmer step, the storm you'll weather,
Pulling heart and head together,
Upward—onward—trust in God.

LETTERS TO EDITORS.

Our industrious and good humored brother who so ably edits 'The Missionary,' in Pittsburgh, in a recent 'Word to Correspondents' informs us that he has received during the past year nearly five hundred letters, and requests to be kindly excused from answering all he receives. He says: 'Many of these letters are wholly out of our line. Some want books and others want boxes. One wants a wife, another wants a servant girl. Fourteen men want carpenter work, and seventeen young men want situations in stores. A ministerial brother in Ohio, two years ago sold a horse to a person here—sent us his bill for the balance, and charged us as follows: 'Sue him forthwith and send me the money.' We paid no attention to his epistle until a second came, to which we replied briefly: 'We are neither a lawyer nor a squire.' An editor on a tripod bears some resemblance to 'Patience on a monument.'—*Lutheran Standard*.

ORIGINAL LETTER OF BISHOP JEREMY TAYLOR.

PORTMORE, Jan. 13, 1659.

SIR,—I understand by Mr. Cowly that Mr. Sheridan is out of town, and that causes to you this trouble of receiving the inclosed note both for him and yourself. Is it only the beginning of a theological library fitted to these purposes that you pretend to, that is, to be wise and learned in the Christian religion, as it is taught and professed in the Church of England; when your purses grow large, and your designs beyond all that can be done by the studies here described, if you please to command mee I will draw you a much larger, and such as shall be proportioned to your utmost aims. In the meane time I desire you to take notice onely of the easiest part of this employment pointed out by the catalogue: If you spend your time and faculties in the practicall part meerly you will best of all consult with your present condition, and the greatest of your future hopes, the happinesse of eternity. If you desire it and thinke it usefull I am ready upon your first motion to designe for you a short and usefull catalogue of practicall divinity books which will not vex your understanding, but much improve your spirit: When Mr. Sheridan returns I pray commend mee kindly to him, and tell him if hee desires a larger and more perfect note of books hee may have it for calling for. I hope to be in Dublin by the earliest spring, and then I shall bee willing to receive any of your desires, to which if I can minister, I will not refuse to doe the office of, Sir,

Your very affectionate friend to serve you,

JER. TAYLOR.

To my worthy friend, Mr. Graham, fellow of Trinity Colledg, neare Dublin. These.

Hee that would improve in the understanding of the doctrine of the Church of England, so as to be able to teach others, must be carefull to understand, and be very perfect in every part of,

1. The Common Prayer Booke, with all its rubricks, or titles of direction: The Administration of the Sacraments: The booke of ordination: and the canons made in 1572 and 1603. As auxiliaries to these I advise you reade diligently and frequently the 5th booke of Hooker's Ecclesiasticall policy: the first four books are also excellent, but they principally minister to other purposes.

Read also Mr. Fisher's Defence of the English Liturgy,* and Dr. Hammond, and Dr. Taylor his apology for Liturgies, and the prefaces before his collection of offices. These are sufficient for the explicating and confirming her manner of prayer and serving God.

2. You must understand and be able to defend her government and discipline. To this purpose you may reade Dr. Hammond's dissertations against Blondell, and Dr. Taylor his Episcopacy asserted, and what passed at the Isle of Wight between the King and Mr. Henderson, and the King and the London divines; to which you adde Bp. Andrews his two epistles which are in his opuscula.

[3.] There remains now her doctrine to be learned, that you may know what shee is *pro sensu*, as what she is *pro cultu*; and her doctrine is contained in the Common Prayer Booke, in the Church Catechisme, in the Thirty-nine Articles, and in the Booke of Homilies; for the understanding and abilities to prove and defend these, you must acquaint yourselfe with the positive and polemic discourses of such as are most eminent amongst us: Amongst our English Divines I recommend to you for controversy between us and the Church of Rome:

Bp. Andrews Tortura Torti and Responsio ad apologiam Bellarmini.

Arch. Laud against Ffisher.

Bp. White against Ffisher.

Ld. Falkland of infallibility.

Dr. Taylor of reall presence, and his two letters at the end of his Discourse of friendship.

Dr. Baron de objecto fidei, and everything of his.

Bp. Mountague against the Gagger.

Bp. Bramhall against Militiere, and of Schisme.

Dr. Overal his defensio Ecclesiae Anglicanae.

For forreiners the best I know are Chemnitius his examen concilij Tridentini; Gerhardi loci communes, which serve to all purposes of the whole body of Divinity, but you must pare away his two Lutheran spots, viz., of consubstantiation and ubi quibet.

Moulin against Cardinal Perron in defence of King James.

Episcopius, whose whole works are excellent, and containe the whole body of orthodox religion.

Chamier is a very good writer, but you must abate his Calvinisme.

Vossii Theses, and De Sacramentorum vi et efficacia.

Causabon's [sic] Epistle to Ffronto Ducaeus, and his Epistle to Cardinal Perron in behalf of King James.

For positive Theology, of our English you may choose,

Bp. Andrews' Sermons,

Ffaringdon's Sermons,

Dr. Sanderson's Sermons,

Dr. Ffield of the Church,

Dr. Hammond's practical Catechisme,

Dr. Taylor's history of the life of the Lord Jesus, and his yeare of Sermons, rule of conscience, and his doctrine and practice of repentance.

These will serve your best purposes sufficiently, and when you are master of the learning and religion contained in these, you will be better able to choose your studys than I shall be to advise you.

Only be pleased to get the Bibliotheca Criticorum which contains all the best Protestant commentaries, and some others not Protestants, upon the whole Bible, and is of itself and excellent library and sufficient to all your purposes.

For a little breviary or institution of divinity, I very much commend to you a little booke called Declaratio sententiae eorum qui ex federato Belgio vocantur Remonstrantes, together with the Apologia they published in defence of it.

* This is Ambrose Fisher's "Defence of the Liturgie of the Church of England in a Dialogue between Novatus and Irenaeus." 4to. Lond. 1630. The works of Dr. Hammond and of Taylor (who here speaks of himself in the third person) are well known.

This, Sir, you may please to make the beginning of your Library, and the entertainment of your first studys. It were well also if you could a little looke into the Ecclesiasticall history, to which purpose procure Eusebius, with Scaliger's admirable animadversions upon it.

The tripartite history.

Calvisius his Chronology.

Bp. Mountague's History of the Church.

Causabon's Exercitationes in Baronii annales, and then you may be fit to read Baronius his annals without danger.

When you are pleased to looke into Schoole Divinity the best are,

Aquinas Summs; Oecam in sententias; Estius in sent.; Capreolus with Ffareolus; Biel; Suarez upon Aquinas; hee is long, but, except Estius, is the best of them, and in some regards to be preferred before him.

To these if you will adde a collection of little tractats of the most eminent persons upon particular subjects, you will find much advantage by it. I name one or two by way of instance. Beverovicus his collection of Epistles de vitae termino; Baronius de peccato mortali, et veniali; but these are innumerable; if you err in the choice of these your losse is not much, for they are but of small price.

In the reading these authors I have recommended to you, pray, observe what quotations they have, that thereby you may perceive what authors they make use of and especially read; for 'tis likely they are the best books; many books are not usefull: These few will doe very much for you, and when you are ready, and can find time read the fathers of the first three hundred years at least, they are few, and not very voluminous, and they are the surest guides.—*Irish Ecclesiastical Journal*. [From the Rev. Dr. Todd].

THE FORTUNE-TELLER.

BY CHARLOTTE ELIZABETH.

The Gipsy woman* was dressed in a short jacket of dark blue cloth, the skirts of which hung down a little way over a petticoat of strange patchwork. Stuffs of all colours seemed to have been used to mend and piece out the old dirty, dark green that still remained. Her hat was of black beaver, very much the worse for wear, and it was tied under her chin with a red cotton handkerchief. Fastened to her back, in a sort of bag, she carried a little child, whose bright black eyes shone out like jet from beneath its tangled hair. Its face was dirty, even more so than its mother's, and so sun-burnt that it seemed never to have known the comfort of shade.

Besides her baby, the Gipsy woman carried a wallet slung over one shoulder, and hanging at her side; and a tattered apron was gathered up, and knotted into the piece of cord which served her for a belt. Altogether, there was something so remarkable in their appearance, that little Jessy who was running before her Mamma, in the shady green lane, stopped to look with surprise at the Gipsy woman; and then, rather frightened by the bold look of her piercing eyes, she turned back and ran to her Mamma, taking hold of her hand, and keeping close beside her.

The Gipsy passed them, making a low courtesy to the lady, but not speaking a word; and Jessy looked round to observe the baby, for it had laughed and crowed when it saw her.

"I thought she had been a beggar-woman, Mamma," said Jessy, "but she did not ask for any thing. How black her eyes are, and the baby's too."

"They are Gipsies, my dear," said Mrs. Howes, "and Gipsies do not often beg; but I am sorry to say that they often cheat, and steal, and do many bad things."

"Where do they live, Mamma?"

"They are wanderers over the earth, having no settled home, Jessy. They are found in most countries, and are very nearly the same every where. It is not known exactly from whence they came; but they are generally supposed to be what their name expresses, Egyptians. It is foretold by the prophets that the mighty Egyptians should become the basest of all people; and that they should be scattered among all nations. We here see the threat of the Lord against them as exactly fulfilled as that against the Jews."

"Oh, Mamma!" exclaimed Jessy, "tell me more about them. I am so sorry for the Jews, because God loved them very much once, and now He is so very angry with them. It is a terrible thing to have God angry with us, Mamma!"

"A terrible thing indeed, my love! and you know the Bible says, 'God is angry with the wicked every day;' and all are wicked in God's sight who do not believe in his blessed Son, Jesus Christ, and pray continually to have their sins washed away in His most precious blood."

"Do the Gipsies believe in the Lord Jesus, Mamma?"

"Oh! no, my dear, they have no religion at all, even in name: they are the most ignorant and wretched people among us. Knowing nothing themselves, they cannot instruct their children; but they bring them up in idleness and vice, to lie and swear, steal and defraud—to impose on the charitable, and deceive the unwary. It is a great pity that some among us who love to do good, do not take particular pains to find out and instruct those wretched outcasts of society. God would bless such a work: for He has commanded His servants to look even among the highways and hedges for sinners, who will be accepted if they come to Him, and admitted to sit at His table."

Mrs. Howes and her little girl had by this time nearly reached the house, through a field which led to the back gate, and there, the first thing that they saw was the Gipsy, standing at the kitchen window, and two of the maid servants very busily talking to her. Seeing their mistress, however, they quickly ran away, and left the Gipsy to answer for herself.

She was a little confused at first, but her face soon became as bold as ever, and, in a fawning tone of voice, she said she was sure the good lady would not be offended at her having begged a little stale milk for her poor child, which was very thirsty.

Mrs. Howes asked if she had got any—no, she replied, the maid would not give it without leave.

* The Gipsies are a wandering people: they are found in various parts of England and Scotland: they are, in their countenance, character, and habits, a distinct people.

Mrs. Howes called a boy who was at work, and ordered him to bring a bowl of fresh milk, of which the poor little baby drank heartily; and it was then filled again for the mother.

"And now," said Mrs. Howes, "whether you spoke truth in telling me that this draught of milk was what you asked of the maids, is known to your conscience. It is also known to God, whose eyes are in every place, who sees all that you do, hears all that you say, and knows all that you think. I hope you have not spoken falsely: for He will assuredly put the lying lip to silence; and I hope you came here with no wicked intention, for he knows the things that come into your mind, every one of them, and will punish the thought of a wicked heart."

The Gipsy said she would not for the world be a sinner. "You are one," replied the lady, "and so are all; but remember this—Jesus Christ came into the world to save sinners; and, though you should be the chief of them, He both can and will save you, if you come to Him for pardon."

Mrs. Howes ordered the boy to see that the Gipsy left the place, and then went to speak to the servants, and to caution them against suffering such people to loiter about the house.

When Jessy saw her sister Caroline and the young lady who was on a visit to them, she told all about the Gipsy, and described the poor little baby, as it was carried on its mother's back.

"'Tis the same woman," said Caroline to her friend. Her Mamma asked her what she meant, and Caroline replied that, when walking in the early part of the morning, she and Miss Wilkins had met this woman, who tried very hard to persuade them to have their fortunes told.

"And did you ask her to tell your fortune?" asked Jessy.

"No, Jessy; I knew Mamma would not approve of it; and, therefore, I refused to listen to, or stay near her."

"And I was disappointed," said Miss Wilkins, "for I have often wished to meet a real Gipsy who could tell fortunes, and this seemed to be one."

"Do you mean a real Gipsy or a real fortune-teller?" asked Mrs. Howes.

"Why both, Ma'am."

"I am surprised, my dear, to hear a young lady so well instructed as you have been, speak as if she believed a poor ignorant creature like this capable of foretelling future events; a thing which the wisest of men would not presume to do."

"I do not exactly believe it, Ma'am. I wanted to find out if she could, and it might do no harm."

"A very great deal of harm, my dear,—a great sin, as well as folly—a great injury to yourself and your fellow-creatures, and an exceeding great insult against God."

"Let us hear all about it, if you please, Mamma," said Jessy, rubbing her little hands, and setting herself on the sofa; for Jessy dearly loved to listen to her mother's instructions.

Miss Wilkins said, "I know that many sensible people entirely disbelieve in these things; but does not the Bible tell us of them? The witch of Endor, for instance."

"Yes," answered Mrs. Howes; "and the Bible most positively forbids the holding of any communication with them. Witchcraft, as it existed in early times, was punished with death; and the Lord's most severe displeasure was denounced against such as sought unto those who had familiar spirits: so that, even if you believe these wretched impostors in our days to possess any extraordinary power, you see it is a dreadful sin to listen to them."

"But suppose we do not believe it, Ma'am; and only amuse ourselves with their folly."

"Their folly, my dear, is a very great sin; for it begins in a lie, and fearfully insults the Most High God—assuming either that He is not the supreme Ruler of the world, or else that He cannot hide his designs and counsels from the impious worms of earth; or that He is pleased to hold converse with, and to communicate the knowledge of his purposes to, the most notoriously wicked and profane of persons—such as lie under His wrath, and blaspheme Him daily with their lips and in their lives. And this applies to all the idle methods practised by superstitious people, to find out what shall occur to them. It is a terrible jest with the fore-knowledge of the omnipotent God."

"But, Ma'am," said Miss Wilkins, "I have heard very extraordinary things, proving how much these fortune-tellers know of the concerns of people whom they never saw before."

"Very probable," answered Mrs. Howes; for without seeing them, they could learn from servants and neighbours quite enough to enable them to give a good guess at many particulars. This Gipsy might have found out, with little trouble, from my simple maid servants, as much as might have enabled her to astonish us all with her wonderful knowledge of past events, and to gain attention to her pretended predictions.—By listening to her, and of course paying her for this information, we should at once reward a lying lip, and encourage the unhappy creature to farther deceptions. If the slightest supposition that she might be speaking truth entered our minds, we should be guilty of witchcraft. If we only amused ourselves with her ignorant pretensions to utter prophecies, we must be numbered among the 'fools' who 'make a mock at sin'; and such fools are held in abomination before God. Besides, if we who are supposed to understand our duty, set the example of listening to her for our own senseless diversion, servants and poor people will think themselves right in following it; and they will do so with superstitious belief, regarding her as one who has 'familiar spirits.' They will also be persuaded to squander their earnings in a way most ruinous to their own happiness, for these artful people take care to foretell, in general, great riches and honours to their hearers; and many a simple girl is led by them to leave the path of humble industry, and fix her hopes on something which will never come to pass, but in the expectation of which she may fall into destruction."

"If you had held out your hand to that Gipsy woman, my dear young friend, or listened to her deceitful language, you would have made yourself answerable before God for more sin than you can easily imagine. Every poor creature around us, who should have been robbed, deceived, or puffed up with proud and mischievous conceits by her, might justly accuse you of setting the example, and charge upon you the injury sustained, both here and hereafter."

"No one would have seen us," observed Miss Wilkins.

"Perhaps not; but would the woman have neglected to boast that a young person of education, and of the better class of society, had acknowledged her claims to witchcraft? She knows too well the force of example to let such a circumstance pass by untold. And even were it otherwise, how could you answer to God for the gross insult offered to his divine majesty and wisdom, in permitting a wretched creature like this to claim His awful attributes, and to boast of searching into those 'secret things which belong unto the Lord our God,' and to him alone? Reflect, my dear, upon these solemn words, and judge whether, without dreadful sin, you could lend your ear to so blasphemous a deceiver."

"Mamma," said Caroline, "how does it happen that these people so often discover thefts, and restore lost goods, by directing the losers where to find them?"

"I do not think that it occurs so frequently as you seem to imagine: but greater wonders are performed every day by the Police, and by the same means—active inquiry, carried on with secrecy and perseverance. Besides, it is too often found that the supposed witch is an accomplice in the theft; or has, by terrifying the superstitious mind of the suspected criminal, extorted a confession."

"Have no fellowship with the unfruitful works of darkness," my children; but commit yourselves wholly unto Him who is willing to make all things work together for good to you; and to bless your going out and your coming in, from this time forth for evermore."

Take no thought, O child of dust,

For what to-morrow's dawn may bring;

But in the Lord thy Saviour trust,

And bide beneath his guardian wing.

Thy times are in His hand alone,

That hand which deals thy daily bread:

To him the coming hour is known,

That lays thee with the silent dead.

Would'st thou, a worm of earth, explore

His counsels, hid from angel eyes?

Indulge the impious wish no more,

Nor tempt thy God—"God only wise."

Enough, if through life's path to heaven,

He deign to guide thy devious way;

Enough, that grace and strength be given,

Sufficient for the passing day.

From Sharpe's London Magazine.

NINEVEH AND ITS REMAINS.*

Since we followed the footsteps of Mr. Stephens through the forest-shrouded cities of Central America, and saw the memorials of its lost civilization brought to light, we have met with nothing half so exciting as this vivid narrative of Mr. Layard's recent discoveries. It has a peculiar interest as recording the acquisition of a noble addition to our national collection of antiquities; mainly, it is but just to observe, through private munificence and private enterprise. With a sense of gratitude to Mr. Layard for his energy and perseverance, we should have welcomed any relation, however bald, of his discovery and removal of the sculptures of Nineveh. But, far from this, we have to thank him, in addition, for one of the most agreeable, as well as important, books of travel in our language. The style of the narration, no less than the interest of the subject itself, will bespeak for it an enduring popularity. Whether we follow the author in his thrilling exploration of the mounds of Ninrou, or wander with him among the nomadic Arab tribes, the Chaldean Christians, or the devil-worshipping Yezidi, our interest never flags. The story flows on with all the attractiveness of romance. Many a delightful episode of pastoral and patriarchal life—many a vivid sketch of climate and scenery—many an amusing and characteristic incident of local manners and customs, diversify the pages of these delightful volumes.

"Although," well observes Mr. Layard, "the names of Nineveh and Assyria have been familiar to us from childhood, and are connected with our earliest impressions derived from the inspired writings, it is only when we ask ourselves what we really know concerning them, that we discover our ignorance of all that relates to their history, and even to their geographical position." The colossal temples, and the sculptured and painted tombs of ancient Egypt, have long been a subject for the research of the learned, with immense and still increasing results. The labours of Sir Gardiner Wilkinson, for instance, have familiarized us with even the minutest particulars of her daily household life. But over fallen Assyria had gathered a dark and seemingly impenetrable cloud of obscurity. She had left nothing beyond a vague and mighty name in history. Besides the shapeless heaps which were supposed to mark the sites of her once stupendous cities, every vestige of her past greatness was believed to be obliterated. Few of us, perhaps, but have seen some representation of the huge and mysterious mound of Ninrou, on the lonely banks of the Tigris; but who could have imagined that from its recesses were to be disinterred, after a slumber of ages, the magnificent memorials of the splendor of the ancient empire of Assyria, from the study of which, her history was to be re-written, her religion, manners, and customs ascertained, and a wide field of collateral inquiries bearing upon the early civilization of Asia, opened to the research of scholars? All this comes upon us with something of the startling strangeness of a dream, and we follow the narration of it with an excitement akin to that of the enterprising explorer. Certainly no discovery of the kind, of equal interest and importance, has been made in an age which is particularly distinguished for its spirit of research and for its love of adventurous travel: none has been more delightfully recorded.

* "Nineveh and its Remains: with an Account of a Visit to the Chaldean Christians of Kurdistan and the Yezidis or Devil-worshippers; and an Inquiry into the Manners and Arts of the ancient Assyrians." By Austen Henry Layard, Esq., D.C.L. London: Murray.

"The ruins in Assyria and Babylonia," observes Mr. Layard, "chiefly huge mounds, apparently of mere earth and rubbish, had long excited curiosity from their size and evident antiquity. They were, at the same time, the only remains of an unknown period—of a period antecedent to the Macedonian conquest. Consequently, they alone could be identified with Nineveh and Babylon, and could afford a clue to the site and nature of those cities. There is, at the same time, a vague mystery attaching to remains like these, which induces travellers to examine them with more than ordinary interest, and even with some degree of awe. A great vitrified mass of brickwork, surrounded by the accumulated rubbish of ages, was believed to represent the identical tower which called down the Divine vengeance, and was overthrown, according to an universal tradition, by the fires of heaven. The mystery and dread which attach to the place were kept up by exaggerated accounts of wild beasts who haunted the subterranean passages, and of the no less savage tribes who wandered amongst the ruins. Other mounds in the vicinity were identified with the hanging gardens, and those marvellous structures which tradition has attributed to two queens, Semiramis and Nitocris. Several travellers had also noticed the great mounds opposite the modern city of Mosul, which were supposed to mark the site of the great Nineveh."

The first to examine these Assyrian mounds with any degree of attention was Mr. Rich, resident of the East India Company at Bagdad. The remains of Hillah near that city, first attracted his notice; and, though his discoveries were but trifling, his memoir on the site has proved extremely valuable. On returning from a journey into Kurdistan, he visited Mosul, and, struck with the huge mounds already alluded to, he made a survey, and even commenced some excavations; but they were not carried far, and he left Mosul, "little suspecting that in these mounds were buried the palaces of the Assyrian kings." As he descended the Tigris, he halted for awhile at the great mound of Nimrou, listened to the traditions about it current in the neighbourhood, and obtained a few bricks with the cuneiform or arrow-headed character, which were afterwards deposited in the British Museum. "A case scarcely three feet square enclosed all that remained, not only of the great city of Nineveh, but of Babylon itself!"

It was during a recent journey in these countries, that Mr. Layard, whose interest had been previously strongly excited by the sight of these mounds, found himself gliding down the Tigris on a raft past the mysterious tower of Nimrou.

"It was evening," he says, "as I approached the spot. The spring rains had clothed the mound with the richest verdure, and the fertile meadows which stretched around it were covered with flowers of every hue. . . . A long line of consecutive narrow mounds, still retaining the appearance of walls or ramparts, stretched from its base, and formed a vast quadrangle. The river flowed at some distance from them; its waters, swollen by the melting of the snows on the Armenian hills, were broken into a thousand foaming whirlpools by an artificial barrier built across the stream. On the eastern bank the soil had been washed away by the current; but a solid mass of masonry still withstood its impetuosity. The Arab who guided the raft gave himself up to religious ejaculations as we approached this formidable cataract, over which we were carried with some violence."

(To be continued.)

From the Churchman's Monthly Penny Magazine.

MINISTERIAL RECOLLECTIONS.—No. XXII.

THE MISTAKEN KINDNESS OF THE FRIENDS OF THE SICK.—A DECLINED VISIT WILLINGLY ACCEPTED.

I was reading the sixty-ninth page of the August number of the "Churchman's Penny Magazine," when my attention was arrested by the following question and answer, "Why did you not call on me before?—I have been confined this fortnight."—"Sir, I have made frequent attempts, but was always told you were too ill to see any one."

Now I have no doubt but that this describes a case which my brethren in the ministry, in common with myself, have very frequently had to encounter. By the poor, whose humble dwellings are usually open to receive the visits of their minister—whatever be their state of mind—if he is not received with a welcome, it is happily an exception. But with those of higher grades it is too often otherwise, and various expedients are adopted to keep the messenger of peace and love from those who in many cases I firmly believe, like the "eminent physician," would be very glad to "see their minister." I recollect once to have met with a case of this kind, which may afford some encouragement to my brethren not to give up their attempts, but to persevere as long as any practicable ground remains open for accomplishing an important object and duty. If success after all cannot be obtained, we have at least the satisfaction of having made the attempt, and it may serve to quicken our supplications at the Throne of Grace, that the Lord Himself will do that which His servants are thus unwisely prevented from effecting. It will leave the responsibility,—awful, indeed!—on those who would rather suffer a friend or a relative to go out of the world in ignorance, than that he should be, as they think, disturbed by a visit from a messenger of mercy, coming to bring glad tidings of good things.

There was in my parish a gentleman, who, when he retired from his pursuits in a neighbouring town, had come to take up his abode with a married daughter. He was getting far advanced in life, and had not long been there, when I heard that he was very ill. Their residence was at a distant part of the parish, and I went to see him. I did not obtain access to him, but of this I did not think much, as it was the first call. I therefore repeated my visits several times. I was always very courteously received, but sent away with some excuse.—"Just got into a doze."—"Just been disturbed to take his medicine."—"Very poorly, too ill to see any one to-day."—"Was ordered to be kept perfectly quiet," and such like. At length, finding there was no disposition to admit me to the sick chamber, I thought it my duty to express myself plainly on the matter, and on coming away, I said to the lady of the house, "I have been several times to see your father, and at some inconvenience at this distance,

considering it my duty, he being as you admit, very ill, but I have been put off from seeing him. Now I must leave the responsibility with yourself, if he leaves the world without my seeing him. I shall not have to charge myself with neglect, and I have now only to say, that whenever you will send, and let me know when it will be convenient for me to see him, I will most assuredly come, and I shall not trouble you with any further call until you send." This was received very courteously too, with expressions of much regret for my trouble, and thanks for my offer, which would be accepted when opportunity admitted.

The father was however gradually getting worse, and nearer his end, and—whether the daughter was prompted by alarm, or influenced by my decided charge of responsibility, I did not inquire—a few days after, on the Sunday afternoon immediately after my second full service, a messenger came to the church requesting me to go and see Mr. ——. Whether it was expected that I should really go at such an hour on such a day, I did not stop to think, but replied to the messenger, that "I would follow him quickly." On my arriving at the house, I was received with the usual attention, and with many apologies for troubling me at such a time; and I received a very earnest caution as I was passing up stairs to the sick man's chamber, that he was very weak, and therefore 'hoped I would not mention the subject of dying to him, as it might alarm him, and he might not be able to bear it.' To this I only thought it needful to give a respectful token that I heard it as I proceeded.

On approaching the bed of sickness, its occupant immediately put forth his hand, and with an earnest look of satisfaction, said, "O Sir, I am so glad to see you, you are come to see a poor dying man!" He struck the key-note himself. I had no occasion to alarm him. He told me what was evidently the truth. I had no difficulty. He spoke to me as a dying man, and I spoke to him as a dying man. He listened attentively to my statements of the wants of a dying man, and I told him, with all possible plainness, of the only ground of hope, and of the only source of comfort for a dying man; while the party whose fears had been excited, and whose cautions were unnecessary, stood at the foot of the bed, almost astounded at what was going on. But I heeded it not, I had fairly got possession of my ground, and was determined to keep it as long as it was expedient. I prayed with him as a dying man, and he thanked me, and I promised to see him again the next day, if he should be then a living man. I kept my promise, and was admitted without any objection; but though still living it was too evident he was now indeed what he had stated himself to be. He could scarcely either converse or understand, and soon departed to the world of spirits. But the nurse told me that scarcely had he passed a short interval without allusion to my visit, and even my name was almost constantly on his lips. To what extent the Great Head of the Church vouchsafed his blessing, the "great day" alone will discover. But it affords a strong case in proof that sick persons are often themselves far more willing, and even desirous, to see Christian ministers than their friends about them are willing that they should. Perhaps too, it may happen, that when access is obtained, and the truth is set forth in a kind spirit, a blessing may reach the hearts of others who may be present—even the very objectors to the visit. Whether it was actually so in the present case, I would not venture to say, yet I may add a little by way of sequel to my narrative.

As years rolled on apace, and life's chequered scenes came with them, the lady herself became a widow, and from altered circumstances removed to a smaller residence; and as life advanced, affliction too became her portion, and the time did arrive when I was to her, at least, a welcome visitor, especially in seasons of adversity. At length, as I was in my usual course among my people, I heard she was suddenly taken very ill. I hastened to her sick bed. There was no excuse now,—no refusal,—no difficulty in an immediate admission. Death had evidently already seized fast hold on his victim. She listened readily to the only consolation which could be given to a dying woman,—a Saviour's power to save,—a Saviour's compassion and love to souls. Life was fast ebbing. Time with her was soon to be no more. She could bear but little. I promised to see her again in the morning, if life held out. The morning came. I had occasion to be early at a spot near her residence. I sent a message on to say, if it were not too early, I would see her as soon as my business was over. The answer was, she appeared to be in the very article of death, and after less than half an hour's engagement, a messenger met me:—the spirit had departed. She too had her one visit!

Should this meet the eye of any one inclined to put obstacles in the way of a minister's visit to the sick or healthy, may God grant them to see the folly of such a course, and lead them to consider that the time will come when they themselves may be in a position to require, and to value, the visits of one, whose only object is to guide the "dying" to Him "who hath abolished death, and hath brought life and immortality to light through the Gospel."—*A Village Pastor.*

ANSWERING OUR OWN PRAYERS.

In the vicinity of B———, lived a poor but industrious man, depending for support upon his daily labour. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick bed and the family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbour near, he determined to go and ask him for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbour, and arrived while the family was at morning prayer. As he sat down on the door-stone, he heard them pray very earnestly that God would clothe the naked, feed the hungry, relieve the distressed and comfort all that mourn. The prayer concluded, the poor man stepped in and made known his business, promising to pay with the avails of his first labour. The farmer was very sorry he could not accommodate him, but he had promised to loan a large sum of money, and he had depended upon his wheat to make it out; but he presumed neighbour—would let him have it.

With a tearful eye and a sad heart the poor man turned away. As soon as he left the house, the farmer's little son step-

ped up and said, "Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort mourners?" "Yes; why?" "Because, father, if I had your wheat I would answer that prayer." It is indeed needless to add that the Christian Father called back his suffering neighbour, and gave him as much as he needed.

Now Christian readers, do you thus answer your own prayers?

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, APRIL 28, 1849.

OFFICE OF THE BANNER OF THE CROSS.

Messrs. King & Baird have fitted up a new and commodious office on the first floor of the large building, No. 9 Sanson St. (late George street,) above Sixth.

Those wishing to pay subscriptions, to insert advertisements, or to transact any business with the publishers of this paper, will find the office open between the hours of 8 A. M. and 6 P. M.

Communications for the editor are also to be left at this office.

QUIETNESS.

Dear readers, just open your Concordance, if you have one, at the words "Quiet" and "Quietness," and then take your Bibles and trace in the Holy Book of God the blessings which are to flow to man from these sources.

The sweet Psalmist of Israel, whose kindling thoughts were not the offspring of poetic imagination, but of holy inspiration, when describing the glorious ends to which the good Shepherd conducts His flock, says, "He leadeth me beside the still waters," (waters of quietness.)

Messiah's own noble Prophet when telling the people of God how to share the blessings of eternal might, says "in quietness and confidence shall be your strength."

Though perfect quietness may not be found in this unquiet world, belonging to that *rest* which *remaineth* for the people of God, yet if Christians only realized the greatness of this blessing so that they would make all needful sacrifices for its attainment, how much more of calm and peace would heavenly Hope and Faith pour upon the troubled waters of life. If men would only consent to be quiet, or, as the Apostle exhorts, "*study to be quiet*," how much more comfort, how much less tribulation would they find in the world.

These thoughts have been impressed more forcibly upon our mind by a blessed week of quietness spent in a distant country place, far from the noise and strife of cities. In a peaceful parish undisturbed by fears of Rome or Geneva, and in a happy Christian home, where (happy editor!) the sight of a newspaper did not disturb our quiet for a whole week, our pleasant lot was cast. Thus realising what a blessed thing it was to be quiet, we returned filled with thoughts of quietness to our editorial post. With what disquietude were we at once affected by the sight of "heaps upon heaps" of letters, papers, communications, &c. All were opened with the strong resolution of taking things quietly. On this principle we shall for the present, quietly and silently pass over the disquieting articles about "Romanizing," and our friend of the Calendar's remarks upon "propinquity," &c.

If editors would only go now and then to quiet country parishes, it would perhaps make them more careful how they needlessly disturbed their peace, not only with novelties, but with news of which it may truly be said, "where ignorance is bliss, &c."

If it were not for noisy tongues and unquiet pens, we might hope to behold the fulfilment of Isaiah's prophecy, a glorious promise for the Church—"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down."

From Late Foreign Papers.

CHURCH MATTERS.

From the Belfast Commercial Chronicle.

APPOINTMENT OF A BISHOP TO THE VACANT SEE OF DOWN AND CONNOR AND DROMORE.

We are at length enabled to announce, which we do on undoubted authority, that her Majesty has been pleased to approve of the nomination of the Rev. Robert Knox, A. M. to the episcopate of Down and Connor and Dromore.

Mr. Knox is a nephew of the present Bishop of Limerick, Ardfer, and Aghadoc, and in the absence from his diocese of his right rev. relative, has administered its affairs much to the satisfaction of his brethren. We have been informed that he has been for many years a faithful and pious parish minister, is understood to be a man of evangelical principles, and though comparatively speaking young, will bring to the discharge of his high and responsible duties, a mind matured by experience, kindly consideration for those of whom, in the Providence of

God, he has been given the oversight, and a warm love for the Church of his fathers. Of his opinions upon the subject of National Education we are not precisely aware; but we have reason to think that if he be inclined towards the system at all (which we doubt), his views are extremely moderate and conciliatory.

We have much gratification in making this announcement, and we entertain a sanguine anticipation that the appointment will be satisfactory to the clergy and laity of the united diocese, and tend to the glory of God and the best interests of the Established Church.

We are glad to hear that the Rev. D. Anderson has been appointed the first Bishop of the newly-formed colonial diocese of Prince Rupert's Land in the Hudson's Bay territory, in North-West America. The locality may probably be better known as the Red River Settlement, which is one of the most interesting stations of the Church Missionary Society. The reverend gentleman was formerly curate at Everton, during the incumbency of Rev. R. P. Buddicom, and accompanied that gentleman to St. Bees College, where he held the responsible post of theological tutor during the whole period of Mr. Buddicom's residence there. The appointment to the Bishopric is in the gift of his Grace the Archbishop of Canterbury, who, we doubt not, has selected the reverend gentleman on account of his great theological attainments and his fervent piety. He will depart to his distant See with the prayerful blessings of his numerous friends and relatives in this town.—*Liverpool Standard.*

The Vicar of Cockerham, the Rev. John Dodson, has resigned his living, owing it is said, to his holding the same views which led Baptist Noel to secede from the Church. Mr. Dodson was a member of the Evangelical Alliance. The living is worth 600l. a-year, and is vested in four lords of the manor of Cockerham, each of whom has the presentation in rotation. Villiers Dent Esq., has the next presentation.—*Manchester Times.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—ST. MARTIN'S IN THE FIELDS.—A meeting of the Parochial Association was held yesterday, at eleven A. M., in the vestry-room of St. Martin's, the Lord Bishop of London in the chair. From the crowded state of the room it appeared highly probable, as the Right Rev. Chairman took occasion to remark, that the future meetings of the association would have to be convened elsewhere. The excellent speeches delivered were listened to with the most marked attention throughout. After reading the report, the first resolution was moved and seconded by the Rev. the Vicar of St. Martin's, and the Right Hon. W. E. Gladstone. The former presented a striking view of the duties entailed upon the Church of England towards the heathen population of our foreign dependencies, contrasted with the manner in which those duties had been fulfilled. The sad tale of the lost and perishing tribes of America, India, Australia and the Cape, brought under the dominion of Great Britain that they might partake of her spiritual light, not that they might meet their ruin, suggested to the Church of England whether she would be prepared thus to go before the tribunal of her Judge, saying, "Behold! I, and the children whom Thou hast given me." The Right Hon. seconder of the resolution commented with eloquence on the Church's duty towards her colonial branches, and on the primary importance of religious principles in the formation of colonial societies, an importance which it was alike impossible to evade or to underrate.

The vote of thanks to the chairman, moved by Mr. Churchwarden Jervis, and second by Dr. Todd, was cordially acknowledged by his lordship, at the same time that he took occasion to protest against a servant of Christ, whatever his rank in the Church, being thanked for his "condescension" in taking a share, whatever that share might be, in proceedings which ought to tend solely to his glory, and which, without His blessing, must come to nothing; he would, therefore, close the proceedings with invoking that blessing upon all.

ROME.

At Rome, on the 10th instant, there were some attempts at a re-action, which were easily put down by the National Guards. The disturbance arose from the demand for the delivery of bells. The following notice, issued by the Direction of Public Security, details the circumstances:—

"Yesterday the law of the Republic was not respected. Three commissioners, conformably with the decree of the Assembly, having demanded of the heads of the congregation of St. Philip the delivery of certain useless bells, they refused, not directly, but they displayed hypocritically the Holy Sacrament, as if to avert a plague, and as if the religion of Christ depended on a bell the more or less. By these means the said congregationists succeeded in assembling round the establishment a crowd, composed of the most uneducated part of the people.

"The Commissioners, not wishing to employ force, suspended their proceedings, thus giving a proof of the prudence and humanity of the Republic in discharging its duties.

"But the Roman people, indignant at this perfidious and hypocritical act, determined that the law should be respected, so in the evening a large number of brave citizens presented themselves at the said establishment to demand that the decree of the Assembly should be executed. No one answering their sum-

Handwritten signatures and notes at the bottom of the page, including "Knox", "Anderson", and "Seagib".

mons, and the gates being barricaded inside, the people set fire to them, and soon opened a passage. The authorities now interfered, assisted by the National Guard and Carbineers, and the fire was extinguished. On entering the house it was found that the young Priests had been confined and chained by the old ones, and the former on being liberated rushed with eagerness into the arms of the citizens and soldiers who had released them.

"Finally, every thing has been religiously respected and the law upheld; the bells are in the power of the Republic, except that of St. Philip, which has been left; but the sons of lying and malignity, who have endeavoured to mislead the people, will be severely punished; they are now in the hands of the Republic!" Rome, March 11.

"F. Meucci, Director.

The Minister of the Interior has issued a proclamation, stating that the Government have no intention of despoiling the Churches of the necessary bells, they only require the useless ones to be surrendered for the public service.

From Rome we learn that the Republican Government are hastening preparations for war. The little news that we have from the Holy City is confined to the recital of acts of democratic tyranny. The arrests of cardinals, bishops, abbés, and priests, continue upon the most frivolous pretences, and fines are inflicted without the slightest provocation. Passports however perfectly *en règle*, are totally useless.

Cardinal Mezzofanti, the celebrated linguist, died at Rome on the 16th ult:—

"He was born at Bologna on the 19th of September, 1774, and was consequently in the 75th year of his age. He was nominated Cardinal-priest in 1838, and held the office of Prefect of the congregation of the Books of the Oriental Church. Mezzofanti was a native of Bologna, and was educated at the university there. A zealous anxiety to confer spiritual assistance on the various foreign soldiers who in the stirring times of Bonaparte filled the hospitals of the city, first led the Rev. Joseph Mezzofanti, then chaplain to these institutions, to the study of modern languages. He soon discovered that, by some peculiar mental adaptation, the acquirement of any given dialect was to him the most quick and facile undertaking imaginable; and, about the time when Lord Byron made his acquaintance, he could fluently converse in every European idiom. Since then he became master of all the Oriental forms of speech, and there was scarcely a spoken jargon, from the Himmelaya mountains to the Andes, of which Mezzofanti had not made the comparative anatomy. Personally he was most affable, and generally beloved in Rome."

SUMMARY OF FOREIGN INTELLIGENCE.

In France the National Assembly has authorised the Government to interfere in Italy, if they shall think it necessary, by taking possession of certain places in Piedmont. The French army in consequence, has approached nearer to the frontier, to be ready to act according to circumstances.

The disastrous conflict at Novara, on the 23rd ult. has destroyed all hopes of the foundation of a Constitutional Monarchy in the North of Italy. Charles Albert, after fighting with more than his usual gallantry, was with difficulty forced from the field of battle by his Generals. The Republican faction will now have it all their own way, for it is not to be supposed that the Austrians can permanently retain possession of Lombardy.

The Sicilians still persist in rejecting the *ultimatum* of the King of Naples, and are preparing for war with the greatest energy and determination.

War was fully expected to commence between Denmark and Germany on the 3rd instant.

The Archduke John has resigned, and the King of Prussia has been elected Emperor of Germany. It is considered probable that he will accept the office, but upon certain conditions. The affair, therefore, will not be settled immediately.

General Bem has taken Hermannstadt, and departed, after sacking the city. The Imperialists have taken the town of Comorn, but the citadel still holds out. The Magyars are said to have crossed the Theiss.

From India the news is that Lord Gough has totally defeated Shere Singh at Gojjerat, and captured his camp, with most of his guns. This satisfactory result is mainly owing to the promptitude of General Whish in securing the ford of the Chenuah, near Wuzerabad, and thus preventing Shere Singh from marching to Lahore. Sir Charles Napier seems fated to be a day too late. However, he will have plenty to do to keep the country quiet when he arrives in the Punjab.

Ireland is full of Sir Robert Peel's plan for the colonization of Connaught. It is simply a copy of King James the First's plan for the colonization of Ulster, minus the religious part of it, which was its chief recommendation.

BOARDING SCHOOL FOR YOUNG LADIES.

It will be seen, from the advertisement, that Mrs. A. C. Tilghman has opened a school for young ladies, at No. 313 Walnut street. We have great pleasure in complying with a request to call the attention of our readers to the school.

The Principal, well known in this city, enjoys the highest confidence of her numerous friends. The manner in which she discharged the important duties of Matron, in the Girard College, and the happy influence she exerted there, are well known to others. If any thing more were needed to inspire confidence, the high character of the gentlemen whose names are given as references would be sufficient. As we have such good reason to believe that this school will deserve success, so it has our sincerest wishes for its prosperity.

DOMESTIC MISSIONS.—We are desired to state that, Edward Wilcox, Esq., No. 128 Chesnut street, in this city, has consented to act as Receiving Agent for the Domestic Committee of the Board of Missions, until further notice. The Clergy and others having funds for this department of Missions will confer a favor by paying the same into his hands.

THE SCHOOLS AT BURLINGTON.

An announcement, similar to the following concerning Burlington College, in relation to St. Mary's Hall will be found under the head of Church Intelligence.

We are happy to learn that these Institutions, so important to the Church, have every promise of increased extension and success.

BURLINGTON COLLEGE.

The undersigned, Trustees of Burlington College, in taking charge of the economical and pecuniary affairs of the Institution, deem it right to announce to Parents and other, who are interested in it, that their object has been the relief of the Right Reverend President, from the ever recurring and annoying details and responsibilities incidental to the financial department: leaving to him, as heretofore, and to the Master and Teachers under him, the direction and control of the whole process of Education; subject, of course, to the proper supervision of the Board.

Burlington College is not yet three years in operation; and already it numbers, in its Collegiate Classes, and Preparatory Forms, one hundred and twenty-seven pupils. This institution was the conception—it is not too much to say, is the creation—of Bishop Doane; to whose ardent aspirations, in the cause of sound Christian Education, in such a Diocese as this, all things seemed possible. If all he anticipated has not yet been realized, much has been accomplished. Burlington College began without funds, and without endowments of any kind. It now possesses a beautiful and valuable estate, convenient buildings, and a respectable Library and Scientific Apparatus; subject to a debt for a portion of the purchase money of the real estate, secured by the property. Subscriptions for the enterprise, amounting to eleven thousand dollars, have been obtained: and, if, as the Trustees confidently anticipate, the future growth of the College shall keep pace with the past; and it shall be seen and felt by the Church in the Diocese, and by the friends of good education, that both are to be advanced by every thing that tends to strengthen Burlington College, and founded as it is upon a rock, there seems little risk in assuming that, in a few years, the debt will be paid: leaving the College unshackled and vigorous, for a long career of honour and usefulness.

As conducing to this end, and to confirm confidence in the prosperity and efficiency of the College, and to relieve the Bishop from pecuniary liabilities and duties, with which he ought not to be burthened, the Trustees have designated three of their number, Messrs. E. B. D. Ogden, J. C. Garthwaite, and R. S. Field, as a Provisional Committee, to manage and direct all receipts and expenditures for the College: who, in pursuance of authority given to them, have appointed Mr. Robert B. Aertsen their financial Agent, to reside at Burlington. To him, all payments or remittances, on account of maintenance and instruction at the College, are to be addressed; and by him, under the direction of the Committee, all expenditures are to be made.

Upon this state of facts, the undersigned, Trustees of the College, invite the confidence, not only of the Parents and Guardians of those who are now members of the College, but of those who may be looking for a safe and efficient place of education for their children.

The Terms at the College—two of five months, in each year—begin 1 May and 1 November. April and October are vacations. The whole charge for the Term, is one hundred and fifty dollars, payable in advance.

Application for admission should be made to the Right Reverend Bishop Doane, President; or to the Rev. James W. Bradin, Head Master, Burlington, New Jersey.

Daniel Haines, <i>ex officio</i> , President of the Board,	
George W. Doane, —	Garrit S. Cannon,
Garret D. Wall,	John J. Chetwood,
Isaac B. Parker,	Jonathan J. Spencer,
Reuben J. Germain,	Jeremiah C. Garthwaite,
Edmund D. Barry,	Thomas P. Carpenter,
John D. Ogilby,	George Y. Morehouse,
Elias B. D. Ogden,	Abraham Browning,
Richard S. Field,	Daniel B. Ryall,
William Wright,	William Halstead,
Charles King,	Nathan Thorp,
George P. Macculloch,	Charles C. Stratton.

Burlington College, 16 April, 1849.

New Publications.

Absence from the city prevented an editorial notice in the last Banner, of the excellent publication whose title is given below. Although a clerical friend favoured our readers with a Review of this work last week, we cannot withhold the following additional commendation; it comes from a clergyman of this city, whose endorsement is a surety to be depended upon. There is no more trying hindrances to our carrying out the noble pur-

poses of the Gospel, than the vain excuses by which Christians are kept from a faithful use of the more solemn means of grace. We trust this publication may be effectual in removing some of these obstructions from the path of life, and so prove a blessing to many souls. It is published by H. Hooker & Co., Chesnut and Eighth streets.

"AN ANSWER TO ALL THE EXCUSES AND PRETENCES WHICH MEN ORDINARILY MAKE FOR THEIR NOT COMING TO THE HOLY COMMUNION." By Archbishop Syngé.

"WITH A PREFACE AND A SERMON ON THE PERPETUAL OBLIGATION OF THE INSTITUTION OF THE LORD'S SUPPER." By the Rev. M. A. De Wolfe Howe, Rector of St. Luke's Church, Philadelphia.

Few works have enjoyed a larger measure of popularity than this little tract of Archbishop Syngé. It has been for many years on the catalogue of the Society in England for Promoting Christian Knowledge, and has been distributed over the whole christian world. The editor states, in his preface that, in 1808, it had passed through thirty-eight editions in London. In the forty years which have since elapsed, many thousands of copies must have been circulated. The wonder is that a work so admirable in its kind, and so much needed among us, had not been long since reprinted in this country. We take this opportunity to express our gratitude to Mr. Howe for bringing it before the church at this time, and to Mr. Hooker, the publisher for the beautiful manner in which it is got up. It is well-timed, and cannot fail, we think, to be eminently useful here, as it has been elsewhere.

The author was a man eminent for piety and talents in his day and generation. He had "the singular fortune of being a bishop, the son and the nephew of a bishop, and the father of two bishops." He died in 1741, at the advanced age of four score and two years; having held the primacy of Tuam for a quarter of a century. His religious tracts, of which this is one, are a beautiful and enduring monument to his memory.

The excellent sermon by Mr. Howe is a fit companion for the Archbishop's tract, and will be found particularly valuable in this meridian, where the errors which it is designed to remove, so generally prevail. Let all who make "excuses and pretences for their not coming to the Holy Communion," read this little volume attentively, and they "will by God's grace return to a better mind."

LADY MARY; OR, NOT OF THE WORLD. By the Rev. CHARLES TAYLER, M. A. Author of "the Records of a good Man's Life," "Margaret, or the Pearl." Third American edition. New York: Stanford & Swords, 137 Broadway.

We are unable, not having had time to peruse it, to express any opinion of the particular merits of this work. The fact of its having reached a third edition is a proof that it has secured no small share of public favor. One thing we can say in its behalf, and no small recommendation, it is printed in remarkably good type.

THE INTELLECTUAL PRIMER, whereby a child may learn to spell and read in one third of the time usually employed for that purpose. Philadelphia: H. Hooker & Co.

The ambitious title of this little publication, we must admit, excited a prejudice against it. An *intellectual Primer*! The name suggests sad thoughts of infant minds blighted, of the tender buds which have withered and fallen into premature graves, under the forcing system applied by vain parents or cruel pedagogues to secure the earliest developments of intellect! The monuments of this system are to be found chiefly in our graveyards. But the title, and we hope in a second edition it may be changed, does great injustice to the Primer. It has not in reality the dropsical tendency which the label promises. It is a sensible, and well arranged Primer, suited to its object. It does not at all deserve the abusive epithet "intellectual." Nor do we think that it belongs to the "high pressure" steam power Primer, or that it will carry the infant mind along a railroad, or by telegraph, to the end proposed. It is a good old fashioned turnpike, a little smoother and easier for the traveller perhaps, but both teacher and pupil will have to pay the usual toll. A friend has favoured us with the following account of this little work, which will more fully explain its object.

"The great attention which has been paid of late years to elementary books for children, has induced the author of this Primer to endeavour to shorten the time which is usually employed to teach a child to read. The Primer professes to effect that object in *one third* of the time usually employed for that purpose. If the Primer accomplish this even in *one half* of the time usually employed, a great improvement has been made, and he will deserve the thanks of the public. We should like to see the thing fairly tried by those who have children to whose situation it is suited: that is, to all who are old enough to learn and yet do not know their letters. The chief features in the book appear to be its extreme simplicity, and the easy manner in which the pupil is carried along from *syllables of two letters* to words of *three syllables* in the course of a few lessons."

Newsid

Mauricci

Mauricci

Rev. Dr. Odenheimer

Mauricci

Newsid

Communications.

For the Banner of the Cross. THE RAISING OF SAMUEL.

BY M. R. T.

Within the shadow of the rifted crags
The mountain wolf had sought his lair, and like
The mingling footsteps of a countless host
The autumn rain upon the withered leaves
In mournful murmurs fell; and night winds crept
With dismal sighs across Gilboa's wilds,
When from the sleeping camp the king went forth.
A darker cloud than that which in its folds
Enveloped all the hills, was on his brow;
His step was regal still and firm as when
Of yore amid the gathered tribes he stood,
A graceful stripling at the prophet's side,
And heard the loyal shout that made him king.
His giant form, that like the forest pine
Had soared on Mizpah's plain above the throng
Of mail clad chiefs, was still unbent with years,
And in its iron prime the strength revealed
That on an hundred fields had backward rolled
The tide of war, and made his name a fear
Wherewith Philistine mothers oft had stilled
The cries of children trembling at their knees.
Unquenched within his martial eye there burned
The blaze of that heroic courage still
That in his youth before him drove like sheep
The scattered rout of Amalek, and o'er
The plains of Moab scourged the gentile brood
That with its presence mocked the camp of God.
But from his cheek the bloom had passed away
That like the crimson sunrise on the sea
Had tinged the dusky olive of his youth.
Upon his manly visage bronzed by toil
And desert marches and the watch fire's light
The majesty of peace no longer dwelt;
But from the gloomy portals of his soul,
Like caged and cruel vultures through their bars,
Looked forth remorse and desolate despair.
Before his eyes in visioned horror rose
The priests in sacrilegious fury slain,
Their snowy robes all stained with gore
And on their sacred brows the furrows deep and red
Of his apostate sword. Within his ears
Forever rang, as if they called for doom,
The smothered cries of Hebrew babes that from
Their mother's bleeding arms were dashed, when by
His stern command the sacred city fell.
In dreams or by the voice of holy men,
Or on the mystic breastplate's awful front
No sign appeared, and in the frown of Heaven,
As in the shadow of a thunder cloud,
His proud and melancholy footsteps lay.

Upon the night breeze came

From far, above the sound of dashing rain,
The warlike murmur of the heathen host
That with its thousand camp-fires lit the sky,
And with the sound of desert drums and clash
Of cymbals sharp the midnight silence broke.
That morn with tread that shook the harvest fields
And banners streaming in the golden dawn
Through Shunem's gates their countless spears had passed,
And in her crowded ways their hostile hordes
With tumult fierce and wild confusion swarmed.
In Judah's rocky camp the sound was heard
And in his heavy sleep the soldier turned
And dreamed of laughing children in his vine-clad home;
And as around his neck he felt once more
Their little arms entwined, awoke in tears.

Across the hills and through the forest paths
And o'er the stormy plain the monarch strode,
And stood at length within the cavern'd gloom,
Where with the beasts among the mountain wilds,
An outcast from the brotherhood of man,
In fearful solitude the sorc'ess dwelt,
Whose voice, as white-lipped rumor trembling told,
Had power by dark mysterious spells
From out the voiceless realm of dusty death
The living shapes of buried men to call.
Her wrinkled form with years and sorrow bent
Upon the wall a ghastly shadow cast,
And like the sea-foam on her shoulders streamed
Her long disheveled hair. A light like that
Which gleams from out the eyes of dying men
Was o'er her pale and hollow features cast,
And on her ashen cheek the dreadful smile
That madness in its rapture wears. She seemed
A living death forever doomed to bear,
Amid the ruins of decrepit age,
The weary load of joyless life that prays
In vain for dreamless slumber in the grave.
Upon the king her mournful gaze she turned
And o'er her withered limbs a shudder passed
As with a frozen voice he bade her call
The spirit of the buried prophet up
Whose bones were hearsed in death at Ramah.
The air was calm and not a sound save that
Of falling rain among the forest leaves
Was heard, and like a giant statue stood
The king, breathless and still amid the gloom,
And on the dusky air his vision bent,
When with her gaunt and shriveled arm upraised
And with a muttered charm she bade him "come!"
A peal of thunder shook the midnight sky;
And as it died among the distant hills
There came a sound upon the ebon air
As if an earthquake struggled with its chains
And from its prison gloom was rushing forth.
A wild unearthly gleam the cavern filled,
And in its dim and lurid light stood forth
A pale majestic form.

The woman shrieked with fear, and from the king
Burst forth a groan, as to the earth he reeled
And on the rocky floor his armor rang;
"I see, I see," she screamed "the form of Gods
From out the womb of earth ascending rise!
Such as he was when in his robes he stood
To judge the tribes, he stands! an aged man
With frowning look and locks like drifted snow
And o'er his form a prophet's mantle thrown!"
She ceased, and like the sound of sullen floods
There came a sad and solemn voice that cried,
"Wherefore with rude disquiet from the dust
Hast thou provoked my resting soul, and called
Me up to earth O false degenerate Saul!
Behold from out thine hand the Lord hath rent
Thy kingly power! upon thine uncrowned brow
The dews of death already stand, and ere
The shadows of another night shall fall
Thou and thy princely sons with me shall be!"
The voice was hushed, and like the viewless wind
The shadowed form had fled.

The storm had passed.

Slowly the king rose up; and as he went
The light of morning stars revealed big tears
That stood upon his cold and bloodless cheek. }
Philadelphia, April 22, 1849.

For the Banner of the Cross.

THE TWENTY-SEVENTH ARTICLE.

MR. EDITOR:—

Strange as it may appear, this Article which was intended to set forth distinctly the doctrine of the Church on the subject of Baptism, has received almost as many interpretations as the Scriptures which it was intended to explain. This diversity of exposition has arisen, I think, *first*, from inattention to the language of the Latin copy of the Article, which is of equal authority with the English; and *secondly*, from not comparing the Article with the *Homily* which explicitly defines the meaning of a Sacrament. From a comparison of the two, and of the word "promise" as employed in the latter, with the same word as sometimes used in Scripture, it will be seen that "instrument," "signed and sealed," and "promises," have all been misunderstood.

"Baptism (says the Article,) is not only a sign [*signum*] of profession, and mark [*nota*] of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign [*signum*] of regeneration or new birth, whereby as by [*per*] an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed,* [*obsignantur*], faith is confirmed and grace increased by virtue of prayer to God."

First, as to the "Instrument." This is of a double character; it is a grafting and a sealing instrument. With it the great spiritual vine-dresser marks the scions while he inserts them in the stock. It is not, therefore, like an instrument of parchment, to be passively sealed upon; by it, actively, an impression is made.

Next, as to the *Sealing*. The word is employed in the New Testament to indicate several modes of suretyship. 1. Sepulchres were made *secure* by sealing a stone.† (Matt. xxvii. 66.) 2. The sign of circumcision was a seal or *ratification* of the righteousness of faithful Abraham. (Rom. iv. 11.) 3. They in Corinth who were "in the Lord," were the seal or *evidence* in that city of St. Paul's Apostleship. They had been converted through his medium, and as they had witnessed, they could bear witness to the signs of his Apostleship. (1 Cor. ix. 2.—2 Cor. xii. 12.)‡ 4. The Son of Man was by God the Father sealed, or *designated* for sacrifice.§ (St. John vi. 27.) 5. St. Paul says, that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His; and, let every one that nameth the name of Christ depart from iniquity." (2 Tim. ii. 19.) An allusion is here supposed to be made to the custom that prevailed of "engraving upon some stones, laid in the foundation of buildings, the names of the person by whom, and the purposes for which the structure was raised." (See Rev. xxi. 14.) The walls of the Church of God, therefore, have a double *inscription*. Under this head may be classed certain passages which represent the faithful members of the Church as marked with a seal to indicate their relationship to God, and their possession of the consequent privileges, *e.g.* "In whom also, after that ye believe, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance," &c. (Eph. i. 13.) The sealing mentioned in the Article, it will be seen presently, was of the last sort.

Again; The word *Promise* is used in the New Testament as well for the fulfilment, as for the original making of, a pledge. In the Acts i. 6, the disciples are enjoined to wait for the "promise," which, said the Redeemer, "ye have heard of me." (See also Heb. xi. 39.) The Greek word employed signifies both promise, and the fulfilment of a promise. (In the Latin language, *Dare promissa* may be rendered, either to give, or to fulfil, promises.) Webster in his Dictionary very properly remarks, that "in Scripture the Promise of God is the declaration or assurance which God has given in his Word of bestowing blessings on his people. Such assurance resting on the perfect justice, power, benevolence, and immutable veracity of God cannot fail of performance." The promise may have respect to the Church at large, and to particular members of the human family. It may also be absolute, independent of human agency; or conditional. If blessings are pledged to particular persons, to be bestowed conditionally, the promise is fulfilled the moment

* The signing and sealing are not different marks or operations.

† Books were also sealed, and their contents secured. (Rev. v.) St. Paul sealed or secured to the poor saints at Jerusalem certain contributions. (Rom. xv. 28.)

‡ See also St. John iii. 33.

§ See *Horne's Introd.* III. 279. This passage, however, has been differently interpreted.

the conditions are performed. "The Lord is not slack concerning his promise, as some men count slackness. One of the conditions may be that the persons interested shall submit to have the promise outwardly sealed to them. In that case the sealing is the visible evidence of the fulfilment.

Before I quote the Homily of "Common Prayer and Sacraments," it must be observed that there are but two passages of the New Testament in which the promises of God or the Spirit of promise are expressly declared to be sealed to Christians. The first (Eph. i. 13,) has already been quoted. The other is 2 Cor. i. 20, 21, 22. "All the promises of God in Him (i. e. in Christ) are YEA, and in Him AMEN, unto the glory of God by us. Now He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts." If, therefore, the Articles and Homilies of the Church speak of the sealing of God's promises, we who uphold the Articles and homilies are irresistibly led to the inference that these two are the passages on which the doctrine of the "sealing" is founded. We must either explain away the passages, and find others better suited to the Articles and Homilies, or we must adopt the conclusion.

The views of the Reformers on the subject of the Christian Sacraments are thus formally set forth in the Homily referred to:—

"The common description of a sacrament" is, "that it is a visible sign of an invisible grace; that is to say, that setteth out to the eyes and other outward senses the inward working of God's free mercy; and doth, as it were, seal in our hearts the promises of God." "As for the number" of the Sacraments, "if they should be considered according to the exact signification of a sacrament—namely, for the visible signs expressly commanded in the New Testament, whereunto [as unto a seal] is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ,—there be but two, viz., Baptism and the Supper of the Lord. For although Absolution hath the [sealed] promise of forgiveness of sin; yet by the express word of the New Testament it hath not this [sealed] promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign—I mean laying on of hands, is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore Absolution is no such sacrament as Baptism and the Communion are. And though the Ordering of Ministers hath this visible sign and [sealed] promise; yet it lacks the [sealed] promise of remission of sin, as all other sacraments besides the two above named do. Therefore, neither it nor any other sacrament else be such sacraments as Baptism and the Communion are."*

At the ordination of ministers, then, there is a visible sign, and there is a fulfilled promise; just as in the case of Timothy, (1 Ep. iv. 14,) an ecclesiastical "gift" which had been pledged, was conferred at his consecration to the sacred office. But this sealed gift is not that of the remission of sins. When Absolution is authoritatively pronounced to the penitent, it may be accompanied or unaccompanied with the imposition of hands; upon the official declaration the promise contained in St. John, xx. 23, is fulfilled; but the use of the sign is not absolutely necessary. In Baptism and the Lord's Supper there are signs and fulfilled promises; the promises are so annexed and tied to the signs, that they become, as it were, sealed in the heart, and the privileges vouchsafed are remission of sins, holiness or sanctification, and union with Christ.†

To revert now to the 27th Article. Does the Word of God authorize it to connect the "promises of the forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost," with baptism? Four passages shall reply. "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts ii. 38.‡ "Arise and be baptized, and wash away thy sins." xxii. 16. "Ye are all the Children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Gal. iii. 26-7.—St. John, i. 12.

The Article being thus interpreted by a reference to the Homily and to Scripture, the writer humbly conceives that it cannot easily be misunderstood. It is proper, however, that a word or two should be added, touching the sentence of the Homily which immediately follows the one first quoted:

"And so was Circumcision a sacrament; which preached unto the outward senses the inward cutting away of the foreskin of the heart, and sealed and made sure, in the hearts of the circumcised, the promise of God touching the promised seed that they looked for."

* According to a theory which has been earnestly propagated, the "promises" mentioned in the 27th Article are made but not fulfilled in Baptism. The promise of something future is supposed to be sealed in that sacrament. But let us suppose that "promise" in the Homily above quoted simply signifies a pledge of something future; then we may repent and be baptized, and with faith receive the Holy Communion weekly, and humbly listen to the declaration of absolution every time that we attend the services of the Church, and still be without the assurance of pardon; and this may continue till the day of our death. And the Ministers of Christ who think that at Ordination they were sealed, that a "gift" was conferred upon them, must hope on, hope ever, till they actually obtain the gift. Salvation, which includes remission of sins, is promised to ministerial fidelity. (Rev. ii. 10.) The Homily, therefore, must mean that at Ordination a promise is fulfilled by being sealed; or else the passage must be condemned as unscriptural.

† "The Church of God (says Bp. Pearson) in which remission of sins is preached, doth not only promise it at first by the laver of regeneration, but afterwards also upon the virtue of repentance; and to deny the Church this power of Absolution, is the heresy of Novatian." (On the 10th Art. of the Creed.)—When penitents in the ancient Church were after excommunication received into favour, "all the absolutions" "were accompanied with imposition of hands and prayer." (Bingham, 1st Sermon on Absolution.)

‡ "In vain (says Bp. Pearson) doth doubting and fluctuating Socinus endeavour to evacuate the evidence of this Scripture."

Did Circumcision, it may be asked, *seal in the heart* the promise of God respecting the Saviour in precisely the same sense that the Christian sacraments seal the promises?

The answer is, No; by no means. 1. If it did, it would in efficacy equal the sacraments of Christ; and the ordinances of the Gospel, instead of being the antitypes, would be but the reproduction of those of the Law. 2. The ancient patriarchs and prophets, although they died in faith, "received not the [fulfilment of the] promises, God having provided *some better thing for us.*" (Heb. xi. 13, 39.) That they were "accepted" we cannot doubt. But they nevertheless desired to see the things which we see, and to hear the things which we hear, without receiving all the blessings with which we are crowned. No language could more forcibly declare their need of something invaluable than this of our Lord, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." 3. The Christian sacraments, according to Scripture and the Homily, seal in the hearts of believers the promises of God. But this is not all. Certain promises are made to the sacraments received rightly. Thus it is said, "Repent and be baptized for the remission of sins." No similar promise was made to Circumcision. The original promise "touching the promised seed" was announced to Abram in the land of Uz; and in faith he received it. Several years afterward, in the land of Canaan, "he received the sign of Circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." This constitutes a very important distinction between Baptism and Circumcision. When, therefore, the author of the Homily, probably adopting a definition of St. Austin,² declared that Circumcision sealed in the hearts of the circumcised the promise of God, &c., he used the word *seal* in a somewhat different sense from that given to it in other passages. He doubtless meant that in Circumcision the original promise was ratified.

April 11, 1849.

For the Banner of the Cross.

MACAULAY.

I ask the privilege of submitting to the public, through the columns of your paper, a few strictures upon Mr. Macaulay's history, and I flatter myself that the privilege will not be denied me, since a sense of justice and regard for historic accuracy are the motives, which impel me to ask it.

That this popular author has produced an exceedingly fascinating book, I am not at all disposed to question. Every impartial reader must be charmed by his glowing eloquence, the grace, beauty, and richness of his narratives, as well as the skillful and at times splendid analysis of his characters. But here, all just praise of the work must end. It will not stand the test of time, the best touchstone of a great history. It cannot endure the scrutiny of a close and discriminating criticism. It is not unfrequently deficient in accuracy of statement, justness of view, and profound philosophy. The calm and philosophic observer of the stirring incidents and sublime movements of the past is too often merged in the excited advocate and the warped reviewer.

On page 39, vol. 1, cheap edition, I read the following:—"The founders of the Anglican church had retained Episcopacy as an ancient decent, and convenient ecclesiastical polity, but had not declared that form of church government to be of divine institution."

Just compare the statement with the preface, which was prefixed by those very founders to the ordinal in the book of Common Prayer. "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' times there have been these orders of ministers in Christ's Church, Bishops, Priests and Deacons. No man shall be accounted or taken to be a lawful bishop, priest or deacon in this church, or suffered to execute any of the said functions, except he hath had Episcopal consecration or ordination."

In 1552, these very founders, thus distinctly declared their doctrines upon this all-important subject. And to whom I ask should we refer for an exposition of their views, if not to themselves; and what must be thought of the historian, whose business it is to record facts and opinions as they are, when we find him, looking away from such a pregnant assertion of the divine source of the ministry in the threefold order, and persisting in maintaining that Episcopacy in the Anglican church, was a merely ancient decent and convenient ecclesiastical polity?

The historian proceeds, "We have already seen how low an estimate Cranmer had formed of the office of a bishop."

It is a matter of record, that in 1570, (Mr. Macaulay exhibits no very great partiality for dates,) Cranmer did hold views upon this subject, that would have sustained the statement of the historian, if Cranmer had not subsequently, by the most decided language and in the most public manner, abjured them. But surely the learned historian and his learned readers have not forgotten that even in 1540, he did not hold them firmly, and that "in 1543 he allowed that order is a gift or grace of ministration in Christ's Church, given of God to Christian men by the consecration and imposition of the Bishop's hands upon them." He cannot have forgotten that in 1548 his catechism insists on the *divine* commission and apostolic succession.

We have heard, through Mr. Macaulay, the oft repeated tale of the low views, entertained by Cranmer, of the office of a Bishop; but what reader of this celebrated historian, not otherwise informed, would ever have supposed that this very Cranmer was instrumental in drawing up the preface to the ordinal above referred to; and that this was his settled, deliberate, and unchanged judgment upon the subject? See necessary defence, 277—"Palmer on the Church," &c., &c.

Passing over the few intermediate sentences, which are scarcely remarkable, I light upon the following.

"When the States General of the United Provinces convoked at Dort, a Synod of doctors, not Episcopally ordained, an English Bishop and an English Dean sat with those doctors, preached to them," &c., &c.

² Bp. Horsley thinks that some of the Reformers placed "an undue reliance" on the authority of St. Austin. (Sermon on 1 Pet. iii. 18-20.)

This allusion to the Synod of Dort, though in immediate connection with the assertion, "that the founders of the Anglican church retained Episcopacy only as a decent and ancient ecclesiastical polity," could have no reference to it; and I will not so far insult Mr. Macaulay's capacity as to intimate that it was ever designed to have. The founders of the English church published, to the world, their view in 1552, while the Synod of Dort was convened in 1618.

The Church of England sent no deputation to the Synod of Dort, none at all. "The instruction and commission of the four deputies that went were solely from the King. They had no delegation from the Bishops, and consequently were not representatives of the English church." What they did, therefore, was in no way binding upon the Church, and was no compromise of either her honor or consistency. It is true the learned historian says that they were commissioned by the head of the English church, but why did he preserve such profound silence, respecting the English bishops, who had no such agency in the matter as could involve them in any great share of the responsibility.

But again, it is necessary that I refresh the memory of the historian. Bishop Carleton did solemnly protest before this very Synod against the thirty-one articles of the Belgic confession, which inculcated ministerial parity, and assert the divine origin of Episcopacy. Now, what shall we say of an historian, who adduces the fact of one Bishop and Dean sitting among the doctors of the Synod of Dort, as proof that the English church held low views of the office of a Bishop; and yet omits to inform his readers that that Bishop and Dean were *not sent by the Church at all*, and that the Bishop did openly protest against the thirty-one articles which alleged ministerial parity, and challenge contradiction? Jeremy Collier, vol. 7, 488, Grant, &c., &c. I admit that the omission saves the *logical reputation* of the passages, but truth in a history is of far higher importance than logical precision.

Mr. Macaulay is a brilliant writer. He paints with pencil of a consummate artist the scenes he describes. He is at times a keen and powerful discriminator of character. And all these are admirable qualities in an historian. His is a beautiful, clear, rich and copious style, which is of high importance. His fertile imagination imparts interest to the most barren and arid wastes. But it seems to us that he has not yet attained the power of painting things as they are, rising above the mists of prejudice, merging the reviewer in the historian, the zealous partizan in the calm and enlarged observer of men and things. I have given you, one short paragraph in illustration of this opinion, and may, perhaps, when I find a leisure moment, give you one or two more. Let this suffice for one reprint, and let the admirers of Macaulay pause before they indiscriminately praise, and weigh before they implicitly receive his standard in the measure of historic accuracy.

M. Y.

For the Banner of the Cross.

MR. EDITOR:

Your correspondent has recently received two pamphlets from New York, styled one the Voice of the Anglican Church on Confession, and the other the Voice of the Protestant Episcopal Church in the United States on Confession. He desires to return his thanks for the favours.

I send you an extract from that learned Anglican Doctor Bingham, quoted by Rev. M. Curtis in his masterly Sermon before the Convention of North Carolina on Sacerdotal Absolution, published by request in 1843. In that sermon, the learned author enforces the doctrine with power, that "God is the efficient, his ministers the instrumental cause of remission and of all other spiritual blessings which are derived to us through the offices of the church." So far the sermon as to the general power of the ministry.

The extract from Bingham is taken from remarks on that part of the Anglican Liturgy which exhorts "to the opening of one's grief," and the unburdening of an unquiet conscience to some Godly minister, "that by the ministry of God's Holy Word he may receive the benefit of Absolution," &c. In remarking upon this, the judicious Bingham says,—"This I take to be the true state of the case, as to what concerns the necessity of a particular confession and a particular declaratory absolution. It is not simply necessary for all men, but only for those whose condition is such that they cannot have peace and satisfaction without it. And therefore the Church of Rome is highly to blame which imposes the absolute necessity of a particular confession and a particular absolution universally upon all men, in all cases of mortal sin, under pain of damnation." (Sermon II. on Absolution.)

In agreement with the Anglican Bingham is the Augsburg Confession—"that private confession and absolution are to be retained in the Church, though the confession of all sins is an impossibility, and is not binding on the conscience."

And in agreement with the above, are the sentiments of Calvin. He thus writes—"I have no intent to deny the usefulness of private absolution; but as I commend it in several places in my writings, provided the use be left to men's liberty and free from superstition; so to bind men's consciences by a law to it, is neither lawful nor expedient." Again—"It happens not rarely that a person who hears the general promises which are given to the whole congregation, remains in some doubt and his mind continues uneasy, lest he has not himself obtained remission. If such an one opens the secret wound of his mind to his pastor and hears that passage of the gospel directed particularly to himself,—"Be of good cheer, thy sins be forgiven thee"—it will give his mind the confidence of security, and relieve it of that alarm by which it was before disturbed. The entire efficacy of the ministry of the keys consists in this, that the grace of the gospel is publicly and privately sealed to the minds of the faithful by those whom the Lord hath ordained." (Inst. L. iii. c. 4, § 14.)

Now a few remarks of your humble friend will close this communication, and I would say, just after reading the two "Voices," one after the other, that neither of them to my mind, brings out the full doctrine of the churches, of which they profess to be "written voices."—And the reason is, because both are extreme and partial.

The "Anglican" seems to be deaf to the judicious voice of the

really Anglican Bingham, making the necessary discrimination, as to the obligation of private confession, which discrimination is made in the Prayer Books of both the Anglican and American churches. The extracts given from various authors are not "integra et perfecta," but "by halves," rather by hundredths. Compare even the extracts given, and the doctrine taught is not the same—for example, Hugh Latimer—Bishop, and Usher—Arch Bishop, with Sparrow—Bishop, and Dove—Doct.

The "Protestant Episcopal," on the other hand, has forgotten that the church authorises and recommends private confession in some cases, as above noticed. So does Calvin strongly, and I see no reason which should forbid a Priest from using, if desired, a singular form of absolution, as "Be of good cheer," &c., or the Anglican form. But the general form even after private confession, I consider the more perfect form as more strongly tending to cultivate faith, and realize our fellowship in the body of Christ—it is more unselfish, so to speak—more like "Forgive us our trespasses."

The effect of imposing private confession by law, and making it imperative on the conscience under pain of damnation, has been most blightingly witnessed in some of the churches of the Roman obedience; conscience is too sacred—too tender a principle to be forced or put under restraints other than God has imposed, without the most appalling deadliness. Says Palmer, "It may be asserted as a matter of public notoriety that the state of morals in all orders of society, in the Roman churches of Italy, Spain, Portugal, France, (and we may add Mexico,) is immeasurably degraded and corrupt; and what is worse, that the very persons whose lives are spent in the most infamous vices, are assiduous in their attendance on all the offices of the church—they are constant at confession, (to the priest,) &c. "The harlots and assassins of Spain confess, communicate and return to their sins."

Would to God we had more faith in the ministrations of the Church—that we could believe, that every thing she says and does for us has a meaning and effect through Christ; that we are members of the very body of Christ—that we will be condemned if we doubt our privileges and fail to claim and realize them in that Body—that the great congregation is no mockery—that Christ is "in the midst of them." S. N. C.

For the Banner of the Cross.

MR. EDITOR:—

As it frequently happens that in country parishes, it is difficult to get plans of churches at all, and is next to impossible to get good and economical designs, I would beg leave to recommend to all such, the plan and elevation for a cheap church, communicated by Frank Wills, Esq., Architect, New York, for the November number of "The Spirit of Missions." To those requiring a more costly offering to Almighty God, I would recommend something similar to the beautiful design for Trinity church, S. Francisco, by the same talented Architect.

April 17th.

M. P.

For Our Young Readers.

CHEERFUL OBEDIENCE, SULLEN OBEDIENCE, AND DISOBEDIENCE.

When children are away from home, they are bound to obey those to whose care their parents have entrusted them. Three boys, Robert, George and Alfred, went to spend a week with a gentleman, who took them to be agreeable, well-behaved boys. There was a great pond near his house, with a flood-gate, where the water ran out. It was cold weather, and the pond was frozen over; but the gentleman knew that the ice was very thin near the flood-gate. The first morning after they came, he told them they might go and slide on the pond, if they would not go near the flood-gate. Soon after they were gone, he followed them to see that they were safe. When he got there, he found Robert sliding in the very place he had told him not to go. This was disobedience outright. George was walking sullenly by the side of the pond, not so much as sliding at all, because he had been forbidden to venture on the dangerous part. This was sullen obedience; which is, in reality, no obedience at all, because it comes not from the heart. But Alfred was cheerfully enjoying himself, in a capital long slide, upon a safe part of the pond. This was true obedience. Suddenly, the ice broke where Robert was sliding, he immediately went under water, and it was with difficulty that his life was saved. The gentleman concluded that Alfred was a lad of integrity, but that his two brothers were not to be trusted. Obedience secured him happiness, and the confidence of the kind gentleman with whom he was staying; while the others deprived themselves of enjoyment, lost the gentleman's confidence, and one of them nearly lost his life; and yet, to slide on the dangerous part of the pond would have added nothing to their enjoyment. They desired it from mere wilfulness, because it was forbidden. This disposition indulged, will always lead boys into difficulty; and if they cherish it while boys, it will go with them through life, and keep them always "in hot water."—Anecdotes for Boys.

Think how unfit it is that a child or a fool should be left to itself, and you will perceive the difference betwixt what God chooses and ordains for us, and our own conduct and management of ourselves under the influence of headstrong appetites, blind passions and worldly tempers. Think how eligible and happy it is to live under a wise government, and wholesome laws regularly executed, rather than in a state of wild confusion, where every man is at liberty to do what is right in his own eyes, without law or restraint, and you will have some faint conception of the superior excellence of God's universal government, and the much greater happiness of living in subjection to it. Think of his commands as proceeding from unerring wisdom, and you will see the fitness and necessity of every one of them; you will be convinced that he has revealed and appointed them as a means of our happiness, and feel a secret pleasure in reflecting, that whatever is the state of the country to which we belong, whether it is better or worse ordered than many others, it is every man's own fault if he does not live under the best and wisest government in the world.—Rev. Thomas Adam.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 5, 1849.

[VOL. XI.—No. 18.—WHOLE No. 540.]

Calendar.

MAY.

6th. Fourth Sunday after Easter.
13th. Fifth Sunday after Easter—Rogation Sunday.
14th. Rogation Day.
15th. Rogation Day.
16th. Rogation Day.
17th. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20th. Sunday after Ascension Day.
27th. WHITSUNDAY.—Proper Psalms instead of the Psalms for the Day.)
28th. Monday in Whitsun Week.
29th. Tuesday in Whitsun Week.
30th. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MAY.

20th. A. M. West Philadelphia; Evening, Calvary (Monumental) Church.
27th. St. Paul's Phila.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation).
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation).
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

3d Sunday after Easter, May 13th, St. Thomas', Newark, A. M.; St. James', Staunton, P. M.
Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d, Seaford, P. M.
Wednesday, 23d, Laurel and Broad Creek.
Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th, Lewes.
Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)
From the Belfast Commercial Chronicle.

DIOCESE OF PENNSYLVANIA.

In Easter week the Bishop visited the churches in Northampton and Bucks counties. In Trinity Church, Easton, he confirmed *eight*, in St. James the Less, Bristol, *eight*, in Yardleyville, *one*. In the other parishes there were no confirmations.

On Sunday, A. M., (April 22d,) the Rev. Charles W. Quick, Minister of St. Paul's, Chester, and St. Martin's, Marcus Hook, was admitted in the former church, to Priest's Orders. The Bishop preaching and administering the Communion.

In the afternoon of the same day he preached and confirmed *one*, at Marcus Hook; in the evening, preached and confirmed *three*, in Chester.

On Wednesday, A. M., at St. Andrew's Church, Philadelphia, the Rev. Samuel Randall was admitted to Priest's Orders—sermon by the Rev. Dr. Ducachet.

On Sunday, April 29th, the Bishop preached and confirmed *eight*, in St. Thomas Church, White Marsh; in the evening—preached and confirmed *nine* in St. Luke's, Germantown.

The Rev. Samuel Randall, minister of Trinity Church, Carbondale, was admitted to the order of the Priesthood, on Wednesday, the 25th of April, (Festival of St. Mark), in St. Andrew's Church in this city. The sermon was delivered by the Rev. Dr. Ducachet, the candidate was presented by the Rev. Dr. Stevens. These gentlemen, together with the Rev. Dr. Morton, Rev. Thos. R. Lambert of the U. S. Navy, and Rev. Mr. Watson of Newark, N. J. united with the Bishop in the imposition of hands.

Mr. Randall has been elected Rector of Trinity Church, Moorestown, New Jersey. *Here I preached my first sermon*

The Rev. J. W. HOFFMAN, has resigned the Rectorship of St. John's Church, York, Pa., and is at present officiating in All Saints' Church, Wolcott, Conn. His residence is Waterbury, Conn., to which place he wishes all Communications for him to be directed.

For the Banner of the Cross.

CONVOCATION OF NORTHERN PENNSYLVANIA.

The Vernal Session of this Convocation commenced on the 17th inst, in St. John's, Bellefonte. The Rev. Messrs. Natt, Morris, Elsegood, and Clark, were present. The Rev. Mr. Elsegood read evening prayer. Rev. Mr. Clark, the lessons. The Convocation sermon was preached by Rev. Mr. Morris, from St. Mark, 4: 26, 27, 28.

On Wednesday morning, Rev. Mr. Morris read prayers, Rev. Mr. Elsegood, the lessons. Rev. Mr. Clark preached from Psalm 51, verse 17. The Holy Communion was then administered by Rev. Mr. Natt, assisted by Rev. Mr. Morris.

In the afternoon, Rev. Mr. Morris read prayers, and Rev. Mr. Clark, the lessons. Rev. Messrs. Natt, Elsegood, and Clark, delivered addresses, chiefly with reference to the Choctaw Mission.

In the evening, Rev. Mr. Morris read prayers, Rev. Mr. Clark the lessons. Rev. Mr. Elsegood preached from Mark 5, 1 to 3.

On Thursday morning, Rev. Messrs. Morris and Elsegood conducted divine worship, and Rev. Mr. Clark preached from Luke 5, 17.

In the afternoon, Rev. Messrs. Clark and Elsegood conducted the service, and Rev. Mr. Morris preached from 1 Corinthians, 15, 33, followed by Rev. Mr. Elsegood in an address.

In the evening, Rev. Messrs. Clark and Morris conducted the service, and Rev. Mr. Elsegood preached from Daniel 10, 19. Rev. Mr. Natt closed the services with an address to his congregation and with prayer.

Among the items of business transacted at our private sessions, was the appointment of a Committee to confer with the Bishop in reference to procuring a Missionary for Jersey Shore and Lock Haven. St. Matthew's, Sunbury, was designated as the place of meeting for the summer session.

Great changes have passed over our Convocation since we first assembled in Williamsport two years ago. Towanda and Wellsborough are no longer in connection with us; Muncy, Bloomsburgh, Danville, Huntingdon and Lewistown have all parted with the pastors who met with us on that occasion, and in the Summer after. Muncy has twice exchanged. Bloomsburgh, Danville, and Lewistown are now supplied, and Towanda and Wellsborough also supplied, are now connected with the North-eastern Convocation; and Rev. Mr. Colton has left Pike, in Bradford county, and gone South. It is sad to realize these changes; but we hope and pray for better things. We are very distinctly taught that "here we have no continuing city."

Our meetings were interesting, and for myself I can say they were instructive. May they prove so to all.

Williamsport, Pa., April 27th, 1849.

Rev. W. J. Clark

From Church Papers.

WESTERN NEW YORK.

BISHOP DELANCEY'S VISITATION.—On Sunday, April 15th, Bishop DeLancey visited St. John's Church, Canandaigua, and officiated morning and afternoon. The Bishop preached twice and confirmed at the morning service *fourteen* persons.

On Sunday, April 22, Bishop DeLancey visited Zion Church, Palmyra, where he preached morning and afternoon, and confirmed at the former service *seven* persons.—*Gospel Messenger*.

CONNECTICUT.

CONSECRATION AT NORWICH.—On Wednesday the 18th, the new and beautiful Church at Norwich, was consecrated by the Rt. Rev. Bishop of the Diocese, to the service and adoration of the blessed Trinity.

Morning Prayer was read by the Rev. Mr. Vail of Westerly, R. I., the Rev. Mr. Pitkin of New Haven reading the Lessons. The Bishop read the Ante-Communion Service, the Rev. Mr. Nichols of Cheshire reading the Epistle. The Sermon was preached by the Rev. Dr. Williams of Trinity College; after which the Holy Communion was administered by the Bishop assisted by the Rev. Mr. Baldwin of Guilford, and the Rector of the Parish.

In the afternoon the holy rite of Confirmation was administered to seventeen persons; the Rev. Mr. Scott of Massachusetts, reading prayers, the Rev. Mr. Prentiss of the Sermon, and the Rector reading the Confirmation Preface.

There were present beside the clergy above named the Rev. Messrs. Hallam, Bennet, Park, Camp, Hithcock, Willey, Roberts, and Brewster.

We most heartily congratulate the worthy Rector of Christ Church and his liberal minded parishioners, on the completion—in part at least—of the noble work which God has put it into their hearts to undertake. Many a heart that has long since mouldered into dust beside or beneath the newly erected Church would have leaped for joy could it have anticipated the auspicious services, which we have been permitted to chronicle.

Too much can hardly be said in commendation of the edifice; whether we consider the severe and impressive character of its architecture, or the admirable adaptation of its arrangements. Every thing about it is real, and everything tells. We annex from one of the local papers, the following description, which it is proper to preface with the statement that Mr. Upjohn is the architect.

"It is in the early English style, and built of the brown sand stone, quarried at Chatham on the Connecticut river. The interior length of the nave is 85 feet, its width 58 feet; the length of the chancel being 24 feet, its width 27 feet, making the full interior length of the Church 109 feet; extreme length outside 121 feet; extreme outside width 67 feet. At the eastern bay of

the south side, there is a porch 17 feet by 17. On the south side of the chancel is a vestry 17 feet by 13. Communicating with the chancel, and on the north side, a large porch 25 feet by 13, leading into the north aisle. At the west end where the ground is depressed about 10 feet below the level of the chancel end, it is intended to erect a Chapel or Sunday School room, 50 feet by 30. On the south-west corner there will be a detached tower, connected with the Chapel by a covered passage, but not communicating directly with the body of the Church, in consequence of the great slope of the ground from the east to the west end, the floor of the tower being nearly 18 feet below that of the Church. The tower is to be 21 feet square and 100 feet in height, with a turret containing a winding stairway on the south-west corner, and on the other corners buttresses which run up into pinnacles. The body of the building is divided into nave and aisles, the nave being 30 feet wide, and the aisles 24 feet each. In these are 150 pews, which seat between 7 and 8 persons. The roof is of wood, and is supported by 8 columns, 4 on each side, between the nave and aisles. The arch pieces, principal rafters, are all shown, being planed and chamfréd. The roof is not of one pitch, but is broken over the columns, the roof of the nave being of a steeper pitch than that of the aisles. The timbers are colored with a rich dark sienna, and ceiling between the rafters an ultra marine blue.

The roof and aisles are lighted by 9 pointed windows; 5 on the north, and 4 on the south side. In the west gable of the nave there is also a large wheel window. The chancel window is a triplet, filled with stained glass, in rich and appropriate designs; and the other windows of the Church are filled with plain glass, in diamond panes, toned down to a warm grey, which intercepts the glare of the sunbeams, and yet admits the requisite light.

The nave and chancel are separated by a noble arch 23 feet in span. The floor of the chancel is elevated several steps above that of the nave, and the sacrarium, or part of the chancel within the rail, is one step higher.

The altar stands against the east wall of the chancel, and behind it is an altar screen with tablets.

The pulpit is placed against the east wall of the nave, at the north side of the chancel arch, and is entered from the chancel by a stair case winding around the jamb of the arch. The reading desk is on the south side of the chancel, just within the arch. On the south side of the chancel within the rail are sedilia, and opposite, on the north, a credence table and Bishop's chair. Outside of the rail are the stalls. The organ, in a gothic case, is in a gallery over the porch, at the eastern bay of the south side.

The altar and its screen, sedilia, stalls, pulpit, reading desk, organ case, gallery front and pews, are all of black walnut.

There is also a panelled wainscoting of black walnut running around the Church and chancel. A massive stone font stands near the south porch.—*Calendar*.

ILLINOIS.

ORGANIZATION OF A SCANDINAVIAN PROTESTANT EPISCOPAL CHURCH IN CHICAGO, ILLINOIS.—The Rev. Gustav Unonius, Missionary at Manitowoc, in Wisconsin, has communicated some highly interesting information relative to a recent movement among his Scandinavian brethren in Illinois. We subjoin a copy of the Petition, which they have forwarded to the Bishop of Illinois, asking to be received under the ecclesiastical jurisdiction of that Diocese, and sincerely trust that their request may be granted. The following extract from Mr. Unonius' letter, gives a brief but satisfactory account of the movement; and we insert it as a suitable introduction to the Petition. He says:

"At the commencement of this year I received a letter from a countryman of mine in Chicago, Illinois, where about 6 or 700 Swedes and Norwegians are residing,—expressing the desire of himself and others that I should visit them. They had heard that many of their countrymen in Wisconsin had entered into communion with our Church; and, their ecclesiastical affairs being at present rather in a state of confusion, they wished earnestly to make it a subject of deep consideration with themselves, how they should best order these important matters, to the end of which they wished to have some conversation with me as a clergyman of the Church, and as their countryman. I accordingly asked, and received permission of the Bishop to leave my parish for a few weeks, and went to Chicago, where I officiated and preached several times to the Scandinavians. In private and public conversation I represented to them their duty in regard to the Church, and the claim which the Church had upon them. The Prayer Book and the Constitution and Canons of the Church, were examined and explained in several meetings which they had during the time I spent among them. Some copies of a "Manual for Churchmen,"—translated by me into the Norwegian language, and printed at the expense of our Tract Society—were distributed, and carefully studied, promoting, as I think, in no little measure, a result, for which I have all reason to be thankful to God. The Swedes met first, and resolved to organize into a parish, in communion with the Church; honoring me with a call to become their Rector. Soon after, some of the Norwegians declared themselves willing to unite with the Swedes. Accordingly, both parties drew up and adopted a Constitution for a Parish, and forwarded a petition to the Rt. Rev. Bishop of Illinois, by which they respectfully asked to be received into communion with the Church of that Diocese. A copy of this petition, signed in be-

half of the Parish by the Wardens and Vestry, I have at hand, and do hereby forward to you, to make what use of it you think proper. The matter now rests in the hands of the Bishop. The late overflowing of the rivers in Illinois has cut off all communication with that part of the state where the Bishop resides, and retarded his answer, so that probably it will not reach me before a week or two. If he—as I hope—will receive under his jurisdiction the lately organized Scandinavian Parish in Chicago, and institute me as the Rector thereof, I have, of course, no choice. Providence has opened for me a way to become more useful to the Church than remaining here, and I should do wrong did I not improve the opportunity thus afforded me. My present place can be supplied by many, who are in all respects more qualified for this station than I am; when again, there is of the Church none but myself who now are able and ready to take charge of a Scandinavian Parish, many members of which are more or less acquainted with the English language. That I, therefore, under such circumstances leave a station occupied by me merely a year, will, I hope, meet with your approbation.

"Of the Scandinavians in Chicago, there are yet comparatively but a small number who have united with the Church; but, I trust, that many will follow their example. Some of the Norwegians are members of a Lutheran parish, organized at that place, having for its minister a Norwegian gentleman, ordained in this country. In adopting, like many other Lutheran societies, the doctrines and mode of worship of the Presbyterian denomination, he has entirely laid aside the Liturgy of the Church in his native land, and introduced an extemporaneous mode of worship, which latter circumstance, perhaps, more than anything else, has opened the eyes of many of the Scandinavian Lutherans, as to the true condition of the Lutheran Society in this country, convincing them that it by no means corresponds with the Church which—unfortunately having the same party name—with a true Episcopal government, is by law established in our native land. It might, perhaps, be worth noticing, that many of the Swedes in Chicago left Sweden as members of a fanatical sect, called Jansenites, after a peasant in that country, Erik Jansen, who like another Joe Smith, pretended to have immediate revelations from God, and formed a Society very similar to the Mormons in America. Not tolerated by the government of Sweden, and expelled, Mr. Jansen and followers emigrated by hundreds to this country, where, in a kind of Fourierite association, they have settled in the western part of Illinois, there in possession of considerable property. It seems as if it had been reserved to freedom of sentiment and liberty to effect what compulsion and force could not accomplish. Some of them have been made to see the errors of their way, and the imposition for which they were near to losing the salvation of their souls. Suffering the loss of their share in the common property—everything that they had being given up to their Prophet and his society—they have left all, and are now anxious to return into the bosom of the Church. Other seceders among the Jansenites, a more numerous body remain—after what I am told—in the interior of Illinois, where they have turned Methodists. My situation in Chicago will probably place me in communication with many of these people, and perhaps it is the will of Providence that here, far from our native land and the Church of our fathers, I might be an humble instrument, in the hand of God, to bring them back into the universal Church of Christ."—*Spirit of Missions.*

Missionary Intelligence.

ATHENS.—From the Rev. Mr. Hill, advices have been received, dated 21st February, at which date all were well. The following is an extract:

"We have just received the news of a change in the British Representative here. Sir Edmund Lyons, who has for the last fourteen years been British Minister at this court, and who, during the whole of that period, and for many years before, when he was commander-in-chief of the naval forces of Great Britain on this station, was our steady friend and faithful adviser, has been at length rewarded with a much better post,—Switzerland. The whole community regrets the departure of this excellent gentleman and his lady, the devoted friends of our Mission, and the patrons of everything that could promote the welfare of this country. Our individual loss is irreparable. His successor, Thomas Vyse, Esq., is highly spoken of as a gentleman of ability, universally esteemed, and distinguished for his efforts in the cause of national education.

CONSTANTINOPLE.—Bishop Southgate writes, under date of Feb. 8th:

"I can have no doubt that it is my duty to return to America, and to take my family with me. Indeed, the last seems necessary, even if I resume operations here in behalf of the Board; and I shall not, probably, think of bringing them again to this country if I come myself.

"This point being settled, it is desirable to leave as soon as possible. I cannot be ready before the first of April, and I cannot leave then, unless I have in hand the funds necessary for the purpose; that is, unless I shall have received the amount of the appropriation for the present half year, in addition to the arrears of last year still due. I beg you, therefore, to use all expedition in this matter, and let me not be long in waiting. If I wait, the funds necessary for going home will be consumed here. The receipts must get ahead of the expenses, in order to furnish me with the means of travelling. I beg you, therefore, to use all diligence in this matter. It will be necessary, to anticipate my appropriation for the second quarter, or I cannot leave. At least, this is my present prospect. Money received for a quarter already past, has been spent before it arrives. I therefore entreat you and the committee to favor me so far as to give me the means of going home. If the balance of the funds required is not sent until this letter is received, I suppose it will not reach me in time to leave before the first of May. But I shall get away at the earliest moment possible."

The foregoing extract is published to show the importance of prompt and liberal contributions from the friends of the Constantinople Mission, in order to meet the views of Bishop Southgate. The Foreign Committee are most unaffectedly desirous

of doing this, but without the means it is simply an impossibility. The contributions to this Mission, since the circular letter was issued on this subject, will hardly reach \$700, and after drawing all that could be spared from the General Fund, there is still needed to complete the appropriation up to first of July next, the sum of \$726 07.

AFRICA.—Nothing has been received from Africa since the last number was published.—*Spirit of Missions.*

Selections.

From Sharpe's London Magazine.

NINEVEH AND ITS REMAINS.

(Continued from page 131.)

The obstruction was, in fact, caused by an immense dam, one of the monuments of a great people, undertaken to ensure a supply of water to the endless canals that formerly covered the country. Struck by this wild and impressive scene, Mr. Layard from that time formed the design of thoroughly examining the mounds whenever he might have it in his power.

It was not until the summer of 1842 that he revisited Mosul, where he found that M. Botta, the French Consul at Mosul, to whose high and disinterested character Mr. Layard bears most cordial testimony, had commenced excavations in the large mound on the opposite side of the river, called Kouyunjik, and to this gentleman is due the honour of having first discovered an Assyrian monument. A peasant having reported to him that sculptures existed in the mounds of Khorsabad, at a short distance, he directed excavations to be made, and soon opened one of a series of chambers, covered with representations of battles, sieges, &c. "His wonder may easily be imagined. A new history had suddenly been opened to him; the records of an unknown people were before him." Inscriptions in the cuneiform character were attached to these sculptures, like the hieroglyphics to the Egyptian bas-reliefs. As it was generally admitted that this character was not used after the Macedonian conquest, the sculptures were referred to a more ancient period, even to the inhabitants of Nineveh. Unfortunately, the gypsum slabs, reduced to lime by the fire which had consumed these ruins, rapidly decomposed on exposure to the air. This remarkable discovery M. Botta immediately communicated to the Institute of France, and the government of that country immediately placed at his disposal ample funds, with which he carried on his excavations, and, having secured for his country many fine specimens of Assyrian sculpture, he returned to Europe with a rich and important collection of inscriptions.

The researches of M. Botta, which were not carried beyond Khorsabad, raised Mr. Layard's enthusiasm to the highest pitch. He had already suggested Nimroud for M. Botta's examination, who had, however, declined the proposal. He spoke to others on the subject which haunted his mind, but for a long time without encouragement. At length our enterprising discoverer obtained the funds necessary for at least a partial exploration, through the munificence of Sir Stratford Canning, but for whose public spirit the French nation would in all probability have acquired that noble collection of Assyrian antiquities now happily secured to the British Museum.

Although the principal obstacle was thus removed, there were not a few others. Mr. Layard had received the most friendly assistance from M. Botta; but there were others at Mosul, it seems, who did not share his sentiments. Some measure of caution, and even of secrecy, was needful; and thus, giving out that he was going to hunt wild boars in the neighbourhood, Mr. Layard again descended the Tigris from Mosul on a raft, and at sunset reached the well-known ancient dam. He was accompanied by Mr. Ross, a British merchant, (from whom he received the greatest assistance, and who afterwards continued the excavation,) besides his janissary and a servant. They landed to seek the shelter of a neighbouring village for the night. It proved to be a heap of ruins, and they were about to return to pass the night upon their raft, when by the glare of a fire they caught sight of the family of an Arab crouching round a heap of half-extinguished embers. This man, named Awad, had, he found, long been acquainted with the ruins, and entertained him with traditions concerning the mighty Nimroud. Mr. Layard at once opened to him his views, and concluded an agreement with him. Awad set off in the middle of the night to procure assistance from a short distance. Meantime, sleep fled from Mr. Layard's eyes.

"Hopes long cherished were now to be realized, or were to end in disappointment. Visions of palaces underground, of gigantic monsters, of sculptured figures, and endless inscriptions," he says, "floated before me. After forming plan after plan for removing the earth and extricating these treasures, I fancied myself wandering in a maze of chambers from which I could find no outlet. Then again, all was reburied, and I was standing on the grass-covered mound. Exhausted, I was at length sinking into sleep, when, hearing the voice of Awad, I rose from my carpet and joined him outside the hovel. The day already dawned. He had returned with six Arabs, who agreed for a small sum to work under my directions. The lofty cone and broad mound of Nimroud broke like a distant mountain on the morning sky. But how changed was the scene since my former visit! The ruins were no longer clothed with verdure and many-coloured flowers; no signs of habitation, not even the black tent of the Arab, was seen upon the plain. The eye wandered over a parched and barren waste, across which occasionally sweeps the whirlwind, dragging with it a cloud of sand."

And now commenced the exciting search. Some fragments of sculpture picked up by the Arabs were encouraging signs, and the angle of an alabaster slab peeped up above the soil. Soon discovering indications of an entire chamber, their labours were only interrupted by night. Next day the excavations were continued, and many other objects came to light, such as the figure of a man, partly gilt. At this, Awad, who had his suspicions that Mr. Layard's object was the discovery of hidden treasure, carefully collected the fragments of gold leaf, and

calling him mysteriously aside, exposed them. "O Bey," said he, "Wallah! your books are right, and the Franks know that which is hid from the true believer. Here is the gold, sure enough, and, please God we shall find it all in a few days. Only don't say anything about it to those Arabs, for they are asses, and cannot hold their tongues. The matter will come to the ears of the Pasha." The Pasha of Mosul, whose character is capitably drawn, had in fact already received from his spies exaggerated rumours of the wealth obtained. The cupidity and jealousy of the Cadi and principal Mussulmen were excited, and they soon began to throw every possible obstacle in the way of further discoveries.

Meanwhile, Mr. Layard had increased his force to thirty workmen, the excavations were carried on actively, and at length, on the afternoon of the 28th November, came to light, for the first time, the top of a bas-relief. The Arabs, no less excited than our discoverer, notwithstanding a violent shower of rain, worked until dark, and completely exposed to view two slabs, covered with elaborate sculptures of battle-scenes. This gratifying discovery had scarcely been made, when an agent of the Pasha appeared to forbid the prosecution of the work. Upon this Mr. Layard rode to Mosul to explain and to remonstrate. The Pasha told him that it was with deep regret that he had discovered that the soil invaded had been used as a burial ground by the Mussulmen, and the Cadi had already complained of its desecration. "No," said the Pasha, "I cannot allow you to proceed. You are my dearest and most intimate friend; if anything happens to you, what grief should I not suffer! Your life is more valuable than old stones—besides, the responsibility would fall upon my head." On returning to Nimroud, Mr. Layard was not long in discovering the artful proceedings of the Pasha. He had privately ordered an Agha to make some graves in the mound. "We have destroyed," confessed this agent to Mr. Layard, "more real tombs of the true believers in making sham ones than you could have defiled between the Zab and Selamiyah. We have killed our horses and ourselves in carrying these accursed stones." It was now time to get rid of these petty annoyances, and having ascertained beyond question the importance of the discovery, Mr. Layard lost no time in acquainting Sir Stratford Canning, with a view to obtain an order from the Porte, to prevent interference by the local authorities. After a short visit to Bagdad, he returned to the scene of operations, and found that another Pasha had been appointed, who was favourably disposed towards him. He had still, however, to contend with Mussulman suspicion and intolerance. The Cadi of Mosul was endeavouring to stir up the people by representing that the infidels were not only carrying away treasures, but searching for inscriptions to prove that the Franks once held the country, upon the discovery of which they intended to resume possession, and exterminate the true believers. For a while, therefore, he thought it better to visit and conciliate a neighbouring tribe of nomadic Arabs, from whose predatory propensities he feared some eventual interruption. In the middle of February he returned, and cautiously continued his explorations. And now every day brought with it some new and important discovery—mural tablets, winged lions, figures of marvellous form, with traces of extensive chambers running deep into the mysterious mound.

On returning one morning from a visit to a neighbouring encampment, Mr. Layard saw two Arabs of this tribe urging their mares to the top of their speed.

"On approaching me," he says, "they stopped. 'Hasten, O Bey,' exclaimed one of them—'hasten to the diggers, for they have found Nimrod himself. Wallah! It is wonderful, but it is true! We have seen him with our eyes. There is no God but God,' and both joining in this pious exclamation, they galloped off, without further words, in the direction of their tents.

"On reaching the ruins, I descended into the new trench, and found the workmen, who had already seen me as I approached, standing near a heap of baskets and cloaks. Whilst Awad advanced and asked for a present to celebrate the occasion, the Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of a figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion, or bull, similar to those of Khorsabad and Persepolis. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in the works of so remote a period. I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him. Abderrahman, followed by half his tribe, now appeared on the edge of the trench. When they beheld the head, they all cried together, 'There is no God but God, and Mahomet is his Prophet!' It was some time before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. 'This is not the work of men's hands,' exclaimed he, 'but of those infidel giants of whom the Prophet—peace be with him!—has said, that they were higher than the tallest date tree. This is one of the idols which Noah—peace be with him!—cursed before the flood.' In this opinion, the result of a careful examination, all the bystanders concurred."

(To be continued.)

When any one is *discomposed*, and *feverish* for nothing or mere trifles, I see immediately the *adiousness* of such a temper, and the *weakness of mind* from which it proceeds. Perhaps it will be my turn tomorrow. Let it be a rule with me upon such occasions to do all I can to *heal* and *soften*, and never to *irritate*, and especially to guard against the *infection* of the disorder and *hatred* of the person.

From the Christian Advocate and Journal.

THE REVELATIONS OF A CLOCK.

My place is on a snug little mantelpiece, in an humble cottage. And my situation in life has been such, as to lead me to a close view of the characters and the designs of men. Perhaps it may seem strange, that I should write my own biography; but this I do, not so much to praise myself, as to give a correct view of my acquaintance with others. To be sure I cannot handle the pen, or perform the office of a scribe; but my faithful conduct has engaged the interest of my owner, who writes beneath my eye, while I tick away, all the while a ready approval.

The place from which I sprang, as far as I remember, is called Down East; and the first gleam of consciousness which broke upon my mind, was when I was set upon a long shelf, with others of my own kind, to see if we would answer the purpose for which we were made. Our maker being satisfied of this, we were then put in a large box, and hurried off to be exhibited in a distant city. There we were released from our unpleasant confinement, and after much rubbing and properly adjusting our faces, we were arranged in different places, according to our respective merits and the fancy of our new master. As I happened, for some reason, to gain his esteem, my owner placed me in a prominent position, in the window of our new habitation. After regulating my motions as he thought proper, he left me to my reflections, taking care to pay me an occasional visit, at which time I generally met his approbation.

My first care was to observe the manners of those who passed by my nook in the window. Many people, of fine appearance, went and returned; all of whom I was careful to mark. My first impression was, that all well-dressed people were truly wise and good; but a circumstance, strange and unpleasant, soon dispelled my delusion. One evening a gentleman of goodly appearance stopped before my window, and commenced observing my motions. Of course, I was pleased with this compliment, and ticked on with full satisfaction. While he was thus standing, he laid his hand upon a gold chain, hanging from his breast, and drew from its hiding place a golden miniature of myself; but as he was observing the similarity of time on our faces, a man equally well dressed, but quick in movement, passing by seized the image of myself from the hand of its owner, and fled quickly from sight in the shadows of evening. The noise this occurrence made was very great, and while many were running by, I ticked on with anxiety, but saw no more of the uncivil stranger. At length I observed again my former visitor; but he looked sadder than before, as if some trouble oppressed him. After this, I was more careful to judge people by their actions than by their dress. And I was constantly on the alert to discover the treacherous thief; for I resolved, if he ever appeared, to tick reprovingly, or sound an alarm with my little bell.

For a long time I watched, but in vain. The days were dark, and the streets were dull; so, as there were few passing, my attention was turned to my neighbours across the way. There, in a stately mansion, appeared to live a great man; this I gathered from the number who waited his pleasure, and the deference which was shown him if any met him in the street, or caught a glimpse of his person, when going by his dwelling. One thing grieved me much, when certain miserable beings with wasted forms and tattered garments, who sought bread at the rich man's door, were turned empty away. But I was glad to see the same wretched beings supplied with food at an humbler dwelling, which stood near the great mansion.

Again the days grew dark, and the streets grew dull, while the anxiety I had to know more of the world, at last ripened into a desire to change my habitation: besides, the misery I had witnessed, with the continual din of rattling wheels, and the screaming voices of the paper-carriers, led me to long after a more retired life. But all this was nothing to the noise of certain large bells, which rang by night and by day, and with their deep sound set all my wheels ajar; while my alarm was frequently heightened by the shouts of fire, mingled with a clattering in the street, which fairly made me tremble.

But lest I should be tedious in the history of myself, I will only say that my desire soon found a way for its gratification. The same gentleman, who had before observed me, appeared one morning in my master's shop. He said he resided in the country, and his watch having been stolen, a short time before, he wished in some measure to replace it, by purchasing a family clock. The fear I had lest he should select some of my companions, amounted almost to a torturing anxiety; and though I do not know as I ever felt what some call envy, yet the love of myself ran so high, as to wish my place near one who had showed me such attention and respect. What was my joy to see him finally turn to me, as the object of his choice. The day of my ransom was come; I was packed away in a snug soft box, and committed to my new master, after which I lost all consciousness till I awoke far in the country, and found myself on the mantelpiece of a pleasant little cottage.

When my master brought me home, before giving me possession of the mantelpiece, he ventured to take a peep at my workmanship, which alarmed me somewhat, lest he should disarrange my delicate wheels, and so unfit me for keeping time—the great business of my life. However, he managed so cautiously as to allay my fears; and contenting himself with improving my appearance, he introduced me to his family, by telling them to watch my movements, and be governed by my advice. My concern now was to learn the habits of my new acquaintances, and I must confess that I found it much better to be a family clock than to be perched in the window of a public shop. The first morning, when my little bell struck five, my master awoke, and after kindling a fire, commenced early the duties of the day. The children too obeyed the summons joyfully, and by their morning frolics gave me unutterable pleasure. It was not long before my master's wife was busily engaged, and the breakfast was prepared and spread. My task had never seemed so easy, as when I counted the seconds while my new acquaintances were cheerfully eating their humble meal. At length, breakfast being over, something still more strange came under my observation. My master took a large book from the stand, and read from it a portion, while all, even to the children, paid the most unbroken attention; and after closing the book, he bent the knee, and all united in worship to the Supreme Being. Of course my motions

were slow, and I ticked on solemnly till the exercise was ended. At this time several reflections passed through my mind, and engaged me in study. My profound admiration was always drawn out toward man, who could fashion my wheels, and control my motions with such regularity; but my whole thoughts were now taken up with God, who could himself make man, a mechanism more complete than my own, and give him an animating and reflecting soul.

After the day was ended, my master gathered all together for prayer, as in the morning, and this he has generally done ever since. There was, however, an occasion when he failed in this duty. One morning my bell rang five, six, seven, and no signs of the usual life appeared. At last my master and the family awoke, and began the daily round; but about the usual time of prayer, some of my master's friends came in, and called him away; so the good old book lay neglected upon the stand. This grieved me much, as I had come to like the sacred volume more and more. That evening my master was not as pleasant and as mild as common; while my mistress, a meek-eyed woman, gently told him he had forgotten morning prayers. The next day my bell rang five louder than ever; the family was soon up, and I was glad when all, quietly gathered sat listening to my master, as he read from the good old book. His voice slightly trembled, but I heard distinctly from his lips these words—"Redeem the time, because the days are evil." Now, ever and anon, when my bell rings seven, the quiet family is gathered for prayer, the venerable book is read, and the moments which my pendulum measures in this happy employment are the seed-time of future life, and the harbinger of joys to come.

I am now coming to a part of my experience, which it is painful to remember. My master's daughter, who was in the bloom of youth, was taken sick. Her slight form, which glided so often by me, now yielded to disease; and she was laid in a little room, whose door opened near the mantelpiece where I kept my station. The spring came; and as the outer door stood open, we could hear the birds sing, and the creek waters flow; but they could not soothe the distressed. She would call for the good old book, from the stand, and clasp it to her bosom, and ask her mother to read. Hour after hour did I tick along, and my little bell strike, while my master's wife read to her child those sweet counsels of truth, which seemed to be medicine to her pain. At last her form was wasted, and her cheek paler still: many a night did I toll the hours while the watchers sat by her bed. But the last of her earthly time was passing. The physician was called in haste; and while the mourning parents and loving children clasped her bed, he pointed to my dial, and said, "Ten minutes, and she will be gone." Sadly I measured the last moments of her departing spirit. Before I had ticked the allotted time, which counted ten upon the dial, her breath quivered upon the pendulum's beat, the heart sounded a rapid alarm, and "the silver cord was loosed." Never did I feel as then the value of an hour. Let the young and thoughtless take the simple warning of a clock; for the moment which you venture to neglect, may be the one which decides your doom. My master's daughter died ere yet the index reached the hour of twelve, and every tick the pendulum gave took off a moment from her life. The flowers of spring were placed upon her pillow, and the tears of love were shed upon her coffin as she passed away; but when they bore her from the fireside over which I watch, her eyes were deep closed in sleep, never again to awake till time shall be no longer.

TIMOTHY TIMELY.

WHAT IS "BAPTISMAL REGENERATION?"

THE QUESTION PLAINLY ANSWERED; AND THE DOCTRINE PRACTICALLY APPLIED, AND ILLUSTRATED.

"Line upon line, line upon line."—(Isaiah xxviii. v. 10.)

Third Edition, Enlarged.

We have received from England the third edition (London) of an excellent Tract, with the above title. After quoting particularly each apposite expression from the Baptismal and Confirmation service, thus setting forth in a striking view the strong testimony of the Prayer Book on this subject, the Tract thus proceeds:—

We have now gone through those portions of the Prayer Book which are directed to be used in reference to the spiritual nurture of the Children of the Church; and we have produced such evidence as will enable most persons to judge for themselves, what the Church does really and plainly teach, with regard to the ordinary Effects, or Benefits, of Baptism, in the case of Infants. Let us very briefly sum up what we have learnt from these extracts from the Prayer Book:—

I. That every Child is "born in sin," and is by nature the "child of wrath."

II. That every Infant baptized by God's Minister, with WATER, in the name of the FATHER, and of the SON, and of the HOLY GHOST, is Regenerated.

III. That in this term, "Regeneration," are included the following Blessings:—

1. Pardon or remission of that "original sin" in which the child was born by inheriting the evil and corrupt Nature of Adam.

2. A Death unto Sin, and a New Birth unto Righteousness, for being Baptized by Water and the Holy Ghost, he has the power to resist and mortify the sinful lusts of the Flesh, and to lead a life of Righteousness, and true Holiness.

3. The Gift of the HOLY GHOST, ("the Lord and Giver of Life,") to Sanctify and Guide the Child, in his warfare with the World, the Flesh, and the Devil.

4. Adoption as the Child of God, and heir of the Kingdom of Heaven.

5. Incorporation into the Church, by which the Child is made a Member of Christ.

IV. That these Blessings and Privileges are bestowed upon the Baptized through the merits and Atonement of our Lord and Saviour JESUS CHRIST.

V. That they will be continued, and increased, if we follow the guidance of the Holy Ghost, in believing all the Articles of the Christian Faith, and keeping God's Holy Will and Commandments; but that we shall forfeit them all by wilful and unrepented sins.

All these several things, and nothing less than these, are to be understood when a faithful and well-taught member of the Church uses the term *Baptismal Regeneration*. The Church tells us of no other kind of Regeneration than this, nor of any other time for Regeneration than our Baptism.

How simple, Scriptural, and consistent is this Doctrine! Its importance cannot be overrated, for all the Services of the Church are founded upon it; and it is one of those fundamental Articles of the Faith in which she differs from Dissenters of every class and name. Even those who most profess to exalt the free grace of God through Christ, and to disclaim all notion of human merit, reject this Doctrine, although it is evident that, on their own principles, they should eagerly advocate it. For no one can suppose that Infants who are Baptized and Regenerated receive that blessing by reason of their own merits; whereas those who commit the error of supposing that persons Baptized in Infancy are Regenerated in after years—and thus put asunder what God had joined together—are far more likely to commit another error, and suppose that the gift of Regeneration has been bestowed as a reward. But the Church, by teaching us that we were Regenerated when we were Baptized, in our Infancy, completely takes away from us all excuse and temptation for presuming that we owe the Blessing to anything else than the free Grace and Mercy of God. Moreover, we are also taught that, having received in our Baptism the Gift of the Holy Ghost, all our thoughts, words, and works, which are acceptable to God, are the fruits of that Holy Spirit working within us, and do not spring from our own unassisted strength. On the other hand, "the exceeding sinfulness" of our sins is manifest when we reflect that God gave us His Holy Spirit, to Sanctify and Guide us, before we had committed any actual sin, or been subject to any temptation: consequently, in committing sin, we must have listened to the voice of Satan rather than the voice of God, speaking to our conscience.

Is it not plain, then, that this Doctrine is a very practical one, and that it very closely concerns every man, woman, or child, who has been Baptized? It especially concerns all those who have anything to do with the training or teaching of Baptized children. How careful should we all be in everything which may influence a little Baptized child! A single word, a look, or a deed of ours, may tempt it to "grieve the Holy Spirit of God," by Sin, and thus open the door of its Regenerate soul to the Devil, who is ever keeping watch that he may enter in and dwell there. How careful should we be to keep that Regenerate soul pure and holy—without spot or blemish!

In some way or other, every one who reads these pages must have something to do with a Baptized Child. Let me earnestly and affectionately remind you, on the authority of God's Holy Word, that that child's soul is, by Baptism, made the Temple of God the HOLY GHOST—and, "if any man defile the Temple of God, him will God destroy." (1 Cor. iii. 16, 17.) Watch, then, every word you say, and every you do, in the presence of a Baptized child, or you may stain its purified, Regenerate soul and thus bring upon your own soul the destruction which God here threatens.

If you have anything to do with the training or teaching of a Baptized child, recollect that, as a member of the Church, you are bound to bring up that child as the Church directs. For this purpose you must constantly study the Baptismal Service, and the Church Catechism, and must lead the child to do the same. Those are the charts by which you must steer your course. If you do not keep them before you, you cannot train the child in the way which the Church points out. You must constantly remind him (or her) what a solemn Vow, Promise, and Profession, Baptized persons have to fulfil—what Mercy and Grace God has shown, by pardoning his birth-sin, and in giving him the Holy Spirit to sanctify, and help him in his warfare with the Devil. Teach the child that, though Satan is always seeking to lead him into temptation, yet there is the Holy Spirit within, to deliver him from evil, if he will earnestly and sincerely listen to the Voice of God the Holy Ghost, and follow His teaching and guiding with faithfulness and Truth. The child must be taught that, as he has received the Holy Spirit in his Baptism, so he will be held responsible for the use, or neglect, of that Gift, and will have to give an account at the Judgment Day.

Let me turn all this into a few plain practical questions, and let me ask any parent or God-parent; any Relation, Teacher, or Companion, of a Baptized Child:—

Are you daily training that child upon these principles?

Do you make the Baptismal Service, and the Church Catechism, your constant study and guide, and do you teach the child to do likewise?

Are you, and that child, really and truly acting upon a firm belief in the declaration which God's Minister made at the Baptism of the child:—"Seeing now, dearly beloved brethren, that this child is Regenerate?" Recollect that this was no formal, ceremonial, and general assertion, which might be true of some children, and not of others. God's Minister has publicly and solemnly declared, in God's House, and the very Child which he held in his arms, and with which you now have to do, is Regenerate: and he publicly thanked God for giving that Child the Holy Spirit. You cannot suppose that any Minister of God would dare to deceive you in such a matter. You might as well suppose that when he gives you a Certificate of the Child's Baptism, he does not mean to say that that Child has been Baptized, but that some other children have been. You have just the same authority for believing that the Child is Regenerated, as for believing that it is Baptized. God's Minister has solemnly declared the one by word of mouth, and he certifies the other in writing.

Do you carefully watch over the child, both at Church and at home, to see that it prays to God, regularly, earnestly, and reverently, for the continual Presence and increase of the Holy Spirit?

Are you daily helping it, and training it, to bring forth the Fruits of the Spirit—"Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance?"

Or are you ignorantly, or carelessly, allowing the Child to "grieve the Holy Spirit of God," and to grow up as though it had not been Baptized and Regenerated by the Holy Ghost? Every Sunday you solemnly declare in God's House that you

believe "in One Baptism for the Remission of Sins." Let this remind you that it is your duty to carry out this Doctrine in regard to every Baptized Child with whom you have to do.

Are you contenting yourself with merely sending it, or taking it, to Church, without troubling yourself to learn, or see, that it behaves orderly, quietly, and reverently, as in God's more immediate Presence, and that, as far as it is able, it diligently obeys the rules and directions which the Church has given in the Prayer Book? Do you see that it repeats aloud, and reverently, those things which the congregation are directed to say, and do you see that the child kneels devoutly at the proper places, and that it stands, or sits, quietly, orderly, and attentively, without looking about, or speaking to others?

And when at home, do you merely tell the child to say its prayers, or get a servant, or some other person, to hear them, without giving yourself any trouble to ascertain that the Prayers which it says are *what they should be*, and that they are said *as they should be*—regularly, seriously, and reverentially, on bended knees, quietly, and without interruption or disturbance from others?*

I earnestly beseech all Parents, God-parents, and Teachers, to lay these things very seriously to their hearts and consciences; for I much fear that many members of the Church have been sadly ignorant, careless, and neglectful in these matters. They have altogether lost sight of the Baptismal Blessings, Privileges, and Responsibilities, of the Children with whom they have had to do. They have, in fact, acted as though Baptism were nothing more than a ceremony for giving the child a name—as though there were neither a Holy Ghost within, to sanctify and guide the child's soul, nor a Devil without, to tempt and pollute it. The Doctrine of *Baptismal Regeneration* has been in their Prayer Books, but not in their hearts and lives.

And what have been the consequences of this conduct? Why, that Baptized children and Unbaptized children have been brought up very much alike, and have appeared very much alike, so that people have been brought to think that Baptism is of little or no importance, beyond giving the child a name; and thus, by the sad neglect of members of Christ's Church, the Holy Sacrament of Regeneration has been trampled under foot, as a useless, unprofitable ceremony, and thousands of souls have been lost, either by not being Baptized at all, or by neglecting to use the blessings and privileges which their Baptism placed within their reach. If a Baptized child lead no better life than an Unbaptized child, it is mainly the fault of those who have brought it up, and for that fault they will most assuredly have to answer at the judgment-seat of God. God has made a difference—a very great difference—between Baptized and Unbaptized children, and if those who have had the care of the Baptized have not kept up this difference, but have allowed it to get less and less, till it is destroyed, they will be held responsible for their neglect, and for its consequences.

In order that we may see this matter more clearly, let us place before us what the Bible says about these two Classes—the Unbaptized and the Baptized. We have already seen what the Prayer Book tells us about them.

THE UNBAPTIZED.

"In sin did my mother conceive me."—(Psa. li. v. 5.)

"By nature the children of wrath, even as others."—(Ephesians ii. v. 3.)

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—(Romans v., v. 12.)

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God."—(St. John iii. v. 3.)

"The wages of Sin is death."—(Romans vi. v. 23.)

"Be baptized every one of you in the Name of Jesus Christ, for the remission of sins."—(Acts ii. v. 38.)

"Be Baptized and wash away thy sins."—(Acts xxii. v. 16.)

THE BAPTIZED.

"Ye are washed, ye are Sanctified, ye are justified in the Name of the Lord Jesus and by the Spirit of our God."—(1 Cor. vi. v. 11.)

"Not by works of righteousness which we have done, but according to His mercy He saved us, by washing of Regeneration, and Renewing of the Holy Ghost."—(Titus iii. v. 5.)

"As many as have been Baptized unto Christ, have put on Christ."—(Galatians iii. v. 27.)

"If any be in Christ he is a new creature: old things are passed away; behold all things are become new."—(2 Cor. v., v. 17.)

"By one Spirit are we all baptized into one Body."—(1 Cor. xii. v. 13.)

Now, who can read the description of these two classes, and say that it is *reasonable*, much less *Christian*, or *faithful*, or just, to train and teach both in the same manner. We see plainly, on the one hand, that the Unbaptized Child is in a state of Nature and Sin; and, on the other hand, that the Baptized Child is in a state of Grace and Salvation. With the one, we have no sure ground for Hope, nor for expecting the aid of the Holy Spirit, for God's appointed Ordinance for giving His Holy Spirit to *unregenerate* souls has been entirely neglected; but, with the other, we have God's Word, and the plain teaching of the Church, to assure us of the *certainly* that Regeneration, with all its Blessings—especially the Gift of the Holy Spirit—has been actually bestowed upon the Child. What becomes of those children who are never Baptized, it is not for us to enquire or decide, beyond what is revealed by God, and taught us by the Church: what we have to do is to see that every Child, under our care or influence, is duly Baptized, and that it is trained and

taught to feel its deep Responsibility, and to make a proper use of the Blessings and Privileges which Baptism bestows upon it.

We have seen that God has mercifully Regenerated every Child Baptized into His Church, by pardoning its birth-sin, and giving it the Holy Spirit, to Sanctify and Guide it in its warfare with the World, the Flesh, and the Devil. It is our part and duty to see that those children with whom we have to do, are so trained that they may bring forth the Fruits of the Spirit. We must *daily* watch over every Baptized Child committed to our care, and see that it walks worthy of the high and holy vocation wherewith it is called.

(TO BE CONTINUED.)

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MAY 5, 1849.

QUIETNESS DISTURBED.

For some time past the Church has been permitted to enjoy a season of calm and quietness. In a review of the history of the past year, the able editor of "the True Catholic" justly remarks.—"In our Church the year has not been an eventful one. It has, in fact, been more quiet and tranquil, than any which has passed over us for a long period: more so than we had ever hoped to see in our time. The differences of opinion among us are not however changed; but men have seen that strife and contention are not the most available modes of disseminating opinions." To "the Calendar," a highly respectable Church Paper, belongs the unenviable distinction of having needlessly disturbed this quietness. The excitement which has thus been got up, for the entertainment of those who think that quietness is akin to dullness, is not to be sure very extensive. In our esteem it partakes rather of the smallness of a tempest in an appendage to the tea-table, than of the grandness of an ocean storm. But it is hard to say what may be the end, in our restless times, of the smallest beginnings. An editor, for example, sitting in his uneasy chair may be puzzled to find, in quiet times, a topic for a racy editorial. The soiled hands of the Printer's little emissary may be outstretched, in impatient eagerness, to clutch the expected article for which types and press are all kept waiting. Under such pressing circumstances the merest rumor is caught at as a something, and the hasty invention of which "necessity is the mother," is sent forth to feed the public appetite ravenous for news. Such an article may be the cause of the greatest disturbances, and verify those words of inspired truth—"Behold how great a matter a little fire kindleth."

We cannot but think, with the very kindest feelings towards the acting editor of "the Calendar," that whatever disturbance his article on "Romanizing" has occasioned, it has been a needless interruption of the peace and quiet of the Church. The alarm, the *suspensions* (worse than all,) the angry words and bitter feelings thus called forth, have been, we must think, needlessly excited. At the cost of much unpleasant clamor nothing has been gained which might not have been effected in a quiet way. We wish there was a little more of this kind of "Romanizing" in our Church which does not proclaim to a hostile world, all the differences and all the faults of brethren.

On the supposition that the acting Editor of "the Calendar" had proof that there was a *Romanizing* spirit "infecting the neighbourhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual," what was his duty? Was his temporary editorial character to smother all brotherly sympathies, and to remove him beyond the influence of "propinquity," which he tells us, "means not only nearness of place, but nearness of kin?" Is an editor no longer a brother and a son? Does a Professorship in the General Theological Seminary exclude its incumbents from the brotherhood of the Ministry and of the Church? And would the Editor of the Calendar deny that such fraternity is not nearer of kin than the "propinquity" caused by any natural ties?

Somewhat ungenerously, we must think, the Editor of the Calendar attributes our "zeal for the Seminary," to the "nearness of kin," existing between the editor of the Banner, and one of the Professors of that Institution. While we lay no claim to the *Roman* stoicism, which could triumph over all natural feeling, we humbly trust that if the sad necessity occurred, we might yield obedience to the principle set forth in that saying of our Lord—"he that loveth Father or Mother more than Me, is not worthy of Me." We plead guilty to the charge of "a zeal for the Seminary," because we honestly think it is the noblest Institution in the Church for supplying a well qualified Ministry. We may be excused for our "zeal for the Seminary," for we owe its able Professors a deep and lasting debt of love, for unwearied patience and labor in our instruction. We remember too that we share with the acting Editor

of the Calendar the honor of being an Alumnus of that Seminary, and it has, as it justly deserves, our filial love.

We here again assert that we have had no consultation, no interchange of opinions, with any one of the officers or students of the Seminary since the appearance of the first article in the Calendar on "Romanizing."

If then the Editor of the Calendar had proofs of any danger threatening the Seminary, was it not plainly his duty, as a son and a brother, to write to his Brethren the Professors warning them of the evil? Has he not, by pursuing an opposite course, added strength to the unjust prejudices by which the confidence of the Church, as he complains, has been impaired in relation to her noblest Institution? And in proof that, after all this "much ado," this charge had no foundation in fact we give the following documentary evidence.

To the Editor of the Calendar.

REV. AND DEAR SIR:

It is stated in the "Churchman" of last week that the Bishop of Connecticut has been requested to institute an investigation in relation to certain charges supposed to affect the General Theological Seminary. If the matter should be thought of sufficient interest to the Church, you are at liberty to publish the request referred to, and the reply which was made to it.

T. C. BROWNELL.

General Theological Seminary,
Easter Tuesday, 1849.

To the Right Reverend Thomas Church Brownell, D.D., LL.D.,
Bishop of the Diocese of Connecticut.

RT. REV. FATHER IN GOD:

The oft repeated clamors against the students of the General Theological Seminary having at length been reiterated by your official organ, whose attacks have been widely copied, both in and out of the Church as being made under your Episcopal sanction, and as bearing the weight of your venerable name. We, students, not only express to you our willingness that our soundness in the faith should be investigated, but we make our earnest request that it may please you to institute a legal *Visitation of the Seminary*, to the end that, if there be traitors amongst us, or holders of unsound doctrine, the discipline of the Church may be visited upon the guilty, the reputation of the innocent may be protected, and the high claims of the Seminary to the confidence of the Church be maintained. And since the Church has confided to her Bishops alone the visitatorial power over the Seminary: since its usefulness must be in a great measure impaired when its fair fame becomes so tainted that to have studied within its walls is considered not an honor but a reproach; and since it appears that the teaching of our able Professors being confessedly above suspicion, the whole odium of the charge of "Romanizing," so far as the Seminary is concerned, is thrown upon us, Students, who look for correction or defence to our Right Reverend Fathers in God; we sincerely trust that our request for this official *Vindication* will not be refused, nor our humble prayer for *Justice* be denied.

We are faithfully,

Your sons in Christ and the Church.

(Signed,)

SENIOR CLASS.

Wentworth L. Childs, Samuel Cox, Jr., Geo. B. Draper, John J. Elmendorf, William Oscar Jarvis, J. W. McIlvaine, Geo. H. McKnight, Wm. A. McVickar, William Markoe, Wm. W. Olssen, Charles M. Parkman, Nathaniel Pettit, Edmund Roberts.

MIDDLE CLASS.

George Bedell, Philander K. Cady, Wm. Saml. Coffrey, Jno. H. Hopkins, Jr., Francis J. R. Lightbourn, B. Mix, John W. Moore, E. Moyses, Toenjes Richters, John Rowland, Wm. Wood Seymour, James Selden Spencer, S. Chipman Thrall, J. Leander Townsend, R. Travis, Edwin A. Wagner, W. T. Webbe, W. H. Williams.

JUNIOR CLASS.

Eugene A. Hoffman, William A. Maybin, Wm. S. Ludlum, Jubal Hodges, Jno. Tho. Pryse, Lawrence S. Stevens, Elvin K. Smith, D. F. Warren, Albert Wood.

To Messrs, Childs, McIlvaine, &c.

GENTLEMEN:

I have received your communication dated Easter Tuesday, the 10th instant, calling my attention to an article published in the "Calendar," of this city, and requesting that I would institute an official visitation of the Seminary, in reference to the doctrinal errors referred to in that article.

It gives me much pleasure to witness your zeal for the welfare of the Seminary, and for the vindication of its soundness in the faith.

The article in the Calendar was published without my knowledge or concurrence; but after its appearance in print, the author exhibited to me the proofs on which his charges were founded, and I am bound to say, I consider them amply suffi-

* In Schools and families this point should be especially attended to; and it would be well if a small room could be set apart for this express purpose. Many a child's habit of private prayer is destroyed at school for want of attention to these matters. Surely every religious parent, and teacher, will consider this a point worthy of their constant, anxious and personal attention.

cient to sustain his allegations. There was nothing, however, in these charges which has any immediate reference to the students of the Seminary, as you will perceive by referring to the article in question. The mention of the Institution seems to be altogether incidental, and to be prompted wholly by a jealous regard to its reputation and usefulness. That the students may be affected by external influences, counteracting the instruction of the Professors, has already been painfully demonstrated in its past history.

At the present time, I do not think that the interests of the Seminary would be promoted by the visitation which you suggest. I see no reason to doubt the general soundness of the Institution.—Besides, a trial, and acquittal, is but a poor certificate of character. Such a verdict may result from a want of evidence, as well as from innocence. It is better so to live as to avoid suspicion. That every man is the maker of his own character, may be received as a general truth.—Misrepresentation and calumny may indeed work a temporary mischief; but in most cases, it is better to live them down, than to take up arms against them.—Time and patience seldom fail to correct the erroneous impressions of the moment, and to vindicate the cause of truth and righteousness.

Very respectfully,

(Signed)

T. C. BROWNELL.

Hartford, April 20th, 1849.

For the Calendar.

To the Rev. John D. Ogilby, D.D.

(COPY.)

MY DEAR DOCTOR:—An article recently published in the Calendar, a copy of which I herewith send, contains the following statement respecting the students of the General Theological Seminary.

"This is what we mean by *Romanizing*, and this is what we now feel it our duty to point out as infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual by the ensnaring influence which it exerts *through young men*, upon young men engaged in the study of divinity."

As you are the Dean of the Institution, may I take the liberty to ask you whether you know or believe that such a state of things exists in the Seminary as would warrant the assertion to which I have directed your attention? As a Trustee, I feel a deep interest in this subject, and will esteem it a favor if you will give me the desired information at your earliest convenience.

Very truly yours,

WM. COOPER MEAD.

Norwalk, Ct., April 11th, 1848.

The Rev. William Cooper Mead, D.D.

REV. AND DEAR SIR:—I beg leave to acknowledge the receipt of your favor of the 11th inst., and, as in duty bound, I cheerfully answer the question which you propose in "reference to the statement quoted from the 'Calendar,'" viz. "whether you know or believe, that such a state of things exists in the Seminary, as would warrant the assertion, to which I have directed your attention."

To this question, I feel bound to answer emphatically, "No." What influences may be attempting to operate upon the students, I either know not at all, or little regard, because I do thoroughly believe, that at no time since I have known the Seminary, have the students been so docile and dutiful as they are at present; and consequently that "the labors of the Professors" have at no time been less "ineffectual" than at present.

It is of course impossible to pronounce an unqualified judgment of every word and act of each and every individual among a body of young men, whose age and circumstances expose and incline them, not only to entertain at times, but also occasionally to utter, immature opinions, which with proper treatment, generally ripen into sounder conclusions.

But this I can safely and truly say, that in twenty-one years experience as a teacher, I have never known a body of young men more united in sentiment, more attentive to duty, and more free from extreme tendencies, than the present body of students here. And it is not the least satisfactory sign of a right spirit and temper on their part, that, whenever during the present year, any indiscretion has seemed to call for official counsel, the admonition has in every case been meekly received and dutifully heeded. I heartily believe (admitting the possibility of an exception) that the body of the students are as free from all affection for *isms*, of whatever name or character, as the most ardent lover of the prayer-book and of the church could reasonably expect, or even desire.

I must add, therefore, that I have largely shared in the feeling, not only of surprise and regret, but of righteous indignation, which prevails among the students, on account of the injustice of the assumption, to which you refer in your query that, because there is, or is supposed to be, (with this question,

as irrelevant, I have nothing to do,) a "Romanizing clique" in "the neighborhood of our General Theological Seminary," therefore the students of the Seminary are so infected by it, that "the labors of its able professors are rendered most ineffectual."—As well argue that because they are beset by the temptations of the world, the flesh, and the devil, they are therefore the willing victims of their wiles.

In concluding, let me say, that the students of the Seminary are, as such, amenable to a juster and more legitimate tribunal, than "public opinion," or any of its anonymous and irresponsible organs; before whose bar they find themselves arraigned indiscriminately, by no process known to the law of the Church, without the benefit of a visible accuser, or of witnesses, and without the opportunity of being heard in self-defence!

If any responsible person or persons have any positive proof that any of the students are so infected by any hostile influence, Roman or Genevan, or of what sort soever, as to be guilty of violating wilfully their Matriculation vow, (as is more than implied of many of them in the statement to which your question refers,) I hereby invite and challenge the production of the evidence, and pledge my official influence and efforts to subject the guilty to proper discipline.

I remain, Rev'd. and Dear Sir,

Yours faithfully,

JOHN D. OGILBY.

General Theological Seminary, }
April 13, 1849.

The Editor of the Calendar accompanies these letters with a long article of three columns and a half. At the risk of wearying our readers, we must add some remarks upon this article. Its whole tone, we are compelled to say, betrays a laboured effort to make out a case, by special pleading and sophistical argument, rather than "by manifestation of the truth."

The editor commences with a little self-gratulation on the result of his effort. In the course of which he says—

"We meant to challenge such replies as have been given, and which have saved us the disagreeable necessity of designating infected persons and places. But we did not imagine they would come so immediately and show themselves at our call. Mr. Howland's disclosures have betrayed the existence of a *clique*, for which he is at least the apologist."

With great deference to the Editor's intentional veracity, we must deny the truth of this concluding statement. Having submitted to the pain of reading the letters referred to, we must positively declare that they betray nothing at all that we could make out; except it be the writer. And if we knew nothing of the writer, but from these letters, we would think his productions of no great consequence to any body. Mr. H., according to his own interpretation of this mysterious letter, merely designed to inform the Calendar, that if there were any such persons as the Calendar designated, and if they saw fit to hold certain opinions, they had a *hypothetical* right to do so. We utterly deny the right of any Minister of the Church to hold the opinions referred to, and we trust that, if there are any such in the Church, they will go out of her voluntarily or else be subjected to proper discipline. We desire no changes in the Creeds, Articles, Order or Ritual of the Church, and least of all such change as these would bring us. Those who want to change their Church, can do it by going elsewhere. We did not publish Mr. Howland's letters because we did not think the Church should be disturbed by the fancies of any man among her Ministers, who, if his views are erroneous, is amenable to proper discipline. And, besides, these letters do not positively assert anything of *himself* or *any others*. Dear Mr. Calendar, do tell us where you found anything so *positive* and tangible as a *clique* in these letters? Is a *clique* anything like a *hypothesis*? If so, "the disclosures" referred to, "have betrayed the existence" of most awful cliques! We would like also to know how many it takes to make a *clique*? Besides these letters there was an article, in the Protestant Churchman which had something positive in it, but this was not in answer to the Calendar's "call." Such views might be justly classed under the head of "Romanizing," but as it was signed "Scholasticus," and a painful remembrance of Jacob's Greek Reader teaching us the usual acceptance of that term, and the article being silly enough for such a name, the whole matter struck us as a clumsy piece of burlesque. This is all the evidence the Calendar can furnish to prove the existence of "the *clique*."

This part of the article concludes with a vague threat to the hypothetical clique, that its "Romanizing" will be prosecuted "at the proper tribunals, if it is not instantly repented of and given up"! In the name of the Church, we call upon the writer of this editorial to pursue this straight-forward course which should have been its beginning. The Editor then proceeds as follows:—

"Some who have justified our course in general, have regretted nevertheless that we mentioned the Seminary. The Seminary, however, was our apology for entering upon the matter. The Seminary is the common ground of the Church; our District of Columbia."

We again ask the Editor, if he had the good of the Seminary at

heart, would it not have been a more friendly course to make this subject a matter of private caution, rather than of public attack? He admits that two of the Professors had shown themselves anxious in their Matriculation Addresses, to guard the students against evils of this kind. He owns that one of these was "a former friend," and yet with a daily mail, and we think, a telegraph, between Hartford and New York, he conveys his intelligence first through the columns of a newspaper! And after all he complains that the Professor, in repelling, with just indignation, the injurious charge, uses a tone "somewhat immoderate." Why, Mr. Calendar, a man on Long Island came near being hung for murder the other day, because he received without "immoderate" agitation the news of the burning of his house and his wife and children. If a professor of the General Theological Seminary should answer with moderation a charge of "Romanizing" against the Seminary, it would be regarded by many as proof positive of the fact.

But the Editor thinks he finds confirmation of his impressions about the evil influence of the surrounding infection upon the Seminary, from the Addresses delivered by the Professors, at the two last annual Matriculations. The argument is, that because these Professors cautioned the students against certain evils, there is proof positive that those evils are not guarded against! Because Professor Ogilby cautioned the students in reference to books of devotion, *therefore*, the students use "Romanizing" books! Because Professor Haight exhorted the students to be sober-minded, *therefore* they pay no attention to the instructions of their Professors, and "young men" are now their sage teachers! What conclusive, overwhelming, force there is in such logic!

Suppose we apply it so as to test its virtue. The Rev. Dr. — never preaches a sermon in which he does not tell his people of some of the "abominations of Popery," and caution them against the errors of "Romanizing." Go Sunday after Sunday to his church, and you will hear him thundering against these errors. Is his congregation therefore suspected of Romanizing? Dear Readers, according to the logic of the Calendar, when you hear a clergyman constant and urgent in his arguments or declamation against "Romanizing," you must suspect his congregation of infection. Or when you see a newspaper harping upon this theme, you are to infer that it has a great many "Romanizing" subscribers! These addresses, be it remembered, were not intended for the public, but for the private instruction of the students. According to this logic, if a Professor lectures the students upon the errors of any sect, heresy, or schism, he shows that the views he cautions them against must be entertained by some. They must therefore give up teaching the evidences of Christianity for fear the world may have thus learned to argue that the students are infected with infidelity!

The Editor proceeds to inform his readers that he has hitherto been checked by his "privileged terms with the professors," and his "many dear personal friends among the students," from censure of the Seminary. Perhaps his lack of an editorial chair has also had some *little* influence. Now, however, as he has "incurred the indignation," of a Professor, he concludes "we now hold ourselves absolved from any further restraint in speaking about the Seminary." We ask our readers to refer to the above letter, written by "the Dean of the Institution" in answer to the request of a Trustee, and see for themselves whether its tone and temper are not such as the case demanded. We cannot discover any declaration which absolves "a former friend" from the restraints of love and friendship.

He goes on, we are sorry to say, to prove his unfettered freedom by speaking in a way which shows he holds himself absolved from the wise restraints of prudence and of justice. He says, for instance,

"We consider it humiliating to the church that her General Theological Seminary by no means answers its original purpose, and is far from inspiring that kind of confidence which enables a pastor to recommend it without hesitation, as providing a safe and wholesome preparation for usefulness in the ministry."

Who is to blame for this want of confidence, if it exists? Is it not the fault of those who rashly and without evidence, make public attacks upon the Seminary, or of those who *whisper* and talk in private circles?

And upon what does the Editor justify this grave assertion? The only real specific fact brought to sustain this charge, we brush away the dust which he would throw in weak eyes, is this: "Apostasy has, in some instances, sadly verified such forebodings." Why not tell the number? Why make a charge which could be specific so general? We call upon the Calendar to show how many instances there are on record of Apostasy from the Seminary. We hold ourselves ready to show that another Seminary, for which much is said by those hostile to the General Theological Seminary, can boast nearly an equal number of apostacies to infidelity. The number and names of the persons are at the service of the Calendar, also the names of the Seminary, which is often set up as a rival of the General Theological Seminary. We do not argue against it, because it has had the misfortune to have *fools* among its students. This is

the force of the Calendar's logic. The follies of men are a poor basis on which to rest a sound argument. It is thus the Infidel argues against Christianity. Who suspects the Diocese of Pennsylvania of "Romanizing," because two of its clergy have gone to the Romanists, one of whom, (to use the Calendar's own language,) "sits in an editorial chair of a Romish journal?" The Calendar's logic proves too much. When called upon, by a Professor, for particular proofs, the Calendar discreetly answers:

"We have taken care, already, to say nothing *unjust*, and we are willing to rest our cause on the general facts which are verified by men's eyes, without trapping ourselves in minute specifications, which require forensic proof, and which are often the scandal of equity."

As to the arguments which the Calendar derives from the diversity of opinion among the Students about the publication of the Addresses, it is surely a weak cause which needs such support. The Students might have thought that what was intended for their *private* teaching should not be brought before the *public*. Some of them may have anticipated the unjust use which would be made of their Professors' cautions.

We have neither time nor room for further comment upon this article which we have felt unwillingly compelled to notice. We hope that one good result may follow from all this. It will show the necessity of placing the Seminary under a pastoral head. We admit the evil of distributing the Students in the various Parishes of New York. We think it has been shown that the Calendar has not made good its charges against the Seminary, or justified the injurious effect of its article by proving the existence of a *Romanizing clique* in New York. We have good right then to think that its uncalled for articles have needlessly disturbed the quietness of the Church.

From Late English Papers.

There is an official announcement of the appointment of several of the Bishops, Clergy and Laity to be Commissioners to inquire into the practicability and mode of subdividing into distinct and independent parishes for all Ecclesiastical purposes all the densely-peopled parishes in England and Wales.

DIOCESE OF LONDON.

ST. BARNABAS COLLEGE, PIMLICO.—The first stone of the College was laid on St. Barnabas Day, 1846; it includes schools for boys, girls, and infants, about six hundred in all, twenty-four of whom are to be on the foundation, to be clothed, boarded, and lodged, as well as educated, gratuitously. The schools were opened on St. Barnabas Day, 1847, and at present serve as a temporary Church for the district.

IRELAND.

DEATH OF THE ROMAN CATHOLIC PRIMATE.—The Most Rev. Dr. Crolly, the Roman Catholic Primate, expired on Friday, in Drogheda, after an attack of cholera of nine hours' duration. The deceased Prelate was highly esteemed by men of all religious and political persuasions, being ever remarkable for Christian liberality towards his fellow countrymen, and love of peace and order. Dr. Crolly was a warm supporter of the National system of education, and, indeed, of every measure which tended to the progress of enlightenment. He was one of the Commissioners of Charitable Bequests, and in accepting that office, in conjunction with Drs. Murray and Denvir, incurred a large share of odium, from which, however, he never shrank, notwithstanding that the opposition against him was led by the late Mr. O'Connell in person. He was about 70 years of age, but from active habits and strong constitution looked to be much less advanced in age.—*Times' Correspondent*.

From the English Churchman.

SUMMARY OF GENERAL INTELLIGENCE.

In France, the people are looking forward to the coming elections. The Deputies are expected to be of all parties, except that of the Republic. The trials at Bourges have terminated peaceably, nor have the Red party been able to excite a disturbance on the Italian question.

The war has broken out in Schleswig Holstein. The Danes have taken Gravenstein and Hadersleben; but have lost a line-of-battle ship and a frigate.

The King of Prussia has accepted the Imperial Crown of Germany on certain conditions, which amount to a refusal. He will accept the Viceroyalty at once, in the hope, no doubt, that the people will force the Princes to acquiesce in his being Emperor.

The State of Italy is very disturbed. The Austrians were driven out of Brescia and Bergamo, but have again taken possession of the former city, after a desperate struggle. Genoa proclaimed itself a Republic, and drove out the Sardinian garrison; but has been again obliged to yield to the Sardinian army, under General La Marmora.

The Duke of Genoa has secretly left Turin, most likely to assume the Sicilian Crown, to which he was elected some time ago. The war has commenced between the Sicilians and Neapolitans, but no decisive operations have yet taken place.

In Hungary, Bem is victorious; and the Austrians, it is said, are going to call in the Russians to help them against the Magyars. General Hess, to whose military skill Radetzky has been so much indebted, is to leave Italy, and take the command of the Imperialists.

In Spain, Cabrera has divided his forces into small foraging parties, with a view to raise contributions. M. Napoleon Bonaparte has at last gone to Madrid, and will use his best endeavours to reconcile the English and Spanish Governments.

THE CHURCH TIMES.

Last week's Paper contains the following announcement:—

"With the present number, the Editor, to whose care the Church Times has been committed for the past year, bids farewell to the readers. Duties which demand his undivided attention require a relinquishment of what has thus far been pleasant labor, and would be gladly continued if consistent with other claims upon his time."

The Presbyterian, who thus retires from the editorial office, has conducted "The Church Times" in a kind and courteous spirit, yet ever with a firm and decided expression of the Truth. He carries with him to his more quiet and, we trust, happier sphere of duty and usefulness, the best wishes of his brethren.

The Publisher announces the discontinuance of the Paper for the present. Its publication will be resumed after the meeting of the Maryland Convention, "should a sufficient number of subscribers be added to the list."

We have great pleasure in adding this to our former notice. It comes from a layman of the highest character in our city.

SCHOOL FOR YOUNG LADIES,

By Mrs. A. C. Tilghman, No. 313 Walnut street, under the supervision of the Bishop of Pennsylvania.

REV. AND DEAR SIR:—May I ask the favour (in addition to your previous notice,) of your presenting this Church School to the notice of your readers, and of Episcopalians in general. Mrs. Tilghman, its Principal, is a lady of one of the oldest and most respectable families of this state, of cultivated and elegant mind, of refined manners and of unfeigned piety. No lady of this city, in early life enjoyed greater advantages, social, domestic and literary. Her subsequent life and efforts have afforded ample evidence that such advantages were well improved. For many years she has brought to the service of those who were dependent upon her unwearied industry and self-devotion sustained by a persevering reliance and firm faith in the kind Providence that has watched over her and hers. Her present establishment, I feel confident, offers one of the most eligible Christian schools and homes for the daughters of Churchmen that has ever been presented here—one in which all pupils will be assured of the fullest and most finished literary training, accompanied undeviatingly by religious instruction—in the constant society and under the care and hourly influence and maternal kindness of this refined and highly gifted matron.

To her own circular I would refer you and your readers for the various details of the course and arrangement of her establishment.

ABRIDGED HISTORY OF THE UNITED STATES. New and enlarged edition. By EMMA WILLARD.

GUIDE TO THE TEMPLE OF TIME: AND UNIVERSAL HISTORY, FOR SCHOOLS. By EMMA WILLARD. New York: Published by A. S. Barnes & Co., 51 John street. Cincinnati: H. W. Derby & Co.

Mrs. Willard's School Books are so well known, that we need only say of these works, that they are published in very neat and convenient form for the use of Schools.

THE CHILD'S FIRST BOOK IN GEOGRAPHY, designed as an introduction to R. M. Smith's new Common School Geography. Illustrated with 18 maps and upwards of one hundred beautiful engravings. Philadelphia: Grigg, Elliot & Co., 14 north Fourth street.

This is a book of descriptive Geography, in plain and simple language, and well designed to interest and instruct children of early years.

DIED.

In this city, on Saturday morning, Mrs. HELEN MORTON, wife of the Rev. Dr. Morton, Rector of St. James' Church.

In the affliction, which has thus befallen one of the most beloved of our Clergy, we must express our deepest sympathy, shared in by all his brethren. Many hearts will sorrow over their own sad loss in parting with one so truly loved, so justly respected. We speak but feebly the truth when we say that in all the relations of life this Christian Lady illustrated the holy and glorious faith she so consistently professed. Few have passed through life, in her position, challenging less of censure, and securing more of praise. Her gentle spirit, patient and uncomplaining in a long and trying illness, passed serenely and peacefully to her eternal rest. The love which excites sorrow for our loss, bids us rejoice at her eternal gain.

Died, in the Borough of Muncy, on Monday afternoon the 16th inst., Mrs. AMELIA WATSON, wife of G. L. J. Painter, Esq., Editor of the Muncy Luminary, and daughter of the late James W. Bowman, Esq., of Wilkesbarre, aged 26 years.

The deceased had been suffering from the early part of winter; and although her case was continually assuming a less hopeful aspect, her near and dear relatives and friends were unwilling to admit the unwelcome truth, that she must be separated from them. Her sufferings were borne with much Christian patience, and she died as she had lived in the communion of the Protestant Episcopal Church, leaving an example not unworthy to be followed by all of the household of faith. She was borne to the grave amidst the sorrows of a large number of relatives and acquaintances who, as they loved her in life, lamented her in death.

Communications.

For the Banner of the Cross.

THE TRIUMPHS OF OUR LANGUAGE.

BY THE REV. JAMES GILBORNE LYONS, LL.D.

Now gather all our Saxon bards,
Let harps and hearts be strung,
To celebrate the triumphs
Of our own good Saxon tongue;
For stronger far than hosts that march
With battle-flags unfurled,
It goes, with FREEDOM, THOUGHT, and TRUTH,
To rouse and rule the world.

Stout Albion learns its household lays,
On every surf-worn shore,
And Scotland hears it echoing far,
As Orkney's breakers roar:—
From Jura's crags, and Mona's hills,
It floats on every gale,
And warms, with eloquence and song,
The homes of Innisfail.

On many a wide and swarming deck,
It scales the rough wave's crest,
Seeking its peerless heritage,
The fresh and fruitful West:—
It climbs New England's rocky steeps,
As victor mounts a throne;
Niagara knows and greets the voice,
Still mightier than its own.

It spreads where winter piles deep snows
On bleak Canadian plains,
And where, on Essequibo's banks,
Eternal summer reigns:—
It glads Acadia's misty coasts,
Jamaica's glowing isle,
And bides where, gay with early flowers,
Green Texan prairies smile.

It lives by clear Itasca's lake,
Missouri's turbid stream,
Where cedars rise on wild Ozark,
And Kansas' waters gleam:—
It tracks the loud swift Oregon,
Through sunset valleys roll'd,
And soars where Californian brooks
Wash down rich sands of gold.

It sounds in Borneo's camphor groves,
On seas of fierce Malay,
In fields that curb old Ganges' flood,
And towers of proud Bombay:—
It wakes up Aden's flashing eyes,
Dusk brows, and swarthy limbs:—
The dark Liberian soothes her child
With English cradle hymns.

Tasmania's maids are wooed and won
In gentle Saxon speech;
Australian boys read Crusoe's life
By Sydney's shelter'd beach:
It dwells where Afric's southmost capes
Meet oceans broad and blue,
And Nieuweld's rugged mountains gird
The wide and waste Karroo.

It kindles realms so far apart,
That, while its praise you sing,
These may be clad with Autumn's fruits,
And those with flowers of Spring:—
It quickens lands whose meteor lights
Flame in an Arctic sky,
And lands for which the Southern Cross
Hangs its orb'd fires on high.

It goes with all that prophets told,
And righteous kings desir'd,
With all that great Apostles taught,
And glorious Greeks admir'd,
With Shakspeare's deep and wondrous verse,
And Milton's loftier mind,
With Alfred's laws, and Newton's lore,
To cheer and bless mankind.

Mark, as it spreads, how deserts bloom,
And error flees away,
As vanishes the mist of night,
Before the star of day;
But, grand as are the victories
Whose monuments we see,
These are but as the dawn which speaks
Of noontide yet to be.

Take heed, then, heirs of Saxon fame,
Take heed, nor once disgrace,
With deadly pen, or spoiling sword,
Our noble tongue and race.
Go forth prepar'd, in every clime,
To love and help each other,
And judge that they, who counsel strife,
Would bid you smite—a brother.

Go forth, and jointly speed the time
By good men pray'd for long,
When Christian States, grown just and wise,
Will scorn revenge and wrong,—
When Earth's oppress'd and savage tribes
Shall cease to pine or roam,
All taught to prize these English words,
FAITH, FREEDOM, HEAVEN, and HOME.

For the Banner of the Cross.

ANOTHER WAY OF INDUCING A VESTRY TO PAY THE CLERGYMAN.

The undersigned knew a clergyman in a diocese, as undefined as the one to which your correspondent "B" alludes, greatly distinguished for his learning and many excellencies, and somewhat so for his eccentricities. He ministered acceptably to a small congregation, but it included a number of wealthy individuals. His salary at best, and if it had all been paid, was insufficient to answer the necessary wants of a large and increasing family. With great patience the good man laboured among his attached people, and though many happy results crowned his pious efforts and zeal, yet his vestry seemed not to think of his personal wants, or how his family might be sustained, while his whole time, his talents, learning and energy, were consecrated to their service. Being unwilling to make known his actual wants, or to speak to them about his salary, supposing it might be thought he was preaching for money, a charge sometimes vainly urged in new countries, he attempted a school. In the school alone, he could have more than supported such a family as his, but this would not do, as it was at once said, Mr. — has impaired his influence and usefulness, by that school of his. From being such a visitor, so agreeable and useful too, we never see him now only in the church and on Sundays, when he only reads prayers and preaches. Any one may imagine, how unpleasant and distressing a situation, my good friend, from no fault of his, was placed in for a while. Alike unwilling to remain idle in his Master's vineyard, or to starve over the plough—and yet opposed in his honest efforts, to work at a secular calling, that he might not be burdensome to his congregation! The facts of the case, in some way or other, came to the knowledge of his distant friends. He did not communicate them, for he was not one of those who willingly divide trouble with his friends. As they had written him and generously advised him to abandon a situation, where it was thought inexpedient for him to do for himself what his parishioners would not—and in right should never have reduced him to the necessity of attempting, he freely accepted their sympathies, and though unwillingly, expressed his assent to a change, that they represented in such a light, that both he and his faithful wife, thought would be agreeable. All the while these circumstances were unknown to the Pastor's flock, who were feeding upon rich pastures, while he poor shepherd, was starving to leanness, purely for the love of tending them. Perhaps he would have torn himself away from them, and left them sorrowing over his unwilling departure, without assigning the reason, but absolute necessity precluded him from taking this step, which would have been more grateful to his feelings than to have it known, that he had seen such distress in his favourite field of labour. So he accepted a most noble offer of some of his distant friends, actually to move him to the proposed field of labour. One of these friends accompanied the expedition, and when he approached within a day or so of the residence of the clergyman, he procured many of the necessities of life, in order to make his welcome more joyous. The arrival is announced in the community, but not the peculiar circumstances attending it. On the very next Sunday, this friend being no less than a brother, and himself also a clergyman, was invited to preach. To his surprise, he saw the church surrounded with carriages and other vehicles, all, or most of them, quite dashing, and many horses, for in that part of the world, both ladies and gentlemen, go to church on the out side of their horses, but are not the less respectable from that circumstance. The hour of 12 o'clock arrived, and I venture to affirm, that a better dressed, more elegant, more orderly, serious, and attentive people, never met together in a country church. After the blessing was pronounced, with great unanimity the people pressed around their pastor, as well to congratulate him, as to be introduced to his brother. As the church was not thought to be much of a place for talk, "as the manner of some is," they contented themselves, each one, with offering the hospitalities of his house to the strange clergyman, who was not regarded exactly as a stranger, having been frequently spoken of, before it was ever thought they might see him. As the Rector had now no sermons to write, the whole of that and the next week was taken up with visiting "from house to house." And now such a source of compliments, so many good things prepared, so many handsome dinners, appropriate to feast days, that the brother was both surprised and gratified; but poor fellow he said, "being unaccustomed to such high living in his own parish, it had made him sick." This is just a fact—they have a great abundance and much to spare, with the reputation of being generous hearted too! but for the want of thinking they let that poor man and his family suffer: and run the risk of losing what is not easily obtained—a good Parish Priest. The brothers however, conferred together, and concluded that this parish could not only support a minister, but a school of a high order, and thought of uniting their energies, in supplying the parish, and carrying on at the same time a school; after some other matters should be arranged. With this determination the brother returned to his own family and parish, and the pastor made known to his vestry, that his wants were such as required the immediate payment of his salary. The old senior Warden readily acquiesced, and after many objections, such as "we cannot pay until the crops are sold, bad time for collecting—the merchants, the lawyers, and the doctors can't make their money, nothing can be done any how, until late in the winter," the incorporated body resolved to try and see what could be done towards paying the minister. Two months passed, and the clergyman was so much in need, that he was compelled to call on the treasurer of the parish, who with a great deal of sorrow told him, he "had only collected about ten dollars, but he had not applied to all of them." On the very next Sunday, at the usual time of giving notice, &c., the clergyman announced to his congregation to the great surprise of all, that he would not write another sermon until his salary was paid. As he had a tolerably ready utterance they thought he would preach extempore, and that idea getting out, drew many together, who "delighted," as they said, "to see a man stir up his gifts and move the people." But this was not the intention of our invincible rector, his purpose was to "give them old sermons," the most distasteful of all kinds of preaching among a new people, and with surprising energy he adhered to his determination.

Sunday after Sunday familiar texts were announced and sermons almost as familiar, to a large part of the congregation delivered. So far as the strangers were concerned all were new and fresh to them, but "not caring much about written sermons any way," and "disappointed in not hearing so talented a man preach off hand," or as others said, "shoot on the wing," they could not stand the "second reading," and what was only second to them was no less than the third reading to the regular congregation. Mark you, the clergyman did not preach all of his theology, for that would have afforded rather more variety, than was consistent with his plan or desirable under the circumstances; so he only made use of a selected and limited quantity. He considered indeed, that he was trying a novel and important experiment, in which all of his clerical brethren were, nearly or more remotely interested, and he was not unwilling to become a martyr for their sakes; however unwilling he might be to suffer for himself, or to see his interesting family looking to him in vain—so he kept on preaching, earnestly and faithfully, but all "old sermons," and becoming older still; but my readers, before they passed quite to a fourth reading, one Monday morning early, the treasurer was seen entering in at the gate of the parsonage, and as his eye met the rector's, such a merry laugh as comes only of glad hearts, was heard then and there, in which the whole family united, almost before they knew the occasion, but which was louder, and more joyous made, when the treasurer exclaimed, "well sir, I have got it all at last," and turned a small and well earned bundle of money over into the pastor's hand. O it was a joyous morning, not for the money, for it would never have been thought of, if it had been possible to live without it—but because the people of his care and love, had at last thought of their pastor, and in one way at least, began to appreciate his services. As the good man put the little bundle of money into his wife's hand, to be laid out according to her discretion for the family, the sympathetic tear rolled down his cheek, while with the same hand he motioned the treasurer to stand by a chair near to a table, he and his wife and the children doing likewise, when he asked a blessing, and with cheerful and contented minds they partook together of a frugal but well prepared breakfast. F.

For the Banner of the Cross.

HOSPITALITY TO THE CLERGY.

"Given to hospitality:" Romans xii. 13.

MY DEAR SIR:—

I am a clergyman of the Church, the husband of one wife, and possessed of little of the world's goods; but living, as becometh God's Ministers, by the Altar at which I serve; nor is it seemly that a Minister should have other means of living than the Altar, as the Lord hath ordained that they which preach the gospel should live of the gospel; and therefore I covet not house nor lands, for as strongly as they were forbidden to the Levitical Priesthood so are they forbidden to the Christian Priesthood, with all other entanglements of this world.

Not many weeks since I left my Parish, a small, poor, and worldly one, in a northern Diocese, to remove to one more southerly for the benefit of my health. Armed with my letters dismisy and kind epistles to the Southern Bishop, I bade my parishioners adieu and took the stage for my destination, seven hundred miles distant. What with the expenses of my wife, child, added to my own, and necessary delays in various towns to transfer baggage, (of which I was not overstocked, my sole worldly wealth being contained in two trunks, one of which held my wife's and my clothing, and the other my little and valuable library of Theological books,) by the time I reached the last stage of my journey, my purse became distressingly lank. I had set out with one hundred and seven dollars and thirty-seven cents, and I found myself within sixty miles of my destination on Saturday night with but seven dollars and eighty cents left. If I had kept on with the mail I might have reached my new point with my means; but I could not travel on Sunday. So after consulting our purse, and then faithfully looking up to Him who has said, "the gold and the silver are mine," wife and I concluded to lay over till Monday; and especially as knowing there was an Episcopal church in the town, the Rector of whom we trusted would invite us home, and so save us the necessity of touching our little remnant of traveling money. Early the next morning I inquired my way to the Rector's residence, when I learned that he was boarding at a private house. This did not promise well, but I sought him out, introduced myself as a brother presbyter, and was received with that warmth and cordial affection which characterizes the Clergy of our Church.

Rector. Where are you?

Myself. At the Hotel.

Rector. That's not right. I am boarding, and can't extend hospitality towards you, as I want to do. But my Parish is large, rich, and plenty of families who will receive you; and besides you must remain and rest for two or three days, so I will see some of them this morning. You will preach for me to-day.

I consented. The congregation was, indeed, as he had represented it, large and fashionable. After service no one came to the Vestry to invite me home, and the worthy young Rector hurrying off his surplice, hastened out, saying, "I'll find a house for you."

In a quarter of an hour he came back into the Vestry, looking mortified and vexed.

"These people—they are not holy churchmen! They do not comprehend one of the first and plainest duties of a churchman, to use hospitality without grudging." One lady says, "Dear me, I am painting and papering, for I'm to give a party next week—I'm so sorry it's happened so!" Another gentleman said, he believed his wife was indisposed, but would call on the Rector's lady the next day at the Hotel. A third plead that they were not prepared to entertain a lady, but "if it were a gentleman only they need not put themselves out, you know." Yet all these people are well off, and have room enough in their large houses. "The truth is," added the Rector, "they need to be taught their duty in this matter, and I will teach it to them. I must go to housekeeping at once, for it is a Clergyman's duty to entertain the Clergy. But I can neither entertain you nor get you entertained. My parishioners have made me blush."

They must learn, and shall learn, that it is their privilege to entertain God's servants; and in every parish there should be more than one family who keeps a 'Minister's room.'"

That evening, wife, who is so full of hope always, said she had no doubt some of the good people who could not take us in, would quietly come and pay our bill for us, for she had heard of such deeds. I must confess I had little faith in this charitable left-hand mode of saving our little store from exhaustion. That night our little boy was taken with the croup, and it was five days before we could leave and pursue our journey. By that time our bill had reached twenty-seven dollars, fifty cents, including ten dollars to a Doctor in the Hotel. Wife hoped that it would be paid mysteriously before we left. Several of the Rector's parishioners had called to see me and my wife when they heard the child was sick, but all ended in mere visits, a pot of jelly, an invitation to tea, and one invitation to ride over the town. The hour came that we must leave. With a trembling voice I asked for my bill, and was agast at beholding the amount! If I paid on it the seven dollars wife and I together had, we could not pay our stage fare. I mustered courage and told the landlord my situation, but with burning cheeks, for of all men a Clergyman should avoid putting himself in debt. The landlord, who was, or had been a dissenting elder, looked black, muttered something about "imposition," and bluntly said, "I could leave my baggage and send for it with money to pay the bill from the town I was going to!" I had no alternative! Amid the sneers of the waiters, and the frowns of the host, and the contemptuous looks of the landlady, wife and I stole into the stage, (having first given every penny but a dime for our fare in advance,) and took our seats with heavy hearts and grieved spirits, when we reflected on the want of hospitality of Church people, whereby we had been put to such grievous straits. To tell the truth, I had hoped till the very last, that the Rector might perchance think of us, and appropriate to discharging our bill, a portion of the weekly offertory received on the day I preached, and which I knew from him had amounted to thirty-four dollars and upwards. But no such considerate thought came into his mind; and yet, Mr. Editor, was it not his duty to make such disposition of a portion of the offerings where a brother Clergyman on his travels is compelled to remain at a Hotel?

I do not write this in the spirit of harshness. I write it in order that you may say something upon the great need there is of hospitality in the families of Church people, especially the well-to-do. I write it in hopes that many reading this may take thought of the stranger Minister, (wife or no wife) and use hospitality towards him without grudging bed or board. CLERICUS.

For the Banner of the Cross. Copied by many

THE BISHOP WHITE MONUMENT. English & American Papers.

MR. EDITOR:—

The following sentiment uttered, some years ago, by a learned and generous dissenter of our city, deserves, we think, at least an occasional remembrance, inasmuch as it presents us with the overflowings of a full heart in reverence to the memory of that "pure spirit," who was a faithful embodiment of the piety of the Church—a burning and a shining light in his generation.

The extract is taken from a published address, by Dr. Bethune.

"If you wish a presentment of venerable piety, holy benevolence and wisdom in meekness, bid the sculptor preserve in undying marble the patriarchal form of him, whom every sect acknowledged 'a Father in God'; and who lingered so long among us, shedding his soft religion around like the mild rays of a summer's sunset, that he seemed like virtue which can never die, though heart and flesh must fail."

It may well be classed with the oft-repeated and well known exclamation of our Quaker Friends, who when they saw the venerable Prelate tottering under the burden of fourscore years, said: 'There goes our good Bishop,' and, 'See! there is our beloved Father William White,' and taught their children to kneel and receive his blessing; or, if you will, it is a worthy parallel with the splendid eulogium of the eminent Presbyterian Albert Barnes: "Many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and that many of the purest spirits that the earth contains, minister at those altars."

All will hail the day when the more enduring "Monument," the "Monumental Church," consecrated for ever to the glory of the Eternal Trinity, shall attest the faith and piety of this generation, in commemorating the peaceful virtues, and in imitating the living charity of the late RIGHT REVEREND FATHER IN GOD, WILLIAM WHITE.

Phila., April, 18, 1849.

Rev J. A. Merrick

PREPARATORY SCHOOL FOR BOYS.

AT MANAYUNK.

MR. EDITOR:—

Will you allow me a little space in the Banner, to call the attention of its readers to the advertisement of "Miss Hinshelwood's Preparatory School for Boys." There are doubtless many parents who would be glad to secure for their younger children such advantages as this school is designed to afford, and who yet may not be aware of its existence. Miss Hinshelwood is known to be a lady of very superior accomplishments, and eminently qualified, in every respect, for the difficult and responsible work which she has undertaken, as an instructress and guide of the young. She labours not merely to train the mind, but also to discipline the heart and improve the manners; in short, to impart that complete and thorough education which every thoughtful Christian parent would wish his child to receive. It is perhaps in the moral training of her pupils that Miss H. particularly excels. With none of the foolish partialities of a parent, she manifests that affectionate solicitude for the welfare of the children committed to her care, which is rarely found except among parents themselves.

The great success which has thus far attended her efforts is not surprising to those who have witnessed the fidelity, zeal and untiring assiduity with which her duties are performed. Her heart is in her work. Parents cannot, I am sure, entrust their children to safer hands.

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING
IN PHILADELPHIA. Service at 7½ o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Trinity Church, Southwark.
St. Andrew's Church.
All Saints' Church.
Church of the Advent, Northern Liberties.
Nativity, Spring Garden.

DIOCESE OF NEW JERSEY.

The forty-fourth Annual meeting of the Corporation for the relief of widows and children of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will be held in St. Mary's Church, Burlington, on Wednesday, May 30, 1849, at 9 A. M.

J. A. WILLIAMS, Secretary.

MARYLAND CONVENTION.

The sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A. M.

H. COLBOURN, Secretary.

Baltimore, May 1, 1849.

CHURCH OF THE ADVENT,

Near bottom of Buttnumwood Street.

On and after Sunday next, Divine Service will commence in this Church at 10 o'clock A. M., and at a quarter before 8 o'clock P. M.

April 25th.

The Ladies connected with the Prot. Epis. Church, Accomac Co., E. S. of Virginia, of which the Rev. Mr. Jones is Rector, purpose to hold a fair of useful and fancy articles, to liquidate the debt of said Church, on Monday and Tuesday of Whitsun week—any contributions to forward their design may be sent to 89 So. 4th st., and shall be promptly and carefully forwarded to Virginia.

April 23d.

Acknowledgments.

FLOATING CHURCH MISSION.

The subscriber thankfully acknowledges the donation of the following sums for the Mission.

From a Lady of St. Stephen's Parish, \$50 00
From a Gentleman of St. Peter's " 50 00

R. S. TRAPIER.

The Treasurer of the Advancement Society has received the following contributions since the first of March last.
From St. Mary's ch. Hamiltonville, \$11 65; St. Luke's ch. Philada., 130 26; St. James' ch. Philada., 200 00; St. Thomas' ch. Whitmarsh, 12 50; Grace ch. Honesdale, through the Right Rev. Bishop Potter, 5 00; Subscriptions and Donations, 48 00; Total, \$407 41.

R. R. MONTGOMERY, Treasurer.

Philada., April 30, 1849.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY, SINCE APRIL 10.

From T. H. W., \$5 00; The Episcopal Society of New Jersey, per Rt. Rev. G. W. Doane, 50 00; Gloria Dei Church, 20 00; Total, 75.

W. MUSGRAVE, Treasurer.
No. 129 Market St.

Philada., May 1, 1849.

Advertisements.

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

Mrs. A. C. TILGHMAN, PRINCIPAL,
313 Walnut street, Philada.

This School is designed to offer to parents, not only a thorough education for their daughters, but also a home of refinement and domestic comfort, where the best society, access to fine music and literary amusements may be found.

TERMS:—\$300 for the Session of ten months. Vacation, July and August.

Further particulars may be obtained by addressing Mrs. Tilghman.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.
" " Whittingham, Wm. Rawle, Esq.
Rev. W. H. Odenheimer, H. J. Williams, Esq.
Rev. Dr. Morton, J. M. Scott, Esq.
Rev. Dr. Hare, Horace Binney, Esq.
Rev. Dr. Wyatt, Md. J. R. Ingersoll, Esq.
Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

Boarding and Day School for Young Ladies,

No. 870 Broadway, New York.

Rev. HENRY DANA WARD, Rector, assisted by Mrs. WARD, by a resident Parisian Governess, a resident English Governess, and by distinguished Professors.

Young Ladies desirous of pursuing the modern languages only, will be charged accordingly.

Application may be made to the Rector personally or by letter.

Ap. 7—3t

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to

REV. L. VAN BOKKELEN, Rector.

Extensive additions are to be made to the buildings, for the perfect accommodation of every department of the Institution.

Mar. 10—6t

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of Christianity in Pennsylvania."

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

Philip the Fisherman.

The Consecrated Hour.

The Two Shoemakers, (5 parts in one Tract.)

Do What You Can.

The Wet Sunday.

The Idle Corner.

The Origin and Uses of the Creeds

Very Cheap Books—A Word to the Wise.

WHY go out of your way to obtain Cheap Books when you can procure them CHEAPER at APPLETON'S CENTRAL BOOK STORE, in Swain's Buildings, corner of Seventh and Chestnut sts., than elsewhere? If you doubt it, read the subjoined list of Standard Books, which is only put forth as a specimen of the Rate at which all books are supplied. The Students' Bible, in Greek and English, royal 8vo., half bound, \$3 00
The Modern Traveller, 10 vols. 12mo., 3 00
Henry's Commentary on the Scriptures, 6 vols. imp. 8vo., 7 00
Lord Bacon's Works complete, 3 vols. imp. 8vo., bound, 4 50
Sparks' American Biography, 15 vols., bound, 8 50
Coxe's Memoirs of the Duke of Marlborough, 3 vols., 2 25
Coxe's House of Austria, 3 vols. 12mo., cloth, 2 25
Miss Mitford's Works complete, 8vo., cloth, 1 00
Barrow's (D. Isaac) Works complete, 3 vols. 8vo. bound, 4 00
Every New Work is received as soon as published, and will be sold cheap. Observe.

APPLETON'S Cheap Central Book Store,
No. 164 Chestnut street.

Stereotype Plates For Sale.

THE HOLY BIBLE, 12mo., 1044 pages, in good order.
THE NEW TESTAMENT, 18mo., 288 pages, very little worn.
THE BOOK OF PROPER LESSONS, 18mo., large type, new.
The Practice of Christian Graces, or the Whole Duty of Man, laid down in a plain and familiar way, for the use of all. 12mo., 336 pages.
The Churchman's Heavenly Hours, or daily approaches to God, in a series of Prayers, Meditations and Hymns, 32mo., 96 pp.
Devo of Heaven, or Prayers and Meditations for every day in the week, and various occasions, 32mo., 112 pp.
A Companion for the Altar, containing Sacramental Prayers and Meditations, with directions to the Communicant, 32mo., 48 pp.
The above plates will be sold at low prices, to close a concern.

Address, post paid, KING & BAIRD,
No. 9 Sansom st., Philadelphia.

To Country Clergymen and Others.

The advertiser offers his services to Clergymen and others, whose engagements will not permit of making frequent visits to the eastern cities, for the purpose of making purchases of Books, Papers, Church Furniture, as well as subscribing to any domestic or foreign papers or periodicals, importing books, or any business of general agency. Communications addressed to S. R., Banner of the Cross office, will be confidential, and receive immediate attention.

Jan. 20

Preparatory School for Boys.

Green Lane, Levrington, Roxborough.

THE Second Term of Miss Hinshelwood's School will commence May 1st. Terms for Board and Tuition, \$150 per annum, payable in advance.

REFERENCES:—The Rt. Rev. Alonzo Potter, Bishop of Pennsylvania; Samuel Welsh, Esq., Spruce st.; Joseph R. Evans, Esq., Pine st.; John C. Pechin, Esq.; Abraham Martin, Esq., Philadelphia; Rev. C. B. Wyatt, Falls of Schuylkill; Rev. M. C. Lightner and James C. Kempton, Esq., Manayunk; Dr. C. Treichel, Custom House.

Ap. 14—4t

Chesnut Hill School for Boys.

Three miles from the City of Baltimore.

Under the care of FREDERICK GIBSON, a graduate of the College of St. James, Md.

The Spring Term of this Institution will commence on Tuesday, the first of May next.

Chesnut Hill, well known as a beautiful country residence, with extensive grounds, is in a retired position, and remarkable for its peculiar healthfulness. A most important feature of the Institution is that it aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering, in a private family, all the advantages of Public Education.

The number of pupils will be strictly limited to twenty.

TERMS:—\$200 per annum and \$25 Entrance, without extra charges, except for modern languages.

Post Office address, FREDERICK GIBSON,

Ap. 7 Baltimore, Md.

Cottage Seminary, Mantua Village.

REV. EDWARD C. JONES, A. M., PRINCIPAL.

STUDIES:—The ordinary and higher branches of English, and the French and Latin languages.

REFER to the Faculty of the University of Pa.; Robert M. Patterson, L. L. D., President of the U. S. Mint; Dr. Francis West; the Rt. Rev. Bishop Potter; Drs. Morton, Clay, and Dorr; Rev. Messrs. Odenheimer, Newton, and Montgomery; and John C. Montgomery, Esq.

Feb. 24

Bishop White Female Institute.

MISS P. C. EVANS, PRINCIPAL.

This Institution is located in the unusually pleasant and healthy borough of West Chester, Chester co., Pa., to which access is had daily from the East and West by Railroad.

Tuition embraces all the branches of a thorough English Education, with instruction in the Latin, French and German Languages, Drawing and Painting, Music and Plain and Ornamental Needle Work.

Great attention is paid to the cultivation of the manners and affections of the pupils.

TERMS:—Tuition and Boarding, &c., \$75 per session of 5 months. Music, Drawing and the Languages at moderate extra charges.

The Summer Session will commence May 1.

REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School.

Mar. 24—2m

New Books—New Books.

For Sale at H. HOOKER & Co.'s "Cheap Central Bookstore."

Ninevah and its Remains, by Layard, plates 2 vols. 8vo.

Mardi and a Voyage thither, by Melville, 2 vols.

The Happy Home, by Hamilton, 24mo plates.

Rural Letters, by N. P. Willis, 12mo.

The Test of Truth, by Mary Jane Graham.

Macauley's England, Harper's fine edition, for 75 cts.

do do Butler's do 1 00.

Harris' Man Primeval, 12mo.

Broderip's Zoological Recreations.

The Book of the Hudson River, by Washington Irving.

Caroline Fry's Autobiography, 12mo.

Law's Serious Call, new edition, 12mo.

Fleury's Life of David, 12mo.

Jenk's Devotions, with additions, by Simeon, 18mo.

Scott's Life of Pollok, 12mo.

Cummings' Bible Evidence for the People, 24mo.

Comstock's History of the Precious Metals, 12mo.

The Cottage Garden of America, 12mo.

Morrell's Philosophy of Religion, 12mo.

Campbell's Border Warfare of New York, 12mo.

Bull in the Maternal Management of Children, 12mo.

Noel's Unity of Church and State, 12mo.

Boulter's Family Shakespeare, 8vo.

The Pearl of Days, by a Labourer's Daughter, 24mo.

With a large assortment of Standard, Theological and Miscellaneous Books, received from late trade sales, and offered at very low prices by

H. HOOKER & Co.

S. W. Corner Chesnut and Eighth Street.

Deer Park Hall,

For the Education of Young Ladies.

The Summer Session will commence Wednesday, May 2d. For particulars see Circulars.

WALTER E. FRANKLIN, Rector, Newark, Del.
Ap. 7—3t

Aston Ridge Seminary, for Young Ladies.

THE next Session commences on the first Wednesday in May.

The Institution is recommended by the Rt. Rev. Bishop Potter and others, as affording more than ordinary advantages. For circulars address

REV. B. S. HUNTINGTON,
Aston, Del. co., Penna.

Mar. 31—8t

THE PUBLISHERS OF THE BANNER, having supplied their Printing Office with entire new founts of type, of the most approved styles, are prepared to execute orders for Book and JOB PRINTING, expeditiously, and on reasonable terms.

Sermons, Journals of Conventions, Reports of Societies, &c., carefully and neatly printed, and forwarded to any part of the Union.

KING & BAIRD, No. 9 George street.

New Editions of the Book of Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art.

New York, March, 1849.

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Turkey, two clasps \$7 00
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Roan Gilt 2 50
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Sixteen Mo.
Turkey extra, bevelled, with clasps 5 00
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Do. do. do. 3 50
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Do. do. do. 2 75
Do. do. do. 2 00
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"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 12, 1849.

[VOL. XI.—No. 19.—WHOLE No. 541.]

Calendar.

MAY.

13th. Fifth Sunday after Easter—Rogation Sunday.
14th. Rogation Day.
15th. Rogation Day.
16th. Rogation Day.
17th. Holy Thursday, OF THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20th. Sunday after Ascension Day.
27th. WHITSUNDAY.—Proper Psalms instead of the Psalms for the Day.)
28th. Monday in Whitsun Week.
29th. Tuesday in Whitsun Week.
30th. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MAY.

20th. A. M. West Philadelphia; Evening, Calvary (Monumental) Church.
27th. St. Paul's Phila.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation.)
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation.)
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

DIOCESE OF NORTH CAROLINA.

SPRING VISITATION OF THE BISHOP.

3d Sunday after Easter, Jackson, North Hampton co.
St. Philip's and St. James' day, 1st May, Scotland Neck.
Other appointments will be made in due time. Catechism, Confirmation, and Holy Communion as usual.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

3d Sunday after Easter, May 13th, St. Thomas', Newark, A. M.; St. James' Staunton, P. M.
Sunday after Ascension, 20th, St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d, Seaford, P. M.
Wednesday, 23d, Laurel and Broad Creek.
Thursday, 24th, Little Hill, A. M.; Millsboro', P. M.
Friday, 25th, Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th, Lewes.
Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)
From the Belfast Commercial Chronicle.

PENNSYLVANIA.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on the 1st inst.,

Mr. James Lawson, M. D., late a minister of the Methodist denomination, and Mr. William Huckel, applied to be recommended for admission, as candidates for Holy Orders. Their applications lie over for action at the next meeting.

At the same meeting, testimonials were signed on behalf of the Rev. Archibald Beatty, deacon, applying to be recommended for admission to the Holy Order of Priests; and of Mr. John K. Murphy, candidate, applying to be recommended for admission to the Holy Order of Deacons.

M. A. DE WOLFE HOWE, Secretary.

Philadelphia, May 3d, 1849.

THE CONVENTION OF THE DIOCESE OF PENNSYLVANIA will meet for organization in St. Andrew's Church, at 6 o'clock P. M. on Tuesday next. The opening services will be held, in the same Church, on the following morning.

CLERGYMEN GONE ABROAD.

The Rev. Mr. Newton, and the Rev. Mr. Maxwell, of this city, sailed for Europe in the last Packet, from Philadelphia. The Rev. Mr. Fowles, Rector of the Church of the Epiphany, is to sail in the next steamer. The two former have gone abroad to recruit their impaired health. We wish them all a safe and happy journey, and hope that they may be restored to their friends in perfect health, and with renewed strength.

NEW JERSEY.

ANNUAL CONVENTION.—The sixty-sixth Annual Convention of the diocese, will be held in St. Mary's Church, Burlington, on Wednesday, 30th May. Divine Service at ten o'clock, A. M. The Clergy, with their surplices, are requested to assemble at Riverside, at nine o'clock, A. M.

From Church Papers.

NEW JERSEY.

EPISCOPAL SERVICES.—On Thursday, 12 April, the Bishop consecrated St. Paul's Church, South Trenton. The request to consecrate was read by the Rector, the Rev. Mr. Franklin; morning prayer by the Rev. Mr. Southard, (of the diocese of New York,) assisted in the Lessons, by the Rev. Mr. Mitchell; the sentence of consecration, by the Rev. Mr. Bradin; the Epistle, by the Rev. Mr. Adams. The sermon was preached by the Rev. Mr. Paterson; and the Bishop was assisted in the communion by the Rector. The Rev. Mr. Labagh was present.

On Wednesday, 25 April, (St. Mark's day,) the Bishop instituted the Rev. Charles Woodruff Rankin, into the Rectorship of St. Peter's Church, Morristown. Morning Prayer was read by the Rev. Mr. Clarkson; the Rev. Dr. Ogilby preached the Sermon; the Holy Communion was administered by the newly instituted Rector. The Rev. Mr. Roberts was present.—*Missionary.*

WESTERN NEW YORK.

BISHOP DE LANCEY'S VISITATION.—On Sunday, April 29th, Bishop De Lancey visited Grace Church, Lyons. In the morning he held an ordination, and admitted Mr. Oran Reed Howard, to the holy order of Deacons.—Prayers were read, and the candidate was presented by the Rev. Mr. Wardwell, the Rector of the church. The Bishop preached and administered the Holy Communion, the Rector assisting in the distribution of the elements. In the afternoon the Bishop preached and confirmed twenty-three persons, to whom he delivered an address. Of the persons confirmed sixteen had been baptized as adults by the present Rector. The Rev. Mr. Howard had been a minister of the Methodist denomination in that village.—*Gospel Messenger.*

MASSACHUSETTS.

TRINITY CHURCH, PAWTUCKET.—The Bishop of the Diocese made his annual visitation to this parish on Sunday the 22d ult., and preached in the morning, afternoon and evening to large and attentive congregations. In the evening six persons were confirmed, after which the candidates were addressed by the Bishop. The address, we need hardly say, was very appropriate and impressive.

An effort is now making in the parish to obtain subscriptions towards building a Church, and we are happy to state that the effort has thus far been attended with the most gratifying success.—*Witness.*

GRACE CHURCH, NEW BEDFORD.—The Bishop of the Diocese visited this Church Wednesday evening, 18th. Six persons were confirmed, and three were prevented from attending by illness and on account of the storm, which raged with violence during the services.—*Ch. Witness.*

MAINE.

The Board of Missions in this Diocese assembled in St. Paul's church, Brunswick, on Tuesday, the 24th of April. Present, the Bishop, and all the clergy having parishes, except the Rev. Mr. Hammond, who was detained by sickness in his family. The Rev. Mr. Pyncheon, of Massachusetts, was also present during a part of the session.

Tuesday evening, a sermon was preached by Rev. J. Pratt. Wednesday morning, addresses were made by the Bishop, Rev. Alexander Burgess and Rev. J. Pratt. In the afternoon a sermon was preached by the Rev. Mr. Pyncheon. In the evening, the Bishop preached and confirmed five persons. Thursday morning, Mr. Durborow preached; after which the holy communion was administered by the Bishop. In the afternoon, the Rev. Mr. Murray preached. A missionary meeting was held in the evening, at which addresses were made by the Rev. Messrs. Gardiner, Durborow, Pratt and the Bishop. And thus ended one of the most interesting and encouraging meetings of the Board of Missions in Maine, that we ever yet attended.

Throughout the services, the congregations were large, and gave us the most gratifying evidence of the gradual increase and prosperity of the parish. And when we remember that our much esteemed brother who has charge of the station, has been for many months past, unable, from an affection of the throat, to discharge the full duties of his office, we were indeed thankful to find the parish so steadily advancing. A good deal of interest, moreover, was imparted to this occasion, by H. R. Gardiner, Esq., a lay member of the Board, who for many years, has stood watching carefully the progress of the Church in this Diocese. He reminded us of the days of darkness and weakness through which he had come with the Church, and compared with which, the present is a day of light and strength. As he spoke of the times when there were but two, and of other times when there was not a single clergyman of our Church in Maine, and then dwelt upon our present condition, our hearts were warmed; and we were led to hope that the time to favor Zion had fully come.

And to confirm this faith and hope, the most encouraging reports were received from the various missionary stations in the Diocese, while from different sources, accounts were received, leading us to believe that the Church might be established at several points, where, as yet it has no organized existence.

On the whole, it was a meeting not soon to be forgotten.

Witness.

Yours,

J. P.
Rev. J. Pratt

VIRGINIA.

CONSECRATION.—The new Church of St. George's, Fredericksburg, was consecrated on Sunday last, by the Rt. Rev. Bishop Meade. A full congregation, including a number of the clergy were present to participate in the services appointed for this occasion and to hear an appropriate address from the Bishop. In the afternoon and evening, Divine service was held, and sermons delivered by the Rev. Mr. Friend, and the Rev. Dr. Sparrow.

The following is a description of this new Church, which has been sent to us for publication:

The architectural "style" in which the building is designed, is that called the Romanesque, being that phase of the Art which prevailed in Italy from the time of Constantine, the first Christian Emperor, up to the introduction of the Pointed or Gothic style in the 11th century: and not only in Italy, but in Germany and France, where this style of building was used in the first churches erected after the conversion of these countries to Christianity. It is distinguished by the semi-circular arch over all the openings, by buttresses of slight projection, steep roofs and other characteristics of detail which mark it as peculiar in its expression.

The building is divided into main body, having nave and aisles; tower and chancel; with vestry room attached in continuation of the latter. The main body of the Church including buttresses, is 54 feet wide by 95 feet 9 inches long, the chancel is 26 feet wide and 22 feet deep, outside of the walls, and the tower is 20 feet square at the base, and is placed in the middle of the front, projecting therefrom 4 feet, making the whole building 122 feet long. The tower forms a middle vestibule, on each side of which is a stair vestibule with stair-case leading up to the gallery. Each vestibule has an entrance door on the front, which thus, with the middle door in the tower, has three doors. The gallery extends only across the entrance end of the Church, and is divided into three portions, the middle one being appropriated to the organ and choir.—*S. Churchman.*

ILLINOIS.

To the interesting account given in our last, of the formation of a Scandinavian congregation, we append the following letter from the vestry. It breathes the right spirit. We are indebted to the Spirit of Missions for the interesting document.

Chicago, March 8th, 1849.

TO THE RT. REV. PHILANDER CHASE, D. D., BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF THE DIOCESE OF ILLINOIS.

Rt. Rev. Father in God:—Deeply sensible that the temporal happiness and freedom, which we have here sought for, far from our native lands, cannot be obtained, secured, and really enjoyed by us, if we do not at the same time seek for that true happiness, which is found only in a life in God, and in a fulfilment of our duties as Christians,—we have met together and daily considered how our Holy Religion, the faith of our fathers, could be best promoted and maintained among us and our children. As foreigners in this land, many of us more or less unacquainted with its language, we are not able fully to enjoy the blessed privileges of the Church, and the benefits of God's public worship. As natives of Sweden and Norway, we are members of a Church, which, after the Lutheran Reformation, adopted as an exposition of her belief the Confession of Augsburg, and other symbols in common with the Evangelic Lutheran Church, whose name she also assumed. Still the Church did not lose her character of an Apostolic Church. She has maintained the order of an Apostolic Ministry, instituted by God, in its true succession of Bishops, and in its Episcopal government, unto this day, by virtue of her Constitution and Canons, as by law established.* Baptized into this Church, and members of the same, we know ourselves to be members of the one holy, Catholic and Apostolic Church; the one Body of the one Lord. In this body we are still desirous to remain. Although now separated from that branch of the universal Church, which is established in our country, we do not wish here to separate ourselves from the Holy Apostolic Church. At the same time we are anxious to preserve among us the faith of our fathers, and the Church ceremonies and mode of worship, unto which we have been accustomed from our infancy, and which have become dear to us. In this how to unite these two things, has been a matter of deep and serious consideration with us.

We have here met with a Lutheran Church, in many respects different from the Church of the same name, established and maintained in our native lands. We see here that denomination divided within itself, and rent into different parties and societies, differing in many religious principles, and in worship, and without coherence or connection with each other, and with

* This is a fact not to be disputed as far as the Swedish Church is concerned. With regard to the Church of Norway, we must receive it in good faith. She acknowledges now, at least in practice, a true ministerial order, having Episcopacy, although the true succession might be a matter of great doubt. Still, it is a stated fact, that two or three of the Roman Catholic Bishops in that country, at the Reformation, joined the Reformed Church, and retained their office; but the Government of Denmark, with which kingdom Norway at that time was united, probably filled some of the vacant Sees with merely nominal Bishops, deriving their ordination from Hugenagius. G. U.

a ministry and government different from those of our countries, and which we believe to constitute essential features of the Universal Church. As Scandinavian Lutherans, we do not here recognize among our brethren of the same name that Creed and Church, which were in our fathers' time, and in the old time before them.

Again, we have heard that many of our brethren in this country have united with the Protestant Episcopal Church. We have examined into the Creed and Articles of this Church, and found them to be an exposition of substantially the same faith, into which we have been brought up, and which we still profess. We have looked upon her Holy Sacraments and ordinances, as being those in which, as members of Christ's Church, we are in duty bound to continue faithful and steadfast. We see in her Apostolic Ministry the same order of men, who formerly administered to us the ordinances of the Church. A countryman of ours, Rev. Gutlaf Unonius, ordained Presbyter of the Church in America, and Diocese of Wisconsin, has lately visited us. He has made us further acquainted with the Church of which he is a minister. We have come to the conclusion, that in our present circumstances the only way by which we can secure to ourselves and our children the faith of our fathers, and continue faithful to that Church, in whose bosom we have been received, is to enter into communion with the Protestant Episcopal Church of this country.

We have accordingly met and organized under the name of St. Ansgarii Church, and desire to be received into communion with the Protestant Episcopal Church of this Diocese. We shall, accordingly, with your approbation, apply for admission at the ensuing Annual Convention. Acknowledging you, Right Reverend Father in God, and your successors in office, as our Bishop, we wish to place ourselves under your jurisdiction. We have subscribed and do recognize the authority of the Constitution and Canons of the Protestant Episcopal Church in America, and Diocese of Illinois; but, in consideration of our peculiar position as a congregation of foreigners in this land, not yet able, with advantage and edification, to use the Prayer-Book of this Church, and attend to its public worship, we have found it necessary to form some By-laws, to which we most respectfully ask your sanction and consent. These By-laws, which, in our humble opinion, do not annul or make void the General Constitution and Canons of the Protestant Episcopal Church in the United States of America, nor the Constitution and Canons of this Diocese, we here send you in the original. Desirous that you will have the kindness to take notice of the same, and of the Constitution which we have thus adopted for our Parish, we hereby respectfully submit them to your judgment, most earnestly asking you, in consideration of our peculiar situation, to grant us the privileges which we have there specified as most conducive, in our opinion, to the establishment and promotion of the Church and her true Religion among us.

In hope, Right Reverend Father in God, that you will receive us as children of the Church, we remain,

Most Respectfully,

Your faithful Sons and Servants in Christ.

(Signed by the Wardens and Vestry of St. Ansgarii Church, Chicago.)

TENNESSEE.

On Easter Sunday the Rt. Rev. Bishop Otey held confirmation in St. John's church, Maury county, and admitted thirteen to that rite, ten of whom were colored persons. This is the third confirmation held in the rural parish of St. John's within the past ten months. The whole number confirmed has been twenty-nine, of whom twenty were colored.

On the first Sunday after Easter, the Bishop visited St. Paul's parish, Franklin, and confirmed three persons.

The following notice we take from the Spirit of Missions and commend to the attention of our Readers:—

THE TERCENTENARY OF THE PRAYER-BOOK ON WHIT-SUNDAY. —Whit-Sunday next, May 27th, 1849, will be the Three Hundredth Anniversary of the introduction and use of the Book of Common Prayer in all the churches of England. The admirable letter of the Bishop of Gibraltar to the Archbishop of Canterbury, recently published, suggests that the approaching Anniversary of the Prayer-Book and of the English Reformation, shall be made the occasion of a great, simultaneous, and universal effort on the part of the members of the Church of England, for the wider extension of its ministry and services abroad.

It will be remembered that several of the Bishops in this country have recommended that the Tercentenary of the Prayer-Book should here also be commemorated; and have suggested that contributions, in aid of MISSIONS, at HOME and ABROAD; but more particularly for the endowment of a Missionary Bishop for California, and a Missionary Bishop for Africa—be made in all our churches on that day.

A communication has been received from the Missionary Bishop of the North-West, in which he refers to this subject. The suggestion he makes, and its reasons, are so important, that we cannot omit their publication. In doing so, we trust we shall not interfere with any other plan. There are means, enough and to spare, in our churches, for ALL THE OBJECTS CONTEMPLATED; why may not the hearts of ALL the Missionaries have cause for special joy on that day? Perhaps there are many Parishes which may feel their inability to aid a general object—but which ought not to resist the suggestions hereafter made.

In the history of many of the churches in this country it is already recorded, "freely ye have received." Many are now able to do much—may they also "freely give."

The Bishop writes: "I perceive a movement for a general Missionary Collection on Whit-Sunday, in consequence of the letter of the Bishop of Gibraltar. Now, as it is a simple principle of morality to be just before we are generous; and it is somewhere said that he who provides not for his own, &c., is worse than an infidel, I respectfully suggest to the Domestic Committee a circular imploring collections on that day, to enable you to fulfil all your pledges, and thus be entirely out of debt, at the Annual Meeting of the Board."

His words are sent instead. And may they prove of far more efficacy than any "Circular" from the Committee.

Selections.

"NOT TO MYSELF ALONE."

BY S. W. PARTRIDGE.

"Not to myself alone,"

The little opening flower transported cries;
Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes;
The bee comes sipping every evening tide
His scanty fill;
The butterfly within my cup doth hide
From threatening ill.

"Not to myself alone,"

The heavy-laden bee doth murmuring hum—
Not to myself alone, from flower to flower,
I rove the wood, the garden, and the bower,
And to the hive at evening weary come.
For man, for man, the luscious food I pile
With busy care,
Content if this repay my ceaseless toil—
A scanty share.

"Not to myself alone,"

The soaring bird with lusty pinions sings;
Not to myself alone I raise my song;
I cheer the drooping with my warbling tongue,
And bear the mourner on my viewless wings:
I bid the hymnless churl my anthem learn,
And God adore;
I call the worldling from his dross to turn,
And sing and soar.

"Not to myself alone,"

The circling star with honest pride doth boast;
Not to myself I rise and set;
I write upon night's coronet of jet
His power and skill who form'd our myriad host;
A friendly beacon at heaven's opening gate,
I gem the sky,
That man may ne'er forget, in every fate,
His home on high.

"Not to myself alone,"

O man! forget not thou—earth's honour'd priest!
Its tongue, its soul, its life, its pulse, its heart;
In earth's great chorus to sustain thy part—
Chiefest of guests at love's ungrudging feast,
Play not the niggard, spurn thy native clod,
And self disown:
Live to thy neighbour, live unto thy God,
Not to thyself alone.

LITERARY MEN OF GERMANY.

Berlin, March, 1849.

NEANDER, THE CHURCH HISTORIAN.

I had the opportunity the other day, of seeing the celebrated Professor NEANDER. I first went in the morning to the University to hear him deliver an exegetical lecture, upon a chapter in the New Testament. His personal appearance was as singular as his mode of addressing his audience was extraordinary.

His forehead, broad and high, was almost wholly covered by his long uncombed black hair, and its base was bounded by a massive ridge, jutting far outwards, and surrounded by thick shaggy eyebrows. His eyes were so deeply sunken, and concealed by his half-closed eye-lids, that neither their color nor their form were discernible. His nose and his mouth were rudely shaped, and his complexion was of that dark, dry, sallow cast, that mark years of intense study and reflection. His form was thin, bent, and loosely knit, and his carriage and attitude the most careless and graceless possible. He had on a white cravat, and a grayish frock coat reaching below his knees. Fancy such a man, standing on a slightly elevated platform, his left arm resting on the corner of a desk four feet high, his left hand shading his eyes from the light, his right hand holding within three or four inches of his face a large-typed Greek Testament, from which he never withdraws his intense look—and further, fancy him with the whole upper half of his person bent over in an angle of nearly forty-five degrees, balancing the desk upon its two back legs, and with his left foot kept constantly crossed over his right, except when occasionally, either through caprice, or to restore the equilibrium of the desk, he suddenly retracts it as if about to take a desperate leap, and as suddenly replaces it—and still further, fancy him perfectly absorbed in his subject, and speaking with a slow monotonous utterance, interrupted only by a pause when he has to ask from one of the students a word which he cannot recognise on account of imperfect sight—and you have a faithful picture of the most philosophical historian and perhaps most profound theologian living, in rapportement with his young disciples.

When his instructions are not exegetical, and do not require a book, you will have to vary the picture by imagining him lecturing extemporaneously, and all the while engaged in pulling to pieces a quill, previously given him by one of his attendants for this special purpose. I mention these things to interest but not to divert you; for it is only a narrow and vulgar mind that can find in the infirmities or eccentricities of a great man matter for ridicule. Notwithstanding all of his peculiarities, the students, of whom there were some 60 or 70 present, seemed to regard him with a reverence approaching to homage, and to catch as treasure every word that fell from his lips.

After dinner, in company with one of the students I called upon NEANDER at his residence. We found him in his study, robed in his study gown, and surrounded with a large library

of well-worn books. He received us with the most unaffected kindness and warmth, and directly began to talk with me in my native tongue. He spoke English with tolerable correctness and facility, but as is the case with most foreign scholars, he had a much better command of the Latin than of the Saxon element of our language. He highly commended Prof. ROBINSON'S American work on Palestine, and also our Andover Quarterly, the *Bibliotheca Sacra*, several numbers of which I noticed in his library. He spoke in terms of high praise of COLERIDGE and DR. ARNOLD, and referred with great satisfaction to the little progress that Pantheism has made in the western world. His whole soul seemed to be wrapped up in the great struggle now going on between faith and unbelief, between supernaturalism and rationalism, a battle, he said, fraught with more momentous consequences than any other of the age. Vast as are this great man's acquirements, and capacious and profound as is his intellect, every word and every movement evinced complete unconsciousness of self, and a perfectly child-like gentleness and simplicity of heart. Uncultivated as are his manners, and odd as are his ways, by his greatness he commands your reverence, and by his goodness he wins your love.

NEANDER is sixty years of age; he is a bachelor, and his sister is housekeeper. Two years ago, he suddenly and without any apparent immediate cause, almost entirely lost his eyesight; he now sees so indistinctly that it is imprudent for him to venture into the street alone. Yet he daily delivers at the University three lectures, each an hour in length, one on Church History, another on Christian Ethics, and the third of an exegetical character. He pursues his studies and researches with the help of a little knot of students he keeps around him, and he dictates all of his written productions to an amanuensis. His Church History, the first part of which has been so admirably translated by Professor TORREY of the University of Vermont, has not yet been brought down later than the fourteenth century. Had his eyes continued good, it would before this time have been fully completed. It is now uncertain, as I was told by the author, when the work in its entire form will be given to the world. NEANDER lives a very retired life in Berlin, and yet he is exceedingly popular. Tobacco pipes bear his likeness, an important street in the city is named after him, and his last birth-day was celebrated by a torch-light procession.

Cour. and En.

Communications.

To the Editor of the Banner of the Cross.

REV. AND DEAR BROTHER:—

The enclosed letter I have just had occasion to address to one of my communicants, and, as it may be interesting and satisfactory to others, I send it for publication in the Banner.

Most faithfully your friend and brother,

L. SILLIMAN IVES.

April 25, 1849.

Edenton, April 20th, 1849.

MY DEAR FRIEND:—

For the love I bear you, and for the confidence you have once shown me, allow me to speak to you, and to speak to you as your Bishop and friend. My motive (I think, you will believe me) is no fear of losing influence or popularity. These things I have long since learned to distrust, and to hold in due subordination (I hope) to my duty to Christ. But I have, (and I know I speak from the heart when I say it) too sincere a love, for you as a man, and too deep a solicitude for your salvation as a Christian, to keep silence on so solemn an occasion as the present. We are both acting under vows, both under responsibility to God, according to our stations in the Church; and are soon to meet together at the judgment of CHRIST, when we shall both be judged according to our fidelity to HIM. Ought we not to pause, and very seriously consider before we take a step, to me so perfectly awful as that of separating ourselves from "the communion of His body and blood?"

This step, I hear, you are now taking—and taking on the ground of being compelled to it by the teaching of your Bishop.

But before taking such a step, and passing such a judgment (I will not now question your right to do it) upon him whom Christ hath set over you, ought you not, on every principle of justice to him, and of safety to your own soul, to take every means, which the circumstances can possibly admit, to be informed accurately and thoroughly as to his exact teaching, which is made to you the matter of offence?—Ought you not to presume that your Bishop, with his tremendous and peculiar responsibility, and with his generally admitted fidelity to the Church, would prayerfully consider and most deliberately weigh his instructions before giving them utterance; and hence, that charity, yea, common justice would suggest some misapprehension or undue prejudice, on the part of the hearer, rather than any serious deviation from truth on the part of the Bishop, particularly at this time of blinding excitement and thoughtless denunciation? To come to the point in question, when an affirmative answer was given by your pastor to the question? "Does the Bishop consider it desirable to have private confession and absolution restored to the Church?"—ought you not—even supposing you his rightful judge—to have considered whether he desired this in a way, different from that in which the Prayer Book authorized it, or in a way at all prejudicial to the liberty and welfare of the members of the Church? Now what has your Bishop done? You will certainly allow him, at this time of extravagant and even ludicrous misrepresentation, to answer this question for himself. Under a painful conviction that through the influence of false systems of religion around us, the members of our communion were fast losing sight of the privileges opened to them in their Liturgy, and fast sinking into a most dangerous state of worldliness, he has felt it to be his duty, to save his own soul and theirs—to make a strenuous effort to check this influence, and to awaken in his people a just estimate of their neglected privileges. Among these is the privilege of private confession and absolution. Now will any one take it upon himself to say, that this privilege is not provided

and urged in certain cases upon the penitent as *desirable*, by our portion of the Catholic Church? The language of the communion office by which we are bound is,—“Because it is requisite that no man should come to the Holy Communion, but with a full trust in God’s mercy, and with a quiet conscience, therefore, if there be any of you, who, by this means, cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some discreet and learned minister of God’s word, and open his grief; that, by the ministry of God’s holy word, he may receive the benefit of *absolution*, together with ghostly counsel and advice, to the *quieting of his conscience*, and *avoiding of all scruple and doubtfulness*.” This contains all I have taught either publicly or privately. Surely it is enough to show the *desirableness* of private confession and absolution in our Church, or at least, that our Church herself thinks them desirable. But you may say, that the word “absolution” is not found in the *American Prayer Book*. In reply, the following must be satisfactory to an intelligent mind, and hence to yours. In regard to the differences between the *American and English Liturgies*, the Preface to the former holds this language. “It will appear that this Church is far from intending to depart from the Church of England in any *essential point of doctrine, discipline or worship, or further than local circumstances require*.” It should be borne in mind, that this language is not only a true exponent of the sense or intention of the framers of our Liturgy; but also was given as a pledge of our consent, to the “doctrine, discipline and worship of the English Church” to the Archbishop of Canterbury, before he would grant us the Episcopacy. Now from this language we find ourselves bound not to depart *essentially* from the “discipline” set forth in the English Prayer Book. As a part of that “discipline” not only is “private confession” under certain circumstances, but also “private absolution,” recommended. Now, the actual difference, in regard to this point of discipline, between the English and American Prayer Books, is either “*essential*” or *non-essential*. If *essential*, then are we bound by the declared intention of the framers of our Prayer Book, and by our pledge to the English Bishops, to defer to the English Book, and accept this point of discipline as our own.—If *not essential*, then my asserting it, can be no reasonable ground of objection to my teaching; and hence, no reasonable ground (even on the assumption, to my mind bold and hazardous in the extreme, of your right to decide the question) for your departure from the body of Christ—particularly when the act is one of unjust judgment upon your Bishop, and of injury to your fellow Christians.

But suppose the teaching of your Bishop in this particular, were questionable,—have you been required by him, or by your Priest, to act upon it?—or even to give your assent to it? And has it come to this, that a Bishop impelled by his solemn vows of fidelity to his people, cannot call upon them to open their eyes to their neglected privileges, or cannot assert the *desirableness*, and in some cases the necessity (a necessity created by their moral state) of their having recourse to these privileges, without being considered so dangerous a teacher, as to make it unsafe, I do not say to follow him, but to remain in communion with him?

But would to God, that I did not feel bound for the love of Christ and unfeigned alarm for your salvation to put the further question, and beg you to answer it to your own conscience in all sincerity—whether a deeper anxiety for your own salvation, and a more intense and earnest pursuit of eternal things would not allay your present apprehensions, and bring you back in broken-hearted penitence to the “communion of Christ’s body and blood?”

Of one thing be assured, my dear friend, that nothing but an anxious desire for your present and eternal good, could have moved me, under the pressure of my arduous and often very painful duties, to address you this letter; and that whatever may be the result of it, I shall not cease to pray that He whose altar of love you have taken it upon yourself to desert, may not desert you in that awful day when the false stimulus of all human passion must fail, and nothing but a conviction of humble and submissive obedience to Christ, can bring peace and strength to our souls.

Very truly and faithfully,

Your friend and servant in Christ,
L. SILLIMAN IVES.

P. S. In regard to the Anglican view of Confession, the following is a pertinent passage from the low Churchman—the Rev. George Stanley Faber, B. D.—“Auricular confession to a Priest, the Church of England *allows* and in some cases *recommends*. The Church of Rome not only *allows* and *recommends* it, but also as a matter of strict religious obligation *imposes* and *enforces* it.” The Bishop of North Carolina has, in no case, sought, either publicly or privately, to “impose or enforce it,” may he not “recommend it”—in certain cases, without being a Romanist?—He became a Romanist in

Dec. 1852

For the Banner of the Cross.

THE “PRIEST UPON HIS THRONE.”

(AN ASCENSION TOPIC.)

Mr. Editor:—Allow me to offer to your readers, in this and two other articles soon to follow, some reflections on two or three interesting departments of Gospel truth and edification.

One of the results of the death and the exaltation of Christ was His being recognized as the High-priest of the fallen creatures whom He had redeemed. And this lofty function of the Redeemer, not on the earth but in heaven, is vitally important. There are two kinds of priesthood,—the priesthood of Christ, which alone is real,—and the priesthood of men, which, though subordinately beneficial, is no more than a shadow of His. Natural religion would intimate that a human being has in himself the right to approach the Almighty with prayers, and offerings, and a hope of acceptance; but Christianity denies this imaginary privilege, and ordains that we approach first the Son of God, and petition Him to approach the Father in our place,—ourselves being unworthy to do so but through His intervention. Hence, all our supplications, all our worship, are in His Name; our entire hope, for every good thing we need or desire, whether in time or in eternity, rests exclusively on the

propitiatory offering He made on the cross. The atoning oblation of Jesus for our sins, and His intercession or pleading on high the virtue of that atonement in our behalf, (the chief topic now before us,) and also, the atonement and the intercession for them having prevailed, His benediction on the faithful, make that branch of the mediatorial office which is the proper priesthood. There is inherent efficacy in the sacerdotal functions of Christ. But the priesthood exercised by men is a mere representation, to our penitent and longing faith, of this mighty work. The patriarchal, the Jewish, and Christian priests stand only in the place of Christ; their office having no efficacy in itself, but deriving all its value, all its subordinate and dependent utility, from the offering, the intercession, and the benediction of the One High-priest in heaven.

The doctrine of a proper priesthood, the principle that this mediation between men and God is essential, belongs not to natural religion, but to the “gospel,” whether before or after Christ. Natural religion, as commonly interpreted, might for convenience or order have its ministers, to conduct the public worship and teaching, and to superintend its administration; and such duties have always been more or less appropriated, by the irregular as well as the regular communities of revealed religion, besides those of false creeds, to members appointed for the work. But the priesthood of Christ is much more than this, being ordained, not for mere convenience or order, but for necessity. Jesus must stand between us and God, or we, sinners, whether at worst or at best, cannot reach His presence and favour. This, the mediatorial procedure, is the only method by which it pleases the Most High, immaculately holy, to deal with our fallen race. Our subject does not involve the distinctive nature and efficacy of the lower and contingent sacerdotal office in men.

In several scriptures the priesthood of the Redeemer is compared to that of Melchisedec, who was both king of Salem and priest of the Most High God, and so doubly His type. Christ was “called [or saluted] of God an High-priest after the order of Melchisedec:” for, though inaugurated at His baptism to part of His sacerdotal function, a higher inauguration awaited Him after rising from the dead, and when ready to sit down at the right hand of God; the former consecration made Him the Priest, the latter the High-priest. The word “called,” alludes to the ceremony of saluting a person, for the first time, by the title of office he has acquired; indeed, it is more than a ceremony, being a solemn recognition, pledge, plighted acknowledgment. Emperors have been made by acclamation or salutation, as of the soldiers or the people; and at this day, in some countries, when rank is conferred, there is a formal salutation by the proper title. So with our Lord. Having, by mortal and peculiar suffering and the mortal surrender, completed the atonement for sin, and then, revived from death, having offered that sacrifice before the Father, He is favourably received; and, as the eternal ratification of the acceptance, He is “saluted” by God as the High-priest, and sits on the right hand of the King Supreme, “a Priest upon His throne.”

Christ’s resurrection and ascension and resuming His throne, bringing thither also His human nature, were not only for His reward, but for our benefit: He there intercedes for us as our Priest,—and He there protects us as our King. In the patriarchal ages, the royal and sacerdotal dignities were often united in one person, though not after the giving of the law; a proof that with the exaltation of the enthroned Priest, announced by Zechariah, (vi. 13.) the Mosaic law would end;—the necessity of mankind required the full and final dispensation for their welfare. We give a few thoughts to each of these functions of the Redeemer,—the royal-sacerdotal function,—and the priestly-regal function,—combined, yet discriminable.

1. It is worthy of our deepest pondering, that, after Christ’s exaltation to a throne incomparably supereminent, after being restored to the infinite glory which He had with the Father before the world existed, He still discharges the priestly office. He made His sacrifice on earth,—in heaven He offers His priestly INTERCESSION. We learn from an apostle, that, as Jesus “died for our sins,” so He “rose again for our justification;” and this is final authority, distinguishing between these two branches of the mediatorial function, between the sacrificial work the Redeemer performed here below, and that further saving office He bears when risen and glorified, which is termed our justification. The atonement was for all men, for the whole world, without an exception; justification, the atonement being accepted and improved by willing hearts, is particular, the pleading of His own death and merits in behalf of these individual saints.—The connecting link between the sacrifice of Jesus, “obtaining the eternal redemption,” and this His exalted interventional function, was His “entering in once into the holy place,”—thither ascending, and there exhibiting His intact crucified body before the Majesty on high.* As the levitical high-priest, going behind the veil of the tabernacle, carried the blood of the great annual victim into the holy of holies, for a testimony of its death for the sins of the people, so Jesus presented His wrecked and wounded frame before the Father in heaven, in attestation of His having “tasted death for every man,”—the payment of that Ransom, and its judicial acceptance being thus indelibly recorded in the celestial chancery. The “blood by which we are justified,” is there established in open view for ever. And the ransom being irrevocably acknowledged, Jesus is complete in His right to bring to heaven each and all who will “stand fast in the liberty wherewith He hath made them free,” complete in the right “by His one offering to perfect for ever them that are sanctified.”

“It is God that justifieth;” not any creature, or any act or sentiment of a creature. It is Christ who procures the justification; in this, His function and His honour are exclusive. And He does this by His higher mediation, by interceding for us with the Father: for the texts are parallel, “who was delivered

* Hence the prohibition at first, “touch me not, for I am not yet ascended to my Father,” and the permission afterwards, “handle me,” “reach hither thy hand, and thrust it into my side.” Forensic accuracy, in presenting at the Throne His body as it was slain and buried, was maintained.—The final ascension of Christ is the one eminently so called, that being His eternal exaltation. It excludes not, however, a previous one, or several, less notable. (See Bishop Horsley and others.)

for our offences; and was raised again for our justification,”—and, “it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” At the right hand of God, Christ is our justifying Intercessor,—the pleader of His atonement and merits in behalf of the godly,—the Intercessor for those who cast away their transgressions, and make them a new heart and a new spirit, and approach and embrace Him with an unmingled reliance on His cross and worth alone. The doctrine of the intercession, profoundly momentous and influential, makes our repentance and faith necessary, as well as the death of Christ,—“He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them:” for those only maketh He intercession who “come to God” by truly forsaking their sins,—for those only who thus come “by Him,” adding true faith in Christ to their effectual repentance. And such as these may apply to their souls the comfort of St. John’s declaration, “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous,” who is thus the efficacious “propitiation for our sins.”

Recurring again to the types: When the high-priest had made the annual sprinkling of blood within the holy of holies, he came forth from behind the veil into public view, and blessed the people who had waited on his atoning service. It was the great typical assurance of God’s complete reconciliation and favour. This priestly function, likewise, appertains to Christ, and will complete the process of our justification; as the apostle declares, alluding to this ceremony at the tabernacle,—“unto them that look for Him, He shall appear the second time, without sin, [relieved of the vicarious burden,] unto salvation.” In the last day, the true Israel of God, both the living and those raised from death, will stand ready for the return of their High-priest from the heavenly tabernacle: and He will come forth to their view, will pronounce their final absolution from sin, and will bid them enter into the holiest place by His blood, there sprinkled to open it for them, to consecrate for them the new and living way through the veil into the inner celestial sanctuary. Thus, where He is, there will His servants be. Thus will His atonement on the cross and His intercession above become their accomplished and perfected justification.

2. We forget not that, having finally and gloriously ascended, our Priest sitteth upon a throne,—that He is likewise our King,—that “God hath exalted Him with His right hand to be a Prince as well as a Saviour.” On His “shoulder is the government” of the whole mediatorial system.—Jesus enthroned is King of the Church, extending its happy rule, not of policy and competition, but of eternal principle and truth, over the world. “The Lord shall send the rod (sceptre) of thy strength out of Zion,” the Church, saith the psalmist: and the preachers of His gospel went into all nations, “beginning at [the central Church] Jerusalem.” Thence, from Zion, went forth the gospel, the priestly sceptre of His strength.—He is King in the hearts of His faithful people, the outward influence of the Church being excelled by the “might in the inner man” enabling them to overcome the depravity that wars against their souls. The weapons of this warfare are not carnal, but mighty through God. And, to furnish these, the dispensation of the Spirit devolves upon our sacerdotal King,—“of His fulness, [from the store of holy aids which He gained for men] all we receive, even grace upon grace:” it is “the supply of the Spirit or Jesus Christ.”—To the Divine King is rendered the homage of the whole intellectual and moral universe: at His mediatorial Name every knee must bow, of things in heaven, and in earth, and under the earth, every tongue confessing that He is Lord to the glory of God the Father. All the angels of God worship Him. And the redeemed in glory swell their mighty anthem “to Him that sitteth upon the throne and to the Lamb.” Thus to “lift up His head,” in united priesthood and dominion, He willingly “drank of the brook by the way.”—That same Jesus, when time shall be no longer, will come to the earth, as King, to pronounce the rewards and punishments of His spiritual government. “Sitting on the throne of His priestly glory,” He will sentence each “according to the works done in the body,” and will have that eternal “judgment executed upon all.”

This mediatorial dominion of the Eternal Son is conferred by the Sovereign Father, as the paternal reward for overcoming the spiritual foe: and thus He is “Heir of all things.” And, as earthly conquerors distribute among their followers the territory and the wealth they acquire, so are the heavenly country and its riches imparted, by the Prince who gained them, to His faithful: and thus they become “joint-heirs,” under His title: and the nature of the mediatorial bounty makes it a priestly as well as a royal benefit. When He “ascended and led captivity captive, He received gifts for men,”—He received of the Father the gifts of grace and glory, of divine help and consolation, and of divine reward, for fallen men; and He bestows the grace upon them all, and the glory on all who improve the grace. It is His double and combined function,—as the High-priest, to plead to the Father that this individual, and this, and this, are obedient to the Spirit and have become faithful and holy,—and, as King, to present to every such individual, from His own abounding inheritance, the reward allowed to each of them through His intercessory prerogative.

The mediatorial government of Christ,—sacerdotal because spiritual, and regal because committed in full sovereignty,—will continue “till the time of restitution of all things;” for, until then, “the heaven,” the supernal holy of holies, “must receive” THE PRIEST: but no longer; for then, at that “time,” God “shall send Jesus Christ” again, for a wholly different work. When “all things shall be restored,” rectified, by the punishment of the wicked, and the reward of the righteous, the Prince Messiah will “deliver up the kingdom to God, even the Father,” terminating thus of course the priestly dominion. He will retain no “gifts” for those who shall not then have received them. For ever will conclude the mediatorial system, pertaining to this earth and its probationers. Salvation will thereafter be unattainable; for there will be no longer our “Priest upon His throne.”

A few REFLECTIONS on the doctrine before us may be added.—It promotes the honour of God, and the lowliness of the sinner,—keeping ever in view the atonement and the merits of Christ. A perpetual intercession (and it is the interceding of King with King) is conducted in the heavenly court, a continual process

so described, which attests to all in heaven, and to all on earth who understand the gospel, that "there is none other name than that of Jesus," the divine and human Monarch, whereby we can be saved. Never is that cardinal principle withdrawn from operation or from contemplation.

And unspeakable is the practical utility of the doctrine of the Advocacy on high. It warns us that the sacrifice of Christ is not inevitably efficacious to our salvation, but that we must become fit subjects for His intercession also: and for that, repentance from all sin, and faith in His cross and His righteousness alone, must prove that we come to God by Him. "To him that overcometh will I grant to sit with Me on my throne;" to none others is the grant, and for none others does He ask the Father to place that gift at His disposal. Weighty, overpowering thought! The Redeemer is constantly intent on our personal character, that He may discern whether we are proper subjects for intercession. When, therefore, sin is urgent with its delusions and enchantments, forget we not, before we yield, to ask our better judgment whether the compliance will not be an obstacle to pardon,—whether the gain to be unrighteously secured, or the passion to be indulged, or the promotion to be grasped, will not silence the heavenly Advocate, and defeat the justification He would obtain for us. The judicial trial is, in one view, in continual progress now,—yesterday, and to-day, and to-morrow,—at the bar of God; though the entire catenated scrutiny, and the verdict, and the sentence, are reserved to the day of judgment. Our character is under perpetual investigation; and every deed, the instant it is done, will further or retard, or may altogether null, the benevolence of the Mediator in our behalf.

Replete also with comfort to the penitent is our doctrine.—Do we contemplate the priesthood of the Messiah? He is a merciful High-priest, "touched with the feeling of our infirmities," and who was "tempted in all points as we are, yet without sin,"—one who "knoweth our frame," not by mere omniscient inspection, but by experience, having felt the power of enticement, and knowing the strength required to resist it. He is the all-sufficient High-priest; for, if the blood of animal victims "sanctified to the purifying of the flesh, how much more shall the blood of Christ," the divine Victim, "who through the Eternal Spirit offered Himself without spot unto God, purify our conscience (our heaven-instincted accountability) from dead works to serve the Living God?" He is the prevailing High-priest, giving to every penitent believer the assured and quickening encouragement, "who is he that condemneth, now that Christ maketh intercession for us, and God Himself justifieth?"—Do we contemplate Christ as King? Fearing Him, we fear not His and our enemies,—for with Him is "all power," and the whole authority and strength are on our side. Wiles only and artifice can subdue us; and these the tempter spares not, both within and without. Against these, therefore, let us guard, lest we be rebels to our Sovereign: let us not be *in league* with our sins, "lest we fight against God!"

In the height of the "heavenly places" sitteth our "Priest upon His throne," and Christians are advanced to "sit together with Him in heavenly places," in the Church,—for the Church, even on earth, is a "heavenly place," being a department of the heavenly tabernacle, its outer court. And the inmost sanctuary above is open to the redeemed; the apostle declaring Christ to be "the Forerunner, who for us is entered within the veil." His exaltation is a pledge of ours. And our honours will be like His,—to be "made kings and priests unto God."

Philadelphia, April 30, 1849.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MAY 12, 1849.

QUIETNESS ASSAILED.

Few editorials, published lately in the Banner, have been more attacked than our brief and unpretending article on "Quietness." This is rather a proof that "quietness" is not very popular, and that there is a restless spirit too much at work among us. This spirit has, we think, been needlessly roused into dangerous activity by "the Calendar" in its articles on "Romanizing." In these stirring times, it seems, "quietness" is looked upon as an object of suspicion. We are therefore obliged to lay it aside for the present. Our object however, is not to excite, but to soothe a needless alarm.

The Protestant Churchman discovers in our "quietness" a deep laid plan to beguile the Calendar "from its ground." Accordingly the following note of warning is given:

"Now, we hope that the Calendar, (like the Protestant Churchman,) will neither suffer itself to be *driven* from its ground by such language, nor *drawn* gently from it by the honied accents of the Banner of the Cross, which tries to be as calm as a spring morning under 'this needless disturbance,' as it is called."

The idea seems to be that, afraid of the revelations forthcoming, we desire to try and still the Calendar's cries, with a gentle lullaby. We assure our friend that he is laboring under a great mistake. We would be the last to prevent the Calendar from "making a clean breast of it" if he can. So far from this, we re-echo with all our might the words of the Protestant Churchman, and demand this of the Calendar.

"You have been constrained at last to mount the witness-stand before the Church. Tell now all that you know. Tell the Church what you have told your Bishop. Make a clean breast of it, and let the whole truth come out."

But unless the Calendar can give more positive testimony, than has yet been vouchsafed by it for the satisfaction of the

Church, we must still maintain that this Journal has caused a needless disturbance. That our readers may see distinctly, and thus compare for themselves, the *assertions made* and the *proofs attempted*, we are constrained to set before them an account of these in the Calendar's own language.

The Calendar will not permit us to be either silent or quiet. Let our readers judge of this by the following remarks upon the article in which we avoided answering his personal reflections.

"The *Banner of the Cross* has suddenly fallen in love with 'quietness,' and resolves to give itself a nap, till the present calamities be over-past. After resting so soundly in his late visit to Chelsea, (where he declares he never heard or dreamt of anything like Romanizing) we had hoped the editor was waked up for a long day. But as he resolves to sleep again, we wish him comfort of his opiate, and the joy that 'cometh in the morning.'"

With all due respect to the Calendar, we must say that we do not think it necessary to be very wide awake to answer any reasons it has yet given us for its course in this matter. His new friends even do not give him credit for much wakefulness. A correspondent in the last Protestant Churchman says, "I rejoice, Mr. Editor, that Connecticut has at least *one eye* open to the dangers by which we are beset." "Dreamland's" sweet voice has not yet passed from memory!

Another correspondent in the same paper is still more cruel and says:

"We have reason to thank God for the recent demonstration from Connecticut against Romanism in our Church. I do not myself think there is so very much difference between the Calendar and Mr. Howland. He being only a little more 'developed,' still, the antagonism which is generally inseparable from such contests may cause the Calendar to develop hereafter in the direction of truth."

And now let us place the startling *assertions* of the Calendar beside the *proofs* it has furnished. We do this because many right minded churchmen have been alarmed by the *assertions*, whose fears may at once be allayed by the character of the *proofs*. In fact the only merit we have discovered in the articles of the Calendar is, that they are so compounded that they unite the qualities of *stimulant* and *opiate*. A most intelligent Clergyman, from a quiet country Parish, assured us that he had been greatly disturbed by the first article of the Calendar, but that the succeeding ones had quieted all his fears. He supposed the editor of the Calendar must be possessed of the most undoubted evidence of the truth of his assertions, but he was surprised to see the meagreness of his testimony, the whole weight of it, in fact, being obtained after the startling accusations were made. We must say that we have never yet known such grave charges preferred upon such slight grounds, i. e., so far as the Calendar has yet made these known.

We can know nothing of the proofs which the editor of the Calendar may have in his possession. Nor is the argument in the least affected by the proofs exhibited, *in private*, to the Bishop of Connecticut. We have only to do with the *public* proofs exhibited to sustain *public* charges. In the first place, the Calendar announces the "existence of a Romanizing clique in the city of New York."

In the second place this *Romanizing* is defined to "mean disaffection to the Nicene Faith, and the adoption of the Tridentine Creed, as necessary to its completion; or, what is the same thing, disloyalty to the Anglican Church, and its standard Theology, and a practical reception of popish standards of discipline and doctrine."

In the third place, *Romanizing* thus defined is said to be "infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able Professors almost ineffectual, by the ensnaring influence which it exerts *through young men*, upon young men engaged in the study of divinity."

And now we ask those who have had access to the Calendar, and followed its course, to say whether it has afforded the *proofs* to satisfy the *public* mind of the truth of its charges. Its articles have consisted almost entirely of replies to various attacks which itself provoked. We here submit the Calendar's own statement of the proofs on which it rests the allegation of "the existence of a Romanizing clique," and the character of its "Romanizing." We ask our readers to weigh carefully each sentence of the following summing up, by the Calendar of April 28th, of its own evidence:

"ROMANIZING.—In entering upon this sore subject, we could not have expected so soon to accomplish our purpose of arousing the Church to the evil, which however small at present, threatened, if further communicated, to be disseminated through every diocese of the Church. We were resolved therefore to give no uncertain sound. We spoke sharply, with a deliberate intent of drawing out what we knew would court concealment. We meant to challenge such replies as have been given, and which have saved us the disagreeable necessity of designating infected persons and places. But we did not imagine they would come so immediately and show themselves at our call. Mr. Howland's disclosures have betrayed the existence of a *clique*, for which he is at least the apologist; and deeply as we regret his indiscretion in making himself sponsor for those who share his errors, but not his manliness, in avowing them, we thank him for saving us the long and weary task we had anticipated, in

proving to the Church that there was treason at work, and that our alarm was not unnecessary. As to *Romanizing* then, its existence is no longer doubted, and we have only the duty remaining to insist upon its prosecution at the proper tribunals, if it is not instantly repented of, and given up."

"We spoke sharply, with a deliberate intent of *drawing out* what we knew would court concealment!" Might this not thus be paraphrased? "We made harsh accusations in order to draw out the evidence we desired." It was with this *deliberate intent* that men, in other days, were stretched upon the rack! "We meant to challenge such replies!"—"but we did not imagine they would come so immediately!" "Mr. Howland's disclosures have betrayed the existence of a *clique*!"—"WE THANK HIM FOR SAYING US THE LONG AND WEARY TASK WE HAD ANTICIPATED IN PROVING," &c. "As to *Romanizing* then, its existence is no longer doubted."

We need say no more about the character of these "disclosures." In our esteem they *prove* nothing, and no one can say that they *prove* anything against any one but the writer. But that is not the point. The Calendar declares of itself that it depended for proof of its charges upon evidence of which it had not possession, which it did not imagine would have been so easily produced, and which might have been withheld. The serious charges, made in the first article, are *proved to the Church* by unexpected letters written after the accusation was made! And we are to take for granted that this is the strongest evidence which can be produced. And this, at best, only implicates an individual. Surely our "quietness" has been needlessly disturbed.

As to the third point, the manner in which this *Romanizing* has been unjustly connected with the General Theological Seminary, we must add a few words. Having stated it as our opinion, that the *whole force* of the accusation, made by the Calendar, was improperly turned by other papers against the Seminary, we yet declared that in our judgment the Calendar had "most unwisely and unjustly connected the General Theological Seminary in any measure with this grave charge." The article in the Calendar of April 28th, compels us to retract this charitable supposition, and to think that the *clique* was only a masked battery, to be opened at the proper time upon the Seminary. We are much pained to see the Calendar, especially as it is "the official organ of Connecticut," opposing itself to the judgment of its Bishop and directly contradicting his expression of general confidence. The Bishop says, "I see no reason to doubt the general soundness of the Institution." The Calendar thus arrays its own opinion against this judgment—"We consider it humiliating to the Church that her General Theological Seminary by no means answers its original purpose and is far from inspiring that kind of confidence," &c.

But if the Calendar is unfortunate in the evidence by which it would *betray* the existence of a *clique*, still more unhappy is it in affording proof to show the influence of this *clique* upon the Seminary. We think the letter appended sufficiently answers its open attack upon the Seminary. With singular infelicity in the selection of arguments, it quotes the fact as an argument, in its favor, that the Dean has caused "*Students to withdraw their attendance from the Church of the Holy Apostles*." (Some three or four students only, we think, were in the habit of attending this Church.) The true statement is that the students applied to the Dean for advice, he advised them not to attend, and they have all acted according to his advice. This single fact disproves the charge of the Calendar against the Seminary involving both Professors and Students. The charge of the Calendar amounted to an accusation not only of insubordination against the students, but of inefficiency against the Professors as not being able to control the students or counteract the opposing influence of "*young men*" in "the neighborhood." The prompt obedience of the students to the advice of their Professor is a vindication of both. We are sorry to be compelled to dwell at such length upon this unpleasant matter, and still more do we regret that a sense of duty arrays us thus against "the Calendar." But while its alarms are ringing throughout the Church, and while it can show no stronger evidence to sustain its assertions, we must hold this Journal up as a needless disturber of our peace.

The following is a second letter of the Dean of the Faculty to a Trustee of the Seminary, called forth by an article in the Calendar:—

Chelsea Square, April 30th, 1849.

REV. WM. COOPER MEAD, D. D.:

REVEREND AND DEAR SIR:—Permit me to call your attention to certain errors which are set forth in an editorial review of my letter to you, in the "Calendar" of last week. The same interest as a Trustee, which prompted you to write to me, entitles you to receive from me the supplementary information hereby conveyed.

The attempt to press into the service of the "Calendar" the Matriculation Addresses of my colleague and myself, by perverting the *Counsels of a Pastor* into the *Charges of a Prosecutor*, is unfair both to us and the students. If you preach to your people a caution against any sinful tendency, to which there may exist temptations, whether in or around them, whether near or remote, (that of Schism, for example,) do you therefore

charge them with being, for the most part, schismatical in fact? Is there no need of confirming faith and obedience? There was that in the experience of the past; and there has been, and probably will be, enough, not only in, but beyond, "the neighborhood of the Seminary," to justify such counsels as those given by Dr. Haight and myself; counsels which ought to be influenced by the spirit of the age, no less than by the circumstances of the parties addressed.

In the paragraph beginning, "We consider it humiliating to the Church," there are several misstatements. The vagueness of most of its charges, admitting neither of proof nor disproof, confirms the feeling of "righteous indignation," which the "Calendar" erroneously regards as evidence of a "hostile tone and temperament," (temper?) and of "loss of temper" on my part. Specific charges, touching individuals, and accompanied by proof, I shall receive, as in duty bound. The plan which the editor professes to follow, of "resting a cause on the general facts, which are verified by men's eyes, without trapping one's self in minute specifications which require forensic proof," has long been the favorite artifice of persecutors and inquisitors in every age; but if, indeed, as is alleged, it be not "unjust," and be not "the scandal of equity," then, surely, reputation and character are wholly at the mercy of the malicious enemies, or of the rash friends (as in the present case,) who may happen to have it in their power to open upon one the fire of a masked battery, from behind the secure defence of an editorial rampart.

In this connection, let me say, that the attempt on my part, to protect the Seminary, on a former occasion, from alleged Romanizing influences, was not "abortive," but effectual; as the editor ought to have known. Discipline was applied, in due measure, to the convicted offenders; and the beneficial effect of that exercise of discipline continues to be felt in the Seminary to this very hour.

But let me indicate the censurable vagueness, and the express misstatements of the paragraph referred to:

"We consider it humiliating to the Church that her General Theological Seminary by no means answers its original purpose, and is far from inspiring that kind of confidence which enables a pastor to recommend it without hesitation, as providing a safe and wholesome preparation for usefulness in the ministry."

Here is the statement of the editor's opinion, in the form of a case, which he proceeds to make out. Then follow particulars: "The painful fact needs no illustrative remark, that not a few have emerged from it, of late, less fitted than when they began, for the very work which they entered the Seminary to learn."

But this alleged "fact" does need "illustrative remark;" or rather, it needs positive, and that "forensic" proof, if the utterance of such a wholesale imputation against the editor's brethren in the Ministry (the reputation of each and every one of whom is as dear to the Church as his own,) is to escape the just award of common defamation. "Who art thou that judgest another man's servant?" Or, is the editor, *ex officio*, invested with more than Apostolic authority, without the grace of Consecration?

"Year after year has it been whispered, of more than one among the graduates, (and that not by cavilling foes, but by anxious friends,) that their sympathies and views were more or less warped from the truth."

"Whispered!" How does this accord with the Apostolic precept, binding even upon Apostles: "Against an elder receive not an accusation, except before two or three witnesses?" And is not even a deacon, or a candidate, entitled to some share of the benefit of this just and charitable mandate?

"Apostasy has, in some instances, sadly verified such forebodings."

One of the twelve Apostles was an apostate and worse. Has the Seminary suffered in the same ratio? Will the editor presume to carry out his argument?

"And mistakes less fatal, but impairing the early usefulness and the lifelong reputation of others, have been the very general issue of such cases."

And is it to be expected that young men transferred directly from private study, without experience, and almost without guidance, to the public care of souls, should quite escape "mistakes?" The real wonder is, that they make no more.

"Often has the admission of an alumnus to orders been a matter of grave anxiety instead of unaffected joy to pastors who had sent him to the Seminary with a mind unsophisticated, a heart ardently loyal and espoused to the Church, and a piety consecrated to her humble service. How long must such things be? How many of our youth must be sacrificed to a fantastical and mawkish sentimentality which becomes fatal, even while it is despised as feeble and insignificant? Yet the Seminary is still caricatured by examples of this spirit." What precisely is meant by a "mawkish sentimentality," it is hard to say. But, "as feeble and insignificant," it would probably die a natural death, if not nursed into life by being made too much of by others. Is no allowance to be made for the undisciplined, or half-fledged, fancy of the youthful? Although I uniformly discourage singularities, of whatever sort, in young men, I nevertheless deem it indiscreet to seem to confound essentials and non-essentials, by assailing imprudence in the latter with excessive zeal. And I think it equally indiscreet to make young men think themselves too important by noticing their trivial actions too much.

"We are inclined to give great consideration to the certificate of Professor Ogilby, but we are far from regarding the evil as cured."

If the alleged "evil" has been even abated by a quiet process, may it not be cured by the same?

"While unchastised examples of Romanizing are daily placed before the eyes of those whom he strives to guard from such dangers."

And where will you go, to get out of sight of this "Romanizing?" Or, are young men, who can be seduced by it, in spite of all restraints, worth having in the Ministry of the Church?

"While magazines and newspapers with which they are familiar, are allowed to pandor to discontent and sentimentalism."

I grant that the "newspapers" are our great peril. But this enemy would overleap the walls even of the Celestial Empire.

"While a recent graduate of the Seminary sits in the editorial chair of a Romish Journal in New York." The party here re-

ferred to is not a "graduate" of the Seminary. Having been put back by the Faculty, at the final examination of his class, he was presently after rusticated by his Bishop, and did not finish his course. But what of it? An alumnus of the *Alexandria Seminary* "sits in the Editorial chair of a Romish Journal" in Philadelphia! Does this prove the existence of Romanizing tendencies in that Institution?

"While another patronizes flagrant Romanizing in the Church of the Apostles." With this I have nothing to do, having nothing to do with the Diocese of New York, except so far as any disturbing influence from it may invade the Seminary. Then, as Dean, and ex-officio Pastor, I am bound simply to exclude it, by all lawful means. Without passing judgment on the Rector of the Church referred to, I have been compelled, by a recent publication, to advise the students to withdraw from that Church, *which they have all done*. The next statement, therefore, that "some of the students hear the doctrines there dispensed," is erroneous. And I believe it to be equally untrue, that "some have defended" them. I have heard of but one opinion among the students on the subject.*

* * * "and while the professor has the mortification of knowing that more than one of his late pupils, in his immediate vicinity, are exerting influences directly against him, we cannot but think he might have acted more judiciously than in writing a letter whose tone of defiance and "indignation" absolutely forces us to give prominence to these facts." The bad taste, (to say the least) of the former part of this passage forbids my noticing it. Touching the latter part, I have only to say, of this as of my former letters that, if to require a self-constituted public accuser of the Brethren, to produce his proofs, be to assume "a tone of defiance," I have held, and still maintain that tone; denying, that the allegations, to which "prominence is given" are "facts."

In a later paragraph it is said,—"We have endeavored to account for the fact that a few of the students 'are wiser than all their teachers' by showing the existence of out-door influences; but if Professor Ogilby insists on claiming the whole credit of their reputation for himself and his associates, he is certainly at liberty to retain his own share."

Passing by the sneer in the latter part, let me ask you to compare this expression, that "a few of the students are wiser than all their teachers," with the original assertion, to which you called my attention, that the "Romanizing" in the neighborhood of the Seminary, was "rendering the labors of its able professors almost ineffectual." If only a "few" set up to be "wiser than all their teachers," can it be said that the labors of the professors are "almost ineffectual?" It has been attempted in articles, subsequent to the first, which you quoted in your letter of inquiry, as it is also in *parts* of that which my former letter to you has called forth, to evade the natural meaning of the general declaration in the first Editorial on "Romanizing." But the whole scope of the Article of last week compels me to hold the Editor to the obvious sense of his first expression, which involved a large portion at least of the students in the charge of unfaithfulness. And this is a main cause of the "righteous indignation," I have expressed; that, while the Editor, whenever he limits himself to particular statements, is obliged to confine his charges to a "few" at most, he nevertheless, when speaking of the state and influence of the Seminary in general, extends his imputations to a large proportion of the students, and compromises the reputation of all.

Whether this is just, not to say charitable, to his brethren, and filial to his Alma Mater, let those whom it concerns, decide. It is surely cruel kindness in a friend to make *gratuitously* (as I claim the right, and feel bound to maintain, until the contrary is proven,) a desolating inroad upon "the District of Columbia of the Church," because it so happens, that he can find through it the only passable highway (or by-way?) by which he may colorably invade, or get within range of, a particular Diocese, into which he has no right to make a direct incursion. If desolation be reformation, the Editor has certainly made an attempt at the proposed reform of the Seminary.

I remain, Reverend and Dear Sir,

Your's very sincerely,

JOHN D. OGILBY.

THE SOUTHERN CHURCHMAN DISQUIETED.

We are tempted to regret the natural feeling which induced us to boast, a little, about that week of quietness. Some of our brethren seem determined we shall make up for it. Even our usually quiet brother of the Southern Churchman appears a little envious of our good fortune. We hope he will be somewhat mollified when we tell him that this "quietness" was enjoyed in "the Old Dominion," and richly garnished with Virginian hospitality. Surely he will be the last to do away with the happy impression. However, here is what he says, and we must answer him or he may think we do not know our catechism.

"It is only since the issue of our last No. that we have read a publication entitled 'The Priestly Office: a pastoral letter to the Clergy of North Carolina. By their Diocesan the Right Rev. Silliman Ives, D.D.' It has been published in the Banner of the Cross, of April 7th and 14th. Whether the editor of that paper approves of it, we do not know. He also may have overlooked it, for he has just returned, he informs us, from a brief and pleasant sojourn in the country—whose soothing influence has altogether disinclined him to talk of 'Romanizing' or other jarring topics which might disturb his tranquillity. Though not especially addressed, we take in good part the homily on *quietness* to his brother editors, and shall ever indulge our natural predilections for it, whenever conscience does not pre-

* The only student, of whom the contrary might plausibly be alleged, has not defended the position (much less any "doctrines" at variance with the teaching of the Church) of the party or parties referred to, since the recent development. Before that, he may have been led, by a generous confidence, farther than he was aware, in apologizing for opinions of a doubtful character, not then apparent.

scribe a different course. However much we may value the peace of the Church, it is miserable policy, as well as unfaithfulness in duty, to 'cry peace, peace, when there is no peace.'

"May we take the liberty to ask the editor of the Banner, since he considers the alleged 'Romanizing' in the Church as a subject, respecting which 'ignorance is bliss,' and wisdom 'folly,' what is his view of Romanism? Is there any truth in the opinion of a recent English Magazine, (Fraser's,) that 'the essence of Romanism is the doctrine of Priestly mediation'?" He will not perhaps agree with us that it is so, but let him at least say whether the pastoral letter has his concurrence—and whether he wishes it to be received by his readers as a true exhibition of the doctrine of the Church and the religion of the Bible."

For brevity's sake, we will reduce this to the catechetical form.

S. CHURCHMAN. What is your view of Romanism?

BANNER. It is found in the Prayer Book, thirty-nine articles included.

S. CHURCHMAN. Is there any truth in the opinion of a recent English Magazine, (Fraser's,) that "the essence of Romanism is the doctrine of priestly mediation"?

BANNER. We do not take as authoritative the opinions of Magazines. The Bible teaches as an essential article of Faith "the doctrine of priestly mediation." "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. ii. 5.) "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for us."

But the term "mediation" may be used in a common sense to denote "intervention," "interposition," "entreaty for another," and in such meaning we can discover nothing of Romanism in using the phrase "priestly mediation" as denoting the office of those who are appointed Ministers to make known the will of God to man, and to present to God the confessions, the prayers and praises of His people.

S. CHURCHMAN. Why did you not express an opinion of the Pastoral Letter?

BANNER. Because we do not believe in the Archbishopal powers of the editorial office. The Banner has laid it down as a rule not to assume the office of *reproving and teaching* Bishops, in the discharge of their official duties. They are equally above our praise or our censure. We have acted upon this rule in many cases. And so we will continue to act. As the organ of communication between the Bishop and the Diocese of North Carolina, we published the Pastoral Letter of the Bishop to his Diocese. We would have thought it impertinent presumption to praise or to censure such a document.

One thing we would advise the Southern Churchman, and that is, not to clothe the Bishop's ideas, which seem not to be well understood, in any language, but that given in the Pastoral letter. Theological sense depends much upon the phraseology, and not a little upon the context.

The Southern Churchman need not think that we shrink from expressing our own views. We are ready to express them when properly called for. Only we hope, after we have said our catechism, that we may be permitted to return to "quietness."

NEW CHURCH IN WASHINGTON.

"The Vestry of Trinity Church, Washington, finding their church too small for the wants of the community in the midst of which it is situated, have taken measures to erect a new one. The sum of \$15,000 which they can themselves raise, would build a church large enough for the present congregation. As, however, during a portion of the year, a large number of persons from all parts of the Union congregate within the bounds of this parish, and desire to attend the services of this Church, it is very desirable and important that there should be room provided for their accommodation. The Vestry, therefore, invite their brethren abroad to unite with them in the effort to raise a sum sufficient to accomplish this object. In case \$10,000 shall be contributed, the Vestry pledge themselves that *three hundred sittings shall be set apart, and remain forever free, for the use of strangers and temporary residents.*"—Prot. Churchman.

We take the above from the Protestant Churchman. We feel bound, at the same time, to correct the wrong impression which this article is calculated, if not designed, to produce. To those unacquainted with the facts, it might seem from the above, that "Trinity," as in New York, was the Parent Church in Washington, and that it rested with this particular Parish to provide for the "large number of persons from all parts of the Union," who congregate at Washington. In fact it might well be inferred from the above that the whole provision for the spiritual instruction of "strangers" (meaning Senators, Members of Congress, Secretaries, Ambassadors, and other officials) depended upon "the Vestry of Trinity Church." Whereas, in fact, there are other churches in Washington, willing to share the responsibility of providing for these poor strangers.

And besides, St. John's Church, of which, the Rev. Smith Pyne, D.D., is Rector, is the Old Parish Church of Washington. In this parish, most of our Presidents have worshipped. President Taylor holds there his family pew, and is, we rejoice to say,

to be seen in his place twice on every Lord's day. If therefore any Church in Washington has a right to appeal to our national sympathies, it is St. John's Church. This parish is now, under its able and devoted Rector, in a most flourishing condition. In a late visit there we learned that there was a large demand for pews which could not be satisfied, while every corner of the church is occupied. We do think that this church should be either enlarged or rebuilt so as to present the Church with more attraction to the many strangers who there congregate. And if a movement is made to secure this object, we think that it will be favourably regarded by American Churchmen.

MR. ERBEN'S ORGAN FACTORY, we regret to learn, was seriously damaged by fire on Monday of last week. A number of Instruments were destroyed, and Mr. E. has suffered quite a heavy loss. His well known energy will, we trust, soon be able to repair the injury.

A DEVOTED WIFE.

Every heart must be touched with the devoted zeal manifested by Lady Franklin in her efforts to send relief to her husband. She still hopes, almost against hope, that he is only a prisoner, bound in the icy chains of the Polar Seas. We fear he is detained by stronger fetters. Yet there is a possibility that he and his hardy companions still survive. Humanity demands that every effort should be made until the case is utterly hopeless. And the voice of a devoted wife supplicating help will make this duty heard, and its call obeyed.

We copy the following from the *Courier & Enquirer*:

SIR JOHN FRANKLIN'S EXPEDITION.

NEW YORK, April 20, 1849.

To the Editors of the *Courier and Enquirer*:

The accompanying Card was lately sent by Lady FRANKLIN to my friend Dr. ROBERTSON, who has requested me to procure its publication. Will you, gentlemen, be so kind as to publish it—and may I, through your columns, ask the same favor of the several papers in this city, and of the papers of our other seaports? This will, at least, be an expression of sympathy granted to the many sorrowful hearts which now for a long time have been trembling on the verge of despair. Lady FRANKLIN, of course offers this reward, independently of that offered by the Government.

I am, Gentlemen, very respectfully,

Your obedient servant,

ED. Y. HIGBEE.

Three Thousand Pounds, or a proportion thereof, according to the services rendered, offered by Lady FRANKLIN, to such of the Whaling Ships as shall be generously inclined to assist the search for Sir JOHN FRANKLIN and his gallant companions.

With the view of inducing any Whaling Ships which shall resort to Davis's Strait and Baffin's Bay to make special efforts in search of the expedition under the command of Sir JOHN FRANKLIN, I hereby offer the sum of Three Thousand Pounds,* (£3000) or a proportion thereof, according to the services rendered, to such ship or ships as, departing from the usual Fishing Grounds, shall discover, and, if needed, afford effectual relief to, the above expedition, or to any portion of it.

It is proposed that the amount of the reward, according to the efforts made and services performed, shall be determined by the following gentlemen, who have kindly consented to act as referees, viz.:—Rear-Admiral Sir Francis Beaufort, K. C. B., Captain Sir W. Edward Parry, R. N., Thomas Ward, Esq., (Hull.)

In regard to the distribution of the sum awarded, among Owners, Captains, Officers, and Seamen, the amount to each to be adjusted in the same proportions as if similar value of produce from the Fishery had been obtained.

In the event of more than one ship making special efforts to give succor to the expedition, each ship is to receive its proportion of the reward, agreeably to the decision of the Referees.

The attention of Whalers disposed to aid in this service, is particularly directed to the Gulf of Boothia, within Regent's Inlet, or to any of the Inlets or Channels leading out of Barrow's Straits, or the sea beyond, either northward or southward, as also to any Sounds or Inlets in the North and Western sides of Baffin's Bay, above the 75th degree of latitude.

Should it be clearly proved and ascertained that any Whaler has made extraordinary efforts or special researches in quarters remote from the ordinary Fishing Grounds, for the purpose designated, though no success may have attended their endeavors, the case of such Whaler, with a view to reward, will be taken into favorable consideration by the Referees.

For the greater satisfaction of parties claiming Reward, the Owners and Captains shall be authorized, if they desire it, to nominate one additional Referee, who shall act and vote in all respects as the standing Referees in the special case for which they may be nominated. The Referees, being then increased to four, will, according to the usual order of business, choose for themselves, a fifth as umpire.

SIR JOHN FRANKLIN'S EXPEDITION.

To this we add the following from a city paper. The response of the Secretary is honorable to this country and the government.†

LADY FRANKLIN TO THE PRESIDENT OF THE UNITED STATES.—The *Intelligencer* publishes a long, very eloquent and feeling letter addressed by the wife of Sir John Franklin, the famous navigator, whose last voyage of discovery, it is feared, has

proved a fatal one, to President Taylor, invoking his assistance in bringing to the notice of American whalers the large rewards that have been offered by the British Government and by individuals to any ship or ships of any country, or to any exploring party whatever, which shall render efficient assistance to the missing ships, or their crews, or to any portion of them. The lady, in conclusion, apologises, if any apology were needed, for exhibiting the natural feelings of her heart in such a matter, in the following language:

I am not without some misgivings while I thus address you. The intense anxieties of a wife and of a daughter may have led me to press too earnestly on your notice the trial under which we are suffering, (yet not *we* only, but hundreds of others,) and to presume too much on the sympathy which we are assured is felt beyond the limits of our own land. Yet if you deem this to be the case, you will still find, I am sure, even in that personal intensity of feeling, an excuse for the fearlessness with which I have thrown myself on your generosity, and will pardon the homage I thus pay to your own high character, and to that of the people over whom you have the high distinction to preside.

We are pleased to see that Secretary Clayton has promptly and satisfactorily answered the lady's letter.

To the citizens of the United States, who share so largely in the emotions which agitate the public mind of your own country, the name of Sir John Franklin has been endeared by his heroic virtues, and the sufferings and sacrifices which he has encountered for the benefit of mankind. The appeal of his wife and daughter in their distress has been borne across the waters, asking the assistance of a kindred people to save the brave men who embarked in his unfortunate expedition, and the people of the United States, who have watched with the deepest interest that hazardous enterprise, will now respond to that appeal by the expression of their united wishes that every proper effort may be made by this government for the rescue of your husband and his companions.

To accomplish the object you have in view, the attention of American navigators, and especially of our whalers, will be immediately invoked. All the information in the possession of this government, to enable them to aid in discovering the missing ships, relieving their crews, and restoring them to their families, shall be spread far and wide among our people, and all that the Executive government of the United States, in the exercise of its constitutional powers, can effect to meet this requisition on American enterprise, skill and bravery, will be promptly undertaken.

The hearts of the American people will be deeply touched by your eloquent appeal to their Chief Magistrate, and they will join with you in an earnest prayer to Him whose spirit is on the waters that your husband and his companions may yet be restored to their country and their friends.

Many hearts will join with us in the sorrow caused by the following record. During a long period of years, Mr. Powell was the Proprietor of a large and flourishing school in the vicinity of New York. He is remembered by all his pupils, and by none more truly than the writer of this, as a dear and kind friend as well as a most faithful and successful instructor.

He united most happily the qualities which won their confidence and love, with that decision of character which taught his pupils that he was not to be trifled with where duty was concerned. He did his utmost to make those committed to his care happy, and to rob school of those needless terrors with which it is too often invested. In this important office he has done faithful service in his generation, and his memory should be honored by all, as it is fondly cherished in the hearts of his "dear boys."

The following resolutions express the feelings of his brethren in the ministry and their estimate of his character.

DIED, on the 29th April, at the residence of his brother-in-law, S. Cambreling, in this city, the Rev. WILLIAM POWELL, Rector of St. Peter's Church, Westchester, in the 61st year of his age.

At a meeting of the Clergy of the Protestant Episcopal Church, who had attended the funeral of the Rev. WILLIAM POWELL, late Rector of St. Peter's Church, Westchester, assembled at the house of the Rev. Mr. Jackson, the assistant minister of the same parish, on Monday, the 30th of April, 1849—the Rev. Dr. Barry was called to the chair; and, on motion, a committee of three was appointed to present to the meeting resolutions expressive of the feelings of the Clergy present on the mournful occasion which had brought them together. The Chair nominated as that committee—the Rev. Dr. Taylor, the Rev. Dr. Whitehouse, and the Rev. A. Beach Carter.

The following resolutions were then submitted, and unanimously adopted:—

Whereas it has pleased Almighty God in His wise Providence to remove from the scene of his earthly cares, the Rev. William Powell, late Rector of St. Peter's Church, Westchester, be it therefore

Resolved, That in the very sudden death of our late brother in the ministry of Christ, we recognise the warning voice of God admonishing us most impressively of the awful uncertainty in which we hold the solemn trusts committed to our keeping.

Resolved, That while we bow submissively to this dispensation of God's bereaving providence, we would humbly express our grief for the loss of one whose heart overflowed with the milk of human kindness,—whose charity never failed,—whose tongue spoke evil of no man,—and who, through a long course of ministerial duty, was always the tender, disinterested, and sympathising friend of his flock, in their seasons of adversity and sorrow.

Resolved, That a copy of these resolutions be sent to the surviving sister and children of the deceased, with the assurance of our respectful sympathy under the trial they have been called to sustain; and also that they be published in the Church papers of the city of New York.

On motion, the meeting adjourned.

EDMUND BARRY, D.D., Chairman.

We copy, with pleasure, the following from the PENNSYLVANIA INQUIRER of this city. We have also private information of the correctness of these statements.

ST. MARY'S HALL AND BURLINGTON COLLEGE.

Notwithstanding the impression which has somewhat prevailed, of an interruption in the prosperous course of these schools, we are informed that they have opened for the summer term, with great success. At no previous time in their past history, have they had so large a number of pupils at this early period in the session. They are now placed under the control of Trustees, with an efficient business man to manage their fiscal concerns, while there is no change in their course of instruction.

TRINITY CHURCH, PITTSBURGH.—We regret to learn that this fine edifice was considerably damaged by fire on the afternoon of Sunday, the 15th ult. It caught in the upper part of the tower, which, with the clock and bell, was destroyed, and the rest of the building so much injured as to require some months to repair it. The church was insured for \$7000, which, it is thought, will nearly cover the loss. The building is to be enlarged, to meet the increasing demands of the congregation.—*Com.*

The above accident occurred during our absence from Philadelphia, or it should have received earlier notice. A private letter from the Rector informs us that the fire commenced on Sunday evening during Divine service. The vestry are in doubt whether to repair the old Church, or to build a new one. The latter plan, we understand, finds most favor as we might suppose from the known character of this spirited and liberal congregation. Service is held, for the present, in the morning in the Chapel, and in the afternoon at St. Andrew's Church, tendered for the purpose by its Rector and Vestry.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

We have already expressed our interest in the success of this able Periodical. The last number shows that it is growing and improving with age. For the credit of the Church we hope it will be sustained. It is indeed a reproach if one "Church Review" cannot find support in our communion.

The soliciting Agent, for the New England and Northern States, Mr. Bradley, will be in attendance, during the session of the Pennsylvania Convention, in the hope of adding to the list of subscribers. He will be found at the bookstore of Mr. Hooker & Co., corner of Chesnut and Eighth streets, during the week.

CORRECTIONS.

In the excellent article of M. Y. on "Macaulay," we regret that a few typographical mistakes occurred to disturb the writer, perhaps, more than the reader. We must justly throw the blame upon the manuscript, not upon the printer. It was by *guessing* only at the probable intention that both printer and proof reader were guided in some words.

In the 7th paragraph, for 1570, read "1540."

In the 6th paragraph, below for 31 articles, read "31st article."

Just above instead of "any great share," read "any just share."

At end of 6th paragraph, for "passages," read "passage."

CONFESSION AS HELD BY THE ANGLICAN CHURCH: designed chiefly as an antidote to a pamphlet entitled, "VOICE OF THE ANGLICAN CHURCH." Originally published in "The Churchman," April 21. By a Presbyterian of the Diocese of New York.

"Admonetur omnis ætas posse jam fieri, quod jam factum vidimus."

This is the republication, in pamphlet form, of an article on an important topic, from the pen of one of the ablest Presbyters of the Church. The general object of the writer is thus expressed in the Preface. Having shown that the Church has abolished this practice as a *general rule*, yet allowing exceptions in *particular cases*, he proceeds thus:—

"The attempt, however, to make this liberty which the Church allows, a cover for the introduction of a practice which she has plainly repudiated; to represent the *exception* as the *rule*, and to apply to the latter the commendations which were designed for the former, and thus to hold up the Church and her ablest divines as approving and advocating a system which they have solemnly and deliberately renounced, is a proceeding which, it is believed, may be exposed without danger of the imputation of encroaching on any such liberty as is consistent with truth, honesty, or Christian humility. That such an attempt had been made in 'The Voice of the Anglican Church,' it is not necessary to affirm; it is sufficient to show that such an attempt, if made, would be utterly futile; and could only be made to seem otherwise by a course of deliberate suppressions or flagrant omissions in the citation of testimonies; and this, it is believed, is shown by the comparison which is made in the following pages between the quotations, of the tract just mentioned and their originals."

The writer thus further speaks of his particular design.

"His only object has been to vindicate the Church of England and her divines, from the implied charge of favoring that system; or any such approach to it as makes the confession to a priest of all sorts of sins, and by persons of all conditions and both sexes, to be, as a general thing, desirable or proper. Such sort of confession is considered by them, (with, it is believed, scarcely an exception) to be destitute of divine sanction and primitive precedent, and to have been deservedly abolished at the time of the Reformation, as having been found to be

* The British Government has offered a reward of £20,000 on similar conditions.

† We are glad to learn that our government intends detaching, forthwith, two of the national ships in search of the lost exploring expedition of Sir John Franklin, in the Arctic seas; one to go east, around Cape Labrador, and through Davis' Straits—the other west, to Behring's Straits.

productive of the most flagrant evils. 'This whole topic,' says one who on this subject may speak for them all, 'can only be a prudential consideration, and can no way infer a divine institution; for though it was as convenient before Christ as since, and might have had the same effects upon the public or private good then as now, yet God was not pleased to appoint it in almost forty ages; and we say he hath not done it yet. However, let it be considered, that there being some things which St. Paul says are not to be, 'so much as named,' amongst Christians, it must needs look indecently, that all men and all women should come and make the priest's ears a common sewer to empty all their filthiness, and that which a modest man would blush to hear, he must be used to, and it is the greatest part of his employment to attend to. True it is that a physician must see and handle the impurest ulcers, but it is because the cure does not depend upon the patient, but upon the physician, who, by general advertisement, cannot cure the patient, unless he had a universal medicine which the priest hath: the medicine of repentance, which can indifferently cure all sins, whether the priest know them, or no. And therefore all this filthy communication is intolerable, because it is not necessary; and it not only pollutes the priest's ears, but his tongue too; for lest any circumstance, or any sin, be concealed, he thinks himself obliged to interrogate, and proceed to particular questions in the basest things.'*

New York, April, 1849.

The Pamphlet thus begins, and we quote this part of it to call the attention of our readers to the contradiction of the statement that "one of the Bishops of our Church is reputed to be the Editor." We are quite sure that this is a false statement.

"Mr. Editor—I lately received through the Post Office a small pamphlet entitled 'Voice of the Protestant Episcopal Church in the United States on Confession,' which on examination I found to be intended as a sort of reply or counteractive to another pamphlet entitled 'Voice of the Anglican Church on Confession.' My curiosity being thus excited I was led to procure a copy of the latter pamphlet, and I now propose to offer you some remarks on both. For brevity's sake I shall distinguish the two by calling the former a pamphlet, and the latter a tract.

The pamphlet referring to the tract informs us that "One of the Bishops of our Church is reputed to be the Editor, and it is said to be the precursor of several discourses which are soon to emanate from the same quarter in favor of Auricular Confession." I quote this passage merely to say that I do not believe that the bishop referred to has either edited the tract or made himself anywise responsible for it.

After quoting two of the testimonies from the tract, the writer of the pamphlet says: "Now, granting that the writer of this tract has quoted accurately from the Anglican Book,—supposing besides, (which is a very broad supposition,) that Anglican Divines all speak the same voice, walk by the same rule, and would if they could compass the same thing—auricular confession—we ask, 'what is that to us, Protestant Episcopalians of these United States?'" And the writer then proceeds to set the Anglican Voice on the one side and the American Voice on the other; and to quote the divines of the American Church as an offset to those of the Anglican.

I regret exceedingly to see such a course of argument adopted. It combines, in my judgment, the guilt of parricide and suicide. To say the least it makes the American Church stultify herself; since she has declared, and still declares, that she has been and is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

The tract is so very small an affair that I should not have thought of reviewing it, had it not been for this virtual admission of its correctness, and the use consequent on such admission by the writer of the pamphlet. But under the circumstances I have thought it worth while to examine how far it is a faithful report of the Voice of the Anglican Church, and I now offer you the result of my examination."

The able Author proceeds to compare the quotations in the Tract with the originals, and shows that this pretended "voice of the Anglican Church" is altogether a counterfeit. In every case the quotation is either so garbled or misapplied, as to turn an exception into a general rule. We have never seen work of demolition more complete. One by one, the props by which these false views would be sustained are removed until the "voice of the Anglican Church is reduced to a vox et preterea nihil. We have no space at present for further quotations from this able Pamphlet, we may have future use for them. The writer has done a good work, for many who had it not in their power to confute the apparent authorities by a reference to the originals, were startled to hear in "the voice of the Anglican Church" a defence of the worst features in the Romish system.

From English Church Papers.

The last steamer brings us no Church news of general interest. From the English Churchman we copy the following

SUMMARY OF FOREIGN INTELLIGENCE.

In France, the people of Paris have lately been employed in entertaining large numbers of Englishmen, of the middle class, who have gone over to that country, for the purpose of confirming the good understanding at present existing between the two nations. Some of our contemporaries have attempted to throw ridicule on this expedition. For our part, we cannot see why the middle classes of the two countries should not have their re-unions as well as the aristocracy. Besides, anything that is likely to re-establish the *entente cordiale* between France and England, ought to be encouraged. A French expedition has left Toulon, under the command of General Oudinot. Its destination is said to be Civita Vecchia; and its object, the restoration of the Pope. It is reported that the Duke of Bordeaux is seriously ill.

The Danes are blockading the German ports, and have taken many merchant vessels belonging to Germany. The German troops are marching towards Jutland; the Danes having evacuated nearly the whole of Schleswig, except the island of Alsens. Hopes are entertained of a pacification.

The German Empire is still a dream. It seems as if the Northern States, which are Protestant, will join Prussia; whilst the Southern States, which are Roman Catholic, will adhere to Austria. The Austrian Deputies have been ordered to leave Frankfurt; but this is perhaps only a ruse.

In Hungary, Comorn still holds out, and the Magyars are advancing towards Pesth. A decisive battle will soon be fought. It is

* Jeremy Taylor's Dissuasive from Popery, P. 2, B. 1, Sect 11.

said that Bem's object is to unite Hungary and Poland, and make them one kingdom.

The Russians are augmenting their forces, and have sent an ultimatum to the Turks, desiring them to withdraw their troops from the Principalities, and to reduce their army to the peace establishment; otherwise the Russians will turn (not cross) the Balkan, and march upon Constantinople. The Turks, of course, will do no such thing, if they are properly supported by England and France; but we fear Lord Palmerston will play the game of Russia, as he did before.

Genoa has surrendered to General La Marmora; and so the Revolutionary party, who first urged the King of Sardinia to fight against the Austrians, and then deserted him, and fought against him, have failed in their object of establishing a Republic. We are glad of this, for we should have been grieved to see ingratitude successful.

The Conde de Montemolin has been prevented from entering Spain by the French police, and has returned to England. He has been treated better by the Republic, than his father was by Louis Philippe.

Names and Residences of the Clergy of Philadelphia, and its Districts.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.	
Rev. Thomas G. Allen,	14 Jefferson Row, City Missionary.
" James Bonnar, B. D.	George st. and Schl. 5th, St. James School.
" Geo. Boyd, D.D.,	24 Bank st.
" Samuel A. Clark,	402 North 6th st.
" Geo. A. Clark,	402 North 6th st.
" J. C. Clay, D.D.,	Swanson st.
" John Coleman, D.D.,	146 Queen st.
" Thos. J. Davis,	Pine st. above 18th,
" Robert Davis,	S.E. cor Market and 11th,
" Benj. Dorr, D.D.,	13th and Arch sts.
" J. M. Douglass,	378 Coates' st.
" B. J. Douglass,	" (Deacon.)
" Wm. Douglass,	243 Spruce st.
" H. W. Ducachet, D.D.	8 Girard st.
" Charles M. Dupuy,	S.W. 12th and Walnut sts.
" Geo. A. Durbin,	Callowhill w. of sch. Front, Ch. Redemption.
" Rees C. Evans,	11 Magnolia st. (N. L.) City Missionary.
" James H. Fowles,	Filbert st. above Sch. 7th, Ch. of Epiphany.
" Kingston Goddard,	Summer st. ab. sch. 6th, Ch. of Atonement.
" C. J. Good,	25 South 13th st.
" R. D. Hall,	139 Walnut st.
" Geo. E. Hare, D.D.,	Green Hill or 431 Market st. St. Matthew's.
" Samuel Hazlehurst,	Richmond Lane, Ch. of Messiah.
" N. S. Harris,	Washington and 11th sts. Ch. of Nativity.
" Wm. S. Hinds,	4 Bellmont place, Sp'ce st.
" H. Hooker, D. D.	S.W. cor. Ches't and 8th,
" M. A. D. W. Howe,	Broad near Pine, St. Luke's Ch.
" Joseph Jacquett,	129 S. 6th below Spruce, Teacher, Hebrew.
" Edward C. Jones,	(Mantua,) Missionary at Alms House.
" Norris M. Jones,	317 Chesnut st.
" J. G. Lyons, LL.D.	98 South 4th st.
" J. G. Maxwell,	Beach near Palmer,
" John A. Merrick,	92 Penn st. (Deacon,) St. Peter's Ch.
" D. S. Miller,	95 New st.
" R. S. Mitcheson,	Coates above 11th, St. Jude's.
" H. E. Montgomery,	269 South 10th,
" H. J. Morton, D.D.,	9 Clinton,
" Wm. B. Musgrave,	541 Chesnut st. (Deacon,) All Saints'.
" Edm'd Neville, D.D.	Wood st. above 7th, St. James'.
" Richard Newton,	237 South Front st.
" W. H. Odenheimer,	176 South 3rd st.
" Rt. Rev. H. U. Onderdonk,	D.D., Pine street below Broad, St. Philip's.
" Rev. F. Ogilby,	267 South 10th st.
" C. E. Pleasant,	270 Arch st.
" Thos. H. Quinan,	Catherine, bel. 7th, Ch. of Ascension.
" O. E. Shannon,	S. 18th, bel. Lombard,
" J. H. Smith,	Cor. Front & Margaretta,
" W. B. Stevens, D. D.,	29 Clinton st.
" S. C. Stratton,	27 Sansom st.,
" Wm. Suddards,	224 Cherry st.,
" Wm. L. Suddards,	224 Cherry st. (Deacon,) Grace Church.
" C. West Thompson,	Corner Oak & Broad sts.,
" M. R. Talbot,	Naval Asylum,
" R. S. Trappier,	243 S. 10th st.,
" Peter Van Pelt,	315 Chesnut st.,
" J. A. Vaughan, D. D.,	Penn Square,
" T. C. Yarnall,	N. E. cor. William and
" H. H. M. Whitesides,	Walnut sts. West Phila. St. Mary's Ch.
" Danl. Washburn,	N. E. cor. 12th and Coates,
" C. S. Williams, D.D.,	(Deacon,) Broad bel. Walnut, St. Luke's Ch.
" C. B. Wyatt,	Spruce st., corner Dugan,
	Ridge Road, near L. Hill, St. James', Less.

Obituary.

For the Banner of the Cross.

DEPARTED this life, near Memphis, Tennessee, on the 3d of April, 1849, Capt. THOMAS BOOTH, a native of Sussex Co., Va., in the 76th year of his age.

The deceased was admitted to holy baptism by the Rev. Devereux Janat, a name identified with the early history of the Church in Virginia. Though for some years of his life he was connected with the society of Wesleyan Methodists, yet the genius of our ecclesiastical system seemed ever to approve itself to his judgment, to influence his estimate of christian character, and to shape his course of action. And when at length circumstances conspired with the bent of his mind, to lead him back to the Church of his fathers, he availed himself of the opening thus providentially afforded, and continued to the last, one of the most ardent of her friends, and faithful and frank of her adherents. Inflexible in his principles, sincere in his friendships, urbane in his deportment, he conciliated respect at once and love; and was gathered to his fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope.

DIED, at the residence of her son, in New York, on the 18th April, in the 73d year of her age, Mrs. MARIA McILVAINE, relict of the Hon. Joseph McIlvaine, a Senator of the United States, and mother of the Bishop of Ohio. She was buried in St. Mary's Church yard, in this city, the Bishop of New Jersey performing the funeral service. In the departure of this venerable woman, almost the last of her generation is taken from among us. She left among her papers, the prayer, that it might please God, to take her to Himself "by a sweet, and short passage." And her prayer was granted. "She fell asleep, in Jesus." "Precious in the sight of the Lord is the death of His saints."—Missionary

by J. P. Doane

The following is the sad record of the death of a former fellow student. The faithfulness and zeal, which distinguished his early life, continued unabated to the end. (EDITOR OF BANNER.)

DEATH OF A MISSIONARY.

The Albany Journal publishes from a letter of the Rev. Richard Cole, missionary at Hong Kong, under date of January 26th, 1849, the particulars of the death by drowning, of the Rev. William J. Pohlman.

He was on his return from Hong Kong to Amoy, in the schooner "Omega," having accompanied his sister to the former place for the benefit of her health. On the night of the 5th of January, about 2, A.M., off Breakers' Point, about half way between Hong Kong and Amoy, distant from the shore about a quarter of a mile, the vessel struck upon the rocks. The wind was blowing fresh and the sea running high. By the advice of Mr. Pohlman they all remained upon the vessel until daylight, for the weather was thick and hazy, when they attempted to get a rope on shore by one of the men, who was a good swimmer, but owing to the high and strong waves, and the breakers on the beach, they could not succeed. As soon as it was light the wreck was discovered by some Chinamen on shore. They gave the alarm, and it was not long before there were hundreds collected on the beach. The vessel was fast going to pieces and filling with water. Some of the Chinamen, to the number of twelve or more, swam from the shore to the wreck, and commenced pilfering whatever they could lay their hands upon. In this dreadful situation, the waves breaking over the vessel, the cabin having filled with water, and the trunks and boxes having floated out, the hatches being washed open and the decks cleared of every thing, Mr. Pohlman told the Chinese, with the consent of the captain, that they could have every thing. The only thing they, the crew, wished for, was to preserve their lives. In this situation they remained until the captain judged it to be low tide, which was about 12, M. when they lowered the boat, (in doing which it was slightly stove,) and the captain, first and second mates, Mr. Pohlman, and about a dozen of the crew, who said they could not swim, got into it; leaving all who could swim, except the gunner and steward, upon the wreck. When the boat shored off from the vessel the captain ordered those left behind to jump into the water and swim ashore.—They did jump into the water, but instead of swimming to the shore, they caught hold of the sides of the boat in such numbers as to swamp her, and she immediately went down. Of all that were in her Captain Anderson, the second mate, the gunner, and the steward, were the only ones who succeeded in getting to shore. All the rest were drowned. The crew consisted of thirty-seven. Twelve were drowned and twenty-five were saved. Six of the crew were Chinamen; three of these were drowned. As soon as the boat sunk, and they were all thrown into the water, Mr. Hutchinson, the first mate, caught hold of the legs of the gunner, who was a good swimmer. The gunner disengaged himself and turned round to look after Mr. Hutchinson, when he saw him sinking. At the same moment he saw Mr. Pohlman, with his face under water, and struggling with his hands above the surface. This was the last that was seen of Mr. Pohlman. Every thing in the vessel was lost. The Chinese from the shore waded up to their waists in water to meet those who were struggling to get on shore. As soon as they could lay their hands upon them, they stripped them of their clothing; in doing which they murdered Captain Anderson, by holding his head under water until he was drowned.—Those who reached the shore alive had to make their escape without clothes, and so travel to Cup-Chee, a village about twelve or fifteen miles distant from the wreck, where the people were kind enough to give them a few rags to cover themselves with, and something to eat. From this village they travelled on by slow stages as well as they could, subsisting upon the charity of the Chinese Mandarins in the different villages through which they passed, until they reached Canton on the 8th of January. On one occasion they were all locked up in a jail during the night without any food.—The next morning the Mandarin released them, and gave them each forty cash (about three cents) and sent them on their way.

The motive for Captain Anderson's murder was, doubtless, that he had more and better clothing on than any of his crew. It is altogether likely, that had Mr. Pohlman succeeded in getting to shore, the cupidity of the Chinese, and their anxiety and haste to possess his clothing, would have led them to violent hands upon him also. Mr. Thomson, the second mate from whom these particulars were obtained, and who was in the boat with Mr. Pohlman, says that he was quite calm and self-possessed. He was prepared for any event. He was a most excellent labourer, in connection with the Reformed Dutch Church. He is the first missionary of the Board who has been lost at sea. Death to him was but the entrance into life. The Chinamen, in contending for the property of the wreck, killed each other to the number of fifty or sixty.

CHURCH CHOIRS.

The following admirable resolutions, on this subject, were adopted at the meeting of the Ev. Luth. Synod of Maryland, at its last session in Cumberland. They deserve a general circulation throughout the Church, and we would bespeak for them the respectful attention of the choirs in our churches:

1. Resolved, That the design of Choirs in churches is not to monopolize this delightful part of divine worship, but to direct the devotions of the congregation.

2. Resolved, That the members, and especially the leader, should be members of the church, whose deportment, especially in the house of God, should be discreet and Christian.

3. Resolved, That we disapprove of the introduction of so many new tunes, especially all light and frivolous ones, into the singing of our Churches, which often destroys instead of promotes a spirit of devotion, and prevents the congregation from joining in the exercises.

4. Resolved, That we recommend to the pastors of our churches to preach on the subject of devotional singing, and to make all proper efforts to have this interesting part of public worship so conducted that the whole congregation may join in the exercise, and as to be characterized by proper solemnity and decorum.—Lutheran Standard.

Is published every Saturday, by King & Baird, No. 9 George street, above Sixth, at Three Dollars per year, or Two Dollars and Fifty cents if paid in advance.

The advance price will be charged when we are obliged to collect the bills through a travelling agent.

Any person remitting Ten Dollars will be entitled to receive five copies for one year; or, one copy for five years.

Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the Publishers, to King & Baird, both No. 9 George street.

Advertisements not inconsistent with the character of the paper as a periodical of the Church, will be inserted at one dollar, (if not exceeding twelve lines), for the first, and fifty cents for each subsequent insertion, to be paid for invariably in advance. Those of greater length, will be charged in proportion.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 19, 1849.

[VOL. XI.—No. 20.—WHOLE No. 542.]

Calendar.

MAY.

20th. Sunday after Ascension Day.
27th. WHITSUNDAY.—Proper Psalms instead of the Psalms for the Day.)
28th. Monday in Whitsun Week.
29th. Tuesday in Whitsun Week.
30th. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MAY.

20th. A. M. West Philadelphia; Evening, Calvary (Monumental) Church.
27th. St. Paul's Phila.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation.)
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation.)
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Sunday after Ascension, 20th. St. Ann's, Middletown, A. M.; St. Peter's, Smyrna, P. M.
Tuesday, 22d. Seaford, P. M.
Wednesday, 23d. Laurel and Broad Creek.
Thursday, 24th. Little Hill, A. M.; Millsboro', P. M.
Friday, 25th. Millsboro', A. M.; Long Neck, Evening.
Saturday, 26th. Lewes.
Whitsunday, 27th. St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th. Milton, Evening.
Tuesday, 29th. St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th. Milford, (Convention.)

From Church Papers.

WESTERN NEW YORK.

BISHOP DE LANCEY'S VISITATION.

On Sunday, May 6th, Bishop De Lancey visited St. Mark's Church, Penn Yan. In the morning he preached and administered the Holy Communion. In the afternoon the Bishop preached. The Parish having been vacant from Christmas to Easter, and the present Rector having just commenced his labors there, no confirmation was administered.

PASTORAL LETTER.

To the Clergy and Congregations of the Diocese of Western New York.

DEAR BRETHREN:—On Whitsunday, May 27th, will occur the three hundredth Anniversary of the Book of Common Prayer, as authorized by the Church of England, when, guided by the Divine Head of the Church, she arose in the majesty of truth, threw off the yoke of the Papacy, restored public worship from an unknown language to the vernacular tongue, and reinstated gospel truth, order, and holiness in the faith, affections, and practice of the people of God.

By an obvious propriety, which will at once strike the minds of all of you, the day should be gratefully commemorated by us, who are experiencing the rich blessings which in God's gracious Providence, have resulted from the English Reformation, and enjoying in this far off land, then a howling wilderness, not only the spiritual freedom then won, but that Prayer Book which the Church then adopted.

I need hardly remind you that no books, beside the Holy Bible on which it rests, has vindicated itself to the sober, devout, and christian piety of intelligent minds so triumphantly as the Book of Common Prayer—none has exerted so powerful an influence in the maintenance of the doctrinal, sacramental, and devotional truths of divine revelation, which the reformers treading in the steps of the Primitive Church, adopted as their guide and hope; and for which, many of them shed their blood. This book has won its way by the side of the Christian Church, as its faithful handmaid. It is used in public service by millions in England, Ireland, Scotland, and the British Colonies. It has carried its sound Protestantism to some extent, into all quarters of the globe. In Europe, Asia, Africa, and America its voice is heard.

For three hundred years, it has successfully maintained through various trials and depressions its principles, its creeds, its sacraments, and its devotion.

No modification of its essential truths and forms have taken place in adapting it to different countries and governments.

Since 1789, for more than half a century, it has been the authorized guide of truth, devotion, to our portion of the Church of Christ; winning almost daily, conquests over ignorance, prejudice, and opposition.

It was adopted, Oct. 16, 1789, by a general convention, consisting of two Bishops, about seventeen clergymen, and twelve laymen, and by its authority, became obligatory on the Clergy and Church, Oct. 1, 1790.

The whole P. E. Church, then consisted of four Bishops, about 180 Clergymen, and 200 Churches. It now comprehends 29 Bishops, about 1500 Clergymen, and 1500 congregations, who, with the fervency of spiritual devotion, the conviction of intelligent minds, and the holy affection of hearts consecrated to God by the Holy Ghost, will we trust ever cling to it unchanged, as next to the Bible, the sheet anchor of the faith and hope of the Church.

It has already been suggested, that the best celebration of this three hundredth anniversary of the Prayer Book, would be by a humble offering to God, in a contribution to the cause of *Christian Missions* to be equally divided between *Diocesan, Domestic, and Foreign Missions*.

I very cordially recommend to my brethren of the Clergy in this Diocese, to bring the subject before their respective flocks, by sermons or addresses as they shall think proper, on the day above named, Whitsunday, May 27th, and to make on that day the collection above specified, for Diocesan, Domestic, and Foreign Missions. All departments of the Missionary work stand urgently in need of aid. From all, the most pressing solicitations come. With grateful hearts and open hands let us on this occasion respond to the appeal, adding to our alms, our prayers that God would make his ways known unto men, his saving health unto all nations, and that his holy Church universal, may be so guided and governed by His good Spirit, that all who profess and call themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Commending you all to the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, I subscribe myself, affectionately your friend and Bishop,

WILLIAM H. DELANCEY,

Bishop of the Diocese of W. N. Y.

Geneva, W. N. Y., May 1, 1849.

Gospel Messenger.

VIRGINIA.

OPENING OF ST. BARTHOLOMEW'S CHURCH, LEETOWN.—The following interesting sketch of the services on this occasion is from the *Free Press*, of Charlestown, Jefferson county. It is with much satisfaction that we record such events, indicating the growth of religion and the extension of its blessings through our State. How much more of real, positive good is to be found in a simple incident like this,—how much that may be expected to tell in the happy annals of eternity than the record of victories won, governments overthrown or nations convulsed. How much more than controversies in the Church, however important or necessary. Alas, that the Prince of Peace should have to say, 'I came not to send peace but a sword.' Let us be thankful that amidst all the evils of the world, there are also indications of good. Such reflections have arisen since this sketch of the opening services of this little "Greenwood Church" has been lying before us, and although not more appropriate to this than any other similar occasion, we let them stand as our preface. The blessing of Heaven be upon our Churches both in town and country, and may the Spirit of God descend and give spirituality to their devotions, and efficacy to the preaching and hearing of the Gospel among them:—

"Last Sabbath week this beautiful edifice was occupied for the first time in the solemn worship of Almighty God. The day was fair and beautiful; a very respectable and intelligent congregation was assembled, and the exercises were solemn and impressive. As the evening services progressed, every heart seemed animated, and every countenance manifested unwonted joy and grateful esteem. The Rev. Mr. Brown delivered an able and eloquent discourse from the words, 'This is none other than the house of God and the gate of heaven.' He described in glowing colors the patriarch casting his wearied head on the pillow of stone, while in his vision he beheld the angels of God ascending on the ladder, at the top of which the Son of man was standing; and glanced at the chequered scenes of Jacob's life. He showed how this was the house of God: it was in a temple dedicated to Jehovah he had promised to manifest himself to his waiting people. That prayer, and praise and preaching of the word would bring down the Divine blessing; that the gates of heaven would there be opened, as there was always an inseparable connexion between the end and the means. With touching pathos, which brought tears to many eyes, he referred to the untiring zeal and labors of the Rev. B. Allen, who more than 30 years since had preached in a humble cabin, then in view of the speaker, and in his own experience he felt that in that very house he had witnessed the presence of the Holy Spirit, and the efficacy of the divine word. Through the whole of this charming discourse, the most profound attention reigned.

Then came the hymn 'And wilt thou, Oh, Eternal God,' &c., sung to the tune of Old Hundred. Never can I forget the impression. The music was excellent, because the hearts of the people were animated with the inspiring scene. Thousands and tens of thousands of congregations, in various parts of the world, have for centuries united in singing this solemn tune, and yet it retains all its pristine grandeur and sublimity. All

seemed delighted and happy with this effort to sustain and promote true religion in this vicinity, and it is hoped that a great and glorious change will be effected in the hearts of the people in this quarter of the country, by the influence of the Divine Spirit on the faithful services of the pious Rector of St. Bartholomew's Church at Leetown."

A HEARER.

Southern Churchman.

INDIANA.

We understand that Bishop Kemper, being desirous of attending the sessions of the Conventions of both Wisconsin and Indiana, has, after consultation with the Standing Committee of the last mentioned Diocese, resolved to change the day which had been fixed upon for the meeting of the next Convention thereof. The Convention of Indiana will, Providence permitting, meet in Christ Church, Indianapolis, on Thursday, the 28th day of June, 1849.

RHODE ISLAND.

The Bishop of Rhode Island has addressed a Pastoral Letter to his Diocese, appointing the approaching Holy Festival of Whitsunday as the occasion for a collection in all the churches of Rhode Island in behalf of Diocesan Missions. The following is the conclusion of this admirable letter:

"The approaching festival of Whitsunday will bring with it associations scarcely less interesting and important to our branch of the Church of Christ, than were those of Pentecost to the infant Church in Judea. On Whitsunday, 1549, the Book of Common Prayer, compiled from the earliest Liturgies, and purified from the errors of Popery, was first used in the Reformed Church of England. A Book combining the wisdom and piety of all the preceding centuries of our religion; embodying all that is valuable in the tradition of the Church Catholic; instinct with the spirit of the Bible, and furnishing the best commentary upon its teachings. How thankful should we be in this age of false doctrine and heresy, for a volume which teaches us to confess Christ in the use of those creeds in which confessors and martyrs of every age announced 'the faith once delivered to the saints!' In this day of wildness and fanaticism, how thankful should we be for a fixed formulary of devotion in which we may offer to Almighty God worship at once spiritual and rational! And in this age of agitation, when the most earnest efforts are made, and the most insidious arts employed to restore to its dominion that spiritual despotism which our forefathers cast off; when many of the young and imaginative, blinded and bewildered by the sorceries of Rome, are in danger of being lured into her embrace,—how warmly should we adhere to that venerable Liturgy which provides for the administration of Christ's sacraments and discipline in their primitive purity and simplicity, freed from the deadly errors and the silly superstitions of the mediæval ages!

I affectionately invite you, therefore, to unite with me, on the approaching three hundredth anniversary of the publication of the Book of Common Prayer, in offering thanks to Almighty God for the blessings of the glorious Reformation, which restored to the Anglican branch of the Church of Christ the doctrines, discipline and sacraments of the Gospel in their original simplicity and integrity; and at the same time to unite with me in fervent prayer that the precious deposit received through our forefathers, may be faithfully preserved by us, and be transmitted uncorrupted and unimpaired to those who shall come after us.

"The Lord God be with us as He was with our fathers!" Let our "alms go up with our devotions as a memorial before God." Let the sincerity of our thanksgivings and our prayers be manifested by our liberal contributions to extend the services and institutions of our Reformed Apostolic Church, for the benefit of our contemporaries, and to hand them down as a most valuable inheritance to our children and our children's children, to the latest generations.

Commending you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all those who are sanctified by faith in Christ Jesus, I remain, dear brethren,

Your affectionate friend and Pastor,

J. P. K. HENSHAW,
Bishop of Rhode Island.

Providence, May 7, 1849."

The Bishop has also set forth a Form of Thanksgiving and Prayer to be used in the Diocese of Rhode Island, immediately before the General Thanksgiving at Morning and Evening Prayer, on the Tercentenary of the publication of the Book of Common Prayer, Whitsunday, 1849.

EPISCOPAL ACTS.—The Bishop preached in the Church of the Ascension, Wakefield, April 30th.

May 2d, in St. Luke's church, East Greenwich, eleven persons were confirmed. Sermon and address by the Bishop.

May 3d, in St. Philip's church, Crompton, the Bishop preached, confirmed two persons, and delivered an address.

May 6th, fourth Sunday after Easter, ten persons were confirmed in St. Stephen's church, Providence. Sermon and address by the Bishop.—Witness.

CONNECTICUT.

CONSECRATION OF TRINITY CHURCH.

Nichols' Farms, Trumbull, Fairfield county, Conn.

On Monday, April 30th, being the day appointed by the Bishop of the Diocese, this neat and beautiful edifice was consecrated to the worship of the Triune God, Father, Son, and Holy Ghost, by the Rt. Rev. T. C. Brownell. A large number of the Clergy and laity evinced by their presence and deportment a lively interest in the solemn services of the day. Evening prayer was offered by Rev. N. E. Cornwall, of Southport, assisted in the Lessons by Rev. Charles Todd, of Huntington. The Sentence of Consecration was read by Rev. Enoch Huntington, Rector of the church. An appropriate discourse was delivered by the Rev. Gurdon T. Coit, of Bridgeport. At the close of the services several came forward to renew their baptismal vows in confirmation. Rev. Messrs. Scott, Gardiner, and Carter were present, in addition to those above mentioned. The church is early Gothic. Its shape is cruciform. The plan was furnished by Mr. Wiley, of New York.

The ladies of the parish have displayed much taste in furnishing this temple of the Most High. The carrying out of Mr. Wiley's plan without any admixture or confounding of different orders of architecture, is to be attributed to the skill and care of the Messrs. Hotchkiss, of Birmingham, the enterprising builders, under the superintendence of a committee of the parish, several of whom were not only men of taste, but practically acquainted with the business over which they were appointed. The general opinion of all who have seen this building is, that it is a model of a church built in church style, for a parish of moderate means, who desire a place where the offices of the church can be performed with solemnity and propriety.

The Bishop of the Diocese held his visitation of St. George's church, Milford, on St. Philip and St. James' day. Morning prayer was said by the Rev. Dr. Meade, Rector of Norwalk, assisted in the lessons by the Rev. Mr. Walker, Rector of Humphreysville. The ante-communion service was said by the Bishop; the Rev. Mr. Putnam, Rector of Derby, reading the Epistle, and the Rev. Mr. Coit, Rector of Bridgeport, the Gospel. The sermon was preached by the Rev. Mr. Cornwall, Rector of Southport. The Bishop confirmed nine persons.

Without dismissing the congregation after Confirmation, a procession was formed, consisting of the Bishop and Rector, the clergy in attendance, the Wardens and Vestrymen, and all other persons in attendance; which moved to the site of the new church, where the corner stone was laid by the Bishop, assisted in the service by the Rector and the Rev. Dr. Mead. An address was delivered by the Rector. The Clergymen present, besides those already mentioned, were the Rev. Messrs. Huntington, Scott and Tomlinson. The attendance on these services was large, and an abiding impression appeared to be made. By the appointment of the Bishop, the office used at the laying of the corner stone was that set forth in the diocese of New York for such occasions.

The old church, erected about 80 years ago, having gone very much to decay, it was lately taken down; and the parish, though one of the feeblest in the diocese, is making great exertions towards building a small new one, simple and unpretending in character, but of permanent materials.—*Calendar.*

SOUTH CAROLINA.

EXTRACTS FROM THE BISHOP'S JOURNAL.

March 4th.—At St. Philip's Church, this being one of the "stated days" for Ordination, James Habersham Elliott was admitted to the Order of Deacons; presented by Rev. J. B. Campbell, the Sermon by the Bishop.

April 1st.—*Palm Sunday.*—I visited the Congregation of "Calvary Church." After "Evening prayer" by the Minister, Rev. P. Trapier, I administered the holy rite of Confirmation to one white person and six of color, and then made an Address. It was gratifying to notice the progress of this benevolent undertaking, more especially for the spiritual welfare of the black population.

April 3d.—Tuesday, in Passion Week, at Grace Church, Charleston, I preached, and administered the holy rite of Confirmation to thirteen white persons, and one person of color.

April 11th.—At Georgetown, I preached and administered Confirmation to four persons.

April 15th.—*1st Sunday after Easter.*—In All-Saints' Parish, at the Chapel on the plantation of Mr. John H. Tucker, I said "Morning prayer," commencing at half past 8 o'clock, and heard a very appropriate Sermon from the Rector, (Rev. A. Glennie), in which the blacks were catechised. There were present about twelve white and eighty black persons. The chanting was specially interesting, and the whole service edifying. It was indeed "good to be there." At 11 o'clock, at the Parish Church, "Morning prayer" and the "Ante-communion" were said, by the Rector, and after my Sermon, Confirmation was administered to three whites and four blacks. The Congregation consisted of about fifty white and one hundred and fifty black persons, who nearly filled the gallery. At "Laurel Hill," the seat of F. M. Weston, Esq., seven miles from the Parish Church, there was "Evening prayer" said by the Rev. G. Platt, a Deacon; the Lessons were read by the Rector, and after an Address, I confirmed twenty-three servants of Mr. Weston. There were present about sixty persons—a snow storm prevented the attendance of a larger number, and of several candidates for Confirmation. The Chapel recently built is a neat edifice, capable of containing about three hundred persons. It is suitably furnished, and in all respects more convenient, and more respectable in appearance, than many of the Churches and Chapels in the Diocese. It must be an efficacious means of civilizing, and, under the favor of God, of Christianizing the class for whose special benefit it was erected by its worthy proprietor, and the example will not be without good results.

Charleston Gospel Messenger.

Clerical Changes.

The Rev. Thomas R. Pyncheon has taken charge of St. Paul's church, Stockbridge, where his letters and papers may be directed.

The Rev. George C. Foot having removed from Auburn to Moravia, in consequence of his being appointed Missionary at Moravia and McLean, requests letters and papers to be sent accordingly.

The Rev. P. M. Stryker has resigned the rectorship of Zion church, East Bloomfield, and accepted a call to St. Mark's church, Penn Yan, and requests that letters and papers be addressed accordingly.

The Rev. James H. Carpenter has resigned the rectorship of the church of the Ascension, Wakefield, R. I., and for the present his letters and papers may be directed to the same place.

Selections.

REST IN JESUS.

Broken-hearted! weep no more;
Hear what comfort He hath spoken,
Smoking flax, Who ne'er hath quenched,
Bruised reed, Who ne'er hath broken:
Ye who wander here below,
Heavy laden as you go,
Come, with grief, with sin oppress'd:
Come to Me, and be at rest.

Lamb of Jesu's blood-bought flock,
Brought again from sin and straying,
Hear the Shepherd's gentle voice,
'Tis a true and faithful saying:
Greater love how can there be,
Than to yield up life for thee?
Bought with pang, and tear, and sigh,
Turn and live! Why will ye die?

Broken-hearted! weep no more,
Far from consolation flying:
He who calls, hath felt thy wound,
Seen thy weeping, heard thy sighing:
Bring thy broken heart to Me,
Welcome offering shall it be;
Streaming tears, and burning eyes,
Mine accepted sacrifice.

Boston, 1829.

Bishop G. W. Doane

From Sharpe's London Magazine.

NINEVEH AND ITS REMAINS.

(Continued from page 138.)

Meanwhile, the fugitive Arab had posted full speed to Mosul, and rushing breathless into the bazaars, announced to every one he met that "Nimrod had appeared." The sensation was immense. The Cadi, "who had no distinct idea whether the bones of the mighty hunter, or only his image, had been discovered, protested to the Pasha," who accordingly sent a message to Mr. Layard, that the mysterious remains should be treated with respect, and that he wished the excavations to be stopped at once. In consequence, the greater number of the workmen were suspended, and only two allowed to dig leisurely, and continue the research. Soon after, the winged lions were discovered.

"I used," says Mr. Layard, "to contemplate for hours those mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of a Supreme Being. . . . They had awed and instructed races which flourished 3000 years ago. Through the portals which they guarded, kings, priests, and warriors, had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognised by the Assyrian votaries. They may have been buried, and their existence may have been unknown, before the foundation of the Eternal City. But how changed was the scene around them. The luxury and civilization of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples, and the riches of great cities had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough has passed, and the corn now waved. Egypt has monuments no less ancient and no less wonderful; but they have stood forth for ages to testify her early power and renown, whilst those before me had but now appeared to bear witness, in the words of the prophet, that once 'the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud of a high stature, and his top was among the thick boughs—his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when he shot forth. . . . And now is Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her: all the beasts of the nations, both the cormorant and the bittern, lodge in the upper lintels of it: their voice sings in the windows, and desolation is in the thresholds.'"

The fame of Mr. Layard had now spread abroad, and he received frequent visits from the neighbouring Arabs. A Sheikh and a dozen of his attendants were generally installed in his hut, while their mares were tied at every door. It was no easy matter to get rid of them. One of these importunate guests had brought him, as a token of friendship, a skin of honey, and cheese, a Kurdish carpet, and some horse trappings, in the confident expectation of a goodly recompense. Many hints were dropped as to the propriety of some return on the part of the "English Bey," but he was provokingly deaf to them. At length, on the second evening, the Sheikh's secretary asked for an interview. "The Mullah Effendi," said he, "will leave your lordship's abode to-morrow. Praise be to God, the most disinterested and sincere friendship has been established between you, and it is suitable that your lordship should take this opportunity of giving a public testimony of your regard for his

reverence. Not that he desires to accept anything from you, but it would be highly gratifying to him to prove to his tribe that he has met with a friendly reception from so distinguished a person, and to spread through the mountains reports of your generosity." "I regret," answered I, "that the trifling differences in matters of religion should preclude the possibility of the Effendi's accepting anything from me." "Although," rejoined the secretary, "there might, perhaps, be some difficulty, yet it could be, I hope, overcome. Moreover, there are his attendants; they are not so particular as he is, and, thank God! we are all one. To each of them you might give a pair of yellow boots and a silk dress—besides, if you chance to have any pistols or daggers, they would be satisfied with them." After proposing for himself white linen for a turban and a pair of breeches, the worthy secretary hinted that the religious scruples of his master did not extend to the acceptance of a case of razors, as they did not absorb moisture upon being touched by a Christian hand, and thus could not contaminate a Mussulman. "Besides," said he, "he would feel obliged by the loan of a small sum—five purses, for instance (Wallah! Billah! Tillah! he would do the same for you at any time), for which he would give you a note of hand." Mr. Layard replied, that it was very unfortunate that there was no bazaar in the village—that two days must elapse before he could procure the desired articles from Mosul. "I could not think of taking up so much of the valuable time of the Mullah Effendi, whose absence must already have been sorely felt by his tribe. With regard to the money, (for which God forbid that I should think of taking any note of hand—praise be to God! we are on too good terms for such formalities,) and to the razors, I think it would give more convincing proof of my esteem for the Effendi, if I were myself to return his welcome visit and be the bearer of suitable presents." The secretary retired quite crestfallen, and henceforth Mr. Layard was no more troubled with visits from Kurdish chiefs.

"A new change had now come over the face of the plain of Nimroud. The middle of March in Mesopotamia is the brightest epoch of spring. . . . The plain, far as the eye could reach, was studded with the white pavilions of the Hytas and the black tents of the Arabs; picketed around them were innumerable horses in gay trappings, struggling to relieve themselves from their bonds, which restrained them from ranging over the green pastures. Flowers of every hue enamelled the meadows; not thinly scattered over the grass as in northern climes, but in such thick and gathering clusters that the whole plain seemed a patchwork of many colours. The dogs, as they returned from hunting, issued from the long grass dyed red, yellow, or blue, according to the flowers through which they had forced their way. . . . When I returned in the evening after the labour of the day, I often sat at the door of my tent, and giving myself up to the full enjoyment of that calm and repose which are imparted to the senses by such scenes as these, I gazed listlessly on the varied groups before me. As the sun went down behind the low hills which separate the river from the desert—even their rocky sides had striven to emulate the verdant clothing of the plain—its receding rays were gradually withdrawn, like a transparent veil of light, from the landscape. Over the pure cloudless sky was the glow of the last light. The great mound threw its dark shadow far across the plain. In the distance, and beyond the Zab Keshaf, another venerable ruin, rose indistinctly into the evening mist. Still more distant, and still more indistinct, was a solitary hill overlooking the ancient city of Arbela. The Kurdish mountains, whose snowy summits cherished the dying sunbeams, yet struggled with the twilight. The bleating of sheep and lowing of cattle, at first faint, became louder as the flocks returned from their pastures and wandered amongst the tents. Girls hurried over the greensward to seek their father's cattle, or crouched down to milk those which had returned alone to their well-remembered folds. Some were coming from the river, bearing the replenished pitcher on their heads, or shoulders: others, no less graceful in form and erect in their carriage, were carrying the heavy load of long grass which they had cut in the meadows. Sometimes a party of horsemen might have been seen in the distance, slowly crossing the plain, the tufts of ostrich feathers which topped their long spears showing darkly against the evening sky. They would ride up to my tent, and give me the usual salutation, 'Peace be with you, O Bey,' or 'Allah aienak, God help you.' Then driving the end of their lances into the ground, they would spring from their mares, and fasten their horses to the still quivering weapons. Seating themselves on the grass, they related deeds of war and plunder, speculated on the site of the tents of Sofrell, until the moon rose, when they vaulted into their saddles and took the way of the desert. The plain now glittered with innumerable fires. As the night advanced, they vanished one by one, until the landscape was wrapped in darkness and in silence, only disturbed by the barking of the Arab dog."

Strongly tempted as we are to extract such passages as these, which bring before us a perfect picture of the scenery of Assyrian plains, we must not forget the limits to which we are unavoidably confined. For this reason we shall not enter into Mr. Layard's visit to the neighbouring nomadic tribes, which, however, abounds with beautiful incidents of Arab life most graphically placed before the reader. With the summer we find him again at Nimroud, and eagerly awaiting the promised firman from Sir Stratford Canning. The plain now wore a totally different aspect.

"The heat was almost intolerable. Violent whirlwinds occasionally swept over the face of the country; they could be seen as they advanced from the desert, carrying with them clouds of sand and dust. Almost utter darkness prevailed during their passage, which lasted generally about an hour, and nothing could resist their fury. On returning home one afternoon, I found no traces of my dwelling; the tents had disappeared, and my furniture was scattered over the plain. When on the mound, my only secure place of refuge was beneath the fallen lion, where I could defy the fury of the whirlwind; the Arabs ceased from their work, and crouched in the trenches, almost suffocated and blinded by the dense cloud of fire-dust and sand, which nothing could exclude."

It was in one of these hurricanes that an English steamboat was sunk in the Euphrates. Meanwhile the excavations were

steadily going on, and fresh objects of interest almost daily discovered. At length arrived the wished-for letter. Mr. Layard was sleeping in the tent of Sheik Abd-ur-rahman, when an Arab messenger awoke him, and by the light of a small camel-dung fire he read the document which secured to the British nation the records of Nineveh and a collection of the earliest monuments of Assyrian art.

Our enterprising explorer now determined to enlarge his field of operations, and to turn his attention to the great mound of Kouyunjik, opposite Mosul. Here, too, his researches were destined to be richly rewarded. Chamber after chamber was successfully opened, the walls of which glowed with singular and splendid sculptures.

"The colours still adhere to the sandals, brows, hair, and eyes; the sculptures are in the best state of preservation; the most delicate carvings are still distinct; and the outline of the figures retains its original sharpness. At every fresh discovery the Arabs were so excited, that they would strip themselves almost naked, throw the handkerchief from their heads, and, letting their matted hair stream in the wind, rush like madmen into the trenches, and carry off the baskets of earth, shouting at the same time the war-cry of their tribe."

(To be continued.)

From the Irish Ecclesiastical Journal.

AN OLD IRISH COUNTRY PARSON.

In the ancient and secluded burial-ground of Kilcaven (properly Kyle Kevin, or the Church of St. Kevin), parish of Bannow, county Wexford, is a plain, substantial grave-stone, marking the resting place of the mortal remains of the Rev. James King, who, having lived a curate, "passing rich on forty pounds a year," died at a mature age some seventy or eighty years since. As in his days land was let at from half-a-crown to five shillings an acre, and agricultural produce, in the more remote districts, was sold at prices surpassing belief—even in the market of New Ross, a sea-port town, prime beef and mutton only averaging from one penny to three half-pence per pound—he easily, being a confirmed bachelor, obtained board and lodging at a respectable farm-house for twelve pounds a year, including the stabling and keeping of his pony. Eight pounds a year sufficed for clothes and pocket money; and the remaining twenty pounds of his scanty income he gave to the poor, without distinction of their creed. He had brothers and kinsmen in affluent circumstances, *ut tempora tum erant*, but so far from trespassing on their finances, "Uncle James's" periodical visits to their houses were always hailed with pleasure by the juvenile members of their families, because he always gave them a shilling a-piece when leaving. There was even a tradition—but I cannot vouch for its truth—that, having been bequeathed two hundred guineas by one of his brothers, he brought the legacy in an old leather bag to a married brother, saying he did not want it himself. This, however, is certain, that, about the age of fifty, he was presented to a living in the north of Ireland, through the influence of a lady of some rank, who admired his simplicity of character; but he respectfully, although firmly, refused this promotion. "My dear," said he to his benefactress, "I have now lived half-a-century in my native place; I am too old to form new friendships; and as I have as much as I want, I cannot think of leaving all my old friends and parishioners, to end my days among strangers."

His death was sudden, and was attended with one of those circumstances which mock investigation. His brother, Mr. Richard King, of Barristown (which has now been two hundred years inhabited by one branch of the family), standing at his bed-room window, believed he saw him riding slowly down a sort of avenue or long drive, along a gentle declivity, which led to the house. He immediately put on his hat, and went out to meet him, when he suddenly lost sight of his visitor. He supposed, however, that "the parson" had—for he loved a joke—turned his pony suddenly through a gate into the back premises; but, on making search, he could nowhere be found; and next day tidings arrived that he had been called hence, just about the time when this strange delusion passed through Mr. R. King's mind. In my early days—for I am a junior member of the family myself—I have often heard the story told by various members of the family, who remembered the occurrence, and all told it alike.

His sister-in-law, the late Mrs. R. King, of Barristown, died at a good old age, A.D. 1813; and, although a decided Protestant of "the Black North"—for her grandfather, the Rev. Mr. Knox, was shut up in Derry during the siege—was so beloved by the Roman Catholic peasantry, for her bounty, that her remains were followed to her grave by a funeral procession which covered two miles of the road, the last of the train only leaving the avenue-gate as the corpse reached the gate of the cemetery.

Her father was an Englishman, the Rev. Mr. Shudell, who was many years rector of Duncormac, county Wexford, introduced the English spinning-wheel into the district, where he found only the distaff in use when he entered on his pastoral charge. In the same district, in the year 1821, the Rev. Wm. Hickey, well known as the writer of various works on agriculture &c., under the name of Martin Doyle, founded an agricultural school when vicar of Bannow. So much for the Protestant clergy, who are represented as mere cultivators of the soil, and enemies of the people of Ireland! I know, indeed, that in the county of Wicklow, not many years ago, a Protestant curate gave away £6,000, in a short period, out of £7,000, his whole private property, to alleviate the distress around him, and I also was acquainted with a clergyman who resigned a valuable living in the county of Cork, because after giving away the whole of his tithes, he could not bear to witness the unrelieved misery that existed around him.

Nov. 27, 1848.

W. A. J.

"I do not know that any pagan writer ever mentions or recommends, what Christ calls the first and great commandment: viz. the love of God. And yet this is the grand duty of man to his Maker; the basis and essence of virtue; and the grand means of happiness. When this is wanting, all our performances, how specious soever, are not only uncomfortable and unacceptable, but sinful."

LITERARY MEN OF GERMANY.

THOLUCK, THE HALLE PROFESSOR.

While in Halle, I spent an hour or two with Professor THOLUCK. On a bright spring morning I found him wrapped in his overcoat, and walking in the long sheltered promenade that bounded one side of his garden. Returning my letters of introduction unopened, he at once received me with that unceremonious familiarity that German scholars so uniformly exhibit towards strangers. He spoke with interest of the many dear friends he had in America, and soon showed himself very conversant with our national institutions and characteristics. He remarked that during the late political disturbances he long expected to be obliged to take refuge in the United States or England, from revolutionary violence. He thought the revolutionary party of Germany unworthy of confidence or sympathy, believing that it was generally made up of infidels and socialists, and that it was actuated not so much by hostility to any particular form of government as by opposition to every reasonable kind of government whatever. He feared that its success would result in the destruction of the Universities, and in the prostration of every thing religious and redeeming in the land. The complete divorce of the Church from the State, established by the new Constitution, he had no doubt, by destroying Protestant unity, and affording free scope to Roman Catholic proselytism, would redound greatly to the advantage of the Church of Rome. It was his opinion that metaphysical speculation had for the present at least pretty much exhausted itself in Germany; for the last two or three years Hegelianism had made no progress, nor in fact any other ism, except indifferentism. The so-called Reformed German Catholics were fast diminishing and would soon disappear, some becoming Protestant Lutherans, but most rationalists and infidels. Ronge himself had cut loose from all religious and moral restraints, and was now living the life of an abandoned libertine. DOVIAT, the coadjutor of Ronge, had been imprisoned for sedition, and had lately published an avowal that he and his party had only made religion a mask under which they might work out their political schemes; and CZERSKE, though a good man, was weak and wavering. I mention these things because I believe that upon these important matters the views of a man so calm and discerning, and occupying so commanding a position as Professor THOLUCK are entitled to great respect, if not implicit confidence. To inquiries respecting his health he replied that it had been greatly injured by his labours at the meeting of the Evangelical Alliance in London. He observed that it did not become the earnest but inefficient Germans to complain of the business-like mechanical mode of conducting such meetings in England, but yet if the convention had had more spontaneity and less machinery, if it had been more a reunion and less a parliament, it would have been more agreeable to the delegates from Germany. Like Neander, he expressed great admiration of COLERIDGE; and yet he lauded the English and Americans for their practical disposition and habits. Speaking of the various English translations of his works, he remarked that he liked the translation of some of his sermons by Prof. PARK, of Andover, better than the original—the English dress seemed to give additional power and majesty to the ideas. Before we parted, he invited me to repair to his study and record my name in his book. As my eye fell when I entered, upon a touching *Ecce Homo* on one side of the room, and the countenance of MARTIN LUTHER, that never quailed before mortal man on the other, I could not but recognize the spirit of the man in his "outward environments." Of his own accord he gave me notes of introduction to other eminent scholars resident elsewhere. I can hardly help being surprised at the interest and kindness which this distinguished man manifested towards a young unknown American. Since I have been in Europe, I have witnessed terrible scenes, that have been branded as with fire upon my soul; but these will be worn away long before my interviews with Wordsworth, Neander and Tholuck cease to be green in my memory.

Professor THOLUCK is a small, well-built man, with chestnut hair, light eyes, a somewhat wrinkled face, and a mild, thoughtful cast of features. He is about fifty years of age—is very near sighted, and yet, like Neander, does not use spectacles. He has almost entirely relinquished writing; his labors now are chiefly confined to the delivery of two lectures daily, at the University. He speaks English with great readiness and propriety, and yet as he told me, it is with difficulty that he comprehends SHAKESPEARE in the original. The number of theological students now at Halle, is about 400; the catalogue has very considerably decreased since last year's political disturbances.

SCHELLING AND VON HUMBOLDT.

SCHELLING still lives in Berlin, a hale, vigorous, silver-headed patriarchal-looking octogenarian. He yet occasionally lectures at the University, and is doing something to repair the mischief of his former speculations by now defending the cause of revealed truth. Baron VON HUMBOLDT continues to reside at Potsdam, his birth-place, the intimate friend and adviser of the King, and full of years as he is of scientific honors.

SIGMA.

A PRAYER.

Let thy well-beloved Son, the Lord Jesus Christ our Saviour, be the refuge and stay of our souls, and the ground of our confidence towards thee; that whenever our guilty consciences rise up against us, and the sense of our vileness terrifies us, we may be kept from despair and delivered from all our fears, by a steadfast faith in thy mercy and by looking to the Lamb of God which taketh away the sin of the world. Prepare us, we beseech thee, to receive him in repentance and faith, and with an earnest desire of his blessings; that knowing the grace and power of his first coming, in the forgiveness of our sins, and the purity of our lives, we may behold him with joy unspeakable in the glory of his second coming, and be received into thy everlasting kingdom in heaven, through the same Jesus Christ, our only Saviour and Redeemer. Amen.—REV. THOMAS ADAM.

Liking and esteeming others merely for their agreement with us in religious opinion, and manner of living, is only a less offensive kind of self-adoration.

WHAT IS "BAPTISMAL REGENERATION?"

Continued from page 139.

At the Baptism of Infants, the Church teaches us to pray that all "carnal (or fleshy) affections may die in the Child, and that all things belonging to the Spirit may live and grow in him." If we refer to St. Paul's Epistle to the Galatians, we find the enumeration of the Works of the Flesh, and the Fruits of the Spirit.

Here, then, we see very plainly what things must be avoided, and what things must be cultivated, by those who desire to fulfil the obligations which their Baptism has laid upon them. Our duty towards Baptized Children is most plain and clear; and our Affection, our Example, our Authority, our Discipline, and our Prayers, must be constantly, regularly, and systematically employed, in training them to avoid and forsake the Work of the Flesh, and to bring forth the Fruits of the Spirit. We must bear in mind that we have not to train any Child to live for itself, nor for ourselves, but for the Service of God the Father who created him, of God the Son who Redeemed, and will Judge him (and us), and of God the Holy Ghost who has Regenerated and Sanctified him.

Such, then, is the Practical application of the Church's Doctrine of Baptismal Regeneration. It is plainly a Doctrine of deep, solemn, and lasting Responsibility, Encouragement and Consolation, both to the Child, and to those Christians who have the training or teaching of it, or who have any influence over it. It is the only sure Foundation of a truly Christian Education.

1. It shows the Child what he was by Nature, as the offspring of Adam, and what he has been made by Grace, through Christ, in his Baptism. It tells him that he may be, and should be, Holy, for he has received the Means of Holiness—even the Gift of the Holy Spirit, to sanctify every Thought, Word, and Deed, for God's Service. "Freely ye have received, freely give."

2. It forbids Carelessness in the Child, by teaching him that as he has received the Holy Spirit, so he must always diligently bring forth the Fruits of the Spirit, and walk in God's Holy Will, and Commandments, all the days of his Life, or his Baptism may profit him nothing, but rather bring upon him greater condemnation at the Judgment Day.

3. It forbids presumptuous Confidence, or self-Righteousness, by teaching him that he owes every Blessing, every Privilege, and every Grace, to the Mercy of God, through our Lord Jesus Christ, Who died on the Cross to Redeem and Save him; and that, although he has been Regenerated by Water and the Holy Ghost, at his Baptism, yet he must, to his Life's end, work out his Salvation with fear and trembling—that the Devil is ever on the watch to tempt him to sin, and unless he humbly obeys the Voice of the Holy Spirit, speaking to his Conscience, he will certainly fall into Temptation and Sin, and thus may forfeit the Blessings of his Baptismal Regeneration: for the Holy Spirit, finding that His gracious and merciful warnings are neglected, may, in time, think fit to leave the soul to itself, and to Satan, and cease to Sanctify, Enlighten, and Guide it. Even St. Paul, blessed as he was by the Holy Spirit, tells us that he was constantly bringing his body into subjection, lest when he had preached to others, he himself should be a cast-away. "Be not high-minded, but fear."

4. It forbids Despair, by teaching the Child that though a Sinful Nature still clings to him, and the power of the Devil is great, yet that God the Holy Ghost is with him, to Guide, Support, and Deliver him, in all his Temptations and Trials, and will remain with him so long as he is faithful and obedient to the Heavenly Voice—so long as he earnestly endeavours to fulfil the solemn Vows, Promises, and Professions, which his Baptism has laid upon him—so long as he remains a Faithful, Dutiful, and Obedient Member of the Church. And that even should he fall into Temptation and Sin, if he timely and heartily Repent, God will, for Christ's sake, pardon him, and "renew the Holy Spirit within him," so that he may be enabled to forsake his Sins, and amend his Life. The Child is also taught that when the season of Childhood is passing away, and his dangers multiply, the Bishop's hands will be laid upon him, to Confirm and increase the Gift of the Holy Spirit within him; and that then he will be admitted, from time to time, to the Holy Sacra-

† Supposing a father to send forth his two sons into the world. To the first he gives a sum of money as capital, with a promise that if he makes a proper use of it, any loss which may occur shall be made up at the end of a certain number of years, and that if his general good conduct continues, all future and accidental losses, as well as all requisite additions, shall be regularly and constantly supplied from time to time. To the second son he gives no capital, nor any promises. At the end of several years, both these sons return to their father's house, both are utterly penniless, and deeply in debt. Would not every reasonable person blame the first son far more than the second? They might, indeed, with justice, censure the latter, for not having applied to his father for assistance, but they would consider the first son as entirely without excuse.

Again, would any one attempt to prove, that because the first son was now penniless, and as badly off as his brother, therefore he could not have received anything from his father? Yet this is what they do who argue that a person could not have been Regenerated in Baptism, because he afterwards falls into sin.

This example may be further used, to illustrate the conduct of those who attempt to train up Baptized persons without constant and systematic reference to the grace and gift of the Holy Spirit conferred upon them in Baptism. For instance, what would be thought of the first son, and of his advisers, if in all his plans, difficulties, and responsibilities, they took no notice whatever of the capital which his father had placed at his disposal, nor of the promise to make up any losses, and to supply additional funds when required? Would it not be thought very strange, inconsistent, and delusive, if they kept continually advising him to procure capital, instead of reminding him of that which he already possessed, and urging him to make a proper use of it? Would any sensible man of business, who had to enter into financial arrangements for these two sons, regard them in the same light, and in the same position as each other, and overlook the fact that one had ample capital, and the other had none at all?

ment of the Lord's Supper, "for the continual strengthening and refreshing of his soul, by the Body and Blood of Christ."

Now, I would ask any Christian man, or woman, who has read the foregoing pages—Is this doctrine of BAPTISMAL REGENERATION difficult to understand? Is it of small importance? Does it not, rather, concern most deeply, every Baptized man, woman, and child—the young and the old—the high and the low—the rich and the poor—the learned and the unlearned—those who teach, and those who are taught? "How shall we escape if we neglect so great a salvation?" It is, indeed, at the peril of our souls that we neglect it. As Members of the Church, we cannot build upon any other foundation than this, without involving ourselves in inconsistencies, and casting difficulties and perplexities in the way of those whom we are training, or teaching. If we tell a Baptized person of the corrupt nature with which we are all born, and say nothing of the Remedy which God has, through Christ, mercifully provided for all in Holy Baptism, he, or she, may be tempted, not only to despair, but even to complain against God, as though He required good fruit from a corrupt tree. It is because God has given His Grace in Baptism, that He requires Baptized persons to be Holy. We cannot begin to do any part of a Christian's duty, until God's Holy Spirit has been given to us: and therefore it is, that at the very moment we are made Christians, (which is at our Baptism) we receive the Holy Spirit, and we may lead a Holy Life if we follow His guidance, and make a diligent and faithful use of those Means of Grace which God has appointed for us in His Church.

Reader! When you have read, and put aside this Tract, I earnestly and affectionately entreat you—I solemnly adjure you—for your own soul's sake, and for the sake of those lambs of Christ's Fold, entrusted by Him, and for Him, to your care or influence—that you will not put aside, and neglect, the Doctrine, and the Practice, which this Tract is intended to explain and enforce. Let the eye of Faith read upon the Baptized brow:—"REGENERATE—THE TEMPLE OF THE HOLY GHOST;" and according as that Inscription appears distinct, or faint, so let your Efforts, your Example, and your Prayers, be carefully employed to preserve or restore it: and may "the God of Hope fill you with all Joy, and Peace, in Believing, that ye may abound in Hope, through the power of the Holy Ghost."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MAY 19, 1849.

SIXTY-FIFTH CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

—The Convention was called to order by the Bishop at 5 o'clock. After the certificates of the Lay Delegates had been examined by the Secretaries, the roll was called. Fifty-three of the clergy answered to their names. Eighty-six delegates were present.

The Bishop announced that the election of Secretary was now in order, and if only one candidate was nominated, the question would be decided without a ballot.

The Rev. Dr. Ducachet nominated Mr. G. M. Wharton, and he was unanimously elected. The Rev. Mr. Odenheimer was nominated and unanimously elected Assistant Secretary.

The rules of order were then read by the Secretary, who also made the usual motions in reference to the time of meeting on each day, also inviting Clergy of other Dioceses and candidates for Holy Orders, to seats in this Convention. The Bishop then appointed the following committees:

COMMITTEE ON CHARTERS.—Rev. Dr. Bowman, Rev. Messrs. Stem and Montgomery, Judge Stroud, Judge Church, and Mr. Little.

COMMITTEE ON UNFINISHED BUSINESS.—Rev. Dr. Morgan, Rev. Messrs. Weld and Rogers.

COMMITTEE ON ELECTIONS.—Messrs. Ingersoll, Conyngham, and F. Wagner.

COMMITTEE ON THE RIGHT OF THE CLERGY TO SEATS.—Rev. Drs. Hare and Carmichael, and Rev. Mr. Nevill.

Judge Stroud presented a petition from the Lay Delegates of the Church of the Crucifixion asking for a seat, as their names had been omitted by the Secretary. The Secretary explained that he had acted in accordance with the 8th Revised Regulation, in reference to congregations of this description.

On motion of the Rev. Dr. Coleman, this petition was referred to a special committee. The motion being carried, the following committee was appointed by the Bishop,—Rev. Drs. Coleman and Morgan, and Rev. Mr. Lightner, Judge Stroud and Mr. H. Cope. On motion of Mr. E. O. Parry, the right of Mr. E. N. Lightner to a seat in the Convention, was referred to the committee on the claims of the Clergy.

The Convention adjourned to meet on Wednesday at 10 o'clock, A. M. for divine service.

WEDNESDAY MORNING.—After morning prayer, read by the Rev. Dr. Stevens, the Lessons by the Rev. Mr. Buchanan, the Bishop delivered a charge to the Clergy, the first since his consecration. The Bishop chose as the subject of his charge, *Ministerial self-culture in all its branches*. The foundation of this culture was stated to be SELF-KNOWLEDGE, including a just estimate of the character and position of the Minister. This able charge, which was listened to throughout with deep attention, discussed its important subject in the following aspects.

SELF-CULTURE incumbent on those who are, 1. *Ministers.* 2. *Ministers of Religion.* 3. *Ministers of the Christian Religion.* 4. *Ministers of the Protestant Episcopal Church.* 5. *Ministers of this Church in the nineteenth century.* 6. *Ministers in the United States of America.*

After the charge, the Bishop proceeded to admit the Rev. A. Beatty and the Rev. J. J. Elsegood, Deacons, to the Holy Order of the Priesthood. The former was presented by the Rev. Mr. Van Pelt, and the latter by the Rev. Mr. Stem. The Rev. Drs. Stevens and Morgan, and Messrs. Van Pelt and Stem, united in the imposition of hands.

After the administration of the Holy Communion, the Convention was called to order.

The roll was called and the minutes of the last meeting read and approved.

The Rev. Dr. Clay moved that the Committee on the claims of Clergy to seats, be instructed to report to the Convention the grounds on which the names of Messrs. B. J. Douglass, W. L. Suddards, and J. L. Kerr, were placed on the roll of Clergy entitled to seats in this Convention.

The committee appointed to consider the case of the Church of the Crucifixion, made three reports. Judge Stroud in behalf of the majority, reported in favor of admitting the Delegates of this church. The Rev. Dr. Coleman, the Chairman, reported that the admission of this church to the Convention, was contrary to the 8th Revised Regulation; he therefore appended to his report a resolution to the effect that the resolution admitting the church of the Crucifixion to union with this Convention, be hereby rescinded. The Rev. Mr. Lightner, of the same committee, made a report that, as he did not understand admission to a union with the Convention in this case gave a right to send delegates, he offered in place of Dr. Coleman's resolution one to the effect that the Delegates from the church of the Crucifixion should not be admitted to seats in this Convention.

Judge Stroud's resolution was then taken up, and pending the consideration of this the Convention adjourned.

Afternoon Session.—After the usual preliminary business, the Bishop delivered his annual Address, from which the following statistics are gleaned:

Of the whole number of Parishes in the Diocese (120) he has since the last Convention officiated in all except 13, and visited every county in the State except 7. He has also visited various other points at which there were no Parishes in connection with the Convention. He has preached at 197 different points, baptized 8 infants, solemnized 4 marriages, confirmed 737 persons, admitted 12 candidates to holy orders, ordained 10 clergymen, received 12 clergymen from other dioceses, dismissed 7 clergymen to other dioceses, and displaced 1. The whole number of clergymen in the diocese is 144; and parishes 124. Of this number 3 are without edifices, 3 others are building in connection with other denominations, 3 have unfinished buildings, and 6 are worshipping in edifices not yet consecrated. The corner stones of 4 churches had been laid by him, and 5 had been consecrated.

St. James' Church, Derry, was admitted into connection with the Convention; the Committee on Charters having reported in its favor.

The committee on Unfinished Business, made a report.

The majority and minority of the committee on the claims of clergymen, made separate reports in relation to the claim of the Rev. Edward N. Lightner, Pastor of Christ Church, Upper Merion, to a seat in the convention.

Mr. Edward Owen Parry, submitted a resolution to admit the Rev. Mr. Lightner, which he advocated.

A debate ensued, after which the resolution was negatived.

On motion the Convention then adjourned to meet at half past 8 o'clock this morning, when the appropriate services for Ascension Day will take place—after which the regular business will be proceeded with.

THE PRAYER BOOK.

The approaching festival of Whitsunday, the memorial Day of those promised gifts bestowed upon men by their ascended Lord, will bring to our minds a most precious gift with which the Church was first enriched on this day three hundred years ago. The Prayer Book, as we now have it almost unchanged, was first used in all the churches of England, A. D. 1549.

One striking fact in connection with this memorable event is the wonderful manner in which this book has passed unchanged through all the changes of so many generations. Manners, customs, laws, governments, the views and opinions of men on every subject of human thought—all these have been subject to revolutions and changes, but the Prayer Book is still the same. Many changes have been attempted, more have been suggested, but none have been accomplished. Does it not seem as if the Holy Spirit, sent to guide men into all truth, had surrounded with a rampart of fire, this rich treasure of the Church, and from its first Whitsunday publication had guarded it with ceaseless vigilance? And when we think of the many changes of opin-

ion in Theology which have been unable to destroy or alter our sacred ritual, have we not in this a hope for the present and a promise for the future? No harm can happen to the Church as long as she holds fast to the Prayer Book. What ever may be the speculative views or the secret desires of her members *practically*, they must own, before God and man, the pure, primitive, scriptural teachings of the Prayer Book, or they must forsake the altars around which this incense of Prayer and Praise is offered up. All *extremes* must meet here, and if men only catch the spirit of this blessed book, over all their differences shall be poured the calming influence of Peace and good will.

Various plans have been suggested for improving the approaching anniversary. Pastoral letters from two of our Bishops, on this subject will be found in our columns. In our grateful offerings at this time, we should not forget to provide for the distribution of the Prayer Book itself. We have received from New York the following excellent circular:

WHITSUNDAY.

OUR BOOK OF COMMON PRAYER.

"A new commission was now addressed to the same Divines, directing them to prepare a complete collection of Divine Offices for public worship. This Commission met at Windsor, in May, 1548, and drew up a Book of Common Prayer, which was approved by convocation, and finally ratified by Act of Parliament in the ensuing January, (1549.) It was enjoined to be used for all Divine Offices from the Feast of Whitsunday following. This Prayer Book was substantially the same with that we now have, though several additions were made to it, and some parts of it altered, in succeeding revisions."—*Edward Berens' History of the Prayer Book.*

So then, *Dear Mr. Editor*, the Festival of Whitsunday of this year of our Redemption, 1849, will be the 300th Anniversary of the Book of Common Prayer. What an excellent opportunity is offered us to celebrate in a becoming manner the true Reformation from Romish bondage!

The First Book of Edward the VIth, was the first publication of a Book of Common Prayer, in which the good people of our fatherland could read the prayer of their Holy Church, every man in the tongue wherein he was born. May I ask your aid in calling upon our clergy, to prepare themselves specially for this glorious tercentennial anniversary; and as a manifestation of our devout thanksgiving to God for this excellent gift, let them propose that the offerings for that holy day be appropriated to the printing and distribution of our own Prayer Book? Especially let all New York Churchmen, and all others who recognise its claims, remember our own Bible and Common Prayer Book Society on that day.

Such an occasion, *Dear Mr. Editor*, will not occur again to the men of this generation. While we have opportunity let us do good, especially to them who are of the Household of Faith.

The Churchmen of Pennsylvania have societies for this good purpose which need and demand their charitable help. This will appear from the following circular.

BISHOP WHITE PRAYER BOOK SOCIETY.

The approaching Anniversary of the Bishop White Prayer Book Society, falls on the Three Hundredth Anniversary of the introduction of the first Prayer Book, in the English tongue, into the worship of the English churches.

It is an obvious duty to signalize such a commemoration, by some worthy offering. It is therefore proposed that an earnest and united effort be made by the Church and churchmen of this city, to secure such a contribution on the occasion of this Anniversary, as will make it a day long to be remembered.

The undersigned, a committee, call the attention of their brethren to the accompanying resolution, adopted at the last meeting of the Board, and they fondly hope, that on Whitsunday, the attention of all our congregations may be especially called to the collection which it is proposed to take up on the evening of Whitsun Monday, at St. Andrew's Church.

At a meeting of the Board of Managers of the Bishop White Prayer Book Society, held on the evening of the 14th inst., it was

Resolved, That if the collection to be made at the ensuing Anniversary of the Society, on Whitsun Monday, shall be sufficient to justify the expenditure, this Board will appropriate one thousand copies of the Prayer Book to each Bishop in the United States, for distribution in his Diocese."

A. POTTER,

JAMES S. NEWBOLD,

JAMES M. AERTSEN,

WM. H. NEWBOLD, *Committee.*

We are glad that the Board of Managers has made this appropriate change in the time of celebrating the anniversary meeting. We hope that the noble resolution of the Board to make a donation of Prayer Books to every Bishop in the Church, as a devout and grateful offering on the 300th Anniversary of the publication of the Prayer Book, will be sustained by the liberality of the Church. Let those members of the Church who cannot be present, send in their offerings for this noble purpose. And let all who are within reach come to the meeting, and let none come, on such an occasion, empty handed.

GOWNS AND SURPLICES.—The attention of the clergy is directed to the advertisement of the Misses Clark, who are, we are assured, well qualified to make gowns and surplices, and who will also perform the work on the most economical terms.

MISREPRESENTATIONS CORRECTED.

We are sorry to trouble our readers again with a subject of which we know they are weary, but as our silence only encourages further misrepresentation, we are compelled to speak once more in reply to the Calendar.

In some remarks upon the second letter of the Dean of the Faculty, (published in last week's Banner) the Calendar thus begins:—

"In reluctantly entering upon a review of this second letter of Prof. Ogilby, we must again call attention to the fact that this discussion is no choice of ours. We are dragged into this side issue, by the Professor, on a charge which the *Banner of the Cross* pronounced unjust to us, when it was casually made by the Episcopal Recorder."

The Calendar must either have a poor opinion of the intelligence of its readers, or it must suppose it is addressing "dream-land folk," if it supposes these assertions will be taken for truth. How the Calendar can say "this discussion is no choice of ours" we cannot imagine, unless its Editor takes a Calvinistic view of the impulses which govern his course of action.

What was the "charge" which the Calendar says dragged it into these bitter recriminations? We must quote the words of Professor Ogilby, as they seem to have passed from the convenient memory of the editor of the Calendar.

"I must add, therefore, that I have largely shared in the feeling, not only of surprise and regret, but of righteous indignation, which prevails among the students, on account of the injustice of the assumption, to which you refer in your query; that, because there is, or is supposed to be, (with this question, as irrelevant, I have nothing to do,) a 'Romanizing clique' in the neighborhood of our General Theological Seminary, therefore the students of the Seminary are so infected by it, that the labors of its able professors are rendered almost ineffectual."—[Letter to Dr. Mead.]

When did the Banner say that this charge was unjust? We here take issue with the acting editor of the Calendar upon a question easily settled. He says we said so and so. We say, we did not. And fortunately what we did say is in print and on record, and does not depend upon treacherous memory. We said it was unjust to change the title of the Calendar's article and put, instead of "Romanizing," "the General Theological Seminary." This was the injustice we found fault with in the first place. We said again (see Banner of April 14th,) "we considered it unjust to the Calendar that other papers should so pervert its meaning as to direct the whole force of its article against the Seminary." And because the editor of the Banner said thus, a Professor of the Seminary, in no way bound by our opinions, had no right, in replying to a Trustee, to charge the Calendar with saying his own words! The charge of which the Calendar so bitterly complains is quoted entirely from his own article!

While the Calendar rests all its proof upon after developments, it thinks that the Banner has no right to alter its views to accord with the changes made in this strange progress. The turn which the Calendar gave to the whole matter, as shown in our last two papers, proves that we judged too charitably of its intentions towards the Seminary. We now admit that those saw more of the real drift of his first article who gave its whole force this direction.

In the other six columns we see nothing to claim our notice but the following. The Calendar passes this judgment upon the statements of the Banner.

"If its whole course of statement were thrown into a syllogistic form, it would read somewhat in this way. If there is Romanizing it ought to be known—but the Calendar has brought out the fact that there is—therefore there is no clique, and we have been unnecessarily disturbed!"

The Calendar would adorn his triumphs in logic with trophies won by syllogistic skill. His victories may be acknowledged by all who have not read the Banner. On the other hand, how would the Calendar's statements sound in the "syllogistic form." If there is "Romanizing" it is "infecting the neighborhood of our General Theological Seminary and rendering the labors of its able Professors almost ineffectual"—But Mr. Howland's letters prove that there is "Romanizing"—Therefore Professor Ogilby is very unjust in saying that the Calendar made any direct charges against the Seminary. The Calendar goes on to say—

"Again, the Banner some time ago, concluded, that 'had it read Mr. Howland's letter before it presented its first article, it would have left the neighborhood of the Seminary to take care of itself.' This week it discovers that the letters 'betray' nobody but 'the writer,' and not him either, for that matter, and are of 'no great consequence to anybody.'"

Those who are not too near-sighted, and know the difference between singular and plural, will discover that the first opinion concerns a "letter," while the second relates to "letters."

In conclusion, we have only to state distinctly the objects we have kept steadily in view in all our articles on this unpleasant topic. Our first object has been to vindicate the General Theological Seminary of the Church against false and injurious accusations. Our second object has been to clear the Church, if possible, from a serious charge, unproved as yet, in whose truth none but her worst enemies could rejoice. On the other hand, if

the Calendar can make good its accusations, we are ready to accord to it all the credit due to success in the office it has assumed.

NEWS FOR THE CHURCH.

The Pennsylvania Enquirer, in a report of the proceedings of the American Tract Society, favors us with the following information.

"Bishop Mead, (who said it was the first time he had ever attended such a meeting) Mr. Raymond, of Madison University, Rev. J. M. Stevenson, of Ohio, Dr. Poor of Ceylon, and Dr. Tyng were the speakers. Dr. T. playfully remarked that Bishop Mead was the first of the successors of St. Peter that had ever appeared on this stand, before this society, and soon he believed that the house of Bishops would pass resolutions in favor of the American Tract Society."

We take the following announcement from the last Gospel Messenger.

To serve the Church in whatever station the providence of God may place him, is the duty of each one of her members. Regretting the necessity which compels the withdrawal of the worthy brother, who has of late conducted the Messenger,—without seeking an office of so much responsibility and care,—and, actuated we trust only by the desire of being useful in the cause of Christ, we yield to the request of the friends of this paper, and accept the charge of its editorial department.

Existing arrangements, do not at present require the announcement of our views, nor make it necessary to give our name to the public.—Suffice it to say that we shall endeavor by God's help, faithfully to maintain the principles of our branch of the Church Catholic, praying that while acting as Editor, we may never forget the vows we made as Presbyter, "to be ready with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's holy word," and to "maintain and set forward as much as lieth in us, quietness, peace, and love among all Christian people."

CONFESSION AS HELD BY THE ANGLICAN CHURCH, &c.—We regret that, owing to a press of matter, our editorial notice of this able pamphlet had to be set up in smaller type than usual. As this fact has led some of our readers to think that this was not an editorial article, we desire to correct such impression by stating the cause of its not appearing in the usual editorial form.

SITUATION WANTED.—Two ladies from abroad, who have for several years conducted successfully a Young Ladies' School, are anxious to obtain employment in teaching. They are willing to engage, either as governesses in a private family, or as instructors in a school. The most satisfactory Testimonials can be given. Address the Editor of the Banner.

New Publications.

LAUS DEO: A PLAIN SERVICE FOR THE EASTER AND TRINITY SEASONS.—No. 1. Published under the sanction of the Maryland Society for the improvement of Church Architecture and Music. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton.

This is a well printed and judiciously selected collection, intended to improve the solemn worship of the Church. The idea of providing music appropriate to the holy seasons of the Church is most proper. We like also the name of a "Plain Service." As our organs and choirs are put over the heads of the congregation, so the great ambition seems to be to find such varied and difficult music that the people of God cannot praise Him in the sanctuary unless they have been trained to the Opera. It is little short of ludicrous to hear a trained Choir expressing, in some tune filled with most difficult passages, the devout wish, "Let the people praise Thee, O God, yea, let all the people praise Thee."

We rejoice to see every attempt made to reform the abuses, neither few nor small, in this part of worship. The object of the present publication is so well expressed in the Preface, that we cannot do better than give this to our readers.

PREFACE.—This first number of a Series of Plain Services, undertaken at the request of "The Society for the Promotion of Architecture and Church Music in the Diocese of Maryland," is respectfully offered to the consideration of parish ministers and others interested in the subject, in the hope that it may satisfy, to some extent, a want long felt, of a uniform and congruous Service-Book, simple in its character, and yet church-like, and adapted to the public worship of Almighty God. With several festival modifications, we have two divisions of the year in which there should be the greatest diversity in the character of the music; viz. from Ash Wednesday to Easter, and from Easter again to Lent, with the exception of the Advent Season, in which it should coincide with that of Lent. The character of the music of the Church, it will not be denied, should correspond with the tone of thought suggested by each season; and even if the Canticles are the same, still the one great idea of the season should make itself felt through the vehicle which carries it and gives it utterance. If this be not so, then our Lenten service is a discordant mixture of the jubi-

lant and despondent, which fails to embody the feelings awakened in the soul by the contemplation of the great deeds enacted or represented at that period. Yet there are few but have heard the deprecatory notes of "Deus misereatur" on Trinity Sunday, and even on Easter-day; and, on the contrary, "Venite exultemus" shouted with loud acclaim to Boyce's chant in D on Ash-Wednesday.

Yet the Church gives full authority to the minister to order the music to be used in the congregation under his charge: and that the mal-adaptation above adverted to is common, is proof that he has delegated his power to those who are incompetent to its proper discharge. In fact, very many of our choirs are composed of those who prefer full, jubilant music to the proprieties of the sacred seasons, and who would sing "Benedic, anima mea" in Lent, because the music appended to it is more pleasing to their taste than that of plaintive "Deus misereatur."

Now it is the object of this publication, by simple and appropriate music, to mark sufficiently the change of the seasons in our Ecclesiastical Year: and the regular hearing and singing, each in its proper time, of these old church tunes, it is hoped, may bring back that which has been culpably lost—congregational singing. It is proposed to complete this work in four numbers; viz. one for Advent and Lent; a second for the Nativity; and a third for Easter and Trinity. For large congregations, where music has been more cultivated, a fourth number will be added, containing an Anthem Service for high-days, with Versicles, Litany, and Communion services complete. And thus, from a simple yet regular and devotional service we can rise to the full capacity of the art; and furnish a mode in which all, both cultivated and uncultivated, can worship God "in the beauty of holiness."

The music of this first number, with the exception of that of the *Te Deum*, is selected from well-known English Chants, some of which have been used in the Church for more than two centuries. But one tune has been appended to each Canticle, because one was considered sufficient for the season; and because the frequent change of the music has, as it ever will, prevent the congregation from joining in that part of the service which is theirs by right. With these remarks, the compiler commits this number to the judgment of those for whose use it was prepared.

Baltimore, Feb. 10, 1849.

S. R. S.
Rev. Saml. R. Sargeant

REMAINS OF WILLIAM S. GRAHAM. WITH A MEMOIR. Edited by GEORGE ALLEN, Professor of Languages in the University of Pennsylvania. Philadelphia: J. W. Moore, 193 Chesnut street. 1849.

This is a most attractive book in outward form, and the interest of its contents, in our esteem, does justice to its external appearance. It is the fresh wreath which love and friendship have intertwined to hang over the early grave of genius. It is not the mere record of a bright and sparkling mind, whose light has expired, but it is the memorial also of a warm heart, earnest in its devotion to the service of God and the good of man.

Mr. Graham's life, though brief, was a useful one, and we think the Memoir not only most interesting, but most profitable. It is written in a pure and simple style, and shows that a classic taste has, at least, carefully revised it. We think this Memoir affords a most useful example to young men. Mr. Graham, although gifted with a highly imaginative and speculative mind, devoted all its energies to practical uses, and fulfilled, with singular faithfulness, all the duties of life. The few Remains given of his poetry glow with the light and warmth of the purest affections. And they show no common order of genius. Yet he gave himself up to the great work of instruction, and was a most laborious and successful teacher.

There are several passages in the Memoir we would like to quote—at present we must content ourselves with the following. The depth of his religious feeling was not suspected, until his father, an eminent Presbyterian Minister, "going into the stable one morning, found hid in the rack the following paper."

RULES TO GOVERN MY CONDUCT.—In the morning when I awake, having silently returned thanks to the Lord for my preservation through the night, and asked him in mercy to keep me from all evil through the day, I will rise, and having washed myself and done my work, I will return to my room and read a chapter in the Bible, and contemplate the truths therein contained; then kneeling down I will pray to my Father who seeth in secret, believing that I shall be rewarded openly.

I will then address myself to my lesson, and endeavour never to go to school in the morning until I know it perfectly, and having eaten my breakfast, I will go to school.

In the evening, when I return from school, I will immediately attend to my work and then retire to my room, where, if it be light enough, I will read a chapter in the Testament, (and if not, omit it,) and having considered its meaning, I will think over all I have done this day, and pray for pardon wherein I have erred, and grace to enable me to do so no more. Having finished my prayer, I will join my studies. If supper be ready when I come home, I will defer these duties, or rather privileges, until after it.

At noon—I will read a chapter in the Testament, and if an opportunity offers, I will kneel down to prayer, but if not, I must be content to pray in my heart.

Towards my teachers and fellow-scholars, I will endeavour to be kind and obliging—obeying the former—assisting the latter. As to stealing—never to take the least that is not my own without permission.

As to lying—never to deceive in any way.

As to fighting, to yield rather than quarrel, and to forgive a injury.

As to respect to superiors—to obey without murmuring.
Finally—to avoid all known sin—to perform all known duty—having sinned, to pray for pardon, and resolve to be more cautious in future.

May God enable me to perform each of these resolutions for Christ's sake. When circumstances will not permit their literal fulfilment, I will ask myself how God would have me do, and act accordingly.

These rules were written by him when a school-boy. Agreeing with these, we have the following incident:

A short period after the date of these "Rules," in company with a younger brother, William applied for admission as a member of the church of which his father was pastor. The occurrence is thus related by his uncle. "The elder Mr. Graham being absent, the Session, after the usual form, propounded several questions to the youths before them, in reference to their religious impressions and experience, which were answered clearly and definitely. Objection being made, however, upon the score of their extreme youth, they were informed that their admission was postponed for a year, as they were then too young. With a timid glance and faltering voice William inquired, 'Are we too young to die?' 'No,' was the reply. 'If, then,' he rejoined, 'within the next twelve months we are called to appear before the bar of God, and the question is asked, Have you partaken of the body and blood of the Lord? upon whom shall the blame be laid?' There was no response to the query, but pleased with the spirit and thoughtfulness evinced, after further deliberation the Session admitted them."

We need only add that his brief but useful life, and his early but happy death, were such as we might expect from one who carried out the principles here laid down.

From English Church Papers.

The papers received by the last steamer are chiefly occupied with questions of local interest. We copy from the English Churchman the following

SUMMARY OF GENERAL INTELLIGENCE.

The French are busy electioneering. Some think there will be a Republican majority; others that the new election will strengthen the Legitimists. Most likely it is a leap in the dark. At all events the present mongrel system cannot last.

The French expedition sailed from Marseilles on Sunday last for Civita Vecchia. The Envoy of the Roman Republic protested against it. It is certainly strange for a Republican Government to restore a Monarch to his throne. What would be said if England were to seize upon Calais, and attempt to restore Louis Philippe? Yet it would be difficult to show that we have not as much right to do that as the French Republic has to seize upon Civita Vecchia, and restore the Pope. To add to our surprise, M. Golovine, a Russian Refugee, who had always remained unmolested by Louis Philippe, has been ordered to leave France by the President. This looks as if France and Russia were not on the worst possible terms, and bodes no good to Turkey. The treaty of Tilsit may be acted over again.

The Danes are blockading the German ports, and seizing the German merchant vessels. The Germans, on their part, are sending large masses of troops into the Duchies, and will no doubt take possession of Jutland. Yet the war is not popular, and it is to be hoped that a pacification will soon be effected.

Twenty-eight of the smaller German States have agreed that the King of Prussia shall be Emperor of Germany. It is said that Frederick William will accept the Imperial Crown, on condition that the Constitution shall be suspended till after its revision.

The Austrians have been defeated at Pesth by the Hungarians, who have also taken the stronghold of St. Thomas, in Servia. The Austrian fleet, which was preparing to blockade Venice, is itself blockaded in Pirano by the Sardinian fleet, commanded by Admiral Albini.

The Austrians demand from Piedmont 8,000,000 sterling as an indemnity for the expenses of the late war, and the occupation of Alessandria until the money is paid. This will lead to disputes; and the French are already preparing to interfere.

It is said that the Grand Duke of Tuscany has been restored, and that the Sicilians have retaken Catania.

In Spain, the Government troops have captured Marsal, but Cabrera still keeps the field.

Russia is now going to take possession of European Turkey. With Prussia involved in the Danish war, Austria hampered with the Hungarians, and France involved in Italy, what is to prevent the Czar from accomplishing his long-cherished schemes? Clearly not England, with my Lord Palmerston at the Foreign Office. The Turks are evidently preparing for their last struggle; and, most likely, Palæologus and Mahomet the Second will be acted over again the reverse way. The only chance for the Turks is an insurrection in Poland, which would keep the Russians employed at home.

IRELAND.

Dublin, April 24th.—The deaths by starvation are hourly increasing, and there is a lamentable want of preparation to meet the next two months. The private accounts from the west are most harrowing, and the misery of the lower classes is shown by the number of paupers that assail a person for alms in the neighbourhood even of this city. The famished look of these beggars, and their wretched rags, tell too plain a tale of abject wretchedness. In this state of things men are most anxious to have the Rate in Aid Act passed as soon as possible, now that the principle has been affirmed by the House of Commons.

If I aim at the real spiritual improvement of those with whom I converse, I shall never say anything to irritate or vex them, but keep a constant guard upon myself; and if it shall please God to work mightily upon this passionate, haughty spirit of mine, be gentle towards all men, notwithstanding the greatest provocations.

Communications.

For the Banner of the Cross.

MISSIONARY COLLECTIONS ON WHITSUNDAY.

MR. EDITOR:

Some time since it was suggested to the Anglican Church by one of its bishops, to make, on the approaching tercentenary anniversary of the establishment of the Prayer Book, a grand Missionary effort. To signify our gratitude to Almighty God for this great work, and to have a just acknowledgment of His mercy, how could we do it better than in making a general and united effort for the further spreading of His gospel, in the yet numerous and desolate wilds of heathenism abroad and infidelity at home. And if the Mother Church expresses her feelings on the occasion, why cannot the Daughter Church? Are we not the same in all "essential points of doctrine, discipline, and worship," and have we not the same attachment to the Prayer Book? Is not the obligation to praise God as much on us as on the Church of England? The duty rests upon us, individually as well as publicly, and as yet nothing has been done by us to obey it. It is not too late.

It has been proposed to raise a collection all over our land for California Missions, it is true, but that is only for one part; why is there not a proposition for the whole? Our missions and missionaries are suffering; unless an undivided effort is made they will suffer still more, if not to utter loss. Our Church has been singularly lethargic in the matter; we must make up for lost time, and let us do it now on this great occasion. Both the Foreign and Domestic Committees are very backward in their payments; they have appealed over and over again, and they can get only a temporary release from their difficulties; the reason evidently is owing (at least in a great measure) to their having been left to do the work alone and without much aid, from those who should give them assistance in the work of demand on the charities of Churchmen; and now is the "occasion to make a great, simultaneous, and universal effort" for deliverance from their difficulties, and to place their operations on a firm and solid foundation.

The Board of Missions proposes the foundation of two bishoprics, one in Africa, the other in California; but increasing liabilities is not helping old ones; and we had much better take the advice of Bishop Kemper, who suggests a circular from the Board "imploping collections on that day, to enable you to fulfil all your pledges, and thus be entirely out of debt, at the Annual meeting." I repeat again, it is not too late; let us unite and do what we can in this cause for the glory of Him who gives us the opportunity.

Respectfully, yours,

M. H. T.

Rogation Monday, Philadelphia, 1849,

For the Banner of the Cross.

REV. AND DEAR MR. EDITOR:

The annexed communication may perhaps not inappropriately follow the lines entitled "Burial on Easter Even," which have just been received in the "Banner." Although somewhat out of date, the subject can never be untimely.

EASTER EVEN THOUGHTS.

"That through death he might . . . deliver them, who through fear of death were all their lifetime subject to bondage." Heb. ii. 14th and 15th.

And still through lack of faith we refuse to avail ourselves of this deliverance, and remain subject to this bondage. Still the very mention of the "grave and gate of death"—the portal which leads to "our joyful resurrection"—too often brings a shadow even to the Christian's brow. The whole scope of our lives, the whole tenor of our phraseology, indicate that this fear is yet unconquered—that the soul yet trembles under this bondage.

That it is "a dread, an awful thing to die," is a truth too deeply engraven in the heart to be denied; and he is far more to be pitied than to be envied, who regards death with indifference, on any other ground than faith in Him who has robbed it of its sting and "brought life and immortality to light." And as for this faith, it would be vain perhaps to attempt in this connection to reason with, or to condemn, the manifestation (but one amongst many) of its weakness in those by whom it is received and professed. Yet it may be that false views of life and eternity—it may be that mistaken efforts to soothe and console—may sometimes tend to aid even the imperfection of faith. It may be that the attempt to reconcile the spirit to the loss of life by representing it in darker colours than truth demands, or experience confirms, may seem hollow and unreal, especially at a time, when all that was harsh seems softened and all that was fair seems brightened, as life itself recedes from possession. It may be that vague and unauthorized conceptions of heavenly joys, as something entirely distinct and apart—not only in their extent, but in their essence and character—from all human experience;—as if human affections, human sympathies, human tastes, however purified and hallowed by religion, should perish with the body, to bear no part in its joyful resurrection;—it may be that these may rob the soul of some portion of the light of hope, by leaving it to struggle with the fear of a lost identity.

But we pause in reverence at the threshold of the sacred theme. It is not for the vision of eyes that see "through a glass" darkened with the breath of earthly cares and earthly affections, to transcend these holy portals: and we dare not theorize on those unspeakable things, "which it is not lawful for a man to utter." Yet he who has enjoyed the privilege (and a most inestimable privilege it may be) of entering as it were into the very "valley of the shadow of death"—of lying for weeks, or months, in daily expectation of the Master's call—with the mind unimpaired and active amidst corporeal decay and helplessness—such a one will naturally bend a more earnest, if not a clearer gaze, towards the unfathomable mysteries of immortality. If aught can tend to heighten the intensity of such views at such a time, it is to lie far from home and friends, in a foreign and heathen land, with no familiar sight or sound, to win back the heart or divert the mind by the associations of earth. It was under such influ-

ences that the following fragment was dictated—a faint and poor attempt to give expression to the deep and glowing thoughts that prompted it. The hand that traced the words, at the bidding of lips almost too feeble to give them utterance, has long rested from its labours. The gentle spirit, who amidst the cares and duties of the life of a missionary and a wife, then sympathized with the sufferings and cheered the solitude of a prostrate and seemingly dying stranger, has gone as we humbly trust, to realize for herself the joyous truths of immortality. To the writer, the lines that follow possess an added interest from their association with her memory. If they tend to fling one ray of cheerful light upon any spirit shadowed by the "fear of death," it will fully accomplish his present purpose and wish.

April, 1849.

"This bright—this beautiful—this joy-giving world."

Beautiful indeed. Beautiful is the green and fragrant earth—the vast and solemn sea—the deep mysterious sky.

Beautiful is Nature, with all her genial influences:—the song of birds—the perfume of flowers—the gush of glad waters—the breath of the summer air—the hues of sunset—the sighing of Autumn winds through groves of fine old trees.

Beautiful is life, with all its cherished associations. Sweet is the social circle—pleasant the kindly greeting of an old familiar face—dear the treasured memory of mutual joy.

Beautiful are the inspirations of genius: the breathing thoughts of eloquence—the bright dreams of poetry.

And dearer than all to the heart of youth is the light of Love, Love, which gives new lustre to the spirit within—new loveliness to the world without. Love, which imparts to the voiceless and inanimate things of Nature a music and a life, that murmurs in every wave, trembles in every leaf, and glows in every star.

O yes—this is indeed 'a bright, a beautiful, a joy-giving world.'

If then this world and this life—deformed, defiled, embittered, as they are, by sin and by sorrow—be still so fair and so sweet—what must it be to drink the pure water of the river of Life, in that world where sin and sorrow are unknown, where no unclean thing has ever entered, and where dwell none but pure and purified spirits?

If the glimpses of truth and beauty revealed in the bright flashes of human genius, beclouded and bedimmed as it is by the mists of sense, be still so glorious—what must it be to enter within the veil, that shrouds those sacred and sublime mysteries, which no eye hath seen, no ear hath heard, no imagination hath conceived?

If the love of an earthly object can invest the hues of human life with such enchantment—O think what bliss may be bestowed by that love, which is without height, or depth, or length, or breadth—which knows no change—no chill—no end!

Hong Kong, China: April, 1844.

ADELPHOS.

For the Banner of the Cross.

DUTIES OF A DEACON.

REV. MR. EDITOR:—

It is a duty of a Deacon "to read Holy Scriptures in the Church." Should not then the Deacon be the only reader of the Lessons, when he is attached to a Parish, and when present at Divine Service?

It is another duty of a Deacon "to instruct the youth in the Catechism." Is it right then that *this* important duty should be omitted?

By inserting these suggestions you will oblige,

M. Y.

May 10th, 1849.

[To the above we have only to answer, that it is the duty of a Deacon, when "attached to a Parish" which has a Rector, to discharge such duties as may be desired by his Rector. The Church gives her Deacons *liberty*, not *authority*, to read Holy Scriptures. Surely no Rector would desire the aid of a Deacon if his presence took from the Presbyter the privileges of reading Holy Scripture to his people and of "instructing the youth in the Catechism." A Deacon has always the power to *detach* himself from a Parish in which his privileges are not duly regarded.]

For the Banner of the Cross.

MR. EDITOR:—

As it would appear from a minute of the House of Bishops of 1808, (composed of Bishops White and Clagget, and other canonists of note,) that the 141 Canons of the English Church, are binding on the daughter Church, excepting where Political changes may have cancelled some of their provisions; as it regards the Church in this country, permit me to inculcate through your columns, a more respectful and devotional manner in Church by quoting "the 18th canon of 1603, in the Church of England," in these words:

"In the time of divine service and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule. Let all things be done decently and according to order; answerable to which decency and order, we judge these our directions following: No man shall cover his head in the church or chapel in the time of Divine service, except he have some infirmity; in which case, let him wear a night cap or wig. All persons then present shall severally kneel on their knees, when the general Confession, Litany, and other prayers are read; and shall stand up in the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer; and likewise when in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be made by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the Eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces and promises of God, to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman or child, of what calling

soever, shall be otherwise at such times busied in the church, than in quiet attendance to hear, mark, and understand, that which is read, preached or ministered: saying in their due places audibly, with the minister, the Confession, the Lord's Prayer and the Creed; and make such other answers to the public prayers, as are appointed in the Book of Common Prayer; neither shall they disturb the service, or sermon, by walking or talking or any other way; nor depart out of the church during the time of service or sermon, without some urgent or reasonable cause."

From the Spirit of Missions.

CONSTANTINOPLE.

REPORT OF RT. REV. HORATIO SOUTHGATE.

EXTRACTS FROM JOURNAL.

July 31st.—It has often been my lot to be concerned in efforts for rescuing Mohammedans, who, from force or other sinister influences, had abandoned Christianity, and wished to be released from the false religion which they had ostensibly, but not in heart, embraced. Some time ago, while walking through the city, a young man of very prepossessing appearance, accosted me, and asked me if I remembered him. I did not,—he was an entire stranger to me. He then reminded me of one "John," whom I had rescued from Mohammedanism several years before, and whom, to avoid the search made for him, I had sent out of the country. He was the man,—then, at the time of his escape, but a boy, whom no one would suspect of being the same with the manly, open-faced youth, who now stood before me. I was delighted to see him, for I had not heard a word from him since the dark night when I put into his hand a few dollars, collected chiefly from friends who aided in the matter, and sent him on board the brig whose captain had promised to receive him. I was glad to hear that his life had been prosperous, and that, after various wanderings, by land and by sea, he had returned home in safety, having heard that those who had abandoned Mohammedanism now, did so with impunity. His safety, however, rested more in his change of appearance than in the famous concession made to England and France in 1844; for that concession, however sincerely made by the Turkish Government, and especially by the Sultan, whose private sentiments were undoubtedly justly represented by it, was yet too obviously opposed to Mohammedan laws to allow of its being carried out faithfully, and in all instances. It was, however, a concession which can be made binding whenever insisted upon, and has been effectual in several cases, in which I have since been interested. It reflects great honor upon the governments which demanded it, and especially upon the ambassadors, by whose skilful management it was finally obtained. It will be of use in all time to come, and may yet be the turning-point of a complete revolution in Mohammedan law on the subject of secessions.

I have been led to these thoughts by an event which occurred to-day. A man from the city came to see me with letters from a friend, representing that he was in danger on account of a member of his family having become a Mussulman, and another being demanded of him. The case was this: An Armenian, poor, but of decent position, and so far as I could learn, of good character, had an abandoned son of about 18, who had some two months before become a Mussulman, apparently without any motive beyond his hope of improving his condition, which it was said he had done. He had married, a few months previously, with a girl of 16. Immediately upon his conversion to Mohammedanism, he went to his father's house and demanded his wife; they had been living there together. But it had so happened that upon the very day of his conversion, while he was confined at a certain Mosque with the effects of his circumcision, she had been taken away by her friends, to save her from following his example, as she might, by affection or fear, be led to do. The young man demanded her of his father, with whom he had left her; but he knew nothing of her, further than she had quit his house. The son complained to the authorities: they brought the man before them, and demanded the girl; he could not, of course, bring her forward; he declined to be responsible for her; but they told him that they held him so, and gave him four days in which to find her. The son had already given the father so much annoyance that for fifty days he had been afraid to go to his daily work, and his family were suffering in consequence. He now came to me, having been to his Patriarch, who recommended that course, and who procured for him letters to me, from one of the principal laymen of the nation, representing the case.

It was now ascertained that the girl was in a certain house, in a village, near the city, having been secreted there by her friends. I was assured that she had no desire to follow her husband; but that being young, if she were brought before the Mohammedan authorities, she might, by intimidation, be induced to do so. I therefore proposed that she should be brought to my house, for the purpose of ascertaining her wishes upon the subject. If she desired to become a Mohammedan, no force could be used to prevent her. If she wished to remain a Christian, no force should be allowed to compel her otherwise.

This is the arrangement I made with the father; and for himself it was added, that as soon as his daughter-in-law should reach my house, he might inform the authorities where she was, and I would negotiate the matter with them. The business succeeded thus far; but the difficulty was to induce the friends of the girl to give her up. This they refused to do, though I obtained the agency of one of the most influential men of her nation, who sent his carriage to convey her privately to my house. Where she now was, was an asylum no longer than it might be kept secret from her husband; but in my house she would be safe, at least from all compulsory measures. Her friends, however, depended upon keeping her out of sight, and the poor father-in-law was obliged to bear the indignities offered by his son, and the demands of the authorities, without being able to rescue himself. He might, indeed, have done this at once, by telling where his daughter now was, but this he steadily refused to do, saying that the consequence might be that she would be intimidated or allured into Islamism, and this would be a sin which he would not lay upon his soul.

Therefore the girl remained, and the father-in-law continued

to suffer. Many other things relating to the matter transpired, which it is unnecessary here to relate; but after two or three weeks from the date of the present extract, the wife of the afflicted man appeared at my house, and besought me with many tears, to rescue him; informing me that, while at church that morning, some officers of justice were at the door, waiting to arrest him, and that he had escaped by a back passage; that he was now in his house, which he had not dared to leave, (excepting to steal to church in the morning,) for many days; that his family were suffering from want of food and clothing; and that they would be utterly ruined unless some relief were found for him, that he might return to his daily work. She brought testimony to the truth of her story, from the lay-superintendent of her church, and from one who accompanied her to my house. After reflecting upon the state of the case, it seemed to me that an act of moral courage was necessary from the man; that, as he had not been arrested, it was difficult to prove that any evil intentions existed against him; there had been, as yet, no formal ground of complaint; the man had been threatened, but had not been seized. I advised him, therefore, to go freely forth to his work, and, if he were molested, I would do all in my power for his rescue. I wrote in the same sense to the principal men of the quarter where he lived, and allowed him and them to say, if his seizure were attempted, that there would be interference for his release. Happily this was not necessary. The man took the advice; the matter was abandoned by those who had troubled him, his family were restored to their quiet, and he to his work, without any farther molestation; but the girl remained, and may remain for years, secreted from her husband; from this I fear there is no relief which will effectually secure her from being tampered with, and intimidated into a following of her husband's example. The social state here allows many private evils, which are never known in public, and which are ordinarily beyond the reach of political concessions and diplomatic investigations.

Such was one which is at this moment in my mind, and of which I was last winter an eye-witness. A poor Christian was engaged in some humble occupation connected with the building of a house, near to which was a stable containing the horses of one of the principal Turks of the Empire. He had occasion, one night about ten o'clock, to go into the stable to light a candle. The hostlers, who were all Mussulmans, were fast asleep. He lighted his candle, and was about withdrawing, when one of the hostlers awoke, and wanted to know who he was. He told the reason of his coming in, but the man was not satisfied. The others awoke, and set upon the poor fellow, charging him with a design to steal. It was in vain that he expostulated and begged. They tied him to a post, and beat him so unmercifully that he was left as dead. He remained there in the filth of the stable during the night. The next morning, they took him up, carried him to an out-house, and there threw him down on the cold, damp ground. The building was open to the outer air, the weather was cold, the season was winter. He lay there six days unnoticed by any one, excepting some humble companions of his, of the same class with himself. They brought him food of the coarsest kind, unfit for a man in his state; but the best they had to offer. He was unable to sit up, from some terrible wound inflicted upon his back. On the seventh day I was near the spot, and one said to me that a man was dying in that out-house. I went in, and found him apparently in his last agonies. His hands were clenched, his teeth firmly set together, his eyes fixed and glassy, his whole person covered with filth and almost naked, his mouth and nostrils filled with the dung, in the midst of which he lay. I asked him some questions, but he could give me no answer; and seemed not to notice me. After inquiring of his comrades, I determined to give him some brandy, in hope of reviving him. We did so by forcing open his mouth, and pouring it down his throat. He revived a little, his arm moved, and his head slightly turned. The only hope of saving him seemed to be in sending him to the hospital. We obtained a carriage in which he could lie at full length, prepared a bed for him in it, wrapped a comforter around him, and laid him in. He was taken to the hospital, where every attention was shown him, but he died in two days.

On inquiring of the people around who attended him, and who were all poor Christians, why the case had not been made known, and why the crime had not been complained of, they said that they were afraid to speak of it, for the perpetrators were Mussulmans, and their masterful. Whether he would, or not, in this instance, have visited his servants with the punishment that they deserved, I cannot say. But that this want of justice towards Christians, because they are Christians, is too frequent, my own eyes have often and painfully witnessed. That it is difficult to procure justice against a Mussulman, the accuser being a Christian, is true all over the country. Otherwise these poor people would not have shrunk from making the matter known. Nay, they feared being maltreated if they should attempt it; and it was in deference to their wishes, that I myself said nothing about it. They feared lest some greater evil should come upon them, though a show of justice, at least, could have been obtained upon any respectable interference. But in all probability it would have stopped there, and I do not believe it would have been possible to have obtained real justice, and its real execution, in this case. At least, it has not been in numberless instances with which I have been conversant. The evil is not in the central government—certainly not in the designs of the present Sultan, who is undoubtedly sincere in his wish to abate such inequalities of justice; but in long habits of difference, in Mohammedan institutions, in the very laws, which no Sultan can forcibly change without overturning the foundation of the religion, and, with that, the foundation of his own throne, which is inseparably connected with the religion.

But though the thought, that God is love, and has his eye always upon us for good, has happiness in it far beyond any other, or any different schemes and imaginations of our own, still in the main, it is but a glimpse of it. And it must also be acknowledged, that such a disposition of acquiescence and complacency in the divine disposals is not easy to attain; especially, as the corrupt state we are in, necessarily requires that it should be penal or corrective; and in order to that end, that we should

receive evil from the hands of God as well as good. If this difficulty seems great to us, and keeps our minds in suspense concerning the universal goodness of providence, we have help at hand. There is one instance in which the love of God shines forth in all its glory, cannot possibly be mistaken, and is a full solution of all our difficulties: what I mean, is the gift of his Son, and the grace of redemption by Jesus Christ.—REV. THOMAS ADAM.

PSALM XXII. 28th verse. "For the kingdom is the Lord's; and he is the governor among the people."

The state mentioned in the text, is that in which the soul, knowing itself to be the creature of God, and subject to his universal dominion and sovereignty; consents to receive a law from him, and submit to his government; in the belief and acknowledgment, that as he has an absolute right to govern us, so he cannot but do it in the best manner for his glory and our own good.

And when this becomes the ruling habit and temper of our minds, and the settled purpose of our hearts, our obedience will likewise be full and unreserved; and for the same reason that we obey God at one time, or in one instance, we shall think ourselves bound to obey him at all times and in every thing he has commanded, or we know is agreeable to his will. There must be no exceptions to it, and the obedient man makes none. Whatever God is pleased to order for him in the course of his providence, whether it be prosperity or adversity, sickness or health, life or death; whatever he enjoins in his word, and however contrary it may be to his inclinations, sense, or opinions, he is set down in this belief once for all, that God's will must take place, and therefore frames himself to a quiet, cheerful submission to it. For if we should object to any thing he does to us, or commands us to do, and plead difficulties when we should be resigned and obedient; what would this be but prescribing a law to him, instead of receiving one at his hands, choosing for ourselves, and, upon the whole, withdrawing ourselves from his government? Not but that in most cases, our duty is so plain and evident to ourselves, that we cannot act against it without being knowingly false to our own interest and doing violence to our reason and conscience. But let this be as it may, whenever the will of God is made known to us, our road is before us with a clear light shining upon it from heaven; our duty is bound upon us, our obedience is demanded, the kingdom is the Lord's, the heart of man must submit.—REV. THOMAS ADAM.

Obituary.

DIED, at Vicksburg, Mississippi, on Sunday morning, April 1st, Miss LUCY S. CLARK, of Talbot County, Maryland, in the 21st year of her age.

The circumstances attending the decease of this young lady have excited a very general interest in the community among whom she died. She left her native place last fall, to spend the winter in the South with some near relatives who reside there. At that time she was thought to be in perfect health, although her strength and spirits had been severely taxed by long attendance on her mother who had recently been taken away by consumption. But the seeds of death were no doubt lurking in the daughter. She took a slight cold on her journey, and was never quite well afterwards. Those who became acquainted with her when in comparative health, were much struck with her interesting face, her quiet good sense, and her gentle manners. But it was only on the bed of sickness that all the beauty and fortitude of that young Christian's character were brought to light. Wasting away by a rapid consumption, she was never known to utter a complaint. She was always fearful of giving trouble, and grateful for the slightest service. It was the power of Faith that sustained her in that sweet composure. Her piety was of such a character as we rarely see beyond the limits of the Church. It was deep, yet calm; confident, but not exulting. She was indeed full of "a reasonable, religious and holy hope." Though not disposed to make her religious feelings the subject of conversation with all persons, she spoke most fully and freely to the clergymen who saw her, of her trust in the Lord Jesus only. She asked often for the Church's Prayers, and shortly before her death received the Holy Communion from the Rev. Mr. Patterson, the Rector of the Parish, myself assisting. Partly perhaps from self-distrust, and partly from want of opportunity, she had not partaken of the Eucharist before; but she had been confirmed last spring by Bp. Whittingham, and long enjoyed the sound teaching of Dr. Mason at her home in Easton.

The writer of this notice first saw the deceased on the 16th of March, the day after he had followed to the grave a beloved child whom Christ had taken, under circumstances so similar in many points to those of Miss C. that his heart was touched by the resemblance.

Although Mr. Patterson had before visited her, she sent for me, because she wished to see a clergyman from Maryland. My coming seemed to revive strongly in her the thoughts of home. She spoke feelingly of her departed mother, of her church, her pastor, and her bishop. I saw her and had prayers with her daily until she was too weak to bear it. Her fondness for the Lord's Prayer was very striking. She repeated it always, slowly yet distinctly, when her voice was almost too feeble to be heard; and in her last agonies, when she could not speak, her attendants could see from the movement of her lips that she was occupied with its blessed words. A large concourse attended her funeral, and listened with deep interest to some very appropriate remarks from the Rev. Mr. Patterson. She was buried on a bright April morning, and I saw the earth heaped over her quiet grave in the same burial-ground where my own children await the Resurrection. The grass and flowers of a Southern Spring are now far advanced there. I love the spot for its natural beauties, and because it contains the ashes of my own dead; but a new interest is added to its associations derived from the memory of that Christian maiden who now sleeps there in a stranger's grave.

College of St. James, Md.
May 9th, 1849.

J. C. P.
Rev J. C. Patterson

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING IN PHILADELPHIA. Service at 8 o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Church of the Ascension.
St. Paul's Church.
Trinity Church, Southwark.
Church of the Advent, Northern Liberties.
Nativity, Spring Garden.

DIOCESE OF NEW JERSEY.

The forty-fourth Annual meeting of the Corporation for the relief of widows and children of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will be held in St. Mary's Church, Burlington, on Wednesday, May 30, 1849, at 9 A. M.

J. A. WILLIAMS, Secretary.

The Sixty-sixth Annual Convention of the Protestant Episcopal Church in the Diocese of New Jersey, will assemble in St. Mary's Church, Burlington, on Wednesday the 30th inst. at 10 o'clock, A. M.

AND. BELL PATERSON, Sec'y.

The Offertory on the Fifth Sunday after Easter, at the Church of St. James the Less, near the Falls of Schuylkill, will be appropriated for the Episcopal and Convention Funds.

MARYLAND CONVENTION.

The sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A. M.

H. COLBOURN, Secretary.

Baltimore, May 1, 1849.

The Ladies connected with the Prot. Epis. Church, Accomac Co., E. S. of Virginia, of which the Rev. Mr. Jones is Rector, purpose to hold a fair of useful and fancy articles, to liquidate the debt of said Church, on Monday and Tuesday of Whitsun week—any contributions to forward their design may be sent to 89 So. 4th st., and shall be promptly and carefully forwarded to Virginia.

April 23d.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Annual meeting of the Society will be held on Wednesday evening, the 23d inst., at half past seven o'clock, in the School room of St. Paul's Chapel. (Entrance in Vesey street.)

At this meeting, the election is to be made of members of the Committee, and of Auditors, for the ensuing year. Three members of the Committee must be clergymen, and "three at least shall have been members of the Committee of the preceding year."

S. COX, Jr., Hon. Secretary.

May, 1849.

Married.

On Tuesday morning the 8th inst., in St. John's Church, Hagerstown, by the Rev. Theodore B. Lyman, the Rev. ROBERT H. CLARKSON, Rector elect of St. James' Church, Chicago, Illinois, to MELORA, daughter of the late Horatio McPherson, Esq., of Washington County, Maryland.

Died.

On Thursday morning, 10th inst., GUSTAVUS COLHOUN, Esq., in the 83d year of his age.

On Saturday morning the 10th inst., Mrs. MARY ELIZABETH, wife of the Rev. L. L. SMITH, of Norfolk, Va. In the death of this estimable lady, the community has lost one of its brightest ornaments, the Church one of her most consistent members. In all the relations of life, she acted her part with exemplary fidelity. During a protracted illness of nearly a year, of that wasting disease Consumption, not a murmur ever escaped her lips. Though bound to earth by many and strong ties, she ever expressed a willingness to die whenever it should be the will of God to summon her hence. Her end was peaceful.

Acknowledgments.

FLOATING CHURCH MISSION.

The Subscriber thankfully acknowledges the receipt of \$5 00. "A mite for the Floating Chapel, from A. C. C."

R. S. TRAPIER.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY, SINCE MAY 1.

From St. James' Church, per Geo. M. Wharton Esq., Warden, \$24 49; Christ Church, per Moses Kempton Esq., Warden, \$143 69; Donations and Subscriptions through Mr. Carpenter Wharton, \$180 00; Total, \$348 18.

W. MUSGRAVE, Treas.

No. 129 Market Street.

Philada., May 12, 1849.

The Treasurer of the "Bishop White Parish Library Association," gratefully acknowledges the receipt of seventy-five dollars from Christ Church.

May 12th, 1849.

The Female Prayer Book Society gratefully acknowledges the receipt of Fifty dollars from the quarterly collection of Christ Church.

Rev. Freeman Lane, Rector of St. Paul's Church, Troy, Bradford Co. Pa., acknowledges the receipt of twenty-one volumes from the Bishop White Parish Library Association. Fifteen Prayer Books, and a copy of the Officers from the Female Prayer Book Society, and also a bundle of Tracts from the Female Tract Society.

Advertisements.

GOWNS AND SURPLICES.

Clergymen and others wishing gowns and surplices, can have them made in superior style by the subscribers. The best of references can be given to Clergymen and congregations in all parts of the Union, to whom their work has given entire satisfaction. All orders will receive a punctual attention.

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No. 341 Market Street.

TEACHERS.

Mr. W. Arthur Jackson,
Mr. Samuel Edwards,
Mr. Louis Rees,
Mr. Francis J. Warner,
Mr. William McMullin,
Mr. William Stirling,
Mr. F. A. Bregg, (attending only in the afternoon.)

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

The presence of parents, and of other persons friendly to education on the basis of religion, is especially invited.

DAILY ROUTINE (except on Saturday.)

Prayer, Religious Instruction and Elocution, from 9 to 9 1/2 A. M.

Recitations in the different class-rooms, from 9 1/2 to 11 1/2.

Interval of relaxation, from 11 1/2 to 12 M.

Recitations in the different class-rooms, from 12 M. to 1 1/2 P. M.

Closing worship, from 1 1/2 to 2 P. M.

G. EMLEN HARE, Principal.

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No. 19 South Fifth Street, first store above Chesnut.

The Subscriber, late salesman for Mr. Geo. S. Appleton, having recently taken the store in Fifth st. above Chesnut st., offers for sale at exceedingly low prices a very varied assortment of Books in every department of literature, including Theological, School, Miscellaneous and Blank Books; Volumes of History, Biography, Poetry, Voyages and Travels; miniature volumes several hundred kinds; Children's Books of every size and at varied prices; &c. &c.

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Bishop White Female Institute.

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This Institution is located in the unusually pleasant and healthy borough of West Chester, Chester co., Pa., to which access is had daily from the East and West by Railroad.

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The Summer Session will commence May 1.

REFERENCES:—Rt. Rev. Bishop Potter, and the Rev. J. B. Clemson, who has the spiritual oversight of the School.

Mar. 24—2m

St. Timothy's Hall, Catonsville, Md.

Six miles from Baltimore.

The next Term of this Institution will commence Monday, April 2. Hereafter there will be one vacation in the year; from September 1, to October 20, and a recess at Christmas. Pupils are received into the JUNIOR DEPARTMENT between 7 and 13 years of age. They are admitted to any class of the SENIOR DEPARTMENT for which they are qualified, without reference to age. The course of study extends to the Junior Class of College. The Mercantile course embraces practical Book Keeping and Modern Languages. Terms, \$200 per year. Apply to

REV. L. VAN BOKKELEN, Rector.

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Mar. 10—6t

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Further particulars may be obtained by addressing Mrs. Tilghman.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.

" " Whittingham, Wm. Rawle, Esq.

Rev. W. H. Odenheimer, H. J. Williams, Esq.

Rev. Dr. Morton, J. M. Scott, Esq.

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Mar. 31—y

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Hammond's Paraphrase and Annotations, folio, 4 50.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, MAY 26, 1849.

[VOL. XI.—No. 21.—WHOLE No. 543.]

Calendar.

MAY.

27th. WHITSUNDAY.—Proper Psalms instead of the Psalms for the Day.)
28th. Monday in Whitsun Week.
29th. Tuesday in Whitsun Week.
30th. Ember Day.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

MAY.

27th. St. Paul's Phila.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation.)
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation.)
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

Whitsunday, 27th, St. George's Chapel, A. M.; Georgetown, Evening.
Monday, 28th, Milton, Evening.
Tuesday, 29th, St. Matthew's, Cedar Creek, A. M.; Milford, Evening.
Wednesday, 30th, Milford, (Convention.)

PENNSYLVANIA.

At the request of the Bishop we republish the following prayer to be used in the congregations of this diocese, while the disease called Asiatic Cholera is impending, and which is put forth in conformity with Canon XLVII, of 1832, of the General Convention of the P. E. Church in the United States.

PRAYER.

O God, with whom are the issues of life and death, to whom it justly belongeth to punish sinners, and to be merciful to them that truly repent; save us, we humbly beseech thee, from the ravages of that pestilence with which we are threatened. We have provoked thy righteous judgments by our manifold transgressions and hardness of heart, and though we should utterly perish, our punishment would be less than our sins deserve. But, O God, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, have pity upon us, thy unworthy creatures, and grant that we, repenting of our iniquities and forsaking our sins, may experience thy forgiving and protecting grace. As thou didst deliver thy people of old when they turned to thee from their rebellion, and didst cause thy destroying angel to cease from punishing, so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our sins. Spare those who are now suffering from this grievous sickness, restore the voice of joy and health to their dwellings; and grant that all who shall taste thy forbearing mercy may devote their souls and bodies a living sacrifice to thee, through Jesus Christ our Lord. Amen.

NEW JERSEY.

On the Ascension Day, 17th May, the Bishop consecrated the Church of the Ascension, in Gloucester city. The request to consecrate was read by the Minister, the Rev. Mr. Labagh, Morning Prayer by the Rev. Messrs. Harrold and Boggs, and the Sentence of Consecration by the Rev. Mr. Mackie. The Bishop preached, and administered the Holy Communion.

From Church Papers.

NEW YORK.

THE CHURCH OF THE TRANSFIGURATION, NEW YORK.—It is with the sincerest pleasure that we have to record the formation of another parish, under very promising auspices, in the upper part of this rapidly growing city. A brief statement of the facts will not, we trust, be unacceptable to our readers.

With the view of organizing this parish, the regular services were commenced on the first Sunday, afternoon, of October, 1848, in a room on 24th Street, between Lexington and Fourth Avenues.

On Monday, February 12th, 1849, agreeably to the usual notice provided in such cases, the male persons of full age of the congregation, which had been collected, met for the purpose of incorporating themselves, and electing two Church Wardens and eight Vestrymen.

At a vestry meeting, held February 26th, 1849, the Rev. George H. Houghton, by whom the services had been conducted from the beginning, was unanimously elected Rector of the Church.

Within a few weeks, the Vestry have purchased three lots of ground in Twenty-ninth Street, between Madison and Fifth

Avenues, for the location of the Church building. The situation, in a few years, cannot but become one of the most desirable and pleasant in the city. It is central, easy of access, lying near the Harlem rail-road; at a considerable distance from other churches, the "Holy Apostles" being situated in the 9th Avenue, and "St. John the Baptist" on 38th Street and Lexington Avenue, and will be surrounded chiefly by private residences, and that at no distant day.

The vestry have contracted for the immediate erection of a temporary chapel, from a plan furnished by Frank Wills, Esq., Architect. It will consist of a Nave and Chancel, 76 feet in length, by about 30 in width; and will accommodate nearly four hundred persons.

The number of communicants, who consider themselves as members of the parish, is twenty.

Mr. Houghton also designs the establishing, in the fall, of a Classical and English School in connection with the parish. The school will be under his constant and immediate supervision.

It is always a gratification to hear of the growth of the Church in accordance with the principles set forth in the Book of Common Prayer, and we have the fullest confidence that this rising parish will have the care of a faithful and wise shepherd, who will train up those committed to his charge in sound doctrine and in practical piety. Our best wishes are tendered to him and his vestry, in their most laudable and beneficial enterprise.

MASSACHUSETTS.

ANNUAL CONVENTION.

We have received the Christian Witness at such a late hour, that we can only give a brief abstract of the proceedings of this Convention.

The Convention of the Protestant Episcopal Church, of this diocese, met in Trinity Church, on Wednesday morning.

Morning Prayer was read by Rev. John Wayland, D.D., rector of St. James' Church, Roxbury. The Ante-Communion service was read by the Bishop, assisted by the Rev. Dr. Edson, of Lowell, and Rev. Messrs. D. G. Wright, of Otis, and S. B. Shaw, of Lanesborough. The Bishop then delivered a Charge in place of Convention sermon, after which, a collection was made at the offertory in behalf of the Society for the relief of the Widows and Orphans of deceased Clergymen of the Diocese. The Holy Communion was then administered by the Bishop, assisted by Rev. Dr. Edson, Rev. S. B. Shaw, and Rev. D. G. Wright.

The congregation having retired, the Bishop took the chair, and the list of such of the clergy as were entitled to seats was then called. About fifty answered to their names. The certificates of Lay Delegates were then read.

The following persons were elected Standing Committee:—The Rev. Dr. Vinton, Rev. Geo. M. Randall, Rev. John Woart, Messrs. O. Daniel and G. M. Dexter.

There being one vacancy in the lay portion, Rev. Mr. Ballard moved that a further balloting be dispensed with, and that the gentleman who has the highest number of votes be elected. Carried, and accordingly William Raymond Lee, Esq., was declared elected.

The Convention proceeded to ballot for a clerical delegate to the General Convention.

The Tellers reported that there was no election.

On motion, it was voted that the person having the highest number of votes be declared elected; the Rev. William Crosswell, D. D., having the highest number, was accordingly declared elected.

The Rev. Dr. Eaton was unanimously elected Treasurer of the Convention.

CONSECRATION.

The consecration of St. James' Church, at Greenfield, by the Rt. Rev. Bishop Eastburn, took place on Thursday, May the 10th. The day was unusually pleasant, and a large congregation assembled to witness and join in the solemn and interesting services of the occasion. There were present, besides the Bishop, thirteen of the clergy, the most of whom assisted in the appointed exercises. The Instrument of Donation was read by the Rector of the parish, now in the 36th year of his ministry in the same place.

The church is a beautiful and imposing structure of stone, built upon a solid foundation of rock. The style is that of the 13th century; the roof high and open; the chancel spacious and elevated; the windows of stained glass, by Gibson of New York, and all the appurtenances, furniture and decorations, of the richest and most appropriate kind. The dimensions of the church are 83 feet in length, by 50 in breadth. The architect was Mr. Sikes, of Springfield, who has executed his work with great skill and science. A splendid organ, adapted, in its external architecture, to that of the church, from the manufactory of Hook, in Boston, has been placed, at an expense of \$1800, in the gallery. The ladies of the Society have furnished a carpet, at the cost of \$300, and a beautiful marble font, made in New York, has been presented by Mrs. H. W. Clapp.

The entire cost of the church, exclusive of the land and stone, exceeds eleven thousand dollars, of which Henry W. Clapp, Esq., of Greenfield, has generously contributed more than eight thousand. The sanctuary is thus completed, and all that is wanting, is the continued presence of God, with devout and holy worshippers.

CONNECTICUT.

CONFIRMATION.—Bishop Brownell administered the holy rite of Confirmation to twenty-seven persons, at St. Paul's Church, New Haven, on Sunday afternoon, April 29th.

From the "Colonial Church Chronicle."

FOREIGN.

Our readers will regret to learn that an accident, which might have been serious, occurred to the Bishop of Calcutta. In the course of a metropolitan visitation to Ceylon, his lordship fell through the hatchway of a ship, but happily the consequence was only a little temporary inconvenience. We have seen the Annual Report of the Calcutta Diocesan Committee of the Society for the Propagation of the Gospel. It records, as the most important occurrences of the past year, the completion of St. Saviour's Church, belonging to the Hindustani mission, and the consecration of the same on last Michaelmas day.

From Australia we have intelligence of Confirmations held on September 21 and 22, by the Bishop of Sydney, in the episcopal town, at which 450 persons were admitted to the sacred rite. The Bishop also laid the first stone of the Church of St. Mark, Alexandria, on September 4th. In the diocese of Melbourne, the first meeting of the Church Society took place on September 12. It was numerously attended, and the Bishop's speech seems to have given much satisfaction. In Adelaide also there was an anniversary meeting of the South Australian Church Society, on October 3d, under the presidency of the Lieutenant-Governor, Sir H. E. F. Young. The Report, which was read by the Rev. W. J. Woodcock, stated the year's receipts at £221 11s.: the falling off in this department was attributed to the very general undertaking of the Society's objects by the inhabitants of different localities. The educational institutions of the Church were stated to be in a particularly prosperous condition. Mention was made of two munificent donations to the Collegiate School, from Captains Ellis and Allen. The Report also suggested that steps should be taken for the establishment of parochial libraries, and for endowing in some degree the new churches. We regret that we have not room to insert the eloquent and interesting address with which the Bishop moved the first resolution, which was ably seconded by Judge Cooper. In Tasmania there was a meeting at Hobart Town, on August 29, of a similar Society, at which the Bishop entered into an animated statement of the kind encouragement which he received during his late visit to England, and of the sums which have been sent to Tasmania, during the last five years, for missionary purposes. He then exhorted his hearers to fresh exertions for the Christian education of the community, dwelling particularly on the subject of Sunday Schools.

NEWFOUNDLAND.—Consecration of St. Mark's Church, Smith's Parish, Bermuda.—On February 13, the Bishop consecrated this new edifice. The old Church of St. Mark was built probably before the year 1620, but was blown down by a violent storm in 1846. A grant for a new church was procured from the legislature, liberal contributions were made by the parishioners, and a more commodious site was presented by F. Peniston, Esq. The new edifice presents internally a far more ecclesiastical aspect than has been usual, until within the last few years, in country churches in the Colonies. No one can fail to be gratified by the appearance of the building on entering by the western door. The open seats, alike for all, whether rich or poor, with their simple yet appropriate heads, the triple east window, and the space round the Holy Table, bespeak the care which has been exercised, even with very limited means, to erect and furnish not a house, but a church.

CAPTOWN.—Recent letters have been received from the Bishop of Capetown.—In the course of a single year he had added fourteen Clergymen and ten Catechists to the number of labourers in that portion of the Lord's vineyard. Several more have since been engaged in England, and will shortly sail for the Cape. The Bishop seems ready to give both himself and all that he has for the spiritual benefit of the Diocese over which he has been appointed an overseer. Such generous devotion in such a cause deserves, surely, all the support that can be afforded him. He had at the last dates just embarked on board a steamer, most liberally placed at his disposal by the Governor, for a visitation of the Island of St. Helena.

CHINA.—Dr. Smith, the Bishop-designate of Victoria, has issued a prospectus of Missionary plans for the benefit of the Chinese. He proposes to avail himself of the aid of Native Evangelists, and to employ the press for Christian purposes. His present object is chiefly to collect £5,000, in order to complete a College which is already begun at Hong Kong, and to set it in operation.

CONSECRATION OF COLONIAL BISHOPS AT CANTERBURY.—We have reason to believe that the Consecration which had been fixed for Ascension-day, has been postponed—probably till the Tuesday in Whitsun-week, May 29th.

Clerical Changes.

The Rev. William Alfred Jenks has resigned the rectorship of St. Paul's Church, Glen Cove, Queen's county. Until further notice, he will continue to reside in his late parish.

The Rev. N. A. Camp has taken charge of Christ Church, New Orleans, and requests papers and letters to be directed accordingly.

Selections.

For the Banner of the Cross.

MR. EDITOR:

I beg leave to send you the enclosed beautiful Lyric, from the pen of one whose effusions in former days often graced the columns of the Banner. It originally appeared in a Boston paper, the editor of which was once Senior Warden of the church alluded to. By reason of its being inserted in a secular print, perhaps few of those who would be most interested in the matter have ever read the piece; and I think that its poetical merit, with the singular facts it contains, render it worthy of insertion in your paper.

ECCLESIA IN FAVILLA.

At the second conflagration of Nantucket, on the island of the same name, in July, 1846, the beautiful edifice of Trinity Church perished in the flames. It was consumed when the raging element had completed the work of destruction elsewhere, and it had long stood as an observer of the ruin around. But "last (tho' not least" in the hearts of some) its own turn came. The Gothic turrets and the noble tower sent up their smoke to heaven, and soon all that remained of this much-loved and much-persecuted sanctuary, was—a heap of ashes! Singular as it may seem, it is nevertheless well attested by many, that the valuable and sweet-toned organ, when the loft which contained it fell, gave from every pipe a wild and piercing sound—a death-like shriek, which was heard at a great distance on the island.

The church can never be re-built, owing to the embarrassed state of the financial concerns of the parish; and even the old corporation has of necessity been dissolved. Truly, then, Trinity Church is no more: except, that it will ever live in the fond-est remembrance of those who have worshipped at its holy altar, and who know that it was once to them indeed "the house of God and the gate of heaven."

Thou art no more, thy turrets fair
The sailor seeks in vain:
His last look on the isle was there,
When gliding to the main:—
Now homeward-bound from distant land,
When nearing to his native strand,
He sees thee not again.

From street to street, the rushing flame
Illum'd the port once more,
Devouring, as it onward came,
The remnant left before:
And long amid that waste alone,
The church in solemn grandeur shone,
Above the burning shore.

But naught could save it from the blast:
The smoke and lurid glare,
With glowing embers, thick and fast,
Came on the midnight air.—
The fairest victim and the last,
Of all the conflagration vast,
Was that sweet "House of Prayer."

Of all the consecrated place,
The chancel, tower and nave,
A relic scarce the eye can trace
Within that fiery grave.
Nor as the Phoenix will it rise,
Again to greet the azure skies,
And look upon the wave.

Now silent is the organ's note,
Whose melodies divine,
At morn and eve were wont to float,
To THEE, ALMIGHTY TRINE!
Far borne upon the ocean gale,
In death was heard its piercing wail,
Amid the blazing shrine.

The altar now in ashes lies,
Its rites forever done,—
The prayer, the hymn, the sacrifice,
By holy Priests begun,
Its vesper lights no more shall burn,
Nor willing footsteps to it turn,
Before the rising sun.

For all the scenes of former years,
With many a charm to me;
The festive joys, and Lenten tears,
Blest be thy memory!
But still unchanged, beyond the sky,
There is a better "house" on high,
Of immortality.

Farewell, dear Island-Church, once more,
A last farewell to thee,
The music of the ocean's roar
Thy requiem shall be,
At calm of noon, at dead of night;
The waters dark,—the billows bright;
O, shrine amid the sea!

From Sharpe's London Magazine.

NINEVEH AND ITS REMAINS.

(Continued from page 154.)

Mr. Layard now became anxious to send home some of the sculptured slabs. The small English steamer on the Tigris being out of trim, the slabs were first sawed into convenient pieces, and dragged by means of levers out of the trenches, then packed in felts and matting, and sewed in roughly-made cases; and being got upon a raft, formed of inflated skins and beams of poplar wood, were floated down the river to Bagdad, and thence by boats to Busrah, from which place they were to be

sent to England, as the first-fruits of the energy and enterprise directed to this new and interesting field of research.

As the health of Mr. Layard now required recruiting, he visited the Tiyari mountains, inhabited by the Chaldean Christians, intending to return to Mosul in September, when the heats would have abated. Our limits will not allow us to follow him through this very pleasing portion of his volume. His adventures among the Nestorian Christians are very interesting, and his accounts of their social and religious condition highly valuable. More remarkable is his visit to the Yezidi, a people whose tenets and practices have been misrepresented as resembling those of the Ansyrri of Syria; certain midnight orgies being falsely ascribed to them which have earned them the epithet of the "Extinguishers of Lights." The peculiarity of the religion of the Yezidi is their worship of the Evil Principle, whom they dread and propitiate as the most powerful of subordinate beings. "There is in their creed," says Mr. Layard, "a strange mixture of Sabeanism, Christianity and Mahommedanism, with a tincture of the doctrines of the Gnostics and Manichæans." Nothing can be more thrilling than the account he gives of the scenes of their extraordinary nocturnal festival. Indeed, his journey was destined to be full of every sort of adventure. At Singar, where the Pasha was receiving the chiefs of the mountains, the people, fearing a renewal of the oppressive proceedings of his predecessor, determined to resist. A few troops and an officer were sent to reassure them, whom Mr. Layard accompanied. As they entered the village, they were received by a general discharge of fire-arms, and two horsemen who had pushed in advance fell dead at his feet; and for some days he found himself in the midst of a petty war.

On his return to Mosul, letters were received from Sir S. Caning, with a small grant of funds from the British Museum; and we cannot but admire the perseverance and good management of Mr. Layard, who contrived to accomplish so much with means so very inadequate. He now proceeded to organize a regular force, who encamped at Nimroud, and formed a little community over which he presided with an authority quite patriarchal, reconciling their little disputes, and by mingled kindness and firmness maintaining the best feeling among them. The excavations were now carried on on a larger scale, and the results were of corresponding magnitude and interest. Besides the numerous ranges of apartments and sculptured tablets, was found the very singular obelisk now in the British Museum.

The sculptures on this ornament seemed to commemorate the conquest of India, or some country far to the east of Assyria, as the elephant, the rhinoceros, the Bactrian or two-humped camel, the lion, &c. are represented upon them; a very singular sphynx was also discovered. The impressions created by the scene of these extraordinary discoveries are well described in a letter by Mr. Longworth.

"I should begin," he says, "by stating that they are all under ground. To get at them, Mr. Layard has excavated the earth to the depth of from twelve to fifteen feet, where he has come to a building composed of slabs of marble. In this place, which forms the north-west angle of the mound, he has fallen upon the interior of a large palace, consisting of a labyrinth of halls, chambers, and galleries, the walls of which are covered with bas-reliefs and inscriptions in the cuneiform character, all in excellent preservation. The upper part of the walls, which was of brick, painted with flowers, &c. in the brightest colours, and the roofs, which were of wood, have fallen; but fragments of them are strewn about in every direction. The time of day when I first descended into them happened to be towards evening, the shades of which, no doubt, added to the awe and mystery of the surrounding objects. It was, of course, with no little excitement that I suddenly found myself in the magnificent abode of the old Assyrian kings, where, moreover, it needed not the slightest effort of imagination to conjure up visions of their long-departed power and greatness. There they were in their Oriental pomp of richly-embroidered robes and quaintly-artificial coiffure. There also were portrayed their deeds in peace and war, their audiences, battles, sieges, lion-hunts, &c. My mind was overpowered by the contemplation of so many strange objects; and some of them, the portly forms of kings and viziers, were so life-like, and carved in such fine relief, that they might almost be imagined to be stepping from the walls to question the rash intruder on their privacy. Then mingled with them were other monstrous shapes—the old Assyrian deities, with human bodies, long drooping wings, and the head and beaks of eagles; or, still faithfully guarding the portals of the deserted halls, the colossal forms of winged lions and bulls, with gigantic human faces. All these figures, the idols of a religion long since dead and buried like themselves, seemed actually in the twilight to be raising their desecrated heads from the sleep of centuries. Certainly, the feeling of awe which they inspired me with must have been something akin to that experienced by their heathen votaries of old.

By the middle of December a second cargo of sculptures was ready to be sent to Bagdad.

"On Christmas day," says Mr. Layard, "I had the satisfaction of seeing a raft bearing twenty-three cases, in one of which was the obelisk floating down the river. I watched them till out of sight, and then galloped into Mosul to celebrate the festivities of the season, with the few Europeans whom duty or business had collected in this remote corner of the globe."

It would be impossible to give in an article any idea of the extent and results of the excavations, which were still continued as vigorously as the means would permit. Every step, however, of their progress is described in the work, and is rendered intelligible and interesting by maps and wood-cuts in outline of the principal objects. The removal of the heavier objects had not been originally contemplated, but Mr. Layard determined to attempt it. The winged bulls, the heaviest of all, offered, of course, the most serious obstacles, over all which, however, skill and perseverance obtained the victory. After all had been arranged for its removal by ropes, pulleys, and blocks,—

"The men being ready," says Mr. Layard, "and all my preparations complete, I stationed myself on the top of the high bank of earth, and ordered the wedges to be struck out. Still, however, it remained firmly in its place. A rope having been passed round it, six or seven men easily tilted it over. The thick, ill-made cable stretched with the strain, and almost buried

itself in the earth in which it was coiled. The ropes held well. The mass descended gradually, the Chaldeans propping it up firmly with the beams. It was a moment of great anxiety. The drums and shrill pipes of the Kurdish musicians increased the din and confusion caused by the war-cry of the Arabs, who were half frantic with excitement. They had thrown off nearly all their garments, their long hair floated in the wind, and they indulged in the wildest postures and gesticulations as they clung to the ropes. The women had congregated on the sides of the trenches, and by their incessant screams, and by the ear-piercing talehl, added to the enthusiasm of the men. The bull once in motion, it was impossible to obtain a hearing. The loudest cries I could produce were buried in the heap of discordant sounds. Neither the hippopotamus-hide whips of the Cawasses, nor the bricks and clods of earth with which I endeavored to draw attention from some of the most noisy of the group, were of any avail. Away went the bull, steady enough as long as supported by the props behind; but as it came nearer the rollers, the beams could no longer be used. The cable and ropes stretched more and more. Dry from the climate, as they felt the strain they creaked and threw out dust. Water was thrown over them, but in vain, for they all broke together when the sculpture was within five feet of the rollers. The bull was precipitated to the ground. Those who held the ropes, thus suddenly released, followed its example, and were rolling one over the other in the dust. A sudden silence succeeded to the clamour. I rushed into the trenches, prepared to find the bull in many pieces. It would be difficult to describe my satisfaction when I saw it lying precisely where I had wished to place it, and uninjured! The Arabs no sooner got on their legs again, than, seeing the result of the accident, they darted out of the trenches, and seizing by the hands the women who were looking on, formed a large circle, and yelling the war-cry, commenced a most mad dance. The musicians exerted themselves to the utmost, but their music was drowned by the cries of the dancers."

After an infinity of trouble, the bull and other sculptures were deposited upon the raft, and floated slowly down the stream.

"After adorning the palaces of the Assyrian kings, the objects of the wonder and, may-be, worship of thousands, they had been buried unknown centuries beneath a soil trodden by Persians under Cyrus, by Greeks under Alexander, and by Arabs under the first descendants of their prophets. They were now to visit India, to cross the most distant seas of a southern hemisphere, and to be finally placed in a British museum. Who can venture to foretell how their strange career may end?"

Mr. Layard's labours at length drew to a close, the funds granted to him being exhausted. It is a most gratifying fact, and highly honourable to himself, that he appears to have been entirely successful in stimulating the activity and conciliating the good will of his Arabs. Before leaving the scene of their mutual labours, he tells us that he gave them a parting feast, on which occasion Sheik Khelaf, "a very worthy man," was spokesman for the rest of his fellow-labourers.

"They had lived," he said, "under my shadow, and, God be praised, no one had cause to complain. Now that I was leaving, they should leave also, and seek the distant banks of the Khabour, where at least they would be far from the authorities, and be able to enjoy the little they had saved. All they wanted was each man a "teskere," or note to certify that they had been in my service. This would not only be some protection to them, but they would show my writing to their children, and would tell them of the days they had passed at Nimroud."

We have been so carried away by the narrative part of Mr. Layard's volumes, and have indulged in such frequent quotations, that we have room but for a very brief glance at what is nevertheless the most important portion of them—his dissertation upon the antiquity of monuments he has brought to light, the people by whom they were built, their place in history, their connexion with other nations, their religion, arts, and manners. On all these points, he says, we are as yet confessedly without adequate means to pronounce very confidently: the field of research has but been partially opened; other unexplored monuments exist; nor have there as yet been discovered any tombs, which have proved so important a mine of research for the investigators of Egyptian antiquities. Mr. Layard is of opinion that no portion of the monuments, which are of different dates, can be later than the Persian destruction of Nineveh, while for the more ancient he claims, upon various grounds, a far higher antiquity.

"There is no reason," he observes, "why we should not assign to Assyria the same remote antiquity we claim for Egypt. The monuments of Egypt prove that she did not stand alone in civilization and power. At the earliest period" (and this argument appears to us conclusive) "we find her contending with enemies already, nearly if not fully as powerful as herself, and amongst the spoil from Asia, and the articles of tribute brought by subdued nations from the north-east, are vases as elegant in shape, stuffs as rich in texture, and chariots as well adapted to war, as her own."

It is even believed that the name of Nineveh occurs on a monument of the reign of Thothmes III., about 1490 years before Christ.

There are curious traces brought forward in these volumes of relations between the two countries at some remote period; and doubtless, as the monuments are more explored, and others are discovered, and the cuneiform character more fully understood, much new and important light will be thrown upon the history of early civilization, and the connexion between different Asiatic nations, with their influence upon the western world.

Mr. Layard has no doubt about the identity of Nimroud with Nineveh, which, like Thebes, was gradually formed, succeeding monarchs adding to the original building other groups of palaces and temples, till the city attained the immense size—sixty miles in circuit, or three days' journey—mentioned in the book of Jonah, who visited it at the period when, as he thinks, it acquired its greatest extent, in the time of the kings of his second supposed dynasty; that is, of the kings mentioned in Scripture. The palaces of Nineveh bear evident traces of having been destroyed by fire.

"Their interior," says Mr. Layard—(we must find place for this concluding and gorgeous picture)—"was as magnificent

as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who in the days of old entered for the first time the abode of the Assyrian kings. He was ushered in through the portals guarded by the colossal lions, or bulls, of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in colours filled up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in coloured borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous amongst the ornaments. At the upper end of the hall was the colossal figure of the king, in adoration before the supreme Deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colours. The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. . . . The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, and even plated, with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Square openings in the ceilings of the chambers admitted the light of day. A pleasing shadow was thrown over the sculptured walls, and gave a majestic expression to the human features of the colossal forms which guarded the entrances. Through these apertures was seen the light blue of an eastern sky, enclosed in a frame on which were painted, in vivid colours, the winged circle, in the midst of elegant ornaments and the graceful forms of ideal animals. These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or inscribed in alphabetic characters, the chronicles of the empire. He who entered them might thus read the history, and learn the glory and triumphs of the nation. They served at the same time to bring continually to the remembrance of those who assembled within them on festive occasions, or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods."

Such was the magnificence of ancient Nineveh. But we must hasten to a conclusion. Profoundly interesting are the inquiries of Mr. Layard, from the means already at his disposal, as to the religion, the manners and customs of the ancient Assyrians, concerning which we were but yesterday completely ignorant. History, as he observes, may have failed to chronicle the deeds of a nation which could maintain its sway over the largest portion of the then civilized world, and traditions in which their remembrance was preserved may have perished before history was ready to receive them; but the records of the people themselves have remained, and are now before us. "I shall be well satisfied," he concludes, "if I have succeeded in an attempt to add a page to the history of mankind, by restoring a part of the lost annals of Assyria." And how far soever succeeding discoverers and inquirers may carry their investigations, to Mr. Layard we must adjudge the palm of having first laid open the subject, of having obtained for his country a valuable collection of antiquities, and of recording their acquisition in a volume which will take its place among the best works of travel in our literature.

LIGHT IN THE DARKNESS.

I had been thinking of the account given me by the pious and intelligent master of a deaf and dumb school, of one of his favourite pupils, the daughter of a farmer. He told me of the delight with which she learned from him the glad tidings of great joy concerning the redemption which is in CHRIST JESUS, and of her own standing, as made in holy baptism a member of CHRIST, the child of God, and an inheritor of the kingdom of heaven. Beautiful it was, he said, to look upon her sweet peaceful countenance, and to learn from her in her mute language how she prayed continually, "Thy kingdom come!" and how she was quite happy, walking all day long in the presence of God. Her affliction seemed to her a conscious blessing, shutting her out from communion with others, only that she might more uninterruptedly commune with Him Who had so loved her, and given Himself for her. Like another deaf and dumb child, who, on being asked who caused him to be born deaf and dumb, wrote upon his slate in answer these touching words,—"Even so, FATHER, for so it seemed good in Thy sight,"—she, too, seemed to recognize a Father's will in the circumstances of her earthly lot, and to know that all things work together for good to those that love Him. But what most struck me in her story, was the great and blessed change which she had been the means of effecting in her parents' house on her return home. "She was amongst them," said the master, "as a little preacher of righteousness." "How was that," I asked, "when she could not speak, and they could hardly converse with her by signs, at first?" Then he told me how her very silence, her holy example, her every look preached to them, as she walked before them in all lowliness and gentleness, in peace and purity like one whose conversation was in heaven. There was but one thing that brought a shadow over her sweet face, and it was sin; while on the other hand, it needed but the turning away from evil on the part of those around her, or some deed of righteousness or mercy, to brighten up her countenance with the radiant happiness of a saint. And so it was that by degrees one evil habit after another was given up, lest they should vex the loving gentle-hearted one, whose grief and gladness were

but the showing forth of the mind of CHRIST; and thus, by the silent example of her holy walk, they learned to glorify God, and to do well themselves. It was a beautiful instance of the light reproving the darkness; and as I dwelt upon it, I thought how very different was such reproof from the fault-finding so common in the world. And just at this moment my attention was aroused by the angry voices of two little ones, who were playing in the garden not far from me.

"You are very naughty, Edward! Papa told you not to dig there; you naughty child you!" said his eldest sister; and running up to him she passionately snatched away a little wheelbarrow which Eddy had been using, and which he now struggled to retain possession of, while he repeated, "I'm not naughty, Lucy, I'm not naughty, but you are; you shouldn't take away my barrow."

I went up to the little ones, and endeavoured to make peace; not, if the truth must be told, with very good success, for both tried to justify their own conduct by finding fault with each other. "Papa said we were not to dig on our borders; and Edward is very naughty!" repeated Lucy; while I was inclined to think that the real cause of offence was that Edward had taken possession of the wheelbarrow, which she herself wanted. And it is strange to see how some little ones, when thwarted in any way, find a sort of relief in condemning others. I once heard a little boy in this kind of temper, exclaim of his nurse Mary, "Naughty Mary! naughty Mary!" for so he used to call her. "Johnnie must not say so," said his mother; on which the child exclaimed, "Naughty aunt Annie! naughty aunt Annie!" "No, Johnnie must not call aunt naughty," "Naughty King Herod, then! may say naughty King Herod. Naughty King Herod, kill all the little children; but they're all up in heaven now, where he can't get at them, and Johnnie may say naughty King Herod! Johnnie will say naughty, very naughty King Herod; mayn't he mamma?" I could not help observing that Johnnie would do best to call himself naughty, and to be angry with himself; and it was something of the same kind that I said to poor little Lucy, as she sobbed out in my arms, "Edward is naughty."

"Were not you naughty to snatch away the barrow from him?"

"But he shouldn't dig up the border, Auntie; and I don't love him, I don't!"

Lucy did love him very dearly, and would never have said so but in her naughty passion; and it was always a very hard matter to bring my little favourite (for so she was, notwithstanding many things that often pained me in her), to acknowledge that she herself was in the wrong. It was after this interruption that I returned to what had been the subject of my thoughts just before and while looking down from the garden of which I have spoken, and which, being upon the brow of a hill, commanded an extensive view of the lovely valley in which so many of my early days were spent, I fell into a sort of waking dream of the days and ways of childhood.

Methought that I was looking on a company of baptized little ones, in a valley unlike the one before me; for that was bright and lovely, but this was dim with the misty shadows of a dark and cloudy day: so dim, that, but for the light of a lantern which the little ones held in their hands, they would many times have missed the path in which they were walking. Some of them, indeed, walked along carelessly enough; and while they held the lantern, they took no heed to walk by its light; and so they soon got off the dry firm path into miry ways, where their white robes got splashed; and yet the children seemed themselves unconscious of it, while, from the dimness in which they walked they were constantly jostling one another. When this happened, they would hold up their lanterns, not to be a light unto their feet, and a lamp unto their path, but to show the stains upon the garments of their companions. "Look at your robe; see how splashed and dirty it is!" one would say; while the child addressed would make answer angrily, "Look at your own; it is much more splashed than mine, I can tell you." And sometimes while they were thus disputing, their feet seemed to slip, and they not only fell down themselves, but in their fall they pushed others down also. Now all these children had been clad alike in white robes, and signed upon their forehead with a glistening cross: but when one came to look upon them more closely, there was a great difference amongst them. On the robes of some a dark splash showed the more from its contrast with the whiteness of the rest of the garment; while, in the case of others, their robes were all over of a dingy yellow hue, and the fresh stains were less perceptible. There was as great a difference in the cross upon their foreheads; on some it was like a faint red sign, more or less perceptible; while on others it shone with a clear and starry radiance. These last seemed to be those who, taking heed unto their goings, walked straight onwards in such a brightness, that the light which shone around their footsteps, and the glistening purity of their white robes fell upon the soiled or splashed garments, and on the unsteady steps of the heedless ones; so that they could not help seeing the difference. And then I noticed that either they loved not the light, and they hastened to get away from the company of these bright little ones, or else they wept to mark how their robes were defiled, and they looked sorrowfully around for a fountain in which they might wash away the stains. And as these bright ones went on their way, I heard them ever and anon chanting some such words as these,—"Blessed are the undefiled in the way, who walk in the law of the Lord." And again, in the tone of one that prayeth earnestly, they would say, "O that my ways were directed to keep Thy statutes;" and their path seemed to be as the shining light, that shineth more and more unto the perfect day. Sometimes it happened that a very little one, walking thus in light, and singing on his way came near one much older than himself; and behold, the robe of the elder one was dark with many spots, and he was shame-faced in the presence of the little child, and bowed down his head, and wept: for he said, "I have sinned." Then I saw that the bright one wept too, and covered his face with the skirt of his robe, that he might not see his brother's shame; and even as he did so, the light shone with a softened radiance, and the stains upon the garment of the elder one were red to look upon, and a voice was sounding in his ears as of one who said, "My little children, these things write I unto you that ye sin not;

and if any man sin, we have an advocate with the FATHER, JESUS CHRIST the righteous." And so the defiled one was encouraged to seek for cleansing and forgiveness; and after a while, I saw him walking beside the little one, and they were rejoicing together. And it came into my mind that it was thus that the goings of the undefiled in the way, should make manifest and reprove the wanderings of the heedless ones; and thus the scene passed from before me.

From the Irish Ecclesiastical Journal.

ORIGINAL PAPERS OF BISHOP ANTHONY DOPPING.

DOPPING.

These interesting documents are dated July 28th, 1672, in which year he commenced Doctor of Divinity in the University of Dublin, being then Vicar of St. Andrew's, Dublin. And it is curious that even at that time, Dr. Anthony Dopping found it necessary, in exhorting his parishioners to the observance of the Rubric, to guard the more ignorant of them from supposing that he was "a bringer in of innovations."

I.

BISHOP ANTHONY DOPPING'S ADDRESS TO HIS PARISHIONERS.

Read these ensuing directions to my parishioners, July 28, 1672, on the Sunday before the communion: which I added at the end of the exhortation which is ordered by the rubric before to be read the Sunday before the communion.

Where it is ordered by the rubric before the communion that as many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before, I do therefore desire you that you would observe that pious and laudable injunction, and send your names in writing to the clerke of this parish the Saturday before, who will see them delivered to mee; to the intent that I may know what and who those persons are to receive; and, brethren, I beseech you do not entertain any thoughts of meaneas of a person that brings any innovations into the Church; for you see, first, that I have a rule for it, and I look upon myself as obliged in conscience to let you know it; and if you do not observe it, let the blame of it lay at your own doores, seeing you are warned of your duty. And secondly, as there is a rule laid downe for you to practise, so I am willing to render you the reasons of it, that so I might recommend it the more effectually to your practice. And some of them are briefly these:—

1. To the intent that if any person be a notorious and open evil liver, or have done any wrong to his neighbour, or bears any malice or prejudice to him, the curate, knowing thereof, may advise him, that hee presume not to come to the Lord's table, till hee have repented of his sins, and reconciled himselfe to his injured neighbour. This reason is hinted at in the rubric before the communion.

2. There may possibly come several persons from other parishes, who by reason of the scandalousness of their lives, or being under an excommunication, or for other just causes, may be prohibited the communion in their owne parish church; and therefore it is necessary that their names should be sent, that the curate may know who they are, and of what parish, and may confer with their owne minister about them. —Vide can. 95. Hibern.

3. That the minister may know what persons in his parish are fit to be admitted to undertake for children in their baptism, it being laid as a rule upon us all, by the sixteenth canon of our church, that no person shall be admitted godfather or godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy communion in the church; presuming it reasonable to believe that hee that hath so little regard for his owne soul will not be much carefull or solicitous for another's.

Thus much I thought fit to tell you all, as to the first thing which concerns your duty; another branch there is, that concerns mine, and that is this: whereas it is ordered by the nineteenth canon that the minister of every parish shall, the afternoon before the communion, give warning, by the tolling of a bell, to the intent, that if any person of his parish have any scruple of conscience, or desire the speciall ministry of reconciliation, hee may afford it to those that need it, I do therefore thinke fit to give you all public notice, that every Saturday before the communion, there shall be prayers in this church, at nine in the morning, and at three in the evening, and that, after they are finished, I shall be ready to attend in the church till eleven in the morning, and until five in the evening, all such persons who, finding themselves either extreme dull, or much troubled in mind, shall willingly resort unto mee, and shall be ready to afford them as well advise and counsell for the quickening of their dead hearts, and the subduing those corruptions whereunto they have beene subject, as the benefit of absolution likewise, for the quieting of their consciences by the power of the keys which Christ hath committed to his ministers for that purpose.

II.

BISHOP DOPPING'S RULES IN VISITING HIS PARISHIONERS.

Rules proposed to myselfe in the visiting my parishioners:

1. If I find any dissenter from our church, either papist or sectary, to confer with him, and endeavour to reduce him.
2. To advise every master of a family to keepe family duties, and in order to that, to advise them to read to them every Sunday, after evening sermon, a chapter in "The Whole Duty of Man," and to recommend that booke to every one of them to buy.
3. If they have children, to advise them to catechise them frequently, that so they may be instructed in the grounds of religion; and in order to that to carry with me little primers, to bestow on such persons as are not able to buy them for their children.
4. Where I find children grown up, and able to give an account of the church catechism, to desire and advise the parents to bring them to be confirmed, and to show the necessity of confirmation, if they scruple it.
5. To represent to the several masters of families, the advantage of the above-mentioned course, that so upon the score of profit and peace (if for no other motive) they might embrace it—viz., that this will be the way to make their children duti-

full, and prevent future mischiefs—that servants will be more faithful and diligent, when they do their duty out of conscience, and not for profit.

6. To reconcile differences between them, if I know or hear of any.

7. That I may find out the way to suit my discourse to them, and know their principles and their humours, to enquire one man concerning the temper, the taste, the religion, the worldly condition, of his next neighbour—and of him concerning the next to him, and of him concerning another, and so forth, till I have got a sufficient knowledge of them all.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, MAY 26, 1849.

THE CALENDAR ITSELF AGAIN.

"It gives us pleasure to announce the return of Professor Jackson to his post at Trinity College, with gratifying hopes that the purpose of his journey has been realized. His friends, who undertook to supply the editorial columns of the Calendar during his absence, have therefore fulfilled their engagement; and the present number is the last which will be issued under their supervision."

Such is the very gratifying announcement made in the last Calendar. We rejoice most sincerely in view of the object of Professor Jackson's journey, that its issue has occasioned "gratifying hopes." God grant that these hopes may be realized! Under the editorial conduct of the Rev. Mr. Payne and his successor, Professor Jackson, this Paper has always preserved a firm, consistent, and dignified course. We have always welcomed it as one of the most acceptable of our exchanges. On the other hand, during the brief editorial rule of "his friends," (well may he say, save me from my friends!) this Journal has been marked by a temper and spirit almost unchristian. First sending forth to the world sweeping and unfounded charges against the Church, as nurturing in her bosom a nest of vipers, charges whose only effect was to gladden the hearts of the Church's enemies, these it has attempted to sustain by the most reckless assertions, without a single word of positive proof. And those who had the courage in these days of rebuke, when evil reports of brethren are most readily credited, to stand up in defence of the Church against her false accusers, have been assailed with violence of temper, and with an offensive personality. We appeal to the readers of the Banner to say whether all our articles on this subject have not been marked with calmness and good temper. We have acted upon the conviction, that it is always better to point an article with *pleasantry* rather than with *malice*. Yet in every case, these anonymous Editors, without attempting to answer our sober arguments, have directed their responses against these playful attempts to soften the asperities of controversy. We ask our Readers to recur to the Editorial in the Banner of April 12, and see whether the following reply is a whit more consistent with the *truth*, than it is with the honorable feelings which should actuate a Christian and a gentleman.

"The *Banner of the Cross* is the only paper in the Church, which persists in *trifling* with issues of deeper seriousness than it seems capable of fathoming. If it chooses to maintain the position of a harlequin, intruding upon the scenes of a tragedy, we leave it to wear its motley without disturbance."

We call upon the Calendar, as an act of justice, to republish this and append to it the editorial which it professes to describe. We have not a few friends in Connecticut, and we fear not their verdict in the case, if they are only possessed of the facts. We pronounce the above assertion of the Calendar to be as false as it is offensive, and a plain violation of the charge given by our Saviour in St. Matt. v. 22. The writer of the above must be strong in self-conceit if he thinks this flippant abuse will do away with the *sober* truth of our editorial. We have assurances from many quarters, that it is otherwise.

We rejoice, and we doubt not the Church has reason to join in our pleasure, that the person or persons who have thus conducted the Calendar, have given place to one possessed of better temper, of more wisdom, truth, and honesty. We have only to express the hope that Professor Jackson will not feel himself trammelled by the false position in which "his friends" have placed the Calendar. His return was most opportune for them. It has enabled them to slip out of the awkward corner in which they had placed themselves, and which was getting too close and hot for their comfort. They have done so without meeting the challenge which has been given them, or vouchsafing to furnish the proofs called for. The Church is assured, however, that all is safe in their hands. "We had and still have in our hands, proofs, which our Bishop considered amply sufficient to sustain our cause." This is the point of the Parthian arrow, dipt in a little harmless venom, which these retiring editors send back to keep open the wounds they have inflicted. They

have winged their missile with one additional "assertion." "To-day we have added the assertion, that this (the Church of the Holy Apostles) is not the only point of danger near the seminary." In an Editorial, which seems a kind of valedictory, the retiring Editors of "Romanizing," thus present the matter to their readers.

"THE STATE OF THE CASE."

"We have reached a point at which it seems desirable to review what has been accomplished, since our editorial of March 24th, and to present to our readers, in a distinct summary, the actual state of the case. It has been very erroneously imagined by at least one of the journals of the Church, that because we have mainly dwelt on the testimony which different persons have seen fit voluntarily to present, therefore we have had nothing else to rest upon. And some expressions which we have used in the course of the controversy, have been ingeniously tortured into favoring this idea. We therefore say distinctly, and once for all, that we had and still have in our hands, proofs, which our Bishop considered amply sufficient to sustain our cause; but that having this sure ground to rest upon, we shaped our course so as to draw out, if possible, the admissions of opposers, and thus the sooner to bring matters to a head. This is obviously a very different thing from proceeding on mere suspicion, to challenge answers confirmatory of it. It infringes no law of honor or of justice, and it avoids a host of petty issues and cavillings, which special pleaders, would raise against any conceivable testimony. With this exposition of our course, declaring that we have proceeded not on grounds of suspicion, but of actual knowledge, we call attention to what has been done.

"In the first place, then, it is acknowledged that the Church of the Holy Apostles, of which the Rev. Mr. Howland is the Rector, and the Rev. Dr. Huntington* the assistant Minister, is an unsafe place for the students of the General Seminary; unless, that is, Professor Ogilby shall explain his withdrawal of the students, as he does his Matriculation Address, to be a mere abstraction. To-day, we have added the assertion, that this is not the only point of danger near the Seminary."

"Secondly: it is admitted,† that there are those in the Church who need the defence which Mr. Howland has set up, and who may therefore be fairly designated as a 'Romanizing clique.' N. K., in the Churchman adopts our very phrase: and another correspondent evidently recognizes the truth of our statements."

"Thirdly" contains some remarks upon the Churchman and the Banner, having nothing to do with the case, and the last head seems to us as little relevant.

"Fourthly: the fact of the existence of the *Order of the Holy Cross*, is now before the Church; and its extremely dangerous character, and bearings have been pointed out, though not all has yet been said that may be."

The assertion of the existence of such a society is before the Church, we have not yet seen "the fact."

The withdrawal of two or three students from a certain Parish, an additional "assertion," the admissions of anonymous correspondents of the Churchman, those "proofs" which cannot be brought to light by the most earnest demands, these are the closing arguments in this case. Let us remember it is a very different thing to whisper "proofs" into the ear of a Bishop, when no defendant is at hand, and to present them to the public where they have to meet more trying scrutiny. And we will never be satisfied about those proofs until we see them. In this aspect of the case, we ask, who has been trifling in this matter? Have not those who have dared to *trifle* with the reputation of their Brethren, to *trifle* with the good name of the Church, and to open the lips of the reviler and blasphemer in scorn and derision? Have they not been trifling who have, for no just cause, for no useful end that they have yet assigned, dragged forth into the public prints matters which they have not been able to prove, and which, if proved, should have been first the subject of *authorized discipline*? And then, forsooth, they must turn and call all fools who do not weep at their *justian* tragedies! "Scenes of a tragedy!" In the words of Fuller, "what Heraclitus would not laugh what Democritus would not weep" at such a tragedy as this! We profess ourselves incapable of fathoming its "deeper seriousness." So profound is it that it reaches to the lowest depths of *bathos*. We repeat the hope that the Calendar, under the wiser and more discreet conduct of its proper Editor, may become ITSELF AGAIN. And if Professor Jackson is obliged to vacate his post again, we trust he may find some less ambitious friends to drive the chariot in his behalf.

As persons professing to be authorized for that purpose, are applying for contributions towards the erection of St. Michael's (African) Church in Ohio street, in this city, we are requested to warn our readers and the public generally against them. They have no authority either from the vestry or any other proper source to make such applications.

* Dr. H. is not, we think, the Assistant Minister of that Church.

† When, where, by whom?

THE RIGHT REV. HENRY U. ONDERDONK, D.D.

We are sure that all our readers will participate in the joy we feel at the almost UNANIMOUS adoption by the late Pennsylvania Convention, of the resolutions in favour of this worthy and respected Prelate. It was an earnest and heartfelt expression of opinion, most justly due to him; and the deeply impressive manner in which it was accorded, gave a peculiar weight and solemnity to the occasion.

Previous to offering the resolutions, the Rev. Dr. Coleman stated that he gladly availed himself of an opportunity so favourable for their calm and serious consideration; when the Convention was as yet undisturbed by any exciting topic, and members were free from that weariness which usually attends the close of a protracted session. He was also anxious to avoid the appearance of taking advantage of a thin house for their introduction. Requesting that the resolutions might be acted upon without debate—and intimating that if there should be any opposition, members would have an opportunity of expressing their sentiments by calling for a vote by orders—he then submitted them, in the hope that they would meet with the cordial approbation of the Convention, and be passed without a dissenting voice.

The resolutions will be found in another part of our paper. In reading them, the Rev. mover was evidently much affected, and they were listened to by the House with profound sensation, while he proceeded to add the following brief and feeling remarks:—

"For nearly five years, Mr. President, has the venerable Prelate who is the subject of these resolutions meekly and silently submitted to the authority of the Church. The uncomplaining spirit in which he has borne his sufferings, and his exemplary life during all this time, are well known to many of us; and they have greatly exalted his Christian character in the estimation of those who know him best. I believe the resolutions before us to speak the sentiments of this whole community, and the diocese at large; and that their passage by this body will convey the most lively satisfaction to every quarter of the Church. The House of Bishops will naturally look for some action first on the part of this diocese; and such an expression of opinion by this Convention, cannot but have great weight with those who were solemnly charged, at their consecration, 'so to minister discipline, that they forget not mercy.'

"Another reason for my offering these resolutions now is, that life is uncertain. I trust that our late Right Rev. Father will yet be spared for many years of further usefulness in the service of the Church; but before the House of Bishops shall again assemble, it may please God to take him to Himself: and in that case, it will be no small consolation to those who now sympathize with him in his distress, to know that they, at least, did what they could that his gray hairs should not be brought down with sorrow to the grave."

During the delivery of the above remarks, a deep and solemn silence pervaded the whole Convention; many being affected to tears. The resolutions were immediately seconded by several members, and passed by a *viva voce* vote; there being but two or three negative voices. Dr. Coleman then rose, and after humbly thanking God for the remarkable unanimity displayed, renewed the offer which he had before made—to reconsider the question, if desired, that the clergy and lay deputies might vote as two distinct orders; but the loud *ayes* which had resounded from every part of the House, and evidently came from every heart, seemed to render this so unnecessary, that, after a short conversation, it was dropped.

ANNIVERSARY OF THE BISHOP WHITE PRAYER BOOK SOCIETY.

In our last paper we published the circular of the Board of Managers of this society, and called our readers' attention to the interesting occasion on which the approaching celebration would take place. In order to give the clergymen in the vicinity and others an opportunity of attending, the anniversary has been deferred until Monday, in Whitsun Week. We now republish the resolution of the Board in order to keep it before our readers.

At a meeting of the Board of Managers of the Bishop White Prayer Book society, held on the evening of the 14th inst., it was

"Resolved, That if the collection to be made at the ensuing Anniversary of the Society, on Whitsun Monday, shall be sufficient to justify the expenditure, this Board will appropriate one thousand copies of the Prayer Book to each Bishop in the United States, for distribution in his Diocese.

We hope that the liberality of churchmen will enable the Board to carry this noble resolution into effect. It will be a suitable expression of gratitude for the great blessing wherewith God's mercy has entrusted us for His own glory and our eternal benefit. We add the following notice from the secretary.

The sixteenth anniversary of the Bishop White Prayer Book Society, will be held in St. Andrew's Church, 8th St. near

Spruce, on the evening of Monday the 28th inst., when will also be celebrated the 300th anniversary of the introduction of the first Prayer Book, in the English tongue, into the worship of the English churches.

The sermon upon the occasion will be preached by the Rev. Dr. Stevens of St. Andrew's Church, and a collection made in aid of the funds of the society.

Service to commence at a quarter before 8 o'clock. The Society will meet for transaction of business at 7 and a quarter o'clock.

JAMES M. AERTSEN, Sec'y.

May 21st, 1849.

ANNIVERSARY OF THE BISHOP WHITE PRAYER BOOK SOCIETY.

DEAR MR. EDITOR:

I am glad to see by your last paper, that the Bishop White Prayer Book Society will make its anniversary meeting this year, the occasion of an especial appeal to churchmen to enable it to give One thousand Prayer Books to each Bishop in the United States for gratuitous distribution in his Diocese.

To enable the Society to carry its resolution into effect will require about Five thousand dollars.

This sum sounds large as we have been accustomed to anniversary collections, but it is a small matter for the Churchmen of Philadelphia if they will only allow the better impulses of their hearts to direct the contributions of their hands.

A few \$100, \$50, \$20, \$10, \$5 mites will make the required sum, and I shall not believe that they will be withheld on such an occasion and for such a purpose, unless the result shall show that I have been too sanguine in my calculations and too ardent in my hopes.

The Society has chosen a most appropriate period for its purpose—indeed it was the period that suggested the thought—and of all the means which have been named by which it could be suitably commemorated, none seems to me to be so in keeping with it, as that which proposes to circulate the Book of Common Prayer.

I trust it will so commend itself to the minds and hearts of our communion, as to receive their cordial co-operation and liberal aid. Let it be an occasion of real good feeling, of full-hearted, free-handed benevolence, which shall tell to each other that we prize our privileges and blessings, and realizing their value desire to impart them to those who have them not.

The Prayer Book is very much wanted in every diocese of the Church, and a gift of a thousand of these would be received with feelings of sacred joy by each Bishop in our land. The Society has offered us the opportunity to bestow them; do not let us disappoint its charitable and holy purpose, nor the hopes which have been excited in the hearts of those who will receive them, that its efforts may be crowned with full success.

Any churches and individuals out of this diocese, which prefer the method proposed by the Society to signalize the occasion, and desire to contribute to the promotion of it, will be gladly received as co-labourers in the good work.

Their contributions may be sent to the Treasurer, Wm. Musgrave, Esq., Market street, Philadelphia. I hope it will appear that many abroad have their sympathies enlisted for the occasion.

I suppose the clergy in this city will inform their congregations on Whitsunday, of the anniversary meeting to be held on Monday evening next, in St. Andrew's Church, and invite their attendance and their liberal aid.

The sermon will be preached by the Rev. Dr. Stevens, on whose suggestion it was determined, I believe, to hold the anniversary meeting at that suitable period.

A LAYMAN.

SIXTY-FIFTH CONVENTION OF THE DIOCESE OF PENNSYLVANIA.

(Continued from page 156.)

ASCENSION DAY.

The Convention assembled at half-past 8 o'clock for religious service. Morning prayers were read by the Rev. Dr. Dorr, assisted by the Rev. Mr. Long, who read the lessons. The ante-communion service was read by the Bishop.

On motion of the Rev. Dr. Coleman, the elections were made the order of the day for 1 o'clock.

The Standing Committee having reported that Christ Church, Madison, Jerseytown; Christ Church, Holidaysburg; and St. Mary's Church, Jersey Shore, had not made, within the last three years, any parochial report, nor employed any clergyman, it was resolved that they shall no longer have a right to be represented in this convention.

The report of the Treasurer of the Episcopal Fund, John Welsh, Jr., showing a balance of \$387.50 on hand, was read.

The report of the Treasurer of the Convention Fund was also read, showing a balance of \$107.72 in the treasury.

The Trustees of the Christmas Fund for infirm and disabled clergymen, reported a balance of \$267.04 in the treasury.

The Rev. Dr. Coleman offered the following resolutions. The impressive and affecting remarks with which the Rev. gentleman prefaced his motion will be found in another part of our paper. They were listened to with the most respectful attention, and many in the convention were affected to tears.

Resolved, That the removal by the House of Bishops of the disabilities imposed by that body on the *Right Rev. Henry U. Onderdonk, D.D.*, would give great satisfaction to the individuals, clerical and lay, composing this Convention; and also, it is believed, to many others, as well in the Church generally, as in the Diocese once under his jurisdiction.

Resolved, moreover, That while such removal would cheer the declining years of a venerable and distinguished servant of the

Church, it would secure to his many admirable productions their just estimation by posterity, and be in accordance with the charity so eloquently portrayed in the teaching, and so consistently exemplified in the conduct, of the great Apostle of the Gentiles.

The resolutions were seconded and passed by a *viva voce* vote, there being but two or three negative voices.

In consequence of these negatives Dr. Coleman called for a vote by orders. But he was induced to withdraw this call, on the representation that the *unanimity* of the vote was entirely satisfactory.

Judge Conyngham offered a resolution, that the lay deputies, Francis Wharton, Charles E. Lex, and Francis Shackelford, of the Church of the Crucifixion, be permitted to take their seats as members of this Convention.

After a prolonged debate the vote was taken by orders and decided as follows:

Clergy—Ayes, 27; nays, 44.

Churches—Ayes, 21; nays, 37; divided, 3.

So the resolution was negatived.

Dr. Hare, from the Committee on the Claims of Clergymen to seats in the Convention, made a report in favor of the claims of the Rev. D. S. Miller, of St. Jude's, and he was accordingly admitted.

In regard to the claims of the Rev. James Bonnar, acting as assistant to the rector of St. James', Philadelphia, the committee reported adversely. A debate ensued, but the consideration was finally postponed.

On motion, the order of the day, the election of officers, was postponed till 5 o'clock.

The cases of the Rev. W. L. Suddards and J. J. Kerr, referred to in the report of the Committee on Clergymen's claims, came up for consideration.

The debate was terminated, by a motion to adjourn prevailing.

Afternoon Session.—The Convention met at 5 o'clock.

The charter of Calvary Church, Tamaqua; Zion Church, Philadelphia county; Christ Church, Milton, Northumberland; St. James' Church, West Marlborough, Chester county; and St. Bartholomew Church, Kensington, were declared in accordance with the constitution of the church and the churches admitted.

The majority and minority of the Committee on the Claims of Clergymen, in relation to the claims of the Rev. Benj. Douglass, assistant to the Rector of St. Matthew's Church, at Francisville, made reports, the former declaring he was not entitled to a seat, and the latter, signed by Dr. Hare, in favor of his claims. The subject was, however, postponed, and the Convention proceeded to ballot for members of the Standing Committee.

During the counting of the ballots by the tellers, the following business was transacted:

The Rev. N. Sayre Harris, from the committee appointed at the last Convention, presented the following resolution, which was adopted:

Resolved, That the parish clergy of this diocese be and they are hereby requested to bring the subject of an ample provision of seats for the poor and strangers before their respective congregations, at such a time and in such a manner as they may deem best calculated to promote the desired end.

The following, presented by Joseph R. Ingersoll, Esq., was adopted:

Resolved, That among the particulars to be reported by each parish clergyman in his annual report, shall be the property other than the church building and lot owned by the parish; the amount of indebtedness of the church or of the parish; the amount of salary which the clergyman is entitled to receive, and whether the same be in arrears and to what extent.

The Rev. Dr. Upfold submitted a resolution, requiring clergymen who give up their parochial charges on the plea of ill health, to submit a certificate from a physician, in order to retain their seats in the Convention. Adopted.

On motion of Mr. Robins, it was resolved, that until the next annual Convention, the expenses of the Bishop, upon his Episcopal visitations, be paid out of the Convention Fund, provided the amount so paid do not exceed the sum of \$350.

Wm. H. Newbold, Moses Kempton, John Welsh, and Hon. T. M. Pettit, were chosen trustees of the Christmas Fund.

Mr. Robins, the treasurer of the Convention fund, stated that the balance in his hands did not authorize the usual appropriation toward the mileage of rectors.

The Rev. J. M. Douglass presented a petition from St. Thomas (African) Church, praying that the eighth revised regulation, precluding the lay delegates from that church from taking seats in this Convention, be rescinded.

A conversation ensued, when a motion to lay upon the table was put and carried—yeas 99, nays 50.

On motion, 2000 copies of the Bishop's address were ordered to be printed.

The amendment of the sixth article of the constitution, adopted at the last Convention, was voted for, and approved of by a large majority of both orders.

Resolved, That the following words in the 6th article of the

constitution, viz.: 'all officers and committees appointed by ballot, must, in order to their election, receive the votes of a majority of the clerical members, and of the lay representatives,' be stricken out, and in place thereof there be inserted as follows:

"All officers and committees appointed by ballot, must, in order to their election, receive a majority of the whole number of votes cast at such election by each order; provided that there shall be no election, except of Secretary and Assistant Secretary, unless there are present at the time a majority of the clerical members and a majority of the lay representatives, who shall have appeared during the session, and been admitted to seats; and such election, except that of the Secretary and Assistant Secretary of the Convention, shall be held at five o'clock in the afternoon of the second day of the session; and provided also, that if no such majority of the clerical members and of the lay representatives be present at that time, or if said elections be not completed, such elections shall be postponed until ten o'clock of the morning of the next day, when the same shall be proceeded in, without regard to the number then present."

The tellers made a report of the result of the election for members of the Standing Committee, from which it appeared that the Rev. H. J. Morton, D. D., J. C. Clay, D. D., G. E. Hare, D. D., and M. A. De W. Howe, of the clergy, and Messrs. George M. Wharton and Thomas Robins, of the laity, had been elected.

The Bishop announced that there was still a vacancy of one clerical and three lay members of the Committee.

A second ballot was proposed, but a motion to adjourn till 9 o'clock, on Friday morning, finally prevailed.

FRIDAY.

The Convention met at 9 o'clock.

Previous to the call of the roll, the Bishop stated that he had been requested by the Hon. Joseph R. Ingersoll, one of the Directors of the Academy of Fine Arts, to invite the members of the Convention to visit the exhibition at that Institution.

On motion of the Rev. E. Y. Buchanan, the first revised regulation was amended so as to require that nominations for officers should be made on the first day of the session, in addition to the other business already prescribed.

Dr. Upfold presented a resolution in relation to the Convention Fund, authorizing the Treasurer to devise some plan and report to the next Convention to secure the necessary sum to meet the travelling expenses of clergymen, in addition to the other current expenses of the Convention. Adopted.

Mr. Wharton said that the above was but a prospective measure, and did not meet the exigency in relation to the clergymen now in attendance on the Convention, who were seriously embarrassed by the failure of the fund to meet their travelling expenses. He therefore proposed that a subscription of \$300 should be raised among the lay members, which was approved of. Dr. Ducachet hoped that the clergy would have the privilege of contributing to this subscription if they think proper.

On motion, the Convention went into the election of the remaining members of the Standing Committee. While the tellers were engaged in counting the ballots, the following business was transacted:

The Rev. Dr. Dorr offered a resolution expressing the pleasure of the Convention in learning the success of the Floating Chapel, and applauding the efforts of the Churchman's Missionary Association for Seamen. He stated that the success of this enterprise was most flattering, and that it deserved encouragement.

Rev. Henry E. Montgomery, of All Saints' Church, offered a resolution that the petition of the African Church of St. Thomas be referred to a special committee of five, to report at the next Convention.

The Bishop announced that the Tellers were ready to report. The result of the ballottings showing that the Rev. Dr. John A. Vaughan, R. S. Smith, Hon. T. M. Pettit, and William Welsh, having received the highest number of votes, by both clerical and lay deputies, were duly elected members of the Standing Committee, which result was announced by the Bishop.

A motion to postpone the election of Delegates to the General Convention was agreed to.

The consideration of Mr. Montgomery's resolution was then resumed, and the vote was taken, and the resolution directed to be referred.

The Bishop then appointed the Rev. Mr. Montgomery, Dr. Hare, G. M. Wharton, Rev. C. Breck, and Tobias Wagner, said committee.

Mr. James M. Aertsen submitted an amendment to the fourth article of the Constitution, so as to require that lay delegates shall be elected by the congregation or pew holders of the Church they are to represent, and that the charters of the Church shall provide for their election in this manner.

An amendment was proposed, so as not to affect charters now in existence.

The subject was finally referred to a special committee of five to which the Bishop was subsequently added. The committee consists of the Rev. Dr. Ducachet, the Rev. Mr. Howe, Jas. Smith, Judge Stroud and Judge Conyngham.

Another amendment of the same article of the Constitution requiring that lay delegates should also be communicants as well as worshippers in the Churches they represent for six months prior to their election, was referred to the same committee.

A third amendment, proposed to allow every clergyman canonically resident for twelve months preceding within the diocese, a seat in the Convention. The reference of this was lost.

The case of the Rev. Benj. I. Douglass, whose right to a seat in the Convention, as a deacon assisting the rector of St. Matthew's Church, Francisville, had been the subject of a majority and minority report from the committee appointed for the purpose, came up for consideration, and led to a very animated discussion, in which the Rev. Dr. Hare, Judge Stroud, Dr. Upfold, Rev. Mr. Ogilby, Jas. S. Smith, George M. Wharton and others participated. The Bishop also explained the reasons which had induced him to place the name of Mr. Douglass upon the list of members. The question was finally decided in the affirmative, the vote being taken by orders on the following substitute for the resolution offered by the minority of the committee:

Resolved, That the Rev. Benj. I. Douglass is entitled to a seat in this Convention.

The Rev. Dr. Bowman, of Lancaster, brought up the subject of the fund now under the control of the corporation, for the relief of the widows and children of clergyman of the Protestant Episcopal Church. He mentioned that this fund now amounted to \$107,000, through the wise management of its trustees, yet there were but very few who had taken advantage of the fund, by making the required yearly contributions, so as to secure its benefits to their wives and children. He urged that clergymen were generally unable to do so, from the small annual sum they received, being insufficient to do more than provide for the support of themselves and families. The speaker submitted a resolution to refer the subject to the standing committee, to devise some means to alter the fundamental laws of the corporation, so as to extend its benefits among the clergy, and report to the next Convention. He suggested the propriety of expending some portion of this fund in affording means of education for the children of clergymen.

Mr. James S. Smith, a member of the corporation, made some explanations. He stated that the fund, by the terms of the charter, could only be appropriated to the one purpose, that of affording relief to the widows and children of deceased clergymen. All had been done that was in the power of the corporation to extend the benefit of the fund by allowing the vestries of the churches to secure an annuity for the families of their rector, should he die while occupying that post.

The resolution was adopted.

On motion, 750 copies of the journal were ordered to be printed.

Mr. Robins, the Treasurer of the Convention Fund, stated that, as a sufficient sum had been placed in his hands for the purpose, he would move that \$250 be appropriated to pay the mileage of clergymen. Adopted.

A vote of thanks was passed to the Vestry of St. Andrew's Church for the accommodation afforded during the session of the Convention in this church.

On motion of the Secretary, it was resolved, That the next meeting of the Convention be held in St. Andrew's Church, Philadelphia, on the third Tuesday of May, A. D., 1850, at 5 o'clock, P. M.

On motion, it was resolved to adjourn *sine die*, and the minutes were read and approved of.

The Bishop then addressed the members in an affectionate manner, congratulating them upon the perfect cordiality that had been maintained throughout the sittings of the Convention, and returning thanks for the courtesy manifested in their conduct towards their presiding officer. He also adverted to the fact, that during the past year the relations existing between himself and the clerical members of the body over which he presided, had not, in a single instance, been sundered by death. He closed with a devout hope, that the coming year might be as the past. After prayer and the benediction, the Convention adjourned *sine die*.

For the Banner of the Cross.

DIED, in this city, on Thursday, May 10th, GUSTAVUS COLHOUN, in the 83d year of his age.

To pay a just tribute to the dead, is the pleasing privilege and duty of the living. Long known in the community in which he lived, distinguished for high integrity in his mercantile career at a time when Philadelphia merchants were known over the world, and connected, during a long life, with the Protestant Episcopal Church, we feel that in the death of Gustavus Colhoun, one of the few remaining links which connect us with the past has been suddenly severed. And, though the gospel of Christ needs no witness from man, it is yet pleasing to observe the fullness of its sustaining and illuminating power in those who have professed its holy principles. The subject of this notice, for a long period a communicant member of the Christian church, seemed, as he approached his end, to approach also in nearness to his Saviour. He had long leaned on the Almighty arm, and daily found comfort in communion with Him, so that when summoned by Him, he had not then to prepare for the great change, but was found ready "to depart and be with Christ." In his last short illness, he was heard repeating the line, "I would not live away," and he delighted to express his unwavering faith in the

Triune Jehovah; and his reliance on the alone merits of his Redeemer; so that he seemed, indeed, to pass by an almost imperceptible change from the church below to that glorious, "general assembly and church of the first-born," in the mansions on high.

DIED, On Friday the 4th instant, in Carlisle Miss. SARAH CAMPBELL. Her friends and acquaintances at a distance (for whose information this notice is published) are well prepared by their knowledge of her exalted christian character, to learn, that death was met by her, only as a summons to enter into a peaceful and happy rest. Her life on earth was one of labor, the labor of love; labor which was not in vain, because it was done in the Lord; and when she saw that her work was over, her faith rested calmly and confidently upon the inheritance that lay before her. She knew that she already enjoyed, in the Church, the first fruits of that inheritance, inasmuch as she has been made a member of Christ, and joint-heir with Him of his glory, and she was thus enabled to wait with patience for the accomplishment of that hope which was anchored within the veil. In hope she waiteth still, looking for the Bridegroom's coming, and enjoying the promise on which she often and fondly dwelt—"He who hath begun the good work in you, will perform it until the day of Jesus Christ."

THE FEMALE PRAYER BOOK SOCIETY.

MR. EDITOR,—I feel assured the Female Prayer Book Society would not, on any account, interfere with the collections to be made on Monday, in Whitsun week, by the Bishop White Prayer Book Society; but I hope, on the Centenary Anniversary, they will not be forgotten by private contributors, as I am credibly informed that their books, both 12mo. and 18mo. are far cheaper and better than those distributed by any Society in the Union. But one appropriation was made to them last year by our churches; and they have been frequently refused on account of their always being free from debt, the only solitary case I have ever known that contradicted the saying, "Honesty is the best policy." I have heard they send their large and beautiful edition to all the Bishops in the far West; and, had they the means, they could as easily send them by the thousand as the hundred, which they, at present, are compelled to do, in consequence of their very inadequate means.

From the New York Churchman.

'VOICE OF THE ANGLICAN CHURCH ON CONFESSION.'

We feel much honored in being made the medium of communicating the following excellent letter of the Bishop of North Carolina. For ourselves, we beg leave to say, that we knew too well the character of this eminent Prelate as a scholar and theologian, to suppose, for a moment, that he was the editor, either directly or indirectly, of the Tract in question, and that all those whose opinions were worthy of respect, and with whom we have conversed, have expressed the same opinion. Indeed, we have not seen it attributed to him in any respectable quarter.

JACKSON, May 2d, 1849.

To the Clergy of the Diocese of North Carolina:

DEAR BRETHREN:—I did not see, till yesterday, the review in "The Churchman," of the Tract styled "The Voice of the Anglican Church on Confession," or I should sooner have declared to you my conviction of its unfairness and untruthfulness—particularly as its authorship, I am told, has been ascribed to myself. This, for my sake and yours, I feel bound wholly to disclaim; and to submit the following facts as explanatory of my instrumentality in its circulation.

Having some eighteen months ago been moved, in a spirit of love and anxiety for the souls committed to me, to deliver, while on a visitation to my Diocese, a course of sermons, "On the Obedience of Faith," one of which related to the moral necessity, under certain circumstances, of private confession, as provided for in our system of discipline, and having, in that sermon, referred to the views of the Anglican divines on the point, I was anxious to have these views presented in a form accessible to all the members of my Diocese, that all might judge for themselves of the sense of our interpreters.

Being in New York a few months after, and learning that a Tract professing to contain what I desired, was already prepared and submitted for publication, I expressed my gratification, and ordered a certain number of copies for circulation. From the high standing of the Presbyters said to have been consulted in preparing the Tract, no suspicion crossed my mind of the possibility of unfairness in the compilation. This, with the state of my health, which, for the time, forbid all mental labor, prevented any attempt on my part, to verify the extracts.

I returned to my Diocese, in the expectation of soon receiving the copies I had ordered. Months passed off, and no copies came.

Business calling me again to New York, I inquired the cause of the delay, and found it had been occasioned by some misunderstanding with the publisher. A new arrangement was made, by which, after the publication of the Tract, with some extracts of my own, it was to have been appended to my sermons, about to be put to press.

When it finally appeared, I found my extracts not included; but was still ignorant of any unfairness in what was published.

Some three or four weeks ago, however, I received an intimation through the publishers, that such unfairness was charged. By the return mail, I requested them, if upon examination, this, in any degree, was found to be just, to make no further use of the tract on my account, and to stop the circulation of my copies. Yesterday, for the first time, I had an opportunity of reading the review of "Nemo," in the Churchman, though, two or three days before, I had heard of its existence. I now avail myself of the first mail, to communicate these facts, and to express my sorrow, that any instrumentality of mine should have given occasion, for one moment to suspect me capable of aiding, in any way, or for any cause, the publication of so unreal and deceptive a view of the teaching, on Confession, of the Anglican fathers, adduced in the Tract under consideration. Indeed, the real voice of our portion of the Catholic Church

on this subject is sufficiently distinct and solemn, one would think, in this age of alarming pride and worldliness, to excite the suspicion that what, in more faithful times, might be safely viewed as an exception, had, by our present, urgent necessities, been converted into the general rule; and sufficiently pertinent, as my sermons will soon show, to my own teaching, to shield me from all imputation of having been tempted, in this matter, to pervert the truth.

Ever, faithfully and affectionately,

Your friend and brother in Christ,

L. SILLIMAN IVES.

Communications.

For the Banner of the Cross.

THE CONQUERER.

BY CHROMIA.

"Lift up your heads, O ye gates; and be lift up, ye everlasting doors, and the King of glory shall come in.—Who is the King of glory? the Lord strong and mighty; even the Lord mighty in battle."

Unbar your gates,—rebellious world!
For Christ's blest banner is unfurled,
And 'neath its folds, God's hosts shall stand,
Made firm in combat by His hand,
Until with loud triumphant cry,
His pennant shall be raised on high,
Above your turrets bold.

Unbar your gates, doomed world! Before
Jehovah's wrath shall reach your shore;
Your battlements He'll break in twain,
Your boasted strength shall all in vain
Contend with His great might: His breath
Shall blast your vaunted troops with death,
And spread forth dire dismay.

Quickly unbar your gates, for see,
For you sweet peace is offered free!
And in the parchment pure, is traced
A Cross, the sign of pardoning grace.
'Tis by our royal King's behest,
That with this mercy you are blest;
Then sign the saving scroll.

Unbar your portals, ere too late;
Refusal, signs your endless fate;
Cling to a pitying Savior's love,
Or torturing misery you'll prove.
God's justice spurns the rebel soul,
And whilst eternal ages roll,
No peace shall quell its woe.

Obeys, proud world! Your gates unfold!
The Conqueror comes; He charges bold:
He breaks your bars,—subdues all foes,
And loud the cry Victorious grows.
Who is this King so glorious,—who?
'Tis Christ! Your gates He passes through,
And God Supreme,—he reigns!

For the Banner of the Cross.

"THE SPIRIT, IN OUR HEARTS."

MR. EDITOR:—

I am sure that you and our readers will agree with me, that theology and personal religion are vitally connected,—that an understanding of the acts and relations of the Divine Three, in our behalf, will add to the strength and the efficacy of whatever of true piety we have in our souls. The two should always be combined. Men may grow largely in knowledge without growing in grace, or even without apparent grace; and men may grow in grace while in the merest twilight of knowledge. The latter case is infinitely the better. It is not, however, a vigorous growth in spiritual goodness; that requires the co-operation, yea, the intense co-operation, of both the head and the heart.

Deeply interesting, to him who would increase both in knowledge and in grace, is the renewing and sustaining office of the Holy Ghost, the Paraclete, in the commencement and through the whole course of regeneration from sin to holiness and holy happiness. A theological view of this His benign function is given in our Lord's promise, that the Comforter would "reprove (convince) the world of sin, of righteousness, and of judgment." (John xvi.) We claim this promise for the individual piety of the Christian; not allowing its confined or chief application to the outward affairs or character of Jesus, or to the open interests and prospects of the Church,—both these latter interpretations being defective in comprehensive unity and accuracy. Respectable commentators have indeed (yet with injustice to the topic of interior godliness) regarded it as a pre-nunciation of the miraculous gifts received by the apostles on or after the day of Pentecost,—which miracles, attesting the claim of Jesus, and vindicating and establishing His upright character, would, for the extension and welfare of the Church, make broadly manifest the "sin" of men in rejecting Him, the "righteousness" or innocence of the Redeemer, once accounted a malefactor and impostor, and the "judgment," or judicial victory, or dominion, He had won, and was for ever to maintain, over the prince of this world. But,—besides that the twofold object of honouring Christ and aiding the Church, ends in the salvation of souls,—this interpretation can refer to those only who should personally witness the apostolic (or other) post-pentecostal miracles; for, after they ceased, and were appealed to as merely on record, the miracles done before the Pentecost would as effectually prove the mission, the character, and the offices of Christ, as those after that date. This actual view of miracles, whether in that age or previously, was not given to "the world"; the great majority of men hear of them from the small minority who see them; yet "the world," the world at large, was to be "reproved of sin, righteousness, judgment." The result is, that the operations of the Comforter,—who was

bestowed, though not so abundantly, before Christ came to the earth and left it to return to the Father,—the operations of the Paraclete, I say, here alluded to, are more general than His extraordinary gifts ever were, or were intended to be. They can be none other than the ordinary workings of the Heavenly Sanctifier. The perception of "sin," the "righteousness" intimated, the "judgment," the "reproving" or convincing men of them, denote inward influences, not external evidences or furtherances of the gospel,—these convictions are matters of individual and personal religion; for of such triumphs or labours of the Spirit, universality (their being as unlimited as "the world") is, in one or other form, perpetually predicated in the Bible,—His moral and converting graces are copiously provided for all,—most copiously streaming after Christ had actually paid their purchase-price.

And the theology of personal godliness is not to be slighted, because greatly abused, or because enormously disfigured by cant, by silliness, by party hallucination, by party spite. Much more should it not be undervalued, when it is the only check to a peremptory computation of our good and pious works, of our good and pious emotions: these works and emotions cannot too largely abound; but it is only by sound doctrinal views that faith will avert their ending in themselves, as so much prayer, so much contrition, so much alms, so much fasting, purity, zeal, and make them harmonize with the whole functions and the glory intact of the First and the Second Paraclete. Such doctrinal principles further likewise a wholesome attention to our operative sentiments, our operative feelings, our whole godly growth within.

The graces and the happiness of true piety were, by our Saviour, promised as the fruit of the mission of the Comforter. And in this sense, that Divine Supporter, instead of withdrawing, as He did in respect of miracles, was to "abide for ever" with "the world," with all throughout "the world" who receive Him. Thus "beareth He witness of Christ" in holy bosoms: and they "bear the witness" onwards, the Spirit ratifying and quickening it, to souls yet awaiting His full power and consolation.

The appellation "Comforter" does not express the whole meaning of the original word, PARACLETE. Its primary sense is, "one called to assist another in a judicial proceeding,"—an advocate, pleading for a delinquent put upon his trial,—the Saviour being thus our "Advocate with the Father," (1 John ii. 1,) our interceding "Paraclete,"—so, in the Greek. But here we adopt that signification of the word "advocate" which corresponds with the forensic office of Christ while on the earth; for the Spirit was "sent" as "another Paraclete," in place of Him who had gone to heaven. And the forensic office common to the two was that of a Counsellor, warning the sinner of the law condemning him, and encouraging the penitent with the hope or assurance of gracious immunity, acquittal through pardon. The Paraclete, therefore, now in "the world," is "the world's" Counsellor, Adviser, Monitor,—and "the Comforter" (the term ought to be more commonly used) is to "reprove," or, as in the margin, "convince of sin, of righteousness, and of judgment." We are at issue with God, our "iniquities separating between us and Him:" that Counsellor admonishes us within: and His monitions or convictions are concerning the three particulars mentioned.

1. Fundamental in this work of the Holy Ghost is the "convincing men of sin,"—and this, "because they believe not on Christ,"—because they have not faith in Him, or, in the case of the heathen and the ignorant, such faith as will accept Him when duly made known to them,—faith in their need of a Saviour,—because men feel not their "vileness" sufficiently to flee utterly out of themselves for hope, and "take even by violence" the redemption provided them by God. Until men, even those called good, thus apprehend their depravity, they are not "convinced," self-convicted, of all their "sin," they are not conscious of the entire burden that loads and stupifies their souls, and which will bring them "wrath in the day of wrath": vital, therefore, is their need of the "convicting" admonitions of the Paraclete, who alone can turn their deadness into feeling, their unconcern into anxiety, their self-exuse into self-accusation. Faith in Christ implies that we account His grievous work on earth and on the cross the mournful proof that all sin, be it greater or less, is supremely hateful to God and ruinous of our peace and highest welfare,—and therefore that it must all be abandoned, cordially and unreservedly. Faith in Christ further implies, in view of the obstinate adherence of the sinful mind and heart to even the most godly, that there is no merit whatever in the very highest of our virtuous attainments,—nothing that can claim from God either reconciliation or forbearance,—but that the whole procuring cause of pardon must flow from a source without the fallen being,—that Source being none other than the blood of the Cross. Such faith is the token of reconciliation with our Heavenly Father. Such faith the Divine Monitor will commend to our souls and infuse into them, if, abandoning wickedness and folly, we truly apply to Him.

Such faith is the object and the result of His wholesome convictions of sin. A right feeling of depravity, and of God's inflexible hatred of it, leads to self-condemnation; and in this there can be no sincerity, unless we forsake the conduct we reprobate. That holy change effectually begun,—while we continue improving, the Paraclete will still "convince" us of remaining sin and infirmity, and thus turn all our hope from self, and converge them, with no subtraction whatever, upon the crucified Lamb of God. Thus believing on Him, and our principles and conduct attesting this vital faith, convictions of sin have produced their hallowed effect. Though the convictions remain in a less degree in even the most godly, and they still feel sorrowfully their yet adhering depravity, it is that they may become brighter jewels of Christ. And, as the brightening of an imperfect creature may ever be more brightened, conviction and faith perpetually act and react upon each other, for the perpetual advancement and ripening of the saint, through his whole probationary term.

This function of the Paraclete, as the Counsellor, is—to persuade us of our criminality and our terrific peril, and to advise us to plead guilty without reserve, with entire prostration.

2. Pursuing the forensic relation, the Divine Counsellor "convincing" men "of righteousness," i. e. of justification, "because Christ has gone to the Father, and we see Him no more." Justification pertains especially to true faith; and when, through the Spirit, we have attained to believing on the Cross, it is through Him also that we have the comfort of the pardon that supervenes. We are to distinguish between the act of pardon, and the "convincing" of it here mentioned. The act of justification is effected by God Himself, through Christ, as our Intercessor and Advocate at the right hand of the Father; hence the language "because I go to the Father, and ye see me no more," because I go hence to plead for you with God: the High-Priest must be in heaven, behind the veil, "unseen" on earth, to plead the cause of each faithful soul, before the Spirit will encourage them to hope for the ardently desired success.—The metaphor (allegory indeed) of a court or tribunal is complete. We stand there in the person of our Advocate,—who pleads for us that we believe in Him, having cast away our transgressions, and being renewed in heart,—and that the Father has "given" all such to Him, to be through Him freely pardoned and accepted, whatever have been their sins, and though they are still imperfect. This plea of the Advocate is allowed. And then, by the Paraclete, who "knows the mind of Christ and the deep things of God," we are advised, "convinced," that we are forgiven, and so accounted "righteous" before the Judge.

This "conviction" of pardon is not a mere feeling; for we cannot know that any feeling comes from the Spirit. Feelings,—quietism being utterly an illusion,—feelings, be they gentle or powerful, attend the religious course of believers, varying with our temperament and affairs, and exceedingly gentle in unstimulated early piety: but that they come from God directly, and are not simply mental excitement or depression, animal fluctuations, we have, we can have, no proof. The "conviction," therefore, of the Paraclete, of our being absolved, must be sought, not in the mind or spirits only or chiefly, but also, and far more conclusively, in further changes wrought in the justified person,—in the principles, in the affections, in the conduct. If the heart and life are becoming pure, we may be certain that the good fruit indicates a tree "made good;" and if the tree be no longer corrupt, it is one "which our Heavenly Father hath planted," taking it from the waste of depravity to the garden of grace. In the humble view of our 'deeds, brought to the light, and made manifest that they are wrought in God,' through faith in Christ, we have the testimony,—more or less perceived according to natural or habitual sensibility, like all sacred emotions,—the gradually ripening "conviction" from the Adviser, that we are justified, absolved from criminality at the heavenly tribunal.

"Righteousness" and justification are here synonymous. A man wholly 'unconvinced of sin' may exult, in self-approbation for virtue and merit; but, being sinful, as all are, and the more so from being unconvinced, he omits, in his estimate and in his self-knowledge, the basis of his good character, conversion from sin, conversion whether mild or severe; and hence, his purity wants both the depth in the heart, and the loving gratitude for rescue and restoration, which mark the truth and reality of the holiness that has passed the ordeal of the Sanctifier. Virtue so defective cannot be the work of the perfect new-creating Power.

When the Counsellor would evince to us that we are justified, He points our affectionate hope to our upright conduct and our lowly faith, and superinduces the humble confidence, that the hallowing of our nature infers the success of the Advocate who is "gone" to the veiled Presence where He is "seen no more." And having thus, in our contrition and penitent obedience and controlling belief in Christ, the evidence that Christ hath gained our pardon, we find "joy and peace," and "abound in hope,"—happiness, more or less marked,—happiness it is, whether quiet or buoyant,—happiness, "trembling" indeed, yet broadly different from the agitation of mind in which we were first convinced of sin. Now, also, obedience springs from love instead of fear; for, as every thoughtful man must fear while uninformed of his reconciliation with God, so, as that testimony in his heart brightens, the "terrors of the Lord" gradually vanish in the mounting and culminating affection and love. The bond of affection and the cords of love, tempered always with bland humility, fearing while not fearing, become the preponderant relation between the child of God and his reconciled Father.

3. To complete the forensic work, the Paraclete "convincing" men of "judgment," of their sentence, their gracious acquittal, "because the prince of this world is judged." Conspicuously "judged" and foiled is the "prince of this world" in the recovery of the soul from his foul and baneful dominion. This his moral defeat within is a far more decisive overthrow than the casting out of demons, the demolition of idols, or any outward discomfiture. It must indeed be viewed with a spiritual perception; yet, all not absolutely destitute of the spiritual faculty, will acknowledge, in the renewing and restoration of the believer, the vanquishing of the fallen prince.—This "judgment" of Satan may be closely studied. "We have an Advocate with the Father." An advocate denotes opposition; and the opposition is made before the Judge,—as in the Psalms, (cix.) where an imprecation on a wicked man is, "let Satan stand at his right hand; [where the accuser stood in the courts;] when he shall be judged, let him be condemned,"—as in Job, (ii.) where this evil spirit came before God to accuse that exemplary person,—as also in Zechariah, (iii.) who, "before the Angel of the Lord," the Lord Himself, saw the evil one "at the right hand" of the high-priest "to resist him." So is represented the "accuser of the brethren before God,"—he who "for envy hath delivered them,"—against all good our "adversary," as the name Satan imports,—and eminently our "adversary" or opponent in the momentous issue of immortality, as he is pictured in the holy words we are explaining. But through the benign agency of the Paraclete, we are enabled to exult, however "tremblingly," in the inspired language, "He is near that justifieth me; who will contend with me? let us stand together [the opponent on the right hand]: who is mine adversary? . . . behold, the Lord God will help me; who is he that shall condemn me?" (Isa. l. 8, 9.) When the Holy Ghost "convincing" the heart of justification at the heavenly bar, He unfolds to it that the "adversary" there is "judged," or (to preserve the allegory) has failed in his cause, by means of the prevailing intercession of the "Advocate with the Father."

But this whole forensic process is progressive. After the first effectual conviction of sin, and hope of pardon and acquittal, our further sins and infirmities require further conviction and further hope,—if it be not that we are obstinately "casting away our confidence." Not till probation is ended, that trial which is perpetual while we remain in the flesh, is "the prince of this world" finally "judged," defeated beyond new attempts to ruin us: till then, though we "stand," we must "take heed lest we fall," lest we draw back unto perdition." And an unspeakable encouragement thus to persevere is afforded by the repeated "judgments" we obtain over Satan through our interceding High-priest, and the renewed intimations of our victories, imparted to us by our Counsellor. This confidence of the complete and eternal pardon is a very exalted comfort of the Spirit, never to be confounded with animal sensation or animal spirits, or with aught that is enthusiasm or allied to enthusiasm,—never to be claimed or imagined by any but the mature, the established, the continually persevering Christian.

We now discover, kindly reader, that the Paraclete has been throughout the "COMFORTER," even when piercing us for our transgressions. "Faithful are the wounds of a friend:" and faithful is the alarm sounded to him who is slumbering on the brink of ruin. In that alarm is the foundation of the entire victory, and of all the consolation of a fallen soul. Behold, then, the deep, the searching, the refining and brightening office of the Heavenly Comforter! He founds not the invigoration "upon the sand" of a claim within, but "on the Rock" of worth without, worth beyond calculation.

But you object, that whatever in this process can be observed of men, may be acted, by the weak or the hypocritical! Alas! it may. So, however, may good works, and godly graces, and all Christian tempers and tokens, be acted. Be careful, then, that in reprobating the counterfeit, you reject not the genuine manifestations of the Paraclete. Representation, fictitious imitation, implies reality for its basis; and nothing is more real than His energy within, and His energetic gladdening. The pretence is annoying and disgusting, it is miserably contemptible; but it ought not to disgust us with the well-attested profit and happiness of communion with the Sanctifier. In the ranks of personal religion, as in all the wide community of the Church, the tares must grow with the wheat. God detects the imposition. And "in the time of the harvest," He will pronounce the everlasting discrimination.

The Holy Monitor has the function of "convincing THE WORLD of sin, of righteousness, of judgment." None, however, can enjoy the two latter blessings who reject the one that is first and fundamental. The "world," every man, is "reproved of sin," whether effectually "convinced" or not; and all throughout "the world" who accept and further the 'reproving conviction,' are "convinced of righteousness and judgment." It is the declaration of Christ Himself, that to the whole "world" is open all renewing light and life. Opportunities indeed differ, whether of knowing the truth, or of intellectual or social aid, of the help of education, tradition, custom, pre-judgment, law, &c., in following it; and this will diversify the degrees of holiness attainable: but the essential features of the heavenly change, discernible by God, (whether by His creatures likewise matters not,) are within the reach of every one fallen in Adam and redeemed through Christ. All this inequality God can rectify hereafter.

Why then does not every soul, every soul evangelized, reflect, in godly sentiments and works, the hallowed Light shed into it? Because the Light shineth in darkness, and the darkness comprehendeth it not." All that is wanting is on the part of the sinner: for 'Christ hath tasted death for every man, is the Ransom for all, the Propitiation for the sins of the whole world;' and the second Paraclete, in agreement with the universality of redemption, brings from the first Paraclete "the true light which lighteth every man that cometh into the world," and is "sent" by Him to 'reprove and to convince the world.' Presumptuous offender, thy hardness of heart lies at thine own door! Perpetual are the admonitions infused within us. Never cease we then communing with the Spirit; never cease we communing frankly and profoundly with our own spirits, in which He is breathing hallowed whispers. There let us gather, in our inmost souls, deeper and deeper "convictions of sin, of righteousness, and of judgment;" and, like the early saints, we shall "walk in the fear of the Lord, and in the comfort of the Holy Ghost."

Bishop H. U. Ostrander

P. S. About a quarter of a century ago, I paraphrased in rhyme the foregoing commentary; which (with my late piece on the heavenly Intercession,) is a few years earlier in date. Valueless as a composition, the lines (retouched) are here annexed, as they offer a devotional peroration of the article.

HYMN TO THE PARACLETE.

Hail Paraclete! we Thee confess
Envoy of Christ to all mankind;
Through Thee, its sin, its righteousness,
And judgment, every heart may find.
Dead, careless, unbelieving souls
Convince of guilt, reprove of sin;
Till faith, with hallowed power, controls
Fault, frailty, vice, without, within.
Thus pure, their righteousness impart
In Christ; who past the Vail hath gone,
To justify each new-born heart,
Pleading its pardon at the Throne.
That judgment to their hope declare,—
The Prince of earth there foiled, repelled,
Th' Accuser's envy baffled there,
And they in Jesus upright held.
Hail Paraclete! to Thee we bow:
Convince of sin, and righteousness,
And judgment-victory blandly show,
Till all the world Thy counsel bless!

Bishop O.

* Observe how the expression "the world" is resolved in the two cases respectively:—"of sin, because they believe not on me," the world at large;—"of righteousness, because ye see me no more," the willing of the world, whom the Redeemer is justifying beyond the celestial veil.

Notices.

CHURCHES OPEN ON NEXT SUNDAY EVENING
IN PHILADELPHIA. Service at 8 o'clock. If any Churches are omitted, the Rectors will please furnish the Editor of the Banner with the information.

Trinity Church, Southwark.
Church of the Advent, Northern Liberties.
Nativity, Spring Garden.

BOARD OF MISSIONS.

The Annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, June 20th, at 10 o'clock, A. M.
P. VAN PELT, Secretary.
May, 1849.

DIOCESE OF NEW JERSEY.

The forty-fourth Annual meeting of the Corporation for the relief of widows and children of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will be held in St. Mary's Church, Burlington, on Wednesday, May 30, 1849, at 9 A. M.
J. A. WILLIAMS, Secretary.

The Sixty-sixth Annual Convention of the Protestant Episcopal Church in the Diocese of New Jersey, will assemble in St. Mary's Church, Burlington, on Wednesday the 30th inst. at 10 o'clock, A. M.
AND. BELL PATERSON, Sec'y.

DIOCESE OF DELAWARE.

The fifty-ninth Annual Convention of the Protestant Episcopal Church in the Diocese of Delaware, will be held in Christ Church, Milford, on Wednesday, the 30th inst., at 9 o'clock, A. M.
THOS. F. BILLOPP, Secretary.

New-Castle, May 21, 1849.

MARYLAND CONVENTION.

The sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will meet in St. Paul's Church, Baltimore, on Wednesday, May 30th, at 9 o'clock A. M.
H. COLBOURN, Secretary.

Baltimore, May 1, 1849.

Acknowledgments.

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The subscriber, with great pleasure, acknowledges the receipt of \$13 00, for the Mission, through the Rev. Geo. D. Wills, Rector of St. Stephen's Church, Wilkesbarre, Pa.
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The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of fifty dollars from the Missionary Society of St. Andrew's Church, May 21st, 1849.

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THOS. G. ALLEN, Missionary.

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A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 2, 1849.

[VOL. XI.—No. 22.—WHOLE No. 544.]

Calendar.

JUNE.

3. Trinity Sunday.
10. First Sunday after Trinity.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JUNE.

3d. Paradise and Leacock.
4th. Evening, York.
5th. P. M. Pequea.
6th. Pequea (Convocation).
7th. A. M. Churchtown, P. M. Morgantown.
8th. A. M. St. Mary's, P. M. West Vincent.
10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation).
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

PENNSYLVANIA.

On the Sunday after Ascension, in the morning, at St. Mary's Church, Hamilton Village, the Bishop confirmed *eleven*. In the afternoon, the Bishop held a confirmation in the Floating Church of the Redeemer. On this most interesting occasion, the Rev. Dr. Upfold, of Pittsburg, preached, and the Bishop addressed the congregation in reference to the holy rite to be administered. *Eight* persons were confirmed, two of which were sailors and the remainder belonged to the families of seamen. The large congregation, assembled, was for the most part composed of sailors. In the evening, at the Church of the Nativity, the Bishop confirmed *eight* persons.

MARYLAND.

CONVOCATION OF THE CLERGY AND LAYING OF A CORNER STONE IN CUMBERLAND, MD.

The convocation of the clergy of Washington and Alleghany counties, Md., held its second stated meeting on Wednesday, and Thursday, the 16th and 17th of May, in Emanuel Parish, Alleghany county. There were present the Rev. T. B. Lyman, of St. John's Parish, and the Rev. Messrs J. B. Kerfoot, and R. Trevett of the college of St. James, Washington county, and the Rev. Messrs. D. H. Buel, Wm. Greene, J. H. Kehler, and L. H. Johns, of Alleghany county. The convocation held meetings for business on each of these two days, at which among other proceedings the Rev. R. Trevett was appointed preacher of the convocation sermon at the next session, and the Rev. J. B. Kerfoot substitute. Incipient steps were also taken towards the establishment of a mission within the limits of the convocation. During the two days of convocation divine service was held and a sermon preached in Emanuel church morning and evening. On Wednesday morning the Rev. T. B. Lyman preached the convocation sermon, and the Rev. J. B. Kerfoot preached the stated sermon on christian education. On the morning of Thursday, the feast of the Ascension, the Holy Communion was administered.

On the afternoon of Ascension day, the Rev. D. H. Buel, rector of the parish, laid the corner stone of St. Peter's, a new parish church of Emanuel Parish. He was assisted in this service by the other clergy of the convocation, the Rev. J. B. Kerfoot reading the proper psalms, the Rev. R. Trevett reading the lessons, the Rev. L. H. Johns announcing the metrical psalm and hymn, and the Rev. T. B. Lyman, delivering the address, which was very appropriate and impressive, and added not a little to the deep interest of the service. The new church thus happily begun in this parish is urgently demanded by the increase of the congregation and the rapid growth of the town. It is to be built after a design by John Notman, Esq., of Philadelphia, and under his direction. It will be of stone in the pointed style of architecture, of the transition period between early English and decorated. It is designed to accommodate six hundred persons, and will consist of nave, chancel, transepts,

south porch, and a tower and spire on the north side of the chancel between it and the north transept. All these parts are well proportioned to each other and finely developed, and altogether it will be one of the most picturesque and pleasing as well as one of the most correct churches to be found in our country. The site is remarkably commanding and beautiful, and afforded the architect every advantage (of which so far as the limited means would allow he has made the best use) for giving proper position and fine effect to his church.

The very interesting services of this convocation were well attended, and have, we trust, left good and lasting impressions. The only thing that marred the enjoyment of the occasion was the deeply regretted absence of our beloved Bishop, who would have been present and have performed the ceremony of laying the corner stone, had he not been providentially detained by sickness.

Rev. M. Buel

TENNESSEE CONVENTION.

The twenty-first Annual Convention of the Church in the Diocese of Tennessee commenced its session in Immanuel Church, La Grange, on Wednesday, May 2d, and closed on Saturday, the 5th. The following elections were made.

The Rev. J. T. Wheat, D. D., Secretary. The Rev. Messrs. Wheat and Tones, and Messrs. F. B. Fogg and I. Shelby, M. D., Standing Committee. The Rev. Dr. Wheat, Dr. Page, Mr. Crane, Mr. Cressey, Lucius J. Polk, Francis B. Fogg, G. A. Henry, H. G. Smith, delegates to General Convention.

The Bishop, *ex-officio*, and the Rev. Messrs. Wheat and Cressey, and Messrs. Lucius J. Polk, and Andrew J. Polk, Executive Committee of Ravenscroft Seminary.

Resolutions were passed commending Ravenscroft Seminary to the patronage and fostering of churchmen in the diocese and without it.

An amendment to the constitution was proposed, requiring delegates to the Convention to be in full communion with the Church. It was rejected.

The meetings of the convention in this diocese have always been distinguished for unity and harmony. The present was not less so than always heretofore. The present number of clergymen belonging to the diocese, including the Bishop, is *twenty-one*.

On the Sunday after the close of the convention, Mr. John Ambrose Wheelock was admitted to the holy order of Deacons.

The next convention meets in St. Paul's church, Franklin, on the first Wednesday in July, 1850.

In haste, truly yours in Christ,

H.

From Church Papers.

VIRGINIA.

VIRGINIA CONVENTION.—The convention of this diocese met at Charlottesville on Wednesday, the 16th instant. The Bishop and Assistant Bishop were present.

The duties of the convention were, as usual, commenced by divine service, morning prayer being read by the Rev. Robert Nelson. The convention sermon was preached by the Rev. William Friend, from Acts ix. 6, *Lord what wilt thou have me to do*.

The number of delegates was small at this first meeting, but was increased in the afternoon, when another session of the convention was held. On this occasion the addresses of the Bishops were delivered, stating their Episcopal services during the past year, and concluding with reference to subjects which required the consideration of the convention.

The subject of *William and Mary College*, and the question relating to its presidency, which was presented by Bishop Johns, was referred to a committee of ten.

Thursday morning.—After the usual devotions by the Assistant Bishop, the convention received the parochial reports and attended to some miscellaneous business until 11 o'clock, when morning prayer was read by the Rev. John Hoff and a sermon preached by the Rev. Charles Mann, from St. John vi. 7. After divine service the convention adjourned to Friday morning.

Friday morning.—After the usual prayers, on the opening of the convention, by the Assistant Bishop, a new constitution for the Theological Seminary was submitted by its trustees for ratification, and was adopted.

The committee appointed in regard to the Presidency of William and Mary College, presented the following report:

"The committee to whom was referred the communication of the visitors of William and Mary College, relative to the acceptance of the presidency of the college, by the Right Rev. John Johns, have bestowed on the subject the careful consideration which was due to its own importance and the source from

which it emanates, and regarding the proposition now made to the convention of such importance, as that it may be the duty of the Protestant Episcopal Church in Virginia to make trial of the same, recommend the adoption of the following preamble and resolution.

"Whereas on former occasions, the partial and temporary services of the Bishop and also of the Assistant Bishop of this diocese have been given to other objects without materially interfering with their Episcopal duties.

Resolved, That if the Bishop and Assistant Bishop, after further conference with the visitors of William and Mary College, shall be of opinion that the interests of religion and literature will be promoted by Bishop Johns' accepting the presidency of the college, the convention hereby give their consent to such acceptance, his continuance in the same being subject to the future advice and action of the convention, and *Provided*, that until the meeting of the next convention, he shall be at liberty to devote such time to the performance of Episcopal service, as in the opinion of the Bishop and himself the interests of the Church may require."

The vote upon the question was 73 ayes, 28 noes.

The convention at 3 o'clock adjourned to Saturday morning.

Saturday morning.—The convention was opened this morning with prayer by Bishop Johns; the subsequent afternoon session by Bishop Meade.

After the election of the standing committee, the reports of committees were read.

The whole of the morning, from half past 8 to 3, and the afternoon, from 4 to 7 o'clock, were occupied with the consideration of the new code of Canons, and by far the greater part was devoted to that respecting *offences for which members of the Church may be repelled from the communion*, which has been more than once cited in our paper.

After the discussion in the house, Bishops Meade and Johns expressed their sentiments on the subject, but for the reasons above stated we cannot undertake to report them. They were listened to with deep interest, and evidently produced much impression upon the convention.

The vote on the Canon was taken by orders when it appeared that there were of the clergy 42 ayes, 12 noes, of the laity 19 ayes, 22 noes.

In the evening, at 8 o'clock, the convention again assembled. Mr. B. B. Minor moved a *reconsideration* of the vote taken at the close of the afternoon session. He remarked that the majority of the laity which defeated the proposed Canon was small, while the vote of the clergy was large, that one of the lay-members, kept away by sickness, would have voted for it, and that the convention was comparatively a small one. In these circumstances he moved the reconsideration of the vote with a view to lay the Canon on the table until the next convention. Both the motion to reconsider, and to lay on the table, were carried *unanimously*. So the Canon lies over for the consideration of the next convention.

The proposed code of Canons with some amendments was adopted, and some miscellaneous business transacted. A vote of thanks was passed for the kind hospitality of the citizens of Charlottesville, which doubtless was *most cordially* adopted by all. After which, and prayer by the Assistant Bishop, the convention adjourned *sine die*.

The place appointed for the next meeting of the Convention is ALEXANDRIA.

The number of clergymen in attendance was 63, of laity, 45.
Southern Churchman.

MASSACHUSETTS.

MISSION TO SEAMEN.—The Anniversary meeting of the Mission to Seamen in the port of Boston, Rev. Mr. Robinson, Missionary, was held in St. Paul's Church, on Tuesday evening. The Rt. Rev. the Bishop of the Diocese opened the meeting with a selection of suitable prayers and collects, after which, the Missionary read his annual report, detailing the operations of the past year, the mode of conducting the mission, and several interesting and encouraging facts, showing that the efforts used to benefit the seamen have not been in vain. The Bishop then made an interesting address in relation to missionary efforts among seamen. His first position was, that missions to seamen tend directly to promote the evangelization of the heathen world, and thus not only benefit a class, but the world. The vices and immoralities of seamen, are the most powerful obstacles in the way of converting the heathen—a living contradiction of the gospel. We must change the character of our representatives to heathen shores—we must make *Christian* men of them, if we would convert the world.

Hence, in the second place, the Rt. Rev. speaker remarked, that the duty of missions to seamen, grows out of the general duty of sending the gospel to all men. If this be our duty, the only question is *how* it is to be done—a choice of means and instrumentalities; and the conversion of seamen is one of the most powerful and effective means.

Thirdly, he asked what was Christianity, and then dwelt on its general, *diffusive* nature; it is not to be confined to any country or race of men, but to all—to the world; and seamen are included within the scope of this command and obligation.

The meeting then closed with the singing of the 194th hymn, and benediction by the Bishop.

Handwritten notes: The meeting then closed with the singing of the 194th hymn, and benediction by the Bishop.

MASSACHUSETTS.—The Bishop's address to the convention contains the following summary of Episcopal services during the past year.

"The results of the preceding statements are as follows:—I have confirmed, during the year, 341 persons,—being more by 105 than the number for the year preceding; consecrated 2 churches; laid the corner-stone of 1 church; ordained 1 deacon, and 2 priests; and 3 parishes have been organized."

Clerical Changes.

The Rev. John A. Merrick has been transferred to the diocese of New Jersey, as assistant to the rector of St. Mary's Church, Burlington. Letters and papers will be directed accordingly.

DEFERRED ITEMS FROM ENGLISH PAPERS.

We copy the following from the "Colonial Church Chronicle."

The Church Review. No. IV. New Haven, Connecticut; and London, G. P. Putnam.

This able organ of the American Church (the previous Numbers of which we noticed at page 312) continues to be distinguished for the sober judgment and sound learning of its articles. In the present number we may particularize the article founded on the recent American edition of Bishop Horne's Works, in which we have a dispassionate review of the religious aspect of the eighteenth century, and a judicious appreciation of the singular merits of that apostolic prelate. The writer of the article on the "Syriac Ignatius" has the advantage, which some of his English contemporaries have not possessed, of understanding the language of the work which he reviews. As to the genuineness of the Syriac edition, he comes to a conclusion more in accordance with the opinion of Mr. Cureton and the Chevalier Bunsen, than with the judgment of the recent editors of the "Patres Apostolici" in Germany and England—Dr. Hefele and Dr. Jacobson.

The annual meeting of the Church Missionary Society was held yesterday in Exeter Hall, the Earl of Chichester in the chair. The report shows the funds of the Society to be in a satisfactory state, the income amounting to upwards of 101,000*l.* and the expenditure being 87,000*l.* The last year having been the 50th anniversary of the society, a jubilee was held, and a jubilee fund formed, which amounts to 53,000*l.* It is proposed to appropriate 20,000*l.* of this sum to the fund already formed for the relief of sick and aged missionaries. The Bishops of Norwich and Winchester, and several other speakers, addressed the meeting.

The French troops took possession of Civita Vecchia on St. Mark's day without opposition. Whether the French intend to help the Pope, or to help themselves, remains to be seen. Certainly they have not had so large a naval force in the Mediterranean for a long time. Jealousy of Austria has had a good deal to do with the sending out of this expedition, which, in the present state of Italy, seems to be quite uncalled for.

The Guardian contains the following announcement concerning the Cholera.

Our readers probably perceived a statement in last week's *Guardian*, copied from the *Observer*, to the effect that the cholera had, in England, altogether disappeared; and that in Scotland it has so much diminished as to be only perceptible in a very modified form in two or three localities. We believe that, so far at least as London is concerned, this is certainly the fact; and in recording the withdrawal, at least for the present, of the visitation which has been so mercifully tempered to us, we may be allowed to express a hope that a thanksgiving will shortly be appointed for the occasion.

In Ireland, unhappily,—whither the stream of the disease has now passed,—there is great suffering, and, in some parts, great mortality.

Mr. Layard, the author of the *Researches in Nineveh*, has been promoted by Government to the office of paid *attache* to the Embassy at Constantinople. The trustees of the British Museum have voted 3,000*l.*, to be paid in two sums, for promoting further investigations at Nineveh.

Selections.

TO MISS SELTON.

A SONNET, BY WILLIAM WORDSWORTH.

The vestal priestess of a Sisterhood
Who knew no self, and whom the selfish scorn—
She seeks a wilderness of weed and thorn,
And, undiverted from her blessed mood
By keen reproach or blind ingratitude,
A wreath she twines of blossoms lowly born—
An amaranthine crown of flowers forlorn,
And hangs her garland on the Holy Rood.
Sister of Mercy! bravely hast thou won,
From men who winnow Charity from Faith,
The pharisaic sneer that treats as dross
The works by Faith ordained. Pursue thy path,
Till, at the last, thou hear the voice—"Well done,
Thou good and faithful servant of the Cross."

Ambleside, February 22.

London Guardian.

* The devoted lady—superior of the Community of Sisters in Plymouth—Eng. belonging to Ch. of Eng.

From Tracts for the Christian Seasons.

WHIT-SUNDAY.

THE COMING AND COMFORT OF THE HOLY GHOST.

It was good for us that Christ should come; very good for us that he should come down from heaven to save us from our sins. It was also good that after He had finished His work on earth He should also return to His Father and to the right hand of the throne of God. He says Himself that it was not only good as regards Himself to ascend into heaven, but that it was for our good. "It is expedient for you that I go away," and He explains the point very clearly in the words that follow, "for," He adds, "if I go not away, the Comforter will not come: but if I depart, I will send Him unto you."

But had not Christ been a Comforter? Yes, truly, the best that had ever been, the greatest and the truest. Never had there been seen in the world such a Guide, such a Friend, such a Master, such a Giver of true consolation, such a Comforter. The best of the sons of consolation were not worthy so much as to unloose the latchet of His shoes, Who spake as never man spake, and Who stood crying in the wilderness of this groaning and afflicted world, "Come unto Me all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

So deeply had those who sought Him felt the power of His consolation, the greatness of the peace and love which issued from Him abundantly, that the mere mention of His departure filled them with sorrow. "Because I have said these things unto you," as He Himself bears witness, "sorrow hath filled your heart." They could scarce bear the thought that He was about to go; it was like losing the very Sun and Light of their souls. They had left all to follow Him; and when the tidings came from His own lips that He was about to leave them, their hearts sank within them, and their grief was great. The Church seemed to them without Him, as a bride forsaken by her husband, as a household without its master, as a besieged army without its captain, as a flock without its shepherd, as a family without its head. And yet He said, "it is expedient for you that I go away." Where was the good to lose Christ, Whom it was worth all the world to gain? Who could be like Him or supply His place?

Or did He mean, that when He went the great sorrows of the Church would cease, and so, with the sorrow, the need of a great comforter? Did He mean that the company of believers were to be freed from all the temporal tribulations which afflict the sons of men, the instant He ascended up into heaven? Nay, Christ Himself spoke plainly enough on this point. His own words, to say nothing of the immediate experience of His followers, took away all hope of the undoing of the burden of earthly trouble. "In the world ye shall have tribulation," was a sentence that could not be mistaken. Tribulation then is still the portion of believers; and more than this, there are some sorrows, some harassments that come upon us because we are believers, as especial trials of faith, that would not come upon us, except we believed in Christ.

How then was it good for us that Christ should go? It was expedient for us in this way. First, because He went to prepare a place for us in heaven; "I go to prepare a place for you—that where I am, there ye may be also;" next, because He went to add another work of love to his former work, I mean, the gracious work of constant intercession with the Father; and lastly, because He went in order that He might send another Comforter. But you may say that there may be many comforters, yet not such a one as Christ; we may have another, and yet one not equal to Christ, either in love or in the power of comforting; but if Christ said it was expedient for us that He should go away, in order that we might enjoy the presence of an abiding Comforter, we have proof in this very statement, that we were to have not simply another comforter, but one equal to Himself, one not inferior in any way, and superior in this respect, that He would abide continually with the Church even unto the end of the world. He tells us who this is; it is no less a one than "the Spirit of truth," God the Holy Ghost. This saying of Christ, is proof enough that the Holy Ghost is equal to the Father and the Son; else surely it would not have been good for us to have lost Christ. Nay, as He sends to us the Holy Ghost to be our Guide, we keep Christ while we lose Him, for He is one with the Spirit; and hence, though He said, "I go to the Father," and then went, He also said, "Lo, I am with you always, even unto the end of the world."

Unspeakable indeed would have been the loss of Christ's bodily presence, if any other than God the Holy Ghost had come. Though we deserve not this Presence, we need it. With less than this, how could we keep the faith at all, or live at all as men of faith? With all the power of sin and all the wiles of the devil, and all the strength of lust, and all the baits of the world, and all the sicknesses of the flesh, and all the spiritual fears which crowd upon us in various and changing forms as we move through life, how could we of ourselves sustain the fight? Prosperity, adversity, smooth times, rough times, hardship, ease, riches, poverty, sickness, health, all these are states of temptation; all these are trials of the soul; and those which we are the least apt to reckon among trials are in truth oftentimes the most fearful and the worst of all, both because of the natural tendencies of the things themselves, and because we are not enough suspicious of the sting they carry; such are the states of prosperity, worldly ease, comfortable circumstances, good health, a calm life, with no more than the shadow of a few summer clouds crossing it at times.

Left to ourselves, we could in no wise go through these trials by our own sufficiency, since we are born in sin, and have yielded to actual sin. When we are rich, we are tempted to be proud and fond of pomp, to plume ourselves on our consequence, to like show or flattery or over many dainties of meat and drink and dress: when we are poor, we are tempted to murmur at our lot, to speak impatient words against the providence of God, or to have impatient thoughts: when we are well and strong, we are tempted to abuse our health, to take it as a matter of course, to be unthankful, to put off the concerns of the soul on the very ground that we are young and strong, as though religion were

the business only of the sickly and the dying, who cannot serve the world nor take their pleasure; when we are sick, we are tempted to become peevish and taken up with ourselves. These are the temptations that surround us in the various changes and chances of this mortal life; and we should all fall, we should all yield to the strength of sin, unless we had a Divine Comforter. Blessed therefore is the memory of that Feast of Pentecost which fell as on this day, when a Divine Comforter came down to strengthen the hearts of the first disciples, and to continue with the Church till the second appearing of our Lord from heaven. The promise of Christ was on this day fulfilled. He had gone and the disciples were alone. For a few days they were as men expecting their Great Guest and Guide and Friend. They waited, as men should wait, in hope, in love, in peace one with another. They clung together all the closer, and their very trials tightened the cords of love. Their common love of Christ united them in love for each other; and it was in one of their peaceful meetings, when they were joined together as one little family or household of faith, that the Holy Ghost, the ever-blessed Spirit, came down with wonderful gifts. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Thus is the wonderful scene of the descent of the Holy Ghost described.

Most blessed day for all who seek to be saved through Jesus Christ, and desire strength to follow Christ through the thorny path of faith! Most blessed day for all who are called upon to suffer trouble and are visited with affliction! Look back, ye followers of Christ, to that bright sunrise as it were of the day of spiritual gifts. See in that little company of faithful men, that band of brothers, "the first-fruits of the Spirit;" yes, "the first-fruits," not the last. We are called to taste His later gifts; we are called to bring forth in these latter days the fruits of the Spirit, through the operations of the self-same Spirit who is at work in the members of Christ. Very good was it for those first disciples that Christ went; very good is it for us also; for now we have both Christ and the Spirit, Christ interceding for us in heaven, the Holy Ghost succouring and comforting us on earth. The more we consider our own weakness, our own evil will, our natural love of the world and of worldly things, the more will our hearts be lifted up with a deep and joyful thankfulness, as we consider the coming and the continuing presence of the Holy Ghost. And we shall be more deeply impressed with the value of this blessed presence of the Spirit, when we look farther than ourselves and our own weakness, when we take deeper insight into the spiritual world, and see the very fearful elements of evil that strive to sway and act upon our evil will. There is a great Evil Spirit roaming through the world to make prey of souls; this great enemy is not an open one; he does not stand before us in his own shape; he moves about us like the wind; he is not seen with the eye, nor can his movements be watched, nor his comings and goings; he is secret and invisible, able to influence the thoughts and intents of the heart, secretly giving us notions of sin which we should not have had but for him, heightening our own evil desires, fanning every little spark of sin into a flame, hiding himself like a snake in the grass, yet working death so much the more, tempting us through other men, through outward objects placed in our way, making sin easy and pleasant, giving us opportunities, luring us on by little and little, whispering delays where feelings of repentance are stirred within us, suggesting worldly idle thoughts when our spirit inclines to pray and when we kneel down. O what a great war is within us and without! With what great wiles is Satan at work in his endeavour to destroy our souls! What are we by ourselves? How can we keep our feet or stem the strong rushing tide of temptation that sweeps against us? how by our own strength can we keep our hold of the Cross of Christ?

We must take into account not only our own sinfulness, but these great wiles of the devil, before we can appreciate in any degree the value of the succour of the Holy Ghost. As we have a great Evil Spirit ever plotting against us and attacking us, so we need the Good Spirit of God to blunt those fiery darts, and to beat down with His stronger arm the invisible sword of the prince of darkness. We want the Holy Spirit to sway the thoughts and intents of our hearts for good, to keep down evil imaginations and to suggest good, to give us opportunities for doing good and to throw good men in our way, to lead us on by little and little along the narrow way of Christian obedience, to incline us to pray and to give us collectedness when we pray, to move us to repentance when we have sinned, to give depth and continuance to our repentance when we have begun to repent, to soften our hearts when we are prosperous, to humble us when all men speak well of us, to give us patience in time of adversity, and heavenly consolations in seasons of anguish and distress.

With no less a Comforter, no less a Guide, no less a Counsellor, could we hold our hearts on high above the waters of the world; for even with all this help of the Holy Ghost, who is greater "than he that is in the world," greater than the prince of this world, we find it hard to keep with Christ, hard to return when we have erred and strayed from His ways, hard to acquire habits of holiness, hard to undo and disentangle ourselves of habits of sin. A multitude of evil, unchaste, selfish, uncharitable or worldly thoughts, are ever ready to fill the whole house of the inner man as with an armed host, to people every avenue and secret passage of the heart, and to carry us away from God. A multitude of evil spirits are besetting us all the day, coming to us in our walks, our labours, our amusements, our trade, our places of business, our places of leisure, first trying one plan to entice us, and, if that fails, then another, sometimes coming for a moment with a slight suggestion of sin, then staying longer with us and giving the suggestion a bolder shape, now dropping the seed of evil into the soul, now coming to water the seed sown. Thus are we surrounded by evil powers, even though we have the comfort and the aid of the Spirit of grace. What should we do had we a lesser Comforter, a weaker Friend, or one who only at times could come to give us aid?

"Thanks be to God for His unspeakable gift!" thanks be to God, through our Lord Jesus Christ, who has given us, His weak wayward children, so divine a gift as the presence of the Spirit! Thanks be to our Lord Jesus Christ, in that He ascended up on high and led captivity captive, and gave gifts unto men! For "every good gift and every perfect gift is from above," and all the diversity of spiritual gifts that aid us in our way to heaven, are the operations of one and the self-same Spirit, Who is Himself the great Gift sent to us by Christ Jesus our Lord from heaven. He it is, Who is the Author and the Finisher of every thing that is good in us. He it is, Who made Apostles preach and gave their words power, and sent prophets and taught disciples, and wrought miracles, and spread the faith. He it is, Who has given us the example of martyrs and the patterns of saints, and the writings of good men, and spiritual songs with sweet psalms, and moved men to build churches, and sent pastors, and gathered flocks, and preserved sound doctrine. He it is, Who inspired prophets and evangelists, and now keeps their words, and makes them effectual to the saving of souls. He it is, Who comforts mourners and lifts up the widow's heart, and consoles the fatherless and befriends the friendless, and abides with the lonely and the desolate. He it is, Who has given us all the good desires we have ever had, brought us to ourselves when we have done wrong, begun in us all our repentances, assisted us in all our offices of kindness towards our brethren, or put it into the hearts of our brethren to be kind towards us, visited us in our affliction, and brought good out of evil. He it is, Who has gone before us and led us on to all the good we ever designed to do, and helped us in all the good we ever did, and made us finish whatever good we took in hand, and given us all the sense of sin we ever felt, all the charity we have ever exercised, all the faith we have ever shewn, all our moderation in prosperous times, all our patience in time of trouble. He it is, Who is now ready to go before us, to go with us, to be behind us, pressing us on, to be on all sides of us as we desire to walk on the heavenward road, ever willing to help the selfish, to be unselfish, the angry to conquer anger, the covetous to be liberal, the divided to be at one again, the harsh to be gentle, the intemperate to refrain from strong drink, the lustful to be chaste, the foolish to be wise, the worldly to give up the world.

O good Spirit of God, O most gracious Guide, O blessed Comforter of our souls, shew us the way and lead Thou us on; guide Thou our feet into the way of peace; we desire to follow Thee and to learn of Thee; Thou art our Friend and hast come down from heaven to take charge of Christ's flock. We are Christ's; we are Thine; we desire more and more to be Christ's, more and more to be Thine; we give ourselves into Thine hand afresh this day on which Thou didst first descend on the first disciples. Come among us at this time and succour us. Come among us and lead us onward to all holy living, all holy conversation, all ways of godliness, all pure thoughts, all good counsels and good works, that we may at last reach the heavenly places where Christ is, and may be with Him for ever.

POSTURE IN PRAYER.

Mr. Editor—I send you, expressed in as few words as possible, some of my objections against sitting in prayer; and especially against sitting when we present ourselves before God on the holy Sabbath, and in the house solemnly consecrated to his service. I claim no infallibility; and I have no desire to dictate. I only ask that the subject may be examined in the spirit of Him who purchased the Church with his own blood.

For myself, I object against sitting in public prayer, because, it is withholding from God that outward magnification to others of our reverence, of which he is infinitely worthy, which it is our duty to render him; and which we never fail to manifest towards magistrates and others of our fellow men, when we have occasion to come before them, and address them in their official capacity.

It is dishonorable to the Saviour, who is never found coming to the Father in this posture. Though perfectly holy, he stood, or kneeled, or prostrated himself, but never sat.

It is disrespectful to God's ambassador, who leads in prayer.

It is withholding from him who leads, that evidence of sympathy and union to which he is entitled, and which the church would give by taking the posture which he takes, when he invites them to unite with him.

It teaches that which ought not, at least, to be true. There is a language in action, no less truly than in words. And the language of sitting while the minister stands, is, that he is praying, while the church are being taught how to pray. The church, on the contrary, ought to be praying, not learning.

It is uniformly discountenanced by Scripture examples.

It is contrary to the light of nature, or that instinctive sense of propriety, which God has made a part of our very being. This is shown by the fact, that no nation has existed in any country, or in any age, which has presented its worship in a sitting posture.

It is contrary to the uniform practice of the worshippers of the true God, before the coming of Christ.

It is contrary to the apostolic practice.

It is contrary to the uniform practice of the church in the first ages of Christianity.

It is contrary to the uniform practice of the Church for more than eighteen hundred years after the coming of Christ.

It does not accord with the typical representations of the ceremonial law.

It does not accord with the emblematical representations which the Scriptures give of the heavenly world. Holy beings in heaven are never represented as coming to God in direct acts of worship, in a sitting posture; but, if seated, are uniformly represented as leaving their seats.

It is an unnecessary and wanton departure from the established practice of our puritan ancestors.

It countenances the doctrine, that we are not bound by the Scriptures, to do any thing which is not expressly commanded. And in this way, it is taking part with those who deny our obligation to observe the first day of the week as a holy Sabbath, or to practise household baptism, or to maintain family worship, or to associate in local churches, or to require females

to attend on the Lord's Supper. For since standing or kneeling in social or public prayer is urged upon us by far more frequent examples than either of these, and by at least as much force from other scriptural facts and arguments, it evidently follows, that, if these examples, facts, and arguments do not bind us in the matter of attitude in prayer, we are not bound by them in the other cases. And thus, by sitting in public prayer, we are indirectly, however unintentionally, aiding the cause of infidelity.

It is a disregard of the well known fact—a fact abundantly confirmed by the experience of many, perhaps most, Christians—that the more deep and solemn our sense is of the Divine presence, or of our guilt, or of our perishing need, the more forcibly are we impelled to present our adorations or our supplications in some other than a sitting posture. Sitting is never an expression of solicitude or reverence. It both indicates and increases a want of feeling.

It is making too little of bodies, which God in his word declares to be members of Christ, and temples of the Holy Ghost—which he has commanded us to present a living sacrifice—which he has made the habitations of undying souls—which he has destined to a resurrection, and to a participation in the joys of heaven, or the torments of hell for ever.

It is a violation of the command to glorify God in our bodies.

It is an unnecessary breach of that uniformity in public worship, which, though not absolutely essential, is nevertheless desirable, especially in the same denomination.

It is contrary to that Christian regard to the consciences of others, which Christ and his apostles expressly taught, and beautifully exemplified; since many pious persons conscientiously believe that sitting in public prayer, (except in case of indisposition or infirmity,) is contrary to the teachings of Scripture, and therefore sinful; and since multitudes, though they may not go this length, are yet fully persuaded that it is inexpedient; while it is agreed by all, that some other attitude may be taken without sin.

It is a lazy posture.

It is a drowsy posture.

It is calculated to have, and it is beginning to have an unfavourable influence on family prayer.

It disregards, in many ways, the laws of association, which God in his wisdom and kindness has made a part of our very nature. By placing singing, preaching, and prayer on a common level, so far as externals are concerned, it tends to fix the impression, especially in the minds of youth, that there is nothing more solemn in prayer than in the other services of the sanctuary. Where there is similarity in that which is seen, the impression is natural that there is a corresponding similarity in that which is unseen.

I might add to the foregoing; but I forbear. OMRICRON. Presbyterian.

SATURDAY NIGHT.—The clock has just struck eleven. In one more hour, another week will have forever fled. All the wealth of earth could not purchase back those hours. How have they been improved? They have borne their account to God, there to wait the judgment.

Thus week follows week in rapid succession, hurrying us all on to eternity. And soon the last week of life will come, and then the last day and hour.

"Time, like an ever-flowing stream,
Bears all her sons away;
They fly forgotten, as a dream
Dies at the opening day."

Let past sins be repented, confessed, forsaken. Let us not close our eyes on Saturday night, till we have earnestly sought reconciliation to God through Christ Jesus; and let our prayer be—"So teach us to number our days, that we may apply our hearts to wisdom."—*Presby. of the West.*

A true Christian cannot bear the thought of going to heaven alone.

For the Banner of the Cross.

REV. AND DEAR SIR:

Your readers, like myself, have probably read of the case of the Bishop of Exeter and Mr. Shore; and, like me, they may have wished to know more of the matter than is found in party statements and legal details. The following account has all the blunt and frank appearance of verisimilitude and authenticity. And, as its source in England and its channel in this country are religious newspapers *not* of the Exeter Persuasion, but rather of the Persuasion of Exeter Hall, there is little risk in accepting the narrative. Its effect should be, to rescue the zealous Bp. from the "strife of tongues" and pens:—so

May 21.

From the Church and State Gazette.

THE BISHOP, THE DUKE, AND THE SECEDER.

The Bishop of Exeter has published a letter to the Primate, containing a simple documentary statement of Mr. Shore's case. We do not think ourselves that the bishop has acted throughout the whole of this trying affair—viz., from August 1832 to the present time—with an infallible judgment and unruffled temper; but we do not see why a man is to be put out of court simply because he is too sensitively alive to the responsibilities of his office.

In the eventful year 1832, Bridgetown, a hamlet of the parish of Berry Pomeroy, belonging to the Duke of Somerset, was added to the borough of Totness. His grace, who had recently much improved the size and quality of the houses, designed for it an ecclesiastical as well as a civil emancipation. He had just finished a church—that is, a building for that purpose—and in the summer of that year communicated with the bishop on the subject of consecration. He was somewhat disappointed at the bishop's reply. The duke had imagined that he could have the church consecrated, the patronage vested in himself, and the minister left wholly dependent on pew rents or on the ducal bounty. It was explained to him that he could not have everything, and that in order to consecration he must either make it

a district church with an endowment of £50 a year, or a chapel of ease, leaving the patronage to the incumbent of Berry Pomeroy. The Duke made it a *sine qua non* that he should have the patronage; still, as he had previously sold the next presentation of Berry Pomeroy, and was now about to cut off the most important part of the parish to the injury of the purchaser, and as also he had thereby acknowledged the rights of the patron, he ought to have been prepared at least to pay for his hobby. The duke and his man of business settled at last to petition the bishop to license the building as a temporary matter, and with the intention, as expressed in the petition, of applying for consecration as soon as the endowment could be agreed on. The Bishop acceded to this proposal, and, with the consent of the incumbent, licensed Mr. Shore to the chapel. The concluding words of the petition, signed "Somerset," on which this arrangement was made, were—"I hereby engage that, if your lordship shall think fit to grant such your license, the said intended chapel shall be set apart and appropriated exclusively for that purpose"—viz., "religious worship according to the rites of the Church of England and Ireland."

This state of things, intended to be only temporary, was inconvenient and painful to the incumbent of Berry Pomeroy, who, though charged with the cure of Bridgetown, was, in fact, ousted by the stranger. The incumbent, however, died in 1834, and was succeeded by the gentleman to whose friends the duke had sold the next presentation.

The new incumbent soon had found Mr. Shore a thorn in his side, and felt a special grievance in the fact that the duke, having first sold the living, had subsequently got the most important part of it back into his hands again, leaving the purchaser that much minus what he had bargained for. But, rather than have Bridgetown still included in his spiritual cure, but actually under what he considered erroneous teaching, he was ready to make any sacrifice. He offered to alienate all the tithes in Bridgetown, amounting to £80 per annum, to have the cure of that district separated. The duke's agent caught at this offer, and asked the bishop to consecrate the church on that endowment, giving the patronage to the duke. The bishop, however, did not think this fair, and certainly it was not fair. If the vicar gave all the endowment he had a right to all the patronage. If, on the other hand, the duke was to be patron, he ought to contribute in a greater portion than the vicar. The bishop made a proposition to this effect, but in vain. The truth was—the duke was too satisfied with things as they were to take any real steps towards an endowment. Mr. Shore took greatly at Bridgetown, let all the seats, got £200 a year, and was content with it. That the arrangement could not be pleasant to some other parties concerned is evident from the fact that as early as 1834 it was commonly reported, not only in Devonshire but throughout the kingdom, that the Duke of Somerset had built a church, and, as he could not have the patronage, had converted it into a meeting-house. This rumor, though not true, was indicative of the truth. The incumbent of Berry Pomeroy, baffled in his attempts to get rid of Bridgetown, exchanged the living in 1843, when a third incumbent stepped into the scene. He had no sooner looked about him than he found he would have no peace in his parish so long as Bridgetown was in his parish and Mr. Shore was there. The vicar and Mr. Shore each thought the other in serious error. The vicar, therefore, refused to grant Mr. Shore that renewed nomination without which he could not legally continue to officiate in the chapel. Mr. Shore made many desperate attempts to continue where he was—we respect him for doing so: he went rather beyond himself, indeed, in playing off the bishop against the vicar, and the vicar against the bishop, and the duke against both. He protested to the last his devotion to the Established Church, and his adherence to its Articles and Liturgy. He nevertheless, at the duke's suggestion, threatened to officiate in the building without episcopal license, and, when the threat was disregarded, eventually proceeded to that step. Mr. Michelmore, agent to the Duke of Somerset, took out a license for the building as a place of Dissenting worship, and Mr. Shore, who had just before declared that he was no Dissenter at all, but a thorough adherent of the Established Church, officiated in it.

This is not the case of a conscientious Dissenter, or a Dissenter at all, persecuted for his Dissent. It is the case of the clergyman, who declares he is no Dissenter, publicly officiating without and in defiance of the diocesan authority, and doing this in a building which has been built and licensed for the services of the Church, and which its builder and its patron had expressly engaged should never be applied to any other purpose than those services. It is the case of an attempt to employ the *prestige* of a Church, and the *prestige* of a clergyman, against the Church and its authorities. If clergymen and their patrons may conduct themselves in this manner, playing fast and loose, declaring their devotion to the Church one week, snapping their fingers in the bishop's face the next, and using the same building at pleasure for a church or a meeting-house, of course it is a *truce* to talk of discipline. Honest Dissent is another thing.

There are scores of Dissenting preachers who have renounced episcopal ordination, and who derive no little influence from the fact that they were once Church ministers; but no one ever molests them—no not even Henry Exeter, though there are some in his diocese. We are not aware of a single instance of deprivation or penalties for simple Dissent. Clergymen and laymen are equally unmolested. Mr. Shore's "persecution" is a sheer imposture. The danger against which the bill before the Commons is levelled is a ridiculous bugbear; though, as the bill does no harm, it may as well pass. As for the legal proceedings, Mr. Shore left the bishop no alternative but to institute them. It was he who dragged the Bishop from court to court, in the face of all remonstrance, till the climax of his persecution is—that, having appealed to the law, he now finds that the law is against him, and, like other obstinate and unfortunate suitors, he has the cost to pay. We are sorry for him, because he seems to have a certain amount of good intentions and is evidently a favorite with his congregation; but, as for his "martyrdom," that is all fudge. Of course, the duke, who pushed him into the scrape, has franked him through the courts. If anybody is a martyr it is the bishop, who has not the Duke of Somerset's purse to draw upon, and who has probably paid hundreds to Mr. Shore's tens in this stupid affair.

If I had no other view in advising, or speaking my sentiments, than merely the good of others, I should never do it with any degree of passion.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JUNE 2, 1849.

SIXTEENTH ANNIVERSARY OF THE BISHOP WHITE PRAYER BOOK SOCIETY.

This annual celebration, made more interesting by its concurrence with the 300th anniversary of the publication of the Prayer Book, took place on Monday evening of Whitsun week. The inclemency of the weather made the audience smaller than might have been expected, though it was much larger than on ordinary anniversaries.

Previous to the public service the Society met for business in the Vestry-room of St. Andrew's Church. The following officers were elected for the ensuing year.

President.—Rt. Rev. A. Potter, D.D., *ex-officio*.

Vice-Presidents.—Rev. George Boyd, D.D., Wm. Suddards, Benj. Dorr, D.D. Messrs. William H. Newbold, and John Welsh, Jr.

Corresponding Secretary.—S. Austin Allibone.

Recording Secretary.—James M. Aertsen.

Treasurer.—Wm. Musgrave.

Managers.—Rev. Jehu C. Clay, D. D., Henry J. Morton, D.D., H. W. Ducachet, D.D., John Coleman, D.D., Richard Newton, Edm. Neville, D.D., Frederick Ogilby, J. H. Fowles, M. A. De W. Howe, T. C. Yarnall, W. B. Stevens, D.D., Kingston Goddard. Messrs. Samuel Wagner, Wm. Welsh, Jas. S. Newbold, Thomas Latimer, Geo. M. Wharton, Horace Binney, Jr., Edm. Wilcox, Henry Reed, B. G. Mitchell, Herman Cope, Z. Locke, Francis West, Joseph R. Massey, Chas. Wingate, Henry F. Rodney, B. C. Buzby, Alfred Horner, A. G. Coffin, Wm. Martin, Tobias Wagner, John R. Wilmer, George S. Scofield, and Ed. C. Biddle.

The Society then adjourned to the church.

Evening Prayers were said by the Rev. Dr. Dorr, and the Rev. Mr. Suddards read the Lessons. The annual report of the Board of Managers was then read by the Rev. Dr. Upfold. From this interesting report we gather the following facts.—

“During the past year the Society has availed itself of the valuable services of the Rev. Mr. Trapier, Minister of the Floating Church of the Redcemer, in distributing Prayer Books to the seamen in our port; the usual manner of doing so is this,—at the close of each service, an invitation is given to all persons anxious to have a Prayer Book to come forward and receive one. For the sailor's devotions there is no book like the Prayer Book;—its plain language and short prayers meet his case exactly.

In the year 1828, there was in this city only one set of stereotype Prayer Book plates, belonging to an Episcopalian, and from which were issued annually about 5000 copies in quite inferior style. But it is pleasant to every well-wisher of our Church, to know, that there are now not less than 20 sets of plates, from which are annually issued upwards of 42000 copies of the Prayer Book; of these 20 sets of plates, fourteen are owned by persons not of our communion. Thus we find that three-fifths of the Prayer Books printed and circulated in this city are by persons not connected with the Episcopal Church. The increase in the number, and the very handsome improvements in the books themselves, speak well for the cause in which we are engaged.

The distribution of the Society for the past year, including 75 copies not before reported, has been 3105, of which 1631 have been distributed in Pennsylvania, 112 in New Jersey, 100 in Maine, 50 in Delaware, 25 in Maryland, 50 in Ohio, 75 in Virginia, 150 in Rhode Island, 260 in Kentucky, 25 in Alabama, 25 in Michigan, 150 in Arkansas, 42 in California, 25 to the army of the United States, 263 to the seamen sailing from our port, and 142 to the prisons and humane institutions.

Receipts during the past year.

Collections in and donations from Churches,	\$217 29
Individual donations and subscriptions,	276 50
Contributions from Associations,	255 40
Sales of Prayer Books,	31 07
Southern Agent,	42 50
	\$822 76
Balance on hand last year,	30 41
	\$853 17
Expenditures,	843 72
Present balance of cash,	9 45

Of the above receipts there have been derived from—

Pennsylvania,	\$684 51
New Jersey,	53 75
Kentucky,	1 00
Illinois,	10 00
Wisconsin,	4 00
Virginia,	10 00
Georgia,	42 50
Mississippi,	17 00
	\$822 76

The Managers believe that there can be no objection whatever to the manner in which the business of the Society is conducted. It is plain and simple. The Society employs no agents, pays no rent, has neither stock nor capital. Monies received from churches, societies, and individuals, just as they are disposed to give, are expended exclusively in the purchase of books for distribution wherever needed; it is in fact only the almoner of churchmen for this specific purpose. If it receives largely and freely, it is only that it may more freely give.”

The Annual Sermon was then preached by the Rev. Dr. Stevens, of St. Andrew's, from the text, “The king's daughter is all glorious within; her clothing is of wrought gold.” *Psalms* xlv. 13. We know that we but speak the general sentiment, when we say, that this discourse was worthy of the occasion on which it was delivered. Its great theme was, of course, *the beauty and excellency of the Liturgy*. The subject was introduced by an admirable historical digest of that Reformation, in the faith and worship of the Church of England, whose glorious monument is the Prayer Book.

This sacred book was considered as a commentary upon Holy Scripture, declaring the mind of primitive and apostolic times. Its holy teachings were eloquently and forcibly set forth under the following heads. 1. As a *devotional* commentary. 2. *Eucharistic*. 3. *Sacramental*. 4. *Ecclesiastical*. 5. *Doctrinal*. “The poor man's compendium of theology.” “A faith learned at the mercy-seat, rather than from the pulpit.” The sermon closed with a powerful appeal in behalf of the Society whose object was to distribute, throughout our land, this Book of Prayer.

A collection was then made, amounting to \$445 55. The services closed with prayer and the benediction by the Bishop.

It will be seen, from the amount of the collection, that churchmen have not afforded the Society the means of carrying out their noble plan of commemorating this anniversary. It is not too late still for the Church to amend the deficiency. Less than one dollar from each communicant in the city of Philadelphia would accomplish it. Shall it not be done?

As there was some uncertainty in the announcement of the last Protestant Churchman in reference to the death of its late Editor, we forbore to mention it.

The following notice, however, leaves no room to hope.

From the Protestant Churchman.

There can be no doubt that the intelligence of the decease of the Rev. JOHN W. BROWN, the late editor of this paper, which was announced in our last number, is authentic. The last information received directly from him by his relatives, noticed his intended departure for Malta; and we learn from the Boston Post, that the statement of his death which appeared in that journal, was derived from a letter received from the American consul at Malta. Our readers will find in another column the proceedings of the Vestry of St. George's Church, Astoria, on this melancholy occasion, which justly commemorate the virtues and noble character of their deceased Pastor, who was tenderly beloved and respected, not only by the members of that congregation, but by the whole community, of which he was so distinguished an ornament. Even to his most intimate friends, this blow has been as sudden as it is grievous. Of his widow and orphan children we dare not trust ourselves to speak, except to express the hope and confidence, that God will in His infinite mercy watch over them for good in this their hour of affliction and bereavement, and raise up for them faithful friends, so that the loss of a beloved husband and parent may not leave them exposed to the cold charities of the world. We trust to be able hereafter to give more minute information in relation to the last hours of our departed brother, together with such a notice of his life, labors in the ministry, and character, as a man of letters and a minister of the Church, as may be a deserved and becoming tribute to his memory.

A meeting of the Wardens and Vestrymen of St. George's Church, Astoria, was held at the house of the senior warden, on Monday afternoon, the 21st inst., R. M. Blackwell, Esq., senior warden, presiding.

The senior warden stated, that authentic information had been received from the United States' consul at Malta, communicating the mournful intelligence of the death of our late rector, the Rev. JOHN W. BROWN, who died at Malta on the 9th of April last. The letter of the Consul states that every attention was paid him during his last illness by his clerical brethren of the island; and that the Bishop of Gibraltar officiated at his burial.

Whereupon the following preamble and resolutions were unanimously adopted:—

Whereas, It has pleased Almighty God, to take from his labors in this world, our late rector, the Rev. John W. Brown; and whereas, that on the death of one of such singular goodness, and devoted piety, it is proper that we should express our sorrow for his loss, and our admiration of his excellence and worth; therefore—

Resolved, That by the death of our late rector, the Rev. John W. Brown, the parish has sustained a loss which it will be difficult, if not impossible, to repair.

Resolved, That our late beloved pastor, the Rev. John W. Brown, by his Christian virtues, and exemplary character, had endeared himself to all; meek, humble, courteous, and dignified in his deportment, he was peculiarly fitted for the station which he occupied; possessed of talents of a high order, he wearied not in the service of his Divine Master, but labored in His cause with untiring zeal, until the energy of his mind overcoming the strength of his body, he sank into an early grave. He was a friend to all,—the poor will miss his ready aid, accompanied by advice and encouragement, which enhanced his charities, and rendered misfortunes more easy to bear. The sick will miss his consoling voice—his cheerful countenance—his fervent prayers. We will miss him at our social gatherings; and when affliction's heavy hand is laid upon us, the want of his sympathy will be deeply felt. He will be missed everywhere; for mingling in every walk of life, he cast the effulgence of his virtues over all—exalting and improving all.

Resolved, That we deeply sympathise with the family of the deceased in their affliction, under this dispensation of Divine Providence, and exhort them to look for consolation to Him only who numbereth the hairs of our heads, and suffereth not a single sparrow to fall to the ground without his notice.

Resolved, That as a mark of respect to the memory of our late Rector, we cause the church to be hung in mourning, and that we wear crape on the left arm for thirty days.

Resolved, That these resolutions be published in the Church papers, and that an authenticated copy be sent to the family of the deceased.

Astoria, May 21st, 1849.

ACKNOWLEDGMENT.—The Editor of the Banner acknowledges the receipt of \$6.00, “an offering from the Hannah More Academy for Whitsunday.” It has been applied to the object designated.

New Publications.

A DISCUSSION RESPECTING THE PRINCIPLES AND POSITION OF THE EVANGELICAL PARTY IN THE PROTESTANT EPISCOPAL CHURCH, in one vol., by the Rev. Albert Barnes, Rev. S. H. Tyng, and the Rev. G. W. Ridgely, and sold by H. Hooker & Co.

Such is the modest and peculiar title given to this collection of controversial mind. If any one can find in it the *principles* or *position* of any one, or of even the authors in the Protestant Episcopal Church, it will be more than we are able to find. Has, for instance, Dr. Tyng any *principles* or *position* in the Church? None that we can find. At the time Mr. Barnes demonstrated against the honour or advantage of the concessions of such persons as chose to act so far and no farther than self-display and the flattery of the public prompted them, Dr. Tyng was known to declare openly and with passion, that he would never appear again with them on their platforms. His spirit, on the occasion, showed that it was a personal thing with him; and if he was not thanked and courted for his co-operation, both the motive and reward of it were withdrawn. But there appears to have been a dryness in this voluntary retirement which could not long be endured, and we find him soon forgetting the smart of Mr. Barnes' views, and appearing again with him and other sectaries, where he could gain more notoriety than in the single-minded service of his own Church; and he has gone on unchecked in his old career, from that time to this. But there is no high Churchman in this land who has said as severe and unbecoming things of the sects as Dr. Tyng. We remember, at the time this controversy opened, hearing him say, “Presbyterian ministers had no more right to baptize than so many old women—that their baptism was no better than squirting so much water.” Many persons heard these remarks; and we doubt if there is another Churchman in the land who would speak thus; and we are mistaken if any well-bred infidel could be prevailed on thus to speak of things held sacred by a respectable portion of the community. We have ever regarded Mr. Barnes' objections to the *position* and *principles* of such men as just. We think he gave them a well-merited reproof; for the truth is, they have no position and no principles that are held with such consistency as to be definable. They do and can concede nothing which is of any value to ministers out of the Church. They must leave the Church before they can do so; and every approach they make to it savors of unfaithfulness to their own convictions or to the Church. Men must be weak if they can be flattered by a fellowship of this kind. It will go with them just as far as they will count it an honour, and if they dare to assert a cherished right, and require it to be conceded, there is a breach of the bond of charity at once. Take away the courting, the applause, the reward, the notoriety from speaking and acting on the boards of these general societies, and the position of these evangelical co-actors would soon define itself; and persons who think it is a mark or sign of a catholic, humble, or Christian spirit, to be an agent for any of them, or to make speeches (to be reported) on their anniversaries, read men in their own way, not ours. Should these Churchmen take parishes, their salaries might be less, they would move about less, talk less, be less known, but certainly they would

have more time for reading and meditation, and we doubt not would come out improved by the trial.

Dr. Tyng was never reliable or consistent in any thing; and when, in his late speech before the American Tract Society, he affirms that he "would sooner have booksellers all put into a sack, and sunk to the bottom of the sea, than have the movements of the society retarded," he utters but a senseless, lawless impulse of his own mind. It is not at all likely that booksellers pursue their interests after a more selfish fashion than he does his own; nor is it likely that their rights can be disregarded with any less impunity than his. Touch him in right, or in property, or in reputation, and there is not one in ten thousand who will feel it so deeply, or make the stir about it he will. If he and others like him were sacked and sunk, it might be thought by some the Church would be a gainer by it—but it does not follow it would be right.

It is natural for some men to be uneasy, unless they are always on the move. To be settled in a parish, to serve the Church in a still, ordinary way, would be a dull sort of life for them. Mr. Ridgely, who figures in this volume with considerable ability, is now a travelling agent of the Tract Society. It is a business that suits his taste, but how he can reconcile it to his duty to the Church and to the ministry given to him, is more than we know.

Have we not churches and institutions of our own—not so powerful, not so much, perhaps, in the eye of the world—in which the ordained clergy of the Church might satisfy their cravings for well-doing? Must they go about to rally the people of our churches to assist societies strictly sectarian, that have no sympathy in common with the Church as our clergy understand it, and are sworn to support it; yea, that would dispense with a ministry altogether except for the purpose of collecting funds from the people, thus setting themselves up above all that is called a church and ministry? We say, let Mr. Barnes go on; let him show how contemptible are all these half-way meetings, this halting and incongruous fellowship, which has as little of the unity of the spirit in it as any strife can have. We say Mr. Barnes has done good service in unmasking the nonsense and hypocrisy of such unions. There is no union of principle in them. It is little better than a meeting for glorifying one another. There would be no charm in it without this food for self; and we say the sects have something to answer for when they suffer themselves to be flattered by such concessions, and thereby seduce men from their principles and propriety.

CLERICUS.

THE EARTH AND MAN; LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY, IN ITS RELATION TO THE HISTORY OF MANKIND, by Arnold Guyot, Professor of Physical Geography and History at Neuchâtel, Switzerland; translated from the French, by C. C. Felton, Professor in Harvard University. Boston, Gould, Kendall & Lincoln, 59 Washington street; Philadelphia, George S. Appleton, Seventh and Chesnut.

We are not able to speak, in particular, of the merits of this work, as it is somewhat out of the range of subjects claiming our attention. But the interest of the subject, and the character both of the author and translator, will commend it to those who have a taste for such works. A cursory examination shows that it is a work of great learning, and containing a large amount of important information.

From English Church Papers.

BY THE LAST STEAMERS.

The following relates to Mr. Pierce Conolly, formerly a minister of the Church, afterwards a schismatical Priest of the Church of Rome. He has grown weary of his new office and of celibacy, and finds now the difficulty of returning to his old relations.

In the Arches Court yesterday, a singular case came on. Mr. Conolly, a married Priest of the American Church, some years since became a Romanist, separated from his wife (who became a nun, and founder of a Convent, at Hastings), while he took orders in the Roman Church. A year or so since, Earl Shrewsbury (a Romanist) sent Mr. Conolly on a mission to Rome, and subsequently he renounced Romanism. He now wishes to live with his wife again, but she refuses, and he has consequently taken proceedings for the restitution of conjugal rights. It appears that the separation—if not a formal divorce—was sanctioned by Pope Gregory XVI. The case is to be further argued, and the document obtained at Rome is to be set forth. Whether our Ecclesiastical Courts will recognize a divorce by the Roman Church, under such circumstances, remains to be seen.

Friday's Gazette contains orders in council ratifying certain schemes of the Ecclesiastical Commissioners, for making additional provision for the cure of souls in certain parishes named; also for assigning districts to the new churches of St. Mary, at Middleton, Yorkshire; Trinity, at Bolventon, Cornwall; St. John, Stoke Row, Oxfordshire; Trinity, Shirebrook, Derbyshire; Christ Church, Allercliffe, Yorkshire; St. James, Mauston, Yorkshire; St. Peter, Forsbrook, Staffordshire; and St. Matthew, West Town, Dewsbury.

The number of additional churches erected during the last thirty years is variously estimated at from 1,100 to 1,400; the latter amount, probably, includes the whole number consecrated, many being churches rebuilt only. In the diocese of London, 161 new churches were consecrated (to 29th July, 1847.) In the diocese of Winchester, 155, of which 55 were rebuilt (to November, 1847.) In the diocese of Litchfield, 135 new churches were consecrated (to October, 1847.) In the diocese of Chester, during the twenty years it was held by the present Archbishop of Canterbury, 230 new churches were built.

The Irish Ecclesiastical Journal announces that a subscription has been commenced for the distressed Protestant clergy; the Archbishop of Dublin heads the list with the munificent sum of 137*l*. Mr. Arthur Guinness contributes 40*l*.; Lady Arden has given 50*l*.; six trustees have been appointed for the fund, and subscriptions are received by the Rev. Charles Wolseley, 133 Stephen's-green. Amongst the cases brought forward into public notice is that of a clergyman whose income was 367*l*. yearly. Of that sum 94*l*. was assigned to pay a charge for 1000*l*. on the glebe house. His poor rates for the last year were 160*l*. He had a rent of 47*l*. to pay for the glebe, and, after paying an insurance, he had a balance of 41*l*. per annum to support his wife, himself, and seven children.

Europe is now in a most disturbed state, and wars and rumors of wars are the burdens of the Foreign news. We give the following interesting summary from the English Churchman.

The French Republican *fete* of the 4th May went off peaceably, though there have been disturbances amongst the soldiers both at Paris and Lyons. The anniversary of the death of the Emperor Napoleon was celebrated on the 5th inst., but did not produce a reconciliation between the President and his cousin Napoleon Bonaparte, as was expected. The Prince de Joinville is certain to be elected for the Haute Marne; and in all probability, the Duc d'Aumale also for Algiers. This will give the Orleanist part a *piéd a terre*, which they will not fail to turn to their own advantage. The Prince de Joinville is very popular in France (where everything depends upon personal character) and he bids fair to be the next President.

The advanced guard of the French Expedition has arrived at Rome, but has met with a prompt and severe check. So General Oudinot has sent for reinforcements. The Roman Republicans threaten to blow up St. Peter's, the Quirinal, &c., rather than yield; but we fancy they will give in after blustering a little. At the same time we must say that we think this French expedition to Italy to have been totally uncalled for, if the object of it really be the restoration of the Pope, and nothing else. His Holiness, would, without doubt, have been soon restored by the Roman people themselves, who are heartily sick of the Republican faction. In like manner, the Grand Duke of Tuscany would have been restored by his own subjects, without the aid of Austrian bayonets. But the Austrians and French are sadly inclined to meddle where they have no business; and they are so jealous of each other, that we should not be at all surprised if they came to loggerheads in Italy.

The Austrians are bombarding Venice, and the Sardinian fleet has left the Adriatic; but considerable irritation still continues to exist between these two powers. The conferences at Milan have not led to any definitive result.

The cause of Don Carlos seems to be lost for the present in Spain. He will have a better chance on the death of the Queen, when the Spaniards will certainly prefer him to the Duc de Montpensier.

The German troops have not yet advanced into Jutland. The fact is, they will soon be wanted at home. If the Danes have a little patience, they will be able to settle the matter in their own way.

Germany is in a very disturbed state. The King of Saxony has been obliged to leave Dresden; and matters are no better in Bavaria. The Rhenish Provinces too are very unsettled. The fact is, that the King of Prussia's refusal of the Imperial Crown (combined, as it is, with the entrance of the Russians into Hungary) has given a great impulse to German Unity, and that, too, in a Republican direction. It would have been more prudent if the King of Prussia had accepted the Imperial Crown, even with his present Constitution, which he might have got modified afterwards. As it is, the people see that Austria, Prussia and Russia are all playing into each other's hands, and they resent it accordingly. A German Republic seems a very likely event.

The Russians are pouring large bodies of troops into Hungary to assist the Austrians against the Magyars.

The Prussians also are sending an army of observation to the frontiers of Silesia. The object of these movements is to prevent a Polish insurrection.

There has been an attempt at revolution in Persia, but it has been put down by the firmness of the Shah.

The last Indian news was satisfactory. The Sikh Chieftains had surrendered to the British, and given up their cannon,

arms, and prisoners. The Punjab will now be annexed to our Indian Empire.

In England the second reading of the Parliamentary Oaths Bill has been carried by a majority of 93.

It will be seen, by our Parliamentary report, that the second reading of the Bill for repealing the Navigation Laws has been (by means of proxies) carried by a majority of ten! Of the Lords who were present, there was a majority of fourteen against the Bill; so that, if this majority pleases, it can still throw out or nullify the Bill in Committee, where proxies cannot be employed.

From the Continent, we learn that the Austrian and Neapolitan troops are hastening to join the French, in the Roman States, where they will probably realize the old song—

"Father, and mother, and I,
And a stout and trusty band,
Beat a poor little beggar boy,
Till he could not go nor stand."

Communications.

For the Banner of the Cross.
THE WITNESS WITHIN.

MR. EDITOR:

Lest I be misapprehended in my remarks, in my last paper and the present one, on the inward "fruits of the Spirit," and His pervading communion with the whole secret places of the heart, allow me to say,—that I think no better of a perpetual raking among the sentiments and feelings, than of the constant opening of a watch to gaze upon and finger its wheels and springs. Both the heart and a watch are too delicate for gross prying: both will be put out of order by over-curiosity. Nevertheless, while we give up the watch to the creative and curative skill of its maker, we are so far joint-creators of our graces within, "working out our own salvation," that we can further the holy work, or mar it utterly; it will neither appear nor exist without our earnest co-operation. Highly important is it, therefore, to eschew carelessness or ignorance in so vital an issue, and understand well our spiritual task, exploring it deliberately and prudently, that we may be apt and able in fulfilling it.

Personal religion, friendly reader, is practical religion; and practical religion includes, with holy obedience, all the principles, affections, and thoughts which further stability and growth in well-doing,—all that revelation hath taught to make us "wiser unto salvation." Of this character is the whole doctrine of the influences of the Holy Paraclete on the heart,—some of which are peculiarly deep and recondite. Passages noting the highly mysterious action of the Spirit on our spirits are not unfrequent in the Bible,—"the secret of the Lord is with the righteous,"—"if any man will do His will, he shall know of the doctrine whether it be of God,"—"he that believeth on the Son of God hath the witness in himself." Most explicit, perhaps, among these lofty and animating encouragements, is the declaration, "the Spirit itself beareth witness with our spirit that we are the children of God,"—which is supported by the parallel scriptures, we "have received the Spirit of adoption, whereby we cry, Abba, Father," and, "because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." These notices of the WITNESSING SPIRIT direct us to the "confidence" inspired by Him in a Christian bosom,—one of the most delicate and most interesting topics in personal religion. Wonderful is the truth, that "the Spirit itself beareth witness with our spirit, that we are the children of God."

Concerning this inward testimony of the Holy Ghost there are various opinions. One, very current, finds it in the miraculous gifts in the early Church; by which He attested to the Gentile converts, particularly, that they were "children of God,"—their becoming members of the Church being highly repugnant to the first Jewish brethren; but miracles were the testimony of the Spirit through an external means, not of the "Spirit itself" acting directly upon the soul; and outward marvels appealed to the common understanding of every one, rather than to that sanctified perception of the godly which is eminently "our spirit." Another view (Hammond) contrasts "the spirit of bondage," or the severe dispensation of the law, with "the spirit of adoption," or "easy yoke" of Christ,—and regards, not the Holy Ghost, but these benign gospel requirements, as "the spirit," and as attesting, conjointly with a good conscience, "our spirit," that the Christian converts were no longer "servants" under the old "bondage," but "sons" enjoying the new evangelical "adoption;" but this makes "the Spirit" figurative, not the Paraclete, not the Holy Ghost personally, which (see Bishop Middleton) is the true sense. A third exposition so connects the verse with the preceding words as to make our crying, "Abba, Father," the moment or juncture of "the Spirit's bearing witness with our spirit;" which, though perhaps over-definite as to the time or the immediate clearness of the testimony, is sound as presuming a direct operation of the Heavenly Witness on our hearts. Not so correct as this view (of Aretius and G. Penn), is that of Parkhurst; "the Spirit itself bears witness at the same time (namely, that we cry, Abba, Father,) to our spirit, that we are children of God, not by any direct impression, or immediate testimony communicated to the soul, but by leading us in our lives and conversation, and especially, by being in us a spirit of filial love to God;" the great error lies in making one "witness" instead of two,—a "witness to," instead of a "witness with." Were the authority less respectable, we might imagine that a dread of enthusiasm had influenced in such an exegesis. If so, it was unfortunate. No expe-

* In Rom. ii. 15, "their conscience also bears witness," "with" (margin) their hearts, i. e. with "the law written" in them. In Rom. ix. 1, "my conscience also bearing me witness," i. e. with my tongue or pen. Joint-witness is the meaning in all the passages in the New Testament,—the one now occupying us (Rom. viii. 16,) being the third and last.

diency whatever should control, or even touch, the interpretation of the word of God: *here*, interposing expediency is abomination.

A double and united testimony is named in the words before us,—the testimony of the Holy Ghost, and the testimony of "our spirit." The original shows this clearly; and "with" in our translation is *along with*, and implies "partnership" or concurrence,—the Holy Spirit bears *joint*-testimony with our spirit, "with our conscience, to our mind or soul, "that we are children of God." (Pol. Syn., Bp. Bull, Calvin, Macknight, &c.: Bp. White, p. 21, 22, and Hammond, maintain a twofold witness.)

And the testimony of the Holy Ghost is not figurative or indirect,—not the "fruits of the Spirit," faith, works, affections,—for, our having these is the testimony of man's "spirit." It is a testimony His own, that of "the Spirit *Itself*," or in vernacular English, of the "Spirit *Himself*." Man has the testimony of a holy conscience, well examined of course, and most humbly estimated: the Sanctifier adds another, a concurrent, a confirming testimony, along with this,—superinducing an impleatory conviction of faith, on the rational conviction already existing and deliberately and rationally approved.

If "our spirit" bear not its witness, the Holy Ghost bears not His; for He is but a "joint-witness," never attesting alone, but only in support of the attesting "spirit" of the party concerned. Hence, no conviction, be it ever so powerful, tenacious, enthusiastic, is paraetelal, can be attributed to the Holy Ghost, if there be wanting a "heart which condemns not," accredited by the life, a heart "created in righteousness and true holiness." It is mere delusion to arrogate the certifying of the Spirit of God to our hope, without the 'joint-certificate' of a soundly approving conscience in ourselves.

We infer, naturally, that wherever our own "witness" within, the conscience uncondemning, the righteous heart is found, and is approved by the conduct, there likewise will be the "witness" of the Holy Ghost. Every godly man has, or may have, the celestial attestation. This we justly infer: for, though good writers (see Poole) confine it to "a very few only, and they the most perfect among Christians," the scope of the passage is not thus limited. The apostle hints not an exception, but speaks the unqualified language of a general rule. This is obvious. And the phrase "our spirit" (not 'our spirits') points to the general spirit, the one spirit, of heart-ruling and life-ruling religion, the hallowed sensibility of a hallowed conscience, as being the "joint-witness" with the Holy Ghost: all who have that one spirit, a purified heart, are embraced in the assertion of St. Paul, and either have or may have the sacred "confidence." As the general rule, where our hearts bear witness, the "Spirit Himself" bears joint-witness.

Another thought pertains to the words "our spirit." The sanctified "spirit" of good men is one in kind and in effect, but different in degree,—a characteristic spirit in all, but varying in the amount or intensity of its consolation, according to the measure of holiness attained, and yet more according to the impressibility, natural or acquired. Some Christians experience more of its happiness, some less; while some give it almost no attention, and seem ignorant of a privilege which greater heed and a brighter temperament would discover,—a diversity common in all matters connected with feeling. Hence, a wide latitude is always to be understood in affirming the universality of the presence of the Witness in holy bosoms. It is graduated, partly, by the sound purity and peace of the conscience, and, very much, by the constitutional or disciplined frame of mind. Yet in every converted and obedient heart, with a few anomalous exceptions, it is either readily perceived, or may be discerned with careful observation.

Being, however a privilege only of piety, not an essential, our not taking cognizance of it involves no peril of our eternal safety. The principles and the life are the only tests and the only requisites. And these cannot be annulled, though they are aided, by a wholesome unimpassioned regard to the hallowed movement of our sensitive nature. Nor may it be forgotten, that illusive or hypocritical sensitiveness is the veriest bane of Christian virtue,—much more, the sensitiveness that is only simulated.

The apostle has defined the exact purport of the 'joint-testimony': it is, "that we are the children of God." The attestation is not that we are unchangeably pardoned, or that we have an indefectible inheritance of glory,—but simply that we enjoy this high filial relation, are new-born in heart, morally regenerate. An irrevocable security of heaven is not granted at all,—at least until the death-bed. And our security of it for the time being comes only from our successful valid title,—is but an inference from the assured fact of our sonship; a right inference indeed, "if children, then heirs, heirs of God, and joint-heirs with Christ;" yet this is not the matter explicitly attested. Christians will be disappointed, sooner or later, who ask an inward certifying of their future bliss, who would not be disappointed if they sought only the certifying of their being at present sons of God and in His paternal favour. Though divine sonship is a strong argument of our eternal acceptance, a very strong one, it is not infallible: for, as with earthly heritages, so may we in fair expectancy be "heirs of God and joint-heirs with Christ," yet never take our patrimony in possession. St. Paul, both baptismally and morally a son of God, allowed that he might "become a castaway." And his confidence he records with this perfect accuracy,—"*I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him:*" his trust he "knows," having the Witness within of sonship; but of so continuing he is only "persuaded;" and that modest persuasion is that God is "able" (not prepossessed) to uphold him to the last. Let our notions be as accurate.

Where now,—with the subject brought to the light, and with the apostolic moderation in view,—where shall the enthusiast find countenance? He hankers after some flash of animal feeling, some rapture, for the Spirit's testimony; and while this is unfelt, he believes not that the Paraclete is communing with his soul. Lamentable misconception! When the Spirit shall lift our hearts in final victory, in the last day, He will pour into them the ecstasy everlasting. All that we now look for is a

* Hypocrisy (proper) is self-delusion as to our goodness, when the self-delusion is itself a sin.

mild and gentle consolation, that peace which passeth understanding," which tells us to go on our way rejoicing, and to hold fast our confidence firm to the end. Far from us be aught beyond this! The more we are given to enthusiasm, the more our hearts are accustomed to strong excitement, the less will be our sensibility to these mild and tranquil observations and emotions,—in which is found the genuine witnessing of the Holy Ghost.

Impulses, impulsive feelings, impulsive transports,—what are they,—what more common or more senseless? You may even produce, artificially, artistically, artfully, any vehemence or any dejection in the human breast. An army may be roused to even madness of courage,—it may then be struck with unaccountable panic; yet the personal character and substantial qualities of each soldier remain well nigh what they were before. A multitude may kindle into a momentary rage that will destroy and trample upon the best man within their reach,—or may be moved to a false pity, knowing none among criminals too vile to be rescued from justice; yet when the frantic hour is past, the heart and principles of almost every one of them continue about as good or about as bad as before the excitement. Public rage, or panic, or a wild mental trepidation compounded of both, and just as irrational and undurable, may deal as terribly and as fatally with reputation. Religionists have perpetrated all deeds of fanaticism, and deeds worse than fanaticism, in the notion that they were "doing God service," nay, that they were under a divine impulse; but in time, such fancies melt, and very often their religion vanishes along with the religious delusion,—the enthusiast then receding into nearly his former condition. In all such cases, a partial or total eclipse of mental sanity, a contagious bewildering, on the point concerned, must have occurred,—a wonder, yet too common to be wondered at. The soldier's rage and his panic, the cruelty or the effeminacy of the multitude, the persecution of credulous tongues, the religionist's wildness, are obliquities of mind, storm-clouds hovering over the regular current of the intellect, the heart, the character. And shall we allow the testimony of the Spirit to be at all cognate with these? Shall we acknowledge its remotest affinity with animal fervour, with excitement or depression of the animal spirits, with any of those workings of the sentient fabric which hold captive the better faculties, and overwhelm the regulated sentiments of reasonableness and piety? No, verily. Come these delusions, and all like them, whence they may, they come not from the Paraclete.

A large class of excitements called religious, kindred with the foregoing, though generally not so extreme or outrageous, and vehemently extolled when (almost thirty years ago) these remarks were first penned, are now confessed, by even their former promoters, besides thousands of the subjects of them, to have no sound claim to the co-operation or the approbation of the Spirit of God,—none to His witnessing influence. They belong not to "the Second Man, the Lord from Heaven," but to "the first man," and are "of the earth, earthy."

The divine testimony within ranks generically with the emotions of joy, peace, hope; they all, like gracious love, are "shed abroad in our hearts through the power of the Holy Ghost;" and, like the entire "religion which is from above," these emotions are "pure, peaceable, gentle, full of mercy and good fruits." They are softer breathings of the Spirit than inspiration proper; and they have no affinity with animal excitement. They are a superaddition, from the Sanctifier, to the general felicity of virtue, and the general consolation of piety; and they pertain to those in whom the warfare of virtue and piety is no longer dubious or worse than dubious, but hopefully victorious. Being above nature, we may not class them with natural emotions, and investigate them as points of ordinary philosophy: scripture and sound holy experience are the lights by which to study them. If we urge them beyond the due warmth, into high stimulation, the genuine emotion is lost in a stronger feeling,—the false affection overcrows the true, drowns it, floods it away. Reason departs when we become passionate, fiery, fiercely captious; good-will, in rioting fellowship; courage, in ferocity; manliness, in blustering; and so throughout;—excess in any quality or feeling will usually create a vital change: and in like manner, the impress within of the Heavenly Witness, as also indeed peace, hope, joy, love, essentially bland and meek, are effaced by the rude stamp of aggravated animal sensation. Precocious cultivation turns them into exuberant and short-lived weeds.—Holy joy, and peace, and hope, and love, are degrees and variations of the inward testimony of the Spirit, akin to the ASSURING WITNESS from Him that we are "children of God." It is not a rampant positive security, but a calm confirming assurance,—and not of final pardon, but of present actual acceptance. And we cannot better describe it than in the language of Article XVII, which, we presume, included this heavenly "witness with their spirit" whom God's foreknowledge of their character, as His pardoned and obedient sons, hath chosen:—"the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God." The divine WITNESS WITHIN "establishes and confirms faith, fervently kindles love:" what greater benefit can there be, in the entire scope of providence or of grace?

But you ask,—can that be "assurance" which is not perfect virtue? I ask, in return,—can that be virtue which is not perfect virtue? or that confidence and trust in men which is not perfect reliance? All such language is but the language of approximation, an accommodation to the deficiency of language. The Holy Ghost so confirms the humble soul as to relieve doubt and awaken encouragement,—and this, so far only as comports with continued humbleness and the utter repudiation of careless security. Theologians find constantly employed terms not in their ordinary meaning. Thus,—besides more important examples,—the Bible represents God as pleased or angry, merciful or jealous, loving or hating, yet none of these in the sense of human passion. Nor is there a wider difference between passion and the thoughts of God, than between an unqualified

asseveration to the soul, and the confirming emotion given by the Spirit to those who have the testimony of a conscience in humble peace. This heavenly confirmation is closely allied to assurance, and is so termed as a near approximation to a positive utterance of the Holy Ghost.

Concerning the fitness of the mild and unpretending character of this grace, ponder this further truth. Examine the sentiments of a pious bosom, and you find HUMILITY to be the first and the last, the Alpha and the Omega, of all repentance and all faith: ALL estimates of self, in the true Christian, terminate in humility. And this authenticates their heavenly origin. For, can such a principle naturally yield confidence? have abasement and exultation a natural affinity? Obviously not. "Assurance" cannot result from humility as the indigenous cause, but is effected by divine power, by the Divine Paraclete. And this resolves the seeming paradox,—that the more perfect our lowliness and renunciation of merit, the more stable will be our joy, and peace, and hope, and love, and the more confirmed our persuasion that we are born of God. "Our spirit," godly and fruitful, bears this testimony; but a shade of uncertainty impends, from an humble sense of imperfection. The Spirit from on high breathes upon us, therefore, a loftier current of emotion, and attests our own testimony. And thus humility and assurance become supernaturally and perpetually, yea, eternally confederate, and harmonious inmates of a renewed soul here, and the vitality of a glorified saint hereafter.

To the foregoing exposition, of our important theme,—highly important as aiding the deep inspection and progress of the soul,—we add a few practical remarks.

1. Though every one, having Christian rectitude, Christian principle, and Christian warmth, may know the high witness of the Spirit, yet, being above nature and human philosophy, to argue profitably concerning it is not easy, and different minds attain different conceptions of its nature. Absolute agreement, therefore, of one mind with another, is not to be expected,—much less, agreement in language. Language is framed for secular objects much more than for spiritual, and hence is imperfect generally in delineations of piety. Especially do our ideas of devout impressions belong to ourselves individually,—very seldom to be spoken of,—never to be displayed,—never to be held a standard for our brethren. What we experience, then, of confidence and assurance,—having proved it thoroughly by the broadest moral tests before we trust it,—is to be regarded as a personal gift, demanding our highest gratitude and praise,—not as a topic of boasting,—much less as a measure of the godliness of others. It is not conferred for obtrusion or towering exultation of any kind, but for encouragement to new efforts in obedience and all pious attainments,—and also for humiliation, that our highest efforts bear no proportion to our reward, here or hereafter.

2. Earnest brother! avoid as pestilence all animal substitutes for this high testimony,—for substitutes only they are,—I mean glowing feelings, indescribable sensations, self-exalting triumph, the fume of "despising others." We may distinguish this imaginary kind of religion,—by its not being accompanied and authenticated by sound and mature piety,—by its not being proportioned to a sterling growth in piety,—by its overcrowing mild humility, or else, plainly or plausibly affecting to be humble,—by its resting, in any degree whatever, in the comparison of itself with the piety of others,—by its violence, its resulting from ardent stimulation, its claim to a mystical nature or enjoyment. The genuine witness of the Holy Ghost is vouchsafed only to practical sanctification and newness of life, to "fulness of mercy and good fruits," to deep and inextinguishable lowliness of heart,—it is duly graduated by the entire holy progress,—it is ever serene and gentle.

3. Seek not so much for a testimony of the Holy Ghost, as for the testimony of your own "spirit." The latter we can ourselves improve by an increase in hallowed virtue; and therefore we may forbear carking anxiety concerning the former,—trusting that it will be granted as our filial relation to God becomes purer and brighter. To long after assurance, while we are careless of further repentance and amendment, is mere selfishness,—watching for a mean bargain with the Almighty,—asking a promise and pledge of Him, without performing the required conditions. And, be our goodness ever so hopeful, to be over-anxious for a confirmation of our trust is to be distrustful; and God may withhold the boon in righteous discipline of such an infirmity. The testimony of the Spirit is not an addition to our uprightness, it only inspires comfort; and comfort is supervenient favour, and a help, but not an essential. When the secrets of all hearts shall be revealed, many will doubtless prove to be God's children, and pass their judgment honourably, who in this life failed to discern within the paraetelal testimony. That privilege should be left unreservedly to Him whose dealings in this as in every matter, though often mysterious, are always just, and wise, and merciful. Repressing perturbation will best avert the deceptive notions and feelings that prevent the humble recognition of the Comforter, when He may be actually infusing His mild joy, His calm peace, His tranquil confirmation. Such emotions, alas, count for nothing—with the over-exacting, and with the ambitious.

4. We should ever improve soundly this benefit; not abusing it, but treating it according to its spiritual nature and high delicacy. Attaining the hallowed gift, (as we tremblingly believe,) whether faintly or more decidedly marked, whether budding or maturing, we are never to slacken our progress in well-doing. If we thus recede,—as "our spirit" withdraws or veils its testimony, the genuine testimony of the Holy Ghost will darken also. Some treat their better prospect as they do a pleasing gift, a new dress, a new ornament, a new picture, simply to be admired; and the admiration vanishes for want of deeper and holier regard. Some, who ought to have "clean escaped," shatter it as children do toys, courting anew the peril of sin; and, instead of an advance, there is a retrograde movement of the Divine Supporter. And we are warned, that those may "fall away, who have been enlightened, and who have tasted the heavenly gift, and the good word of God, and the powers of the world to come." No arrogance then, no indolence, because our cured leprosy has been showed to the Priest! for the spiritual malady may return with double violence, and our "last state be worse than the first."

Thus guided, and thus guarded, the upright may improve the disclosures within, of the Sanctifier, to their frequent consolation; while the wicked will or ought to see in our doctrine perpetual disquiet. The former derive encouragement from tracing their hope to a heavenly Source; to the latter is denounced the blasting alarm, that the confidence of the unrepentant has not the seal of God.

On the approach of death, sin, which brought death, outspreads often the darkness of its curse; and the "child of God," though entering paradise, is timid at the summoning Voice, and would "hide" himself, as unworthy to appear in the holy Presence: an "unprofitable servant" at best, humility re-awakens fear after he has "done all." But the Paraclete will often, in that hour, dispel the misgiving. He will plead with humility till it shall go hand in hand with triumph,—like the eagle preparing to soar after its last flight on the parental wings.* He will again bring from heaven the seal of the Father's fidelity; and as He writes anew within the departing saint His comforting testimonial, He will stamp that seal so deeply that not one character of the impression shall be wanting,—the assured favour seen, felt, unboundedly relied upon. With this clear muniment, the maturely regenerate soul is emboldened;—and, in anticipation of being new-born, in the resurrection, in the perfect image of the Saviour, can breathe victoriously the expiring whisper, "when I awake up with Thy likeness, I shall be SATISFIED."

Philadelphia, May 15, 1849.

For the Banner of the Cross.

"BREAD UPON THE WATERS."

A year ago—'Tis a holy day of the Church, the festival of St. John the Baptist. A light vessel moves over the waters, cleaving the waves which play about the shores of yon bright island of the sea. In her cabin, a man of noble mien, a Bishop of the Church of Christ, sits tracing, with fluent pen, thoughts that breathe pure devotion to his Master's cause. About him is a group of dark hued boys, the native children of yon glorious isle, each with a book in hand, intent upon his task. 'Tis the devoted Selwyn of New Zealand, "instant in season, out of season," coasting along the shores, where, but as yesterday, Satan's seat was, in prosecution of his blessed work of founding there the Church of the living God, and gemming that once benighted land with living temples of the Holy Ghost. That group of boys, fresh gathered from the heathen, so is his hope, shall "as lively stones be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." We learn all from the sheet that lies before him, freighted with a glowing, hopeful message to his own loved England. "That there is no difficulty in procuring a supply of promising scholars is proved by the fact, that I am now writing, with my cabin full of native boys, busy learning the collect for the day, St. John the Baptist's. I have eleven in all on board." He is communing with that venerable institution, "the Society for propagating the Gospel," in behalf of "the flock over the which the Holy Ghost hath made him overseer." "We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world." He is guiding with his eye that youthful band; seeking, by the Spirit's blessing, to enlighten their minds more and more with the light of the everlasting gospel, as reflected in the services of the Church. Native boys learning the collect for the day, St. John the Baptist's! They who might else have lived and died New Zealand savages, drinking in the words of such a prayer! "Almighty God, by whose providence thy servant John the Baptist was wonderfully born and sent to prepare the way of Thy Son, our Saviour, make us so to follow his doctrine and holy life, that we may truly repent, according to his preaching, boldly rebuke vice and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen." Glory be to God on high, for that He hath given His only Son our Saviour Jesus Christ, "a light to lighten the Gentiles"—for that He hath sent forth such a labourer unto such a harvest.

A year gone by, St. John the Baptist's day is nigh at hand to us: and then, we, in this our favoured land, shall unite in the strain breathed in their far distant home by "Selwyn and his native flock." Dwelling between the fatherland of New Zealand's mitred saint and the land of which he, of God, is made the Father, our offering will mingle with theirs and make both one, as the collect for the day—the Church's prayers, a golden censer, shall go circling the globe, gathering, as incense, the heart's desires of the blessed company of Christ's faithful people, to bear them up to heaven. Is it not a thought to kindle higher our devotions on the festival?

Coincident, this year, with the Lord's day, neither festival will eclipse the other, but both unite their rays to make that Sabbath a delight, holy of the Lord and honourable; and unite to cast a genial warmth upon the sister Branches and their parent stock—to draw up, by the blessing of the Holy Ghost, from England and New Zealand and our own America, the fragrance of fervent and effectual prayers. We cast these thoughts as Bread upon the waters. Can the promise ever fail, thou shalt find it, after many days?

For the Banner of the Cross.

THE RETREAT.

TO THE EDITOR.

Among the several institutions of learning connected with the Church, I know of none that presents stronger claims to encouragement than the CHURCH seminary for young ladies, on School lane, near Germantown, known as "THE RETREAT," under the charge of Miss M. A. SPAFARD, liberally assisted by several accomplished teachers.

To the notices of this school which have occasionally appeared in your editorial columns, I beg permission to add a few words in the way of earnest commendation, in justice not only to those

* This beautiful instinctive act I once saw, in company with the Rev. D. Higbee, near Lewes, Delaware. Passing a fish-hawk's nest, on an old tree, we observed a young hawk stand on its mother's back for a short gyration. See Exod. xix. 4; Deut. xxxii. 11.

who stand at the head of this excellent seminary, but for the information of Churchmen generally, who may be supposed to cherish a particular interest in Church institutions. This duty is discharged from public considerations alone, the writer having no other interest in the matter than that which, as a Churchman, he naturally feels in the success of every enterprise having for its primary object the advancement of sound instruction, religious and literary, and the judicious training of children in the way they should go.

The practice of men claiming to be regarded as faithful members of our holy communion, in sending their sons and daughters to colleges and schools established and governed by dissenters, is an inconsistency for which, in our day, no reasonable excuse can be pleaded. Time was, when Churchmen had only a choice of evils; and if their sons were sent to college at all, or their daughters to boarding school, it became a matter of grave and very anxious inquiry to which of the many establishments under the watchful guardianship of persons inimical to the Church, their offspring were to be sent for literary and religious culture. With the progress of the Church, and auxiliary to its high and sacred mission, colleges and seminaries have been founded, in which the course of instruction is more comprehensive, and quite as thorough and accurate, as in any of the older institutions; and in several, while this course of instruction is distinguished by a far wiser and more practical adaptation to the requirements and spirit of this progressive time, the inestimable advantages of the teachings of the Church—her healthful and elevating influences—are superadded; and, while "BURLINGTON COLLEGE," and "ST. MARY'S HALL"—those noble monuments of the unassisted energy, and earnest, unfaltering perseverance of their distinguished founder—shall remain, they, with kindred institutions, will henceforth become the nursing mothers of the Church, if those, especially, who recognize her paramount authority, shall no longer continue unfaithful to their most sacred obligations.

The advantages afforded by "THE RETREAT" are certainly not inferior to those of any other school within the knowledge of the writer. Its situation is "beautiful exceedingly," occupying one of the healthiest positions of a proverbially healthy region, and is within a few minutes' walk from a depot upon the Philadelphia and Norristown railroad, and about two miles from Germantown, within sound, also, of the bells of the celebrated Church of St. James the Less, the rector of which is distinguished for sound churchmanship, piety and zeal, and under whose faithful ministrations the pupils enjoy all the advantages that could be desired for them.

The grounds belonging to "THE RETREAT" are extensive, and the amplest freedom for recreation is allowed. Here are successfully taught the various branches of an English education, with drawing, and painting in oil and water colors; also music, Latin and French. Eminent professors of these several branches are in constant attendance, faithfully devoted to their respective departments, and the scholars are carefully instructed in the ways of the Church, through the daily use of her impressive services, and the example of pious and enlightened members.

Germantown, 21 May, 1849.

J. S. L.
John S. L. Hall Esq

Names and Residences of the Clergy of Philadelphia, and its Districts.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.	
Rev. Thomas G. Allen,	14 Jefferson Row, City Missionary.
" James Bonnar, B. D.	George st. and Schl. 5th, St. James School.
" Geo. Boyd, D.D.,	24 Bank st., St. John's, N. L.
" Samuel A. Clark,	402 North 6th st., Advent, S. G.
" Geo. A. Clark,	402 North 6th st., Gloria Dei, Southwark.
" J. C. Clay, D.D.,	Swanson st., Trinity, Southwark.
" John Coleman, D.D.,	146 Queen st.,
" Thos. J. Davis,	Pine st. near Fifth, Christ Church.
" Robert Davis,	S.E. cor. Market and 11th, Zion Church.
" Benj. Dorr, D.D.,	13th and Arch sts., St. Matthew's.
" J. M. Douglass,	378 Coates' st., St. Thomas's.
" B. J. Douglass,	" (Deacon.) St. Stephen's.
" Wm. Douglass,	243 Spruce st.,
" H. W. Ducahet, D.D.	8 Girard st.,
" Charles M. Dupuy,	S.W. 12th and Walnut sts.,
" Geo. A. Durbinow,	Callowhill w. of sch. Front, Ch. Redemption.
" Rees C. Evans,	11 Magnolia st. (N. L.) City Missionary.
" James H. Fowles,	Filbert st. above Sch. 7th, Ch. of Epiphany.
" Kingston Goddard,	Summer st. ab. sch. 6th, Ch. of Atonement.
" C. J. Good,	25 South 13th st.,
" R. D. Hall,	139 Walnut st.,
" Geo. E. Hare, D.D.,	Summer st. ab. Schl. 6th, St. Matthew's.
" Samuel Hazlehurst,	Richmond Lane, Ch. of Messiah.
" N. S. Harris,	Washington and 11th sts., Ch. of Nativity.
" Wm. S. Hinds,	4 Belmont place, Sp'ce st.,
" H. Hooker, D. D.	S.W. cor. Chest' and 8th,
" M. A. D. W. Howe,	Broad near Pine, St. Luke's Ch.
" Joseph Jacquett,	129 S. 6th below Spruce, Teacher, Hebrew.
" Edward C. Jones,	(Mantua,) Missionary at Alms House.
" Norris M. Jones,	317 Chesnut st., St. Bartholomew's.
" J. G. Lyons, LL.D.,	98 South 4th st., Classical School.
" J. G. Maxwell,	Beach near Palmer, Emmanuel.
" John A. Merrick,	92 Penn st. (Deacon,) St. Peter's Ch.
" D. S. Miller,	95 New st., St. Jude's.
" H. E. Montgomery,	269 South 10th, All Saints.
" H. J. Morton, D.D.,	9 Clinton, St. James's.
" Wm. B. Musgrave,	311 Spruce st. (Deacon,) St. Stephen's.
" Edm'd Neville, D.D.	Wood st. above 7th, St. Philip's.
" Richard Newton,	237 South Front st., St. Paul's.
" W. H. Odenheimer,	176 South 3rd st., St. Peter's.
Rt. Rev. H. U. Onderdonk, D.D., Pine street below Broad.	
Rev. F. Ogilby,	267 South 10th st., Ch. of Ascension.
" Thos. H. Quinan,	Catherine, bel. 7th, Evangelists.
" O. E. Shannon,	S. 13th, bel. Lombard, Crucifixion.
" J. H. Smith,	Cor. Front & Margaretta, Calvary Church.
" W. B. Stevens, D. D.,	29 Clinton st., St. Andrew's Ch.
" S. C. Stratton,	27 Sansom st.,
" Wm. Suddards,	224 Cherry st., Grace Church.
" Wm. L. Suddards,	224 Cherry st. (Deacon,)
" M. R. Talbot,	Naval Asylum, Chaplain U. S. N.
" R. S. Trapier,	243 S. 10th st., Floating church.
" Peter Van Pelt,	315 Chesnut st., Ch. of Epiphany.
" J. A. Vaughan, D. D.,	Penn Square, Principal, E. F. A.
" T. C. Yarnall,	N. E. cor. William and Walnut sts. West Phila. St. Mary's Ch.
" H. F. M. Whitesides,	N. E. cor. 12th and Coates, St. Luke's Ch.
" Danl. Washburn,	Broad bel. Walnut, (Deacon.)
" C. S. Williams, D. D.,	Spruce st., corner Dugan, School House Lane, St. James', Less.
" C. B. Wyatt,	

Miscellaneous.

ADDRESS,

TO THE GRADUATING CLASS AT ST. MARY'S HALL; MARCH, 1849.

Beloved children, the painful parting moment comes, at last! The daily task, the daily pleasure, and the daily prayer, are done and gone! No more, the thronged and busy school-room, with its beaming galaxy of cheerful faces and bright eyes. No more, the long-drawn corridors, through which the ready feet hastened, at every summons of the faithful bell. No more, the patient and devoted teacher, waiting your approach; the quiet lecture-room; the books, the maps, the apparatus, the black-board and the slate. No more, the evening stroll, with loving arms clasped close to loving hearts, along the sweet, sky-tintured Delaware, upon the verdant carpet of its loveliest bank. No more, the morning bell, the still, sequestered, sacred "noons," the evening prayer, and hymn; with the fond parting, where heart went with hand. No more, the peaceful dormitory, with its space for silent prayer, and then its welcome couch; and then the sleep, as sweet, as when the moonlight slept on that Venetian bank,* in Shakspeare's pictured page. No more, the festal day, with that domestic Sacrament; in which a father, with his children, of one family, fed, with still hearts, in penitential love, upon that blessed banquet, which the Saviour spread, and gave Himself to be its heavenly food. No more! No more!

But, no! It is not so. These are not gone. The mind, the soul, die not. They are immortal; and they lend their immortality to all their issues, interests, and incidents. No hour of faithful study, in your whole school course, dear children, has been lost. It told, in treasure, such as California could not compass, in that most thorough, searching, all-embracing trial of your strength, and wealth, of mind, which made your closing examination the most satisfactory to me, and the most honorable to your teachers and yourselves, that I have ever witnessed. Your early hours, your systematic occupation, your simple fare, your joyous sports, your constant intercourse of mutual love: these are not lost. They live in the serene repose of your well-balanced feelings; in the sweet contentment of your daily life; in the subdued, yet buoyant, cheerfulness of your young hearts. And, in the sacred haunts of home, and in the converse of the dear ones that surround its hearth, and in the social intercourse of life, they will attest the wholesome wisdom, and the faithful tenderness, which have controlled your training here; while they give pledge, with God to bless you, of health, and usefulness, and influence, and that true cheerfulness which flows from a well-ordered mind, in all your after-life. And this is not the best. The faithful counsels and instructions of this sacred place; its vocal chants; its tender and subduing hymns; its solemn prayers; your penitent confessions, the fervent protestations of your faith, your glad thanksgivings, your beseeching intercessions, your devotions of the heart, your patient catechising, your child-like listening to the sure word of God, your eager study of its blessed page: these are not lost. They are engrafted in your heart; and, in the dew, that is won down from heaven, on tender, faithful, loving souls, are bringing forth the fruits of righteousness and peace. They have led you, by the Spirit's mild constraint, to the baptismal water, to the sacred rail, to the most holy Eucharist: and, if you continue faithful in the use of these divine provisions, for the renewal of your nature, and salvation of your souls, through the most blessed Cross of Jesus Christ, they will conduct you, all your days, in holiness and righteousness of life; console and smoothe the hour and pillow of your death; and open for you, in the pathway which the blessed Saviour trod, and stained with tears and blood, the Paradise of God.

Oh, my beloved, what a blessedness and beauty in such thoughts and hopes as these, made true and real—and, if we but will, made certain, and made ours—by the most holy word of God; as they were purchased for us by the blood of His dear, only Son! Take them out with you into the world, to be a light to guide your feet, a panoply to guard your heads. Take them home with you, to be the comfort of dear parents, the encouragement and strength of brothers and of sisters, the joy of all who know and love you, and are happy in your happiness. Nor leave us out of their benign and blessed comprehension. Bear us with you in your thoughts. Let us dwell kindly in your hearts. Let us never be forgotten in your prayers. Come to us, when you can, with loving confidence, as children, to a father's home: and be assured of a true welcome, from a father's loving heart. And, oh, beloved, as my last word to you, as pupils of St. Mary's Hall—and, it may be, my last word, to you on earth—so keep the faith, you have acknowledged here, and live so in its holy precepts, and its pious prayers, that, when the voice of the Archangel shall awake the dead, and call the living to be judged, your names may be found written in the book of life, before the Lamb; and you be with Him, where He is, in perfectness of bliss, forever and for ever.

It is a great fault, even of good men, to expect that others should be convinced of, and brought to own the truth all at once, and perhaps to be angry if they are not: neither conceiving how difficult it is for such a blind and proud creature as man to see the truth and own his mistakes; nor by what slow degrees they arrived at it themselves. Little good comes by disputing. Pride is generally at the bottom of it, and not charity or the love of truth; and it is seldom managed with decency and candour enough to produce any good effect. Let fall a word in season, and wait in patience till the rain drops upon it from heaven.

Speaking ill of others at all, unless it be to prevent mischief to religion or our neighbour, is only for the sake of tickling ourselves, and those that hear us, with a comparison; proceeds from pride; and has no other tendency but to increase it.

In case of peevishness, ill-nature and unreasonable passion in others, if it be possible, be unmoved; be gentle and compassionate; give place to wrath, do not irritate; and try to soften.

* In point of fact, the scene in "the Merchant of Venice," which supplies this allusion, is laid at Belmont, the seat of Portia, on the Continent.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 9, 1849.

[VOL. XI.—No. 23.—WHOLE No. 545.]

Calendar.

JUNE.

10. First Sunday after Trinity.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JUNE.

10th. A. M. Tuscarora, P. M. Tamaqua.
11th. Evening, Summit Hill.
12th. Mauch Chunk (Convocation).
15th. All Saints' Church, Moyamensing, (Ordination).
17th. Oxford and Frankford.
24th. Great Valley (Chester Co.).

PENNSYLVANIA.

CONVOCATION.—The third quarterly meeting of the Schuylkill Convocation will be held at Mauch Chunk on Monday afternoon, June 11th, 1849.

T. A. STARKEY, Secretary.

NEW JERSEY.

ORDINATION.—On Trinity Sunday the Bishop of the Diocese admitted the Rev. Andrew Mackie, Deacon, Missionary at St. Thomas' Church, Glassborough, and St. Stephen's, Mullica Hill, to the Priesthood. The Rev. Dr. Boyd read morning prayers. The Rev. Mr. Braden presented the candidate. The Bishop preached and administered the Holy Communion. The Rev. Mr. Frost read the Epistle.

MARYLAND.

DIOCESAN CONVENTION.*—The Sixty-first Diocesan Convention assembled in St. Paul's church, Baltimore, on Wednesday morning, May 30th, and owing to the indisposition of the Bishop, it was organized by the unanimous election of Rev. Wm. E. Wyatt, D.D., as President, and Dr. Colburn, as Secretary.

At 9 o'clock Divine service was performed, the Rev. J. R. Keach reading Prayers, the Rev. Mr. Gilliss reading the Lessons, and the Rev. H. V. D. Johns reading the Ante-Communion Service. The annual sermon was preached by the Rev. C. R. Nelson, of Annapolis, from the text: "Let a man so account of us as the ministers of Christ and stewards of the mysteries God." 2 Cor. iv. 3.

Upon the conclusion of the sermon, the holy Eucharist was administered to the members of the Convention and the large congregation assembled, by the Rev. Dr. Wyatt, who was assisted in the distribution of the elements by the Rev. Messrs. Johns, Keach and Gilliss.

Religious Services.—The morning service was read on each day, at St. Paul's, at 6 A. M., and the communion at 8 A. M. After which the Convention had two sessions, *i. e.* from 9 till 2, and from 3 till 5.

The attendance at the Convention was much better than was expected; and throughout the whole session, there appeared great harmony and good feeling in the transaction of business.

The standing committee was elected by a considerable majority, and it is composed of men who are well qualified to discharge the duties of that important post.

During the Convention the address of the Bishop was read by Rev. Mr. Lyman, of Hagerstown; and his charge by Rev. Mr. Kerfoot, Rector of St. James' College.

The address exhibits the remarkable activity of the Bishop, who makes up for the size of his diocese, by unwearied diligence in executing his duties, and of whom it may be said, as of the early Apostles, "in labors apt."

From this address it appears that during the conventional year, there have been 16 clerical removals, 1 death, and 16 additions. The total number of clergy at present in the diocese, including the Bishop, is 118. Of which 110 are Presbyters, and 7 Deacons.—The present number of candidates for Holy Orders in the diocese is 17. During the year, there have been held four ordinations, at which 5 were admitted to the Diaconate, and 4 to the Priesthood. The number of confirmations have been 67, at which 437 received the laying on of hands. The number of church edifices consecrated during the year was five.

The address complains of insufficient support from the people, for the paper which is his official organ, and for the other great

* This account has been made up partly from an original communication and in part from the Report in "The Weekly Clipper."—EDITOR OF BANNER.

but general, and it may be added, generally neglected interests of the Diocese. But at the same time it exhibits a prosperity, of which the Church in Maryland may well be proud.

How much has been accomplished since 1840! The fund for support of the Episcopate has been partly collected, many churches built, still more repaired, schools established, colleges founded, and other enterprises accomplished, too numerous to mention.

SECOND DAY.

The Triennial Charge of the Bishop, which appeared to be directed mainly to the refutation of certain latitudinarian sentiments entertained in the Church, was then read by the Rev. J. B. Kerfoot. The paper, which was evidently a learned and masterly production, was listened to throughout with profound attention, and on its conclusion a resolution was adopted providing for its publication. It occupied about one hour and a quarter in its reading.

The house then proceeded to the order of the day, being the election of the Standing Committee of the Diocese.

On motion of the Rev. Dr. Pyne, the following gentlemen were elected *viva voce* as the Executive Committee of Missions: Rev. Messrs. William E. Wyatt, D.D., Alfred Miller and Thomas Atkinson, and Samuel I. Donaldson, Hugh Davy Evans and James Mason Campbell, Esqs.

On motion of the same gentleman, the following committees were elected *viva voce*:

Trustees of the Episcopal Fund—Wm. J. Albert, Treasurer, J. Mason Campbell, Esq., Hon. E. F. Chambers, Samuel I. Donaldson, John S. Gittings, and Robert Neilson, Esqs.

Trustees of the Fund for Superannuated and Infirm Clergymen—Revs. Thomas Atkinson, Hugh T. Harrison, Thomas S. Alexander, John Glenn and Henry A. Thompson, Esqs.

The tellers appointed to receive the vote of the convention for members of the Standing Committees now made their report.

The report of the tellers having been read, the president declared the following gentlemen to be duly elected as the Standing Committee of the Diocese:

For the Western Shore, the Rev. Dr. Wyatt, Rev. Mr. Atkinson, Rev. Mr. Pinkney, Rev. Mr. McKenney.

For the Eastern Shore, the Rev. R. W. Goldsborough, Rev. John Owen and Rev. John Crosdale.

The Convention then adjourned to meet at 4 o'clock.

Afternoon Session. The Convention met at four o'clock, and, after the calling of the roll, proceeded to business.

The Rev. Dr. Atkinson, from the Committee on the admission of new parishes and congregations, reported in favor of allowing the establishment of St. Matthew's parish, Worcester county; in favor of admitting into connection with the diocese of St. Mark's congregation, Washington county; in favor of allowing leave to change the name of Grace church, Ellicott's Mills, to St. Peter's church. The committee also reported adverse to the admission of St. Paul's church, Sharpsburg, Washington Co., and St. Andrew's church, Clearspring, in the same county, on the ground that the requisite notice required by the canon not having been given by said churches. The report was adopted.

The Rev. Mr. McKenney, from the Committee, to whom was referred that part of the Bishop's address relating to the establishment of a Diocesan newspaper, reported that in the opinion of the committee, it was inexpedient at this time to attempt the revival of the Diocesan paper. Adopted.

The Rev. Mr. Nelson moved to take up the resolution which had been referred from the last to the present convention, requesting the Bishop to admit persons to the Holy Order of Deacons under the limitations and restrictions of the 5th canon of the General Convention of 1847.

The resolution having been taken up, a motion was made to refer the whole matter over to the next convention, which motion, after considerable discussion prevailed.

On motion of the Rev. Mr. Leakin, the convention resolved to hold its next session in St. Paul's church, Baltimore.

Dr. Atkinson, from the committee on the state of the Church, reported that so far as they had examined the reports of the clergy, they had found the state of the Church to be prosperous.

On motion of W. P. Malsby, Esq., the thanks of the convention were tendered to the President, the Rev. Dr. Wyatt, for the faithful and impartial manner in which he had discharged the duties appertaining to the office.

Then, after prayer by the president, and the chanting of the Gloria in Excelsis, the convention, on motion of the Hon. Wm. J. Blackstone, adjourned *sine die*.

KENTUCKY.

ORDINATION AND CONFIRMATION.—On Whit-sunday, the Rt. Rev. the Bishop of the Diocese, at his annual visitation to St. Peter's Church, Paris, admitted to the Priesthood the Rev. H. H. Reid, minister of the same. The sermon was preached by the Bishop. The candidate was presented by the Rev. Mr. Chadbourne, Rector of the Church of the Nativity, Maysville, who with the Rev. Dr. Mitchell of Pennsylvania, and the Rev. Mr. Coe of Western New York, joined in the imposition of hands.

In the afternoon, the Apostolic rite of Confirmation was administered to five persons.

ALABAMA.

ANNUAL CONVENTION.—DEAR MR. EDITOR:—I embrace the first leisure moment I have had since the meeting of our Convention to send you a brief account of it. It met at St. Paul's church, Selma, on the 3d ult., and a more happy or harmonious one it has never been my privilege to attend. The convention sermon was preached by the Rev. Mr. Massey, of Mobile, from the words, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Moreover, it is required in stewards that a man be found faithful." It was a sound, earnest, judicious, practical discourse. Morning service was read by the Rev. Mr. Morrison, of Montgomery. Various changes and modifications in the constitution were recommended by a committee appointed at the previous Convention, and adopted, which will lie over to the next Convention for final action. A new body of canons was also recommended and adopted. The committee on the state of the Church made a report, showing the diocese to be in a highly prosperous condition. The number of baptisms reported was 331,—last year, 139; confirmations, 108,—last year, 33; communicants, added 299,—last year, 69; present number of communicants, 723,—last year, 657. The number of clergy in attendance was 19,—last year 11; lay delegates, 34,—last year, about 25. The great disparity between the reports of the present year and the past is owing partly to the greater length of time elapsing between the Conventions, and to other causes; still after making every allowance, the difference in the rate of increase is very striking. The number of visitors too was quite considerable. Every thing in fact went to show a great increase of interest in the Church, and that it is gaining a hold on the community far beyond what it has heretofore had. This is to be ascribed in a great measure, under God, to the primitive piety, wisdom, and zeal of our most excellent Bishop. The great obstacle in the way of the Church's advancement in the south-west is the idea, so commonly entertained, that it lacks spirituality, that it is cold and lifeless, having the form of godliness but lacking the power. Now wherever he goes the life of Bishop Cobbs is felt to be a practical refutation of this calumny. No one can be with him without being compelled to acknowledge him a fit successor of the holy Apostles. Few persons in any age have ever exemplified so beautifully as he does the wisdom of the serpent and the harmlessness of the dove. The pervading element of his character is love, and it is this which enables him to set forth the plainest truths, and to expose the weakness and falsity of long cherished systems of belief, without arousing those blind and fierce prejudices which so often close up every avenue to the mind. He makes his way to the understanding through the heart. Already has he succeeded in collecting around him, mainly by his personal influence, a band of sound, conservative, true-hearted, self-denying clergy, whose abundant labours will tell on a future generation. At the close of his usual detail of labours he expressed his views concerning some matters relating to the Church, which were listened to with the profoundest interest. It would be doing him great injustice to attempt to give a sketch of his timely and judicious counsel, which will soon appear, not only on the pages of our journal, but also in the form of a pastoral letter, in which he was requested by the Convention to lay it before the diocese. In hearing it one might almost fancy that he was listening to the matured wisdom of Hooker. On Sunday night several persons were confirmed, this making the third confirmation held in the parish in the course of twelve months. Before dismissing the congregation the Bishop made a simple, earnest, affectionate address, which touched the feelings and called forth the sympathies of all present. Few could have left Selma without feeling that it was good to have been there.

Rev. Mr. Mitchell

ORDINATION AND CONFIRMATIONS.—In Montgomery, Ala., on the 30th ult., the Rt. Rev. N. H. Cobbs, D.D., ordained Thomas A. Morris to the order of Deacons, according to the provisions of Canon V., 1847. On the evening of the same day a confirmation was held, when 12 persons came forward to receive this Apostolic rite. On Monday evening 2 more were confirmed, and on Tuesday 2 were confirmed at Mt. Meigs, making 16 confirmed within the limits of the parish. Montgomery is a growing town, containing at present between 4000 and 5000 inhabitants, and has recently become the capital of the state. The Church is at present feeble, but with the ad-

vantage of an intelligent and increasing population, it is evidently destined to grow and to exert an important influence.

From Church Papers.

NEW YORK.

THE CHURCH OF THE MEDIATOR.—The congregation recently formed and worshipping in the Chapel of the New York University, of which the Rev. Francis L. Hawks, D.D., is Rector, held a meeting in that place on the 28th ult., in compliance with the laws in such cases made and provided, when the title of "The Rector, Wardens, and Vestrymen of the Church of the Mediator in the city of New York," was adopted as the corporate name, and the following persons were chosen to serve in their respective offices until Tuesday in Easter week:

Luther C. Carter, and William P. Furniss, Wardens; James G. King, Caleb Swan, George Belden, George B. Rapelye, John W. Smith, Cyrus Chenery, Edmund Hyatt, and Cornelius A. Berrian, Vestrymen, until Tuesday in Easter week.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Annual Meeting of the Society was held on Wednesday evening, May 23d, in the school-room of St. Paul's Chapel. The President being absent, the chair was taken by the Rev. Dr. McVickar, senior Vice President.

The minutes of the last Quarterly Meeting were read by Mr. S. Cox, Jr., one of the Secretaries, and were approved.

The President's unavoidable absence from town deprived the Society of the pleasure of listening to the Address which he was expected to deliver upon this occasion. It is hoped that the Committee will very soon be able to lay this Address, (together with their Report,) before the members individually.

The Rev. Mr. Preston read a letter from the Rev. Dr. Forbes, President, resigning his office, but expressing his warm and continued interest in the Society, and promising his utmost aid (as a simple member) towards their object, which he hoped would be pursued with uncompromising firmness.

On motion of Mr. R. Ralston Cox, this letter was ordered to be entered at large on the minutes.

The Annual Report of the Committee was read by Mr. S. Cox, Jr., showing that there are now four Rt. Rev. patrons and seventy ordinary members of the Society, and giving a complete history of the proceedings of the Society during the past year.

On motion of the Rev. Dr. Huntington, this able Report was accepted and filed for publication.

The Treasurer, Mr. William A. McVickar, read his report; from which it appears that there is a moderate balance in the hands of the Treasurer. The library of the Society already contains a number of costly and most valuable works. This Report was also accepted and placed on file.

Mr. William A. McVickar then read an original paper written by Mr. Wills, the Society's Architect, who was unexpectedly absent from the city. The subject was "The difference between the Cathedral and the Parish Church," a subject not very generally understood, but which was fully explained by a complete description of the two; and illustrated by a number of fine large plans from the well-stocked portfolio of Mr. Wills. Among our modern builders, he said, there was a great mixing up of the parts which characterized these two distinct classes of Churches. They were originally intended for very different purposes. The Parish Church was meant for the worship of, generally, a rural congregation, with but one or two priests officiating. The Cathedral was meant to accommodate Bishops and all the clergy of a diocese in its spacious choir; and immense congregations of the faithful in its nave and transepts; processions were there witnessed, and gorgeous ceremonies, often the coronation of sovereigns. In elucidating the subject of Cathedrals, Mr. Wills chose that of Lincoln, as on the whole the best; and he gave a beautiful description of it. The approach from the west, with its three spires rising in the form of a pyramid, is unequalled. The Trinity was set forth as the leading idea in all Cathedrals, based on a ground plan, which was always in the form of a cross. The various parts of a Cathedral were then enumerated, with a running commentary, showing their significance, their beauty, their relation to the whole. The Galilee, considered less sacred than any other part of the holy edifice; the Nave, in which the pulpit was always placed before the Reformation, and where the font always stood; the rood-screen with the holy rood, having the Blessed Virgin on one side and St. John on the other; the Transepts, which were used pretty much as parts of the Nave; the Stalls in the Choir, of which there were sixty in Lincoln Cathedral, yet showing in all its magnificence the wonderful carving of the dark ages; the Bishop's throne, with its splendid canopy; opposite to which the modern pulpit is generally placed; all these were rapidly passed under review. Then followed the Sacristy, containing the High Altar, the climax of the whole building, adorned with hangings of varied hues according to the feasts and fasts of the Church; on the south side of it were the Sedilia, generally three in number, graded so that the highest was towards the east; then the Piscina, the Prothesis, the Ambry, and the Easter Sepulchre. All received their due share of notice. There was no Lady Chapel to this Cathedral, for the whole building was dedicated to God in honor of the Blessed Virgin. The Chapels were then described, with all their treasures of monumental and heraldic lore; and a little righteous indignation was vented on the barbarity with which their beauties have been buried deep under reiterated coats of white-wash by the hands of the enlightened moderns. A consideration of the Chapter House, Library, and Cloisters, adjoining the houses of the clergy, concluded the subject of the Cathedral.

The Parish Church consisted of two parts, the Nave and the Chancel, the average length of the Chancel being about one-third of the whole. The ancient Churches almost universally stood east and west. There were no doors at the end, lest any one in entering should turn his back on the Altar. The Parish Church should be simple, substantial and beautiful. The writer then went on to treat of the approach to the Church through Lich-gate and Church-yard; showing the significance

and beauty of the spire surmounted by the cross, the buttresses and pinnacles, the numerous and varied windows, the battlements, the font by the door, the uncushioned benches, made for prayer and not for sleep, their simplicity making no difference in the house of God between the rich and the poor; the Roof, spangled with golden stars, and spanned and girded by beams fitly framed together; the legends of Holy Writ inscribed on the walls; the Chancel, more richly adorned than any other part of God's house, and supplied by the Altar window with a glowing flood of light from the east. The ancients never employed any very wide span of roof. If more width was required they added one or two, or even three, aisles. If this were not enough, they had recourse to Transepts. Towers were found in all situations but at the east end. They were most generally at the west, and in some cases were detached from the rest of the building altogether. The most usual place for the porch was on the south side, the second bay from the west end. The Chancel arch was frequently more ancient than the rest of the building, being the sole remnant of the previous edifice. It was crossed by the Rood-screen, separating between Nave and Chancel. The pulpits were often of carved stone, many fine specimens of them being still preserved. The Stalls and Sedilia occupied the same position as in the Cathedral, but the Stalls were of course much fewer in number. No Bishop's chair was ever found in a Parish Church. The Font was always near the west end of the building, and large enough to immerse a child in it. The Norman Fonts were generally circular, often resting on a single shaft surrounded by a cluster of detached pillars. They were afterwards generally made octagonal, and were surmounted by superb carved covers, which sometimes towered up to the ceiling. Pews with doors were purely modern, both in principle and practice; the seats were anciently so placed that the congregation all faced the east; and a central alley was always left leading up to the Altar. This interesting paper terminated rather abruptly, in consequence of the writer's being called suddenly out of town.

On motion of Mr. R. Ralston Cox, the thanks of the Society were returned to Mr. Wills for his interesting paper, and a copy was requested for future use and reference.

On motion of the Rev. Mr. Preston, the resignation of the Rev. Dr. Forbes was accepted.

On motion of the Rev. Mr. Preston, the thanks of the Society were presented to the Rev. Dr. Forbes, for his faithful discharge of the office he had just resigned, together with their sincere regrets at his unyielding determination to withdraw from that responsible position.

The election was then made for members of the Committee, and of Auditors, for the ensuing year; and resulted thus:—

COMMITTEE:—The Rev. Thomas S. Preston, M. A., the Rev. Henry McVickar, M. A., the Rev. Sullivan H. Weston, M. A., Mr. R. Ralston Cox, M. A., Mr. William A. McVickar, B. A., Mr. S. Cox, Jr., B. A.

AUDITORS:—The Rev. J. Huntington, M. D., Mr. John Henry Hopkins, Jr., M. A.

On motion of the Rev. Dr. Huntington, the Society proceeded to the election of a President; and on motion of Mr. R. Ralston Cox, this election was made by ballot. The Rev. Dr. McVickar, (then presiding,) was reported by the tellers to be unanimously elected; whereupon he rose and returned thanks for the honor, which was, to him, wholly unexpected. He adverted to the object of the Society, and to the progress already made by correct principles. Church Architecture was to be made the exponent of a Churchman's faith and feelings, and therefore none but a thorough Churchman could be a good Church Architect. He then enlarged on the prospects of the Society, and upon the prudence which ought to characterize its course, for the sake of the science to which it was devoted. He concluded with a full exposition of his views and feelings in accepting the Presidency just conferred.

The election of a Vice President was laid over to the next Quarterly Meeting.

On motion of the Rev. Mr. Preston, the Society adjourned.—*Churchman.*

MARYLAND.

On the 5th Sunday after Easter, May 13, an ordination was held by the Right Rev. the Bishop of the Diocese in Trinity Church, Elkton, when Mr. Thomas Applegate, late a minister of the Baptist denomination, was admitted to the order of Deacons. The candidate was presented by Rev. Robert Lloyd Goldsborough, Rector of the church—Rev. Messrs. A. A. Miller, of Baltimore, and R. M. Mitcheson, of Philadelphia, were also present and officiating.—(*Communicated.*) *Id.*

Clerical Changes.

The Rev. J. C. Tracey having removed from Mount Savage, and accepted the appointment of Professor of Ancient and Modern History in the College of St. James, Maryland, requests letters and papers to be directed accordingly.

The Spirit must be with us in every step of our progress, to convince us of sin, to work faith in us, to keep us steady in it and make us lively in our obedience. But then he does not deal with us as so many stocks and stones, or by putting an absolute force upon our natures, but gives in his help in the way of our own reason; that is by presenting thoughts to our minds, enforcing them upon us by his secret operation, and so gaining the consent of our wills. And this argument of God's love to us is, in the Spirit's hands, of all others the most powerful to recover our hearts to him, and settle us in the truth of obedience from love.

Rev. THOMAS ADAM.

We make solemn vows, and break them instantly: we cry for pardon, and still renew the sin: we long after the flesh-pots of Egypt, the garlic and the onions; and we so little esteem manna, the food of angels; we so loath the bread of heaven, that any temptation will make us return to our fetters and bondage.—*Bp. Jeremy Taylor.*

Selections.

From the Church Times.

VOICES FROM THE SPIRIT LAND.

There is no speech nor language where their voice is not heard.—*Psal. xix. 3.*

Voices from the spirit land,
Ever calling "brother come!
Join our sinless, happy band;
That dark earth is not thy home.

"Link'd with us by mystic ties,
Hidden by thy mould of clay—
Open now thy spirit's eyes,
Cast thy prison house away.

"Mortify each earthly lust,
And thus learn 'to daily die;'—
Then, when dust returns to dust,
Thou on angel wings shalt fly."

Voices from the spirit land,
Ever on our pilgrim road,—
"Take the gentle Shepherd's hand,
Take His yoke, His easy load.

"Learn of Him, and thou'lt abide,
Weary soul, in blessed rest;
He thy wand'ring steps shall guide
To the regions of the blest."

Voices from the spirit land,
"Seek not happiness below,—
Build not on the shifting sand,
Where the waves of sorrow flow."

Though the warning few may heed,
Still each zephyr wafts it by;
Angel wings the message speed,
"Seek thy home beyond the sky."

In the forest, in the mart,
Round us wheresoe'er we roam,—
Ever to the earth-bound heart,
Gently whispering "brother come!"

Ev'ry friend that goes before
Doth but swell the choral strain,
Adding yet one anthem more,
Calling us that still remain;

Breaking one more earthly tie,
Weaning us from earthly love,
That our stricken hearts may fly
To a home of peace above.

Nearer than it seemeth now
Is that viewless spirit land;
Close the seal upon our brow
Binds us with that sainted hand.

By that new and mystic birth,
They whose warfare now is done,
And they who struggle still on earth,
In one faith and hope are one.

Pilgrim through this vale of tears,
Grasp thy staff with firmer hand!
Rouse thy faith and calm thy fears,
Journeying to the spirit land!

G. P.

From Sharpe's Magazine.

VISITS TO THE MONASTERIES IN THE LEVANT.*

"Staying by myself," says Mr. Curzon, "in an old country-house belonging to my family, but not often inhabited by them, and having nothing to do in the evening, I looked about for some occupation to amuse the passing hours. In the room where I was sitting, there was a large book-case, full of ancient manuscripts, many of which had been collected by myself in various out-of-the-way places, in different parts of the world. Taking some of these ponderous volumes from their shelves, I turned over their wide vellum leaves, and admired the antiquity of one, and the gold and azure which gleamed upon the pages of another. The sight of these books brought before my mind many scenes and recollections of the countries from which they came, and I said to myself, I know what I will do; I will write down some account of the most curious of these manuscripts, and the places in which they were found, as well as some of the adventures which I encountered in the pursuit of my venerable game."

And great reason, it seems to us, have the public to rejoice at the issue of this resolution. Mr. Curzon is incontestably the pleasantest of bibliographers. Although the topics on which he treats may be "caviare to the vulgar," and in these utilitarian days engage the interest of but comparatively few, we can fearlessly aver that the manner of treatment will ensure the amusement of every class of readers. The style, though perfectly native, has much of the airiness and felicity of Beckford's. The more musty the tomes which the Author disinters from their conventual graves, the more lively seems to grow his narrative. With all his antiquarian enthusiasm, he is never dry or unintelligible, but, on the contrary, contrives, by a perpetual play of gentle humour, to infuse into the most indifferent readers, a growing interest in his favourite topics. As our space, however, is limited, we will waste no time in empty panegyric, but enable the writer of this delightful book to address himself at once to the good taste of our readers.

Mr. Curzon, after a few Egyptian sketches, begins with the Coptic monasteries near the Natron lakes. Monasticism took its rise in Egypt, and the desert of Nitria was the first place to which anchorites retired from the world. Of these, St. Macarius was the great exemplar, and the principal monastery is still called after him. After a journey most amusingly detailed,

* "Visits to Monasteries in the Levant." By the Honourable Robert Curzon, jun. London: Murray.

from the Nile across the desert, Mr. Curzon reached the convent of Baramous, and thence proceeded to that of Souriani, the object of his bibliographical researches. He was shown one or two precious volumes; these served, however, but to excite his curiosity, and stimulate his address and perseverance to further acquisitions.

"The old blind abbot had solemnly declared that there were no other books in the monastery besides those which I had seen; but I had been told, by a French gentleman at Cairo, that there were many ancient manuscripts in the monks' oil cellar; and it was in the pursuit of these and the Coptic dictionary that I had undertaken the journey to the Natron lakes. The abbot positively denied the existence of these books, and we retired from the library to my room with the Coptic manuscripts which they had ceded to me without difficulty, and which, according to the dates contained in them, and from their general appearance, may claim to be considered among the oldest manuscripts in existence; more ancient certainly than many of the Syriac MSS. which I am about to describe. The abbot, his companion, and myself sat down together. I produced a bottle of rosoglio from my stores, to which I knew that all Oriental monks were partial; for though they do not, I believe, drink wine, because an excess in its indulgence is forbidden by scripture, yet ardent spirits not having been invented in those times, there is nothing said about them in the Bible; and at Mount Sinai and all the other spots of sacred pilgrimage the monks comfort themselves with a little glass, or rather a small coffee-cup, of arrack or raw spirits when nothing better of its kind is to be procured. Next to the golden key, which masters so many locks, there is no better opener of the heart than a sufficiency of strong drink,—not too much, but exactly the proper quantity judiciously exhibited (to use a chemical term in the land of Al Cheme, where alchemy and chemistry first had their origin). I have always found it to be invincible; and now we sat sipping our cups of the sweet pink rosoglio and firing little compliments at each other, and talking pleasantly over our bottle till some time passed away, and the face of the blind abbot waxed bland and confiding, and he had that expression on his countenance which men wear when they are pleased with themselves and bear good will towards mankind in general. I had, by the by, a great advantage over the good abbot, as I could see the workings of his features and he could not see mine, or note my eagerness about the oil-cellar, on the subject of which I again gradually entered.—'There is no oil there,' said he. 'I am curious to see the architecture of so ancient a room,' said I; 'for I have heard that yours is a famous oil-cellar.' 'It is a famous cellar,' said the other monk. 'Take another cup of rosoglio,' said I. 'Ah!' replied he, 'I remember the days when it overflowed with oil, and then there were I do not know how many brethren here with us. But now we are few and poor; bad times are come over us: we are not what we used to be.' 'I should like to see it very much,' said I; 'I have heard so much about it even at Cairo. Let us go and see it; and when we come back we will have another bottle; and I will give you a few more which I have brought with me for your private use.'—This last argument prevailed. We returned to the great tower, and ascended the steep flight of steps which led to its door of entrance. We then descended a narrow staircase to the oil-cellar, a handsome vaulted room, where we found a range of immense vases which formerly contained the oil, but which now on being struck returned a mournful, hollow sound. There was nothing else to be seen: there were no books here: but taking the candle from the hands of one of the brethren, (for they had all wandered in after us, having nothing else to do,) I discovered a narrow low door, and, pushing it open, entered into a small closet vaulted with stone, which was filled to the depth of two feet or more with the loose leaves of the Syriac manuscripts which now form one of the chief treasures of the British Museum. Here I remained for some time turning over the leaves and digging into the mass of loose vellum pages; by which exertions I raised such a cloud of fine pungent dust that the monks relieved each other in holding our only candle at the door, while the dust made us sneeze incessantly as we turned over the scattered leaves of vellum. I had extracted four books—the only ones I could find which seemed to be tolerably perfect—when two monks who were struggling in a corner pulled out a great big manuscript of a brown and musty appearance and of a prodigious weight, which was tied together with a cord. 'Here is a box!'—exclaimed the two monks, who were nearly choked with the dust; 'we have found a box, and a heavy one too!' 'A box!' shouted the blind abbot, who was standing in the outer darkness of the oil-cellar. 'A box! where is it? Bring it out; bring out the box! Heaven be praised! We have found a treasure! Lift up the box! Pull out the box! A box! A box! Sandouk! Sandouk!' shouted all the monks in various tones of voice. 'Now then, let us see the box! Bring out the light!' they cried. 'What can there be in it?' and they all came to help, and carried it away up the stairs, the blind abbot following them to the outer door, leaving me to retrace my steps as I could with the volumes which I had dug out of their literary grave."

After a most graphic account of certain Abyssinian monks, "black as crows, and anointed, not with the oil of gladness, but with that of castor," the scene is shifted to the "Convent of the Pulley" as it is called, which we well remember sailing past on a voyage up the Nile, and of the mode of ascent to which Mr. Curzon's is the first description we ever read. He narrates also his adventures at the Coptic convent of Thebes, and the White monastery, interspersing his narrative with a variety of amusing detail, legendary and otherwise. Thence he carries us to Jerusalem, and describes in fearful colours, and we believe for the first time, the terrible catastrophe that took place in the church of the Holy Sepulchre, occasioned by the blasphemous exhibition of the "holy fire." Several hundreds perished, our Author's escape being little short of miraculous. He next visits the convent of Sta. Saba, in the desert of the Jordan, of which he gives, as we can testify, a most veracious and striking sketch. Come we, however, to the most curious part of the book, his journey to the Greek monasteries of Meteora and Mount Athos. From Corfu he crossed over into Albania, and, as the country was disturbed, as a measure of precaution, obtained from the Pasha of Yanina an order upon the chief person at Mezzovo, at the entrance of the wilder parts of

the mountains, to procure him an escort. How he fared when he arrived there we leave him to explain:

"As Mahmoud Pasha had supplied me with a firman, and letters to the principal persons at the several towns of my route, I looked out my Mezzovo letter, with the intention of asking for an escort of a few soldiers to accompany me through the passes of Mount Pindus, which were reported to be full of robbers and *cattiva gente* of every sort and kind, the great extent of the underwood and box trees forming an impenetrable cover for these 'minions of the moon.'

"Most of the population of Mezzovo turned out to see the procession of Milordos Inglesis as it entered the precincts of their ancient city, and defiled into the market place, in the middle of which was a great tree, under whose shade sat and smoked a circle of grave and reverend seignors, the aristocracy of the place; whereupon, holding the pasha's letter in my hand, I cantered up to them. On seeing me advance towards them, a broad shouldered, good-natured looking man, gorgeously dressed in red velvet, embroidered all over with gold, though something tarnished with the rain and weather, arose, and stepped forward to meet me. 'Here is a letter,' said I, 'from his highness Mahmoud Pasha, Vizier of Yanina, to the chief personage of Mezzovo, whoever he may be, for there is no name mentioned; so tell me who is the chief person in this city, where is he to be found, for I desire to speak with him?' 'You want the chief person of Mezzovo?' replied the broad shouldered man; 'well, I think I am the chief person here, am I not?' he asked of the assembled crowd which had gathered together by this time. 'Certainly, malista, oh yes, you are the chief person of Mezzovo undoubtedly,' they all cried out. 'Very well,' said he, 'then give me the letter.' On my giving it to him, he opened it in a very unceremonious manner; and before he had half read it, burst into a fit of laughing. 'What are you laughing at?' said I, 'is not that the vizier's letter?' 'Oh!' said he, 'you want guards, do you, to protect you against the robbers, the klephti?' 'Yes, I do; but I do not see what there is to laugh at in that. I want some men to go with me to Meteora; if you are the captain or commander here, give me an escort, as I wish to be off at once; it is early now, and I can cross the mountains before dark.' After a pause, he said, 'Well, I am the captain; and you shall have men who will protect you wherever you go. You are an Englishman, are you not?' 'Yes,' I said, 'I am.' 'Well, I like the English; and you particularly.' 'Thank you,' said I; and after some conversation, he tore off a slip from the vizier's letter, (a very unceremonious proceeding in Albania) and, writing a few lines on it, he said, 'Now, give this paper to the first soldiers you meet at the foot of Mount Pindus, and all will be right.' He then instructed the muleteer which way to go. I took the note, which was not folded up; but the badly-written Romaic was unintelligible to me, so I put it into my pocket, and away we went, my new friend waving his hand to us as we passed out of the market place; and we were soon trotting along through the open country towards the hills which shoot out from the base of the great chain of Mount Pindus, a mountain famous for having had Mount Ossa put on the top of it by some of the giants when they were fighting against Jupiter. As that respected deity got the better of the giants, I presume he put Ossa back again, for which I felt very much obliged to him, as Pindus seemed quite high enough, and steep enough, without any addition."

(To be continued.)

From the Irish Ecclesiastical Journal.

STATE OF THE IRISH CLERGY.—A FEW MORE FACTS.

While acknowledging with sincere gratitude the prompt and liberal manner in which our statement in the last number of this Journal has been responded to, we feel it to be due to those who have already contributed towards the relief of our distressed clergy, to place before them some of the additional particulars with which we have been supplied, respecting the management of the fund, and the nature of the distress to whose relief it has been applied.

The sums hitherto contributed have been dispensed under the direction of six persons, who act as trustees to the Fund, and who, while they use every precaution in the investigation of the facts of each case, have also to perform the difficult and delicate task of conveying assistance in such a way as to avoid inflicting a needless wound upon the feelings of those who shrink from disclosing the extremity of their sufferings. It is a remarkable fact that in no single instance has a clergyman been known to apply for relief on his own behalf; his privations, however great, have been invariably concealed, and it is only through the watchfulness of some friend that the truth has been at length discovered, and a communication opened with those who are able to tender assistance. Up to the present time the trustees have had it in their power to relieve the families of sixteen clergymen, of whom fourteen have received pecuniary aid, and all have been supplied with clothing. The Rev. C. Wolsley, Secretary to the Curates' Fund Society, 133, St. Stephen's-green, Dublin, acts as treasurer, and all the original communications connected with the several cases of distress are in his possession. It is scarcely necessary to add that he is not at liberty to disclose the names of any of the parties to whom assistance has been sent.

We shall now subjoin a few extracts from some of the correspondence which has taken place since our last publication. The reader will bear in mind that they are merely selections from a number of similar communications, and that the sufferings described in them prevail to a wide extent.

No. 1. A clergyman (with four children) in whose district the poor-rate amounts to *eight shillings and ninepence* in the pound, and whose income has not been paid for the last two years, thus replies to a letter, proffering assistance:—

"9th April.—You have our heartfelt thanks for your very kind letter received yesterday evening. I fear few can form an idea of the privations with which it has pleased our Heavenly Father to visit some of the clergy of the west of Ireland; and when I assure you it is with the utmost difficulty I can procure a sufficiency even of the coarsest description of food for the daily supply of this small family, I need hardly say how acceptable would be the boon of a few articles of clothing."

In the next letter, 14th April, he writes:—

"You have, in truth, the grateful thanks and fervent prayers

of this poor family, for the truly munificent donation of ten pounds—so unexpected too! May our gracious and Heavenly Father abundantly reward you, and our kind Christian friends, for this acceptable token of their sympathy. Our hearts are too full to say more, than that, I trust, while life lasts, they shall never be forgotten by us at the throne of grace."

No. 2.—"13th April. I beg to acknowledge the receipt of your favour yesterday, and gratefully accept your kind donation of five pounds, which came at a most seasonable time, as it will enable me to put crops in my ground, which would otherwise have remained untilld. I cannot but recognise in it the hand of a bountiful and gracious Lord and Master, who has raised up friends for us in the hour of trial and of need. That I should be amongst the distressed clergy may appear extraordinary; but when it is known that out of an income of not quite £200, above £150 is absorbed in legal taxes and charges, and that I live in a most distressed locality, where there is no person above the rank of a peasant—none, except myself, to do anything for the starving and destitute people around, I trust that that distress will not be attributed to improvidence or extravagance on my part."

The following case is of peculiar importance, as it places in a distinct light what may seem unintelligible to our English reader—viz., the process by which, under the operation of existing laws, church property is at present suffering actual confiscation in many parts of Ireland. Here is a clergyman entitled to an income of £367 per annum, of which *forty-one pounds* alone are available to his own use:

No. 3.—"April 6. It is indeed a subject of great thankfulness that our good Lord has raised up for the suffering clergy such kind and benevolent friends in our time of need, and I trust it will not only make us grateful, but, also, devote ourselves more entirely to His service than we have ever done before. As regards my own circumstances, in a pecuniary point of view, I have no hesitation in stating, that, for the last six months, the providence of the Almighty alone has, by various little interpositions, kept me from the walls of a jail. The income of my parish is £367; but of that £94 a-year has been assigned by deed, for the liquidation of the charge of £1,000 upon the glebe-house. There is also a rent of £47 charged for the glebe land—a few acres, taken when land was at the highest value, for the purpose of building the house. These sums, with insurance, and other fees, deducted from my income, used, in former years, to leave me still about £200, a sum upon which I could, with economy, support my family in comfort; but the poor's rate last year amounted to £160, which utterly swallowed up all, with the exception of about £41 for the support of my family, consisting of my wife (in very delicate health), myself, and seven children."

We have already observed, that in no instance during this period of trial have any of our clergy been known to seek relief for themselves. It is a deeply touching fact, that in more than one case relief has been actually declined by those whose known privations had elicited the offer of it. One clergyman thus replies to a letter tendering assistance:—

"Whilst I could not for a moment feel justified in availing myself of the proffered boon, I cannot help rejoicing in the kindness and Christian love which prompted it. I venture to forward to you the names of three clergymen in this diocese, who, perhaps, would accept whatever might be at your disposal."

Another, in answer to a similar offer, says:—

"April 2. Thank God, I am not in want of either food or raiment. I have no family but my wife; and it has been *always* our fixed rule to live within our means. I only received £20 from my parish for the last year and ten months; but I am regularly paid £46 3s. 1d., by the Ecclesiastical Commissioners, with a drawback for glebe-loan instalment. Within my stipend I do live, and, with God's blessing, shall live, until it shall please God to right matters on the earth. 'In his hands are the issues of life,'"

The reader cannot fail of being struck by the affecting realisation in the above of the Apostolic precept. A clergyman, with the education and habits of the upper classes, in an age of factitious wants, expresses himself content with "food and raiment," while the perfect sincerity of the sentiment is manifested by his incidentally mentioning that his entire means of support for himself and his wife amounts to about *fifty pounds per annum*.

Among the mingled feelings awakened in us by the perusal of these simple records of Christian faith and endurance—records which could only be brought under the public eye after removing from them every trace that could lead to the discovery of the writers—one, we confess, is uppermost in our own minds: it is the feeling of joyous hope in the future prospects of a Church which God, while he chastises, is at the same time thus blessing with the unmistakeable evidences of His own Spirit's presence.

In setting God before us, we cannot help keeping our eyes fixed upon his various gifts and numberless bounties: The gift of our lives, and the preservation of them; the sun that shines upon us; the bread we eat; air, earth and seas, all contributing their several shares to our maintenance and support, and ministering to our delight and comfort—these, and many others, are the common, daily benefits of a kind Providence. And if we consider farther how many wonders concur to furnish us with the smallest thing we want, and what an expense of power and wise contrivance there is in supplying us with a morsel of bread, or one drop of water, inasmuch that our thoughts are swallowed up at once in the contemplation, the whole must issue in this conclusion, that He who thus *does good, is good*; and that such unmerited favours and multiplied blessings can be nothing but the acts and workings of that love which gave us our being, and is continually proving itself to our senses by repeated miracles in the support of them. Well, then, may we be called to set God before us in this respect; to admire, to adore, to praise him; to depend upon him; to sit down contented and easy with our lot; to assure ourselves, at all events, that we are in good hands; that whatever he ordains for us, prosperity or adversity, health or sickness, crosses or the attainment of our wishes, proceeds from the kindest intention, is managed by the most perfect wisdom, and solely the effect of his fatherly care over us, and steady, tender concern for our welfare. Rev. THOMAS ADAM.

Every Christian soul is personally engaged, first to be enlightened, and then to shine; and we must draw our light for ourselves from that same source that furnishes the church with her public light.—*Abp. Leighton.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JUNE 9, 1849.

NOTICE TO SUBSCRIBERS.

The Publishers of the Banner of the Cross earnestly request those subscribers, who are in arrears, to forward the amount of their bills. There are some who have received this paper regularly for years without making any return to those who are at the cost of its publication. In all such cases, unless promptly attended to, the Publishers will be under the necessity of discontinuing the paper.

CONVENTION OF NEW JERSEY.

As we were prevented, by other duty, from attending throughout the interesting session of this Convention, we are indebted to the New York Courier and Inquirer, for the following admirable report of the proceedings.

The only omission in this report is the statement of one interesting fact, overlooked in the pressure of other topics.

On the first day of the session, a unanimous resolution was passed that the Senior Presbyter present offer up the thanksgiving for a recovery from sickness, as expressive of the feelings of the Diocese on the restoration of the Bishop. This was immediately done by the Rev. John Croes.—*Son of previous Bp of N.J.*

We had the pleasure of witnessing the interesting scene of Thursday afternoon, when the Convention of New Jersey nobly asserted the dignity of its ecclesiastical character, and with one heart and one voice declared unshaken confidence in the Bishop, whose zeal and devotion had, under God, secured for it the measure of prosperity now enjoyed. We wish that every member of the Church had been present, especially those who have given a too ready ear to the slanders and calumnies which have come up from the lowest and vilest sources against a Bishop of the Church.

And here let us say an earnest word to the members of the Church of God, in reference to the awful sin of countenancing and supporting these miserable publications which pander to and pamper the worst passions and the most degraded tastes of a corrupt world. *As long as these papers find that by such attacks they can make money, our Bishops and Clergy will be the favourite objects of their abuse.* Any Christian who gives a six-pence to sustain them, in their work of moral destruction, commits a fearful crime and becomes an accessory in their guilt. Any Christian who admits one of these papers into his family circle invites the plague to desolate his household. Great efforts have been made of late to circulate such papers, especially those which contained anonymous attacks upon the Bishop of New Jersey. A copy was sent to most of the Clergy and Laity previous to Convention. The mover of the resolution against the Bishop confessed that this was the main source of his information.

We wish every member of the Church, every one who regards the high character of the press of this country, had heard Mr. King's noble and eloquent vindication of its dignity. In becoming language, right from the heart, as one long engaged in the press, he repudiated all association with such degrading fellowship. We have heard many speeches in Conventions, but we have never listened to one more powerful and impressive. Its energy was the *magna vis veritatis*. Its impressiveness was the effect of true feeling appealing to kindred sympathy, heart speaking to heart. Few who heard that speech will ever forget it.

To the subject which it concerns, though one near our heart, one in which the Church is largely concerned, we have been slow to refer. We have trusted in God that the truth would prevail over the outpourings of malice, and that the whisperers and false accusers would at length find that their efforts were vain. It is one of the saddest features in the character of our Christian day that men are so ready to believe evil reports upon the slightest evidence. As Mr. King truly said, "testimony that would not convict a petty thief is enough to condemn a Bishop."

For the present at least, we rest this matter upon THE UNANIMOUS VERDICT OF THE CONVENTION OF NEW JERSEY. Our readers must remember that the Convention which decided this question was assembled in Burlington. It was brought forward on the last day of the Convention, and the members had been distributed throughout the town for two days, and had heard all that was to be said. There was no check put upon the debate, the boldest challenges were given to produce evidence beyond the

reports alluded to. The report of the Courier and Inquirer truly describes the impressive moment when the vote was taken. We think it due to Mr. Halstead to say that he disclaimed any unfriendliness to the Bishop in his course. His great design, he said, was to vindicate him from evil reports. His refusing to vote for his own resolutions was a proof of his sincerity, and evidenced the effect of the debate upon his own mind.

Many reports had been circulated in reference to the funds of the Diocese. The Treasurer's Report was not only audited by a committee, but read item by item to the Convention, and general satisfaction expressed in the statement.

We think it also proper here to state that some of those who have been named, as being deeply injured by the Bishop, have come out in the Burlington Gazette and denied the truth of these allegations in very strong language. Those who are inclined to dwell upon the losses of some individuals in Burlington, losses which it is hoped a little time will repair, might perhaps charitably and justly think of the gain which the whole City of Burlington has derived from the noble and prosperous Institutions there founded by the Bishop, without endowments and without help from the Church. In reference to this trying case, most trying to him who has encountered it, in what he has thought the line of duty, "let patience have her perfect work." Though a cloud is now overhanging, though mists and exhalations are rising from the earth, we doubt not that soon the truth and right will shine forth as clear as the noonday sun in a cloudless sky.

Before pronouncing the benediction, the Bishop made a most affecting and impressive address, and the Convention broke up amid the mutual congratulations of its members.

BURLINGTON, Friday morning, June 1.

The Protestant Episcopal Convention of this Diocese closed its stated annual meeting last night. The Convention assembled on Wednesday morning, in St. Mary's Church, Burlington, and after the performance of the usual religious services was organized about one o'clock, the Bishop in the chair.

The first day was occupied in routine business for the most part, and in a long discussion of a rule of order which gave to the presiding officer unlimited authority to decide all points of order. It was proposed to amend this rule by adding the words "subject to appeal from such decision to the Convention." This is an old bone of contention in the Diocese—the Bishop claiming that as he presides *ex officio* he cannot be limited in his decisions by the Convention, and those who differ with him claiming that the whole Convention is the creation of the Constitution, and that it and all its doings and officers are to be controlled by that Constitution and by the well established usages of deliberative bodies.

The point was resolved, as heretofore, in favor of the Bishop's views, by the failure of the two orders to agree: the Clergy sustained the Bishop; the laity—by a majority larger than heretofore—coincided with the views of those who contended for a right of appeal to the Convention.

The parochial reports were handed in, and the elections of the Standing Committee, of Delegates to the General Convention, and of Trustees to the Theological Seminary, were effected, without any change, it is believed, since last year—before the adjournment in the evening.

On Thursday morning, after prayers, the Bishop read his address—full of interest for all the churchmen of the diocese, and touching with simplicity and earnest feeling upon the severe and all-but fatal illness of the Diocesan since the last meeting.

At the close of the address another ancient point of contention in the Diocese was brought up on the report of a Committee, to which had been referred a proposed canon asserting the right of the Convention to verify the certificates of all its delegates, clerical as well as lay.

In respect of the lay delegates their right is undisputed, but in regard to the clerical members it was insisted on the one side that the list of the Bishop which he is required by the canon to furnish must be received as final—while on the other it is claimed that on objection to the accuracy of the list, an inquiry and decision may and should be made by the Convention. There were two reports, both admitting the abstract right of the Convention to ascertain the validity of every member's claim to a seat—but the one recommended the passing of the proposed canon as declaratory of the law; the other resisted its passage as useless—conferring no authority, if the constitution does confer it, and incapable of conferring authority, if the constitution does not.

The decision of the Convention was with the latter view, and the proposed canon was rejected. It was now half-past 6 o'clock, P. M., when the following resolution was offered by Wm. HALSTEAD, Esq., of Trenton:

Whereas, a Bishop should be blameless, and should have a good report of those that are without, lest he fall into reproach; and, whereas, public rumor as well as newspaper publications have made serious charges against our Bishop, impeaching his moral character, tending to impair his usefulness, and to bring the church of which he is Bishop into disrepute—therefore,

Resolved, That a Committee be appointed, consisting of three clergymen and three laymen, who, or a majority of them, shall make such inquiries as shall satisfy them of the innocence of the accused, or of the sufficiency of ground for presentment and trial; and that they do make report to this Convention at its present session, or at such other time as this Convention shall designate.

Previous to presenting the resolution, Mr. H. said that inasmuch as the proposition he was about to submit, nearly concerned the character of the presiding officer, he desired in courtesy to that distinguished gentleman to give him an opportunity of vacating the Chair by going into Committee of the Whole.

This being quite an unusual course in the Convention, and the Bishop indicating no wish to shrink from any duty as presiding officer, the motion was not pressed, and the resolution was presented.

Mr. HALSTEAD prefaced the resolution with a few remarks in calm and measured language, disclaiming any unkind feeling towards the Bishop, or any purpose other than one of enabling him to place formally and officially before the Diocese such explanation as he might be disposed and able to give of the charges, which in the shape of rumors, newspaper publications, and placards in our chief cities, were calculated so injuriously to affect his reputation.

An earnest debate ensued upon this resolution. It was opposed by Mr. A. GIFFORD, Judge DAYTON OGDEN, CHARLES KING, the Rev. Mr. PHILIPS, and the Rev. Dr. OGILBY, and supported by the mover, Mr. HALSTEAD.

By the two first named gentlemen it was shown that the Convention could not lawfully pass the resolution presented to them—that it was wholly uncanonical and unconstitutional; but those gentlemen, and all the others who spoke in opposition to the resolution, unreservedly declared that to charges specifying with reasonable precision the offences imputed by rumor, or any offence cognizable by the Convention, they would oppose no obstacle; nor to the receiving, referring and investigation of such charges, and that in no other way could the Convention lawfully reach or touch the subject.

Mr. KING spoke with great earnestness against the injustice and enormity of putting any man on his defence—and least of all a man such as Bishop Doane—upon vague rumor, and what was called "newspaper publication." Mr. K. said he felt his own personal character, and the calling to which the best years of his life had been devoted, concerned in rescuing newspapers—such as he understood what a newspaper should be, and what the obligation and duty of the editor of such a paper were—from any fellowship with or responsibility for such paper as that which had circulated the charges referred to in the resolution—a common receptacle for all that is vile, and pandering to the worst vices, passions and prejudices of our nature.

Mr. K. insisted that whereas, upon rumor or newspaper charges, the meanest criminal could not be arraigned, it was intolerable that a man of such eminent services as Bishop Doane, of such untiring devotion to this Church, and to the cause of Education as connected with the Church, of such self-sacrificing labors should be held up as a suspected criminal, though feeling, and admitting that if these or any charges should be made under a responsible name, and not by anonymous slanderers—the basest at once and most cowardly of mankind—there should, and would be no hesitation in raising a committee of investigation. The gentleman who presented the resolutions did not profess to know any thing of the truth of these rumors, or newspaper publications, and in no manner makes himself responsible, and this should, of itself, determine the Convention to reject the resolution.

The meeting of this Convention was no sudden meeting, nor clandestine meeting. It was a stated annual meeting, known of all men who might desire, months in advance; and its place of assembling equally well known to be at this town of Burlington, where the misdeeds which rumor imputed to the Bishop had been perpetrated.

If, then, there was truth in these rumors, how comes it that—after sitting here with open doors, with the eyes of all upon us, with the ears of all open to our discussions—no word of complaint, no charge of any sort had been made in any responsible manner, to this Convention, against the Bishop? The fact that none such had been made must, Mr. K. contended, under the circumstances of the case, be regarded as outweighing entirely, and discrediting, the rumors upon which Mr. H. wished us to proceed.

Mr. K., after reviewing rapidly the career of Bishop Doane in New Jersey, and his eminent success there in building up seminaries of learning and the church, called upon the Convention to stand by him and show by their vote this day that however over-sanguine Bishop Doane may have been in some of his anticipations, however even improvident in expenditures—made not for personal purposes, but for great public ends—nothing had been presented or was known to the Convention which could authorize any withdrawal of confidence or support from him, or impair the trust they had—that with renewed health and God's blessing upon his labors, the Diocese would yet reap in the prosperous and triumphant march of the Church, and the Church schools the most satisfactory reward for their steady and unshaken adherence to their Diocesan.

The Rev. Dr. OGILBY presented with great force his views of the injustice of the proposed proceeding, and finally at about 9 o'clock, the Bishop rose to put the question on the passage of the resolution.

When after a few brief, touching, steadily uttered sentences upon the extraordinary and trying position in which he stood, the Bishop said, "All who are in favor of this resolution will say Aye"—a silence deep as death fell upon the assembly—the beating of each heart was audible—but not a word was spoken. No solitary Aye broke this awful silence! The mover of the resolution himself was voiceless. After a due pause the Bishop again spoke—"All opposed to this resolution will say No." Then went up as if with one breath and from one heart, such a negative as no one could mistake the import of. Its tone, its fervor, its sincerity, were significant even more than its unanimity. The work was done, and after finishing some formal business the Convention adjourned.

CALAMITY AT ST. LOUIS.

In our deep regret for the general loss by which so many homes have been desolated, we must express our individual sorrow for the death of T. B. TARGEE, Esq., who perished in the flames. We only knew this gentleman as a faithful and punctual subscriber, for years, to the Banner, and we must mourn the loss of so good a friend. We argue that a man who is faithful in one duty, is true in all.

MR. P. CONNELLY.

Although we care little about this case, as far as it relates to the individual concerned, yet as it involves most important principles of no little interest at present, we feel bound to give a full report of the matter as it comes to us in the last English papers. This case is now attracting much attention in England.

Mr. C.'s late admirers have greatly changed their opinion of him, and show the amusing difference it makes in a man's essential qualities, according as his face or his back is turned towards Rome. Looking *that way* he is wise, virtuous, learned, &c., but when his weary gaze is turned again to look upon his abandoned privileges, he becomes at once foolish, vicious, ignorant, or perhaps, *insane*!

"The Tablet," the organ of Rome in England, informs us that Mr. Connelly was disappointed in not obtaining "a Cardinal's hat," and so he left Rome in disgust. But we are little interested in the *motives* which have impelled the late actions of one who has been so strangely moved in times past. One who has deliberately broken his ordination and marriage vows, is not much to be regarded. ✱

But this case brings up grave questions of principle, deeply affecting high and holy interests. Our blessed Saviour declares that but *one cause* can justify a divorce of man and wife. And what is the vow of celibacy, under which Mr. Connelly entered the priesthood of Rome, but a divorce *in fact*? It is a positive and express renunciation of the vow given in marriage, the promise made before God and man that *death alone* should separate the parties. What should be thought then of the Church which welcomes into her priesthood a man who has broken this vow? What shall be thought of the Bishop, who not only encourages such an impiety, but actually gives to it his sanction and in opposition to the great Head of the Church, separates "those whom God hath joined together?" On this point "the English Churchman" has the following admirable remarks:

"We are no lawyers, and are therefore unable to say what technicalities may prevent Mr. Connelly from attaining his wishes; but we are plain matter-of-fact Christians, and without entering into the subtleties of the Law Courts, we will simply state the facts as we believe they stand recorded on high, and draw our conclusions accordingly.

We know not in what year Mr. and Mrs. Connelly became man and wife, but we may presume it was sometime between 1825 and 1830. Whenever it took place, Mr. Connelly was asked in the most solemn manner,—

Wilt thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

To which he replied, "I will." And immediately after, Mrs. Connelly was asked,—

Wilt thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

To which she also replied, "I will." And then (as if the Church at that solemn moment placed all casualties prominently before the eyes of the bride and bridegroom) he must have given her his troth, saying,—

I, M. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

In the self-same words, with the addition of the word, "obey," she also pledged herself to be his wedded wife "till death us do part." Now we wish to know how *any* vow taken after this can nullify it. We shall be told, perhaps, that the Pope, as God's representative on earth, can loose as well as bind; and that, therefore, Mr. and Mrs. Connelly after their separation were no longer man and wife. But, as we very often hear of the superior purity of the Romish Church to our own, it will be well to enquire whether the Pope has virtually any power to act contrary to God's commandments. We know but one cause, which our blessed Saviour affirmed to be a sufficient reason for a man to put away his wife. And we know also that when He had cured the man who was possessed of the Legion of Devils, and the latter prayed Him that he might be with Him, our blessed Lord suffered him not, but said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."—(St. Mark v. 19.) That such an answer to Mr. Connelly's application for a separation from his wife should have been given by Pope Gregory XVI., in imitation of his blessed Master, who can doubt? If the vow of Matrimony is not secure from the Pope's interference, what oath may not be broken with his permission? What would become of our oaths of allegiance to our Sovereign, of our treaties and promises, if the Pope can nullify all? Who will trust to vows, if it be only the *last-made* vow that is binding? What an enthralling power that is, by which Rome holds her votaries! by which she fetters them with links of iron! How has she led *one* to remain within her bonds, who has feelingly and powerfully portrayed the disappointment which awaits those who exchange the mild sway of the English Church for the bondage of Rome!

As many of our readers are interested in this case, we add from the Guardian, the report of the proceedings before the Ecclesiastical Court.

CONNOLLY v. CONNELLY—SUIT FOR CONJUGAL RIGHTS.

"This was a suit promoted by Mr. Pearce Connolly against his wife, Mrs. Cornelia Augusta Connolly, for restitution of conjugal rights. The parties are both American subjects, and were married according to the rites of the American Protestant Church at Philadelphia on the 1st of December, 1831. The issue of that marriage was five children, three of whom are now living. Mr. Connolly, at the time of his marriage, was a minister of the Protestant Church, but in 1835 Mr. and Mrs. Connolly renounced the Protestant faith and embraced that of Rome, and then took the usual vow, each agreeing for the future to abide by the law of the Romish Church, and to live a life of celibacy. They agreed to a formal separation, and the wife, after taking a vow of chastity, went into a convent at Rome, while her husband became a minister of the Romish Church. In May, 1836, Mr. Connolly came to England, when he was appointed private chaplain to the Earl of Shrewsbury. Mrs. Connolly arrived in England in the previous year, and formed a religious community, of which she was made superior, at Derby, which community afterwards removed to Hastings. On the 25th of January, 1849, Mr. Connolly called at the convent for the purpose of seeing his wife, but she declined to receive him, at which he expressed himself much hurt, and wrote a letter to Dr. Aspert, expressing those feelings, and referring to Mrs. Connolly as his reverend mother. In 1848 he came to this court to ask it to grant him restitution of conjugal rights by compelling his wife's return to cohabitation after a separation of fifteen years by mutual consent. Mr. Connolly, it was suggested in argument, had again professed the Protestant faith.

Dr. Bayford appeared for Mr. Connolly. He would admit this to be a case of a very unusual character as regarded the matters contained in it. It had been laid down by Sir John Nicholl, in the case of *Barley v. Barley*, that a wife could not separate herself from her husband but upon two grounds, cruelty or adultery. In this case the only ground pleaded for a separation was, that a vow of chastity had been taken by the wife, with the consent of her husband, on their renouncing the faith of the Church of England and embracing that of the Church of Rome. The learned advocate contended that this court could not take cognizance of foreign laws. After taking these vows, the parties cohabited together only in board—according to their mutual agreement, it was true. Fourteen years of time had since elapsed, before the husband desired her to return to cohabitation, which she had refused to do; her husband, in consequence, now came before this Court to compel her. There were three grounds raised in this statement, which were important for consideration. The first was, the orders taken by Mr. Connolly; the second, the vows and position taken by his wife as a superior of a religious house in England; and the third, their private vow and consent to live a life of celibacy. With regard to vows of chastity, Bingham mentioned, in his history, that a law passed in 1692, whereby parties who were of the Church of Rome, and had lived separate, might return to cohabitation.

The Court observed that it had no evidence before it of the law on this question.

Dr. Bayford wished to show how the English law had dealt with the matter. He referred to the 2d and 3d of Edward VI. c. 21, which was the first act passed in reference to these matters; these repealed the act of the 32d of Henry VIII. He would also refer to the 5th and 6th of Edward VI., c. 12, and the 1st of James I. c. 25.

The Court wished for proof that these marriages were legal in England; if it were proved they were not, then the allegations would not be admitted.

Dr. Bayford said that as the parties had lived in this country two years and four months, he did not think it could refer to the rules of foreign countries in reference to the law of our Church, which admitted of their right to live together. It was the law of this court that no private arrangement for a separation between man and wife was binding. The learned advocate submitted that all the Court could do would be to put the parties under the same roof, and leave them to live together as they thought fit.

Dr. R. Phillimore appeared on the same side, and submitted that the very gravest questions of law and policy might arise from the admission of this allegation. He (Dr. Phillimore) objected to the whole of the allegation, on the ground that it contained in substance two pleas, which were set up in bar. One was, that the husband was a Roman Catholic priest, and another, that the wife had taken vows of chastity. The learned advocate would not trouble the court upon the subject of its jurisdiction in this case, for Lord Stowell had laid it down that the Court might examine into cases of marriage contracted in foreign countries, and both the English and American law agreed that, in cases affecting the marriage contract, the question was to be decided by the Court in which the remedy was sought. The allegation pleaded a sort of sentence of separation, but that was not the kind of sentence which could be taken notice of by the Court; but even assuming that this was admissible, it would not be any bar to a suit for restitution of conjugal rights, as the law would only compel cohabitation under the same roof, and the parties had done so already since the date of the agreement for separation. It was in evidence that this gentleman was an ordained minister of the American Church according to the rites of the Church of England. The American Episcopalian Protestant Church was founded upon the same principles as our own Church. If that were so, it did not appear that this gentleman had ever received liberty to leave the Church, and he (Dr. Phillimore) therefore submitted that Mr. Connolly's proceeding into the Romish Church was an act of illegality. They had seen, in the case of Mr. Shore, that gentlemen could not leave the Church and act as they pleased. Supposing Mr. Connolly chose to return to his original faith, the learned advocate contended there was no Court which would prevent his compelling his wife to return to cohabitation. He would abstain from troubling the Court at further length at present; but he (Dr. Phillimore) submitted that the whole of this allegation was inadmissible, both from precedent and principle.

Dr. Addams appeared on behalf of Mrs. Connolly, and contended for the admission of the allegation. These parties were

American subjects; they were married in America; they came to this country, as it were, merely as birds of passage; and therefore, the Court might decline to entertain the suit altogether. This gentleman being in England, thought proper to sue his wife for restitution of conjugal rights. A libel had been given in which proved the marriage in the United States, that they were married according to the forms of the Church of England, and that Mr. Connolly was at such a time a minister of that Church; also, that the parties cohabited till 1835, and that in 1836 they came over to this country, and both had resided here ever since; but it went on to state, that the said wife, not having the fear of God before her eyes, and being unmindful of her conjugal vow, without any unlawful reason, had removed herself from the bed and board of her lawful husband, and had refused, and still did refuse, to return to him. It seemed to him (Dr. Addams), in this state of things, the Court might follow the example of Courts on the continent, and say the parties ought to go to their own country and settle the matter in their own way. He was prepared to say that, so far from it being necessary to go into strong matters of law, it was a matter of discretion altogether. The Court, he (Dr. Addams) contended, had the power to refuse to grant Mr. Connolly the relief which he sought, if the wife came and showed he had misconducted himself. However, his (Dr. Addams) party was not coming into that Court to make a complaint against Mr. Connolly, but to protest against being made to return to him. The acts of these parties were not hasty proceeding, but deliberate and solemn acts. The learned advocate then went through the facts of the case, and contended that Mrs. Connolly had bound herself under a very solemn obligation, through the instrumentality of her husband, and it would be perfectly frightful if the Court were to allow the suit to proceed and compel the wife to return to her husband. He submitted that the allegation furnished a complete answer to a suit for restitution of conjugal rights, and proved that Mr. Connolly was a person in whose favour the Court would not allow the suit to proceed. What would be the effect of a sentence? That this reverend mother would be taken from her convent and submitted to the contamination, for such she would deem it, of living with this person.

"Dr. Robertson, on the same side, submitted there had been a foreign sentence of divorce pronounced.

"The Court observed that proof of such a sentence might go to the whole root of the case.

"Dr. Robertson contended it would be at variance with all principles of law to interfere with a decree pronounced by a foreign court.

"The Court would not make one single observation as to what would be the result of this case, but would confine itself at present to the question of form. It must be admitted on all hands that this was a new case. The question was, whether some of the facts here pleaded were so pleaded as to entitle them to admission? It was pleaded that these parties were married according to the forms of the Church of England in America. Now, was that the Church of England? The Court did not exactly understand the meaning of the words, 'according to the rites and services of the Church of England in America.' Was there a separate establishment of the Church of England in America? The article upon this point required to be reformed. The sentence of separation which it was pleaded had been pronounced by the Cardinal Vicar-General and Judge Advocate of Rome had not been fully set forth. What was stated in that sentence? That sentence might go to the very root of the case; but, until the Court saw what it was, it would be impossible to say the effect which it would have upon the suit. The Court was clearly of opinion that it must have more pleaded in respect to this sentence than appeared in the articles, for the purpose of knowing whether a sentence had been pronounced by a competent tribunal. It was pleaded that a petition had been presented to Pope Gregory XVI., but that petition was not set forth. It would be impossible to admit the article referring to that petition in its present form. No copy had been produced to the Court of the vow of perpetual chastity which it was pleaded Mrs. Connolly took, and which was said to have been testified by the subscription of her husband. A copy of the protest Mr. Connolly had made against his wife's taking the vows which he subsequently retracted ought also to be before the Court. It must have these documents much more fully set forth than they appeared on the face of the present allegation. The Court wished to reserve to the advocates on both sides an opportunity of entering fully into the arguments which might arise on the pleas, and, therefore, while it directed these articles to be reformed, it would repeat that the Court would not make one single observation as to the possible result of the cause."

In addition to the above, we have no Ecclesiastical news from England of general interest. The following is a brief summary of the condition of things in Europe.

The French army has not yet been able to enter Rome. The Neapolitan army, of 10,000 men, headed by the King of Naples in person, is at Velletri, on its march to Rome. An Austrian army, of 10,000, has entered Tuscany, and is marching on Leghorn. Under these circumstances, it is supposed that the Roman Triumvirs will make terms with the French, rather than submit to the Austrians and Neapolitans. Time will show the result of these strange movements. The French, at present, certainly seem to have placed themselves in a false position.—A further complication has arisen from the seizure of Terracina by the Spaniards. The Pope may well say "Save me from my friends!"

The Austrians and Sardinians have not yet come to terms, but it is expected that they will soon do so. The Austrians have ceased to bombard Venice. Some arrangements are said to be in contemplation.

The Danes have been defeated by the Germans, who are besieging Frederica. But there are rumors of a settlement. Dresden surrendered on the 9th ult.; but all the Rhenish Provinces are in a very disturbed state. There has been a (false) report that the King of Hanover has fled to England.—In fact, the whole of Germany is in a flame, and the people are mad after German Unity. We think it is to be regretted that the King of Prussia did not put himself at the head of the

* W.C. was a Priest in American Ch. of Dioc. of Mississippi but in 1835 became a Romanist — and now (1848) returns to Eng. Ch.

movement, and endeavor to direct it into a safe channel. As it is, the excitement partakes entirely of a Republican character.

The Hungarians are again victorious at Altenburg and Oedenburg; and there is nothing now to prevent their march to Vienna. The Emperor has arrived in that city, and has placed himself at the head of his army. As the Hungarians have revoked the decree deposing the House of Hapsburg, and the march of the Russians has been stopped, it is hoped that some arrangement may yet be possible. The Hungarians will, without doubt, insist upon retaining their ancient constitution.

General Grabbe has been unsuccessful at Constantinople. The Turks will enter into no separate Treaty with the Russians, and demand their instant departure from the Principalities.

For the Banner of the Cross.

MY DEAR SIR:

I see in one of the daily papers a notice of the departure of the Rev. P. Connelly from the communion of the Roman Church. When Mr. Connelly left the ministry of the Episcopal Church, the Romish papers described him as one of the *ablest* divines of the American Episcopal Church. Having for many years diligently studied the learned writers of the Papal communion, and having been admitted as a priest in that body, after years of probation, it is to be presumed that his former ability has been increased, and if the decision of his as yet unripe judgment was counted formidable when arrayed against the Episcopal Church of America, his more matured decision must be reckoned still more serious, when given against a communion in which he has shown himself an active and zealous friend, and for which he has made the greatest sacrifice a man can well be called upon to offer. We knew Mr. Connelly well, and though we did not agree in that estimate of his standing formed by his Romish friends, we were impressed with a deep conviction of his entire integrity and honesty of character. We had frequent opportunities of conversing with him in Rome, after his change of faith—we discussed some points of theology with him walking under the glorious dome of St. Peter's, and ever felt that we were holding converse with an honest and true heart, a generous and earnest spirit. His reason for abandoning his connection with the Church of Rome will be looked for with great interest. We think we could anticipate them. We think we could write beforehand a narrative of his first full confidence and lively satisfaction in his new creed—of his fearful but willing sacrifice for its sake—of his rising doubts—of his sad discoveries—of his final convictions that he had left the fountain of living waters to sit down beside empty wells and broken cisterns, which men had sculptured with abundant ornament, but had *broken* in the vain attempt to beautify. We will not, however, undertake this work, but wait in hope of hearing from himself the history of his delusion and his deliverance.

Philadelphia, May 30th, 1849.

AMICUS.

THE TRUE CATHOLIC UPON ROMANIZING.

We are sure our Readers will peruse with satisfaction the following calm and admirable Review of this subject by one of the ablest Laymen in our Church, the Editor of "The True Catholic."

It seems incumbent on us to take some notice in this place of the extraordinary controversy which has been raised about Romanizing in the General Theological Seminary. It was begun by "The Calendar," a weekly Church paper, published at Hartford in Connecticut, and hitherto distinguished, as well by the calmness and quietness of its course, as by the soundness of its Church principles, and the ability displayed in its conduct. The responsible editor being absent from home, the charge of the paper was committed to a young parochial minister, who astonished the Church by an editorial, bursting from the ordinarily tranquil "Calendar," like thunder from a clear sky, which was universally understood to charge the students of the General Theological Seminary with Romanizing. The acting editor of "The Calendar," has since intimated that he has been misunderstood, and only intended to attack what he calls a "Romanizing clique," in New York; but he also takes the somewhat inconsistent ground, that the matriculation addresses of Professors Ogilby and Haight are evidence of Romanizing propensities among the students, and he does not, so far as we are informed, distinctly retract the charge, which friend and foe of the Seminary alike understood him to make. We are free to say that we do not understand how friend, or foe, or neutral, could have understood any thing else.

The article, it is true, begins by speaking of a Romanizing clique in New York, and undertakes to define what it means by Romanizing in such a way as to give the greatest possible weight to the accusation, by removing from the minds of the readers all suspicion of the unsoundness of the writer.*

Having thus rendered his charge important, by making it somewhat definite, and by showing his willingness to except those Anglican worthies who have been so often and so unjustly charged with Romanizing, because they accepted the Prayer Book in its true meaning, and were actuated by a love of its spirit; he goes on to produce it in the following words: "This is what we now feel our duty to point out, as infecting the neighborhood of our Theological Seminary, and rendering the labors of its able professors almost ineffectual, by the en-

snaring influence which it exerts through young men, upon young men engaged in the study of divinity."

Now, whether there is or is not such a clique in the city of New York, as is here described, we have no means of knowing; but we do know, that if it exists, it must be composed of individuals, who are amenable to some ecclesiastical authority, and who manifest their principles, according to "The Calendar," by overt acts susceptible of proof. If the gentleman who has made the charges is in possession of proof of the facts he has alleged, it is his duty to lay them before the proper authorities, who can, and will, deal with individuals as such, and will give them the advantage of a trial, according to the wise provisions of the canons, and the principles of jurisprudence. This would put a stop to the course of these Romanizers within this Church, as a similar course, in Mr. Oakley's case, did in England. The Church would know precisely who were accused, and what each individual was accused of, and each case would be fairly investigated upon all the evidence which could be brought forward on both sides. As it is, the editor of a newspaper hears one side, and draws his own conclusions, decides, that is, as a judge, upon an *ex-parte* statement. It seems to us, that the least that this gentleman can do, is to publish his proofs, that the Church at large, and not himself, may judge of them. The objection to this, we suppose, is, that it would bring him, and his informers, into collision with individual character, and individual rights. But surely men can have no right to deal with individual character, without assuming that responsibility. As it is, no one knows who it is that has been convicted, before the acting editor of the Calendar, of Romanizing, and therefore every one suspects every man whose views are a shade more "High-Church" than his own. But with the clique we have properly nothing to do, our business is with the Seminary. The affairs of which are a part of the Church affairs, whose history we have undertaken to give.

But before doing so, we hope we may be excused for a remark or two on another subject connected with this matter. The remarks of "The Calendar" on the clique have brought out a young presbyter of the city of New York, in two letters, the most obvious interpretation of which would lead men to believe that he was really a Romanizer. The editor of "The Churchman" assures his readers, on the authority of Mr. Howland himself, that he does not hold the doctrines which his letters seem to maintain, and we have great pleasure in accepting and recording the disclaimer. But there is one position, most distinctly taken, and which does not appear to us to be included in the disclaimer, and that is, that the American clergy are not bound by the articles; of this we cannot avoid expressing our disapprobation. A distinction is taken between the doctrines of the Church, and her opinions, which seems to us entirely unwarranted. There is no opposition between the two ideas, opinion is one thing, one species, in scholastic language, faith is another, doctrine the genus which includes them both. The doctrines of the Church are those things which she teaches, her opinions are those things which she believes, the faith includes those of her doctrines, the belief of which she requires as the conditions of Communion. A priest at his ordination, vows that he will give faithful diligence always so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same. It seems to us impossible to doubt that this promise binds the priest in some degree, and that no small one, to the judgment of the Church in the matter of doctrine, and if the articles do not convey the doctrines of the Church, for what purpose were they set forth. They are not worship, they are not discipline, in any sense distinct from doctrine, what are they then, unless they are doctrine? We are told opinions; but has the Church, whose office it is to teach, any opinions which she does not desire to have taught, and what is doctrine but teaching?

With respect to the Seminary, we are glad to find that the charge against the students must be considered, not merely as not proved, but as disproved. The semi-withdrawal of the charge, by the acting editor of the Calendar, certainly shews something like the absence of evidence. His appeal, inconsistent as it is with the notion of his having made no charge against the students, to the matriculation addresses of Professors Ogilby and Haight, establishes the total absence of proof, for there is nothing in those addresses from which any such inference can be fairly drawn. But the case does not stop here. Professor Ogilby, himself, in a letter to Dr. Meade, published in the Churchman of May 5th, says, "I cheerfully answer the question, which you propose, in reference to the statement quoted from the 'Calendar,' viz., 'whether you know or believe that such a state of things exists in the Seminary, as would warrant the assertion to which I have directed your attention,' to this question I feel bound to answer emphatically, No. What influences may be attempting to operate upon the students, I either know not at all, or very little regard, because I do thoroughly believe that at no time since I have known the Seminary, have the students been so docile and dutiful as they are at present; and consequently that the labors of the Professors have at no time been less 'ineffectual' than they are at present."

But the strongest remains behind. Near forty of the students joined in a respectful address to the Bishop of Connecticut, the Bishop in whose diocese, and with whose countenance, "The Calendar" is published, making it their "earnest request that it may please you to institute a legal visitation of the Seminary, to the end that if there be traitors amongst us, or holders of unsound doctrine, the discipline of the Church may be visited upon the guilty, the reputation of the innocent may be protected, and the high claims of the Seminary to the confidence of the Church may be maintained." The Bishop of Connecticut wrote an answer to this appeal, from which it appears that he has seen the proofs upon which the acting editor of the Calendar relies, and while he considers them "amply sufficient to maintain his allegation," he yet "sees no reason to doubt the general soundness of the institution." This seems to our minds conclusive.

To the above we must add an extract or two from an editorial in the last "Gospel Messenger." This article, written in a calm and moderate tone, perhaps too moderate on the side of justice, takes the same ground we have assumed all along. It

first implies that the Calendar has not made out its case. On the supposition that the anonymous accusers have proofs against the equally anonymous accused, the following sensible query is put:—

But we ask, why not bring the offenders to trial? Possibly we are in error, but we should think it the duty of those who have in their possession proofs of these facts, to take measures to bring the guilty before the ecclesiastical authorities. This would be the shortest and certainly the most satisfactory way to dispose of this painful subject. It would save much of that bitterness of feeling which we fear is beginning to exist among those who are brethren, and who, on all points where the welfare of the Church is concerned, ought to be harmonious.

It is asserted that there exists in the Church a Religious Order—the members of which have taken vows upon themselves. The proofs of this fact have not yet been made public. What kind of an order this is—whether it interferes with the canonical relations of its members or not—whether it is simply a brotherhood, established for some good purpose, or an institution which may be a source of danger to the Church, does not yet appear.

The article concludes with the following just remarks.

Without doubt the enemies of the Church will have much to say on this subject. It will be brought forward as an argument that the Church is in danger from Romanizers. Whereas an opposite conclusion should be drawn.—When evidences of Romanizing appear, the alarm is sounded, the Church is aroused, and by whom? Why not by those who through fear of Rome are ever wandering near the borders of Geneva, but by men who have been ranked among "Tractarians" and "Puseyites," who have ever been suspected of those very tendencies which they now seek to expose. And if it be said that these gentlemen have been censured by the Church papers, we reply that whatever censure they may have received, there has been but one opinion with regard to the charges made, viz: that if they can be sustained, church discipline should be exercised. From every quarter proofs have been demanded—no sympathy with the advocates of error has been expressed. The accusers have been censured, because instead of presenting the suspected for trial, they have only alarmed the public.

Churchmen may rest assured, that though there may occasionally be found those who are fascinated with Romanism, as well as those who decline to an opposite direction,—"Newmans," as well as "Noels,"—yet the clergy as a body, will be found faithful to their trust:—and it will be seen that none are more zealous against the errors of Romanism, than they who have been zealous in guarding their flocks against the errors of dissent,—that they will be most watchful against either extreme, who hold and teach that the Church is not a humanly devised society, but a divine institution, and as such claiming the love and the obedience of all whose earnest desire it is faithfully to do the will of our Heavenly Father.

We have only room this week to give the following notice, without any remark.

BISHOP WHITE PRAYER BOOK SOCIETY

At a meeting of the Board of Managers of the Bishop White Prayer Book Society on Monday evening, the following resolution was adopted.

Resolved.—"That the thanks of this Board, in behalf of the Society which it represents, be presented to the Rev. W. B. Stephens D. D., for the instructive and excellent discourse delivered by him at its Anniversary Meeting on Whitsun-Monday evening, and that he be respectfully requested to furnish a copy for publication."

The Board also appointed a committee consisting of the Bishop and other members to endeavour to obtain funds to carry out the resolution to appropriate one thousand copies of the Prayer Book to each Bishop in the United States for gratuitous distribution in his Diocese.

The committee was directed to prepare a suitable circular stating the object of the Board and soliciting contributions in aid of it; and to have printed for distribution, three thousand copies of the sermon of the Rev. Dr. Stephens, together with the annual report, and the circular.

A resolution was adopted requesting all persons who desire to contribute, to transmit the amount, with as little delay as possible to the Treasurer, Wm. Musgrave, Esq. No 129 Market St.

The Rev. G. Unionius has resigned the Rectorship of Christ Church, Manitowoc, Wisc., and taken charge of St. Ansgarius' Church, Chicago, Ill.

New Publications.

QUESTIONS ON THE BOOK OF GENESIS. Part I. Chapters 1-12. New York: GENERAL PROT. EPISCOPAL SUNDAY SCHOOL UNION.

The utility of Questions like these upon the Books of Scripture, as guides to Teachers, cannot be doubted. The Questions on the New Testament, put forth by the Episcopal Sunday School Union, have been widely used, and received with general favor. The present work is of the same character. It is prepared by a Presbyter of New York, eminently qualified for the undertaking. The questions are of such a character as to explain and enforce the right meaning of Holy Scripture, and in harmony with the teachings of the Church. We heartily com-

*We omit the quotation, as our readers have seen enough of it.—Editor of Banner.

mend it for the use of Bible Classes and Sunday Schools. The plan may be more clearly understood by the following preparatory note:—

In preparing the following Questions and Notes, it has been the design of the author to explain and illustrate the Sacred Text so that it may be easily understood; and to develop the doctrines and precepts set forth therein, in accordance with other parts of the Holy Volume, and the teachings of the Church in her Offices, Catechism, Liturgy, and Articles. Hence constant reference has been made to the parallel passages of Scripture, and to such as bear upon the various subjects; and also to the formularies of the Church.

The Questions for which answers and references are not given, can be answered from the text; or are of such a character as at once to suggest the answer to a Christian of ordinary intelligence.

The Notes are designed primarily for the Teacher. It is expected that he will make himself familiar with the explanations which are given therein, and communicate the same orally to his scholars. It is also important that the Teacher carefully look out and study the several passages referred to, both in Holy Scripture and in the Book of Common Prayer.

This Part contains twenty-two Lessons, and will suffice for six months' instruction in a Sunday School or weekly Catechetical Class, allowing an occasional day for review.

May God grant His blessing to this effort to extend the knowledge of His truth, for His Son's sake!

THE COUNTRIES OF EUROPE DESCRIBED. With Anecdotes and numerous Illustrations.—By the Author of "The Peep of Day," &c. &c. Philadelphia, Geo. S. Appleton, 164, Chestnut street; New York, D. Appleton & Co. 200 Broadway. 1849.

This is not only one of the most beautiful, but also one of the most interesting and instructive books lately published for the use of children. "The Peep of Day," by the same author, so well known, and which, with such simplicity and beauty, teaches scriptural lessons, must give a favorable name to this work. Each country is illustrated with suitable engravings, and the descriptions are exactly suited to the understanding of children. The motto of the book is this, "The world which God made ought to be governed by the book which He wrote." In conformity with this, the author has endeavored constantly to instil religious knowledge. Of such a character, too, are the stories and anecdotes connected with the descriptions of each country. We are sure this book will have a wide circulation, and what is better, we are certain it *deserves* this.

We hope our readers will not think that we are donning "the motley," bestowed by our friend of the Calendar, in noticing a little work for our little friends, by the same publishers. It is called "MOTHER GOOSE IN HIEROGLYPHICS." Oh, what an age of improvement, we live in—how wise we grow! Time was when simple Mother Goose, dear Parent of our childish imaginations, was thought profound enough for the nursery student. Time was, not long ago, when "hieroglyphics," were left for venerable Champoleons. Now, babies must have, as toys, these puzzles of former sages! No matter, whether she comes in hieroglyphics or spectacles, she is still the same dear old "Mother Goose." And we care not to express our scorn for the man, woman or child, who refuses to do her reverence.

Communications.

For the Banner of the Cross.

Dr. DUCHECHET LINES

Sent to a clergyman of this city by a parishioner who had complained to him that his sermons were too long.

Doctor, you say I'm in the wrong,
To think your sermons sometimes long;
But I will show, if you think fit,
How "brevity's the soul of wit."
Suppose that, for example's sake,
A parson's character I take,
And strive concisely to express
What qualities he should possess;
A heart of nature's noblest fashion,
Framed to receive each generous passion,
Open as day to every view,
Frank, manly, tender, kind, and true;
Learning without a touch of pride,
Genius with judgment for its guide;
Add action, voice, and eloquence,
To please each eye, and charm each sense:
Some faults too—but we must forgive him,
For he's the Rector of St. Stephen's
Not contumelious to the poor,
Nor cringing at the rich man's door;
Ready on sorrow to attend,
In joyous hours a cheerful friend;
Bold to maintain his Master's cause
When infidels attack His laws,
Yet leading with a gentle sway
Repentant sinners in His way.
Then, since in these short lines you find
Your character so well defined,
You must at last, dear friend, admit
That "brevity's the soul of wit."

Philadelphia, Feb. 6th, 1849.

J. M.

For the Banner of the Cross.

TO PRAYER, SAD SOUL.

BY CHROMIA.

To prayer, sad soul!—Though by the world caressed.
Its empty smiles can soothe no heart oppressed;
Its kiss is Judas-like, its words are vain,
And from its wiles, thou canst not peace obtain.
Go ask the love of Christ, the conqueror King!
To thee, poor child of care, He'll comfort bring;
Beside reviving streams He'll lead thy way,
And Heavenly manna grant thee, day by day.

To prayer, sad soul! Nor trust to worldly friends,
When 'neath distressing fears thy spirit bends,
In sorrow's hour their aid is all in vain,
For hearts in gladness joined, in woe are twain.
But thanks to God, there is a friend, whose love,
Alike in joy, or grief, will steadfast prove;
And lo, He died, and bore the cross's shame,
To cleanse thy guilt,—blest Jesus, is his name.

To prayer, sad soul! When compassed by the snare
The tempter wily spreads—take heed—beware
His toils!—Though pleasant be the sunny way
He leads, 'tis lighted by a fickle ray
That guides the traveller to the gulf of despair,
Then fades away,—and leaves him weeping there,
Without one gleam of hope, until the cry
Of contrite grief, ascends to God, on high.

To prayer, sad soul! When trials throng thy path,
And all around doth bode o'erwhelming wrath;
In this dark hour of need,—rest on the "Rock,"
Which firm will stand, through each convulsive shock:
And murmur not,—for He is just, who sends
Affliction's yoke;—thus stubborn wills He bends.
With patience bear each strife, till victory, won
O'er passions base, proclaims, "God's will be done."
March, 1849.

For the Banner of the Cross.

"ROMANIZING."

I, also, would like to pronounce my opinion, about the matter now pending before the Editorial "clique." It is introduced under the vague and indefinite term of ROMANIZING. A charge of inconsistency, error or crime, I suppose, is intended to be made by the use of this word, but to what extent, and against whom from all that has been uttered in this cause, has not yet appeared. To me the singularity of this mode of ascertaining the degree of favor or hatred, with which the objectionable features of the Church of Rome, is regarded by Anglicans, is equalled only by the celebrated experiment of Lorenzo Dow for detecting and bringing a thief to justice. It having been reported to him, that certain valuable articles were missing, he at once engaged to have them restored. Accordingly, on an occasion when he went to preach, having taken an axe with him into the pulpit; towards the end of his sermon, he elevated it with a threat and motion, as if he intended to precipitate it into the midst of the assembled congregation. He held it fast, however, but his purpose was gained. The man who *dodged* he pronounced, and even ascertained to be the thief. If Mr. Calendar could be as successful in his novel experiment, and have these, "ROMANIZERS," as he calls some persons, over whom he has assumed the oversight, but whose names are not made known to the world, if they be to himself, brought before the bar of the Church, that they might be examined, and the precise character and degree of their guilt could be ascertained and pronounced upon; it would tend to relieve the unoffending from suspicion, and fix guilt, if it exist—on those, on whom it ought to rest. I imagine, that even, if this motion of the ROMANIZING AXE did not satisfy one of our Bishops, who, by placing so light an estimate on a verdict of "NOT GUILTY," in this particular case, thereby seems to countenance the idea, that he would be willing to lay aside the usual mode of trial in causes, ecclesiastical and civil, and depend, I suppose, on public opinion; it would at least not disturb that "quietness" you seem to delight in, and could not fail of sending the glad tide of joy, into the editorial tribe, who would persuade us, of the deep interest they feel in our venerable School of the Prophets, by endeavoring to disturb the harmony and peace of the Church, throughout the land.

I would not have you think, that I am not in earnest, for though an alumnus of another seminary, to which I am much attached, I am no less than a trustee of the General Theological Seminary, and claim to feel as much happiness, in its prosperity, as any of its friends. Like "a most intelligent Clergyman, from a quiet country Parish," I was "greatly disturbed by the first article of the Calendar;" but not perhaps, in the same way—that is, if he was alarmed. To me the firing from the direction of Hartford, only set me to thinking—what could this mean; and not being able to satisfy my curiosity, it proved a source of annoyance to me, as one might suppose, until I called to mind, an occurrence of my youth, from which I was taught the lesson, that some things that seem dangerous, are not in reality. It was at a military academy, I became acquainted with the musket—how to load, take aim, and fire, with as much precision and dispatch, as if we had been drawn up into line, in the face of a deadly enemy. At first, however, I feared to touch the trigger; but having done so—after the loud report had died away, and the smoke was sufficiently removed, I looked to see, if we had not hit somebody or something. The secret of blank cartridges was soon made known to me, and I rejoiced to learn, we might have the pleasure of shooting without doing any mischief. The firing of small arms, at our noble G. T. S. an Institute to be venerated and cherished, and not to be unnecessarily disturbed and hindered in her work, at the last inspection, had made no perceptible impression on her walls; and simply for this reason, that there being no lead at command, only powder cartridges have been discharged, and even simple ones, with a little experience, know the difference.

Now, allow me to say to some of your brethren of the Press, in all kindness, that if they wish to deserve the good opinion and blessing of those who love "quietness," that they should endeavor to think, at least, twice before they speak once, and neither in writing or speaking, of individuals or things, should they substitute, prejudice for reason, suspicion for argument—what they happen to think on a rainy or dull day, without clear evidence, for truth. Though we, their readers, are sometimes quite ignorant, yet we are easily deceived, if we could indeed think, that such a purpose could be entertained by a religious editor.

O, sir, endeavor to maintain "quietness" and peace in the face of truth, and we will welcome "The Banner of the Cross," as our paper, and unfold it, as a dove spreads out its wings, to the soft breezes, that blow over the south.

For the Banner of the Cross.

MR. EDITOR:

Will you insert the following extracts from "Incidents of the Apostolic age in Britain," and oblige, M. H. T.

"We are ready enough to condemn all unbelievers but ourselves, and to exclaim with uplifted hands and eyes against Jews and ancient heathens, because they delayed for a single hour their gladsome acquiescence in the truth—their full obedience to all that was enjoined upon them by the first missionaries of the faith. When realizing the scene where these men delivered the new message of the gospel, *we*, as a matter of course, claimed to take our place in the ranks of those who 'received the word with joy.' But are we not too hasty here in judging both for ourselves and others? For, which of us is really willing to receive new instructions, even from Heaven? Is not the interpretation men have put upon the old and written word, more precious to them, if they would but confess it, than the word itself? and are not more costly, more frightful sacrifices made to the idol of self-opinion, than commonly fell to the share of any grim deity of the simple pagans? Are not love and joy, and peace and hope, truth and justice—yes, and faith itself, slain there before the eyes of all men from day to day?"

Let those especially who claim to belong to the peculiar fold of Christ, put a searching question to their consciences, and ask how they would treat a messenger, even with the credentials of miracles in his hands, who should rebuke their special sins? We know how certain elect infidels of the only church then existing, got rid of the evidence of facts they could not deny—miracles, they attributed to satanic agency, and is it much to be doubted whether large bodies of professors would not now do the same. It is impossible to tell under what degree, not of evidence, but of terror, our party men of Britain would surrender the cherished objects of their secret devotion even at the command of One who, wielding those terrors, should say—"Give up your gods."—True: things are not come to this pass yet, for 'The Master delayeth his coming.'

In these fair weather and capital times, when profession having elbowed a clear road for itself, struts a-kinbo before us.—When religion is to be managed on such advantageous terms, and the smallest possible deductions of cost and comfort are submitted to by multitudes of its present confessors—these favoured persons are little disposed to disturb their equanimity,—their self-complacency, by conning the page which records the stern incidents of early Church history. The discomfort is too great of contemplating the writhing form of martyrdom, even from the very safe distance at which time has placed it: the exercise might be profitable, but it is too painful, of reckoning the account, of summing the price, at which men of another age were willing to accept the Christian faith. Is there, then, any reproof conveyed hereby, to the men who are now so much at ease in Zion? 'O, no,' is the ready answer; 'but the fact is, that the rights of conscience are now fully understood, and the ancient church is no pattern for us—besides, the details of the stake—of death encountered amidst blood and flames—do not suit the feeling of the day—we have got beyond it all!'

And at what then have we arrived?—Why at the more awful period of an untried faith, on whose doubtful wing men are content, nay, resolved to venture their all hereafter. We live in times when religion is deemed to require no sacrifices at all. So professors have little to do, but to plume themselves, and line their nests with down. They will not allow a feather's point to intrude on their cushioned repose. There are masses of persons, claiming for themselves all religion, who will not endure a fast—who fear not to condemn an alms—who will confess no fault to man, nor take a rebuke from him, and who will confront the clear Scriptures on those heads, nothing daunted. Meantime, the ear is lulled under the soft impressions of smooth things discreetly worded. It seeks stimulants for its prurience, and anon demands the thunders of a horrible tempest on the world around. This is Modern Christianity, which impatient of every burden, shoulders the cross aside—spurns at its reproach, and vaunts and luxuriates in its own new path to heaven!"

THE CHURCH IN BARBADOES.—The rector has commenced, or rather, we should say, revived the custom of having prayers every morning at the cathedral. The rector is much to be commended for opening the cathedral for daily prayer. The public or private worship of God, with the hearing and reading the Scriptures, must be the best preparation for the due performance of the secular duties of the day.

Religious matters have greatly improved since the days of our youth; and much have we to be thankful for in the recollection of the spiritual benefits conferred upon us by placing a bishop at the head of our ecclesiastical establishment. Wonderful have been the improvements in all clerical matters since the arrival of the first bishop: Episcopal superintendence has infused a spirituality into our services, order, regularity, personal inspection, personal visitation of the sick and afflicted, &c., &c., of which it must be confessed we knew little or nothing in the days of yore. In this mighty change, however, are involved the greatly-increased responsibilities and the almost overwhelming labors of the clergy. The harvest is still very great, but the laborers are too few.—Barbadian.

Notices.

BOARD OF MISSIONS.

The Annual meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the city of New York, on Wednesday, June 20th, at 10 o'clock, A. M. P. VAN PELT, Secretary.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission. Churchmen, desiring to contribute books, materials for clothing, &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st. above Chestnut. J. A. MERRICK.

ASSOCIATE ALUMNI.

The annual meeting of this Association will be held in Calvary Church, in this city, (New York,) on Tuesday, the 26th of June, inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M. The meeting for business will be held on the conclusion of the services. By order, &c. June 9 W. WALTON, Rec. Sec'y.

NOTICE.

St. JOHN'S CHURCH, N. L.—This Church having been closed for several weeks, for the purpose of being repaired, cleansed and painted, during which time an important alteration has been made in the arrangements of the Chancel. The congregation worshipping there are informed that the Church will be re-opened, (by Divine permission,) for public worship, on the first Sunday after Trinity, (June 10th, at 10½ A. M. and at 3½ P. M., and all other persons who may wish to worship with us, are reminded that the privileges of the Gospel in this Church are free. June 9 GEO. BOYD, Rector.

The undersigned thankfully acknowledges the receipt of 50 Prayer Books, from the "Bishop White Prayer Book Society," and one dozen of a larger size from the "Female Prayer Book Society of Philadelphia." Also the receipt of several hundred pages of Tracts from the "Female Tract Society," and 14 volumes of Theological Works from the "Bishop White Parish Library Association," for the use of Zion Church, Tuscarora. A. BEATTY.

The undersigned begs leave to acknowledge the following donations in behalf of the Church of the Crucifixion, since the 1st of April—

Dorcas Society, \$5; A. C. C. 5; Ladies' Miss. Society of St. Andrew's, 25; Female Bible Class, No. 2 of St. Andrew's, 5; Donation in Painting, by Thos. Martin, 3 25.

Further donations to this church are much needed, and are earnestly solicited. RENE GUILLON, Warden, No. 214 Chesnut street.

ALL SAINTS' CHURCH, MOYAMENSING.

There will be an ordination in this Church on Friday, (June 15th,) at 11 o'clock, A. M.

FAIR.

The Ladies of the Episcopal Church, in the borough of Norristown, propose holding an *Exhibition and Sale of Useful and Fancy Articles*, together with *Refreshments* appropriate to the season, on Tuesday, Wednesday and Thursday, the 12th, 13th and 14th days of the present month.

The large and commodious rooms of the Court House will be used on the occasion, and no pains will be spared to render them pleasant and attractive. The proceeds of the sale are to be appropriated towards defraying the expenses recently incurred by enlarging the Cemetery, building a Rectory, and otherwise improving the Church property. The object contemplated, therefore, being so commendable, it is to be hoped that this effort of the ladies will meet with a reasonable share of encouragement from a generous public.

The rooms will be open daily, from 10 o'clock A. M. until 10 o'clock, P. M. Admission 12 cents. Norristown, June 6th, 1849.

Acknowledgments.

Receipts of the Bishop White Prayer Book Society, since May 12—

Received from collection at annual meeting, (including \$15 68, a Whit-sunday collection in St. James' Church, Kingessing, \$442 9; Christ church, Upper Merion, per Rev. E. M. Lightner, 4; donation, per W. F. G., 50 cents; a lady of St. James' church, 5; collection at St. John's church, New London, 2 07; W. G., of Reading, Pa., 3; a New Jersey Churchman, 2 50; Radnor church, per Rev. John A. Childs, book sold, 1 50; All Saints' church, Paradise, per Rev. E. Y. Buchanan, for books sold, 1; collection, 5—\$6; collection at St. Luke's church, Germantown, per Jno. S. Littell, Esq., 20 50; Whit-sunday collection at Radnor church, per Rev. John A. Childs, 7 87; C. J., of St. Luke's church, 20; J. Fisher Leaming, Esq., life subscription, 25. Total, \$540 03.

WM. MUSGRAVE, Treasurer, Philad., June 9, 1849. No. 129 Market st.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philad., acknowledges the receipt of the following sums, for the erection of a FREE Church, on Delaware Front st., as a Monument to the memory of Bishop White, from May 8th to 8th June, 1849—

Two Managers' semi-annual subscriptions, \$10; mites for May, 23 25; annual subscriptions, 5; from Mr. Wm. Paul, Christ church, 5; Mrs. C. V. Hagner, St. Stephen's church, 3; a gentleman, by Mr. A. Horner, 50; Mr. Charles R. Boker, 20; Mr. Thos. P. James, 15; Mr. A. Horner, 5; a gentleman, 20; 6 months' interest on treasury notes, 36; B. Z. R., by Rev. Dr. Dorr, 5; Miss Grubb, of Lancaster, for ground, 5; All Saints' church, Lower Dublin, do. 8 19; St. John's church, Carlisle, do. 5; St. Paul's ch., Bloomsburg, do. 7 85; St. Mark's church, Mauch Chunk, do. 4; Christ church, Meadville, do. 17 55; St. Peter's church, Philad., do. 190. Total, \$345 14.

The Treasurer of the Advancement Society has received May 12, from Christ church, for the Bible Committee, \$ 5; June 2, from the Home Missionary Society of St. James' church, for the Tract Committee, 20; for the Prayer Book Fund, 20.

June 9 R. R. MONTGOMERY, Treasurer.

The subscriber would very gratefully acknowledge the welcome and most acceptable donation of twenty-two vols. from the Bishop White Parish Library Association, for the use of St. Paul's Parish, Montrose. Also, one doz. Prayer Books, from "the Female Prayer Book Society." Montrose, May 31st, 1849. JOHN LONG.

The Treasurer of the "Bishop White Parish Library Association" gratefully acknowledge the receipt of Five Dollars, from Miss P. Also, Four Dollars, from the Rev. Mr. Smith. June 9

Advertisements.

Printing Types.

Are now sold at BRUCE'S NEW YORK TYPE-FOUNDRY, at the following very low prices, for approved six months' notes:

	ROMAN.	TITLE, &c.	SHADED, &c.
Pica,.....	per lb. 30 cts.	52 cts.	90 cts.
Small Pica,.....	32	56	95
Long Primer,.....	34	60	100
Bourgeois,.....	37	66	108
Brevier,.....	42	74	120
Minion,.....	48	84	132
Nonpareil,.....	58	100	150
Agate,.....	72	120	180
Pearl,.....	108	160	220
Diamond,.....	160	250	300

A liberal discount for cash in hand at the date of the invoice.

We have now on our shelves, ready for sale in various sized fonts, 60,000 lb. Roman and Italic type. 40,000 lb. Fancy type. 4,000 lb. Script and Running-hand. 5,000 lb. Ornaments. 15,000 ft. Type-metal Rule. 15,000 ft. Brass Rule.

Presses, Chases, Cases, Wood Type, Ink, &c. furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book is freely given to all Printing Offices. Printers of newspapers, who choose to publish this advertisement, including this note, three times before the 1st of October, 1849, and send us one of the papers, will be paid for it in Type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

For sale, several good second-hand Cylinder and Platen Power Presses, Standing Presses, Hand Printing-Presses, &c. GEORGE BRUCE & CO. June 9—3t 13 Chambers street, New York

Family Instruction.

A Clergyman of the Protestant Episcopal Church, residing in a most healthy and desirable village, accessible in two hours from the city, would take four boys into his family, to be instructed in all the branches of an English and Classical education. Special attention will be given to their manners, and to their moral and religious culture. Reference may be made to the Rev. Dr. Stevens, the Rev. Dr. Hare and the Rev. Dr. Vaughan.

Academy of the Protestant Epis. Church.

No. 341 Market Street.

TEACHERS.

Mr. W. Arthur Jackson, Mr. Samuel Edwards, Mr. Louis Rees, Mr. Francis J. Warner, Mr. William McMullin, Mr. William Stirling, Mr. F. A. Bregg, (attending only in the afternoon.)

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

The presence of parents, and of other persons friendly to education on the basis of religion, is especially invited.

DAILY ROUTINE (except on Saturday.)

Prayer, Religious Instruction and Elocution, from 9 to 9½ A. M. Recitations in the different class-rooms, from 9½ to 11½. Interval of relaxation, from 11½ to 12 M. Recitations in the different class-rooms, from 12 M. to 1½ P. M. Closing worship, from 1½ to 2 P. M. G. EMLEN HARE, Principal.

Cheap Theological Books.

Patrick, Lowth & Whitty's Commentary, 4 vols. 8vo. Melvill's Sermons, 2 vols. 8vo. Bradley's Sermons, 8vo. Stanford's Aged Christian Companion, 8vo. South's Sermons, 4 vols. 8vo. Edwards' Complete Works, 4 vols. 8vo. Horne's Works, 2 vols. 8vo. Jeremy Taylor's Sermons, 8vo. Dick Lectures on Theology, 2 vols. Jarvis' Introduction to Church History. Barrow's Complete Work, 3 vols. Leighton's " 8vo. Mason's " 4 vols. 8vo. Butler's Works, 8vo. Horne's Introduction, 2 vols. Macknight on the Epistles, roy. 8vo. Cruden's Complete Concordance. With a complete assortment of Theological and Miscellaneous Books for sale at very low prices, at

H. HOOKER & Co's Cheap Central Bookstore, S. W. Corner of Chesnut and Eighth Streets. The attention of the "Clergy" and others is respectfully invited.

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

MRS. A. C. TILGHMAN, PRINCIPAL, 313 Walnut street, Philad.

This School is designed to offer to parents, not only a thorough education for their daughters, but also a home of refinement and domestic comfort, where the best society, access to fine music and literary amusements may be found.

TERMS:—\$300 for the Session of ten months. Vacation, July and August. Further particulars may be obtained by addressing Mrs. Tilghman.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq. " Whittingham, Wm. Rawle, Esq. Rev. W. H. Odenheimer, H. J. Williams, Esq. Rev. Dr. Morton, J. M. Scott, Esq. Rev. Dr. Hare, Horace Binney, Esq. Rev. Dr. Wyatt, Md. J. R. Ingersoll, Esq. Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

Hazard's New Cheap Bookstore.

No. 19 South Fifth Street, first store above Chesnut.

The Subscriber, late salesman for Mr. Geo. S. Appleton, having recently taken the store in Fifth st. above Chesnut st., offers for sale at exceedingly low prices a very varied assortment of Books in every department of Literature, including Theological, School, Miscellaneous and Blank Books; Volumes of History, Biography, Poetry, Voyages and Travels; miniature volumes several hundred kinds; Children's Books of every size and at varied prices; &c. &c. All the principal PUBLICATIONS RELATING TO THE CHURCH will be found at my store.

The New Books are received as soon as issued. My whole stock having been bought at recent trade sales, and my expenses being small, I am enabled to offer every article at very reduced rates below the publisher's prices, and cheaper than they can be had elsewhere.

A trial is respectfully requested. WILLIS P. HAZARD, No. 19 South Fifth, first store above Chesnut st. Subscriptions received for "The Church Review and Ecclesiastical Register," published quarterly at New Haven, at \$3 00 per annum, strongly recommended by the authorities of the Church. 3t

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of Christianity in Pennsylvania,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

The Past and the Future. The Lost Son and Filial Duty. Blind Arthur and the Collier Boy and his Candle box.

New Editions of the Book of Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER Book, which have been got up with great care, regard of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art. New York, March, 1849.

Turkey, two clasps.....	Octavo.....	\$7 00
Do.....	.....	5 00
Roan Gilt.....	.....	2 50
Do.....	.....	2 00
Turkey extra, bevelled, with clasps.....	Sixteen Mo.....	5 00
Do.....	.....	4 00
Do.....	.....	4 00
Do.....	.....	3 00
Roan, gilt.....	.....	2 00
Do.....	.....	1 50
Sheep.....	.....	1 25

Velvet, with rich mountings and clasps.....	Eighteen Mo.....	7 50
Velvet, plain.....	.....	4 00
Turkey extra, flexible, colored edges, and tooled in gold, with clasps.....	.....	5 00
Do.....	.....	4 50
Turkey extra, bevelled, with clasps.....	.....	4 50
Do.....	.....	3 50
Do.....	.....	3 50
Do.....	.....	2 50
Roan, gilt edges.....	.....	1 25
Do.....	.....	1 00
Sheep.....	.....	1 00
Cloth or Sheep.....		25

Velvet, with rich mountings and clasps.....	Twenty-four Mo.....	7 00
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Do.....		3 00
Turkey extra, flexible, bevelled, clasps.....		3 75
Do.....		3 00
Do.....		2 75
Do.....		2 00
Arabesque.....		1 50
Imitation Turkey, gilt.....		1 75
Do.....		1 25

Velvet, with rich mountings and clasps.....	Thirty-two Mo.....	6 50
Turkey, extra, flexible, bevelled colored edges, and tooled in gold, with clasps.....	.....	3 00
Do.....	.....	3 25
Turkey, extra flexible, bevelled, clasps.....	.....	3 00
Do.....	.....	3 00
Do.....	.....	2 50
Do.....	.....	1 75
Imitation Turkey, gilt.....	.....	1 50
Arabesque, gilt.....	.....	1 25
Arabesque.....		1 00

PROPER LESSONS.

Turkey, extra, bevelled, clasps.....	Sixteen Mo.....	5 00
Do.....		4 00
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Turkey extra, flexible, bevelled, clasps.....	Eighteen Mo.....	4 00
Do.....		3 50
Do.....		2 50

CHURCH SERVICE.

Containing the Book of Common Prayer, and Lessons, bound together.

Turkey extra, flexible, bevelled, colored edges, and tooled in gold, with clasps.....	.....	50
Do.....	.....	00
Turkey extra, flexible.....	.....	00

Mar. 31—y

STANFORD & SWORDS, 137 Broadway, New York.

Standard Theological Works—English Ed.

For Sale at the unequalled low prices offered by

G. S. APPLETON,

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Bishop Hall's Works, 12 vols. 8vo. \$21 00; Pub. at \$37 00. Trollope's Analecta Theologica, 2 vols. 8vo. do. \$2 75; Pub. at \$8 00.

Bp. Sanderson's Sermons complete, 2 vols. 8vo. do. \$2 50; Pub. at \$4 50. Hammond's Paraphrase and Annotations, 4 vols. 8vo. do. \$7 75; Pub. at \$12 00.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 16, 1849.

[VOL. XI.—No. 24.—WHOLE No. 546.]

Calendar.

JUNE.

17. Second Sunday after Trinity.
24. Third Sunday after Trinity.

Church Intelligence.

Official.

DIOCESE OF PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JUNE.

17th. Oxford and Frankford.
24th. Great Valley (Chester Co.)

PENNSYLVANIA.

MR. EDITOR:

I take great pleasure in informing you of the organization of another Convocation in this Diocese, on Wednesday, May 30th. At the request of Bishop Potter, a number of the clergy of Chester, Delaware, and Philadelphia counties met in Chester. There were present Bishop Potter, the Rev. Messrs. T. G. Allen, Clemson, Kirke, Hood, Quick, and J. B. Smith.

The Convocation being organized, and the Bishop in the chair, the Rev. Mr. Smith was appointed Secretary pro tem. The rules of Convocation of Northern Pennsylvania, as published in the Journal of Convention of 1848 were adopted, with some slight additions and alterations.

The Convocation embraces all the clergy of Chester and Delaware counties, and that part of Philadelphia county lying west of the Schuylkill, and is styled the "Chester and Delaware Convocation." The Bishop of the Diocese is president, *ex officio*, and in his absence, the presbyter longest resident within the bounds of the Convocation presides. That presbyter is Rev. Dr. Bull.

There are to be four meetings a year, in May, August, November, and February, at places appointed by the Convocation. The next meeting will be at New London X Roads, on the evening of the fourth Tuesday of August. It is hoped that all the members of the Convocation will be present.

After the adoption of the rules, the Rev. Mr. Smith was elected Secretary and Treasurer for the year commencing May 30th. The Bishop, in accordance with rule 7th, appointed Rev. Mr. Smith to preach the Convocation Sermon at the next meeting, and the Rev. Mr. Childs the alternate.

Besides the private meetings of the Convocation, there were several public services in the churches of Chester and Marcus Hook. On Tuesday evening, May 29th, Rev. Mr. Clemson preached in Chester. On Wednesday afternoon, the Bishop preached in the same place, and confirmed five young ladies,—members of "Aston Ridge Seminary." In the evening, Rev. Mr. Allen preached in Chester, and the Rev. Mr. Clemson in Marcus Hook.

In giving the intelligence of the organization of this Convocation, I cannot but express the sincere pleasure I experienced in attending its services. For one, I felt it was good to be there. And I trust that from this movement much good may be derived, not only to the members themselves, but also to the parishes over which they are placed in the Lord. May the blessing of God rest upon this, and every other undertaking, which has for its object the salvation of souls and glory of his holy name.

Kingsessing, June 4th, 1849.

Rev. J. B. Smith

For the Banner of the Cross.

KENTUCKY CONVENTION.

The Convention of the Church in Kentucky assembled in Ascension Church, Frankfort, on the 31st of May. In consequence of the prevalence of the cholera in several parts of the state, the parishes were not fully represented, but the proceedings were highly interesting, and marked by a spirit of kindness and Christian love.

On the first day of the session, morning prayer was conducted by the Rev. Mr. Page, of Bowling-Green, and the Rev. Mr. Ozanne, of New Orleans. The Bishop preached an able, earnest, and appropriate sermon from St. Matthew xxviii. 20—"Lo, I am with you always, even unto the end of the world."

The Convention was then called to order, and the Rev. E. F. Berkley re-elected Secretary. Among the lay-delegates was the Hon. Henry Clay.

Divine service at night was celebrated by the Rev. J. Craik and the Rev. Mason Gallagher, and a sermon preached by the Rev. W. Y. Rooker, from St. John iii. 3.

The Bishop's address showed that great and unexampled progress has been made by the Church during a few months past, and that we have every reason to thank God, and take courage.

On Friday, morning prayer was said at 9 o'clock, and the Convention proceeded to the election of the usual Committees, and the discussion of several important questions. A vigorous effort will be made to raise \$1500 per annum, in order to support missionaries in the various promising fields now opening before us. At 8 p. m. the Rev. J. C. Talbot read prayers, and the Rev. T. H. Michell the lessons, and the Rev. E. F. Berkley preached from St. Luke ix. 26.

The session on Saturday began as usual with the regular service; the Bishop pronouncing the absolution and benediction. The parochial reports show a very manifest change for the better. The people of the commonwealth are beginning to see the beauty and strength of our system, and to desire to share in its advantages. Among the lay-delegates was Mr. Arthur Creighfield, for many years a prominent preacher among the Reformed Baptists or Campbellites. He has recently become a candidate for orders in the Church, and will soon publish to the world his reasons for making the change.

On Saturday P. M. the Rev. Dr. Waller presented an interesting report of the condition and prospects of Shelby College. By the most untiring energy and zeal, he has raised this institution from a state of decay and languishing, to a high degree of prosperity.

After singing the 107th Psalm, the Convention adjourned with the Bishop's blessing. The next Convention will meet at Louisville, on the last Thursday in May, 1850.

There are now about *twenty-six* clergymen connected with the diocese.

After Divine service on Saturday night, the Rev. J. C. Talbot preached from Acts xxiv. 25.

On Trinity Sunday, morning prayer was read by the Rev. H. H. Reed and Rev. J. C. Talbot, and a sermon preached by Rev. J. Craik from Deut. vi. 4, &c. The Bishop administered the Holy Communion, assisted by the Rev. Mr. Talbot, and Rev. John N. Norton, the Rector of the Church.

In the P. M. the Rev. Mr. Laird, of Versailles preached from St. Matthew vii. 26-27, and the Bishop confirmed *twenty-two* persons, and afterwards delivered an address.

At 8 o'clock, the closing exercises of the Convention were held. The Rev. Mr. Rooker preached from Philippians ii. 12 and 13, and the Bishop made an appropriate address to the clergy and laity.

All left the Convention gratified with what they had seen and heard, and animated, we trust, with fresh energy and zeal, to do their Master's work.

Rev. J. J. Page

For the Banner of the Cross.

THE CONVENTION OF NORTH CAROLINA.

The Convention of this diocese has adjourned after a session of four days. The bishop was unable to attend all its sittings, and in his absence, the chair was filled by the Rev. Dr. Mason, rector of Christ Church, Raleigh.

The usual committees were elected. Delegates to the General Convention, Rev. Dr. Mason, Rev. Dr. Drane, Rev. Mr. Baxter, Rev. Mr. McRae. There was nothing specially to be noticed in the reports of the committees, except that in the report of the committee on the state of the Church, allusion was made to "the agitation and alarm" in the diocese, created by the introduction of certain novelties of practice and doctrine. Immediately after the reading of the report, a special charge was received from the bishop, addressed to the clergy of the diocese, in which he authorized the clergy to say to their parishes, that no efforts would be wanting on his part, so long as God should give him jurisdiction in North Carolina, to resist any such introduction of novelties, come from whatever quarter they might.

This charge was heartily responded to by the convention in a series of resolutions, passed without a single dissenting voice. One thousand copies of the committee's report, the bishop's

charge, and the resolutions of the convention, were ordered separate from the journal. It is confidently hoped that the proceedings of the convention in the above matter, will be received with general favour in the Church. The diocese of North Carolina, under the teachings of its beloved Ravenscroft and Ives, will never prove faithless to the doctrines of the Church, as recorded in the Book of Common Prayer. The Church at large may rely on that.

The sermons preached before the convention, generally, were of the highest order.

It was announced, in the report of the committee on the State of the Church, that the society called "the Society of the Holy Cross," had been dissolved—and dissolved, it should be known, by the voluntary consent of its members, who were unwilling to continue it, at the peril of creating division in the Church. The society is altogether distinct from the mission of Valle Crucis, having been formed more than two years after the establishment of that mission. It appears from the reports, that the missionaries there associated, two presbyters and one deacon, with two candidates for orders, are, under God's blessing, making most decided impression on the mountainous district in that quarter. May the heart of our bishop be rejoiced by the continued prosperity of a mission, which has cost him so much time and pains, and expense, in the effort to plant the gospel in the Church where it was never before known! The mission is self-supporting, but it is hoped that churchmen will not forget the trials of their brethren in their labor of love, but will freely minister to them of their substance.

We, who are old-fashioned North Carolina churchmen, cannot but think that a mistake was committed, in organizing a society in the Church, separate from the brethren, although such a society was pledged to uphold the vital doctrines of the Church. We had grown up under the teaching that the Church itself was as the true and best, so the only society intended for such a purpose. It was but natural, therefore, that suspicion and anxiety should arise over the diocese, in relation to the "Society of the Holy Cross"—and too much praise cannot be awarded to the members of the society, that, on learning the state of things, they promptly consented to its dissolution, and took their stand side by side with their brethren in the diocese. We trust now that Jerusalem shall be once more, as a city that is at unity with itself. We know of nothing that should keep us from striving together with one heart and mind for the prosperity of Zion.

It may be interesting to the numerous friends of Bishop Ives to learn, that he has so far recovered from his indisposition, as to start on his western visitation. The hearts of many go with him.

C.

From Church Papers.

MARYLAND.

The Trinity ordination was holden in Grace Church, Elk Ridge Landing. After Morning Prayers by the Rev. W. W. Lord, and a sermon by the Rev. John B. Kerfoot, Rector of St. James's College, Joseph Newton Watson was admitted to the holy order of Deacon, on presentation by the Rev. Edward J. Stearns; and the Rev. Joseph C. Passmore, and the Rev. Alexander D. Jones, Deacons, were ordained Priests, on presentation by the Rev. Mr. Kerfoot, who, with the Rev. Mr. Stearns, united in the imposition of hands. Of the Priests ordained, Mr. Passmore is vice-Rector of the College of St. James, and Mr. Jones, assistant minister of Grace Church, Elk Ridge Landing. The Rev. Mr. Watson is to officiate as assistant minister in St. Luke's Parish, Queen Anne county. P. O. Church Hill.

Confirmation.—In the Patapsco Female Institute, the Diocesan school for girls, on the evening of Trinity Sunday, eleven persons, one a teacher and the rest pupils in the institution, were confirmed. The Rev. J. B. Kerfoot, Rector of St. James's College, preached. The Bishop briefly addressed the candidates before and after the laying on of hands. Several others of the clergy of the Diocese were present. Churchman.

CONNECTICUT.

CONSECRATION.—On Thursday, May 31st, the Rt. Rev. the Bishop of the Diocese consecrated to the worship and service of the adorable Trinity, Calvary Church, Stonington, it being the anniversary of the day on which its corner stone was laid.

The sermon was preached by Rev. R. A. Hallam, of New London, from Heb. 9: 24, "The Holy Places made with hands, which are the figures of the true;" the Bishop, aided by the Rector, performed the Communion service.

This Church is built of granite, taken from the lot on which it stands, after a plan gratuitously furnished by Richard Up-

John, Esq., by whom also its erection has been superintended and directed, as a work of Christian love. And it will not be doubted by any who view it with proper appreciation, that in its simple propriety and beauty, it will redound as much to the credit of his architectural skill and taste, as the larger and more stately edifices which are rising under his hand in various parts of the country. It is, indeed, an architectural gem, the model of a rural Church. It is in the early English style, and consists of a nave and chancel. The chancel is at the east, and a vestry stands in the north-east angle of the nave and chancel. The front is surmounted by a bell turret of stone, and the east gable of the nave and of the chancel, each by a cross. The walls are massive and sustained by buttresses, and the whole combines in an unusual manner, strength and solidity with ease and lightness. The windows are of brown enamelled glass, with a stained border. The chancel is lighted by two lancets combined and surmounted by a quatre-foil containing a ruby colored cross. The pulpit and desk are at the opposite angles of the chancel. The walls within are plastered and colored gray; the wood-work is painted of the color of black walnut, and the ceiling of the roof, which is open, is blue. The Church has an organ gallery at the west end, and contains sittings for about three hundred persons.—The seats have been leased for a handsome sum, and it is believed, that the parish has opened before it a prospect of growing usefulness and prosperity.

The gathering of such a congregation and the erection of such a Church in a place where two years ago the Church was almost unknown, in the face of a very determined and unrelenting opposition meekly and quietly borne, is but a specimen of what might be done in many other places by earnest and well directed endeavor, and calls loudly on the Churchmen of Connecticut to "go into the next towns and preach the Gospel;" for the fields around them on all sides are "white already to the harvest."

Calendar.

RHODE ISLAND.

EPISCOPAL ACTS.

On the fourth Sunday after Easter, May 13th, at ten and a half o'clock, A. M., the Bishop preached in St. Mary's Chapel, Portsmouth. At 3 o'clock, P. M., he confirmed *nine* persons in Trinity Church, Newport. Sermon and address by the Bishop. The following day, two sick persons were confirmed, making *eleven* belonging to this parish. Monday, May 14th, GEORGE ANTHONY was admitted to the Order of Deacons, under Canon V., 1847, in St. Matthew's Church, Jamestown. The candidate was presented by Rev. D. R. Brewer.

May 15th, the Bishop preached in the Chapel of the Holy Cross, Middletown.

May 16th, the Bishop confirmed *one* person in St. Paul's Church, Portsmouth. A sermon and address were delivered by the Bishop. In the evening, the Bishop again preached in the same church.

Sunday after Ascension, May 20th, at ten and a half o'clock, A. M., *three* persons were confirmed in St. Mark's Church, Warren, and at three o'clock, P. M., *three* were confirmed in St. Michael's Church Bristol. At seven and a half P. M., the Bishop preached again in the last named Church.

May 24th, the Bishop preached at the Missionary station in Simmonsville.

Whitsunday, May 27th, *seven* persons were confirmed in St. Andrew's Church, Providence.

Trinity, Sunday, June 3d, *seven* persons received confirmation in St. Peter's Church, Rockville, at three o'clock P. M., and in the evening of the same day, at seven and three quarters o'clock, the same holy rite was administered to *twelve* persons in St. John's Church, Providence.

Letters of Dismission have been granted to the Rev. EMERY M. PORTER, and the Rev. JAMES MULCAHEY, to the diocese of Massachusetts.—*Witness.*

CHAPEL OF THE HOLY INNOCENTS.—At an early hour yesterday afternoon, a large assemblage congregated on and about the ground (corner of Colonic and North Pearl-sts.) on which a Church edifice is soon to be erected, for the purpose of witnessing the interesting ceremony of laying the corner stone.

The day was clear and beautiful, and the arrangement such as to give all present an opportunity of hearing and participating in this interesting service.

At the appointed hour, the procession reached the ground, when the Rt. Rev. Bishop WHITTINGHAM, of Maryland, now the officiating Bishop of this Diocese, commenced the service by reading the 122d Psalm:—"I was glad when they said unto me, we will go into the house of the Lord." Prayer was then offered up, after which the Rev. Dr. KIP read the inscription on the stone and a list of the deposits contained within the leaden box. It was then laid in its proper place, when the Bishop, striking the stone three times with a hammer, pronounced it laid in the name of the Father, of the Son, and of the Holy Ghost, to be devoted to the service of Almighty God, agreeably to the principles of the Protestant Episcopal Church in the United States, and the edifice to be erected to be known by the name of the Chapel of the Holy Innocents.

This was followed by the reading of some appropriate sentences from the Bible.

Owing to the recent illness of the Bishop it was not thought advisable to have him address the audience in the open air, and this pleasing task was assigned to the Rev. Dr. KIP, who, for upwards of twenty minutes commanded the almost breathless attention of the entire audience. The address was well suited to the occasion and was delivered in his usual fluent forcible manner.

After prayer by the Bishop, Gloria in Excelsis was sung by the Choir of St. Paul's, in which the entire assemblage joined, when a concluding Prayer and Benediction closed the services.

The procession was then reformed, headed by the clergy and Vestrymen of the different Churches in the city. They returned the house of Wm. H. De Witt, Esq., who is the senior warden of St. Paul's, and to whom the residents in that portion of the city are indebted for the building of this structure. Besides the Right Rev. Bishop WHITTINGHAM, of the diocese of Mary-

land, the clergy present were the Rev. Dr. KIP, of St. Paul's; Rev. Dr. POTTER, of St. Peter's; Rev. Mr. SELKIRK, of Trinity; Rev. Mr. DAVENPORT, of Grace Church; Rev. Mr. VAN KLEECK, of Troy; Rev. Mr. WEAVER, of West Troy; Rev. Mr. TWING, of Lansingburgh; Rev. Mr. HUBBARD, of Stillwater, and Rev. Mr. REED, of Niagara Falls.—*Albany Evening Journal.*

Clerical Changes.

The Rev. R. C. Shimeall has resigned the Rectorship of St. Jude's Church, in New York. The resignation to take effect on or before the close of the session of the next Diocesan Convention, in September next; and it has been unanimously accepted by the Vestry.

Selections.

From Sharpe's Magazine.

VISITS TO THE MONASTERIES IN THE LEVANT.

(Continued from page 179.)

He had not proceeded far when he fell into the hands of the robbers, and, as a *dernier ressource*, bethought him of the paper, which he accordingly presented to his captors, who dragged him up the mountain to the captain of the gang:—

"The captain was evidently a poor scholar, and he spelt and puzzled over every word. At last, a thought struck him; shading his eyes with his hand from the glare of the fire, he leant forward and peeped into the darkness, where we were awaiting his commands. Not distinguishing us, however, he jumped up from his feet, and shouted out, 'Hallo! where are the gentlemen who brought this letter? what have you done with them?' At the sound of his voice the rest of the party jumped up also, being then first aware that something out of the common way had taken place. Some of the palicari jumped towards us, and were going to seize us, when the captain came forward, and, in a civil tone, said, 'Oh, there you are! welcome, gentlemen; we are very glad to receive you. Make yourselves at home; come near the fire and sit down.' I took him at his word, and sat down on the boards by the side of the fire, rubbing my hands, and making myself as comfortable as possible under the circumstances. My two servants and the muleteer, seeing what turn affairs had taken, became of a sudden as loquacious as they had been silent before, and, in a short time, we were all the greatest friends in the world.

"So," said the captain, or whatever he was, 'you are acquainted with our friend at Mezzovo. How did you leave him? I hope he was well.'

"Oh yes," I said; 'we left him in excellent health. What a remarkably pleasing person he is! and how well he looks in his red velvet dress!'

"Have you known him long?" he asked.

"Why, not *very* long," replied my Albanian; 'but my master has the greatest respect for him, and so has he for my master.'

"He says you are to take some of our men with you wherever you like," said our host.

"Yes, I know," said the Albanian; 'we settled that at Mezzovo, with my master's friend, his excellency, Mr. What's-his-name.'

"Well, how many will you take?"

"Oh! five or six will do; that will be as many as we want. We are going to Meteora, and then we shall return over the mountains back to Mezzovo, where I hope we shall have the pleasure of meeting your general again.'

"Whilst we were talking and drinking coffee by the fire a prodigious bustling and chattering was going on among the rest of the party, and before long, five slim, active, dirty looking young rogues, in white dresses, with long black hair hanging down their backs, and each with a long thin gun, announced that they were ready to accompany us whenever we were ready to start. As we had nothing to keep us in the dark, smoky hovel, we were soon ready to go; and glad, indeed, was I to be out again in the open air, among the high trees, without the immediate prospect of being hanged up upon one of them. My party jumped with great alacrity and glee upon their miserable mules and horses; all our belongings, including the half of the cold fowl, were *in statu quo*; and off we set. Our new friends accompanied us on foot. And so delighted was our Caliban of a muleteer, at what we all considered as a fortunate escape, that he lifted up his voice, and gave vent to his feelings in a song. The grand gentleman in red velvet to whom I had presented the pasha's letter at Mezzovo was, it seems, himself the captain of the thieves, the very man against whom the pasha wished to afford us his protection; and he, feeling amused probably at the manner in which we had fallen unawares into his clutches, and being a good natured fellow, (and he certainly looked such,) gave us a note to the officer next in command, ordering him to protect us as his friends, and to provide us with an escort."

Conducted by this respectable body guard, our Author, after being taken himself for a robber, reaches the base of the extraordinary convent of Meteora, perched upon an isolated rock, accessible only by a rope and net let down some twenty-five fathoms, or by a most villainous collection of half rotten ladders planted against the perpendicular face of the crag. Our limits compel us to pass by his capital description of the place, his research for bibliographical treasures which he was compelled to leave behind, the offer of his banditfriends, on his descending, to storm the convent, and carry them off for him, (a proposal he was considerate enough to decline,) and of his parting from the robbers, who invited him to make one of the gang. The next scene of his researches was Mount Athos, or the "holy mountain," that magnificent promontory which Dinocrates of Samos, who built the temple of Ephesus and the Pharos of Alexandria, is said to have proposed to hew into a statue of Alexander the Great. Of the state of this isolated stronghold of monkery and celibacy, from which every animal of the feminine gender is studiously excluded, he gives us a most curious and interesting account. No traveller had been there since the days of Dr. Clarke, and thus Mr. Curzon, armed with a letter

from the archbishop of Canterbury, sought out the Greek patriarch at Constantinople, who, after much puzzling as to the nature of his ecclesiastical brother of England, gave to the enterprising bibliographer a letter which opened to him the gates of the numerous convents with which the "holy mountain" is studded. Here his researches were destined to be crowned with most gratifying success, but not without certain trials and temptations most humorously enumerated. Take for instance the following:—

"I slept well on my divan, and at sunrise received a visit from the agoumenos, who came to wish me good day. After some conversation on other matters, I inquired about the library, and asked permission to view its contents. The agoumenos declared his willingness to show me everything that the monastery contained. 'But first,' said he, 'I wish to present you with something excellent for your breakfast; and from the special good will that I bear towards so distinguished a guest, I shall prepare it with my own hands, and will stay to see you eat it; for it is really an admirable dish, and one not presented to all persons.'—'Well,' thought I, 'a good breakfast is not a bad thing;' and the fresh mountain air and the good night's rest had given me an appetite; so I expressed my thanks for the kind hospitality of my lord abbot, and he, sitting down opposite to me on the divan, proceeded to prepare his dish. 'This,' said he, producing a shallow basin half full of a white paste, 'is the principal and most savoury part of this famous dish; it is composed of cloves of garlic, pounded down, with a certain quantity of sugar. With it I will now mix the oil in just proportions, some shreds of fine cheese, (it seemed to be of the white acid kind, which resembles what is called *caccia cavallo* in the south of Italy, and which almost takes the skin off your fingers, I believe,) and sundry other nice little condiments, and now it is completed!'—He stirred the savoury mess round and round with a large wooden spoon until it sent forth over room and passage and cell, over hill and valley, an aroma which is not to be described. 'Now,' said the agoumenos, crumbling some bread into it with his large and somewhat dirty hands, 'this is a dish for an emperor! Eat, my friend, my much respected guest; do not be shy. Eat; and when you have finished the bowl, you shall go into the library and anywhere else you like; but you shall go nowhere till I have had the pleasure of seeing you do justice to this delicious food, which, I can assure you, you will not meet with everywhere.' I was sorely troubled in spirit. Who could have expected so dreadful a martyrdom as this? The sour apple of the hermit down below was nothing—a trifle in comparison! Was ever an unfortunate bibliomaniac dosed with such a medicine before? It would have been enough to have cured the whole Roxburghe Club from meddling with libraries and books for ever and ever. I made every endeavour to escape this honour. 'My lord,' said I, 'it is a fast; I cannot this morning do justice to this delicious viand; it is a fast; I am under a vow. Englishmen must not eat that dish in this month. It would be wrong; my conscience won't permit, though the odour certainly is most wonderful! Truly an astonishing savour! Let me see you eat it, O agoumenos!' continued I; 'for behold, I am unworthy of anything so good.'—'Excellent and virtuous young man!' said the agoumenos, 'no, I will not eat it. I will not deprive you of this treat. Eat it in peace; for know, that to travellers all such vows are set aside. On a journey it is permitted to eat all that is set before you, unless it is meat that is offered to idols. I admire your scruples; but be not afraid, it is lawful. Take it, my honoured friend, and eat it: eat it all, and then we will go into the library.' He put the bowl into one of my hands and the great wooden spoon into the other: and in desperation I took a gulp, the recollection of which still makes me tremble. What was to be done? Another mouthful was an impossibility: not all my ardour in the pursuit of manuscripts could give me the necessary courage. I was overcome with sorrow and despair. My servant saved me at last; he said 'that English gentlemen never ate such rich dishes for breakfast, from religious feelings he believed; but he requested that it might be put by, and he was sure I should like it very much later in the day.' The agoumenos looked vexed, but he applauded my principles; and just then the board sounded for church. 'I must be off, excellent and worthy English lord,' said he; 'I will take you to the library and leave you the key. Excuse my attendance on you there, for my presence is required in the church.' So I got off better than I expected; but the taste of that ladleful stuck to me for days. I followed the good agoumenos to the library, where he left me to my own devices."

Roaming from one convent to another, he is sometimes successful in rescuing some invaluable MSS. or monkish curiosities from oblivion. At one place he learned that the library had been destroyed during the Greek revolution, and, peeping down into an old tower, he beheld its melancholy remains:—

"This was a dismal spectacle for a devout lover of old books, a sort of biblical knight-errant, as I then considered myself, who had entered on the perilous adventure of Mount Athos to rescue from the thralldom of ignorant monks those fair vellum volumes, with their bright illuminations, and velvet dresses, and jewelled clasps, which for so many centuries had lain imprisoned in their dark monastic dungeons. It was, indeed, a heart-rending sight. By the dim light which streamed through the opening of an iron door, in the wall of the ruined tower, I saw above a hundred ancient manuscripts lying among the rubbish which had fallen from the upper floor, which was ruinous, and had in great part given way. Some of these manuscripts seemed quite entire, fine large folios, but the monks said they were unapproachable, for that floor also on which they lay was unsafe, the beams below being rotten from the wet and rain which came in through the roof. Here was a trap ready set and baited for a bibliographical antiquary. I peeped at the old manuscripts, looked particularly at one or two that were lying in the middle of the floor, and could hardly resist the temptation. I advanced cautiously along the boards, keeping close to the wall, whilst every now and then a dull cracking noise warned me of my danger; but I tried each board by stamping on it with my foot before I ventured my weight upon it. At last, when I dared go no further, I made them bring me a long stick, with which I fished up two or three fine manuscripts, and poked them along towards the door. When I had safely landed them, I examined them more at my ease, but found that the rain had washed the

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outer leaves quite clean, the pages were stuck tight together in a solid mass, and when I attempted to open them, they broke short off like a biscuit. Neglect and damp and exposure had destroyed them completely."

It has been observed that nothing feminine is allowed to profane the precincts of Mount Athos, and at the convent of Xeropotamo Mr. Curzon fell in with a certain monk, a magnificent looking man of thirty, who, he tells us,—

"did not remember his mother, and did not seem quite sure that he ever had one; had never seen a woman, nor had any idea what sort of things women were, or what they looked like. He asked me whether they resembled the pictures of the Panagia, the Holy Virgin which hang in every church. Now, those who are conversant with the peculiar conventional representations of the Blessed Virgin, in the pictures of the Greek Church, which are all exactly alike, stiff, hard, without any appearance of life or emotion, will agree with me that they do not afford a very favourable idea of the grace or beauty of the fair sex."

... He listened with great interest while I told him that all women were not exactly like the pictures he had seen, but I did not think it charitable to carry on the conversation further, although the poor monk seemed to have a strong inclination to know more of that interesting race of beings from whose society he had been so entirely debarred."

Mr. Curzon now prepared to leave Mount Athos, calling however, before he went, on the Turkish aga who is placed there at the small town of Cairez to collect the revenues due to the Porte, and here he met with one solitary violation of the sanctities of the place.

"The aga," he says, "gave me some breakfast, at which repast a cat made its appearance, with whom, the day before I had made an acquaintance, but now it came, not alone, but accompanied by two kittens. 'Ah!' said I to the aga, 'how is this? Why, as I live, this is a she-cat, a cat feminine! What business has it on Mount Athos? and with kittens too! a wicked cat!'"

"Hush!" said the aga, with a solemn grin, 'do not say anything about it. Yes, it must be a she cat: I allow, certainly, that it must be a she-cat. I brought it with me from Stamboul. But do not speak of it, or they will take it away: and it reminds me of my home, where my wife and children are living far away from me.'

"I promised to make no scandal about the cat, and took my leave, and, as I rode off, I saw him looking at me out of his cage, with the cat sitting by his side. I was sorry I could not take the aga, cat and all, with me to Stamboul, the poor gentleman seemed so solitary and melancholy."

In aiming to make our author speak for himself, we have been unavoidably compelled to leave out much curious information about the Oriental convents, their past and present condition, and the bibliographical treasures they contain, and which it is highly desirable should be rescued from the certain destruction that awaits them in the custody of the drowsy votaries of a fast waning system, "in which ignorance and superstition walk hand in hand." How far a more extended account of these establishments than he has given, may be, as Mr. Curzon suggests, a desideratum, we leave to the judgment of others; for ourselves, we have a strong suspicion that he has given us the cream of the matter in his admirable and amusing volume.

From the Irish Ecclesiastical Journal.

THE ENCYCLICAL LETTER OF POPE PIUS IX.—THE PAPAL THEORY.

The lately-issued encyclical letter of Pope Pius IX. does not appear to have as yet attracted much notice. There perhaps still lingers in the public mind that suspicion of its authenticity which induced several journalists at first to regard this epistle as a stupid forgery. There is, however, now no doubt of its being a genuine document; we therefore give such extracts from it as will fully convey its substance.

The letter is addressed to "The Patriarchs, Primate, Archbishops, and Bishops of the whole Catholic universe," and opens with an expression of the satisfaction experienced by Pius IX. at learning "In what marvellous manner, under the pontificate of our predecessor, Gregory XVI. of venerable memory, an ardent desire had been awakened throughout the whole Catholic universe to see it, at last decreed, by a solemn judgment of the Holy See, that the thrice holy Mother of God, who is also the tender mother of us all, the immaculate Virgin Mary, was conceived without the original stain." The Pope adds that the existence of this desire is proved by constant requests of bishops, chapters, &c., "that it should be permitted to add, and to pronounce aloud in the holy liturgy, and especially in the preface to the Mass of the Conception of the Blessed Virgin, this word *Immaculate*. To these requests," continued Pius IX., "our predecessor and ourselves have yielded with the utmost readiness. It has come to pass further, venerable brethren, that a large number of you have not ceased to address to our predecessors and ourselves letters in which they have urged us to define, as a doctrine of the Catholic Church, that the conception of the Blessed Virgin had been immaculate, and absolutely exempt from any soil of original sin." After stating the special veneration with which, from his earliest years, he had regarded the Blessed Virgin, the Pope takes occasion further to observe:—"For you know perfectly, venerable brethren, that the foundation of our confidence is in the thrice holy Virgin; since it is in her that God has placed the fulness of all good, so that if there is in us any hope, if there is any favour, if there is any salvation, we know that it is from her that we receive it, because this is the will of Him who has willed that we shall have all things through Mary." The letter goes on to direct that prayers be offered up for Divine guidance in coming to a decision on the point, and expresses a desire to receive information as to the wish of the clergy and people "to see the Apostolic See issue a decree on this matter;" meanwhile liberty is given to use an office in which the question is already decided. This letter is dated "Gaeta, 2d of February, in the year 1849."*

* Some years ago, in the 47th number of this journal, we had occasion to give a history of the controversy which existed on this point among the members of the Church of Rome, from

The Catholic Christian, on perusing this most extraordinary specimen of doctrine, may well ask himself, "In what will Popery terminate at last?" When Mr. Newman, at p. 407 of his Essay, under the title "Deification of St. Mary," conceded the novelty of the worship paid to her, where he states "I have said that there was in the first ages no public and ecclesiastical recognition [as if there could be any other] of the place which St. Mary holds in the economy of grace, this was reserved for the fifth century,"—he nevertheless restricts the honour due to her to that degree of veneration which the Arians allowed to Christ. Such was the Romish opinion in 1845. But in 1849 a further "development" has taken place, and the Pope himself has declared that in her "God has placed the fulness of all good, so that if there is in us any hope, any salvation, we know that it is from her that we receive it." Where, we again ask, is this to end?

We do not propose to make any further remarks on the subject matter of this most melancholy epistle. It affords an additional proof, if such were required, that the question of the papal supremacy, in its wide and modern acceptation, is really the fundamental point at issue between the Church Catholic and Rome. We have made mention of the modern theory respecting the papacy, as the Ultramontane view which maintains that the bishop of Rome is not only the centre of Catholic unity, but that being personally infallible, he also possesses in himself, by divine right, the power of infallible judgment, irrespective of the Church at large or a General Council, is the only rational ground on which it can be argued that it is essential for all men to be in communion with the particular Church of Rome.

It seems, indeed, difficult to conceive how the school of Bossuet could ever have maintained the strictly Roman view of the unity of the Church; for surely nothing can be more absurd than to endeavour to uphold the dogma that it is an essential article of faith to be in communion with an individual who, as Bossuet's theory admits, may fall into doctrinal error, and who may even be a heretic—who is to be controlled by a General Council, and who may be deposed by its authority, and have his decisions reversed. The Ultramontane, indeed, is now the only theory received by Romanists; on such a theory alone is the promulgation of the papal letter noticed above even conceivable: and we may, perhaps, be permitted to remind our readers of a few considerations bearing on that question.

To multiply historical facts against the Romish claims were easy, did our limits permit; but from nothing can stronger inferences be drawn than the silence of the first Christian writers. None of the advocates of our holy faith, none of the Apologies of the early Fathers, of Justin, Origen, Tertullian, Arnobius, or Cyril, allude to the importance of this doctrine; nor did these writers find it necessary to defend against the cavils of their adversaries, a dogma which Pope Boniface VIII. declared to be "altogether necessary for salvation." In the same silence, so unaccountable, if the doctrine be true, does the painstaking accuracy of Eusebius pass over this whole subject, and we are compelled to descend to Pope Innocent III., and his Lateran synod, for the first synodical decision of this essential article of faith. The authority of the Bishops of Rome was frequently questioned, their opinion disregarded, their pretensions opposed—men excommunicated by them have been canonized as saints, and they themselves have been excommunicated as heretics;* nevertheless, in the face of such facts (constituting, on the Ultramontane hypothesis, the most audacious presumption on the part of the Church, as well as the most pernicious and fatal error), we find Epiphanius and Theodoret, who composed elaborate treatises on all the heresies that vexed the Christian world, observing on this head a silence equally profound. The great *a priori* argument for expecting a visible head of Christ's Church on earth is a constant appeal to the melancholy divisions which distract her, since by the simple intervention of Christ's Vicar, it is asserted, all such troublous scenes must pass away. But what trace of such an authority do we discern in early times? Did the Gnostics, or Marcionites, or Arians, or Macedonians, admit it? or, what is more to the point, did the Church, or even the Bishop of Rome himself, ever advance this power, based on divine appointment, as an argument against them? St. Augustine, in his great work on the Unity of the Church, is altogether silent as to the papal power; while

the period of the doctrine being broached for the first time in the twelfth century. To that article we refer those who may be curious in such matters; we would only now observe that the Council of Trent refused to decide the question in its decree concerning Original Sin; it being found impossible to reconcile the views of the Franciscans, who maintained the doctrine of the Immaculate Conception, with those of the Dominicans, who as strenuously opposed it; the canon *De Peccato Originali*, ending as follows:—"Declarat tamen hæc ipsa sancta synodus, non esse suæ intentionis, comprehendere in hoc decreto ubi de peccato originali agitur, beatam et immaculatam Virginem Mariam, Dei Genetricem." We may observe that a clause was designedly inserted in the Ninth Article of our Church's condemnation of this doctrine, where it is declared that original sin "is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam."

* Notwithstanding all the efforts of the Bishops of Rome, the Eastern Church refused to adopt the Western rule as to the observance of Easter, until the question was put to rest by the Council of Nice, A.D. 325. When Pope Stephen had excommunicated St. Cyprian, St. Firmilian of Cappadocia, thus addressed the infallible head of the church:—"Thou hast cut thyself off; deceive not thyself; when thou thoughtest that all could be excommunicated by thee, thou didst only excommunicate thyself from all."—(St. Cyprian, Ep. 75.) Meletius, the orthodox Bishop of Antioch, died out of communion with Pope Damasus; nevertheless he was subsequently canonized by both Eastern and Western Church. When Pope Liberius signed the Arian symbol of Sirmium, St. Hilary of Poitiers did not shrink from writing "Anathema tibi Liberi;" and Pope Honorius, in the seventh century, who had adopted the Monothelite heresy, was excommunicated by the sixth General Council. The Council of Constance in the fifteenth century, actually deposed three popes, and the Council of Basil endeavoured to depose one.

in the treatise of Vincentius of Lerins (written for the express purpose of deciding controverted points, and of laying down rules for the settlement of all doctrinal matters in dispute) the writer merely appeals to the Canon of Scripture and the inviolable doctrines of the Catholic Church.

Scripture is equally unsatisfactory in support of Ultramontanism. One of the most prominent arguments put forward to support the hypothesis of the divine appointment of an infallible monarch of the Church on earth, is based on the passage (Matt. xvi. 18, &c.): "Thou art Peter, and upon this rock I will build my Church. . . . I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth," &c.; whence it is strangely inferred that a peculiar power was there and then actually conferred on St. Peter, and, in him, on all his successors in the See of Rome; while it is manifest that these words, as well as the similar declaration subsequently made to all the Apostles (chap. xviii. 18), expressed, too, in the same future tense, merely imply the promise of a power to be bestowed at some future time;—a promise which was at length fulfilled, in the ordination of the Apostles to their ministerial office, when spiritual power was given to all alike (John xx. 21-23) on the evening of the Resurrection—"Whosoever sins ye remit, they are remitted unto them; whosoever sins ye retain, they are retained."* Equally silent is the rest of the New Testament respecting the spiritual superiority of any one Apostle over the others; and equally clear are the inspired records as to the equality of the privileges of each member.

In the entire extent of the epistles, it is not too much to say, that there is not the slightest intimation of any superiority of any apostle, much less of St. Peter, over the others. St. Paul himself, in fact, terminates the question:—

"I suppose I was not a whit behind the very chiefest apostles." "In nothing am I behind the very chiefest apostles, though I be nothing."

If certain of the apostolic churches did single out some individual as their chief, and say, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," St. Paul at once rebuked this spirit as at variance with the entire idea of the true unity of the body of Christ:—

"Surely," wrote Pope Gregory the Great to John the Faster, Patriarch of Constantinople, who had assumed the title of Universal Bishop—"Surely the Apostle Paul, hearing some say 'I am of Paul, I of Apollos, I of Cephas,' exclaimed in exceeding horror at this rending of the Lord's body, by which his members attached themselves, as it were, to other heads, saying, 'Was Paul crucified for you? or were ye baptized in the name of Paul?' If he then rejected the members of the Lord's body being subjected to certain heads, as it were, besides Christ, and that even to apostles themselves, as leaders of parts, what will you say to Christ (who is, as you know, the head of the universal Church) in the examination of the last judgment, you who endeavour to subject to yourself, under the name of universal, all his members."—Lib. v. 18.†

The whole theory, in a word, of the episcopate, which Scripture and the primitive Church present, may be summed up in the memorable words of St. Cyprian—"Episcopatus unus est, ejus singulis in solidum pars tenetur." "The episcopate is one, of which every individual (bishop) participates, possessing it entire;" or, as the venerable Martyr elsewhere expresses it, "From Christ there is one Church, divided throughout the whole world into many members; and one episcopate, diffused by the harmonious multiplicity (concordi numeritate) of many bishops,"‡ which grand statement of Catholic polity is thus beautifully expressed by one, alas! no longer among us:—

"The Church of God, owning—according to her uncorrupted polity—no single earthly head, and beholding in all her authorised governors the deputies and images of authority not their own, looks straight to heaven for her monarch. Until carnal ambition had marred the majestic vision, in presuming to finish the edifice, her gradations of power (from her thousands of inferior ministers, to her few vast patriarchates), lessening in number as they rose, and thus insensibly narrowing to a single head, yet acknowledging none on earth, served as a continued and impressive confession of the absence of the one completing Power; and man wondered the more at the symmetry of the

* Bishop Horsely, in his sermon on Matt. xvi. 18, takes a different view of the passage. He considers that St. Peter exclusively was the object of our Lord's discourse. He says that St. Peter's custody of the keys was "a temporary, not a perpetual authority. Its object was not individuals, but the whole human race. By virtue of this special commission the great Apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this, and to this only, our Lord prophetically alludes when he promises to St. Peter, the custody of the keys. . . . The gates of the kingdom of heaven are thrown open, and the successors of St. Peter in the See of Rome can give neither furtherance nor obstruction to the business."

We may here refer to another often-quoted text in order to show how little the early Fathers dreamed of the existence of any power over the Church conferred by Christ on St. Peter:—"Why," writes St. Cyril of Alexandria, on John xxi. 15-17, "why does he ask Simon only, though the other disciples are standing by? What can the words 'Feed my lambs,' and the like, signify? We say, then, that St. Peter had previously been appointed, with the other disciples, to the divine Apostleship, but when the plot of the Jews was effected, and he fell in some measure (for St. Peter being seized with great fear, thrice denied the Lord), he heals the disorder, and by questions elicits the triple confession, setting this against that, and fitting the restoration as a counterpoise to the fall." So also St. Jerome:—"Trinam negationem, trina confessione delevit."

† Nor can we omit here the memorable words of Gregory, in a letter to Anastatius, Bishop of Antioch, in which, after stating that this title of Universal Bishop was invented "by the first apostate," he adds, "not to speak of the injury done to your honour, if one bishop be called universal, the whole church comes to pieces if that one, being universal, falls."—Lib. vii. 27.

‡ De Unit. Eccl. and Ep. lv.

visible structure, when the keystone that crowned the arch was hidden beyond the clouds."*

The subversion of this divinely appointed polity was essential to the establishment of a *monarchy* in the Church on earth; and accordingly the depression of the episcopal order has for many centuries been the object of Papal ambition. With this view the monastic orders have invariably been supported against episcopal authority; with this design, the Bishops of Rome have not scrupled to base their claims on the "the False Decretals,"† as long as that shameless fraud was undetected; and when no Roman Catholic could any longer defend that forgery, with the same unswerving determination to establish their power, the Popes employed the Order of Jesuits to build up the breach; and by their arbitrary distinctions between *orders* and *jurisdiction*, the lost ground had been regained. It is *now* the orthodox doctrine among Romanists, that bishops are the successors of the apostles only as to *orders*, not as to *jurisdiction*; that the Pope's jurisdiction comes from Christ immediately, while any that is conceded to other bishops is derived from the Pope.

Brief as the statement is which we have given of some of the suggestions afforded both by Scripture and the history of the primitive Church against the Papal usurpation, we think we have fully established the wisdom as well as the truth of the decision of the English Convocation of 1534: "Quod Romanus episcopus non habet majorem jurisdictionem sibi et Deo collatam in hoc regno quam alius quisvis externus episcopus."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JUNE 16, 1849.

THE LATE REV. J. W. BROWN.

Although we published, without remarks, the notice of Mr. Brown's death in a distant land, our silence was not expressive of a want of deep interest in this affliction. We only awaited more particular information concerning the circumstances of his death.

As a fellow-student in the General Theological Seminary, Mr. B. by his kind manners and many excellent qualities, had secured our esteem. This regard for him was the general feeling of his fellow-students. Nor was our private friendship diminished, we are most happy now to say, by the fact, that as Editors we upheld opposite views upon subjects of much importance. Over the ashes of a brother and friend the remembrance of all such differences are forgotten. And it is well for those who have thus to differ, wisely to think how suddenly the grave may be made the end of controversy.

We have had the pleasure of conversing with a clergyman of the Church, who was much with Mr. Brown during the time immediately preceding the closing hours of life. While at home and in health they had been divided in sentiment. Sickness in a land of strangers united them as brothers. It was the privilege of this clergyman to minister much to his suffering brother, and to relieve the dreariness of a lonely bed of sickness. From him we learn the deep regret with which Mr. B. referred to the controversies in which he had taken part. In the expressive words of our informant, "it would have done you Editors good to have heard the dying man review his own editorial course. He said, all bitter feelings were at an end, and he had nothing but thoughts of love and peace for all men." With the greatest earnestness, and with a zeal much beyond his failing strength, he embraced all the privileges of the Church of his love, in that foreign land. He was constant in his attendance upon all her services, and expressed in glowing language the delight and comfort thus received. May the peace which thus filled the heart and mind of this dying brother, be poured more richly upon the living. And may the consolations which cheered his lonely death-bed, support his afflicted family in their desolation. We

* This passage is taken from an unpublished sermon of the lamented W. A. Butler. We are happy to be able to state that a volume of Mr. Butler's sermons and remains will shortly be published; and the distinguished ability, learning, and sound judgment of the editor—the Rev. Thomas Woodward, of Fethard—afford every guarantee that the work will be brought out as the author's friends could desire. We are authorised to make use of the following extract from a letter of the Bishop of Lichfield to a friend of Mr. Butler's, who had submitted to his lordship one of the sermons in question:—"I am much obliged to you for the opportunity which you have afforded me of again reading the *very* masterly sermon now returned by me. If the theological and literary remains of Mr. Butler contain much that is equal to, or even approaches in power and wisdom to that admirable sermon, I am sure that it will be greatly to be lamented if they are kept back from the public."

† "About the conclusion of the eighth century," writes Mr. Hallam, in the seventh chapter of his *History of the Middle Ages*, "there appeared, under the name of one Isidore, an unknown person, a collection of ecclesiastical canons, now commonly denominated the False Decretals. These purported to be rescripts or decrees of the early bishops of Rome; and their effect was to diminish the authority of metropolitans over their suffragans, by establishing an appellant jurisdiction of the Roman see in all cases, and by forbidding national councils to be held without its consent. The whole episcopal aristocracy had abundant reason to lament their acquiescence in a system of which the metropolitans were but the earliest victims."

rejoice that we can close this brief tribute with the following notice. *Works* like these, which bless the widow and the orphan, are better than *words* of most extravagant eulogy.

From the Protestant Churchman.

"The following appeal to the benevolent tells its own story, and we trust that it will meet with such a hearty response as will cheer the hearts of those who are at one blow deprived of a beloved and tender husband and parent, and left destitute of the means of support. Though from the inadequate compensation afforded to clergymen, they seldom, if ever, are enabled to provide for their families in case of death, yet in the good Providence of God the seed of the righteous are not seen to beg their bread. Friends are raised in the hour of need. May the family of our departed brother be thus protected, and this effort now being made to care for them meet with rich success:—

The friends of the Rev. J. W. Brown, in common with his attached parishioners, and the Church at large, have recently received the melancholy intelligence of his decease at Malta on the 9th April last.

In enfeebled health, at the earnest solicitation of his vestry, and with the approbation of his physician, all indulging the cherished hope that relaxation from duty would restore his wasted energies, he embarked for Europe in October last. In the first few months of alternate travel, and sojourn abroad, appearances were favorable, and his family and friends were cheered by the prospect of a happy re-union within the period proposed for his return. But these fond anticipations were doomed to disappointment. A letter, advising of the return of unfavorable symptoms, induced by a cold taken while travelling in Italy, was only the precursor of his rapid descent to the grave. Far away in the land of strangers now rest the mortal remains of our beloved friend and associate.

It is not the province of those from whom this emanates, to write the eulogy of the deceased—that duty will be performed by other and abler hands. But may it not be said with much emphasis, a faithful soldier of Christ has fallen in Israel? Will not the walls of Zion miss from their ramparts the zealous watchman who never slumbered at his post?

To all who knew our lamented friend in his connection with the Church and the religious world, it will only be necessary to call up, for their review, the self-sacrificing ardor with which he labored in her service. Health and strength, and everything but his firm trust in God, gave way, and yet, at the call of duty, his ready response was ever, here am I!

In this spirit he ever labored, nor did he retire from the field until the remonstrances of his friends, who were daily witnesses of his physical prostration, and a paramount duty to a beloved family, compelled its temporary abandonment.

And now while we bow in humble submission to the afflictive dispensation which removes him from us, and are pained at the thought that in the flesh we shall see no more the face of our departed brother, comes there not to us, from his dying couch, in that far distant land, an appeal, more eloquent than words can paint, in behalf of those whom this bereaving Providence has deprived of their earthly stay. What, in his lonely hours of depressing sickness, when thoughts of home and the loved ones he had left behind, would crowd upon his mind, could have sustained him but a firm trust that the gracious God whom he had served would raise up friends in their hour of need? Be it our privilege to assume this sacred trust. Recognizing the views here taken, and doubting not that the Church at large will feel a lively interest in the object, it is proposed to raise a fund of \$10,000, the interest of which is to be applied to the maintenance of the family and education of the children of the late Rev. JOHN W. BROWN.

Messrs. Robert M. Blackwell, Edward J. Woolsey and John Schenck have been appointed trustees, and the undersigned a Committee to solicit subscriptions.

JOHN C. JACKSON,
SAMUEL BROWN,
JOHN B. REBOUL.

Astoria, May 28th, 1849.

A subscription list will be found at the Office of the Protestant Churchman. It affords the Committee great pleasure to state that upwards of \$3000 have already been subscribed by the congregation of St. George's church, Astoria, and other benevolent individuals resident at Astoria and its vicinity."

BISHOP ELECT OF MISSISSIPPI.

We have been waiting for some kind friend to furnish us with an account of the late Convention. The result is most gratifying. We hear but one expression of satisfaction regarding the wise and judicious choice made by the Convention of Mississippi. We copy the following from the New York Churchman:—

"MISSISSIPPI.—We have received at a late hour a letter from an esteemed brother, a member of the Convention, which met at Trinity church, Natchez, on Thursday, May 17.—Ascension Day.

The Rt. Rev. Bishop Otey presided.

The Rev. William M. Green, D.D., Professor in the University of North Carolina, Chapel Hill, was unanimously elected Bishop of the Diocese of Mississippi. This is an excellent appointment as we hear on all hands, and we may congratulate the Diocese and the Church at large on such an accession to the Episcopate."

DEATH OF MISS EDGEWORTH.

How many hearts, of young and old, will be saddened by this announcement. Few writers had a stronger hold upon the affections of the best class of readers than Maria Edgeworth. This generation needs not to be told of her praise, and her name will outlive many generations yet to come. She died after a few hours' illness, on Monday, May 21st, at Edgeworthstown, in the county of Longford, Ireland. She was in her 83d year.

CHURCH AT GLOUCESTER, NEW JERSEY.

As the consecration of this church occurred at the time of the Pennsylvania Convention, we were prevented from being present and giving a description of it. The edifice reflects great credit upon those engaged in its erection. It is a substantial stone building, of the Gothic order, and the interior is in very good taste. It is but a short time ago that the services of the Church were first held in this place, and it is most gratifying to see a building like this so soon completed. We are happy to understand that the building itself is entirely paid for. This spirited congregation are now endeavoring to raise the money to pay for a new organ. To induce the friends of this laudable object to come and see the church, and give their aid in its behalf, we understand a gentleman in the vicinity has given them a bountiful supply of strawberries, wherewith to treat the liberal. These will be ready on Wednesday afternoon next, after 3 o'clock. The place will be advertised on board the Gloucester Point Ferry Boats, which run every half hour from Walnut and Almond streets.

THE EMIGRANT AND AMERICAN CITIZEN.

We have been favored with a specimen number of a paper bearing this title. The object of this weekly publication is to convey useful and interesting information to emigrants. Having a good opportunity of knowing the evils suffered by this large class, from their own lack of information, and the superior knowledge of those who prey upon their ignorance, we are disposed to favor every effort which may tend to improve their condition. This paper makes fair promises, and we doubt not, honest ones in this behalf. It will be afforded at the price of \$2 per year. It will not be published unless a sufficient number of subscribers are obtained to secure the proprietor against loss. Apply at the Emigrant Office, 99 South Front St., Philadelphia.

From late English Papers.

THE SCOTCH CHURCH.—In the House of Lords, last night, Lord BROUGHAM presented a petition from a body of the Episcopalian Church of Scotland, praying that all clergymen of the Church of England and Ireland, on being appointed to chapels in Scotland, might be inducted to the charge of their congregations by the Archbishop of Canterbury, or some other English Bishop; and that there might be periodical visitations in Scotland by the Bishops of the Established Church; and, finally, that the petitioners might be placed upon such a footing as would give them the advantages of the discipline of their own Church.

This led to a debate in which Lord Brougham and the Bishop of Exeter took the principal part. The ex-chancellor made rather an amusing exhibition of his vanity and ignorance.

We were deeply interested in reading the account of the following meeting. It shows that the higher orders in England are not unmindful of the claims of the lower classes.

SERVANTS' PROVIDENT AND BENEVOLENT SOCIETY.—A public meeting was held on Wednesday, the 16th, in Hanover-square Rooms, to advocate the interests of this Society, which has recently been established under the auspices of the Queen, the Queen Dowager, Prince Albert, &c., and whose objects are—to enable servants to secure annuities for themselves in old age on Government security; endowments for their children at fourteen or twenty-one years of age; a sum of money at death to cover the expense of burial; a home for female servants out of place; a model lodging for male servants; and a registry for servants.

The meeting was of the most brilliant description: there could not be fewer than 1,500 persons assembled in the spacious hall—the great majority females—and the following distinguished persons appeared on the platform:—His Royal Highness Prince Albert, His Grace the Archbishop of Canterbury, Lords Bishops of London, Oxford, Salisbury, Exeter, and Norwich; Archdeacons Manning and Wilberforce; Lord J. Russell; Earls of Effingham and Nelson; Marquis of Westminster; Lords Ashley and Adair; Viscounts Fielding and Campden, M. Guizot, General Ewart, Colonel Buckley, Captain Sir F. Mansell, Sir Walter Stirling, Sir Thomas Dyke Acland, Bart., Sir P. P. Acland, Bart., Sir James Colquhoun, Captain the Hon. F. Layard, Dr. Chambers, Dr. Mackintyre, Hugh H. Lindsey, M. P., Majors de Winton and Campbell, Revds. Sir H. Dukinfield, J. Jackson, H. Howorth, R. Burgess, J. S. Brown, D. Vaughan, D. Butler, C. Banatyne, J. H. Hamilton, E. Hawkins, R. Harvey, T. Bowdler, H. Murray.

His Royal Highness Prince Albert, attended by the Archbishop of Canterbury, Lord John Russell, &c., entered the room punctually at three o'clock, amidst the enthusiastic cheers of the meeting.

His Royal Highness having taken the chair, proceeded to address the meeting. He said—Ladies and gentlemen,—the object for which we have met here to-day is not one of charity, but is one of friendly assistance and advice to a very large and important class of our fellow-countrymen—the domestic servants of this country. Who does not feel the deepest interest in the welfare of domestic servants—whose heart does not feel sympathy for those who minister to us in all the wants of daily life—who attend us in sickness, who receive us on our first appearance in the world, and who extend their care even to our mortal remains (hear, hear)—who live under our roofs—who form our household, and a part of our family? And yet, on inquiry, we find that in this metropolis the greater part of the inmates of our workhouses are domestic servants (hear, hear.) I am sure this startling fact is no proof either of a want of liberality and kindness on the part of masters to their servants, or of vice in the latter. But it is the natural consequence of the peculiar position in which domestic servants are placed. During considerable periods in their lives they share in all the luxuries of

their opulent masters; at other periods they have not the means even of earning sufficient to sustain them from day to day. It is the consideration of these peculiar vicissitudes which makes it the duty both of masters and servants to try to discover and agree upon some plan by which domestic servants may be carried through life safe from the temptations of a prosperous and from the sufferings of an evil day (cheers.) On that account I rejoice in this meeting (loud cheers,) and I gladly consented to take the chair at it (continued cheering) to assist the objects of the Servants' Provident and Benevolent Society. Ladies and gentlemen, I feel convinced that this Society is based upon a right principle, as it follows the dictates of a correct appreciation of human nature, which requires every one, by his own exertions, to work out his own happiness (cheers,) which prevents us from valuing, nay, from feeling satisfied, with a prosperity which others have made for us. It is based upon a right principle, because it endeavors to trace out a plan according to which, by previous self-denial, providence, and perseverance, not only is the servant raised in his physical and moral condition, but the master is taught how to direct his efforts so as to aid his servants in acquiring resources which shall be sufficient to sustain them in sickness, old age, and in want of employment (cheers.) It is based upon a right principle, because it does not hold out a temptation to servants, either by the prospect of possible extravagant advantages which would tend to transform their providence into a species of gambling, or by convivial meetings, which would lead them to ulterior expense, or by a system of balloting for a few prizes which would draw them into all the waste of time and excitement of electioneering contests (cheers.)

Resolutions were introduced and seconded by Lord John Russell, the Bishop of Oxford, Lord Ashley, Archdeacon Manning, the Bishop of London, Sir T. D. Acland, the Archbishop of Canterbury, and the Marquis of Westminster.

INTERESTING CEREMONY.

On Monday evening, in the Sunday School room of Trinity Church, Southwark, the teachers and pupils of the female department presented to their superintendent, Miss Ann Cowpland, a rich and beautiful silver pitcher. After the usual services, in which the teachers were addressed by the Rev. F. Ogilby, the Rector in behalf of the donors made the presentation accompanied by some pointed and affecting remarks.

Peter Williamson, Esq., received the beautiful gift, in behalf of Miss Cowpland, and expressed in a just and fitting manner her gratitude and pleasure in accepting this testimonial. The inscription upon it states the interesting circumstances under which this gift is made. It is the memorial of TWENTY-SIX YEARS devoted labour in the office of superintendent. A period of such faithfulness richly deserves to be thus commemorated, and the gift speaks well both for the donors and the recipient.

CHURCH OF THE REDEMPTION, FAIRMOUNT.

We hope the following brief and earnest appeal may be responded to in a liberal manner.

Mr. Editor:—It will be recollected by your readers that some months since the Rector of this mission made an appeal to the friends of the Church for \$1400 to relieve his parish from embarrassment, and enhance its usefulness. About \$1200 of this amount is pledged, the greater part payable when the whole amount is subscribed. As this church is increasing in importance and usefulness, will not a few generous hearted individuals make up the remainder, and place the church, (as it should be) free from debt?

GEO. A. DURBOROW, Rector.

New Publications.

We have received the PASTORAL LETTER OF BISHOP COBBES to the clergy and laity of the diocese of Alabama, too late for insertion this week. We will publish it in our next number.

We have also received the two first numbers of the republication of Dean Boys's OFFICIAL CALENDAR OF THE CHURCH, with addenda, by a presbyter of Ohio. Also from LEA & BLANCHARD, in a very handsome and well printed volume, with maps and numerous illustrations, A NARRATIVE OF THE UNITED STATES EXPEDITION TO THE RIVER JORDAN AND THE DEAD SEA, by W. F. LYNCH, U. S. N., Commander of the Expedition. Also, through G. S. APPLETON, SACRED RHETORIC, or Composition and delivery of Sermons, by Henry P. Ripley, Professor of Sacred Rhetoric and Pastoral duties in the Newton Theological Institution, to which are added, Hints on Extemporaneous Preaching, by Henry Ware, Jr., D. D. Published by Gould, Kendall & Lincoln, 59 Washington street. Also, through G. S. Appleton, from STANFORD & SWORDS, New York, THE DOUBLE WITNESS OF THE CHURCH, by the REV. WM. INGRAHAM KIP, D. D. Fourth edition, and FACTS IN A CLERGYMAN'S LIFE: by the REV. CHARLES TAYLER, M. A.

The above works require more than a passing notice. A crowd of matter compels us to reserve, for another week, a more extended account of them.

We copy with pleasure, the following statement from the Missionary.

A BRIEF NARRATIVE.

The undersigned was elected Bishop of New Jersey, on the 3d day of October, 1832; being then Rector of Trinity Church, in the city of Boston. He had no knowledge that it was intended to use his name, in that connection; the first intimation on the subject, being the arrival of the committee, sent to announce to him the result. In the matter of support, the committee stated that nothing had been done by the Convention; but that it was understood that it should receive attention at the next session.* Accustomed to leave the guiding of his ways to Almighty God, regarding the solemn act of the Convention, as done under His direction, and urged to acquiesce in it by those of the Bishops on whom he had habitually relied for counsel, he consented; and was consecrated, on the 31st day of October, 1832. In the summer of 1833, being then at lodgings in the city of Burlington, but on the point of establishing himself permanently in the city of Newark, on strong representations of advantage to the Church, from such an arrangement, the venerable Dr. Wharton died; and, at the urgent solicitation of the Vestry and Parishioners, he accepted the rectorship, thus vacated. The salary offered was \$440 per annum, with the Parsonage; increased afterwards to \$700. During the whole period of his rectorship, an average of more than one half of this sum has been paid for the services of others; rendered necessary by his occupation with the duties of the diocese. From the diocese itself, his annual receipts, to 1 June last, including travelling expenses and postage, have averaged \$241. These two have been his only sources of official income; and, together, have not exceeded \$500 per annum.

At the date of the consecration of the undersigned, the Church in the diocese of New Jersey was in a most feeble and depressed condition. As an illustration of it, the whole amount of the Missionary Collections, from all the parishes, reported at the Convention of 1833, was \$121 05½. It was obvious, that, to revive the work of the Lord, and have more than a name to live, something was called for, beyond the slow and distant hope of parochial improvement. A rally of churchmen was needed, on church principles, for the work of the Church. The natural reliance, with God's blessing, must be on Christian Education; and the plan of a Diocesan School for boys was proposed, at a very early day. While this was in contemplation, the proprietor of a long established Female Seminary, in the city of Burlington, desiring to retire from its charge, proposed to the undersigned, to purchase the establishment, as a Church School for Girls. This was in 1836. On consultation with judicious friends, here and elsewhere, who advised the enterprise, and offered their aid in carrying it into effect, it was undertaken. And "St. Mary's Hall, for Female Education on Church Principles," was opened on the first day of May, 1837. The announcement was received with acclamation, throughout the Church. But who does not remember the waves and billows which, that season overran the land? What strongest house, what most established institution, which, at that time, was not shaken? The wrecks still lie along the shore. Its first effect upon the undersigned, was to arrest the subscription to a loan of \$25,000, towards an endowment, before two thirds of it had been obtained; and leave him to supply the deficiency, as he best could. Its further effect was to keep down the patronage of the institution, for several years, to a point, far below the cost of maintenance. Nevertheless, it did not stop. And, at one time, when there were but twenty-six pupils, more than one quarter of them were free; being orphans, or children of poverty. To go on, at such a rate, of course, involved a debt. The undersigned had faith in God: and merging in the work his whole resources and his credit, it went on. As prosperity returned to the country, patronage flowed in upon St. Mary's Hall. And, then, success became embarrassing. Buildings were to be erected, and fixtures and furniture were to be supplied: and, to do this, there was no resource but current income, or pledge of credit. Of course, the debt increased. To provide for it paper must be used. To be procured it must be paid for. And, then, in a majority of cases, its discount must be had, at extra cost. A perfect confidence, that continued success would ensure ultimate relief, encouraged exertion; and made trials tolerable for the work's sake, which no personal interest would have sustained one week.

The acceptance of the Christian School for Girls created a demand for a Christian School for Boys. People said, "Why not provide for our sons, as well as for our daughters?" There was waste water, that might help to turn another mill. In 1845, special circumstances seemed to indicate, that the time had come for such an undertaking. A movement was then made, for a school, for boys, such as St. Mary's Hall already was, for girls. The proposition met with signal favour. It was at once said, "Why not make it a College! The time is propitious. At any rate, procure a charter; and use it, when you are ready?" A charter was procured. A site was purchased. The pressure of patronage forced on the work, beyond its time. So that, at the end of two years, the Catalogue enrolled an hundred and twenty-seven students. There was no endowment. There was no monied patronage. Every thing was to be done; and nothing to do it with. Every thing was done; and done with nothing. For what was a subscription of \$8000, towards the grounds, the buildings, the fixtures, the furniture, the apparatus—the entire provision, religious, scholastic and domestic—for an hundred and twenty-seven children, and the whole staff of teachers? Nevertheless the provision has been made, and the children have been collected; and there they are. The examination, just closed, has secured, as it deserved, the highest approbation. And he, who, with God's blessing, has accomplished these things, after two most dangerous attacks of illness, which confined him for nearly five months, having exhausted, in his enterprise for Christian education, his means and his credit, is left with two most successful Institutions,

* This understanding was acted on. At the Convention in 1833, measures were commenced for increasing the provision for the support of the Episcopate. The amount of the Fund, at present, is \$8951 17.

whose annual receipts are not less than \$70,000; and, with an unmanageable debt.

When the undersigned first owned the mercy of Almighty God, in turning back his face and feet from towards the grave, his instinctive impulse was, to provide for the reduction of this indebtedness. It was well established, that, if the two Institutions were subjected to nothing more than their proper expenditure—freed, that is to say, from the disadvantages of a credit system of business, and of an extravagant outlay for the maintenance of credit—a very large percentage of their receipts, after paying the whole cost of carrying them on, might be applied to that object. He therefore invited three of his friends to accept the transfer of his whole interest in both, numbering together, two hundred and eighty-seven pupils, in trust, to secure their most effective and economical administration; and, then, to distribute the surplus receipts, from time to time, among the creditors of both; he himself devoting himself, as heretofore, and more, to their continuance and success; and waiving all claim for consideration or compensation, till every form of indebtedness should be extinguished. At two large meetings of the persons chiefly interested, this proposition was approved, and its prosecution earnestly recommended. Ultimately, however, it was frustrated, by the refusal of two or three to sign the necessary agreement; not because they did not desire that it should be carried into effect and believe that it might be done successfully; but, from expectations unreasonably entertained, of relief, from other quarters. At a council of his friends, called to consider what should be done, in this state of affairs, the undersigned was unanimously advised to make an assignment of all his property, for the benefit of all his creditors; and to arrange for the carrying on of the Institutions, under his own conduct and supervision, but on the financial responsibility and business direction of others, as before proposed. This has been done. The undersigned gives up his property, of every form; to meet, so far as it may, a debt, not personal to himself—his private income being more than equal to his private expenditure—but growing out of his venture for Christian Education, in the two Institutions, above named; and only desires the time and opportunity, to meet and pay the whole amount of debt, in principal and interest. Nothing daunted or discouraged, by any thing which has occurred, he renews the devotion of the strength, now graciously restored to him, to the same sacred cause. So far from being daunted or discouraged, he considers that the foundation of his great work is now first made sure; and he firmly believes that, with the continuance of the heavenly favour, heretofore vouchsafed, every form of embarrassment, in a very few years, will be removed; and two great Institutions remain, to be perpetual blessings to the country and the Church.

It is now more than sixteen years, since the undersigned left home and friends, for service in a poor and feeble diocese. He has given himself unreservedly to the work. The Lord hath blessed it, in his hands. The fourteen clergymen, who were present at his election, have been more than four times multiplied. The little Church, of which he took the pastoral care, has increased its capacity fourfold; and is yet too small. A noble structure is far advanced towards completion: the portion which is done, paid for; and the property of the parish equal in value to three or four times the amount required to finish it. Thirty-three Churches have been built, and ten repaired and improved. Ten parsonages have been added. Thirty-five deacons have been ordained, and thirty-three priests. Three thousand one hundred and seventy persons have been confirmed. These results are chiefly due, through God's blessing, to the confidence and influence which the two Institutions have created. And they have but begun their work. But they are well established. They are most extensively and favourably known. Pupils, from the elder of them, are dispersed through the whole land: every where, as samples and commendations of the Church work here. There is thus a patronage, actual and potential, which gives a guaranty for their continued and increased success: and which warrants the confident belief, that a very few years of the administration now proposed, will extinguish the whole indebtedness, not fully represented by property.

The undersigned submits this simple statement to those whom it may concern. All that it presents, of the past and of the present, is real and actual. Of the conclusions which it warrants for the future, he may not judge for others. In his own judgment, it is filled with a hope, which needs but time, with God, to be triumphant certainty. He asks for nothing, but the opportunity, to make the perfect demonstration. Hitherto the Lord hath helped him; and He will hereafter. The work is His. It is only to be patient, and to wait. He will vindicate it, in His time; and graciously redeem His promise, that not even a cup of cold water shall be vainly given to one of His "little ones."

GEORGE W. DOANE.

Riverside, 29 March, 1849.

* The foregoing narrative was prepared, as its date shows, before the close of the last term, and shown to several friends. Since that time, the new term has opened, with 143 girls, at St. Mary's Hall, and 123 boys at Burlington College. Others are yet to come in. The business department, at the Hall, is under the direction of Judge Ogden, and Messrs. Garthwaite and Condit; and at the College, of Judge Ogden, and Messrs. Garthwaite and Field. Robert B. Aertsen is the fiscal agent for both Institutions. Both are under the conduct and supervision of the undersigned; who takes a much larger share in the course of instruction than his duties permitted heretofore.

ACKNOWLEDGMENT.—The editor of the Banner has received and handed to the treasurer five dollars for the Bishop White Prayer Book Society, from a subscriber at Brooklyn.

Why should I cause uneasiness to others by reasoning or reproaches, however just, unless it be for their spiritual good; and when it can have no other effect but to inflame their passions, provoke their ill-will, and disturb the frame of my own mind.

ANNUAL MEETING.—The annual meeting of the Board of Missions will be held on Wednesday, the 20th inst., in St. Bartholomew's Church.

The Rt. Rev. the Bishop of New Hampshire will preach the annual sermon on the first morning of its session, on which occasion also, the Holy Communion will be administered. On the second evening a public Missionary Meeting will be held under the direction of the Senior Bishop present, assisted by the Secretary of the Board, and the Secretaries of the Committees. Due notice will be given of the hour, place, and other particulars.

JUSTICE.

The Banner of the Cross was lately accused of "trifling with issues of deeper seriousness," and said to be in "the position of a harlequin, intruding upon the scenes of a tragedy," because of the manner in which it treated the question, thrust upon the Church by the Calendar. The Episcopal Recorder was pleased to copy in full this charge of the Calendar, without a line of explanation, although its injustice had been shown in our columns.

We have now to express our deep gratitude to the last named paper, for showing us in the following article the *manner* of expressing this deeper seriousness, and also for giving us clearer views of the seriousness of the *matter* which requires such tragic gravity.

The issue of "deeper seriousness" now is, "who killed the bear?" The glory of the achievement lies between "Jonathan Brooks and his wife Betsy!" The odds, we must admit, are in favour of Betsy. But it seems by the introduction to this tragic story that there is a question of antecedent "seriousness" to be settled, viz.—who first saw *the bear*, or as the animal was originally called, *the wolf*? Had we fully apprehended the grave nature of the questions involved we should have been more careful in maintaining a proper degree of seriousness. We admit that we did feel that this kind of thunder belonged so exclusively to one class of papers in the Church, that it was hardly honest for another class to appropriate it.

We must sympathize with the feelings expressed by injured "justice" in the paragraph beginning, "it is amusing or rather we may almost say it is provoking, to hear the Calendar boasting," &c. However we will let our serious friend express his sense of wrong in his own way. We extract the article word for word, from last week's Recorder.

For the Episcopal Recorder.

THE CALENDAR.

The recent course of the *Calendar*, in exposing Romanizing tendencies in certain quarters, and in rebuking those tendencies, has gratified and cheered many in the Church who have regarded these legitimate fruits of the Tractarian movement with sorrow and alarm. It is indeed gratifying and cheering that a voice of admonition and warning on this subject should come from the diocese of Connecticut, and from such a paper as the *Calendar*; for that diocese and that paper have been regarded as deprecating any agitation of the questions which for several years past have been disturbing the peace of the Church. The *Calendar* has not in times past condemned or discountenanced Tractarianism. It has, on the contrary, encouraged the Oxford movement, until it saw the *fruits* of the system, and then it raised the cry of alarm, and warned the Church of its danger.

It is amusing, or rather, we may almost say, provoking, to hear the *Calendar* boasting of its recent fidelity and boldness in bringing to light the New York Romanizers, as though its warning voice were the only one that is or has been heard on this momentous subject. In years past those of our Church papers that foresaw the natural tendencies of the Tractarian system, and spoke out fearlessly concerning them, were considered, by such men as are now speaking in the columns of the *Calendar*, as alarmists, and disturbers of the peace and quiet of the Church. They were condemned as *party* papers, and in not a few instances efforts were made to discourage and prevent their circulation. But now, because Connecticut has one eye open to the dangers of the Church, and because the Editor of the *Calendar* has said what he ought to have said long ago, he seems to feel that the Church at large is indebted to him for its salvation from Romanism!

Let us be thankful that Connecticut has spoken, even at the eleventh hour; but at the same time it is proper that those who have borne the burden and heat of the day should have *their* due. It cannot be doubted that the faithful labourers in the editorial corps who have long been at work in this field, will be willing that their brother of the *Calendar* should have a reward equal to their own; but others may demur, when they see the proud boasting of one who comes in at so late a period to the help of the Lord against the mighty.

It may seem like trifling with serious things to relate the following anecdote; but it illustrates so well what we have been saying of the *Calendar*, that we cannot withhold it in this connection:—"Jonathan Brooks and his wife Betsy were quietly seated in their log cabin, when the door was unceremoniously opened by a huge bear. The courageous Jonathan no sooner saw the sable monster approaching, than by a marvellous feat of agility he was safely perched upon one of the beams above, where he sat trembling with fear. Betsy, not being quite as agile as her protector, and being made, moreover, of better materials, immediately looked about for a weapon of defence to receive Mr. Bruin. Nothing but a shovel was at hand. This she seized; and as the enemy advanced she gave him a blow on the side of the head which made him a little doubtful as to

the final issue. She then gave him another on the other side; and then, as he was rubbing the wounds with his huge paws, she aimed a blow with the edge of her weapon at the top of his head, which had the effect of laying open a considerable portion of the interior of the cranium, and brought his majesty to the floor.

"Jonathan's courage had somewhat risen by the reception his better half had given their unwelcome visitor; and when he saw she had the advantage in the contest, he cried out, 'That's right, Betsy, that's right, give him another, hit him once more, and he won't come again!' With that he ventured down, the bear lying on the floor almost dead, and seizing a butcher knife, he gave him a stab which settled the business.

"Jonathan immediately put on his best coat and hat, and sallied forth to the village, and when he got to the post office, where the idlers had assembled, he thrust his hands and arms up to the elbows in his pockets, and strutting around with consequential air, muttered in a low tone, 'great business! biggest one I ever did see! such tushes! what claws he had!'

"The bystanders, hearing these expressions, inquired what the matter was. 'Matter?' said Jonathan, 'why a bear up to our house; he walked right into the room where me and Betsy were sitting.' 'Why, why, what did you do?' asked the eager crowd. 'Why we killed him, to be sure,' said Jonathan; 'me and Betsy killed him, yes, me and Betsy, we killed the bear.'

JUSTICE.

We feel constrained to add a friendly word of caution. In the first place, before the parties begin to contend for the palm of victory in this bear-bait, they should be sure that the *bear is dead*. Suppose Jonathan and Betsy had put down their "knife" and "shovel" to dispute about "who killed the bear," when Bruin was only a little stunned and not *killed entirely*?

Again, before these champions go "strutting around with a consequential air," muttering "great business!" &c., they ought to have some proof positive to show that there was an actual "bear up to our house." Suppose "the idlers" had returned with Jonathan and found he had been unable to show any carcass, or even one of "the claws" or "tushes," what would have become of the victors' glory? Would they have been satisfied with the united assertions, both of Jonathan and Betsy, that they had in their possession "satisfactory proofs" that there had been a bear "the biggest one I ever did see."

Altogether, we must say, this bear story is the severest thing which has been written against those who have sought distinction in this war against "Romanizing."

And the paltry dispute which is thus set forth as one of its "issues" belittles this small affair and reduces this "tragedy" to a very shallow "seriousness."

Communications.

For the Banner of the Cross.

A PRAYER.

Grant me, Great Lord, thy Graces three,
Faith, and Hope, and Charity;
Faith that on the Cross relies,
And trusts but in thy sacrifice;
Hope that, when by woe oppress'd,
Points upward to a Heavenly rest;
And last, the greatest of the three,
O! give me gentle Charity;
To suffer all, to know no pride,
To strive another's fault to hide;
To answer with a soothing smile
When men with angry words revile;
To envy not that happiness
Thy hand denies me to possess;
The rich man's wealth to covet not,
Though poverty should be my lot.
Teach me, through every earthly ill,
To be submissive to thy will;
And let me too thy Grace receive,
As I my enemies forgive.
Then Faith, and Hope, and Charity
Will lead me on to Heaven through thee.

G. W. R.

Philadelphia, May, 1849.

For the Banner of the Cross.

A PARALLEL WITH EXPLANATIONS.

We copy from an old number of the *Christian Advocate* and *Journal*, the paper published for the Methodist Episcopal Church, the following remarks. In order to understand them it will be necessary to bear in mind, the separation which has occurred in that body. It now exists in two divisions, the one of which bears the name formerly borne by the whole body, "The Methodist Episcopal Church;" the other is denominated "The Methodist Episcopal Church, South."

"We call ourselves, 'The Methodist Episcopal Church,' and this we think is right. If this implies that 'the Methodist Episcopal Church, South' is a secession, who can help it? If it is an unwelcome conclusion to our Southern brethren, still the misfortune is in their position, and not in the logic from the inference. We do not say they are not a *Church*, but we do say they are not the Methodist Episcopal Church, nor any part of that Church."

We have thought that this extract, embodying the defence of an original society, might help to a clear comprehension of the churchman's defence of the original society. He believes that "there is one body," Eph. iv. 4, which is the Church, Eph. i. 22, 23; that God hath set apostles in it—set them first, 1 Cor. xii. 28, and put it under their care and government, even unto the end of the world, Matt. xxviii. 20; that bishops de-

living their authority in uninterrupted succession from the first Apostles, though those who were bishops before them, are the only lawful governors of the original, perpetuated, divine society, and that only those societies in the world, at this day, which are under the care of such bishops, have any valid claims to be regarded as part of the one church. All this he thinks is evident from Holy Scripture, and ancient authors. His reasoning then will be analogous to that of the extract. "We call ourselves, meaning the ten-twelfths of all those who profess and call themselves christians, the proportion of christendom, which, at this day recognizes, and is subject to the authority of such bishops as we have described, we call ourselves 'The Church of the Living God,' and this we think our right. If this implies that the various religious denominations are secessions, who can help it? If it is an unwelcome conclusion to our brethren of those denominations, still the misfortune is in their position, and not in the logic of the inference. We do not say that they are not churches. We admit they are what they call themselves, Presbyterian, Methodist, Baptist, Lutheran Churches; but we only say they are not the one body or Church of Christ, nor any part of that Church."

The individual members of those churches may be serious minded, devout, exemplary persons; all of them who have been baptized are members of the one body, though not in communion with it, but as organizations. As societies, they neither are the one body, nor parts of it.

The author of the extract, probably would say, when we maintain that the Methodist Episcopal Church, South, is not the Methodist Episcopal Church, nor any part of it, we do not mean to intimate that union with the Methodist Episcopal Church is an indispensable condition of salvation, whereas when the churchman says that "the other denominations" are not the one body nor parts of it, he means that where the gospel is proclaimed, communion with the church, by the participation of its ordinances, at the hands of the duly authorized ministry, is an indispensable condition of salvation. True, we do mean to say so. We distinctly, and we trust with a clear perception of our responsibility in penning the assertion, repeat it, that "where the gospel is proclaimed, communion with the church, by the participation of its ordinances, at the hand of the duly authorized ministry or priesthood, is one indispensable condition of salvation." And we believe the position to be made good by these inspired declarations, "He that believeth and is baptized, i. e. receives the sacrament of admission into the one body, shall be saved," Mark xvi. 16. "And the Lord added to the church daily such as should be saved," Acts ii. 47. But in justice to the truth, in justice to us, who for conscience towards God, feel bound to maintain it, let not the declaration we have made be construed to mean "all out of the one body, all not under the care and government of lawful bishops, will be cast away."

The two propositions are not identical, the latter is not a necessary inference from the former. We have used the expression, "an indispensable condition of salvation," let the bishops now dead, from whom it has been derived, explain it.

A condition of salvation may be considered as indispensable, either with respect to God, who imposes the condition, or with respect to MAN, on whom the condition is imposed. There are certain conditions of salvation, which the Almighty Himself will not *dispense with*. He will not, for instance, dispense with holiness—for, "without holiness, no man shall see the Lord." There are other conditions of salvation, in regard to which, though *man* does not possess the right of dispensation, we may be assured, that in certain cases, a merciful and sovereign God will exercise this right. Of this description are all the *positive institutions* of religion; among which are the church, its ministry, and its ordinances. When, therefore, communion with the church, through its duly authorized ministry, is ranked as an indispensable condition of salvation, the meaning is that MAN has no authority to dispense with this condition to fulfil it or not, as he pleases." We call it an indispensable condition of salvation, not because God will not, but because MAN may not dispense with it.

The question naturally arises, in what case may we hope God will exercise this dispensing power, that He will excuse separation from the divinely authorized ministry, from the one body which it serves? To this question, the bishop already quoted, furnishes the reply. "Separation from this priesthood, is in my judgment excusable whenever it proceeds from *involuntary* and *unavoidable* ignorance or error." "Unavoidable error" can only be committed where there is no access to the means of instruction. But "involuntary error" may be committed even where instruction sheds the full blaze of light. They fall within the exception of unavoidable error, who have not access to the means of *information*. And they fall within the exception of *involuntary error*, who, possessing the means of investigating truth, do not neglect these means, nor wilfully resist the light of conviction.

In my judgment, THEY are excusable for rejecting the authorized ministry of the church, who either do not possess the means of information, or are prevented from availing themselves of these means—for their *ignorance* is *unavoidable* and *involuntary*: THEY are not excusable, who, neither neglecting the means of information, nor wilfully resisting the light of conviction, remain still in error—for their error is involuntary, is neither negligent nor wilful, and must be referred to that power of prejudice, to that force of early prepossessions, or to some of those inscrutable causes, which, we know, often blind the understanding, and pervert the judgments of some of the greatest and best of men. In admitting that *involuntary error* absolves from guilt, I have prepared a broad shield of charity, which will cover all the sincere inquirers after truth. Involuntary error arises from *mistaken judgment*, and leaves the heart sincerely desirous to embrace the *truth*. It is, therefore, compatible with the most sincere attachment to truth, and the most diligent investigation of it. Most eloquently does the bishop add—"When the humiliating conviction of the weakness of the human mind, and the power of prejudice, overwhelms me with doubt and apprehension, the firm persuasion that my merciful Judge will not impute involuntary error to me as a crime, is my hope and solace. The contrary supposition, revolting to every principle of justice, is instantly repelled by every view which reason or Scripture affords us, of the goodness, mercy and jus-

tice of that Almighty Being, who "knoweth whereof we are made, and remembereth that we are but dust." "He is not a hard master, reaping where He has not sown, and gathering where He has not strewed." "And where a man has a willing mind, it is accepted according to what he hath, and not according to what he hath not."

The churchman, then, while as that charity requires which rejoiceth in the truth, he must ever contend earnestly for these views, which he regards as part of the faith once delivered to the saints, judges nothing before the time, but refers to the just judgment of the Omniscient God, who only can infallibly decide such a point, and whose prerogative it is to do so, what cases of error, in the matter in question, are cases of *unavoidable* and *involuntary* error. Only he would say earnestly, and in the spirit of love, to all who are not in the one body, not subject to the divinely authorized ministry, what the church continually says to him and all her children, "Judge yourselves, brethren, that ye be not judged of the Lord." N.

THE ANNIVERSARIES.

We were almost tempted to give a review of the doings and sayings of the remarkable period, known as the Anniversary week. We have only been withheld by our unwillingness to expose to the ridicule, which truth demanded, any who profess and call themselves Christians. We cannot, however, refuse a place for the following correspondent.

The following is extracted from an Editorial, headed "Anniversaries," in a late Number of "The Southern Presbyterian," published in Milledgeville, Geo., the Rev. Washington Baird, Editor.

After a few introductory remarks, the article proceeds as follows:—

"To our mind, the time has come when the Christian public should look well to this business. Are those public displays necessary?—those morbid excitements upon the whole beneficial? That societies should make their reports to the churches and to the Christian public which sustains them, is freely admitted. But if "Anniversary Week" is hereafter to be such a season as it has latterly been; if it is to be the signal for the raking together of all sorts of material for all sorts of purposes; if any sort of man, woman or hag may intrude upon the whole world every sort of wordy disorgament; if those occasions are to be seized upon for effecting, for offensive and injurious purposes, what could not otherwise be at all accomplished—the worst putting themselves upon the same footing and giving themselves the same prominence with the best—we have no hesitation in saying that the sooner it is stricken from the calendar the better.

"It is a lamentable fact also that during these exciting seasons, even good men, in hitting off hand—and every man must make a hit at the state of things—are carried into great extravagances, forget the courtesies due to their fellow-men, and, whether intentionally or not, grossly insult at times those with whom, for the most benevolent ends, they are associated. Of this we have a most striking example at the anniversary of the American Tract Society, and in no less a man than Dr. Tyng. The correspondent of the Christian Observer informs us that Bishop Meade, of Virginia, was one of the speakers at that meeting, and the audience were congratulated by Dr. Tyng that a *genuine* Bishop of the true Apostolic stamp, had honored them with his presence, &c. &c.!! Now when it is recollected that this is not only an *American* Tract Society, and that several different denominations, without distinction and with equal cordiality, are united in it; but that none of them, as he very well knows, for a moment admit the arrogant assumptions of his sect; that this, above all others, was an occasion on which all that is sectarian should be laid aside, and the most cordial christian love should abound—when all this is called to mind, every reader will agree with us that it was an indignity which was not to have been expected from from any man claiming to be a gentleman—much less from Dr. Tyng, who has hitherto let few such opportunities pass of professing *great liberality*! It is doubtless well, however, for the Christian public that the Doctor has allowed for once his real sentiments to come out—has in a word informed all the other denominations that he does not consider their bishops *genuine*, or their churches Apostolic. For two reasons it is well. They will no longer be deceived by professions of liberality from that quarter. It proves also what we have long maintained, that a full embrace of the doctrine of the Apostolic succession not only lays in these respects, the exercise of common sense under embargo, but it wholly excludes all fraternal feelings towards those not regarded as in their line. As it was in ancient times, "We have Abraham to our father," so it is now. "We are of the succession;" with others, therefore, there can be no fellowship."

Now here are two distinct stabs under the fifth rib, under which one would think, but for the Doctor's veteran experience, that he would feel particularly sore. The first is, the unhand-some opinion expressed by the Doctor's new "Brother" as to the character and value of the far famed "Celebration week." According to this, the Doctor would seem to be eagerly clutching at an old threadbare garment which dissent, after, perhaps, some twenty years' use, is getting heartily sick and ashamed of, and is about pitching into the beggar's press. But to return: The other stab at the Doctor is most singularly ungracious. To find such provoking *obtuseness* in his new allies! After going so very far as he did, to invite, as it were, the tramp of the whole Tabernacle upon the prostrate neck of the church,—after designating his distinguished colleague on the occasion, as "a successor, (not "of the Apostles," but according to the report I have seen,) "of St. Peter!" thus courting for the Church's ministry all the peculiar odium which attaches, in the popular mind, to the very Pope himself; after all this, I say, to be so provokingly misunderstood, in the superlative *leatherheadedness* of this said Editor, to be held up as offering an "insult" to the affiliated "societies," as cruelly marring the "cordial Christian love" which consecrates the platform, (where, by mutual compact, all denominational *peculiarities* are to be sunk, and all sharp angles carefully rasped down,) by insolently congratulating the audience, "that a *genuine* Bishop of the true apostolic stamp was

honoring them with his presence, &c. &c." as if, according to the intimation of the Editor, the Bishop, ushered in with this flourish of trumpets, was a whit more genuine a one, than several scores of Presbyterian "Bishops" then present, in short that Dr. Tyng is "every inch" a High Churchman still, maugre all his honied phrases; that his Tabernacle harangues are *mere gammon*; that he still believes in "the Apostolic succession," carrying about with him the genuine Simon Pure mark in the "arrogance" and "exclusiveness" which are its appropriate fruits; and that, until he distinctly repudiates that obnoxious and most "ungentlemanly" dogma (a favorite epithet, this latter, with "the Rev. Washington Baird" as applicable to "Episcopacy,") and that, too, by some more "overt act" than an occasional "looking over the wall" from the stand-point of a Tabernacle platform, until, in fact, he disavows and abandons it by some *such* act, consistent with his professions, as Mr. Barnes once hinted at, the Doctor might as well spare himself the trouble of any farther overtures.

And indeed, to speak in all seriousness, Mr. Editor, it must be extremely difficult for the Dissenter to attribute entire honesty to concessions on the part of the Clergy of the Church, on the important question of the *ministry* and the *apostolic succession*. To a Presbyterian, e. g. who reads attentively; in succession, the 19th and the 23d of our articles of Religion, and the Preface to our Ordination office, it must be a difficult thing to believe that any mind, as clear as Dr. Tyng's, can possibly fail to extract from them the following propositions and conclusion, viz. that the Church of Christ is to be known by true sacraments, (art. 19,) that true sacraments are to be known by being ministered by a true ministry, (art. 23,) that a true ministry is to be known by being ordained by a (Diocesan) Bishop, the highest of three "*divers orders*" (Pref. to Ordination office,) and, *ergo*, that the Church of Christ is to be known by, and is identified with, an Episcopally ordained ministry. I say it must be extremely difficult for an intelligent Dissenter to believe that any ordinarily clear mind can fail thus to read the Church's standards on this subject; and thus believing, the consequent train of thought with him seems irresistible, that if an Episcopal minister *does* believe this, then, and most especially as being *pledged* to it in his ordination, he is solemnly bound to maintain it, and that he cannot, as an honest man, *compliment* it away, as in other forms, so by a coalition like the American Tract Society, whose very *fundamental article* requires him to hold his peace on this question, and to foster publications which carefully suppress as "the arrogant assumptions of a (particular) sect" a truth which his Branch of the Church has solemnly pronounced to be "evident to all men diligently reading holy Scripture and ancient authors;" while, on the other hand, if he does *not* believe it, he ought not to remain in an Ecclesiastical Body which has placed this doctrine in the very fore-front of her system. F.

We copy the following from the New York Churchman:

THE VOICE OF THE ANGLICAN CHURCH.

We have been honored with another very kind letter from the estimable Bishop of North Carolina, which we now insert: TO THE EDITOR OF THE CHURCHMAN;

Reverend and Dear Sir:—I have only this moment seen your too flattering notice of my letter to the clergy of North Carolina, on the Tract styled, "The Voice of the Anglican Church on Confession,"—and, I fear, from the inference you seem to have drawn, perhaps justly, from that letter, that a false impression of the responsibility I intended to have assumed in it, in regard to the adoption and publication of the tract, may be made upon the public mind to the injury of others. I supposed that responsibility would have been sufficiently admitted by me, and understood by others, in the sentence, "A new arrangement was made, by which after its publication, the Tract was to have been appended to my sermons, about to be put to press."

Since my examination of the letter as published, I am convinced this sentence neither meets my own intention, nor guards sufficiently against misapprehension. I wrote the letter in haste, and under some irritation, and my real object was, to protect myself against the imputation which had just been cast upon me, of having aided in the compilation of the said Tract, to answer a party end. I now frankly avow myself responsible for the arrangement by which the Tract was published, and my conviction, that no responsibility can attach to the reverend author, beyond its simple compilation. Of this compilation I knew nothing, till after it was made. Before publication, however, it was submitted to me, and, under the idea of its entire fairness, received my approval.

Had I known of the acknowledgment of the compiler in the Churchman, though I have not seen his letter, I should have withheld mine. I owe it to him, however, thus publicly to declare my belief—while I differ with him as to the unfairness of many of the extracts—that he is utterly incapable of an intentional misrepresentation of any matter, and to promise, that, so soon as I have opportunity, I will carefully and deliberately examine every extract for myself.

Very faithfully, your friend and brother, L. S. IVES.

THE BEAUTY OF HOLINESS.

It is a great mistake of a portion of the religious world to look upon ornament, as a sin or a superstition. Religion is not a bare and unadorned thing, nor can it be so received without debasing, without making too low and mean, the worshipper for the worship. The "wedding garment," was not the every day wear. The poorest must not, of a choice, appear in rags before the throne of Him who is in glory, nor with less respect of their own person, than they would use, in the presence of their betters. It was originally of God's doing, command, and dictation, to sanctify the beautiful in art, by making his worship a subject of all embellishment. For such a purport were the minute directions for the building of His temple. And yet, how many "religious," of our day, contradict this feeling, which seems to come to us, not only by a natural instinct, but with the authority of a command. It is a deteriorated worship, that prefers four bare, unadorned, whitened walls of a mean conventicle to

the lofty and arched majesty and profuse enrichment of a Gothic minster. We want every aid to lift every sense above our daily grovelling cares, and ought to feel that we are acceptable and invited guests, in a house far too great, spacious, and magnificent for ourselves alone. Even our humility should be sublime, as all true worship is, for we would fain lift it up as an offering to the heaven of heavens. It has its aspect towards Him, who deigns to receive, together with consciousness of the lowliness of him that offers. It is good that the eye and the ear should see and hear other sounds and sights than concern things, not only of time, but of that portion of it which hems in our daily wants and business. Beauty and music are of, and for eternity, and will never die; and in our perception of them we make ourselves a part of all that is undying. These are senses that the spiritualized body will not lose. Their cultivation is a thing forever; we are now, even here, the greater for their possession in their human perfection. The wondrous pile, so elaborately finished; the choral service, the pealing organ, and the low voice of prayer, and, it may be, angel forms and beatified saints in richly painted windows: we do not believe all this to be solely of man's invention, but of inspiration; how given, we ask not, seeing what is, and acknowledging a greatness around us far greater than ourselves, and lifting up the full mind to a magnitude emulous of angelic stature.—*Blackwood's Magazine*.

GREAT MEN.

The following notices of the early life of some of the great men of modern Europe and America, is from Redfield's "Tracts for Cities."

Hans Sachs, the poet of the Reformation, and the Burns of Germany, began life as did Burns, a poor boy; he was a tailor's son, and served an apprenticeship, first to a shoemaker and afterward to a weaver; and continued to work at the loom so long as he lived.

The great dramatist, Ben Jonson was a working bricklayer, and afterward a soldier.

Linnaeus, the father of Botany, was once on the shoemaker's bench.

Henye, the voluminous commentator on Homer and Virgil, was the son of a poor weaver, and when he wanted to learn Latin, engaged to pay a schoolfellow fourpence a week for teaching him; but even this pittance would have been too much if it had not been for the kindness of a baker who was his godfather.

Herschell, whose name is inscribed on the heavens, was the son of a poor musician, and at the age of fourteen years was placed in a band attached to the Hanoverian guards. After going to England he undertook to teach music and there became an organist. But while he was supporting himself in this way, he was learning Italian, Latin, and even Greek. From music he was naturally led to mathematics, and thence to optics and astronomy.

John Dollond, the inventor of the achromatic telescope, spent his early years at the silk-loom; and continued at his original business even for some years after his eldest son came to an age to join him in it.

Gifford, the founder and editor of the Quarterly Review, was an orphan and barely escaped the poor-house. He became a ship-boy of the most menial sort on board of a coasting-vessel. He was afterward for six years apprenticed to a shoemaker. In this last employment he stole time from the last, for arithmetic and algebra, and for lack of other conveniences, used to work out his problems on leather, with a blunted awl.

SUMMARY OF FOREIGN INTELLIGENCE.

The following is a summary of European intelligence.

The state of affairs in France is becoming exceedingly critical. The elections terminated on Friday last; and, out of 750 Deputies, at least 250 Socialists have been returned. The Ministry have been defeated on the motion for giving General Changarnier the double command, of the National Guard and the army of Paris, for three months longer. The command of the National Guard has therefore been given to General Perrot. The Ministry have resigned; and it is said that the task of forming a new Cabinet has been committed to Marshal Bugeaud. The French funds have gone down six per cent., and every thing betokens alarm and disturbance. It is feared that the Republican party will force the government into a war with Austria.

General Oudinot was about to make another attempt to capture the city of Rome on the 11th inst., but was stopped by a telegraphic despatch from Paris. On the 9th inst. Garibaldi defeated 7,000 Neapolitans at Palestrina. It is said that there has been another conflict at Valmonte. Though we have no sympathy with the Roman Republicans, we shall nevertheless be glad to see them baffle the French, Neapolitans, and Austrians, none of whom had any right to interfere with them. Had there been no intervention, the Pope would have soon been restored by his own subjects. As it is, the whole population are turned against him, because they believe that he has invited foreign troops into the country.

It is said that the Austrians have taken Leghorn and Bologna; and Palermo has submitted to the King of Naples. Venice is closely besieged, but still holds out. It is reported that peace has been made between Austria and Sardinia.

A Hungarian army of 90,000 men is at Goding, within twelve miles of Vienna. Buda has been taken by storm, and the Russians have been defeated in the defiles of Jablunka. It is rumored that negotiations for peace have commenced between the Austrians and Hungarians, but we fear that matters have now proceeded too far for this. Nothing but the sword will settle the dispute.

The Holstein troops are bombarding Frederica; and the Prussians have advanced to the north of Jutland. Strong hopes, however, are entertained of a peaceable solution of this matter.

Germany is still in a very unsettled state. The Badish troops have fraternized with the people, and the Grand Duke has fled into France. It is said also that some Prussians have wavered in their allegiance. The Archduke John has chosen a new Ministry, but it does not seem likely to last long. The Rhenish Provinces are by no means in a satisfactory state.

from anything of the kind you ever saw. We asked him when they would be done. He told us to come the next day at noon, and we could see him walk in the snow with them. In this wigwam, I first met the noble *Es-ta-or-son*. He is a young Indian, of stout, athletic frame, and tolerably good features. Mr. S— thought I would make him a good squaw. He asked him what he thought of it, and he quickly replied in his mixture of his own tongue and ours—“The fire burns low in my wigwam,” meaning that he was ready to take a squaw. He then said my name should be *Ne-ba-din*, or “the black-eyed girl of the North.” I gave him a little trinket with which he seemed much pleased. In the evening, several of them came up to see us. We danced, jumped rope, and played on a melodion for their amusement, and they seemed much diverted by each of these different exploits.

Some of them are great flatterers, and I was both delighted and surprised to see with what ease they would utter some delicately turned compliment; but if you say anything to them in a flattering way, they will look up and say “they know it.”

Saturday, according to appointment, we started once more to visit them. We first turned our steps to the place where we were to see the hunter start on his snow shoes. We found him all equipped for his journey. He was at first a little unwilling to put on his shoes till he got to a certain place when he was to join the rest of his party, but by dint of persuading he was finally induced to put them on where he was. I was much amused to see him run along on the top of the snow, every now and then looking back to see if we were observing him. We watched him till his form was lost in the woods, and then turned our steps towards the old chief's. Here we passed an hour very pleasantly in learning to do the porcupine quill work which when nicely done is really beautiful. They told me that the chief's son had given me a new name; that of *Ne-be-no-qua*,* being more appropriate. My companion they named *Woz-she-qua*, “the fox woman.” We did not stay long among them as it was very cold and the wigwams were filled with smoke. It would not be at all necessary for a romantic young couple to go out of doors “on a cold afternoon to look at the moon,” for all that is necessary is just to turn the eye upward and you can see the azure sky. What they do when it rains and snows I cannot tell. Coming back we stopped at *Ad-en-i-ram*'s the interpreter's. He is much more civilized than any of the others—lives in a log house (the same Mr. S— formerly had,) uses dishes and has a bed. He told us much of the manners and customs of the Indians and made our stay a very pleasant one.

In the evening two Indians came up, one of whom was *Es-ta-or-son*, and the other *She-wa-ent*. About nine we went down on the lake and the Indians drew us over the smooth ice on a sled. It was quite romantic to be on that beautiful lake, on a calm moonlight night with two rude uncouth Indians who would every now and then utter the shrill war whoop of their tribe which would ring in our ears long after the sound of their voices had ceased. When I first came here I would not have been persuaded to have trusted myself to their care, but all fear of them has worn off and I would not be afraid to go anywhere with them.

Yesterday was Sunday, and I was much disappointed to find that Mr. S— must be absent, as I expected to enjoy much the services at Church. We, however, went up to the Indian prayer meeting. The Church is a very plain, neat building of wood, small, yet commodious. The inside is finished, not elegantly, but nicely and warmly. They have a large and very handsome organ, on which Mr. S— plays when he is here. When we went in, the house was nearly full. The old chief seemed to be talking to them very earnestly. He talked to them all separately till large tears rolled down the faces of some and others buried their faces in their hands. The service of the Episcopal Church was read in Indian by *Ad-en-i-ram*, and responded to by the people. It all seemed strangely beautiful to me, especially the singing. Some of the squaws had very sweet voices and sung with amazing accuracy. The afternoon service was much the same as the morning's, and would be a useless repetition were I to go through with it.

This morning I am to start for home. I am really sorry to leave so soon, as I should like to see more of them, and I may never have an opportunity of seeing them again. Although much has been said of the poetry of Indian life, I think, if you have any such ideas, one week's residence among the Indians would completely dissipate them. I have not yet out of an hundred and fifty Indians seen one of those beautiful, youthful faces that we so often read of. They are a dirty, filthy race, and will long remain so. I have written you quite a lengthy description of my trip here, and will close by saying that I trust it is not all uninteresting to you.

Your affectionate sister,
Christian Witness.

ANNA.

FAMILY GOVERNMENT.

In looking into human life, and seeing how entirely dependent for happiness and character the child is upon the parent, we cannot but consider it one of the greatest of the innumerable mysteries of Divine Providence, that one being should be so completely in the hands of another. The wonder is increased by thinking how much skill, how much knowledge, how much firmness, what decision at one time, and what delicacy of moral truth, if I may so express it, at another, are necessary, in order to succeed in training up the infant mind as it ought to be trained. It would sometimes almost seem that God has given to parents a work to do, of such intrinsic difficulties, as very far exceed the capacities and the powers of those whom he has commissioned to execute it.—There seems at first view, to be a want of correspondence between what, in a wisely balanced plan, we might suppose ought to be nicely adapted to each other,—the moral capabilities of the parent, and the moral necessities of the child. We say at first view, for on mature reflection we can discover similar principles which common sense and honest faithfulness will always suggest, and which, steadily pursued, must secure favorable results.—Among the lower classes of society, we find many, very many, families of children well brought

* Maid of the Spring.

up; and among the higher classes, and those too where virtue and Christian principles seem to reign, and where religious instruction is profusely given, we find total failure. The children are sources of trouble and wretchedness to their parents, from the time when they gain the first victory over their mother, by screaming and struggling in the cradle; to the months of wretchedness in later life, during which they are brought home night after night, from scenes of dissipation and vice, to break a mother's heart, or to bleach the cheek of a father with suppressed and silent suffering.

Why are cases so frequent in which the children of virtuous men grow up vicious and abandoned? There are many wise delicate adjustments necessary to secure the highest and best results in the education of a child, but the principles necessary for tolerable success must be few and simple. There are two, which we wish we had a voice loud enough to thunder in the ears of every parent in the country;—there are two, the breach of one or the other of which will explain almost every case of gross failure on the part of virtuous parents, which we have ever known. They are these:

1. Keep your children from bad company; and
2. Make them obey you.

There is no time to enlarge on these points; but it seems to us that habits of insubordination at home, and the company of bad boys abroad, are the two great sources of evil, which undo so much of what moral and religious instruction would otherwise effect. The current of parental interest is setting towards mere instruction to such an extent as to overrate altogether its power; and the immense injury which comes in from such sources as insubordination and bad company, is overlooked and forgotten. What folly to think that a boy can play with the profane, impure, passionate boys, who herd in the streets, six days in the week, and have the stains all wiped away by being compelled to learn his Sunday-school lessons on the seventh; or that children who made the kitchen or nursery scenes of riot and noise, from the age of three to eight years, will be prepared for any thing in after life but to carry the spirit of insubordination and riot wherever they may go. No; children should be taught most certainly, but they must also be taken care of. They must be governed at home, and be kept from contaminating influences from abroad, or they are ruined. If parents ask, how shall we make our children obey? we answer, in the easiest and pleasantest way you can, but at all events MAKE THEM OBEY. If you ask how shall we keep our boys from bad company? we answer, too, in the easiest and pleasantest way you possibly can, but at all events Keep them out of the streets.

The alternative, it seems to us, is as clear and decided as any which circumstances ever made up for man; but you must govern your children, and keep them away from the contamination of vice, or you must expect to spend your old age in mourning over the ruins of your family. *Abbott.—Lutheran Standard.*

From the Church of England Magazine.

RESPONDING.

BY THE REV. FRANCIS JACOX, B.A., CURATE OF WELLINGBOROUGH.

We find St. Paul, in the fourteenth chapter of his first epistle to the Corinthians, denouncing the use of an unknown tongue in public worship. His principle is to show that to pray in Latin before a congregation of Greeks, or to conduct in Arabic the litanies of an assembly of Illyrians, would be most unreasonable because most unprofitable. And at the sixteenth verse he says, in effect, If you return thanks at church in a language which your neighbours and fellow-worshippers know not, how can they enter into the reality of your ascription of praise? what scope is there for sympathy and communion between you and them, since you use words of which they are wholly ignorant, and to which, therefore, they can make no response. To expect them to say “amen” to a collect or prayer put up in a foreign language were like expecting a man to sign his name to a deed of which he had not read one syllable, or to become bail for a person whom he never saw, in a cause of which he knew nothing. And therefore St. Paul demands, as a matter of plain good sense and practical benefit, that the service of Christians at Corinth be conducted in such a language as the people at large best understood; and that those who addressed the assembly, or led their devotions should not do so in sentences unintelligible to the rest.

Now, it is observable that St. Paul here takes it for granted that the congregation at large are anxious, as a matter of course, to say “amen” at the end of the prayers in question. He argues that the Corinthian teachers had no right to debar the congregation of this privilege, by offering up those prayers in an unknown tongue. He thus implies that such a custom as he assailed had the effect of spoiling the beauty and the efficiency of the service of the sanctuary; for by it the people at large, “the unlearned,” being ignorant of what the minister was saying, were prevented from responding, from taking their part—that part which they had a right to take, that part which it was their duty to take, in the Catholic worship—and were excluded from saying “amen” when the minister had ceased, because they were absolutely in the dark as to the purport of his utterances. Hence, the responses of the unlearned of the people at large are a main part of Christian worship. The service is incomplete without their active participation: there is an essential feature wanting: it is not common prayer in its full sense. The apostle was hurt to think that the poor, who made up the bulk of congregations then, as they do now, should be shut out from lifting up their voices in God's house, on account of the foreign language adopted by certain injudicious persons. He protested against this mutilation of the service. He protested against the few responses, faint and feeble, or the silence that ensued when the unknown and unintelligible effusion had ended. He loved better to hear a good cordial outburst of voices from all sides—voices of men who had been praying in spirit while the minister used plain and earnest words, and who now, when he had fulfilled his part, fulfilled theirs by a hearty and unanimous “amen,” to signify that they too were churchmen and petitioners, that they agreed in the terms of his pleadings before God, and adopted the sense of his address and the breathings of his soul, by assenting, with one accord, in a “so

be it” at the end. The poor and unlearned felt that they had some part to take in church-gatherings; that their voice had a claim and privilege to be heard, as well as the voice of him who led their devotions. And St. Paul stood up for this right, and blamed and showed the folly of those who would restrain its due and decent exercise. He admonished the assembly to encourage such prayers and praises as were easily understood, that simple minds might come in for their share in the service, when the time for responses came round, and be able, as they were willing, to say “amen” at the giving of thanks.

Times have altered. The discord which St. Paul rebuked does not exist in our reformed Church. We have an Article (the twenty-fourth) drawn up expressly against this abuse. While the Church of Rome continues to pray before English people in the Latin tongue, the Church of England invites her members at home to pray together in their own dialect, and, on the same principle, in her missionary settlements abroad, uses the language of the people of the different stations, that all may unite with one mouth to glorify God, and that the natives, be they Hindoos or Chinese or New Zealanders, may understand the liturgy, and respond assent at its close. But at home, in our English churches, where our own company meet and use the words of their sires, there is often, very often, found an utter coldness as to the responses: a painful silence, when the people have their part to take, instead of a ready utterance of fervent words. Nothing can be better adapted for an animated worship than the liturgy of our Church, if properly carried out. But if, instead of being a joint act of minister and people, it degenerates into a private reading, where the people are listeners, not fellow-worshippers; sitting to hear, not kneeling to pray; then it is robbed of that excellency which adorns its scheme. The scheme is abortive, because it has not a fair chance. The service is pronounced tame and formal because it has been presented only in a fragmentary shape. There is no liveliness, no fervency, no animation, no interest; because although one man is doing his part, some hundreds are not doing theirs. A single voice prays, collect after collect, and versicle after versicle; and a single voice, an official voice, one that should be drowned in the union of many, is heard to say “amen.”

Habit has a great deal to do with this indifference. Not accustoming oneself to respond, and not being willing to break in upon an old cherished silence, whether such infraction be an improvement or no—this is one leading cause of the neglect; but neglect it is, and indifference it does show. The service is drawn up for the congregation at large, and by them is frequently passed over to minister and clerk. It is designed for one purpose, and used for another. It is meant to be taken up by voices of old and young, to be made a harmony of full and pleasant chords: instead of this we have no concert, no chorus: but a monotonous strain, in one unbroken key. In the early Church the responses sounded like distant thunder. Each man felt that he had something to do with the service, actively as well as passively, by outward and audible sign as well as by inward and spiritual grace; and he did it accordingly. He felt that he was a member of the Church, and joyously asserted that membership in the creed, and evidenced it in litany-cry and hymn of jubilee. But now, partly because the love of many is waxed cold, and partly from a drowsy custom of leaving it all to the clergyman as their mouth-piece and deputy, the worship is become quite another thing. It might be animated from beginning to end; but the ideal is rarely personified and realized. And it is hard to suppose, in fact, that our service can present much attraction, or be of much use, to those who sympathize not much with the spirit of the prayer book, and not at all with the letter; who are not sufficiently impressed by prayerful wants to kneel when they make those wants known to their Father; and are willing to give up their own share in the temple-service, their own priestly caste, (for priests they are called to be,) and to delegate to another, who shall be their hired substitute and organ, that homage of the lips which it is unscriptural thus to repress.

It is true there are exceptions. A few congregations here and there, are notable for that efficient responding which tends to constitute a cheerful service. But, in the majority, it is not so; and the minister is thankful for one or two voices that shrink not from their allotted share in the liturgy, and are willing to sustain what some hundreds repudiate. Yet the Book of Common Prayer becomes a shrivelled skeleton—without flesh, without substance, without animation—when that prominent section apportioned to the people is abandoned by them. When, however, they accompany the minister “with a pure heart and humble voice unto the throne of the heavenly grace;” when there is “a general confession of the whole congregation, after the minister, all kneeling;” when to his sentences, “in an audible voice,” they respond, in versicle and canticle, with a voice as of many waters, with hearty emphasis, with energy and love; when to his greeting prayer, “The Lord be with you!” they affectionately reply, “And with thy spirit!” then is there imparted to the Prayer Book a vivacity, a holy charm, a pregnant meaning, and a breathing power, that make its letters stand out as if written in gold, and around the sanctuary below is shed a lustre dated from the sanctuary above. Can we fancy one silent in the chorus of angels and archangels? one without a voice among the circles of the glorified? one without a shout of jubilee? one without care for the rolling tide of the anthem's rich music? Why, then, such a contrast here below? It cannot be said of the tongue, “Therewith bless we God the Father,” unless we use it in the blessing. The same holds good of that other text, “With the mouth confession is made unto salvation.” And an apostolic intercession entreats that Christian believers may not only “with one mind,” but also with “one mouth,” glorify God, even the Father of our Lord Jesus Christ.

SELFISH RELIGION.

Man is naturally a selfish being, and many persons carry their selfishness even into their religion. They would strike a bargain with God, and serve him for pay. They say to God, “if thou wilt pardon me and make me happy and reward me with heaven, I will submit to thee, but if not, I will continue to rebel.” They love not piety nor practice virtue for their own sake, but because they suppose them necessary to promote their

own interest. They obey not God because it is right, but like a hireling who expects his pay. The great philosopher Robert Boyle has well said, "Piety was to be embraced, not so much to gain heaven, as to serve God with." Well would it be if this sentiment were more generally entertained by Christians. It is very common to hear persons say, "I want a religion that will make me feel happy," but very seldom indeed is the wish uttered, "I want a religion that will crucify the flesh, subdue my lusts, mortify my feelings, humble my pride and make me holy."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JUNE 23, 1849.

SUNDAY RIOTING.

It is the plain duty of all, who can exert any influence over the public mind, to call attention to those evils which threaten to destroy the peace and order of society. A neighbouring city has exemplified, in a fearful manner, the dreadful result of not checking in time the riotous disposition which now manifests itself in every quarter of the world. The spirit which, in Europe, breaks out in revolutions, in many of our cities contents itself with the ignoble warfare between rival firemen, and gangs which delight in calling themselves bad names.

Philadelphia has unfortunately obtained no little notoriety of this latter description. It is most unjust to charge this upon the city of Philadelphia. The city proper, under its excellent municipal laws, administered with prompt energy and bold decision by its worthy mayor, is as free from riot and disturbance as any city in the world. The city, however, is surrounded by districts under separate authorities, and these districts have not only an insufficient body of police, but also an inefficient magistracy, for the enforcement of law and order.

The district of Moyamensing has, for the last month, been the scene of repeated riots. Although these have been of limited extent, yet they have alarmed and disturbed large numbers of our citizens. Although they have also broken out on other days, Sundays are the favourite days for these miserable exhibitions. For three Sundays in the last month, has a large portion of this district been disturbed not only with the shouts of these contending factions, but the quiet of the Lord's day has been broken with the frequent report of fire arms. Living most unfortunately in a place which has been chosen as the centre of these operations, we speak from observation and not from report. And we have never seen one effort made by the authorities to quell the disturbance. Last Sunday morning, in the full light of God's blessed day, one of these riots occurred. Many families found it difficult to reach their homes from the house of God.

In company with a brother clergyman we went to visit an afflicted family, gathered round the lifeless remains of a son and brother, who had been shot through the heart, and thus without one moment's warning ushered into the presence of that God whose holy day he was desecrating. Several others were dreadfully injured. And yet not one effort on the part of our authorities was made to quell the disturbance. Under such circumstances, it is time for the lovers of order and peace to inquire what shall be the end of these things? Must we shut up our churches, as it has been found necessary to do in the evening, and leave our streets to be occupied by rioters? Let the shameful facts be no longer hidden. Let not our assembled magistrates impose upon the credulous, by declaring such a district in "a peaceful state," while our ears are pained with the noise of these profanations, and our lives endangered by these disgraceful conflicts.

Let us not boast of the success of our Sunday Schools, and our Christian efforts, while such fearful evils are unchecked. Let every Christian citizen use his influence to stop an evil which is growing with dangerous rapidity. And let every paper echo the alarm, and sound the note of warning. The good name of our city, and the safety of our citizens are at stake, and those who shrink from duty in such a case are faithless to their most solemn responsibilities.

We had intended to close with these general remarks, before we saw the account in Tuesday morning's papers. Not as an act of hostility to any individual, but as an act of justice to the public, we are compelled to add the following statement. We find this notice of the affair in "the Public Ledger."

The Action of the Court on the Moyamensing Riot.—The Sheriff, on the opening of the Court, on Monday morning, made a statement to the Court in relation to the recent disgraceful scenes in the district of Moyamensing. He said, that for some time past he had been receiving anonymous communications bearing upon the state of affairs in that district, but that he had paid no attention, because not coming from the proper source, and also because it was within his knowledge that at a late meeting of the Board of Commissioners a resolution which had been offered, requesting the co-operation of the Sheriff in putting down the riotous spirit of a portion of its firemen, was laid upon the table, one of the members asserting that there

was no necessity for the aid of the Sheriff, and that the district was as quiet as any other section of the county. The Sheriff proceeded to state that after church he was waited upon by certain citizens of Moyamensing, who notified him of the state of affairs there, which he briefly detailed. He desired to call the attention of the Court so that it should be inquired into whether the Moyamensing Board of Commissioners had complied with the provisions of the act of 1845, in maintaining the requisite police force, and, if not, to claim such action as might be deemed necessary.

The Sheriff also stated that he had called upon the Mayor of the city to place the police under his control, for the preservation of the peace in the adjoining district, but that this had been peremptorily refused, he seeming to doubt that he had any authority to let his police cross the city boundary.

Now we have to say, in relation to the above, that it was a matter of common notoriety, not only known to every man, woman and child in Moyamensing, but also known by every citizen of Philadelphia capable of reading, known almost throughout the land, that for two Sundays in succession, as well as during the week, there had been riots in this district, accompanied with the free use of firearms. It is also well known that the gentleman who moved to lay on the table the requisition for the co-operation of the sheriff, had, in a public speech, defended these riots as "manly sports," and had taken the ground that it was improper to interrupt these exercises by which our American youth were trained to shed military glory upon their country!

It is in this aspect of the case that we feel it our duty to speak out, more especially as this same gentleman still maintains boldly this view, and, we presume, will consider it an honor to have his name publicly associated with it. At a meeting of the Board of Commissioners of Moyamensing, the guardians of our lives and properties, certain resolutions, appointing a Committee of Inquiry, &c., were offered.

Pending the consideration of these resolutions, Mr. Miller took the opportunity to protest against the censure that had been undeservedly cast upon the Board of Commissioners and the police authorities of the district, as if they were to blame for the riots that had occurred in their streets, on sudden impulses, between two belligerent fire companies. He contended that the authorities were no more to blame than were those of the city or the districts of Kensington and Southwark for the riots of 1844. He argued that the late scenes were entirely different in their character; that the members of the Franklin were perfectly right in endeavoring to protect their carriage when attacked on Sunday morning on their way home from a fire; and he much regretted that they had not succeeded in driving off their assailants. They would have been cravens if they had not done so, and no one can blame them for the resistance they offered. On the other hand, the members of the Moyamensing House, understanding that a mob of persons were on their way to burn their house or destroy their carriage, were also perfectly right to protect their property to the utmost, and should not be responsible for any acts committed while thus engaged.

Now, according to the argument of this "just judge," both parties in the riot "were perfectly right." And we are in the wrong who ask for protection, when our wives and children are in imminent danger of being shot down at our own doors! Is it not full time for good citizens to speak and act, when such opinions come from those to whom we must look for defence? It is also stated that the Mayor had refused his police force at the command of the Sheriff.

"Judge Parsons expressed astonishment at the conduct of the mayor of the city, and the police officer of Southwark. He said the Sheriff has a right to summon all the citizens of the county, from the highest to the lowest, to his aid in quelling a disturbance; the law, irrespective of the Act of 1845, expressly puts the whole police force under his control, and he was therefore at a loss to conceive why the requisitions upon those officers had been refused.

"He thought that the sheriff had acted with great moderation in conducting the affair of Sunday, as he had the power to cross the city boundary, arrest the city police and force them to follow him and assist in maintaining the peace."

We fully admit that the sheriff "acted with great moderation" in the case. This "moderation" consisted in keeping aloof until the work of death had been completed, and the rioters, after some hours uninterrupted warfare, had ceased of their own accord. It was also very great "moderation," in this officer, not to arrest the "city police," for that would have had the extreme effect of depriving the citizens of Moyamensing of their only protection! For during the afternoon, and most of the night, while there existed great apprehension in every mind, the only protection we had in Moyamensing was from the two hundred men, under the Mayor's personal command, drawn up along South street. The mayor himself came over into our district, and entered into some of our houses, and assured us that if disturbances broke out, he would at all hazards, employ his force for our protection. It was this fact alone which inspired our citizens with confidence. And we firmly believe that this show of an effective force at hand, was the means of preserving us from another Sunday night of apprehension, riot and outrage.

We should frequently count our days, and observe how our lives waste and draw near to eternity.

DEATH OF EX-PRESIDENT POLK.

The telegraph informs us that this distinguished citizen died at his residence near Nashville, on the evening of June 15th.

How soon have the cares and the dignity of earthly office been exchanged for the quiet and lowliness of the grave. At such a time all political differences should be lost sight of, and the Nation should unite in a general testimony of respect to the memory of one so lately its Chief Ruler.

CONVENTION OF MISSISSIPPI.

We are indebted to the Rev. N. W. Camp, D. D., of New Orleans, for the following account taken from the "Concordia Intelligencer."

The Protestant Episcopal Church in the Diocese of Mississippi held its annual Convention at Trinity Church, Natchez, commencing on Thursday the 17th inst., and adjourned on Saturday evening the 19th inst. at about 10 o'clock P. M. The Convention, by the request of the Standing Committee, was called to order by the Right Rev. James H. Otey, D. D., Bishop of Tennessee, formerly Provisional Bishop of Mississippi.

Clergy of the Diocese of Mississippi present, as follows:

Rev. B. M. Miller, of St. Paul's Church, Columbus.

Rev. N. W. Camp, D. D., of Trinity Church, Yazoo City.

Rev. Stephen Patterson, of Christ Church, Vicksburg.

Rev. David Kerr, of Christ Church, Church Hill.

Rev. W. Presbury, of the Church of the Epiphany, Claiborne county.

Rev. E. H. Downing, of St. Philip's Church, Kirkwood.

Rev. F. W. Boyd, of St. James' Church, Port Gibson.

Rev. Edward Fontaine, of Grace Church, Canton.

Rev. W. P. C. Johnson, of St. Andrew's Church, Jackson.

Rev. G. W. Sill, of Christ Church, Holly Springs.

Rev. Dr. Alex. McLeod, of St. John's Church, Lake Washington.

Rev. W. J. Lynd, of Trinity Church, Natchez.

Rev. D. C. Page, D. D., from the Diocese of Tennessee.

Rev. John F. Fish, from the Diocese of New York.

Lay delegates from nine parishes.

The organization being completed by the election of the Rev. B. M. Miller, of St. Paul's Church, Columbus, as president, and Capt. James S. Johnston, of Jefferson, as secretary and treasurer, the Convention proceeded to business.

Much important business was transacted, not the least of which was the election of the Rev. Wm. M. Green, D. D., (president of the University of North Carolina,) as Bishop of the Mississippi Diocese.

Bishop Otey preached the convention sermon on Thursday morning at 11 o'clock, A. M.; also a funeral sermon of the late Rev. William Mason Giles, late Rector of Trinity Church, Natchez, on Saturday at 11 o'clock, at which time he baptized two adults. He confirmed thirteen persons on Sunday morning.

Rev. D. C. Page, D. D., former Rector of Trinity Church, Natchez, preached on Sunday to one of the largest congregations ever assembled in the walls of a church in Natchez.

Rev. N. W. Camp, D. D., preached on Friday evening an eloquent and impressive sermon.

This Convention has had a fine effect upon the P. E. Church in the diocese. The harmonizing influence that prevailed over its deliberations seemed both to centre in and radiate from the breast of every member present. All the business before the Convention was satisfactorily adjusted. One important proceeding was the adoption of resolutions by the Convention creating a society, to be under the authority of the Church, for the diffusion of christian knowledge in Mississippi, and also for the establishment of a depository at Vicksburg, for the distribution and sale, at low prices, of Bibles, prayer books, and other religious works.

Not the smallest source of gratification to all of the members of the Church in this Convention, was the presence of Bishop Otey among them. He was Provisional Bishop of Mississippi for twelve years, and, on account of his then declining health, and his earnest solicitation, was released from that charge by the annual Convention held in May, 1848. When, in 1848, he said "farewell," in Natchez, neither he nor any one else expected that he would be present at another Convention of the diocese; and it is believed, now, that nothing less potent than his zeal for the Church could have induced him to undertake this journey, although his health is much improved,—almost wholly restored.

Previous to the adjournment of the Convention, Bishop Otey addressed a few impressive remarks to the members, and congratulated the diocese upon the election of the Rev. Wm. M. Green, D. D., to the office of Bishop, a gentleman whom he pronounced eminently well qualified to fill an office so important.

The consecration of the Bishop elect will take place in the state of Mississippi, probably in November next. A resolution was passed in which the presiding Bishop of the Protestant Episcopal Church in the United States is requested to fix the time and place as above stated. Thus far, but one Bishop of the Church in the United States has been consecrated west of the mountains.

We cannot close this notice without giving expression to the general gladness both in and out of the Protestant Episcopal Church in Natchez, caused by the presence, in fine health, of the Rev. Dr. D. C. Page. This gentleman, having been Rector of Trinity Church, Natchez, for many years, endeared himself to the people of that vicinity, to an extent never before realized by a clergyman of any denomination; and when, last week, he came down among the people hereabouts, he was received with the warmest cordiality and sincere gratitude for former well appreciated clerical attentions. Many of the best people, of both sexes, in Natchez, will never forget "Mr. Page," (as Dr. Page they may not so easily recognize him). When he comes among them, he will ever be their most welcome guest; and when he departs from among them, their most sincere desires for his welfare will be sure to be offered.

From late English Papers.

DIOCESE OF CANTERBURY.

CONSECRATION OF THE NEW BISHOPS OF VICTORIA AND PRINCE RUPERT'S LAND—CANTERBURY, TUESDAY EVENING.—His Grace the Archbishop of Canterbury having appointed this day for the consecration of the Bishops designate of Victoria and Prince Rupert's Land, a large number of prelates and other dignitaries of the Church assembled at the Cathedral shortly after ten o'clock, whilst the Cathedral-close was crowded with visitors anxious to be present at the solemn and interesting ceremony.

The main reason which accounts for the ceremony of consecration taking place at Canterbury Cathedral to-day, is the recent establishment of St. Augustine's Missionary College in this city. It was thought appropriate that the two new Bishops, being, strictly speaking, missionary Bishops, the setting apart of them to their high office should be performed near to the college founded for the express purpose of raising up a body of efficient Missionary Clergy.

Full choral service was performed, and at its close the Archbishop took his seat within the rails of the Communion Table, which stands on a commanding ascent at the eastern end of the Cathedral.

The Right Rev. George Smith, D. D., of St. Mary Hall, Oxford, Bishop elect of Victoria (Hong Kong), and the Right Rev. David Anderson, D. D., of Exeter College, Oxford, Bishop elect of Prince Rupert's Land, were then introduced to the Archbishop, and the usual preliminary formalities having been proceeded with, the two Bishops designate retired. Up to this time they were vested in their rochets, the Episcopal habit without the lawn sleeves, &c. After the lapse of a few minutes, during which time perfect silence reigned throughout the sacred edifice, the Bishops designate returned habited in full Episcopal robes. The remaining portion of the consecration service, as set out in the Book of Common Prayer, was proceeded with, and the Archbishop, by the imposition of hands, admitted Dr. Smith and Dr. Anderson to the office of Bishops in connection with the English Church. *— See page 213.

CHURCH BUILDING SOCIETY.—The annual meeting of the subscribers to this Society was held on Friday, at the offices, No. 4, St. Martin's-lane; the Archbishop of Canterbury in the chair. The report stated,—

"The Committee have granted during the past year sums of money in aid of the building of forty new churches and Chapels, the building with enlargement of eleven, and the enlarging or otherwise increasing the accommodation in forty-three parish churches, making ninety-four in all. The amount of these grants is 12,910*l.*, which will secure an addition of 27,968 seats, of which 23,071 will be free for the use of the labouring classes and the poor generally. Several of the districts recently constituted by the Ecclesiastical Commissioners have, as usual, been among the cases under the consideration of the Committee, and have largely participated in the distribution of the Society's funds; the sum of 4,215*l.* being granted towards the erection of Churches in seventeen of these newly formed parishes, containing together 63,798 inhabitants, with scarcely any means of attending Divine service, but that furnished in rooms hired for the purpose by the new incumbents. One hundred and thirty-six districts, which either have been, or are expected to be, endowed by the Ecclesiastical Commissioners, have now been aided by grants from this Society towards the erection of Churches, their aggregate population being 399,295 souls; for whom will soon be provided Church accommodation to the extent of 81,206 seats, 62,293 of which will be free. The total amount contributed from the Society's funds towards securing to this extent the means of religious worship to nearly 400,000 persons, chiefly of the poorer classes, is 38,235*l.*

STATE OF EUROPE.—The National Assembly of France closed its career on Saturday night, and the Legislative Assembly commenced its labours on Monday morning, with much more quietness than was anticipated. It consists of 200 Legitimists, 300 Orleanists and moderate Republicans, and 250 Socialists. How such a Parliament will work together remains to be seen. The new Ministry is not yet formed.

The French army has not yet been allowed to enter Rome, notwithstanding all the fine promises of M. Lesseps, the French Envoy. Garibaldi has left the city at the head of 12,000 men, with the intention of attacking the Neapolitans at Velletri. This may be a trick of the Triumvirs to get him out of the way, whilst they betray the city to the French. If Garibaldi is shut out of Rome, he will no doubt proceed into the Neapolitan territory, and endeavour to excite a Republican movement. In the meantime, if the Triumvirs are firm, the malaria will soon oblige the French to decamp.

The Germans are still bombarding Frederica. It is said that a Russian fleet, of 60 sail, has gone to the assistance of the Danes. This will hasten the negotiations for peace. The Germans, too, want to have their own troops at home. Had the Saxon regiments not been marched into Schleswig Holstein, the *emue* at Dresden would never have taken place.

The Emperors of Russia and Austria have had a meeting at Warsaw.

We have no particular news from the seat of war in Hungary. The Magyars apparently are going to follow their old system of tactics, by withdrawing into the Marches, where they know all the intricacies of the country, and are seasoned against the *ague* and March fevers, from which strangers are sure to suffer. Here they may laugh the Russians to scorn, and attack them when they please.

Venice still holds out against the Austrians, who have sent several of their Italian regiments into Hungary.

A FAIR START.

The following, from the Christian Advocate, shows that our Methodist friends are losing something of the character which has made them popular. In our judgment it is one of the strangest things that the dedication of a house of worship should be twice postponed on account of a little rain. However we are assured that when the good people referred to get *fairly* under way, they will "be amply rigged for all sorts of weather." We hope so, but fear they have made a poor beginning.

THE WEATHER-BOUND CHURCH.

It will be recollected that an appointment for the dedication of the new church in Lattintown, on the 8th of May, was published in the Advocate; and that the dedication failed in consequence of the rain. Three weeks from that day we made another effort to meet our engagements—this time in connection with Rev. J. B. Wakely; but, alas for us! the rain poured down on this day likewise, from morning to evening, and the dedication was postponed to Wednesday, the 13th of June. Services at 2 and 7½ o'clock, P. M., officiating ministers as per former notice.

A certain old clergyman is said to have made the following announcement to his congregation:—"On Wednesday of this week, God willing, and if it should not rain, the usual lecture may be expected; but next week it will take place *any how*." Now we will not pledge that the dedication at Lattintown will actually take place, at the time above specified, "any how;" but should judge it prudent for the friends to consider both the old clergyman's conditions as implied, if not expressed, in the present notice.

We hope no unfavourable impression in relation to the brethren at Lattintown will be made by the very unusual circumstances of two postponements of their dedication services. They are true men not in the least afraid of a little rain; and the people of the neighbourhood would probably have filled the elegant little church in a few minutes had the bell been rung. The grand reason for the postponements is a desire to accommodate the brethren from abroad, whom they wish to see on that occasion. A few liberal minded men have erected a beautiful and commodious church; and on the occasion of its first opening for divine service, they wish the presence and the countenance of their brethren in the distant parts of the circuit, and in the neighbouring charges. When the church shall be actually dedicated, we will go security for the brethren, that they will be amply rigged for all sorts of weather.

ENCOURAGING.—The editor of the Freeman's Journal informs his readers that, having attended the great Council at Baltimore, "he returns to his own avocations, having learned a great lesson of modesty, humility, and charity." The editor must have made a very profitable journey.—*Witness*.

CONSECRATION.—By divine permission, Grace Church, Brooklyn Heights, will be consecrated on Tuesday, June 26th inst., at 10 o'clock, A. M.

Brethren of the clergy and laity will please receive this notice as an invitation to meet at the Rector's house, 153 Henry street, Brooklyn, at 9½ o'clock, and proceed thence to the church.

New Publications.

NARRATIVE OF THE UNITED STATES EXPEDITION TO THE RIVER JORDAN AND THE DEAD SEA, by W. F. LYNCH, U. S. N., Commander of the Expedition. Philadelphia, LEA & BLANCHARD.

At the time this most interesting expedition set out, we gave in the Banner the official documents in relation to it. We also published, from the Southern Literary Messenger, a succinct account of the expedition. We have now, in a large and well printed volume, accompanied with "maps and numerous illustrations," a detailed history of this expedition from its departure, through all the varied incidents and scenes which intervened, back to its starting point.

Let us begin with externals. It is no mean commendation of a book to say that it is well printed. This is always a presumptive proof in its favor. It argues a confidence on the part of the author and publisher in the merit of the book. In our days of *cheap* printing, it is pleasant to get hold of a good, solid, substantial book, with clear white paper and large type; and such a one is this book.

The illustrations, drawn by skilful hands, from the real objects represented, are life-like and vivid pictures, and add much to the interest of the work.

We have heard it objected to this work, that it did not give enough of scientific research. Certainly it has left room for

such accounts, but they may be given to learned societies in the shape of treatises.

This book gives an account of "The United States' Expedition." It is one, therefore, in which not merely the *learned* and the *scientific*, but the *people* of the United States have an interest. We think, therefore, that Captain Lynch has acted wisely in making his book a popular one.

Although there are many familiar places described, yet it is interesting, even for those who know these well, to note the impression produced upon a new observer; and to gain an accurate knowledge of unknown places, we are not to depend wholly upon the information of individuals, but to gather our knowledge by selecting from various witnesses, and comparing their accounts. We think that Captain Lynch has given a fair and accurate description of the many interesting points visited in this expedition. Though the style is somewhat poetical, it only sets forth sober realities. If we were entering into a minute criticism, which we pretend not to do, we might note some peculiarities of style which, in a second edition, might easily be removed. One of these is that fault, often accounted a national one, of expressing common thoughts in scraps of familiar quotations. We prefer hearing Captain Lynch's own words while relating his own impressions. But these are mere superficial defects, and perhaps many would doubt our correctness in so esteeming them.

The substance of the book is good. We like the spirit which directed the author's observation, and which animates his descriptions. It is a truly religious one, and that of a manly tone. A gallant sailor, when his generous instincts and noble qualities, born and nurtured on the bosom of the mighty deep, are quickened and curbed by religious feeling, is always a happy illustration of his faith. There is about the Commander of this expedition, as he journeys to Palestine, much of the high feeling which animated an old Crusader as he guided his band of Christian soldiers to the Holy Land. One absorbing thought seems to possess him. We were struck with this when we read his brief salute as his vessel passes the attractive shores of the land to which the scholar loves to direct his pilgrimage,— "Greece! poetic Greece! but that my soul is engrossed by one pervading thought, how I would love to visit thy shores!" This one thought urged this gallant officer to apply for permission to begin this interesting work, it nerved his soul through all the difficulties and dangers of his perilous course, and with the energy it gave, under Almighty protection, it secured success to an expedition which reflects credit upon the American navy.

We are unable, in a brief notice, to give an analysis of the work. We shall take a future opportunity of giving some extracts. In the meantime we hope that the American public will show their appreciation of an undertaking honorable to the country, and whose results are deeply interesting to the Christian and important to the scientific world, by giving to this work that encouragement which is an author's best satisfaction. Let it be *bought and read*.

SACRED RHETORIC, or Composition and delivery of Sermons, by Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral duties in the Newton Theological Institution, to which are added, Hints on Extemporaneous Preaching, by Henry Ware, Jr., D. D. Boston, Gould, Kendall & Lincoln. For sale by G. S. Appleton, Phila.

We must own that, in general, we have little regard for works of this class. In our esteem, their general effect is to do more harm than good. If ministers of Christ are to be trained to use a peculiar kind of rhetoric in preaching, then their auditors need also a corresponding preparation to appreciate such efforts. One great cause of the little practical effect which preaching often has upon "the hearers of the word," results from the artificial composition of sermons, and the marked distinction between them and ordinary discourses. There is, undoubtedly, a gravity imparted by the high and holy themes discussed, which should ever be their distinguishing mark. But this may be preserved without adopting a wearisome formality in the plan, or a "cant" phraseology in the expressions of sermons. Men should be taught to feel that sermons were intended not merely to be heard with affected gravity in the house of God, but that they set forth also *home* truths which were to be carried to their own houses, to shed the holy light of heavenly truth upon the domestic circle. We must say that the author of the book we are noticing commends himself to our regard by the right views he appears to take in these respects. We know not what his religious views are, but upon the subject of his book he certainly expresses very just views. This we have especially noticed in his remarks on the "Texts of sermons." He says, "What I wish clearly to express in regard to texts is, that an intimate relation, in point of sense, should be maintained between the text and the sermon; that the subject of the sermon should be contained in the text, and proceed naturally from it, somewhat as the stalk grows out of the seed."

* Bishop Anderson—a warm-hearted, amiable, and energetic friend & correspondent of mine, is admirably qualified for that high office.

"The preacher comes forward not in his own authority, but as an ambassador of Christ; not to inculcate religious opinions as drawn from the teachings of nature and philosophy, but to exhibit and enforce the religion of the Bible." After setting forth expository preaching as a question of expediency to be decided by the hearers' characters and circumstances, and referring to the prevailing practice of short texts, he says—"And yet the former, so common among the ancient preachers, may combine so many advantages, and is so entirely consistent with real oratorical excellence, as was proved in the case of Chrysostom, that the almost universal abandonment of it is to be lamented." If it were not so much abandoned, perhaps Christian hearers would now think more of divine truth than of human rhetoric. As far as we have been able to examine it, the other parts of this clear and concise treatise show a similar soundness of judgment. The only general objection we would make to this work, one which belongs to its class, is that the importance of oratory is too much magnified, and the ministerial office is overshadowed too much by the pretensions of rhetoric, "sacred," indeed, when subservient to, but *profane* when exalted over the native power of divine truth proclaimed by the ambassadors of Christ.

OFFICIAL CALENDAR OF THE CHURCH: containing an Exposition of the Several Offices, adapted for various occasions of Public Worship, together with the Epistles and Gospels for each Sabbath and Festival of the Ecclesiastical Year; with an Analysis of the Lessons: compiled from the works of Rev. John Boys, D. D., Dean of Canterbury, A. D. 1829. With Addenda, Exhibiting the Constitution and Canons of the Protestant Episcopal Church in the United States; corrected Lists of the Clergy; a History of the Ministerial Succession, from Archbishop Parker up to the Apostles, through three channels, viz: Anglican, Gallican, and Italian. Also, a view of the present condition of the Eastern Churches, etc., etc. By a Presbyterian of the Diocese of Ohio. Philadelphia: printed by King & Baird, No. 9 Sansom Street, 1849.

We are pleased with this republication on two accounts. First we rejoice to witness every new effort to revive a taste for the substantial theological writing of the Church of England, in the days when strong hearts and heads gave their best energies to her noble service. Although there may be a quaintness in the manner of this book, the matter is so sound that it's worth more than reconciles us to such peculiarities. Again we are happy to see our clergy occupying their leisure time in these endeavours to develop the beauty and spiritual influence of our Liturgy. This work is to be republished in twelve numbers, three of which are now out, at the low price of 25 cts. a number.

It is brought out in a very handsome style by the publishers, and will make when complete, a substantial volume.

The full title page expresses the object and plan of this work. At present we are compelled to give only this brief commendation. A fuller notice will be given before long. In the meantime as a sample of the Dean's pointed and pithy style we give the following.

THE DECLARATION OF REMISSION OF SINS.

"Almighty God, the Father of our Lord Jesus Christ, who," &c.

The novelists mislike the minister's absolution, and therefore in the conference at Hampton Court, January 14th, 1603, they gained so much as to have it in a more mild term, called "Remission of sins." Herein resembling the people of Bengala, who are so much afraid of tigers, as that they dare not call them *tigers*, but give them other gentle names.

Concerning absolution, see Gospel for 19th Sunday after Trinity.

For copies of this work apply at the office of Messrs. King and Baird.

THE DOUBLE WITNESS OF THE CHURCH, by the REV. WM. INGRAHAM KIP, D. D. Fourth edition. New York, Stanford & Swords, 137 Broadway.

The fact that this work has reached a *fourth* edition is abundant proof that its merits are appreciated by the Church. The idea suggested in the title is a good one, especially for our times. This meaning of the title is explained in that sentence of the Rev. F. W. Faber—"It may be well, then, old and trite as the subject is, to say a few words on some of those features of our Church which bear at once a DOUBLE WITNESS against Rome on the one hand, or mere Protestant congregations on the other." In theology, every "Charybdis" has its opposing "Scylla," and too often those who fly from the one fall into the other. Wisely, therefore, does this DOUBLE WITNESS warn against both, and mark out the deep channel which flows between. We can speak confidently of the real usefulness of this book, as we have received assurance, from distant correspondents, of the good it has done for the Church in helping her missionaries to silence prejudice and error, and to inform the ignorant with a knowledge of the truth.

CONSOLATIO; OR, COMFORT FOR THE AFFLICTED, with a preface and notes, by the Rev. P. H. Greenleaf, M. A. "I have chosen thee in the furnace of affliction," Isaiah, 48: 10. Boston and Cambridge, James Munro & Company.

This is an American edition of a work published in England, we understand, by Dr. Wilberforce, Bishop of Oxford. It was compiled by a lady of eminent piety, tried by suffering, during long years of wasting sickness. Among the sources from which her selections were derived, are the writings of Thomas à Kempis, Leighton, Taylor, Cecil, Wilberforce, Hall, and Manning. To the original work the American editor, besides alterations, has added a preface and notes, and appended an interesting and instructive article on the Communion of Saints. In this doctrine the afflicted find richest comfort. We earnestly commend this book as wisely and happily designed to secure its merciful end.

Communications.

For the Banner of the Cross.

FAINT, YET PURSUING.

An Apostrophe to the Church.

BY REV. EDWARD C. JONES.

Church of the living God,
Awake the victor song,
A toilsome path thou long hast trod,
And yet must march along;
Thy Banner to Creation fling,
And take possession for thy King.

The field is now the World,
What noble field of strife,
And Satan from his throne is hurled,
If thou but wak'st to life;
Strike home for Jesus and his word,
And give the Kingdoms to thy Lord.

What noble sons were thine,
When dauntless souls like Paul,
The strength of heart and arm combined,
And gave to Christ their all;
Then Islands in the southern sea,
Then nothern climes in Christ were free.

Ah, those were days of Faith,
When vengeance ~~marked~~ the good, — *marked*
And thorns were with the mitre worn,
And Prelates poured their blood;
That warm libation rich and free,
Was shed by giant hearts for Thee.

Give thee but souls like these,
With daring in their eye,
And out upon the distant breeze,
The Banner's folds shall fly;
And mountain-top and heaving sea,
Shall wake unwonted melody.

Church of the living God,
The Earth is grossly dark,
But Bel must bow and Nebo stoop,
Before the mystic Ark:
On to the noble rescue, on,
Sword of the Lord and Gideon.

Church of the living God,
In trustfulness move on,
And spread the seed of Truth abroad,
Till all shall kiss the Son;
Then bursts on Earth a cloudless day,
Then kindles Glory's lasting ray.

For the Banner of the Cross.

"THE RISE AND FALL OF PAPACY."

This, Mr. Editor, is the title of a Discourse published in England, in the year 1701, and in 1843 in Philadelphia, by James M. Campbell & Co. The author, Robert Fleming, V. D. M., was a Scotch Presbyterian of distinction, settled in London. As the state of Europe, and the present condition of the Papacy, are subjects of great interest at this time, the reflections of a thinking mind may incite others to the consideration of the wonderful predictions contained in the Book of Revelation.

After having given his interpretation of the Seals, the Trumpets, and the Vials, down to his own time, (which he believed to be in the midst of the events predicted to take place at the outpouring of the fourth vial,) he proceeds to "conjecture" as to the future. "And first," he says, "as to the remaining part of this vial, I do humbly suppose that it will come to its highest pitch about A. D. 1717, and that it will run out about the year 1794. There is ground to hope, that about the beginning of another such century," (a preceding one alluded to by the author,) "things may alter for the better, for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen; and, perhaps, the French monarchy may begin to be considerably humbled about that time; that, whereas, the present French king takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may, at length, or rather his successors, and the monarchy itself, (at least before the year 1794,) be forced to acknowledge that (in respect to the neighbouring potentates) he is even *singulis impar*." We who know that the French monarch was slain in 1793, may well place some confidence in this man's rules of interpretation. "Then," he continues, "I do suppose the fourth vial will end,

and the fifth commence, by a new mortification of the Papacy." Alison, speaking of the approach of Napoleon to Rome, says—"At the intelligence of his approach, the council of the Vatican was thrown into the utmost alarm. Azara, minister of Spain, was despatched immediately with offers of submission, and arrived at Bologna to lay the tiara at the feet of the republican general. The terms of an armistice were soon agreed on: it was stipulated that Bologna and Ferrara should remain in the possession of the French troops, that the Pope should pay twenty millions of francs, furnish great contributions of stores and provisions, and give up a hundred of the finest works of art to the French commissioners." This "new mortification" took place in 1796; it was but the beginning of a series of mortifications, the most prominent of which were the seizure of the Pope in 1809, "and his confinement in a dungeon, amid Alpine snows, till the beginning of 1813," and the annexation of the Roman states to the French empire. The author continues his conjectures by saying, "I do further suppose that the fifth vial which is to be poured out on the seat of the beast, or the dominions that more immediately belong to, and depend upon the Roman see, that, I say, this judgment will probably begin about the year 1794, and expire about A. D. 1848; so that the duration of it, upon this supposition, will be the space of fifty-four years. For I do suppose, that seeing the Pope received the title of supreme bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, (so as to ruin his authority so signally as this judgment must be supposed to do,) until the year 1848, which is the date of the 1260 years in prophetic account, when they are reckoned from A. D. 606.

But yet we are not to imagine that this vial will totally destroy the Papacy, (though it will exceedingly weaken it,) for we find this still in being and alive when the next vial is poured out."

Had this writer lived in our day he could not have written more accurately respecting the fate of the Papacy for the last fifty-four years. The year 1848 witnessed a most signal overthrow of the Pope, and although not destroyed, yet is his "authority exceedingly weakened."

The correctness of his interpretation may be further sustained, from a consideration of his prediction, (of what shall take place during the remainder of this century,) based upon the sixth vial and the state of the world at the present time.

"The sixth vial will be poured out upon the Mahometan Antichrist, as the former on the Papacy. And seeing the sixth trumpet brought the Turks from beyond Euphrates, from the crossing which river they date their rise, this sixth vial dries up their waves, and exhausts their power, as the means and way to prepare and dispose the Eastern kings and kingdoms to renounce their heathenish and Mahometan errors, in order to their receiving and embracing Christianity." The increasing favour of the British nation in southern and central Asia is now tending to bring about this event, and ere long we may look for mighty inroads upon the same kingdoms from the north. Russia, with her 650,000 men ready for battle, may be expected to look with as much jealousy upon the progress of English arms in the east, as the latter does upon that of the former in the west at this present juncture. Other things may lead the Russians to overwhelm heathenism and Mahometanism; their ordinary ambition excited by border conflicts.

Having alluded to the seizure of Pope Pius VII., in 1809, and the overthrow of the Pope in 1848, it may not be thought irrelevant in this connection, to contrast the conduct of the two Popes. The flight of the present Pope is fresh in all our minds. To say the least of it, it was most undignified and cowardly. Behold him mounted upon a carriage in the livery of a foreign minister's servant, and in this plight departing from Rome!

Taking Alison's narrative for my guide, let us look at the conduct of Pius VII. in the hour of danger. "On the sixth of July, at six o'clock in the morning, the Pope and Cardinal Pacca were awakened by the strokes of hatchets, which broke down the interior doors, and both instantly rising, perceived, from the tumult in the court, glitter of arms, and troops in all quarters, that the French had effected an entrance into the palace. The holy father expected immediate death. He called for the ring which his predecessor, Pius VI., had worn when dying, the gift of Queen Clotilda, and, putting it on his finger, looked at it with calm satisfaction." The doors were then thrown open, and the French general, with his officers and men, were admitted. He was told that he must renounce his temporal sovereignty of Rome and the ecclesiastical states. The Pope replied, that the emperor might cut him in pieces, but would never extract from him such a resignation. While preparing for his departure, the general assured him that the palace should be sacred, he smiled, and said, "He who makes light of his own life is not likely to be disquieted for the loss of his effects." He took his place in a carriage, with Cardinal Pacca by his side, and, escorted by a body of cavalry, he was taken from Rome. A remark to the cardinal at this time shows the fortitude of the man—"Cardinal," said the Pope, "we did well to publish the bull of excommunication on the 10th, or how could it have been done now?"

The historian informs us that "before leaving Rome, a well conceived project had been secretly communicated to Pius VII. for delivering him from his oppressors, and securing his escape on board an English frigate, which was cruising for that purpose off Civita Vecchia; but he refused on any account to leave his post." Comment is unnecessary. With the hope that these extracts will not prove unacceptable, I here leave the subject.

Rockdale, June 13, 1849.

Rev. Chas. Breck.

THE DOCTRINE OF THE HOLY SPIRIT.—The Holy Spirit dwelleth with those of a religious and good heart, and shall be in them. Not that such persons are to expect any extraordinary illumination, any sudden change of their affections and passions. These are but dreams of enthusiasts. But the operations of the SPIRIT are secret and gradual, co-operating with men's own endeavours, confirming their faith, assisting them to think, and to do, what is good and right, and enabling them to grow from grace, to grace in the LORD JESUS.—DR. HEBERDEN.

Miscellaneous.

From the Churchman.

THE ARTICLES OBLIGATORY.

MR. EDITOR:—In the Church of England, and in our Church, there are two promises binding the clergy to "doctrine," the subscription before orders, and the vow in the Ordinal. In England, the subscription is particular, and the vow general: with us, both are general. The English subscription is to three particulars, the supremacy, the Prayer-book, and the Articles: (Can. 36.) that for the Articles having been added some time after the others were enacted. Previously to this addition, the question may have been open, in England,—whether the particular promise limited the general one, so that the Articles might be rejected or ignored,—or whether the general promise concerning "doctrine" included all the doctrinal avowals of that Church whether comprised in the particular promise or not. Since the addition, the particular is as broad as the general, embracing all the doctrines that are authenticated in England.

With us, the subscription and the vow, both, are general, broad, inclusive,—embracing the entire mass of "doctrine" protected in our Constitution; and this includes the Articles. Our formal obligation is neither limited nor supported by a particular statement. We are bound in "doctrine" to all, Prayer-book, Articles, Offices,—or else, to none of them, to nothing. Such is our position,—we are sworn to every point in all these formulae which theology, or common sense declares to be "doctrine."—To us, in the United States, it matters not how the case is in England. To us, of this day, it matters not how the case was with our predecessors, whether with or without a Prayer-book, with or without Offices or any of them; with or without the Articles. Each and all of these have fully bound our Church for more than forty years; the Institution, the latest, having been perfected in 1808. Each and all of them are embraced in both the subscription and the vow that hold us to "doctrine." And the ligature is not only moral, but forensic likewise. All this, I apprehend, is infallibly certain,—unless it can be shown that we are "solemnly engaged" to the mere word "doctrine," without stipulation in any matter of "doctrine!" i. e. unless the subscription and the vow are both empty!

The Prayer-book, the Articles, and the Offices, all, are our standards of "doctrine," and all equally so. The Homilies, by their limited authorization, are not standards; they "contain godly and wholesome doctrine," and so far have moral force; but these "contents" not being anywhere specified, (and the one particularly named, in Art. II, being referred to for "wholesomeness" and "comfort," not for ratification,) they have no statutory power. It may even be questioned whether their teaching can, without invoking the Standard also, have forensic protection.

Our Articles profess not to be "for the avoiding of diversities of opinions;" we therefore cannot regard them as affecting opinions only, discriminated from doctrines. That plea has not made the voyage to our shores. Nor can I rate it highly in its native kingdom. On the contrary,—as the chief contents of the Articles are doctrinal, and not a few entire Articles doctrinal only, I think the word "opinions" in their title must be used generically, for both doctrines and minor tenets,—not specifically, for the latter only.—That point, however, is nothing to us, who have dropped their whole reference to "opinions." All that is doctrinal in them is involved in our priestly subscription and vow.

Nor can I withhold the suggestion, that our Laity are obligated by our Standards, as well as our Clergy. We baptize indeed upon the faith simply of the Apostles' Creed. But, besides that Symbol's including positively or inferentially the whole truth, baptism is into the Church Universal, and each member of that body may enrol himself in any branch of it. But where, as among us, various communities affect to be the Church,—calling themselves or each other sects, denominations, "churches," Christians, saints, disciples, and what not, a sort of nomenclature that is the merest conventionalism, or the merest rubbish, throughout,—there, I say, he who stands with the Protestant Episcopal Church, be he clerical or lay, is bound in morals and in honor, in all good faith, (to say nothing of forensic liability if good faith be grossly outraged,) to the doctrines at large of that Church, whether upheld in the Prayer-book, or in the Offices, or in the Articles. And I further submit, that, whether here or elsewhere, the arrangement would be no better than monstrous, which tied closely and accurately to "doctrine" the teachers, while it left the taught as free to roam as a general Creed, and the crevices and breaches that can be made in it, may allow.

Yours truly, in haste,

O.

Philadelphia, April 23, 1849. Bishop Onderdonk

A Funny Law.—Virginia is famous for many things, but in nothing more than her laws, if the following be a specimen;

At a Grand Assembly, held at James' Cittie, in the year 1616, were passed many acts "to the glorie of Almighty God, and the publique good of this his Majestie's colonie of Virginie," among which is,

ACT V.

Women causing scandalous suits, to be ducked.

Whereas, oftentimes many babbling women often slander and scandalize their neighbors, for which their poore husbands are often brought into chargeable and vexatious suits and cast in great damages:

Be it therefore enacted by the authority aforesaid, That in actions of slander occasioned by the wife, as aforesaid, after judgment passed for the damages, the woman shall be punished by ducking: and if the slander be so enormous as to be adjudged at a greater damage than five hundred pounds of tobacco, then the woman to suffer a ducking for each five hundred pounds of tobacco so adjudged against her husband, if he refuses to pay the tobacco.—Village Record.

Names and Residences of the Clergy of Philadelphia, and its Districts.

For the Banner of the Cross.

RIGHT REV. A. POTTER, D.D. LL.D.,	Broad street, below Spruce.
Rev. Thomas G. Allen,	14 Jefferson Row, City Missionary.
" James Bonnar, B. D.	George st. and Schl. 5th, St. James School.
" Geo. Boyd, D.D.,	5 Bank st. St. John's, N. L.
" Samuel A. Clark,	402 North 6th st. Advent, S. G.
" J. C. Clay, D.D.,	Swanson st. Gloria Dei, Southwark.
" John Coleman, D.D.,	146 Queen st. Trinity, Southwark.
" J. B. Colhoun,	Chesnut st. ab. Schl. 4th.
" Thos. J. Davis,	Pine st. near Fifth,
" Robert Davis,	S.E. cor. Market and 11th,
" Benj. Dorr, D.D.,	13th and Arch sts. Christ Church.
" J. M. Douglass,	378 Coates' st. Zion Church.
" B. J. Douglass,	" " (Deacon.) St. Matthew's.
" Wm. Douglass,	243 Spruce st. St. Thomas's.
" H. W. Ducachet, D.D.,	8 Girard st. St. Stephen's.
" Charles M. Dupuy,	S.W. 12th and Walnut sts.
" Geo. A. Durborow,	Callowhill w. of sch. Front, Ch. Redemption.
" Rees C. Evans,	11 Magnolia st. (N. L.) City Missionary.
" James H. Fowles,	Filbert st. above Sch. 7th, Ch. of Epiphany.
" Kingston Goddard,	West Philadelphia. Ch. of Atonement.
" C. J. Good,	25 South 13th st.
" R. D. Hall,	139 Walnut st.
" Geo. E. Hare, D.D.,	Summer st. ab. Schl. 6th, St. Matthew's.
" Samuel Hazlehurst,	Richmond Lane, Ch. of Messiah.
" N. S. Harris,	Washington and 11th sts. Ch. of Nativity.
" Wm. S. Hinds,	4 Bellmont place, Sp'cest.
" H. Hooker, D. D.,	S.W. cor. Ches't and 8th,
" M. A. D. W. Howe,	Broad near Pine, St. Luke's Ch.
" Joseph Jacquett,	129 S. 6th below Spruce, Teacher, Hebrew.
" Edward C. Jones,	(Mantua,) Missionary at Alms House.
" Norris M. Jones,	317 Chesnut st. St. Bartholomew's.
" J. G. Lyons, LL.D.,	98 South 4th st. Classical School.
" J. G. Maxwell,	Beach near Palmer, Emmanuel.
" D. S. Miller,	95 New st. St. Jude's.
" H. E. Montgomery,	269 South 10th, All Saints'.
" H. J. Morton, D.D.,	9 Clinton, St. James'.
" Wm. B. Musgrave,	311 Spruce st. (Deacon.) St. Stephen's.
" Edm'd Neville, D.D.,	Wood st. above 7th, St. Philip's.
" Richard Newton,	237 South Front st. St. Paul's.
" W. H. Odenheimer,	176 South 3rd st. St. Peter's.
RT. REV. H. U. Onderdonk,	D.D., Pine street below Broad.
Rev. F. Ogilby,	267 South 10th st. Ch. of Ascension.
" Thos. H. Quinan,	Catherine, bel. 7th, Evangelists.
" O. E. Shannon,	S. 13th, bel. Lombard, Crucifixion.
" J. H. Smith,	Cor. Front & Margaretta, Calvary Church.
" W. B. Stevens, D. D.,	29 Clinton st. St. Andrew's Ch.
" S. C. Stratton,	27 Sansom st.,
" Wm. Suddards,	224 Cherry st., Grace Church.
" Wm. L. Suddards,	224 Cherry st. (Deacon.)
" M. R. Talbot,	Naval Asylum,
" R. S. Trapier,	243 S. 10th st.,
" Peter Van Pelt,	315 Chesnut st.,
" J. A. Vaughan, D. D.,	Penn Square,
" T. C. Yarnall,	N. E. cor. William and Walnut sts. West Phila. St. Mary's Ch.
" H. F. M. Whitesides,	N. E. cor. 12th and Coates,
" Danl. Washburn,	Broad bel. Walnut, (Deacon.) St. Luke's Ch.
" C. S. Williams, D.D.,	Spruce st., corner Dugan,
" C. B. Wyatt,	School House Lane, St. James', Less.

GREAT MEN.

James Ferguson was the son of a day-laborer in Scotland, and was born in 1710.—Such was his early thirst for education, that he learned to read before his father suspected that he knew his letters. When about eight years of age, he began to make experiments in mechanics, and had actually written out an account of his supposed discoveries, in regard to the mechanical powers before he learned that they were in other books. At night he used to study the heavens, and make maps of the stars, lying on his back, wrapped up in a blanket. When he was a farmer's boy, his kind master often took the flail out of the boy's hand, and worked himself, while James sat by him in the barn, busy with mathematical instruments. He borrowed books from a gentleman's butler in the neighborhood, and from these he was led to make a globe and solve problems. After this he went into the service of a miller, where he made a clock and watch, both of wood. The numerous philosophical works of Ferguson are still held in esteem.

Thomas Simpson, the great mathematician, was the son of a Leicestershire weaver, and was turned out of doors by his father, because he was bent on being a scholar.

Edmund Stone was a son of the Duke of Argyle's gardener. As the Duke was one day walking in his garden, he saw a Latin copy of Newton's Principia lying on the grass. Astonished to find such a book in such a place, he made inquiry, and found it to be part of the amusement of young Edmund, who had begun to snatch time from his work for study. "What," said the duke, "and do you understand Geometry, Latin, and Newton?" "I know a little of them," replied the youth.—"But how came you by the knowledge of all these things?" Stone replied that he had been taught to read ten years before, by a servant. "Does one need to know more than the twenty-four letters in order to learn every thing else that one wishes?" The curiosity of the Duke was now so increased that he seated himself on a bank, and desired to hear the whole story. "I first learned to read," said Stone; "the masons were then at work on your house. I approached them one day, and observed that the architect used a rule and compass, and that he made calculations. I inquired what might be the meaning and use of these things, and was informed that there was a science called arithmetic. I purchased a book of arithmetic and learned it. I was told there was another science called geometry. I bought the necessary books, and learned geometry. By reading, I found that there were good books in these two sciences in Latin; and bought a dictionary, and learned Latin. I understood, also, that there were good books of the same kind in French; I bought a dictionary and learned French. And this, my lord, is what I have done: it seems to me that we may learn everything when we know the twenty-four letters of the alphabet."

Joseph Ritner, late governor of Pennsylvania, was a wagoner, and Thomas Ewing, one of the most distinguished of our statesmen, was once known chiefly as an athletic woodsman.

The man who wants me, is the man I want. Memorandum; to do my duty to every one I come in company with, and pay Christ some part of the debt I owe him.

PURITANIZING.

Some in their zeal against Romanism, seem to forget that the Church has another enemy—Puritanism. We find the following in one of our exchanges. We suppress the name and residence of the clergyman mentioned, sincerely hoping that the statement may prove untrue.

PUSEYISM AND ITS FATHER.—Professor — of —, a distinguished Episcopalian, in a recent letter, says: "I have long been convinced that Puseyism was the legitimate fruit of the unreformed portion of our liturgy, offices and ceremonies, and that we should never be clear of this error until we completed the reformation begun by Edward VI. A vigorous Protestant scion was grafted on a Romish stock, with an intention of cutting away every Roman branch as soon as the Protestant germ was well in bearing. But Elizabeth prevented this, and hence the Church has continued to produce two sorts of fruit; and the cultivation more recently bestowed on the Romish branch has caused it nearly to outgrow and choke the other. The only remedy is in a revival of our liturgy and symbols, to clear them of all those parts on which these Popish errors are hung. They should not be suffered any longer, like the children of the captive Jews of old, to speak 'half in the speech of Ashdod.'"

A clergyman is suffered to speak in this way: perhaps he receives a rebuke from some Church editor, and the matter drops. A Rev. D. D. in the West publishes a work in which he shows how "unevangelical" and Popish some portions of the Prayer Book are, and suggests alterations. Another, D. D. holding the same opinions, omits a portion of the appointed service on occasions of baptism. The book is reviewed by one of the Church papers, the author is rebuked by others, and nothing more is said or done. There seems to be no fear that any of the clergy will go over to the sects—little or no fear that the people will be taught doctrines which are contrary to the standards of the church. But if the clergyman who holds and teaches that the Prayer Book is too Protestant, and ought to be altered so as to conform to the Romish ritual, violates his ordination vows,—we ask by what process of reasoning it can be shown that the clergyman who holds and teaches that the Prayer Book is too Popish, and ought to be altered, so as to conform to the theological opinions of the denominations around us,—does not violate his ordination vows also?

We do not mean here to discuss the two systems. We are not here pretending to deny that Romanism is a more dangerous error than Puritanism. We simply assert that if the Church be in danger from either of the two it is from the latter—and we bring in proof of the assertion, the fact that the large body of the clergy and laity are—as they should be—watchful against any tendency to Romanism,—and yet proof after proof of the existence of a Puritanizing spirit among us may be exhibited, and cause no excitement, no alarm. We do not see how it is possible—while there exists such a strong feeling against anything that has the least resemblance to Popery—for Romish errors to gain a foothold in the Church. Is there equal zeal and watchfulness against opposite errors? On which side then does danger lie? And if it be said that Newman has more followers than Noel, we reply that the former could not hold and teach his views and be at peace in the Church;—the latter believed for years precisely what he does now, except in one point, viz:—that he ought to leave the Church.

Romanizers soon find that Churchmen will not endure their presence. "Puritanizers" are suffered to remain and propagate their errors. From which are we in danger!—Gos. Mess.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The annual meeting was held on Friday evening, April 27th, in the large room of the City of London Tavern. From the Report we gather the following particulars:—

Considerable progress had been made during the past year, and there was a growing desire among Christians in the provincial ports, to labour in the cause, and become co-workers with the Society in the effort to evangelize the seamen. The provincial auxiliaries had continued to work with increased zeal, and with considerable success. In the sailors' church, in London, during the past year, five services in English, and occasionally two in German or Danish, had been conducted weekly; and out of the gross number of more than 28,000 visits paid to this church, nearly 13,000 of them had been those of seamen. The Welsh agent of the Society had conducted his labours among his countrymen with much success, and the efforts of the foreign missionary had also been continued. During the year, 707 meetings, attended by 10,405 seamen, had been held on board ships; while the services on shore amounted to 2,542, at which 39,951 seamen had attended, 51,647 visits had been paid to ships, and 7,532 to lodging houses. There had been 3,975 visits to seamen's families, and 746 to sick seamen. 5,003 English Bibles and Testaments, 415 Welsh, and 1,406 foreign Bibles, &c., had been circulated, as also an immense number of tracts and magazines. By various retrenchments, the directors had effected a permanent of £300 a year upon the outlay, while the total reduction for the present year might be anticipated to be at least £400. The total receipts for the year amounted to £3,512 13s. 7d., and the expenditure to £3,494 1s. 11d., leaving a balance of £18 11s. 8d., while the liabilities of the Society amounted to £924 4s. 2d.

LUTHER AND HIS DYING CHILD.—He approached the bed, and said to her, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parent; but, if God calls you, you will also go to your heavenly father."

She replied, "Yes dear father; it is as God pleases."

"Dear little girl," he exclaimed, "oh how I love her!—the spirit is willing but the flesh is weak."

He then took the bible and read to her the passage, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

He then said, "My daughter, enter thou into thy resting-place in peace."

She turned her eyes towards him and said, with touching simplicity, "Yes father."—Luther's Life and Times.

Notices.

ST. PETER'S CHURCH.

The third quarterly collection for Church objects will be made in St. Peter's Church on Sunday next, in the morning, afternoon, and at night. The night service will begin at 8 o'clock.

The objects of this collection are the distribution of the Bible and Prayer Book, education, and the General Theological Seminary.

NEW YORK ECCLESIOLOGICAL SOCIETY.

At a meeting of the Committee, held on Monday, June 4th, 1849, Joseph Poole Pirsson, Esq., (5 Wall Street, New York,) was elected to fill the office of Treasurer, left vacant by Mr. McVickar's resignation.

S. COX, Jr., Hon. Secretary.

NOTICE.

CHURCH OF THE ASCENSION.—During the months of June, July, and August, this church will be closed on the evenings of the *Third Sunday*. Afternoon service at 4 o'clock.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen) from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

NOTICE.

The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the twenty-seventh day of June next, at six o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

New York, June 9, 1849.

ASSOCIATE ALUMNI.

The annual meeting of this Association will be held in Calvary Church, in this city, (New York,) on Tuesday, the 26th of June, inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M.

The meeting for business will be held on the conclusion of the services. By order, &c.

W. WALTON, Rec. Sec'y.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission.

Churchmen, desiring to contribute books, materials for clothing &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st above Chestnut.

J. A. MERRICK.

Acknowledgments.

Receipts of the Bishop White Prayer Book Society, since June 9th.

From Brooklyn, per Rev. F. Ogilby, \$5; Holmesburg, Pa., 5 50; Society of ch. of the Atonement for promotion of Christianity, constituting Rev. K. Goddard and Mr. E. C. Biddle life members, per Mrs. L. Rehn, treas., 50; Missionary Association of St. Andrew's ch., per Mr. John Bohlen, Jr., 50; Messrs. C. Magarge and E. R. Cope, 25. Total \$135 50.

WM. MUSGRAVE, Treasurer.
No. 175 Market street.

Philadelphia, June 16, 1849.

The undersigned gratefully acknowledges the receipt of five dollars from St. John's Church, Huntingdon, Baltimore Co., Maryland, the Rev. R. C. Hall, Rector, through the hands of the Rt. Rev. W. R. Whittingham, D. D.

JAMES STOEY BRECK,
For the Nashotah Mission.

The undersigned gratefully acknowledges the receipt of \$75 00 from St. Peter's Church, Philadelphia, through the Rev. Mr. Odenheimer, toward the completion of St. Mark's Church, Northumberland.

B. WISTAR MORRIS.

The "Churchmen's Missionary Society for Seamen," acknowledge fifty dollars, from the Missionary Society of St. Andrew's Church.

WM. C. KENT, Treasurer,
146 North Third Street.

June 20, 1849.

Advertisements.

Brewer's Moving Panorama.

Open every evening at the Sansom Street Hall, between Sixth and Seventh Streets, in the rear of Jones' hotel, Brewer's Moving Panorama of Natural Curiosities of North America, comprising all the interesting views in the Mammoth Cave of Kentucky, the Niagara River, Falls, &c., Mount Vernon, the resting place of General Washington, the Natural Bridge of Virginia, and a day's journey through the Prairies. An Exhibition every Wednesday and Saturday afternoons, commencing at half past 3 o'clock, P. M. Admission 25 cents. Children under ten years half price. Doors open at 7, commence at 8 o'clock, P. M.

June 23—tf

St. Mark's Classical School.

ORMES B. KEITH, } PRINCIPALS.
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately adjoining St. Mark's Church on the west.

The object of the School is to unite with thorough instruction, religious influence. To this end the Bible and Prayer Book will form part of the boys' studies.

Application for the admission of pupils can be made until July 10th, at No. 24 Chancellor Street, where further information respecting the School can be obtained.

It is earnestly hoped that no boy of vicious disposition will be presented for admission. Attached to the School, and preparatory to it, is a JUNIOR DEPARTMENT, to which a limited number of boys between six and nine years of age will be received.

This department will be taught in separate rooms from the other school, and under the general direction of the Principals; the particular care of it to be committed to a lady well qualified for the task.

The Principals refer to the Rt. Rev. the Bishop of the Diocese, who takes an interest in the undertaking.

June 23—tf

Official Calendar of the Church:

Containing an Exposition of the several Offices, adapted for various occasions of Public Worship, together with the Epistles and Gospels for each Sunday and Festival of the Ecclesiastical Year; with an Analysis of the Lessons: compiled from the works of Rev. John Boys, D.D. Dean of Canterbury, A. D. 1629; with Addenda, exhibiting the Constitution and Canons of the Protestant Episcopal Church in the United States; corrected Lists of the Clergy; a History of the Ministerial Succession, from Archbishop Parker up to the Apostles, through three channels, viz., Anglican, Gallican, and Italian; also, a View of the Present Condition of the Eastern Churches, etc., etc., by Rev. Kenney John Stewart, A. M., Presbyter. Just published and for sale by King & Baird, No. 9 Sansom St., Phila. Waters, Baltimore; Stephen Charles, Baltimore. Bell & Entwistle, Alexandria, Fairfax Co. Va. J. A. Beebe, Akron, Summit Co. Ohio. Price 25 cents a number.

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Secker's Works, complete in 11 vols., 8 00
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Donne's Works, 6 vols. 8vo., new edition, 8 50
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Macknight on the Epistles, 1 75
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REFERENCES:

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" " Whittingham, Wm. Rawle, Esq.
Rev. W. H. Odenheimer, H. J. Williams, Esq.
Rev. Dr. Morton, J. M. Scott, Esq.
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A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

The presence of parents, and of other persons friendly to education on the basis of religion, is especially invited.

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Prayer, Religious Instruction and Elocution, from 9 to 9 1/2 A. M.

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Questions on the Sunday School Books,.....	4 00	
Catechism No. 1, (Scripture Catechism,).....	1 25	
“ No. 2, (Catechism broken into short questions and answers,).....	2 00	
“ No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,.....	6 00	
“ No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,).....	4 00	
Beaven's Help to Catechising,.....	6 00	
Lloyd's Catechism on the Evidences of the Bible,.....	2 50	
Church Catechism,.....	1 00	
First Truths,.....	2 00	
Duty to God,.....	50	
Church Primer,.....	1 25	
Sunday School Liturgy, and Psalms and Hymns, stiff covers,.....	6 00	
Manual of Short Prayers for Children,.....	1 50	
Harmony of the Creeds,.....	2 00	
Questions on the Book of Common Prayer,.....	2 00	
Collects from the Prayer Book,.....	1 50	
Questions on the Collects, stiff covers,.....	6 00	
Catechism on the Collects,.....	20 00	
Epistles and Gospels from the Prayer Book,.....	6 00	
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers,.....	8 00	
Manual of Oral Instruction upon the Bible,.....	2 00	
Easy Questions for a Little Child, with answers in the words of Scripture,.....	2 00	
The History of our Blessed Lord, in Easy Verse,.....	6 00	
Bible Companion, vol. 1, Old Testament,.....	13 00	
“ “ “ “ vol. 2, New “ “ “ “.....	20 00	
Questions on St. Matthew, part 1, stiff cover,.....	6 00	
“ “ “ “ 2, “ “.....	6 00	
“ “ “ “ 3, “ “.....	6 00	
Questions on the Acts,.....	1, “ “ “ “.....	6 00
“ “ “ “ 2, “ “.....	6 00	
“ “ “ “ 3, “ “.....	5 00	

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JUNE 30, 1849.

[VOL. XI.—No. 26.—WHOLE No. 548.]

Calendar.

JULY.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
29. St. James.
29. Eighth Sunday after Trinity.

Church Intelligence.

PENNSYLVANIA.

For the Banner of the Cross.

The third quarterly meeting of the Schuylkill Convocation was held last week in Mauch Chunk and Tamaqua, and at both places excited considerable interest. The first religious service was held at the former place on Monday evening 11th inst. commencing at 8 o'clock.

Prayers were said by Rev. Dr. Morgan, and the Convocation sermon was preached by Rev. Mr. Mintzer, Dr. Morgan following in a short but forcible exhortation from the Chancel.

Divine service was again celebrated on Tuesday morning commencing at 10 o'clock.

Prayers were said by Rev. Mr. Miles from Wilkesbarre, assisted by Rev. Mr. Starkey, and the sermon was preached by the Bishop, who had also preached the evening before at Summit Hill, nine miles from Mauch Chunk (the site of the old mines). After the sermon the Bishop administered the Holy Rite of Confirmation to two persons.

Divine service was celebrated in the afternoon commencing at 3 o'clock.

Prayers were said by Rev. Messrs. Beatty and Lightner. The sermon was preached by Rev. Mr. Downing, the Bishop following with an exhortation.

Divine service was again celebrated in the evening, commencing at 8 o'clock. Prayers were said by Rev. Mr. Neidé, and the sermon was preached by Rev. Mr. Starkey.

On Wednesday morning Divine service commenced at 10 o'clock.

Prayers were said by Rev. Messrs. Leaf and Mintzer. The Ante-communion service was read by Rev. Dr. Morgan, who also preached the sermon and administered the Holy Communion to the Clergy present. The Rev. Mr. Russell, (Rector of the Parish) assisted by Rev. Mr. Mintzer administering to the congregation.

The congregations at Mauch Chunk were good, and seemed interested in the services, which, we hope, will yet produce fruit by God's blessing. We cannot say good-bye to this pleasant town, without a tribute to the Christian kindness of its church people, who did every thing in their power to make the clergy feel at home. St. Mark's Church, is a beautiful and church-like edifice, solemn and tasteful, reflecting credit on the Rector, congregation, and the talented gentleman who furnished the design, and superintended its execution.

From Mauch Chunk the Convocation adjourned to Tamaqua, distant 14 miles, where a congregation has been gathered together by Rev. Mr. Beatty, and a church organized under the title of Mount Calvary church.

Divine service was held at the Town Hall on Wednesday evening commencing at 8 o'clock.

Prayers were said by Rev. Messrs. Cooley and Leaf. The sermon was preached by Rev. Mr. Miles, and was followed by an exhortation from Rev. Mr. Leaf.

Divine service was again celebrated on Thursday morning commencing at 10½ o'clock. Prayers were said by Rev. Messrs. Russell and Mintzer. The Ante-communion service was read by Rev. Mr. Beatty and the sermon preached by Rev. Mr. Leaf. The Holy Communion was administered by Rev. Mr. Beatty.

Divine service was again celebrated in the evening commencing at 8 o'clock. Prayers were said by Rev. Messrs. Starkey and Morgan.

The sermon was preached by Rev. Mr. Lightner, and exhortations were made to the congregation by Rev. Messrs. Neidé, Downing, Mintzer and Beatty.

The congregations at Tamaqua were unusually large and attentive, and scarce a doubt can be entertained that the church there is destined to flourish. The town is growing rapidly, and will soon become the centre of a very large and important trade. May God visit with a rich blessing, the efforts of its zealous missionary, and enable him to plant firmly the banner of the cross in this important portion of the coal region. S.

For the Banner of the Cross.

ADDRESS

From the Schuylkill Convocation to the several Congregations within its limits.

BELOVED BRETHREN:

The Schuylkill Convocation, in laying before you an outline of its nature and aims, with the claim which it has upon your active sympathies, comes before you at the same time with the sanction of our Bishop's approbation; apart from which, it professes to do nothing.

The Convocation is composed of the clergy canonically resident within the counties of Montgomery, Berks, Schuylkill and Carbon. It was organized in December last in the city of Reading,

at the suggestion of the Bishop, who is ex-officio its President, and its regular meetings are held once in three months, commencing on the afternoon of the second Monday in March, June, September and December.

At each regular meeting, besides the private sessions, public religious services are celebrated. The private sessions are for the transaction of necessary business, and for mutual counsel and advice, on matters connected with ministerial and parochial duties. The public exercises are designed to arouse and invigorate the religious life of our congregations.

It is not however to be supposed that these results even when obtained—if by the blessing of God they may be—are to be final, they should rather be looked upon as the *first and necessary stages* in the work which the Convocation is called upon to perform.—Having been called into existence with the view of giving strength to the Church and efficiency to its efforts, in a word, increasing its power for good, it is evident that as this power increases and the enterprise gives tokens of success, the Convocation would prove faithless to its stewardship, and would labour to no end, should it not with the increase of interest and means, *enlarge at the same time its share of usefulness.* It is our wish, Brethren, that this enterprise, commenced and carried on, as we trust, in the fear of God and in dependence on His blessing, should not be permitted thro' our negligence to die. It seems to us, your overseers in the Lord, that it presents, if properly carried out, great aptitude for good; but in order to be effective, it must have your *sympathy and co-operation.*

The religious services which will be held in rotation in the different parishes, will *engage your attention, will excite your interest, will awaken you to a sense of your privileges, and rouse in you a desire to do something on your part for the spread of these privileges to the destitute around and about you.* Thus, Brethren, the *first stage* will be accomplished, when we all arrive at a due sense of our duties and responsibilities.

With the awakening of this spirit then a great point will have been gained. There is indeed ample power in the various congregations included within the four counties, to do much for the building up of Christ's Church; it is only necessary, that by the awakening of your interest this power should be made available; when this state of things shall have been brought about, it will become the duty of the Convocation, with the Bishop's approval and consent, to suggest the mode of its appliance, and then the question may be fairly tested: "What can this Convocation do for the cause of Christ?"

This, then, Brethren, is the aim of the Convocation. First,—The promotion of a spirit of *Unity and Enterprise* in the Clergy, by means of frequent meetings, wherein may be had an interchange of counsels and views.

Secondly,—The arousing of a right religious spirit in the congregations, by means of solemn, earnest, orderly and lawful religious exercises, which spirit will manifest itself in *religious activity.*

Thirdly and ultimately,—The engaging unitedly, in some systematic plan for promoting the cause of Christ's Church in this portion of the Diocese.

From this brief sketch, Brethren, you may perceive how necessary your *co-operation* is to the carrying out of the main designs of the Convocation, how limited must be our power for good, if you withhold your assistance and sympathies, and how vast a field of usefulness opens before us, inviting our christian enterprise and urging us to harmonious action. In the four counties included within our limits, is a population of 200,000 souls, and to meet the spiritual wants of these, we have about 4,000 sittings, whilst in some neighborhoods whole districts are destitute of any religious instruction whatever. If in view of this spiritual destitution, and for its mitigation, we have as a christian body any resources, however small, to draw upon, if we possess, or can attain to the prudence necessary to husband *what we have*, and if these resources well managed and economically administered, need but the christian's zeal and love to render them available to plant a church or send a missionary to some uncultivated spot in the great vineyard; shall we thro' our neglect or apathy or selfishness, forfeit the glorious privilege of doing something for the cause of our dear Master; or, if we do, what must be our judgment in the great day when Christ shall come to reckon with His servants?

DIOCESE OF NORTH CAROLINA.

On the 17th June, the Bishop of the Diocese visited the parish of Rutherfordton.

In the morning, after the usual services, the Rev. Jarvis Buxton was admitted to the Holy Order of Priesthood. The candidate was presented by Rev. J. C. Huske, minister of Grace Church, Morganton, who, with the Rev. Mr. Watson, of Plymouth, and the Rev. Mr. Shepherd, of Lake Scuppernon, assisted in the laying on of hands: sermon preached by Rev. Mr. Watson, from St. Jude, 11th verse.

In the afternoon, two adults and one child were baptized by the minister of the parish, and the apostolic rite of confirmation administered to eight persons. Sermon by the Bishop, from Mark iv. 28.

The consecration of the new church at this place was unavoidably deferred till the next Episcopal visitation.

From Church Papers.

MASSACHUSETTS.

CORNER STONE AT WALTHAM.—The corner stone of Christ church, Waltham, was laid on Saturday, 16th inst, by the Rt. Rev. the Bishop of the Diocese, according to the admirable Form of Prayer set forth by him. After the introductory address and collects, notice was given by the minister of the parish of the deposits made in the leaden box and placed within the stone, as follows: A Bible, the Book of Common Prayer, the Journal of Convention of this Diocese in the year 1849, the "Second Charge" of the Rt. Rev. the Bishop of the Diocese before the Convention of this year, the Journals of early Conventions from 1784 to 1828 inclusive, a Tract published by the Tract Committee of this Diocese, entitled "The Stranger in the Church," the "Christian Witness" of June 15, "The Protestant Churchman" of June 16, and a parchment, of which the following is a copy: "This Corner Stone of Christ Church, Waltham, was laid the 16th day of June, in the year of our Lord 1849, by the Rt. Rev. Manton Eastburn, D. D., Bishop of the Protestant Episcopal Church, in the Diocese of Massachusetts." The parish of Christ Church, Waltham, was organized Feb. 9th, 1849. It was admitted into union with the other parishes of the Diocese at the meeting of the Convention of this year. The clergyman officiating since last November till the present time is the Rev. Albert Clarke Patterson, having care of "the Mission at large in the vicinity of Boston."

After the impressive conclusion of the address, the choir, with the large assemblage present, sang with great animation the noble Hymn of Ages, the "Gloria in Excelsis;" they were then dismissed by the Bishop, with the blessing, and separated with hearts full of solemn joy, and with many congratulations for the happy day.

The next day, Sunday, the Bishop passed in Waltham, preaching morning and afternoon in the Hall occupied by the congregation of Christ Church, which was entirely filled by a most attentive and delighted congregation of worshippers. The Bishop also read the Ante-Communion service in the morning, and catechised the children in the afternoon. And thus closed an important first visitation to this parish, which will long be remembered with pleasure and profit by the large concourse who had the privilege of being present at the several interesting services of the occasion.—*Witness.*

NEW YORK.

Episcopal acts by the Bishop of Maryland, for and on behalf of the Diocese of New York.

ORDINATION.—On Wednesday, June 20, in St. Philip's Church, New York, the Bishop admitted Rev. Samuel V. Berry, Deacon officiating in said church, to the order of Priesthood. Morning prayer was said by Rev. Benjamin Evans, and the lessons were read by Rev. Wm. Walton. The Epistle was read by Rev. Dr. Berrian. In the administration of the Communion, the Bishop was assisted by Rev. Drs. Berrian and Seabury, and Rev. Thomas Clark, who, together with the Rev. Dr. Vinton, united in the imposition of hands. The ordination sermon was preached by the Bishop from 1 Thess. iv. 8. The Rev. S. D. Turner, from Kingston, Jamaica, and Rev. Hiram Jelliff, were also present at the services.—*Churchman.*

Clerical Changes.

The Rev. Charles Aldis, of the Diocese of New Jersey, has received and accepted a unanimous call to the Rectorship of Christ Church, Detroit, Michigan. Mr. Aldis proposes to commence his duties at Detroit, on the first day of July next.

The Rev. Geo. L. Neide has taken charge of the Church of the Holy Apostles, St. Clair, Schuylkill co., Pa., and requests that all letters and papers for him be directed accordingly.

THE JEWS.

JEWS IN THE UNITED STATES.—The recent revolutions in Europe are already largely swelling the number of Jewish Emigrants to this country. And a new spirit of interest and effort in behalf of Judaism is manifesting itself in various quarters. Schools for the education of Jewish youth are multiplying and taking an elevated stand. Synagogues are being founded in all the large towns. One was dedicated to the "God of Israel" in Philadelphia, on the 29th of March, and another, in Louisville, Kentucky, on the 30th. In Cincinnati, a few years since, one hundred pounds of passover cakes supplied all the Jews of that city during the passover season; now upwards of 20,000 pounds are necessary. On the 11th of June next, a general convention of delegates from all the Jewish congregations in the United States, is to meet in New York, to deliberate upon the best methods of promoting the cause and interests of Judaism in this land.—*Chr. Inst.*

THE AMERICAN BOARD.—The receipts of the American Board of Foreign Missions, during the eight months ending April 1st, amounted to \$197,491.

Let others say and do what they will; I must love. The obloquy, or ill-usage of others, is my opportunity for self-inspection.

For the Banner of the Cross.

LETTERS FROM HOME.

(Written during convalescence from long illness.)

From home! Ah yes—the old familiar seals!
 The letters traced by hands, whose friendly touch
 In other days so oft has met my own,
 Ah! then a ten days journey was a theme
 For starting tears and farewells oft repeated.
 Now (solemn thought) the mighty Earth disparts us—
 The Earth, with all her torrents, floods and hills,
 Her silent deserts, ever-rolling seas,
 Her mighty caverns, and the hidden fires
 That burn forever, deep within her bosom.
 And these, Love's faithful messengers, have sped
 Their wave-toss'd way o'er twice ten thousand miles.
 Ye gentle visitants, why stir me thus?
 Why strives my heart in vain to still its throbs?
 Why do I long, yet dread, to break your seals,
 And tremble at the touch? Poor fragile things!
 The lightest wind that urge you o'er the deep
 Might waft you on its wings beyond my reach,
 Meet emblems of the thoughts ye bear and breathe;
 As frail as hope, as light as is a sigh,
 Brief as a dream of home—as brief and sweet,
 Silent as evening mem'ries of the past—
 Silent, yet fill'd with words most eloquent—
 Fill'd with sweet visions of a far, fair land:
 In you I breathe the odour of its flowers—
 In you I hear the music of its streams—
 In you I see again its hallowed scenes.
 And, more than these, the voices of the lov'd
 Speak to me from your folds, in tones as soft,
 As low, as clear, and far more sweet than those,
 That murmur in the shell, which ever yields
 The native music of its ocean-home.

ADELPHOS.

Macao, China. October, 1844.

Selections.

We copy, with very great pleasure, the following article from "THE COLONIAL CHURCH CHRONICLE AND MISSIONARY JOURNAL." Although our readers are acquainted with most of the facts stated, yet we are sure, they will be gratified by the kind feelings expressed, and stimulated by the approbation bestowed from those whose good opinion and praise are so highly to be esteemed.

In this connexion, we are most happy to state that the sum of \$1000 for which we have often asked, and not in vain, is nearly made up. The promised contributors will be glad to learn that we shall soon call upon them for their offerings in this behalf.

ED. BANNER.

THE NASHOTAH MISSION OF THE AMERICAN CHURCH.

The well-being and extension of the American Church cannot fail to interest deeply all English Churchmen. There are ties between us which draw us closely together, though many a lonely league of the "Oceanus dissociabilis" be stretched between us: we are sprung of the same stock, we offer the same prayers and in the same English tongue, and if the honour of Seabury's Consecration was, to our shame, yielded to the sister Church of Scotland, yet his colleagues, White, Provoost, and Madison, received their Commission at Lambeth. It is not that we love other Churches less; but there is no Donatism in loving these more. Therefore we may especially be glad and thankful to see the unequivocal signs of vigour which the Nashotah Mission exhibits; a sample, we trust, of the manner in which the Missionary work is done by the American Church elsewhere.

In the triangle formed by the vast lakes Superior and Michigan, and the Upper Mississippi, is included the territory of Wisconsin. Eight years ago, the only inhabitants, besides the Aborigines, were a few backwoodsmen who had come westward to escape the poverty of over-crowded cities; but in this short time the whole face of the country has been changed by the perpetual influx of new settlers, and the territory has become one of the States of the Union. Happily the work of the Church began while the field was thinly peopled, and has been continued with remarkable success. "In 1847," says the Report of the Diocese of Wisconsin to the General Convention, "we organize, as a Diocese, with 22 settled and working Clergymen: with 25 organized parishes; and 2,744 individuals enrolled on parish registers; with 969 communicants; with 407 children under catechetical instruction. You will further perceive that 1,123 persons, including infants and adults, have been baptized; that 393 have been confirmed; that \$1,614 have been contributed for charitable purposes, and that \$28,400 have been expended in the erection of places for public worship. Constituted now a Diocese, and entering upon a glorious career, with a Bishop elect, the choice of all, the happiest results are anticipated." When we recollect that in 1841 there were but seven Clergymen and two or three churches, we can but wish that the needs of our increasing population were as well met in England.

But it is rather to the way in which this work has been done, and is doing, that we would call our reader's attention. The main instrument, under God, by which the good seed has been sown, and carefully tended, is the Mission-school, or Brotherhood (so it is called) of Nashotah. It was founded by its present head, the Rev. James Lloyd Breck, who came with two companions in 1841 into Wisconsin, then, as we have said, little better than a wilderness. No doubt they bore in mind, "If one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." They remembered how the Seventy went out two and two, and returned with great joy, and they trusted that the more closely they could imitate those first Missionaries, the more they might look for the blessing of their common Master. Accordingly, their plan has been to have a home to which they might return from their circuits, which should serve also as a School for the education of candidates for

Holy Orders, and consequently as a standard and encouragement for the rest of the Diocese. At home their operations are of this kind: the Brotherhood wait upon themselves, and being accustomed, most of them, to agriculture, make a small farm attached to the Mission very productive; it is good that they who have chosen the rough path of Missionary life should learn to take harder living as their ordinary lot. Daily Service is observed, not without the beauty of music, and discipline is strictly kept: no one at any time of the year is allowed to be absent over two weeks at a time, and those who are not candidates or teachers, over one week. In September of last year they had twenty-eight students upon the ground, and more were expected to join in the winter. The young Brethren aid in teaching some of their own body, and conduct (four of them for three hours a-day each) a parish school, numbering sixty pupils; and they do this work so well that youths are sent from the towns on Lake Michigan, a considerable distance, and are boarded in families living on the Mission grounds, in order that they may have the advantage of this education under Mr. Breck's supervision. There were sixteen of these boarders last September, and Mr. Breck, with the ready tact of a man who turns all his materials to the best account, is training them as a nucleus for an Academical department, which will occupy buildings situated apart from those allotted to the Theological students, but under constant superintendence day and night. In the summer, the strictly Missionary labours of the Nashotah Clergy commence; study is for a while suspended, and it appears that part of the Brotherhood attend more exclusively to the work of their farm, while the Clergy set forth on their journeys. Like another band of Israelites, their way lies through the wilderness; like them, they go out "harnessed;" but with the peaceful armour of righteousness, as warriors of the Cross; and like them they carry their Tent-chapel, wherein they may offer the morning and evening sacrifice of prayer and praise; and though the pillar of cloud and of fire goes not before them, nor rests visibly on their Tabernacle, yet in very truth the unseen armies of God are about them, and He Himself as certainly present as when His glory shone most brightly on the Mercy-seat. Thus they take their journey from one lonely settlement to another;—

"And where, at dawn, the prairie fox did bark,
 Are heard, at night, sweet canticle and chaunt:
 Where sung before no choirist, but the lark,
 Ring out the Church's anthems jubilant."

Welcome they are to all; for when sound words, and prayers, and rites are rare, they are prized; their coming is longed for by converts, and by hardy backwoodsmen, by parents of unbaptized children, by new comers, and by more familiar faces; and many a hearty "God speed" is bidden them when, after the next morning has heard the "sweet canticle and chaunt" again offered, the tent is struck, and the Missionaries move onwards. They have sent from Nashotah lay-readers, licensed by the Bishop, to different stations, three of whom have been ordained to serve the people among whom they have been working. The Report quoted above, speaks thus in testimony of the Missionaries educated in this school of the prophets:—"Their untiring efforts in the cause of our Master; their self-devotion, zeal, and perseverance, under impoverished circumstances, prove them to have been taught that uncomplaining self-denial is one of the first duties of a Christian Minister; while their presenting the Church as she is in the Liturgy is an evidence of the soundness of their faith." Those who have been accustomed to go barefoot are not afraid to walk on flints.

Their success among the Red Indians of the Oneida tribes, hitherto, it is believed, almost impenetrable by any attempts to Christianize them, has been remarkable; and of Europeans they number among their communicants Swedes, Norwegians, Danes, Swiss, and, which comes nearer home to us, Welshmen; while nearer still, there has been organized a parish composed of English Dissenters, who have by the efforts of a lay-reader become Churchmen. Next month it is our intention to print a most interesting letter by Mr. Breck, which we have received, entering into some particulars of the Mission with a freshness and simplicity which we cannot induce ourselves to spoil by presenting it in a mutilated form.

It is much to be wished that the Missionary Societies formed by members of the Church here in England, would follow the good example of kindred societies in America. The first Missionary Society there was originated by the present Bishop of Missouri,† in 1812, "for the advancement of Christianity in Pennsylvania;" in 1820, a more extensive Society was composed, to meet, as well as might be, the increasing calls at home and abroad. The government of it was strictly according to that Apostolic rule, "Let nothing be done without the Bishop." Its state, however, was but feeble for several years, when a few active Clergymen and laymen made great efforts, and with very encouraging success. At last, in 1835, at the General Convention, it was ordered by the joint action of the Society and of the two Houses of Convention, that it should be re-organized according to a plan which is now in force, and not likely to be superseded. Every baptized person is a member of the Society; in other words, it is co-extensive with the Church, and thus is asserted that much forgotten principle, that the Faith is given to men in trust for others. The General Convention, at its triennial meetings, appoints a Board of thirty members, who with the Bishops, are called the "Board of Missions," meeting annually, which Board appoints a Committee of four Clergymen, and four laymen for domestic, and a similar one for foreign Missions. Every Bishop has a right to attend the meetings of the Committees. The board appoints for each Committee a Secretary, and a general Agent; the business of the latter being to collect information, conduct correspondence, and devise plans of operation, subject of course to the Committee's approval. No Clergyman can be appointed to a Mission without his Bishop's recommendation, nor of course sent to officiate in any Diocese, without the Diocesan's sanction. Thus by judicious subdivision of responsibility and labour, the whole of the work is directly done by the Church: and funds are supplied by the Offertory,

* Coxe's Christian Ballads, p. 147.

† Dr. Jackson Kemper; the sketch of his domestic life which appeared in the first volume of this Journal (p. 221), is a good companion picture to Mr. Breck's letter.

a practice revived by Bishop Doane, in 1833, and certainly the best means of collecting (to say nothing of its Apostolical origin), at least to secure permanency. That which is happily called "the religious world," must have some kind of excitement to live upon: while it needs the sustaining principle of steady-mindedness, (steadfastness,) to induce a man to keep on, month by month, or week by week, laying by for one object. By this systematic method of contribution and government, the American Church has a unity of operation which cannot fail to produce continued fruit.

And the steady and quiet extension of the Church in Wisconsin is doubtless to be numbered among the fruits of the establishment of the "Board of Missions." But it would be withholding praise, where praise is due, to forget how much Wisconsin owes to Mr. Breck. He gave himself in heart and intention to the work when quite young, and when the time came he "hated" his father and mother, and left the many comforts and refinements which wealthy American homes can supply. He has been allowed to see—what would be dangerous to a heart less well regulated than his—the seed he has sown grow up into a plentiful harvest. And what is the secret of his success? No doubt, the simple straightforwardness of a mind which knows it is at God's work, and never dreams of doubting that He will give or withhold visible blessing as seemeth Him fit; no doubt, the absence of self; no doubt, his faithful unwavering prayers, and whatever can be included in one word, Faith. But there is one principle besides all these, the want of which goes far to mar the good they would work: yet it is much forgotten. He has taught positively, not saying, "That is an error; avoid it;" but, "This is the Truth; follow it." Teaching, which depends almost for its very existence on controversy, will not lead to the most excellent gift of charity; it destroys the singleness of mind and purpose, needful to all Christians, but especially to Missionaries; to honest and good hearts it is, at least, unsatisfying, and, if it prove not repulsive, will turn their sweet into bitter. Those who have read, as all should, the Bishop of New Zealand's Charge, will remember how he deprecates controversy; his course is a kindred one to Mr. Breck's and we doubt not that the success of both is attributable, in a great measure, under God, to the same positive teaching. That it has been Mr. Breck's principle our readers shall judge next month from his own letter, not indeed from any distinct avowal that such is his principle, but from the undesigned evidence which the entire absence of any controversial spirit supplies.

For Our Young Readers.

WILLIE, THE CABIN-BOY.*

The anchor was heaved, the sails were furled, and the gallant ship went down the river; while Tom stood on deck, watching his father, and waving his hat to him, until the old man's gray hairs were lost in the distance. Tom was much liked generally by his messmates; but his chief favorite was a little lad called "Willie," who, almost too slight and gentle for a sailor's life, was much roughed about, and not always very kindly treated by the rest of the crew. But Tom had ever shown him more consideration, and now the little cabin-boy came up to him directly upon his arrival on board, and rejoiced to find himself once more under Tom's protection.

Prosperously the gallant ship sped on her way; and during the long summer evenings, when, though the sun had set, the lingering twilight almost supplied its place, Tom used to read in his Prayer Book in some retired corner, where he could be undisturbed by the riotous conversation of his messmates. He had commenced this plan of reading it regularly, chiefly in accordance with his father's wishes; but gradually a new light broke in upon his mind, and not having any Bible of his own, he eagerly sought its help to enable him to do his duty better; and ere long he was led to perceive that his former mode of life, though unstained by the commission of actual vice, fell far short of the Christian standard, and would continue to do so until he should steadfastly try to follow the example of his Saviour in all things.

About a week after they set sail the little cabin-boy was suddenly taken very ill with an inflammatory attack, which left him so weak, that the doctor feared he would never recover. During his sickness the little lad clung to Tom as his best friend, who spent every moment he could spare by Willie's sick bed, and nursed him almost as tenderly as his own mother could have done.

The boy dearly loved to talk of serious things, and he showed Tom a New Testament formerly given to him at the Sunday school, and which bore marks of much reading and many tears,—for poor Willie's portion in life had been one of great hardship; yet had a blessing rested upon it; for by weaning his thoughts from earth, and making him feel that he must not look for happiness in this life, but in that better life—in that better world to which his kind parents were already gone; it had fitted him to meet the solemn change which was now drawing near with rapid strides.

One afternoon Tom had been absent from him for some hours, and when he entered the cabin where Willie's cot was placed, he was struck by the great change which had passed over the boy's wasted features. "I am so glad you are come, Tom," said the little fellow, whose eyes brightened on seeing him; "for, do you know, I think I shall not last much longer; my breathing is getting worse and worse, and the doctor said just now he was afraid it would never be any better. Will you read to me once more out of your Prayer Book, Tom?" "Yes, my boy, I shall be only too glad to do anything for you; for you have done your best to be a good lad, and I shall miss you very much when you are gone."

Tom took out his book, and was turning over its pages, when Willie said, very faintly, "Read the service for the dying, Tom. Is there not a prayer for those who die at sea?"

Then Tom looked up at him much alarmed, and perceiving directly that death must be very near, he proposed calling the captain or the doctor.

* From "The History of a Prayer Book," by Miss H. M. Rathbone. (Seeley's.) A simple and interesting narrative, illustrating the use and value of our Scriptural Liturgy.—Ed.

"No," said the boy, in a whisper; "give my love to them all when I am gone, but let me die alone with you, Tom; and let me sit up, that I may breathe easier."

Tom raised and supported him with a strong arm, whilst in a faltering voice he proceeded to read the Commendatory Prayer for a sick person at the point of departure. Willie asked for another, and he turned to the lesson from the fifteenth chapter of the First Epistle to the Corinthians, which for hundreds of years has afforded consolation to so many bereaved and solitary hearts. When he came to the end Willie repeated after him the words, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." He then struggled hard for breath, and looking up in Tom's face, said, "Thank you much for all your kindness to me, Tom; and please, Tom, give my love to Dora." He paused, and Tom replied, "I will, I will, bless you, Willie, for thinking of her now." As he spoke he felt the boy's head lean more heavily on his shoulder, and the next moment perceived that his young spirit had departed.

Tom tenderly kissed the poor lad's forehead, and cut off a lock of the dark brown hair which clustered in rich curls upon the young open brow, where an expression of undisturbed, holy peace already rested, speaking of a world beyond the tomb. He did indeed miss the young companion, whose loving ways and cheerful talk had beguiled many of those weary hours which sometimes press heavily upon the sailor's monotonous course of existence; and Willie's early and happy death deepened the religious impressions which he had been for some time imbibing, and which now began to permanently influence his daily life.

THE FISHERMAN'S WIFE.

A SWEDISH STORY.

On a beautiful summer morning, a young man about twenty years old, with an open, smiling agreeable countenance, seated himself on one of those small light carriages used by travellers in Sweden. After having placed his well-corded portmanteau behind him he took the reins in his hand, and left the town of Calmar, casting a friendly look of farewell, on the moss-covered ramparts, the drawbridges, and the ditches of this old city. As soon as he was in the open country, he abandoned the reins to the driver seated by his side, and gave himself up to meditation. He had been very lately ordained to the priesthood, in the Cathedral of Calmar, one of the finest and most important existing in Sweden. He had just been appointed vicar, or to use a Swedish term, adjunct, in a considerable parish on the sea coast, in the province of Blaking, and was proceeding to his post; it was Sunday. It was on that day he was to preach his first sermon, and as Calmar was at no great distance from the place of his destination, he hoped to arrive there in time to take his part in the Divine service.

Some business had detained him in the town longer than he had intended, but he had agreed to be at his Church on that Sunday, and he travelled free from care. The sun was just rising, and illuminating with its rays all that beautiful Swedish country. The birds were singing, and the further the young man advanced, the more fresh and smiling the prospect appeared. Arrived at Kernaby, where he was to take another horse, he left the post-boy to drive the carriage, and went on foot through the park, which reached nearly to the village of Vernanes. There are few situations in Sweden which present so many attractions as this. It was there the great Oxenstiern was born, and the memory of this celebrated man lends it an additional charm. The adjunct went through the meadow by a path winding under a majestic avenue of oaks. He walked slowly, contemplating the infinite goodness of God, which shines forth in so many ways, and reveals itself above all in the works of Nature. His heart prayed in silence; then he thought over the sermon which he had to preach. He could not remember the pages which he had written, but he felt his mind peculiarly well attuned for teaching his brethren, and for speaking to them of morality and virtue. He thus reached the road which lies between Vernanes and the coast. He had not hitherto met a single human being, and he was walking pensively along the sandy road when he perceived a little girl about twelve years old, dragging a cart filled with linen and children's clothes. This girl had a pale, serious interesting countenance. He begged her to show him the direction he ought to pursue, and she led him by many turnings to a spot from whence he could clearly see his road. He thanked the young girl, whose civility and artless candour had interested him, and quitted her with regret.

He soon arrived near the Church where his solemn duties were to commence, and his heart beat more rapidly. Suddenly he perceived a man coming towards him, hat in hand, and who politely saluting him, asked if he had the honour of addressing the adjunct. On the young man's answering in the affirmative the stranger said to him,

"I am sent by the pastor to request you will go immediately to the sister parish, situated on the sea-coast. The chaplain of this parish is ill, and Divine Service must be performed there to-day."

"Very well," said the adjunct, "I will go."

At the same moment he was joined by the post-boy who fortunately knew the road, and who conducted him to a fisherman's hut, from whence the Priest got on board a large boat, which took him to the place pointed out to him. He soon saw the white walls of the chapel, standing amidst the green landscape.

When he left the boat he was struck by the wretched appearance of a small cabin, before which were grouped six or eight ragged children, who looked at him with curiosity. "What!" said he to himself, "such clothes on a Sunday! But perhaps the poor things have no others." He knew the poverty of the inhabitants of this coast, and he approached the children with affectionate sympathy. The youngest was scarcely a year old, the eldest about nine or ten. By the resemblance of their features, it was easy to see that they were all of the same family, and if their clothes were tokens of their poverty, their faces showed, nevertheless, a praiseworthy cleanliness.

"Where are your parents, my dear children?" asked the young Priest.

"Our father," answered the eldest, "is at sea, and our mother is gone to Church, for it is Sunday to-day."

"Yes, my children, it is Sunday to-day. And you—are not you coming to Church?"

"No," replied the little boy in a sturdy tone.

"And why not then?"

"Because we have no other clothes but what we have on, and our mother will not let us be seen dressed so badly on a Sunday."

"What does it matter, my dear children, in what clothes you appear before God? If you do not go to church, how can you know His Holy Word?"

"Our mother repeats to us, when she comes back, what the Priest has said."

"Has your father been long at sea?"

"He went out fishing some days ago, and will probably return this evening."

"They go out fishing, then, in this place on a Sunday?"

"Yes, of course."

"Then there can be nobody at Church?"

"There will be all the people that were left, the old men, the old women, and the children, and my mother, who is the only one of the young women that was left behind, because she was ill, and because she had to look after my little sister Christina."

The priest cast a glance into the cabin. There was not a vestige of fire to be seen, not a cupboard, nothing which indicated that any food could be found there.

"Are all the inhabitants of this hamlet so poor?" said he.

"Poor! what does that mean?"

"I mean, have all the people of this place so little to eat?"

"We shall have quite enough, when our father returns, with his boat full of fish. But he has been a long while gone," added he, in a voice which betrayed his uneasiness.

"Your father has been several days gone then?"

"Since the beginning of the week, and that is a good while, one of our neighbours told us, that he saw him shipwrecked, and climbing up into another boat. We hope he will return this evening, and then you will hear shouts of joy: such leaping and dancing, and our father will bring us new clothes."

The young Priest asked no more questions, and went towards the Church, astonished at so much naiveté, and so much trust. "What sort of a congregation shall I find?" said he to himself, "but what does it matter? An assembly of decrepit old men, is still an assembly of brethren." At the door of the chapel he met a poor man with a pale and wearied countenance, who saluted him with deep respect. The chapel, which from a distance presented at the edge of the sea a tolerable smiling and picturesque aspect, appeared to him very dismal and gloomy, when he had crossed the threshold. Gaping walls, wooden pillars, worn-out and tottering benches met his eyes. About forty persons assembled within the temple arose at his approach, and looked at him in respectful silence. He sought the mother of the children whom he had just left, and could not perceive her. Her heart was seized with a sentiment of painful sadness. On whatever side he turned his eyes, he only beheld poverty-stricken people, with withered faces, half-closed eyes, wrinkled foreheads, white hair, and rags. The men could scarcely be distinguished from the women; the first had lost all manliness, the second everything feminine. Old age and misery had distorted all their limbs, and disfigured all their faces. At this moment, he remembered the sermon, which he had written with the enthusiasm of a young vicar, who was going to preach for the first time before his parishioners: he had thrown into it all the tender poetry of his soul, and all the flowers of rhetoric of the University. But how could he preach such a sermon before these poor people? He went into the vestry with this reflection, and found there an old man, who held the office of sexton, and bade him welcome. The young Priest desired him to go and give out the Psalms which were to be sung, and was astonished at the effect produced by the united voices of the people; not that one voice was more remarkable than another, but men and women joined together in this religious music, and produced harmonious sounds.

The Priest advanced with emotion to the altar to say the prayers, and looking on his congregation, he was struck with the new aspect, which it presented to him. The countenances were animated, the eyes sparkled. "The Spirit of the ALMIGHTY is with us," said he, and he gained more courage.

After having finished the service, he returned into the vestry, with a feeling of deep humility. "Behold there," he said to himself, "poor, destitute, suffering creatures, who expect some consolation from me. Oh, my God, come to my help. I am but a poor sinner, and I must preach Thy word to poor sinners like myself." He went up into the pulpit, in this religious frame of mind, his looks and his paleness betraying the depth of his emotions. At last he began to speak, and instead of preaching the solemn sermon which he had prepared at Calmar, he only offered up a humble and tender prayer; a prayer to God from the poor and feeble, to the God Who takes pity on all suffering, Who consoles all misery.

His congregation listened to him with profound attention: never had they perhaps heard a sermon delivered with such real feeling, and which was so well adapted to their position. The service ended, they waited at the door of the Church to thank their young pastor. As he was leaving the precincts of the chapel, he saw a young woman standing on a rock, with her eyes fixed on the waves of the gulf. It must be the mother of the poor children. He saluted her, and she respectfully returned his salutation, recognizing in him the preacher of that affecting sermon.

The Priest had eaten nothing all day, and determined to go and dine with this poor woman.

"Come," said he to her, "your children are waiting for you, —it is mid-day."

"And I," answered she, "am waiting for the arrival of the fishermen. My Eric is a bold seabird. If he is not drowned, he will soon return."

"Have confidence, my good woman; do not stay here any longer watching those wild waves. Come with me to your children."

"What! will our pastor indeed enter my poor cabin?"

"Yes, let us go."

She cast one more look at the sea, then followed the Priest with a feeling of gratitude. After having advanced a little way, they

perceived the old sexton, who approaching the pastor with an eager air, said to him,

"Ah, sir, I have been looking for you everywhere, I have a favor to ask of you."

"Speak, friend," said the Priest.

"You know that our chaplain is ill, besides which the house which he occupies is a league off, and if you wish to dine with him, you would have to go on foot, for we poor fishermen have no horses. If our pastor would not disdain the hospitality of an old sexton, I could offer him a humble meal such as poor people can give."

"I thank you; I am not accustomed to splendid repasts."

"Ah! that is right; you will then condescend to enter that modest dwelling, pointing at the same time to the prettiest house in the village. You must know, however, that I am a widower, and keep but one servant."

"I thank you, my friend; but I am already invited to dinner."

"How!" said the sexton with a stupefied air, "already invited? Who has been beforehand with me? There is no one in this parish who could receive the pastor."

"I am going to dine with this woman and her children."

Nothing can express the surprise which these words produced. The poor woman looked at the Priest with a mingled expression of confusion and joy; the old sexton showed excessive mortification.

"With that woman?" said he, in a contemptuous tone, "do you know who she is?"

"I have never seen her before to-day."

"She has eight or nine children. I do not know if you will find a chair to sit on in her house, or what she will give you to eat; but I see what it is, gentlefolks like to joke."

"I am not joking; I know the wretchedness of this woman; I have already been in her house; I have seen her children. I am myself a poor servant of Him, Who has promised the joys of His heaven to those who suffer and are pious."

"But, sir, you do not know this woman, and I am ashamed to tell you, she is the most wretched creature in the parish. I am not speaking of her poverty, for we are all poor as far as that goes. I am not speaking either of her want of forethought, for no woman in her senses would have given birth to so many children. But her father. . . ."

"Oh, hush, hush, Olaf Svindson," cried the woman. And her countenance was overcast with an expression of dignified grief.

"Yes, yes, sir," added the sexton, "you ought to know with whom you are; for an old proverb says, He who touches pitch will be defiled. Her father was a thief, who was publicly whipped at Calmar. Everybody here knows it, and the sins of the fathers will be visited unto. . . ."

"Has this woman stolen from you?" said the pastor, casting a severe look on the sexton.

"Not at all, not at all; I must even say that she is an honest woman, and that if any one attacked her, I would be the first to defend her. I have known her from her childhood; it was I myself who taught her to sing. But I repeat it, her father was a thief; and moreover she is poor and unfortunate."

"Well, my friend," replied the pastor, "I will finish the sentence which you have begun. God says, 'I will visit the sins of the fathers upon the children of those who hate Me, but I will show mercy to them that love Me.' And I will add, that if the good works of the parents are of no avail to the children, who depart from the right road; the faults and the crimes of the parents cannot, either before God or man, fall on the children, who are good and virtuous. This woman is struggling with poverty, and this poverty is perhaps the consequence of the faults of her father, and partly, perhaps, of the culpable prejudice of the people of this parish; but God condemns your injustice, and will come to the succor of her whom you abandon. I am going with her to seek her children. I have not yet eaten anything to-day, and perhaps she has nothing to give me but. . . ."

The sexton made a bow, and went away, muttering, "I thought he would know how to make a distinction between people, but it is just like young priests are."

(To be continued.)

BEQUESTS.—The late Henry Todd, of Boston, after providing for his family, as a man should do first of all things, has made the following bequests: To the Massachusetts General Hospital, \$5000—the interest of which is forever to go towards furnishing free beds (in addition to those now maintained) for those whose circumstances may require them. To the Boston Asylum and Farm School for Indigent Boys, he left a legacy of \$3000. To the Boston Children's Friend Society, he gave \$2000. The rest of his estate, amounting probably to some \$10,000, he bequeathed to the Board of Education, for the benefit of the Massachusetts Normal Schools, in which he took a deep interest.

LATE ATTENDANCE ON PUBLIC WORSHIP.—"Late at Church" is the sure sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow-worshippers by their noisy footsteps, with what degree of reverence can such a man regard the presence of the high and holy One, of whom it may be said, "The Lord is in his holy Temple; let all the earth keep silence before him." How would these irreverent worshippers dare to intrude into the presence of their earthly sovereign with such a pledge of their contempt in their hand? No: they would fear to offend a King, but not the King of Kings. The manifold sins involved in a want of punctuality in the attendance in God's house, must make it to be regarded as one of the gravest evils resulting from this bad habit. Their own devotions are hindered,—those of others are disturbed,—their minister is grieved,—their God insulted,—and all for what? For a trifling indulgence of sloth or self-will, which in each instance a little resolution would overcome, though it would require a strict mental regimen to change the habit.—Rev. G. W. Baker.

To love mankind, knowing what they are, can be nothing but the work of Omnipotence and of God in man. I shall never love all mankind as I ought, till I hate myself.

Thank God for entrusting me with money to give, and much more for a will to give it. Woe be to me, if I keep back any part of it.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JUNE 30, 1849.

THE BOARD OF MISSIONS.

Most unfortunately this important meeting occurred in the very hottest of this trying weather, and in a city from which some would undoubtedly be kept by fears of the Cholera. There are few practical subjects of more importance to the Church, and requiring more patient and careful deliberation, than the manner in which she is to sustain her Missions.

With a vast and almost unbounded Missionary field within her own borders, a land of promise white to the harvest stretching out from the Valley of the Mississippi to the shores of the Pacific, and every Diocese including Missionary ground, the growth and extension of the Church depend upon her Missionary spirit and faithfulness. By the appointment too of Foreign Missionary Bishops, she is pledged to sustain these, or to rob her commissioned apostles of the jurisdiction for which she has solemnly consecrated them.

Facts, which cannot be disputed, prove that neither our Foreign nor Domestic Missions are in that flourishing state which alone can give them proper vigor and efficiency. The sufferings of our Missionaries, in the domestic field, from the misery caused by irregularity or total failure in the payment of their small stipends, declare the state of this department. Then we have not half men enough in the field. Truly the harvest is great, but the laborers are few.

And one deplorable fact proves the feeble condition of our Foreign Missions. We mean the resignation of Bishop Southgate, extorted from him by want and privation. Surely it is a reproach to our Church, in the sight of God and before the world, that she should allow a Bishop to be driven from a glorious field of Missionary labor by hunger, cold, and nakedness. We understand a private letter from Bishop Southgate was read to the Board setting forth the sufferings to which both he and his family were exposed from down-right poverty and want. The question is not whether the Foreign Committee have discharged their duty in this case, but whether the Church has been faithful to the responsibilities assumed in the consecration and mission of Bishop Southgate? Let all who are interested in Foreign Missions be well assured that the whole cause will suffer in this lamentable failure. We hope that the evil may yet be averted. The matter has been rightly referred to the General Convention, and we trust that effective measures may yet be adopted to keep Bishop Southgate at his important post.

There seems to be a lack of confidence in our present Missionary system. We know not whether it extends to the organization, or reaches only to the administration. It will be seen that a resolution has been adopted and a committee appointed to consider the whole subject. We hope it will be fully and fairly presented to the Church, and then wisely and promptly acted upon. Confidence must be restored, or the system which does not inspire it must be broken up.

The following report professes only to give the substance of the proceedings of the Board, without following the exact order. Not having been present, we have made up the account from loose notes furnished by a friend.

THE ANNUAL MEETING OF THE BOARD OF MISSIONS.

This Board assembled in St. Bartholomew's Church, in the city of New York, on Wednesday morning, June 20th.

There were present, the Bishops of New Jersey, Massachusetts, Pennsylvania, New Hampshire and Maine, with a number of the clerical and lay members. The Bishop of New Jersey, as senior Bishop, presided.

The annual Sermon was preached by the Bishop of New Hampshire, at the opening of the meeting of the Board. His text was from St. Matthew, xxii: 39, "And the second is like unto it, Thou shalt love thy neighbour as thyself." It is said to have been a most admirable discourse. The Holy Communion was also administered.

After the meeting had been organized, the Secretaries presented their annual reports. These will in due time be presented to the Church. They were referred, as usual, to Committees who reported upon them, and also submitted resolutions in relation to them.

In reference to the urgent wants of the Committee, the following resolutions offered by Bishop Potter were adopted.

Resolved, That the grievous inconveniences to which the Missionaries and Missionary Bishops are subjected through delay in the transmission of funds, impose a solemn duty on the

Churches to make their annual contributions at the earliest period, that thus the Domestic and Foreign Committees may be enabled to fulfil their engagements.

Resolved, That Advent Sunday be recommended as the appropriate time for receiving contributions for Domestic Missions.

The Rev. Charles Halsey, who has so faithfully and acceptably discharged the duties of Domestic Secretary, resigned his office. Mr. Halsey, as Rector of Christ Church, New York, finds sufficient employment in his growing Parish.

The following resolutions, offered also by Bishop Potter, were adopted.

Resolved, That this Board entertains a deep sense of the judgment and zeal with which their Secretaries have discharged their duties during the past as in former years, and they sincerely regret the necessity which compels one of them to retire from his post.

The following resolution was also adopted:

Resolved, That it be referred to the Domestic Committee to make such arrangements as they may deem necessary, to provide for the performance of the duties of the Secretary of the said Committee for the ensuing year.

The following resolution previously offered was lost.

Resolved, That the Secretary of the Foreign Committee be requested to superintend the business in the office of the Domestic Committee during the following year.

The following important resolution, offered by the Rev. Dr. Mead, was carried.

Resolved, That a Committee, consisting of three Bishops, three clergymen, and three laymen, be appointed to consider whether any, and if any, what alteration ought to be made in the organization of the Board or of its Committees, so as to secure greater economy and efficiency.

The following were appointed upon the above Committee:

The Bishops of New Jersey, Rhode Island and Pennsylvania, Rev. Drs. Mead, Hawks and Ogilby, and Messrs. Gardiner, Newton and Huntington.

The Bishop of New Jersey, as chairman of the meeting, was made Chairman of this Committee by a resolution offered by Dr. Jarvis.

The Rev. Dr. Taylor having resigned from the Domestic Committee, the Committee on Vacancies nominated the Rev. Chas. Halsey, who was accordingly elected.

The most important matter brought before the Board was the resignation of Bishop Southgate.

The subject being discussed in the Board, the prevailing opinion was, that this was only to be settled by the General Convention. This was the purport of a resolution offered by the Committee to whom the matter had been referred.

Bishop Potter offered the following as a substitute, and it was adopted:

Resolved, That it is not expedient for the Board, at this time to act in respect to the tendered resignation of Bishop Southgate.

MISSIONARY MEETING.

After the adjournment of the Board, on Thursday afternoon, in the evening a Missionary Meeting was held in St. Bartholomew's. From reports that have reached us, there was a marked contrast between the temperature of the weather and the degree of Missionary zeal manifested on this occasion. In fact, the Missionary spirit seemed to have taken the Cholera, and was in such a state of collapse that three distinguished Drs. could not revive it. We must say to our New York friends that when they send to Philadelphia for *speakers*, if their own goodly city cannot supply the latter, they had better send here for some *hearers* also. The speakers on this occasion were the Rev. Drs. Tyng, Coleman and the Rev. Mr. C. Halsey. We should have been glad to publish the names of the auditors, only our reporter omitted to take the 'list.'

VALUABLE PREMIUM.

We find the following in "the Christian Observer," as a bait to catch new subscribers:

"For two new subscribers, and payment for the same within three months, we will send a copy of the HON. AND REV. BAPTIST W. NOEL'S WORK on the UNION OF CHURCH AND STATE."

In connection with the above, we give the following from the same paper, showing the kind of information upon which such persons usually base their judgments. It will rejoice many hearts, hostile to the Church, to find that there is a new Bishop of Exeter. Will the Observer inform us what has become of Dr. Philpotts?

"IMPRISONMENT FOR PREACHING.—Dr. Sibthorp, the Bishop of Exeter, has prosecuted and imprisoned the Rev. Mr. Shore, a clergyman who had seceded from the established Church of England, for the crime of preaching the gospel to a dissenting congregation, and the courts have decided that the decision is valid, and that Mr. S. is liable to the penalty, as the law is still in force. This proceeding has aroused public sentiment, and brought many petitions to Parliament, for the repeal of the law; and a bill for abolishing the abuse, is in progress through that body.

If not repealed, the Hon. and Rev. Baptist W. Noel will, no doubt, be liable to imprisonment: a London paper states that he recently addressed a Congregational church."

OLD LETTERS.

There are doubtless in the possession of many persons, in this country, many old documents and letters whose publication would tend to throw much light upon the characters of men and times now passed away. We shall always take pleasure in placing such documents upon record. The two following letters have been placed in our hands by a gentleman of this city. The first, from the Bishop of London, contains much sound and excellent advice. It also shows that the affairs of the Church in the colonies secured the deep interest of some, at least, in the Church at home. The second, though more of a personal kind, is interesting as an early memorial of Bishop White.

For Rev. Dr. Peters, at Pennsylvania.

FULHAM, AUG. 25, 1770.

REV. SIR:—I have taken a liberty with you, which perhaps I ought not to have done without previously knowing your sentiments. I ventur'd to name you to the Archbishop, as a person, whom we might safely recommend to the University of Oxford for an honorary degree of a Doctor in Divinity. That University has been so indulgent at different periods, as to allow the Archbishop and Bishops to make the request in favour of some of the American clergy, and tho' you have not a connection with our society, as a missionary, yet we thought your character as a clergyman, and your present situation, as the president of your new established society, gave you a fair title to our recommendation. It met with the success we wish'd, and the instrument conveying the compliment of the University will be delivered to you by the bearer. Give me leave to hint to you, that as the Archbishops of Canterbury and York, the Bishops of Durham and Winchester, signed the letter to the University as well as myself, you will think it advisable to write a letter of thanks to each of them.

Mr. Stuart has had all the dispatch I could give him, after he had been recommended to me for ordination by the Society. I doubt not your's and Dr. Smith's care in sending over those only, whom you can safely recommend, and indeed I always do justice in declaring, that in general the young men, who come from your college are well qualified for their profession. From the same principle I cannot help wishing, that they may meet with all due encouragement, and not be mortified with the reflection, that persons who have had no education, and who have taken every irregular method of entering into the profession, are prefer'd before them. It has hitherto been my plan not to wound the credit of the Church by admitting into it improper candidates, and I hope I shall persevere in the same resolution. I never could consider tradesmen and mechanicks as entitled to quit their shops for the Church, whenever they pretend to have a call; and as I have been contented to make use of the ordinary means in qualifying myself for the part which Providence has allotted me for the instruction of others, I am rather suspicious of those who presume to expect extraordinary illuminations, and affect to persuade the rest of the world that they have receiv'd them. Whilst this is the case, (and I do not find myself dispos'd to change my sentiments,) I cannot prevail upon myself to make a sacrifice of good sense to good nature, and to give Mr. * * * any encouragement to offer himself to me for orders. I have seen enough in this country to convince me, that men of this turn, (whatever their intentions may be, of these God alone is the Judge,) have done infinite prejudice to religion, and as far as I can avoid it, I will not have a hand in increasing the mischief. I never allow'd when I was a Parish minister any enthusiastick methodist or irregular person to come into my pulpit, and it would ill become my situation to hold a different conduct now, when my example and authority must have a more extensive influence. The Parish of St. Paul's will not convince me of their coming into order and regularity by their choice of Mr. * * *, nor will their recommendation of him oblige me to consider him in any other light, than as a person whom, whilst I know my duty, I cannot receive as a candidate for orders. As I write to you in confidence, I desire that my letter may not be shewn. You will only in general say, that you have no encouragement from me to advise Mr. * * * personal application.

You will give me leave to express to you very seriously my earnest wishes, that the clergy, who have been regularly educated to the service of the Church of England, may preserve themselves from the reigning enthusiasm of these times, and may not be led either by their own warm imaginations, or the delusions of those who affect any extravagance in religion, to leave the plain sober path which the gospel rightly understood has mark'd out to them. We have, God knows, too many amongst us who seem weary of a rational system of religion, and chuse to confound themselves and their hearers by advancing doctrines to which it is hard to fix any ideas, and which have already had fatal effects in turning the heads of the weak and ignorant. If this spirit has made any progress in your part of the world, I doubt not but that you will contribute

your share in checking it; it is from this hope that I ventured to take a step, which may in its consequence add to your authority and influence, assuring myself, and at the same time pledging my credit to the rest of the Bishops, that any compliment paid to you would be well bestowed, because it might better enable you to support the character and dignity of the leading minister in your Province, and assist your endeavours in withstanding any attempts to introduce that spirit of enthusiasm, from which we apprehend the greatest dangers both for Church and State. I should hope therefore, that if any Preachers come amongst you who have made themselves obnoxious to the governors of the Church in this country by their irregular preaching, and who have never received any license to exercise the office of a minister in foreign parts, you will take the same method, which is generally observed with us, of refusing your pulpits to them. I mention this for your own sakes, as I am satisfied, that it will contribute much to the peace and good order of your congregations, which I dare say you and the rest of the clergy have seriously at heart.

I have given my sentiments freely, from which you will plainly see, that it will be highly improper to give Mr. * * * any encouragement to come to me for orders, especially as I find you expressing yourself in your letter to me of Dec. 6, 1769, in this manner. "I shall not hereafter have any connection with the minister or congregation of St. Paul's, who have not only been very undutiful to your lordship, but have also been peculiarly ungrateful to me in the manner they have thought fit to demean themselves, as well as in their manner of representing what I had done and said in this matter."

I have scarcely left room to assure you, that I am, Rev. Sir, your loving brother.

RIC. LONDON.

For the Rev. Dr. Peters.

REV. & DEAR SIR:—I received your obliging letter, and return you many thanks for it. The twenty pounds due to you from the Bishop of London I received yesterday from his secretary. I did not chuse to trouble his lordship sooner, because he has been for some time very much out of order.

At Christmas I went to Twickenham, where I staid much longer than I expected, which deferred my procuring the watch for your nephew. I have applied to a workman well recommended, but he had no watch of the price you fixed whose shape and size pleased me; besides, I thought that the watch would be better finished if it were made on purpose. In a few days I shall have it and will send it to him immediately. I shall wait your directions how to dispose of the money that will remain after the treasurer to the society is paid.

You desire, sir, that I will inform you of the state of my studies. I confess I can give but a poor account of them. London is not a place to study in, unless I chose to avoid making acquaintances. The day before yesterday I dined with the proprietor. He is very feeble yet, tho' a good deal recovered; he cannot exert himself much, but is very cheerful. Lady Juliana is a most amiable woman; she expressed a great regard for you and shewed me your little favourite Sophia.

I delivered your message to Dr. Franklin, and he seemed very much pleased to hear you were in good health. Mr. Coombe was much obliged to you for your good wishes sent to him in my letter. And accept, dear sir, my heart's thanks for the tender regard you express in it to

Your respectful and affectionate friend,
WM. WHITE.

London, Jan. 26th, 1771.

I have preached three times and read prayers frequently.

A friend has sent us the following more particular account of a matter already briefly noticed. Such instances of gratitude and affection, towards those who have long and faithfully devoted themselves to the service of the Church, deserve more than a mere passing record.

PRESENTATION OF A TESTIMONIAL.

On Monday evening last, we had the privilege of being present at a quarterly meeting of the Teachers of the Sunday Schools attached to Trinity Church, under the pastoral care of the Rev. Dr. Coleman. At this time an exceedingly interesting ceremony took place, the presentation of an elegant Silver Pitcher to Miss Ann Cowpland, the directress of the Female School. After the usual exercises, an eloquent and finished discourse was delivered by the Rev. F. Ogilby, full of encouragement to those engaged in this pleasing duty.

The Rev. Dr. Coleman rose, and with much earnestness and feeling, said the pleasing duty devolved on him of handing to the friend who had been selected by Miss Cowpland for that purpose, the Silver Pitcher, prepared by the teachers of the school, for the long and well-tried services rendered for 26 years as the directress of the school. The gift bore the following appropriate inscription: "Presented by the Teachers of the Female Sunday School of Trinity Church to Miss Ann Cowpland, as a testimonial of

regard for her well-tried services of upward of 26 years, as superintendent of the Female Sunday School of Trinity Church, June 1, 1849."

Mr. Peter Williamson, the acting warden of the Church, then rose and said, "On behalf of Miss Cowpland he accepted the handsome and valuable gift with much pleasure. He felt honoured in having been selected to hand over the flattering testimonial of regard to one he considered so eminently worthy their consideration. It would be received and cherished by her with the highest gratification. In behalf of the recipient, he tendered her most heartfelt acknowledgments to the ladies and children for this most distinguished and unlooked for mark of esteem, and assured them that the occasion would be regarded as an incentive to the continuance of those labours which it was now her happiness to know had obtained their indulgent approbation." After a few appropriate and feeling remarks by Rev. F. Ogilby, a hymn was sung, accompanied by an Æolian under the direction of Mr. Pearce, one of the teachers, and after prayer by the Rector, the meeting was dismissed. The whole affair was well conducted, and reflected much credit upon all engaged, and the many happy faces testified that in this case, the gift of love was "twice blessed." We doubt not that a fresh stimulus will be given to the schools by encouraging those who are now laboring in the praiseworthy cause, by producing good feeling, and infusing the spirit of harmony and love.

Peter Williamson W.

LAST HOURS OF EX-PRESIDENT POLK.

A correspondent, in the New York Herald, writing from Nashville, gives the following account of the last hours of Mr. Polk. We take it for granted that this account, from its circumstantial character, is correct. We trust we may be excused for saying, that the dying ex-President, while he left a noble and manly illustration on record of the importance of a prompt attention to religious duties, also gave a strong testimony against the system which could permit a Christian man to live without baptism, and then to be disturbed in his dying moments with mere personal questions about the ministerial agent to be employed.

Mr. Polk sent for the Rev. Dr. Edgar, of the Presbyterian church, seven days before his death, desiring to be baptized by him. He said to him impressively:—

"Sir, if I had suspected twenty years ago that I should come to my death-bed *unprepared*, it would have made me a wretched man: yet I am about to die, and have not made preparation. I have not even been baptized. Tell me, sir, can there be any ground for a man thus situated to hope?"

The Rev. Doctor made known to him the assurances and promises of the gospel that mercifully run parallel with man's life.

Mr. Polk then remarked, that he had been prevented from baptism in infancy by some accidental occurrence, that he had been several times strongly inclined to be baptized during his administration, but that the cares and perplexities of public life hardly gave him time for the solemn preparation requisite, and so procrastination had ripened into inaction, when it was now almost too late to act. In his conversation with the Rev. clergyman, Mr. Polk evinced great knowledge of the scriptures, which, he said, he had read a great deal, and deeply revered, as divine truth; in a word, he was, theoretically, a Christian.

The conversation fatiguing Mr. Polk too much for him to be then baptized, it was postponed, to take place the next evening; but in the interval, the ex-President recollected that when he was governor and lived here, he used to hold many arguments with the Rev. Mr. McFerren, the talented and popular Methodist minister of the place, his warm personal and political friend, and that he had promised him that when he did embrace christianity, that he, the Rev. Mr. McFerren, should baptize him. He, therefore, sent for the Rev. Dr. Edgar, made known this obligation, and expressed his intention to be baptized by his friend the Methodist minister. The same day the venerable Mrs. Polk, mother of the ex-President, a very pious Presbyterian lady, arrived from her residence, forty miles distant, accompanied by her own pastor, hoping that her distinguished son would consent to be baptized by him.

"Mother," said the dying ex-President, taking her affectionately by the hand, "I have never in my life disobeyed you, but you must yield to your son now, and gratify my wishes. I must be baptized by the Rev. Mr. McFerren."

His mother, wise as she is pious, did not hesitate to give her consent; and in the presence of the Rev. Dr. Edgar, and the Rev. Mr. Mack, of Columbia, the ex-President received the rite of baptism at the hands of the Rev. Mr. McFerren.

Mr. Polk has died worth about one hundred thousand dollars, the bulk of which is settled upon his amiable lady, who, it is to be hoped, will long make this city her abode—an ornament to its society, for "all lips do praise her."

NOEL.

THE SPIRIT OF KINDNESS.—He must know but little of the ways of life, who has not learnt and does not understand the value and importance of a spirit of *kindness*, not merely of a good and kind *intent* at heart, (which is sometimes concealed, or otherwise disfigured, by a rough outside,) but of civility, and an obliging kindness in the whole *manner* of a man. Amidst the daily and continual need we have of one another's help, who cannot tell how much a spirit of *obligingness* contributes to the real happiness of life? who has not felt, at one time or another, how much it heightens the acceptableness of any favour, or softens the unpleasantness of a denial?—*Miller's Sermons.*

A RIVAL OF ST. PAUL.—We extract the following from "the Christian Observer."

ANOTHER EPISTLE TO THE ROMANS.—"Dr. Merle D'Aubigne has prepared an address to the Italian people, which will be immediately published at Rome." So says a gentleman in Geneva, in a letter published in the Congregationalist. He says, "it is designed to show that people, that the Reformation commenced in Italy before it was preached in Germany," and that it forms "a good sequel to Paul's Epistle to the Romans."

CORRECTION.—In the poetical piece, entitled "Faint yet Pursuing," in our last number, the word "mocked," in the second line of the fourth stanza, should read "marked."

New Publications.

We have received a copy of Bishop Potter's "CHARGE TO THE CLERGY OF THE DIOCESE OF PENNSYLVANIA, delivered at the opening of the sixty-fifth Convention, May 16, 1849." Also, Dr. Stevens' "SERMON DELIVERED BEFORE THE BISHOP WHITE PRAYER BOOK SOCIETY, on its sixteenth Anniversary, and in commemoration of the three hundredth Anniversary of the introduction of the First Prayer Book in the English tongue into the Worship of the Church of England." "Published by request of the Society."

As the most appropriate notice of these important publications, we shall favor our readers with extracts from both.

THE CHURCH CHANT BOOK: designed to facilitate the practice of Chanting in Churches and the private devotional circle; comprising a large and varied selection of Chant tunes in the Gregorian and Modern modes adapted to the ordinary services of the Protestant Episcopal Church; with an introduction and instructions, relative to the mode of performance. Written, arranged, and in part composed by the Rev. William Staunton. New York: published by Stanford & Swords, 137 Broadway.

The Author of this most useful Work, so favorably known from his Church Dictionary, has again well employed his learning and his skill. Although the Praise of God so largely mingles in our public worship, there is no part of the service in the Sanctuary which has been more neglected. If the Psalms of David have been left on everlasting record as Models of Worship, surely we follow not these noble patterns when we bestow so little attention and care upon the manner in which we chant our Psalms, and Hymns and Spiritual Songs.

The Prayer Book certainly gives great prominence to the peculiar mode of Praise called "Chanting." And, were it necessary, we could give many just reasons for this.

Mr. Staunton, in his Preface, says, "the design of the present work is, to facilitate and improve the practice of chanting in Divine worship, and to make known to the American Community, more fully than has yet been done, the peculiar beauty and value of this style of music. In the mode adopted, we have presented a large and diversified collection of chants, many of which are drawn from the Cathedral service of the Church of England, where the art flourishes in its best perfection. To these there has been prefixed all necessary instruction for the acquisition of a proper and effective style of performance." Mr. Staunton also justly complains of "the inferior position which chanting occupies in the public mind, and the secondary place assigned it in current books of Psalmody." We were particularly pleased with the introduction, which tells "what chanting is, and how it should be studied and performed," perhaps because we understand this best. Indeed it is written with a clearness and simplicity admirably adapted for instruction.

We profess not skill enough to pronounce an opinion upon the character of the Chants themselves. A good judge of such things has given us a most favorable opinion of them. We know Mr. Staunton is well qualified for such a work, and we rejoice he has thus accomplished it. The book is very well printed, and does great credit to the printer and publisher.

ON THE CRYPTOGAMOUS ORIGIN OF MALARIOUS AND EPIDEMIC FEVERS, by J. K. Mitchell, A. M., M. D., Professor of Practical Medicine in the Jefferson Medical College of Philadelphia. Lea & Blanchard, 1849.

The notice of a work like this hardly falls within our province. It is, however, so full of interesting and instructive facts, illustrating its subject, that the general reader must peruse it with pleasure. We are not rash enough, in our ignorance, to pronounce an opinion upon the theory here advanced. We leave that for the M. D.'s to settle. As a subject of interest at present, we quote the application of this theory as accounting for the extension of the

CHOLERA.

Perhaps no disease has so much puzzled the etiologist as cholera. Its singular local origin, its yet more singular pro-

gress, its apparent inconsistencies, its diffusion from a tropical point over the habitable globe, and especially its invasion, in winter, of the frozen steppes of Tartary and Russia, all tend to confuse the observer of epidemics. At one time, slowly, against the monsoon, it advances on a long geographical line, at the rate of from one to two miles a day, whilst at another, it flies on the wings of commerce, almost as fast as there are means of conveyance for men and merchandise. At one time, it ascends or descends along the valley of an innavigable stream, slowly and regularly, as if progressive by its own locomotion; at another, it flies with the ship or the locomotive, across seas and continents. A stranded vessel throws it upon the shore of a lonely sea-island, (Dickson.) One ship conveys it from Dublin to the St. Lawrence,* another meets it in the midst of the Atlantic, and carries it to New York,† while a third, from the same source,‡ deposits it at New Orleans. Steamers scatter it far and wide as they ascend from New Orleans to the various branches of the river above. Contagion might explain the progress, where there are always materials to form a line of march, but contagion cannot account for its solitary advance over untravelled wastes or untenanted seas. Contagion cannot explain its presence in the atmosphere of the mid-ocean, nor its manner of assailing a city at once at its most opposite points. Contagion is at fault as explanatory of the exemption of classes, the almost exclusive invasion of low, damp, dirty habitations, and the uniform appearance of a general premonitory state, before the irruption of the cholera itself.

The attacks of cholera within a few hours after exposure to infection, the introduction into hospitals of large numbers of cholera-patients, whilst the old inmates enjoyed complete immunity, as at the Odinka at St. Petersburg, the diseased condition of a single vessel, the Dreadnaught, in the Thames, in 1837, the great exemption of physicians and nurses, the attack of the old rather than of the young, or of those at puberty, all militate against the notion of propagation by contagion.

On the other hand, many cases are cited where the cholera came with bodies of men, caravans, and ships, and seemed to be propagated by personal communication. At one time it confined itself to one wing of an army; at another, it spread progressively from left to right, along the line of encampment. Sometimes it affected but one out of thirty men in each of a great number of large tents, and sometimes it restricted itself to one or two such tents, which it completely desolated. No wonder that men were puzzled and perplexed, being contagionists at one time and place, and anti-contagionists at another. No wonder that Mojohn and Holland should have endeavored to avoid the difficulty by reverting to the exploded doctrine of Kircher and Linnaeus, the animalcular theory of disease.

The animalcular, being an organic theory, would explain well enough, the phenomena of progress, were it not for the apparent absurdity of supposing that animalculæ of tropical origin could exist and procreate in a Russian winter. The want of proof that animalculæ are poisonous, or that they fulfil the conditions for such a theory, has been already stated.

But if we assume for cholera a fungous origin, all difficulties vanish; and, as in the case of yellow fever, an easy explanation may be given of every apparent incongruity. We have only to suppose, what is known to happen in other cases, that the fungi, on which cholera is assumed to depend, acquire at times, as do the germs of some contagious disease, an unusual power of reproduction and diffusion, a greater potency of expansion. Such germs may be carried by men, and goods, and ships, or may make a slower progress by their own unaided activity, or be scattered by the winds, to regerminate, wherever special conditions are found. Thus can we see why the poison prefers the route of streams, or infests the damp parts of cities; and why classes living in clean apartments in dry districts, suffer so little.

We can see why women escape better than men, why both cholera and yellow fever, by the natural tendency of the vegetable cause to the organs of generation, almost always cause miscarriage of pregnant women, and why, when a city or country is unhealthy, the fungiferous causes of death, by over-stimulating the organs of reproduction, usually make a compensation by the births, for the unusual mortality.

Can we not thus explain the appearance of contagion, where there is no contagion, and the absence of contagion while there is an obvious conveyance of the epidemic poison from place to place.

We are no longer surprised to learn that cholera advanced regularly from the tent nearest to the water, to the others successively, until it reached the end of the lines; nor do we feel astonished that it was, in another case, confined to the tent nearest the tank, or to the flank company, or the brigade on the left or right of the army. We now see why ninety men detached from a large corps, and attacked on the first night of absence, on the borders of a lake, were, without damage to the corps, promiscuously mingled again with it, after being brought back, totally disabled, to the original encampment. We can understand now, how, in the Odinka Hospital, whose salubrity was previously proved by the absence of cholera during an epidemic at St. Petersburg, its eight hundred inmates continued in their usual health, despite the introduction from without of five hundred cases of cholera. We can see how a corps, in its march through an irregularly infected country, may acquire and lose the cholera several times; how a healthy corps may enter a sickly army, en route, and not suffer from the prevailing malady. The diffusion, the limitation, the leaving the infection behind, or the carrying it forward, all admit of an easy explanation, if we assume the hypothesis that germs or spores, created exterior to the body, are the *semina morbi*, and that they are liable to the usual accidents by which seeds are conveyed or lost, or favored or repressed.

* The Carriicks.

† The packet ship New York

‡ The ship Swanton, Captain Duncan, from the healthy port of Havre, was assailed by cholera after being at sea for twenty-eight days, (Lat. 25° N., Long. 57° W.,) and after losing fifteen persons in thirteen days, she arrived in the Mississippi, five days before the epidemic outbreak at New Orleans. The Ship New York, also from Havre, was attacked at sea, sixteen days out, and arrived at Staten Island, two days before the cholera appeared at the New York Quarantine Station.—(Whiting.)

THE ARTS OF DESIGN; An Address before the Art-Union of Philadelphia, May 7th, 1849, by Henry Reed. Published by order of the Society.

In this Address the scholar and the man of letters brings the noble art of rhetoric to bear upon "the arts of design." Their manifold applications, their important uses are set forth with graphic power. We are told of their intimate connection with civilization, with the wants of man, with history, and with religion. Upon this last head we can only make the following brief extract:

Art proceeds to a higher service, which has given to it a peculiar consecration, when it devotes itself to what lies within the scope of scripture truth. It was this class of subjects on which the Masters dwelt reverentially, habitually and religiously; with such subjects their fame is associated, and visions which the painters have spread throughout Christendom come up to the imagination along with the words of the Bible. When death suddenly, but with its gentlest stroke, closed the career of the most eminent painter our country has produced, I mean the late Washington Allston, the paint was left wet on that great scriptural painting, unhappily incomplete, to which he had devoted many of the best, and all the latter years of his life—a life and a name which I cannot mention without regretting that I must not stop to say what might be said of them as showing the beauty and the dignity, the truth and the moral power that dwell in the soul of a great Christian artist. With his high powers as a painter, there was united a most exquisite spirit of criticism, wherein it would have been hard to say which was the largest element, a fine philosophy or tender Christian sympathy. I remember with what deep but tranquil emotion, in tones that were the very music of modesty and genius, he lamented rather than rebuked that injurious temper of criticism which seizes on the weak points of a painter's work, and shuts its vision to all that is genuine and great. He made the remark with reference to Haydon, and I could not but recall it, when not a great while afterwards we heard the tragic story of that painter's death—how, in the metropolis of Great Britain, he was driven by neglect and that wrong which Allston had reproved, to a crazed brain and an awful suicide. Let me add, that I fear it is partly owing to the same injurious sort of criticism that the only painting by Haydon which has found its way to this country, and which, whatever be its faults, has merits that Allston could applaud, is now consigned to some loft or garret in this city.*

We feel that this admirable Address must have the effect of elevating the mind of the artist, and giving him higher and worthier thoughts of his noble profession.

From late English Papers.

STATE OF EUROPE.

Thursday, June 7, 1849.

The French Cabinet has at length been formed. The most remarkable feature of it is, that it excludes DROUYN DE L'HUYS and BUGEAUD, and includes DUBAURE and DE FALLoux. It is much to the credit of LOUIS NAPOLEON that he has resigned his personal prejudices to M. DUBAURE, for the public benefit. The retention of M. DE FALLoux, the originator of the foolish Roman expedition, is for the sake of conciliating the Roman Catholic party. M. DUPIN (aine) has been chosen President of the new assembly, which is even more turbulent than its predecessor.

The French army has not yet entered Rome. M. LESSEPS has left the city, and gone to the French camp. It is said that he has been recalled. The troops are suffering much from sickness, and General OUDINOT must soon attack the city, or retreat to Civita Vecchia, where the French flag is now flying. It is probable that an attack upon the city will soon be made, which will damage the French Government even more than it will the Roman Republic. But the French are in a difficulty, and must go on at any price.

The King of NAPLES has been defeated at Albano, and nearly taken prisoner by the Romans. He has retired within his own territories, which he never ought to have left, much chagrined at the ill success of his expedition. The constitutional border has been removed from the national flag, and the northern part of the kingdom is in an unsettled state. The POPE is much displeased with the whole affair, and threatens to retreat to Avignon. This would please the French amazingly.

Ancona is surrounded by the Austrians, who are said to have advanced as far as Fano. They took the fort of Malghera, near Venice, on the 27th ult., after a siege of twenty-one days. The Papal authority is restored in the four Legations.

The King of Sardinia is much better. It is reported that the Austrians demand possession of Genoa and the Piedmontese fortresses near France; and that the French will assist the Sardinians in resisting them. Whether this be true or not, it does not seem probable that France and Austria will long be at peace.

The Spanish Government have sent an expedition of 5,000 or 8,000 men to Italy. They are to land at Gaeta, and assist the POPE. This will complicate the Roman affair still more. The Carlist insurrection is at an end for the present. The reported marriage of the Conde de MONTEMOLIN is contradicted; and he, with his two brothers, has left England for the Continent.

The Frankfort Parliament has removed to Stutgard. Prussia, Saxony, and (perhaps) Hanover have formed a sort of union

* The allusion is to Haydon's large painting of Our Saviour's Entry into Jerusalem.

under the presidency of Prussia. In this scheme Austria is not included, and Bavaria demurs. It seems as if Germany would be separated into three grand divisions—Prussia, Austria, and Suabia.

The Hungarians have taken Buda and Semlin: and the Russians have entered Transylvania. It is said that the Russian Generals advised the EMPEROR not to fight against the Hungarians, who are very likely to beat both Russians and Austrians. A campaign during the summer among the marshes of Hungary, with the whole population against you, is no joke. It would have been better for the EMPEROR if he had taken the advice of his Generals; for the Poles are sure to rise on the first reverse he meets with in Hungary.

A division of the Russian fleet, and it is said land forces too, have proceeded to the assistance of the Danes. Hostilities, however, have been suspended; and peace, it is to be hoped, will soon be made between Denmark and Germany.

ABBAS PACHA is becoming unpopular in Egypt, and that country is rapidly assuming its old appearance of a Turkish province.—English Churchman.

Communications.

For the Banner of the Cross.

The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy. (Prov. 14: 10.)

Joys the heart hath,—never spoken;
Sorrow that it keeps concealed:
Silent pleasures quickly broken
Were its holy thoughts revealed.

Hopes within the bosom swelling,
Deeply stir the spirit's rest;
Like a fount of gladness welling
In the confines of the breast.

Fears the mind at times beclouding,
Mantling all in sullen gloom;
Heart and home as if enshrouding
In the vesture of the tomb.

There is ONE ABOVE who knoweth
Every thought of weal or woe:
And Himself no "stranger" showeth
To His children here below.

Lord, to Thee, my soul's emotion,
Is as open as the day;
Let it then with true devotion,
Look to Thee, and "watch and pray."
Sarum, 1849. Rev. W. A. White

For the Banner of the Cross.

LIGHT FROM CHRIST IN EVERY MAN.

MR. EDITOR:

Of this plainly recorded truth there are two eminent contradictions, in quarters where agreement is unusual. The first is that of thorough Calvinism; as God hath elected only a part of mankind, and reprobated all the rest, the latter, being beyond any advantage from the salutary breathings of the Holy Spirit, are left utterly without them. The other is found in that extravagant notion of the benefit of the Church flowing from the extravagant theory of the regeneration of Baptism;—at the font is conferred the primal element, is planted the initial germ, of real holy influence, the seed of all acceptable personal sanctification, that first deposit of good capacity before which there can be no veritable goodness;—this doctrine leaves all who have not Christian baptism, whether evangelized persons, or Jews, or Mahometans, or heathen, or sceptics, deists, atheists,—the doctrine leaves all such without the radical gift of sanctity, and of course, whatever appearances may be, without any really gracious development and growth. In the ranks both of Calvinism and of this baptismal theory, such a consequence may be disavowed; but frank common sense declares that the consequence follows naturally and unavoidably from each set of principles. Here, the two doctrines, antagonistic as they appear to be, coincide. In one view, we find an irresponsible choice, affecting individual persons directly, and withholding all grace from the vast majority of human beings, not excepting infants and children. In the other view, a majority, infants and children included, are equally left without grace, through a choice favouring primarily the Church, but reaching individual persons indirectly, and fastening upon individual persons its awful result,—the many being left without the vital element of saving uprightness for want of baptism, while a smaller number receive it at the font.

The sound view, the broad scriptural view, is—that, through Christ, enough of holy ability and holy moving to work out salvation is universal. When, on the fall of Adam, the Saviour was promised, He was promised for the whole world,—was given for the eternal rescue of every human creature. That grant implies (inevitably) the further grant to all men of what is needful to make the redemption available. Light and strength from the Holy Ghost, being absolutely essential to give practical utility to the atonement for sin, are therefore universally bestowed, in adequate measure. The one proposition is as the converse of the other. This promise and grant to the whole race of Adam has never been revoked from any of them; the whole dispensation through Christ continues everywhere in all its force,—the stream (or streamlet) of initial grace being never withheld, though its swell into a flowing river has been widely forfeited. The formation of a select Church under Abraham, and its organizations under Moses and Christ, took back no gift from mankind at large, though they successively enhanced the entire great gift to the members of the Church. The original spiritual light and strength, commensurate with the salvation originally provided, and enough

so to test obedience and faith that God may equitably supply defects here or hereafter, remain with all to the end of time; and every person has them already in his soul when he comes to be baptized into the fold of the Redeemer.

In such doctrine the mind rests with satisfaction, and perceives abundant proof of it in every direction.

Reflecting on the infinite purity of God,—that He "is Light, and in Him is no darkness at all,"—we are convinced that He cannot have left any of His rational creatures without sufficient capacity and strength to become pure as He is pure, holy as He is holy. Every where hath He given a measure of the truth, "the law written in the heart," (whether brightly or faintly,) and the conscious need of an atonement for sin, i. e. of a procured pardon from without the sinner; and will He uphold His truth among men without bestowing grace to improve it? In Christian countries, the unbaptized have "all truth;" can there be such a grant, and yet the very rudiment of the saving and effectual power of the Spirit within be denied? If God refuse the heavenly aid, can we believe that He "hath no pleasure in the death of the wicked?" nay, that He hath no pleasure in their wickedness? It is written, "except ye repent, ye shall perish;" and if any are denied grace for repentance, what a stain on both the mercy and the justice of God, to give them existence, and then, for want of the ability which He can readily confer, to make them perish everlastingly! Christ, we repeat, "died for all;" but to what purpose, if any are left utterly incapable of the benefit of His sacrifice? Thus largely is the character of Jehovah involved in the assertion of the universality of grace. And the human soul itself testifies to the same effect; for every soul feels the power of conscience; and conscience is the finger of God and the light of the Spirit within us,—binding us to fulfil duty as far as we know it, and accusing us if we fulfil it not. Scepticism must lurk in the mind which demands more complete proof of our doctrine.

Yet, further proof there is. Our Lord declares, "I am the Light of the world," i. e. of all the race of Adam,—as was in effect promised in the first announcement of mercy when paradise was forfeited. And of Him it is most explicitly revealed, that He is "the true Light, which lighteth every man that cometh into the world." The latter quotation is peculiarly strong,—as the scope of the entire passage containing it will evince.

In that passage, at the opening of his gospel, St. John condemns the then common opinion that an EVIL POWER created this world. To uphold the purity of the Supreme God, the existence of matter particularly, and of the earth and its fallen occupants, was ascribed by the old philosophers to another being, alleged to be divine in power, though bad in character,—a theory not altogether unnatural, (it was profound as merely human wisdom,) inasmuch as the grand truth of all religion is that God is absolutely immaculate. If God be holy, they asked, can it be He who formed this region of unholiness? no, "an enemy hath done this," inferior to the highest Divinity, yet largely potent. With this hypothesis the evangelist contrasts the true doctrine—in the following declarations concerning the Messiah, the Logos, or WORD. That Person is truly "God," records the inspired penman. "All things were created by Him," matter as well as spirit, not by a subordinate being; and though the creatures are liable to imperfection, the creative act was not an incongruity or moral impropriety, for "without Him," without His placatory mediation vindicating the Almighty, "not any thing" was made: and here is the universal mediatorial or morally harmonizing function of Christ. In the WORD "was life;" living creatures, as well as the inanimate, having existence through Him; matter being through Him exalted to partnership with such grades of spirit as confer perception and consciousness and instinct and reason.* "And the life was the light of men;" i. e. the WORD, far from being an evil power, gave to Adam and his progeny, with their "life" or this whole animal existence, moral "light" also, making them more than reasoning animals, more than intellectual,—endowing the human race, as the immaterial angels had been endowed, with religious capacity, with conscience, with convictive obligation to good. This moral "light shineth in moral darkness, and the darkness comprehended it not," would not 'embrace' it; darkness came into the world, but not through the Creator,—who would have prevented it (were its absolute prevention consistent with moral freedom), and would remove it, by his pure "light" within; darkness there is, and "an enemy" caused it and brought it hither, but that "enemy" created nothing, and nothing was created evil. Nor has the creator stultified Himself by abandoning without help any among men to this adversary, which would be equivalent to creating them to sin, and would be making himself unholy; for He gives to ALL light enough and strength enough to begin their emancipation; even into the darkness which will not comprehend or embrace it, the "light" continues to shine,—and, more explicitly, "the true Light," the self-purchased WORD, the Messiah, "lighteth EVERY MAN that cometh into the world." Thus is proclaimed anew, what had been revealed four thousand years earlier,—the universal dispensation of pardoning mercy and sanctifying aid, from the Omnipotent and Holy One, through the omnipotent mediation of His Holy Son, the Divine WORD. And that universal dispensation has never been repealed in any part of this fallen earth, or among any of its fallen people. Without such a provision, the Creator would be an Evil Power; so concedes the apostle.

No man, then, is left to even a single act of unresisted iniquity. Sin he may, for without that permission there can be no moral probation; but he does it against the "light" within him. The light will grow dim as depravity abounds, and the dimness may increase till it is merged in the "outer darkness;" but that is the fault of the sinner, not of God. Not one can complain in the last day, "Master, thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed;" for all will know, as they know now, that they had received a "talent," but hid it. "Every mouth will be stopped, and all the world be proved guilty before God,"—who allows not any one to be tempted beyond what this divine help will enable him to bear. ALL have that help. Through

the Redeemer of Adam's whole posterity, every one who receives "life" receives inward "light" also from the Holy Ghost.

Your object,—that we presume the spiritual moving to exist where there is no evidence of it. Not so; there is evidence of it in every heart if we could but reach it. The very heathen have this germ, though its growth is horribly deformed by outward error. But why debate the evidence, when God declares that the "light shineth in darkness," into all the darkness, however produced, and of whatever degree, that befalls the souls of men? If the darkness will not "comprehend (embrace) the light," the evidence will of course be blurred. St. John says not that every one in whom the Light shines hath at once all the riches of grace; it is only to those who "receive Him" that He gives "power to become the sons of God." Only the first light is imparted to all indiscriminately. When this is cordially 'embraced' and duly improved, not before, there is added the further ability through which the penitent and willing are newly created, and are advanced in their divine sonship, till they are made (in Christ) "blameless and harmless, without rebuke," ripening for the final sonship in glory. The dawn and first rays of the "light" are in every babe, and may be (and should be) improved effectually from infancy. Obscured, however, as they commonly are through childhood, the twilight and the nascent morning must re-appear, as they are perpetually struggling to do in each bosom. And then we may hope that the heavenly Luminary within will "shine more and more unto the perfect day."

It is further demanded,—why a measure of the Spirit is conferred on those who will never improve and perfect it?—we reply again from scripture, whose voice precludes argument or question, "the light shineth even into darkness which comprehends it not," which clouds and ere long rejects it, though it never on earth is entirely extinguished. This is the fact, whether we can explain it or not. But there are reasons.—Conscience, or the fundamental and universal endowment of Christ's Holy Ghost, prevents this world from resembling the abode of perdition. Most men obey conscience in some things. And it is on this partial yet divine moral restraint that social institutions are founded, from the lowest rules of savage intercourse, to the most enlightened regulations of civilised enactments and customs; and human law is far less widely efficacious than the "law in the heart." But for social institutions, depending on conscience, the earth would not be tolerable as a place of trial and probation, or even of existence.—Conscience, again, is the perpetual "drawing to the Father," the drawing of our souls, of even the most wayward souls,—our "drawing to the Father" by His Spirit within us, ever "waiting within to be gracious." It is the universal divine impulse to obedience,—the universal divine censor of disobedience; and, in this latter function, it becomes, like the Mosaic law, "a schoolmaster to bring us to Christ." Well may such a spiritual agent be resident in the worst as in the best of men.—Moreover: The universal gift of conscience will hereafter, and through eternity, be God's justification in punishing the wicked. It will prove their awful recompense to be, "not according to that they had not, but according to that they had." And not justification only, but more: This universal gift protects God's eternal consciousness of rectitude, in requiring every man to determine for himself whether he will obey, and so be happy through Christ for ever, or abandon himself to obstinate disobedience, and so be forever miserable.

The foundation of the entire change, whether early or late, gentle or severe, from the corruption of nature and the deeper corruption of habit, to a holy heart, holy principles, and a holy life, is prepared in "every one that cometh into the world," by the ray from the "True Light" shed into each soul by His Spirit. Nor is the completion of this change, the entire "change from glory to glory," from feeble graces to the highest, proportional to their outward opportunities, denied to any. "Let us therefore fear, lest, so large a promise being given, any of us should seem to come short of it."

Philadelphia, June 18th, 1849. *Bishop Onderdonk*

For the Banner of the Cross.

PURITANIZING IN THE CHURCH.

The doctrine of the Church is different from that of all sects in that it is more Catholic. The Church theory of grace calls for more implicitness of faith, and consequently honours God and his Word more. It stumbles not at simplicity or mystery in doctrine; it is as confident of receiving virtue and salvation from the touch of a Saviour's garment, as in doing what are called greater things, though in reality, the greatness of any thing we do in religion is best expressed by the greatness of our faith in it;—if a man will trust himself on what sense calls a most unpromising hazard, that is great faith; if he will accept of the crumbs that dogs do eat, it is that which stirs up a Saviour's admiration to say, "great is thy faith." Now there is power in the promises and there is certainty in them, which nothing but implicit faith can bring out. They would break forth in astonishing fatness, if we did but touch them with such a faith. But when we seek to feel and know all things, bringing them down to a level with our senses, we forsake a Church mind and training, and walk by sight and sense, which is not a religious walk, but such a walk as other animals have. It is neither by sense nor is it by reason that we thrive in grace—we live by faith; we live as seeing Him who is invisible, and of course, have a Light which the world knows not of, a supersensual vision. Now, Puritanism, as contrasted with the trusting, reposing, universal system, fit and proper to the Church, brings the deep things of experience down to the senses, gives standards and tests, as if religion had moulds to run hearts in and they were all of the same capacity and shape. Of course it is ready to sit in judgment on the state of souls, and finds in itself the rule and standard of judging. It is a theory of sense contrasted with that of the Church, and it acts on the principles of sense. It is a no trust system; it is in its nature a self-filling, not a self-emptying system, and where every thing is spiritual, where all is trust, and the completer trust the more incomprehensible the things to be trusted, as in heaven, we see not but its incongruity must be felt, as it

is said darkness may be. Hence the low view of ordinances and sacraments many have; hence the breaches the world makes, stamping its image and superscription on things spiritual and infusing its spirit, making the Church characteristic "of them that are without."

Rev. Herman Huth

DEAR MR. EDITOR:

Will you oblige me by inserting the following list of corrections of mistakes: mistakes of the press, which seriously affect the import of certain passages in the article entitled, "A Parallel, with explanations." "The individual members of those churches may be serious minded, devout, exemplary persons; all of them who have been baptized are members of the one body, though not in communion with it. But as organizations, as societies, they neither are the one body nor parts of it." "But as organizations" belongs to the last sentence of the paragraph. As printed, it is connected with the last but one, and mars its meaning. Further down I am made to say, or rather the deceased Bishop, (only one bishop is quoted in the whole article,) whose words I quote, is made to say: In my judgment THEY are not excusable who, neither neglecting the means of information nor wilfully resisting the light of conviction, remain still in error. The true reading is, "In my judgment they are excusable." "How forcible are right words." How important the principle applicable alike to little things and great: "Every thing in its place." N.

For the Banner of the Cross.

FLOATING CHURCH MISSION.

As I doubt not, Mr. Editor, many of your readers will be glad to hear of the operations of the Seamen's Mission, I will give a brief synopsis of the same up to date. Since the opening of the Chapel, on the 14th January last, I have baptized 3 adults (2 of them sailors, and 1 a sailor's daughter) and 19 children of seamen. The Bishop confirmed 8, (on the 20th May,) 2 of these were sailors, and the rest wives and daughters of sailors. There are now 20 families under my pastoral care, and the number of regular communicants is about 18. The temporary interruption of our services, in consequence of the removal of the Chapel from its moorings, doubtless partially stopped our progress, but no such accident being likely again to occur, we may hope, through the continued favor of God, to receive vast additions to our numbers. Our success so far has exceeded our most sanguine expectations, and the field is only just entered. Of those who have been gathered into our fold, both old and young, it may be said, literally and truly, that "they were as sheep without a shepherd." Whole families growing up without any knowledge of God, and utter strangers to the covenant of promise, have with scarce an effort been brought unto the Saviour. As soon as they heard of Him, they obeyed Him. Of those who have heard the Word preached, received the seal of truth, and gone forth on the great highway of nations, we can as yet say nothing, but we may in reason, and with faith believe, that some at least will carry with them the joyful tidings of Salvation to earth's remotest nations.

The number of seamen who have families residing in this city is very great. Owing to many causes, (the chief of which are the central position, the cheapness and security of this port,) seamen prefer this to the other large commercial marts. Hence great influence over them might be easily acquired through their wives and children, the surest avenues to the human heart. The sailor must become attached to the Church, if he finds her educating and providing for his chief treasures, and thence he will learn to look upwards to Him, who hath founded this Holy Institution for the happiness and Salvation of man. Of course, the Sunday School is the means through which the children are to be trained in the "nurture and admonition of the Lord." Having brought the lambs within the fold, we must lead them onward in the green pastures and beside the still waters of true religion. This object we now are effecting. A suitable room has been generously lent to us, and we only now need the necessary furniture, books, &c. I feel sure that the knowledge of our wants is all that is necessary to insure their speedy supply. I would, therefore, through your columns, request those who are interested in the Mission, and especially the Sunday Schools of our Church, to aid us in such manner and with such contributions as may be most convenient to them. The benches, tables, books, &c., are the chief things which we want, and by supplying them, or the means of procuring them, our purpose can be effected. Any donations or contributions may be sent to the subscriber, or to Jos. E. HOVER, Esq., 87 North Third street.

R. S. TRAPIER, Rector of Floating Church,
243 S. 10 street.

MAKING HOME INTERESTING.—Let parents make the hearthstone more alluring than the bowling alley, and their children will be found at home, instead of wandering about, seeking street entertainments, which their natures demand, but which is not to be found under the parental roof. Interesting, entertaining and useful books and newspapers are the best means of giving employment to the youthful mind.

Let children and youth be supplied with instructive reading, and the instances are rare indeed, where they will not avail themselves of it.

Opposition to Veils. The West Pennsylvania Conference of the United Brethren (German Methodists) adopted a resolution at their last meeting, recommending the General Conference to introduce an article into their Discipline to forbid their female members to wear veils.

The exercise of a Christian who expects the time of death, and who ought every day to expect it, is frequently to examine his heart, and to keep it clean; to oppose the flesh, and continually to rouse up his faith, having the arms of prayer always ready. God has thought fit, that the end of our life, and that of the world, should be always concealed from us, to induce us to look upon every day as the last.—QUEENSL.

* Eccles. iii. 21.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen) from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission.

Churchmen, desiring to contribute books, materials for clothing, &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st. above Chestnut.

J. A. MERRICK.

NOTICE.

CHURCH OF THE ASCENSION.—During the months of July, and August, this church will be closed on the evenings of the Third Sunday. Afternoon service at 4 o'clock.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The Stated Meeting of the Society will be held on Monday evening, July 2d, at eight o'clock, in the School Room of St. Paul's Chapel, (entrance on Vesey street.

S. COX, Jr., Hon. Secretary.

New York, June, 1849.

ST. JOHN'S CHURCH, N. L.

There will be a third service in this Church on Sunday evening next, 4th after Trinity, July 1st, when the Right Rev. Bishop Potter will preach, and a collection will be made for the Bishop White Prayer Book Society. Service will commence at a quarter before eight o'clock.

June 25, 1848.

The Editor of the Church Review respectfully requests Secretaries of the Diocesan Conventions to forward to him a copy of their printed Journals as soon as published.

New Haven, Conn., June 25, 1849.

Married.

At Middletown, June 5, by Rev. Dr. Jarvis, EDWARD S. HALL, of Millville, Mass., and MARIA ANTOINETTE, daughter of Rev. Dr. Jarvis, of Middletown.

Died.

In this city, on the 25th inst., MARY OLIVIA, eldest child of Rev. P. M. Stryker, Rector of St. Mark's Church, Penn Yan, W. N. Y., aged one year, eleven months and six days.

On Saturday, 23d inst., ROBERT LLOYD, infant of the Rev. R. L. Goldsborough, Rector of Trinity Church, Elkton, Md.

At Pelham, Westchester Co., N. Y., on the 16th of June, 1849, ARRY, the daughter of the Rev. Robert Bolton, in the 22d year of her age.

Acknowledgments.

The undersigned gratefully acknowledges the receipt of 40 Prayer Books, from the Female Protestant Prayer Book Society of Philadelphia, for the use of the Navy Yard.

THOS. R. LAMBERT, Chaplain U. S. N.

June 20, 1849.

The subscriber would, through your paper, make his grateful acknowledgments to the following societies, praying that their valuable gifts may accomplish for our beloved Zion the good intended by the donors, and so much needed in this south-western part of the diocese.

To the Bishop White Parish Library Association, for twenty-five additional volumes to the library of the Rector of Christ Church, Greensburg.

To the Female Protestant Episcopal Prayer Book Society of Pennsylvania, for thirty-six Prayer Books.

To the Philadelphia Episcopal Female Tract Society, for a quantity of Tracts.

To the Bishop White Prayer Book Society, for forty-eight Prayer Books.

B. BOTCHELLER.

P. S.—Returns in due time may be expected for a proportion of the Prayer Books.

B. B.

Advertisements.

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The public are respectfully invited to call at the office before insuring elsewhere. Blank Forms, Tables of Rates, and Descriptive Pamphlets may be had gratis, and every information on the subject of LIFE INSURANCE furnished with pleasure and promptness.

June 30—6t

Important to Clergymen.

FOR SALE, a complete set of the London Christian Observer, 48 vols.

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Church Review.

The Second Number of the Second Volume of this Quarterly will be published on the first of July next. The following is the table of contents.

Art. I. Milton's Prose and Poetical Works. Art. II. Prof. Stuart on the Wine Question. Art. III. Translation of the Syriac Ignatian Epistles. Art. IV. Miss Strickland's Queens of England. Art. V. Noel's Church and State. Art. VI. Morell's Philosophy of Religion. Art. VII. Layard's Remains of Nineveh. Art. VIII. The New Hegira. Art. IX. Book Notices. Art. X. Literary Intelligence. ECCLESIOLOGICAL REGISTER, Home Intelligence, Foreign Intelligence, &c.

Terms, \$3.00 per year. Address "Editor of Church Review," New Haven, Conn. June 30—1t

St. Mark's Classical School.

ORMES B. KEITH, } PRINCIPALS.
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately adjoining St. Mark's Church on the west.

The object of the School is to unite with thorough instruction, religious influence. To this end the Bible and Prayer Book will form part of the boys' studies.

Application for the admission of pupils can be made until July 10th, at No. 24 Chancellor Street, where further information respecting the School can be obtained.

It is earnestly hoped that no boy of vicious disposition will be presented for admission.

Attached to the School, and preparatory to it, is a JUNIOR DEPARTMENT, to which a limited number of boys between six and nine years of age will be received.

This department will be taught in separate rooms from the other school, and under the general direction of the Principals; the particular care of it to be committed to a lady well qualified for the task.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

June 23—1t

Official Calendar of the Church:

Containing an Exposition of the several Offices, adapted for various occasions of Public Worship, together with the Epistles and Gospels for each Sunday and Festival of the Ecclesiastical Year; with an Analysis of the Lessons; compiled from the works of Rev. John Boys, D. D., Dean of Canterbury, A. D. 1629; with Addenda, exhibiting the Constitution and Canons of the Protestant Episcopal Church in the United States; corrected Lists of the Clergy; a History of the Ministerial Succession, from Archbishop Parker up to the Apostles, through three channels, viz., Anglican, Gallican, and Italian; also, a View of the Present Condition of the Eastern Churches, etc., etc., by Rev. Kensey Johns Stewart, A. M., Presbyter. Just published and for sale by King & Baird, No. 9 Sanson St., Phila.

Waters, Baltimore; Stephen Charles, Baltimore.

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This Library is deposited in the Vestry Room of St. James' Church. The Librarian, Mr. Murphy, is in attendance to receive and deliver books every day, (except Sunday,) from 12 M. to 2 P. M.

Those entitled to the use of the Library are the members of Christ Church, St. Peter's, and St. James', all members of the Society, all students of theology belonging to the Diocese of Pennsylvania, and all clergymen of the same.

Any donations, in books or money, will be thankfully received by the Librarian or Chairman of the Library Committee.

Any persons having in their possession one or more of the books included in the subjoined list of "works missing," will please to return the same to the Librarian or Chairman of the Library Committee, as soon as possible.

The following is a catalogue of the books missing.

WORKS MISSING.

Gordon's Lectures on Catechism, 3 vols.

Magee on the Atonement, 2 vols.

Gray's Key to the Old Testament.

Seabury's Sermons, 2 vols.

Dr. Bull's Sermons, 3 vols.

Evangelical Tracts, 1st vol.

Religious Tracts, 6th, 7th, 9th and 11th vols.

Josephus, 2d vol.

Rollin's Ancient History, 1st vol.

Rosenmuller, 3d vol.

Griesbach's New Testament, 1st vol.

Mosheim's Ecclesiastical History, 1st and 2d vols.

The following is a catalogue of the books belonging to the Library.

H. J. MORTON, Chairman of Library Committee.

I.

Leslie's Theological Works, 2 vols.

Mede's Works.

Polano's Council of Trent.

Pearce's Commentary, 2 vols.

Newcome's Minor Prophets.

Hale's Chronology, 4 vols.

Brownell's Common Prayer.

Tillotson's Works, 3 vols.

Stackhouse's Body of Divinity.

Aria Montanus, Hebrew and Greek.

Reynolds' Works, 2 vols.

Bishop Sanderson's Sermons.

Allistree's Sermons.

Spotswood's Church of Scotland.

OCTAVOS, ETC.

Michaelis on the New Testament, 6 vols.

Burnett's History of the Reformation, 3 vols.

Butler's Horæ Biblicæ, 2 vols.

Collyer's Sacred Interpreter, 2 vols.

Daubeny's Guide, 2 vols.

Gordon's Lectures on the Catechism, 3 vols.

Gisborne's Sermons, 3 vols.

Griesbach's Greek Testament, 2 vols.

Bishop Hall's Works, 10 vols.

Jostin's Works, 11 vols.

Grave's Pentateuch, 2 vols.

Milner's Church of Christ, 5 vols.

Magee on the Atonement, 3 vols.

Pearson on the Creed, 2 vols.

Spry's Bampton's Lectures.

Shuckford's History of the World, 2 vols.

Scholars Armed, 2 vols.

Tomline's Theology, 2 vols.

Schleusner's Lexicon, 2 vols.

Mosheim's Ecclesiastical History, 6 vols.

Lowth's Isaiah, 2 vols.

Newton on the Prophecies, 2 vols.

Gray's Key to the Old Testament.

Reports of Advancement Society, 2 vols.

Warburton's Divine Legation, 2 vols.

Sermons to the Society for the Propagation of the Gospel in foreign parts.

Bishop Seabury's Sermons, 2 vols.

Balguys's Tracts.

Dr. Bull's Sermons, 3 vols.

Life of Dr. Bull.

Church Controversy, N. Y., 1811.

Report of Rev. Cave Jones' Case.

Simons' History of the New Testament.

Cressner's Judgments on the Catholic Church.

Philologus Hebræo Mixtus.

Saldon's History of Fishes.

Sharpe's Essays.

Essay on Faith.

Antidote to Deism.

Evangelical Tracts, 2 vols.

Religious Tracts, 12 vols.

Journal of Convention, 1784-1814.

Bishop White's Controversy, 2 vols.

Abercrombie's Sermons.

Josephus, 6 vols.

II.

Allen's History of the Reformation.

Waterland's Works, 10 vols.

Macknight on the Epistles, 6 vols.

Kidd on the Trinity.

Daubeny's Protestant Companion.

Bowden's Letters, 2 vols.

Potter on Church Government.

Rollin's Ancient History, 8 vols.

Verplanck's Evidences of Revealed Religion.

Hollock's Sermons, 4 vols.

Horne's Introduction, 4 vols.

Burrow's Summary, 3 vols.

Skinner's Truth and Order.

Lord Barrington's Theological Works, 3 vols.

Rosenmuller's Vetus Testamentum, 6 vols.

Hartley's Researches in Greece.

Newton's Works, 2 vols.

Christian Library, 2 vols.

Church Register, 2 vols.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 7, 1849.

[VOL. XI.—No. 27.—WHOLE No. 549.]

Calendar.

JULY.

8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James.
29. Eighth Sunday after Trinity.

Church Intelligence.

PENNSYLVANIA.

The following are some of the episcopal acts of the Bishop of this diocese during the past month.

Sunday morning, June 3rd, at Christ church, Leacock, preached, catechised the children, and confirmed four persons.

Afternoon in All Saints', Paradise, preached, catechised the children, baptized an infant child of the rector, and confirmed four persons.

June 4th, at St. John's, York, preached and confirmed six.

June 5th, at the opening of the Southern Convocation, in St. John's church, Pequea, preached.

The next day confirmed one person, and addressed the congregation on three different occasions.

June 7th, at Bangor church, Churchtown, catechised the children, preached, and confirmed two persons.

In the afternoon of the same day, at St. Thomas', Morgantown, read prayers, and addressed the congregation after a sermon by the Rev. Mr. Arnett, of Ohio.

June 8th, A. M., preached in St. Mary's Church, Warwick, and P. M., preached in St. Andrew's, West Vincent.

Sunday, June 10th, A. M., at Zion Church, Tuscarora, addressed the children, baptized, and confirmed an adult, preached and administered the Communion.

P. M., in the Town Hall, Tamaqua, preached, and confirmed one person. Evening, addressed the Congregation after a sermon by the Rev. Mr. Russell.

June 10th, on Summit Hill, read prayers, confirmed three persons, and addressed the Congregation after a sermon by the Rev. E. N. Lightner.

June 12th, A. M., preached before the Schuylkill Convocation at Mauch Chunk, confirmed two persons.

June 14th, at the Calvary Church Mission (N. L.) confirmed eleven.

June 15th, at All Saints' Church, Moyamensing, admitted to Deacon's Orders, Mr. John K. Murphy.

June 17th, A. M., at All Saints', Oxford, baptized an adult, preached, and confirmed two persons.

P. M., at St. Mark's, Frankford, preached and confirmed six.

A CHARGE

To the Clergy of the Diocese of Pennsylvania, delivered at the opening of the sixty-fifth Convention, May 16th, 1849. By the Right Rev. A. Potter, D. D. LL. D.

MY BRETHREN OF THE CLERGY—

Among the duties imposed, by the Church, on her Bishops in this country, is the grave and responsible one of addressing a Charge, as often as once in three years, to the Clergy within their jurisdiction. I have delayed entering on this duty, somewhat beyond the period fixed by the Canon,* partly because of other urgent duties, but more especially because I have desired that, when once begun, it might be prosecuted at intervals less rare than the Canon seems to contemplate, and with some degree of method.

It is my purpose now, should life and ability be given, to offer to you, from year to year, a series of connected counsels on some of the most momentous of our common duties as Ministers of Christ. Waiving topics of a more transient nature, I propose to bring before you a few of the great principles, which ought, as it seems to me, always to be kept in view, of which we labour at the twofold work assigned us by God, of saving ourselves and saving them that hear us; and I shall endeavour, while presenting these principles, to indicate how they ought to be modified in practice, according to the state of the world at large, and especially according to the condition of our own country and Church.

The great secret of all ministerial usefulness must be found, I conceive, in ministerial self-culture—in the careful cultivation, with the aid of God's grace, of our whole nature—spiritual, moral, intellectual, and corporeal. We work on others, mainly, through the personal endowments which we have received from Heaven, or which we have acquired by culture. Even those Divine and supernatural truths and offices, which we dispense to men, must reach their great end, for the most part, through our zeal, our integrity, and our wisdom. The word preached, for example, is it not usually effectual in proportion to the clearness, the fervour, and the logical power of those who preach it? The prayers offered—do they not bear the hearts and consciences

of the people towards Heaven, according as the Minister's own heart is exalted by faith, warmed with love, subdued by penitence! So the sacraments administered become channels of grace to the souls of men, in proportion as those souls have been previously touched through faithful appeals and instructions from the Pastor, and in proportion, too, as these holy mysteries are dispensed in a reverential and edifying manner. No matter, indeed, what be the mean of grace—be it truth or sacrament—be it prayer or thanksgiving—be it fasting or alms, it will be apt to prove all but powerless, if its significance be obscured, or its grand aim decried, by the evil example of him who is its appointed Minister. The Spirit of God acts on men in good part through his anointed Ambassadors; and He acts therefore feebly, if those Ambassadors interpose between his grace and the souls that he would visit, their own ignorance, levity, or impiety. He rarely acts at all, if they are morally reckless, or corrupt. The great law, which makes thought and emotion in those who speak, the condition of awakening kindred thoughts and emotions in those who hear, is not annulled by the supernatural grace of the gospel. On the contrary, the renewing and saving energies of the Holy Ghost so concur with the natural powers of its earthly Minister, that whether in moving others or in rousing himself to duty, that Minister must work—must work with all his heart and strength, and must never forget that he who would be a blessing to others is to begin by winning spiritual blessings for himself.

The improvement of the people, then, is conditioned on the improvement of the Clergy. All the world over, and through all time, the state of the Church reflects, in a great degree, the state and character of her Ministers. Make the one more wise, laborious and earnest, and you cause the other to be more given to every good word and work. So in respect to any congregation; we can hardly pray more devoutly and fervently in our closets—we can hardly watch more carefully over our own hearts, or ply more diligently our studies at home and our labours abroad even for a few months, but God will vouchsafe us some sign* that our prayers are remembered in Heaven, and our generous self-sacrifice made honorable on earth. And to what purpose, as Ministers, do we live, if this be not always our aim? We open our churches—not merely that the seats may be filled,—not merely that confiding and admiring throngs may be gathered to hear us, but that the people may give heed to the word spoken. We open them that there may be an active, an ever-extending and an ever-progressive piety—extending, that new hearts may be reached—progressive, that all may advance in religious knowledge and in personal holiness.

Ministerial self-culture therefore, in all its branches, is the subject to which I would ask your attention—comprehending within this term whatever can contribute to a clergyman's improvement, and keeping steadily in view the great truth, that it is through such culture, constantly maintained and pressed forward, that we are to win at last from our Master's hand—for ourselves, a worthy crown—for our people, an abundant entrance into his kingdom and glory.

As preliminary, however to this subject, there is another which demands a brief discussion, and that is the precise position which a Christian minister now occupies in this land and in our communion. Every profession has its own peculiar advantages and disadvantages, and by those who embrace it, these should evidently be well understood and well considered. Again, the different positions in a profession, whether we consider it in respect to time, or in respect to place, or in respect to other circumstances, will have each its distinguishing characteristics; and it is plain that these too should be carefully studied, if we would make the most of our powers and opportunities. And then, again, each individual clergyman has his idiosyncrasy from nature, and his peculiarities—corporeal, mental, and spiritual, superinduced by education and by habit, and it becomes him to remember and appreciate these also, if he would be a workman that needeth not to be ashamed. Self-knowledge is the one grand condition of self-culture, and that alone is self-knowledge which combines, with a correct appreciation of our personal character and capacities, a just estimate of our position—

- I. As ministers.
- II. As ministers of religion.
- III. As ministers of the religion of Christ,
- IV. As ministers of the Protestant Episcopal Church.
- V. As ministers of this Church, in the nineteenth century.
- VI. As ministers of this Church, and of this century, in the United States of America.

I. We should understand our position as MINISTERS, i. e. as officers, stewards who are clothed with a delegated trust, so that we act not merely for ourselves, but for others also. We have a twofold character, the one personal—the other official, and of course we have a twofold responsibility. We are to take heed to ourselves; we are to take heed to those over whom we are overseers. For the present, I put the religious character of our office out of the account. I call your attention to the simple fact that we are not only men, but officers. It is a fearful thing to be a man,—for to man alone, of all the living multitudes that

* If God suffers even a holy pastor not presently to see the fruits of his labours, it is to convince him that the success of his labours belongs to God;—and he ought to humble himself, and fear lest the fault should be in himself.—Bishop Wilson, *Sacra Privata*, p. 103.

roam over land, or that swarm through air, and stream, and sea—to man alone attaches responsibility—a sense of accountability within, which is but the faint echo (as he well knows) of a yet graver accountability without. To man alone, belong powers capable of an endless and sublime progression,—powers which he cannot employ aright, without unspeakable benefit to others and to himself,—powers which he cannot misemploy, without unknown but deplorable ills alike to his neighbour and his own soul. Social always, always active, always responsible, it is indeed a fearful thing to be a man.

How much more fearful to be not a man only, but to be at one and the same time a man and a minister; to have intrusted to us not our own welfare only, but the welfare of others also—to have it entrusted to us, too, in a representative capacity, so that in respect to many, very many perhaps of those around us, we act for them, we act through them, we act upon them, not merely in-virtue of the social ties that bind each to the other and all to us, but we apply to them the different and the higher agency, which belongs to us as trustees at once of an earthly power, and of a heavenly sovereign. In the course of ten or twenty years, what a number, brethren, of our fellow beings, within and without our own congregations—within and without our own communion too, must come directly or indirectly, under our official influence; and each one of these, remember, carries through all his mortal sojourn, and into the very presence of his Judge at last, some trace—some tint of light or hue of darkness—that we, because of our official authority, have cast perhaps unwittingly upon him. Is it fearful to be a man then—how much more fearful to be both a man and a minister, and to be, as in our case, ministers as well as men for life; to bear upon us a commission which may never be revoked, which always charges us with work to do, and which confers dignity, and exempts from punishment only as that work is done with our might, so that to whatever of official duty we are at any time equal, to so much of official duty we are then commanded. There is no discharge in this war. To be faithful soldiers and servants, unto our lives' end—always to give our faithful diligence in the work of our ministry, and in framing and fashioning our own selves and our families so as to make both wholesome examples to the flock, these are the terms of our enrolment in the sacramental host. Our weakness, then, as well as our strength—our age as well as our youth, are to be given to our work. He that hath much, let him give plentifully; he that hath little, let him do his diligence gladly to give of that little, for so shall he gather to himself a good reward in the day of his necessity.

II. But we are to understand, again, that we are MINISTERS OF RELIGION. In one sense, whoever holds an office, intended to promote human welfare, may be called a Minister of God; since some purpose of God is to be promoted through his official and proper agency. But we are God's Ministers in a sense more specific, and far more sacred; since to us have been committed the interests of his religion. The recognition and worship of some superior Power, invisible—yet present and supreme, is the dictate of Nature as well as the command of Revelation. Everywhere, and in all ages, man's heart has yearned after the unseen God, and has trembled before his anticipated judgments. Everywhere, too, this spiritual or religious element in our existence is felt to be paramount in dignity and importance; so that they who stand forth before men, as its representatives and Ministers, are held to be the special Ambassadors of Heaven, and to bear about them a peculiar sacredness.

In some lands, and at some periods, this sacerdotal office, through a misguided reverence, has been allowed to supersede or to swallow up all others; so that a corps, perhaps a caste* of well-disciplined and unscrupulous priests, alike jealous and tyrannical, have taken to themselves the entire government of society, civil no less than sacred. It was thus in ancient India and Egypt, and to some extent it was thus, too, in Mediaeval Europe—the office being debased and ultimately weakened by the very means which were taken to strengthen it. At other times, or in other lands, the theocratical power in the state has been content to yield a nominal precedence to monarchy, to aristocracy, or even to democracy, provided, however, that these last would constitute themselves its nursing fathers, and would, at the same time, profess to receive from it (in whole or in part) as a gracious boon, to their right to reign. Again—and through how long a period even of Christian history do we find the temporal and the spiritual authority engaged—now in an ignoble contest for civil supremacy,—now in a league not less ignoble, to trample down the liberties of the people, and to build up a twofold despotism—the one over opinion, the other over will and act. At one period, all without the Church being ignorance and anarchy, ecclesiastics became the master-spirits of the time, and priestcraft was too often but another name for almost all government; at another, royalty being needed to centralize interests hitherto separate, and to harmonize discordant powers, the crossier was compelled to succumb before the sceptre, and the edicts of a king became supreme, even in matters that touched only the Church's faith, discipline or worship.

How large a share of the world's history, both ancient and modern, is occupied with these multiform and often stormy at-

* In the latter case the office is hereditary; in the former it is elective. The distinction is fraught with most important consequences, some of which are noticed in Guizot's *Modern Civilization*, Lecture 3d.

* Canon XXVII. of 1822.

tempts to adjust the social and legal position of the Ministers of religion, to their true character and functions! And what does that history prove? It proves, in the first place, how firm and unyielding is the hold on the human mind of religion and its Ministers; since no violence from without, though all the other powers of society be leagued against it,—no errors or corruptions from within, be they never so flagrant, have sufficed for its destruction. Cast down, and to all appearance destroyed to-day, religion rises with renewed and resistless vigour to-morrow. This same history teaches, too, that when different forms of religion come into conflict, all must at length yield before that which springs from the simple and positive command of God. Never, for instance, in ancient times, did Judaism and Paganism meet in fair and open field, that it was not soon seen how powerless are the inventions of man, when arrayed against the teachings and institutions of the Most High.

But the lesson which I would especially command to your notice, as deducible from the religious history the past, is, that the Ministers of God never go forth in the simple majesty of truth—cementing no alliance with thrones—courting no friendship with the world, that they do not quickly triumph. How was it in the first centuries of our own era, when the Missionaries of God's last dispensation to man—though few in number and humble in rank—had to encounter a world in arms? Strange, that the fact then made manifest, was so soon forgotten. Strange, that men who had filled the earth with their doctrine—men who with no help, except from God and their own brave hearts, had won to their standard the talent, the learning and the wealth that rule mankind—strange, indeed, that they should have superseded so soon the simple instruments of such a victory by corrupting alliances with unhallowed passion and with worldly power. But so it is. From the reign of Constantine down to the landing of our fathers at Jamestown and at Plymouth, through more than a thousand years of strife, and toil, and bloodshed, even Christian Europe was slowly working its way towards that truth, which to us seems written as with a sun-beam on all the teaching of Christ, and on the triumphant mission of his Evangelists. That the Ministers of religion are Ministers of religion, that their functions are simply spiritual—that on the one hand they have no concern (except as they act on the great fountains of human opinion) with civil legislation, and that, on the other hand, that legislation has no authority over them, except as they are men and citizens,—that the Church and the state are independent but co-ordinate powers, the one having cognizance of things temporal, the other of things spiritual—and that the one only appropriate weapon of God's Ambassadors is TRUTH—truth in doctrine and truth in life—truth warning every man, truth teaching every man, truth rebuking every man, with all long-suffering, and yet with all authority—this is a principle which may be familiar to us as household words, but which to the world at large, and even to Christendom itself was long unknown, and which at this very hour is to most of Christendom but imperfectly unfolded.

And is this our province? Is it religion, as contra-distinguished from all the arts and professions of civil life, and from all the functions of civil government? It is religion, too, as an all-comprehending and all-pervading power—one that can penetrate, hallow, and bind together the humblest and the highest interests. Hence nothing is beneath his notice or sympathy, who is wise to win souls. Does he look for example on industry, on the arts that sustain and gladden our material life?—He can see there a power, which properly directed must contribute beyond measure even to man's intellectual and moral elevation; and hence as a minister of God, he would, in his appropriate sphere, and by appropriate means, at once promote and sanctify those arts. Does he look again on science and literature, with their hand-maids the press and general education? There, too, he sees forces, mighty for good, if wisely controlled, but almost omnipotent for evil, if loosed from the sovereignty of conscience and the fear of God; and hence he would pour into these well-springs of the world's hope salt from on high. Or does he turn to the philanthropic movements of our own time—movements that would smoothe one and another visage of human woe, and spread over earth the sunshine of a higher and more joyous life—these the minister of God would keep from perversion and decay, by infusing into them the divine life of faith, and imposing on them the holy restraints of law. He knows that the Cross won its most memorable victories over the hearts of men, when its apostles were most intent on assuaging human sufferings, and on subserving even here on earth the utmost happiness of all. And in all past time, it has been the glory of that Cross, that its heralds have gone through the world as the leaders of a true civilization, no less than as the leaders of a true faith. Even when the bands of society were loosed amid the darkness and chaos of the middle ages; when the clergy had become invested, through the force of circumstances, with too much of worldly supremacy, and were devoted too exclusively to the interests of their own order, even then they were the world's best temporal benefactors. But for them, Europe must have fallen back, during that awful period, into the barbarism of her Vandal invaders. It was in their monastic retreats, that the almost extinguished fires of learning were kept alive with pious care; and that all the arts of peace were fostered with a wisdom and munificence, worthy of undying remembrance.* Never be it otherwise. When we strike at the ignorance and corruption of men, we strike at the great root of all social evils; and when we labour to regenerate the *spirit* of society, we are then labouring most effectually for the regeneration of its *forms* and institutions. But let our labours be guided by an enlarged and enlightened spirit. Whatever makes man more thoughtful, forecasting, or even more decorous, makes him more open also to the appeals of religious truth. Hence, though divorced from all the employments and dignities of the world, we should still bid God speed to whatever can lift our race to more of physical comfort, or to more of intellectual and moral dignity. We should cling to our spiritual functions, and thank God that we are neither burdened with the cares, nor perilled by the fascinations of earthly power; but we should be known,

at the same time, as the friends of a comprehensive and true-hearted philanthropy. Our ear should be quick to hear the wail of the oppressed; our eye should be clear to discern the iron that enters into a brother's soul; and our heart should beat in ready and responsive throbs to every pulsation of bleeding humanity. Never may the cause of charity and true brotherhood be monopolized by men, who think to bless the world without glorifying God. As charity must be spurious, where there is no faith, so faith will be but as sounding brass and tinkling cymbal unless it bring forth the fruits of a large hearted love for mankind. Let the power and worth of our ministry be seen then, as in earlier days, in the broad sympathies, with which it animates our studies and our labours. That day, in which the clergy cease to be among the foremost in efforts to ameliorate the condition of mankind, will be a day dark indeed for the prospects of the world—nor of the world alone. The church itself must suffer in the same proportion, since she can truly prosper, under the smiles of her Great Head, only when she fulfils her mission as His Minister for good to men.

(To be Continued.)

From Church Papers.

NEW YORK.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The annual meeting of this association was opened in Calvary church in this city, on Tuesday evening last, 26th inst., by the usual religious services, at 6 P. M. Prayers were said by the Rev. Isaac Pardee, rector of the Church of the Redemption, and the Rev. Samuel L. Southard, Rector of Calvary Church; and the Lessons read by Rev. William E. Eigenbrodt, rector of All Saints' church, New York. The Sermon was preached by Rev. William Watson, rector of St. Peter's church, Plymouth, Conn., on 2 Cor. vi. 4—"In all things approving ourselves as the ministers of God." It was a sound, affectionate, and practical discourse; and was listened to with great attention by a very respectable auditory. We regretted that so few of the Alumni were present, though the interesting services at Grace church, Brooklyn, and St. Cornelius the Centurion, at Governor's Island, would afford some excuse on the ground of excitement and fatigue. The concluding prayers were said, and the benediction pronounced by the Rev. S. F. Jarvis, D.D., LL.D., who, with the Rev. S. R. Johnson, D.D., was seated within the chancel rails.

The Annual Essay was read on Wednesday, at 2 P. M., in the Seminary Hall, by the Rev. Lloyd Windsor, rector of Trinity church, Cleveland, Ohio. The Holy Eucharist a proper sacrifice. It was a very sound, learned and able discourse, and afforded much gratification to the members assembled. A number of the students also attended the reading. The commencement will be held on Friday next, at St. John's chapel, at 10 P. M.

Episcopal acts by the Bishop of Maryland, for and on behalf of the Diocese of New York.

CONFIRMATIONS.—Wednesday, June 6, in St. Luke's Catskill, 28; Thursday, June 7, in St. Paul's, Albany, 36; Friday, 8th, morning, in St. Peter's, Albany, 12; afternoon, in Trinity, Lansingburg, 15; Saturday, 9th, morning, in St. George's, Schenectady, 19; evening, in St. John's, Cohoes, 5; First Sunday after Trinity, 10th, morning, in Trinity, West Troy, 6; afternoon, in Holy Cross, Troy, 28; evening, in St. Paul's, Troy, 32; Feast of St. Barnabas, 11th, morning, in Christ Church, Hudson, 31; afternoon, in St. John's, Stockport, 22; Tuesday, 12th, morning, in St. Paul's, Red Hook, 6; Wednesday, 13th, morning, in St. Peter's, Lithgow, 4; afternoon, at Hitchcock's corners, 4; Thursday, 14th, morning, at Beekman, 7; afternoon, in Zion Church, Wappinger's Creek, 13; Friday, 15th, morning, in Trinity, Fishkill, 5; evening, in St. Anna's, Fishkill Landing, 11; Saturday, 16th, morning, in St. Paul's, Pleasant Valley, 4; Second Sunday after Trinity, 17th, morning, in Christ's church, Poughkeepsie, 27; afternoon, in St. James', Hyde Park, 32; Monday, 18th, afternoon, in St. Philip's, in the Highlands, Philipstown, 5; evening, in St. Mary's in the Highlands, Cold Spring, 9; Saturday, 23d, in Christ church, Piermont, 10; Feast of St. John Baptist, Sunday, 24th, morning, in St. John's, Brooklyn, 10; afternoon, in St. Simon's, New York, 9; evening, in Good Shepherd, 10; Monday, 25th, afternoon, in St. Andrew's, Harlem, 13; evening, in St. Mary's, Manhattanville, 11; Tuesday, 25th, afternoon, in St. Cornelius', Governor's Island, 10.—Total, 434.

Monday, 25th, morning, consecrated the Church of the Intercession, Carmansville. Instrument of donation read by the rector. Sentence of consecration by the Rev. Mr. Duffie. Prayers by Rev. Messrs. Balch and Little. Sermon by the Bishop. Other clergy present, the Rev. Messrs. Carter, Peters, and Walsh.

CONSECRATION OF GRACE CHURCH, BROOKLYN HEIGHTS.—This beautiful edifice which was completed and has been occupied for public worship, some months, was consecrated to the service of Almighty God, Father, Son, and Holy Ghost, on Tuesday, 26th inst., by the Bishop of Maryland. The procession consisting of the Bishop, the rector of the church, and about forty of the clergy, mostly habited in surplices, together with a large body of the laity, moved from the house of the rector at 10½ o'clock to the church. The procession moved up the middle alley of the church; the bishop and clergy repeating the 24th Psalm. The bishop with the epistoler and gospeller, occupied the sedilia on the south side of the sacarium. Seats were provided on the north side of the sacarium for four of the officiating clergy. The rector, and the remainder of the officiating clergy, occupied the stalls on either side of the chancel. The other clergy present were provided with seats at the head of the nave. The deed of donation was read by the Rev. Dr. Cutler, rector of St. Ann's Brooklyn. The sentence of consecration by the Rev. Dr. Hawks, rector of the Church of the Mediator, New York. Morning Prayer was commenced by the Rev. S. R. Johnson, D.D., rector of St. John's, Brooklyn; the 1st Lesson was read by the Rev. Mr. Watson, rector of Grace church, Newark, N. J.; the 2d Lesson by the Rev. Mr. Hobart, assistant minister of Trinity, New York; the creed, by the Rev. Dr. Muhlenberg, pastor of

the Holy Communion, New York; the remaining portion of Morning Prayer was said by the Rev. Mr. Balch, of St. Bartholomew's, New York. The ante-communion was read by the bishop; the Rev. Dr. Crosswell, rector of Trinity church, New Haven, reading the epistle, and the Rev. Dr. Berrien of Trinity, New York, reading the Gospel. The sermon was preached by the bishop; the offertory sentences were read by the Rev. Dr. Taylor, rector of Grace church. The alms were devoted to the schools of the parish. The holy sacrament of the eucharist was celebrated by the bishop, who was assisted in the distribution of the elements by the rector, and the Rev. Drs. Crosswell, Berrien, Seabury, Taylor, Hawks, and W. L. Johnson.

The other clergy present were—the Rev. Dr. Lewis, and the Rev. Messrs. Cox, Eigenbrodt, Spooner, Douglass, Bourne, Hoyt, Harriman, Noll, Diller, Houghton, Jeleiff, Duffie, Halsey, Winslow, Haskins, Leonard, Staunton, Newman, Wiley, Gardiner, and D. V. M. Johnson of the diocese of New York. Rev. Messrs. Fitch and Hallam of Connecticut. Rev. Messrs. Mahan, Peet and Croes of New Jersey, and the Rev. Mr. Taylor of South Carolina.—*Churchman.*

NORTH CAROLINA.

Report of the Committee on the State of the Church, with the proceedings thereon—published by the order of the Thirty-third Convention, held in St. Luke's Church, Salisbury, N. C.

The Committee on the State of the Church respectfully report:—

That from the Bishop's address, and the parochial reports presented to this Convention, they find the number of baptisms to have been—adults, 144, children, 460, in all, 604; confirmations, 233; communicants, 2,129; candidates for orders, 6; number of clergy, presbyters, 34, deacons, 6, making with the bishop, in all, 41; churches consecrated, 2; ordinations, presbyters, 5, deacon, 1—6.

These statistics being compared with those of 1847, (there being none given in the report of 1848,) show an increase of 11 of the clergy, of 253 communicants, and 228 baptisms.

While the Committee find such cause of thankfulness to God for these manifestations of the Church's increase, they deplore the existence among its members of great agitation and alarm, arising from the impression that doctrines have been preached not in accordance with the Liturgy and Articles of this Church, and that ceremonies and practices have been introduced either unauthorized by the customs of this Church, or in plain violation of its rubrics. As it is not the business of the Committee to say, they do not say, whether or not such doctrines have been preached or such practices introduced; but they state as their full conviction, that whether the case be so or not, the far greater part of the clergy are entirely opposed to any such departure from the doctrines of the Church—that they desire the introduction of no ceremonies unauthorized by the customs of this Church, and are still less tolerant of such as violate the rubrics. Another cause of alarm, as the Committee believe, has been found in the supposition that a society has existed in this diocese, whose character, rules and practices are at variance with the spirit, if not with the laws of this Church. The Committee have assurance, on which they entirely rely, that no such society is at present in existence in this diocese. R. S. MASON, Chairman.

Brethren of the Clergy—In the report on the state of the Church made by members of your order, reference is made to excitement in the diocese, growing out of the idea that doctrines are promulgated and practices encouraged among us more or less repugnant to the authorized doctrines and usages of our branch of the Church. As these doctrines and practices are not specified, your Bishop can address you only in general terms. But he does, by way of charge, hereby address you and authorize you, when you return to your several parishes, to assure your people, that no efforts shall be wanting on his part, so long as God may give him jurisdiction in North Carolina, to hinder the inculcation of any doctrine or the introduction of any practice—come from whatever quarter it may—not in strict accordance with the Liturgy of our Church, as illustrated and defined by those standards of interpretation authorized by the Church itself.

In respect to a particular question, which has agitated the diocese of late, the question of auricular confession, I may here express my conviction that the Book of Common Prayer, our standard of doctrine, discipline and worship, does not authorize any clergyman of this Church to teach or enforce such confession as necessary to salvation, and that the only confession which it authorizes, is the voluntary confession of the penitent, in accordance with the exhortation in the office for the Holy Communion.

L. SILLIMAN IVES,
Bishop of North Carolina.

Whereas, in the Report of the Committee on the State of the Church, mention is made of certain rumors of doctrines and practices not in accordance with the principles of the Protestant Episcopal Church: And whereas, while in the opinion of this Convention, the Church encourages her members to seek, whenever necessary, the godly counsel and advice of her pastors, yet she no where requires the practice of auricular confession and private absolution. And whereas, in the language of the late Bishop Hobart, "the Church of Rome makes auricular confession, the private confession to the priest, by every individual, of all his sins of thought, word and deed, an indispensable condition of forgiveness—the Churchman justly deems auricular confession, and private absolution, an encroachment on the rights of conscience—an invasion of the prerogative of the Searcher of hearts—and, with some exceptions, hostile to domestic and social happiness, and licentious and corrupting in its tendency." And whereas, a communication from the Right Rev. Bishop of this diocese has been made to the clergy during this Convention, expressing his views, which this Convention have heard with great satisfaction, and to which they desire to give extended circulation. Therefore,

Resolved, That 1,000 copies of the Report of the Committee on the State of the Church, together with the charge of the Bishop, and this preamble, be published in pamphlet form, and distributed by the secretary to the different parishes.

(From the Minutes,) EDWARD LEE WINSLOW, Sec'y.
Gospel Messenger.

* Henry's History of England contains valuable notices of the agency of the Mediaeval Clergy in promoting Agriculture, Horticulture, and various mechanical arts.

Selections.

'STAND, AS AN ANVIL, WHEN IT IS BEATEN UPON.'

St. Ignatius to St. Polycarp; both Martyrs.

"Stand, like an anvil," when the stroke
Of stalwart men falls fierce and fast:
Storms but more deeply root the oak,
Whose brawny arms embrace the blast.

"Stand, like an anvil," when the sparks
Fly far and wide a fiery shower:
Virtue and truth must still be marks,
Where malice proves its want of power.

"Stand, like an anvil," when the bar
Lies, red and glowing, on its breast:
Duty shall be life's leading star,
And conscious innocence, its rest.

"Stand, like an anvil," when the sound
Of ponderous hammers pains the ear:
Thine, but the still and stern rebound
Of the great heart that cannot fear.

"Stand, like an anvil." Noise and heat
Are born of earth, and die with time.
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

Riverside, St. Barnabas' Day, 1849. Bp. + G. W. Doane
Missionary.

FROM DR. STEVENS' SERMON BEFORE THE BISHOP WHITE PRAYER
BOOK SOCIETY.

The large number of copies printed, alone prevents us from giving the whole of this admirable discourse. After giving a succinct history of the compilation and introduction of the Prayer Book in the Church of England the Author proceeds as follows.

The American Episcopal Church being the daughter of the English, this Liturgy was used in the Colonies, until the Fourth of July, 1776, on which day the vestry of Christ Church and St. Peter's in this city, passed a resolution that owing to the Declaration of Independence, "it would be proper to omit those petitions in the Liturgy wherein the King of Great Britain is prayed for, as inconsistent with said Declaration," and the Rector and assistant Ministers of these associate Parishes, were requested to omit such petitions.

Very important changes in the Prayer Book were proposed in the Convention of the Episcopal Church which was held in Philadelphia, in 1785; but these alterations, though set forth "by order of the Convention," in what has been always since called "the proposed Book," "never received the first sanction of the Church," and though the Liturgy thus altered, was voluntarily used in some of the Churches, it was considered on the whole as possessing variations "greater than the situation or wishes of the Church justified or required." The Constitution of 1786, which consolidated and organized the Church in these United States, was ratified by the Convention assembled in Philadelphia, in 1789; in which Convention, sitting for the first time as a Constitutional body, in its appropriate division of a "house of Bishops," and a "house of Clerical and Lay delegates," the Liturgy underwent a thorough revision; and on the 16th of October, the Book of Common Prayer as we now have it, with the exception of a few Offices, and the Articles of Religion, was set forth and established as the Liturgy of this Church.

Then was it, that the American Church, having now the Canonical number requisite to the transmission of the Apostolic line, and being fully organized by its Conventional action, stood out before the world, independent of political ties, primitive in her regimen, purified in her forms,—a King's daughter," holding in her two hands the Sacraments of Christ's institution,—treasuring, in her mind "the faith once delivered to the Saints,"—enshrining in her heart, the Saviour who bought her with his blood, and robed "in clothing of wrought gold," that liturgy, taken from the Ophir mines of Holy Scripture and ancient Christianity.

Thus the Prayer Book is eclectic in its materials; conservative, in its spirit; apostolic, in its polity; and biblical, in its doctrines. Its prayers, composed mostly by Saints and Martyrs, have fledged, with their winged words, the devotions of fourteen centuries. Its praises, made up of the Psalms of David, and other hymns scattered through the Bible, have been sung in "the house of our pilgrimage," more than two thousand years. Its Lessons, selected from the Scriptures, teach us truth, in the very words of those, who "spoke as they were moved by the Holy Spirit;" while the tendency of the whole Service and of every Office, is to point to Jesus Christ, as "the Lamb of God, who taketh away the sins of the world."

We do not claim for our American Prayer Book, that it is perfect; no production of the human mind can be; but we do, with all sincerity believe, and with all modesty, declare, that it is the best liturgy, framed by any body of men since the establishment of Christianity. In no system of earthly worship, is the Redeemer in his offices and relations, more clearly, or more constantly kept before the people: so that the sentiment is as truthful as it is elegant, that "the Prayer Book is to the Bible, what the moon is to the sun, beautifully reflecting on its every page, the light of the knowledge of the glory of God in the face of Jesus Christ."

Such, brethren, is a very succinct history of our Prayer Book, during the last three hundred years. Centuries embosoming greater events, or more prolific in the head springs of mighty and wide spreading influences, have never measured their shadows on the dial plate of time: for within these three centuries there have been concentrated, more of intellectual light, of truth, of science, of philanthropy, of freedom, than can be found in any millennium of years since the world began.

The first centennial Anniversary of the establishing of the Prayer Book, fell upon gloomy times for Churchmen, and for the Liturgy. Charles the First had been beheaded, and the star of Cromwell was in the ascendant. The Assembly of Divines at Westminster, had endeavoured, though ineffectually, to establish the 'jus divinum' of Presbyterianism; and the two houses of Parliament, interdicting the use of the Liturgy, required subscription to "the solemn league and covenant." "It was a crime in a child," says Macaulay, "to read by the bed-side of a sick parent, one of those beautiful collects which had soothed the griefs of forty generations of Christians." The glad season of Christmas, interweaving with its hallowed ties the most tender and joyful associations of domestic life, was turned by the 'Long Parliament' into a day of fasting, and severe punishments were denounced, and inflicted against those, who presumed to blame the Calvinistic mode of worship. The voice of the Church was silenced, and her ministers ejected from their benefices by thousands, wandered about "being destitute, afflicted, tormented." But though the cloud which overshadowed this first centenary was dark, the sun was behind it, and the proscribed Liturgy again echoed through the Churches and Cathedrals of England.

Another hundred years rolls over the Establishment, and the second centennial Anniversary of the Book of Common Prayer, finds Britain reposing in peace upon the treaty of Aix la Chapelle, after the turmoil of an eighteen years war. The Jacobite party, which upheld at once the Dynasty of the Stuarts, and the Church of Rome was defeated, and the principles of the English Reformation, were recognized as the basis of civil and ecclesiastical government.

Another hundred years of eventful history have passed, and to-day we celebrate the third centennial Anniversary of the establishing of the Prayer Book. Three hundred years ago, the Service of that book, was said, only in the few Dioceses between Northumberland and Devon; now, the Liturgy of the English and of the American Churches, is heard in every quarter of the world; and the more than hundred Bishops of these Churches, now lift up the Cross, upon the coast of China, by the banks of the sacred Ganges, amidst the spice groves of Ceylon, in the once Cannibal Islands of the South Pacific, in the Convict Colonies of Australia, on the Southern promontory of Africa, along the classic shores of the Mediterranean, in the bosom of the Turkish Empire, on the bleak headlands around the Gulf of St. Lawrence, on the Tropic Islands of the Caribbean Sea, and in the very land where He who hung upon the Cross, lived, died, rose from the dead, and ascended to Heaven. What a triumph is this! The morning sun as he rises successively on the nations, is ever followed by the morning prayers, of our own or our mother Church; and the setting sun, sinks behind mountain, or plain, or wave, with the Evensong of the same Holy Service.

A few remarks upon the value and importance of our Prayer Book, must close this discourse. When we enter the courts of the Lord, we should do it, for the purpose of offering up Prayer and praise to God, and of being instructed in His Holy Word. That service then is the best, which most draws forth devotion, most elevates the soul, most edifies the mind, and enables us, in the most intelligent manner, to "worship the Lord in the beauty of Holiness;" for then only is the Church arrayed "in clothing of wrought gold;" when her forms and ceremonies, conduce to make her "glorious within." That our Prayer Book tends to this result, is evident from a few simple considerations:

1. The Prayer Book is the best *Devotional* Commentary on the Bible.

While the Scriptures excite in us the desire to pray, the Prayer Book puts petitions into our mouths, and teaches us, in the language of her various Collects, to "pray with the spirit and the understanding also." The essential elements of prayer, are—adoration, confession, supplication, thanksgiving and the ascription of praise, offered to God in faith, through our Lord Jesus Christ. These elements enter in a most marked manner into our Liturgy, and it is a noble service which our Church performs for her children, and in which she proves herself a true "nursing mother;" when she gives them these models of prayer, whereby the pious emotions of the heart are shaped and moulded, in forms and words, so applicable to every want of the soul, and to every relation of life which admits of public prayer. Is there a cause of thanksgiving, there overlooked? Is there a blessing, that is not there invoked? The very name of our Service carries with it a goodly savour, it is "Common Prayer;" common for both minister and people, for rich and poor, for the educated and the ignorant. The minister does not rise and pray alone, in words and phrases with which his congregation are not conversant; but they pray together, repeating in common the same petitions for grace and peace. The Book of Common Prayer, shows us how to pray when we are in sickness, and when we are in health; when we are in adversity, and when in prosperity; when in affliction, and when in gladness; when on land, and when at sea; when in danger, and when in security; when sorrowing for sin, and when joyful through hope.

The holy men of old, to whom we are indebted for most of these prayers, seem to have distilled from the Bible the very spirit of supplication, and to have embodied in the Litany, the very substance of devotion. There is indeed, a wonderful minuteness, as well as comprehensiveness; a marvelous individuality, as well as universality, in the petitions of our Prayer Book; reminding us, in this particular, of the tent which the Fairy gave to Prince Ahmed; fold it, and it could be carried in the hand of a lady; spread it, and the armies of the Sultan could repose beneath its shade: folded, the Prayer Book forms the daily Service of the individual Christian as he enters into his closet, and shuts to the door: expanded, it compasses the worship of the Sacramental host of "Christ's Church Militant."

2. The Prayer Book is the best *Eucharistic* Commentary on the Bible. It is as much our duty to give thanks, as it is to pray; and if we need to be taught how to do the one, we also require instruction on the other.

The eucharistic or praise-giving portion of our service, is made up of Psalms, verses, and the inspired songs of Mary and Zacharias. To these hymns of Scripture, the Church has added the sublime 'Gloria in Excelsis;' the ancient 'Te Deum' of Ambrose; the 'Benedicite' of the three children, borrowed from the Jewish Service; the 'Veni Creator Spiritus' of

the Ordinal, and the exulting 'Trisagion' of the Holy Communion.

In the language of these Royal Psalms, and lofty Anthems we find a true, and ample Directory of Praise, and thanksgiving, suited to bear upward our every emotion of gratitude and love. Especially in the Book of Psalms, broken into daily portions, or grouped into kindred 'Selections,' or mingled with other services, do we learn words of praise, and terms of thanksgiving, every time we meet for worship; and by frequent use of these, we are made familiar with the eucharistic language of the inspired volume.

What is more delightful than to hear the soft voice of female piety, the clear accents of youth, the manly tones of riper years, and the tremulous cadence of age, blend together in the praises and ascriptions and thanksgivings of this Divine Psalter, and answer back the alternate readings of the chancel! it seems to emulate the worship of Heaven, where the Seraphim "cry one to another" in responsive praise, "Holy, Holy, Holy is the Lord of Hosts." And here I cannot but notice, how beautifully our service interweaves instruction, prayer, and praise. We confess our transgressions and sing; we peruse the first lesson and sing; we read the second lesson and sing; we pray and sing; we read the Epistle and sing; we speak the Gospel and sing; we preach and sing; we pray in the Communion Office and sing; we give thanks to God for feeding us with those holy mysteries, and then lift up our united voices in the pealing chaunt "Glory be to God on High." Thus our Liturgy like the ladder of Jacob, reaches unto heaven, and enables us to climb up with the Angels on its rounds of prayer and praise.

3. The Prayer Book is the best *Sacramental* Commentary on the Bible.

Our blessed Lord gave to his Apostles, two Sacraments, to be set up in all the world, and to continue until his coming again. These, Baptism, and the Lord's supper, have each "an outward and visible sign of inward and spiritual grace;" and in the offices connected with their administration, the origin, nature, efficacy, and benefit of each, are stated in a clear, comprehensive, and scriptural manner.

There is not a paragraph in the Prayer Book, explanatory of either, but what is consistent with the word of God, and "may be proved by most certain warrants of Holy Scripture."

We do not set forth seven Sacraments with the Papists, nor abolish all, with the Friends; but hold only to two, "Ordained of Christ our Lord in the Gospel." We do not believe in Transubstantiation with the Romanists, nor in Consubstantiation with the Lutherans; but declare the spiritual presence of Christ to all who, by faith, partake of those holy mysteries. We do not degrade them with the Zuinglians into bare signs and badges, nor regard them, with many of the sects around us, only as memorials of a past event; but we assert in the language of our 25th Article that "they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." The Prayer Book neither elevates sensible symbols to the disparagement of faith, nor spiritualizes them, at the expense of sense; it neither dresses them up with superstitious rites, nor strips them of outward and befitting forms; but, in the estimation of the wisest and most pious men, best expounds those "mysteries" which it does not like the men of Sethshemesh rashly presume to "open," but meekly to receive, in the spirit, with the design of Him who gave them, as outward signs of inward grace, as seals of the Covenant of faith, as pledges and memorials of his love, whereby the soul who "duly receives them" is brought into communion with Christ, through channels, most expressive of the sinner's guilt, and the Saviour's love; and most effective to excite our faith and confirm our hope. We may well doubt, whether any formularies of faith more justly interpret the design and import of these Sacraments, than the offices of our American Prayer Book.

4. The Book of Common Prayer is the best *Ecclesiastical* commentary on the Bible.

It defines for us what the Church of Christ is; speaks of this Church in its two-fold state, as visible and invisible; militant and triumphant; sets before us the Sacraments, and Ordinances of Grace entrusted to its keeping; indicates its offices in their triple order, and declares, that "it is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' times there have been these orders of ministers in Christ's Church." The Ordinal also teaches the duty of these ministers to themselves, to their families, "to all the flock over the which, the Holy Ghost hath made them overseers; whether in the small bounds of a Parish, or in the wide range of a Diocese. Thus the origin, nature, ordinances, ministry, and Sacraments of Christ's Church, as found in the Bible, are by the Prayer Book truly gathered up, and soundly interpreted, according to the best Canons of criticism, and the reflected light of the age "presently after the Apostles' times;" thus establishing for us that Episcopal Polity, which "is confessedly so ancient, and so Catholic, it cannot with reason be denied to be Apostolic."

Lastly, the Prayer Book is the best *Doctrinal* commentary on the Bible. It has been justly styled "the poor man's body of Divinity," for it is a compendium of the whole theology of Revelation. The professed, doctrinal teachings of our Prayer Book, are found in the Creeds, the Catechism and the Articles of "Religion," though were these removed altogether, the Prayer Book would still teach, and that too, in no uncertain manner, the great doctrines of the Gospel. The Creeds, Catechism and Articles, do not declare dogmatically any scholastic formula, nor defend any sectarian theology. They follow neither the 'Council of Trent' nor the 'Synod of Dort'; neither the 'Confession of Augsburg,' nor the 'Westminster Catechism'; they deliver Bible truth, mostly in Bible language, unmixed with human speculations, and unalloyed with human subtleties. Every leading doctrine is expressed with clearness, and fullness; and while they establish no Procrustean bed of Theology, measuring every minor point on the couch of its own formula; they do insist with inflexible rigidity, upon every truth which is necessary to salvation.

But the doctrinal teachings of the Prayer Book, are not confined to the formal statements of truth in the Symbols,

Catechism and Articles; *the whole Liturgy is eminently theological*. Its prayers, praises, thanksgivings, exhortations, commandments, absolutions, confessions, Epistles, Gospels, Psalter and Offices of every sort, speak out, trumpet-tongued and trumpet clear, the pure truths of the Gospel of Christ: so that perhaps in a single morning service, the entire circle of Christian doctrines is brought prominently before the worshipping assembly.

The Holy Ghost here preaches to us through the commandments given by Moses; through the Psalms sung by David; through the Prayer taught by Jesus; and through the Lessons and Epistles, and Gospels, written by Kings and Prophets, Evangelists and Apostles.

It has been well said, that "the standard of our worship, is in truth, the standard of our faith;" for we may boldly challenge our adversaries, to produce any one Article of our Faith, which is not contained in the formularies of our worship: or any one sentence in the formularies of our worship, which is not in letter, or spirit, contained in the writings of the ancient church. What an advantage does this give us over every other form of worship! In our service we are taught the doctrines of the Bible through the affections, and the understanding is illuminated, by the flame that shoots up from the altar of devotion.

We can worship "in spirit" only as we worship "in truth;" and we can worship "in truth," only as we worship "in spirit;" glorious then, and worthy to be praised, is that Liturgy, which teaches us at the same time to pray with the heart, as well as with the understanding; and which enables us, when we come into the Sanctuary, to "worship Him who is a Spirit, in Spirit and in truth." Such a theology, learned at the Mercy Seat, rather than from the pulpit; grafted into the soul by devotion, rather than wrought into it by reason; is the surest preservative of church purity, and doctrinal truth; and is a mode of inculcating, and expounding religious views, consonant at once with the laws of Pyschecology, and with the declaration of the blessed Jesus, "If any man will do his will, he shall know of the doctrine whether it be of God." Nor should it be forgotten, in connection with this point, that the various exponents of faith which we find in the Prayer Book, have preserved the great body of the Church in doctrinal purity, at a time when the landmarks of every other faith have been removed, and the bulwarks of every other church have been weakened, or razed to the ground. Amid the mighty conflict of opinion which has raged for the last three hundred years in the religious world, the Creeds, the Catechism, the Articles, and the Liturgy of the Church have been the four-fluted anchor which she has cast upon the Rock of Ages; and as she safely rode to her moorings, she has beheld drifting by her, the neological and rationalistic fragments of the once lofty Lutheranism of Germany; she has seen floating along, the wreck of the renowned Genevan Church split up into Romanism and Socinianism; she has marked the dismantling, almost at her side, of Puritanism and Independency; breaking up in the gale of factious theology, into a hundred splinters; and though at times she herself has surged heavily in the labouring sea; though at times almost shattered in the fury of the blast; and though at times partly scuttled, by the treachery of professed friends; yet she has never parted her cable—she has never weighed her anchor, it is now, where it has been hundreds of years, "within the veil," and it holds the Church now, where it has always held her, fast to the Rock, whence cometh our salvation.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JULY 7, 1849.

The absence of the Editor this week will, it is hoped, be accepted as a sufficient apology to correspondents whose favours should not receive due attention. Several books and pamphlets are also awaiting his return.

ANNUAL MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

From various causes, this meeting has been looked forward to as a most important one by many in the Church.

The Board assembled in the Sunday School room of St. John's Chapel, at six o'clock on the afternoon of June 27th. The Bishop of New Jersey, the senior Bishop present at its organization, presided. There were also present the Bishops of Vermont, Maryland, Pennsylvania, and Maine. The Rev. Dr. Higbee was re-elected Secretary. The Report of the Treasurer having been read, it was announced by Mr. Harrison, that he must decline a re-election. This announcement was heard with general regret, as Mr. H. has rendered long and faithful services to the Seminary, and deserves the thanks of all its friends for his efficient administration of its Treasury.

The Report of the Dean of the Faculty was next read by the Secretary. After giving a favorable account of the condition of the Seminary buildings &c., the Dean took that occasion to renew the testimony, which he had elsewhere given, as to the soundness of the internal condition of the Seminary, and the diligence and dutifulness of the students.

The Report of the Faculty was next read, giving an account of the admissions to the Seminary, during the year. Twenty-four students, members of the senior class, were recommended to the Board to receive their Diplomas as graduates of the Seminary.

The report of the Committee of the Board, appointed to attend the "Final Examination," was then read by its Chairman, the Rev. Dr. Jarvis. A clearer or more satisfactory report was never presented. The selection of the Chairman, which was done a year ago, was wisely ordered. As the late attack upon the Seminary originated within the Diocese of Connecticut it was well that a distinguished Presbyterian of Connecticut, should associate her with this honorable and manly vindication of those, who had been unjustly aspersed. Dr. Jarvis is also universally admitted to be eminently qualified to judge in a case which concern the points at issue between our Church and that of Rome. And, although recognised as a true Churchman, he has lived in Connecticut, and has never been suspected of being an abettor of Romanizing.

Dr. Jarvis stated in his report, which we rejoice to think will soon be before the Church, that the Committee, having in view the reports, and charges made against the students of the Seminary, had requested the Professor, in whose department these subjects came up, to direct their examinations more particularly to the points of difference between our Church and that of Rome. The professor cheerfully acceded to the request. After commending all the examinations, reference was made particularly to the senior class, by the Professor of Systematic Divinity and Ecclesiastical History; whose departments have most to do with the Papal controversy. Dr. Jarvis testified, that more thorough or searching examinations, the Committee had never heard; and that they were alike honourable to the Professors and students; the Committee were satisfied by this examination, as to the doctrinal soundness of the students, and the perfect conformity of their views and principles with those of the Church. After Dr. Jarvis had concluded his able and most satisfactory report, the Rev. A. C. Coxe of Hartford, rose and asked whether that report was to be considered as a precedent. It had always been understood, he argued, that the Committees had no right to inquire into the opinions of those examined. They had only to hear the Professors examine the students, and this examination was to be strictly academical, i. e. upon the authors they had studied in the Seminary. He therefore moved, that all that part of Dr. Jarvis's report, which stated the request of the Committee to the Professors to direct the examinations so as to ascertain the opinions of the students, and also the judgment of this Committee on such examinations, be stricken out. Whatever the design of Mr. Coxe's resolution, its effect is clear. If it had been carried, it would have deprived the students of the Seminary of the legitimate and proper testimony given by an official Board of Examiners. It would also have deprived the Church of the satisfaction to be derived from that Report, which assures her of the soundness in the faith of those whom she is training for the ministry; a report, expressing the opinion of the ablest judges, after a most thorough and searching examination. Happily Mr. Coxe's resolution was negatived by an almost unanimous vote.

Of the other transactions of the Board, the most important was the amendment of the statute in regard to the Pastoral care of the students, so as to make it the duty of the Faculty to appoint annually one of their number to act as Chaplain, and to take pastoral charge of the students.

It was further made the duty of the Faculty to hold two exercises on every Lord's Day at the usual hours in the Seminary Chapel, and at least one on each of the greater holy-days; a sermon to be preached at every service, and the Holy Communion to be administered at least once a month. The students are all bound to attend these services. As the daily service is already celebrated on ordinary days, this additional provision effectually isolates the seminary, and separates the students from connexion with the city parishes. And to perfect its more important bearing, it completes the organization of the seminary as a religious household, and secures to the students immediate pastoral supervision and direction.

This provision, however, is only temporary. The Trustees appointed a committee, consisting of Bishops Doane, Whittingham, and Potter; Drs. Jarvis, Mead, and Atkinson; and Hon. G. C. Verplanck, to consider and report upon the best mode of providing for the appointment and maintenance of a permanent head of the Faculty, to whose office the pastoral care should belong. It is to be hoped, that their action will lead to the permanent cure of the chief defect in the organization of our General Theological Seminary.

The Board adjourned about 2 P. M. on Thursday, the second day of their session, after a most harmonious meeting; at which more practical interest in the welfare of the Seminary was manifested than we have ever before witnessed.

DISCIPLES OF THE GOOD SHEPHERD.

To an afflicted mother, at the grave of her deceased child, it was said; "There was once a shepherd, whose tender pastoral care was over his flock, night and day. One sheep would neither hear his voice nor follow him. He took up her little lamb in his arms; then the sheep came after him."

GENERAL THEOLOGICAL SEMINARY.

The Commencement of this Institution was held in St. John's Chapel on the festival of St. Peter, the 29th ult., the Bishop of Maryland presiding.

Morning prayer was said by the Rev. A. B. Hart, assisted in the lessons by the Rev. Mr. Everett.

Testimonials of having completed the full course of study were delivered by the Bishop to the following gentlemen:

Frank W. Anthony, A. B.	Wentworth L. Childs, A. M.
Edwin R. T. Cook, A. B.	Samuel Cox, Jr., A. B.
Erastus F. Dashiell, A. B.	Malcom Douglass, A. B.
George B. Draper, A. M.	John J. Elmendorf, A. M.
William A. Fiske,	William J. Frost, A. B.
Samuel Hollingsworth, A. M.	William O. Jarvis,
Joseph W. McIlwaine, A. B.	George H. McKnight,
William A. McVickar, A. B.	William Markoe,
Charles J. Muenschner, A. B.	William W. Olssen, A. B.
John A. Paddock, A. M.	Charles M. Parkman, A. B.
Nathaniel Pettit,	Edmund Roberts, A. B.
George Slattery, A. B.	William M. Willian, A. B.

After which they knelt and received his blessing.

In the absence of the Bishop appointed to address the students, Bishop Whittingham delivered a sermon, setting forth the duties of those who assume the sacred office, in such a manner, that we deeply regret the loss which the clergy generally will experience by the operation of a rule adopted at the late meeting of the Trustees; which sets aside the usual practice of printing the Commencement sermons. He afterwards proceeded to administer the Holy Communion, assisted by the Rev. Dr. Berrien and Rev. Mr. Eigenbrodt, of New York, and the Rev. Dr. Morton, of Philadelphia.

The antiphonal chanting of the Psalter and Hymns by the students added much to the life and interest of the services.

Immediately after the Commencement exercises, the Alumni and students re-assembled in the Hall of the Seminary, to witness the presentation by the Alumni of a portrait of the late Rt. Rev. Bp. Hobart to the Library. The Rev. Dr. Haight, who now discharges the duties of the Professorship formerly filled by Bp. Hobart, presented the portrait on the part of the Alumni. Addresses were also delivered by the Dean, the Rev. Dr. Ogilby, who received the portrait on the part of the Seminary, and by the Bp. of Maryland.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The 148th anniversary meeting of this venerable Society was held in St. Paul's Cathedral, London, on the 21st May, when the annual report was read. Besides upwards of 100 clergymen, in full canonicals, there were present, the Archbishop of Canterbury, and the Bishops of London, Salisbury, Llandaff, Worcester, Oxford, Bangor, Peterborough, and Ripon.

The report stated that in consequence of the distress in Ireland and Scotland, emigration had reached the unprecedented amount of 258,270 persons; of whom, 142,154 went to the United States, and 116,000 to the Colonies. There are 413 missionaries directly or indirectly connected with the Society; in addition to which it supports upwards of 300 divinity students.

EPISCOPATE OF INDIANA.—Just as our paper was going to press we received the very gratifying intelligence of the election of the Rev. GEORGE UFFOLD, D. D., Rector of Trinity church, Pittsburg, as Bishop of Indiana, by the Convention of that diocese, which met at Indianapolis on the 29th ult. We have only space to congratulate the Church at large on this event, and to state that our Rev. brother will no doubt accept the high office to which he is called.

"FILIAL DUTY."—We are happy to observe that the demand for this most excellent sermon, by the Rev. Dr. Uphold, Rector of Trinity Church, Pittsburg, has led to a second and beautifully printed edition, a supply of which has been received for sale by Mr. J. K. Simon, S. E. corner Spruce and Fifth streets, and Messrs. H. Hooker & Co., S. W. corner Chesnut and Eighth. It is admirably appropriate for Sunday school distribution, and a liberal allowance will be made for that purpose.

For the Banner of the Cross.

PRESCRIPTION: FOR THE CHOLERA.

To Love to God, and faith in His dear Son,
Add Works of Mercy, to His glory done:
Strict Abstinence from Sin, maintain with care,
And Shun Exposure to Temptation's snare:—
If "Gilead's balm," the "Great Physician" give,
The Patient's safe;—whether he die, or live!

A.

CLERICAL CHANGE.—The Rev. R. C. Shimeall has resigned the Rectorship of St. Jude's church, New York; and it has been unanimously accepted by the Vestry.

CHURCH OF ENGLAND.

CONSECRATION OF TWO NEW COLONIAL BISHOPS.—Our noble mother Church of England is still earnestly striving to provide for the spiritual destitution of her Colonial offspring; and we are happy to record the extension of her Episcopate abroad in the recent consecration of the Bishops designate of Victoria, (China,) and Prince Rupert's Land. The solemn and interesting ceremony took place May 22nd, at Canterbury Cathedral, which was crowded with visitors anxious to be present.—His Grace, the Archbishop of Canterbury, occupied the throne, surrounded by a large number of Prelates, and other dignitaries of the Church. The Right Rev. George Smith, D. D., of St. Mary's Hall, Oxford, Bishop Elect of Victoria (Hong Kong), and the Right Rev. David Anderson, D. D., of Exeter College, Oxford, Bishop Elect of Prince Rupert's Land, were then introduced to the Archbishop, and the usual preliminary formalities having been proceeded with, the two Bishops designate retired. Up to this time they were vested in their rochets, the Episcopal habits without the lawn, sleeves, &c. After the lapse of a few minutes, during which time perfect silence reigned through the sacred edifice, the Bishops designate returned habited in full Episcopal robes. The remaining portion of the consecration service, as set down in the Book of Common Prayer, was proceeded with, and the Archbishop, by the imposition of hands, admitted Dr. Smith and Dr. Anderson to the office of Bishops in connexion with the English Church. — *see page 197*

In the House of Commons, May 14, Mr. Harves, in answer to Mr. Osborne (an anti Church Radical) stated that Hong-Kong had been constituted a Bishop's see, but that the Bishop would be paid from the Colonial Bishopric's fund,—a fund arising entirely from private contributions—and no part of the salary would be paid out of the public funds. (Mr. Osborne "nor his outfit.") Nor had the Colonial office any knowledge of his outfit so provided. It had hitherto been customary to provide for the passage of a Bishop to his destination, and he had no reason to suppose that the practice would be departed from in this instance, but there would be no further expense to the country.

BREWER'S PANORAMA.—The truly beautiful paintings of this great moving panorama are noble specimens of American talent, and we hear but one opinion expressed in regard to them. They comprise the chief natural curiosities of this continent, the celebrated Mammoth Cave of Kentucky, Niagara Falls and River, Mount Vernon, the Natural Bridge of Virginia, the Prairies of the West, &c., &c.; and the correctness and fidelity of the representations of these various objects of interest and curiosity are testified to by many who have personally visited them. We heartily recommend the panorama to public notice and patronage, as a source of refined enjoyment, calculated to instruct as well as entertain. It is exhibiting at the elegant new Sansom Street Hall, between Sixth and Seventh streets, every evening at 8 o'clock, and every Wednesday and Saturday afternoon at 3½ o'clock.

At the Commencement of the University of New York, held on the 29th ult., the honorary degree of D. D. was conferred upon the Rev. L. P. W. Balch, Rector of St. Bartholomew's church in that city.

RESIGNATION.—Instead of repining at bodily disorders, think how many have much greater, and how to be thankful for those you have, and have not. Pain, affliction, &c., is only God's speaking louder.

The house of God is denominated of the Principal "a house of prayer," and not a house of preaching.—LORD BACON.

Diocesan Intelligence.

PENNSYLVANIA.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Monday the 2nd of July, Testimonials were signed on behalf of James Rawson, M. D., late a minister of the Methodist denomination, applying to be recommended as a candidate for Holy Orders in this Church. Also, on behalf of Mr. Francis C. Clements, a candidate applying to be recommended for admission to the Holy Order of Deacons.

The papers of Mr. George H. Walsh, applying to be recommended for admission as a candidate for Holy Orders, were presented and read; and according to usage, laid on the table for action at the next meeting.

M. A. DEWOLFE HOWE, Secretary.

DELAWARE.

ORDINATION.—In St. Andrew's Church, Wilmington, on the Fourth Sunday after Trinity, the Rev. James W. Hoskins

was ordained to the holy order of the Priesthood. Rev. Mr. McKim presented the candidate and preached the sermon. The Bishop was aided in the laying on of hands by Rev. Messrs. Brinckle, McKim, and Mansfield.

July 2nd, 1849.

W.

MARYLAND.

For the Banner of the Cross.

DEAR MR. EDITOR:—

It may not be known to either yourself or readers, that a society exists in the diocese of Maryland, designed to promote the improvement of Church building and music; and with the view of bringing it to your notice, I would offer the following brief abstract of its proceedings during the past year, for publication in the Banner.

The Society for the Improvement of Church Building and Music in the Diocese of Maryland, was organized under its present name, during the sitting of Convention in June, 1848, and has numbered between twenty and thirty members, both clerical and lay. Its affairs have been managed by an executive committee, composed of the officers and two members elected by ballot. The committee adopted by-laws—some of which are of general interest—such as 1st, monthly meetings are to be held; 2d, at these meetings members are invited to read papers giving information upon Church Architecture and Music, and the president or executive committee may make appointments for the delivery of Addresses in promotion of the objects of the society; 4th, the books, drawings, and papers of the society are open to members—daily between the hours of 3 to 5, P. M., in winter, 4 to 6, P. M., in summer; 5th, vestries and congregations erecting new church buildings, or changing their old, are requested to furnish to the society the drawings of such buildings or alterations, with statements of their costs, and such other information as may be deemed useful; 6th, vestries or congregations within the diocese, desiring to build or alter church edifices, are invited to correspond with the society, and shall be supplied with such information at the expense of the society as its means will allow; 7th, rectors of parishes within the diocese are invited to communicate to the society all such information as they are able to give in relation to the time and history of the erection of church buildings under their charge, with their arrangements and architecture.

A contribution of \$50, paid at any one time, constitutes a patron of the society, and a contribution of \$25, paid at any one time, constitutes a life-member. The annual subscription is \$1, with an entrance fee of \$2.

The society have the use of a room very suitable for their purposes—where the meetings are held, and the books or drawings are kept. Several books and drawings have been presented to the society by some its friends, constituting the nucleus of a valuable library and portfolio. It is also in correspondence with the New York Ecclesiological Society, and receives its monthly publications.

The subject of Church music has especially engaged the attention of the society, and a sub-committee was appointed to take this matter in charge. To this committee authority was subsequently given to prepare a series of works on Church music, in conformity with certain principles advocated by them, viz.: to provide music appropriate for the ecclesiastical year, adapting one tune to each canticle or chaunt for the morning and evening service. The result has been the publication of the first number in the series of works, entitled "*Laus Deo*," a plain service for the Easter and Trinity seasons. Should this work meet with the encouragement it deserves, the design is to continue the series in three other numbers for the two other ecclesiastical seasons, and a full service for the use of larger choirs.

It is but justice to the compiler of this little book, to say, that it has been a work of no small labour, requiring the expenditure of much time in its preparation, with the only recompense in view, of advancing the cause of Church music as an all-important auxiliary to the right worship of God in the beauty of holiness.

The society being fairly before the Church, now depends upon the interest and co-operation of its members and friends to secure its future prosperity.

RHODE ISLAND.

The 59th annual Convention of this Diocese met in Grace church, Providence, on the 12th ult., and adjourned next day, after a very harmonious session. From the address of Bishop Henshaw, it appeared that the parishes generally are in a more flourishing state than they have been for the last two or three years. A beautiful new church in Portsmouth has been erected during the last year, at an expense of nearly \$10,000, and endowed by the Christian liberality of a pious lady, a communicant of the church. It is built of stone, in the Gothic order of architecture, under the immediate supervision of Mr. Upjohn.

NEW YORK.

ORDINATION.—On Sunday last, the fourth after Trinity, a special ordination was held by the Bishop of Maryland, in Trinity Church, Brooklyn; at which one Deacon, Rev. T. Stafford Drowne, (assistant minister in the parish,) an Alumnus of the Seminary, was admitted to the priesthood; and seven members of the late graduating class, candidates for holy orders in the diocese of New York, viz., Messrs. Edwin R. T. Cook, A. B., George B. Draper, A. M., Wm. J. Frost, A. B., Samuel Hollingsworth, A. M., Joseph W. McIlvaine, A. B., Wm. W. Olssen, A. B., and Wm. M. Willian, A. B., were admitted to the order of Deacons. John McNamara, a candidate in the diocese of Wisconsin, was also ordained Deacon. Morning prayer was read by Rev. Dr. Ogilby; the lessons, by the Rev. Wm. Walton. The Bishop preached the sermon, and administered the Holy Communion, aided by the presbyters present, who also joined in laying hands on the candidates for the priesthood. Rev. Mr. Drowne, was presented by the Rev. Dr. Lewis, the rector of the parish. Mr. McNamara, was presented by the Rev. Dr. Muhlenberg; and the other candidates for the Diaconate, by the Rev. Dr. Haight.

The beautiful and imposing Church, which as regards general effect, is second perhaps to none in our land, was filled by a numerous congregation, whose sustained attention to the services bore witness to their impressive character.

We commend to our readers the following sensible article from the Gospel Messenger.

TO THE EDITOR OF THE MESSENGER:

I thank you most heartily, Mr. Editor, for your editorial of June 1st, on "Romanizing." It expresses I doubt not the real sentiment of almost all sound Churchmen, not only in the Diocese, but throughout our country.

The whole tone and spirit of our branch of the Church Catholic is thoroughly protestant (using the word in its true sense as opposed to Romish heresy)—never more so than at present. We complain of the movement of these young gentlemen of Hartford, the temporary Editors of the Calendar, not because we have any sympathy with Rome, or disposition to tolerate her errors, in the Church; but because we think there is another and better way to reach such evils, if they exist,—more dignified, more peaceful, more effective, more churchman-like. If they could furnish such evidence as they claim to have against any clergyman of any Diocese, there could have been no difficulty in reaching the evil through the lawful discipline of the Church.

Their testimony should have been laid before their Diocesan, and by him have been made the subject of correspondence with the ecclesiastical authority, or authorities, to which the offenders are amenable. Such, certainly, should have been their first step; and no doubt it would have been effective. But what do they do? They begin by publishing an alarming appeal to the public, clothed in no gentle language. Their words are misunderstood and applied where, they say, they were not intended to apply. Mistrust and alarm are excited. An important Institution of the Church deems itself assailed. Angry controversies follow. The feelings of Brethren are wounded. Their hearts are alienated. A stone is put into the hands of the Philistines wherewith to pelt the Church; and most industriously, most vigorously will it be applied.

Neither would I, Mr. Editor, "question the motives of these gentlemen." I believe them incapable of doing intentional injury to the Church. But, I think, and so thinks almost every churchman with whom I have conversed, that they have acted unwisely in this matter. I believe they acted in the first instance, *unadvisedly*. They speak of "having taken counsel of the elders." But I will venture to assert, (and if I am mistaken it is due to them that the assertion be contradicted) that their own Diocesan, although living in the same city in which the Calendar is printed, had no knowledge whatever of this intended movement, until he saw the first article on the subject in that paper; and that no man in the Church was more surprised or troubled, by the appearance of that article, than the venerable Bishop of Connecticut. I have no wish to protract controversy on this painful subject. You have done well in keeping your columns free from it. That the whole matter of these charges, so far as the Theological Seminary is concerned, will be thoroughly investigated at the approaching meeting of the Board of Trustees; and that the other persons implicated will be duly and canonically presented to the proper authorities, we have every reason to believe. My apology for this communication must be found in a desire that this difficulty may be made the means of impressing upon the Editors of our Church papers, the great duty and necessity of caution and discretion in the selection of the subjects on which they write or to which they open their columns, as well as in their manner of treating them; lest it so happen that "even their good be evil spoke of."

June 4th.

RUSTICS.

Communications.

For the Banner of the Cross.

THE VOYAGE OF LIFE.

BY M. R. T.

Per varios casus, per tot discrimina rerum,
Tendimus—

ÆNEID, Lib. 1.

Our life is but a shifting cruise
Upon the seas of time;
Beneath us roll the restless waves,
The stars above us shine.

Bright skies of youth above us bend
And Joy the sail unfurls,
A land breeze drives us from the strand
And blue the ocean curls.

The sunny isles are on our lea
And Dream-land fades fast,
Before the wind we crowd away,
The shores of youth are past!

The ship is tight, the sails are strong,
Our hearts are hearts of oak,
We shrink not from the white wave's rush,
And quail not at its stroke.

The storm clouds hang in dusky folds
O'er manhood's rocky prime,
Loud thunders shake the tropic seas,
We cross the burning line!

Before the trade-winds of success
Now fearlessly we plough,
Ambition's beacon-light ahead
The gold coast on our bow.

Gray Disappointment lifts afar
His summits bleak and bare,
And at their base in anger burst
The whirlpools of despair.

The winds are cold, the fogs are thick,
Like lead the heavy sky,
Our sister barks are foundered all,
Before the gale we fly!

Amid the mists of growing years
Around the Cape we flee,
Old age's waste before us lies,
A lone Pacific Sea.

The tide of time still bears us on,
There is no place of rest,
But aromatic odors breathe
From islands of the blest.

The sea is wide and lone and drear,
And silence everywhere,
But golden sunset on the waves
And music in the air.

The coral reefs beneath us lie
But clear the stars arise,
And in the tranquil depths we see
The image of the skies.

The fourth watch of the night is past,
The day begins to break,
The frozen sea of fate is near,
Oh sleep not now! Awake!

Stand up! thou aged mariner,
Hold fast the swinging helm!
And fear thou not the surf that rolls
On Death's antarctic realm!

Trust thou in God! and though thy sails
In threads must strew the blast,
Thy weary bark shall ride it out
And make the land at last!

For the Banner of the Cross.

INFLUENCE OF LAUD ON THE ENGLISH REFORMATION.

MR. EDITOR:

The following extract is from the Quarterly Review for December last,—No. 167, p. 97. It offers an opinion, concerning the wholesome and conservative influence of Archbishop Laud on the reforming process in the Church of England worthy of consideration, and awakening more thought than it broadly presents.

"It is to him (Laud), more by far than to any other man or even body of men, that the specific character of the English Church, and the fixedness of that character, are due. Until his time, it was more or less a question which of the two contending principles that governed the minds of those within her should bear ultimate sway. On the one side was the doctrine of the Lambeth Articles, and the discipline of the Puritans in their first fervour: on the other hand, the principle professed by Cranmer at the stake, by Ridley . . . , by Jewell . . . , by Hooker . . . , by the established divines of our Church with one consenting voice—that the just rule of all reformation and of all doctrine was to be . . . Holy Scripture interpreted by the doctrine and practice of the early Church. * * * * In the reign of Edward VI., had it been prolonged, and again under the primacy of Abbott, it would have been difficult to forecast the ultimate form of the English Church. There was a vital difference between those who regarded the Reformation as the entry of new principles of religion, to be subsequently developed, and those who thought it a great statute, intended by the abscission of palpable abuses to bring back the Church to a model not ideal only, but historical. And Laud was the man who, as the instrument of Providence, settled this great contro-

versy, so far as the Church of England was concerned. There cannot be a greater error than to confound him with those who in our day may have shown a superstitious regard to ritual observances, and may have believed, or acted as if they believed, that by such means as these the decay of religious sentiment could be repaired. To put a stop to a great convulsive change like the Reformation was as necessary as it had been to commence it. The liberty which was sought by the subscribers to the Millenary petition was a liberty which, as they said, and as we do not doubt they thought, was to touch only matters of ceremonial; but, in point of fact, it involved the ultimate admission of the deepest principles—the denial of any ruling authority in the Church—the supremacy of the private spirit over historical and objective Christianity—over the certainty and permanence of the faith once committed, once delivered in definite form and feature, to the saints. This liberty began by questioning the cross in baptism and the use of the surplice; it next attacked the efficacy of the sacraments and the authority of Bishops; before the Revolution of 1688 it had, in the course of a perfectly consistent and logical development, denied the necessity and the legitimacy of creeds; within an hundred years, the whole descendants of those who claimed it had lapsed into Socinianism; and four years ago, appearing before Parliament as a body in that character, they obtained from it a statutory recognition of their right to occupy the bequests of their forefathers. It is because Laud divined the fatal tendencies of the movement,—because he regarded not only the thing asked, but the spirit and the grounds of the request, and the effect of the concession,—because a deep instinct aiding a profound learning and an acute intelligence, gave him a prophetic sense of what was to come, that his name has been for two hundred years the favourite symbol of regard and veneration among those who have appreciated the constitution of the Church, of natural and consistent aversion among those who have rejected or compromised her principles. He stamped upon the mind of his own generation in the Church . . . a character positive and determined as the Covenanted type itself, but having, what this had not, its immovable basis, and its living connexion with our Lord, in the continuous history of the Church. Within the course of only half a century that character was thrice subjected to searching trial. [* * * during "the Great Rebellion" — "at the Restoration" — "at the Revolution" * * *] On all these occasions, without delay or doubt, her part was taken; but it is not historically clear that Laud was the man who thus fixed and organized the feeling of the Church—who gave it the discernment to discover, and the vigour to eject opposing elements—who built up the bulwarks that have done their work for two hundred years, and that remain to do it still? Either he saw much farther into the future than other men, or if he did not, he was but the more signally an instrument in the hand of God to make provision for that which he did not see.

"Not that we propose to set him up as an idol. In the first place, as a statesman and magistrate we must altogether give him over. Excused he may be for the errors of his age; but God forbid that he should be imitated. As a theologian, we are far from saying that he or any other man should now be taken for a model." * * *

If the Reviewer be correct, the following reflections, among others, offer themselves to our notice.

1. Archbishop Laud was no Puseyite,—an important fact. And we all know that he was not a Calvinist or a Puritan. It remains that he was a CHURCHMAN,—not, of course, without faults. The basis of his mind was large; but, like many other great minds, it was not free from pettinesses.

2. The English Reformation, not being an inspired work, and being vigorously resilient from bondage to Roman wickedness and putrescence, was more intent on escape than on the prospective route of the exodus, whether it should be Catholic or Puritan. On that point, it reserved its PRIVATE JUDGMENT for the greater part of a century. Then, under Laud, by a decisive and still mighty impulse, though not by a formal act, its PRIVATE JUDGMENT determined (more strongly than by votes and parchments) for the Catholic rule.

3. It must be nearly futile to plead as authority, on this question, the English Reformers, and the Homilies, for they all belong to the oscillatory period. Which brings us just where we ought to be, in the protection of Scripture fundamentally, and of Common-sense as the obedient handmaid of Scripture.

4. The Puritanism of the early English Reformation was not the virulent embodiment which it afterwards became. Nor was Anglo-Catholicism, in those days, the thing of gew-gaws and of superlunary sentiment and metaphysics that now usurps that name and teases the Church. Neither of these developments belongs to the primal Reformation in England.

5. If, in our branch of the Church, we tolerate developed Puritanism, we are equally bound to indulge the pseudo-development of Catholicism. Both are "grievous burdens" to the daughter of Jerusalem. Both tend to betray her to stern and cunning foes. But human nature will have it so,—men are not angels,—not one pure good hath ever been given to men, but they dashed it with evil,—and the Church must "endure," in common with all the good and the beautiful of God's creations. Only this: Remembering that they both are pitifully and equally objects of her charity, let her not, while she suffers the sleek Puritan, persecute the gas-inflated and gas-buoyant personation of a Catholic.

Happy the day,—if such happiness do not make us start some fresh quarrel among ourselves, because we are so happy,—like "Jeshurun," who "kicked when he waxed fat:"—happy the day, that shall see both these appendages either dropped from the Church, or melted into it!—So

THINKS I.

Bishop H. U. Onderdonk.

What I give cheerfully and for Christ's sake, is charity to myself. The farthing I give is gold, the guinea I keep in my pocket is lead. When Christ comes with any one to ask me to lend, he must not be denied, though I know he does not always intend to repay in kind.

MEMORANDUM.—To have no controversy (if possible) with any one but myself.

For the Banner of the Cross.

"THE WITNESS WITHIN."

ANOTHER INTERPRETATION.

I was glad to find in the "Banner" of the 2nd instant, an article on the "Witness Within," from so able a pen as that of your well-known correspondent "O." This is a subject which has repeatedly exercised my own mind; and has recently been the subject of some reflection. I regard it as one of considerable interest and importance in both its theological and its practical bearings; and could hardly mention a writer in the American Church, whose views I could have been so much gratified to learn as those of the talented and clear-headed author of the beautiful hymn, "The Spirit, in our hearts, is whispering 'Sinner come.'" Few men, this side the Atlantic, have, by their writings, done such efficient service to the Church as he; and my very heart rejoiced to find, from the "Banner," that the cloud which has so long hung over him, bowing down his submissive spirit to the earth, is beginning to turn out its "silver lining," giving fair promise of better and happier days to come.

It may seem both presumptuous and hazardous to differ on such a point with a theologian so prominent and approved; yet no man would be less disposed to preclude candid and fair discussion than the writer of the article alluded to. If the author of that article be now considerably advanced in life, still, as the principal "remarks were first penned" "almost thirty years ago," the production is, substantially, that of a young theologian; and "I also will show mine opinion."

Much of the article in question has my entire approbation; and I by no means present myself as an antagonist to the writer. I wish merely to express my views, and then let them go for what they are worth, with no present intention of defending them should they be controverted.

I agree entirely with "O" in rejecting the interpretations which he disapproves; in having no sympathy with those who hold the crude and other fanatical notions entertained by many of the religionists of our day; and in contending that there are "two witnesses," each of whom must testify to the same thing—the testimonies being distinct and concurrent;—"the Spirit itself beareth witness with our spirit, that we are the children of God." I also agree that "the Spirit itself" is the HOLY GHOST. Nor can there be any diversity of opinion with respect to the point, or fact, to be established; it is, "that we are the children of God."

We shall probably agree also that the testimony to this fact is not direct or immediate: it does not run thus, "You are a child of God." The fact, or conclusion, is inferred. Two witnesses give their testimony; the evidence is collated, and found to be concurrent; and the witnesses being unimpeached and credible, the conclusion is drawn, that the person in whose favour it is given is a child of God. Or this point may, as "O" contends, be established with various degrees of probability. But this concurrent testimony, when ascertainable, always furnishes more or less reason to believe the fact. And it is equally true, that, from various causes, the person most concerned may not perceive or appreciate the testimony on one side or the other; and may not, consequently, even when the evidence is strong, feel assured that he is a child of God. So that it is possible that a person of an inferior degree of piety may enjoy a higher degree of assurance than one of different constitutional temperament who lives nearer to God.

It is important to ascertain, before we proceed any farther, what the apostle means by "our spirit." It is clear that he does not mean "the spirit of adoption," or a pious spirit, or any mere quality or affection. Any thing of this kind might be the whole or part of the testimony; but, as the Holy Spirit is a conscious and intelligent person, so also must be the other witness; and if so, then our spirit must be our conscious and intelligent soul—our spirit, in the strict sense of the term, or our spiritual nature. I can see no good reason for making it to be any thing else. If, however, I understand the communication of the venerable "O," he makes "our spirit" to be our conscience. He says, "the Holy Spirit bears joint testimony with our spirit," with our conscience, to our mind or soul, "that we are children of God." Again, "Man has the testimony of a holy conscience—the Sanctifier adds another, a concurrent, a confirming, testimony along with this." This sense of the word rendered "spirit" can hardly be sustained. There seems to be no sufficient reason for departing from the usual sense as given above—the human soul or spirit.

Let us now consider the testimony of the first of these witnesses, that of "our spirit." How is this testimony given? By our own consciousness. I am inclined to think that theological writers often fail to recollect the important distinction between conscience and consciousness. This may be in some measure due to the fact that in the New Testament the same word is used for both. The distinction, however, is necessary. Conscience is a moral or spiritual faculty, whose province is—not, as some imagine, to distinguish between what is right and what is wrong, for this is the province of the judgment, comparing things with the law of God, but—to cause us to approve the right and disapprove the wrong; and, having first prompted to the one and dissuaded from the other, afterwards to approve or condemn us, and give us pleasure or pain, according as we have acted in accordance with the dictates of our judgment, and its own approval and promptings, or the contrary. Conscience, therefore, is not a judge as to what is right and what is wrong; but an approver or condemner of both things and agents. Its concern is not so much with laws and truth, as with obligation and retribution. It is an umpire between God and moral agents; not an intellectual faculty which decides upon the meaning of the law, and the rectitude or obliquity of actions. Therefore it cannot testify as to the state, the operations, or the relations of the soul.

Consciousness, on the other hand, is that faculty which takes cognizance of what is passing within us, and of our actual state and sympathetic affinities. It informs us of our own impressions, perceptions, judgments, ratiocinations, desires, aversions, aspirations—in a word, of our internal states and operations. Of course, conscience itself, and all its workings would be entirely unknown to us, were it not for the evidence

of our consciousness. We are cognizant of them only by consciousness.

It is, therefore, by our consciousness that "our spirit" bears witness to the fact that we are the children of God; and conspiring with this testimony is that of the Spirit itself. There are not only two witnesses, but two testimonies, and two kinds of evidence; and these two, not flowing in the same channel, or from the same fountain, meet and concur, in establishing the fact. Since, then, all that is matter of consciousness, and known directly only by consciousness, must pertain to the testimony of our own spirit, we must not make any thing which we know only from consciousness, the witness, or testimony of the Holy Ghost; for this would be at variance with the two points already established, namely, that there are two witnesses and two distinct testimonies, distinguishable in both their origin and nature, and concurring, like two rivers, not flowing together from the beginning, and identical in kind.

The items of the testimony of "our spirit" are such as conscious faith, love, joy, peace, meekness, gentleness, rectitude of principle and purpose, holy aspirations and sympathies, aversion to sin, humility, internal tranquillity. This accords with the views of "O," who says, "The testimony of the Holy Ghost is not figurative or indirect,—not the 'fruits of the Spirit,' faith, works, affections,—for our having these is the testimony of man's 'spirit.'" We must not, then, confound the testimony of "the Spirit itself" with any thing of this nature, or any thing the knowledge of which comes only in this way, i. e. by consciousness.

The next thing is to inquire, what is the testimony of the Holy Ghost, and how it is given. The author of the article in the "Banner" says on this point,—and these are his most definite remarks, "The divine testimony within ranks generically with the emotions of joy, peace, hope; they all, like gracious love, are 'shed abroad in our hearts through the power of the Holy Ghost;' and like the entire 'religion which is from above,' these emotions are 'pure, peaceable, gentle, full of mercy and good fruits.'" Here, be it respectfully observed, identity of cause does not produce generic sameness, else would there have been but one genus of animals. If, however, the testimony of the Spirit itself is said to "rank generically" with these already admitted items of the testimony of "our spirit," because they are generically like them, then we can become cognizant of them only by our own consciousness, through which our own spirit gives its testimony; and how then can we distinguish the testimonies of the two witnesses? Here is the difficulty. Being generically the same, they are not distinguishable in themselves; and, coming through the same channel, and coming from the same place, they are not distinguishable in their origin.

But the author says again, "Holy joy, and peace, and hope, and love, are degrees and variations of the inward testimony of the Spirit, akin to the ASSURING WITNESS from Him that we are the 'children of God.'" It is not a rampant, positive security, but a calm, confirming assurance,—not of final pardon, but of present actual acceptance."

Now, I must acknowledge that I cannot see the accuracy, or logical sequence, of this statement. Certain holy affections, already admitted to be the testimony of "our spirit," are here said to be "degrees and variations of the inward testimony of the Spirit." Here the two testimonies are confounded; the lower degrees and simple forms, as appears, being the testimony of "our spirit," and the higher degrees and the variations are made to be the testimony of the "Spirit itself!" Then again, we are told that these things are only "degrees and variations of the inward testimony of the Spirit, akin [the italics are mine] to the ASSURING WITNESS from Him that we are children of God." Are not the "testimony" and the "witness" the same thing?

But, after all, it appears that the "assuring witness" is an inward and strong conviction of our own! "It"—I suppose, "O" must mean the "assuring witness," for neither grammatically nor logically can it mean any thing else—"It is not a rampant, positive security, but a calm, confirming assurance,—and not of final pardon, but of present actual acceptance." Now of the existence of this "assurance" in ourselves, we can know nothing but through our own consciousness, through which comes also the testimony of "our spirit," and, therefore, the two testimonies are undistinguishable. Moreover, if a person rejoicing in this assurance be asked upon what it is built, he will not tell you that it is the testimony of the Spirit; or the very "Witness within," but that it results from inferences drawn by his own mind, from certain feelings of his own, or from something else which may be equally deceptive and illusory.

I put it, therefore, to the profound, sagacious, and logical "O," for whose judgment, in all ordinary cases, I have the very highest respect, whether he does not here leave open the widest door for the use of delusion and fanaticism? If this door be opened, and left open, in Holy Scripture, be it so; we must not dare to close it. But this, I respectfully submit, is not the fact. Besides, the exposition itself is self-destructive. It is incompatible with a proposition previously laid down; "Man has the testimony of a holy conscience, well examined of course, and most humbly estimated: the Sanctifier adds another, a concurrent, a confirming testimony, along with this,—superinducing an impletory, [a filling up, completing, a plenary] conviction of faith, on the rational conviction already existing, and deliberately and rationally approved." Here are two testimonies, nay, three testimonies, the testimony of conscience, the testimony of the Spirit, and the testimony of rational conviction. The subsequent representation, already examined, makes but one testimony, given, indeed, by two witnesses, but through the same channel—our own consciousness, and therefore but one, as the voices cannot be distinguishable.

Moreover, instead of "the conviction of faith" being "superinduced upon the rational conviction already formed, and deliberately and rationally approved," would it not be better to say, that the rational conviction, when deliberately and rationally approved, results from the testimony of the Divine with the human spirits, that we are born of God? The testimony, as "O" himself says, is made or delivered "to our mind or soul;" and our own mind or soul takes cognizance of the testimony, weighs it, collates it, judges of it, and decides. The

result, when satisfactory, is the conviction, the "rational and deliberate conviction," that "we are sons of God." And whatever well-founded assurance we have, is the result of this conviction founded on decisive evidence.

I do not affirm that the Holy Spirit is not concerned in the production of the testimony of "our spirit;" for that He is the moving cause of the whole all must admit. In this sense He indeed concurs in testifying together with our spirits; so that what is called the testimony of "our spirits" is in fact the joint product of the Divine and human spirits. But as this is but one testimony, given by two witnesses whose voices are undistinguishable by "our mind or soul," we must look for something else as the testimony of the "Spirit itself." What, then, is this testimony, and how, and through what medium does it come? And how shall we ascertain that it is indeed the testimony of the Holy Spirit, and not that of some lying spirit, endeavoring to deceive and destroy us; or the testimony of fancy, imagination, or mere natural feelings and emotions?

As already intimated, we cannot receive as the testimony of the Spirit, mere dreams, visions, spectral illusions, imaginary voices, the occurrence of certain texts of scripture, vagaries of imagination, or new and peculiar feelings; for things of this kind cannot be certainly traced to the Holy Spirit; and may come from the spirit of all evil. We must not confound this testimony with any of those affections which constitute the items of the testimony of our own spirits; for although they are the fruits of the Spirit, they are not the testimony of the Spirit. Nor, again, will it do to say that the testimony of the Spirit is some direct, miraculous, or physical operation of the Holy Ghost upon the substance of the soul itself; for although the possibility of such agency cannot be denied, yet this, unless there were some miraculous manifestation proving the presence of the Spirit, would not be testimony, except in our consciousness; and if it were merely a matter of consciousness, then it would not be distinguishable from the testimony of our own spirit, and we should not have the benefit of the distinct, but concurrent and conspiring testimony of two different witnesses. Whatever exists, or is going on, within ourselves, which may be regarded as evidence in this case, is the testimony of "our spirit."

The testimony of the Spirit itself, at least since the days of Inspiration and miracles, is found in the written Word of God, which is the very testimony of the Holy Ghost on all points pertaining to life and godliness. "Holy men of old spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable, &c." There are two passages which seem to me definitely to settle this point. The first occurs in Heb. x. 15-19. The first word, "Whereof," is supplied by the translators, and ought probably to be omitted. It then runs thus;—"The Holy Ghost is a witness to us: for after that he had said before, 'This is the covenant that I will make with them after those days,' saith the Lord, 'I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.' Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness [or confidence, assurance] to enter into the holiest by the blood of Jesus," &c.

The Holy Spirit then gives His "witness" in and by His written Word. He was to put His laws into our hearts, and to write them in our minds. Thus, beside the establishment of the theological point which the apostle had in view, we are taught that when the truth is clearly revealed, introduced into the mind, and lodged, or inscribed, deep in the soul, this is the work of the Spirit. But it is his laws previously revealed, and written in the Bible; and thus he indirectly, and the written word immediately, become witnesses to us of certain things; and the result is that holy boldness, confidence, or assurance of faith, that we are forgiven and accepted, which enables us to come into His immediate presence without fear. The truth is the medium of His testimony. Hence we are told that "the Spirit is [the] Truth," i. e. according to Bishop Burgess [of England] the Spirit is a true witness.

(To be continued.)

J. W. M.

For the Banner of the Cross.

AN ENCOURAGING FACT.

MY DEAR MR. EDITOR;

Believing that the following little incident will cheer the hearts of those who are laboring for the good of seamen, I would be glad to make your paper the medium of its publication. In my visitations of the sick wards connected with the Blockley Alms-House, I recently met with a patient whose case elicited immediate interest. He was a sailor, a South American by birth, and possessed of a good degree of intelligence. I found him busily occupied in perusing a Spanish New Testament, and upon further inquiry, ascertained that it was the gift of the Rev. Mr. Robinson, a clergyman of our Church, in charge of the Seamen's Chapel of the Port of Boston. He said that he attended the ministrations of that gentleman whenever he was in port, and was much attached to him as a Minister of Christ. Originally a member of the Roman Church, he had been brought to a knowledge of the truth, and for the last few years, had been endeavoring to lead a consistent life. He said that the New Testament, thus kindly furnished him, had been his companion in successive voyages to the West Indies and London, that he prized its contents, and regularly read it through, and now, that blessed volume is his guide and counsellor while confined to his bed in weakness of body, "rejoicing his heart," and "giving light" to his mental eye. I must say, that I never saw an instance where a more exalted estimate seemed to be placed upon the sacred volume. Should not this fact encourage those who are engaged in furthering the spiritual interests of those who "do business in great waters?" Should it not induce the good Churchmen of our own city to sustain with noble liberality the Mission for Seamen, so auspiciously begun among us? Should it not stimulate us all to redoubled ardour in the great work of Christian effort? and lead us not only to pray, but labour for the advent of that day, when "the ways of God shall be known upon earth"—his saving health among all nations?"

Very truly yours,

EDWARD C. JONES,
Missionary at Alms-House.

Miscellaneous.

For Our Young Readers.

From the Churchman's Companion.

LITTLE AMY, OR THE FIRST SUNDAY AT CHURCH.

The bells were ringing a merry peal, and calling the careless and the worldly to the sanctuary, as well as the dutiful children of the holy Church, when little Amy and her mother, fearful of being late, quickened their pace, and reached their seats (for at Burton there were no pews) before the last chime was finished. It was the first Sunday of the little maiden's appearance at Church; but she had been well instructed at home: and instead of idly staring about the church, as I fear some little girls too often do, she kneeled and softly whispered, "Let the words of my mouth, and the meditations of my heart, be always acceptable in Thy sight, O Lord, my strength and my Redeemer." Little children should remember, that when in Church, and indeed at all times, they are in the presence of the holy God. The service began, and little Amy, though she could read but very little, with her mother's assistance found her places, endeavouring to follow the responses. I wish all my young readers could have seen this little child; but to form a just idea of Amy, they shall see her in private; so we will follow her home, and show how truly this lamb understood the privileges and duties of those who have been admitted into "holy baptism."

Mrs. Dendalle had lost her husband in the autumn of the preceding year; but, though badly off, she honestly tried to earn a livelihood for herself and her child, without being a burden on the parish: for this purpose she took in washing and needlework. The neighbours said that, though a widow, Mrs. Dendalle ought to consider herself a happy woman in being blest with such a child as Amy. She had been taught from her earliest infancy to consider herself (at least if she tried to behave as such) a child of God, and an inheritor of the kingdom of heaven; and it was Amy's chief delight to read that beautiful little book, "The Shadow of the Cross," and to fancy herself dressed in a white robe, endeavouring to keep it as clean as it was given her at her baptism.

It was the Monday following the commencement of my tale, that Mrs. Dendalle desired Amy to take up some work to the parsonage. Amy, after being duly wrapped up in a warm cloak, set out. It was an errand which she exceedingly liked; for the Clergyman's sister was always very kind to her, and Amy loved her dearly. When she arrived, she was shown into the parlour by the servant, and desired to wait there. Amy, when left to herself, looked round the room, and seeing a large pot on the table she peeped into it; and seeing it was jam, took up the spoon, and was raising it to her mouth, when she suddenly exclaimed, "What! blot my white robe!" and throwing herself on her knees, sobbingly exclaimed, "Lead us not into temptation!" At that instant the door opened, and Miss Scriven entered. "What, crying, my little pet!" she exclaimed, on seeing Amy's red eyes.

"O, Miss Scriven, I have been so near committing such a sin! If it had not been for your kind teaching, I should not have known better, and should have broken the eighth commandment." And as Amy spoke, she pointed to the jam pot.

"Amy," said her kind instructress, "do you remember the hymn I taught you the other day?"

"Yes," replied Amy, "and it was the last verse I thought of when I was tempted." And she began in a sweet voice to repeat the following lines:—

"O LORD my God, I pray Thee, give
Thy child and servant grace to live
According to this promise given:
Teach me to keep my raiment bright,
That I may 'walk with Thee in white,'
When Thou with Thine shalt reign in heaven."

"You know my dear child," said Miss Scriven, "before you could understand the difference between right and wrong, you were taken by your dear parents to be baptized, where God gave you His HOLY SPIRIT to guide you in the right way; and then you have been placed in a happy home, have been taken to Church, and now know how to distinguish between good and evil."

At this instant the door opened, and Mr. Scriven entered. He had heard the concluding words of his sister; and laying his hand on Amy's head, he said, "And may the HOLY SPIRIT, my dear child, follow you, and may you be one of the lambs of JESUS, the Great Shepherd."

Seven years are passed away: it was a bright Sunday morning, when a little boy knocked at Mr. Scriven's door. "Sir! Mr. Scriven! Amy, poor Amy, is dying." And the little fellow caught the Priest by the coat.

"Why, my little fellow, and is Amy so much worse?" asked the Pastor.

"The cough, sir, took her in the night so badly, that she broke a blood-vessel; and she said she could not die without having you to pray with her," answered the boy.

When the Clergyman arrived at the house, he heard that Amy was asking for him. He ascended the narrow stair, and had spoken to her once or twice, before she heard him. "What is it, my child?" asked the Priest.

"O sir, do you think I have kept my baptismal robe clean?"

"Amy," said the Pastor, "it is not possible for mortal man to keep without sin; but the spots that are on it will, I have no doubt, if you truly repent, be forgiven for the sake of the holy JESUS."

"How happy," said Amy, "to die with such an assurance from your lips. LORD JESUS, receive my spirit!" So saying, the gentle creature bowed her head, and her spirit departed to the realms above.

E. A. B.

If I consider how God loved me, who can be too wicked for me to love? To a believer, every distressed object is Christ's peremptory demand, or bill on sight, written with his blood, for so much help, or such a sum, as the case requires.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen) from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission.

Churchmen, desiring to contribute books, materials for clothing, &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st. above Chestnut.

J. A. MERRICK.

NOTICE.

CHURCH OF THE ASCENSION.—During the months of July, and August, this church will be closed on the evenings of the *Third Sunday*. Afternoon service at 4 o'clock.

NOTICE.

TRINITY CHURCH, SOUTHWARK.—In consequence of certain improvements now being made in this church, it will be closed until further notice.

Married.

At St. James's Church, Philadelphia, on Tuesday morning, July 8d, by the Rev. Henry J. Morton, D.D., WILLIAM MARKEE, candidate for Holy Orders of the Diocese of Wisconsin, and MARIA DORSEY, eldest daughter of James Cox, Esq., of Philadelphia.

Died.

In this city, early on Tuesday morning, the 19th inst, JANE D. BIDDLE, daughter of Marks John Biddle, Esq.

In the departure from this world of this estimable lady, society has lost a choice and useful member, and the Church to which she was long attached, a devout and consistent professor of her holy faith.

To portray her many virtues and to speak of the excellencies which formed her character, as a daughter, sister, friend, and Christian, would require much more space than a few paragraphs. There are volumes of biography written of persons, whose lives were marked with less of worth—though more perhaps of stirring incident—than belonged to the name recorded at the head of this brief article.

In the domestic circle—where a delicate and failing constitution, as well as loved and assiduous attention to an aged, and greatly beloved parent—confined her for the last few years—there was exhibited a rare and beautiful example, of amiable, gentle, patient discharge of duty.

The loveliness of gospel truth, and simplicity—a tender heart, the kindest feeling—and benevolent action, were conspicuously, though unostentatiously to be seen in all her ways and doings.

She adorned in all things the doctrine of God her Saviour.

None knew her intimately, but to love her.

Her death was like her life, peaceful, calm, tranquil—in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope; in favor with God, and in perfect charity with the world.

"Precious in the sight of the Lord is the death of his Saints."

Reading, June 22, 1849.

Acknowledgments.

The undersigned gratefully acknowledges the following receipts, viz: From "Friends of the Mission in Philadelphia," per Mrs. H. Markoe, in full of fourth year's subscription, \$93 63; Also, per Thos. N. Stanford, Esq., from "Churchmen of Wetumpka," Alabama, \$5; Trinity Church, Newark, \$10 08; St. John's ch. Elizabethtown, N. J., \$8; St. Peter's ch. Philadelphia, \$5; St. Peter's ch. Talbot co., Md.

JAMES LLOYD BRECK.

For the Nashotah Mission.

Nashotah Lakes, Wis. June 21, 1849.

The Treasurer of the Advancement Society acknowledges the receipt of the following sums: May 15, from St. James' church, Lancaster, \$50; May 18, Missionary of Mercer co. 3; May 21, Church at Muncy, 15; June 18, Missionary Society of Emanuel ch. Holmesburg, 25; Donations and subscriptions, 60 50. Total \$153 50.

R. R. MONTGOMERY, Treasurer.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account, \$25 from the Female Society of St. Andrew's Church, for the promotion of Christian Religion, by the Rector, the Rev. Dr. Stevens.

THOS. G. ALLEN, Missionary.

Advertisements.

The attention of the Clergy is requested to the subjoined list of Books for sale at the astonishingly low prices attached, by G. S. Appleton, at his Cheap Central Book Store, 164 Chesnut street, corner of Seventh.

Scott's Commentary on the Bible, 6 vols. imp. 8vo.—\$9.

Pictorial Dictionary of the Bible, 2 vols. imperial 8vo. cloth gilt, \$4.50; published at \$12.

Haldane on the Romans, 8vo. cloth, \$1.75.

Hill's System of Divinity, 8vo. cloth, \$1.37.

Jackson's Remains, complete, 8vo. cloth, 50 cts.

President Edwards' Works, complete in 4 vols. 8vo. \$6.

Leighton's Complete Works, 8vo. cloth, \$1.50.

Comprehensive Commentary on the Bible, 6 vols. 8vo. \$7.50.

Charnock's Discourses on the Divine Attributes, English edition, 8vo. cloth, \$1.75.

Cudworth's True Intellectual system of the Universe, complete, 2 vols. 8vo. \$2.37.

Campbell's Translation of and Notes on the Four Gospels, 2 vols. 8vo. cloth, \$1.75.

Tucker's Light of Nature Pursued, 2 vols. 8vo. cloth, \$2.50. published at \$5.

Mant & Doyle's Bible, 2 vols. imperial 8vo. cloth, \$5.75.

Bingham's Antiquities of the Christian Church, complete edition, 2 vols. imperial 8vo. cloth, \$6.50, published at \$10.

Together with an immense stock of books in every department of literature at very low prices.

July 7, 1849.

Important to Clergymen.

FOR SALE, a complete set of the *London Christian Observer*, 48 vols.

—ALSO—

A set of the *London Christian Guardian*, 26 vols. By DANIELS & SMITH, Dealers in New and

Second-hand Books, cor. 5th and Arch Sts.

COLLEGE OF ST. JAMES, WASHINGTON CO., MD.

The Annual Commencement will take place on Thursday, July 26.

The midsummer examination will commence on the previous Thursday, the 19th.

The friends of the College and of the students and the public generally are respectfully invited to attend.

The next session of the College and the Grammar School will commence on Monday, October 2nd.

JOHN B. KERFOOT, Rector.

July 7.—3t.

Penn Mutual Life Insurance Company.

Office No. 91 Walnut street, Philadelphia.

CHARTER Perpetual. All the profits divided amongst the policy holders EVERY YEAR. The only truly Mutual Company in the CITY or STATE.

TRUSTEES.

Daniel L. Miller, Joseph M. Thomas, William Martin, Edmund A. Souder, William M. Clarke, James E. Richardson, Theophilus Paulding, Richard S. Newbold, William B. Hart, William H. Carr, Ellis S. Archer, Henry S. Patterson, M. D., John G. Brenner, James B. McFarland, Samuel D. Patterson, Michael Erickson, Caleb Clothier, R. Wilson Desilver, Augustus W. Harker, John W. Horner, William Robertson, Samuel W. Weer, Benjamin Coates, Daniel L. Hutchinson, Samuel E. Stokes, Rodolphus Kent, Peter S. Michler, Easton.

DANIEL MILLER, President.
WILLIAM M. CLARKE, Vice President.

JOHN W. HORNER, Secretary.

MEDICAL EXAMINERS.

EDWARD HARTSHORNE, M.D., No. 429 Walnut street, MARK M. REEVE, M.D., No. 411 Arch street. In attendance at the Office of the Company from 1 to 2 P. M. daily.

The public are respectfully invited to call at the office before insuring elsewhere. Blank Forms, Tables of Rates, and Descriptive Pamphlets may be had gratis, and every information on the subject of LIFE INSURANCE furnished with pleasure and promptness.

June 30—6t

St. Mark's Classical School.

ORMES B. KEITH, } PRINCIPALS.
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately adjoining St. Mark's Church on the west.

The object of the School is to unite with thorough instruction, religious influence. To this end the Bible and Prayer Book will form part of the boys' studies.

Application for the admission of pupils can be made until July 10th, at No. 24 Chancellor Street, where further information respecting the School can be obtained.

It is earnestly hoped that no boy of vicious disposition will be presented for admission.

Attached to the School, and preparatory to it, is a JUNIOR DEPARTMENT, to which a limited number of boys between six and nine years of age will be received.

This department will be taught in separate rooms from the other school, and under the general direction of the Principals; the particular care of it to be committed to a lady well qualified for the task.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

June 23—tf

New Editions of the Book of Common Prayer.

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WORKS MISSING.

Gordon's Lectures on Catechism, 3 vols.
Mages on the Atonement, 2 vols.
Gray's Key to the Old Testament.
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Evangelical Tracts, 1st vol.
Religious Tracts, 6th, 7th, 9th and 11th vols.
Josephus, 2d vol.
Rollin's Ancient History, 1st vol.
Rosenmuller, 3d vol.
Griesbach's New Testament, 1st vol.
Mosheim's Ecclesiastical History, 1st and 2d vols.

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Leslie's Theological Works, 2 vols.
Mede's Works.
Polano's Council of Trent.
Pearce's Commentary, 2 vols.
Newcome's Minor Prophets.
Hale's Chronology, 4 vols.
Brownell's Common Prayer.
Tillotson's Works, 3 vols.
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Aria Montanus, Hebrew and Greek.
Reynolds' Works, 2 vols.
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OCTAVOS, ETC.

Michaelis on the New Testament, 6 vols.
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Church Controversy, N. Y., 1811.
Report of Rev. Cave Jones' Case.
Simons' History of the New Testament.
Cressner's Judgments on the Catholic Church.
Philologus Hebræo Mixtus.
Seldon's History of Fishes.
Sharpe's Essays.
Essay on Faith.
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Bishop White's Controversy, 2 vols.
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Allen's History of the Reformation.
Watland's Works, 10 vols.
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Fuller's History of the Church of England.

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e 23—tf

LIVER COMPLAINT, Jaundice, Dyspepsia, Chronic or Nervous Debility, Disease of the Kidneys,

And all diseases arising from a disordered Liver or Stomach in both Male and Female:

Such as Constipation, Inward Piles, Fullness or Blood to the Head, Acidity of the Stomach, Nausea, Heart-burn, Disgust for food, Fullness or weight in the Stomach, sour eructations, sinking or fluttering at the pit of the stomach, swimming of the head, hurried and difficult breathing, fluttering at the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, back, chest, limbs, &c., sudden flushes of heat, burning in the flesh, constant imaginings of evil and great depression of spirits, can be effectually cured by Dr. HOOFLAND'S CELEBRATED GERMAN BITTERS. Their power over the above diseases is not excelled—if equalled—by any other preparation in the United States as the cures attest, in many cases after skillful physicians had failed.

Derangement of the liver and stomach are sources of insanity, and will also produce disease of the heart, skin, lungs and kidneys, and lays the body open to an attack of the cholera, bilious, or yellow fever, and is generally the first cause of that most baneful disease, Consumption.

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An Invaluable Medicine.—We have frequently heard the celebrated German Bitters, manufactured by Dr. Hoofland, spoken of in terms of commendation, and we know deservedly so. It is a too common practice, in certain quarters, to puff all manner of useless trash, but in the case of the above Bitters, hundreds are living witnesses of their great moral and physical worth. As a medicine for the liver complaint, Jaundice, Nervous debility and Dyspepsia, it has been found invaluable, effecting cures and thoroughly eradicating diseases, when all other medicines have failed. We feel convinced, that in the use of the German Bitters, the patient does not become debilitated, but constantly gains strength and vigor to the frame—a fact worthy of great consideration. The Bitters are pleasant in taste and smell, and can be administered under any circumstances, to the most delicate stomach. Indeed, they can be used by all persons with the most perfect safety. It would be well for those who are much affected in the nervous system, to commence with one teaspoonful or less, and gradually increase. We speak from experience, and are of course, a proper judge. The press far and wide, have united in recommending the German Bitters, and to the afflicted we most cordially advise their use.—The Dispatch, December 31.

Do our good citizens who are invalids, know the many astonishing cures that have been performed by Dr. Hoofland's Celebrated German Bitters? If they do not, we recommend them to the "German Medicine Store," all who are afflicted with Liver Complaint, Jaundice, Dyspepsia, or Nervous Debility; the Doctor has cured many of our citizens after the best physicians had failed. We have used them, and they have proved to be a medicine that every one should know of, and we cannot refrain giving our testimony in their favour, and that which gives them greater claim upon our humble effort, they are entirely Vegetable.—Spirit of the Times, June 24.

We speak knowingly of Dr. Hoofland's celebrated German Bitters, when we say it is a blessing of this age; and in diseases of the biliary, digestive and Nervous System, it has not, we think, an equal. It is a Vegetable preparation, and made without Alcohol, and to all invalids we would recommend it as worthy their confidence.—Daily News, July 4.

Read the following, it is from one of our first druggists, a gentleman favourably known throughout the United States—the proprietor of the "Medicated Worm Syrup."

Philadelphia, Nov. 22d, 1848.

Dear Sir,—It is with much pleasure that I testify to the extraordinary virtues of your German Bitters, having sold largely of them these last few months to various persons, afflicted with Liver Complaints, Dyspepsia, and debility of the Nervous System. I can say conscientiously, that they are the best article of the kind I have ever sold, (and I deal in all the popular medicines) and I consider it the only medicine for the above diseases before the public.

I have never sold one bottle that has not given satisfaction, and brought forth the commendation of those who used it. I deem this my duty both to you as the proprietor of this highly valuable article, and to those afflicted with the above complaints, that they may know of its curative properties and to enable them to select the good from the various articles with which our market is flooded.

With much respect, I remain yours, &c.,
J. N. HOBENSACK, Druggist,
Corner of Second and Coates streets.

Jaundice and Liver Complaint cured after physicians had failed.—

Philadelphia, Dec. 27, 1848.

Dear Sir—It is with feelings of pleasure I communicate to you the sanative effects (and in a short time) of your invaluable "Hoofland's Celebrated German Bitters," upon my system while laboring under the Jaundice. About two years ago I had an attack of the Jaundice and was confined to the house six weeks under medical treatment of the Family Physician, and for some time after, when I went out I had to be very careful of myself, since that time I have had several attacks of the same disease, and your Bitters have entirely relieved and cured me in two or three days. My next door neighbor, Mr. John Diehl, last spring, had a long and serious spell of Jaundice, he had it sometime before I knew it; he was confined to his bed. As soon as I heard of his condition I called to see him and told him of the effect your Bitters had upon me in the same disease. He immediately sent for a bottle, and in a few days he was cured. I have in several instances recommended the Bitters in other cases, always producing the same happy effect. My wife has been considerably afflicted with Liver complaint and Neuralgia, by the use of the Bitters she is well, now enjoying good health. We believe from the many cures we know of these Bitters effecting, that they possess in a remarkable and extraordinary degree, great curative properties, and that which enhances their value with us, they are entirely vegetable. We always keep the Bitters on hand and would not be willing to be without them.

Very respectfully, yours,

C. PEIRCE, 370 South Front Street.

Can stronger testimony be adduced by any preparation before the public? A single bottle will convince any one of their power over disease. They are entirely vegetable, and will permanently destroy the most obstinate costiveness, and give strength and vigor to the frame, at no time debilitating the patient; being also grateful to the most delicate stomach under any circumstances, and can be administered with perfect safety to delicate infants—they are free from Alcohol, Syrup, Acids, Calomel, and all mineral and injurious ingredients.

They can be taken at all times and under all circumstances, no ordinary exposure will prevent them having a salutary effect, and no bad result can accrue from an over dose.

For sale, wholesale and retail, at the principal depot, GERMAN MEDICINE STORE, No. 278 Race street, Philadelphia; and by respectable dealers generally throughout the United States.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 14, 1849.

[VOL. XI.—No. 28.—WHOLE No. 550.]

Calendar.

JULY.

15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James.
29. Eighth Sunday after Trinity.

Church Intelligence.

PENNSYLVANIA.

BISHOP POTTER'S APPOINTMENTS.

JULY.

15th. A. M., Bloomsburg. Evening, Danville.
16th. A. M., Derry. P. M., (4 o'clock) Muncy.
17th. A. M., Milton. Evening, Sunbury, (North Convocation).
18th. A. M., Northumberland.
29th. St. Paul's, Philadelphia.

AUGUST.

1st, Wilkesbarre, (N. E. Convocation).
2d, Evening, Carbondale.
3d. A. M., Dundaff. Evening, Honesdale.
5th. A. M., New Milford. P. M., Montrose.
6th. A. M., Pike. Evening, Towanda.
7th. P. M., Athens. 10th, Erie.
11th. A. M., Waterford. 12th, Meadville.
19th. St. Paul's, Great Valley.
20th. A. M., Frankford. P. M., Holmesburg.
28th. P. M., London Cross Roads, (Delaware Convocation).

NEW JERSEY.

PASTORAL LETTER.

TO THE REVEREND THE CLERGY:

Dear Brethren,—The following official recommendation of the President of the United States, comes to us from the highest secular authority. It has a claim upon us, as Christians, superior far to that: "the powers that be are ordained of God." I commend it, therefore, to your cordial and devout adoption.

BY THE PRESIDENT OF THE UNITED STATES.

A RECOMMENDATION.

At a season when the PROVIDENCE of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been on His PROTECTION, should humble themselves before His THRONE; and, while acknowledging past transgressions, ask a continuance of DIVINE MERCY.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States as a day of *Fasting, Humiliation, and Prayer*. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of Public Worship, to acknowledge the INFINITE GOODNESS which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the ALMIGHTY, in His own good time, to stay the destroying hand which is now lifted up against us.

Washington, July 3, 1849.

Z. TAYLOR.

In the perfect confidence, that you will heartily carry out the objects of this pious paper, I appoint, as the service, for the day, which is designated therein, *the service for Ash-Wednesday, in all its parts*: inserting, in addition, in its proper place, the prayer "in time of great sickness and mortality." Most heartily commending you, beloved brethren, and all the people committed to our care, and the whole Church and country, of which we are a part, to the merciful protection of Almighty God; with fervent prayers that the great Intercessor for sinners may stand "between the living and the dead," and so the plague be stayed; I subscribe myself affectionately your brother in Christ.

G. W. DOANE,
Bishop of New Jersey.

Riverside, 7th July, 1849.

OHIO.

REV. MR. LOUTRELL.—The Board of Trial in the case of the Rev. A. M. Loutrell, presented by the Standing Committee of this Diocese, commenced at Columbus on the 16th May, and again by adjournment on the 22d of May, when the accused not having appeared, and the Board having received a sufficient excuse for his not appearing, the same adjourned to meet again at the call of the Bishop.

On Wednesday, June 13th, the Board again convened at the time and place appointed by the Bishop. Mr. Loutrell not appearing, the Board adjourned from time to time, and finally resolved unanimously to report him to the Bishop, for *contumacy*. The Bishop having received the report, has proceeded, according to the requisition of the first canon of the Diocese, to suspend the Rev. A. M. Loutrell from all exercise of the ministry. The canon provides that if, within three calendar months, the accused shall tender himself ready, and shall accordingly appear and take his trial—his suspension may be reversed.—*Western Episcopalian*.

A CHARGE, TO THE CLERGY OF THE DIOCESE OF PENNSYLVANIA.

(Continued from page 210.)

III. But we are not only ministers of religion; we are *ministers of the RELIGION of CHRIST*. Ours is not a religion of types and prophecies like that of Israel; nor is it an engine of state like that of ancient Rome; nor is it tributary to a refined but voluptuous taste like that of ancient Greece. It is neither enumbered and made oppressive through ceremonies, like the law of ordinances; nor is it destitute of all positive institutions and precepts, like the religion of nature. It reveals to us the *Word made flesh*, and in thus bridging over the mighty void between the human and the Divine, it lays the axe to the root of Deism with its doctrine of fate, and to that of Pantheism with its notions of Divine Impersonality. It solves the awful question which it offers to us, there is peace for the true penitent; and in the ministrations of the Comforter with his gifts of wisdom and understanding, of counsel and ghostly strength, there is abounding succor for all that would live soberly, righteously and godly. In Him who is the High Priest of our sanctuary—the Author and Finisher of our faith, we have the only faultless specimen of human wisdom and goodness that the world has seen, while in the evangelic records this model of a perfect and now glorified humanity is ever kept before us. And then, in its word read and preached, and in its ordinances duly given and received, Christianity has definite and simple channels, through which its divine and regenerating influences can flow down on the human soul—quickening the dead spirit into life, enlightening the eye of faith, warming the heart of devotion, deepening and hallowing the sigh of penitence, kindling the flame of love towards all mankind, and pouring a soothing and strengthening cordial into every fainting heart. Ours is not a religion that has its esoteric and its exoteric system. It has no gross conceptions and imposing pomp to catch the vulgar; it has no decent skepticism to conciliate the proud and self-styled wise. With inflexible constancy, it proclaims to all the same gospel, it exacts from all the same faith, and the same obedience; and yet with a wondrous adaptive and plastic power, it can adjust itself to every state and condition of human life. It has, too, an all-comprehending, reconciling spirit, through which it harmonizes the most opposite and seemingly incongruous principles of man's nature, affording food both for reason and for imagination—for conscience and for the affections, conciliating the love of man with the love of God, and making both consistent with the love of ourselves. Finally, it has a zeal for God's honor, and for the redemption of mankind, that makes it aggressive towards every form of error, sin and suffering, and that can never rest till the triumphs of righteousness and peace have overspread the globe. And when it goes forth to achieve this moral conquest, how does it eschew all the weapons employed by the religions and the governments of man's device, applying no constraint but TRUTH, offering no attraction but LOVE.

Is this Christianity, brethren? and what then is their duty, who are its Ambassadors and Ministers? It is plain. Their duty is to render their preaching and their practice definitively *Christian*. It is to remember, always and everywhere, that the dispensation they proclaim is a *remedial* dispensation, that their grand work is first to bring men to a proper sense of their sins, and then to bind up, with balm from Calvary, the wounds that have been opened at the foot of Sinai. In enforcing duty, too, their appeals are to be drawn from the cross—from Christ's constraining love, as at once the source and the centre of the Christian's inner and outer life. And ever in their own lives should they recommend the meek, the condescending, the gentle, the forgiving, yet the uncompromising spirit of their Master. The religion they preach is a *religion that teaches by example*. It is a religion for sinners. It is a religion for the tempted and the weak. It is a religion for the poor, the afflicted and the oppressed; and God grant that to the sinful, the weak, the tempted and the sorrowing our thoughts and efforts may always be directed.

May I not add that inward sanctity—holiness of heart, is preeminently the duty of a Minister of Christ. He is to *seem* holy, that his conduct instead of countervailing, may enforce his precepts; and he is to *be* holy, lest the coldness or corruption of his own heart, obstruct the movements of that Spirit, who through him, would brood, with recreating power, over the hearts of others. *Be ye clean that bear the vessels of the Lord*, was the injunction even of a ceremonial dispensation; how much more of a spiritual and soul-renewing one. It is the glory of the religion of Christ, that it indissolubly binds together religion and morality; making them identical in principle, adjudging each to be worthless, unless it spring from an honest and true heart, and decreeing that he only can share in the grace of God, who is willing to love his neighbour. Before the Saviour, too, there is little of that distinction, between personal and official sanctity, which the imperfection of human tribunals sometimes compels them to make. Christ holds no one faithful as a Minister, who is delinquent as a man; nor any one innocent as a man, who is derelict as a Priest. His religion blends, and as it were fuses our personal and sacerdotal characters into one; so that the individual is to account for the acts of the officer, and the officer is to stand dishonoured by whatever would

stain and disgrace the individual. Serving near the Holy of Holies, that becomes criminal in us which might be allowed in others. Though our personal sins may not invalidate, in respect to others, the force and virtue of our official acts on earth, they often must do it in Heaven; and always our official character goes to aggravate our personal transgressions, since on us—the anointed of the Lord—rests a peculiar obligation to be holy as our Master is holy. And when we go before that Master to render in our last account, office and dignity will all drop away from us, and nothing can remain but our character and our responsibility. Be these, then, the object of our supreme concern!

IV. But we are *Ministers of Christ* in the PROTESTANT EPISCOPAL CHURCH. We owe allegiance to that branch of the visible Body of Christ, from which we derive our external commission. We owe allegiance both to its *Protestant*, and its *Episcopal* or *Apostolic* character.

As *Protestant* it honours the Reformation. That great religious revolution, like all others directed by human and uninspired agency, was doubtless marred by errors of judgment, and by infirmities of temper and motive. But we must be recreant (it seems to me) to our trust, as guardians of the Bible and of religious liberty, if we do not commemorate, with ever-recurring gratitude, this memorable reaction towards the primitive faith. The indefeasible right of the people to the Bible in the vernacular tongue, which was then asserted and maintained—the adjourning of all questions, that touch an article of faith, to that *one Book*, as the only Divine and infallible arbiter—the distinct and effectual protest then made, against the arrogant assumptions of foreign Bishops and foreign churches to exercise jurisdiction beyond their proper sphere—the restoration to the adorable Trinity of that homage which had been divided between the Virgin, and Angels, and Saints, and Relics, and Images, and Pictures—the lifting to its proper place of the One Oblation, once made by Christ, for the sins of the whole world—the downfall, wherever the Anglo-Saxon race dwells, of a superstition which enabled Priests to tyrannize over conscience, and even to invade the prerogatives of civil magistrates and the sanctity of private families—what were all these but a blessed boon alike to the Church and to mankind! And the fact that at this day there is most of domestic purity, most of general intelligence and enterprise, most of public spirit and public virtue, where the faith of the Reformers is held in its integrity, does not this show that that faith has been approved of God, and is entitled to be embalmed in our fond and reverent remembrance?

Be it ours, then, to cling to that faith. We are Protestants by name, and we are Protestants in principle. We protest against the domination of foreign Bishops, and against assumptions of infallibility by any council or metropolitan, living or dead. We protest against all attempts to shut out God's word from the people, or to fetter the human mind in reading and thinking, so long as it inquires with becoming modesty and reverence. We protest against an intolerance which would visit aberrations of opinion with fire and sword, or with any penalties, save such as imminent and unquestionable danger to social order may demand;—and that intolerance we abhor alike when displayed by those who hate the Reformation, and by those who profess to honour and adore it. We are protestant in regard to some things which obtained even in the Church of the first three centuries, but which were either plainly transient in their nature, or which experience shows are unfriendly to a simple, heart-transforming, conscience-soothing faith. The twelve centuries, which rolled away from Cyprian to Luther, we are far from denouncing. We recognise, with thankfulness, the enlarged and dear-bought experience which the Church then gained; and we would profit by that experience. Errors which were committed unconsciously, and therefore innocently, then, it becomes us not to repeat now. Accretions which the Christianity of the New Testament gathered from various concurring causes, and which were made to further for a time the advancement of society, would now be only incumbrances. We are therefore not to covet them—innocently we cannot strive to restore them. We are not to forget the fate of those who have undertaken to unprotestantize the Church of our fathers. We are to remember how wide is the gulf that separates that Church from the one she has renounced; and that if union is to be effected—coalition achieved, it must not be solely through concessions of ours. It must be union on principles common to both. When the rulers and doctors of that communion shall seem willing even to consider a plan of comprehension—when, for instance, they shall incline, though in the least, to regard as loyal sons of theirs those who would subscribe to the doctrinal statements of our articles, it will then be early enough to ask whether those same articles may not, by some means, be translated into the dialect of Trent, and the creed of a persecuting Pope be made to express the faith of his martyr victims! Until then, it rather becomes us to gather warning from the errors, and instruction from the vicissitudes of that great power. Towards her children and her ministers, we are to cherish only feelings of good will. We are always to remember that, as citizens and Christians, their rights before the law are equal to our own, and that as moral and social beings, with palpitating human hearts like ours, they can be sooner won by kindness, than by railing or by scorn. It is against her too prevalent spirit, that we are to guard, even more assiduously than we guard against her rites and her external regimen;—for that insidious spirit, alas! lives and reigns in many a Protestant heart, in the administration of many a

Protestant function, and when thus disguised, it only merits our intenser abhorrence.

But if we are protestant, so also we are *Episcopal* or *Apostolic*, holding not only the Apostles' fellowship, but also the Apostles' doctrine and prayers. Ours is an *historical* religion. We make no attempt, in our reverence for the Scriptures, to ignore the wisdom and accumulated experience of the past. Those who went before us, in the Church, lived, and laboured, and suffered, not for themselves alone, but for us also; and we have entered into their labours. To cast all these contemptuously from us, to launch on the great ocean of Scripture truth, without chart, compass or fixed star, to forego all the contributions to the meaning of the Bible, that have been supplied by the toilsome studies and the eventful vicissitudes of eighteen hundred years, would be a thankless return,—alike to God who made us children rather than fathers in the Church, and to those who have thus bequeathed to us the fruits of their suffering and laborious lives. To attempt to construct for ourselves, unaided, a system of Bible truth, is not, after all, to honour the Bible,—for he who goes to the study of it, goes, almost inevitably, with some preconceived judgment of its import; and unless he have rare candour and force of mind, his prepossessions will be sure to colour its declarations, and will urge him to seek, in Scripture, rather for his own opinions, than for truth. He who would gather from the sacred page the mind and will of God, must have a humble, teachable, truth-loving heart; and with such a heart, no man, it seems to me, can hastily reject the helps that have been provided for him, in the creeds and liturgies of the ancient Church, in the decrees of her councils, and the writings of her fathers. Her pealing anthems, her humble, penitential litanies, her prayers, which first broke from lips hallowed by eminent grace, and mellowed by a wisdom above this world—her creeds, which have borne towards Heaven in every Christian age the confessions of her noblest martyrs and her truest saints—these are the Church's glorious commentary on the Bible. These form her traditionary testimony to its received meaning, and to the faith of those who lived nearest to her days of inspiration. When to all these you add the writings of her greatest doctors, and of those especially who wrote when all around them was toil and danger, you have a mass of venerable lore to which it becomes us all to give heed.

But then the inevitable question presents itself—which, among all this mass of multifarious and sometimes contradictory opinion, is to be regarded as primitive, or Apostolic? To this question, it is obvious, that the whole genius of our Church suggests one answer. We are not to lean, too hastily, to our own judgment. We are to defer to their judgment who were called to consider this great question in the sixteenth century; who considered it amid trials that were fitted to tax to the uttermost their wisdom and their faith; and who have embodied the result of their deliberations—a result which they cheerfully sealed with their blood—in our liturgy, articles, homilies and polity. I am far from holding that no man may go back of these;—but I do hold, that he who does so, and he especially who would set them or any material part of them opprobriously aside, should weigh well the responsibility he assumes. He, with a limited range perhaps of reading; ere he has reached, it may be, the meridian of life; when he has done little or suffered little for the cause of Christ—he would replace, by his individual dicta, the deliberate decisions of his Church, and the combined opinion of men venerable alike for age and for services—for sagacity and for learning. For the Apostolic or Catholic system, as defined by such minds and with such authority, he would substitute opinions, gleaned, it may be, at will and under the influence of an exalted and over-fond imagination,—from the vast mass of literature that the Christian writers of the middle ages have left behind them. Is this reverence for authority? Is this modesty? Is it thus that we shall inculcate the duties of meekness and obedience? Is it by such a procedure, that we are to incite our people to respect the constituted authorities of the Church and the land, or are to do our part towards building up, throughout a world convulsed by anarchy, the dominion of law!

Be it ours then, brethren, to remember our mission as ministers of a Church, which is at once protestant and apostolic. We are to be the friends of liberty, but we are not to be the enemies of order. We are to concede to all—ministers and people—the privilege of reading and thinking; but we are to enjoin on all alike, reverence and self-distrust. We are to catch the catholic comprehensive spirit of our baptismal office, which makes belief, in the articles of the Christian faith as contained in the Apostles' creed, the sole dogmatic test for admission to our fold. We are to uphold, and by our practice, recommend those admirable provisions by which, in our system of polity and worship, we combine the sober with the earnest—the fixed with the variable—the material with the spiritual—the corporate with the individual—the traditionary with the philosophical. We should be sober, because we are always to proceed by rule; we should be earnest, because a large part of our services is uttered in the burning language of Scripture. For the conservative principle we have security in our liturgy and sacraments; for the progressive in our preaching, legislation, and pastoral care. Material symbols we employ and value; but their end is the renovation of a mind enlightened by faith, and their efficacy is made contingent on the humility and true contrition of those who receive them. The corporate relations of the Christian to the Church we insist on as a great and indispensable duty and privilege; but not in such sense as to make that Church his Saviour, nor in any proper sense his Mediator. We may hold to tradition, because our province is to teach no new commandment or gospel; but we are not therefore to scorn philosophical theology, for we are to vindicate the hope we cherish to every man's reason, while we subject all opinions and all systems to that only safe criterion of experience, which is thus set forth by Coleridge, "No article of faith can be truly and duly preached without necessarily and simultaneously infusing a deep sense of the indispensableness of a holy life."*

(To be concluded.)

Selections.

HIGH AND LOW CHURCHMANSHIP.

We have lately, and more than once, been requested to state the differences between *High* and *Low* Church, a request with which we have been in no haste to comply, from a conviction that the terms are pretty well understood, and which we have generally met by referring the querists to the sermon of Bishop Hobart on the subject, which, through the agency of the late excellent Dr. Bayard, was adopted by the Tract Society of our Diocese, and may be had at the Society's Depository, No. 20 John st.

Bishop Hobart's sermon, (we speak from memory, not having a copy of it at hand,) assumes the fact of a division among Churchmen on certain points of doctrine and practice, and argues that as parties exist and we must have names for them, it is better to retain the terms *High* and *Low* Church, in a sense suited to the present state of opinion, and without regard to their original historical meaning, than to substitute others in their place. Certain doctrines and usages distinctive of the Church, and plainly declared and enjoined in our Prayer Book, are very dear to some members of the Church, and held, by various degrees, in less estimation by others; and understanding the terms *high* and *low* to correspond to these various degrees of intelligent appreciation and attachment, Bishop Hobart takes a *High* Churchman to be one who is *highly* attached to the distinctive doctrines and usages of the Church, and a *Low* Churchman to be one who is less attached to them—who either undervalues and denies or practically contradicts them. It is several years since we read the tract, but we believe this will be found to be a fair account of it.

Episcopacy, the sacraments, order, and the Church as the channel of Christian charity, were the points of the Church system which Bishop Hobart asserted and vindicated against those—the Low Churchmen of his day—who were distinguished by their depreciation of Episcopacy and the sacraments, their extempore prayer meetings, and their amalgamation with schismatics in the distribution of Bibles and Tracts. Since then, Low Churchmen have risen in their estimation of Episcopacy; the outworking of the revival system has dampened the zeal for extempore prayer meetings and other such means of religious excitement; and the feuds and jesuitism of the society system, and at the south the fear of abolitionism, have goaded Low Churchmen into a closer conformity with the order of the Church. This is so much made ground; we have no fear that they who have taken it will be driven from it; but are encouraged to believe that what was at first the result of necessity, will become more and more the offspring of affection and judgment.

So much, indeed, has been gained on some of these points for which Bishop Hobart witnessed, that it is not uncommon now to hear Low Churchmen call themselves "Bishop Hobart men," and say that there would be little division in the Church if all were content with Bishop Hobart's views; and in consequence there has grown up a vague sort of feeling that party lines have materially changed, and that the terms *High* and *Low* Church have ceased to be applicable in the sense in which Bishop Hobart used them.

There is no denying the fact, however, that parties exist, . . . as they did under Bishop Hobart himself; and a little consideration will show that the same names are as apt to designate the parties now as then.

We say this in reference to the *principle* of Bishop Hobart's explanation, rather than in reference to the *particular points* for which he "fought the good fight." Episcopacy, it is true, and certain stringent rubrics for the observance of order are less cavilled at, but other points, expressed with equal or greater plainness in the Prayer Book, are now the object of hostility to many within and many without the Church; two classes, by the by, which have the same common interests and sympathies on the points now at issue as, in Bishop Hobart's day, they had on the points then at issue.

When we speak of *Episcopacy*, we do not mean *Episcopal regimen*. All Episcopalians have admitted that the Prayer Book upholds the government of the Church by Bishops, and this is what we mean by *Episcopal regimen*; but the point to which many Low Churchmen have risen since Bishop Hobart's time, is to regard ordination by Bishops as the sole channel for conveying the divine commission to minister in holy things; and this is what we mean by *Episcopacy*.

The points expressed or necessarily implied in the Prayer Book, for which the Church is specially called on to witness in the present day, but to the intelligent appreciation of which many of her members have not yet risen, are chiefly these:

1. Baptismal Regeneration. The Prayer Book says expressly that every person, man, woman or child, that is duly baptized, "is regenerate and grafted into the Body of Christ's Church;" and yet there are many Churchmen who unite with Dissenters to reject the statement or explain it away.

2. The Real Presence. . . . This doctrine is plainly expressed in the Prayer Book; as e. g. "Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him and He in us." Many Churchmen, however, unite with Dissenters and infidels to deny or evade the statement, and revile it as "Popish."

3. The Prayer Book declares that the sacraments of Baptism and the Supper of the Lord are "generally necessary to salvation;" a declaration of which no intelligible account can be given in respect to the latter sacrament, unless it be that the words of our Lord "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" refer to it, and so place it on the same ground on which baptism is placed by the parallel words, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." There are Churchmen, however, as well as Dissenters, who, by resolving the new birth and the spiritual life into faith, put it in the place of the sacraments as that which is alone necessary to salvation, and

explain away the sacraments to be no more than edifying ordinances or symbolical exponents of truth.

4. The sacrifice of the Eucharist as a distinct thing from the sacrifice of prayer and praise. "The Oblation" in our communion service is a plain expression of this doctrine, and yet there are Churchmen who unite with Dissenters to deny it and revile it as "Popish."

Connected with this point are the terms *priest* and *altar*, which are plainly used in our Institution Office, while the fact of our having *priests* and *altars* is as plainly denied by many members of our Church.

5. Absolution. The Prayer Book limits the declaration of absolution to priests, which were a senseless provision unless priests alone had the power to declare it; and yet one Bishop, in an Episcopal Address, has condemned "sacerdotal absolution" with almost the same recklessness that another has spoken of the *legerdemain* of the sacraments.

6. The Rule of Faith. Any man who compares the office of Baptism in the Prayer Book with the order for Daily Service, may see that the Apostles' and Nicene Creed, and not the Bible, according to private interpretation, is the Rule of Faith which the Church prescribes to her members. And yet there are many Churchmen who unite with Dissenters in scouting the creeds, and representing the Bible, according to each man's private interpretation, as the rule of faith.

Some of these, e. g. the doctrine of the sacraments and baptismal regeneration, were prominent points of assault in Bishop Hobart's time; and hence his frequent and unequivocal testimony in their favor. Others of them, e. g. the Real Presence, the Sacrifice of the Eucharist, and the Rule of Faith, then attracted less notice. But they all rest on the same ground: that is to say, they are all either plainly expressed, or . . . necessarily implied in the Prayer Book; at least as necessarily implied as Episcopacy. We are not now saying whether the doctrines are right or wrong, but only that they are the doctrines of the Prayer Book, which we believe no unprejudiced man of plain unsophisticated sense will deny. A large portion of the Church proclaim them openly as they stand in the Prayer Book, in the plain grammatical sense of the words; teach them, glory in them; while on the other hand many members of the Church seek to evade or deny them, and unite with Dissenters and infidels to treat them with contempt or ridicule. These are statements of fact, for the truth of which we appeal to every man's observation. Now, adopting Bishop Hobart's principle of explanation, and understanding the terms *High* and *Low* to denote different degrees of attachment to the Church and her doctrines as exhibited in the Prayer Book, it is obvious that the former class are properly termed *High* Churchmen, and the latter *Low* Churchmen.

The above principles are, in our judgment, identical with Christianity and Churchmanship; and if all others took the same view of the matter, their supporters would need to be designated by no other terms than those of Christians and Churchmen. But as many think otherwise, and as distinctions in fact require to be denoted by names, we, of course, as well as others, must consent to receive some narrower terms than those which are claimed by all adherents to the faith and Church of Christ. What these names shall be is a matter of comparative unimportance; and we can pardon men for calling us *Puseyites*, *Tractarians*, *Romanizers*, *Semi-Papists*, *Anti-Protestants*, or what they list, so they do us the justice to ascribe to us the principles which we profess to maintain. Our present object, however, has merely been to defend our use of the terms *High* and *Low* Church, against some whose queries have seemed to assume that the terms were either incapable of explanation, or had essentially varied from the meaning which they had in Bishop Hobart's time.—*The Churchman*.

Those who have met with Professor Agassiz will be especially interested in the following narrative. We do our readers the justice to suppose that all will read this account with pleasure and with profit.

From Sharpe's London Magazine.

SCIENCE ON THE GLACIERS.

The celebrated Swiss naturalist, Agassiz, has for many years been accustomed to make excursions into the Alpine regions of his native country for the purpose of scientific investigation. Sometimes the tour is "a pilgrimage in which, with one or two companions only, he goes to discover new subjects for meditation and study." At other times he is accompanied by a party of philosophers, both native and foreign, setting out with a specific object in view, each one undertaking a different portion of the subject under inquiry, and thus an exploring expedition is formed, whose united knowledge and perseverance make the journey contribute in no small degree to the interests of science.

Interesting accounts of these expeditions have been preserved in the pages of a periodical published at Geneva, from which we gather various particulars of the journey in the summer of 1841. On this occasion, the grand object was to determine the temperature of glaciers, the effects produced upon them by the fluctuations of the atmosphere, and to note the process by which snow increases their bulk. Besides these questions, many others connected with the animal and vegetable phenomena of icy regions remained to be settled, and their relations traced to similar phenomena in other regions. Numerous philosophical instruments and mechanical tools were prepared before hand; the hospice of the Grimsel was selected as head quarters, from its vicinity to several interesting localities, including the glacier of the Aar, on which the experiments were to be made, and in the month of August the savans started for the scene of action.

At the Grimsel they were fortunate enough to meet with the two best guides in the country; one the brother of Papa Zymbach, superior of the convent, the other a mason noted for his fertile resources in the construction of impromptu cabins for the shelter of benighted travellers. Here the party learned that the glaciers were practicable, and that red snow, one of the objects to which their researches were to be directed, was abundant in many places. They set out for the glacier, situated on the

heights between Bernese Oberland and the Valais, at a height of nearly 6,000 feet above the sea level. The icy mass was extremely difficult of access, its steep sloping base being covered by a stratum of large blocks of stone, which slip from under the traveller's feet, and give him half an hour's hard climbing before the pure ice is reached. It is a remarkable fact that a glacier never retains foreign substances within its body; these, consisting chiefly of stones, are extruded from the sides and top of the huge mass. When in the latter position, an enormous block may sometimes be seen on the top of an icy pedestal several feet in height. The explanation given of this singular appearance is, that the stone shelters the ice beneath it from the action of the sun's rays, and is by this cause gradually elevated above the surrounding surface, which melts away in the warm season. Sometimes, however, a single day suffices to dissolve the column of ice, when the stone is left lying on the surface of the glacier.

A place for a temporary dwelling was found under the projecting angle of an enormous block of mica schist; a perpendicular wall was built up to meet this angle, inclosing a space about three feet high, where six persons could lie down. A thick layer of dry grass was spread on the floor, and covered with oil-skin to prevent the rising of damp; above this a second layer of grass formed the beds. Places were found under another portion of the block to serve as kitchen, dining-room and cellar. This rude residence was called "Hotel des Neuchâtelois," which name, together with the distance from one extremity of the glacier was inscribed in large characters on the sides of the rock, as an index for the verification of future observations. Since the preceding year the glacier of the Aar had increased its length by 200 feet.

The duties of each individual were duly prescribed. Agassiz made all the barometric, thermometric, hygrometric, and similar observations; Vogt was to examine the red snow and its organic elements; to Nicolle was assigned the study of the flora of the glacier and surrounding rocks; to Desor the phenomena of the ice, its structure and appearance under different conditions of the atmosphere. To Agassiz, as chief of the expedition, all the observed facts were statelily communicated; his was the task of putting them together as a complete system. The effect of this social organization was to expedite and perfect the various operations.

The party were rarely together except at night and during meals; at four in the morning the guides arrived from their own hut, about half a mile distant. Their first business was to light a fire and prepare breakfast; then the daily conversation began, inquiries issued from the sleeping place as to the weather, the height of the barometer, promise of a fine day, &c. The chocolate was soon ready, when Jacob, approaching the dormitory, said, "Now, gentlemen, you must come out if you wish to take your chocolate while it is hot." The philosophers, some of them unwillingly, then crept from beneath their coverings; it was, however, remarked that the morning wash in the icy cold water of the glacier never failed to put them all into good humour. Provisions were sent to them daily from the Grismel, a precaution rendered necessary by the extreme dryness of the air on the glacier rendering food unpalatable if kept more than a day; such, however, were the appetites of the party that they ate double their usual quantity.

"Isolated as we were," writes M. Desor, "in our little colony in the midst of the sea of ice, and occupied exclusively with our scientific observations, we rarely thought of the ordinary subjects of social life; in fact, the most extraordinary political events interested the most of us but very indirectly and remotely. I remember, when the news reached us of Prince Louis Bonaparte's landing at Boulogne, we could hardly believe that people in their senses would go so far astray. Although our manner of living was nearly the same every day, I do not recollect that we had a single moment of weariness. Even the most monotonous occupations, such as the barometrical and hygrometric observations, possessed a certain interest. The smallest facts were submitted to discussion, and whenever one or the other of us returned from an excursion on the glacier, it was rarely without some new and instructive observation. The microscopes, besides, offered a charm always new in the varied forms of the novel fauna which we were enabled to study on the spot; every day, in fact, passed in good humour and pleasure."

The approach of evening produces a striking effect in Alpine regions. At sunset the explorers retired to rest: the temperature at that time generally falls below zero, the little streams which the sun's warmth sets in motion on the surface of the glacier cease to flow, the noise of cascades insensibly ceases, and a most profound stillness prevails over the whole icy solitude. The animal heat of the party sufficed to keep their little cabin warm, but one night they were awakened by an unusual cold; on looking up, an opening of several inches was seen, where the wall finished against the projecting rock. Daylight was anxiously waited for, and showed them a crevice across the whole mass of the glacier, close to their sleeping place, which had opened during the night, and thus displaced the masonry. From observations based upon this and similar facts the conclusion was come to, that the formation of crevices is due to the unequal tension produced by differences of temperature in the internal and external layers of the icy mass. The glacier, it is said, is never more beautiful than in rainy weather; then the numerous fissures and little cavities which everywhere intersect the surface become filled with water, and give a bluish tint to the huge mass, which has an extremely pleasing effect. Should the rain be followed by a night's frost, all this water congeals in the superficial cracks, and stands up in relief like a network of blue veins, while the surrounding ice resumes its usual white hue, presenting the appearance of veins of azure quartz in calcareous scoria.

One of the objects of the expedition was to ascertain the interior temperature of glaciers; this could only be effected by piercing holes in the ice. The guides were set to work with iron instruments constructed for the purpose; but after several hours' labour they succeeded only in penetrating to a depth of six inches. The tools were the especial contrivance of Agassiz, and his companions with sly humour joked him on the non-complaisance of the glacier. The next day, however, the philo-

sophers were confined to their cabin by fog and rain, where they smoked their pipes and passed the time in microscopic observations on the colouring matter of red snow and some extraordinary insects that inhabit the ice. As soon as the weather cleared up, the boring was resumed, and the glacier, before so refractory, was now easily penetrated, and by the following day two holes, one twenty and the other eight feet deep, were dug side by side. Every evening a thermometer was suspended in each of these cavities, which were closely covered to prevent the admission of external air, and the results showed, when compared with observations made outside, that at a depth of eight or nine feet the temperature of a glacier is constant a little below zero, while the surface is generally at zero. The spot on which the party were assembled was surrounded by an accumulation of snow and ice, covering a surface of eight leagues. "What beautiful pastures these would be," said one of the guides, with a sigh, "were it not for that horrid ice!" Glaciers, however, if of no use to the shepherd, have rendered important services to the meteorologist and geologist, who otherwise would have been at a loss to explain many apparently inexplicable phenomena. Geologists show that the quantity of ice on the surface was at one time much greater than at present. The traces of glaciers have been found in various parts of England, Ireland and Scotland. M. Agassiz considers that their melting is not caused by terrestrial heat, and has proved that their mass, instead of being, as was supposed, exceedingly close and compact, is, on the contrary, full of innumerable veins. On making experiments by infiltration with coloured fluids, they were found to run through a block of ice twenty feet thick in two hours and a half.

Red snow appears to have been first noticed by De Saussure in 1760; he found it lying in hollow patches, generally of a deep red in the centre and pale on the edges, and attributed the colour to the presence of a vegetable pollen. Red snow was afterwards seen by Ross in 1818, during his arctic voyage; a range of cliffs eight miles in length, covered with it, were named the Crimson Cliffs. Some of the snow was preserved and submitted to analysis, which gave a species of fungus, *uredo nivalis*, as the colouring agent. Since that period the attention of the most distinguished naturalists has been directed to this phenomenon, with a view to determine its real nature. In 1839 it was ascertained that the red matter of snow consisted of living animals, intermingled with *algæ*. Some of the animals were of a gray colour, but the greater number of a deep crimson; their motion was so swift as scarcely to be followed by the eye. Some were pear shaped, and spun round like a top with incredible velocity; others had two red transparent stomachs, with which a singular apparatus was connected. These little animals frolic and disport themselves in a temperature below the freezing point, exhibiting all the activity of the insects that flit about in the more genial sunshine. A degree of warmth barely sufficient to melt the snow invariably kills them.

(To be concluded.)

For the Banner of the Cross.

"THE WITNESS WITHIN."

Concluded from page 215.

As for the other passage alluded to, it is too long for transcription; but the reader will find it in 1 John, v. 6-14. The point to be established in that passage is, "that Jesus is the Son of God." The persons to be convinced, and to receive the benefits of co-sonship and eternal life, are those who read or hear the Gospel. The tribunal is the human mind or judgment. The testimony to us is all contained in the written Word of God, "the record that God gave of His Son;" "for this is the witness of God which He hath testified of His Son." "And it is the Spirit that beareth witness, because the Spirit is truth"—a perfectly truthful witness.

And what is the result? "He that believeth on the Son of God hath the witness in himself." That is, hath—not the *testifier*, but the *testimony*, in himself. According to Dr. Bloomfield, "holdeth this testimony with a firm assent, and in his own mind."

After this follows the declaration, "He that hath the Son, hath life; and he that hath not the Son of God hath not life." The apostle had previously said, that "Whatsoever is *born of God*," and is therefore a *son of God*, "overcometh the world;" and this is the victory that overcometh the world, even our *faith*. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? Of course, he who, convinced by the testimony of the Spirit, believes this, hath the Son; and "he that hath the Son hath life." Now, the existence of faith in ourselves is, in the first instance, known by the evidence of our own *consciousness*, concurring with the testimony of the Spirit as to the truths of the Gospel. Afterwards, the proof is rendered more clear, and the assurance of sonship stronger, by the testimony of the Spirit, in the written Word, respecting the virtues, graces, principles, affections; of the Christian, concurring with the evidence of our own *consciousness* that we really feel corresponding things within us. In due time the case is rendered still more clear, and the assurance is strengthened, by the Spirit's testimony as to what constitutes "a godly, righteous, and sober life," in conjunction with our own *consciousness* that "the life which we now live in the flesh, we live by the faith of the Son of God, who loved us, and gave himself for us;" and that so far as it conforms to the precepts and examples of Scripture, it is *sincere*, and springs from this source.

Immediately following the last quotation from St. John, follows a passage which, if rightly understood, seems to me sufficient of itself to decide the point.—"These things have I *written* unto you that believe on the name of the Son of God, that *ye may know that ye have eternal life*, and that ye may believe [more firmly and steadfastly] on the name of the Son of God." Of course, this assurance will be conceded to be tantamount to an assurance of being a son of God.

Thus it appears that the knowledge in question is to be derived, so far as the Spirit is concerned in the testimony, from something that is "written;" and that St. John wrote certain

things for the express purpose of rendering this knowledge attainable. The Spirit itself, having by His gracious influence upon our souls, furnished our *consciousness* with the testimony which it bears in this case, brings before the tribunal of our mind the Scriptures adapted to this purpose, and thus bears witness with our spirit that we are the sons of God.

The "spirit of adoption, whereby we cry, Abba, Father," is the *filial* spirit awakened in our souls by the Holy Ghost. It is the fruit of the Spirit of God's Son, who is formed within us, the hope of glory. It is not the witness of the Holy Ghost, but part of the testimony of our own spirit, and a matter of *consciousness*.

Let it not be thought that this is a cold and chilling view of the subject; for, while it gives no countenance to the delusions of the enthusiast or the fanatic, it recognizes the highest degrees, and the greatest variety, of Divine influence, both direct and indirect, for which any sound theologian will contend. But making none of the effects thus produced the witness of the Spirit, except as he is concerned in producing them within us, and thus enabling "our spirit" to give its testimony, it precludes delusion by bringing all to the ordeal of the written Word of God. If this clear and authenticated testimony of the Spirit concurs with the testimony of our own spirit, then indeed we are sons of God.

The notion of a *direct and immediate* testimony of the Holy Ghost, that we are sons of God, is not only fraught with great danger, but attended with insuperable philosophical difficulties. "O," indeed, perceiving the difficulties, while he contends in words for this sort of testimony, mentions as the testimony itself, things which, from the nature of the case, cannot be regarded as direct, or immediate testimony to the fact to be proved. "Softer breathings of the Spirit than inspiration proper"—"a superaddition, from the Sanctifier, to the general felicity of virtue, and the general consolation of piety,"—"a calm, confirming assurance of actual acceptance." The "softer breathings," as the writer disavows inspiration, must be the same as their subsequent exponents, or the previous "imprecatory conviction of faith."

But a direct and immediate testimony must be given, either in the unequivocal words known to come from the Spirit, "Thou art a son of God," or words equally direct and of equivalent import; or it must be given by such direct, supernatural, and unequivocal impression, or physical revelation, to this effect, that it can be known to a certainty to come from the Holy Ghost. In neither case could any doubt whatever remain as to the fact of filiation. The end aimed at by the miraculous interposition would certainly be accomplished. All thus visited and favored would have a *full* assurance. Any others who entertained the comfortable persuasion, would do it despite the absence of an essential witness.

But none, except fanatics, or enthusiasts, contend for the former testimony—a direct revelation of the fact in *words*, or even in unequivocal and significant *signs*.

As for the other sort of direct testimony—such physical contact and impression of the Divine Spirit upon our souls, or such supernatural and unequivocal impulse, or creation of consciousness of sonship, as to leave no doubt of its origin or aim,—the whole is a gratuitous assumption, for—

1. Nothing of this kind is promised. The utmost that is promised is the *testimony* of the Holy Ghost; but this would not be testimony at all. It would not even be so near it as a simple revelation of the fact of filiation. It would not even admit concurring and confirmatory testimony.

2. Wherever the Holy Scriptures speak of the way in which we come to the knowledge of filiation, it is not said to be in this way, but by *inference from evidence*. "We know that we have passed from death unto life, because we love the brethren." But even this evidence itself must be tested by something more palpable, and less liable to be mistaken;—"By this we know that we love the brethren,—if we love God, and keep his commandments." St. John wrote certain things "that we might know that we have eternal life." The existence of the "spirit of adoption" within us—the *filial* spirit, teaching us in our hearts to cry "Abba, Father," is mentioned as the evidence, in part, of our own spirit, that we are sons of God. There is nothing in any other part of the Bible which directs us to any such evidence of sonship, as that supposed. If there were any such evidence, it would of itself be all-sufficient.

3. But, thirdly, we could not be cognizant of any such supernatural and extraordinary operations upon, or within, our secret souls, except by our own *consciousness*, and this, as we have elsewhere seen, would preclude the possibility of a double and distinct witness, one by our own spirit, and the other by the Holy Spirit. For if a difference of channel, or direct testifier, were not indispensable to direct testimony, there cannot be imagined to be any such difference in the *degrees* of consciousness, or the *manner* of consciousness, as to enable us to ascribe one consciousness to the agency of the Holy Spirit, and another to our own spirit; and the *object* is the same. But without this we could not recognize two witnesses.

4. Moreover, on this supposition the testimony of the Spirit itself would be simply to our spirit directly, and not a testimony concurrent with that of our spirit, and given in before the bar of our own mind, understanding, or judgment.

To make the witness of the Spirit to consist in an *increased intensity* in those things which constitute the items of our own spirit's testimony, or in the superaddition of some pleasurable emotions, or delicious ecstasy, connected with them, would be equally exceptionable; for who could so distinguish between the original state of the feeling, or whatever else it might be, and the supernatural addition, so as to have the testimony of two witnesses upon which to rely? Here fanaticism and delusion would run riot.

Now, can any one imagine any other way in which the Holy Spirit can give direct or immediate testimony to the fact in question? It appears, in point of fact, that they who contend for this kind of testimony, have no very definite or intelligible conception on the subject, it amounts only to a vague and intangible notion; so that when an attempt is made to define it, it either vanishes away, or turns out to be something else than direct testimony, or something which is not testimony at all, and admits no corroboration.

J. W. M.

I love those as my best friends who want my assistance. If I hoard any money, it is no more to me than if it was another man's which I had in keeping; it is only mine by being well bestowed.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JULY 14, 1849.

We are sorry to apologize again for the absence of the Editor, and the more so for the cause. Severe sickness, from which he is now happily recovering, still detains him in New York; and we fear that the readers of the Banner will have to bear with an inferior substitute for one or two numbers more. Due notice will be given of the resumption of his duties. C.

Dr. Coleman

HIGH AND LOW CHURCHMANSHIP.

The article on this subject in our present number was cut from the editorial columns of *The Churchman* some four years ago, and will be found worthy of attention at the present time. It will prove particularly interesting, and, we hope, useful, to those among our "Low Church" brethren who "call themselves 'Bishop Hobart men,' and say that there would be little division in the Church if all were content with Bishop Hobart's views." Indeed, it is only about six years since a distinguished "leader" of that party in this country, and who was recently their favourite candidate for the Episcopate of this diocese, said to us, "I should be perfectly satisfied if we could all settle down on Bishop Hobart's Churchmanship." We were much and agreeably surprised at the remark, and have several times since heard it repeated, in substance, by others of that school. Now we venture to say that there is not one amongst those called "High Churchmen" who holds, or desires to see advanced, any *higher* views of the distinctive doctrines and usages of the Church, than those which were asserted and vindicated by Bishop Hobart. Why, then, are we not all agreed? It must be because many who of late style themselves "Bishop Hobart men," are not really acquainted with the true principles of that venerated prelate. Having before us the Bishop's tract on the subject, alluded to by *The Churchman*, we have thought that it would be well to accompany our contemporary's article with a few extracts from it. It is entitled, *The High Churchman Vindicated*, and was his fourth Charge to his Clergy, delivered at the opening of the Convention of the diocese of New York, October 17, 1826.

Dr. Coleman

The term CHURCHMAN . . . and especially the term HIGH CHURCHMAN, denoting an eminent degree of attachment to the essential characteristics of the Church, and zeal for their advancement—appellations dignified and honourable in their correct acceptance—sometimes expose him to whom they are applied to charges as unjust in their nature as they are injurious in their operation. Into the causes of these charges it is not my intention to inquire. But it is due to the interests of that divinely constituted society, the characteristics of which *High Churchmen* profess to maintain, to expose the fallacy and injustice of these charges.

It is said that High Churchmen are *bigoted*. In this case, as in many others, the term is certainly used without understanding its real import. Bigotry cannot consist merely in maintaining exclusive opinions; for then, in every department of science, natural, moral, and religious, he is a bigot who advocates correct theories in opposition to those he deems erroneous; and the encomium of liberality is merited by him who thinks all opinions are alike. Bigotry respects not tenets in themselves, but the *spirit* in which they are held, and the *manner* and the *means* by which they are avowed and advanced. . . . The *Low Churchman*, who depreciates the distinguishing characteristics of the Church, or is lukewarm or indifferent in advancing them; as well as the *High Churchman*, who exalts their importance, and is zealous in enforcing and defending them; may subject themselves to the imputation of bigotry, by the spirit, the manner, or the means by which they maintain their respective views. . . . Is the charge of bigotry against the High Churchman founded on the fact, that in his efforts for propagating Christianity, and of extending the kingdom of Jesus Christ, he devotes himself to the extension of his own Church exclusively? And if a correct spirit, manner, and means are cherished and employed by him, the imputation is unfair and unjust. He regards the Church which the Redeemer and His apostles founded, as subsisting under certain distinctive and essential principles of doctrine, ministry, sacraments, and worship. He regards his own Church, (every duly constituted Protestant Episcopal Church,) as possessing these essentials. In advancing, then, his own Church, he propagates, in his view, the Gospel as Christ and His Apostles proclaimed it—he extends the kingdom and Church of Christ as they established and extended it. In what other way is it to be expected that he should propagate the Gospel, or extend the Church of Christ? He may highly respect the varying or opposing denominations of his fellow Christians, and respect individually their character and motives; honour their piety and zeal; cherish esteem for their virtues, and the utmost affection for their persons; and seek to be first among the foremost in the reciprocity of all the endearing charities of social and domestic life. But he remembers that his Redeemer declared, "he who loveth father, or mother, or wife, or children, or brother, or sister,

more than Me, is not worthy of Me." Hence the principle of supreme love to his Redeemer leads him to love supremely the Church in that form of doctrine, ministry, sacraments, and worship, under which he believes it was constituted by this its divine Head. * * * *

But again: the High Churchman is accused of *formalism*. Undoubtedly the advocate for any set of religious opinions may rest in speculation merely—may not bring them to act with exciting power upon the heart and the life. But assuredly there is no deadening influence in what are called High Church principles which prevents him who professes them from the most fervent and active exercise of the religious affections. He loves supremely the Church. Because it is the varying creature of human polity, the supple instrument of human ambition? No; but because she is "the spouse and body of the Redeemer," for "which He gave Himself," for which He constantly "intercedes," which He enriches and sanctifies with His spiritual gifts, for which He is preparing the triumphs of everlasting glory. These views of the relation which the Church bears to her divine Lord, when sincerely entertained and cherished, must excite and engage the warmest feelings of gratitude and devotion to that blessed Personage who thus distinguishes her. . . . Look at the long series of illustrious clergymen and laymen who have been foremost in advocating those principles which, in reference to the Church, distinguish those who are denominated High Churchmen. Select from them the venerated names of *Andrews*, of *Ken*, of *Stanhope*, of *Horne*, of *Jones*, among the clergy; of *Nelson*, of *Morgan*, of *Waldo*, among the laity. Listen to those strains which these primitive men poured forth, and which still cheer and warm the devout and pious soul, lifting its most fervid affections to heaven; and withdraw the imputation of the necessary connection between High Church opinions and formalism. The charge generally arises from the ardour, zeal, and vigilance with which the High Churchman guards the prescribed worship of the Church, condemns every departure from it, and resists every practice that may lower it in the estimation of the people, and gradually lead to its disuse. . . . If, whatever may be the professions of respectful attachment to the Liturgy, which is prescribed on account of its scriptural and primitive sanctions, as well as its numerous advantages in opposition to extempore prayer, this latter mode be *sometimes* used on occasions of public social worship; if it be used especially on those occasions of the more select assemblages, where the object is to excite, to cherish, and to indulge more than ordinary religious sensibility, and where it is thought a more than ordinary degree of religious improvement and pious joy has been experienced; may not the High Churchman, who is zealous for this Liturgy, be excused if he opposes this inconsistent attempt to unite opposite modes of devotion? May he not be excused, if, judging from what we know of human nature—judging from the recorded page of history, he deprecates this attempt as calculated ultimately to bring into disrepute and disuse that ritual which, though best fitted permanently and beneficially to satisfy and interest the understanding and the affections, is certainly not so well calculated as the extempore mode to rouse the animal sensibilities? But let every Churchman seriously reflect how far in his own case this charge of formalism may be well founded; and let him, in humble dependence on the quickening grace of God's Spirit, seek to engage with sincerity and devotedness in the use of the Liturgy; and its holy and pious sentiments impressed upon his heart, and influencing his tempers and his conduct, there will be full evidence that he is controlled by the life and power of godliness.

Another charge against High Churchmen is, that they are *not evangelical*. Let us ascertain the meaning of this much used, and, I must say, much abused term. . . . It is claimed by, or it is applied to, those in our own Church, who, while they profess more than usual fidelity in preaching what they consider the distinguishing doctrines of the Gospel, insist little on the distinctive principles of the Church, especially in reference to the ministry; and are less tenacious than others of her liturgical services, and in the irregular use of them. . . . It would be difficult to prove the correctness of the claim of those to be "evangelists," *preachers of good tidings*, who confine the redemption of the Gospel to only a portion of the fallen race who need it. In this application of the term, however, the charge of not being evangelical is not correct as it respects *some* High Churchmen in former days. For undoubtedly, at one period of the English Church, many of those divines who most ably asserted the high pretensions of Episcopacy, were what are styled doctrinal Calvinists—holding the peculiar tenets of Calvinism, but not much insisting on them. . . . In the application of the term evangelical to those who, professing extraordinary fidelity in asserting the distinguishing doctrines of the Gospel, insist little on the distinctive principles of the Church, and depart from her established ritual, most certainly, High Churchmen disclaim it. The Church they consider as a society divinely constituted—its ministry divinely commissioned by God's providence and Holy Spirit, in those three orders that distinguish it as Episcopal. Union with this Church, as the mystical body of Christ, by its ministrations and ordinances, they regard as the divinely prescribed mode of union with its divine Head, assuring to the *faithful* all the blessings of redemption and grace, which Christ purchased for His mystical body. The liturgical mode of worship appears to them sanctioned by Scripture, by primitive usage, by its decided utility, as securing sound doctrine, and a correct, impressive, dignified, enlightened, and fervent devotion. . . . The laws of the Church and their own solemn promises bind it upon their conscience. There appears to them but one course of duty and expediency—a scrupulous and sacred adherence to it. And they earnestly deprecate a departure from it, by omissions of its parts, and by the introduction of extempore devotions, not merely as forbidden by the most solemn considerations of duty, and as inconsistent with a sincere attachment to it, but as inevitably resulting in depreciating its importance in the estimation of the people, and thus preparing them for its total disuse. They consider the term evangelical as greatly misapplied to those who lay but little stress on the regular ministrations and ordinances of that mystical body of Christ, which convey to *believers* the benefits of His cross and passion; or who, mould-

ing that Liturgy which correctly and powerfully proclaims the great doctrines of the Gospel to their own views, or disfiguring it by their own prayers, are weakening its hold upon public esteem, affection, and confidence.

In the *correct* sense of the term, High Churchmen disclaim the imputation of not being evangelical. It is only when faithless to their principles that they are not pre-eminently so. Are they distinguished by their zeal for the Church in the ministrations and ordinances annexed to it by Christ and His apostles? But it is the only object of these ministrations and ordinances, to excite and to cherish a lively and holy faith in the atoning merits of the Son of God, who gave Himself for this Church; and to convey to the soul the quickening and sanctifying influences of the divine Spirit which animates this mystical body of the Redeemer; and thus to assure to the faithful that they are "heirs, through hope, of God's heavenly kingdom." Pardon, justification, eternal life, as the free gift of God the Father, through the merits and intercession of His eternal Son, and through the renovating and sanctifying agency of the Holy Ghost—these are the great evangelical truths which alone render of value or of efficacy, the ministrations and ordinances for which the High Churchman contends—and which so deeply pervade that Liturgy which he cherishes with a sacred affection, only inferior to that with which he regards the inspired volume. These, then, are the truths which, faithful to his principles, he must most ardently cherish, most strenuously and zealously inculcate. *Evangelical, the High Churchman must be*; or, in contending for the Church and Liturgy, he will prove, either that he understands not their nature, their excellencies, their divine and spiritual objects; or that the deep guilt of inconsistency with the most sacred principles, and of an indifference in the most important of all interests, the salvation of the soul, rests upon his conscience. * * *

Is *High Churchmen*, then, brethren of the Clergy, an appellation of which we should be ashamed? No! Let it be our boast. Unpopular it can be, only as it is misunderstood. The principles which it covers are those of the first and purest ages of Christianity, of the age of apostles, of martyrs and of confessors. *The time will come, when those who have professed it through good report and through evil report, will be held in grateful honour.* For the errors and heresies that deform the fair face of Christianity, can be corrected, under God, only by the principles and the policy of High Churchmen. At that period when the discordant sects that now divide and distract the Christian family, profess with "one heart the faith once delivered to the saints," and with "one mouth glorify God," the principles professed, the feelings cherished, the language uttered, will be the principles, the feelings, and the language of High Churchmen. * * *

I have deemed it my duty to call your most serious attention to the topics which I have now laid before you. Much and solicitous observation has satisfied me that correct as our own Diocese as yet is *generally* in all these particulars, our Church is in no small danger from practices that assail the integrity and impair the efficacy of her Liturgy; from the generally increasing spread of indifference to her distinctive principles; and from the extensive operation of measures that are calculated to render those principles odious, to keep them out of view, or to bear them down. It is the duty of Christians to receive from one another, and from their Pastors, the word of exhortation. It is the duty of Christian Ministers, as occasion offers, to admonish one another. And certainly it is the higher duty of the Christian Bishop to exhort and admonish those of whom God has given him the oversight.

What effect the course of remarks which I have submitted to you may have on my general popularity, is a question which ought to have but comparatively little weight with me. I avowed and advocated these principles at a period when popularity comes decked to the youthful bosom in her most attractive charms; and pursued through the succeeding stages of my ministerial and episcopal course, I ought not, cherishing an increased idea of their truth and importance, and of the danger to which they are exposed, to shrink from enforcing them at a period when some serious monitions of my uncertain hold on life, and when much longer experience of the world have brought with greater force on the mind, the truth of the declaration, "vanity of vanities, all is vanity," stamped upon all objects and all motives not sanctioned by the grace and hopes of the Gospel of Christ. Next to that support which is always inspired by the consciousness of integrity, I have been fortified and cheered by the general confidence, as I have thought, of my Diocese; and by the humble hope that the cause of God and His Church has not suffered in my hands.

May this humble hope cheer and fortify us all, my brethren; and God of His mercy grant that when removed from the errors, the toils, and the conflicts which assail us in His Church militant on earth, we may, at the consummation of all things, enter into rest; and in His Church triumphant unite in ceaseless praises to Him, the Lord our God, our Saviour and Redeemer!

DIOCESE OF INDIANA.—Since our notice last week of the election of the Rev. Dr. Upfold, of this diocese, to the Episcopate of Indiana, we have been favoured with a letter from a distinguished source, dated Terre Haute, July 4; of which the following is an extract:—

"I trust most earnestly that Dr. U. will accept the highly arduous, but yet very interesting office. The nomination was canonically made by the Clergy, after consulting together for about an hour; and was unanimously confirmed by the Laity in the course of five minutes. Every member of the Convention signed the testimony in his favour. We are anxious to have him consecrated, if possible, at Madison, in Indiana, during October. It will be a pleasant trip for many of his friends."

* We have italicized this sentence, as prophetic, in the case of Bishop Hobart himself. Where is the man so aspersed in his day, whom *all*, both within and without the Church, now more unite to honour?

Dr. Coleman and Ravenscroft

MEETING OF THE BOARD OF TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

Since our last week's notice of the annual meeting of this body, we have become indebted to *The Churchman* for the following additional particulars.

On the second day of the session, the Rev. Dr. Anthon rose to bring a matter of great importance before the Board, and professed to be actuated solely by his deep interest in the welfare of the institution. "He then presented a lengthy preamble and resolution, which seemed to take for granted, that the duties of the Professorship of the Nature, Polity, and Ministry of the Church were left unprovided for. No one else made any observations. The Chairman put the question. Two or three faint *ayes* were heard, then came a general vote in the negative, and the resolution was declared lost."

Three gentlemen, members of the present senior class, applied for permission to continue their studies for another year at the Seminary, with the customary privileges of students; which was granted on condition of strict conformity to the Statutes, except so far as relates to the attendance on recitations by the classes.

The report of the Dean of the Faculty, (Rev. Dr. Ogilby,) very emphatically declared the sound state of the Seminary for the past year, and the general fidelity and dutifulness of the students; and it was received with all but universal satisfaction.

The most important report was that by the Rev. Dr. Jarvis, chairman of the Committee on the *Final Examination* of the Students; which, coming from a source so eminent for learning, wisdom, and accurate scholarship, met with the most respectful attention from the Board, and produced, in general, sentiments of the liveliest pleasure. We alluded in our last to the strange remarks and resolution offered by the Rev. Arthur C. Coxe, declaring that the Committee had transcended their powers, and proposing that all expressions commendatory of the fidelity and soundness of the students, as disclosed by the examinations, be stricken out. Our contemporary says, "the Rev. chairman, with much courtesy, defended his report, and was ably supported by Rev. Dr. Mead of Connecticut. Mr. Wharton, of Pa., suggested that the mover should define in his resolution wherein an academical examination differed from the examination mentioned in the report; and the Rev. Mr. Ogilby offered some very judicious observations on the subject. Bishop Whittingham, in order, as he said, to cut short a debate which might become intricate, and yet to indicate disapprobation of an uncalled for censure upon a committee that had properly and ably discharged its duty, moved to lay the resolution on the table, which passed, we believe, with hardly a dissenting voice."

The following is a copy of Dr. Jarvis' very able and gratifying report:—

The Committee on the final examination of the students, in presenting their report, regret to state that on Monday the 25th of June, when the examinations were begun, three only of their number, the Rev. Mr. Henderson, the Rev. Dr. Schroeder, and the Chairman, were in attendance. On their assembling after Divine service, they agreed to request the professors to conduct all the examinations with reference, as far as practicable, to any supposed tendencies among the students to Romish errors; a request to which all promptly acceded. They were obliged, of course, to divide their own attention. The Chairman of the Committee was requested to continue throughout with the Senior or graduating class, while the other two members attended severally the Middle and the Junior classes. The latter have read in Hebrew the first two chapters of Genesis, eleven Psalms including the principal prophecies respecting the Messiah, and nearly sixteen chapters, selected in like manner, of the Evangelical prophet Isaiah. In all these portions the examination was generally satisfactory. In Greek the same class have studied exegetically the four Gospels, and about half of the Acts of the Apostles, and their examination thereon was also satisfactory. By the professor of Pastoral Theology, they were examined on the principles and modes of the composition and delivery of sermons. They have studied Gresley's work on preaching, and attended a more enlarged course of lectures on the same subject. On the same day the Middle class were examined on the Epistles of St. Paul to the Ephesians, Philipians and Hebrews, and they afforded satisfactory evidence that as a class, they had creditably availed themselves of their Professor's able instructions.

The senior class, twenty-four in number, were present, with two exceptions occasioned by illness. Several of those present had been ill and would have been excused on that account, if they had not earnestly requested to be examined. The first half on the printed catalogue were examined for nearly three hours by the Professor of Systematic Theology, on the rational evidences of the Being and Attributes of God, and on the Scriptural evidences of the Trinity in Unity, the Incarnation, and the Personality of the Holy Ghost. The Articles of the Church were then taken up from the eighteenth to the twenty-first inclusive, and the answers, which of course included many of the points at issue, between the reformed branches of the Church and those who profess the corruptions of later ages, were in general clear and satisfactory.

The whole class were then examined by the Professor of Ecclesiastical History, on the period in the affairs of Western Europe from the death of Gregory VII., to the end of the Council of Trent; and secondly, on the Constitutional history of England from the Reign of William the Conqueror, contemporary with Gregory VII., to the Reign of Queen Elizabeth. The Chairman was requested to name the students, which he

did in the same manner as if they had been selected by lot. Neither the Professor nor the student knew in what order each was to be called, while the examination was conducted strictly in the order of time. A more thorough and searching examination was continued for three hours than has commonly been given. The causes and consequences of the struggle between the pontifical and regal authorities, the rise and decline of the papacy, the motives and the errors of their respective movements, and the counteracting influence of Divine Providence in overruling the affairs of the Church and the world, were clearly exhibited in a way equally creditable to the ability of the Professor and the industry and accuracy of the students.

On Tuesday the number of the Committee was increased by the presence of the Rev. Dr. Sherwood, who was requested to divide his time with the other members, as he and they might judge expedient. The Professor of Biblical Literature and Interpretation, continued his examination of the Junior class, and the Professor of Ecclesiastical History also examined them on the Epistles of the Apostolic Fathers, Christian Antiquities, and the History of Eusebius during the Ante-Nicene period. On all these particulars the Committee were well satisfied.

The middle class were examined in Hebrew by the Professor in that department. Since the intermediate examination they have read from the 53d to the 56th chapters inclusive of Isaiah, the 23d chap. of Jeremiah from v. 8th, the 31st from v. 31, and the 33d at v. 10; the first three chapters of Hosea, and the first three of Joel. Your committee are of opinion that they read and translated Hebrew with a readiness not to be expected from their limited attendance on the Professor, which has been but once a week during the year. The second half of the Senior class were examined by the Professor of Systematic Theology, in like manner as the first were yesterday; at first, on the evidences of our Lord's resurrection, and the objections of unbelievers to the doctrine of the Atonement. The Articles were then resumed from the 22d, and a very searching examination was made on that and the 25th, which occupied nearly three hours. The students answered promptly and satisfactorily on all the points in controversy with the Church of Rome. There was not time to go farther; but the Committee were satisfied that no just imputations could be sustained of any unsoundness in the faith. They were then occupied for more than two hours, one half of the class at a time, by the Professor of Pastoral Theology. The Chairman was now assisted by two other members of the Committee. The students were called as yesterday, neither the Professor nor the students knowing who would be required to answer. The Committee were much aided by a printed syllabus of subjects of examination. The Liturgy in the order there exhibited was commented upon by the first half of the class, down to the subject of persons officiating. The last half were then examined upon Pastoral Theology. The examination was of necessity superficial. The Committee were exhausted by an unremitted attendance of six hours, but the syllabus enabled them to see how much and how profitably the examination might have been enlarged. The Professor of Pastoral Theology reported to the Committee that the provision of the Statutes with regard to the composition of sermons had been very generally complied with by the students; the few exceptions being occasioned by ill health.

On Wednesday, the 27th, two classes only were examined, the middle and the senior; the former by the Professor of Pastoral Theology on the Liturgy, the Ministry, Vestments, the Daily Morning and Evening Prayer, and the Litany; the latter by the Professor of Hebrew on the Book of Job. Eight of the middle class and five of the senior were absent. The examination of the middle class was well sustained; that of the senior class has increased the regret expressed with regard to the other two, that Hebrew is not more attended to. The Committee also regret that the small number present, renders their report less satisfactory than if all had been in attendance.

All which is respectfully submitted.

Signed,

SAMUEL FARMAR JARVIS,
REUBEN SHERWOOD,
J. F. SCHROEDER,
M. H. HENDERSON.

New York, June, 1849.

The Van Buren (Ark.) *Intelligencer* mentions that Bishop Freeman has preferred charges against Gen. Belknap, the commanding officer at Fort Gibson. What Gen. B. has been doing, does not appear. There is an absurd story, to the effect, that his offence is that of refusing to allow the Chaplain to preach over an hour. For ourselves, we think the General might be pardoned if he had ordered the drums to beat at the expiration of half an hour.

The *English Churchman* states that the Bishops of the five British North American dioceses purpose to meet at Halifax on Ascension-day next. This will be the first Episcopal Synod in the Colonial Church; and perhaps something in the shape of general rules or Canons for the government of the Church in their several dioceses may be agreed upon.

It is stated that Lieut. Lynch intends to appropriate a large portion of the proceeds of his most interesting work on the Dead Sea, to the orphans of Lieut. Dale, his first officer, who died while engaged in the expedition. Such a noble act of liberality is only in keeping with the entire character of the accomplished and pious author.

CLERICAL CHANGES.—The Rev. O. Harriman, Jun., has resigned the Rectorship of St. George's church, Hempstead, Long Island, N. Y.

The Rev. Chas. E. Bennett, deacon, has removed from the diocese of Rhode Island, and become assistant to the Rector of Calvary church, Stonington, Conn.

The Rev. J. Radcliff Davenport has become Rector of Grace church, Albany, N. Y.

A DAY OF PRAYER.

We invite attention to the following Official Proclamation. Its suggestions are every way proper, and will, we doubt not, be universally responded to, as becomes the character of a Christian nation. It was the custom of the devout patriots of '76, to whom our happy country owes so deep a debt of gratitude, to recognize the Divine government on all fit occasions—alike in seasons of joy and affliction. During the eight years of the Revolution, Congress proclaimed eight public Fasts and eight days for Thanksgiving. Mr. Madison proclaimed a Fast in August, 1812, on account of the war, by direction of Congress; and Mr. Tyler one in 1840, in consequence of the death of Gen. Harrison, at the instance of the Cabinet.

OFFICIAL.

By the President of the United States.

A RECOMMENDATION.

At a season when the PROVIDENCE of God has manifested itself in the visitation of a fearful pestilence, which is spreading its ravages throughout the land, it is fitting that a people whose reliance has ever been on His protection, should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of Divine mercy.

It is, therefore, earnestly recommended that the first Friday in August be observed throughout the United States as a day of *Fasting, Humiliation and Prayer*. All business will be suspended in the various branches of the public service on that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of public worship, to acknowledge the INFINITE GOODNESS which has watched over our existence as a nation, and so long crowned us with manifold blessings; and to implore the ALMIGHTY, in His own good time, to stay the destroying hand which is now lifted up against us.

Washington, July 3, 1849.

ROMANIZING.

The New York Recorder says, "The Independent, in an article on Dr. Bushnell and his position, calls out another distinguished Congregational clergyman, whose tendencies towards Rome have long been talked about, and thinks it would be a good thing for that man to define his position. That gentleman is the President of a New England college."

The Right Rev. John Tyler, a Roman Catholic Bishop, died at Providence, R. I., on the 18th ult. It is said that he was "a nephew of Virgil Barber, a pervert of by-gone years, and was under his instruction in early life."

Bishop Hughes has called on his diocese to renew, in behalf of the Pope, the old contribution of *Peter-pence*. For the information of some of our young readers, we may state that this was an annual tribute of one penny, paid at Rome out of every family at the feast of St. Peter. When the Saxon king, Ina, went in pilgrimage to Rome, about the year 740, he gave this to the pope, as alms; and it continued to be paid generally until the time of King Henry VIII., when it was enacted, that henceforth no persons should pay any pensions, *Peter-pence*, or other impositions, to the use of the bishop and see of Rome.

We are pained to find the following notice in *The Calendar* of last week. The editors state that it was placed in their hands by clergymen and laymen of high standing and character in the diocese of Connecticut, who regard its publication as necessary to the ends of justice, and who hold themselves responsible for its truth. The individual alluded to was formerly editor of the *Evergreen*, and a candidate for Holy Orders.

MR. JOSEPH SALKELD.—It is now known from his own confession, that this individual intends to profess publicly, (if he has not already been secretly baptized,) his adherence to the ranks of the Romish communion. It is due to the Church, in whose service he has hitherto been somewhat prominent, to say that his late apostacy is evidently an after-thought. His most singular baseness of conduct, of long continuance, though but recently exposed, has already excluded him from the pale of respectable society. A full statement of facts will, if necessary, be laid before the public.

July 2d, 1849.

THE PRAYER BOOK.—In a notice of an elegant edition of the Book of Common Prayer, recently published by Messrs. Stanford & Swords, New York, the editors of the *Charleston Gospel Messenger* say that they asked one of their booksellers the other day, "What becomes of all the editions of the Prayer Book which are continually published?" "Do you know," he replied, "notwithstanding the numerous new editions, I can never keep my assortment complete. The Prayer Book is bought not only by Episcopalians, but by Christians of all denominations." We of course rejoice to hear this; for we are sure the more they become acquainted with our pure, primitive and scriptural Liturgy, the more desirous will they be to seek shelter in that fold, which is guided by its holy teaching.

The annual meeting of the House of Convocation of Trinity College, Hartford, will be held on Wednesday, August 1st. An Address will be delivered by the Right Rev. J. P. K. Henshaw, D. D., Bishop of Rhode Island; and a Poem, by the Rev. Ralph Hoyt, of New York.

** Reconciled to the Church, and to death.*

GIRARD COLLEGE.—We are happy to announce that the vacancy in the Presidency of this Institution, created by the resignation of the Hon. Judge Jones, has been filled by the election of Fred. A. Packard, Esq., long well known as the prominent and efficient head of the American Sunday School Union. We congratulate the public on the admirable choice which the Directors have thus made. Mr. P. is no less distinguished for piety than for fine literary attainments, practical good sense, and great amenity of manners; and is eminently suited to conduct the education of youth.

We are gratified to observe that the proceedings of the late Pennsylvania Convention in relation to the Right Rev. Henry U. Onderdonk, D. D., are noticed by the English Church journals with evident satisfaction.

ORDINATIONS.—On Trinity Sunday, 3d ult., in St. Stephen's Chapel, Charleston, S. C., Bishop Gadsden admitted Mr. Benjamin F. Taylor to the holy order of Deacons; and the Rev. Wm. B. W. Howe, deacon, to that of Priests.

On Tuesday, 3d inst., in Trinity Church, Geneva, the following gentlemen, candidates for Orders in the diocese of Western New York, were admitted to the holy order of Deacons by Bishop De Lancey; viz.: Messrs. Edmund Roberts, Caleb B. Elsworth, George H. McKnight, Malcolm Douglas, and Wm. Allen Fiske.

ORDINATION.—In St. James's Church, Philadelphia, on Thursday, July 5th, 1849, the Rt. Rev. the Bishop of the diocese admitted to the holy order of deacons, Mr. Samuel Cox, Jr., A. M. an alumnus of the General Theological Seminary. The sermon was preached by the Rev. Henry Eglinton Montgomery, A. M. The candidate was presented by the Rev. Henry J. Morton, D. D., Rector of St. James's.

New Publications.

ANSWER OF A COMMITTEE FROM THE CONGREGATION OF ST. GEORGE'S CHURCH, BEEKMAN ST., &c.

This is one of several pamphlets which have appeared of late, in relation to certain matters at issue between two different portions of the corporation of "St. George's Church in the city of New York." It is a reply to a statement made by a committee from the Vestry of that Church to the Vestry of Trinity Church, in reference to certain restrictions upon the corporate property of St. George's; growing out of a wish on the part of some to sell *old St. George's* to meet the heavy debt incurred by the erection of the magnificent new edifice in Stuyvesant Square. The name of the late Rev. Dr. Milnor having to some extent been connected with the latter enterprise, his son, Dr. Wm. H. Milnor, addressed a letter to the committee of the congregation, of which the following is an extract:—

"The attempt which, for some time past, has been so sedulously made, both by ingenious calculations and bold assertions, to fasten upon my father, the origin of the lamentable errors of the Vestry of St. George's Church, has been exceedingly offensive to his family, as being wholly at variance with the general tenor of his character, derogatory to his prudence and judgment, and opposed to facts. It is painful to us to be at issue, on any points, with those whom he considered his best and warmest friends, but who since his decease, have most strangely misconceived his character and views. A paramount duty, however, rests upon the living, to shield the memory of the dead from injurious imputations. Such an *imputation*, we think, has been cast upon his name, by the manner in which it has been connected, with the late movements in St. George's. We have not forgotten the lovely simplicity of character—the total disregard of self—the exclusive devotedness to the cause of Christ, for which he was pre-eminent; and the remembrance presses upon us still more strongly, the duty which we now fulfil."

THE CHURCH REVIEW, and Ecclesiastical Register.—Vol. II. No. 2, July, 1849.

This able quarterly continues to be distinguished by sound Churchmanship, and a high standard of literary and theological merit. The contents of the present number are—Milton's Prose and Poetical Works—Prof. Stuart on the Wine Question—Translation of the Syriac Ignatian Epistles—Miss Strickland's Queens of England—Noel's Church and State—Morell's Philosophy of Religion—Layard's Remains of Nineveh—The New Hegira—Book Notices—and Literary Intelligence. The Ecclesiastical Register contains the usual summary of Home and Foreign Intelligence.

THE CHURCH VINDICATED against the assault of W. T. Hamilton, D. D., &c.; by the Rev. Richard Johnson, Rector of Zion Church, Talbotton, Georgia.

Dr. Hamilton is a Presbyterian parson, and in his own neighborhood is considered as one of the brightest luminaries of that "order." It seems that he is Pastor of the "Government Street Church, Mobile;" and in a sermon, since published, "by request," thought fit to attack the Church, from the text, "ye are too superstitious." (Acts xvii. 22.) The able review of it by Mr. Johnson shows that he is but a pigmy in the hands of a giant.

RELATIONS OF THE PAST, TO THE PRESENT: a Discourse delivered before the Ancient and Honorable Artillery Company, on their 211th Anniversary.—By the Rev. Thos. M. Clark, Assistant Minister of Trinity Church, Boston.—Published by request of the Company.—

This eloquent discourse is worthy of the author's high reputation as a preacher. The appropriate text, or motto, is Isaiah ix. 15: "The ancient and honorable:"—and its object is, to consider the relations of the present to the past, and to see how the past bears upon the present; endeavouring to reconcile a true conservatism with a true spirit of progress; and showing why and how far that which is "ancient" is to be esteemed as "honorable."

THE MEDICAL EXAMINER, and Record of Medical Science. Edited by Francis G. Smith, M. D., and David H. Tucker, M. D.—New Series; Vol. V. No. 7: July, 1849.

This valuable periodical is published monthly, and consists of original articles from members of the Medical Profession throughout the United States, reviews of new books of importance, and bibliographical notices of new works on Medicine published in this country and in Europe; together with a complete record of all that is new or important in Medicine. It is published by Messrs. Lindsay and Blakiston, N. W. corner of Chesnut and Fourth sts., at \$3 per annum. We observe that one of the Editors, Dr. Tucker, has recently been appointed Professor of the Theory and Practice of Medicine in Hampden Sidney College, Richmond, Va.

THE PENNSYLVANIA JOURNAL OF PRISON DISCIPLINE AND PHILANTHROPY.—July, 1849.—Vol. iv. No. 3.

This excellent work is issued quarterly, at only \$1 a year, by the "Philadelphia Society for Alleviating the Miseries of Public Prisons;" a venerable institution, which has been mainly instrumental in introducing the great reform in Prison Discipline that has distinguished the last half century.

LITTELL'S LIVING AGE.—Nos. 268 and 269; July 7, and 14th.

We have always considered this one of the most useful of all the periodical journals devoted to literature and science, either in Europe or this country. It contains the *cream* of all the foreign publications, and is published weekly, at the low price of 12½ cents a number.

JOURNAL OF THE LXI. ANNUAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH IN MARYLAND.

Appended to this journal, is the very able and timely Charge of Bishop Whittingham to the Clergy of his Diocese, the subject of which is sufficiently indicated by its title—*The Doctrine of this Church, and that alone, to be held and taught by the Ministry of Christ in the Protestant Episcopal Church in the United States.*

Of the condition of the Diocese of Maryland, in a general view, the Bishop says, in his address—

"There has been little change, of a kind to attract notice; yet the most careful estimate I am able to make, satisfies me that notwithstanding discouragements and drawbacks in many parts, a steady growth, though slow, pervades the whole."

THE MERCERSBURG REVIEW, July, 1849.

This bi-monthly is "designed to be a free, liberal, and independent journal." "In theology and philosophy, it will be the organ of the so styled 'Mercersburg' system, a name not of its own seeking, but forced upon it from abroad; and as such, of necessity, will countenance neither sectarianism nor a heartless indifferentism, narrow prejudice nor latitudinarianism." We can testify to the ability with which it is conducted as an exponent of "views which, in this country, [among the sects,] are as yet but partially understood, or misrepresented."

Communications.

We have been politely favoured, in advance, with a proof of the following beautiful poem, from the Knickerbocker Magazine for July. It will enhance the gifted author's already high poetic reputation.

A MARTYR'S VICTORY.

BY REV. JAMES GILBORNE LYONS, LL.D.

WHEN ALARIC the Goth was defeated at Pollentia and Verona (A. D. 403,) by STILICHO the general of HONORIUS, and so driven for a time from Italy, the Romans celebrated that event with great rejoicing and magnificence. A triumphal procession and a conflict of wild beasts at once dazzled and gratified the multitude. The shows of gladiators were then forever brought to an end by TELEMACHUS, an Asiatic monk, whom the people stoned to death in the amphitheatre for attempting to separate the combatants. HONORIUS was thus reminded of his duty as a Christian emperor, and soon after put forth an edict forbidding all such exhibitions for the future.

The streets are throng'd in mighty Rome,
The gleaming ensigns spread,
While warriors march in triumph home,
With firm and measur'd tread;
For, bow'd at last and forc'd to yield
On rough Pollentia's crimson field,
Stern ALARIC has fled,
And left his ruthless Gothic powers
All crush'd beneath Verona's towers.

Those who once quail'd at that dire name
May now deride their foe,
And boast as if they shad'd the fame
Of glorious STILICHO,—
Of him who felt no craven fears
Rise at the flash of northern spears,
And struck no feeble blow,
But match'd, with trophies green and high,
The monuments of days gone by.

But, when the clear Italian sun
Pours down its noontide fire,
The trumpet speaks the games begun
Which idle crowds admire;
And soon, from barr'd and gloomy caves
Driven howling out by troops of slaves,
In grim and sullen ire,
Beasts, the wild brood of many a land,
Pace with loud rage the level sand.

Gætulia's lion, freshly brought
From scorched and desert plains,
And ravening tigers newly sought
On Parthia's waste domains;
Bears from the frozen Oder's mouth,
And panthers from the burning South,
Bred in old Nubian fanes,
Make there a stern and ghastly fray
For tribes more savage far than they.

But hark! the trumpet's warning peal
Is sounding as before,
And bondsmen clear, with staff and steel,
The red arena's floor;
The fainting brutes are swept away,
This sav'd to bleed another day,
That weltering in its gore,
And MEN, of martial frame and race,
Take with slow step the vacant place.

Two, chosen from the warlike throng,
Begin a deadly strife;
One a gray swordsman, scarr'd and strong,
One in the bloom of life;
This nurs'd where snows on Hæmus shine,
That torn from hills beside the Rhine,
From children, home, and wife;
And high-born matrons hold their breath,
All bent to see the work of death.

Their toil was fierce but short; and now,
Flung bleeding in the dust,
The Thracian waits, with pale cold brow,
The last and mortal thrust;
When rushing forth, till then unseen,
A swarthy pilgrim leaps between,
Strong in a Christian's trust,
And drench'd with blood, yet undismay'd,
Stays with fix'd grasp the uplifted blade.

A light smooth cross of cedar wood
The gentle stranger bore,
Long worn in holy solitude
On Syria's palmy shore:
'Romans,' he said, 'for HIM whose birth
Gave hopes divine of peace on Earth,
Arise, and evermore,
Servants of God in act and name,
Cast off these works of guilt and shame.'

He ceas'd; a scowl like noon's eclipse
Spreads fast from seat to seat,
And fourscore thousand hostile lips
Loud words of wrath repeat:
They rave and roar, as groves of pine
Wak'd on the Etrurian Apennine
When storms the tall crags beat,
Till, heav'd and troubled furiously,
Breaks in one surge that living sea.

The German leaves his task undone,
The Thracian creeps aside,
The swordsmen flee like herds that shun
Vex'd Arno's foaming tide;
But, as a pharos meets the shock
Of waves on some unshelter'd rock
Where seas are deep and wide,
TELEMACHUS look'd up and trod
That path of danger true to God.

And, when the stony tempest burst
On his defenceless head,
He stood unshrinking as at first,
As free from doubt or dread:
With aspect full of peace and love,
As if he came from worlds above,
And hands in prayer outspread,
He laid him down, nor breath'd again,
Whelm'd by that host of vengeful men.

Yet deem thou not the martyr died
Warring for right in vain;
HIS WAS THE PRIZE FOR WHICH HE SIGN'D,
AND HIS THE ETERNAL GAIN:
Fierce ALARIC shall yet return,
And Rome's fair dwellings blaze and burn,
Fill'd with red heaps of slain;
But scenes, where man must bleed for mirth,
Shall blast no more the ransom'd Earth.

To CORRESPONDENTS.—"H. W. D."—"W. J."—and several other communications, are crowded out this week.

The proceedings of the Associate Alumni of the General Theological Seminary at their late annual meeting are in type, and will appear in our next.

For the Banner of the Cross.

MISSIONS, VERSUS THE CLERGY.

MR. EDITOR:

It has always been clear to my mind that the clergy are mainly responsible for the pitiable support given to the cause of missions. Our congregations do not possess an intuitive knowledge of the wants of the Church; and to contribute liberally of their substance, without being exhorted so to do, is no more to be expected of them than the performance of any other christian duty, when they have no arguments and persuasion thereto. And yet how many of our clergy, who minister to large and flourishing parishes, make no continued effort to enlighten the minds of their people as to the subject of missions, and entirely neglect to urge upon them the necessity of their devoting largely of their goods for the advancement of the cause of Christ in distant parts of our country.

I know from my own observation that some clergymen whose congregations might each support a missionary, are never known to present the subject at large to their flock, and their only mention of it, at all, is when they give notice of the collection.

As long as our clergy thus fail in their duty, our missions must languish, and the Church be disgraced with imputations of lukewarmness and niggardliness.

Certainly, Mr. Editor, we possess as much influence over our people as ministers of other denominations have over their congregations; and yet these latter, where they are of no more than equal ability, will contribute to missions five times as much as our churches. The reason is manifest; the subject is frequently presented to them, they are enlightened and instructed, and are incessantly plied with argument, exhortation and entreaty.

I cannot doubt, therefore, that if all our clergy would awake to a sense of their duty in this matter, and in season and out of season present the wants of the Church, our empty treasury would soon be filled, and our suffering missionaries relieved.

A great means of conveying information is found in the "Spirit of Missions." If the clergy were personally active in the matter, one hundred subscribers might be obtained for this periodical where there is one now. Thus would our people be generally instructed in the state of the Church, and carry in their hands a constant reminder of their duty. Still, nothing should take the place of the personal appeals of the clergy themselves. Nothing short of this, I am persuaded, will ever relieve the Church from her embarrassments, and induce her children to carry on the work of the Lord.

If you think as I do, Mr. Editor, and will, in your interesting and forcible style, enlarge upon this subject in the Banner, I have no doubt much good may be done. I am under the painful necessity of subscribing myself, Yours,

ONE OF THE GUILTY CLERGY.

For the Banner of the Cross.

Died, at Lewes, Del., on the 15th of June, 1849, ROBERT BURTON, in the 77 year of his age.

He was one of those pillars of the Church whose loss leaves a chasm which cannot easily be filled; and his life being devoted to the Church, and his Divine Master, has also in his death exhibited to all men the depth and the strength of Gospel truth, upon whose foundations were laid the ordinances and teachings of the Church of which he was a worthy member. Mr. Burton had been, in his youth, baptized into the Church, and under the instruction of pious parents early trained to follow the precepts of the Gospel. So soon as he became the head of a family, he took upon himself the most solemn responsibilities of religion, and became a communicant of the Church; bringing his children to holy baptism in their infancy, and training them up in the nurture and admonition of the Lord; and well and truly was he repaid by being blessed with seeing them all become members of the mystical body of Christ. In his last illness he had the unspeakable joy of having them all around his dying bed, and could say, "that of all the Lord had given him, not one was lost;" and thus was his faithfulness, and the blessed means of grace afforded by the Church, made manifest in their salvation. He was a man of great integrity of character, and by his industry, temperance, and good management, had been able to do much to promote the welfare of his fellow-men, and to sustain the cause of religion in the Church. He had been for about fifty years a Vestryman and Warden, and had in many ways exerted himself in advancing the temporal and spiritual interests of the Church. Last year, he and another gentleman put a new roof on a church in the neighbouring parish of St. George's; and this year, he had largely subscribed towards building a new one in his own parish; and the only desire he seemed to have to live was to aid in completing it. He was a man that loved truth and justice, and was always foremost in vindicating the laws and resisting injustice and error among men; he was deeply versed in the Scriptures, and profoundly read in the history of the Church; he spared no expense to obtain the most valuable books on ecclesiastical polity; he was a sound churchman, and always ready to give a reason for the faith that was in him; his religious motto was "to do justly, to love mercy, and to walk humbly with his God;" and though his illness was protracted for a month, and from the first of the attack he felt that it was unto death, yet he had no fear, he had no pain, and his mind seemed more than ever bright and active. He knew in whom he trusted; he knew that he had as a wise master-builder laid his foundation in faith on a rock, and that his work was well done; his mother, the Church, had guided him through life in the ways of pleasantness and peace. He settled his affairs with composure; he called around him his children from distant homes to minister and pray with him, and receive his blessing and counsel; his servants were not forgotten; they were manumitted; and two favorite serving men not only made free men, but a farm given to each to make them in a measure independent. His advice to all was, to follow him in all that he did right, and shun everything he did wrong. Thus departed this aged Christian, firm in faith, and with hopes full of immortality. All who enjoyed the privilege of witnessing his last hours, must join in the exclamation, "Let me die the death of the righteous, and let my last end be like his!"

H.

For the Banner of the Cross.

"THE MEN THAT MAKE A STATE."

Who are they, and what are the marks which characterize their youth?

DEAR MR. EDITOR:—I have just returned from the celebration of the Fourth at Burlington College, where I heard this subject treated by the Rt. Rev. President in a way that made my heart bound within me. I will not attempt a sketch of this admirable "state paper," trusting that, in compliance with the request of those who heard it, it will be published. "Like apples of gold in pictures of silver," it reminded me of the best passages in the "Proverbial Philosophy," only far more racy, and free from all affectation. Indeed, one great charm of it was, that it came, evidently, fresh from the heart, and in style and manner such as became a father speaking to his sons.

It is a peculiarity of the bishop's style, and a great advantage to one whose office it is to teach, that he rarely ever reasons with his audience, but enunciates the truths which he has previously reasoned out in his own mind, and makes them apparent to others by means of the most apposite illustrations. While listening to him on this occasion, I could not but ask myself; How can the sons of New Jersey, and those from the neighboring states, who are placed here to be educated, come daily in contact with a mind that glows as his does, and not be fired with every noble impulse? What, then, is needed but wise direction and faithful culture, to mould youths thus impelled into the fashion of men who make and defend a state? And I will own to you, that, after an observation of several weeks, I feel great confidence in the Faculty of Burlington College, that they are men such as may be safely trusted with the guidance and culture of our sons.

In the College Hall, a collation had been provided, which bespoke not only good taste, but excellent judgment. Thither, after the address, the faculty and students, with their guests, repaired. I need scarcely add, that this second course, was relished as heartily as the "feast of reason," with which the entertainment commenced. The intervals were enlivened by several patriotic airs, from an amateur band in attendance, and from that accomplished vocalist, Mr. Dempster, who resides in Burlington.

In the evening, Mrs. D. entertained the young ladies of the Hall, in her own peculiarly happy style. A repast, at once elegant and simple—music at convenient intervals—conversation overflowing with good humour—an occasional turn in the beautiful grounds adjacent; and about half-past nine, prayer and benediction by the Bishop—and then, with beaming countenances, and accompanied by their teachers, away they tripped to their dormitories. A few moments, and all was silent. The lights were extinguished. They were lost in sleep.

Thus closed the most delightful celebration of the Fourth, in which it has been my good fortune to participate in many a year.

P. S.—I was glad to hear, next morning, that there were no headaches, or other painful souvenir of the celebration, either in Hall or College, to keep any young man or maiden from the post of duty. So may it ever be.

Faithfully, your friend,

N. Y.

For the Banner of the Cross.

Names and Residences of the Clergy of Philadelphia, and its Districts.

- RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.
 Rev. Thomas G. Allen, 14 Jefferson Row, City Missionary.
 "Thos. R. Lambert, N. W. Thir. and Walnut, U. S. Navy.
 "James Bonnar, B. D., George st. and Schl. 5th, St. James School.
 "Geo. Boyd, D.D., 5 Bank st., St. John's, N. L.
 "Samuel A. Clark, 402 North 6th st., Advent, S. G.
 "J. C. Clay, D.D., Swanson st., Gloria Dei, Sou'k.
 "John Coleman, D.D., 146 Queen st., Trinity, South'k.
 "J. B. Colhoun, Chesnut st. ab. Schl. 4th.
 "Thos. J. Davis, Pine st. near Sixth, . . .
 "Robert Davis, S.E. cor. Market and 11th.
 "Benj. Dorr, D.D., 13th and Arch sts., Christ Church.
 "J. M. Douglass, 378 Coates st., Zion Church.
 "B. J. Douglass, " " (Deacon), St. Matthew's.
 "Wm. Douglass, 243 Spruce st., St. Thomas's.
 "H. W. Ducachet, D.D. 8 Girard st., St. Stephen's.
 "Charles M. Dupuy, S. W. 12th and Walnut st.
 "Geo. A. Durbin, Callowhill w. of sch. Front, Ch. Redemption.
 "Rees C. Evans, 11 Magnolia st. (N. L.), City Missionary.
 "James H. Fowles, Filbert st. above Sch. 7th, Ch. of Epiphany.
 "Kingston Goodard, West Philadelphia, Ch. of Atonement.
 "C. J. Good, 25 South 13th st., . . .
 "R. D. Hall, 139 Walnut st., . . .
 "Geo. E. Hare, D.D., Summer st. ab. Schl. 6th, St. Matthew's.
 "Samuel Hazlehurst, Richmond Lane, Ch. of Messiah.
 "N. S. Harris, Washington and 11th sts., Ch. of Nativity.
 "Wm. S. Hinds, 4 Bellmont place, Sp'ce st.
 "H. Hooker, D. D., S. W. cor. Chest and 8th.
 "M. A. D. W. Howe, Broad near Pine, St. Luke's Ch.
 "Joseph Jacquett, 129 S. 6th below Spruce, Teacher, Hebrew.
 "Edward C. Jones, (Mantua), Missionary at
 "Norris M. Jones, 317 Chesnut st., St. Bartholomew's.
 "J. G. Lyons, LL.D., Pine, above 2d st., Classical School.
 "J. G. Maxwell, Beach near Palmer, Emmanuel.
 "D. S. Miller, 95 New st., St. Jude's.
 "H. E. Montgomery, 269 South 10th, All Saints'.
 "H. J. Morton, D.D., 9 Clinton, St. James'.
 "Wm. B. Musgrave, 311 Spruce st. (Deacon), St. Stephen's.
 "Edm'd Neville, D.D., Wood st. above 7th, St. Philip's.
 "Richard Newton, 237 South Front st., St. Paul's.
 "W. H. Odenheimer, 176 South 3rd st., St. Peter's.
 Rt. Rev. H. U. Onderdonk, D. D. Pine st. bl. Broad.
 Rev. F. Ogilby, 267 South 10th st., Ch. of Ascension.
 "Thos. H. Quinan, Catherine, bel. 7th, Evangelists.
 "O. E. Shannon, S. 13th, bel. Lombard, Crucifixion.
 "J. H. Smith, Cor. Front & Margaretta, Calvary Church.
 "W. B. Stevens, D. D., 29 Clinton st., St. Andrew's Ch.
 "S. C. Stratton, 27 Sansom st., . . .
 "Wm. Suddards, 224 Cherry st., Grace Church.
 "Wm. L. Suddards, 224 Cherry st. (Deacon), . . .
 "M. R. Talbot, Naval Asylum, Chaplain U. S. N.
 "R. S. Trappier, 243 S. 10th st., Floating church.
 "Peter Van Pelt, 315 Chesnut st., Ch. of Epiphany.
 "J. A. Vaughan, D. D., Penn Square, Principal, E. F. A.
 "T. C. Yarnall, N. E. cor. William and
 "Walnut sts. West Phila. St. Mary's Ch.
 "H. F. M. Whitesides, N. E. cor. 12th and Coates,
 "Danl. Washburn, Broad bl. Walnut, (Deacon), St. Luke's Ch.
 "C. S. Williams, D.D., Spruce st., corner Dugan,
 "C. B. Wyatt, School House Lane, St. James', Less.

For the Banner of the Cross.

The ladder of Jacob still hath its foot on earth, and top in heaven; and there walketh the city streets many an angel.

The good have power to see them; but the wicked feel their presence by the fragrance of their deeds; seeing them they would despise them for their lowliness.

True Piety commandeth admiration even from the hardened, and commendeth itself to the careless; how much more, then, should it be held in honour by the Christian!

It is not to be sought out in the gilded pages of the biographies of the great, but is found in the unwritten lives of the humble.

It is not wont to dazzle from thrones so much as it hideth itself within the cottage.

It seeketh not the applause of voices; yea, it shunneth with blushes of shame the words of approbation; for it knoweth that nothing is its own, save its own weakness, and it loveth that God alone should be praised.

It courteth not observation; but rather shrinking from notice, wisheth darkness to befriend its good doing from prying eyes.

It loveth the great family of Eve, because Christ, the Lord of all, died for it; it desireth the happiness of the erring, because Heaven's upper angels are interested in it.

It doeth good continually, but soundeth no trumpet; and with hesitating lip half hideth the truth, lest it betray its charities.

It speaketh evil of no one, but covereth rather faults with words of charitable defence; for knowing well its own hear it knoweth no one liveth and sinneth not.

It hopeth for the reformation of the poor world—cast aside, giving none up for lost whom Christ died for; so its charity never faileth while life continueth.

It beareth injuries patiently, pitying and praying for the wronger, and early seeketh occasion to return with good the evil.

It suffereth misconception in good doing without losing temper, or being anxious to make its defence; for it knoweth how to endure, leaving explanations for the last day.

It findeth a bright side where all other eyes see darkness and sin; it bloweth up the smoking flax, and bindeth the bruised reed, having all faith.

It wearieth never with the carelessness and torpor of those it would benefit, but persevereth in kindness; and perverseness becometh fuel for its love and patience.

Its foot-print is found impressed in the muddy lanes of poverty, and its unseen hand putteth bread into many a door; yet it is not puffed up, and vaunteth not itself for its good deeds.

Though most time poor, it maketh many rich; and the sick room echoeth to its gentle voice; the good physician knoweth its face well, and its presence assureth him.

It envieth not the rich, nor mocketh at the vain; but happy with its own littleness, is content, and craveth nothing but that all may become good and wise, and love God.

It seeketh not its own honour, but doeth good deeds as the tree droppeth fruit; and so without knowing it, she worketh side by side with angels in the world.

It thinketh no evil, however evil appearances; but believeth ever that some good lieth at the bottom, as there can be no darkness without light.

The gilded coach bespattereth it in its charitable walks; but it taketh no offence, for it hath taught itself to bear all things.

It entereth God's house with a worshipful, solemn air, as if it came sudden into God's presence; and, scarce noticed by the prideful eye, it glideth to its seat with holy timidity.

It kneeleth in prayer, as if its head lay on Christ's feet; for it realizeth that the place of prayer is the step of his footstool.

The worldling lady wondereth at its reverential manner, and sneereth at the simplicity of its piety; and contemneth it in her heart.

It listeneth to the words of God's minister with attentive ear and fixed eye, as if Christ were in the pulpit; as in His ministers He ever preacheth to its eye and ear.

It rejoiceth to see the bustling preparations for the offertory; for it knoweth that the gifts at God's altar make glad many a widow's hearth.

Though poor, yet it always giveth of its poverty somewhat; though it be little and tinkleth, in the ear of the proud woman, poorly upon the silver dish.

The sickly poor in the alleys, the bed-ridden old man, and the pale lame child, all know its foot-fall when it draweth nigh; and speak its name softly with love and honour.

Orphans know the way to its lowly house, and find close room at its table, which miraculously lacketh not; and the newly widow taketh counsel of it, as of Providence.

Its humility reproveth the haughty dame who scorneth to sit in the same church with its cheap shawl and faded bonnet; and its example ever standeth before the hypocrisy of ostentatious profession; the purity of its walk troubleth evermore the conscience of the careless, and so ever its life preacheth.

When Death beckoneth, it feareth not to follow; but smiling on him with holy courage, setteth its house in order, and joyfully entereth into its rest.

The eye of the poor glisteneth at the low-voiced whisper of its death; and even the wicked, when they hear that it hath departed earth, do boldly give heaven to it as its just recompense.

The rich, cold-hearted lady, whose idle life hath been made uneasy by its life of acts, secretly rejoiceth that it is dead, and hateth its memory; but the truthful ones take heart and are strengthened.

The careless earth turneth round and round, and the world upon it heedeth not that it hath lost one more of those few "little ones" for whose sake God continueth the world in stay.

The above reflections have been suggested by the recent decease of Mrs. ANNA BOWMAN LYNCH, of Nashville, Tenn., late of South Carolina, who died of cholera, Friday, June 16, 1849.

I.

He who had no sin suffered for all sin; well may I, who have so much, and laid so heavy a load upon him, be content to suffer a little for my own. Lying awake all night—there is no sleep in hell.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen) from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission.

Churchmen, desiring to contribute books, materials for clothing, &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st. above Chestnut.

J. A. MERRICK.

Acknowledgments.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from 8th June to 8th July, 1849. From Christ Church, Pottstown, \$11; St. Gabriel's ch., Morlatton, 7 60; Mrs. D. Pepper, 10; Mr. J. B. Myers, 10; Mrs. Barton, 1; Mr. J. H. Githins, 50 cts.; a lady of Christ ch., for lot, 2; Princeton, N. J., for lot, 5; Donations, for lot, 3 50; M. & A. Schuylkill Haven, 3; Mr. Bucknor's subscription, 100; three Managers semi-annual subscriptions, 15; mites for June, 37 62; from St. Paul's ch., Wellsborough, 5.

Total, \$211 22

FLOATING CHURCH MISSION.

The subscriber thankfully acknowledges a donation of \$25 from two ladies of Christ Church parish, through Rev. Dr. Dorr, for the Sunday School of the Mission. The school has been opened. This liberal and prompt answer to the appeal made in behalf of the school is most gratifying, and I trust will be so imitated as soon to supply all that is needed.

R. S. TRAPIER,
Rector of Floating Church.

Advertisements.

Academy of the Protestant Epis. Church, No. 341 Market Street.

TEACHERS.

Mr. W. Arthur Jackson,
Mr. Samuel Edwards,
Mr. Louis Rees,
Mr. Francis J. Warner,
Mr. William McMullin,
Mr. William Stirling,
Mr. F. A. Bregg, (attending only in the afternoon.)

A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

The presence of parents, and of other persons friendly to education on the basis of religion, is especially invited.

DAILY ROUTINE (except on Saturday.)

Prayer, Religious Instruction and Elocution, from 9 to 9 1/2 A. M.

Recitations in the different class-rooms, from 9 1/2 to 11 1/2.

Interval of relaxation, from 11 1/2 to 12 M.

Recitations in the different class-rooms, from 12 M. to 1 1/2 P. M.

Closing worship, from 1 1/2 to 2 P. M.

G. EMLIN HARE, Principal.

Wilberforce's History of the Church.

A History of the Protestant Episcopal Church in America, by Samuel, Lord Bishop of Oxford, 12mo.

The Obedience of Faith, Seven Sermons, by Bishop Ives, 24mo.

The Church Chant Book, by Rev. Wm. Staunton.

Facts in a Clergyman's Life, by Rev. Chas. R. Taylor.

Kip's Double Witness, new edition.

Vinet's Gospel Studies, 12mo.

The Fruits of the May flower, 24mo.

Cumming's Bible Evidence, 24mo.

Morell's Philosophy of Religion, 12mo.

Manning's Sermons, first series, 8vo.

Life of Rev. Henry Venn, 12mo.

Curzon's Monasteries of the Levant, 12mo.

St. John's Adventures in the Libyan Desert, 12mo.

Lynch's Narrative of the Dead Sea Exploring Expedition.

Just published and for sale at

H. HOOKER & CO.'S

Cheap Central Bookstore, S. W. cor. Chesnut and 8th Sts.

IN PRESS.

Archdeacon Wilberforce, on the Incarnation, 12mo.

The attention of the Clergy is requested to the subjoined list of Books for sale at the astonishingly low prices attached, by G. S. Appleton, at his Cheap Central Book Store, 164 Chesnut street, corner of Seventh.

Scott's Commentary on the Bible, 6 vols. imp. 8vo.—\$9.

Pictorial Dictionary of the Bible, 2 vols. imperial 8vo. cloth gilt, \$4.50; published at \$12.

Haldane on the Romans, 8vo. cloth, \$1.75.

Hill's System of Divinity, 8vo. cloth, \$1.37.

Jackson's Remains, complete, 8vo. cloth, 50 cts.

President Edwards' Works, complete in 4 vols. 8vo. \$6.

Leighton's Complete Works, 8vo. cloth, \$1.50.

Comprehensive Commentary on the Bible, 6 vols. 8vo. \$7.50.

Charnock's Discourses on the Divine Attributes, English edition, 8vo. cloth, \$1.75.

Cudworth's True Intellectual system of the Universe, complete, 2 vols. 8vo. \$2.37.

Campbell's Translation of and Notes on the Four Gospels, 2 vols. 8vo. cloth, \$1.75.

Tucker's Light of Nature Pursued, 2 vols. 8vo. cloth, \$2.50, published at \$5.

Mant & Dooley's Bible, 2 vols. imperial 8vo. cloth, \$5.75.

Bingham's Antiquities of the Christian Church, complete edition, 2 vols. imperial 8vo. cloth, \$6.50, published at \$10.

Together with an immense stock of books in every department of literature at very low prices.

July 7, 1849.

Prayer Books.

THE undersigned, agents of the Bishop White Prayer Book Society, are prepared to furnish Sunday Schools, Societies, and Booksellers, with standard Prayer Books at the lowest rates for cash.

Bishop White Society's 18mo. edition, good

sheep binding, \$18 per 100

Same edition, morocco, 25 "

arabesque, 37 50 "

Ladies Society's 12mo. edition, fine sheep, 10 per doz

Octavo edition, very large type, sheep, 12 "

" " " morocco, 15 "

The Sunday and Parish School Primer, at \$3 50 per 100.

All orders will meet prompt attention, if directed to

KING & BAIRD, No. 9 George street.

Important to Clergymen.

FOR SALE, a complete set of the *London Christian Observer*, 48 vols.

—ALSO—

A set of the *London Christian Guardian*, 26 vols. By DANIELS & SMITH, Dealers in New and Second-hand Books, cor. 5th and Arch Sts.

The "Episcopal Female Tract Society,"

"for the Society for the Advancement of Christianity in Pennsylvania,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

The Past and the Future.

The Lost Son and Filial Duty.

Blind Arthur and the Collier Boy and his Candle box.

COLLEGE OF ST. JAMES, WASHINGTON CO., MD.

The Annual Commencement will take place on Thursday, July 26.

The midsummer examination will commence on the previous Thursday, the 19th.

The friends of the College and of the students and the public generally are respectfully invited to attend.

The next session of the College and the Grammar School will commence on Monday, October 2nd.

JOHN B. KERFOOT, Rector.

July 7.—3t.

Penn Mutual Life Insurance Company.

Office No. 91 Walnut street, Philadelphia.

CHARTER Perpetual. All the profits divided amongst the policy holders EVERY YEAR. The only truly Mutual Company in the CITY or STATE.

TRUSTEES.

Daniel L. Miller,
William Martin,
William M. Clarke,
Theophilus Paulding,
William B. Hart,
Ellis S. Archer,
John G. Brenner,
Samuel D. Patterson,
Caleb Clothier,
Augustus W. Harker,
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James E. Richardson,
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William H. Carr,
Henry S. Patterson, M. D.,
James B. McFarland,
Michael Erickson,
R. Wilson Desilver,
John W. Hornor,
Samuel W. Weer,
Daniel L. Hutchinson,
Rodolphus Kent,
Peter S. Michler, Easton.

DANIEL MILLER, President.

WILLIAM M. CLARKE, Vice President.

JOHN W. HONOR, Secretary.

MEDICAL EXAMINERS.

EDWARD HARTSHORNE, M.D., No. 429 Walnut street,
MARK M. REEVE, M.D., No. 411 Arch street. In attendance at the Office of the Company from 1 to 2 P. M. daily.

The public are respectfully invited to call at the office before insuring elsewhere. Blank Forms, Tables of Rates, and Descriptive Pamphlets may be had gratis, and every information on the subject of LIFE INSURANCE furnished with pleasure and promptness.

June 30.—6t

St. Mark's Classical School.

ORMES B. KEITH, } PRINCIPALS.
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately adjoining St. Mark's Church on the west.

The object of the School is to unite with thorough instruction, religious influence. To this end the Bible and Prayer Book will form part of the boys' studies.

Application for the admission of pupils can be made until July 10th, at No. 24 Chancellor Street, where further information respecting the School can be obtained.

It is earnestly hoped that no boy of vicious disposition will be presented for admission.

Attached to the School, and preparatory to it, is a JUNIOR DEPARTMENT, to which a limited number of boys between six and nine years of age will be received.

This department will be taught in separate rooms from the other school, and under the general direction of the Principals; the particular care of it to be committed to a lady well qualified for the task.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

June 23.—tf

New Editions of the Book of Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art.

New York, March, 1849.

Octavo.

Turkey, two clasps.....\$7 00

Do.....5 00

Roan Gilt.....2 50

Do.....2 00

Sixteen Mo.

Turkey extra, bevelled,

Do. with clasps 5 00

Do. do.....4 00

Do. with clasps 4 00

Do. do.....3 00

Roan, gilt.....2 00

Do. plain.....1 50

Sheep.....1 25

Eighteen Mo.

Velvet, with rich mount-

ings and clasps.....7 50

Velvet, plain.....4 00

Turkey extra, flexible, co-

lored edges, and tooled

in gold, with clasps.....5 00

Do. do. without clasps 4 50

Turkey extra, bevelled,

Do. with clasps 4 50

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Do. flexible, with clasps 3 50

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Roan, gilt edges.....1 25

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Sheep.....1 00

Cloth or Sheep.....25

Twenty-four Mo.

Velvet, with rich mount-

ings and clasps.....7 00

Turkey extra, flexible,

bevelled, colored edges

and tooled in gold,

with clasps.....4 00

Do. do. without clasps 3 00

Turkey extra, flexible,

bevelled, clasps.....3 75

Do. do.....3 00

Do. do. clasps.....2 75

Do. do.....2 00

Arabesque.....1 50

Imitation Turkey, gilt.....1 75

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Thirty-two Mo.

Velvet, with rich mount-

ings and clasps.....6 50

Turkey, extra, flexible,

bevelled colored edges,

and tooled in gold,

with clasps.....3 00

Do. do. without clasps 3 25

Turkey, extra flexible,

bevelled, clasps.....3 00

Do. do.....3 00

Do. do. clasps.....2 50

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Imitation Turkey, gilt.....1 50

Arabesque, gilt.....1 25

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PROPER LESSONS.

Sixteen Mo.

Turkey, extra, bevelled,

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Do. do.....4 00

Do. do.....3 50

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Turkey extra, flexible,

bevelled, clasps.....4 00

Do. do.....3 50

Do. do.....2 50

CHURCH SERVICE.

Containing the Book of Common Prayer, and Lessons, bound together.

Turkey extra, flexible, bevelled, colored edges, and

tooled in gold, with clasps.....6 50

Do. do. without clasps.....5 00

Turkey extra, flexible.....4 00

STANFORD & SWORDS,

Mar. 31.—y

137 Broadway, New York.

Brewer's Moving Panorama.

Open every evening at the Sansom Street Hall, between Sixth and Seventh Streets, in the rear of Jones' hotel, Brewer's Moving Panorama of Natural Curiosities of North America, comprising all the interesting views in the Mammoth Cave of Kentucky, the Niagara River, Falls, &c., Mount Vernon, the resting place of General Washington, the Natural Bridge of Virginia, and a day's journey through the Prairies. An Exhibition every Wednesday and Saturday afternoons, commencing at half past 3 o'clock, P. M. Admission 25 cents. Children under ten years half price. Doors open at 7, commence at 8 o'clock, P. M. e 23—tf

Library of the Society for the Advancement of Christianity in Pennsylvania.

This Library is deposited in the Vestry Room of St. James' Church. The Librarian, Mr. Murphy, is in attendance to receive and deliver books every day, (except Sunday,) from 12 M. to 2 P. M.

Those entitled to the use of the Library are the members of Christ Church, St. Peter's, and St. James', all members of the Society, all students of theology belonging to the Diocese of Pennsylvania, and all clergymen of the same.

Any donations, in books or money, will be thankfully received by the Librarian or Chairman of the Library Committee.

Any persons having in their possession one or more of the books included in the subjoined list of "works missing," will please to return the same to the Librarian or Chairman of the Library Committee, as soon as possible.

The following is a catalogue of the books missing.

WORKS MISSING.

Gordon's Lectures on Catechism, 3 vols.

Magee on the Atonement, 2 vols.

Gray's Key to the Old Testament.

Seabury's Sermons, 2 vols.

Dr. Bull's Sermons, 3 vols.

Evangelical Tracts, 1st vol.

Religious Tracts, 6th, 7th, 9th and 11th vols.

Josephus, 2d vol.

Rollin's Ancient History, 1st vol.

Rosenmuller, 3d vol.

Griesbach's New Testament, 1st vol.

Mosheim's Ecclesiastical History, 1st and 2d vols.

The following is a catalogue of the books belonging to the Library.

H. J. MORTON, Chairman of Library Committee.

I.

Leslie's Theological Works, 2 vols.

Mede's Works.

Polano's Council of Trent.

Pearce's Commentary, 2 vols.

Newcome's Minor

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 21, 1849.

[VOL. XI.—No. 29.—WHOLE No. 551.]

Calendar.

JULY.

22. Seventh Sunday after Trinity.
25. St. James.
29. Eighth Sunday after Trinity.

AUGUST.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JULY.

29th, St. Paul's, Philadelphia.

AUGUST.

1st, Wilkesbarre, (N. E. Convocation.)
2d, Evening, Carbondale.
3d, A. M., Dundaff. Evening, Honesdale.
5th, A. M., New Milford. P. M., Montrose.
6th, A. M., Pike. Evening, Towanda.
7th, P. M., Athens. 10th, Erie.
11th, A. M., Waterford. 12th, Meadville.
19th, St. Paul's, Great Valley.
26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M. London Cross Roads, (Delaware Convocation.)

PENNSYLVANIA.

PASTORAL LETTER.

TO THE CLERGY AND LAITY OF THE
DIOCESE OF PENNSYLVANIA.

Z. Taylor

BRETHREN:—The President of the United States has recommended that the first Friday in August be observed throughout our land as a day of fasting, humiliation, and prayer. Such an observance eminently becomes a people who owe so much to the God of nations, and who are now suffering so severely under his chastening hand. I therefore affectionately invite the Clergy and Laity of this Diocese to a due participation in the solemnities of this National Fast; and I set forth the following as proper Psalms, Lessons, and Prayers to be used on that day:

1. Instead of the *Venite*, in morning prayer, the fifty-first Psalm.

2. Instead of the proper Psalm for the morning of that day of the month, the *Sixth Selection*.

3. First Lesson, Isaiah lviii.

Second Lesson, St. Matthew vi.

4. Before the General Thanksgiving, the *Prayer* already put forth to be used in this Diocese, substituting *visited* for *threatened*, at the end of the first sentence.

5. In the Ante-Communion Office, use the Epistle and Gospel for the *fourteenth Sunday after Trinity*, with the following *Collect*.

O, Almighty God! who, by the many instances of mortality which encompass us on every side, dost call upon us seriously to consider the shortness of our time here upon earth, and remindest us that in the midst of life we are in death, so teach us to number our days that we may apply our hearts unto wisdom.

Give us grace to turn unto Thee with timely repentance, and thus to obtain, through the merits of our Saviour, that pardon to-day which to-morrow it may be too late to seek; that so being strengthened by Thy good Spirit against the terrors of death, and daily advancing in godliness, we may at all times be ready to give up our souls into Thy hands, O gracious Father, in the hope of a blessed immortality, through Jesus Christ our Lord! Amen.

(Signed,)

A. POTTER,
Bishop of the Diocese.

Philadelphia, July 12th, 1849.

A CHARGE, TO THE CLERGY OF THE DIOCESE OF PENNSYLVANIA.

(Concluded from page 218.)

V. But again, we are not only ministers of Christ, and of his religion as set forth in a Church at once protestant and apostolic; we are *ministers in this Church in the NINETEENTH CENTURY*. The onward flow of time has brought us to a position, unlike any occupied by our predecessors in the sacred office. We live when, with the many, there is more of intelligence and thoughtfulness: but not perhaps when, with the few, there is more of high sagacity, or far reaching faith. We live when industry has vindicated for itself a new and more commanding place, among the powers that direct the legislation and opinion of the world; but not when the toiling millions it employs are

always admitted to a corresponding elevation. We live when there is great activity, and in some sense great and almost universal earnestness; but not when that activity is always tempered by forecast, nor that earnestness duly subdued by religious feeling. We live when there is more of Christian faith than there was in the eighteenth century, and more of Christian toleration than there was in the sixteenth; but alas! it does not become us to boast that even now a practical and life-transforming faith or sincere toleration in the heart is very abundant. We live when despotism of every kind, civil and religious, has much to fear; but not when legitimate authority, be it the authority of law, or the moral sway that belongs to age, wisdom, or parental power has every thing to hope. Practical and all-embracing charity is more active than it once was; but it is not always more wise, or more patient. Institutions, usages, opinions all are arraigned with a free and bold hand, and to all is applied the salutary test "by their fruits ye shall know them;" but the trial is not always conducted with caution or discrimination, and there is too little care to conserve the good, while we eradicate the ill.

Such I conceive, are some of the features of the age in which we live. Beside those which affect all classes of men, there are some that bear, with peculiar effect, upon our own profession. The clergy are no longer the peculiar guardians and dispensers of knowledge. They are no longer clothed with the exclusive privilege of legislating for the Church, nor even of teaching it.

They are no longer an independent corporation, sovereign over the law, or exempt in good part from its jurisdiction. There was a time, when they owned hardly any but an ecclesiastical superior—when they could successfully claim a control over the property and persons even of laymen—when they could, almost at will, summon all the powers of the state to do their bidding—when the absent husband could hardly correspond with his wife, except through the clerk in orders—when all laws were drawn up, all treaties reduced to form, all deliberations of cabinets, and even of parliaments aided and guided by ecclesiastics—and when they held possession not only of cathedrals, churches, convents, and monasteries, but of all colleges and schools of learning also. How different is it now, when they are merged by law, into the one class of citizens,—amenable to the same laws, mere sharers in the same intellectual and social privileges, and left to contend on less than equal terms for the direction of public opinion. I say less than equal, not so much because of the political disabilities under which they sometimes labour, as because I fear, that the growing and almost morbid jealousy of interference, on the part of the clergy, in things secular, excludes them too much from that promiscuous commerce with men, and from that free conflict with the difficulties of life, which seems almost essential to the utmost force of character, as well as to the highest degree of culture.

And what is the duty of the ministers of Christ in such an age? Is it to denounce it? Is it to shut out from our hearts all respect for it—all sympathy with it? Is it to dwell exclusively on its defects, and bring these into exaggerated contrast with the fancied glories of some age that has gone by? Is it to war only against the outward forms which have been assumed by the social, intellectual or religious spirit of the time, while we overlook or take perhaps into our very heart, the worst elements in that spirit?—Or, is it our part, on the other hand, to idolize the age, to seize upon some of its grosser achievements, and to set these in array against all the past? Is it to regard the spirit of the age as a Divine Inspiration, which has only to move on unobstructed and unopposed, to accomplish, for the man, the most beneficial results?—Or, in fine, is it our province to regard the characteristics of our age as inevitable effects from causes that have been at work heretofore, and to conceive that the vicissitudes of the future, like those of the past, must be governed by a blind and uncontrollable destiny?

Neither of these courses, I should suppose, was the dictate of true wisdom. We are placed here as teachers and guides of our time. To fulfil that mission as we ought, we must, in the first place, understand our age; we must, in the second place, sympathise to a certain extent with it; and we must, in the third place, be resolved that we will, God being our helper, do something to improve it. We must understand our age, in order to be understood by it. We must so far sympathise with its great movements, that they who are borne along by them will not be disinclined to listen to us; and improvement we must believe to be possible, or we shall not be induced to attempt it. But how can one understand his age, unless he be willing to see and to admit both its merits and its defects;—or, how can he have due sympathy with this or with any period of history, unless he remember that, in all periods, the same corrupt heart of man holds sway; and that hence the same essential evils, however differing in shape or in degree, must prevail in all. And he who, with a right good will, would labour to exalt and bless mankind, must surely have faith in the efficacy of right efforts rightly applied; and he must go forth hopefully, in the strength of God and of a good cause, to his work. He must be neither a fatalist nor an optimist. Both the form and the spirit, the body and the pressure of the time, he is to accept as *facts*—facts which he cannot set aside though he may leave them out of view; and he is to consider that it is through these facts, and in the light that they cast upon his path, that he is to labour for the service of the Church of God. These facts he would study and analyse by the aid of a high scriptural philosophy; and he would study them, not for the purposes of speculation, but that he may the better help to guard whatever of

blessing we inherit from the past, and to compass whatever of blessing is possible in the future. Could we but station such minds, vigilant, large-hearted, forecasting, hopeful, at the great reservoirs of human opinion and influence, what a benign change might be wrought even in a single generation on the moral habits of mankind! The faithful and enlightened student of history finds, since the flood, no age or civilization that he would willingly reproduce, even if he could; and he knows full well that there is none, though ever so much desired, which could be reproduced; since the forces that now mould societies and nations are not the forces that they once were. He turns therefore to the Present, as an inevitable yet ever changing, and never to be modified fact; and he would so work that this great fact shall be the harbinger of one brighter and more blessed soon to succeed it. The blessings that the world has gained, he would remember and own that he may be contented and thankful; the blessings that the world has still, through God's help, to achieve, he would never forget, lest he be tempted to indolence or to self-complacency.

Finally, we are *American Ministers of Christ's Protestant and Episcopal Church in this the nineteenth century*. The state and institutions of our country are peculiar; and hardly less so is our own position as members and clergymen of this Church. We should be surely unworthy of our place, in one of the most prosperous and peaceful lands on earth, if we were not devoutly thankful for the plenty, the equality, the intelligence and the freedom that surround us. As Christians, too, we should rejoice in the nominal regard for our religion, which obtains throughout the land; and as Churchmen we may well congratulate ourselves, that our ecclesiastical system is to win its way from a position of comparative weakness, to one of general consideration and confidence, beneath the mild sway of equal and tolerant laws.

On the other hand, we may well mourn that with all our blessings as Americans, there is still so little of true contentment among us. We may well mourn, that there is sometimes so much impatience of the restraints of law, and always such overweening national self-esteem, combined with a tone of detraction so ungenerous and undistinguishing in respect to the institutions and condition of other lands. We may well be saddened, when we observe how much of our philanthropy is spurious and superficial; how much of our zeal for the public is but another name for selfishness and ambition. And for the future of our land, may we not sometimes tremble, when we see how the bands of parental authority and domestic affection are relaxed; how much insolent contempt is expressed for the wisdom of the past;—how the religious world is swayed to and fro between dogmatism on the one hand and mysticism on the other; and what a fearful divorce often obtains between the profession and the obligations, the faith and the moralities of the Christian life?

Under such circumstances what is our duty? It seems to me to be obvious. It is to remember that we are *Americans*, and that both our form of government and the characteristic features of our social system are *fixed*—fixed both in the habits and in the affections of the people. Our duty is, to guard against the tendency of studies, which lie much with the past, to dis-affect us towards the faith and civilization of the present. We should consider, too, that the traditional beliefs and practice of nine-tenths of the American people are at variance with our own; and that if we would gain a hearing for our cause it must be done through kindness, courtesy, and a blameless Christian life. We must beware, too, of the fatal mistake of confounding the essentials of our Church-system, with the abuses in civil or ecclesiastical administration, which have been sometimes associated with it in our father-land; and never should we be led to speak or act as if we were the champions, the defenders, or even the apologists for despotism. We must also struggle against the somewhat provincial reverence for the current theology and literature of our Anglican mother, which even yet keeps our Church mind too much in vassalage, and which is so apt to embroil us in controversies, or charge us with sentiments alien to our true mission as American Episcopalians. We must, for ourselves, resort to the great masters of ancient and modern theology, and substitute them as our manuals in place of the extracts, abridgements and superficial treatises which too often engross our time. We must strive, too, to lay the foundation of a more stable faith, and of a higher Christian life among our people, by working out thoroughly the principles of our system in regard to the training of the young—whether at home, at school, or at church. And in fine, we must cultivate in our hearts, and in the hearts of all our people, a generous and enlightened interest in whatever can benefit our country, and our whole country—in whatever can purify morals, or raise the tone of public intelligence and public taste—in whatever can promote a healthy feeling of Christian brotherhood among all classes, and in all that can invest our own communion with a more benign and powerful influence in dealing with the prevailing disorders of society, or with the current errors in Christian doctrine and practice.

I have thus sketched, too briefly for the subject, but too much at length for the occasion, some of the main features that characterize our position as Ministers of Christ. As Ministers or stewards it is required that we be found faithful; as stewards of the mysteries of God, that we be about our Master's business; as Ambassadors of Christ, that we know nothing save Christ and him crucified;—and as Ministers here and now—in this church, at this time, in this land, that we be wise as serpents

and harmless as doves. Fulfilled in its true spirit, with a large, enlightened and earnest mind, no calling can be nobler than ours. We deal with the highest sentiments of man's nature, and with his most momentous interests. We go with him from his birth even to his death, and never do we leave him till we give back, embalmed with words of hope and promise, his inanimate clay to its last earthly rest. We are with him in his hours of deepest sorrow and of liveliest joy; and if we cleave, in our Master's spirit, to our Master's work, we must wrest from every ingenuous mind its warmest affection and regard. Speaking the truth of God in the name of God; constituted dispensers of his peculiar grace, our words, if meetly chosen and meetly uttered, must go winged with more than earthly power. An unction from the Holy One waits to invest them with a regal authority, and to mark both Minister and people as the chosen of the Lord. Take heed, then, O man of God, to thyself and to the doctrine.

Ye who your Lord's communion bear,
His way of mercy to prepare,
Angels he calls you; be your strife
To lead on earth an Angel's life.
Think not of rest; though dreams be sweet,
Start up and ply your heavenward feet.
Is not God's oath upon your head?
Ne'er to sink back on slothful bed?
Never again your loins untie,
Not let your torches waste and die,
Till when the shadows thickest fall,
Ye hear your Master's midnight call.*

ANNUAL MEETING OF THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.

We gave in our last, an account of the opening services on Tuesday evening, 26th June, and the delivery of the Annual Sermon before the Association. We now give an abstract of the proceedings.

After the services were concluded, the Association met in the Vestry room of Calvary Church for the transaction of business.

Rev. Dr. Johnson was called to the Chair.

Present—Rev. S. R. Johnson, D. D., Isaac Pardee, A. B. Hart, D. V. M. Johnson, Wm. Watson, Henry Fitch, W. E. Eigenbrodt, Sam'l. M. Haskins, Sam'l. L. Southard, Wm. Everett, Wm. Walton.

Rev. Messrs. Pardee, Hart, and D. V. M. Johnson were appointed a committee *On the Room and Library*; and Rev. Messrs. Eigenbrodt, Everett, and Haskins, a committee *On the Invitation of the Graduating Class*.

On motion, *Resolved*, That a committee of three be appointed to ascertain whether any members of the Association have deceased since the last Annual Meeting, and to prepare a suitable tribute of respect to their memories. Rev. Dr. Haight, and Messrs. Southard and Walton were appointed.

Adjourned to meet at 1 o'clock P. M. to-morrow at the Seminary Hall.

Wednesday, 1 o'clock P. M., Rev. Messrs. Lloyd Windsor, C. R. Duffie, Stephen Douglas, and George W. Fash attended, not before present.

Rev. Mr. Hart was called to the chair.

Minutes of yesterday read and approved.

The Secretary read the following Report from the Executive Committee.

"Their ordinary duties have been very light during the past year, in consequence of the limitations imposed upon them at the last meeting. The amount received for contributions, during the past year has been but \$62; and the amount of indebtedness for printing the publications of 1847 still is nearly \$60. In consequence of this, they have been unable to take any measures for printing the other sermons and essays; and also the Constitution and By-laws with a list of the members as directed two years since.

The committee had good reason to expect that the whole burden of publishing the Essay of 1847, would not be suffered to fall upon the Alumni exclusively, but their expectations thus far have not been realized. It is much to be desired that the debt should be cleared off both for the credit of the Society and the benefit of the publisher who needs the money.

It has been suggested, that the annual contributions, if promptly paid, would be sufficient both for the annual publications, and for the support of a scholarship at \$125 per annum; and they make the suggestion that a special effort be made for this purpose, as calculated to be productive of more interest among the members of the Association than now exists.

The student who has occupied the room and Library for two years past, will graduate this term: other provision, therefore, will have to be made. Respectfully submitted.

The Treasurer's report was then read.

Amount received in 1848-9,	\$62
Cash paid for publications of 1847, on account,	39

Balance June 26, 1849,	\$23
Due for publication about \$60.	

The election for officers was then held.

The Secretary declined being a candidate for re-election on account of other engagements; and Rev. Mr. Eigenbrodt declined serving on the Executive Committee.

The following gentlemen were declared the officers for the ensuing year.

President, Rt. Rev. William R. Whittingham, D. D., ex officio.
1st Vice President, Rt. Rev. Alfred Lee, D. D., ex officio.
2nd Vice President, Rev. William Shelton, D. D.
3d Vice President, Rev. John M. Forbes, D. D.
4th Vice President, Rev. Benjamin J. Haight, D. D.
5th Vice President, Rev. Albert Smedes,
6th Vice President, Rev. William Ingraham Kip, D. D.
Treasurer, Rev. Edward N. Mead.
Corresponding Secretary, Rev. Robert B. Van Kleek.
Recording Secretary, Rev. A. Bloomer Hart.

* Keble's Christian Year. (2d Sunday in Advent.)

Executive Committee.—Rev. Edward Y. Higbee, D. D. Rev. Richard Cox, Rev. William Walton, Rev. Samuel L. Southard. The following gentlemen were elected Preacher and Essayist: Preacher, Rev. Robert Lloyd Goldsborough. Substitute Rev. William B. Ashley. Essayist, Rev. James A. Williams. Substitute, Rev. John A. Spooner.

2 o'clock P. M.—The annual Essay was read as mentioned in our last.

Adjourned to meet at the Sunday School Room of St. John's Chapel on Friday next, after the commencement.

FRIDAY, ST. PETER'S DAY.

Met pursuant to adjournment.

The President, Bp. Whittingham, took the chair, and explained that his absence from the previous sessions had been caused by imperative engagements.

Rev. Dr. Haight and E. Harwood, not before present.

The Constitution was then read, and all the members of the graduating class, except Mr. McViekar, (who is absent from the country,) signed the roll, and became members of the Association.

The minutes of the preceding session were then read and accepted.

Rev. Mr. Walton from the Committee on deceased members, reported the following resolutions:

Whereas, since the last meeting of this Association, two of our late friends and brethren, the Rev. John W. Brown, Rector of St. George's Church, Astoria, and the Rev. John B. Gallagher, Rector of St. Paul's Church, Louisville, Kentucky, have, in the wise Providence of God, been taken from among us, while travelling for the benefit of their health—the former having died at the island of Malta, on the 9th of April last; and the latter at Tuscumbia, Alabama, on the 1st of February last; therefore

Resolved, That, while we deeply feel these dispensations of Divine Providence, admonishing us both of the uncertainty of human life, and of the necessity of ministerial fidelity and diligence "while it is day,"—we have abundant reasons for consolation and encouragement, in the well-assured hope afforded by the lively faith, the pious aspirations, and the charity unfeigned, exhibited in their closing hours.

Resolved, That we cordially bear witness to the amiable qualities, the cultivated talents, and the mental endowments of our departed brethren;—to their devotion as ministers of Christ, and to their fidelity in the discharge of their parochial duties; and the acceptableness of which is attested by the unanimous voice of their bereaved congregations.

Resolved, That we rejoice in the knowledge that the departure from this world of the first-named brother, though in a foreign land, was cheered by the kind attendance and the consoling dispensing of the ordinances of religion, by that eminent prelate, the Lord Bishop of Gibraltar, whereby we are practically instructed that the members of the Church Catholic, though widely separated by country and by distance, are still one in the bonds of a common Faith, Hope and Baptism; and that the last-named brother, though he died among strangers, yet found them "the kindest of friends," abounding in every work of benevolence, and every office of charity which his case required.

Resolved, That copies of these resolutions be transmitted to the respective families of the deceased; to the Vestry of St. George's Church, Astoria, and to the Vestry of St. Paul's Church, Louisville, with the assurances of our sincerest sympathy in their distressing bereavement.

Which were unanimously adopted.

Rev. Mr. Walton also read a communication from Wm. H. Harrison, Esq., resigning the Office of Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology; and also a statement of the present condition of the Fund, as follows:

Securities, Bond and Mortgage,	\$1500.00
Note on demand,	1581.67
Produced by Contributions,	2066.87
Increase, viz., by interest,	866.75
Profit on stock,	160.65—1027.40
	3094.27
Less expenses,	12.60
	\$3081.67

He then offered the following resolutions:

Resolved, That the resignation of Wm. H. Harrison, Esq., as Treasurer of the Fund for the Endowment of the Professorship of Pastoral Theology be accepted, and that the thanks of the Association be presented to him for his care and attention bestowed upon said business, and that the Recording Secretary notify him of this resolution.

Resolved, That Abel T. Anderson, Esq., Treasurer of the General Theological Seminary be, and hereby is, appointed Treasurer of said fund, and that the Secretary notify him of this appointment, and request his acceptance of the same.

Rev. Mr. Walton also offered the following resolution:

Whereas, a Committee has been appointed by the Board of Trustees, to inquire into the expediency of constituting the Alumni of the General Theological Seminary an Academic Association, in connection with said Seminary, with power to confer with a Committee of this Association; therefore,

Resolved, That the Executive Committee be appointed the Committee on the part of the Associate Alumni to confer with the Committee of the Board of Trustees—which was unanimously adopted.

Rev. Mr. Harwood, on behalf of the Committee appointed last year to devise means of giving greater interest to the meetings of the Association, requested that said Committee might be continued—granted.

On motion of Rev. Mr. Eigenbrodt,

Resolved, That so much of the report of the Executive Committee as relates to the establishment of a Scholarship, be referred back to said Committee, with power, &c.

On motion of Rev. Mr. Harwood, amended by Rev. Mr. Eigenbrodt,

Resolved, That a Committee of Three be appointed for the purpose of procuring the publication of a complete catalogue

of the Library of the General Theological Seminary, with the consent of the Library Committee of the same, with power to take such measures as they may be able to devise to that end.

Rev. Mr. Walton, Eigenbrodt and Harwood were appointed. On motion adjourned to the Seminary, to witness the presentation to the Library of a portrait of Bishop Hobart.

The Association then adjourned *sine die*.—*Churchman*.

Selections.

SCIENCE ON THE GLACIERS.

(Concluded from page 219.)

The party whose labours we are describing ascertained these minute creatures to be *infusoria*; they had taken care to provide themselves with Ehrenberg's great work on the subject, and were thus enabled to compare and classify them. The most interesting, as above specified, is one of the *rotifera*, named by the German naturalists *Philodina roseola*. It was found in abundance at the foot of the glacier of the Aar; the animal's head consists of a trunk opening with a ciliary orifice, behind which are two rotatory organs like the wheels of a mill, which are often seen in rapid motion, the means apparently of conveying nutriment to the stomach. At the base of the trunk the eyes are placed obliquely; it is in the stomach and its appendages that the peculiar red colour is seen, varying in intensity according to the nature of the organ, some portions of the intestines being of a pale and others of a deep crimson. The tail is made to lengthen and contract after the manner of a telescope, and consists of seven joints or rings, the last being furnished with two feet similar to those of the caterpillar. This singular animal has other peculiarities of which it is scarcely possible to give a familiar description. The question of red snow is no longer a puzzle; that which was supposed to be devoid of all life is now found to be the abode of millions of living creatures, in whose stomachs the substance of the snow is converted into a red fluid.

Not less extraordinary, perhaps, is the fact that fleas live and breed upon glaciers. These insects had been seen by some of the party on a former occasion, but Agassiz had refused to consider them as tenants of the ice. "Judge then," writes M. Desor, "what was my pleasure when I saw them again; not that they are pretty, for they are very ugly, but because it gave me the opportunity of convincing Agassiz that these animals really lived in the glacier, and were not thrown there by chance. On turning over some stones, we found an incredible number, sometimes thousands within the space of a foot, and carried away many specimens to be examined with the microscope. We afterwards met with them all over the glacier, but they seem to prefer the shelter of stones, and the edges of pools and crevices. But what surprised us most was to see these little animals introduce themselves with extraordinary agility into the most apparently compact ice, to such an extent that whenever we broke off a fragment we saw them circulating like globules of blood through their canals. This is a fact which deserves to be taken into consideration, as it confirms the truth demonstrated by Agassiz, that glacier ice, whatever may be its compactness and transparency, is always traversed by a *plexus* of minute fissures which escape an ordinary eye, and furnishes besides a manifest proof that glaciers are by no means incompatible with the development of organic life either on their surface or in their interior."

"These little insects are about the size of the common flea, and leap in the same way when disturbed. It was for this reason that we gave them the name of the glacier fleas, although, zoologically speaking, the relationship is very false, for, when examined with the microscope, it is soon seen that their organization has nothing in common with that of the parasite so inconvenient to the human race." They belong to the family of the *Podurellæ*, and have been named from their discoverer, *Desoria saltans*. Their bodies are of a deep black colour, thickly covered with fine short hairs; their food consists of solid matter, which is ground between their jaws before descending to their stomachs. A remarkable fact has been observed with regard to their circulatory system: the motion of the blood is intermittent, or rather, ceases at the animal's will. It may be seen for hours without a sign of life, when all at once a movement takes place, attended by regular pulsations, beating 140 times in a minute.

M. Topffer, the author of "Voyages en Zigzag," gives an amusing account of a meeting which he had with some members of the party at the hospice of the Grimsel. "Complaisant and well informed," he tells us, "they gave us a familiar account of the sort of life they lead upon the glacier of the Aar, for what reasons they are sinking a well, how glaciers have fleas just the same as cooks and poodle dogs, and that red snow owes its colour to an insect with a crimson stomach. Quick we sent to fetch some red-snow water, mounted a microscope, and there we were taking our turn to look at *rotifera* as many as we pleased. What a curious animal! Figure to yourself a creature which keeps two mill wheels in perpetual activity at the two corners of its mouth, for no other purpose than to make the water constantly renewed enter in greater abundance. This water rushes into the gulf, sweeping along all sorts of matters, and at last reaches the red stomach, where two mill-stones, placed at the entrance, bruise, crush, and reduce to a jelly every thing that comes. Truly, we are only animalcules of cotton by the side of this grinding animal, and our gastric juice is nothing but lukewarm water in comparison with this redoubtable mechanism, which pulverizes all it lays hold of. As for the fleas, they are about the same size as our own, and velvety, apparently to keep them warm. But what in the name of mischief do they find to bite on the glaciers—those mighty lymphatics? And is it not, after all, a melancholy fate for fleas to have to bite something which feels nothing at all of their stinging?"

After a week's residence on the glacier some of the party determined on attempting the pass of the Strahleck, by way of the *mer de glace* between the Finsberaar and Grindewald, a feat which had only twice before been accomplished. The whole of

their collections and apparatus, excepting a few of the observing instruments, were packed up and sent to await their return by the ordinary route to the Grimsel. They started early in the morning, and arriving at the foot of the Straleck, found it less formidable in appearance than had been anticipated; but distances and heights are very deceptive in mountainous districts. "We ranged ourselves in file," says M. Desor, "to make the ascent. Jacob and Wahren, the guides, marched in advance, sounding the granulated snow, or *neve*, to find out the crevices. Gradually the slope became steeper, and the snow so loose that we sank in it to our knees at every step. Fearful of accidents, our guides now thought proper to attach us together at convenient distances by a long cord, which we carried for the purpose, and passed round our bodies. Our two guides left themselves at liberty, the better to observe our route. It was interesting to observe with what circumspection, and confidence at the same time, these two intelligent and robust mountaineers beat the path before us, sometimes stamping on the snow to prevent our sinking into it, at others chopping steps in the hardened surface with an axe, and encouraging us by voice and gestures not to change our footing, to remain always at an equal distance from one another, and not to look behind; for the slope was such as to create a giddiness even in those not subject to it. It is impossible to travel up such an inclination in a direct line, and we only accomplished it by deviations from right to left. It was with inexpressible pleasure that I pressed Agassiz's hand when we at length reached the summit of the pass, from whence we suddenly beheld the chains of the lower Alps, and the magnificent pyramid of the Niesen bathed by the waters of the Lake of Thun."

The instruments were unpacked and the required observations made; the dryness of the air was extreme, and, notwithstanding the bright sunshine, the thermometer remained below the freezing point. The party were in such high spirits that, after their repast, they began to dance and sing like schoolboys on a holiday. At the end of an hour and a half, however, it was time to cease frolics and commence the descent. It was judged best to slide down the slope of frozen snow; the adventurers again attached themselves to the cord, as a measure of safety, and had scarcely started when one of them sunk up to his breast into the snow, one of the fearful crevices was beneath him, but by the rapid motion of the others he was drawn out in safety. Sometimes where the route became rougher or steeper than usual, one of the number fell and dragged two or three others down with him. After various mischances of this nature, they separated, and each slid down in a sitting posture. Agassiz found himself suddenly at the edge of a yawning chasm, from which he saved himself by a rapid spring to the opposite side. Here his footing failed, and before he could recover himself he was carried some distance down the rugged surface of the snow, and his hands lacerated by vain endeavours to stop himself. At length the whole party reached a resting place, where the guides were waiting with outstretched arms to break the shock of their descent. Before going further it was found necessary to set one of the guides to sew up the rents in their trousers caused by the rough passage. "Notwithstanding the trouble and fatigue," says M. Desor, "we never shrank from the trouble of going out of our way, or getting over a crevice, to pluck a little stunted plant, or to examine a stone or lichen of an uncommon appearance. It is the privilege of science to furnish to the naturalist at each step new subjects of recreation and meditation, when even the greater scenes of nature begin to lose something of their interest."

The last portion of the descent, which occupied five hours, was the most dangerous and fatiguing, and effected by following the bed of a small watercourse, which one of the guides discovered after much difficulty. "All at once," pursues the narrator, "a spontaneous exclamation of joy broke from our little troop, when, on turning the projecting angle of a rock, we saw the church and village of Grindenwald. Never had a valley appeared more beautiful than that now presented to us. We felt our eye-balls, contracted by the dazzling reflection from the ice and snow, dilate with pleasure upon the green turf watered by the sparkling current of Luthine. The first thing we did on our arrival was to rub our legs with brandy, in order to continue our walk on the following day." The two subsequent days were passed in returning by the ordinary mountain-road to the hospice of the Grimsel, where the whole of the party again met, and having exchanged notes and made up the sum of their observations, each one descended to resume his customary avocations in the lower regions of the earth.

A HERITABLE HABITATION.—Miss Baillie has had the happiness of residing in one house nearly all her life. Who can tell how much the unbroken associations of that pleasant home, the quiet of those rural shades, the inspiration of that splendid landscape, have done towards making her a poet? John Quincy Adams reckoned among the blessings to be peculiarly thankful for—a "hereditary habitation;" and so do I; but so do not my countrymen generally. That dear, quiet, old house, with its shrub-girdled court-yard, its pretty garden, its old-fashioned windows, and love-hallowed furniture, would never have remained unaltered through lives passed in the full blaze of success, and world-wide fame like that of Dr. Baillie and his sister Joanna, if they had been scions of our young Republic. But here they have lived, from infancy to advanced age, the honored centre of a large circle, without a thought or wish to put on any outward splendor or fancied correspondence with their acknowledged claims. The house is the very ideal of comfort, and rich everywhere with the memorials of the dear, the good, and the eminent who have been associated with the inmates; but it lacks everything for which houses are prized in New York. But how dignified did the sisters, who are now its only and honored occupants, appear in the midst of those simple, unaffected surroundings.—*Kirkland.*

In pain, sickness, trouble, methinks I hear God saying, Take this medicine, exactly suited to the case, prepared and weighed by my own hands, and consisting of the choicest drugs which heaven affords.

Communications.

For the Banner of the Cross.

MY FATHER IS IMMORTAL.

BY THE REV. EDWARD C. JONES.

"A certain disciple was informed of the death of his Father; but he said to the messenger, 'Cease to blaspheme; for my Father is immortal.'—*Palmer's Church History.*

Ah, tell me not in rueful strain,
That Death has sundered dearest ties;
The lost to Earth shall live again,
The withered flower resume its dyes;
But that sweet bond which links my soul
To Him who is of Life the giver,
Renews its strength as ages roll,
And, blest be God, dissolveth never.

Parent and child may vanish hence,
Acquaintance into darkness go;
And o'er life's fair inheritance,
Its gloomiest pall may sorrow throw;—
But that sweet bond which links my soul
To Him who is of Grace the giver,
More closely knits as ages roll,
And, thanks to God, dissolveth never.

My Father lives—my guide—my stay,
Pillar and Cloud, in Him I see;
When all I cherish pass away,
Immortal Friend, He clings to me;
And that sweet bond which links to Him;—
Of Life—and Grace—and Heaven the giver,—
But firmer grows as ages roll,
And wraps me up "in Christ" forever.

For the Banner of the Cross.

MR. EDITOR:

HILDEBERT, (a learned ecclesiastic of the latter part of the eleventh and the beginning of the twelfth century,) was born at Lavardin in the diocese of le Mans, in France, A. D. 1057. He was a pupil of the celebrated Berenger, or Berengarius, (famous for the ground he took and the persecutions he suffered in the early controversies respecting transubstantiation,) and became a monk of the monastery of Cluni, and archdeacon of the church there. Afterwards he was made the Bishop of his native diocese, being consecrated on Christmas day of the year 1097; and, subsequently, on the death of Gilbert, Archbishop of Tours, in the year 1125, was elevated to that Metropolitan See. He died on the 18th of November, 1132, leaving a high reputation, won by his writings and by the unblemished sanctity of his life. His character has been expressed by the following highly eulogistic distich:

Inclutus et prosa versusque per omnia primus,
Hildebertus olet prorsus ubique rosam.

His Latin works, which have certainly considerable merit and no small share of erudition, were collected, and published in folio, by the Benedictine friars, at Paris, in the year 1708, with annotations by Anthony de Beaugendre, a French monk of St. Maur. This is the *princeps* edition. These works contain one hundred and thirty letters, one hundred and forty sermons, various treatises on moral and theological points, and a large collection of poems; besides the biographies of Radegonda and of St. Hugh, Abbot of Cluni. These writings are not much known now; and have been, for a long time, much neglected, as have been most of the productions of that obscure and superstitious age. But, much of what Hildebert wrote, deserved a better fate. He certainly was a writer of more than ordinary vigour; and, for the times in which he lived, of great merit. It was he who first reduced theology to something like a system. Before his day, it had been taught very vaguely and unmethodically, without any plan, analysis, or arrangement. Some feeble attempt had, indeed, been made to systematize the science, by Tajo, a Spanish ecclesiastic of Saragossa, in the seventh century, and by John Damascenus of the eighth century. But, they accomplished little in that way. Another attempt to methodize theology, was made by the famous Anselm, Archbishop of Canterbury, in the eleventh century, in his well known treatise, entitled "*Cur Deus homo?*" (See p. 74—96 of his works, ed. Paris, 1721, folio.) But he, by no means, embraced the whole range of divinity; but confined himself, mainly, to the points indicated by the title of his book. To Hildebert belongs the high honour of being the very first writer who conceived and composed an *entire* system of theology. Such a thing as a "body of Divinity" was unknown till then. This body of divinity is found among his tracts, at p. 1010 of the folio edition of de Beaugendre, and is entitled *Tractatus Theologicus*. It is divided into forty-one chapters, and occupies about ninety pages folio. The latter part of it seems to have been lost, or, as some think, never to have been finished. Succeeding systematic writers and composers of *Summaries* of Divinity have only trodden in the path indicated by him. His editor, de Beaugendre, in the preface to his edition of his works, shows clearly how much his successors, and even such men as Peter Lombard and Robert Pulleyn (Cardinal Pullus) were indebted to the labours of Hildebert. I may remark, in passing, that, although Hildebert was the scholar of Berenger, (the great opposer of the innovation which, about his time, began to be thrust upon the Church, touching the change in the eucharistic elements,) he did not adopt (as some have supposed he did*) the views of his distinguished preceptor. He was the advocate of *transubstantiation*; and was the first writer who introduced the term. It had never been heard of before. I do not mention this to his credit; but merely as a memorable fact in his history, and for the purpose of suggesting, how little idea the church in ancient times had of the doctrine of transubstantia-

tion, when, for nearly twelve hundred years, there was not even invented a word to express it! And, yet, it is the characteristic dogma of a church which lays claim to *antiquity*! Antiquity indeed!

Among the poems of Hildebert, (generally perhaps devoid of high merit, and said sometimes to violate the rules of quantity,) there is one piece of a very striking character, and marked by no common excellence. It is called an "*Oratio ad Dominum*." I send it to you, Mr. Editor, in the original Latin. It is at least curious as a literary production. Perhaps you may think it worth a place in the Banner of the Cross.

HILDEBERT'S ORATIO AD DOMINUM.

Tu intrare me non sinas
Infernales officinas;
Ubi mæror, ubi metus,
Ubi fætor, ubi fletus;
Ubi probra deteguntur,
Ubi rei confunduntur;
Ubi tortor semper cadens,
Ubi vermis semper edens;
Ubi totum hoc perenne,
Quia perpes mors Gehennæ.

Me receptet Sion illa,
Sion David urbs tranquilla,
Cujus faber auctor lucis,
Cujus porta signum crucis;
Cujus clavis lingua Petri,
Cujus cives semper læti;
Cujus muri lapis vivus,
Cujus custos rex festivus.

In hac urbe lux solennis,
Ver æternum, pax perennis;
In hac, odor implens cælos,
In hac, festum semper melos.
Non est ibi corruptela,
Non defectus, non querela;
Non minuti, non deformes,
Omnes Christo sunt conformes.
Urbs cælestis, urbs beata!
Super petram collocata.
Urbs in portu satis tuto!
De longinquo te saluto:
Te saluto, te suspiro,
Te affecto, te requiro.

Quantum tui gratulentur!
Quam festive conviventur!
Quis affectus eos stringat,
Aut quæ gemma muros cingat,
Quis Chalcedon, quis Jacintus,
Norunt illi qui sunt intus.

In plateis hujus urbis,
Sociatur piis turbis.
Cum Moise et Eliza
Pium cantem alleluja!

Surely there is nothing in the "*Stabat Mater*" of Jacopone, comparable to this. And yet this latter piece has been recited and admired, from the fourteenth century to this day; and has been thought worthy to be set to music the most magnificent, by the greatest composers, such as Pergiosi, Jomelli, Hadyn, and Rossini. It forms a part of the services of the church of Rome during Holy Week; and enthusiastic thousands rush to the Sistine chapel to hear it. But no one knows much of Hildebert's "*Oratio*;" few ever heard of it. Had it been set to music by some great master, it would have been the admiration of the world.

Philadelphia, July 4th, 1849.

P. S. I have said that Hildebert was the first author who used the word *transubstantiation*. I make this statement upon the high authority of the Abbé Fleury, the ecclesiastical historian, himself a distinguished divine of the Romish communion. I give his words. Speaking of Hildebert's views of the Eucharist, Fleury says: "Il se sert même du mot *transubstantiation*; et on ne trouve personne qui l'ait employé avant lui." He quotes, in proof, Hildebert's sermon 93, p. 689. (See *Histoire Ecclesiastique*, par M. Fleury. Tome 14me. p. 427. Paris, in 4to. 1751.)

Dupin, another equally learned and celebrated Romish historian, traces the invention of the word to others. He says that Peter de Celles, Bishop of Chartres, and Stephen, Bishop of Autun, employed the term *transubstantiation*; and, he adds, "these two authors are the first that made use of it." (See a *New Ecclesiastical History*; containing an account of the controversies in Religion; the lives and writings of ecclesiastical writers, &c., written in French by Louis Elies Du Pin, Doctor of the Sorbonne. London, 1698: vol. x. p. 156.) Now, Stephen, the Bishop of Autun, was the cotemporary of Hildebert, being put into that see in 1113, and dying some time after 1129, when he left it to enter the Abbey of Cluni, as a monk; and Peter de Celles wrote some years after him, being made Abbot of Celles in 1150, Bishop of Chartres in 1182, and dying in 1187. (See the dates in Du Pin, vol. 10, pp. 156, 170.)

Bishop Burnet also ascribes the invention of the word to Stephen, Bishop of Autun; and Bingham says, "the first inventor of the name *Transubstantiation*, was *Stephanus Eduensis*"—the same person—*Edua* being the ancient Latin name for that place. (See Burnet's *Exposition of the thirty-nine Articles*, Lond. 8vo. 1827, p. 334, and Bingham's *Origines Ecclesiasticæ*, London, 8vo. 1829, vol. 5, p. 367.) But, it ought to be stated, that Stephen does not say, that the bread is *transubstantiated*, but only that it is, *as it were*, *transubstantiated*—a most material qualification, which makes a great difference. Be the inventor of the monstrous term, Stephen, or Peter de Celles, or Hildebert,* it is reduced to a certainty that it was

* Vid. Spanheim—Introductio ad Hist. Eccles. N. T. Sæcul. xi. p. 313, et Catalog. Testium Veritatis, Lib. xii. xiii. apud Murdock, in not. in Mosheim, Tom. ii. p. 216.

* Dr. Cave traces the barbarous vocable to the inventive genius of Peter de Blois, a Frenchman of the twelfth century, who was invited to England by Henry II., and became successively Archdeacon of Bath and of London. He flourished about the year 1160, and died in 1200. (See Cave's *Historia Literaria*, Tom. ii. p. 234.) But, certainly the Dr. is mistaken.

utterly unknown before the beginning of the twelfth century. Now, can any reasonable man believe, that so vital a doctrine as the Papal church would make transubstantiation to appear, can have been received or known in the ancient church, and yet have had not even a word to designate it? In the Greek churches, there has never been a term corresponding with the Latin word *transubstantiation*. They did indeed use, and do now use, certain words expressive of a change of *some sort*, (not a *physical* one, however,) by which the elements become, in a sense, the body and blood of Christ—remaining no longer mere bread and wine. What enlightened Protestant does not believe that? Surely we do not deny the *real presence*, in the true sense. But, the Greek words *μεταβολή, μεταρρύθμισις, μετασκευασμός, μεταστοιχείωσις, μεταποίησις*, corresponding with the Latin *mutatio, transitio, migratio, transelementatio, transfiguratio*, &c., (terms often used by ancient writers,) imply no change whatever of the *substance* of the elements; and have no analogy to transubstantiation.

Rev. H. W. Durand

THE BELIEVER'S CONFIDENCE.—The earth may shake, the pillars of the world may tremble under us, the countenance of heaven may be appalled, the sun may lose his light, the moon her beauty, and the stars their glory; but concerning the man that trusteth in God, he knows in whom he has believed; he is not ignorant whose precious blood hath been shed for him; he hath a Shepherd full of kindness, full of care and full of power.

HOOKER.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JULY 21, 1849.

The leading editorial of last week was one of a series, which it had been intended to present in regular succession; but being since favoured with the following, from the absent editor himself, his *locum tenens* is obliged to make room for it by laying aside his own articles, which can patiently "bide the time" for their appearance.

Dr. Oden

THE CALENDAR AND THE SEMINARY.

We had every disposition to deal kindly with the Reverend gentleman who has made himself somewhat conspicuous by his articles in the *Calendar*, and whose late course in the Board of Trustees of the General Theological Seminary was generally thought to be little creditable to one disposed to pursue a straightforward and open path to the truth.

With singular pertinacity, not perhaps singular in one who is in the wrong, he is determined to force upon us the unpleasant task of referring to a matter which we think the reflection of after years will make sufficiently mortifying. We will confine our remarks very briefly to the points requiring notice. There are three subjects of complaint urged in the *Calendar*. First, that a "thorough investigation" on the points designated by the *Calendar*, in relation to the Seminary, did not take place. Secondly, that the Committee on final examination exceeded their powers, and that their report was considered a satisfactory investigation. And last, but not least, that Mr. A. C. Coxe's course and remarks in the Board have been misrepresented in the *Churchman* and the *Banner*.

I. As to the first point, we need say little. In the *Calendar* of the week before the meeting of the Board, there was a long list of points which the Board were directed to investigate. It seemed to be chiefly those points about which the *Calendar* has made assertions for which it could not give proofs. The task of supplying it with needful proofs it committed to the Board. This body *unanimously* rejected the appointment of the *Calendar*!

Further, we beg leave to ask this complainant, upon whom devolved the duty of demanding this investigation? Certainly not upon those who had no confidence in the rash assertions of the *Calendar*, and only regarded them as empty sounds. It devolved upon those, if any such there were, who believed in the declarations of the *Calendar*. And if none else could be found, the duty devolved most plainly upon the writer of these articles, who was present at the meeting. We vainly hoped that this gentleman would come furnished with those proofs, he has so industriously concealed hitherto. But all this gentleman did in the case, was to make an abortive effort to destroy the just influence of the Report of the Committee on the Final Examination. Be it remembered, that this examination was the last opportunity the large and respectable Senior Class had of showing their soundness in the faith, while attached to the Seminary. After this effort, Mr. Coxe was no more seen in the Board, though we heard his absence accounted for by the statement that he had been threatened with Cholera. Now, what right, after thus acting, has he to cast censure upon the Board for not entering into an investigation? Why did he not bring it forward? There were five bishops in the Board, most of them unsuspected of any leaning to Romanism. Does Mr. C. take upon himself the censure of these Right Rev. Fathers for not

obeying the *Calendar*? We rejoice to say the Board was better employed. And there has not been a meeting, for years, at which so much has been done.

II. The second point of complaint is, that the Committee of the Final Examination exceeded their powers, and that their report was considered a satisfactory investigation. On this point we join issue with the *Calendar*, and appeal to the good sense of the Church. Is a Church Theological Seminary to be regarded in the light of an ordinary school—are its instructions perfectly analogous? Are the teachings and examinations of those who are preparing to teach others fixed and definite truths, the same as the teachings and examinations of those who are studying classics and mathematics? Does the Church bid the professors of her General Theological Seminary merely cram her candidates for holy orders with the substance of text books in Theology, and when questioned upon a Saviour's Divinity and Incarnation, and upon all the great and mighty truths which they are to teach to others, merely answer "*we express no opinion on these subjects*," but Magee, and Pearson, and Burnett, and Mosheim say so and so?" This might do with those sects which are ruled by individual authority, and follow Calvin, Luther, or Wesley, but it will not do in a Church, whose teachings are fixed, and who expects her Candidates for Holy Orders to be taught the opinions which can stand the test of that Catholic rule—"semper, ubique, ab omnibus." But Mr. Coxe has placed himself in a dilemma. If, as he asserts, the teachings of the Seminary are purely academic, and have nothing to do with opinions, how could he say that the Romanizing, which was infecting the neighborhood of the Seminary, had such injurious effect upon the teachings of its learned Professors? Romanizing has to do with opinions; it is not at all academic. Now if the Professors have no right to interfere with the opinions of their Pupils, they have nothing to do with Romanizing, either in the neighborhood of the Seminary, or in the Seminary itself. All they have to do, according to Mr. Coxe, is to stuff the students faithfully with orthodox text Books; "their Bishops or the Presbyters canonically appointed" must look to their opinions! If this be so, what on earth has all this fuss been about?

III. On the third point, the *Calendar*, after a long article on the misrepresentations in the *Churchman* of Mr. Coxe's remarks and resolutions, thus speaks,

"The '*Banner of the Cross*,' though with less of apparent injustice, sails duly in the wake of the *Churchman*, and claims the Report of the Committee as a complete verdict, and a legitimate one, suppressing entirely the important admission of Prof. Haight. We shall settle with the *Banner*, in a future article."

As our account of these proceedings was written in the solitude of a sick room, and without consultation with any one, we think the agreement of the *Churchman* and *Banner* is strong presumptive evidence of truth. We have a vivid and distinct recollection of the matter, and so far as we gave the history, we stand by its correctness. We did not attempt to give the debate. If the *Calendar* is so sensitive in relation to Mr. Coxe, why did it not report others fairly? It misrepresents Dr. Jarvis's remarks, and we think, Bishop Whittingham's and Dr. Haight's. But let the following pass as a specimen of its fairness.

"The Rev. F. Ogilby denied that an examination could be purely academic: in which he was followed by a lay-trustee, we believe Mr. Wharton, of Pennsylvania."

We stated no such absurd abstraction—but for the reasons above assigned, "denied that an examination," in an Institution wherein men were trained by the Church for the solemn office of the ministry "could be purely academic." We wonder that the Reporter could be in any doubt as to the name of the Lay Trustee who followed, and who is known so widely for his acuteness and discrimination, and we should think Mr. C. would have a vivid remembrance of remarks he was too wise to attempt to answer, though Mr. Wharton called upon him "to define what he meant by a purely academic examination." He also asked whether if a Theological Seminary were designed to teach opinions, an academic examination in such an Institution did not necessarily include the opinions formed by the students? Having listened with deepest attention to every word spoken by Dr. Jarvis, we cannot think the following, from the *Calendar*, truly represents what he did say.

"He (Dr. Jarvis) had made the report in the form presented, at the suggestion of others of more experience, and with no idea of transcending his powers, of which perhaps he was ignorant."

If it does, it presents the diffidence of ripe learning and sound wisdom, in refreshing contrast with the confidence begotten of inferior knowledge, and less mature age. The Church at large will not allow her confidence in one who has grown gray in her service, and whose learning is an honor to her ministry, to be so easily shaken.

In conclusion, we only hope the *Calendar* will make a final settlement with the *Banner* in that "future article." We are ready to give a receipt in full, at any time, and so end this unprofitable business.

LADY ALICE; OR, THE NEW UNA.

We are induced to give a more extended notice to this work than we usually bestow upon such publications, for several reasons. In the first place, this "Novel" would perhaps be classed by its author and some readers under the denomination of "Religious." Again, it pretends to represent the opinions, views and practices of a class or party in the Church. In the third place, we doubt not that this "Novel" will have a wide circulation. It displays in many parts no mean ability, and is evidently the product of a powerful, thoughtful, but ill-regulated mind. As the author is not confined by the usual laws of probability, or restrained even by the still wider range of possibility in weaving this strange web of fiction, he is enabled to place his actors in most dramatic positions, and to rouse his reader's excited fears by carrying his characters along the dizzy verge of tragedy, only letting a few of the most worthless and least interesting drop into the dark abyss. In fact, this work might be characterized by a single word, EXAGGERATION. Its plot is the exaggeration of possibility. Its characters are exaggerations of mental, moral, and physical beauty and strength. Lady Alice will make romantic youths sigh, from the profoundest depths of their shallow hearts, and wish that earth only contained a *belle* so worthy of their adoration. One cannot help saying, after reading such works as these, where on earth do such people hide themselves? I never met the like. And some, perhaps, in discontent will ask, why could not Providence have been as lavish of His gifts as these fictitious creators? But the feature we most complain of in this work, is its exaggeration of the practices and views of a large class in the Church. There are many who divide the members of the Church into two classes. The nick-names for these used to be "High Church" and "Low Church," now it is "Puseyite" and "Evangelical." These names are applied, with more confidence, to writings than to persons. A certain class of fictitious writings have especially obtained the name of "Puseyite Novels." Some to which this name has been given, set forth and enforce such just principles that they must secure the approval of all sound Churchmen. Now, this work called "Lady Alice," evidently seeks ostentatiously to be ranked among this class of "Novels." And by its exaggeration of the practices and views of the class of Churchmen it pretends to represent, it will unjustly expose them to the reproach which deservedly falls upon its pseudo-Catholic fictions.

There may be a few in the Church, but thank God they are very few, who would call our holy service, as solemnly performed, "a mutilated rite," (vol. i. page 109.) There may be some who think it right to cross themselves, to show the pride of their private judgment, and who think lights upon the Altar, or even a crucifix needful to assure their gross perceptions of the presence of the "Immortal and Invisible"—there may be some who would proclaim their own shame and folly in words like these, (vol. ii. p. 203:) "We have a sad spectacle of dismantled altars, of lights extinguished or banished; the perpetual symbol of the Divine Presence unknown; the Shekinah withdrawn, which should overshadow our thrones of mercy." But thank God, the number of such religious sensualists, who would walk only by sight, is very, very small. And it will gradually diminish as the hope of infecting others with their folly decreases, until in their desperation these blinded ones will forsake the altars on which the true light shineth, to bow before the altars whose gold and tinsel glitter in the beams of those lights which men's hands have kindled.

There are three points in this work which especially claim our notice,—the plot, the morals, directly or indirectly inculcated, the religious practices and doctrines enforced by precept and example. And first, as to the plot or plan of the story. We have characterized this as an exaggeration; we would go further, and say that it is not merely a work of fiction, but rather a work of falsehood. We deny the right of any Christian mind, which recognizes the ordinances of God's eternal Providence in the circumstances and events of life, to compose a history which shall contradict all reality. And surely such is the fact in this case. Who ever heard of such "a remarkable coincidence" as the first meeting of the hero and heroine? A young gentleman goes to bathe in one of the retired recesses of the bay of Salerno. While he is in the act of preparing for his bath, he hears a faint scream, he looks over the water, and at length spies something white rising to the surface: he rushes out, and brings in his arms a beautiful damsel of fifteen, who had been left to bathe alone, by her protectors, in a neighboring recess, and was so frightened by finding herself in such close proximity to an unknown gentleman, that she began to drown! This gentleman is, of course, possessed of great presence of mind, and he proceeds to restore the half-drowned young lady in the most judicious and approved manner. One of the restoratives is a fraternal kiss upon her marble cheek! Well, the young lady gets back to her own recess, and after declining his assistance at her toilet, though she was very feeble, they exchange names, and her guardians come and take her away. This young lady

turns out to be "the Lady Alice," the daughter of the Duke of Lennox, the greatest fortune and greatest beauty in Europe. One thing remarkable in this book, is the lavish manner in which it ennobles (i. e. with titles) and enriches all its characters. It is very delightful for common readers to get into such close contact with Dukes and Duchesses, Lords and Ladies, Princesses and Barons! Nay, we are admitted to the very presence of royalty itself, and all this (so says rumor) by an American! After various striking casualties, the hero and heroine are brought together at a ball given by her father. Our author describes, with minute particularity, all the splendor of the scene, and seems to dwell with peculiar delight upon its pomp and circumstance. After this, the lady invites the hero to visit the chapel, and, on the way, she gives him an opportunity of making a declaration, which he does accordingly. She refuses him on the ground that he is a Roman Catholic, she belonging to the Church of England. After taking him, however, to the chapel, in whose description it is said "the altar was dressed as in Catholic chapels on the Continent," he again very naturally presses his suit, as the Roman Catholic felt quite at home in such a chapel. She again refuses him, on the same grounds, not so much on her own account as on account of the difficulties she foresaw in the education of their expected children! So, of course, he must be converted. Accordingly he has an interview with the uncle of Lady Alice, the Rev. Herbert Courtenay, the model Priest of the book. Judging by the chapel, &c., it did not require much of a change, and so after hearing Mr. Courtenay, and examining the authorities, he writes that gentleman a letter, in which he declares himself a convert on grounds which seem to us to admit that the Romanists are right in Italy, &c., while in England they are schismatics. God save the Church, we say, from such converts. Of course all difficulties are removed, and we might have reasonably hoped that the wedding would now end the "Novel." But the author seems to have had some misgivings, that questions might be raised about the sincerity of motives and the reality of a conversion under such circumstances; accordingly when all is fixed, the lady is stolen away in the very presence of her lover, and carried to sea. The vessel is wrecked, and the abductor only saves her life on her swearing upon a crucifix not to reveal herself except at his will. He accordingly turns "the Lady Alice" into a young gentleman. We next meet her under the name of Mr. Fitzalan, a distinguished painter in Rome, quite a dandy and a bon vivant, and a great favorite with her new sex. In obedience to her promise, as a matter of conscience, she keeps her family and her lover in misery, deceives them and the world, and approves herself a most excellent actor. Her lover comes and takes rooms adjoining those occupied by Mr. Fitzalan, and lives in constant familiarity without recognizing her. He approves himself all the while a true convert, and at last is taken sick, just when he discovers "the Lady Alice," and expecting to die receives the last rites from the English chaplain. After this there is nothing in the way of the wedding, and after a description of the chapel, and the nuptial rites, such as we never have and never wish to witness in the Holy Catholic Church, the "Novel" closes with a voluptuous description of the bridal chamber, which would fit very well in a novel by Eugene Sue.

We have been more particular in giving an outline of the plan of this story, to show our readers that it does not deserve to be classed among novels called "religious." Indeed, there is in many parts a sensuality about it, an intermingling of earthy with heavenly things, which speaks badly for the religious system it would uphold. Its religion is perfectly consistent with the greatest devotion to the world and worldly things. None of its devotees seem to have renounced "the pomps and vanities of this wicked world."

The moral tone of the book is very loose, too much so even for worldly propriety. The lady who figures next to Lady Alice, and whose history forms an episode in the story, illustrates this melancholy fact. We would be sorry to offend the delicacy of our readers by giving the proofs of this assertion in the author's own language. And yet this woman, who had offended against God and man, is put forward as one of the most prominent and prosperous characters in the Novel!

As to the religious character of the book, it reminds us very much of the member of Congress who used to eat profusely of all kinds of delicacies, and then finish with an inch square of dyspepsia bread. While worldliness, pomp, vanity, frivolity and mere devotion to worldly things, with occasional licentiousness abound, we have the "inch square" of religion to modify the whole! The author throws into his incongruous compound crosses and crucifixes, and altars richly adorned, and golden candlesticks, and even holy water, and seems satisfied that these will give religious character to the whole! In proof that we are not too severe, we only quote one passage from page 58, vol. i. He is eulogizing dancing, which he says "is really as essential in its time and place as prayer (not for all alike, but) to maintain, as a general thing, the healthy tone and cheerful decency of social intercourse." In conclusion, we say that this book as

little represents the principle and truth of religion, and "the beauty of holiness" to the world at large, as it sets forth the principles and views of any set or party in the Church. It stands by itself, and so let it be judged. It is the work of a single fancy, misgoverned by an ill-directed private judgment, and let its unknown author alone bear the burden of its follies and its misrepresentations. — *Rev. Jas. G. Gilly.*

BISHOP HOBART'S VIEWS.

We continue this week the full and candid statement, from his own pen, of the true views of this distinguished prelate; who may be considered one of the very best exponents of High Church principles, which, however reviled when he first began so manfully to advocate and assert them, he lived to see become the objects to which many who once opposed them consecrated their talents, their labours, and their lives. The following copious extracts are from the Bishop's second charge, entitled *The Corruptions of the Church of Rome, contrasted with certain Protestant errors*; which was delivered to his Clergy, at the opening of the Convention of the diocese of New York, October, 1817; and subsequently to the Clergy of Connecticut (of which diocese he had then provisional charge,) June, 1818.

The errors which I shall enumerate are the result of that tendency of our nature, the philosophy of which it would be foreign to the occasion to point out, by which, on all subjects, and particularly on those of religion, men are carried into extremes. The history of religion proves, that, frequently from a lukewarmness which chilled every devout feeling, have been kindled those fires of enthusiasm which consumed almost all that was reasonable and valuable in religion; and from the almost innumerable extremes in which the various shapes of religious error are to be found, men suddenly and rapidly rushed to their opposites. * * * *

But, mark the imperfection of the human mind. The throne of infallibility, from which one oracle was displaced, was usurped by another; and private judgment, renouncing all that the wisdom of ages had sanctioned, all regard to the voice of the Church Catholic, not in the restricted sense in which the Church of Rome claims that title, but in its extension, *semper, ubique, apud omnes—always, every where, among all*, claimed for itself almost all the prerogatives of Papal infallibility. Hence we have seen, and continue to see, any number of Christians who choose to associate together, and even any individual Christian claiming the right to interpret the Word of God, and to deduce from it the unerring articles of doctrine, without any regard to the faith of the universal Church, which constitutes the best exposition of the sacred volume. God forbid, my brethren, that I should say aught against the right of private judgment in matters of religion, when properly exercised. . . . But there is a wide difference between the *unlimited* and the *restricted* right of private judgment; between each individual forming his code of religious doctrine, without employing as lights amidst the innumerable and jarring opinions that perplex his researches, the faith of the universal Church, as far as he can ascertain it; and the same individual, while he claims the right, which no intelligent creature can surrender, of judging for himself, seeking with humility and with deference, that guidance which is to be found in the faith of the Church universal. He may, indeed, fail in his efforts; he must depend frequently on the learning and the information of others; and liability to error is inseparable from our present fallen state. But there is much less danger of error, when he follows the light, as far as it is disclosed to him, which has shone on the Church universal, than when he proudly violates that order of Providence by which, in the present world, the less informed must, in some measure, depend on those more enlightened; and takes for his guide in matters of religion, his own judgment, taste, and fancy; disregarding entirely the *faith of the great body of Christians in all places and at all times*.

It is on this sound principle of human nature, as well as on those declarations of Scripture, which pronounce the Church to be "the pillar and ground of the truth,"* and which commands us to "hear the Church,"† that our Church declares in her Articles, that "the Church is a witness and keeper of holy writ," and has "authority in controversies of faith."‡ And by the Church she means, "a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinances."§ Those are authorized, as she declares, to minister the sacraments, "who are chosen and sent by men who have public authority given to them for this purpose."|| And we can be in no doubt whom she considers as having this public authority to call and send to the ministry, when we hear her declaring that Bishops, to whom she assigns this power as distinct from Presbyters and Deacons, "have been from the Apostles' times," and "instituted by God's providence, and by His holy Spirit."¶

Great, then, my brethren of the clergy, is the responsibility which rests upon us. . . . If we fail diligently to search for the old paths, and continue therein, through that indolence which declines research—that timidity which withholds truth, because it may be odious—or that love of popularity which would rather bow to some modern idol which the multitude hath set up, than worship the God of our fathers in the faith and unity which distinguished the primitive ages of Christianity, but an attachment to which modern liberality may style bigotry and uncharitableness; we shall be answerable for the heresies and schisms which deform and distract the fold of the Redeemer, and for the guilt of those who, misled by us, err from the faith, and depart from the unity of Christ's body.

Connected with this extreme to which the exercise of private judgment is carried in matters of religion, and arising indeed

from it, is, the little regard which is paid to the Church as a divinely constituted society. There was a period, when the authority of the Church was carried to an extreme, incompatible with the rights of conscience, and even with personal safety—when her Clergy, lording it over God's heritage, demanded implicit obedience to all their impositions; and forgetting that the kingdom of their Master was not of this world, employed to enforce their decrees the sanguinary weapons of secular power; thus deforming, by this unhallowed junction of the world and the Church, the spirituality of that holy society which its divine Head armed with no prerogatives but such as appeal to the understanding, the conscience, and the heart.

But in renouncing these despotic claims, is there not a contrary extreme, which appears in no small degree to characterize the mass of Protestant Christians? They seldom bring into view the *divine institution of the Christian Church, and the divine origin of its powers*. In their language, and in their practice, they reduce this sacred institution, which founded by a divine hand, is animated and governed by Him to whom "all power is given in heaven and on earth," to a level with those associations which have no higher origin than human power, and no other object but human policy. Hence the duty of submission to its authoritative acts is made to rest, not on its claims to a divine origin, but on the motives of mere expediency; and hence, the exercise of its discipline is not regarded as a duty demanded by the authority of its divine Head, and the purity of its sacred character, but as dictated merely by those considerations of policy which influence secular associations, and as left entirely to human discretion. Its discipline is thus relaxed; or, when exercised agreeably to established provisions, is secretly assailed, or openly opposed and disregarded. And the divine declaration, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven;"* which certainly, in the exercise of all the discipline necessary to her order, purity, and peace, assures to the Church the protection and support of the Most High; is no more regarded than if it had proceeded from a frail mortal, and not from the lips of Him who is Ruler of the inhabitants of earth, and Lord of the armies of heaven.

There are also erroneous opinions prevalent with respect to the constitution of the Christian ministry, arising from the tendency to extremes which we are illustrating. The Church from which Protestants separated, claims for its visible Head, prerogatives as unfounded in Scripture as they are dangerous in the exercise. Our Lord rewarded the noble confession of St. Peter—"Thou art the Christ, the Son of the living God"—by the distinguishing declaration to him—"On this rock I will build my Church—and unto thee will I give the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."† But without entering into the discussion, whether the rock meant was the confession or the personal authority of St. Peter—what evidence is there that the Church was not established on the other Apostles, and that the power of the keys, or of remission of sins in the administration of the sacraments and ordinances, and of discipline, was not conferred on them? Are we not told that the Church is founded on all the Apostles?‡ Were not all the Apostles, equally with St. Peter, and with no marks of distinction, commissioned to establish the Church, constituted its governors, vested with all its spiritual powers, and commanded to provide for the continued exercise of those powers in the persons of their successors "always, even unto the end of the world"?§ And are we not struck with the remarkable fact, so subversive of the alleged supremacy of St. Peter, that in the first council that settled the disputes of the infant Church, St. James, Bishop of Jerusalem, even in the presence of St. Peter, enjoyed that precedence, and exercised that power, which are claimed as of divine origin for him?||

Happy would it be, if in opposing the usurped prerogatives of the Bishop of Rome, and in renouncing the corruptions of the Papal hierarchy, there was no evidence of the tendency of human nature to go into extremes. The odium that justly marks the various usurpations of the Roman Church, seems transferred even to those institutions which it possesses in common with the primitive Church, and which are warranted by Scripture, or to which no objection can be found in the dictates of reason. Hence, Episcopal power, equally with Papal, is considered as an anti-Christian usurpation. But if in all points truth be found in the opposite extreme to the Papacy, and if every doctrine and institution hath received an indelible stain in passing through a Papal channel, how does it happen that those who appear to act upon this principle retain any doctrine or institution which is taught or practised by this anti-Christian Church? Is the divinity of the Saviour to be rejected, because, in the midst of her darkest corruptions, this truth shone conspicuously as an ark of the faith of the Church of Rome? . . . Does the Bible cease to be the charter of salvation, because its sacred books must be traced through the Roman Church to the age of inspiration? And does Episcopacy lose its claims to a divine origin, because on its simple and apostolic foundation has been reared the gorgeous and unhallowed structure of the Papal hierarchy? If one extreme opposes its opposite—if the abuse of an institution renders necessary the rejection of it—if usurped prerogative justifies resistance to legitimate power;—what is there in religion—what is there in civil polity—what is there in the departments of science—what is there in social life—that would remain sacred? * * * *

My brethren, our Church holds a most important station in the Christian world; and we, its ministers, in faithfully supporting her in this station, have most important duties to discharge. Amidst the various forms which modern innovators have given to the Christian ministry; some relinquishing entirely its divine origin; others confounding its distinct orders, and altering their original powers; some denying the transmission of its commission from the Head of the Church; others changing the channel of conveyance; and all seeming to think it an honour to retreat as far as possible from the un-

* 1 Tim. iii. 15. † Matt. xviii. 17. ‡ Art. xx. § Art. xix. || Art. xxi.

¶ Preface to offices of ordination, and prayers in those offices.

* Matt. xviii. 18 † Matt. xvi. 16, 18, 19. ‡ Eph. ii. 20. § Matt. xxviii. 20. || Acts, xv.

hallowed precincts of the Papacy;—our Church, temperate, judicious, firm, unawed by Papal threats, unmoved by what she considers the unjust reproaches of some of her Protestant kindred,—takes her stand where Apostles and Martyrs stood; and in her Apostolic Episcopacy, cleared of Papal usurpations, shines forth to the wandering members of the Christian family, as that city “set on an hill,” where they may find repose from the tumults of schism, and communion with their Redeemer, in those ministrations and ordinances which He has established as the channels of His grace, and the pledges of His love. What if her claims, avowed in the spirit of unfeigned charity, and supported by temperate argument, be frowned on by that *liberal spirit*, the characteristic of the present age, which illustrating the tendency of human nature to go into extremes, seems to think it impossible to recede too far from that intolerant and persecuting bigotry, the disgrace of the ages that are past; and which, if unchecked, would soon become, in its turn, intolerant, and denounce and persecute those who presume to think that all doctrine in religion, and all institutions, are not equally sound and good, and equally acceptable to God? Weak, indeed, my brethren, must be our attachment to our Church, and our sense of obligation to her—indifferent must we be to the vows which we made when we received her ministry, and insensible to the promises of succour and support from that Master whose commission we sustain, and whose cause we advocate—and little must we have of that undaunted spirit, which, in the first professors of the faith, excites our homage, if, awed by popular reproaches, or seduced by popular applause, we should fail in the high and honourable duty of bearing the Christian ark which we have received from an illustrious line of Apostles, Martyrs, and Saints, through difficulties and trials, far inferior to those which they encountered in transmitting it, in its original purity and beauty, an invaluable legacy to us.

In connexion with this prevalent disregard to the divinely constituted ministry of Christ's Church, which arises from a disposition to recede as far as possible from the Church of Rome, appears another error, which has its origin in the same cause, an *indifference to the external unity of Christ's mystical body*. The Papal opinion of Church unity, that it consists in communion with the Church of Rome, as the visible head of the Catholic Church, has so little foundation in Scripture and in primitive practice, that it could not stand the test of that spirit of free inquiry which the Reformation excited. But many bodies of reformed Christians, who renounced the corruptions and usurpations of the Church of Rome, were not so happy as to carry with them that primitive Episcopacy which subsisted in the Church from which they separated, and which others of their brethren laid at the foundation of the external order of their churches. Such is the natural course of the human mind, through the gradations of error, that a departure from Episcopacy, the Scriptural and primitive principle of Church unity, at first exercised on the plea of necessity, became afterwards wholly justified on the ground of right. The assumption of the Episcopal powers of ordination by Presbyters led to the usurpation of the powers both of Bishops and Presbyters by laymen. The separation of Episcopal Protestants from a Church which imposed sinful terms of communion, has been unwarrantably pleaded in evidence of the right of individual ministers and individual Christians to establish communions as their judgment may dictate, wholly regardless of that primitive bond of Church unity, the ministry of Bishops. Thus we see the Protestant world divided into sects, the numbers or the tenets of which it is almost impossible to enumerate. And as the climax of this scale of error, we now hear the sentiments advanced and defended, on almost all occasions, in the writings of able divines, and in the language of Christian associations, which bid fair to obtain an unprecedented popularity, that all differences among Christians, except as to fundamental points of doctrine, are non-essential; and that separate communions without number, unless there is unsoundness in the faith, do not violate Church unity. But the unity of the Church is an obvious and fundamental doctrine of Scripture; and *visible* unity is entirely incompatible with distinct communions. Hence, the tenet of an *invisible* Church, of which all are covenanted members who exercise faith, threatens to subvert the doctrine, professed in the ancient creeds, of a *visible* Church, “one, Catholic, and Apostolic.” * * *

My brethren, in opposing, under great, and, perhaps, if we may judge from the spirit of the age, increasing odium, those prevalent errors, which, if I know my own heart, a profound sense of duty alone has induced me to endeavour to expose and refute; and in maintaining and enforcing correct views of the constitution of the Christian Church, and of the principles of Church unity;—we must be consoled and supported by the consideration that we are maintaining the principles of the saints of the primitive ages, and for which, sooner than relinquish them, they would have shed their blood. What though it may be said, that these principles would limit the communion of the Church to a small portion of professing Christians, and place in a state of schism a large number of the Christian family? If these principles be true, their obligation cannot be weakened, nor their importance diminished, by the number, the piety, or the zeal of their opponents. The general prevalence of error hitherto permitted by the counsels of an inscrutable Providence, is a trial of our faith, but ought not to weaken or subvert it. Was not the revelation of God's will confined from the beginning to a small number of the human race, in the plains of Shinar, and in the fields of Jordan? Are not large portions of the globe still under the dominion of the prince and the powers of darkness? It is not for man to arraign the dominion of the Most High. For purposes wise and good, but inscrutable by us, did He not permit heresies early to stain the purity of the faith? Was there not a period when the divinity of His blessed Son was doubted and denied by a large portion of the Christian world; and when a venerable defender of this fundamental truth was hunted by his persecutors throughout the earth? Did not the dark cloud of Papal superstition for ages disfigure and conceal the primitive splendour of the Christian Zion? And need we wonder, then, that for purposes equally wise and good, but equally inscrutable, the Sovereign of the universe still permits heresies to corrupt, and schisms to distract the Christian family? He will

finally do right. He searches and mercifully judges the purposes of the heart; and, assuredly, honest purity of intention, and zealous endeavour to know and to do His will, will not fail of a reward from Him who is no respecter of persons, but is the equal and kind Parent of all the human race. Still, charity, though it should always soften the rigid features of truth, cannot change her divine character, nor dispense with her sacred obligations.

THE LUTHERAN REFORMATION.—The following is from the Lutheran Standard of the 4th inst. We shall leave our Methodist and Lutheran friends to settle it in their own way.

We invite the attention of our readers to the extract below from an address of the Rev. Dr. Durbin, at the Anniversary of the Missionary Society of the Methodist Episcopal Church. It is taken from the Christian Advocate and Journal, and as the speech reported in that paper has been corrected by the Dr., we infer that the report is a faithful exhibit of the remarks then made:

“Dr. Durbin was then called to address the congregation. After a few pleasant and highly appropriate remarks introductory, he proceeded to state three propositions, which he illustrated and enforced. He stated that the missionary cause exhibited three periods, each possessing a distinctive character, and marked by striking peculiarities.

“The first period was distinguished by a reformation in external forms. What he intended to say was neither to be considered as eulogistic or derogatory in reference to Martin Luther. The reformation, of which he was the leader, was glorious indeed, but it is not the life of religion—the inner life of the soul, regenerating and spreading its vitalizing power. It was but the revival of a form, such as is essential to Christianity, but not of a power,” &c.!! The spiritual exercises, the martyr faith and fervor of the Reformation, not “the life of religion;” the struggles, conflicts and imprisonments, the wasting away and living deaths of that period for “a form,” and not “the power” of Christianity! A more unhistorical and absurd supposition could not be made. The Reformation, with its central truth, justification by faith, not “the life of religion—the inner life of the soul, regenerating and spreading its vitalizing power”!! Though Dr. Durbin may not be able to appreciate the Reformation, has he forgotten the fountain to which the Wesleys retired when weary and heavy laden with sin, and from which they drew living waters? If so, the words of these eminent men shall refresh his memory, and refute his assertions.

We need not waste time in the refutation of such puerilities. It would be difficult to decide, whether profound ignorance of the Reformation or prejudice are most conspicuous in statements such as these: “the reformation of which he was the leader, was glorious indeed, but it was not the life of religion,” &c.; “It was but the revival of a form, such as is essential to Christianity, but not of a power,” &c.!! The spiritual exercises, the martyr faith and fervor of the Reformation, not “the life of religion;” the struggles, conflicts and imprisonments, the wasting away and living deaths of that period for “a form,” and not “the power” of Christianity! A more unhistorical and absurd supposition could not be made. The Reformation, with its central truth, justification by faith, not “the life of religion—the inner life of the soul, regenerating and spreading its vitalizing power”!! Though Dr. Durbin may not be able to appreciate the Reformation, has he forgotten the fountain to which the Wesleys retired when weary and heavy laden with sin, and from which they drew living waters? If so, the words of these eminent men shall refresh his memory, and refute his assertions.

BISHOP ELECT OF INDIANA.—We are happy to state that the Rev. Dr. Upfold has transmitted to the Secretary of the Standing Committee of Indiana his acceptance of the Episcopate, which has been tendered to him with such gratifying unanimity; and to add, that our own diocese, at the same time, will not be deprived of this distinguished presbyter, at least for the present. The Vestry of Trinity church, Pittsburg, with cordial expressions of affectionate regard, have unanimously responded in the affirmative to his proposition to retain the Rectorship, with the employment of an assistant minister, and leave of absence at such times and for such periods as his Episcopal duties may require. With the numerous facilities of intercommunication by steam-boats and rail-roads throughout the West, which are daily multiplying in every direction, almost any part of Indiana can be reached from that city in from four to six days; and Indianapolis, the capital, (whence several rail-roads branch off in different directions,) in three days and a half.

Indiana presents a most interesting and promising field of labour to a faithful and zealous Bishop, and we feel assured that such a one will be found in Dr. Upfold. It is now the fourth state of our Union, with a population of *one million*; yet our Church has, in all, less than seven hundred communicants; or only seven out of every ten thousand souls! We are sanguine that, under God's blessing, a far better state of things will now be speedily brought about in this rich harvest, which seems to await only the vigorous arm of the spiritual husbandman to enter it and reap.

We continue to receive assurances, from various quarters, of the great unanimity of the Convention of Indiana in the recent election; and of the cordiality with which the whole diocese, both clergy and laity, will welcome among them their new spiritual head. We stated in our last, their desire that the consecration should take place in Madison; but the Bishop elect has naturally expressed the wish that it should be in his own parish church. Due notice will be given of the time and place.

The Oxford University Herald mentions a rumor that the wife of one who was a member of Sir Robert Peel's cabinet, has become a convert to the Romish faith. She is the daughter of a Scottish nobleman; and the conversion is the more remarkable, as having arisen, not from Anglicanism, but from Presbyterianism.

THE BRITISH COLONIES.—The vast colonial empire which the remarkable providence of God has given to our mother country, is unparalleled in the history of all nations. These colonies have all been acquired since the Reformation, during the period from the reign of Elizabeth to the present day. They embrace possessions in Europe, Asia, Africa, and America, with a population of above 150,000,000 subjects; while in Australia and New Zealand new empires are fast rising up under the sway of the British crown. No other kingdom, ancient or modern, has ever had such a dominion influencing every part of the world. The four chief empires that formerly prevailed on the earth—the Chaldean, Persian, Grecian, and Roman—are not to be compared with it.

We rejoice to see that England's noble Church is endeavouring to keep pace with the widely extending dominion of the State. We lately noticed the consecration on Whit-Tuesday last of two Bishops for new colonial sees; the Rev. George Smith D. D., for the diocese of Victoria, Hong Kong, China; and the Rev. David Anderson, D. D., for that of Prince Rupert's Land, North America. Their consecration completes the number of *fourteen* new sees, erected in the British colonies within the last eight years; all of which are now supplied with zealous and devoted Bishops and clergy.

Prince Rupert's Land, (or the Hudson Bay Company's Territory,) is four times as large as Great Britain and Ireland; and is the largest bishopric in the world, except that of New South Wales. Dr. Anderson's Episcopal visitations will extend from Canada to Oregon, and from Vancouver's Island to Mackenzie's River and Hudson's Bay.

We trust that the useful lesson contained in the following caustic, but richly merited rebuke, which we copy from the *Pittsburgh Catholic* of the 7th inst., will not be confined to that paper. There are some others who may learn from it how their readiness to give currency to the vile slanders heaped upon one who by his eminent talents and deeds has made himself “a shining mark,” is regarded by their honourable and high-minded readers.

For the Pittsburgh Catholic.

“MR. EDITOR,—Your lucubrations, both in morals and religion, must have been very scant indeed, and I might say, your *charity* entirely *run out*, when you admitted an extract into your paper of the 30th ultimo, headed, ‘The Catholic Clergy.’ Your prefatory to it contained a cruel sneer against Bishop Doane, of the Protestant Episcopal Church of New Jersey. But the *Catholic Clergy* are indeed hard up when compliments from the New York Police Gazette are thought worthy of insertion, in what should be a high-toned religious Journal. Its editor, (N. Y. Police Gazette) as you cannot but know, has been convicted of libel and infamous slander-destroying character, and attempting to ruin the peace of families, by making marriage a by-word among the nations; and yet in the same line with Universalists, Unitarians, and Infidels, you have eagerly swallowed this little titbit of flattery, vain of it perhaps, that you have obtained its *good will* (Heaven bless the mark!) by odious comparison with other sects! How low must be such a standard! That the ‘Vade Mecum’ of the burglar and debauchee, the biographer of Monroe Edwards, Helen Jewett, and the stewards of a corrupt city, are worthy of copy and quotation!—It is truly pitiable. It is easy, very easy, to start such slander, and who have suffered more than the Clergy of the Catholic Church? You know not how soon the wanton slanderer may attack our own clergy; then

“Quid rides? *mutato nomine*, de te
Fabula narratur.” A CATHOLIC.”

BISHOP FREEMAN.—As we expected, the absurd story about this prelate and Gen. Belknap, which has been going the round of the newspapers, turns out to be all moonshine. A correspondent of The Calendar gives a true version of it, in a letter from the Bishop himself, in which he says, “I do not wish to be thought so litigious, or so wanting in common sense, as to mingle myself up with the affairs of Government, either civil or military.” The reason that he did not, as heretofore, visit the military post at Fort Gibson, was, partly because there were no members of the Church there; but chiefly, because Gen. B. had issued an order restricting the *services* in the Chapel, not the *sermon* merely, to one hour. “To the operation of such an order,” he very properly says, “respect for my office, and for the Church whose unworthy minister I am, forbade me to subject myself.”

BISHOP OF ILLINOIS.—A case involving several large tracts of land, including portions of Jubilee College grounds, wherein Mr. Moore, of Quincy, was plaintiff, and Bishop Chase defendant, was decided recently in the U. S. Circuit Court for the District of Illinois. The judgment of the Court was in favour of Bishop Chase.

The British House of Lords have rejected the bill for the removal of the Jewish disabilities, by a majority of twenty-five; and the House of Commons have confirmed the second reading of the bill to render valid marriages with the sisters of deceased wives, by a majority of thirty-four.

AN EDITOR NODDING.—The *Banner of the Cross* publishes at length, and conspicuously leaded, the article of "Rusticus" in the *Gospel Messenger*. The main point of that article was untrue.—We corrected it, and the Messenger published our correction. And now after two weeks had elapsed since the correction was published by the Messenger, the *Banner* comes out with the old mis-statement.

The above is from the Calendar of last week. It is quite in character with many of its late assertions. We were struck with the sensible article of "Rusticus," and upon its first appearance sent it to the printer; and in order to give it as much weight as possible, directed it to be "leaded," not "conspicuously" however. By a mischance, which often befalls articles, it was crowded out for two weeks, and then appeared, not while we were "nodding," but suffering from the painful wakefulness of sickness.

We subjoin "the correction" "published by the Messenger" of June 29th. We ask our readers to decide, if the one who would call this a "correction" is not the "Editor nodding."

From the Gospel Messenger of June 29th.

The Calendar comes to us very irregularly of late. We have not yet seen its numbers of 9th and 16th inst. In that paper however of the 23d, in reply to a remark of our correspondent "Rusticus," expressing the opinion that the late movement in regard to Romanizing, was made without the knowledge of the Bishop of Connecticut, the Editor says:

"Rusticus is thoroughly mistaken. The Bishop of Connecticut neither felt nor expressed either surprise or regret at the appearance of the first article on 'Romanizing,' and has cordially approved and sustains every subsequent step in the matter, as needful for the purity and well-being of the Church."

"Rusticus" says, "I will venture to assert, (and if I am mistaken it is due to them that the assertion be contradicted,) that their own diocesan, although living in the same city in which the Calendar is printed, had no knowledge whatever of the intended movement, until he saw the first article on that subject in that paper; and that no man in the Church was more surprised or troubled by the appearance of that article than the Bishop of Connecticut."

We have put in italics "the main point" in this sentence, and which is unnoticed by the Calendar in its "correction." The assertion that the Bishop had no previous "knowledge of the intended movement," is corrected by saying that he "neither felt nor expressed surprise or regret at the appearance," &c. Surely the editor who calls this a correction, must himself be very near the borders of "Dream-Land." Equally so must he be who calls this "the main point" in the article of "Rusticus." So subordinate did we esteem it, that we would have thought just as much of the article of "Rusticus" if it had been omitted.

It may amuse some of our readers to know that in the same week when the Calendar says we were "nodding," the "Protestant Churchman" has an article on the *Banner*, headed "WAKING-UP." As these opposing authorities are about of equal weight, we flatter ourselves they leave us just where they found us.

FOREIGN MISSIONARY BISHOPS.—The Board of Missions, at its late annual meeting, very properly referred the resignation of Bishop Southgate to the next General Convention, which meets at Cincinnati in October, 1850. The hope was expressed that measures might be taken which would induce the Bishop to withdraw his resignation; but we see not how that hope could be indulged by any one who heard read at the meeting of the Board his most affecting private letter to Bishop Henshaw, in which he exclaimed, "*My missionary heart is broken!*"

Bishop S., with his family, is probably now on his way to this country, and may be expected to arrive soon. It strikes us as a singular question, what position will he hereafter occupy in the Church at home? Canon VII. of 1844, entitled "Of Foreign Missionary Bishops," sec. 2, enacts that "Any bishop elected and consecrated under this canon to exercise episcopal functions in any place or country which may have been thus designated, shall have no jurisdiction except in the place or country for which he has been elected and consecrated. He shall not be entitled to a seat in the House of Bishops, nor shall he be eligible to the office of diocesan bishop in any organized diocese within the United States."

DEATH OF DAVID B. OGDEN, Esq. As we go to press, we receive the painful intelligence of the decease of this noble man. He expired on Monday of this week, at New York, after a long life of virtue, usefulness, and honour. He was one of the most distinguished members of the New York bar, and had, for forty years, held the highest rank among the jurists of our land. He was a consistent and devout communicant of the Church; for many years, a leading member of her councils general and diocesan: and an active and zealous participant in all schemes for her advancement. Few laymen have given more time to her interests, and labored more diligently for her, than David B. Ogden. He fell before the pestilence which has filled so many of our cities with mourning. We have no time or space to say more, at present.

(Rev. Dr. Drencher)

Died, at Burlington, New Jersey, on the 8th day of July, Mrs. JOHN B. WALLACE.

The ever busy hand of death has been, of late, fearfully active in removing from us the noble and gifted ladies of our country.

Among those who have ceased to adorn and bless with their noble examples the spheres in which they moved, none have shared more largely the respect and love of many hearts than her whose name and virtues are here placed, by the hand of grateful friendship, among the sad records of death.

A Christian lady, in the highest and noblest sense, sharing the lofty intellect of her family, she united in a remarkable degree strength and force of character, with the gentler attributes which refine and dignify her sex. The Church had few more intelligent and well informed advocates, none more consistent or devoted in the illustration of the glorious principles of her high profession. Sympathizing, in feeling and in action, with him whose honored name she bore, a name not to be forgotten in the Church, she sought to carry out those views in the practice of a holy and faithful life. That blessed faith, and those principles of undying energy, sustained her in life's severe afflictions, and gave her that "holy, reasonable, and religious hope," which is our only sure stay in the hour of death,—our only eternal hope in the day of judgment. God give us grace so to live, and so to die!—and life's ills shall never harm us, and fears of death shall have no power to disturb that serenity which is the blessed prelude of eternal Peace.

* * * The above is from the pen of the editor of the *Banner*. We have also in type a communicated article on the death of this estimable lady, which will appear in our next.

Ed. pro tem.

The Rev. Ernest Hawkins, of London, Secretary of the venerable Society for the Propagation of the Gospel in Foreign Parts, is now on a visit to this country,

To CORRESPONDENTS.—Several communications, unavoidably omitted this week, shall receive attention in our next.

New Publications.

LADY ALICE; OR, THE NEW UNA. A Novel, 2 vols, pp. 418. New York, D. Appleton & Co.; Philadelphia, G. S. Appleton, 164 Chestnut st. 1849.

This anonymous work is said to be a *debut* "by an American clergyman;" and some of our literary contemporaries speak of it as "an extraordinary book," and one in which "talent of a high order teems in every page." Our own opinion must be reserved until we have read it through. From the cursory glance we have given it, we are satisfied that it contains some very objectionable points, and passages highly offensive to a true Churchman. We strongly suspect the author to be a Papist in disguise.*

(Rev. J. Huntington M.D. a convert to Rome, soon after.)
MANUAL OF ANCIENT GEOGRAPHY AND HISTORY. By Wilhelm Putz, Principal Tutor at the Gymnasium of Duren, Translated from the German. Edited by the Rev. Thos. K. Arnold, Rector of Lyndon, and late Fellow of Trinity College, Cambridge. New York, D. Appleton, & Co.; Phila., G. S. Appleton; 12mo. pp. 396.

This is one of a series of valuable Text Books which Messrs. Appleton are offering to teachers and students. It contains a clear and definite outline of the history of the principal nations of antiquity, with a concise geography of each country; and will be found equally adapted to the practical purposes of the class room, and for the guidance of private students.

THE ELEMENTS OF READING AND ORATORY. By the Rev. Henry Mandeville, D. D., Professor of Moral Science and Belles-Lettres in Hamilton College. New York, D. Appleton, & Co.; Phila., G. S. Appleton; 12mo., pp. 350.

Why is it that so important a department of learning as that of reading and speaking, should be so much neglected in our schools, and especially in our *Theological* schools? In the work before us, the facts and principles of elocution seem to be ably systematized, and we consider it one of value. Prof. Mandeville states that it is "founded on long and patient investigation, and still more on having tested its utility, during the past two years in the institution with which he is professionally connected."

* Since the above was written, we have received a review of this book by the absent editor of the *Banner* himself, which confirms the truth of this suspicion.

SELECT COMEDIES; translated from the Italian of Goldoni, Giraud and Nola. New York, D. Appleton & Co.; Phila., G. S. Appleton; 12mo., pp. 306.

It is not to be supposed that we can be much interested in the scenes of gaiety and frivolity represented in these pages; but as specimens of Italian theatrical literature, they may not be unacceptable to those who are ignorant of the language in which they are composed.

A TREATISE ON ALGEBRA; for the use of Schools and Colleges. By S. Chase, Professor of Mathematics in Dartmouth College. New York, D. Appleton & Co.; Phila., G. S. Appleton; 12mo., pp. 335.

This treatise is intended to exhibit such a view of the principles of Algebra, as shall best prepare the student for the further pursuit of mathematical studies; and the attainments of Prof. Chase qualify him to do excellent service in the cause of science.

CLASS BOOK OF ZOOLOGY. By Prof. B. Jaeger. New York, D. Appleton & Co.; Phila., G. S. Appleton; 18mo., pp. 179.

The want of such an elementary book as this, has rendered the science of Zoology almost unknown. It is designed to afford to pupils in Common Schools and Academies a knowledge of the Animal Kingdom; and in its preparation, particular pains have been taken to adapt it to the comprehension of beginners. The substitution of English for Latin and Greek terms is an important feature of the work, which will commend it to the favour of all who are unacquainted with those languages.

The Origin and Uses of the Creeds: pp. 26.

How to Use our Bibles: pp. 14.

The Holy Trinity: a Meditation for the Festival: pp. 4.

To all good Churchmen it will be sufficient commendation of these admirable tracts, to say that they are issued under the imprimatur of the Protestant Episcopal Tract Society.

Protestant Quarterly Review. July, 1849. Edited by Rev. J. F. Berg, D. D.

We have no sympathy with this publication. We are as much opposed as it can be to *Romanism*; but we know, what it does not, how to distinguish between that and *Catholicism*.

For the *Banner of the Cross*.

CORNELIUS WAS ACCEPTED BEFORE BAPTISM. BUT HOW?

The question, having two meanings, is susceptible of two answers of corresponding significations. If it be asked, with reference to the consideration on which he was accepted, the tenth chapter of Acts will furnish the answer. "In every nation he that feareth him [God] and worketh righteousness, is accepted with him;" (v. 35.) "There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always," (vs. 1, 2.) An example of such a man, as Peter spoke of in the thirty-fifth verse, was the very man Cornelius, whom the historian describes in verses first and second. He was one who feared God, and worked righteousness. This was the consideration, on which he was accepted. But unless the inquiry be carried further, a serious error might here arise. If no reference be had to the nature of the acceptance, his duty might be considered as terminated in the condition of his acceptance; the fear of God, and working of righteousness alone, might be accounted his justification. Hence the importance of looking to what was Peter's meaning when, in reference to him he said, "he that feareth God and worketh righteousness is accepted with him." By attention to this, we learn the nature of the acceptance. The expression did not imply that the state, in which Cornelius was, as thus accepted, was a state of salvation—in other words a state, in which he was saved. It was but preparatory to it. And now, he being thus prepared, the apostle was sent to introduce him to that state. Which thing, as the narrative informs us, was done by baptism. The evasion of this is to say, that the baptism was only an open profession, and public admission into the Church. That it was as much as this, is true: that it was no more, is false. In proof of this, we look to the next chapter, and reading Peter's defence of his conduct in going to Cornelius, a Gentile, we find him resting altogether upon the two remarkable visions, his own, and that of Cornelius. Of the latter he thus speaks: "And he showed us how he had seen an angel in his house, which stood and said unto him, send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (xi. 13, 14.) Now it is very certain, that Peter's going and speaking to Cornelius, was to be the means by which he and his house were to be saved. But his discourse followed his declaration that Cornelius was accepted; so that it was not by any thing, which the apostle had said, that the centurion was accepted: and yet it was by the discourse that he was to be instructed how he might be saved. This discourse is contained in the latter part of the tenth chapter, in which we are told, as the last thing in the narrative, that "he commanded them to be baptized in the name of the Lord," (v. 48.) Most unquestionably, then, this was that, which he was to tell Cornelius, whereby himself and his house might be saved. Obviously now, his previous devout life did not supersede baptism: and yet was the preparation for it, the preparation that becomes an adult. It was by this that he was fitted to be saved "by the washing of regeneration, and renewing of the Holy Ghost." It was the work, too, of God's Spirit. Yet only as the call, or admonition, to continue in obedience, until saved by the grace of baptism.

Parsonage of St. Stephen's
Milledgeville, Ga. }

(Rev. W. Johnston)

Notices.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen) from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

NASHOTAH MISSION.

It is proposed to open a box in the course of a few weeks for the reception and transmission of articles destined for this mission.

Churchmen, desiring to contribute books, materials for clothing, &c., &c., will send their offerings to the Book Store of Mr. George, No. 16 south 7th st. above Chesnut.

J. A. MERRICK.

Acknowledgments.

FLOATING CHURCH MISSION.

The subscriber thankfully acknowledges the following donations. For Sunday School, from "a friend of the Church" in Georgetown, S. C., \$10; for do. "country friends," \$3; for the Mission, from "a friend in Lancaster," a box of papers, tracts, &c.

R. S. TRAPIER.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account, \$25 from St. Luke's Church, by Mr. James M. Aertsen.

THOS. G. ALLEN, Missionary.

Advertisements.

ST. MARK'S CLASSICAL SCHOOL,

ORMES B. KEITH, } Principals,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately west of St. Mark's Church.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

Circulars may be obtained at the bookstore of Mr. Hazard, No. 19 South Fifth st., above Chesnut.

July 21.—tf.

EPISCOPAL FEMALE INSTITUTE,

WEST PENN SQUARE.

TRUSTEES.

RT. REV. ALONZO POTTER, D.D., Chairman.
Prof. JAMES C. BOOTH, CASPAR MORRIS, M. D.,
JOSEPH CABOT, WILLIAM WELSH,
SAMUEL V. MERRICK, THE RECTOR, (ex-officio.)

The next session will commence Sept. 1. As this school has been for some time full in its higher department, arrangements have been made for enlarging its numbers to a limited extent, and the adjoining house has been rented, giving ample room and a double yard for recreation.

TERMS, including French, Latin, Drawing, Stationery, &c., viz., for pupils from 9 to 13 years of age, \$25 per session of five months; over 13 years, \$40. Primary department \$12. Payment in advance.

Academy of the Protestant Epis. Church,

No. 341 Market Street.

TEACHERS.

Mr. W. Arthur Jackson,
Mr. Samuel Edwards,
Mr. Louis Rees,
Mr. Francis J. Warner,
Mr. William McMullin,
Mr. William Stirling,

Mr. F. A. Bregg, (attending only in the afternoon.)
A public review of studies in this Institution will be in progress throughout the next week, beginning on Monday May 21st.

The presence of parents, and of other persons friendly to education on the basis of religion, is especially invited.

DAILY ROUTINE (except on Saturday.)

Prayer, Religious Instruction and Elocution, from 9 to 9 1/2 A. M.

Recitations in the different class-rooms, from 9 1/2 to 11 1/2.

Interval of relaxation, from 11 1/2 to 12 M.

Recitations in the different class-rooms, from 12 M. to 1 1/2 P. M.

Closing worship, from 1 1/2 to 2 P. M.

G. EMLIN HARE, Principal.

Prayer Books.

THE undersigned, agents of the *Bishop White Prayer Book Society*, are prepared to furnish Sunday Schools, Societies, and Booksellers, with standard Prayer Books at the lowest rates for cash.

Bishop White Society's 18mo. edition, good

sheep binding, \$18 per 100

Same edition, morocco, 25 " "

" arabesque, 37 50 "

Ladies Society's 12mo. edition, fine sheep, 10 per doz

Octavo edition, very large type, sheep, 12 " "

" " morocco, 15 " "

The Sunday and Parish School Primer, at \$3 50 per 100.

All orders will meet prompt attention, if directed to

KING & BAIRD, No. 9 George street.

The Cheap Book Store.

Choice Theological Books at Very Low Prices.

Collier's Ecclesiastical History of Great Britain, \$8 00

Bishop Hall's Works, 12 vols. 8vo., cloth, new, 21 00

Rev. John Scott's Complete Works, 2 vols. folio, 6 50

Pearson on the Creed. Edited by Dobson, 1 50

Burnett's History of the Reformation, in 4 vols., 5 00

Murdock's Mosheim's Church History, 3 vols., 5 75

South's Sermons, 2 vols. 8vo., complete, 3 00

Bishop Van Mildert's Boyle Lectures, 2 vols., 3 75

Secker's Works, complete in 11 vols., 8 00

Hammond's Paraphrase and Annotations, 4 vols., 8 00

Leighton's Works, 2 vols., London edition, 3 00

Chillingworth's Religion of Protestants, 75

Donne's Works, 6 vols. 8vo., new edition, 8 50

Bradley's Sermons, 1 00

Palmer on the Church, 2 vols., 3 50

Sancti Hieronymi Opera Omnia, 11 vols. in 4, 18 00

Maurice on the Kingdom of Christ, 1 50

Magee on the Atonement and Sacrifice, 2 vols., 3 50

Macknight on the Epistles, 1 75

Townsend's Bible, 2 vols., 4 00

Bridges on the Christian Ministry, 1 25

Bishop Butler's Works, complete, 1 25

And a very large collection of new and second-hand books in all departments of Biblical Literature, to be had at very low prices at the Cheap Book Store

DANIELS & SMITH,

N. W. cor. 5th and Arch sts., Philada.

Books bought or exchanged. June 2

Important to Clergymen.

FOR SALE, a complete set of the *London Christian Observer*, 48 vols.

—ALSO—

A set of the *London Christian Guardian*, 26 vols. By DANIELS & SMITH, Dealers in New and Second-hand Books, cor. 5th and Arch Sts.

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WILLIAM M. CLARKE, Vice President.

JOHN W. HORNOR, Secretary.

MEDICAL EXAMINERS.

EDWARD HARTSHORNE, M. D., No. 429 Walnut street,
MARK M. REEVE, M. D., No. 411 Arch street. In attendance at the Office of the Company from 1 to 2 P. M. daily.

The public are respectfully invited to call at the office before insuring elsewhere. Blank Forms, Tables of Rates, and Descriptive Pamphlets may be had gratis, and every information on the subject of LIFE INSURANCE furnished with pleasure and promptness.

June 30—6t

St. Mark's Classical School.

ORMES B. KEITH, } PRINCIPALS,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately adjoining St. Mark's Church on the west.

The object of the School is to unite with thorough instruction, religious influence. To this end the Bible and Prayer Book will form part of the boys' studies.

Application for the admission of pupils can be made until July 10th, at No. 24 Chancellor Street, where further information respecting the School can be obtained.

It is earnestly hoped that no boy of vicious disposition will be presented for admission.

Attached to the School, and preparatory to it, is a JUNIOR DEPARTMENT, to which a limited number of boys between six and nine years of age will be received.

This department will be taught in separate rooms from the other school, and under the general direction of the Principals; the particular care of it to be committed to a lady well qualified for the task.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

June 23—tf

New Editions of the Book of

Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art.

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Sixteen Mo.

Turkey extra, bevelled,

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Do. do. do. 4 00

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Roan, gilt. 2 00

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Sheep. 1 25

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Mar. 31—y

STANFORD & SWORDS,

137 Broadway, New York.

Wilberforce's History of the Church.

A History of the Protestant Episcopal Church in America, by Samuel, Lord Bishop of Oxford, 12mo.

The Obedience of Faith, Seven Sermons, by Bishop Ives, 24 no.

The Church Chant Book, by Rev. Wm. Staunton.

Facts in a Clergyman's Life, by Rev. Chas. R. Taylor.

Kip's Double Witness, new edition.

Vinet's Gospel Studies, 12mo.

The Fruits of the May flower, 24mo.

Cumming's Bible Evidence, 24mo.

Morell's Philosophy of Religion, 12mo.

Manning's Sermons, first series, 8vo.

Life of Rev. Henry Venn, 12mo.

Curzon's Monasteries of the Levant, 12mo.

St. John's Adventures in the Libyan Desert, 12mo.

Lynch's Narrative of the Dead Sea Exploring Expedition.

Just published and for sale at

H. HOOKER & CO'S

Cheap Central Bookstore, S. W. cor. Chesnut and 8th Sts.

IN PRESS.

Archdeacon Wilberforce, on the Incarnation, 12mo.

COLLEGE OF ST. JAMES, WASHINGTON CO., MD.

The Annual Commencement will take place on Thursday, July 26.

The midsummer examination will commence on the previous Thursday, the 19th.

The friends of the College and of the students and the public generally are respectfully invited to attend.

The next session of the College and the Grammar School will commence on Monday, October 2nd.

JOHN B. KERFOOT, Rector.

July 7.—3t.

The attention of the Clergy is requested to the subjoined list of Books for sale at the astonishingly low prices attached, by G. S. Appleton, at his Cheap Central Book Store, 164 Chesnut street, corner of Seventh.

Scott's Commentary on the Bible, 6 vols. imp. 8vo.—\$9.

Pictorial Dictionary of the Bible, 2 vols. imperial 8vo. cloth gilt, \$4.50; published at \$12.

Haldane on the Romans, 8vo. cloth, \$1.75.

Hill's System of Divinity, 8vo. cloth, \$1.37.

Jackson's Remains, complete, 8vo. cloth, 50 cts.

President Edwards' Works, complete in 4 vols. 8vo. \$6.

Leighton's Complete Works, 8vo. cloth, \$1.50.

Comprehensive Commentary on the Bible, 6 vols. 8vo. \$7.50.

Charnock's Discourses on the Divine Attributes, English edition, 8vo. cloth, \$1.75.

Cudworth's True Intellectual system of the Universe, complete, 2 vols. 8vo. \$2.37.

Campbell's Translation of and Notes on the Four Gospels, 2 vols. 8vo. cloth, \$1.75.

Tucker's Light of Nature Pursued, 2 vols. 8vo. cloth, \$2.50. published at \$5.

Mant & Doyle's Bible, 2 vols. imperial 8vo. cloth, \$5.75.

Bingham's Antiquities of the Christian Church, complete edition, 2 vols. imperial 8vo. cloth, \$6.50, published at \$10.

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July 7, 1849.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, JULY 28, 1849.

[VOL. XI.—No. 30.—WHOLE No. 552.]

Calendar.

JULY.
29. Eighth Sunday after Trinity.
AUGUST.
5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JULY.
29th, St. Paul's, Philadelphia.
AUGUST.
1st, Wilkesbarre, (N. E. Convocation.)
2d, Evening, Carbondale.
3d, A. M., Dundaff. Evening, Honesdale.
5th, A. M., New Milford. P. M., Montrose.
6th, A. M., Pike. Evening, Towanda.
7th, P. M., Athens. 10th, Erie.
11th, A. M., Waterford. 12th, Meadville.
19th, St. Paul's, Great Valley.
26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M., London Cross Roads, (Delaware Convocation.)
29th, Morning, St. Paul's—afternoon, Floating Church of the Redeemer, Phil.

A VINDICATION.

We take great pleasure in presenting to our readers the following excellent article, in regard to the Bishop of New Jersey; and are sure that it will be no less gratifying to them. It gives what we believe to be the true view of the case. We copy it from the Pennsylvania Inquirer of the 14th inst., where it is credited to the Newark Daily Advertiser; the editor of which says, "We give place to the following explanatory statement, which comes to us from a highly responsible quarter, without the knowledge of the Bishop, with pleasure." *Rev. D. Odum*

BISHOP DOANE.

Bishop Doane and his friends have in nothing commended themselves more effectually to the confidence of all right thinking persons, than in *their conscious ability to "bide the time."* The kennel has run full of dirty water, and has been left to run. Who cannot throw a dead cat or a rotten egg? Who will return it? To a calm observer, every stage and step in the whole course of things thus far, has sustained the reality of this consciousness of the strength which springs from right. Let us pursue them one by one.

As soon as the Bishop began to recover from his well nigh desperate illness, and when he yet clung to the hope that an assignment might be avoided, he called to his bedside several of his friends, to ask them to assume the trust which the case called for. The history of this proposal is read in the fact that the whole business affairs of St. Mary's Hall and Burlington College, are administered by five men, who enjoy the fullest confidence of every Jerseyman, viz.: Judge Ogden, Jeremiah C. Garthwaite, Richard S. Field, Joel W. Condit, and Robert B. Aertson, Esqrs.

Unwilling to act in the matter of Burlington College, which is incorporated, as he was free to act in the matter of St. Mary's Hall, which was his own, on his sole responsibility, the Bishop immediately after the assignment, which his friends advised, and which no one has disapproved, called together the Trustees. We read the issue in the circular drawn by one of their number, and signed by their whole body, (one excepted, who was in Georgia,) declaring in the fullest terms, their highest confidence.

On the first of May, St. Mary's Hall and Burlington College re-opened. Doubtfulness as to the Bishop's health, alarm as to the probable failure of one or both institutions, numerous forms of unfriendly interference, had had weeks to exercise their disastrous influences. We read the issue in the fact that at St. Mary's Hall there have been entered 142, and at Burlington College 124 pupils. A large number that were to have come from a distance, being known to have been kept back by anxiety as to the probable existence of disease in the country.

Another month passes. The fullest freedom of investigation and discussion by tongue, and pen, and press, has had its fullest and freest scope. The Convention of the Diocese assembles in Burlington. The members of it are two days in full communication with the whole community. A lay-deputy, moved by the desire of rescuing the Bishop from the attacks of evil tongues and evil pens, proposes an inquiry. The subject is discussed for hours. The boldest challenges are made to produce specific charges; and made, as the Convention sits with open doors, in the face of the whole community. The Bishop asks no favours, and takes no exceptions; and when the question is put to the vote, no single voice sustains it. The Convention will not entertain the question.

Finally, the schools are in full and successful operation, and payments, to a considerable extent in discharge of interest and

principal of the indebtedness, have been made, besides providing for all current expenses. The Bishop is engaged with his accustomed diligence in the discharge of his various duties, and confidence in the entire relief of the whole burden by which he has been for a time borne down, is rapidly increasing. Is it not true, that at every step and stage in the whole course of things, the consciousness of that strength, which only springs from right has been increased?

One will naturally inquire, since this is so, why so much censure and reproach in some quarters; why so much anxiety and apprehension in others? To give all the answers to these questions would take long. It is not the present purpose of the writer.

One has occurred to him which he believes goes very far to meet the case. *It is the large amount of the indebtedness, as stated. "A quarter of a million" flows roundly upon the tongue; and seems to settle every question.* The man that owns it—what a saint! The man that owes it—what a sinner! Is it a fair statement of the case? Accept, for the present, the common report, \$250,000. Is there not to be taken from it the amount of corrections and reductions, which a careful auditing will require? Is there not to be taken from it the amount of responsibilities incurred for the use of Burlington College; and laid out there in buildings, repairs, apparatus, Library, the Gas House, and the like? I leave out the \$20,000 which have been invested at the two institutions in furniture and the like; and which in their present use are fully worth their cost. Ought not the amount of the mortgage debt, more than \$100,000 which claims no more than the premises on which it is secured, to be deducted? And, when these allowances and deductions have been made, and \$250,000 shall have been cut down *one half*, is there not to be set off against the other half, the creation, the existence, the successful and influential operation of two institutions, whose gross receipts last year were more than \$60,000? Make a fair calculation of the reasonable profits of these institutions, freed from the payment of interest and discount, and administered on cash principles, with a strict economy; and say what the "good will" of such a business will be worth; and set that against the half of the "quarter of a million" which remains.

This is a true and real view. It has not been presented before. Bishop Doane has been dealt with, in many quarters, as if he had sunk \$250,000. Is not the statement here made reasonable ground of conscious strength, to those who know the facts, and hold the trust? Will not their confidence extend where this is known? Should it not be known? Is it not wise to "bide the time?"

NEW JERSEY.

For the Banner of the Cross.

ON THE CHANGE OF DRESS BY MINISTERS WHILE OFFICIATING.—A PROPOSITION.

The use of a clerical garment for the ministers of God, while engaged in the performance of their functions in the sanctuary, is very ancient, very consonant to a natural sense of beauty and propriety, is found to be an aid to devotional and reverential feelings, and has received the explicit sanction of the divine approval.

But for the minister to *change his dress* during the performance of divine service, is a practice commended by no one of these reasons. Such a practice has been made obligatory in no Church, so far as I am informed, except the Roman; and in that Church, the change is connected with superstitious notions about the peculiar sanctity of the different styles of dress. Either the interruption of the public service, for the purpose of making this change, must be defended by some reason growing out of the especial and peculiar sanctity of the one or the other dress, or the custom is simply vain and trifling.

Protestants would be unwilling to affirm the former proposition, and, therefore, they must either abandon the practice, or acquiesce in the conclusion that a custom, vain and trifling in itself, must be *perpetuated* merely because it is a custom. But there are some additional reasons against the practice, which I respectfully suggest as sufficient to turn the scale. It is admitted that a custom, the continuance of which involved *no inconvenience*, might as well be continued upon the single ground of custom. But against this custom, these following inconveniences may be alleged:

1st. Where men have been unused to this practice, as is the case with the larger part of our population, and with nearly the whole population of the west, they instinctively revolt from it as a piece of stage trickery, and a vain attempt at dramatic effect; and thereby their prejudices against the Church are greatly strengthened. Certainly this practice, or any thing like it, would not be tolerated in *real life* in any other department of human action.

2d. It is an unseemly interruption of the order and solemnity of divine worship. This supposes the minister and people to be engaged *together* in the holy duties of the place and time. But when the minister forsakes the assembly for so trifling a purpose, many young people think it a good opportunity to follow the first part of his example.

3d. The jejune operation of the toilet by the minister at this period, tends to dissipate the devotional feelings, and the solemn sense of his position, excited by the holy work in which he has been engaged, and thereby takes away his best preparation for the responsible duty which is to follow.

4th. The silk gown is very expensive. For each minister in the U. States to own one, demands a continued investment in that article alone of \$43,590. Allowing that a gown will last five years in credit, the renewal of those that are past use will require an *additional annual* expenditure of \$8,718.

All this wasteful expenditure is incurred, not for the honor and glory of God, or for the benefit of man, but simply to keep up a custom which no one defends upon principle, and for which no sufficient reason can be given, but which tends very greatly to increase the prejudices of unsophisticated minds against the Church. If any honor to God or good to men could come from the practice which I am opposing, then the question of expense ought not to be mentioned. But when the question is in regard to the convenience or inconvenience of abolishing a custom simply vain and idle, then the amount of expense incurred by the retention of the custom becomes a legitimate and an important subject of consideration. The Romanists find it profitable, as a part of their system, to keep up an exceedingly costly wardrobe, in which a rich and peculiar dress is appropriated to each great festival. This arrangement helps to feed the superstitious folly on which their whole system is built, and therefore they find their account in it. But true religion opposes the very superstition upon which Romanism is constructed, and any attempt to imitate the trickery of Romanism in this particular, comes just athwart our teaching. Its effect, as a means of superstition, is utterly lost; and the practice stands forth in its own nakedness of meaning and purpose—a vain and idle thing. That this vanity is expensive, is therefore a valid argument against it. That this practice appears decent and appropriate to those who have been accustomed to it from their childhood, is very true; but such persons must recollect that it does not so appear to nine-tenths of the people of this country. To them, the Church must go with a sufficient reason for every thing that she proposes. For the use of an official clerical dress, we can give reasons which cannot be gainsaid; but for the interruption of the solemnity of public worship by a change of dress, *no such reason* can be given, and therefore it provokes unnecessarily scorn and opposition.

5th. The silk gown, as originally used by the preacher, was then worn by him because it was *his own* customary academical dress, and because he intended at the time to take no other official part in the performance of divine service than to preach. But the present custom, which provides *the same gown*, composed of material that *cannot be washed*, to be worn by all the preachers who may successively officiate in a parish church, as rectors or visitors, for five years, is hardly consistent with ordinary decency and cleanliness. Few gentlemen would entertain the proposition thus miscellaneously to interchange their ordinary garments, composed of like material, and used for so long a time.

These, or other reasons, have induced many parish ministers, and the entire clergy of some of the dioceses, as I have heard, to discontinue, or never to begin the custom of changing the clerical vestments during service. Good taste and wise policy seem to me alike to require that their example should be generally followed.

To all this, but one answer can be given. That answer is, that in the heat and excitement occasioned by the Oxford movement in England, the use or disuse of the gown has come to be regarded as a *party symbol* there. But, surely, the policy, the interests, and the advancement of the American church should not be made to depend now, and in all future time, upon every passing folly of the people of a foreign land, placed in circumstances so different from ours, and exposed, by reason of the connection there between church and state, to influences so hostile to the peace and purity of the Church. Such a badge of party is stupid enough in England. To import it into this country, and to use it to the injury of our growing Church, will be much more foolish and unworthy of our position.

But leaving out of view a couple of very insignificant cliques in the eastern cities, who make a good deal of noise, we have no such parties in this country as are to be found in England. In the west, especially, such parties are unknown. Even those rare specimens who may unhappily come out here with Romanizing or Puritanizing affinities, will find themselves so completely hemmed in by Romanists and Puritans, that they must abandon the Church for one or the other; or they will be so sharply repelled on either side, as to be driven into true allegiance to their spiritual mother.

Therefore, disregarding a state of things foreign to our position, we should act according to our own wisdom and discretion, for the best interests of the Church in this country, adapting her to the actual circumstances in which she is placed. The Church's prescription all her children should faithfully obey. But beyond her prescription, our only rule should be the dictates of right reason, good taste, and a single eye to the promotion of true religion. I accordingly propose, that the existing stock of silk gowns be kept for the use of those preachers who have a special fancy for them, and who do not intend to take any other official part in the service for that occasion than to preach; so that the useless and unseemly practice of changing the dress during service, may be given up.

This is a subject upon which there should be no party action thought of. I can hardly suppose that there can be a party in the Church so void of reason and common sense as to attach a superstitious reverence to any clerical dress. It is simply a question of expediency, propriety and decency. Let each minister and congregation so consider it, and act in the premises,

(there being no law,) as judgment or fancy may dictate. Let no one esteem himself as having a right to interfere with his brother's liberty in this respect. Entire uniformity is impracticable, at all events in the varied circumstances of the Church in this country; and uniformity in immaterial things should not be too anxiously cared for. If the old congregations of the east are too much wedded to their customs to permit any deviation from the usual routine, let them at least tolerate in their brethren in the west a freedom adapted to our circumstances, and conducive to our prosperity.

P. S. I entirely concur with the views of the excellent Bishop of Alabama, in his recent pastoral. I do not attach sufficient importance to the views above set forth to make them an occasion of offence to any respectable portion of the Church. If there is not common sense enough in our communion to receive these views without angry controversy and painful scandal, then I do not wish to press them. There is, to be sure, an extreme section of impracticables, towards whom it would be idle to extend this consideration: for these men are waging a perpetual war against the most sacred principles of the Church, and the attempt to propitiate them would be vain and useless. They are, however, happily so few, that they may be safely left out of any calculation. These noisy personages remain in the Church to plague us for our sins, or they would doubtless go in a body to their beloved brethren, the Dissenters, Papal and Protestant.

A WESTERN RECTOR.

Selections.

PERPETUA.

BY THE REV. J. M. NEALE.

It was a holiday in the ancient city of Carthage.—Wherever you went, you might see knots of people collected together, eagerly discussing some subject in which they were interested. The white togas which the men wore were clean and bright in honour of the day: here and there you might tell a magistrate by the purple border of his dress, and his retinue. Boys too, with the little golden ball hanging on their breasts were at play in the streets; ladies were borne along by four stout slaves, clad in dark red; they themselves reclined listlessly on their cushions stuffed with roses and gazed carelessly around them. The temples were open; here and there an ox or ram, crowned with flowers, was led by for sacrifice; and in the great court of the temple of Juno, that stands at the Numidian street, in the market-place, the soothsayer was tearing out the heart of a sacrificed sow. But, if you watch, you will see that the crowds, though sometimes stopping to inquire the news of the day, or to greet a friend, are in reality pouring on the same way. Let us listen to what those two young patricians, or noblemen, are saying: their conversation may explain the cause of the general motion.

"Ah! well met, Caius Cælius! it is long since I have seen you! Where hasten you?"

"The same way as yourself, I think, excellent Apicius: to the amphitheatre."

"The Christians will not sacrifice then?"

"Not if it were to save the empire. As to Revocatus and Felicitas, they are but slaves, and one wonders at nothing in them: but that Vivia Perpetua, so young, and so beautiful, and so rich, and, by the Twin Brothers, except in this matter, held to be so wise, that she can leave her husband and infant to follow this execrable superstition, and to die for it, passes wonder."

Cælius.—"They say that magic is used, and I think it must be. But one of our magistrates told me that five were to suffer: who are the others?"

Apicius.—"Saturninus and Satur. I spoke to Murena the gaoler last night, and he told me that they seemed rather as if they were preparing for a wedding than for execution. They were praying to their God, and singing hymns to the crucified One from morning till evening; and as if the day were too short, they would rise at night to their prayers."

C.—"Methinks these executions spread these Jewish opinions further and further. I hear that the Nazarinians take as much care of the ashes and bones of those who are punished, as if they were gems and gold."

A.—"Aye, and talk of a resurrection of the body. Well! the immortality of the soul was always a pitch above what my belief could reach; but the immortality of the body! By my word, it is pitiful to see men so blinded!"

C.—"Well, they were happy days under the god Augustus," (it was so that the Romans spoke of their deceased emperors) before the world was turned upside-down with these fancies. But come! the games begin at midday, and it is now the fifth hour and more: let us hasten on."

If we could look into the court of that gloomy prison, we should see a different scene. The gaoler has just come to inform the prisoners that their time is almost come.

"It is our custom," said he, "to give such as you whatever you choose to eat and drink; for it will be your last meal till you sup with Pluto. And by Hercules, Christians though you be, you shall be indulged in this matter."

"I thank you," said Vivia Perpetua, a Roman lady of two-and-twenty; "for myself I crave nothing; but if it would please you to bring a cup of Falernian or Setine, or some other light wine for my dear sister Felicitas here, I should be beholden to you."

A twelvemonth past, and Perpetua, the high born patrician, would have shrunk from classing herself with the despised slave, Felicitas; but she had learnt to be a true follower of him Who took upon Him the form of servant.

"You shall have it, lady," returned the gaoler, and left the prison.

"Courage, Felicitas!" said Perpetua; courage now but for one short hour, and we shall have need of nothing but love. We can both leave our sweet little infants in our Father's hands; and I am sure that our earthly father, the good Bishop, will cherish them for our sakes."

"It is that thought, lady, which keeps me firm," replied Fe-

licitas, who had become a mother only a few days before. "He Who has so marvellously given me strength to go with you to the amphitheatre, will not permit me to disgrace you there."

"It is His wont," said Satur, "to make His strength perfect in weakness, else my heart would fail me now. I trust it may be His will that I am not exposed to a bear; of all evil beasts, I have ever dreaded that most."

"For my part," said Saturninus, "I feel no fear: my only wish is, that if it might be so, I might be exposed to more than one animal, that I might show my love to Him who showed so great love to me."

"I was much discouraged at first," remarked Perpetua; "till I had a pleasant dream, which, I verily believe must have come from God."

"What was it?" inquired Satur. "We have need of all encouragement now."

"Methought," answered Perpetua, "that I saw a golden ladder, which stood upon the earth and reached to heaven. It was so narrow that not more than one could ascend at once: and at its sides were all kinds of instruments of torture—hooks, lances, swords and crosses. At the bottom of that ladder lay a dragon of huge size, who endeavoured to seize those who pressed up the steps. The first who mounted was Satur; and when he had ascended some way he said, 'Perpetua, I wait for you; but take care that the dragon does you no harm.' I answered, 'In the name of Our Lord Jesus Christ he will do me no harm.' I began to ascend, and set my foot on the monster's head. When we reached the top there was a delightful garden around us on all sides: in it I beheld one, dressed like a Shepherd, who was tending His flock; and around Him were thousands of happy beings, dressed in white. He looked at me steadily and then said, 'Thou art welcome, my daughter,' and at the same time gave me of the milk of his flocks. By this dream I judge that Satur will be the first to be taken hence."

"God grant it be so," said Satur. "But see, here are the deacons, Tertius and Pomponius; and Tertius has an infant in his arms."

"It is mine, my own treasure," said Perpetua; and thanking the deacons for their kindness, she stretched out her hands for the baby. At the same time the gaoler, followed by the Tribune, brought a cup of Falernian, which Felicitas drank.

If you can for a moment picture to yourself the amphitheatre, as it was when the Martyrs were led into it, you will have some idea of the terror even of the preparations for their victory. It was an immense oval building, with tiers of seats rising from the ground to the height of thirty or forty feet, tier behind tier. The lowest were of course the best, and were called *podium*. In the middle of one of the long sides of the podium was the Prefect of Africa's place under a lofty canopy; at his side, right and left, the magistrates, and other chief personages of the city and province. As it was a grey though fine day, there were no awnings up: but several, especially ladies, had umbrellas with them in case the sun should grow hot. The *designators* were marshalling people to their places. "Room, there, for Marcus Cælius!" "You, there, Thraso, give place to the excellent Albinus Felix!" "Welcome, Caius Cælius! There is a reserved seat for you in the podium, and for Apicius next the magistrates."

"What sport is there to-day, worthy Volero?" demanded Cælius, the same whose conversation we have just been relating.

"By Hercules, sir, excellent. Five Christians and no chance of their giving in."

"What beasts have you?" inquired Apicius.

"A bear, a leopard, a wild bull, and a boar," said the *designator*. "They are better than lions, for they show more sport."

In came the people, pouring up the different passages, and quarrelling with each other for the best seats. The knights took their places in the seats behind the podium, which were covered with cushions; the rest of the people were content with seats on the bare stone. At length a flourish of trumpets gave warning of the approach of the Prefect; and as he took his place and bowed to the people the air was rent with shouts of "The gods preserve Lucius Emilius! Almost at the same moment the martyrs were introduced at the door opposite to him, which led under the podium immediately on to the arena. They came forward firmly and cheerfully: though Perpetua and Felicitas had just taken leave of their two dear babies.

Immediately beneath the Prefect's seat were the dens of the wild beasts; and opposite to each of them a post was erected; to these posts the sufferers were tied.

"You have seen them before, Apicius, have you not?" asked Cælius.

"I have," replied the other; "I was in the prison when the Tribune would have led them to sacrifice."

"Who is that to the left, nearly opposite to us?"

"That is Vivia Perpetua," answered Apicius; "I thought you knew her."

"That Perpetua!" cried Cælius. "How she is altered! The last time I saw her was at the banquet Valerius Accius gave at the Augustalia, and that is not six months ago. Ah! I remember it well; but how little could one then have guessed that she was a Christian! Well,—and that is Felicitas next to her I suppose."

"Aye, by Bacchus; then Revocatus, next to him Satur, last of all Saturninus."

"That Satur seems as if he would fain be elsewhere, look how eagerly he is speaking to the soldier who is fastening him."

It was true that Satur, though not weak in faith, had, naturally, a much greater dread of suffering than his friends. This want of natural courage was no disgrace: the Faith of Christ did not remove it, but it did something far more glorious, it triumphed over it.

"I pray you, good Pudens," he said to the soldier, "what beast is that in the den opposite to me?"

"It is a bear, as I believe, answered Pudens.

"Be of good cheer, nevertheless," said Perpetua; "that bear shall either not touch you, or his embrace though it be somewhat rough, shall be in the end the most friendly you ever received, removing you from a death of pain to a life of glory."

"Do you fear the bear?" asked Pudens kindly.

"Not fear him good Pudens, but I should have preferred any other beast for mine enemy."

"I myself am a Christian," returned Pudens in a low voice, "not as yet baptized, but hoping and desiring to be so. If I can I will give you my help in this matter."

So saying he hastened to the *spoliarium*, where the dead bodies of men and beasts were thrown out of the theatre. In the mean time, among the spectators, there was many a civil inquiry after health, many a polite interchange of compliments, and many a congratulation on the fineness of the day.

"Five sesteria to two," cried Apicius, "that Vivia Perpetua is the first to be torn."

"I will take it," Cælius. "I wish, though for the sake of patrician honour, that it might be so; for to see her stand, side by side, with that contemptible Libyan slave is too much."

"Hush!" cried his companion, "they are going to fling open the dens."

At that moment two gigantic Numidian slaves appeared, who drew back the exterior bolts of the dens and then stood aside, covered by a kind of projection from the wall, with so narrow an entrance as to secure them from danger. Perpetua and Felicitas exchanged one or two short words of encouragement; Satur was pale, but very firm; Revocatus leant as far forwards as his hands allowed, eager to catch the first sight of the animal by which he would be attacked; and Saturninus, an old officer, seemed perfectly composed.

And now they heard the shouts and threats of the den-keepers, on the opposite side, as they incited the animals to come out. And, first of all, champing his tusks, a boar rushed out, and taking an oblique direction, made at Satur; then, as if changing its mind, dashed at one of the Numidians, who was imprudently standing without-side of his place of safety, and mortally wounded him. At the next moment, a leopard, with a wild howl leapt out, and striking down Revocatus and Saturninus, fled round the arena without doing them further harm. By the management of Pudens, the bear did not leave his den, the soldier having thrown some food to him. Last of all, the bull, rushing out of his cage, threw down Perpetua and Felicitas, stamped upon them, and then passing on into the midst of the arena, stood pawing up the ground with his fore feet, swaying his head slowly to and fro, while keeping his nostrils close to the sand, slowly pacing backward, and every now and then bellowing terrifically.

Thus, in the first encounter, none of the martyrs were mortally wounded. The beasts were driven back and the sufferers led to the gate of the amphitheatre, called Sana Vivaria. There Perpetua, finding a catechumen, named Rusticus, said to him, "Take my last farewell to the Church: live in unity and love; and be not frightened with what you see of our sufferings." She and her companion were now covered over with a net, and carried back: Satur and his friends were already re-tied to the posts. The signal being given, a leopard sprung out at the former, and mortally wounded him: in a faint voice he called to Pudens to take encouragement by his death, and to receive a ring which he dyed in his blood.

Thus, according to S. Perpetua's dream, he was the first to receive his reward. Saturninus was attacked by the bear, and after the terrible embrace of a few moments, was set free.

The people began to give signs of impatience that three of their victims had escaped the beasts, and the gladiators appeared on the other side of the amphitheatre. Perpetua and Felicitas, being set at liberty, gave each other the kiss of peace, and were followed by Revocatus into the midst of the arena; and there by the swords of the gladiators, they too, entered on their rest. Their bodies were drawn out by the hooks into the *spoliarium*, and there given to their friends; their souls went home to that reward for which they had struggled so nobly.

NINE WONDERS.

In the following paragraph, Baxter, whose talents, and piety, and devotion to the good of souls no one can justly question, nine times repeats his wonder at man's unconcern about his immortal interests. He says:

"O sirs, they are no trifles or jesting matters that the gospel speaks of. I must needs profess to you that when I have the most serious thoughts of these things, I am ready to wonder that such amazing matters do not overwhelm the souls of men; that the greatness of the subject doth not so overmatch our understandings and affections, as even to drive men beside themselves, but that God hath always somewhat allayed it by distance; much more do I wonder that men should be so blockish as to make light of such things. O Lord, that men did but know what everlasting glory and everlasting torments are! Would they then hear us as they do? Would they read and think of these things as they do? I profess I have been ready to wonder when I have heard such weighty things delivered, how people can forbear crying out in the congregation; and much more do I wonder how they can rest till they have gone to their ministers, and learned what they shall do to be saved, that this great business should be put out of doubt. O that heaven and hell should work no more upon men? O that eternity should work no more! O how can you forbear when you are alone, to think with yourselves what it is to be everlastingly in joy or torment! I wonder that such thoughts do not break your sleep, and that they do not crowd into your minds, when you are about your labor! I wonder how you can almost do anything else! How can you have any quietness in your minds? How can you eat, or drink, or rest, till you have got some ground of everlasting consolations? Is that a man or a corpse, that is not affected with matters of this moment—that can be readier to sleep than to tremble, when he hears how he must stand at the bar of God? Is that a man or a clod of clay, that can rise up and lie down without being deeply affected with his everlasting state—that can follow his worldly business, and make nothing of the great business of salvation or damnation, and that when he knows it is so hard at hand? Truly, sirs, when I think of the weight of the matter, I wonder at the best saints upon earth, that they are no better, and do no more, in so weighty a case. I wonder at those whom the world accounts more holy than needs, and scorns for making so much ado, that they can put off Christ and their souls with so little; that they do not pour out their souls in every prayer; that they are not more taken up with God; that their thoughts are not more

serious in preparation for their last account. I wonder that they are not a thousand times more strict in their lives, and more laborious and unwearied for the crown than they are. And for myself, as I am ashamed of my dull and careless heart, and of my slow and unprofitable course of life, so the Lord knows I am ashamed of every sermon that I preach; when I think what I am, and who sent me, and how much the salvation and damnation of men is concerned in it, I am ready to tremble, lest God should judge me a slinger of His truth, and the souls of men, and lest in my sermon I should be guilty of their blood. Methinks we should not speak a word to men in matters of such consequence without tears, or the greatest earnestness that possibly we can. Were we not too much guilty of the sin which we reprove, it would be so. Whether we are alone, or in company, methinks our end, and such an end, should still be in our mind, and as before our eyes, and we should sooner forget anything, or set light by anything, or by all things, than by this."

From "The Castles and Abbeys of England."

IMPRISONMENT OF KING CHARLES THE FIRST IN CARISBROOKE CASTLE.

So solitary was his confinement during a great portion of his time, "that as he was standing one day near the gate of the castle, with Sir Philip Warwick, he pointed to a decrepit old man, and said—"That man is sent every morning to light my fire, and is the best companion I have had for many months." The king, however, submitted to all this severity with Christian patience and equanimity, and endeavored as much as possible to keep his mind employed. He had always had serious impressions of religion, and these were neither shaken nor diminished, but strengthened and confirmed, by the harassing restraint under which he was now placed. Devotion, meditation, and reading the scriptures, were his greatest consolations. The few books which he had brought into the castle with him, were chiefly on religious subjects, or of a serious cast. Among these was Hooker's Ecclesiastical Polity—a book which it is probable he had studied with great attention, as it related much to the national question so much agitated at that time, and in which no man was better versed. In his catalogue we find also two books of amusement, Tasso's "Jerusalem," and Spencer's "Faery Queen." His freedom, however, was more and more abridged. He was an excellent horseman, and fond of that exercise; but as this indulgence was denied, he spent two or three hours every morning on the castle ramparts. There he enjoyed at least fresh air and an extensive prospect; although every object he beheld—the "flocks straying carelessly on one side, and the ships sailing freely on the other"—brought painfully to remembrance that liberty and enjoyment of life of which he was so cruelly deprived. Thus circumstanced, he became regardless of his dress; he allowed his beard to grow, lost much of his cheerfulness; and in the expression of his countenance, betrayed the inward feelings of a patient but unhappy captive.

During his imprisonment in this castle, three several attempts appear to have been made, and chiefly by the gentlemen of the neighborhood, for his enlargement. These are severally mentioned by Clarendon, Gilpin, and the writers of the Worsley Papers, from which it appears, that by a correspondence privately settled with some gentlemen of the Island, it was agreed that the king should let himself down from a window of his apartment; a swift horse and a guide was to wait for him at the bottom of the ramparts, while a vessel in the offing was to be ready to carry him wherever he pleased. The chief difficulty was, how the king should get through the iron bars of his window; but Charles assured them that he had already made experiment of the passage, and had every reason to believe that it was sufficiently large to admit his person. All being ready—the night dark, the fortress quiet, and not a whisper of suspicion of what was going on—everything promised a successful issue. The signal was then made. Charles appeared at the window, and seeing his friends in attendance, signified his readiness to make the attempt at once. But what was his disappointment and the mortification of his friends, who stood watching him with unspeakable anxiety—when he found that, in his eagerness to lay hold of any rational means of escape, he had miscalculated the width of the aperture! Having protruded his head and shoulders, he could get no further, and what was worse, he could not draw himself back. His friends at the bottom of the wall heard him groan in distress, but durst neither relieve him by word or act, without alarming the sentinels, and thus sacrificing their own lives. It was a moment of agonizing suspense. At length, after repeated exertions, the king succeeded in extricating himself from his perilous situation, and waving his hand before the light as a signal, retired mournfully to his couch, there to brood over this fresh blow to his hopes and the defeated loyalty of his friends.

In the next plan laid for his escape, from the same window, implements having been secretly conveyed to him for that purpose, Charles contrived, by night-work and with "wonderful trouble," to saw the massive iron bar asunder, which had proved the great obstacle in his last attempt. But all these schemes were alike unsuccessful; and until the treaty of Newport, of which some interesting particulars are related by Sir Richard Worsley—the king remained a close prisoner in the Castle of Carisbrooke. He was then seized by the army, and carried a prisoner to Hurst Castle. "Just at the break of day," says Worsley,—"in an extract from Colonel Cooke's Narrative,"—"the king, hearing a loud knocking at his outer door, sent the Duke of Richmond to learn the cause, who found there a person who said his name was Mildmay—a brother of Sir Henry Mildmay, and one of the servants placed by the Parliament about the king's person. On the duke's inquiring his business, he answered that there were several gentlemen from the army, who were very desirous to speak with the king. The duke carried in this message, but the knocking still increasing, the king gave orders for their admission. The doors were no sooner opened, than those officers rushed into the bed-chamber before the king could rise from his bed, and abruptly told him that they had orders for his removal. 'From whom?' inquired the king. 'From the army,' they replied. 'And to what place?'

inquired the king. 'To the castle,' said they. 'To what castle?' demanded the king. They again answered, 'To the castle.'—"The castle," said the king, 'is no castle;' but added, that he was well enough prepared for any castle, and therefore required them to name it, when, after a short whisper together, they said, 'Hurst Castle.'—"Indeed!" replied the king, 'you could hardly have named a worse.' . . . The Duke of Richmond then ordered the king's breakfast to be hastened, presuming that there was little provision made for him in that desolate fortress, but before his majesty was well ready, the horses being come, they hurried him away, only permitting the duke to attend him for about two miles, and then telling him he must go no further. He therefore took a sad farewell of the king, being scarcely permitted to kiss his hand. The king's last words to the duke were, 'Remember me to my Lord Lindsay and Colonel Cooke, and command Cooke from me never to forget the passage of this night!' He then proceeded a prisoner to Hurst Castle, "which at that time," says Warwick, "contained only a few dog-lodgings for soldiers." In his way to that dismal receptacle, he accidentally met Mr. Worsley, one of the gentlemen who had so generously risked their lives for him in the above-mentioned attempts to escape. Charles wrung his hand with affection, and pulling the watch out of his pocket, gave it to him, with these words—"Keep this in remembrance of me: it is all my gratitude has to give." This watch is still preserved in the Worsley family; it is of "silver, large and clumsy in its form; neatly ornamented in the case with filagree work, but the movements are of very ordinary workmanship, and are wound up with catgut." On his arrival within its walls, the "solitude and dreariness of the castle struck like a death-damp to the heart of Charles!" Never till this moment had he thought himself in danger, but now suspicions of secret assassination haunted his mind, and as he looked around him, and compared Hurst Castle with that which he had left, "Here," said he to himself, "were the place for such a deed!"

Interesting sketch from Taylor's 'Facts in a Clergyman's Life.'

A MEMORIAL OF GOD'S MERCIFUL PROVIDENCE.

The evening of the Lord's day is peculiarly a time of rest to His ministers; for the day itself, though a day of rest to others, is a serving-day to us. Joyful and blessed our serving is, but it is often laborious and fatiguing. At no time does the cheerful quietness of my family circle seem so delightful to me as on the evening of the Lord's day.

The evening prayers were over, and our family party had separated for the night. I remained alone after every one had retired to rest, that I might see if the doors and shutters were closed, and the house in safety. As I stood in one of the passages I heard the deep stillness of the night was broken in upon, by the sudden rising of the wind. A door in the courtyard was slamming so violently, that I went out to close it, and I found that the wind had begun to blow a gale; but as our residence stood high, and open to the southwest, there seemed to me nothing unusual in the loud and sweeping wind which blew warmly and strongly over my face.

Before I retired to my own chamber I went, as I usually do, to give a passing look to the children of the household.

By the side of one of the youthful slumberers I lingered for some minutes. He was then the youngest of the family, and a younger brother's child. My mother stood beside me—for he slept in the dressing-room adjoining her chamber—and shading the light I carried with my hand, we looked down on the calm sweet countenance of the sleeping boy. There is something very lovely to me in the innocent security of a child's repose, the cheek so delicately flushed on the side pressing the pillow, the eyelids so lightly closed, and the soft, regular breathing just parting the rosy lips. I rather touched than clasped the little hand, carelessly resting on the pillow, and more than once I stooped down to kiss the soft cheek of the unconscious child, so tenderly loved by us all. As I turned away I heard the roar of the tempest from without; but all was peaceful in the hushed stillness and the soft gloom within.

It was impossible to sleep, nor could I wish to sleep during that awful night; and yet I was too fatigued not to feel at times almost overcome with drowsiness. The wind became louder and mightier in its force; never had I heard such long terrific blasts. At times there came a long, long pause of deep and awful stillness, as if the tempest were collecting its strength—like the string of a bow strained back, or the mountain-billow drawn down to its lowest depths, and thus gathering force to rise to a towering height, and to burst with overwhelming power—and then the blast came rushing on, and the house seemed to rock to its very foundations. Hour after hour passed, but there was no cessation of the hurricane. I thought of those who were out upon the sea, exposed to its wildest fury; and who could do otherwise than pray for all such? But as my spirit turned to Him, "who walketh upon the wings of the winds," I remembered that He is as gracious as He is glorious—as merciful as He is mighty. I felt how great a privilege it is that we are permitted, and indeed invited, to commend all for whom we ought to pray to His good providence, and to His all-sufficient grace; and it was then a high and holy delight to call upon Him, who, while "He thought it not robbery to be equal with God," came in the likeness of man, and lived and died among men, sharing our griefs and carrying our sorrows.

I thought of Him asleep in the midst of the storm, and I could not help, like the fearful disciples, entreating Him to rebuke the tempest, and say, as He said in answer to their prayer, "Peace, be still." Oh, the blessed privilege to have such a refuge, such a Saviour!—so gentle, so sympathizing, so humane a friend! Still the storm continued, when suddenly there came one heavy thundering crash, which seemed to fall upon the house. What it was, and where it was, I knew not—but I did not stop to think of what or where, for I found myself rushing forward to the chamber of the child I had left some hours before sleeping so softly. As I sprang up the stairs, a bell rang violently, and then I heard the sound of feet rushing backwards and forwards, and loud frantic shrieks. I was in time, and perhaps only just in time. I found my mother struggling with all her strength to force her way into the dressing-room where

the child slept. When the crash came, the partly-closed door had suddenly shut. She could just open it, and was able to see the situation of the child, and hear his cries of terror; but all her efforts to enter the room were in vain. My sister had also sought the room, and had rushed round to the other door, which opened into the passage, and she was using all her strength to burst it open, but in vain; the door had been locked from within, and resisted all her efforts. Never shall I forget the whole scene as it then appeared—never shall I cease to shudder when I think of the situation in which I found the child—the roof rent wide open to the sky, and the heavy masses of brick and timber tumbling about me, and the wind, sweeping in, and bellowing with its mighty voice; and the troubled moonlight showing to me in the further corner the couch of the child almost buried in the ruins. I heard his piteous cries, and they brought joy to my heart, for I thought at first that all was over, that he had been crushed beneath the frightful ruins. He also heard my voice, and called upon me by my name; and with a desperate effort, which seemed easy to me at the time, I forced back the door, which the falling mass had almost closed, I sprang forward, and was permitted to reach the child. Just sufficient space was left me to draw him forth, for the rubbish was as high as his chest. In a moment I had drawn him from the room, and placed him in my mother's arms unhurt. I had no sooner reached the adjoining room, than there came another dreadful crash—the whole of the roof, and chimneys, and ceiling, as I afterwards found, had fallen in. But the child was safe, and we were blessing God with him in our arms, as we hastened with him to a place of greater safety.

Blessed be God's holy name! this was but one instance among many more, of the mercies of His providence on that eventful night, that night to be much observed in our recollections of His goodness, and our thanksgivings for His deliverances!

When I afterwards visited that chamber, I found it in a ruinous heap of brickwork and timber, bared to the open sky. The beam which had been snapped in the middle, hung slanting just above the bed of the child, and a few large heavy slates were still suspended over the spot where his fair head had been lying—a broad mass of the ceiling had fallen, like a smooth canopy, upon the wooden parapet which surrounded his Indian crib, and under it his tender limbs had been so gently shielded that the bed clothes had not even been pressed down. But on the pillow, just where his head had rested, a joist had since fallen, and would probably have struck his temple with a fatal blow.

From that same room a large and heavy wardrobe had been removed only the night before, which otherwise must have been forced through the ceiling, and have inevitably fallen on another youthful sleeper in the room beneath. It had been also proposed not long before, to move the crib of the child to another side of the room, to the very spot where the whole weight of the chimneys had fallen, and where he must have been crushed to death. But it was His will who hath said "There shall not an hair of your head perish," to preserve us in safety during those hours of danger. One of our family circle assured me that at the awful crisis of the tempest, she heard those very words: "There shall not a hair of your head perish!" spoken distinctly as by a human voice, in her ears. I know few persons less superstitious than she is—but she declared she never heard any words more distinctly spoken. How fervently do I pray, that all we who were spared may live to show forth His praise, not only as we did then, with our lips, but in our lives.

THE HARDENED CRIMINAL SOFTENED.

The following anecdote was related by Dr. Barth, of Wurttemberg, at the annual meeting of the United Brethren, held in London, for the special object of imploring the Divine blessing on their missions in Labrador, and a prosperous voyage to the vessel which carries out to their settlements yearly supplies of such necessities as the inhospitable climate of that northern latitude cannot afford.

"In a town in the north of Germany a man was convicted of murder, and from the time of his condemnation several ministers, with much zeal and Christian love, endeavored to render him sensible of the heinousness of his sin, hoping to lead him to employ his short remaining time in seeking peace with God, through the merits of our gracious Redeemer. But their efforts seemed all unavailing; his disposition remained savage, his heart obdurate, his mind unconvinced, and the time of his execution drew nigh, almost unregarded by him, to the deep pain and anxiety of his spiritual advisers. The day before that appointed for his paying the penalty due to the outraged law of his country and his God, he was standing before the window of his cell, looking upon the scene without, and watching a little child of three years old playing by the side of a river, which ran by the walks of the prison. Suddenly the child fell into the water. The prisoner, alarmed and horrified at the imminent danger, immediately raised his voice and shouted; the mother was within hearing, and instantly saw her child struggling in the river. She plunged into the stream, and succeeded in rescuing her child from a watery grave. In the gratitude of her heart she hastened to the prison, to thank the person who had been the means of saving the life of her child. The poor criminal took the child into his arms, and his feelings so overpowered him that the hardened man shed tears.

"Sympathy with another's danger, and joy over his rescue, had softened the heart which before was closed to every entreaty of his minister, and he was now led to feel that he was a sinner, and to seek for pardon."

This anecdote told powerfully in illustration of the blessing which attends the endeavours of Christians for the salvation of the heathen. Hearts which had remained shut up in selfishness, and had enjoyed no happiness in themselves neither, in the midst of their unconcern about their fellow-creatures' good, have been melted into tenderness at the discovery of suffering abroad, and have become solicitous about their own wants while learning to feel for the destitution of others. The hardened criminal, unconcerned about the destruction of his own body and soul, is roused with a concern for the loss of a mother's best treasure; he sounds the alarm, the child is rescued, and a thank-

ful mother hastens to carry to the outcast her thanks for a service rendered to her even by him. He sees himself in a new light—he has even been the instrument of conferring a benefit! And if the over-joyed parent cannot be satisfied without expressing her gratitude to the criminal who has done her good, will the criminal stand back and not yield thanks to the perfect Being who left the throne of glory to rescue the hopeless sinner from the wrath to come?

Ah, Saviour! make the tidings which come to us, by the triumphs achieved by the Gospel in distant lands, melt the hearts of careless sinners! Let them become conscious of their own want of a Saviour, and may they throw themselves into the arms of Him who will draw them out of the perilous waters of alienation from God, and bring them to a safe landing of a firm trust in the blest Deliverer, and a consistent walk in imitation of his bright example.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, JULY 28, 1849.

THE PURITANS.

The silly fashion of lauding these men to the skies, as martyrs to civil and religious liberty, has had its day, and is now nearly run out. Impartial history will yet paint their real character in its true colours. We are glad to observe that it is beginning to be understood, even in New England itself, and that the secular press there is not afraid to speak out. Thus the Providence (R. I.) Journal lately said, "For ourselves, we should as soon assert of Pope Leo X. that he was the author of the Reformation, or of Archbishop Laud, that he was the founder of Congregationalism, as of the Puritans of Massachusetts that they were the discoverers, or even the most distant promoters of religious freedom."

On this the Boston Times remarked:—

The Journal is right. The Puritans of Massachusetts have not the slightest claim to be considered as friendly to religious freedom. They made no pretensions to such liberality, which they were wholly unable to comprehend, and which they regarded as a sinful thing in others. The religious freedom to which they were friendly was of that kind which makes free with the opinions of other people. There is a great deal of humbug extant about our ancestors, and we expect soon to hear that they knew all about steamboats, the electric telegraph, and Paixhan guns. Assertions of the kind wouldn't be a particle more absurd than those which are made in support of their toleration of freedom of opinion in matters of religion.

The Boston Republican says:—

There is a distinction to be taken in reference to the history of New England, which deserves more consideration than it has received. The general term "puritan" covered several classes, having very different views and purposes, but who agreed in their principal religious doctrines, and in dissatisfaction with the Church of England "as by law established." Of these, some became separatists, and under various names, such as Independents, Brownists, &c., established ecclesiastical organizations out of the national church, while others remained in the church with a view to a reform in its usages. The latter continued members of the establishment till the passage of the act of uniformity, in 1661, and hence are termed nonconformists.

The same paper states that the colony of Massachusetts Bay was founded by Puritans, but not by separatists, and adds—

The settlers belonged to that class who set up Presbyterianism as an established religion in England, merely diverting the tithes from Episcopal rectors and settling them upon Presbyterian parsons. They never in the early period of their history, disavowed their connection with the Church of England: and one of the first disputes between Roger Williams and the authorities of Salem was upon this very question. They never professed a belief in the liberty of conscience, never promised it to others, and never granted it till circumstances compelled a relaxation of their "act of uniformity." They would be astonished and chagrined, could they come among us and hear some of the explanations by which their conduct is now-a-days defended.

Of these martyrs to conscience, these victims of ecclesiastical tyranny—the Providence Journal, again, draws this complimentary sketch:—

It was they who voted themselves the saints of the earth, and proceeded to exterminate all who were not of their own way of thinking, with a vehemence that shocked their brethren in England and called forth the remonstrances of such men as Sir Richard Saltonstall and Sir Henry Vane, and even of Oliver Cromwell himself. They aimed to enforce Puritanism by law and to annihilate every thing that looked like dissent. They drove away from their Commonwealth all who presumed to question their spiritual tyranny, and when the refugees found an asylum in the settlements at Providence, Warwick and Newport, they aimed to extinguish the settlements themselves. For this purpose they forbade the Rhode Island colonists to come into their jurisdiction, and permitted no kind of traffic with them; they excluded them from the New England confederacy, and left them alone to the mercy of the Indians; they misrepresented them to the government in England, and endeavoured to prevent their obtaining a charter; in short, their whole policy was one of subjugation and extermination to all who dissented from their civil or ecclesiastical creed. They dictated the law both to the Plymouth and the Connecticut colonies, and the greatest fault of these colonies, especially

of the former, was that they were timidly subservient to the rulers and elders of Massachusetts, and became too often the servile executors of their persecuting policy. Of religious freedom these Puritans had not the faintest conception; toleration they regarded as a ruinous evil; and the principles which exonerate them from blame in these respects and entitle them to the indiscriminate praise they sometimes receive, would also justify all the acts of religious intolerance recorded in modern history.

THE LATE DAVID B. OGDEN.

The Church in New York has sustained a great loss by the death of this distinguished layman. Amid the cares and toils of most successful professional life, Mr. Ogden always found time to bestow upon the service of the Church. To her councils he brought the same extensive knowledge, profound wisdom, and calm deliberation, which rendered him so justly eminent at the bar. We last saw him at the late meeting of the trustees of the General Theological Seminary. How much will we miss that thoughtful face, that mild, earnest voice, that gentle unassuming manner, which showed how the power of mighty intellect may be softened by the blessed influence of Christian faith!

We have never known a man, of such eminence, who bore his high honor with so much meekness, and so little pretension. He left it for others to find out what he was; *he never told it himself*. And they could have little penetration, who were long in Mr. Ogden's society, without discovering in him all the noble qualities which grace the Christian gentleman. He has bequeathed to his family a rich heritage in a name associated with all that is high, noble, and honorable. There is but one feeling, one expression in relation to Mr. Ogden among those who knew him best; and this is alike honorable to his late associates and to him whose unobtrusive virtues are so justly appreciated. This is declared by the following resolutions, adopted at a meeting of the New York Bar. The following were the officers of this meeting:

President—Hon. Samuel Jones.

Vice-Presidents—Hon. Ogden Edwards, Hon. F. J. Oakley, Hon. J. W. Edmonds, Geo. W. Strong, Esq., Hon. Wm. T. McCoun.

Secretaries—John L. Lawrence, Wm. Kent, Thos. L. Wells, Wm. H. Harrison, Esqrs.

After appropriate remarks by the President and by Mr. Ketchum, the following resolutions were unanimously adopted: ED. BAN.

Resolved, That the New York Bar has heard with deep sensibility of the decease of its distinguished ornament, DAVID B. OGDEN, the venerable citizen, the profound lawyer, the warm-hearted friend, and the devout Christian.

Resolved, That, throughout a long professional career, our lamented friend has set a bright example to his professional brethren, of all those virtues which give dignity to their calling and respectability to its members.

Resolved, That in this afflictive dispensation of Providence, our city, state and country are called upon to mourn the loss of one whose fame was co-extensive with our Union, and whose departure from among us will leave a melancholy void, not only in the domestic circle, but in all those relations which identify a good man, an able jurist, a disinterested patriot, with the age in which he lives.

Resolved, That the bar of New York most cordially sympathize with the family of the deceased in their afflictive bereavement, and that as a tribute of respect to the memory of our venerated friend, we will wear the usual badge of mourning for thirty days.

ST. LOUIS.

We have felt the deepest anxiety in relation to the Bishop and Clergy of our Church in this desolated city. We are sure that their devotion will not be found wanting in this hour of trial.

A letter from a Clergyman of St. Louis has been delayed in reaching us, by our absence. After picturing "the awful scenes of distress" to be witnessed there, he says—"the Bishop whose Parish is large, is busy day and night, but retains his health remarkably." We trust the mercy of God will preserve him amid his dangerous but blessed labors—and that the same gracious Being will stay the pestilence which has nearly decimated this flourishing city.—ED. BAN.

We observe that, in addition to those previously set forth by the Bishops of New Jersey and Pennsylvania, the Bishops of Massachusetts, Rhode Island, Delaware, Ohio, and Tennessee, have appointed appropriate services to be used in their respective dioceses on the approaching national Fast. The Bishop of Vermont, in a letter to his clergy, authorizes them to select any one which they may prefer amongst the forms of prayer which the other Bishops have published.

Our favourite *Inquirer*, of this city, says, "Every where throughout the country, the recommendation of President Taylor with reference to a Day of Fasting, Thanksgiving, and Prayer, is responded to in a truly Christian spirit. We notice these indications with sincere pleasure. They are suited to the times in which we live, and to our character as a moral, Christian and enlightened people."

SON OF BISHOP DOANE.—We are gratified in meeting with the following handsome notice of our esteemed young friend, Wm. C. Doane, in the *Home Journal*, edited by two of our country's distinguished literati, Geo. P. Morris and N. P. Willis. Master Doane has not yet numbered as many summers as these gentlemen suppose, but we trust is destined for many years of usefulness in the holy ministry of the Church, to which he has already consecrated his youthful heart and future life.

We copied recently, from the Burlington "Missionary," (under the head of "Two Gems," and in company with a poem by Tennyson,) a beautiful piece of poetry which was signed "D." and which, we thought, bore sufficient intrinsic evidence of being the production of Bishop Doane. We have learned since, that it was written by the son of the Bishop, a young man of twenty, who is conducting the periodical in which we chanced to find it. Having treasured in our memory, for many years, one or two of the most beautiful poems in the language written by Bishop Doane in his early professional career, we thought we recognized the peculiar rhythm of his genius in the thoughts which these lines embodied. They certainly indicate the finest poetic perception.

The Rev. Dr. Morton, Chairman of the Library Committee of the Society for the Advancement of Christianity in Pennsylvania, desires us to say that the notice of missing books lately published in our paper has caused many of them to be returned; but that the following are still unaccounted for; viz.: Seabury's Sermons, 2 vols.; Dr. Bull's Sermons, 3 vols.; Evangelical Tracts, 1st vol.; Religious Tracts, 6, 7, 9 and 11th vols.; Josephus, 2d vol.; Rollin's Ancient History, 1st vol.; Rosenmuller, 3d vol.; Griesbach's New Testament, 1st vol.; and Mosheim's Ecclesiastical History, 1st and 2d vols.

Contributions to the Library, either in books or money, will be thankfully received by Dr. M., 9 Clinton street.

ORDINATIONS.—In St. John's Church, Portsmouth, N. H., on the 11th inst., Mr. Wentworth L. Childs was admitted to the holy order of Deacons, by Bishop Chase.

In Christ Church, Macon, Geo., on the 13th May, Messrs. Wm. J. Perdue, George Macauley, and James D. Gibson were admitted to the holy order of Deacons, by Bishop Elliott.

In St. Paul's Church, Alexandria, on the 13th inst., the following gentlemen, members of the graduating class of the Theological Seminary of Virginia, were admitted to the holy order of Deacons, by Bishop Meade; viz.: Messrs. Robert D. Brooke, Wm. D. Hanson, Wm. L. Hyland, Wm. N. Irish, Edmond Richards, W. H. C. Robertson, Theodore S. Rumney, and C. H. Shield, Jun.

In St. Paul's Church, Albemarle, Va., on the 30th ult., the Rev. Samuel R. Slack, Deacon, and minister of the parish, was admitted to the holy order of Priests, by Bishop Meade.

In St. Stephen's Church, Portland, Me., on the 8th inst., Mr. George Slatery was admitted to the holy order of Deacons, by Bishop Burgess.

CONVENTIONS.—We have received the Journal of the late Pennsylvania Convention, printed in the usual handsome style of Messrs. King & Baird; and also the Journals of North Carolina, Georgia, and Michigan.

AFRICAN MISSION.—The Rev. Eli W. Stokes, (coloured) Rector of Christ Church, Providence, R. I., has been appointed by the Foreign Committee a missionary and schoolmaster at Cape Palmas; and expects to sail from Baltimore in the Liberia packet of the 1st of August.

"Who wrote Alice, or the New Una?" This, says the *Home Journal*, of New York, is the question which everybody is asking; and it adds, "We know, and perhaps when people are weary of guessing, we shall tell." The authorship is no such great mystery, nor do we think it worth the trouble of "guessing;" we also "know," and at once "tell," that it is by the Rev. G. Huntington, M. D., late assistant minister of the Church of the Holy Apostles, New York.

A Pervert to the Church of Rome

We have been favoured with a copy of an Address before the Trustees, Teachers, and Students of Burlington College, on the late anniversary of American Independence, by the Right Rev. G. W. Doane, D.D. LL.D. It is entitled, "The Men to make a State; their Making, and their Marks;" and the dedication is "to Major General Winfield Scott, General in Chief: a Model of the Men to make a State." This eloquent production abounds with "thoughts that breathe, and words that burn;" and it is enough to say that it is worthy of the Bishop of New Jersey.

PENNSYLVANIA.—On the 17th inst., Bishop Potter laid the corner stone of a new church, at Milton; and next day consecrated St. Mark's church, Northumberland; in this diocese.

We copy from the *English Churchman* the following interesting reports of proceedings in the House of Lords and House of Commons on the 19th and 22d June. It will be observed that the majority against the Jew Bill was 25 out of 165, being larger than it was last year, when it was only 35 out of 221. Yet notwithstanding this second defeat, a new writ has been moved for the city of London, that Baron Rothschild may be elected again. The electors may return him a hundred times; but we have confidence in the House of Lords that they will deal in the same manner, or even more decisively, with that modern spurious liberalism which deliberately prefers one who, if he be true to his creed, denies and blasphemes, to one who confesses and worships, our blessed Lord and Saviour.

The Earl of Carlisle moved the second reading of the Parliamentary Oaths Bill, and after remarking that it was not identical with the measure rejected by the House last session, proceeded to state the grounds on which he thought it entitled to the favourable consideration of their lordships. The substance of his argument was, that unless there were some grounds of overpowering necessity to the contrary, in no case ought civil disqualification to be attached to religious opinions, and in such a spirit all recent legislative enactments on religious subjects had been framed, for the political disabilities of the Roman Catholics and various classes of Dissenters had been successively abolished. The Jews, though admitted to municipal privileges were the only religious community debarred of political rights; but there was not, as far as he could see, a single valid reason upon which they could be refused a seat in the House of Commons. The noble lord then combated in detail the various objections against the measure, and concluded an eloquent speech by moving that the Bill be read a second time.

The Earl of Eglinton admitted that the lapse of years and the extinction of families might have rendered necessary some alteration in the Parliamentary oaths, but the real object of this Bill was to remove Jewish disabilities, and enable Baron Rothschild to sit for London. That constituency must have known that the person they elected as their representative, however worthy in his private character and distinguished by worldly position, was really ineligible, because he could not take the oaths prescribed by Parliament. This was therefore, a retrospective measure. But he objected to it chiefly on religious grounds. The Jews suffered no persecution in this country; but the solemn duty of their lordships was not to permit those who did not believe in Christ to legislate for a Christian Church and nation. He moved that the Bill be read a second time that day three months.

The Duke of Cleveland thought after Quakers, Moravians, and every class of Dissenters, had been admitted to seats in Parliament, it would be a great hardship and injustice to exclude Jews, being British-born subjects of Her Majesty.

The Archbishop of Canterbury believed the effect of the Bill would be to lower the character and obligations of members of Parliament, by making it matter of indifference whether they belonged to the Christian communion. The events which had occurred within the last year made it imperative on their lordships to reject this Bill. England stood in a peculiar position—a monument of freedom and social order; he did not hesitate to attribute her pre-eminence among the nations to her national Christianity, which would be grievously affronted by the admission of Jews to seats in the Legislature.

The Archbishop of Dublin had always been a firm and unflinching advocate for the removal of all religious disabilities. It was inconsistent with the principles, and repugnant to the genius of Christianity, that civil disqualifications and penalties should be imposed on those who did not conform to it. Parliamentary electors should be left to decide for themselves the eligibility of Jews to seats in Parliament; their hands should be tied by no restriction which nothing but a strong public necessity could justify, and no such justification existed for the exclusion of the Jews. Their lordships must either retrace their steps, and exclude from office all who did not belong to the Established Church, or they must in consistency consent to the abrogation of this last restriction.

The Bishop of Exeter opposed the Bill. In a republic every citizen had an equal right to all franchises, distinctions, and offices, but in a monarchy like ours, which rested on a distinct contract with the nation that the Sovereign should "maintain to the utmost the laws of God and the true profession of the Gospel," no one had a constitutional right to any franchise or honour unless he could serve the Crown in those particulars to which the monarch had pledged himself. A Jew could not be a faithful counsellor to the Crown in maintaining the laws of God and the true profession of the Gospel, and therefore had no claim to the distinction now sought for. He had no wish to quote Scripture in the heat of debate; but yet he must not scruple to tell noble lords that Parliament was bound, as every individual was bound, to remember that "whatever we do, whether in word or in deed," we are to do all "in the name of the Lord Jesus." (Hear, hear.)

The Earl of Shrewsbury supported the Bill so far as it contemplated the emancipation of the Jew, but regretted that one of its provisions most unnecessarily and unjustly restricted the Catholic. He should endeavour in committee to modify that part of the Bill, so that there should be one form of oath for all.

The Earl of Winchelsea solemnly adjured their lordships not to pass the Bill, which was dictated only by a spirit of infidelity too characteristic of their legislation for the last twenty years, lest they should incur the awful condemnation of those who openly rejected the Messiah.

The Duke of Argyll contended that the admission of the Jews would not affect the Christian character of the country or the legislature. They could not secure the Christianity of any assembly by the oaths imposed. The other House of Parliament was not Christian in the high sense of the word. Even among their lordships they had no means of guaranteeing the realities of the Christian faith and character. They might inherit the graces and piety of a Wilberforce or the scepticism

of a Boilingbrooke. Having admitted to Parliament every sect of religious faith, and every school of philosophical opinion, some of which were essentially un-Christian, such as the Unitarian, they could not maintain the disabilities affecting the Jews.

Earl Nelson and the Earl of Desart opposed the Bill, which was supported by the Earl of Wicklow.

The Bishop of Oxford drew a wide distinction between admitting the Jews to social position and civil power by permitting them to administer the law as magistrates, and giving them seats in the Legislature to make laws for a Christian Church and people, which, if true to their own profession, they could not do. Their being no Jewish constituencies in this country, there was great danger in opening the doors of Parliament to a mere money power, apart from all other considerations. They could neither measure the interest which Jews had in seeking admission to the Legislature, or the means they had at command to obtain seats in Parliament. If they destroyed the groundwork of Christianity upon which their legislation was based in order to gratify for a time a handful of ambitious men, they would destroy Christian England, and ruin the asylum of the scattered Jews.

Lord Brougham ridiculed the alarms of the Bishop of Oxford as the most extravagant of all chimeras. Having accorded to members of the Hebrew persuasion judicial functions, official station, and the elective franchise, with power to canvass and spend money at elections, it was absurd attempting to draw an impassable line between those concessions and their admission to seats in the Legislature.

The Earl of Carlisle having replied, their lordships divided—

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HOUSE OF COMMONS.—THE AFFAIRS OF ROME.—Mr. Anstey stated that in the correspondence with Her Majesty's representative in Paris as to the affairs of Rome, which the noble lord had laid on the table a few days ago, he found a letter from Cardinal Antonelli stating that—"the Holy Father, who has been much affected by the interest and sympathy which Her Majesty the Queen of England, your august Sovereign, has been pleased to show for him in the letter which she addressed to him in the month of January last, is encouraged by the hope that Her Majesty's Government, who takes a lively interest in the order and peace of Europe, will be pleased under the present circumstances to co-operate in the best manner in order to put a stop to a state of things so detrimental to the general peace and to the happiness of nations, and to support with their powerful influence the co-operation claimed for the re-establishment of the legitimate power of the Holy Father, whose independence is more than ever necessary for the exercise of his authority in the Catholic world." This letter of Her Majesty was not included among the documents; and what he wished to ask the noble lord was, whether the letter was such as would lead to the inference drawn from it by Cardinal Antonelli; and whether there was any objection to lay the letter on the table of the House?

Lord Palmerston.—The letter to which the hon. and learned gentleman refers was a letter addressed to the Pope by Her Majesty. The Pope, as is usual under such circumstances, addressed letters to the Courts of Europe, and amongst others to Her Majesty, announcing that he was obliged to retire from the Roman States, and soliciting generally the goodwill and confidence of the Courts to which the letters were addressed. The answer returned was also such as it is usual to return to letters of that kind, expressing regret at the events that had occurred, and the great satisfaction it would afford Her Majesty to learn that the difference between the Pope and his subjects had been put an end to, and stating, of course, that she would be glad if she could assist in a reconciliation. It is not usual to lay letters of that kind, which are of a formal character, on the table of the House. The correspondence as bearing on the acts of the British Government had been laid before Parliament, and the House was therefore in perfect possession of the views and intentions of Her Majesty's Government with respect to the matter in question. The letter was one for which Ministers were responsible.

Mr. Roebuck, stigmatizing in severe terms the conduct of France in relation to Rome, called upon Lord Palmerston to express his marked, unequivocal, and strong disapprobation of the interference of that nation in the civil affairs of other people, and inquired whether he had expressed distinctly to the French Government that the transactions passing before the walls of Rome had not only found no favour with the people of England, but were worthy of severe reprobation.

Lord Palmerston replied, that a minister of the Crown was placed in a delicate position when called upon to pronounce a judgment upon the conduct of a foreign Power in respect to matters in which the British Government had declined to be a party; but Her Majesty's Ministers had witnessed the circumstance to which Mr. Roebuck had alluded with deep regret, and more, in the present state of things, he could not be expected to say. They had from the outset deprecated the intervention of any foreign Power in the affairs of Rome, and they thought the course pursued by France an unfortunate one.

The Rev. Theo. Philip Barber, having resigned the charge of St. Philip's Parish, Laurel, and accepted an invitation to the rectorship of the "Great Choptank Parish," Cambridge, Md., requests that his letters and papers may be directed accordingly.

TO CORRESPONDENTS.—Several necessarily deferred communications will appear next week. The acting editor has only felt at liberty to open such letters as are addressed to the Rev. Mr. Ogilby in his editorial capacity. A number, not so addressed, have been received; and this will account for the delay which may be experienced in their acknowledgment.

Clerical Changes.

The Rev. J. P. T. Ingraham, having resigned the charge of Trinity Church, Milwaukee, Wisconsin, and become a missionary in Nashville, Tenn., desires letters and papers directed accordingly.

The Rev. D. Caldwell, from continued ill health, has resigned the rectorship of St. Paul's Church, Norfolk, Va.

The Rev. Chas. F. Lewis, late of the Diocese of Ohio, has accepted a call to the rectorship of Trinity Church, Monroe, Michigan.

The Rev. W. R. Nicholson, late of New Orleans, has accepted a call to the rectorship of St. John's Church, Cincinnati, a parish lately organized.

New Publications.

LECTURES ON THE PASTORAL OFFICE; delivered to the Students of the Theological Seminary of Alexandria, Va. By the Right Rev. Wm. Meade, D. D.—New York, 1849; Stanford and Swords; 8vo. pp. 241.

We learn from the preface, that these Lectures have been delivered for a number of years past to the graduating class of the Theological Seminary of Virginia, during which the wish for their publication has often been expressed; though, as the Right Rev. author modestly observes, "nothing was further from his thoughts when they were first prepared."—They number nineteen in all, on the following important subjects;—the Power, Responsibility, and Holiness of the Ministry;—a zealous affection for the office, and diligent performance of its duties;—Preaching;—the Law of Proportion;—rightly dividing the Word of truth;—Experimental and Practical Teaching;—Faithfulness in Preaching;—an affectionate earnestness and particularly in preaching;—plainness of style; reading sermons, or extemporising; the delivery and length of sermons;—the Application of sermons;—the Reading of the Service in a right spirit;—the administration of the Sacraments;—religious education of the young, and exercise of discipline;—Pastoral Duties;—certain weaknesses and improprieties which hinder a minister's usefulness;—the Ordination vows, and previous subscription.

THE OBEDIENCE OF FAITH; Seven Sermons, delivered on his Visitations to the Churches in his Diocese, during 1848-9; by the Right Rev. L. Silliman Ives, D. D., LL.D., Bishop of North Carolina. New York, Stanford and Swords; 12mo. pp. 161.

This beautifully printed volume is inscribed by their Bishop "to the Faithful and the Penitent in the Diocese of North Carolina; with his blessing upon them, and his earnest request for their prayers, that he may be found among them, 'perfecting holiness in the fear of God' in this life, and participating in the rewards of humble and obedient devotion to the Cross of Christ in the life to come."—The titles of the seven sermons are—The Kingdom of Heaven discerned only by Faith—How to insure the fruits of Regeneration—How to be Christ's Disciples—The case of the Baptized without Self-Discipline—Self-Examination—The case of those who resist Christ's Reign—Obedience the way to Knowledge.

Communications.

For the Banner of the Cross.

THE WITNESS WITHIN.—REPLY.

MR. EDITOR:

For the friendly remarks of your correspondent, J. W. M., he has my cordial thanks. I admire the acuteness of his article. I am gratified that he so largely agrees with me, nor do I regret his leaving hardly enough difference for a debate. And I (of course) freely allow him to "show his opinion," and to controvert mine. But in preparing my paper on "The Witness Within," I rather deprecated controversy, having an eye chiefly to practical results, and believing that a closely defined discussion, on a matter above both physics and metaphysics, would produce more arguments than conclusions. Out of those sciences, and indeed all through the dictionary, words have their general sense nine times, or ninety-nine times, for once that they are confined to their strict meaning. In the Bible, this rule is perhaps universal. Definitions are wanted where the thing meant cannot be reached without them; but in many cases they rather tend to the captivation of the commons, or the comfort of the self-captive, and particularly well do they often serve as ambush for skirmishers. Where common sense apprehends the idea at once, or can "take it by violence," only common words are required.

By the testimony of "our spirit," I mean the attestation of conscience, the "consciousness" of a good conscience, of a "pious spirit," of renewed principles and affections; conscience being the fundamental moral endowment of the Holy Ghost. The conscience is the witness; goodness in the conscience is the thing witnessed; and consciousness is the perception of the testimony, the ear by which we hear the voice of the witness. And the testimony is borne to ourselves, i. e., to our souls—to our judgment, I would say, to be technical; but it may be questioned whether judgment ever acts alone in moral determinations; the testimony is borne to our mixed judgment. On the contact or rather coalescence of the words "conscience" and "consciousness," see Johnson, (3) on the former, from Bacon,

Hooker, Denham, Pope; and do. (2) on the latter. That "in the New Testament the same word is used for both," is amiably granted by my opponent.

The other testimony is that of "the Spirit Itself," of the Spirit Himself, i. e. of the Spirit *directly* (not "indirectly") to the soul. Nothing less, I apprehend, will satisfy the apostle's language: very many things are attested by the Holy Ghost; but, besides revelation proper, with its contents and reflective proofs, only this one matter, with its minor cognates, by the Holy Ghost Himself. Hence I excluded the testimony of miracles, which are the indirect voice of the Spirit to our souls. And hence likewise, though J. W. M. be disappointed, must the testimony of scripture be excluded from this function; though its remoter witness is ample enough to fulfil all such passages as Heb. x. 15, &c., "whereof (perfecting for ever the sanctified) the Holy Ghost is a witness to us:" the convictions produced by scripture are, in themselves, an indirect operation of the Spirit on our souls. Miracles and the "written word" impress the soul through the medium of outward senses; while the Spirit Himself comes *within* these to the very human spirit; the "Spirit Itself" impresses the soul itself; and the impression is (humbly and modestly) known by us through our consciousness. Such was my meaning; and such, I think, is the unavoidable meaning of the inspired declaration on which I discoursed,—and well-informed minds, not preoccupied, will largely sustain me. Such an action of the Holy Ghost produced extraordinary inspiration; and such is the ordinary "inspiration of the Holy Spirit" by which "Almighty God cleanses the thoughts of our hearts," and which is named in Art. xiii. Against the abuse of this lofty truth, I hope I have sufficiently protested and guarded; and therefore I disallow any objection from that source,—though such objections have a natural immortality. Yet I will add, that abuses of theology, whether they be fanatical or cold, are more likely to result from shortsighted timorousness and shortcoming explanations, than from a frank and unstinted opening of "the whole counsel of God:" for, without this, we give a perpetual advantage to the mistaken persons, who, as in the present case, rising a step above us in sound exposition, have the whole upper flight to themselves. My friend J. W. M. must mount as high as truth ascends, if he would have an expanded view of what is cogitated, and of what may justly be cogitated, at such altitudes.

Holy affections, in their practical efficacy, are the witness of "our spirit,"—while, as sound and chastened emotions, they are "akin" to the voice of the Assuring Witness. There is "generic" affinity, proved by their common qualities and by their one origin.* Still, the latter (the assuring emotion) is distinguishable from the former,—just as college learning is from the learning of primary and common schools.

If Scripture were the Witness with "our spirit," it would, in this pre-eminent degree, testify to the soul many things besides the divine "sonship." St. Paul had "great heaviness and continual sorrow for his kinsmen, according to the flesh;" (Rom. ix.) that was his own testimony; and he placed it in scripture; and then "the Spirit Itself bore witness with his spirit," that he had sympathy for the unbelieving Jews! The Psalmist (lxxiii.) was "envious at the prosperity of the wicked;" this consciousness of "envy" he recorded in God's word; and then there was the "joint-witness," from above and from within, that he had yielded to this infirmity, though he overcame it without delay! David wrote, (xxxvi.) "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes:" the holy man acknowledged the tendencies, felt and explored in his own heart, which certified him of this radical unsoundness of the ungodly; he spreads his conviction on the hallowed page; and, lo, he has the same inward, personal, heart-sustaining proof that these are "unfearing" rebels, that he has of being himself a "child of God!" and so has every good man, similarly conscious of the strivings of depravity, and with faith in this revealed declaration! Allowing Moses (not another prophet) to have penned the assertion, "the man Moses was very meek," &c., he had the twofold certifying (while another good man had the same of "hating with perfect hatred") of his surpassing "all the men upon the face of the earth" in government of the temper! Aged Solomon, in like manner, had the inestimable "joint-witness" for the very common estimate of the world by old and by disappointed persons, that "all is vanity and vexation of spirit;" and so in due proportion have I, and many a better man, including possibly J. W. M. himself: in each and all, under this construction of the words, as in Solomon, "the Spirit Itself beareth witness with our spirit," that the worldly lot is unsatisfying,—the highest devout assurance of one of the most general and least controverted opinions! and yet we may well believe, that Cain, and Judas, and Beau Brummell, and Benedict Arnold, and Aaron Burr were profoundly convinced of this doleful truth!—So much for forcing holy writ from its authentic position, and making it the Witness Within, when from its very nature it is the witness without, having the impregnable divine monument of miracles, but not claiming to be the intimate and very communion of Spirit with spirit.

On descending on his chief proof from scripture, (1 John v. 6-14,) J. W. M. is unaccountably wasteful of ingenuity. That passage declares that God gave a "record" of His Son, and that "the Spirit beareth witness," also, that "he that believeth on the Son of God hath the witness in himself:" and my critic pleasantly interweaves these propositions so as to make the Bible, the written "record," to be the "Spirit itself, bearing witness with our spirit." But his acuteness outstrikes his facts. 1. The Greek word for "record" is "witness or attestation,"—meaning eminently the testimony of miracles, to which the written "record" is subservient, as a document is attendant upon its seal: scripture is a subordinate point in that quotation. 2. The English word "record" does not always infer a writing: Moses calls "heaven and earth to record" concerning his fidelity, i. e. to bear it in remembrance, in whatever way; and Milton says that "eve and morn recorded the third day," and that "the

* J. W. M. objects to identity of *origin* (the Spirit) proving generic sameness: yet he insists that identity of the *channel* (consciousness) makes the witness of the Spirit (as I define it) one and confounded with the witness of "our spirit!"

lark records her hymns" (Johnson): to which I add, from a Concordance, "my record is on high"—"record of John," who wrote no scriptures—"John bare record"—"thou bearest record of thyself"—"tho' I bear record of Myself," yet He also Himself wrote no scriptures—"the people bare record," and the people wrote no scriptures—"I call God for a record"—"God is my record"—"record my Name,"—"I take you to record,"—and many more,—signifying mere attesting or memorating. 3. The phrase, "the Spirit beareth witness," is not the more significant declaration, "the Spirit Itself beareth witness," and the two must not be confounded. 4. So far as "the Spirit beareth witness" to the written "record" of God, which is not here excluded, He obviously does so (when not in the heart) by miracles,—the writing, and the attestation of the writing, are different; and miracles, including prophecy, are the only external attestation. 5. The "witness in himself," specified by the apostle, is evidently superadded to all the other testimony (or "record") mentioned; it is another thing,—a confirming divine testimony *within* of the whole divine testimony *without*, a confirmation superadded to the oral and written teaching of St. John, superadded to scripture at large, superadded even to miracles. Truth so exalted may startle half-thinkers. Yet I reaffirm, that exegesis and theology are but cripples, when they refuse the dutiful attendance—"whithersoever the Spirit was to go, they went, thither was their spirit to go."

Having decomposed J. W. M.'s appeal to the holy volume, (yet none the less grateful for his kindness,) I hope I need not trouble myself or my readers with his unremarkable speculative argumentation. Nor can I foresee a probability of my again handling steel [pens] in this debate.

Philadelphia, July 12.

Bishop Onderdonk O.

For the Banner of the Cross.

THE FOUNT OF LIFE.

I saw a young and lovely female standing by the side of a deep cistern, gazing intently upon the glittering circles, made by the occasional falling of the perfume laden flowers which overhung its brink. There was an air of restlessness about her, which told of a mind at war with itself. Her cheek was very pale, and wet with the tears which fell from her dark, beautiful eyes. Suddenly she dashed them away, and said in a determined voice—"Yes, I will taste of the well of pleasure; what can be more inviting than these cool waters? surely they will satisfy my longings." She bent her head, and drank; and while so engaged, thought only of the present gratification, and perceived not the dark troubled pool made by the water which flowed from one side of the cistern, which was broken. She saw not the shape of Darkness, that was concealed among the tall, noxious weeds which grew around; nor heard his laugh of fiendish triumph at the success of his temptation. For a little while she seemed refreshed. Her eyes sparkled with unnatural brilliancy, and the golden sunshine cast a bright radiance around her; and she remained as if fascinated by the unholy spells of the place. But the sun went down; the darkness gathered round her in thick mists; the shades of sorrow and affliction again visited her fair countenance. The clouds grew darker; she covered her face, and wept in anguish; and as she did so, I heard a low clear voice say, "Call upon me in time of trouble, so will I hear thee, and thou shalt praise me." She sighed sadly, and said, "O that I could do so! O that I might reach the fountain of living waters! but I cannot." But the clouds became lighter—time healed her grief—again the sun shone, though with a dimmer ray, and again she drank from the broken cistern. But it was a forced gaiety that illumined her lovely countenance; and I could see that ever and anon her eye glanced with an expression of painful interest at a bright fountain, the same toward which her desires turned in the night of sorrow. I looked in the same direction, and beheld its bright waters surrounded by a halo of glory. The sound of their murmurs was peaceful and soul cheering, and they seemed to utter words like these—

"Come, weary pilgrim, taste the stream of life;

Earth's broken cisterns are with sorrow rife;

Their waters cannot quench the soul's desire;

Come to the fount which for all sin is open,

Receive the gift of Jesus' love the token,

And taste of joys which ne'er the spirit tire.

Eternal life is thine, a place in pastures green

Beside still waters, glories no eye hath seen,

Nor ear hath heard, nor heart of man conceived;

If to the stream of life thou find'st the road,

Which ever maketh glad the City of our God,

Thou shalt be blest, when to that Paradise received."

Here, thought I, she can quench her thirst—surely she will go. But I looked at the road; it was through the deep valleys of self-abasement—the streams of penitence and thorns of self-denial; and she shrunk back appalled at the prospect. Her own pride and self-will, and confidence, she could not cast away; and the fear of the world's contempt kept her back. My heart yearned towards her, and I longed to point to the bright figure of Hope, the holy forms of Faith and Love, hovering over those lowly paths;—but my lips were sealed. She seemed very sorrowful, and said, "but there is none to help, nor to hear my supplications for aid, and I cannot go alone." The voice again sounded, "Work out your own salvation with fear and trembling; and as thy day is, so shall thy strength be." She resolved to try: with downcast eyes, and arms folded over her bosom, as if to still its flutterings, she advanced; at first with slow and uncertain steps; but she found that the effort once made, she was supported by an unseen Power. Onward she went, and encouraged by Hope, she passed through the deep vales of Humiliation; and though the waters of Penitence threatened to overwhelm her, she clasped the hand of Faith, and smiled through her tears, her eyes lighted with a beam of Love divine. She came to the fountain, and there sounded the gracious invitation, "Let him that is athirst come; and whosoever will, let him take the water of life freely."

She heard, and accepted, and was satisfied; for she felt that within her "was a well of peace, springing up into everlasting life."

C. L.

For the Banner of the Cross.

CHURCH OF THE MEDIATOR.

Friends who have contributed so freely to this mission church, in the southwest part of the city, will be encouraged by the progress already made. The lot (Schuylkill 4th and Lombard streets) has been purchased, and the money paid. A neat building has been erected upon the rear for the Sunday school, and 200 are now receiving regular religious instruction in the three departments. The cost of this also has been paid. In the lower story, service is held every Sunday morning, and the room is filled with an attentive congregation. On Sunday last, the first Communion was administered to about twenty resident communicants, several others partaking also.

It now remains to erect the church, which being of stone, and without a basement, and with careful regard to economy will cost \$5000. A portion of this sum is not yet subscribed, but the vestry have determined, with the money in hand, to put up the walls and roof them in, and have adopted a plan, and made their contracts for that purpose. The foundation is in progress, and it is expected that the corner-stone will be laid by the Bishop of the diocese on the 31st July, of which further notice will be given. To complete the edifice when once covered in, the vestry look with confidence to those who appreciate the nature of such an undertaking, and the wants of the community.

Few can go through that part of the city and know something of the good already apparent, without a feeling of gratitude to God for his blessing already vouchsafed, and the strong conviction that this church is to be, in His hands, an instrument of unspeakable good.

About \$7000 have been already freely subscribed, and as the vestry have resolved to avoid debts, and pay as the work advances, they will be able, with \$2000 more, to furnish that portion of the city with a neat Episcopal church, seating six hundred persons, having its Sunday school attached, without debt or ground-rent, and calling for no purchase of pews or pew tax other than a moderate contribution from the congregation, for the support of the ministry, &c. Any further contributions will be thankfully received by the Rector, by Mr. J. H. Hildeburn, accounting warden, 72 Market street, or by any member of the vestry.

For the Banner of the Cross.

SOUTH TRENTON, JULY 14, 1849.

MR. EDITOR:—

Will you allow me to acknowledge, through your valuable paper, the receipt of *ten dollars* from some anonymous friend in Philadelphia, for the parish of St. Paul, South Trenton? It may be gratifying to those who have contributed to building our new church, to know that the most sanguine hopes of its friends seem likely to be realized, notwithstanding the depression in manufactures, which has thrown the greater part of our population out of employment for several months, and prevented many worthy persons from attending service; because they will not be persuaded to attend in common clothes, with nothing to contribute at the Sunday offerings. The congregations are unexpectedly large and attentive, and the collections respectable.

At present we are making an effort to clear off the weight of our debt, which, if we succeed, will leave us with an amount which we can easily bear, without checking the prosperity of the parish. The anonymous *ten dollars* will be devoted to that object, and leave us within two hundred dollars of the attainment of our end. If we succeed, we are secured against all ordinary contingencies, and a church will be firmly established in a position where many of the children of our mother Church are already collected, and where many more must come. In securing for them the means of attending the services of their own church, and in providing for them the benefits of the pastoral care they have been accustomed to, we repay in some measure the debt we owe to the English Church.

Such a congregation has claims not only upon the diocese in which it is located, but upon the Church at large. All who feel our indebtedness to the Church which fostered our infancy, may be supposed thankful for an opportunity to express their sense of indebtedness. And, sir, if you will allow me, I will offer such an opportunity to your readers, assuring them that there are many here who need and are willing to receive the fostering care of the Church, and that a little given now will secure our firm establishment.

Your obedient servant,

Rev. B. FRANKLIN.

Obituary.

For the Banner of the Cross.

Departed, in the communion of the Holy Church, on the morning of June 30th, near Spring Hill, Somerset co., Md., MARY ELLEN WALLER, in the 22d year of her mortal life, after a brief illness of four days.

The pious and exemplary youth, whose sudden call to "the long home of man" has filled the hearts of many with the deepest grief, only the Sunday before she "fell asleep in Jesus," was among the number who received the holy communion at the altar of St. Paul's church, Spring Hill. She joined with fervour and devotion in the services at the Festival of St. John the Baptist. Among those who sung "Glory be to Thee, O Lord," before the Gospel, her voice was heard; and she bowed with reverence to receive the emblems of the body and blood of the Redeemer.

It was her last festival on earth—her last hymn of praise—her last communion with the Church militant. The next Sunday came, and at sunset hour we consigned her remains to the silent grave, there to await the resurrection of the just. Deprived by the extremity of her sickness, and the nature of her disease, from partaking, at the bed of death, of the Supper of the Lord, she was reminded by her Pastor of the services of the previous Sunday, and exhorted to look unto Jesus the Lamb of God, for aid and comfort in the hour of distress. She expressed a willingness to depart, and said, "Christ is better to me than all the world." A few moments before her decease, the

solemn commendatory prayer was said, and as the soul left its frail tenement of clay, her minister alone beside her, pronounced "Into Thy hand I commend her spirit, O Lord, thou God of Truth." Weep not for the departed, but rather for the living. Weep for the young stricken hearts, who by the loss of one parent, and the mental infirmity of the other, were wont to lean upon each other. Weep for the two brothers, who miss from the hearth of home all that tender care and that sacred joy which was imparted by the presence of an only sister.

Yet let us not sorrow as those without hope. Again shall ye meet; again shall ye be joined, no more to part. Let a solemn warning to the young come from the new-made grave. "Be ye also ready." Let her meek and pious deportment, her early choice of the Saviour in Confirmation and Communion, direct the thoughts of her companions to the importance of immediate attention to every Christian duty; and happy will it be for them if the Sunday before they enter "the place of departed spirits," they are found at the holy table of Christ."

Rev. W. A. White
of Maryland.

For the Banner of the Cross.

Died, at her country residence, in Burlington, New Jersey, on the morning of Sunday, July 8th, Mrs. SUSAN WALLACE, widow of the late John Bradford Wallace, Esqr., and sister of the Hon. Horace Binney. Mrs. Wallace was born the 22d of February, 1778, and was the daughter of Dr. Barnabas Binney, originally of Boston, afterwards of this city—a physician of eminent virtues and ability—and a surgeon in active employment in the army during the war of the revolution.

In consequence of the death of both her parents, during her childhood, Mrs. Wallace was principally indebted to her paternal aunt, wife of the Hon. Nicholas Brown, of Providence, R. I., for her early training. In the example of this estimable lady she saw acted out in daily life, those principles of household order, those precepts of exalted morality, and that happy discipline of mind which subjects feeling to reason, which were so highly illustrated in her own character. In all these qualities, in the qualities which first fill and adorn the sphere we were made to move in, and then extend on to a more artificial and expanded world in well doing, she has left an example of the truest style of woman. Of her obligations to Mrs. Brown, personally, and morally and intellectually, Mrs. Wallace at all times spoke, as the inestimable and continuing blessing of her life. She could not be ungrateful for such a blessing or misapprehend its extent.

Her health had been declining and precarious for several years. In the death of her excellent and distinguished husband, and in the more recent death of that most accomplished lady her daughter, the late Mrs. Macalester, Mrs. Wallace had a grief that could not fail to affect her health. A wife and mother could hardly lose more than she did—the truest solace and glory of earthly being. Yet she bore these trials with singular patience, and ripened under them in every Christian grace. No person could see her in her last years without being struck with the clearness and force of her mind, her cheerful grace and dignity under so much bodily infirmity.

Removed, according to her custom at this season, to her country residence at Burlington, in New Jersey, she was in the enjoyment of her usual vigour until the day preceding her departure, when a slight attack of illness almost immediately prevailed over the powers of her system. In the presence of her affectionate children, and of her kind friend and physician, Dr. Horner—with a serenity more perfect than living slumber, she breathed her last.

Her remains were removed to her residence in Philadelphia, and thence taken for interment, on Wednesday morning, to the family vault in St. Peter's church yard, beside the remains of her husband, beneath the marble on which an inscription of her own hand, in lines of striking fitness and grandeur, had recently given testimony of her profound conviction of his unequalled virtues.

Thus has passed away from the scene of life one that I knew well, and knew only to admire. I cannot speak of her in terms suitable to my conceptions. No praise befits the character or the taste of such a person but a truthful and grateful mention of her virtues. These were so numerous and so marked that any just mention of them will seem to border on exaggeration. She was a model of a woman. Her elevation was such, that seen through the distance of a slight or formal acquaintance, it might be mistaken for pride or austerity. But there are many persons of even humble condition who can testify with what ease and readiness she could appreciate the feelings and merits of all. So various were her accomplishments, so profound, ready, and discerning her mind, that whether approached by the most humble, the most refined and fashionable, or the most intelligent and learned persons, she was never at a loss to assume any manner or join in any conversation suitable to their taste and position.

Her mind was conversant with principles, and from these she could start out on any subject, detect its nature and define its limits. She was always entertaining and instructive. Nothing could be said in her presence which she would fail to appreciate justly. She was severely just, severely conscientious. She had all the impulsiveness of woman, all the sensibilities of a cultivated nature, yet all were under discipline and right control, and thus added grace, worth, and certainty to all the virtues of life.

She was in the habit of acknowledging her obligations for the rules of action that governed her to the excellent lady with whom her early years were spent. But those who knew her husband well, and could understand him, or who have heard her describe his qualities of mind and heart, will see much of the forming influence of her character in his example. No woman could speak and write of her husband as she did, without having had a living realization of the original. Mrs. Wallace could say nothing if there was nothing to speak of. She could not be earnest and eloquent without cause to be so. After describing his various excellencies, and owning the greatness of her loss, she adds, "I must admit God has still left me permanent benefits and inexhaustible consolations. The character and qualities of my late husband, I reckon among the

most precious of these. To honour those who honoured him, will ever be among the most valued gratifications that now remain to me."

Again she says of him in words so comprehensive and discriminating, and at the same time so expressive of her own character that I cannot forbear adopting them as a part of her just eulogy, and as more indicative of mind than the writing of volumes might be. "To impart and extend what he loved, was the law of his life." What better definition of philanthropy and happy living could be given? After quoting Paley as saying, "It is the interest of all men to conciliate affection," she adds, "Abilities, and knowledge, and great accomplishments, always give power; but power, devoid of social cement, and centered in self advancement and illustration, is ever without its proper influence, or confidence or recompense; a cold assumption of superior advantages which places others at a painful distance, and repels rather than attracts allegiance and service. It can be cheated by the innumerable omissions of even the humblest of men, and secretly deprived of the instrumental agency which it is often important for them to give. It is disturbed by the rivalry and competition of all who may aspire to its level, and surrounds itself by an atmosphere, deleterious to the peaceful products of the healthful affections. It finally gathers itself on a sterile pre-eminence, where gradually settled above the invigorating action of natural life and love, it languishes in the desolation of unimpaired grandeur, and unapproachable distinction. Such power at best is cheerless, and in the day of its decline it finds no sympathy, no ready help, and walks on in its narrow path, without that best companionship of the unfortunate, the pleasurable sense of reflected benefits. With unquestionable qualifications for all that invites to station, reputation, and honour, this generous man counted them at their true price; and always in subservience to the extended means of doing good, and the improvement and exercise of his own virtues. The stamp on all his characteristics was of essential not extrinsic value. Hence his enjoyments as well as his estimates, were above the accidents of life." Thus wrote this excellent woman of her excellent husband! Who could say so much in so little, and say it so well? An epitome of the moral system under which we live, its range, its penalties, its best rewards told in a word!

I feel that I shall not do the character of Mrs. Wallace justice or value her for what she valued herself most, if I fail to speak of her as a model of a wife, in all duties that pertained to her household. It is a common notion that great powers and attainments tempt their possessors to go out of their sphere for influence and pleasure. It was not so with her. She was too great to feel such a temptation. In the order and harmony of her own sphere she saw the greatness and found the happiness of destiny. She was scrupulously observant of all the compliances of dutiful affection. She was alike the mistress and the subject of law in her house; and what to less noble and cultivated natures might seem like undue subjection, was in her the truest dignity and the amplest power of control. With her resources and her instincts of fitness, she could afford to condescend, and was all the more noble and happy for doing so. Who that was ever in her house could fail to see that the very genius of order, neatness, and grace, reigned there? I honour her for this her example; I see in it how great she truly was; and if it is the fitting good we do which lives longest and makes us the truest models, she has attained a distinction, which no words can exalt and no time efface with adequate admirers. Happy illustration of the wisdom and benevolence of all first designs, when not frustrated by those appointed to fulfil them! But it should not be forgotten that she had a husband whom to obey was mastery; his exactions were as suggestions of her own, not his—the reciprocal action of excellence in subject and in object.

Of her religious character, so blended as it is with all that I have written or known of her, little more need be said. She had a Church mind and a Church growth, comprising a right living from the principles that constrain and ensure it. There was no ostentation, no obtrusion about it, but when any special occasion or official relation prompted her to speak it was seen to be as life within life—a fountain of being which could have due expansion only when relieved from mortal constraints. Her loss will long be felt in this city and in the Church. Her merits will brighten and magnify as they are viewed through the distance of time. The many who enjoyed her intimate converse will realize in all the comparisons of life that a vacancy has occurred which none can fill. I have thus tried to speak of her life and qualities in such a way as to make them profitable to the living, which, if I have succeeded in doing, is the best use she would have made of them, and the only praise she would welcome.

H. H.

Miscellaneous.

DEATH UPON THE OCEAN.

BY D. C. BARTLETT.

We find the following sketch in an exchange paper. It is one which the reader of taste or feeling ought not to overlook:

Upon a recent voyage from Liverpool to New York, I became intimately acquainted with a young man, a fellow passenger who was going on a visit to America. When I first saw him, I was struck with his appearance. He was of a slender make, with a glorious forehead, and eyes of delicate blue. His hair was light, auburn in its color, and his countenance expressed a nobility and frankness that is rarely found. We were introduced, and from some cause became quite intimate. I soon found that we possessed mutual friends in England. He had come from one of the best families of the upper stratum of what is called the middle class of English society. It is not strange that we became intimate, for I loved his native land, and he loved mine. Upon the pleasant moonlight nights, we sat upon the quarter deck, conversing about the land, the homes, and the friends we were leaving—of England's poets and statesmen; or,

shifting the scenes, of our own New England, or the broad expansive West, with its everlasting prairies. Often the unwelcome sounds of the midnight bells broke upon us, ere we had finished our conversation, so pleasantly had passed the evening away. He was not long in gaining the friendship of all his fellow cabin passengers.

After we had been out a few days, I missed him one morning from his accustomed place at the breakfast table. I did not see him on the deck during the morning, nor at the dinner table. When I visited his state room, to my surprise I found him lying on his berth quite ill, with the surgeon in attendance. He had experienced, in the night, a severe attack from a dangerous disease, and was already very much prostrated. He was glad to see me, and seemed to be in good spirits. Tears came into his eyes when I took his hand, and he wished a fellow passenger who was a clergyman, to read a portion of the Scriptures to him. It was the first time I had seen him low spirited, and it was the last. The clergyman came and read a solemn psalm to him, and his sadness left him—even he was joyful hearted.

The change that had come over him, in a single night, was miraculous. His fair brow was covered with a damp as chill as death, and his auburn hair was clotted with moisture. But his pure blue eyes had not altered—they had the same affectionate, half-sad, half-joyous expression that they had always worn. The flush had disappeared from his cheeks, for his anguish had been great during the night. I took his hand in mine, but dared not speak, for fear of betraying the emotion of my heart. He said, with a singularly calm and clear voice: "I am going to die, my friend,—but I am not afraid." A pressure was gone from my spirits at once. "I wish to give my friends a few trifles—and if you will call the captain, I will tell you to which I wish them given." I called him, and he continued calmly; "My gold watch I wish my sister Emma to have, and my silver one—give that to Georgy, my little brother Georgy, and my rifle let it be kept for him until he is old enough to use it. Give to Meggy the ring on my little finger. To my mother"—his voice faltered when he came to her, and tears crept down his pallid cheeks. "Ah, she was a good mother! Give back the Bible that she gave me, and tell her that her boy did not fear to die?" All else he bequeathed to his father to dispose of as he pleased. The captain left the room, and he said, looking earnestly up in my face: "Write to my mother when I am dead, and tell her that everybody was kind to me, and that I had every attention,"—(how tender and thoughtful was this wish of his to save his mother's heart from pain!) "that I did not fear death. Tell Meggy that I love her in death; you should see her, she has such soft, meek eyes, and her hair curls so beautifully about her fair forehead. Poor Meggy! And—and—there is one of whom I have not spoken, Mary—: I was engaged to her—give my best ring to her, and tell her I hope to meet her in heaven." Becoming exhausted, I left him for a short time. When I came back, he said: "I wish once more to see the ocean, in whose depths my grave will soon be made; let me gaze at it once more!" Alas, he was too weak to be raised upon deck—poor fellow! And then he wished a bucket of sea water brought to him. His eyes were suffused with a smile when he saw it. He put his hand in it, and bathed his forehead, saying, I could hardly tell whether sadly or joyously: "Soon shall my body be in the dark blue sea." There was something magnificent in that self-baptism of his—his fearlessness was so triumphant over death.

All the day the wind had been increasing in strength, and at night it blew a hurricane. Towards midnight the sea became frightful—the waves dancing over us amidships, or striking our side, sounding like heavy thunder. Many of the passengers were frightened, nearly all. They were up, and, when the captain came down into the cabin, they gathered about him, with anxious eyes and earnest questions. I was up all night with the dying one—some of the time holding him in his berth; a part of the time he lay in my arms. He was perfectly calm, and his fearlessness was a rebuke to those who were pale with fright from the storm. At day-break it had reached its height; at daylight the poor young man said: "I thank you all for your kindness to me—farewell, for ever!" and died.

The storm went suddenly down, and the next morning there was a perfect calm, and the canvass was idly flapping in the air. The sun shone calmly upon the beautiful sea—the air was balmy, like that of the south; but we were all sad, for we were to see what few of us had ever seen before—a sea burial. I will not describe the ceremony, for abler pens than mine have done so. I will say nothing of the little band that sadly stood at the gangway, and saw the corpse stretched upon the death plank; of the horrid plunge of the body into the mysterious ocean—nothing. All that gentle day, little parties were clustered together, talking about the poor young man. All of us were sad.

When the evening came on, and the full moon shone upon us with a lustrous purity, I went out upon the quarter-deck, and mused long upon the young man, his English home, and those who dwelt there. His mother perhaps, was praying at that moment, a safe voyage for him—a happy sojourn in the New World, a happy, O! how happy! return; but the sea was his mother now, poor woman! His dear Meggy "with her hair curling beautifully about her brow," lay, at that moment, perhaps kissing him in her dreams. Dream on Meggy! too soon will you wake to the stern agonies of life! Then I thought of the time when every post would be eagerly watched by this home, for they expected a letter from him. And a letter does come, with a foreign post-mark, but in a strange hand. The father grows pale, as he looks at it; the mother, watching his countenance, anxiously asks why he is pale. He hands the letter to her, and she covers up her face and shudders. They dare not open it. The brother does, and reads—the letter that I wrote to them. Shivered, in a moment, are all their beautiful hopes, and they weep in anguish—and Meggy! she is out among the flowers playing, they have not told her; the brother goes to her, and says: "Come to me, Meggy," the girl runs to him, and he bursts into tears—he cannot tell her what he wishes. He grows stronger, and he tells her that her brother is dead, and is buried in the blue ocean, and will never come back. She asks sadly: "Will he never, never come back?" "Never, Meggy,"—and the beautiful child cries as if its heart would break; but the dark ocean will not heed its cries, nor its mother's, but hugs him as a trophy in its embrace.

Pierce Connelly The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, AUGUST 4, 1849.

[VOL. XI.—No. 31.—WHOLE No. 553.]

Calendar.

AUGUST.

5. Ninth Sunday after Trinity.
12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

5th, A. M., New Milford. P. M., Montrose.
6th, A. M., Pike. Evening, Towanda.
7th, P. M., Athens. 10th, Erie.
11th, A. M., Waterford. 12th, Meadville.
19th, St. Paul's, Great Valley.
26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M., London Cross Roads, (Delaware Convocation).
29th, Morning, St. Paul's—afternoon, Floating Church of the Redeemer, Phil.

NEW JERSEY.

On Sunday, 29th July, (eighth after Trinity) in St. Mary's Church, Burlington, morning prayers were read by the Rev. Ernest Hawkins, B. D., Secretary of the Venerable Society in England for the Propagation of the Gospel in Foreign Parts, and the Bishop preached, and confirmed *fourteen; seven* of whom were pupils of St. Mary's Hall, and *seven* of Burlington College. The preface in the confirmation service was read by the Rev. Mr. Braden. The Rev. Mr. Merrick was present.

Bishop Doane

Selections.

THE REV. PIERCE CONNELLY.

The Rev. Pierce Connelly has assumed a position of some notoriety. Mr. Connelly is a native of the United States, we believe of Delaware, and notwithstanding his Romish-sounding name, by birth and education a Presbyterian. He however united himself to the Church, in which he took orders. Whether this took place before or after his marriage, and whether his wife was originally a member of the Church or not, we do not know; but he is a married man and the father of three children. In the year 1835 both he and his wife were perverted to the Church of Rome. Of course he denied his orders; and we recollect him advertised, some years afterwards, as Pierce Connelly, Esquire, to deliver a speech of some kind in the so called Cathedral of Baltimore, during the meeting of one of our diocesan Conventions in that city. His Romish managers were unable to deny themselves the paltry triumph, as the price of preserving that consistency in maintaining the distinctions between the laity and the clergy, and between consecrated and unconsecrated buildings, upon which they affect so much to pride themselves. He afterwards chose to take orders, and separated from his wife by mutual consent, under the authority of Pope Gregory XVI. He took orders, she became a nun, of a new order founded by herself, and both of course took vows of celibacy. He has now commenced, in the court of Arches, which is held by authority of the Archbishop of Canterbury, in whose diocese she lives, a proceeding to compel her under pain of ecclesiastical censures, to live with him. She refuses, and defends herself under the authority of the Pope, which it seems quite impossible that the court of the Archbishop of Canterbury should recognize; while that court may find some difficulty in enforcing its decree against her should it make one.

"The Tablet," is of course very indignant at Mr. Connelly's course, and devotes a long article to abusing him in good set terms. Mr. Connelly it seems was chaplain to the Earl of Shrewsbury, and is supposed to have aided and counselled him, in the attempt which he made to expose the murderous conduct of certain Irish priests, in exciting their ignorant congregations to violence. This conduct the Romish authorities dared not punish, for fear of losing influence, and therefore found it necessary to deny. Lord Shrewsbury thought the truth the best policy, and if Mr. Connelly concurred with him, it is in a Scottish phrase, "no the worst thing we have heard of him." It is however considered a great offence in the eyes of "The Tablet." That paper also charges him with a similar enormity in attacking, in "Dolman's Magazine," Mr. Faber's absurd "Life of St. Rose of Lima," and exposing the folly, blasphemy and idolatry of that ridiculous and wicked production, of which we gave some account in our last volume.

It is well known that Mr. Connelly was sent by Lord Shrewsbury to Rome, in a sort of *quasi* diplomatic capacity. "The Tablet," intimates that the objects of this journey were threefold, two of them being personal. The first "to procure in the rules of his wife's order such a change as would allow him to

have the management of it in his own hands; to stand to it in the character of a patron and director and to have the comfort of habitual amicable intercourse with his wife." The other personal object, was the Cardinalate, a thing which seems hardly credible. Of the remaining one of the threefold objects of the journey, "The Tablet" speaks thus: "A second object of his journey was supposed to be the diplomatic relations bill, which was then under discussion; and certain stories of letters misdirected and misdelivered in Rome, were current a year ago, and seemed to implicate him in the Whig plot against the Church."

A little while after the writer says: "Whatever his business in Rome, and we vouch absolutely for none of these stories, though they all rest on very good authority—his failure was egregious. He was not made director of his wife's convent; he made no way in upholding the Whig diplomatic intrigue; he got no votes for the Cardinal's hat; but on the contrary, being caught tripping in his sermons, once or twice, he had to make a public recantation or explanation of his heretical expositions, and it is supposed, left Rome rather less elated than when he entered it."

The tone of these extracts, and indeed of the whole article, shows that the usual Romish policy is to be resorted to, and Mr. Connelly's character is to be blackened, because he is no longer an obedient servant of the Church, into which he had been seduced. But the strangest part of the story is the following sentence. "It is however generally believed, that Mr. Connelly does not pretend to renounce the *faith* but only the *morals* of the Church; that he does not avow apostasy, nor deny his character as a priest, but seeks to combine with his peculiar position of Catholic Ecclesiastic, the violation of engagements which every gentleman and man of honor would consider binding, and full license to commit the crime which his religion calls *incest* and to involve his wife in the same hideous ruin." Now we are not at all surprised that Mr. Connelly, supposing his conscience to have been awakened, should renounce the morals of a Church which has permitted him to violate and dissolve engagements, which not only "every gentleman and man of honor would consider binding," but which the express words of our Blessed Lord, and the law of the Church of Rome herself, declare indissoluble, and which gives the name of incest to that which the Apostle pronounces *undefiled*. A Church, which, moreover, allowed both him and his wife to agree to desert their offspring, whose years must then have been tender. It would be difficult to find a case in which the law of God was made void by the traditions of men more clearly than this. OUR SAVIOUR said, "Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honor thy father and thy mother, and whoso curseth father or mother let him die the death. But ye say, If a man say to his father or mother, It is Corban, that is to say a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother: Making the Word of God of none effect by your traditions which ye have delivered."—Mark vii. 9-13.

Now here is a case almost exactly parallel. The Word of God directs parents to bring up their children "in the nurture and admonition of the Lord"—Eph. vi. 4; but the Church of Rome allowed Mrs. Connelly to abandon this duty, because she had made herself "Corban." We repeat that we do not think it strange, that Mr. Connelly should have renounced such morals; but we do think it strange, that he should not have renounced the doctrines upon which they are built, which "The Tablet" absurdly calls the faith of the Church.—*True Catholic.*

High Ravine, Conn. Co.

THE INQUISITION.

Our readers will remember an account of the interior of the Roman Inquisition, which we published some weeks since. That exploration of the secret chambers, and the historical investigations attendant upon it, brought some strange facts to light.

"The person of most note found in the prisons of the inquisition was a bishop named Kasner, who had been in confinement for about twenty years. He related that he arrived in Rome from the Holy Land, having in his possession papers which had belonged to an ecclesiastic there. Passing himself for that person, he succeeded in surprising the court of Rome into ordaining and consecrating him a bishop. The fraud was afterwards discovered, and Kasner, being then on his way to Palestine, was arrested and brought to the prison of the Holy Office, where he expected to have ended his days—less, as he expressed himself, to expiate his own fraud than the gross blunder of the court of Rome, which had no other means of concealing his character of bishop, its own absolute laws preventing his being deprived of it."

The Memorials of the Roman Government relative to the suppression of the Inquisition thus concludes:

"In a few categories we may sum up the results of this inquiry:

1. That the Court of Rome availed itself of the tribunal of the Holy Office for temporal and political ends.

2. That to succeed in its purposes the Holy Office had especial recourse to confession, of which it made the most enormous and abominable abuse, not only violating its secrecy but tampering with its integrity.

3. By means of confession the most odious licentiousness was insinuated into the confessionals. With this branch the Holy

Office occupied itself with extraordinary diligence, but without finding a remedy for the causes of such scandal.

4. That the Holy Office corrupted all classes, buying information and secrets.

5th, and lastly. That the ecclesiastical nuncios at foreign courts are in constant correspondence with the Holy Office, and, from possessing means of procuring intelligence quite peculiar to themselves, keep the Court of Rome informed of the most hidden political secrets."—*Calendar*

THE STRANGER'S VISIT.

The following narrative, says an exchange paper, is copied from the Christian Penny Magazine, a periodical published in London. The occurrence took place at a Sunday-School in East Grinstead, a small town in the south of England,

Just as we were all busily engaged in our Sunday-School, a few Sabbaths ago, the door was quietly opened by a respectably dressed person; he said to the superintendent: "I hope, sir, I shall not disturb the proceedings of the school by my visit. I am a stranger here: still I feel a desire to look into the Sunday-school, and, if you will allow me, I will just go round, and see how the classes are getting on. I am a teacher myself, and feel a deep interest in the instruction of the young." The superintendent assured the stranger that he was always glad to see a brother teacher, and hoped he would feel quite at home as he visited the classes. The time allowed for teaching quickly passed away, and the children were to be seen quietly seated in the body of the chapel.

It was usual at this school to give the children a short address before they were dismissed. On this occasion the superintendent asked the stranger, if he would be kind enough to say a few words to the children; adding that the words of a stranger would be more likely to engage their attention. The unknown visitor cheerfully consented; he came forward and spoke as follows:—

"My dear children, many years ago there used to be side-galleries to this place of worship; and in that corner," said he, pointing to the right, "there used to sit a little boy by the side of his mother. So sure as the Sabbath came, so sure was this lad and his mother to be seen in their places in the gallery. This boy was also a scholar in the Sunday-school. His mother was a pious woman, and she used often to teach her little son to pray: she would instruct him in the Scriptures, and try her utmost to lead him to love the Saviour. Although this good woman felt so great a concern for her son's eternal happiness, she was not permitted to continue her good work; she became sick, grew worse, and very shortly died. This was a severe loss to the poor little boy; his dear mother was dead, and it seemed to him as though he had lost his all; he had a father, but he was not pious, and cared little about bringing his child up in the nurture and admonition of the Lord. Soon after the death of this boy's mother, he was removed away to a distance; and as he advanced in years, it is sad to relate, he became a companion of unsteady youths, and very soon forgot the pious counsels of his dear mother and kind teachers. He obtained a situation in a manufactory, where there were nearly fifty men employed; and these were nearly all ungodly characters; they were swearers, drunkards, and infidels. While in this unfavorable situation he very nearly lost the fear of God, and became a wicked young man; he went to great lengths in sin, and appeared in the high road to ruin. So forgetful was he of the day of judgment, and its awful consequences, that he made up his mind to have a merry life if it were a short one. He had now gone so far in the downward course that there seemed no hope of him: all the good instructions which were given him in his youth appeared wholly lost. In the midst of this course of folly and sin he was seized with a severe illness. There he lay amidst his sufferings, and it became doubtful whether he would recover. He now began to reflect; he thought of death and eternity, and then on his past wicked life, and he saw how unprepared he was to meet God. He called to mind the days of his youth: *he remembered the Sunday-school and his pious mother*, and he felt how ungrateful and wicked he had been; he then resolved, if it should please God to spare his life, and permit him once more to enjoy his health, he would alter his whole course. The Lord, who is full of mercy, did recover him, and he kept his promise; he sought and obtained pardon, and yielded his heart and his all to Christ; he broke off from his old companions, and followed no more the way of transgressors; he soon entered the Sunday-School, and found a real pleasure in the work of teaching; he continued firm in the service of God, and could truly say, 'The ways of religion are my delight.' After some years, this once wicked, but now pious young man, had occasion to come within a few miles of his native place, and feeling a strong desire to see his old Sunday-school, he determined to pay it a visit; and here," said the stranger, as all eyes were fixed on him, "here you see the individual whose history I have been relating: *I shall never forget my Sunday-school, nor my pious mother.*" He then affectionately warned the children, from his own history, to shun bad company, and lay hold of instruction; and after delivering a word of encouragement to his fellow-teachers, he concluded with an earnest prayer, that the Lord would continue to bless Sunday-schools, and render them the means of training thousands of souls for heaven.

T. C.

FUNERAL OF A SLAVE.

Travelling recently on business, in the interior of Georgia, I reached, just at sunset, the mansion of the proprietor, through whose estate, for the last half hour of my journey, I had pursued my way. My tired companion pricked his ears, and with a low whinny indicated his pleasure as I turned up the broad avenue leading to the house. Calling to a black boy in view, I made him inquire of his owner if I could be accommodated with lodgings for the night.

My request brought the proprietor himself to the door, and from thence to the gate, when, after a scrutinizing glance at my person, and equipments, he inquired my name, business, and destination. I promptly responded to his questions, and he invited me to alight and enter the house, in the true spirit of southern hospitality.

He was apparently 30 years of age, and evidently a man of education and refinement. I soon observed an air of gloomy abstraction about him; he said but little, and even that little seemed the result of an effort to obviate the seeming want of civility to a stranger. At supper, the mistress of the mansion appeared, and did the honours of the table, in her particular department; she was exceedingly lady-like and beautiful. She retired immediately after supper, and a servant handing some splendid Habannas on a small silver tray, we had seated ourselves comfortably before the enormous fire of oak wood, when a servant appeared at the end door near my host, hat in hand, and uttered, in subdued but distinct tones, the, to me, startling words:

'Master, de coffin hab come.'

'Very well,' was the only reply, and the servant disappeared.

My host remarked my gaze of inquisitive wonder, and replied to it—

'I have been sad, sad,' said he, 'to-day. I have had a greater misfortune than I have experienced since my father's death. I lost this morning the truest and most reliable friend I had in the world—one whom I have been accustomed to honour and respect since my earliest recollection; he was the playmate of my father's youth, and the Mentor of mine; a faithful servant, an honest and sincere christian. I stood by his bedside to-day, and with his hands clasped in mine, I heard the last words he uttered; they were, 'Master, meet me in heaven.'

His voice faltered a moment, and he continued after a pause, with increased excitement:—

'His loss is a melancholy one to me. If I left home, I said to him, "John, see that all things are taken care of," and I knew that my wife and child, property and all, were as safe as though they were guarded by a hundred soldiers. I never spoke a harsh word to him in all my life, for he never merited it. I have a hundred others, many of them faithful and true, but his loss is irreparable.'

I came from a section of the Union where slavery does not exist, and I brought with me all the prejudices which so generally prevail in the Free States in regard to this 'institution.' I had already seen much to soften these, but the observation of years would have failed to give me so clear an insight into the relation between master and servant as this simple incident. It was not the haughty planter, the lordly tyrant, talking of his dead slave as of his dead horse, but the kind hearted gentleman, lamenting the loss and eulogizing the virtues of his good old friend.

After an interval of silence, my host resumed:

'There are,' said he, 'many of the old man's relatives and friends who would wish to attend his funeral. To afford them opportunity, several plantations have been notified, that he will be buried; some, I presume, have already arrived; and desiring to see that all things are properly prepared for his interment, I trust you will excuse my absence a few moments.'

'Most certainly, sir; but,' I added, 'if there is no impropriety, I would be pleased to accompany you.'

'There is none,' he replied; and I followed him to one of a long row of cabins, situated at the distance of some 300 yards from the mansion. The house was crowded with negroes;—all arose on our entrance, and many of them exchanged greeting with my host, in tones that convinced me that they felt he was an object of sympathy from them. The corpse was deposited in the coffin, attired in a shroud of the finest cotton materials, and the coffin itself was painted black.

The master stopped at his head, and laying his hand upon the cold brow of his faithful bondsman, gazed long and intently upon features with which he had been long so familiar, and which he now looked upon for the last time on earth; raising his eyes at length and glancing at the serious countenances now bent upon him, he said with much feeling—

'He was a faithful servant and true Christian; if you follow his example and live as he lived, none of you need fear when the time comes for you to lie here.'

A patriarch, with the snow of 80 winters on his head, answered—

'Master, it is true, and we will try to live like him.'

There was a murmur of general assent, and, after giving some instructions relative to the burial, we returned to the building.

About nine o'clock a servant appeared with the notice that they were ready to move, and to know if further instructions were necessary. My host remarked, to me that, by stepping into the piazza, I would probably see, to me, a novel scene. The procession had moved, and its route led within a few yards of the mansion. There were 150 negroes, arranged four deep, and following a wagon in which was placed the coffin; down the entire length of the line, at intervals of a few feet on each side, were carried torches of the resinous pine, here called light-wood. About the centre was stationed the black preacher, a man of gigantic frame and stentorian lungs, who gave out from memory the words of a hymn suitable to the occasion. The southern negroes are proverbial for the melody and compass of their voices, and I thought that hymn, mellowed by distance, the most solemn and yet the sweetest music that had ever fallen upon my ear. The stillness of the night and strength of their voices enabled me to distinguish the air at the distance of half a mile.

It was to me a strange and solemn scene, and no incident of

my life has impressed me with more powerful emotions than the night funeral of the poor negro. For this reason, I have hastily and most imperfectly sketched its leading feature.—*Home Journal*

Communications.

For the Banner of the Cross.

"GOOD GIFTS" AND "PERFECT GIFTS."

MR. EDITOR:

Though I am only preparing an essay for your readers, I hope they will not frown if I take a text:—my remarks flow from the passage—"every good gift and every perfect gift is from above, and cometh down from the Father of lights." Whatever is "good" in any form or degree comes from God; much more, what is eminently good, "perfect" in itself, or perfecting in tendency and operation. This is a fundamental truth. And the "good gifts" and "perfect gifts" are discriminated: there are, among men, endowments that are "good," yet not "perfect,"—correct, but not reaching the higher standard. The former (the context applying to "every man"*) what is said of the "gifts,") are virtuous inclinations and habits in a heart not changed and renewed; while the latter comprise the deeper and more earnest affections of a sanctified bosom: moral "light," from "the Father of lights," is intended in each case; the vicinity of the passage naming "temptation, lust, sin, superfluity of naughtiness—the righteousness of God, receiving the word with meekness, doing the word, pure religion and undefiled." (James i.) As both measures of "goodness" are "from above," from heaven, from God, the Holy Spirit is the author of the virtues, not generally accounted pious, (though really of that cognation,) which are recognized in Article x., and termed man's "own natural good works,"—as well as of those better qualities in the godly which are denominated graces, or fruits of the Spirit: the religious "light" of nature and reason is from Him,—much more, the religious "light" of revelation and grace; the former being usually (though often disparagingly) named moral; the latter spiritual. It is not intimated, however, that the smaller goodness will, without the graft of converting faith in the heart, the greater goodness, be accepted by the Judge: and elsewhere it is loudly proclaimed that the natural man cannot please God,—that we must be "transformed by the renewing of our mind,"—that, besides the "good gifts," we must obtain the "perfect gifts" also, to be pleasing to our "Father in heaven who is perfect."

Of course, the entire donation of both natural and spiritual power is through the merit of Christ; 'in Him is the life of men, in Him is the light of men,' all their "light," of whatever kind or degree: and only through Him is the best goodness accepted. If He had not been promised and given, to purchase for them His store of benefits, they would have been without any of the "gifts from above,"—without the moral faculties and virtues of nature, without the graces of the Spirit.

From this truth it results, that, if man had been left unredeemed, he would have had no consciousness of divine obligation, and of course no such obligation would have existed. Had Adam been respited after his fall, and his posterity been allowed to come into existence, without the intervention of the Saviour, they would have had neither religious light nor religious ableness, nothing moral in the high philosophical sense,—all being forfeited. Intellect there would have been, feeling, honour, affection, sympathy, and a regard for mutual rights; which latter is earthly morality, social morality,—just as respectful and winning deportment forms the "minor morals." But religious morality, rectitude through the heart-binding sense of accountability to God, would not have been on this earth. And all this would have realized the infidel notion,—animal man, rational, sentimental, progressive, but not religious. Blessed be God, the case is but imaginary! for Christ was given for us before the foundation of the world; and the benefit of His atonement supervened immediately on the fall from innocence; and one of these benefits is the Holy Spirit in every heart.

Through the blood of the Atonement, then, devoted from "the beginning," heavenly influence was instantly restored to fallen men; by which they might be reclaimed from depravity, and enabled to work out their salvation. This reclaiming influence was granted to all, without an exception,—Christ lighting, by His Holy Ghost, every man that cometh into the world. Not one human being, of the ordinary faculties, but carries in his bosom a spark from this universal Light. Not one, mature or maturing, except he be "quenching" this spark, in whom the Spirit is not breathing, to make it brighter, and burning, to purify his soul with the "Refiner's fire." And yet, alas, there are few hearts that prefer not their native coldness, their willing hardness, and, either partially or entirely, "receive the grace of God in vain."

The primary sentiment of virtue, the elementary "good gift," may be called natural, because possessed universally; but, as coming distinctly from God, discriminate from animal intellectuality and mind, it is above nature. It is the conscience, or consciousness of accountability to the Supreme Lord, the Ultimate Moral Sovereign,—including the power to obey these moral movings within,—the whole being unquestionably a supernatural gift, and as unquestionably universal. The rule by which conscience must govern itself may vary, being modified by prevalent ignorance or error. Man may commit vices which he does not know to be forbidden, misinterpreting artlessly portions of the law of God; but he cannot release himself from the conviction that he is bound to obey that law according to his best interpretation of it, and avoid whatever he believes or fears to be wrong.† Here is a measure of the light

* "Each man" who is "tempted," i. e. all men, *singuli et omnes*.

† The "law in the heart" may be misconceived, as may written law. And both cases require the protection of the converse of a scripture superlatively valuable,—to him that knoweth not to do good, and doeth it not, to him it is *not* sin."

given to every man,—the bond within to rectitude, as being the will of God, and agreeably to the clearest knowledge of duty we can obtain,—that knowledge being sought and accepted "without partiality, and without hypocrisy." And this "light," the conscience, improves and ripens as the heart becomes gracious and grows in grace,—the "perfect gift" being a heightening and refining of the "good gift." Some, indeed, (both Calvinists and Puseyites,) have fancied that the goodness of what is called a moral man is, in its very nature, i. e. generically, different from the goodness of one who is sanctified, particularly of one sufficiently eminent in piety to be held one of the elect or a saint,—that the conscientious honesty of an infidel, e. g., is not the same virtue that it is in a true Christian; the eminent reason being that the latter is elected, or is baptismally regenerate. But this imagination is groundless; it will not bear examination. The honesty is good; obeying conscience is good; and these are alike in both: but doing all this through divine love is best of all; and here the true Christian excels the infidel,—so far excels him that his virtue is hallowed and accepted, while the other is not. This however, as relates to honesty, is a difference in degree, not in kind; that point of rectitude exists in the infidel, but its motive is imperfect; not without the divine motive is the rectitude complete; yet the lack of completeness is not the lack of every thing.

Scripture plainly determines the identity of "goodness" in the unregenerate and the regenerate. They both "are from above," "come down from the Father of lights;" and we cannot believe that "goodness" not sanctifiable flows from Him. It is the same Holy Ghost of Christ and the Father, who calls, "awake, thou, that sleepest," and who afterwards gives the awakened the greater "light from Christ." The Paraclete, speaking in the conscience, "reproves the world of sin;" and the same Paraclete "convince[s] of righteousness" or justification. The Gentiles have both a divine "law written in their hearts" and also the divine accusing or excusing in their "thoughts,—their "conscience" [the divine Spirit within] thus "bearing joint-witness" with the heart-written law. It is the same Spirit, who is "resisted" by the "uncircumcised in heart," and who is "grieved" and "vexed" by the baptized whether holy or unholy, and by adopted Israel whether holy or unholy, and who may be "quenched" by all these in all the grades of their "rebellion," whether they be renewed or unrenewed,—and also by sinners who are "aliens" from the commonwealth and kingdom, else they would not be "rebels" against the Lord, "against the light," the "rebellious of the nations exalting themselves," there being "gifts for the rebellious also,"—yet that same Spirit, if not quenched, no longer resisted, no longer grieved, converts and sanctifies. It is the same Christ who, by His Spirit, "stands at the door, and knocks," and who "comes in and sups with him who opens the door" of his heart. It is the same "Spirit" who "strives with man," and is successful when man yields: He "strove" with the corrupt antediluvians through their long lives; (Gen. vi. 3) He "strove" with them during the "hundred and twenty years" that the deluge was threatened; He "strove," sometimes with effect, with resisting men, when life was reduced to "an hundred and twenty years;" (let either or both be the interpretation;) and He "strives," not always in vain, with us, who are careless and obstinate though we have but "three score years and ten." The Spirit who contends is the Spirit who conquers; the influence upon unconversion effects conversion; and conversion includes the whole state of grace.—Utterly futile, therefore, is the allegation, that the "goodness" of the unconverted is essentially other "goodness" than that which improves and is exalted by the "perfect gifts" of the Sanctifier. No moral quality or capability can come from Him, that may not be hallowed and perfected.

Without therefore a generic change in the heavenly influence,—when we become obedient to conscience, the power of the Spirit of God flows into the heart more abundantly. And the result, in those not early pious, may thus be stated. While the deep and lofty truths of Christianity open gradually to the understanding, particularly the awful truth of God's hatred of sin, the will and the affections, yielding to the holy movement, are, after salutary alarm and holy reaction, more and more purified, until godly character is formed and dominantly established. As victory over the natural mind is confirmed, nobler graces appear; and so it continues throughout. But, as something yet more excellent is always to be attained, and the want of better attainments will always be felt, humility perpetually restrains the triumph with which the soul gratefully acknowledges, "I can do all things through Christ who strengtheneth me."

The Spirit alone "worketh in us" ALL that is right, "both to will and to do,"—by the Spirit alone come both the elementary and forming "good gifts" and the growing and maturing "perfect gifts." Man is morally free,—yet moved by the Holy Ghost to every thing, from first to last, in the change to godliness. How is this?

On both sides of this difficulty are errors to be avoided. Through the fear of derogating from the honour of God in the conversion of the soul, one party maintains that man, "wholly inclined to all evil," is but the passive instrument of divine agency, and must await the moment of a heavenly impulse, and, when it comes, cannot counteract it,—or, if it come not, the man is rejected and reprobate,—and all this, through the arbitrary will of God, who "created" the latter for perdition, and the former for the everdure mercy. To meet this error at the fountain head, the other party contend that a remnant of his former virtue was retained, as of right or of course, by Adam when he fell, and that this relic of goodness continues with his offspring,—and also, that it belongs properly, as the intellect does, to their very nature; and on this wreck of upheld former virtue, man's co-operation with the Holy Spirit is founded,—the aid "from above" being added to his own natural endeavour. We reject instinctively the former theory. Yet it is clear that the latter does not ascribe to Heaven all that scripture demands;

† Acts vii. 51. Eph. iv. 30. Isa. lxiii. 10. 1 Thess. v. 19.

‡ Job xxiv. 13. Ps. lxvi. 7; Ps. lxviii. 6, 18; also, Ps. v. 10, cv. 28. Prov. xvii. 11.

BALTIMORE, *July*, 1849.

Philadelphia, July 18, 1849. + Overlook

Chicago, July 18, 1849.

The perusal of Bishop Cobb's letter to the clergy of Alabama, together with the annual allusions of *all* our Bishops to the sufferings of the clergy from inadequate ministerial support, haled me to reflect much on the subject; and the conclusion which I humbly submit to you and your readers is this: That the fault, *thus far*, is principally in the clergy themselves; and my reason for so thinking is this; God's word obliges every baptized person to contribute to the support of the Church's officers according to his ability. The Prayer Book, in the Offertory, attaches a prominence to this duty; and yet while ministers explain all other commandments, their lips are closed on this, through that "fear of man that bringeth a snare." What else can be expected, but that the people will neglect that of which they are not reminded from the Pulpit? The clergy are only reaping what they sow.

Our gratitude is richly due to Mr. Hooker for the promptness with which he has placed this great work of a highly gifted mind within the reach of the clergy and laity of the American Church. As will be seen from the title, the object of the author is not so much to treat of the Incarnation as an isolated doctrine as to view it in its relations with mankind and the Church; and in doing so, he has necessarily unfolded the great general outline of Catholic theology; a feature which adds greatly to the value of the work. The great Catholic principle—the reception of manhood into God in order that sinful and fallen manhood might be purified, restored, indeed more highly exalted than ever, through the actually infused leaven of the Humanity of the Eternal Word, as the Head, Saviour, and Regenerator of our renewed race—forms the basis of the book; and is justly regarded by the author not only as the great fact of the Gospel, but as the secure basis upon which the Church system, and especially that part of it which relates to the ministry, and sacraments, essentially rests; and hence the noble motto borrowed from St. Leo, "*Corpus regenerati fit caro Crucifixi*," which adorns the title page of his work, and offers a key to the general character of its contents. This motto, and we own it is a somewhat remarkable one for these times, will probably suggest to the theological reader better than any thing we can say, the grand idea of the book. Throughout he occupies, not indeed new, but much neglected ground; and we fervently thank God that his labours have gone far to fill a chasm long felt and deplored in our Church literature. That this admirable production will be at once fully appreciated, and its merits and truthfulness frankly admitted by all who take it up, is of course not to be looked for; but at the same time we do not believe that any truly pious and unbiassed man can rise from its perusal without being convinced that to take up with wrong and uncatholic views of the sacraments amounts to little less than the virtual denial of the truth of our Lord's Incarnation. We hail its timely appearance as an earnest that the time is not far off when Christianity will be studied, not as has been unhappily too much the case in times past, as a mere bundle of distinct and individual doctrines; but as a living, and organic whole, which is exquisitely sensitive and sympathetic throughout. Nothing is more certain, or more borne out by the test of experience, and fact, than that every departure from the sacramental views of the Church is necessarily a step taken towards infidelity. Hence it is that Lutheranism has so often terminated in Pantheism; Congregationalism in Unitarianism; and the principles of George Fox in those of Elias Hicks. The principle holds of bad leaven as of good, that a very little suffices to leaven the lump. The work now before us presents an antidote to the very dangerous error of supposing that the sacramental views of the Church can be vitiated without likewise vitiating every doctrine of the Apostles, Creed. As well might we hope to crush or amputate a limb without maiming the body to which it belongs!—so certain is an injury inflicted upon any one of its parts to thrill through-

the whole sensitive frame of the Christian system. It is not the least of the merits of this noble book that, without directly seeking to do so, it serves to fasten a just sense of this upon the mind, and upon this account we trust that it may be read by intelligent and true men far beyond the pale of the Church. To rightly constituted minds and hearts, no matter what theological views they happen to embrace, it can hardly fail to prove a powerful instrument for good. It is in no sense a controversial work, but simply aims at the scientific development of the coincidence which exists between Christianity and the instinctive wants of mankind. And surely mankind can have no stronger motive to receive the gospel, and therein the Incarnate Saviour and His Church, than the feeling that they need it. Upon a certain class of minds, inaccessible to the more usual modes of approach, we have no doubt that the work before us, on account of the extremely natural and unartificial way in which it introduces the grandest of all truths, will prove the means of producing very powerful effect. With respect to the description of persons alluded to, it begins just in the right place; not by affecting to discuss with them the mysteries of religion, but by making them feel their want of a Redeemer. This is the true fulcrum from which to shake and overthrow the stronghold of infidelity. It must not, however, be thought from any thing we have said, that Archdeacon Wilberforce handles his subject with any special view to such a result.

We are sorry that we can at present do little more than give notice of the publication of this invaluable book to the many friends who are anxiously expecting it. Though so very recently published, the demand for it in Great Britain has been immense, and on this side of the Atlantic a book upon so grand a subject from such a pen as that of Archdeacon Wilberforce is not very likely to fall still-born from the press. Curiosity, and the great literary merit and celebrity of the work, if not sympathy with its contents, will doubtless render thousands in this country, as in England, eager to read it. Our only fear therefore is that the publisher has issued quite too small an edition for the present demand. For the century we live in, it may well be said to be a very remarkable book, as well as a most able *expose* of Catholic doctrines from a point of view in which it is much to be feared too many even in the Church have been but little used to examine them.

We observe that the work is furnished with an unusually full table of contents, which cannot fail to add greatly to its value as a book of reference. It is printed from clear beautiful type, upon fine white paper, and may be had from the publisher for about one third of the price of the English edition.

Rev J. B. Colburn

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, AUGUST 4, 1849.

THE PRINCIPLES OF THE CHURCHMAN.

No man ever better deserved than Bishop HOBART, the encomium pronounced by the first Bishop of Calcutta, the lamented Middleton, on the great champion of the faith and primitive order, to which High Churchmen are devoted—the pious Bishop Horsley—that “he ran a glorious but unpopular career in the midst of an heretical and apostate age.” Whatever difficulties opposed his discharge of the duty which he felt that he owed to his divine Lord in the extension of His blessed Kingdom—“with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine, contrary to God’s word, and both privately and openly to call upon and encourage others to do the same”—Bishop Hobart suffered no worldly estimation to betray him into a temporizing and accommodating profession of the distinguishing principles of the Church; but faithfully pursued, throughout the whole of his brilliant Episcopate, a consistent, firm, and undeviating course. His solemn Charges to his clergy were always dictated by a strong sense of the obligation to set forth and maintain those principles, which he felt was assumed by every Bishop at his consecration; and in recent extracts from several of these admirable productions, our readers will have seen the truly Christian spirit in which he endeavoured to guard his brethren of the ministry, and, through them, those whose spiritual interests were in some measure, in the providence of God, confided to him, against the errors which he conceived that his official station, and the circumstances of the times, rendered it his duty to “lift up his voice like a trumpet.” We now close with some further extracts from his *third Charge*, delivered to the Clergy of the diocese of New York, at the opening of the Convention, October, 1819; and entitled, *The principles of the Churchman stated and explained, in distinction from the corruptions of the Church of Rome, and from the errors of certain Protestant sects.* It was intended by him to be in some measure a sequel to a former one, (largely quoted from in our last number but one;) in which certain corruptions of the Church of Rome were contrasted with some Protestant errors.

The present is extolled as the AGE OF LIBERALITY. And so far as it guarantees to every individual the free exercise of his opinions, unawed by the sword of secular power, or the fires of ecclesiastical tyranny—so far as it renders homage to the sincerity and purity of the purposes of the heart, however the understanding may be subjected to the sway of erroneous opinions—so far as it denies no office of Christian kindness, no courtesy

of social intercourse, no sentiment even of personal affection, to the honest and the worthy, though bearing a different religious name, and unhappily deformed by heresy and schism: so far as the present age thus establishes the rights of conscience, and banishes that bigotry which, in denouncing errors, would persecute their abettors—it deserves the plaudit of an enlightened and Christian liberality.

Yet even if circumstances did not establish the fact, the theory of human nature would justify the apprehension, that liberality to men would be extended to their opinions; and that from admitting the equal sincerity of the former, the acknowledgment would be made of the equal truth, or, to speak more properly, of the equal *indifference* of the latter; so that sincerity of intention would be considered as the only standard of truth, and the age of liberality become the AGE OF INDIFFERENCE.

It is in this view that it is the duty of Churchmen to guard against that popular liberality which claims for professions of respect and kindness which Churchmen may reciprocate, a return, which, without treachery to their Church and to their Master, Churchmen cannot render—an indifference or a lukewarmness in professing and vindicating the distinctive principles of their Church.

I say, my brethren, Churchmen cannot adopt the phraseology of the day, and rank their distinctive principles among the non-essentials of religion, without *treachery to their Church and to their Master.* For their Church considers many of these principles as lying at the foundation of that sacred edifice which, in clearing from the false ornaments and unhallowed appendages with which superstition and ambition had deformed it, she has sought to exhibit in the lustre with which, reared by apostles, martyrs, and confessors, it shone forth in the first ages of Christianity.

In proportion to the purity and importance of the principles which distinguish any community, is it the duty of every individual who composes it, frequently to recur to them; in order to refresh his knowledge of them, to animate his attachment to them, and to apply them with increased fidelity and firmness to the regulation of his conduct. The importance of a frequent recurrence to first and distinctive principles is increased, whenever, from the spirit of the age, or from any other circumstances, the danger is increased of our accurate perceptions of them, our warm attachment to them, or our steadfast adherence to them, being obscured or diminished.

The principles which form the character of the CHURCHMAN are not perhaps clearly understood, or sufficiently appreciated by all who bear the name. And undoubtedly, in the spirit and circumstances of the present age, there are many obstacles both to a clear perception of their nature, and a proper estimate of their importance. The greater, then, is the necessity of their being delineated and enforced.

It shall be my object, then, at the present time, to delineate and enforce, with as much plainness, and necessarily with as much brevity as possible, some of the leading principles which constitute the character of the Churchman; in order to vindicate him from the charge of symbolizing with that Church whose corrupt sway he rejected, and to show the importance of those points, in which he must lament his difference from his Protestant brethren. * * * * *

The CHURCHMAN lays at the foundation of his faith and practice the doctrine of the *corruption of human nature*, leading to those actual transgressions which render man guilty in the sight of God, and rendering unworthy of divine acceptance his best works. * * * * *

He asserts, in common with his Protestant brethren, the corruption of human nature, and man’s inability, by his “natural strength, without faith and calling upon God,” to perform works acceptable to God. And herein he opposes the Romanist, who maintains the ability of the natural man, unassisted by supernatural strength, to do works which render it fit in God to bestow grace, (works which “deserve grace of congruity,”) and which thus recommends him to the divine favour. * * *

The deep, the lively, the permanent conviction of his corruption and unworthiness, humbles him before his Maker and his Judge: and disposes him cordially to embrace the doctrine of salvation through the merits and grace of a divine Redeemer.

It is this doctrine of *justification and salvation only through the free grace of God in Jesus Christ, his divine Lord and Redeemer*, which the CHURCHMAN daily and constantly cherishes as the only solace of his wounded conscience, and the only ground on which he can hope for acceptance at the tribunal of his Almighty Judge, and for advancement to the celestial glories which infinitely transcend the merit of his best works.

He rejects, with horror, the idea of bowing, with the Romanist, to created intercessors, to saints and images; and of invoking, in epithets of celestial dignity and sovereignty, the intercession of the virgin mother of the Saviour, in derogation of the sole and all-sufficient mediation of her divine and blessed Son. * * * *

With respect also to the mode of the application of the merits of Christ to the justification and salvation of believers, the CHURCHMAN is distinguished by the great stress which he lays on the *sacraments, and ordinances, and ministrations of the Church.*

He is very far, indeed, from the impiety and absurdity of supposing, with the *Romanists*, that the sacraments, and ordinances, and ministrations, of the Church are available to salvation, *opere operato*, on account merely of the performance of them, in virtue of the work itself, and the intention of the administrator. But still, viewing the Church as the divinely constituted body of Christ, to which he applies the merits of His blood, and the efficacy of His grace; and considering the sacraments, in the language of his Church, as “a means whereby he receives, and as a pledge to assure him of,” all those spiritual blessings which Christ’s merits purchased, and His grace confers; and considering further, that Christ set over this Church ministers to celebrate its sacraments and ordinances; he would think that he hazarded his salvation if he refused or neglected to receive these means and pledges of the divine favour. Sincere repentance and lively faith, producing obedience to the divine commands, qualify the believer for acceptance through the merits of his Redeemer. But, surely, it would be difficult for him to establish his claim to salvation on Gospel principles,

while he rejects or neglects those sacraments, ordinances, and ministrations, which are “a means whereby he receives the same, and a pledge to assure him thereof.”

While, therefore, against the *Romanists* he extends the efficacy of the sacraments, which depends on the grace of Him who has instituted them, solely to those qualified to receive them, he considers them in a higher light than some of his *Protestant* brethren; who, whatever may be the correct language of their public standards on this subject, seem to consider the sacraments as merely decent rites, to be received on the principle of submission to divine appointments; and not as the means and pledges of divine favour and grace, necessary to salvation where they may be had, and except in the case of unavoidable ignorance or involuntary error.

In accordance with this sentiment, and with scripture and the faith of the primitive Church, the CHURCHMAN considers baptism as the sacramental commencement of the spiritual life, and the entrance into that fold of the Redeemer, the mystical body of Christ, in which he enjoys a title to the blessings of salvation. * * * *

When the Churchman, in the language of Scripture, of primitive antiquity, and of the articles and liturgy of his Church, calls baptism *regeneration*, he does not employ the term in its popular signification among many Protestants, to denote the divine influences upon the soul, its sanctification and renovation, in abolishing the body of sin, and raising up the graces and virtues of the new man. The term *regeneration* is used by him in its original, and appropriate, and technical acceptation, to denote the translation of the baptized person from that state in which, as destitute of any covenanted title to salvation, he is styled “the child of wrath,” into that state which, as it proffers to him, in all cases, the covenanted mercy and grace of God, and in the exercise of repentance and faith actually conveys to him these blessings, is styled a “state of salvation.” * * * It must be obvious, that the sacramental commencement of the spiritual life in the regeneration of baptism, and the subsequent sanctification of the principles, the powers, and affections of the new man by the renewing of the Holy Ghost, are distinct acts and operations; the former leading to the latter, which, without it, is wholly inefficacious to salvation; on the contrary, increases the condemnation of the despiser of the gifts and calling of God.

And, therefore, the CHURCHMAN insists on the necessity of that spiritual change denoted in scripture by the terms *sanctification, renewing of the mind, renewing of the Holy Ghost.*

He does not, with the *Romanist*, lay an undue stress on external performances, and on his own works and endeavours, as means of obtaining the divine Spirit; and substitute a round of superstitious observances, for “righteousness, peace, and joy in the Holy Ghost.” Nor does he, with some *Protestants*, rush into the contrary extreme, and expect the divine Spirit in sudden illapses, independently of means, of ordinances, and of the acts of his mind; nor determine the certainty of the operations of the Spirit of God by any other standard than the exhibition in his heart and life of the graces and fruits of this divine Sanctifier. But firmly convinced both of the reality of His operations, and of their entire conformity to his character as a rational and accountable being, he seeks for them in the use of moral means, pious reading, meditation, prayer, self-denial, holy resolution; and in the participation of the ordinances of the Church:—and he employs no other standard to ascertain the sanctifying presence of the divine Spirit in his soul, than the holy tempers which are produced there, and which exhibit the fruits of godliness and righteousness of life.

As one of those means by which baptismal regeneration is to be perfected, the Churchman receives *Confirmation*, or *laying on of hands.*

Divested of those unmeaning ceremonies which the superstition of the Romanist substituted for the original gesture of “laying on of hands,” the Churchman observes this ordinance as practised by the Apostles, with this significant gesture only. And considering its highly beneficial tendency in a moral point of view, as bringing to the reflection of young persons, under the most solemn and impressive circumstances, their Christian duty and responsibility, and regarding its apostolic rank among “the principles of the doctrine of Christ,” the Churchman feels himself bound to receive a rite which his *Protestant* brethren have unfortunately rejected as a superstitious ceremony of Papal origin.

In his view of the highest instituted means of sanctification and pledge of divine favour, the holy sacrament of the Lord’s Supper, the Churchman conforms to the first and purest ages of the Church, renouncing the corruptions of the Papal age, and the errors of modern times.

He shudders—and reason sanctions the powerful impulse of nature—at the unparalleled absurdity, the tremendous impiety, of changing, by a literal construction of language evidently figurative, bread and wine into the body, soul, and divinity of his Lord and Saviour Jesus Christ; of thus literally feasting on his Redeemer; and of bowing to these inanimate elements, and calling them his God, his Saviour. The adherents of the Papacy, shuddering too at the naked view of this, I think I may call it, horrible doctrine of transubstantiation, are sometimes disposed to disguise its deformity, and to assert, that on this point the Church of Rome does not go further than our own Church, when she maintains the spiritual presence of Christ in the Eucharist: as if his spiritual presence, by the spiritual graces and blessings which he bestows on the faithful in the reception of the holy supper, was the same with his substantial presence—his presence, soul, body, and divinity—under the qualities of bread and wine. * * * * *

We have also reason to be thankful to the Disposer of all good, that He has connected us with a Church which, while she rejects the terrible doctrine of transubstantiation, gives that significance to the holy Eucharist which it maintained in the primitive ages, but which has been denied to it in the opinion of some Protestants. Many of them regard the Eucharist as merely a feast; in which, with suitable dispositions, bread and wine are received in memory of their Saviour. But surely something more than this was meant when our blessed Redeemer

* Catechism of the Church.

solemnly took the bread and wine, and blessed them. For what did he bless them? Surely to be symbols of his body and blood. As symbols they must have been offered as an act of worship to his Almighty Father. As symbols they were given to the disciples, and received by them. And all this which He did, Christ commanded his disciples to do in remembrance of Him, and thus to show forth his death until he come.

On this authority, our Church directs the Priest, in her Communion office, to bless the bread and wine, to be symbols of the body and blood of Christ, and thus to make a solemn oblation of them to the Father; beseeching Him that they who worthily receive them may be partakers of his body and blood. This form of celebrating the Eucharist, conformable to the Liturgies of the primitive ages, she has derived immediately from the venerable Episcopal Church of Scotland, who, by God's gracious Providence, has preserved, through great sufferings and trials, the faith, ministry, and worship of the first and purest ages of the Church.

The Churchman, then, maintains the oblation in the Eucharist of the bread and wine as symbols and memorials of the body and blood of Christ. He will not be tenacious of the term *sacrament*, as applicable to the offering of the consecrated elements. For in the appropriate application of the term, it doubtless denoted those offerings only in which there was shedding of blood. Neither the liturgy of his Church, nor the primitive liturgies, apply this term to the bread and wine of the Eucharist. All due significance is given to this most sacred ordinance when there is a solemn oblation made by God's authorized minister of the consecrated bread and wine, as symbols and memorials of the body and blood of Christ; assuring to those who worthily receive them all the blessings of his meritorious cross and passion.

Another obvious characteristic of the Churchman is, his adherence to a worship by a prescribed form—a measure which so effectually secures all the essentials of worship; soundness and accuracy in the matter of the prayers; perspicuity and pathos in the style; reverence, solemnity, and order, in the manner; that even if it were not sanctioned by the practice of the Jewish Church, and by the prescription and example of Christ and his Apostles, the sober reason of mankind would have recourse to it. * * * *

In his preference of this worship, the Churchman, and particularly the Church clergyman, is uniform and consistent; not merely adhering rigidly to it as far as the Church has plainly enjoined it, but carefully avoiding the suspicion of a secret preference for extempore effusions, by not mixing them with her well-ordered and comprehensive services.

In the service of the Church, the Churchman recognizes the power of authoritative absolution in the Christian ministry; founded on the declaration of Christ to his apostles, and through them to their successors to the end of the world—"Whosoever sins ye remit, they are remitted; and whosoever sins ye retain, they are retained."—While he acknowledges this power in the due administration of the sacraments and ecclesiastical discipline, he considers it as also exercised in the sentence of absolution in the daily worship, by which, he maintains, God certifies to those who truly repent and believe, the pardon of their sins.

But while in making this absolution a part of the daily service, he differs from his Protestant brethren in general, he even more essentially differs from the Church of Rome. For the Church of Rome makes the absolution of the priest in the sacrament of penance essential to the salvation of every individual. The Churchman only considers a general absolution as an edifying and consolatory part of public service. The Church of Rome makes auricular confession—the private confession to the priest by every individual of all his sins of thought, word, and deed—an indispensable condition of forgiveness. The Churchman justly deems auricular confession, and private absolution, an encroachment on the rights of conscience, an invasion of the prerogative of the Searcher of hearts, and, with some exceptions, hostile to domestic and social happiness, and licentious and corrupting in its tendency.

It is another characteristic of the Churchman, that, recognizing the authority of the Church in matters of faith, and prescribing rites and ceremonies, he submits to her lawful decisions.

Constituted as the Church is in this country, where she speaks authoritatively only through the united voices of her Bishops, Clergy, and Laity, there is no principle of social order which would justify resistance to her decrees, except when they plainly contradict the word of God, or manifestly and injuriously violate some principles of common reason or justice. * * * *

Lastly, let me not omit the great characteristic of the Churchman, that he maintains the unity of the Church in submission to the Episcopal constitution of her ministry.

The process of reasoning which leads him to act on this principle is short, and in its various steps luminous and conclusive. The Church is a divinely constituted society, of which Christ is the head. Its officers must derive their commission from Him its Head. This commission is transmitted through a superior order of the ministry, among whom ranked Timothy and Titus, subsequently called Bishops. The Churchman, believing that this order is the order of Bishops, would think that, in separating from their ministrations, he cut himself off from the Communion of the Church, and was guilty of the sin of schism.

These opinions may not now be popular. And yet they were popular; they were the only principles recognized in those ages when Christian faith was most pure, Christian morals most holy, and the Christian Church most united. For the first three centuries the Christian Church knew no other opinions. Opposition to these opinions is of modern origin. The Christian Fathers inculcate them in every page of their writings. We hold them, my fellow Churchmen, with "the glorious company of the apostles," and with "the noble army of martyrs." Let not Papal advocates, asserting those claims of Papal supremacy of which the primitive Fathers uttered not a word, drive us from *Episcopacy*, the true principle of Church Unity, into the usurped domains of the Bishop of Rome. Let not the clamours of our Protestant brethren, who are unfortunately destitute of the primitive bond of Church union in the order of Bishops, intimidate us from avowing and acting on the principle which the Churchman in every age has avowed and acted upon; and

which one of the first Bishops of the Christian Church, a disciple of an Apostle, the venerable martyr, Ignatius, lays down, "Let no man do anything of what belongs to the Church without the Bishop." * * *

The great principle, into which all the other principles of the Churchman may be resolved—that we are saved from the guilt and dominion of sin by the merits and grace of the Lord Jesus Christ, received in the exercise of penitence and faith, in union with his Church, by the participation of its sacraments and ordinances from the hands of her authorized ministry—distinguished the Church in her first and purest state. It is the universal reception of this principle which alone can restore purity and unity to that Christian family which is now deformed and distracted by heresies and schisms.

To this principle, then, my brethren of the Clergy, let us, in the strength of our Master, consecrate our talents, our labours, and our lives.

Animated by this principle, my brethren of the Laity, as well as of the Clergy, we shall exhibit those holy graces and virtues which flow from a vital union with the Redeemer; and, finally, when He comes to translate His mystical body from the changes and trials of its militant state on earth to the glories of its triumphant state in heaven, we shall participate of its triumphs, and be saved with the Israel of God.

THE BOMBARDMENT OF ROME.

The English Churchman of July 5, contains the following extract of a letter from "Father Ventura":—

"At the moment that I am writing these lines my heart is bowed down with grief. The French soldiers are bombarding Rome, destroying its monuments, and massacring its inhabitants, and blood is flowing in streams on both sides. Fears are entertained lest when the French enter Rome by assault the people should in its rage massacre all the priests and all the nuns. What a fine victory will this be for France! What a great restoration of the Pope! History tells us that restorations by force are not durable, and that thrones raised upon dead bodies and in blood are certain to be soon overthrown. Of all the combinations discussed at Gaeta the most fatal has been chosen. But what is still more grievous to every Catholic mind is that this restoration, if it takes place, will destroy the authority of the Pontiff without establishing the power of the Prince. Each cannon-ball that ruins the walls of Rome will destroy by degrees the faith of the Romans in the Catholic religion. The effect produced by '*confetti di Pio Nino a mandati a suor figli*' (the Cannon-balls so ticketed and carried through the city) is known, but is as nothing compared to the rage against the Church, and the Catholic religion, created by the sight of the French shells. As most of these shells have fallen in the Transtevere, and ruined the houses of the poor people who inhabit it, as well as killed some of them, the Transteverini—that portion of the population, lately so Catholic, are those who now curse and blaspheme against the Pope, and the Clergy, in whose name they see all this carnage and horror.

I am far from believing that Pius the Ninth desires, or even knows all this; but what I know and believe on this matter is unknown to the Roman people, who only see and feel that they are suffering. They see that the Austrians, with Monsignor Bedini amongst them, are ravaging the legations, bombarding towns, imposing enormous taxes on peaceable citizens, are proscribing and shooting the most ardent patriots, and re-establishing the Clerical absolutism wherever they go. They see that the French are spilling Roman blood in the name of the Pope, who has sent against them four powers, armed with all the means of destruction, against the Roman State, like a pack of hounds against a wild beast. They feel and know all this, and they rise against the hope and the Church in the name and interest of which the Pope proclaims that it is his duty to reconquer by force his temporal power. The excesses of Rome have been surpassed by the excesses of Gaeta. Not a word has been said of peace, reconciliation, or pardon; not a promise made to maintain public liberties; and yet this ought to have been done by the Pope. The last allocution of the Pontiff has been read. How imprudent to have made the Pope praise Austria, and the King of Naples, who have ever been the sworn foes of Italian independence. How much more imprudent still to make him say that, of his own accord, he had appealed to the powers to re-establish him on a throne which he had himself abandoned. It was confessing that he wished to do to his people what he had declared unwilling last year to do against the Croats and Austrians, oppressors of Italy. Even the women feel this reasoning; and now that they see the effects of this brutal war of four great Powers against a small State, their husbands and children killed and wounded, you cannot form an idea of the rage of these women, of the energetic sentiments that they utter, and the fury that animates them against the Pope, the Cardinals, and the mass of the Priesthood. You can conceive therefore how it is that Churches have been devastated. People will no longer confess themselves, or communicate, or hear mass. There is no longer any preaching at Rome, because no one will listen. Everything that is presented by a Priest, or smells of a Priest, is shunned.

"To me Pius IX. is always the Vicar of Jesus Christ, the head of the Church. But can the mass understand this? I know that all the youth of Rome, and all those who have instruction, reason as follows:—'The Pope wants to reign over us by force. He wants for the Church, or the Priests, a sovereignty which only belongs to the people, and he thinks that it is his duty to act thus, because we are Catholics, and because Rome is the centre of Catholicism. Well, what is there to prevent us from abandoning Catholicism, and becoming Protestants if necessary; and then what political right can he urge against us? For is it not horrible to think that, because we are Catholics and sons of the Church, we must be kept in leading strings by the Church, abjure all our rights, and expect from the liberality of Priests as a concession what is justly due to us, and be condemned to the lot of the most miserable of nations?'

"These sentiments are more common than they are supposed

to be, and have even penetrated into the minds of women. And thus my labours of twenty years have been lost, and Protestantism is *de facto* implanted in a portion of the good and religious Roman people, and that too, horrible to relate, by the Priesthood itself and the bad policy into which the Pope has been drawn.

"Had Pope Pius IX. been left to himself, he would never have left Rome. Had he done so, he would not at any rate have left the Roman States, but would have gone to Bologna, Ancona, or Civita Vecchia, where he would have been received as from heaven. He would not have gone to Gaeta and refused to see the Roman deputations, and he would have said: 'Let me stay in exile rather than appeal to arms which would perhaps subdue but would cause the loss of the hearts of my people.' Rome will probably fall, and the Pope may again enter the Eternal City, but he will never reign over the hearts of the Romans."

The following introduction to Bishop Doane's Address on the 73d anniversary of American Independence, and the 3d anniversary of Burlington College, describes a beautiful and touching scene, which could not have been witnessed without deep interest; and we are sure that its perusal will give pleasure to our readers.

The anniversaries of Washington's birth day, and of the Declaration of Independence, are the two secular holidays, at Burlington College. At half past eight, on the morning of the fourth day of July, just passed, the Teachers and Student of the College repaired, as is their custom, to Riverside, to pay their respects to the President. William C. Doane, of the Middle Class, made the following Address, in behalf of his fellow Students.

My Father,

It is to us a double festival; upon which I have been chosen, by your sons, to express their love, and mine, to you. We celebrate, to-day, a nation's birth; and the birth of that which is a nation's noblest ornament, a Christian College. We speak to you, not, in loud words, of bloody wars; but with the "still small voice" of peace, which whispers softly from our hearts, and finds, in yours, an answer, and an echo. The stars of thirty States glitter upon the blue of our country's flag; and, on the banner of our country's science, stands enrolled, amid those stars, whose brightness will increase, the name of Burlington College. There, as in our hearts, and in our halls, your name will be inseparable from it. We love you, and we look to you, as the George Washington of our College. In our hearts, your name will ever dwell with his, the greatest of all human names, as the father of many children; and, through them, a second father, to our country. We would stand round you, ever as we now do, here, the representatives of many States, as a forest of young saplings stand round a great, old oak; to keep from you, and take to ourselves, the storms, of which you have had full enough; and which we need, to make us oaks, instead of saplings; men after your pattern, and after God's own heart.

The President replied, returning their congratulations; commending the National Flag, borne by one of their number, to their protection; and exhorting them to endure hardness, as good soldiers of Jesus Christ, that they might secure the victor's crown.

At half past eight, the School Room, most tastefully dressed with flags and appropriate devices, was filled with the members of the College, and the ladies and gentlemen who were their guests. The Declaration of Independence was read by Mr. Timothy Greene Mitchell; and the Address delivered by the President.

In the evening, as has long been customary, the family of St. Mary's Hall were entertained at Riverside; and the day was closed, at nine, with Bishop Ken's sweet Evening Hymn.

The Calendar of July 21 failed to reach us, and therefore we did not see the able and conclusive letter of the Rev. Dr. Jarvis, in reply to its misrepresentations, until we found it in the Churchman of last week. The editor of the Banner will probably return to his post next week, when we have no doubt that he will settle matters in full with his contemporary.

On Sunday, June 3, eight families, amounting altogether to forty-two individuals, were admitted into communion with the Protestant Episcopal Church, in Creagh parish, diocese of Limerick, Ireland. "At their own earnest solicitation, the heads, and several of the members of those families, were allowed to read their recantations; expressing their desire by this public act to deprive their late clergy of all pretext for visiting them with the cruel penalties of the Church of Rome."

DIED,

At St. Louis, Mo., on the 24th ult., of the prevailing epidemic, the Rev. WHITING GRISWOLD, rector of St. John's church in that city. Thus has nobly fallen at his post a faithful, exemplary, and universally beloved clergyman; who for several weeks had zealously devoted himself, day and night, to the unremitting discharge of his solemn duties in visiting the couches of the sick and dying.

At Sing Sing, on the 21st ult., ANNA, wife of the Rev. John M. Forbes, D. D., rector of St. Luke's church, New York.

At Waterbury, Conn., on the 12th ult., MARY DEFOREST, wife of the Rev. Jacob L. Clark, rector of St. John's church, Waterbury.

LONG SERMONS.—Our witty brother of the Richmond Christian Advocate, (Methodist,) takes us to task for a word or two that we lately said about the length of sermons, and reminds us of the long one which was once preached at Troas by St. Paul; adding—

If the Editor of the Banner had been there, we presume he would have "ordered the drums to beat" at sun down; or, perchance, like Eutichus, he would have gone to sleep, even at the risk of falling down and breaking his neck. At any rate, it is presumable he would have found out some method of showing his dislike to the sermon "at the expiration of half an hour."

Not so. With such a preacher, we trust that we could have listened most patiently and attentively, even though he "continued his his speech until midnight;" nay, though he afterwards resumed his discourse, and "talked a long while, even till break of day." But then it must be remembered that modern preachers are not St. Pauls; and the Advocate will excuse us for repeating John Wesley's saying, that "no man can preach above half an hour, without preaching nonsense." He will also excuse us, we hope, if we apply to *preaching*, what he says, in another column of the same number of his paper, of *prayer*—that "it is not the length, but the strength of prayer, that is required. 'Let thy words be few,' as Solomon says, 'but full, and to the purpose,'" We are not responsible, however, for the perfect accuracy of the quotation.

PATAPSCO FEMALE INSTITUTE.—We have been favoured with the eighth annual Report of this institution, beautifully situated in the mountainous region of Elk Ridge, near Baltimore; and are happy to learn from it that it is in a sound and flourishing condition, under the many happy influences which have tended to its prosperity and usefulness. The Principal is Mrs. Lincoln Phelps, daughter of the late distinguished Judge Phelps, of Vermont; a lady who has had long experience in directing a literary institution, and is favourably known to the public as the author of Lincoln's Botany, a series of works on Chemistry, Natural Philosophy, &c., and of sundry works on the subject of Education, &c.

The Bishop of Maryland is Visitor of the Institute, who states that "the late examination has afforded still greater evidence, if more were needed, how competent is Mrs. Phelps to sustain an institution inferior to none in the country of its kind."

The *English Churchman* is generally distinguished for the soundness of its views, and the accuracy of its predictions, in relation to political events. In the latest number received by the last steamer, it says—

FRANCE is quiet at present, but it is evident that the Republic cannot last much longer. The journey of the Duchess of ORLEANS to England, and of the Prince DE JOINVILLE to Vienna, while the Emperor of AUSTRIA and the Duke of BORDEAUX were there; the return of the Prince DE JOINVILLE to England, the journey of the Duke DE BORDEAUX to Holland; and the intended visit of the Duke of LEUCHTENBERG to the President of FRANCE; all show that a strong effort will soon be made to settle the government of that country upon a permanent basis. The Emperor of RUSSIA is supposed to be the projector of the scheme which is to have this effect; and it is said to be as follows:—The Duke of BORDEAUX is to be King of France; the Count of PARIS is to be declared heir to the throne; and the Bonaparte family are to be made Royal Dukes, with the right of succession after the Orleans branch of the Bourbons. It is believed that the principal parties concerned will be willing to accede to this plan, for the sake of giving peace to their distracted country.

We beg leave to refer our readers to the advertisement of the Rev. James Bonnar, B. D., on our last page. He is an accomplished scholar, and has had much experience in the instruction of youth. His Classical Academy offers advantages which justly entitle it to a more liberal patronage than it has yet received from Churchmen. We speak with the more confidence, since our own sons have for several years been under his care.

Rev. Dr. Colman

The committee of the British and Foreign Bible Society have agreed, by a vote of 24 to 21, that the meetings of the Society shall in future be opened with reading Scripture, and by prayer; in consequence of which the clerical Secretary has resigned, from a persuasion that the proposed change will lead to endless divisions!

On Monday last, 30th ult., the corner-stone of the new Church of the Mediator, N. W. corner of Lombard and Schuylkill Fourth Sts., Philadelphia, (of which the Rev. Dr. Vaughan is rector,) was laid by Bishop Potter.

On the 22nd ult., in St. Peter's Church, Cheshire, Conn., Mr. John A. Paddock was admitted to the holy order of Deacons, by Bishop Brownell.

New Publications.

THE DOCTRINE OF THE INCARNATION OF OUR LORD JESUS CHRIST, in its Relation to Mankind and to the Church. By Robert Isaac Wilberforce, A. M., Archdeacon of the East Riding. First American, from the second London edition. Philadelphia, 1849: H. Hooker & Co., S. W. corner Chesnut and Eighth sts; 12mo. pp. 411.

We hail with no small pleasure this handsome edition of one of the most valuable books which has appeared in England for many years, from the gifted pen of one of the noblest sons of her noble Church. It is high, but at the same time only just praise, to say of it, that it goes farther than any single book in the language to set forth the real ground upon which the Church system eventually rests—the reception of Manhood into God, in order to remedy what Manhood suffered by the Fall.

A more extended notice of this important work, furnished by a correspondent whose Theological learning qualifies him to judge of its merits, will be found on another page.

Its price is very moderate; and we have no doubt that the enterprising publishers will be remunerated, as they deserve, by a speedy call for another and still larger edition.

The American Quarterly Register and Magazine. Conducted by Judge James Stryker. June, 1849: Vol. II. No. 2. 8vo. pp. 300. Published by the Proprietor, No. 520 Chesnut St. Philadelphia; at \$5 per annum.

The design of this work is to embody, quarterly, a history of the times; statistical information, embracing tabular statements; original and selected articles—literary and scientific; biographical notices and obituary; a chronicle of general incidents; congressional proceedings and debates, and official documents. Judge Stryker is well qualified to conduct such a work, and he "pledges himself to observe a rigid impartiality, avoiding interference in political or sectarian controversy of any kind." The Register is on a new plan, and we observe that it is highly recommended by some of the first men in our country—Lewis Cass, Millard Fillmore, Abbott Lawrence, J. C. Spencer, W. H. Seward, F. Wayland, Horace Binney, &c.

Tracts for the Christian Seasons. London and Oxford; John Henry Parker.

This admirable publication embraces a series of the best tracts we have ever read, for the seasons of Advent, Christmas, Epiphany, Lent, Holy Week, Easter, Whitsuntide, and Trinity. It is appropriately inscribed "to the author of the *Christian Year*, whose high calling it has been to kindle a new love for the seasons and services of the Church;" and we are happy to learn from the publisher's preface, that a work designed to further the same good end, meets with such success as to prove that that love is still growing.

THE MAIDEN AUNT. A Story, by S. M.: reprinted from the last English edition. New York, 1849, D. Appleton & Co; Philadelphia, Geo. S. Appleton; 12mo. pp. 241.

We have not yet found time to read this tale, but have observed numerous notices of it by the press, which speak of it as a remarkably interesting and able work. It originally appeared in *Sharpe's Magazine*, (London,) and the favour with which it was received has led to its publication in a separate volume. *The Guardian*, a leading journal of the Church of England, has often spoken of it; and in its last notice says, "For truth of character, and beauty of thought, it far surpassed all others in that once popular periodical of light reading and useful knowledge for Churchmen." From such a quarter, this is no slight praise.

TRANSCRIBERS OF THE SCRIPTURES.—In transcribing the sacred writings it has been a constant rule with the Jews, that whatever is considered as corrupt, shall not be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not properly prepared for that use, or prepared by any but Israelites, or on skins of parchment tied together by unclean strings, shall be holden to be corrupt, that no word shall be written without a line first drawn on the parchment, no word written by heart, or without having been pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are certain rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. Even to this day, it is an obligation on the persons who copy the sacred writings of the synagogues to observe them.

Obituary.

For the Banner of the Cross.

Died, on the morning of the 17th ult., at his residence near the Girard College, NATHAN DAVIDSON, Esqr., in the 70th year of his age.

Though Mr. Davidson had attained the period designated by the Psalmist as the term of human existence, and in the ordinary course of things, the time of his departure could not, therefore, be very remote, his numerous friends will not mourn less deeply on that account, a bereavement which has removed from them one whom, in common with the whole community, they had been accustomed to regard with feelings of confidence and respect. His commanding stature, conspicuous above the people, may no longer, alas! be seen among men; but the impress of a character cast in the same lofty proportions will not soon be effaced from their memory. Kind, social, obliging, and sincere in disposition; frank, affable, and courteous in his demeanour; full of pleasantry and good will, "in wit a man, simplicity a child;" he confirmed by the warmth and manliness of his address the esteem which the reputation of higher attributes of mind and heart had conciliated. Soundness of judgment, punctuality in engagement, and a rigid observance of method in all his transactions, were qualities by which he was pre-eminently distinguished. The nature of his occupation had brought him into extensive acquaintance with our leading political men, and furnished him with much practical and entertaining knowledge; which, added to an original vein of thought and expression, made him a most agreeable and instructive companion. Successful in the acquisition of wealth, he had retired from the perplexities of business; and while passing the evening of life in the bosom of his family, and in the indulgence of a generous hospitality, might, in the full capacity of enjoyment, have calculated, not unreasonably, upon long days of sublunary happiness. But it was his lot to add one more to the countless illustrations of the remark, that,

"The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss."

It was in circumstances such as these,—beloved at home, respected abroad, and in the possession of all that could cheer the heart and gladden the eye,—that the warning came, mercifully tempered with long delay, to allow opportunity for preparation. His constitution, impaired by early toil and exposure in the then desert wilderness of the west, sank under a weight of years, which he would probably otherwise have borne without inconvenience; and, with no serious organic disease, none such at least as should have terminated life, he went down to the grave with steady, though almost "unperceived decay;" resignation gently smoothing the descent, and the cheering hopes of the Gospel irradiating his passage to that better world where there is no more death, neither sorrow nor pain; and where the souls of the faithful, after they are delivered from the burden of the flesh, rest from their labours, awaiting in joy and felicity, their perfect consummation and bliss in the eternal and everlasting glory of their REDEEMER. LAMBDIA.

For the Banner of the Cross.

Died, at her residence near Edenton, North Carolina, on the 28th April, after a lingering and painful illness, MRS. SARAH C. SKINNER, in the 51st year of her age, relict of the late Joseph H. Skinner, Esqr.

Mrs. Skinner was left with a family of young children to rear and educate, and a large property to manage and improve. Up to the time of her widowhood, she had lived a quiet life, unaccustomed to the vexations and trials of business. But she was endowed with a strong intellect, and great energy of character; and the result of her management has been the improvement of her estate, and the education of her children in schools of the highest character. Nor was this entirely the result of prudence: Mrs. Skinner was a devout member of the Church, and all her faculties and powers were under the guidance of that "wisdom which is from above." She feared God herself, and all around her were taught to fear and honour Him. She believed in the Lord Jesus Christ herself, and she reared her family to believe in His Holy Name. When the administration of the estate came to her hands, she at once had the black children baptized: and the tutor to her own children, (a pious member of the Church,) became the catechist of the coloured children. Her pastor, the rector of St. Paul's Church, Edenton, visited and instructed her servants occasionally, until she and another worthy christian family, her neighbours, jointly erected a chapel for their slaves; and they now have the services of the Church every Lord's day celebrated by a priest of the Church.

One who had so much the welfare of her servants at heart, and who so well performed her duty towards them, did not neglect the no less responsible and higher duties of a mother towards her children. They were early taught their duties as Christians, and she lived to witness God's blessing upon her constant precepts and faithful example. Every member of her white family was confirmed early, and is a communicant of the Holy Catholic Church. These, except her two eldest sons, who were absent at St. James' College, received with her the Lord's Supper the evening previous to her death.

Nor did Mrs. Skinner only govern her household well. She exhibited her faith in alms-giving and every good work. She was kind and considerate to the poor, and always liberal in her donations to the Church. She was diligent in the use of all the means of grace, prayer, the sacraments, alms-giving; and God vouchsafed to her fidelity a blessing to her family, and a good measure of grace to herself, through which she was enabled to perfect holiness in the fear of God.

There are few persons who have served their generation more faithfully than this excellent Christian woman. She was revered by an extensive circle of friends and relatives, and all honour the memory of so exemplary a matron—a mother in Israel indeed.

Edenton, 20th July, 1849.

For the Banner of the Cross.

Names and Residences of the Clergy of Philadelphia, and its Districts.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.	
Rev. Thomas G. Allen, 14 Jefferson Row, City Missionary.	
James Bonnar, B.D., George st. and Schl. 5th, St. James School.	
Geo. Boyd, D.D., 6 Bank st., St. John's, N. L.	
Samuel A. Clark, 402 North 8th st., Advent, S. G.	
J. C. Clay, D.D., Swanson st., Gloria Dei, Sou'k.	
John Coleman, D.D., 146 Queen st., Trinity, South'k.	
J. B. Colhoun, M.D., Chesnut st. ab. Schl. 4th.	
Thos. J. Davis, Pine st. near Sixth,	
Robert Davis, S.E. cor. Market and 11th.	
Benj. Dorr, D.D., 13th and Arch sts., Christ Church.	
J. M. Douglass, 378 Coates st., Zion Church.	
B. J. Douglass, (Deacon), St. Matthew's.	
Wm. Douglass, 243 Spruce st., St. Stephen's.	
H. W. Ducachet, D.D., 8 Girard st., St. Stephen's.	
Charles M. Dupuy, S. W. 12th and Walnut st.	
Geo. A. Durborow, Callowhill w. of sch. Front, Ch. Redemption.	
Rees C. Evans, 111 Magnolia st. (N. L.), City Missionary.	
James H. Fowles, Filbert st. above Sch. 7th, Ch. of Epiphany.	
Kingston Goddard, West Philadelphia, Ch. of Atonement.	
R. D. Hall, 139 Walnut st.,	
Geo. E. Hare, D.D., Summer st. ab. Schl. 6th, St. Matthew's.	
Samuel Hazlehurst, Richmond Lane, Ch. of Messiah.	
N. S. Harris, Washington and 11th sts., Ch. of Nativity.	
Wm. S. Hinds, 4 Belmont place, Sp'ce st.	
H. Hooker, D.D., S. W. cor. Ches't and 8th,	
M. A. D. W. Howe, Broad near Pine, St. Luke's Ch.	
Joseph Jaquett, 129 S. 6th below Spruce, Teacher, Hebrew.	
Edward C. Jones, (Mantua), Missionary at Alms House.	
Norris M. Jones, 319 Chesnut st., St. Bartholomew's.	
J. G. Lyons, LL.D., Pine, above 2d st., Classical School.	
J. G. Maxwell, Beach near Palmer, Emmanuel.	
D. S. Miller, 95 New st., St. Jude's.	
H. E. Montgomery, 289 South 10th, All Saints'.	
H. J. Morton, D.D., 9 Clinton, St. James'.	
Wm. B. Musgrave, 311 Spruce st. (Deacon), St. Stephen's.	
Edm'd Neville, D.D., Wood st. above 7th, St. Philip's.	
Richard Newton, 237 South Front st., St. Paul's.	
W. H. Odenheimer, 176 South 3rd st., St. Peter's.	
Rt. Rev. H. U. Onderdonk, D. D. Pine st. bl. Broad.	
Rev. F. Ogilby, 267 South 10th st., Ch. of Ascension.	
Thos. H. Quinan, Catherine, bel. 7th, Evangelists.	
O. E. Shannon, S. 13th, bel. Lombard, Crucifixion.	
J. H. Smith, Cor. Front & Margaretta, Calvary Church.	
W. B. Stevens, D.D., 29 Clinton st., St. Andrew's Ch.	
S. C. Stratton, 27 Sansom st.,	
Wm. Suddards, 224 Cherry st., Grace Church.	
Wm. L. Suddards, 224 Cherry st. (Deacon),	
M. R. Talbot, Naval Asylum, Chaplain U. S. N.	
R. S. Trapiet, 243 S. 10th st., Floating church.	
Peter Van Pelt, 315 Chesnut st., Ch. of Epiphany.	
J. A. Vaughan, D.D., Penn Square, Principal, E. F. A.	
T. C. Yarnall, N. E. cor. William and Walnut sts. West Phila. St. Mary's Ch.	
H. F. M. Whitesides, Washington st. N. E. cor. Wayne, Spring Garden.	
Danl. Washburn, Broad bl. Walnut, (Deacon), St. Luke's Ch.	
C. S. Williams, D.D., Spruce st., corner Dugan,	
C. B. Wyatt, School House Lane, St. James', Less.	
John K. Murphy, Ship'n bl. Broad, (Deacon), All Saints'.	
Samuel Cox, Jr., 281 S. 10th st. (Deacon),	
R. S. Mitcheson, Coates st. above 11th,	

Miscellaneous.

THE FOREST FUNERAL.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine she started slightly, but smiled and looked upward. I spoke a few words to her father, and turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest strain of the Æolian. You may imagine that the answer startled me, and with a very few words of the like import I turned from her. A half hour passed, and she spoke in the same deep, rich, melodious voice—

"Father, I am cold—lie down beside me;" and the old man lay down by his dying child, and she twined her arms around his neck, and murmured in a dreamy voice, "dear father, dear father!"

"My child," said the man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father—and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them, father—as the voices of angels, falling from afar in the still and solemn night-time; and they call me; her voice, too, father, O, I heard it then."

"Doth she speak to thee?"

"She speaketh in tones most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm smile. But I am cold, cold, cold! Father, there is mist in the room. You'll be lonely. Is this death, father?"

"It is death, my Mary."

"Thank God!"

Sabbath evening came, and a slow procession wound through the forest to the little school-house. There, with simple rites the good clergyman performed his duty, and went to the grave. The procession was short. There were hardy men and rough, in shooting-jackets, and some with rifles on their shoulders. But their warm hearts gave beauty to their unshaven faces, as they stood in reverent silence by the grave. The river murmured and the birds sang, and so we buried her.

I saw the sun go down from the same spot—and the stars were bright before I left; for I always had an idea that a graveyard was the nearest place to heaven on earth—and with old Sir Thomas Brown, I love to see a church in a graveyard, for even as we pass through the place of graves to the temple of God on earth, so we must pass through the grave to the temple of God on high.

WASHINGTON AND HIS MOTHER.

Who that has parted with his aged mother, and received her last blessing as he was about to go forth into a land of strangers to seek a home for himself, can read the last interview between Washington and his mother, and suppress the rising tear that starts unbidden at the remembrance of such a scene. Time may dim the recollection of many of the incidents of youth, when we come in contact with the world; but there is a magic in the mother's voice; her well remembered tone of admonition—her kindness and unceasing care will rise up before him who loved her, and follow him, as a guardian angel, in all the varied scenes of life. Happy the man who was blessed with such a mother, and loved her—happier he who having such, forgets not her love, her kindness and instructions.

Immediately after the organization of the present government, George Washington repaired to Fredericksburg, to pay his humble duty to his mother, preparatory to his departing for New York. An affecting scene ensued. The son feelingly marked the ravages a torturing disease had made upon the aged frame of his mother, and thus addressed her:

"The people, madam, have been pleased, with the most flattering unanimity, to elect me to the chief magistracy of the United States; but before I can assume the functions of that office, I have come to bid you an affectionate farewell. So soon as the public business, which must necessarily be encountered in arranging a new government, can be disposed of, I shall hasten to Virginia, and"—here the matron interrupted him:

"You will see me no more. My great age and the disease which is fast approaching my vitals, warn me that I shall not be long in this world. I trust to God, I am somewhat prepared for a better. But go, George, fulfil the destiny which heaven appears to assign you; go my son, and may Heaven and your mother's blessing be with you always."

The President was deeply affected. His head rested on the shoulder of this parent. The brow on which fame had wreathed the purest laurel virtue ever gave to created man, relaxed from its lofty bearing. That look, which could have awed a Roman senator in its Fabrian day, was bent in full tenderness on the time-worn features of this venerable matron.

The great man wept. A thousand fond recollections crowded upon his mind, as memory, retracing scenes long past, carried him back to his paternal mansion, and the days of his youth, and there the centre of attraction was his mother, whose care, instructions, and discipline, had prepared him to reach the topmost height of laudable ambition; yet now were his glories forgotten, while he gazed upon her from whom, wasted by time and malady, he must soon part to meet no more.

The matron's prediction was true. The disease which had so long preyed upon her frame, completed its triumph, and she expired at the age of eighty-five, confiding in the promises of immortality to the humble believer.

THE PARISH MINISTER.

There is a charm in the week-day services of a parish minister, which has not been duly estimated either by philanthropists or patriots. He, in the first instance, meets with general, and I had almost said universal welcome from the families—at least from those in the humbler classes of society. His official and recognized character furnishes him with a ready passport to every habitation; and he will soon find that a visit to the house of a parishioner is the surest way of finding an access to his heart. Even the hardest and most hopeless in vice cannot altogether withstand this influence; and at times, in their own domestic history, there are opportunities, whether by sickness or disaster, or death, which afford a mighty advantage to the Christian kindness that is brought to bear upon them. It is thus that nature and Providence may be said to act as the handmaids of Christianity, by the frequent opening which they afford to its officiating ministers; and of which if he do but avail himself, he is sure to obtain a vast moral ascendancy over the people. Even his courtesies on the way-side are not thrown away upon them; and little do they know of humanity, who would undervalue the most passing smiles and salutations which reciprocate between a clergyman and his people, whether as the symptoms or as the effluents of a cordiality the best fitted to soften the asperities of our nature, and so to cement and harmonize the jarring elements of a commonwealth. And his week-day attentions, and their Sabbath attendance, go hand in hand. A house-going minister wins for himself a church-going people. The bland and benignant influences of his friendly converse, of his private and particular affection, are enlisted on the side of their piety; nor can we imagine a position of greater effectiveness than his, whence to bear on the hearts and habits of a surrounding population.—*Chalmers*.

"A clergyman ought to have a far greater proportion to live upon than any other man of an equal condition. He is not bred to multiply three-pences; it becomes him not to live mechanically and sordidly; he must be given to hospitality. I do know myself a clergyman, no dignitary, whose books have cost him a thousand pounds, which, when he dies, may be worth to his wife and children about two hundred."

"It will be a shameful reproach to so flourishing a kingdom as this, to have a poor beggarly clergy. For my part, I think nothing too much, nothing too good, for a good minister, a good clergyman. They ought least to want, who best know how to abound. Burning and shining lights do well deserve to be set in good candlesticks."—*Nelson*, vol. 2, pp. 298, 300.

The lawyer, the physician, the merchant, through cheaper pains, do usually arrive at richer fortunes. And, but that it please God to work inwardly, I should wonder that so many able heads, ingenious spirits, and industrious souls, should joy in the continual life-long pains and care of a parish cure, about one hundred pounds per annum stipend for life; when with easier brows, fewer watchings and lesser charge, they might in another profession (as every day we see it done) fasten a steady inheritance to them and their children of a far larger income.—*Sir Edward Dering*.

ANSWER OF GREAT BRITAIN

TO THE APPLICATION OF THE POPE FOR ASSISTANCE IN RE-ESTABLISHING THE PAPAL AUTHORITY AT ROME.

"Viscount Palmerston to the Marquis of Normanby.

Foreign-office, March 27, 1849

"My Lord.—I have received your Excellency's despatch of the 8th instant, transmitting to me the copy of the note which has been addressed by Cardinal Antonelli to the representatives of all friendly Powers, requesting them to co-operate for the purpose of re-establishing the Papal authority at Rome.

"I have to instruct your Excellency to say to the Nuncio that her Majesty's Government have received and have attentively considered the communication which he has made to them through your Excellency, and that you are instructed to express to him the deep regret with which her Majesty's Government have witnessed the differences which have arisen between the Pope and his subjects, the assassination of Count Rossi, the departure of the Pope from his capital and states, and the proclamation of a republic at Rome.

"The British Government is, for many obvious reasons, not desirous of taking an active part in any negotiations which may result from the application which the Pope has addressed to some of the Catholic Powers of Europe, whose territories are nearer than Great Britain in Geographical proximity to the Italian peninsula. But the British Government will be much gratified if the result of those negotiations should be such a reconciliation between the Pope and his subjects as might enable the former with the free good will and consent of the latter to return to his capital, and there to resume his spiritual functions and his temporal authority. But it is the opinion of her Majesty's Government that such a reconciliation could scarcely be effected, for the moment, could never be permanent, unless the basis upon which it was founded were to be that the Pope should engage to maintain the constitutional and representative system of Government which he granted last year to his subjects, and unless the separation between the spiritual authority and the temporal Institutions of the state were so clearly and so distinctly established as to put an end to those manifold grievances which the mixture of the spiritual with the temporal power has for so long a period of time produced in the Roman States. The great importance of admitting laymen to administrative and judicial functions in the Roman States was pointed out to the late Pope by the memorandum presented in 1832 to the Roman government by the representatives of Austria, France, Great Britain, Prussia and Russia, and the events which have happened since that time, not only in the Roman States, but in the rest of Europe, have tended to make it still more important that such a reform should be carried out in full and complete execution.

"Your Excellency will give the Nuncio a copy of this despatch. "I am, &c.,

PALMERSTON."

FORESIGHT.

There is a story of Bishop Seabury, which the temper of these times makes memorable. While he was yet with us, he preached often, and always very earnestly, on the doctrine of the Trinity. So often did he exhort his people to hold fast the faith in this fundamental part, that somebody ventured to ask him whether there appeared to be any doubt on that head, and why he dwelt so feelingly on what no one seemed disposed to question. His reply was, that, in his opinion, the time was not distant when Churchmen in New England would be the only remaining defenders of that essential doctrine, and that he was resolved they should understand its radical importance to practical piety, as well as to sound Divinity. It was foresight worthy of a suffering confessor, and an instinctive adaptation of himself to the future necessities of his flock, which well became the high calling of a founder of a Church.—*Church Review*.

OUR BLESSINGS MORE THAN OUR CROSSES.

Consider that our good days are generally more in number than our evil days—our days of prosperity (such I mean as is suitable to our condition and circumstances) than our days of adversity. This is most certain, though most of us are apt to cast up our accounts otherwise. How many days of ease have we enjoyed for one of pain! how many blessings for a few crosses! For one danger that hath surprised us, how many scores of dangers have we escaped, and some of them very narrowly! But alas! we write our mercies in the dust, but our afflictions we engrave in marble; our memories serve us too well to remember the latter, but we are strangely forgetful of the former. And this is the greatest cause of our unthankfulness, discontent, and murmuring.—*Bishop Bull*.

FEARFUL ILLUSTRATION OF SCRIPTURE.

A Liverpool paper says, that when Mr. Nicholson, who was Mr. Hudson's (the English defaulter) brother-in-law, went out and committed the melancholy act which terminated his life, he left on his desk a note containing the following passage; Jeremiah, xvii. 11:—"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

BE CAREFUL FOR NOTHING.

What an oppressive burden is taken off a Christian's shoulders by his privilege of leaving all consequences, while in the path of duty to God! He has done with "How shall I bear this trouble?"—"how shall I remove this difficulty?"—"how shall I get through this deep water?"—but leaves himself in the hands of God.—*Cecil*.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, AUGUST 11, 1849.

[VOL. XI.—No. 32.—WHOLE No. 554.]

Calendar.

AUGUST.

12. Tenth Sunday after Trinity.
19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

11th, A. M. Waterford. 12th, Meadville.
19th, St. Paul's, Great Valley.
26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M. London Cross Roads, (Delaware Convocation.)
29th, Morning, St. Paul's.

PENNSYLVANIA.

The following Episcopal Acts have been performed in this Diocese during the month of July.

July 1st, at St. Luke's Church, (Phila.) Mr. Francis J. Warner was admitted to Deacon's orders. The Bishop preaching the sermon.

July 1st, Evening. Preached in St. John's, (N. L.) on occasion of a collection in behalf of the Bishop White Prayer Book Society.

July 5th, A. M., at St. James' Church, Philadelphia, admitted Mr. Samuel Cox, Jr., to Deacon's orders. Sermon by the Rev. H. E. Montgomery.

July 7th, A. M., at St. John's, Carlisle, preached and confirmed five persons.

July 8th, A. M., at the Chapel, Petersburg, Adams Co., read prayers and preached.

July 8th, P. M., at Christ Church, Huntingdon, read prayers and preached.

July 9th, Evening, in the Lutheran Church, Chambersburg, read prayers and preached.

July 15th, A. M., at St. Paul's, Bloomsbury, preached, confirmed four persons, and administered the communion.

July 15th, P. M., at Christ Church, Danville, preached, and confirmed two persons.

July 16th, A. M., at Jerseytown, read prayers and addressed the congregation after a sermon by the Rev. Mr. Elsegood.

July 16th, P. M., at St. James', Derry, preached.

July 17th, A. M., at St. James', Muncy, preached and confirmed six persons.

July 17th, P. M., at Milton, laid the corner stone of Christ Church and delivered an address.

July 17th, Evening, attended the opening services at Sunbury of the Northern Convocation, and after the Convocation sermon by the Rev. Mr. Elsegood, addressed the congregation.

July 18th, A. M., at Northumberland, consecrated St. Mark's Church, confirmed two persons, and administered the Lord's Supper.

July 18th, P. M., at Sunbury, catechised the children, and addressed the parents and teachers.

July 18th, Evening, preached, and confirmed one person in public and a sick person in private.

July 20th, A. M., at St. Peter's, Philadelphia, confirmed a sailor just going to sea.

July 29th, A. M., at St. Paul's, (Phila.) preached and admitted Mr. Francis C. Clements to Deacon's orders. *Died, 1852*

July 29th, P. M., at the Floating Church of the Redeemer, preached and confirmed six persons.

July 30th. Laid the corner stone of the Church of the Mediator, Philadelphia, and delivered an address.

VIRGINIA.

ORDINATION.—On Trinity Sunday, at Grace Church, Genito Parish, in the County of Powhatan, the Rev. A. B. TIZZARD was admitted to the order of Priesthood by the Bishop of the Diocese. The candidate was presented by the Rector of the Parish who, with the Rev. Mr. Fisher, united in the imposition of hands. The sermon was preached by the Bishop.—*Southern Churchman.*

From Church Papers.

MAINE.

On Sunday, July 8th, the fifth after Trinity, Mr. George Slattery, of the recently graduated class at the General Theological Seminary, was admitted to the Holy Order of Deacons in St. Stephen's Church, Portland. Morning Prayer was read by the Rev. Mr. Pratt, who also presented the candidate. The sermon, on St. Luke, x. 5, 6, was preached by the Bishop.

In the afternoon of the same day, five persons were confirmed in the same church. A sixth had on the preceding day received confirmation on her sick bed.

On Tuesday, July 10th, the Bishop visited the parish at Old Town and Milford. Evening Prayer was read by the Rev. Mr. Burgess, and after a sermon by the Bishop on St. Luke v. 5, eight persons were confirmed. The temporary chapel was thronged with a most attentive congregation; and the increased solemnity in the department of all, and the cordial participation in the services, as well as the number of those who received the laying on of hands, were tokens of the deep impression made by the Church and its services on that community. In the Church at Bangor, on the same evening, the Rev. Mr. Slattery read prayers, and a sermon was preached by the Rev. Mr. Fales.

On Wednesday, July 11th, the annual Convention was held at St. John's Church, Bangor. Ten clergymen were present. Morning Prayer was read by the Rev. Messrs. Gardiner and Pratt; the sermon was preached by the Rev. Mr. Burgess, on 2 Kings vi. 16; and the Holy Communion was administered by the Bishop, assisted by the Rev. Mr. Pratt. In the afternoon the Address of the Bishop and the Parochial reports were read. Sixty-one persons had been confirmed: two deacons and one priest ordained; the Diocesan Board of Missions had been enabled, with an expenditure of \$1200, to close the year without debt; there were thirteen clergymen and one candidate for orders. In the evening, prayers were read by the Rev. Mr. Eastman, and the annual Missionary Sermon was preached by the Rev. Mr. Pratt.

On Monday, July 12th, after Morning Prayer had been read by the Rev. Mr. Murray, the Convention continued its proceedings with much interest and harmony; and in the afternoon, the business of the Board of Missions was transacted. Perhaps no Diocesan Missionary Society has labored more efficiently than this, in proportion to its resources; but it has been, and must be much indebted to the free gifts of friends to its work in older and wealthier dioceses. The Bishop and most of the Convention proceeded in the evening to Orono, seven miles above Bangor. Here, the services of the Church have been held for a few months past, and, as this occasion demonstrated, with much promise and with fruit. The Congregational meeting-house was granted for the services of the evening; the Rev. Mr. Burgess read prayers; the Bishop preached on Matthew xxv. 21, and seven persons, all of most respectable position and character, though but recently acquainted with the Episcopal Church, received the laying on of hands. The cordial and hospitable welcome tendered to the clergy and brethren of the Convention on this their first visit to Orono, and the warm affection disclosed for the treasure which had been found in the ritual and communion of the Church, left upon every mind a stronger conviction of the wideness of that door which is opened for us in the remote East.—*Christian Witness.*

MASSACHUSETTS.

ORDINATION.—On Wednesday the 25th ult., St. James' Day, the Rt. Rev. Bishop Eastburn admitted the Rev. Thomas R. Pynchon to the order of Priests, in Trinity Church.

The address was made by the Bishop; and the candidate was presented by the Rev. George M. Randall. The Rev. Messrs. M. B. Chase, Woart, Slafter, Randall and Porter, united with the Bishop in the imposition of hands. The holy communion was administered by the Bishop, assisted by the Rev. Mr. Porter.

The Rev. Mr. Pynchon has received and accepted a call to the rectorship of St. Paul's Church, Stockbridge.—*Witness.*

LOUISIANA.

SAILOR'S HOME, NEW ORLEANS.—We are informed in a communication from Mr. Henry B. Brewster, that the Rev. Mr. Whitehall, formerly a minister of the Methodist persuasion, but now a clergyman of the Church in New Orleans, is conducting a mission among the sailors in that city with great success. A handsome, neat, commodious church building has been erected, and was to have been ready for consecration by the 4th of July.

Mr. Brewster says,—"Having for the last thirteen years resided at the South, and feeling a deep interest in the cause of Seamen, and knowing that a Home cannot be supported without *Temperate Seamen*, and that some months, or more probably, years, must elapse before the Home can be built and put in operation, I have concluded to come to New York, and try if possible to raise some means to enable me to co-operate more efficiently there; to devote myself to the *out doors working*, so necessary and indispensable to the success of the *Bethel cause* in New Orleans. The Church and Christian men, have everything yet to do in that city, and *out door labor* by somebody,

must be performed. I have therefore resolved on trying it, myself, *provided* I can find friends to aid me, and I am now in New York, on this business, and shall be happy to see my friends interested in these matters, if they will call on me at the *Sailor's Home* in Cherry Street, during my short stay in this city." We have no personal acquaintance with the writer, but are confident that the ardor and devotion with which he writes will recommend the cause and its agent to the attention of our readers.—*Churchman.*

Clerical Changes.

The Rev. John P. T. Ingraham, late of the Diocese of Wisconsin, has received letters dimissory to the Diocese of Tennessee, and has been appointed Missionary to the city of Nashville, where he requests all letters and papers to be directed.

The Rev. John Stearns has resigned the pastoral care of Christ Church, Oyster Bay, and accepted an unanimous call to the Rectorship of St. Peter's Church, Brooklyn. Correspondents will please direct accordingly.

The Rev. William N. Irish, having received and accepted a call to the rectorship of St. John's Church, Harper's Ferry, Va., desires his letters and papers to be directed accordingly.

Selections.

GATHERINGS FROM NATURAL HISTORY.

THE LARK.

Whilst speaking of these birds, I will mention another curious circumstance respecting them. I have often strained my eyes in watching them while they sang their beautiful notes on the wing, till I could see them no longer.

"Up springs the lark,
Shrill-voiced and loud, the messenger of morn."

If, in his descent, he hears the voice of his mate, you may observe him fall to the earth apparently like a stone. This, however, does not take place during the period of incubation, or before the young birds have left their nest. At those times I have observed that the lark, in his descent, flies along the surface of the field, and alights at some distance from his nest. It is evident that this foresight is given to it, by its benevolent Creator, for the better preservation of its young, as, if it alighted at its nest, the spot might easily be watched, and its brood fall a prey to some thoughtless or unfeeling marauder.

This bird is a great favourite with me, and notwithstanding all the poets have said of the nightingale, I doubt whether the lark be not listened to, during its aerial flights, with more pleasure than any other of our songsters.

"To hear the lark begin his flight,
And singing, startle the dull night,
From his watch-tower in the skies,
Till the dapple dawn arise;
Then to come, in spite of sorrow,
And at my window bid good morrow."

Some time ago one of my labourers told me, that, in mowing some grass, he had found the nest of a sky-lark, with young ones in it which seemed to have been hatched three or four days. At my request he watched the old birds, and saw them come to their nest, and remove their young to a place of greater safety. This they did by taking them up with their feet. I was much pleased with this information, not only as communicating a new and interesting fact in natural history, but as corroborating my former opinion respecting the uses to which the apparently unnecessary length of the claws of the lark may be applied.

I will mention another instance:—As some gentlemen were walking on an open and elevated road, with fields on both sides of it, their attention was attracted by a shrieking cry, and they discovered a pair of sky-larks rising out of the stubble, and crossing the road before them at a slow rate. One of them had a young bird in its claws, and, when she reached the opposite field, she dropped it from a height of about thirty feet, and it was killed by the fall. On taking it up, it appeared to have been hatched about eight or nine days. It is evident that the affectionate parent was endeavouring to convey its young one to a place of safety, but that its strength failed in the attempt.

The lark has kindly feelings even towards the young of another species. One of these birds which had been taken from the nest when very young, and brought up in a cage, was turned out when it was able to fly, and some young goldfinches put into its place. The lark returned to her former abode, and was again put into the cage with the goldfinches. They were weak and feeble, and she not only brooded over them, but fed them.—*Jesse.*

THE RAVEN.

No bird in the creation exhibits finer symmetry than the raven. His beautiful proportions, and his glossy plumage, are calculated to strike the eye of every beholder with admiration. He is by far the largest of all the pie tribe in Europe; and, according to our notion of things, no bird can be better provided with the means of making his way through the world; for his armour is solid, his spirit unconquerable, and his strength surprising.

Necromancers of old were noted for their attention to the movements of the raven; and they are said to have counted no less than sixty-five different inflections of the voice. His sable robe and hollow croaking, seem to have rendered him of vast importance in those days; when old women were known to travel through the air on broom-sticks, and when the destiny of man was frequently foretold by the flight of birds. Nay, in our own times, the raven has not quite lost all claim to the knowledge of things to come; for good farmer Muckrag's wife, while jogging on with eggs to market, knew that there was mischief brewing, as soon as she heard a raven croak on the unlucky side of the road—

That raven on the left hand oak,
Curse on his ill-betiding croak,
Bodes me no good.

She had scarcely uttered this, when down came her old stumbling mare to the ground. Her every egg was smashed to atoms; and, whilst she lay sprawling on the ruins of her oological speculation, she was perfectly convinced, in her own mind, that the raven had clearly foreseen her irreparable misadventure.—*C. Waterton.*

THE BEE.

The power this insect has of producing its own species appears to be much increased in this climate, where there is no pinching winter. The produce of one hive gave, in three years, three hundred hives; besides those that had escaped into the bush, and became wild. This statement may appear extraordinary at first sight, but a reference to figures will attest its truth; and it must be recollected that the parent hive, and each of its swarms, with their produce again, and so on, are continually increasing.—*Rambles in New South Wales.*

THE RELIGIOUS CONDITION OF NEW-ENGLAND.

If any one imagines that we have inadvertently included Romanism in this catalogue, or have only introduced it to eke out our Heptarchy of heresy, we shall not leave him long in his error. We have made out our descending scale of unbelief, advisedly, regarding the Romanism of Mr. Newman as a mere system of rationalism, of which the former might just as well be set to Swedenborgianism or Pantheism, as to Tridentine Popery. The Development of Mr. Newman is only a dignified name for the progress which is so everlastingly bleated by the disciples of Dr. Horace Bushnell. Mr. Orestes Brownson has demonstrated the identity dialectically, in his Review, and exhibited it practically in his person. Besides, we wish to be understood as distinctly asserting that *Romanism is already as really enshrined in one Puritan College in New England, as Socinianism is in another.* We could be particular, but we shall be sufficiently clear to those who know the facts, when we say, that if there be concealed Jesuitism in New England, it is embodied, not in any high-churchman, but in a Puritan Doctor of Divinity, who presides over a New England College. Many will know where to look, as we whisper, without, as yet, pointing the finger.

Ecce! latet Romæ vultus sub veste Geneva! With Romanism, we have placed on our list the more refined and imaginative forms of rationalism, just in the order in which they seem naturally to succeed. In Pantheism, there is something large and pseudo-catholic, into which, as an ocean, the others naturally empty; and we think, even now, we might find in Boston, a man of intelligence and education, who in precisely the order we have set, has become the epitome of Puritan degeneracy. He first adopted a loose and vague negation of Calvinism, and came to man's estate in the good-humored persuasion that no heresy was so bad as to be accused, and no sinner so reprobate as to be damned. Passing lightly through the vulgar stage of Universalism, he soon avowed more distinctly an entire coincidence with the less fetid and revolting, but not less noisome, unbelief of Channing. A Yankee habit of free inquiry, soon carried him, by influences, quite as far as he could now be led by Theodore Parker; but here he was arrested by the more systematic infidelity of Fourier, whose Socialism at least appeared to descend to actual humanity, and to propose something remedially adequate to its innumerable ills. He was already a disciple to Mesmer, when he was introduced to a Swedenborgian treatise on the resurrection, which seemed to him the very essence of Philosophy and Poetry together. The credulity of scepticism had nearly identified him with a "New Jerusalem" congregation, when he was met in company by a fascinating Congregational Minister, whose learning and accomplishments are never fully exhibited except in table-talk and social intercourse.

There was in this gentleman, a mysterious combination of frankness and concealment, and an air of mingled sympathy and respect, conveyed in a certain keen suavity, which, in America, is not frequently encountered, though in Europe it is instinctively recognized as the only livery of a Jesuit. The vague yet apparently deep suggestions of this extraordinary apparition, had thrown our inquiring friend into a new train of reflection, when he found himself introduced by his new guide to the society of a lady, who gave him more definite directions as to the books he ought to read, and the course he ought to adopt. The later writings of Mr. Newman, with those of certain French sophists of the reactionary school, were put into his hands, and he soon began to think that his own principles, if honestly developed, would infallibly carry him into the unsuspected necessity of joining extremes, and resting at last in paradoxical, pictorial, poetical, and even philosophical Rome. Our friend was of an imaginative mould, and soon owned to a new yearning, which his fair promptress was not slow to stimulate. He began

to feel the awful beauty of the Madonna; he soon yielded entire assent to Newman's argument for her *deification*; he was next found hovering at the side of his Sybil, around the dim interior of the Romish Cathedral; and then he was easily brought to his knees, by her example, or, as he explains it, by virtue of a vigil, which she had celebrated in his behalf, appealing to the Blessed Virgin for the salvation of his soul. Finally, before he knew it, kneeling on his knees, one evening, he actually bowed his head, and adored the Holy Sacrament, as it was lifted among the tapers, and shone in the glittering monstrance amid the smoke of incense which curled around it like clouds about the Transfiguration, while a melting female voice—from the Opera—gave forth that ringing melody from Aquinas,—

Pange lingua gloriosi
Corporis mysterium!

That Latin did the business! To be sure, it was somewhat marred by the fact, which afterwards transpired, that the whole artistic effect had been the result of special negotiation for his sake, and of some broad suggestions to Father Dermot to be graceful in his part of the business and to omit (for that night only) the taking of snuff, and of blowing his nose, just before the final genuflection; but it was, on the whole, successful. The newspapers announced the *conversion* of "an accomplished and highly gifted young Bostonian," and for awhile the proselyte outdid his confessor in the multitude of his devotions, and the rigor of his fasts.

It deserves also to be noticed that, from a mistaken idea of the nature of purgatory, which his ghostly fathers never took the pains to correct, he found great consolation in *purchasing* masses for a long line of heretical grandmothers, who had died as hardened in Puritanism as Plymouth Rock could make them. It was not till a nice little portion of his patrimony had been thus piously appropriated, that he discovered that it was *de fide* to believe the whole tribe of his ancestors unentitled to purgatorial benefits, and beyond all peradventure, lost eternally, unless, in bar of judgment, they had put in the plea of *invincible ignorance*, which their great reputation for veracity rendered impossible. This discovery gave the first shock to our friend's sense of the value of cash and self-respect, and prepared him for an introduction to those publications of an English Society called "The Catholic Series," which a member of Harvard University recommended to him as grafting a broad philosophy upon a stock of Romanism. He was soon carried away with Michelet and Quinet, whose confession of the great services of Romanism, in times past, gave him so comfortable an escape from modern Ultramontanism, into the noble Catholicity of all-absorbing Pan. He now saw clearly the natural unity of all religions and creeds. He could be, at once, a Romanist, a Brahmin, and a Ghebir. Even the æsthetical ritual of the Latins need not be relinquished. He found even in Chateaubriand, a confession that its most bewitching ceremonies were but reproductions of oriental idolatries. "What else," says that author, "are the tonsure, the stole, the host itself—when the Holy Sacrament is lifted radiant in priestly hands! Is it not the same symbol which, among the Persians, represented the sun's disk and glittering rays? Would not the Magi claim the whole scene for their own?" True, answered our friend, as he thought of Father Dermot; and in short, he is now a Pantheist: and may the Lord have mercy on his soul!

That such may, very possibly, be the various stages of New England degeneracy, unless Providence graciously gives mastery to the Truth, must be apparent to any one who knows the religious condition of the "Modern Athens,"—as it is the fashion to style Boston, probably because so many of its inhabitants "spend their time in nothing else, but either to hear or to tell some new thing." The prediction is justified by glaring facts, by the very waning of Socinianism, which has emptied itself into the pulpits and seminaries of reputed orthodoxy, and dismissed its disciples to the lower seats of irreligion. Many, who care not to join a sect, are nevertheless, in fact, the disciples of Parker and Fourier. Swedenborgianism has got possession of some strong *points d'appui* in Massachusetts and the State of Maine. Romanism dwells hard by, and confidently bides her time, while she secretly pulls every wire to hasten a reactionary development of rationalism; while if the religious influence of Harvard be worthy of a name, it is already Pantheistic. A feeble attempt has indeed been made by one of its Doctors to save the modicum of faith which he retains, and for which he fights, like an Athanasius; but there is not a straw's worth of difference between Pantheism and his own Ism, in the estimation of a Catholic. So true it is that even unbelievers love to imagine themselves Abdiels, and that—as our historical tract has noticed—they, who all their lives have promoted the issues from which they shrink at last, will die in the last ditch, for the shadows of truth, to whose standards they profess to cling.

But we will not embarrass our own position by undertaking for the future. It may be that none of the seven Isms will ever win the day: the Truth may be graciously allowed to prevail. We are content to speak of the present. What actually is—is bad enough. Rationalism, in its broad comprehensiveness, is already the distinctive religion of New England. We appeal to the tracts we are reviewing; we appeal to the *movements* of the day; we appeal to the eyesight of every educated and pious man in the six States. Again, we appeal to every New England Churchman, and we beg him to ask himself, *where is the remedy, if not in the religion of which he is a professor?* Where else is the New Testament fully preached and fully believed? We look then to Churchmen to show their colors and, "to speak the truth in love." Let a firm and consistent front be maintained; let us know ourselves, and show our antagonists that we know them. And by *knowing ourselves*, we mean knowing what are truly the "distinctive principles" of our religion, as it exists among heresies so various and so flagrant. Episcopacy and the Apostolical succession may be regarded as matters of course. Our ritual system should be less commended, and more thoroughly carried out: for merely to talk about Lent and Ember-days is pharisaism, while the keeping of them, in unobtrusive sincerity and truth, would be letting our light shine before men. But our distinctive principles are the Creeds.

The Trinity, the Incarnation, the Atonement, Regeneration, Justification, and the Resurrection of the dead—these doctrines,

and those which are inseparable from them, as they are revealed in the Gospel, and as they were originally believed in the Church—are, in short, confessed in our own Communion, and nowhere else in New England. This is a truth which every day is making more and more apparent; but as there are many persons involved in the spreading degeneracy, who do not suspect it, it is our duty to give them warning in the spirit of frankness and charity. Having no standards of doctrine, they cannot see whither they are drifting, nor how far they have already floated from the anchorage which they intended to hold. Let us then light up the beacon fires of Truth and Love. Let us lift up the Cross. Let us claim that as our great principle. To such an appeal, many an ear will be open, that closes like a bivalve at the first syllable about Bishops, Priests, and Deacons. We have depended too much upon cold logic and dry history; we have felt that the plain matter-of-fact doctrines of the Succession and the Apostleship were enough to persuade men. And so they would be, if men were ordinarily capable of seeing the bearing of these things, and of feeling their necessity. In our Church's feeblest day, and while she but lisped these alphabetic verities, amid scorn and contempt, their force was felt. Yale has never forgotten the searchings of heart, the hubbub and the havoc, that were made among her Doctors a century ago, by the few *stubborn things* discovered in her library, by her own sons, ere yet habitual imperception had blinded their moral vision. To the merest outside truths, which we preach, the head and front of Puritanism bowed down in 1722. Yale never had a President of whom she has more reason to be proud, than of Rector Cutler, who leaving all she gave, came out from Puritanism, to join a feeble handful of Churchmen, because among them only he could find and exercise a valid Ministry. Let her remember too her Johnson, and others with him, who made themselves martyrs for the same constraining truths, and let her not affect to sneer at doctrines which, however elementary, she has been made to feel so deeply, and to which she has paid such tribute! Yet we repeat it, these triumphs were gained upon a giant, with the sling and pebble stones of our youth. We cannot do the feat again, for the simple reason that truth felt, and yet resisted, is less forcibly felt another time. The blow made all New England reel: but when Puritanism recovered itself, and found that it had retained here and there an important name, it could say to her youth, "the worst is over, and we are yet alive." This single assumption has been its preservation. It has taken for granted that the Church had no more to say, and has always represented the contest as one about forms, to which sound minds refused to listen. This we have too much encouraged by consenting to make no advances, and by fighting the battle over, on the old fields. But it must be so no longer. The true issues now are more serious, and by God's good providence we have grown strong. A hundred Churches in Connecticut alone; six Bishops where once there seemed no prospect of one; and a College baptized into the Trinal name, and capable of being made an armory and a fortress of the Faith,—these are our sinews; and for our strength—the Lord of Hosts is with us; He teacheth our hands to war, and our fingers to fight! Now then, let us quit ourselves like men. We no longer dispute for outposts; it is the Citadel which is attacked, and which we must defend. In plain words we are not contending for Episcopacy, but for the Faith once delivered to the Saints.—*Church Review.*

INDIAN ORATION AT WILLIAMSBURGH.

A son of the forest, named, we understand, Couperthwaite, has recently been delighting large audiences at Mr. Stevenson's church, Williamsburgh, by his delineations of Indian character and community. He belongs to one of the northwestern tribes, which tribe, until 16 years ago, he stated, had never heard the name of a Redeemer and that a Saviour had died for the sins of men.

In speaking of this subject, in his discourse on the Sabbath, he turned back to the title page of the Bible, and said, in reference to this blessed book, I find that it is one thousand eight hundred and forty nine years since the Saviour was born—it is more than 300 years since your Puritan fathers came to this land with this holy, this blessed book in their possession—with the knowledge of the Saviour as their guide and shield—that you have sent this book with all its glorious privileges and hopes to every part of the world, and yet to the poor Indians, who live at your very threshold, it is but 16 short years since the missionary found his way to his forest home and dispensed to him the bread of life. Oh, did you know the Indian character as I do, could you have seen as I have, more than 400 of my poor countrymen, after they had received the knowledge of this dear Saviour, weeping at the thought of that love which came upon earth to seek and to save dying men. They had previously acknowledged a Great Spirit, a Great God, but they thought he ruled his world by agencies, that there was a God of the hunter, a God of the warrior, a God of the flowers—that everything was conducted by agencies; but when this book came it revealed a God, a creation, and a Saviour, and dispelled the mystery and uncertainty which hung over their lives.

Oh, would you have known the feeling, continued the speaker, before the light of this book came among us, when myself and some of my kindred, at times, after painting our faces black, which was the custom for the occasion, would go at early dawn to the summit of the highest mountain, and placing our faces towards the rising sun, gaze at its disc to see if by any spot or other indication it would give hope that I should be a great warrior, or great hunter, or great medical man, which three constituted the height of our ambition, and after watching it all day, and finally behold it set beneath the western horizon without having given such indication, we would turn our eyes below, see the smoke of our father's wigwam, and return to it with a disappointed and a heavy heart. Not so after we received the light of Christianity—we no longer looked at the sun's disc for indications of the future, but saw them in the light of the Saviour's love, and in the hope and immortality revealed in this blessed book.

The speaker made many points of pure and impassioned eloquence, particularly when speaking of the wants, and neglect by the white man, of his poor countrymen, and presented many

beautiful and impressive metaphors. He stated that while on a journey, on one occasion he observed a pine tree on the top of a high mountain, on the shore of Lake Superior, and overhanging the waters; his attention was attracted by the appearance of two eagles flying and whirling around this tree and then flying across a deep chasm or ravine which was near to it. On approaching nearer he observed a young eagle sitting on one of the branches, and again the eagles flew past the tree and back to their former hold. Soon the young eagle fluttered its wings, at first seemed timid, but finally took its flight, and followed the eagles across the ravine! and O what joy did those eagles seem to possess at seeing their young first venture through its native element. Such, I thought, was the poor Indian; let the white man but soar before him, showing the way the Saviour trod, and he will gladly follow in their wake.

He made many other fine points of the kind, and earnestly plead for the care of the white man over the hitherto benighted children of the forest. The speaker appears to be not only a man of deep eloquence but sincere and fervid piety.

On Wednesday evening he gave a more general lecture as to the character and requirements of his brethren. The church, which is very capacious, was filled to repletion. The speaker was attired in the costume of his country, which appeared very becoming. He spoke with deep feeling, and genuine unsophisticated eloquence, for nearly two hours, enchaining the interest of his hearers, and creating a deep effect. He spoke of the efforts of the missionaries, the gladness with which their advice and instructions were received—the readiness with which the Indian exchanged his wild habits, erected a school-house, then a church beside it, cultivated the earth, built houses, and commenced lives of happiness and civilization—but while, on one hand, the missionary came, with healing on his wings, he was soon followed on the other, by his white brethren, who told the Indian he must leave the land he had cultivated, the house he had built, the school-house and church he had erected, the bones of his kindred that lie sleeping beneath, and go further West—and if they did not remove sufficiently quiet, the soldiers would come and compel in the work of banishment—this would be again and again repeated in each new location—thus said the speaker, the tree of life and knowledge, which grew bright and flourishing, by frequently being transplanted, its branches withered and its roots died.

He said the Indian character was such as easily to acquire the habits and adornments of civilized life; he has seen those among them who, like Newton, could read the stars. The character of the Indian is a peculiar and a strong one, and wants but cultivation to be useful to himself and to mankind.

The speaker stated his intention of revisiting his native wilds, and to return, if possible, in season to solicit Congress for a grant of land whereby his tribe may remain located and unmolested, and enjoy undisturbed, the light of christianity and civilization.

At the close of his oration, crowds of ladies and gentlemen pressed forward to take the speaker by the hand. It was indeed a proud occasion for a child of the forest—a son of the ancient lords of the continent, and a fervent and effective appeal for the aborigines.—*N. Y. Express.*

From the Churchman's Companion.

THE UNBELIEVER.

The infidel's voice died away, his head sunk on his breast, his tale was told. Could he have said a word to add to the fearful picture he had drawn? Had he not disclosed most fully in his long narrative, even to minute details, that state so awfully, so comprehensively described in these words—"without God in the world?"

Raymond breathed a long sigh of relief, when at length the deep despairing accents of the sceptic ceased to fall upon his ear,—like one who on a gloomy winter's night sits listening with a sort of fascination to the moaning of the wind, that seems to wail in bitterest lamentation; a sound more full of hopeless melancholy than any nature could produce, he had sat there, while the infidel laid bare before him the desolation of his soul; stripping the veil from every delusive joy this earth can offer, and giving not even the shadow of a hope to fill the vacancy they left. Now, overcome with the ghastly images he himself had conjured up, Araby sunk into a state of utter exhaustion, and he had turned away his face from his companion as though he desired never more to look on any human being.

Raymond spoke very gently: "Araby," he said, "you know not how deeply I feel for you; if there can be indeed exist upon this earth that thing of which we often lightly talk—despair—to you it is assuredly given to know its bitterness. I feel as though you had taken me by the hand, and led me forth into a dismal wilderness,—a black, a dreary, boundless waste; no light in heaven, but only thick portentous clouds; no flowers on earth, but only thorny labyrinths, and pitfalls deadly and unseen. But, O wanderer, most helpless and benighted, wherefore is it that you cannot see how your own words rise up in judgment against you? You have said you will not believe a power all evil formed and rules this world; nor yet that it is the spontaneous effect of chance; see you not, then, that if the Creator, whatever be His awful attributes, had never given a hope to man, your existence—even yours only, one of unnumbered millions of His creatures—would be a blot upon His gorgeous and sublime creation, which could obscure and tarnish all the glory of His hundred thousand worlds?"

"Well have you shown what this life is: how ephemeral, deceptive, and corrupt; and can you suppose that generation after generation, age after age, the helpless race of man would have been cast forth upon this desert world, to wander to and fro, bewildered and weeping, till driven to the tomb like cattle to the slaughter—whilst, throughout His serene eternity, the Universal Father never once sent up through the echoing realms of infinite space, the one all-sufficient word—consummation of every soul's desire—the awful 'I AM'?" No; it is an impious thought; there was, there is a revelation!

"You have shown what a horrible mocking sport would have been the creation of man, if he were destined never to know an existence holier and happier than this brief feverish strife: but is there nothing sublime in the idea, worthy even of the DEITY,

that the Omnipotent called forth from the womb of vacancy by the mere power of His will this whole stupendous universe in all its wonderful details, with myriads on myriads of living creatures, exquisitely formed, for the one and only purpose of giving them the sensation of happiness? Not here, for here He hath permitted that a power should work, of which we can and may know nothing; and there was never madness like to that which would seek to penetrate the mystery of evil; for it is self-evident that to comprehend the Infinite and His mysteries, the mind must in itself be infinite, and His own created soar to a level with the Supreme, the Unapproachable even in thought? O folly most presumptuous!"

Raymond paused, and lifted up his eyes in deep thought to that weak, faint reflection of the Eternal's glory which the skies by night display; while Araby, burying his head in the pillows, seemed determined not to hear him. The Christian observed this with a heavy sigh, and when he spoke again he made no attempt to address his companion, but continued to pursue the train of his own reflections.

"There is a thought," he said, "one awful thought, beneath whose power the soul shrinks, cowering as a stricken bird beneath the lightning's flash—the thought of that tremendous solitude enduring from all eternity, when the First Cause, the one only Self-Existent—did alone exist—ere yet from His inscrutable will the universe had sprung, bearing aloft into space the principle of life; and infinity, knowing His presence only, was replete. It is thus that the spirit, rising up to acknowledge and to know the FATHER, must first behold Him; then came the rush of the worlds through the air, as, born from the Omnipotent Thought, they fled into existence through the realms of ether: star after star brightened into life, and marshalled themselves in glittering ranks, like soldiers at the war-cry: system after system, majestically complete and perfect in each minute detail, rose up from void, and ranged themselves in order. Like a wind rife with fragrant odours stealing over the sea, a life-giving breath swept through the vibrating air, and speedily whole myriads of sentient and seraphic beings awoke to purity and joy; and the first cry of their new being was the sweet melody of adoring praise. Hand in hand did life and beauty walk abroad to penetrate the young creation.

"Then, and with awe-struck reverence, let us approach this mystery: slowly from unfathomable depths a mighty shadow rose. Darkness in visible shape passed over the shrinking universe; but in that same hour it was decreed that by the light it should be combated and conquered. And so it was, and is; the war doth yet endure, the triumph is to come; and every event, the least as well as greatest, which occurs in the vast regions of unknown space, bears reference to this decree: not a helpless babe is born of human parents, or mighty world extinguished and driven a wreck from sphere to sphere, but to this end! Our sight is limited, our minds are finite; we can only look around and see it working here.

"Troubled and heavy laden, our earth hung powerless in its appointed place; confused and blind, her children staggered over her breast, mournfully wondering why they existed and why they suffered. Those who sat by the dead sorrowed without hope; those who by sin could gratify their evil passions, sinned and repented not; those who, being deceived, were tortured, in their turn used deceit and smiled again: virtuous names were given to unholy deeds: revenge was called honour: cruelty was termed justice; oppression was said to be necessity; there was a chaos in every soul, and a blight on the sweet flowers of innocent love and faithful friendship, which had strayed from Paradise to blossom here.

"But the revelation came: not in the whirlwind—not in the fire—but in the still small voice, in the first low murmur from the Sinless Lips of the Child Divine. The declaration sent from the high and lofty One that inhabiteth eternity, to His creatures on this puny earth, was simply this, 'God is love!' At His command the words made themselves wings and passed over the world, penetrating every corner. The deep shadow had been there, but they dispelled it; as of old the outer darkness fled, when it was uttered, 'Let there be light.' They passed over the earth, and her children ceased to wonder mournfully why they suffered: but, looking upward, adored Him Who chastens where He loves; they who sat by the dead, sorrowing without hope, arose and sung hymns of thanksgiving, of which the burden was ever immortality. Men ceased from iniquity, repented them of sin, and plucked the unclean thing from their breasts, through self-inflicted wounds: the deceived forgave and prayed for the deceivers; meekness was exalted, pride and arrogance laid low. There was a new creation, bright and pure in every soul, when the Spirit of God moved over the chaos of the mind. The blight was taken from the flowers which love or friendship scatter on our path, and hues to them were given which should be able to endure throughout the light of everlasting day. From those blest realms, where good will is cherished towards men, the Spirit of Peace descended upon earth, and passed with pitying steps from land to land. Beneath her soft and pure white wings she gathered all who mourned and were oppressed, the weary and the penitent, the desolate and lonely, the outcast from the world, and chilled in heart, the rejected and betrayed; to her they came, and nestled closely by her side, and from their eyes the tears were wiped away, and the throbbing of their hearts was stilled; for there they rested in hope."

"Raymond?" exclaimed Araby, starting up, with a flushed cheek and glaring eye, and with something almost of madness in his feverish excitement; "I tell you I cannot bear such words to-night; they mock me with their whispers of peace. Go, leave me, I entreat you; the sound of a human voice is hateful to me; I have fulfilled my promise; I have told you all. Now why do you stand to triumph over me with your unattainable calm? why do you speak to me of joys I cannot share? To-morrow—another day—we may talk again, but now, now you torture me with your serenity. I will not lie here to see you looking out from the paradise of your soul's deep rest upon my miserable strife. Release me from that quiet gaze—leave me to-night."

Raymond saw that it would be both cruel and injudicious not to comply at once with the request of the unhappy man; he therefore rose, and would have given his hand, but Araby turned away impatiently, and hid his face on the cushion; it

was evident that his envy of the Christian had turned to positive hate.

THE FIFTH COMMANDMENT.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—Exod. 20: 12.

"Honor thy parents, those that gave thee birth, And watched in tenderness thine earliest days, And trained thee up in youth, and loved in all. Honor, obey, and love them; it shall fill Their souls with holy joy, and shall bring down God's richest blessings on thee; and in days To come, thy children, if they shall be given, Shall honor thee, and fill thy life with peace."

The judicious Hooker used to say—"If I had no other reason and motive for being religious, I would earnestly strive to be so, for the sake of my mother, that I might requite her care of me, and cause her widow's heart to sing for joy."

Washington, when a boy, was about going to sea as a midshipman, and his trunk had been taken to the boat, when, as he went to take leave of his mother, he saw the tears bursting from her eyes, and an expression of deep sadness on her countenance. Seeing the distress of his parent, he at once turned to the servant, and said, "Go and tell them to bring my trunk. I will not go away, and break my mother's heart." His mother was struck with the spirit and manner of the decision, and at once said to him—"My son, God has promised to bless the children that honor their parents, and I believe he will bless you."

Philip Henry, speaking of an undutiful and wicked son in his neighborhood, charged his children to observe the providence of God concerning him—"Perhaps (said he) I may not live to see it, but do you mark if God does not send some remarkable judgment upon him in this life, for thus revolting the fifth commandment." But he lived to see it fulfilled soon after, in a very signal providence.

Olympia, the mother of Alexander the Great, was so severe towards him, that his deputy, Antipater, wrote him long letters of complaint against her; to which Alexander returned this answer—"Knowest thou not that one tear of my mother's will blot out a thousand of thy letters of complaint."

A youth lamenting the death of an affectionate parent, a friend endeavored to console him, by saying he had always conducted towards the departed one with tenderness and respect. "So I thought (said the other) while my parents were living; but now I remember, with shame and deep sorrow, many instances of disobedience and neglect, for which, alas! it is now too late ever to make any atonement."

"Let all children remember, (says Dr. Dwight,) if ever they are weary of laboring for their parents, that Christ labored for his; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go thou and do likewise.'

A SCENE ON THE RIVER JORDAN.

(From Lieut. Lynch's Narrative.)

At 9 o'clock P. M. we arrived at 'El Meshra,' the bathing place of the Christian pilgrims, after having been 15 hours in the boats. The ford is consecrated by tradition, as the place where the Israelites passed over with the ark of the covenant; and where our blessed Saviour was baptized by John. Feeling that it would be desecration to moor the boats at a place so sacred, we passed it, and with some difficulty found a landing below. My first act was to bathe in the consecrated stream, thanking God, first, for the precious favor of being permitted to visit such a spot; and secondly, for his protecting care throughout our perilous voyage. For a long time after, I sat upon the bank, my mind oppressed with awe, as I mused upon the great and wondrous events which had here occurred. Perhaps directly before me,—for this is near Jericho, 'the waters stood and rose up upon an heap,' and the multitudinous host of the Israelites passed over—and, in the bed of the stream a few yards distant may be the twelve stones, marking "the place where the feet of the priests which bare the ark of the covenant stood." Tradition, sustained by the geographical features of the country, makes this also the scene of the baptism of the Redeemer. The mind of man, trammelled by sin, cannot soar in contemplation of so sublime an event. On that wondrous day, when the Deity veiled in flesh descended the bank, all nature, hushed in awe, looked on. And the impetuous river, in grateful homage, must have stayed its course, and gently laved the body of its Lord. In such a place it seemed almost desecration to permit the mind to be diverted by the cares which pressed upon it—but it was wrong—for next to faith, surely the highest christian obligation is the performance of duty. Over against this was no doubt the Bethabara of the New Testament, whither the Saviour retired, when the Jews sought to take him at the feast of the dedication.—The interpretation of Bethabara is 'a place of passage over.' Our Lord repaired to Bethabara, where John was baptizing; and as the ford probably derived its name from the passage of the Israelites with the ark of the covenant, the inference is not unreasonable that this place has been doubly hallowed.

DISTRUST OF PROVIDENCE

Is a speedy process; throw away faith with its trust for the past, love for the present, hope for the future, and you throw away all that makes sorrow bearable, or joy lovely; the best of us, if God withheld his help, would apostatize like Peter, ere the cock crew thrice; and, at times, that help has wisely been withheld, to check presumptuous thoughts, and teach how true it is that the creature depends on the Creator. Temptation comes to show weak man that he was fitted for his station, and his station made for him; that fulfilment of his ignorant desires will only make his case the worse; and that

Providence alike is wise
In what he gives and what denies.—*Tupper.*

The first minister who preached the gospel in North America was Robert Hunt, of the Church of England, an exemplary man, who came out in the same company with Captain John Smith, in the year 1607. He was much esteemed as a man of peace, and was in many ways useful to the colony. There is no record of his death, or of his return to England; he died at Jamestown. He had a good library, which was burnt, with all his property, at the burning of Jamestown, the next winter after he came out.—*Nat. Intelligencer.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, AUGUST 11, 1849.

The Editor of the Banner, in resuming his duties, gratefully acknowledges the kindness of the Rev. Dr. Coleman, who has conducted this paper for several weeks past. Intending an absence only of three days, the Editor was suddenly taken ill in the city of New York, while attending a meeting of the Board of Trustees of the General Theological Seminary. Having made no arrangement for the paper, this unexpected detention must have occasioned great anxiety, had it not been for the prompt and ready kindness with which an abler substitute filled our vacant office. For one burdened with the cares of a large parish at this sickly season, and during the trying heat of our city, this is no small act of friendship and brotherly kindness. It was done by one who will always verify the truth of the adage, "a friend in need is a friend indeed."

We have only to fear that our readers may regret that the Editor's convalescence was so rapid, since his duties, while interrupted by sickness, could be thus provided for.

A PROMPT AND LIBERAL RESPONSE.—The Editor of the Banner has received "\$50 from S. B. B. towards building a Church for the Swedes and Norwegians, under the Pastoral care of the Rev. Mr. Unonius." The contribution has been forwarded to its destination. This liberal gift is in answer to the appeal of "a Western Churchman" in the last Banner, in behalf of one of the most interesting efforts now making in the Church. It is a neighborly act, worthy of a good Samaritan—who will "go and do likewise"?

THE BISHOP ELECT OF INDIANA.

We ask, as a matter of justice to the Rev. Dr. Upfold, that the Church papers which have made strong comments upon an announcement in the Banner of July 21st will correct the unfavourable impressions produced.

The arrangement referred to was not intended to be permanent, but temporary until such time as suitable provision could be made for the Bishop's residence.

There was no assertion that this plan would be persisted in, if it seemed likely to occasion any difficulty.

From a letter, just received, from Dr. Upfold, we are authorized to announce that he has been requested, by the Rector and vestry of Christ Church, MADISON, to make that growing city his residence, and that he has returned a favourable answer to the request, deeming such a residence in all respects most eligible and convenient. He will remove there as soon as the necessary preparations can be made, if upon a personal examination his present impressions of the eligibility of this place shall be confirmed.

THE NATIONAL FAST.

For the credit of our country, and the welfare of her citizens, we rejoice to see, from all our exchanges, that the "Recommendation" of the President of the United States received such general attention.

Although the City of Philadelphia, on her own account, has cause rather for grateful thanksgiving to God for the mercy by which our citizens have been spared, we are happy to say that this day was generally marked with the solemnity of outward observance at least. There was a general cessation of business, and our houses of worship were well attended. Christian sympathy teaches us to "weep with those who weep," and that heart must be mailed in the iron panoply of selfishness which can feel no sorrow for the dread calamity which is now desolating many cities in our land, and darkening the homes of our fellow citizens with "Sorrow's dismal night," while our own homes are cheered with the light of health and happiness.

Besides, so far as this is a visitation from God upon our country, it is a judgment for national sins, and, as every citizen must share the guilt of such, so should each and every one join in that humility under the mighty hand of God which may tend to avert His just anger. And in how many awful ways is the God of heaven insulted and provoked in this Christian land. By theoretical and practical atheism, by infidelity in all its shapes; by "false doctrine, heresy and schism," by "hardness

of heart and contempt of His Word and Commandments"; by open disregard of the Institutions of Christianity, by the desecration of Holy days, by loud and open mouthed profanity, by riot and debauchery: and last but not least, by that idolatry which bows down to Mammon, whose crowds of votaries swell the pilgrim trains which track the western wilds with new made graves: do the people of this land call down from heaven, in the imprecations of their idolatrous Litany, "the Pestilence after the manner of Egypt." If our awful presumption has brought the plague upon us as it did, for the same cause, upon God's people of old, let us trust that our humiliation may equally propitiate God's mercy. Who could fail to apply those appropriate verses in last Sunday's 1st Morning Lesson?

"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces."

And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

And he stood between the dead and the living; and the plague was stayed."

We have a mightier Priest than Aaron to stand between "the dead and the living." Let us hope that the incense of Prayer and Supplication, which His earthly Priests have offered up in the midst of their congregations, at the recommendation of our earthly Rulers, may secure His all-prevailing intercession, and if He thus stands between the dead and the living, the Plague shall be stayed.

ST. LOUIS.

The mercy of God has again revisited this desolated city with comparative health. Since we penned a brief notice two weeks ago, we have received a private letter from the Editor of the "St. Louis New Era," written July 18th, and giving a most graphic account of the state of things during this awful visitation. This gentleman was reported to have fallen a victim to the pestilence, and the sad rumor brought sorrow and grief to his many friends at the East. Himself and four others of his household had the disease, and three out of the five fell victims. This letter was not written for publication, but we cannot forbear giving the following interesting extract:

"I have no heart, and scarcely the strength to write you the faintest account of the unprecedented ravages of the cholera in this city. We have tried every remedy, almost every thing that could be heard of; but the displeasure of an offended God has rested upon us for near ninety days, and we feel as if nothing would avail us until that is withdrawn. It has swept off hundreds of our best citizens and most devout Christians, and the number of married ladies that have fallen is incredible. No part of the city has been exempt, neither any class or condition in society. St. Louis is virtually a city of sorrow and lamentation, and hundreds there are who grieve as those without hope. Scarce a house can be seen but what its inmates are decked in the habiliments of woe, and those who are spared monuments of God's mercy, know not how soon they may be called upon to give up some cherished object of their earthly love. I know several instances where not a single member of whole families have been spared, and there are hundreds of others among us that have been decimated by the disease. We have interred since the first of January last, over 6500 persons in the City Cemeteries out of a population of less than 70,000 souls, and of those who have died, upwards of 4200 have been carried off by the "noisome pestilence." My family have been here during the whole of it, and we shall continue here. Our trust is in God, and from him or his wrath, there is no place whereunto man can flee with safety."

THE REV. WHITING GRISWOLD.

The notice we gave in the Banner of two weeks ago, of Bishop Hawks and the Clergy of St. Louis, was extracted from a letter of Mr. Griswold just received. Before the paper containing his words had issued, his voice was silent in the grave.

With the devotion and zeal, which have marked his whole ministerial course, he gave himself up to the trying duties of his office in the midst of disease and death.

We have never known one whose heart was more wholly given to his work. We are informed by a relative that every argument, which the earnest wishes of his friends could suggest, was employed to induce him to return to the East. His position in the West involved himself and family in many privations which he might have escaped here. His steady answer was, "No! I have put my hand to the plough here, and I will not turn back." And the private letter received by us from him, perhaps his last, was filled with proofs of his earnest devotion and zeal for the Church. He was a faithful soldier of Christ, and he fell bravely and nobly at his post, in the thick of battle, where duty placed him. Over such a grave, how sweet and consoling is that "voice from heaven," BLESSED ARE THE DEAD.

We cannot give a better conclusion to this brief record than the following just tribute:

For the Banner of the Cross.

THE CHRISTIAN HERO.

Stanzas to the memory of the Rev. Whiting Griswold, late Rector of St. John's Church, St. Louis, Mo., who recently fell a victim to the prevailing epidemic, while discharging his ministerial duty.

BY THE REV. EDWARD C. JONES.

"Thou art fallen, young tree, with all thy beauty round thee; thou art fallen on the plains, and all the field is bare. The wind comes from the desert, and there is no sound in thy leaves,"
Ossian—Poem of Berrathon.

And thou hast gone—the Archer's poisoned dart,
Hath sent the death-pang to thy noble heart,
Sepulchral stillness settles round thy form,
And that mild face with generous feeling warm,
No more beams out to light a kindred ray,
In eyes now doubly dimmed since thou hast passed away.

Thine was a Martyr's transit—hallowed zeal,
Bare thee right on in deeds of Christian love,
But soon did angel accents downward steal;—
"The crown, the palm-branch, wait thee now above."
In that soft cadence pain was lulled to rest,
And the dread scourge, to thee, a Messenger how blest!

When to the trumpet's clang the warrior hies,
His life-blood pledging to his native shore,
And struggling nobly, rattling hail defies,
Shouts mid his pangs, and triumphs stained with gore,
Then Freedom chants her eulogistic song,
And bids the distant age the swelling strain prolong.

And when in Duty's van the Christian falls,
Foremost and first mid pestilence and death,
Prompt to respond wherever suffering calls,
And mid his labours yielding back his breath,
Perish the thought that *He* should die unwept,
And have no sacred shrine in which *his* name is kept.

Soldier of Jesus, thou hast served thy Lord,
With faith unshrinking to the latest hour,
Pass onward, upward to thy bright reward,
The starry crown, the amaranthine bower;
Thine was the turmoil of the battle plain,
Now thine with Christ for aye a "King and Priest" to reign.

One cypress bough above thy grave we place,
Betokening sorrow for a church bereft,
One line of grief upon that stone we trace,
For friends and loved ones thou hast early left;
Then scatter flowers upon thy lowly bed,
And tears of chastened Joy are all the tears we shed.

TRINITY CHURCH, SOUTHWARK.

There is nothing which grows so fast as the spirit of improvement, especially if it is planted in a good soil, and is blessed with the labors of good husbandry. It seems but the other day that we heard of Trinity Church, Southwark, coming out with a new front, a new organ, and a new interior, so that one who had been absent from the city a few months, would have hunted in vain for "Old Trinity."

We are absent from the city only five weeks, and the first thing we hear on our return, is that "Trinity Church, Southwark, which has been closed for improvements," will be open next Sunday, &c. Curious to know where they could put the "improvements," we paid an early visit to the Church, and sure enough it was improved beyond our expectations. The walls painted in fresco, by a skilful hand, with colors of a sober hue, added greatly to the solemn character of the edifice. And then the neat and appropriate gas fixtures assured us that the dimness and smell, and smoke of horrid lamp oil, was now banished, and a clearer light, the only "new light" we prefer to "the old," would shed its brighter radiance over those pleasant evening services, in which it has often been our privilege to bear a part.

So we concluded that improvement, in any Church, might be progressive, and that it would always be so if like Trinity Church, Southwark, there was a devoted and zealous Rector, an efficient and active Warden, and a spirited and generous vestry and congregation.

We forgot to mention that in the recess behind the Pulpit, the following appropriate text of Scripture has been placed.—
"Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."

The last CALENDAR contains a letter from the Rev. A. C. Cox, in reply to the editorial in the Banner of July 21st. We regret that the tenor of this letter demands of us its republication, as we consider this an act of great severity towards the writer. We have sought to avoid all personality in this needless controversy. We have had but one object in this matter, to clear the Church and one of her most important Institutions from charges seriously affecting the character of both. We esteem the individuals concerned in this matter of little comparative consequence. We have again and again demanded the proofs upon which the ORIGINAL CHARGE was made. That demand has never been answered. If we were disposed to feel much concern

about our individual or editorial rights, all the justice we would ask of the Calendar would be the re-publication of the editorial article which called forth Mr. Coxe's letter. This would at once expose its injustice. We beg our readers will do us the justice to refer to that article as they read the following.

For the Calendar.

MR. EDITOR.—The Banner of this date contains a long article to which I am forced to reply. So far as it is abusive, I waive rejoinder; and as a great part of its argument is its own refutation, I shall touch but one or two points.

It matters very little whether the principle of my Resolutions is in itself wise, so long as I have proved that it has been a recognized principle at the Seminary, and has in the present instance been flagrantly violated, with at least the connivance of a professor who admitted the facts as I presented them to the Board. The inconsistency of that gentleman was signally rebuked, when Dr. Jarvis expressed his unaffected surprise at his admissions, and exposed the truth that having been led by that gentleman, into a practical error, he was in fact confuted by him, when he looked to be sustained. The embarrassed reply of the professor only impeached himself of the inconsistency which he disclaimed.

It is easy to draw an insulting comparison between Dr. Jarvis and so obscure an individual as myself; but as I did not venture to differ from my venerable friend, except in a point for which I was able to produce the mature judgment of professor Haight in my favor, the insult gives me very little concern.

The manoeuvre which has given this matter a personal turn is certainly cunning. It is the old tactics; *divide and conquer*. My apparent collision with Dr. Jarvis, I deeply feel, for it has long been my privilege to know him intimately, and to receive from him many proofs of reciprocated affection. But the collision is in fact, only with them who have betrayed him into his present position, as I undertake to show.

Bishop Brownell had refused a Visitation of the Seminary, considering it uncalled for; and asserting that "a trial or acquittal is but a poor certificate of character," and that "such a verdict may result from a want of evidence, as well as from innocence." To obtain from a venerable presbyter the Visitation which his bishop had refused; to get a verdict and acquittal without trial, and a "certificate of character" without evidence; and then to interpose the hoary honours of that presbyter between themselves and exposure—such is in brief the contrivance by which I am encountered, and to which I can afford to concede a temporary triumph.

Finding myself furiously set upon from all quarters, for asserting a simple truth, I have endeavored to be patient, and to keep to the spirit of the text—"until righteousness turn again unto judgment, all such as are true in heart shall follow it."—And now, as if the turn had come, the same number of the Banner which calls for this reply, furnishes my complete vindication. It contains a review of "the Lady Alice," as the work of an American clergyman, whom it suspects to be a *papist in disguise*. It is no secret that this clergyman, the reputed author, is the late Assistant Minister of the Church of the Holy Apostles, and one whose operations, "in the neighborhood of the Seminary," was considered by the Banner as affording no just ground for the Articles on Romanizing.

Yet, until those articles appeared, the disturbing influences of that gentleman, and of his patron, the Rev. Mr. Howland had invaded the Seminary, with no resistance from the Dean of the Faculty; and when that functionary was at length aroused to a tardy interference, he virtually became their champion against me, and strove to overwhelm me with "indignation." As I was then entirely unconscious of having given him the least offence, and as I had studiously worded my article, to exempt him and his respected coadjutors from censure, I was astonished at his assault; and it still remains a mystery to me, why one, to whom I had given credit for efforts to oppose the Romanizers, should do all in his power to throw away such a testimony in his favor, and to identify both himself and the Seminary, which I dearly love, with the cause of "papists in disguise."

I can safely leave my cause to that Providence which has thus far sustained it, by a series of startling and humiliating disclosures.

Truly yours,

A. C. COXE.

Hartford, July 21, 1849.

Upon the above strange letter we are compelled to make a few remarks, and we hope they will be the last we shall be driven to make on this subject.

And first, this letter accuses us of making "an insulting comparison between Dr. Jarvis" and the writer. The following are our very words:

Having listened with the deepest attention to every word spoken by Dr. Jarvis, we cannot think the following, from the Calendar, truly represents what he did say.

"He (Dr. Jarvis) had made the report in the form presented, at the suggestion of others of more experience, and with no idea of transcending his powers, of which perhaps he was ignorant."

If it does, it presents the diffidence of ripe learning and sound wisdom, in refreshing contrast with the confidence begotten of inferior knowledge, and less mature age. The Church at large will not allow her confidence in one who has grown gray in her service, and whose learning is an honor to her ministry, to be so easily shaken."

There are very few in the Church who would esteem it an insult to be thus compared with Dr. Jarvis. "The confidence" and the "less mature age" were too plain to be denied. We have only to apologize then for the "insulting comparison" conveyed in the words "inferior knowledge." We trust the writer will forgive us this wrong.

In the second place, so far as this letter refers to the Rev. Dr. Jarvis, it is most conclusively answered by his own letter. This letter should have appeared last week, only the Calendar

was not received at the office of the Banner. We hope it will not be supposed that in publishing this we mean to add force to the "insulting comparison." There is something very startling in comparing the statement of Dr. Jarvis, beginning "in the second paragraph," &c. and the flat contradiction of this in the paragraph of Mr. Coxe's letter, beginning "It matters very little, &c." In the same way also compare Dr. Jarvis's account with Mr. C's assertion of "a contrivance" by which this venerable Presbyter's simplicity and "ignorance" were taken advantage of to make him the tool of a shallow design to secure "a temporary triumph" over his Bishop and his friend! But let Dr. Jarvis speak for himself.

To the Editor of the Calendar.

Rev. and dear Sir—I am not sure that the article in your paper of July 7th, headed "The Seminary," is editorial; but if it be, I beg leave to correct some statements in which you have been misinformed. In the second paragraph it is asserted that "an attempt was made to dignify the usual examination of the students with the character of an investigation. The plan originated with a professor and was inadvertently adopted by the Committee attending the examination," &c. All this is contrary to fact. When the Committee first met, I, as Chairman, proposed to them, that the professors be requested, in conducting the examination, to have especial reference to the questions between us and the Roman Communion. Every member of the Committee assented without hesitation. It was viewed as a dictate of common sense. The first professor to whom this was communicated was the venerable Dr. Wilson. The other professors were spoken to as they severally came up to salute the Committee. The students knew nothing of it; nor did the professors until they were thus privately addressed. The classes immediately separated; the professors went to their respective occupations; the Committee was subdivided, as is usual; and began their notes with a view to the final report. There was no *planning* about it; but all was conducted with the most perfect fairness and sincerity. During the course of the last fourteen years, I have been frequently present at these examinations, and I declare that I have never known one more creditable to the Seminary, or to its able professors.

There are many more observations in this paragraph which seem to be levelled at me, as Chairman of the Committee, but which, if you were the author, I think you could not have so designed. The Committee are spoken of as having introduced "exculpatory" remarks; as having been guilty of "inconsistency in the whole proceeding." The simple answer to this, is, that I was sustained by the whole Board. Men were present there who had been Trustees of the Seminary from its very beginning; men accustomed to the practice of the Board, familiar with precedents, and jealous of innovations. The Trustee who is said to have exposed all this, was left alone. If I understand the difference between "academic and forensic examinations," (for such I think were the terms used,) the one means an examination to ascertain the knowledge acquired by students under their teachers: the other, an examination of persons charged with offences, to decide questions of fact, and whether they are guilty or not guilty. From the very nature of the examination in the Seminary, it was purely academic; but I do not look upon the Committee as "mere spectators having no right to propose a question." I look upon them as acting in behalf of the Trustees, to examine and report with regard to the sacred trust committed to the professors of instructing young men, who are to be the future ministers of the Church. Such a Committee have a right, therefore, to receive all the information they require with regard to the manner in which that trust has been exercised; and if at any time suspicions have been excited in the public mind as to the soundness of the Seminary in the faith, they have a right to ask that such questions be proposed as may elicit the knowledge of the students and the circumspection of the professors on all such points. When a dangerous epidemic is raging, might not a College of Medical professors be asked to conduct an examination with a view of ascertaining the knowledge of the students, on that particular branch of the healing art? We are not sitting as a coroner's inquest; but we are sitting to ascertain their general knowledge of therapeutics, and how they would be likely to conduct upon a given topic of inquiry.

I desire merely, dear Mr. Editor, to guard your readers against an erroneous statement, which I am sure your candor never would have made, if you had been present, and which to me is an act of personal injustice. The Trustees were not only satisfied with my report, but they appointed me chairman of the examining committee for the next year. It is an honour which I did not covet; for it involves a great deal of labor and personal responsibility. Six hours each day for three successive days in the heat of summer is no trifle. Persuaded that you will do me justice, I remain,

With Christian regard,

Your friend and brother in the Lord,

S. FARMAR JARVIS, Chairman.

In the third place, as to the "complete vindication" furnished by our Review of "Lady Alice" we can leave our readers to judge. We would not insult them by supposing they could not discover the difference between judging and condemning a Book, and judging and condemning a brother Presbyter in a case where he is amenable only to his own Bishop, if indeed the Presbyter referred to be the Author of that Book, which he himself has not declared. The cause we have to sustain is not *our own*, it is the cause of the Church, and we can safely leave that to the care of the Providence who has promised to be an eternal safeguard.

N. B. The above was sent by the Editor for last week—but came too late for publication.

POPULAR RELIGIONISM.

To the Editor of the Banner of the Cross.

DEAR SIR:—

The following specimen of "popular religionism" has been placarded in the streets of Trenton. I take the liberty of sending it to you, thinking it may be of interest to your readers as showing the presumptuous impiety into which those men may rush, who acknowledged no better guide than their own opinions and fancies.

"RELIGIOUS ENTERPRISE.

ESTABLISHMENT OF PRIMITIVE CHRISTIANITY.

Mr. Mitchell, being anxious to have that standard which has been erected for the people's happiness again extend itself over every country, kingdom, realm and republic of the world; that the time may come or be brought about, when peace shall be the constant companion of us all, he solicits an interview with those who are willing to labour with him for the accomplishment of so excellent a work. He has selected the grove near John Moses', to meet with those who may favor him with their attention, on next SUNDAY, July 22, at 2 o'clock, P. M., and there reason with them from the following words:

'And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come.' Matt. chap. 24 verse 14."

N. B. Seats and cold water in readiness.

Our friend who furnishes the above need not think that such instances of religious extravagance are new or strange things even in Philadelphia. The (so called) religious notices in our daily papers furnish marvellous illustrations of similar "developments." We take the following from a city paper of Wednesday.

"A WARNING TO THE PEOPLE.

A poor frail mortal, known by the name of ASAHIEL TROTH, is commanded by the Lord to be at INDEPENDENCE SQUARE, in the city of Philadelphia, about the hour of 11, THIS MORNING, that the Lord may speak through him to His people. He is a member of no sect or religious society, but a living monument of the Lord's mercy."

NASHVILLE, TENNESSEE.

A correspondent kindly furnishes us with the following interesting intelligence:—

The cholera has entirely disappeared from the city, which was never healthier than now. You will be gratified to learn that a second parish is about being formed here under the management of the Rev. John P. T. Ingraham, late Rector of Trinity Church, Milwaukee, who has recently been sent here as a Missionary by Bishop Otey. Mr. Ingraham is a graduate of Nashotah, is a man of zeal, energy, piety and sound churchmanship, and he would not be a true Nashotah man if he were not so. In conjunction with the Rev. Mr. Tomes, Rector of Christ Church, a Clergyman of the genuine Apostolic spirit, it is to be hoped the second parish will soon be firmly established. This city contains 21,000 inhabitants, and hitherto has had but one parish within its limits.

I am glad to say that the Church is looking up and steadily and strongly advancing in this diocese. The clergy, twenty-one in number, as a body are talented and laborious, and, what is better, are as united as a band of brothers. The Church by their efforts is beginning to be understood, as she ever will be where she maintains the dignity of her mission with firmness and consistency. The sects here, once paramount, are daily weakened by divisions and sub-divisions; and in the instability of their own societies, men are looking round for some church "founded upon a rock" in which they can rest secure, and they welcome gladly the Church!

Daily service, which, when commenced here five months ago by Rev. Mr. Tomes, was opposed with bitterness by many churchmen, and which began with but two or three in attendance, is now well attended, morning and evening, and felt to be a great blessing. "How could we have lived without the daily prayer so long!" is now the exclamation of many. I trust the day is at hand when every Clergyman of the Church will feel it both his duty and privilege to have daily service. If "he that offereth me praise honoreth me," as saith God, how much more will he be honored by daily worship? Already the good effects of our daily prayer is being felt in the community. Ladies do not find that it "takes the time" they thought it would. They now dress for their afternoon walks or calls and for prayers all in one, and either start to do their shopping or make their calls sometime before the hour of prayer (six), or transact their affairs afterwards. We have the weekly offertory, which works admirably, and hope soon to have weekly communion. If the clergy will be true to their ordination vows, the west will be ere long, a strong-hold of the Church.

LADY ALICE.

THE EPISCOPAL RECORDER of last week has the following:

When it appeared two weeks ago the editor *pro tem.* of the Banner of the Cross reviewed it in a very impartial manner, a previous cursory glance having led him to the conclusion that it was a production of a Jesuit in disguise. The Calendar has published the review, and more than intimated that the late assistant minister of the Church of the Holy Apostles in New York is the writer of this strange, if not heterodox and indecent work.

Again. Whatever course the absent editor might have taken matters little; it will be seen by the following item which we clip from the last Banner, that his substitute in the editorial chair has bolted out the name, with all its titles and its past connexions.

If the Editor of the Recorder will recur to that Banner, he will find that "the impartial Review" was written not by "the Editor *pro tem.*," but by "the absent Editor." And further, we beg to inform him that the reason we had for giving so much attention to this worthless production, was the *report* coming from a reliable source that its author was one of our Clergy.—And still further, we are guilty of conveying to the kind "substitute" who filled our place, the first information as to its then supposed Authorship. As we are sure the Recorder has made the above statement inadvertently, we ask that this paper will do us the justice to correct it.

TO CORRESPONDENTS.—AMICUS, is informed, what most readers of the Banner knew, that the EDITOR OF THE BANNER has been absent from the city for near five weeks.

Foreign Intelligence

BY THE LAST STEAMER.

The (London) Guardian in its account of the Parliamentary Week, gives the following in reference to the Irish Church.

We have first a motion for confiscating the temporalities of the Irish Church—a brief notice of which was contained in our Postscript last week—and the debate on which was principally remarkable for the very right-principled and able defence delivered by Mr. Napier, of the claims and position of the Irish Church as representative of the old Christian Church in that island. We only wish that she had ever acted, or would consistently act, up to those claims and that position. The principal point of the attack now made against her, is her admitted failure as a missionary Church, she having manifestly no claim to be the Church of the people, and, therefore, as it is urged, no other ground for asking support except this wanting one of missionary success. The motion was only for a committee on the temporalities of the Church, and did not, therefore, necessarily exclude from supporting it those who thought that the excess of revenue beyond what was required for the Church of one-eighth of the population, ought *not* to be confiscated for secular purposes, but given to the endowment of the Roman communion, or other like ends. The motion was, however, lost by 170 to 103, a very considerable majority; and one which goes far to justify Mr. Osborne's expression, that he was then celebrating the last obsequies of the famous, but long deceased, appropriation clause.

The following from the English Churchman shows how glorious works of charity may be done on a large scale, if men have only "the mind of Christ."

We are glad to see by a recent circular, that the Committee for supplying "ten!" additional Churches, Parsonage-houses, and schools, to the destitute parish of Bethnal Green, have determined in faith, to finish their gigantic scheme begun ten years since, and to make a crowning effort amongst their friends to that effect, combining therewith a well-merited compliment to their invaluable Treasurer, Mr. WILLIAM COTTON, to whose indomitable energy and unwearied labour, as the prime originator and chief promoter of the scheme, they consider themselves and the subscribers mainly indebted, under God, for its success.

This wretched parish had, ten years since, two Churches only, for a population of 75,000 souls! It already has eleven, and shortly will have twelve! each with its resident Pastor, aided in some cases by Curates and Scripture Readers—and, in all by schools and provident and district visiting Societies—to say nothing of other benevolent institutions, and the physical as well as moral purifications making way daily amidst a mass of poor inhabitants, at this time numbering little below 80,000!

We have reason to believe that the appeal is being fairly responded to—and we heartily wish it well, as a "Corron Memorial," but the higher motive involved ought, with Churchmen, to be wholly irresistible.

ROME.

It is generally thought that the position of the French, now that they have got into Rome (resembling in this, the case of some individuals) is rather more trying than when they were

battering and being battered before the walls of the seven hilled city. Now they have got in, the question is, how are they to get out? This question should always be settled by those who meditate a similar entry. Instead of helping the Pope, they have made his position only more difficult. The temper of the Roman people is not to be mistaken, when a Priest is assassinated for shouting "Viva Pio Nono! A basso la Republica." It is certain that the Pope cannot resume his temporary authority at Rome, without keeping General Oudinot to guard him, and even then he would not be safe. We find that he has no present intention of returning to Rome.

A letter from Marseilles, written on the 9th instant, and published by the *Univers*, the organ of the clergy, shows that, notwithstanding so much said to the contrary by the French papers, the Pope has not yet abandoned the idea of taking refuge in Bologna rather than Rome:—

"I am informed that the diplomatic negotiations are proceeding in such a manner that the Holy Father has every reason to be satisfied. It is thought that his Holiness will immediately send a Commission of Government to Rome. It is said that Pius the Ninth will go to Naples, in order to return thanks in person to King Ferdinand for his generous hospitality. I am also assured that his Holiness will afterwards go to Benevento, and that his intention is to remain in that town until the Commission of Government shall put affairs into some kind of order. Should that occasion too long a delay, his Holiness intends going to Bologna, and living there till the moment when he may think fit to return to his capital."

The *Journal des Debats* of yesterday publishes the following letter addressed by Pope Pius IX. to General Oudinot, and forwarded by Colonel Niel, who was sent to Gaeta to present the keys of Rome to his Holiness:—

"General—The well-known valour of the French arms, supported by the justice of the cause which they defended, has borne the fruit due to such arms—victory. Accept, General, my felicitations for the principal part which is due to you in that event—felicitations, not for the blood spilt, which my heart abhors, but for the triumph of order over anarchy, for liberty restored to the honest and Christian people, for whom it will be no longer a crime to enjoy the benefits which God has conferred upon them, and to adore with the religious pomp of public worship without running the risk of losing their lives or their liberties.

"As to the grave difficulties which must be hereafter met I confide myself to the divine protection. I believe it will not be without its utility to the French army to know the history of the events which have succeeded each other during my pontificate. They are set forth in my allocation, which is known to you, General, but of which I send you a certain number of copies that you may give them to be read by those whom you think may profit by being made acquainted with them. That document will prove sufficiently that the triumph of the French army has been gained over the enemies of human society, and that triumph ought of itself to raise sentiments of gratitude in the hearts of all the honest men in Europe and in the entire world.

"Colonel Niel, who, with your very honoured despatch, has presented to me the keys of one of the gates of Rome, will hand you this letter. It is with much satisfaction that I profit by this intermediation to express to you my sentiments of paternal affection, and the assurance of the prayers which I address continually to the Lord in your behalf, in behalf of the French army, of the French Government, and of all France.

"Receive the Apostolic benediction which I give you from my heart.

"Datum Cajetæ, die 5 Julii, 1849." "PIUS P. P. IX."

MISCELLANEOUS.

The marriage of the Bishop of Victoria, on Wednesday last, to the daughter of the Rector of Beckenham, created quite a village festival:—

"The children of the National Schools were stationed from the door of the rectory-house on each side of the carriage-way leading to the church, holding bouquets of flowers and decorated with rosettes, provided for them by the bride, who had been in the habit of almost daily attending to their interests. This observation more especially refers to the children of the Infant School, established under her beneficent authority. Their parents and brothers and sisters were admitted to the grounds, and formed in lines behind the children, who strewed flowers upon the path as the bride passed along, leaning upon the arm of her father, who led her directly to the altar, where the Bishop of Victoria was waiting. The Archbishop was attended by the Rev. William Vine and the Rev. John Brandram, in their robes. At the conclusion of the ceremony, the party returned to the rectory, and very soon afterwards the Archbishop, the bride and bridegroom, the clergy, and the friends of the happy pair, appeared upon the lawn in front of the house, and every child was presented with a Bible by the young lady, who received many a blessing for her indefatigable exertions to enhance the spiritual and temporal interests of the poor. After breakfast the Bishop and his lady left the rectory for the Isle of Wight, whence they will, after the honeymoon, depart in one of the Peninsular and Oriental Company's splendid vessels for Hong-Kong in China."

On Sunday week, after the sermon, in compliance with the Queen's letter, was preached in Hullavington church, Wiltshire, by the Rev. William Carter, vicar of the parish, the plate was taken to the three principal farmers, who each in succession refused to hold it at the door. The vicar's lady, on seeing this, left her pew, took the plate, and stationed herself at the door; but, after a few persons had passed, the plate was observed to drop from her hand, and she fell in a state of insensibility, and so continued until her death, which took place between seven and eight o'clock in the evening of the same day. A medical gentleman was prompt in attendance, who gave his opinion that death was occasioned by apoplexy, and a verdict was returned to that effect. The deceased, who was a most amiable lady, was forty-two years of age.—*Cambridge Chron.*

It is stated that the three Clergymen in succession who were appointed Chaplains to the Liverpool Cemetery have become mentally deranged. The circumstance is attributed to their constant repetition (sometimes as often as six times in a day) of the funeral service, and the impressiveness of the sad spectacle of which they were habitually the spectators.

Mr. Horace Smith, of Brighton, one of the authors of "*Rejected Addresses*," died at Tunbridge Wells last week, of ossification of the heart, aged 70.

STATE OF EUROPE.

[Extracted from the English Churchman.]

FRANCE is quiet at present, but there are evident symptoms of a disturbance taking place before long. A struggle must soon ensue between the Republicans and Monarchists. The Ministry is in a moribund state, and it is said that they are to have a MOLE and THIERS administration, assisted by MONTALAMBERT DE FALLOUX, DE RUILHERES, CECILE, &c., but this we cannot believe. The pear is not ripe enough for such a combination yet. GENERAL LAMORICIERE has been sent, as Ambassador Extraordinary, to Russia. The village of La Republic near Lyons was destroyed by a water-spout, on the 10th inst., during the prevalence of a violent thunder storm. The pyramid erected in commemoration of the birth of the King of Rome, was also injured by the lightning—Ominous events these both to the Republic and LOUIS NAPOLEON.

The French army has not been well received at Rome—on the day of its entry into the city, seventeen assassinations took place. It took the French two months to get into Rome, but it will take them a longer time to get out of it again. We fancy they will not find the Pope very accommodating.

On the 6th instant the Danes made a successful sortie from the Fortress of Frederica, and drove the Schleswig-Holstein army under General BONIV out of all their positions. It seems to have been a complete surprise. The Schleswig-Holstein army must have lost, in killed and wounded, at least 3,000 men—almost at the same time an armistice for six months was concluded at Berlin between Prussia and Denmark. This is expected to lead to a treaty of peace, the principal condition of which will be the legislative independence of Schleswig, which will be united to Denmark only by the link of the Crown.

The Russians have taken Newsohl, Kremnitz, Königsberg, Altschl, and Schemnitz. They have also taken Debretzten, which is an open town, and therefore indefensible. KOSSUTH is at Szegeden; the BAN at Foldvar. KLAPHA has the chief command at Comorn. BEN is at Hermansstadt with 36,000 men. 20,000 Russians have arrived at Cracow, being the advanced guard of an army of 54,000 men. It is evident from these movements, that the Magyars, having left a strong garrison at Comorn, are gradually retreating into their fastnesses. We have no news of DEMBINSKI, but we fancy he is attempting to make a diversion in the direction of Poland. It is said that the Turks have positively refused to allow the Russian troops to march through their territory.

New Publications.

HUME'S HISTORY OF ENGLAND.

History of England from the invasion of Julius Cæsar to the abdication of James the second, by DAVID HUME: and continued from that period to the present time, by T. BABINGTON MACAULAY. Published by PHILIPS, SAMPSON & Co., Boston.

The interest which the wonderful popularity of Macaulay has thrown around this subject, must create a desire to trace further back, the stream of the eventful tide which has ever marked the course of English History. Under no better guide can this be done, at present, than the Author whose work is now presented to the American public, in a cheap, convenient, and attractive form. We think that the excellence of Hume, as a historian, will become more manifest when contrasted with Macaulay. The former seems most anxious to present the plain, simple truth of history, while the latter appears to think more of his style than of his facts, and would sacrifice everything, almost truth itself, to make a brilliant point, or striking antithesis. For all this he has done good service in directing the popular taste to history, too long sated with trashy novels and romances. The publishers too have done good service, who labor to meet this better demand, and we hope those who are re-publishing the present work, will receive a degree of encouragement which will lead them and others to provide this more wholesome food for the public. The Publishers thus state the manner in which this work will be issued.

"Hume will be comprised in six volumes, which will be issued separately, at intervals of about a month. Two volumes of the continuation of Macaulay having been published, the

balance will be issued, in uniform style, immediately on their appearance in London.

The whole, when complete, will form the *cheapest and most readable* edition of the two authors now extant."

ST. PAUL'S COLLEGE, COLLEGE POINT, NEW YORK.—We have received the Journal of this Institution, containing its course of study, manner of discipline, and religious training, together with the "Register of the officers and students." The admirable situation of this school, and the good work which has been done there for the Church, are well known to all our Readers. Under the present rule, the general system formerly pursued by Dr. Muhlenburg is continued, and the high character of its rector, the Rev J. G. Barton, gives the strongest assurance that all its promises will be faithfully performed.

THE SPIRIT OF MISSIONS, JULY AND AUGUST.—This is a most interesting number, and contains an unusual amount of most instructive and important matter. Among other things the admirable sermon before the Board, by the Bishop of New Hampshire. Want of room prevents us in our present number giving, as we shall do hereafter, a fuller notice of this excellent practical discourse. How important its subject is, for the present day, our readers may judge from the text—"And the second is like unto it—Thou shalt love thy neighbour as thyself." Besides this, there is a full account of the proceedings of the last Board, and all the important Documents presented to it. Of these too we shall have more to say hereafter.

JOURNAL OF THE DIOCESE OF CONNECTICUT, SIXTY-FIFTH ANNUAL CONVENTION, 1849.—We can only acknowledge, at present, the receipt of the above, as well as the

JOURNAL OF THE PROCEEDINGS OF THE DIOCESAN CONVENTION OF DELAWARE, 1849.—And with this a copy of the sermon delivered before the Convention by the Bishop, published by request of that body, and entitled, THE SOCIETY OF DIVINE ORIGINAL. The text is from Ephesians ii. 19.

Communications.

For the Banner of the Cross.

THE GREATER MERCY.

"How great a mercy," is the exclamation of the Christian who has been sick, nigh unto death, when he feels the first reviving breath of returning health. His soul doth magnify the Lord and his spirit doth rejoice in God his Saviour. The incense of his grateful heart is, praise the Lord, oh my soul, and forget not all His benefits, who healeth all thine infirmities and saveth thy life from destruction. And it is meet, right and our bounden duty, that we should, at all times of recovery, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God. Is it not a mercy that the healing power of the Great Physician has thus given to beloved relatives and friends, the oil of joy for mourning, the garments of praise for the spirit of heaviness? Is it not a mercy, that he who was hard at death's door, is restored to a sphere of existence where he may glorify God, where he may do good and communicate, where he may win a yet brighter crown of righteousness, a larger measure of those pleasures which are at God's right hand for evermore?

But is there not associated with this sense of thankfulness, this appreciation of restored health as a great mercy, the feeling, scarce recognised, perhaps, that a great evil was avoided, when the feet which stood upon the crumbling brink of the grave, were turned back into the path of life? Is it not too much forgotten that the great mercy of restoration was but an alternative of mercies, the lesser mercy compared with admission into that rest which remaineth for the people of God? and is there not the feeling, that in attempting to cherish such a view, we do but

"Strive to wind ourselves too high
For mortal man beneath the sky?"

Yet hear what St. Paul saith, essentially only such a christian as every one that nameth the name of Christ, may be and should, "For to me, to die is gain." "For I have a desire to depart and be with Christ, which is far better." "Earnestly desiring to be clothed upon with our house which is from heaven." But where the waves of the life that now is break upon the shores of eternity, there is the high rolling, loud roaring surf of death: and when the voyage of time is over, we must land through the surf. This, to nearly all, is fearful, and it has its perils too. So doth the Church teach us, when, in her burial service, she puts into our mouths the earnest supplication, "O holy and merciful Saviour, Thou most worthy judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee." Hence, doubtless, the estimate placed upon recovery. And, unquestionably, with this natural shrinking from the pains and perils of the last end, may be conjoined, a faith that looketh for a city that hath foundations and a sincere and earnest desire to be with Christ: a faith that would eagerly hasten to fruition, a desire that would claim its gratification, crying aloud, when shall I come to appear before the presence of God, if only it were possible to glide through a passage, without terrors or dangers, to the shores of a better country, even an heavenly; if it might only be as it was with him of whom St. Paul writes, "By faith Enoch was translated that he should not see death."

But may we not fear that often, something besides "this natural shrinking," combines to invest recovery with the aspect it wears and to inspire the heart with the feeling that there could even have been no greater mercy? Is there no room to suspect a dimness or feebleness of that faith which is "the substance of things hoped for, the evidence of things not seen?" Is there not warranted, even a fearfulness of the test, "For where your treasure is there will your heart be also?"

Says one, speaking of the hope set before us, not yet, alas, laid hold upon by himself, "I can imagine its delights, but, alas, do not feel its reality, but feel that the conviction of its reality must bring its delights." Have we not here the very root of whatever may be defective in the christian's views and feelings, in reference to a departure out of this life; the very root of his inability to look upon that as the greater mercy? Should not, therefore, a wise suspicion and distrust, an holy jealousy make us send up, untiringly, the cry of conscious need, "Lord I believe, help Thou mine unbelief." "Lord increase our faith?" Only when indeed we are obedient to the injunction, "Set your affection on things above, not on things on the earth, for ye are dead and your life is hid with Christ, in God," only then shall we be both looking for and hastening unto the coming of the day of God; only then, as the earthly house of this tabernacle shall be dissolving, will the voice of praise and thanksgiving respond to God's appointment, bless the Lord, O my soul, He giveth thee the greater mercy.

Obituary.

The following brief and pertinent notice is written by the beloved Bishop who watched over the Ministerial life and Christian death of our departed brother. We take the liberty of making this known for two reasons. Such an assurance will enhance the value of this faithful record. The writers of such notices may have an example of brevity which, for the sake of others, it would be well to follow.

For the Banner of the Cross.

Departed this life in Tuscaloosa, Ala., on the morning of the 21st of July, the Rev. C. F. PEAKE, after a lingering illness of seven weeks continuance. In the death of this worthy man, cut off by pulmonary consumption, in the morning of his days, the Church has lost a devoted and faithful minister, and the cause of Christian education, a most able and zealous advocate and promoter. In the language of the Church, "he has been gathered to his fathers, having the testimony of a good conscience, in the communion of the Catholic Church:—in the confidence of a certain faith:—in the comfort of a reasonable, religious, and holy hope:—in favour with his God, and in perfect charity with the world." It may be gratifying to his distant friends, to know that his last days were spent in the house of the Bishop of the Diocese, and that every thing was done for him that could be suggested or provided by kindness and christian sympathy.

The following resolutions in reference to his death were passed by the Vestry of Christ Church, Tuscaloosa.

Resolved, That in the bereavement, with which in the inscrutable ways of Providence, the congregation of Christ Church, Tuscaloosa, have been visited in the death of their late assistant minister, they have to deplore the loss of a pious and faithful Pastor: that the Church has been deprived of an ardent and devoted minister and missionary; the cause of Christian education, of a zealous, active, and affectionate friend, and the community, of a christian gentleman.

Resolved, That we tender to his bereaved friends, the assurance of our sincere christian sympathy.

July 25, 1849.

For the Banner of the Cross.

DIED, on Monday evening the 23rd of July, in this city, at the residence of her brother-in-law, George Lippincott, Mrs. ANNE CAROLINE, wife of E. T. Turner, of Ithaca N. Y., and daughter of the late Ebenezer Greenough, Esq., of Sunbury, Pa.

Thus has passed to her rest in the spring time of life, a daughter of the Church, who in the school of affliction was made meet for the inheritance of the Saints in light; one who in the morn of youth, sought the guidance and protection of the Church, and continued to walk in her ordinances to life's last scenes; one who through a long and painful sickness constantly maintained the uncomplaining temper of the christian; until the hour came when she was gathered to her fathers, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious and holy hope." "Blessed are the dead who die in the Lord: even so, saith the Spirit; for they rest from their labours." M.

From the Calendar.

We have the painful duty of announcing that the Rev. CALEB S. IVES, Missionary at Metagorda, Texas, died at Tinnmouth, Vermont, on the 27th ult. Mr. Ives was graduated at Trinity College in 1830, and afterwards pursued his Theological studies at the General Seminary. For several years past he has been a laborious and faithful missionary in Texas. His arduous labors there, together with the enervating character of the climate, had so undermined his health, that he was constrained to leave his post and seek renewed strength for his Master's work in his native air of Vermont. A few weeks since we saw him when on his way north. He was very feeble, and we anticipated for him only returning health. It only now remains for us to bow submissively to the afflictive dispensation of an all-wise Providence.

No snow falls lighter than the snow of age; none heavier, for it never melts.

Miscellaneous.

PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Captain J. T. Newbold, on the present condition of the seven Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little known. His account with th

John, and that of VOL. XI.—No. 33.—WHOLE No. 555. in giving a title only Bishops at tance. the por as shown by this Report, to be as satisfactory as morass, and for reference to the Mission to the Jews, they regret the site of the once populous city. The village of Ayasulux stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a Christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay like the Christian church, and every thing appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple, had exfoliated evidently from extreme heat; and he suggests that this might have happened when the temple was consumed by fire.

Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant Schools have failed. The Greek Church at Smyrna continues in a flourishing condition.

Pergamos is the most prosperous of the churches, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest Christians. The Christian quarter contains two Greek churches and one Armenian. Close to the ancient church he found a Greek school, where the pupils were seated on marble tomb-stones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have hitherto been published.

Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Alkhisar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greeks, and 120 Armenians, each having a church; the former said to be on the site of the Apocalyptic church.

Sardis, the ancient capital of Cræsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyraen Lake, the swampy plain of the Hermus, and the thousand mounds forming the metropolis of the Lydian monarch, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica, with which the sand abounds, have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Sardis deserved to be opened, and recommends the subject to the attention of the Society.

Philadelphia has a population of 10,000 Turks and 8,000 Greeks. It contains 25 churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the Apocalypse.

Laodicea, whose fate has been forgotten for centuries, was brought to light in the seventeenth century. It was and is a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly lime.—Church of England Magazine.

SUSPICION.

Suspicious amongst thoughts are like bats amongst birds, they even fly by twilight. Certainly they are to be repressed, or at least well guarded, for they cloud the mind, they lose friends, and they check with business whereby business cannot go on currently and constantly. They dispose kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy. They are defects, not in the heart, but in the brain, for they take place in the stoutest natures, as in example of Henry the Seventh of England, there was not a more suspicious man, nor a more stout. And in such a composition they do small hurt. For commonly they are not admitted but with examination, whether they be likely or no? but in fearful natures they gain ground too fast. There is nothing makes a man suspect much more than to know little, and therefore men should remedy suspicion, by procuring to know more, and not to keep their suspicions in smother.

What would men have? Do they think those they employ and deal with are saints? Do they think they will have their own ends, and be truer to themselves than to them? Therefore there is no better way to moderate suspicions, than to account upon such suspicions as true, and yet to bridle them as false; for so far a man ought to make use of suspicions, as to provide, as if that should be true that he suspects, yet he may do him no hurt. Suspicions, that the mind of itself gathers, are but buzzes; but suspicions that are artificially nourished and put into men's heads by the tales and whisperings of others, have stings. Certainly the best means to clear the way in this same wood of suspicions, is frankly to communicate them with the party that he suspects, for thereby he shall be sure to know more of the truth of them than he did before, and withal shall make that party more circumspect, not to give further cause of suspicion. But this would not be done to men of base natures; for they, if they find themselves once suspected, will never be true. The Italian says, *Sospetto licentia fede*, as if suspicion did give a passport to faith; but it ought rather to kindle it, to discharge itself.—Lord Bacon.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, AUGUST 18, 1849.

[VOL. XI.—No. 33.—WHOLE No. 555.]

Calendar.

AUGUST.

19. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

19th, St. Paul's, Great Valley.
26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M. London Cross Roads, (Delaware Convocation.)
29th, Morning, St. Paul's.

DIOCESE OF MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting of the Standing Committee, holden on the second day of July, testimonials were signed in favor of the consecration of the Rev. Wm. M. Greene, D. D., of North Carolina, as Bishop of the Diocese of Mississippi.

July 18, testimonials in favor of the Rev. Thos. R. Pynchon were signed, recommending him to be admitted to Priest's Orders.

August 6, testimonials were signed in favor of the Rev. Lewis Greene, recommending him to be admitted to Priest's Orders. Also, in favor of George A. Gordon, and Horatio Gray, to be admitted as candidates for Holy Orders.

The Committee declined signing the testimonials in favor of the consecration of the Rev. Dr. Upfold, to the Episcopate of the Diocese of Indiana, in consequence of the arrangement said to have been made by which he was to retain his parish and residence in the Diocese of Pennsylvania, after his consecration as Bishop of Indiana.—*Witness.*

BISHOP DELANCEY'S VISITATION.

On Tuesday, the 24th of July, Bishop DeLancey visited St. John's Church, Mt. Morris. The Bishop preached and confirmed eight persons.

On the 25th, being St. James' day, the Bishop preached, confirmed three persons, and administered the holy communion in St. Peter's Church, Dansville.

On the 26th, in St. Michael's Church, Geneseo, the Bishop preached and confirmed one person.

On the 27th, the Bishop officiated in Zion Church, Avon. The Bishop preached and confirmed six persons.

On the 29th, the Bishop visited Rochester.—As Trinity Church was undergoing repairs and improvements, the services for it were deferred.

In the morning, in St. Luke's Church, the Bishop preached and confirmed twenty-four persons, including one from the Diocese of Quebec.

In the evening, services were held in Grace Church. The Bishop preached and confirmed seventeen persons.—*Gos. Mess.*

From the Spirit of Missions.

MISSIONS.

The following Report of Committees of the Board of Missions will set before the Church the state of her Missionary operations. They are worthy of attentive consideration.

The Bishop of Maine, as Chairman to the Committee to whom was referred the Report of the Foreign Committee, presented the following Report:

The Committee to whom was referred the report of the Foreign Committee, with the accompanying documents, have examined them with great interest, and with as much care as the time would allow.

They rejoice that the Foreign Committee have been able to reach and maintain the desirable position of freedom from all embarrassment; and that the constancy, and in some instances, the large liberality of donations for particular Missions, has indicated so warm a zeal in many hearts for the wider propagation of the blessed Gospel.

It may be important to draw the attention of the Board to the fact, that the entire receipts of the year having been \$41,453, and the total expenditure \$40,833, of which \$34,665 have been expended at the Missions, no less a proportion of this last sum than \$30,406 has been contributed under special designation of particular Missions. The China Mission, with all its expenditures for building, has been sustained by such contributions, to within four hundred dollars; the expensive African Mission, to within seven hundred dollars; the Mission at Constantinople to the extent of three-fourths of the annual appropriation; and that at Athens to the extent of more than half. It appears that the actual amount of contributions, the object of which was not specified, was, after deducting the cen-

tral expenses, little more than four thousand dollars. Without any further remarks on this wide preference of special over undesignated contributions, it is still a fact of importance in the history of our Mission.

The adoption of the season of the Epiphany as an occasion for collections in aid of what may be termed the further "manifestation of Christ to the Gentiles," is so evidently appropriate, and so many parishes may be led to some effort by the recurrence of the occasion fixed by general consent, that the custom of Epiphany collections for Foreign Missions may very well become an established usage.

Thus far, the experiment of reliance on the parochial clergy as the only agents, in addition to the Secretary, for the collection of funds, has been prosperous; and it should seem that it cannot fail, except with a failing zeal of the clergy or under circumstances which need not now be anticipated.

An experience of eighteen years of honored and successful labor justifies the strongest confidence towards the missionaries at Athens. In such confidence, it is still hoped and believed that they will be ready with the same discretion which has characterized their whole course, yet with entire frankness and fulness, to present the doctrines of salvation and the principles of our reformed Church to those whose influence may one day be of great importance to the triumph of the same doctrines and principles in the Churches of the East.

The Committee concur in the views of the Senior Missionary at Cape Palmas, with respect to the establishment of a High School in that colony. To send African youths to this country for education is a measure demanding maturer consideration than the Committee can now bestow. They have some reason to believe that the desired aid of a colored clergyman may shortly be obtained for the Mission at Cape Palmas. The wants and prospects of this Mission cannot but continually suggest how much it might gain through the supervision of a wise, diligent, and self-denying Bishop.

Peculiar causes for devout gratitude are found in the continuance of the life and labors of the Missionary Bishop in China; in the very zealous and efficient exertions of his associates; in the liberality with which the erection of his Church and school, as well as the Mission itself, has been sustained; in the actual conversion of a few, as the first fruits of our Church amongst the Chinese; and in the near approach of the day when one of them is to be ordained as a minister of this Church amongst his countrymen, the first man of Pagan birth who has ever been received to its orders.

The Church having decided that Foreign Missionary Bishops should be sent to China and the dominions of the Sultan, it is clearly the duty of this Board to do all which lies in their power to sustain alike the interests of both. Since the Mission of the American Bishop to Shanghai, measures have been taken for the establishment of the Diocese of Victoria, in the Island of Hong-Kong, belonging to Great Britain, and a Bishop of the Church of England has been consecrated for that See. Your Committee trust that the General Convention will hereafter adopt all such conciliatory means as may promote a cordial unity of operations between the Missionary Bishop in China and the Bishop of Victoria, who are happily united in that one communion and fellowship which existed in Apostolic times, and continues in the reformed branches of the Catholic Church.

While the honorable and judicious purpose of the Foreign Committee, to regard the funds designated for particular Missions as inviolable, is worthy of entire approbation, it was neither foreseen by them nor by the Board, that the operation of the rule which was in consequence adopted, could bring such painful inconvenience to the Missionary Bishop at Constantinople. Most deeply will this result be deplored by all alike; and the Church would certainly see with extreme regret, so important a measure as the relinquishment of this Mission even made a subject of deliberation on a ground so simply financial and executive, and for reasons so insignificant in comparison with the great objects for which the Mission was undertaken. It would cast reproach and disgrace upon the Church, if a difficulty, thus sent out, should be suffered to struggle with such difficulties, involving a loss of credit; and measures should be promptly taken to relieve his harassed mind and to meet his wants, by regular—and, if possible, quarterly remittances. The Committee are relieved from the necessity of dwelling on this subject by the conclusion to which, after due consultation of the canons, and of the proceedings of the General Convention in the origination of the Foreign Missionary Episcopate, they have, with perfect unanimity, arrived; for, they are convinced that this Board has no authority whatever to receive or entertain any proposal of any Missionary Bishop to resign an authority which did not emanate from that Board, and over which the Board has no control.

GEORGE BURGESS,
SAM'L FARMAR JARVIS,
FRANCIS L. HAWKS,
J. J. ROBERTSON,
R. H. GARDINER,
S. H. HUNTINGTON.

The Rt. Rev. the Bishop of Massachusetts, as Chairman of the Committee to whom was referred the Report of the Domestic Committee, presented the following report:

The Committee to whom was referred the Report of the Committee for Domestic Missions, beg leave to report—
That they find the general condition of the Domestic Mis-

sionary field, as shown by this Report, to be as satisfactory as usual. In reference to the Mission to the Jews, they regret that, not being in possession of the document referred to in that portion of the Secretary's statements, they are not able to form a correct judgment of its present efficiency. They must content themselves, therefore, with expressing the hope, that God will bless with the influences of his Holy Spirit, our endeavors in behalf of his ancient people; and that he will hasten the time when the veil which now covers their hearts will be taken away, and they will see, in the crucified Redeemer, Him whom types prefigured, and prophets foretold.

The Committee have observed, with great satisfaction the prominence given in this report to the subject of the building of churches, as one of the chief means, under the divine blessing, of giving permanence to the results of Missionary labor throughout our land. Experience proves, that, until a sanctuary has been reared for the descent maintenance of the public means of grace, there can be no assurance that the most assiduous efforts will not be found to have been spent in vain. This is a subject to which the members of our Church have not, in the opinion of your Committee, given the attention which it deserves; and, as more liberal contributions to the building of churches, when not interfering with the stated gifts of the people to the Missionary treasury, are ardently to be desired, they have recommended to the Board the adoption of a resolution upon the subject, to be hereafter submitted.

The statement made in the Report of the Domestic Committee, in regard to the falling off in the contributions to the treasury, as compared with the amount reported in the previous year, is explained by the fact familiar to the members of the Board, that, at the Triennial Meeting in 1847, a resolution was passed, which caused an unusual exertion to be made in all the Dioceses of the country. We cannot forbear calling attention, however, to the renewed evidence hereby afforded of the transient effect of these occasional and awakening appeals. Our dependence for the prosperity of the Kingdom of Christ, so far as human instrumentality is concerned, must ever be upon that steady stream of Christian offerings which flows from a fountain-head of love for the Redeemer's cause. When the various parishes of our Church, moved by principle, systematically give, the wilderness of spiritual death will begin to blossom as the rose; and for the cultivation of this abiding interest in the work of Missions, the ministering servants of Christ, in their respective spheres, are His chief and responsible agents. In connexion with this subject, your Committee beg leave to direct the attention of the Clergy to another topic of great importance, of which they have been reminded by that portion of the Domestic Committee's Report which relates to testamentary bequests. We desire to express our gratitude to God for those instances here recorded, in which members of our Church, in prospect of their departure from this world, have been led to devote some portion of their substance to the extension of the Saviour's Gospel. But, in view of the rareness of such examples, compared with the wealth of our Church, and with the responsibility which such a privilege brings in its train, we are compelled to mourn over the evidently low state of feeling in reference to accountability to God for benefits received. How few are the bequests, considering the number of those who have property to bequeath, to the godlike objects of circulating the Holy Scriptures, of building sanctuaries for the ministration of the word and ordinances, and of sending the herald of a Saviour's love to the waste places of the earth! This is a duty which may well be pressed upon Christian men, by those who are set over them in the Lord; and the faithful exhibition of such responsibility is in exact accordance with one of the admonitions of our Prayer Book to the Clergy, in its impressive office for the Visitation of the Sick.

The Committee cannot omit to record their sense of the obligations under which the Board are laid, by the untiring and laborious services of the Treasurer of the Domestic Committee. Not only does he deserve our thanks for time and thought gratuitously rendered, but for the large advances of money with which he has relieved the pressure upon the Treasury. To other liberal friends of the cause, referred to in the Report, we would also tender the sincere offering of our gratitude.

The next subject which came, in regular order, before the attention of the Committee, was that of the interesting Mission, proposed by the Government of the United States, but not as yet carried into effect, to the Chickasaw Nation of Indians. In reference to this noble object, they feel that they cannot do better than to incorporate with the present Report an extract from the last year's report of the Domestic Committee. It is in the following words:

"While attending to this, the Secretary was informed by the Commissioner of Indian Affairs, that the Chiefs of the Chickasaw nation had recently applied for Manual labor and Mission Schools, to be conducted among them by the Episcopal Church; and that he had communicated their wish, at their request, to the Bishop of Tennessee.

"The Government of the United States propose to advance out of funds belonging to this nation, \$6,000 towards the erection of necessary buildings, and an equal sum annually, for 20 years, towards the current expenses of the Mission.

"No answer had been received from the Bishop, nor is any additional information in possession of the Committee, except of a general nature, obtained by the Secretary during interviews with a deputation of said chiefs at Washington.

"But the Committee earnestly trust that this favorable opportunity of establishing Missions among the Indian tribes west of the Mississippi, will not be disregarded. The Committee have sought, though in vain, to rouse the Church to a proper sense of this duty. And now, these natives of the forest themselves come, knock at the portals of our Church, and with money, the price of the soil where the bones of their fathers lie, they offer to pay for the privileges of the Gospel, in possession of the white man, and for the instruction to be given them and their children, in the arts and blessings of civilized life."

In view of the above remarkable opening of Divine Providence for the spiritual benefit of the aborigines of this country, we would once more appeal to the united interest of the ministers and people. We would urge upon them the heavy responsibility, incurred by such an opportunity of laboring for the souls of the heathen. May the gracious spirit carry the application home to their hearts; and draw forth, in cheerful response, that contribution which is the condition of the national grant, and which has been so long and so strangely withheld.

The Report presents, with great force, the demand for some further provision of Episcopal Services, growing out of the spiritual necessities of the territories of Oregon and California. In reference to the subject of a Bishopric for the latter country, we are of opinion that any action on the part of this Board will be inexpedient. In the mean time, we believe that the jurisdiction of the present Missionary Bishops, agreeably to the terms of their appointment, reaches to the Pacific Ocean; and we can only say, that, so far as the immense demands now made upon their exertions, and a conscientious regard to duty, will allow them to extend their care to the regions not hitherto visited by them, we have confidence that their active interest will not be wanting.

There is a suggestion in the Report, of the expediency of withholding the accustomed appointments, until the present indebtedness of the Domestic Committee shall have been liquidated. This would be in effect a suspension, to a very considerable extent, of our Missionary operations. While your Committee cannot but feel, in the strongest manner, the duty of paying just debts, they are constrained to deprecate any measure which shall interrupt the proclamation of the glad tidings of salvation to dying men. We would only recommend, therefore, that no new Missionary Stations be created, and that no vacancies, except in cases of death, be filled up; and, together with this method of relief, that there be a diminution to the lowest possible point, of the expenses incurred by the Committee in their official labors.

In the Report of the Bishop of the North-West, will be found an urgent appeal for aid in Wisconsin, Minnesota, Iowa, and the Indian Territory, to which he would direct the attention of the Board, while, at the same time, we have no means of effectually meeting the appeal.

In conclusion, your Committee would submit the following resolutions, for adoption by the Board:

1. *Resolved*, That the subject of the extension of our Church, by means of the building of edifices, is hereby commended to the hearty interest of our Clergy and people; and that the members of our Church are invited, without diminishing the amount of their contributions for the support of Missionaries, to aid in the erection of sanctuaries, in all cases where applications for such objects have the sanction of the properly constituted authority.

2. *Resolved*, That, in view of the affecting call of the Chickasaw Nation, for the Scriptural ministrations of our Church; and also, of the liberal and highly advantageous offer made by the United States' Government; the members of our Church are, hereby, urgently asked to make provision for improving this golden opportunity; and the Clergy are implored to exert themselves with hearty zeal for so glorious an object.

MANTON EASTBURN,
WILLIAM C. MEAD,
JOHN CROES,
ARTHUR C. COXE,
S. H. HUNTINGTON.

EXTRACT FROM BISHOP OTEY'S ANNUAL ADDRESS.

BRETHREN OF THE CLERGY AND LAITY:

A little more than ten months have elapsed, since we met in Convention, to counsel and encourage each other, in the discharge of the duties incumbent upon us, entrusted with the management of that portion of Christ's flock, committed to our care in this diocese. Within that time several important changes have been made in the condition of the Church, a notice of which will enable you to form correct views of its present state and prospects, and assist us in the adoption of measures to promote its increased prosperity. These changes will come under review in the detail of the official duties in which I have been employed since the delivery of my last annual address.

Saturday, July 22, 1848.—St. John's Church, Knoxville, was by solemn act, and in the manner prescribed, set apart and consecrated to the service and worship of Almighty God, Father, Son and Holy Ghost, and thus far as the authority and power of the Church could secure the object, separated from all unhallowed, ordinary, common and profane uses. The morning prayer was read by the Rev. Thos. W. Humes, Rector of the Church, the lessons by the Rev. Dr. Page, of Cavalry Church, Memphis, and the sermon by Rev. Charles Tomes, of the diocese of Missouri, since transferred to this diocese, to whose exertions in former years, aided by the efforts of the present Rector, we are indebted for the erection and completion of this Church, one of the most beautiful and commodious in the diocese, and creditable to the liberal spirit of the city of which it is now a chief ornament, and to the citizens of which we pray it may prove an imperishable blessing. The letter of request from the Vestry was read by the Hon. Judge Reese, and the instrument of consecration by Rev. Mr. Humes. These interesting services were witnessed by a very considerable congregation, notwithstanding a heavy fall of rain prevented the attendance of many others, who would have been glad to participate in the joy of such an occasion. In the afternoon of the same day prayers were said by the Rev. Mr. Tomes, when I preached,

and then confirmed eleven persons, and delivered an address to strengthen and encourage them in their purpose to lead a godly and a Christian life.

Monday, July 24.—Accompanied by Mr. Wm. L. White, I left Knoxville this morning, on a visit to Greenville, where a parish had been organized and received into union with the Convention, by the name of Greenville Parish. We arrived on Wednesday, and received a cordial welcome from the members of the "little flock" in that place.

Thursday and Friday were spent in visiting various families in the village and neighborhood, chiefly for the purpose of conferring with persons desirous of Confirmation, and embracing opportunities when presented, of lecturing upon the subject of the Gospel, and the duty of man to accept its free and gracious offers of pardon and reconciliation. There being no minister in charge of this parish at the time, some such course as this was indispensable, in order to arrive at a correct understanding of the views and state of preparation of those who were expecting to be confirmed. The congregation had enjoyed the advantages of occasional visits from Rev. Mr. McCabe, of Abingdon, Virginia, and Mr. Humes of Knoxville, who managed between them to furnish a monthly service, and they were further aided by the labors of Mr. M. L. Royce, who to his duties in the public academy, had recently added those of a lay-reader. From all these sources of help, I found the little band of friends there united in the best of all causes, in a state of hopeful encouragement, and with God's blessing determined to labor on for the dissemination of His truth, and the establishment of His Church. Two or three spirited and generous-minded individuals, whom we pray God to "remember for good," resolved upon the erection of a church, and the call of a minister. Before I left Greenville the Vestry met and pledged a salary of \$300 for the support of a minister, and the church building had already been contracted for. Within a few months past, the Rev. Wm. H. Good has been received into this diocese, upon letters dimissory from the Bishop of Virginia, and has taken charge of Greenville parish, and from the last accounts received, I am induced to believe that the church will be ready for consecration by the ensuing summer. This will add another to the many instances already recorded, of what the zeal, energy and perseverance of a few persons can accomplish, under God's favor, in the extension of His truth, and the planting of His Church in the world. May others be encouraged to go and do in like manner.

St. Luke's, Jackson.—During my visit to this parish the Vestry adopted measures to procure the services of a resident minister. Their efforts have resulted in the employment of Rev. J. W. McCullough, D. D., late of Indiana, who has been transferred to this diocese by Bishop Kemper. Dr. McCullough has reached Jackson, and entered upon his duties as Rector of the parish, to the great joy, I doubt not, of his little flock, and with good hope, I trust, on his part of building them up in the faith, confirming them in hope, and at last partaking with them of eternal life and glory.

Leaving Jackson on Wednesday morning I reached Brownsville the same day. The next day I went to see the Rev. Thos. West, then residing at the house of a friend—Mr. Harrison—a few miles in the country. Here this aged servant of Christ, then in his 83d year, who had spent more than sixty years as a laborer in his Lord's vineyard, had found a quiet retreat and hospitable home with friends, in the evening of life. His piety and simplicity of character had won their affections, and he was loved and cared for as a parent by dutiful children. His days were evidently drawing rapidly to a close. An accident with which he met in Philadelphia a year or two past, and by which his thigh bone was broken, had made him a cripple for life, and he was now able to get about only by the aid of crutches. Such a misfortune added to the weaknesses and infirmities of old age, and to many other troubles and perplexities growing out of the state of his domestic affairs, called upon him for the exercise of much patience, and of steady faith. I found him, not only patient, submissive, and confident in faith, but manifesting that cheerfulness for which through life he was remarkable. A few weeks after I saw him, he was gathered to his fathers in peace, and has doubtless entered into that "rest which remaineth for the people of God." He was a native of Ireland, originally a preacher among the Methodists, and travelled with Mr. Wesley in many of his journeys to preach in remote and neglected districts. After the death of that great man, and after a portion of the Methodists in Ireland and England had separated from the Church by forming a separate ecclesiastical organization, he came to the United States, was ordained by the Bishop of New York, and ever after continued a loving, dutiful and obedient son of the Church. His withdrawal from the Methodist connection was attended by no asperity of feeling, so far as is known, on either side. He continued ever to love them and all Christian people, and though firm in the maintenance of his opinions, and bold in the declaration of what he believed to be the truth, he never forgot that allowances were to be made for ignorance as well as other infirmities of human nature, and therefore avoided all controversies which did not spring up from the preaching of the simple truth as it is in Christ Jesus. I have thought this passing notice due to the memory of one whom we all respected and loved for his virtues, and a tribute which my own heart pays to the affection and love of a brother, with whom in years past I have enjoyed seasons of blessed communion, "when times of refreshing came from the presence of the Lord."

Friday, Sept. 22.—Rev. Mr. Jansen read morning prayer in the court-house, at Brownsville, and I preached. The like services were performed in the afternoon, and the evening devoted to conversation with persons who had been awakened to a sense of the importance of the saying, "What must I do to be saved?"

Saturday, 23.—This morning accompanied by Rev. Mr. Jansen and several others, I went to the Hatchee river and administered baptism to two persons, by immersion. The court-house being occupied by a large political meeting, we had no opportunity for holding service till night, when Mr. Jansen said prayers and I preached.

Sunday, 24.—This morning prayers were read by Mr. Jansen, and I preached to a large congregation in the court-house. As there was much excitement in the town and neighborhood upon the subject of religion, I took the opportunity on this oc-

casional to address the multitude assembled upon the subject of the Church, her doctrines, worship and ordinances. This was done especially for the purpose of removing misapprehensions which seem to be very prevalent in regard to the character of our Church, and to do away as far as possible with prejudices, which it seems to be the pleasure and business of some to create and to cherish. After this address I admitted five persons to the rite of Confirmation, and administered the Holy Communion to a large number.

(To be continued.)

Selections.

PREACHING WITHOUT NOTES.

Mr. E. T. Baird presented in the last General Assembly the following resolution:

Whereas, This General Assembly has reason to believe that the practice of reading sermons in the pulpit is on the increase among our ministers; and being decidedly of opinion that it is not the most effective and acceptable method of preaching the gospel. Therefore, be it

Resolved, That we do earnestly repeat the recommendation of the Assembly of 1841, that this practice be discontinued as far as practicable, and affectionately exhort our young ministers, and candidates for the ministry, to adopt a different method, as more scriptural and effective, and more generally acceptable to God's people.

"Dr. Plumer moved to lay the resolution on the table.

"Division was called for, and 56 voted to lay on the table and 76 against it.

"Dr. Plumer—When such a subject as this is taken up by an Assembly, it is absurd to expect to do anything for the edification of the church of God, by means of a mere resolution: and if this resolution is adopted, does not the Assembly thereby express by their vote that Samuel Davies was not a pattern of preaching—that he who never on any solemn occasion, entered the pulpit without having every word written, with a determination not to depart from his manuscript, who was the best preacher of his day—the man who has left behind him the best gospel sermons which were ever printed, that he to whom the king of Great Britain listened with awe—that this servant of God knew not how to preach to edification; and that Dr. Chalmers did not do right who always laid his manuscript before him. The best sermons I ever heard from Dr. Archibald Alexander, of Princeton, were from his manuscripts. What do you do by this vote? Do you change the practice of the Church? Do you effect anything but to put an instrument in the hands of certain self-conceited members of the Church, to find fault with their ministers? Whenever I preach on the Trinity, or any abstruse doctrine of the gospel, when I want to weigh every word, and give sound doctrine to my people, I will use a manuscript. I will do it when I please. I never will consent to take instructions from such a quarter. I'll carry my manuscript where I please, and when I please. I am not responsible for this to the Assembly, or to any man, or body of men. The only effect of legislation on this matter will be vexation."

After considerable discussion the resolution was adopted. We are of the number of those who think all such legislation unwise and derogatory to the character of the Assembly. Such matters lie beyond the legitimate sphere of their action. Their votes on such subjects can change no man's practice, and therefore only serve to lessen the dignity of the body that passes them.—In some parts of the Church one method of preaching is preferred, and in others a different. Such preferences cannot be altered by the resolutions of any ecclesiastical body. Besides this, the sentiment expressed is one-sided. No one mode of preaching is best for all men, or for all circumstances. Men must be left free to follow their own tastes or talents, and to adapt themselves to the circumstances in which they are placed. To force the same method on all, would be like making all wear clothes of the same size and pattern.

There are three different modes of preaching which have their peculiar advantages and disadvantages. The first is that of mental composition, when not merely the heads or outline of the discourse, but the whole sermon is fully elaborated and impressed on the mind before going into the pulpit. This is the method in which the great speeches of such men as Webster and Calhoun, Lord Brougham and Sir Robert Peel are prepared. And in this way some of the first preachers of our own and of other churches are accustomed to indite their discourses. This is perhaps, of all methods, the best. It is however laborious. It requires great mental discipline, and great self-denial to carry out this method. It is also expensive. Discourses thus prepared perish usually with the delivery. We have heard it said by some who adopt this method, that it is as difficult for them to preach an old sermon as to make a new one. This is a great disadvantage. For so much depends on the bodily and mental state of the man when called upon to prepare a discourse, that if he must always depend on his present state, and have no provision laid up from whence to draw, he must often labor to great disadvantage.

The second method is to write out the discourse, and then commit it, or familiarize the mind with it so as to read it more or less freely. There are indefinite degrees of confinement to notes in the delivery of a written sermon. This has been the plan adopted by many of the greatest preachers the world ever knew. This was the method of Bossuet, Massillon, Bourdaloue, Saurin, of Edwards, Davies, Tennent, Chalmers. Even Whitefield and Wesley often adopted this method. This plan is laborious. There is indeed, such a thing as extempore writing, as well as extempore speaking. But most men when they write, must think. The very process of putting their thoughts on paper gives them a definite form. Writing is the very best method of mental discipline. And the exceptions are so few to the remark, that no man understands a subject on which he has not written, as not to need being taken into account. Writing sermons and using notes more or less in their delivery, we therefore believe to be one of the very best means

of securing not merely instructive and effective sermons, but a studious and progressive ministry. We hail the increase of this method as proof of the intellectual progress of our Church, and as one of the best omens of its true prosperity. We heard one of the most popular preachers of Alabama, if not the most popular in that or any of the Southern States, say, that he always wrote his discourses, and that all the most promising ministers of his part of the country were in the same habit. While this method secures studious habits, intellectual progress, and instructive preaching, it has the further advantage of associating itself naturally with the other methods. It is impossible that a minister should write all the sermons he is called upon to deliver. Those most addicted to writing, probably deliver two discourses without notes to one with. Their weekly lectures, funeral and occasional sermons, are seldom or never written. It is said a young man asked the late Dr. Richards how many sermons a man could write in a week. The Dr. replied, a first-rate man could write one, a common man two, and that he knew some men who could write a dozen. The danger is not that writing will become too common, but that speaking without writing, which every minister must do so frequently, will supersede the more laborious method of preparation.

The third method of preaching is what is properly called extempore. By this we mean the plan of depending on the moment not merely for the language, but for the thoughts. This, of course, admits of degrees. The common method of extempore preachers is to think over a subject, and frame a general outline of the discourse in their minds, and leave the filling up to be suggested at the time of delivery. This previous preparation may be carried so far as to merge this plan into the first above mentioned; or it may amount to nothing more than may be done in a few minutes.

This is the easiest of all methods of preaching. There is not one man in a thousand who cannot attain the gift of extempore speaking. This is proved by the fact that all Methodist and Baptist ministers make the attainment. So do ninety-nine hundredths of all men who enter the ministry in other denominations. It is the lowest of all attainments, requiring nothing beyond composure, which, to some men, is natural, and by others is soon acquired. As it is the easiest, so it is the laziest of all methods. A man may teach, or farm, or engage all the week in what business he pleases. He wants but a few minutes before service on Sabbath, to be prepared for an hour's flow of words. As it is the laziest so it is the most unprofitable method both to speaker and hearer. Some men of natural eloquence will occasionally stir up the emotions of an audience and produce a powerful effect, but the general run of such preaching is rapid common-place. None but a man of rare abilities, of large and varied attainments, of mature and well digested knowledge, should venture to turn the spigot of his mind, and let the thoughts that first come run out for the nourishment of the people. If the sole object of preaching was excitement, there might be some reason in preferring a method whose only advantage is fervor. One of the speakers on the floor of the Assembly, asked how a lady would make out, who should undertake to scold from notes. The very illustration betrays the lowest possible conception of the office of a preacher. A preacher is no scolder, nor is he a mere exhorter, but a teacher. Teaching is his peculiar official duty; and none but a very thoroughly informed, or an inordinately conceited man, would think of teaching any grave subject extempore—least of all, the awful mysteries of God. These remarks have reference, of course, to extempore preaching, properly so called; and not to mere preaching without notes, after due preparation. The main thing is preparation. And it is because writing, in the great majority of cases, is essential to the habit of proper preparation for the pulpit, we are so desirous it should not be neglected. All the tendencies are towards such neglect, and the authority of the Assembly, in our humble judgment, was far more needed in the other scale.—*Princeton Review*.

THE FISHERMAN'S WIFE.

A SWEDISH STORY.

(Concluded from p. 203.)

The vicar went on his road with the fisherman's wife. They soon arrived near the cabin, and all the children rushed out impetuously to meet their mother. Whilst she was at Church, they had spread pine branches over the floor of their dwelling, which gave out an agreeable scent, and they were enjoying the thoughts of surprising her.

"You are rich, my good woman," said the Priest, "for you have several children, and they all appear strong and healthy. It is a pity that you yourself should be ailing, but do not let yourself be discouraged, your husband will most likely return to-day with a good supply of fish."

"Fish! fish!" exclaimed the children joyfully, for to a great part of the inhabitants of Sweden, fish is almost their only resource. It is fishing which produces money and clothes; which suffices for all wants; it is the harvest, it is the vintage of the poor inhabitants of these shores.

"Tell me," said the pastor, "have you never been at Calmar? I think I have seen your features somewhere."

"No; I was born here, and I have never been in any town but Carlserona."

"Ah yes," said a child, "when my mother went to visit my grandfather who was in prison."

He uttered these words with the ignorance of childhood, which takes no account of the affairs of this life.

"Let us speak of something else," said the pastor in a sorrowful tone. "Have you never lost any child?"

"No, not one."

"That is the goodness of God. The children of the poor are in general strong and vigorous."

"Yes," said the woman, "it is a great source of joy to have many children, when one can provide for them, and that one need not fear that some day Poverty—"

"Do you mean to say," cried the eldest boy, "that Poverty might lead them to steal like our grandfather? Oh no, that shall never happen. I will be an honest fisherman, gain plenty of money, and get my grandfather out of prison."

Joy sparkled in the eyes of the poor woman, and the Priest said to her, "The sexton has not so many children as you?"

"The sexton? he has not any. He had but one son, who died a long while ago. He has no one to feed, and that is why he is so rich."

"Yes; but he does not enjoy, one of the greatest of God's blessings. This man appears to me hard and proud."

"Oh, there is no harm to be said of him. He is good and civil, in spite of his being the richest man in the village, and of having five fishing boats which go to sea for him. He gave me some lessons in singing, and I am mindful of it. I wish you could hear my young girl sing."

"Which, this one?"

"No, another of twelve years old, who is in service at Vernanes."

"Ah! now I know where I have seen your features. I met your child; she is like you."

"What," cried out two or three of the children at once, "you have seen our sister? Ah, how kind she is! She always sends us presents."

"I think," said the pastor, "that I have one; here is a ribbon that she lost on the road; I will give it you."

The children took the ribbon with shouts of joy; the Priest looking at them with interest; when suddenly the door of the cabin opened, and the old sexton entered.

"Ellen," said he, "you have not yet prepared the dinner of the pastor, and as your husband is absent, you perhaps have no provisions. You have known me from your childhood, and I had wished to make you dine at my house with the Pastor and with your children; but since I was prevented from receiving you in my dwelling, I ask your permission to have the dinner which my servant had prepared served up here."

Ellen gave the old sexton a look which expressed deep gratitude, and the old man had a humble and contrite air.

The servant placed on the table some roast birds, two dishes of fish, and some fresh butter, all of which astonished the children exceedingly, and made them send forth exclamations of joy.

They sat merrily down to table; the old sexton, animated by the good action he had done, took affectionate care of the fisherman's wife, and her children, and chatted gaily.

"Drink, Pastor," said he. "I must tell you that the Priests who came here before you did not prefer seeking out the poorest people: they only paid attention to those who were well at ease."

"Do not let us speak of that," said the vicar. "I hope that your generous action will bring you a blessing. But have you then no wife or children?"

"No, sir, all are dead."

"God has deprived you then of His most precious gifts."

"In depriving me of children? Ah! children cost dear.—When they are untractable and bad, it is a terrible calamity."

"But a good mother can preserve them from these defects."

"A good mother; that is a matter of course. But we seek the richest, that is to say, the least poor."

"According to these principles, you did not think of seeking the most gentle, or the most virtuous woman."

"Ah, ah, sir, my wife has been dead these forty years, and I still live in the house which she gave me, and I have as much fish as I want. What can a man wish for more?"

"And your son, what has become of him?"

"My son! he was a great rogue. May God have mercy on him. He has been dead for these ten years."

"Yes, yes," said the eldest boy of Eric; "it was he who led our grandfather into theft."

"What do you know about it?" said the old man, angrily.

"Alas! it is but too true," said the poor woman, heaving a deep sigh. "Had it not been for your son, my father would not be in prison now."

"Yes," murmured the old man; "may God have mercy upon us, poor sinners."

So then, said the Priest to himself, this man accused this unfortunate woman, and his own son was the cause of the crime with which he taunted her. Then turning towards him, he said to him in a compassionate voice, "If, as I think I understand, your son has plunged this family into grief, it is in your power to make these poor people some compensation, and to procure for yourself happiness in your old age."

The old man looked at him with surprise.

"Yes," said the Priest, "my idea is, that you ought to take care of these children, to bring them up, and adopt them."

"But they have still their father."

"He has been gone some time. His boat has been wrecked, and perhaps at this moment he is

"Drowned, you mean to say. Oh, that is impossible; there is not a stronger or bolder fisherman than Eric."

"Whichever is the case, you ought to be the friend of this woman and her children. It is not without reason that Providence has taken away yours."

The old man looked at the Priest, the fisherman's wife, and the children, and was going to answer, when all at once a sound of voices was heard, "There they are, there they are," cried they; "the fishing boats are arrived." The children ran out, exclaiming, "Our father—our father is coming." The mother followed them with indescribable emotion. The sexton also went out, thinking of his five boats, and the Priest ascended a little hill, from which he could see the sea and the fishermen. Young and old, every one in the village, was in movement; they exclaimed, they leaped, and about thirty boats reached the shore. The fathers embraced their children, the wives ran to meet their husbands; there was nothing but agitation and transports of joy.

The Priest looked at this spectacle with a lively interest, and sympathized in all the emotions of these poor people, who after several days of painful expectation, enjoyed the greatest pleasures of their humble lot; the happiness of seeing again their relations and friends; and the joy of counting over all the fish collected from the waves of the sea.

All at once he heard sounds of grief and despair. They came from the children of Ellen, who separated themselves from the crowd, lamenting and saying, "He is not come back, he is not come back; perhaps we shall never see him again." The Priest approached them, and beheld a sorrowful sight. On one

side, families transported with joy, contemplating all the treasures that the waves had given up to them, and calculating the profit they should get from the sale of the fish at Calmar, at Carlserona, and at Stockholm. On the other side, poor orphans covered with rags and keeping apart, overwhelmed with a dreadful anxiety. Not far off was their mother, bearing her youngest child in her arms, shrinking from the bustling and noisy activity of her neighbours, and longing to fly from the light of day.

"Are there then no clouds in the sky?" said she to the Priest, who approached her with deep commiseration, "why does this sunshine seem to mock my misery?"

"All is not yet lost," said the vicar.

Then he added, speaking to himself, "The sexton must come to the help of this unhappy family." At that moment, he perceived the old man standing in the midst of the crowd, entirely occupied in reckoning and valuing the cargoes of his boats, in giving his orders, and in setting his servants in motion. Every one looked up to him with respect, for he was the richest man in the village, and he was feeling nothing but cold selfishness.

The Priest observed him with concern, for seeing him thus, he began to doubt if he might ever expect from him any act of generosity.

The poor woman, in the meanwhile, had gone with her young family to sit on a rock, and there in her bitter grief, she repeated to her listeners the words of consolation which she had that morning heard in the Church. She repeated them with a warmth and earnestness which forcibly struck the Priest, who heard her without her seeing him. "Let us hope," said she, "God will have pity upon us." Saying these words, she burst into tears, and to hide her emotion, she began to sing one of those harmonious and melancholy fisherman's songs, so sweet in their sad and artless expression. The children repeated the chorus after her, and the pastor listened to them, invoking the blessing of Heaven for these poor forsaken creatures. He then drew near to bid her good bye, for night was coming on, and he must go before the end of the day, to the other part of his parish.

"Take courage, my good woman," said he, "all that I can do for you shall be done."

"Ah, sir," she answered, "to-day the evil is still bearable: new wounds are not so painful as old ones; but to-morrow all will be worse; and then, after to-morrow my tears will cease, and I shall go to my work. Grief will be the daily bread of these poor children. The little birds are not separated from their fathers, and I behold my children deprived of their best support; nothing can supply the place of my Eric. My little Anna cannot yet walk alone, and the others have no clothing. Ah, my poor children, you are more to be pitied than the young birds." Whilst speaking, she leant for support against the trunk of a tree, and her children looked at her in terror, without having the power to utter a word. On a sudden she started up, her countenance shone; her face glowed. "What did I hear?" said she. "It is the song of Eric."

The Priest, who had heard nothing, thought her mind was wandering. However, she sat down on the rock, listened again with her head turned towards the sea, and exclaimed with great agitation "It is he! It is he! It is his song! It is Eric! He is coming nearer and nearer. I shall see him." And pressing her youngest child to her bosom, she placed it on the ground, and ran to the shore, followed by the Priest, who knew not what to think of her agitation. But presently the end of a boat's mast could be perceived; then the boat itself. "Look! look!" cried the poor woman, "it is my Eric's boat, and he is seated at the helm."

The boat came nearer, the sailors were rowing joyously singing their sea songs, and at the moment when the last verse was heard, a man jumped on the shore, took Ellen in his arms, and pressed her to his heart, uttering an exclamation of joy. "Now then, now," said he, "we are rich, my dear Ellen."

"Ah! God be praised! we thought you were lost."

"I fell into the sea, and my boat sunk. But some good people picked me up in their sloop, and now joy be to us! Do you see those three boats which follow me: they belong to me, with all that they contain; and we will build a house as large and as fine as that of the sexton."

"And we will get our grandfather out of prison," said the eldest boy.

"But how," asked Ellen, "are you become so rich, all of a sudden?"

"You know that I am a good pilot. Perhaps there is not my equal in all the place. An English vessel was entangled amongst the shoals, which lie near the isle of Oland. The captain was not acquainted with these shores, his people took me on their sloop, and brought me to him. We had scarcely run some miles, when the ship struck on some sandbanks, and if Eric had not been there, the vessel would have been lost. I succeeded in saving it from this danger, and to reward me, the captain gave me three handfuls of gold. I went immediately to Calmar to change this foreign money. I related the whole story; I became a hero, and I purchased three boats. There they are, with all their tackling, their stores, and some good sailors. Come, my good people, on shore, on shore. This is my wife, a good and pretty wife, and here are our eight children. Next year, moreover, you shall see the great house I am going to build. But who is this gentleman? It must be our new chaplain. Forgive a rough fisherman, sir, for not having at first saluted you." Then, turning towards the gulf, "Ah!" said he, "there is our fourth boat. It is not so swift as the others, but it bears my most precious treasure. I have been to Vernanes to pick up our young daughter, and there she comes." At the same time, the young Lena jumped on shore, threw herself into the arms of her mother, and then ran to embrace by turns her brothers and sisters. I leave you to imagine the happiness of all this family, hitherto weighed down by so much anxiety, and now blessed with the gifts of fortune.

The chaplain went away with a tranquil satisfaction. Some time afterwards the pastor of the village dying, the young Priest replaced him. He made himself loved and venerated in all the country; and, some years afterwards, he entered the large house built by Eric, to celebrate his marriage with the good and gentle Lena.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, AUGUST 18, 1849.

We ask the attention of the Clergy to the following notice from Bishop Freeman.

SOUTH WESTERN MISSIONS.

The attention of clergymen imbued with the missionary spirit is earnestly solicited to the pressing wants of this portion of the field. Among the numerous stations requiring immediate occupation, the following are most prominent, viz. EL DORADO, BATESVILLE, and HELENA, in Arkansas; and AUSTIN, SAN ANTONIO, VICTORIA with PORT LEBACCA, and MARSHALL, in Texas. MATAGORDA in Texas has also become vacant recently; the late self-denying single-hearted and faithful missionary, the lamented Mr. Ives, having been called home to his rest and his reward.

Bishop F. may be addressed at NEW CASTLE, DELAWARE, until the 10th of September, later at Cincinnati, and after 20th September, at Little Rock, Arkansas.

A STRIKING CONTRAST.

The many pamphlets and documents which accumulated during a five weeks' absence, have received the earliest attention we could bestow upon them. We must crave indulgence if there has been any omission on our part, of a proper notice of these. The many calls of pastoral duty at this season of sickness and affliction, the first to be answered, are no slight interference with the regular discharge of the editorial office.

Among the numerous assemblage of these silent friends which greeted us, our readers will not wonder that we were first attracted by the late CHARGE OF BISHOP WHITTINGHAM "to the Clergy of Maryland." The importance of its subject for these times, the learning and profound thought displayed in the able discussion of this theme, would at once direct attention to this "charge." We began this article not to speak ourselves its praises, but by giving an analysis and extracts, to let the Charge speak for itself. But a second perusal has satisfied us that we can only do justice to the Author and to our readers by *extracting the whole*. This we shall begin to do in the next number. In the meantime, let us say a word in advance. The subject of the Charge is as follows—"THE DOCTRINE OF THIS CHURCH," AND THAT ALONE, TO BE HELD AND TAUGHT BY THE MINISTRY OF CHRIST, IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES:

In the introductory remarks we find the following wise and hopeful reflection upon the opposing views and opinions which distract the Church.

"These signs of the times are evil, it must be owned. But there is one hopeful feature in the case. The tendencies to unrest and outbreak are not all in one direction. They oppose each other. They feed each other, doubtless, for a while, by such opposition, while each charges the errors and extravagancies of the other upon the truth and right that lie between them. But in the end, their counterbalancing and mutually destructive influences must result advantageously for the doctrine, discipline and worship which either of them, unopposed, might weaken and lay waste."

After setting forth the dangerous use which has been made of so called Christian liberty, the Bishop proceeds to show the just rule by which individuals, especially Ministers, should limit their rightful liberty. That Rule is to be found in the Word of God, not, of course, as interpreted by every individual, but by the Standards of the Church. Then the important question occurs, "What is the sense of the Prayer Book, Catechism and articles, in which they exhibit 'the doctrine of this Church?'" The Bishop having rejected those common views that the just meaning of these Rules is to be determined either by "the sense of the generality," or by "the sense of the imposer," adopts the following view.

"There is a sense, fixed in proportion as it is carefully, full as it is successfully, ascertained; the sense of the compiler, or composer; the original, historical sense, that which was in the mind of those who first made and used the formularies, and which they meant that they should always have."

The authority which the Bishop gives to the XXXIX Articles, thus interpreted, will, we trust, satisfy those who think it a part of a certain kind of Churchmanship to depreciate these. Of this our readers may judge when they read the Charge itself, as we earnestly advise all to do who desire clear views upon matters wherein too often counsel is darkened by words. But what has this Charge to do with the title of this article?

It expresses the thought which rose unbidden, in our minds after reading this Charge of an American Bishop, and certain extracts from a late Charge by an English Archbishop. Let our readers peruse the article which follows and they will see what we mean. This "striking contrast" will appear more evident from the following extract, from the Bishop of Maryland's Charge which we present in connection with the extract from the Charge of the English Archbishop. Lest our readers should suppose it a criticism on this strange teaching, we remind them that the American Charge was first delivered.

The outline, then, of the doctrine of the Church concerning sacraments, presented in the Catechism and guarded against error in the Articles, is to be filled up from the Prayer Book. Its express and clear statements concerning the effect of Baptism and the nature of the Eucharist, are the clothing of muscle and integument which gives symmetry, expression and completeness to the well-framed but bare skeleton of generalities in the Catechism and independent particulars in the Articles.

No less than *all* thus taught by the Church we are bound to teach: nor is any thing *more* permissible. Positively or negatively, in restraint or in extension, the minister of "this Church" may not add teaching of his own to the sum of what he gathers from the Prayer Book and the Articles concerning the mysteries by which our union with CHRIST is effected and kept up; and that he may not be tempted so to do, or unconsciously transgress, he has been tried and tested as to his own satisfaction with that exhibition of those divine provisions for our spiritual wants.

But this brings us to a difficulty.

Human language is always susceptible, in greater or less degree, of misapprehension and perversion. May we not have misunderstood the Prayer Book and Articles, when we made up our minds as to their view of the sacraments? May we not now be misunderstanding them?

In as far as there are differences of opinion among the ministers of the Church on the subject of the sacraments, some among them must be in misapprehension of the doctrine which they *ought* to hold and teach. There must have been a failure somewhere to get the true sense of the Prayer Book, or of the Articles, or of both.

Such a supposition implies that *there is a true sense*, to which all are bound, and which all must be presumed honestly to desire to get, and hold, if they can; if not, to be ready to obey the convictions of their conscience, and abandon a post for which they are not competent.

It is strange and mournful that this should not be at once and universally admitted. But it is not. Men justly in high esteem for intellect and piety, have been found who could somehow satisfy themselves with the persuasion that a sacred formulary of worship, of Christian instruction, or of religious profession, might have two senses, a larger and a narrower, a higher and a lower, a stricter and a looser, a (so called) Catholic, and a (so called) Protestant.

The obvious — the necessary rejoinder to such an assertion is, that for any purpose, human or divine, a Liturgy, a Catechism, or an Article, that has two senses, may as well have two hundred or none at all. It is no standard of truth, no statement of truth, no recognition of truth, no fit offering to Him who is THE TRUTH, nor from those who are required to "worship," as "in spirit," so also "in truth." It cannot be that we go before our God with an equivocation upon our lips, or teach our little ones a phrase of double-meaning to ensnare their souls—that we agree at the altar or the font, in the pulpit, or when we take the solemn vow that admits us to the pulpit, in sounds and syllables, while our hearts and understandings disavow the hollow concord!

It has been said, that as prayers are not intellectual exercises, their precise signification is of less importance! that as articles are subscribed as terms of peace, any sense which the language can with any degree of plausibility be compelled to bear, may be accepted for the purpose!

These things were said a hundred years ago, by those who sought a domicile for the Arian heresy in the Church of England; and (strangely enough!) in a succeeding generation, by those who strove, in a latitudinarian age, to hinder Socinianism, avowed and covert, without and within the Church, from breaking down the barrier which subscription to the Prayer Book and Articles placed between its votaries and the establishment. But the impudent assailants and the weak defenders alike disgraced their respective interests, by resort to the worst subterfuge that has ever stained the corrupt and odious system of Jesuit morality. Their doctrine of diverse senses is Probabilism, in a slightly altered form and application. It is the claim of a license to use language in any sense which it is convenient to give it, for which any warrant can be obtained that it ever has been given, in any circumstances, by any one. It is the annihilation of the distinction between truth and falsehood in utterance between man and man, and between sincerity and hypocrisy in man's approaches to his Maker.

CHARGE OF THE ARCHBISHOP OF YORK.

St. Paul taught the Hebrews that "the doctrine of baptisms" was among "the first principles of the doctrine of Christ." Notwithstanding the high praise which some of our cotemporaries are bestowing on this charge of the English Archbishop, we feel deep regret that such a document should come from one holding so high and important an office. In our judgment it contradicts the plain teachings of the Word of God, and makes,

*See Waterland, case of Arian Subscription considered. Works, Vol. II.

†Dr. Wm. Samuel Powell, defence of the Subscriptions required in the Church of England. Discourses, &c. ed. Hughes. Disc. 11.

with respect to the "first principles of the doctrines of Christ," the Prayers of the baptismal service mere empty sounds. It is a strange thing that they who are so much opposed to the dishonest practice of not receiving the ARTICLES in a *literal sense* should desire thust to interpret our solemn prayers to God. Surely this makes of our Prayers mere "vain repetitions." Let our readers judge for themselves by the following extracts from the Archbishop's charge.

"To this brief remark on one of the Sacraments I would add a few words on the other Sacrament of our Church. As to the effect of adult baptism, there is little or no dispute among rational men. But the question of the effects of infant baptism seems destined to interminable discussion. It has been proved, however, we think, beyond contradiction or doubt, that our Reformers, almost without exception, both in the reign of King Edward VI., and especially in the reign of Queen Elizabeth, held and advocated what are now usually called the peculiar doctrines of Calvin as to Election, and Predestination, and Final Perseverance. Hence they taught that spiritual regeneration in baptism could only result in the case of those who had been from all eternity elected to everlasting life by the free and sovereign grace of God. That all the baptized should be spiritually regenerate was in their view utterly impossible; and, therefore, they could not intend, in the formularies they drew up, to require or to express such a belief, unless we unfairly attribute to them that shameless effrontery, that gross and scandalous dishonesty, which, to the reproach of our times, has been openly avowed by some, that men may teach what they do not believe, and that they may believe what is contrary to their teaching. With the knowledge of this historical fact before us, we cannot insist on it as a ruled doctrine of our Church that all baptized children are, as such, spiritually regenerate. For such was not the doctrine of our Reformers themselves. Nor is such doctrine laid down in the Thirty-nine Articles. And those very expressions in our baptismal service, which have been interpreted in modern times as exclusively admitting the sense of the universal regeneration of infants in baptism, are borrowed from a service in which the known sentiments of the author will not allow such a meaning to be affixed to them. In the articles which the Reformers drew up as the standard of doctrine in our Church, and which still retain their position among us, they stated the doctrine of baptism as, according to their view, they found it in Holy Scripture, and in a spirit of wisdom and charity worthy of all imitation; there they left it, not venturing to abridge or to extend the privileges of baptism, or to define with greater nicety than the Holy Spirit had done, the mysterious workings of Divine grace. In the case of adults they have, without hesitation, confined the benefit, as Scripture has done, to the worthy recipient. The case of infants they have left, as the Holy Scriptures have left it, to be determined by analogy from that of adults, and consequently have left it open, within certain limits, to different shades of view."

No better comment can be made upon the above than the following, which is made by an English Secular Paper.

THE ARCHBISHOP OF YORK'S CHARGE.—We have no desire in our columns to discuss the theological question involved in these remarks; we cannot, however, help observing that looking at the plain sense of the baptismal office, in such expressions as these—"Doubt ye not, therefore, but earnestly believe, that He will likewise favourably receive this present infant,"—"Seeing now, dearly beloved brethren, that *this child is regenerate*, and grafted into the body of Christ's Church,"—"We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into Thy holy Church"—we entirely fail to perceive confirmation strong as holy writ of the fact which His Grace contends can "hardly be denied," viz., that "those who interpret it in the hypothetical sense approach the nearest to the mind" of those who drew up the office. So far from the service being only "open" to what is generally understood to be the orthodox view of this question, we have a difficulty in perceiving how its language can possibly be "open" to any other interpretation. While we appreciate, as highly as the most Rev. Prelate, the excellency of that charity for which he contends, we hold it to be no less the duty of the christian to "contend earnestly for the faith;" and although we should think it unbecoming in us to charge with "shameless effrontery," with "gross and scandalous dishonesty," those who reject what appears to us the only admissible construction of the language of the Prayer book in the passages before quoted, we must be permitted to say that it is painful in the extreme to hear sentiments delivered *ex cathedra* which, to the apprehension of all ordinary minds, contradict point blank the tenor of the liturgical offices. To *preach* one thing and to *pray* another, is a course which seems to us open to the most serious objections.—John Bull.

MANNER OF PREACHING.

The article, extracted from the Princeton Review, on this subject in another column is worthy of attention. The great and important point, we should think, is that a sermon should be prepared with that care and deliberation which the solemnity of its subject requires. A distinguished Divine being asked how he liked the "extempore preaching of the South," replied—"I like it much better, sir, than the *extempore writing* of the North."

The danger of what is called extempore preaching, is that it may degenerate into a mere fluency of words which bear no thoughts upon their empty tide. It is much easier to talk than to think. The tongue has generally most of the *vis viva* in those whose minds are most clogged with the *vis inertia*. The

palsy of laziness seldom falls upon the tongue. Now if it be true, as Cowper says, that "talking is not always to converse," it is much more true that talking is not always preaching. And it is certain that men will be more apt to talk than to write complacently about nothing. A man has to use his hands to write and he is not so willing to use their efforts to no purpose. It is also more difficult to write without consideration. Doubtless therefore written sermons are more likely to secure due preparation, than those which are merely spoken. On the other hand there are many places and situations where great advantages might be gained for the church by this ability to preach without notes. From the more general want of this practice on the part of our clergy, on missionary ground and among uneducated people, the illiterate preacher, who can talk by the hour, has the advantage over the more learned Minister who will consent to preach nothing but well digested discourses. Why then should not our Clergy practise *both kinds* of preaching? And when they have two services, give their people one part of the day, an expository sermon which may be unwritten, *but not unprepared*. This certainly was the more primitive style of preaching, and if it deprived Christian hearers of some rhetoric and oratory, it would give them more of the Word of God. If it had no other good result, it would, at least, save young Clergymen from the injurious necessity of writing two sermons in a week. We fully agree with the saying of an eloquent Clergyman: "No man ought to write two sermons in a week, for one will be sure to knock the brains out of the other."

Foreign Intelligence.

BY THE LAST STEAMER.

We find the following in the English Churchman, concerning Mr. Allies. This gentleman published a Journal, giving accounts which seemed to declare that his sympathies were more with the Church of Rome, than with the Church of England. From the extracts we have seen, we agree with the Churchman in thinking that the Author has been treated too leniently.

We have hitherto studiously avoided taking any notice of Mr. Allies' interesting, but, on many accounts, very painful and unsatisfactory *Journal of a tour in France*: for before we had had time to examine it, very positive rumours were afloat that the volume was to be made the subject of canonical proceedings against its author, on the part of his Diocesan, and therefore we thought it best not to interfere in the matter. We were by no means surprised at these rumours, for there was much in the *Journal* which had the appearance of being almost written on purpose to provoke the Protestant spirit of Englishmen, while the most Catholic member of the Church of England could not but feel that Mr. Allies seemed to take a delight in placing his own Church in an unfavourable, and, frequently unjust, contrast with the Church in France. But it was evident that a man might do all this, and yet keep to the windward of the Canons and Thirty-nine Articles. In this experiment Mr. Allies has been singularly adroit and successful; not that we mean for a moment to charge him with any deliberate attempt of the kind, for the whole tone of the book is that of a man who honestly and freely puts down what he thinks and feels at the time. We only wonder that in revising the volume in this country it did not strike him that ninety-nine "Protestants" out of a hundred would indignantly denounce him as a traitor to his own Church, and as a Romanist at heart. Such persons will read with some surprise, and it may be suspicion, his acknowledgment and avowal contained in the following letter from the Lord Bishop of Oxford to the Archdeacon of Oxford.

61, Eaton Place, July 3rd, 1849.

My dear Archdeacon.—I think it right that my Clergy should know what has taken place between the Rev. Mr. Allies and myself; and as you are the most proper person by whom I can on this occasion act, I will thank you to communicate this my letter to them.

I felt it my painful duty to censure Mr. Allies's volume as in my judgment contradicting the Thirty-nine Articles. My censure has drawn from Mr. Allies the following letter, which, (there being no copies of the first edition remaining in his publishers' hands) is held by the Archbishop of Canterbury, the Bishop of London, and myself to be sufficient to allow me not to originate legal proceedings against him. Mr. Allies's letter is as follows:—

"Launton, Bicester, May 15th, 1849.

"My Lord,—I regret that anything in the book that I have published should appear to my Diocesan to be contrary to the Articles of the Church of England, or calculated to depreciate that Church in comparison with the Church of Rome; and I undertake not to publish a second edition of the work.

"I declare my adherence to the Articles, in their plain, literal, and grammatical sense, and will not preach or teach anything contrary to such articles in their plain, literal, and grammatical

sense. I have the honour to be, my Lord, your Lordship's dutiful servant in Christ, (Signed)

"The Lord Bishop of Oxford." "Thos. W. ALLIES.

This letter of Mr. Allies, my dear Archdeacon, you will observe applies to two distinct subjects.

1st. As to the publication which I have censured, Mr. Allies regrets my censure, and now proposes not to publish any second edition. Under the circumstances which I have before stated as to the first edition, I treat this as if he had originally showed me his Book, and on my expressing my disapprobation of it, had, in deference to the opinion of his Diocesan, abstained from publishing it. I accept this act of deference to my office on his part.

But 2ndly. I deem it my duty as Bishop, in consequence of this publication having already taken place, to require an assurance that Mr. Allies will not, in his parish, teach contrary to the Doctrines of the Church of England. As to this, I apply the same test which I have applied to other cases before. I ask Mr. Allies whether he, as the rule of his teaching, accepts in conjunction with the Prayer Book, the Articles of the Church in their plain, literal, and grammatical sense. By this letter he assures me that he does so, and I accept this his assurance. Believe me, my dear Archdeacon, yours faithfully,

To the Ven. the Archdeacon of Oxford. (Signed) S. Oxon.

While we desire to abstain from saying anything which could re-open the matter which has thus been closed, we cannot help observing, on general grounds, that it appears to us that an unsatisfactory and dangerous principle is avowed by the Lord Bishop of Oxford, as his rule of action in this case. His Lordship asserts that in dealing with a book of which the author refrains from publishing a second edition, in consequence of his disapprobation, he treats the matter in the same way as he would a case in which the author had shown him the *manuscript*, and, on his expressing disapprobation, had refrained from publishing it *at all*. This, we repeat, appears to us a most dangerous principle and precedent. If we recollect right, at the time of the memorable "Hampden" discussion, a good deal of stress was laid upon the fact that he had not published a second (or third edition) of an unsound book: and if this rule is to be laid down, we shall have an inundation of heretical and dangerous publications. Most heretics would be content with a first edition—especially as there is no rule laid down as to the number of copies—and would think their object cheaply gained by the mere nominal punishment of abstaining from the doubtful experiment of a second edition.

If the author of a book has plainly rendered himself liable to ecclesiastical proceedings, or a formal public censure of his Bishop, a distinct acknowledgment of error, and a recantation, should alone restrain his Lordship's hand—the number of copies, or editions, is beside the question. If the author has *not* incurred either, silence is the only politic, as well as the only just course.

The same paper in publishing President Taylor's Recommendation, says:—

We believe that there is a very strong desire that this example should be followed in this country. We are aware that some persons object to any such proceedings, under any circumstances, as mere superstition. We will not condescend to argue with them, for they "hear not Moses and the Prophets," and therefore will not listen to us: others may perhaps admit the propriety of such public humiliations before God, but urge that the time is not yet come. This is, doubtless, a very difficult and painful question to decide, but it will be admitted that it is far better to be too early than too late in the performance of such a duty. And, apart from the mere religious aspect of the question, such acts have a manifest tendency to remove those exaggerated and morbid fears which are acknowledged, humanly speaking, to render persons far more liable to attacks of cholera

From the English Churchman.

STATE OF EUROPE.

FRANCE is quiet, but there are evident signs that the present state of things cannot last long. Whatever advance may have been made towards a union of the Legitimists and Philippists, it is clear that the Bonapartists have no idea of joining. LOUIS NAPOLEON will be *aut Cesar aut Nullus*. He is shortly to make a sort of Royal Progress through the departments, for the sake of increasing his popularity, and will no doubt seize the first favourable opportunity of making himself Emperor.

The French still retain possession of Rome. The Neapolitans occupy Frosinore, Veroli, Anagni, and Ferentino. The Spaniards have taken possession of Velletri. GARIBALDI has succeeded in gaining the Neapolitan territory. It is said that the POPE will soon enter Rome, but this we doubt.

The armistice between Denmark and Prussia has been signed. The Government of the Duchies has resolved to withdraw its

troops southward of the line between Hemsburg and Tandern. As soon as this is done, the Danish Blockade will cease.

There is no certain news from Hungary. Radstadt still holds out, but may soon be expected to surrender. The Grand Duke of BADEN has disbanded his army.

Peace between Austria and Sardinia has not yet been signed.

DIOCESE OF NEW JERSEY.

Church Robbed.—St. Peter's Church, Berkeley, at Clarksboro', Gloucester Co. N. J., under the pastoral care of the Rev. H. R. Harrold, was robbed some night during the past week (probably Saturday night). The villain or villains effected their entrance by breaking a pane of glass at the side window of the vestry room, and thus raising up the window. They took off a most splendid copy of the Holy Bible, which had been presented by Mr. Bond, merchant of Philadelphia, together with the vestry-room carpet. They forced the lock of the wardrobe and took the beautiful Linen Surplice, which had been presented by the ladies of St. Peter's Church, Philadelphia; also two black silk scarfs, with a light cassock, leaving nothing except the black silk gown and belt; they likewise took a damask table cover that lay on the table of the vestry room. They had, no doubt, intended to take more, but were frustrated in their infamous work, as one of the aisle carpets was drawn across the chancel. Suspensions had been awakened on Saturday night, in two houses in the neighborhood of the Church, that something was wrong, but the precise spot could not be indicated.

ST. PAUL'S CHURCH, CLEVELAND, BURNED.—We have received the sad intelligence of the burning of this Church. We have not learned all the particulars, but hear that it was the work of an incendiary. The building was not yet quite complete.—*Western Episcopalian*.

DIOCESE OF MAINE.—We have just received the Journal of the Thirtieth Annual Convention of this Diocese. From the Bishop's Address we learn that *sixty-one* persons have been confirmed during the year. The Clergy of the Diocese number *thirteen*, and there are *three* candidates for Holy Orders. We are pleased to observe, in the Parochial Reports, proofs that the Church in this new Diocese is steadily progressing. How much it has to contend against we may learn from the following extract in the Bishop's Address:

"A singular proof of that absence of information respecting the Church, which will best be counteracted by the circulation of the book of Common Prayer, was afforded soon after the last Convention. The bill for incorporating the Trustees of the Episcopal Fund was rejected by the Senate of this State, after it had passed without opposition through the other branch of the Legislature. At the present session, it may probably prevail, as it is certainly far better understood; but the mere existence of a prejudice, by which a privilege granted to every parochial organization in the State, should be withheld from us as a collective body, could not have been anticipated, and tells us how much the knowledge of our true principles needs to be spread abroad. The privilege itself was of little importance; but it was exceedingly important that it should not be prevented by an obstacle like this."

The liability that similar instances may occur in Cholera, makes it important that cases like the following should be widely circulated.

THE CHOLERA.—One of the most extraordinary cases of cholera that has been heard of in the metropolis occurred at No. 1 Smith's-place, Devonshire-street, Kennington-lane. On Friday afternoon, at 4 o'clock, Mr. Morse, surgeon, of Kennington-lane, was sent for to attend a woman of the name of Roberts, the wife of a bricklayer. He found the woman surrounded by her family, suffering from Asiatic cholera, in its worst form. The usual remedies were prescribed, but she continued to get worse, and about 1 o'clock the next morning Mr. Morse received a message to attend again immediately as Mrs. Roberts was supposed to be dying. Having some other patients to attend he did not reach the house till half an hour after the messenger arrived. He was then told by the mother of the woman that he arrived too late, as her daughter was dead, and had been laid out 25 minutes. Knowing that he would have to give a certificate before the funeral took place, Mr. Morse informed the mother that he would see the body at once. He was conducted to one of the rooms where the woman was laid out, and covered with a sheet. Upon drawing away the sheet and feeling the body he found it quite cold, pulse imperceptible, the fingers blue and so contracted that it was impossible for him to open the hand. The surgeon next applied his ear to the chest, and found that the heart had not entirely ceased to beat. Mr. Morse drew his lancet from his pocket, opened the vein in the arm, from which three or four ounces of blood flowed freely, when to the astonishment of all present the woman cried out, "What are

you doing to me?" Other remedies having been applied the poor woman so far recovered as to be able to eat a meat dinner yesterday (Sunday).—*Times*.

THE CALENDAR of last week has not reached us. A similar accident occurred with the number which contained Dr. Jarvis's letter. We are indebted to the New York Churchman for the following letter of Dr. Haight which was to appear in this week's Calendar. We owe it to Dr. Haight to publish this reply, as he was "a professor" alluded to in the letter of Mr. Coxe published last week.

For the Calendar.

MR. EDITOR:—The course which the Rev. A. C. Coxe has seen fit to pursue in the Calendar for the last month, forces me to the painful necessity of saying that any of the statements of that gentleman, and all of them, with or without his signature, to the effect that the manner of conducting the late examination of the students of the General Theological Seminary, as complained of by him, originated with me, or was the effect of any suggestion made by me, directly or indirectly, publicly or privately, to the Rev. Dr. Jarvis, or to any member of the committee, or to the committee collectively—or that I had any thing to do with it, otherwise than in assenting to, and adopting in common with the other members of the Faculty, the proposal of the committee appointed a year previously to the examination—all such statements are utterly untrue.

Your obedient servant,

BENJ. I. HAIGHT.

Comment is needless.

For the following interesting extract we are indebted to "the Episcopal Recorder."

The Secretary of the Vestry of St. John's Church, St. Louis, has forwarded to us an official copy of the Resolutions of that body "expressive of their feelings at the loss of their beloved Rector." The resolutions will be found in another column. We thank the Secretary for his kind expression in reference to the Banner.

DEATH OF THE REV. WHITING GRISWOLD.

The St. Louis New Era of the 25th ult. says:

"In our issue of yesterday we had barely time to announce the decease of this much esteemed clergyman, and take the earliest opportunity of adding our testimonial to his worth, and to express our deepest sympathies with the bereaved members of his household and those of his shepherdless flock. For a long time he had been in a delicate state of health, yet it was fondly hoped that his valuable life would be preserved for many years, and that he would be spared to witness the realization of his most ardent longings—the permanent establishment of the church which he had been instrumental in planting; to the growth and prosperity of which the active energies of his body and mind were constantly directed until his physical powers were utterly prostrated. He had also been chiefly instrumental in building up the commendable institution of the Orphan's Home, and was extremely solicitous for its welfare. But he had finished the work which had been given him to do, and the command went forth that he should rest from his labors. When Mr. Griswold first came among us, his youthful, ruddy complexion, and dark glossy hair, elicited additional interest from his auditors; but the seven years' arduous labor in which he had been engaged had wrought a change which four times that number does not usually effect. Before he was called hence, a crown of glory (as the good Book hath it) already encircled his head. Called to renewed exertions by the dread visitation of the pestilence, it was his meat and drink to administer consolation to the sick and dying, and he was found in the path of duty until his feeble frame yielded to the imperious calls of death. In the confidence of a sure faith, calmly and peacefully he waited the approach of death, and gave timely attention to the settlement of his temporal affairs. And when the progress of the disease had deprived him of the use of all his faculties save those of memory and speech—a time for the revealing of the heart's inmost secrets—an eye witness describes the scene as awful, yet consoling to hear the unconscious sufferer recite the hallowed services contained in the Book of Common Prayer, as he had been accustomed to perform them in the ministrations of his priestly office. Let it not be said of any of us, 'That righteousness perisheth, and no man layeth it to heart.'"

COLLEGE COMMENCEMENTS.

For the following accounts of the Colleges of St. James, Maryland, and Trinity, Connecticut, we are indebted to the New York Churchman.

COLLEGE OF ST. JAMES, WASHINGTON COUNTY, MARYLAND.—We have received, with pleasure, the "Register" of this institution for the seventh session, 1848-9, which represents it in a very prosperous state. Bishop Whittingham is the official Visitor, and the President of the Board of Trustees, which is composed of five clergymen, and four laymen. The corps of Professors is strong, and the course of instruction very full and thorough. It is conducted strictly in accordance with the doctrine, discipline, and worship of the Church. The number of students in the college was, Seniors 4, Juniors 3, Sophomores 16, Freshmen 25—total 48. In the Grammar School, we find, First Preparatory Class, 25; Second ditto, 12; Third ditto, 12; total 49.

Whole number of students since October, 1842—176. We believe all but six of the present students are from the Southern States.

The following interesting account of the late Commencement is furnished us by a correspondent; and we feel ourselves much indebted to the writer for his kindness:

For the Churchman.

MR. EDITOR:—The College of St. James has now reached the end of the seventh year of its existence, and the closing exercises of the term just past, demand a notice which they can nowhere so well receive, as in the columns of the Churchman. The Third Annual Commencement took place on Thursday, the 26th July last. It was the privilege and joy of your correspondent to be present on that occasion. At an early hour, the College-grounds were well-thronged with ladies and gentlemen from the neighboring towns and country. The Trustees, Faculty, and Students of the institution, and a number of the Clergy present, having formed in procession, in rear of the buildings, proceeded to the lawn in front of the College, where a stage was erected under the shade of the trees, and the audience was assembled. The members of the College, in their gowns and caps, the different Societies, with their various banners and badges, and the sweet music from the band in attendance, altogether formed a very imposing procession.

The Bishop of the diocese was present, and opened the exercises with prayer, after which, testimonials of standing were delivered to a large number of the students who had rendered themselves worthy of this honor. It was by no means the least interesting part of the exercises of the day, to see, out of nearly a hundred pupils, almost one-third receiving the public testimony of their Professors, to their high standing in scholarship and morality.

Then came the orations of the four young gentlemen composing the graduating class. They were as follows:

"The Eloquence of the Bar," by T. H. Perine, of Baltimore, Md.; "American Poetry," by Henry Latrobe, of Baltimore, Md.; "The Rise and Fall of Babylon," by Thomas F. Johnson, of Baltimore, Md.; "Life and its Valedictory," by E. T. Whittingham, of Baltimore, Md.

The brevity of this notice forbids my giving a minute review of the orations—suffice it to say, that each young orator handled his subject in a manner and with a success which did great honor to himself, and to the institution with which he was connected. The valedictory moved many a heart older than that from which it came. The degree of "Bachelor in Arts" was conferred upon the graduating class, and the degree of "Master in Arts" upon George C. Morris, and Cornelius E. Swope, graduates of St. James's, of the year 1846.

The Baccalaureate Address of the Rector of the College followed. His subject was, "My Duties rather than my Rights." The Address, like every thing from its author's pen, displayed great strength and earnestness, and contained more truth than poetry, though quite enough of the latter.

The exercises were closed with a prayer and the Benediction, by the Bishop.

Altogether, the performances were highly interesting, and afforded great gratification to all whose privilege it was to enjoy them. And we would say, that if the Diocese of this institution, in her riper years, be according to the fair promise of her youth, the Church in America may rejoice in that she has such a nursery for her children, and if the present graduating class be but an earnest and first-fruit of those whom the College will send forth in after years, St. James herself may have as good reason to be proud of her sons as they of their *Alma Mater*.

A CHURCHMAN.

Baltimore, Aug. 1st, 1849.

The above was in type, before we received the following communication, with the particulars of the commencement, from the Baltimore American, which shall appear in our next number. We shall always be ready, in every favorable way to present the claims of this Institution to the notice of the readers of the Banner.

For the Banner of the Cross.

THE COLLEGE OF ST. JAMES, WASHINGTON COUNTY, MARYLAND.

REV. AND DEAR SIR:—I see by the advertising columns of the Banner and Churchman, that the eighth session of our Diocesan College is announced, and I beg the favor of saying a few words to your readers in reference to it.

Although unable to attend the recent commencement, I have heard but one expression from those who were present, each speaking in the highest praise of the manner in which the students acquitted themselves in their examination.

From personal knowledge of the Rector, and most of the Professors, I can assure parents who have not, but may feel a desire to patronize the College, that they need not hesitate to do so. Their sons will be as thoroughly taught as they can be in any other institution in the country. They will have the satisfaction also of knowing that there is no danger of their children being weaned from their Church. If parents will do as I did before entering my son there, visit the institution, they will be satisfied of what I have asserted. There is one very important feature in this College giving it an advantage over most others, and that is, the faculty and students reside together, constituting a large Christian family, in which the discipline partakes altogether of a parental character.

The situation is delightful and healthy, removed from scenes of dissipation, with ample opportunities for exercise and innocent amusements, free from the temptations of a town or city residence; there being no village within four to six miles. The College is about eighty miles from Baltimore, and persons leaving here in the morning train of cars arrive at Frederick, there they dine, and from thence proceed in stages over a good turnpike to Boonsboro or Hagerstown, where carriages can always be obtained to convey them to the institution.

PARENT.

Baltimore, August 11th, 1849.

TRINITY COLLEGE, HARTFORD.—We learn from the *Commercial Advertiser*, that the Commencement of this Institution was held on Thursday, the 2d instant.

The degree of LL. D. was conferred on the Hon. Isaac F. Redfield, Judge of the Supreme Court of Vermont. It gives us sincere pleasure to record this testimony of respect to this able jurist.

The degree of B. D. (*ad eundem*) was conferred upon the Rev. Ernest Hawkins, B. D. of Exeter College, Oxford. This estimable divine, the Secretary of the Venerable Society for the Propagation of the Gospel in Foreign Parts, has been, for some weeks past, on a visit to this country, and was present on the occasion.

M. A. (*honorary*).—The Rev. William S. Bartlett, of St. Luke's, Chelsea, Mass.; the Rev. Ralph Hoyt, of New York; and Henry S. Sanford, Esq., of the American Legation to Prussia.

M. A. (*ad eundem*).—The Rev. Joseph Oldknow, M. A. of Christ's College, Cambridge; the Rev. William F. Morgan, Union College; and H. L. Childs, Columbia College.

M. A. in course.—John Watson Bacon, F. D. Harriman, A. H. Beers, S. M. Whiting, H. K. Olmstead, G. Slattery, N. G. Miner, R. H. Tuttle, J. B. Wakefield, J. Rankins, all of Trinity College; together with the following, incorporated from other colleges:—A. N. Littlejohn, Union; P. T. Babbitt, Yale, and S. M. Brown, Yale.

B. A. (*ad eundem*).—Philip Ripley Jr., of Union College.

B. A. in course.—George W. Giddings, Charles Wheaton, Charles A. Lindsey, Gemont Graves, Charles W. Abbott, James B. Taylor, Louis Hyer, James J. Purdy, John M. Atwood, George Sumner, Edward H. Brinley and John H. Wilcox.

Clerical Changes.

THE REV. SAMUEL COX, having accepted a temporary appointment in Trinity Parish, New York, requests that all letters and papers may be addressed to him at No. 101 Chambers St.

THE REV. ANDREW HULL, having resigned the charge of St. Andrew's Church, New Berlin, and accepted a call to the Rectorship of Trinity Church, Elmira, Chemung county, desires that his letters and papers may be directed to the latter place.

Communications.

For the Banner of the Cross.

CONVOCATION OF NORTHERN PENNSYLVANIA.

The summer session of our Convocation was held in Sunbury on the 17th, 18th, 19th, ult. The following members were present, viz. Rt. Rev. Bishop Potter, Rev. Messrs. Morris, Elsegood, Drake, Ruderow, and Clark; and Rev. Messrs. Neide, and Cooley of the Schuylkill convocation, and Rev. Mr. Carpenter of the Southern.

On Tuesday afternoon, before the convocation, the Bishop assisted by the Rev. Mr. Morris laid the corner-stone of Christ Church, Milton, delivering two addresses to the assembled congregation.

In the evening, the Convocation opened in Sunbury. The evening prayer being read by Rev. Mr. Carpenter, the lessons by Rev. Mr. Cooley; the convocation sermon was preached by Rev. Mr. Elsegood from 1 Corinthians, 9: 16. Bishop Potter addressed the congregation, and closed with appropriate prayer, and the benediction.

On Wednesday morning, the Bishop consecrated the new church in Northumberland, with the title of St. Mark's. The sentence of consecration was read by Rev. Mr. Morris, morning prayer by Rev. Mr. Clark; the lessons by Rev. Mr. Drake, the Epistle and Gospel by Rev. Mr. Cooley. The Bishop preached from Proverbs 3: 17: confirmed two persons; and administered the holy communion, assisted by the Rev. Mr. Morris; the Rev. Mr. Ruderow reading the sentences of the offertory.

In the afternoon, the Bishop catechised the children in Sunbury, and then addressed them and the congregation. The Rev. Messrs. Elsegood and Neide followed,—the former addressing the children, and the latter the teachers.

At evening service, the Rev. Mr. Morris read prayers, the Rev. Mr. Neide the lessons. The Bishop preached from Romans 2: 4, and confirmed one person.

On Thursday morning, Rev. Messrs. Clark and Carpenter read morning prayer; Rev. Messrs. Elsegood and Neide, the lessons. The Rev. Mr. Cooley preached from Revelations 2, 11.

In the afternoon, Rev. Mr. Neide read prayer, and Rev. Mr. Carpenter preached from Romans 12: 4, 5.

In the evening Rev. Messrs. Elsegood and Carpenter read prayers, and Rev. Mr. Cooley the lessons. The Rev. Mr. Clark preached from Revelations 1: 18, followed by a feeling address from the Rev. Mr. Morris, rector of the parish.

It were little to say that our proceedings were all harmonious, and that but one spirit governed us. The services were exceedingly interesting; and our private meetings for business were instructive, and tended to impart fresh vigor to all who were present, in the prosecution of the great work we have all in hand as ministers of the Lord Jesus Christ.

We were cheered with the presence and counsel of the Bishop, and three members of other convocations; and when our proceedings closed, the feeling expressed was one of pleasure, and of belief that God was present with us in our solemn assemblings.

We adjourned to meet in Bloomsburgh on the third Tuesday in October, when we shall be pleased to have the presence of members of other convocations, and of our brethren in the city.

Rev. W. J. Clark

Williamsport, August 9th, 1849.

Obituary.

THE LATE REV. WHITING GRISWOLD.

At a special meeting of the Wardens and Vestrymen of St. John's Church, St. Louis, held on St. James' day (July 25th), the following preamble and resolutions were adopted:

Forasmuch as it has pleased ALMIGHTY God in His wise providence, to take to himself, by death, our much beloved friend and Pastor, the Rev. *Whiting Griswold*; and whereas we recognize in him the founder and self-sacrificing shepherd of St. John's Parish during the seven years of its existence,—the Vestry, on the part of our bereaved and afflicted Congregation, do, in much tender love and grateful remembrance,

Resolve: 1st. That though in the removal of our "good shepherd" we lament what seems in our eyes an irreparable loss: yet, under this, as ever taught by him in lighter afflictions to do, we pray for grace in the fulness of resignation to say with holy Job, "The Lord gave and the Lord hath taken away; blessed be the Name of the Lord."

2d. That, though cut off in the midst of his days, his early death is stripped of many regrets by the fact that he died, as it were, from devoted and unwearied ministrations to the poor, in their wants—the dying in their last earthly trials—and the bereaved, under their afflictions—during the pestilence which has been desolating our city, and which has added to us a sad, but to the deceased a most glorious consummation of a faithful and self-sacrificing stewardship.

3d. That as in this extraordinary visitation we recognize a loud call from our Heavenly Father upon us as individuals, for renewed diligence to walk worthy of our vocation as heirs of a better and enduring life; so also do we acknowledge in it a command from the Divine Head of the Church, to devote ourselves as a body more energetically than ever to the furtherance of the object nearest our late Pastor's heart, namely, the advancement and welfare of St. John's Parish.

4th. That we presume not to meddle with the sacredness of the grief of his highly beloved and much esteemed widow, but extend to her the assurance of our honest and heartfelt sympathies; and would, in the bonds of christian hope, point her to that God who will never desert the widow or offspring of one who spent his life in providing for the afflicted, and extending the fostering care of a father to the orphan.

5th. That as a token of respect, the chancel of the Church shall be hung in black for three months.

6th. That attested copies of the above shall be forwarded to the widow and father of the deceased; to our beloved Bishop, with a request to have them spread on the books of the Standing Committee, of which our Pastor was President: and to the "Gospel Messenger" and "Banner of the Cross" and Churchman, as well as the city papers, with request to publish the same.

CHARLES G. MAURO,

Sec'y Board of Vestrymen St. John's Church, St. Louis.

Miscellaneous.

ENTRY OF THE FRENCH INTO ROME.

We take the following interesting account from the last *Guardian*.

To place our readers in possession of a connected account of the entry of the French into Rome, we give the following details from the *Journal des Debats*:—

"We have details of the last acts of the Roman Government and of the Assembly. It was, as will be remembered, on the 30th ult. that the French troops carried by assault and by a double attack the bastion of the gate of San Pancrazia. It is necessary to set forth the military importance of this fact in order to point out the discouragement which was suddenly caused among the defenders of Rome. The bastion was fortified to its gorge, and was united by an entrenchment to the old Aurelian wall, which latter was defended in the rear by the fort of Montorio. Seven pieces of cannon, loaded with grape, played on the mouth of the breach, which was besides defended by a deep ditch. In the adjoining gardens, the summer houses, and houses which flanked the inside approaches to the bastion and the entrenchment, were pierced with loopholes for musketry. From 1,200 to 1,500 men occupied this formidable bastion and its accessory defences; and the assailants were exposed to a cross fire on all sides. The Romans were justly proud of their positions, and regarded them as little likely to be carried. Nevertheless, all these obstacles were attacked in front, and were carried at the point of the bayonet with extraordinary rapidity by the two columns of attack, composed each of three companies only, exclusive of the reserve which followed to support them in case of need. The bastions, the cannon, and the entrenchments were attacked and taken at daybreak, the loopholed houses were broken into and taken by a fire of point blank musketry, and the French soldiers, exasperated by the danger and difficulties of the assault, and by the obstinacy of the resistance, struck a blow as terrible as it was decisive. The French musketry was then poured in on the internal defences of the San Pancrazia gate, and, by the capture of the new bastion, the culminating point of the Gianicolo was gained possession of. The French soon after extended themselves on the other side, as far as the Portese gate, on the banks of the lower Tiber. Terrified by the boldness and vigour of the assault, and by the carnage which had taken place in the heat of the combat, the Roman soldiers refused to defend the Gianicolo, fearing a new assault on the following night, and the leaders participated in the apprehensions of their men. At six in the morning that position was therefore abandoned, and the troops removed into the principal street of the Quartier Trastevere, situated at the foot of the Gianicolo, and strongly barricaded. The civic guard had for some days expressed great dissatisfaction at having been indirectly disarmed on the pretence of exchanging their percussion muskets for others with flint locks.

They were also much discontented at the arrogance of the soldiers of the Garibaldi, who stopped them in the streets and compelled them to go and work at the entrenchments and fire from the ramparts; the civic guard being destined particularly for the internal service of the city. Several battalions came to an agreement to openly resist the Garibaldians. In one of the quarters of Rome, the civic guard had interdicted the entrance of the patrols of Garibaldi when they wished to come in search of arms and men. The feelings of animosity at length increased so much as to threaten to degenerate into civil war. It was in the midst of these critical circumstances that the Roman Assembly had to deliberate on the 30th June, the very day of the assault. Some deputies pointed out the dreadful state of affairs, and demanded explanations from the Government. The *Triumvir Mazzini* admitted that they had experienced a check, and that the reports of the Generals pointed out existing danger, but he did not, he said, think that they should be compelled to capitulate, and demanded that any decision should be postponed at least until the next day. General Bartolucci said the soldiers, decimated by the firing and by the bayonet of the enemy, were exhausted by the excessive fatigue they had gone through, and by the great heat of the weather. He had read the reports of the Generals, and especially those of Garibaldi, and their tenour left no hope of any advantage to be gained by further resistance. It was necessary to save Rome from greater disasters. The Assembly visibly inclined to this opinion, but Mazzini proposed that, before coming to any vote, Garibaldi should be heard as to the means of defence which still remained. He was accordingly sent for to the Assembly. At the expiration of an hour he appeared in the tribune, and pointed out with great clearness and frankness, and in the tone of a man of resolution, the chances which still remained to the defenders of Rome. According to this account, it had been necessary to abandon to the French the whole of Mount Gianicolo, as well the old Aurelian wall, and the position of Montorio; but the Romans still retained possession of all the city beyond the Tiber. It was necessary, he said, for them to retire to the left bank, entrench themselves strongly, blow up all the bridges, arm with cannon the bastions of the Santo Spirito, defend at the same time the Castle of St. Angelo and the ramparts of the Leonine city, that is to say, the quarter of St. Peter's and the Vatican. It was objected to this plan that it would require enormous labour, that there was no time for it, that it would be to bring on the city itself a war which had hitherto been confined to the faubourgs; and that, in fine, no reliance could be placed in barricades, when the more solid bastions had been unable to withstand the French. The new plan of defence proposed by Garibaldi was in reality very sustainable; but to carry it into execution it would have been necessary to sacrifice without regard both the city of Rome and its monuments; it besides required that the whole population should be firmly determined to resist to the death, as the chiefs had always affirmed they would do. Every one, on the contrary, both soldiers and citizens, were almost unanimous in wishing to put an end to the struggle. The Assembly finished, therefore, by voting the capitulation, charging the *Triumvirate* with the execution of its decree. Mazzini, however, loudly rejected such a mandate:—"My conscience," he said, "will not allow me to communicate your decree to General Oudinot. I was charged by you, as *Triumvir*, to defend Rome and the Republic. The vote you have come to changes my mandate. I henceforth consider myself free, and resign it into your hands!" His two colleagues, Saffi and Armellini, following his example, immediately gave in their resignations. The Assembly then named a new *Triumvirate*, composed of Messrs. Salicetti, President of the Assembly, Mariani, and Calandrelli, Commandant of the Artillery. The latter was the officer, who, with much skill, directed the Roman artillery during the course of the siege. The new Government carried on the operations for three days, until the entrance of the French. It put forward pretensions which the French General could not admit. The conditions which it submitted for the surrender of the city were as follow:—"General Oudinot shall not interfere in the policy of the Roman States. The Roman troops of the Line shall do the duty conjointly with the French troops. The civic guard shall be maintained in its primitive state. The free corps shall be established in cantonments pointed out by General Oudinot." It was found to be impossible to come to an understanding with the deputation presided over by M. Sturbinetti, a senator of Rome, a dignity equivalent to that of mayor. In fine, on the evening of the 1st of July, the municipality took on itself to open three gates to the French troops, and the city of Rome was thus occupied unconditionally."

The *Debats* adds the following from Rome, dated the 5th:—

"Rome presents an appearance of the greatest disorder. The streets are crowded with Roman soldiers of all arms, dressed in the most varied uniforms, some belonging to the regular corps, and others to the militia, but all in a state of disorganization. To reduce these masses, still armed and in a state of excitement, to submit to the yoke of order, without having to press on them too heavily with the strong arm, would appear a task as indispensable to undertake as delicate to execute; for an army like ours, victorious it is true, but few in number, is as if lost in the midst of a population of 160,000 souls, where bad passions have alone given proof of courage and energy. The impression which appears to have, in the first place, been made on the French, is the profound terror with which the insurrectional Government has inspired the inhabitants of the city. That Government has now fallen, but the alarm which it had inspired has survived its fall, and the French find themselves in the face of men, who, still terrified, do not believe themselves to be completely delivered. On the 4th, many assassinations took place; and our Generals, not having had time to adopt decisive measures, the poignard still continues to fall on the head of the Moderates. Let us, however, hasten to say, that on the day following, the state of things was no longer the same; although it must be admitted that Rome had not been completely cleared of the band of miscreants who, unfortunately, found in the local habits of the lower classes a sort of excuse for their excesses. However this may be, it must be repeated that our soldiers saw that it was a feeling of extreme terror which acted on the un-

fortunate inhabitants, who, shut up in their houses, dared not, even our protection, venture into the open air. And it is not only the inactive part of the people who show so much alarm; those attached to public offices, the members of the municipality, also evince the most extreme and the most surprising timidity. They have told our staff that for more than three months they have not left their houses. When they were sent for to go to General Oudinot, who wished to come to an understanding with them for the interest of public order, they at first refused to attend to his invitation. 'We shall be assassinated,' they said. It was, however, necessary to decide, and one of the boldest among them seriously proposed to send for the armed force. The reply of another, was that, 'escorted by gendarmes, we shall look as if we were under restraint.' Independently, however, of this sad want of spirit, the present municipality is in every way unequal to its task; it is not able to provide for any of the wants of the moment. Although composed, of the greater part, of men of moderate opinions, they had for their chief M. Sturbinetti, whose participation in the acts of the *Triumvirate* is well known, and joined to him was Cicciavachio.—It is thus easy to judge of all the difficulties which the French authority has met with in the re-establishment of material and moral order in this great city, thrown into confusion by the construction of barricades, and delivered up for so long a time to the chaos of the most disorderly revolutionary measures. As to the ravages and devastations of the pretended French bombardment, there are really no traces of it, except from a few stray balls which have here and there struck a public edifice or a private house. Not a single monument, either ancient or modern, has been damaged. The cannonade and the shells were only directed against the walls, against the interior of the bastions, against the San Pancrazia gate, and that part of the Trastevere where the Roman troops were assembled. It was against them, and not against the city, that the guns were directed; and it is to that moderation in the use of such powerful means of destruction that the delay in the siege must be attributed."

THE AGAPEMONE.—The Rev. T. Starkey formerly held the living of Charlidge, and whilst there a gentleman of the name of Prince assisted him as his curate, until his doctrines became so wild, and his manner so eccentric, that his diocesan suspended him from performing service. Mr. S., however, adopted the same views as his curate. Again the bishop interfered, and eventually the vicar and his curate were forbidden to promulgate their new fangled religious notions in this diocese. Religious madness, or most subtle scheming, now marked the career of these men; they went about forming a new sect, announcing themselves as being personifications of the Deity, and inducing many witless men, and far more witless women, to trust their fortunes in their hands, and join them in their new belief. We understand that numbers in Weymouth, Wales, and other parts of the kingdom, as well as from this neighborhood, joined their standard, brought their money into the treasury, and were permitted to join the elect, and if we mistake not, more than once has the law stepped in to preserve the property of some excited and deluded persons from the power of these men. After spending some time in this town and Taunton, and after being the subject of rumors of a strange and extraordinary nature, as to their mode of living and religious tenets, which, if a title only be correct, equally shocks us on moral, social, and religious grounds, they at last purchased some property near Charlidge, and erected their large premises, surrounded with every convenience and luxury, and congregating together in large numbers, gave their establishment the name of "Agapemone, or Abode of Love." Here, with every luxury money can procure, beautiful equipages, splendid horses, and other adjuncts of wealth, these parties under the name of Princites, live together, numbering amongst them four clergymen, an attorney, a civil engineer, a surgeon, and others under the general term of gentlemen, together with a number of the weaker sex, who, whether married or single, maids or mothers, we have no opportunity of ascertaining. Such an establishment in a rural district, necessarily excites great curiosity amongst the gentle and simple. Some are curious to know where the money comes from; others strive to discover what mysterious orgies are carried on within the walls, it being generally admitted that Mr. Prince is regarded as superior to the others, if not the personification of the being whom they worship. This is quite certain, that our Sabbath is not regarded by them, as we regard it, the villagers around noting that more frequently on Sunday than on any other day, does the cavalcade of the Princites, with their splendid horses and dogs, sweep through their villages, as if going to the hunt or the race-field, and this whilst the village bells may be solemnly inviting them to prayer. Such is the establishment now in full fig at New Charlidge.—*Sherborn Journal*.

LONGING FOR THE HEAVENLY CITY.—Let us advance on the way of life and return to the heavenly city, where we shall be fellow-citizens, and of the household of God. Let us gaze on its glory so far as we can with mortal vision. It stands written of it, that sorrow and sighing shall flee away. There is no age, nor the toil of age, for all have come to the stature of perfect men in Christ. What can be happier than such a life, where there is no poverty to fear, no sickness to suffer, where no one will hurt, none is angry, no impure passion excites, no hunger gnaws, no ambition torments, no devil terrifies, no hell threatens. Evil and strife are far away. Peace and joy evermore reign. The night is far spent, the clouds scatter, an illustrious day is breaking, for that city needs no sun, nor moon, but the glory of the Lord shall enlighten it, and the Lamb is the light of it. Why do we not hasten in faith and love to our native land? A great multitude there awaits us. What joy, what jubilee for them and for us, when we can again see and embrace them! Well, then, let us look unto Christ. He is the Author of salvation, the Prince of light, the source of joy.

Mirth should be the embroidery of the conversation, not the web; and wit the ornament of the mind, not the furniture.

Acknowledgments.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY, SINCE AUG. 6.

From Mrs. E. D. Fisher, \$1 50; St. James' ch. Schuylkill Haven, 3 31; Trinity ch. Easton, Pa., 7 46; Trinity ch. Portsmouth, Va., 10; Trinity ch. Wilmington, Del., 5; St. Thomas' ch. Newark, Del., 6 50; Rev. Thomas B. Fairchild, Hudson, Ohio, 5; Trinity ch. Jacksonville, Ill., 5.

Total, \$43 77.
W. MUSGRAVE, Treasurer,
No. 175 Market St.

Philada., Aug. 14, 1849.

Bishop Freeman thankfully acknowledges the reception of the following sums for the South-western Mission School, viz. from a Missionary's wife \$8; from a gentleman of Newark, Del. \$5.

Asheville, North Carolina. Receipts—from Tarboro', \$20; from Wadesboro', \$10—for building a church during the present year. Subscription thus far, \$700. Amount desired, \$1000.
JARVIS BUXTON.

Advertisements.

Two ladies, who can give satisfactory references, are desirous of obtaining charge of a primary school. They have no objection to go to a country place. One of them is qualified to give lessons in Drawing, Music, and Fancy Work. Address B., office of the Banner.

A TEACHER WANTED

For a Parochial Classical School in connection with St. James' Church, Chicago, Illinois. He must be a communicant of the Church, and well recommended for capability and aptness to teach. A candidate for Holy Orders would be preferred. Address, with references, R. H. Clarkson, Minister of the Parish, aug18-3t.

Episcopal Academy of Connecticut.

The next term of this Institution will commence on the second Thursday of September, and continue fourteen weeks. For further particulars, application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn., Aug. 1849.—18-3t*

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenters are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpenters have permission to refer to the following gentlemen:—

Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Rev. Dr. Vaughan, Philada. Dr. Wm. J. Polk, Columbia, Murray county, Tenn.

Rev. H. W. Ducachet, D.D. Hon. George M. Dallas, Phila. Wm. Rawle, Esq.

Hon. John Sergeant, Hon. Horace Binney, Dr. Isaac Hays,

Hon. Jas. Campbell, Dr. Wm. Harris, Caleb Cope, Esq.

Dr. N. Chapman, W. J. Duane, Esq. Edward Macalester, Esq. Lexington, Ky.

Dr. Henry Morton, D.D. Dr. J. K. Mitchell, Geo. M. Stewart, Esq. Mobile, Ala.

J. M. Chapron, Esq. Macon, Alabama. Robert Buchanan, Esq., Cincinnati, Ohio.

L. J. Polk, Esq., Ashwood, Murray county, Tenn. aug18-3m*

NOTICE.

The partnership heretofore existing between William Daniels, Samuel B. Smith and Robert E. Peterson, under the name and firm of Daniels & Smith, Booksellers, Philadelphia, is hereby dissolved by mutual consent. Robert E. Peterson having purchased the interest of the said William Daniels and Samuel B. Smith in the late firm, is hereby solely authorized and empowered to collect the debt of said firm.

WILLIAM DANIELS,
SAMUEL B. SMITH,
ROBERT E. PETERSON.

Philadelphia, July 31, 1849.

The Cheap Theological Bookstore,

Corner of Fifth and Arch streets.

Robert E. Peterson respectfully informs his friends and the public, that he has lately purchased the entire stock of Daniels & Smith at the N. W. corner of Arch and Fifth streets, Philadelphia, where will be found the most valuable assortment of rare and valuable Theological Books in the country, many of which were lately selected by himself in London. Among them will be found

Waterland's (Dr. Van) Works, with life, &c., by Bp. Van Mildert.

Bp. Reynolds's Works.

Bp. Hall's Works.

Augustini Opera Omnia, 18 vol. 4to.

Archbishop Tillotson's Works.

Pali (Mast) Synopsis Criticorum, 5 vol. folio.

Spencer De Legibus Mosaicis, 2 vol. folio.

Dent (P.) Theologia Moralis et Dogmatica, 2 vol. 12mo.

Wall's History of Infant Baptism, new edition, with Gale's Reflections on Wall, and Wall's Defence; ed. by Cotton, 4 vol. 8vo.

Lampe on John, &c. &c.

All persons having business with the late firm of Daniels & Smith, will please address their letters to

ROBERT E. PETERSON,

aug18 N. W. corner of Arch and Fifth streets.

POPULAR AND SEASONABLE BOOKS.

PUBLISHED BY G. S. APPLETON, 164 CHESNUT ST.

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The Maiden Aunt, a Story by S. M. 12mo.

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Grantly Manor, by Lady Fullerton. Paper 50 cts.

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Open every evening at the Sansom Street Hall, between Sixth and Seventh Streets, in the rear of Jones' hotel, Brewer's Moving Panorama of Natural Curiosities of North America, comprising all the interesting views in the Mammoth Cave of Kentucky, the Niagara River, Falls, &c., Mount Vernon, the resting place of General Washington, the Natural Bridge of Virginia, and a day's journey through the Prairies. An Exhibition every Wednesday and Saturday afternoons, commencing at half past 3 o'clock, P. M. Admission 25 cents. Children under ten years half price. Doors open at 7, commence at 8 o'clock, P. M. e 23—tf

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

MRS. A. C. TILGHMAN, PRINCIPAL,
313 Walnut street, Philada.

This School is designed to offer to parents, not only a thorough education for their daughters, but also a home of refinement and domestic comfort, where the best society, access to fine music and literary amusements may be found.

TERMS:—\$300 for the Session of ten months. Vacation, July and August.

Further particulars may be obtained by addressing Mrs. Tilghman.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.
" " Whittingham, Wm. Rawle, Esq.
Rev. W. H. Odenheimer, H. J. Williams, Esq.
Rev. Dr. Morton, J. M. Scott, Esq.
Rev. Dr. Hare, Horace Binney, Esq.
Rev. Dr. Wyatt, Md. J. R. Ingersoll, Esq.
Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES:—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Pearce, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut St., Philadelphia. July 28.—2m.

Mrs. Alicia Price and Sister's

BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 28—3mo.

ST. PAUL'S COLLEGE,

College Point, near Flushing, Long Island, New York.

The 22nd Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary classes at 10 years of age, and into the Collegiate classes, whenever they have attained sufficient scholarship.

There is but one Session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the Session in October. Pupils are received however after the Christmas and Easter recesses, and on the first Monday in March.

Applications to be made to the Rector at College Point.

REV. J. G. BARTON, Rector.

Aug. 11—3t.

Employment Wanted.

A Clergyman, disabled by weakness of the throat, from exercising his voice in the pulpit, is desirous to find some employment as Librarian, Secretary, Editor or Teacher. Reference to clergymen of the highest respectability in Philadelphia. Address "Clergyman," at the office of this paper. Aug. 4—5t.

Academy of the Protestant Epis. Church,

No. 341 Market Street.

The Autumnal Session will begin on Saturday, Sept. 1, when there will be vacancies in some of the classes.

Circulars may be had, and the Principal may be found at the Academy, at 11 A. M. on any day after Monday, Aug. 27th. Circulars may be had also at the bookstore of Messrs. E. C. & J. Biddle, south-west corner of 5th and Minor streets.

The heads of the several schools are Messrs. W. Arthur Jackson, Samuel Edwards, Louis Rees, Wm. J. McMullin, Wm. Stirling, and Francis Jackson; all of whom attend the Institution the whole of the daily school-time. Mr. F. A. Bregy is the Teacher of French.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favour."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils."

To the Convention of 1849.—"The Episcopal Academy in this city has reached, under the wise and efficient administration of Dr. Hare, its maximum number of pupils, as situated at present; and its Trustees are about to erect a large edifice on Locust street near Broad, sufficient for the accommodation of from two to three hundred."

July 28.—tsep.

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly recommended, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

JOHN B. KERFOOT,

Rector College of St. James, P. O. Maryland.

Aug. 11.—2m.

The "Episcopal Female Tract Society,"

HAVE RECENTLY PUBLISHED THE FOLLOWING TRACTS.

The Past and the Future.

The Lost Son and Filial Duty.

Blind Arthur and the Collier Boy and his Candle box.

REMOVAL.

The Rev. JAMES BONNAR, B. D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.

The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Heman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Pennsylvania.

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D. Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D. Rector of Trinity, Phila.

The Rev. R. S. Trappier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chesnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further to,

The Rev. B. Dorr, D.D., Rector of Christ Church.

The Rev. H. W. Ducachet, D.D., Rector of St. Stephen's.

The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's.

Henry Reed, L.L. D., Prof. of English Literature in the University of Penna.

G. M. Wharton, Esq., Prune St.

Mr. Robt. Ralston, of Mount Peace.

Mr. Ellis Yarnall, Arch St.

Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.

Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.

Aug. 1st, 1849—1 y.

EPISCOPAL FEMALE INSTITUTE,

WEST PENN SQUARE.

TRUSTEES.

RT. REV. ALONZO POTTER, D.D., Chairman.

PROF. JAMES C. BOOTH, CASPAR MORRIS, M. D.,

JOSEPH CABOT, WILLIAM WELSH,

SAMUEL V. MERRICK, THE RECTOR, (ex-officio.)

The next session will commence Sept. 1. As this school has been for some time full in its higher department, arrangements have been made for enlarging its numbers to a limited extent, and the adjoining house has been rented, giving ample room and a double yard for recreation.

TERMS, including French, Latin, Drawing, Stationery, &c., viz., For pupils from 9 to 13 years of age, \$25 per session of five months; over 13 years, \$40. Primary department \$12. Payment in advance.

Cheap New and Second-Hand Book-Store.

WM. DANIELS & SAMUEL B. SMITH have removed from the corner of Arch and Fifth streets, and have opened a "Cheap Book Store," at No. 36 North Sixth Street, between Market and Arch streets, where they are conducting a similar business under the firm of Daniels & Smith.

They would be happy to retain the patronage of their friends and the public, assuring them that no pains shall be spared to give satisfaction.

Second-hand Books bought and exchanged.

Wilberforce on the Incarnation.

Just published—The Doctrine of the Incarnation of our Lord Jesus Christ, in its relation to mankind and to the Church, by Robert Isaac Wilberforce, A. M.; 1st American from the 2d London edition, 12mo.

Lectures on the Pastoral Office by the Rt. Rev. William Meade, D.D. 8vo.

Wilberforce's History of the American Church, 12mo.

Stanton's Church Chant Book.

Scenes in a Clergyman's Life, by Rev. Chas. B. Taylor.

Vincent's Gospel Studies, 12mo.

For sale at

H. HOOKER & CO'S

Cheap Central Book-store, S. W. cor. Chesnut and 5th sts

SHELBY COLLEGE.

The ensuing session of this Institution will be commenced on Wednesday, 5th of September next.

In order to admission into the Freshman Class, the applicant must exhibit satisfactory evidence of good moral character, and he must be well acquainted with the ordinary branches of English Education, and well versed in the grammar of the Greek and Latin languages, and be able to construe Jacob's Greek Reader or its equivalent, Caesar's Commentaries, Virgil, Cicero's Select Oration, and to translate English into Greek and Latin correctly. He must be thoroughly acquainted with Ancient Geography, Plain Geometry, and Algebra (Davies, First Lessons) as far as the Square Root. The College course of studies is as extensive as any in the West, in the Classical and Mathematical departments, and the most extensive, in the branches of History and the Natural Sciences.

Extensive improvements are progressing rapidly to completion, which, when finished will make the College edifice one of the most commodious for literary instruction west of the mountains. Among these improvements, the Observatory is one of great importance to the future prosperity of the Institution. The principal instrument, which will be the fourth in magnitude and power in the United States, will be finished at Munich, Germany, during the ensuing autumn. This Telescope will cost at the manufactory, unpacked, \$3,200.00. The additional instruments necessary to complete the apparatus of the Observatory, are a Transit Telescope, Comet Finder, and Sideral Clock, which, aggregated, will cost \$1200.00. These instruments are to be paid for by public liberality. The other improvements are provided for out of a fund which is appropriated for that purpose, which is amply sufficient for the demand upon it. My design for stating the above facts is, to engage the liberality of generous minds, to make specific donations for these objects, and also for the purchase of Chemical apparatus, of which we need in addition to our present collection, instruments which will cost \$500. A Sideral Clock which cost \$300, was recently given to the Cincinnati Observatory by a liberal minded gentleman of that city. Will not some wealthy reader go and do likewise for Shelby College?

The sons of Episcopalians, and those of others, who are willing that their sons shall be trained as such, are received in the subscriber's family, and suitably cared for in all respects. He becomes responsible for the expenditures of all the young men, and boys who are members of his family, since none can retain that position longer than they deserve his confidence.

The expenses including, Board, Washing, Fuel, Lights, and Tuition, are for members of College \$165 for a session of ten months, and for those of the Preparatory Department \$155 payable half semi-annually, in advance. Accommodations, if desired, can be obtained elsewhere in the village adjoining the College.

Persons who may desire further information can obtain it promptly by addressing the Subscriber.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, AUGUST 25, 1849.

[VOL. XI.—No. 34.—WHOLE No. 556.]

Calendar.

AUGUST.

24. St. Bartholomew the Apostle.
26. Twelfth Sunday after Trinity.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

AUGUST.

26th, A. M., Frankford. P. M., Holmesburg.
28th, P. M. London Cross Roads, (Delaware Convocation.)
29th. Morning, St. Paul's.

PENNSYLVANIA.

The Southern Convocation will hold its next regular meeting at Churchtown, Lancaster county, on Tuesday, the 4th of September, at 3 o'clock, P. M.

"The Delaware and Chester Convocation," embracing the Clergy of Delaware and Chester counties, and that part of Philadelphia county lying west of the Schuylkill, will hold its next regular meeting at New London Cross Roads, on the afternoon of Tuesday, August 28th. All the Clergy within the bounds of the Convocation are earnestly and affectionately invited to attend. Bishop Potter will be present. J. B. SMITH, Secretary.

Kingsessing, August 20th.

NOTICE.—St. James' Church will be re-opened on Sunday next. Divine Service to commence at 10½ A. M.

DIOCESE OF NEW JERSEY.

The Rev. Horace L. Edgar Pratt has been received, on letters dimissory from the diocese of New York, and is the Rector elect of St. Peter's Church, Perth Amboy.

EPISCOPAL SERVICES.—On Sunday, 12th August, (tenth after Trinity,) in the Old Grace Church, Newark, occupied by the congregation of St. Matthew's Church, the Rev. Thomas Cook, (of the diocese of New York) read morning prayer, in German, and the Bishop confirmed fifteen persons; after which he admitted the Rev. Julius David Rosé, Deacon, Minister of the Church, to the holy order of Priests. The candidate was presented by the Rev. Mr. Henderson; the sermon was preached, in German, by the Rev. Mr. Cook; and the Bishop administered the Holy Communion, assisted by the Rev. Mr. Watson. The Rev. Mr. Eaton was present.

In the afternoon, in Grace Church, Newark, the Rector, the Rev. Mr. Watson, and the Rev. Mr. Eaton, read prayers, and the Bishop preached. The Rev. Mr. Tucker was present.

VIRGINIA.

EPISCOPAL SERVICES BY BISHOP JOHNS.—CHURCHES CONSECRATED.—May 31. St. Peter's, Oak Grove, Westmoreland Co. The Service was read by the Rev. Wm. Friend. Sentence of Consecration by the Rev. William McGuire. Sermon by the Bishop.

July 15.—St. James', Brentsville. The Service was read by the Rev. W. F. Lockwood. Sentence of Consecration by the Rev. John Towles. Sermon by the Bishop.

July 18.—Trinity Church, Salem, Fauquier Co. The Service was read by the Rev. W. F. Lockwood and the Rev. John Cole. Sentence of Consecration, by the Rev. W. H. Pendleton. Sermon by the Bishop.

CONFIRMATIONS.—May 29. Grace Church, Caroline, 3; 31st, St. Peter's, Westmoreland, 3. June 5th, St. Paul's, Essex, 3. July 8th, Christ Church, Alexandria, 8; do. St. Paul's, Alexandria, 10; 15th, St. James', Brentsville, 4; 16th, St. Stephen's, Fauquier, 2; 17th, Warrenton, 4; 18th, Trinity, Salem, 4.

OHIO.

Kinsman, Trumbull Co., July 25, 1849.

EDITOR OF THE CHURCHMAN:

Dear Sir:—On Sunday, the 15th instant, the few Churchmen in this part of the State were permitted to listen for the first time to the beautiful prayers of the Church. I say few—we numbered on that day some thirteen or fourteen. Cut off by a distance of twenty miles from the nearest Church, need I say we were happy to hear again those prayers, and to sit under the teachings of that Church which we loved in New England and New York, in this our new home?

Rev. D. S. Miller, Rector of St. Jude's Church, Philadelphia, being on a visit in this vicinity, (although desirous of resting from his duties at home for a season) consented to hold service in the Lorin House, where we have listened each afternoon of the past two Sundays, and will continue during his stay. We trust his providential stay among us will cause us to exert ourselves to build a Church here, and may we not hope to engage the interest of those more favored than we, who enjoy each day that which we have been deprived of so long?

N. Y. Churchman.

A CHURCHMAN.

Selections.

A CHARGE TO THE CLERGY OF THE DIOCESE OF MARYLAND.

Read at the Annual Convention in Baltimore, May 31, 1849.

By WILLIAM ROLLINSON WHITTINGHAM,
Bishop of the Diocese.

"THE DOCTRINE OF THIS CHURCH," AND THAT ALONE, TO BE HELD AND TAUGHT BY THE MINISTRY OF CHRIST, IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

REVEREND AND BELOVED BRETHREN:—

The course of time has again brought round the term at which it becomes my duty to stir up your pure minds by way of remembrance of the things which concern us especially as ministers of CHRIST. From the rich abundance that presents itself, out of which to choose the theme, while thus employed, I have little difficulty in making a selection on this occasion.

Circumstances affecting the present condition of our branch of the Church, require of all a more than usually close attention to the provisions for unity and consistency in doctrine, by which our responsibility to God and man is affected, and our conduct in the ministry must be regulated. There is, in many quarters, an uneasiness, (not, unhappily, without some show of ground,) that requires plain and clear exhibitions of our real condition in respect to the safeguards for purity of doctrine, and uniformity of discipline and worship, by which soundness in faith, and incorruptness in practice, are to be preserved among us. In more than one direction, there have been movements tending to destroy our confidence in each other, and still more, our reliance on the bonds by which we are kept together in concord and united action. Organised associations to effect the teaching and worship of the Church are formed or spoken of, and novel interpretations of the terms of membership and office in her communion are connected with them. Double meanings are propounded for her Catechism and Articles, and loose constructions claimed both for them and for the Prayer Book. Ministers may be found fraternising with one or other of the forms of schism that surround us, and asserting for their appearance in the mass-house or the meeting-house, the plea, so popular and so plausible, of the liberty wherewith CHRIST hath made us free. Contemplated changes may be heard of, directly involved in public declarations about remaining traces of Popery in our Offices, or directly aimed at in secret whisperings against the ultra-protestantism of the reformers, by whom those offices were compiled. For such efforts to undermine or batter down the godly fabric of which God hath made us inheritors and keepers, full allowance is demanded, under loud protests against the intolerance which would rebuke or punish them.

"These signs of the times are evil, it must be owned. But there is one hopeful feature in the case. The tendencies to unrest and outbreak are not all in one direction. They oppose each other. They feed each other, doubtless, for a while, by such opposition, while each charges the errors and extravagancies of the other upon the truth and right that lie between them. But in the end, their counterbalancing and mutually destructive influences must result advantageously for the doctrine, discipline and worship which either of them, unopposed, might weaken and lay waste."

Now their common object of attack is authority and rule. Not that there is an avowed intention to destroy, or even set aside, the authority and rule existing in the Church. A more effectual assault is carried on by demonstrating its incompetence, its uselessness, its inconsistency with the privilege of Churchmanship, or the attainments of spiritually-minded Christians. The Church has no rulers, say they, but its laws. Its laws are too narrow to be Catholic; or they are too formal to be Evangelical. They must admit of extension. To put a strict construction on them, and enforce it, is narrow-minded and intolerant. They must be administered consistently with the largest liberty.

Now it is an old and noted device of men desiring to overthrow established authority and substitute their own, to cry out against intolerance. They are friends of liberty, they say. They seek, they claim, they mean to establish the widest liberty—liberty for all—liberty diffusive, indifferent, equal, universal.

But liberty may be universally diffused, and equal to all, without a difference, and yet not be liberty from every thing, for every thing, to every thing. Such liberty would be anarchy, and wild, chaotic license. Such liberty, the reformers of every age are careful to disavow as not their object. In so doing, they do well; for if they did it not, they might have some followers, truly, but such, in such proportion to the bulk of the community, as would leave their case in hopeless feebleness and contempt.

Yet the disavowal of an effort to establish liberty in its widest sense, reduces the question between reformers and the authorities against which they wage their war, to one of mere degree. There has never existed a human tyranny so complete, as to leave no liberty, in any respect, to its miserable subjects. The nearest approach to a complete tyranny, that which combines pretensions to spiritual power, with the possession of the temporal, has never, even in the dynasties of the mediæval

Popes or of the Caliphs of Islam, attained to such mastery of man, in his social, intellectual and religious being, as to fetter all his movements, or exercise control over every faculty.

At any time, then, in any system, in which change is called for under the name of liberty, there is a certain degree of liberty in possession: and at the same time those who call for more, are not desirous to obtain it—nay, are not willing to suffer it to be claimed—beyond a certain degree. Limits have been fixed, and they are desirous to fix new limits. The question between the agitator and the authority is, whose limit is the right one? not, shall there be a limit? It is not liberty absolutely that is called for, but liberty within a certain line. The struggle is, who shall fix that line?

If the line to be fixed were always a simple boundary in one direction, it would be comparatively easy to settle the question at issue, and proportionably difficult to mystify it with fallacies and cunning tricks of policy. But it is not so. The limits to be ascertained lie all around a circle, or rather on the peripheries of a multitude of more or less coincident circles, of which both centres and circumferences are often difficult of discovery and discernment.

Thus designing men, or men deluded by their vain imaginations of their own rectitude of intention and conduct, but really slaves of prejudice, find their advantage. They call for liberty, that is, new, broader limits of liberty; and so doing, point in one direction, and show the reasons for shifting the limit in that direction: but do they propose to gain that broader limit by widening the whole circle, or series of circles, in every other direction, equally? or by shifting the centre of an unwidened circle in that one direction?

On the answer to this question, which many of them have not asked themselves, and which most of those who have, do not like to have put to them by others, depends the character of their pretensions to be "friends of liberty."

On it, again, depends, in no small degree, the decision of the point at issue, both as right and as expedient. It might be clearly right to move to a certain point in one direction, and as clearly wrong to do it by a motion extending equally in all other directions. It might be perfectly expedient to allow an extension of liberty, around all the periphery of a circle, and utterly inexpedient and unjust to grant it at one point only.

To apply these remarks to our own case. Two classes of brethren among us are striving to obliterate if they can, to change if they may, the limits of the liberty that, as children of the Church, we have been all along enjoying until now.

To say that they are doing so, is no pre-judgment of their cause. They may, for aught that is implied in the statement, be doing a meritorious work, discharging a sacred duty. All that can be required of them, is, honest avowal of their respective purposes, and in order to that, clear conceptions of them for themselves. They should know, and let their brethren know, in what direction, to what extent, the boundary line of fit and lawful, is to be removed; and also, whether its removal is to be effected by a widening of the circle of permissible affinities and actions, or a shifting of its centre. Or if its existence at any given point is denied, they should show whether only that point of our circle of relations and possible expansions is left open, or whether our religious liberty has the property of infinite space, to have its centre every where, its circumference nowhere?

On one hand, the bosom of a brother expands with a large hearted zeal for the extension of the blessings of the Gospel that leads him to ascend the platform in aid of religious efforts not known nor sanctioned by the Church, and tending to the counteraction and destruction of her discipline. He claims to be within the limits of his liberty in doing so. But on the other hand, an equal large-heartedness of zeal, in its longing for catholic communion after its own fancies, is willing to excuse errors stamped with the condemnation of the Church, to seek the fraternity if those who receive and practice them; and even to modify its own tenets and ministrations to the nearest possible conformity with such as have been disallowed by the Church as dangerous or sinful. He, too, claims to be within the limits of his liberty, and to have done no wrong.

Are both these brethren right? If not, which? Why one more than the other?

There is one limit to their liberty, which both at once own. They equally, unfeignedly and unreservedly admit the right of thought, speech and action to be restricted by the will of God.

That will, they both desire to carry out, and aim to do so, in their several courses of action.

How do they know it? And how does it affect them?

They know it directly or indirectly; by revelation to themselves, or by a general revelation, of which they, with others, are sharers.

A revelation to themselves, if they suppose it, by the immediate operation of the SPIRIT, who is the guide to all truth, upon their hearts, is of force for them, and for themselves only. Their thoughts, words and actions it must control, and in following it, they must abide by the consequences of their liability to delusion. But it is for themselves only. The moment it affects their relations to others, in any circle, from the narrowest to the widest, under any responsibilities, from the lowest of social affinity to the highest of official station, their individual persuasions become worthless, without other sanction. Signs and wonders, and the demonstration of the SPIRIT must attest a direction, which is otherwise a mere temptation. The integ-

city of revelation, and the defence of Society against fanaticism and insanity, depend on the observance of this law.

Of general revelations, we know but one; and among us, thank God, there is little question about the nature and authority of its record. The Scriptures are our common rule, by the contents of which we all admit our obligation to be guided. Their paramount authority is owned; and what they authorise or direct, we will all allow to be sufficiently upheld.

But the Scriptures, to be a rule, must be applied and interpreted; and to be a rule for more than one, must be applied and interpreted by an authority co-extensive with the limits of the company to be ruled. If a believer stood alone before God on earth, his own understanding of God's word would be his sufficient guide. But the moment two or three are joined in mutual relation and common duties, their joint sense of the application of the express directions, and of the interpretation of the implied import, of the common rule, must be the limit of the common liberty, and therefore of that of each. The Church, as a society must have for its rule as such, the Scriptures as understood and applied by the society; and every member must be governed by that rule in every respect in which his actions, words, or even thoughts can affect his relations to any other member of the society, or the society itself.

The rule of a society binds according to its purposes: no further; and no less. Men associated for transient or partial interests and ends, can only be bound by a rule of transient or partial application. Higher and more extensive ends of association bring men under a more extensive rule.

The ends of our association in the Church of CHRIST cover all the concerns of life, in all their infinite variety, and extend through all the duration of our endless being. When enrolled in that association, we gave body, soul and spirit up to CHRIST our LORD, unchangeably, for ever. The rule of the Church, then, covers all human duty throughout the term of our probation. All our conduct comes in its purview. We can do nothing, we can engage in nothing, which it does not more or less affect.

Thus it is evident, that as individuals enjoying membership in the Church of CHRIST, our liberty is limited by the will of God, declared in the Scriptures, as applied and understood by the Church.

For all her members, the Church Catholic has furnished her application and interpretation of the Scriptures, in the "form of sound words," on profession of which they were admitted to their membership by Baptism. Laymen or ministers we all may say, with the divines of Wittenburg, before the Council of Trent, "our faith accepts the guidance of the writings of the prophets and apostles in that natural sense which is expressed in the Creeds—the Apostles', the Nicene and the Athanasian."*

For the Church Catholic, the Creeds are the catholic interpretation and application of Scripture; and by them only should we be bound, if we could be members of that Church without being members of some one branch. But that we cannot. Our membership is through the branch in which we partake of the Word and Sacraments. By the law of its being, we are bound, as the law and condition of our membership of the Church Catholic.

Every branch of the universal Church is, and must be a society in itself. As a society, it must have its terms of membership correlative and coextensive with its end of association. That end, is the glory of God in the salvation of human souls, by their being brought to the knowledge of His grace and faith in Him, to spiritual worship and to holy life. Doctrine, discipline, and a pattern or custom or law of worship, are needful for that end—all controlled by the rule of the universal Church, but having a form and subordinate peculiarity of their own. The society of whose existence they are necessary terms, can exist only as *one*. Its unity implies unity in the law by which that unity is maintained. As *one*, it can have but one doctrine, one discipline, one law, or custom, or pattern of worship. These, conjointly, are its interpretation and application of the will of God declared in His revealed word, for the guidance of its members.

The limit of individual liberty, then, for any Christian, is the teaching of Scripture as interpreted and applied for him by the Church, in the catholic creeds and in the provisions for doctrine, discipline, and worship, of that particular branch of the Church in which he enjoys his membership.

(To be Continued.)

EXTRACT FROM BISHOP OTEY'S ANNUAL ADDRESS. (Continued from page 251.)

At night I again preached after prayers by Rev. Mr. Jansen. Monday 25.—Morning prayer was read by Rev. Mr. Jansen and I preached in the court-house, thus closing the present visitation to the congregation at Brownsville.

Thursday, 28.—Having been kindly brought on my way by Dr. S. Oldham, to Durhamville, I read morning prayer in the court-house, at 11 A. M., and preached to a respectable congregation. This village is situated in the midst of a beautiful, fertile and thriving country. Widow Lee, an aged and respected member of our Church, lives in the place, and several other communicants are scattered through the neighborhood. I doubt not that if a minister would bestow the requisite labor, he might gather a good congregation, and by united efforts among those interested, a church be erected, and the stirring voice of the liturgy be heard weekly, where now it is seldom raised more than once in the course of the year, and that during the hurried visit of the Bishop. It is not wonderful that under such circumstances the love of our members should wax cold, and that the lambs of the flock should stray into strange pastures. The only wonder is that any at all should remain firm and unmoved in their attachment to the Church of their fathers. Of this

class there are two or three shining examples, who in the midst of an almost total destitution of Church privileges, still think with yearning hearts of the Zion they love, and long to see her walls raised in strength, and her gates established in beauty. For these examples of devotion to His Church, God's holy name be ever praised!

The recommendation made at the last Convention, upon the subject of weekly offerings has been complied with in at least four parishes. The result so far has been satisfactory—so much so indeed, as not only to warrant me to encourage those who have begun this work to continue it, but to repeat earnestly the recommendation given to every congregation in the diocese. And here I would impress upon the minds of the clergy the importance of rightly instructing their people upon this subject, and guarding them and others who may attend our worship, from mistake and misapprehension. It is not to be supposed for a moment that we can by any offerings, however costly, purchase for ourselves the pardon of sin or propitiate the favor of Heaven. Neither are we to imagine that by any worship which we can offer in the way of prayer and praise we can gain a title to eternal life, and escape the bitter pains of eternal death.—Salvation is the free gift of God in Christ Jesus, limited in its offer to man, by the conditions of faith and repentance. Wherever this offer is embraced, obedience in the exercise of a true repentance and a lively faith is the certain and unvarying fruit. Prayer, praise and all other expressions of devout affections then spring up spontaneously from the over-mastering principle of love,—a principle which will constrain him who feels its sacred fire to consecrate himself and all that he has to Him, "who so loved the world as to give his only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." If God is honored by our prayers and praises, as we are taught by his holy word to believe, so likewise may we believe that He will accept and bless the oblations which we make of our worldly substance, to uphold his worship and spread his truth in the world. Of his ancient people, the Jews, he required, as you know, a tenth. Of us under the Gospel, He has asked us to give what a willing mind will offer cheerfully of our ability. "If there be first a willing mind, it is accepted according to that a man hath and not according to that a man hath not." Let every one look upon this duty of contributing to the support of religion, as a privilege—in the same way as he regards it a privilege to offer prayer and praise to God; and performing this service with this understanding of its nature and object, let him not doubt that he "shall be blessed in his deed." In no other way would we have any man engage in this work. We would not desire any man to give because he happens to be present, or from constraint, because others about him are contributing. No: if he cannot give from conscientious convictions of duty—duty to God—let him forbear—to his own master he must give account. If he can make a better investment "of the mammon of unrighteousness" to secure his happiness temporal and eternal, certainly it is his right and privilege so to do. But let him be careful at the same time to remember that improvement and increase will be demanded of him, and that nothing short of these will ensure "well-done" of his heavenly Master and righteous Judge.

You will remember, Brethren, that at the last Convention the subject of establishing a school for boys, to be placed under the authority of the Church in this diocese, was brought up to your notice. A Committee was then appointed to take the whole business in charge, and adopt whatever measures might be necessary to carry into effect the recommendation made to the Convention. The Committee since its appointment has had the subject under careful consideration; and have adopted measures as far as practicable with the means at its disposal, to accomplish the proposed object. A very eligible lot of ground has been contracted for, consisting of ten acres, near Columbia, for the sum of one thousand dollars, which sum the committee has agreed to pay out of the donation of \$1500 made by Col. A. J. Polk. The deed for this lot of land has already been made to me as Trustee for the Church in this diocese, and thus as far as it can be by legal provision, secured for the purpose above designated. The remainder of Col. Polk's donation has been loaned to Prof. D. Macleod and his note taken for that sum, bearing interest from the date. In addition to the means above-named, and now at the disposal of the committee, I hold the notes of Col. G. W. Polk, gross amount \$500, payable in one and two years from the first of last January—of Dr. Wm. J. Polk for \$500 on the same terms—of L. J. Polk for \$250 on same terms, and of James Walker for \$100 on same terms. Thus it will be seen that the disposable means of the committee as things now stand and for the next two years amount to \$1850. This sum is not sufficient to erect the necessary buildings for the contemplated school even on a very moderate scale of respectability: while the funds which have been contributed and promised are surely enough to excite the interest of us all, and to encourage us to vigorous effort for the accomplishment of the enterprise. In the name then of the Church as the proper guardian of her children in this diocese, and bound as far as you enable her to provide for their correct, moral, intellectual and religious training, I invoke your aid brethren, the members of this Convention, and through you of every parish and every member of the Church in the diocese. All that we ask for the present is, that you put it in our power to work; that you furnish us the necessary means to erect buildings to accommodate one family and twenty pupils. With this we can make a suitable beginning, and with such a beginning I have no fears but that we shall be able so to do our work in the business of education as to secure a patronage and an amount of public favor that will enable us to enlarge our accommodations and plans to any reasonable and desirable extent. Let no man hesitate to help in this cause upon the plea that the amount given is so small that it will avail nothing. "Every little helps," and if we work vigorously with our small means, it may please God to aid and bless us with abundance. And especially am I desirous that we first of all endeavour to help ourselves before we make any application abroad. An equal amount contributed in the diocese with that raised in the county of Maury will enable the committee to erect such buildings as are indispensable to the successful accomplishment of the object.

In connexion with the foregoing it is proper that I add here,

that through an arrangement made by Rev. Dr. Wheat and Prof. D. Macleod, a school was begun in Columbia last September under their joint superintendence and labor, which has continued to increase under their judicious and efficient management, and which promises to be a suitable foundation on which to build the Diocesan School which we contemplate. The patronage which Dr. Wheat and Mr. Macleod have received, has already surpassed the expectations of the friends of the enterprise, while the wise and prudent system of training and government which has been adopted, and the first results of which are exhibited in the report, hereto appended, leave no room to doubt that the number of pupils will steadily increase with the knowledge of its present and prospective advantages. The school is at present conducted in a large and commodious house in the town of Columbia, and regulated as a private household or family. The rent of this property is however onerous in conducting such an enterprise, and constitutes one main reason of the earnest desire expressed for the erection of suitable buildings on our own ground. As soon as these can be constructed a proper compensation will be returned to the Church in the way of education to her beneficiaries, for every dollar which her members may contribute to this object.

In the course of the last year it pleased God in his wise Providence to visit our country with the scourge of pestilence: I deemed it my duty, in accordance with the provisions of the Canon of the General Convention, to set forth forms of prayer to be used in congregations, during the period of apprehended danger: and also prayers recommended to the use of families for the same occasion. These forms with a pastoral letter were printed and sent to each clergyman of the Church in the diocese. I renew the request to our brethren of the clergy and laity to continue the use of these prayers until it please God in his goodness and compassion to remove the plague from our borders.

I deem it my duty here to give notice to those clergymen who shall hereafter neglect to make their reports as directed by the 8th Canon of the General Convention of 1841, that I shall report their names to the Convention. I have had occasion in times past to remind clergymen repeatedly of their duty in this particular, but to little purpose, as the duty in a few cases is still neglected.

Commending you in your present deliberations, and in all your ways, to the grace of Him who is the giver of all good gifts, I remain your faithful friend and affectionate pastor,

JAS. H. OTEY.

La Grange, May 4, 1849.

WESLEYAN METHODISM.

We said just now that the doctrines which John Wesley maintained, are in the present day forgotten by those who have promised to receive *ex animo* his interpretation of the New Testament, and his volumes of sermons. Our impression is, that had the "Venerable Founder" of Wesleyanism lived in the present day, the restoration of the truths of the Church of England, in all their fulness and integrity, would have commanded his earnest sympathies, and secured the services of his well-stored mind and able pen. He was, in fact, what men would now call the Tractarian mover of his times. The grounds upon which we come to this conclusion, are neither few nor slight; and, that our readers may form a just opinion for themselves, we will present them with a few extracts from his writings, on what are termed the distinctive features of "Tractarian" teaching. In some of these we meet with language, which, if used by "young Clerics" of the present day, would rouse the Protestant lion from his den, and make him shake his shaggy mane, and afford, in a dearth of other matter, ample materials for an Ecclesiastical paragraph or two, in the pages of our contemporary. We shall for the present confine ourselves to the 105th Sermon, "on Constant Communion," which we should like to see circulated as a tract. We will, however, first quote a few sentences from a sermon preached on laying the foundation stone of the City Road Chapel, April 21, 1777, in which we have a plain statement of Wesley's intentions and desires. In this Sermon, his appeals to the Primitive Church, and the Church of England; his allusions to the writings of Sts. Clement, Ignatius, Polycarp, Tertullian, &c., must appear somewhat strange to modern expositors of Holy Writ, who are so learned that they need no adventitious helps in the study of Divine truth. It is clear, from the whole of this sermon, that Wesley's object and intention were, as far as in him lay, to produce a revival of religion, and so a reformation of the Church of England, which, in his day, was at a very low ebb. The secret why other revivals of religion had failed is thus given:—

"It cannot be denied that there have been several considerable revivals of religion in England since the Reformation. But the generality of the English nation were little profited thereby, because they that were the subjects of those revivals, preachers as well as people, soon separated from the Established Church, and formed themselves into a distinct sect. So did the Presbyterians first, afterwards the Independents, the Anabaptists, and the Quakers. And, after this was done, they did scarce any good, except to their own little body. As they chose to separate from the Church, so the people remaining therein separated from them, and generally contracted a prejudice against them. But these were immensely the greatest number; so that, by that unhappy separation, the hope of a general national reformation was totally cut off.

"But it is not so in the present revival of religion. The Methodists (so termed) know their calling. They weighed the matter at first, and, upon mature deliberation, determined to continue in the Church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject, perhaps all that can be said. They have read the writings of the most eminent pleaders for separation, both in the last and present century. They have spent several days in a general conference upon this very question. 'Is it expedient (supposing not granting, that it is *lawful*) to separate from the established Church? But still they could not see sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to

* Adfirmamus clare coram Deo et universa Ecclesia in celo et in terra, nos vera fide amplecti omnia scripta Prophetarum et Apostolorum: et quidem in hac ipsa nativa sententia, quæ expressa est in symbolis, Apostolico, Niceno et Athanasiano.—*Confessio Doctrina Saxoniarum Ecclesiarum Synodo Tridentino oblata, Anno M. D. L. I., &c. De Doctrina, p. 14, Ed. 1552.*

hold on their even course, and to continue in the Church, mangle men or devils, unless God permits them to be thrust out."

He renounces all connexion with those of the body who separated from the Church. His words are:—

"None of these have any manner of connexion with the original Methodists. They are branches broken off from the tree: if they break from the Church also, we are not accountable for it.

"These, therefore, cannot make our glorying void, that we do not, will not, form any separate sect: *but from principles remain, what we always have been—true members of the Church of England.*"

Now one of the great stumbling-blocks of the present age—one of the most fearful doctrines of so-called "Tractarianism," is that of Sacramental efficacy. Of JOHN WESLEY's views on Holy Baptism we have ample evidence in his Journal, and his Notes on the New Testament, and we may easily believe what he thought of it, when he tells us that he was nine years of age before he sinned away Baptismal grace. His exposition of the Holy Communion in the sermon from which we are going to quote, is plain and beautiful: the production of a reverent mind moulded by the study of antiquity. However much his professed followers may contend that in after-life he modified some of his opinions, they cannot, by any sophistry of reasoning, get rid of this. In 1788, *three years before his death*, as if to provide against any such contingency, he adds this note:—

"The following discourse was written above five and fifty years ago, for the use of my pupils at Oxford. I have added very little, but retrenched much; as I then used more words than I do now. But, I thank God, I have not yet seen cause to alter my sentiments, in any point which is therein delivered."—1788, J. W.

Amongst the reasons adduced for constant communion, he says:—

"A second reason why every Christian should do this as often as he can, is, because the benefits of doing it are so great, to all that do it in faith and obedience to Him; viz, the forgiveness of our past sins, the present strengthening and refreshing of our souls.

"The grace of God given herein, confirms to us the pardon of our sins, and enables us to leave them. As our bodies are strengthened by bread and wine, so are our souls by these tokens of the body and the blood of Christ. This is the food of our souls; this gives strength to perform our duty, and lead us on to perfection. If, therefore, we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love, and obey God, then we should neglect no opportunity of receiving the Lord's Supper. Then we must never turn our backs on the feast which the Lord has prepared for us. We must neglect no occasion which the good providence of God affords us for this purpose. This is the true rule; so often are we to receive as God gives us opportunity."

His advice, therefore, is to the following effect—and here again, we have an appeal to the Primitive Church:—

"Let every one, therefore, who has either any desire to please God, or any love for his own soul, obey God, and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the *Christian sacrifice was a constant part of the service of the Lord's Day. And for several centuries they received it almost every day. Four times a week always, and every Saint's day besides. Accordingly, those that joined in the prayers of the faithful, never failed to partake of the Blessed Sacrament.* What opinion they had of any who turned his back upon it, we may learn from that ancient Canon, 'If any believer join in the prayers of the faithful, and go away without receiving the Lord's Supper, let him be excommunicated, as bringing confusion into the Church of God.'"

His answers to the objections against this practice are to our mind as simple as they are conclusive. One or two we select:—

"What has been said on this pretence against constant communion, is applicable to those who say the same thing in other words, 'We dare not do it, because it requires so perfect an obedience afterwards, as we cannot promise to perform.' Nay, it requires neither more nor less perfect obedience than you promised in your Baptism. You then undertook to keep the commandment of God by His help; and you promise no more when you communicate."

But one more extract shall suffice. In replying to those who contend that the Church only enjoins Communion thrice in the year, he remarks:—

"But secondly, we cannot conclude from these words, that the Church excuses him who receives only thrice a year. The plain sense of them is, that he who does not receive thrice at least, shall be cast out of the Church; but they by no means excuse him who communicates no oftener. This never was the judgment of the Church; on the contrary, *she takes all possible care that the Sacrament be duly administered, wherever the Common Prayer is read, every Sunday and holiday in the year.*"

We are somewhat curious to see what reply can be given to the above; and to learn what cause of surprise it is that those who have been so taught in their infancy, and imbibed such sentiments from the writings of Wesley himself, should, when they have come to maturity, and are able to use their own judgment, prove true and faithful Ministers of a Church, whose doctrines he has so clearly understood, and so fully explained.—*West of England Conservative.*

Out of the enormous sum of 30,000*l.*, which is drawn from Gibraltar for the salaries of its officials, &c., the Church does not come in for more than 400*l.* Of the three clergymen who officiate regularly at the cathedral, one receives nothing for his services, and another only a precarious 50.—*Ch. & St. Gaz.*

Towards replenishing the treasury of the Colonial Bishopric fund, the following donations have been received:—The Archbishop of Canterbury 500*l.*; Offertory at Canterbury Cathedral, at the consecration of the Bishops of Victoria and Rupert's Land, 170*l.*; Anonymous 3*¼* per cents., 2,000*l.*—

From Sharpe's London Journal.

BURIAL PLACES AMONG BARBAROUS NATIONS.—No. II.

"They are but dust,—

Whether they sleep in marble sepulchres
Or shroudless rot beneath a sod of grass,
They are but dust."

We now turn to the Eastern nations of the world, and find them burying their dead after various fashions. More or less of pageantry almost invariably attends the disposal of the lifeless clay, though we occasionally meet with instances where the barbarian rudely thrusts the body of his friend wherever it will be most easily screened from sight, without show of ceremony or sorrow. Such examples are, however, rare. One of the common characteristics of the savage is his superstitious reverence for the ashes of the dead, and we accordingly find among the oriental nations that the grave is regarded with decent respect, if not with religious awe.

It would be beside our purpose to enter into a description, which, perhaps, could not fail to be tedious, of the gorgeous and glittering pageantry which attends the funeral of a Siamese noble, and we shall, therefore, confine ourselves to a brief account of the obsequies of a man of comparatively humble condition. The wealthy barbarian endeavours to manifest his sorrow or respect by the superb magnificence of a funeral; the humble mourner is content to express his grief by the multiplication of simple ceremonies.

CEREMONY OF A SIAMESE FUNERAL.—The body, wrapped in costly garments and deposited in a coffin decorated with fanciful carvings, is placed upon a lofty bier, under the branches of the sacred fig-tree of Siam. A drapery of white cloth embroidered with gold, and ornamented with garlands of jessamine and other delicate and sweet-smelling flowers, is spread over the whole, while the surrounding crowd, amid the sound of drums and flageolets, await the arrival of the priest. The ceremony is not solemn. The chief mourner, with shaven head and clothed in white garments, sits by the side of the bier, while the officiating priest mutters a few prayers. The fire is then kindled beneath, and the male relatives of the deceased, tying their clothes up in bundles, throw them from one to another, without cessation, across the blazing pile until the whole is consumed. The more humble Siamese does not, however, meet even with this respect after death. His remains, placed on a heap of wood prepared on a low earthen platform, are burnt, and the ashes left to be scattered by the wind, returning, in the most literal sense, to the dust from whence they came. Some of the people of Siam disembowel their dead and preserve them for an extravagantly long period before burning. In Ava this custom is confined to the priesthood.

OBSEQUIES OF AN AVAN PRIEST.—The funeral of an Avan priest is a curious spectacle. An immense train of people issues from the temple and repairs to the appointed spot. The body lies in state upon a huge wooden car, raised upon lofty wheels, and behind this is drawn a cannon or mortar of gigantic dimensions. Arrived at the consecrated ground, the mourners, with their servants and friends, immediately, with great shouts and clamour, drag the body from its resting place, and drive, or rather hammer it down the mouth of the engine, already loaded with a double charge of powder. The match is applied, and the corpse shot forth and blown into atoms, so that a vestige of it is rarely discovered.

This is an original mode of disposing of the dead, and the reason given for it is no less curious. "His soul," says the Avan priest, "has been despatched to heaven on a flash of fire."

OBSEQUIES OF A LAYMAN.—On other occasions the body is carried forth with great solemnity, followed by a procession of diseased persons, to the funeral pile, and with great parade and ceremony placed upon it; the Five Commandments of Buddha are repeated, and, after a mock combat, the fire kindled, amid laughter and loud conversation. A man clothed in red garments, and mounted upon an elephant, is then employed to collect the ashes of the deceased and carry them away into the forest. He is generally a criminal, and the beast upon which he rides, usually a maimed or diseased animal, is considered polluted by the office, and is turned loose for ever in the woods.

BARBARIAN POMP AND SAVAGE SIMPLICITY.—The people of the two nations we have mentioned have possessed themselves of many of the luxuries, if not of the refinements of civilization, and we observe among them a curious illustration of the remark which has been often made, that men hovering, as it were, between barbarism and civilization are often ruder and grosser in their manners than those who have never emerged from the darkness of their primitive existence. We find them, at their funerals, indecent and boisterous, not from irreverence, but because they imagine it pleasing to the departed spirit, and exhibiting little of that deep silent sorrow with which the simple savage consigns his dead relative to the eternity which is utterly unknown to him.

FUNERAL AT TENG'GHAR.—Some curious ceremonies are observed at the funeral of an inhabitant of Teng'ghar, in Java. The body is placed at the bottom of a deep grave, with the head lying towards the south, and is then concealed from sight by a strong roofing of planks, which prevent the earth from pressing on it. The pit is then filled up. Two posts are planted, one at the head, the other at the foot, while a hollow bamboo is thrust into the ground directly above the breast. For seven successive days the relatives come and pour a quantity of pure water into this bamboo, beside which two large dishes of food are placed.

FEAST OF THE DEAD.—The feast of the dead is, at the expiration of this period, announced. Great preparations are made. An image of leaves, representing the human form, and decorated with variegated flowers, is prepared and placed near the grave, half-clothed in the garments of the deceased person. In front of this a garland of young blossoms and a jar of water are placed, and the holy man who officiates repeats a variety

of incantations. The assembled company then partake of the feast, the garland is burned, the holy water sprinkled over each individual in turn, and a blessing invoked on all. If at the expiration of a thousand days, the memory of the dead man be still loved and cherished by his friends, these ceremonies are renewed; but if, with his disappearance from the earth, his image has died in the minds of his friends, no further solemnities occur, and the site of the grave is soon lost; either raked by the plough, or covered by the wild vegetation of the jungle.

JAVAN FUNERAL.—The ceremony of a funeral in the neighbourhood of a Javanese town is second only in solemnity to that which takes place at the birth of a new year. An immense procession accompanies the body. Images, representing the relations and friends who have preceded him on the road of death, are borne along, while musical instruments and flags render the pageant one more gay than imposing. The corpse is buried within the walls of a large enclosure, and over each grave is raised a crescent-shaped mound of earth, ornamented with considerable taste. But if there be little sombre pomp in the funerals of the Javanese, nothing can be more striking than the aspect of their solemn though simple burying grounds. These are generally situated on the slope of a hill, or in the bosom of a little green and woody valley, at some distance from the habitations of men. Low mounds mark the several graves, and above each blooms the dark-leaved *samboja* tree,* the fantastic growth of whose trunk imparts a strange appearance to the silent spot.

FUNERAL AT TANJUNG ALEM.—When Sir Stamford Raffles was at Tanjung Alem, the funeral of an old woman of rank took place. The body, clothed in costly garments, was carried to the hall of audience, and there displayed in state before the whole population. A goat was sacrificed and its blood sprinkled about the house of the deceased, while all the young girls of the village surrounded the place, and uttered in loud, though monotonous, chant the words,—

"Oh, mother, mother, come back, come back!
Oh, mother, come back!
Oh, mother, mother, come back, back!"

And so on, with incessant repetition. This unvarying chant was uttered, day after day, by successive choruses, until the corpse could keep no longer, when it was seized, placed hurriedly upon a rude bier, and borne away swiftly to a distant grave, where, without ceremony of any kind, it was given to the earth. The very site of its resting place was soon cropped over with the rank verdure which clothes every neglected spot.

BALINESE CEREMONIES.—The Balinese not only burn their dead, but also allow the widows and female slaves of the deceased to give themselves as victims and perish on the funeral pile. The rite of suttee is too well known to need description here. It is practised only in this diminutive island, upon which the small remnant of the worshippers of Buddha and Vishnu perform the ceremonies of their faith. The countless temples of Java attest that Hinduism was not always confined to Bali. Other religions, however, have taken its place, and it will soon, probably, cease to rank among the various and multiplied creeds of the Indian islanders. It is common among the poorer classes of these people to cast their dead into the sea.

BORNEAN FUNERALS.—OFFERINGS AT THE TOMB.—The respect paid to the aged and infirm among the native races of Borneo does not cease with death. On the dissolution of a warrior, the Dyaks dress him out in his war habiliments and keep him in his house for ten days. They then convey the body, wrapped in white cloth and placed upon a large litter, to the burial ground, and deposit it, together with a profusion of arms, implements, and provisions, in the grave, over which a large mound is raised and encircled with strong stakes. No warrior can bring an offering more acceptable, as it is supposed, to the spirit of the departed, or more complimentary to the feelings of his friends, than a fresh bleeding head to fix upon one of the stakes. No one ever ventures to pay a visit of condolence to the relatives of the dead unless he has made this grateful offering at the grave. It may readily be imagined, therefore, how the death of one chief or fighting man brings others in its train.

THE ROAD TO PARADISE.—Among many of the tribes the corpse is not permitted to be buried until a fresh head is ready to decorate the tomb. One principal reason assigned by the natives for this practice is, that the way to Paradise lies over a mighty gulf, across which is placed, as a bridge, the trunk of a single tree, and to accomplish this passage it is necessary that the noble spirit should have the assistance of one or more slaves. Of their souls no account is made.

STRANGE BURIAL PLACE.—Some of the Bornean race burn their dead and bury their ashes in an earthen jar, on a spot set apart for the purpose, and strewn with pottery, pikes, implements, provisions, and human bones. It must be a curious sight for the traveller who, emerging on an open glade in the jungle, should find it thus devoted to the rest of the dead, whose presence below is indicated by these strange decorations. A ghastly head is seldom wanted to complete the grimness of the scene. A burial ground among the Dyaks of Sarawak is situated near a river, upon slightly elevated ground: each grave is entirely covered with a huge bundle of wood, piled to the height of a foot and a half or two feet, and kept together by means of a transverse cross. On the graves of the men are placed numerous ornaments, with sword-scabbards and armlets; while the waist-rings they wore in life decorate the resting places of the women. A jar of water and a vessel of food are placed at the head of each, that the spirit may not want; though whether the spirit ever partakes of this provision appears a problem even to the Dyak races.

Affection for Tombs.—The Javan venerates the tomb of his forefathers, and if seized with a mortal illness at a distance

* From the peculiar growth of this tree, it has always the appearance of being aged.

from his native place, his last request generally is, that his ashes may lie near those of his ancestors. It sometimes occurs that the humble peasant is forced to leave the lands he has been accustomed to cultivate, to till a distant farm, and his chief regret always is that he shall be away from his father's tomb. An annual festival takes place in honour of the dead; men, women, and children, attired in decent though sober apparel, repair to the burial grounds, and there pass the day in devotion, strewing over the graves abundant showers of the delicate white blossoms of the *salasia*, a plant cultivated for no other purpose.†

(To be continued.)

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, AUGUST 25, 1849.

The proposed plan, unofficially announced in a brief editorial of this Paper, in reference to the temporary residence and support of the Bishop elect of Indiana, has been generally discussed in the Church Papers. The prevailing judgment seems to be against any such arrangement. Three standing committees have expressed their opposition by withholding their official signatures on this account. We suppose that now this obstacle has been removed, they will at once sign the Testimonials of the Rev. Dr. Upfold. Upon the question of the propriety of any such arrangement, there is no need of entering. We are quite sure, from evidence in our possession, that such a plan cannot secure the necessary official approval. We are not among its advocates.

At the same time, as the announcement was made in our columns, which has brought this matter before the public, we feel bound to say a few words in defence of the parties concerned. We do not think full justice has been done to their motives, and words have been used which do not rightly belong to this case.

The term "non-resident Bishop," has been a favourite title of articles on this subject. Now this phrase carries with it a very offensive significance in general, but it has not the same force in this particular case. The Rev. Dr. Upfold expected to perform all the duties appertaining to his Episcopal office, in his own person, and, therefore, as *Bishop*, he would be *resident*.

The idea which has excited so much feeling on this subject, is the opinion that it bore some resemblance to the *pluralities* which have become such an evil in the Church of England. God forbid that we should make any approach to such an evil system. We rejoice to think that there is no danger of its being tolerated in our Church. But those pluralities involve only an increase of income, without any additional work. Here, the only increase was to be an addition of double work. A Bishop living for a time on the income of a Parish Rector, while he performed the work of both.

Even supposing the plan had its origin in a mistake of judgment, the *motive* which suggested it, was honorable to the Bishop elect, and his Parish. It declared that he did not shrink from labor, and it also proved that his Parish had such attachment to him, and zeal for the Church, that they were willing to take a portion of his services, and allow the rest to Indiana. Much has been said about the supposed ambition of Parishes, to have Bishops for their Rectors. A reproach is here implied, which Trinity Church, Pittsburg, surely does not deserve. And we are sorry to say that "the ambition" of Parishes, is too seldom exhibited in magnifying the Episcopal office.

As to the Diocese of Indiana, the letter appended to this article, from one of its clergy, copied from the Protestant Churchman, must speak in her behalf.

But we had no idea that there was so much connected with this movement, until it was *seen through* by two of our cotemporaries. It is darkly hinted, that there is in this plan, some mysterious connection with "Romanizing."

Those who made this discovery must be particularly good at seeing through millstones! The following are the remarks of a cotemporary upon the announcement in the Banner of August 11th.

"It gives us pleasure to insert the above from our cotemporary, and we are not sorry that the principle involved in the arrangement, as set forth in the Banner of the 21st ult., has been subjected to a practical ecclesiastical test. Had the question at issue been in the hands of Pío Nono, it could have been settled without difficulty, but it has to go before the three hundred members who constitute the Standing Committees of the Dioceses, as well as before all the Bishops.

It will be seen by the following extract from a foreign journal, that the Pope permits absence from a Diocese on a ground which might be easily occupied by every Bishop in Christendom.

† "There is also another flower, the *Salasi* (*Ocimum*), with a strong aromatic odour, which is gathered in large quantities to strew over the graves of great and famous men."—*Horticultural Magazine*, June 1848.

"The Bishop of Langres having again been elected a member of the National Assembly of France, has consulted the Pope on the propriety of absenting himself for so long a time from his Diocese. Pius IX. has given him a full absolution for his continued absence, under a full conviction that, though absent in body, he will be present in spirit with his flock. This brief of the Pope, the Bishop has circulated in a pastoral address by him to the clergy and laity of his Diocese."

A correspondent in another paper has the following:

4thly. This proposition for Indiana, reminds us of the long discussion which took place at the Council of Trent, between the Bishops of Spain—then the best in Christendom—and the Pope's legates, on the very subject of the residence of Bishops in their dioceses. The Bishops of Spain advocated it as a *divine right*—that is, according to God's will. The legates, instructed by their master, opposed it with all their might, and successfully. There were various reasons why the Pope wished to have many of the Bishops, his creatures, near at hand, in Rome or Italy, instead of in their dioceses, though some of the dioceses were in distant provinces of the east or west, which could only be visited at very long intervals, perhaps never; for some of them knew their Bishops only as our forefathers knew the Bishop of London as Bishop of the colonies. Amongst the arguments used against the residence of Bishops in their dioceses, was the following: "Namely, that it was not well for the Bishops to be too much with their people, as experience proved; that the See of Rome had its Bishop, as well as others, always there; and it was a well-known fact that Rome was the corruptest place in Christendom." It is hoped that no such reason will ever again be urged in favor of Episcopal non-residence. On the contrary, we are persuaded that if the practice should be introduced, the most mischievous consequences would ensue."

The following letter will show that Indiana has not only long had a non-resident Bishop, but one to whom the Church has committed a plurality of Dioceses.

For the Protestant Churchman.

MADISON, IND., August 4th, 1849.

MR. EDITOR.—News is apt to travel slowly towards the west, so that it was only last evening that I received your paper of the 28th ult.; and permit me to say, I was *sorry* to see the article headed "A Non-Resident Bishop." Allow me a few words in explanation, rather than in reply to that article.

The arrangement proposed by the vestry of Trinity Church, Pittsburg, was thought of only as a temporary measure, and adopted, in view of what was attainable, rather than what was desirable.

The Church, in Indiana, has been organized in a diocese, now, for eleven years. During that time, it has been under the care of the Missionary Bishop of the Northwest, and he has done for it all that could be expected of one whose diocesan charge has been large enough and difficult enough to give full employment to *three Bishops*, instead of one. During all that time, it has therefore been under a *non-resident Bishop*. *Five times* has it endeavored, in vain, to obtain a Bishop of its own. Its growth has, through many hindrances, been very slow. *Five years ago*, it had about five hundred communicants. Now, it has about six hundred and fifty. It has not a single parish able to give a full support to its own minister. It has but two that are attempting to do so without aid from the General Missionary Society.

In such circumstances, how can our apostolic system be carried out? How can the diocese obtain Episcopal services? Will our Board of Missions supply us with a Bishop, and support him for us! Must our choice be limited to those presbyters who are rich and able to support themselves? Or must our Bishop-elect choose any parish that may happen to be vacant, and whatever his family relations, or the claims which, in his present position, he can meet with comfort, must he apply to the Domestic Committee for a stipend of \$100 a year, to eke out the scanty allowance his parish can furnish him?

It was a *generous* provision, Mr. Editor—honorable alike to themselves, and to him for whom it was proposed—that the vestry of Trinity Church, Pittsburg, consented to make. My own belief is, that if no hindrance be interposed to the consecration of the presbyter in whom the choice of the diocese has fallen, and who has accepted the election at much sacrifice, the Church in Indiana will soon, by God's blessing, be relieved from her present humiliating position.

It is not of choice, but of necessity, that we acquiesce in an arrangement which is to continue to us for two or three years longer, what the diocese has had to content itself with for *eleven years*, "a non-resident Bishop." If the Church in New York will guarantee a reasonable support, to enable our Bishop to resign his pastoral charge in Pennsylvania and to give *all* his time to Indiana, I doubt not that both the diocese and its diocesan will acquiesce. But if no better way can be pointed out, I do trust that those who know *little* of the wants of Indiana at this juncture, will not now put any obstacle in the way of the consummation of the wishes of the diocese. R. B. C.

NEW YORK.

We copy with pleasure, the following from the New York Churchman. We rejoice to find that the awful disease, with which our sister city has been desolated, is now abating.

HEALTH OF THE CITY.—The returns for the week ending the 4th inst., shew a gratifying diminution of mortality. The whole number of deaths was 1011, and by Cholera 423, being less in the sum total, 262; and in the deaths by Cholera, 255. Whatever the unbeliever and the profane may say, the Christian will rejoice in the persuasion that the Lord hath heard the prayers of His people, and is turning away from them the destroying pestilence.

NEW BISHOPRICS IN INDIA.—It is intended, as soon as circumstances will admit, to subdivide the present enormous Diocese of Calcutta, and to erect a Bishopric of Agra, stretching over the conquered Punjab. A large number of additional Clergymen will be sent out, and will be maintained by the Society for the Propagation of the Gospel in Foreign Parts. It is stated that the first Bishop of the new Diocese will be the Venerable Thomas Dealtry, B. C. L., the officiating minister of St. John's Chapel, Bedford-row. Mr. Dealtry held for many years the Episcopal Archdeaconry of Calcutta. A second new Bishopric will be erected in Tinnivelly, which is at present under the episcopal jurisdiction of the Bishop of Madras. Within the last three years there have been built in one single district of the Tinnivelly mission (Edeyenkoody), four large and seven small Churches with accommodation for 2,940 worshippers, four central and ten village schools, calculated to hold 680 boys and girls. There are about 14,000 native converts under instruction in the Propagation Society's missions in the province of Tinnivelly, and nearly 12,000 in the new missions in the Diocese of Madras. The Church Missionary has also a large clerical and lay staff in those districts of Southern India. It is expected that the Bishopric of Tinnivelly will be conferred on the Venerable Archdeacon Shortland, B. D., who, in addition to his episcopal duties, will have the supervision of the collegiate grammar-schools at VEDIARPOORAM and SAWYERPOORAM, with a view to train up a body of native Clergy and catechists. To these institutions several foundation scholarships are attached. At VEDIARPOORAM there are at present upwards of 50 native students, SAWYERPOORAM 140 boys and young men.

CHARITY CONQUERING EVIL.

Our readers have been informed of the violent opposition and hostile feeling manifested against Miss Sellon and the Sisters of Mercy in Devonport. A correspondent, tells us in a private letter, that a friend, who has lately made this place his residence and not at all predisposed to be favorable, writing to his family says:—

"Since the cholera broke out there, the Sisters of Mercy have been so unwearied in their efforts, sparing neither themselves nor their money in charitable acts, that their bitterest enemies have changed their opinions of them, and all are praising and admiring them. They have erected a tent at their own expense, and one of them attends constantly, (the Sisters taking it in turns,) to see the sick properly cared for, and they go to the very worst cases of cholera." Calumny can never withstand the arguments of love, expressed by deeds of mercy, as long as those words are on record—"by their fruits shall ye know them."

Having copied the original statement from the New York Herald, we feel bound to give the following correction for which we are indebted to the Calendar.

THE LATE MR. POLK'S BAPTISM.—There having been some errors in the account of Mr. Polk's last hours, which originally appeared in the New York Herald, the Rev. J. B. McFerran, from whom Mr. Polk received the rite of Baptism, has published certain corrections, the most material of which are, that the ex-President did not express any wish that the Rev. Dr. Edgar should baptise him, or make any suggestion of the kind to him; that he had years since determined from solemn conviction, to unite with the Methodist Church; that no such promise as alleged ever was made to Mr. McFerran, and that no conversation on the subject ever took place between him and Mr. Polk. Mr. McFerran baptised Mr. Polk in the presence of the Rev. Dr. Edgar, and the Rev. Mr. Mack, another Presbyterian clergyman, who were both present at the request of Mr. Polk and the family, and administered to him the Lord's Supper, Dr. E. and Mr. Mack both partaking of the emblems, with several other pious friends. Mr. McFerran says that Mrs. Polk, Sen., knowing her son's preference for the Methodists gave her hearty approval to the step which he took.

AN EXAMPLE.

We think the following is an example worthy of imitation. AMERICAN BOARD.—The receipts of this Board of Missions for the fiscal year ending with August 1st, amount to about \$290,000. The current expenses for the same time have been about \$260,000, thus leaving something like \$30,000 towards the liquidation of the debt of about \$60,000, which stood against the Board at their meeting in September last.

FOLLY OF ROBBING A CLERGYMAN.—A clergyman of New England, while intently observing Father Mathew administering the pledge to some hundreds, in Fanueil Hall, Boston, had his pocketbook abstracted. The thief decamped with his prize, and no doubt felt *queer* when examining its contents, to find nothing but some *skeletons of sermons*, literally "of no use to any one but the owner."—*Calendar*.

We should rather say that this exhibited the folly of a clergyman being in such a crowd, especially if he had nothing better to put in his pocket than the fleshless bones of dry sermons.

PRAYERS ANSWERED.

Speaking of the late fast-day and its observance the Watchman and Observer says:—In relation to the special object for which this day was set apart—so far as this city and Petersburg are concerned, such is the abatement of the scourge, if we cannot positively say it is entirely removed, the promise in Isaiah, 65; 24, seems almost literally fulfilled, "That before they call, I will answer, and while they are yet speaking, I will hear;" and we hope that it may be also true of every other place, where the pestilence has raged.

We copy the above from "the Southern Presbyterian," and we think no true Christian can refuse to connect the happy effect with the Great First Cause, to Whom a nation's prayers have been addressed. We are told, in the Gospel history, of "a certain nobleman" of Capernaum who approached the Saviour of the world in behalf of his son lying at the point of death. Returning with hope at the Saviour's promise he heard of his son's marvellous recovery. But his faith was not complete until he had enquired the hour when he began to amend. And when this was found to agree with the time of the Saviour's promise, the record is, "and himself believed and all his house." Is it too much to ask now of christian faith to connect the rapid decrease of the Pestilence with the agency of Him who has promised to hear and answer all the prayers of His faithful people? Perhaps it may be said that this can be accounted for on natural causes. But what are so called *natural causes*? Are they not the *effects* wrought by the great FIRST CAUSE of all?

From the same paper we copy the following. Over such a subject we are unwilling to enter into any dispute. But we think our Presbyterian brother, if he will look among the occasional Prayers in our Prayer Book for one headed "in time of great sickness and mortality," will find that there would be no want of an appropriate prayer on the part of those satisfied with that ancient form. We certainly must admit that "the unity" spoken of would be more consistently observed by the whole Church uniting in one Prayer. As to the vagueness of the Prayers set forth by our Bishops, we think the charge cannot be sustained. As to their brevity, we would remind our friend of the saying on record—"we are not heard for our much speaking."

NEW PRAYERS.—The Episcopal newspapers, from all parts of the country, bring us the prayers which were prepared by the different bishops to be used in their respective dioceses at the national fast. Some of these are appropriate to the occasion; others are quite too vague and brief. Viewed as a whole, in fitness of expression, comprehensiveness and fervor, they do not compare favorably with such prayers as may be heard at an ordinary conference meeting in an intelligent New Church. But if each bishop may put forth a prayer for a special occasion, why not each clergyman? why not each Christian? Where was the unity of "the Church" on the fast day, if each diocese had a separate form of prayer? If so much diversity can be tolerated, why not more? In fact, in this diocese, there was no bishop to make the prayer, and either the composition of some other bishop must have been selected, or a prayer must have been prepared and sanctioned by a "standing committee" of clergymen and laymen. For once we should like to have had the experiment tried, of leaving each clergyman to pray in public on that occasion, in his own language. Some might have been embarrassed by the novelty of the attempt, but prayers could have been offered in all the churches, which as a means of edification would need no bishop's endorsement. We have never joined in prayers more fervent, spiritual, appropriate, and edifying, than those which have come fresh from the lips and the heart of one of our esteemed brethren of the *Episcopal Recorder*, or have been offered without book or wrote by the brethren of his Church in the Saturday evening prayer-meetings.—*Independent*.

ST. MARK'S CHURCH.

Washington County, Md.

On the Festival of St. James' (July 25th, 1849,) St. Mark's Church, Washington County, Md., was consecrated by Bishop Whittingham to the service of the Most High. The building is a neat stone edifice, in the painted style, and cost about fourteen hundred dollars. It is in the midst of a populous neighborhood, two miles from the College of St. James. The first effort to collect a congregation was made by the Rev. R. N. Clarkson, now of Chicago; who was succeeded, in May, by the Rev. J. C. Passmore, the present Rector. The Corner Stone was laid on Easter Monday; and it speaks well for the zeal of the builders, that, in a little more than three months from that time, a durable edifice was completed and paid for.

The Bishop preached an excellent sermon on the occasion, and also administered Baptism and the Holy Communion.—Besides the Bishop, seven Presbyters of one Diocese were present, and assisted in the services.

Foreign Intelligence.

BY THE LAST STEAMER.

We learn, from a Postscript in the English Churchman, that the vexed question between the Bishop of Exeter and Mr. Gorham has been decided by the Court. This question involves a point of general interest, as will be seen from the following. To us it may seem strange to refer such questions to Lay Judges, but with many minds the decision of a lawyer in such a case would carry with it more weight than that of a Theologian. We have now, therefore, a learned judge giving a legal opinion on the Baptismal service in direct opposition to the charge of the Archbishop of York.

ARCHES COURT.

GORHAM *versus* THE BISHOP OF EXETER.

SIR HERBERT JENNER FUST this morning gave judgment in this case. This week we have room for little more than the result of the judgment. Next week we shall give a full and carefully-revised report.

The learned Judge gave the usual formal details of the case and repeated his former opinion, that the mode of proceeding should have been, not by petition, but by plea and proof, so as to have allowed of more precise definition of the Church's doctrine, and of Mr. Gorham's alleged errors, and of the examination of witnesses.

After remarking that a good deal of extraneous matter had been introduced, he said that the real question was the unconditional efficacy of the Sacrament of Baptism in the case of Infants. The cases of Adult and Infant Baptism had been so mixed up in the examination before the Bishop that it was difficult to separate the argument. Mr. Gorham says that the two cannot be separated.

The Court, at the outset, would distinctly disclaim any intention of examining as to whether the Doctrine of the Church was Scriptural or not. The Doctrine of the Church is the law of this Court. In order to ascertain this Doctrine, we must go first to the Articles of the Church. Where they are silent, or fall short, we must refer to the Services of the Church. The Judge read the extract from Bishop Burnet's Pastoral care (cited by Dr. Addams) setting forth that the Doctrines of the Church were most plainly laid down in her Public Offices.

The Court then proceeded to examine, in detail, the Baptismal and Confirmation Offices, and the Church Catechism. There was a material difference between the Offices for Adult and Infant Baptism: they are substantially distinct. The Spiritual Regeneration of Infants, in and through the means of Baptism, was distinctly declared by the Church in these Formularies. There was no charitable hope, hypothetical sense, nor "preventive act of grace," as Mr. Gorham alleged, in the Formularies of the Church.

Where Formularies were plain and unambiguous, there was no occasion to inquire into the private opinions of those who framed or sanctioned them. Whatever Calvinistic opinions the Reformers might have held, it was evident that they had not introduced them into the Offices or Articles of the Church. Predestination strikes at the very root of all the Services of the Church: if it were her doctrine, of what use would Prayers be?

The questions were—1. Was the Spiritual Regeneration of Infants the Doctrine of the Church?—The Court had no doubt whatever that it was. 2. Does Mr. Gorham hold this doctrine?—It was quite evident that he did not; consequently the Court must decide that the Bishop had shown sufficient cause why he had not instituted Mr. Gorham to the Living of Bramford Speke, and therefore his Lordship must be dismissed with his costs.

In the Archbishop of York's recent charge he referred in a note to "the learned and masterly work of the Rev. William Goode," *i. e.*, his recent work on Baptism. From his Grace of Canterbury, Mr. Goode has just received the still more emphatic token of approval, of preferment to the Rectory of Allhallows the Great, London, vacated a few days since by the death of the late incumbent.—*Record*.

The English Churchman has the following remarks on the Queen's speech.

"Few persons will read this speech without regret at the entire omission of any reference to the prevailing and fatal sickness which has afflicted so many families among all, but especially the poorer classes. Surely Her Majesty's Ministers must feel that this subject is as important as Irish distress, and that in this matter we stand equally in need of the mercy of 'the Almighty Disposer of Events.'"

To-morrow our brethren of the United States will, as a nation, and as individuals, publicly humble themselves under the mighty hand of God, with Prayer and Fasting, beseeching Him to stay

the plague of sickness wherewith He has afflicted them. And although our rulers in Church and State have not publicly called upon us to join our American brethren on this occasion, yet our necessities as well as theirs render it most seemly that we should do so, and thus both may give a practical illustration of our belief in "the Communion of Saints," as well as "the Forgiveness of sins"—national and individual.

ROME.

JULY 21.—(From the *Times* Correspondent.)—I am compelled by the inconvenient postal communications to send you a very short letter to-day, but I cannot allow the courier to start without informing you that I have received authentic intelligence from Gaeta of an unfavourable nature to the true interest of the Pope, and the future repose of his dominions. Pio Nono, *in words*, is all that can be desired, but he is surrounded by persons who do not comprehend the true difficulties of the case, and who have no other remedy to offer than the old ones—the dungeon and banishment. It will be necessary for France and Austria, if they are sincere in restoring a good government in the Papal States, to speak in a decided manner to the Supreme Pontiff, for otherwise I see clearly that there is no hope for Rome. I know that the diplomatic and military representatives of France are doing all in their power to place the true situation of the country before the eyes of the sovereign, and that in this respect they are acting in a manner worthy of the high mission with which they are charged; but I know, at the same time, that no attention is paid to what they say, and, though fair words are always given, the promise is never fairly or fully realized. I believe that the French agents have pressed the Pope in the most earnest manner to issue a manifesto, firm and temperate, calculated at the same time to assure the friends of public order, and to convince the people that no re-action is intended; but, instead of giving a proclamation of the nature required, the Pope to-day has sent the following piece of vapid declaration. I assure you I look upon the matter as most serious, and unless good government, on apparently liberal principles, be established in the centre of Italy, the Socialist faction will again raise its head, and France be exposed to another revolution. The proclamation I speak of is as follows:—

"PIUS P. P. IX. TO HIS BELOVED SUBJECTS.

"The Almighty has raised his hand and commanded the tempestuous waters of anarchy and impiety to stop. He has guided Catholic armies in sustaining the rights—unanimously agreed on—of the common faith, of the Holy See, and of our sovereignty. Eternal praises be given to Him who, in the midst of His ire, has not forgotten clemency.

"Beloved subjects, in the whirlwind of such disastrous vicissitudes, our heart has deplored the evils which have fallen on the Church, on religion, and on you; but it has never forgotten the love which it has borne to you, and which it will ever bear. We hail with satisfaction the day when we are to return amongst you. We will return with the most lively desire to bear to you comfort and consolation, and with the intention of occupying ourselves, with all our strength, for your good—applying serious remedies to grave evils, consoling our good subjects, who, whilst they expect from us such institutions as will satisfy their wants, desire, as we desire, sufficient guarantees to be established for the independence of the High Pontificate, so necessary for the repose of the Catholic world.

"Without delay, for the re-organization of public affairs we are about to name a commission, which, furnished with full powers, and aided by a Ministry, will regulate the Government of the State.

"May the blessing of God, which we have ever implored, even when distant from you, and which to-day with greater fervour we implore, light upon you; and for the greater comfort of our soul, we hope that all those who at present are unable to enjoy the fruits of their treason may be convinced of their errors, and be also entitled to consideration and mercy, by a speedy and sincere repentance.

"PIUS P. P. IX."

Gaeta, July 17, 1849.

GENERAL STATE OF EUROPE.

From the English Churchman.

In France, the bill for proroguing the Legislative Assembly, from August 13th to September 30th was adopted on Saturday last by a majority of 294 to 247. On Sunday, the President departed from Paris on a provincial tour. At starting, the axle-tree of his carriage broke, and shortly afterwards the horse of one of the cuirassiers fell down, which are considered ominous events by the multitude. The Emperor of Russia has written a very friendly letter to Louis Napoleon, and consequently two hundred Polish refugees have been ordered to quit Paris. This, coupled with the evident understanding between France and Austria in Italy, is not likely to add to the President's popularity.

The French army is still at Rome, but, in spite of all that is said to the contrary, the Romans evidently do not like the presence of their Gallic friends. The Pope is still at Gaeta, and

shows no desire to return to Rome. It is said that he means to pay the French a return visit; most likely for the purpose of crowning Louis Napoleon. At the request of General Oudinot, the Austrians have sent some troops in pursuit of Garibaldi, who is said to be at Surrito on the way to Arezzo.

The German troops are leaving Jutland and Schleswig, except the Prussians, who are to occupy the south of that Duchy. Two thousand Swedes are to occupy the northern part. The blockade is expected to be raised on the 4th or 5th of August. The Danish flag is flying at Aarhus.

The Grand Duchy of Baden is to be occupied for five years by a body of 30,000 Prussians, and the Baden troops are to be transferred to two of the Prussian provinces. Radstadt surrendered on the 23d inst.

The Swiss Confederation have ordered a levy of 28,000 men to be placed under the command of General Dufour in consequence of some Hessian troops having crossed the Swiss frontier, and a considerable body of Prussian troops having approached very near to it.

The cholera is raging in Bohemia and Moravia. The Emperor of Russia has arrived at Warsaw.

The mist has at length cleared away from the affairs of Hungary. On the 14th inst. Jellachich was completely defeated at St. Thomas' by General Guyon, and Peterwardein relieved. Bem is between Bistritz and Klausenberg. The Hungarians have taken Arad, and the Debritzen Junta, with Kossuth at its head, have repaired thither. The Russians have occupied Hermannstadt, but have been compelled to evacuate Debritzen. The Hungarian General Aulich has taken the offensive against General Nugent, who is occupied in covering the Austrian frontier behind the Lake Balaton. On the 16th inst. the Russians were defeated at Waitzen, and obliged to retreat to Duna Kees. They were only saved from total destruction by the arrival of the Austrian General Ramberg to their assistance. The Hungarians were commanded by Dembinski, Georgey, and Nagy-Saudor; the Russians by Paskewitch. The Hungarians completely broke through the Russian lines, and have marched to the north of the Theiss.

GENEVA COLLEGE COMMENCEMENT.

The annual commencement of Geneva College was held in Trinity Church, Geneva, on the 14th inst. A large number of clergy and laity were present, some from distant parts of the Union. Notwithstanding the rain which made the walking quite uncomfortable, a goodly number of the citizens of Geneva assembled, and the church was well filled. The following was the order of exercises:—

Music.—Prayer.—Salutatory Oration, The Pride of Reason, Henry Adams Neely, Chicago, Ill.—Oration, Every-day Battles, George Nathan Cheney, Canandaigua.—Oration, Manifest Destiny, Jonathan Henry Child, Rochester.—Music.—Oration, Half Truths, David Lewis Clark, Gorham.—Oration, Plurality of Worlds, Albert Levant Cotes, Batavia.—Philosophic Oration, The Insanity of States, Samuel Wilder Salisbury, Phelps.—Music.—Oration, The Poetry of Religion, Charles Wells Hayes, Canandaigua.—Oration, God in History, John Wicks Heywood, Buffalo.—Oration, The Two Futures, Arthur Breeze Johnson, Utica.—Valedictory Oration, The Bequest of the Scholar, William Paret, New York.—Music.—Degrees conferred.—Master's Oration, Charles Stebbins, M. A., Cazenovia.—Gloria in Excelsis.—Prayer and Benediction.

It will be seen by the above order of exercises that the subjects were well selected. They were handled in a manner which showed a maturity of thought, a discipline of mind, together with a clearness and beauty of expression highly creditable to the young gentlemen and their instructors.

We have no desire to single out any particular portion of the exercises as a subject of comment. We can only say that we never attended a college commencement more highly gratifying. We have heard but one opinion upon the subject:—all seemed delighted. The young gentlemen have won laurels for themselves and for their Alma Mater.

The degree of B. A. was conferred in course, upon the members of the graduating class. The degree of M. A., in course, upon Charles Stebbins, Isaac Tripp, and Charles C. Clarke. The honorary degree of M. A. was conferred upon Alfred B. Street, Marvin M. Baldwin, Joseph V. H. Clark, Douglass Boardman, Isaac L. Cushman, Daniel McCarty, Rev. Samuel H. Norton, Rev. Charles Tomes, Rev. Caleb B. Ellsworth, and Rev. Malcolm Douglas.

The degree of LL.D. was conferred upon Henry R. Schoolcraft, and Hiram Denio.

The degree of D. D. was conferred upon the Rev. William D. Wilson, and Rev. John F. McLaren.

The Rev. Dr. Kip, who was to have delivered an address before the Hermean Society was prevented from attending.

The friends of Geneva College, and the Church at large, will be gratified to learn that the sum necessary to complete the endowment of the Hobart Professorship, (\$30,000,) was subscribed on Monday, the 13th inst.—*Gospel Mess.*

REV. RICHARD SALMON.

We copy, with regret, the following from the Gospel Messenger.

ANOTHER LABORER GONE.—We have received a letter informing us that the Rev. Richard Salmon died of cholera on a steamboat near Baton Rouge, in the latter part of July. Mr. S. had removed to Texas, where his family now are. He was formerly a missionary at Geneseo, at Geddes, and in some other portions of Western New York. He was canonically connected with the diocese of New York. Having suffered much from sickness he was at the time of his death extremely poor, and it is believed that his family are now entirely destitute. We shall endeavor to obtain more particulars than the letter before us contains, and hope to be able to give a more extended notice of the deceased.

DISCOURSE AT THE FUNERAL OF THE HON. GEORGE TIBBITS.—This sermon, preached by the Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy, we have read with great pleasure and profit. Its excellence is derived from the fact, that its author aims more to instruct the living than to eulogize the dead. Mr. Tibbits was the oldest member of the Vestry, a companion and kindred spirit of STEPHEN WARREN, one who had not only faithfully served the State and City in public offices, but who had well fulfilled all the duties of a private citizen. He had been highly prosperous in life, and nothing speaks more honorably for him than the following brief extract from his faithful Pastor's eloquent tribute. Such testimony is worth preserving.

"Our venerable friend has often told me that he knew not why nor how he had been so greatly prospered, and that there had been turning points in his life on which large results depended, when he knew not of himself what course to take. He has often said of late, he knew not why he had been so much blessed of God, except as a reward of the virtues of his mother. I never saw so high a veneration for a mother's memory, as he cherished, even to the end of life, speaking of her honored name, on the very morning when in pain and weakness, he was ready 'to give up the ghost.' A beautiful example of filial duty and devotion, cherished even to old age, and strong and vigorous in death. I know not how it may appear to others, but it seems to me, a striking instance of God's faithfulness to his first command, with promise, 'Honor thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.' LONG LIFE AND HAPPINESS were this old man's portion. Let all the young then who desire the promise, love too, and cherish the command."

DEATH OF THE REV. JOHN CROES.

We have just received the following from a New York Paper. We have only time, as our paper is going to press, to copy the brief record, and to express our sympathy with the bereaved.

DEATH OF A CLERGYMAN.—The Rev. John Croes, son of the late Bishop Croes, of New Jersey, expired yesterday in this city, aged sixty-two years. He was much beloved by all who had the pleasure of his acquaintance, and was truly a good man. He had no church or congregation at the time of his death. His remains were taken to Shrewsbury, N. J., for interment.

The attention of our readers is called to the commencement of the Fall session of the Young Ladies School, known as the Retreat, on Tuesday, the 4th of September. For particulars see advertisement.

Communications.

For the Banner of the Cross.

THE WITNESS WITHIN—ONCE MORE.

MR. EDITOR—

When I wrote my first article on this subject, in review of the article of your very able correspondent, "O." I had no intention, or expectation, of troubling you with another on the same topic. But, as I think that O.'s reply neither fairly meets, nor completely overturns my positions, while yet he leaves my argument in a disadvantageous light, I must beg your indulgence once more. I shall endeavor, however, to be more brief. My object, from the first, was not victory, but truth. If the former had been my aim, I should have chosen a different antagonist.

My first remark is, that O. doubtless, through inadvertency, assumes that "the Spirit itself" is a "witness within;" whereas this is the affirmation of his own *heeding*, not of Holy Scripture. The effect of this mistake, is to make it appear that my opinion that the testimony of the Holy Spirit is given through the medium of the written word, is untenable, that evidence existing *without*. It is not stated in Scripture, either that the witness himself is *within*, or that his testimony is delivered *from* within. The tribunal, which is our own mind, or judgment, is, of course, within; and the testimony of the Spirit, contained in Holy Scripture, is delivered *into* the mind, and there meets, and concurs with, the testimony of our own spirit, which comes through the medium of our own *consciousness* as to our own states, affections, sincerity, &c. When this consciousness of good things, the fruits of the Spirit, agrees with what the Spirit itself bears witness in the written word to be the state, affections, &c., of a child of God, then the proof is complete, and the conclusion warranted. O.'s remarks, therefore, founded upon this inadvertency, must go for nothing.

Again, the remarks founded upon the distinction which O. makes between "the Spirit," and "the Spirit *itself*," are based upon unstable ground. O. seems to regard the expression "the Spirit *itself*" as equivalent to the expression, "the Spirit *by* himself," or "with himself," or in *person*, as distinguished from *mediate*, or *indirect* testimony; and as conveying the idea of an *immediate*, *direct*, or *physical impression* of the Holy Ghost upon our spirit, as if the human and the Divine Spirit came into naked and physical contact. If this were the case, we could know it only by consciousness—the medium through which the witness of our own spirit is given; and, therefore, as I still insist, the two testimonies would not be distinguishable; unless, as O. seems to think, and as I deny, there be something so peculiar and convincing in the consciousness of this Divine "impression" as to make it distinguishable in itself. If this were so, it would supersede the necessity of any other testimony; while it could itself hardly be called testimony.

But in the designation "the Spirit *itself*," the word "itself,"

is intended merely to denote the *Holy Spirit* as contradistinguished from both "the Spirit of adoption," and "our spirit." Surely "the Spirit," wherever the article is used, and the Holy Ghost is intended, is the same as "the Spirit *itself*," on himself. The pronoun, then, is used, not to denote physical and direct contact, but to distinguish the Holy Spirit from all other Spirits. This being the case, the text may be "satisfied" with an interpretation different from that of O.—one equally *spiritual*, and incomparably more safe.

Further, all that is said in the paragraph next to the last, designed to prove that the word, "record," may mean several other things beside a *written* account, fails of overthrowing my interpretation of John v. 6—14; for the express words of St. John himself are, "These things have I *WRITTEN* unto you that believe in the name of the Son of God, *that ye may know that ye have eternal life.*" This knowledge will be admitted to be equivalent with the knowledge that we are sons of God, and this knowledge is derived from the *written* word; and the written word is the witness of the Spirit *itself*. Therefore, if this knowledge be attainable by means of the written word, recorded for this express purpose by an Apostle, moved by the Holy Ghost to do so for this purpose, it seems incredible that, after all, another Apostle should refer us to another, a different, and according to O. a more irresistible evidence—a kind of evidence, however, which I must persist in regarding as less tangible, or ascertainable; and for which enthusiasts, fanatics, and ignorant persons are very liable to mistake their own novel and peculiar feelings.

I am at a loss to see why the testimony of the Spirit *itself*, as given through the medium of Holy Scripture, should not be considered of equal value with his testimony given in any other way, provided it be equally clear, and as directly to the point. Nay, is it not necessary, in the end, to bring all other evidence to this infallible test? How am I to know so certainly as to be enabled safely to rely upon them, that my peculiar "impressions" are produced by the contact of the Holy Spirit, and not mere natural effects arising from novel circumstances and views, or produced by some deluding spirit seeking my destruction? How else than by bringing them to the test of the witness of the Spirit *itself* as recorded in the Bible? I do not deny the natural possibility of such "impressions" as O. contends for; I even admit that they may be experienced, and so become part of the testimony of "our spirit." But I affirm that they must themselves be authenticated by the concurrent testimony of the word of God. As for that inferior *inspiration* of which O. writes, and which has for its object to bear testimony with the spirit of each believer that he is a child of God, I respect the opinion of O.; but I regard the notion as untenable. It is the prolific source of much of the delusion in the world.

I am a little surprised that O. should think that the fact, that the Holy Spirit, through the medium of Scripture, "testifies to many other things *besides* the Divine sonship," is in conflict with my position. It is true that he does: but that does not make it less true that he thus bears witness with our spirit that we are sons of God. It is the *thing testified to*, and not the *manner of giving* the testimony, which is peculiar. The fact established is unspeakably important; the mode of testifying is of but little moment. The fact of this testimony is affirmed by the Apostle, but the manner, is altogether a different thing. Thus O.'s fifth paragraph is irrelevant; and the intended logical *reductio ad absurdum*, turns out to be a specimen of the *ignoratio*. Sonship is a peculiar fact. The Spirit testifies to other things beside sonship in Holy Scripture. *Therefore* it is not by Scripture that the Spirit testifies to sonship. Not very conclusive.

I do not know exactly what my venerable friend, O. means when he excuses himself from making any observations on my "unremarkable speculative argumentation." Walker, guided by Johnson, defines the word "unremarkable," "not capable of being observed; not worthy of notice." If the former be his meaning, I am sorry my reasoning was so obscure, impalpable, or transcendental; if the latter, I regret that it was so insignificant, or contemptible. Richardson, however, gives a somewhat different definition, he defines the word "unremarkable," "That may not be noted, heeded, or regarded." Now, I am disappointed that O. so viewed my "speculative argumentation;" for if I succeeded in clearly conveying my ideas, I flatter myself that if he had "heeded, noted or regarded" that portion of my article, he must have seen in it insuperable difficulties in the way of his theory of the witness of the spirit *itself*. Let me ask him to read the article once more, and imagine precisely by what marks, cogensible by the common mind, he would discriminate between the witness of the Spirit *itself*, and the witness of our own spirit. At what point, and with what simplicity, does the testimony of our spirit end; and at what "degree" and with what "variations," does the direct witness of the Spirit *itself* begin—both being given through the medium of our own *consciousness*? Further, as they are "akin," and "generically" the same, how are we to distinguish the different species? "Holy men of old" knew to a certainty when they were under the influence of the Divine *afflatus*. This was inspiration proper. Is the "inspiration" of which O. speaks equally ascertainable? If not, in what respect is it more valuable than the testimony of the Holy Ghost through the written word? If it be, is it *testimony* at all; and if so, does it admit of corroboration from the testimony of our spirit? It is a miracle; and miracles prove themselves by their nature.

It is not sufficient, in answer to these questions, to say that the whole is "above physics and above metaphysics;" for we are now in the region of "Divine Philosophy;" and whoever philosophises here, must be prepared to answer all reasonable questions. A position positively laid down ought to be sustained by more than either assertion, or a private interpretation of a passage of Scripture.

The inspired penmen wrote as they were "moved by the Holy Ghost." Whatever, consequently, they say respecting the evidences of sonship, is clearly the witness of the Holy Ghost on this point. Written testimony is as truly testimony, as that which is oral, or direct. When St. Paul says, "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me," he alludes to the warnings of certain prophets. See Acts 21: 4; 11: 21; 21: 10. Evidently the "witness"

which is spoken of in 1 John, v 6-9, is given otherwise than as O. contends. And when in v. 10 it is said, "He that believeth in the Son of God hath the witness in himself," this relates to the evidence as existing in the mind itself—the testimony of our own spirit, concurring with that of the written word. It is before the tribunal of the mind; part of it furnished by our own consciousness, and part of it in those things which are "written" that we may "know that we have eternal life." The "witness within" is not the Spirit, or the testifier, within, but the evidence within, from what source soever it comes. Part of it, in fact, comes from within, even from our own consciousness; and part of it from without, even from the written word, borne in and applied by the Spirit itself.

As regards the distinction between *conscience* and *consciousness*, it is very obvious, and very important. The words spring from the same root; but their significations are widely different. Conscience is generic, and relates to *all* the operations of the mind, and all the affections of the heart. By it alone we become sensible of the workings of conscience. Conscience, although a constitutional faculty, or sense, and a natural and essential endowment of a moral agent, is, so far, as we feel it, but a mode of consciousness. It is not, I beg leave to say, a "fundamental moral endowment of the Holy Ghost," any more than reason, or judgment, or consciousness. With a "good conscience," or an "evil conscience," we become acquainted only by consciousness. Yet the presence of a good conscience, is not, by any means, the *only* gracious affection to the existence of which our consciousness bears witness. It is, indeed, one item of the testimony of consciousness, but only one item. It testifies to much more than "goodness in the conscience." St. Paul, when a Jew, lived in "all good conscience before God,"* and at that time he lacked many things of which a good Christian is conscious, and which are essential items in the evidence of affiliation.

"Consciousness," says Locke, "is the perception of what passes in a man's own mind." According to Bishop Jeremy Taylor, God "hath given us conscience to be in God's stead to us, to give us laws, and to exact obedience of those laws, to punish them that prevaricate, and to reward the obedient." By the former alone, we become acquainted with the latter, as well as with our present state, and all that passes within us. Conscience is *quickened and sanctified*, but not *created*, by the Holy Spirit. This fully satisfies the XIII Article of Religion.

The way to avoid giving "a perpetual advantage to the mistaken persons," is not to adopt and defend their mistakes, but to give "the whole counsel of God" in the case. And to occupy tenable ground, is not to ascend to "the whole upper flight," when that upper flight transcends the clear intimations of Revelation, and has to be attained by imagination. "Altitudes" thus attained, are not necessarily warranted by sound exposition; and often times instead of affording exhortations, and expanded views, suggested by Holy Scripture, give occasion to wild reveries and fanatical delusions. The highest flights, and the loftiest altitudes, while they may "startle half-thinkers," and appear transcendently spiritual, and "truth so exalted" as to be above ordinary comprehension, are frequently not only unwarranted, but exceedingly dangerous when they relate to matters of personal experience.

I was fully aware, as I intimated, that the passage which I quoted from Hebrews x. 15, &c., did not relate directly to the witness of the Spirit as regards sonship; but it was sufficient to prove that the Spirit sometimes gives his testimony through the written word.

By reference to my first article, it will be seen that I do not limit the *operations* of the Holy Spirit to testimony with our spirit that we are sons of God. In regard to these Divine and internal operations, I laid down no limits. This is a theme full of mystery, and one which affords room not only for high flights, lofty altitudes, and expanded views, and ethereal cogitations, but also for the deepest researches and the widest ranges. What I contended against was the making the testimony of "the Spirit itself" a matter of *consciousness*, and thus undistinguishable from the testimony of our own spirit, which is given through our consciousness. My objection to this view is valid in itself, as any one who will take the pains to peruse my "unremarkable speculative argumentation," will see; and, if I am not mistaken, "well-informed minds, not pre-occupied, will largely sustain me." But my reason for endeavoring to point out the inaccuracy of O.'s views, is the danger attending a theory which calls upon enthusiasts, fanatics, and weak minded persons to decide a question of the utmost moment merely by *their own consciousness*—a test no where laid down in Holy Scripture—a test which must *itself* be tested by the written word and obedience.

The difficulty is not relieved by alleging that *part* of the consciousness gives the testimony of our own spirit, and another part of it, that of the Holy Ghost, the distinction being ascertained by the *degrees* and *kind* of consciousness; for nothing could be more difficult and uncertain than such discrimination, especially to the classes of persons most likely to be deceived.

The danger is increased by making this witness of the Spirit itself an inferior kind of *inspiration*, and sanctioning the prevailing notions about miraculous "impressions" of the Holy Ghost on the soul. This is one of the most prolific sources of delusion among fanatics and enthusiasts, and ought not to be encouraged, without Scriptural support stronger than, as I think, O. can find. I am far enough, however, from charging O. himself with fanaticism, enthusiasm, or weak-mindedness. My concern is not for him, but for others whom his opinions may influence.

I must here enter my protest against making extreme views in theology, in interpretation, or in relation to experience and spiritual operations, evidences of either superior knowledge, or superior piety. The Church and the world have had too many lessons on this subject already, to be any longer deluded in this way. They have led some into pantheism, others into Quakerism, others into Methodism, others into transcendentalism, and others into Swedenborgianism. The "Spirit" must go *with* the "wheels;" but the Spirit must not go *beyond* the wheels. I suppose that, if we can find the wheels at all in this discussion, we shall find them in the sacred scrolls of the written word,

which are instinct with the Spirit itself; and with those sacred, and living, and eye-bestudded wheels, our spirit must go. But I do not see what bearing this text has upon the subject. A doubtful interpretation of such a passage as that which O. quotes from Ezekiel, cannot be allowed to have the force of an argument.

But, Mr. Editor, I have written much more than I intended when I began. But I give you this consolation, that I do not think it probable that I shall again trouble you or your readers on this subject. If O. should think worth while once more to draw his sharp, glittering and trenchant "steel," I shall endeavor to dodge it as well as I can; but it would require a very unfair, or malicious stroke, or thrust, to tempt me to strike back; and this kind of stroke an opponent so magnanimous as O. will not be likely to give. Inasmuch, however, as I believe I have the right side of the question, if I thought I could slay Goliath, and wrest from him his sword, I should fight valiantly for the prize, for "there is none like that."

August 8, 1849.

J. W. M.

P. S. O. says that certain objections to his views "are naturally immortal." My opinion is that the fact of their natural immortality, is evidence of their natural indestructibility, and, therefore, of their truth.

O. in his note, is surprised at my objecting to identity of origin as proving generic sameness; while yet I insist that identity of the *channel* (consciousness) makes the witness of the Spirit (as he defines it) one and confounded with the witness of "our spirit." On the other hand, as if to balance this, O. himself makes the items of both testimonies, not merely *generically alike*, and "akin" to each other, but *identical*—"degrees and variations" of the very same things!—the breeze, become a strong wind; the tune, diversified by "variations." What I mean is that on O.'s own theory, consciousness being the common channel of testimony, the true testimonies, however related, or at variance, could not be distinguished. The more closely related they were, the more difficult would be the discrimination; and when they become *identical*—the diversity consisting only in "degrees and variations," and the lower degrees and simple forms gradually and insensibly rising to the higher degrees and more complete forms—the distinction becomes absolutely impossible.

That identity of origin does *not* prove generic sameness—as O. seems to contend, is very evident, for a thousand different genera of animals and vegetables were created by the same God. God, in some sense, creates both good and evil; yet they are not generically the same.

For the Banner of the Cross.

STAUNTON'S CHURCH CHANT BOOK.

MR. EDITOR:—The excellence of this collection of Chants recommends it to the attention of all those who have a solicitude for the proper performance of the choral service of the Church. Without designing disparagement to other publications of like character, I have no hesitancy in saying that it is one of the most superior works of its class. The style of the music is massive and ecclesiastical; the appearance of the pure Gregorian Tones—whose grandeur and simplicity have won the hearts of generations through ages past, is an excellent evidence of the taste and good sense of the author. Many of the Chants are from the Service of our Mother Church, whose music is the most ecclesiastical and imposing in Christendom. Some of the Editor's own compositions are every way worthy of rivalry with the very best in the Book, and bespeak a thorough knowledge of musical grammar. This work is free from the common fault of crowding too many words or syllables in the Cadence of a Chant. The manner in which the Gloria Patri's are to be accented when sung is admirable. They differ from those of most other music books, but in my opinion are decidedly superior as to their arrangements. This publication is an acquisition to the Church, and if it receives that support which it so eminently deserves, will improve the music of the Church wherever it is introduced.

ORGANIST.

Wheeling, Va., Aug. 13th.

Miscellaneous.

From the Churchman's Companion.

HAPPINESS IN LOVE OF GOD AND OUR NEIGHBOUR.

A very little compass of thought will suffice to convince any man of the difference between time and eternity; nor can any one so mistake in his judgment, as to think that this poor pitance of happiness to be found here can be anything comparable to the joys of heaven and eternal glories. The contrary is so plain, that even the dullest man alive can easily apprehend it; and many who have no extraordinary quickness, nor reach above other men, but are of much inferior understanding and abilities, readily receive it. Why is it, then, that men of parts and wit do not see what lies so open and visible to common understandings? The case is this: they are constantly taken up with other things, and so never attend to it. Their thoughts are employed another way; the world has taken early possession of them, and has laid such a train of pursuits in their way, that they are entangled with them ever after. This is really the case of all those who, mistaking the true happiness of man, pursue a shadow and a phantom to their own destruction. It is for want of thinking in a right way that men fall into this fatal misconduct; and nothing but serious and sober thought can bring them out of it. I shall suggest two or three useful considerations.

1. We should endeavour to fix in our minds this great and plain truth, that there can be no such thing as true happiness separate from the love of God, and the love of our neighbour. It is a firm and unalterable maxim, riveted in the very frame and constitution of things. To seek for happiness in any other way, is as absurd as to expect grapes from thorns, or figs from thistles. What happiness can any thinking man propose separate from God, the centre of all happiness? And if man be

made a sociable creature, it is as vain for him to propose any separate independent happiness from the rest of the kind. Men are designed to live in consort, and to be happy, if so at all, in the mutual friendship and enjoyment of each other. It is the law of their creation, the condition of their being. And therefore, any pretended happiness, separate from the common good of mankind, is a mere dream and delusion, a contradiction to the reason and nature of things.

A second consideration proper to be hinted at, is, that man is made for eternity, and not for this life only. No happiness can be true and solid, which is not lasting and durable as ourselves. And what if the self-lover could secure the greatest worldly felicity? still it is confined within the circle of a few years, may die before him, and must, however, with him, and leave him empty, and destitute to all eternity. Is this all that his extreme love and goodness for himself amounts to? Is it not like feasting for a day, to starve ever after? or rejoicing for an hour, only to mourn and lament for endless ages? Is this the kindness they pretend to have for their own selves? The bitterest enemies could not hurt them worse, or be really more severe and cruel than they are to themselves.

To conclude: the way to arrive at true happiness, is to take into consideration the whole extent and compass of our being; to enlarge our views beyond our little selves to the whole creation around us, whereof we are but a slender part; and to extend our prospect beyond this life to remote and distant glories. Make things future appear as if they were now present, and things distant as if they were near and sensible. This, with the help of God's grace, may cure us of our narrow thoughts, and show us the necessity of enlarging our hearts and affections. As to self-lovers, they are not advised to love themselves at all the less, but only to love themselves more judiciously, and to better purpose: not to lay aside their concern for happiness, for that is impossible, but to mix something more of discretion and judgment with it; that instead of pretending to be in any degree happy in opposition both to God and man (a thing utterly impossible,) they may study and endeavour constantly to love God, and to love their neighbours,—i. e., all mankind,—and then they will the most wisely and most effectually love their own selves.

JOHN ROGERS AND HIS CHILDREN.

A new question has come up,—or rather an old question newly propounded, is seeking solution. It is, how many children had John Rogers, the martyr, or rather, Mrs. Rogers, his wife? The question was once deemed settled, and the verdict had long since passed into a proverb. "Nine small children, and one at the breast," has always been regarded as entirely conclusive; but a worse than a Virginia abstraction has interposed to unsettle the matter, to the great discomfort and distraction of the rising generation, and particularly to the prejudice of "Fox's Book of Martyrs!" The Cincinnati Gazette, with malicious meddlesomeness, has thrown a doubt over the whole matter by remarking that it may be gravely questioned "whether the child 'at the breast' was one of the nine small ones, or a tenth child." So here we are "at sea" with a "glorious uncertainty." Authorities are consulted in vain, the more you search the more you get mixed up with the children, and there is no way of telling whether there were nine, ten or a dozen; for there is evidence going to show that the interesting off springs came nearer the latter than former number.

The old New England Primer, good authority and highly respected in its way, gave a circumstantial account of the tragic fate of that truly good and heroic man, John Rogers, accompanied with a wood cut. A reference to the picture involves the whole subject in still deeper mystery. The artist himself seems to have been in doubt, for he mixed the children of the martyr with the surrounding crowd in such a way that it was impossible to distinguish the one from the other.

A writer in the Cambridge (Mass.) Chronicle takes up the subject and throws a flood of light on it. Speaking of the authority mentioned above, he asserts that in a recent edition of this narrative, "with a historical introduction by H. Humphrey, D. D., President of Amherst College," of which, over 100,000 copies have been circulated by the Massachusetts Sabbath School Society, an attempt is made to settle the dispute by a new and more "distinct picture, in which the spectators are left out, and the wife and nine small children, besides the one at the breast, are plainly represented."

But this malicious Chronicle writer seems unwilling to allow the question to stay thus settled, and quotes the following authorities, as bearing upon it, that is to say:

Foxe's Acts and Movements of these bitter and perilous days, the earliest publication after the Martyrdom, published in London in 1562, only seven years after Rogers was burned at the stake at Smythfield, and whilst his numerous family were still living, states that "his wife and children, being XI in number, X able to go out, and one sucking on her breast, met him on the way as he went towards Smythfield."

In Middleton's Evangelical Biography, vol. 1, p. 302, it is written—"His wife and ten children by her side, with one at her breast, met him by the way."

In "The Annals of the English Bible, by Christopher Anderson, London, 1845, vol. 2, p. 286," the following passage may be found:

"The people were giving thanks for his constancy, but there among the crowd, there met him the wife, whom neither Gardiner nor Bonner would permit him to see. His wife, the foreigner, with all her children * * * the eldest now nearly seventeen years of age; the youngest, or the eleventh child, an unconscious babe, now hanging at the mother's breast."

This Chronicle writer is not content with this array of authorities, to upturn the long cherished opinion that the number of Mrs. Rogers' children did not, at most, exceed ten, as also the well authenticated picture in Dr. Humphrey's tract, but he insists upon it, that it has thus "been shown from the highest English authority—the earliest and the latest—that the number of Mrs. Rogers' children was neither nine, nor ten, but eleven. The error may at first have been mere typographical—arising from the transposition of the numerical letters XI, as originally printed in Foxe. Later historians, copying at second hand, have helped to perpetuate the error."

*See also, Acts 26 : 9; Phil. 3 : 2 Tim. 1 : 3.

Married,

At St. Luke's Church, on Thursday, August 16th, by the Rev. D. Washburne, A. M., Commodore E. W. Moore, of the late Texas Navy, to EMMA, daughter of the late Wm. F. Stockton, of Roxborough, Pa.

Died.

On the 9th inst., at the house of her husband, Williamston, N. C., in the 39th year of her age, FRANCES H., wife of Wm. J. Ellison, Esq., and daughter of Samuel and Ann G. Hyman,—"in the communion of the Catholic Church and in the comfort of a reasonable religious and holy hope."

Acknowledgments.

The undersigned gratefully acknowledges the following receipts:—From a "Clergyman's daughter," three dollars; from Prof. D. D. Owen, U. S. Geologist, a valuable assortment of the minerals of the North-west, together with a few other specimens from Europe, for the cabinet of "Nashotah House." Also, a complete set of Charts of the U. S. Coast Survey, through Prof. A. D. Bache, Superintendent of the Survey. JAMES LLOYD BRECK, For the Nashotah Mission. Nashotah Lakes, Wis., August 3, 1849.

Advertisements.

Two ladies, who can give satisfactory references, are desirous of obtaining charge of a primary school. They have no objection to go to a country place. One of them is qualified to give lessons in Drawing, Music, and Fancy Work. Address B., office of the Banner.

Episcopal Academy of Connecticut.

The next term of this Institution will commence on the second Thursday of September, and continue fourteen weeks. For further particulars, application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn., Aug. 1849.—18-3t*

To Let.

A Lady, or Lady and Gentleman, with one or two children, can hear of two rooms (with or without basement, pleasantly situated at north end) in Marshall street, three doors south of Coates, lower side. Aug. 25—3t

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal, Baltimore, Md. Aug. 25

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

Mrs. A. C. TILGHMAN, PRINCIPAL,
313 Walnut street, Philada.

The Fall Term of this School will commence on the 2d day of September. TERMS.—\$300 for the Session of ten months. Vacation, July and August. Further particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents a Class of *Day Scholars* is forming, the number being limited. Early application must be made; and as the different studies are promptly entered on, it is very desirable that all pupils should be in readiness. Terms for Day Scholars:—\$35 for the term of five months.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.
" " Whittingham, Wm. Rawle, Esq.
Rev. W. H. Odenheimer, Horace Binney, Esq.
Rev. Dr. Morton, H. J. Williams, Esq.
Rev. Dr. Hare, J. B. Ingersoll, Esq.
Rev. Dr. Wyatt, Md. J. M. Scott, Esq.
Rev. J. B. Kefoot, Md. Hon. E. F. Chambers, Md.

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

The Misses Carpentier's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpentier are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpentier have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Charles Picot, Esq.
Rev. H. W. Ducachet, D.D.
Hon. John Sergeant,
Hon. J. R. Ingersoll,
E. Clark, Jr., Esq.
John W. Field, Esq.
Charles Macalester, Esq.
Dr. Gardette,
Dr. N. Chapman,
Rev. Henry Morton, D.D.
Dr. J. K. Mitchell,
J. M. Chapron, Esq. Macon,
Alabama,
L. J. Polk, Esq., Ashwood,
Murray county, Tenn.

Dr. Wm. J. Polk, Columbia,
Murray county, Tenn.
Hon. George M. Dallas, Phila.
Wm. Rawle, Esq.
Hon. Horace Binney,
Dr. Isaac Hays,
Hon. Jas. Campbell,
Dr. Wm. Harris,
Caleb Cope, Esq.
W. J. Duane, Esq.
Edward Macalester, Esq. Lexington, Ky.
Geo. M. Stewart, Esq. Mobile, Ala.
Robert Buchanan, Esq., Cincinnati, Ohio.

aug18.3m*

EPISCOPAL FEMALE INSTITUTE,

WEST PENN SQUARE.

TRUSTEES.

Rt. Rev. ALONZO POTTER, D.D., Chairman.
Prof. JAMES C. BOOTH, CASPAR MORRIS, M. D.,
JOSEPH CABOT, WILLIAM WELSH,
SAMUEL V. MERRICK, THE RECTOR, (ex-officio.)
The next session will commence Sept. 1. As this school has been for some time full in its higher department, arrangements have been made for enlarging its numbers to a limited extent, and the adjoining house has been rented, giving ample room and a double yard for recreation.
TERMS, including French, Latin, Drawing, Stationery, &c., viz., For pupils from 9 to 13 years of age, \$25 per session of five months; over 13 years, \$40. Primary department \$12. Payment in advance.

Daniels & Smith—the Cheap Booksellers.

Standard Books at Greatly Reduced Prices.

D'Oyley & Mant's Commentary on the Bible, 3 vols.
Macknight on the Epistles, complete in one volume.
Bridges on the Christian Ministry.
Bishop Hall's Complete Works, 12 vols.
Stillington's Origine Sacre, 2 vols.
Chillingworth's Complete Works.
Lardner's Works, 10 vols. 8vo., best edition.
Hengstenberg on the Psalms, 3 vols. 8vo.
Kitto's Cyclopaedia of Biblical Literature, 2 vols.
Cave's Primitive Christianity.
Bishop Sanderson's Sermons, 2 vols., new edition.
Neander's Life of Chrysostom.
Jarvis' Church History.
Carey's Testimonies of the Fathers.
Hengstenberg's Christology of the Old Testament.
Murdock's Mosheim's Ecclesiastical History.
South's Sermons, 4 vols. 8vo.
Barrow's Works, 3 vols. 8vo., &c. &c.

Together with many other Works too numerous to mention in a single advertisement, but for sale at very low prices by

DANIELS & SMITH,
No. 36 N. Sixth street.

Books bought or exchanged. Aug. 25

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Pearce, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia. July 28.—2m.

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 28.—3mo.

ST. PAUL'S COLLEGE,

College Point, near Flushing, Long Island, New York.

The 22nd Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary classes at 10 years of age, and into the Collegiate classes, whenever they have attained sufficient scholarship.

There is but one Session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the Session in October. Pupils are received however after the Christmas and Easter recesses, and on the first Monday in March.

Applications to be made to the Rector at College Point.

REV. J. G. BARTON, Rector.

Aug. 11—3t.

Employment Wanted.

A Clergyman, disabled by weakness of the throat, from exercising his voice in the pulpit, is desirous to find some employment as Librarian, Secretary, Editor or Teacher. Reference to clergymen of the highest respectability in Philadelphia. Address "Clergyman," at the office of this paper. Aug. 4—5t.

Academy of the Protestant Epis. Church,

No. 341 Market Street.

The Autumnal Session will begin on Saturday, Sept. 1, when there will be vacancies in some of the classes.

Circulars may be had, and the Principal may be found at the Academy, at 11 A. M. on any day after Monday, Aug. 27th. Circulars may be had also at the bookstore of Messrs. E. C. & J. Biddle, south-west corner of 5th and Minor streets.

The heads of the several schools are Messrs. W. Arthur Jackson, Samuel Edwards, Louis Rees, Wm. J. McMullin, Wm. Stirling, and Francis Jackson; all of whom attend the Institution the whole of the daily school-time. Mr. F. A. Bregy is the Teacher of French.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of 1846.—"It gives me great pleasure

to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favour."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils."

To the Convention of 1849.—"The Episcopal Academy in this city has reached, under the wise and efficient administration of Dr. Hare, its maximum number of pupils, as situated at present; and its Trustees are about to erect a large edifice on Locust street near Broad, sufficient for the accommodation of from two to three hundred."

July 28.—1sep.

Brewer's Moving Panorama.

Open every evening at the Sansom Street Hall, between Sixth and Seventh Streets, in the rear of Jones' hotel, Brewer's Moving Panorama of Natural Curiosities of North America, comprising all the interesting views in the Mammoth Cave of Kentucky, the Niagara River, Falls, &c., Mount Vernon, the resting place of General Washington, the Natural Bridge of Virginia, and a day's journey through the Prairies. An Exhibition every Wednesday and Saturday afternoons, commencing at half past 3 o'clock, P. M.

Admission 25 cents. Children under ten years half price. Doors open at 7, commence at 8 o'clock, P. M. e 23—1t.

A TEACHER WANTED

For a Parochial Classical School in connection with St. James' Church, Chicago, Illinois. He must be a communicant of the Church, and well recommended for capability and aptness to teach. A candidate for Holy Orders would be preferred. Address, with references, R. H. Clarkson, Minister of the Parish. aug18-3t.

THE RETREAT,

A Boarding and Day School for Young Ladies,

Under the supervision of the Bishop of Pennsylvania, on School-house Lane, five miles from Philadelphia.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice Principal, M. FELIX DROUIN, late Professor University of France, Teacher of French and Latin, Mr. WM. H. FENNY, late of Worcester Cathedral, Professor of Music, with a number of Assistants.

Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent; the discipline is quiet, effective, and eminently domestic; the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

The year consists of two terms, of 144 and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Crosswell, New Haven, Conn.; Rev. W. E. Wyatt, D.D., Baltimore; and Rev. J. P. B. Wilmer, Goochland co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robt. Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn. a 25

REMOVAL.

The Rev. JAMES BONNAR, B. D., has removed his Classroom from St. James' Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.
The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Heman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Pennsylvania.

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D. Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D. Rector of Trinity, Phila.

The Rev. R. S. Trapier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chesnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further to,

The Rev. B. Dorr, D.D., Rector of Christ Church.

The Rev. H. W. Ducachet, D.D., Rector of St. Stephen's.

The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's.

Henry Reed, LL. D., Prof. of English Literature in the University of Penna.,

G. M. Wharton, Esq., Prune St.

Mr. Robt. Ralston, of Mount Peace.

Mr. Ellis Yarnall, Arch St.

Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.

Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.

Aug. 1st, 1849—1 y.

NOTICE.

The partnership heretofore existing between William Daniels, Samuel B. Smith and Robert E. Peterson, under the name and firm of Daniels & Smith, Booksellers, Philadelphia, is hereby dissolved by mutual consent. Robert E. Peterson having purchased the interest of the said William Daniels and Samuel B. Smith in the late firm, is hereby solely authorized and empowered to collect the debt of said firm.

WILLIAM DANIELS,

SAMUEL B. SMITH,

ROBERT E. PETERSON.

Philadelphia, July 31, 1849.

The Cheap Theological Bookstore,

Corner of Fifth and Arch streets.

Robert E. Peterson respectfully informs his friends and the public, that he has lately purchased the entire stock of Daniels & Smith at the N. W. corner of Arch and Fifth streets, Philadelphia, where will be found the most valuable assortment of rare and valuable Theological Books in the country, many of which were lately selected by himself in London. Among them will be found

Waterland's (Dr.) Works, with life, &c., by Bp. Van Mildert.

Bp. Reynolds's Works.

Bp. Hall's Works.

Augustini Opera Omnia, 18 vol. 4to.

Archbishop Tillotson's Works.

Poli (Matt.) Synopsis Criticorum, 5 vol. folio.

Spencer De Legibus Mores, 2 vol. folio.

Deni (P.) Theologia Moralis et Dogmatica, 2 vol. 12mo.

Wall's History of Infant Baptism, new edition, with

Gale's Reflections on Wall, and Wall's Defence; ed. by Cotton. 4 vol. 8vo.

Lampe on John, &c. &c.

All persons having business with the late firm of Daniels & Smith, will please address their letters to

ROBERT E. PETERSON,

aug18 N. W. corner of Arch and Fifth streets.

SHELBY COLLEGE.

The ensuing session of this Institution will be commenced on Wednesday, 5th of September next.

In order to admission into the Freshman Class, the applicant must exhibit satisfactory evidence of good moral character, and he must be well acquainted with the ordinary branches of English Education, and well versed in the grammar of the Greek and Latin languages, and be able to construe Jacob's Greek Reader or its equivalent, Caesar's Commentaries, Virgil, Cicero's Select Orationes, and to translate English into Greek and Latin correctly. He must be thoroughly acquainted with Ancient Geography, Plain Geometry, and Algebra (Davies, First Lessons) as far as the Square Root. The College course of studies is as extensive as any in the West, in the Classical and Mathematical departments, and the most extensive, in the branches of History and the Natural Sciences.

Extensive improvements are progressing rapidly to completion, which, when finished will make the College edifice one of the most commodious for literary instruction west of the mountains. Among these improvements, the Observatory is one of great importance to the future prosperity of the Institution. The principal instrument, which will be the fourth in magnitude and power in the United States, will be finished at Munich, Germany, during the ensuing autumn. This Telescope will cost at the manufactory, unpacked, \$3,200.00. The additional instruments necessary to complete the apparatus of the Observatory, are a Transit Telescope, Comet Finder, and Sidereal Clock, which, aggregated, will cost \$1200.00. These instruments are to be paid for by public liberality. The other improvements are provided for out of a fund which is appropriated for that purpose, which is amply sufficient for the demand upon it. My design for stating the above facts is, to engage the liberality of generous minds, to make specific donations for these objects, and also for the purchase of Chemical apparatus, of which we need in addition to our present collection, instruments which will cost \$500. A Sidereal Clock which cost \$300, was recently given to the Cincinnati Observatory by a liberal minded gentleman of that city. Will not some wealthy reader go and do likewise for Shelby College?

The sons of Episcopalians, and those of others, who are willing that their sons shall be trained as such, are received in the subscriber's family, and suitably cared for in all respects. He becomes responsible for the expenditures of all the young men, and boys who are members of his family, since none can retain that position longer than they deserve his confidence.

The expenses including, Board, Washing, Fuel, Lights, and Tuition, are for members of College \$165 for a session of ten months, and for those of the Preparatory Department \$155 payable half semi-annually, in advance. Accommodations, if desired, can be obtained elsewhere in the village adjoining the College.

Persons who may desire further information can obtain it promptly by addressing the Subscriber.

WM. J. WALLER, President.

Shelbyville, Ky., July 18th, 1849.

P. S. The elegant and useful art of Drawing, is taught in the Institution by an accomplished Master, for \$10, per session of ten months. Aug. 4—8t.

ST. MARK'S CLASSICAL SCHOOL,

ORMES B. KEITH, } Principals,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately west of St. Mark's Church.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

Circulars may be obtained at the bookstore of Mr. Hazard, No. 19 South Fifth st., above Chesnut.

July 21.—1t.

New Editions of the Book of Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE of this city, who have earned an enviable reputation in their art.
New York, March, 1849.

Octavo.	Twenty-four Mo.
Turkey, two clasps.... \$7 00	Velvet, with rich mountings and clasps..... 7 00
Do. do. do. 5 00	Turkey extra, flexible, bevelled, colored edges and tooled in gold, with clasps..... 4 00
Roan gilt..... 2 50	Do. do. without clasps 3 00
Do. 2 00	Turkey extra, flexible, bevelled, clasps..... 3 75
	Do. do. do. 3 00
	Do. do. do. 2 75
	Do. do. do. 2 00
	Do. do. do. 1 50
	Arabesque..... 1 50
	Imitation Turkey, gilt 1 75

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 1, 1849.

[Vol. XI.—No. 35.—WHOLE No. 557.]

Calendar.

SEPTEMBER.

2. 13th Sunday after Trinity.
9. 14th Sunday after Trinity.
16. 15th Sunday after Trinity.
19. Ember Day.—Vermont Convention.
21. St. Matthew.
22. 5 Ember Days.
23. 16th Sunday after Trinity.
26. New York Convention.
29. St. Michael and All Angels.
30. 17th Sunday after Trinity.

Church Intelligence.

PENNSYLVANIA.

During the last month the Bishop of the Diocese has visited and officiated in the following places, viz:—

Aug. 1st, A. M. Met the North Eastern Convocation in St. Stephens', Wilkesbarre, and administered the Communion.

P. M. Preached before the Convocation.

Evening. Preached in St. Stephens' Church, and confirmed three persons.

Aug. 2d, A. M. Addressed the congregation after a Sermon, by the Rev. Mr. Bean.

Aug. 3d. (Fast Day) A. M. Read prayers and preached in Trinity Church, Carbondale.

Evening. Read prayers and preached in Grace Church, Honesdale.

Aug. 5th, A. M. Preached in St. Mark's, New Milford, and confirmed two persons.

P. M. Preached in St. Paul's, Montrose, and confirmed six persons.

Evening. Preached in St. Andrew's, Springville, and confirmed four persons.

Aug. 6th, A. M. Addressed the congregation at Pike, (Bradford Co.,) after a Sermon by the Rev. Mr. Bean.

Evening. At Christ Church, Towanda, preached and confirmed thirteen persons.

Aug. 7, P. M. At Athens, (Bradford Co.,) preached.

Aug. 10, P. M. At St. Paul's Church, Erie; after a Sermon by the Rev. Dr. Upfold, confirmed thirteen persons.

Evening. In same Church, preached.

Aug. 11th. At St. Paul's Church, Waterfield, Erie, preached.

Aug. 19th, A. M. At St. Paul's, West Whiteland; addressed the congregation after a Sermon by the Rev. Dr. Stevens.

P. M. At St. Peter's, Great Valley, read prayers with Rev. Mr. Nash, baptized infant child of the Rector, confirmed one person and preached.

Aug. 26th, A. M. At St. Mark's Church, Frankford, read prayers, confirmed nine persons and preached.

P. M. At Emanuel Church, Holmesburg, confirmed one person and preached.

QUARTERLY REPORT.

For the quarter ending July 29th, 1849, the Rev. Edward C. Jones would respectfully present to his Bishop the following statement of services rendered in his Missionary capacity, at Blockley Alms-house:

He has officiated every Sunday morning in the Children's Asylum, (service and sermon,) and has just concluded a series of simple, practical, discourses on the Lord's prayer. The pupils when catechised each Sunday morning on the sermon of the preceeding week, evince a remarkable readiness in answering the questions propounded. The Missionary proposes entering upon a series of sermons, on the Creed in this department, in due season. Every Sunday afternoon he officiates (service and sermon) in the Lunatic department; good order prevails, and many take part in the singing and some in the responses. On Thursday afternoon from 3 to 4 he meets a class of convalescing insane and instructs them in the Prayer Book, intermixing the exercises with singing. The harmonious effect of Psalmody upon their minds is truly remarkable. This class once numbered 25 or thereabouts, but by the ravages of the recent epidemic has been reduced to 14.

The missionary has devoted a considerable portion of his time, often three additional afternoons in the week, to visitations of the sick wards. From over fatigue during the recent illness he has superinduced much physical weakness, but is happy to report himself as getting much better. This aforementioned debility would for a short space compel him somewhat to intermit his labors, but still he has been able he hopes to cheer the dying bed of many a poor sufferer, and lead them to "embrace and hold fast, the blessed hope of everlasting life."

Some cases have been very encouraging. In the consumptive

ward a man by the name of Scott after giving good evidence of unfeigned sorrow for sin and faith in our dear Redeemer, died in the enjoyment of a "religious and holy hope;" and in the female surgical ward the Lord followed my feeble efforts in the conviction and I do believe, sincere change of one poor woman laboring under a cancerous affection.

I have distributed about two thousand pages of Tracts—English, French and German—among the inmates, kindly furnished by the American Tract Society. On the recent National Fast-day I preached three times, at 9 o'clock, A. M. to the children, at 11 to the females, at 3 P. M. in the Lunatic Asylum, and to prepare the minds of the inmates for the solemn services. I have distributed about a thousand copies of a little tract composed by myself for the occasion, which I hear from sundry sources, was attentively read. Thus I have humbly endeavored to do something in my Master's vineyard. Would that I could labor with unembarrassed mind, but God in his providence may ultimately lead the friends of Missions to contribute more freely to my support.

I remain, very truly,

Your servant in the Gospel,

(Signed)

EDWARD C. JONES.

Rt. REV. BISHOP POTTER.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the General Theological Seminary will commence on Monday, Oct. 1st. Candidates for admission are requested to be present at Morning Prayer on that day, at half-past 10 o'clock.

Qualifications for Admission. Either a Certificate of being a Candidate for Holy Orders, with *full qualifications*; or a Certificate of religious and moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry: and then passing a satisfactory examination on the following subjects:—(1.) the Primary Elements of the Hebrew Tongue; (2.) the Greek Grammar, and the Gospels and Acts in the original; (3.) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, in all cases.

For further information, apply to the Dean of the Faculty, Seminary, Chelsea Square, N. Y.

Seminary, Aug. 21st, 1849.

Church papers will please copy.

DIocese of New York.—*Episcopal Services by the Bishop of Maryland, at the request of the Standing Committee:*

CONFIRMATIONS.—On Thursday, Aug. 16th, in the morning, at St. Luke's Church, Mechanicsville, Saratoga Co., one person; in the afternoon, at St. John's Church, Stillwater, two persons. On Saturday morning, August 18th, at Bethesda Church, Saratoga Springs, thirty-three persons; in the afternoon, at Christ Church, Ballston Spa, fourteen persons. On the Eleventh Sunday after Trinity' Aug. 19th, in Christ Church, Danesburgh, four persons.—N. Y. Churchman.

CONNECTICUT.

ST. THOMAS'S CHURCH—NEW HAVEN.

The Chapel just erected by this Parish, in Elm street, was opened for services on Sunday, 12th inst., and the Rector officiated in both parts of the day, and preached to large and attentive audiences.

The Chapel is a neat structure, built of brick, 40 feet by 80, exclusive of the vestibules, and the Vestry-room in the rear. The interior is plain and chaste, showing a single arch and perfectly white walls. The seats, which are exceedingly comfortable, are constructed in the sofa style, without doors, and they will accommodate a congregation of about five hundred people. A platform is raised to a proper height and neatly enclosed for the Choir and the organ, and the arrangements of the Chancel are Church-like and convenient. The colour of the painting is a light drab, with mahogany graining for the tops and scrolls of the seats. It is provided with gas-fixtures, and is pronounced the best audience room of the size in New Haven. The location is unsurpassed by that of any house of worship in that city, unless it be those standing upon the public green.

The Rector's morning Discourse was from the text, "But the tabernacle of the upright shall flourish."—Prov. xiv. ch., 11 v. After suitable introductory remarks, he began to apply his

subject, and spoke of the modest building which had been reared, as being to the worshipers little more than what the tabernacle was to the Hebrews, a moveable, shifting sanctuary. Though it was not intended, he said, to give to the edifice a special consecration in the form and manner prescribed by the Ritual of the Church, there was still a way to separate it from all unhallowed and unbecoming uses, and thus virtually dedicating it to the glory of God, and to the voice of His praise, and that was by the holy hearts, and the holy service of the worshipers.

Calendar.

SHORT ESSAYS ON CHRISTIAN DUTY. No. XII.

"Can faith save him?"

The weakness and perversity of our nature too frequently lead us to dwell chiefly on some one divine truth, to the obscuration, if not entire neglect, of others equally important; and without which that one truth to which we have sacrificed them itself loses its significance and true value in the Divine economy for the salvation of men.

In times that are past, it may be that the fruits of righteousness were insisted upon without sufficient care to plant and cherish that only root whence they can issue, a pure and living faith. Men looked for "sweet waters" while the fountain was still unhealed of its "bitterness." Now we are suffering the usual effects of re-action; and having once exalted man's doings above that "righteousness which is by faith of JESUS CHRIST, unto all and upon all them that believe," we are seeking to amend our error, unconsciously perhaps, by making our faith an excuse for our disobedience to that moral law, which CHRIST came, not to abolish, but rather to "establish." Faith, whether we regard it as a body of doctrine, or as the reliance of the individual soul upon the merits and passions of our SAVIOUR for the forgiveness of sin, is in danger, at least, of filling up our minds, so as to hide from us the absolute necessity of a holy life.

This is a fearful and most dangerous error; one concerning which even iteration of warning may well be permitted, seeing the melancholy fact is obvious, that with all our blessings of the abundant promulgation of pure and sound doctrine, we do not in our lives exhibit a corresponding morality.

Perhaps none would be found among us now so grossly ignorant as to believe that a man's own works would save him. We have thoroughly unlearned that error. But if we are not equally convinced that, without works, neither can our faith save us, we have but exchanged one error for another, and are as far from the truth—the saving truth, as ever. "What doth it profit though a man say he hath faith, and have not works? Can faith save him?" "Faith, if it hath not works, is dead, being alone." Most excellent, most essential, is a right faith; but "by works" it is made "perfect;" and thus alone does it become effectual to our salvation. God has so joined faith and obedience, that they cannot be separated without destroying the vitality of both. Earnestly and repeatedly does the Apostle urge upon us, that "faith without works is dead;" while, on the other hand, we are taught that works which "spring not of faith in JESUS CHRIST," forasmuch as they are not "done as God hath willed and commanded them to be done," can never be acceptable in His sight.

Awful is that saying, "the devils also believe!" They even, overshadowed by the Divine power, tremblingly acknowledge one God, and His "Holy One, Whom He hath sent."

The orthodoxy of our creed will not avail us, unless it transforms our hearts and lives, and leads us continually to copy that Divine example set before us; looking to Whom we are not only taught the way of perfectness, but graciously strengthened, to run therein with all diligence. True it is that God has wrought out salvation for us; but we shall indeed have received His grace in vain, if we count that our reliance upon His finished work, in and by CHRIST, exempts us from the practice of holiness, "without which no man shall see the LORD!" There is also a salvation to be wrought in us; and in vain shall we call Him, Whose name we bear, "Master and LORD," if we keep not His sayings. Christian men surely forget that we shall be judged according to our works: and that they only who do His commandments shall have "right to the tree of life." Our LORD has deigned to open to us some part of that dread process which shall, at the last day, pass upon every one of us; and there we see, that it is not by the working of our minds or feelings that our eternal doom will be adjudged, but by very deeds! It is these that will admit us to eternal life, or condemn us to everlasting banishment from Him, in "Whose Presence is life!"

O, to keep these things continually in mind! It is not that with our lips we deny the necessity of good works; but that our hearts, as manifested by our lives, are not alive to God's truth in this matter. Well may we pray that He would "make clean our hearts within us," that our lives, as well as our lips, might "show forth His praise!"

"Who shall ascend into the hill of the LORD, and who shall rise up in His holy place?"

"Even he that hath clean hands and a pure heart, and that hath not lifted up his mind unto vanity, nor sworn to deceive his neighbour."

"Offer the sacrifice of righteousness, and put your trust in the LORD."

M. J.

Churchman's Companion.

For the Banner of the Cross.

WINFRED; OR, THE STUDENT OF SCRIPTURE.

A CHURCH BALLAD.

BY THE REV. EDWARD C. JONES.

"I pray you to send me the *book of the Prophets*, which the abbot Winbert, formerly my Master, left me when dying, in which six Prophets are comprised in the same volume, written in very distinct letters. You cannot send me a greater consolation in my old age." Epistle of Winfred, or Boniface to Daniel, Bp. of Winchester, A. D. 826. Palmer's Ch. History, Page 89.

He sits beneath some spreading tree,
An aged, reverend man,
With book of God upon his knee;
Its open page to scan.

Thuringia's forest-leaves are stirred,
As the pure gale goes by,
But sweeter incense fans his heart,*
"The Spirit from on high."

The Prophets! ah! they speak of Him;
To whom he long has clung,
Whose praises, now his eye is dim,
Still linger on his tongue.

The Prophets! ah! with glowing strain,
They picture latter days,
When green-clad Earth, and distant main,
Shall bask in Gospel rays.

Isaiah rolls the tide of song,
Unveils the distant years,
Till Jacob's Star—that beacon blest,
In blazing pomp appears.

And Jeremy forgets to weep,
While musing of the hour:—
When Christ, the righteous Branch, shall reign,†
And kingdoms own his power.

And he who sat by Chebar's flood,
In famed Chaldea's clime,
And saw the visions of his God,
In retinue sublime;—

Ezekiel—the priestly bard,
Describes the streams of grace,
Which issue in a healing tide,
From out the holy place.‡

Thus, as the Prophets all unfold,
The visions bright they see,
And robe in garniture of gold,
A Kingdom yet to be:—

That aged man—that Priest of God,
As gushing tear-drops start,
Shuts up the Book his Master gave,
And folds it to his heart.

Long has he toiled and plead with men,
The sacred Three to own,
And oft Bavaria's wilds have thrilled,
To that impassioned tone.

And even yet, in frosty age,
The standard still he rears,
And spreads abroad the seed of truth,
And waters it with tears.

* * * * *

Another scene—a river's bank,
A crowd with passions high,
And gleaming swords, and halberds keen,
Flash 'neath the ruddy sky.

He falls—with prayer upon his lips,
That Priest with locks so white,
And all that *Prophets wrote of bliss*,
Comes bursting on his sight.

He falls—that Martyr of his Lord,
Faithful in youth and age,
Who oft amid Thuringia's wilds,
Had scanned the sacred page.

And now, amid the worthies high,
Who passed to Heaven in blood,
We trace, in living lines, the name,
Of Boniface the Good.

Selections.

A CHARGE TO THE CLERGY OF THE DIOCESE OF MARYLAND.

(Continued from page 266.)

For the restraint of his conduct within that limit, in all his relations as a private member of the Church—in other words, for the application of the rule to his private conduct—his private judgment, that is, his understanding enlightened and quickened by his conscience, is the administrative or executive authority. As he will answer to God, he must satisfy that, from the first inquiry. What is the particular rule of doctrine, discipline or worship, concerned in the particular case in question? up to the last, What is the will of God in its primal fount and highest form? If his private judgment should dissent from the particular rule under which he lives, he would have most cogent reason for doubting his own sincerity, vigilance or fidelity to himself—most urgent motive for renewing his examination

and appealing from his own decision. But once settled, that decision would be imperative. Were it to rebel against his rule, he must do it, with all the fearful risks. To the Searcher of Hearts he must commit himself. There is nought else for him.

But this is true of private conduct only. The individual conscience governs only the individual. The moment the line of his individuality is outpassed, another jurisdiction holds. The rule under which he lives must be applied by an authority commensurate with that rule, in everything concerning others, together with himself. The effect of his words and actions upon others comes under the cognizance of the society of which they and he form a part, and the rule of that society must govern him, with reference to their interests and the relations between them and him, as fellow-members. The rule in theory, becomes discipline in practice, and settles for the individual what, if it concerned him alone, must be settled by his conscience only. The alternative then, becomes obedience or punishment; submission or separation from the society. He still has the alternative of periling all upon his private judgment: but it is no longer before God alone. It now affects his position here, as well as his hopes hereafter. His risk is double; censure or expulsion in the present, and if at last he be not found to be able to stand before his Master, condemnation in the future judgment.

Discipline, thus taking hold of the Christian in all relations, affects him most directly and notably in those of a public, official nature.

A society must have officers. The Church has them, and under conditions which are necessary, because they are involved in the very notion of office. Office implies trust; and trust, responsibility; and responsibility, a guiding rule commensurate with the trust. To the same extent, limitations of individual liberty result. What the man might do, the officer may not. What the individual might eschew, the officer may not decline. His office imposes duty which must be discharged: it brings on him new degrees of accountability, which must be provided for. For duty, he is a light in a candlestick, which must be burning for example, he is a city set on a hill, which cannot be hid. The conduct of the man must be regulated, and therefore his liberty limited and restricted, by the nature and duties of the office he is allowed to bear. Does he serve? His service must be of that kind, and to those persons, pointed out by the tenor of his appointment. As a man, he may think other service needful, and its extension to others than those for whom he ministers expedient. As an officer, he has no right to think so; still less, to act upon his private views. He has a service. Faithfulness to the society in which he is an officer, consists as much in not going beyond his office, as in not falling short. For if the foot take the office of the hand, or the smelling of the taste, were not the body injured as much as by lameness or defective smell?—Does he rule? His rule must be not by his own judgment and for ends of his own selection; but by the law and for the ends of the society in which he rules. He has no rule beside that law, and those ends. In and for them it is that his power to rule exists. They are its essence and necessary limits. As a man, he may think those limits narrow, and see ends beyond those set him, when his office was assigned him. As a ruler, he can know nothing of such ends; he has no right to look beyond his limits.

Does he teach? The regulation of his action by the nature of his office becomes still more important; for teaching in a society is the life of all its action, on which service and government both depend. He is a teacher, not for himself, of his own opinion; but for a society, and the doctrine of that society. He is to teach, not what he believes, because it is what he believes, but what the society teaches. He is the society, for teaching. The society teaches by him. His teaching is its teaching: therefore it must be its teaching, and nothing else. There must be no admixture (or as little as human frailty and fallibility will allow) of his own in what he teaches. Such admixture would be treachery to his office, falsehood to his trust.

If, as an individual, he should find his belief varying from the norm of the society in which he is an officer, he can no longer continue to bear office. He must regain his liberty by laying down the office which is its restriction. His bearing office depends on his private conscience: but while he bears it, not his conscience, but his office, is the limit of his liberty. As a man, he cannot teach what he does not believe. In office, he must teach the belief of the society in which he is an officer. If it is not his belief, his conscience must be obeyed: but its dictate is, not that he shall violate his office, but that he shall lay it down. He must escape the limits imposed by office, by falling back upon his larger liberty as a private individual. While he remains an officer, the society of which he is the voice, controls its own voice. Its rule of teaching is his law. He teaches what that rule directs, and nothing else.

The Church of CHRIST, teaches, and can teach, nothing but what it finds in the Holy Scriptures,—the fixed, unalterable deposit of all revealed truth, of which it has been made the witness and keeper, with which it is sent into the world, to proclaim, expound, and enforce its contents. But the Church teaches Scriptural truth, not in the letter only. It is the spirit that giveth life, as well in the new law, as in the old; and to enable its members to find and enjoy the spirit in the letter, has, from the first, been a principle office of the Church. The sense and force of Scripture, it has always been the province of the Church, to keep before the minds of believers; and in order to that, to indoctrinate them in its meaning, and in the first principles and essential outlines of its doctrine. "THE doctrine" to which Timothy was to "take heed;" "THE faith once delivered to the saints" for which St. Jude requires us to "contend;" "THE doctrine according to godliness," to which, "if any man consent not, and teach otherwise," the man of God is to "withdraw himself from such;"—is the doctrine and faith of the Church, established in it by the Apostles, and kept in it, by the watchful care of its Divine Head, in fulfilment of His promise, from their day until now. In "the form of doctrine" which was "delivered" to those in Rome, of whom St. Paul testified that they obeyed it from the heart—"the form of sound words" Timothy "heard of" the Apostle, and was charged to "hold fast"—the members of the Church have, from the beginning, received a notion of revealed truth as a whole, and of its great constituent items, at the outset of their membership, as the object and law of

their belief. Starting from the point attained in the Creed, as expounded and illustrated in the catechetical teaching by which, every where and at all times, the Church has labored to put its members in full possession of the substance of its creed, they are led onward, in their progress toward perfection, by the hand of faith, in the worship of the Church; receiving, in its prayers, its psalms, the order and objects of its offices, its round of holy festivals and solemn fasts, and its selections of Scripture, as they are connected with each other, and with the forms and offices in which they occur, at once a training for understanding the Scriptures, and a continued commentary on their meaning. As from time to time they meet with error in various forms, or it arises in some new shape, they are assisted to detect it, and to put it down, by the definitions of the Church in Articles of Religion, or express enactments, in the form of Constitutions, Rules, or Canons.

These are all subservient to the wants of every member. They make up the common corporate teaching of the Church. But in aid and application of that general instruction, the work of the ministry is to teach and premonish, to instruct, exhort, and reprove. By those who hold that office the provision which subserve the wants of the rest, are to be made subservient to those wants. Creeds, Catechism, Liturgy and Articles are to be doubly their rule, as the guide and objects of their own belief, as their instruments for guiding and forming that of others.

Their own belief is, in the very nature of the case, a necessary discipline, must be palsied by no misgivings, as to its right, or the pre-requisite to their guidance of others. The man who doubts or hesitates, is unfit to lead. The hand that administers dis-fitness of its action. The tongue that offers worship must not stammer forth in broken accents a heartless service. The doctrine that is dispensed must be qualified by no reservations or forced constructions. Honest, hearty persuasion that we are right, is indispensable to faithful labor. Our heart must be in our work, to do it well: and he who is not fit to do it well, is unfit for it at all.

Therefore it is, that every branch of the Church, before admission to its ministry, ascertains and receives a pledge of the individual belief of the candidate for office. It is a necessary mode of qualification for the office. Not only because right faith and sound judgment are integral parts of that personal character which must belong to every one advanced to the high trust of ministerial responsibility, but because their exercise in the adoption and maintenance of the faith and judgment of the Church are pre-requisites for appointment to ministerial office in order to its discharge, as preparatives for it, or as elements without which the individual is incapable of its due performance. Hearing, sight, and speech are less necessary; for their absence may, in some way or other, in more or less degree, be supplied; but there is no substitute for an absent acquiescence and interest in the belief and practice, which the minister is to implant and cherish in those for whom he ministers.

Of such acquiescence and interest in the belief and practice of the Church in which we minister, we, my brethren, have given our pledge in ordination and in the previous examination. It was the security taken by the Church that we were fit as well as ready for the ministry—able to discharge its duties faithfully and zealously, because true and hearty in our own allegiance. At the solemn moment when we received the irrevocable trust of our sacred office, we deliberately made the promise by which we all are bound, "always so to minister the Doctrine and Sacraments, and the Discipline of CHRIST, as the Lord hath commanded, as this Church hath received the same, according to the commandments of God; so that we may teach the people committed to our care and charge, with all diligence to keep and observe the same."

The Church knows only of CHRIST's doctrine, sacraments and discipline; and knows of all, equally, as commanded by CHRIST, and to be kept and observed by His people; implying not choice, but duty—a duty, when faithfully rendered, becoming choice; but choice, because it is duty,—not due in so far only as it is chosen.

But whatever might be the condition of a man, free from ties and obligations, in view only of the absolute facts of the existence of the Gospel and its institutions, and of his own contact with them in a state of probation under the responsibility of eternal consequences—ours is no such condition. We are under a most sacred pledge—voluntarily given, but given under the profession of a belief that we were divinely called to do so, and that we gave it according to the will of our Lord JESUS CHRIST—to hold and teach a certain doctrine—not our doctrine, or a doctrine; and to minister certain sacraments and discipline—not of our invention or device, but "as received by the Church, of the command of CHRIST." Having recognized the Scriptures as the only fountain of our doctrine, and promised to teach nothing but what we honestly and truly find there, we then pledged ourselves to draw from them that doctrine, and establish by them that practice, which we had already satisfied ourselves they warranted the Church in upholding as CHRIST's command.

Before that pledge was given, was the time for us to settle the momentous questions, whether the Christian teacher can bind himself by anything more stringent than the naked letter, or narrower than the whole text of Scripture? and whether the doctrine, sacraments and discipline, that "this Church hath received as commanded by CHRIST," exhausts the fundamental verities, and comprise the necessary requirements of the Christian faith and life, as taught in Scripture?

In ordination, we affirmed for ourselves, before God, that we believe they do; and that because they do, we might, and ought to bind ourselves to them as the substance and limit of our teaching, and the rule and pattern of our ministration.

For our course and conduct in the ministry, no other pledge or declaration beside that (solemn and stringent as it is) which it made in ordination, would seem to be necessary. But to assure all concerned that it was made in full recognition of its nature and effect, a previous written declaration was required, as a condition of admission to ordination, in the form of a "solemn engagement to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

By that declaration the verbal pledge in ordination was interpreted in its application to the branch of the Church of God in which our ministry is cast. "The doctrine" of CHRIST which

* The Spirit is symbolized by the wind, St. John, 3: 8.

† Jeremiah, ch. 23d, v. 5.

‡ Ezekiel, ch. 47.

we were "always so to minister as to teach the people with all diligence to keep and observe the same," was explained to be "the doctrine of the Protestant Episcopal Church in the United States,"—the sacraments and discipline which we were so to minister, were defined as "the worship of the Protestant Episcopal Church in the United States." "This Church," according to whose receiving we are all to minister, was specified by name, as the Protestant Episcopal Church in the United States. —Not our gatherings for the word of God, or our inventions for His worship, but a certain doctrine, and a certain worship, of a certain body, having standards and formularies, by which its doctrine and worship, were already known to us and to all, were voluntarily, but most solemnly, in the written declaration, and in the public promise, assumed at our admission to the ministry, as thenceforth to be the object of that ministry. It was to consist in teaching the doctrine and ministering the sacraments and discipline, which the Protestant Episcopal Church in the United States has received, as according to the command of God; and in striving with all diligence, to bring the people, for and among whom we minister, to keep, and observe that same doctrine, sacraments, and discipline.

That this cannot be done by ministrations among other bodies of Christians, needs little argument to prove. Either there are no grounds of difference between us and them, and then they and we are alike condemnable for wicked alienation and disorganization of the Body of CHRIST, in holding separate communions, without,—it need not be said, sufficient, but—any cause: or, if there be any grounds of difference, then those grounds must be forsaken when we go among them, and to that extent we become unfaithful to our pledge of giving all our diligence to the ministry of "the doctrine, sacraments, and discipline" of "this Church."

But for the government of our due and proper ministry, where only, as ministers of CHRIST in this branch of His Church, we have any right or commission to minister *within, and for the Church itself*, it is of great importance that we should clearly understand where, and by what, "the doctrine" of "this Church," its sacraments and discipline, are fixed and determined.

After what has been said, it is unnecessary to speak of the Bible and the Catholic Creeds. "This Church" would be no Church, if it did not acknowledge them as the fountain and pattern of its doctrine—the Bible as its only and all-sufficient source, the Creeds as its irrefragable and necessary form. From them our doctrine, sacraments, and discipline are drawn by them are limited. But what is the substantive form in which that doctrine, sacraments, and discipline, are exhibited? Where did we find them, when we prepared ourselves intelligently and deliberately to profess our reception of them, and determination to adhere to them?

I have spoken of the practical teaching of a particular Church, as consisting in its worship, catechism, articles and canons. The provisions for that practical teaching are its norm or standard, in which it is to be sought, recognized, professed and carried out, by those to whom the duty is entrusted.

The provisions of the Protestant Episcopal Church in the United States for worship are all embodied in its Book of Common Prayer. Beside that it has provided for the instruction of the young, its Catechism; for the guidance of its ministry, the Articles of Religion; and for the government of all, a body of Constitutions and Canons general for the whole confederation of dioceses, and diocesan for each several diocese.

The Constitutions and Canons, general and diocesan, and many of the rubrics of the Prayer Book, make up the standard of our discipline. I leave it, to pass to that of sacraments and doctrine.

It will not be disputed, that what "this Church" holds concerning the number, nature, effects and ministration of the sacraments is to be found in the Book of Common Prayer and Articles of Religion, conjointly taken. Whatever is enjoined, declared, asserted, or by necessary inference, affirmed in either, is part of the law, or doctrine of the Church. Neither, therefore, can be taken as a standard independently of the other, on any subject. On that of the sacraments, the offices for their administration, must necessarily contain the most abundant and minute information and illustration. Prayer, of all human productions, needs to be the most elaborate and best considered. Prayer offered, and doctrine propounded, in the celebration of a sacrament, must have a claim, if any thing human can, to be regarded as duly weighed and accurately expressed, and to be taken, in all strictness, in the precise, native sense of language.

(To be continued.)

THE COPTIC CHURCH.

We make the following interesting extracts from an article in the COLONIAL CHURCH CHRONICLE.

Most remarkable is the tenacity with which the Copts as a body have maintained their faith: and the more so when we consider how completely isolated they have been, not only from Catholic communion, but from any intercourse of a friendly kind with other Christian communities. Certainly, if to them belongs, as it seems impossible to doubt, the heavy responsibility of having smoothed the way for the Mahometan invader, and having attached themselves to his cause on the condition that he should support their rights against the orthodox Greek Melchites with whom they were at deadly feud, they have in many ways nobly redeemed their original fault by the firmness with which, as a body, they have adhered to the faith which they have had every temporal inducement to desert. Not that there have not been very extensive defections, especially in times of persecution; or that even now apostasy to Islamism is by any means an unknown offence; but still it must be acknowledged by any one who has read the sickening tale of the domination of Mahometan fanaticism and misrule in Egypt for so many ages, as a very remarkable fact, that so large a remnant as a Church of 150,000 native Christians, (about one-tenth of the present estimated population of Egypt,) should have been left in the land; and that, as I have said, without any support, and indeed without any communication, political or religious, on the part of Christians in other countries.

The churches of the Copts are in melancholy keeping with their moral and spiritual condition. Almost without exception they are in a state of extreme filth and neglect, and in most cases they are mere mud buildings. They are uniformly built on one model. There are, in general, three or five small chancels, or divisions of the chancel, surmounted by domes, and with no windows in them. These have all a screen separating them from the next division, which runs across the Church, and in the part immediately outside of the principal chancel, in which is the altar, is the lectern at which the Priest reads the non-liturgical parts of the service. This division is also appropriated to the male part of the congregation. In some of their churches there is also a second division beyond, for the less honorable part of the male congregation. Behind all, and sometimes at the side, is the part appropriated to the women, whom in the Patriarch's Church at Cairo I have also seen accommodated in galleries above, to which the sacred elements *are carried when there is communion. In addition to the fonts, in which they practise the trine immersion, most of their churches have large depositories for water, in which they practise their singular custom of annually bathing, in commemoration of our Lord's baptism in the Jordan. This is a ceremony to which the Copts ascribe great importance. In many of their Churches I saw hardly any traces of pictures, and though I was told they treat their sacred pictures with extreme devotion, I cannot say I saw much of this, at least in comparison with other Eastern Christians. In one of the largest and best of their Churches which I visited, that at Thebes, on the edge of the great Eastern desert, there were no pictures at all. Sadly, however, is this squalid mud-built temple of the true God contrasted, in its low estate, with the gorgeous fanes of the old Egyptian idolatry, whose magnificent remains astonish the traveller who is fortunate enough to visit the site of the great city of Egypt—"populous No." Their vestments and holy books, as well as the sacred vessels, are every where in the most painfully dirty and neglected condition; and I cannot think that, in general, the plea of poverty, which they offer in excuse, is a valid one.

It were much to be wished that we had a full and minute account of the ecclesiastical customs, as well as of the liturgies and offices of the Copts; as I cannot doubt, from the extreme tenacity with which they have ever clung to their old traditions, as well as the isolation from all other Christian communities in which they have lived, that they have retained much of what is most primitive, and that much serviceable light might be thrown upon many of the practices and rites of the Christian worship in its earliest form, from the Coptic sources. I should much wish, too, to see stated—what I could not satisfactorily make out in Egypt—how far the Monophysite heresy is embodied in any of their symbols or liturgies. Certainly, on questioning a Latin Coptic priest closely on this subject, I could not learn from him what were the passages in which his Coptic liturgy, which was of course sanctioned at Rome, differed from that of the native Coptic Church. I was informed by a Clergyman of the highest authority on such a subject, that in conversation, the present Patriarch had rejected with horror, the ordinary statements of the Monophysite heresy; and that, on his asking what the doctrine of the English Church was, he had expressed his agreement in the statements he quoted from her standards.

I have mentioned some painful features in the Coptic character; but I should be unwilling not to bring forward some others, which I think are to be viewed with respect, and even admiration. The very exclusiveness to which I have alluded, and their rigid nationality, have their bright side. They adhere most strictly to their own peculiar ecclesiastical rites and ordinances. Though the Coptic has long since ceased to be spoken, and cannot even be read by many of the laity, they have never abandoned the use of their old Coptic liturgy, offices, and homilies. They have rendered their services into Arabic; but they employ this language only in addition, not to the prejudice of the Coptic. I attended the ordinary morning service at the Patriarch's church one Sunday. It lasted nearly four hours, from 6 A. M., and its extreme length was occasionally by this use of the two languages, each part being read both in Coptic, (the portion which was for the most part read by the Patriarch) and in Arabic. The demeanour of the congregation, all either seated on the ground or standing, was on the whole devout; and in the chanting of the Psalms to the music of cymbals, they joined very generally. Portions of homilies were also read in both languages. The aged Patriarch, who sat on his humble throne, was treated with the utmost reverence. Indeed, the prostrations made before him in the house of God were startling, to say the least, to an occidental eye.

Nor can one avoid respecting the rigid adherence of the Copts to their fasts, which I believe are more numerous and severe than those of any other Christian community now existing. I fear the report given by those best acquainted with their condition cannot be gainsaid, and that the Judaical rigidity of fasts is often abused, as by the Pharisees of old, to the covering their neglect of the weightier matters of the law. But, however much one might desire that there were more of spirituality in the principle upon which their fasts are observed, it is impossible not to acknowledge the great amount of self-denial which, in this particular at least, must be practised by the whole body of the Coptic Christians, with hardly any exceptions. And it is impossible not to believe that it must have been the effect of such strongly marked disciplinary institutions as those, which has materially helped this community to retain its Christian character during so many ages of Mahometan persecution and oppression.

The Copts have had Christian institutions as well as a creed; and we cannot tell how much the preservation of their creed may have been owing to the discipline of such institutions.

Another pleasing and encouraging feature in the religious character of the Copts is their reverence for, and attachment to, the sacred Scriptures. I am not aware that there is any hindrance placed in the way of the study of the Bible by all classes, on the part of the Bishops and Priests. Their chief impediment to such a study is a practical one—the difficulty of obtaining copies of the Scriptures in the Arabic, which is the colloquial language both of Mahometans and Copts in Egypt. Many

of the latter can read the Coptic; but, as a spoken language, it is now, I believe, completely dead; a fate which has befallen this, the last remains of the old tongue of the Pharaohs, within the last hundred years. The Copts are always eager to receive either portions of the Bible (the Psalms they are specially fond of, and, I am told, they are very generally committed to memory) or entire copies: and a proof of their sincerity, amid all their professions of poverty, is to be found in their willingness to become purchasers. This desire for books is the chief, I fear I may add, the only encouragement to the Missionaries of our Church resident in Cairo to continue their periodical voyages up the Nile. These have now been made during several years past; but I imagine that, except as regards the distribution of Scriptures, and the exchange of friendly communications, there has been no visible result of a satisfactory character. This is the more to be regretted, as the Mission maintained by the Church Missionary Society has always most wisely pursued the system of endeavouring to raise the Coptic Church *through itself*, and has abstained from all attempts at proselytism. The Missionaries, the Rev. Messrs. Kruse and Lieder, have been many years resident at Cairo, and are both well acquainted with the Coptic character and literature. Mrs. Lieder too has had the superintendence of a female institution, which still exists, and which has doubtless done great good in the way of female education. This still continues to be maintained; but, as you are probably aware, the Society has found it necessary to abandon the institution which Mr. Lieder had established, under the sanction of the Patriarch, for the education of candidates for the Coptic priesthood. The reasons which compelled Mr. L. to recommend this painful step sadly confirm the truth of the impressions which I have been obliged to convey of the lowered and debased tone of the Coptic Church. I believe that he both found himself provided with very indifferent materials upon which to work; and the result of the education which he did give them, which was necessarily in part English, was, that the most promising youths were immediately tempted to take to some lucrative secular calling, especially that of servants and dragomen to Europeans, and to give up all idea of becoming despised and ill-paid Coptic priests. We know too well that this is no temptation peculiar to the Coptic Church; the very same difficulty presents itself in our colleges in India, not to speak of nearer home: but it gives a melancholy prospect as to any hopes which might have been formed of the gradual elevation and quickening of the venerable Coptic Church through the education of its Clergy and the indirect influence of English Christianity.

Indeed, I confess that all I have heard, and the little I have seen, of this and the other Christian communities in the East, lead me to the sorrowful conclusion, that unless it should please God to work upon them through his life-giving Spirit, in some remarkable and extraordinary mode, we must defer our hopes of their spiritual resuscitation, till the period when a great change shall have been made in their political and social condition.* Certainly, as regards the Copts, the vices and faults prevailing amongst them, the general torpor and deadness which seems to have settled down upon them, may but too clearly be traced to the consequence of long ages of political and social degradation, oppression and outrage. Duplicity and craft, and the practice of secret hoarding, are the last, too often the only refuge of the oppressed; suspicion, mistrust, and incredulity as to the possibility of an indifferent wish on the part of others to do them good, are among not the least bitter fruits of the tyrant's rule. I believe, therefore, that not till a great temporal and social deliverance has been wrought for our brethren in Egypt, can we expect to see much spiritual progress. And I fear that under the present regime, we must expect Egypt rather to retrograde than advance. That indifference to his own creed which led Mahomet Ali to extend an equal protection to the long-despised Copt as to his Mahometan subjects, does not appear to actuate Abbas Pasha, the present ruler of Egypt; and I fear we must rather look for a reaction in favor of Mussulman bigotry, than for an advance in good government and religious liberty.

There are, I believe, twelve Coptic Bishops—eight in Upper, and four in Lower Egypt. The most remote Christian Church in which worship is now offered to the true God, is to be found at Assouan (the ancient Syene.) It forms a somewhat prominent feature in that picturesque part of the Nile scenery. The first cataract, which separates the sacred isle of Philoe from Assouan, is the northern boundary of Nubia; and upward from that point, all along the banks of the river, till you reach the Abyssinian branch, the voice of praise to the honour of the Saviour has been hushed these many centuries. Nubia was once a Christian land—as much so as Egypt. Now there is not a Christian to be found in the whole land; and, although there are not more than three mosques to be found throughout the whole length of that thinly peopled strip of green land, the Nubians are said to be bitter enemies to the name of Christianity. It is indeed a melancholy thing to traverse a land from which Christianity has fairly died out. For such has been the process in Nubia. A traveller, not three centuries ago, records that he found the congregations mourning over the lack of priests. There was then a people, but no priests. Now there are neither a Christian people nor priests, and the only traces left of either are the ruined churches of God. Of these, I believe, there are several still to be found in Nubia. I myself saw three; two of them were of the Coptic character; in one, at Phares, the chancel was of stone—built out of the remains of an ancient idol temple—and now used as a granary. The third was also a rock temple, which had plainly been used as a church; and on the walls of which are the remains of Christian paintings.

I was told by a traveller who had spent several years in Abyssinia, that he believed that some of the wild tribes to the north and north-west of that kingdom had once been Christian, and had only ceased so to be by slow degrees. He had met the members of one such tribe, who called themselves "the followers of the Prophet of the Palm Branch," but could give little further account of their faith. Nothing is more likely; for we

* Or rather, I believe, the bread dipped in the wine.

*The improving religious prospects of the Church in the kingdom of Greece seem to confirm this view.

know that through the early labours of the Church of Egypt, Ethiopia, "stretched forth her hands to God;" and in Abyssinia, at least, the faith still abides, and the national Church continues in connexion with their spiritual mother—the Abyssinian Abuna being always a Copt, sent by the Patriarch from Egypt.

I should be glad to give you some information about the position of our own Church in Egypt, and other topics which might be of interest to you, but I will not trespass further upon you at present.

Believe me, dear Sir, faithfully yours,

G. H. F.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, SEPTEMBER 1, 1849.

OLD FACTS BECOMING NEW.

We were so much struck with an article copied by "The English Churchman" from "The West of England Conservative," on Wesleyan Methodism, that we transferred it to our columns. Another article, from the same source, conveys equally interesting information in relation to the opinions of Wesley. We have always been persuaded that justice was not done to the memory of this remarkable man. And the greatest injustice is committed by those who honor him with verbal adulation, and who are even fond of naming themselves after him, and yet in action forsake the principles which he has asserted, with a strong and clear voice, to be the truth.

We recur to this matter, not for the sake of giving pain or exciting bitter feeling on the part of those who call themselves Wesleyans, nor are we about to enter upon the task of setting forth the height of Wesley's Church principles. But we know very well that the peculiar claims of the church are often held up as the extreme of arrogant pretension, by those who call themselves followers of Wesley. Our Missionaries in the distant fields, where they are brought into immediate collision with this zealous and active sect, are often thus opposed. They may find it useful to have Wesley's own words as an answer.

We have heard, on good authority, that a Clergyman of a certain denomination, paying a friendly visit to one of our Clergy, said to him—"I have often heard about this Puseyism in your church. From what I hear it appears to be something very bad, but I never could find out exactly what it is. Will you do me the favor to tell me?"

The other replied—"I do not think I can present it in a stronger light than by reading one or two extracts from a work I have."

After reading some statements respecting the Sacraments, the interrogator stopped him, saying "Oh, I don't want to hear any more—it is far worse than I supposed—may I ask what book you were reading from?"

"Certainly, sir," was the reply "I have been reading from your own 'Confession of Faith!'"

In the same manner, we doubt not that if some of Wesley's writings should be bound up with the Oxford Tracts, they would pass muster in this strange society, and their author would be set down as a rank "Puseyite." In proof that this is no mere random assertion, we quote from the article referred to, the following extract from "Wesley's earnest appeal to men of reason and religion."

"Others object that we do not observe the laws of the Church, and thereby undermine it. What laws! the Rubrics or Canons? In every parish where I have been a curate yet, I have observed the Rubrics with a scrupulous exactness, not for wrath, but for conscience sake. And this, so far as belongs to an unbeneficed Minister, or to a private member of the Church, I do now. I will just mention a few of them, and leave you to consider which of us has observed, or does observe, them most.

"1. Days of fasting or abstinence to be observed:—

The forty days of Lent.

The Ember days at the four seasons.

The three Rogation days.

All Fridays in the year, except Christmas Day.

"(2.) 'So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least, some time the day before:

"And if any of these be an open and notorious evil liver, the Curate shall advertise him, that in anywise he presume not to come to the Lord's table until he hath openly declared himself to have truly repented.

"(3.) 'Then (after the Nicene Creed) the Curate shall declare unto the people what holidays or fasting-days are in the week following to be observed.

"(4.) 'The Minister shall first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, if any be present, and after that to the people.

"(5.) 'In Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the communion with the Priest every Sunday at the least.

"(6.) 'The Children to be baptized must be ready at the font immediately after the Last Lesson.

"(7.) 'The Curates of every parish shall warn the people, that without great necessity they procure not their children to be baptized at home in their houses.

"(8.) 'The Curate of every parish shall diligently upon Sundays and holidays, after the Second Lesson at Evening Prayer, openly in the Church, instruct and examine so many children as he shall think convenient in some part of the Catechism.

"(9.) 'Whosoever the Bishop shall give notice for children to be brought unto him for their Confirmation, the Curate of every parish shall either bring or send in writing, with his name subscribed thereunto, the names of all such persons within his parish, as he shall think fit to be presented to the Bishop.'

"Now, the question is not whether these Rubrics ought to be observed (you take this for granted in making the objection), but whether in fact they have been observed by you, or me, most. Many can witness I have observed them punctually, yea, sometimes at the hazard of my life; and as many, I fear, you have not observed them at all, and that several of them you never pretended to observe. And is it you that are accusing me for not observing the Rubrics of the Church? What grimace is this! 'O tell it not in Gath! Publish it not in the streets of Askalon!'"

That Wesley never intended to be the Founder of a Sect none can deny, who are acquainted with his often expressed views, and give him credit for honesty. It would be well if his followers would study more attentively his writings, and if their reverence for him were not strong enough to lead them back to the principles which he so strongly inculcated, surely it would have the effect of exciting a kindlier and more charitable feeling towards the church, for which Wesley, up to the latest hours of his life professed such unutterable devotion and love.

The following is a passage from his sermon on Hebrews, chap. v., 4, which was published in the *Arminian Magazine*, in May, 1790, just ten months before his death:—

"Not long after, a young man, Thomas Maxfield, offered himself to serve them as a son in the gospel; and then another, Thomas Richards; and a little after, Thomas Westell. Let it be well observed, on what terms we receive these, viz., as prophets (preachers), not as Priests. We received them wholly and solely to preach; not to administer Sacraments. And those who imagine these offices to be inseparably joined, are totally ignorant of the constitution of the whole Jewish as well as Christian Church. Neither the Romish, nor the English, nor the Presbyterian Churches ever accounted them so. Otherwise we should never have accepted the service either of Mr. Maxfield, Richards, or Westell. In 1744, all the Methodist preachers had their first conference. But none of them dreamed that the being called to preach, gave them any right to administer Sacraments. And when that question was proposed, 'In what light are we to consider ourselves?' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was given to each preacher, 'You are to do that part of the work which we appoint. But what work was this? Did we ever appoint you to administer Sacraments, to exercise the priestly office? SUCH A DESIGN NEVER ENTERED INTO OUR MIND; IT WAS THE FARTHEST FROM OUR THOUGHTS. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connexion. For, supposing (what I utterly deny) that the receiving you as a preacher at the same time gave an authority to administer the Sacraments; yet it gave you no other authority than to do it, or anything else, where I appoint. BUT WHERE DID I APPOINT YOU TO DO THIS? NOWHERE AT ALL. Therefore by this very rule you are excluded from doing it. And in doing it you renounce the first PRINCIPLE of Methodism, which was wholly and solely to preach the Gospel. It was several years after our Society was formed, before any attempt of this kind was made. The first was, I apprehend, at Norwich. One of our preachers there yielded to the importunity of a few of the people, and baptized their children. But, as soon as it was known, he was informed it must not be, unless he designed to leave our connexion. He promised to do it no more; and I suppose he has kept his promise."

"Now, as long as the Methodists keep to this plan, they cannot separate from the Church. And this is our peculiar glory. It is new upon the earth. Revolve all the histories of the Church, from the earliest ages, and you will find, whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbours, 'stand by yourselves, for we are holier than you!' As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none were

admitted, but such as subscribed both to their judgment and practice. But with the Methodists it is quite different. THEY ARE NOT A SECT OR PARTY. THEY DO NOT SEPARATE FROM THE RELIGIOUS COMMUNITY TO WHICH THEY AT FIRST BELONGED. THEY ARE STILL MEMBERS OF THE CHURCH: SUCH THEY DESIRE TO LIVE AND TO DIE. AND I BELIEVE ONE REASON WHY GOD IS PLEASED TO CONTINUE MY LIFE SO LONG, IS TO CONFIRM THEM IN THEIR PRESENT PURPOSE, NOT TO SEPARATE FROM THE CHURCH.

"I wish all of you who are vulgarly termed Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that you are commissioned to baptize, or administer the Lord's Supper. Ye never dreamed of this, for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, seek the Priesthood also. Ye knew, 'no man taketh this honour unto himself but he that is called of God, as was Aaron.' Oh, contain yourselves within your own bounds. Ye yourselves were at first called in the Church of England; and though ye have, and will have a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."

HUME'S HISTORY OF ENGLAND.

We publish, most willingly, the communication of A. F. F. in relation to our editorial notice of Hume, although the writer somewhat misapprehends the intention, at least, if not the apparent sense of our remarks.

We quite agree with A. F. F. in thinking that there is no part of an editor's duty more responsible than the office of noticing books. Of course it is impossible, when a paper is conducted by one editor, that he should read every publication sent to him. We have always endeavoured to exercise the office honestly, and never to speak of a work except from our own knowledge, and, in all opinions expressed, to give the result to which our best judgment leads us. We do not agree with A. F. F. in thinking that an editorial opinion of a work goes so far to settle its character.

As to the opinion expressed of Hume's history, it was intended to be comparative rather than positive. To write an unexceptionable history seems only to be within the reach of those who are guided by inspiration. We know of no perfect histories save those to be found in the Bible. It is much to be regretted that most of the ablest writers of history have been either avowed enemies of Christianity, or under the partial influence of religious error. We take it for granted, that every one who has sense enough to understand a history can make allowance for such an influence, when he knows what the peculiar bias of the historian is. No one, we presume, would seek religious instruction either from Hume or Gibbon, or even trust them for the fair statement of facts which bear upon the interests of Christianity. Still, what student of history can refuse the aid to be derived from these able though infidel writers? Gibbon stands almost alone upon the broad ground which his masterly work covers. Hume, on the other hand, while he has many competitors, has few equals. Lingard is, by many, placed beside him: still this able writer is under the partial control of religious error. For our own part, we esteem a writer less dangerous when his character is known, than one who, under a deceitful profession, is ever lying in wait to attack the truth. With a full understanding, then, that Hume writes as an infidel, we must honestly avow, that, in our judgment, he is as safe a guide as Macaulay. We must say, in all candour, that we think the true interests of Christianity, as the Church holds its truth, are likely to suffer as much from the partial statements of the latter, as they have suffered from the insinuations of the former. Of the two, we think Hume is much more careful about his facts. Indeed, we can show whole pages of Macaulay which are nothing but fiction; and we challenge A. F. F. to do the same with Hume.

We beg, therefore, that our readers will consider our judgment of Hume as expressing a comparative estimate of his merits as a historian. Further, in contrasting him with Macaulay, we referred more to the style of these historians than to their views of truth. We regard it as a choice of evils; and, in choosing between these two, when we prefer Hume to Macaulay, we consider our selection guided by that safe rule, "Of two evils choose the least."

For the Banner of the Cross.

HUME'S HISTORY OF ENGLAND.

REV. AND DEAR SIR:—

There is no part of an editor's office, which, in this age particularly, involves greater responsibility, than the reviewing of Books. Many subscribers to his paper receive his *imprimaturs* with implicit confidence, and in purchasing or reading a book yield entirely to his judgment. It seems to me, therefore, that in his notices of "New Publications," an editor should exercise great caution, and in stating the excellencies of a work should not forget wherein it is objectionable.

I must confess my surprise at the unqualified approbation you give to Hume's History of England, in the last number of the Banner.

Is David Hume a safe guide in History? Let archbishop Magee answer the query.

"It is but fair to confess, that Mr. Hume has not confined altogether to religious subjects his talent of disingenuous representation. His unfaithfulness and gross partiality as an *historian*, have been long pretty generally acknowledged; and it has been pronounced by judicious and candid writers, upon the subject of English History, that the history which Mr. Hume has given to the world, is a most injurious work to put into the hands of British youth, in order to give them just ideas of the history or constitution of England. Dr. Towers, in his *Observations on Hume's History*, says, that 'fidelity, accuracy, and impartiality, are requisite in a historian: and that in these Mr. Hume is greatly deficient.' Dr. Gilbert Stuart also points out, in his *View of Society in Europe*, many gross and wilful errors in the Historian; and at p. 327, he fully demonstrates how unfit Mr. Hume was for the task which he undertook. Mr. Hume (he says) struck with the talents of Dr. Brady, deceived by his ability, disposed to pay adulation to government, or willing to profit by a system, formed with art and ready for adoption, has executed his history upon the tenets of this writer. Yet of Dr. Brady it ought to be remembered that he was the slave of a faction, and that he meanly prostituted an excellent understanding to vindicate Tyranny, and to destroy the rights of his nation. With no less *pertinacity*, but with an air of greater candor, Mr. Hume has applied himself to the *same purposes*; and his history from its beginning to its conclusion, is chiefly to be regarded as a plausible defence of prerogative. No friend to humanity, and to the freedom of this kingdom, will consider his *constitutional enquiries*, with their effect upon his narrative, and compare them with the antient and venerable monuments of our story, without feeling a lively surprise and a patriot indignation. Mr. Fox also, in his late celebrated work, speaks of the continual display, in Hume's history 'of his partiality to kings and princes as intolerable. Nay, (he adds) it is, in my opinion, quite ridiculous; and is more like the foolish admiration which women and children sometimes have for kings, than the opinion, right or wrong, of a philosopher.' . . . The man who labored to traduce Scripture would not fail to falsify history. He who could be blind to the grandeur and glory of the Christian Dispensation could not easily discover the beauty and sublimity of the British constitution. And we need not be surprised to find the same man a renegade in religion, and a slave in politics.

The mischievous and dishonest uses, also, to which Hume perverts his History should not pass without observation. Mere historic falsehood had lost much of its interest in the breast of this writer, had it been made subservient to his favorite object, the subversion of moral and religious truth. The picture which has already been drawn of the historian in this light, is sketched with such justice and good taste by the masterly pencil of Mrs. H. Moore, that I cannot do better than present it to the reader's view as it has come from the hand of that admirable woman.

"There is a sedateness in his manner, which imposes; a sly gravity in his scepticism which puts the reader more off his guard, than the vehemence of censure or the levity of wit; for we are always less disposed to suspect a man who is too wise to appear angry. That same wisdom makes him too correct to *invent calumnies*, but it does not preserve him from doing what is scarcely less disingenuous. He implicitly adopts the injurious relations of those annalists who were most hostile to the reformed faith; though he must have known their accounts to be aggravated and discoloured, if not absolutely invented. He thus makes others responsible for the worst things he asserts, and spreads the mischief without avowing the malignity. When he speaks from himself, the sneer is so cold, the irony so sober, the contempt so discreet, the moderation so insidious, the difference between Popish bigotry and Protestant firmness, between the fury of the persecutor and the resolution of the martyr, so little marked; the distinctions between intolerant frenzy and heroic zeal so melted into each other; that though he contrives to make the reader feel some indignation at the tyrant, he never leaves him to feel any reverence for the sufferer. He ascribes such a slender superiority to one religious system above another, that the young reader, who does not come to the perusal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for. But in nothing is the skill of this accomplished sophist more apparent, than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itself on the side of ability. He therefore skillfully works on this passion, and by treating with a sort of contemptuous superiority, as weak credulous men, all whom he represents as being under the religious delusion. To the shameful practice of confounding fanaticism with real religion, he adds the disingenuous habit of accounting for the best actions of the best men, by referring them to some low motive, and affects to confound the designs of the religious and the corrupt, so artfully, as if no difference existed between them." Thus does this elegant writer describe the pernicious tendencies of Hume's History, which, as possessing at the same time many of the beauties of style, she happily characterises in a word, as a 'serpent under a bed of roses.' And thus we see that in no occupation of Mr. Hume, whether exercising himself as the light Essayist, the deep Philosopher or the grave Historian, does he ever lose sight of the one great warfare, in which he had enlisted himself against truth, virtue and religion.

I think, therefore, Mr. Editor, that you were in error in saying that Mr. Hume had an anxious desire, even comparatively, to present "the plain, simple truth of History."

A. F. F.

The Editor of the Banner has received the missing numbers of the Calendar. The last number of the Calendar speaks our mind exactly in the following words:—"We think when our friend, the Editor, sees the Calendar of the 11th, he will be inclined to regard "his ignorance as bliss"—As we are sure our readers would be of the same opinion, we cannot now consent to disturb their blissful ignorance by re-publishing the letters

referred to. To this determination we are also brought by a sincere desire not to do an act of needless unkindness towards the writer of these letters.

We copy the following from "the Calendar," and we do so because it is right that our Clergy, as well as those Laymen who take upon them to act in their stead, should feel that such things cannot be done in a corner so remote, or in a Parish so secluded, that their sin will not be found out. We call it "sin" because it is a violation of Law. We are quite sure if such a fact did really occur, that, upon a due presentation of the case to the proper tribunal, it would be promptly dealt with. Every well informed Presbyterian Minister must know that our Clergy are governed in these matters not by their own will merely, but by the 'Laws of the Church.' And the estimation we have of them leads us to think that few among their Clergy would be found to take advantage of such an opportunity as the following:

DESECRATION.

The "New York Observer" contains the following paragraphs apparently from the pen of a Presbyterian minister, and dated, "Beverly, N. J., Aug. 7, 1849."

"There being no Presbyterian place of worship near, I went in the morning to a Methodist Church. The Pastor complained of bodily indisposition, and begged that I would preach for him. I willingly complied with his request. This was natural. I only repaid in part what I had received more than once from the clergy of that excellent branch of the Church Catholic. In the afternoon I went to the Episcopal Church. I had not been long seated, when a gentleman approached me with a request that I would officiate for them. After learning that their Pastor was confined at home by sickness; and after being assured that he would approve of the course pursued by those inviting me, and regard my compliance as an act of Christian courtesy, I consented.

"I declined both the robe and the liturgy, not because I regarded them as in themselves wrong, but because neither would fit me. I endeavored by the grace of God to promote the Christian edification of the people by reading a portion of the sacred Scriptures, offering prayer suited to their condition, and preaching a plain gospel sermon. The people gathered around me after the service, and expressed many thanks.

"This is the first time during a ministry of twenty-three years that I was ever invited to preach in an Episcopal pulpit, though I have often given my own pulpit to Clergymen of that denomination."

The italics are ours.

Of the Presbyterian minister we make no complaint. We doubt not he is a good man, who supposed he was doing his duty. But of the "parish of B—," whatever it is, we simply say that if there is discipline in the Church, we hope they will be made to feel it. They have violated the Canons of the Church, and that is the least of it. If ordination means anything; if consecrated Churches mean anything; if our Church has any warrant for her existence—then they have been guilty of little less than a sacrilege, in our conscientious judgment.

The persons inviting the Presbyterian minister to officiate, were either correct in representing their rector as one who would "approve of their course," or they were not. If they were not, they sadly slandered their sick pastor; if they were, the whole blame of this scandal rests entirely upon the clergyman.

* The so called "Rev. Dr." Joel Barker of Philada

WESTERN NEW YORK.—We are indebted to "The Churchman," for the following extract from a letter, giving an account of the late Convention of this diocese:

"August 17th, 1849.

"I have just returned from our Convention at Geneva, as well as the Commencement of Geneva College; both one and the other were of a very gratifying character.

"The college is destined to live and flourish, and be a blessing to the church and country. The exercises were of a very high order, thoroughly church, without mawkishness and sickly sentimentalism, but manly, open, fearless and decided.

"The convention was harmonious to an unusual degree, even for us. The — party is so small that it is not to be named. All the elections were so near unanimous, that it would be within the bounds of truth to say so, because only four votes were for an opposing ticket, or rather persons, for ticket there was not.

"The charge of the Bishop, of one hour and three quarters' length, was upon the subject of "Religious Training," in opposition to hot-bed excitements, and forced, unnatural, and unscriptural commotions—all exceedingly well, and eminently calculated for the promotion of truth.

"A more prosperous, harmonious, and hopeful diocese does not show itself in our confederation.

"Hoping and trusting that yours may, before long, put on her wonted garments of praise, is the hearty wish of your old friend,

"———"

ANTI-JAIL AND PENITENTIARY PUNISHMENT.—The opponents of capital punishment are beginning to avow their hostility to punishment in any form. At a recent anti-capital punishment meeting in Boston, one of the speakers remarked: "For thirty years the subject of the reformation of crime has had many half-way measures proposed, and with but little success. But it appears that the time has fully arrived when this assembly should proclaim the doctrine of total abstinence from punishment by pains and penalties. They have been long tried, and have been found to be useless. High ground must be taken against imprisonment or coercion of any description."

THEOLOGICAL SEMINARY OF OHIO, AND KENYON COLLEGE.

We have received the Triennial Catalogue of these Institutions, including accounts of their Seminary, College, and Grammar Schools. The catalogue is embellished with views of Rosse Chapel, Bexley Hall, Kenyon College, and Milnor Hall, and contains statements in reference to the various departments of instruction. The following is a summary of the various degrees conferred since the founding of this Institution.

No. of A.B. in course,	147	No. of A.M. in course,	55
" " " honorary	3	" " " honorary,	10
Graduates in Divinity,	49	Honorary LL.D.,	4
Honorary D.D.,	12	Clergymen Graduates,	52

There are, at present, in the Theological Department, nine students; in the Collegiate, forty-seven students; and in the Grammar School, fifty-nine pupils.

At the commencement of Kenyon College, (Ohio), on the 5th ult., the honorary degree of D.D. was conferred on the Rev. Bethell Claxton, of Christ Church, Madison, Indiana, and the Rev. Joseph Muenschner, of St. Paul's Church, Mount Vernon, Ohio.

CASE OF GORHAM v. THE BISHOP OF EXETER.

THE ENGLISH CHURCHMAN prints in extenso the decision in this case, and comments upon it as follows:

"In expressing our satisfaction and thankfulness at the recent decision of the ECCLESIASTICAL COURT, in the case of Mr. GORHAM's heresy on the subject of Holy Baptism, it may be well, although it can scarcely be necessary, for us to explain that our satisfaction does not arise from our having previously felt any doubt whatever as to what the Church of England holds and teaches on this important doctrine—for, as a branch of the Holy Catholic Church she could not consistently give just cause for doubt as to her teaching upon any portion of Catholic Truth—but we do feel most sincerely thankful that our Church has been mercifully preserved from the scandal which would have been caused had the Judge of our chief Ecclesiastical Court decided that her Ministers had the option of holding directly opposite, and utterly inconsistent doctrines on the nature and efficacy of one of the Holy Sacraments. May He who has thus preserved us from this scandal graciously continue His Protection, and allow this righteous Judgment to stand.

"It will be observed that—with the exception of a brief glance at the alleged Calvinism of the Reformers, which was almost necessary as a matter of courtesy, although not of justice, to those who laid so much stress upon this point—Sir HERBERT JENNER FUST very properly confined himself strictly to the Book of Common Prayer. This was the Book to which both parties in the case were pledged: and it was the meaning of the language of that Book which was at issue in the matter; consequently, justice, reason, and common sense, alike required that the Judge should confine his attention and inquiries to that single volume, unless its language were so hopelessly obscure and ambiguous as positively to require extraneous illustration and explanation. As might have been expected, Sir HERBERT FUST deliberately declares that its language is so plain, so intelligible, and so consistent, that there is no room whatever for doubt—no necessity to search elsewhere for illustration or confirmation; its meaning and intention are plain and obvious, on the surface; and however deep we may go, there is nothing to alter, modify or contradict our first impressions.

"We earnestly hope and trust that the Judicial Committee of Privy Council will follow Sir HERBERT's example, and confine themselves within the same just limits; and that they may be induced to do so, we would humbly venture strongly to urge upon the Counsel for the bishop the propriety of entering upon the case, armed simply with the Book of Common Prayer, and Mr. GORHAM's published report of his examination. There would be a dignity, simplicity, and brevity, in this course, which could not but contrast most favourably with the elaborate arguments, and extraneous matter, which must necessarily be had recourse to in order to make out any case for Mr. GORHAM's heretical sophistries and private fancies. If Acts of Parliament are to be construed by what is contained "within their four corners," surely we may claim the same strict interpretation for the Book of Common Prayer, deliberately revised and set forth by the Church in Convocation, and as deliberately sanctioned by the Sovereign and the Parliament. If we recollect right, Lord BROUGHAM (and we believe other high legal authorities have acknowledged the justice of the rule) has distinctly laid it down, that the opinions and intentions of those who frame, bring forward, or pass Acts of Parliament, have no claim upon our attention in interpreting those Acts—that we are to look at what they say, and at what their language obviously means, not at what they were intended to say or mean. Now, as Sir HERBERT FUST said, the Reformers may have been Calvinists, and they may have intended to introduce their Calvinism into the Articles and Formularies of the Church; but, as a fact, he says, and says truly, they have assuredly not done so. Consequently, Mr. Goode may write five hundred more "masterly and learned works" to prove that the Reformers were Calvinists, and therefore could not mean that any others than the elect are regenerated, and yet be no nearer his object—he will be no nearer proving that we must hold plain anti-Calvinistic formularies in a forced Calvinistic non-natural sense. Whether the Reformers were Calvinists or Bhuddists, is nothing to the purpose. Moreover, even if we were obliged to regard the private opinions of those from whom we received our Formularies, we must have recourse—not to the opinions of "the Reformers," but of those who revised and set forth our existing Book of Common Prayer, which dates from 1662. It is all very well, and consistent, for a sect such as the Wesleyans, for instance, to bind themselves down perpetually to hold and to teach as JOHN WESLEY held and taught, but, the Church binds herself to no man, or set of men: her doctrine is not of men."

SUMMARY OF EUROPEAN NEWS.

The arrival of the Canada brings us a week's later news. The following summary is from the ENGLISH CHURCHMAN of August 9th.

LOUIS NAPOLEON has returned from his Provincial tour, which has not answered so well as he expected. The fact is, the French are not satisfied with the doings of his Ministers. The press is not free; the capital is in a state of siege; the finances are in a desperate state; and France is in league with Austria. Affairs were not in a worse state in the time of Louis PHILIPPE. It is a remarkable fact, that no French Monarch has prospered, who has been on good terms with Austria. Louis XVI., who married an Austrian, was beheaded; NAPOLEON, who married an Austrian, was dethroned; CHARLES X. and Louis PHILIPPE, who joined Austria and the re-actionary party, were both dethroned. Let Louis NAPOLEON take care that he is not sent on his travels. M. PASSY, the Minister of Finance, estimates the deficiency on the first of next January at the enormous sum of 22,000,000 sterling, resulting from a repeal of taxes and the extraordinary expenditure since February 24th, 1848. He demands a loan of 200,000,000 of francs.

The POPE has not returned to Rome, and shows no desire to do so. He suspects the French diplomatists, who have begun to quarrel among themselves, in consequence of which M. d'HARCOURT has returned to Paris, while M. DE COURCELLES and M. DE RAYNEVAL remain in Italy. General OUDINOT no doubt considers himself to be a clever man for getting the French into Rome; but it will require a much more clever man to get them out of Rome again.

GARIBALDI has defeated an Austrian detachment at Montecchi, and proceeded in the direction of Rimini. His destination is supposed to be either Venice, which still holds out, or Fiume, where he hopes to join the Hungarians.

The GRAND DUKE entered Florence on the 27th ult. He was received with acclamations.

Peace between Austria and Sardinia has not yet been signed. CHARLES ALBERT died at Oporto on the 28th ult.

The Swiss, distrusting the French and Prussians, have raised a force of 200,000 men to watch the frontiers. General DUBOUR has been appointed to the command.

The Government of Schleswig Holstein has acceded, with a bad grace, to the terms of the armistice concluded between Prussia and Denmark. It is said that the Blockade will be raised on the 10th instant.

The Prussians have occupied Frankfurt on the Maine with troops, a measure which is giving great umbrage to the Austrians. Bavaria and Wurtemberg lean to Austria, while the rest of the German States seem inclined to join the Prussians. Germany, in all probability, will be divided into two large Empires, the Austrian and Prussian.

GEORGEY entered Kaschan on the 22nd ult., after defeating General SASS. GEORGEY then united his forces with those of DEMBINSKI. PASKIEWICH has been defeated at Gijongijos and forced to retire. Temesvar has surrendered to the Hungarians, who have also entered Semlin, which gives them the command of the Danube from Esseg to Orsova, and facilitates their communications with Turkey. The cholera has been very fatal among the Russians and Austrians. The Russians have been defeated by General BEM at Fogarash. The Russian General FREITAG having attempted to enter Transylvania, has been driven back into Moldavia by the Hungarians. The Turks are watching the contest with intense anxiety.

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A "Postscript" gives the following additional items—

The French Government has received a telegraphic despatch announcing that the Sardinian Plenipotentiaries at Milan have received instructions from Turin to sign the treaty of peace with Austria, the Austrian Government having agreed to grant the required amnesty to the Lombards, with a few exceptions.

Letters from Rome, of the 30th ult., state that the Government Committee would be formed of the three Cardinals, Vannicelli, Altieri, and Della Genga. The ministry was not yet constituted.

Prince Odescalchi was to leave for Gaeta, with a deputation, to invite the Pope to return to Rome.

We are gratified to learn that a new parish has just been organized in the flourishing village of RISING SUN, situated at the junction of the Old York and Germantown roads; a neighbourhood which is so rapidly improving that it will very soon be included within the north-western limits of Philadelphia. The nearest Protestant places of worship at present are two and a half miles distant; viz. St. Luke's, Germantown, on the north; St. Mark's, Frankford, on the east; St. James the Less, on the west; and the city, on the south. What renders this new enterprise the more interesting is, that it has been commenced by gentlemen not of our Communion, but who prefer the Church, and desire to see its Ministry, Discipline, Doctrines, and Worship established in their neighbourhood, for the benefit of themselves and families. We understand that a similar preference is entertained by a large majority of the population. A valuable lot has been liberally presented by a generous individual for the erection of a church edifice; another will gratuitously furnish and deliver all the stone; \$1000 in money have also been subscribed, and the Vestry have determined to commence building as soon as the whole of the necessary sum is obtained.

Our esteemed friend and brother, the Rev. Thomas J. Davis, has been elected Rector of this new parish. For several months past he has been actively labouring there, the congregation temporarily worshipping in a school-house; and the facts above stated are gratifying evidence of the acceptableness and success of his services.

THE BISHOP ELECT OF INDIANA.

At a meeting of the Standing Committee of the Church in the Diocese of Indiana, held at Indianapolis, August 21st, 1849, the following Resolution was adopted, and the Secretary was directed to send a copy of the same for publication to "the Episcopal Recorder" and "the Banner of the Cross," with a request that it might be copied by other Church papers.

"Resolved, That the Standing Committee of the Diocese of Indiana deeply regret that, in consequence of a Newspaper statement, some misapprehension has arisen respecting the position and plans of the Bishop elect of this Diocese; and they therefore feel it to be their duty to announce to the Church, and especially to the Right Rev. the Bishops, and to the Standing Committees of the several Dioceses, that immediately upon his consecration the Bishop elect of Indiana will cease to be the Rector of his present Parish, and that he purposes, as soon as suitable arrangements can be made, to take up his residence in Indiana. A true copy.

R. B. CLAXTON, Sec'y.

Lieutenant Maury, superintendent of the National Observatory at Washington, says in a late address:—"It may be that there is now at this very time, in the firmament above, a world on fire. Argus, a well-known star of the second or third magnitude, now glares with the brilliancy of a first."

Communications.

For the Banner of the Cross.

HOLY SENSIBILITY.—NO. I.

THE RULE.

MR. EDITOR—You and our readers will agree with me that no topic pertaining to life and godliness should be approached with greater caution than the FEELINGS connected with a sense of religion. We may say of them as we occasionally do of philosophical attempts,—they are to be decried, yet they are to be commended: when philosophy would stray from the wisdom of God, we repel it, waiting for its true action; when it becomes the handmaid of revelation, we give it welcome. So of the feelings mentioned. When the enthusiast bears away truth and order on the pinions of excitement, we admonish him of the peril of a trackless course, where the landmarks of prudence and discipline are left far below. But when calm piety would inspect its tender emotions, seeking a right and sound view of the mysterious natural currents within, and of the more highly mysterious currents set in motion by the Sanctifier—then, we hail the anxious thoughtfulness as a working of the spiritual mind. The religion that cometh "from above is pure, peaceable, gentle;" like the flame seen by Moses at the bush, it is heavenly light and warmth to the soul it dwells in, but never grossly vehement; the fire that consumes is of the earth.

On the subject before us, David and the Psalms are the great standard provided for us by Him who knoweth our frame: from them chiefly, we gather and arrange the particulars and the laws of the sacred emotions named in the gospel. And their broad division (a brief essay can offer little more) is into the comfort of true godliness, sound moral regeneration, and the pain of sin. Largely do the Psalms dwell on both; and David records the combined doctrine of the two, when he entreats, "restore to me the joy of thy salvation," intimating the mournful loss, the blissful recovery; and again, "make me to hear joy and gladness, that the bones which Thou hast broken may rejoice," disclosing the torture of iniquity, and the soothing and hallowed felicity of pardon. The royal melodist had been eminently favoured with the light and countenance of the Spirit within; but, in an evil moment, sinful passion got the mastery, leading to yet fouler wickedness; and when Nathan, with a commission of terror, told him "thou art the man," his peace vanished, his hope was darkened, consolation forsook him, and the heart of the sweet singer was whelmed with melancholy. The heinous crimes made him fear that he had fallen beyond recovery; and he passionately entreats not to be cast away from the divine Presence, and that the Holy Spirit be not taken from him. In another effusion, the misery of guilt, "kept silent," unacknowledged to God, is described as the "bones waxing old," "roaring all the day long," "moisture turned into drought," "God's hand heavy upon" the soul; while penitence brought the sense of "forgiveness," God as the "hiding place," and being by Him "compassed about with songs of deliverance." Elsewhere we have, "return unto thy rest, O my soul." Vastly might the proofs be multiplied, that feelings are embodied in religion, and that they vary with our practical deadness or life, with our disobedience or obedience, with our rise or fall in the scale of morals and of holy, heart-governing faith.

Such then is the GENERAL RULE,—at present I speak not of exceptions. Emotions, more or less powerful, more or less calm, attend our religious thoughts and self-scrutiny, and our religious progress,—as they link themselves with every reflection and every proceeding in which we have a deep concern. We question the attachment of a man to the world, if he move and go through it with apathy; and why may not apathy render dubious our affection for the things above? If any one avow repentance for acknowledged sin, yet, while he reforms outwardly, feel no misgiving, he must judge himself defective in that holy grace. Repentance consists of sorrow for sin, of shame for its domination, of alarm at its danger, of hatred of its every stain, besides amendment. Feelings and conduct unite; and when we would encourage the practically good man who appears to be without the due emotions, it is on the principle, either that sensibility is acting in latency, or that his condition is anomalous. Without amendment, sorrow and shame, and alarm and hatred of evil are not contrition. And without the divine conviction and disturbance of spirit, the sinner may fear that his reformation is more worldly than heavenly; the passions may have cooled, or public opinion demands a better character, or gross enormity has been commuted for wickedness less visible or less revolting. When piety is the motive of improved behaviour, the feelings of repentance may be expected, interwoven with its practice.

Let these truths be maintained with well guarded wisdom; but let them not be surrendered, lest the enthusiast reproach our timidity with the letter of Scripture, and give an advantage to his error which our more vigorous judgment might retain for the accurate doctrine. Do we admire the penitent apostle when bathed in tears for thrice denying his Lord? and ought we to regard superciliously the penitent of lower spiritual rank (simulation being improbable) who fears that himself may, by obstinate indifference or obstinate vice, have rejected the Blood of the agony and the cross! Do we behold the contrite woman at the feet of Christ, weeping out her soul, and our Lord Himself commending her grief? and, when we look off the heavenly book into the world, shall we, for the overflow of other broken spirits, turn the Saviour's approval and acceptance into suspicion! Do we mark the Ethiopian proselyte,—who, when Philip preached unto him, Jesus, and ratified in baptism his devotion to the Son of God, "went on his way rejoicing?" and shall we frown on the humble yet hopeful exultation of any soul acquiring more of the 'wisdom unto salvation,' or conscious of the improvement within and the purer conduct which attest the growth in grace, the advancing conformity to the image of Christ! In short: Where find we, in the holy volume, a delineation of penitence from which sadness is excluded, or a description of godliness and justification unapprehensive of the joy of pardon?

The objection, or prohibitory argument, drawn from the abuse of religious feelings, need not be largely examined. The ample reference to them in the Bible entitles them to our deep consideration. And the frank objection to their study and nurture involves, more really and more respectably than anything else, the motive of the objector,—he means honestly,—he has witnessed enough of the mischief of the various kinds of religious riot and *emeute*, perhaps likewise of the small affairs which would vie with them if they durst,—he sees, or imagines he sees, an intensely vehement practical inexpedience in dwelling or even touching upon the operations of Holy Sensibility. Here couches the argument that invests his motive, which we unservedly allow to be pure and irreproachable: yet the meaning of the argument is, however latent and unperceived, that the Bible, in this matter, wants rectifying. This alone is but too unfortunate. Yet he must further recollect, that, as the support of motive by argument indicates an inconvenient burden of proof lying on the motive; so the support of argument by motive may betray the palpable inconvenience of the burden of proof lying on his argument.

While therefore we disclaim the violence of fanaticism, and debar its false triumph in viewing the opposite mistake of a frigid slighting of the truth, and defend only the unartificial movings of the soul recognised in the word of God, we make our stand on these, and consider the general rule as demonstrated,—personal religion, the new birth within, is not only manifested in the life, in effective good principles, but is perceived likewise within the heart by corresponding religious feelings.

Some of these emotions we may briefly note. Those belonging to repentance are, as already intimated, shame and sorrow and alarm for what is past,—with hatred of evil, whether in thought, in desire, or in act, including the abhorrence of temptation, whether it be outward allurements or depravity within: nay, in the more bitter acts of self-condemnation, we "abhor ourselves," for unworthiness, for "vileness," for ingratitude to God. When however renewing and reforming faith predominates, the reliance on pardon through Christ, these agitations are calmed, and the emotion is that of peace, which, in tempers not cold, swells into actual rejoicing. In every disposition, however, stable piety is "joy," compared with the sadness of penitential conviction,—is "peace," compared with the harassing inquietude of a careless or wicked life.

Besides peace and joy, "hope" is enumerated by the apostle. Hope is the expectation of happiness, surmounting the expectation of evil, and producing tranquillity. When the conscience, from its very depth, declares a thorough repentance and amendment, yet without arrogating aught whatever of merit, ascribing that to the worth and the cross of the Redeemer exclusively,—then, hope, the "hope that maketh not ashamed," is the appropriate and the secure, (though never infallible) consolation of the sanctified heart. And so, upon realizing the due practical requirements, are the higher gifts of holy confidence, and the assuring testimony of the Witness Within of the maturing moral divine sonship.

Often, indeed, may the heart veil itself anew and return to its former sorrows: but this is exactly as it should be; for we are to be penitents until we leave this world,—our recurring sins and infirmities of soul requiring new bitterness and constantly new reformation. But, unless we have again sinned deeply, when this revived mourning hath done its purifying work, the current of happy emotion will swell anew, and swell higher than before. Hence, although feelings adhere to religion, their pain or pleasure cannot be relied on as indicating, at any given moment, the exact degree of piety we have attained. The godly may retreat, from their hallowed enjoyment, to contrition, its grief, its pain, yet be more precious with God,—brighter jewels, though veiling themselves in dust. Solikewise may the incautious believer love the sacred happiness too much,—refusing to lament when the Spirit warns him that his soul would swerve from duty. But if he examine within, he will find that his joy is losing its peace. We estimate not, therefore, the advance or the decay of piety by the mere rise or ebb of emotion. We look to our conduct, towards God and towards men, as the final test. And, if all be well there, we accept gladly and use faithfully our joy and peace and hope, and the higher "pleasantness," as encouragements and noble incitements to greater effort and earnestness in our sanctified progress.

Further: No heart is an exact standard for another. In ordinary emotions, "no man knoweth either love or hatred by all that is before them," there is all variety both of natural and habitual temper. One person cannot look upon distress but the tear of pity immediately flows; another leaves a generous pittance, and without ostentation, and yet no eye or sagacity can detect aught of sympathy. One person is vehemently moved by an insult, and perhaps readily calmed; another will retain placidness under whatever provocation, yet may pursue the offender with unappeasable retaliation. So with the sons of God in their holy feelings. There may be a natural blunt-

ness of sensibility, or a discipline of it, divesting pious emotion, perhaps completely, of outward features,—while yet, it does exist, a deep and powerful sentiment, in some degrees, (however obscurely) perceptible to the individual himself, and broadly manifested in the principles and the conduct. Neither great obtuseness of feeling, nor the entire suppression of it outwardly, is common: but they may occur in less degrees; and this will so vary the hallowed affection, that no individual mind can be a standard for any other.

Once more: There are obedient children of the Spirit who have become such from the very opening of their faculties, so early willing to be led by Him that they know little of the unresisted dominion of sin: they never sank into vice or utter neglect. Of course, their repentance will be an easier labour, and their emotions of gentler impress. The ease of being truly pious from actual infancy, without stimulated precocity, is rare. But as piety often approaches this early date, we expect the feelings to vary in some proportion to the degree in which worldly and sinful affections have once had the ascendant.

Though feelings are a veritable part of religion, they are altogether inferior to conduct as a test. "Blindness of heart" may lull for a season, yea, for too long a season, the pain of sin. David, for no short period, surrendered virtuous grief, for insensibility,—perceiving not the terrors of guilt,—his heart at ease, though in false quiet; and if stillness were the index of his relation to God, he then was not a sinner! When however he became sorrowful, his heart broken, his spirit utterly overthrown, then he began *again* to be religious; the anguish indicated his recovery of pardon, as false security had marked his loss of it. And such, alas for our instability at the best!—such is generally the more certain condition. Sorrow is, with many, a surer piety than exultation; he who thinketh he standeth must *perpetually* take heed lest he fall; and the heavenly begotten soul which is never careless of that danger will hold, with unrelaxed firmness, on the support of grace. But we are straying to the *exceptions* to the Rule of Holy Sensibility,—the subject to be considered in the remaining division of this article.

Difficult it is, when we have cleared our way to a truth, to assign that truth its exact place and just bearing. There are emotions in religion; it is a pleasure to argue the fact,—exquisitely gratifying to be experimentally conscious of it: and hence we often give it disproportionate importance. But, one office of religion is to strengthen and guard our minds against extremes. If we have peace and joy, and our life refutes not our hearts, all thanks be to Him who gives light and animation in our pilgrimage. If we are in spiritual dejection, and if misdeeds make no part of the burden,—to Him still be thanks, for carrying us into the innermost purification of the Refiner's flame, where, while we correct infirmity after infirmity, ever endures the unextinguished affiance of self-forgetting love,—the "gladness" too profound to be spoken, too deep in the heart for any search but that of the Spirit Himself with our spirit,—the affiance which FEELS "though He slay me, yet will I trust in Him."

Philadelphia, August 13, 1849. *Bishop Onderdonk*

Pottsville, August 5th, 1849.

DEAR MR. EDITOR:—

Please allow me to acknowledge through the Banner the reception of "a Widow's Mite." It is encouraging, at this time when the world is gaining so rapidly upon the Church, and the means to "lengthen the chords and strengthen the stakes" of our beloved Zion are so reluctantly given, to meet with instances like the above of true primitive charity. A voluntary gift from a widow, bestowed for the love of the Church, cannot fail to remind us of her who cast into the Lord's Sanctuary all the living she had, and received from the Saviour the high encomium of having "cast in more than all." The widow's mite is in very deed a rich gift to receive, for it always brings with it love, and faith, and prayer, and a spirit of self-sacrifice which alone can call down the Divine blessing upon us. And hence, however small the amount in money, the real value in a spiritual sense is great. May many "go and do likewise," until our churches shall cease to languish for adequate support; and the fields, white for the harvest, shall be furnished with faithful reapers.

C. C.

Obituary.

For the Banner of the Cross.

DIED, at his residence, near Newark, Del., on Friday, the 17th instant, THOMAS BLANDY, in the 61st year of his age.

At a special meeting of the vestry of St. Thomas Church, held at the Church on Saturday afternoon, the 18th August, 1849. Present—the Rector, Benj. Caulk, Thomas B. Wilson, James S. Martin, George B. Curtis, and Edward Garrigues.

The following resolutions, having been read by the Secretary, were unanimously adopted—

Resolved, That this vestry has heard with sorrow, the death of their late Senior Warden, Thomas Blandy, Esq. That we cherish with satisfaction, the recollection of his virtues, his stern integrity, his upright example, and his pious devotion, to the cause of Christ, especially as manifested in his zeal for the welfare of their Parish, of which he was a principal founder and supporter.

That while we sorrow at our loss and sympathise with those whom family ties render especially sensible of the greatness of the bereavement, we are cheered by the hope, that our departed friend has exchanged the sufferings of the present life, for the more immediate presence of the Saviour.

Resolved, That the Chancel of this Church be put in mourning for the space of Three Months.

Resolved, That the Secretary send a copy of the foregoing to the widow of our lamented friend.

Resolved, That the foregoing resolutions be inserted in the "Banner of the Cross" and "Episcopal Recorder." On motion adjourned.

EDWARD GARRIGUES, Secretary.

Miscellaneous.

BURIAL PLACES AMONG BARBAROUS NATIONS.

Sumatran Funeral.—*Peculiar arrangement of the grave.*—The funeral of a Sumatran villager is not unattended with solemnity. In many villages it is the custom to preserve, generation after generation, a broad slab of costly wood, called the burial plank, on which the dead are carried forth to their graves. It is deposited in a safe receptacle, and constantly rubbed over with lime, to keep it pure and preserve it from decay. No coffin is made use of, the corpse being wrapped in white cloth of a peculiar texture. In forming the grave, after digging to a convenient depth, they make an excavation in the side, which, after receiving the body, is roofed and walled with stout planks. Thus the object is gained which is considered so important by many of the Indian islanders—the earth lies lightly upon the corpse. A white flower, planted at the head of the grave, is allowed to flourish for one year, when it dies and is never renewed. When its last blossom has withered, the tribe assembles, the relations place a few long elliptical stones about the spot, killing a buffalo in honour of the deceased, and leaving its head as a suitable propitiation to the attendant spirits, which are supposed to hover about the burial grounds, to perform for the remains of the dead the guardianship which other beings held over them during life. The desecration of these abodes of death is regarded as a crime almost inexpiable. It is looked upon not only as an act of irreverence to the departed, but as a heinous offence to the presiding deities.

Burial Forest.—*Funeral Ceremonies.*—The appearances presented by a burial forest among the people of Pari in the Kayan territory of Borneo is extraordinary to the last degree. Huge and rudely constructed coffins hang around the branches of the trees, in every direction. Only visited for the purpose of adding to the number of the decaying tenants of these strange depositories of death, the burial forest is as silent as it is curious in appearance. And no less remarkable are the ceremonies which precede the disposal of the body amid the branches of the selected tree; as soon as the Kayan dies his friends and relatives assemble in his house and take their seats around the room. The dead man is then brought in, clothed in his best attire, with a cigar placed in his mouth and a betel-box at his side. The friends then, in turns, offer him certain advice regarding his future welfare; and, having partaken of a feast, go away, when the body is placed in a coffin of large dimensions, and allowed to lie in the house for several months. Another assemblage then takes place; the coffin is borne forth, followed by a long procession, and carried to the appointed spot in the wood, where it is hoisted up amid the topmost branches of some lofty tree, and secured to prevent it from falling, and then left for ever. During the passage from the village to the burial forest the deceased is constantly cautioned not to lose his way. "Follow the road," he is told, "till it branches in three directions; be careful in selecting the centre path, for this will conduct you to your own country, whilst that to the right leads to Borneo, and that to the left to the sea."

Picturesque Burial Grounds.—The burial grounds which at intervals dot the banks of the Mambakut river are exceedingly picturesque and beautiful. They can scarcely be designated as burial grounds, for the tombs generally lie in detached groups, here and there, on elevated spots selected for the beauty of their verdure, and the luxuriance of the flowers which bloom around. Erected on posts ten or twelve feet high, they are clothed with blossomed creepers, surrounded with flowers, and ornamented with curiously painted strips of bark. They form the chief ornaments of the villagers, and are regarded with the utmost respect and veneration. The tombs of great chiefs are even more elaborately ornamented, and are situated on the summits of high hillocks, decorated with gay streamers, with one or two grim skulls, denoting the rank and honour of the deceased.

Ancient Chinese Burial Grounds.—There exist, scattered at wide intervals over the eastern provinces of Borneo, numerous ancient Chinese burial grounds; a fact which Mr. Dalton cites to prove that the country was formerly occupied by a colony from the Celestial Empire. These abodes of the dead appear to have been neatly arranged, though time has nearly obliterated all vestiges of their former beauty. The jungle, with its rank and rich growth of vegetation, is supreme in the wild districts, and these burial grounds, once abandoned by their original possessors, soon yield themselves to its power, and are now only to be discovered by searching around the thickets, where you may at every step meet a tomb, wrapped in a mass of creeping plants. On the summits of several of the mountains, once inhabited by Dyak tribes, who have deserted their former homes and selected more secluded residences in the woods, may be found the ruins of small villages, which, built of light and fragile materials, soon crumble into decay and sink upon the ground. But the narrow houses of the dead, less exposed to the violence of the elements, last long; and when a new tribe comes to take possession of the deserted site, the low mounds, ornamented with arms and implements of husbandry, are often discovered and levelled. Every trace of the burial ground is thus obliterated, and a village, peopled with an industrious and busy tribe, rises upon the spot beneath which the earth is crowded with the mouldering remains of the dead.

The Dyaks often change the site of their abodes, and journey from place to place in the forest or jungle, to allow the soil to lie fallow, and seek a richer for their crops. The villages are generally destroyed, and all that is left is the lonely little burial ground, which in the wood, as on the mountain, is soon concealed with vegetation. The jungle thickens over it, and it is seldom or never disturbed again, save when the rhinoceros turns up the ground with his armed snout, or the lapse of years brings another tribe to settle on the spot.

Wild Tribes of the Koti.—*Disposal of the Dead.*—On the wild banks of the Koti, on the eastern coast of Borneo, there exist tribes of men so savage, so utterly ignorant of all the arts and charities of civilization that they know neither how to erect for themselves villages, nor to manufacture clothing even of the simplest kind, nor indeed to elevate themselves above the con-

dition of the beast. When any one of them dies his body is burned, and the ashes are deposited in the trunk of a tree hollowed by decay. Other tribes inhabiting the banks of this river bury their dead and allow them to remain under the ground until all but the bones is mouldered away. These are then taken up and placed in a hollow piece of timber, which is deposited in a particular building called by them the Chamber of Bones.

Having thus rambled over a few of the Bornean provinces and marked the most curious of the ceremonies which attend the disposal of the dead among the native races, we naturally step over to Celebes, and find the mode of burial practised there by no means less worthy of attention. Little, however, is known of the island. It has seldom been visited, and still less frequently described; we are enabled, therefore, to select but one or two among the various customs which, without doubt, prevail in an island peopled by so strange a race, divided into so many communities.

Funeral Rites in Celebes.—*Cemeteries.*—At Tesora, in the Boni territory, it is customary when a person dies to interdict the family and followers of the deceased from partaking of any amusement for the space of one hundred days. They are also enjoined to wear plain clothes; but their abstinence from hilarity and rejoicing is not shared by the other members of the tribe. The poor especially are feasted, in proportion to the means of the deceased, with buffalo and goat's flesh, fowls and sweetmeats. The expense of this entertainment is sometimes lightened by contributions from the friends. Mr. Brooke, during his visit to this place, gained more friendship among the natives by a small present made by him on the occasion of a funeral than he would have acquired by almost any other means. The dead are carried forth to a species of cemetery at some distance from the town, where they are buried. A thatched tomb is erected on the spot, which is enclosed by the foliage of two trees, one planted on either side. Otherwise, few ceremonies mark the event.

Minkoka Funerals.—Among the Minkokas of Celebes few ceremonies attend a funeral, save that a band of fighting men, the friends of the deceased, sally forth with strips of white cloth bound about their foreheads, in search of heads to solemnise the occasion. From twenty to forty are procured, and the body is not allowed to be buried until the required number has been brought in. The graves are situated in picturesque spots, shadowed over by trees, and distinguished by the richness and variety of the vegetation which flourishes around.

Funeral Salutes.—On the western coast of Celebes an immense quantity of gunpowder is expended on the occasion of the death of a petty rajah. For the space of one month after the day of his death as many guns are fired as he was years old; and when the great rajah dies this daily ceremony is expected for a whole year. This is good for the gunpowder trade, but for little else except to make the people idle and boisterous, for this infinite shooting of guns, if we may be allowed to use Pepys's quaint words, attracts a crowd which continually disperses and is as continually renewed.

Aspect of the Burial Ground.—If the scene of his life continues to be startled by the echoes of artillery, however, the repose of the chieftain after death is silent and undisturbed. His ashes generally lie in some sequestered spot, at the bottom of a deep green valley, or on the slope of a woody hill. A few delicate and fragrant flowers bloom near at hand, and the shade of graceful trees is thrown over the spot consecrated to the repose of the dead. An occasional visitant hovers about the burial ground, but this is seldom.

If eternal life consists in the knowledge and love of God and of His Son JESUS CHRIST (see St. John xviii. 3), then none are happy in this world but those who make it their business to know and love God. All other knowledge is but vanity and vexation of spirit, when it is not ultimately referred to that knowledge in which our whole felicity ought to be placed. They are much to be pitied, who know almost everything except the Gospel, who make many discoveries in arts and sciences, but are utterly unacquainted with themselves, and the science of salvation.—*Quesnel.*

CLOWNISHNESS.—We observe that the Freeman's Journal, under this head, has been lecturing to one of the secular papers. It seems that the Journal recently applied to Bishop Hughes the title of "His Lordship," to which the Tribune objected, under the heading of "Fulsome Adulation." The Journal ranks such as object to this title, among "progressive and Protestant Democrats," thinks that the simple name of "Bishop sounds certainly less respectful and polite," and communicates the following information as to what is expected from the Roman Catholic "faithful," if they be not clowns:—

"The Bishops of the Catholic Church, we would then have the Tribune to know, are the masters and 'Lords' of all the faithful in Christ. In token hereof, the Catholic, if he be not a clown, takes the blessing of a Bishop, by bending his knee and kissing the Episcopal ring on his hand. The Bishop of a Diocese is set over it by a higher authority, and not commissioned by a democratic election. The faithful have no more to do with the appointment of their Bishop than they have with the falling of the showers of heaven."—*Protestant Churchman.*

THE VILLAGE CHURCH.—Blessings on those old grey fabrics, that stand on many a hill, and in many a lowly hollow, all over this beloved country. I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them,—a shaded sanctity, and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that it is not our abiding-place.—*Howitt's Rural Life in England.*

Notices.

CHURCH OF THE ADVENT, Fifth and Buttonwood Streets.—This Church will be open on and after the first Sunday in September at half-past ten in the morning, and half-past seven in the evening.
The Communion will be administered in the morning.

CHURCH OF THE REDEMPTION, Schuylkill Front and Calowhill Streets.—The evening services at this Church will be resumed on Sunday next.
Hours for Divine Service.—Morning, at 10½ o'clock. Evening, at 7½ o'clock.

ST. ANDREW'S CHURCH.—Next Sunday being the first Sunday in the month, there will be no service in the afternoon. The Rev. Dr. Stevens, by Divine permission, will preach morning and evening: the evening Service to commence at half-past seven o'clock.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

Died.

In New York, on the 22d ult., in the Communion of the Catholic Church, WILLIAM HOYT, aged 34 years, formerly of Fairfield, Conn., and brother of D. H. Hoyt.

Acknowledgments.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY, SINCE AUG. 14.

From St. Sylvanus' parish, Nashotah, per Rev. J. L. Breck, \$10; St. James' church, Chicago, per Rev. R. H. Clarkson, 10; Rev. J. C. Huske, parishes of Lincoln and Morgantown, N. C., 5; Collection at Jubilee College, per Rt. Rev. P. Chase, 5; Rev. S. Y. McMasters, Alton, Ill., 5; Trinity church, Chicago, constituting Rev. Mr. Barlow, life member, 25; Trinity church, Princeton, N. J., per Rev. A. B. Patterson, 7.50; Mrs. E. C. Fisher, Holmesburg, for books sold, 3; St. Paul's church, Nantucket, per Rev. E. Allen, 3; Rev. A. J. Warner, Grand Detour, Ill., 2.50; St. Mark's church, Frankford, 12.25; St. John's church, Waterbury, Conn., per Rev. J. C. Clark, 30; All Hallows parish, Md., per Rev. Jas. Young, 7; Christ church, Waverly, Ill., per Rev. L. Johnson, 3; St. Paul's church, Springfield, Ill., per Rev. Chas. Dresser, 9; St. James' church, Marietta, Ga., 5; Total, \$142.25.

WILLIAM MUSGRAVE, Treasurer,

No. 129 Market Street.

Phila., August 27, 1849.

The undersigned gratefully acknowledges the receipt of the following sums towards the erection of a Church building for the Swedes and Norwegians under his pastoral charge.

From S. B. B., by the hands of Rev. F. Ogilby \$50; from a member of St. Peter's Church, Phila., by the hands of Rev. R. C. Evans, \$10; from Hon. Tramball, Batavia, N. Y., \$5.00.

G. UNONIUS.

Chicago, August 17th, 1849.

Advertisements.

Two ladies, who can give satisfactory references, are desirous of obtaining charge of a primary school. They have no objection to go to a country place. One of them is qualified to give lessons in Drawing, Music, and Fancy Work. Address B., office of the Banner.

To Let.

A Lady, or Lady and Gentleman, with one or two children, can hear of two rooms (with or without basement, pleasantly situated at north end) in Marshall street, three doors south of Coates, lower side.

Aug. 25.—St.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia.

July 28.—2m.

ST. MARK'S CLASSICAL SCHOOL,

ORMES B. KEITH, } Principals,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately west of St. Mark's Church. The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

Circulars may be obtained at the bookstore of Mr. Hazard, No. 19 South Fifth st., above Chesnut.

July 21.—tf.

ST. PAUL'S COLLEGE,

College Point, near Flushing, Long Island, New York.

The 22nd Session of this Institution will commence on the first Monday of October next.

Pupils are admitted into the Primary classes at 10 years of age, and into the Collegiate classes, whenever they have attained sufficient scholarship.

There is but one Session of the Institution in the year. It commences on the first Monday in October, and ends on the first of August.

It is requested that all who desire to place their sons in the Institution will present them for admission at the beginning of the Session in October. Pupils are received however after the Christmas and Easter recesses, and on the first Monday in March.

Applications to be made to the Rector at College Point.

REV. J. G. BARTON, Rector.

Aug. 11.—3t.

Brewer's Moving Panorama.

Philadelphia Museum, late Masonic Hall, Chestnut Street.

Open every Afternoon and Evening, commencing at 3½ in the afternoon and 8 in the Evening.

The Mammoth Cave of Kentucky, Niagara Falls and River, Prairies, Mount Vernon, Natural Bridge of Virginia, &c. Visitors to the Curiosities of the Museum in the morning are admitted to the afternoon or evening exhibition free of charge.

Admittance to the whole only 25 cents. Children under ten years of age half price.

June 23.—3mo.

Dissolution of the late firm of Daniels & Smith.

NOTICE.—The partnership heretofore existing between William Daniels, Samuel B. Smith, and Robert E. Peterson, under the name and firm of Daniels & Smith, Booksellers, Philadelphia, is hereby dissolved by mutual consent. Robert E. Peterson having purchased the interest of the said William Daniels and Samuel B. Smith in the late firm, is hereby solely authorized and empowered to collect the debts of said firm.

WILLIAM DANIELS,
SAMUEL B. SMITH,
ROBERT E. PETERSON.

The Cheap Theological Book Store,

Corner of Fifth and Arch streets.

Where is to be found the following Classical Works.

Valpy's Delphini Classics, large paper copy, embracing Ovidii, 9 vols., Virgilii 9 vols., Claudiani, 3 vols., Julii Caesaris, 4 vols., Corneli Nepolis, 2 vols., Juvenalis, 3 vols., in all 30 vols.

Virgilius Marco, a Chr. Gottl. Heyne, 6 vols., edition of 1800.

"This is the incomparable edition of Virgil by Heyne; the Leipzig edition of 1800 is the most complete. Adorned with a great variety of vignettes, designed by Fiorillo, and engraved by Geyser; there is also a bust of Heyne."—Dibdin.

Luciani Samstensis Opera, 9 vols. Hemsterhus.

"This is not only the most beautiful, but the most accurate and complete edition of Lucian that has ever been published."—Dibdin.

Platon's quæ exstant. Opera. Lipsie Astii, 11 vols.

"A very excellent edition. The annotations are admirable, and the indexes full and complete."—Dibdin.

Together with a large assortment of Theological, Classical, Literary and Mathematical Works, &c., forming the richest, rarest and cheapest collection to be found in the country.

Many of these works, were recently purchased by the proprietor in Europe, where he has made arrangements by which he will be enabled to keep up his rare stock of new and second-hand books. Clergymen, Students and others, are invited to call and examine his stock, which they will find to be what it is described, and at prices which will justify his motto of "small profits and quick returns."

A new Catalogue is in preparation.

New Books received as soon as published, and sold at very low prices.

Books imported to order from Europe, at very low rates.

ROBERT E. PETERSON,

Sept. 1.

N.W. corner of Fifth and Arch streets.

Daniels & Smith—the Cheap Booksellers.

Standard Books at Greatly Reduced Prices.

D'Oyley & Mant's Commentary on the Bible, 3 vols. Macknight on the Epistles, complete in one volume.

Bridges on the Christian Ministry.

Bishop Hall's Complete Works, 12 vols.

Stillington's Origine Sacre, 2 vols.

Chillingworth's Complete Works.

Lardner's Works, 10 vols. 8vo., best edition.

Hengstenberg on the Psalms, 3 vols. 8vo.

Kitt's Cyclopædia of Biblical Literature, 2 vols.

Cave's Primitive Christianity.

Bishop Sanderson's Sermons, 2 vols., new edition.

Neander's Life of Chrysostom.

Jarvis' Church History.

Carey's Testimonies of the Fathers.

Hengstenberg's Christology of the Old Testament.

Murdoch's Mosheim's Ecclesiastical History.

South's Sermons, 4 vols. 8vo.

Barrow's Works, 3 vols. 8vo., &c. &c.

Together with many other Works too numerous to mention in a single advertisement, but for sale at very low prices by

DANIELS & SMITH,

No. 36 N. Sixth street.

Aug. 25

Books bought or exchanged.

Mrs. Alicia Price and Sister's

BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals.

July 23.—3mo.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,

Baltimore, Md.

Aug. 25

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

MRS. A. C. TILGHMAN, PRINCIPAL,

313 Walnut street, Philada.

The Fall Term of this School will commence on the 2d day of September. TERMS.—\$300 for the Session of ten months. Vacation, July and August. Further particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents a Class of Day Scholars is forming, the number being limited. Early application must be made; and as the different studies are promptly entered on, it is very desirable that all pupils should be in readiness. Terms for Day Scholars—\$35 for the term of five months.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.
" " Whittingham, Wm. Rawle, Esq.
Rev. W. H. Odenheimer, Horace Binney, Esq.
Rev. Dr. Morton, H. J. Williams, Esq.
Rev. Dr. Hare, J. R. Ingersoll, Esq.
Rev. Dr. Wyatt, Md. J. M. Scott, Esq.
Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

EPISCOPAL FEMALE INSTITUTE,

WEST PENN SQUARE.

TRUSTEES.

RT. REV. ALONZO POTTER, D.D., Chairman.
Prof. JAMES C. BOOTH, CASPAR MORRIS, M. D.,
JOSEPH CABOT, WILLIAM WELSH,
SAMUEL V. MERRICK, THE RECTOR, (ex-officio.)

The next session will commence Sept. 1. As this school has been for some time full in its higher department, arrangements have been made for enlarging its numbers to a limited extent, and the adjoining house has been rented, giving ample room and a double yard for recreation.

TERMS, including French, Latin, Drawing, Stationery, &c., viz., For pupils from 9 to 13 years of age, \$25 per session of five months; over 13 years, \$40. Primary department \$12. Payment in advance.

Episcopal Academy of Connecticut.

The next term of this Institution will commence on the second Thursday of September, and continue fourteen weeks. For further particulars, application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn., Aug. 1849.—18-3t*

THE RETREAT, A Boarding and Day School for Young Ladies,

Under the supervision of the Bishop of Pennsylvania, on School-house Lane, five miles from Philadelphia.
Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice Principal, M. FELIX DROUIN, late Professor University of France, Teacher of French and Latin, Mr. WM. H. FENNY, late of Worcester Cathedral, Professor of Music, with a number of Assistants.

Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

The year consists of two terms, of 14½ and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D. D., Baltimore; and Rev. J. P. B. Wilmer, Goochland co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robt. Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn.

a 25

Academy of the Protestant Epis. Church,

No. 341 Market Street.

The Autumnal Session will begin on Saturday, Sept. 1, when there will be vacancies in some of the classes.

Circulars may be had, and the Principal may be found at the Academy, at 11 A. M. on any day after Monday, Aug. 27th. Circulars may be had also at the bookstore of Messrs. E. C. & J. Biddle, south-west corner of 5th and Minor streets.

The heads of the several schools are Messrs. W. Arthur Jackson, Samuel Edwards, Louis Rees, Wm. J. McMullin, Wm. Stirling, and Francis Jackson; all of whom attend the Institution the whole of the daily school-time. Mr. F. A. Bregy is the Teacher of French.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese.

To the Convention of 1848.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favour."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils."

To the Convention of 1849.—"The Episcopal Academy in this city has reached, under the wise and efficient administration of Dr. Hare, its maximum number of pupils, as situated at present; and its Trustees are about to erect a large edifice on Locust street near Broad, sufficient for the accommodation of from two to three hundred."

July 23.—tsep.

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation.

The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania,

Charles Picot, Esq.

Rev. H. W. Ducachet, D.D.

Hon. John Sergeant,

Hon. J. R. Ingersoll,

E. Clark, Jr., Esq.

John W. Field, Esq.

Charles Macalester, Esq.

Dr. Gardette,

Dr. N. Chapman,

Rev. Henry Morton, D.D.

Dr. J. K. Mitchell,

J. M. Chapron, Esq. Macon,

Alabama,

L. J. Polk, Esq., Ashwood,

Murray county, Tenn.

Geo. W. Richards, Esq.,

aug18.3m*

Employment Wanted.

A Clergyman, disabled by weakness of the throat, from exercising his voice in the pulpit, is desirous to find some employment as Librarian, Secretary, Editor or Teacher. Reference to clergymen of the highest respectability in Philadelphia. Address "Clergyman," at the office of this paper.

Aug. 4.—5t.

A TEACHER WANTED

For a Parochial Classical School in connection with St. James' Church, Chicago, Illinois. He must be a communicant of the Church, and well recommended for capability and aptness to teach. A candidate for Holy Orders would be preferred. Address, with references, K. H. Clarkson, Minister of the Parish.

REMOVAL.

The Rev. JAMES BONNAR, B. D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the First of SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.

The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Minor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Heman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Penna.

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D. Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D. Rector of Trinity, Phila.

The Rev. R. S. Trappier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 8, 1849.

[VOL. XI.—No. 36.—WHOLE No. 558.]

Calendar.

SEPTEMBER.

9. 14th Sunday after Trinity.
16. 15th Sunday after Trinity.
19. Ember Day.—Vermont Convention.
21. St. Matthew.
22. Ember Days.
23. 16th Sunday after Trinity.
26. New York Convention.
29. St. Michael and All Angels.
30. 17th Sunday after Trinity.

Church Intelligence.

SCHUYLKILL CONVOCATION.

The 4th quarterly meeting of the Schuylkill Convocation will be held at St. James's Church, Perkiomen, on Monday afternoon, September 10th, 1849.

T. A. STARKEY, Secretary.

others' houses about their neighbours, we shall see that the time lost in uncharitable speeches, in idle gossip and scandal, is more than enough for the service in God's house. Or, if we watch the life especially of the women of lower rank, and take their afternoons, and out of their afternoons take the time they spend in running into a neighbour's house, and in sitting down to talk over others of their neighbours, we shall find that they also have plenty of time for church did they tie their tongues. Thus in this way also we see the sin and the loss of judging one another, and talking over one another.

O that we would but keep within our own bounds instead of trespassing upon the affairs of others! O that we would be more careful not to judge any but ourselves! O that we had more fervent charity, more real love for our neighbour! "Above all things," says the Apostle, "have fervent charity among yourselves;" this is the "more excellent way" of which he speaks, this the true royal grace, this the most divine possession, this "the bond of peace and of all virtues, this is the fulfilling of the Gospel law, this the way more truly to know the Father, and the Son, and the Holy Ghost. If we speak no evil of our neighbour, and bear with him and are kind; if we are always ready to look on his brighter side, and to say, "perhaps he has

BISHOP DE LANCEY'S VISITATION.

On Tuesday evening, the 14th instant, in Trinity Church, Geneva, Bishop DeLancey confirmed one person. Prayers were read by the Rev. Mr. Hull, the lessons by the Rev. Mr. Stone, the Confirmation Preface by the Rev. Mr. Bissell, the Rector of the parish, and the Rev. Mr. Rogers preached.

From the Gospel Messenger.

CONVENTION OF THE DIOCESE OF WESTERN NEW YORK.

On Wednesday, the 15th inst., a large number of the clergy and laity assembled in Trinity Church, Geneva. Morning prayer was read by the Rev. Mr. Clark, assisted by the Rev. Dr. Proal, Rev. Mr. Renouf, Rev. Mr. Lee, and Rev. Ernest Hawkins, B. D., agent of the venerable society for the Propagation of the Gospel in Foreign Parts. The Bishop read the ante communion service and delivered a Charge. The alms at the offertory were appropriated to the Christmas Fund for disabled Clergymen. The Bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Dr. Proal, Rev. Mr. Bissell, Rev. Mr. Ernst, and Rev. Mr. Eastman.

The subject of the Charge was Religious Training. The Bishop observed that there were two systems: Excitement and Training. After some remarks upon the first system, he proceeded to show that the second was supported by common sense, by analogy, by the Church, and by the Holy Scriptures. The system of Religious Training is to be applied, in the Church in which we are appointed to minister, to the children, the youth and the adults. The means of applying it to the children are the Sunday School, Catechizing, Personal Intercourse, and Parochial Schools. The means of applying it to the youth and adults, are the Pulpit, the Lecture and the Press. The Bishop dwelt on these several points with great clearness and force, closing with an exhortation to zeal and faithfulness in the discharge of these duties.

After morning service, the Convention having been called to order, 52 of the clergy entitled to seats were found to be present, 32 absent. The Rev. Dr. Gregory and the Rev. W. H. Hill were appointed a committee to examine the certificates of Lay Deputies. The Convention then took a recess until 4 P. M.

WEDNESDAY, 4 P. M.

The roll was called and 41 parishes were found to be represented.

A motion was made to dispense with the vote by ballot, and proceed to the election of Secretary, *viva voce*. The Rev. Dr. Proal was nominated. Whereupon Dr. Proal offered his resignation of the office which he had held for ten years, and declined

a re-election. But on motion of the Rev. Dr. Shelton he was unanimously re-elected and consented to serve. He appointed the Rev. Mr. Millett his assistant.

On motion, the Rules of Order of the last Convention were adopted to regulate the proceedings of the present Convention.

On motion, Resolved, That Clergymen belonging to this diocese but not entitled to seats in this Convention; Clergymen of the Protestant Episcopal Church not belonging to this diocese; and Professors and Students of Theology in the Protestant Episcopal Church, shall be admitted to the sittings of this Convention. Also,

That Clergymen of the Church of England as by law established in Great Britain and its dependencies, who may be present, shall be admitted to the sittings of the Convention.

The following Churches applied for admission into union with this Convention, viz:—St. John's Church, Clayville, Grace, Factoryville, St. Paul's, Utica, St. Paul's, Port Byron, and Emmanuel Church, Adams. The applications were referred to the committee.

The House then proceeded to the election of a Treasurer of the Convention, and a Treasurer of the Christmas Fund for disabled Clergymen. The vote by ballot being in both cases dispensed with, Charles Seymour, Esq., was unanimously re-elected Treasurer of the Convention, and Major James Rees was unanimously re-elected Treasurer of the Christmas Fund for Disabled Clergymen.

The Bishop then delivered his Annual Address from which we copy the following abstract:—

The aggregate of services in both Dioceses (New York and Western New York) is as follows:—officiated in 119 congregations; baptized 2 adults and 15 children; administered the Holy Communion 28 times; ordained 5 priests and 12 deacons; consecrated 8 new Churches; married 2 couple; preached 152 times; confirmed 847 persons, of which 234 were in the Diocese of New York, and 613 in the Diocese of Western New York.

In the Diocese of Western New York, officiated in 79 organized parishes, and 6 other places, total 85 places; baptized 9 infants, 2 adults, total 11; ordained 3 priests and 10 deacons; admitted 9 new candidates for orders; received by transfer 2 candidates; transferred 10 clergymen; received 6; instituted 2 Rectors; consecrated 3 new Churches; married 2 couple; administered the Holy Communion 20 times; preached 122 times; confirmed 613 persons in 63 parishes.

The Bishop having informed the Convention in the course of his address of a liberal gift to the diocese from the heirs of the late Mr. Van Wagener, it was on motion

Resolved, That this Convention accept with grateful acknowledgments the liberal proposal of the heirs of the late Gerritt H. Van Wagener, Esq., on the terms named.

And that the documents with so much of the Bishop's Address as relates to the subject be referred to the Education and Missionary Board, with powers.

The Convention then adjourned to meet on Thursday morning, at 9 o'clock.

Divine service was held in the evening: the Rev. Almon Gregory read prayers assisted by the Rev. Mr. Matson, and the Rev. Mr. Walker preached.

THURSDAY, 9 A. M.

Morning prayer was read by the Rev. Mr. Reed, assisted by the Rev. Mr. Beach. The Bishop pronounced the absolution and benediction.

The Convention having been called to order, the roll was called and the minutes were read and approved.

The Rev. Dr. Gregory read the report of the Committee on the Admission of Churches, which declared that the papers of all the churches applying were correct, except those of Grace Church, Factoryville. The question on admission was taken separately, whereupon the following churches were admitted into union with this convention, viz:—St. John's, Clayville, St. Paul's, Utica, St. Paul's, Port Byron, and Emmanuel, Adams. On motion, the papers of Grace Church, Factoryville, were recorded defective, and referred back to the Vestry for amendment.

Reports were then presented from the committee on the accounts of the Treasurer of the Christmas Fund, and from the committee on the accounts of the Treasurer of the Convention. The committee on the Report of the Trustees of the funds for the support of the Episcopate reported a deficiency in the payment of a portion of the Bishop's salary, owing to a failure in the payment of the interest on a bond and mortgage in which part of the funds had been invested. The committee on Unfinished Business reported that the only business left by the last convention was the report of the committee in relation to the Geneva College. The Bishop read the report of the Education and Missionary Board of the Diocese.

On motion, Resolved that the Trustees of the funds for the support of the Episcopate be authorized and required to appropriate so much as has not been invested in Bond and Mortgage, from the accumulating fund, to the payment of arrearages in the Bishop's salary; and to repay the amount so appropriated to the accumulating fund from the first moneys which shall be realized on the sale of the property of N. Brown.

The report of the committee on Geneva College was read by the Rev. Dr. Van Ingen, who made some appropriate remarks in relation to College Education and the duty of the clergy and laity of the Diocese to this Institution.

The reading of the Parochial Reports was dispensed with. The Rev. Dr. Gregory, from the committee on the admission

of Churches, having stated that there existed a doubt as to the legality of having the required acknowledgement made before a Justice of the Peace, on motion the question was referred to a committee of legal gentlemen, to report at the next Convention. Messrs. Mumford, Pringle and Warren T. Worden were appointed that committee.

On motion of the Rev. Dr. Proal, Resolved, that this Convention have heard with edification and pleasure the learned and eloquent Charge delivered by the Bishop of this Diocese to the clergy, at the opening of the same, and that he be respectfully requested to furnish a copy for publication. Also,

Resolved, That in the event of the consent of the Bishop to the publication of said Charge, 3,000 copies be printed at the expense of this Convention.

On motion of the Rev. Mr. Leeds, a resolution was adopted requesting the clergy to procure subscribers for Dr. Jarvis' forthcoming work on the History of the Church, and transmit the names to the Secretary.

The hour having arrived the House proceeded to the election of the Standing Committee of the Diocese and the Deputies to the General Convention. The Rev. Dr. Gregory and Mr. D. S. Hall were appointed to receive the votes of the clergy, and Rev. Mr. Wheeler and Benjamin Pringle, Esq., to receive the votes of the laity.

On counting the votes the following persons were declared duly elected:—

STANDING COMMITTEE.—Rev. Benjamin Hale, D. D., Rev. William Shelton, D. D., Rev. George Leeds, Rev. W. H. A. Bissell, Messrs. James Rees, W. C. Pierrepont, T. D. Burrall, and David Hudson.

DEPUTIES TO THE GENERAL CONVENTION.—Rev. P. A. Proal, D. D., Rev. H. Gregory, D. D., Rev. J. V. Van Ingen, D. D., Rev. Edward Ingersoll, Messrs. W. C. Pierrepont, Horatio Seymour, George B. Webster, and C. H. Carroll.

On motion, Resolved, That it be earnestly recommended to the clergy of this Diocese, in view of the urgent want of funds to increase the number and efficiency of our Diocesan Missions, to make special appeals to their congregations in behalf of such missions on the 2d Sunday in the months of September, December, March and June.

On motion, Resolved, That 1600 copies of the Journal of the Convention be printed and distributed, as usual, under the direction of the Secretary.

On motion, Resolved, That the thanks of this convention be presented to the congregation of Trinity Church, Geneva, for the hospitality so generously extended to its members during the present session, and that the Rector of said Church be requested to give publicity to this resolution in such a way as he may deem expedient.

The minutes having been read and approved, the House on motion resolved to adjourn after the usual exercises.

After a short but impressive address from the Bishop, the Convention united in chanting the Gloria in Excelsis, and in appropriate prayers from the Liturgy, and the Bishop having pronounced the benediction, the House adjourned *sine die*.

DIOCESE OF NEW HAMPSHIRE.

At an ordination, held in St. Peter's Church, Drewsville, on the 15th day of August, Mr. Ezra Jones was admitted to the Holy Order of Deacons, by the Rt. Rev. Bishop Chase.

The Standing Committee of the Diocese had a meeting on the 20th instant, at which the testimonials of the Bishop elect of Mississippi, and the Bishop elect of Indiana, were duly signed; the Committee being satisfied, that there now exists no just impediment to the consecration of either candidate. C.

Claremont, August 22, 1849.—Witness.

P. S. Please to give notice in the next Banner that Rev. Samuel C. Kerr has accepted a call to Prince George's Parish, Rockville, Montgomery Co. Md., and wishes his letters and papers directed accordingly.

Clerical Changes.

Rev. Silas Totten, D. D., has taken a letter dimissory from the Diocese of Connecticut to that of Virginia.

Rev. Andrew Hull, from St. Andrew's Church, New Berlin, to Trinity Church, Elmira, Chemung County.

Rev. W. P. Saunders from Little Rock, Arkansas, to Monticello, Florida.

The Rev. Dr. Totten has accepted the office of Professor of Rhetoric and Intellectual Philosophy in William and Mary College, Va., and will enter on his duties by the first of October.

HOLY SCRIPTURE.—A crowned head may teach us how useful the word is when preached to his own soul. "I have arrived at the conviction," writes the late Emperor Alexander to the Archbishop of Moscow, "that the doctrines contained in the Holy Scriptures abound in blessings. Experience has taught me that it is only by the cultivation of piety and godly living, that it is by that alone the true happiness of individuals or nations can be secured."

Selections.

A CHARGE TO THE CLERGY OF THE DIOCESE OF MARYLAND.

(Continued from page 275.)

The outline then, of the doctrine of the Church concerning sacraments, presented in the Catechism and guarded against error in the Articles, is to be filled up from the Prayer Book. Its express and clear statements concerning the effect of Baptism and the nature of the Eucharist, are the clothing of muscle and integument which gives symmetry, expression and completeness to the well-framed but bare skeleton of generalities in the Catechism and independent particulars in the Articles.

No less than *all* thus taught by the Church we are bound to teach: nor is any thing *more* permissible. Positively or negatively, in restraint or in extension, the minister of "this Church" may not add teaching of his own to the sum of what he gathers from the Prayer Book and the Articles concerning the mysteries by which our union with Christ is effected and kept up; and that he may not be tempted so to do, or unconsciously transgress, he has been tried and tested as to his own satisfaction with that exhibition of those divine provisions for our spiritual wants.

But this brings us to a difficulty.

Human language is always susceptible, in greater or less degree, of misapprehension and perversion. May we not have misunderstood the Prayer Book and Articles, when we made up our minds as to their view of the sacraments? May we not now be misunderstanding them?

In as far as there are differences of opinion among the ministers of the Church on the subject of the sacraments, some among them must be in misapprehension of the doctrine which they *ought* to hold and teach. There must have been a failure somewhere to get the true sense of the Prayer Book, or of the Articles, or of both.

Such a supposition implies that *there is a true sense*, to which all are bound, and which all must be presumed honestly to desire to get, and hold, if they can; if not, to be ready to obey the convictions of their conscience, and abandon a post for which they are not competent.

It is strange and mournful that this should not be at once and universally admitted. But it is not. Men justly in high esteem for intellect and piety, have been found who could somehow satisfy themselves with the persuasion that a sacred formulary of worship, of Christian instruction, or of religious profession, might have two senses, a larger and a narrower, a higher and a lower, a stricter and a looser, a (so called) Catholic, and a (so called) Protestant.

The obvious — the necessary rejoinder to such an assertion is, that for any purpose, human or divine, a Liturgy, a Catechism, or an Article, that has two senses, may as well have two hundred or none at all. It is no standard of truth, no statement of truth, no recognition of truth, no fit offering to Him who is the TRUTH, nor from those who are required to "worship," as "in spirit," so also "in truth." It cannot be that we go before our God with an equivocation upon our lips, or teach our little ones a phrase of double-meaning to ensnare their souls—that we agree at the altar or the font, in the pulpit, or when we take the solemn vow that admits us to the pulpit, in sounds and syllables, while our hearts and understandings disavow the hollow concord!

It has been said, that as prayers are not intellectual exercises, their precise signification is of less importance! that as Articles are subscribed as terms of peace, any sense which the language can with any degree of plausibility be compelled to bear, may be accepted for the purpose!

These things were said a hundred years ago, by those who sought a domicile for the Arian heresy in the Church of England;* and (strangely enough!) in a succeeding generation, by those who strove, in a latitudinarian age,† to hinder Socinianism, avowed and covert, without and within the Church, from breaking down the barrier which subscription to the Prayer Book and Articles placed between its votaries and the Establishment. But the impudent assailants and the weak defenders alike disgraced their respective interests, by resort to the worst subterfuge that has ever stained the corrupt and odious system of Jesuit morality. Their doctrine of diverse senses is Probabilism, in a slightly altered form and application. It is the claim of a license to use language in any sense which it is convenient to give it, for which any warrant can be obtained that it ever has been given, in any circumstances, by any one. It is the annihilation of the distinction between truth and falsehood in utterance between man and man, and between sincerity and hypocrisy in man's approaches to his Maker.

I will detain you with no attempt at a refutation of this hypothesis of a double sense, my brethren. It is enough to have stated it, and to have called your attention to its true character.

What, then, is the sense of the Prayer Book, Catechism and Articles, in which they exhibit "the doctrine of this Church?"

It has been formally maintained, (and a confused notion of the kind seems to be not uncommon,) that it is that sense in which they are generally understood—the currently received meaning of the day.

The difficulty in presenting objections to this view, consists mainly in their number and variety. It is utterly untenable. By whom must the meaning be currently received? Not by *all*: because if all agreed in it, there could be no occasion for inquiry; and that is presupposed. By *the learned*, it has been said. But who shall determine the limits of that class? who collect its suffrages? who report its decision? And suppose a general agreement of a class, or of all men, in this age; shall that conclude the next? and shut out all further doubt, all room for reconsideration? In one respect it were well it did:

* See Waterland, case of Arian Subscription considered. Works. Vol. II.

† Dr. William Samuel Powell, defence of the subscriptions required in the Church of England. Discourses, &c. ed. Hughes. Disc. II.

for most certainly the interpretation given such writings as those in question by general suffrage, would be increasingly erroneous from age to age. In proportion as a document is open to all, and all claim interest in its meaning and interpretation, there is danger of its being gradually lowered in the current acceptance. This is the tendency of all language. It loses sharpness, clearness, depth in time. It is like a gem cut in facets, exposed to long friction, by which with its change of form and bulk, it also loses polish and translucence. The language of the many is always less clear and significant than that of the cultivated few. The same words convey different notions to the intellectual thinker, and to the uneducated man of the world. A formulary of faith, therefore, can never be safely interpreted by the *generally prevalent* notion of its meaning. In proportion to its age, its language will have lost precision and significance; and the more general its use, the more that process will have been accelerated. It must be tested by an unchanging, not a fluctuating standard; an adequate, not an incompetent criterion: it is not the required sense that will serve our purpose; we want that which is fixed and full.

Most of these reasons apply in refutation of another opinion—that the sense of our formularies,—of any formularies to which assent is required as a test of belief—is the sense *put upon them by the imposer*.

Who is the imposer? The immediate agent—the examiner, ordainer, ordinary or judge? Then each such agent may have his own sense, and there may be as many varieties of sense as there are individual imposers. And those varieties continually shifting; and certain to deteriorate for the reasons already given.

If not the immediate agent, the Church collective must be the imposer. But is it the Church of this age only, or of all ages back to the date of the formularies themselves? In either case, who is to collect, and who to report, the voices that make up the collective sense? The question becomes again—What is the sense of the Church? and so resolves itself into the original inquiry. We sought to learn that sense from the formularies; and, to settle doubts about their meaning, we are referred back to the thing of which we were in search.

These two views are untenable. The *sense of the generality* is indeterminable; and worthless if it were not, unless the spirit of the age, in its determination to make the majority omnipotent, has also invested it with infallibility! The *sense of the imposer* is uncertain; unless the Church be the imposer; and this is the very thing in question.

There is a sense, fixed in proportion as it is carefully, full as it is successfully, ascertained, the sense of the compiler, or composer; the original, historical sense, that which was in the mind of those who first made and used the formularies, and which they meant that they should always have.

Our Liturgy, Catechism and Articles, have all been most deliberately prepared at the time of their first compilation, and most carefully revised at several periods since, both in the mother Church and in our own. Their deliberate preparation insures us that they had originally a well determined sense: their repeated revision, that that sense has been retained wherever its expression has not been modified. What Cranmer and Ridley meant, when they offered our forms of prayer, is the sense of those forms still, where they remain unaltered. The Articles upon which, after many years of continued and intense discussion, they and their associates agreed, as the true and safe expressions of the teaching of the Church in contradistinction from the forms of error that lay around her, retain the significance which they had to them, wherever it has not been changed by an alteration of the text. Who has ever had the right or power to take away the first meaning and substitute another? How could it be done without formal, authorised action, and solemn public notification?

In this matter we must distinguish between *use* and *right*, between *commonness* and *truth*. A prayer or an article may acquire in *use* a meaning that is not *rightful* may be commonly taken in a sense that is not *true*. The word "health" in our General Confession may be used by a large proportion of those who offer it, in the sense of freedom from disease, soundness of condition; but its right meaning in that form, the only sense in which it can be cited as an illustration of the doctrine of the Church, is that which it had in the mind of the framers of the prayer, who by "health" understood recuperative or restorative energy or power, and were wont to speak of our Saviour's sufferings as his "*healthsome* passion." The necessity of this conclusion will be evident on the supposition that the deterioration of sense in this word had become complete, and that it had quite (as it has almost) been narrowed down to mean the sound condition of the body merely. Would the doctrine of the Church have changed in the same degree? It must, if the change of meaning of a word, a phrase, a paragraph *in use*, could change its *rightful sense* in a formulary of the Church. To avoid the absurdity of making those formularies a miserable nose of wax, their language must be received in a stationary sense, and no where can that sense be found, except in the mind and meaning of its original employers.

To assure ourselves of that mind and meaning, we have but to use with diligence and candour the ordinary rules of interpretation, so thoroughly discussed and clearly laid down both by the teachers of scriptural exegesis, and in the schools of human law.

By those rules the original sense of our Prayer Book and Articles are to be fixed by an examination of the modes of speech and thought of their compilers—of the occasion of their compilation—of the aim and intent with which it was undertaken—and, in order to the knowledge of that, of the circumstances in which it was carried through.

Long as I have already occupied your attention, my brethren, I cannot enter into details on these interesting points: but even at the risk of becoming wearisome, I must not leave the subject without making a few additional remarks concerning the use and bearing of our Articles of Religion, as a standard of "the doctrine" of "this Church."

It is a mere cavil, to say that regarding them as such a standard, is making them a *Creed*. They make no pretension to that character. They were put forth for an end entirely different from that of Creeds. They belong to a distinct, well

known and very ancient class of formularies, partaking of the nature partly of a declaration, partly of a canon. Two hundred and fifty years before the archiepiscopate of Cranmer, one of his predecessors had in such a formulary, put forth "Fourteen Articles of the Catholic Faith, which all the ministers of the Church are bound to know and teach;"* and whoever will compare them with the first formulary of the English Reformation, the Articles of 1536, and with its enlargement in the second, "The Institution of a Christian Man," will be satisfied that the compilers of the later documents had that of the thirteenth century distinctly in their view. Of all three compilations, the express, avowed, only object was one and the same, the furnishing to ministers of a sketch or outline of the doctrine they were to teach. Archbishop Peckham professed to be moved to furnish his by the prevailing ignorance of both priests and people. Archbishop Cranmer and his royal master put on theirs, induced by "the diversity of opinions grown and sprung" around them, and "the outward unquietness thence ensuing." The same inducement continuing to operate, led to the subsequent effort to further peace, in our present Articles, as is shown by the almost perfect sameness of their title with that of the Articles of 1536.† There is not the least reason to suppose the later production to have been expected to bring about peace in any other way than the earlier; and of that its contents leave no room for doubt, that it was expected to operate as a declaration and pattern of doctrine, and no otherwise. This destroys the figment that the Articles are a compromise—a shuffling subterfuge to conceal permitted discrepancy in teaching.

So far, indeed, from concealment of such discrepancy was the aim of their compilers, that one of the ends they had in view in 1552, was to distinguish the true from false teachers, both in the Church and before the world; by the severance of the sound from the unsound among the clergy and exclusion of the latter from the office of teaching; and by the manifestation of the soundness of those approved, to each other, to the Church at large, and to the numerous enemies disposed to take occasion against them, by their subscriptions, indeed, that of Peckham's Articles, "ne ignorantia sacerdotis populum precipitavit in foveam."

THE REV. H. W. DUCACHET, D.D., Rector of St. Stephen's.
THE REV. W. H. ODEHMEIER, A.M., Rector of St. Peter's.
HENRY REED, L.L.D., Prof. of English Literature in the University of Penna.,
G. M. Wharton, Esq., Prune St.
MR. ROBT. RALSTON, of Mount Peace.
MR. ELLIS YARNALL, Arch St.
MR. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.
MR. B.'S Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.
Aug. 1st, 1849—1y.

Epis. Church.

ARE, Principal.

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SHELBY COLLEGE.

The ensuing session of this Institution will be commenced on Wednesday, 5th of September next.

In order to admission into the Freshman Class, the applicant must exhibit satisfactory evidence of good moral character, and he must be well acquainted with the ordinary branches of English Education, and well versed in the grammar of the Greek and Latin languages, and able to construe Jacob's Greek Reader or its equivalent Caesar's Commentaries, Virgil, Cicero's Select Orations, and to translate English into Greek and Latin correctly. He must be thoroughly acquainted with Ancient Geography, and the other. Only look at those who let go

themselves and are busy in talking over their neighbours, are they not most faulty persons themselves? Though they may often amuse us for the time by their wit and the sharp things they say, do we honour them or respect them all the while? do we not often feel ashamed of ourselves for listening to their keen piercing words, and wish that more of the milk of charity ran in their veins, and gave sweetness and softness to their speech?

I have said that this sin of judging others is widely spread. Are not my words strictly true? It is not the poor alone, nor the rich alone, who yield to it; but rich and poor, high and low, cottagers and nobles, gentry and tradespeople, are alike on this point. What are we to say of all the scandal, the gossip, the news, which go on in every neighbourhood, in great houses and in small, in country villages, and fashionable streets and squares? This love of scandal and gossip may take a more refined or coarser form, but there it is; it matters little whether the talking be at the washing-tub or in the fine drawing-room; the sin is the same; and at both places we shall find the sin. There is a great deal of gossip; and though the gossip at first may seem to be of a harmless and good-natured sort, it soon degenerates; in a young brier the thorns may be soft at first, but they quickly harden and get strength to prick. Watch in any case the discussion of your neighbour's doings and of your neighbour's character, and you will find that five minutes will scarcely pass before something harsh and uncharitable has been said. Our only safety lies in avoiding discussions about our neighbours, in avoiding "tittle-tattle," as it is called, in checking the love of news. It is a wholesome and Christian self-denial to tie our tongue when our neighbours are talked of, or instantly to put our soul into a watchful and anxious attitude; there is danger coming, we may be sure; we may remember how often we have been led on, for want of anxious watchfulness, to say things that we would now wish unsaid. Words in the heat of the moment have gone abroad; they have slipped unadvisedly

*Constitutiones Joannis Peckham Cantuariensis Archiepiscopi apud Lambeth editæ Anno Dom. 1281. Cap. de Informatione Parochianorum, ad calc. Lynwoodi Provincialis, ed. Oxon. 1679, fol. 28.

† ARTICLES OF 1536.

Articles devised by the Kinges Highnes Maiestie, to stablysh Christen Quietnes and Unitie amonge us, and to avoide contentious Opinions, which Articles be also approved by the Consent and Determination of the hole Clergie of this Realme.

ARTICLES OF 1552.

Articles agreed on by the Bishoppes, and other learned menne, in the Synode at London, in the yere of our Lord Godde, M. D. LII. for the avoiding of Controversie in opinions, and the establishment of a goodlie Concorde, in certeine matiers of Religion.

from our lips and have made sore wounds; they have passed on from mouth to mouth; they have gone out of our power and have done hurt that we repent of. How fearful an amount of uncharitable words have we been guilty of! how little we have thought of the responsibility of words spoken of others! how much of our conversation has been stained by unkind or thoughtless sayings about our neighbours! We have run on sometimes thoughtlessly, sometimes bitterly, and sometimes thoughtless words have turned to bitter ones. Once begin to talk about our brother, and we know not where it will stop; it is commonly a down-hill course; faster and faster we hasten into uncharitableness.

There is need then for greater watchfulness over our tongue; it is "an unruly member;" it must be strictly watched; it will hurry us into sin, unless, being convinced of its unruliness we are at pains to control and tame it. The very fact of giving vent to our opinions of our neighbours, often ends in deepening and fixing that opinion if it is a bad one; and the fact of restraining our tongue from saying what we feel, often ends in softening our feeling. The habit of discussing the conduct of others increases the quickness of our perception of their faults; we may say we cannot help seeing their faults, and therefore cannot help judging them or having our judgment; but only curb your tongue, only break off the habit of canvassing and criticising them, and you will find that by degrees you will not be so sharp in detecting faults; "the mote in thy brother's eye" will seem to be less; the habit of gazing outwards makes all things outward the more distinct; the habit of gazing inwards makes all things inward the more distinct. I pray you therefore to use your powers of judging where there are no words required—I mean upon yourselves; look to the beam in your own heart, to the favourite failing, the darling sin which is eating into your very soul; be not afraid of being too strict with yourselves; there is enough to do at home and with yourself.

In places where there is the privilege of daily prayer in church, you may often hear persons excusing themselves from attending it for want of time. And yet if we watch the life of the higher orders, and take for instance their afternoons, and out of the afternoons take all the time they spend in conversation at each others' houses about their neighbours, we shall see that the time lost in uncharitable speeches, in idle gossip and scandal, is more than enough for the service in God's house. Or, if we watch the life especially of the women of lower rank, and take their afternoons, and out of their afternoons take the time they spend in running into a neighbour's house, and in sitting down to talk over others of their neighbours, we shall find that they also have plenty of time for church did they tie their tongues. Thus in this way also we see the sin and the loss of judging one another, and talking over one another.

O that we would but keep within our own bounds instead of trespassing upon the affairs of others! O that we would be more careful not to judge any but ourselves! O that we had more fervent charity, more real love for our neighbour! "Above all things," says the Apostle, "have fervent charity among yourselves;" this is the "more excellent way" of which he speaks, this the true royal grace, this the most divine possession, this "the bond of peace and of all virtues, this is the fulfilling of the Gospel law, this the way more truly to know the Father, and the Son, and the Holy Ghost. If we speak no evil of our neighbour, and bear with him and are kind; if we are always ready to look on his brighter side, and to say, "perhaps he has not done it," or, if he has done it, "perhaps he will not do it again," or, if he does it again, "perhaps we have faults as great, and may God have mercy on him and turn him;" if we do this, then, I say, we are indeed walking after the Spirit, and learning as apt scholars the mind of Christ, and bringing forth the fruits of a lively faith.

We shall always find that the best men are the most merciful, the holiest men the least severe upon their neighbours; they who are ever wrestling with their own sins and seeking to prepare themselves for their Saviour's coming; who set before themselves their own need of mercy, and see the beam that is in their own eye, are in haste to be merciful to their brother, and are not prying into his eye to discover whether he has a mote therein. May we have grace to become more merciful, more pitiful, more kind, more fearful of judging; we shall never repent of merciful words when others around us were censorious and severe; but when we come to be judged, how shall we dare to lift up our voice and cry for mercy, as one after the other our own unmerciful condemnations of our brother stand before us to shame us and to silence us in that hour.

From Sharpe's Magazine.

A LADY WHO HAS SEEN THE WORLD.

READER, did you ever chance to hear of the famous Maria of Mont Blanc, a peasant woman of Chamouni, the only one of her sex who ever ascended to the summit of the monarch of mountains; or of our own countrywoman, Mrs. Campbell, who with her daughters, traversed the frightful Mer de Glace, in all its extent, and crossed over to the valley of Cormayeur? These were remarkable instances of female nerve and intrepidity; but what think you of a woman who has actually gone round the globe by herself, not comfortably ensconced on shipboard and touching here and there in its four quarters, but exploring many of its most interesting countries? Can you believe in the existence of such a prodigy? if not, such an one I must not less declare myself to have seen, and talked, and travelled with.

It was at Constantinople, in the summer of 1841, that I went on board the Austrian steamer plying from that city to Beirut, and, as it happened, found myself the only passenger in the best cabin. I was not long, however, in making acquaintances on deck. Among the crowd of Turks and Levantines I was struck with the appearance of a lady, whose singular costume—a tight gown of plain grey serge, of a somewhat antiquated fashion, and a Florentine straw hat, with a very wide brim—curiously contrasted with the flowing oriental garments around. There was, however, nothing even to excite a smile in her appearance. Her person was slight, her countenance grave, and her manners remarkably simple and unaffected. She was travelling entirely alone, but had found a temporary protector in the person of a venerable-looking monk, who was going to

his convent in Syria. I found that our object was the same,—a pilgrimage to the Holy City; nor was I long in discovering that my new companion was no ordinary pilgrim, and that the thirst for romantic excitement and the desire for information were motives at least as powerful with her as the indulgence of a feeling of piety. Our conversation turned upon the difficulties of the way. The country was reputed to be in a very unsettled state, the roads said to be beset with robbers. I soon became so interested in the calm and resolute character of my new friend, that I resolved to assist her to the utmost of my power. On reaching Beirut, no time was lost in repairing to an English merchant to whom I had an introduction, whose active kindness procured me a travelling servant, named Achmet, a native of Beirut, who was directed to lay in a stock of provisions for a two or three days' cruise, and to take our places in a boat sailing that evening for Jaffa. My lady pilgrim, of whom I had lost sight during the confusion of landing, was now sought out; nor was it long before she made her appearance at the merchant's. At first my friend was rather shy of this part of the business, but the mature age, grave appearance, and simple manners of my new acquaintance, soon set at rest any ungenerous suspicions.

The evening came, and we repaired on board. The boat proved to be an undecked Arab craft, of the very rudest description, with two masts, and huge latine or triangular sails. A small cabin, about six feet square, into which it was necessary to creep on all fours, was contrived at the stern, but it was so foul that to take refuge there except in case of a storm was impossible. The rest of the boat had a flooring of sand and shingle, and its rough ribs served for couches, and sofas, and berths, at once. The places of honour, including the aforesaid cabin, had been reserved for ourselves—the rest of the vessel was crowded with a motley collection of passengers.

Having myself roughed it before in this way, I was prepared for what I met with, but nothing surprised me more than the passive indifference of my companion. Though certainly not "cabined," we were "cribbled and confined" with a vengeance. Wilkie, when putting up for the night in the one room of a Spanish posada with a party of ladies and gentlemen, talks of curtains and other contrivances for decorum. I thought of the fastidious delicacy of Hood's "Schoolmistress" under such alarming circumstances. But there was no remedy. "Misery acquaints a man with strange bedfellows." All distinctions were literally brought to one level, and, when night came on, and we were forced to lie down in the sand which formed the sheeting of the general bed, with the canopy of heaven for a curtain, we made so tight a fit of it, that, as Stephens somewhere says, "if the bottom of the boat had fallen out, we could hardly have tumbled through."

On awaking the next morning, we were already dressed. The sun was rising in glory behind Mount Lebanon. Our picturesque old bark, with her huge latine sails, flew steadily along under the pressure of the light breeze, and the fresh odours from the sea, with our prosperous progress, contributed to put us all into excellent spirits. After our ablutions, Achmet was soon ready with a breakfast of coffee, bread, eggs, and fruit. We sat in the pleasant shadow of the sail: maps and guide-books were pulled out, and every point of that memorable coast successively made out and commented on. I was perfectly delighted with the intelligence of my companion, and never, surely, did any traveller, male or female, give so little trouble, and enter into every thing with such a spirit of quiet, heartfelt enjoyment. And thus we sailed along, past Sidon, and past Tyre, till, as the sun dropped his fiery ball into the western waters, we reached the promontory of Mount Carmel and its white convent, looking out over the lonely, wide-spread sea. As night came on, all dropped asleep again, huddled together in the general receptacle.

On reaching Jaffa the next afternoon, a tribe of half-naked Arabs rushed shouting into the water, and bore us, lady and all, triumphantly into the town. The notion of a woman wandering about by herself was so unintelligible to the crew and Arabs, that I was, of course, looked upon as her lawful proprietor and protector; and it was rather embarrassing how to get rid of this honour, and, at the same time, to provide comfortably for my companion. Fortunately, there proved to be an Austrian consul in the place, and to his custody, as a German, I desired Achmet to consign her for the night.

Jaffa is but thirty miles from Jerusalem, and, by starting very early in the morning, I intended to get there that evening. Accordingly, long before sunrise I had ordered horses to be ready, and sent Achmet to fetch Madame from the Austrian consul's, where she had been very kindly treated by the ladies of his family. It was one of the hottest days of a Syrian summer; the half-cultivated plains, parched up by the summer heat, were destitute of shade and verdure, and haunted by myriad swarms of insects; our supply of water was soon exhausted, and had it not been for the peasant girls of the villages, who brought forth pitchers to gain a few paras from a passing traveller, we should have suffered cruelly. But not a single murmur, not even an indication of impatience, ever escaped the lips of my surprising feminine companion during the whole of this burning day. After a most blessed halt at a well, and an hour's repose under the shadow of a solitary fig-tree, we pushed into the wild defiles of the hill country of Judea, so narrow in places that but one at a time can pass, famous of old besides for their insecurity, and as the scene of many an outrage and many a murder perpetrated upon the pilgrims to Jerusalem. Our progress through these ravines was so much slower than we anticipated, that we were benighted at a village in the mountains. We halted in the court of a ruinous mosque, and established our quarters under its vaulted cloisters. The village sheik, who had sent us a huge *pilau* for supper, came down for a while to visit us. At length we betook ourselves to our respective dormitories on the ground; but sleep refused to visit our eyes: we had reached, we found, to within three hours of Jerusalem. Restless and excited, about midnight, I desired Achmet to prepare for departure—our companion, I found, had been as wakeful as myself. At midnight, the camels sleeping around us in groups, we stumbled forth by starlight from the court of the mosque, and picked our uncertain way among the olive groves surrounding the village.

The road was a mere horse-path down slippery slabs of rock into the hollow of a precipitous ravine: in the dark, it was one succession of slides and stumbles from top to bottom. I soon lost sight of Madame, who had forged ahead of me, but hailed her from time to time with loud shouts, to which she responded in a minor key. At the bottom of the valley I overtook her, and we hastened onwards towards the bourne of our journey. My own excitement was beyond anything I ever experienced—the mind of my companion was no less absorbed, and thus we paced on side by side in the dim starlight, without exchanging more than an occasional syllable. At length, the light broke gradually in faint red bars behind a dark wavy summit—it was the Mount of Olives! A long line of walls, with here and there a tower and dome, loomed up and began to redden with the increasing light; and as the crimson streaks became more and more intensely vivid, with a feeling more like dreaming than waking, we found ourselves at the gate of Jerusalem. While the sentinel within was unbarring it, we held a brief consultation, when it was decided that I should remit the pilgrim-lady to her legitimate protectors, the monks of the Roman Catholic convent, while I sought out for myself the abode of a friend who was then *locum tenens* for the absent consul.

During my stay at Jerusalem I saw but little of my companion, but on joining some travellers who were about to go down to the Jordan and the Dead Sea,—an excursion which, though short, is both fatiguing and perilous, Madame proved to be one of the party. At nightfall we reached the extraordinary convent of St. Saba, among the wild deserts of the Jordan, and here I found that, lest the sanctity of the brethren should be compromised, women are never admitted within the walls, a solitary tower without being appointed as their receptacle. Thither I repaired with a lay servant, whose office it was to attend to the wants of the female pilgrims. Stumbling in the dark over the rocky ground, we reached at length the base of the tower, standing, quite isolated, upon the brink of a tremendous precipice. Here the lay brother, handing me the supper-basket, planted a ladder so as to form a communication with the portal, which was elevated some twenty feet above the ground, and then, ascending, drew forth a key and unlocked the small heavy door which gave access to this female asylum, or rather prison. The room we entered was empty, and, by another ladder, we ascended to the upper story, which was furnished with some little attention to the bodily, but also to what was more consulted, the ghostly comforts of its gentle inmates. Pictures and images of saints adorned the walls of a small oratory, which was niched into the side of the apartment, over which a few lamps cast a dim uncertain gleam, leaving its extremities in gloomy obscurity. Upon a low divan sat the object of our search, with her usual expression of calm and fearless tranquillity. Her simple supper was brought forth, and while she was engaged with it, I asked her whether she did not feel timid at being left in utter solitude. In fact, the dim, dreary-looking chamber above, the total darkness of the lower story, the horrible stillness of the place, were all calculated to act upon a nervous imagination, and to awaken a train of dismal and superstitious fancies. When Captain Basil Hall and his daughters visited the place, the ladies had refused to be thus incarcerated, and stormed away till allowed to enter the convent walls. Not so, however, the German pilgrim; she declared that she never was more comfortable, and refused my offer to remain on guard in the lower story of the tower. Accordingly, we departed, and locked her up snug for the night.

Long before sunrise next morning, we were all mustered, including Madame, before the gate of the convent, and wended our way to the awful shores of the Dead Sea and the valley of the Jordan. Not to dwell upon these well-known scenes, suffice it to say, that the powers of endurance of the whole party were never more severely tried. That night we bivouacked under a tree, and, rising by starlight, returned to Jerusalem, most thoroughly knocked up.

Here I lost sight of my interesting and intrepid friend. On returning to Europe I often reverted to our adventures, and wondered what would be the end of her strange passion for rambling, which "seemed to grow by what it fed on." Conceive my surprise at finding last autumn the following notice of her in the "New York Literary World," under the head of "What is talked about:"—

"Madame Ida Pfeiffer, of Vienna, has arrived in this city, furnished with letters from our Missionaries. She formerly visited the East, and has written her travels. She has since carried away bricks from Nineveh, passed through Persia, and looked in upon Gutzlaff in China. On her way hither through the Brazils, she was attacked by robbers, against whom she defended herself bravely—cutting off the fingers of one of her antagonists, and being herself wounded in the struggle. After remaining with us awhile, she will return to her native city, from which she departed on her adventurous expedition."

W. H. B.

OLD AGE NEAR.—Certainly, long life is like an evening mist, and seems far greater to us at a distance than when we are in it. It is strange how the different situating of ourselves will mightily alter the prospect of our years. While we look forward upon them from youth, they are all represented to us long and happy; but, when we look back upon them from age, they then appear to have been short and troublesome: a day to come shows far longer to us than a year that is gone. It is high time for us to mend our accounts, and to estimate the years that are to come by those that are already past. Those thirty or forty years which were judged by thee in thy childhood an unattainable age, how short do they seem now, when thou hast outlived them! What remains of them all, but that thou art grown bigger than thou wast, and hast the remembrance of some inconsiderable actions which were done in that time? Why then should we think thirty or forty years yet to come such a huge gulf as can never be waded through? Remembrance can with one glance review what is past; and why should hope and expectation look upon what is to come as boundless and infinite? Are all our winter days spent, and none but our summer ones in reserve? Are none remaining for us but the fairest and the longest? Surely both hemispheres of our lives have equal hori-

zons, and we shall find that our past and future years have but the same measure. Be persuaded instantly to break off all delays, and from this very moment to provide in earnest for your souls; lest, as the blandishments of the flesh and the world make you now think it too soon, so the sudden surprise of death and the dreadful sight of a boundless eternity rushing in upon you make you hereafter cry out, "It is too late, too late!"—*Church Sunday School Magazine.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, SEPTEMBER 8, 1849.

ACKNOWLEDGMENTS.

Bishop Freeman acknowledges the reception of *Five Dollars*, accompanied by the following note:

"For Missions in Texas, from a family Missionary Box—with the prayer that He who has said 'the silver and the gold are mine,' will supply all that is needful, and will 'send forth labourers into his harvest.'"

NEWARK, August 22nd, 1849.

The undersigned returns his most grateful acknowledgements to those many friends who have enabled the Rector of St. Paul's Church, Richmond, Indiana, to complete the building which was begun ten years since in faith, and which is now, being out of debt, ready to be consecrated to the worship of Almighty God. They are known and honoured by those who are most deeply interested, and who will often remember them at the throne of Grace. Their reward is on high.

JACKSON KEMPER, Missionary Bishop, and
Bishop in Charge, Diocese of Indiana.

23rd August, 1849.

ACKNOWLEDGEMENT.—The Editor of the Banner has received by the hands of Rev. W. F. Halsey, Rector of St. Paul's Church, Sing Sing, *eight dollars*, contributed by the Sunday School of this Parish, towards the erection of the Swedish and Norwegian Church in Chicago, Ill. under the care of the Rev. Mr. Unonius; also, from a Parishioner of St. Paul's Church, \$1, for the Church in Asheville, Buncombe Co. N. C.

In addition to the above the Editor of the Banner has received "\$10 for the Swedes' Church in Chicago, under the charge of the Rev. Mr. Unonius," from the Missionary Association of Deer-Park Hall, Newark, Delaware, by the hands of the Rev. Walter E. Franklin. For the same Church, from Mrs. Kohne, *ten dollars*.

The above sums have all been forwarded to their destination.

We place the above acknowledgements in a conspicuous place, because of the deep interest excited by the effort for which they provide. Those of our readers who bear in mind the account of the formation of this "Scandinavian Parish in Chicago" in the Banner of May 5th, and their address to the Bishop of Illinois in the next paper, and the communication of a Western Churchman in the Banner of August 4th, must agree with us in thinking this no ordinary case. This Parish, composed of Swedes and Norwegians, numbered one hundred communicants, when it had been established only three months, with a large congregation. This result was effected before they had a consecrated Church to worship in. It shows the readiness of this people to receive the services of the Church. They are for the most part poor emigrants, and their spiritual wants must be provided for by the charity of others.

There are also peculiar circumstances, in their present situation, which demand our help. The Pestilence has been among them; and in the touching words of their Pastor, "not a little portion of my congregation consists of fatherless children and widows."

We subjoin a brief extract of a letter lately received from the Rev. Mr. Unonius, just recovering himself from a severe illness:

"With deep gratitude to God, and to those who, in His hands, are the means of extending to us an assistance so desirable, in this sympathy for our wants, I and my poor flock do also find comfort and encouragement during the severe trials which have been the will of Providence now to let us suffer. Great sickness and mortality have prevailed, and do yet prevail, among us. There is scarcely a family which has not been bereaved of one or more of its members. There are several of which fathers, mothers, children, one after the other have within a few days been committed to the earth: not a little portion of my congregation consists now of fatherless children and widows."

Let those who have been spared by the mercy of God, in their thank offerings, remember this appropriate object. Surely all who do will secure this promise—"Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble."

OMENS.

The ancient Roman Republicans were influenced in their actions by omens. Although we may not, in these wiser days, govern our course by the flight of birds or similar trivial incidents, yet there are *signs* in our times which Modern Republicans may justly regard. Straws, it is said, show which way the wind blows, and surely then the following indicate pretty clearly the direction of a wind which sets from Rome.

We copy the following article from the Christian Witness:
ROMISH TITLES.

We are glad to see that the Romanists, in this country, are hastening to bring out, conspicuously, the features and foppes of their system. The sooner the people see the whole that belongs to that corrupt scheme, by which so many have been seduced from the true faith, the sooner will the days of its prevailing power be numbered. The following item sufficiently indicates the development of the spirit of true Romanism, which, in the face of our plain republican institutions and habits, is quite in advance upon what has been customary, with even the strictest of the sect in this country:

'The New York Freeman's Journal gives an account of the distribution of premiums at the convent of the Sacred Heart, and says, among other things: "The Right Rev. Dr. Hughes and many of the clergy were present, among whom, seated at the right hand of his lordship, on the chair of honor, I distinguished with pleasure the venerated Father Matthew. The exercises opened with a piece of instrumental music, greeting the entrance of his lordship and the Rev. Clergy. His lordship then made a short address, observing that he could not prevail upon himself to disturb, by any remarks of his, the pleasing impressions which the entertainments of the day must have produced in every heart."

In England, where the Church is connected with the State, and where the Bishops have a seat in the House of Lords, they receive the title of 'Lordship,' but for any Bishop to receive such a title here, shows but too plainly, that they who confer it, and he who receives it, recognize a power foreign to that to which, as citizens of the United States, they owe allegiance. The Romanists recognize the Pope as a *prince*, as well as a *pontiff*; and to him, first of all, and highest of all on earth, they owe allegiance. Hence, his servants, the Bishops, have a claim to that title, which expresses this right to rule, derived from their sovereign at Rome.

The Freeman's Journal, the Romanists organ in New York, in replying to the comments of the Tribune, in this article, makes the following statement, as to what is to be expected of the 'faithful':

'The Bishops of the Catholic Church, we would then have the Tribune to know, are the masters and "lords" of all the faithful in Christ. In token hereof, the Catholic, if he be not a clown, takes the blessing of a Bishop, by bending his knee and kissing the Episcopal ring on his hand. The Bishop of a Diocese is set over it by a higher authority, and not commissioned by a democratic election. The faithful have no more to do with the appointment of their Bishop, than they have with the falling of the showers of heaven.'

It will be well for all Romanizers, and such as take pleasure in excusing the follies of that communion, to ponder this expression of servility, which the Romish Church claim from all who put themselves in their power. We care not how extravagant these claims, nor how soon they are put forth, with unflinching boldness.

In addition to the above, we find the following article going the rounds of the New York papers. We know nothing about the character of the "New York Nation," the title of the Newspaper referred to. There may be much highly objectionable in it. But its character and object have nothing to do with the point we regard. The question is, whether such a method of silencing the Press will be tolerated here. The following is the statement of the editor, Thomas D'Arcy McGhee.

To the American Public:

NATION OFFICE, 121 Fulton street,
New York, August 28, 1849.

In Paris, the press is persecuted in the name of "law and order;" in Petersburg, it is excluded as an open enemy; in Rome it is silenced in the name of religion; in Dublin, it is suspended for "the security of the crown." Where can freedom of speech and writing find a refuge, if not in these United States?

But even here it is sometimes subject to one species of interference—the interference of a selfish combination, a corporate conspiracy, which, if less summary, is not less successful in its attempts to stifle opinion and punish independence. An instance of this method of violating the liberty of the press is now submitted to the American public; in whose power it is to make it the last, as it is probably the worst experiment of the kind, hitherto attempted here.

A short statement of the facts in this case will enable all men to judge whether it does not call for a prompt verdict of public condemnation.

On the 28th of October, 1848, I commenced the publication of a weekly newspaper in New York, called *The Nation*, "to be devoted to Ireland and her emigrants, and the European Democracies." From the first number, it had to deal with the causes of the degeneracy and destruction of the Irish in Ireland, with the intellectual and social condition of the emigrant Irish in America, and with European questions, such as have arisen in France and Germany, and of late, especially with the Roman business.

In relation to Ireland, *The Nation* was the first journal, owned and edited by a Catholic, which charged the horrors endured by human nature in that island equally on its clerical politicians and its foreign rulers.

To the emigrants in this country we devoted a fixed department, explained by its motto—"Educate, that you may be free." We told them their faults in the plainest language. We

showed that they were "tools" in society, "units" in political influence, and "the dung" instead of "the seed" of the American Catholic Church. We preached to them a "wise selfishness," "temperance, cleanliness and frugality;" we exhorted each man to own his own house and his own opinions.

In relation to Rome, we advocated the Republic, vindicated the Triumvirs, opposed the collection of Peter's Pence, and urged the total separation of the temporal from the spiritual powers.

These were new ideas in our Irish community, but many were prepared for their reception. We have the satisfaction to know, that in each town, State and territory, throughout North America, some Irishmen have received, advanced, and manfully upheld them.

But it cannot, ought not to be concealed, that a wide spread and powerful influence has been organized to stifle these opinions in their infancy, and to crush *The Nation*, their organ. For half a year we have been informed of the workings of this influence in several States and cities, and have endeavored, by remonstrance, and every honest mitigation of language, to conciliate or remove it. It was implacable, and continues so.

In the dioceses of Boston, Hartford, New York, Albany, Buffalo, Pittsburg, and Toronto, special measures have been taken by many Catholic clergymen, to arrest the circulation of the *New York Nation*. Our subscribers or ourselves have been denounced, by name or description, from the altars, and in other ways by the Clergymen of South Boston, Mass., Pawtucket, R. I., Springfield, Mass., Cohoes, N. Y., Lockport, N. Y., in some of the Churches of this city, in St. Patrick's Cathedral, and in Richmond, and other parts of the diocese of Philadelphia. In one instance, (that of Mr. O'Grady, of Cohoes,) the rite of confession was refused by the Clergyman, Mr. Van Reeh, to a subscriber for *The Nation*. In other towns our travelling agents have been denounced by Clergymen as soon as they arrived, and literally "hunted out." This has been going on since the beginning of the year.

BISHOP KEMPER.

The following Resolution was unanimously passed by the Convention of Indiana, in acknowledgment of the important services rendered to this Diocese by its late acting Bishop. Wide indeed has been the field to which the labors of this devoted Bishop have been given, and extensive as it has been, his activity and energy have enabled him faithfully to discharge his duties in the care of so many Churches.

RESOLUTION OF THE CONVENTION OF INDIANA.

"Whereas, the relation subsisting between the Rt. Rev. Jackson Kemper, D. D., and this Diocese, will terminate on the consecration of the Bishop Elect: in view of that event, it is hereby unanimously

"Resolved, That we feel ourselves and the Diocese to be under the deepest obligation to Bishop Kemper for the many demonstrations of that paternal care and kindness which he has shown to us and this Diocese, and for that unwearied perseverance in the midst of difficulties and discouragements which he has manifested, in fulfilling with so much faithfulness and ability the duties of his office as Bishop in charge of this Diocese."

We copy the following from the Calendar. In addition to this testimony, we are happy to learn from a lay gentleman of St. Louis, one who suffered in his own family by the Pestilence, that the devotion of our Clergy in this trying time had done much to commend the Church to the people of St. Louis. Bishop Hawks was especially distinguished by his unwearied and faithful labors. He shrank from no fatigue, from no exposure, but gave himself up to the calls of high and holy duty in that spirit of self-sacrifice which our Most Holy Faith prompts. We hope the suggestion of the Calendar will be acted upon.

BISHOP HAWKS.

The zeal and fidelity with which the Bishop of Missouri has devoted himself to all sorts and conditions of men in St. Louis during the pestilence, are widely spoken of, as exemplary. To use a stronger word might wrong the charity, which we doubt not has looked only for a record on high: but we mention it in order to propose one kind of reward from those who having been graciously spared his peculiar trials, are willing to help him bear his ordinary burthens. Let him be assured of our sympathy by contributions, and by clerical recruits. In his bereavement of Mr. Griswold, he has lost as it were a right hand. If he was in want of helpers before, he needs them more than ever at present. If, slightly altering the couplet of Pope, we ask the question—

"Why drew Missouri's bishop purer breath

When nature sickened, and each gale was death?"

We hope the answer is that God has spared him for eminent service in the West. But he must have *men*; and we hope there are not wanting those who will be ready to join a Bishop who has proved himself worthy of their confidence and love. But he also wants *means*. His successful experiment at Palmyra, is already exerting the happiest influence, but a little pecuniary aid, just now, would enable Trinity School and its Missionaries to do much more for the diocese, and for the spread of the Church. About one quarter of its scholars are supported by the school itself, and its devoted teachers, Messrs. Corbyn and Cuming, derive no other emoluments from their labors, than their bare subsistence. The school is now filled, so far as present accommodations will allow, and is so deservedly popular, that even dissenters of the strongest prejudices are willing to leave their children in its care, for the sake of its moral influ-

HUME'S HISTORY OF ENGLAND. We have received from the publishers the second volume of this History, and have only to refer our readers to the notice already given of this publication.

From late English Papers.

We find the following statement of Mr. Gorham's case in the last English Churchman. We give also the conclusion of the article published in part last week:

As some misunderstanding may have arisen in the minds of certain persons as to the precise bearing of the decision of the Court of Arches on Mr. GORHAM's case, we think it right to state what the exact meaning of Sir HERBERT JENNER FUST's judgment really was. The Court was only called upon to decide whether the Bishop of Exeter had shown sufficient cause for refusing institution to Mr. GORHAM; or, in other words, whether Mr. GORHAM had not, in the book by him published, and admitted by his counsel to be evidence, held notions contrary to the Doctrine of the Church of England on the subject of Baptism of Infants.

Now, in truth, the Court had only to decide this one point; viz., whether or not the Articles of the Church of England *alone* are to be considered as sufficient exponents of her Doctrine; it having been so argued for Mr. GORHAM. While, on the other side, it was submitted that the Articles alone were *not* sufficient; but that the Liturgy and offices of the Church must be referred to for maintaining the true intent and meaning of the Articles and Doctrines of the Church.

The Judgment then expressed the opinion, that the Liturgy and offices of the Church of England were to be taken as exponents of the Articles; and, if so, it was clear that Mr. GORHAM held notions opposite to the very language of the Office of Baptism; thus laying a sufficient ground for the Bishop's objection. As for the majority of the Authorities quoted, the Court said in effect, that, however much they might be entitled to respect, *they* were private opinions.

Just as Mr. BAPTIST NOEL, and Mr. BAPTIST NOEL's ambitious volume, had sunk into quiet oblivion, he has adopted an unexpected method of bringing himself once more before the "religious world." He had taken it into his head that he had never been baptised—"only sprinkled in infancy"—and therefore, on Thursday last, *after* preaching and reading a prayer of his own composing, which he, "an unbaptised person," recommended to Christians in general, he descended into a "pool" of water, and was "baptised" by a Dissenting teacher!

ROME.

Gen. Oudinot having resigned in Rome civil power, a commission, composed of three Cardinals, Altieri, Vannicelli, and Della Genga, have been empowered by the Pope to form a ministry and restore the temporal authority of the supreme Pontiff, and have arrived at Rome.

"The first acts of the commission were to annul all the laws made since the 16th of November, to reconstitute the tribunals, and to reinstate the functionaries who had been dismissed. Great dissatisfaction was created in Rome by a measure, by which all the paper money put in circulation during the existence of the provisional government, was lowered in value to the extent of 35 per cent., or, in other words, the 100 piastre note was brought down to 65 piastres. This measure gave the greater annoyance because it fell principally on the middle classes and on the retail storekeepers, who, for several months past, have had no other money for the carrying on of their ordinary business. The Government has also cried down the base coin issued by the republican authorities."

The other acts of the Pontifical Commission are equally ominous. They comprise the reestablishment of the ecclesiastical courts; the abolition of all laws enacted since the 6th of November, 1848; the dismissal of all persons who served under the Republic, and other measures so absolute and despotic, that nothing but the presence of French troops prevents a general convulsion. In short, the French Republic has "liberated the Romans with a vengeance."

It was reported that the Pontifical troops would be disbanded, and that the garrison of Rome would be formed of French, Spanish, Austrian, and Neapolitan soldiers.

In publishing the article FROM THE CALENDAR to which the following refers, the Editor of the Banner did not know what Parish was referred to. The article was re-published, so that if there was any error it might be corrected.

For the Banner of the Cross.

Beverly, Sept. 3, 1849.

The undersigned, having had his attention directed to an article in a recent number of the Banner, under the head "Desecration," deems it a duty to the Church of which he is a member, to make the following statement:

The circumstances which led to the matter of which complaint is made, were as stated in the article; the indisposition of the Pastor, and the deficiency of a supply. In reference, however, to the course pursued, he has simply to say, without the least reflection upon any of the parties concerned, it had not his approval, because he is too much the friend of good order to wantonly break through any regulations to which he has made himself responsible. And it is hardly necessary to add, it would have been as little approved by his Diocesan.

SAMUEL W. HALLOWELL,

Missionary at Beverly and Fairview.

Communications.

For the Banner of the Cross.

HOLY SENSIBILITY.—NO. II. EXCEPTIONS.

MR. EDITOR:—Not in the Psalms only are the emotions of piety acknowledged; the doctrine is amply ratified in the New Testament,—to which indeed, equally with the Old, the Psalms belong. The Redeemer came to "bind up the broken hearted," and he blessed those "who mourn," those who "weep now," the grief being eminently for sin; and invited the "weary and heavy laden" to His "rest." There are "things whereof men are ashamed," and, on the other hand, the "hope that maketh not ashamed." There are the "godly sorrow unto repentance," and the "righteousness, peace, and joy in the Holy Ghost,"—"rejoicing in hope of the glory of God,"—"believing, and rejoicing with joy, unspeakable." The upright are "begotten again to a lively hope," and "rejoice that their names are written in heaven." Among the "fruits of the Spirit" are "love, joy, peace;" and "hope is the anchor of the soul," and "entereth within the veil" to the High Priest there, and to the very Presence there enthroned.

Indubitably then there are feelings in religion; happiness is with piety, unhappiness with the want of it. As the general Rule, some correspondence obtains between our emotions and our religious standing; the soul hath confidence towards God when morally regenerate, when full of grace, when effectually prompting us to "walk worthy of our vocation;" and a sorrowful heart implies the need of a scrutiny and an amendment of our spirit and our life. To this Rule, however, there are exceptions, which we now consider. Delusions may have the mastery; and some of these are transient, some more lasting.

There are *transient* delusions of feeling. When the conscience of a religious man is for a time lulled through inveterate deceitfulness of heart, he may yield to infirmity, fall into sin, into great sin, while his feelings, as too long with David, give no warning; yet conscience, the striving Spirit within, shall at length burst the fetter, throw off the delusion, and bitter, most bitter emotions overwhelm his soul. The anomaly comes of grace being a warfare, and its victory not being final till death. But if it endure and be long protracted, the delusion turns to wilful obstinacy and a fall from grace—Again: The inner man, renewed and sanctified, may sink into gloom; though not aware of any new transgression, or of greater infirmity than it daily struggles with and masters, it may find cheerfulness give way, and spiritual sadness close around. This comes, not through inconstancy of the Spirit, but (when not chargeable to the body alone) through the mental fluctuations of the "vessel" in which His "treasure" is preserved. There has probably been a glance at former sins, and their image is retained in the eye of consciousness, with little attention to that process, while over attention is fastened on the result, the burden of heaviness. The erring emotion is seldom perdurably continued in the upright soul: it enhances the purification of the heart; and then the regular tranquil currents resume their course.

Other deviations from the general Rule are *more lasting*, worse in inveteracy and in discouragement. The conscience of the wicked, or of the renewed man who has again multiplied iniquity, may, for years, for life, remain in false quiet, without a thought of conversion or reconversion. Or, on the other hand, the righteous, even the humble, cautious, and persevering upright, well advanced in the new birth, may have clouds overhang their spirit so perpetually that they doubt their whole interest in the beatitude hereafter. These are the two leading errors unjustly obtruded upon the frank and clear doctrine of religious emotions,—false tranquillity in the bad,—incongruous dejection in the godly.

False Tranquillity.

It is chiefly found among those wicked who have never given devout attention to their souls. They persevere in sin, heedless of what may follow, deriding or not regarding expostulation from without, and with no acknowledged reprimand within. Sometimes, however, they allege that, having no misgivings, they care not for reformation or a wholesome judgment of their case. Only a few of them profess atheism; and none are ignorant of better movings, which they strangle immediately; but there is "blindness of heart" which they love, and "hardness of heart" which they prefer. When they do reason at all on this matter, their poor argument is—that now is the time for gratification, and conversion may wait till some "convenient season,"—that men may continue while they list in worldliness and sin, and leave them when the desires change; or, some may plead that the moment ordained has not arrived, and that when it shall come the compunction will be irresistible. By delusions of this kind their feelings are drugged, and they *will* think themselves as free to sin as to reform. But let them count their oft scruple and perplexity at their conduct and principles, and the repeated silence they have forced upon that voice of alarm. Did such a doubt ever attend a purpose that agreed with the laws of God or man? And what is the scruple and hesitation, but a Power within, condemning evil actions and the whole choice of evil? habit, wrong habit, confirms their natural predilection, and blunts their sensibility to the virtuous impulses of that Power. What then does the tranquillity amount to? to the ease of a wound not healed, but callous; to the dullness of an appetite allayed with poison instead of food: it is a lightness of heart as from intoxication on the death bed. Properly speaking, the most reckless *have* religious emotions,—but unsteady and unwelcome. Holy Sensibility obeys its laws. There are periods when the violent contest of the Spirit within is painful, torturing; and in those periods they may learn the *true* character, the entire aspect, of their feelings. Their hearts, honestly searched out, will bear faithful testimony to their danger.

Another case of false tranquillity is that of the pious, the once pious, who sin and continue in sin without accusing emotions. Shall we say they are tranquil because God appoints or permits their fall, in order that His grace may exalt them higher? Not so,—no such appointment whatever,—no permission beyond the permission of free, yet responsible choice in all probationary

creatures: and He who declared, "their damnation is just who say let us do evil that good may come," will not lighten *their* "damnation" who deliberately impute such inderirection to Him. We therefore regard the once upright, after a deep and continued fall, as wicked, wicked as they who never would "taste the good gift,"—worse, it may be, and in greater peril. And they must ascribe their imperturbation to the prevalence of other feelings over those of religion. The delights of sin, the morbid gratification of obstinacy, rule their mind,—while the importunity of conscience is daily scattered to the winds, like perfume on the blast of pestilence. They also, like the unconverted, have a testimony of the Spirit within their souls, and the testimony is right and faithful, that they have lapsed from their divine sonship: but they shut the spiritual ear, and refuse to "hear the voice of the Charmer, charm He never so wisely," never so earnestly. The clear "light in them has become darkness,"—and "how great that darkness!"

In terming these cases of false tranquillity *exceptions* to the Rule of Holy Sensibility, we take their superficial aspect. A deeper search finds the Rule itself acting in secret. Whether the infatuated sinner hath formerly obeyed the Spirit, or hath "always resisted,"—the "still, small voice" is with him, and is consciously and wilfully disregarded.

Incongruous Dejection.

Those who cannot acquire calm feelings in religion should examine thoroughly their conscience, lest there be a secret sin; for the involuntary gloom and unrest *may* be faithful monitors; and the only means of changing them into peace and gladness is to search unsparingly for the hidden defection. This will not be a gross iniquity; for if *such* misdoings are not utterly forsaken, piety is yet far off, and the dejection is readily accounted for. We rather seek among our infirmities and omissions for the cause of trouble. Are not our devotions languid, and holy meditation reluctantly prosecuted? and this, whether in private, or in God's house? and is not the Eucharist neglected? Are we not over earnest for business, pleasure, advancement? Are temper and passion duly regulated? Such errors, (and there are more of them,) though accounted too slight for a burden, may disturb the hallowed feelings. And they should be broadly inspected and completely reformed, if we would "know the way of peace." There is a yet more deceitful class of infirmities. The thoughts, the desires, may sometimes be in willing bondage; so that, while outward temptation and actual sin are avoided, the imagination may stubbornly as well as inconsiderately roam; roam, perhaps with hesitation, yet with mute satisfaction, to forbidden joys, whether of renown or gain, whether of pride or grossness. The remedy is diligent prayer, diligence in all duty, and in wholesome occupation of the intellect diligent watchfulness, and drawing the mind to other things. But, when frailty of this kind mingles with religion, who can wonder that sad emotions warn the heart of the villainess and the peril of such indulgence? The Rule, though somewhat latently, holds in both these examples: neither is a perfect exception.

Not unfrequently, however, involuntary fears un hinge the soul in whose renovation there is no such canker; the holy in thought, in conduct, in devoutness, may have unaccountable agitation and misgiving concerning their everlasting welfare. One cause is constitutional infirmity, whether of body or mind, a natural or habitual tendency to dwell on the gloomy aspect—and *that* can generally be found or imagined. This anomalous defect both violates the Law of due sensibility and proves it. And Wise Providence may allow the radical defect as a serviceable probation. When therefore a well established holy life and humble temper, evincing the heavenly filiation, find not their glad tranquillity, let the soul bow meekly to the deprivation. Yet, while conceding the emotional privilege, it may find intellectual comfort in remembering that works, not feelings, follow the saint to the tribunal above,—works, including faith, faith in the merits alone of the Redeemer. And, in full acceptance of this truth, the mourning soul can be thankful that the Spirit hath conferred substantial graces, and can freely acquiesce in any trial, even that of want of comfort in religion, ordered by Him who, though "a God that hideth Himself," is "not willing that any should perish." With others, the gloomy tinge of piety is not so much inherent, but more the result of incidental grief or disappointment, a misfortune, a calamity, a bereavement, a melancholy sympathy, extending its shadow over the eternal prospects of the soul. Instead of making religion the solace, the contagion of earthly sorrow is allowed to poison the very current of celestial happiness. Why is it thus? Why is the Comforter entangled in griefs, not of His producing? The understanding bows to the will of Providence; but the heart repines, and, with the "deceitfulness" belonging to it, crowds its repinings upon religion; and so the dejection is rather discontent than religious disconsolation. And in proportion as the discontent is to be faulted, the Rule of pious feeling obtains; it is the silent *murmur* that repels tranquillity, though men see this but faintly, and though the mistake ought scarcely to be rebuked by men. Vanquish the lurking discontent; and the cloud will rapidly dissolve. A third cause of unreasonable apprehension, in the truly pious, is a slavish regard to the feelings which others of the godly have experienced,—granting that neither simulation nor dissimulation are presumable. A friend narrates, or a book describes, the terrors, agitations, rejoicings, raptures, of some of the converted,—too frequently tinted by an undisciplined imagination, wild religious dreams being made part of the emotions coming from the Holy Spirit. The unfortified hearer regards doubtfully the practical graces he has acquired, and turns from them with grief, because they want the high colouring which only a vivid fancy can impart. Here is defect enough to bring his inquiet within the Rule. Where is "the liberty with which Christ hath made him free," that the son of God becomes the slave of a fanaticism! that he does not recoil from the dishonour to the Paraclete of "calling any man on earth his master" in the paraclete privilege! And why long more for glowing enthusiasm than for larger wealth, since neither the one nor the other can be "taken out of this world!" Not in emotions, but only in good example, hath God set man for the copy of his fellow man; deeds are visible, and may be imitated; feelings are in-

visible, and, beyond the inspired delineation, cannot be compared with accuracy.

The exceptions, or apparent exceptions, to the Rule of Holy Sensibility, its corresponding to our godliness or ungodliness, forbid absolute reliance on the current of pious feeling, and warn us to spare no prudence in whatever we think or say on so delicate a matter. Yet emotions there are, and the proper ones have the authority of the revealed word. And it is a great happiness that most of their irregularities, if impartially probed, are not veritable deviations from their agreement with our standing in religion. Cautiously examined, and humbly estimated, they are a wholesome warning, or a wholesome comfort and encouragement, indicating, with a probability not to be disregarded, the "accusing or else the excusing of the conscience."

Abuse of what is good is no argument against its use. No further reply need be given to the objection—that enthusiasm often makes wild work, and sometimes vile work, with the operation or with the counterfeit of Holy Sensibility. Human distortion and corruption cannot vacate a gift of God, or abolish the channels of grace. Be gentle, not rash; be wise, not urgent; and the hallowed current is safe and propitious. O.

Philadelphia, August 21, 1849. *Bishop Chaddock*

*Three articles were promised in the Banner of May 12; they have become six,—written mainly about thirty years ago, and treating doctrinally, rather than hortatively, points intimately connected with personal religion, with moral regeneration, with the moral and intellectual (not sensuous,) feelings of grace. May the Sanctifier vouchsafe them a blessing! O.

For the Banner of the Cross.

MR. EDITOR:—If you think the following remarks worthy of insertion, they are at your disposal.

Bronchitis, I am thankful to say, is no ailment of mine. But there are sufferers; and there will probably be many more. As one who, not unemployed nor only partially engaged, has been officiating fifteen years in the Ministry of the Church, without even the incipient symptoms of the much dreaded clerical complaint, it may be allowed me to state some particulars in regard to certain things which I have observed. Perhaps my remarks may serve as useful hints.*

It has been the observation of others, that the greater amount of preaching, either in frequency, or in the effort made, does not seem to be attended with greater liability to this disease. Some have said the use of water in the course of preaching should be avoided, as tending to induce the disorder. Facts do not appear to support this opinion. Indeed our clergy, who, upon other considerations, require no caution on this head, are found to be much more liable to the disease than the Methodist preachers, who drink liberally of water during their whole exercise. Last Fall, on an occasion when I was abroad, and was waiting alone in a Physician's office, I read an article, in a Medical Journal, which so exactly agreed with my previous experience, that I was inclined to regard some suggestions extending farther than my observations had gone. And I can now state that they are very valuable. Not having the article at hand, nor even remembering the title of the Periodical in which it appeared, I cannot directly avail myself of it.

It is an old, and I think a good rule, to commence the exercise of the voice in a speech, sermon, &c., with the lungs inflated. This however, is apt to lead to the injurious practice of *keeping* them in that state. And such a practice must inevitably result in some form of disease. It requires the professional gentleman to determine its nature; whether, for instance, it is likely to be bronchitis. My observation is that preachers of written sermons or readers, suffer oftener than those who speak extemporaneously. A Methodist who, from camp-meeting to camp-meeting is employed at the height of his voice, escapes with impunity; while a minister, with a written discourse, delivered at a moderate elevation, may become a sufferer. Is there not a connexion between this fact, and the different manner in which these speakers perform their breathing? The one, who has the written discourse, has better measured sentences. And in the delivery, he knows where they begin and where they are to end. As a consequence of what is, in one sense, an advantage, he commences his sentences, well charged by a full inflation of his lungs: and then without regard to carefully *exhausting* them, he inhales again, and so continues. The extemporaneous speaker, in sentences of various lengths, which are not previously determined, and for the delivery of which, therefore, he cannot make the express inhalations adapted to them, is often exhausted of breath in a long period with a half-dozen parenthesis. It is painful to hear him, and he is a momentary sufferer. But may not this very circumstance guard him against serious consequences? For my own part, in the solution of this question, I consider the fact, that the air once inhaled and altered in the lungs, unless entirely exhaled, remains occupying the place, which, in the natural process of respiration, would be emptied to receive another portion of air containing the oxygen necessary to wholesome breathing. Many persons know of a very disagreeable sensation, which it is difficult to define. I speak of it as a disability to draw what we commonly term a long breath. I have found it very apt to follow long and uninterrupted writing. And to my great comfort I have found perfect relief, by carefully (even with an effort) exhaling the last portion of air from the lungs. By thus removing the carbonic acid, there

*It may not be amiss to state also, that in early life I had something of a pulmonary attack, which, it appears, left one of my lungs not altogether healthy. But notwithstanding this, I have always performed any amount of duty at the desk and pulpit without the least inconvenience. At the present time, my engagements require of me the entire Morning Service of the Church, at the Penitentiary, from 9 o'clock to 10½, repeated at the Church at 10½, A. M.; and then the Evening Service in the afternoon. Even when the service for the sick has concluded the whole, it has been attended with no other fatigue than that of tanding.

is capacity for the reception of unaltered air. It seems to be nature's desire after that which causes the repeated efforts to "get a long breath." For in reality we get more breath than we ordinarily do with less effort. But still there remains behind that vitiated air, which, after the chemical changes by contact with the blood, is unfit to meet the craving for pure air. These observations of mine confirm, in my own mind, the importance of due regard to expiration, as well as inspiration; a point insisted on in the article mentioned at the beginning of this communication.

Obituary.

For the Banner of the Cross.

DIED, in Newark, Del., on Friday, Aug. 17, Thomas Blandy, Esq., in the 61st year of his age. Mr. Blandy was one of the originators of St. Thomas's Church, Newark, and during the few years of its existence has been one of its principal supporters. As its senior warden he watched over its concerns with interest, and while in the enjoyment of health was active in the promotion of its welfare. He was a man of upright character, and a useful citizen. An habitual attendant on the ordinances of the house of God, he evinced in his daily life the influence of his religion. He had but a few days before returned from a voyage to Europe, undertaken for the benefit of his health, when, after once more enjoying the caresses of domestic affection, he quietly sunk into the arms of death. His death is a severe loss to his family and the parish of which he was a member, but our grief is tempered by the promises of Christ, and the recollection of the blessedness of those who die in the Lord. F.

Miscellaneous.

For Our Young Readers.

BRITISH SOVEREIGNS.

The following will be convenient for those who wish to fix in their minds the succession of sovereigns on the British throne:

First William the Norman;
Then William his son,
Henry, Stephen and Henry;
Then Richard and John.
Next Henry the Third;
Edwards, one, two and three;
And again after Richard,
Three Henrys we see.
Two Edwards, third Richard,
If rightly I guess;
Two Henrys, sixth Edward,
Queen Mary, Queen Bess;
Then Jamie, the Scotsman,
Then Charles, whom they slew,
Yet received after Cromwell
Another Charles too;
Next James the Second
Ascended the throne;
Then good William and Mary
Together came on,
Till Anne, Georges four,
And fourth William, all past,
God sent us Victoria,
May she long be the last!

THE VATICAN.—The Vatican, which crowns one of the seven hills of Rome, is an assemblage or group of buildings, covering a space of 1200 feet in length, and 1,000 feet in breadth. It is built upon the spot which was occupied by the gardens of Nero. It owes its original to the Bishops of Rome, who erected an humble residence on its site in the early part of the sixth century. Pope Eugenius III. rebuilt it on a magnificent scale, about the year 1150. A few years afterwards Innocent II. gave it up as a lodging to Peter II., king of Arragon. In 1405, Clement V., at the instigation of the king of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical court at Rome, an event which had been so earnestly prayed for by the poor Patriarch, and which finally took place in 1736, the Vatican was put in a state of repair, again enlarged, and thenceforward considered as the regular palace and residence of the Popes, who, one after another, added buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest repository in the world.

Its library was commenced fourteen years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syriac, Arabian, and Armenian Bibles. The whole of the immense buildings forming the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals, and antiques of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist, and the scholar. Raffaele and Michael Angelo are enthroned here, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.—*Christian Advocate*.

ONE SIN.—Many afflictions will not cloud and obstruct peace of mind so much as one sin: therefore, if ye would walk cheerfully, be most careful to walk holily. All the winds about the earth make not an earthquake, but only that within.—*Archbishop Leighton*.

PROTESTANT DEACONESSSES.

The Rev. Thos. Fliedner, of Kaiserswerth, in Rhenish Prussia, arrived recently in this country with four deaconesses for an establishment at Pittsburgh, under the direction of the Rev. Wm. Passavant. The plan embraces a hospital and a school for the training of deaconesses. The institution founded by Mr. Fliedner at Kaiserswerth has attracted much attention abroad and in this country. Mr. Passavant, on a visit to Germany a few years since, became much interested in the establishment, and has since been making constant efforts to introduce the plan into our country. It is said to be a reviving of the ancient order of deaconesses alluded to in the epistles of Paul.

The plan adopted at Mr. Fliedner's institution may be a very useful one in some respects. The rules of the establishment are the following:

"The candidates must not be under eighteen years of age, and serve from six months to two years for probation. After this probationary time, those among them who have been found fit individuals for the work of Christ, receive, during divine service, a solemn Christian blessing, and then enter upon their duties as deaconesses of the infirmary, which contains from 100 to 110 beds. They engage themselves to serve at least five years, after which time they are allowed to leave, or may renew their engagement. It is understood, that if nearer, personal, or family duties should make them wish for a change of situation during that period, every reasonable facility is granted to them for that purpose, by the direction vested in a committee. They receive no salary; a very moderate annual sum is paid by the institution or family they serve to the institution at Kaiserswerth, which defrays their personal wants, enables them to keep themselves decent and respectable, and entirely provides for those whose health has suffered in consequence of their hard service."

Since the origination of this establishment, much good has been done. This is undeniable. For twelve years it has been in operation, and nearly two hundred deaconesses are now laboring in different parts of Germany.—The hospital at Kaiserswerth has received during that time about 2000 patients. The plan contemplates a hospital, a seminary for educating young female teachers of infant and day schools, and an establishment to train deaconesses for the nursing and moral improvement of female prisoners. In the various departments that it embraces it has been very successful, and a prospect of continued usefulness is opened before it.—*Christian Chronicle*.

MOTHERS AND CHILDREN SHOULD ALWAYS BE AT HOME IN THE EVENING.

In a tract recently published by the Maryland Tract Society, the following passage occurs. It contains truths that will be responded to at once by every one.

"One of the grossest neglects of youth, producing incalculable mischief and ruin, is the improper spending of the evenings. Darkness was created for quiet; home is the place of quiet. Darkness is temptation to misconduct; suffering the young to be out when the light of day does not restrain them from misconduct, is training them to it. We have already an abundant harvest of this seeding. Riots, mobs, crimes giving fearful forebodings, are the result of youth becoming fit agents of outrage by running uncared for on evenings."

"What we see in these respects, is deplorable enough; but what is this, compared with what we do not see—multitudes making themselves miserable and noxious in this world:—and what in that to come?"

"Parents should look at the truth, that evening pleasures and recreations are often dearly purchased:—the price, their own impaired comfort, and the blighted prospects of their offspring. It must be obvious, that in this matter there can be no prescribed rule. There can be no interdict of all evening recreations and employments, yet there is an evil not only destructive to youth, but planting thorns in many paths, and covering many lives with desolation. The reformation demanded must proceed from judgment and conscience, and for this purpose judgment and conscience must be enlightened. Heads of families must learn, that the place on earth best adapted to be a blessing is—home; and by example and wholesome restraint they must teach this truth to all under them. Especially should home during Sabbath hours be consecrated. Sabbath mornings and evenings are blessed indeed, when they gather the family into the circle of converse and instruction; and parents and children, masters and apprentices and servants, in the presence and by the grace of God who has made them and placed them in their respective stations, raise themselves to the exalted level of the truth, and they are invested with capacity and obligations in their respective conditions, assigned them by an all-wise Providence, to help each other onward to honor, glory and immortality, eternal life. Souls perish in everlasting death; they perish through neglect. Who would stand at the judgment of the great day under the imputation of that neglect! Do you say, 'Not I!'—then think of these things."

HEART SEARCHINGS.

Inquire well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biased and turned to with ofttest and deepest delight? Canst thou say it is to God?—that thy heart has got that retreat, and is inured to that—is frequently there throughout the day—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it befat Him;—and there rejoices in His love, sits down under His shadow, content and happy that others should share and rule the world as they please; that thou dost not envy them, with all their gay hopes and gay prospects; yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, and hope for Him, dost account thyself richer in thy simple hope than the richest man on earth in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him.—*Archbishop Leighton*.

Notices.

ST. STEPHEN'S CHURCH.—Divine Service will be held in St. Stephen's Church, Providence permitting, on Sunday next, (September 9th,) at 10½ o'clock, A.M., and 4 o'clock, P.M.
N. B. The Holy Eucharist will be celebrated in the morning of that day.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.
ROBT. RALSTON, Warden.

June 16.—tf.

Acknowledgments.

The Treasurer of the Advancement Society has received the following sums for the Society.

From St. Paul's Church, Wellsborough, \$7.00; from M. & M. Schuylkill Haven, through the Recorder, \$3.00; from St. John's Church, Bellefont, (for the Bible department), \$4.00; from Trinity Church, Pottsville, \$15.00.

RICHARD R. MONTGOMERY, Treasurer.
Philada., Sept. 4th, 1849.

The Treasurer of the Ladies Missionary Association of Christ Church, acknowledges the receipt of the following sum, toward procuring the corner lot for the Bishop White Chapel.

An offering of gratitude, from a female member of Christ Church, for many mercies, but especially for the exemption of herself and family from the epidemic which has desolated so many happy homes, \$50.00.
N. B. Similar offerings will be acceptable.
September 4th, 1849.

Died.

On the 22d inst., at Fallston, Beaver Co., Penna., JOHN LINN, son of Rev. Wm. Adderly, aged 11 months.

"Of such is the kingdom of heaven."

On the afternoon of Monday, the 3d inst., at River Side Farm, Delaware, Mrs. REBECCA G. SUDDARDS, wife of the Rev. William L. Suddards.

At Brooklyn, N. Y., on the 20th of August, of Dysentery, in the 62d year of his age, BRITTON L. WOOLEY, Esq., merchant, of New York, and for 17 years an active and useful member of the Domestic Committee of the Board of Missions.

Advertisements.

Theological Seminary of Virginia,

NEAR ALEXANDRIA.

The Annual Session will begin on Wednesday, the 26th September, inst. Students are requested to attend punctually on that day. Sep. 8.

To Let.

A Lady, or Lady and Gentleman, with one or two children, can hear of two rooms (with or without basement, pleasantly situated at north end) in Marshall street, three doors south of Coates, lower side. Aug. 25.—3t

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.
Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia.
July 28.—2m.

ST. MARK'S CLASSICAL SCHOOL,

ORMES B. KEITH, } Principals,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately west of St. Mark's Church.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.
Circulars may be obtained at the bookstore of Mr. Hazard, No. 19 South Fifth st., above Chesnut.
July 21.—tf.

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the punctual attendance of all the students is requested. The duties of the classes are promptly recommended, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

JOHN B. KERFOOT,

Rector College of St. James, P. O. Maryland.

Aug. 11.—2m.

The Cheap Theological Book Store,

Corner of Fifth and Arch streets.

Where is to be found the following Classical Works.

Valpy's Delphini Classics, large paper copy, embracing Ovidii, 9 vols, Virgilii 9 vols., Claudiani, 3 vols., Julii Casarii, 4 vols., Corneli Nepotii, 2 vols., Juvenalis, 3 vols., in all 30 vols.

Virgilius Maro, a Chr. Gotth. Heyne, 6 vols., edition of 1800.

"This is the incomparable edition of Virgil by Heyne; the Leipzig edition of 1800 is the most complete. Adorned with a great variety of vignettes, designed by Fiorillo, and engraved by Geyser; there is also a bust of Heyne."—Dibdin.

Luciani Samstensis Opera, 9 vols. Hemsterhus.
"This is not only the most beautiful, but the most accurate and complete edition of Lucian that has ever been published."—Dibdin.

Platon's quæ exstant. Opera. Lipsie Astii, 11 vols.
"A very excellent edition. The annotations are admirable, and the indexes full and complete."—Dibdin.

Together with a large assortment of Theological, Classical, Literary and Mathematical Works, &c., forming the richest, rarest and cheapest collection to be found in the country. Many of these works, were recently purchased by the proprietor in Europe, where he has made arrangements by which he will be enabled to keep up his rare stock of new and second-hand books. Clergymen, Students and others, are invited to call and examine his stock, which they will find to be what it is described, and at prices which will justify his motto of "small profits and quick returns."

A new Catalogue is in preparation.
New Books received as soon as published, and sold at very low prices.

Books imported to order from Europe, at very low rates.

ROBERT E. PETERSON,

Sept. 1. N.W. corner of Fifth and Arch streets.

Daniels & Smith—the Cheap Booksellers.

Standard Books at Greatly Reduced Prices.

D'Oyley & Mant's Commentary on the Bible, 3 vols.

Macknight on the Epistles, complete in one volume.

Bridges on the Christian Ministry.

Bishop Hall's Complete Works, 12 vols.

Stillingfleet's Origine Sacra, 2 vols.

Chillingworth's Complete Works.

Lardner's Works, 10 vols. 8vo., best edition.

Hengstenberg on the Psalms, 3 vols. 8vo.

Kitt's Cyclopædia of Biblical Literature, 2 vols.

Cave's Primitive Christianity.

Bishop Sanderson's Sermons, 2 vols., new edition.

Neander's Life of Chrysostom.

Jarvis' Church History.

Carey's Testimonies of the Fathers.

Hengstenberg's Christology of the Old Testament.

Murdoch's Mosheim's Ecclesiastical History.

South's Sermons, 4 vols. 8vo.

Barrow's Works, 3 vols. 8vo., &c. &c.

Together with many other Works too numerous to mention in a single advertisement, but for sale at very low prices by
DANIELS & SMITH,
No. 36 N. Sixth street.
Aug. 25

Books bought or exchanged.

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and bath of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals.
July 28.—3mo.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,
Aug. 25 Baltimore, Md.

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

Mrs. A. C. TILGHMAN, PRINCIPAL,
313 Walnut street, Philada.

The Fall Term of this School will commence on the 2d day of September. TERMS.—\$300 for the Session of ten months. Vacation, July and August. Further particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents a Class of Day Scholars is forming, the number being limited. Early application must be made; and as the different studies are promptly entered on, it is very desirable that all pupils should be in readiness. Terms for Day Scholars.—\$35 for the term of five months.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.

"Whittingham, Wm. Rawle, Esq.

Rev. W. H. Odenheimer, Horace Binney, Esq.

Rev. Dr. Morton, H. J. Williams, Esq.

Rev. Dr. Hare, J. R. Ingersoll, Esq.

Rev. Dr. Wyatt, Md. J. M. Scott, Esq.

Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

EPISCOPAL FEMALE INSTITUTE, WEST PENN SQUARE.

TRUSTEES.

Rt. Rev. ALONZO POTTER, D.D., Chairman.

Prof. JAMES C. BOOTH, CASPAR MORRIS, M. D.,

JOSEPH CABOT, WILLIAM WELSH,

SAMUEL V. MERRICK, THE RECTOR, (ex-officio).

The next session will commence Sept. 1. As this school has been for some time full in its higher department, arrangements have been made for enlarging its numbers to a limited extent, and the adjoining house has been rented, giving ample room and a double yard for recreation.

TERMS, including French, Latin, Drawing, Stationery, &c., viz., For pupils from 9 to 13 years of age, \$25 per session of five months; over 13 years, \$40. Primary department \$12. Payment in advance.

Brewer's Moving Panorama.

Philadelphia Museum, late Masonic Hall, Chestnut Street.

Open every Afternoon and Evening, commencing at 3½ in the afternoon and 8 in the Evening.
The Mammoth Cave of Kentucky, Niagara Falls and River, Prairies, Mount Vernon, Natural Bridge of Virginia, &c. Visitors to the Curiosities of the Museum in the morning are admitted to the afternoon or evening exhibition free of charge.

Admittance to the whole only 25 cents. Children under ten years of age half price.
June 23.—3mo.

Speech of David Paul Brown, Esq.,

in the case of

Hinchman vs. Biddle, et al.

Just published, price 25 cents. For sale by

KING & BAIRD,

No. 9 Sansom street.

THE RETREAT, A Boarding and Day School for Young Ladies,

Under the supervision of the Bishop of Pennsylvania, on School-house Lane, five miles from Philadelphia.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice Principal, Mr. FELIX DROUIN, late Professor University of France, Teacher of French and Latin, Mr. WM. H. PENNY, late of Worcester Cathedral, Professor of Music, with a number of Assistants.

Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent; the discipline is quiet, effective, and eminently domestic; the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

The year consists of two terms, of 14½ and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. Delancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D. D., Baltimore; and Rev. J. P. B. Wilmer, Goodland co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robt. Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn. a 25

Academy of the Protestant Epis. Church,

No. 341 Market Street.

The Autumnal Session will begin on Saturday, Sept. 1, when there will be vacancies in some of the classes.

Circulars may be had, and the Principal may be found at the Academy, at 11 A. M. on any day after Monday, Aug. 27th. Circulars may be had also at the bookstore of Messrs. E. C. & J. Biddle, south-west corner of 5th and Minor streets.

The heads of the several schools are Messrs. W. Arthur Jackson, Samuel Edwards, Louis Rees, Wm. J. McMullin, Wm. Stirling, and Francis Jackson; all of whom attend the Institution the whole of the daily school-time. Mr. F. A. Brey is the Teacher of French.

G. EMLEN HARE, Principal.

Extracts from Bishop Potter's Annual Addresses to the Convention of the Diocese

To the Convention of 1846.—"It gives me great pleasure to inform the Convention that some important measures have been adopted during the last year, towards securing to our youth the advantages of superior classical instruction, in connection with proper religious training. The classical department of the Protestant Episcopal Academy, which was established in this city more than fifty years since, through the agency of Bishop White and others, has been re-opened under the auspices of the Rev. Dr. Hare, and will afford to parents in this vicinity the means of educating boys in the most approved manner. Its funds have enabled the Trustees to make liberal provision for the sons of Clergymen, and others, on whom the charges of instruction would fall heavily, and it is hoped that the Academy will prove rich in blessing to many families."

To the Convention of 1847.—"I had occasion in my last address to call the attention of the Diocese to the provisions, which had just been made, to secure to the sons of churchmen a superior classical training, in connection with proper religious culture. The Episcopal Academy in this city, under the care of the Rev. Dr. Hare, had then just been opened. The anticipations entertained of its usefulness have been more than realized. Its numbers have increased beyond expectation, and its discipline and course of instruction are worthy of all praise. In its influence generally, and especially in its care of the manners, morals and religious principles of the young, it vindicates its claims to the confidence of all the members of our Church; and having occasion frequently myself to visit the school, I feel the greater assurance in recommending it to general favour."

To the Convention of 1848.—"The Academy in this city, under the care of the Rev. Dr. Hare, has had a career, thus far, of great and uninterrupted prosperity; and it is exerting an influence on the principles and character of our children which will be felt for good long after our own earthly course has terminated. It now numbers nearly one hundred pupils."

To the Convention of 1849.—"The Episcopal Academy in this city has reached, under the wise and efficient administration of Dr. Hare, its maximum number of pupils, as situated at present; and its Trustees are about to erect a large edifice on Locust street near Broad, sufficient for the accommodation of from two to three hundred."

July 28.—tsep.

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 320 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Charles Picot, Esq., Murray county, Tenn.
Rev. H. W. Ducahet, D.D., Hon. George M. Dallas, Phila.
Hon. Horace Binney, Esq.,
Hon. Isaac Hays, Esq.,
Hon. Jas. Campbell, Esq.,
Dr. Wm. Harris, Esq.,
Caleb Cope, Esq.,
W. J. Duane, Esq.,
Edward Macalester, Esq., Lexington, Ky.
Geo. M. Stewart, Esq., Mobile, Ala.
Robert Buchanan, Esq., Cincinnati, Ohio.
aug.18.3m*

WORKS IN PRESS.

No. 1. The Doctrine of the Church of England as to the effects of Baptism in the case of Infants, with an Appendix, by the Rev. Wm. Goode, Rector of St. Antholen, London.

No. 2. The Christian Year, for Children; by the author of My Little Geography.

No. 3. History of the Missions in Africa of the Protestant Episcopal Church; by Mrs. E. F. Henning, a member of the mission.

No. 4. The Private Devotions of Dr. Lancelot Andrewes, sometime Bishop of Winchester, translated from the Greek. Printed from the Oxford copy of 1844.

STANFORD & SWORDS,

137 Broadway, New York.

REMOVAL.

The Rev. JAMES BONNAR, B. D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.

The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Herman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Penna.,

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D., Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D., Rector of Trinity, Phila.

The Rev. R. S. Trapier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chesnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further to,

The Rev. B. Dorr, D.D., Rector of Christ Church.

The Rev. H. W. Ducahet, D.D., Rector of St. Stephen's.

The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's.

Henry Reed, L.L. D., Prof. of English Literature in the University of Penna.,

G. M. Wharton, Esq., Prune St.

Mr. Robt. Ralston, of Mount Peace.

Mr. Ellis Yarnall, Arch St.

Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.

Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.

Aug. 1st, 1849.—1y.

SHELBY COLLEGE.

The ensuing session of this Institution will be commenced on Wednesday, 5th of September next.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 15, 1849.

[Vol. XI.—No. 37.—WHOLE No. 559.]

Calendar.

SEPTEMBER.

16. 15th Sunday after Trinity.
19. Ember Day.—Vermont Convention.
21. St. Matthew.
22. Ember Days.
23. 16th Sunday after Trinity.
26. New York Convention.
29. St. Michael and All Angels.
30. 17th Sunday after Trinity.

Church Intelligence.

NORTH CAROLINA.

The Bishop was sufficiently restored to health to enable him to enter upon his official duty the 2d Sunday after Trinity, when, in St. John's Church, Rutherfordton, he admitted the Rev. Jarvis Buxton to the Holy Order of Priests. The Rev. Messrs. Shepherd, Watson and Huske were present, and assisted in the services. In the evening, after prayers said by the Rev. Mr. Buxton, the Bishop confirmed eight persons. The attendance upon the services and the manifest earnestness of the people, evinced a strong and growing church feeling. The church is nearly ready for consecration.

The following Sunday, (3d after Trinity,) he officiated in "St. John's in the Wilderness," Flat Rock. As the clergyman remains here only during the summer, and had just arrived from the low country, no persons were prepared for confirmation. On Tuesday, (June 26th,) he officiated at Asheville, Buncombe Co. A strong effort is being made to build a church in this place.

On St. Peter's day, (June 28th,) he officiated in Grace Church, Morgantown, and confirmed six persons. The attendance was such as to indicate a lively interest in the services of the Church. The interest of the occasion was increased by the unexpected confirmation of a preacher of the Methodist connexion.

The next Sunday, (4th after Trinity,) he consecrated to Almighty God, St. Paul's Church, in Wilkesboro. This is the first church building of any description erected in one of the oldest towns in the mountain district of this state. It is built of brick, in the "First Pointed Style," and consists of a chancel 14 by 18 feet, nave 44 by 22 feet, porch on south side of the nave, and a vestry 12 by 14 feet on the north of the chancel. The east window is composed of three narrow lancets, (the middle one being the largest,) separated by brick mullions. In the west end is a couplet, and above it, in the point of the gable, is a small triangular window. The windows show no wood except a narrow strip into which the sash closes, the brick being moulded to form a flare of the walls from it to the inside and outside. They are filled (temporarily it is hoped) with common glass, the light being toned down by oiled muslin, stretched tightly on the inside of the sash. That on the east windows is coloured. The rafters, braces, and sheeting of the roof are of pine, oiled; the doors and furniture of the nave, chancel and vestry, are of black walnut. The pulpit stands in the north-east corner of the nave; the font in the intersection of the passage from the door with the one running the length of the nave. The sacristy is raised three steps above the rest of the floor of the chancel, (which is two steps higher than that of the nave,) and is separated from it by a light railing, painted with ultramarine. The credence is a bracket on the north of the altar. The plastering of the inside of the walls has the appearance of yellow sandstone, the natural colour of the "rough finish" or "second coat" below the windows; they are hard finished and painted a dark brown. The belfry is framed upon the rafters of the west end of the nave, and contains a small but excellent bell cast by Dyer, of Philadelphia. Mr. J. M. Gries, a young architect of Philadelphia, furnished the congregation with a plan and aided them in carrying it out. The entire cost of the building, including furniture, bell, carpeting, Bible, vestments, and service book, cost about \$1400, showing that a church, in church style and completely furnished, costs no more (if as much) than the monsters, with the head of a Grecian temple and the body of a meeting-house, so often erected for the sake of economy. The fact that this sum has been already paid (almost entirely without aid) by the congregation, which but two years ago was composed of three ladies, and now numbers but ten communicants of moderate means, proves the truth of

the old adage, "where there's a will there's a way." Although the day was stormy the concourse of people was large; many were prevented from coming to the town by the water-courses having been swollen by the rain the night before, and which continued all the morning. The Bishop, with the Rev. Messrs. Mott, Parker, French, Prout, and the missionary in charge, went in procession to the church, which is situated on a commanding eminence. The services, with the sermon of the Bishop on the text, "We preach Christ crucified," in the course of which he explained how the arrangement of the building preached the same great truth, served in a great degree to remove the prejudice which had existed against the doctrines of the Gospel, as taught by the Church, in the surrounding country.

In the evening the Bishop baptized three adults, (three others had been baptized the evening before,) and at night he confirmed twelve persons. St. Paul's Church is open every day at sunrise and sunset for prayers, and on Sundays and Holy-days at 11 A. M., for the ante-communion service and sermon or lecture. It may be interesting to those churchmen who know what an effect the prejudice excited against the church by designing persons had on the elections in this county last year, to learn that, though a much more violent and unprincipled effort was made this year to prevent the election of a member of St. Paul's on the ground of his religious opinions, it has entirely failed. The very opposition has excited, in every part of this county, that earnest spirit of inquiry which the Church always courts. None but she can so excite the malice of the evil one, or gain by his attacks. A short time ago the "Prayer Book" lay uncalled for upon the shelves of the merchants, while now the supply does not meet the demand. Tracts on the Church, but especially the Prayer Book, are eagerly sought for. Prayer Books which remained unheeded and almost unknown in the houses of descendants of Churchmen, who scarcely knew that the Church of their fathers still existed, are now carefully and it is to be hoped prayerfully read. The spirit of inquiry spreads with the report of the opposition to distant places, where the service of the Church has never yet been heard. The greatest desire prevails to hear the Bishop; and the congregations, whenever he has officiated, have been unusually large and deeply attentive. Not only he, but all the clergy in the mountain district, receive applications for services in every direction. On the 6th, 7th and 8th Sundays after Trinity, the Bishop officiated to large congregations at the different stations of the Watega missions.

The 9th Sunday after Trinity he officiated in the Chapel of the Holy Cross—Valle Crucis—when, after fifteen baptisms, he confirmed thirteen persons. The congregation was very large. This chapel, which, but two years ago, was attended by but few besides the members of the mission family, is now filled every Sunday with earnest worshippers. The seed which appeared lost when sown is now producing an abundant harvest.

On the 10th Sunday after Trinity, the Bishop officiated twice in Lenoir, Caldwell Co., and confirmed four persons. One of those confirmed in Wilkesboro belonged to this parish. The previous day he had officiated in the valley of the Yadkin. He returned to Valle Crucis to hold an ordination on the 11th Sunday after Trinity, but the necessary papers not having arrived, it was postponed to be held at Morgantown.

On Wednesday, (Aug. 22d,) he officiated on the Yadkin river, in Caldwell Co., between Lenoir and Wilkesboro, and confirmed three persons. After service he went to a private house and confirmed a coloured man about 99 years old, but in the full possession of his faculties. He had been baptized in the Church in his infancy, and although for many years a pious man, he had not before been blest with an opportunity for confirmation. The Rev. Mr. French, while on a tour of duty, found him and prepared him for confirmation. He had been for years a member of the Methodist connexion, but, as he expressed himself, "he had got among his own people again." This is one of many instances which are continually occurring in this section. Old persons who had been baptized before they removed to this country, where, until within a few years past, the Church has not been known, hear their mother's voice, and find that the bodies they had thought were her are not the body of Christ. A very old man, who had probably not seen or heard the Prayer Book for upwards of sixty years, exclaimed, on hearing a portion of the catechism read, "Why that's the old catechism, the one my mother used to teach me." He did not even recollect

that he had been baptized until the words of the catechism awakened the memory of the days of his childhood.

On St. Bartholomew's Day the Bishop officiated twice in St. Philip's Church, Moxville. On the morning of the next day he officiated in St. Andrew's Church, Rowan Co. The next day, (12th Sunday after Trinity,) he confirmed four persons in Christ Church, Rowan Co., and in the evening he officiated in St. Luke's Church, Salisbury.

On Tuesday, (Aug. 28th,) he went to a private house on the Yadkin river, in Wilkes Co., and confirmed and administered the Holy Communion to an infirm member of St. Paul's Church. The next day he administered the Holy Communion in St. Paul's Church, Wilkesboro.

The Bishop seems almost entirely restored to health; and though he has been travelling and officiating almost incessantly, he appears to enjoy better health and spirits than he has done for several years. G.

NEW JERSEY.

The service, in St. Mary's Church, on the eighth Sunday after Trinity, when fourteen pupils of the Schools were confirmed, was of peculiar interest. The parish in Burlington has been closely connected with the Church of England, and deeply indebted to it. The first project for an American Episcopate, proposed one Bishop for the Islands, and one for the Continent; the See of the latter to be at Burlington. The scheme was then enlarged: two for the Islands, and two for the Continent; one at Burlington, and one at Williamsburg, Virginia. In 1714, a convenient mansion house and lands for the episcopal residence, was purchased at the cost of £600 sterling, "situate at Burlington, within the Jerseys." The project was arrested by the death of Queen Anne. The "convenient mansion house" was burnt down. In 1805, the lands were conveyed by the Venerable Society for the Propagation of the Gospel in Foreign Parts, to the Corporation of St. Mary's Church; and are now its property. The first Minister was one of the first Missionaries of the Society, the Rev. Mr. Talbot.

In the providence of God, the Rev. Ernest Hawkins, since 1839, the Secretary of the Society, making a tour through the country, was the Bishop's guest, at the time of the Confirmation, and took part in the service. In the course of his address, before the Confirmation, the Bishop said: "The present service is a departure from the long established practice of this parish, to have an annual Confirmation at the close of Lent; and it has been occasioned, as you know, by the severe illness, which, for five months, withdrew me from you, and from my work. It has been appointed in immediate reference to the two Christian Schools: which, for so many years, have found a shelter in this parish; the earliest, and the most favoured nursling of that venerable society, to which the Church in America has been indebted for so much. And it is of a strange ordering, that the excellent person, who, for ten years, has been the Secretary of the Society, and within that period has been greatly instrumental in laying the foundation of thirteen Colonial Bishops—New Zealand, Antigua, Guiana, Tasmania, Gibraltar, Fredericton, Colombo, Capetown, Adelaide, Newcastle, Melbourne, (these three in Australia,) Rupert's Land, and Victoria, (Hong Kong)—is here to-day to be partaker of our humble joy."

CLOSING EXERCISES AT ST. MARY'S HALL.—The semi-annual Examination, at St. Mary's Hall, at the close of the Summer Term, will be held on Friday, September 21, (St. Matthew's Day), from 8, A. M., to 12, M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M.: on Saturday, 22, (Ember Day,) from 8 A. M., to 2 P. M., and on Wednesday, 26, from 8 A. M., to 12, M., when the Closing Exercises will take place. The Winter Term will commence on Thursday, 1 November, (All Saints' Day), at 12, M.

CLOSING EXERCISES AT BURLINGTON COLLEGE.—The Annual Examination, at Burlington College, at the close of the Summer Term, will be held on Monday, 24 September, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M.; on Tuesday, 25, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M.; and on Thursday, 27, from 8, A. M., to 2, P. M.; from 4, P. M., to 6, P. M.; and from 7, P. M., to 8, P. M. Such of the Sixth Form, as shall have sustained the Examination, will be admitted Juniors, on Friday, 28, (Eve of St. Michael and All Angels,) at 9, A. M.; when the Closing Exercises will take place. The Winter Term will commence on Thursday, 1 November, (All Saints' Day), at 12, M.

CONSECRATION AT CLAYVILLE.

On Thursday, the 23d ultimo, the Right Rev. the Bishop of the Diocese, consecrated to the service of Almighty God, St. John's Church, Clayville, Oneida Co. Notwithstanding the inclemency of the weather, a goodly number of the Clergy and a large congregation assembled upon the occasion. The Bishop and Clergy were received at the door of the Church by the Wardens and Vestrymen, who proceeded with them to the chancel, joining in the responses of the 24th Psalm; after which the Bishop and the Clergy took seats within the chancel-rails.

WESTERN NEW YORK.

BISHOP DE LANCEY'S VISITATION.

On Sunday, August 5th, Bishop DeLancey visited St. John's Church, Clyde, and officiated morning and afternoon. In the morning he preached and confirmed four persons and administered the Holy Communion, and in the afternoon he preached again, the Rev. Mr. Acly, the Missionary of the Station, reading prayers and the confirmation preface, and assisting in the Holy Communion. This Church has been much enlarged and beautified, and will accommodate nearly twice as many attendants as before. The improvement is highly creditable to the congregation.

On Sunday the 12th, the Bishop preached in the morning in Trinity Church, Geneva, and in the evening he held a confirmation in the Chapel of Geneva College, and confirmed two persons. The Rev. Dr. Hale read prayers and preached on the occasion his sermon to the graduating class of the college.

On Sunday, the 19th, Bishop DeLancey visited St. John's Church, Sodus, where he preached both morning and afternoon—at the former service confirming one person on both occasions.

On the 21st, the Bishop consecrated Zion Church, McLean, Tompkins county, to the service of Almighty God, and preached on the occasion. The request to consecrate was presented by Samuel Starr, Senior Warden. The sentence of consecration was read by the Rev. Mr. Foote, the Missionary of the station. Six persons were confirmed, the preface being read by the Rev. Mr. Foote. This is a small, neat and handsome church, erected on a lot of some ten acres, on which there is a Parsonage, at a cost of from eight hundred to a thousand dollars; and it is highly creditable to the small body of zealous, firm, intelligent and pious Churchmen of that village, and particularly to the liberal donor of the lot.

In the afternoon of the same day, the Bishop preached in the Presbyterian house of worship in Cortlandville. A subscription of a thousand dollars has been made in this village, and an excellent lot very liberally offered for the purpose of erecting a Church.—*Gospel Messenger*.

Selections.

A CHARGE TO THE CLERGY OF THE DIOCESE OF MARYLAND.

(Concluded from page 282.)

Sound teaching, as distinguished generally from all error; but most especially from those forms and kinds of error which were then most rife.

From the prevalence of these among the clergy it was most necessary to secure the Church: in order to which, provision must be made that they should not be held nor taught.

From the imputation of them it was greatly desirable to secure both the Church herself against the calumnious charges of her adversaries, and the individual members of the clergy against the evil surmises and jealousies to which the troubles of the times made them peculiarly liable. They must be enabled to trust each other; they must be put in a position to claim to be trusted by their brethren of other Churches and by the world.

It is therefore necessary to put forth, not a mere statement of views entertained with relation to this or the other controverted point, but a body of doctrine comprising the whole scheme of their teaching, so far as it was liable to be affected by prevalent errors of any class.

Such was the origin of the many formularies to which the Reformation, in its first stages, gave occasion. None of them was designed—none, certainly, professed—to embody in itself all Christian truth, nor even all saving truth. Still less was it in the contemplation of the framers of any to claim for their contents, as such, the character of *matters of faith*, in the old well known and settled sense of that expression. They were, at most, *Confessions*, not *Creeds*. It was one of the many disgraceful artifices, to which the dissensions of the times furnished temptation, to confound those perfectly distinct characters, and charge the reformers, of various names and shades, with substituting new terms of faith for those of old recognized by the Church of CHRIST. They did no such thing. They proclaimed their acceptance of the old, and adherence to them.

The three Creeds, and the four General Councils were revered and clung to by them all. In their articles and definitions they sought and found "THE faith once delivered to the saints," as it had been drawn from its living source in the Word of God by its Witness and Keeper in all ages. The new articles and definitions were to be as hedges and guards around the sacred unchanged deposit, prepared with reference to present needs and specially adapted to those needs. It was reserved for Rome to commit the sin of attempting to add to the Catholic Faith, by a new creed put forth under pretence of warrant from a packed assembly of Italian Bishops, as a term of admission to communion.

This general reference to the practice of the reformers has been made, because our own Articles of Religion unquestionably had their origin in that practice. The Articles of Torgau, the Confession of Augsburg, the Tetrapolitan Confession, that of Taussan at Copenhagen, the Articles of Smalcald and the First Helvetic Confession, had all preceded the earliest emission of the English Articles, and were more or less in view of their compilers. With but one of these documents, indeed, have our Articles any close relation: but with that one their connexion is of a nature the most intimate and direct, substantiated by superabundant evidence, both internal and circumstantial. In more than one respect the Confession of Augsburg is the source of the Thirty-nine Articles of the Churches of England and America—their prototype in form, their model in doctrine, and the very fountain of many of their expressions, while others are drawn from its derivative expositions and repetitions.

The germ of our Articles is discoverable in a paper prepared by the joint labours of Melancthon and the other divines of Wit-

temberg, and of Cranmer, Barnes, Heath and Fox on the part of England, in a negotiation of more than two years duration. More or less of the language of sixteen of the Articles is discoverable in that document, and several of them almost exactly in the form they now bear. This carries nearly one-third of the formulary back to the year 1538, and requires us to look to the circumstances and writings of the English and German divines at that precise period for the illustration of the language then employed. It requires also that no sense be put on those portions of the Articles, as published in 1552, inconsistent with the deliberate and full expressions of views entertained by Cranmer at any time subsequent to the earlier date. When at the later period, he used the same language that he had agreed upon at first, in treating with great deliberation upon those most important topics, the Trinity, the Incarnation, Original Sin, Justification, Good Works, Sin after Baptism, and the One Oblation of CHRIST, it is impossible to doubt that he employed them to express the sense which they had at first conveyed, and in which they had received the sanction of the Lutheran divines.

So again, of seven of the Articles as they now stand, portions are copied verbally from the Confession prepared by the divines of Wittenberg, to be offered to the Council of Trent in 1551. These, however, are all additions made in 1562: and it is observable that they constitute almost all the additions that then were made.

I state these particulars to illustrate the connexion between our Articles and the formulary of Augsburg, and the necessity of watching closely the process of their formation, if we would accurately conceive of their scope and meaning.

It has been rashly supposed that in their preparation there was little or no reference to the differences of opinion among the Reformed, at that time already existing and daily assuming more and more formidable distinctness.

On the contrary, there is sufficient evidence that these were but too plainly in the view of the compilers, and were urged on their attention, both from without, by parties concerned in the continental disputes, and from among themselves, by friends and disciples of the leaders of those parties. It is as true that the articles contain positive doctrine in its negative bearing on opposing error, with relation to the puritanic form of Zuinglian doctrine and discipline, and to some of the Lutheran tenets, as that they do so with reference to Romish corruptions of faith and practice. Neither of those antagonistic forms of heresy was fully matured when the Articles were drawn up. But both existed, not only in the contemplation of the English reformers, but in contact with them, and in garbs and attitudes demanding notice. Of Romanism this will not be questioned, seeing that all acknowledge the articles to be the embodiment of the Reformation as understood and carried out in England. But it is too little noted that, from its earliest stages, the Reformation, as well in England as on the continent, had to struggle with principles and aims claiming to be more thorough than itself, and certainly going beyond it in the remove from the old position. Not a move in the long slow work of forty years* was made without reference to the danger of being dragged forward over an irrecoverable precipice in the effort to get clear of the slough behind. Not a step taken can be understood unless in view of that alternative. Not a document, a formulary, an article, an injunction, an office, a homily, but must be estimated, if truly estimated, as much by the consideration of what it does not contain as of what it does. With reference to Lutheranism, the admirable lectures of Archbishop Laurence have proved this, beyond denial. With reference to Zuinglian and Calvinistic tenets, in addition to the strong proof he has furnished, much may be derived from Calvin's own epistles, and much more of the most striking kind, has been lately made accessible by the publication of the Zurich correspondence.†

In the outset, the leader of the English reformation did dream of the preparation of a formula in which the true reformers of all Europe might unite; and he sought the aid of some of the most eminent in the work. On Melancthon he principally depended, and with reason; for if it could have been effected, that clear head and honest, humble heart were competent to the task. But it soon appeared to be impracticable: and after two years occupied in the publication of the Prayer Book and First Book of Homilies, two more were spent in the adaptation of existing materials afforded by the earlier fruitless negotiations with Germany, to the more matured state of the Reformation, and in moulding the Articles by slow degrees into this near approximation to their present shape which they attained at their first appearance in 1553. The wants of the Church in England were alone in view in this latter process; and it was carried on during the ineffectual struggle of the half-learned Hooper to obtrude his crude Zuinglianism upon the Church of which secular influence had made him a governor. It is only by comparing his two sets of articles with those put out by authority, that we can fully understand how thoroughly his views were rejected and barred out by the adoption of our formulary.

It is, then, my brethren, by no superficial study of our Articles of Religion that we can assure ourselves of an intelligent perception of their *true use and bearing*; for that no mere parrot-like acquaintance with the letter of their text will qualify us. They must have been studied in their *history and sources*, in the constant reference not only to the direct intention of their framers, but to the conflicting influences which they had to encounter in the progress of their work, and against which its negative protests are tantamount to positive inculcation of the truth which those erroneous influences were distorting and perverting.

Thus studied—and only when thus studied—they will be truly appreciated as a standard of "the doctrine" of "this Church."

To exhibit that doctrine in its fulness and entireness they

* In Germany, 1517–1555; in England, 1530–1571.

† Original Letters relative to the English Reformation, written during the reigns of King Henry VIII., King Edward VI., and Queen Mary: chiefly from the Archives of Zurich. Edited for the Parker Society. First portion, Cambridge, 1846. Second Portion, 1847.

make no pretence.* In order to such an exhibition of the teaching of the Church, the Prayer Book, Catechism and Homilies must be employed in connexion with the Articles. But for limitation of doctrine, for its discrimination from error, for protest against perversions and corruptions, they are not only an integral, but an essential portion of the provisions by which continued adherence to the truth in its purity and completeness is secured among us.

As such, they were directly and necessarily comprised in the solemn ordination-vow, "always so to minister the doctrines of CHRIST, as this Church, hath received the same;" and by that vow we are bound to conform our teaching to the pattern and limits furnished in the Articles, more effectually than we could be by any mere subscription of the document.

Much might be said, in illustration of the proportions in which "the doctrine" of "this Church" is contained in the Prayer Book and Catechism, and in the Articles; of the relations between the several formularies in point of necessary priority and ultimate authority; and of the mode and occasion of their use, positively, to ascertain what must be, and negatively, to determine what may not be set forth in our authoritative teaching, as ministers of the Protestant Episcopal Church in the United States. But the great length to which I have already protracted my observations, compels me to conclude.

I do so, then, brethren, in the firm persuasion that whatever failure there may have been in the manner of conveying, the substance of what you have been hearing will have had your assent; and that in my endeavour to state the grounds and extent of our obligation, "with one mind and one mouth to glorify God," in the profession and inculcation of the truth as it is in Jesus, I have only been formally expressing the principles and rule by which it is my happiness to know, that, as a body, the clergy of the diocese of Maryland are governing their course in ministerial duty.

The times seemed to me, to call for an explicit recognition, on our part, of our rule and our responsibilities as teachers. I have hoped that in making it, as I could, I might be regarded as in some degree acting, by privilege of my office, in your name and as our mouth-piece: and that what has been said might in that way acquire a seasonable value and importance which could on no other account belong to it.

BAPTISMAL REGENERATION.

(Concluded from page 285.)

The Bishop followed up this with another question—"Does the Church hold, and do you hold, that infants so baptized are regenerated, independently of the stipulations made by their representatives, or by any others for them?"

Mr. Gorham answered,—"If such infants die before they commit 'actual sin,' the Church holds, and I hold, that they are undoubtedly saved and therefore they must have been regenerated by an act of grace preventive to their baptism, in order to make them worthy recipients of that sacrament. This case is ruled by the Church. But if the infant lives to a period in which it can commit actual sin, the declaration of regeneration must be construed according to the hypothetical principle which I have stated in my replies to questions 5, 6, and 7."

Now, it was not for the Court to deny or controvert the three suppositions to which Mr. Gorham resorted; but his position was that it was not through baptism that grace was conferred. And here the authorities must be looked into upon which the Court was to rely,—and the first was, the public office of baptism of infants. The Church directed that the people were to be admonished that it was most convenient that baptism should not be administered but on Sundays and other holy days, when the most number of people came together, as well for that the congregation there present might testify the receiving of them that were newly baptized into the number of Christ's Church, as also, because in the baptism of infants, every man present might be put in remembrance of his own profession made to God in his baptism.

The first thing that suggested itself in this service was the encouragement which was given to persons to have their children baptized, and the great importance attached by the Church to the early administration of this rite. The congregation were then instructed to pray that God would grant to the child that thing which by nature he could not have; that he might be baptized with water and the Holy Ghost—and the Holy Ghost, not water only,—and received into Christ's Holy Church, and be made a lively member of the same. Then followed a prayer upon this exhortation, beseeching Almighty God to wash and sanctify the Child with the Holy Ghost, that he, being delivered from God's wrath, might be received into the ark of Christ's Church. Another prayer followed, in which the congregation called upon God for the infant, that he, coming to God's holy baptism, might receive remission of his sins by spiritual regeneration—not regeneration simply, nor sacramental regeneration, but *spiritual* regeneration. After the Gospel was read, the Minister was required to make an exhortation to the people, in which they were told not to doubt that Christ would receive the infant and embrace him with the arms of His mercy. Then

* This appears in the Articles themselves, in their entire want of systematic arrangement; in the form of many of the articles, and the style of title of almost all; and in the absence of all mention of some doctrines fundamentally important, except as they are involved or stated in the Creeds.

It appears from their history. In the accounts of their inception, in their titles at their several emissions, in the terms with which they were subscribed, in the language of the canon directing their subscription, they are always spoken of as "certain articles," "articles on which it is agreed," "articles received, professed and approved as true and orthodox," "articles without doubt selected out of Scripture, and conform to its heavenly doctrine in all respects;" but nothing of their comprising a system, constituting a confession, being complete or sufficient—much less exclusive. On the contrary, in the canon (of 1571) prescribing subscription, they are *joined with the Common Prayer and Ordinal*. This is a formal and express notification of their character and use by their compilers and first imposers.

came an address to the godfathers and godmothers, after which the Priest offered up a prayer to God that he would sanctify the water to the *mystical* washing away of sin—an expression to which Mr. Gorham's counsel had expressly drawn the attention of the Court, as meaning a sacramental and not a spiritual washing. The Court confessed that it did not exactly follow that distinction, and the mystical washing away of sin appeared to the Court to mean sanctification by water and the Holy Spirit.

All this took place before the child was baptized. After the administration of the rite, the officiating Priest addressed the congregation in these terms:—

"Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

And then followed a prayer in which the congregation yielded hearty thanks to God that it had pleased Him to regenerate the infant with His Holy Spirit.

It was said that all this was hypothetical, and founded upon the implied future fulfilment by the Child of all that his godfathers had promised on his behalf. Now, he confessed that this did not appear to him to be the true construction. There was a positive declaration by the Church that the child was a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. It was admitted on all hands that, in the case of adults, the beneficial effect of baptism depended upon the sincerity of their declarations of faith and repentance, and of their intending to do what they had engaged to perform. But the declaration of the Church in this public baptism of infants was clear and positive, that the child had been, by baptism, regenerated, and thanks were returned to God for the same. So again, in the office for the private baptism of children, there was a declaration that, by regeneration in baptism, the infant had been received as a child of God by adoption. This form of private baptism also showed that neither godfathers nor godmothers were essential in baptism, and that only water and the words of baptism were essential. The Church told the parties not to doubt that the child so baptized is sufficiently baptized. It is sufficiently baptized directly it is baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. Otherwise, as the counsel for the Bishop had observed, it would surely have to be baptized again in order to obtain the benefits annexed to the due administration of the sacrament of baptism.

With regard to the private baptism of infants, it was contended that it was for cases of exigence, and that therefore nothing in respect to the effect of baptism was to be drawn from it; but surely, if it were for cases of exigence, the Church intended to declare that the child thus baptized was entitled to all the benefits which an infant baptized in full health, and with the performance of the full service, would be entitled to upon his baptism; otherwise, why did the Church declare that as many of the prayers as the exigence of the case would suffer were to be used? And here, also, after baptism, thanks were to be given to God that it had pleased Him to regenerate the infant with His Holy Spirit, to receive him as His own child by adoption, and to incorporate him into His Holy Church. It was clearly the intention of the Church, therefore, that the child who was privately baptized should receive the same benefits as if the godfathers and godmothers had made promises on their behalf, and the rite had been performed in public. What room was there, then, for stating that the baptism of infants was founded upon an hypothesis?

It was true that if the child so privately baptized should fall into sin hereafter, he might lose the benefits of his baptism, and require faith and repentance—but not to regenerate him, because that was already done, according to the declaration of the Church. There was an express declaration of the Church that children who were baptized, dying before they committed actual sin, were undoubtedly saved. He could not understand how anything like a "charitable hope" could be engrafted on such a declaration.

But there was another service, which originally did not belong to the baptismal services, that for adults. And here it might be asked, if one form out of three was hypothetical, why should not all be so? But there was a marked distinction made by the Church in the baptism of those who were of riper years. Not only were they persons who had committed actual sin, but the Rubric required that they should be instructed in the principles of the Christian religion before they were permitted to come and partake of the holy sacrament of baptism. They were only entitled to the benefits of Baptism on the supposition that they were sincere in their promises of faith and repentance. The Church could not know from their outward professions whether they were sincere or not, and it appeared to the Court, therefore, that no argument could be drawn from the charitable judgment of the Church in the case of adults, so far as regarded the baptism of infants. The two services—for infants and adults—are substantially and essentially distinct.

The learned judge then referred to the Church Catechism. At the very beginning the child was taught to say that his name was given to him in his baptism, "*wherein* I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." And the child was also taught to say, "I heartily thank our Heavenly Father that He hath called me to this state of salvation"—that is, the state of salvation in which he was placed by baptism. In other words, the child might say—I was by nature born in sin, and a child of wrath, but now, by baptism, I am a child of grace. The child further was taught to say, "I pray unto God to give me His grace that I may continue in the same (state of salvation) unto my life's end." There was no doubt—nothing hypothetical: grace was prayed for that he might not fall away, nor lose the grace, whatever it was, that had been conferred in baptism. All this was in entire conformity with the Baptismal Service. Then, in that part of the Catechism relating to the Sacraments, which was added at the Restoration, in answer to the question "What meanest thou by this word Sacrament?" the child replies, "I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself as a means whereby we receive the same." And when asked, "What is the inward and spiritual grace of baptism?" he replies, "A death unto sin, and a new birth unto righteousness,"—that is,

by the Holy Spirit in baptism; "prevenient grace," is not the cause of this.

Some remark had been made by Mr. Gorham's counsel, on the fact that Dean Nowell's Catechism had not been cited on the other side. The learned judge then referred to that work, and quoted some passages, which he said appeared to him to be in strict conformity with the Church Catechism on the doctrine of baptism.

He next dwelt on the Office for Confirmation. In a prayer which the Bishop offered up, it was said, "Almighty and ever-living God, Who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost." That they are regenerate by water and the Holy Ghost is positively declared. It appears to the Court, then, that the doctrine of the Church is not a mere "charitable hope" that these things are so, but that it is positively declared that they are so.

The fact of regeneration, therefore, taking place in the baptism of infants, supposing the words were to be received in their natural and literal sense, was sufficiently made out and established. But the difficulty was to ascertain what was meant by the word "regeneration." Did it imply an absolute change of nature, character, and feeling, or did it imply a change of state and of relation—a change from a state of wrath to one of grace? That was sufficiently explained by the terms made use of—by the words added to the term "regeneration,"—regeneration by water and by the Holy Ghost; for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it. It was nothing to say that there might be cases in which the sign might be received without the thing signified. That might be so in the case of adults, and, indeed, must necessarily be so; and the Church could only express a charitable hope that the parties were sincere in their promises of faith and repentance. It appeared to him that regeneration, as held by the Primitive Church, and as expressed in the Baptismal Service, did not imply such a total and extensive change as would almost amount to entire justification, from which the person so regenerated could never fall; but it meant a change of state and character, putting the party in a new situation, in which he was converted from a child of wrath to a child of grace, and made "a member of Christ, the child of God, and inheritor of the Kingdom of Heaven." Now, Mr. Gorham, and others, say that regeneration is not connected with baptism.

The Judge then quoted from Waterland and from Bishop Van Mildert, on this subject, and added that, on this part of the case, then, the Court has no doubt that children are regenerated in and through the means of baptism.

With regard to an observation which had been made that the Burial Service was to be interpreted hypothetically, the Court did not see that any argument could be drawn from that. A charitable hope was (as we understood) necessarily connected with such an Office. As respects a remark that "assent and consent" are given merely to the "use" of the Prayer Book by the Clergy—and that the Articles are not to be construed by the Formularies—the Court considered that "assent and consent to use" implied an acknowledgment of its truth.

Another argument upon which Mr. Gorham's counsel had dwelt at great length was, that the Reformers held the opinions of Calvin, and that, consequently, they could not intend that the Formularies which they drew up should be so strictly interpreted as to convey the notion that all children are regenerated in baptism. The assertion that Cranmer had never changed his opinions on baptism had been successfully replied to by Mr. Gorham's counsel. Having been brought up a Roman Catholic he must necessarily (?) have changed his opinions on that subject. That the Reformers embraced all the doctrines of Calvin might be doubted, although it could not be denied that Calvinism made great progress in this country at that time. Did the Reformers hold the doctrines of predestination, election, reprobation and final perseverance, as Calvin did? As a proof of their Calvinism, counsel had adduced the opinions of their associates—Peter Martyr and Martin Bucer. The learned counsel said that, so far as predestination and election were concerned, the 17th Article of the Church determined the question. Now, that Article recited that—

"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, He hath constantly decreed by His counsel, secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation as vessels made to honour."

But instead of going on to say that this was an Article of Faith, it stated that—

"As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, &c., so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed which we have expressly declared unto us in the Word of God."

So that, we see, they assert nothing with regard to the doctrine of predestination and election. The question here is left open; the Reformers declare nothing; they do not declare it to be an Article of Faith, but leave the matter undecided. I think, if they had intended to settle the matter, they would have expressed themselves in terms in which there could have been no doubt. They could not, I apprehend, have been ignorant of words to express their meaning. To what extent, then, were the doctrines of Calvin taken? Were they taken to the extent that they were held by Bishop Hopkins? [or Hooper?] He says:—

"God promises pardon and remission of sins to all that believe and repent, but he promises grace to believe and repent only to those whom by his absolute covenant, he is engaged to lead to grace and repentance."

Did Ridley, and Latimer, and Cranmer, go so far as this? Or did they go to the same extent as the Synod of Dort? In the 6th Article of the Synod of Dort is this statement:—

"Secundum quod decretum electorum corda, quantumvis dura, gratiose emollit, et ad credendum inflectit, non-electos ante justo iudicio suae malitiae, et duritiae relinquit." "There are certain persons of the elect, whose hearts are to be softened and turned to the true faith, but those who are not among the number of the elect are to be left to their own wickedness and hardness of heart."

Was that the doctrine of Cranmer, or Latimer, or Ridley? Then, again, in the 7th Article of the Synod of Dort:—

"Est autem electio immutabile Dei propositum, quo ante facta mundi fundamenta e universo genere humano, ex primæva integritate in peccatum et exitum sua culpa prolapsa, secundum liberrimum voluntatis suae beneplacitum ex mera gratia, certam quorundam hominum multitudinem, aliis nec meliorum, nec digniorum, sed in communi miseria cum aliis jacentum, ad salutem, elegit in Christo," &c.

These are the doctrines of Calvin, as set forth in his "Institutes."

Could Cranmer, Ridley, and Latimer, have held these sentiments, and yet draw up Services which declare that *all* children are to be baptized, and that if they die before they commit actual sin, it is certain by God's Word that they are undoubtedly saved?

But with regard to the position of the learned counsel, that the Reformers were Calvinists, and that, therefore, their declarations must be taken in a Calvinistic sense—that you must not give the words their general meaning, but must consider that they were speaking only of those who were the elect, to whom alone the grace of repentance and faith could be extended: I apprehend that this is not only applicable to the baptismal service, but it strikes at the root of all the services; for, if the doctrines of election, and predestination, and reprobation, are the faith of the Church, what necessity is there for prayer? What encouragement is there for a person to learn the will of God if he is assured that long before his birth his fate was determined, by the irrevocable decree of God, either for eternal happiness or eternal misery? Again, when it is said that God has promised forgiveness of sins to all who truly repent, is that statement to be limited to those who are among the number of elect, who alone are to have grace and repentance? This appears to me to be a contradiction to the whole structure of our Common Prayer, the whole drift of which is to encourage faith and repentance, with the hope of forgiveness of sins. "If the wicked man turn away from his wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." And yet, according to this doctrine of predestination, the wicked man cannot turn away from his sins—cannot repent of what he has done, because he is not of the number of the elect! Then, in the absolution, at the commencement of the service, it is said—"He pardoneth and absolveth all them that truly repent, and unfeignedly believe His Holy Gospel." And so in all the other services, which are of universal application to all who truly repent; not confining its privileges to those who are among the number of the elect, whose fate was fixed and determined, and that long before they came into existence.

The Reformers may have privately held some of the doctrines of Calvin; but the question is, have they put his peculiar doctrine into our public services? I answer, most decidedly not.

As to the 17th Article, it is admitted on all hands not to have determined the question; so that if persons do persist in alleging that election, predestination, and reprobation were held by the Reformers, it is certain that they have not connectedly, as a body, expressed their decided opinions upon it. So that their evidence is to be regarded merely as that of private individuals, no doubt most eminent men—men eminent for their learning, their piety, and their knowledge of the Scriptures; and if the Court were now to set about erecting a new standard of faith for itself and for the Church, undoubtedly the opinion of these persons would weigh most solemnly with the Court, and the Court would pay most decided attention to all that has been said by all those persons whose writings were cited by the learned counsel. It is, however, admitted, on the other hand, that there are persons of great weight, learning, and authority, who differ in opinion from those learned and pious writers to whom the learned counsel adverted. What, then, is to determine the question? The method is, not to enter on a question as to the comparative weight of these persons, not to examine their writings in order to find out certain passages which may not entirely agree with those quoted by the learned counsel. I believe the learned counsel did candidly acknowledge that there were several instances in which various passages in the same person's writings could not be made to agree with each other, and every one must be aware of this. The Court would be left in the greatest difficulty in the world if it were left to determine upon isolated passages, selected from these various authors, in order to establish the doctrine of election and predestination as the doctrines of the Church. There are, undoubtedly, very high authorities which go to express their opinions on this subject. I do not think, however, that Cranmer can be held responsible for all that Martyr and Bucer chose to say and publish. I think there is too much laid on the shoulders of the Archbishop; but generally he concurred in their sentiments, and he called them in to assist him in the compilation of the Book of Common Prayer. That Book is nearly the same as the second book of Edward VI., prepared by Convocation, and established by Act of Parliament of Queen Elizabeth. How could these persons have done this, if they believed in the doctrines of predestination and election, which doctrines are not contained in the Book of Common Prayer? Up to a certain time it was the opinion of the German Reformers; but Bishop Burnet says, in his "History of the Reformation," speaking of the doctrine of Calvin, which was said to have been the doctrine of the early Reformers:—

"The Germans soon saw the ill effects of this doctrine. Luther changed his mind about it, and Melancthon openly wrote against it. And since that time the whole stream of the Lutheran Churches has run the other way. But both Calvin and Bucer were still for maintaining the doctrine of these decrees; only they warned the people not to think much of them, since they were secrets which men could not penetrate into."

This seems to me to be a good reason why they did not pro-

claim the doctrine as a rule of faith for the Church of England, but left the subject entirely open. It may, also, be admitted, that in the latter part of the reign of Elizabeth, the doctrines of Calvin had obtained a much stronger hold upon the minds of the people of this country than they had done previously, and that many eminent persons might be referred to, who had embraced this doctrine of predestination and election; but then it must be recollected, that the Articles of 1562 were the same in fact and substance, though with some verbal alterations, as the Articles of 1552. Upon this doctrine of baptism, I apprehend, there is nothing upon which they disagree. Afterwards there was an alteration made, for in one of the Articles there was a declaration of the Church, with respect to the salvation of infants who are baptized, and who die before they have committed actual sin. That was afterwards inserted at the conclusion of the service for the Public Baptism of Infants; but what I wish more particularly to allude to is this, that at the end of the clause to which I have referred, the words "and not else" were added in 1536. The interpretation was, that if children were baptized, and died without committing actual sin, they were saved, but not else. However, the damnatory clause (if so it may be termed) was left out, and it is consequently not now the doctrine of the Church of England, that baptism is absolutely necessary to salvation. The opinions of many of the authorities to which the learned counsel referred went to show, that it was not the want of the sacrament that would deprive the person of its benefit, but the neglect and contempt of it: where it could be had it ought to be had, it must be had.

It has been argued that the Reformers being Calvinists, the doctrines of the Church, as drawn up and sanctioned by them, must be Calvinistical. Then let it be shown how far Calvinism is embodied in the public acts of the Church. The private opinions of the Reformers cannot be examined and decided by the Court. The Court must see what they say in the Public Services of the Church. The Court must look at the public acts of the body, not at the private opinions of individuals.

Now, I have said that in the latter part of Queen Elizabeth's reign Calvinistic doctrines had taken strong possession of the minds of the people of this country. We know that between the reign of Edward VI. and the accession of Queen Elizabeth, in the reign of Queen Mary, a large multitude of Protestants went into Germany and came into communication with the German Reformers, and imbibed their principles to a certain degree during their residence there, and undoubtedly they did thus obtain very strong impressions in favour of the doctrines of Calvin. But still, these doctrines were not received here generally in 1562, and I think there is quite evidence enough to show, that even though it was true that at the University of Oxford, Calvin's Institutes were put into the hands of the students, yet serious disputes arose at Oxford and Cambridge, in the course of which the writings of Calvin and Beza were not only attacked, but they were the objects of personal invective by a member of the University of Oxford. The University called on him to retract what he had said, but his retraction not being deemed satisfactory, they called on Archbishop Whitgift to interfere, which he did, and a retraction was made which the Archbishop thought went too far. Subsequently the Lambeth Articles, which were Calvinistic, were drawn up, but they were rejected at the Universities, and were soon repressed by command of the Queen; and so little were they known, that King James, on one occasion, inquired what was meant by the Lambeth Articles, evidently having never heard of them. Then a good deal had been said about Rogers, a Calvinist, being Chaplain to Archbishop Bancroft, but from an extract (which the learned Judge read) it appeared that the Archbishop did not hold the opinions of his Chaplain.

Upon this part of the case, however, I am of opinion that the private opinions of these parties are not to be taken; they have no public bearing, and can have no public effect; they can throw no light upon the subject. If the words to be considered were doubtful and ambiguous, and could not be construed by reference to any other of the services of the Church, or by any other of the public acts of the Church, then, indeed, it would be right and proper to advert to the opinions of those persons; but so long as the Articles and services of the Church are reconcilable, and not only reconcilable, but necessarily consistent with the literal interpretation of the words, we are not at liberty to put any private interpretation upon them.

Now, this will, I think, as far as the Court is concerned, dispose of this part of the question. I protest against going through all the authorities which have been, I admit, very properly cited by the learned counsel; I have not the means of doing so, and I do not see the necessity for it. I contend on the general principle, that even though those learned persons did embrace Calvinistic principles to the extent alleged, those Calvinistic principles embraced by them cannot go to the interpretation of the Articles and services, which speak for themselves, and require no such assistance, their language being precise and determined.

I am not aware that it is necessary for me to occupy much more time upon the questions which have been raised in this case. The points which have to be decided are—

"1. Does the Church of England hold the Doctrine of Baptismal Regeneration in the case of infants?"

"2. Does Mr. Gorham hold this doctrine?"

It is quite clear from the Formularies of the Church, that children do receive spiritual regeneration in baptism. It is also evident, from the whole tenor of his examination, and from his counsel's argument, that Mr. Gorham does not hold this doctrine. He asserts that children must receive a "preventive act of grace" to make them worthy recipients of baptism, otherwise they receive no benefit at their baptism.

"The Bishop of Exeter has, consequently, shown sufficient cause for refusing to institute Mr. Gorham to the living of Bramford Speke; and therefore his lordship must be dismissed, and with his costs."

MR. BOWDLER (Proctor to Mr. Gorham).—"I beg to give notice that an appeal will be immediately entered against the decision of the Court."

Sir H. J. Fust.—"Of course I expected that there would be an appeal, or I should have called to my assistance the Chancellor of the Diocese (Dr. Lushington) to have acted as my Assessor;

for I feel that so important a case is too much for the decision of a single individual, seeing the bearing that it may have upon the interests and welfare of the Church."

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, SEPTEMBER 15, 1849.

CONFIDENCE AMONG BRETHREN.

A mutual confidence must be the basis of all friendly intercourse. The world, in its low standard of right, exiles from honourable society those who would betray the confidence of friendship. We are told that even among the lowest and most vicious such a law prevails; and, what is called "honour among thieves" inspires them with a confidence in each other.

Surely then, Christian Brethren, and Christian Ministers, should be allowed to feel no less reliance upon each other in their social intercourse. Unless it be so, that free interchange of thought and opinion which helps to make men of one mind, will be at an end. Men will lock up their thoughts as they do their treasures, for fear of those who may take advantage of their confidence. As we sometimes see at places of resort the caution, "Beware of Pickpockets," so it would be necessary to put up in places where friends meet, the salutary warning, "Beware of Reporters."

These remarks are called forth by some facts which have come to our knowledge lately; and we write this as a word in season. A few friends meet around a hospitable board, and of course, subjects of interest are discussed, the subjects which lie near their hearts. In the animation and freedom of private converse among brethren, thoughts may find utterance, opinions may be expressed, and words spoken, which in a calmer moment would not be justified. In a few days the whole matter appears in a religious newspaper, in an exaggerated form. Will any thing justify such a breach of confidence? A case like this occurred not long ago, and we have in mind other cases not now to be referred to. And we must say, that we know very little difference between those who would *use* and those who would *give* information thus obtained.

The effect of such things is to make men suspicious, and surely there is enough of this suspicion abroad now. This truth is well brought out in the following pointed and significant article from "the Western Episcopalian." We trust it may do good, and that Christian brethren will see the folly of regarding with suspicion every act and movement of all who differ from them. The title of the following article well describes all such, and unfortunately designates a large class in the Church.

CONSPIRACY HUNTERS.

Under this appellation we would call attention to a certain class of individuals, or perhaps portions of a class, which, found at all times amongst men, seem to be specially prominent and noticeable in these times, both in church and state. As religious journalists, indeed, it does not come within our province to comment on the devices of mere politicians, whether to cast odium on more fortunate rivals, or to cover the disgrace of their own defeat, or removal from places of trust and emolument. By men of this description, doubtless, the cry of persecution and conspiracy has been most frequently raised. But instances are not wanting of a similar mode of self-justification in ecclesiastical matters, and adopted too by Christian men high in station and influence. The expedients which have sometimes been employed by these for this end are justly subjects of comment, and within our proper province. In every such case, whether an inordinate ambition has been disappointed of its object, or the abuse of delegated power or property has occasioned the loss of either, or still more when men are brought to account for the violation of solemn duties and responsibilities—what is the plea, which self-love has commonly set up, and sympathizing friends have been ever ready to echo? Is it not the cry—"I am the victim of conspiracy? I have become obnoxious to some clique or party, and they have conspired together for my ruin." In this way impunity is sought for, from the effects of misconduct. The Press is diligently employed to make good the charge; and he must be a poor adept in "making out a case," who cannot succeed by the unscrupulous use of private letters, of confidential remarks, and the free and unsuspecting intercourse of years of friendship which is often resorted to for the purpose. We have long felt that too much tolerance has been granted by the Christian community to such a method of self-justification, and especially in relation to the decisions of constituted authorities, and the discipline of the Church. So far as it is successful, it weakens the force of well-considered judgments, subverts discipline, and encourages the hope of impunity to the wrong doer, and justice and right are in danger of being sacrificed to screen individual misconduct. No matter how high and sacred the tribunal may be which renders the judgment, it is not too exalted to escape the imputations or direct charges of the conspiracy hunter. Against even "Episcopal Acts," and those of the highest functionaries of our public institutions, the charge of party motives and malicious conspiracy has been openly alleged. Now we protest against this mode of self-defence, as one in all ordinary cases to be regarded with distrust and suspicion. We believe it is commonly set up by those who are exposed to just reprehension, and have no hope of escape but in creating a groundless sympathy, and casting unjust imputations on the motives and conduct of others.

The following is from "the Western Episcopalian and Gambier Observer." We certainly thought the *authorized* and explicit statement made in the Banner, would have cleared up the matter. We rejoice, however, that our Ohio friends not only see clearly the right, but *act* as if they did. We trust others will do likewise.

THE EPISCOPATE OF INDIANA.—Having waited some weeks, and seen two unsuccessful attempts to clear up the matter of the Indiana Episcopate, we felt bound by a sense of duty to express the views published last week. Since then, however, we have seen a very satisfactory letter; one written in a very good spirit, from Dr. Upfold himself, explaining the whole matter. Though we have not the Dr.'s permission to publish that letter, yet as it is done with the best intentions we think he will readily excuse us for inserting the following extract. Whatever proposition may have been made and plan suggested, for the support of the Indiana Bishop, we are satisfied that nothing but good was intended in any quarter, and that there is no disposition to take any course that will cause trouble in the Church.

Dr. U. says, in a letter dated the 20th ult.—

"The arrangement between my vestry and myself is simply this. In the event of my consecration, I cease of course to be the rector of my present parish, and take up my abode in Indiana, having decided on Madison as the place, because of its apparently superior eligibility and convenience. But inasmuch as the diocese of Indiana has made no provision for my support, I cannot attempt any thing of the kind until the next Convention; and to enable me to enter at once, and without pecuniary embarrassment on the duties of the Episcopate, my vestry, in consideration of eighteen years uninterrupted service on my part, and regarding Indiana as eminently missionary ground, propose not to appoint a successor in the rectorship immediately, but to continue my salary until such a time as the necessary preparations for the removal of my family to Indiana (including the building of a dwelling-house,) can be completed—probably within the year. The parish is to be served by an assistant minister, except when my duties in Indiana will permit me to spend a few weeks with my family, when I shall be expected to occupy my pulpit. This is the generous offer of my vestry."

This puts a different face on the matter.

In another column will be found the conclusion of Sir Herbert Jenner Fust's judgment on the subject of Baptismal Regeneration. We have received the report of this in full, published in pamphlet form, from some friend in England.

In this connection, we cannot withhold the following article taken from the last "Christian Chronicle," the Baptist organ of this city. Our readers will see how the edge of this Baptist logicians. They would disprove Infant Baptism by the consequence it involves, viz. that "Baptismal Regeneration is inseparably linked with Infant Baptism." So that, in their view, to prove that Infant Baptism is right, (and this is an easy task,) is to prove the same for Baptismal Regeneration. We readily admit that unless this doctrine be connected with it, we cannot see the use or propriety of Infant Baptism. It becomes an empty and unmeaning rite.

BAPTISMAL REGENERATION.

We have already noticed in previous numbers, the vital connection between infant baptism and the doctrine of baptismal regeneration. We may elucidate it still farther by a reference to the opinions of Dr. Bushnell, an eminent divine of the Congregationalist persuasion. In 1847, two discourses from his pen, on "Christian Nurture," were published by the Massachusetts S. S. Society. They excited much attention from the novelty of the views presented, and speedily drew on the author numerous bulls and anathemas from the self-appointed "defenders of orthodoxy." The Society, in alarm at the gathering storm, suppressed the sale of the obnoxious volume, and probably consigned the relics of the edition to the purgation of a solemn *Auto de Fa*. The book could no longer be obtained, and his opponents slumbered on their laurels, exulting at the ease and completeness of their triumph.

But Dr. Bushnell was not the man to be silenced by the aspersions of heterodoxy. Quietly and manfully he labored in his study, taking little note of the storm without. He reviewed his own opinions. He explored the whole domain of patristic and scholastic theology, the ponderous works of the fathers of the Reformation, and of the fathers of N. E. theology, and in due season confounded his adversaries by an array of authorities, a citation of revered names, proving incontestably that his opinions were in perfect harmony with the acknowledged standards of his church. His triumph was complete. The tables were fully turned. His orthodoxy was proven beyond a doubt; while the brand of heresy was stamped on the brow of his accusers.

But what was the doctrine which caused such intense commotion in the Congregationalist churches of New England? None other than baptismal regeneration, as underlying all Christian nurture. It differs slightly in its presentation from the dogma of the high church party. The latter invests the ordinance or the administrator with a kind of magical power, by virtue of which a change is immediately wrought in the soul of the subject. The former ascribes the efficacy chiefly to parental faith and piety; and these acting through the appointed ordinance, beget a regenerative germ in the heart, which has not a self-vitality, but lives or dies according as it receives subsequent nurture or neglect. Dr. Bushnell proves conclusively, by citations from their writings, that the most eminent advocates of infant baptism, both in earlier and later times, have contended for a regenerative efficacy contained in the ordinance when properly administered. He boldly maintains that, without this, infant baptism is a nullity, and cannot stand before the defenders of adult baptism: and those who practice it have not even the shadow of consistency. With such an expositor of

pedobaptist views, strengthened by a formidable array of standard authorities, we scarcely need search for farther proof of our position that baptismal regeneration is inseparably linked with infant baptism, and a consistent logician who receives the latter cannot deny the former.—*Christian Chronicle*.

EDITOR OF THE GOSPEL MESSENGER.

From the following announcement, it will be seen that the Rev. Wm. A. Matson, is the Editor of this Church Paper. He has our kindest wishes to attend his editorial course, in which he has already advanced far enough to make its direction plain.

The new Editor says he was a pupil of the late Dr. Rudd. All we have to say, is, that if he was faithful, as we doubt not he was, he had a good schooling. We trust the spirit which ruled his Master may accompany the editorial mantle.

Upon the decease of the late Rev. Dr. Rudd, a worthy presbyter of this diocese assumed the charge of the Gospel Messenger, and for a few months conducted it with much ability. Finding, however, the labors of the editorial department, in addition to the care of a large and growing parish, too great a tax upon his health and strength, he relinquished the paper, and the undersigned was reluctantly induced to take it. As the reasons which at first caused us to withhold our name no longer exist, we yield to the wishes of friends and many of our subscribers, and to-day make it public.

The course which we have thus far pursued has, we think, sufficiently defined our position; so that any particular statement of our views at this time would be superfluous. We may say, however, that we have endeavored not to depart from those principles which have been maintained in the columns of the Gospel Messenger from the beginning.

In early life a pupil of the late Rev. Dr. Rudd, for years a member of his household, we were instructed in those principles which he loved and which we presume none will either call either ultra or modern. These principles we hope to maintain. And if ever in the course of our life our confidence in them has been shaken—when we have seen men under shelter of them becoming advocates for innovations—closer examination and more careful reflection have only served to renew our attachment to them, and to convince us that they are the only principles which a Churchman can consistently hold. We have no sympathy with any movement which aims to introduce novelties in rites or doctrines. We are for the Church as it is; seeking no improvement but a closer adherence to its principles and a deeper participation of its spirit.

During our brief editorial career, we have had occasion, in one or two instances, to differ from some of our contemporaries in relation to the expediency of certain measures. These have called forth expressions of opinion on both sides. But the treatment we have received from our brethren of the Church Press has been uniformly courteous and Christian-like. Such differences will at times unavoidably arise: but we trust that in the discussion of them we shall never forget the courtesy which is due to brethren of the same household of faith, who are ministering at the same altar.

Our thanks are due to those brethren of the clergy and laity who have assured us of their approbation of our course, and who have given proof of their good will by extending the circulation of our paper. We trust we shall not forfeit their good opinion. We must continue to ask the indulgence of our readers for our inexperience: assuring them that whatever our faults may be, our aim is to provide for them, such reading matter as shall be for their spiritual good, and further the cause of Christ and His Church.

WILLIAM A. MATSON.

We copy the following sensible and pointed article from the Episcopal Recorder. We believe that the omission complained of is only made by those who call themselves "anti-tractarian." In such it is certainly a striking inconsistency. They follow, in so doing, merely the *permission* of a Rubric, while they deny the express teaching of the Article. The days are not gone by when men "strain at a gnat and swallow a camel."

For the Episcopal Recorder.

Messrs. Editors,—Permit me to call your attention and that of some of our brethren to an inconsistency which has been the ground of some comment.

In the Apostle's Creed we find the article, "He descended into hell." The *rubric* before the creed allows the omission of these words to churches that so desire. But ought we, especially ought any single minister, to make use of the permission? I speak not now, as I might well do, of the danger of errors respecting the true nature of the only Mediator between God and man, against one of which that article is understood to have been originally the caution and protest. But something else presents itself forcibly to my mind. It may be well enough, perhaps, for those to avail themselves of the permission of the rubric, who are for adding something to the *one rule of faith*, and who delight to exalt the *Liturgy*, with its *rubrics*, above the Thirty-nine Articles. But can it be right for others? How can one who adheres strictly to that safe Protestant principle, that the Bible is the *Rule of Faith*, hear the inspired Apostle (in Acts ii.) say after the inspired Psalmist, of Christ, that "His soul was not left in hell," and then omit to say as much himself in the profession of his belief? How strange it must be to hear the minister, on Easter evening, say the thing out of Holy Scripture in the second lesson, and immediately after refuse to say it in the Creed! This, I understand, has been heard, and commented upon.

Or again, how can one who pays proper respect to the Articles, read in the third Article, "it is to be believed that he went down (descended is the same thing) into hell," and still when he says "I BELIEVE," &c., omit what the Article thus authoritatively declares? Surely, Messrs. Editors, no mere *permission of a rubric* ought to do away with the obligation of

the one Rule of Faith, and of an Article of the Church. Will you not help me call attention to this matter? Let us cling to the *Rule*. Let us not allow the *Articles* to be slighted, as the manner of some is, in these sad times. And let no such inconsistency as that I have referred to, cause the adversary to triumph over the friends of truth.

Aug. 27, 1849.

No TRACTARIAN.

The Treasurer of Domestic Missions has enclosed the following extract from the Spirit of Missions, for insertion in the Banner. We hope it will secure the attention of our readers. Nothing need be said to add to the force of this appeal.

FUTURE ARRANGEMENTS OF THE DOMESTIC COMMITTEE.

With a view to the satisfaction of the Church generally, touching the present condition and future operations of the Domestic cause, the following statement is made on the authority of the Sub-Committee, to whom the subject was referred, viz.:—That, in order to economize to the utmost the central expenses of the Committee, and to take away from contributing Rectors and Parishes every possible objection on that score, it is resolved that no appointment of Secretary and General Agent be made through the current year; but that the duties of such office, so far as relates to the necessary superintendence of Missionary operations during the recess of the Committee, be assumed by the clerical members, and divided among them in such manner as may be found most effectual to carry out the same.

In giving this notification, the Committee cannot but trust that it may operate favorably on their receipts for the ensuing year, and enable them to pay off the large indebtedness due the Missionaries, without, at the same time, impeding their forward movements, so far, at least, as lies in re-appointment of existing Missionaries.

FUNDS.

The difficulties to which the Missionaries are usually subject, have been much increased during the past summer. The pestilence with which our country has been visited, has been a heavy addition to the toil and trial of the Western clergyman's life—depriving him, in some instances, of his congregation, and, consequently, of the chances of support;—adding, in other cases, very much to his labor, by the constant calls for his services to perform the last offices of religion to the dying, and for the dead;—increasing everywhere the already arduous duties of the Ministry in the West. Under these circumstances, the Domestic Committee would earnestly and affectionately appeal to the Clergy and Laity to make speedy and liberal contributions. Worn down by constant fatigue, and enervated by a more than usually debilitating season, the Missionaries need all the relaxation, and all the freedom from anxiety and care, which it is in the power of their more highly favored brethren, to place at their disposal. At such a time as the present, it is little to the credit of the Church, that "the hire of the laborers, who have reaped down her fields" should be kept back.

A Friend has enclosed the following from the N. Y. Sun. The liberality of which it speaks is highly creditable:

CHRISTIAN KINDNESS AND LIBERALITY.—The following incident in the life of a Christian Missionary on his way to California, is too pleasing in its character, and exhibits Christian feeling in too remarkable a manner, not to be generally recorded. We extract it from the Valparaiso Neighbour of June 29.

"A MISSION TO CALIFORNIA.—The Rev. Dr. Ver Mehr, an Episcopal clergyman, has arrived thus far on his way to California. This gentleman is sent out by the Domestic Board of Missions to preach the Gospel at San Francisco. He had made application for the appointment three months before the present movement of emigration thither, even before its cause was known in America. The visit of Dr. Ver Mehr has been peculiarly pleasant, and the impression produced during his brief sojourn in this port has been highly favorable. His humble demeanor has been such as becomes the Gospel, and such as has won the affectionate esteem of those here resident. He sails again on the 30th in the American barque *Hebe*. When Dr. Ver Mehr arrived from America he had not one acquaintance in this city. He knew of no friend here—except the Unseen. However he soon made friends. And when after a stay here of a few days, it became known in the place that his situation on board the ship, in which he came, was from several causes not all that could be desired, and an effort was made to effect a change, it met with a most noble response. It was found that the barque *Hebe*, had agreeable accommodations, and that passage for this devoted missionary and his family could be had in it for five hundred dollars. In three hours this entire amount and more was procured by the generous subscriptions of our limited community. Not an individual of all those that we applied to declined to co-operate. It was our happiness to procure these subscriptions, and the alacrity with which they were made was most cheering. Apart from all the benefit conferred on those immediately interested, it is most delightful to see the community unanimously responsive to the claims of the excellent cause in which the missionary had embarked. May this man of God never find more backward helpers than those he has found in the commercial body of Valparaiso."

The Neighbor publishes also a suitable acknowledgement of the kindness from Dr. Ver Mehr.

HONORARY DEGREE.—The Rev. Jos. Muensch, of Gambier, Rev. Bethel Claxton, of Madison, Ind., and the Rev. E. C. Hutchinson, of St. Louis, have had the honorary degree of D. D. conferred upon them. The two former by Kenyon College, Gambier, and the latter by a New England College.

RESIGNATION.—The Rev. W. Norwood, in consequence of continued ill-health, has resigned the rectorship of St. Paul's Church, Richmond, to take effect on the 1st of October.

NASHOTAH MISSION.

We have just received from J. M. C., Baltimore, another promise of \$100, towards the \$1000.

This last contribution makes the sum complete. The subscribers are therefore respectfully notified to forward the sums promised directly to Mr. Breck. It is of great importance that there should be as little delay as possible in transmitting these sums, since the foundation of the building has been laid, and the work is stopped until the requisite funds are received.

The contributors will please designate the sums forwarded as part of this \$1000, and their receipt will be acknowledged in the Banner.

The money may be safely sent in checks, payable to Mr. Breck's order, addressed to the Rev. Wm. Lloyd Breck, Delafield, Wisconsin.

BIBLES WITH THE APOCRYPHA.

To the correspondent from Georgia, who asks whether Bibles cannot be obtained, of portable size and cheap price, containing the Apocryphal Books, we answer with pleasure. Having made inquiries, we find that English Bibles, of convenient size, such as desired, can be obtained for about \$3. American quarto Bibles, with the Apocrypha, can be obtained for \$1.50 and upwards, according to the binding. We agree with our correspondent, that as the Church has appointed lessons from those books, Bibles containing them should be made accessible to her members. We will, if desired, obtain and forward any number our friend may need.

For the Banner of the Cross.

THE CHURCH OF THE RESURRECTION, RISING SUN, COUNTY OF PHILADELPHIA.

This new enterprise has strong claims upon the Christian liberality of the city and county of Philadelphia. Because, at present, there is no Episcopal Church within the distance of two and a half miles from the populous and flourishing village of Rising Sun, viz: St. Luke's, Germantown, on the North; St. Mark's, Frankford, on the East; St. James the Less, on the West; and the city on the South; to which the Rising Sun must, ere long, form the northern limits.

It cannot be said of this beautiful section of country, already so populous and rapidly increasing, that its inhabitants are a church-going people; though there are some such among them. But the reason why there are not more, must mainly be ascribed to the want of a place of worship, wherein may be presented, in the beauty of holiness, Christ and His Church; and likewise a Pastor to gather them into His fold, and to feed His Sheep and His Lambs. Whence it is believed, that there is no place in the vicinity of the city that needs a church so much, and where circumstances appear so favourable to the undertaking. With the aid of about four thousand dollars, a suitable edifice, seating from three to four hundred, can be erected free from debt.

It is proposed to build the church on the north side of Rising Sun, where it will be in the immediate vicinity of the populous village of Ricetown. Efforts have already been made by Rev. Thomas J. Davis, the Rector of the parish, to collect a congregation in the Public School House. The congregation at present is very respectable in point of numbers, and is constantly increasing. This enterprise, and the manner proposed for its accomplishment, has received the cordial approbation of the Bishop, and the hearty concurrence of the Clergy, and our Brethren of the Laity are respectfully solicited to give it their aid and encouragement for Jesus' sake.

ORDINATION FOR WISCONSIN.

In St. James's Church, Philadelphia, on the fourteenth Sunday after Trinity, September 9th, 1849, (by permission of the Bishop of Pennsylvania,) the Right Rev. Dr. Kemper, Missionary Bishop, admitted to the Holy Order of Deacons, Mr. Wm. Markoe, candidate for Holy Orders of the Diocese of Wisconsin, an Alumnus of the General Theological Seminary. The sermon was preached by the Bishop. The candidate was presented by the Rev. Henry J. Morton, D. D., Rector of St. James's.

The Rev. William Markoe requests that letters, &c., intended for him may be directed to Delafield, Waukesha County, Wisconsin.

EARLY CHURCH SERVICES.—The following paragraph is from the correspondent of the Baltimore Sun:

"A few mornings since, I saw a large and devout assemblage coming from the Protestant Episcopal Church, (High Church,) under the pastoral care of the Rev. Mr. Pyne. The large congregation of this church is composed of some of our wealthiest and most influential citizens; I am also informed that it is the custom of Mrs. General Taylor, whenever her health will permit, there unostentatiously to repair at 'early dawn,' and unite with neighbors and friends in the delightful duty. Those who possess a disposition to disparage the society of Washington, as merely the devotees of folly and of fashion, can just insert this item on the 'per contra' side of the statement."

From late English Papers.

We are indebted chiefly to the *Guardian* for the following items of intelligence:—

ITALY.—Letters from Rome state that the city was still in great agitation. It was reported that the Pope had resolved not to return to Rome but to visit Naples, Loretto, and Bologna, and to make the latter place his residence for some time. The French troops would go to Albano, and the Pope would there thank them. The Government Commission of the three Cardinals had appointed the following Ministers—Bishop Savelli, Interior and Police; the Advocate Giansanti, Justice; Signor Galli, Finances. All the ministers who served under Rossi refused to accept office unless the constitution was guaranteed.

A correspondent of the *Times*, who signs "A. B.," but encloses his address to the editor, announces the revival of the Inquisition:—

"Dr. Giacinto Achilli, an eminent Italian theologian, who has been for five years an avowed Protestant, and is well known as such to thousands of British Christians of all parties, has been thrown into the dungeons of the inquisition. At eleven o'clock on the night of the 30th of July (and, therefore, before General Oudinot had made over the Government to the Cardinals), Dr. Achilli was arrested by three men in plain clothes, and is now in one of the secret cells of the re-established Holy Office. They stated that they apprehended him by the authority of the French Prefect. It is, however, since ascertained that they were emissaries of the Vicar-General of Rome, Cardinal Patrizi, who had just returned to the city. Dr. Achilli had never meddled in politics; I have recent letters from him, stating that he neither had nor would do so."

A letter in the *Morning Herald* throws, however, an additional light upon the matter. It says—

"Dr. Giacinto Achilli is a Protestant of above five years' standing. Formerly 'Vicar of the Master of the Holy Palace,' under Gregory XVI., Professor of Theology, and Professor of Moral Philosophy at the College of Minerva, he subsequently became a Protestant, as is well known both in England and many other parts of Europe, as one who, from conscientious motives, had quitted the Roman Catholic Church. He exercised the right which the *de facto* constitution of Rome gave him to take up his residence there, and to labour in the dissemination of the Holy Scriptures, and in the propagation of his principles among those who were disposed to hear him."

The same Paper has the following later news in its Post-script.

The *Debats*, the recognized organ of the High Church party in France, expresses its regret yesterday that the return of the Pope to Rome is evidently postponed to an indefinite period. The *Chronicle* correspondent, writing on the same day, says:—

"The accounts received from Rome become daily worse and worse. The French Government is so disgusted at the conduct of the Cardinals, that it has given notice to the Court at Gaeta, that if the commission acting in the name of the Pope should continue to act in the same spirit, and that the consequence should be an insurrection among the Roman people, it must not look to the French garrison for assistance to repress it."

The correspondent of the *Daily News*, speaking of the Pope's state of health, says:—

"His Holiness is certainly far from well, and his person presents a swollen appearance, which is probably owing to the malaria prevalent at Gaeta, in common with so many other parts of the Italian sea-coast during summer and autumn. Rumours are not wanting with respect to this indisposition, for a far different cause is by some assigned as its origin than air, and suspicions are already awakened that drugs have been administered to the Pope, calculated to remove him gradually from a scene of action in which he has taken such a principal part. It is also averred that a disposition on the part of Pius to grant some concessions favourable to his subjects induced the Sacred College to this step. Such an accusation is, however, too tremendous to reproduce otherwise than as a mere report."

Father Ventura is at present at Montpellier. He has been refused passports to Paris. The President of the Republic was sufficiently recovered from his late attack to take up his residence at St. Cloud on Monday.

ENGLAND.

We learn from the English Churchman that the Archbishop of Canterbury has been suffering from illness.

The Bishop of Exeter has been suffering from a severe bilious attack at Bishopstowe. His lordship is now better, and able to attend to the business of his diocese.—*Exeter Gazette*.

The Bishop of St. David's, whilst passing through Liverpool, was seized with a severe attack of cholera. We are happy to state that his lordship had so far recovered as to leave the town a few days after.

The Rev. Charles Brune Henville, formerly vicar of Portsmouth, has left in his will the following legacies:—To the Society for Promoting Christian Knowledge, 500*l.*; to the Society for Propagating the Gospel in Foreign Parts, 500*l.*; to the Clergy Orphan Society, 500*l.*; to Winchester County Hospital, 500*l.*; to Clergy Orphan Society, Winchester, 100*l.*; to the Vicar of Portsmouth, as an endowment for St. Mary's Chapel, 1,000*l.*; to the Vicar of Portsea as an endowment for Trinity Chapel, 1,000*l.*; the last two free of legacy duty. Mr. Henville died on the 17th of last month.

The Bishop of Colombo is making exertions to obtain the establishment of a College at Ceylon, which his lordship proposes shall be dedicated to St. Thomas, the Apostle of India, the Visitor being the Bishop of the Diocese; the officers, a principal (at 400*l.* per annum), four honorary fellows, and a native tutor (in holy orders). The objects proposed are the theological and general education of students in preparation for holy orders, and of the training of native catechists and schoolmasters for the service of the Church in the Diocese of Colombo. Towards the endowment of the College there have been already promised a grant from the Christian Knowledge Society in England, 2,000*l.*; exhibitions for annual students of the annual value of 10*l.* promised in the colony; the Heber Fund, about 400*l.*, at present invested at Calcutta, and unemployed, to be transferred to the College; and from the Bishop a site of nine acres, with buildings upon it, purchased by the Bishop for 2,000*l.*; from the Bishop's income during the present Episcopate, 200*l.* per annum; two exhibitions of 10*l.* each; the Bishop's library; and from the Bishop of Calcutta, the Metropolitan, 200*l.* The Society for the Propagation of the Gospel intend to aid the foundation by a liberal donation.

On Sunday morning a remarkable scene occurred in the little Chapel of Knackersknowle, a village three miles from Plymouth. The Clergyman has just been appointed as the successor of the Rev. Mr. Moore, who has been removed to Kingsbridge—and after the prayers he ascended the pulpit, and having read his prayer introductory to the sermon, was about to state his text, when a gentleman rose in his pew, and, taking up his hat, said in an audible voice, "I will not sit, sir, to hear a sermon in a surplice;" upon which the Clergyman replied, "there is no gown here, sir—there is no gown here, or I should not do it." The gentleman bowed, and said "That is quite sufficient!" He then put his hat down in his pew, and resumed his seat. We need hardly say that this affair caused some excitement; but the Clergyman proceeded with his sermon, and it soon died away.—*Plymouth Journal*.

The following is a novel way of illustrating religious truth: The *Coventry Herald* relates a strange tale of the Rev. R. Chapman, chaplain to the gaol, who has been dismissed for torturing Mary Ball, just executed for poisoning her husband. It appears that at half-past five o'clock on Saturday, the 4th of August, the chaplain visited the prisoner, and immediately on entering the cell he called for a lighted candle, which was brought to him. He then took the candle in one hand, and with the other laid hold of the hand of the prisoner, Mary Ball, which he held over the candle, and asked her if she felt it. After a time she snatched her hand away, having previously endeavoured to withdraw it, saying at the same time that she did feel it. The chaplain asked her what that would be compared to the torments of hell, where her whole frame would be burning for a hundred years? Whilst the chaplain held the prisoner's hand over the candle she tried hard to get it away. The assistant matron, who was present, states that the hand of the prisoner was held over the candle two minutes. The candle was first held at a distance from her hand, and brought nearer to it gradually. She tried hard to get it away whilst it was being held. The chaplain afterwards read some prayers, and went away in about ten minutes. After this Miss Winter states she looked at the prisoner's hand, and, finding it very red and partially blistered, she applied some yellow soap to it, and on Tuesday it was much better, the blister having broken. After Mary Ball got her hand away, Mr. Chapman told her not to think he was actuated by any motives of cruelty towards her, and that his design was to give her some idea what the torments of hell were. These statements having been made before the magistrates in the presence of Mr. Chapman, he admitted that they were substantially correct, with the exception of the time mentioned by Miss Winter during which he held the prisoner's hand over the candle, which he did not think exceeded seconds whilst subjected to the flame. He added, that he was actuated by the best of motives, and that what he did was to facilitate her notion of pain. Also, that the prisoner was a woman of obtuse intellect, and that he thought her mind would be more likely to be acted upon through the medium of the senses. The magistrates immediately and unanimously suspended the chaplain till the next quarter sessions, when they will propose his dismissal, the Rev. J. B. Collinson in the meanwhile officiating in his place.

ST. TIMOTHY'S HALL.

A friend in this city has requested us to call attention to the Advertisement of St. Timothy's Hall. This request came at such a late hour that we have only space to give our brief but hearty commendation of this excellent Church School.

The Rev. Mr. Van Bokkelen, the Rector, will be in the city on the 21st instant, and will be happy to call on any parents who desire information. A note addressed to the care of George Zantinger, Esq., 113 Chesnut street, will receive immediate attention.

From the Western Episcopalian.

OHIO.

ST. PAUL'S CHURCH, CLEVELAND, OHIO, BURNT.—MESSRS. EDITORS:—You have, I think, already heard that our new, beautiful, and spacious Church edifice, which was near its completion, is consumed by fire. It is a total loss, nothing of the building worth mentioning being saved, and there was no insurance save a few hundred dollars, by an individual who had made advances.

You are aware that St. Paul's Parish is not yet three years old, and at the beginning was limited in numbers, and quite so as to pecuniary ability. But finding that a larger place than that which the steadily increasing congregation occupied, was demanded, we were driven to the necessity of building. Sensible of the annoyance to all parties, attending any attempt to go abroad and beg for cash assistance, the resolution was formed, that we would pay for our edifice, as best we could, among ourselves. We were in a fair way to do so, although the effort seemed to tax every person of the parish to the utmost of his ability. But just as we were reaching the point for which we had toiled and waited, and prayed, *the fire came*, and in a few sad hours turned our hopes into ashes.

The day subsequent to the disaster, we found not merely here and there one, but comparatively the mass of community, urging us to rise and build again without delay. And surely they must have meant all they said, for on circulating the subscription paper scarcely a man of them was found to flinch.

The Parish resolved to proceed and build anew: and the building committee is now engaged in the enterprise. We have not gone on in the matter without the knowledge, counsel and approbation of our worthy Diocesan. We shall do our best to complete this second edifice without applying for aid beyond the limits of our own city. But after doing all we can *twice over*, if not entirely successful here, may we not hope that some kind hearts among our brethren and friends elsewhere will help us a little in this our time of struggle? Our good Bishop says they will; and he feels disposed to speak a favouring word in our behalf.

If necessity should so require the understanding is, that the Rector of the Parish will visit such persons and places as our Bishop may suggest, and receive what those called upon are inclined to bestow. Believing we have your sincere sympathy, I am, yours affectionately,
G. B. PERRY.

Communications.

A KING'S MEMORIAL.

By REV. JAMES GILBORNE LYONS, LL.D.

The grave of MAC THUIL, King of Imaal, may be seen at Glendalough, a celebrated valley of Ireland surrounded by the Wicklow mountains. It lies neglected beside a ruined Church, and is covered with a rough stone bearing this inscription:—"BEHOLD THE RESTING PLACE OF THE BODY OF KING MAC THUIL, WHO DIED IN JESUS, 1010."

The place is wild and desolate,
Which holds a monarch's dust;
No pyramid stands proudly there,
No column, urn, or bust:—
He sleeps where ruins strow the ground,
Within a sunless vale,
The chief who led, in days long past,
The tribes of broad Imaal.

He reigned where glad Ovoca rolls
Its waters calm and pure;
He chased the red deer up the rocks
Of misty Glenmalure;
For him brave clansmen drew their swords,
And minstrels waked their strains,
But wealth, strength, power and song have fled:
His tomb alone remains.

His tomb!—One mossed and mouldering stone,
From Erin's mountains rent,
Lies hidden in the tall rank weeds,
His earthly monument:—
Go thou, who scornest paths of peace,
Resolved to shine or rule,
And look on that last heritage,
That house of king Mac Thuil.

Yet, ere thou turn thine eyes away,
Or hasten to depart,
Take thou this truth from Glendalough,
And write it on thy heart:
"Years, as they fleet, make spoil of all,
That proud men seek or prize,
But nought shall tear the crown from him,
Who blest in Jesus dies."

[Knickerbocker Magazine.]

For the Banner of the Cross.

CALVARY CHURCH.

The Ladies' Missionary Society of Christ Church, have, with indefatigable industry, patience and perseverance, collected a sufficient sum to commence building Calvary Church, if they can procure a suitable site. They wish to procure the lot at the corner of Front and Callowhill streets, if they can obtain five hundred dollars for the purpose. It is a most eligible situation, cheerful and attractive. If they cannot procure this small sum from the members of the Episcopal Church!! they will be compelled to take a lot where the light may be obscured by the high walls of adjacent buildings; and ventilation prevented, and the air consequently vitiated. Religion, thus invested with a gloom in the house of God, would repel, instead of attracting worshippers. The aggregate amount of thank-offerings, for exemption from the Cholera, from a few wealthy individuals, added to minor donations from those in more moderate circumstances, would effect this desirable object. May the blessing of the Creator and Preserver of mankind, prosper the generous donors, and may the hearts of the ladies soon be gladdened by their gifts. "That thou doest, do quickly."

For the Banner of the Cross.

"Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1st Thess. iv. 17 v.

Forever with the Lord! O, can it be,
That this bright promise is for child of earth?
That for the sons of frail mortality,
Is given this heritage of priceless worth?

Forever with the Lord! Then to thy heart,
Believer, take this star of hope to cheer
And guide thy steps, when e'er in life thy part
Is dark with woes, and all around is drear.

Forever with the Lord! Let this sure word
Be a glad note, to quicken into life
Those dead in sin, whose spirits have not heard
Their Saviour's call to join the Christian strife.

Forever with the Lord! Soon shall the light
Of the eternal day in splendour dawn:
Then let us cast away the works of night,
And take God's armour ere that night be gone.

Forever with the Lord! Then, at the last,
We which remain shall meet him in the air;
The care, the grief, the joy of earth all past—
With his redeemed the bliss of heav'n to share.

Forever with the Lord! Ages shall roll
Onward in ceaseless flow, yet still with Him
We shall abide—blest portion of the soul:
Equal to that of brightest Seraphim!

Sep. 6th 1849.

C. L.

For the Banner of the Cross.

THE DIOCESE OF NORTH CAROLINA.

I do not know whether any other Diocese has adopted the Missionary Diocesan system that we have done in North Carolina. It is founded on *parochial assessment*. Each organized parish is taxed, according to its supposed ability, for the needs of the Missionary operations of the Diocese. There is no exception—and justly, since each parish is entitled to its representation in the Convention.

The prime advantage of this system, faithfully complied with, as each parish is religiously bound to do, is, that it provides for a *certain amount of receipts*, without at all intending to restrict that amount. The religious honor of the parish is pledged that its contributions shall not be less than a known and specified sum, while the generous heart of its 'charity' (love)—the true spring of honor—may much more exceed that sum. Under this plan, adopted, I believe, for *all the parishes*, in union with the Convention, in the year 1847, our Missionary operations have been extended more widely than ever before. The Missionaries have planted the Church permanently west of the Blue Ridge. From the Blue Ridge to the blue waves the sound of the Gospel is heard from the heralds of Glad Tidings. Only "let us not be weary in well doing."

This apostolic caution seems somewhat necessary to the Churchmen of North Carolina, when we compare the sums actually contributed by the parishes, during the last Convention year, with the scale of their assessments. I ask room for the comparison, which is made, not in a spirit of harsh judging, but for the purpose of "provoking to good works" in future.

[The table is omitted by the Editor of the Banner, because he considers such a publication, if necessary, should be made only by the proper authorities. It should be an official act. The result stated below is sufficient for the writer's argument.]

It appears from the table published as an Appendix to the Journal, that the Church contemplated raising for the Missionary fund, the last Conventional year, the sum of \$3104, while the large deficit from delinquent and unreported parishes, amounts to \$1336.82. Assuming that the unreported parishes have sent in their Assessment or a part of it to the Treasurer—and also allowing for the contributions of parishes, negligently omitted by the Committee appointed to report the scale of Assessment, we may reduce the deficit to \$1000, leaving \$2104 for the Missionary Fund during the present year collected from the parishes. The following parishes in the Diocese have nobly met their duty to Diocesan Missions, *fully*, and in some cases, exceeded the required amount:

St. Luke's, Washington County, Rev. Mr. Watson.
St. Luke's, Salisbury, Rev. Mr. Parker.
Trinity Church, Scotland Neck, Rev. Mr. Cheshire.
St. Matthew's, Hillsboro', Rev. Mr. Donnelly.
Christ Church, Elizabeth City, Rev. Mr. Forbes.
St. Bartholomew's, Pittsboro', Rev. Mr. Olmstead.
Calvary Church, Tarboro', Rev. Mr. Cheshire.
Missionary Station at Seppernong, Rev. Mr. Shepherd.
St. Thomas's, Windsor, Rev. Mr. Harrison.
Grace Church, Plymouth, Rev. Mr. Watson.
Holy Cross, Chapel Hill, Rev. Mr. Davis.
St. Mark's Church, Chatham, Rev. Mr. Olmstead.
Church of Redemption, Lexington, Rev. Mr. Parker.
Grace Church, Morganton, St. Luke's, Lincolnton, Rev. Mr. Huske.
St. John's, Rutherfordton, Rev. Mr. J. Buxton.
St. Peter's, Charlotte, without a minister, at present.
St. Philip's, Mocksville, do.
Gethsemane Parish, Pitt County, Rev. Mr. Hughes.

It may be just to the delinquent parishes to mention, that some of them have given a part of their Missionary Collections to the General Missions of the Church—a practice, which we hold to be unjustifiable, when those collections do not exceed the sums which they have taxed themselves in Convention to contribute to Diocesan Missions. Be just, before you are generous—or if you choose to be generous first, then by self-denial, make up your debts afterwards.

We find that almost every parish that has discharged its full indebtedness to the Diocesan Missionary Fund, has also contributed to the General Domestic and Foreign Missions. And this is what every parish in the State can and ought to do. We

do hope and pray that the spirit of enlargement will go abroad over the Diocese—that the cause of Missions, especially in the western part of the State, will not be suffered to languish for the want of a little self-denial on the part of the members of the Church. There is not an important parish in the East, which if thoroughly awake to the obligations resting upon it to support the Gospel, could not, with the co-joined aid of the respective Missionary parishes, maintain the Gospel Ministry in the scattered and destitute portions of the East and West. And well we know, that those Missionary parishes will always cordially unite in the maintenance of those who are sent to minister among them. None appreciate the privilege of the Gospel in the Church so highly, or are ready to do more for the sake of Christ. But we shall conclude—only we shall borrow words from one, whose vigorous and sound writing, carries us back to the time of Nelson—that golden layman of the Church. "The Primitive Christians gave to the Church, because it was a duty and a privilege. It is so now. But we do not give on such grounds; we give because we are ashamed to let the plate pass us, or to refuse our respectable neighbour, or because we like the reputation of liberality, or because we hate to be teased, or because we can make more money in the time it would take to talk over the matter. Of course we give as little as we can. Do we ever give to the point of self-denial? Do we ever give that which would purchase us any thing which we desire to have, and which we must forego because we give? Do we ever give any thing which will be felt in the inventory of our estates, when we are gone where that inventory is nothing more than a list of things of no use to us? This is the spirit which is wanting. Churchmen must be taught to set aside for the purposes of the Church, something which they will miss and which will be of real service. Not the one-fifth of the sum given by a man who is ten times as rich as they, but who only gives one fiftieth of what he ought to give, but something which bears a definite proportion of our own income, and this not so small as not to interfere with the scale of our expenditure or of our accumulation. This is the lesson which modern Christians have to learn and which the Primitive Christians knew." May modern Churchmen learn that lesson without delay!

N. C.

For the Banner of the Cross.

MISTAKES IN THE STANDARD EDITIONS (SO CALLED) OF THE PRAYER BOOK.

MR. EDITOR: Is it not possible for us to have an immaculate edition of the Prayer Book? So far as the writer of this has observed, there is not one single edition that has not mistakes of one kind or other, and in some instances gross and inexcusable.

There has just been pointed out, by a friend, the following mis-print in Thomas Wardle's edition, which, like many others, has upon the title page the words, "By the Standard."

In the collect for ninth Sunday after Trinity, we have the following sentiment, according to Mr. Wardle's edition:

"Grant to us, Lord, we beseech, the spirit to think and do always such things as are right; that we who cannot do any thing that is good *with thee*, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. Amen."

Such mis-prints as this are inexcusable. It is not necessary to specify the mistakes which we have met with in other editions; but, if desired, we can show mistakes in the standard, and in Appleton's editions. If any publisher will undertake to set forth an immaculate edition, and fulfil his design, we believe that he could sell a large edition, notwithstanding the many editions now in market.

Rev. W. H. Odumhelter.

Obituary.

DIED.

On Saturday after a short illness, John Barent Johnson, aged 6 years, 4 months and 15 days. He was buried on Sunday, from the house of his father, the Rev. W. L. Johnson, rector of Grace Church in this village.

Of mild and endearing manners, and of a friendly and sociable disposition, the deceased was beloved in no common degree by all who knew him. Happy those whom God traineth here as young plants in the courts of His house! More happy those whom He transplanteth ere yet any decay of sin have tainted them; whom He taketh out of this world, and giveth, (sparkling with the sanctifying dew of their Baptism,) into the immediate care of their angels!

Gone, in thy morning gone,
Gentle and lovely one,
To thy long home!
To meet with us who mourn no more,
Till, all life's cares and trials o'er,
We to that mansion come.
Blighted, while yet the dew,
Sparkling with diamond hue,
Hung on thy leaf:
Faded, before the op'ning flower
Had drunk in one sweet pearly shower—
Thy bloom alas! how brief!
Yet happy thou, so soon
To fade ere burning noon
Had wither'd thee:
To droop ere 'twas thy lot to meet
The storms that on life's flow'rets beat
So wild and ruthlessly!
Oh, rest thee in the tomb!
To thee it hath no gloom,
That thou should'st dread!
God is thy everlasting light,—
His eye will dissipate the night
That hovers o'er thy bed!
Aye! sleep securely there,
Till thou the trumpet hear
Of the last day!
Then—wash'd in thy Redeemer's blood,
Pardon'd, accepted by thy God,
To glory soar away.

For the Banner of the Cross.

In St. Thomas' Parish, Glassboro, N. J., Lucy Minette War-
rick, departed in her tender age, the 1st day of September, on
whose soul God hath mercy.

This little child was given to the Lord Jesus last Easter Day, in the Holy Sacrament of Baptism. The Lord has taken into His own possession the gift. He has removed it into that secret treasure house, where are kept His jewels. He has chosen her to be of that privileged number out of the redeemed, who shall follow the Lamb whithersoever He goeth. In her mouth was found no guile. She is without fault before the Throne of God. Our Churchyard was without a grave, until her bed was made in it. She lieth, waiting for the Resurrection. In that cloudless morning of the New Day, shall not her grave, which was the first one closed up, be the first one that shall open? Shall not she be the Leader of that Saintly Procession, which shall have hidden and have halted in our obscure Churchyard, to escape the wiles of the world, the flesh, and the devil; and to refresh themselves after their day of hard labor; when they shall awake out of their sleep; and shall go, rejoicing on their way, up to the Judgment? Surely, it is not all fancy; there must be something of religion in it—the picture of this little child leading the young men and the maidens, the strong men and the silver haired, up to that river of water of life which, clear as crystal, proceeds out of the Throne of God and of the Lamb. It were good for our hearts, would we stop oftener in this world, full of hurrying grown-men, and think about little children who are in the Churchyard.

Rev. Andrew Mackie.

Miscellaneous.

CHURCH WINDOWS.

(From a publication entitled "On the Reverence due to Holy Places.")

In Church Decoration especial attention should be directed to the mode in which the external light is admitted. The management of light in Architecture is always a matter of importance. Colours are known to derive expression from some analogy which we discover between them and certain affections of the mind. Much more, therefore, depends upon the impression which will be made upon worshippers, even upon the most uncultivated classes, both on entering a church, and during the time of Divine Service, than we may be disposed to allow. Our ancestors, who rarely lost the opportunity of conveying useful lessons, wisely availed themselves of the aid of ornament as a means of teaching. Through the medium of painted glass, an unequalled effect was produced, at the same time the sacred subjects occasionally selected, reminded them, as by an unearthly voice, that the place whereon they stood was holy ground. If we can find "sermons in stones," glass will preach far more eloquently to us. A "religious" light is assuredly a "dim" light, and the Poet has judiciously connected these terms. Burke remarks that all edifices calculated to produce an idea of the sublime ought rather to be dark and gloomy; but what we seek to inspire in churches are emotions of awe, devotion, and meditation: all that is expressive therefore, of melancholy and despair, is to be avoided.

Let any one enter a church where the light of day has been softened down by stained glass, and then into another where the full blaze of sunshine, with a view of the surrounding roofs, chimneys and windows, is admitted—relieved perhaps, solely by the paltry apology of holland blinds—he will be quickly sensible how ill fitted is this glare for a House of Prayer, and will subscribe to the full force of Burke's reasoning, "When you enter a building you cannot pass into a greater light than you had in the open air; to go into one some few degrees less luminous can make only a trifling change; but to make the transition thoroughly striking you ought to pass from the greatest light to as much darkness as is consistent with the uses of Architecture * * * any thing light and glaring effectually deadens the whole taste of the sublime." One who visits the Cathedral of Salisbury and immediately after that of Winchester, will from the profusion of naked windows in the former, be struck by its garish aspect; it is indeed open to Lord Bacon's objection, being so full of glass that you can scarcely tell where to be out of the sun. The same observation once applied to the parish church of St. James, Westminster, built by Wren, but a fine east window, very recently placed there by Mr. Wailes, has partially cured this defect, and will doubtless lead to further decorations of a like kind in that building. May not the introduction of painted glass into St. George's, St. James', and other churches in London, be the means of bringing it at length into the vast Cathedral of the metropolis; a beginning being there made with the three large Altar Windows? What a different aspect would at once be given, by such an addition to this now cold and cheerless pile. If the question of expense be sometimes started as a difficulty, it should be known that stained glass—though it ought to be an invariable accompaniment to a church wherever it is practicable—is not essential towards obtaining the desired effect. Those windows in the Temple Church which have not yet received this great ornament, and the opaque, clouded glass in St. Paul's Church, Knightsbridge, are proofs that a grave and solemn light may be diffused throughout a building at a comparatively light charge. Quarries with simple patterns, crossed with texts of Scripture, might also be advantageously introduced. The Puritans of past days destroyed the "perfyte glass and orient colours and imagery," contending that the "white panes and white glass" better admitted the "new light of the Gospel." Happily the taste which has been rekindled will rapidly tend to bring forth dormant talent, and revive this beautiful branch of art; while the author's recommendation of memorial windows, as substitutes for marble monuments and tablets, will further promote this end. From the very general adoption of that suggestion it appears to have accorded well with the religious feeling of the day, and thus legitimate ornaments for churches will be combined with tributes of affection. Hence, as of old,

Even the very walls of the dread place,
And the tall windows with their breathing lights,
Speak to the adoring heart.

Notices.

CHURCH OF THE ATONEMENT.—The Sunday evening services of this Church, will be resumed next Sunday evening, it being the third in the month. Service to commence at 7½ o'clock.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

June 16.—tf.

St. Jude's Church.

The Rt. Rev. Bishop of the Diocese, will consecrate St. Jude's Church, in Franklin Street above Brown, on Tuesday, 18th inst., at 10½ o'clock, A. M.

Franklin Street runs between 7th and 8th Streets. The 6th and 8th Street omnibuses pass Brown Street.

Acknowledgments.

Floating Church Mission.

The Treasurer thankfully acknowledges the receipt of ten dollars from a member of St. Peter's Church, Philada., per Rev. R. C. Evans.

WM. G. KENT, Treasurer,
146 North Third Street.

Philadelphia, Sept. 7th, 1849.

The Treasurer of the "Bishop White Parish Library Association," gratefully acknowledges the receipt of twenty-five dollars, "an offering of gratitude for exemption from Cholera."

Similar offerings will be very acceptable.

September 5th, 1849.

Further receipt for building a Church.—From Wilmington, N. C., \$10. Amount obtained, \$979. We desire \$1200, for the completion of our plan; a convenient site has been presented. Those in the diocese or abroad, willing to help on this good work, address

JARVIS BUXTON,
Asheville, N. C.

September 3d, 1849.

The Treasurer of the Ladies Missionary Association, of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front Street, as a monument to the memory of Bishop White, from July 8th to September 8th, 1849.

From Mrs. Robt. R. Bringham, \$5; Two members of Christ Church, 2; Mites for July, 25.37; Interest on Pennsylvania five, 11.25; Mr. L. A. Godey, 10; Mr. Thos. Singer, 10; Mr. J. B. Okie, 5; Cash, 10; Annual Subscription, 13.50; A member of Grace Church, 25; Cash, 5; Mrs. E. M. Jones, of Santa Croix, 5; Mites for August, 32; Previously acknowledged, 50; Total, \$269.12.

Bangor Church, Churchtown.

The Rector and Vestry of Bangor Church, Churchtown, would thankfully acknowledge the receipt of the following works, as a donation, "presented by the 'Bishop White Parish Library Association,' to the Rector and Vestry of Bangor Church, for the use of the Rector for the time being."

D'Oyley and Mant's Commentary, 3 vols.
Home on the Psalms.
Bp. Brownell's Commentary on the Prayer Book.
Book of Homilies.
The Liturgy compared with the Bible.

EDWARD MEYER,
Rector of Bangor Church.

Churchtown, Sept. 6th, 1849.

Advertisements.

Two ladies, who can give satisfactory references, are desirous of obtaining charge of a primary school. They have no objection to go to a country place. One of them is qualified to give lessons in Drawing, Music, and Fancy Work. Address B., office of the Banner.

Theological Seminary of Virginia,

NEAR ALEXANDRIA.

The Annual Session will begin on Wednesday, the 26th September, inst. Students are requested to attend punctually on that day.

Sept. 8.

To Let.

A Lady, or Lady and Gentleman, with one or two children, can hear of two rooms (with or without basement, pleasantly situated at north end) in Marshall street, three doors south of Coates, lower side.

Aug. 25—3t

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia.

July 28.—2m.

ST. MARK'S CLASSICAL SCHOOL,

ORMES B. KEITH, } Principals,
JOHN H. STORM, }

Will be opened on the 10th of September next, in the building immediately west of St. Mark's Church.

The Principals refer to the Bishop of the Diocese, who takes an interest in the undertaking.

Circulars may be obtained at the bookstore of Mr. Hazard, No. 19 South Fifth st., above Chesnut.

July 21.—tf.

ST. TIMOTHY'S HALL,

Catonsville, Maryland, six miles from Baltimore.

The next session of this Institution will commence Monday, October 22d, 1849. The buildings now erecting will be completed on October 1st, and furnish accommodation for an increased number of Students. Places will be reserved according to priority of the applicants. Students are received into the SENIOR DEPARTMENT, as far advanced as the Sophomore Class. Into the JUNIOR DEPARTMENT, as young as Seven years.

Private rooms are provided for Sophomores who have passed their probation satisfactorily.

Terms, \$200 per annum. Prospectus containing views of the buildings, Course of Study, &c., may be had by applying to the Rector at Catonsville.

Sept. 15 to Nov. 15.

REV. L. VAN BOKKELEN.

POPULAR AND SEASONABLE BOOKS.

PUBLISHED BY G. S. APPLETON, 164 CHESNUT ST.

Social Distinctions: or, Hearts and Homes, by Mrs. Ellis, 8vo.

The Maiden Aunt, a Story by S. M. 12mo.

Lady Alice; or, The New Una—a Novel, 2 vols. 12mo.

Lamartine's Les Confidences; Confidential Disclosures; or Memoirs of my Youth. 12mo. paper.

Friends and Fortune—a Moral Tale, by Ann H. Drury.

Charms and Counter-Charms, by M. J. McIntosh.

Two Lives: or to Seem and to Be, by M. J. McIntosh.

Grantly Manor, by Lady Fullarton. Paper 50 cts.

Ellen Middleton, by Lady Fullarton.

Grace Leslie; a Tale. Cloth 75 cts.

Lenetion Parsonage, Amy Herbert, Gertrude and Margaret Percival; by Miss Sewell. 50 cents a volume, paper, cloth 75 cents.

Memoirs of an American Lady; by Mrs. Grant. 12mo.

The Betrothed Lovers; by Manzoni; 2 vols., paper.

Hill-Side and Border Sketches; by Maxwell. 25 cts.

History and Adventures of Margaret Catchpole. 25 cts.

Marguerite De Valios—an Historical Novel, by Dumas.

Robinson Crusoe, fine illustrated edition, 2 vols. 12mo.

Gil Blas, illustrated, 12mo. cloth.

Don Quixote, illustrated, 12mo. cloth.

Daniels & Smith—the Cheap Booksellers.

Standard Books at Greatly Reduced Prices.

D'Oyley & Mant's Commentary on the Bible, 3 vols.

Macknight on the Epistles, complete in one volume.

Bridges on the Christian Ministry.

Bishop Hall's Complete Works, 12 vols.

Stillingfleet's Origine Sacre, 2 vols.

Chillingworth's Complete Works.

Bardner's Works, 10 vols. 8vo., best edition.

Hengstenberg on the Psalms, 3 vols. 8vo.

Kitt's Cyclopaedia of Biblical Literature, 2 vols.

Cave's Primitive Christianity.

Bishop Sanderson's Sermons, 2 vols., new edition.

Neander's Life of Chrysostom.

Jarvis' Church History.

Carey's Testimonies of the Fathers.

Hengstenberg's Christology of the Old Testament.

Murdoch's Mosheim's Ecclesiastical History.

South's Sermons, 4 vols. 8vo., &c. &c.

Barrow's Works, 3 vols. 8vo., &c. &c.

Together with many other Works too numerous to mention in a single advertisement, but for sale at very low prices by

DANIELS & SMITH,

No. 36 N. Sixth street.

Aug. 25

Books bought or exchanged.

Mrs. Alicia Price and Sister's

BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals.

July 23—3mo.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,

Aug. 25 Baltimore, Md.

The Cheap Theological Book Store,

Corner of Fifth and Arch Streets.

Where will be found a large assortment of other rare and valuable Books, the following:

Chalmers' Biographical Dictionary.

Riston's English Songs, 3 vols.

Universal History, ancient and modern, 65 vols., fine copy.

Anderson's British Poets, 13 vols.

Bishop's New England Judge, very rare.

Colden's Five Indian Nations.

Charlevoix Voyage.

Niles' Weekly Register, 16 vols.

Carter's Epictetus, 2 vols.

London Horticultural Society's Transactions, 2d series, 3 vols., splendid plates colored, very scarce.

Barlow on Numbers.

Euler's Algebra, translated, very rare.

Correspondence of William Pitt, Earl of Chatham.

Lister's Life of Clarendon.

Eustace's Classical Tour through Italy.

Lardner's Lectures on Science and Art.

Tucker's Light of Nature.

Stephens on the English Constitution.

Ritter's History of Philosophy.

With a large assortment of Books too numerous to mention, among which will be found many rare and valuable second hand Books, not to be found elsewhere.

ROBERT E. PETERSON,

Dealer in New and Second Hand Books,

Sept. 15. N. W. corner of Fifth and Arch Streets.

Wilberforce on the Incarnation.

Just published.—The Doctrine of the Incarnation of our Lord Jesus Christ, in its relation to mankind and to the Church, by Robert Isaac Wilberforce, A. M.; 1st American from the 2d London edition, 12mo.

Lectures on the Pastoral Office by the Rt. Rev. William Meade, D.D. 8vo.

Wilberforce's History of the American Church, 12mo.

Staunton's Church Chant Book.

Scenes in a Clergyman's Life, by Rev. Chas. B. Taylor.

Vineet's Gospel Studies, 12mo.

For sale at H. HOOKER & CO.'S

Cheap Central Book-store, S. W. cor. Chesnut and 8th sts.

Boarding School for Young Ladies.

Under the immediate supervision of Bishop Potter.

MRS. A. C. TILGHMAN, PRINCIPAL,

313 Walnut street, Philada.

The Fall Term of this School will commence on the 2d day of September. TERMS.—\$300 for the Session of ten months. Vacation, July and August. Further particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents a Class of Day Scholars is forming, the number being limited. Early application must be made; and as the different studies are promptly entered on, it is very desirable that all pupils should be in readiness. Terms for Day Scholars:—\$35 for the term of five months.

REFERENCES:

Rt. Rev. Bishop Potter, Thos. Dunlap, Esq.

" " Whittingham, Wm. Rawle, Esq.

Rev. W. H. Odenheimer, Horace Binney, Esq.

Rev. Dr. Morton, H. J. Williams, Esq.

Rev. Dr. Hare, J. R. Ingersoll, Esq.

Rev. Dr. Wyatt, Md. J. M. Scott, Esq.

Rev. J. B. Kerfoot, Md. Hon. E. F. Chambers, Md.

Brewer's Moving Panorama.

Philadelphia Museum, late Masonic Hall, Chestnut Street.

Open every Afternoon and Evening, commencing at 3½ in the afternoon and 8 in the Evening.

The Mammoth Cave of Kentucky, Niagara Falls and River, Prairies, Mount Vernon, Natural Bridge of Virginia, &c. Visitors to the Curiosities of the Museum in the morning are admitted to the afternoon or evening exhibition free of charge.

Admittance to the whole only 25 cents. Children under ten years of age half price.

June 23—3mo.

Speech of David Paul Brown, Esq.,

in the case of

Hinchman vs. Biddle, et al.

Just published, price 25 cents. For sale by

KING & BAIRD,

No. 9 Sansom street.

THE RETREAT, A Boarding and Day School for Young Ladies,

Under the supervision of the Bishop of Pennsylvania, on School-house Lane, five miles from Philadelphia.

Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice Principal, M. FELIX DROUIN, late Professor University of France, Teacher of French and Latin, Mr. WM. H. PENNY, late of Worcester Cathedral, Professor of Music, with a number of Assistants.

Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

The year consists of two terms, of 14½ and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss, and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Crosswell, New Haven, Conn.; Rev. W. E. Wyatt, D.D., Baltimore; and Rev. J. P. B. Wilmer, Goochland co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robert Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn.

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the *punctual attendance* of all the students is requested. The duties of the classes are promptly recommenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

JOHN B. KERFOOT,

Rector College of St. James, P. O. Maryland.

Aug. 11.—2m.

BOARDING AND DAY SCHOOL

FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation.

The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Charles Picot, Esq.

Rev. H. W. Ducahet, D.D.

Hon. John Sergeant,

Hon. J. R. Ingersoll,

E. Clark, Jr., Esq.

John W. Field, Esq.

Charles Macalester, Esq.

Dr. Gardette,

Dr. N. Chapman,

Rev. Henry Morton, D.D.

Dr. J. K. Mitchell,

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 22, 1849.

[Vol. XI.—No. 38.—Whole No. 560.]

Calendar.

SEPTEMBER.

19. Ember Day.—Vermont Convention.
21. } St. Matthew.
22. } Ember Days.
23. 16th Sunday after Trinity.
26. New York Convention.
29. St. Michael and All Angels.
30. 17th Sunday after Trinity.

Church Intelligence.

PENNSYLVANIA.

Mr. Editor:—The Delaware and Chester Convocation held its second quarterly meeting at New London X Roads, on Tuesday afternoon, August 28th. There were present, Right Rev. Bishop Potter, Rev. Dr. Bull, Rev. Messrs. Woodward, sen., Allen, Clemson, Kirk and Smith, members; and Rev. Mr. Heister, late of Lewistown, Pa. The Rev. Mr. Woodward, jr., arrived on Wednesday afternoon.

Evening service was held in St. John's Church, commencing at 8 o'clock. Prayers were said by Rev. Mr. Clemson, and the sermon was preached by Rev. Dr. Bull, the Bishop following in an exhortation.

On Wednesday morning, prayers were said by Rev. Mr. Woodward, sen., assisted in the lessons by Rev. Mr. Heister, the Bishop reading the ante-communion service. The Convocation sermon was preached by Rev. Mr. Smith. The Bishop then delivered an address upon the nature and use of Confirmation, and confirmed one person; when he proceeded to administer the Lord's Supper to the clergy present; the Rev. Mr. Clemson administering the bread, and the Rev. Mr. Smith the wine to the congregation.

In the afternoon, a meeting was held, commencing at 2½ o'clock, for the promotion of Christian education. After a few collects by the Bishop, addresses were delivered, interspersed with singing, by Rev. Dr. Bull, Rev. Messrs. Allen, Woodward, Clemson, and Smith—the Bishop closing with a few pertinent and forcible remarks. Evening prayers were said by Rev. Dr. Bull, sermon by Rev. Mr. Woodward, sen., followed in an exhortation by the Bishop.

On Thursday morning the Bishop, Rev. Messrs. Woodward, sen., Clemson and Heister, were compelled by other engagements to absent themselves from our meetings. The services were continued however through the day.

Morning prayers were said by Rev. Mr. Smith, sermon by Rev. Mr. Allen, followed in an exhortation by Rev. Mr. Smith.

In the afternoon, prayers were said by Rev. Mr. Allen, sermon by Rev. Dr. Bull.

In the evening, prayers were said by Rev. Dr. Bull, sermon by Rev. Mr. Woodward, jun., who was prevented by indisposition from attending during the day. The Rev. Mr. Smith followed in an exhortation. After prayer and benediction by the Rev. Dr. Bull, the Convocation adjourned.

Besides the above public exercises, private sessions of the Convocation were held for business, mutual consultation and prayer. Two hundred dollars were pledged for the support of a Missionary within the bounds of the Convocation. All the public meetings were largely attended by attentive congregations, and at the closing services, many were unable to obtain seats. The clergy were hospitably entertained by the members of the congregation; and we trust that the kind offices rendered may be remunerated by an outpouring of spiritual blessings. May those individuals who kindly entertained strangers, have a joyful experience that they entertained angels unawares.

For myself, I can truly say, that I derived much pleasure and benefit from intercourse with the brethren. I regret that so many of the members were absent. Could they be induced to attend one session, I am confident that nothing but absolute necessity would keep them at home afterwards. Throughout the entire services, differences of opinion, if there were any, were forgotten, and nothing but the kindest feelings were manifested. May it ever be thus.

The next meeting will be held in St. James' Church, Kingessing. The Rev. Mr. Childs was appointed to preach the Convocation Sermon—the Rev. Mr. Woodward, jun., the alternate. We hope at the next meeting to see all the members of the Convocation, and as many of our brethren from other places as can attend, yourself among the number. Rev. J. B. Smith

NEW YORK.

DIOCESE OF NEW YORK.—*Episcopal Acts by the Bishop of Maryland, at the request of the Standing Committee of the Diocese.*

ORDINATION.—At a special ordination, holden on the 13th Sunday after Trinity, September 2, in Grace Church, Canton, St. Lawrence Co., the Rev. Minot M. Wells, Deacon, was admitted to the holy order of Priests. The Bishop confirmed 19 persons, addressed the class, and preached. The candidate was presented by the Rev. John H. Hanson, Presbyter of Norfolk and Waddington; who, with the Rev. Messrs. Hubbard and Roberts, joined in the imposition of hands.

CONFIRMATIONS.—On Monday, August 27th, in the morning, in the Baptist Meeting-House at West Burlington, Otsego County, for the congregation of Christ Church, West Burlington, one person; in the afternoon, in the Methodist Meeting-House at Exeter Centre, for the congregation of St. John's Church, Exeter, two persons. On Tuesday, Aug. 28th, in St. Luke's Church, Richfield, four. On Wednesday, the 29th, in Emanuel Church, Little Falls, Herkimer Co., nine. On Thursday, the 30th, in the Union Meeting-House, for the congregation of Grace Church, Norway, one person. On Saturday, Sept. 1st, in Christ Church, Morristown, St. Lawrence Co., eight; and on the 13th Sunday after Trinity, in the morning, nineteen, in Grace Church, Canton, and one, hopelessly ill, for the same Church, in private; and in the afternoon, in Trinity Church, Potsdam, eight persons. On Monday, Sept. 3rd, in the Methodist Meeting-House at Norfolk, St. Lawrence Co., for the congregation of Grace Church, 5 persons; in the afternoon, at St. Paul's Church, Waddington, 3 persons. On Wednesday, Sept. 5th, in St. Mark's Church, Malone, Franklin Co., 5 persons. On Thursday, Sept. 6th, in Trinity Church, Plattsburg, 8 persons. On Friday, the 7th, at Christ Church, Hampton, Washington Co., 1 person. On Saturday, the 8th, at Trinity Church, Granville Corners, 7 persons. On the 14th Sunday after Trinity, in St. John's Church, Troy, 23, (7 for the Church of the Holy Cross, and 5 for St. Paul's Church,) and in the evening, in the place of worship of Grace Church, Albany, 13 persons, (one for St. Paul's Church.) On Monday, the 10th, in Trinity Church, Albany, 30 persons, (two for Trinity Church, West Troy, and one for Grace Church, Albany.)

CONSECRATION.—On Monday, Sept. 10, Trinity Church, Albany, was solemnly consecrated to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church in the United States. The deed of donation and request to consecrate, having been presented by one of the Wardens, was publicly read by the Rector, the Rev. Edward Selkirk. The sentence of Consecration was read by the Rev. R. B. Van Kleeck, of Troy. The Bishop preached. After the sermon (followed by the 101st Hymn) the rite of Confirmation was administered to thirty persons, and a very brief address made to the candidates by the Bishop.—*Churchman.*

The Rev. John Dowdney arrived at New York on Friday last, in the Steamer Niagara, after an absence of two years and a half. He has spent the time in Italy, Germany, Switzerland, France, and England, with much delight and profit; returns in fine health and spirits, and speaks with much pleasure of the kind attentions he has received from his friends of the Church of England, and others.—*Ibid.*

DIED.

In New York city, on the 11th inst., in the 65th year of her age, MARY ANN, wife of Mr. Richard Whittingham, and mother of the Rt. Rev. Wm. R. Whittingham, D. D., Bishop of Maryland, and the Rev. Richard Whittingham.

DIOCESE OF MAINE.

NEW PARISH.

BATH.—A parish has recently been organized in this growing city, by the name of Grace Church. Episcopal services have been held here for many months, and the considerable congregation attending them has had full opportunity to know and understand the Church. The new parish has firm root in the intelligent affection of its people, and already numbers about twenty communicants. The congregation worship in a spacious and well located hall. A few weeks since, our Bishop administered there the holy rite of Confirmation, which was witnessed by several hundred people. By most of them it was seen for the first time, and it is to be hoped that the solemn seriousness which then pervaded the congregation, may be the harbinger of much blessing to this infant parish. It is a parish which has a peculiar claim upon the prayers of churchmen for its welfare, from the fact that it supplies the place once occupied by the now forgotten church which existed in this neighborhood before the Revolution.

EARLY CHURCH.

The Church in Maine before the Revolution.—Under this head, an interesting article appeared in your paper some months ago, chiefly occupied with an account of St. John's Church, Dresden, but making mention also of the old church at Georgetown, now Bath. During the past summer, the Bishop and two of his clergy visited the site of the latter. It is about two miles and a half distant from the hall in which, after so great an interval, the solemn services of our Church once more unite the voices of her people in prayer and praise. It is a commanding spot. Situated on high ground, just south of a sudden bend of the Kennebec at a right angle; it looks over that river, here broad and majestic, together with a wide extent of the surrounding country. A little in front, on lower ground, stands the "Lithgow House," still inhabited in its quaint old rooms, having weathered the storms of a century. The present proprietor of the farm remembers it in its old age and desolation, when the sheep sought shelter beneath its roof, and the lowing herd was gathered within its walls at the time of even-song. But the sheep of Christ's fold which once gathered there, where are

their children, and their children's children? Forty communicants were once accustomed to receive there the bread of life, and those of them who are remembered in the neighborhood, have left behind a sweet savor of holiness. The last of them died only a few years ago, and is remembered the country round with veneration due to a character more saintly than is often found on earth. Three successive pastors are known to have ministered among them; but they are all gone to their final account, and even the name of the church of which they were the rectors, has been blotted out from the book of tradition. More than thirty years ago, the church-yard had been ploughed up and the grave-stones removed. Their broken remains gradually disappeared, and barns and barn-yards now occupy the place where they once stood—above the holy dead still lying there. The church is described as a low building, about forty feet square, with a double floor, but no marks of pews upon it. The only ornament was a simple beading upon the "tie-beams." One of these was drawn many years ago from the crumbling ruins by the present proprietor, and a piece of it, with the bead upon it, given by him to the writer.

In the south-western corner of a field near by are the graves of the Lithgow family, on whose premises the church had stood, and who once worshipped within its walls. Their epitaphs give no additional information. The name, the date, the age, is all that is inscribed upon the stone, except the military titles of the heads of the family—"Major General," "Colonel"—showing the social position they must have held in a country at that time almost a wilderness.

The population of the neighborhood now centres in the city of Bath, where it is hoped, in due time, a more permanent temple may arise to the honor of God; and, within its walls, Christians be built up as of old, and more abundantly, with a spiritual and eternal temple.—*Christian Witness.*

DIOCESE OF OHIO.

BISHOP McILVAINE'S VISIT AT LANCASTER.

The new parish of St. John's Church, Lancaster, has just enjoyed a delightful visit from their beloved Bishop and faithful chief shepherd.

Notwithstanding the early hour appointed for service on Thursday morning, the 6th, the Church was full before the ringing of the second bell.

After evening prayer, the Rector, the Rev. Alvah Guion, invited the candidates for confirmation to approach the chancel, when eight persons presented themselves, (three others were prevented by sickness,) who were by the Rector presented to the Bishop as persons who had been "born of water and of the Spirit," and were prepared to receive the apostolic rite of Confirmation from his hands. The Bishop gave a short explanation of the rite, and set forth plainly and familiarly the doctrinal knowledge and spiritual qualifications, required on the part of those who approach it, and then proceeded with the service.—*Western Episcopalian.*

On Saturday, the 8th inst., the Rt. Rev. Charles P. McIlvaine, D.D., the Bishop of the Diocese, admitted to Deacon's orders, in St. Luke's Church, Granville, Mr. Edward H. Cumming, and Mr. George Johnson, late of the Theological Seminary of the Diocese; and the Rev. Rodney S. Nash, to the order of Priests. The candidates for the Diaconate were presented by Prof. Smith; and for the Priesthood by the Rev. Mr. French.

On the previous evening, the Bishop preached an admirable sermon, from Philippians iii. 3, and confirmed one person.

On Sunday, the 14th after Trinity, the Bishop held a confirmation in St. Paul's Church, Mt. Vernon. After sermon twenty-two persons (12 males and 10 females,) received from the hands of the Bishop the rite of confirmation.—*Com.*

TRINITY COLLEGE, CONNECTICUT.

At the late meeting of the Corporation of Trinity College, the Rev. Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, was elected Professor of Ecclesiastical History. Dr. Coit has accepted the appointment, and it is understood will immediately remove to Hartford to enter on its duties. We congratulate the friends of the College and the Church, on this addition to its professorial corps. Dr. Coit's reputation as a finished scholar, and a sound divine, is too well established, to need our humble eulogium, but we cannot refrain from saying that we regard the appointment as one of happy augury for the College. The institution has now completed its first year under its new head with the best results. Internally, there has been uniform order, contentment, and enthusiastic devotion to study. The daily responsive services of the chapel have exercised a marked influence on the character and conduct of the students. The stillness, reverent attention, and earnest devotion of these morning and evening services, have presented to our mind a striking contrast to those College Chapels where no liturgic office is used, and where the celebrant carries the dress and the associations of every day life into the desk. Externally, we have occasion to know that a wide and deep interest is felt in the college, and that there is but one opinion about the spirit and thoroughness of its work, and the high career of usefulness which is opening before it.

The next term will commence on the 20th instant.—*Calen.*

Selections.

HOUSEHOLD WALLS.

(From Eliza Cook's Journal.)

We talk of old "familiar faces,"
And love them warmly and sincerely;
But there are old familiar places
That cling to us almost as dearly.

Say, who among us, with a heart
Where feeling's holy sunshine falls,
Can bear, untouch'd, to turn and part
From even long-known household walls?

Walls, that have echoed to our pleasure;
Walls, that have hidden us in grief;
Been shaken by our dancing measure,
And garnished by our Christmas leaf.

The chairs, that we have drawn around
The twilight fire, with friends beside us,
When in that tiny world we found
The peace the larger world denied us.

The table, where our arm has leaned,
And held our brow in pensive thinking,
The cosy curtain that has screened
When north-east draughts have found us shrinking;

Oh! are there not some hearts, that ever
A tint of love from these can borrow;
And when they say "Good bye," can never
Take the last look without deep sorrow?

And how the spirit learns to talk
To some old tree, or whitethorn hedge,
Or worship some poor garden walk,
As though 'twere bound by sacred pledge.

Oh! many a throbbing heart will yearn
To household wall, or old green lane,
And many a farewell glance will turn,
Half dimm'd, to peep just once again,

At some familiar noteless thing,
Which we have dealt with, till it seems
A feather in the gentle wing,
That nestles all our happiest dreams.

Oh! love, thou hast a noble throne
In bosoms where thy life-light falls,
So warm and wide, that they have sighed
At leaving even household walls.

ELIZA COOK.

From the New Monthly Magazine.

THE LOST SNUFF-BOX.

It was a lovely morning in June—
The air, exulting in its freshness and perfume, as if just
loosed from heaven's portals, played joyously around the hills
of the Lowlands, entrancing all who felt its influence, from the
noble invalid in his pillowed chariot, to the sunburnt goatherd
reclining on the heather, into a deeper love of nature than their
physical compositions were apparently adapted to imbibe.

It was indeed a glorious, heavenly morning. The fleecy
clouds seemed loth to glide across the blue infinity above, and
oysously did the sun illumine the little enclosure (yeapt "the
garden") that lay before a white-washed cot at the foot of one
of the Lowland mountains.

It was the only habitation in sight, and so clean and white
it looked, as if it had been built only to make its appearance
on such a day as this.

The two upper lattices of the cottage, thrown open to their
utmost extent, let in the passing zephyr to fan the fever-stricken
temples of two beautiful sisters, who were passing from the
world ere their sun had reached its meridian, and who, drink-
ing in the balmy air, prayed that heaven might be as sweet,
and turned to pain and misery again!

But to her who watched by her dying children's pillows, the
sunniest day had no charms nor brightness!

Oh! how gladly would she have exchanged the gifts of For-
tune that had raised her above her sphere, to see those children
like what she herself once was!

But it is time to introduce the principal character of our tale.

On an old arm-chair, outside the cottage-door, an old man
sat—not that years had made him old as much as toil and hard-
ship;—but his hair was gray, although he had scarcely num-
bered fifty summers, and as he doffed the forage-cap of the
gallant—th Regiment—saving that they were white—his locks
showed thick as ever. On his knees rested a volume that even
the reckless and dissolute atmosphere of a barrack-room had
never separated him from. It was closed, for the morning's
ne'er-forgotten task of devotion was over, and every attention
of the veteran seemed to be riveted on an urchin some eight or
nine years old, who, having made himself master of his father's
walking-stick, was going through the manual and platoon exer-
cises under the old man's instructions: a duty that, at intervals,
was sadly interrupted, to the utter extinction of all discipline,
by some huge drone that intruded upon the "parade-ground;"
whereupon the juvenile musketeer, exclaiming, "Oh! Daddy!
there's Boney!" would forthwith make a grand charge at the
encroaching foe, beating the air with his wooden weapon, until
some chance and lucky blow sent the miserable interloper,
humming, and buzzing, and kicking, on his back upon the
ground.

It was during one of these charging exploits that the incipi-
ent hero, happening to look through the garden-gate, had his
gaze attracted by an object that made him exclaim, with more
alarm than pluck, "Oh! pa! here's Boney come, sure 'nough!"
and, alas! for poor puerile self-conceit, the old stick was sud-
denly dropped, and Master Bobby might, the moment after,

have been espied standing very still (and very white) behind
the cottage door, with his thumb in his mouth.

Scarcely less astonished was the father of the boy, when he
saw the splendid livery of the Castle approach his humble
dwelling, (he had been there but a week,) and, mentioning his
name, deliver a letter sealed with such a profusion of wax as he
had only witnessed once before; namely, on his being the bearer
of a despatch on the occasion of the meeting of the Allied
Armies in France.

The contents of the missive were an invitation to the veteran
to take a seat that evening at dinner at the table of the Castle,
where its munificent owner—himself a Waterloo man—was
giving a feast in humble imitation of the great captain of
the age, on the anniversary of the day that sealed the destiny
of Europe, and witnessed the downthrow of the greatest curse
incarnate ever let loose on the world and man.

A verbal reply, humbly and thankfully accepting the honor,
was the only means at hand of responding to the important
document: for to have obtained writing materials would have
entailed a three-miles' walk to the nearest town, and a greater
expenditure of capital than could with any propriety at the
present time be afforded.

But who shall scrutinize the old man's dreams of happiness
and grandeur as he read and re-read the flattering missive to
the partner of his existence?

He had heard and read in fairy tales of beggars who had
become princes—of Cinderellas, who had, in a night, been trans-
formed to queens; but this was bringing the romance home to
his own fireside in stern reality.

"How would it all end?" was a self-proposed question that
made him giddy to contemplate.

The old regimentals of the—th regiment were slightly aston-
ished, I promise you, on that day, at being so rubbed, and
scrubbed, and brushed, and mended, after they had quietly
lapsed into the thought that, like their old master, they were
worn out, and, after a "long tour of duty," had been laid on
the shelf forever. In many places they even disdained the
stitches of the busy wife, and mutinously broke out as soon as
attempted to be set into anything like wearing order.

Master Bobby was discovered, after an hour's hard search,
sharpening the sword-blade on the homely knife-board, to the
utter destruction of that useful household article.

At last all was in readiness—and having imprinted a kiss
on the lips of each of his loved and only earthly treasures, the
old Adjutant set forth on his journey to the "Castle."

He had just attained the summit of the nearest hill, when the
strokes of the town clock came booming over the plain upon his
ear. After all, it was but five! and he was an hour at the
very least, too early.

But what a change had come over the scene! Cheerless,
dark, and dimly the wind now whistled past, rudely tearing
aside the blue cloak that he had wrapped around him ere his
departure; and—strange contrast to the black heather—revealing
beneath it the British scarlet uniform on the top of that
bleak mountain!

Clouds—dense, lowering, and thunder-charged, were boiling
up around the horizon, and in one short hour a melancholy
desolation had usurped the place of all that just before was
bright and beautiful!

Thus is there a time in life, when, among all our imminent
and promised happiness and prosperity, we feel the barometer
of the mind descend to zero; leaving us that were the moment
before all joy, anticipation, and delight, a living monument of
indescribable distress!

But how beautifully has Thomas Haynes Bailey described
this feeling, in his plaintive ballad—

There's a time when all that grieves us
Is felt with a deeper gloom—
There's a time when Hope deceives us,
And we dream of bright days to come!

Poor fellow! may those bright days he dreamt of have
reached him in a brighter world, that never reached him in
this!

But let us listen to the old man's mental soliloquy, as he
watches the gathering gloom, and feels the same shadow fall
over his spirit with an unaccountable influence.

"To the day now passing to its end in storm and darkness,
how different has been my life!—Born—ah! where was I born?
—In a gaol or a poor-house?—I know not, and little recks it
now. Enlisted at scarcely manhood, to save life itself from
starvation and crime!—Favored by Fortune—praised, promoted
—the queen's commission conferred on me for deeds of daring!
—uplifted from my low estate, to rank with the highborn of
my country—and now about to sit at table with the noblest,
the fairest, the bravest of the land!—My day, begun in obscu-
rity and darkness, is setting in sunshine and glory!—Gather
on, thou threatening storm!—darker and fiercer!—and let me
read, in thee, the picture of my life reversed!"

(Old man! old man! your eye has not yet come.)

Alone in the drawing-room of the castle—for the heavy drops
of the coming storm had driven him onwards before the ap-
pointed time—stood the hero of our story, lost in wonder at the
wealth and luxuries that lay around him; the only feeling,
save wonder elicited by the display, being simply that the most
trifling article there would keep his family in plenty for prob-
ably half their life.

Oh! it's a bitter thing to stand surrounded by another's
wealth, when you know not where to get a crust for your own
starving home-full on the morrow! when even in your daily
sacrifice of prayer, the words, "Give us this day our daily
bread," tremble on your lips as you breathe them upwards!—
for you think how vain they are.

But joy! joy! why think of sorrow?—the rooms are blazing
in countless lights!—glittering trappings!—snowy plumes!—
happy voices!—clear-ringing tones of woman's laughter!—
(down, down, thoughts of the morrow!)—congratulations,
happy and heartfelt!—all these are seen and heard around!—
and is the old man left alone?—Oh, no! bright eyes beam
sweetly on him; noble lips pour forth praises on his head. He,

the almost sole survivor of his regiment on the field of Waterloo,
may nearly be considered the hero of the feast.

"Oh! but for one—the least—of the jewels that lavishly
bedeck that fair and most enthusiastic interrogator of the vete-
ran, to save my darlings from starvation!"

He cannot curb his thoughts; but this is all he thinks of.

The dinner, so unusual to English dinners in general, soon
thawed into conviviality. How surely we always find, that the
more inhospitable the appearance of a country the more
hospitable the dwellers therein; as if to compensate by a
profusion of the one for a delinquency of the other.

The dinner ended, and the toasts began. The ladies had
retired to the drawing-room, and reminiscences of the eventful
day were eagerly canvassed around. Pass round the ruby wine!
Not less red nor less profusely—lavish it as you will—flowed
another crimson stream, that day five years ago!—

It was getting late.

"Pass the snuff-box, if you please," exclaimed the host, who
at an early period after the removal of the dinner had produced
an article of elaborate workmanship, studded with brilliants,
presented to him by Marshal Blucher in person, as a token of
admiration for his valor, and esteem for his friendship.

"The snuff-box!" "The snuff-box!" echoed the guests, pass-
ing the word one to the other; but no snuff-box appeared.

In vain were the desert-dishes pushed aside; in vain was
search made under the table and under the chairs; the snuff-
box had vanished, as if by magic! The attendants protested
having brought it in at the beginning of the evening, and
having left it on the table.

"It is quite ridiculous," exclaimed one of the company, after
a while; "some one must have pocketed it in error, and I'll
be the first to try my own pockets."

But no one had done so.

Matters were looking most unpleasantly serious, and each
one at table was feeling as uncomfortable under the circum-
stances as men can be supposed to feel, when the noble host,
rising, addressed the company as follows:—

"Brother-soldiers and gentlemen, I have missed an article of
unsurpassable value to me. It strikes me that some one having
got hold of the article, has, in error, put it into his pocket in-
stead of his own box, and has not now the moral courage to
produce it; so I will order in a box filled with sawdust, into
which each of you can in turn place his hand; and the one
having the box in his possession, may thereby return it without
its being known by whom it was deposited. Does any one ob-
ject to this?"

No one did, of course—so the box was brought, and each
guest in turn left his seat and walked up to it—the others look-
ing away—and thrust in his hand. All had completed the
ordeal, and the sawdust was emptied; but still no box appeared.

"There is no doubt but some one present has the box," said
a noble general, the highest in rank at table; "and under the
circumstances I propose that we each in turn submit to undergo
a personal investigation of pockets, and I will set the example
by being the first to submit to it."

"And I—and I—and I—" flew round the table.

The news had now flown to the drawing-room; and the party,
that one hour before promised to be a reunion of deep and noble
feelings of cordiality and good will, became a scene of general
disorder, suspicion, and confusion.

"I wish the earl had not asked people nobody knows anything
of!" exclaimed one fair guest.

"Yes, indeed!" echoed another: "people may be officers—
but honesty is never tested till a man is a beggar."

(True! noble lady! true!—affluence can afford to be honest.)

"Aye! search us!—search us all!" eagerly exclaimed all
in turn.

ALL? no not ALL!

One lip grew pallid, and one cheek blanched white as the
damask cloth before it, when the word "search" was uttered;
but no one remarked it; a brimming bumper of wine, taken at
a gulp, alone prevented one guest there from sinking sick and
faint beneath the board.

One by one each guest underwent the self-imposed ordeal,
until but one remained to undergo the investigation—it was
the old adjutant.

"The adjutant! the adjutant!—where is he?"

Aye, call away! obsequious guests!—search for him from
room to room! and condemn him unfound.—He's o'er the
mountain, and awa'—and little hears your calling.

(To be Continued.)

(From the Churchman's Companion.)

VENERABLE BEDE, PRIEST.

Those who speak of the far north, commonly think only of
the rich deep mines, from which is borne in the tall dark ships
unladen by swarthy crews beside the wharves of Rotherhithe
and St. Katherine's, the precious mineral which burns upon the
glistening Christmas-hearth, and feeds the stout engines which
give motion to the rapid-wheeled vessels that plough up the
silent highway of the Thames. Or, perchance, the name may
awhile summon up boyhood's memories of wild tales of border-
warfare; the raid of the swift moss-trooper levying his black
mail; or the gleam of weapons, and the watch-fires of the
Douglas, gazed on by wistful eyes from the peopled walls of
Carlisle. But there are gentler recollections which throng thick
upon the mind, over and above the ceaseless commerce, or the
romance of old feuds, or even the calm beauty of its misty
mountains and glassy lakes.

We must look back some twelve centuries ago. Upon the
side of the Norman Church of Jarrow, in Northumberland, built
into the wall, is an ancient stone, bearing, in uncouth letters, an
inscription, setting forth that the Church of St. Paul was dedi-
cated on the viij of the Kalends of May, in the 15 year of King
Egfrid, when Cholfred had been Abbat now four years. Hard
by are the moss-grown ruins of some rude monastic building.
It is the year of Grace 684. The wall of Hadrian and Severus
still stands firm as when the Roman raised it. Upon a bleak
moor, stretching wide between a chain of hills and the banks of
the rushing Wear, and near the mouth of the Tyne, a band of
monks are toiling. He who directs their labours has returned

from his fifth journey to Rome; already built up the walls after the Romanesque manner; he has glazed the windows by the new art hitherto unknown, and now he hangs upon the walls of the new conventual church fair pictures of Isaac bearing the wood of sacrifice, and the Blessed Redeemer sinking beneath the Cross which He carries toward Calvary; the Brazen Serpent in the Wilderness, and Him who was uplifted on the accursed tree. That holy man is Benedict Biscop; and one of tender years watches him with tearful eyes of joy,—seven summers have cast their light upon his bright golden hair. Like another Samuel, his parents have brought from the neighbouring village the young boy, to dedicate him to the perpetual service of the sanctuary: that child grew up to be the Venerable Bede. Trumbert, who had been reared at the feet of St. Chad of Lichfield, trained him in the studies of good learning; and from John, precentor of St. Peter's at Rome, he was taught to sing the sweet hymns and psalmody of the daily service. But his chief delight was in the Word of God; that was his meditation day and night; the Divine oracle he made his rule of faith and guide of life. True it is, that in his laborious cell he compiled that noble witness of his industry and learning, the Ecclesiastical History of Britain; while the wisest Bishops and scholars of his time counted it joy to render him their aid. Amongst these were Daniel of Winchester, the monks of Landisfarne, the solitaries of Lestingham; Albinus, Abbot of St. Augustine's; and that zealous priest, Northelm, who set forth to Rome to search among the archives of its early Bishops, and bring back transcripts of all letters and histories that related to the gradual spread of the kingdom of heaven in his native land.

At the early age of nineteen, with the licence of Ceolfrid, he was admitted to the holy order of Deacon by John of Beverly, the Bishop of Hexham. Eleven years after, by the same hands he was advanced to the Priesthood. Once he was summoned to Rome by its Bishop; but he, it is said, scarcely ventured beyond his cloister, until one year before his departure he visited Egbert, lately consecrated Archbishop of York. His whole heart was given to communion with the Most High, sought through prayer, and specially the book of life. Not only, at the desire of his friend Acca, did he collect out of the ancient fathers a valuable commentary upon a great part of holy writ, but wisely commenced a translation of the Gospel of St. John into the Anglo-Saxon tongue; desiring also that all men should be able to say the Creed and the Lord's Prayer in their native language, and frequently partake of "the spiritual sustenance of the Supper of our Lord."

To Egbert, almost with a dying hand, he addressed a letter full of pious and prudent counsel, entreating him to establish Presbyters in every village to preach the Word of God, and administer the holy sacraments. One warning he added, touching the danger and inconvenience of the increase of religious houses to the prejudice of Church and State. His might well speak of the temptations of indolent and ignorant seclusion, for his only amusement was variety of employment. In astronomy, arithmetic, the learned languages, and poetry, he was a proficient; his homilies, lives of the saints, and other works, fill eight volumes of the largest size. Manual labour strengthened his body; the exercises of piety, humility, and other Christian graces, gave unction to his preaching, and beauty to his character. "With this man," says William of Malmesbury, "was buried almost all knowledge of history down to our times; inasmuch as there has been no Englishman either emulous of his pursuits, or a follower of his graces, who could continue the thread of his discourses now broken short."

In early times monasteries were a boon to the land; they were the refuge to the weak, affording a refuge and retreat of prayer to the aged, asylum and sanctuary to the orphan and oppressed: they were the seminaries of the nation, the store-houses of literature, in which were preserved the treasures of the lore of the ancient world—and the lamp of learning was still kept alight. At their gates, morning and evening, the bountiful alms were distributed to a hundred poor supplicants; their bailiffs were gentle landlords, letting their lands at moderate rents; and never in vain at their doors did the benighted traveller pray for welcome and repose; but in the refectory kind hands spread the board, and through the night sweet sounds of chant and hymn told that the chapel was full of pious watchers, and with the morning he passed out upon his way, rejoicing in delicious memory of the holy brotherhood.

Many who, in those iron days of misrule, were wearied with the orgies of the Saxons, and the cares of rank, retired to these houses of ceaseless prayer. The monks were the chroniclers of their times, and multiplied copies of the Holy Scripture by those exquisitely written and richly illuminated manuscripts, which are now stored up as above price in our choicest libraries.

In these occupations Bede spent his useful life. The solemn services of the Holy Week were ready to be celebrated in the year 735, when, now approaching the term of human life, the venerable priest felt that the Great King was about to call him hence. Until the Eve of the Ascension, he made preparation for his last summons to the world of the spirits of the just. His sickness was the asthma; but painlessly and gently the hand of death lay upon him. He solemnly warned his brethren of the hour when they, too, must depart hence, with texts of holy Scripture, and many words. His disciples he continued to teach, "Learn your best to-day," said he, "for I know not how long my Maker may suffer me yet to tarry with you." At evening, when the brethren chanted the Collect, at the words "Leave us not orphans," he wept for joy; remembering how God had been his Father from a child, when he had known no earthly parent's love. The day dawned, and his pupil, Wilbeth, entreated him to complete a chapter in his Translation of the Gospels. "Write," said his dying master, "quickly," and gave him the closing words. "It is finished," replied the youth, when his task was done. "It is finished indeed, life and this world!" he softly answered. Then he bestowed upon each monk some little memorial of affection; and bidding them lay down, and looking towards his wonted oratory upon the floor of his cell, and having uttered the hymn of praise, with the name of God trembling on his lips, he commended his spirit to Him who gave it, on the morning of the Ascension. He needed not the chariot of Elias, and the horsemen of fire; for his heart was set with his treasure in heaven, and his soul, we may hope, went

with that prayer and praise up into the presence of the Eternal Glory. . . . His massive chair of oak is still shown in Jarrow. The Dane and the Norman threw down the holy house, and the brethren dwelt in Durham; and, with Elfred the Sacristan, laid his sleeping body beside the bones of St. Cuthbert. The princely Bishop, Hugh Pudsey, nephew of Stephen of Blois, placed it in a glorious casket of precious metal; and Richard of Barnard Castle translated the remains into the galilee of that noble fane, which

— "huge and vast,
Looks down upon the Wear!"

In that lovely chapel, without projecting over the woody steep built up from the winding river beneath on massive walls, within with intricate aisle and clustered columns "rich beyond all words," is a long plain stone, whereon is written, "Here lie the bones of Venerable Bede." For by that name men after the Council of Aix delighted to remember him. What matters it that no costly shrine is his—no meet monument has been raised to mark out where his body lay? Already, by the munificence of Van Mildert, has been founded there an infant university. Well may we believe, that oft at stillly evening, when through the western window, the sun, loth to depart, floods for a moment with a halo of golden light the cold grey stone, the pensive student will visit the lowly grave, and purpose with meek prayer to go forth, and proclaim the tidings of eternal love along the mountains and moors of the sullen north; or, in the quiet cloister, study in holy lore, and by godly meditation, to strengthen the hands of them who toil in the vineyard of the Lord; content to sleep without reward of earth, if only he may teach and search over those holy Scriptures, which were the light of him who was "the lamp of the English Church," and are, blessed be God, the free inheritance of us and our children, sons of her who bids us "walk in the bright beams of that truth, that so we may at length attain to the light of everlasting life."

M. W.

TIME-SAVING FUNERALS.

"A GREAT SAVING IS MADE IN TIME BY BURYING IN CYPRESS HILLS."—The Railroad Trains are only 20 minutes in going out! and a large procession can attend the funeral of a friend at a trifling expense and very little loss of time."

This is one recommendation of a new Cemetery on Long Island, as set forth by the Directors in their circulars and advertisements. The sentence appears just as printed above in the advertising columns of a daily newspaper. We are not apt to be over fastidious in such matters, but we confess that this cool calculation of time-saving in the burial of the dead rather shocks us. By the help of steam you will be "only twenty minutes" in reaching the grave, so that you can "attend the funeral of a friend" with "very little loss of time." Over the portals of the new Cemetery, instead of the emblems of mortality coupled with those of Christian faith and hope, or some cheering sentence from the Gospel of eternal life, we seem to see a signboard with these flaming capitals. **A GREAT SAVING IN TIME BY BURYING HERE!**

We do not censure the Directors for holding out such an inducement for purchasing lots at Cypress Hills, for they understand well enough that such a consideration will have much weight; that in this community time-saving at a funeral is quite an object. We give the announcement rather as an index of city life. Hurry, hurry, hurry, the living always hurry; the dead must be hurried to the grave. The thrilling vision of Schiller is no longer a dream, "Hurrah! hurrah! hurrah! the dead ride fast." See how they course over the iron track! "Only twenty minutes!" To a funeral assembly gathered in such circumstances, grudging the few moments that decency requires for the last offices to a friend, chiding the minister for the length of the funeral service—which, after all, must be measured, not by the character of the assembly or of the occasion, but by the time-table of a locomotive—in a funeral so conducted, what is there of solemnity or profit? Where are those lessons of mortality, of penitence, of faith, of hope, of life everlasting, those deep, ineffaceable moral impressions, which make it better to go to the house of mourning than to go to the house of feasting?—where those imitations of death and of immortality by the side of the open grave or among surrounding tombs? Pleasant as it is to live in the city, to feel the pulsations of its mighty heart, to be borne along by its strong, swift current, to mingle in its stirring earnest scenes, yet to a sensitive spirit it is sad to think of dying there—to be buried with the least possible loss of time—your grave unvisited, yourself forgot!—*Independent*.

BOOKS FOR THE FIRE.

Young readers, you whose hearts are open, whose understandings are not yet hardened, and whose feelings are neither exhausted nor incrustated by the world, take from me a better rule than any professors of criticism will teach you. Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful, may after all be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government without which both the laws of God and man tell us there can be no virtue, and consequently no happiness? Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow-creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome, and shocked the heart with what is monstrous? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul? If so, if you have felt that such were the effects that it was intended to produce, throw the book into the fire, whatever name it may bear on the title-page. Throw it into the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood book-case.—*Southey*.

EAGLE-HAWK NECK, TASMANIA.

Eagle-hawk Neck is a narrow isthmus of sandy hillocks, not more than one hundred paces across, which joins the penal settlement of Tasman's Peninsula to the main land of Masmania. Concealed among the inequalities of the ground, formidable provisions are made for restraining within their appointed limits the miserable denizens of that crime-smitten region.

The lofty peaks and iron-bound coasts of Tasman's Peninsula forms a district within which it is not allowed to any free person to hold property, or even to reside, unless employed in the management of prisoners. The sentry and sentry-box indicate the constant presence of a military force; while posts form a portion of a line extending across the Neck from shore to shore. A ferocious dog is chained to each post, and at such a distance as to render it impossible for any one to pass through without coming within reach of the savage animals. The deafening howl of these dogs, at the approach of any unwonted footstep, render it quite impossible to traverse Eagle-hawk Neck by stealth; and as the apparently placid waters on either hand swarm with sharks, it is almost certain destruction to attempt escape in this direction. Yet so strong is the yearning of the human mind, when smarting under the bitter servitude of sin and sorrow, to venture any and every way of escape, that though none of the transported convicts have more than once or twice been known to brave the ferocity of the dogs, they have often attempted to swim across the sea in the immediate neighbourhood of the Neck, and have been drawn under and devoured by sharks. Their only other alternative is to take advantage of the concealment of the neighbouring forests of Tasman's Peninsula, and to attempt the construction of a raft or boat. This of course is next to impossible, considering the strict and constant supervision exercised over the prisoners at their work, and the many modes in which such an attempt may be detected. A number of ingeniously framed boats and rafts, discovered when in course of construction or nearly finished, are preserved as monuments of the ingenuity man will exert and the desperate boldness with which he will trust his life to the fraillest inventions, when liberty is the prize of success.

How remarkably does all this illustrate the Apostle's description of sin, and his assertion that he "had not known sin but by the law!" Shut up into a state of bondage by the righteous condemnation of the law, the sinner lives a prisoner, seeking to be free, but in vain. Those dreary sands and rocks convey the similitude of the world, such as the sinner finds it.

Those savage animals by land and by sea, portray the ferocity and snares of the great enemy of man, ever busy in driving souls back into bondage, or destroying them in their vain attempts at escaping from the law. How can we sufficiently love the Saviour of sinners, who, forgiving us all our trespasses, visited this our world, bore the weight of the law, quelled the violence of the enemy, and accomplished for us a perfect salvation.

OPTICAL ILLUSION IN THE CATSKILL MOUNTAINS.—The following interesting extract from a private letter, descriptive of a singular optical illusion on the Catskill Mountains, written by an eye witness, has been handed to us by a friend for publication.—*N. Y. Tribune*.

* * * The afternoon, [Tuesday, August 14] was a memorable one for the mountain. The optical illusion of last Monday week was reproduced, but more transcendently beautiful than it had ever appeared before. It is the third time in twenty years that this extraordinary phenomenon has been perceived. Mrs. A. and myself were sitting on a rock in front of the piazza, when she suddenly exclaimed, "Look, look!" I did so, and the whole hotel was surrounded in the cloud before us. The whole house was assembled immediately, and we ran out to the point of the rock from which the phenomenon of last Monday had been perceived. We were scarcely there a minute when a beautifully arched rainbow was formed in the cloud, exactly in the centre of which was seen the entire group, precisely as they stood on the ledge of rock. It was not merely their shadows, but the entire form of each person in the group was distinctly visible; each person saw the whole group, not merely the reflection of his own image. This lasted about five minutes, when the rainbow disappeared, and the phenomenon of Monday last succeeded; each person saw his own shadow of huge dimensions, reflected on the cloud and surrounded by a halo of light, but was unable to see that of his neighbor. I shall never in my life see any thing of the kind again, and if I had not seen it, I could have formed no conception of its effect; it was perfectly thrilling. The poems of Ossian; the Children of the Mist; the Death-fetch of the Germans; the Spectral Phantoms that were fearful visions to less enlightened ages, were all realized distinctly and palpably before us. This visit to the Catskills has revealed to me more of the wonders of Nature than all else I have seen put together.

Yours,

C. F. D.

ALWAYS A LITTLE TOO LATE.

Some people are never in season. One would think they must have some conscientious scruples about being early in going anywhere or doing anything. John Sheldon belongs to this class. We were playmates in childhood. He used to be a very good boy in other respects, for aught we know. But he was forever too late. Something or other always kept him from being in his place at sabbath school, until after the school had commenced. Many a time he came in during prayer. Then he was famous for being late to school on week-days. By and by I found out why he was so tardy. I got my mother's consent to stay one night at Mr. Sheldon's, and I saw how he managed. He was the last one up in the morning to begin with. It was a long while after he was called before he could muster resolution enough to jump out of bed. Then, of course, he had to dress himself hastily, in order to be down in season for breakfast.

Mr. and Mrs. Sheldon were very good people, and after breakfast they had worship. But they had to wait some time on John, for he was not ready. After prayer, it was nearly time to go to school, but John had neglected to get his lesson. So he had to study a quarter of an hour, when he ought to have

been on his way to school. We both ran all the way to the school-house; and when we got there, we went in tired and out of breath.

When John grew up, he was always late to church; and if anybody made an engagement with John Sheldon, at a particular hour, they never expected he would come until the time had passed. Something seemed to go wrong with his machinery all the time. He is like a poor watch I had once. It would go too slow, in spite of all I could do. I moved the regulator, but it did no good. It did not affect the main-spring any. So it was with John Sheldon; and so I am afraid it always will be. He loses time, and you can't regulate him. Indeed I don't believe such men have got any hair springs at all; but whether they have got any or not, nobody can regulate them, so as to make them go any faster.

Young reader, take care you do not form such a habit as John Sheldon has! Be in season. Better too early than too late.—*Theodore Thinker.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, SEPTEMBER 22, 1849.

THE PESTILENCE which excited so much apprehension, both as a threatened and present evil in our land, has now almost passed away. In its welcome departure there is cause to apprehend, it has carried with its retiring steps much of the salutary thought it excited. The alarm which it created was great, the gratitude felt for its withdrawal is little seen. It is a point of great practical importance for every Christian to consider whether his present gratitude is proportioned to his past apprehensions.

How many are there who tremble in awful fear when God's judgments are visible in the world, and only return when the dread passes away with increased confidence to the vain hopes of earth. There are not a few who resemble that wicked king of whom it is recorded—"And when Pharaoh saw that the rain and hail and the thunders were ceased, he sinned yet more and hardened his heart, he and his servants." These, in the extremity of their fear, while the pestilence seemed at their doors, owned their helpless misery and God's eternal might, and called upon a Saviour in supplications of deep toned earnestness. But now that the destroying angel has withdrawn his presence, they have forgotten His mercy who had respect unto their cry, and with returning confidence have returned to their thanklessness and self-dependence.

Where are the evidences, even among God's people, of increased devotion, more ardent love, and renewed zeal in the service of Him who has just blessed us with a new instance of His mercy, by freeing us from the dread of pestilence? Is there any less of worldliness, of vanity, of unlawful devotion to idle pleasures, less serving of Mammon, now than before? Is God's Holy Word, the book of life, more carefully studied, and its blessed counsels more truly followed, and its life-giving doctrines more faithfully received? Are God's Holy day's more observed and less profaned? Are His sanctuaries more frequently and regularly attended? Are Christians more given to prayer, both public and private? Is there more true penitence, more living faith, more hearty obedience now than before? Thus alone can men show their gratitude not only with their lips but in their lives.

It is sad to think that these manifest proofs of gratitude should be lacking for the signal mercies with which God has blessed our land in restoring health to its borders. But even though we are ungrateful, His mercies fail not. May they yet stir in the hearts of our people a lively sense of His goodness, so that even though we desire it not, for His dear Son's sake, we may be blessed with His present and eternal mercy.

BISHOP OTEY'S PASTORAL LETTER.

In connection with the above remarks, we may appropriately notice a "Pastoral Letter addressed to the members of the Protestant Episcopal Church in Tennessee, by James H. Otey, D. D., Bishop of the Diocese." In this admirable and well-timed Pastoral letter, the Bishop calls the attention of the flock, over which the Holy Ghost has made him Overseer, to the subject of "*Christian manners.*" The Bishop, in this important theme, wisely recognizes the connection between *manners and morals*, and includes, in his discussion, the general conduct of a Christian in his worldly relations—more especially in reference to worldly pleasures and amusements.

Among the considerations which have called forth this letter, the Right Rev. Author says, "I may mention as chiefly influential, the reflections which spring so naturally from the uncertainty of life, powerfully brought home to our thoughts by the prevalence of a wasting pestilence in our country, warning us of the importance of being prepared, by the daily habits of our life, for the solemn hour of death and the awakening reali-

ties of eternity. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

We will allow this letter to speak for itself, as we intend to give it either wholly or in part to our readers.

NEW ENGLISH PERIODICAL.

Few writers of the present time have excited a livelier interest in the American heart than Martin Farquhar Tupper. It is not mere popularity, such as his genius and great literary merits deserve, with which he is honored here. He won this distinction as soon as his writings became known. But the generous and earnest spirit in which he has devoted himself, and consecrated his best powers to the noble work of cultivating a kindly feeling between brothers "John and Jonathan," have kindled in the hearts of our people an affectionate interest. The sonnets and ballads, written for this noble end, have all appeared in the Banner. Their holy purpose gave them a sacred character. From the following communication, it will be seen that, in the same spirit, Mr. Tupper has commenced a periodical, with the great and catholic design of strengthening the bond of fellowship between all whom the hand of God has united by the close ties of one speech and language. When the Almighty wished to confound the impious purposes in which the wicked of earth had united, he scattered them abroad and separated them from each other by giving them different languages. Infinite Wisdom teaches us, by this expedient, that unity of language should produce unity of feeling. This truth was strongly and beautifully enforced in a noble lyric, not long since published in the Banner, on the "*TRIUMPHS OF OUR LANGUAGE.*"

We take the liberty of adding, that this lyric, aiming at the same object as the Anglo-Saxon, led to a correspondence between Mr. Tupper and the author on the subject of his new Periodical. This gentleman has furnished us with the following notice, to which we need add nothing but our earnest and hearty wishes for its success.

TUPPER'S ANGLO-SAXON.

Dear Sir:—Many of your readers will learn with pleasure that the celebrated author of the *PROVERBIAL PHILOSOPHY* has lately established a periodical, the great object of which is to bind together the various divisions of the Anglo-Saxon world. I cannot imagine a publication having a more general interest, a wider range of topics, or a loftier aim than this; and I deem Mr. Tupper's connexion with it an assurance that it will be conducted with prudence, candor, and ability. Believing, as I do, that the progress and happiness of the human race depend much upon the union and mutual good-will of those who speak English, I think the work, to which Mr. Tupper now gives himself, one of the most noble and useful to which an illustrious writer *could* consecrate his talents and his life. In a letter, lately received, Mr. Tupper informs me that this important Quarterly is intended to promote "the brotherly union of those speaking English everywhere; to be conducted on principles of *GLORY TO GOD, PEACE ON EARTH, and GOOD WILL TOWARDS MEN*; to be philanthropic even more than literary, and practically useful rather than political." I very sincerely hope that a work of *this* kind, undertaken and conducted by an author of Mr. Tupper's character, will find a warm welcome in America. The subscription of five dollars a year is such as many among us can afford. Mr. Moore, of 193 Chesnut street, opposite the State House, is extensively engaged in supplying American subscribers with foreign periodicals; and I trust that he will soon have to add to his list of importations many copies of the Anglo-Saxon.

(Rev. J. G. Lyons)

THE CHURCH ALMANAC FOR THE YEAR OF OUR LORD 1850.

Published by the Protestant Episcopal Tract Society. Depository, No. 20 John street, N. Y.

This well known Almanac contains, beside the usual matter, a full account of all the Festivals and Fasts in the Church, with the proper lessons for every day in the year. There is also appended an accurate statement of all the general and diocesan institutions, with an alphabetical list of the clergy, and much other information. It seems prepared with great care, and is a most useful publication. We take from it the following general statistical summary:

Dioceses, 28; Bishops, (*elect*, 2) 32; Priests and Deacons, 1,521; whole number of Clergy, 1553; Candidates for Orders, (estimated for 9 Dioceses,) 223.

Baptisms, (estimated for 15 Dioceses.)—*Adults*, 2,675, *Infants*, 13,698—Total, 16,604; Confirmed, (estimated for 4 Dioceses,) 6,723; Communicants, (estimated for 14 Dioceses,) 93,436.

Marriages, (in 11 Dioceses,) 1,938; Burials, (in 11 Dioceses,) 3,534; Sunday School Teachers, (in 10 Dioceses,) 2,142; Scholars, (in 11 Dioceses,) 18,237.

Churches consecrated, (in 14 Dioceses,) 50; Offerings, (in 13 Dioceses,) \$10,104 92.

N. B.—It must be born in mind that the Parochial Returns of the Clergy, even in the Dioceses from which we have the fullest reports, are, in many cases, defective in one or more par-

ticulars. It is much to be desired that greater attention should be given to this subject; and also, that every Journal of Convention should be accompanied by a full statistical table. Such a table is found only in *ten* out of *twenty-eight* journals last published. While this is the case, any general table can exhibit only an approximation to the truth.

PLAIN AND FANCY TYPES, ORNAMENTS, &c.

We have before us the "Third Supplement to the Specimen Book of Plain and Fancy Types, Ornaments, etc., from the Type Foundry of L. JOHNSON & Co., No. 6 Sansom street, Philadelphia.

Every one who writes for printers must feel a lively interest in the progress of the Typographical art. Although good printing may not improve bad sentiments, or dull writing, yet good printing may add to the force and beauty of just thoughts well expressed. Horace tells us how much the mind is affected by the eye. A well printed paper or book has an attraction, like a good looking person, which may produce "love at first sight;" and this, if the object be worthy, may grow into a permanent affection.

In no department have the useful arts made more rapid progress in this country, than in the most important of all, the art of printing. With the exception of what is called "cheap literature," and cheap enough it is, we can without shame, compare our publications with those of any other country.

This specimen book of varied types and ornaments show most favourably the advance of this art. Messrs. L. Johnson & Co. can supply every kind of type and ornament ever used by printers. We are informed, by the publishers of the Banner, whose extensive printing establishment has been supplied with types by Messrs. L. J. & Co. for the last twelve years, that types, &c., can be here obtained as good and cheap as any in the country.

died in 1852.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. BY ONE OF THREE HUNDRED.

This neat volume contains a series of letters originally published in the New York Churchman. The author, the Rev. F. S. Mines, now in California, held a distinguished rank in the Presbyterian Ministry. His abilities and learning will qualify him to rank high in any ministry. The experience of such a man, his own exhibition of the steps by which he was gradually led to find the object of his search, must needs be both interesting and instructive. The account is given in a very animated style, and with a force which must impress every candid reader. We have only room at present for this brief notice, intending to place the merits of the work more fully before our readers. We earnestly commend it to the attention of all who are "looking for the Church," as well as to those who are looking from the Church. The book is published by the New York General Protestant Episcopal Sunday School Union."

CHURCH IN FAYETTEVILLE, ARKANSAS.

Appended to this will be found an appeal from the devoted Missionary at this place. We earnestly commend it to the attention of our readers, as having peculiar claims upon the liberality of churchmen. In a state containing 55,000 square miles there is only one church edifice. This state also contains 150,000 inhabitants, and has only *two* officiating clergymen, and these are without a consecrated place of worship! And this, American Churchmen, in our own borders. They need at Fayetteville at least \$1000 beyond what the congregation can give, to erect their church. And they must have it. And they can't have it unless churchmen give it. The conclusion is so plain that we need add not a word to make it clearer.

TO BENEVOLENT CHURCHMEN.

A Missionary, laboring in the Far West with reasonable success, amongst an intelligent and interesting people, feels greatly in want of a "House of Prayer." He therefore solicits the aid of his brethren abroad. The people among whom the Missionary labours are not able of themselves to build a house unto the Lord; or this appeal, in the fear of God, would not be made. There is but one house of worship in the state, belonging to the Church. There seems therefore great reasonableness in this appeal. If any brother or brethren would make us a donation, not exceeding \$1,000, it should be expended in *substantial walls*, which could be finished for service from funds procured in the bounds of the mission. Any person wishing thus to bless the Church with his property, is referred to the Editor of the Banner of the Cross for particulars, and to the Missionary Bishop of the South West, for his decision in regard to the worthiness of the object.

Good Father, put it into the hearts of Thy people to help us.

I am, in hope and solicitude,

A MISSIONARY.

SPECIAL CONVENTION OF OHIO.

This Convention met in St. Paul's Church, Mount Vernon, on Tuesday, September 11th. After prayers by the Bishop, he stated the object of this special meeting, viz. the designation of a time and place for the Annual Convention. This had been appointed to meet in Sandusky on the 12th. Owing to the prevalence of the cholera in that place, it was deemed inexpedient to meet there. The Convention having been organized, it was resolved that the Convention be held on Thursday, the 11th day of October, in St. Paul's Church, Mount Vernon.

In the Western Episcopalian, we find the following from Bishop Chase:—

BISHOP CHASE'S NEW PLAN.

The following communication will, no doubt, receive the attentive and respectful consideration of the Convention, to whose Secretary it is addressed:

It will be seen that Bishop Chase now admits the possibility of selling a portion of the "South Section," but still thinks *his will* rather than the judgment of the "Trustees" should control in determining what portion shall be retained. We are sure that if well informed as to the tendency of things here, he would not have made the proposition he has. By drawing his line only half a mile south of the present College building, without knowing it, he gives up at once what he calls "the first principles of the institution," but which we consider an impracticable theory in reference to one of the details in the plan for accomplishing the great object of the institution—the education of young men for the ministry in the Episcopal Church.

AN EXPEDIENT OF BENEVOLENCE, TO SAVE KENYON COLLEGE.

Respectfully presented to the Secretary of the Convention of the Protestant Episcopal Church in the Diocese of Ohio, 1849.

PREAMBLE.

The following article is drawn up by Bishop Chase, to save the Institution, which he founded on Gambier Hill, (in law, termed the Theological Seminary of the Protestant Episcopal Church of the Diocese of Ohio,) from ruin, by permitting the sale of a part of its domain, about 3,000 acres, reserving the remainder, nearly 1000, for the preservation of the *essential features of the original design*.

The founder claims to be a rightful interpreter of the wishes of the donors, who were solicited to contribute on the principles laid down in his letter to Bishop White. The Founder acted according to these principles and these wishes in all things, and never ceased to receive their congratulations. He was but carrying out these principles, and fulfilling these wishes, when he gave his own substance, \$2,000, without annexing any conditions, believing them to be *understood*:—(and when, afterwards, perceiving some clouds in the moral horizon of Gambier Hill, indicating a storm, which should destroy that great and darling feature of preserving his Institution from temptations to vice—a feature without which he would never have commenced his laborious work,) he annexed conditions* to his second gift of \$2,000, viz: That the south section, (one-half of the 8,000 acres first purchased,) should never be sold, nor even leased, so as to destroy the right of a re-entry, in examinations for temptation to vice and immorality.

But sad things have come to pass. Not only have these things been violated, but the whole section has been sold for taxes, and the proposition has been publicly made, and urged, that the lands be sold in fee simple, to save the Institution, under the specious plea of "making new and more lucrative investments," without any reservation to secure the first principles of the Institution.

Under these distressful circumstances, Bishop Chase makes the following DECLARATION, vouching for the consent of the English Trustees.

If the Convention of Ohio "agree," it will be good evidence that, notwithstanding all that is past, they are desirous to return to the *original design*, and wish to carry out the long approved plan of the Founder of the Theological Seminary, *alias* Kenyon College. If not, the contrary will be evinced before the Church and the world.

THE DECLARATION.

The undersigned, Philander Chase, once of Ohio, and now Bishop of Illinois, considers the covenant made between him and the Convention of the Protestant Episcopal Church of Ohio, to have been broken, and all the moneys which he collected and their avails for the Institution which he founded on Gambier Hill, Knox county, Ohio, to have been justly forfeited—to whom, he will not now say.

But, in consideration of the sad consequences, implying great injury to religion and learning in general, and to the Diocese of Ohio, (once the scene of his labors, and the object of his tenderest affections,) were he to proceed to extremities, he is willing to forgive the debt which the Seminary owes him, and all injuries, general and particular, on the following conditions, viz:

That the Institution be brought back to its original form and design; and all amendments of the charter, except the first, and all laws which oppose the meaning of that amendment, be repealed.

That the Bishop of the Diocese of Ohio be the Head and President of the whole Institution, the Theological Seminary, and Kenyon College of the Protestant Episcopal Church in the Diocese of Ohio; and that he keep constant watch over the same; and for this purpose reside on Gambier Hill, either personally, or by his representative, the Vice President.

That there be but one Faculty of the Institution, viz:—the Bishop, or his representative, and the Professors of the Theological Seminary; and that the same, alone, be empowered to confer degrees in theology, and the arts and sciences, all being clergymen. This was the design of the second alteration of the charter, written and preferred by Bishop Chase himself.

*These conditions apply to both donations. See the record of the facts in the College books.

That no lands be sold within a parallelogram measuring one and a half mile from north to south, and one mile from east to west, viz:—the same extending one mile north of the principal college building, one half mile south, one half mile east, and one half mile west, of the said principal college building, containing nine hundred and sixty acres.

That the lands and tenements within the above described parallelogram be all owned in fee simple by the corporation, and no tenants allowed but such as are termed "*tenants at will*;" this to keep from the premises all gambling houses, dram shops, and other infamous dwellings, so detrimental to the morals of youth.

That the avails of all sales of lands and tenements, beyond the precincts of the above described premises, be immediately applied to the payment of the College debts, being conscious that no Institution of Religion and learning can be the object of the divine blessing, while passing over just debts; or expect to prosper, which withholds from others their just demands, under any pretext whatever.

When all the College debts shall have been honorably discharged, then, and not till then, let the remainder of the sales be applied to the purchase of stocks, and other means of investment, for the support of Professors, such as shall be mutually agreed on by the trustees and the founder who, reserves to himself and his heirs the right of re-entry in case the above conditions are not complied with.

PHILANDER CHASE,
Jubilee College, Illinois.

August 29th, 1849.

CONSECRATION OF ST. JUDE'S CHURCH, PHILADELPHIA.

This interesting ceremony took place on Tuesday morning Sept. 18th.

The Bishop and a large number of the Clergy assembled in the Sunday School room, and at the appointed hour entered the church repeating that noble Psalm, "the earth is the Lord's and the fulness thereof."

After the clergy were seated, the Bishop stated that he had received a request to consecrate this edifice, assuring him that there was no debt upon it, and accordingly he proceeded with the solemn service. The Rev. Mr. Miller, the Rector, read the sentence of consecration. Morning Prayer was then begun by the Rev. J. M. Douglass, the Rev. F. Ogilby reading the Lessons, and the Rev. N. S. Harris taking the concluding part of the service from the Creed. The Rev. Dr. Dorr assisted the Bishop in the ante-communion service. The Bishop preached from the text II. Kings 5: 12. The following clergy were present besides those officiating; the Rev. Drs. Clay and Howe, the Rev. Messrs. Suddards, Hazlehurst, Durborow, Shannon, Stratton, M. C. Lightner, T. Allen, T. J. Davis, J. B. Smith, J. H. Smith, Montgomery, Quinan, Sheets, Diehl, Jaquet, Field, Mitcheson, Yarnall, B. J. Douglass, Murphy, and Rudderow.

This new building, adding another to the growing list of Philadelphia Churches, is highly creditable to the zeal, liberality and good taste of those concerned in its erection. Doubtless there are faults to be criticised; but the whole character of the building is such an advance upon the past style here prevailing, that we are only disposed to commend its excellencies. It is a substantial stone edifice, with slate roof, nearly cruciform, the greatest defect about the building being the omission of the head of the cross, which would have given it proper length as well as a noble chancel. A view of this church appeared some time ago in the Banner. The windows are of stained glass, and the roof open, and of yellow pine.

The building will now seat 600, and when the transept is occupied, it will hold 850. The cost of the building, without the furniture, was \$8,150.

This church is placed in a fast increasing part of our city, and will, we trust, under its zealous Rector, soon be filled with worshippers. May peace be added to its prosperity.

NASHOTAH.

In our last paper Mr. Breck's name was given incorrectly. The change of initials escaped our notice in reading the proof. His name is given correctly at the end of the following acknowledgment.

The undersigned gratefully acknowledges the following receipts, being sums pledged sometime since in the columns of the Banner, towards raising \$1000 for a *permanent building*, viz: One Hundred Dollars from a member of St. James' Church, Philadelphia; and One Hundred Dollars from a member of St. Peter's Church, Philadelphia.

JAMES LLOYD BRECK,

FOR THE NASHOTAH MISSION.

Nashotah, Lake George, 7th September, 1849.

SURPLICES.

We have been requested, by one of the Managers, to state that surplices can be supplied, at the Ladies' Depository in this city, of an approved pattern and made in the best manner, at a very small cost. The material of fine linen can be furnished and made up for between \$7 and \$8. For making alone the charge is \$4.

The Rev. M. A. D. W. Howe, Rector of St. Luke's church, Philadelphia, has received the Honorary degree of D. D. from Brown University, Providence.

The following paragraph is going the round of the papers, relative to the appointment of a new Bishopric in Canada:—The Rev. Ernest Hawkins, B. D., Fellow of Exeter College, Oxford, has left England on the suggestion of the Society for the Propagation of the Gospel in Foreign Parts, with a view to the promotion of the Society's objects in Canada, and also to make the necessary arrangements for the erection of another episcopal see in that portion of our colonial possessions. The diocese of Toronto (Canada West) covers an extent of country twice as large as all the dioceses of England put together, containing upwards of 100,000 square miles, with a population of 700,000 souls.—*English paper*.

HEALTH OF NEW YORK CITY.—Interments, total, for the week ending Sept. 8th, 520; decrease 167. Of these, by Cholera 94; decrease 77. The deaths by Dysentery, however, were 87. The Board of Health has ceased reporting the deaths daily, but they advise their fellow citizens to use the precautions which are still necessary.—*Churchman*.

From late English Papers.

The Guardian thus speaks of the cholera in London and the country:

The cholera, we regret to say, is still on the increase in London, though somewhat abated in the country. The returns published by the General Board of Health, on Monday, give the following for the week:—For London and the vicinity, 1,10; for the country, 1,089. Last week they were—For London and the vicinity, 1,005; for the country, 1,132. The Registrar-General's return, which we publish in our Postscript, applies only to the London districts, and it will be perceived exhibits a still greater increase; still, however, confined to the closely built and badly ventilated districts. The Bishop of Salisbury has set apart Friday next as a day of humiliation and prayer in his Cathedral city. We have heard from several sources that the Rev. Prelate is most active in his visitations, offering consolation and relief to the distressed inhabitants in Salisbury.

The Lord Bishop of Salisbury has appointed Friday next to be set apart as a day of humiliation and prayer, in consequence of the national visitation with which this country has been afflicted by the prevalence of cholera. A special service will consequently be held at the cathedral and in the parish churches in the city on that day.—*Salisbury Herald*.—The Bishop, attended by Precentor Hamilton, we gather from the local papers, has been a daily visitant to the cottages of the poor, inquiring into cases of distress, and relieving their temporary wants from his purse, and also, desiring them to send to the palace for such nourishing things as may be prescribed by their medical attendants.

At Trowbridge, on Friday last, the morning up to nine o'clock, and the evening after six, were devoted to religious services at the several places of worship, "for the purpose of entreating the mercy of God under the existing prevalence of cholera."

In this connection we publish the following interesting communication. It has already been shown that the experience of this country verifies the general truth of such statements.

PRAYER AND FASTING IN TIME OF PLAGUE AND PESTILENCE.

(To the Editor of the English Churchman.)

SIR:—The plague is among us, and yet no steps have been hitherto taken, by the proper authorities, to call upon our people to humble themselves under the chastening hand of God. How differently did our forefathers meet the appalling assaults of pestilence! And how mercifully did the Lord answer their prayers!

With your permission, I would bespeak a place in your columns for a short extract from a sermon by "John Squier, Priest, Vicar of St. Leonard's, Shore-ditch," preached at St. Paul's on the 1st of January, 1636, on the occasion of a "Thanksgiving for the decreasing of the Plague." It appears that, for seven weeks consecutively, a day of especial Prayer and Fasting was observed, beginning with Wednesday, the 26th of October, and he thus "computes God's goodness towards us:—"

1. "The first weeke, Wee did call upon God in the time of the Plague, by Prayer and Fasting; and God did heare us in that time of our trouble. So the burials decreased 190.
 2. "The second weeke, Wee did call, &c., &c. So the burials decreased 190.
 3. "The third weeke, Wee did call &c., &c., and the burials decreased 80.
 4. "The fourth weeke, Wee did call &c., &c., and the burials decreased 197.
 5. "The fifth weeke Wee did call &c., &c., and the burials decreased 165.
 6. "The sixth weeke Wee did call, &c., &c., and the burials decreased 61.
 7. "The seventh weeke Wee did call, &c., &c., and the burials decreased likewise 61.
- "Here the Fast ended: would God I could say here the Plague ended: or, if Authorite thought it meet, that the Fast were continued, and not ended, before the Plague ended. God

hath taught me, to teach myself what (I thanke God) I have taught others, not to think myself more zealous than my Betters, nor more wise than my Superiors. God's will be done; and by God's grace, mine shall be obedient; to my God, to my King, and to all that are set in authority under them.

* * * * *

"It is Saint Bernard's sentence, 'Si cessat gratiarum recursus, cessat gratiarum decursus: if we leave off to have our Blessing ascend, God will leave off to have His Blessing descend.'

The records of the last visitation of cholera showed the same result from an act of National Humiliation; and now the hearts of all our countrymen, as the heart of one man, yearn for the blessed opportunity of again seeking for deliverance from the present visitation, not only by individual supplication, but by a solemn season of Prayer and Fasting, specially set apart for the deprecation of God's wrath, and deliverance from that punishment which, by our sins, we have justly deserved.

Having published the singular account of the Coventry Gaol Chaplain's treatment of a prisoner, we now feel bound to give his own defence, leaving our readers to judge of its merits.

Copy of a Letter forwarded by the late Chaplain of Coventry Gaol to the Secretary of State for the Home Department:—

"Right Hon. Sir:—Although an official notice from the Visiting Magistrates of Coventry Gaol, respecting my suspension from the duties of the Chaplaincy, and my consequent resignation of the office, may have already reached you, I have nevertheless thought it not inexpedient to trouble you with a brief account of the circumstances which led to such an unfortunate result. The condemned prisoner, Mary Ball, (who was executed yesterday,) I had attended privately for several weeks prior to her condemnation; and from the time sentence of death was pronounced upon her until the Saturday before her execution, (i. e. for the space of a week,) I was unremitting in my exertions to prepare her for the awful fate which awaited her. No pains, I assure you, were spared on my part to awaken her mind to a sense of her condition. But I had to contend with an obtuse intellect, a lethargic temperament, a moral sense exceedingly debased, and a conscience apparently benumbed by long-continued habits of vice.

"The proofs of her guilt had been clearly established at her trial; but no acknowledgment of it could I obtain from her. On the contrary, her protestations and assertions of innocence were repeatedly conveyed to me from her lips in the strongest language that she had at her command. I trust that, as a Christian gentleman, you will make every reasonable allowance for a clergyman anxious for the salvation of a human soul, and in a state of perplexity how to secure it. On the morning of Saturday, the 4th inst., I read and explained to her several of the parables of our blessed Lord which inculcate the necessity of repentance; I also read to her the Gospel account of the penitent thief, and endeavored from these instances, and from other passages of Scripture, to prove to her that repentance without confession, or an unreserved acknowledgment of guilt, was necessarily imperfect. I then pointed out to her, as plainly as I could, the dreadful consequences of departing this life without having completed the work of repentance, and read to her some passages from a work of Jeremy Taylor, on the nature of eternal punishment in hell fire.

"Having expatiated thereupon at some length, I implored her in the kindest and most soothing accents not to incur the wrath of God by persisting in the assertion of her innocence, and requested her to kneel down with me in prayer. After these religious exercises were finished, her manner seemed to be rather subdued, in spite of a little sullenness which now and then betrayed itself, and an unwillingness to be communicative. On revisiting her in the afternoon, a thought struck me that an application to the senses of a person, who was inaccessible to reason, might be attended with the desired result. I called for a lighted candle, and requested her to give me her hand, which she *unresistingly* placed (or suffered to be placed) in my own. I then held it over the lighted candle, and asked her if she suffered pain, to which she made no reply, but presently began to struggle, when I *instantly* released her hand. This operation did not occupy more than two seconds, or three at the most, during which *she never once cried out*. I then inquired of her if she would venture upon another trial, and proceeded to take her hand for the purpose; but perceiving her disinclination, I did not persist in my attempt. Whereupon I addressed her in the following or similar words:—'Do not imagine that I have been influenced by any feelings of cruelty towards you in thus placing your hand over the candle. I have done this to teach you the value of your immortal soul. If you flinch from such a trifling amount of pain as this which I have been inflicting upon you, how will you endure the torments of an eternal fire hereafter?—which will inevitably be your portion unless you make an ample confession of your guilt before you die.'

"I regret very much to state that the hand of the unfortunate woman was slightly blistered by the flame; but, two days before she suffered, I received intelligence of its entire recovery, and that she had almost forgotten the circumstance.

"Perhaps it may not be unimportant to mention, that she subsequently confessed her crime, and admitted the justice of her sentence.

"I have thus endeavoured to give you as clear a statement as possible of the transaction which occasioned my suspension. The possibility of the other prisoners entertaining a prejudice against me, on their coming to a knowledge of the circumstance, has doubtless influenced the decision of the Magistrates, and this consideration will perhaps account for the apparent harshness of their resolution. Erroneous and exaggerated reports relative to this affair have been circulated, some of them too ridiculous to be credited by any person of intelligence. I have therefore thought it advisable to write to you myself on the subject, not forgetting to mention that, by the advice of my friends, I have forwarded my resignation of the Chaplaincy to the Chairman of the Quarter Sessions.

"I am, Sir, your obedient servant,
"August 10, 1849." "RICHARD CHAPMAN."

The Guardian furnishes us with the following lament of a popular French writer over the dullness of a London Sunday. They must have improved in London since we visited that great city.

The rigid observance of Sunday is bewailed by the *feuilletoniste* in true French style:—

"This solemn day," he says, "belongs exclusively to religious practices and meditations. Not only is business suspended, but pleasures are interdicted. Repose would not be complete if *ennui* did not give its season for the greater glory of Heaven."

No newspapers, he declares, are published on the Sunday: but the prudent Cockney, he says, only reads one half of his newspaper on Saturday, so as to have the remainder to read on the Sabbath. He states that as all the shops and taverns are shut up, the people must starve if they do not take the precaution of laying in a stock of provisions overnight. He notices the advertisements of sermons to be preached at particular churches, and adds that popular pulpit orators preach the same sermon in different churches as actors perform the same character in different theaters:—

"The Rev. Wilkinson will, for the fourth time next Sunday, in the church of St. George, preach his sermon on Christian charity, which has produced such great effect on the faithful," is, he says, a frequent advertisement in the London journals.

"If," says the writer sadly, in concluding his lament over the mournfulness and gloom of London on the Sunday—

"If you would wish to know *ennui* in all its magnificence, pass a Sunday at London; you will then understand the spleen, and will feel surprised that last year there were only 3,500 suicides in that city; for assuredly the 52 Sundays of the year deserved more than that!"

The description, however, of another *feuilletoniste*, Gauthier, we think was briefer and more pithy:—"To pass the day all alone without a light, at the bottom of the well of the Great Pyramid, is preferable to a Sunday at London?"

Report of the Diocesan Church Society.—The report read at the last meeting of this Society states the annual receipts up to last Lady-day of the Society and District Branches at 2,838*l*. The Districts raised 1,216*l*, of which 399*l* was remitted to Toronto: the Parent Society's income was 2,010*l*. The issues from the Depository have amounted to 1,018*l*, including grants of books to the value of 99*l*. The books circulated were:—Bibles, 853; New Testaments, 1,230; Prayer-books, 1,659; S. P. C. K. Tracts and Books, 11,310; other Tracts, 5,300. The Society has also contributed to the support of eight Missionaries, one Indian interpreter, and one Catechist. Annuities have been granted to three Clergymen's widows and two orphan children; also, assistance from the Bishop's Student's Fund to six students. Several donations of land, some of considerable value, have been made this year for Church purposes. About 20 new parochial Associations have been organized.—*Colonial Church Chronicle*.

ECCLIESIASTICAL SUMMARY.

The Massachusetts State Record and Year Book of General Information published this year, gives the names of the churches and ministers of every denomination in each town in Massachusetts. Casting up the list, we get the following summary of the principal denominations:

Trinitarian Congregationalist churches.	465
Calvinistic Baptist	230
Methodist	207
Unitarian	167
Universalist	138
Episcopalian	57
Roman Catholic	27

A. C. Advocate.

PATRIOTISM OF OUR REVOLUTIONARY ERA.—In looking over the "American Archives," (says a respected correspondent,) I found the subjoined, under the caption of "General Orders;" and, though of little importance at this day, it presents to my mind another beautiful evidence of the high-toned morality that adorned the still more lovely character of the immortal Washington.—How different (says our correspondent) from other men! The more his public life is examined, the more brilliant and shining are his many virtues; and the age of the world has not yet done, if it ever come to do, complete justice to his merits. The legacy left this nation, in his character, is inexhaustible; and the young and the old of all ages, in all time to come, may draw upon it, and, by emulating his virtues and following his example, become rich in all that constitutes the good man and the patriot.—*Nat. Int.*

HEADQUARTERS, CAMBRIDGE, Feb. 26, 1776.
(Parole, New York.) (Countersign, Lee.)

The Commanding Officers of Regiments are immediately to order all axes, pick-axes, spades, shovels, and other intrenching tools, now in their possession, to be forthwith sent to the Quartermaster General's store in Cambridge.

All officers, non-commissioned officers, and soldiers, are positively forbid playing at cards and other games of chance. At this time of public distress men may find enough to do in the service of their God and their Country, without abandoning themselves to vice and immorality.

Clerical Changes.

The Rev. J. M. Bartlett has resigned the charge of Zion Church, Pierrepont Manor. His address is for the present, Newburyport, Massachusetts.

The Rev. C. B. Ellsworth has taken charge of Zion Church, Pierrepont Manor, and requests that his letters and papers be addressed accordingly.

The Rev. R. Murray has changed his canonical residence to that of Michigan, and wishes his letters and papers sent to Detroit, Michigan.

Communications.

For the Banner of the Cross.

DIVORCE AND RE-MARRIAGE.

REV. SIR, AND EDITOR:—

It is stated, on good authority, that the number of divorces in the United States, amounts annually to *two thousand*. This statement, should it be but an approximation to the truth, is calculated to alarm all who fear God, or desire the welfare of their country. With the view of arresting the serious attention of the members of the Church, the following passages of Holy Scripture are respectfully presented, establishing (according to the present writer's judgment) the several positions for which they are quoted,

1st. *The will of God as to the permanency of the marriage bond.*

St. Matthew xix: 4—6. "Jesus answered and said unto them, have ye not read, that he which made them at the beginning, made them male and female? and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

2d. *By the law of God, the marriage bond is dissoluble for two causes, and for two only, viz. Death or Fornication.*

(1) Romans vii: 2, 3. "For the woman which hath an husband is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of the husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man."

(2) St. Matthew v: 31, 32. "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery."

3d. *The sense of the Protestant Episcopal Church.*
General Convention Journal, 1808, page 254, and Journal 1847, page 227.

"It is the sense of this Church, that it is inconsistent with a law of God; and the Ministers of this Church shall not, therefore, unite in matrimony any person who is divorced, unless it be on account of the other party having been guilty of adultery."

For the Banner of the Cross.

SCHOOLS.

We had hoped to have presented our remarks previous to the re-opening of the various schools around us. Circumstances beyond our control have prevented. We still hope the few remarks we shall make upon the pernicious influences attending Protestant sons and daughters being sent to Romish schools, will awaken the minds of those parents who, regardless of the principles of their children, are still ushering them into danger. It is a startling fact, nevertheless true, that two-thirds of the number of Roman institutions are now filled up by the sons and daughters of Protestant parents!!! "Tell it not in Gath, publish it not in the streets of Askelon," while such a number of schools exist of every denomination, that so many young precious immortals are sent to schools where the design of our blessed Reformation seems to be attacked successfully at its very foundation.

Can parents be aware of the snares spread for these inexperienced young immortals, given by God to them to rear in his nurture and admonition? The spells thrown around their young imaginations, the fascinations entwined around their youthful hearts by that dangerous system of false religion, which, appealing with almost irresistible power to the senses, through them prostrates the reasoning faculties, and thus silently but surely leaves its fatal net around the unsuspecting victim. We have thus seen the foundation of a Protestant education sapped and undermined, till the promising fabric reared by parental fondness has been levelled with the dust, and the deluded parents left to mourn their alienated child, a prey to the seductions of Popery, or the not less probable danger of unsettled principles and practical infidelity.

It is too much the custom of parents to lull their minds into a false security on this all momentous subject, by requiring a promise from Romish teachers, to whom they entrust their children, that no attempts shall be made to interfere with their religion; and satisfied with this assurance, they persuade themselves that there is no cause for fear. Alas, how greatly are they mistaken! The promises thus given are often indirectly, if not directly broken. There are a thousand perils and snares inseparably, and necessarily, connected with a residence among them, or even as day-pupils. Let such parents remember the daily prayer, "Lead us not into temptation;" and the solemn warning addressed to them by Him "who searcheth the heart

and trieth the reins"—"Thou shalt not tempt the Lord thy God."

No Roman Catholic institutions can conscientiously do their duty, if they permit pupils to be under their care without making an effort to proselyte them to their faith. We speak from experience, and defy any one of that faith to deny what we say. If there are any parents so ignorant of the religion which they profess, as to imagine that there is but little real difference between Protestantism and Popery, and that it is of no consequence what we believe, if we are sincere in that belief, the writer would earnestly entreat them to study the Word of God with more attention, and prayer for the teaching of the Holy Spirit. They will then see that "there is none other name under Heaven given among men whereby we must be saved but the name of Christ, neither is there salvation in any other;" and that as the Church of Rome substitutes many other methods of salvation, and many other Saviours, in the place of Him whom God has anointed, "she is essentially an anti-Christian Church, and therefore to be dreaded as the greatest enemy to genuine Christianity."

Let our Ministers awaken to this subject, they must, and ought to have influence over their flocks. While the lambs are being sent to folds so pernicious, let them reduce their prices, and pay Protestants to bring their children to them. Europe will send them both pecuniary means as well as teachers.

Maryland, September 10th, 1849.

A FRINDLY DIALOGUE.

THEODORE. Cousin Arthur I never meet you now at the Lord's Supper, and feel very anxious to know the cause of your delinquency, if that be not too harsh a term to apply to your withdrawing from this holy ordinance. If you do not consider it too great a liberty, and if it would not be disagreeable to you to assign the reason, I will be much obliged to you to mention it.

ARTHUR. I feel gratified by the interest you express, and will speak without any reserve upon the subject. To receive the Eucharist was, formerly, the most delightful of my religious duties; but I have been lately reading the various contradictory opinions and views of many writers in our Church upon this subject, which so bewildered and puzzled me, that I experienced neither comfort nor satisfaction the last time I received it, and determined to abstain, until I should be more fully persuaded in my own mind in regard to the nature of this sacrament.

THEODORE. You will never attain to a state of tranquillity, until you cease to read those authors whose thoughts are so obscure and confused, that it is impossible they should convey clear ideas to their readers. Previous to the reception of this holy rite, I read and meditate upon all the passages upon the subject contained in the New Testament; and then study our inimitable Communion Service, which is the most comprehensive and satisfactory explanation of this sacrament, that was ever written.

ARTHUR. There are also three expressions in our Office for the Communion which bewilder me.

THEODORE. Which are they?

ARTHUR. "So shall ye be meet partakers of these holy mysteries," is one of them.

THEODORE. A mystery is defined, in the Dictionary, as "something above human intelligence;" "something awfully obscure;" therefore we should not expect, with our finite understandings, to be able to comprehend these matters, neither is it necessary that we should.

ARTHUR. The next is, "he hath ordained holy mysteries," &c.

THEODORE. But why has he ordained them? Not to puzzle or bewilder us, or to exercise our metaphysical subtlety; but to exercise our faith. What says the Office? "He hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort." All we have to do is, to obey his command; and "to give continual thanks; submitting ourselves wholly to his will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life."

ARTHUR. Then the disputed point of the real presence puzzles me.

THEODORE. Those who unite in this sublime and elevating rite with simplicity and sincerity, I believe, feel his spiritual presence enlightening their minds, and cheering and animating their hearts, in an especial and peculiar manner, which they do not experience in any other acts of devotion. I heard a friend say, that he felt upon these occasions as if he were in the immediate presence of the Lamb of God that taketh away the sins of the world. He said, although he was overwhelmed with a sense of his unworthiness, and of the Divine goodness and mercy, and felt annihilated with a sense of his own insignificance in the presence of the Divine Majesty, all doubts and fears which troubled him at other times vanished from his mind; and he felt that peace which passeth all understanding, which the Saviour promised to his disciples. He said the glory and brightness of the Shekinah, illuminating the sacred table, appeared disclosed to his spiritual sight. We are guarded against error by the previous expressions, "vouchsafe to bless and sanctify with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his Death and Passion, may be partakers of his most blessed Body and Blood."

I think nothing can be clearer. We are told, "take and eat this in remembrance that Christ died for thee, and feed on him in thy heart, by faith with thanksgiving." We are not told to feed on his real body with our mouths: and in regard to the blood, "Drink this in remembrance that Christ's blood was shed for thee," &c.

How inimitably beautiful and comprehensive are these formularies of presentation! How ineffably affecting. They would dissolve a heart of stone, we should suppose.

ARTHUR. In the thanksgiving after receiving, the words holy mysteries and mystical body are introduced.

THEODORE. We know not how our common food and drink strengthen and refresh our bodies, but we do not abstain from them until we ascertain the manner of their operation. Why should we abstain from the spiritual food of the "most precious

Body and Blood of the Son of God, our Saviour Jesus Christ," because we cannot understand the mystery how our souls are nourished by the reception of these consecrated elements; when "we are assured thereby of his favour and goodness towards us." The expression, "very members in the mystical body of Christ," we are told, means the blessed company of all faithful people. All Christians feel there is a tie which binds them, in the links of love, to each other, and unites them to Christ their head. Instead of bewildering ourselves with the notions of different writers, let us obey the command of our dying Lord and Master, and fervently offer up this daily prayer: "We most humbly beseech thee, O Heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord;" and let it be our endeavor and meditation and study to live consistently, and daily inquire, "Lord what would'st thou have me to do?" Especially, at this time, when we have been preserved from the pestilence which has desolated so many cities, and consigned so many families to the silence of the tomb, should we present our bodies a living sacrifice to the God of our life. We should all consider what are the "good works" which God has prepared for us to do, in our peculiar sphere. Magistrates should be more faithful and diligent in restoring peace and order to our disgraced cities, and in bringing riotous offenders to justice. Clergymen should preach more fearlessly and energetically against "existing evils," and the sins of omission in the members of their congregations. Every member of the Church should contribute liberally, in proportion to his or her means, to the building of churches, and to the support of missions; and to supply the funds of Societies connected with the Church. Many of those who have this year been summoned to give an account of their stewardship would, could they have foreseen their approaching dissolution, have given a goodly portion of that wealth to promote the glory of God which they have been obliged to resign to ungrateful heirs, let the living now present thank-offerings for their preservation. Christians should endeavor to adorn the doctrine of God their Saviour in all things, by the exhibition of the operative principle of love in all their words and actions, and by that kindness and benevolence of manner, which recommend their religion. The sum and substance of true religion are comprehended in this, "to believe in the Lord Jesus Christ, and to love one another." It is advisable to leave all those tiresome disputes and controversies which divert the mind from attention to our practical duties to those who wish to distinguish themselves by an exhibition of their superior sagacity and discrimination, and by their critical acumen. And let us not waste that time, which could be so much more profitably employed in reading those practical works which arouse us to the performance of our duties, in perusing the wearisome effusions of those who make "much ado about nothing," in their elaborate remarks about comparatively insignificant matters.

VOCULA.

ST. MATTHEW'S HALL.

Permit me, Mr. Editor, through your columns, to call the attention of parents and guardians, who wish to give their children a sound and Christian education, to an institution of learning among the mountains of New Jersey. St. Matthew's Hall, a few miles from School's Mountain Springs, is under the successful supervision of the Rev. P. L. Jaques, and has every advantage in a literary point of view, possessed by the best institutions of the kind in the country.

But, in addition to this, the principles and practice of the Church are faithfully inculcated. The service of the Church begins and ends the duties of every day, and a sense of moral responsibility seems to be the main spring of action. The healthy situation of St. Matthews is by no means an unimportant consideration. While disease has been making its ravages in our towns and cities, the inmates of the Hall have pursued, without interruption, their course of recreations, duties and devotions. We can hardly do parents a greater favor than by recommending to them this institution, where their children can attain the education and manners of Christian gentlemen.

A VISITER.

Miscellaneous.

A SAILOR BOY.

At a meeting of the Aberdeen Auxiliary Bible Society, a few years ago, the following pleasing anecdote was related by the Rev. Mr. Grant, of Orkney, who was an eye-witness of the scene: "Some time since," said he, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; it was so situated, that no human aid could possibly be administered for the preservation of the crew: a short time after, the vessel struck, and went to pieces. The spectators on shore beheld, with pungent grief, the awful situation of those on board, but they could render no assistance. All on board perished, except one; and he, driven by the merciless waves upon a piece of the wreck, entwined amongst the ropes attached to the mast, half naked, and half drowned, reached the shore, and was disengaged from his heart-rending situation. As soon as he was rescued, the spectators observed a small parcel tied firmly round his waist with a handkerchief: some concluded it was his money, others that it was the ship's papers, and others said it was his watch. The handkerchief was unloosed, and to their great astonishment, it was his Bible! Upon the blank leaf was a prayer, written by the lad's father, that the Lord would make the present gift the means of saving the soul of his child. Upon the other blank leaf was an account how the Bible came into the old man's hands, with many expressions of gratitude to the British and Foreign Bible Society. One petition of the prayer was, that the son might make it the 'man of his counsel,' and it was added, that he could not allow his son to depart from home, without giving him the best pledge of his love, a Bible; although that gift deprived the other parts of the family of its sacred instruction. The Bible bore evident marks of having been carefully read."

A THOUGHTLESS SOLDIER.

Dr. John Evans, the author of some excellent sermons on the Christian temper, introduced on one occasion, a sermon to young people, in the following manner:—"Shall I be allowed to preface this discourse with relating a passage concerning an acquaintance of mine, who has been many years dead, but which I remembered to have received, when young, from himself? When he was an apprentice in this city, the civil war began; his inclination led him into the army, where he had a captain's commission. It was fashionable for all the men of that army to carry a Bible along with them; which, therefore, he and many others did, who yet made little use of it, and hardly had any sense of serious religion. At length he was commanded, with his company, to storm a fort, wherein they were for a short time exposed to the thickest of the enemy's fire. When he had accomplished his enterprize, and the heat of the action was over, he found that a musket ball had lodged in his Bible, which was in his pocket, upon such a part of his body, that it must necessarily have proved mortal to him, had it not been for this seasonable and well placed piece of armour. Upon a nearer observation, he found the ball had made its way so far in his Bible, as to rest directly upon that part of the first unbroken leaf, where the words of my text are found. It was Eccles. xi. chap. 9th verse. 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.' As the surprising deliverance, you may apprehend much affected him, so a passage, which his conscience told him was very apposite to his case, and which Providence, in so remarkable a way, pointed to his observation, made the deepest and best impression on his mind: and, by the grace of God, he, from that time, attended to religion in earnest, and continued in the practice of it to a good old age: frequently making the remark, with pleasure, that his Bible had been the salvation both of his body and his soul."

The laudable custom of furnishing every soldier with a Bible, which was strictly attended to in the days of Oliver Cromwell, when the above circumstance took place, has been, at different times, partially revived by pious officers in the British army, especially by Colonel Gardiner. Of this gallant officer and truly eminent Christian, it is recorded, that he always marched at the head of his regiment to church or chapel; that he gave to each of his men a Bible, for his own private use: and, that to prevent its being sold, or improperly used, he expected it to be produced, and held up in the hand, as often as inspection of arms and accoutrements took place.

ANSWERING A FOOL ACCORDING TO HIS FOLLY.—The following anecdote is related in the American Messenger for August:—

During the month of November, 1843, a clergyman and an atheist were in one of the night trains between Albany and Utica. The night being cold, the passengers gathered as close as possible around the stove. The atheist was very loquacious, and was soon engaged in a controversy with the minister. In answer to an inquiry of the reverend gentleman as to what would be a man's condition after death, the atheist replied: "Man is like a pig; when he dies, that is the end of him." As the minister was about to reply, a red-faced Irish woman at the end of the car sprang up, the natural red of her face glowing more intensely with passion, and the light of the lamp falling directly upon it, and addressing the clergyman in a voice peculiarly startling and humorous from its impassioned tone and the richness of its brogue, exclaimed: "Arrah! now, will ye not let the baste alone? Has he not said he's a pig? And the more you pull his tail, the louder he'll squeal!" The effect upon all was electric; the clergyman apologized for his forgetfulness in attempting to make any reply to such an assertion, and the atheist was mute the remainder of the journey.

(Translated from the German.)

GOD MAKETH ALL THINGS WELL.

Frederick, a pious and sensible man, always made his children attentive to the works of God; thus leading their thoughts from "nature, up to nature's God." He often told them, as they worked together in the fields, how well and wisely God had made and ordered all things. His children often asked him why many things were made as they were; and he always gave them a satisfactory answer.

One evening he was sitting with his youngest boy, on a hill, under the shade of a large tree; beneath them was grazing a flock of sheep; just at that moment a man passed by, accompanied by a dog. The sheep, frightened at the sight of the dog, ran behind a bramble-bush, and left some of their wool hanging upon the thorns. The child, grieved at this, said: "Father, cut down that bush, that it may not again hurt those poor creatures."

His father gave him no answer. A few days afterwards he came again with his boy to the same place; the child thought that his father was going to cut down the bush. The little birds were singing merrily on a neighbouring tree.

"Do you hear how sweetly the birds sing?" asked the father.

"Yes," answered the child, "I love those little birds dearly." While he was still speaking, one of them flew to the bush, and carried off in its beak some of the wool, which had been entangled amongst the thorns.

"See," said the father, "it is taking that wool to make a soft bed in its nest for its young ones; how comfortable that will be for the little unfledged birds; the sheep can well spare a little. Shall I now cut down the bramble-bush?"

"O, no, no!" answered the child, who now thought very differently.

"Do not, then," answered his father, "find fault with what you do not understand; but remember that God has made and ordered all things wisely, even though there is much we cannot comprehend."—Church of England Magazine.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having grave lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

ST. JUD'S CHURCH.—Franklin Street above Brown, between 7th and 8th streets. Divine Service will be held in this Church on Sunday next and hereafter at 10½ A. M. and 8½ o'clock, P. M.

Acknowledgments.

PHILADELPHIA CITY MISSION.—I have received and placed in my Poor's Purse account, \$25, from Wm. C. J. H. I have also received from D., \$20 for another account.

THOS. G. ALLEN, Missionary.

The undersigned begs leave to acknowledge the following donations to the Church of the Crucifixion for the last three months. Missionary Society of St. Andrew's, \$100; Male Bible Class of Grace Church, \$5; Sunday School of the Church of the Atonement, \$10; Infant School of St. James' Church, \$5.

REUE GUILLOIN, Warden.

Advertisements.

Academy of the Prot. Epis. Church.

341 MARKET STREET.

The Rt. Rev. the Bishop of the Diocese, Presiding Trustee. The Rev. G. Emlen Hare, D.D., Principal.

DAILY TUITION.

A Lady accustomed to teach, and competent to instruct young children in the rudiments of French, English and Music, has some hours unoccupied which she wishes to devote in the above manner, amongst a few respectable families. Please address the Editor of the Banner.

ST. MARY'S HALL.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. R. J. Germain, Burlington, N. J.

BURLINGTON COLLEGE.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. J. W. Bradin, Burlington, N. J. Sept. 22 to Nov. 15.

Theological Seminary of Virginia,

NEAR ALEXANDRIA.

The Annual Session will begin on Wednesday, the 26th September, inst. Students are requested to attend punctually on that day. Sep. 8.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this school will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia. July 28.—2m.

ST. TIMOTHY'S HALL,

Catonsville Maryland, six miles from Baltimore.

The next session of this Institution will commence Monday, October 22, 1849. The buildings now erecting will be completed on October 1st, and furnish accommodation for an increased number of Students. Places will be reserved according to priority of the applicants. Students are received into the SENIOR DEPARTMENT, as far advanced as the Sophomore Class. Into the JUNIOR DEPARTMENT, as young as Seven years.

Private rooms are provided for Sophomores who have passed their probation satisfactorily.

Terms, \$200 per annum. Prospectus containing views of the buildings, Course of Study, &c., may be had by applying to the Rector at Catonsville.

REV. L. VAN BOKKELEN.

Mrs. Alicia Price and Sister's

BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 28.—3mo.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,

Aug. 25

Baltimore, Md.

Speech of David Paul Brown, Esq.,

in the case of

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Open every Afternoon and Evening, commencing at 3½ in the afternoon and 8 in the Evening.

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Admittance to the whole only 25 cents. Children under ten years of age half price. June 23.—3mo.

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The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

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The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation.

The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Charles Picot, Esq.

Rev. H. W. Ducachet, D.D.

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Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848.

"The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also by the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging."

The year consists of two terms, of 14½ and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D.D., Baltimore; and Rev. J. P. B. Wilmer, Goochland co., Va.

For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robt. Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk.

All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn. a 25

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the punctual attendance of all the students is requested. The duties of the classes are promptly recommenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

JOHN B. KERFOOT,

Rector College of St. James, P. O. Maryland.

Aug. 11.—2m.

New Editions of the Book of

Common Prayer.

THE Subscribers ask the particular attention of the Trade to their new editions of the PRAYER BOOK, which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered to the Trade. The bindings are from the establishment of Messrs. COOK & SOMERVILLE, of this city, who have earned an enviable reputation in their art.

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Octavo. Twenty-four Mo. Turkey, two clasps.... \$7 00 Do..... 5 00 Roan gilt..... 2 50 Do..... 2 00

Sixteen Mo. Turkey extra, bevelled, with clasps 5 00 Do. do. without clasps 4 00 Do. do. with clasps 4 00 Do. do. without clasps 3 00 Roan, gilt..... 2 00 Do. plain..... 1 50 Sheep..... 1 25

Eighteen Mo. Velvet, with rich mountings and clasps..... 7 50 Velvet, plain..... 4 00 Turkey extra, flexible, colored edges, and tooled in gold, with clasps..... 5 00 Do. do. without clasps 4 50 Turkey extra, bevelled, with clasps 4 50 Do. do. without clasps 3 50 Do. flexible, with clasps 3 50 Do. do. without clasps 2 50 Roan, gilt edges..... 1 25 Do. plain..... 1 00 Sheep..... 1 00 Cloth or Sheep..... 25

Thirty-two Mo. Velvet, with rich mountings and clasps..... 6 50 Turkey, extra, flexible, bevelled colored edges, and tooled in gold, with clasps..... 3 00 Do. do. without clasps 3 25 Turkey, extra, flexible, bevelled, clasps..... 3 00 Do. do. do. do. 3 00 Do. do. clasps..... 2 50 Do. do. do. do.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, SEPTEMBER 29, 1849.

[Vol. XI.—No. 39.—Whole No. 561.]

Calendar.

SEPTEMBER.

29. St. Michael and All Angels.
30. 17th Sunday after Trinity.

Church Intelligence.

The old church trees were budding forth in spring, and glad birds carolled on their new-leaved branches, and a crowd had gathered round the church-yard gate, dressed in their best habiliments.

HUSH!—'tis the old man's funeral!

Toll on! thou mournful Herald to Eternity!—thou hast carried anguish to his soul ere this—but now he hears thee not!

His old sword rests upon the coffin-lid. Ah!—bear him gently to his grave, in life so roughly handled!

The bell has ceased—the earth is closed again—the tearful crowd has gone.

Peace! peace to him who sleeps beneath the turf!

His character re-established among men—he has gone to meet his God!

PASTORAL LETTER.

Addressed to the Members of the Protestant Episcopal Church in Tennessee, by James H. Otey, D. D., Bishop of the Diocese.

DEARLY BELOVED BRETHREN:

The Rev. Theodore A. Eaton, Deacon, has been received on letters dimissory from the Diocese of New York; and is Assistant at Grace Church, Newark.

The Rev. J. J. Bowden has been received, on letters dimissory; and is Assistant Minister of St. Matthew's Church, Jersey City.

PENNSYLVANIA.

For the Banner of the Cross.

The Fourth Quarterly Meeting of the Schuylkill Convocation was held in St. James' Parish, Perkiomen, commencing on Monday afternoon, September 10th, 1849. There were present of members belonging to the Convocation, besides the Bishop, the Rev. Dr. Morgan and the Rev. Messrs. Stem, Mintzer, Cooley, Russell, Leaf, Lightner, Starkey and Beatty. There were also present as visitors, Rev. Messrs. Shannon, Carpenter, Bryant, J. M. Douglass, and T. G. Allen.

The first public religious service was held on Monday afternoon, commencing at 2½ o'clock. Prayers were said by Rev. Mr. Beatty, and the sermon was preached by Rev. Mr. Bryant, of Virginia. Dr. Morgan followed in an exhortation from the chancel.

In the evening, service commenced at 7½ o'clock. Prayers were said by Rev. Dr. Morgan. The sermon was preached by Rev. Mr. Cooley, and an exhortation made by Rev. Mr. Starkey. On Tuesday morning, service at 10½ o'clock. Prayers were said by Rev. Mr. Stem, the Lessons read by Rev. Mr. Lightner, the sermon was preached by Rev. Mr. Leaf, and an exhortation made by Rev. Mr. Stem.

Divine service in the afternoon of Tuesday commenced at 2½ o'clock. Prayers were said by Rev. Mr. Douglass, and the Lessons read by Rev. Mr. Allen. The sermon was preached by Rev. Mr. Starkey, and was followed by an exhortation from Rev. Mr. Douglass.

Divine service in the evening commenced at 7½ o'clock. Prayers were said by Rev. Mr. Russell, the sermon was preached by Rev. Mr. Stem, and an exhortation made by Rev. Mr. Allen.

Divine service on Wednesday morning commenced at 10½ o'clock. Prayers were said by Rev. Mr. Bryant, and the Lessons read by Rev. Mr. Shannon. The Rev. Dr. Morgan preached, and afterwards administered the Holy Communion to the clergy and laity present.

Divine service in the afternoon commenced at 2½ o'clock. Prayers were said by Rev. Mr. Carpenter, the lessons read by Rev. Mr. Douglass, and the sermon was preached by Rt. Rev. Bishop Potter.

The last service was held on Wednesday evening, commencing at 7½ o'clock. Prayers were said by Rev. Mr. Beatty, and the appointed Missionary Sermon was preached by Rev. Mr. Russell. An admirable exhortation from the Bishop closed the public religious exercises of the Convocation.

The attendance on these services was generally good, and the interest manifested was equal to that exhibited on similar occasions in other parishes; and whatever may be its lack of outward manifestation, it is surely a refreshing thing, in this plodding world to meet together for a few days, priests and people, to hold Christian converse, and invoke a blessing from on high.

This parish is in many respects an interesting one. I am told that it is nearly one hundred and fifty years old. The old

Parish Church which stood formerly on the right of the road as you enter Evansburg from the direction of Philadelphia, was torn down a few years ago, and has been succeeded by a more modern and commodious edifice, built on the opposite side of the road in a grove of venerable oak trees. The situation of the new church is a beautiful one. The solemn shade of the grove itself invites to seriousness; but it is a pity that the old mother church was not suffered to remain. In a utilitarian and matter of fact point of view, its very contrast would have spoken of progress. The little grave yard which surrounded it is bare of trees, and the old moss covered tomb-stones, which record the names of those who worshipped within its walls nearly a century and a half ago, seem now to miss its accustomed and consecrated shade. But the venerable building, with its wide shutters and quaint old porch, is gone, and nothing marks its site but the parallelogram free from the intrusion of tomb-stones, which is still distinctly traceable in the middle of the enclosure. These faint lines will soon be effaced by the foot-prints of a destroyer, and nothing will be left to remind the children of their fathers spiritual home. May the blessing of God rest upon the pious Pastor's labors, and enable him in his new house to lead many souls from Font to Altar, training and preparing them for that blessed home which shall be eternal in the Heavens.

NEW YORK.

INSTITUTION.—On Sunday morning last, (15th after Trinity,) the Rev. Francis Vinton, D. D. was instituted into the Rectorship of Grace Church, Brooklyn Heights. Morning prayer was said by the Right Reverend the Bishop of Maryland, after which the Institution service was proceeded with by the Rev. Dr. Berrian, President of the Standing Committee, who was the officiating Priest on the occasion. The sermon was preached by the Bishop of Maryland from 2d Cor., x. 13, and was an able and profound discourse on the relations of the clergy and laity—the source and limitations of Episcopal authority—the distinction between orders and mission—the parochial system—the duties imposed on the rector and people respectively by the pastoral relation. We hope to see this valuable sermon in print, believing its wide circulation would be highly useful and edifying. The Bishop then confirmed 20 persons, and then delivered an earnest and stirring address. The newly-instituted Rector then proceeded with the Communion Service, and was assisted in the delivery of the cup by Rev. Drs. Berrian, and S. R. Johnson, Rector of St. John's, Brooklyn.

The Bishop also confirmed a sick person at his residence, after the morning service, for the above parish.—*Churchman.*

From the New York Commercial.

WESTERN NEW YORK—NEW CHURCH IN BUFFALO.

We have often had occasion to speak of the rapid growth of Buffalo, and of the elegant public buildings that adorn that thriving place. It seems to us to be but yesterday that we had to pick our way with a lantern to find the only place of worship in Buffalo; and then we had to step carefully on some rough boards that had been put down as a flooring. What a change has taken place in most of our Western towns since that time. In addition to the many houses of worship already erected in Buffalo, the Commercial of that city, of Saturday, gives the following description of a new building to be erected:

A NEW CHURCH.—St. Paul's Parish of this city, has just entered upon the construction of a new church edifice, which will be, when completed, the largest, the most magnificent, and expensive not only in Buffalo, but in Western New York. It is to be located upon the site occupied by the present building which is bounded by Main, Erie, Church and Pearl streets. As the lot is a triangle, the edifice, as it is desirable to occupy as nearly as possible, the entire ground, will partake of the same form, and therefore will be unique in its outward appearance. There are to be twelve external angles, of different lengths. The dimensions of the Church are:

Greatest length	175 feet
" width	94 "
Erie street	172 "
Main and Church	92 " 2 angles.
Pearl	90 "

The main building is to be divided into various departments, as follows:

Nave—interior—length	84 feet
width	59 "
Transept length	49½ "
width	28 "
Chancel length	28 "
width	24 "
Orchestra length	29½ "
width	17 "
Vestry Room length	14½ "
width	12½ "

The tower, which is to be located in the extreme point at the junction of Erie and Pearl streets, is to be of the following dimensions:

Length—exterior	40 feet.
Width, " interior	39 "
Height from base line	13 " square.
Tower section	225 "
Spire	116 "
	109 "

There are to be large windows in the belfry, 18 feet high to the apex of the arch. The spire is to be octagon, with crotchets on the corners, and windows with hooded heads. There is to be a clock in the tower, and it is the intention to have the belfry supplied with bells.

There is also to be a lesser tower or turret on Church street, of the following dimensions:

Base	16 feet square.
Height of tower section	76 "
" spire	32 "

There are to be two chancel turrets, with tower sections 49 feet in height, and 18 feet spire.

There is also to be a turret in front of the main tower, 84 feet high, with an entrance and a flight of circular stone stairs. All the gables and apexes of the turrets are to be finished with carved finial work.

There are to be 60 large double pews in the nave and 44 single ones. In the transept 39, with a capacity of seating from 1000 to 1200 persons.

The building is to be in imitation of a clear story. The walls of the chancel end are to be 43 feet from the base line to the top of the cornice, and to the apex 67 feet. On the Erie street front 41 feet, and on the Pearl street 40—nave 53 feet on both sides, and to the extreme of the apex 72 feet.

The walls are to be supported by 25 buttresses, 4½ feet by 4 at the base, and the tower by 5, 5 feet by 6 at the base.

The chancel window is to be a gothic trifol, 28 feet wide, and 39 high to the apex of the arch—with magnificent stained glass.

The roof is to be open Gothic, showing the interior work, with an arcade running through the entire length of the building—and supported in a manner similar to that of St. John's Church.

The windows are all to be of the Gothic order with stained glass.

The exterior of the walls is to be laid with Medina red stone, and the interior with lime stone, in rubble work.

The basement is to be finished for school rooms, with an entrance upon Pearl street.

The style of architecture to be observed in the building is of the early Gothic, which is not so highly ornamental as the same style which prevailed at later periods. The whole cost is estimated at \$50,000.

The design of the church was drawn by Richard Upjohn, of New York, who is the architect. The building is to be under the superintendence of Mr. Thomas R. Williams, of New York. It is contemplated to get the foundation laid this Fall, and have all things in readiness for vigorous operations in the Spring, to which time the old edifice is to be permitted to remain. It is intended to have the walls up, the tower as far as the spire section, and the roof on by next Fall. The building will not be entirely completed until two and a half or three years from this time.

St. Paul's is one of the oldest Church organizations in the city, and undoubtedly the ablest in point of wealth, and is prepared to go through with the enterprise in which it has embarked.

Clerical Changes.

The Rev. J. A. Stone having resigned the charge of St. John's Church, Ashfield, Mass. has accepted the Rectorship of Trinity Church, Carbondale, Penn., and requests all letters and papers to be directed accordingly.

The Right Rev. Bishop Johns, being about to remove from Richmond to Williamsburg, requests that communications for him may be addressed to the latter place.

The Rev. Joshua Peterkin, late of the Diocese of Maryland, has taken charge of Wickliffe Parish, Berryville, and requests that his letters, &c., may be directed accordingly. We greatly regret that the late Rector of this parish, the Rev. Richard H. Wilmer has been compelled to retire from it in consequence of ill health.

ON LISTENING TO EVIL REPORT.—The longer I live the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters.

1. To hear as little as possible what is to the prejudice of others.

2. To believe nothing of the kind till I am absolutely forced to it.

3. Never to drink into the spirit of one who circulates an ill report.

4. Always to moderate, as far as I can, the unkindness which is expressed towards others.

5. Always to believe, that if the other side were heard, a very different account would be given of the matter.

I consider love as wealth; and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds; and that to ask myself—what should I do in that person's situation? is not a just mode of judging. I must not expect a man that is naturally cold and reserved to act as one that is naturally warm and affectionate; and I think it a great evil that people do not make more allowances for each other in this particular. I think religious people are too little attentive to these considerations.—*Simeon.*

contents of my plate between some bread beside me, and when no eyes were upon me, I secreted it in my pocket. None of my family nor myself had tasted meat for days, aye, long days past! and I had more that day before me than would have saved my darling children from the grave! *I was a thief!* My whole pittance had for months been swallowed up by the illness of my family, and what was given to me, I had secretly purloined for them. My days on earth are short. I care not to confess all. My grey hairs have come in sorrow to the grave, and little reck it what befalls me now. This is the reason I stole away like a thief rather than be searched, and dearly have I paid the penalty attending THE PERILS OF THE POOR."

The old man ceased; but the sobs that burst forth around told how deeply his tale had entered the hearts of his hearers. Spontaneously the whole host arose, and thronged around him. Kind words—noble promises—sweet condolences—from the noble, the brave, the fair, were showered on the veteran's head, but, alas!—like a soft song in the tempest—they fell unheard—unheeded.

A cottage on the estate, fitted with every luxury, was urged on his acceptance—the arrears of pay made up—all that wealth could offer, or contrition devise, was placed at his disposal—but it came too late!

"The silver cord was loosed, and the golden bowl was broken!"—aye, shattered past redemption!

The old church trees were budding forth in spring, and glad birds carolled on their new-leaved branches, and a crowd had gathered round the church-yard gate, dressed in their best habiliments.

HUSH!—'tis the old man's funeral!

Toll on! thou mournful Herald to Eternity!—thou hast carried anguish to his soul ere this—but now he hears thee not!

His old sword rests upon the coffin-lid. Ah!—bear him gently to his grave, in life so roughly handled!

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His character re-established among men—he has gone to meet his God!

PASTORAL LETTER,

Addressed to the Members of the Protestant Episcopal Church in Tennessee, by James H. Oley, D. D., Bishop of the Diocese.

DEARLY BELOVED BRETHREN:

The xxvii. Canon of the General Convention sets forth, that it is proper for a Bishop, "from time to time, to address to the people of his Diocese pastoral letters on some points of Christian doctrine, worship and manners."

Many considerations have led me to think that the present is a suitable occasion to call your attention, in accordance with the spirit of the above named provision, to the subject of "Christian manners." Among these considerations, I may mention as chiefly influential, the reflections which spring so naturally from the uncertainty of life, powerfully brought home to our thoughts by the prevalence of a wasting pestilence in our country, warning us of the importance of being prepared, by the daily habits of our life, for the solemn hour of death, and the awakening realities of eternity. "When thy judgments are in the earth the inhabitants of the world will learn righteousness."

Another consideration which moves me to address you, is the request, not unfrequently preferred by my brethren of the clergy, for counsel and direction, to assist and guide them, in their efforts to preserve their people from the contaminating influences of worldly associations. Communicants of the Church are sometimes led by the persuasions of others, and without due regard to Christian caution and prudence, to visit places and scenes, and indulge in recreations, by which their consciences become defiled, their sensibility to spiritual influences weakened, and their apprehension of the value of religious privileges deadened. They then come to their pastors, complaining of the coldness of their spiritual condition, and doubtful of the lawfulness of their communing, or else plunge more deeply into excesses, and inspire their spiritual guides with the well grounded fear that they are in danger of being entangled and overcome in the ways of sin. Realizing the awful responsibility under which they act as "ambassadors for Christ," and made practically acquainted with the difficulties of "so ministering discipline that they forget not mercy," and yet heartily desiring to "be so merciful that they be not too remiss," they ask advice of their Bishop, that, aided by his counsels and instructions, they may be strengthened in the performance of their duty, and "save both themselves and them that hear them." Weighty as is the charge imposed upon your ministers, brethren, when they seek the advice of the Chief Pastor in such cases, it invests his office with an additional and impressive degree of responsibility. I shall endeavor, by God's help, to discharge my duty faithfully and fearlessly, both to you and them; and while I earnestly invoke the assistance of the Holy Spirit to direct me into a plain exposition of the truth, to deliver sound doctrine in wholesome words which cannot be gainsaid, and to save me from all errors of judgment, I bespeak your calm and prayerful consideration of what I have to say; and if it appear that what I shall deliver to you be according to godliness, and to the spirit of holiness, then give heed to my words: "for it is not a vain thing for you, because it is your life."

The subject of "Christian manners" embraces, in its consideration, our behaviour in all the relations of life. It is not my purpose, however, to give my remarks the extended range which the general subject presents to notice. Wishing to consult practical utility and brevity, our attention will be directed mainly to the consideration of *worldly amusements*—whether indulgence in them be compatible with the due cultivation of pious affections—consistent with that devout frame of mind necessary to make wholesome improvement of the means of grace as furnished to us in the ordinances of the Church, or as

presented to the mind under the form of providential visitations.

A reference to the word of God is obviously proper in the treatment of all such subjects; and as we are informed by one who said he had the mind of Christ, that the "scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," we may be sure that they will shed abundant and clear light upon the subjects of our inquiry. Many, it is to be feared, do not read them so frequently as they might for their benefit. And many who read, fail to "mark, learn and inwardly digest them," in a way to "embrace and hold fast the blessed hope of everlasting life." Facts, doctrines, practice and precept are all confounded together and often lead to bewilderment of mind, instead of a clear understanding of the plan of salvation. To guard against the danger growing out of this confusion, of which many complain in consulting the lively oracles of our faith, let us remember that the four Gospels contain a general outline of the principal events or facts of our Saviour's life, and of the doctrine which he taught. The book called the Acts of the Apostles, shows how Christ's doctrine was reduced to practice—how men became Christians, or members of his Church, by submitting, upon the profession of faith and repentance to the outward rites or ordinances which he instituted. The Epistles were designed not only, to explain doctrines, but especially to give instructions, how those having received the doctrines of Christ's religion, and become members of his Church, should conduct themselves as his disciples—in other words, they were intended to teach them *Christian manners*. Read the New Testament with this general understanding of its aim and purport, and I am persuaded it will greatly help you to a knowledge of the truth. And especially let all your readings be accompanied with supplications to the Father of lights, for that instruction which he has graciously promised to all that ask him: "Praying that the God of our Lord Jesus Christ, the Father of glory, will give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his right hand in the heavenly places."

The Epistles of the Apostles are full of instructions and directions to believers upon the subject of their behaviour towards each other, as well as their deportment to those who are without: so much so indeed, that we might easily accomplish the task we have proposed to ourself in this letter, simply by making extracts from their writings. But the force of these instructions is not unfrequently weakened, in their application to Christians in these days, by the idea that however pertinent and appropriate the exhortations and admonitions of the New Testament might be to primitive believers, they are not so to us. The world in its moral and religious aspect—in the character of its social intercourse and its amusements, is changed, it is said; and hence it is alleged that conditions in these respects being changed, there must in reason, be some modification, in the application of the precepts which are given to regulate our conduct. Whatever may be conceded to the truth of these allegations, we can never admit the consequence sought to be gained by making them: namely, that the warnings of the Apostles are no longer of binding authority upon believers, in the regulation of their conduct and intercourse. Practically, they are of the same moment now that they ever were, and every successful attempt to impair their obligation, removes the barriers between virtue and vice—between sin and holiness, and levels the walls which Christ has raised between his Church and the world. We must never forget that however the world may be changed in its social and religious complexion, the moral nature of man is unchanged. He is still the same corrupt being by nature that the pencil of inspiration presents to our contemplation—swayed by the same impulses—influenced by the same motives—governed by the same passions—liable to be overcome by the same temptations and to be ruined by the same sins. His heart is as much averse to holiness, and as much prone to iniquity as ever; and therefore he stands as much in need as ever of all those influences which divine wisdom has provided for his help and safety, by furnishing him with the means of grace to enlighten his ignorance—to strengthen his weakness—to guard him against the seductions of sense—to enable him to fight against his own carnal will and frailty, to help him in his conflict with the world, and to deliver him from the dominion of sin and from the snare of the devil.

The representations which the word of God gives of the believer, in his relations to the world, are striking and peculiar, and well worthy your most thoughtful consideration. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have loved you out of the world, therefore the world hateth you." How strikingly the truth of these words was illustrated in the hatred and persecutions to which the Apostles of our Lord were subjected, in their propagation of his religion, it is needless to say. But we have a strong confirmation of their verity, in a different way, in the conduct of the worldly of this age towards those who profess the name of Christ. Direct opposition to the Gospel having ceased, it is assailed by the more cunning and dangerous arts of an insidious respect or pretended friendship. Let any who are known to be professors of religion be seen at those places, or enter into those indulgences which usually mark the assemblages of the gay, the thoughtless, the dissipated, and how readily, and even lavishly, are commendations bestowed on what the "lovers of pleasure" are pleased to call freedom from superstitious restraints and an elevated superiority to bigoted fears, which an attendance at such places exhibits. So true is it, that if we give occasion to others to think that we are of the world, "the world will love its own." Yes! every effort made to throw aside the salutary restrictions which a religious profession imposes, will be encouraged—every step taken to cast off the fear of God will be patronised—every advance in the indulgence of the appetites will be artfully stimulated—every appliance which may excite to the disregard of consistency will be skilfully used, until the

victim pressed on every side, harrassed by the occasional awakenings of conscience and importuned by the indulged and now over-mastering propensities of a depraved nature, rushes headlong into ruin, "as a bird that hasteth to the snare and knoweth not that it is for his life."

"How shall we that are dead to sin live any longer therein?" asks St. Paul. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death: therefore we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." This language marks emphatically the condition of the sincere and faithful believer and his true relation to the world; and if it were truly realized and practically acted on, little cause would there be for ministers ever uttering a word of caution to their people against the danger of worldly entanglement and of a fleshly mind. "Dead to sin!" How strong is this language! A body that is dead is insensible to every thing. Neither to a word spoken, nor to any act performed does it manifest the slightest sensibility. It is wholly unconscious though addressed in a voice of thunder, or torn limb from limb. And is this the state of the believer, towards the world, the flesh and the devil, with their manifold and oft-repeated temptations? Yes! it is the state to which he ought to aspire, to which he is constantly urged by all the arguments, motives and exhortations of the Gospel. This is the end aimed at, when your ministers exhort you to be faithful in using all the means of grace. When they urge you to read diligently God's holy word—to be constant and fervent in prayer, public and private—when they put religious books into your hands—when they explain God's word to you in sermons or in conversation—when they recommend to you the practice of charity—when they administer to you the sacraments and ordinances of religion—when they warn you and exhort you earnestly to "abstain from fleshly lusts which war against the soul," and from frequenting places and assemblages liable to be abused to excess, and in their character and tendency unfriendly to a spirit of devout affection, and opposed to that calm and serious frame of mind which seeks communion with God—in all this, the great object in view, the grand purpose to be accomplished, is to bring you into that spiritual state or condition which is described in holy scripture, as being "dead to sin!" "Ye are dead, and your life is hid with Christ in God!"

All these things—the whole machinery of the Church in all its ordinances and appointments, and the entire range of providential dispensations are simply means to an end, and to be viewed in no other light: means ordained of God for our benefit, the use in our hands, the efficacy of them dependent on God's gracious good-will and pleasure. Without attaining this end, that is, the recovery of the affections for God—the conversion of the soul from the love of sin unto the love of holiness—the sanctification of our nature by the Holy Spirit, through the instrumentality of his own appointments, Christ has died for us in vain—the Church with the word and ministry of reconciliation has been instituted in vain—Heaven has been purchased for us, in vain; for Heaven would be no Heaven to the soul unsanctified, and yet under the dominion of sin.

You will perhaps say, that such attainments in the divine life, are very uncommon. That they are uncommon, we may all take shame to ourselves in acknowledging to be but too true. But why are they uncommon? Alas! the answer is easy and obvious. It is because we are too much in love with the world and its vain pursuits—because we allow its maxims, its principles and its vanities to interfere too much and too frequently with our religious duties—to mingle too deeply with our thoughts, and thereby withdraw us from that close and intimate union with the Saviour, in sentiment and practice, in which alone consists our safety. "I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Again, "Love not the world neither the things that are in the world: If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever." Will you love that world which hated Christ your Redeemer? which rejected and crucified him? which pursued with hatred and death his Apostles? which has not ceased to malign, persecute and destroy with its open malice or concealed deceit his followers? Can you even be on friendly terms with a world which in all its history has manifested a determined hostility to God? "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Think not to escape from the force of this solemn and warning declaration, and yet be partakers in those amusements which the world claims as its own. Do not imagine that you can so nicely adjust the balance between the obligations of duty to God and compliance with worldly ways, as to stand justified at the bar of your righteous judge. If freedom from crime, a life of harmlessness, as it is called, in which neither good nor evil preponderated, in which you committed no positive transgression, though you performed no righteous or benevolent act from the love of Christ, if such a thing were possible, and you could claim the merit of such a life, still this would not exempt you from the scrutiny of that Holy One who looketh into our hearts, nor save you from that condemnation which his justice awards to the guilt of an impure mind and malicious thoughts. But in truth the conditions on which we hold the Gospel and its privileges give no countenance whatever to the idea of our living in pleasure, and yet doing no harm. Improvement, and nothing short of improvement, will meet the terms on which mercy and grace are extended to sinners. "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." "Without holiness no man shall see the Lord."

(To be Continued.)

READING SERMONS.—At a meeting of the Presbyterian Church in Scotland, held recently in Edinburgh, a resolution disapproving of reading discourses from the pulpits of that church, was carried by a majority of 165 out of 221.

FORMS OF PRAYER PREVENT FORMALITY.

When the question was discussed, in the presence of Mr. Clay, as to the use of the Prayer Book, in public worship, his simple, but sagacious remark was: "I have always considered a form of prayer necessary to prevent formality." Nothing can be more just. He who is occupied in making a prayer, is of course occupied with its *form*. The moment he ceases to be occupied it is a form of prayer; whether original with himself, or prepared for him by others. When the Prayer Book is taken in hand, we have but to throw our heart into it; and make our own the words which have been hallowed, by ages of devotion, and gone up with the spirits of the martyrs, to their God.

MISSIONARY.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, SEPTEMBER 29, 1849.

We find the following letter from the Rev. Dr. Durbin, an eminent preacher among the Methodists, in the Christian Advocate and Journal. We republish it, because we think it well that the members of the Church should see the manner in which this case is regarded by others. At the same time we must correct the Rev. Dr.'s misapprehensions of the language of the learned Judge; and we do so, from the report of the case which, we presume, has been subject to the Author's revision.

Among the important points noticed, Dr. Durbin places first the following as a quotation.—1. That "the essential parts of baptism, were the water and the words." He thereupon asks, "Does not this decision exclude the influences of the Holy Spirit, as essential to baptism?" After a most attentive consideration of the Report, we are unable to find the words upon which this question is asked. But we do find the following words in the learned Judge's definition of "regeneration." He says (p. 14). "That was sufficiently explained by the terms made use of—by the words added to the term 'regeneration,'—regeneration by water and by the Holy Ghost; for remission of sins was given by means of the administration of water and the Holy Ghost accompanying it." The water and the words are "*essential parts* of baptism," but not the only essentials. We wonder the learned Dr. did not ask another question, equally pertinent, upon his quotation! He might as well have asked, "does not this decision exclude both a human agent, and human subject as essential to baptism?" A true understanding of the case would have taught him that it is those who deny spiritual regeneration in baptism, who "exclude the influences of the Holy Spirit as essential to baptism."

2. As to the second point, the learned Judge kept in view the true import of "regeneration" in this connection. He learned it from our Saviour's definition, "Except a man be *born again* he cannot enter into the Kingdom of God," further explained by the same Divine Interpreter, "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." We are certainly to argue from these words, that there is only one "new birth" as there is only one natural birth: "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit; and we can no more speak of the repetition of our spiritual birth than of the repetition of our natural birth."

3. As to the third point, "that infants dying without baptism are lost," the learned Judge nowhere pronounces such a decision. That would be ascending from his human tribunal to the seat of eternal judgment! The inference is drawn, by the Methodist Doctor, not by the Judge of the Arches Court. If this consequence follows the declaration at the end of the Baptismal service, with how much greater force does it flow from the declarations of our Lord, the Eternal Judge. "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "Whosoever believeth and is baptized shall be saved."

With these remarks, we submit Dr. Durbin's letter to our readers.

From the Christian Advocate and Journal.

BAPTISMAL REGENERATION.

An event has just occurred in England which may prove to be one of the most important that has happened for a century past in the Protestant Church. It is a legal decision in the Court of Arches, of the question whether the Church of England does authoritatively teach the baptismal regeneration of infants in and by the sacrament of baptism? *The decision affirms that she does.*

The case came up on this wise. The Rev. Mr. Gorham, a minister of fifteen years standing, and of unblemished reputation, was presented by the government to a living within the jurisdiction of the Bishop of Exeter. Upon his application to the Bishop for institution, his lordship refused, upon the ground that he was unsound in the faith, inasmuch as he did not hold and teach the baptismal regeneration of infants. Mr. Gorham brought the case, by petition, before the Court of Arches, in order to test the validity of the Bishop's objection. It was heard by Sir Frederick Jenner Fust. The counsel on each side was learned and able, and the inquiry acute and protracted.

The question was not, does the *Bible* teach the regeneration of infants by baptism? but, does the Church of England teach it? The learned judge said, "he was particularly anxious to have it distinctly understood, that he guarded himself against being supposed to offer any opinion as to the disputed point of theology between the parties. He was not going to pronounce an opinion as to whether unconditional regeneration in the case of infants was, or was not, a true Scriptural doctrine. All that came within the limits of the authority of the Court, was to endeavor to ascertain whether the Church had determined anything upon the subject, and so then to pronounce accordingly."

The Court then said, that its only guides to a conclusion were, The Articles of Religion, the Office of Baptism of Infants, and the Catechism. After examining each of these upon the question, the Court pronounced, *That the Church of England did undoubtedly hold the doctrine of baptismal regeneration.*

In the lengthy and lucid opinion of the judge, two or three other important points are incidentally decided.

1. That "the essential parts of baptism were the water and the words." Does not this decision exclude the influences of the Holy Spirit, as essential to baptism?

2. That the baptismal regeneration of an infant excludes any subsequent regeneration in adult years, even should the baptized child grow up in the practice of all sin. The judge says, "True it was, that if a child lived, and committed actual sin, and reached an age at which it was capable of understanding the promises of God, so as to be able to repent, it might pass from the benefits given to it in baptism, and fall into a state in which it required faith and repentance, *but not in order to regenerate him*; for, according to the declaration of the Church, *that had been already done.*"

3. That infants dying without baptism are lost. The judge says, "But what was the state of those baptized children who died before they committed actual sin? Precisely that declared at the end of the baptismal service. 'It is certainly God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' They *must be baptized*, and they must die without having committed actual sin, to bring them within that provision," that is, the provision of salvation.

In conclusion, the Judge said, "The bishop had shown sufficient cause for not instituting Mr. Gorham, and he must consequently be dismissed with costs." From this judgment Mr. Gorham appealed to the Privy Council, where the case will be heard and finally decided. Should the judgment of the court below be affirmed, the question will be settled in England, that every clergyman is required to hold and teach the doctrine of the baptismal regeneration of infants; and all who do not hold this doctrine may be refused institution by the bishop, notwithstanding they may be presented by the government.

The effect of this decision on the Church of England and the Wesleyan Methodist Church is problematical. It has created a profound sensation among the evangelical portion of the English people, and its influence must be very sensibly felt in the Protestant Episcopal Church in this country. Will the evangelical portion of the Church in either country receive the decision in England as the true teaching of the Prayer-Book, (meaning the Articles of Religion, the Office of Baptism, and the Catechism, in reference to baptismal regeneration,) which is received and used both in England and America? Heretofore the high Church party, both in England and America, have declared that baptismal regeneration of infants is clearly taught in the Prayer-Book: the evangelical or low Church party in each country has declared that it is not taught in the Prayer-Book, and is not the doctrine of the Church. But the decision in England, which, it is believed, will be affirmed by the Privy Council, has settled the question, that the unconditional regeneration of infants in and by the sacrament of baptism is the doctrine of the Church. Can the Wesleyan Methodists in England continue to yield their support to the Church if this decision shall be confirmed and carried into effect, as it has already been by the Bishop of Exeter?

It is evident that the decision, if confirmed, will change the controversy between the high Church party and the evangelical party. Heretofore the question has been, What does the Church teach touching baptismal regeneration? But this question being settled against the evangelical party, can they refrain from appealing to the Scriptures against the Church on this essential question? I do not see how they can in England. But in the United States the English decision not being of authority, the question, What does the Prayer-Book teach may still be an open one. Yet the decision in England will give the high Church party in the United States great advantage; and to the same extent bear heavily on the evangelical portion. The Protestant Church throughout the world is deeply interested in the controversy on this vital question. And how earnestly and ably it will be carried on may be anticipated from the fact, that the Archbishop of York rejects the baptismal regeneration of infants, and it is said the Archbishop of Canterbury also. It is believed that several thousand of the clergy of the Establishment reject it, and hundreds of thousands of her communicants. To these are to be added the whole body of the Dissenters, and of the Wesleyans. In this country, except the Catholics, only the high Church portion of the Protestant Episcopal Church hold this doctrine; but they are very active in diffusing and defending it. On the other hand, the evangelical portion of this Church, feel restrained somewhat in their resistance to this doctrine, because they are in the minority in their own communion; and their whole communion being very much in the minority among the leading Churches of the land, they are unwilling to make it manifest that there is any division among them touching so vital a question. The consequence will probably be, that their comparative silence and inactivity will change the gradual reception by the whole Protestant Episcopal Church of the doctrine of the unconditional regeneration of infants in and by the sacrament of baptism.

My object in this communication is not to enter in the least into the controversy concerning the baptismal regeneration of infants, but simply to set forth the present state of the question, chiefly in England, and incidentally in America also.

J. P. DURBIN.

Philadelphia, August 5, 1849.

THANK OFFERINGS.

We earnestly hope the following gentle "hint," impressed not only by precept but by example, may be acted upon. If ever there was an occasion, on which the people of God were called upon to give substantial tokens of their thankfulness, it is at the present time. Not in the mere empty voice of grateful words, but in acts of love, should this gratitude be shown. Our fair correspondent has enriched her acceptable communication with *solid* gold and silver. She has also given a wise direction to her appropriate offering. The field, where our Domestic Missionaries labor, has been most sadly desolated by the Pestilence. In its wasting track, how many widows and orphans has it left to mourn in helpless misery. The dead are not its only spoils. Many, whom it has passed by, have been left a prey to want and privation. From many a poor Missionary has it taken the scanty supply which more prosperous times afforded. Let those, who have been spared, express their thankfulness by the readiness with which they follow the precept and example here set before them, and their offerings, like every gift of mercy, shall be *twice blessed, blessing him that gives and him that takes.*

DEAR MR. EDITOR:—

While reading your excellent editorial in last week's Banner respecting the recent pestilence, an idea occurred to me, which, if acted upon by every member of the Church, might produce a desirable result. I refer to a *Thank Offering*. Where is our gratitude for mercies received and judgments removed, if we do not express it in some form, either by word or deed? Doubtless many have done so in word, but how many in deed?

Now there are many Christians who require only a slight hint to do those things which they ought to do, and to those do we appeal. Are there not many families into which this welcome Banner comes, whom the destroying Angel has altogether passed by? And have they no thanks to offer? Let each member of the Church answer the question,—What have I rendered unto the Lord for his sparing mercy? and we hope it may be answered by *golden* numbers, and in *silver-toned* strains. Perhaps some will say, where is an object? We plead for our Domestic Missionaries. Many of them from the last reports have not received their small stipends, and may now be suffering for the necessities of life. If this feeble appeal be the means of relieving one thus situated, it will not be in vain. Enclosing a mite, together with a widow's mite, which always has a blessing,

I remain, Rev. and dear sir, yours,

"ONE PASSED BY."

ACKNOWLEDGMENTS.—The Editor of the Banner gratefully acknowledges the following sums, which may be regarded as *Thank Offerings*. A mite for the Rt. Rev. Bishop Kemper towards the maintenance of the ministry in the West, from Lynfield;—\$10.

From "One passed by," for Western Missions, \$5.50.

Twenty-one dollars towards the erection of a church in Chicago, Ill., for the Swedes and Norwegians, under the charge of the Rev. Mr. Unonius, from a number of individuals in Emanuel parish, Holmesburg, Pa.

Also \$5. for the same object from "G."

These sums shall be duly transmitted to their destination.

THE CHURCH IN CALIFORNIA.

REV. AND DEAR SIR:—I observe by the late news from California, that the Rev. Mr. Mines has organized a parish in the city of San Francisco, and called the organization "*The Reformed Catholic Church of the Holy Trinity.*" Is this a new sect, or is Mr. Mines dissatisfied with the title of "The Protestant Episcopal Church in the United States of America," and seeks some other title for the Church in that far distant land?

AN INQUIRER.

As the Rev. Mr. Mines had no consultation with the editor of this paper about the naming of his Church, we cannot answer as to his intentions. We presume, however, that Mr. Mines was giving a name to *his Parish*, and not to the whole Church in California. We hear of St. Luke's, St. Peter's, St. Paul's Church and never have suspected that, in adopting these names, they were dissatisfied with the title of the "Protestant Episcopal Church, &c." For ourselves we are quite satisfied with that "title," being sure that it designates a Church which is both "Reformed" and "Catholic."

THE TRUE LIFE.

Such is the title of another "sketch," the proof-sheets of which we have received, by the Rev. Ralph Hoyt. The Author's name will at once bespeak an interest in behalf of the publication. We shall favour our readers with a few of these sweet and touching verses, which will, we are sure, excite a desire for a larger acquaintance.

GENERAL THEOLOGICAL SEMINARY.

The next session will commence on Monday Oct. 1st. Candidates for admission are requested to be present at Morning Prayers on that day, at 10½ o'clock.

NEW WORK ON EGYPT AND THE HOLY LAND.

We learn with pleasure that the Rev. J. A. Spencer is about to publish a work on this interesting subject. Mr. Spencer has just returned from a visit to these countries, and, of course, as he writes from observation, will be enabled to give great interest to such a book. His attainments as a scholar, and his experience as an author well qualify him for the undertaking. The work will be published in one volume 8vo and illustrated with original drawings &c.

We surely live in strange times! Take the following from the "English Churchman," as a specimen. How perverted must be the prejudice which prefers the spirit of such unlawful tyranny to the use of a garment sanctioned by the usage of the Church.

A NEW CONDITION OF CONSECRATING CHURCHES.

(To the Editor of the English Churchman.)

SIR,—Not long ago the Bishop of Manchester refused to consecrate a Church unless the Incumbent elect gave him a distinct promise not to use the surplice in the pulpit. Intimidated by the Bishop's threat, he reluctantly gave the pledge.

Now, Sir, I shall make no other remark upon this extraordinary proceeding, than that whether or not there is any law, civil or ecclesiastical, to compel the Bishop to do his duty in such a case, one thing is clear, namely, that the law of public opinion will be found too strong for him, unless he is content to lose all his influence, and to be regarded as the most injudicious Prelate upon the Bench. It really is lamentable that the stream of charity which in this part of England has so generously been poured forth in building new Churches, should receive the check which such a course of conduct in a Bishop must inevitably occasion.

I am, Sir, your obedient servant,
S. M. L.

POPULAR OBJECTIONS ANSWERED.

We have received a brief pamphlet, entitled "An answer to some of the Popular Objections against the Protestant Episcopal Church." It is published in Tuscaloosa. We have marked some passages for our readers' instruction. To declare the character of the pamphlet, we need only give the dedication printed on the cover. "To the Clergy and Members of the Protestant Episcopal Church in Alabama, this Tract is respectfully dedicated, by their Friend and Brother in Christ, N. H. Cobbs, Bishop of Protestant Episcopal Church in Alabama." It is admirably suited to aid the Church, where her true character is unknown and misrepresented. We respectfully commend it as a suitable Tract for some of our Societies. Tracts of this kind are much wanted by our Missionaries.

A PLAIN APPEAL.

This is a short but pointed Tract published by D. Brunner, Baltimore, and addressed to the Methodist Communion. This discourse takes for a text that saying of John Wesley, which expresses a most undoubted truth—"It cannot be lawful to separate from the Church of England, unless it be unlawful to continue in it." The Author shows, from their own writings, that the doctrine and discipline of the Church of England—its whole theory—have received the explicit commendation of the most eminent writers among the Methodists. So that he makes them furnish evidence, from the mouth of their own witnesses, without any cross questionings, that inasmuch as it is not declared to "be unlawful to continue in it," the point is proved that "it cannot be lawful to separate from the Church." Such is the verdict which Methodism pronounces upon itself, and we most cheerfully concur in its just conclusion. We hope this short, condensed, and good tempered tract, will be read by all who have any doubts on the subject.

CHEAP BIBLES.

The last "English Churchman," which reached us after the proper time, contains a startling appeal from the Journeymen Book-binders of London to all concerned in the British and Foreign Bible Society. Here, it is a subject of complaint, that these Societies interfere with publishers, by using Charity as part of their capital in trade. But what is this compared with the startling fact now brought to the light? To make the word of God cheap, so that the penurious may obtain this treasure for a few pennies less per copy, the low wages of wretched females who had to slave, as if at the galley oar, to obtain the means of living, must be reduced. To get Cheap Bibles the average rate of regular workmen is from 11 to 12 shillings of our money per week! While a large part of the work is done by "learners," who get from 5 to 6 shillings. This appeal may well recur to the "Song of the shirt," as a fitting dirge to sing over such cheap Bibles, whose Holy pages are thus profaned by the tears and life blood of the poor.

CONVENTION OF THE DIOCESE OF NEW YORK.

This important Convention assembled on Wednesday last, in St. John's Chapel, New York. The time at which our paper goes to press, forbids our giving any account of the proceedings this week. They will be looked for with great interest by the Church.

From late English Papers.

The last steamers bring us no Church Intelligence of peculiar interest here. We are sorry to find, from the following extract from the Guardian, that the Cholera is increasing:

The returns of the Board of Health for the past week show a great increase in cholera, both in town and country. The Registrar-General's return, which we extract elsewhere, gives the amount of deaths for London and its vicinity at 1,663, making the mortality nearly three times the average of the season. We may hope, however, the worst is past, for we hear that the medical profession consider the disease is giving symptoms of its departure by becoming more manageable; and it appears to be a recognized fact, as stated by the Vicar of St. Bride's, that no case where the first symptoms have been attended to has ended fatally.

A Court is to be held at Balmoral this day to "order a form of prayer." We suppose, therefore, no day will be set aside for humiliation and fasting by State command. It will yet be in the power of the Bishops to follow the example of the Bishop of Salisbury, and set a day apart in their respective dioceses, which, no doubt, would be generally observed without affording the opportunity of desecration and riotous holiday-making, that so many parties have before turned the occasion to. The Americans have shown us an example which we should do well to follow, as well as admire.

A serious difficulty, likely to end in division, has occurred in the Wesleyan Conference. The following, from the Guardian, presents the facts.

THE RIGHT OF INTERROGATION—WESLEYAN CONFERENCE.

It seems that a revolt—or something like it—has taken place in the Wesleyan body. We learn from the Times that, for some years, certain papers, known as *Fly Sheets*, bearing the name of no author, printer, or publisher, but reflecting in the strongest language on the leaders of the Conference, have been printed and circulated. If the account of the Conference itself can be taken, these papers declare that the members of the Conference are unwillingly enslaved to a few leaders; that the resources of the Wesleyan body are perverted to uphold a system of favoritism, oppression, and extravagance; and that the supposed leaders of all this corruption, whom the Conference designate as "certain excellent ministers," are a set of indolent, selfish, artful, ambitious tyrants. One of the authors of these *Fly Sheets* was discovered, and punished by admonition and suspension. But the evil went on till the President found it necessary to make a solemn appeal to the Conference, from which the Times has selected some extracts, characterized by a curious mixture of unction and severity:—

"He must advert to one painful particular. He had mourned over the attempts which had been made to innovate upon their system. A secret irresponsible power had risen up, which interfered with the just rights of the Conference—which reflected on its acts and appointments—and which endeavoured, in various instances, to render these acts and appointments null and void."—"He mourned over this state of things, because it interfered with the blessed work of God."—"The Conference, the highest authority in this community, was bearded by this secret and irresponsible power. He had a full conviction that the time was come when this evil should be dealt with, and effectually corrected, and, by the grace of God, done away with, he trusted, forever. He believed that they were all inclined to unite in the prayer suggested by a line in one of their hymns,—

'End, Jesus, end this war within!'

This war among themselves must be terminated. It was a stumbling block to their people, and the occasion of scandal to other Christian communities."

The Conference responded to the appeal, and proceeded to call before them five ministers suspected of a hand in the rebellion, and put a "brotherly question" to them, touching their connection with the *Fly Sheets*. All refused to criminate or purge themselves, and were punished accordingly. One, being an old man, was affectionately admonished; one was reprovved and disqualified; and three were summarily expelled the Connection.

We extract the comment of the Times:—

"Whether such a course be right or wrong, it is at best perfectly unique in this country. No other British tribunal possesses or claims the authority to put 'a brotherly question' to a suspected person, and require 'a frank and brotherly answer.' The rule of all our Courts, both ecclesiastical and civil, is charity, 'which hopeth all things,' and which assumes every body to be innocent till he is proved to be guilty. These gentlemen are punished on mere suspicion, and for refusing to criminate themselves. We never heard the like in this country, at least in modern and peaceable times. Talk of the Star Chamber! A man might hold his tongue before that Court, stand his

trial, and escape if the evidence failed to support the charge. Of the parties themselves, of the *Fly Sheets*, or the usual practice of the Conference, we know next to nothing. We take these proceedings on the statement of the Conference, and we pronounce them at once a gross outrage on our old English principles of fair play."

ROME.

There appears at present no more prospect of the re-establishment of a regular Government at Rome than there did a month ago. The *Chronicle* correspondent writes—

"The Pope and his councilors still persist in refusing to return to Rome on any conditions short of absolute submission. It appears now not improbable that his Holiness will carry the day, for the organs of the French Government are now beginning to contend that, as the intentions of Pius IX. are liberal and enlightened, it cannot signify much whether he grants favourable terms before or after his arrival in Rome. It is not, therefore, at all improbable that a proposition may be made to the Pontiff to return unfettered to his capital, under the auspices of France; but it remains to be seen if his Holiness will consent to place himself in the power of his self-constituted allies, even on these conditions. Hitherto he has always declared that he will not enter Rome so long as the city remains in the exclusive possession of the French. It has, therefore, been proposed that the garrison should be composed of French, Spaniards, and Austrians, or Neapolitans in equal proportions—a proposition which the French Government has hitherto declined."

The *Daily News* correspondent, under date of August 21, says:—

"The promises and asseverations of M. de Tocqueville, with respect to the establishment of a liberal form of government in the Roman States, may be considered very conclusive and very satisfactory at Paris, but I can assure you that the result of French intervention here is nothing more or less than the restoration, complete and unlimited, of priestly discipline in its most extensive forms. By an edict of the Triumvirate of Cardinals, the property of the inquisition (consisting chiefly of lands and houses) returns under the administration of the legal agent of the establishment; so that the power, as well as the inclination, of extending its sphere of action is thus restored to that formidable body. The proceedings instituted against Dr. Achilli, are carried on with the greatest secrecy, but the dungeon in which he is confined is so unwholesome that his relations fear he will hardly live to learn his sentence."

The *Debats* correspondent writes:—

"Pius IX. seems less disposed than ever to return to his capital. He is surrounded by people who are opposed to it, and they have a powerful influence over him; and if it be true, as is positively stated, that the Cardinal Secretary of State has ordered his furniture to be carried to Naples, our suspicions will be changed into certainty. Besides, if the Pope does not come to Rome, where will he fix his seat of Government? At Benevento? He had better remain at Gaeta. At Bologna? The state of public feeling in that province would not allow it. At Loreto? The difficulties of the position would there be less, but would still be serious, and, nevertheless, that appears to be the point fixed on. That place will be visited on the pretext of thanking the Madonna for the deliverance obtained; and then, yielding to the respectful solicitations of the Austrian army cantoned in that province, the Pope will fix his residence there until the French troops shall have evacuated Rome."

Father Prout, in the *Daily News*, says:—

"A religious as well as political revolution appears to be unavoidable. The celebrated Padre Gavazzi is reported to have turned Protestant; and Padre Ventura, a man whose reputation as a theologian and a philosopher gives him great influence in this country, is said to be in a fair way of following the example. In fact, those who have hitherto supported the Papal cause now abandon it; declaring that the priests, by their intemperate conduct, are paving the way for the return of the Liberals, in the same manner that the zeal of the Republicans defeated their own end."

ARNOLD'S GRAMMATIK.—This is a translation into German of Arnold's English Grammar, intended for the use of Germans desirous of mastering the English. It is translated and prepared by W. H. Furness, D. D. We are not able to speak of the particular character of the work, or of the manner in which the Editor has discharged his duty, but the original Grammar is one of the best that could be found to answer its end. It is printed by Messrs. King & Baird, in whose extensive establishment a department is especially devoted to printing in the German language. They are well supplied with German printers and types of all kinds—so that they can print in this language with as much accuracy and economy as in their English department.

A young man, a communicant of the Church, who writes a good hand, and understands Book-Keeping, is desirous of obtaining a situation, as clerk, in the city or country. He has had some experience in teaching English classes, and would be willing to take charge of a small school, or hold any situation in a larger one. The best testimonials can be shown. Address Editor of the Banner.

THE REMAINS OF BISHOP SEABURY.

The solemn office of committing the remains of Bishop Seabury to their final resting-place beneath the chancel of the Church of St. James the Great, at New London, was performed on Wednesday the 12th inst., under the direction of the Monument Committee. Of the Committee, there were present on the occasion, the Rev. Dr. Jarvis, the Rev. Mr. Hallam, (Rector of St. James') the Rev. Mr. Pitkin, and the Rev. Mr. Coxe. The Rev. Dr. Mead was prevented from attending, by the severe illness of a member of his family. The family of Bishop Seabury was represented by the Rev. Dr. Seabury, of New York, with his son, Master W. J. Seabury. There were also present the Rev. Dr. Williams, of Trinity College, the Rev. Messrs. Vail and Bennett, of the Diocese of Rhode Island, and the Rev. Messrs. Willey, Roberts, and Flagg, of New London County.

The exhumation of the remains took place in the presence of the Committee, with several others, who took every care that they should be removed with the utmost respect and reverence. A coffin had been prepared to receive them, to which they were immediately transferred as they were taken from the grave. The venerable relics consisted of the entire skeleton of the departed prelate, from which every other portion of the body had disappeared. The bones were in a good state of preservation; the head was uncommonly large, and not without some distinguishing characteristics, resembling those of the portraits. The sight of such a sacred memorial deeply affected the little circle of spectators who beheld in silence, and with heads instinctively uncovered. The bones thrown up from the humblest grave appeal to the heart of a passing spectator, and affect him with solemn emotions; but here was no ordinary occasion. A company of brethren in the priesthood were standing together over the dust of him to whom they felt in common the obligations of children, and the deeper reverence of spiritual sons for a patriarch of the Church, and a sore-tried confessor of the truth of God.

The coffin in which the Bishop was buried had almost entirely decayed, so that no trace of it could be found, save now and then a particle, containing a nail, and one large fragment, set with brass nails, and bearing the inscription. This fragment was of the shape of a heart, and almost as perfectly so as if it had been cut into that form on purpose. The nails enclosing the inscription had been set in that way, ornamentally, and had arrested the decay of the wood; but the symbolism seemed so striking, that one of the beholders remarked, on the spot, that it was like finding the heart of Cranmer in the ashes of his martyrdom. The inscription was simply this:

S. S.
Æ X 67
1796.

It was sufficient to identify the remains. The X was merely an ornamental mark; but it was observed, with interest, as a very proper token of a Bishop of the Scottish Succession, being a perfect St. Andrew's Cross.

The grave, being then completely exhausted of its contents, was immediately filled up; and the Rector, Mr. Hallam, with excellent taste, has ordered the monument which covered it to be replaced, with its iron railing, and to be left, as a cenotaph, with an additional record of the removal of the remains. These had been transferred to the new coffin, without any perceptible loss of any particle, and even the nails and handles of the former coffin were scrupulously enclosed. At ½ past nine o'clock, a considerable number of the parishioners of St. James' had arrived at the grave, and an opportunity was afforded them of looking at the relics of their former Pastor; for although no public notice had been given of the time of the solemnity, which was intended to be private, it had become known to many, who thus expressed their deep and affectionate interest in his memory. The event has served the important purpose of reviving many anecdotes of Bishop Seabury, which were becoming obsolete, even in the places that knew him most familiarly, and cherished his memory most dearly.

The coffin, which stood upon a bier, was then covered with a pall, on which was laid a Bible and Prayer Book. In this manner it was borne, by the Clergy present, about a quarter of a mile, to St. James' new Church; the procession taking, naturally, the form of an ordinary funeral, but marked by more than ordinary solemnity. The order was as follows:

Mr. Pitkin,	The Bier.	Mr. Willey,
Mr. Flagg,		Mr. Vail,
Mr. Bennett,		Mr. Roberts,
Dr. Williams.		Mr. Coxe,
Rev. Dr. Seabury and Master Seabury.		
Wardens and Vestry of St. James'.		
Parishioners.		

As the procession turned from the grave-yard, every eye must have been struck with the tall spire of St. James', on whose beautiful height of solid stone, the golden cross was glittering in the morning sun. It was a glorious token of the future, and a speaking record of the past; reminding all of the accumulated mercies which have been derived to the Church from the great Bishop who went down to his humble grave when she was poor indeed, but who, after fifty-three years, was thus honored as the means of all that has made her rich in privileges and in blessings.

The new grave had been prepared in the Crypt of St. James', directly beneath the monument, which stands in the N. E. angle of the chancel. The flooring had been removed, and a sepulchre of cemented brick sunk in the earth, with stone slabs

to cover it. As the bier was borne into the Crypt, Dr. Jarvis and the Rector, attired in their surplices, received it at the door; and the former began the Burial Service. The impressive sentence—"I know that my Redeemer liveth," though always sublimely affecting, was peculiarly so when made to express the sure and certain hope in which a body which worms had already destroyed, and which had slept for half a century, was again committed to the ground. The Anthem was then recited responsively; after which the Rector read, as a Lesson, the fifth chapter of the Book of Wisdom, from the 1st verse to the 17th. A thrill of feeling seemed to pass over all present, as he pronounced the verses—"This is he whom we had sometimes in derision and a proverb of reproach; we fools accounted his life madness and his end to be without honour; how is he numbered among the children of God, and his lot is among the Saints. . . . The hope of the ungodly is like dust that is blown away with the wind; . . . but the righteous live forevermore, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with his right hand shall he cover them, and with his arm shall he protect them." The prayers which followed were the prayer, "Almighty God with whom do live," &c., the Collect for the Feast of All-Saints, and the prayer—"Oh God, whose days are without end," &c.—The coffin was then deposited in the grave, by the hands of two presbyters. The psalm *Exurgat Deus* (lxviii.) was recited as a thanksgiving for the perpetuation and extension of the Apostolic Succession, and the solemnities were concluded with the profession of the Nicene Creed, and by the Benediction, which was pronounced by the Rev. Dr. Jarvis.

Divine Service was then celebrated at St. James' (old Church) and a sermon was preached by the Rev. Mr. Pitkin, in which impressive mention was made of the preceding solemnities, and of the character of Bishop Seabury, as our apostle and evangelist. In the afternoon, service was again celebrated, and Dr. Seabury preached an appropriate sermon on the Resurrection of the Flesh.

A full report of the proceedings, and a description of the Monument, will be given to the Diocese by the Committee, in due time, and will doubtless be placed on record in the Journals. But we have thought it due to the general interest which is felt in everything relating to our first Bishop, to anticipate a more elaborate account by this imperfect sketch of solemnities in which it was truly a privilege to bear even the least and humblest part.—*Calendar*.

Communications.

For the Banner of the Cross.

A HYMN TO CHRIST, AS GOD.

(A Church Ballad.)

By THE REV. EDWARD C. JONES.

"They affirmed that the whole of their fault lay in this, that they were wont to meet together, on a stated day, before it was light, and sing among themselves alternately a *Hymn to Christ as God*." Letter of Pliny, A. D. 107.

Palmer's Ch. Hist. p. 12.

Behold the gathering! youth and age
Are blending sweetly there;
One is their destin'd heritage,
One their absorbing care.

Disciples of the Crucified!
When Earth abjures His name,
They breast, of scorn, the lava tide,—
Like Christ "despising shame."*

They meet ere yet the streak of dawn,
Has pioneer'd the day;
Their *night of unbelief* has gone,
Truth's sunbeams round them play.

And *He* who lights the Gentile world
With life-inspiring beam,
Has pour'd upon their joyous souls,
Of bliss, a radiant stream.†

Hark to the strain, where every note,
Comes welling from the heart;
And each, as on the chorus floats,
With rapture bears a part.

And what the burden of the Song,
And what the Master-key,
And what the *Name* that rolls along,
In swelling symphony?

Go, ask historic page, and learn
How weak a despot's rod,
When they who own'd a higher power,
Sang *Hymns to Christ, as God*.

Those hymns to Christ, they floated high,
When rack, and sword, and flame,
Against the little, feeble flock,
Like sweeping demons came.

Those Hymns to Christ,—they made the child
E'en manhood's strength to feel;
And woman at the torture smiled,
And Age defied the steel.

And rise they not in chorus yet,
Those Hymns to Christ, as God?
Yes, yes, in whelming strain, they float,
From main, and mount, and sod.

* "He endured the cross, despising the shame."

† "A light to lighten the Gentiles."

And may they float, increasing still
In compass, strength, and power,
Till o'er a World, redeem'd from Death,
The Church of God shall tower.

Then Heaven and Earth, in rival lays,
Shall spread the theme abroad,
And one sweet song all space shall fill,
A Hymn to Christ, as God.

For the Banner of the Cross.

DIVORCE AND RE-MARRIAGE.

REVEREND SIR AND EDITOR:—Certain passages from Holy Scripture bearing on the subjects mentioned in the title of this article, together with the sense of the Protestant Episcopal Church, were submitted to the consideration of the members of the Church, in the last number of the Banner. Allow me to ask for the insertion of the following extract from a Report to the Pennsylvania Legislature, made March 10, 1834, by the late John B. Wallace, Esq.

LEX.

"Marriage is not merely a civil—it is also a religious contract. It is not simply an institution of man—it is an ordinance of God. It is founded on a religious vow, which no human power can dissolve—and it is difficult to see how they who acknowledge the obligation of the Christian dispensation, can justify a divorce from the bonds of a legal marriage, for any other cause than that of adultery. Whether a divorce, even for that cause, will justify even the innocent party in a subsequent marriage, during the life of the former husband or wife, is at least questionable.

"The injury done to the happiness of married life by the facility of granting divorces, is not sufficiently considered. The ease of obtaining them creates and induces the wish for them, which would otherwise never have been formed. 'It is,' observes Sergeant Coleridge, no less truly than beautifully said by Sir Wm. Scott, in the case of *Evans vs. Evans*, (1 Haggard, p. 36,) that "though in particular cases the repugnance of the law to dissolve the obligation of matrimonial cohabitation may act with great hardship on individuals; yet it must be carefully remembered that the general happiness of the married life is secured by its indissolubility. When people understand that they *must* live together, except for a few reasons known to the law, they learn to soften by mutual accommodation that yoke which they know they cannot shake off; they become good husbands and good wives, from the necessity of remaining husbands and wives—for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that upon mutual dissatisfaction, married persons might be legally separated, many couples who now pass through the world with mutual kindness, with attention to their common offspring, and to the moral order of civil society, might have been at this moment in a state of mutual unkindness; in a state of estrangement from their mutual offspring, and in a state of the most licentious and unreserved immorality. In this case, as in many others, the happiness of some individuals must be sacrificed to the greater and more general good." These are the remarks of the most distinguished civilian of the age, on a question of divorce, *a mensa et thoro*. How much more strongly do they apply against a divorce *a vinculo matrimonii*.

"The case before us does not require much argument to show how little merits it has: but having received the sanction of the Senate, it seemed a proper case in which to make the above general remarks, applicable as well to this as to other cases."

Miscellaneous.

THE SISTERS OF MERCY, DEVONPORT.

BY AN EYE-WITNESS.

It is our sad duty to record, that the fearful epidemic of Cholera has broken out with great virulence in the district of St. Peter's, Plymouth. The part of the district in which it has raged with the greatest fury is known as Stonehouse Lane, a low situation, and the drainage of which is exceedingly imperfect. It is inhabited, to quote the words of the *West of England Conservative*, almost exclusively, by persons of the very lowest class, and many of these of the most abandoned character, who live crowded together in close, ill-ventilated houses, without the slightest regard to cleanliness or decency, much less to comfort. Beer-shops and trampers' lodging-houses abound: vagrants of every class make Stonehouse Lane their home; and it is the customary resort of the numerous Irish families, who come here in great numbers by the steamers, in the hope of gaining by vagrancy in this country, that subsistence which they cannot, or will not, earn by industry in their own. The poverty of these people, their habits, the vitiated atmosphere in which they live, the dirt and misery by which they are surrounded, and the intemperance to which they surrender themselves whenever they have the opportunity, may well be believed to have rendered them more than ordinarily susceptible of the attacks of any form of disease; and we cannot be surprised that such a disease as cholera, having once got among them, should prove fatal to a great many.

Such is the locality, and the picture is by no means overdrawn: for no less than seventeen persons have been crowded together in a room eight feet four inches square; and nineteen in another room, eleven feet by nine. As soon as the outbreak was known, the utmost energy and promptitude were shown by the local authorities, and a Board of Health instituted, the secretary of which (Joseph Beer, Esq.) has shown the most unwearied attention to the poor sufferers. A temporary hospital for the reception of patients was immediately erected, and at this present time we regret to say that every bed is full.

On learning the state of the case, Miss Sellon proceeded at once to the sad scene. In her anxiety for others, she forgot her own illness, and finding that the disease had already made much way, returned to Devonport, provided nurses, and then,

with some of the sisterhood, commenced her labour of love. It is impossible to give the faintest idea of the unselfish devotion, the unwearied labours, and the kind attentions of the Sisters of Mercy. On the plains of death they have walked, and laboured night and day. Where others feared to enter, they have boldly gone; cases at which the stoutest hearts might have failed seemed only to re-awaken their energies, and claim increased attention. We who have seen them can scarcely now realize it as a truth, that woman's tender nature has been nerved to meet so fearful a crisis, and rise superior to such dreadful emergencies. Let the reader imagine (before the hospital was erected) a room close and ill-ventilated. In it are lying nine persons afflicted with cholera in its most malignant form. The moans of the sufferers break upon the ear, and pierce the heart. Around on the floor is filth, from which a pestilential vapour fills the room. No hired nurse can endure it. Who then shall tend the dying, who soothe their pangs as far as they can be soothed—who give them medicines and food, if they can take it—who do all the other offices of love they stand in need of? Shall they be left? No. Look up, and leaning over them you will see the feeble form of a woman clothed in black; around her neck there hangs a simple cross, the token of the faith that burns within her breast, and of Him by whom she is supported. Yes! there is a "sister of mercy" fulfilling her mission, and doing an angel's work. Were we to state all that we have seen of the sad character of the disease, and the energy evinced by these self-denying handmaidens of the Lord, we should not expect to gain credence. At this moment, in the hospital, you may see them moving from case to case, and labouring with superhuman might, for they are supported by God himself, and the morning Psalm for the 18th day of the month, must have fallen upon their ears with sweetness and comfort. Battle fields have witnessed many a noble scene of bravery and valour, but never were given greater proofs of endurance and Christian prowess than in the hospital in Fivefield lane. Miss Sellon (who, though ill, has been on the spot every day) and her fellow-workers, may justly be added to the list of Female Heroines. In this opinion persons of all views coincide, and they who formerly opposed them, cannot now withhold the meed of praise. Truly one more reason may be deduced from such visitations for the establishment of sisterhoods, for in what other manner could such effectual assistance have been secured.

Neither can we omit to mention the noble conduct of the Incumbent (the Rev. G. R. Prynn) and the Curate (the Rev. G. Hetting) of the district. They, like the sisters, have ever been engaged in the fulfilment of their onerous duties, of which some idea may be formed when we say that four hundred cases have already occurred. We remember reading some time ago the lives of early Jesuit missionaries, and admired the self-denial, and the labours they undertook; we have read, too, of others—Priests of our own Church—who, during the plagues and pestilence, counted not their lives dear unto them; and now we have seen all we have read illustrated in these two faithful sons of the Church. Their labours have latterly been shared in some measure by the Rev. W. Hutchinson, Curate of S. Mary's Devonport, and by the Curate of Stoke Damerel. The latter gentleman has commenced a subscription to aid his brethren, and it is most gratifying to mention that his congregation have answered most liberally to an appeal made to them, by sending large quantities of flannel clothes, and other necessary things, thus fulfilling the duty of Christian sympathy, and expressing their thankfulness to God for having preserved them from the pestilence that is slaying so many around them. The poor orphans left destitute are many in number, and we hope (though we know not how the case may be) that Miss Sellon may be enabled to admit some of them into the Home, or that other means may be adopted for their safety. We may, however, return to this subject hereafter.

We are rejoiced to state that the Holy Communion is administered daily, after morning prayers, to the Sisters of Mercy in the Church of Stoke Damerel, in which parish the Home is situated. Thus they go forward to their labours, strengthened by the Bread of immortality, and prepared to say, "For me to live is Christ, to die is gain." May God preserve them unhurt in the midst of danger, and keep them safe under the shadow of His Almighty Wings.—*The Churchman's Companion.*

CHRISTIAN PREACHING.

We make the following extract from an interesting article on Alexander Knox, in the Irish Ecclesiastical Journal:

The second letter of Mr. Knox on "Christian Preaching," was addressed to Mr. Jebb, while curate of Swanlinbar, in answer to this request: "I should be very thankful for a few ideas on what Christian preaching should be. What do you conceive to be the medium between cold morality and wild enthusiasm in preaching?"

The reply of Mr. Knox is worthy of the inestimable importance of the subject. His letter was afterwards published by Bishop Jebb, in his edition of "Burnet's Lives." It has been twice reprinted in America for distribution among the clergy, and it is very much to be desired that it should be similarly republished, in a separate form, for circulation in this country. We extract from it the following passage, as an early specimen of the "Thirty Years' Correspondence" between Alexander Knox and Bishop Jebb:—

"To show strongly and feelingly the misery not only of sinful actions, but of that carnal, worldly, indolent, unfeeling state of mind, in which most men are content to live; and to point out the absolute necessity of a change from that state into an humble, watchful, spiritual, devout, filial frame of mind, is, in my opinion, the very foundation of all Christian preaching, as it is, in truth, the keystone of Christianity.

"The very word for REPENTANCE points out the reality and the depth of this change; *μετανοια*, a transformation of mind; and our Lord's words to St. Paul clearly explain wherein that change, that *μετανοια*, consists: to open their eyes; to turn them from darkness to light; and from the power of Satan unto God—that is, to enlighten them with a divine and saving knowledge of what is true and good—to fill their hearts with the love of it, and to furnish them with the power to perform it.

The blessings consequent upon this change immediately follow: 'that they may receive forgiveness of their sins, and an inheritance among them that are sanctified, through faith that is in Me.' Christianity, then, in this view, is really what St. Paul calls it, the POWER OF GOD UNTO SALVATION. When thus pursued, I mean, when a deep sense of inward depravity and weakness excites a man to seek divine knowledge and divine grace, in order to the enlightening of his mind, and the renewing of his heart; when this view produces conscientious watchfulness, excites to fervent habitual devotion, and presents to the mind, in a new light, God's inestimable love in the redemption of the world by His Son; then, by degrees, sometimes more rapidly, sometimes more slowly, the true Christian character begins to form itself in the mind. Then the great things spoken of Christianity in the New Testament begin to be understood, because they begin to be felt. The vanity of earthly things becomes more and more apparent; that divine faith, which gives victory over the world, begins to operate; religious duties, once burdensome, become delightful; self-government becomes natural and easy; reverential love to God, and gratitude to the Redeemer, producing humility, meekness, active unbounded benevolence, grow into habitual principles; private prayer is cultivated, not merely as a duty, but as the most delightful exercise of the mind; cheerfulness reigns within, and diffuses its sweet influence over the whole conversation and conduct; all the innocent, natural enjoyments of life (scarcely perhaps tasted before, from the natural relish of the mind being blunted by artificial pleasures) become inexhaustible sources of comfort; and the close of life is contemplated as the end of all pain, and the commencement of perfect, everlasting felicity.

"This, I conceive, is a faint sketch of that state of mind to which the Christian preacher should labor to bring himself and his hearers. This I take to be 'true religion,' our Saviour's 'well of water springing up into everlasting life'; St. Paul's 'new creature' and 'spiritual mind'; St. John's 'fellowship with the Father, and with his Son Jesus Christ.' 'These points, therefore, I take to be the great features of Christian preaching:—

"1. The danger and misery of an unrenowned, unregenerate state; whether it be of the more gross, or of the more decent kind.

"2. The absolute necessity of an inward change, a moral transformation of mind and spirit.

"3. The important and happy effects which take place when this change is really produced."

RESPECT FOR THE SACRED MINISTRY.

How beautiful, O Lord, are the feet of Thy holy messengers! who bring to us the glad tidings of peace and reconciliation with Thee; who teach us the way to eternal happiness, and by their pious care, help us thither. If they teach us spiritual things, it is just we should give them temporal. Make us, O Lord, entertain them as workmen sent by Thee, with respect to their persons, and obedience to their words, and, according to our power, with a free supply of their necessities.

To sacrifice disobediently is wilfully to mock God in honouring Him.—BISHOP HALL.

RELIGIOUS UNITY.

Let us beware of contracting that spirit of indifference to religious unity, which, under the abused names of liberality and charity, is one of the most mischievous enemies of our progress towards perfection. That is no matter of indifference, for which our Saviour supplicated Heaven in the last and most solemn night, even the night in which He was betrayed. If God had been pleased that we should be established in that way, which patient and candid investigation shall have led us humbly to believe the right, duty enjoins us to "hold fast our profession without wavering," but without presumption. Divisions among brethren we must not esteem of no importance; yet must so conduct ourselves as to recommend the opinions entertained by ourselves, not by violence of assertion, but by the better evidence of charity and holiness of life. Thus shall we best evince our zeal in the cause of truth and Christian union; thus best display our love and our obedience to that Redeemer, who, by the inestimable sacrifice of Himself, has purchased us to love and to good works.—Bp. SANDFORD.

A SEA-PORT TRADESMAN.

A few years since, a pious and respectable tradesman, in a populous sea-port town, took a shop, in which his predecessors had carried on a considerable trade on the Lord's Day. Determined to act in conformity with his religious profession, he closed his doors on the Sabbath, though many ship's crews repeatedly requested him to serve them. This noble decision of conduct was noised abroad, and reached the ears of the landlord, who, immediately on ascertaining the fact, gave his tenant notice to quit, saying the business would be injured, and he should be unable hereafter to let his house to so great an advantage. The tradesman modestly, but firmly replied, that whatever consequences might result from his decision, he should persevere in it as the path of duty. The landlord was angry, and determined to carry his purpose also into execution. But it was not so. The landlord was soon after arrested by the hand of death: when, to the surprise of every one, it was found that he had bequeathed the house, with all its fixtures, to his pious and conscientious tenant. "Godliness is indeed profitable for all things: having the promise of this life, as well as that which is to come."

MERLIN BARTHOLOMEW.

In the melancholy massacre in France, for three days every Protestant who could be found was put to death. By order of the king, Admiral de Coligny was murdered in his own house, but Merlin, his chaplain, concealed himself in a hay-loft. It is recorded in the acts of the next synod, of which he was a moderator, that though many in similar circumstances died from hunger, he was supported by a hen regularly laying an egg near his place of refuge.

A LONDON PICKPOCKET.

The first meeting of the Shoreditch Bible Association was held in the Church, which was very much crowded. Some weeks afterwards, the collectors called on a widow, who kept a small grocery shop, for her subscription, which she had always paid very cheerfully. As they were going away, she said, "Gentlemen, I have got a young man, a lodger, who is always poring over the Bible; I dare say, he would subscribe." The collectors were introduced to him to solicit his subscription. He answered, "I certainly will," and gave them a guinea, and desired them to put down his name for a subscriber of sixpence a week. The gentlemen were astonished, and hesitated at taking so much, and wished to return a part. He answered, "No, I owe my all to the Shoreditch Bible Association." About a month afterwards the committee wished to increase its number. This young man was proposed and accepted. But when the matter was mentioned to him, he warmly replied, "No, gentlemen, you must pardon me, I am not worthy to form a part of your committee. If you want more money, I will gladly give it: but to act on your committee, I cannot." They in vain pressed the matter, and wished to know his reasons. About a year after he requested his landlady to desire the gentlemen to wait upon him, when they called, (he had regularly paid his subscription through the medium of his landlady,) as he wanted to speak to them: which they did. "Now, gentlemen," said he, "my lips are unsealed, I take my departure for America this week. Here are five guineas. I will now tell you my short history. Two years ago I was one of the most profligate young men in the city of London. I was a common pickpocket. At your anniversary, seeing your church crowded, I, with several of my companions in iniquity, entered in order to pursue our sinful practices. From the crowded state of the church we were separated. I got into the middle aisle, just in front of the speaker. The first words I caught were, 'Thou shalt not steal!' My attention was fixed; my conscience was touched; and tears began to flow. In vain did my companions make their signals to commence our operations. As soon as the meeting closed, I hurried away, threw myself into the first coach I found, drove to my lodgings in the west end of the town, paid my rent, took away all my things, and came into this part of the city, in order to hide myself from my companions; and providentially found this house. I immediately inquired for a Bible; and for the first time in my life began to read it. I found my convictions of the evil of my conduct increased, and I hope I have now found peace and rest in believing on that Saviour whom the Bible reveals."

ON SUFFERING EVIL REPORT.—The more prominent any person's character is, the more likely he is to suffer in this way; there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing anything which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections:

1. My enemy, whatever evil he says of me, does not reduce me so low as he would if he knew all concerning me that God knows.

2. In drawing the balance, as between debtor and creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account to which I have no just title.

A SOLEMN INQUIRY.

A ticket was dropped in the street by a Sunday Scholar. A lady passing that way in her carriage discovered it, and supposing it to be a treasury note, or small bill, such as were then used for change, ordered her servant to bring it to her. He did so, when, lo! instead of its representing a small amount of earthly treasure, she found upon it the following words: "What shall it profit a man if he gain the whole world and lose his own soul?" The inquiry was deeply impressed upon her mind, and in vain did she attempt to banish it; in vain she sought the circles of folly and dissipation, the thought still pressed upon her mind, "What shall it profit?" Nor did she ever find rest till she was brought to the feet of Jesus.

BE TRUE.

How stirring those words of George Herbert, "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together, and make both felt in action. It is for cowards to lie. Lies are the offspring of fear, and slaves to it spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as George Herbert sang it two centuries ago:

"Lie not, but let thy heart be true to God;
Thy mouth to it, to actions to them both.
Cowards tell lies, and those that fear the rod.
The stormy working soul spits lies in froth.
Dare to be TRUE. Nothing can need a lie.
A fault which needs it most, grows two thereby."

A POOR WIDOW'S PRAYER ANSWERED.

A poor, but pious widow, residing at Folkestone, derived support for herself and her family, by selling grocery and other small articles. She was, at one time, much distressed for a sum of money to meet a bill, the payment of which her creditor had demanded. The day and the hour arrived when the claim would be made which she was unable to meet. She sought the kind interposition of her heavenly father, and just then she heard footsteps in her little shop. She expected to meet the eye of her creditor; but to her great surprise, about twenty sailors made their appearance, who purchased articles to the very amount she now wanted; and thus converted her prayer to praise, encouraging her more than ever to exercise confidence in Him who has said; "Let thy widows trust in me."

Notices.

NEW YORK ECCLESIOLOGICAL SOCIETY.—The Society will hold its Stated Quarterly Meeting, in the School Room of St. Paul's Chapel, New York, on Monday, Oct. 1st, 1849, at half-past seven o'clock, P. M. S. COX, Cor. Sec.

ST. JUDE'S CHURCH.—Franklin Street above Brown, be tween 7th and 8th streets. Divine Service will be held in this Church on Sunday next and hereafter at 10½ A. M. and 3½ o'clock, P. M.

Married,

At Trinity Church, on Thursday, Sept. 13th, by the Rt. Rev. Jackson Kemper, D. D., the REV. SAMUEL HOLLINGWORTH, to MARGARET SARAH, daughter of the late John Forbes.

Acknowledgments.

The Editor of the Banner has received \$5.00 from "G," for the Swedes and Norwegian Church, Chicago.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY SINCE AUG. 27.

From Dr. F. Horner, Warrenton, Va., for books sold, \$6.25; St. John's Church, Baltimore Co., Md., 7.75; Christ Church, Harford, Md., per Rev. J. R. Keech, 6.25; Centurion Church, Old Point, Va., per Rev. M. L. Cheevers, 13; Rev. Henry Sampson, St. Augustine, Texas, from a Lady, constituting him a Life Member, 25; St. Peter's Church, Butler, Pa., per Rev. Wm. White, 4; Christ Church, Tashua, Conn., per Rev. J. W. Hoffman, 5; St. Mark's Church, Lewistown, Pa., 5; St. Mark's Church, Washington Co., Md., per Rev. J. C. Passmore, 2; Home Missionary Society of St. James' Church, Philadelphia, per R. R. Montgomery, Esq., Treasurer of Advancement Society, 20; All Saints' Sunday School, Fort Smith, Arkansas, per Rev. Charles E. Townsend, 5; Total, \$99.25. WM. MUSGRAVE, Treasurer, Phila., Sept. 24, 1849. No. 129 Market Street.

The undersigned gratefully acknowledges the receipt of the following sums towards the erection of a Church building for the Swedes and Norwegians in Chicago. From Miss Mary B. McPherson, Frederick Co., Md., \$5; Rev. C. E. Phelps, Homer, 2; Gloria Dei Church, Philadelphia, by the hands of Rev. J. C. Clay, 20; Sunday School of St. Paul's Church, Sing Sing, 8; Missionary Association of Deer Park Hall, Newark, Delaware, 10; Mrs. E. Kohne, 10, by the hands of Rev. F. Ogilby; from a member of Zion Church, Rome, N. Y., by the hands of Rev. A. Gregory, 2. Chicago, Sept. 17th, 1849. G. UNONIUS.

The undersigned thankfully acknowledges, the donation of a box of books, from "The Bishop White Parish Library Association," for the use of the Rector and Vestry of St. Mark's Church, Lewistown. THOS. B. LAWSON

Advertisements.

Speech of David Paul Brown, Esq., in the case of Hinchman vs. Biddle, et al. Just published, price 25 cents. For sale by KING & BAIRD, No. 9 Sansom street.

DAILY TUITION.

A Lady accustomed to teach, and competent to instruct young children in the rudiments of French, English and Music, has some hours unoccupied which she wishes to devote in the above manner, amongst a few respectable families. Please address the Editor of the Banner.

ST. MARY'S HALL.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. R. J. Germain, Burlington, N. J.

BURLINGTON COLLEGE.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. J. W. Bradin, Burlington, N. J. Sept. 22 to Nov. 15.

Theological Seminary of Virginia, NEAR ALEXANDRIA.

The Annual Session will begin on Wednesday, the 26th September, inst. Students are requested to attend punctually on that day. Sep. 8.

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL, No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 28—3mo.

Chestnut Hill School for Boys, Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education. In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty. The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians. TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address FREDERICK GIBSON, Principal, Baltimore, Md. Aug. 25

The Pastor's Wife.

In press, and will shortly appear, "The Pastor's Wife, or Memoirs of Mrs. Sherman," by her husband the Rev. James Sherman, the successor of Rowland Hill, as pastor of Surry Chapel, and one of the most learned and eloquent among the dissenting ministers of Great Britain. ROBERT E. PETERSON, Dealer in New and Second Hand Books, N. W. Corner of Fifth and Arch Streets. Sept. 29.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia. Miss H. M. Phelps, Principal. The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal. REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia. July 28.—2m.

DEER PARK HALL.

The Winter Session of this Institution for the education of Young Ladies, will commence on the first Wednesday in November. Boarding and instruction in the English branches, per Session of five months, \$65.00. Music, with use of Instrument, \$20.00. Drawing, Painting, and Languages, \$10.00. Address REV. WALTER E. FRANKLIN, Newark, Del. Sept. 29, 4t.

SHELBY COLLEGE.

The undersigned is duly authorized by the Trustees of this Institution, to engage a CLERGYMAN of the P. E. Church, suitably qualified to supply the post of Professor of Ancient Languages. The incumbent of this department will be expected to attend to limited parochial duties. His guaranteed salary will be \$900. On the 1st of November, there will be a vacancy in office of Principal of the Preparatory Department of the College. Applications for this place will also be received by the undersigned. The guaranteed salary will be \$600. Satisfactory references will be expected. None need apply but communicants of the Church. WM. J. WALLER, President of Shelby College. Shelbyville, Ky., Sept. 19th, 1849. Sept. 29, 5t.

ST. TIMOTHY'S HALL,

[Catonsville Maryland, six miles from Baltimore.] The next session of this Institution will commence Monday, October 22d, 1849. The buildings now erecting will be completed on October 1st, and furnish accommodation for an increased number of Students. Places will be reserved according to priority of the applicants. Students are received into the SENIOR DEPARTMENT, as far advanced as the Sophomore Class. Into the JUNIOR DEPARTMENT, as young as Seven years. Private rooms are provided for Sophomores who have passed their probation satisfactorily. Terms, \$200 per annum. Prospectus containing views of the buildings, Course of Study, &c., may be had by applying to the Rector at Catonsville. Sep. 15 to Nov. 15. REV. L. VAN BOKKELEN.

JUST PUBLISHED.

By the General Protestant Episcopal S. S. Union. A PRESBYTERIAN CLERGYMAN, LOOKING FOR THE CHURCH. By One of Three Hundred. This is the most remarkable book of its class published within the present quarter of a century, and has already received unqualified approval from the very highest sources. It will be furnished in paper covers for distribution, at \$28 per hundred. Single copies, 37½ cents. Muslin, 62½ cents. IN PRESS. THE REVELLERS, THE MIDNIGHT SEA, AND THE WANDERER, Three Allegories, by the Author of "The Dark Rivers," "The Combatants," &c., &c. With four fine engravings from designs by American artists. Bound in muslin and fancy paper. HELEN MORTON'S TRIAL, BY MRS. JOSEPH C. NEAL. With Illustrations executed by Wm. Howland, from designs by C. Mayr. Muslin and paper. Address orders to DANL. DANA, JR., Agent. Sept. 22—3t. 20 John Street, N. Y.

The Cheap Theological Book Store.

No. 36 North Sixth Street, between Market and Arch Streets. Where is for sale at greatly reduced prices a choice collection of New and Old Theological Books, including many works that are rare and valuable,—among which are to be found the following: Critica Sacra, 9 vols., folio, best edition, bound in vellum; together with Thesauri Novus, Theologicus Philologicus, 2 vols., folio, vellum; Thesauri Theologicus Philologicus, 2 vols., folio, vellum. Making in all 13 vols., folio, and a very superior set. Bloomfield's Critical Digest of Sacred Annotations on the New Testament, 8 vols., octavo. London. Owen's Great Commentary on Hebrews, 4 vols. Witsius on the Economy of the Covenant, 2 vols. Poli Synopsis Criticorum, 5 vols., folio; a choice copy. Rosenmuller's Scholia in Novum Testamentum, 5 vols. Burder's Oriental Customs, 2 vols., calf, gilt; very neat. Burder's Oriental Literature, 2 vols., calf, gilt; very neat. Abbott's Exposition of Jonah, 1 vol., 8vo.; new edition. Winer's Idioms of the Language of the New Testament. John's Introduction to the Old Testament. Vitringa's Observationes Sacrae, 4 vols., 4to., very scarce. Lightfoot's Complete Works, 10 vols., 8vo., best edition. Charnock on the Divine Attributes. Hawker's Works, complete in 10 vols., 8vo.; fine copy. And very many other standard works too numerous to mention in a single advertisement, but to be seen and had at the Cheap Book Store of DANIELS & SMITH, No. 36 N. Sixth street. Sept. 22. Books bought or exchanged.

Wilberforce on the Incarnation.

Just published.—The Doctrine of the Incarnation of our Lord Jesus Christ, in its relation to mankind and to the Church, by Robert Isaac Wilberforce, A. M.; 1st American from the 2d London edition, 12mo. Lectures on the Pastoral Office by the Rt. Rev. William Meade, D.D. 8vo. Wilberforce's History of the American Church, 12mo. Staunton's Church Chant Book. Scenes in a Clergyman's Life, by Rev. Chas. B. Taylor. Vineet's Gospel Studies, 12mo. For sale at H. HOOKER & CO.'S Cheap Central Book-store, S. W. cor. Chesnut and 8th sts

BOARDING AND DAY SCHOOL, FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia. The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo. The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpenter have permission to refer to the following gentlemen:—Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square. The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania, Charles Picot, Esq., Rev. H. W. Ducachet, D.D., Hon. John Sergeant, Hon. J. R. Ingersoll, E. Clark, Jr., Esq., John W. Field, Esq., Charles Macalester, Esq., Dr. Gardette, Dr. N. Chapman, Rev. Henry Morton, D.D., Dr. J. K. Mitchell, J. M. Chapron, Esq., Macon, Alabama, L. J. Polk, Esq., Ashwood, Murray county, Tenn., Geo. W. Richards, Esq., Rev. W. H. Odenheimer, aug18.3m*

Academy of the Prot. Epis. Church.

341 MARKET STREET. The Rt. Rev. the Bishop of the Diocese, Presiding Trustee. The Rev. G. Emilen Hare, D.D., Principal.

REMOVAL.

The Rev. JAMES BONNAR, B.D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.) He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room. Mr. E. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland. He refers those persons who may desire to entrust their Sons or Wards to his charge, to The Rt. Rev. the Bishop of Pennsylvania. The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils. The Rev. Heman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Penna., Rev. Mr. Braden, Head Master, Burlington College. The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila. The Rev. Jehu C. Clay, D.D. Rector of Gloria Dei, Phila. The Rev. John Coleman, D.D. Rector of Trinity, Phila. The Rev. R. S. Trapier, Rector of the Floating Chapel. The Hon. John Sergeant, Fourth St., W. H. Klapp, M. D., Southwark. R. E. Griffith, M. D., Chesnut St. Mr. Jno. S. Riddle, Spruce St. Members of whose families have been, or now are, under his care.

He refers further to, The Rev. B. Dorr, D.D., Rector of Christ Church. The Rev. H. W. Ducachet, D.D., Rector of St. Stephen's. The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's. Henry Reed, L.L. D., Prof. of English Literature in the University of Penna., G. M. Wharton, Esq., Prune St. Mr. Robt. Ralston, of Mount Peace. Mr. Ellis Yarnall, Arch St. Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household. Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia. Aug, 1st, 1849—1 y.

THE RETREAT, A Boarding and Day School for Young Ladies,

Under the supervision of the Bishop of Pennsylvania, on School-house Lane, five miles from Philadelphia. Miss M. A. SPAFARD, Principal, Mrs. E. SPAFARD, Vice Principal, M. FELIX DROUIN, late Professor University of France, Teacher of French and Latin, Mr. WM. H. FENNY, late of Worcester Cathedral, Professor of Music, with a number of Assistants. Extract from the address of the Bishop of Pennsylvania, in the Convention of 1848. "The female school, known as the Retreat, in School-house Lane, near Germantown, has been signally favored, not only by the smiles of Divine Providence, but also with the influence of the Divine Spirit. Considerably more than a third of all the resident or boarding pupils have within the last two months been confirmed, and have also become communicants, under circumstances which have inspired me with the most lively hopes in respect to their future character and influence as Christian women. The order and spirit prevailing throughout the school have been excellent: the discipline is quiet, effective, and eminently domestic: the position of the buildings and grounds is alike beautiful and healthy; and the patronage bestowed upon it most encouraging." The year consists of two terms, of 14½ and 29 weeks, commencing April 10th and September 4th.

REFERENCES

To the following gentlemen in the State of New York, where Miss Spafard for a number of years conducted a similar institution, viz: Rt. Rev. W. H. DeLancey, D.D.; Rev. D. H. Macurdy, Waterloo; Rev. F. T. Tiffany, Claverack, Columbia Co.; Rev. J. Ransom, Cherry Valley; Hon. Samuel Neilson, U. S. Supreme Court; Hon. John H. Prentiss and William H. Averill, Esq., Cooperstown; Professors Hadley and Spencer, Geneva College; Professor Perkins, Normal School, Albany; also, Rev. Dr. Croswell, New Haven, Conn.; Rev. W. E. Wyatt, D.D., Baltimore; and Rev. J. P. B. Wilmer, Goochland Co., Va. For further information apply to the Rt. Rev. Alonzo Potter, D.D., LL.D.; Rev. C. B. Wyatt, Pastor of Parish of St. James the Less; Dr. Charles Treichel, Custom House; Robt. Ralston, Esq., No. 4 south Front st., Philad., and James C. Kempton, Esq., Manayunk. All letters for the Institution to be directed "Retreat," near Manayunk, Philadelphia county, Penn. a 25

COLLEGE OF ST. JAMES, Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the punctual attendance of all the students is requested. The duties of the classes are promptly re-commenced, and it is very important that all their members, new or old, should take their places at the opening of the session. The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees. In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business. French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language. The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student. All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils. JOHN B. KERFOOT, Rector College of St. James, P. O. Maryland. Aug. 11.—2m.

WORKS IN PRESS.

No. 1. The Doctrine of the Church of England as to the effects of Baptism in the case of Infants, with an Appendix, by the Rev. Wm. Goode, Rector of St. Antholen, London. No. 2. The Christian Year, for Children; by the author of My Little Geography. No. 3. History of the Missions in Africa of the Protestant Episcopal Church; by Mrs. E. F. Henning, a member of the mission. No. 4. The Private Devotions of Dr. Lancelot Andrewes, sometime Bishop of Winchester, translated from the Greek. Printed from the Oxford copy of 1844.

STANFORD & SWORDS, 137 Broadway, New York.

At Reduced Prices for Cash Only.

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Easy Questions for a Little Child, with answers in the words of Scripture,.....	2 00
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Questions on the Acts,.....	6 00
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NEW BOOKS OF INSTRUCTION.

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LIBRARY BOOKS.

CHEAP LIBRARY. One hundred volumes, bound with muslin backs, and containing 150 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country. THE LIBRARY, to this date, is 186 vols., of various prices. Total, \$29 06 nett. THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, \$7.50. THE JUVENILE LIBRARY, 6 vols. 32mo. Price for the set, 87 cents nett.

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Prayer Books.

THE undersigned, agents of the Bishop White Prayer Book Society, are prepared to furnish Sunday Schools, Societies, and Booksellers, with standard Prayer Books at the lowest rates for cash. Bishop White Society's 18mo. edition, good sheep binding,.....\$18 per 100 Same edition, morocco,.....25 " " " arabesque,.....37 50 " Ladies Society's 12mo. edition, fine sheep,.....10 per dos Octavo edition, very large type, sheep,.....12 " " " " morocco,.....15 " The Sunday and Parish School Primer, at \$3 50 per 100. All orders will meet prompt attention, if directed to KING & BAIRD, No. 9 George street.

The Banner of the Cross

Is published every Saturday, by King & Baird, No. 9 George street, above Sixth, at Three Dollars per year, or Two Dollars and Fifty cents if paid in advance. The advance price will be charged when we are obliged to collect the bills through a travelling agent. Any person remitting Ten Dollars will be entitled to receive five copies for one year; or, one copy for five years. Communications for the Editor may be addressed to the Rev. Frederick Ogilby, and for the Publishers, to King & Baird, both No. 9 George street. Advertisements not inconsistent with the character of the paper as a periodical of the Church, will be inserted at one dollar, (if not exceeding twelve lines), for the first, and fifty cents for each subsequent insertion, to be paid for invariably in advance. Those of greater length, will be charged in proportion.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 6, 1849.

[VOL. XI.—No. 40.—WHOLE No. 562.]

Calendar.

OCTOBER.

7. 18th Sunday after Trinity.
14. 19th Sunday after Trinity.
18. St. Luke Evangelist.
21. 20th Sunday after Trinity.
28. 21st Sunday after Trinity.

Church Intelligence.

DIOCESE OF PENNSYLVANIA.

October 1st, 1849.

The following *Form of Thanksgiving* to be used in the Churches of this Diocese until the *first Sunday in Advent*, is put forth in conformity with Canon XLVII. of 1832. Wherever the language of the *Thanksgiving for deliverance from great sickness and mortality in the Book of Common Prayer* is thought to be appropriate, the Clergy will please use it and omit the following.

A. POTTER, Bishop, &c.

SPECIAL THANKSGIVING.

Almighty God, in whom we live and move and have our being, and through whom our sins are most justly punished, we render unto thee our hearty praises that in the midst of thy judgments thou hast remembered mercy. We bless thee that thou hast been pleased to withdraw from us the grievous pestilence which has visited and afflicted our land; and we would offer unto thee as a living sacrifice the souls and bodies which thou hast delivered,—earnestly beseeching thee to grant that this thy fatherly correction may have its due influence upon us, and may cause us ever to remember how frail and uncertain our life is, that so we may apply our hearts unto that heavenly wisdom which in the end may bring us to everlasting life, through Jesus Christ our Lord. Amen.

DIOCESE OF NEW JERSEY.

EPISCOPAL SERVICES.

On Sunday, 30th September, (seventeenth after Trinity) in St. Paul's Church, Rahway, the Rector, the Rev. Mr. Peet, read morning prayers, and the Bishop preached, confirmed *six* persons, and administered the Holy Communion. In the afternoon the Rector read prayers, and catechised the children, and the Bishop examined them.

In the evening, in St. John's Church, Elizabethtown, the Rev. Mr. Clarkson read prayers, the Rev. Mr. Moore, the Rector, catechised the children, and the Bishop examined them, preached, and confirmed *ten* persons.

On Monday, 1st October, in Grace Church, Newark, the Rev. Messrs. Henderson and Clarkson read morning prayers, and the Bishop confirmed *twenty-six* persons, preached, and admitted the Rev. Theodore A. Eaton, Deacon, Assistant Minister to the Holy Order of Priests. The candidate was presented by the Rev. Mr. Watson, the Rector, and the Bishop was assisted by the Rev. Messrs. Lowell and Rosé. The Rev. Messrs. Peet and Leacock were present.

In the evening, in Trinity Church, Newark, the Rector, the Rev. Mr. Henderson, and the Rev. Mr. Watson, read prayers, and the Bishop preached, and confirmed *fifteen* persons. The Rev. Mr. Rosé was present.

Clerical Changes.

The Rev. R. Murray has changed his canonical residence to Michigan, and wishes his letters and papers sent to Detroit, Mich.

The Rev. F. D. Harriman desires his letters and papers to be directed to Milton, Conn.

The post office address of the Rev. C. S. Putnam will hereafter be at Ansonia, New Haven Co., Conn.

Rev. Alex. D. Jones, Vice-Rector of St. Timothy's Hall, Maryland, has been unanimously elected Rector of Grace Church, Elk Ridge, Md. where he has for the past year been officiating as Assistant Minister. Mr. Jones continues his connexion with St. Timothy's Hall, and requests that all letters and papers for him be directed to Catonsville, Maryland.

Selections.

The following stanzas are taken from a Poem, written by the Rev. Ralph Hoyt. This poem was delivered by the Author before the House of Convocation, Trinity College, Hartford.

THE TRUE LIFE.

A REVERIE.

How changeeful and how fleet the things of earth:
But yester' the fair season of sweet flowers,
Breathing its odorous beauties into birth,
With jessamine and roses twined the bowers;
But soon that time of bud and bloom was o'er,
And summer glowed, where spring had smiled before:
Summer! gay, golden summer! Lo, the fields,
Flushed with the wealth that industry hath won;
Blithely the swain his sweeping sickle wields,
And binds his heavy sheaves. September's sun
Tinges the clusters on the bending bough,
And autumn holds a brief dominion now.

And now 'tis winter! so the moments roll
That wear out life in fanciful disguise,
And show full oft a winter in the soul,
Blight on its blossoms, gloom upon its skies;
The cherished buds of hope unblown depart,
And strew their leaves all withered on the heart.
Nor Flora's beauty, nor her sweet perfume,
O'er hills, and vales, and woodlands, can restore
The blighted tree of life its Eden bloom;
It cannot see the sun it saw before,
It cannot the decaying stem renew,
Dead, in the wintry garden where it grew!

Serenest spirit of the hallowed lyre,
Sweet soother of all sorrow, come to me;
My burdened thought with utterance inspire:
Sad harp of mine, thy saddest minstrelsie
I here would fling upon the chilling wind,
Chanting unto the dead! Ah, how we bind
The memory of each departed joy
Close to our bleeding bosoms, till we feel
The past our only good, the earth a toy
With all its present charms. O let me steal
From the mad whirl of life, and pour my breath,
My heart, my soul, upon the ear of death!

BISHOP OTEY'S PASTORAL LETTER.

(Concluded from page 307.)

It is sometimes alleged, that by proposing so high a standard of attainment we discourage effort—that something must be conceded in the way of indulgence to human nature, especially when compassed about as we know ourselves to be, by manifold infirmities and assailed by strong temptations.

The very condition of weakness and trial, thus acknowledged, shows the importance of being particularly cautious how we expose ourselves, by going to places, or indulging in practices, in which there is danger of our being ensnared and overcome. Attention to the necessary and indispensable business of life, supplies ample scope for the trial of our virtues, and the exercise of our Christian principles, without needlessly encountering the danger of temptation.

The plea of those who contend most earnestly for worldly amusements, is, that there is really no danger in them; but when we urge upon them the high attainments in the divine life which the Gospel calls for, they ask, are such attainments possible? Can they be reached by beings so depraved as we are, and in a world so full of temptation? "Be not deceived; God is not mocked! for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption." If, in spite of the solemn admonitions of scripture, the remonstrances of your own consciences, and the warning voice of experience, you persist in frequenting those assemblages where nothing that is not wholly worldly finds a place, where the very amusements pursued are shaped and conducted expressly with a view to dissipate serious thoughts, and drive away sobriety of mind and speech—where approach to religious conversation is not only sedulously excluded, but an allusion even to such a topic is met as an unwelcome intruder—where in short every attendant circumstance stamps on the whole scene the impress of earthliness—such as, the absence generally of just parental restraint—the promiscuous intermingling of the persons of the young of both sexes—the freedom of contact—the soft, luxurious strains of music lending their aid to kindle the passions—the graceful activity of bodily movement and other artificial stimulants to heat the young blood—the representations of scenes, oftentimes immoral in their tendency and which true modesty would blush to witness—the darkness without and the brilliant lights within—the lateness of the hour to which such revelry is generally prolonged, alike injurious to health of mind and body, from the dangers of exposure and the interruption of regular repose, if,

I say, you persist in seeking and finding satisfaction in such scenes, you need not the voice of your spiritual adviser to tell you, that you are "the friend of the world and the enemy of God." You need not be informed that you are sowing to the flesh—your conscience has already told you this, and warned you of the consequences, in the present deadness of your spiritual affections, by a tone of remonstrance, during the silent watches of the night it may have been, and when no eye was upon you but that of God—still and small the warning voice may have been, but more impressive, more stirring to the soul, than ever falls upon the ears of mortal man.

In a scene, such as that which we have but slightly sketched, a spiritually minded person will have no disposition to mingle. He will rather seek recreation in some mode more congenial to the temper of one whose conversation is in Heaven and who sets his affections on Heavenly things. The perfect example or model after which he endeavors to shape his life and conversation is that furnished by the deportment of Christ. "He has left us an example that ye should follow his steps." Will it be said that the perfection of the model is unattainable by us? This furnishes no just reason for our not striving to copy it. It is imitable, although in all our efforts we fall far short of the perfect pattern after which we work. A child cannot by his best endeavors equal the copy after which he writes, but repeated exertion and pains-taking will enable him to approximate towards perfection. And so the Christian must be ever aiming to reach higher degrees of holiness—a more decided mastery over his passions—greater attainments in virtue—a more perfect conformity to the example of his Saviour, and a more complete victory over the world and its evil influences.

The plain and simple truth is, that our affections must by some means or other be weaned from the world, if we would ever become fitted for Heaven. The very virtues of the Christian, which are to him the comfortable evidence of his being a child of God, require for their growth and invigoration, a state of circumstances altogether opposed to conformity to the world. They cannot even exist with self-indulgence and the gratification of a passion for such pleasures as ordinarily pass under the name of "worldly amusements." He who has not been made aware of this, by his own experience, must be supposed to have learned little as yet of his own spiritual character and made but very slight improvement of those providential dispensations which, by showing man the vanity and instability of "temporal things," were designed to lead him to value aright "the things that are eternal." Such is the constitution of our spiritual nature, that we cannot be assured of the reality of any grace that enters into the character of a Christian unless it be brought into exercise, or subjected to some actual test. Thus, for example, we do not know certainly that we possess the grace of charity, unless it be manifested by kind and benevolent acts—we do not know that we are meek, until we exhibit meekness under provocations and injuries. So "faith without works is dead, being alone." And so of all the virtues which go to make up the perfect Christian. They must be brought daily and hourly into action by means of the providential circumstances which surround us through life—they become daily stronger by the occasions which thus give opportunity for their exercise, and so furnish the proper and reliable evidence upon which the believer judges of the reality and soundness of his faith—of the sincerity of his love, and of the assurance of his hope that he is "accepted in the beloved." The enlightened Christian will scarcely look for opportunities thus to "grow in grace," by mingling in the gay scenes and festivities of earth.

It is only by practically recognizing his probationary state, in the way we have mentioned, that the child of God can make progress in the divine life. It is a hard lesson to learn; but it must be learned, and if not early, it must be, through severer discipline, at a later period. But when once understood, it will introduce the believer into new and enlarged views of the divine character—His wisdom and goodness, as well as give him a more thorough insight into his own depravity, weakness and wants. Thus taught in the school of Christ, he will understand how the love of God is perfected in us, even by suffering—how our very prayers may be petitions for chastisements which the wisdom of God may appoint as necessary for our good. He will thus comprehend that otherwise paradoxical declaration of the Apostle, that "*we joy in tribulation*;" for he will find experimentally that "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." With David he will say, "it is good for me, that I have been afflicted; before I was afflicted I went astray; but now have I kept thy word."

On the other hand is prosperity his allotment, he receives it with humility and thankfulness. With humility, lest in the discharge of an increased responsibility he prove weak or unfaithful—with thankfulness, because of the opportunity afforded him of showing his gratitude by relieving the wants of the poor and distressed members of Christ's body.

Now, if the professed Christian, forgetful of his actual state in this world—that is one of discipline and trial—one in which Heaven's dispensations of whatever kind, are so meted out, as to afford appropriate opportunities and fit occasions for the cultivation of those spiritual affections which qualify him for the society of holy and pure beings, shall so indulge "in the pomps and vanities of this wicked world," as practically to lose sight of the great object of being placed in a state of probation,

how can he make improvement—how can he advance in the divine life—how can he have any comfortable evidence that he is the child of God by faith in Jesus Christ—how in short can he have any assurance that he is Christ's when he never exhibits the spirit of Christ? He joins in those very diversions which the world claims as its own—which are denominated worldly from their well known and admitted tendency, and consequently violates a first principle which the Saviour has laid down for his guidance and safety, by having taught him to pray, "lead us not into temptation."

It will probably be alleged that this course of remark goes to prohibit absolutely all amusements and all recreations, and that a deportment in accordance with what is herein laid down, would render Christians austere in life, unsocial in deportment and morose in temper. It is not so. The danger lies not in that direction. The cultivation of cheerfulness is a Christian duty. But surely the believer—"whose are all things"—is not dependent on what the world supplies from its store of diversion for the cherishing of a cheerful temper. This disposition of mind is based on something altogether different. It rests on "the love of God shed abroad in the heart by the Holy Ghost," as evidenced by a godly life. It springs from the glorious anticipation of consummated bliss in both body and soul, in the regions of immortality—from the animating hope that Christ is ours and we are Christ's—"heirs of the kingdom he has promised." This is the joy of the Christian "with which a stranger intermeddled not"—"the peace which the world can neither give nor take away." If he find recreation necessary, as he may for both mind and body, he seeks it not in the things which minister to the appetites of a depraved nature—not even in those allowable diversions appropriate to children, but unsuited to the dignity and gravity of the Christian character. His profession and proper self-respect demand of him that he "put away childish things." His duty and his pleasure alike call upon him to "walk circumspectly—to redeem the time, knowing that the days are evil"—to watch and be sober as children of the light and of the day, who are not of the night nor of darkness—to avoid every approach to "chambering and wantonness," and, with his "affections set on heavenly things," to pursue steadily and unfalteringly the course which will not disturb his communion with God—nor disquiet his own conscience—nor be inconsistent in the eyes of an enlightened Christian judgment, with the sober and steadfast pursuit of eternal life.

The considerations I have heretofore named as dissuaves from your indulging in worldly amusements, have respect to your own personal improvement in piety. But there is another aspect under which the whole subject presents itself to our notice, which I hope may not be without profit to us to consider. The Church of which we are members has long suffered under a heavy cloud of rebuke and reproach from others around; viz: that she allows of licenses and irregularities in the conduct of those belonging to her communion, utterly irreconcilable with any just pretensions to godliness. I am far from thinking that such reproaches are merited to the full extent of the terms in which they are made. But does it not become us to see and examine whether there be occasion for the utterance of any such charges at all? And ought we not, in the circumstances in which we are placed, to "avoid the appearance of evil?" Nothing, as all experience proves, exerts so direct and powerful an influence upon mankind as example; and if we would recommend the religion we profess and the Church in which it is taught to the acceptance of our fellow men, there is no way in which we can do this so effectually, as by the force of our own personal deportment and example, in the submission we render to the precepts of our religion and in the respect we pay to the authority of the Church. If, as we contend, we possess superior advantages in our ecclesiastical organization, that superiority should manifest itself by the light of the Christian life shining in undimmed brightness on all around us. In no other way may we hope to silence the voice of obloquy, and roll away the dark cloud that has so long rested upon our Zion.

I might, beloved brethren, enforce all that I have now delivered to you upon this subject of Christian manners by references to the pastoral letters of the House of Bishops—the resolutions passed by many conventions in different dioceses and the charges and addresses of many distinguished Bishops in our own and other countries. But my remarks have already extended much further than was contemplated by me when I began this letter and I must hasten to a conclusion.

In the exhortation which our ministers are required to give to their flocks a week previous to the administration of the Holy Communion, are found these words—"if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye of your sins, or else come not to that Holy Table." Now as already intimated there are persons of our communion, either so wanting in caution, or so easily persuaded, as to be induced to visit scenes and places, or indulge in amusements by which their consciences become defiled and they are themselves brought into doubt respecting the safety and soundness of their religious condition. Of such persons can less be said than that they are by their conduct "hinderers and slanderers of God's word?" Theatrical representations, public balls, horse-racing and gaming are among those amusements of a worldly character which most frequently furnish incitements to the commission of the sins specified above and which, unrepented of, are set forth as grounds of worthy exclusion from the communion. In accordance, then, with my own solemn convictions of the purity and holiness of life which the Gospel requires of its professors—with the repeated admonitions of the Bishops of our Church collectively and individually, and with the spirit of warning in the Communion Office, I would advise those of you who cannot give up the devotion to worldly amusements which it has been the purpose of this letter to expose, to abstain from the Holy Communion, until you can exercise more self-control; and I recommend to the clergy, first to expostulate with such of their people as they find in this condition, upon the imminent danger they are incurring to their souls by so careless and thoughtless a life, and upon the great scandal which they are creating against religion and the Church: and secondly, if these remonstrances prove ineffectual, then to advise such persons, in consideration of their own soul's safety, and not to increase their

own "condemnation," to come not to the Holy Table of the Lord.

I have thus fulfilled, very imperfectly as I feel deeply sensible, my bounden duty to you, my beloved brethren; and I pray God to give you the spirit of wisdom and understanding, to the acknowledgment of the truth as it is in Jesus, and to "preserve you in soul, body and spirit, blameless unto the coming of our Lord Jesus Christ."

Your faithful friend and affectionate Pastor,
JAMES H. OTEY.

COLUMBIA, TENN., July 12, 1849.

MORNINGS WITH THE JESUITS AT ROME.

The Rev. Hobart Seymour, a Clergyman of the Church of England, spent some time in Rome, closely studying the workings of the religious system, there. He was treated with great kindness and attention, and spent many hours with leading members of the Society of Jesuits, conversing and arguing about their claims. The discussions at these interviews is given in a work, with the above title, lately reprinted in this country. Our readers will be interested in the following extracts, copied from the Christian Observer:

During my constant attendance at all the services of the Church of Rome, I was observed by a Roman gentleman who held office in the Papal court; and being acquainted with him, he remarked one day to my wife, that I seemed much interested in these things; and asked whether I would not like to make the acquaintance of some of the Clergy. Having learned from her my wishes to that effect, he called some days after to say he had been with his personal friend the Padre Generale,—the Father-General of the Jesuits,—and had mentioned to him my wish to enter into communication with the Clergy, and he seemed to intimate that this was sure to convert me to the Church of Rome. He added that the Father-General had directed two members of the order to wait on me, to give me any information which I might desire. These gentlemen came in due course. They soon presented me to others. They introduced me to the professors of their establishment, the Collegio Romano, and thus a series of conversations or conferences on the subject of the points at issue between the Churches of England and Rome, commenced and were carried on, as occasion offered, during the whole period of my residence at Rome. A portion of my notes of these conversations constitutes this present volume of MORNINGS AMONG THE JESUITS AT ROME.

I dealt with all frankness with these several gentlemen, as to the object of their visit. They were under the impression, which they were at no pains conceal, that I was disposed favorably towards their Church;—that I was one of those Anglican clergymen, who neither understand nor love the Church of England, and who, in a restless dissatisfaction and love of change, are prepared to abandon her communion for that of Rome, and who only want a little encouragement and perhaps instruction, before taking the last step. I was very careful to undeceive them, stating that I should be most happy to confer with them on the differences between the two Churches, but that I could not do so under a false colour,—that I was devotedly attached in judgment and in feeling to the Church of England,—that I looked on her as the Church of God in England, and the most pure, most apostolic, most scriptural of all the Churches of Christendom,—that, without unchurching other Churches, she was still the Church of my judgment and of my affections; and that I had never for a moment harboured the thought of abandoning her for any other Church, and especially for the Church of Rome.

My new friends, for such their subsequent conduct proved them to be, seemed surprised at the decision of my opinions; and expressed their wonder, that I could refuse to hold communion with the Church of Rome.

I stated that I felt very strong objections, as they appeared to me, against that Church; but if those objections were removed,—if they, who were Priests of the Church of Rome, could remove them,—if they, living at the fountain-head of that Church, could prove them futile, in that case they should find me free to act, and prepared to act on my enlightened conviction, and I would without hesitation join their communion.

They generally asked me to state my objections, as they felt assured that they would be able to remove them.

I have learned, and must bear about me forever the memory of the lesson, never again to regard the extremities of credulity, as inconsistent with the most scientific attainments; or to suppose that what seems the most absurd and marvellous superstition, is incompatible with the highest education; or to think that the utmost prostration of the mind, is inconsistent with the loftiest range of intellectual power. There was in some of my friends an extraordinary amount of scientific attainments, of classical erudition, of polite literature, and of great intellectual acumen; but all seemed subdued and held, as by an adamant grasp, in everlasting subjection to what seemed to them to be the religious principle. This principle, which regarded the voice of the Church of Rome as the voice of God Himself, was ever uppermost in the mind, and held such an influence and a mastery over the whole intellectual powers, over the whole rational being, that it bowed in the humility of a child before everything that came with even the apparent authority of the Church. I never could have believed the extent of this, if I had not witnessed it in these remarkable instances. They seemed to regard the Canons of the Church, precisely as we regard the decisions of Scripture; and just as we regard any unbelief of the statements of Holy Scripture as infidelity, so they regard every doubt as to the judgment of the Church as the worst infidelity. It seemed as if a doubt of it never cast its shadow across their minds.—(pp. 5, 6.)

I stated, says Mr. Seymour, that there appeared to be many things that seemed not only extravagant, but even impossible, from their palpable absurdity; things that at times seemed so gross that no reasonable credulity could stand them; and had the effect of raising an insurmountable objection against any

communion with the Church of Rome, if indeed these things were part and parcel of her system, or in any way essential to her completeness; and I added, that if they were not essential they ought to have been got rid of as offensive to so many persons.

He replied, that he quite felt that there were many things to which my remarks would very justly apply, but that there were many others that were extravagant or absurd only in appearance; and that it not unfrequently occurred that those things that at one time seemed liable to insurmountable objections, were afterwards adopted by converts without the least scruple or difficulty. He therefore wished me to specify some illustration.

I referred in return to the miraculous picture of the Virgin Mary, in the Church of St. Maria Maggiore—to the miraculous image of our Lord as a child in the Church at Araceli—to the miraculous image of the Virgin Mary in the Church of the Augustines; and to several other pictures and images, which were said to be miraculous, and which were worshipped with a special and peculiar devotion—were crowned and carried in procession precisely as the ancient heathens of Rome used to carry the images of their gods. I stated that these things seemed very gross, and that usually in England the advocates of the Church of Rome got rid of all objections derived from them by disavowing all these things as abuses, as exaggerations, as bad or superstitious practices, which were not acknowledged or practised by the well-informed, and were not approved by the Church. I therefore would take the opportunity of asking him, living as he did at the fountain-head, and capable of informing me with some authority, whether others or myself could be justified in setting the objection aside in that way—namely, by attributing these things to the ignorance of the foolish and superstitious.

He answered without the least hesitation, and in a manner that took me by surprise. He answered that I had taken a very wrong view of these particulars, in regarding them as extravagant or absurd; for, although they might appear strange to me, as at one time they had appeared to himself, so strange indeed as sometimes to be absolutely loathsome to his feelings, and although he felt himself unable to justify them in themselves, yet there was no doubt of there being approved in practice by the Church; that they were no exaggeration or caricature, but real verities, which at one time were a stumbling-block and offence to his own mind. He added that there was much that might be said in their favor, for that the Italians were a people very different from the English; that the English loved a religion of the heart, and the Italians a religion of the senses; the English a religion of the feelings, and the Italians a religion for the taste; the English an inward and spiritual religion, and the Italian an outward and visible religion; and that it was the intention of the Church, as well as her duty, to arrange all the rites, ceremonies, acts, services of religion, so as to be suitable to an outward and visible religion, and calculated for the mind of Italy; and thus those particulars concerning the crowning and processions of miraculous pictures and miraculous images, however strange and absurd to the English, have been sanctioned by the Church as both natural and wise to the Italians.

I expressed in strong terms my surprise at the position he had taken, expecting that he would have denied or softened these things, instead of asserting and defending them. And I took the opportunity of alluding to the coronation of the picture of Mary, in St. Maria Maggiore—a coronation by the present Pope (Gregory XII.), who crowned it amidst religious services with his own hands; I also alluded to the procession which conducted the same picture through the streets, in order to suppress the cholera, a procession in which the present Pope joined bare-footed, and I asked whether we were to regard these acts, in which all the chiefs of the Church, as the Pope, Cardinals, Bishops, &c., took an active part, as the acts of the Church, sanctioning the opinions that pictures could work miracles, and that the procession of a picture of the Virgin Mary could possibly stay the virulence of the cholera, and that any particular picture was entitled to any special or peculiar devotion, as a coronation,—in short, entitled to more veneration than other pictures.

To this he replied with frankness and decision, saying, that he had no doubt, and that there could be no doubt whatever, as to the miraculous powers of some images and pictures; and he explained the matter thus. It sometimes occurred, he said, that some persons were affected—specially affected or moved by some pictures or images more than by others; that in praying before these, their feelings were more touched, their sensibilities more excited, and their devotional affections more drawn out in prayer; that in answer to such prayer, God not unfrequently gave responses which were more marked than ordinary, and were to be regarded as miraculous answers to prayers made before miraculous pictures or images.

I could not avoid showing my incredulity to all this, and I certainly was as surprised as I was incredulous.

He observed this, but only continued to express himself more strongly, stating, that there was no doubt whatever as to the reality of many miracles of this nature in answer to such prayers; and that when the report of these miracles spread abroad, when the public heard of them, when the minds of the devout were excited by the fame of them, then multitudes of persons naturally flocked to such pictures and images to pray before them; and their feelings being excited, and their affections being the more drawn out by the circumstance, there were yet again other miracles wrought by God, and so these images and pictures became miraculous. He added, that the picture of the Virgin at St. Maria Maggiore was such,—that the image of Mary at the Church of the Augustinians was such,—and that the picture of St. Ignatius praying to the Virgin in the Church of Gesu was, with many others, also miraculous.

(To be Continued.)

AN AGED INFANT.—An honest peasant-woman, named Marie Plor, (1841,) is at present living in the Faubourg of Manbeuge, in the north of France, and has attained her hundredth year. She lately lost one of her offspring, who had reached the age of eighty. "Ah," said the old mother, weeping for her recent loss, "I always said that I should never be able to bring up that child."

AMY—THE FACTORY GIRL.

A SKETCH BY A PARISH PRIEST.

It was a wild and cheerless morning in December, a few days before the celebration of our Lord's Nativity. Large fleecy flakes of snow fell in quick succession upon the ground. The wind blew bitterly, and wildly did it howl, as it swept fiercely adown the narrow streets. As I passed along them there were no signs of life. The inhabitants of the houses had not left their miserable homes to pursue the duties of the day. In a little while a bell sounded shrilly on my ears, and methought there was somewhat melancholy and death-like in its tones. Ere it had rung long immense masses crowded the streets, and bent their course to a large gloomy looking building, situated in a densely populated part of the town, which was regarded as the metropolis of manufactures. It was an immense building some three-quarters of a mile long, and was one of the principal factories in the place. As I gazed upon the motley group, deep thoughts and melancholy uprose within my soul. I had seen many sad sights, but none so bitter as this. There were old and young; but the latter had none of the buoyancy and life of youth. The faces of many were wan, and pale as marble, and many a gentle girl resembled a tender flower bending before the rushing storm. Some, it is true, were tolerably well-clad, but the great majority wore only thin rags, which were insufficient to defend them against the inclemency of the weather; whilst not a few were barefooted, and plodded their weary way in the midst of the deep snow.

One there was amongst them that attracted my attention. She was a tall slender girl, and, though her face had many a mark of bitter sorrow, and long-protracted suffering marked upon it, it still retained much of its former beauty. She appeared calm and collected; and, though her steps were feeble, and her form bent with fatigue, she evinced no sign of impatience. It was evident she was a superior character, and had nothing in common with the factory hands, except her labour. For she mingled not with them, nor shared their lewd and wicked jests, and conversation, in which, in spite of their poverty and the weather, they freely indulged.

Once seen she was not to be forgotten; and therefore during the day, I obtained permission to go through the mill, for I felt she had a tale of woe to tell, and was resolved, if so it might be, to pour some balm into her wounded heart. The rooms were close and ill-ventilated—crowded by hands. Here, as in the street, the majority were passing sportive gibes, and singing vain and foolish songs. Having passed through room after room, and searched in vain, I began to think that my efforts would be thrown away. On entering the last room I espied her standing at her post, but faint and feeble, and supported by one or two of her fellows. A sad and insidious disease had made no slight inroad into a constitution never strong; and it was evident that, without a great change, the place she then occupied would soon be filled by another. She was at once conducted to her home, which was situated in a dark dismal alley, a short distance from the mill. But seldom did the friendly rays of the sun shine within it, to cheer and gladden its wretched inhabitants. Her room, however, was beautifully clean, and on the window sill were some few pots containing flowers, in attending to which she took great delight, because, as she afterwards told me, "they reminded her of her home; that like them she would wither and die, and like them, if faithful, rise again after winter's sleep, clothed in fresh beauty."

She had no friends at hand to soothe and cheer her in her sickness; yet some of the rude hands of the factory were attentive to her wants, as far as their time would allow; and around the couch were the unseen messengers of heaven keeping watch over her pale and feeble form. Her history, which I subsequently learnt from her, was a sad and pitiable one. Hers had not always been a lot of toil and hardship. Time was, when surrounded with many comforts, her heart had been blythe and merry as a bird's, and hope scattered flowers of brightest hue around her sunny path. Her father, who lived by the sea-side in the fair west, and who had his business in the great waters, was captain of a merchant vessel. Most of his time was spent at sea, and Amy was brought up with tender care by a mother, who doted on her only child. A sound Churchwoman and a sincere Christian, she carefully educated her daughter in the duties and privileges of one, who born in sin after the first Adam, had been born again in the holy waters of Baptism after the Second. Bright and joyously passed Amy's early days, cheered by that best and dearest of all God's gifts, a mother's fondest love. Fourteen years of happiness had now passed away, when, as they were anxiously looking for her father's return, news was brought that the ship had been lost, and every hand perished. This information pierced Amy's mother to the heart, and ere long she slept in the silent tomb. An orphan, without a friend, Amy knew not what to do. The household furniture was soon sold, and the friendless girl was homeless too. Turned upon the wide world, she bent her weary steps from place to place in search of employment. Many a day did she journey onwards in the midst of bitter storms, weary and footsore—the ground for her bed at night—and the wide sky above for her canopy—God her hope and trust and stay. At length, after hardships beyond measure, she reached the town of M—, and obtained employment in the factory, where I met with her. There she had been for two years, and during all that time disease had been secretly stealing upon her. The hectic flush that played upon her face, had led others to suppose that she was in good health; and she herself had day by day overtasked her strength. Now she was near the hour of her departure. And as she told me the tale of her sorrows, struggles, and temptations, she had to rest full oft for very weariness. When she drew it to a close, she said with weeping eyes—"Yes, sir, you truly say mine has been an unhappy lot. I have been baptised in measure and degree with the baptism of blood—but yet how great a blessing it is to be called to follow my Lord, and tread, so to speak, the wine-press with Him. In my heaviest trials He has borne my burthen, and the pain has scarce been felt for the joy He gave. When unkind hearts turned coldly away, and would not heed an orphan's cry, or give a cup of cold water to a poor disciple, I made my prayer unto Him, and sweetly did he seem to say, 'I am the Father of the father-

less.' Many are the cruel temptations by which I have been assailed, temptations to vanity, and pride, and sin, but Christ has been within me, and by the Holy Spirit given unto me, I have been enabled to resist and conquer. Many, I know are my failings, but as I have daily striven to walk with God, and work out my soul's salvation, though with fear and trembling, He will, I trust, accept my unworthy services, and pardon my shortcomings for the sake of His dear Son. In all through which I have gone, I have ever thought my dear parents were by my side; and that unseen friends were ever around my pathway—for are not the dead in Christ still with us? Are we not one with them and they with us? for is not all this implied in the 'Communion of Saints?' And now ere noon-day I am going to my rest; I shall cease from my labours. I shall depart, I humbly pray, from a world of pain to one of peace, of agony to one of rest, of death to one of life."

Many a long day, and weary wakeful night did she spend after this. She knew that the hand of death was upon her, yet was she calm and collected, full of hopeful, but not boasting confidence. Endeavouring to recall and acknowledge the sins by which she had stained her baptismal robes, she sought for consolation in the blessed assurance that God pardoneth, and absolveth all them that turn unto Him, and unfeignedly repent. And this comfort was not denied her. She found in the contemplation of the cross, and Him that hung thereon, her surest stay. He, who is precious unto them that believe in Him, was to her a refuge from the storm, a hiding place in which she could safely rest from all her troubles and distress. Sweet and cheering was it to listen to the words which she uttered, and the calmness with which she looked forward to the period when her freed spirit should seek its native home.

At length the hour of her departure came. The holy table was spread, and the comfort of her departing soul, the communion of the Body and Blood of Christ given unto her. Never shall I forget the deep reverence with which she received the holy elements, or the change which passed over her when the blessed banquet was ended. Her eye glistened as if with brightest hope—the hand was upraised with a strength not her own—and a holy glow suffused her flushed face. In a moment afterwards she folded her arms across her breast, and said "Now, Lord, lettest Thou thy servant depart in peace, for mine eyes have seen Thy salvation. Now I have received Him, who died on the cross for me. O! Blessed Jesus! who sinless didst suffer for sinners, who didst weep in Gethsemane, and die on Calvary for me: who dying didst conquer death, and open the kingdom of heaven to all believers; I pray Thee by Thine agony and bloody sweat: by Thy cross and passion; by Thy glorious resurrection and ascension; by the wounds which now Thou bearest in Thy sacred body, take me, a wanderer, home; receive me to Thyself, to a mansion eternal in the skies." And thus she fell asleep in Jesus.—*Churchman's Com.* W. B. F.

From the Gospel Messenger.

PROTESTANT VIEWS OF HOLY BAPTISM.

MR. EDITOR:—

As the subject of Baptism and Baptismal Regeneration, is likely to be made a topic of thought and examination by your readers, in consequence of the recent decision of Sir Herbert Jenner Fust, I have determined to send to you some Protestant views on the subject, as shown in the Public Confession of sundry Protestant Churches.

These extracts are taken from the Rev. P. Hall's "Harmony of Protestant Confessions"—and do most amply sustain the Church view on this important doctrine.

Thus speaks the CONFESSIO OF HELVETIA:

"For to be baptized in the name of Christ, is to be enrolled, entered, and received into covenant and family, and so into the inheritance of the sons of God; yea and in this life to be called after the name of God that is to say to be called a son of God; to be purged also from the filthiness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life. Baptism therefore doth call to mind and keep in remembrance, the great benefit of God performed to mankind. For we are all born in the pollution of sin, and are the sons of wrath. But God who is rich in mercy, doth freely purge us from our sins by the blood of His Son, and in Him doth adopt us to be His Sons, and by an holy covenant, doth join us to himself, and doth enrich us with divers gifts, that we might live a new life. All these things are sealed up unto us in Baptism. For inwardly we are regenerated, purified, and renewed of God through the Holy Spirit: and outwardly we receive the sealing of most notable gifts by the water; by which also those great benefits are represented, and as it were set before our eyes to be looked upon. And therefore are we baptized, that is washed and sprinkled with visible water. For the water maketh clean that which is filthy, and refresheth and cooleth the bodies that fail and faint. And the grace of God doleth in like manner with the soul: and that invisibly and spiritually.

"Baptism, according to the institution of the Lord, is the font of regeneration, the which the Lord doth give to his chosen in a visible sign, by the ministry of the Church, in such sort as we have declared before. In which holy font we do therefore dip our infants, because that it is not lawful for us to reject them from the company of the people of God, who are born of us (who are the people of God) and are but pointed out by the voice of God; especially seeing that we ought greatly to presume of their election.

"The Lord by a visible sign doth testify his grace unto us; whereby he doth regenerate us, and cleanse us from our sins, and also receive us to be his people, that we may live to Christ, die to the old Adam, and be partakers of the good things of Christ. For we all are born sinners; whereupon we have need of regeneration, and the purging of our sins, which cometh to pass by the free mercy of God, whereby also we are received into the covenant, that, being buried into his death, we may rise again in newness of life; the which thing is taught more at large in the Apostles' writings."

From the CONFESSIO OF BOHEMIA, I cite the following statement:

"This Sacrament consisteth of an outward washing, that is

done with water, with calling on the name of the Holy Trinity; that of the element and the word there may arise, and be jointly made withal, a Sacrament.—(*August. Homil. in Johan. cap. xiii.*) And that washing is used both to signify, and to witness, a spiritual washing and inward cleansing of the Holy Ghost from the disease of hereditary sin, and from other sins, the guilt of which is here forgiven and taken away; and to the attaining of a new manner of birth, or regeneration: whereupon it is called the sacrament of the new birth, that is, of regeneration, or a washing with water in the word of life."

From the CONFESSIO OF FRANCE, comes this testimony:

"We acknowledge that there be two only Sacraments common to the whole Church—Whereof the first is Baptism: the which is given to us to testify our adoption; because that therein we are ingrafted into Christ's body, that being washed in his blood, we may also be renewed to holiness of life by his Spirit. This also we say, that although we are baptized but once, yet the fruit of baptism doth pertain to the whole course of our life: that this promise, to wit, that Christ will be always unto us sanctification and justification, may be sealed up in us with a sure and firm seal."

From the CONFESSIO OF ENGLAND, I extract this remark:

"We say, that Baptism is a Sacrament of the remission of sins, and of that washing which we have in the blood of Christ, and that no person which will profess Christ's name, ought to be restrained therefrom: no, not the very babes of Christians; forasmuch as they be born in sin, and pertain unto the people of God."

From the CONFESSIO OF BELGIA, this is the declaration:

"Finally. Baptism is a token unto us, that He will be our God forever, who is also our gracious Father. Therefore the Lord hath commanded all His to be baptized with pure water. 'In the name of the Father, the Son, and the Holy Ghost,' (Matt. xxviii. 19.) to signify that the blood of Christ doth internally, through the operation of the Spirit, perform and effect that in the soul, which water doth externally work in our bodies. For as water being poured upon us, and appearing upon the body of him that is baptized, moistening the same, doth wash away the filthiness of the body; so the blood of Christ, washing the soul, doth cleanse it from sin, and doth make us the sons of God, which before were the children of wrath.

"Therefore, here we do detest the error of the Anabaptists, who are not only not content with one baptism, and that once received, but do also condemn the baptism of infants, yea of those that be born of faithful parents. But we do believe that they ought for the same reasons to be baptized, and sealed with the sign of the covenant, for the which in times past, the infants amongst the Israelites were circumcised; that is, on account of the same promise made unto our infants, that were made unto theirs."

From the CONFESSIO OF AUGSBURG issues such doctrine as this:

"Also, that by baptism the grace of God is offered; and that young infants are to be baptized: and that they being by baptism commended unto God are received into God's favor, and are made the sons of God; as Christ witnesseth, speaking of little children in the Church, 'It is not the will of your heavenly Father that any of these little ones should perish.'—(Matt. xviii. 14.)

"Touching Baptism, they teach that it is necessary to salvation, and that by Baptism the grace of God is offered: that children are to be baptized; and that such as by baptism be presented to God, are received into his favor."

From the CONFESSIO OF SAXONY, the voice speaks thus:

"And that the Holy Ghost is given in Baptism Paul affirmeth it in his Epistle to Titus, saying, 'By the washing of the new birth, and the renewing of the Holy Ghost.' (Tit. iii. 5.) And in John it is said, Except a man be born again of water and of the Spirit, he cannot enter the kingdom of heaven."

From the CONFESSIO OF WIRTEMBERG, I quote the following language:

"Moreover we teach, that he that is baptized in the name of the Father, and of the Son, and of the Holy Ghost, is sprinkled with a spiritual anointing; that is, is made a member of Christ through faith, and endued with the Holy Ghost, that the ears of his mind may be opened, and the eyes of his heart lightened to receive and understand holy things."

From the CONFESSIO OF SUEVELAND this doctrine reaches us:

"As touching Baptism, we confess, that which the Scriptures doth in divers places teach thereof; that we by it are buried into the death of Christ, (Rom. vi. 3, 4.) are made one body, (1 Cor. xii. 13,) and do put on Christ (Gal. iii. 27); that it is the font of regeneration, (Tit. iii. 5,) that it washeth away sins, and saveth us." (Acts xxii. 16.)

From a former CONFESSIO OF HELVETIA, I present this view of the Sacraments:

"For in Baptism water is the sign, and the thing itself is regeneration and adoption among the people of God. In the Lord's Supper, bread and wine be the signs, but the thing is communication of the body of Christ; salvation purchased for us, and the remission of sins. These things are received by faith, as the signs be received by the corporal mouth; and the whole fruit of the Sacraments is in the thing itself."

Such are the early Protestant views of the Holy Sacrament of Baptism, showing amply and incontestably how sound, how true, how scriptural, how Protestant, are the doctrines of the Protestant Episcopal Church on this important subject.

TIME AND ETERNITY.

We step the earth—we look abroad over it, and it seems immense—so does the sea. What ages had men lived—and knew but a small portion. They circumnavigate it now with a speed under which its vast bulk shrinks. But let the astronomer lift up his glass and he learns to believe in a total mass of

matter, compared with which this great globe itself becomes an imponderable grain of dust. And so to each of us walking along the road of life, a year, a day, or an hour shall seem long. As we grow older, the time shortens; but when we lift up our eyes to look beyond this earth, our seventy years, and the few thousands of years which have rolled over the human race, vanish into a point; for then we are measuring Time against Eternity.—(*From Blackwood's Magazine.*)

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, OCTOBER 6, 1849.

NEW YORK CONVENTION.

Our columns are largely occupied this week, with a report of the proceedings of this important Convention. We have gathered this account from the reports in the New York Churchman, the Courier and Enquirer, and the Tribune. As the Churchman contained only the report of the first day's proceedings, we have been chiefly indebted to the Courier and Enquirer, a paper whose reports of church matters may always be depended upon.

Although some of the papers, to which we have had access, give a synopsis of the debates, we have not copied these, for two reasons. In the first place they would have occupied too much room. In the second place, such imperfect reports do great injustice to the speakers, seldom giving truly their course of reasoning, and always feebly presenting it. Although there were several long and animated discussions, upon topics exciting the deepest interest, the debates were marked by moderation and good temper. This seemed especially the case with the debate on the great question before the Convention, involving such grave personal and general interests.

The large majority by which the Resolution offered by the Rev. Dr. Higbee was carried, is an evidence of greater unanimity than was supposed to exist. A request thus preferred, cannot fail to receive a distinct and positive answer.

It is gratifying to find that this important Diocese has been highly prospered notwithstanding the disadvantages under which it has labored. This fact is shown in the following statement, which we take from "The Gospel Messenger." We consider it a proof of another fact besides those mentioned—viz., that the Divine blessing has not been withheld from the Episcopal services rendered to this Diocese.

COMPARATIVE VIEW—DIOCESE OF NEW YORK.

MR. EDITOR:

I send you the following comparative view of the Diocese of New York, during the three years *before*, and the three years *after* the suspension of her Bishop, as evincing two things; first, that the divine blessing has not been withheld from her under her trials; and second, that the Standing Committee have administered the Diocese in a way to command the confidence of their brethren both within and without the Diocese. The items are derived from the Journals of the Conventions.

For 1842-43, and 44. There were persons confirmed, 4072; Priests ordained, 32; Deacons ordained, 40; Churches consecrated, 19; Clergymen received into the Diocese, 42; Clergymen removed from the Diocese, 57. The highest number of Churches was 164; the highest number of Clergy was 203.

For 1746-47, and 48. There were persons confirmed, 4004; Priests ordained, 26; Deacons ordained, 40; Churches consecrated, 24; Clergymen received into the Diocese, 96; Clergymen removed from the Diocese, 35. The highest number of Churches was 193. The highest number of Clergy was 248. E.

REV. R. C. SHIMEALL.

This gentleman has announced to the world that, finding himself very uncomfortable in the Church, (little wonder!) he was reduced to the necessity of travelling *on foot*, either to ROME or GENEVA. After a profound investigation of "Holy Scriptures and Ancient Authors," which he hints had not been his "guides" hitherto, he determined to take the road to Geneva. In other words he has *declared* himself a Presbyterian.

We have sufficient brotherly kindness for our Presbyterian friends, to condole with them on this visitation. And we should be sorry to feel such unkindness towards Mr. S., as not to hope that the pleasure occasioned by his arrival may be greater than the sorrow caused by his departure.

BOOKS FOR CHILDREN.

The Messrs. Appleton have added to their supply of Children's Books, two new Publications. The titles of them are "FANNY AND HER MAMMA," and "CITY CRIES." The first is designed for "Easy Reading Lessons," in which it is attempted to bring Scriptural principles into daily practice, with hints for Nursery Discipline. The second is intended to give the happy dwellers in the country, "a peep at scenes in town." It will have a good effect if it teaches them how much happier their lot is to hear the music of the country, rather than the discord of "city cries."

THE CHURCH AT CHICAGO FOR THE SWEDES AND NORWEGIANS.

The Rev. Mr. Unonius, acting under the advice of his friends, is coming on to make personal application in behalf of his important enterprise.

We have received official commendations of this object from the Rectors and Vestries of the two parishes in Chicago.

As these present the case in a strong light we will give them in whole or in part, at another time. For the present it will be sufficient to lay before our readers the following. The facts of this most interesting case have already been fully stated.

To the Bishops and Presbyters and the Beloved Brethren in the Lord, Friends of the Protestant Church in the United States of America.

The undersigned commends our well-beloved Brother, the Rev. Gaston Unonius for success in his truly worthy object of building a Scandinavian Church, in the City of Chicago. He will tell his own story, already approved by all. May the good God, by His Holy Spirit, open the hearts of those who have ability, to give not grudgingly, for He loveth a cheerful giver.

Signed

PHILANDER CHASE.

Jubilee College, Sept. 20th 1849.

For the Banner of the Cross.

Chicago, Illinois, Sept. 18, 1849.

AN APPEAL FROM ST. ANSGARIUS' CHURCH, TO THE CHURCH OF GOD ELSEWHERE.

FELLOW CHRISTIANS:—We are Norwegians and Swedes, differing from you in language, of another nation, but one with you in the bonds of our Most Holy Faith. Impelled by a stern necessity we have left our native lands, and lured by the magic of the name America, we have come to yours with our wives and little ones. We have left our old homes, the graves of our fathers, and our sacred temples, and come with willing hands, with stout hearts, and a steadfast faith in the God of the poor and the homeless, to cast our lot among you. Attracted by the position and prospects of Chicago, we have settled here, but we find ourselves without money, and without a church. Money, at least enough for our daily wants, we can procure by industry, but how shall we have a church?

The lot will cost \$700, the building about \$1200.

Our parish is regularly organized in connection with the Episcopal Church in Illinois, and this appeal has the full sanction of our venerable Bishop. We have enjoyed the blessings of a regular service in our own language since May, 1849, in a hired room. We number about fifty families, and one hundred communicants, but we are too poor to build the church we need so much.

Such is our story; it would be unnecessary to multiply words. Our beloved Rector, the Rev. Mr. Unonius, has devoted himself with great zeal and self-denial to our spiritual concerns for a very inadequate support. During the prevalence of the cholera, the parish has suffered very severely, and we are consequently now less able than before to build a church. Therefore we throw ourselves upon you in all hopefulness, confident that God will provide for His destitute children. Every week new companies of emigrants, our fellow-countrymen, arrive at our wharves, industrious but penniless; and we have no church provided for them, while temptations to intemperance and immorality abound in every part of our city.

In faith and prayer we send you this simple statement, may it please God to incline your hearts to help us.

P. Von Sneiderau,
Th. Knadsen,
B. Markusen,
Andrew Johnson,
Anders Larsen,
B. Bjackman,

Vestry
of
St. Ansgarius'
Church.

Every Church paper will confer us a favor by copying the above.

THE CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

We have received the October number of this welcome Journal too late to admit of any particular examination of its articles. The subjects discussed are of an interesting character, and we doubt not, are treated with the ability which has always marked the Contributions to this Review. "The Ecclesiastical Register," and the Summary of Home and Foreign Intelligence, is as usual prepared with great care.

The following is a list of the articles:

- ART. I. Early Clergy of Connecticut.
- ART. II. Smyth against Confirmation.
- ART. III. Pastoral Visiting.
- ART. IV. Foster on Future Punishment.
- ART. V. Puritanism.
- ART. VI. American History.
- ART. VII. The Church in New England.
- ART. VIII. Book Notices.

ECCLESIASTICAL REGISTER.

Summary of Home Intelligence.
Summary of Foreign Intelligence.

BURLINGTON COLLEGE.

CLOSING EXERCISES OF THE SIXTH TERM.

We had the pleasure of attending these most interesting exercises. Other engagements prevented us from witnessing the examinations which preceded them, but we have been assured that they were of a character which fully sustained the high reputation of the Institution.

English Compositions were first read by the Sixth Form. After this, the young gentlemen of the Junior Class read compositions in English, French, and Spanish. The members of the Middle Class then read compositions each one in English, French, Spanish, and Italian.

Although some of these exercises were marked by peculiar excellence, we prefer expressing general rather than particular commendation. We were struck with the fluent manner, and even oratorical effect, with which most of the compositions in foreign languages were delivered. But most of all we were pleased with the tone and spirit of the English compositions. Much is gained when young men are not ashamed to express publicly religious sentiments. If they are trained up to a manful profession of the faith of Christ crucified, it is to be hoped that this noblest courage will grow with their growth, and strengthen with their strength. None could have listened, and many were there to hear, to these exercises, without discerning that these were young Christians trained up in the fear of God.

After these exercises, the President made a statement of the results of the Term to the Board of Trustees. It was a most gratifying record of God's mercy in preserving this large household from sickness and death, and of faithfulness on the part of Teachers and Pupils.

After this the Sixth Form were advanced to be Juniors and robed in their college gowns. They were then addressed by the President in words of earnest affection and timely warning, and kneeling down, received his Apostolic blessing.

The exercises were fitly concluded with Prayer and the Benediction.

NEW YORK CONVENTION.

The Annual Convention of this Diocese commenced its session on Wednesday last, 26th instant, and was opened by the celebration of Divine Service in St. John's Chapel, in this city, at 10 A. M.

Morning prayer was said by Rev. Dr. Price, Rector of St. Stephen's Church, New York, assisted by Rev. Wm. Halsey, Rector of St. Paul's Church, Sing Sing, who read the lessons. The Ante-Communion Service was read by Dr. McVickar. The Epistle was read by Rev. Dr. Seabury. The Sermon was preached by Rev. J. J. Robertson, D. D., Rector of St. Anna's Church, Fishkill-Landing. The Offertory was read by Rev. Dr. Haight. The Rev. Dr. Seabury proceeded with the Communion Service to the Canon of Consecration. Rev. Dr. McVickar consecrated, and was assisted in the delivery of the elements by Rev. Drs. Creighton, Seabury, Price and Haight.

A large number of the Clergy, Lay Delegates and others received the communion.

The Convention was then called to order by the Rev. Dr. McVickar, the senior Presbyter present entitled to a seat, who took the chair for the purpose of organizing the Convention.

The list of clergy entitled to seats was then called over; and then the list of parishes. A quorum was found to be present.

Some discussion ensued on the certificate of the Delegates of St. Jude's Parish, New York, which was signed by the Senior Warden, and not by the Rector, the Rev. R. C. Shimeall. The Rev. Dr. Anthon took the ground that the certificate was sufficient, because that individual had renounced the Ministry of the Church, and was no longer the Rector. In spite, however, of his amusing earnestness to get rid of that personage, it was maintained on the other hand that he had offered his resignation as Rector, to take effect *during* or *after* the Diocesan Convention, and that his published letter in divers prints was not a canonical renunciation of the Ministry. The matter on motion was laid on the table.

On motion the ballot was dispensed with, and Rev. Dr. Creighton unanimously elected President, *viva voce*, who took the chair and delivered a brief but happy address.

After the reading of the rules of order, the Rev. Dr. Haight was re-elected Secretary, and Mr. C. N. S. Rowland, Treasurer, *viva voce*.

The several standing committees and tellers of elections were appointed by the chair.

The Rev. Dr. HIGGEE gave notice of the following resolution:—

Resolved, As the sense of this Convention, that it is the bounden duty of every Clergyman having a parochial charge in this Diocese, to present annually to his congregation the subject of the several Diocesan Charities specified in Sec. 4 of Canon XV. in such manner as may best tend to procure the contributions for the support of such charities required by the Canon.

On motion, it was ordered that the proposed amendment to article 3d of the Constitution, relative to Lay Members, pending from the last preceding meeting of the Convention, be made the special order for to-morrow, immediately after the regular business shall have been disposed of.

The Rev. Dr. SHERWOOD moved that the resolution relative to the case of the Right Rev. B. T. ONDERDONK, submitted by him at the last Convention, be made the special order of the day, immediately after the special order relative to Lay Members shall have been disposed of, which was agreed to. The resolution—which follows a lengthy preamble, in which the facts of the case are recited,—is as follows:—

Resolved, That the Standing Committee of the Diocese of New York be requested to present forth with an Address to the House of Bishops, asking them to terminate at once the sentence of suspension, inflicted by them, upon the Right Rev. B. T. Onderdonk:—or, if unprepared to do this, and thinking the honor and purity of the Church not yet sufficiently vindicated, to request them to specify on what terms or at what time said sentence of suspension shall cease.

The Rev. Dr. ANTHON gave notice of the following resolution, viz:—

Resolved, That until effectual and permanent provision be made for the supply of Episcopal services, the Standing Committee be and they are hereby directed by the Convention to invite, in its own name and authority, the performance of such Episcopal acts, for or within the Diocese, as may be necessary, by Bishops of this Church who were not members of the Court which tried the Right Rev. B. T. ONDERDONK; and that the expenses of such services shall be paid out of the income of the Episcopal fund.

Applications for the admission of the following new Churches were presented and received, viz: St. Thomas' Church, at Armenia, Dutchess Co.; Transfiguration Church, New York; Grace Church, Brooklyn Heights; Christ Church, North Brooklyn.

The Convention then adjourned to meet this morning at half-past 9 o'clock.

SECOND DAY.

Diocese of New York.—At half-past nine o'clock yesterday, the Convention met pursuant to adjournment. Morning prayer was read by the Rev. STEPHEN DOUGLASS, of Bloomingdale, and the Rev. SHELDON DAVIS, missionary at Clinton, Dutchess county, read the lessons. The Rev. WM. CREIGHTON, D. D., of Christ Church, Tarrytown, the presiding officer, called the Convention to order, and the Rev. BENJ. J. HAIGHT, D. D., Secretary to the Convention, proceeded to read the minutes of the previous day which were corrected and approved. A number of Lay Delegates then presented certificates, which being approved, they answered to their names and took their seats.

An application from Calvary Church, Williamsburgh, was presented, and referred to the Committee on the Incorporation of Churches. The report of the Committee on the Incorporation of Churches was read by the Hon. SAMUEL JONES, and was in favor of the admission of the following churches into the Diocese:—

Church of the Intercession, Carmansville, New York; Transfiguration, Twenty-fourth street, New York; Mediator, New York city. (On the vote being taken for the admission of this church, Mr. JONES remarked to the Convention that the majority of the Rectors in this city were in favor of the admission) Grace Church, Brooklyn Heights; Christ Church, North Brooklyn; St. James the Less, Scarsdale; St. Thomas Church, Armenia, Dutchess Co.; Calvary Church, Williamsburgh, King's Co. On motion, these churches were severally admitted unanimously into union with the Convention.

The Lay Delegates from these parishes respectively presented their certificates, which were approved, and the Delegates were admitted to seats in the Convention. Rev. FRANCIS L. HAWKS, D. D., Rector of the Church of the Mediator, and Rev. Dr. VINTON, of Grace Church, Brooklyn Heights, were then admitted to seats in the Convention.

On motion, the Annual Address of the Bishop was postponed.

The next business of the Convention was the election of the Standing Committee. The President stated that the mode was by ballot.

The Rev. L. P. W. BALCH, of St. Bartholomew's Church, moved that the vote by ballot be dispensed with, and that the election be made *viva voce*, in order to save time. Mr. BALCH said he made this motion inasmuch as opposition to this motion could only come from the minority of this Convention, with whom he had the honor to be classed.

The motion was adopted, and the Standing Committee of last year was elected as follows:

Clergy.

Rev. WILLIAM BERRIAN, D. D.
Rev. JOHN McVICKAR, D. D.
Rev. BENJAMIN I. HAIGHT, D. D.
Rev. SAMUEL SEABURY, D. D.

Lay.

Hon. SAMUEL JONES.
Hon. MURRAY HOFFMAN.
Hon. GULIAN C. VERPLANCK.
FLOYD SMITH, Esq.

Mr. Harrison, delegate from Trinity, was elected delegate to the General Convention, and Messrs. Murray Hoffman and Abel T. Anderson, Provisional Delegates.

The Missionary Committee of last year was re-elected, substituting Rev. Dr. Higbee for Rev. E. N. Mead, resigned.

Rev. Richard Cox read the report of the Missionary Committee. Five missionaries had resigned. Eight had been appointed. Three new stations had been taken upon the list, making 34 stations, with 28 missionaries. The balance on hand at last year's report was \$382.56; collections and subscriptions, \$3,066.21; total means for the year, \$3,448.77; paid printing, &c., \$13.50; paid to missionaries, \$3,150.56; balance on hand, \$284.71. But there is owing to missionaries for salary on the 1st of October, \$1622.50, leaving a deficiency of \$1337.79.

Mr. Cox then brought forward a resolution, of which he gave notice yesterday, calling for a special collection in every church in the month of October, to relieve the committee from embarrassment.

On motion of Rev. Mr. VINTON, of Brooklyn, a special report, presented to the last Convention, but not read at the time, was now read by Dr. Haight. It exonerated the Missionary Committee from charges of partiality which had been made against them.

The report was accepted and the resolutions adopted.

The report of the Society for the promotion of Religion and Learning, was read by Rev. Dr. McVICKAR. This report was withdrawn on motion of the Hon. J. C. SPENCER, as irregular.

The report of the Trustees of the Episcopal Fund was read by the Secretary of the Convention. The amount of the disposable fund was the same as last year, \$67,500. \$37,000 more were out at 7 per cent. interest, and \$30,000 at 6 per cent. Received during the year, in donations, interest, &c., with a balance on hand last year, \$14,926.97. Paid Dr. Onderdonk \$2500. Bishop Delancey \$500, and Bishop Whittingham \$1100, for Episcopal services in the Diocese. Balance now on hand \$590.57.

Rev. Mr. Bedell asked for information respecting the difference between the accumulating and disposable Episcopal funds; and intimated that he understood that the former could not be touched, but must increase until it reached \$30,000, while the latter was available for current expenses. The view was accepted as the correct one.

The report of the Trustees of the Fund for Aged and Infirm Clergymen, was read by the Secretary.

The receipts for the year were \$4189.96; expenditures \$3085; balance on hand \$1104. Eight clergymen were recipients from the fund.

The report of the Standing Committee on the Treasurer's report was read by the Secretary of the Convention. It contained nothing of general importance.

The report of the Standing Committee on the Theological Seminary was read by Dr. Haight. It stated that there were 51 students in the institution, and that they had nothing further to report.

The report of the Standing Committee on the Diocesan Fund was not in, and therefore postponed till evening.

One or two special reports were called for, and then the Convention proceeded to the miscellaneous business before them, whereupon, Rev. Dr. HIGBEE presented the following resolution, of which he had given notice on the previous (the first) day of the Convention.

Resolved, As the sense of this Convention, that it is the bounden duty of every Clergyman having a parochial charge in this Diocese, to present annually to his congregation the subject of the several diocesan charities specified in Sec. 4 of Canon XV., in such manner as may best tend to procure the contributions for the support of such charities required by the Canon.

After a long and animated discussion on this Resolution, the Hon. J. C. SPENCER said that the plan which he would propose to the Convention to pursue, was:—

1st. To lay the pending resolutions on the table.
2d. To reconsider the vote by which the Committee in question had been elected.

3d. That the Chairman appoint a Committee of five, informally, to report the names of a Missionary Committee.

These propositions were severally put in the form of motions, seconded by Dr. HIGBEE, and agreed to by the Convention.

SPECIAL ORDER.

The Convention then proceeded to the consideration of the special order of the day, being the proposed amendment to the third Act of the Constitution, providing that the Lay Delegates to the Diocesan Conventions "shall be communicants," and shall not exceed three in number.

Rev. Mr. VAN KLEECK desired to submit the following resolution:—

Resolved, That the further consideration of the subject be postponed until we have a Bishop to preside over the Convention.

Rev. Dr. VINTON rose to order. No question could be in order but the rejection or adoption of the amendment.

The President sustained the point of order, but subsequently the gentleman was, by unanimous consent, allowed to proceed.

A question of order, relative to the admissibility of any proposition other than the direct question upon the pending amendment, was again raised and discussed.

Dr. VINTON maintained that the 8th article of the Constitution left no alternative to the Convention, but the direct vote upon the final adoption or rejection.

Hon. LUTHER BRADISH denied this position. The article referred to, declared that the Convention *may* at the session following that upon which an amendment is approved, take the final vote, but that it does not make such a course imperative.

Dr. VINTON expressed the hope that the proposed indirect method of defeating the amendment would not be adopted, but that the Convention would consent to come up at once to the final vote.

The PRESIDENT having reviewed his previous decision upon the point of order, the question was stated upon the proposition submitted by Rev. Mr. VAN KLEECK.

The Rev. ISAAC PARDEE proceeded to advocate the proposed amendment and to answer the objections urged against it by its opponents, and had not concluded when the Convention, at ten minutes past 3 o'clock, took a recess until 7 o'clock, P. M.

EVENING SESSION.

The Convention assembled at 7 o'clock, when, after further discussion, the Rev. Mr. Van Kleeck's motion was adopted, by the following vote. CLERGY, Ayes 62, Noes 48; LAITY, Ayes 76, Noes 28.

The Rev. Dr. Higbee gave notice of the following Resolution, to be offered as a substitute for Dr. Sherwood's Resolution.

Whereas, The House of Bishops, and the House of clerical and lay delegates in the General Convention of 1847, passed a canon in the words following: "Whenever the penalty of suspension shall be inflicted on a Bishop, Priest or Deacon in this Church, the sentence shall specify on what terms, or at what time the penalty shall cease"—and whereas the Diocese and Diocesan of New York have been, for a long time, under disabilities which it was the design of the Canon to prevent in future,—Therefore, *Resolved*, the Standing Committee be requested to present at an early day, an address to the House of Bishops praying that venerable body to adopt such measures as may render the wise provisions of the said Canon of 1847 available to the relief of our diocese, so that the objects may be accomplished, of the unanimous prayer of the Convention addressed to the General Convention of 1847.

The Convention adjourned at 11½ o'clock.

THIRD DAY.

The Convention assembled this morning at 9 o'clock; Prayers were read by Rev. R. Shaw of Philipstown. Rev. A. H. Partidge of Bedford, Westchester Co., reading the lessons.

The Convention was called to order by the President, Rev. Dr. Creighton. Rev. Benjamin Haight, Secretary, read the minutes of the preceding day, which were approved of. The names of the absent members were called over.

The reports of the Standing Committees, the Committee on the Treasurer's Report, and the Committee on the Diocesan Fund were not prepared.

Rev. Dr. Taylor read the following amendment of the 3d article of the Constitution:

"The Convention shall be composed of the officiating Presbyters, who are regularly admitted and settled in some Church which shall either have been in union with this Convention for at least one year, or else shall be the owner of an edifice for the public worship of Almighty God, duly consecrated, or ready for consecration, according to the order of the Protestant Episcopal Church in the United States of America; or, who are employed as Missionaries under the direction of this Convention; or, who are engaged as Professors, or Instructors of youth in some College, Academy, or General Seminary of Learning, duly incorporated and situate within this Diocese. And of Lay Delegates, who shall be communicants, not exceeding three from every such Church, to be chosen by the Vestry or by the Congregation. No person who is a candidate for Holy Orders shall be eligible as a Lay Delegate to the Convention. But no Minister, or Church, who, or which, at the adoption of this article, is entitled to a seat in the Convention, shall be excluded therefrom, by reason of the alteration of the former 3d Article of the Constitution, provided, in the case of a Minister, he continue in the same parish with which he was connected at the adoption of this Article."

The Rev. Mr. Richmond moved the article be amended by substituting the word "Ministers" for "Presbyters."

The postponement of the question was moved by Rev. Mr. Weaver, of West-Troy, Albany Co., till the Convention have a Bishop to preside over its deliberations.

The Rev. Dr. Henry offered the following.

Resolved, That the 3d article of the Constitution be repealed and in place thereof the following be substituted:

The Convention shall be composed of all clergymen in good standing canonically resident in the Diocese, and of lay members consisting of not more than three delegates from each church in union with the Convention, to be chosen by the Vestry or Congregation. Such delegates to possess the qualifications for admission to Holy Communion prescribed by the Rubric at the end of the office of Confirmation.

Rev. Mr. Van Kleeck of West-Troy, made a motion that the whole question be referred to a Special Committee to report at next Convention.

The Rev. Mr. Cox moved that the whole business be laid on the table—he would move that it be postponed till the next Convention but that would only give cause for more debate. The motion was carried.

The report of the Committee on Nominations appointed yesterday, and of which Rev. J. C. SPENCER is Chairman, was read. The following were nominated the Missionary Committee for the year: *Of the clergy*—Rev. Mr. R. Cox, Chairman; Rev. Drs. Balch and Taylor, and Rev. Messrs. Lot, Jones and Richmond. *Of the Laity*—C. N. S. Rowland, Stewart Brown, E. H. Dunham, and Cornelius Oakley, Esqs. and Capt. W. A. Spencer.

The question on the above nominations was put to the vote, when they were confirmed.

The subjoined resolution was adopted:

Resolved, That it be recommended to the Missionary Committee in their appointment of Missionaries to vacant situations, to select the persons who shall be recommended to them by the members of our Church residing at such stations.

The Resolution of the Rev. Dr. Sherwood now came before the Convention.

A point of order was here raised upon the question of the Convention taking up the resolution of Dr. Sherwood. It had not been taken up by the last Convention, but referred over to the action of the present one.

Rev. Dr. Higbee said, that when the resolution came up he intended his as a substitute for it.

Dr. Whitehouse submitted some resolutions, and would adopt the preamble of Dr. Sherwood, with slight alterations; he proposed that if the sentence were removed, they should call upon Bishop Onderdonk to resign; that he should receive the sum of \$2,000 per annum, payable quarterly, during the term of his natural life, and, in the event of his decease, the Convention should pay to his widow \$1,000 per annum.

The meeting then (3 o'clock) adjourned till seven o'clock in the evening, and Dr. Whitehouse's resolutions were ordered to be printed.

EVENING SESSION.

The Convention assembled in the evening at 7 o'clock, the motion of Dr. Whitehouse, presented previous to the adjournment, and which is intended as a substitute to Rev. Dr. Higbee's resolution, coming up first in order.

As the resolution of Dr. Whitehouse was not yet ready, the report of the Standing Committee was read by the Secretary. From it we glean the following details: Episcopal services of Bishop Whittingham in the Diocese of New York:

Confirmations, at 89 places, 1,348; Ordinations, 12 deacons, 11 priests; Consecrations, 5 churches; laid corner stones, 2; administered sacrament 25 times; preached 102 sermons; other addresses, 88; travelled 3,650 miles; married 1 couple.

Indisposition having prevented Bishop Doane from performing duty in this Diocese, no report was received from him.

The following deaths have occurred among the Ministry of the Diocese of New York; Revs. John A. Brown, Major A. Nickerson, William Powell, Richard Salmon, Hugh Smith, Thomas Warner, D.D.

The number of candidates for the ministry amount to 38.

The report contained some minor details of but little importance.

Dr. WHITEHOUSE rose to speak on his resolution. He requested leave to withdraw the last three resolutions, and present the first. "I was induced to the step by my own convictions of what was necessary. I simply propose this resolution, that the House may be induced to make the request to the Bishop that he may resign."

The question was called for on the resolution, when it was decided in the negative by a *viva voce* vote.

Rev. Dr. HAWKS rose to move a reconsideration of the vote, as there were some objections to the manner of voting, it being uncertain whether the question was decided in the negative or affirmative. The motion was decided in the affirmative, when the House proceeded to take the vote by calling the names.

A discussion here arose upon the subject of a reconsideration of the vote taken upon Rev. Mr. W.'s resolution.

Rev. Mr. Cox's motion that the rule of order requiring a two-thirds vote be suspended, was adopted.

The House, by general consent, took up the resolution of Dr. W. for action. All further debate was precluded, when the following vote was taken: AYES—Clergy, 30; Laity, 44. NOES—Clergy, 98; Laity, 70.

The resolution was declared lost.

Rev. Dr. HIGBEE's resolution now came up before the Convention for its decision.

Rev. Mr. RICHMOND rose to say that he would consider the vote of the Convention on this resolution as final and decisive.

The following is the vote on Rev. Dr. Higbee's resolution.

AYES.	NOES.
Clergy..... 91	Clergy..... 36
Laity..... 69	Laity..... 46

Hon. LUTHER BRADISH said that he rose for the purpose of offering to this body a paper containing the views of the minority. He said, we protest, in that paper, against the act consummated by the vote just passed.*

Hon. JOHN C. SPENCER raised a question of reception of the gentleman's protest; it is the first time in this body a protest has been presented by the minority. It was wrong to give a one-sided representation to posterity. There was only one way of doing—that of immediately rejecting it. He desired to know would the House consider the motion. If the gentlemen were allowed to place it upon the journal, they would have counter documents from the majority, and so those disputes would go down to posterity, a disgrace upon the doings of the Convention.

Rev. Dr. HENRY desired to know at whose request the protest was presented, when Hon. L. Bradish replied that it would be best known by the names appended to it being read.

The question on the reception of the protest was voted on and decided as follows:

AYES—Clergy, 29; Laity, 29. NOES—Clergy, 84; Laity, 61.

Some further business of but little importance was transacted, when on motion

A vote of thanks was presented to the President for his praiseworthy conduct while in the chair.

It was resolved that 2,000 copies of a journal of proceedings of the Convention be printed under the direction of the Secretary.

A motion of J. C. SPENCER, that the Convention adjourn *sine die* was unanimously adopted. The Secretary proceeded to read the minutes of the last session, after which the *Gloria* was chanted by the assembly, and the prayers read by the President, who declared that the Convention stood adjourned, the closing session having lasted till 11 o'clock.

We are informed in a letter from a friend in New York, that the Standing Committee of that diocese have unanimously agreed to invite the Bishop of New Hampshire to perform Episcopal functions therein for three months.

From late English Papers.

FORM OF PRAYER AGAINST CHOLERA.

The following is a special form of Prayer to be used in all churches and chapels throughout England and Ireland on Sunday next, and to be continued during the prevalence of the Cholera:

"O Almighty God and Father, whose power no creature is able to resist, and in whose hand are the issues of life and death; look down, we beseech thee, from heaven, thy dwelling-place, upon us thine unworthy servants, who turn to thee, their only refuge, in this season of sickness and great mortality. We confess, O Lord, that we have not deserved to be free from that visitation of thy wrath which has afflicted other nations on the earth. We acknowledge with shame and contrition that we have shown ourselves unthankful for many special mercies vouchsafed to us, and have not made that return for our national blessings which thou mightest justly require at our hands. We have departed from thy commandments; we have followed too much the things of this present world; and in our prosperity we have not sufficiently honored thee, the Author and Giver of it all. If thou wert to deal with us after our sins, or reward us according to our iniquities, we could not stand in thy sight. But thou hast revealed thyself unto us as a God of mercy and forgiveness toward those who confess their unworthiness, and turn to thee in repentance and prayer. When Israel had pro-

voked thee to wrath, and thousands fell by the destroying pestilence, thou didst stay the sword of the avenging angel, when the purpose of thy judgment was fulfilled.—When the men of Nineveh repented of their iniquity, thou didst lay aside the fierceness of thine anger, and sparedst the guilty city, when thou sawest that they turned from their evil way. And now, O Lord, we entreat thee after thy rich mercy to grant unto us thine afflicted servants the like spirit of repentance, that thou mayest withdraw thy chastisements from our land, and stay the plague and grievous sickness, which is abroad making many desolate. May the judgments which thou hast sent work in us a more lively faith, a more entire obedience, a more earnest desire to conform to thy will, and to advance thy glory.—Make us duly sensible of thy goodness in maintaining the domestic tranquillity of our land, in preserving us from intestine commotions, and in granting a plentiful return to the labor of our husbandmen. Teach us to show our thankfulness for these mercies, by an increasing desire to relieve distress, to remove all occasions of discontent and murmurings, and to promote goodwill and concord among ourselves. And may the frequent instances of mortality which we have beheld remind us of the nearness of death, and dispose us to number our days, that we may apply our hearts unto wisdom; that, whether living or dying, we may be found faithful disciples of Him who has taken away the sting of death, and opened the gate of everlasting life to all believers. Hear us, O Lord, for thy goodness is great; and according to the multitude of thy mercies receive these our petitions, through Jesus Christ our Lord. Amen."

DIED on the 6th inst., at Brahan Castle, near Dingwall, Ross-shire, Right Rev. the Bishop of Norwich. The Rev. Prelate was only ill for a short time, but his malady fatally terminated in a congestion of the brain. The deceased was the second son of Sir T. J. Stanley, of Alderley, Cheshire, and was born in 1779, so that he was seventy years of age. He was educated at St. John's College, Cambridge. He was formerly rector of Alderley, and was appointed Bishop of Norwich, in 1837. He was also Clerk of the Closet to the Queen, President of the Linnæan Society, and one of the commissioners appointed in 1848 to inquire into the state of the British Museum. He was greatly beloved and respected by all classes in his diocese in consequence of his exertions in promoting education, and in supporting charitable institutions of every description. He was married in 1810 to the daughter of Rev. Oswald Leycester, by whom he leaves a large family. He was the author of the "Familiar History of British Birds," a work which has acquired an extensive circulation.

Accounts from Rome to the 4th inst. represent the state of affairs there and at Gaeta as most unfavorable, and that a crisis was expected.

We referred last week to the appeal from which we give an extract below. It is of great practical importance that this case should be fully presented to the public. There is much *wrong* done, innocently and ignorantly we hope, by those who are engaged in efforts for good ends.

Not unfrequently our charity injures one class, while it benefits another; or, to use a common expression, it is only "robbing Peter to pay Paul."

APPEAL OF THE JOURNEYMEN BOOKBINDERS OF LONDON AND WESTMINSTER TO THE COMMITTEE, MEMBERS, DONORS, AND SUBSCRIBERS, OF THE BRITISH AND FOREIGN BIBLE SOCIETY, AND THE RELIGIOUS PUBLIC IN GENERAL, ON THE SUBJECT OF CHEAP BIBLES.

"Ye offer polluted bread upon mine altar, and ye say, wherein have we polluted thee?"—Mal., chap. i., ver. 7.

"And I will come near you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and they that turn the stranger from his right, and fear not me, saith the Lord of Hosts."—Mal., chap. iii., ver. 5.

"What mean ye that beat my people in pieces, and grind the faces of the poor? saith the Lord of Hosts."—Isa., chap. iii., ver. 15.

"Whoso stoppeth his ears to the cry of the poor, he shall also cry himself, but shall not be heard."—Prov., chap. xi., ver. 13.

"The righteous considereth the cause of the poor, but the wicked regardeth not to know it."—Prov., chap. xxix., ver. 7.

The following extract gives a striking illustration. A large class of poor females are cut down in their insufficient wages to enable a rich society to distribute cheap Bibles. The Appeal, after showing that the cheap rate at which these books are afforded results from the low cost of binding, goes on to show, that the reduction is made chiefly in the wages of females.

The wages reduced are those of the females. Previous to the contract being entered into in 1844, the contractress, Miss Watkins, in conjunction with the other binders who, previous to that event, bound for the British and Foreign Bible Society, in a

printed circular to the "Subscribers and Friends of the British and Foreign Bible Society," dated March 15th, 1843, put forth in consequence of a complaint of reduction of wages at that time, stated that the wages of her women should be paid "solely on time work," and should average "from 7s. 6d. to 15s. weekly for ten hours' work per day." The circular further expressed that the reason for stating publicly the wages intended to be given at "time work" was to "prevent any erroneous impressions now in circulation" respecting the British and Foreign Bible Society, "reducing the price of binding their Bibles and Testaments, and thereby oppressing their work people."

The wages here stated, from 7s. 6d. to 15s. give a medium of 11s. 3d.; but as there might be a less number considered able to earn the higher amount, it may fairly be taken to mean an average of 10s. per week: day, ten hours.

This we at the time contended was more than could be earned at the prices as then paid by the "piece" for the work which drew forth the circular, from which the above is extracted.

After the contract was entered into, time-work was discontinued, and a scale of prices of which an extract is given below was paid, the average earnings at which range from 5s. 6d. to 6s. per week, day ten hours. Indeed, we are informed, that it will require more than ten hours to make this average; however, taking it at ten hours, it gives an immense reduction. The learners, of whom there are now between fifty and sixty, and who have been as many as ninety, average from 2s. to 2s. 6d. per week in the same number of hours. This number of learners is always kept up; they serve eighteen months, and are paid half what they earn. As this number would supply many more than the contractress could employ, they are, for the most part, discharged when they come out of their time, to make room for more.

This reduction in wages, however, appears to have been made with an eye to what had been stated in print to the "Subscribers and Friends of the British and Foreign Bible Society," for we are informed that while the prices for the bulk of the work are reduced so as to give only the above average, some work is paid for the same as in the trade generally, excepting shops where cheap Bibles are bound. At any time, therefore, should the earnings of the women be called in question, it is possible on this work to produce weekly earnings which would be in accordance with the printed statement; and we have no doubt that such will be shown, in contradiction—perhaps the wages of a quick "learner"—to what we have here expressed. Nor is it wanting in the charity which thinketh no evil to suppose this, for a similar course was pursued on a former occasion.

As there is a rule in the shop that no woman shall be kept who does not earn 6s. per week—which rule, however, is not strictly acted upon—the above average will show the extent of the reduction by the very means taken to conceal it. But it often happens that some of the women do not earn anything near this amount; and as this rule might at any time be put in force, it is a common thing for those who earn less, in order to bring their bills up to the required sum, to borrow a job from those who have earned more, lest they should be discharged for earning less than the amount prescribed.

Within the last three months, we understand that this rule has been changed from 6s. to 7s. Why this change is made, seeing there is no advance in prices, we do not pretend to understand. For the last four or five years, however, the contractress, by threatening discharge to those who could not earn 6s. per week, has acknowledged, by the very act, that many could not, at her prices, earn that sum. Yet in the circular referred to, it is stated that 7s. 6d. per week, "time-work, day ten hours," shall be the lowest wages paid to women in her establishment. This rule, therefore, appears to us to be a complete acknowledgment that her promise on that occasion is entirely broken. Exactness in the women's work is indispensable, the margin of many of the Bibles and Testaments being small. There is also a system of fines in that shop unknown in the trade, some of which are for not finding out a fault in the work done by another—for example, the sewer is fined if she does not see and point out the leaving out of a sheet, or part of a sheet, by the collator—for not pointing out the sheet so left out, the fine is 1s.; the inside of the sheet (inset) 6d. Any binder to whom this statement may be referred will see, from these fines and their amount, that while the price is low, the greatest exactness is required not only in matters which relate to their own work, but to that of others; making the low price, by increasing the care and consequently the time required, still lower.

The female labour in the roan binding, gilt edges, is more than half the labour required thereon. There has been no reduction in the wages of the men's labour on this work (roan stamped). For, although they are paid by the piece (instead of time-work, as promised by the circular of March 15th, 1843,) at about the same rate; of which we complained on a former occasion, the work now is in quality of a much lower description, making these wages adequate. Were this work of the quality formerly required by that Society, or as that now done for the Society for Promoting Christian Knowledge, a reduction of about fifty per cent. in the men's wages would be the immediate result.

But it is not only in the binding of this Society that wages are reduced to make Bibles cheap. The cheapness of the Bibles thus obtained by the Society induces low wages in the shops that bind for the other vendors of Bibles; extending, in these, to the wages of the men as well as to those of the women. For example, the contractress of this Society also binds for other vendors of cheap Bibles, and the wages of the women are even less for the work of these vendors than for this Society;—for instance, instead of 2d. folding 100 sheets Pearl Bible and Diamond Testament, but 1½d. is paid, 12½ per cent. less. The wages of the men also are less, on this book, by about 12½ per cent., than for the Society. And in other shops, where there is no other work done by the employer to make up for the low price of the "cheap Bibles," the reduction of wages required is so great as to scarcely allow the employment of adult labour at all.

In some a succession of apprentices and learners is continually kept up, who, as soon as they are out of their time, are got rid of to make room for the same amount of less paid labour, as without it the work could not be done at all at the price neces-

* This protest, signed by 27 of the Clergy and 41 of the Laity, has been published in the New York Papers. We did not receive a copy of it until our Paper was going to press.

sary to compete with the British and Foreign Bible Society. Thus is the female labour reduced in value by the continual increase in their numbers, with all the evils and demoralisation attendant upon insufficient wages, by the very act of supplying cheaply the Word of Life, which denounces with its heaviest curse the depriving the labourer of his hire, and all the course which lead to departures from piety and virtue.

It is a melancholy circumstance that the female labour should contribute to make the Bible cheap. Females often have not the power to plead their cause in such matters; and, being helpless in many respects where their wages are concerned, they are trodden down until a state of things, such as described in the Song of the Shirt, appals the mind with the enormity of their injuries, their suffering, and their moral condition.

We are quite aware that there is no necessary connection between unchastity and poverty; for the most striking instances of female virtue are to be found where poverty and temptation are the most extreme, and of vice where there is neither poverty nor temptation. These, however, represent the extremes of virtue and of vice. But all things being equal it must be allowed; for instances incontestible, and, alas, almost innumerable, have been adduced of the wives of the seducer having had greater potency from insufficient wages;—of those who have fallen from the paths of virtue, who, humanly speaking, would not have been so degraded had they been able to obtain a sufficient subsistence from their labour. And, in addition to the many cases that have been mentioned of this description, we fear that some can be adduced from the shop of the contractress of the British and Foreign Bible Society, of females who attribute their first departure from the paths of virtue to the insufficient wages paid in that establishment.

Should it still be urged that there is no necessary connection between the two, we reply neither is there between poverty and stealing; but the following passage of Holy Writ will show how the one influences the other: "Give me neither poverty nor riches; feed me with the food convenient for me, lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of the Lord in vain."—Prov. xxx. 8, 9.

From the Christian Witness.

MASSACHUSETTS.—CONSECRATION.

St. Mary's Church, Dorchester, was consecrated to the worship of Almighty God, on Thursday the 20th instant, by the Rt. Rev. Bishop Eastburn. We expected to have received a particular account of the services of this occasion, together with a full description of the church, but have been disappointed.

The sentence of consecration was read by the Rev. Dr. Wayland. Morning Prayer was read by the Rev. Mr. Brewer, of Newport, R. I., assisted by the Rev. Mr. Slafter, who read the Psalter, and the Rev. Dr. Crosswell, who read the Lessons. The Ante Communion Service was said by the Bishop, assisted by the Rev. Mr. Withington, who read the Epistle. The Psalm and Hymn were given out by the Rector, the Rev. Mr. Porter. The sermon was preached by the Bishop.

This church is built of wood, in the Gothic order of architecture, and is a very neat structure, erected at a cost of about five thousand dollars, exclusive of the lot. It has an open timber roof, open seats, which will accommodate about three hundred persons; the pulpit and reading desk stand without and on either side of the chancel.

The services of the consecration were attended by upwards of twenty of the clergy, and a very large and attentive congregation.

The lot on which this church has been erected, was the gift of a lady of Christ Church, in this city. We hope this example of Christian charity may not be lost upon many, to whom God has given the means, to do much in honour of His great name, by the erection and endowment of churches.

NEW HAMPSHIRE.

BISHOP CHASE.—We are pained to learn, that the Rt. Rev. Bishop of New Hampshire is confined to his bed by a severe attack of inflammatory fever, which will necessarily postpone his usual Fall visitation of the parishes in his diocese.—*Inquirer*.

Communications.

For the Banner of the Cross.

AN INDECORUM.

MR. EDITOR:—We often observe an indecorum in our churches, deserving of being pointed out, and needing to be put an end to. I refer to the very common habit which some of our people have, of coming up to the chancel, as soon as the services are ended, and holding conversation there with the clergy. Surely this is all wrong. We observed this done frequently on the clergyman's passage from the altar or pulpit to the vestry-room, in cases where the arrangement is such that he must pass along the usual way by which the congregation go out. In these cases, it is the minister's own fault; since he ought to know better than to hurry out of the pulpit or chancel, (as many do,) as soon as the blessing is given. The proper course for the clergy is to resume their seats in the pulpit or chancel, as the case may be, after they have made their secret devotions, on the conclusion of the service, and there reverently to remain until the people have generally passed out of the church, or at least left the way clear for them. Then they will meet no one to accost them. But, even when the clergy remain thus quietly seated, inviting no conversation, and looking away from the people, (thus showing their unwillingness to be interrupted or addressed by any one,) there will be found thoughtless, (though, no doubt, well-meaning) persons to go up to the railing and speak to them. The clergy have to bear this intrusion, or to repel it in a way that may be deemed unkind and rude. It is a custom which they, generally, very much dislike; which is, for many reasons, improper; and which, certainly, is very unsuitable at such a time. If any desire to speak to the clergy, after the services are over, let them have the delicacy and the patience to wait until they have come out of the vestry-room. The vestry-room is no place to go to for such a purpose, (especially not for females,) as the clergy are unrobing there at that time

It is the minister's private room, into which none should intrude unless invited, or unless they be the officers of the parish having business there. Cannot you say a word, Mr. Editor, to draw attention to these hints? D.

For the Banner of the Cross.

Names and Residences of the Clergy of Philadelphia, and its Districts.

RIGHT REV. A. POTTER, D.D. LL.D., Broad street, below Spruce.	
Rev. Thomas G. Allen, 14 Jefferson Row, City Missionary.	
" James Bonnar, B. D., Schl. 7th, 3d dr bel. Arch. St. James School.	
" Geo. Boyd, D.D., 5 Bank st. St. John's, N. L.	
" Samuel A. Clark, 402 North 6th st. Advent, S. G.	
" J. C. Clay, D.D., Swanson st. Gloria Dei, Sou'k.	
" John Coleman, D.D., 146 Queen st. Trinity, South'k.	
" J. B. Colhoun, M. D. Chesnut st. ab. Schl. 4th.	
" Thos. J. Davis, Pine st. near Sixth,	
" Robert Davis, S.E. cor. Market and 11th.	
" Benj. Dorr, D.D., 13th and Arch sts. Christ Church.	
" J. M. Douglass, 378 Coates st. Zion Church.	
" B. J. Douglass, " (Deacon.) St. Matthew's.	
" Wm. Douglass, 243 Spruce st. St. Thomas's.	
" H. W. Ducachet, D.D. S. Girard st. St. Stephen's.	
" Charles M. Dupuy, S.W. 12th and Walnut st.	
" Geo. A. Durbin, Callowhill w. of sch. Front, Ch. Redemption.	
" Rees C. Evans, 11 Magnolia st. (N. L.) City Missionary.	
" James H. Fowles, Filbert st. above Sch. 7th, Ch. of Epiphany.	
" Kingston Goddard, West Philadelphia, Ch. of Atonement.	
" R. D. Hall, 139 Walnut st.	
" Geo. E. Hare, D.D., Summer st. ab. Schl. 6th, St. Matthew's.	
" Samuel Hazlehurst, Richmond Lane, Ch. of Messiah.	
" N. S. Harris, Washington and 11th sts, Ch. of Nativity.	
" Wm. S. Hinds, 4 Bellmont place, Sp'ce st.	
" H. Hooker, D. D., S. W. cor. Ches't and 8th.	
" M. A. D. W. Howe, Broad near Pine, St. Luke's Ch.	
" Joseph Jacquet, 129 S. 6th below Spruce, Teacher, Hebrew.	
" Edward C. Jones, (Mantua,) Missionary at Alms House.	
" Norris M. Jones, 319 Chesnut st. St Bartholomew's.	
" J. G. Lyons, LL.D., No. 42 Pine street, Classical School.	
" J. G. Maxwell, Beach near Palmer, Emmanuel.	
" D. S. Miller, 95 New st. St. Jude's.	
" R. S. Mitcheson, Coates st. above 11th,	
" H. E. Montgomery, 269 South 10th, All Saints'.	
" H. J. Morton, D.D., 9 Clinton, St. James'.	
" John K. Murphy, Ship'n bl. Broad, (Deacon) All Saints'.	
" Wm. B. Musgrave, 311 Spruce st. (Deacon) St. Stephen's.	
" Edm'd Neville, D.D. Wood st. above 7th, St. Philip's.	
" Richard Newton, 237 South Front st. St. Paul's.	
" W. H. Odenheimer, Vestry Room, St. Peter's.	
Rt. Rev. H. U. Onderdonk, D. D. Pine st. bl. Broad.	
Rev. F. Ogilby, 267 South 10th st. Ch. of Ascension.	
" Thos. H. Quinan, Catherine, bel. 7th, Evangelists.	
" O. E. Shannon, S. 13th, bel. Lombard, Crucifixion.	
" J. H. Smith, 318 North Front Street, Calvary Church.	
" W. B. Stevens, D. D., 29 Clinton st. St. Andrew's Ch.	
" S. C. Stratton, 27 Sansom st.	
" Wm. Suddards, 224 Cherry st., Grace Church.	
" Wm. L. Suddards, 224 Cherry st. (Deacon),	
" M. R. Talbot, Naval Asylum, Chaplain U. S. N.	
" R. S. Trapier, 243 S. 10th st., Floating church.	
" Peter Van Pelt, 315 Chesnut st., Ch. of Epiphany.	
" J. A. Vaughan, D. D., Penn Square, Principal, E. F. A.	
" T. C. Yarnall, N. E. cor. William and Walnut sts. West Phila. St. Mary's Ch.	
" H. F. M. Whitesides, Washington st. N. E. cor. Wayne, Spring Garden.	
" Danl. Washburn, Broad bl. Walnut, (Deacon) St. Luke's Ch.	
" C. S. Williams, D.D., Spruce st., corner Dugan.	
" C. B. Wyatt, School House Lane, St. James', Less.	

Miscellaneous.

THE SELF-SUPPORTING BRIDGE AT MENAI.

If this is not the age of cathedrals, it is at least the age of bridges. Bridges seem to be the grand exception,—the one thing only which the nineteenth century can build. By the side of the builders of the thirteenth and fourteenth centuries we cut, in general, but a very small figure. Even in the subsidiary arts, the mechanical departments of the science of building,—as in the mechanism, for instance, of the stone-roof, or the brilliancy of the stained glass,—we fall far short of our forefathers. In church and house-building, they showed themselves better masons, more expert joiners, more cunning carvers, and, above all, far greater and nobler designers, than we can possibly pretend to be. But bridges, and perhaps we should add lighthouses, are an exception. In striking contrast to the steady, constant, and universal deterioration which is perceptible in every other department of architecture, the art or science of bridge-building has exhibited a steadily progressive improvement. To mention, at present, only the old arch-bridge,—the strength, symmetry, and beauty of our modern arch-bridges are to be rivalled only, if at all, by the bridges of those great master-builders—the people of imperial Rome. The picturesque grotesqueness of the old Gothic bridge, the pointed arch, the narrow roadway, with its steep and winding ascent, and the irregular series of tide vents which did duty as archways were undoubtedly very beautiful, but their beauty was all their merit, and even that was not the beauty of a bridge. Yet the modern arch-bridge, with its mathematical symmetry and truth of proportion, is now far from being the masterpiece of modern bridge building.

On the narrow salt-water strait, or arm of the sea, which divides the island of Anglesea from the main land, there stands a chain suspension-bridge, the wonder of its day,—and that day only now gone by—if indeed it be gone by (for the bridge was opened only in 1826)—which swings one hundred feet clear above high-water mark, and admits ships to sail to and fro beneath it; over which two four-horse coaches abreast may be, and probably often have been, driven at full speed;—and which, for the mechanism of its construction, and its light and graceful elegance, as it rises in front of the rich wood and mountain landscape behind it, is probably as fair a specimen of one of the most wonderful works of this day—the chain suspension-bridge—as can anywhere be pointed to. But, side by side with this bridge, about a mile from it, higher up the water, the traveller upon the Holyhead road is now astonished,—as he turns back to gaze upon the Menai strait, with its chain causeway hanging firmly over it in middle air, and the magni-

ficent range of mountains in the background,—by the apparition of stupendous square masses of masonry raising their huge tops and pillared galleries, with geometrical accuracy and solidity, over the sides of the rock, surmounted with great couchant sphinxes, or lions, wrought in the marble of the country, and reminding him more of the huge remains of Luxor or Carnac than of any handicraft of these degenerate days. Those pillars and galleries are the towers and approaches of the "tubular" or self-supporting bridge over the strait, now in process of construction for the Holyhead line of railway. And the idea of such a bridge is certainly a bold one. We believe that the great Father of History, had he lived in these days, and fallen in with such an achievement as the Britannia Bridge, would most certainly have dignified it with a special chapter in his story, and have ranked it,—together with the Thames Tunnel, the Great Western "Express," the Eddystone, Bell-rock, and Skerryvore lighthouses, the electric telegraph, and one or two more things that might be named,—among the modern wonders of the world. We may be pardoned, therefore, ourselves, as humble journalists, for devoting a single article to what we feel to be a national achievement.

The chief wonder of it, no doubt, is, that "it keeps up" without anything to support it. It relies for support between pillar and pillar, simply on the great relative strength of its material in proportion to its weight. "A solid bar of iron," "could such a thing be made, of the same length, breadth, and depth, as one of the large tubes, would not," we are informed, "even bear its own weight." But the bar or tube being hollow and inflexible, nothing could bring it down which did not absolutely break it in two, top as well as bottom, a process well nigh impossible.

But the vastness of the scale on which the operations are conducted, immensely enhances their interest and importance. The height of the bridge above high-water mark is the same as that of the neighboring chain-bridge, but its length is far greater. When complete, it will present the enormous length of 1,841 feet from lion to lion, with a double square tube extended from side to side, each tube being between a quarter and a third of a mile long. Each of these tubes now consists of four separate or shorter ones, of unequal lengths, the larger divisions being 460 feet, and the smaller 230, in length. The smaller ones are built on scaffolds in the places in which they are to remain. The larger are built below, on the shore of the strait, and are floated, round and raised to their position by enormous hydraulic presses. Each of these larger tubes is so long that, "if set on end in St. Paul's Churchyard, it would stand 107 feet above the top of the cross of the Cathedral;" it weighs 1,600 tons, and contains "about ten miles of angle and T iron." When joined together into one tube, the whole of each pipe, so to say, will be one inflexible beam, resting on five supports, viz., the two abutments and three central pillars; and the ends of the pipes will be free, and will be placed on rollers, in order to allow them to travel backwards and forwards, as the weather may cause the material to expand or contract. And such will be the security of the whole, when thus knitted together and supported, that we are assured that each of the larger pipes might be cut asunder in the midst, without causing the least deflection or danger.

Such is, or will be, the Britannia Bridge, so called, not from preconceived reference to "the British Lion," but because the rock or island on which the central tower is built is, and has long been known as the Britannia rock. The bridge is now half-finished, and one of the larger tubes is across; while the success of the same principle in the bridge of like character, but smaller dimensions, at Conway, is a sufficient guarantee of its success. The interest taken in it is, as may be supposed, very great, hundreds of visitors being admitted gratuitously every day to all parts of the works. And we may here remark that the company, if they would only levy a tax of 6d. or even 3d. a head on their visitors, which they might most justly do, would probably defray half the expenses of the bridge. We do not, however, wish to throw any discouragement upon the general feeling felt for the work. In other countries the "public" have been amusing themselves with building barricades, and shooting each other from behind them; it is well that we build something else here. Let us continue so to do. Let us happily direct our energies and bestow our sympathies on somewhat nobler buildings, and greater and more worthy achievements, than those which have made the rest of Europe infamous. "Hec nobis erunt artes;" other paths are followed elsewhere: we shall see, in the long run, which will answer best.—*London Guardian*.

Obituary.

For the Banner of the Cross.

In Jacksonville, Ala. Sept. 18th, departed this life George Frederick, son of John D. and Anna M. Hoke, of the above place, aged 12 years, 11 months and 14 days.

Though young in years, and early called to a better world, his life has not been without instruction. Especially in his last short illness, he has given a lesson of patiently enduring pain; for under the most excruciating torture, (caused by some affection of the ankle bone, and which finally separated his spirit from this world,) he would only give vent to a suppressed groan and say, "O, why does it hurt so," while his whole countenance gave evidence that he was suffering almost intolerable pain.

He patiently endured his sufferings from a sense of duty, because, as he often said, he "knew it was right that it should be so." For the last four or five months of his life, I never knew one so young, if of any age, who was governed so much by a sense of duty. He was fearful of sin; and if at all doubtful whether an act was right or wrong, he always deferred doing it until he had satisfied himself by asking. And if at any time he was tempted to a departure from duty, he did not suffer himself to sleep until he had confessed it.

May we all have grace in like manner to bear chastisements sent by a merciful Father, and, be as fearful of sin which alone will deprive us of His favor and blessings.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having burial lots and lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

Married,

On Wednesday morning last, in Trinity Church, N. Y., by the Rt. Rev. Bp. Potter, the Rev. H. POTTER, D.D., Rector of St. Peter's Church, Albany, to Miss MARGARET AITCHESON POLLOCK, late of Edinburgh, Scotland.

Acknowledgments.

Bishop Freeman thankfully acknowledges the reception of the following sums for a Mission School in the South-west, viz:

THREE DOLLARS from a lady of Immanuel Church, New Castle, Delaware.
TEN DOLLARS from the "Young Ladies Missionary Association" of Deer Park Hall, Newark, Delaware; and
FIVE DOLLARS from a lady of St. Philip's Church, Philadelphia.

The undersigned gratefully acknowledges the receipt of FIVE DOLLARS from Mr. Antis Snyder, for the use of Christ Church, Milton, Pennsylvania. B. WISTAR MORRIS.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY, SINCE SEPTEMBER 24.

From St. Paul's Church, Bloomsbury, Pa., per Rev. Mr. Rudrow, \$5.20; Trinity Church, Washington City, per Rev. C. M. Butler, \$5; Christ Church, St. Louis, per Right Rev. C. L. Hawks, \$20; Christ Church, Pomfret, Conn., per Rev. Roswell Park, \$2; Total, \$32.20.

WM. MUSGRAVE, Treasurer,
No. 129 Market street.

Philadelphia, October 1st, 1849.

Asheville, North Carolina, \$1, received through Rev. Mr. Ogilby; \$3 from Fayetteville, N. C. Present amount of subscription, about \$1200. It may be gratifying to the kind helping friends of this enterprise, to be informed that the church building will be put under contract some time during the present year. JARVIS BUXTON.

FLOATING CHURCH MISSION.—The Treasurer thankfully acknowledges the following: from the Young Ladies Sewing Society at the Retreat, \$5; the Male Society of Grace Church, for the promotion of Christianity, 41; Jos. S. Burnett (Subscription for 1849), \$5; M. S. Sharpleigh, \$5; T. A. Newhall, \$5; S. & W. Welsh, \$50; St. Luke's Church, \$9.55; total \$120.53.

WM. C. KENT, Treasurer,
No. 146 North 3d street.
Sept. 26, 1849.

Advertisements.

NOTICE.

The partnership of the firm of H. HOOKER & Co., was dissolved by mutual consent September 25th, 1849.

H. HOOKER,
[Wm. G. WARDLE.]

The business will hereafter be conducted by H. HOOKER on his own account. He has received from the Auction Trade Sales, a large assortment of Books, and is selling them as low as any house in the city. He intends keeping on hand all Books likely to be wanted by Churchmen. He means to have a Church Book Store worthy of the name. S. W. Corner of Chesnut and 8th streets.

HOLMESBURG BOARDING SCHOOL FOR YOUNG LADIES.

MISS S. B. CHAPMAN, PRINCIPAL.

The duties of this institution will be resumed on Thursday, November 1st.
A Circular containing terms and other particulars, can be obtained at the Office of the Banner of the Cross, No. 9, Sansom street; or at the store of GRIGG, ELLIOTT & Co. No. 9, North 4th street, Philadelphia. 4t*

ST. MATTHEW'S HALL.

PORT COLDEN, WARREN CO., N. JERSEY.

The winter session of this institution will commence on the first of November. The buildings are large and airy, and the situation is remarkably healthy, as is shown in the good state of health that has ever existed among all the pupils.

The discipline is judicious, the instruction thorough, and the influence that of a well ordered Christian family.

TERMS:—\$75 per session of five months, payable in ADVANCE. For entrance of pupils, or further information, apply to the Rector, at Port Colden. Rev. P. L. JACQUES, t.n.l.

ST. MARY'S HALL.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. R. J. Germain, Burlington, N. J.

BURLINGTON COLLEGE.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. J. W. Bradin, Burlington, N. J. Sept. 22 to Nov. 15.

Theological Seminary of Virginia,

NEAR ALEXANDRIA.

The Annual Session will begin on Wednesday, the 26th September, inst. Students are requested to attend punctually on that day. Sep. 8.

Academy of the Prot. Epis. Church.

341 MARKET STREET.

The Rt. Rev. the Bishop of the Diocese, Presiding Trustee. The Rev. G. Emlen Hare, D.D., Principal.

DEER PARK HALL.

The Winter Session of this Institution for the education of Young Ladies, will commence on the first Wednesday in November. Boarding and instruction in the English branches, per Session of five months, \$65.00. Music, with use of Instrument, \$20.00. Drawing, Painting, and Languages, \$10.00. Address

REV. WALTER E. FRANKLIN,
Newark, Del.
Sept. 29, 4t.

SHELBY COLLEGE.

The undersigned is duly authorized by the Trustees of this Institution, to engage a CLERGYMAN of the P. E. Church, suitably qualified to supply the post of Professor of Ancient Languages. The incumbent of this department will be expected to attend to limited parochial duties. His guaranteed salary will be \$900. On the 1st of November, there will be a vacancy in office of Principal of the Preparatory Department of the College. Applications for this place will also be received by the undersigned. The guaranteed salary will be \$600. Satisfactory references will be expected. None need apply but communicants of the Church.

WM. J. WALLER, President of Shelby College.
Shelbyville, Ky., Sept. 19th, 1849. Sept. 29, 5t.

JUST PUBLISHED.

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A PRESBYTERIAN CLERGYMAN, LOOKING FOR THE CHURCH.
By One of Three Hundred.

This is the most remarkable book of its class published within the present quarter of a century, and has already received unqualified approval from the very highest sources. It will be furnished in paper covers for distribution, at \$28 per hundred. Single copies, 37 1/2 cents. Muslin, 62 1/2 cents.

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Address orders to DANL. DANA, JR., Agent,
Sept. 22—3t 20 John Street, N. Y.

The Cheap Theological Book Store.

No. 36 North Sixth Street, between Market and Arch Streets.
Where is for sale at greatly reduced prices a choice collection of New and Old Theological Books, including many works that are rare and valuable,—among which are to be found the following:

Critica Sacra, 9 vols., folio, best edition, bound in vellum; together with
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Thesauri Theologico Philologicus, 2 vols., folio, vellum.
Making in all 13 vols., folio, and a very superior set.
Bloomfield's Critical Digest of Sacred Annotations on the New Testament, 8 vols., octavo. London.
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Burder's Oriental Literature, 2 vols., calf gilt; very neat.
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John's Introduction to the Old Testament.
Vitrings's Observations Sacras, 4 vols., 4to., very scarce.
Lightfoot's Complete Works, 10 vols., 8vo., best edition.
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Hawker's Works, complete in 10 vols., 8vo.; fine copy.
And very many other standard works too numerous to mention in a single advertisement, but to be seen and had at the Cheap Book Store of DANIELS & SMITH,
No. 36 N. Sixth street. Sept. 22.

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Appleton's Standard Edition of the Prayer Book, in six different sizes,

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"I have spent some time in examining your beautiful edition of the Prayer Book, and comparing it with the standard set forth by the last General Convention. The result has been my conviction of its excellence, and of its correctness in every particular. So far as I can see, it is absolutely faultless. The beauty of its typographical execution will speak for itself. I join most cheerfully with my clerical brethren of this city, in recommending it, and in wishing it extensive patronage."

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The Rev. JAMES BONNAR, B.D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.
The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Herman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Pennsylvania.

Rev. Mr. Braden, Head Master, Burlington College.
The Rev. Henry J. Morton, D.D., Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D., Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D., Rector of Trinity, Phila.

The Rev. R. S. Trappier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chesnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further to,

The Rev. B. Dorr, D.D., Rector of Christ Church.

The Rev. H. W. Ducachet, D.D., Rector of St. Stephen's.

The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's.

Henry Reed, L.L. D., Prof. of English Literature in the University of Penna.

G. M. Wharton, Esq., Prune St.

Mr. Robt. Ralston, of Mount Peace.

Mr. Ellis Yarnall, Arch St.

Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.

Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chesnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.

Aug. 1st, 1849—1 y.

BOARDING AND DAY SCHOOL, FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation.

The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.
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Charles Picot, Esq.,
Rev. H. W. Ducachet, D.D.,
Hon. John Sergeant,
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Hon. George M. Dallas, Phila.,
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Edward Macalester, Esq. Lexington, Ky.,
Geo. M. Stewart, Esq. Mobile, Ala.,
Robert Buchanan, Esq., Cincinnati, Ohio.

aug 18.3m*

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 28—3mo.

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No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia.
July 28.—2m.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthy and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,
Aug. 25 Baltimore, Md.

The Pastor's Wife.

In press, and will shortly appear, "The Pastor's Wife, or Memoirs of Mrs. Sherman," by her husband the Rev. James Sherman, the successor of Rowland Hill, as pastor of Surry Chapel, and one of the most learned and eloquent among the dissenting ministers of Great Britain.

ROBERT E. PETERSON,
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Sept. 29. N. W. Corner of Fifth and Arch Streets.

DAILY TUITION.

A Lady accustomed to teach, and competent to instruct young children in the rudiments of French, English and Music, has some hours unoccupied which she wishes to devote in the above manner, amongst a few respectable families. Please address the Editor of the Banner.

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the punctual attendance of all the students is requested. The duties of the classes are promptly recommenced, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

JOHN B. KERFOOT,

Rector College of St. James, P. O. Maryland.

Aug. 11.—2m.

ST. TIMOTHY'S HALL,

Catonsville Maryland, six miles from Baltimore.

The next session of this Institution will commence Monday, October 22d, 1849. The buildings now erecting will be completed on October 1st, and furnish accommodation for an increased number of Students. Places will be reserved according to priority of the applicants. Students are received into the SENIOR DEPARTMENT, as far advanced as the Sophomore Class. Into the JUNIOR DEPARTMENT, as young as Seven years.

Private rooms are provided for Sophomores who have passed their probation satisfactorily.

Terms, \$200 per annum. Prospectus containing views of the buildings, Course of Study, &c., may be had by applying to the Rector at Catonsville.

Rev. L. VAN BOKKELEN.

WORKS IN PRESS.

No. 1. The Doctrine of the Church of England as to the effects of Baptism in the case of Infants, with an Appendix, by the Rev. Wm. Goode, Rector of St. Antholen, London.

No. 2. The Christian Year, for Children; by the author of My Little Geography.

No. 3. History of the Missions in Africa of the Potestant Episcopal Church; by Mrs. E. F. Henning, a member of the mission.

No. 4. The Private Devotions of Dr. Lancelot Andrewes, sometime Bishop of Winchester, translated from the Greek. Printed from the Oxford copy of 1844.

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AGENTS FOR THE BANNER.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 13, 1849.

[VOL. XI.—No. 41.—WHOLE No. 563.]

Calendar.

OCTOBER.

14. 19th Sunday after Trinity.
18. St. Luke Evangelist.
21. 20th Sunday after Trinity.
28. 21st Sunday after Trinity.

Church Intelligence.

DELAWARE.

BISHOP LEE'S APPOINTMENTS. OCTOBER.

Sunday 21st, St. Ann's, Middletown. A. M.
Smyrna. P. M.
Monday, 22d, Milford. Evening.
Tuesday, 23d, Cedar Creek, A. M. Milton, Evening.
Wednesday, 24th, Lewes.
Thursday, 25th, St. George's, A. M.
Long Neck Chapel, Evening.
Friday, 26th, Millsboro, Ordination and Communion.
Sunday, 28th, St. John's, Little Hill, A. M.
Christ Church, Broad Creek, P. M.
Laurel, Evening.
Monday, 29th, Seaford, P. M.
Tuesday, 30th, Georgetown, Evening.

PENNSYLVANIA.

ORDINATION.—On Wednesday morning, the 3d instant, in St. Peter's Church, Philadelphia, the Rev. Joel Rudderow, Rector elect of the parish of Bloomsburg, Pa., was admitted to the Holy Order of Priests by the Right Rev. the Bishop of the Diocese.

Morning Prayer was said by the Rev. John A. Merrick, (of the Diocese of New Jersey,) and the remainder of the services by the Bishop, assisted in the administration of the Holy Communion by the Rev. W. H. Odenheimer, Rector of the parish, and the Rev. Rees C. Evans.

The discourse, mainly upon the principle involved in the words of the Gospel, "Ye are the salt of the earth," was delivered by the Bishop from the altar.

The Rev. candidate was presented by the Rev. O. Evans Shannon, Rector of the Church of the Crucifixion, who, with the Rev. Messrs. Odenheimer and Evans, "the Priests present," concurred with the Bishop in "the laying on of hands."

We wish our young brother success in the responsible charge which he has assumed over that portion of Christ's people whither he has gone to labour.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday, the 2d of October, instant—

Testimonials were signed on behalf of the Rev. F. S. Wiley, and the Rev. Joel Rudderow, Deacons, recommending them for admission to the Sacred Order of Priests.

Also, on behalf of Mr. George H. Walsh, recommending him for admission as a candidate for Holy Orders.

M. A. DEWOLFE HOWE,
Secretary of Standing Committee.

Philadelphia, October 3d, 1849.

DIOCESE OF NEW JERSEY.

EPISCOPAL SERVICES.

On Tuesday, 2d October, the Bishop consecrated St. John's Church, West Hoboken. The request to consecrate was read by the Rev. Mr. Reynolds, the officiating minister, and the sentence of consecration by the Rev. Mr. Walton, (of the diocese of New York.) The Rev. Messrs. Henderson and Watson read morning prayers. The Bishop preached, examined the children after they had been catechised by the Rev. Mr. Reynolds, and administered the Holy Communion, assisted by the Rev. Dr. Barry. There were also present, the Rev. Messrs. Adams, Clarkson, Mahan, Rosé, the Rev. Messrs. Pound, Diller, Wells and Peters, and the Rev. Mr. Benedict, (of the diocese of Ohio.)

In the afternoon, in St. Paul's Church, Hoboken, the Rev. Mr. Clarkson read prayers, and the Bishop preached and confirmed ten persons. The Rev. Dr. Barry, and Messrs. Adams and Diller were present.

In the evening, in St. Matthew's Church, Jersey City, the Rev. Messrs. Adams and Clarkson read prayers, and the Bishop preached and confirmed four persons. The Rector, the Rev. Dr. Barry, reading the Preface in the Confirmation Service. The Rev. Messrs. Bowden, the assistant minister, Mahan, Wells, Benedict, and Dr. Dyer (of the diocese of Pennsylvania) were present.

JUBILEE COLLEGE MILLS

Burned on the night of the 18th September, about 11 o'clock.

The loss is a heavy one, for there was no insurance.

The buildings consisted of a large three story Flouring Mill, 56 feet by 30, two run of stone, of the finest burrs, bolts and elevators, and screen for cleaning grain, estimated, by referring to the books of moneys expended, at \$6,463 71.

Also a Saw Mill, recently repaired of the damages done by the late flood, in complete order for sawing lumber for the College. It was driven by a water wheel combining the powers of three patents, most esteemed, called Parker's improved percussion and reaction wheel. The whole of the Saw Mill and Dam cost \$2,005 48.

How the fire was communicated to this mass of buildings is not revealed to us. The steam-engine had not been used for two weeks; the grist mill having been driven by water power alone. The miller left the mill about dark, having no candles furnished that day for grinding at night. He went to his boarding house, that of Mr. Wm. Nixon, across the creek, about 15 rods from the premises. There had been no candles or matches used in or about the mills for several days before the conflagration. There were about 150 bushels of wheat in the mill, mostly belonging to the College.

The above sad news was communicated to the Bishop early in the morning of the 19th, as he returned from reading prayers with the hands at Ham's Hall. Nothing but an unshaken faith in the wisdom of God kept him from sinking under it.

The immediate consequences, affecting the institution, he feels to be painful in the extreme. Flour and other bread stuffs necessary to support the families on the College Hill, must now be bought at the market price, in Peoria, 15 miles distant; and the labourers, coal diggers, and mechanics, are unpaid, waiting the sale of the clip of college wool. The lands out of the county cannot be sold, though their taxes have all been lately paid. The Bishop being entirely out of funds, looks to God only for support. "It is of the Lord, let him do what seemeth him good," "Jehovah Jireh, God will provide." Whether for life, or for death, all will be right.

(Signed)

PHILANDER CHASE.

September 19th, half-past 10, A. M., 1849.

WESTERN NEW YORK.

The following extracts are from Bishop DeLancey's Twelfth Convention Address.

During the year, I have officiated in seventy-nine organized parishes of the diocese, and in six places where the church is not organized, in all eighty-five places; baptized nine infants, and two adults, in all eleven; ordained three priests and ten Deacons; admitted nine new candidates for orders; received by transfer two candidates from other dioceses; transferred ten clergymen to other dioceses; received six clergymen into this diocese; instituted two rectors; consecrated three new churches; married two couple; administered the Holy Communion twenty times; preached one hundred and twenty-two times in this diocese, and twenty-nine times elsewhere; confirmed six hundred and thirteen persons in sixty-three congregations, averaging about ten persons for each parish.

For the Diocese of New York, I have, since our last convention baptized six children; administered the Holy Communion eight times; consecrated five churches; confirmed four hundred and thirty-four persons in twenty-three churches; preached twenty-nine times; ordained two priests and two deacons.

The aggregate of my labors in both dioceses since the last Convention, will be as follows:

I have officiated in one hundred and nine congregations; baptized two adults and fifteen children; administered the Holy Communion twenty-eight times; ordained five priests and twelve deacons; consecrated eight new churches; married two couple; preached one hundred and fifty-two times; confirmed eight hundred and forty-seven persons; I have travelled in discharge of my various duties, about five thousand one hundred miles.

CLERGY IN THE DIOCESE.

The diocese at present contains one hundred and thirteen clergymen, and twenty candidates for Holy Orders. The clergy canonically connected with the diocese, consists of one bishop, ninety-four presbyters and eighteen deacons.

Of this number, seven are on the list of disabled clergy; six are prevented by age or sickness from parochial labors, but sustain themselves; five are engaged in the instruction of youth, and the rest are engaged, or seeking to be engaged in parochial or missionary labors within the diocese or elsewhere.

I have given my canonical consent to the organization of five new Churches, viz: at Clayville, Oneida County; at Adams, Jefferson county; at Port Byron, Cayuga county; at Utica, Oneida county; and at Factoryville, Tioga county.

There are twenty candidates for Holy Orders.

GENEVA COLLEGE.

In regard to Geneva College, I have much pleasure in stating that it continues to merit the approval and support of the diocese, and that the effort to fill up the subscription in favor of the Hobart Professorship has reached the point of completion, authorizing the collection of the funds and the consequent application to the society in New York for the additional professorship understood to be contingent upon the same.

I trust that the attention of churchmen generally will now be turned to supplying its Halls with a large body of students. If each Parish should furnish one student, the institution would be full. During the year, the College has furnished to the Church not less than five additional candidates for holy orders.

The time of the College commencement was changed to the day before the meeting of this body, and about fifty clergymen and a large number of the laity of the church enjoyed the satisfaction of attending the exercises on that occasion.

With the united generous and decided patronage of the diocese, it cannot fail to prove a most invaluable nursery of sound knowledge, learning, and religion to the community and to the Church.

I have thus presented to you, my brethren, the usual details and facts appropriate to this occasion. In mercy, God permits us to meet again in consultation on the interest, the welfare, and the advancement of his Holy Church. With redoubled zeal and fervor, let us bend our thoughts, and apply our means and our energies to his work. The salvation of men, the edification of the Church, the glory of God,—these are our objects. Let them fill our minds, absorb our hearts, stir our zeal, and arouse our efforts, until we have done all that lieth in us, to bring all such as are, or shall be committed to our charge, to that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness of life.

ORDINATION.—An Ordination was held by the Rt. Rev. Dr. De Lancy, in Trinity Church, on Friday, August 17, at which time, Mr. Henry B. Whipple, candidate, was admitted to the holy order of Deacons, and the Rev. Sylvanus Reed, Deacon, was admitted to the Priesthood. The candidates were presented by the Rev. Mr. Bissell, of Geneva. The sermon was preached by the Rev. Dr. Wilson, of Sherburne. The Rev. Mr. Lockwood, of Rochester, Rev. Mr. Stryker, of Penn Yan, and the Rev. Mr. Gregory, of Rome, united in the imposition of hands. The Holy Communion was administered by the Bishop, assisted in the distribution of the elements by Rev. Mr. Bissell, Rev. Dr. Hale, Rev. Mr. Gregory, and Rev. Mr. Lockwood.—*Gospel Messenger.*

RHODE ISLAND.

At an ordination held in Grace Church, Providence, on the 29th of September, the Feast of St. Michael and all Angels, Benjamin Bosworth Babbitt, and Dr. George William Chevers, were admitted to the Holy Order of Deacons, by Bishop Henshaw. The last named of the candidates, was received under Canon V. 1847.

Morning Prayer was said by the Rev. F. Peck, assisted by the Rev. Daniel Henshaw. Mr. Babbitt was presented by the Rev. J. W. Cooke, and Dr. Chevers, by Rev. J. H. Eames. The sermon was preached by Rev. Dr. Crocker, and the Holy Communion administered by the Bishop.

At a special Confirmation held in Grace Church, on the 17th Sunday after Trinity, September 30th, two persons received that holy rite.—*Witness.*

VIRGINIA.

EPISCOPAL ACTS OF BISHOP MEADE ON HIS PRESENT VISITATION.—On the last Sunday in August, five persons were confirmed at Millwood. On the first Sunday in September, six in Winchester. On the second Sunday, six at Staunton. On the following Wednesday, seven at Lexington, two of whom were Professors in the Military Institute. On Friday, four at Buchanan. On the third Sunday, two at Fincastle. On Tuesday, the new church in Roanoke was consecrated, and two persons confirmed. On Thursday and Friday, services were held at Franklin Court House, when two were confirmed, and where it is believed a church will soon be built. On the fourth Sunday, five persons were confirmed at Liberty, in Bedford county.—*Southern Churchman.*

Clerical Changes.

The Rev. Malcolm Douglass, deacon, has accepted the charge of Trinity Church, Seneca Falls, and entered upon his duties in that parish.

The Rev. Benjamin W. Stone has resigned the rectorship of St. Paul's Church, Oxford, Chenango Co., and accepted a call to the rectorship of St. Michael's Church, Litchfield, Litchfield Co., Connecticut, and requests that all letters and papers for him may be addressed accordingly.

The Post-Office of the Rev. J. W. Hoffman is changed from Bridgeport, to "Sleepy Depot, Conn." to which latter place all communications in future should be addressed.

The Rev. William H. Moore, having accepted the Rectorship of St. George's Church, Hempstead, L. I. New York, desires his letters and papers to be directed accordingly.

The Rev. John McNamara desires that all letters and papers intended for him be directed to Geneva Post-Office, Walworth Co. Wisconsin.

Selections.

From the Church Review.

EARLY CLERGY OF CONNECTICUT.

- ART. I.—1. *The Life of Samuel Johnson, D. D., First President of King's [Columbia] College, N. Y., etc.* By Rev. T. B. CHANDLER, D. D. 18mo. pp. 208.
2. *History of the Church in Newtown, [Rev. D. Burhans']* Churchman's Magazine, Hartford, 1822.
3. *American Biography and Historical Dictionary.* By WILLIAM ALLEN, D. D., Pres. Bowdoin College. pp. 800, 8vo. 1832.
4. *Missions of the Church of England in N. A. Colonies.* By ERNEST HAWKINS, B. D. pp. 448, 8vo. 1845.
5. *A Friendly Expostulation, &c.* By [Rev.] J[OHN] B[EACH]. pp. 48, 8vo. [1763.]
6. *Early Churchmen of Connecticut.* By A. B. CHAPIN. pp. 28, 8vo. 1839.
7. *Sermons of the Early Clergy, MSS.*

In the April number of the *Church Review* for 1848, when sketching a brief outline of *Colonial Church Missions of the Seventeenth Century*, within the limits of what are now the United States, we had occasion to speak of Rev. Dr. Johnson, and the influence he exerted upon the growth and character of the Church in Connecticut. We propose now to consider, more at large, the nature and character of that influence, as seen in the lives and history of those Clergy who were brought into the Church by his means. It would afford us great pleasure to begin with Rev. Dr. Johnson himself, first in time, character and influence, among the early Clergy of Connecticut; to detail some of the leading events of his history, and point out some of the obligations which Churchmen and others owe this venerable man. But we hope to see this better done than we should be able to do it, by the publication of an autobiography of the man, under the editorial supervision of one fully competent to the task, and who, we trust, will enrich it with many valuable and interesting notes. We shall merely say, in this place, therefore, that there is in the possession of a friend, a life of Dr. Johnson, written by himself, and which formed the basis of the biography known as *Chandler's Life of Johnson*. The autobiography was placed in the hands of Rev. Dr. Chandler, who re-wrote it, omitting many interesting particulars which he did not deem expedient to publish, and adding some others which the modesty of Dr. J. would not allow him to write. The work of Dr. Chandler was published under the supervision of his son-in-law, the Rt. Rev. Bishop Hobart, of New York, who does not seem to have been aware of its real origin. To this autobiography we hope to see appended such additional matter, by way of notes and illustrations, as we know to be in existence, and which shall serve to make us acquainted with the extent of our indebtedness to Rev. Dr. Johnson—an extent of which many of us seem not to have the slightest conception—which is not confined to mere matters of theological controversy, but includes also Biblical science and polite literature within a wide range.

JOHN BEACH,* the son of William Beach, was born at Stratford, A. D. 1700. He manifested an ardent desire for knowledge at a very early period, and especially for such knowledge as would throw additional light upon the Sacred Record, to which his attention was principally turned. For this purpose, geography and history were pursued to the extent of the means within his reach; and the habits of inquiry thus early formed continued to influence him through life. The counsel and example of a pious father sinking deep in his heart, and producing in him a spirit of prayer and a love of meditation unusual in one of his age, he cared little for the ordinary sports of youth and childhood; and leading a life of retirement and meditation, his enemies after reproached him with what they were pleased to term "a monkish holiness."

His father designed him for a tiller of the ground, but his longings after wisdom, and his deep solicitude to be able to read and understand the Bible in its original tongues, induced the Rev. Mr. afterwards Rev. Dr. Cutler, then the Congregational minister of Stratford, to advise, and his father to consent to his "going to college." He entered Yale College in 1717, and after "making uncommon proficiency in learning," was graduated in 1721, under the Presidency of Rev. Dr. Cutler, who had then presided over the College for two years. Through the influence of his former pastor and others, Mr. Beach was induced to study the Episcopal controversy, which was openly commenced in the Colony the following year, by the startling announcement that the Rev. Dr. Cutler, the President of the College, Mr. David Brown, a tutor in the same institution, the Rev. Mr. Johnson, the Congregational minister of West Haven, and Rev. James Wetmore, the Congregational minister of North Haven, had declared for Episcopacy. This inquiry raised many doubts in his mind concerning the validity of Presbyterian ordination, which becoming known, he was invited to Brookhaven, with a salary of £60 per annum, and testimonials proffered him to go to England for Orders. But though he had doubts concerning Presbyterian ordination, he had greater doubts as to the lawfulness of conformity in the Church of England, and hence declined the offer.

Soon after, he was unanimously called to the charge of the Congregational parish in Newtown, where he remained about seven years, or until 1732, greatly respected and beloved. The acquaintance commenced with Dr. Johnson at New Haven was continued, and the various topics of difference between them were frequently discussed by these gentlemen at Newtown, where Dr. Johnson then preached once in three months. This

*A Life of Mr. Beach was prepared for the press as early as 1810, and forwarded to Mr. Lazarus Beach, his grandson, then a printer in Washington. Returning from Washington, Mr. B. lost his trunk, containing the MSS. together with many valuable pamphlets illustrating the history of the times.

seems to have excited some suspicion of Mr. B.'s soundness, which was subsequently confirmed by his occasionally using the Lord's Prayer in his public prayers.*

When to this was added the alarming fact, that in examining the children of his parish in the Westminster Catechism, he omitted the question, *What are the Decrees of God?* he was looked upon as one far gone in those "ways and paths of error which lead towards the Church." Nor were their fears altogether without reason, for within a year from this time he announced to his people, from the pulpit, that after a serious and prayerful examination of Holy Writ and Primitive Antiquity, he was convinced of the invalidity of his ordination, and of the unscriptural mode of government practiced by the Congregationalists—that he was satisfied of the lawfulness and propriety of conforming to the Church of England, and that he could not continue longer to administer the ordinances of the Gospel with a safe conscience, without Episcopal Ordination. He also informed them that if it was their desire, he would procure ministerial services for them while he went to England, and upon his return would continue with them. The congregation at first seemed satisfied with this, but news of the affair getting abroad, the discontented ones were stirred up to call a council of Congregational ministers, who, when assembled, proceeded at once to dissolve the connection between Mr. Beach and his parish, and to forestall him by inducing the people to call another man in his room.

Mr. Beach immediately proceeded to England for Orders, and on his return as a missionary of the Venerable Society for Propagating the Gospel in Foreign Parts, was stationed at Newtown and Reading, where he arrived in September, 1732. At the time Mr. Beach declared for the Church, there were but some half dozen families of Churchmen in the place; but six months after his return, he had the happiness to report forty-four communicants. An incident occurred about this time which served to increase the number of families attached to the Church. A member of his congregation, on his return from Church, lost his Prayer Book, which was picked up by a Congregationalist, who had never seen a book of the kind. It was read with considerable avidity, as a curiosity, until it was discovered to be designed for the use of the Church of England, when it was pronounced a *mass book*, containing many wicked and dangerous things. The circumstance becoming known, and a matter of general conversation, the owner was enabled to find his book, and the way was prepared for the ready distribution of some Prayer Books Mr. B. had brought with him from England. The addition of *eight families* to his flock, within a year, was the result of this apparently trifling incident. In 1734 they erected a church, and in 1736 he reported one hundred and five communicants at Newtown and Reading. In 1751 the ordinary congregation, in each place, was between two and three hundred, and the communicants between ninety and one hundred; and in 1762 he was able to report that the Churchmen at Newtown had become more numerous than all the dissenters; and they have continued to be so most of the time to the present day.

Mr. Beach was eminently practical in all he said and did; far more disposed to labor faithfully and diligently in the direct duties of his profession, than to enter into discussion and controversy. Yet, in the midst of his laborious career, he was called to buckle on the armor of the militant soldier and do battle in defence of the Church, her doctrines and discipline. In 1736, the Rev. Jonathan Dickinson, of Elizabethtown, N. J., published a sermon entitled, *The Vanity of Human Institutions in the Worship of God*, in which it was asserted that the Church of England, Pharisee-like, taught for doctrines the commandments of men; that forms of Prayer were not Apostolic; that the Book of Common Prayer was nothing but the Romish Mass Book re-modeled; that the Conformists to the Church in this country were dissenters, guilty of schism, rendering not merely the government but the very body of CHRIST. The high standing and commanding talents of Mr. D., coupled with the confident assurance of his statements, rendered the sermon extremely popular, and copies of it were widely circulated. Mr. Beach found them in his own parish and among his own people—given them with the polite intimation that it was a work Mr. Beach could not answer. Under the circumstances, there seemed no alternative, and Mr. Beach immediately replied, in *A Vindication of the Worship of the Church of England*, published the same year. To this Mr. D. replied the next year, (1737,) and was again answered by Mr. Beach the same year. The controversy was ably conducted on both sides, and sustained by arguments similar to those with which we are now familiar. In one respect, however, the points in dispute have changed. It was then agreed on all hands, that separation from a Church without lawful cause was schism; and that schism was not to be regarded as a blessing, but to be looked upon as a heinous sin. The modern notion of men being at liberty to connect themselves with, or withdraw from, any Church, as fancy or interest may dictate, had not then been heard of. Both parties also agreed in the necessity of an uninterrupted succession in the ministry—one deriving it through the line of Presbyters, the other through the line of Bishops.

(To be Continued.)

*"The force of prejudice" was never better illustrated than in the Puritan treatment of the Lord's Prayer. Mr. Beach says:—"I am sorry that our neighbors not only wholly neglect this Divine Prayer, but take a great deal of pains to vilify it as no Christian Prayer, and as not fit to be used by a Christian." *Friendly Expost.*, p. 37. This language asserts a fact that seems almost incredible. But compare with it the following expression of this "enlightened age." We quote from the *Quar. Chris. Spectator*, Vol. VIII. p. 257, where it is said, that "the Lord's Prayer is not strictly a Christian prayer. . . . Had CHRIST given a form of prayer after His resurrection, we doubt not it would have been essentially different." And more recently still, the language of a "Congregational Pastor" within the limits of our own town:—"This form does not meet the requirements of Scripture."—*Forms of Prayer*. New Haven, 1849.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

(By "ONE OF THREE HUNDRED.")

The following is the opening chapter of this interesting work.

The writer of this narrative was once a Presbyterian; I may add, that my numerous relatives, near and remote, with a single exception, are Presbyterians still. And that which I had been by birth and education, and without my consent or fault, I afterwards became by conviction, and unhappily that species of conviction which is always absolute—satisfied with the potent reasoning, which even to a Nathanael, may sometimes seem conclusive—"Can there any good thing come out of Nazareth?" The question was unfortunately one, which modest worth has always found it difficult to answer; and I had never met with a Philip of Bethsaida, to say, "Come and see."

Of the Episcopalians, whose friendship I had enjoyed from childhood up, not one, so far as my recollections serve me ever made the slightest attempt to proselyte me to his faith; and even after it came to be suspected that my mind was disturbed upon the claims of Episcopacy—when an expression of sympathy, or an exchange of views, or a friendly consultation upon personal and local difficulties, that never find their solution in books and authors, would have been unspeakably refreshing to my mind, then grappling in its own solitude with its new perceptions of truth and duty—still, if the fact be creditable to Episcopalians, I may record it to their praise, that I never met with either layman or priest among them, who seemed so much as to care, whether a wanderer should come into his fold or not; but I felt many a time perplexed by the indifference with which they appeared to entertain a subject, on which my own mind was expending its most restless and intense anxieties. Whether those on the higher rounds of the ladder, reaching by God's ordinance from earth to heaven, were so far above me, as not to understand the pressure of an atmosphere that they had never breathed, or had not the skill to reach the helping hand so low; and that those lower down upon the same, perceived so little difference between my elevation and their own, as to wonder that I should have suffered inconvenience or should have desired a change; or whether both high and low had forgotten that that ladder, with its facilities for climbing to the skies, was for me as much as for them; it would be irrelevant, and perhaps unbecoming, at present to inquire. It is enough to say, that I was excluded from the sympathies of Churchmen, both high and low; and, in looking at the past, I often feel like one who has made his way across some desert, where the foot-prints of the wanderers, in a thousand different directions, seemed rather to bewilder than to guide, and who therefore must ascribe his preservation and his better fortune to the grace that kept his eye upon the guiding star.

I may not be able to tell the precise moment up to which, I remained a Presbyterian, nor the moment at which I became from conviction an Episcopalian; but one thing I know, that "whereas I was blind, now I see." To speak more accurately, while "seeing men as trees walking," I had been at no pains to form a definite or fixed conception of the ministry, the sacraments, the keys, the Church; but had rather passed these matters over, as things that we are not required to define, and which perhaps it were better not to define too nicely, lest, peradventure, by running lines and fences, we should be found "cursing whom God had not cursed, or defying whom the Lord had not defied." But now that, through the mercy of Him who hath touched my eyes and told me to "look up," I see all things clearly, I am more "ready to give a reason to them that ask me," and to say what that Church with its ministry and sacraments must be; and, standing on the great fact, that truth is positive and therefore exclusive, I am ready, *so, to incur the imputation of an uncharitableness* which I can only say my principles do not inspire, and of a bigotry which, I can only add, my private feelings are infinitely far from cherishing. As soon might we hesitate to allow the doctrine of the Holy and Ever Blessed Trinity, for fear of branding with heresy, the amiable Unitarian, the martyred Nestorian, or the ancient Sabellian: or, as soon should we hesitate to define carefully and guardedly the awful requisites of repentance, and faith, and prayer, and self-mortification, and holiness, lest we should cast a shade, perhaps a deep and disheartening shade, upon the safety, as regards the future life of many excellent persons—as to withhold accurate definitions of things pertaining to the Church, lest we should rouse the suspicion in others, or be accused of harboring the thought ourselves, that, however well our neighbours excluded by these definitions may be faring, we are persuaded that they might fare better still, and that however safe those beyond these lines may be, we feel some solicitude that they should be safer still.

The truth is, that in a world like this, and with such hearts as ours, and amidst the endless influences that within us and around us threaten to disappoint the very best of us of His salvation, where no fact is so certain or so terrific, as that even "the righteous shall be scarcely saved;" it is our duty to dig deep, if we would lay foundations for eternity—to make the definitions as accurate as possible—to place and wake the watch at every post—to spare nothing from the means of grace that a merciful God has placed within our reach; if by any means we "may apprehend that for which we are apprehended of Christ Jesus."

Although unable perhaps, as already stated, to determine the exact moment of the change which I have undergone, I may yet be able, before progressing a great deal farther with this narrative, to convince even the staunchest believer among my former brethren in instantaneous conversions, that mine to Episcopacy, however gradual and cautious, has been earnest and honest—the result of a conflict deep enough and enough prolonged, to furnish one plausible phenomenon more for the theory of irresistible grace. Indeed, one who has not been fated to pass the same ordeal, can never understand "the fightings without and the fears within," of a soul escaping, as it has been my happy lot to do, from the mazes of sectarianism, in its endless genealogies, into the genial bosom of the Church.

To abjure a well-compacted system of opinions, to which I have been publicly committed, and which I must now allow

that I have held on insufficient grounds—to determine that I will “not consult with flesh and blood,” where all who are dear to me in life would earnestly resist me; to resolve that I may not even “go and bid them farewell that are at home at my house,” well knowing that I cannot answer their inquiries to their satisfaction; to disturb and break asunder the ties of brotherhood, which time and friendly intercourse and many an occasion of “sweet counselling together,” have long and endearingly connected; to withhold the homage that nature seems to claim for the ashes of the cherished dead, by appearing to insinuate a defect in their religion, and, with motives easy of misapprehension, to leave “the dead to bury their dead”—to overcome the countless expedients and sophistries to which the heart resorts, in order to persuade itself that whatever be the secret conviction, it is at least unnecessary to avow it openly; to encounter the obloquy that one must look for, in breaking old associations for reasons that, by implication, offend human pride; to admit that I have “run without being sent,” and have performed the holiest offices of the altar without the Lord’s anointing; to “go out not knowing whither,” and incur the necessity of a long probation, before I may earn the confidence of my brethren in my new relations; to be day and night agitated and unhappy on a question, on which it would be imprudent to seek sympathy, either in the ties about to be sundered, or in those about to be formed; to “go up to this Jerusalem, not knowing the things that shall befall me there;” to feel goaded on by inexorable truth, to the fatal moment of proclaiming the change my mind has undergone; and, at last, under a pressure of conviction, which it would be unsafe longer to resist, and impossible ultimately to overcome, to take my new position, and yet to have not a doubt that I am right in taking it; this is a task that lays under exhausting tribute every resource and element of our frail nature. The patient investigations, and the shifting of reasons, the earnest longings for Divine guidance, and the searchings of heart; the wakeful nights and anxious days, wearing the spirits and corroding the health; now a determination to dismiss the subject, as one of externals and not of essentials, or of order and not of faith; now an effort to believe that it would be a lesser evil to continue, even at some hazard, in the old communion, than to suffer and to produce in others the necessary mischiefs of a change; now a recurrence to old prejudices, a carping at the theory in some of its details, or in its practical and local workings, or a magnifying of some incidental circumstance, to divert the mind, or to embitter it against the new relation, or to satisfy it that on the whole, the change would not be materially for the better; now the suggestion, that many learned and devout men, “of whom the world was not worthy,” have believed that Presbyterianism was a scriptural religion; now the old feeling stealing over me, that my mother, who first brought me to Christ, and first taught me to pray, and who now “sleeps in Jesus,” lived without blemish, and passed “the swellings of Jordan” without fear, in the faith which, *only as to its securities*, I am proposing to abandon; and again, the recollection that my venerable father, now leaning with Jacob on his staff, is in the same religion waiting with the bright anticipations of a holy hope, “until his change come;” these are but some of the tumultuous tossings in the mind of the anxious inquirer. The happier child of the Church, who was “free-born,” can scarcely conceive the tribute to be paid to old prejudices, old habits, old associations, old modes of thinking, and chiefly to the old pride of human nature, by one who would become “partaker of his liberty.” In the words of one who purchased at great expense the freedom of Rome, when Rome was free—words which were appropriated by another, who long ago preceded me in this uneven path—“With a great sum obtained I this freedom.”

A struggle like this may perhaps somewhat excuse the enthusiasm which those, who “from without” have found their way into the church, have now and then betrayed. My own enthusiasm, if any I have felt, I have endeavored not to make offensive to my brethren, either old or new. I have chosen rather, under many provocations, to “keep silence even from good words,” and to enjoy my liberty in quiet thankfulness to Him whose words hath made me free. Sometimes I have been questioned, and it would almost appear, in the same spirit in which the man, twice unfortunate, if I may so say, unfortunate in having been born blind, and unfortunate in having received his sight, was persecuted with the questions, “What sayest thou? What did he unto thee? How opened he thine eyes?” And sometimes, “out of a good and honest heart,” I have been asked to give “a reason of the hope that is in me.” But from considerations that will readily occur to a discreet mind, I have felt it proper not to break the covenant with my lips. Time may however be now supposed to have sobered down the gushing impulses of the “new convert,” and also to have in some measure healed the wound which only “the necessity laid upon me,” could have induced me to inflict on those “with whom I once walked in company;” and therefore, from motives which I know will be approved by Him, who alone has the power to discern, or the right to judge, I now venture to give a degree of form and permanence to a brief chapter from my own “experience.”

I am but one among more than three hundred ministers, who, in this country alone, have, within a few years, been “grafted again into the good olive tree,” from which, on the responsibility of our forefathers, we had in evil and violent times been “broken off.” In reaching this result, there has doubtless been no little variety in the trials that we have each encountered; but it is reasonable to suppose that “as the billows went over our soul, and deep answered to deep,” in the general features of our “experience” we have resembled each other, as “face answereth to face in a glass.” And forasmuch as few have taken in hand to give account of those things which are most surely believed among us, and especially of “that dark and terrible wilderness” through which the Lord hath brought us to the fold that was once “one,” and is as certainly to be one again, it has been suggested by others, and has seemed good to me also, “having perfect understanding of that way,” that it might be a means of usefulness, and perhaps a source of consolation, or even an humble guide to those who may come after us in the same rough path, or who may

be at this moment grappling with the same rude difficulties, to see that “the fiery trial has happened” to others before them, and that a goodly “cloud of witnesses,” still panting at the goal, are looking on them with affectionate sympathy, as they run the same race from which we are now resting, and have their eye on the same invaluable prize which we have grasped.

MORNINGS WITH THE JESUITS AT ROME.

(Continued from Page 314.)

I must frankly confess that I was wholly unprepared for this. In all my former experience of controversy in Ireland and England, I had been told that all those were the mere abuses of the superstitious, and not sanctioned by the learned; if indeed such things were believed or practised anywhere. I had often heard them denounced as mere fabrications—pure inventions to injure the character of the Church of Rome, and I felt much surprised to find them not only believed and practised but defended. I felt that it was opening out to me a new state of things, a new phase of mind, and a totally new system of faith or credulity which I had never anticipated. A mind must be in a peculiar state to believe in the miraculous powers of a picture or image.

His explanation led me to advance a step in our argument, and to say that his statements seemed to imply that there was something peculiar to those images and pictures, something inherent in them as compared with others, something not in the Saint or Angel represented, but in these very pictures and images themselves. I endeavoured to illustrate my meaning by suggesting two pictures of the Virgin Mary placed side by side, and asking whether one being supposed to be miraculous, the people would pray before that one rather than the other; and whether he believed the Virgin Mary would interfere with a miraculous answer for those who prayed to her before that one rather than the other. I added that, if such was the case, it went to prove a belief that there was something peculiar, some virtue or power, something miraculous in such a picture, in one rather than the other; and that the distinction proved that the people did look for something in pictures and images, more than the persons whom they were designed to represent.

He gave the fullest assent to this, saying that they looked first of all to the Saint represented in the picture or image, and that then, in case there was a miraculous character, they looked also to that power or virtue. He added that his full belief was that the Virgin Mary was more partial to some representations of herself than to others; and that, in order to induce the devout to pray before these her favourite ones, she heard and answered the prayers so offered, while she neglected those that were offered elsewhere—answering the prayers offered before one picture which she liked, and refusing those offered before a picture which she did not like.

This was a degree of credulity, not to say superstition, for which I was wholly unprepared; and I felt that there must be something in the atmosphere of Italy, or something in the training of the mind of Italy, that could lead an intelligent, a travelled, and educated man, to such a state of credulity. (pp. 35–41.)

My clerical friend, after a pause, which I was unwilling to break, lest I should express myself as strongly as I felt, resumed the conversation, and said that the worship of the Virgin Mary was a growing worship in Rome—that it was increasing in depth and intenseness of devotion; and that there were now many of their divines, and he spoke of himself as agreeing with them in sentiment, who were teaching that as a woman brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness;—that as Eve brought in damnation, so Mary was to bring in salvation; and that the effect of this opinion was largely to increase the reverence and worship given to the Virgin Mary.

I said that I had read something of the kind, and also that I had seen a sort of parallel in some of the Fathers on the subject, but that it did not go so far as the modern opinion. But, in order not to misunderstand him, and to prevent any mistake as to his views, I asked whether I was to understand him as implying, that as we regard Eve as the first sinner, so we are to regard Mary as the first saviour,—one as the author of sin, and the other as the author of the remedy.

He replied that such was precisely the view he wished to express, and he added that it was taught by St. Alphonsus de Liguori, and was a growing opinion. (pp. 43, 44.)

[Mr. Seymour remarked that, from his observations on the devotions of the Italians, he felt that “the religion of Italy ought to be called the religion of Mary rather than the religion of Christ,” the answer, “made with perfect ease and entire frankness,” was:]—

That my impression was very natural—that such was really the appearance of things; that coming from Germany, where Christ on the cross was the ordinary object of veneration, into Italy, where the Virgin Mary was the universal object of reverence, it was no more than natural that such an impression should have been created—that such an impression was very much the reality of the case, and that, to his own knowledge, the religion of Italy was latterly becoming less and less the religion of Christ, and that “the devotion to the most Holy Virgin,” as he called it, was certainly on the increase.

I was perfectly startled, not indeed at the statement itself, for it was too palpably true to escape the observation of any one; but that a man, a minister of Christianity, should describe such a state of things with the manifest approval he exhibited, we were shocked.

He perceived this, and then proceeded to justify himself with an ingenuity and address that laid open the system, and exhibited the worship of Mary in a new light—at least, in a light in which I had never seen it before. He stated that there was a great difference in the bent or habit of mind, between English Protestants on one hand, and Italian Romanists on the other; that Protestants habitually let their minds dwell on Christ’s teaching, on Christ working miracles, and especially on Christ’s suffering, bleeding, dying on the cross; so that, in a Protestant mind, the great object was Christ in the maturity of his manhood; but that Romanists habitually dwelt on the childhood of Christ; not on the great events that were wrought in maturity

and manhood, but on those interesting scenes which were connected with his childhood. He then went on to say that this habit of mind led to the great difference that, as Protestants always dwelt on the suffering and dying Christ, so Christ in a Protestant mind was always connected with the cross; and that as Romanists constantly meditated rather on the childhood of Christ, so Christ in a Romanist’s mind was usually associated with his mother, the Virgin Mary. He then continued to say that the constant dwelling of the mind in contemplation on the child, naturally led to more thought, more contemplation, more affection, and finally more devotion for the mother; that when one thinks of all the little scenes of His childhood, dwells on the little incidents of interest between the child Jesus and the mother Mary, recollects that she had Him enshrined in her womb, that she used to lead Him by the hand, that she had listened to all His innocent prattle, that she had observed the opening of His mind; and that, during all those days of His happy childhood, she, and she alone of all the world, knew that little child whom she bore in her womb, and nursed at her breasts, and fondled in her arms, was her God—that when a man thinks, and habitually thinks of all this, the natural result is that his affections will be more drawn out, and his feelings of devotion more elevated towards Mary. And he concluded by stating that this habit of mind was becoming more general, and that it was to it that he would attribute the great increase that late years had witnessed in the devotion to the Virgin Mary. (pp. 45–47.)

He repeated what he had said before on this point expressive of the greater leniency, the gentler compassion, and the closer sympathies of Mary, adding that he was borne out in such an opinion by that of the Fathers, of whom many were of opinion that even Christ Himself was not so willing to hear our prayers, and did not hear them so quickly when offered simply to Himself, as when they were offered through the Blessed Virgin.

I felt this was a hideous sentiment, and could not forbear to say so, adding that when such opinions were circulated by the Priesthood, I could no longer feel surprised at the extent—the extravagance to which the devotion to Mary had gone in Rome—that I felt the whole devotional system of the Church of Rome, the prayers unceasingly offered to the Virgin, the innumerable pictures of the Virgin, the countless images of the Virgin, the many Churches dedicated to the Virgin, the universal devotion rendered to the Virgin, the manner in which all the services and prayers of the Church and people are impregnated with thoughts of the Virgin—the extent to which, in conversation, all classes went in speaking of the Virgin, all had impressed me with the feeling that the religion of Italy ought to be called the religion of the Virgin, and not the religion of Jesus Christ. I added that it was impossible to justify such a state of things. “If,” said I, “I enter the Church of the Augustines, I see there an image of the Virgin Mary as large as life. Some are decorating her with jewels as votive offering—some are suspending pictures around her as memorials of thankfulness—some are placing money in a box at her feet—some are prostrate in profound devotion before her—some are devoutly kissing her feet and touching them with their foreheads—some are repeating the rosary before her as if acceptable to her—all turning their backs upon the consecrated Host, turning their back upon that which the Priest is elevating at the High Altar, and which he and they believe to be Jesus Christ himself bodily and visibly among them—turning their backs upon Christ, and turning their faces to Mary, practically forsaking Christ for Mary, with a prostration the most profound before her image—a prostration that was never surpassed in the days of heathen Rome, and can never be justified in Christian Rome.”

He said, in answer to all this, that for his own part he would not act thus, and that it was not right to judge of the Church by the devotion of the ignorant.

My wife then interposed, and said she had witnessed all this, and was shocked at what seemed to her to be a most fearful idolatry, for while the Priest was saying mass, and elevating the Host at one end of the Church, and some of the people bowing before it, the image of Mary stood at the other end, and some of the people were in precisely the same way bowing before it. Some preferred what they believed to be Christ. Some preferred what they regarded as an image of the Virgin.

He replied, with much gentleness, that he never prayed to the Virgin of the Augustines—that it was not a slightly image—that it was really an ugly image, and had never excited his devotion, and in fact he had never prayed before it; but still he thought it scarcely fair to speak against this devotion to Mary as exhibited by the more ignorant, inasmuch as they had learned its value by experience. Many of those, whom we had witnessed there, had no doubt offered many a prayer to her and had found an answer. Many a mother praying for her child had obtained her petition. They were poor people, subject to privations, affliction, sickness, and they found relief and consolation in going to the blessed Virgin. (pp. 101–113.)

I therefore merely asked him, though with all the earnestness which I felt, whether, if attending the bed of a dying man, he would feel himself justified in speaking to an immortal soul, when about to pass into eternity, and desiring him to fly to Mary—that in all his doubts and perplexities he was to look to Mary—that in all his fears and terrors he was to look to Mary—I asked whether, considering his responsibility at such a moment, he would address a dying man in language that pointed only to the Virgin Mary, and made no mention of Jesus Christ? I then read the following words from the Roman Breviary:—“If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, and call upon Mary. If at any time anger, or avarice, or the temptations of the flesh, toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary—in dangers, in difficulties, in doubts, think upon Mary, invoke Mary. Let her not depart from thy mouth. Let her not depart from thy heart,” &c. I asked him

solemnly whether he would use such language, even though sanctioned by his Breviary, in preparing a dying man for the presence of God in the eternal world.

He replied unhesitatingly that he would, and then went on to argue that experience justified him—that experience proved that the prayers offered to the Virgin were heard and answered—that mothers praying to her who was herself a mother, with all the sympathies of a mother, were heard and answered—that such prayers for children in sin, or in danger, or in sickness, were heard and answered; and it was this practical experience that proved the great encouragement to the devotion of ourselves to the Virgin Mary.—[These extracts are copied from the *Christian Observer*].

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, OCTOBER 13, 1849.

NOTICE TO THE CLERGY OF PENNSYLVANIA.

The Clergy of the City and County of Philadelphia, are requested to meet the Bishop of the Diocese at the Vestry Room of St. Andrew's Church, on Monday next, 15th instant, at 10 o'clock, A. M.

NEW YORK CONVENTION.

We have received a letter from a member of the New York Convention, complaining that our abstract of the proceedings did not present, fully and fairly, the action in relation to the Missionary Committee. He fears that from the mere statement of the reconsideration of the vote by which the committee had been elected, and the re-organization of the committee, the Convention might appear to have assented to the want of confidence entertained and expressed by some individuals. We supposed that the names of the mover and seconder of the resolutions were sufficient to prevent any such misunderstanding.

The facts of the case are simply these. A Canon of the diocese orders that collections should be made in every parish, for certain diocesan charities, to be distributed under the direction of a Missionary Committee. Some parishes have not obeyed this Canon. The Rev. Dr. Higbee offered a resolution to the effect, "that it is the bounden duty of every clergyman having a Parochial Charge," to fulfil this requisition. In the course of the debate, it came out that some parishes refused to obey this Canon, because "the *Minority*" were not fairly represented in the committee, and therefore they had not confidence in its administration. By the way, this is a new kind of churchmanship which has sprung up in New York, the divisions of which are designated by the terms "Majority" and "Minority." When the difficulty was fairly stated, the Rev. Mr. Cox, chairman of the committee, one of the "Majority," submitted a proposition that the whole committee should be given to the "minority." Acting upon this voluntary surrender, Mr. Spencer offered his resolutions, which were seconded by the Rev. Dr. Higbee, who expressed his willingness to resign his place, both of whom belong to the "majority." Thus, it was in accordance with the wish of those who had been elected that a new appointment was made, in which the "minority" was allowed to have *seven* and the "majority" *three*. This was certainly a wise and generous effort to bring the "minority" over to the "majority." Every fair and candid mind must regard this as indicating a willingness to advance the interests of the whole diocese, and for the blessed cause of CHARITY, to lay aside all inferior considerations. Oh, how well it would be for the Church if such a spirit animated her members in all their deliberations and actions! As to the other transactions of this Convention we think it requires but a small share of common sense to interpret them. The view which the "minority" took of the action of the Convention in relation to Bishop Onderdonk, is declared with sufficient plainness in "the Protest" signed by a large portion of them.

The following may be regarded as the judgment of a less partial witness. It is taken from the NEW YORK COMMERCIAL ADVERTISER, a journal not under the influence of any party in the Church.

THE PROTESTANT EPISCOPAL CONVENTION.

We have attended each of the protracted sessions of this important body, which finally adjourned last night, between 11 and 12 o'clock. As we predicted, the convention, though it did not seem to regard with much favour the Rev. Dr. Sherwood's ponderous preamble and resolution, did adopt, by a large majority, a substitute of the same character, presented by Rev. Dr. Higbee, after having refused to adopt, also by a large majority, a direct requisition upon the Bishop for a resignation, proposed by Rev. Dr. Whitehouse. The resolution proposed by Dr. Higbee, and adopted at a late hour last night, empowers the *standing committee to prepare and present an address to the House of Bishops, paying for the determination of Bishop*

Onderdonk's sentence by a declaration, on their part, on what terms or at what time that sentence shall expire.

It seems to us that the Bishop's friends have secured more by the adoption of Dr. Higbee's resolution than they would have done by the passage of Dr. Sherwood's without his preamble—which preamble, it is pretty certain, could not have been carried through the convention. Had the resolution required that the address, which the standing committee are empowered to present to the House of Bishops, should be submitted to the convention, or to a special committee on which the minority were represented, the triumph of the Bishop's friends would have been less complete.—As the matter stands, the standing committee, composed exclusively, we believe, of the majority members, is instructed to say what it chooses, and what it says must be received as the language and sentiment of the convention. The minority, whose protest the convention refused to receive, appear to rely upon the conservative character of the highest judicature of the Church as a barrier to the Bishop's restoration; nor did we hear any of the majority express a confident expectation that the House of Bishops would give a favorable response to the address.

Other important subjects were disposed of by the convention, the members of which displayed a remarkable combination of candor, courtesy and independence. Once or twice, perhaps, the speakers indulged in special pleading and seemed rather more disposed to secure a majority for their views than to yield to the force of argument. It would have been strange indeed had there been, in so large an assembly, moved by such diversity of sentiment, no temporary display of such feeling. But on the whole the debates were conducted in a spirit that, under all the peculiar circumstances, reflected credit even upon a Christian assembly. On all subjects, except the vexed one of Bishop or no Bishop, the merits of the question were mainly regarded and fully discussed; and on all occasions both clergy and laity spoke and voted with noble and manly independence, and seemed to respect each other for doing so. We apprehend that the difficulty respecting the diocesan question is to be found in the strong Church principle, more or less dominant in the heart of each member but always operative in all, though sometimes influenced by, sometimes in conflict with, external circumstances or personal predilections.

The question whether non-communicants shall continue to be eligible for lay members of the convention having been sent back to the churches, as one to be finally decided at this convention, elicited much able discussion. The decision of the convention in 1848 was decidedly favorable to the exclusion of non-communicants, both clergy and laity having strongly supported the proposition. As it was understood that at this convention that question would be prominent and must be finally acted upon, it is fair to suppose that lay-delegates were appointed with reference to it. The large majority against the proposition this year is therefore significant, and we suppose will set that matter at rest, for many years at least. The convention, while making a decided expression on this particular qualification, only postponed the consideration of other qualifications until a Bishop sits in the councils of the Church.

Another important action of the convention was the disbanding of the missionary board, within a few hours of its re-appointment, and its reconstruction upon a more liberal basis. The sudden outburst of feeling, the frank avowals and explanations, the entire and sudden breaking down of the ordinary distinctions of minority and majority, the quick yielding to the pressure of what up to that moment had been regarded as the majority, the promptness with which, on both sides, the evil complained of was remedied and differences were adjusted, presented altogether a scene rarely occurring in a legislative body, and showed alike the latent power of the minority and the generous impulses of the congregated members, when not fettered or controlled by differences about principles. The concessions, and the reconstruction of the missionary committee upon the just principles of a minority as well as a majority representation, cannot fail, we should think, to produce most gratifying results in the missionary operations of the church.

ACKNOWLEDGMENT.

The Editor of the Banner has received \$35, as "a thank-offering, for the Swedes Church in Chicago, Illinois, under the charge of the Rev. Mr. Unonius," through the Missionary Society of Immanuel Church, Holmesburgh, Pa. This contribution makes \$56 received from the parish at Holmesburgh for the same object. An opportunity is offered for our city churches to follow so good an example. The Rev. Mr. Unonius is now in Philadelphia to present in person the claims of his mission. Any contributions sent to our Office will, at once, reach him. We know of no more interesting or important object for the application of charity. On Sunday afternoon, he will make a statement of the case in St. Andrew's Church. Those who feel interested are earnestly invited to attend.

CALVARY CHURCH, NEW YORK.

We copy with great pleasure, the following editorial from the New York Courier and Enquirer. We have thought it hardly worth while to correct the misstatements which have been current, both in public and private, on this subject. We felt confident all would be made clear and the true condition of this important parish be known. We congratulate the members of Calvary Church upon the happy result which continues to them the ministerial labors of their able and devoted Rector. We think Church papers should, before giving currency to a report, consider the value of the source whence it comes.

CALVARY CHURCH.—Various paragraphs have appeared in the newspapers of late, alluding to pecuniary difficulties in this Church; and finally, it was recently announced that the able, eloquent, and popular Rector of the Church—the Rev. Samuel L. Southard—had resigned his Pastoral charge and retired into New Jersey.

Matters so purely clerical and local, are not suitable subjects for newspaper paragraphs; but in as much as the pecuniary difficulties of *Calvary Church* have been thus brought before the public, we deem it due to the parties concerned to make the following statement.

It is true that Calvary Church is involved in a floating debt of about \$22,000, and that in consequence of the derangement of its pecuniary affairs, the Rev. Mr. Southard did, on a recent occasion, tender his resignation. We are happy to add however, that at a meeting of the Vestry on Wednesday evening last, they refused to accept his resignation, and passed a resolution setting forth that if Mr. Southard would resume his Pastoral labors, there could be but little doubt that the indebtedness of the Church would be provided for, and "earnestly and affectionately" calling upon him to withdraw his resignation.

This resolution was served upon Mr. Southard yesterday morning; and we are quite sure that all the friends of one of the ablest and most eloquent Divines in the Episcopal Church, will be gratified to learn, that he promptly withdrew his resignation, and will to-morrow resume his labors in the pulpit of a Church which, under his pastoral care, has grown and prospered beyond that of any other church in our diocese during the same period of time.

In regard to the financial affairs of Calvary Church, it is proper to add, now that the subject has been commented upon by the press, that the ground upon which it was erected, is worth not less than thirty thousand dollars; and that the building and properties of the church—all new, or nearly so—have cost about *seventy thousand dollars*. There is a mortgage upon it for eighteen thousand dollars which has been assumed by the *Corporation of Trinity Church*; and that the twenty-two thousand dollars about to be raised, and which will cover its entire indebtedness, will hereafter constitute its only debt!

We make this statement upon a full knowledge of all the facts of the case; and we question whether there are many Churches in this city or elsewhere, which can boast, that with a noble edifice worth \$75,000 erected upon lots worth under the hammer to-day, some thirty thousand dollars, their indebtedness of every kind, amounts to less than twenty-five thousand dollars!

Such, however, is the fact in regard to Calvary Church. The corporation of Trinity Church having very properly and magnanimously assumed the mortgage for eighteen thousand dollars, the entire debt of the church will be less than twenty-five thousand dollars, for which the creditors will hold what is virtually a first mortgage upon property worth one hundred thousand dollars.

ACADEMIC STUDIES.

Such is the title of "an Inaugural Discourse, pronounced before the Senate of Trinity College, Hartford, on Commencement Day, 1849, by the Rev. John Williams, D. D., President of the College."

The author presents his subject, and its divisions, to his hearers in the following words:

Adopting, then, the language of one of the lights of a foreign University, which fortunately with hardly a change we can adopt, though speaking from a far humbler position, I would say in the beginning, that "The studies of this place, so far as they relate to merely human learning," and so far only at present we propose to speak of them, "divide themselves into three branches.

I. The study of the laws of nature, comprehending all parts of inductive philosophy.

II. The study of ancient and modern languages, and literature; or in other words, of those authentic records which convey to us an account of the feelings, the sentiments and the actions, of men prominent in the most famous empires of the ancient and the modern world. In these works we seek for examples and maxims of prudence, and models of taste.

III. The study of ourselves considered as social and intellectual beings. Under this head, are included ethics, and metaphysics, political philosophy, history, and some other kindred subjects of great complexity, which can be only briefly touched in our academic system, and are to be followed out in the more mature labors of after life."

The important topics included in the wide field of discussion here presented, are treated in a concise and pointed manner and in a spirit worthy of the President of a Church College.

HONORARY DEGREE.—At the late commencement of Columbia College, the degree of Doctor in Divinity was conferred upon the Rev. Robert W. Harris, Rector of Grace Church, White Plains, son of the late Rev. Wm. Harris, D. D., former President of the Institution.

that I have held on insufficient grounds—to determine that I will “not consult with flesh and blood,” where all who are dear to me in life would earnestly resist me; to resolve that I may not even “go and bid them farewell that are at home at my house,” well knowing that I cannot answer their inquiries to their satisfaction; to disturb and break asunder the ties of brotherhood, which time and friendly intercourse and many an occasion of “sweet counselling together,” have long and endearingly connected; to withhold the homage that nature seems to claim for the ashes of the cherished dead, by appearing to insinuate a defect in their religion, and, with motives easy of misapprehension, to leave “the dead to bury their dead”—to overcome the countless expedients and sophistries to which the heart resorts, in order to persuade itself that whatever be the secret conviction, it is at least unnecessary to avow it openly; to encounter the obloquy that one must look for, in breaking old associations for reasons that, by implication, offend human pride; to admit that I have “run without being sent,” and have performed the holiest offices of the altar without the Lord’s anointing; to “go out not knowing whither,” and incur the necessity of a long probation, before I may earn the confidence of my brethren in my new relations; to be day and night agitated and unhappy on a question, on which it would be imprudent to seek sympathy, either in the ties about to be sundered, or in those about to be formed; to “go up to this Jerusalem, not knowing the things that shall befall me there;” to feel goaded on by inexorable truth, to the fatal moment of proclaiming the change my mind has undergone; and, at last, under a pressure of conviction, which it would be unsafe longer to resist, and impossible ultimately to overcome, to take my new position, and yet to have not a doubt that I am right in taking it; this is a task that lays under exhausting tribute every resource and element of our frail nature. The patient investigations, and the shifting of reasons, the earnest longings for Divine guidance, and the searchings of heart; the wakeful nights and anxious days, wearing the spirits and corroding the health; now a determination to dismiss the subject, as one of externals and not of essentials, or of order and not of faith; now an effort to believe that it would be a lesser evil to continue, even at some hazard, in the old communion, than to suffer and to produce in others the necessary mischiefs of a change; now a recurrence to old prejudices, a carping at the theory in some of its details, or in its practical and local workings, or a magnifying of some incidental circumstance, to divert the mind, or to embitter it against the new relation, or to satisfy it that on the whole, the change would not be materially for the better; now the suggestion, that many learned and devout men, “of whom the world was not worthy,” have believed that Presbyterianism was a scriptural religion; now the old feeling stealing over me, that my mother, who first brought me to Christ, and first taught me to pray, and who now “sleeps in Jesus,” lived without blemish, and passed “the swellings of Jordan” without fear, in the faith which, only as to its securities, I am proposing to abandon; and again, the recollection that my venerable father, now leaning with Jacob on his staff, is in the same religion waiting with the bright anticipations of a holy hope, “until his change come;” these are but some of the tumultuous tossings in the mind of the anxious inquirer. The happier child of the Church, who was “free-born,” can scarcely conceive the tribute to be paid to old prejudices, old habits, old associations, old modes of thinking, and chiefly to the old pride of human nature, by one who would become “partaker of his liberty.” In the words of one who purchased at great expense the freedom of Rome, when Rome was free—words which were appropriated by another, who long ago preceded me in this uneven path—“With a great sum obtained I this freedom.”

A struggle like this may perhaps somewhat excuse the enthusiasm which those, who “from without” have found their way into the church, have now and then betrayed. My own enthusiasm, if any I have felt, I have endeavored not to make offensive to my brethren, either old or new. I have chosen rather, under many provocations, to “keep silence even from good words,” and to enjoy my liberty in quiet thankfulness to Him whose words hath made me free. Sometimes I have been questioned, and it would almost appear in the same spirit in which the man, twice unfortunate, if I may so say, unfortunate in having been born blind, and unfortunate in having received his sight, was persecuted with the questions, “What sayest thou? What did he unto thee? How opened he thine eyes?” And sometimes, “out of a good and honest heart,” I have been asked to give “a reason of the hope that is in me.” But from considerations that will readily occur to a discreet mind, I have felt it proper not to break the covenant with my lips. Time may however be now supposed to have sobered down the gushing impulses of the “new convert,” and also to have in some measure healed the wound which only “the necessity laid upon me,” could have induced me to inflict on those “with whom I once walked in company;” and therefore, from motives which I know will be approved by Him, who alone has the power to discern, or the right to judge, I now venture to give a degree of form and permanence to a brief chapter from my own “experience.”

I am but one among more than three hundred ministers, who, in this country alone, have, within a few years, been “grafted again into the good olive tree,” from which, on the responsibility of our forefathers, we had in evil and violent times been “broken off.” In reaching this result, there has doubtless been no little variety in the trials that we have each encountered; but it is reasonable to suppose that “as the billows went over our soul, and deep answered to deep,” in the general features of our “experience” we have resembled each other, as “face answereth to face in a glass.” And forasmuch as few have taken in hand to give account of those things which are most surely believed among us, and especially of “that dark and terrible wilderness” through which the Lord hath brought us to the fold that was once “one,” and is as certainly to be one again, it has been suggested by others, and has seemed good to me also, “having perfect understanding of that way,” that it might be a means of usefulness, and perhaps a source of consolation, or even an humble guide to those who may come after us in the same rough path, or who may

be at this moment grappling with the same rude difficulties, to see that “the fiery trial has happened” to others before them, and that a goodly “cloud of witnesses,” still panting at the goal, are looking on them with affectionate sympathy, as they run the same race from which we are now resting, and have their eye on the same invaluable prize which we have grasped.

MORNINGS WITH THE JESUITS AT ROME.

(Continued from Page 314.)

I must frankly confess that I was wholly unprepared for this. In all my former experience of controversy in Ireland and England, I had been told that all those were the mere abuses of the superstitious, and not sanctioned by the learned; if indeed such things were believed or practised anywhere. I had often heard them denounced as mere fabrications—pure inventions to injure the character of the Church of Rome, and I felt much surprised to find them not only believed and practised but defended. I felt that it was opening out to me a new state of things, a new phase of mind, and a totally new system of faith or credulity which I had never anticipated. A mind must be in a peculiar state to believe in the miraculous powers of a picture or image.

His explanation led me to advance a step in our argument, and to say that his statements seemed to imply that there was something peculiar to those images and pictures, something inherent in them as compared with others, something not in the Saint or Angel represented, but in these very pictures and images themselves. I endeavored to illustrate my meaning by suggesting two pictures of the Virgin Mary placed side by side, and asking whether one being supposed to be miraculous, the people would pray before that one rather than the other; and whether he believed the Virgin Mary would interfere with a miraculous answer for those who prayed to her before that one rather than the other. I added that, if such was the case, it went to prove a belief that there was something peculiar, some virtue or power, something miraculous in such a picture, in one rather than the other; and that the distinction proved that the people did look for something in pictures and images, more than the persons whom they were designed to represent.

He gave the fullest assent to this, saying that they looked first of all to the Saint represented in the picture or image, and that then, in case there was a miraculous character, they looked also to that power or virtue. He added that his full belief was that the Virgin Mary was more partial to some representations of herself than to others; and that, in order to induce the devout to pray before these her favourite ones, she heard and answered the prayers so offered, while she neglected those that were offered elsewhere—answering the prayers offered before one picture which she liked, and refusing those offered before a picture which she did not like.

This was a degree of credulity, not to say superstition, for which I was wholly unprepared; and I felt that there must be something in the atmosphere of Italy, or something in the training of the mind of Italy, that could lead an intelligent, a travelled, and educated man, to such a state of credulity. (pp. 35-41.)

My clerical friend, after a pause, which I was unwilling to break, lest I should express myself as strongly as I felt, resumed the conversation, and said that the worship of the Virgin Mary was a growing worship in Rome—that it was increasing in depth and intensity of devotion; and that there were now many of their divines, and he spoke of himself as agreeing with them in sentiment, who were teaching that as a woman brought in death, so a woman was to bring in life; that as a woman brought in sin, so a woman was to bring in holiness;—that as Eve brought in damnation, so Mary was to bring in salvation; and that the effect of this opinion was largely to increase the reverence and worship given to the Virgin Mary.

I said that I had read something of the kind, and also that I had seen a sort of parallel in some of the Fathers on the subject, but that it did not go so far as the modern opinion. But, in order not to misunderstand him, and to prevent any mistake as to his views, I asked whether I was to understand him as implying, that as we regard Eve as the first sinner, so we are to regard Mary as the first saviour,—one as the author of sin, and the other as the author of the remedy.

He replied that such was precisely the view he wished to express, and he added that it was taught by St. Alphonsus de Liguori, and was a growing opinion. (pp. 43, 44.)

[Mr. Seymour remarked that, from his observations on the devotions of the Italians, he felt that “the religion of Italy ought to be called the religion of Mary rather than the religion of Christ,” the answer, “made with perfect ease and entire frankness,” was:]—

That my impression was very natural—that such was really the appearance of things; that coming from Germany, where Christ on the cross was the ordinary object of veneration, into Italy, where the Virgin Mary was the universal object of reverence, it was no more than natural that such an impression should have been created—that such an impression was very much the reality of the case, and that, to his own knowledge, the religion of Italy was latterly becoming less and less the religion of Christ, and that “the devotion to the most Holy Virgin,” as he called it, was certainly on the increase.

I was perfectly startled, not indeed at the statement itself, for it was too palpably true to escape the observation of any one; but that a man, a minister of Christianity, should describe such a state of things with the manifest approval he exhibited, we were shocked.

He perceived this, and then proceeded to justify himself with an ingenuity and address that laid open the system, and exhibited the worship of Mary in a new light—at least, in a light in which I had never seen it before. He stated that there was a great difference in the bent or habit of mind, between English Protestants on one hand, and Italian Romanists on the other; that Protestants habitually let their minds dwell on Christ’s teaching, on Christ working miracles, and especially on Christ’s suffering, bleeding, dying on the cross; so that, in a Protestant mind, the great object was Christ in the maturity of his manhood; but that Romanists habitually dwelt on the childhood of Christ; not on the great events that were wrought in maturity

and manhood, but on those interesting scenes which were connected with his childhood. He then went on to say that this habit of mind led to the great difference that, as Protestants always dwelt on the suffering and dying Christ, so Christ in a Protestant mind was always connected with the cross; and that as Romanists constantly meditated rather on the childhood of Christ, so Christ in a Romanist’s mind was usually associated with his mother, the Virgin Mary. He then continued to say that the constant dwelling of the mind in contemplation on the child, naturally led to more thought, more contemplation, more affection, and finally more devotion for the mother; that when, one thinks of all the little scenes of His childhood, dwells on the little incidents of interest between the child Jesus and the mother Mary, recollects that she had Him enshrined in her womb, that she used to lead Him by the hand, that she had listened to all His innocent prattle, that she had observed the opening of His mind; and that, during all those days of His happy childhood, she, and she alone of all the world, knew that little child whom she bore in her womb, and nursed at her breasts, and fondled in her arms, was her God—that when a man thinks, and habitually thinks of all this, the natural result is that his affections will be more drawn out, and his feelings of devotion more elevated towards Mary. And he concluded by stating that this habit of mind was becoming more general, and that it was to it that he would attribute the great increase that late years had witnessed in the devotion to the Virgin Mary. (pp. 45-47.)

He repeated what he had said before on this point expressive of the greater leniency, the gentler compassion, and the closer sympathies of Mary, adding that he was borne out in such an opinion by that of the Fathers, of whom many were of opinion that even Christ Himself was not so willing to hear our prayers, and did not hear them so quickly when offered simply to Himself, as when they were offered through the Blessed Virgin.

I felt this was a hideous sentiment, and could not forbear to say so, adding that when such opinions were circulated by the Priesthood, I could no longer feel surprised at the extent—the extravagance to which the devotion to Mary had gone in Rome—that I felt the whole devotional system of the Church of Rome, the prayers unceasingly offered to the Virgin, the innumerable pictures of the Virgin, the countless images of the Virgin, the many Churches dedicated to the Virgin, the universal devotion rendered to the Virgin, the manner in which all the services and prayers of the Church and people are impregnated with thoughts of the Virgin—the extent to which, in conversation, all classes went in speaking of the Virgin, all had impressed me with the feeling that the religion of Italy ought to be called the religion of the Virgin, and not the religion of Jesus Christ. I added that it was impossible to justify such a state of things. “If,” said I, “I enter the Church of the Augustines, I see there an image of the Virgin Mary as large as life. Some are decorating her with jewels as votive offering—some are suspending pictures around her as memorials of thankfulness—some are placing money in a box at her feet—some are prostrate in profound devotion before her—some are devoutly kissing her feet and touching them with their foreheads—some are repeating the rosary before her as if acceptable to her—all turning their backs upon the consecrated Host, turning their back upon that which the Priest is elevating at the High Altar, and which he and they believe to be Jesus Christ himself bodily and visibly among them—turning their backs upon Christ, and turning their faces to Mary, practically forsaking Christ for Mary, with a prostration the most profound before her image—a prostration that was never surpassed in the days of heathen Rome, and can never be justified in Christian Rome.”

He said, in answer to all this, that for his own part he would not act thus, and that it was not right to judge of the Church by the devotion of the ignorant.

My wife then interposed, and said she had witnessed all this, and was shocked at what seemed to her to be a most fearful idolatry, for while the Priest was saying mass, and elevating the Host at one end of the Church, and some of the people bowing before it, the image of Mary stood at the other end, and some of the people were in precisely the same way bowing before it. Some preferred what they believed to be Christ. Some preferred what they regarded as an image of the Virgin.

He replied, with much gentleness, that he never prayed to the Virgin of the Augustines—that it was not a slightly image—that it was really an ugly image, and had never excited his devotion, and in fact he had never prayed before it; but still he thought it scarcely fair to speak against this devotion to Mary as exhibited by the more ignorant, inasmuch as they had learned its value by experience. Many of those, whom we had witnessed there, had no doubt offered many a prayer to her and had found an answer. Many a mother praying for her child had obtained her petition. They were poor people, subject to privations, affliction, sickness, and they found relief and consolation in going to the blessed Virgin. (pp. 101-113.)

I therefore merely asked him, though with all the earnestness which I felt, whether, if attending the bed of a dying man, he would feel himself justified in speaking to an immortal soul, when about to pass into eternity, and desiring him to fly to Mary—that in all his doubts and perplexities he was to look to Mary—that in all his fears and terrors he was to look to Mary—I asked whether, considering his responsibility at such a moment, he would address a dying man in language that pointed only to the Virgin Mary, and made no mention of Jesus Christ? I then read the following words from the Roman Breviary:—“If the winds of temptation arise, if thou run upon the rocks of tribulation, look to the star, call upon Mary. If thou art tossed upon the waves of pride, of ambition, of detraction, of envy, look to the star, and call upon Mary. If at any time anger, or avarice, or the temptations of the flesh, toss the bark of thy mind, look to Mary. If disturbed with the greatness of thy sins, troubled at the defilement of thy conscience, affrighted at the horrors of the judgment, thou beginnest to be swallowed up in the gulf of sadness, the abyss of despair, think upon Mary—in dangers, in difficulties, in doubts, think upon Mary, invoke Mary. Let her not depart from thy mouth. Let her not depart from thy heart,” &c. I asked him

solemnly whether he would use such language, even though sanctioned by his Breviary, in preparing a dying man for the presence of God in the eternal world.

to: He replied unhesitatingly that he would, and then went on to argue that experience justified him—that experience proved—that the prayers offered to the Virgin were heard and answered all—that mothers praying to her who was herself a mother, with all the sympathies of a mother, were heard and answered—such prayers for children in sin, or in danger, or in sickness, were heard and answered; and it was this practical of experience that proved the great encouragement to the devotion of ourselves to the Virgin Mary.—[These extracts are copied from the *Christian Observer*.]

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, OCTOBER 13, 1849.

NOTICE TO THE CLERGY OF PENNSYLVANIA.

The Clergy of the City and County of Philadelphia, are requested to meet the Bishop of the Diocese at the Vestry Room of St. Andrew's Church, on Monday next, 15th instant, at 10 o'clock, A. M.

NEW YORK CONVENTION.

We have received a letter from a member of the New York Convention, complaining that our abstract of the proceedings did not present, fully and fairly, the action in relation to the Missionary Committee. He fears that from the mere statement of the reconsideration of the vote by which the committee had been elected, and the re-organization of the committee, the Convention might appear to have assented to the want of confidence entertained and expressed by some individuals. We supposed that the names of the mover and seconder of the resolutions were sufficient to prevent any such misunderstanding.

The facts of the case are simply these. A Canon of the diocese orders that collections should be made in every parish, for of a certain diocesan charities, to be distributed under the direction of a Missionary Committee. Some parishes have not obeyed this Canon. The Rev. Dr. Higbee offered a resolution to the effect, "that it is the bounden duty of every clergyman having a Parochial Charge," to fulfil this requisition. In the course of the debate, it came out that some parishes refused to obey this Canon, because "the Minority" were not fairly represented in the committee, and therefore they had not confidence in its administration. By the way, this is a new kind of churchmanship which has sprung up in New York, the divisions of which are designated by the terms "Majority" and "Minority."

When the difficulty was fairly stated, the Rev. Mr. Cox, chairman of the committee, one of the "Majority," submitted a proposition that the whole committee should be given to the "minority." Acting upon this voluntary surrender, Mr. Dr. Spencer offered his resolutions, which were seconded by the Rev. Dr. Higbee, who expressed his willingness to resign his place, both of whom belong to the "majority." Thus, it was in accordance with the wish of those who had been elected that a new appointment was made, in which the "minority" was allowed to have seven and the "majority" three. This was certainly a wise and generous effort to bring the "minority" over to the "majority." Every fair and candid mind must regard this as indicating a willingness to advance the interests of the whole diocese, and for the blessed cause of CHARITY, to lay aside all inferior considerations. Oh, how well it would be for the Church if such a spirit animated her members in all their deliberations and actions! As to the other transactions of this Convention we think it requires but a small share of common sense to interpret them. The view which the "minority" took of the action of the Convention in relation to Bishop Onderdonk, is declared with sufficient plainness in "the Protest" signed by a large portion of them.

The following may be regarded as the judgment of a less partial witness. It is taken from the NEW YORK COMMERCIAL ADVERTISER, a journal not under the influence of any party in the Church.

THE PROTESTANT EPISCOPAL CONVENTION.

We have attended each of the protracted sessions of this important body, which finally adjourned last night, between 11 and 12 o'clock. As we predicted, the convention, though it did not seem to regard with much favour the Rev. Dr. Sherwood's ponderous preamble and resolution, did adopt, by a large majority, a substitute of the same character, presented by Rev. Dr. Higbee, after having refused to adopt, also by a large majority, a direct requisition upon the Bishop for a resignation, proposed by Rev. Dr. Whitehouse. The resolution proposed by Dr. Higbee, and adopted at a late hour last night, empowers the standing committee to prepare and present an address to the House of Bishops, praying for the determination of Bishop

Onderdonk's sentence by a declaration, on their part, on what terms or at what time that sentence shall expire.

It seems to us that the Bishop's friends have secured more by the adoption of Dr. Higbee's resolution than they would have done by the passage of Dr. Sherwood's without his preamble—which preamble, it is pretty certain, could not have been carried through the convention. Had the resolution required that the address, which the standing committee are empowered to present to the House of Bishops, should be submitted to the convention, or to a special committee on which the minority were represented, the triumph of the Bishop's friends would have been less complete.—As the matter stands, the standing committee, composed exclusively, we believe, of the majority members, is instructed to say what it chooses, and what it says must be received as the language and sentiment of the convention. The minority, whose protest the convention refused to receive, appear to rely upon the conservative character of the highest judicature of the Church as a barrier to the Bishop's restoration; nor did we hear any of the majority express a confident expectation that the House of Bishops would give a favorable response to the address.

Other important subjects were disposed of by the convention, the members of which displayed a remarkable combination of candor, courtesy and independence. Once or twice, perhaps, the speakers indulged in special pleading and seemed rather more disposed to secure a majority for their views than to yield to the force of argument. It would have been strange indeed had there been, in so large an assembly, moved by such diversity of sentiment, no temporary display of such feeling. But on the whole the debates were conducted in a spirit that, under all the peculiar circumstances, reflected credit even upon a Christian assembly. On all subjects, except the vexed one of Bishop or no Bishop, the merits of the question were mainly regarded and fully discussed; and on all occasions both clergy and laity spoke and voted with noble and manly independence, and seemed to respect each other for doing so. We apprehend that the difficulty respecting the diocesan question is to be found in the strong Church principle, more or less dominant in the heart of each member but always operative in all, though sometimes influenced by, sometimes in conflict with, external circumstances or personal predilections.

The question whether non-communicants shall continue to be eligible for lay members of the convention having been sent back to the churches, as one to be finally decided at this convention, elicited much able discussion. The decision of the convention in 1848 was decidedly favorable to the exclusion of non-communicants, both clergy and laity having strongly supported the proposition. As it was understood that at this convention that question would be prominent and must be finally acted upon, it is fair to suppose that lay-delegates were appointed with reference to it. The large majority against the proposition this year is therefore significant, and we suppose will set that matter at rest, for many years at least. The convention, while making a decided expression on this particular qualification, only postponed the consideration of other qualifications until a Bishop sits in the councils of the Church.

Another important action of the convention was the disbanding of the missionary board, within a few hours of its re-appointment, and its reconstruction upon a more liberal basis. The sudden outburst of feeling, the frank avowals and explanations, the entire and sudden breaking down of the ordinary distinctions of minority and majority, the quick yielding to the pressure of what up to that moment had been regarded as the majority, the promptness with which, on both sides, the evil complained of was remedied and differences were adjusted, presented altogether a scene rarely occurring in a legislative body, and showed alike the latent power of the minority and the generous impulses of the congregated members, when not fettered or controlled by differences about principles. The concessions, and the reconstruction of the missionary committee upon the just principles of a minority as well as a majority representation, cannot fail, we should think, to produce most gratifying results in the missionary operations of the church.

ACKNOWLEDGMENT.

The Editor of the Banner has received \$35, as "a thank-offering, for the Swedes Church in Chicago, Illinois, under the charge of the Rev. Mr. Unonius," through the Missionary Society of Immanuel Church, Holmesburgh, Pa. This contribution makes \$56 received from the parish at Holmesburgh for the same object. An opportunity is offered for our city churches to follow so good an example. The Rev. Mr. Unonius is now in Philadelphia to present in person the claims of his mission. Any contributions sent to our Office will, at once, reach him. We know of no more interesting or important object for the application of charity. On Sunday afternoon, he will make a statement of the case in St. Andrew's Church. Those who feel interested are earnestly invited to attend.

CALVARY CHURCH, NEW YORK.

We copy with great pleasure, the following editorial from the New York Courier and Enquirer. We have thought it hardly worth while to correct the misstatements which have been current, both in public and private, on this subject. We felt confident all would be made clear and the true condition of this important parish be known. We congratulate the members of Calvary Church upon the happy result which continues to them the ministerial labors of their able and devoted Rector. We think Church papers should, before giving currency to a report, consider the value of the source whence it comes.

CALVARY CHURCH.—Various paragraphs have appeared in the newspapers of late, alluding to pecuniary difficulties in this Church; and finally, it was recently announced that the able, eloquent, and popular Rector of the Church—the Rev. Samuel L. Southard—had resigned his Pastoral charge and retired into New Jersey.

Matters so purely clerical and local, are not suitable subjects for newspaper paragraphs; but in as much as the pecuniary difficulties of Calvary Church have been thus brought before the public, we deem it due to the parties concerned to make the following statement.

It is true that Calvary Church is involved in a floating debt of about \$22,000, and that in consequence of the derangement of its pecuniary affairs, the Rev. Mr. Southard did, on a recent occasion, tender his resignation. We are happy to add however, that at a meeting of the Vestry on Wednesday evening last, they refused to accept his resignation, and passed a resolution setting forth that if Mr. Southard would resume his Pastoral labors, there could be but little doubt that the indebtedness of the Church would be provided for, and "earnestly and affectionately" calling upon him to withdraw his resignation.

This resolution was served upon Mr. Southard yesterday morning; and we are quite sure that all the friends of one of the ablest and most eloquent Divines in the Episcopal Church, will be gratified to learn, that he promptly withdrew his resignation, and will to-morrow resume his labors in the pulpit of a Church which, under his pastoral care, has grown and prospered beyond that of any other church in our diocese during the same period of time.

In regard to the financial affairs of Calvary Church, it is proper to add, now that the subject has been commented upon by the press, that the ground upon which it was erected, is worth not less than thirty thousand dollars; and that the building and properties of the church—all new, or nearly so—have cost about seventy thousand dollars. There is a mortgage upon it for eighteen thousand dollars which has been assumed by the Corporation of Trinity Church; and that the twenty-two thousand dollars about to be raised, and which will cover its entire indebtedness, will hereafter constitute its only debt!

We make this statement upon a full knowledge of all the facts of the case; and we question whether there are many Churches in this city or elsewhere, which can boast, that with a noble edifice worth \$75,000 erected upon lots worth under the hammer to-day, some thirty thousand dollars, their indebtedness of every kind, amounts to less than twenty-five thousand dollars!

Such, however, is the fact in regard to Calvary Church. The corporation of Trinity Church having very properly and magnanimously assumed the mortgage for eighteen thousand dollars, the entire debt of the church will be less than twenty-five thousand dollars, for which the creditors will hold what is virtually a first mortgage upon property worth one hundred thousand dollars.

ACADEMIC STUDIES.

Such is the title of "an Inaugural Discourse, pronounced before the Senate of Trinity College, Hartford, on Commencement Day, 1849, by the Rev. John Williams, D. D., President of the College." afterwards Bishop

The author presents his subject, and its divisions, to his hearers in the following words:

Adopting, then, the language of one of the lights of a foreign University, which fortunately with hardly a change we can adopt, though speaking from a far humbler position, I would say in the beginning, that "The studies of this place, so far as they relate to merely human learning," and so far only at present we propose to speak of them, "divide themselves into three branches.

I. The study of the laws of nature, comprehending all parts of inductive philosophy.

II. The study of ancient and modern languages, and literature; or in other words, of those authentic records which convey to us an account of the feelings, the sentiments and the actions, of men prominent in the most famous empires of the ancient and the modern world. In these works we seek for examples and maxims of prudence, and models of taste.

III. The study of ourselves considered as social and intellectual beings. Under this head, are included ethics, and metaphysics, political philosophy, history, and some other kindred subjects of great complexity, which can be only briefly touched in our academic system, and are to be followed out in the more mature labors of after life."

The important topics included in the wide field of discussion here presented, are treated in a concise and pointed manner and in a spirit worthy of the President of a Church College.

HONORARY DEGREE.—At the late commencement of Columbia College, the degree of Doctor in Divinity was conferred upon the Rev. Robert W. Harris, Rector of Grace Church, White Plains, son of the late Rev. Wm. Harris, D. D., former President of the Institution.

For the Banner of the Cross.

CONVOCAION OF NORTHERN PENNSYLVANIA.

The Autumnal Session of the Convocation of Northern Pennsylvania, will be held in Bloomsburg, on Tuesday Evening, the 10th inst.

W. J. CLARK, Secretary.

ST. MARK'S CHURCH.

We would call attention to the following notice in reference to this church. It will be seen from this, that it will be open for service on the Twentieth Sunday after Trinity. During the week previous to this, it will be open for the inspection of the public, and in the week after the Pews will be sold.

NOTICE.—At a meeting of the Vestry, held the 4th inst., it was RESOLVED, That St. Mark's Church be opened to the inspection of the public from Monday, 15th inst., to Friday, the 19th inst., inclusive, and for the first celebration of Divine worship, on the 20th Sunday after Trinity, (the 21st.)

On motion RESOLVED, That the pews be offered for sale on Tuesday, the 23d inst. at 4 o'clock, P. M., in the school room attached to the Church.

JAMES COX,
S. W. CANNELL, } Wardens.

Jno. R. WILMER, Secretary pro. tem.

ST. PETER'S CHURCH.

The 4th Quarterly Collection for Church Objects will be made at St. Peter's Church, on Sunday next (the 19th Sunday after Trinity) in the Morning, Afternoon, and at Night.

The Night Service will begin at 7½ o'clock.

The objects of this Collection are Sunday Schools.

PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

Among our selections will be found the first chapter of this instructive and interesting work. This is the best notice we have given of it. The Book will be found for sale, at the store of Mr. R. S. H. George, in Seventh street, above Chestnut.

THE CHURCH REVIEW.

We gave a brief notice of this Periodical in our last number. A more careful examination of its able articles confirms the favourable opinion expressed concerning it. This Review has now proved itself worthy of the support of the Church, and for the credit of her members we hope it will not fail to receive the patronage so well deserved. We have taken the liberty of copying an article, to show those who are ignorant of its character, how much they lose in not becoming subscribers.

NEW CHURCH AT THE VILLAGE OF RISING SUN.

We have had an opportunity of seeing the plan of this proposed church. It is a very suitable one for a village church. A liberal member of the Church has given the stone, and another expected to give the lot. About \$3,000 more are needed, a portion of which has been already promised. This will enable those engaged in this important enterprise to carry out the plan, and give to a region much in need of it, a simple, church-like, and beautiful Sanctuary. We hope the members of the Church will not forget this call upon their bounty.

In the last Episcopal Recorder we find a copy of Resolutions passed by the Vestry of St. Philip's Church, Philadelphia, in reference to the resignation of their late Rector, the Rev. Dr. Neville. These resolutions express the regret of the Vestry and are highly complimentary to Dr. Neville. In the Rectorship of Christ Church, New Orleans, he will find an important sphere of duty, and we trust that his labors may be blessed therein in advancing the great ends proposed by the Church of the living God, the Pillar and Ground of the Truth.

MACAULAY'S HISTORY OF ENGLAND.

We received from Louisville, a pamphlet of nearly eighty half the following title:

EXAMINATION OF CERTAIN STATEMENTS IN MACAULAY'S HISTORY OF ENGLAND, in regard to the Church of England; of articles in the Louisville Journal, attributed to the Craik, Rector of Christ Church, Louisville, and to John McGill, V. G., Pastor of St. Louis Cathedral, Ky."

not yet had time to read it. From a partial examination of the fact that the Rev. Mr. Craik having questioned some of Mr. Macaulay's statements, a Roman Catholic to defend Mr. M. in his attacks

on Mr. M. We wonder if our friend To some people one would desire to be found in such company so handsomely do they commend the opposite reason

We fully agree with the following notice from a correspondent. We have received the pamphlet, which will be found for sale at Mr. Hooker's, who has now become agent in this city for the Sunday School Union of the Church.

We will let our correspondent speak in our behalf, as we had designed noticing the work.

For the Banner of the Cross.

"THE CATHOLIC SAVED FROM POPERY."

This, Mr. Editor, is the title of a pamphlet written by the Rev. John Alden Spooner, and published at the Depository, 20, John street, New York.

It contains a most interesting account of the restoration of a member of the Church, who had been perverted to Romanism. Under God, this result was owing to the perseverance and ability of the author of the pamphlet, which contains a most admirable letter, characterized throughout by acuteness, Christian earnestness, and pastoral fidelity. This letter retarded his progress in Romanism; and finally, was the chief cause of his return to the faith of his fathers. "He confessed that every time he renewed his attempt to answer the objections made by the letter, each time he felt himself more and more embarrassed."

The fourth and chief point presented for Mr. B.'s consideration, is argued with great force and clearness: this is the point. "If you should persist in adhering to the Roman obedience, you cannot free your soul from the guilt of Schism." Confining himself to Lingard, the candid and learned Romish writer of the "History of the Anglo-Saxon Church," he proves in the most conclusive manner, the existence of the Church in England, for 600 years before Romish missionaries set foot there; and further, he exhibits with marked ability the wicked policy pursued by Rome for 900 years.

His thorough acquaintance with Lingard has enabled him to present this subject in a manner that is entirely unanswerable by Romanists, and that will greatly aid in establishing the weak and wavering. I sincerely hope that it may have a wide circulation, such as it eminently deserves. This is no pamphlet of a day, but one that will be permanently useful.

Rockdale, Del. Co., Penna.

For the Banner of the Cross.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The society held its stated quarterly meeting on Monday evening, Oct. 1st, at the usual place. In the absence of the President, the Rev. Dr. Vinton, Vice President, took the chair.

After the reading of the minutes, the report of the Committee was read by the Rev. S. Cox, Hon. Secretary. It announced the election during the past quarter, of seven ordinary members, viz:

The Rev. J. H. Hobart, of Trinity parish, New York, Jno. W. Pierson, Esq., of New York, Daniel Bowly, Esq., of New York. The Rev. Wm. Creighton, D. D., of Sing-Sing, N. Y., Jno. R. Livingston, Jr. Esq., of New York, Henry E. Pierrepont, Esq., of Brooklyn, and Eugene Scieffelin, Esq. of New York: and also the election of Richard Upjohn, Esq., Architect, of New York, an honorary member.

The Committee reported also the completion of Vol. I. of the New York Ecclesiologist, and laid before the Society a resolution, that it should hereafter be sent free to all the members of the Society, which resolution they were subsequently authorized to carry into effect. They reported also the gift to the library, from a lady, of "Britton's Norwich and York Cathedrals."

The regular paper was then read by the Rev. Henry McVickar, on the subject,—"The advantages of adopting a single style of architecture."

On motion of Mr. R. Ralston Cox, Mr. J. H. Hopkins, Jr., was appointed to read the regular paper at the Society's next meeting, on the subject,—"Symbolism in architecture."

Some discussion was held in reference to the propriety and expediency of returning a vote of thanks to the reader of every regular paper, which ended in a recurrence to the past custom of returning such a vote, with the understanding that it was not implied thereby that the Society approves and adopts all the opinions expressed in such papers; nor is such approval at all implied by the publication of the papers in the Ecclesiologist, although the editors would not publish a paper which they did not consider to be substantially correct.

An interesting letter was then read by R. Ralston Cox, Hon. Secretary, from the Rev. N. F. Lightfoot, Hon. Sec. of the Exeter Diocesan Architectural Society.

After some further business, and some informal conversation on the subject of the Gregorian Chant, the society adjourned.

HOLMESBURGH FEMALE SEMINARY.

We have been favored with a Circular of this Institution of which the Misses Chapman are Principals. The convenience of its situation, the well known character of the Principals, and the moderate terms on which its advantages are enjoyed, will we trust, secure for it the patronage of the Church.

St. JUDE'S CHURCH, Franklin street, S. G., above Brown, between 7th and 8th streets. Morning service on Sundays at half-past 10. Afternoon service at half-past 3 o'clock.

Too much reading and too little meditation produces the effect of a lamp inverted, which is extinguished by an excess of the very aliment that is meant to feed it.

From late English Papers.

The Papers received by the last Steamer, were largely occupied with complaints against the Government for refusing to appoint a Day of Humiliation, Fasting and Prayer, in reference to the visitation under which the nation is now suffering. The voice of the people of England is loud in demanding this proper observance. Why the Government refuses to gratify this desire it would be difficult to say.

In this country some reasons of policy might have been found for such an omission. But in a Government where Church and State are united, and which therefore has a supposed religious character, policy seems to unite with piety, in no very usual conjunction, to ask for a public recognition of that Almighty Providence which overrules the kingdoms of the earth.

We are glad, however, to find in the Guardian, the following favorable report with respect to

THE CHOLERA.

We are thankful to be able to point to the returns published in another column, as exhibiting a decided abatement in the pestilence with which it has pleased the Almighty to visit this metropolis during the last two months. We are led to hope that the prayers of the righteous few who have turned to the Lord in humiliation, fasting, and prayer have availed much.

The accounts of the attendance at the churches which have been opened for daily services, are most gratifying, and we trust that many doors that have been hitherto closed to the daily worshipper will be allowed to remain open for his continued benefit after the visitation is past.

The form of prayer ordered by the Privy Council has been issued by the Archbishop of Canterbury, and was used on Sunday. It will be seen by the letters we publish elsewhere that many of the Bishops have, some of their own accord others at the instance of the clergy, set apart days for the humiliation and fasting, endeavouring as they best may to supply the unfulfilled duty of the State. In London the dis-appointment felt at the Bishop of the Diocese—merely setting apart a Sunday—has led to a memorial from some of the Clergy to the Archbishop of Canterbury, praying that he will order a general day of fasting throughout his province. We wish his Grace had done so before, as it will no doubt be said that in many parts days have already been set aside. Still this is no reason why by far the larger portion of the province should not have the opportunity of filling up a neglected duty; and in a few instances where one day has been observed would a second day be objected to. Indeed, in many parts, several days have been ordered. We trust, therefore, the memorial will be listened to, and the Church show that motherly care for her children which the State has so woefully neglected.

In speaking above of the decrease in the number of deaths from cholera, we have alluded only to the metropolis; but the accounts from the country are, we believe, equally favourable. The returns of the Board of Health are, unfortunately, useless just now as a guide, out of the metropolitan districts. They have been, and still are, very incomplete. Many towns in which the disease has shown itself with more or less virulence for the last month, and now disappeared altogether, are to be found for the first time in yesterday's lists. Even with this mistake the totals of the last day or two have been less, and we trust the most virulent stage, in God's mercy, has passed. The returns published on Monday were—London 246; England and Wales, 730; Scotland, 31; Total, 1,007. Yesterday—London, 215; England and Wales, 503; Scotland, 48; Total, 766. Diarrhoea—Monday, 234; Yesterday, 158. It is also to be observed that the returns published yesterday include two days, viz., Sunday and Monday.

We find the following Prayer set forth by the Chief Rabbi, to be used in all the synagogues of the united congregations of the British empire on account of the mortality caused by the cholera, after reading the penitential psalms of David—viz., the 22d, 91st, and 103d, by the reader and congregation. We are struck with its appropriateness. Were it not for the one sad omission it might be a help to some Christians in making prayers.

"Lord Almighty! gracious, and full of compassion, who has created the universe by thy wisdom. Thine eyes are upon the earth, from the beginning of the year even unto the end thereof. Thou formedst the light and the darkness. Thou spreadest peace and raiseth calamity. To Thee, O Lord! we approach now when our souls are overwhelmed by amazement and affliction. Thou hast visited the inhabitants of this country by sending forth among them a raging disease—a dreadful destruction, so that every nerve trembles, every heart palpitates thereat. Verily, we know, O God, Thy judgments are just, for no evil can issue from Thee, the source of all goodness and mercy; but Thou chastenest us for our sins, because our iniquities and transgressions are heavy upon us, and our hearts forward and perverse. We beseech Thee, O Lord, to let our peni-

tential prayers ascend unto Thee like incense. In thy mercy attend not to our wickedness, but cause us to return unto Thee by a perfect repentance. Let Thy countenance shine upon us Thy servants. Withdraw this plague from our land. Be as heretofore our rock and our shelter, and deliver not the beings of Thine hand unto this destroying visitation. Be Thou, O Lord, at the right hand of the physicians; enlighten their spirits and guide their counsels, for Thou alone art the merciful, the mighty healer. Father! full of grace, heal the hearts which are broken, bind up the wounds which are bleeding, soothe the souls which are afflicted, and grant that we may turn even the afflictions which befall us into a corrective to our souls. Bless us, and bless our children. Pour out Thy Divine Spirit upon all men, and restore unto us a year of life and plenty—a year of peace and redemption. Amen."

ROME.

A letter from Rome of the 8th instant asserts that the French *ultimatum* has been reduced to three points—a council of state, with a deliberate voice for the interior; a partial amnesty; a withdrawal of all paper money, by paying all debts hitherto contracted, and thus acknowledging the acts of the Provisional Government. Pius IX. and Cardinal Antonelli are said still to resist and to declare that His Holiness will not submit to the appearance of acting under the dictation of any party.

Communications.

For the Banner of the Cross.

DAILY PRAYER.

By MRS. JOSEPH C. NEAL.

"My house is the house of prayer."
"And he taught daily in the Temple."

GOSPEL OF ST. LUKE.

How sweet a chime rings from the old church tower
Above the noise of traffic and of strife!
To Mammon's worship six full days are given:
But one, to seek to lead a truer life,
And now through open mart and throng'd street
We hear the hum of trade, the tread of busy feet.

Yet, over all, once more that solemn tone
Dies faintly, slowly, while among the crowd
Some few have turned, and, guided by its voice,
Within God's Temple reverently have bowed.
A twilight hush is in the hallow'd air,
And peace steals o'er each heart now come to worship there.

Without, the dead sleep tranquilly beneath
The shadow of the church, where hoary trees
Fling out the deepening coolness of their boughs,
Waved gently by the odorous evening breeze;
Within, the living not less silent wait
The hour that calms the happy, soothes the desolate.

Some come from homes where all is love and peace,
From very thankfulness, their offer'd prayer;
Others seek earnestly for strength to win
In daily combat with a fierce despair;
All, humbly kneeling, errors past confess;
Our Father first forgives those he will freely bless.

A faint soft sunlight, gliding through the aisles,
The font, the altar in a shadow dim;
The pastor's gentle voice, the low response,
The solemn anthem and the joyful hymn,
While surging upward, swells unchecked and free,
The organ's undulating waves of melody!

Oh, who could kneel surrounded thus, nor pray
Earnestly, humbly, for a heart made pure?
And who could thence go forth into the world
Nor feel his spirit stronger to endure?
Thrice blest are they, who thus these courts may tread,
For there our Father gives his promised "daily bread."

Phil. Oct. 1st, 1849.

For the Banner of the Cross.

THE CHURCH ALMANAC FOR 1850.

MR. EDITOR:—We have given some time to a careful examination of this valuable annual publication, and can attest its very minute accuracy, beyond that of former years.

It is, however, a subject of regret, that the Editors are unable to give the returns of Ecclesiastical matters complete in every respect. They have good reason to complain that so few of the Journals of our Diocesan Conventions are sent to the Board of Publication, and that many of those already received are not accompanied by a full Statistical Table. Such a table is found only in ten out of twenty-eight Journals last published. While

this is the case any General Table can exhibit only an approximation to the truth. It is much to be desired that greater attention should be given to the subject.

The summary given, exhibits the American Church in a very favorable contrast to that of preceding years. It is as follows: Dioceses, 28; Bishops, (elect, 2,) 32; Priests and Deacons, 1,521; whole number of Clergy, 1,553; Candidates for Orders, (estimated for 9 Dioceses,) 233.

Baptisms, (estimated for 15 Dioceses,)—Adults, 2,675, Infants, 13,698—Total, 16,604; Confirmed, (estimated for 4 Dioceses,) 6,723; Communicants, (estimated for 14 Dioceses,) 93,436.

Marriages, (in 11 Dioceses,) 1,938; Burials, (in 11 Dioceses,) 3,534; Sunday School Teachers, (in 10 Dioceses,) 2,142; Scholars, (in 11 Dioceses,) 18,237.

Churches Consecrated, (in 14 Dioceses,) 50. Offerings, (in 13 Dioceses,) \$10,104 92.

It is proper to remark in this connexion, to prevent mistake, that what are here denominated "OFFERINGS," appear to be not the sum total of all the CONTRIBUTIONS in the several dioceses, but only of a certain class; for example, the "OFFERINGS" in the Diocese of New Jersey during the current year are stated to be \$1,342. This is evidently given on the authority of the latest Episcopal Address to the Convention of that See, and is correct, but from a Table appended to the Journal, a copy of which is in my possession, the sum total of CONTRIBUTIONS OR OFFERINGS of the Diocese, for all purposes, is over \$7,500. We presume the same may be said of "OFFERINGS" in other Dioceses.

In addition to the usual items of interest, the Almanac gives the Ecclesiastical Calendar neatly and creditably printed.

It affords one a view of Diocesan institutions ranged in their several order, as Dioceses and Missions, a prominent place, we are pleased to perceive, being awarded to the Church's institutions for Christian education, there being above fifty Colleges, Seminaries, or educational corporations, within her borders.

An Alphabetical list of Priests and Deacons, preceded by a table of our living Prelates in order of priority by Consecration, and followed by a similar table of Bishops in other reformed branches of the Church, in England, Scotland, Ireland, and the English Colonies in order of priority of station, completes the present publication, thus keeping us in constant mind of the old axiom, *Ecclesia in Episcopo*.

A word, before we close this imperfect notice, concerning the external appearance of this Almanac. There is so much flashy and ornamental printing of our books and pamphlets now-a-days, that the eye sparkles to see an occasional neat and plain impression. So it is with the typography of the Banner, and so it should be with this little annual, *et cetera*.

Away then with such a quantity of fancy printing and ornamental pictures on little pages, and let us have the plainness for which English publishing is so widely celebrated.

Rev. J. A. Merrick

Obituary.

For the Banner of the Cross.

DIED, near Brownsville, Tenn., at the residence of her husband, Wm. P. Bond, Esq., on the 2d of August, MRS. REBECCA BOND, in the 38th year of her age. She was the daughter of the late Marmaduke Johnston, of North Carolina, was born at Warrentown in that state, the 26th day of April, 1812, and for many years was a devout and exemplary communicant of the Protestant Episcopal Church. Few persons of her age have been called to drink so deeply of the waters of affliction, and few have drained the bitter cup with more humble resignation to the will of God, and with more childlike reliance upon Divine grace for support and consolation. In the sad list of her bereavements, she could number her parents, all her brothers and sisters but one, two kind husbands—one the Rev. Jno. Chilton—and two children in the bloom of youthful promise.

Her sufferings during her last illness were intense; but they were borne with uncomplaining meekness, and with Christian fortitude. Being apprised of her approaching dissolution, some days previous to her decease, she expressed frequently and constantly, her entire resignation to the Divine will, kissing the rod of affliction, and rejoicing in the pleasing hope of a blissful immortality. As the sands of the last numbered hour were running, and she was about to enter "the dark valley of the shadow of death," she called to her bedside her children, and gave to each of them a mother's blessing, inculcating earnestly the duty of trust in God, and the necessity of a holy life, in order to a peaceful death. Summoning to a last interview many other relatives, whom love and affection had drawn to her dwelling, she gave to each one of them some token of affectionate remembrance, and then gently fell asleep, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God, and in perfect charity with the world." Such a death might have been reasonably looked for from her previous life. She was watchful over herself, attentive to her religious duties both at home and in the sanctuary, illustrating the truth and soundness of her religious principles by the holiness of her life, endeavoring to "keep the unity of the spirit in the bond of peace." In all the relations of life, as a Christian, wife, mother and friend, she was a worthy and commendable example of holiness, fidelity, tenderness and affection; endeared to all who knew her by the constant exercise of her religious, social and domestic virtues.

"O wear for me no sable hue!

No garb of blazon'd grief—when I

Shall bid the gladsome earth adieu,

And fling my spirit's garment by!

Nor mark the spot by urn or stone,

Where worthless dust unconscious lies;

Within your loving hearts alone,

The monument I ask should rise!"

Sept. 26th 1849.

Bishop J. H. Otis

MONICA, THE MOTHER OF AUGUSTINE.

A CHURCH BALLAD.

By the Rev. Edward C. Jones.

St. Augustine was born in Africa, and in his early life fell into vices, and adopted the Manichean heresy. He became an attendant on the ministry of Ambrose, while his pious mother, Monica, prayed continually for his conversion. His mind was now completely changed; he was made Presbyterian, and afterwards Bishop of Hippo.—(Palmer's Ch. Hist. pp. 62 and 63.)

He woke from fitful slumber—woke to muse,
Of sinful joys in prospect—and the hues
Of magic, coloured all the hours to come,
While thoughts of mother, God, and heavenly home,
All succumbed to the one intense desire,
Of feeding to the full, base passion's fiercest fire!!

A Mother wrestled for that erring Son,
With heart all bursting, and with yearning soul,
As Ocean-bed so deep did feeling run,
Strong as the surges as they onward roll,
Dead to all thought but this—that Folly's child,
Might break the maze of vice, and be no more beguiled.

A pen was wielded by a master hand,
And Heresy recoiled—for Truth was power,*
And who, for God, the Altar-fire hath fanned,
But he, who turned from that Circean bower,
Turned in his manhood's might, now strong in grace,
And sought within the Church, a stable resting-place.

A Bishop ruled in Hippo—and his heart,
Large as the circle of his constant care,
Was all his Master's, earth could claim no part;
His life was labor, and his breath was prayer,
That Bishop all a mother's hopes had crowned,
A brand from burning plucked—a lost one more than found.

Monica! thy soft graces all were hid,
In the effulgence of thy loved one's fame,
But can we muse on what AUGUSTINE did,
And not revere his Parent's honoured name?
In memory's tide, both shall commingling run
Both thrill the breast with joy, that Mother and her Son!!

Miscellaneous.

INCREASE OF CRIME.

Every one who is in the habit of reading the daily papers, must have noticed the fact that crime is fearfully on the increase in this country. Murders, and robberies, and assaults, are becoming the ordinary occurrences of every-day life. When we take up a newspaper, we expect to see a record of crime as much as we expect to see a shipping list. Within two weeks past, there have been some of the boldest robberies in open daylight, and the most daring assaults in the night time, which have ever been perpetrated in this city. Thefts in every form, are daily committed by men, women, and children. The officers of the law are resisted and assaulted; and this whole thing is on the increase, without any immediate prospect of abatement.

What is the cause of this increase of crime? In this question every good citizen has an interest, for the life and property of every citizen is, in these times, put in jeopardy. We shall not attempt to point out these causes, and shall only suggest one point as worthy of consideration. May not much of the boldness which characterizes the villainy of the present age, be attributed to the want of a certain and rigorous execution of the laws? We have laws enough, and ministers of the law enough, and we should have less rogues if these laws were more sternly and thoroughly enforced.

There is one fact that surely favors this view. In the City of San Francisco, where there are thousands of people, of all "sorts and conditions," from almost every nation, of every grade of moral character, and where there is no organized civil government whatever, it is said that theft is comparatively rare. Valuable goods are left out at night unprotected, and yet they remain quite secure from all depredation. Now, why is this? Is not the reason found in the fact, that the people have made an agreement that whoever is found guilty of stealing, shall be punished severely and certainly? We have understood that such as are found guilty of this offence for the third time, are condemned to suffer death. What but the certainty and the severity of the punishment, deters these men from the commission of crime? In the city of Boston—in the metropolis of this land of churches and schools—in a city distinguished for the intelligence and morality of the great body of its citizens, how would property fare if left out in the streets through the night? Why, all the bolts and bars, and constables and judicious state prisons we have, do not suffice to protect property. Robbers will boldly enter our banks and stores in daylight, and rob men of their money. They will kill intellectual citizens in the public streets, in the night time, and meta-is secure from their depredations, and nobody is safer kindred murderous assaults. There has been, of late years, a touching sympathy expressed for criminals, on the part of what we call the more but misguided men, who call themselves philanthropists. This added to the proverbial "glorious uncertainty" discussion has, we believe, served to encourage the increase of crime in the criminal code, which now obtains in San Francisco. In operation here, and we may depend upon it that it will grow scarce, and criminals will "thin off." This is a worthy of attention.—*Christian Witness*.

* "His life was devoted to the study of the Bible, and his ministry was conferred upon the against Heathens, Heretics, and Grace Church, White Plains, writings made him celebrated as, D. D., former President of the

THE FLOWER THAT LOOKS UPWARD.

A group of young and light-hearted girls sat together in the twilight busily arranging the flowers they had been gathering in the pleasant woods and fields.

"What beautiful things flowers are!" said one. "And what a pleasant amusement it would be, now that we are all sitting here so quietly, if each were to choose which flower she would rather be like."

"Just as if there could be any choice," exclaimed Laura Bennet, a little proudly—and holding up a moss rose as she spoke. "Among all the flowers that grows, there is nothing to vie in beauty with the rose. Let me be the queen of flowers, or none!"

"For my part," observed her sister Helen, "I should like to resemble the luxuriant rhododendron, so beautifully described in our book of flowers. When any one, in passing, shakes it roughly, it scatters, as we are told, a shower of honey-dew from its roseate cups, and immediately begins to fill its chalice anew with transparent ambrosia; teaching us to shower sweetness even upon the hands that disturb us, and to fill once more with pure honey-drops the chalices of our inward thoughts. Oh! who would not wish to be meek and forgiving, like the rhododendron, if they could? But it is very difficult," added poor Helen, with tears in her eyes.

"It is, indeed," said Lucy Neville, gently, "if we trust only in our own strength."

"And who is there to help us? It is only when my father looks at me in his grave, kind manner, that I have the slightest control over myself."

"What a pity it is," said Lucy, simply, "that we cannot always remember that the eye of our Heavenly father is ever upon us."

"I wish I could," replied Helen.

"I have heard my mother say," observed Lucy, "that praying is better than wishing."

"Now, Clara," interrupted Laura Bennet, turning impatiently towards a fair gentle looking girl by her side, "we are waiting for you."

Clara smiled and immediately chose the pale convolvulus, or bindweed, winding so caressingly in and out among the bushes and flinging over them a graceful covering, an emblem of meek beauty and loving tenderness. "The only pity is," said she, "that it should so soon close up and fade."

"But what says our dear Lucy?" exclaimed Helen.

"I think that I can guess," said Clara Seymour; "either a violet or a heart's-ease—am I right?"

"Not quite," replied Lucy, with a deep blush; "although both the flowers that you have mentioned are favorites of mine. But I should like to resemble the daisy most, because it is always looking upward."

"Do tell me," said Helen, as they walked home together, carrying the flowers which they had gathered to adorn their several dwellings, "do tell me what made you wish just now to be always looking upward, like the daisy?"

"Oh, Helen, can you ask? What more do you require for happiness than to be able, let the cloud be ever so dark, to look upward with the eye of faith, and say, It is the Lord's will, and therefore it is best?"

"Do you always think thus?" asked Helen.

"Alas, no!" replied poor Lucy, while the tears fell fast. "But I am trying and praying to God to teach me."—*Lutheran Standard.*

ENGLISH LITURGY.

The ritual of England breathes a divine calm. You think of the people walking through ripening fields on a mild day to the church-door. It is the work of a wealthy nation, that by dedicating part of its wealth consecrates the remainder—that acknowledges the fountain from which it all flows. The prayers are devout, humble, fervent: they are not impassioned: a wonderful temperance and sobriety of discretion—that which, in worldly things, would be called good sense—prevails in them: but you must name it better in things spiritual. The framers evidently bore in mind the continual consciousness of writing for all. That is the guiding, tempering, calming spirit that keeps the whole in tone—that, and the hallowing, chastening awe which subdues vehemence, even in the asking for the infinite, by those who have nothing but that which they earnestly ask, and who know that unless they ask infinitely they ask nothing. In every word, the whole congregation, the whole nation prays—not the individual minister; the officiating divine functionary—not the man. Nor must it be forgotten that the received Version of the Book of Common Prayer—observe the word *common*, expressing exactly what I affirm—are beautiful by the words—that there is no other such English—simple, touching, apt, venerable—hued as the thoughts are—musical—the most English that is known—of a Hebraic strength and antiquity, yet lucid and gracious as if of and for to-day.—*Blackwood's Magazine.*

PRAYER FOR SLEEP.

In a beautiful hymn composed by Sir Thomas Brown, as a half adieu for each night to the world, are these striking lines:

Sleep is death. O make me try,
By sleeping, what it is to die;
And as I gently lay my head
On my grave as on my bed;
Howe'er I rest, Great God, let me
Awake again at last with thee;
And thus assured, behold I lie
Securely—or to wake or die.
These are my drowsy days; in vain
I do now wake to sleep again;
O come that hour, when I shall never
Sleep again, but wake for ever.

To some people one would be willing to owe almost everything, so handsomely do they confer kindness; while from others a favour, for the opposite reason, is a load.

YOUNG MINISTERS.

POSSIBLE ERRORS OF, AND IN RESPECT TO.

BY TRUMAN PLAYFAIR.

No. 1 The young minister, having long been accustomed to prepare exercises with critical exactness, to be read before his class-mates, may imagine that his hearers are all like his former associates, and hence prepare his sermons with reference to the head and not to the heart.

No. 2 The church and society having long been accustomed to listen to sermons that were like the former chaos of creation, "without form and void," while darkness was upon them, may undervalue those which are prepared with care and precision.

No. 3 The young minister, supposing himself to be *learned* and his people *unlearned*, may undervalue their real capacity and knowledge, and hence, in his efforts to simplify truth to their comprehension, may make his sermons insipid to the great majority of his hearers.

No. 4 The leading members of a congregation, long accustomed to the able preaching of a man of mature years, or having formed their standard of desirable preaching from a few choice sermons which they have heard on public occasions or on exchanges, may be most unreasonable in their demands for constantly rich and labored sermons.

No. 5 The young minister may yield to his own feelings and to the constant entreaties of his own people, may spend a large part of the week in making long visits, and on Sabbath morning find himself compelled to go into the pulpit with the most imperfect preparation.

No. 6 The people, forgetting that it is impossible for a man to be in more than one place, or to do more than one thing at the same time, may, by the violence of continued importunity, compel their minister to visit during the week, and then on Sabbath evening complain because they have had no more able sermons during the day.

No. 7 In the natural confidence of youth, and in the full assurance of the correctness of his own views, the young minister may imagine that it is an easy thing to beat old errors out of his people, and make them feel and act as he does.

No. 8 The deacons and the Diotrophes of the congregation, thinking that they are old and wise, not dreaming that it is possible for them to be bigoted or self-willed, may refuse to listen to any new suggestion, or to adopt any new measures whatever, though they are most reasonable and the most necessary.

No. 9 Rejoicing that he is at length engaged in his long anticipated work, and full of zeal and philanthropy, the young minister may undertake too much, and consequently fail in all.

No. 10 The church and congregation having just turned off an old, able and faithful pastor, and having formed the most extravagant expectations in regard to what a young minister can do, may demand more of him than seven men and an angel could accomplish.—*Advocate.*

A POOR COTTAGER.

A lady who had just sat down to breakfast, had a strong impression on her mind, that she must instantly carry a loaf of bread to a poor man who lived about a half a mile from her house, by the side of a common. Her husband wished her either to postpone taking it till after breakfast, or to send it by a servant, but she chose to take it immediately herself. As she approached the hut, she heard the sound of a human voice, and wishing to discover what was said, she stepped unperceived to the door. She heard the poor man praying, and among other things he said, "O Lord, help me; Lord, thou wilt help me; thy promises cannot fail: although my wife, myself, and children, have no bread to eat, and it is now a whole day since we have had any, I know thou wilt supply me, though thou shouldst again rain down manna from heaven." The lady could wait no longer, but, opening the door, "Yes," she replied, "God has sent you relief. Take this loaf, and be encouraged to cast your care upon Him who careth for you; and whenever you want a loaf of bread, come to my house."

REASONS FOR LEARNING TO SING.

WILLIAM BYRDE, a celebrated musician of the Elizabethan era, endeavours in the preface to his edition of "Psalmes, Sonnettes, and Songes of Sadnesse and Pietie," (published in 1598,) by the following reasons, whose amusing quaintness deprives them not in the least of their sound sense, to induce persons to learn to sing:—

Reasones breffe sett downe by ye auctor to perswade everie one to learne to singe.

1. It is a knowledge easilie taught and quicklie learned, when there is a good master and an apte scholar.

2. The exercise of singinge is delightfulle to nature, and good to preserve the healthe of man.

3. It dothe strenghtene all partes of ye hearte and dothe open ye pipes.

4. It is a singular good remedie for a stuttering and stammeringe in ye speeche.

5. It is the best means to preserve a perfectte pronunciation and to make a good orator.

6. It is the only waye to knowe where nature hath bestowed ye benefytte of a good voyce: whiche gifte is soe rare yt there is not one amongst a thousand yt hath it, and, in manie, yt excellente gifte is loste because they want an arte to expresse nature.

7. There is not anie musicke of instruments whatsoever comparable to yt whiche is made of ye voyces of men, where ye voyces are good and ye same well sorted and ordered.

8. The better ye voyce is the meeter it is to honor and serve God therewith, and ye voyce of man is chiefe toe be employed toe yt end—*Omnis spiritus laudit Dominum.*

"Since singynge is soe good a thinge,
I wishe alle men would learne toe singe."

FROM BISHOP OTEY'S ANSWER TO POPULAR

OBJECTIONS AGAINST THE CHURCH.

To any one much acquainted with the views and opinions of the great mass of people in this country, it must be evident that there is a strong prejudice existing in many minds against the Protestant Episcopal Church. Various objections are urged against her, and these being frequently repeated, exert an influence on many persons who would not knowingly be unjust nor uncharitable in their judgments. It will be the object of the writer of the following pages, to notice some few of the popular objections which he has often heard brought against the Church of which he is a minister, with the humble prayer and hope, that he may possibly be the instrument of causing the claims of the Church to be more favorably regarded by those who may condescend to read what is here written.

1st. The first objection against the Church which we would notice is, *that she does not teach spiritual, vital, experimental religion, the religion of the heart; that all of her religion is made to consist in the observance of forms and ceremonies.* This is a very common and wide-spread objection, and entertained by many good and pious people who have formed their opinions on common rumor, or on the defective teaching of some one individual who claimed to be of the Church. But in order to perceive how unfounded is this objection, let us briefly examine what the Church teaches in *her standards*, in the *Prayer Book*; and thus see how constantly and how distinctly she inculcates *heart religion*.

In the very beginning of the service appointed for Morning and Evening Prayer, a service which all of her ministers are bound to use, the Church, before calling upon her members to pray, gives them a solemn warning against the mere formality of the lips, bidding them engage in that sacred duty with a "pure heart." This warning is not given now and then, but is always repeated on every occasion of public worship; showing the deep solicitude of the Church that the *heart* should be engaged.

After a general and most humble confession of sins has been audibly made by the congregation, the minister is then directed to read the Declaration of Absolution, of which there are two forms: in the first of which occurs this petition: "wherefore, let us beseech him to grant us *true repentance* and his *Holy Spirit*, that those things may please him which we do at this present, and that the rest of our life hereafter may be *pure and holy*." After the reading of the Psalms and the Lessons from the Bible, and the repetition of the Anthems and Doxologies of the Church, the minister calls upon the people to unite with him in the Litany, and other Prayers, and that this duty may be reverently and properly performed, he utters the pious ejaculation—"Oh! God, make clean *our hearts* within us," to which is given the very appropriate response, "and *take not thy Holy Spirit from us*;" a response in which we are taught that our hearts cannot be made *clean without the Holy Spirit*. In the Litany we pray in one of the petitions to be delivered from all blindness of *heart*; and in another, we beseech the Lord to give us an *heart* to love and fear him: and again, in another clause, we ask for the "*grace of the Holy Spirit* to amend our lives according to his Holy Word." In the service for Evening Prayer, we ask of God in one of the collects, that "*our hearts may be set to obey his commandments*."

After the singing of a Psalm or a Hymn, the Ante-communion service is read, which begins with the earnest petition, that "God would *cleanse the thoughts of our hearts* by the inspiration of his *Holy Spirit*;" and then at the end of each commandment occurs ten times in succession the petition—"incline *our hearts* to keep this law."

After all the commandments have been read, there is then offered up the prayer that "God would vouchsafe to *direct, sanctify and govern our hearts* in the way of his laws." After the sermon is preached, there is commonly offered up the prayer that the "word heard by our outward ear, may, by God's grace, be so *grafted inwardly in our hearts*, as to bring forth the *fruit of good living*;" and then all is concluded with the benediction, "that the *peace of God* may keep our hearts, &c." We thus see it is *heart religion* all through and through the service of the Church—that in her daily teaching, the Church begins and ends with the *heart*.

HONESTY REWARDED.

A few years ago, by the entire failure of his business, a tradesman, with his wife and child, were entirely ruined, and compelled to seek shelter in the house of a relation. Adversity led to reflection, and reflection to repentance on account of sin, so that both husband and wife became "new creatures in Christ Jesus." A situation presented itself in which the poor man was employed, and soon after a claim was made upon him for a debt, which of course he felt it his duty to pay; but as his salary was small, and his child ill, the creditor consented to take the fifth part of his sum till the whole was paid. The day came for the payment of the first instalment, which the creditor received. That very night, most unexpectedly to himself, his employer not thinking his services adequately rewarded, increased his salary exactly one-fifth. They had yet other debts to discharge, and they resolved, by Divine help, to pay them. They prayed ardently for that help. To their great astonishment they received a letter inclosing a sum of money, from a distant relation from whom they had not heard for some years, who said their names had been in his will for a long time for this sum, but it had occurred to him that he had better send the money while he was living. The sum thus sent paid their debts, and again enabled them to enter into business. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

THE WORD OF GOD.—All the heresies which have corrupted and afflicted the Church, owe their origin to men's departing from the simplicity of Scripture, and must derive a cure from a return to it.—*Dr. Samuel Clarke.*

Notices.

ST. LUKE'S CHURCH.

Next Sunday, being the second in the month, this church will be open for EVENING service at 7½ o'clock.

BURIAL LOTS.

Churchmen who are desirous of having burial lots and lots around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

Acknowledgments.

The Treasurer of the Ladies Miss. Assc. of Christ Church, Philadelphia, acknowledges the receipt of the following sums for the building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from September 8th to October 8th, 1849.

From a Gentleman and Lady, \$10; Mrs. S. M. Buckley, of St. Andrew's Church, \$5; Mrs. Drayton, \$2; The Estate of Mr. J. W. Norris, \$100; Mrs. H. N. Da Costas' subscription \$100; Mr. Michael F. Clark's subscription, \$100; Dr. Kugler, \$5; Mr. Aspinwall, \$10; (cash \$1.50); Three Ladies of St. Peter's Church, \$3; Mites for September, \$33.25. Total, \$369.75.

The undersigned gratefully acknowledges the following receipts, viz: Eighty Dollars, part payment of the pledge of "J. M. C." of Baltimore, Md., towards the Permanent Building. Also, Fifty Dollars from Sunday School of St. Luke's Church, Philadelphia, through the hands of James M. Aertsens, Esq., for Educational Purposes in the Divinity Department.

JAMES LLOYD BRECK, for the Nashotah Mission. Nashotah Lakes, Wis., 26th September, 1849.

ADVANCEMENT SOCIETY OF PENNA.

Received from the Church of St. James the Less, Philada. Co., \$11.24; from Christ Church, Upper Merion, \$4.00; from the Church of the Holy Trinity, West Chester, \$15.00; from Bangor Church, Churchtown, \$18.00.

Oct. 3d, 1849. R. R. MONTGOMERY, Treasurer Advant. Society.

The Treasurer of the Episcopal Female Tract Society of Penna., gratefully acknowledges a donation of \$4.00 from Mrs. Sarah Burr. Oct. 1st, 1849.

Advertisements.

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NOTICE.

The partnership of the firm of H. HOOKER & Co., was dissolved by mutual consent September 25th, 1849.

H. HOOKER, WM. G. WARDLE.

The business will hereafter be conducted by H. HOOKER on his own account. He has received from the Auction Trade Sales, a large assortment of Books, and is selling them as low as any house in the city. He intends keeping on hand all books likely to be wanted by Churchmen. He means to have a Church Book Store worthy of the name. S. W. Corner of Chestnut and 8th streets.

HOLMESBURG BOARDING SCHOOL FOR YOUNG LADIES.

MISS S. B. CHAPMAN, PRINCIPAL.

The duties of this institution will be resumed on Thursday, November 1st.

A Circular containing terms and other particulars, can be obtained at the Office of the Banner of the Cross, No. 9, Sanson street; or at the store of GRIGG, ELLIOTT & Co. No. 9, North 4th street, Philadelphia. 4*

ST. MATTHEW'S HALL.

PORT COLDEN, WARREN CO., N. JERSEY.

The winter session of this institution will commence on the first of November. The buildings are large and airy, and the situation is remarkably healthy, as is shown in the good state of health that has ever existed among all the pupils.

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The Rt. Rev. the Bishop of the Diocese, Presiding Trustee. The Rev. G. Emlen Hare, D.D., Principal.

NOTICE.

The Depository of the Books of the general Protestant Episcopal Sunday School Union, is removed to H. Hooker's Book store, and he has become Sole Agent for the same in this city. He will keep on hand a full assortment of the Books, and of other Books suitable to be used in Sunday Schools, and Parish Libraries of the Church.

This day received, A Presbyterian Clergyman Looking for the Church, by One of Three Hundred.

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All orders will meet prompt attention, if directed to KING & BAIRD, No. 9 George street.

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The Winter Session of this Institution for the education of Young Ladies, will commence on the first Wednesday in November. Boarding and instruction in the English branches, per Session of five months, \$65.00. Music, with use of Instrument, \$20.00. Drawing, Painting, and Languages, \$10.00. Address

REV. WALTER E. FRANKLIN,

Sept. 29, 4t. Newark, Del.

ST. MARY'S HALL.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. R. J. Germain, Burlington, N. J.

BURLINGTON COLLEGE.

The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. J. W. Bradin, Burlington, N. J. Sept. 22 to Nov. 15.

SHELBY COLLEGE.

The undersigned is duly authorized by the Trustees of this Institution, to engage a CLERGYMAN of the P. E. Church, suitably qualified to supply the post of Professor of Ancient Languages. The incumbent of this department will be expected to attend to limited parochial duties. His guaranteed salary will be \$900. On the 1st of November, there will be a vacancy in office of Principal of the Preparatory Department of the College. Applications for this place will also be received by the undersigned. The guaranteed salary will be \$600. Satisfactory references will be expected. None need apply but communicants of the Church.

WM. J. WALLER, President of Shelby College. Shelbyville, Ky., Sept. 19th, 1849. Sept. 29, 5t.

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Aug. 1st, 1849—1 y.

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The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania,

Charles Picot, Esq.,

Rev. H. W. Ducachet, D.D.

Hon. John Sergeant,

Hon. J. R. Ingersoll,

E. Clark, jr., Esq.

John W. Field, Esq.

Charles Macalester, Esq.

Dr. Gardette,

Dr. N. Chapman,

Rev. Henry Morton, D.D.

Dr. J. K. Mitchell,

J. M. Chapron, Esq. Macon,

Alabama,

L. J. Polk, Esq., Ashwood,

Murray county, Tenn.

Geo. W. Richards, Esq.,

Rev. W. H. Odenheimer,

aug18.3m*

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals.

July 28—3mo.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M.D., Philadelphia; John Hastings, Esq., Merchant, Chesnut st., Philadelphia. July 28.—2m.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,

Aug. 25 Baltimore, Md.

The Pastor's Wife.

In press, and will shortly appear, "The Pastor's Wife, or Memoirs of Mrs. Sherman," by her husband the Rev. James Sherman, the successor of Rowland Hill, as pastor of Surry Chapel, and one of the most learned and eloquent among the dissenting ministers of Great Britain.

ROBERT E. PETERSON,

Dealer in New and Second Hand Books,

Sept. 29. N. W. Corner of Fifth and Arch Streets.

DAILY TUITION.

A Lady accustomed to teach, and competent to instruct young children in the rudiments of French, English and Music, has some hours unoccupied which she wishes to devote in the above manner, amongst a few respectable families. Please address the Editor of the Banner.

COLLEGE OF ST. JAMES,

Washington county, Maryland.

The eighth session will open on Monday, October 1st, on which day the punctual attendance of all the students is requested. The duties of the classes are promptly recommended, and it is very important that all their members, new or old, should take their places at the opening of the session.

The academical year extends from the 1st of October to the 1st of August; there being but one vacation, August and September.

In the COLLEGE, all the usual classes under a full corps of Professors, have for several years been pursuing the entire course of collegiate studies equal to that prescribed in the older colleges of the north. At the recent Commencement, the third graduating class received their academical degrees.

In the GRAMMAR SCHOOL, which immediately adjoins the college, the preparatory classes are carefully trained by competent instructors under the supervision of the Professors of the College. Thus pupils may enter the Institution at an early age and pursue their entire course of study under the same direction until they graduate. The mercantile department embraces those partial members of any of the collegiate or preparatory classes, who may be preparing for the counting-room or other non-professional life. Such students are admitted to all the privileges and advantages of their several classes, substituting in place of some of the classical studies, such as are more necessary as a preparation for business.

French is a regular study without extra charge in all the classes. In addition to the French, the mercantile students will be taught, without charge, German or some other modern language.

The location of the College is perfectly healthful; and there are no towns or villages near to present the temptations so dangerous to the young. Moral and religious education is one chief design of the Institution. The charge, covering all academical and domestic expenses, is \$225 per session of ten months. The rules of the college carefully restrict any other expenses of the student.

All the departments are under the immediate supervision of the undersigned, to whom application may be made for copies of the "Register" of the college and for further information, as well as for the admission of pupils.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 20, 1849.

[VOL. XI.—No. 42.—WHOLE No. 564.]

Calendar.

OCTOBER.

21. 20th Sunday after Trinity.
28. 21st Sunday after Trinity.

Church Intelligence.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

OCTOBER.

Sunday 21st, St. Ann's, Middletown. A. M.
Smyrna. P. M.
Monday, 22d, Milford. Evening.
Tuesday, 23d, Cedar Creek, A. M. Milton, Evening.
Wednesday, 24th, Lewes.
Thursday, 25th, St. George's, A. M.
Long Neck Chapel, Evening.
Friday, 26th, Millsboro, Ordination and Convocation.
Sunday, 28th, St. John's, Little Hill, A. M.
Christ Church, Broad Creek, P. M.
Laurel, Evening.
Monday, 29th, Seaford, P. M.
Tuesday, 30th, Georgetown, Evening.

THE SCHUYLKILL CONVOCATION.

A special meeting of the Schuylkill Convocation will be held at Pottstown, on Monday afternoon, October 22d., 1849.

T. A. STARKEY, Secretary.

DIOCESE OF NEW JERSEY.

AUTUMNAL VISITATION.

On Sunday, 8th October, (Eighteenth after Trinity,) in Christ Church, New Brunswick, the Rector, the Rev. Mr. Stubbs, read morning prayer, and catechised the children, and the Bishop examined them, preached, and administered the Holy Communion. The Rev. Mr. Smith was present.

In the afternoon, in St. James' Church, Piscatawa, the Rev. Mr. Stubbs read prayers, and the Bishop preached. The Rev. Mr. Smith, the Missionary, was present.

In the evening, in Christ Church, New Brunswick, the Rev. Mr. Stubbs read prayers, and the Bishop preached. The Rev. Mr. Smith was present.

On Monday, 9th, in St. Mark's Church, Orange, the Rev. Messrs. Henderson and Clarkson read morning prayers, and the Bishop preached, confirmed three persons, the Rector, the Rev. Mr. Williams, reading the preface, and administered the Holy Communion: the Bishop of North Carolina reading the Ante-Communion Service. The Rev. Dr. Barry and Mr. Mahan were present. In the afternoon, the Rev. Messrs. Adams and Clarkson read prayers, the Rector catechised the children, and the Bishop examined them.

In the evening, in West Bloomfield, in the building erected for St. Luke's Church, the Rev. Mr. Williams read prayers, the Missionary, the Rev. Mr. Clarkson, administered adult baptism, and the Bishop preached, and confirmed two persons. The Rev. Mr. Adams was present.

On Tuesday, 10th, in St. Peter's Church, Morristown, the Rev. Messrs. Williams and Southard, (of the Diocese of New York,) read morning prayers, the Rector, the Rev. Mr. Rankin, administered adult baptism, and catechised the children, and the Bishop examined them, preached, confirmed twenty persons, and administered the Holy Communion, assisted by the Rev. Mr. Clarkson. Rev. Dr. Ford, (of the Diocese of Georgia,) was present.

In the evening, in the Methodist House at Madison, the Rev. Messrs. Clarkson, the Missionary, Rankin and Southard, read prayers, and the Bishop preached.

On Wednesday, 11th, in the evening, in the School House of St. Peter's Church, Spotswood, (not yet rebuilt,) the Rev. Mr. Phillips, the minister, read prayers, and administered adult baptism, and the Bishop preached, and confirmed six persons.

On Thursday, 12th, in St. Peter's Church, Perth Amboy, the Rev. Messrs. Pratt, the Rector elect, and Stubbs read morning prayers, and the Bishop examined the children, after they had been catechised by the Rector elect, preached, confirmed four persons and administered the Holy Communion.

From Church Papers.

DIOCESE OF NEW JERSEY.

CONSECRATION.—On Tuesday, October 2d, the Bishop of the Diocese consecrated St. John's Church, West Hoboken, Hudson County. At half-past ten o'clock, A. M., the procession, consisting of the Sunday School children of the Church, the builder and mason, the Wardens and Vestrymen of the Church and Grace Church, Van Voorst with others, and the Clergy present, several of them arrayed in the surplice, formed at the house of Mr. J. D. L. Walton, and thence proceeded to the Church, about a quarter of a mile distant. The Bishop preached an excellent and instructive sermon from Exod. xii. 26, "What mean you by this service?" after which the Sunday School children were called up to the chancel, catechised by the Minister, (whose questions they answered with great readiness,) and addressed by the Bishop in a simple, happy, and affectionate strain, which well befits the chief Pastor who careth for the lambs as well as the sheep of his flock. The Bishop then proceeded with the Communion Service, and was assisted in the delivery of the cup by the venerable Dr. Barry, of Jersey City.

After the Consecration, the Bishop, with the Clergy, and a large part of those who had shared in the inspiring services of the day, was conducted to the commodious apartment formerly used as the place of worship for the congregation, where a handsome cold collation had been prepared. The room was tastefully decorated with evergreens and flowers.—Churchman.

NEW YORK.

NEW YORK.—The Standing Committee of the Diocese have organized by the choice of the Rev. Dr. Berrian, as President, and the Rev. Dr. Haight as Secretary; and have appointed the first Thursday of the month, as the day of their regular monthly meeting.

The Right Rev. Dr. Carlton Chase, Bishop of New Hampshire, has been invited to perform Episcopal duties in the Diocese until the first of January next. Should he accept the invitation, it is expected that he will visit the Parishes in Sullivan, Putnam, and Westchester counties, and those on Long Island which have not recently enjoyed Episcopal services, and any other parishes whose Rectors may make special application to the President or Secretary of the Committee.

Morgan Dix and Edward C. Babcock have been admitted as candidates for Holy Orders.

A Letter Dimissory has been granted to the Rev. D. McIlvaine, to the Diocese of Delaware.

Order has been taken for the Institution of the Rev. W. H. Moore into the Rectorship of St. George's Church, Hempstead, and the Rev. Samuel Roosevelt Johnson, D. D., appointed Instructor.—Churchman.

CALIFORNIA.

We had only room to mention, two weeks since, that a plan was in contemplation for procuring a Church edifice, to be sent out to California. We would now again call attention to the matter, which is one of the most serious importance to the welfare of the Church in that region. Several clergymen of the Church are now there, and are faithfully employed in various places, but the great difficulty is the want of suitable places in which to celebrate the worship of God. An ordinary room, any way suitable, it is almost impossible to obtain; the high price of labor, and the unwillingness of men to engage in it, even if funds could be obtained, render it out of the question to build there, if the materials are to be procured on the spot.—We have been told that at present rates the building of a wooden church of the size and description of that of Mr. Wills's, whose lithograph plan many of our readers have doubtless seen, would cost \$75,000! The Rev. R. Townsend Huddart, well and favorably known among us for many years, a teacher of youth and a gentleman of high talent and accomplishments, purposes to settle in that region, and to go not alone. His plan is as follows:

He "intending, with Divine permission, to settle in California, and there to unite his Ministerial duties with the cause of Collegiate education, respectfully solicits, from his friends and the public in general, who may feel an interest in the moral welfare of that country, the means to purchase and send out a Church, of which he will have the Pastoral charge."

"It may be well to remark, that nothing of the kind for the accommodation of Episcopalians has as yet been sent out from any part of the United States. An impression seems to prevail in the minds of some, that a fund was raised for this very purpose a few months since; such, however, was not the case; and the assertion may be made with confidence, that the result of the present appeal, if successful, will be, the erection of the first Episcopal Church in California."

"The proposed movement will in no manner interfere with those Missionaries who have already gone forth on their errand of good—not only is the field of usefulness sufficiently extensive, and varied in location, for many more Clergymen—but it is much to be feared that the supply will not be in any proportion to the demand for Spiritual aid. Moreover, the ultimate object of this undertaking is to apply for a Charter and appropriation for a College as soon as the people have the power to grant them—in other words, as soon as California shall have become

a State—and thus connecting the sacred functions of the Ministry with the important work of Education—to pursue a course altogether different in its nature from their sphere of action and of duty."

"The cost of the Church will be about Three Thousand Dollars, including freight: it is to be built of Iron, from the plans of an eminent Architect, and so constructed that it can be taken apart in sections, and afterwards put together with facility in a few days."

We cordially recommend this object to our readers, and urge them to obtain copies of the very interesting statement of Mr. Huddart, which is approved of by several of the most eminent of our clergy—Rev. Drs. Berrian, Higbee, Whitehouse, Balch, Hawks, McVickar, Taylor, Seabury, Cutler, Lewis, Vinton, and Mr. Bedell. The plans, we are informed, are very carefully matured, and the small amount required will be manifold repaid by the incalculable blessings which the establishment of a church edifice will confer on those of our own countrymen who now dwell far from the fountain of living waters, in the waste and howling wilderness of spiritual destitution.

Churchman.

OHIO.

Bishop McIlvaine visited St. Paul's Church, Chillicothe, on Tuesday, Sept. 4th. In the morning the Rev. Andrew D. Benedict, minister of St. Phillip's Church, Circleville, was admitted to the Order of Priests. The candidate was presented by the Rev. Mr. Burr, of Portsmouth, the Rector of St. Paul's, Rev. Jas. B. Britton assisting in the laying on of hands.

In the afternoon the Rev. Mr. Burr preached, and after an address from the Bishop, who preached in the morning, 13 persons were confirmed.—Western Episcopalian.

CONNECTICUT.

CONFIRMATIONS.—Since the commencement of his Autumnal Visitation, the Bishop of this Diocese has administered the Holy Rite of Confirmation in the following parishes, viz:

In Simsbury, to 9 persons; Winsted, 6; Wolcottville, 7; Northfield, 2; Bantam Falls, 8; Milton, 8; Litchfield, 4; Bethlehem, 10; Woodbury, 7; Watertown, 23; New Haven, (St. Thomas' Church,) 9; Branford, 15; Guilford, 14. In all, 122. Calendar.

Clerical Changes.

Rev. James E. Van Bokkelen has resigned the Rectorship of St. Paul's Church, St. Louis, and removed to St. Timothy's Hall, Catonsville, Md. In connexion with his duties at the Hall, he will officiate as Assistant Minister of St. Timothy's Church.

The Rev. George W. Natt, of Bellefonte, Pa., requests that until further notice, letters for him may be directed to the N. W. corner of Arch and Schuylkill 5th streets, Philadelphia.

The Rev. George Sayres has resigned the Rectorship of St. John's Church, Kingston. Address for the present, Jamaica, L. I.

The Rev. W. W. Arnett, late of Dayton, Ohio, is now in this city, 116 Arch St., and wishes all communications designed for him to be directed accordingly.

THE NOBLE-HEARTED SAILOR BOY.

A little boy twelve years of age, poor and ragged, came into the cars between Boston and Fall River. There was a slight shrinking from him, manifested by some of the well dressed passengers. He took his seat quietly near me; and a sea-captain, who entered at the same time told me his touching story.

I learned that he was a poor orphan, and three days before he had been wrecked near Montauk Point; the schooner upon which he was, being struck by a white squall and instantly sunk. While the lad was floating upon some wood, a vessel near, which had seen the accident, sent forth its boat to save from a watery grave any who might be rescued. They spied the little boy floating amid the waste of water, and approached him; but he with a generosity, alas! too rare, cried out, "Never mind me; save the captain, he has a wife and six children." Poor fellow! he knew that the captain had those who loved him, and would need his support.

The captain in telling me the story, was much affected, and said, with a generosity characteristic of the mariner, "The boy has only the clothes you see, sir, or he would not be so ragged. I care not much for myself, though I, too, lost all, but the poor lad will have a hard time of it."

Several persons on hearing this story, gave small sums to the poor orphan, and advised him to make a statement to other passengers, who would doubtless give something.

"I am not a beggar," was the only answer; "I don't wish to beg their money."

At this moment a fine, benevolent individual arose in a seat near me, and offered to plead for him who would not prefer his own claim. Most successful was the warm-hearted appeal which he made to the passengers, and ten dollars were collected.—

Stories for Children.

Selections.

EARLY CLERGY OF CONNECTICUT.

(Concluded from page 322.)

That Mr. Beach had the advantage of his opponent in this discussion may be fairly inferred from the fact, that Mr. Dickinson, in his answer to Mr. Beach, published the next year, (1738,) shifts his ground somewhat, and instead of making the direct charge of Schism against Churchmen, is satisfied to maintain, *The Reasonableness of Non-conformity to the Church of England in point of worship.* At this time, Mr. B. published a sermon under the title of *The Duty of Loving our Enemies*, which, though not directly an answer, appears to have closed the controversy.

In 1745, Mr. Beach published a sermon *On the Freeness and Fullness of Salvation*, from Rom. vi, 23; to which Mr. Dickinson replied in 1747, in *A Vindication of God's sovereign free Grace.* Mr. Beach replied the same year, vindicating the doctrines of the sermon, to which Mr. D. replied the year following, (1748:) to which Mr. B. soon rejoined. The same year the Rev. Mr. Hobart, the Congregational minister of Fairfield, published *A serious Address to the Members of the Episcopal Separation in New England*, in which symptoms were manifested of a disposition to give up the doctrine of Apostolic succession. Mr. Beach replied to this early in 1749. About 1750, Rev. Mr. Dickinson of Norfolk renewed the discussion concerning *Decrees, etc.*, to which Mr. Beach replied in such a clear and convincing manner, developing the consequences involved in the Calvinistic doctrine of decrees, with such force and precision, that Mr. Dickinson confessed in his reply, "that if God's decrees do influence the event, I must acknowledge his [Mr. B.'s] consequence just, and his arguments from God's decrees unanswerable." Mr. Dickinson escaped this dilemma, however, by denying that the decrees of God do influence events; whereupon Mr. Beach affirmed, that the real ground in dispute was conceded; that a decree which did not render the event necessary, was no such decree as Calvinism taught, and that Mr. D. himself was approximating Arminian ground.

In 1760 he preached a sermon before the Clergy in attendance upon a Convention held at New Haven, containing a vindication of the fundamental articles of the faith, afterwards published with a preface from the pen of Rev. Dr. Johnson. In 1765 he published an answer to a thesis proceeding from some one connected with Yale College, entitled "Obedientia personalis non est necessaria ad Justificationem." His other publications so far as known, were, 1758, *An Inquiry concerning the State of the Dead*, which being misunderstood, was misrepresented, and which he therefore regretted publishing; though the doctrine itself seems to have been sound and orthodox. Mr. Beach also published three sermons at Boston, without date, with the title *Discourses, Casuistic and Practical*, on 2 Kings ii. 23, 24; Matt. xx. 16; and Luke xxi. 28. Also a sermon on the death of Rev. Dr. Johnson, in 1772. There is also one other publication of Mr. Beach, deserving notice. In 1762, an anonymous pamphlet was published, entitled, *Advantages of Conforming*, purporting to be *Letters from a Clergyman of the Church*, purporting Rev. Mr. Beach,* to a young man, who is represented as of dissolute habits. For some time, Mr. B. refused to take any notice of the scandalous thing, but some persons believing, or pretending to believe, that they were genuine letters, Mr. B., under the advice of the Archbishop of Canterbury, addressed *A Friendly Expostulation* to the authors and abettors of the work: which, considering the provocation, is written in a spirit of great moderation and calmness. The work, which was attributed to the pen of one or more Congregational ministers with whom Mr. B. had been engaged in controversy, represents the Church as a convenient rendezvous for gentlemen of other persuasions, who meet with difficulties in their doctrines, but especially in their discipline; intimating that the clergy of the Church were good livers, sparing neither punch nor Madeira, and that they were particularly attentive to the ladies. The writer then says: "I have dwelt the longer on these temporal advantages of the Church of England, because I think the hinge of the whole controversy turns upon them; since I have good grounds to believe that there are ten times as many converts made by them, as by all other arguments put together." It is hardly possible to conceive of such diabolical practices in any Christian man, but especially in one who calls himself a Christian minister; and it must be regarded as proof of a mastery over the spirit rarely attained, that Mr. Beach could bring himself to treat the authors with ordinary courtesy. He mildly meets the infamous charges—denies their truth; boldly challenges inquiry into the minutest circumstances attending the conformity of the clergy; defies the authors to make good any of their wholesale charges; and finally inscribes his work to the Governor of the Colony, himself a Congregationalist, as a judge and arbiter between them. When we consider the time, place, occasion, and manner of this publication, it must be regarded as a triumphant vindication of the general purity of motive and Christian character of the Churchmen of those days.†

This was not the only annoyance experienced by Mr. Beach from the same quarter. Upon the publication of his sermon concerning the state of the departed, which has been already mentioned, they made garbled quotations from it, representing him as a heretic, to which accusations of immoral living were added, and the whole transmitted to the Society of which he

was a Missionary. When these were received in London, copies of them were transmitted to Mr. Beach for his answer, when he was able to meet and reply to them to the satisfaction of his employers; thus defeating and putting at nought the counsels of his enemies.

The asperity of feeling thus produced and kept active by this species of warfare, rendered Mr. Beach's situation peculiarly uncomfortable during the entire period of the Revolution. Believing that hostility to the Church was one of the chief causes of the civil dissensions and troubles in the Northern Colonies, he not only refused to participate in them, but resolutely continued to pray for the "King and Royal family," until the close of the war, being, it is supposed, the only clergyman in New England who did it. This caused him and his parishioners to be, to use his own language, "the butt of general hatred;" and of necessity led to many annoyances, the particulars of which have not been preserved.

The amount of labor performed by Mr. Beach was immense. For nearly half a century he filled a cure extending twenty miles in length and twelve in width, besides performing service in numerous other places, on a great variety of occasions. At the end of forty years he had preached twice every Sunday, alternately at Reading and Newtown, having lost but two Sundays by sickness, notwithstanding he had been troubled with a rheumatic colic which had not allowed him a day's freedom from pain during the whole period. The distance between the churches of Newtown and Reading, was between eight and nine miles, and the road not good; and yet winter and summer, snow and rain, were to him alike, neither cold, nor storm, nor unbroken paths ever preventing, in a single instance, his regular attendance at church on Sunday. Once, in attempting to ford a deep and rapid river, he came near being drowned, and was rescued from a watery grave in a most providential manner, and often in his travels he was without the common comforts of life. But he bore all with cheerful resignation, rejoicing that he was permitted to follow the footsteps of his Divine Lord and Master,—to be made partaker of his sufferings, that he might hereafter partake of his glories. He departed this life on the 19th of March, 1782, in the 82d year of his age.

Among the parishes which owe their existence to the labors of Mr. Beach, besides those under his immediate care, are those of New Milford and Roxbury, in Connecticut, where parishes were organized by him, and where there are now flourishing churches. The parishes of Lanesborough in Massachusetts, and Arlington in Vermont, owed their existence mainly to emigration from the parishes under the care of Mr. Beach. At New Milford, Churchmen were fined for non-attendance upon Congregational worship, which fines, under the advice of Mr. Beach, were paid, and copies of the proceedings taken to be forwarded to the Bishop of London, in order to be laid before the King and council. This fact becoming known, the authorities were glad to refund the money, and grant permission to build a church, which before had been refused. All the other parishes in the same vicinity were also under more or less obligation to Mr. Beach.

Of Mr. Beach's personal appearance we have no knowledge. That his scholarship was much above the common standard of educated men of his day, there is every reason to believe. His numerous publications show him to have been a man of clear head and sound mind, quick to perceive, and apt in developing the hidden tendencies of any premises, true or false; ready himself to abide all the consequences of his principles, and holding others strictly to the same course. Yet he was ever ready to distinguish between acknowledged principles and their logical consequences, when those consequences were disavowed. His style of writing was simple and unadorned, yet nervous and generally convincing. His theological opinions were such as were common to the clergy of New England, and coincided, in the main, with the views of Barrow and Butler, Clarke and Cudworth, J. Scott and Secker, Sherlock and Stillfleet, Leland and Lowth, Leslie and Lowman, Hall, Wilson and Whitby, Patrick and Pearson, and other kindred writers, which were the text-books and the examples of the early clergy of Connecticut. That men who followed such guides would be sound in the faith, is a necessary inference. Yet there have not been wanting men, both then and since, ready to charge the whole body of the clergy of that day, as being anti-evangelical, wanting all experimental knowledge of the deeper mysteries of the Gospel. And this charge, made first in the heat of party strife, and perpetuated by sectarian prejudice, has deceived some of our own members. It is due to the Church, and to the memory of the departed faithful, therefore, to set this matter in its true light.

That there was a wide difference between the theological sentiments of the early clergy of the Church and their opponents, is known to every one; but in what these differences consisted, is not so well understood. That those who were arrayed in theological hostility to our forefathers, accused them of being unevangelical, all are aware, but what were the grounds upon which those charges were based, few seem to understand. We must know, therefore, what were the points in dispute between the parties, and what were the consequences of the respective views upon the practical teaching of both, before we are prepared to decide how far the allegations were even apparently well founded. Indeed, it is mainly by the fruits of the doctrines, as seen in their practical teaching, that we are to judge the truth or falsehood of the premises from which those consequences proceeded. But, unfortunately, on this most important point the public are almost entirely without any means of judging. The early Clergy of Connecticut were too much engrossed by the multitude of their labors to have leisure to pen or publish practical treatises on any subject, and were so much embarrassed by their position that they would not have been able to publish them, had they been written. The works they did publish, were such as the controversies of the day imperatively called for, and these being almost entirely confined to a few controverted points of doctrine and discipline, give us little insight into the character of their parochial teaching. But the good providence of God has put it into our power to remove some of the obscurity resting upon this point. A volume of manuscript sermons, written by the early clergy of Connecticut,

and by them preached in their respective parishes, collected at first as a matter of curiosity rather than for their historical interest and value, came into our possession several years since, in which are comprised sermons by Rev. Drs. Johnson and Cutler, Rev. Mr. Beach, Andrews, Marshall, and Winslow, together with some the writers of which are unknown. We should have been glad to give copious extracts from these, but our limits will not permit, to which we might add extracts from some publications of a polemical nature, made by the Rev. Dr. Leaming and Rev. Mr. Andrews, and by these we should be entirely willing to abide as to the scriptural and evangelical character of the teaching in question. And the decision of this point decides the place which all the early clergy of Connecticut should hold in our affections and reverence, for among the many sermons, letters, pamphlets, and publications made by these men, which have passed under our notice, we have discovered not a single trace of any diversity of sentiment among them, as regard either doctrine or practice. They held the unity of the faith in the bond of peace, more strictly and thoroughly than any other set of men within our knowledge, since the primitive ages, and the result has already been seen upon our pages.

Man's utter helplessness without the assistance of God's Spirit, and his freedom therewith,—his inability to do any thing whereby to merit God's favor, and yet the necessity of obedience,—his justification by faith alone and the necessity of good works flowing from a true and living faith, are among the fundamental doctrines of the early clergy. And they saw in these more than a mere spiritualism,—they saw them outwardly realized in the Church and the Sacraments, to depart from which, was to involve themselves in the heinous crime of schism. The circumstances of the times gave some doctrines a peculiar prominence, especially in their more public ministrations, and this fact was seized upon by their enemies, and turned into evidence of an undervaluation of other important doctrines, which more reckless opponents interpreted into a denial of them. We can now add no more than to say, that we know none among all the calumniators of the early clergy of Connecticut, who, judged by the standards of the Church, would be more sound as Churchmen, or more evangelical in doctrine, than they.

Rev. TIMOTHY CUTLER, D.D., was born at Charlestown, Mass., A. D. 1683, and was graduated at Cambridge, 1701. He was ordained as a Congregational minister at Stratford, Conn., January 11, 1709, where he remained ten years, in high esteem, being the most celebrated preacher, and most liberal scholar in the colony. In 1719 he was elected President of Yale College, which was regarded as a most auspicious event. President Allen says, "he was a man of profound and general learning, particularly distinguished for his acquaintance with Oriental literature, and that he spoke Latin fluently;"—President Styles, that "he had more knowledge of the Arabic than any man in New England before him, except President Chauncey, and his disciple Mr. Thatcher;"—and Rev. Dr. Miller, that, "he was a man of strong natural powers and extensive acquirements, well acquainted with classical learning,—one of the best Oriental scholars ever educated in America, and well skilled in Logic, Metaphysics, Moral Philosophy, Theology, and Ecclesiastical History." These testimonies from men of different faith, leave no doubt of the extent and variety of his erudition, or of his great popularity.

For about thirty years Dr. Cutler labored earnestly and faithfully, scarcely losing a day by any illness whatever. But for the last eight or nine years of his life he suffered greatly. He died Aug. 17th, 1765, in the 82d year of his age. His manner was distinguished and lofty, but rather distant, nor was he skilled in the art of winning general popularity: yet, says, Elliot, "people of every denomination looked upon him with a sort of veneration."

We cannot wonder, therefore, that when, in 1722, he announced to the corporation of the College that he was convinced of the invalidity of his ordination, and of the necessity there was laid upon him of withdrawing from the communion of the Congregationalists, and conforming to the Church of England, that it should have thrown the whole colony into commotion, and that every effort should have been made to induce him to retract his announcement. Especially, when we remember that the Rev. Mr. Johnson, another of the best preachers and scholars in the colony, made the same declaration, in which Mr. Brown, one of the tutors, and Rev. Mr. Wetmore, another Congregational minister, coincided, and that the Rev. Messrs. Hart, Elliott, and Whittlesbey confessed themselves almost persuaded of the same fact,—when we remember all this, and consider the state of public feeling here at the time, we cannot be surprised at the harshness and severity that was afterwards manifested towards them; nor, that the magnificent donation of books, made by Berkeley to that Institution, similar to those which were supposed to have been the first cause of this defection, should be considered by Cotton Mather as "a sad accident to the College."* But we do not, and at this time, cannot understand nor appreciate the strength of motive that must have operated upon the minds of such men, to have induced them to forego all the temporal advantages they possessed,—which caused them to give up a certain competence, with honor and praise as much as man could ask, for an uncertain maintenance among a few despised, dispersed sheep in a wide wilderness, amid hatred, obloquy, and disgrace. The charge of worldly and mercenary motives which some of the most reckless of their opponents brought against them, has not a shadow of foundation; and when it was said in the testi-

* We have seen a parallel to this in our day. In 1819 a scurrilous pamphlet was published at New Haven, without name or date, with the title—"A Serious Call to those who are without the pale of the Episcopal Church: By a Consistent Churchman;"—which pamphlet was got up by three Congregational ministers, two of whom are now living and hold prominent places among their brethren.

† A copy of the *Advantages of Conformity, &c.*, was sent to the Archbishop of Canterbury, who said of it: "It is written in a ludicrous manner, yet with strong virulence, and seems likely enough to do great mischief."

* It is a curious fact, not generally known, that two of the principal donors of Yale College were *Churchmen*. Elihu Yale, the chief donor, and after whom the College was named, was a Churchman, and gave what he did, not for the purpose of confirming the Colonists in their religious opinions, but because he deemed the light of intelligence essential to their recovery from error. Bishop Berkeley also gave about a thousand volumes of valuable books to this College, together with his farm in Rhode Island. Nor have these donations been unblest, for of about one thousand and six hundred clergymen educated in this College, previous to 1845, over one hundred and sixty, or more than one-tenth, have been or have become Episcopalians.

monials given them, on going to England for Orders, that they were "men of unspotted characters and of the nicest virtue," who, "pursuing the dictates of a good conscience, had forsaken their dearest interests and valuable settlements," nothing was said beyond the strictest truth.

Cutler, Johnson, and Brown sailed from Boston, November 5th, and arrived in England December 15th, 1723. They underwent the usual examinations, and were ordained a short time after by the Rt. Rev. Dr. Green, Bishop of Norwich, acting on behalf of the Bishop of London—who lay at the point of death. Upon their return, Cutler was appointed to the charge of a new church recently organized in Boston; and consequently his subsequent history properly belongs to the Diocese of Massachusetts. We shall only add in this place, therefore, that in three years from his arrival in Boston, he had a congregation of from seven to eight hundred, which subsequently became much larger. He died August 17, 1765, aged 82 years.

It is an honor in which the Church in Connecticut may well rejoice, that, under God, she was permitted to have three such men for her founders, as Cutler, Johnson, and Beach; and it was owing in no small degree to the long and faithful lives of the two last, that her foundations were so deeply and securely laid. Men of sound and well stored minds, masters of all the learning of the age, of unceasing industry and toil, they were patterns to their flocks and should be to the clergy of coming ages. Lest our language should be considered as the eulogy of partial friendship, we extract the following from President Allen's Biography of Rev. D. Johnson:—"He was happy in the calmness of his temper, which was seldom decomposed. Those who knew him, generally revered him. The same good disposition which made him amiable in private life, marked all his proceedings of a public nature, and may be discovered in his controversial writings. Benevolence was an auspicious trait in his character. He seldom suffered a day to pass without doing to others some good offices relating to their temporal or spiritual affairs. His conversation was enlivened by the natural cheerfulness of his disposition, yet in his freest discourse he retained a respect to his character as a clergyman. His piety was unmingled with gloom or melancholy, and he contemplated with admiration and gratitude the wonderful plan of redemption disclosed in the gospel." He published, among other things, *A System of Morals*, 1746; *A Treatise on Logic*, and another on *Ethics*, reprinted together in 1782; *A Hebrew Grammar* in 1767, which evinced an accurate acquaintance with that language,—reprinted in 1771, with additions and improvements.*

The history of the Church in West Haven bears the following testimony to the character of the same man. "We cannot leave this part of our subject without lingering a few moments to contemplate the character of him, who is justly styled the *Father of Episcopacy in Connecticut* and to admire and adore that overruling Providence, which has evidently guided and governed us from the beginning. Upon the character of the Rev. Dr. JOHNSON, no one can dwell but with satisfaction. As a man, as a scholar, as a Christian, and as a minister, it is deserving of high eulogy. His talent for learning was very considerable, and his mind clear and discriminating. He had read much, and thought more, and having the result of both his reading and reflection well systematized and arranged, he was unusually ready on all points of learning likely to come up; and for this reason possessed an advantage over almost every man he met. And when to this we add the kindness, the affection, and the sincerity of his manner, accompanied as it was by a life that evinced the reality of all his professions, it is not wonderful that he was able to hold the minds of such multitudes in subservience to his own, or rather, we should say, it is no wonder that he should have been able to have infused so much of his own spirit into those around him. When we consider Dr. JOHNSON in every point of view, we cannot hesitate to pronounce him one of the master-spirits of the age, and if we may so speak, as a pivot on which, to a considerable extent, the character of the age was made to turn."

The picture we have here drawn of a few of the early clergy of Connecticut, is descriptive of all, and is true of all;—in proof of which we do ourselves and our readers the pleasure of copying the following tribute to their memory, from the pen of one who has taken much pains to inform himself on this point:

"They were men of God. They were men of prayer. They were devoted to their sacred calling. Each one taking charge of several different flocks, which were scattered, and far apart; constantly occupied in riding to and fro; preaching on the Lord's-day, and preaching on the week-day, visiting the sick, burying the dead, comforting the mourning; and ever making the business of their profession their sole business, they were models of missionary zeal and devotion. They were everywhere venerated. They were everywhere beloved. . . . Their sect might be spoken against, but themselves never. Officially and personally they were without reproach; and tradition, so far from relating any incidents respecting them, which should cause a sigh to be heaved over human frailty, of them and their lives, triumphantly declares, that of whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, they were patterns.

"They were, also, men of learning. They were scholars. And though few of their number would now be called polite scholars, yet the acquirements of all were solid and exact. . . . They were living in the midst of learned men of another denomination, who were continually demanding of them reasons for their faith. In despite of themselves, they were compelled to be scholars, and scholars armed at all points. They were attacked from the pulpit, they were attacked from the press, they were attacked in private conversation; and from the pulpit, from the press, and in private conversation, they were obliged to give prompt and full replies. If a fondness for

classic case is sometimes to be imputed to the clergy, they at least are exempt from the charge. They were champions in full array, and champions who knew no rest. They were sentinels, and sentinels who knew no relief. Now they were attacked from this quarter, and now from that. Now they had to confront argument with argument, and now, authority with authority; and in order not to discredit their cause, but to acquit themselves like men, they were obliged to explore the inmost depths of sacred erudition.

"They were men of too stern a mould to heed consequences. Truth they had sought, truth they deemed they had found, and truth they were determined to follow at all hazards. They did declare openly, that they had been preaching without the proper authority. They gave up their places. In vain kindred wept; friends entreated; brethren now threatened, and now expostulated, and now deserted. In vain arose in vision the dangers of a long voyage over the deep. In vain appeared in certain reserve, a life of toil, self-denial, and poverty. In vain raged the war of pamphlets, and paragraphs, and of village calumnies. On they went in their noble career, with an almost martial bearing and tread, and with that inward majesty of soul, with which truth and principle always inspire their faithful votaries.

"Having finished the work which was given them to do, they are now taken to their reward. They are gone to that Saviour whom they served. They walk in light, with the goodly fellowship of the prophets, with the noble army of martyrs, and with the spirits of all just men made perfect. They are with that cloud of witnesses, brethren, who are marking our course; for the eyes of all in that invisible world are upon us."

We have already pursued these sketches so far, that we must omit further biographical notices until a future number. There are many other names equally deserving, which we hope to notice, and among them, none more so than that of Bishop Seabury, whose energy, learning, and zeal were instrumental, in a high degree, in preserving for the Church in this country those sound principles of doctrine and discipline, which Johnson, Beach, and Cutler were so successful in planting, and so faithful in defending. Nor do we intend to rest with the early clergy of Connecticut, for, *Deo volente*, we purpose to give sketches of the early clergy of the Church in the country generally.—*Church Review*.

CANADIAN COLLOQUIES.

NO. VI

MINISTERIAL SUPPORT.

The village of Eckington is situated in a newly settled township in Canada West, inhabited chiefly by Irish Church people, but with an admixture of English and Scots. Though not lying within the defined boundaries of my parish, I visited Eckington as often as lay in my power, and these occasional ministrations were eagerly, and I trust not unprofitably, attended by the settlers.

In process of time several of the leading families began to express much anxiety to have a clergyman settle amongst them, and requested me to communicate with the Bishop on the subject. His Lordship expressed his desire to comply, if possible, with their desire, and instructed me to make the necessary preliminary arrangements for carrying the measure into effect. Accordingly, at my next visit to the settlement, I sought an interview with Mr. Bromehead, one of the leading farmers in the district. He was a native of England, and was zealously attached to the Church of his fathers, hospitably entertaining such of her ministers as chanced to visit those parts, and doing all in his power to aid their usefulness and promote their comfort.

Having stated generally to my friend the object of my visit, our conversation proceeded after the following fashion:—

Mr. B.—Rejoiced am I to learn that our good Bishop has taken our case so kindly into consideration, and earnestly do I trust that ere long Eckington may be favored with the precious services of the Church every Sunday.

Myself.—I am very happy to hear you say so, for I look upon it as the best proof that could be given that my labours have been made a blessing to you; for you know that our Lord said, "Blessed are they that hunger and thirst after righteousness."

Mr. B.—When I was at home, we regularly went to our parish church on Sundays. Master used to take us all in the morning, when the parson preached. In the afternoon he did not preach, but after the second lesson he catechised the young folks; and I do think I learnt more at catechising than I did at preaching. When I came here, however, a good many years ago, though I did feel lonely on Sundays, it soon began to wear off, and I came to spend the time idling about, and sometimes I am afraid even worse than that. But still I couldn't altogether forget old times, and have never ceased to long for a parson here as well as in the parish I lived in at home. And indeed I can see no difficulty in the matter. There are nearly as many folks in this township now as lived in the parish I was born in.

Myself.—Why, Mr. Bromehead, you must remember that in England every parish is enabled to maintain a clergyman, either from tithes or the rents of lands which have been set apart for that purpose. If the people who hold lands in this country were to do as the landlords formerly did in England, there would be no difficulty in supporting a clergyman in every settled township.

Mr. B.—Why I thought it was the Government that gave the parsons the tithes or the rents they get.

Myself.—Mr. B., you make the same mistake which many people who ought to know better fall into. The clergy in England are not paid by the Government, and the Parliament have no more right to interfere with the property of the Church than they have to meddle with yours. In ancient times, when the owners of the soil were converted to Christianity (for you know that England was once a heathen country), they, knowing that it was their duty to make provision for their tenants' religious and moral instruction, provided for that purpose duly ordained clergymen. To make a decent maintenance for these pastors,

they set apart a proportion of the profits of the land; and as God had directed that the Jews should give one-tenth, they thought that Christians could not do less. It was in this way that tithes began to be paid. You must see, therefore, that in giving the parsons tithes, they gave it from their own pockets—for the simple reason, the tenant could not, or would not, pay the same amount of rent if tithes were exacted from him.

Mr. B.—Well, but we have no tithes here, which I must say, without any offence I hope, Sir, that I am very glad of.

Myself.—I should be as sorry as you could be to see tithes imposed by Act of Parliament; but if you remember what I said you must own that it was the owners of the soil in the old country that provided for the maintenance of God's ministers; and we must in this country look to the freeholders to do the same thing.

Mr. B.—Why, Sir, you surely don't think that we in the backwoods could support our own parson! Many of us have not paid for our lands; and those who have, or had got their lands free, have only just enough to live on themselves.

Myself.—I do not suppose that you could at present give sufficient in money to maintain a clergyman, and I am glad to be able to inform you, that at present, if you will only provide a part of the clergyman's stipend, the remainder can be made up from other sources.

Mr. B.—I rejoice to hear that, for I think we can do something; and I am sure we ought. But how much do you think we shall have to pay?

Myself.—The rule is, that, wherever a settled clergyman is appointed, the parish or mission must supply a house and one-half of his stipend.

Mr. B.—That seems reasonable enough.

Myself.—Well, then, in answer to your question, as to how much you would have to give, let me ask how much think you the clergyman ought to receive?

Mr. B.—Why, I can't say that I very well know. Our rector in Derbyshire used to get a sight of money in tithes; and I were told that he used to give his curate a hundred pounds a-year—so that, perhaps, if our parson were to get a hundred a-year, it would do.

Myself.—Pray, Mr. Bromehead, did the curate in Derbyshire keep a horse?

Mr. B.—He had no occasion to do so. The parish was not a big one, and he could walk all thro' it in a day.

Myself.—Is he still a curate?

Mr. B.—No, Sir; I am glad to say that I heard from my married daughter in England, that the Bishop had given him a living, which she told me is as good as £300.

Myself.—Did your daughter tell you how it happened that he got that living?

Mr. B.—She told us that the Bishop gave it to him, because he had made such a good curate, and had done so much good in the parish.

Myself.—Well, now, you see that your curate had £100 a-year in a small parish, in which he had to keep no horse, and where I dare say he boarded with some comfortable farmer at some £20 or £25 a-year; and because he was diligent in his duties, he got a living worth £300 per annum. Do you honestly think that £100 a-year to your settled clergyman would be as good as £100 a-year to a curate in England?

Mr. B.—Well, I did not think of those things; but they certainly make a great difference.

Myself.—I believe, Mr. B., you have a son in one of the merchants' shops, in Toronto. Pray, what salary does he get?

Mr. B.—I am happy to say that, though he is hardly twenty-one yet, he has just got his wages raised to £75 a-year.

Myself.—Does he not board with his employers?

Mr. B.—Yes, Sir; so that he can save a good deal out of his wages. His situation is quite as good as a £100 a-year.

Myself.—Well, Mr. B., if your son in a merchant's shop, who is only twenty-one, receives as good as £100 a-year, you must be well aware that such a sum cannot be a reasonable stipend to give to a clergyman, who must support a family—keep at least one horse—and, unless you expect his wife to cook and wash for the family, and himself to take care of his own horse and cut the wood for the house, a female servant and a boy. Now, tell me, to begin with, what does it cost to keep a horse?

Mr. B.—I don't know exactly. We don't think much about what the horses cost, as we have always both hay and oats.

Myself.—I find that my horse eats one bundle of hay (14 lbs.) and three gallons of oats each day, which I think you will find makes nearly two tons and one-half in the year, which, at 40s. per ton, will be £5; and 137 bushels of oats, which, at 1s. 6d., amounts to £10 5s. 6d.; so that the horse costs £15 5s. 6d.

Mr. B.—Well, I never thought a horse cost so much as that. But, Sir, I can't sell my oats for 1s. 6d.: they only fetch 1s. 3d. in Toronto.

Myself.—That is very true. Oats will only sell for 1s. 3d. in Toronto; but I can never buy them here at as low a price as they can be had in town; and in putting them down at 1s. 6d., I have reckoned them at the price which I have given on the average. But even the sum which I have named does not cover all the expenses of the horse, for he must be shod, which will make the total cost at least £17 10s. per year. To this, also, must be added something for wear and tear: clergymen's horses do not improve in value as they grow old any more than yours do.

Mr. B.—If you go on at this rate, you will make it appear that the parson must have a deal more than £100 a-year; for you have not mentioned all the expenses belonging to the horse, for I can testify that my blacksmith's bill for mending sleighs and wagons comes to a good big sum every year; and I know that you broke your cutter all to pieces last winter, in the new clearing, when you came to see me when I had such a bad cut, which I got while chopping in that clearing.

Myself.—Well, we will not for the present take into account such incidental expenses; but, tell me, what wages will the clergyman have to pay to his servants?

Mr. B.—As we have to pay servants' wages in money, when we have them, I can answer that question. My wife paid a girl who lived with her last summer \$4 a-month, and I have given the same wages to a big useful lad which I had.

Myself.—Well, that will add £24 more to the clergyman's

* Bishop Lowth said of the first edition of this Grammar: "I have read it with much satisfaction, and I think, in both parts, it is as clear and full as anything I have met with in so small a compass."

annual expenses; and now, what do you suppose the food for the house will cost?

Mr. B.—I don't know what food would cost for gentle folks; but we reckon that if we board a labourer, it's worth \$6 a month.

Myself.—Well, we will suppose, then, that gentle folks and labourers cost all alike, and take your reckoning. The clergyman, his wife, female servant, and the boy, are four grown-up persons. If there are children (which is likely enough), we will reckon two of them for an adult, and supposing that there are four of them, this will increase the family to six. The cost alone of food to the clergyman will be £108 per annum.

Mr. B.—Why, Sir, you have made the expenses of the family to be £150 a-year, all but 10s. I am sure I don't spend anything like that.

Myself.—If you would reckon all you consume at the same price which the clergyman will have to pay for it, you will be surprised to find that it will come to quite as much as what I have stated, and probably more.

Mr. B.—Well, perhaps, it is because we don't think much about these things; but I have always reckoned a £100 a-year a good deal.

Myself.—I hope you now see that £100 is not sufficient to support a clergyman's family. You have yourself made it come to £150, and remember you have not reckoned anything for dress or fire-wood, or for the education of the children, to say nothing of blacksmith's bills, and so forth. Now, tell me, what should you suppose should be the lowest stipend which a clergyman ought to have?

Mr. B.—I am afraid if you were to make me reckon up what clothing and fire-wood, and schooling, would come to, it would make me think so much was wanted to pay the parson, that we should never get one. But, mayhap, if he had a careful wife and a good garden, which you know the boy could take care of (thus saving him a good deal of money in the year for garden-stuff) he could make £200 a-year do.

Myself.—I agree with you, that, supposing there was a careful wife and the good garden, and the faithful lad, £200 a-year would be a bare sufficiency.

Mr. B.—I beg your pardon, Sir, but here is the old woman telling us that supper is ready, and you must needs require refreshment and rest after your long rough ride.

Myself.—Indeed I do, Mr. Bromehead; so we shall postpone the remainder of our confabulation till to-morrow morning. You had better call your family together for prayers.—*The Church.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, OCTOBER 20, 1849.

BISHOP IVES' PASTORAL LETTER.

We received, through the Post office, from New York, a week ago, this Pastoral Letter. Regarding it as strictly a diocesan matter, we did not consider it necessary to bring it before our readers. But the manner in which it has been referred to by other journals, renders some notice of it necessary.

Our readers may form some idea of this Pastoral from the following table of "Contents."

I. The existence of great agitation and alarm in the Diocese. II. The alleged ground of this agitation. III. The action of the late Convention. 1. The Convention does not determine what is to be believed, but receives what is determined. 2. The power to teach and enforce Christian doctrine and discipline, resides not in the Convention, but with the Clergy. 3. Our Church recognizes and acts upon this principle. 4. The Clergy, and not the Convention, responsible touching doctrine, discipline, and worship. 5. The Constitution of the Convention forbids its pronouncing on such points. 6. Remedies against false teaching. IV. Actual state of the Diocese. I. Consideration of Doctrine. 1. Testimony of the Diocese concerning priestly intervention in pardoning sins. 2. Nature of Repentance. 3. Contrition. 4. Confession. 5. Origin of Private Confession. 6. Voluntary Private Confession in the Primitive Church. 7. Church of England view of Confession. 8. Satisfaction. 9. Absolution. 10. The bearing of Absolution on Confession. II. Consideration of Ceremonies and Practices. III. Consideration of Pastoral Exactness. IV. Society of the Holy Cross; alleged surrender of previous views. V. Reasons for present course and conduct.

With respect to the views of doctrine and discipline set forth in this Pastoral, their soundness or unsoundness, the wisdom or indiscretion of their publication, it is not our office to speak. If the Bishop has promulgated anything contrary to the Doctrine, the discipline and Worship of the Church, there is but one remedy. That is not to be found in newspaper attacks, or in anonymous assaults from unknown opposers, but in an honest, open, and manly appeal to the only proper tribunal. When we have canon law, we need not appeal to Judge Lynch!

The point in this letter to which we feel bound to refer, is the action of the Convention in this case. We feel more constrained to notice this, because an article published in the Banner, first presented this action before the Church. That article, we thought at the time, was written by a friend of the Bishop. And we still think that it was written with a friendly intention, though some may think otherwise. Certain we are that it was published with a friendly design. Of course, as we knew little of the circumstances of the case, we could form only a partial judgment.

Having given what is esteemed the statement of one side, we now feel bound to present the Bishop's own account, this we do in the Bishop's own words, taken from the first three heads of the letter.

DEAR BRETHREN:—You were doubtless surprised, that I should so far seem to suspect your confidence in my fidelity to our branch of the one Catholic Church, as during the sitting of the late Convention at Salisbury, to think it necessary to give you assurances of such fidelity, in the form of a charge to the clergy. I am aware, had you been duly represented,* there would have been as little demand for such assurances, as there was ground for requiring them; and the only apology I can offer you for so humiliating an act, may be found in the desire, I have always cherished, to shield you from harm at any sacrifice of mere personal feeling or right. Besides the circumstances under which I acted should not be overlooked. I was confined to my bed by severe illness, not admitting of my writing or even thinking intensely without danger to my life. While in this helpless state, I heard incidentally of some intended action in the convention in regard to my own views and teaching. So extraordinary a proceeding I could hardly credit. Still I felt it to be my duty to have some communication with that body, and with this view sent for two of my presbyters, to whom, after consultation, I consented to dictate the charge to which I have alluded, authorizing them, however, to present it to the clergy, only on the express condition, "that no resolution should be passed in the Convention implying its right, either directly or indirectly, to affirm what you, as a diocese hold, in regard to doctrine, discipline or worship; or what, in respect to these points, the clergy are bound to teach."

As the circumstances under which I dictated this charge forbade all explanation at the time, I expressed to my presbyters, my determination to address you on this subject, so soon as God should give me strength to do it. Which determination was by no means relaxed, on finding the condition I had imposed wholly disregarded, and my act much misunderstood, as a yielding of those principles, which I hold most sacred, and a due carrying out of which, I believe to be essentially identified with the welfare of the souls committed to my trust.

Had I nothing, Dear Brethren, but my own interest and honor to consult, I should here lay down my pen, and yielding to the strong impulse of my heart, offer humble and devout thanksgiving to God for most undeserved blessings, for your great forbearance and exemplary kindness to me for nearly twenty years of very imperfect and unworthy, though well intentioned services. As a man I have nothing to utter but thanks, and nothing to ask, but your earnest prayers to God for the pardon of my many sins, and for His grace and strength to bear me up under the heavy burden of my duties and responsibilities, that I may stand the severe trial of this day, which is showing with an awful distinctness, "who are His, and who is holy." But I bear to you another relation. I have "the rule over you" by divine commission, and must give account for your souls at the day of judgment. I was, without my seeking, made your bishop. God empowered me, and exacted of me a solemn vow, to "teach and exhort you, to withstand gainsayers, and to use all diligence to banish and drive away from the Church all erroneous and strange doctrine." Therefore I now speak to you, "in the name of the Father, and of the Son, and of the Holy Ghost," and I entreat you for Christ's sake and for your soul's sake to give heed to my words. My motive (God knoweth,) is a humble desire to glorify Him, and keep you in the way of truth, unto eternal life. If, in what I have to say, I may seem to touch unnecessarily upon some small things, it is because of their relation to great ones; or may seem to reflect upon individuals, it is for the defence and protection of the diocese. Great and essential principles are often involved, in what might otherwise appear unimportant acts.

I.—Hence I must be allowed, in the first place, to bring to your notice what I conceive to be the errors of principle, in the first document on the page of the Journal—the report on the state of the Church, which introduces the subject of excitement in the diocese. The words of the report are, "the committee deplore the existence, among the members of the Church, of great agitation and alarm, arising from the impression, that doctrines have been preached not in accordance with the Liturgy and Articles of the Church," &c. Now, from the manner in which this assertion is put forth, it is to be presumed, that the committee meant to be understood as affirming the existence generally in the diocese, of this "great agitation and alarm." But upon what testimony, I would ask, is this assertion made? The only testimony which the diocese in her canons allows, in such a case, is "a written account of the state of each parish, given by its minister, in his parochial report." The 5th canon says, "that it shall be the duty of each minister to report annually to the bishop"—among other things—"a written account of the state of the parish. Which reports shall be, by the bishop, communicated to the convention, and read in their presence, in order to promote a general knowledge of the state of the Church." These reports, on the occasion referred to, were handed to the bishop, and by him communicated to the convention. And, according to our canon law, they contain all the testimony in respect to the state of the Church in the diocese, or any portion of it, which is either legal or trustworthy. I call upon the Church, in the diocese, and throughout the union, to examine these parochial reports, and discover, if possible, any "account" or evidence, from the only persons allowed by canon to testify—viz: the parochial clergy and the bishop—of "great agitation and alarm," either in the diocese, or any one parish in the diocese! To say that there is such "agitation and alarm," when the parochial clergy, to a man, are silent on the subject, is to say, that they have been culpably negligent in a canonically prescribed and commanded duty.

II.—The next thing to be noticed, is the alleged ground of this "agitation and alarm"—which, to use the words of the report, consists "in the impression that doctrines have been

* Out of 48 parishes assessed in the diocese, you will see by the Journal, only 13 marked as having been represented in convention.

preached not in accordance with the Liturgy and Articles of this Church, and that ceremonies and practices have been introduced, either unauthorized by the customs of this Church, or in plain violation of its rubrics." It is true, the committee decline either to affirm or deny the existence of these things, on the ground that "it is not their business." But if it be not be their business to inquire into the fact of their existence, by what authority do they touch them at all? And more than this; by what authority do they indirectly define them and assert their existence in an attempted exculpation of "the far greater part of the clergy," and hence, in an implied charge of guilt against the minority of the clergy, embracing the Bishop of the Diocese? For how can the committee know that the greater part of the clergy are entirely opposed to certain things, except as they define them, and hence give them existence? I agree with the committee, that it "was no business of theirs" to determine, whether or not the matters charged upon a portion of the clergy were founded in fact. But I must be permitted to go further, and affirm, that (if possible) it was still less their business to pass an implied, but not, on that account, the less oppressive censure upon that portion, with the Bishop at their head. I say the Bishop—for it is useless to reply that he was not named, since it is notorious, that both in the Convention and the committee, he was named as the chief offender. And now, brethren, consider the circumstances under which this was done. The Church, at large, have a right to suppose, that this was an extreme measure, resorted to after every canonical means had failed; while the truth is, no canonical means had been tried. No expostulation with the Bishop by the clerical members of the standing committee, nor by any other body of the clergy. No charges laid before him against any priest or deacon, as teaching heretical doctrine, or practicing forbidden things. No complaint by any rector that he had been annoyed by the practices of any neighbouring priest, nor from any layman, against those of his pastor. No word, save in one solitary instance of friendly counsel on the subject, except as sought by the Bishop himself, from any clergyman or layman in the diocese. But, after a quiet and apparently profitable visitation throughout the low country, in which all his sermons, which are now said to have produced excitement, were preached, with the almost universally avowed approbation* of clergy and laity, the Bishop finds himself virtually arraigned for his teaching by a convention assembled in a remote part of his diocese—called with no general knowledge of the intention of a few alarmists, representing only thirteen or fourteen parishes out of about fifty—having in it only nine clergymen out of forty, and six laymen out of the whole representation, who had ever heard the sermons,† indirectly, but no less injuriously, referred to in the report of the committee.

Besides, if the teachings and practices of the Bishop and those who may sympathize with him, had been of the character implied in the report, what evidence had the far greater part of the clergy‡ given of their peculiar and exemplary fidelity? The false teaching or irregularity supposed, in order to produce such "great agitation and alarm," must have been both known to these clergymen, and very dreadful in itself. Where is the evidence of their manly and canonical resistance? The conclusion, in justice to them, is inevitable, that they believed these things either to have no real existence, or to come within that class of views and practices, about which clergymen may differ and still be faithful to the Church. But to these things as existing in North Carolina I shall recur in the sequel.

III.—I now come to the consideration of that which, in my humble judgment, may well excite "alarm" in the breast of every true son of the Church, as striking, in principle, at the very foundations of truth and order, as hitherto held and acted upon by this diocese—I mean the preamble of the resolution relative to the publication of the report on the state of the Church and the Bishop's charge.

I. In regard to this matter of the preamble, I shall say nothing;—whatever may be its merits or demerits, they are perfectly harmless. But of the principle involved in it, viz:—*the right of a convention to affirm what a diocese holds, or what the clergy may, or may not teach*, I am now called upon to speak. I protested against this principle, at the time, as strongly as my feeble state would allow; and had I been present in the convention, no such principle would have been sanctioned, for no such resolution involving it would have been put to that body. And I am bound here to state, upon good authority, that, as it was, the clergy who were silent, and many who voted for the preamble, would have opposed its passage, had they not been under a wrong impression as to my real views of it. Be this as it may, I now renew my protest against the principle involved in it, as utterly subversive of the fundamental faith and polity of the Church. No Convention, constituted as our conventions are, has a right to determine what is, or should be, the faith, or practice under the faith, of a diocese. That is determined by a power far above it.

Having shown the strong and unanswerable grounds on which the assertion rests, that no Convention has the power to declare what should be the faith or practice of a Diocese, the Bishop proceeds:

* The rector of one of our largest parishes, and a member of the committee, as I was about to leave, after having delivered my course of sermons, called with members of his vestry, and said to me these words—"Bishop, we had, before your visitation, heard much of your *popery*; but all I can say is, that I hope you will be able soon to return and give us as much more as you please of the same kind!" To which his vestry present seemed to yield a hearty assent. Many more like conversations, if needful, I might relate, with only one, and that a sufficiently notorious exception.

† I feel bound to state, that the lay delegates from all the old parishes, who had heard the sermons, and were accustomed to represent the convention, were, except in two instances, utterly opposed to the whole Salisbury proceeding.

‡ I do by no means intend here to sanction the idea, that the far greater part of the clergy, are opposed to my teaching. On the contrary, I doubt not, the "greater part" are now united with me. The differences are merely nominal.

VI. But suppose the Bishop, or any of his clergy, teach false doctrine, or enforce unauthorized terms of communion, what is the remedy?

In answering this question, I am compelled to touch upon that which I would most gladly have avoided, *my own authority as Bishop*. But the time has come which calls upon me to sacrifice all feelings of mere delicacy, and to raise my voice, though I may stand alone in my diocese, or in the American Church, against what I regard as an invasion of the powers entrusted to me, and to me *alone*, by Almighty God, for the spiritual government of this portion of His kingdom.

In self-defence, I am obliged to say I did not covet these powers, I did not seek them; that in fact they were forced upon me against my will; that I was taken from a quiet and happy sphere of duty, to which my heart fondly clung, and constrained by the providential circumstances* of my election to enter upon the arduous and awfully responsible duties of my present office. The Protestant Episcopal Church in the United States, acting by commission from Almighty God through her Bishops placed me over this diocese, and made me alone† responsible to the Church at large for its "doctrine, discipline and worship." To inspire me with vigilance and prompt me to vigorous action, she imposed upon me the most stringent vows of fidelity: vows which bind me to answer to God and the Church, not only for myself, but for every Priest, Deacon, and baptized person within my jurisdiction. Such vows, as bind no other being in the diocese; and exact of me an accountability to which no other being is made subject. Besides this, to enable me to fulfil my trust, she has endowed me, under God, as she hath endowed no other man or body of men in this diocese, with a *special gift of the Holy Ghost for my office and work of overseer*, and hath admonished me, to remember to stir up this gift, or "the grace of God given me by the imposition of hands," reminding me, that God hath not thus given me the *spirit of fear*; but of *power and love and soberness*.‡ Whatever man, therefore, or body of men, take upon themselves the power of dictation, or control, or under any form, the chief direction, in regard to the doctrine, discipline and worship of this diocese, or of any part of this diocese are guilty of arrogating powers, committed solely to my hands, assuming a trust for which I alone am made responsible, and resisting the authority of Christ, and the functions of the Holy Ghost with which I only am invested.

They do more than this, if they be clergymen—they violate their own solemn vows of fidelity and submission. Each and every priest and deacon, in the diocese, is put into his office by the Bishop, makes his promise of fidelity to "the doctrines, discipline, and worship" of the Church, to the Bishop; vows obedience directly, and under the most awful circumstances, to the Bishop; and is made amenable to him, and to him alone,§ for failure in duty, "error in religion, or for viciousness in life." If any complaint is to be made, it must be made to the Bishop—if any admonition be given, or punishment inflicted, it must be by the Bishop. And all this is not left to be inferred, from the inherent powers of the Bishop, but is fixed by the written law of the National Church.

We are here put in possession of the remedy, which the people have against unlawful teaching or practices of priests and deacons, and which they have against one another. If any communicant feels aggrieved under the discipline of the priest; or, if any vestryman shall be scandalized by his teaching or practices—or if any deacon shall have cause of offence against any priest, or any priest be offended with his brother, the way of redress is open by the law;—*the appeal is to the bishop*. And here let me remind you, brethren, that any other mode of reaching these evils, or attempting their cure, must be schismatical in its character, and utterly subversive of law and order in the Church.

And now we come to the final remedy, viz: that against the false teaching and unauthorized and oppressive discipline of a bishop. Aside from that confidential and friendly intercourse which should always subsist between a bishop and the clergy and laity of his diocese, (the influence of which may always be great and salutary,) there is recognized, by the spirit and laws of the Church, a right on the part of his priests to counsel with him, and if need be, expostulate with him, in reference to any matter relating to the soundness of the faith, or welfare of the diocese. And, finally, if, after this, he shall openly violate the laws of the Church, or teach heretical doctrines; or shall refuse to subject to godly discipline, those of his clergy who so do; then a convention of his diocese may present him for trial, to his peers—the bishops of the Church. But any attempt on the part of any one or number of his clergy to thwart his views, or embarrass his official labors, by combinations among themselves,||

* I was unanimously elected without any previous intimation of the intention of the diocese, after repeated unsuccessful trials to induce others to accept.

† "A Bishop," says Hooker, "is a minister of God, unto whom, with permanent continuance, there is given not only power of administering the word and Sacraments, but also a further power to ordain ecclesiastical persons, and a power of *chieftly in government over presbyters as well as laymen*, a power to be by way of jurisdiction, a Pastor even to Pastors themselves. So that this office, consisteth in those things which are common to other Pastors, as in ministering the word and Sacraments; but those things incident to this office, which do properly make a Bishop, *cannot be common unto him with other pastors*." Vol. ii. page 137.

‡ See the Office for the Consecration of a Bishop.

§ Read the Office of Institution.

|| In reference to this point, see an able pamphlet of the late Bishop Hobart, addressed to a clerical association in his diocese, just before his death, and received with almost universal applause throughout the Church. Mark, also, the following from the Apostolic Canons: "Let not the presbyters or deacons do any thing *without the sanction* of the bishop—for he it is, who is entrusted with the people of the Lord, and of whom will be required the account of their souls."—Canon 39.

Observe the warning from CHALCEDON. "The crime of conspiracy," says the 18th canon of that General Council, "or *banding together*, is utterly forbidden even by the civil laws; much more, then, ought such a thing be forbidden in the Church

or with the laity; or to intimidate and coerce him, by exciting against him the popular mind—lending a willing ear to exaggerated statements, and giving publicity to confidential, desultory, and unguarded conversations—and by aiding and abetting unauthorized, oppressive, and irresponsible conventional acts, is, if there be any virtue in principles, or force in vows, a direct violation of those ties of fellowship and sacred promises of obedience, with which every priest and every deacon, binds his conscience and his soul, at his ordination;—while it virtually annihilates the Episcopal office, exposes that of the priesthood to contempt, and infuses into the whole body of Christ, the elements of disorder, feebleness and death.

Brethren, "I would not be negligent to put you in remembrance of these things, which are more *surely believed* among you; and to endeavor, moreover, that ye may be able, after my departure, to have them *always* in remembrance. For we have not followed cunningly devised fables."

Now these are matters which, we conceive, interest deeply the Church at large. They are not mere subjects of speculative concern, but practical questions of grave import. How can there be "one faith" in a confederate Church like our's, if each Diocese is to set forth, by resolutions of Convention, what doctrines are to be inculcated, what practices followed? And what contempt will fall upon our ecclesiastical administration of law, if a Bishop is to be tried and condemned without a hearing, by his own Convention? When such a case is fairly presented to the consideration of the Church, we are sure there can be no doubt as to the judgment of every mind, whose sense of justice is not perverted by the strongest prejudice.

ST. MARK'S CHURCH.

At the invitation of the Building Committee, we had the pleasure of visiting this Church, now complete in all its parts. We think that even the sternest and most rigid ecclesiologist must exercise great ingenuity to find fault with this noble edifice. The shafts of criticism will find hard material to penetrate, in its massive stone and solid oak. There may be many who prefer other styles of architecture, and, in this free country, they have a perfect right to enjoy their peculiar tastes. Still we hope there are few who can enter such an edifice as this, without feeling deeply impressed by the solemn influence of the Holy Sanctuary. All is sober, truthful reality. No glare, no vain show of gaudy colouring, no attempt at flimsy splendor, no cheap finery meet the eye. It is a temple of *realities*, as well as "a temple of solemnities." The following full description, furnished us by a member of the Building Committee, will give our readers a better idea of the Church than we can hope to give. We also would call attention to the communication of a valued correspondent, who speaks as a less partial witness. In the zeal by which churches have been multiplied in our city, Philadelphia comes behind no other city in the land. And there is now, we are happy to think, a corresponding progress in church architecture. As our older church edifices will compare with any of their cotemporaries in other cities, so our new churches need not fear a similar comparison.

We congratulate most heartily, all who have been engaged in this worthy effort, upon the happy completion of their work. May this noble monument of true churchmen's taste and zeal, long stand, in its beauty, to gather within its blessed shelter the weary and the heavy laden, and many souls find this house of God to be for them the gate of heaven!

On Sunday next, for the first time, that Sanctuary will resound with the voice of prayer and the notes of praise. Long may the voice of our brother, who thus auspiciously begins his ministry in this city, be heard within those blessed walls. And at his earnest, faithful, calls may souls, now wandering in the paths of error, be turned into the ways of truth and peace, and all the flock brought within this earthly Fold, be gathered at last into the "One Fold" where there shall be "One Shepherd."

DESCRIPTION.

This beautiful Gothic structure is situated on the north side of Locust street, west of Schuylkill Seventh street. It is the design of John Notman, Esq., and was erected under his immediate superintendence. It is remarkable for the purity of the style, and for the beautiful simplicity and chasteness which characterize the whole building, which is of that order of Gothic architecture known as the Decorated. It is built entirely of freestone, neither paint nor plaster having been used internally or externally in the construction, the inside walls being all lined with stone; all the wood work throughout is of solid oak. Its length east and west is 150 feet in all over the buttresses, and its whole breadth, including the tower, 91 feet. The tower is in the position of the south porch, the first stage of which is now erected, and through it is the principal entrance by a deeply recessed and richly moulded doorway, ornamented with foliated shafts in the jambs. The windows of the aisles and clerestory on the flank, are of two lights, or parts divided by mullions of stone, which is foliated in the arch, showing a variety of beautiful patterns; they have also moulded worked stone jambs.

The Church edifice comprises a chancel, nave and aisles, with a building attached as a vestry. The chancel is 38 feet deep, 23 feet 6 inches wide, and is furnished with stalls for 24 seats, which are made of oak; there is also an arcade of three niches, forming the ancient sedilia, and a recess to be used as a credence

of God. If, therefore, any of the clergy should be discovered either conspiring or *banding together*, or forming any evil designs against the bishop or their fellow clergy, let them be altogether deposed from their proper rank."

table—the floor is paved with encaustic tiles; these are in various colors, red, blue, buff, white, &c., arranged in a variety of patterns. The altar is of stone, covered with a rich crimson cloth of velvet, bearing in front a floreated Greek cross, with the monogram I. H. S. exquisitely wrought in gold colored silk, the fringe being of the same beautiful material. Above the altar is the great east window of five lights, with mullions and foliated tracery in stone; this is filled with exceedingly beautiful stained glass of the richest and most magnificent colors, by the Messrs. Gibson of this city and New York; it contains figures of our Saviour, Saints Peter and Paul, and St. John the Baptist, and St. John the Evangelist; they are represented in niches with canopies over them, beautifully executed in coloring of the richest kind; the tracery is filled with fine glass, representing the Evangelistic symbols, &c. &c. The three south windows and a north window are also filled with stained glass, which are elegant specimens of taste and skill. The organ, built by Hall, is in a recess adjoining the chancel, and separated therefrom by an oaken screen most beautifully carved. The ceiling is of oak, divided into panels, and shows seven equal parts of a polygon.

The nave is 28 feet wide, and 100 feet long. The north and south aisles are each 14 feet wide by 100 feet in length. The division is in seven bays on each side; the piers and arches are of cut stone, supporting the clerestory, with bracket shafts for the roof timbers. The roof is of oak, open timbered, with hammer and collar beams moulded. The north aisle connects with the organ aisle, by a fine stone arch, which is also open to the chancel. The seats are of oak, of plain but suitable design. The windows are all glazed in quarries, set in lead, having borders and tracery in colored glass, exhibiting a great variety of patterns. The great west window in the nave is of four lights, and will contain, when completed, figures of the four Evangelists. The tracery is also filled with fine glass; this noble window gives admirable effect to the whole structure.

The prayer desk is of an elegant design, corresponding in some degree with the pulpit, both of which are of carved oak, and of an octagonal form. The pulpit is raised on a stone base on the north side of the chancel arch. A moveable lectern stands between the two, from which the lessons are to be read. The font, placed near the principal entrance, is of an octagonal shape, finely carved by Simpson of this city. The whole floor of the different passages is laid in tile, with a great variety of patterns and colors. The Church is warmed with heated air, and lighted with gas; the gas fixtures are made by Cornelius, in the shape of candelabra, placed in every arch of the arcade. The rubble work was done by the Demurs, of this city, and the cut stone by the Messrs. Simpson, Hough and Stewart, and Thomas Stone. Most of the beautiful tracing in the windows, was done by Mr. Stone.

The carpenter work, including nearly all the carved work, was done by Mr. Archibald Catanach, who deserves great credit for the skill and workmanlike manner which he has executed and carried out the design of the architect. The grounds about the church were laid out under the superintendence of Mr. Francis Bell. The cushions in the chancel pews, &c. were made by Lutz. The Church will be open during the week for the inspection of the public, and for Divine service on Sunday next, as will be seen by the resolutions of the vestry.

SWEDISH AND NORWEGIAN CHURCH AT CHICAGO.

We ask the attention of our readers to the following commendation. The Rev. Mr. Unonius is still in the vicinity, engaged in the good work of raising the necessary funds for this important object.

We have received and handed to Mr. Unonius, \$5 from Christ Church, Elizabeth city, N. C.

The undersigned, Rector, Wardens and Vestrymen of Trinity Church, Chicago, understanding that it is the intention of the Rev. Mr. Unonius to solicit aid, in the Atlantic States, towards the erection of a place of worship for the Church of St. Ansgarius, founded by him in this city—beg leave to express their approbation of the enterprise; and respectfully to commend their Rev. Brother and his cause, to the favorable regards of the friends of the Church.

The Scandinavian population of this city numbers probably more than 700 souls, and is daily receiving large accessions. Among the European emigrants, they are distinguished for their industry, honesty and attachment to the religion of their country.

That religion is Episcopalian. The Swedish and Norwegian Churches have retained "the primitive truth and Apostolic order." Ignorant of their affinity to our Church, a portion of these emigrants have been drawn aside into schism. Others of them have been counseled by their Pastors at home, to put themselves under the care of the Episcopal Church. It is obviously the duty of the Church to receive them in the arms of fraternal love; and to encourage and aid them in organizing under the regimen of our Bishops.

We regard the organization of the Church of St. Ansgarius as the auspicious beginning of a system of measures which, we humbly conceive, may, and *should* be carried into effect in other portions of the North-West. Why should the Church forego by inaction, large accessions to her numbers which may be had for the asking? An hundred communicants have been already gathered into this little fold, besides those who have fallen in the late epidemic pestilence. A very large church edifice, if it could be had, would, in all probability, be presently filled.

The Rev. Mr. Unonius has won the respect of this community by his professional talents, gentlemanly manners, and ministerial fidelity; and still more by his exemplary and self-sacrificing devotion to his suffering brethren, upon whom the late

calamity has fallen with peculiar severity. Day and night he has been in unweariable attendance upon the sick and dying. More than forty times has he read the burial service over the dead of his people. His presence among us has been a blessing to this community! More might be said to commend this gentleman to the hearts of the faithful—less we could not say in justice to our feelings.

It is scarcely necessary to add, that the pecuniary circumstances of the Pastor and his flock, do not allow him to "go a warfare at his own charge," nor them to "begin to build" without the certainty of adequate assistance. It may be supposed that sufficient aid may be obtained on the ground. It is far otherwise; most of our churches are little less needy than the present supplicant. Our strongest churches are oppressed with debt, and struggling with difficulties; and are scarcely yet weaned from the "nursing care and protection" demanded by infant churches. It is want, not wealth, that seeks this field of toil. Here a new world is to be subdued, and all our foundations are to be laid by few and feeble hands.

Our most favorable conditions are sufficiently trying. On one hand we are hemmed in by sects, strong in numbers, instinct with the spirit of proselytism, and spurred on by competition. On the other hand, overshadowed by a Hierarchy, wielded by a system, and wielding the masses detached from the population of Europe, and the vast resources disbursed by her politico-ecclesiastical treasuries. Our Church alone is poor. "If the Lord had not been on our side, surely our soul had been put to silence." Let it not be thought strange that, while "our eyes look up to the hills from whence our help cometh," they should also turn with longing to the homes and friends of our youth.

The "little flock" of Trinity church would gladly give to our worthy brother and his congregation, something more substantial than sentiments and words. Our "own house" is poorly provided for, *our calls* are numerous and pressing. "Silver and gold have we little;" such as we have let us be permitted to give—our love and blessing. We may at least wish our brother God speed! We desire him to go forth on his errand with this testimonial of our personal regard—our cordial approbation of his object, and our earnest hope that God will so prosper him in his way, as to bring his enterprise to a successful issue.

Wm. Barlow, Rector of Trinity Church, Chicago.

S. S. Sherwood.	George Davis.
John M. Wilson.	Henry Ritchie.
P. W. Zimmerman.	D. P. Elif.
H. Porter.	A. Neily.

Chicago, Sept. 21st, 1849.

The Rector, Wardens, and Vestry of St. James' Church, most earnestly commend the Rev. Mr. Unonius and his cause to the sympathy and charity of Churchmen.

St. James' Vestry, Sept. 24th, 1849.

Robert Harper Clarkson, Rector.

John H. Kinzie,	} Wardens.
Geo. W. Dole,	
J. V. Germain,	} Vestrymen.
F. Hathaway,	
S. H. Kerfoot,	
W. F. Dominick,	
E. T. Watkins,	
J. Russell.	
Jno. S. Reed,	

DEATH OF A CLERGYMAN.

We copy from the Calendar the following notice.

Died, at his residence, of dysentery, on Wednesday, the 3d inst., Rev. FREDERICK MILLER, Jr., Rector of Trinity Church, Branford, aged 38.

It is with feelings of the deepest regret that we record in our present issue the death of one of our most faithful and valued Clergymen. Mr. MILLER long since won from us an affectionate regard, which all we have since known of him, both as a man and a Clergyman, has only tended to augment and confirm. The decease of such a "pastor" is a loss not merely to his family and friends, (irreparable though it be,) but to the whole Diocese.

DIED,

In this city, on Friday morning, Oct. 12th, B. J. Tucker, Esq. in the 59th year of his age.

Among the many who are called to mourn by this affliction, the Rector of the Church of the Ascension has to deplore the loss of a valued parishioner, and an active and devoted member of his vestry. In the short time of Mr. Tucker's residence in this city, among whose merchants he held an honorable place, he has won for himself the respect and esteem of a large circle of friends. Upright and faithful in all his relations, courteous and affable as a Christian gentleman, wherever he was known he secured respect and esteem. In Bermuda, in the legislature of which he was still a member, this dispensation will afflict many hearts. But they and we have no cause to sorrow "as men having no hope."

He died, as he had lived, a faithful member of that Church, whose precepts teach us how to live, and whose comforts soothe us in our mortal need.

At a meeting of the Vestry of the Church of the Ascension, the Rector informed the vestry of the death of B. J. Tucker, Esq.

Whereupon it was RESOLVED, that this vestry have heard, with deep regret of the death of Mr. Tucker, one of the most highly esteemed of their associates.

RESOLVED: That we have formed the highest respect and esteem for Mr. Tucker, during the period in which he has acted as a member of this Board, in which he has always proved himself devoted to the best interests of the Church.

RESOLVED: That we sincerely condole with the members of Mr. Tucker's family, in their affliction, and desire to convey the earnest expression of our deep sympathy.

From late English Papers.

BY THE LAST STEAMER.

We are glad to find from the following account that the cholera is decreasing.

THE HEALTH OF LONDON DURING THE WEEK.—(From the Registrar-General's return.)—The mortality from cholera has rapidly declined. The deaths from all causes registered in London in the three weeks ending Sept. 22, were 3,160, 2,842, and 1,981. The decrease has been exclusively in the cholera deaths, which were 2,026, 1,682, and 839 in three weeks. The deaths from cholera, which in the first week in September were 300 and 400 a day, fell on the 19th to 110, and have since not exceeded 123.

DIOCESE OF NORWICH.

FUNERAL OF THE LATE BISHOP OF NORWICH.—On the morning of Monday, the 17th Sept., the remains of the late Bishop of Norwich were removed in a hearse, followed by a single mourning coach, from Brahan Castle, near Dingwall, Ross-shire. On reaching Invergordon, which is about twenty miles from Inverness, the body was put on board the Duke of Sutherland steam-vessel, which reached Yarmouth Roads at about half-past five 5 P. M. on Wednesday. Thence the remains were conveyed, in a hearse with four horses, to the palace at Norwich, arriving there about eleven o'clock at night, and being at once placed in the private chapel. On the coffin, which was covered with black cloth, was the inscription, "Edward Stanley, D. D., Lord Bishop of Norwich, aged 70; died Sept. 6, 1849, at Brahan Castle." During the preparations for the funeral, the Cathedral Service was performed in St. Luke's Chapel adjoining. On Wednesday and Thursday an immense number of applications were made for tickets to view the interment, more than 1,200 of which were issued. Yesterday morning Norwich was filled with the Clergy and gentry of the surrounding district, all anxious to pay their tribute of respect to the memory of the late Bishop by accompanying his remains to the tomb. All the shops were closed, and business of every kind was suspended until the funeral was over. The Cathedral, the Close, and Palace gardens even, were crowded with people anxious to view the mournful ceremony, and to show the esteem in which the departed Prelate was held by them. The funeral procession left the Palace at one o'clock, the coffin carried by twelve bearers.

ECCLESIASTICAL APPOINTMENTS.—Some of the non-official papers have been giving out, for two or three days past, that the Bishopric of Norwich has been assigned to Dr. Hinds, the present Dean of Carlisle. As no contradiction to this statement has appeared, we are inclined to accept it as probably true. The appointment is neither the best, nor the worst, that might have been made. Dr. Hinds is of Queen's College, Oxford, and was, we believe, Chaplain to Lord Clarendon, at the beginning of his Lord-Lieutenancy. He is the author of two or three respectable volumes, on "The Rise and Progress of Christianity," "The Inspiration and Authority of Scripture," and "The Three Temples of the One True God." His faults—if, as a theologian, he has any—we take to be those arising out of a bias towards the Whately and Hampden theology.

The See of Madras, vacant by the resignation of Dr. Spencer, is understood to be given to Archdeacon Dealtry, the successor of Mr. Baptist Noel, at St. John's Chapel. The Archdeacon having spent many years in India, and being still in the vigor of life, the appointment is a judicious one in every point of view. It is anticipated, we believe, that the Rev. Thomas Nolan, one of the most eminent of the Liverpool Clergy, will succeed the Archdeacon in St. John's Chapel.

The Epscopal Chapel in Gray's-Inn-lane, of which the Rev. Thos. Mortimer has for some years been the Minister, is about to be resigned by him to the Rev. Edward Garbett, now Lecturer of St. George's Church, Southwark. This is the Chapel which it was apprehended would be taken by the friends of Mr. Baptist Noel. Mr. Garbett commences his Incumbency early in October.—*Morning Herald*.

New Publications.

We have received from Mr. R. E. Peterson, N. W. corner of Fifth and Arch streets, THE PASTOR'S WIFE, republished from a very popular English work.

From Mr. George S. Appleton, LAMARTINE'S FRENCH REVOLUTION, the third volume of HUME'S HISTORY OF ENGLAND, and Nos. 1 and 2, of the new edition of SHAKESPEARE, from the press of Philips & Sampson, Boston, Mass.

We shall give these works a more worthy notice, which a want of time and room forbid this week.

Communications.

For the Banner of the Cross.

ST. MARK'S CHURCH, PHILADELPHIA.

MR. EDITOR:—During a late visit to your city I was much attracted by the noble and truly church-like edifice, erecting for the newly-formed congregation of St. Mark's. Our country can boast of very few superior buildings, certainly of none in which the harmony of Architecture has been more strictly observed, or in which every arrangement more distinctly evidences the holy purpose for which designed. The perfection of the design, the unexampled rapidity with which the building has been erected, and the economy of expenditure, reflect great credit upon the Vestry; and certainly entitle the Architect, John Notman, Esq., to the first rank in his profession for energy and skill. What delighted me most, was the fact that everything about St. Mark's is reality. There is no massive column of lath and plaster. There is no painting to imitate stone. There is no graining to make pine look like oak. All is real, just as a house ought to be, which is erected to the glory of God. It is literally true, that St. Mark's is the only large Gothic Church which is not an *Ideal Church*. And when we consider that all this reality has been attained at a very reasonable expenditure, we may venture to recommend those who are engaged in the good work of church building, to visit St. Mark's before they decide, from motives of economy, to make things seem to be what really they are not. My special object in calling the attention of Churchmen to St. Mark's, is to acquaint them with the method adopted for raising the necessary funds. Too often Church building is a matter of speculation. Contracts are made without any certain source from which to realize the money. Everything depends upon the sale of the pews; and thus often the Church is burdened with debt, and honest mechanics are left to suffer for their confidence in the promises of the Vestry. The uncertainty which unfortunately attaches to such contracts is one, perhaps the chief reason why Church edifices cost such extravagant amounts. In St. Mark's these difficulties have been avoided, and the work has been rapidly and economically prosecuted by several gentlemen of the Vestry uniting to advance the full amount for the erection of the edifice; they and not the contractors assuming the risk. After the sale of the pews, the money advanced will be refunded; and thus it remains to be proved, whether this plan of church building will prove as satisfactory to the liberal Vestrymen, as it certainly must to the industrious mechanic. Indeed, it seems to be the only strictly correct plan, for certainly there should be no speculation in any way about the house of God; and a beginning should not be made until the cost has been counted and provided for. Should the effort in the present case be successful, I think the example will be followed in other cities where increased Church accommodation is much needed. An appropriate site should be selected, the building erected, the contractors paid, and then the pews offered for sale, and worship commenced in a house free from all disgrace of debt. I trust, therefore, that the plan adopted by the Vestry of St. Mark's will prove successful, for very much depends upon it.—Let no person who is able, decline to purchase, because he thinks he can rent. Let no one be unwilling because the Church is actually built, to do less than he would if the work had not commenced; but let every Churchman, according to his ability, aid in carrying out the noble undertaking. For the honor of Philadelphia, and for the sake of a good example to the Church at large, we wish it complete success. B.

For the Banner of the Cross.

WILBERFORCE ON THE INCARNATION.

A FEW OBSERVATIONS. By Rev. H. U. Anderson.

MR. EDITOR:—The re-publication in this country of Archdeacon Wilberforce's work on the Incarnation, will no doubt prove beneficial. Besides that most of the remarks on Priesthood are eminently valuable, the author's erudition and research have explored much ground fruitful in reconde theology, not familiar to most of our laity, or indeed to many of our clergy; and the volume, if only its untrained and fatiguing style be mastered, will expand and deepen their views both of the higher doctrines of Christianity and of the higher speculations which contemplations of this kind naturally superinduce.

Among these higher speculations and doctrines, some occur spontaneously to the profound thinker; as what Lord Bacon calls "the blessed and individual society of three Persons in Godhead" anterior to and independently of creation; also, the various heretical *unpoisings*, and orthodox *poisings*, of the doctrines of the Trinity and the twofold nature of Christ,—which *poisings* are accurately and admirably given in the Athanasian Creed. There are fancies, however, in these lofty excursions of the mind, which may be pronounced non-natural, strange, even presumptuous; they rest obviously on unnatural hypotheses. And to one of these, prominent in Mr. W.'s book, and but feebly qualified by diluent concessions, it is the object of this paper to invite attention. The hypothesis and the dilution may sometimes amount very nearly to saying and unsaying: the saying is the matter here in hand.

For the restoration of fallen men, argues this theory, Christ enters into "human nature" as the second Adam, assuming the consanguineous headship or paternity of our race, and thus repairing what, in his natural consanguineous paternity, the first Adam wrecked for us by his fall:—the consanguinity including the whole transmissive constitution of men in body and soul, the "HUMAN NATURE" or "humanity" of Mr. W.'s treatise. The natural parentage of Adam, when depraved, by natural consequence corrupted the progeny; and in like manner, the supernatural parentage of Christ, unpolluted, and with divinity combined with "humanity," by (as it were) natural consequence, purifies them, or those among them to whom this consanguinity is graciously imparted; "by conjunction with the purity of the second Adam, may be regained what was lost by the transmitted defilement of the first:" (p. 330) both the deteriorating and the remedial process having a sort of affinity with physiology: "there needs some mode of union between every individual and Christ, as real as that actual paternity by which Adam acts on all his children." (190.) To give full coherence to the theory, "human nature" is described, not only as a "principle," an "influence," a "law," but also as an "entity;" (53, 152) so likewise with the several kinds of lower animals: it is the "nature" of each kind that perpetuates in the offspring its distinctive peculiarities. This "nature," this "human nature" or "humanity," is not properly (it is allowed) a physical "entity," but neither is it metaphorical: may we not, as an approximation, term it quasi-physical,—a quasi-physical *aura*, manifested like "electricity, by its effects,"—a quasi-palpable influence? This quasi-physical and quasi-palpable "entity" is called by Archdeacon W. "that plastic [form-giving] nature;" (42) and he speaks of "the actual existence of human nature," the "reality of human nature as a thing existing in the external world," its "objective existence;" (48) an "objective plastic entity,"—what less than a Creator! Although "it is not implied that there is any reality in 'human nature' distinct from the personal characteristics and conditions of the individuals who bear it," yet "Appearances lead us to imagine that the whole series of man's race is in some sort an organized whole;" (45) again, "When Christ declares Himself the vine, and His people the branches, this is because the trees of the field have an organized life;" (244) again, "That the Church is one body results from organization." (247.) Nor this only: the author, waxing bolder, declares "our Lord's body was obviously consubstantial with ours;"—"with whom He consented to become consubstantial both in body and soul," "our salvation rests on the fact that he who is consubstantial with the Father, is also consubstantial with His brethren;"—"our Lord is declared to have a natural body consubstantial with ours;" (79, 85, 149, 218) and further, to the same effect, "it is the purpose alike of each [Christ and the Spirit] to join us to that manhood of Christ," &c.,—"union with the man's nature of the Son of God," "our union with the man Christ Jesus by sacramental grace" is "not a mere figurative expression, but an actual operation,"—in baptism "the body of the regenerate person becomes [fit, is made] the flesh of the crucified One." (226, 229, 319, 314, and title-page.) On p. 409, we read, "the reality of that momentous change, whereby the whole family of mankind was reconstructed." This enormous cumulation of language,—and there is more of it,—might warrant our calling Mr. W.'s idea of "human nature" physical rather than quasi-physical.

Now, it cannot be rightly said that corporeal fabrics constantly changing their particles are "consubstantial" with their parents, with Adam, with each other, or even with themselves after the lapse of many years; and of course the expression must be incorrectly applied to the human relation of Christ to mankind: nor can any of His superhuman relations to us be founded on such "consubstantiality." Much less are souls "consubstantial" one with another: these, Mr. W. argues, are separately created; (47) and even the (more probable) "transduction" of the soul from the parents, should it be unquestioned, is too vaguely imagined for so broad a conclusion. Yet, to give what is called "HUMAN NATURE" its hyperbolic effectiveness in the Christian economy, all these things are predicated of it, entity, organization, consubstantiality throughout the whole race of Adam; and all these are changed, through Christ, into a "human nature" having conjoint entity, interpenetrative organization, consubstantialness, with His "human nature;" and through that "objective" "union" and substance-oneness of the "humanity" of the God-man with our fallen "humanity," comes, as of course, as by a stated process, our rescue from the fall, our holiness, our acceptance. May not this be well denominated speculative physiological divinity?

Concerning the scriptures alleged in its behalf,—they have other and more reasonable interpretations. Thus,—“one body,” not by a blended corporality, but because of “the unity of the Spirit,” by whom “we are all baptised into it.” Even the passage, “we are members of His body, of His flesh, and of His bones,” relates primarily to the intimate (yet not literal) oneness of man and wife, and only secondarily, through that analogy intensively referred to “one’s own flesh,” to our oneness with Christ,—not importing, in either case, positive unity of “flesh and bones.” The words, if taken strictly, would prove much more than the participation of “human nature” with Christ, as their undiluted meaning is the absolute identity of our really organized animal frames with His separately organized animal frame: the fabric-severalty is cancelled. A figurative sense becomes, therefore, unavoidable; and this, departing from the letter, from the very “flesh and bones,” dissolves every kind of superlative of that text and of its cognates. How agrees with any literal interpretation here of “flesh and bones,” the following from p. 321? “Not that the connecting principle which binds together mankind and their Head is any material derivation . . . that whereby they are joined is the spiritual

power by which Christ acts upon His brethren. This power has been shown to be immaterial.” What congruity—between this obvious truth and the notion of a real intercommunity of “flesh and bones,” the notion of a conjoined organization, of consubstantiality!

Concerning the alleged “organization” of “human nature,” the want of evidence is absolute: nothing whatever, not a single fact, lightens the burden of proof. In real physics, such dogmatizing is rejected. The blood, for example, is not without indications of being organized, as the flesh and bones undoubtedly are: but physiology is restrained, by (perhaps only) the want of complete facts, from declaring the former, and, it may be, from combining it with the latter, and so making of the two a continuous or interlinked organization of the blood and the solid frame. Yet, without one fact, and at the mere bidding of an hypothetical surmise, with only at the best a patristic warrant, “human nature,” the law of like progeny,—with the complex of intellectual, moral, gracious, divine qualities,—is ranked as an “organization.” Utterly, mournfully visionary!

And concerning the notion that all human beings are “consubstantial,”—it is equally an illusion. The word, of course, is here employed strictly, and means identical substance: for that our bodies are of like substance with each other, or with that of Christ, is a mere and barren truism. The homöousian* doctrine is, that the Godhead is “one substance,” undivided: division of the triune “substance” would make tritheism, three gods: “nor dividing the substance,” declares the Athanasian Creed. The body is but partially consubstantial with the food eaten yesterday, and not at all (probably) with that consumed ten or twenty years ago. No one regards an animal as consubstantial with the tree, or with the butt-ends of grass, that has furnished it nutriment; for, severance of substance obliterates consubstantiality, otherwise there would be but “one substance” (mixed and crude) in the world. Animals nourished by the mother are not consubstantial with her: while unborn, there is not unity so properly as community of substance: and not even that in those hatched from eggs. Links in a chain of ancestry and progeny are obviously links of substances, of like substances, not of one substance: the chain is one, the links are many and distinct, not consubstantial. So determine fact and science and ever triumphant common sense.

Organization and consubstantiality, however, are predicated of “human nature,” to give form and stamp to the theory of an interwoven quasi-aural connexion, through that “nature,” between Christ and men. More crudely, “Godhead entered manhood that it might leaven the whole lump,”—the whole lump of manhood. (250.) This leading notion of the reintegration of “human nature” is the key to Mr. W.’s book,—the hinge, the vital essence, the *sine qua non* of the benefits procured for us by the Redeemer,—so that, without this theory, (he affirms,) the mediation, the atonement, sanctification, lie in darkness and emptiness. Take the following from one page: (55) “the existence of ‘human nature’ is a thing too precious to be surrendered to the subtleties of logic, [fact however, must take its course,] because upon its existence depends that real manhood of Christ . . . upon the reality of this fact is built that peculiar connexion between God and man which is expressed by the term Mediation.”† “Unless we discern this real impulse [the quasi-physical “alteration” and “elevation”] which was bestowed upon ‘humanity,’ the doctrines of Atonement and Sanctification, though confessed in words, become a mere empty phraseology.” Take these other assertions: “the ‘nature’ which was pure and holy, entered as a renovating principle into the corrupted line of Adam’s race;” (149) “that ‘manhood’ of Christ which is the principle of regeneration ‡ to all His brethren;” (155) “the salvation of Adam’s race depends upon the influence of that higher ‘nature’ which has been introduced into it from above;” (170) “the renewal of man’s nature is effected through union with the ‘manhood’ of Christ” (300) “to be the real bond of union between different ‘natures’ is to be a Mediator;” “thus does the truth of His Mediation imply our actual union with his man’s ‘nature.’” (238, 239). These are startling positions: for, though they presume the mediation, the atonement, regeneration, renewal, sanctification, they disparage them by overcasting those clear principles with the veil of an imaginary penetration of Christ’s “nature” into “human nature.” And to minds absorbed (like the book itself) by this notion, the high doctrines mentioned will seem dependent on it; so that in proportion to the acceptance of that notion will be the insecurity of the doctrines. And a future generation may be so strenuous, so “one-idea’d,” for this consanguineously diffused “Incarnation,” as to accept the cradle and the life for the Cross and the death, and thus discard the Altar of Calvary, on which the Incarnation itself and all Christian truth and hope are built, and which never can be overmagnified. Even now, the high-toned Christian Remembrancer (see Churchman of August 4) can assert that the Atonement is not “the centre of the doctrinal system of the gospel,” is not

* The homöousian assertion respecting our bodies, would, if amplified, be odd. Our bones and blood and flesh are of “like substance” with chalk and charcoal, with locks and lucifer matches, with balloon gas, with air and water and salt, with eggs and glue, and, alas, with fire and brimstone. Of what may try such consubstantialness, theologians will be chary.

† If this “term” be here reduced from its moral meaning, from mediatorship to medium-ship, it certainly imports an objective quasi-physical “mediation,” a substantive medium,—that being the body or manhood of Christ. What becomes, then, of the moral Mediation (of which the Intercession is only a branch) of the man Christ Jesus between the moral Creator and His moral creatures? Mediatorship being settled, how can the medium (except the positively appointed sacraments) through which it shall operate be a vital matter? Hence, I leave the word in its high meaning.

‡ On p. 330 is the following remark: “the soul’s regeneration like the body’s growth, is of course a protracted process, which the whole of life is not too long to complete.” It is added, that in baptism “this process is begun.” In other words, the new birth (here combining the baptismal and the moral) is gradual, not instantaneous, and is not consummated at the font.

“the gravitating point,” and can declare that view to be “a loose, fragmentary conception;” offering, for this “misplacement” (!) of the heart of the scheme of mercy, “the great central sun of the Incarnation,” in its quasi-physical results, as “the actual thing, Christianity.” Alas, alas! “What are these wounds in thine hands?” Those with which I was wounded in the house of my friends.”

The doctrine of the Incarnation is one thing: that its benefits come to us through the pervasive “organized” action of the “entity” of Christ’s divinified “human nature” on the “entity” of our “human nature,” is another thing. The one is vital, the other visionary. Why seek more or other agency or instrumentality, for communicating Christ’s favour to us, than that of the Holy Ghost? why, more or other, for our “participation of the divine nature,” and as the bond of union of the saints with Christ and with each other? “he that is joined unto the Lord is one spirit,” and conversely, “he that is one spirit is joined unto the Lord.” And why, as frequently in this work, disparage “natural religion,” which is sound knowledge when soundly held, by opposing it to Christianity, by making it a nickname, or term of depreciation, for all direct communication with God or the Spirit, for all communication with or from them not resolvable into the mediation of a medium? What can be gained by the quasi-physiological interlinking of human beings by “organized consubstantiality” in their common “human nature”? Suppose even that it was the palpable “organized consubstantiality” of the Siamese twins, extended through the whole progeny! might not some of them prove saints and some reprobates? yet would not the motive of not dishonouring our “real” incorporation into Christ be more impressive than it could be made by the present halo-ish theory? Have we a right to make a motive to piety, by crowding into scriptural truth the supreme improbability of an “immaterial, organized, consubstantial, active human nature,” not to call it an absolute impossibility? And what beyond the allegation that it presents such a motive, can be plausibly adduced for the hypothesis? And the practical efficacy of this motive,—what is it? We all are in God, as the creature is in the Creator,—all in Christ, as the restored from annihilation or worse are in the Restorer; and God and Christ are correspondingly in us; yet men sin. We all have the Holy Spirit within us in the conscience, and many have Him in the new-born and ripely gracious heart; yet we all sin, and go on in sin of different shades. We partake of the eucharistic body and blood, and so “dwell in Christ, and He in us;” yet we sin. What greater nearness or oneness could there be in the quasi-physical or very-physical diffusion of Christ’s “nature” into ours? and what better result could we hope for,—after the notion ceased to be an absorbing novelty or revival of a novelty? Be the manifested presence of Jehovah what it may, from the Shecinah burning on the mount, to the “still, small voice” in their bosoms, the children of Adam, yea, the children of the second Adam, may and do dishonour It. Familiarity, whether through the “delay” at Mount Sinai, or through the hourly whispering within,—familiarity, from whatever cause, (especially if aggravated and abused by precocious or talkative handling,) will dissolve the reverence begotten by impressions, whether sensible, (or sensuous,) or imaginative, or, alas, gracious—leaving only the reverence of principle; and that requires not the stimulating fancy of an Incarnation thus “extended” to and through “human nature.”

Disagreeable to the present writer as is the function of a censor, particularly when it bears on a respected name, he cannot excuse himself from submitting that the foregoing mass of objections,—and there probably are others,—is an overwhelming condemnation of the theory now brought before the reader.

Unphilosophical philosophy is an injury to any code of truth. This subjecting all the remedial functions of Christ, even our holy change and sanctifying, even the Atonement itself, the very corner-stone of ALL moral congruity in the creation, and of ALL hope in moral creatures, to an unproved and unprovable hypothesis, is lethal to Christianity, and not to be compensated for by any revivification of energy (imagined or real) in the Church or its members, by any quickening or soaring of their faith. Truth, sooner or later, will resent beclouding error. The approval of such fancies, the longing for them, is resolvable into the irregular and undisciplined action of a good feeling, earnestness in religion, which, like all good in our “earthen vessels,” (souls as well as bodies,) may be betrayed into evil working. And earnestness when morbid is not good. Let me call such fancies *hobby theology*; for pleasantry is no mean help to grave and tender expostulation. Hobby theology, in some shape, has always existed. We had, in our day, the hobby of a more efficient operation of the Sanctifier through animal excitements, including society stimulations. We now have a pleading hobby in the gentler animalism of sensuousness; carrying ornament, architecture, reverence, “decent order,” and even sentiment, beyond good taste and sound feeling, and beyond the truthful relative sanctity of sacred things, to a quasi-sacramental transcendence. We have also the further hobby theology which marches boldly into doctrine, and would suffocate, with clouds of gossamer, plain Christian good sense and clear philosophy. By loosening thought from its foundations, and then (this often is catchrestlessly deemed profundity) piling thought upon thought, though they be slender as thistle down, the imagination can mount beyond the appointed central attraction of revelation and firm science, and glide hither or thither in uncontrolled sublimeness,—mounting to superlatives beyond the venture of sober faculties, far beyond the check of the understanding, which ought to be its fellow-traveller. From that region of attenuations, the ideal progeny is introduced among Christians. Fortunately, it is not sempiternal. Like insects, the hobby brood go out with the season,—and must then wait for another season before they can renew their vapoury existence.

On those readers who happily “take no note” of things occult, but peruse a deep current by its surface, Archdeacon Wilberforce has conferred an obligation by his copious right and persuasive teaching. In theology as in legislation, not a few comprehend what is “read by its title” as well as if pronounced.

Philadelphia, October 8, 1849. B. J. Onderdonk

* In newspapers two or three months ago, were these quasi-figurative expressions, (manifested quasi’s are unavoidable,) from foreign sources,—“invoke the sublime essence of gratitude,” for educating street boys,—a “providential aureole about the men at our head;” a Hungarian confidence of special divine protection. What better, except tropically, the phrase “spiritual presence [not influence] of Christ’s manhood?” (310.)

Married,

On Wednesday, 3d inst., at Trinity Church, by the Rev. Dr. Higbee, Rev. WILLIAM LONG, of St. Mark's Church, Malone, Franklin Co., N. Y., to SELENA BLAIR, daughter of E. B. Clayton, of this city.

Notices.

CHRIST CHURCH.

The fourth quarterly collection for Church objects will be made in Christ Church on Sunday next, the 21st inst., in the morning and afternoon. The proceeds of the collection will be appropriated to Sunday Schools.

ST. STEPHEN'S CHURCH.

On Sunday next, 21st inst., and thenceforth until further notice, divine service will begin in this Church at 10½ o'clock in the morning, and 3¼ o'clock in the evening.

On Sunday next, at 3¼ o'clock, P. M., the Rev. Mr. UNONIS, pastor of the Swedish congregation in Chicago, Illinois, will make a statement of the condition, prospects, and claims of his interesting mission. There are few objects so deserving of the generous patronage and kind sympathy of Churchmen.

ST. MARK'S CHURCH.

At a meeting of the Vestry, held the 4th inst., it was Resolved, That St. Mark's Church be opened to the inspection of the public from Monday, 15th inst., to Friday the 19th, inclusive, and for the first celebration of Divine worship, on the 20th Sunday after Trinity, (the 21st.)

On motion, Resolved, That the pews be offered for sale on Tuesday, the 23d inst., at 4 o'clock, P. M., in the school room attached to the Church.

JAMES COX, } Wardens.
S. W. CANNELL, }

JNO. R. WILMER, Secretary pro. tem.

CHURCH OF THE ASCENSION.

Next Sunday, being the third Sunday in the month, this Church will be open for evening service to commence at 7½ o'clock.

The Rev. Mr. Unonius, Rector of St. Ansgarius' Church, Chicago, Illinois, will preach and present the claims of the Swedes and Norwegians, among whom he is labouring with so much success, to the sympathy of the Church, at 10½ o'clock, A. M., and 3¼ P. M.

The service on Friday afternoon, at the Church of St. James the Less, commences at four o'clock, after the 12th instant.

BURIAL LOTS.

Churchmen who are desirous of having burial lots and vaults around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

Acknowledgments.

The receipt of twenty-five volumes of several valuable theological works from the "Bishop White Parish Library Association," is gratefully acknowledged by
JOHN K. MURPHY, Missionary for Moyamensing.
September 25th, 1849.

The subscriber gratefully acknowledges the receipt of the following sums in aid of the Swedish and Norwegian Church, Chicago, Illinois, by the hands of the Rev. F. Ogilby.

From a number of individuals in Emmanuel Parish, Holmsburg, \$21.00: from "G." \$5.00: through the Missionary Society of Emmanuel Church, Holmsburg, \$35.00.
GUSTAF UNONIUS, Rector of St. Ansgarius' Church.

The undersigned wishes to acknowledge the reception of a donation of 100 Prayer Books, from the Bishop White Prayer Book Society for the use of the prisoners in the Tennessee Penitentiary.
J. H. INGRAHAM.
September 1st, 1849.

The undersigned gratefully acknowledges the receipt of ONE HUNDRED DOLLARS, a pledge towards the PERMANENT BUILDING at Nashotah, by a MEMBER OF CHRIST CHURCH, Philadelphia.
JAMES LLOYD BRECK,
For the Nashotah Mission.

Nashotah Lakes, Wis., October 8th, 1849.

RECEIPTS OF THE BISHOP WHITE PRAYER BOOK SOCIETY SINCE OCTOBER 1, 1849.

From St. Paul's Church, Baltimore, per Rev. Dr. Wyatt, \$60.00: St. Paul's Church, Fayetteville, Ark., per Rev. W. C. Stout, \$5.00: Christ Church, Danville, Pa., per Rev. J. J. Elsegood, \$6.00: Mission at Spring Grove, per Rev. T. S. Carpenter, \$1.50: Samuel Cox, Esq., \$5.00: George Blight, Esq., \$5.00.—Total, \$82.50. WM. MUSGRAVE, Treasurer,
No. 129 Market street.

Philadelphia, October 12th, 1849.

Advertisements.

SITUATION WANTED.

A young man, a communicant of the Church, who writes a good hand, and understands Book-Keeping, is desirous of obtaining a situation, as clerk, in the city or country. He has had some experience in teaching English classes, and would be willing to take charge of a small school, or hold any situation in a larger one. The best testimonials can be shown. Address Editor of the Banner.

DEER PARK HALL.

The Winter Session of this Institution for the education of Young Ladies, will commence on the first Wednesday in November. Boarding and instruction in the English branches, per Session of five months, \$65.00. Music, with use of Instrument, \$20.00. Drawing, Painting, and Languages, \$10.00. Address
REV. WALTER E. FRANKLIN,
Sept. 29, 4t. Newark, Del.

HOLMESBURG BOARDING SCHOOL FOR YOUNG LADIES.

MISS S. B. CHAPMAN, PRINCIPAL.
The duties of this institution will be resumed on Thursday, November 1st.

A Circular containing terms and other particulars, can be obtained at the Office of the Banner of the Cross, No. 9, Sansom street; or at the store of GRIGG, ELLIOTT & CO. No. 9, North 4th street, Philadelphia. 4t*

Academy of the Prot. Epis. Church.

341 MARKET STREET.

The Rt. Rev. the Bishop of the Diocese, Presiding Trustee.
The Rev. G. Emlen Hare, D.D., Principal.

NOTICE.

The Depository of the Books of the general Protestant Episcopal Sunday School Union, is removed to H. Hooker's Book store, and he has become Sole Agent for the same in this city. He will keep on hand a full assortment of the Books, and of other Books suitable to be used in Sunday Schools, and Parish Libraries of the Church.

This day received, A Presbyterian Clergyman Looking for the Church, by One of Three Hundred.

The Church Almanac for 1850; Percival on Apostolic Succession; Dr. McVickar's Private and Family Prayers. All the Books on Family Prayer published.

Church Book Store, corner of 8th and Chestnut streets, H. HOOKER.

SHELBY COLLEGE.

The undersigned is duly authorized by the Trustees of this Institution, to engage a CLERGYMAN of the P. E. Church, suitably qualified to supply the post of Professor of Ancient Languages. The incumbent of this department will be expected to attend to limited parochial duties. His guaranteed salary will be \$900. On the 1st of November, there will be a vacancy in office of Principal of the Preparatory Department of the College. Applications for this place will also be received by the undersigned. The guaranteed salary will be \$600. Satisfactory references will be expected. None need apply but communicants of the Church.

WM. J. WALLER, President of Shelby College.
Shelbyville, Ky., Sept. 19th, 1849. Sept. 23, 5t.

The Cheap Theological Book Store.

No. 36 North Sixth Street, between Market and Arch Streets.

Where is for sale at greatly reduced prices a choice collection of New and Old Theological Books, including many works that are rare and valuable,—among which are to be found the following:

Critica Sacra, 9 vols., folio, best edition, bound in vellum; together with
Thesauri Novus, Theologico Philologicus, 2 vols., folio, vellum;

Thesauri Theologico Philologicus, 2 vols., folio, vellum. Making in all 13 vols., folio, and a very superior set.

Bloomfield's Critical Digest of Sacred Annotations on the New Testament, 8 vols., octavo. London.

Owen's Great Commentary on Hebrews, 4 vols.

Witsius on the Economy of the Covenant, 2 vols.

Poli Synopsis Criticorum, 5 vols., folio; a choice copy.

Rosenmuller's Scholia in Novum Testamentum, 5 vols.

Burder's Oriental Customs, 2 vols., calf; gilt; very neat.

Burder's Oriental Literature, 2 vols., calf; gilt; very neat.

Abbott's Exposition of Jonah, 1 vol., 8vo.; new edition.

Winer's Idioms of the Language of the New Testament.

John's Introduction to the Old Testament.

Vitrings's Observationes Sacrae, 4 vols., 4to., very scarce.

Lightfoot's Complete Works, 10 vols., 8vo., best edition.

Charnock on the Divine Attributes.

Hawker's Works, complete in 10 vols., 8vo.; fine copy.

And very many other standard works too numerous to mention in a single advertisement, but to be seen and had at the Cheap Book Store of DANIELS & SMITH,

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The attention of the members of the Protestant Episcopal Church is called to the elegant editions of the Book of Common Prayer, in five different sizes, published by

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The six different sizes, 32mo, 24mo, 18mo, 16mo, 12mo, and 8vo, are bound in the very finest manner and by the best workmen.

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They may be had in every variety of style of binding, varying in price from \$1.00 to \$10.00, comprising rich Turkey Morocco extra, imitation Morocco, antique, or in rich paper mache in imitation of the antique, very neat; also in Morocco extra with clasp, and in elegant silk velvet, with plain rim or clasp.

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The Publishers have been kindly favored with the following recommendations from the clergy and others, who have examined this edition.

"I have spent some time in examining your beautiful edition of the Prayer Book, and comparing it with the standard set forth by the last General Convention. The result has been my conviction of its excellence, and of its correctness in every particular. So far as I can see, it is absolutely faultless. The beauty of its typographical execution will speak for itself. I join most cheerfully with my clerical brethren of this city, in recommending it, and in wishing it extensive patronage."

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Rector of St. Stephen's Church.

"It is indeed a very superb book. The paper is excellent, the type large and clear, the engravings with which it is embellished very fine, the binding in keeping with the rest, and the execution and finish of the whole as perfect, we suppose, as the present state of the art of book making will allow, and certainly sufficiently so to please the most tasteful eye. We do not know what more can be desired."

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Rector of St. James' Church, Philadelphia.

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Rector of St. Philip's Church, Philadelphia.

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Rector of St. Peter's Church.

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Rector of St. Paul's Church.

WM. SUDARDS,
Rector of Grace Church.

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APPLETON'S
NEW STANDARD EDITION.

REMOVAL.

The Rev. JAMES BONNAR, B. D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the First or SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.

The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Heman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Pennsylvania.

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D., Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D., Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D., Rector of Trinity, Phila.

The Rev. R. S. Trapier, Rector of the Floating Chapel.

The Hon. John Sergeant, Fourth St.,

W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chestnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further, to

The Rev. B. Dorr, D.D., Rector of Christ Church.

The Rev. H. W. Ducachet, D.D., Rector of St. Stephen's.

The Rev. W. H. Odenheimer, A. M., Rector of St. Peter's.

Henry Reed, L.L. D., Prof. of English Literature in the University of Penna.

G. M. Wharton, Esq., Prune St.

Mr. Robt. Ralston, of Mount Peace.

Mr. Ellis Yarnall, Arch St.

Mr. BONNAR wishes to receive into his family one or two young gentlemen as resident pupils, who would have his personal oversight in the preparation of their lessons, as well as his constant care as members of his household.

Mr. B.'s Prospectus, will be found either at his residence, or at the Book Stores of Mr. John Pennington, 10 South Fifth St., Messrs. Hooker & Co. Chestnut and Eighth Sts. Messrs. Daniels and Smith, Sixth St. below Arch, Mr. R. A. Peterson, Arch & Fifth Sts. Philadelphia.

Aug. 1st, 1849—1 y.

BOARDING AND DAY SCHOOL, FOR YOUNG LADIES.

The Misses Carpenter's Boarding and Day School for Young Ladies, No. 326 Walnut street, Philadelphia.

The duties of this Institution, in which all the usual branches of female education are taught in the most approved and thorough manner, will be resumed on the 1st September, proximo.

The Misses Carpenter are assisted by eminent Professors. Pupils have the advantage of French conversation. The Misses Carpenter have permission to refer to the following gentlemen:—

Rev. Dr. Vaughan, Principal of the Episcopal Female Institute, West Penn Square.

The Right Rev. Alonzo Potter, Bishop of the Diocese of Pennsylvania.

Charles Picot, Esq.,

Rev. H. W. Ducachet, D.D.

Hon. John Sergeant,

Hon. J. R. Ingersoll,

E. Clark, Jr., Esq.

John W. Field, Esq.

Charles Macalester, Esq.

Dr. Gardeite,

Dr. N. Chapman,

Rev. Henry Morton, D.D.

Dr. J. K. Mitchell,

J. M. Chapron, Esq. Macon,

Alabama,

L. J. Polk, Esq., Ashwood,

Murray county, Tenn.

Geo. W. Richards, Esq.,

Rev. W. H. Odenheimer,

aug18.3m*

Mrs. Alicia Price and Sister's BOARDING AND DAY SCHOOL,

No. 403 Arch street below Eleventh, Philadelphia.

The duties of this Institution will be resumed on Monday, the 3d of September. The location is in the most open, agreeable and salubrious part of the city; the house is large, airy, and commodious, and baths of warm and cold water, with an extensive, shady and pleasant garden, well adapted for exercise, furnish means for preserving and promoting the physical health of the Pupils, which are rarely found united in an equal degree. Terms made known on application to the Principals. July 23—3mo.

Boarding School for Young Ladies,

No. 254 Walnut street, Philadelphia.

Miss H. M. Phelps, Principal.

The duties of this School will be resumed the 1st September. For terms and other particulars please apply to the Principal.

REFERENCES.—Rt. Rev. Bishop Potter; Rev. M. A. De Wolfe Howe; Edward Peace, M. D., Philadelphia; John Hastings, Esq., Merchant, Chestnut st., Philadelphia. July 28.—2m.

Chestnut Hill School for Boys,

Three Miles from the City of Baltimore.

This Institution, situated in a healthful and retired position, aims to combine judicious discipline and thorough instruction, with home comfort and moral influence; thus offering in a private family, all the advantages of ordinary Public Education.

In furtherance of this important feature of the school, the number of pupils will be strictly limited to twenty.

The vacation months are April and October, dividing the year into two scholastic terms of five months each. Pupils are received at any time during the session, and may remain with the family in the vacations, if particularly desired by parents or guardians.

TERMS.—\$100 per session of five months, and \$25 entrance. For further particulars address

FREDERICK GIBSON, Principal,
Aug. 25 Baltimore, Md.

The Pastor's Wife.

In press, and will shortly appear, "The Pastor's Wife, or Memoirs of Mrs. Sherman," by her husband the Rev. James Sherman, the successor of Rowland Hill, as pastor of Surry Chapel, and one of the most learned and eloquent among the dissenting ministers of Great Britain.

ROBERT E. PETERSON,
Dealer in New and Second Hand Books,
Sept. 29. N. W. Corner of Fifth and Arch Streets.

DAILY TUITION.

A Lady accustomed to teach, and competent to instruct young children in the rudiments of French, English and Music, has some hours unoccupied which she wishes to devote in the above manner, amongst a few respectable families. Please address the Editor of the Banner.

Speech of David Paul Brown, Esq.,

in the case of

Hinchman vs. Biddle, et al.

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The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, OCTOBER 27, 1849.

[VOL. XI.—No. 43.—WHOLE No. 565.]

Calendar.

OCTOBER.
28. 21st Sunday after Trinity.

Church Intelligence.

DELAWARE.

BISHOP LEE'S APPOINTMENTS.

OCTOBER.
Sunday, 28th, St. John's, Little Hill, A. M.
Christ Church, Broad Creek, P. M.
Laurel, Evening.
Monday, 29th, Seaford, P. M.
Tuesday, 30th, Georgetown, Evening.

PENNSYLVANIA

NORTHERN CONVOCATION.

The Autumnal Session of the Convocation of Northern Pennsylvania was held in St. Paul's Church, Bloomsburgh, on Tuesday evening the 16th inst. The Rev. Messrs. Drake, Rudderow, Morris and Clark were present. The evening service was read by Rev. Mr. Morris, the lessons by Rev. Mr. Clark. The convocation sermon was preached by Rev. Mr. Drake on Colossians 4: 4.

On Wednesday morning, the Rev. Mr. Clark read prayers, Rev. Mr. Drake the lessons and Ante-Communion. Rev. Mr. Morris preached from Prov. 16: 15. The Holy Communion was administered by the Rector, assisted by the Rev. Mr. Drake.

In the afternoon, the Rev. Mr. Drake read prayers, the Rev. Mr. Morris the lessons, and the Rev. Mr. Clark addressed the Congregation on the subject of missions.

At the third service, evening prayer was read by the Rector, the lessons by Rev. Mr. Morris; the Rev. Mr. Clark preached from Psalm 51: 17.

On Thursday morning, divine service was read by Rev. Mr. Morris, the Rev. Mr. Clark reading the Lessons and Ante-Communion. The Rev. Mr. Batcheller preached from 2 Corinthians 13: 5.

In afternoon, Rev. Mr. Clark read prayers; Rev. Mr. Batcheller the Lessons. Rev. Mr. Morris delivered an address on Christian education, followed by Rev. Messrs. Drake, Batcheller and Clark.

In the evening, Rev. Mr. Batcheller read prayers, the Rev. Mr. Morris the Lessons, and Rev. Mr. Drake preached from 2 Corinthians 4: 5, 6.

The public services of the Convocation were closed with addresses from Rev. Mr. Clark and Rev. Mr. Rudderow, Rector of the Church.

In the intervals of the Divine service, the usual business of the Convocation was transacted. Appointments were made for the January session, and an order was passed, appointing Danville as the place of holding the January session. An appropriation was made for a missionary to be employed within the bounds of the Convocation; and a resolution was offered to alter the first article of the Constitution, by striking out the words "Bradford, Tioga, Centre, Mifflin and Huntingdon." This Resolution lies over until the next session.*

The public services were unusually well-attended, and a deeply increasing attention characterized the whole Congregation. It has been my privilege to attend many services of this kind, but I do not recollect one where there was more to interest the heart, and to warm it in the great work of contest for Heaven. May the dews of God's heavenly grace attend these solemn services!

Williamsport, Pa., October 19th 1849.

CONNECTICUT.

ORDINATION IN CHRIST CHURCH, SHARON.—The Rev. Alonzo G. Shears, Minister of the Parish, was admitted by the Bishop to the Holy Order of Priests, the candidate being presented for this "good degree" by the Rev. Mr. Adams, of Springfield, Mass. The Bishop was assisted in the Litany by the Rev. Mr. Watson, of Plymouth, and in the administration of the Communion by him and the Rev. Mr. Nichols.

* The absent members of the Convocation will please consider this as the official notice required by the Constitution.

W. C.

DIOCESE OF NEW JERSEY.

AUTUMNAL VISITATION.

On Saturday evening, 13th October, in a school-house, at Bergen, the Rev. Mr. Reynolds read prayers, and the Bishop preached, and confirmed *two* persons.

On Sunday, 14th, nineteenth after Trinity, in the old Grace Church, Newark, occupied by the German congregation of St. Matthew, the Rev. Mr. Rosé, the Missionary, read morning prayers, and catechised the children, and the Bishop examined them, confirmed *one* person, and administered the Holy Communion.

In the afternoon, in the same church, occupied for that occasion by the congregation of Christ Free Mission Church, (whose house of worship is not yet finished,) the Rev. Mr. Watson read prayers, the Missionary, the Rev. Mr. Lowell, administered adult and infant baptism, and the Bishop preached, and confirmed *six* persons. The Rev. Mr. Rosé was present.

In the morning, in the hall occupied by the African congregation of St. Philip's Church, the Rev. Messrs. Henderson, Lowell and Rosé, read prayers, and the Bishop preached, and confirmed *two* persons.

On Monday, 15th, in the the evening, in Christ Church, Newton, the Rector, the Rev. Mr. Dunn, read prayers, and catechised the children, and the Bishop examined them and preached.

On Tuesday, 16th, in St. Thomas' Church, Vernon, the Rev. Mr. Dunn read morning prayers, the minister, the Rev. Mr. Potter, catechised the children, and the Bishop examined them, preached, confirmed *three* persons, and administered the Holy Communion.

On Wednesday, 17th, in St. Luke's Church, Hope, the Missionary, the Rev. Mr. Pettit, read morning prayers, and the Bishop preached, confirmed *two* persons, and administered the Holy Communion, assisted by the Rev. Mr. Dunn.

In the afternoon, in St. James's Church, Knowlton, the Rev. Mr. Dunn read prayers, the Missionary, the Rev. Mr. Pettit, catechised the children, and the Bishop examined them, preached, and confirmed *two* persons.

In the evening, in Zion Church, Belvidere, the Rev. Mr. Dunn read prayers, and the Bishop preached. The Missionary, the Rev. Mr. Pettit, was present.

From Journal of Convention.

WESTERN NEW YORK.

SUMMARY.

Clergymen canonically residing in the Diocese, 113; Organized Congregations in Union with the Convention, 127; Ordinations—Deacons, 10; Priests, 3—13; Institutions, 2; Clergymen received into the Diocese, 6; Clergymen transferred to other Dioceses, 10; Candidates for Orders—(Received 2, Admitted 9,) Present number, 20; Churches Consecrated, 3; Present at the Convention—Clergymen entitled to seats, 82; Clergymen admitted to sittings, 10; Lay Members representing 46 parishes, 74; Clergymen entitled to seats, who were not present at the Convention, 28;

THE BISHOP.

In performing his various duties, has traveled, (miles) 5,100; Preached—In the Diocese, (times,) 122; Elsewhere, 29—151; Baptized—In the Diocese of W. N. Y., (adults 2, infants 9,) total 11; In the Diocese of N. Y., (infants 6,) 6—17; Confirmed—In the Diocese of W. N. Y., in 63 congregations, 613; In the Diocese of N. Y., in 23 congregations, 434—1,047; Ordained—In the Diocese of W. N. Y., (3 Priests, 10 Deacons,) 13; In the Diocese of N. Y., (2 Priests, 2 Deacons,) 4—17; Consecrated—In the Diocese of W. N. Y., (churches,) 3; In the Diocese of N. Y., 5—8; Administered Holy Communion, (times,) 28; Married, (couple, 2; Officiated in (congregations,) 109;

STATISTICS FROM THE PAROCHIAL REPORTS.

Number of Families, (from 90 reports,) 5,062; Number of individuals (from 90 reports,) 20,384; Baptisms, (from 61 reports adults 250; from 81 reports, infants 951,) 1,201; Communicants added, (from 78 reports,) 909; Communicants removed or died, (from 78 reports,) 450; Communicants present number, (from 99 reports, 6,301; Marriages, (from 78 reports,) 387; Burials, (from 90 reports,) 607; Public Services, (from 91 reports,) 9,405; Sunday School Teachers, (from 64 reports,) 571;

Sunday School Pupils, (from 64 reports,) 3,575; Children Catechised, (from 53 reports,) 2,474; Children Catechised, (from 53 reports,) number of times, 727.

Monthly Collections—Christmas Fund, (from 71 reports,) \$1,043 99; Foreign Missions, (from 35 reports,) 520 88; Domestic Missions, (from 50 reports,) 1,067 16; Parochial Objects, (from 62 reports,) 11,388 63; Diocesan Missions, (from 60 reports,) 2,333 90; General Fund, (from 31 reports,) 1,721 74; Other Objects, (from 42 reports,) 3,066 03.

NEW YORK.

The Bishop of New Hampshire has accepted the invitation of the Standing Committee of the Diocese of New York to perform Episcopal Services in the Diocese, and will commence a visitation at Monticello, Sullivan County, on the first Sunday in November. Thence he will proceed to Newburgh, and then visit the parishes which have not been visited recently, in Putnam, Westchester, King's, Queen's, Suffolk, and Richmond counties. He will spend a few days in this city before returning to his own Diocese. We are glad to learn that the Bishop has recovered from his sickness, and is able to undertake the duty requested at his hands.—*Churchman*.

OHIO.

CONFIRMATION.—On Thursday evening, the 11th inst., in Rosse Chapel, Gambier, Bishop McIlvaine confirmed *ten* persons. This is the second confirmation in this parish within the year, making in all fifteen confirmed since last Convention, seven of whom are students.

But for the unavoidable absence of the Bishop at the time of Commencement, four others of the graduating class would have been added to this number. Brethren of the Clergy and Laity, pray for the spiritual welfare of your Diocesan Institutions. God is blessing them. Let prayers go up continually unto God for them from all parts of the Diocese.—*Western Episcopalian*.

TRINITY COLLEGE.

In the late changes connected with the building of St. James' New Church at New London, the Rector and Vestry have very kindly sent the Holy Table, which was formerly in the old Church, to Trinity College. It was the one constructed under the direction of Bishop Seabury, and always used by him in the Holy Offices. Each panel is a whole board; and inasmuch as boards of the width of the front panel could only be obtained with considerable pains, there is little doubt that the work was designed to be symbolical of Unity. It is proposed eventually to restore the venerable relic to the same holy purposes for which it was originally designed, and it is hoped that it may continue in all time to be the Altar of Trinity College. The Wardens and Vestry of Christ Church, Salem, have also forwarded to the College the copy of the Holy Scriptures which Bishop Seabury used in the Church above mentioned. It is a folio, in good preservation, of Baskett's edition, of 1753, and is remarkable for reading "Strain out a gnat," in Matt. xxiii. 24.

It may be proper to add, that an excellent clock has also been presented by Mr. B. B. Satterlee of Plymouth, intended for the College Library.—*Calendar*.

CONDUCT OF A DOG.

The remarkable instance of sagacity and feeling in a dog which is the subject of the following circumstantial statement, comes from an authentic source, and must be reckoned among the most striking of the many facts, in illustration of the reasoning faculties of dogs.

"In the summer of 1846, my son at that time twelve years old, was visiting in the country.—Having occasion to cross the field of a neighbor, the lad was pursued by a fierce dog, and as he looked back over his shoulder to see if the dog was gaining upon him, he stumbled and fell down upon a ledge of rocks and broke his leg. He lay helpless, and the dog came up in a moment in full cry ready to pounce upon him. As he came up he seemed to understand that something had happened to the boy, and after looking at him long enough to learn the precise state of the case he set off towards the house, which was far beyond the reach of the child's cries. But the dog went only within call, as if fearful of leaving the boy alone, and there barked for some time without attracting attention. Failing in his purpose, he went home, and by his incessant howling and running in the direction from which he came, he succeeded at last in persuading some of the family to follow him to the spot where the suffering child was still lying.

Now, the point of special interest in these facts is this; the dog unusually fierce, pursued the boy as an enemy, trespassing on his master's grounds, but the moment when he saw his enemy down and in distress, his ferocity turned to pity, and with far more principle than most men exhibit, he resolved to do him good. He sought to save the life which he seemed bent to destroy. This is the only case that has come to my knowledge, where a brute showed mercy on one whom he regarded as a foe. The best of us may learn a lesson from this dog.—*Newark Advertiser*.

For the Banner of the Cross.

PRO ECCLESIA.

By THE REV. EDWARD C. JONES.

"And again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called, that is to say, to be messengers, stewards, and watchmen of the Lord."

The Ordering of Priests.

Pro Ecclesia—up and toil,

While the crimson east is glowing,
Thickly soon Night's shade will fall,
Fast the stream of life is flowing:
Heart and hand, and voice and pen,
Pledge them all to dying men.

Mind'st thou not that solemn vow,
Which from altar-side ascended?

Wilt thou shrink a craven now,
Ere the dusty road be ended?
Heat and burden nobly bear,
Strife and watching firmly share.

Ye are shepherds—guard the fold,
"People of His pasture" feeding,
Let His Truth be kept unsold,
Error's syren voice unheeding:
Want and woe, if come they must,
Ne'er should drive you from your trust.

Pro Ecclesia—stand you then,
Like the Vestals by the Altar,
Never for the scoff of men,
Should your heart a moment falter:
If the Saviour do but smile,
Bear the taunt, and spurn the wile.

Faithful Steward! oh, when Death,
Like a shadow o'er thee stealeth,
Gladly wilt thou yield thy breath,
For the bliss thy God revealeth:
Then, like star from waning free,
Shalt thou shine eternally.

Selections.

From Tracts for the Christian Season.

FIFTEENTH SUNDAY AFTER TRINITY.

THE SUFFICIENCY OF EACH DAY'S EVIL.

Out of the many lessons conveyed in the Holy Gospel for to-day, I will choose one for our present consideration. It shall be that conveyed in its closing words, "Sufficient unto the day is the evil thereof." This is the great principle on which our Saviour's previous warning is founded. Because the evil of each day is sufficient for it, He warns us not to add the evils of to-morrow to the evils of to-day, lest we should lay upon ourselves a burden heavier than we can bear. For we cannot bear the burden of evil unless God give us strength to bear it; and although He does give strength to His own elect for every burden which He shall lay upon them, yet to none can we be sure that He will give more strength than is required to bear the burden of each day's evil as it comes. If He send sorrow, He will send grace to bear it; if He appoint sickness for us, He will give patience to endure it; if He permit us to suffer loss, He will make the loss to be gain. But He will not help us to bear a load which we choose to lay upon ourselves, in addition to what He lays upon us. He will leave us to bear it as we can, at least we have no right to expect otherwise; and then we shall find that we cannot bear it. Each day, even, brings more of evil than we could bear without the grace of God to help us; how much less then can we bear the accumulated load which we lay upon ourselves, by looking forward to the future, and with anxiety, and doubt, and fear, and despondency, anticipating the evils which may befall us! For thus we both increase the burden of evil, and forfeit the grace which has been given to enable us to endure the day's own portion.

Thus some men err; lading themselves with a far heavier burden of natural evil than God would lay upon them, and so weakening their spiritual strength, that they are ready to sink under trials which otherwise they might bear cheerfully, and advance withal along the way to heaven.

How much wiser would it be to seek first the kingdom of God, and His righteousness, and then calmly trust His promise that all things that we need shall be added unto us. Consider what our condition really is. Our life in this world is most uncertain; it may come suddenly to an end, long before any of those evils which we dread can come upon us. We see our fellow men frequently cut off in this way, in the midst of their worldly anxieties; we see all their hopes and fears about the means of life suddenly cut short by death; and we know that the same may happen to ourselves any day; and then, far other hopes and fears will open out upon our sight. Then our state will be fixed forever. Nothing will then lie betwixt us and endless misery, or endless joy, but the judgment day. What then will become of us in that awful period which lies between our death and the judgment day? and how shall we be supported under that day's terrors? and who will carry us safely through that fearful trial? All these things we can only leave in the hand of God. In Him we trust that He will sustain our souls in the state of separation. On Him who gave His life for us, we must lean for support when every creature's support shall fail us, and we shall stand naked and helpless before our Judge to give account of our sinful lives. And yet we are afraid to trust Him for the little remnant of our earthly life! His tender love, His gracious mercy, His compassionate care, are all our trust for deliverance from everlasting misery, and the attainment of eternal life; and yet we dread the passing griefs of this

transient life, and fear the loss of fading joys as if there were no good God to trust in, no gracious Providence to watch over us.

Surely this is most inconsistent. It is inconsistent in the religious man, because while he trusts in God for greater benefits, he fears to trust Him for the lesser. It is inconsistent also in the man who thinks little of religion, because while he is anxious and fearful about those troubles which may come upon him in this life, he is altogether careless and indifferent about those far deeper and more awful miseries which will surely overwhelm him in the world to come, unless he provides against them by turning, while he may turn, to his offended Maker.

Both these inconsistencies are unhappily too common. Religious persons find it easier to trust God for eternal life than for this life: irreligious men will fear possible evils in this world more than certain ones in the world unseen. My brother, if you can with a quiet mind trust God to provide for your everlasting salvation, and yet take over-anxious thought for the future of this your transient life on earth, consider whether this does not show great want of faith in a way that you do not perhaps suspect. Of course, if you had a simple child-like faith in God's promise, and a calm trust in His love, that would remove all over-anxiety about the future. But I think, that if you find yourself giving way to fears about worldly troubles, whilst you can easily trust your immortal soul to the loving care of God who made it, there must be in you a great want of faith in the reality of the world unseen. You fear the trials of life, because you know what they are, and how much you suffer under them. If you do not fear the trials that will follow death, is it not because you have not realized how awful they are? If you find it hard to trust in God for the little future of a life that is fast passing away, and yet can without difficulty trust Him for a future that will never end; is not this to act as if your present state were to last for ever?

Surely, if we find the future possible evils of this world press so far more heavily than the future possible evils of the world to come, there must be in us some grievous want of faith in the reality of that unseen future; and it is quite time that we tried to make sure that our seeming trust in the mercy of God for everlasting salvation, is anything more than carelessness as to our future condition altogether.

Thus, I think, I have shown that those who are careful and troubled about many things, and anxious about to-morrow's evils, are in great error, and that, perhaps, in more ways than one.

But others err in a different way. Having a fulness of the goods of life, and no reasonable prospect of their failure; having had no experience of unbearable evils, they say, like the unwise man in the Gospel, "Soul, thou hast much goods laid up for many years; take thine ease." To them it rather seems as if the good of each day were sufficient, than the evil. And for the future they have no fear of want, because the fulness of sufficiency seems to them, by the force of habit, their natural condition. For them, then, it remains to learn the truth expressed in the words of Christ, "sufficient unto the day is the evil thereof." How it will be taught them God only knows; but we know, that in some way they will come to the knowledge of the misery of life in due time. They will learn what they have to learn, and they will learn it by experience. Meantime, I say, the evil is present to them, though they know it not: evil, and a sufficiency of evil, comes upon every man every day; and not the less upon those who boast themselves in the multitude of their goods and strengthen themselves in their riches; not the less, but the more.

I see a poor man, weak in constitution, and often suffering much bodily pain. He rises early, and goes forth to his work, scarcely refreshed by a short night's sleep from the labors of yesterday. The cold sharp dews of early morning fall upon him and chill him through, and he turns to his ordinary labor. His meals are scanty, and two of them he takes in the open air. One healthy child brings him his homely dinner, and sits beside him as he eats it; and when evening comes, his wife receives him thankfully home again. But one of his children lies on a hard bed, ill of a heavy fever; and another pale and thin, sits by a scanty fire, very slowly regaining the strength which the fever had taken away. Two children he has more: one is a boy, far away working for his bread in a distant colony; the other is a daughter, once his joy and pride, but now his deepest shame, and cause of his keenest sorrow.

But let this vision pass; for who knows what peace may be within, how calm, and pure, and steady, and bright may burn the inward light of holy and heavenly affections amid all this outward evil! and let us turn and view another picture.

I see a man prosperous in the world, surrounded with a sufficiency of all things. He is young and full of health and spirits. Beloved by all his friends, he heartily returns their kind affection. By the world he is respected; and in return he wishes well to all the world. He is just setting out in life, and bright visions of hope are opening out before him in addition to his present happiness. Moreover, his heart is alive to the tenderest affections, and his heart is fixed on one who faithfully returns his love. He loves and is beloved. He lives for her happiness in whose happiness his own is bound up. And for her too the prospect is bright. Why should he fear lest she should be unhappy? He has just brought her to a noble house, where all that heart could wish is at her command. She has men-servants and maid-servants, horses and carriages, parks, and gardens well stored with flowers and fruits, as fair as the fairest climates of the earth can produce. What then could heart wish more! How smoothly and pleasantly the days roll on! no cares, no fears, no harassing doubts, but a plentiful fortune well secured, a loving wife, good health, and a cheerful mind: this is his portion, a portion ever bright and fresh as each succeeding day shines pleasantly upon him. And yet these very days are full of evil: they have their ample sufficiency of subtle, secret, penetrating evil. A worm is at the root of all this brilliant happiness, unless by penitence he kills it. The damps of spiritual death are spreading over the smooth polish of this worldly splendor, and the rust is eating out the brightness of his joy. It is of course possible, a man in such a station and under such circumstances may be humble and penitent;

and possible too, that the poor man whose condition I have described may be discontented and proud. But if not; if the poor man in the depth of his misery is humble and confiding, and the rich man is self-confident, and forgetful of his real misery, give me the poor man's lot. Let me be like Lazarus, the friend of angels, full of sores, and subsisting upon alms, rather than like the rich man faring sumptuously every day, to lift up my eyes in torments hereafter. "Lord, let me know mine end and the number of my days, that I may be certified how long I have to live." "Give me neither poverty nor riches, feed me with food convenient for me."

The eye of our Judge is over all, and He spies out all our ways of vanity. A few remember this, and live in the fear of God, and the rest forget. But for this, their condition is not the less full of evil, but the more. The sons of Job died before their father, and saw no second period of earthly prosperity. Their days were overhung with evil, none the less because they forgot, if they did forget, their sinfulness and frailty. If they forgot, their father remembered; for we read they "went and feasted in their houses every one his day: and sent and called for their three sisters to eat and drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually." He remembered the presence of the Judge, and was conscious of the awfulness of sin, and knew how much of evil was blended with all the ways and thoughts and doings of sinful men, and how liable they were who seemed in the highest prosperity to lose all that their souls delighted in, and find sorrow and suffering in its place. Now surely when the sorrow came, when one heavy affliction followed another, when the waves of trouble went over him, it was far better for him that he had remembered the secret evils of the days of prosperity. "Ye have heard of the patience of Job," has become a proverb: but a far different report of him would have come down to the world, if he had enjoyed his great prosperity to the full, and forgotten that sin will overwhelm the soul with misery unless atoned for.

Here then, I think, we have suggested to us the remedy for over-anxiety about the future troubles of life. To know and realize the evil of to-day, is the best remedy for over-thoughtfulness about the evil of to-morrow. To know wherein our true misery consists, is the best means to bring us to a right dependence upon our God and Saviour. If pain, sickness, grief, loss, or perplexing difficulties lie heavily upon us, these all, we must remember, are the fruits of sin, and as such must be patiently borne by sinners. But though the fruits and punishment of sin, they are designed by a merciful Father to cure the evil of which they are the evidences; therefore we need not dread their final issue, if we are of those who confess their wickedness, and are sorry for their sins.

If, on the other hand, we are free from these and similar earthly trials, and find that our days are pleasant and our nights refreshing, then there is the greater need for us to make some means to know our true condition.

It would be an awful thing if we should bring upon ourselves the curse pronounced against that lukewarm Church which said, "I am rich and increased with goods, and have need of nothing;" and knew not that she was "wretched, and miserable, and poor, and blind, and naked."

Whichever be our state, our Saviour says to us, "Sufficient unto the day is the evil thereof." Let us pray Him to realize to us, as we are able to bear it, the full meaning of His words, and we shall find that this will remove from us either presumptuous self-confidence, or vain anxieties. Thus to pray, if we do it earnestly, will be to anoint our eyes with eye-salve that we may see. Then will the prosperous and self-satisfied man behold such a vision of unsuspected evil ever haunting him in his happiest days, as will humble him in salutary fear and sorrow at the foot of the cross; while the thoughts of the over-anxious and too careful man will be carried forward towards higher hopes, and more awful dangers, and his energies will be more decidedly devoted to preparing for a trial far greater than any that awaits him in this world; and so the one great work of life will proceed more vigorously; pleasures will be enjoyed more humbly; sorrows will be borne more calmly; and the gracious providence of our heavenly Father will be confided in more uniformly.

From the Churchman's Companion.

NOOKS AND CORNERS OF OLD ENGLAND.

S. BARTHOLOMEW, LONDON. (PART I.)

In the midst of crowded cities, and near streets traversed by thousands of passengers every day, as well as in the peaceful solitude of the happy country, nooks and corners may be found. There, as well as elsewhere, are little charmed spots, calling up a thousand recollections of the past, and bringing back again the memory of those who have long slept with their fathers. These may be unnoticed by the thousands who carelessly pass them by; and stones, pregnant with many a lesson, and which, if gifted with the power of speech, could tell many a tale of the godly self-denying zeal, of long-protracted vigils, and saintly piety of the men of other days. Such a spot, in all respects, is the one we have selected for the present paper. To the vast masses that in the immediate neighborhood attend for the transaction of business, or who are collected here to celebrate the wild and unseemly revels of the fair, the Church of St. Bartholomew, and the buildings around it, suggest no food for meditation; but the thoughtful and religious, in the midst of the city's din, will here enjoy calm and gentle peace, and dwell upon the memory of Rahere, and the religious companies that erewhile lived and prayed, and departed in joyful hope within its sacred precincts.

Marvellously wondrous is the history of that remarkable man, as handed down to us in the writings of a monk some short period after his death. The whole of this we would willingly transcribe; but our space will not allow, and we must, therefore, content ourselves with condensing what we have perused with no ordinary interest. It is full of wonders, and marvels

passing strange; and our readers must bear in mind, that in quoting any of these we do not stamp as authentic, but give them as illustrations of the sentiments that obtained at the time to which they refer.

Rahere was sprung from the people, and yet in early life became associated with nobles, and the high of the land, and even made his way in the king's palace. (Henry I.) "He was a pleasant-witted person," and spent his time in revelry and mirth, amusing his friends by his gibes and "courtly mockeries." In time, however, the voice of God spake within him, and by the grace of the Holy Spirit he was enabled to leave his wicked and ungodly course of life. When serious thoughts took possession of his mind, he set out on a pilgrimage to Rome, and at the shrine of the blessed Apostles, SS. Peter and Paul, wept, and prayed that God would have mercy on him, and blot out his sins. At Rome he was afflicted with a severe illness, and was brought nigh to the gates of death. Believing that his last hour was come, "he shed out as water his heart in the sight of God, and all brake out in tears." Then he made a vow, that if God would restore him to health, he would establish a hospital for the benefit of poor men. Not long after he was restored to health, and was favored with the vision which is thus related by his chronicler.

"When he would perfect his way that he had begun, in a certain night he beheld a vision full of dread and sweetness. It seemed to him to be borne upon a high beast, having four feet and two wings, and set him on a high place. And when he, from so great a height, would incline and bow down his eye to the lower part downwards, he beheld a horrible pit, whose beholding impressed in him great dread; for the deepness of the same pit was deeper than any man might attain to see; therefore he (secret knower of his defaults) deemed himself to slide into that cruel a downcast. And therefore, as seemed him inwardly, he was afraid, and for dread trembled, and great cries of his mouth proceeded. To whom appeared a certain man, pretending in cheer, the majesty of a king, of great beauty, and imperial authority, and his eye on him fastened. 'O man,' he said, 'what and how much service shouldst thou give to him that in so great a peril hath brought help to thee?' Anon he answered to this saint, 'Whatsoever might be of heart, and of might, diligently should I give in recompense to my deliverer.' And then said he, 'I am Bartholomew, the Apostle of Jesus Christ, that come to succor thee in thine anguish, and to open to thee the secret mysteries of heaven. Know me truly, by the will and commandment of the Holy Trinity, and the common favor of the celestial court and council, to have chosen a place in the suburbs of London, at Smithfield, where in mine name thou shalt found a Church. This spiritual house Almighty God shall inhabit, and hallow it, and glorify it. Wherefore doubt thee nought; only give thy diligence, and my part shall be to provide necessities, direct, build, and end this work.'"

Moved by this vision, Rahere returned to England, and applied to the king for the site which had been marked out to him. His request was granted, and Rahere commenced his work. This, however, was no easy matter, inasmuch as at this time the place was "right unclean," a marsh abounding with water, and the part highest above it being used as a gallows. The many difficulties by which he was surrounded yielded to the extraordinary energy and application with which he labored, and his work prospered in his hands. He built a Church of stone (1113), and a hospital house at some distance from the Church. In this latter a number of clerks dwelt, over whom Rahere was the Prior. In a while he associated with himself a man of sacred age, with experience of long time, named Alfyn, who had built the Church of St. Giles, Cripplegate.

But Rahere was not allowed to go on uninjured by the tongue of malice and envy. Many a severe trial had he to endure, many a bitter cross to bear. At length he laid his complaints before the king, who confirmed his previous grant by the following charter:—

"In the Name of the Holy and undivided TRINITY, FATHER, SON, and HOLY GHOST, 1st Henry, King of England, to William, Archbishop of Canterbury, and George, Bishop of London, and to all Bishops and Abbots, and earls, justiciary barons, sheriffs, and ministers, and to all men and their lieges, and to the citizens of London, greeting: Know ye that I have granted, and by my charter confirmed, to the Church of St. Bartholomew, London, and to Rahere the Prior, and Canons regular in the same Church serving God, and to the poor of the hospital of the same Church, that they may be free from all earthly servitude, and earthly power and subjection, except episcopal customs: to wit, only consecration of the Church, baptism and ordination of clerks; and that, as any other Church in all England is free, so this Church be free; and all the lands to it appertaining, which it now has, or which Rahere the Prior, or the Canons, may be also reasonably to acquire, whether by purchase or by gift; and have socage and saccage, and thol and theme, and infangetheof; and all liberties, and free customs, and acquittances in all things which belong to the same Church, in wood and in plain, in meadow and pastures, in water and mills, in ways and paths, in pools and parks, in moors and fisheries, in granges and shrubberies, within and without, and in all places, now and forever. And this Church, with all that appertains unto the same, know ye that I will to maintain and defend, and to be free as my crown, and to have taken in my hand in defence against all men; wherefore I grant to Rahere, and to the same Church, in all its own rights and possessions, the breach of peace, and skirmish made in the house, and the invasion of house or court, and all forfeitures in its own jurisdiction made, and for estate, and flemenefermen, in the way and without, in the feud and without, in the city and without: also, that it may have discussions of causes, and the rights of causes concerning all plea which may happen in their lands, and all customs, whether in ecclesiasticals, or seculars, as fully and freely as I should have of my own domain and table. I release also, and acquit Rahere the Prior, and the aforesaid Church, and all belonging to the same, of shire and hundred, of pleas and plaints, and murders and scutage, and gold and danigelds, and hydages and sarts, and assizes and castleworks, or the rebuilding of castles and bridges, of enclosing parks, of removing woods, or other things of fordwit and hengwit, of ward-penny and ave-penny, and blood-

wite and fightwite, and childwite, of hundred-penny and thring-penny, and manbrate, and mischinige, and schewinge and frithsokes, and west geilteof, of warden and outlawry, and forefenge and whitfonge; and they be quit in all my lands of tollage and passage, and pontage and lastage, and stallage, and of all secular service in land and in water, and ports of the sea, so that they may be loaded with no burdens of expedition, or occasions or aids of sheriffs, or reeves of the hundred, or pontifical ministers. I prohibit also, by my authority royal, that no men, whether my minister, or any other in my whole land, be troublesome to Rahere the Prior, or the aforesaid Churches, concerning anything which belongs thereto; and that no man of the clergy or laity presume to usurp dominion of that place, or introduce himself without the consent of Prior or brethren."

W. B. F.

From the Christian Observer.

SCENES IN REAL LIFE.

[From a Correspondent in Texas.]

Comal Town, New Braunfels, September, 1849.

In my letter of last week, I promised to give you some incidents respecting the cholera in San Antonio. Perhaps I ought not to have promised, for, though they are interesting to me, yet they might not be to those unacquainted with the parties concerned, and all the attending circumstances. But I must be brief.

Death of a Missionary's Wife.

In a low harkal, rendered uncomfortable by the recent winds and rains, resided a family who, though strangers in a strange land, were not strangers to suffering. Inspired by that love which knows no limits, and draws back from no practicable undertaking, they had left the home of their childhood, and sought on the western continent, a more extensive field for usefulness. Not meeting with that support which he had anticipated, and not being able to communicate with those abroad from whom he received a scanty pittance, he was at once reduced not merely to poverty, but to want. In such a plight the dreadful malady seized upon the sharer of his griefs, the soother of his sorrows. In a few minutes it became evident that she must die. Amid the throws and dying agonies of dissolving nature, but one thought appeared to trouble her. It was not that she had to be thus suddenly hurried from all that was dear on earth; it was not that the hour of her last conflict had come. O no! Death had been robbed of his sting. In was not that she must make her grave among strangers, and without the walls of a Romish cemetery. She felt assured that her spirit would dwell within the walls of the new Jerusalem. Nor was it even the thought of leaving him whose being had become a part of hers, and whose countenance as he bent over the form he loved, bespoke the poignant grief of his heart.

O no—it was none of these. But she had a little boy, about two years old.—Should his father also die, what would become of him! Would he be left to the heartless mercies of the world? Was he to be instructed by degraded Mexicans? the only persons into whose hands he would be likely to fall. Was he to be educated in the dangerous dogmas his parents had renounced?—These were the thoughts that harrowed up the bosom of the dying woman. But committing her boy to Him who befriends the orphan, she asked but one more boon—it was to partake once more with her husband, of the emblems of Christ's broken body and shed blood. A clergyman is sent for—messenger returns without him. Again they send for a clergyman. He arrives—and there in that miserable cottage—around that dying Christian, they partook, for the last time, till they eat it anew in the blessed kingdom—of the Lord's supper.—That bereaved husband goes to an American lady and informs her that he had neither money nor friends, and how was he to bear the funeral expenses. "Tell him"—said a noble hearted young man who overheard the conversation—"tell him not to be troubled—his wife shall be buried like a lady." True to his word, everything necessary was furnished. On a dark and rainy night—at the late hour of ten—this young man—accompanied only by the driver of the hearse, and the sorrowing husband of the deceased, followed to the grave—and committed to the earth the remains of the wife of Montsalvatge.

The Dying Mother and Grandson.

In another part of the town, at a large hotel, the proprietor, and her little grandson, a promising boy about 12 years old, are taken with the same disease.—A female acquaintance steps in—the house appears deserted, but in one room sits a son beside his dying mother—in another sits her daughter bending over a dying son.—Had not Providence directed the footsteps of that acquaintance, there would have been no one to lay them out, no one to dress them decently for the grave. But the next morning, after the greatest difficulty in procuring persons to pay the last tribute of respect, the grand parent and son lie down together in the same narrow home—the home for all this busy world.

But hark! what scream is that? O! another Mexican has left this world, and the survivors giving vent to a wild despair, fill the air with their frantic yells.

Angels of Mercy in Pestilence.

Two females may be seen entering a house of poverty. They had seen the husband almost frantic in pursuit of a physician. And here let me remark that much has been written about the excellence and loveliness of woman—much too that better never have been written. But I must say, that I find no words adequate to express my admiration and esteem of some who went forth, the angels of love and mercy, braving the dangers of the pestilence, soothing by every assiduity the downcast and bereaved—and pointing the dying to Him "who taketh away the sins of the world."—God blessed them, for the pestilence came not nigh their dwellings—and may He continue to bless them forever.

They approach the dwelling, they enter—what think you first meets their eyes? Why a mother alone, trying to close the eyes of an only daughter!

These same females enter another dwelling. It is a pitiful

sight they behold. Two little children sit by the sick-bed of their parents—one fanning his father, the other her mother—their only attendants in that hour of gloom. That father had loved the world, and now when death approached, he had no heart to attend to the subject of religion. A friend who was present, dreading to have him leave the world thus, asked him how he felt about dying? The poor man turned his face to the wall with a groan—intimating that he could not attend to it now—and thus he died.

AN ENGLISH PARSONAGE.

You see the date of my letter, (Nottinghamshire,) and I have seldom in my life passed a more agreeable Sunday. I have been twice at church, and am staying with the clergyman. He is a gentleman of fortune, and though without title himself, he married a lady of rank, and his family are allied by blood or marriage to some of the highest aristocracy in the kingdom. He specially invited me to come and pass a few days with him, and I came by appointment yesterday, and shall leave to-morrow, as my engagements do not admit of longer delay, though he has urged me to remain. He has a small church; a parish, with the exception of a few families, composed principally of tenant farmers and laborers. His salary is £900, that is, \$4,500, and a house and glebe of about forty acres. His father, a man of great wealth, lives directly in his neighborhood.

Imagine a beautiful country, not naturally fertile, but made one of the most productive by cultivation, and everywhere covered with a most luxuriant vegetation; imagine roads as fine as can be trodden, without a pebble to impede the carriage, and bounded with green and neatly trimmed hedges; imagine here and there a substantial farm house, surrounded with acres and acres of green crops, and many of them with stacks of wheat and barley made in the most finished and beautiful manner, in some cases twenty, thirty, and even forty in number, containing, by estimate, two hundred and three hundred bushels of grain each, (I am only stating facts;) imagine your approach to a large cluster of ornamental trees, through which you see the turrets of the house rising, and occasionally appearing and disappearing as you approach; imagine several smooth avenues, bordered with shrubs and flowers of the richest description; imagine an extensive lawn, stretching far away in front of one side of the house, as smooth as Milton describes it, with the sheep and cattle grazing upon it; imagine a beautiful mirrored lake of half a mile in length, and with corresponding width, glistening and sparkling at the foot of the lawn; imagine a grove of magnificent forest trees in the rear of the parsonage, with the tower of the old church mantled with ivy, showing its grey and venerable image among these trees, with its churchyard, and marble and moss-grown monuments, where Old Mortality might find congenial employment for days and months; and you will have some little notion of the exterior of my transient resting-place.

Now enter the house, and find the libraries stored with books, and the drawing-rooms, elegant in their plainest attire, but crowded with the most beautiful objects of ornament and curiosity, and fitted up with every possible appendage of luxury and comfort; imagine an elegant dining-room, the table covered with the richest plate, and this plate filled with the richest viands which the culinary art, and the vintage, and the fruit-garden can supply; imagine a horse at your disposal, a servant at your command to anticipate every want; imagine an elegant bed-chamber, a bright coal fire, fresh water in basins, in goblets, in tubs, napkins without stint as white as snow, a double mattress, a French bed, sheets of the finest linen, a canopy of the richest silk, a table portfolio, writing apparatus and stationery, allumenettes, a night-lamp, candles and silver candlesticks, and beautiful paintings and exquisite statuary, and every kind of chair or sofa but a rocking-chair, and then you will have some little notion of the place where I now am, and indeed a pretty accurate and not exaggerated description of my residence for the last three weeks, four weeks, five weeks, three months—I cannot say how long; and then judge whether it is not likely to spoil me. For the last fortnight, for example, with the exception of one day, I have dined off of silver and porcelain, and have sat down each day to a table as sumptuous and abundant, and various and elegant as I ever saw at any dinner party in Boston,—indeed, more so; and much of the time with a large party of ladies and gentlemen, as elegant in dress and manners as you can meet with; never with less than four men-servants, many times with eight or ten, and in one case I counted eleven, eight of whom were in elegant livery, trimmed with silver and with silver epaulettes, &c.—Coleman's "Letters from Abroad."

ANECDOTES OF AVARICE.

Avarice, says the author of the *Religio Medici*, seems to me not so much a vice, as a deplorable piece of madness; and if he had added incurable, his definition would have been perfect; for an avaricious man is never to be cured unless by the same medicine which perhaps may cure a mad dog. The argument of reason, philosophy, or religion, will have but little effect upon him; he is born and framed to a sordid love of money, which first appears when he is very young, grows up with him, and increases in middle age, and when he is old, and all his passions have subsided, wholly engrosses him.

The greatest endowments of the mind—the greatest abilities in a profession, and even the quiet possession of an immense treasure, will never prevail against avarice. My Lord Hardwicke, the Lord Chancellor, who is said to be worth £362,000, sets the same value on half a crown as he did when he was worth only £100. That great captain the Duke of Marlborough, when he was in the last stage of life, and very infirm, would walk from the public room in Bath to his lodgings, in a cold dark night, to save a sixpence in chair hire. If the duke, who left at his death more than a million and a half sterling, could have foreseen that all his wealth and honors were to be inherited by a grandson of my Lord Trevor's, who had been one of his enemies, would he have been so careful to save a sixpence for the sake of his heir? Not for the sake of his heir; but he would always have saved the sixpence.

Sir James Lowther, after changing a piece of silver in

St. George's Coffee-house, and paying two-pence for his dish of coffee, was helped into his chariot, (for then he was very lame and infirm,) and went home;—some time after, he returned to the same coffee-house on purpose to acquaint the woman who kept it that she had given him a bad half-penny, and demanded another in exchange for it.

Sir William Smyth, of Bedfordshire, who was my kinsman, when he was near seventy, was wholly deprived of his sight; he was persuaded to be couched by Taylor, the oculist, who, by agreement, was to have sixty guineas if he restored his patient to any degree of sight. Taylor succeeded in his operation, and Sir William was able to read and write without the use of spectacles during the rest of his life; but as soon as the operation was performed, and Sir William perceived the good effects of it, instead of being overjoyed, as any other person would have been, he began to lament the loss (as he called it) of his sixty guineas. His contrivance, therefore, now was how to cheat the oculist: he pretended that he had only a glimmering, and could see nothing perfectly; for that reason the bandage on his eye was continued a month longer than the usual time.

By this means he obliged Taylor to compound the bargain, and accept of twenty guineas; for a covetous man thinks no method dishonest which he may legally partake to save his money.—*Dr. King.*

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, OCTOBER 27, 1849.

THE CHURCH IN OUR CITIES.

In considering the many demands upon the Church, in fulfilling her great mission of providing for the spiritual wants of men, we are too much disposed to confine our regard to the unoccupied wastes of earth, as the great fields for the efforts of Christian charity. We are most inclined to look only upon the multitudes in the wilderness and in the desert places, to ask, "whence shall we buy bread that these may eat?" It is indeed well that our charitable thoughts should be thus directed; and still better would it be, if our charitable thinking were so followed up by deeds of love that none should be left to wander in the wildernesses and spiritual wastes of earth, as sheep having no shepherd. At the same time it is not wise that, in looking at distant cases of need, we should overlook the miserable destitution at our very doors. It is undoubtedly in those places where wickedness has the greatest energy, from the combination of evil influences, that the strength of the Church's salutary power should most be brought to bear. And it has always been true that evil, of every kind, has found the most congenial soil for its growth in cities. As pestilence spreads more rapidly in their crowded population, so moral diseases are more speedily extended, for vice is equally infectious. In our cities, then, the Church is called upon most urgently to zealous diligence in applying the preventive and restorative remedies of the Gospel. But has our Church discharged her important duty in this respect? Let the spiritual condition of our cities, and the meagre provision for their masses, answer this question.

In all of our larger cities, there are many churches, we admit. But by whom are they chiefly filled? Is it not by those who *choose* to frequent them, and are able to *pay* for the privilege? In which of our cities has the Church obeyed that command—"Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind?" And in which of our cities might the servants answer, "Lord, it is done as thou hast commanded, and yet there is room?"

We will take, for example, the city nearest home. Our churches have been multiplying in Philadelphia, with great rapidity. Why is it, then, that the depraved condition of a portion of our citizens has been, in no corresponding degree, corrected? The answer is plain. Because the very people who most need her salutary influence, have not been provided for by the Church. There is not a single City Mission Church in Philadelphia. There are two or three Missionaries laboring in this vast field. But they have no place to which they may invite the poor, and say "Come, without money and without price." We venture no rash assertion when we say that there are thousands in this very city, who spend the Lord's Day in that idleness which too often leads to vice, *because they have no place where they feel they can go without intrusion, to worship Almighty God.* The floating church is the only exception, and that is filled to overflowing. This is a subject which demands the earnest attention of the Churchmen of our city. Indeed every citizen, who is a lover of peace and order, is concerned in this matter. As long as this, or any other, city is negligent in making provision for the spiritual instruction of those most exposed to vicious influences, so long will riot and outrage make it their chosen habitation. Let the Church fulfil her high and holy Mission, and our citizens may rest in their beds, undisturbed by the din of murderous conflict, and unguarded by bands of armed soldiers.

CONVENTION OF OHIO.

We have received in the Western Episcopalian, the account of the proceedings of this Convention, too late to give it in full. The following is an abstract of the most important business transacted.

This body assembled in St. Paul's Church, Mt. Vernon, at 10 o'clock A. M., on Thursday the 11th. The Convention sermon was preached by the Rev. Anson Clark, Rector of St. Timothy's Church, Massillon, from 2 Cor. iv. 7. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." This discourse we had not the pleasure of hearing. We heard it spoken of however as sound, able, and judicious.

The Convention organized after divine service. About 40 Clergymen and 30 Lay Delegates were in attendance. The usual Committees were appointed. In the afternoon the Bishop delivered his Annual Address. The Bishop spoke feelingly on the prevalence of pestilence within the Diocese during the past year, and congratulated the Convention on the fact, that not one of the Clergy had fallen a victim although some of them had labored faithfully and diligently in the discharge of their solemn duties in its midst. He deplored the loss of several of the laity, who had been called suddenly to render an account of their stewardship; and expressed his own and the Convention's cordial sympathies in the afflictions of those who have been bereaved. The detail of Episcopal acts showed that although our beloved Diocesan has himself been where the "pestilence walketh in darkness," yet in labors more abundant "for the advancement of the Redeemer's kingdom," he had not been behind the "chiefest" of his brethren. As we purpose publishing this address entire, we allude no farther to it at this time. Several topics suggested in the Address for the consideration of the Convention, were referred to the appropriate Committees.

A memorial was read from the Wardens and Vestry of St. Peter's Church, Ashtabula. The memorial, in respectful tone and kindly spirit, sets forth that the Rector and congregation of that parish have never taken part in the controversy between members of the former Vestry and the Bishop, and that on Easter Monday last, an entirely new Vestry was elected. The memorialists therefore, respectfully request a repeal of the resolutions passed by the last Convention, touching the case of St. Peter's Church, Ashtabula. The memorial was referred to a Special Committee of five.

On Friday morning a memorial from the Board of Trustees of the Theological Seminary of the Diocese was presented by the Rev. Mr. Burr. The memorialists ask the Convention to "sanction a proposition to sell a portion (say about three-fourths) of the Seminary domain, and so invest the proceeds, as that the interest alone shall be used, and a sinking fund provided for the extinguishment of the debt." The memorial was referred to a Special Committee of five.

The Committee on Missions presented their Report. The Report states the present indebtedness of the Diocesan Missionary Treasury to be \$800. It complains that "Some parishes have neglected to use the Missionary and Education Committee as the channel for conveying their bounty to Missionaries and Beneficiaries."

Among the remedies proposed by the Committee is the following.

2. That Missionaries be appointed and sustained by the Canonical authority, and not by individual or Convocational enterprise merely.

The following was the action in relation to the Astabula case and Kenyon College.

The Committee on the Ashtabula case reported—recommending the parish of St. Peter's Church, Ashtabula, to comply without delay with the substance of the terms submitted to them by the last Convention, reciprocating the spirit of the memorial and expressing the hope that ere another year transpires this difficulty will be terminated.

The Report was adopted.

The Committee on the memorial of the Board of Trustees of the Diocesan Theological Seminary presented an amended Report. The preamble and following resolutions were unanimously adopted.

1. *Resolved*, That the Convention are of opinion that the Board of Trustees have full legal authority to sell and convey in fee simple the lands belonging to said Seminary.

2. That a sale of a portion of said lands as proposed by the Board is expedient, not only to enable the Trustees to discharge the debts of the Seminary, but also to enable them to place that Institution upon a better footing as to its income. The remainder of the Report, imposing restrictions on the Board, after an interesting discussion, indefinitely postponed.

FAMILY PRAYER.

The Toronto Church, in an interesting article on this important subject, has the following sound remarks. It is certainly of great importance that the spirit of the Church's solemn worship should be carried into all our devotions. We address the same God in the sanctuary, in the family circle, and in the closet. It is especially important that children should in early life be impressed with the peculiar beauties of our holy worship. And no feature is more attractive or more happy in its effect than its responsive character. All feel that they have a part. And it is sweet to hear the praises of our heavenly Father lisped by our little ones, as they gather with us around the family altar, to adore His goodness and to supplicate His mercy.

The following are the remarks of the editor of The Church.

Some years ago, in conversing with a friend on the subject of Family Prayer, our friend told us that a gentleman of the Wesleyan persuasion had observed to him that in his opinion that service ought to be more *liturgical* than it usually is. By

this, he meant that it ought to be made more *responsive*, and in other respects so constructed as to divide the vocal exercise between the head of the family and its members.

The remark dwelt upon our minds—not as altogether new, but as confirming views to which we had been led by the habit of using a portion of the Common Prayer of the Church in family worship. To this habit we were led by other considerations; but we became satisfied by experience that a responsive service is peculiarly fitted for the young and the uneducated; of which two classes, the larger portion of families mainly consists. It is not natural for either of these classes to keep the mind long engaged upon *any* subject, be it ever so interesting to them; and therefore a religious service in which their direct attention is required only at intervals, is much more likely to maintain that attention throughout.

For this reason we especially approve of those manuals, such as that of Archdeacon Bethune, which are drawn up on the basis of the Prayer Book.

DAILY SERVICE.

It is remarkable to see how certainly truth prevails over mere prejudice. Not long ago, to advocate a daily service was esteemed one of the marks of "Romanizing." The following, from "the Christian Observer" of this city, shows that among our Presbyterian friends, are now to be found advocates for a daily service.

DAILY CONCERT OF PRAYER.—Is there not a spirit of practical infidelity abroad in the Church, on the subject of prayer? God has said in his word—"Ask, and ye shall receive; seek, and ye shall find," &c. This promise is virtually repeated in many places in the Bible; and Christians are accustomed to pray, with the promise before them. But do they pray as if they were expecting its fulfilment, while waiting before God? Do they offer their supplications with the fervor, and importunity, and deep humility, of those who believe that the Divine Spirit will be given, and that an invisible, almighty hand will be extended to bless and save, in answer to their prayers? We cannot here discuss this inquiry. The reader may find an example of humble, believing prayer, such as we speak of, in the ninth chapter of Daniel.

And such prayer, it is earnestly hoped, will now be offered by many in concert, for the revival of pure religion through the Church, in every part of our country. Our correspondent, "*Philo*," repeats his proposal for united prayer at evening twilight, in an article inserted on our first page. The proposal, we trust, meets a cheerful, cordial response in many hearts. The conviction is growing and extending, that if the Church shall bless our wide country with the hallowed influences of the Gospel—if the destitute are to be supplied with the word of life—if a ministry is to be reared, to respond to the earnest calls from pagan shores—there *must be prayer*, and *spiritual* life, and advancement in the Church at home. The means for promoting it, is not a *new* measure of questionable tendency—but a means divinely approved and honored in the memorials of fasting and prayer. Esther iv. 16. Acts i. 14.

To which we add the following from the Calendar.

The following paragraph has been handed to us by a friend who is observant of the course of events. It is from a Boston paper:

Morning Prayer Meeting.—We are happy to learn that the daily morning prayer meetings, which have been held for several weeks past in Mount Vernon Chapel, (the Rev. Mr. Kirk's) are to be continued as long as the attendance and interest will justify.

These meetings are not designed for the benefit of one church, or one denomination alone, but for persons of all denominations in the city, or who may visit the city from other places.

Services commence at 8 o'clock, and close a quarter before nine in the morning of every week-day.

Meetings for preaching will be notified from time to time from the pulpit.

COMMENCEMENT OF COLUMBIA COLLEGE.

At the Annual Commencement of Columbia College, held on Tuesday the 2d inst., the degree of Bachelor of Arts was conferred on thirty-two young gentlemen, members of the Senior Class—and that of Master of Arts, in course, on thirteen Alumni of the College, among whom was the Rev. William J. Frost, an Alumnus of the General Theological Seminary. The Honorary Degree of A. M. was conferred on the Rev. James Stephenson, an Alumnus of our General Theological Seminary, and on Mr. George Alexander Crooke, Tutor in Burlington College. The Honorary Degree of Doctor in Divinity was conferred on the Rev. Robert W. Harris, Rector of Grace Church, White Plains, a son of the venerable Dr. Harris, for many years President of the College.

The Exercises of this Commencement of our Alma Mater were of a very high order, and gave unbounded satisfaction, to the large and respectable auditory. The only ground of regret which any had, was the consciousness of the fact that it was the last occasion when the Presidential Chair would be filled by that accomplished scholar, and truly Christian gentleman, Dr. Nathaniel F. Moore, who for the last seven years has discharged the responsible duties of his high office with rare fidelity, and great success.

We are pleased to learn that four of the Graduates of this year, all of whom took honors, and two of them the highest honors—and one of the class of the last year, also a scholar of high distinction, are about to enter the General Theological Seminary.—N. Y. CHURCHMAN.

A EULOGY ON THE CHURCH OF IRELAND.

The following is a Roman Catholic "Prelate's" account of the Church of Ireland. From the mouth of the Archbishop of Tuam such words may be taken as expressing a *rather extravagant* eulogy.

"The circumstances that called for his immediate attention were indeed painful. He, as their Bishop, the lawful representative of the true Church of God, felt it his duty to warn them against the wily and crafty assaults of a base and corrupted Church—a Church filled with such filthy and foul abominations that he would blush to mention—a Church begotten and founded by Luther and Calvin—a Church cherished and nursed by brutal force and the lustful desires of Harry VIII. and Elizabeth, a wicked Church, a cursed Church, established on the spoil of the old Catholic Church of God—a Church that would now rob the poor of Ireland of the last legacy left them by their forefathers—a Church that was now tampering with the youth and age of this parish, under the awful visitation of Providence, to ensnare them, by holding out to them pecuniary relief only to ruin their souls—a Church whose aim was to invent traps and snares for them. They will give you schools for your children, damnable schools, and then seduce you into their churches. O, what a curse! Could he believe it to be the case that any parents should be found base enough to murder their children? Whatever were their excuses they were more inexcusable than Cain, who killed his brother Abel.

"No; it is a Church which robbed God of his glory. A Church that despises his virgin mother, and deprives her of her honor. How can they honor the Son when they despise the mother? A Church which despises the saints; a Church which divests the true Church of God of its glory, and had only retained the loathsome, filthy carcase, with which they would fain feed the poor deluded souls they were destroying by their heretical doctrine."

FLOATING CHURCH MISSION.

The thanks of the sailor and his friends are tendered to the *Sunday Schools of Christ Church parish*, for their handsome donation of a bell for the Floating Church. The bell weighs 250 lbs., and is of very fine tone; inscribed on it is the text, Isa. lx. 5., "The abundance of the sea shall be converted unto Thee." May both those who have given it and those who shall be summoned by this messenger to the Lord's house on earth, meet together in the temple of heaven!

I would also bring to the notice of Christians, the subject of providing us with means to procure religious books for sailors "going to sea." Bibles, Prayer-books, and tracts, we can obtain from the societies which distribute them, but there are many other valuable books which we require. The benefit which sailors derive from *wholesome* reading cannot be estimated. Every book is *studied and learned*, a silent preacher. Every sailor who has one is a *missionary*; the crews of perhaps a dozen different ships will all in turn read each volume. The owner carries the seed of truth with him from port to port; and as the sailor is constantly changing from ship to ship, his library is literally *circulating*, one book will probably travel over the *whole ocean*, and be studied by *hundreds*! No man is more benefitted than the sailor by a good book; no one so grateful. "I begin to believe now," said a sailor to me the other day, "that there are some who care for us." He had just been confirmed by the Bishop, and was taking leave of me to go to sea. I had furnished him with tracts, books, &c., and given him a letter to the chaplain of the port to which he is bound. When it is remembered besides, that the sailor is at sea at least four-fifths of his time, deprived of all the privileges of the sanctuary and the means of instruction, which landmen, from their frequency and abundance do not appreciate, there is no way of keeping alive the impression which an occasional visit to the house of prayer, and a short conversation with its pastor, may have produced, except by furnishing him with such books as will tend, under God's blessing, to perfection of grace and knowledge. This brief statement of our wants, together with the sympathy so generously manifested in behalf of the seamen's mission, will, I am confident, induce many to contribute and furnish us with the means necessary to attain the object contemplated.

The subjoined acknowledgment is proof of the generous promptness with which the sailor's wants are met.

R. S. TRAPIER.

The Rev. Mr. Trapier gratefully acknowledges the receipt of thirty volumes of religious works for the sailors to take to sea, from Miss R. S.; \$5. contributed by Mrs. E. S. B., and \$5. by a member of St. Stephen's church, purchased this little library.

ACKNOWLEDGMENTS.

The Editor of the Banner, gratefully acknowledges the receipt of the following sums. For Bishop Chase for Jubilee College, \$5.

From a friend and lover of the Church, \$5. for Nashotah, and \$5. for Mr. Unonius.

From W. H. S. for Mr. Unonius, \$5. From M. R., by the hands of G., \$5.

Our friend of the Calendar supplies us with the following pleasantry.

DIVORCES IN CONNECTICUT.

Apropos of Divorces. We believe the following *jeu d'esprit* has never yet been published. A clerical gentleman, of this city, attended the House of Representatives last Spring, to read prayers, and being politely requested to remain, seated near the Speaker during the debate, he found himself the spectator of an *unmarrying* process, so alien to his own vocation, and so characteristic of the Legislature of Connecticut, that the result was the following

IMPROMPTU,

Addressed by a Priest to the Legislature of Connecticut.

For cut-ting all connect-ions famed,
Connect-i-cut is fairly named!
I twain connect in one, but you
Cut those whom I connect, in two:
Each legislator seems to say
What you CONNECT I cut away.

From late English Papers.

THE PRIMARY VISITATION OF THE ARCHBISHOP OF CANTERBURY.

On Thursday, his Grace the Archbishop of Canterbury commenced his Primary Visitation in the Metropolitan Church of Canterbury. The sermon was preached by the Rev. Dr. Spry, Canon Residentiary of Canterbury, from the 2d Corinthians ii. 17:—"For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ."

At the end of the sermon the Archbishop proceeded to deliver the charge:—

Of this Charge, which is chiefly confined to practical topics of discussion, the Guardian thus speaks.

The Archbishop of Canterbury's Primary Charge, which we print at length this morning, brings somewhat to mind the dignified gentleness which used to characterize his Grace's predecessor, and seems rather to aim at a similar treatment of the difficulties which environ the Church. The influence of the teaching of the Societies of which the present Primate is so distinguished a patron is, however, very apparent throughout the main portion of his Grace's Charge. It touches very lightly on the question of education, as now in controversy between the Church and the Committee of Council; speaks more categorically, but not more fully, of Mr. Wortley's attempt to alter the Marriage Law; and treats the subject of Baptismal Regeneration as one on which, being still *sub judice*, it would be improper to offer any remarks. On the Marriage question the Archbishop, so far as he says anything, expresses only what we believe to be the undoubted sentiments of the Church at large, but on the Education question the Charge is certainly both vague, and, to a certain extent, ambiguous.

The address to the Archbishop, from the Clergy of the province of Canterbury, requesting his Grace to authorize the observance of a day of humiliation and prayer throughout the province, on account of the prevalence of cholera in this country, was forwarded to Lambeth yesterday. It was signed by upwards of 450 clergymen.

The following answer was returned.

"Reverend Sir,—In compliance with what I understand to be the general wish of my clergy, as well as from my own sense of the duty incumbent on us at the present season I recommend that Friday, the 5th, or Wednesday, the 10th of October, be set apart as a day of humiliation in all parishes where no such service has been hitherto observed. A favourable opportunity will be thus afforded for exhorting your parishioners to supplication for themselves, to intercession for others, and to thankfulness that they have been spared in the mortality so prevalent around them. The communion service, together with the communion service for Ash-Wednesday, will be a suitable addition to the usual prayers.—I remain, Rev. Sir, your faithful servant,

J. B. CANTUAR.

"Addington, Sept. 25th, 1849."

The Archbishop of Canterbury has presented the Treasurer of the Colonial Bishopric Fund with a donation of 500*l*.

An anonymous donor, under the signature of "Z" has presented to the Society for the Propagation of the Gospel in Foreign Parts a gift of 2000*l*. in the Three and a Half per Cent. Consols, to be applied towards the funds of Colonial Bishoprics Endowment Fund.

The following shows us that one who was so unfortunate in his pursuit of the "*ideal*," has been more successful in obtaining what the world esteems the *real*.

The death of George Henry Ward, Esq., of Northwood-park, after a lingering illness, without issue, leaves his estates, and they are very large, in the Isle of Wight and on the borders of Sussex, to his nephew, the Rev. George William Ward, the pro-

ceedings against whom at Oxford, and his secession from the Anglican Church, became so notorious a few years since. The *Daily News* says the Rev. Mr. Ward was destitute of money when he left the Established Church, and has latterly been living on 100*l*. a-year, which he obtained as tutor in a Roman Catholic family. He is now possessed of property worth 10,000*l*. a-year.

Not the least pleasing intelligence, by the last steamer, is the news which furnishes a slight ground for hope, that Sir John Franklin and his companions are still safe.

We find the following in the English Churchman regarding ROME.

From Rome we learn that the French and the Pope are wider asunder than ever. His Holiness is not at all inclined to accede to the ultimatum of Louis Napoleon, who, on his part, cannot with safety to himself recede from the basis which he laid down in his letter to Colonel Ney. Should the Pope go to Loretto, and place himself under the protection of the Austrians, affairs would become still more complicated; for the jealousy between the French and Austrians is well known, especially upon all Italian questions. We said before that we thought it would take a cleverer man than General Oudinot to get the French army out of Rome, and we think so still.

To the above we add the following remarks from the last English Churchman.

The French are tolerably quiet, awaiting anxiously the explanation of the Government on the Italian and Turkish questions. It is reported that the Gallican army is to be withdrawn from Rome, but this we do not believe. There is no doubt that the Government are much displeased with the Pope's manifesto, which has excited great dissatisfaction throughout Italy, and particularly in the French army. His Holiness has certainly good reason to be cautious after what has happened; his attempt to "baptize that wild matron democracy" having turned out such a signal failure. It is important to bear in mind that the Papacy allies itself to liberty or to despotism, according as its interests incline. Reckless little what instruments it employs, provided it accomplishes its work, it is royalist when in a position to sway the minds of Kings, and liberal in the midst of popular assemblies, when they win its favor by exalting the Pope. As long as the people cried out "*Viva Pio Nono*," the Pope was a reformer; but, as soon as he found they wanted to deprive him of his temporal power, he fell back into the arms of Austria. We do not wonder at this; we only mention it to show how completely the Romish Church has failed in taming democracy, and turning it to her own purposes. The Pope is still at Portici, but it is said that he is going to Vienna to consult with the Emperor of Austria and the Grand Duke of Tuscany on the affairs of Italy.

An English officer (Colonel Pakenham) has been ordered to quit Tuscany, because he distributed some tracts on religious matters, written in the Italian language. What would be said if Italians were ordered to quit England for distributing Romish tracts on religious subjects, written in the English language?

The recent appointment of Dr. Hinds as Bishop of Norwich, seems to be well received. While some Journals express apprehensions that his Church views are not according to their wish, there is but one opinion declared with respect to the excellency of this choice, as far as ability, learning, and personal character are concerned. Having had an opportunity of knowing this to be true from our own observation, and having enjoyed the kind and courteous attentions of Dr. Hinds, we give with pleasure the following testimony, quoted by the Guardian.

THE NEW BISHOP.

(From the Spectator, Liberal Paper.)

Happy would it be for the Church, if the official selection for appointment to high places were always so good as it has been in the choice of Dr. Samuel Hinds for the vacant see of Norwich. That it should have excited no censure in quarters whence censure was almost certain for any appointment that the Whig Government could make, is in itself strong negative proof that the new Bishop is unassailable in qualifications for the Episcopal office. And such is the fact: he is a sound theologian; few men in the Church have had more practical experience; few have joined so much zeal and benevolence to so much discretion—so much ability to so blameless a life.

For the following account we are indebted to "The Belfast Commercial Chronicle."

THE NEW CHINESE BISHOPRIC.

SCENE AT MANCHESTER.

On Monday last an extraordinary scene of confusion and clamour was witnessed at Manchester, in "a public meeting" at the Exchange Dining-room, "on behalf of the fund for establishing a Missionary College at Hong Kong, and other necessities of this new diocese." The meeting was to a large extent composed of clergymen and ladies, with a few of the more

respectable merchants and manufacturers belonging to the church, and at the head of it was the Right Rev. the Lord Bishop of Manchester (who presided,) the Right Rev. the Lord Bishop of Victoria, the Chevalier Bunsen, Prussian Ambassador, the Rev. Hugh Stowell, the Rev. Archdeacon Rushton, and the sub-dean. This portion of the meeting occupied nearly the whole of the seats: the extreme end of the room was filled up by working men in their rough every-day attire, and with their swarthy, unwashed faces, forming a strange contrast with all around. It was soon surmised by those who had the conduct of the meeting that the working portion of the public present were socialists; but there was not the least ground for this surmise beyond this fact, during the first portion of the proceedings, the two bishops and the mover and seconder of the first resolution being listened to with the most orderly attention, so that when the storm at length burst, it evidently came with great surprise upon most of the persons present, and especially upon the ladies.

The Bishop of Manchester very briefly opened the proceedings, and

The Bishop of Victoria then spoke at some length, detailing the object of the meeting. He stated the footing on which the subjects of this country were admitted into China since the late war, gave an account of the manners of the people, their position as regarded education, adverted to the state of religion and the prospects of the Christian Church there; and said the people of this country could never expect to promote the spread of Christianity there, to the extent which was desirable, by means of missionary efforts from this country, and it was important, therefore, to establish and maintain a college such as that in progress of formation at Hong Kong, for the purpose of training up a native Christian ministry. He said about £5,000 was wanting to complete the college according to its original projection, and that afterwards about £1,500 a year would be wanting for the support of the college and its tutors, and for the maintenance of students. Towards this, government had declared its inability to contribute anything, giving only £250 towards the conveyance of himself to China, and called upon the meeting for its support in aid of the required funds.

The Rev. W. H. McGrath then moved the first resolution:—"That, contemplating with the deepest interest the unparalleled field which God has opened for the propagation of the Gospel in China, and regarding the past appointment of a bishop of our Church to that great sphere of missionary labor with earnest satisfaction and hope, we feel called upon to give some useful manifestation of sympathy and bountifulness towards the infant mission and its newly-appointed bishop."

Mr. John Sharpe, engineer, seconded the motion.

The Bishop of Manchester was about to put the resolution, when—

Mr. Southwell (a young man who had hitherto sat quietly amongst a body of clergy on the left of the chair) advanced to the end of the table and said—"Allow me, my Lord, before the motion is put to the meeting—"

The Bishop of Manchester—"You cannot address this meeting unless you have an amendment to propose."

Mr. Southwell—"I have an amendment."

The Bishop—"Let me see it."

Mr. Southwell here handed forward a slip of paper.

The Bishop (crumpling it up in one hand)—"This amendment is irrelevant. It cannot be put."

Mr. Southwell—"Will you read it?"

The Bishop—"No. (Cries of "Yes.")

Mr. Southwell—"Then I shall move another. (Applause from the working men.)

The Bishop—"Let me see it. I must have it in writing."

Mr. Southwell here took up a pen and scrip of paper, and commenced writing his second amendment.

The Rev. Hugh Stowell (addressing the writer)—"You will not be allowed to come from London to interrupt every meeting here, I assure you."

Mr. Southwell—"How do you know we come to interrupt? You have not heard what I have to say."

The Rev. H. Stowell—"If you wish to promote your own tenets, do it by peaceable means."

Mr. Southwell—"I am perfectly peaceable, sir, and rather calmer, I think, than you."

The Rev. H. Stowell—"You may depend all this will recoil upon yourselves."

Mr. Southwell—"Keep your temper, sir; don't be angry; look to your own position, and never mind mine."

The above dialogue took place between Mr. Stowell and Mr. Southwell while the second amendment was in preparation—the working men at the other end of the room creating a perfect storm of disapprobation because their friend was not allowed to proceed. The second amendment was here handed to the Right Rev. prelate who presided.

The Bishop (to Mr. Southwell)—"Be kind enough to step this way. I can't read it."

Mr. Southwell stepped to his Lordship's elbow, to make out the piece of caligraphy.

The Bishop (addressing the meeting)—"I decide again this amendment is irrelevant."

Mr. Southwell—"Read it to the meeting."

The Bishop—"I shall not."

(Great uproar from the meeting, some calling for the amendment to be read, others condemning the interruption, and some demanding that as it was a public meeting the amendment ought to be read.)

The Bishop—"I am placed in this chair to decide upon questions of order. Two amendments have been placed in my hand diametrically opposite to the object of the meeting, and I refuse to put them. I now put the original motion (here the show of hands was taken, and there was a great number on both sides.) The resolution is carried. (Cries of "No, no.")

Mr. Southwell—"I protest against the right of the chairman to put the resolution until I had been heard upon it, and I will maintain my right yet to be heard. (Applause and disapprobation.)

Here the Right Rev. Chairman called upon the Rev. Hugh Stowell to move the second resolution, but the meeting became a scene of the utmost confusion directly Mr. Stowell rose, there being by this time in addition to himself and Mr. Southwell,

two speakers on the forms at the other end of the room as candidates for "the public ear."

The Bishop said he must confess it was with astonishment in a meeting like this, where the object was a charitable and religious one, and where persons were only asked to contribute voluntarily, this opposition should be given, and that they should be met with an amendment diametrically opposed to its spirit. (Cries of "Read the amendment.")

Mr. Southwell—"I demand proof of this statement—let the amendment be read."

The Bishop—"I am astonished."

A Voice—"Read it, and let others judge as well as yourself (cheers and continued uproar.)

The Bishop—"I am astonished that the people of Manchester, when an illustrious foreigner and the bishop of a distant land are here amongst you for the first time, should thus disregard public decency. I will not be put down."

Mr. Southwell—"And I will not be put down."

The Bishop here threatened to dissolve the meeting; but, after a consultation with Mr. Sharpe, who is a magistrate, the police were sent for.

A superintendent of police and two constables soon afterwards made their appearance at the opposite end of the room, but Mr. Southwell maintained his position, saying he had a right to be heard, and that he would only be deprived of his right by being forcibly taken from the room. The meeting was a scene of the utmost confusion, and the ladies, hemmed in and unable to escape, were much alarmed.

At length a superintendent of police forced his way through the meeting till he reached the platform.

Rev. H. Stowell said—"Give him in charge."

Mr. Southwell—"Will Mr. Stowell take the responsibility of giving me in charge?"

Rev. H. Stowell—"I will."

The superintendent of police here asked Mr. Southwell if he would go without compulsion; and he was in the act of stepping forward, when the Rev. Mr. Birch gave him a push.

Mr. Southwell (turning upon the Rev. gentleman)—"Don't push me, sir, this is a Christian meeting."

Here the speaker was led out in custody, but it was understood that he was set at liberty outside.

The Rev. Hugh Stowell then move a resolution approving the establishment of a native ministry in China, the Archdeacon Rushton seconded the motion, and it was agreed to.

Archdeacon Rushton was then called to the chair, and a vote of thanks to the Bishop of Manchester for his conduct in the chair was proposed and carried unanimously.

The Lord Bishop, in returning thanks, said he could not allow the meeting to pass over without making a few observations. He had for the first time been present at a meeting at which there had been anything like a spirit of opposition or dissension. In the exercise of that duty which had been placed in his hands, he had decided that both of the amendments were irrelevant and improper. It was of little consequence to him that he was met with a flat denial on the part of the person who had proposed them. He should still have acted on his own responsibility. (Hear.) No consideration would have induced him to alter that decision. However, not in justice to himself, but to the people of Manchester, whose interests he was bound to respect and regard, and in justice to that deluded few who had been led away by the person who attempted to address them, he should now read the amendments.—The individual said he was friendly to the meeting, and that his amendments could properly and reasonably be put. Why, what were they? The first was, "That considering the Established Church of these realms is by far the richest in the world, this meeting protests against any call for funds with a view to the extension of its principles and its anti-Christian authority." That is an amendment at a meeting on behalf of the advance of missions! The second was, "That the meeting are of opinion that missionary labors should be carried on in foreign parts after the spiritual wants of the people are duly supplied." Was that on behalf of the diocese of Victoria? But he, (the Bishop) wished to be understood properly. No man throughout the length and breadth of the land was more devoted than himself to the real interest and dignity of the working man (applause), the man who earned his bread by the sweat of his brow, and did his duty in allegiance to his sovereign and in duty to his God. (Applause.) He looked upon the display they had that day witnessed as the last flickering flame of in almost burnt-out candle. He had looked with the deepest interest at the proceedings of the working men of Manchester at a recent meeting, at which they sought an advance of wages; and he was gratified to see that they could temperately and deliberately discuss the question. But he would say to them, are these your friends? (No.) Is it to such men as these that you will entrust the dignity of yourselves, the independence of your families, the interest of the manufacturing classes, and the after-benefit and prosperity of the country? (No.) He trusted; not. The exposure, however, had that day taken place; it would go forth in the newspapers; and he was convinced that the working men themselves would support him in the course which he had that day taken.

CATALOGUES OF ST. MARY'S HALL, AND BURLINGTON COLLEGE.

We have received the catalogues of these Institutions: of the former, for the twenty-fifth term, of the latter, for the sixth term.

Through a season, which has been especially trying to schools and colleges, these Institutions have enjoyed their usual proportion of success.

The winter term opens on the first of November, and we hope that these schools may enjoy in it the share of prosperity which they so well deserve.

FLOATING CHURCH MISSION.

It will be seen from a notice in the proper place, that the second anniversary of this excellent Mission will be held on Tuesday evening next.

New Publications.

HISTORY OF THE FRENCH REVOLUTION OF 1848. By A. D. LAMARTINE. Translated by Francis A. Durivage and William S. Chase. First American Edition. Boston: Phillips, Sampson & Co.

This is a handsome volume of nearly 200 pages, including the two volumes in one. The history covers a period of great interest, and this is increased by the fact that we have not yet seen the end of which these things were the beginning. No one could be better qualified, for the task of writing such a history, than Lamartine, who may well say, *quorum magna pars fui*. When we add to his abundant sources of information, the graces and attractions of his peculiar style, and the interest which attaches itself to the Author's name, we are sure this book will be eagerly sought after by the public.

HUME'S HISTORY OF ENGLAND.—From the same Publishers we have the third volume of this republication. It contains the history of the period from A. D. 1485, to A. D. 1558. This period embraces the reigns of Henry VII., Henry VIII., Edward VI., and Mary. To a Churchman, the most important and interesting in the History of England.

From the same Publishers we have received Nos. I. and II. of SHAKESPEARE'S DRAMATIC WORKS. The text, which is beautifully printed on fine paper and in large clear type, is accompanied with "introductory remarks, and notes original and selected." We are told, in the Advertisement, that "the object of the Publishers has been to prepare an edition from the highest authorities, and in the most elegant form; not too much encumbered with comments, nor so destitute of them as to be obscure to the general reader." "It will be issued in semi-monthly numbers, at twenty-five cents each, each number containing a play complete" with a fine steel engraving.

Those who wish to obtain, in a cheap and easy way, a splendid copy of the great Writer, will find their desires fulfilled in this admirable Publication. We have received these works through Mr. G. S. Appleton, from whom they may all be obtained.

REVIEW OF A WORK ENTITLED, "THE DOCTRINE OF THE CHURCH OF ENGLAND, as to the effects of Baptism in the case of Infants." With an appendix, containing the baptismal services of Luther, and the Nuremburgh and Cologne Liturgies. By William Goode, Rector of St. Antholin, London, 8vo. pp. 500.

We have received a pamphlet with the above title. The subjoined note is prefixed to "the Review."

"The following numbers on Mr. Goode's book, are published with the view of exciting in the ministers of religion generally, especially in those of the Episcopal Church, a desire to possess the whole work, so as to justify some bookseller in its republication."

In keeping with this statement this Pamphlet seems rather a eulogy on Mr. Goode than a review. It begins with the following small flourish of trumpets. "The Rev. Wm. Goode of London, is beyond all doubt the ablest controversialist of the present day." This is certainly a new fact, and we humbly thank the Reviewer for the intelligence. We have not yet read Mr. Goode's book, but we are quite sure that he deserves the above commendation if he has been able to prove that baptismal regeneration is not "the doctrine of the Church of England." We are informed that this important work will be republished, "should sufficient encouragement be given," by Stanford, Swords & Co., New York. As it is well to hear both sides, and as Mr. Goode is put forth as the great champion of one party, the work ought, by all means, to be republished.

JOURNAL OF WESTERN NEW YORK.

We have just received the Journal of the Twelfth Annual Convention of the Diocese of Western New York. It shows a most encouraging and prosperous condition of this Diocese. Firm and united, undisturbed by dissensions, this Diocese enjoys that rest, in whose blessed calm, now, as of old, the Churches "walking in the fear of the Lord and the comfort of the Holy Ghost," are multiplied.

We shall publish "the summary" next week.

ST. MARK'S CHURCH.

A Committee of the vestry will sit in the School House adjoining the church, every afternoon this and next week, from four to five o'clock, for the purpose of selling such pews as remain unsold.

The Rev. A. S. Smith has resigned his office as Principal of "The Columbus Female Institute," and removed to Norfolk, Va., to take charge of the "Norfolk Female Institute" in connection with the Rev. L. L. Smith.

Communications.

For the Banner of the Cross.

ST. PAUL'S CHURCH, JACKSON, MICHIGAN.

STATEMENT BY THE VESTRY.

This Parish was organized in the winter of 1838-9, there being then but two male and five or six female communicants, the village of Jackson then comprising about seven or eight hundred inhabitants. During the year following, the Rev. Charles Fox was stationed here as a missionary, the parish paying him at the rate of four hundred dollars a year as a salary. He remained with us about two years, during which time he rendered us very efficient services, and the interests of the Church here were apparently placed upon a firm basis. A small church edifice was erected, sufficient for the wants of the parish at that time, and a number of communicants were added to the church.

Mr. Fox was succeeded by the Rev. Edward Waylen, who, however, remained with us but a short time, and in May, 1842, the parish was supplied by the Rev. C. W. Fitch, now of the diocese of Ohio. Mr. Fitch retained the pastoral charge of the parish until the first of June, 1847, the parish continuing a missionary station until he left, (with the exception of an interval of about two years,) since which time it has been self-sustaining, and has paid a salary of five hundred dollars per year.

In August, 1847, the Rev. Daniel T. Grinnell, our present much esteemed Rector, took charge of the parish. We now number about eighty communicants, and the population of our flourishing village has increased to about twenty-five hundred inhabitants.

Our village is located eighty miles west of Detroit, and is the county seat of Jackson county. It occupies a central position in the state, and it is of paramount importance that the Church should be well grounded here.

Although the number of our communicants has so increased, and although the population of our village has increased threefold, and is continually increasing, yet since about the year 1843 our congregation has not increased in numbers. This is owing to the fact that all the slips and pews have been occupied, and we are unable to provide sittings for numbers who would otherwise come in, numerous applications being received every year. Great numbers, who might otherwise be brought into the congregation, and eventually into the church, are thus excluded, and either do not attend any place of worship, or become identified with the different sects about us.

There is no way in which this evil can be corrected except by the erection of a larger and more commodious house of worship, and in this way alone can the interests of the Church in this heart of Michigan be advanced.

For two years preceding the close of the ministry among us of the Rev. Mr. Fitch, it was an object of great solicitude with him. He saw we had not room adequate to the growing wants of the parish, and he made many efforts to contrive a way in which such deficiency could be supplied. It was evident, however, that such a house as would suffice for the increasing population of the place, could not be erected for a less sum than about \$5000, and it was impossible to raise anything like that within the parish. No definite action was therefore taken in the matter until the winter of the present year, when the Vestry, deeming longer delay a positive neglect of duty, determined to make an effort, with a view to the erection of a church the present season, and a subscription was circulated for that purpose. The amount subscribed, however, fell so far short of the required sum, that the commencement of the building was postponed for another season.

Our subscriptions now amount to the sum of about \$2500, and we will be able to increase it in this place to \$3000; and in order to make up the required sum, and seeing no other way in which it can be done, the Vestry concluded to request their Rector, the Rev. Mr. Grinnell, to solicit aid from Churchmen, kindly disposed, in the more settled parishes at the east, where the ordeal of an early settlement has been passed. He has consented to undertake the duty; and we hope and pray, and that with great confidence, that his mission will be successful, relying, as we do, upon a most meritorious cause, and the spirit of open handed liberality which has heretofore characterized our brethren at the east in reference to other but not more needy parishes.

Saml. Higby,	} Wardens.
Levi J. Burr,	
Guy Foote,	
Saml. H. Kimball,	} Vestrymen.
Charles W. Penny,	
Henry A. Hayden,	
John Sumner,	

Jackson, Mich., Sept. 18, 1849.

Extract from a letter of Bishop McCastry to the Rector of the parish.

"It gave me great pleasure to hear of the noble effort made by the members of your parish to erect a suitable building for the worship of God. No one who knows their circumstances could have expected more from them, and I feel confident that our friends at the east will aid you and them in the effort they are now making. You have my free authority to go to the east on your benevolent errand, and I trust your application will not be in vain. Jackson is one of our best and most prosperous villages, and the Churchmen there deserve aid, for they have been foremost in every good work. I have no parish in my diocese that stands so pre-eminently distinguished in this respect, and I would, therefore, most earnestly ask Churchmen to aid you."

The Rev. Mr. Grinnell will visit this city in a few days, and give Churchmen an opportunity to aid his people in their efforts to erect a building adapted to the wants of the parish.

For the Banner of the Cross.

VOLTAIRE.—INQUIRY ON HIS "ÉCRASEZ L'INFAME!"

"Conceal your march from the enemy in your endeavors to crush the wretch."
VOLTAIRE.

MR. EDITOR:

Most of your readers are already aware that in the words which we have placed as a motto to our article, was comprised the watchword of that infidel and dissolute party of which the profligate Voltaire was the chief.

Impious as the expression must be allowed to be, it is nevertheless a fair question for discussion with reference to its real and intended application; and though Christians may not be expected to vindicate the reputation of an enemy of their holy religion, yet for the credit of our fallen nature, they may be willing to believe that the charge of blasphemy may be removed from even his vile memory. It is a question of doubt. There are opposing opinions about it. Opinions as far asunder as heaven and earth. Some, distinguished for their accurate learning and diligence, such as T. H. Horne, Palmer, Whittingham, Editors of the Christian Observer, &c., do not hesitate to charge the arch-infidel with the blasphemy; and others equally learned and accurate maintain the contrary, that the scoffing words alluded to do not refer to the Redeemer of men, but to the received religious system of his day and country.

On the one hand, the Rev. Dr. Horne, in his Introduction to the Study of the Holy Scriptures (Vol. 1, bk. 1, c. 1, § 5,) says: "At the very moment in which he was plotting the destruction of Christianity, and introducing the awful watch-word of his party, 'Écrasez l'infame!'—at that very moment, with bended knee and uplifted eye, he adored the Cross of Christ, and received the host in the communion of the Church of Rome;" and in a note he interprets the expression "écrasez l'infame" to mean JESUS CHRIST.

This accusation is supported by the Rev. W. Palmer, the Oxford Historian, in his valuable little Compendium, a work which has received the editorial sanction of the present Bishop of Maryland. The author speaks in the following forcible tones. Voltaire, a man whose private life was defiled by the grossest immorality, and whose heart burned with such a demoniacal hatred of Him who came down from heaven, and voluntarily sacrificed Himself on the Cross for the salvation of sinners, that he adopted as his watch-word on all occasions those awful words, "Écrasez l'infame!" Crush the wretch! that is, "crush CHRIST," "crush the Christian religion."

The words of the Christian Observer, edited by such men as Wilberforce and his co-peers, (Vol. 1, p. 578, note, 1802) are to the same purpose: "It is well known that Voltaire had been accustomed for many years to call our Blessed Saviour the wretch, 'l'infame,' whom he vowed to crush."

On the other hand, Southey, the Ecclesiastical Historian and Poet, in a note to a passage in the "Poet's Pilgrimage," inclines to the belief that not our SAVIOUR, but the Roman Church is meant by Voltaire, under the designation of the Dissolute, or the Scarlet Woman of the Apocalyptic prophecies. He says: "I have seen her (Rome) somewhere called the Scarlet Woman—and Helen Maria Williams names her the Dissolute of Babylon. Let me here offer a suggestion in defence of Voltaire. Is it not probable, or rather can any person doubt, that the *écrasez l'infame*, upon which so horrible a charge against him has been raised, refers to the Church of Rome under this well known designation? No man can hold the principles of Voltaire in stronger abhorrence than I do; but it is an act of justice to exculpate him from this monstrous accusation."

And now, Mr. Editor, for myself I may say, that I have heard the charge denied with indignation by some who confessed that, for the principles of that Prince of Scoffers no greater admiration could readily be found than that they professed. Other circumstances there are that might be offered but for the want of space, which strongly incline the present writer to the resolution never to employ such a charge, until the "concentrated essence of malevolence" which it embodies, can indisputably be credited to Voltaire's enmity to the Blessed Redeemer of the world.

And now the question may be put,—Is the arch-infidel justly liable to the horrible charge of blasphemy, in the quoted expression, or, are we borne out in the more charitable supposition, (giving him the benefit of the doubt) that, in his letter to the Marquis De Villevieille, in A. D. 1767, from which we have taken our motto, he contemplated only the annihilation of the oppressive system of his Roman Mother, in France, before whose altars he bowed in hypocritical adoration to qualify himself for civil office? whether he ever employed the phrase, as has been alleged, as a party watch-word, alluding to the Adorable Son of God? or, whether he merely wished to emancipate France and Frenchmen from the burdensome restrictions of the French Church, by means of her destruction?

A reference to the scope and context of the original passage will probably be sufficient to place the matter beyond all controversy; so voluminous, however, are the writings of M. Voltaire that few are able to prosecute a thorough search for the solution of the difficulty. For the line above quoted, which contains the awful expression, we are indebted to an incidental citation in another work.

It is a doubt which ought to be solved, not only as an act of justice worthy of a magnanimous opponent, but also because, if the allusion to our Lord was designed, we may safely urge it, without fear of successful contradiction; but if not, that we may not be guilty of uttering a false charge against our enemies, and thus weakening our onset.

PHILALETHES.

J. A. Merrick.

RELIGIOUS STATE OF LONDON.

In the last British Banner, a statement is made by the Congregational minister respecting the attendance of public worship in London:

The population of the city is calculated at 2,353,111. The whole number of places of worship is 797, with sittings for 601,518 persons. They need 1,176,555 sittings to be provided, to accommodate the whole population.

It is a fact, that on an average, after making allowance for the variation of attendants at different services, not more than 600,000 attend public worship; consequently, from various causes, every Lord's day in London, during every service, about 1,700,000 persons attend neither church nor chapel.

Miscellaneous.

We copy the following in the hope that none of our readers will be so wanting in conjugal affection as to give their wives such cause for grief. We would at the same time remind them that Editors, Publishers, and Printers, have not only wives, but also children.

A WIFE IN TROUBLE.

"Pray tell, my dear, what is the cause of those tears?"

"Oh, such a disgrace!"

"What—what is it my dear? Do not keep me in suspense."

"Why, I have opened one of your letters, supposing it addressed to myself. Certainly it looked more like Mrs. than Mr."

"Is that all? What harm can there be in a wife's opening her husband's letters?"

"No harm in the thing itself. But the contents! Such a disgrace!"

"What, has any one dared to write me a letter unfit to be read by my wife?"

"Oh, no. It is couched in the most chaste and gentlemanly language. But the contents! the contents!"

Here the wife buried her face in her handkerchief and commenced sobbing aloud, while the husband eagerly caught up the letter and commenced reading the epistle that had been the means of nearly breaking his wife's heart. It was a bill from the printer for nine year's subscription.—Sandy Hill Herald.

APPARITIONS.

Dr. Fowler, bishop of Gloucester, in the early part of the eighteenth century, was a believer in apparitions. The following conversation of the Bishop with Judge Powell is recorded.

"Since I saw you," said the lawyer, "I have had ocular demonstration of the existence of nocturnal apparitions."

"I am glad you are become a convert to truth; but do you say actual ocular demonstration? Let me know the particulars of the story."

"My lord, I will. It was, let me see, last Thursday night, between the hours of eleven and twelve, but nearer the latter than the former, as I lay sleeping in my bed, I was suddenly awakened by an uncommon noise, and heard something coming up stairs and stalking directly toward my room; the door flying open, I drew back my curtain, and saw a faint glimmering light enter my chamber."

"Of a blue color, no doubt."

"The light was of a pale blue, my lord, and followed by a tall meagre personage, his locks hoary with age, and clothed in a long loose gown, a leathern girdle was about his loins, his beard thick and grizzly, a large fur cap on his head, and a long staff in his hand.—Struck with astonishment, I remained some time motionless and silent; the figure advanced, staring me full in the face: I then said, 'Whence, and what art thou?'"

"What was the answer—tell me—what was the answer?"

"The following was the answer I received: 'I am watchman of the night, an't please your honor, and made bold to come up stairs to inform the family of their street door being open, and that if it was not soon shut, they would probably be robbed before morning.'"

DAILY SERVICE.

Bishop Wilson, in the charge from which we have made an extract, relative to Scripture Readers, thus speaks in reference to having daily service in the cathedral, which has been erected in Calcutta, chiefly through his untiring exertions:

"In the promotion of all these designs the new mission cathedral at Calcutta will, I trust, take its appropriate place. It was consecrated October 8th, 1847; and as a district church in a quarter where it had been imperiously required for twenty or thirty years, it is already most completely successful. As a cathedral also of the metropolitan diocese, it is beginning to follow the model of those at home, so far as circumstances will allow. Daily morning prayers are regularly performed; to which such other services as are in use in England will be added as the cathedral clergy are increased. To the daily morning prayers I attach great importance in the circumstances of Calcutta, where the masses of Christians, nominally such, of all ages and all ranks, who have no opportunities of attending family devotions, are sunk so deplorably in irreligion. The prayers offered up, and the large portions of Scripture read, would afford them an important means of grace. It will take, I am aware, a long time to break up their indifference and lead them to overcome obstacles. The example, therefore, of the clergy and gentry is of the greater importance; who, though they have the blessing of family prayer themselves, yet might easily attend occasionally, if only out of love to their fellow-creatures; though thirty or forty minutes given in the early morning to the public honor of God could not fail, in most cases, to be a material help to the business of the day."

PLACID FACES.

Eliau says of Socrates, that notwithstanding his domestic vexations and the public disorders of his time, he was never known to leave or enter his house with a disturbed countenance. It was his practice, when tempted to anger, to lower his voice and resolutely assume a more than usual gentleness of aspect and manners.

Although Socrates lived more than two thousand years ago, and had no lights from revelation to guide him, his example might be advantageously followed by multitudes of the present day who profess to have learned at the feet of Jesus Christ.

Rightly considered, it is melancholy to think how little the bland and cheerful influences of Christianity, is visible upon the countenances of its disciples. A large proportion of the faces you meet in your walks, tell of some inward disquietude.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 3, 1849.

[VOL. XI.—No. 44.—WHOLE No. 566.]

Calendar.

NOVEMBER.

1. All Saints.
4. 22d Sunday after Trinity.
11. 23d Sunday after Trinity.
18. 24th Sunday after Trinity.
25. 25th Sunday after Trinity.
30. St. Andrew.

Church Intelligence.

PENNSYLVANIA.

On Sunday last, (the 21st after Trinity,) in All Saints' Church, Moyamensing, the Rt. Rev. Bishop Potter admitted to the Holy Order of Priesthood, the Rev. Frederick S. Wiley, Rector Elect of Grace Church, Honesdale.

Morning prayer was read by the Rev. Mr. Murphy, the Bishop delivered an exhortation; the candidate was presented by the Rev. O. Evans Shannon, Rector of the Church of the Crucifixion, and the Rev. Messrs. Shannon and Montgomery united with the Bishop in the imposition of hands.

On the same occasion, the Bishop confirmed 17 persons, one a member of the Church of the Redeemer of this port. The Rev. Dr. Hooker was present.

Rev. H. E. Montgomery

DIOCESE OF NEW JERSEY.

AUTUMNAL VISITATION.

On Sunday, 21st October, (twentieth after Trinity,) in the Hall occupied by the congregation of St. Paul's Church, Paterson, the Rector, the Rev. Mr. Thompson, read morning prayers, and the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector read prayers, and catechised the children, and the Bishop examined them. In the evening, the Rector read prayers, and the Bishop preached, and confirmed fifteen persons.

On Monday, 22nd, in Grace Church, Van Vorst, the Rev. Drs. Wainwright and Haight, (of the diocese of New York,) read morning prayers, the minister, the Rev. Mr. Mahan, catechised the children, and the Bishop examined them, preached, confirmed seven persons, and administered the Holy Communion, assisted by the Rev. Dr. Barry. The Rev. Messrs. Henderson, Germain, Williams, Bowden, and Richard Cox, (of the diocese of New York,) were present,

In the evening, in Christ Church, Belville, the Rev. Messrs. Sherman, the Rector, and Mahan, read prayers, and the Bishop preached, and confirmed eight persons.

From Church Papers.

DIOCESE OF MARYLAND.

We should have given the following an earlier insertion in the Banner, had the paper, which contained it, sooner met our observation.

AUTUMNAL ORDINATION.—On the sixteenth Sunday after Trinity, September 23d, in St. Andrew's Church, Baltimore, Erastus Franklin Dashiehl, A. B., graduate of the General Theological Seminary, was admitted to the holy order of Deacons, on presentation by the Rev. Joseph Trappnell, Jr., rector of St. Andrew's Church. The Bishop preached. Before the sermon, the rite of confirmation was administered to twenty-nine persons, the Bishop addressing the candidates, and the Preface to the office being read by the Rev. Mr. Trappnell.

CONFIRMATION.—Besides the above in St. Andrew's, a second was holden on the same day, in the afternoon, at the place of worship occupied by St. Luke's Church, Baltimore. The Bishop preached and addressed the candidates,—three persons were confirmed.

On the seventeenth Sunday after Trinity, September 30th, in the Church of the Ascension, Westminster, the Bishop preached, confirmed two persons, and administered the Holy Communion.

On Monday, October 1st, in a School-house at Middleburg, Carroll county, in the Parish of the Ascension, the Bishop preached, and confirmed six persons, addressing the candidates as usual. On the eighteenth Sunday after Trinity, October 7th, in Christ Church, (Navy Yard,) Washington Parish, D. C., the Bishop preached, confirmed fourteen persons, and administered the Holy Communion.—Church Advertiser.

WESTERN NEW YORK.

ACCIDENT TO ST. JOHN'S CHURCH, CLAYVILLE.

We regret to learn that this new and beautiful structure was much damaged, during the storm on the night of the 16th inst. The following account of the accident is copied from the *Utica Herald*.

On Tuesday night, during a gale of wind, the spire in progress of erection on this Church was blown down, carrying with it the scaffolding and brickwork underneath, and precipitating the whole through the roof of the Church into the gallery. The roof was broken in just south of the organ, which fortunately did not receive any material injury.

The large window on the east side of the Church and also one on the south side, were considerably damaged. The whole will be repaired immediately.—*Gos. Messenger*.

DIOCESE OF TENNESSEE.

MR. EDITOR,—As the following information has not appeared in your paper, I send it, for insertion or not, at your pleasure.

On Sunday, Sept 9th, Bishop Otey confirmed in St. James' Church, Greenville, twenty-six whites and five blacks. It is but twenty months since the Church was organized in this place, and it is considerably less than a year since the Rev. Mr. Good was settled there. Where twenty months since there were not two communicants, there are now probably fifty. In connection with the Church is a Sabbath school consisting of ninety or a hundred scholars. During the time above specified, a Church has been erected and nearly finished, and an organ ordered from Philadelphia, and the expenses of all have been chiefly paid by members of the Parish.

Connected with the Parish, also, there has been gathered a female school, under the charge of the rector, which is now in a flourishing condition.

Such instances of the extension of the Church are as rare as they are refreshing to the soul. A correspondent writes concerning the confirmation, 'I can assure you last Sunday was a great day for Greenville—you have no idea what an effect was produced upon the congregation. We met in the New Church, and it was full. During the administration of the solemn rite nought could be heard but the suppressed sob of the congregation; the most careless seemed awed and subdued. When the Bishop called for the candidates to come forward, there was not room enough for them all to kneel around the chancel. The Bishop was very much moved, and Mr. — (a clerical brother who had been much with this new Church,) could not restrain his tears.'

Witness.

MASSACHUSETTS.

ST. PAUL'S CHURCH, NANTUCKET.

MR. EDITOR,—As many of our kind brethren in Boston have contributed to our relief, it may be interesting to them to learn that our new Church building is covered in and ready for finishing inside.

The ladies of the Parish, assisted by a few very zealous ladies from abroad, who spent the summer on the island, have recently realized nearly two hundred dollars, from a sale of useful and fancy articles.

But, with this added to the beneficence of our Boston friends, we are not able to complete our little Church. Consequently, our indefatigable rector is about to go abroad once more for aid. In this he has the countenance of our Bishop, and we earnestly hope that wherever he may go, whether in the diocese or out, he will be kindly received in the name of the Lord.

Although we are few in number, and poor in this world's goods, the Church here has peculiar claims upon all Churchmen. Vessels from all quarters of the globe find their way to our harbor, and hundreds of tracts, Testaments or prayer-books are now doing something for the Lord, which were placed in the hands of seamen, on Nantucket, by the very man who may call upon some of the readers of the Witness for some trifling pecuniary aid. Besides this, our island is becoming a place of resort for very many Churchmen during the summer months, while they are in search of health or recreation from business and the heat of our large cities.

One half the sum already contributed by Bostonians will complete our building, and it is with the hope that it will meet the eye of those who devise liberal things, that this article is written.

Witness.

Missionary Intelligence.

FOREIGN MISSIONS.—We have been favored with the following communication from the estimable Bishop of our Church at Constantinople, which we insert with much pleasure for the information of our readers and his numerous friends in this country.

Constantinople.—On Wednesday, Sept. 5th, Bishop Southgate held a confirmation at the British Embassy, Pera. Morning Prayers were read the by Rev. Mr. Bryan, Vice Principal of the English College in Malta, who also read the confirmation Preface.

The Bishop preached and confirmed two persons.

Bishop Southgate was expecting to leave Constantinople on the 19th September, and hoped to reach the United States by the middle or end of November.

Churchman.

DIOCESE OF OHIO.

We gave in our last, an abstract of the proceedings of the Convention. The Western Episcopalian has the following remarks upon the proceedings of this body.

Sermons were delivered during the Convention by Rev. Mr. Winthrop, and Rev. Mr. Tyng. The entire proceedings were characterized by Christian courtesy and brotherly kindness, and were terminated with harmony, and a deepened affection of the members of Convention for each other, and the blessed cause in which they labor. May the Head of the Church own what has been done, by causing to rest upon it his blessing.

SUNDAY AFTER CONVENTION.

This is always an interesting day, the members of the body and visitors remaining together to participate in the Holy Communion, and enjoy the "Communion of Saints." In the morning a sermon was delivered by the Rev. Dr. Perry; in the afternoon Missionary addresses were delivered by the Rev. Prof. Smith, Rev. E. Burr, and Rev. D. A. Tyng, and in the evening a sermon by the Rev. Mr. Nicholson.

After the evening sermon, the Clergy gathered around the chancel, and received the parting counsel of their Diocesan. The burden of that counsel, was "live near to Christ," "cultivate in your hearts the love of Christ," "get down yourselves, at the foot of the cross and rest there." "In all your trials look to Jesus." "The older I grow," said the beloved chief Pastor with emphatic earnestness, "the older I grow, the more insignificant appear to me all other things except the simple preaching of Christ crucified; just as the stars disappear, as the sun advances. Preach Christ, preach him in all his offices, and in all his relations to man as a poor lost sinner." He alluded to the shortness and uncertainty of human life, to the likelihood that we should not all meet again on earth, and to our meeting in the judgment, and then united with his clergy in singing the 145th hymn. "Rise my soul and stretch thy wings," &c. This whole scene was very impressive. God was felt to be present. Few hearts were unmoved. After prayer and the benediction the Clergy took leave of each other, with hearty congratulations, and expressions of thankfulness to God for so delightful and harmonious a meeting together. To him be all the praise.

From the same Paper we add the following extracts from the

ANNUAL ADDRESS OF THE BISHOP OF THE DIOCESE OF OHIO.

BRETHREN OF THE CLERGY AND LAITY.—After a year in which our Diocese and many of our congregations, in common with other parts of our country, have been visited with a desolating pestilence from the hands of the Lord, we meet together again without a single death to mourn among our ministers. Several have been laboring in the midst of danger, faithful to their calling and called to lament the death of beloved parishioners, but the Lord has spared our clergy. No such tree in the vineyard has been cut down; no such branch in the true vine has been taken away. Why is it? Who can help answering—that we may attain more growth in grace; that we may manifest more of the life of faith; that we may bring forth more fruit in our personal holiness and in our work as Ministers of Christ. How should the awful manifestation of the hand of God in the desolations which many of us have seen, and all have heard of, impress us with a sense of the uncertainty of this life, of the facility with which God, with a breath, can turn all the pride of man to dust and all his joy to mourning; of the greatness of the work which ministers of God are charged with to souls unprepared to die; of the need and duty of their being always alive in their own hearts and unceasing in their efforts, by all the means which their Master has put into their hands, to call sinners to repentance and to lead them to Christ. Never shall we know the whole solemnity of our office, nor the full value of the Gospel we have to preach, till we stand at the bar of God to answer for our faithfulness, and see all those to whom we are sent receiving at his hands their sentence to hell or their acceptance to His own glorious kingdom.

But while we are thankful to the Father of all mercies for his sparing hand toward our clergy, and that while many of our parishes have shared in the pestilence, many more have been permitted to escape it entirely, we cannot but remember that many of our brethren of the laity have been sore afflicted in the death of beloved relatives, and have a claim upon our affectionate sympathy. Let us pray and hope that to them the chastening hand of God may be richly sanctified, and that our congregations and our whole land may learn righteousness and may be led to attend with greatly increased earnestness to the things which make for their eternal peace, by such examples of the judgments of God.

I desire thankfully to acknowledge on this occasion the goodness of God to me and my family during a visitation of disease the last winter, scarcely less fatal than that of which I have been speaking. Dangerously ill myself, with three of my children successively in the same state, we were raised up again to our accustomed health. The Lord be praised!

The attention of the Convention is especially called at this time to the subject of our Diocesan Missions.

I have recently received from the Secretary of the Domestic Committee of the General Missionary Society the notification that in consequence of the state of the finances of that Society, it has been concluded to make no more appropriations to Missions in the Diocese of Ohio. We are thus to be left hereafter entirely to our own resources. What I chiefly regret in this, is its suddenness. It would have been better had the Committee given us a year's notice, so that we could have taken measures to secure the missions hitherto depending on their appropriation from injury and suffering, instead of thus suddenly, without a day's notice, cutting off all their stations in the diocese, and leaving the Missionaries so unexpectedly without support. In any other point of view, if the cause of missions shall be now properly taken in hand among us, we shall suffer no loss by the change. The idea that we were assisted by the General Society, and that we were assisted much beyond the reality, has always operated to keep down exertions which might have been made among ourselves, or to send contributions to that Society which ought to have been kept at home. Let it now be understood that we are committed, under God, exclusively to our own efforts; that we must support our missions, or they fall; let us remember that from the beginning of this month, the aid of the General Society to the Missionaries hitherto depending on it, ceased; that the question is now exclusively for us to answer whether those stations shall be abandoned and our missionary operations in general be more confined than they have been, or whether they shall be continued as before and enlarged; let each parish minister solemnly consider his duty to God and the Church in Ohio, and lay the cause suitably and frequently before his people, and we shall find that we can do a great deal more than we have ever done in this behalf. I fear the report of the Missionary Committee will be far from an encouraging exhibit of the zeal of the Diocese for the support of its own missions.

There is need of attention to the Resolution of the Convention passed some years ago with regard to Conventions, lest their action in regard to the support of particular missionaries within their respective bounds, should interfere with the canonical duty of your Missionary Committee, and so impede and confuse instead of promoting its proper work.

You are aware that difficulty arose this year for want of a provision in the Constitution of the Diocese providing for the alteration of the time and place of the Convention, when epidemic disease makes that appointed by the previous Convention or by the Constitution necessary. It seems expedient that measures should be taken at once to provide against the occurrence of the same difficulty in future. And while the Constitution is thus under consideration it would be well to consider whether the time when the Convention usually meets is the best, and if it be to make it the fixed constituted time, instead of its being as at present subject to an ordinary resolution changing it from year to year. If another time would be better let it be ascertained and fixed by constitution, so that nobody need be dependent on the Journal for his knowledge from year to year, of the time of the meeting of the Convention.

Difficulty has arisen from the want of some way of determining, and some authority to determine, when a parish shall be considered as so far defunct as not to be entitled to representation in the Convention, not a subject of assessment for the expenses of the diocese; and thus not properly to be placed on the list of parishes in the Journal. It necessarily happens, from various causes which you are all acquainted with, that parishes which either were organized without sufficient reason or which never attained much growth beyond their organization, fall away and become virtually defunct. They may not signify to us that they wish to be considered as defunct; a few members may remain, but there is no body that ought to be represented on this floor, or that may be expected to answer any assessment for the expenses of the Diocese. Their names remain on our Journals; they appear on the list of assessments only to delude us. What shall be provided on this subject it is time for the Convention to consider.

We need Prayer Books for gratuitous distribution and for sale at the lowest possible prices. We have been already indebted to the Bishop White Prayer Book Society in Philadelphia for supplies, and I have no doubt that if we do our proper part toward assisting the funds of that Society, we will be supplied to the extent of our wants. I would therefore earnestly recommend to the clergy that they devote one collection each year to that Society. Its books are particularly well made, and are sold at very low prices, when not given.

The little time that I have had between my last visitation and the sitting of this Convention prevents me from addressing you on any but such points as could not well be omitted. What I have said, has been prepared under pressure of much duty and little opportunity. I have only to conclude by my humble prayer, dear brethren, that the Lord and Head of the Church will be with you in all your doings with his most gracious favor, and further you with his continual help, that all things being begun, continued and ended in Him, may glorify His holy name, through Jesus Christ our Lord.

CHAS P. McILLVAINE.

CONFIRMATION.

The Rt. Rev. Bishop of the Diocese visited St. Andrew's, New Preston, on Sunday, Oct. 14th, and confirmed 20 persons.

Calendar.

Clerical Changes.

The Rev. J. P. Labagh has resigned the Rectorship of "the Church of the Ascension, Gloucester," N. J., and the Rev. J. M. Bartlett, (late of Pierrepont Manor, N. Y.,) has accepted the call of the Wardens and Vestry of said Church, and entered on his duties as Rector.

The Rev. Wm. M. Jackson has resigned the charge of Meade Parish, Upperville, and accepted an invitation to St. Paul's Church, Norfolk, Va. His letters and papers to be directed accordingly.

The Rev. Samuel L. Southard desires all letters and papers for him to be directed to Newark, N. J.

Selections.

FROM SACRED LYRICS.

By J. C. G.

"Ephraim is joined unto idols—let him alone."—Hosea iv. 7.

Father of love! tho' I too often stray
From thy bless'd path to wander in my own;
If Thou hast ever heard me when I pray,
Oh! hear me now, and leave me not alone.

Jesus, the steadfast anchor of my soul—
Thou who dost share Jehovah's awful throne—
If I am Thine, oh help me to control
My unbelief, and leave me not alone.

Spirit of life! Thy voice was once with me;
Have I then silenc'd quite the heavenly tone?
Oh! hear my prayer—return again to be
My guide, my friend, and leave me not alone.

Dark is my path on earth, when it is trod
Without the light for the believer sown,
Sin casts her cloud between my soul and God—
His smile has vanish'd, and I walk alone.

Oh! for that hour unutterably sweet,
When doubt and darkness have forever flown,
And my freed soul, before my Saviour's feet
In rapture bends, no more to be alone!

From the Churchman's Companion.

A VISION OF THE NINETEENTH CENTURY.*

(Supposed to be translated from an Ancient Latin Manuscript recently discovered.)

This writing, which will presently be put forth into the world, is a plain, simple, and truthful narrative of a fearful vision which has been even now shown unto me, and which I, (considering that so singular a revelation would not have been vouchsafed to a poor humble Priest, except that he might declare it unto others,) do now record, hoping that it may keep some from the first beginnings of carelessness in the worship of God, seeing into how horrible guilt they may thereby be unawares betrayed. Even now I tremble exceedingly, as I recall what I pray God in His mercy my eyes may never really behold.

It happened lately, as I was sleeping on my bed about midnight, that I imagined myself in a large and goodly building. It was lofty, and very fair to look upon, having stately pillars supporting it, and curiously wrought work in wood and stone, surpassing any I have ever beheld. While I considered these things, there entered many people in most strange and various dresses, of divers colours and fashions; at which I marvelled greatly, for I had never seen the like before. And it seemed to me that they opened sundry little wooden doors, which admitted them into small rooms or closets, so that none could see the others unless they stood upright. Only some two or three, who looked duller and meaner than the rest, sat apart in the open space.

After observing and wondering for some time, seeing that the place continued to fill, I perceived that it was a public assembly; though for what purpose gathered together, or why divided by these little rooms, I could not discern. They looked gay, and some smiled on one another, and some talked to those near them. Also there were wonderful and beautiful books, of many sizes and colours, and some read in them. After a while there was a sound of glorious music, and I thought the people were come to hear it, but it soon ceased, and all stood up and took the books into their hands; but I noted that they looked not on the books but each one on his neighbour's. And I suddenly heard that one was reading in a strange tongue, with a loud voice, but few seemed to heed him, for they presently hid themselves again in their rooms, as if weary. And the walls of these rooms prevented me from seeing any but those who sat very near unto me. Presently, he who was reading ceased, and that same glorious music swelled forth loudly, and after a little, I heard the voices of some who sang therewith, but the music was louder than they; and then they shouted with all their might, that the people might hear them, and all stood up to listen to the music, and to look at those who sang. And while I wondered what all these things meant, and while again they hid themselves as the music ceased, and then after a time stood up as it sounded again, I espied one standing by my side, of a grave and sad expression, but yet with something so lovely in his face, that I could not turn my eyes from it. And as I looked upon him, I saw that, strangely mingled with the sadness, was a look of bright calm happiness; and that, though he appeared full of love and gentleness, yet withal there was somewhat of indignation, which did not hide his gentle loving nature, but seemed mysteriously a part thereof. And methought he spoke to me and said, "Thou wouldst know why all these people are here gathered together?" and I answering "Yes," he said, "They are here to worship their God; this is His temple, where they believe him to be always present." "Alas!" I said, they know not the One True Eternal God, and the merciful SAVIOUR; oh that some one would show unto them the truth! how would these heathen rejoice to hear the blessed Gospel!" The man looked mournfully on me for awhile, then he said, "It is given unto thee to hear and understand." And suddenly I understood the words of those who sang, and they were, "Holy, holy, holy, Lord God of Sabaoth: heaven and earth are full of the majesty of Thy glory!" and I wondered exceedingly at these words, and at the light carelessness of those who sang them. But I said, "They are heathens, and do not fear their false gods." But the man still looked sorrowfully upon me, and

* [It need scarcely be observed, that the above title is given by the translator, as the holy father to whom this vision was vouchsafed, could of course not foresee to what age of the Church's existence it might apply.—TRANSLATOR.]

said, "Hearken!" and they sang, "The noble army of martyrs praise Thee; the holy Church throughout all the world doth acknowledge Thee;" and I began to fear and tremble, but the man still said, "Hearken!" And they sang, "The FATHER of infinite majesty, Thine honourable, true, and only Son, also the HOLY GHOST, the Comforter." With that I cried aloud, and my soul was sick with exceeding terror; for now I knew that they were Christians, and I feared lest God in His wrath should crush them at once, for each looked on his neighbour, and some seemed weary; and some I saw who talked or smiled, and none seemed to know the meaning of these words, or that God was present among them. But I said, "They do not know all: they know not what CHRIST has done for them." But he said, "Hearken!" and I heard, "Thou art the King of glory, O CHRIST; Thou art the everlasting SON of the FATHER: when Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb; when thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." And I cried aloud in anguish, "O that one would warn them of the judgment to come, of the evil of their sin; they know not that they are BOUND to serve God; they know not the condemnation they bring on themselves by so blaspheming His Presence!" But he still looked more sorrowfully on me, and I heard them sing, "We believe that Thou shalt come to be our Judge; we therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy Precious Blood." And I could forbear no longer, but cast myself on my face, and cried aloud to God to have mercy upon me, and on these sinners. And the man bade me rise and fear not, "For the Most High," said he, "discerns between the innocent and the guilty." And I stood on my feet and trembled exceedingly; for I now perceived that all these were Christians. I had heard them speak words of praise, and declare how great things had been done for them by the divine love of the SAVIOUR; they had also declared their belief in His future coming in judgment, and had confessed themselves His servants, dependent on Him for help: and yet I could see no love, or fear, or reverence on any face, but they looked all as though they were but at some public spectacle which concerned them not. And when the music ceased again, I heard the reader declaring the Gospel unto them, and he recounted CHRIST's passion and death; and I looked round to see if none were moved with grief, and love, and thankfulness, and I trembled yet more and more at their cold silent faces; and I said, "Is there not one here who fears God?" And the man led me about the building, and into many of the little rooms we looked, (for none seemed aware of our presence,) and then I saw that one here and another there—some very few—bore marks of humble reverence; and I thanked God for the same. And the man said to me, "These faithful ones, though they be so few, are as a shield to save the many wicked from the wrath of the Almighty; and this not alone by their fervent intercession, (for in their hearts the Spirit Himself maketh intercession with groanings which cannot be uttered, and He which letteth will let until He be taken away,) but also by the righteousness of their own lives. How little do these careless ones think, that to two or three whom they know not, or knowing perhaps despise, they owe God's forbearance, and the lengthening of their time of hope!" And he said further, "I am commanded to open thine eyes, that thou mayest see truly what is passing around thee." And as he spoke I became suddenly aware of a light, very dazzling, and which bewildered me, so that for some minutes I was fain to close my eyes; and when I could see steadily, I perceived that all the building was filled with this wonderful light, which was brighter than the brightest sunshine, and it pierced into every part, and lighted up the darkest corners, and shone through the pillars and the walls of the little rooms, and made them as though they were but thin air; and through all which covered or hid any who was there; so that the face of each one in all that crowd was most vividly and distinctly revealed: there was not one there who was in any degree hidden from this searching light. And when my eyes were accustomed to this great radiance, I perceived that the whole air was filled with many spirits, some bright and glorious, with glittering wings, with which they shaded their faces as unable to bear the intensity of that light, and yet seeming at the same time to rejoice in it with joy unutterable; and other dark forms, which seemed to shrink from the light, and to try to hide from it in their dusky wings, as though it pained and tormented them. And those bright ones joined, with clear, sweet voices, in the praises and prayers which were spoken; and I turned to look for him who had spoken to me, and lo! he too was an angel most glorious and I feared to speak to him. But he said to me, "Fear nothing: this is the light of God's presence, which is the joy and support of all His faithful servants whether in earth or heaven." And I saw that it proceeded from the last, where was such unapproachable splendour that I could not steadily look towards it. And the angel bade me look on all around, and note well what passed; and in a little time I discerned, that by each one person there watched attentively, both a bright angel and one of those dark evil spirits. And each angel held in his hand a small cross, so surpassingly bright, that I could believe it made of nought but that same glorious light which flooded all around, gathered together and intensified; and on each, in letters of sparkling light was inscribed, "Thou, God, seest me." And the good angel strove to flash the light of these words evermore in the eyes of his charge; but the dark spirit held in his hand a book with many leaves, on which were divers pictures painted, and the evil spirit strove evermore to interpose this book between the cross of light and the eyes of him whom he watched, that so he might rather look upon the pictures than on that which the angel held. And I perceived that neither spoke or did aught but silently try to attract attention. And I saw that the people had free power to choose whether of the two they would look upon, and that very many more looked on the evil spirit's book than on the cross of light.

There was one who knelt near to me, whom at first I especially marked. When I first looked on him, he was gazing intently at the pictures in the book, in which I saw figures of men and houses which moved and changed continually; he seemed to forget all around in them, though even then his lips moved unconsciously with words of prayer, when suddenly the cross of light flashed across his eyes, and with a look of star-

bled awakening, he turned from the tempting book and prayed God to forgive him. And then the light shone more softly, and yet brightly, on him, and his good angel looked less sad; but soon again the pictures caught his eye and fascinated him, and the light grew fiercer, and again the angel looked grievously on him, while the evil one laughed to himself; for both knew well this man's weakness. And my guide said, sternly, as I thought, "Behold the man of impulse; he hath no root in himself, and strives not after heavenly strength."

I turned away to where many sat together in one room, and my heart shook within me with worse horror than I had yet felt, for here I saw some who had even taken the books from the evil spirit's hands, and eagerly turned the leaves for themselves, showing them ever and anon to each other, and seeming to take delight in pictures so foul and horrible, that I could not bear to look upon them, but turned with unutterable loathing away. And on these the light shone with a red and very fierce brightness, showing vividly every line of their faces, which (oh, fearful spectacle to behold, regenerate Christians turning themselves into companions for devils!) seemed to be growing like unto those dark and wicked ones who were among them, and who exulted and laughed scornfully and triumphantly among themselves. And I looked for their good angels, but they were no longer near, yet hovering above them in the distance, looking constantly upon them, and sometimes even trying to throw the gleam of the cross of light upon them, but they hid it from themselves with the pictured book.

Gladly I turned from this sight of dread to where a young girl knelt alone. She was all in black mourning garments, and her face was pale and careworn, and wet with tears; and I saw how the dark spirit continually urged her to look into his book, upon a fair picture of many lovely ones, and her tears flowed faster as she looked upon them; and for a little while the wicked one hid the cross of light from her with this picture, but I saw how she now strove to push from her the book, and to look with earnest steadfastness upon the cross of light. It seemed very hard to her not to look on that picture, but she cried passionately to God, and her good angel looked very lovingly on her and the light shone upon her with a gently soothing brightness, which made her look very lovely; and presently the evil spirit drew farther from her, for he could not endure her earnest prayers, and the cross of light shone ever upon her, and she seemed comforted.

And now methought I said to my guide, "How is it that the pictures in some books are so fair and beautiful, while in others they are vile and hideous, so that I dare not look on them?" And he answered, "Well have mankind named him who is the lord of these wicked ones, the serpent, for herein we see his subtlety. He knows that there are many here who, having still some fear of God in their hearts, would shrink trembling from those pictures which are his own, and which he loves, and might perchance in their fear betake themselves to prayer; and so he tempts them with goodly pictures, which they might consider at all other times without danger, though here, (as all which hides from them the thought of God's presence is sinful,) the harmless becomes unlawful, and the bad is increased to tenfold wickedness; and men yield easily to his craftiness, not being armed by prayer and watchfulness. These are the books of *memory*, or *imagination*, and the evil one selects ever those scenes which he knows will prove more captivating. To some he even represents holy places and things which he would hide from them at other times; but here they serve to distract the heart from God and make even a good man pass that time in idle fancies and recollections, which should be occupied with hearty prayers and praises." And I said, "It is hard for them to do right, for there is much arrayed against them." But he answered, "Nay, there is far more for them if they would use it: they have the Spirit of God within them since their baptism, if themselves have not driven Him forth; they have the Presence of God all round them; they have holy words sounding in their ears; they are in the house of God; they have a strong and never-failing weapon within their grasp, even prayer, before which the evil spirits retreat in anguish; and above all, they have One Who (having in His incomprehensible love placed them in this state of salvation,) loving them still with Divine love, ever maketh intercession for them at the right hand of the FATHER, Who wills that all should be saved and perish not. All these things are for them; who will dare say that he cannot prevail against Satan!" And I was silenced, and ashamed that I had spoken so carelessly.

And now I observed where knelt a mother in the midst of her children; and no evil spirit stood by her, though one still watched her from afar, ready to draw close if she turned her eyes from the cross of light. But it shone ever in those meek eyes, whether she prayed, or looked gravely and warningly on her little ones. I watched her long, and the cross shone unceasingly in her eyes, and on none in all that building did it shine more steadily; and brightly too it shone on her children; but I perceived that the evil spirits crowded busily above them, though it seemed as if they could not come near without fear and pain, and they showed gay bright coloured pictures, sometimes for a moment obscuring the cross of light therewith. But bright angels anxiously sought to shed its pure radiance again upon them, and their mother's eye was upon them, and her prayer around them, and the wicked ones gnashed their teeth with rage.

And again, I saw one, an aged, solitary, care-worn man, and on him fell, ever without wavering, the light of the cross; and I saw that he (like the holy mother whom I just watched) was growing in the expression of his calm happy face, like the beautiful angels who were about him, and this although at times tears would dim his eyes, and a memory of some deep-seated bitterness would make him smite upon his breast, and bow himself to the earth in remorseful abasement. I noted that to such moments would succeed a still more heavenly expression, so that I could have lingered near him for ever to see it.

Again, I came to where many young children were crowded together, and among them the evil spirits were busy, and each seemed more glad to look into the tempting book than on aught else, and the angels sadly lingered among them, watching them; and it seemed more dreadful than all to see so many of CHRIST'S little ones giving themselves up to the devil's service.

And many more I noted; some two or three bright and angelic, but many, many more resembling the dark evil ones: some who constantly wavered, now yielding to look into the book, and now turning away only to look again for a longer time; some who never ceased to hold, and gaze into the alluring pictures; some who rejoiced only in the cross of light. But these last were very few; and my heart sickened to see so many unconscious that they were blaspheming God and worshipping the devil in His immediate sight and presence.

And while I thought with fear and great trembling on what would be the end of these things, and also thanked God that He had still some few faithful ones, as salt to preserve the whole from corruption, gradually the whole scene faded from me.

May God in His mercy grant that Christians may never be guilty of such fearful sin, of blaspheming God openly in His temple, regardless of the fearful judgment hanging over their heads, and always ready to fall upon them. "For our God is a consuming fire to the obstinately and carelessly wicked; but to the righteous and the humble penitent 'a light and defence.'"

POPULARITY—A SNARE.

DR. DODD.

Dr. William Dodd, with whose name so melancholy a history is interwoven, was the eldest son of a laborious country clergyman, who, for many years, held the vicarage of Bourne, in Lincolnshire. Sent at the early age of sixteen to the University, he was admitted to a sizarship at Clare Hall, Cambridge, in 1745. In 1749-50, he took the degrees of B. A. in honors, his position in the Tripos being that of fifteenth wrangler.

His eloquence, usefulness, and heartfelt devotion to his sacred calling were now so generally recognized, that the highest honors which his profession could bestow seemed far from unattainable.

A crowded church, a decided hold on the affections of his congregation, large collections whenever he pleaded the cause of charity, a general and growing impression that he was a superior man; preached from the heart and to the heart—were, in the opinion of the masses, so many indications of future eminence and usefulness.

Delusive all! The promise seemed fair. But a blight was at hand: and fatal.

A passion for the society of the titled and the wealthy—a desire to mingle in circles far above him—involved this unhappy man in debts which his stated income was inadequate to defray.

His necessities suggested a base expedient, and his impatience of his situation, and eagerness for preferment led him to adopt it. A vacancy occurred in the Rectory of Saint George's, Hanover Square—the position was influential, and the income large; could he but secure it, his pecuniary difficulties would be ended. Repeated musings on this point, issued in his adopting the strange and culpable idea, that a bribe might procure him the coveted preferment. A letter was written to the lady of the lord chancellor, in which the sum of three thousand guineas was offered her if she would use her influence to secure the nomination of a certain party to the vacant rectory.

Incensed at this attack on her probity, the chancellor's lady submitted the letter to her lord. The chancellor read it, and viewed its contents with kindred feelings of indignation. The proposal he regarded as an attempt to induce him to tamper with the patronage and privileges of his high office. Steps were taken forthwith to detect the offender; they were successful. The letter was read to Dr. Dodd. To mark the sense which the sovereign and the government entertained of his conduct, his name was at once erased from the list of the king's chaplains. Merited and public opprobrium overtook him. From its expression he shrank, went abroad, and for sometime sojourned with his pupil at Geneva. From him he, ere long, received the living of Winge in Buckinghamshire.

Would that by the diligent discharge of his duties, as a country pastor, the remainder of his checkered life had been alone distinguished.

Undeterred by the warnings of the past, fresh schemes for raising money—alike foolish and criminal—were resolved upon. Forgetful of his position—of the force of his example—of the degradation he would bring upon his order,—of the slur he would cast upon religion—he forged a bond purporting to bear the signature of the Earl of Chesterfield.

Consequent upon this act are the following proceedings. Soon after ten o'clock on the morning of Saturday, the 22nd of February, 1776, the judges, Gould, Willes, and Perryn, and aldermen to the number of sixteen, being seated, Dr. Dodd was placed at the bar of the Old Bailey. He was led into court by his curate and intimate friend, the Rev. Mr. Butler; and, shortly after his reaching the dock, read a paper to the following purport.

He submitted to the judges that Mr. Robertson, the stock-broker, who was committed with him as a principal, had, by an order from the Court—surreptitiously obtained—been conveyed before the Grand Jury, to enable them to find the bill. This he (the prisoner) was informed was a thing unprecedented. He therefore prayed that he might, by counsel, be heard upon this point.

Messrs. Howarth, Cooper and Butler then distinctly objected to Robertson's evidence; and cited cases in support of the view they severally took of its inadmissibility. Their objections were replied to by Messrs. Mansfield and Davenport.

Mr. Baron Perryn expressed his regret that so much time had been needlessly wasted. *Unjudged lenity had been shown to the prisoner.* The baron was of opinion either that a new indictment should be preferred, or that the trial should proceed upon the indictment as at present found. If the latter course was taken, then in the event of the conviction of the prisoner, that the point raised in his favor be left to the determination of the twelve judges.

The prisoner's counsel elected that the trial should proceed. The indictment being read, the Earl of Chesterfield was the first witness called in support of the prosecution. But as it was necessary to prove a release from Mr. Fletcher to his Lordship, before his evidence could be received, Mr. Manly was sworn, and produced the said release.

The earl was then examined.

He declared most solemnly on oath that neither the signature to the bond nor the receipt for the money, were written by him: in fact, that both signatures were forgeries.

His lordship's gentleman usher swore that the signatures—that to the bond and that to the receipt—were neither of them in the hand writing of his lordship.

Mr. Manly was then called.

He gave in evidence a minute and succinct detail of the whole transaction, from the period the bond came into his hands up to the time of the commitment of the prisoner. He averred that the bond had been in his possession from the 4th of February up to the morning of the trial: that *the blot by which the forgery was discovered* appeared to him not to have been done by accident, but purposely with a pen; that, entertaining doubts whether the bond was a good one, he applied to Mr. Fletcher to advise him what course to take; that he likewise waited on Lord Chesterfield, who denied all knowledge of the bond; that on going to Sir Charles Raymond's, the banker, Mr. Robertson accidentally came in, and was immediately taken into custody; that subsequently he proceeded to Dr. Dodd's residence, having previously stationed Richmond, the Bow-street officer, at a house close at hand: that on seeing Dr. Dodd he told him his business, and asked him "how he could be guilty of such an act?" That the doctor seemed much shocked, and as soon as he could recover himself, said "Urgent necessity was the cause." That the witness then asked the prisoner if he had any of the money left, as "*restitution would be the only means of saving him?*" To this inquiry Dr. Dodd made answer, that he had six drafts on Sir Charles Raymond of £500 each; that he had also £500 in the hands of the bankers, all of which he would willingly give up. That he, the witness, then asked Dr. Dodd if he would give a bond in judgment upon his furniture and personals for the remainder, to which Dr. Dodd replied, "That, or anything else." Mr. Manly further added he *had been told that another execution had been in the prisoner's house*, but had been withdrawn. He believed there was sufficient to answer the demand.

Mr. Innes, who accompanied Mr. Manly to the prisoner's residence, corroborated the evidence of that witness as to what passed during the interview between Dr. Dodd and Mr. Manly. He also read, from notes taken at the moment, Dr. Dodd's confession before the Lord Mayor, and his unqualified declaration that Mr. Robertson was innocent. The notes given in payment of the bond were next produced.

These Mr. Fletcher swore were the identical notes paid.

Mr. Leacroft was called to prove the hand-writing of the prisoner. In this he failed. He could not swear to Dr. Dodd's hand-writing positively.

Mr. Neale, treasurer to "Society for the Relief of Small Debtors," was next called to the same point. He swore, unhesitatingly, that the signatures "*CHESTERFIELD*" and "*WILLIAM DODD*," which occurred both in the bond, and also in the receipt were each and all were in the hand-writing of the prisoner. On being asked by the judge how he "could be so positive?" he replied, "from his long and intimate acquaintance with the character of Dr. Dodd's hand-writing, and from having so repeatedly seen him write."

Mr. Robertson deposed to the prisoner's bringing the bond to him, in the first instance, *unsigned*—that he next day brought it signed "*CHESTERFIELD*," and "*WILLIAM DODD*;" that he, the witness, also signed it, received the money and paid it over to Dr. Dodd. Being asked if it was "usual for him to sign a bond without seeing the principal sign it," his reply was "sometimes."

No witness being brought forward to give testimony in favor of the prisoner, or to throw any further light on the transaction, he was called upon for his defence.

That was to this effect.

He said he "was fully sensible of the heinousness of the crime of forgery, but presumed the guilt solely centred in the intention. He called God to witness that he meant no injury to any one, and that he should have been able to replace the money—which was his real intent—within a very few months; that this was a most cruel prosecution, inasmuch as *Mr. Manly had given him hopes, if he made restitution, that no further notice would be taken*; that he considered a person committed as principal, and subsequently admitted as evidence against him, as without precedent in law: as constituting, in fact, an entirely new case, and therefore it afflicted him the more; that life to him, after being exposed to shame, was of no value, he would willingly resign it—but he had a wife."

Here tears flowed from his eyes, and, with few exceptions, all that crowded court shared visibly in his emotion. After a pause he begged pardon of the court and jury for this weakness, and proceeded.

"A wife with whom he lived for seven-and-twenty years in the most perfect conjugal felicity, for her he felt; his creditors must, likewise, be sufferers in the event of his conviction, and, as restitution had been made, he hoped the court and jury would consider all these circumstances and acquit him."

Mr. Baron Perryn summed up the evidence with great minuteness.

He said that the *gravamen* of the indictment was this:—That the bond was forged by the prisoner with intent to defraud Lord Chesterfield and Mr. Fletcher. If the jury believed it was done to defraud one or other of the parties, it mattered not which, then they must bring in the prisoner guilty. As to the defence set up by the prisoner, the only point for their consideration was, whether the forgery was committed with an intent to defraud. If they thought not, then they must acquit him. With regard to the other points of his defence, it could have no weight with them. For if such a defence was listened to in this case, not a criminal brought to that bar but would resort to similar extenuation.

The jury then retired.

They were absent twenty minutes. On their return they brought in a verdict of *GUILTY*.

Subsequently these gentlemen drew up a strong memorial, recommending the unhappy prisoner to his majesty, as a fit object for the exercise of his royal mercy. This was signed by

the jurymen, without exception, and presented to the Court, who received it favorably.

Mr. Robertson was ordered to be kept in custody till the jail delivery.

The bond question was for the sum of £42,000; the trial lasted seven hours.

This melancholy affair thus progressed towards its close. On the 18th of April, the judges, eleven in number, Lord Chief Justice de Grey being the sole absentee, met in chambers, at Serjeant's Inn, to discuss the legality of Robertson's evidence against Dr. Dodd. The decision arrived at, by their lordships, was that Robertson's evidence ought to be received.

On the 13th of June, the sheriffs, attended by the City Remembrancer, presented to his majesty the petition of the City of London in favor of Dr. Dodd. Another document, with the like prayer, from the Magdalen Charity was submitted to the queen; together with one from the wife of the unhappy man, presented by herself in person. Subsequently, another petition, urging the same suit, was tendered by Lord Percy, signed by upwards of 20,000 of the inhabitants of Westminster.

In vain. On the 27th of the same month, Dr. Dodd, attended by the Rev. Mr. Vilette, the ordinary, and the Rev. Dr. Dobe, a personal friend, quitted Newgate, and was conveyed in a mourning coach to the place of execution.

On reaching it, Mr. Vilette and Mr. Dobe quitted the carriage, and went with Dr. Dodd into the cart, where they prayed by him with great earnestness. They ceased, and after some further interval devoted by the unhappy criminal to fervent prayer apart by himself, he took a final and affectionate leave of his compassionate companions, the clergymen above mentioned.

He then put on a cap, pulled it over his eyes, and submitted himself without remark to the executioner. Another convict suffered with him.

The entire period spent by the ill-fated man in the cart was about half an hour. He conducted himself throughout with becoming fortitude.

A frightful termination to a popular career! He dies away, and apart, and unheeded by those who had thronged him in his prosperous hours, had flattered him, feasted him, and all but worshipped him. His noble pupil too—whose attachment to him was said to have been so deep and so decided, and who *virtually put the hangman's noose about his neck*—where was he? What were his feelings on that sad memorable day? Was he rejoicing over the blow he had struck at religion, in thus degrading her minister?

But, though sunken, humiliated, fallen, there were some still true to him. His fellow-laborers were neither ashamed nor unmindful of him. Of these, two, undeterred by the bitter humiliations of his position, with noble courage clung to him to the last. For them the gaping crowd, and the callous hangman, and the clanking fetters, and the ignominious cart, had no terrors. A penitent brother was draining the last drops of the cup of sorrow; and owning allegiance to one and the same mighty MASTER, they adhered to the dying man, and soothed him, and consoled him, and whispered into his failing ear words of truth, and might, and peace, undismayed by the horrors of the scene around him.

But touching him as a MINISTER, but one conclusion can be drawn—popularity was at once his snare and his ruin.

The injury he inflicted on religion, they will admit, who hold with the exemplary Skelton, that, "A minister by preaching twenty years with the tongue of an angel, shall not edify his hearers so much as he shall corrupt his seers by one material slip in his conduct."

Yet he was truly penitent; and when one reads his "Prison Thoughts" and "Prison Prayers," the frame of mind which they portray, recalls the profound conclusion of the celebrated Bishop Sherlock:

"The pain and grief of mind which we suffer from having done ill, flow from the very constitution of our nature, as we are rational agents. Nor can we conceive of a greater argument of God's utter irreconcilableness to sin, than that he has given us such a nature that we can never be reconciled to it ourselves."—*Scenes where the Tempter has Triumphed.*

HINTS ON CATECHISING.

(From Bather's Hints on the Art of Catechising.)

SHOWING HOW THE CATECHIST MAY TURN TO ACCOUNT THE BLUNDERS WHICH THE PUPILS MAKE IN THEIR ANSWERS.

This is the hardest part of the catechist's work, and that in which his skill will be most required and best discerned. In a former part I have supposed the questions to have been put so as to lead the pupils to give satisfactory answers in the main: now I shall assume that the answers have been mostly wrong in some manner or degree.

1. *Blunders through giving more particulars in the answer than the question called for.*

Luke xviii. 10. Where did these two men go?—Into the temple, to pray.—I did not ask you what they went to do, but only where they went: where was that? Into the temple.—What did they go into the temple to do? To pray.—You told me two things when I asked only for one, which shows that you did not attend to my question.

2. *Blunders about the meaning of words.*

Example 1. "Prevent us, O Lord, in all our doings with Thy most gracious favor." What is the meaning of the word "prevent?" Help or assist us. Do you help or assist a man who has not put his hand to his work, or one who is beginning to work? A man who is beginning to work.—You cannot help a man who is doing nothing; but you can stir him up to begin, I suppose? Yes.—Can we begin to work of ourselves or by our own strength? No.—Then we want something from God before we begin, do we not, and while we are doing nothing. Can this be called help, strictly speaking? No.—You have already said that you cannot help one who is doing nothing; and that we of ourselves can do nothing: from whence then must we get the inclination to work? From God.—Then God does something first, does he not? Yes.—When, therefore, we pray

"Prevent us, O Lord, in all our doings," we mean, Go before us; stir us up, and set us to work. When we have prayed for this, what do we ask for besides, in the words of the collect? "And further us with thy continual help."—Then you here see the difference between *helping* and *preventing*. God prevents or stirs us up, and goes before us when we are doing nothing, and, having thus set us to our work, then he helps us to continue in it.

What does the Tenth Article say? "The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Did not certain persons come to Peter, to ask whether his Master paid tribute? What did Peter do upon this? He went in haste to Christ, to tell him about it.—Did Christ wait to be told? No.—What is it said he did? "Jesus prevented him;" that is, he went before him in what he had to say and to inquire, and he anticipated him. He chose to speak first, and put the question to him, "Of whom do the kings of the earth take tribute, of their own children or of strangers?" "Of strangers," says Peter.—"Then," replies Christ, "are the children free."—(Matt. xvii. 25.) This settled the point as to right. Christ was the Son of the King of kings; tribute could not be exacted from Him; nevertheless it might be expedient for Him to pay it under existing circumstances, and he anticipates Peter upon this head also: "Nevertheless, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for thee and me."

Example 2. What is a publican? One that keeps a public-house (a boy laughs).—What do you laugh at Sam? Jack made a very good answer.—A publican is one that keeps a public-house. Mr. Roberts, of the Bowling Green—do you not sometimes call him Mr. Roberts, of the public-house, or Mr. Roberts, the publican? Yes.—Is the house he keeps a private one? No.—If it were, you would not call him a publican; but as it is a public-house, you do call him a publican. The word *publican* being, as you appeared to know, derived from *public*. Thus you see the boy had a little glimpse of truth, which my Master, Herbert, directs me to cherish and make the most of. And now see whether I shall not be able to make him build more truth upon it.

You say, one who keeps a public-house is for that reason called a publican: might not a man possibly have to do with other public concerns; and, if he had, might not he on that account be called a publican? Yes.—Then there may be more sorts of publicans than a public-house keeper.—Where did Christ find St. Matthew? At the receipt of custom.—What is custom? Tribute or taxes.—What do you mean by the receipt of custom? The place where the taxes were received.—And what was he actually doing when Christ met with him? Receiving those taxes.—Who paid the taxes? The public.—And for whose benefit were they to be laid out when paid? That of the public.—Then, if St. Matthew was receiving the public taxes, what might he very well be called? A publican.—Was that the name he actually went by? Yes.—Then if an innkeeper may be called a publican, a tax-gatherer may be called a publican just as well. Then what is the meaning of a "publican," as used in Scripture? A tax-gatherer.

Example 3. Who were the Pharisees? "A sect of the Jews who trusted in themselves that they were righteous, and despised others."—Let us see whether this is a sufficient answer. What is a sect? A religious party.—Well! the Pharisees were a sect: but is not there another sect often mentioned? Yes; the Sadducees.—Now I know that the Pharisees were a sect, but I want to have them distinguished from other sects. What have you told me about them in order to distinguish them? That they trusted in themselves that they were righteous, and despised others.—But other people might do that, might not they? The Sadducees, or any body.—Again; it was common with the Pharisees, but was it universal? No: there were Pharisees who did not do so.—Was not St. Paul a Pharisee? Yes.—What does he say in the 23rd chapter of the Acts? "I am a Pharisee, the son of a Pharisee."—Did he do so? No.—What does he say of himself, comparing himself with others? "I am less than the least of all saints." (Eph. iii. 8.) And when he talks of his works, does he take any glory to himself? No: he says, "Yet not I, but the grace of God which was with me." (1. Cor. xv. 10.) Then your definition is insufficient. Can you not gather from Scripture anything which distinguishes the Pharisees from the Sadducees? Yes: in the 23rd chapter of the Acts, we are told, that while "the Sadducees say there is no resurrection, neither angel, nor spirit; the Pharisees confess both."—And what does St. Paul himself say about the sect to which he belonged? He calls it "the most straitest sect of our religion." (Acts xxvi. 5.) And do not many passages in the New Testament show this to have been the case? Yes.—Then, now let me hear who were the Pharisees? A sect who professed the greatest strictness of life, and who believed in the doctrine of the resurrection, and in the existence of angels and spirits.

3. *Blunders about phrases.*

Sometimes you have to set the teacher of the class right. I went into the school one day, and found the teacher questioning on this verse: "When the woman saw that the tree was good for food, and a tree to be desired to make one wise, she took of the fruit thereof," &c. (Gen. iii. 9.) Teacher: What was the tree good for? Food.—What else? To make one wise.—To make how many wise? One.—What, (said I,) only one? It did make the woman wise did it not? Yes.—Did it make Adam just as wise? Yes: "The eyes of them both were opened, and they knew that they were naked."—Then, in fact, there were two made wise, and there might have been twenty; and so might it not have been said that the tree was good to make people wise? Yes.—Then what word may one stand for there? People.—Then what is the meaning of the phrase, "a tree to be desired to make one wise?" A tree to be desired to make people wise, or anybody wise that took it.

4. *Blunders about the main subject treated of.*

"When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv. 4.)—What is the main subject here treated of? The fulness of the time being come.—Let us see if that be the case. When the fulness of the time was come, what did God do? He sent forth his Son.—Then the fulness of the time being come is a circumstance relating to God sending forth his Son, is it not? Yes.—What does it tell you? When He sent Him.—Are there any other circumstances mentioned about it? Yes.—What are they? How God sent Him, and why He sent Him.—So you are told three circumstances about his sending Him forth, are not you?—Yes.—And to how many things do all these circumstances refer? To one.—What is that? To God's sending forth his Son.—Is it, then, a particular circumstance, or that matter to which all other circumstances relate, that forms the principal subject of a discourse? That to which all other circumstances relate.—And what is that in the text we have been considering? God's sending forth his Son.

The Church.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, NOVEMBER 3, 1849.

PRIVATE JUDGMENT.

"Judge not, that ye be not judged," was the solemn caution of our Blessed Saviour in His first Gospel sermon. Our Divine Lord directed this impressive monition only against *unauthorized* judgments. He pointed His rebuke against those who impiously presume to exercise a prerogative which belongs to God alone, or to man as holding that power which is ordained of God.

In the heading of this article, we have no reference to the vexed question of man's right to judge for himself, what is, and what is not, truth. The private judgment we here refer to, is that which pronounces its decisions, not against abstract doctrines and opinions, but against individuals, and those often the superiors of the self-constituted judges. This is the private judgment condemned by the Eternal Judge in that plain caution, "Judge not, that ye be not judged."

Although this solemn announcement was left upon everlasting record for our instruction, and although we live in days when men boast much of their love for evangelical truth, our Christian times are strangely notorious for this kind of judgment. The world and the Church seem now to be wholly composed of judges! Judges, all judging one another! In fact, every man, woman, and child in the community is a judge, ready to pronounce at any time either temporal or eternal judgments. And in this singular administration of justice, the order of things is completely reversed. The child judges the parent, the private citizen judges the magistrate; while often in the Church the layman judges the minister, and the subordinate ranks in the ministry judge their superiors, the Deacon the Presbyterian, the Presbyter the Bishop.

We have been led to these reflections by recent events.

Some time ago, in an editorial on "newspaper proprieties," we defined the rule which should govern us in cases where the official action of our ecclesiastical superiors, or Bishops, were concerned. As they were amenable to a regularly constituted authority, and as the Editorial chair was not above the Episcopal bench, we made it *our* rule never to sit in private judgment over their official acts. In carrying out this principle, we have refused the admission into our columns, of articles severely commenting upon the action of Bishops, from whose views we widely differ. Indeed, no opinion can justly be formed of our estimate of the views held by a Bishop, because of our firm adherence to this rule in his case. Such a course, in our esteem, is the legitimate consequence of sound Church principles. He must be a poor exponent of sound churchmanship who reverses the order of rule which God has established. We trust, therefore, that neither the fear nor favor of man will be able to drive us by reproaches, nor beguile us by gentler persuasions, into a departure from this rule.

Our strict application of it to the case of Bishop Ives' Pastoral Letter, has drawn upon us no little reproach. We have been accused of *evasion*, of "want of courage," of "lack of frankness," &c. &c. The most bitter and ill-tempered of these reproaches come from THE CALENDAR. Indeed, there is a degree of injustice in the remarks of that journal, of which we would hardly have supposed the Editor capable. We have no disposition to renew the unpleasant discussions forced upon us by our duty, in vindicating the Church, and one of her institutions, against a charge, for the support of which no sufficient proofs have ever been afforded. We have no desire to engage in any controversy with any of our brethren, on this or any subject. Life carries its sad experience full enough of sorrow, without increasing the weary burden by self-inflictions.

We are compelled, however, in self-defence, to deny the truth

of the Calendar's statement, which declares us to be "sympathizers" with those who are said to be guilty of "Romanizing." We have not, and we never professed to have, any sympathy with those who are not satisfied with the Church as she is, in her present doctrines, discipline, and present usages. We desire no developments, no changes, no approximations to Rome or Geneva. While we do not stand ready to pass sentence upon Bishops, we are prepared plainly and manfully to declare our opinions. If the Calendar will recur to our editorial remarks on Dr. Seabury's able pamphlet, there will appear no hesitating or evasive declaration with respect to "Auricular Confession," &c. Whenever and whatever "the end" may be to which the Calendar refers, we fear not "the retribution" with which he threatens us. We would far rather incur the reproach of being a "sympathizer" with an erring Brother, than become liable to the fearful penalty attached to that solemn command—"Judge not, that ye be not judged."

The following editorial, which we take from the Christian Witness, states some facts which may certainly be classed among "the signs of the times."

The Sign of the Cross.

Time and intelligence are making sad havoc with Puritan prejudices. To oppose what the Church practised, and to reject the signs and symbols, which she allowed, constituted a marked feature in the religionism of our forefathers. Hence, it seemed to be a matter of grave importance with them to be as *unlike* the Church as they could, even at the expense of propriety and convenience. The English establishment had magnificent cathedrals and costly churches; they had large and expensive organs; they had a form of prayer, and they observed festivals. The Puritans would, therefore, have plain barn-like structures for churches; they would not tolerate such a thing as an organ, nor allow a prayer to be read; they repudiated Church fasts and feasts, and made it a *crime* to observe the nativity of the Saviour. Expensive churches were regarded as sinful extravagances, and *crosses* as signs of *Papery*.

When, therefore, we recall the history of the past, we can hardly believe what our eyes now behold. Many of our readers know very well how much the Episcopal Church has been assailed in this country, because it had an educated ministry, and used forms of prayer, and erected Gothic churches, and employed the sign of the cross. Of all the denominations, our Methodist brethren were the most severely plain, even to the article of dress. They now have in this city one of the most showy and costly Gothic churches in the country, with one of the largest and best organs. Their church has a cross on it. The same may be said also of the Baptists, only their church has a quadruple cross. The denominations who once ridiculed the idea of an educated ministry, now have *more* colleges under their control than the Church. They who would not have even the humblest instrument of music in their places of worship, now chant very finely indeed with the organ. Some ministers have put forth forms of prayer, and some have put on clerical robes. And as to the cross, which was once regarded as the symbol of Romanism, and which has frightened so many good people out of their propriety, they seem to entertain quite a partiality for it, if we are to judge from the prominence which has been given to this symbol of the Christian faith, in the churches of the Unitarians, Methodists, Congregationalists, and Baptists.

We noticed last week, in an exchange paper, that a Baptist church in Pittsfield, in this State, was ornamented with a *gilt cross*, surmounting the tower or steeple.

The following paragraph is from the North American Review:

"Going to a Unitarian church in Portland, he was naturally surprised to see a 'gilt cross placed over the altar,' as he remembered that our Protestant ancestors held this sign in great detestation. Obstinate persisting in their view of it, as a symbol only of Popery and not of the affecting event to which it owes its whole significance, and which is so intimately connected with the doctrines of the atonement and imputed righteousness, that it would seem the cross ought to be held in as great favor by Calvinists as Papists.

"But the casual association, as often happens, has nearly destroyed the natural and legitimate one, and the crucifix is regarded by more than half the Protestant world with as much horror as the Fetish of the African savage." But reason is at last beginning to dispel this silly and inconsistent prejudice; and if Sir Charles Lyell had gone a little farther into Maine, he might have found the once hated symbol frequently introduced among the rich decorations of the richly finished chapel of an orthodox college."

If our denominational brethren would command their patience sufficiently to restrain their spirit of opposition against certain things in the Church, which they now condemn, perhaps a few years of *progression* would save them the trouble of arguing against the expediency and apostolic authority of her institutions.

THE CHURCH IN IRELAND.—The gross income of the Irish clergy per annum is £453,094; but the nett income is proved to amount only to the sum of £369,360; from which is to be deducted the poor-rate, amounting to £64,243, leaving £306,116. The sum paid to curates out of this fund amounts to £56,708: so that the nett income of the beneficed clergy is thus reduced to £249,408. This sum being divided among the Irish clergy, independently of curates, gives an average of £172 16s. 6d. for each. This seems no very enormous endowment; not at all inadequate, when it is considered that, according to the last official census, there was an average of 500 members of the Church of England for each clergyman.—*Episcopal Recorder*.

CRISES.

From the same paper, we take the following extract of an editorial on the above subject. From the fears expressed by some, we might suppose that the Almighty had no care over His Church, and that her very existence depended upon man.

"But really, we should think that our beloved brethren would get quite weary of these anticipated *crises* in the Church of England. There was the rise of Puseyism and that was to be a *crisis*; the apostasy of Mr. Newman, and that was to be another; and the defection of Mr. Baptist Noel, another; and now the decision of Sir H. J. Faust, to be another crisis, which is to lead, it 'may be,' to an explosion which is to cast the whole 'Evangelical' body of ministers and laymen out of the Holy Catholic Church, archbishops and all. Well, what have all these crises amounted to? have all good churchmen in England been poisoned with Puseyism? have they followed Mr. Newman to Rome? have they gone with Mr. Noel to the Baptists? O no,—Mr. Pusey and his doctrines have seen their day; Mr. Newman is hardly heard of; and Mr. Noel and his book have made pretty much all the noise they ever will, and the Church of England is the Church of England still;—never stronger, never more prosperous than now. And who, we would ask, has left the Church, or will leave it, in consequence of Mr. Faust's decision?

"We have had *crises* in this country; great fears have apparently been entertained by our brethren of other denominations, as to the unity and purity of our Church. But these crises have come and gone, and yet the Church goes on increasing, day by day. She has fearlessly exercised discipline, when it was called for, she has had severe and protracted trials, yet her unity has not been broken. Those who are most divided and separated in their opinions, do not leave her pale, for they know that the truth is with her, well hedged in by her Articles, Liturgy, and Standards. The fact that the Episcopal Church in this country and the Church of England do pass so easily and so triumphantly through these trials of their faith, a tithe of which would be sufficient to 'explode' the strongest of the religious societies both here and there, may well excite the inquiry, among the denominations, why it is that churchmen, even those who fraternize most with them, and sympathize in some of their doctrinal views, cannot be driven from the fold, but continue in the Church, holding the faith once delivered to the saints, from which nothing within can force them, and nothing from without can attract them."

THE ENGLISH POST-OFFICE CONTROVERSY.

The subject of Sunday labour in the Post-office has for some time past excited much attention and interest in England. We give below the proceedings of a late public meeting, and preface it with the following remarks by the London *Guardian* of the 10th ult.

The Post-office controversy continues and increases. No less than six public meetings were advertised in the *Times* of Monday, as having been or about to be held, for the purpose of opposing the intended change; and in the majority of cases the meetings were influential, both in the numbers and position of the parties concerned.

There seems, in short, to be a thorough distrust of the present Government on all questions relating to religion. Nothing else could account for the universal feeling of suspicion which has been generated by a proposal, which, in the letter of it, does not imply any greater, or so great, an infringement upon the Lord's-day as is now practised in the Post-office establishment, taking the whole country together. Even Lord John Russell's warmest political supporters—and that too not always or alone his Dissenting supporters—share in the general mistrust. Lord Ashley and Sir Fowell Buxton might have been expected to take a lead in such a movement as this; but when we hear of such men as Sir James Duke heading and leading it, it is clear that the suspicion is general. Nor is it to be wondered at. We have had several of what the ministerial papers call "inadvertencies" on religious subjects lately. First, there have been the new coin—from which the accustomed solemn recognition of the True Source of all legitimate power has now, for the first time, been omitted. Then, there has been the omission to appoint a fast. Then, again, the systematic encouragement given to the German and Rationalistic school of divines—if school they can be called, who are each for himself, and agree in nothing but opposition to positive teaching of our own or any other Church—in the distribution of the Government patronage. And, lastly, the evident tendency of the ministerial policy to the same lax and miserable end, in their conduct of the Court arrangements on religious subjects. No wonder that her Majesty's Ministers are misunderstood and misconstrued. They must expect to be so.

We gave an account, in last week's Postscript, of a meeting of merchants, &c., in the Hall of Commerce, Sir James Duke, the Lord Mayor, in the chair, to memorialise her Majesty's Government against Sunday labour in the Post-office. We supply one or two details unavoidably omitted in our hurried account. The following is the letter of the Premier, read by the Lord Mayor:—

"Woburn Abbey, October 1.

"My Lord—In reply to your lordship's letter of the 29th of September, respecting a rumoured intention to open the Post-office on Sundays, I can state that there is no such intention. The change actually proposed by the Post-office authorities has been announced in the newspapers; and your lordship will be

enabled by that announcement to judge of its probable bearing and effect.—I have the honour to be, &c. "J. RUSSELL.

"The Lord Mayor."

Mr. Masterman stated that he also had communicated officially with the Post-office authorities on the subject. Lord Clanricarde had replied with the following note:—

"Portumna, Ireland, October 1, 1849.

"Dear Sir—There is not the slightest truth in any manner of our intention to establish a delivery of letters on Sunday in London. The consequence of the measure lately adopted will, I trust, be to very much diminish Sunday labour in the post-offices throughout the United Kingdom, and likewise to put a stop to much letter-writing on Sunday in private establishments.—Sincerely yours, "CLANRICARDE."

Mr. Labouchere read the following comparative statements of the Post-office duty as it is performed now, and as it would be performed under the new arrangement.

"MORNING DUTY.

"Now—A portion of the bags containing mails from the out-ports, in number 30, come into the London Post-office on Sunday morning early. These are all opened at present, for the purpose of taking out the letters for Government offices; a practice first established in time of war, employing 26 persons of all grades, there being but five clerks among them.

"By the proposed arrangement—650 bags will arrive early on the Sunday morning; 742 persons will, in their turns, have to attend on that day in order to open, sort, and despatch the country letters. Mr. Hill proposes for this additional duty 25 men only; a force wholly insufficient even to perform the first details of the duty.

"AFTERNOON AND EVENING.

"Now—12 bags arrive on Sundays at two P. M.; and the same operation of selecting official letters is performed as in the morning, by eight persons, of whom two are clerks.

"By the proposed arrangement—In addition to this duty on Sunday afternoon, an evening duty will be performed from five to eight P. M.; when the country letters which arrive in the afternoon in sacks from all Ireland, all Scotland, and the principal towns in the North of England, will, in addition to those that remain over from the morning, have to be stamped, sorted, and despatched in 650 bags to the various post-towns of the kingdom; involving the attendance in their turns for Sunday duties of the above-mentioned 742 persons."

As a banker, and as one therefore of a class who have the very largest pecuniary interest in the honesty of the post-officials, Mr. Labouchere opposed the demoralising Sabbath desecration of the proposed plan.

The Rev. Dr. Croly alluded to the cholera visitation, and asked, "Would it not be a most unwise and ungrateful return for recovered power, if, just when their minds were beginning to cease from trembling, they should employ their renewed strength in the desecration of God's day?"

Mr. Howard Hinton, a Dissenting preacher, answered for the whole class to which he belonged—that they would cordially support the object of the meeting. The other speakers maintained a similar tone, and the whole proceedings were characterized by much warmth of feeling.

Several other meetings have since been held in the metropolis, and great unanimity of feeling expressed against the proposed alterations. Lord Ashley took the chair at a crowded meeting, on Monday, of the inhabitants of Marylebone and Westminster, at Freemason's Hall. The proceedings having been opened with prayer by the Bishop of London, the Chairman addressed the meeting, viewing the question in two aspects—religion and labour. Dwelling more particularly upon the latter, he said—

"I ask those parties who produce these measures to show cause why they should, in this period, when we are upon all hands making great efforts to reduce the hours of labour in all the various departments of industry—in the mills and in the factories; when we are labouring in this great metropolis and elsewhere to obtain an early closing of all the shops engaged in the retail trade; and when we are finding out, from bitter experience, that over-toil in overcrowded and heated apartments is productive of the worst effects upon the sanitary condition of the human frame—that, if it does not actually beget, does invite and localise epidemics such as that which has lately ravaged the metropolis. (Hear, hear, and cheers.) I say, look at it in that light, and ask why it is that, at this period, we should violate every principle of that which we consider essential to the sanitary condition of the people for the purpose of imposing additional labour to the over-wrought clerks during six days of the week, and take from them the hours they are yet allowed to enjoy upon the mornings of the Sabbath?"

Admitting for the sake of argument there was inconvenience in the present system, he contended the clerks had the right to their full Sabbath as well as thirteen Ministers of State, two Secretaries, and a Postmaster-General. They were told if they would but consent to victimise these five-and-twenty men—who, by-the-by, it is said are all to be volunteers—there could be great relief in other places:—

"It may be that the service is to be voluntary; but bear this in mind—preferment and patronage will be voluntary also, and woe be to those men, who, from any motive whatever, refuse to enrank themselves in the list of volunteers. But we are told that this measure will greatly relieve the pressure upon the provincial offices, and that we ought to be exceedingly gratified that so much relief is offered by the additional labour of five-and-twenty men out of two thousand engaged in the various offices. I am delighted to hear that any alleviation of labour whatever is offered to those men; and I say, 'Go forward, and relieve them to the utmost possible extent, but not at the expense of the five-and-twenty clerks in the London office.' If you are sincere in your desire to relieve the labourers of the provincial offices, I will tell you what to do. Close the offices upon the Sabbath. (Great cheering.) That will test your sincerity, and it will give effective and permanent relief."

The Bishop of London moved:—

"That this meeting has heard with equal surprise and regret of the intention of the authorities of the General Post-office, to

commence the receipt and transmission of mails from and to all parts of England on Sundays as on the other days of the week, and it desires to express its unfeigned sorrow that the first public act of the Government, immediately following the recent heavy visitation, should involve an open violation of one of the plainest commands of Him 'in whose hand our breath is, and whose are all our ways.'"

The Right Reverend Prelate dwelt at some length on the observance of the Sabbath being a peculiar characteristic of Christian England. He had appealed to the Premier against the measure, and received "an answer courteous and kind, as every communication proceeding from the noble lord was sure to be;" (1) but holding out no hope of the reversal of the decree: and he had in consequence determined to publicly protest against the measure:—

"The last few years had seen a growing feeling of the importance of the Sabbath; and he thought it right to remind the meeting that, to a great extent, its desecration was the result of compulsion. From personal inquiries he knew there were hundreds and thousands of persons in the metropolis who would gladly spend Sunday as it ought to be spent if their employers would permit them. Many workmen, he knew, would be delighted to be spared to rest upon the Sabbath, which was their indefeasible Christian inheritance; and there were hundreds of tradesmen who would be happy to close their shops upon the Sunday provided others would do the same. This was a kind of compulsion. He would not go so far as to say it was a kind of compulsion to which they ought to yield. It was one, however, to which they had a strong temptation, and to which the infirmity of human nature must be expected to yield in many cases. He was not, however, one who thought that legislative enactments, or municipal bills, could enforce the devout and proper observance of the Sabbath; but at least such laws ought to be passed as would prevent one class of men compelling another class to desecrate the Lord's day. But if we were not prepared to go so far in the way of onward legislation, let no retrograde step at least be taken. The present was one step in a retrograde direction; and, if it were finally adopted, it would be impossible to see how soon others might follow—but they certainly would follow speedily. Once admit the principle now contended for, and there would be a general delivery of letters upon the Sunday—a general interruption to the special work of the Sabbath—and a declension in the national character for religion which we had hitherto upheld. No doubt some were present who, in their own persons, or in their families, had felt the effects of the recent heavy visitation with which we had been afflicted. If that visitation were not the result of God's anger against a sinful people, it was, at least, the result of his providence. Surely, then, this was not the time to open a subject which must necessarily lead to a desecration of the Christian Sabbath, on the observance of which the religious character of the country in a great measure depended. This thought, he was sure, could not have occurred to the minds of those who had sanctioned the proposed regulations; but if it had any weight in the minds of the meeting, he trusted it would animate them to continued exertions in opposing the measure. He could only say, in conclusion, that after most careful and dispassionate consideration, he was satisfied that the regulations about to be enforced were nothing more or less than a sacrifice to mammon." (Cheers.)

The resolution was seconded by Sir J. H. Maxwell, and the chairman declining to allow Mr. Webb, a surgeon, to move an amendment, the meeting being called for a special purpose, that gentleman withdrew, and it was carried unanimously. Mr. John Dean Paul moved the following resolution, which was seconded by Mr. Pownall, chairman of the Middlesex magistrates, and carried unanimously:—

"That in subjection to the Divine commands, the main rule of conduct for a department like the Post-office would seem to be the public convenience; and the best mode of ascertaining that convenience would appear to be by listening to the petitions of the people, expressive of their wants and wishes. But in the present instance, for some reason which this meeting cannot understand, the authorities of the Post-office seem to think it to be their duty to do all that the people request not to have done, and to leave undone all that they pray to have done. Tens of thousands of her Majesty's subjects have been praying for years past for an entire cessation of all Post-office work on the Sabbath, in the country as well as in London. These prayers have been disregarded. But now that which no one has asked, no one has desired—the receipt of mails from London on the Sabbath day—is determined upon, and not the most earnest and most unanimous entreaties of the people have yet prevailed to alter this intention. So that it would appear as if the Post-office was conceived to be, not an office for transacting an important branch of the public business in such a way as the wishes and the convenience of the people would dictate, but one in which one or two individuals assume the right of overruling the expressed desires of the whole people, in a matter in which the people themselves must necessarily be the best judges."

The Rev. Charles Baring, rector of All Souls, Marylebone, moved the adoption of a memorial to the First Lord of the Treasury and the Secretary of State for the Home Department, founded upon the resolutions, and that it be presented by Lord Ashley. The Rev. Dr. Beaumont seconded the motion, and it was unanimously carried. On the motion of General Maginnis, seconded by the Rev. J. T. Baylee, a vote of thanks was presented to Lord Ashley for his conduct in the chair; and after his lordship's acknowledgment the proceedings terminated.

The same afternoon the Bishop of London took the chair at a meeting of the parishioners of St. James's, Westminster. In the course of his opening address the Rev. Prelate said—

"He felt discouraged when he saw a measure of this kind emanating from such a source as those who were in authority in this Christian country—(cheers)—and if it were persevered in he could not but anticipate the greatest danger to the institutions of the country. He regarded the matter in two ways—as a question of principle, and with regard to consequences. No important principle in government or religion could safely be violated. Injurious consequences must follow; and when he reflected on the consequences that must follow the regulations

which were about to be introduced in the Post-office, unless the almost unanimous voice of the people of that metropolis of Christendom should defeat them, he owned that his heart almost sank within him, because the very first result would be desecration and further desecration. No person could pretend that it would not lead to still further change. It was said, indeed, that this was but a small change—that it was an innovation upon an insignificant scale; but let the principle be once introduced, that it was lawful to employ the clerks in the Post-office on Sundays, and an extension of the principle must inevitably follow at no distant period. There would come a general delivery on Sunday, and a consequent employment of clerks in those hours which ought to be devoted to the preservation of the health of the body, and to the improvement of the soul. He regarded the observance of the sabbath as a great security for the maintenance of our holy religion. It was a standing memorial of the attestation to the truth of the Gospel borne by thousands and tens of thousands of assembled Christians in the Lord's house on each returning Sunday. Every diminution of that observance of the Sabbath was so much injury done to our holy religion: everything tending to weaken the reverence felt by the people for the Sabbath day was an injury done to the cause of that religion. He greatly feared that, in practice, this would be one step in that downward path, which, if followed out, would lead us down to a level in religious character with the nations of the Continent. Unless the good sense and sterling piety of the people be opposed in successful resistance to such an innovation as at present was proposed, the time might come—but God forbid it should—when they would see the Christian Sabbath in this country differing in nothing from other days in the week as regarded observance of its sanctity, but to a certain extent passed in the same manner as in Paris. If once the sanctity of the Sabbath was violated by the authority of Government, what would there be to check the tide of desecration which would follow such an example?"

Similar resolutions were then moved and carried, the principal speakers being the Rev. J. Jackson, rector of the parish, Mr. Thos. A'Beckett, Sir W. Farquhar, the Rev. Mr. Storke, Mr. Geesin, one of the churchwardens, and Mr. Olliver. The latter gentleman stated, on the authority of the *Morning Herald*, that the Chancellor of the Exchequer had had an interview with Mr. Rowland Hill and Colonel Maberly, and had declared that, notwithstanding the extraordinary opposition which had been manifested, the new regulation should come into force on Sunday next. A Mr. Garret volunteered a statement on behalf of Mr. Rowland Hill, whom he had visited just prior to the meeting, that he might be able to afford them information on authority. He said—

"Mr. Hill assured him, as a man and a gentleman, that thousands in the country would be relieved by partially employing twenty-five in London on Sundays, before nine in the morning and after five in the evening.

"Sir W. Farquhar—But did he tell you what was the connexion between the relief to those persons and the employment of the men in London?

"Mr. Garrett said that Mr. Rowland Hill stated that there were cross-road mails that regularly ran on Sunday, which were not able to come to London in consequence of the Post-office being closed. These cross-road mails would be relieved: they would not be continued, and that alone would be the means of relieving a large number of hands. Again, Mr. Hill said the second delivery in the country would be discontinued. He (Mr. Garrett) asked if this could not be done without the proposed alteration, and Mr. Hill replied that it could not: that the post which went out with the second delivery took those cross-road mails to be delivered on Monday. Then with respect to foreign letters, it had been said that the London merchants were opposed to this alteration; but if that were the case, Mr. Hill said it was a fact that if in Liverpool and Manchester they did not get their letters by many hours as soon as London merchants they were placed at a decided disadvantage, and that, of course, must be a consideration. Mr. Hill further stated that there were at present, and had always been for the last thirty years, from twenty-five to thirty clerks employed on Sundays in the Post-office, and must necessarily be so employed to forward letters for the members of her Majesty's Government. He (Mr. Garrett) asked why so many had to be employed for this purpose, and in answer to that Mr. Rowland Hill said that it was necessary to sort the whole of the letters in order to see which were to be forwarded. The increase of men employed, Mr. Hill stated, would be only twenty-five, and he told him (Mr. Garrett) that he might state, with perfect confidence, relief would be given to thousands in the country by employing those twenty-five persons. He (Mr. Garrett) avowed that he regarded the Sabbath with as much reverence as even the Right Reverend Prelate in the chair, or the Reverend Rector who had addressed the meeting, and he would do as much as either to relieve persons from Sunday toil; but having doubts whether such would really be the case in this instance, he had gone to Mr. Rowland Hill and asked him the questions he had just detailed before appearing at that meeting. If the case were as Mr. Hill stated, it appeared that they would be going up a step, and not down, by the proposed alteration; and therefore, instead of condemning, they ought to eulogise the principle."

The resolutions, embodied in a memorial to the Lords of the Treasury, were carried all but unanimously, amidst loud cheering, Mr. Garrett's hand being the only one held up against them.

Joseph Wilson, Esq., Secretary of the Society for Promoting the Due Observance of the Lord's-day, has addressed a letter to the papers, setting forth the following "Nine Facts" of the case.—

"1. That in the morning of Sunday 650 bags will arrive from the country, the contents of which, in addition to any foreign mails, must be stamped, sorted, and despatched to Ireland, Scotland, and the north of England. 2. That in the evening 650 bags will also have to be despatched from London, containing the remainder of the letters from the morning, and all that will arrive in the middle of the day, in 250 bags, from the principal towns. 3. That the French and Belgian mails will be despatched, both morning and evening, as on other days. 4. That in the event of any foreign mail arriving in the course of the day, the whole of the contents will undergo the necessary opera-

tions, and be forwarded to the country as on other days; and that if, as happened yesterday, three foreign mails arrive, the correspondence will be so immense as to compel the attendance of the officers during the whole of Sunday. 5. That to even commence the ordinary Sunday duty as proposed, at least five times the number of men stated by Mr. Hill must be employed, and that an equal number must again attend in the evening for the despatch of mails. 6. That at present, in every town in the kingdom, the Post-office is already closed during the hours of Divine service, excepting where mails arrive, so that the relief stated by Mr. Hill to be given is perfectly insignificant. 7. That hardly any towns have now more than one delivery of letters on Sunday, and that in no manner whatever can the closing of country offices on this day be facilitated by the employment of the London officials at that time. 8. That the greatest possible public scandal will be occasioned by the arrival and departure of mail-carriages on the morning and evening of the Lord's-day, and that the same scene of bustle and activity will take place in the yard of the Post-office on that as on ordinary days. 9. That nearly eight hundred men, who at present are able religiously to observe the Sunday, will, in their turns, be compelled by the Government to violate one of the greatest of the Divine commandments, 'Thou shalt keep holy the Sabbath-day.'"

The Earl of Winchelsea has addressed a letter to Lord John Russell on the same subject, hoping that, though differing widely in politics, they are still united by the same sense of duty towards God. His lordship says—

"When we dwell upon the awful judgments which have fallen upon our land by the fearful pestilence, which has removed, and is still removing, from us thousands and tens of thousands of our fellow-countrymen, surely we must all feel and exclaim, 'our national ingratitude and sins have found us out, and the sword of the Almighty has left its scabbard to bring us to national repentance.'"

"Amongst these national sins there are three which, in my humble opinion, stands prominently forward:—

"1. The engrossing love of filthy lucre, which has of late years so strongly characterised our country by the worthless gambling speculations in railroads, and which has entirely engrossed all public thought and feeling.

"2. The fearful increase of the desecration of the Lord's-day by Sunday travelling, promoted by steam navigation and railways.

"3. The awful neglect on the part of the Legislature of this great Christian country (upon which God has poured every earthly blessing), in not having long ago met the religious wants of millions of our fellow-countrymen, and, in having allowed great masses of our manufacturing population within our land to live and die as heathens; which state of things, if allowed much longer to continue, will assuredly, if there is one word of truth in God's word, bring utter ruin and desolation upon our country.

"Fervently do I hope and pray that, as the Minister of this highly favoured land, you will regard it as the first of your duties, at whatever cost (and believe me you will find the feeling of the country to be entirely with you), to lose no time in meeting these religious wants, and by so doing remove from us, as a nation, what has long been a great stigma and reproach to us."

ENGLISH CHURCH INTELLIGENCE.

The Queen has been pleased to appoint the Lord Bishop of Chester, Clerk of the Closet in Ordinary to her Majesty, in the room of the late Lord Bishop of Norwich, deceased.

The Right Rev. Dr. G. J. Spencer, one of the oldest Colonial Bishops, has intimated his intention of no longer presiding over the diocese of Madras, in consequence of his impaired health. The Venerable Archdeacon Dealtry, who for some years held the Archdeaconry of Calcutta, and succeeded the Rev. Baptist Noel at St. John's Chapel, Bedford-row, has been nominated as the successor of Dr. Spencer, and will proceed to his distant diocese in the course of a few weeks.

Alarming accounts had been received, relative to the health of the Bishop of Llandaff, and much apprehension had been occasioned amongst the friends of the Right Rev. Prelate.

The Bishop of Exeter had been dangerously ill, but had so far recovered as to be able to fix his next general ordination for the 21st of October.

BISHOP ELECT OF NORWICH.—A correspondent of the English Churchman says:—

Sir,—At a time when every appointment in the Church is canvassed by the earnest-minded because men's minds are anxious and doubtful, it may probably be satisfactory to your readers to have a brief outline of the career of the Bishop (Elect) of Norwich. Most Anglo-Catholics would agree, in part, with the judgment passed on the appointment by the *Morning Herald*,—"It is not the best;" but I cannot agree with the doubtful expression, "nor is it the worst." Now, Sir, I would maintain that it is a better appointment than we had a right to expect from a Whig Government—as good as we could expect from a Conservative Government in these days—nay, better than many of their appointments; and this I hope both you and your readers will acknowledge before I have finished.

Dr. Hinds is a Liberal in his opinions; but he is no political nominee, and therefore he does not owe his preferment to what he may have said on the hustings, or maintained in pamphlets. He is by birth a Barbadian—hence his close intimacy and long friendship with Bishop Hampden. At an early age he was sent to England, and placed at school with a Mr. Phillips, near

Bristol—(Dr. Whately was, I believe, educated by the same gentleman,)—from whence he proceeded to Oxford, where he distinguished himself by taking not only honours, but the Latin Essay; he was then ordained, by the Bishop of London, (Dr. Howley) Deacon and Priest, previous to his return to Barbadoes as a *Missionary* of the Society for the Conversion of the Negroes. So satisfactory was his conduct in this cause, that, on the resignation of the Principal of Codrington College of that situation, the Bishop of London, (Dr. Howley) *unsolicited* obtained for him the appointment,—at that time a very valuable one. The climate of the West Indies not agreeing with him, he was obliged to return to England, when Dr. Howley offered him a most important situation, which he was forced to decline on the score of health. In fine, to show the unvarying estimation in which he was held by one now gone, whose praise is in all the Churches, it is notorious that two, if not more, Colonial Bishoprics were offered him through the interest of the same constant patron (Dr. Howley,) and declined on the score of health. During this time he had returned to Oxford to become Vice-Principal of St. Alban Hall, where his old friend, Dr. Whately, was then Principal.

When Lord Grey appointed Dr. Whately to the See of Dublin, Dr. Hinds accompanied him as Private and Examining Chaplain; but this he was forced soon to resign on account of ill health. Soon after his return to England from Ireland, he was appointed by the Bishop of Llandaff to the Vicarage of Yardley, in Herts. The Bishop of Lincoln immediately made him a rural Dean (a permanent officer in that Diocese;) and so great was the Bishop of Lincoln's sense of Dr. Hinds' zeal and ability, that he did all that he could to retain him in that Diocese when he heard he was again about to return to Ireland, whither he was called on his appointment to the living and stall of Castleknock. Here commenced his acquaintance with Lord *Besborough*, who appointed him his *domestic* Chaplain, contrary to usual custom, that office having been always held by the senior of the Chapel Royal.

On Lord Clarendon's appointment, Dr. Hinds was continued as first Chaplain, and on the death of the Bishop of Cork that See was offered him, and *refused* by him as he considered it would be better that an *Irishman* should be appointed! This conduct led no doubt to his appointment to the Deanery of Carlisle, and may also account for his present higher preferment. The Bishop (Elect) is, I should say, to judge from his writings, a moderate High-Churchman. I know him to have been a most active Missionary, and a most devoted Parish Priest; he has been throughout life a most strenuous advocate for a large extension of the Episcopate; and he holds, I believe, as firmly as any Anglo-Catholic, the doctrine of Baptismal Regeneration. I may add that, wherever he has lived, his influence, gained by great ability, accompanied with quietness and humbleness of manner, has extended far and wide. Clergymen of all parties joined in the warmest feelings of regret when he left Dublin for Carlisle, and this has been the case whenever he has left one locality for another. I could have extended this outline very considerably, but I feared trespassing on your space; I trust, however, that the above *facts* will disabuse the minds of those who may look upon him as an "unmitigated Whig Bishop."

October 1, 1849. I am, Sir, yours faithfully, A. C.

THE CHURCH ADVERTISER.

Such is the title of a new Paper, published in Maryland, for gratuitous distribution to every churchman in the diocese. The copy sent to us was mislaid, or it should have received our earliest notice. This Paper will have many advantages over its larger cotemporaries. It will not be troubled by delinquent subscribers. It need fear no competition, as few will be found to furnish a paper on such easy terms. As it will have no space for controversy, it may study to be quiet; and as it has no room for other people's business, it will be compelled to confine itself to its own.

We need not wish it success, as it has already secured that by its terms of publication.

The Rev. Mr. Unonius speaks in warm terms of the kind reception which he has met with from the clergy and laity of Philadelphia and its vicinity, and the liberal contributions he has received for his Mission. He will preach in St. Stephen's Church, on Sunday afternoon next, and present a statement of the interesting object of his visit.

We learn from the Churchman of last week, that Bishop Southgate preached at the British Embassy, Pera, on the 5th Sept., and confirmed two persons. He was expecting to leave Constantinople on the 19th Sept., and hoped to reach the United States some time in November.

Another reply to "O," by an able correspondent, has been received; but, owing to peculiar engagements this week, we have not been able even to read it. The same apology, we hope, will be accepted by "Hal," "M.," and one or two others

For the Banner of the Cross.

"CONSUBSTANTIAL."

"The right faith is, that we believe and confess, that our Lord Jesus Christ the Son of God, is God and Man. God of the substance of the Father, begotten before the worlds, and Man of the substance of his Mother, born in time."

Athanasian Creed.

So, and so only, is the "homo-ousian doctrine" delivered by the Athanasian creed; and the extracts from Athanasius, presently to follow, will show that the above "accurate and admirable *poising*," as 'O' seems to consider it, deserves its position in a confession named after the great defender of the Nicene Symbol.

In 'O's' review of Archdeacon Wilberforce's work on the Incarnation, there are many passages which it is painful to read. There is in them a degree of ridicule, or, as he calls it, "pleasantry," which would seem to be out of place in any discussion of so sacred, so awful a subject. He even indulges his taste, or his humor, so far as to give nicknames to the view of the Gospel inculcated by Archdeacon W. I do not know how other readers of the 'Banner' may have been affected by 'O's' article; but, I must say, that my sensibilities were shocked to a degree that I pray God I may not soon experience again. Even at this present writing it is with difficulty that I can endure the distress which a second reading has caused. It is only by great effort, under a sense of duty, that I have forced myself to compose a reply.

"The overwhelming mass of objections" which 'O' flatters himself he has brought to bear upon the "theory" defended by Archdeacon W., all seem to hinge upon the meaning he has attached to the word consubstantial. As 'O' uses it, it means, if I may coin a word for the nonce, *co-atomic*. This is obvious from his illustrations: "The body is but partially consubstantial with the food eaten yesterday. . . . No one regards an animal as consubstantial with a tree or with the butt-ends of grass, that has furnished it nutriment," &c. In such a sense, consubstantiality between any two subjects is an impossibility—is nonsense; and 'O' might therefore have inferred, that neither Wilberforce, nor the ancient Catholic doctors whom he follows, attribute any such meaning to the word. 'O' might also have taken it for granted, that those doctors well understood the meaning of the language they used, while expounding the Faith.

The question I propose to consider is, what is the theological word 'consubstantial?' One should think it is intimated clearly enough in the passage from the Athanasian Creed, placed at the head of this article—"God from the substance of his Father begotten—Man from the substance of his Mother born." It is true that the word in question, *homo-ousios*, is not in this passage, but rather *ex eius essentia—ex substantia*; but the sense is the same according to Athanasius, as will appear from what follows. Basil of Ancyra and his followers, while objecting to the Nicene definition, *homo-ousion*, were willing to confess of the Son, that "He is of the substance of his Father begotten." Athanasius replied, that, by confessing so much, they accepted the meaning of the Nicene Symbol, and therefore were inconsistent in halting at the word. "It is but consistent," says Athanasius, "to attach the same meaning to both expressions as applied to the Saviour, and not to interpret 'offspring' as is fitting, and 'one in substance' otherwise. . . . For, as the Son is the Father's Word and Wisdom, and the offspring of the Father is one, and proper to his substance, so the sense of 'offspring' and 'one in substance' is one, and whose considers the Son as an offspring, rightly considers him also as one in substance." *Oxford trans. of his treatises*, p. 141. Again, "if the Word be a work, and foreign to the Father's substance, so that He is separated from the Father by difference of nature, He cannot be 'one in substance' with Him; but rather is homogeneous in nature with the works. . . . On the other hand, if we confess that He is not a work, but the genuine offspring of the Father's substance, it would follow, that He is inseparable from the Father, being *connatural* [*ὁμοφύη*], because He is begotten from Him." *Ib.* p. 148.

The readers of the 'Banner' are well aware, that the Nicene definition, *homo-ousion*, "one in substance," was directed against the Arian heresy. The position assumed by the Arians was, that the 'word is not the genuine Son of the Father, but a creature foreign to the Father's nature, and called Son, only in a putative and accommodated or figurative sense.' The Catholic doctrine on the other hand is, that He is really all that He is called in Scripture, the "only begotten Son of the Father." Hence the phrases, "Son of God," "God from God," when honestly interpreted, accurately declare the whole doctrine concerning His divinity. But when it was found that the heretics were willing to accept these phrases in a sense different from that intended, saying, *e. g.* that "the Son is from God, because *all things* are from God;" the Nicene Fathers were forced to adopt a term which would effectually resist the Arian purpose of reducing the Son to the category of created things, or "things generate," as they chose to call them. "The Fathers perceiving their craft," says Athanasius, were forced to express more distinctly the sense of the words 'from God.' Accordingly they wrote [at first] "from the substance of God," [as in the Athanasian Creed] in order that 'from God' might not be considered common and equal in the Son, and in things generated, [*i. e.* things which *came to be*]; but that all others might be considered as creatures, and the word alone as from the Father." *Ib.* p. 32. It was found, however, that even this definition did not quite baffle all the guile of the Arian party; "for when the Bishops said, that the word must be described as the true power and image of the Father, like to the Father in all things and unvarying, and as unalterable, and as being always, and as in Him without diversion, . . . the party of Eusebius were caught whispering to each other, that 'like,' and 'always,' and 'power,' and 'in Him,' were, as before, common to us and the Son; and that it was no difficulty to agree to these. But the Bishops discerning in this too their simulation, were again compelled to *concentrate the sense of Scriptures*, and to re-say, and to re-write *what they had said before*, more distinctly still, namely, that the Son is one in substance with the Father, by way of signifying, that the Son was *from* the Father, and not merely like, [as he says elsewhere, *e. g.* as tin is like silver, or brass like gold, or a pigeon like a dove,] but

the same in likeness; and of showing, that the Son's likeness and unalterableness was different from such a copy of the same as is ascribed to us." *Ib.* pp. 34, 35.

Such was the origin, and such is the Catholic and theological sense of the term *homo-ousion*—consubstantial, as given by him who, of all men that have written, is best entitled to be heard on the subject. From him we learn, that the expression 'His Only Son' in the Apostles' Creed, and that in the Athanasian, 'of' or 'from the substance of the Father,' and those from the Nicene, 'God from God,' and 'consubstantial with the Father,' all mean precisely the same thing. The expression, *homo-ousion*, does not contain a doctrine *developed* out of the earlier creed, as Newman would have it; it only defines a term in the Apostles' Creed and in Scripture; and brings out the Scriptural sense, as declaring the true meaning of Son to be 'genuine offspring connatural to the Father.' That it implies, as 'O' says, that the Godhead is "one in substance undivided," is very true; but the other equivalent terms imply that also, and quite as fully. The Apostles' Creed confesses one undivided God as perfectly as the Nicene; but it is not so well guarded against Arian interpretations of the Sonship as the latter. It follows then, that 'O' is not justified in so giving and limiting the meaning of the term consubstantial, as to say that it teaches simply the indivisibility of the Divine Nature; and then arguing from this assumption that Christ is not consubstantial with us, because human nature is, or, if it pleases 'O,' better, mankind are divisible. The assumption is false, and the conclusion from it worthless.

The whole Arian controversy is reducible to the single question, of the generation of the Son of God. The Arians endeavored to throw ridicule upon the Catholic doctrine of this mystery, by involving it with carnal ideas. They attacked it with the *reductio ad absurdum*. They appealed to "ever triumphant common sense" against it. They accused it as a "superlative." They applied their logic to the word *Son*, and argued, "if a Son, He was begotten; if begotten, He had a beginning of existence; if a beginning, He had his subsistence out of nothing." A formidable Sorites truly! What judgment might be passed upon it in the forum of common sense, I do not know; not being accustomed to refer Divine mysteries to that tribunal. On the other hand, Catholics being disposed to receive Scripture with faith, as an honest Scripture, understood the words *Son*, and *only begotten*, as real words, meaning *not less* than they said. They argued, if the Word is Son, He is connatural to the Father; and therefore, as to His nature, entitled to all the predicates which are made of the Father, except this one—*Father*. If the Father is true God, the Son is true God; if the Father is Eternal, the Son is Eternal, and so on to the end. But the same honest Scripture declares God to be one Being, individual, numerically one. Catholics submitted to the mystery, in spite of the logic of "ever-triumphant common sense," and believed Father, and consubstantial Son, and the co-eternal Spirit, to be that One Individual Being. They never argued the indivisibility of the God-head from the consubstantiality of Father and Son. So far from it, they were obliged to defend the Nicene definition from the charge of implying divisibility in the Divine Essence. Athanasius *e. g.* says, "Is there any cause of fear lest, because the offspring from men are *one in substance*, the Son, by being called 'one in substance,' be Himself considered as a human offspring too? Perish the thought! Not so, but the explanation is easy. For the Son is the Father's Word and Wisdom, whence we learn the impossibility and indivisibility of such a generation from the Father." *Ib.* p. 140. The argument is, that the title Word corrects and guards against the error which logic might deduce from "Son consubstantial with the Father." For as in the generation of mankind, there is a transmission of substance from parents to children, so, an Arian might argue, there is a transmission of substance from the Father to the Son, and therefore, the Divine Essence is partitive, divisible. But Athanasius replies, that the titles *Word* and *Wisdom*, exalt the mystery of the Divine genera above all such low and carnal conceptions; and suggest the ideas of immateriality and indivisibility of the Divine nature. "Uniting the two titles, Scripture speaks of Son, in order to herald the offspring of His substance *natural and true*; and on the other hand, that none may think of the offspring humanly, while signifying His substance, it also calls Him Word, Wisdom, and Radiance; to teach us that the generation was impassible, and eternal, and worthy of God. What affection then, or what part of the Father is the Word, Wisdom, and Radiance . . . why speculate they about passions and parts in the instance of the immaterial and indivisible God, that under pretence of reverence, they may deny the true and natural generation of the Son." *Orat.* 1, §28.

It should be added, that after the word *homo-ousion* was adopted against Arius, it was found to be effectual against Sabellius also. It was observed that while one portion of the compound, *ousios*, indicated community of nature, the other, *homo*, implied the difference of persons, or *hypostases*. But if 'O's' sense of the word were right, it could not have been directed against Sabellianism; rather would it have led headlong into that heresy. 'O's' interpretation of *homo-ousion* makes it synonymous with *syn-ousion* or *tanto-ousion*, both of which terms were understood to be symbols of Sabellianism. Epiphanius (*ap. Petav. de Trin.* iv. 5.) says of the former, "it signifies confounding of persons;" of the latter, "we use it not, lest it should lead to the Sabellian dogma."

Having convicted 'O' of a misinterpretation of the word "consubstantial," and shown his argument therefrom to be nothing, I have confuted the main portion of his article with something more than an "overwhelming objection." I might go on and prove, that he has no such conception of the "theory" advocated by Wilberforce, as enables him to exhibit it, much less to overthrow it. His game must be in sight before he can strike it. But I have done enough, at least for the present. I have shown that no one ought to allow his judgment of Wilberforce's work to be influenced by anything that 'O' has said against it. Unlike 'O,' I urge every one not to "peruse the deep current by its surface," but to "take note of things occult," to study the Hidden Wisdom which was ordained before the world, for the glorification of mankind with the glory of God.

LEO.

Carlisle, Oct. 26.

R. W. H. Norris

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 10, 1849.

[VOL. XI.—No. 45.—WHOLE No. 567.]

Calendar.

NOVEMBER.

11. 23d Sunday after Trinity.
18. 24th Sunday after Trinity.
25. 25th Sunday after Trinity.
30. St. Andrew.

Church Intelligence.

From Church Papers.

NEW JERSEY.

BURLINGTON COLLEGE.

At the annual meeting of the Trustees of Burlington College, held on Friday last, the Rev. James W. Bradin, A. M., was appointed Rector of the College, Marcus F. Hyde, A. M. Professor of Ancient Languages, and Jacob Zehner, A. M., Professor of Mathematics; the Bishop of the Diocese being *ex-officio* President. The College classes are now all organized, embracing 126 students. The next term will commence on the 1st day of November. The closing exercises of the late term at St. Mary's Hall were held on the same day; the examination having occupied several days.

Those celebrated institutions not only maintain their accustomed reputation, but are growing into public favor, as they grow older. The personal attention of Bishop Doane is devoted exclusively to their oversight, their usefulness, their welfare: and where qualifications so thorough, experience so comprehensive, and devotion so entire, are found united in a single mind, it would indeed be extraordinary, if a successful career were not to be the result.—*Burlington Gazette*.

NEW YORK.

The following is the Summary of Bishop Whittingham's Services in the Diocese of New York, taken from his report to the late Convention.

The sum of these services is as follows:—I have examined and ordained twelve Deacons and eleven Priests, at one stated and seven special Ordinations; have consecrated five churches, and laid two corner-stones of churches; have confirmed thirteen hundred and fifty-eight persons, at eighty-nine administrations of the rite; have administered the Holy Communion twenty-five times; have preached one hundred and two times, and have delivered eighty-eight other addresses. In order to attend these ministrations, I have travelled about three thousand six hundred and fifty miles.

MASSACHUSETTS.

EPISCOPAL ACTS BY THE BISHOP OF THE DIOCESE.

Friday, October 5, confirmed 2 in St. John's Wilkesville. Monday, October 8, confirmed 3 in St. Luke's, Lanesborough. Tuesday, October 9, confirmed 9 in St. Stephen's, Pittsfield. Thursday, October 11, confirmed 6 in St. James', Great Barrington. Friday, October 12, in Trinity Church, Vandeusen-ville, admitted to Priest's Orders the Rev. Lewis Green, Deacon, Minister of the parish; and in the afternoon confirmed three persons. Nineteenth Sunday after Trinity, October 14, confirmed 1 in St. Paul's Stockbridge. Tuesday, October 16, confirmed 3 in the afternoon in St. Andrew's, New Boston; and 4 in the evening in St. Paul's, Otis. Thursday, October 18, confirmed 1 in Christ Church, Clappville. Tuesday, October 23, confirmed 2 in the temporary place of worship of the parish of St. John's Millville.—*Witness*.

RHODE ISLAND.

A letter of dismission has been granted to the Rev. John H. Rouse, to the Diocese of Massachusetts.

The Rev. Daniel Henshaw has been received into this Diocese with a Letter Dimissory from the Bishop of Maryland, and he has accepted the rectorship of St. Paul's Church, North Kingstons.—*Witness*.

SOUTH CAROLINA.

PASTORAL LETTER.

To be read in the Congregations of the Diocese of South Carolina.

BRETHREN OF THE CLERGY AND LAITY:—Recent circumstances naturally remind us of the teaching of the Holy Scripture on the subject of gratitude to God—of the reproof by our Lord of those nine persons whose prayer had been granted, and yet they did not give him thanks; and of his commendation of the individual, who, "when he saw that he was healed," separated from his unthankful companions, and "turned back and with a loud voice glorified God, and fell down at his feet giving him thanks."

The wise and holy Church, as you are aware, which has set

forth "Prayers upon several occasions," has also set forth corresponding "Thanksgivings."

Having sometime since recommended to you the use of a prayer, in reference to the grievous sickness then prevailing, and it having been mercifully averted from our city and vicinity, and removed from our country in general, it becomes my duty to ask of you the use of the following thanksgiving; and may it be permitted me respectfully to suggest, that alms for the relief of our suffering Missionaries, in and out of the Diocese, would also be a scriptural token of Gratitude to the great Giver of all that we have and hope for.

I remain, with affectionate consideration,

C. E. GADSDEN,

Bishop of the Diocese of South Carolina.

St. Luke's Day, 1849.

THANKSGIVING to be said in our Congregations, immediately after the "General Thanksgiving," and it is also suggested for private and family worship.

OUR FATHER in heaven, we Thy sinful children, unworthy of the least of all Thy mercies, now desire to offer our thanks, with great gladness, for Thy late signal mercy, in removing from our land, and averting from our city and neighbourhood, the grievous sickness lately in our very borders, for which Thy people had humbled themselves before Thee, with fasting and weeping, and mourning, confessing their sins, and supplicating pardon and deliverance. In vain are the labours of love and the skill of science, without the blessing of Thy divine Majesty. "Not unto us, O Lord, not unto us, but unto Thy name, [we] give glory for Thy mercy, and for Thy truth's sake." Thou only "art the Giver of life, of health, and of safety." Oh may we cherish a deep and abiding sense of all Thy mercies; love Thee with all the heart, and mind, and soul, and strength; and live, more and more, for our highest welfare; for the welfare of our brethren of mankind; and for the advancement of Thy glory, through Jesus Christ our Lord—to whom, with Thee, O Father, and Thee, O Holy Ghost, be ascribed all might and dominion, forever.—AMEN.—*Charleston Gos. Mess.*

ILLINOIS.

EPISCOPAL VISIT.

The Apostolic rite of Confirmation was administered in Trinity Church, Jacksonville, by the Rt. Rev. Bishop Chase, to eleven persons, on Sunday the 14th inst., in the presence of a large congregation. After it, about forty persons received the Communion of the Lord's Supper.

The whole service was exceedingly solemn; and it is hoped, had a happy effect upon all who were present. It carries us back to the days of the Apostles, when Peter and John went down to Samaria, (as we read in the 8th Chapter of Acts,) to see this venerable successor to their office, lay his hands on the heads of the previously baptized persons, and pray to God to strengthen them with the comfort of the Holy Spirit, and with the gifts of grace.

The Bishop is in good health. He has gone hence to oversee and confirm in the churches at Carlinville and Chesterfield.—*The Morgan Journal*.

AN OPPONENT DISARMED.

Who has not heard of John Brown of Haddington? His system of Divinity, his Dictionary of the Bible, but most of all his Catechism, have made him widely known, especially among Presbyterians. Though advanced in after years to the post of Professor of Divinity in the Theological Seminary of the Associate Synod of Scotland, his greatness was not so generally acknowledged in his early ministry.

His first call, while yet a licentiate, was to the church in Haddington. It was opposed by a minority of one, but as it sometimes the case, that one was a host in himself. His wealth, station and influence made him an object of fear to the majority, who anticipated trouble from him in the settlement of Mr. Brown.

Previous, however, to the ordination, the young preacher was providentially brought in the way of his formidable opponent. Nothing daunted or disturbed, he took him by the hand and the following dialogue ensued:—

Brown. Pray tell me, Mr. Stuart, what you have against me.

Stuart. I'll be as frank as yourself, Mr. Brown: and must say I have a very strong reason for voting against you; and it is just this,—I don't think you a good preacher.

Brown. Ah! so I thought: but my dear sir, you and I are perfectly agreed in this matter. I know it as well as you do; but the people, you see, differ from us both. Now where is the use of our setting up our opinions and views against those of the whole parish?

A pause—and then a hearty laugh succeeded, and Mr. Stuart, with a hearty shake of the hand, responded: "I begin to be of your opinion, Mr. Brown; you shall find in me, henceforward, not an opposer, but a faithful friend."

And so it proved. Mr. Brown, from that period had no warmer friend in the parish.—*N. Y. Presb.*

Selections.

From the Churchman's Companion.

THE SCOTTISH CHURCHMAN.

M'Farlane (which was the name of the invalid whom Vernon was called to visit,) was a Scottish Churchman, of great intelligence of mind, and great consistency of Christian character. Like many members of that heretofore oppressed and persecuted branch of the Catholic Church, he was thoroughly versed in the reasons of his attachment to her, and all the temptations to schism to which he and his household were in no ordinary degree exposed, were altogether ineffectual to move them from the steadfastness of their principles. In the township in which he resided there was very seldom any of the ministrations of the Church, except such occasional service as could be rendered by Mr. Broughton, whose parish bounded it on the one side; or by Vernon, whose mission joined it on the other. The farm on which M'Farlane lived was about fifteen miles from the nearest of Mr. Broughton's churches, and perhaps sixteen or seventeen from those of Vernon. Around him, on all sides, were the meeting-houses, or, at all events, houses where meetings were held by numerous Dissenting Denominations; for the population of the township being of a very mixed character, false doctrine, heresy, and schism, were rife within its bounds. Whenever the roads and the weather would permit, M'Farlane would put his horses to the wagon, and putting as many of his large family into it as it could contain, would betake himself to one or other of the churches, according as the hours of service afforded him the time requisite to travel the distance above named. When the season or the roads prevented his doing this, he used to assemble his family, and with them would go reverently through the appointed service for the day. He seldom interfered with the religious views or practices of others, and, indeed, he knew little of them, for he never entered their places of worship, nor would allow his family to do so.

Such a course of conduct, as may be easily supposed, drew upon him a good deal of attention on the part of those who consider it the height of Christian charity and liberality to profess no distinctive opinions, and who are ready to go anywhere to "hear the Word of God preached."

That he was a most worthy man, who paid much attention to what he regarded as his religious duties, no one could deny; but this fact only rendered his conduct more inexplicable to them. Much was said of his bigotry, his benighted state, and so forth; but then it was a fact well known to the settlement that his integrity was spotless—that his word was always to be unhesitatingly relied upon—that his house was consecrated by daily prayer—and that no one was more ready to do a kindness to his neighbour, if in any perplexity or trouble.

Such was, in brief, the character of the man who was now laid upon a bed of sickness, and who sought from the hands and from the lips of the Church's minister the blessed consolations of the faith.

The twilight was passing into darkness ere the sixteen miles were passed that intervened between Vernon's dwelling and his destination. On his arrival he was warmly and gratefully welcomed by the family, and found, upon inquiry, that though the old man had been suffering a good deal he was now much easier, and was in perfect possession of all his faculties. It was a rude and homely log-house, but everything within was neat and scrupulously clean. An air of anxiety was visible on every face, for serious apprehensions were beginning to be entertained lest he whom a married daughter spoke of as "the head of the house," should be taken from them. The aged wife of the sick man was evidently bowed down in spirit under the prospect of the trial that appeared about to fall upon her; and when Vernon was shown into the room of the sufferer, he found him the most composed and cheerful of the whole party.

"I'm vera glad to see ye, Maister Vernon," said the old man, speaking in his strong Scottish dialect, and shaking our hero's hand warmly—"I tak' it vera kind o' ye to come sic a lang gate to see a puir auld man like me; but I ken'd ye wad come if ye were able, and I wad be real glad to partake in the holy Sacrament once mair, before I gang the way of a' flesh."

"I am very glad you sent for me," replied Vernon; "and it will be a great pleasure to me if I can afford you any comfort under the trial which God has seen fit to lay upon you."

"I'm vera thankfu' to you, sir," answered M'Farlane, "The callant that cam for ye wad tell ye that I had sent owre for Maister Broughton, for I ken that if we i' this township belang to onybody, it's to him; but he wasna at home, and he'll no be back till the night, and this mornin' I didna think that I'd be living noo."

"Your messenger told me that you had sent for him, and as he can't be sure that you would send for me, I think it very likely that he will be here early to-morrow. You seem much better now, and as there is no immediate danger, I think that, in every respect, it will be better to wait till the morning, and see whether he comes or not, before administering the Holy Communion."

"Just as you please, sir," said M'Farlane. "I'm vera much easier noo, thank God; and if I hae a quiet night I'll maybe be fitter for't in the mornin'."

A long conversation followed, of the most pleasing character, but which of course, it is unnecessary to detail at length. Notwithstanding his moral and blameless life, and great attention to his various duties, social and religious, his mind was filled with deep humility, and sustained by a quiet, simple, unwavering faith in the blood and merits of the Redeemer.

"I was brought up in the fear o' God, sir," said he; "and I've tried to serve Him frae the time I was a bairn; and though by His grace I've been kept frae open sin in the sight o' men yet ma ain heart condemns me; and when I think o' ma shortcomings, I'm whiles feared o' what's afore me. But still I ken in whom I have believed, an' I'm persuaded that He is able to keep ma soul, which I have committed to Him, against that awfu' day when we shall a' have to stand afore Him, to answer for the things done in the body."

He afterwards spoke of his family, and the many temptations to neglect their religious duties to which they were exposed.

"I've tried hard, sir," he said, "baith by precept and as far as I could, by setting them a good example, to bring them up to obey God and His Church; and I trust that after ma departure, if it be the Lord's will to tak me awa at this time, that tha'll walk in the way their forbears have walked before them for mony generations."

"You have every reason to trust in the faithfulness of the Divine promise," replied Vernon. "Having trained up your children in the way they should go, you may humbly hope that when they are old they will not depart from it. Still," he added, "situated as your young people are, far from the ordinances of the Church, there is great danger of their being led, first to attend, and finally to join, some of the numberless schismatical bodies by which they are surrounded."

"None o' them has ever yet attended the meetings that are held a' round us; and as long as I'm maister o' the house, I couldna allow it,—for if I was to let them do wrang, how could I account to God, now that I'm gaun into His awfu' presence, for neglecting to use the authority over them which He has given me for their gude?"

"I wish your views of the responsibility and authority of parents were more general," answered Vernon. "That filial disobedience, which is a crying sin in this country, arises as much from parents neglecting to teach their children to obey them, in their early days, as from any other cause. I trust, however, that your family are restrained from what is wrong, not only by the force of your authority, but by their own convictions."

"I hope and believe so," said M'Farlane; "at any rate, as regards the sin of countenancing separation frae the Church. They're weel grunded in the reasons o' their faith, for I never could see anything in the Bible but Episcopacy, as far as the government of the Church is concerned; besides, schism gangs sic lengths here that it works its ain cure. There's about us here three or four kinds o' Methodists, and three or four kinds o' Presbyterians, and four or five kinds o' Baptists and Unitarians, who profanely ca' themselves Christians, an' I ken na how mony mair. They're aye splittin' up into different societies, and tearing iither to pieces. Noo, I've been always showing ma young folk frae Holy Scripture, that the Church of Christ is one, and that its just clean impossible that thir bit sects that spring up the day and split up the morn, can belong to the one Church o' Christ which He Himsel' planted eighteen hundred years ago, and which is to continue even unto the end of the world."

"These truths appear so evident, both from Scripture and common sense," replied Harry, "that the only wonder is that men can deny them."

"It's just a mystery to me," returned the old man; "if there's one thing in Holy Scripture that's clear to the plainest body that reads it, it's the unity o' the Church. There's some differences, nae doubt, in the opinions o' some o' the folks belonging to it; and for a' that, her ministry, her creeds, her sacraments, and her prayers, are a' one and the same, wherever they're to be found."

The conversation on these and kindred topics continued for some time, until the invalid began to show signs of weariness and exhaustion. Vernon then read to him some of the most devotional and suitable passages of Holy Scripture, pausing now and then to dwell upon some portion of peculiar beauty or fitness to the sick man's case.

"Noo, sir, if ye please," said M'Farlane, on Vernon's making a longer pause than usual,—“let us have the Evening Prayer. O, sir, I love the Evening Prayer."

"Certainly," replied Vernon; "but would you not prefer uniting in the Office for the Visitation of the Sick?"

"I'd like weel to hae them baith, sir," answered the sick man; "but as I'm getting vera weak, it'll maybe be better to hae the Visitation Office; but," he added, "I'd be thankful if you'd read some o' the collect, sir; I love the collect of the Evening Prayer."

The household were accordingly assembled, and after having reverently joined in the devotions which were offered by his bedside, the old man sunk into a peaceful sleep; and all, save one who watched beside him, betook themselves to the adjoining apartment.

During the remainder of the evening, Vernon listened with much interest to many details connected with the Scotch Episcopal Church with which the family were able to furnish him. They spoke with the greatest reverence of many of the bishops and pastors, especially of Bishop Jolly, whom they had known.

"His time," said a son-in-law of old M'Farlane, "was spent either in study or prayer. He went regularly to the church, morning and evening, and spent a good while in prayer; and when he was in his own house he was mostly at his books or on his knees. He was an auld man, and had little duty to do, and this was just the way he passed his days."

"Heh, sir, if ye'd only hae seen him in his robes inside the communion rails," said old Mrs. M'Farlane, "ye wad na hae forgotten him for a while; he was very tall, and sae thin that he looked as if he'd got nae flesh upon his bones; his head was quite bald, and the skin o' his head and face was so white that ye could scarce see the fringe o' snaw-white hair that cam round the back o' his head to his temples; his eye was clear, and his thin lips were bright red; and I'm sure when I used to see him

reading the Communion Service, I used to think he was na' human."

"And his death was vera wonderfu'," said one of the daughters, an expression of awe coming over her face.

"Deed, ye may say that," replied the old woman: "he lived alane, and naeboddy except a young man he was preparing for the ministry cam' near him. One night he went to his bed as weel as he was in ordinar' and took some gude book that he was readin' wi' him—he locked the door, which was his way, and when the young man cam' next mornin' the door was still shut, an' nathing to be heard. The door was forced, and there lay the gude bishop dead and cauld; he was lying on his back as straight as if he had been laid out; his book was closed by his side, his hands were crossed upon his breast, and a white napkin was drawn over his face. Noo, sir," added Mrs. M'Farlane, "it wasna in human nature to do sic a thing as that, and it's hard to believe ought else but that the angels laid him out."

These and many other minute details, told with a simplicity, and at the same time an earnestness, that showed how deep a hold they had upon the memory and affections of the several speakers, caused the time to pass swiftly; and at rather a late hour Vernon retired to rest. When alone he reflected on what he had that evening witnessed, and felt that he was beneath the roof-tree of a family among whom the fear of God was a powerful and ruling principle. There was a quiet staidness, and a due subordination and regularity about the whole household that struck him much, though it would have been most difficult to describe; and the declaration of Holy Scripture came strongly to his mind, that God hath chosen the poor in this world, rich in faith, and heirs of the kingdom of heaven.

At a very early hour next morning, Mr. Broughton, according to Vernon's anticipation, rode up to the door. He had arrived at home, late on the preceding evening, and on learning that M'Farlane was very ill, he rose as soon as it was light, and rode fast, fearing he would be too late. The invalid who still continued easy, was much gratified by his arrival, and shortly afterwards preparations were made for the administration of the Holy Communion. While they were going forward, Vernon and his friend walked out alone; and the former expressed the gratification he had experienced from his visit.

"He is, indeed, a most excellent old man," said Broughton, "and I am so glad you were able to come and see him. When I arrived at home last night and heard of his illness, my regret for it was much increased by the fear of his dying without his seeing a clergyman,—a circumstance which he would regard as a very great trial."

On their return to the house, they found everything in order. The whole family had made some change in their dress, and looked clean and tidy, and each member of it was present. On entering the sick man's room, every preparation was made for the decent administration of the holy rite. It was a homely apartment. Three sides were formed by the rough logs of which the house was built, while the other consisted of the board partition which divided it from the common room which answered the purpose of kitchen and sitting-room together.

The rays of the morning sun were streaming brightly through a window that looked towards the east. In the middle of the room stood a table covered with a fair linen cloth, on which the elements were placed. Across one end stood the bed of the invalid, his white head propped up by pillows and his hand grasped in that of his aged and afflicted wife. Round the room, the family, who were all grown up, and who were eight or nine in number, had ranged themselves with noiseless reverence—their Prayer Books open at the Communion office, and ready, with heart and voice, to join in the sacred ordinance.

The service commenced; and Broughton's impressive tones added to the solemnity of the scene. Soon, however, the voices of the assembled household rose, as the voice of one man, in the deep and reverent response; or, if one tone could be distinguished from the others, it was owing to the greater fervency of the sick man's petitions. The priests having received, the sacred elements were distributed to the communicants in order; not one among that well-trained household held back. The left hand of each was opened, and across it was laid the right hand, "in" the palm of which they received the consecrated bread, and reverently bent the head over it to consume it. Last of all, the sufferer partook of the blessed memorials of his Redeemer's dying love—the succeeding prayers were said—the hymn of praise and thanksgiving was offered with united voice—the blessing was solemnly pronounced—and the holy rite was over.

Vernon had seldom been so impressed. He had supposed the age when such scenes were beheld had long since passed away, and that ere it would return long years of labor, teaching, and self-denial must necessarily elapse. He little thought to find the realisation of what he sometimes thought *might*, perhaps, be hereafter, if God's servants were faithful to the cause of truth, in a neglected township in Upper Canada; and he thanked God from his heart for affording him so striking and encouraging an example of what is meant by "the communion of saints."

About the middle of the day Vernon was obliged to bid the aged patriarch farewell. He saw his face no more; but he had abundant testimony to show that "his end was peace."—*Sketches of Canadian Life.*

BE CAREFUL HOW YOU SPEAK.

Hush!—why should you speak against the character of a female? It is all she has to depend upon in this world. Just give the impression wings, that she is not so good as she should be, and it will fly to every nook and corner of the town. The story you whisper will return in tones of thunder, to astonish even yourself, who was the first guilty wretch to repeat so base a story. A word has often proved the ruin of a virtuous soul—a word thoughtlessly spoken, it may be—but reported by an evil mind. Suppress any thought, which, if uttered, might injure the character or feelings of another. A thought may be stifled at its birth, but a word spoken may never be lost. Weigh everything you utter, so that none may misconstrue your language or receive a wrong impression. Above all, never, even in jest, whisper words, which if true, would throw a blight upon a spotless reputation.—*Olive Branch.*

THE CHURCH'S DOCTRINE OF BAPTISM.

The following able and valuable letter, from the Rev. Dr. Beaven, is one of a series which lately appeared in our excellent Toronto contemporary, *The Church*.

To the Editor of the Church.

REV. AND DEAR SIR.—Having shown that the Articles of the Church of England teach the regeneration of those who are rightly baptized, I come now to the proof from Holy Scripture.

Dissenters say that we can establish a most successful proof of the doctrine, so long as we confine ourselves to the formularies of the Church of England, but that when we come to the Bible, our proofs fail. I trust in this and subsequent letters, to prove that this is not the case. There are, however, two great impediments to a conviction which I am desirous of removing before I come to any argument.

The first impediment is the taking for granted that what is commonly called the Evangelical system of doctrine is the true one, and thus beginning with a prejudice which prevents the mind from apprehending or understanding the evidence presented to it. So long as that prejudice remains unshaken, it will be useless to argue. It is like arguing with a Romanist, who cannot eject from his mind the belief that his Church is the Catholic Church; say what you will of its corruption of doctrine or practice, you make no way. So if it be regarded as undoubted, that the Evangelical system is true, every passage of Scripture will have a meaning hostile to the doctrine of regeneration in Baptism, and therefore to quote Scripture will be to no purpose. It therefore becomes necessary for any person not holding that doctrine, (if he is ever to give a candid attention to the Scriptural arguments we bring forward) to consent to think that his whole system of doctrine *may* be unfounded, so far as it bears upon the point in question, or any point related to it. If this be not done, the obvious meaning (to them) of almost every passage of Scripture I shall adduce, will be unfavourable to my argument.

I mention this because I can remember what was my own case; and how great was my surprise to find such interpretations attached to passages of Scripture as I had never conceived of, and such as (with my then views) appeared arbitrary and unspiritual.

A second impediment to be removed is the notion that every individual is (with prayer and reliance on the Holy Spirit's aid) to be his own interpreter. The New Testament has now been read in the Church for nearly 1800 years; and it is surely the extreme of presumption to suppose that God will impart to every individual a special assistance of his Holy Spirit to understand the Scriptures, without making use of such aids to their interpretation as already exist and lie within his reach. What does any educated Clergyman, who can read the original, think of the illiterate man who, without being able to understand even the language of the English Bible, presumes to rely upon the Holy Spirit's guidance, and decides that infant baptism is unscriptural and schism no sin, and that the Holy Spirit has so taught him? And yet perhaps this poor man's error is the same as that of this Clergyman who reads his Greek Testament without inquiring what meaning Ignatius, or Justin Martyr, or Irenæus, or the whole ancient Church attached to its words. Has the Spirit been reserved to these latter days? Had the Holy Martyrs and confessors of old no portion of it? Did they not pray for the Spirit? Did God not hear their prayers? Is there no agreement or consent amongst them as to the meaning of the Word of God? And is it possible that (when they do agree) they should be wrong, and the whole body of the present Church wrong with them, and a small section of the Church in these latter days the only portion of it that has understood the Scriptures aright?

The ancient Church had at least as much piety as the modern, and its members had, more nearly than we have, the same kind of mental training as the original writers of the New Testament. They lived in the same part of the world, under similar institutions, with similar social customs, and read the Old Testament habitually in the same language. With the same piety, the same habits of prayer, the same aid of the Holy Ghost as the best of us; had they not better means of understanding the New Testament than we? What is our boasted learning, but an imperfect substitute for that knowledge of the language of the New Testament which the most of them drew in almost with their mother's milk?

Besides all this, they had a current system of doctrine delivered to them, and habitually taught and referred to by them, which had been communicated to them by the Apostles directly and systematically: a "form of doctrine," as St. Paul calls it, in which truth was stated positively, and not incidentally or controversially, as it is in so large a portion of the New Testament. This system is referred to in the New Testament itself; and it was one and the same to a very great extent amongst all who continued together in union and communion with each other; so that it was easily ascertained in the earlier ages, and must have been a most powerful help to the understanding of the Scriptures.

Nor need any person who is simply seeking for truth be alarmed at the notion of oral tradition. It should never be forgotten by any honest mind, that *all sects and parties have their oral tradition*; and very few persons are there who do not, as a matter of fact, interpret the Scriptures according to the oral tradition to which they have been accustomed. But our modern oral tradition is manifold and contradictory; that of the primitive ages was, on all important parts, one and the same. They might not agree in their interpretation of the Old Testament, but they did, for the most part, agree in the interpretation of the New; and at all events they held one unvarying system of doctrine. Can any serious minded person suppose that minds distracted by varying systems of doctrine, such as we are condemned to hear, can be so well qualified to understand the Bible as those who were trained in a system which was uniform and consistent? Unless, indeed, any one is prepared to assert that the system, delivered by the Apostles, vanished from the earth with them, and that it was left for

a few persons 1500 or 1600 years after, in a different country, speaking a different language, to extract this lost doctrine anew from the writings of the Apostles, composed in a foreign tongue, and that a dead one, newly and imperfectly recovered by a few learned men,—if such hypothesis as that is supposed credible, I have nothing more to say.

But some may say that the minds of the Primitive Christians were warped and perverted by previous prejudices. Granted; most freely granted. They were perverted by all sorts of former prejudices. One, previous to his conversion, was a Sadducean Jew, another a Pharisaic Jew, another an Essenian Jew; others were worshippers of fire or of the stars, or believers in two eternal principles; others were Epicureans or Stoics, or Platonists, or Academics, or Eclectics; others again were Druids, or worshippers of Thor and Woden; some were rhetoricians, lawyers, soldiers, philosophers, courtiers; others were illiterate idolators. And yet with all these various and contrary prejudices, when they became Christians they received an uniform unchanging scheme or form of doctrine; uniform, that is, and unchanging on certain material and fundamental points. And what could have produced this uniformity, but child-like faith receiving Apostolic truth?

I have no hesitation in confessing that as this fact opened gradually to my mind, I was constrained to say—However plausible or apparently spiritual the modern interpretations of Scripture, and however estimable the persons who have taught them to me, and however difficult it may be to see at first how the ancient interpretations are consistent with the apparent meaning of other parts of Scripture, my mind cannot resist this overwhelming fact; that there is but one interpretation of certain passages of Scripture in the ages nearest the Apostles, and that interpretation is at variance with the doctrine which in modern days claims to be evangelical. I therefore first received those interpretations upon trust, upon the authority of the Primitive Church, as I had equally received my original views upon trust from my early instructors; but I must equally say that at present I receive them, because they are, to my apprehension, the plain and obvious doctrine of the Word of God.

But whilst myself convinced that it is the doctrine of the Word of God, I yet doubt my power of convincing any person that it is so, who has become established in the contrary opinion, so long as it is a question merely between his understanding of the Bible and mine. He will be apt to think his interpretation quite as good as mine, and there will still remain the need of some authority, to enable the mind to determine which is right and which is wrong.

With this warning and protest I come to the New Testament.

The first passage I select is that which must suggest itself to every Churchman, because quoted in that beautiful service, by which we dedicate our children to God: I mean that which is contained in the 3rd chapter of St. John's Gospel, "Except a man be born again, he cannot see the Kingdom of God." The time was when the only meaning of these words to my mind was, "Except a sinner be converted from the error of his heart, he cannot enter Heaven." I had then no conception of regeneration as distinct from a change of the heart and affections. But how does our Lord explain these words? "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Now, can any person specify any method by which a person can be born of water and of the Spirit, unless in baptism? Does not the Church of England expressly quote this very passage at the commencement of the Baptismal service, as a proof of that regeneration which she declares to be "by baptism?" Supposing, then, that there is another meaning to the phrase—to be born again—supposing that it may be applied to a different spiritual change, it yet appears that to be baptized and to be born again are the same thing; or, at all events, that it is in the water of baptism that we are to look for regeneration by the Spirit.

Some, indeed, would make the word "and" explanatory, and equivalent to *even*; as though our Lord had said, "Except a man be born of water, *even* of the Spirit." But (not to dwell on the unnaturalness of such an interpretation) when our Lord spoke of his disciples being "baptized with the Holy Ghost and with fire," does any one suppose that he made *fire* equivalent to the Holy Ghost? Were they not baptized *both* with the Holy Ghost and with fire?

Some, again, separate the two, and teach a regeneration with water, and a regeneration with the Holy Ghost, taking place, in most instances, at separate times. But is there a single trace of any such doctrine in the New Testament or in the early Church? Does the Church of England in any of her writings, even in the popular and less studied style of the Homilies, ever teach a regeneration by water? Is washing with water ever spoken of as a regeneration of any kind? Is the body anywhere spoken of as being capable of being born again without the soul? The whole man must be born again, or the whole man remains out of the Kingdom of God. Water, without the Spirit, cannot regenerate. The soul must be born again of the Spirit, or the body remains dead along with it in the sight of God. It is by the quickening of the soul that the body must be restored to life in God's sight; and the soul can be quickened by nothing but the Holy Spirit.

All this appears to me self-evident. If it is not so to others, I will simply add that the writers of the *Primitive Church*, nay, I believe of the whole Church of Christ down to the time of the Reformation, uniformly and with one consent, and in passages without number, interpret this passage of baptism, and of baptism alone. They do occasionally (but very rarely) use the term regeneration (with an "as it were" at first, and afterwards without it) to express a change of heart or of conduct; but such instances, as I have said, are very rare; nor does this affect the fact that they interpret this passage of baptism, and of baptism alone. If any person has any doubt upon the subject, I can only wish that he may search for himself. There will be very few persons indeed, so entirely wrapped up in the prejudices of a lifetime, as to come to a different conclusion. But, as I have already said, it appears to me entirely unnecessary for any person who will allow his own mind fair play, to have recourse to any interpreter. The passage itself is transparently clear.

Taking this passage, then, in its plainest sense, our Lord's

conversation with Nicodemus is easily understood. He comes to Jesus by stealth, and yet as one who thought he was doing him an honour by visiting him. He comes, of course, with the Jewish notion, that he is already one of God's people and children, and that when "the Christ" comes, he in common with all his countrymen, will have a share in the Kingdom of God; that is, in the revival of the temporal kingdom of David and Solomon under the Christ. He sees in Jesus a teacher come from God, and desires to consult him in regard to the Kingdom of God, and therefore commences by paying him the compliment of acknowledging his miracles and Divine commission. In a moment Jesus sees through the state of his mind, and brings him to the point much more speedily than he expected, and in a very different way. He desires at once and effectually to remove from his mind the delusion as to the earthly nature of God's Kingdom and his own natural right to share in it. He gives him to understand that his natural descent from Abraham is not sufficient,—that his qualification is yet to be obtained—that he requires a second birth—that it is spiritual and must come from God—that it is to be obtained by an external ordinance, and consequently by an outward public profession. "Except a man be born again, he cannot see the Kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." His natural birth leaves him still carnal, but the new birth will give him a spiritual life, which will fit him to enter into a spiritual kingdom. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

But Nicodemus does not understand. Although the Jews baptized proselytes with water and then reckoned them newly born, even this does not give him a glimpse of our Lord's meaning. Well might Jesus remonstrate, "Art thou a Master of Israel, and knowest not these things?"

And how well does this suit with our Lord's intimation that what he was now saying was comparatively "earthly!" For St. Paul himself reckons "the doctrine of baptisms" among "the first principles of the doctrine of Christ," and teaches that we must get beyond it, in order to "go on to perfection;" and so Jesus intimates that there were "heavenly things" which he would impart to Nicodemus when he should have mastered the "earthly things" he was teaching him.

And how well again does the spiritual birth in baptism bear comparison with "the wind, which bloweth where it listeth;" which we can trace with certainty only in its effects; which varies from the gentlest and most imperceptible movement to the most powerful agitation; whose effects are qualified by the more or less yielding character of the matter upon which it operates, and the source and origin of which, as well as its ultimate products, no human skill can investigate: "we know not whence it cometh and whither it goeth."

I find that my thoughts on this text have become sufficiently copious for this letter; I must therefore beg your indulgence and that of your readers, and reserve for a future occasion what more I may have to say.

I remain, Rev. and Dear Sir, faithfully yours,
Toronto, June, 1849. J. B.

From The Churchman's Monthly Penny Magazine.

ON THE CHURCH CATECHISM.

THE CHRISTIAN NAME.

No doubt many of the young persons who repeat the Church Catechism, Sunday by Sunday, either to their parents or teachers, or in the Sunday-school, think it "very dry;" which means, that they find very little in it to interest them; and, probably, most of them are very glad when it is "done," and never think of it again till the next Sunday comes.

The writer of these papers once thought so too, but being now of a very different opinion, is anxious to help others to like it also. May God, for his dear Son's sake, give his Holy Spirit both to the reader and the writer, that it may be the means of leading our thoughts to *Jesus*, not only on Sunday, but every day in the week!

The very fact of bearing a "Christian name" ought to help us to do this; and the very first question you are asked in the Church Catechism shows that you are yourself interested in it all. It does not begin with a history of the creation of the world, or of some one you never heard of, but it asks you a question about yourself.

"What is your name?"

Yes; it is of very little use, as far as religion is concerned, to know about other people and other things, unless we account each one for ourselves before God. So the Church of England takes every individual separately, and bids each one look to himself. There is amazing force in this appropriation. It brings each soul to look to its own personal standing before God,—before that Omnipotent Being who declares, "I know thee by name!" (Exod. xxxiii. 12.) The "name," the character, and the circumstances, every one of us is placed in, are all alike known to this all-seeing God.

This is a very terrible thought to those who do not love God. Like Adam and Eve in the garden, they would be very glad to hide themselves from Him if they could. But God knew all about Adam when he was trying to hide behind the trees; and he heard God calling him by his name, and no wonder he was "afraid." (Gen. ii.) What must Saul, too, have felt, when he was on the road to Damascus, and heard that voice from heaven, calling,—*"Saul, Saul, why persecutest thou me?"* How terrified he must have been when he found that the God he was persecuting thus knew his name and all about him!

But those who love God like to hear Him speaking to them. How happy Mary was when she heard that well-known voice, calling,—*"Mary!"* How instantly she recognised it. (John xx. 11—17.) And God speaks to little children too. Four times over in one night He called—*"Samuel, Samuel;"* and little Samuel jumped up every time and said, "Here am I," even before he knew who it was that was speaking. (1 Sam. iii.; see, also, Luke x. 41, 42.) Have you ever heard the voice of God speaking to you? It is the Good Shepherd, calling his own sheep by name. (John x. 3; Is. xlii. 1; xlv. 3, 4.) And

remember, that even the lambs in Christ's flock know His voice and follow Him. (John x. 4, 27.)

The Church of England would have us reminded of Him, and of our relation to Him, every time we hear ourselves called by our Christian name. The very term—"your CHRISTIAN name," involves in it a profession of Christ! It was given you on a very solemn occasion; and if you bear a name which does not belong to you, you are a hypocrite and a traitor! If you have a "Christian name" you ought to be a Christian. It is a dreadful thing to be baptized in the name of Christ, and then betray him, as Judas did. And although you may deceive your fellow-Christians for a long time, as that traitor deceived the other apostles, you cannot deceive God, who knows *thee* all the while, and has your name written in His Book, by which you will be judged at the last day.

Many of my young readers are acquainted with "The Young Cottager." One day, when the Rev. Legh Richmond went to visit her, amongst other questions, he said to her, "Jenny, you can repeat the Church Catechism?"

"Yes, Sir," she replied; "but I think that has been one of my sins in the sight of God."

"What! repeating your Catechism a sin?"

"Yes, Sir, in such a way as I used to do it."

"How was that?"

"Very carelessly, indeed, Sir. I never thought about the meaning of the words, and that must have been very wrong, Sir; the Catechism is full of good things, I wish I understood them better."

Perhaps some of my readers wish so too. Endeavour then, with the help of God, to understand it better, and to think more about "the meaning of the words" as you read these little papers, that you may not have to look back upon your way of repeating the Catechism as a sin, if you should ever be ill, as she was.

"O Lord, thy love to me impart,
And seal my name upon thy heart;
Seal me upon thine arm, and wear
That pledge of love for ever there."
Exod. xxviii. 12—20.

COMMENTARY ON THE NINTH COMMANDMENT.

At the examination of the children of the Windsor Infant school, on Wednesday week, a little boy was asked to explain his idea, of "bearing false witness against your neighbor." After hesitating, he said it was "telling lies;" on which the worthy and reverend examiner said, "that is not exactly an answer; what do you say," addressing a little girl who stood next, when she immediately replied, "It was when nobody did nothing, and somebody went and told of it." "Quite right," said the examiner, amid irrepressible roars of laughter, in which he could not help joining, the gravity of the whole proceeding being completely upset.—*Liverpool Mercury*.

DISCRETION AND CUNNING.

Discretion points out the noblest ends, and the most proper and laudable methods of attaining them. Cunning has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and like a well formed eye, commands a whole horizon. Cunning is a kind of short sightedness that discovers the minutest objects which are near at hand, but is not able to discover things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it. Cunning, when detected, loses its force, and makes a man incapable of bringing about even those events he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understanding; cunning is often to be met with in brutes, and in persons who are the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is mistaken for wit, and gravity for wisdom.

The cast of mind which is natural to a discreet man, makes him look forward into futurity, and consider what will be his condition millions of ages hence, as well as what it is at present. He knows that the misery or happiness which are reserved for another world lose nothing of their reality by being placed at so great a distance from him. The objects do not appear little to him because they are remote. He considers that those pleasures and pains which lie hid in eternity approach nearer every moment, and will be present with him in their full weight and measure, as much as those pains and pleasures which he feels at this very instant. For this reason he is careful to secure to himself that which is the proper happiness of his nature, and the ultimate design of his being. He carries his thoughts to the end of every action, and considers the most distant as well as the most immediate effects of it. He supersedes every little prospect of gain and advantage which offers itself here, if he does not find it consistent with his views of an hereafter. In a word his hopes are full of immortality, his schemes are large and glorious, and his conduct suitable to one who knows his true interest, and how to pursue it by proper methods.—*Reformed Presbyterian*.

BUSINESS FIRST, THEN PLEASURE.

A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied:

"My father taught me never to play till all my work for the day was finished, and never spend my money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done, I was allowed to play; and I then could play with much more pleasure, than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my present prosperity."

Let every boy who reads this, go and do likewise, and he will meet with a similar reward.—*Wright's Casket*.

FIT THOUGHTS.—Let your thoughts be fit or suitable to the subject. Every day have high thoughts of God—lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, NOVEMBER 10, 1849.

RELIGIOUS TRAINING.

Such is the important subject of "A charge to the Clergy of the Diocese of Western New York, delivered August 15, 1849, at the opening of the Convention in Trinity Church, Geneva, by WILLIAM H. DE LANCEY, D. D. L. L. D., Bishop of the Diocese.

This is a well chosen subject for these times, and it is discussed, as such a theme should be, in a practical manner, setting forth, with clear arrangement and minute detail, the *particulars* of the duty devolving upon all who undertake to carry out this great end of the Church. We feel satisfied that this Charge, wherever it is read and rightly digested, will prove eminently useful, in stirring up the minds of the clergy to a stronger sense of their duty, and in designating the manner in which their high obligations should be performed. The Bishop thus introduces his subject.

"Two systems in the process of religious education or instruction have existed:

"One may be called the system of *excitement*.

"The other, the system of *training*.

"The former supposes the baptized individual to be incapable of religious or spiritual action, until he is, at some period of life, early or late, awakened, impressed and changed by the Holy Spirit; with a view to whose action upon him it is necessary that human means should be used to arrest, disturb and excite his mind on the subject of his salvation. Prior to this period he is in sin and apathy. At this period he is converted. Before this period he is incapable of any religious action acceptable to God. Prayer cannot be made: or if made, is an abomination. Praise is hypocrisy. Attempted obedience is utter failure or unacceptable. The Deity is an object of disregard or aversion, and moral holiness is repudiated. Spiritually he is asleep, and must be awakened. He is in apathy, and must be aroused. He is dead, and must be quickened. Hence, for his religious preparation, he must needs submit to a system of excitements.

"The latter—the system of training—supposes the individual to be capable of religious exercises from the earliest period of intelligence, not by nature, but in virtue of imparted grace pledged by covenant to him; by means of which, as he is empowered for moral action, so moral action is required, and may be acceptably rendered by him. Hence he is to be taught religious duties which he is to perform: he is to be taught religious doctrine which he is to believe: he is to be swayed by religious motives to which he is accessible: he is to be led to moral obedience which he can render: he is to share in Christian ordinances which are profitable to him. He is to be TRAINED in knowledge, holiness, virtues, graces, spiritual duties, doctrines, ordinances; and in all of faith, holiness and grace that may attest his conformity to the will of God, and secure through Christ, as its meritorious origin, his everlasting salvation.

"To develope, to explain, to apply and to guard this latter system, as the true and best system for the clergy to pursue for themselves and in their parishes, and the laity in their individual and domestic relations, will constitute the design of the Charge."

It is then shown with great force and conclusive proofs, that "the training system is the system of common sense, the system of analogy, the system of the Church, the system of the Gospel, the true system."

The claims of this system having been thus asserted, the charge next proceeds to the inquiry, "how is it to be applied in the Church?" This inquiry is answered, by showing the manner of its application to the three classes in a congregation, *children, youth, adults*.

"I. In regard to the CHILDREN of the congregation, it is to be applied in four ways.

By the agency of Sunday Schools:

By catechising:

By personal intercourse and friendly conversation:

By Parochial Schools.

"II. With respect to the YOUTH the modes by which they are to be trained in knowledge and holiness, are these:

By Lectures and Sermons especially applicable to them:

By intercourse and conversation:

By books:

By Classes for Confirmation.

"III. The application of this system to ADULTS, composed of communicants and non-communicants, is thus treated of.

Now, the modes by which both these classes, needing, you will at once perceive, very diversified instruction, are to be trained in the ways of God are these:

The Pulpit:

The Lecture:

The Press:

Personal intercourse:

The sustaining of Church Institutions:

And the cultivation of a devotional character among them."

As we shall draw largely from the matter of this important Charge, whose practical character and application we have shown to our readers, for the present we must content ourselves with this analysis of its contents.

We have been struck with the fact that the same mail which brought this testimony from Western New York, brought also in the Missionary, a discourse on the *same subject*, from the Bishop of New Jersey. The title of the latter is, RELIGIOUS TRAINING, THE HOPE AND BLESSING OF THE STATE.

This discourse is a pointed and forcible development of those words of Scripture, "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple." It is directed to the enforcement of the "Religious Training" of children, by Christian education; showing the means to be employed, the ends to be aimed at, the blessings to be secured, in this great work. It is a large discourse in few words; there is in it more of thought than language; and all that is said with so much point and conciseness is enforced by the great experience of the writer. There is much of truth compressed in the following brief extract.

"Need it still be added, that, of such a work, the power and the glory must be God's. It begins in holy Baptism which is God's ordinance; when the child of sin is new-born, and becomes the child of God. It receives its full supply of grace, in Confirmation, which is God's ordinance; when the Holy Ghost, so the young heart be meek and gentle, like the dove, which is its emblem, descends upon the brow, on which the Cross was traced, to be its Guardian and its Guide, its Teacher, Comforter and Sanctifier. It is admitted to the stores of heaven in spiritual nurture and salvation, at the Holy Supper, which is God's ordinance; when He, who gave Himself upon the Cross to ransom souls from everlasting death, again bestows Himself, in Bread and Wine, which he hath blessed, and called his Body and His Blood, to feed their souls for everlasting life. It is directed and instructed by the Holy Bible, which is God's ordinance; and which is made the rule of faith, and plan of life, and mirror of all godliness. And it is carried on, advanced and perfected in the Holy Church, which is God's ordinance: a home for nurture, a school for training, and a fold for shelter, to the dear lambs, for which the Shepherd gave His life. These are the outlines and the great way-marks, of Christian Education. To fill them up would be beyond our purpose, and your time. You, that have children, begin with them, at the beginning, the Sacred Font, in which the wave of life from the pierced side of Jesus ever springs; and go from that to follow out, by your own constant care and pains, and by the constant care and pains of those whom you shall call in aid of such a work, the teachings of the Prayer Book: and you shall win, from God, in answer to your prayers, and realize, in those sweet pledges of your love, dearer to you than your heart's blood, the prayer which David offered for the children of his care: 'your sons shall grow up as the young plants, and your daughters shall be as the polished corners of the temple.' Leave them to themselves, unbaptized, unconfirmed, unfed, at the dear Board, which Jesus set, to do the way of their wild will; and ripen in their souls, the seed of that old curse which fell upon our nature in the fall: and briars and brambles, bound in bundles for the burning, and ruins in which owls hoot, and bats whirl, and snakes crawl, and toads squat, will be transcendent beauties, and ineffable delights in the comparison."

We rejoice that this most important subject is engaging so largely the attention of our Bishops. We rejoice that so many are engaged in carrying out the theory here presented, into practice. We esteem Religious Training, not only as "the hope and blessing of the state," but we see no other hope for the Church.

It is only by the faithful training of the young, that the Church can hope for members who will be steady and faithful champions of her glorious principles, who will be unaffected by changes, unswayed by errors. Among those who have been faithless to the Church, who have been led by ignorance, pride, or self-will, to a desertion of her safe shelter, few or none will be found who have been from early life, trained up in her system. Gradual growth in knowledge seems essential to a sound and healthy state of mind in religion. Those who have been the subjects of sudden impressions, whose religious views have been changed, at a mature or late period of life, have been too often unstable and wavering in their whole after course. It seems almost necessary that the truth to which the mind is to cling,

should grow with our growth. The purer affections of early life, its more guileless devotion, must be fixed, to sustain the temptations to which our faith is exposed.

It is a fact to be supported by easy demonstration, that almost all of those who have been tempted to abandon the Church, have been trained from early life in a false system, either within or without her fold. The promise is, the only sure one, "train up a child in the way he should go, and when he is old he will not depart from it." We cannot, therefore, wonder that those who, as *children*, are not trained up in the way they should go, are so often found departing from the right way. If the Church wishes to keep her members from following those who have gone, or may be going, (the sooner the better, if their hearts are so inclined) to Rome or to Geneva, let her look well to the RELIGIOUS TRAINING of the young. Let her make this her HOPE, and God will make it her BLESSING.

ACKNOWLEDGMENT.

The Editor of the Banner acknowledges, with great pleasure, the receipt of \$17 55, for the Swedish and Norwegian Church, being an offering from St. John's Church, Knoxville, Tennessee, by the hands of the Rector.

An unsolicited donation, coming from unknown friends at such a distance, has been peculiarly gratifying to Mr. Unonius, in whose hands we have placed this liberal contribution. We have always regarded it as a great practical end of a Church Journal to stir up the hearts of its readers to works of love, by presenting cases which justly appeal to their charity. A reference to the acknowledgments of the Banner will show that it has accomplished something in this way. We take the liberty of publishing the following extract from the letter, conveying the above contribution, and we assure our friend that these are results which afford infinitely more satisfaction than any other praises which our humble efforts may secure. It is not, surely, by the provocations of controversy that we best discharge our duty to God and man. That high end is best attained by *provoking one another to love and to good works*. With this feeling, we make the following extract from our correspondent's letter.

"I may add, for your satisfaction, (for it is pleasant to us to know that we are instrumental in bringing forth good works in others,) that your statement in the 'Banner' of the case of Mr. Unonius and his flock, attracted the attention and excited the sympathies of one of your subscribers in this place, who is an excellent female communicant of the Church; and thus led, through an expression of her desire to contribute in 'this behalf,' to the collection."

THANKSGIVING DAY.

The Governor of Pennsylvania has appointed Thursday, the 29th of November, to be observed as an annual Thanksgiving Day in this state. In publishing the following proclamation of our Chief Magistrate, we feel compelled to express our regret that it contains no distinct mention of the *peculiar motive* which, at this time, should stir the hearts of our people to more earnest praise and thanksgiving. We are quite sure that this was no designed omission. But surely great as the other blessings may be with which our citizens have been so abundantly favoured in the past year, there is one which holds preeminence among them all. The distinguishing mercy of this year, over which, in many portions of our land, the gloomy shadows of death have brooded, is the loving kindness with which God has blessed the people of this State in preserving the health and lives of its citizens.

Our principal cities have been most mercifully spared, while in many towns, and in a large portion of our wide boundaries, the Pestilence has not been a visitor. When we remember the gloom and terror which overspread our land, in apprehension of the Destroyer's approach, our hearts should now be moved to praise Him whose mercy has averted or withdrawn the cause of our dread.

In this connection we may add, that there is quite a general desire expressed that the President of the United States, who so wisely recommended a National Fast, should also appoint a National Thanksgiving, having special reference to this great mercy. If there was then cause for a Nation's Prayers and supplications, surely there is equal reason for our united Thanksgiving.

In the name and by the authority of the Commonwealth of Pennsylvania, by WILLIAM F. JOHNSTON, Governor of the said Commonwealth,

A PROCLAMATION.

A beneficent God has blessed the people of this Commonwealth with health and abundance. The fields have yielded bountiful returns to the labours of the husbandman. The enterprises of the citizens, in all branches of industry, have been appropriately rewarded. Peace with all nations has been vouchsafed to the country. Civil and religious liberty, under the institutions of free government, have been preserved inviolate, and the largest measure of earthly happiness has been graciously dispensed by an all-wise and merciful Providence.

These blessings demand our gratitude to Him, in whose hands are the issues of life and death—who controls and directs the affairs of men—whose will is Omnipotent to save or destroy, and who mingles in the justice of His judgments the attributes of His mercy—before whose power nations are exalted or cast down—and they call upon us as one people, to unite in solemn Thanksgiving—in humble supplication and praise to the Almighty Author of every good and perfect gift, for these, his undeserved blessings, to his weak and sinful creatures. They require the profound reverence of penitent hearts, sensible of the unworthiness of humanity, and of the enduring mercy of a righteous God.

Believing these solemn truths—deeply impressed with the duty of devout adoration and humble prayer, in compliance with a venerated custom, and the desires of the great body of the people, I, William F. Johnston, Governor of the Commonwealth of Pennsylvania, do hereby appoint and designate Thursday, the 29th day of November next, as a day of General Thanksgiving throughout the State; and I hereby recommend and earnestly invite all the good people of this Commonwealth to a sincere and prayerful observance of the same.

Given under my hand and the great seal of the State, at Harrisburg, this twenty-fifth day of October, in the year of our Lord one thousand eight hundred and forty-nine, and of the Commonwealth the seventy-fourth. By the Governor,

TOWNSEND HAINES,
Secretary of the Commonwealth.

CITY MISSION CHURCHES.

If our Correspondent "Hal" will again recur to our Editorial, he will see that we had no reference to *Parish Churches*, like St. John's, in the Northern Liberties. Although the seats are free, and we esteem the fact honorable to Rector and people, that parish is expected to sustain itself by the voluntary contributions of its members. We only referred to Churches placed in the midst of the most destitute portions of our population, and supported as *Mission Churches*, by the charity of the wealthier classes. We would be the last to do any wrong to the esteemed Rector of St. John's. We should have made another exception however. And that is, the CHURCH OF THE CRUCIFIXION; and we hope its self-denying Rector, and the devoted friends of this admirable mission, will excuse our forgetfulness.

MISAPPREHENSION.

If our Correspondent from Raleigh will refer to our Editorial he will find that we did not, by any possible construction, apply the term "Judge Lynch" to the action of "the North Carolina Convention." We were speaking of the violent attacks and fierce condemnations of their Bishop, in newspaper articles. Although we differed in the view we took of its action, we were disposed to speak only in respectful terms of the Convention of North Carolina. And we are quite sure that this body, which has always been distinguished for its advocacy of sound Church principles, are as anxious as we are to defend their Bishop against injurious and unjust assaults.

The documents referred to, have already appeared in the Banner.

THE CHURCH AND DISSENT.—The London correspondent of the *Manchester Guardian*, an able Dissenting paper, is obliged to confess that "the Church is very active now; in fairness it may be said to be acting with as much energy as any Dissenting body." The writer becomes a little more particular, and says—"The dullest individual who walks the streets may note it, that all the external characteristics of a London Sunday, in so far as Divine worship is concerned, is in favor of the predominance of the Establishment. In all the suburban districts, not even excepting Hackney, noted of old as the peculiar habitat of Dissenters—in Brixton, or Clapham, or Newington, or Highbury, or Islington, where merchants, stock-brokers, and tradesmen now reside—new district Churches start up almost daily, and these are almost invariably crowded. I simply state this as a fact. I cannot shut my eyes to the palpable evidence which every Sunday affords, that, with the middle and upper classes, the Church is more popular, or at least more attended than Dissenting Chapels. More than once I have made it my business to note the congregations of people pouring out of Churches and Chapels, that I might try to ascertain, so far as externals go, the character of the classes who attend them; and I repeat, though the assertion may wound the self-love of sincere and ardent Dissenters, that the evidence afforded by a London Sunday is decidedly in favor of the predominance of the Church amongst the middle and upper classes of the metropolis. From St. Paul's and Westminster Abbey—from the aristocratic parish church of St. James's to the plainest suburban Chapel of Ease—there is palpable demonstration in favor of this conclusion; and though Surrey Chapel, where Rowland Hill once held forth, usually contains its three thousand auditors, and though crowded congregations may attend the ministrations of a Binney, a Cumming, a Leifchild, a Burnett, or others of the able men who adorn the Dissenting body, it is not possible to impugn the fact that the Church more than keeps its place, if we take mere numeration and appearance as our guides."

New Publications.

THE REVELLERS, THE MIDNIGHT SEA, AND THE WANDERER. *Three Allegories.* By the Rev. Edward A. Munro, M. A. Perpetual Curate of Harrow Weald, Author of the "Combatants," "Dark River," &c. Prot. Epis. S. S. Union. New York.

HELEN MORTON'S TRIALS. *By Cousin Alice.* With engravings, executed by William Howland, from designs by C. May. General Prot. Epis. S. S. Union.

We have received these two works from Mr. H. Hooker, Agent of the S. S. Union in Philadelphia. They are exceedingly attractive little works, in outward form: appropriate and tasteful gifts for the young. We have not had time to examine their contents, but their publication by the Sunday School Union is, to us, a warrant of their excellency. This judgment is confirmed by the following testimony of the Editor of the "True Catholic," good authority, we think. Speaking of the former, he says:—

"Mr. Munro's reputation is so well established by his former allegories, that it is only necessary to assure our readers, that these, although not, in our opinion, equal to "The Dark River," are quite worthy of the author, and entitled to rank in the very first class of books for Christian young people. The moral inculcated in "The Revellers" is watchfulness and self-denial; that of "The Midnight Sea," self-distrust and reliance on the Saviour. The same moral is repeated in "The Wanderer," which is a very pretty amplification of the parable of the lost sheep, coupled with the description of the Good Shepherd."

Of the latter, the same Editor thus bears the following witness:—

"We learn from the "Short Letter of Introduction," that the full name of "Cousin Alice" is Alice B. Neal. It is one which will not soon be forgotten, for we hope that the beautiful tale which she has produced may be only the first of a long series. We can assure those who are interested in the welfare of children, and looking round for "Christmas presents," that they will not readily find one which a Christian friend or parent ought to prefer to "Helen Morton's Trial."

MY MOTHER; or *Recollections of Maternal Influence.* Published by William H. Hyde, New York, and for sale by H. Hooker.

We cannot speak with the same confidence of this book, though it may be more attractive for some even within the Church. The mother whose history is given may have been a worthy one, but she was not trained according to the system of the Church, as she was not "converted" "till at about the age of seventeen." In other respects this book may be useful, as every work must be whose tendency is to impress the world with a due sense of the importance of maternal influence.

A KEY TO THE PRAYER BOOK of the Protestant Episcopal Church, &c., by the Rev. Robert Whitehead, A. M. Revised, and adapted to the American Prayer Book, by the Rev. James Fowles, Rector of the Church of the Epiphany; Phil. R. E. Peterson, Fifth and Arch Sts. This is the book first published, and then suppressed, by the Evangelical Knowledge Society. As we gave our readers a full account of it before, we need say nothing more now. We fear they will hardly be able to unlock the treasures of the Prayer Book with such a Key

ZETETIC METHOD.—"Progressive French Translator. Historie Sainte, in three parts." This is a French and English version of the Historie Sacra, by A. A. Roux, Professor, &c., and "Author of the Zetetic Method." What that method is we have not the advantage of knowing, nor the time to inquire. We suppose, however, it is some telegraphic line of learning. Those who wish to follow it will find "the Progressive Translator" at R. E. Peterson's, Fifth and Arch.

HUME'S HISTORY OF ENGLAND, VOL. IV. Having already spoken of this excellent republication, we need only now add the following "special notice" which accompanies this volume.

"The present volume forms the fourth one of Hume's History of England. As previously announced, the unabridged work will be comprised in six volumes; the last volume of which will contain a complete Index of the whole work. Although attended with considerable additional expense, yet the publishers deemed this an indispensable feature, in making it a convenient work of reference for the period of history which it embraces.

PHILLIPS, SAMSON, & Co."

Boston, Nov. 1849.

WINDINGS OF THE RIVER OF THE WATER OF LIFE.—In the development, discipline, and fruits of faith. By George B. Cheever, D. D. New York, John Wiley, 161 Broadway.

The fanciful title of the Book is a true index of its contents. The practical truth which it contains, and there is not a little of this, is overshadowed by the mystical clouds rising from a mind which rejoices not in the plain sunshine of Evangelical

truth. The soul might easily be lost in such "windings," the light of immortal truth be quenched in "the water" of the meandering "river." We would rather follow the direct "path of life" which the Church marks out, than risk the dangers of these "windings." To others this book may present "the line of beauty," which is said to be a crooked one.

LIFE, HEALTH AND DISEASE.—By Edward Johnson, M. D. Author of "Hydrophobia," &c. New York: John Wiley.

This is a book to point us to "the water" of physical life. It seems to be a plain and sensible treatise upon its important topics, and contains many important directions and much wise counsel on the best method of preserving health. Its motto is certainly a good one. "The pith of nearly all that has been written on the prevention of disease might be included under two heads, almost in two words—TEMPERANCE AND EXERCISE." As far as we are able to judge, the Discourse is worthy of this text.

THE AMERICAN QUARTERLY REGISTER AND MAGAZINE.—We have received the first number of the third volume of this able periodical. For varied information, and for the amount of its interesting and instructive reading, we know of no publication of the kind more desirable. It is alike useful to the man of letters, the man of business, the mechanic and the farmer. If it has not already, it deserves a wide and extensive circulation, as eminently suited to the peculiar wants of the people of this country. It is published by the proprietor, Judge Stryker, No. 520 Chestnut Street.

GENERAL THEOLOGICAL SEMINARY.—The proceedings of the Board at their Stated Annual Meeting in June 1849.

We have received this Journal, printed in very attractive form, and learn from it that during the last year, there were 58 students, 24 of whom graduated. Notwithstanding the fact that there has been a falling off in the number of Theological Students, not only in the Church, but among all denominations in the country, the accession to the Seminary this year is as large as usual. The Report of the Dean for the last year concludes in these words:

"The undersigned desires to put on record here, what he has had occasion to say publicly elsewhere, that in his deliberate judgment, the internal condition of the Seminary has never been so sound, since he has known it, as it is at the present time; or that the students have never been more diligent in attention to their studies and other duties, nor more dutiful and deferential to legitimate authority."

TWENTY-FOURTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PRISON DISCIPLINE SOCIETY, BOSTON.

THE PENNSYLVANIA JOURNAL OF PRISON DISCIPLINE AND PHILANTHROPY.—Published quarterly under the direction of "the Philadelphia Society for alleviating the miseries of Public Prisons," instituted 1847.

We have received these interesting journals relating to a charity interesting to every follower of Him, who shall say in the last day, "I was sick and in prison and ye visited me."

A proper notice of them, would occupy more space than we can now give, but as they relate to a subject in which we feel much interest, we shall give them further attention.

THE VALUE OF RELIGION.

If religion did possess sincerely and sufficiently the hearts of all men, these could need no other restraint from evil. This doth not only give life and perfection to all endeavours, where-with it concurrereth; but what event soever ensue, it breedeth, if not joy and gladness always, yet always patience, satisfaction, and reasonable contentment of mind. Wherefore it hath been set down as an axiom of good experience, that all things religiously taken in hand are prosperously ended; (Psalm i. 3;) because whether men in the end have that which religion did allow them to desire, or that which it teacheth them contentedly to suffer, they are in either event unfortunate.—HOOKER.

God knows us better than we know ourselves; and sees better than we can which is the surest path to happiness—whether through the enjoyments or through the troubles of life. If He appoints the latter, we may be assured that, however rugged the way may be, it is the right way, and the same hand which puts us in it, will support us in it, if we will follow and rely upon Him: the good Christian follows it with cheerfulness; and under the same guidance, which led the holy children through the fiery furnace unscorched, he walks steady and superior through afflictions, because God and his Redeemer are his support, and "his heart is fixed where true joys are to be found."—DR. STEBBING.

THE CATHOLIC FAITH.—Since the whole Church in all ages is but one, it can have but one faith; and that cannot be one faith, which has not been the faith of the whole Church.—DEAN SHERLOCK.

THE OBJECT OF PREACHING.—John did not preach so much to please as to profit. He chose rather to discover men's sins, than to show his own eloquence. That is the best looking-glass, not which is most gilded, but which shows the truest face.

Communications.

For the Banner of the Cross.

THE BELL OF THE FLOATING CHAPEL.

RECENTLY PRESENTED BY THE SUNDAY SCHOOLS OF CHRIST CHURCH PARISH.

BY THE REV. EDWARD C. JONES.

Ring out its peal, and as the cadence floats
Far o'er the azure waters, men shall pause,
While like an angel's tongue those silvery notes,
Speak to the heart of Jesus and his cause,
Invite to prayer, and Zion's holy strain,
And welcome to the fold poor wanderers of the main.

Ring out its peal, 'twill tell of children's love,
Tell of the generous warmth which fills the breast,
The glow of feeling kindled from above,
Ere the young soul by earth has been possessed:
Yes, let its changes wake the sleeping air,
While rugged seamen weep, and think who placed it there.

List to its voice—at first the gentle swell,
Then the full burst so joyous and so clear,
Ah, how it speaks of Heaven—that thrilling bell,
Until the inmost spirit wakes to hear;
While he who tosses on the briny sea,
Feels in his heart—that bell is calling me.

Sons of the Church! shall childhood bring its gift,
And will ye not be roused to double life?
Yes, pour the offering with unstinted hand,
Here be competitors—'tis holy strife;
Give—give the Gospel—can ye heed the cost?
When ye yourselves are safe—can ye forget the lost?

Chime on sweet bell, may thousands heed thy call,
Turn from the spoiler's path, and weep for sin,
Then strong in Faith before the footstool fall,
Invoking grace the victor crown to win;
And when the sailor's latest hour has sped,
Strike on his ear once more; and tell of "land ahead."

For the Banner of the Cross.

FREE CHURCHES.

In the Banner of last week, the leading editorial article states that "there is not a single City Mission Church in Philadelphia. There are two or three Missionaries laboring in this vast field. But they have no place to which they may invite the poor, and say Come, without money, and without price. We venture no rash assertion when we say that there are thousands in this very city, who spend the Lord's day in that idleness which too often leads to vice, because they have no place where they feel they can go without intrusion, to worship Almighty God. The floating church is the only exception, and that is filled to overflowing."

Now, Mr. Editor, I hope that you will allow me room to correct the erroneous impression that may be created by the foregoing paragraph. It is, or ought to be, a well known fact, that for ten years past, or thereabouts, St. John's Church, Northern Liberties, has been a free church. During that period its doors have been open to ALL who desired to worship there; and all proper measures have been taken by the Rector and Vestry to inform the people of Philadelphia that there was a house of God where rich and poor alike could freely enjoy the ministrations of the Sanctuary without being compelled to purchase or hire the right, and without becoming intruders on the property of others. This circumstance has been well known to the clergy and to many of the laity in this city; and to the shame of some of them be it said,—they have not only not given their good influence to this undertaking, but have used strenuous efforts to compel its abandonment. Others, rightly valuing a return to primitive practices, have freely given their blessing and aid.

Until St. John's is filled with devout worshippers,—and there is yet abundant space for many more,—let it not be said that the church in Philadelphia does not offer accommodations to the poor, without money and without price. For at St. John's, at least, they will not intrude, but be gladly welcomed.

HAL.

For the Banner of the Cross.

"THE KING'S MESSENGERS."

DEAR MR. EDITOR:—

Among the many excellent and instructive little books which have been published by the "General Protestant Episcopal Sunday School Union," there is not one, of the same class, which I have read with more satisfaction, and I would even hope with profit—than the beautiful Allegory, "The King's Messengers."

The object of it is to excite sympathy for the poor, and to commend the much neglected, but most excellent duty, Christian charity. It is written in the style of an Allegory, yet its teaching is so plain, so upon its surface, that it cannot be overlooked or mistaken by the most superficial reader.

In the Christian code there is no duty more prominently set forth, nor more enjoined by our Divine Lawgiver, than that of ministering to the necessities of the poor. He that feedeth the hungry, feedeth Me. He that visiteth the sick, visiteth Me. He who giveth even a cup of cold water in My name, shall in no wise lose his reward. They who do these things shall be admitted into the Kingdom of His Father, in that day when He shall divide the good from the bad, and assign to each their everlasting portion.

* Published by the "General Protestant Episcopal Sunday School Union," Daniel Dana, Jr., Agent, 20 John street, New York. For sale by R. S. H. George, 16 South Seventh street, Philadelphia.

This duty of charity, although required by such authority, and stimulated by such incentives, is nevertheless, more indifferently performed, as I believe, than almost any other Christian virtue.

If we had a proper sense of that Divine precept and injunction, "whatsoever ye would that men should do to you, do ye even so to them;" and if the responsibilities of the stewardship committed to those on whom our Heavenly Father has bestowed wealth, that they might show their gratitude to Him, by dispensing it to those who have need, were more fully realized, how much of human suffering would be relieved; how many who are now destitute and in misery, would be sought out, be clothed and fed, be comforted and consoled.

They, who having the ability thus to minister to their fellow-creatures, do it in the name of Him who left his command that it be done as His legacy to the poor, will hereafter find written against their names in the volume of His will, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. And these shall go away into life eternal."

The little book which has elicited these remarks, and which I commend to all your readers, professes to relate the history of four brothers, whose father has just received the mandate of the Great King to leave his possessions, and give an account to Him who alone "giveth power to get wealth," of the use he had made of the treasures committed to his charge.

I will not, however, impose upon you any more words of mine, but proceed to my purpose, which is to give you the following extract from the work before me.

In the city of Metoccia dwelt four brothers, Philargyr, Megailles, Euprepes, and Sophren. At the period at which I commence their history, the sentence of exile had lately been pronounced against their father. He had been a merchant of enormous wealth; and as, in accordance with the law, he was allowed to take nothing for his own wants, the whole of his vast possessions had fallen into the hands of his children. They had met in order to divide them. The room in which they assembled for this purpose was filled with the most costly furniture. The floor was covered with cloth of gold, which was now partially concealed by bales of yet more valuable merchandize, and heaps of precious stones, which had been placed there, to await the choice of the brothers. Two sides of the apartment were hung with the most gorgeous tapestry; on the third was a window commanding an extensive view towards the west, while the wall opposite to the window was entirely covered by a spacious mirror, which reflected the various objects in the room itself and the street beyond.

But, in the midst of all this external splendor, a cloud sat on the countenance of each of the brothers. The departure of their father was too recent to allow them to forget the transitory character of the treasures which they were about to share. Let a few years pass, and each in his turn would be compelled to leave them, and go forth without money, without home, and without friends, into the dreary desert that lay around the city.

It was these thoughts which rendered them sad. They had never before felt the full burthen of the law of exile; they had been aware of its existence, for no citizen could be ignorant of it; but hitherto they had seen it, as it were, in the distance. It now seemed to meet them directly in their own path, and to force itself on their attention; so that the eldest brother did but echo the feelings of the rest when he said, "Of what profit is this enormous wealth? In the day of our banishment it will not purchase for us the delay of a single hour. How gladly would I barter the whole of it for some quiet dwelling-place, where we might remain in security for ever!"

He had not yet finished when his eyes were attracted by the mirror, which I have described as covering one side of the room. Some image appeared to be moving across it, which was not visible in the apartment itself. He pointed it out to his brothers, and it was clear from their anxious looks that they beheld it also. It was as the form of an old man. There was nothing in his appearance to excite terror, but every object as seen in the mirror was changed by his presence. His feet trod on the cloth of gold, and it became mouldering and worm eaten: the hem of his garment swept against a table of solid ivory, and it fell crumbling into dust: while the bales of merchandize and precious stones lost their richness and splendour, as his cold eye rested upon them. The brothers watched these signs with a sensation of chilling fear, and the eldest already repented his hasty words. For, in truth, in his inmost heart, he deeply loved the glittering wealth, and he was afraid lest the mysterious stranger might take it away, and give him in its stead the quiet dwelling for which he had asked.

At length it seemed to them that the image of the old man thus addressed them:—"Children, your wish is vain. You must not speak of bartering these treasures for a lasting home. They are not really yours; they belong to the Great King, whose subjects you are. Restore them to Him now, and he will keep them for you, and in the day of your exile give them to you again. In this city they are worthless. See how even my slightest touch causes them to decay. But in the King's palace they become incorruptible. I have no power over them there."

The brothers were yet more troubled at his words. They knew well that all the riches of Metoccia belonged to the Great King; but they were disquieted at the thought of restoring them to Him again. A vague fear arose that the sentence of exile was about to be pronounced against themselves; and all, in some degree shared the apprehensions of Philargyr. The old man appeared to read their thoughts, and thus replied to them:—

"Fear not; I am not now come to deprive you of your wealth. Hereafter, indeed, I shall return with the regal mandate, but in that hour you will both see and feel that I am near. To-day my voice comes to you from a distance, and it is but my reflected image that you behold. Yet I bear you a message from the Great King. You have wished to purchase for yourselves a lasting home; I have said that you cannot purchase it, because your riches are not your own; they belong to the Great King. You must trust them freely to his Messengers, without asking for a return; and he will store them up for you in his own palace; and when you are driven from home, will

suffer you to dwell with his children in a Glorious City where the law of exile is unknown.

"But beware lest you neglect this warning, and defraud the Great King of the riches committed to your trust; for if you refuse to give them to his Messengers, and either hoard them up or spend them on yourselves, you will have no treasures laid up for you in the Regal Palace, and the gates of the Glorious City will be closed against you for ever."

Now, there was nothing really new to the merchants in the old man's warning. The royal offers of pardon, and the dangers of the neglect of them, were well known in the city. But the inhabitants seldom spoke of them to one another, because they loved their riches, and were unwilling to render obedience to the King's commands. The brothers had hitherto shared in the general feeling; and it was, perhaps, only because the remembrance of their father's departure was weighing heavily upon them, that they had so long listened to the voice which now addressed them. It did not, indeed, seem to pass through their ears at all, but to fall at once inwardly in their hearts, and for the present they could not help regarding it. Yet all shrunk from asking in what way they were to send their treasures to the Regal Palace. They were not, however, left in doubt. The reflection of the street in which their house stood, was, as I have said, visible in the mirror. The figure of the old man pointed towards it; and as he did so, the young merchants heard distinctly the words, "Behold the Messengers of the Great King."

They followed the direction of his finger, and it seemed to them that the approach to their luxurious dwelling was now crowded with every form of disease and want. The poor, the maimed, and the blind were there. Men who seemed stimulated to madness by famine, and little infants who could scarce crawl upon the ground, formed part of the same vast concourse. Still, as the old man pointed, their numbers went on increasing in every direction, until, as far as the eye could reach, every sign of wealth and luxury had disappeared, and in their stead was one universal scene of misery. Presently the shrieks of the dying, the cries of orphans, and the wailing of widows, rose in the air; and then, out of the tumult, the low solemn voice of the old man fell once more on the hearts of the brothers.

"These," he said, "and such as these are the Messengers of the Great King. Numerous as they are, they will come to you in secret, and one by one. Trust them with your treasure, and it will be safe; they will bear it for you to the Regal Palace. The journey thither is long and dangerous; but if you are sincere in your wish to send it, the Great King will not suffer it to be lost. Only do not cause them to linger needlessly within the city walls; and let their departure be secret, lest the King's enemies should impede them on the way."

The form of the old man gradually disappeared as he ceased speaking; and the signs of his presence passed away; the ivory table, the cloth of gold, and the heaps of precious stones, resumed the beauty and splendour which they had lost. The brothers once more breathed freely. Hitherto their eyes had been riveted by a kind of fascination on the mirror. They now looked anxiously around the apartment itself; but it had undergone no change. If the old man had trodden upon it, not one trace of his footsteps had been left. They then turned their eyes towards the window. The street presented its usual appearance; there was the busy throng hurrying hither and thither, and splendid equipages, and wagons laden with merchandize. But they saw nothing to remind them of the view presented by the mirror, save some few beggars who chanced to linger at their door. As Philargyr threw open the sash to inhale the fresh air, they eagerly asked the young merchants for alms; and there was not one who at that moment could refuse to give them; for the words of the stranger were fresh in their memory, and they felt every poor man to be a Messenger from the Great King.

Should the foregoing extract obtain your favour, Mr. Editor, as I certainly think it will command the approbation of your readers, I may possibly send you a further extract from the same work.

A LAYMAN.

For the Banner of the Cross.

THE "STOOP" OF A HOUSE.

MR. EDITOR:—

Will you admit into your valuable paper a small piece on a small point of nomenclature? It may be a respite for the minds of your investigating readers from the tension of theology.

A stooping house is unsightly, and the deformity may betoken its speedy fall, and so make it dangerous to inmates and visitors. But the "Stoor" of a house is a very different entity, as some of our Banner friends may know by report; though to many of them this word, in the meaning here intended, may be a novel utterance. The "Stoop" of a house is always in place, and always in the right place and the due position; which is more than can be said of all things, or of all men. Sometimes it is a handsome handiwork; and at plainest, it has the good appearance of congruity and obvious utility. And instead of forbidding approach by indicating peril, it invites all who wish to enter the house, and makes their ingress easy and respectable,—no jumping or climbing. It may be flat or elevated, lowly or lofty, humble or ostentatious, a few bricks duly laid, a flag-stone, a wooden platform, a marble structure, or one from the lapicide, carved or unchiseled, with seats or without them, railed at the side or open,—still the *genus* is one,—whatever the *variety*, you there behold a "Stoop"—not when most fanciful aspiring above its condition, and as little 'stooping' below it. A very accurate thing, though infinitely diversified is a "Stoop."

Conversing once on small matters with a friend, he inquired of me the authority for the use of this term in the sense here given it; and to gratify him, I scribbled, according to my poor information, the following memorandum. There may possibly be others, to whom a glance at the petty document will not be unacceptable.

The word "Stoop" is constantly used in New York for the step or steps at the front or back door of a house,—the stoop, "the front stoop," "the back stoop." The diphthong is pro-

nounced short, as in "foot;" not long, as in the verb "to stoop," and its noun: if marked for pronunciation according to Walker, it would have, like "foot," his third sound of *u*, as in *bull*. It is thus a distinct word from "stoop" in the ordinary sense.

Being a New York (and probably East Jersey) expression, it is naturally traced to the Low Dutch language. And in W. Sewel's Dictionary, (Amsterdam, 1749,) the word "Stoop" is defined, "The stones or pavement before the threshold; the steps at the entrance of a house;" also, the phrase "Een hooge stoep" [a high stoop] is explained, "A masonry of several steps raised before the door of a house." New York, therefore, has the authority of its first mother-tongue for its use of the word "Stoop." The Dictionary (p. 33,) says that the Dutch "OE" is pronounced as OO in English. For the English word "step" it gives "stap," &c., not "stoep."

Nor is this word "Stoop" (perhaps it were better written "Stoep," the *oe* sounding much as in *canoe* and *shoe*, a superfluity in our language. The accommodations for the entrance and the exit of a house require a specific designation. To call them "steps" is vague; any two or three steps within the house, any such rise under the dignity of stairs, is so termed; but the "Stoop" is an affair of itself, and a very important one. And to apply to the convenience for entrance or exit the word "porch," is to claim for it a grandeur unknown to ninety-nine houses in a hundred,—the grandeur of "a roof supported by pillars before a door,"—all this, when the word is not applied to the mere "entrance" or door-way: the name is too large to fit. The one appellation is scant and slender, the other, magniloquent; and I believe there is no other in general or wide use. Why not adopt fully, then, the word "Stoop," in the sense here noted? It comes from a language kindred with ours, and which has already furnished us with nouns and verbs. And it has prescription of some two centuries in the now largest city in our land. Not a few French words have been adopted for less cause. I am not partial, indeed, to the naturalization of alien terms, when "the well of English undefiled" can supply an equivalent; but we have no really equivalent appellation for the thing meant by the Dutch word "Stoop," and the New Netherlands word "Stoep."

The Dutch Dictionary mentioned descended to me with my name, but I do not understand the language.

I do not remember to have heard the expression before us applied to the entrance of a church. Such buildings were often arranged with the floor on a continuous gently rising level with the exterior site. Sometimes, churches have grand porticoes; sometimes, a handsome porch; not unfrequently there is a vestibule, an unequivocal vestibule: all which absorbing features engross the idea of steps. A special term, therefore, is seldom required. Few houses, however, have these adjuncts, while they nearly all have "Stoops." That word, beyond question, is wanted. And we may rightly accept it at the hands of the Knickerbockers.

Philadelphia, Nov. 1, 1849. *Bishop Onderdonk*.

For the Banner of the Cross.

WILBERFORCE ON THE INCARNATION.

MR. EDITOR:—

In the Banner of the 20th ult., there are "A few observations" of your correspondent "O." upon the above work. A number of engagements has prevented my noticing these "observations" until now.

I. "O." appears not to believe in the "actual existence of human nature," or "the reality of human nature, as a thing existing in the external world," (p. 48, Inc. of Christ,) for he says: "to give what is called human nature its hyperbolic effectiveness in the Christian economy, all these things are predicated of it," &c. Accordingly, "O." has started divers objections to the doctrine, and used some argument to show, that the term "organization," as applied to the subject, is "utterly, mournfully visionary!"

It is no part of our intention to notice these objections of "O." nor the arguments adduced, because we find this very doctrine of the reality of human nature broadly laid down, and recognised as an *existing fact* in the Scriptures, and, being found there, all objections and all opposing arguments are shut out. Upon this point Mr. Wilberforce remarks: "But, for the proof that men are really associated by this inexplicable law, we can refer only to Holy Scripture, as being the sole document, which professes to give us an authoritative explanation of man's nature. Now, to what purpose is the history of the race traced to its earliest origin, unless its fortunes were regarded as a whole, and it must stand, or fall, together? Again, what means the statement, that 'by one man sin entered into the world, and death by sin,' unless there be some *real connection* between the sons of men, whereby the acts of one affect another? For the Apostle expressly observes, that his statement is not confined to those whose voluntary acts might have been imitations of their predecessor. This explanation might, perhaps, be alleged as a ground for the sinfulness of responsible agents. But, are not sin and death inseparably united? And how, then, do we account for the sufferings and death of unconscious infants? 'Nevertheless, death reigned from Adam to Moses, even over those that had not sinned after the similitude of Adam's transgression.' Again, the same truth is alluded to, when the Apostle tells us, that 'as I may so say, Levi also, who received tithes, paid tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him.' The introduction shows, indeed, that the statement is used in the way of illustration. Yet, there must be a *reality* which it is intended to illustrate. That reality lies in the actual connection, by which the parties described were bound together. Had there been no such actual connection, the expression had been forced and hyperbolic. The use of so strong a term shows that we are dealing with the case of things which are not only associated together so that we can refer them to the same class, but which are united by some actual bond to one another. There is set before us the case of a great family, commencing from the earliest period of recorded time, and extending throughout all portions of the earth. It has an actual reference to one

common ancestor, and its connection is analogous to that interdependency of structure which unites the different portions of an organic agent into a co-ordinate whole. Now, into this family it was that Christ our Lord was pleased to enter. When He took man's nature, He vouchsafed to ally Himself to all members of this extended series, by the actual adoption of that transmitted Being which related Him to the rest. He not only became like men and dwelt among them, but He became *man itself*—an actual descendant from their first progenitor. *He was made man.*" (pp. 53-4.)

And again, "What Christ associated to Himself, therefore, was no individual man, but that *common nature*, of which Adam was the first example. 'It was not any human person in particular,' says Bishop Beveridge, 'but the *human nature* which He assumed into His sacred Person.' 'The word' (saith St. John) 'was made flesh and dwelt in us.' The Evangelist useth the plural number, men for manhood, *us* for the nature whereof we consist, even as the Apostle, denying the assumption of *angelical nature*, saith likewise in the plural number, 'He took not *angels*, but the seed of Abraham.' It pleased not the Word or Wisdom of God to take to itself some one person amongst men, for then should that one have been advanced which was assumed, and no more; but Wisdom, to the end that she might save many, built her house of that Nature which is common unto all—she made not *this* or *that* man her habitation, but dwelt in *us*. The seeds of herbs and plants, at the first, are not in act, but in possibility, that which they afterwards grow to be. If the Son of God had taken to Himself a man now made and already perfected, it would of necessity follow, that there are in Christ two persons, the one assuming, and the other assumed; whereas, the Son of God did not assume a man-person unto His Own, but a man's *Nature* to His Own Person, and therefore took *semen*, the seed of Abraham, the very first original element of our Nature, before it was come to have any personal subsistence." (pp. 56-7.)

To this may be added the testimony of our own Church. The Collect for Christmas-day directs us to pray: "Almighty God, Who hast given us Thy only begotten Son to take *our Nature* upon Him," &c.

The Collect, for the 4th Sunday after the Epiphany, thus: "O God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of *our Nature*," &c.

The Collect for the 1st Sunday after Trinity: "through the weakness of *our mortal Nature*," &c.

Art. IV. "Pertaining to the perfection of *man's Nature*," &c.

Art. IX. "The fault and corruption of the *Nature* of every man"—"And, this infection of *Nature* doth remain," &c.

Such being then the testimony, both of the Scriptures and of the Church, to the reality of Human Nature, it is conclusive against any difficulties or objections, however ingeniously they may be urged. This Human Nature, therefore, being the common property of all mankind, (the whole undivided substance being possessed by each member of the human race) it follows, that there is a community of Nature among mankind; and, whether we call this community of Nature an 'organization,' or a 'consubstantiation,' (for we *must* use words, however imperfectly, to avoid the concealment of truth,) it matters not, so long as the thing itself is really held and certainly believed.

II. "O." says, "Organization and consubstantiality, however, are predicated of 'human nature,' to give form and stamp to the theory of an interwoven quasi-aural connection, through that 'nature' between Christ and men; more crudely, 'God-head entered manhood, that it might leaven the whole lump'—the lump of manhood, (250.) This leading notion of the reintegration of 'human nature' is the *key* to Mr. W.'s book."

But this doctrine "O." repudiates. He says, "The doctrine of the Incarnation is one thing: that its benefits come to us through the pervasive 'organized' action of the 'entity' of Christ's divinized 'human nature,' is another thing. The one is vital, the other visionary."

We shall now permit Mr. Wilberforce to speak for himself: "That exhaustless grace which was to be the principle of life to the whole renewed family, had its fountain and well-head in the manhood of the Son of God, before it was portioned out to the innumerable generations of His spiritual progeny. And thus 'being made perfect, He became the author of eternal salvation unto all them that obey Him.' To this end was His man's nature so sorely exercised, that it might be the seed of life to all His members. So much He Himself tells us respecting His human nature, declaring that *He purified it, that it might be a fit source of grace for all men*: 'For their sakes I sanctify myself, that they also might be sanctified through the truth.' And this sanctifying truth is no other than that Divine Being, Who applies the virtue of His own manhood to His servants: 'Sanctify them through Thy truth, Thy Word is truth.' So that by union with His humanity does He bestow upon all the members, in their degree, that which pertains perfectly to the Head of the body by nature. As St. Athanasius expresses it, the Eternal Word was not weakened by taking a body, as though for Himself He needed to receive grace, but rather He *deified* that which He put on—nay, He graciously bestowed it upon the family of men.' Thus did His humanity become 'the leaven of the whole lump,' that *through itself* it might 'sanctify the whole race of men.'" (pp. 235-6.)

And again, "Thus, then, was there 'one Mediator between God and men, the Man Christ Jesus.' There was one common Bond, by which these two infinitely distant parties might be united. And this common term of union, required to be truly and really joined to each of the extremes, which it was to couple to one another. It was truly joined to Godhead by that Personal union whereby Christ our Lord was very God of very God. The very nature of Godhead—whole God—was in the Person of the Son of Mary united to our flesh. 'God was manifest in the flesh.' All glory, purity, perfection, power, of which Godhead could not be emptied, were enshrined in a human frame. Thus was there sown a seed of life and immortality, which was to interpenetrate and pervade the whole Nature of mankind." (Pp. 318-19.)

Upon this vitally important point, then, Mr. Wilberforce and "O." are fairly at issue: Mr. W. declaring it to be Scrip-

tural truth, whilst "O." pronounces it 'visionary.' Now it is obvious that, in this question, everything depends upon the character of the union which exists between Christ and the believer; because, if that union exist in an *actual* incorporation of the Human Nature into that of Christ, it is manifest that that Nature must partake of the *Life* which is an essential property of His; and thus it will prove true, as St. Paul asserts, that the "second Adam was a quickening (or *life-giving*) Spirit," through Whom our birth in the first Adam is corrected and replaced by our birth of God in Christ.

In this, no more than in the former case, is it our intention to answer the objections which "O." has urged against this doctrine, because, if the Scriptures plainly declare it, objections have no weight.

For our Nature to be *incorporated* into Christ, so that it becomes actually *one* with His Body, it must be *in* Him. Now, how is our Nature *in* Christ? By what means has it become *in* Him?

Mr. Wilberforce says: "We are told in plain and indubitable terms that Baptism and the Lord's Supper are the *means* by which men are joined to the body of Christ, and therefore by which Christ our Lord joins Himself to that renewed race, of which He has become the Head. So that, as St. Leo expresses it, 'He that is received by Christ, and that receives Christ, is not the same after the laver of Baptism as he was before it, because the *body of the regenerate person becomes the flesh of the crucified One*.' Now, these facts we learn from the express statements of St. Paul, 'For, by one Spirit are we all baptized into one Body.' And again, 'We, being many, are one bread and one Body, for we are all partakers of that one bread.' Herein, it is expressly declared, that the one and the other of these Sacraments are the peculiar *means* by which union with the Body of Christ is bestowed upon men. They are the 'joints and bands' whereby the whole Body, in its dependence on its Head has nourishment ministered. So that it is in the Church that union takes place with Christ, the new Adam, or Representative of our race; and it is by this *actual* union with the new Adam that the whole family of renewed men have that collective being, whereby is derived to them their spiritual life." (pp. 314-15.)

St. Paul says, "For as many of you as have been baptized into Christ have *put on* Christ. There is neither Jew nor Greek, there is neither bond nor free; for ye are all one in Christ Jesus." (Gal. iii. 27, 28.) Several things are here apparent: 1st. When we are baptized, we are baptized *into* Christ; 2d. To be baptized *into* Christ is to *put on* Christ; 3d. To *put on* Christ is to be *in* Christ; 4th. Those who are thus *in* Christ are made members of His mystical Body, where all distinctions of nation, sex, or circumstances are so completely obliterated that 'in Him' they become *one being* (115).

(To be Concluded next week.)

Obituary.

The summer now passed has brought sadness every where to human hearts. And the deadly arrows still are falling, with unusual force and frequency. In our own immediate circle, two most estimable ladies have left vacancies which never can be filled. Mrs. WALLACE, the widow of the late John B. Wallace, Esq. was a Christian lady of surpassing excellence, of the elder courtesy and hospitality, of singular intellectual powers and attainments, and a Churchwoman of the true sterling stamp. Miss MARTEL, well known by the vast circle, which revolves about the venerable Mrs. Bradford, whose constant companion and friend she had been for more than thirty years, was originally of the Church of Rome; and, for "the truth as it is in Jesus," gave up her country, home and friends. She was constant in her friendship, unwearied in charity, and of exemplary devotion to the Church of her choice and of her confidence. The Honorable Judge FORB, long a pillar and ornament of the Supreme Court of New Jersey, was, for seventy years, a Presbyterian. A thorough examination of the claims of the Church, by a mind accustomed to the closest scrutiny, and the most impartial decision, brought him to her altars, and kept him steadfast in her faith. The Honorable DAVID B. OGDEN, a Jerseyman, by birth and education, and in affection, had long been among the leaders of the New York bar; and foremost of the Counsellors of that diocese, in the General as well, as in the Diocesan Convention. A nobler soul beat not in a tenderer breast. The Rev. JOHN CROES, son of the Venerable Bishop Croes, held for many years some of the chief trusts and highest offices of the diocese. And, now more recently, JOHN PORTER, Esq., the founder and munificent patron of Trinity Church, Princeton, has entered into his rest, at the patriarchal age of eighty-five. A man of singular enterprise, of unblemished integrity, and of the kindest affections. He was buried, from Morven, the residence of his son-in-law, Commodore Stockton, on the 27th day of October; the Bishop of the diocese, and the Rev. Mr. Patterson, the Rector of the parish, performing the service. A gathering of leading Jersey-men, from every part of the State, attested the estimation in which he was held, as a worthy citizen, and as a chief promoter of public works, which are a blessing and an honor to the State.—*Missionary.*

Died at Geneva, N. Y., on the 23d, ult., DAVID B. DOUGLASS, Esq., LL. D. Professor of Mathematics and Natural Philosophy in Geneva College. On taking his first degree at Yale, in 1813, he joined the army as lieutenant of engineers, and won distinction at Lundy's Lane and Fort Erie. After the war, he took a leading part in reorganizing the Military Academy, and remained a professor there until 1830, since which he has been extensively employed in civil engineering on some of the principal works in the United States, and was for several years acting President of Kenyon College. He prepared the plans and estimates of the Croton Aqueduct. He was a gentleman of great worth, of polished manners, and sincere piety, and his death is sincerely mourned by many kindred minds.

Calendar.

Acknowledgments.

The undersigned gratefully acknowledges the receipt of the following sums for the Swedish and Norwegian Church in Chicago:—St. James' Church, Kingessing, \$35 15; St. David's Church, Manayunk, 10 14; a Lady of Trinity Church, Philadelphia, 75 cts.; a Member of St. Andrew's Church, Philadelphia, 25; A. & G. R. & Comp., 10; by the hands of Rt. Rev. Bishop Ives, 5; T. R., 5; St. Luke's Church, Philadelphia, by the hands of the Rev. Dr. Howe, 114; P. Butler, Esq., 10; from a Female Member of St. Stephen's Church, Philadelphia, by the hands of the Rev. Dr. Ducachet, 5; S. G. S., a Member of St. Peter's Church, Philadelphia, 5; contributions of a family, 10.
Philadelphia, Nov. 5, 1849. G. UNONIUS.

The Treasurer of the Ladies' Missionary Association of Christ Church, Philadelphia, acknowledges the receipt of the following sums, for the Building of a Free Church, on Delaware Front street, as a Monument to the memory of Bishop White, from October 8th to November 8th, 1849.
From the Young Churchmen's Missionary Association, \$110; Mr. Farquhar, 5; the earnings of Two Boys, 2 62; Cash, 1 50; Mr. John L. Newbold, 6 00; Mr. S. Alter, 10; some Ladies of Trinity Church, 3; Sale of Articles, 1 75; a Lady of New Jersey, 2 50; Mr. W. Martin, 5; the Misses H., of Reading, 2; Missionary Association of St. Philip's Church, J. L. S., 18; Cash, per Miss Stroud, 10; Mr. W. R. Le Gie, 25; Mr. Edwin A. Souder, 5; Mites for October, 34 42; a Manager's semi-annual subscription, 5. Total, \$246 79.

The undersigned gratefully acknowledges the following receipts, viz: one box of clothing, in value \$306 87, prepared for the Nashotah brethren by the Ladies of St. John's Church, Northern Liberties, Philadelphia; also, \$10, an "offering to Nashotah, from All Saints' Sunday School," Moyamensing, Philadelphia, through the hands of the Rector, the Rev. H. E. Montgomery; \$10, offertory at the Church of St. James the Less, (near the Falls of Schuylkill), from Ladies' Sewing Society at the Retreat; and \$50 from Trinity Church, Pittsburgh, Pa., for the permanent building, per Rev. Geo. Upfold, D.D.
JAMES LLOYD BRECK, for the Nashotah Mission.
Nashotah Lakes, Wis., Oct. 25, 1849.

FLOATING CHURCH MISSION.

The subscriber acknowledges the following donations for the Mission:—From Bishop White Prayer Book Society, 50 Prayer Books; from a Shipmate, \$2, for purchase of books for seamen; through Miss R. S., 8 vols. do. and a number of tracts.
R. S. TRAPIER.

The Editor of the Banner has received "\$2 50 for Mr. Trapiere, to purchase Books for sailors, from Lynfield."

Advertisements.

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The Catholic saved from Popery, being an account of the reclamation of one of the American Church, who had gone to the Romish Communion, by Rev. John A. Spooner.

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CONTENTS.

1. Mornings among the Jesuits, *Christian Observer*.
2. What becomes of Discharged Prisoners? *Chambers' Journal*.
3. German Travellers on North America, *Spectator*.
4. Nature's Ice Caves, - - - *Chambers' Journal*.
5. Language of the Tombs, - - - " "
6. Water in London, - - - *Spectator*.
7. The Modern Vassal, Chap. v., *John Wilmer*.
8. Story of a Family, Chap. xviii., *Sharpe's Mag.*
9. Maiden and Married Life of Mary Powell, *Sharpe's Magazine*.
10. Turkey and Russia, - - - *London Times*.

ILLUSTRATION.—The Great Sea Serpent of 1848, *From Punch*.

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PHILADELPHIA, SATURDAY, NOVEMBER 17, 1849.

[VOL. XI.—No. 46.—WHOLE No. 568.]

Calendar.

NOVEMBER.

13. 24th Sunday after Trinity.
25. 25th Sunday after Trinity.
30. St. Andrew.

Church Intelligence.

PENNSYLVANIA.

For the Banner of the Cross.

PASTORAL LETTER.

To the Clergy and Congregations of the Diocese of Pennsylvania:

DEAR BRETHREN:—At the last annual meeting of the General Board of Missions of our Church, resolutions were unanimously passed, recommending the FIRST SUNDAY IN ADVENT as a proper time for receiving offerings in behalf of *Domestic Missions*, and the FIRST SUNDAY AFTER EPIPHANY for contributions in behalf of *Foreign Missions*. I ask the special attention of the Clergy and Laity of this Diocese to these recommendations. The claims of both departments are sacred and urgent. The expenses of the Board have recently been much reduced; but the sum still due to missionaries in the Domestic field is deplorably large, and winter, with its increased hardships and expenditure, is at hand. A united and earnest effort made now, will acquit the Church of its obligations for the past and present year, and will be a source of inexpressible relief both to the Committees and to their Missionaries. The subscriber will not permit himself to doubt that, in this Diocese, that effort will be made.

He would add, that it is his intention to issue soon a Pastoral Letter, recommending *stated and simultaneous* efforts on behalf of the several charities, General and Diocesan, to which the Church stands expressly pledged; and he hopes to suggest a plan which will secure general approbation and co-operation, and be permanent. A part of this plan will be the designation in each year of the Sundays above named for considering the claims of *Domestic and Foreign Missions*. So much of this plan, therefore, he now recommends for immediate adoption.

In cases where the existing arrangements of a parish do not admit of collections being publicly made in church the present year, on the days and for the purposes just specified, the undersigned would still recommend that on the *first Sunday in Advent* the attention of the congregation be distinctly called, by a sermon or address, to the claims of Domestic Missions; and in like manner, on the *first Sunday after Epiphany*, to the claims of Foreign Missions. TO DO GOOD AND TO DISTRIBUTE, FORGET NOT, FOR WITH SUCH SACRIFICES GOD IS WELL PLEASED.

ALONZO POTTER,

Phila., Nov. 12th, 1849.

Bishop of the Diocese.

NEW JERSEY.

On Sunday evening, 11th inst. (twenty-third after Trinity,) in Trinity Church, Princeton, the Rector, the Rev. Mr. Patterson, read prayers, and the Bishop preached and confirmed nine persons.

MR. EDITOR:—Will you allow me through the medium of your columns, to present to the sympathies of Churchmen of Philadelphia and elsewhere, the case of St. Paul's Church, Paterson, New Jersey. Some sixteen months ago, it pleased the Almighty to permit the edifice in which we worshipped, and which recently had been much enlarged, to be destroyed by fire. At the same time also, one of our most worthy and efficient members, perished in the ruins. Undismayed however, by this double calamity, we resolved to rebuild, and by God's grace, succeeded so far, that the walls of a neat and commodious stone church were erected; and we fondly hoped that in no long time the entire building would be completed. But the measure of our affliction was not as yet full. In the violent storm which happened during the past week, the entire front of the edifice was blown down, and the labor and expense of many days rendered, in a moment, utterly fruitless. Under these circumstances, will not our more prosperous brethren do something in our behalf? I am aware that the sympathies of the

Churchmen of New York are so often appealed to, that they run the risk of being somewhat blunted. But ours is really a peculiar case. We have here a large manufacturing population, many of them English by birth, and who are baptized members of our Church. For their sakes, the Vestry determined that when the Church was restored, it should be unincumbered by debt, and upon the free system; and so become in reality the poor man's home. But now, after our second misfortune, we hardly know which way to turn. To stop, would be unfaithful to God and his Church; to proceed at the hazard of incurring a debt, would violate the terms of all our previous contributions and donations. The fire left us with nothing save our lot. The moneys which we have collected, would hardly have sufficed for enclosing the building under the most favorable auspices, and are of course now utterly inadequate. We seek aid therefore, not only for ourselves, but also for the Church's poor; believing that to such who give, the Saviour will strictly apply, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It will require about four thousand dollars of additional aid to fit the building for consecration.

Any donations will be thankfully received by Messrs. Stanford and Swords, Broadway; or by

J. ELLIOT THOMPSON,

Rector of St. Paul's, Paterson, New Jersey.

From Church Papers.

From the New York Churchman.

DIOCESE OF NEW YORK.

The Rt. Rev. the Bishop of New Hampshire reached New York on Thursday the 1st inst., to enter on the performance of Episcopal duties in the Diocese, under the invitation of the Standing Committee.

On Friday, the 2nd, in the presence of three presbyters, at the request of the Standing Committee, he displaced from the Sacred Ministry, Richard C. Shimeall, Presbyter, who had declared his renunciation of the Ministry of the Protestant Episcopal Church, and his design not to officiate in future in any of the offices thereof, which declaration had been duly recorded.

On Saturday, the 3d, the Bishop left the city for Monticello, Sullivan county, where he officiated in St. John's Church, twice on Sunday, the 4th, in the presence of very large and attentive congregations. The rite of confirmation was administered in the morning to 15 persons, and the Lord's Supper celebrated. This occasion was one of deep interest to the faithful and self-denying Rector and his zealous flock. Six years had passed since they had been gladdened and refreshed by the presence of a Right Reverend Father, and enjoyed the benefits of his counsels and prayers. Warm was the Bishop's welcome—and lasting we trust will be the effects of the impressive services of the day.

The Bishop returned to New York on Wednesday morning, for a visitation of several of the parishes in Westchester county, beginning at Peekskill.

It is expected the Bishop will consecrate the following Churches during his visitation: St. James's, Newtown, L. I., Nov. 15th; All Angels, Eighty-fifth Street, between the 7th and 8th Avenues, near the Upper Reservoir, New York, Dec. 1; St. George's, Stuyvesant Square, New York, Dec. 4; Christ Church, North Brooklyn, Dec. 6.

John Frederick Schroeder, Jr. A. B., of Columbia College, has been admitted a Candidate for Holy Orders in this Diocese. The Rev. T. Jarvis Carter, and the Rev. Charles Reynolds, Deacons, have been recommended for admission into the Priesthood.

A Letter Dimissory to the Diocese of Connecticut has been granted to the Rev. F. W. Coit, D.D.

Chas. King, Esq., late editor of the Courier, has been elected President of Columbia College, vice Dr. Moore, resigned.

We are happy to announce that the Rt. Rev. Bishop Southgate, with his family, arrived safely at this port, on Tuesday the 6th inst., in the steamship Washington, from Southampton.

The Governor has issued his proclamation for the observance of Thursday, 29th inst., as a day of Thanksgiving.

For the following summary of the Journal of the late Convention of New York, we are indebted to the New York Churchman.

We have received, from the excellent Secretary, the Journal of the late Convention, which makes a handsomely printed octavo pamphlet of 105 pages. Its publication at this early date is highly creditable. We published last week part of the elaborate and valuable Report of the Standing Committee, with the interesting statement of the services of the Bishop of Maryland. The Diocese has been much indebted thus far, during the oppressive sentence of its lawful Diocesan, to the kind and

most satisfactory ministrations of the Bishops of Michigan, Western New York, Pennsylvania, and Maryland; and every true Churchman cannot but feel the deepest gratitude to those eminent prelates.

The report of the Committee, which we this week conclude on our first page, shows that they have performed their duty in the most faithful and efficient manner; and their re-election without the shadow of an opposition, in spite of a little verbal carping, shows most conclusively the high estimation in which their administration was regarded by their constituents.

The following summary of STATISTICS is appended to the Journal:

Number of Clergy present in the Convention, 151; absent 25. On the roll of the Convention, 176. Not entitled to seats, 71. Number of Clergy belonging to the Diocese, 247. Candidates for Orders, 35.

PARISHES.—Number of Churches and Chapels represented, 139; not represented, 57; entitled to representation, 196; not in union with the Convention, 8. Number of churches and chapels in the Diocese, 204.

Seven Churches were admitted into union at this Convention.

Ordinations—Deacons, 12; Priests, 11;—23

Churches—Corner-stones laid, 2; consecrated, 5.

Confirmations in 89 Churches 1,348.

CANONICAL COLLECTIONS.

For the *Episcopal Fund*, from 30 Churches, \$125.44

" Diocesan " " 91 " 972.48

" Education " " 39 " 193.54

" Missionary " " 110 " 2826.81

" Aged and Infirm Clergy 87 " 2067.50

\$6185.77

DIOCESE OF MAINE.

The Rev. Thomas F. Fales has resigned the charge of St. Paul's Church, Brunswick, having accepted that of the new Church at Waltham, in Massachusetts. He has been succeeded at Brunswick by the Rev. Andrew Croswell.

On Sunday, the 28th ult., Mr. Fales took leave of his people, and administered the Holy Communion. In the afternoon of the same day, the Rev. Mr. Croswell read prayers and preached; and in the evening, the Bishop, who had during the day officiated at Bath, preached a sermon appropriate to the occasion, and confirmed two persons, who desired to add this proof of the fruitfulness of patient and affectionate labor on the part of their departing pastor.—*Witness.*

The following melancholy intelligence was received by Messrs. Tucker & Co., of the Tremont House, Boston. The unfortunate gentleman whose fate it records, was a son of Sir Thomas Strickland, Bart., of England. He had been travelling in this country about six months, in company with a younger brother, who had embarked for home in the steamer which left Boston a fortnight since, with the intention of returning here in a few months. The deceased brought letters of introduction of the most favorable character to several of our families, and had produced the impression of a gentleman of high cultivation, much devoted to literary and scientific pursuits, and of unexceptionable character.

MOUNT WASHINGTON HOUSE,
White Mountains, N. H., Oct. 21st, '49.

J. S. Tucker & Co.—Dear Sir:—An Englishman by the name of Frederick Strickland, who said he had been stopping at your house, came to the White Mountains, and arrived at the "Notch House," kept by Thomas J. Crawford, Thursday, the 18th inst. On the 19th he left the Notch House in company with another Englishman and a guide, to ascend the mountains. When they reached Mount Pleasant, the other gentleman wished to return, there being considerable snow on the mountains. He (Mr. Strickland) gave up his horse to the guide, and proceeded on foot for the summit of Mount Washington, intending to come down my bridle path. The guide and the other gentleman returned to Mr. Crawford's. Mr. Crawford sent the baggage of the gentleman who had ascended the mountain to my house, but as he did not come that night, I thought perhaps he returned to Mr. Crawford's. The next morning Mr. Crawford came along and inquired for him, I told him he was not here. We immediately started in search for him. We found his track on the mountain and followed that until night overtook us, but found only some parts of his clothes.—To-day we started in larger numbers, and about 10 o'clock found him dead. He missed the path and was lost. His body is here at my house,—I wish you to have a notice of the facts published in the papers; also if you learned anything of his friends while at your house, notify them of the facts. He was a tall, slim young man, some 25 or 30 years of age. Registers his name, Frederick Strickland, Alford Club, London. He had but little money with him after paying Mr. Crawford's bill at his house. Six dollars and twenty-seven cents was all. I presume he kept a deposit in Boston, in fact he told Mr. Crawford as much. I will see him decently buried to-morrow, in such a manner that he can be taken up if his friends wish it.

HORACE FABYAN.

Selections.

From the Literary World.

AMERICAN BIOGRAPHY

The life of Ashbel Green, V. D. M., begun to be written by himself in his Eighty-second Year, and continued to his Eighty-fourth. Prepared for the press at the Author's Request, by Joseph H. Jones, Pastor of the First Presbyterian Church, Philadelphia. New York: Carter & Brothers.

It is a fortunate circumstance that the late venerable Dr. Green of Philadelphia left this full autobiographical volume. It exhibits to us the man more naturally, and with more of character than the most successful biographer could attain; and preserves to us many incidental anecdotes and recollections of his times, which are worthy to pass over to history, and which no biographer could have recalled. The general picture presented to us in this volume recalls the memoir of Dr. Milnor, of this city, published by the American Tract Society during the last season. Both go back to Revolutionary times; the families of each were of the same grade; they appear to have been at Philadelphia in similar scenes of the pestilence; their general attainments, moderation of character, clerical position, their participation in religious societies, with other traits, suggest a striking parallelism.

Dr. Green was born in 1762, of high-toned Puritan descent, at Hanover, N. J. His boyhood was, therefore, thrown among revolutionary scenes, both by his age and the locality—New Jersey affording its full quota of anecdotes of the war. At the close of his life, in his seventy-eighth year, Dr. Green recalled his recollections of these times in a series of letters to his son. They were afterwards interwoven with a continued autobiography, and form the most valuable and attractive portions of the present volume. They appear to us to be of the first importance, as historical materials, by their vivid presentation of the period, and undoubted accuracy. The public events are mingled with others of equal interest, in the development of the country, its finances, &c. Thus we have a brief notice, in connexion with the then new planet of Herschell, of

DR. RITTENHOUSE.

"This planet was discovered by Herschell, in the time of our revolutionary war, when we could have no direct communication with Britain. The first information in detail of this discovery came to the United States by way of France. Dr. Rittenhouse told me, that when he had obtained the French statement, he was able to point his telescope, so as to take the planet into its field without another movement; that at the first look his eye was on the planet. His familiar knowledge of the starry heavens was wonderful. Nor was this his only attainment. He was among the first astronomers, natural philosophers, mathematicians and mechanics of his age. Nothing in mechanics has, I believe, exceeded his orrery. Yet he was perhaps the most modest man I have ever known. He was one of my parishioners, and a regular attendant on public worship, as often as his feeble health would permit. I attended his funeral and spoke at the grave. The remains were deposited under the pavement of his observatory, in his garden. At the request of his widow, I furnished her with a copy of my address at his interment, a part of which I afterwards found was published in Rees's Cyclopædia; but not, I think, exactly as I wrote it."

There is more than ordinary minuteness in what is said of the Whig and Tory printers of New York:—

HOLT AND RIVINGTON.

"Holt's paper was headed with the picture of a snake, cut into thirteen distinct sections, and each section bearing upon it the name of one of the thirteen colonies, which then professed allegiance to the King of Great Britain. As soon as our independence was declared, all the sections of the snake disappeared, and his whole attitude was changed. His tail was brought round and inserted in his mouth, or placed by its side, and his whole body was formed into a regular circle, the head and the tail being at the top of the paper. This snake-picture made so deep an impression on my youthful memory, that I retain it very distinctly to the present hour. This paper of Holt's had great influence throughout the whole wide region of its circulation, and its editor was considered as a public benefactor. He and Rivington, of course, pelted each other incessantly and severely, each endeavoring to sustain his cause by all the facts and arguments he could muster, and by some falsehoods too. Rivington remained in the city of New York after it was abandoned by the American troops, and became king's printer during the whole of the ensuing war, and nothing could exceed the violence of his abuse of the rebels, as he delighted to call the Americans, and the contempt with which he affected to treat their army, and Mr. Washington its leader. It was, therefore, a matter of universal surprise, on the return of peace, that this most obnoxious man remained after the departure of the British troops. But the surprise soon ceased, by its becoming publicly known, that he had been a spy for General Washington, while employed in abusing him, and had imparted useful information, which could not otherwise have been obtained. He had, in foresight of the evacuation of New York by the British army, supplied himself from London with a large assortment of what are called the British classics, and other works of merit; so that, for some time after the conclusion of the war, he had the sale of these publications almost wholly to himself. Amongst others, I dealt with him pretty largely; and with nothing else to make me a favorite, the fulsome letters which he addressed to me were a real curiosity. He was the greatest sycophant imaginable; very little under the influence of any principle but self-interest, yet of the most courteous manners to all with whom he had intercourse. You, I believe, have read the two pieces of satire in which Dr. Witherspoon has gibbeted him and Benjamin Towns, another printer, who served the British while their army held Philadelphia, and remained there when they left the city."

A curious account of Washington's inoculation of the army for the small-pox, at Moristown, in 1777, is preserved, with some mention of the quartering of the officers and soldiers in that district, which proves that the warriors of the Revolution were much like other troops, and with Uncle Toby's battalions in Flanders, "swore terribly." A compliment to the ladies of

the Revolution, is worthy the attention of Mrs. Ellet:—"I do believe that a known Tory, or a reputed coward, would have been hard set to find a reputable wife among the whole feminine community of our country, while our war with Great Britain continued." A statement is new to us (p. 87) that General Washington's face bore traces of the small-pox. A glimpse of Baron Steuben is highly imposing. The narrator, Dr. Green, was serving against Knyphausen's invasion of his native state:—"Here, for the first time, I saw the Baron de Steuben, the great and efficient disciplinarian of the American army. He rode up to our encampment, and requested to see our commanding officer. And never before or since have I had such an impression of the ancient fabled god of war, as when I then looked on the Baron; he seemed to me to be a perfect personification of Mars. The trappings of his horse, the enormous holsters of his pistols, his large size, and his strikingly martial aspect, all seemed to favor the idea." There are many remarks on incidental points, as Washington's want of resources, the cruelties of the war, the choice of Revolutionary office-holders, which will render this a work of standard historical reference.

To the militia scenes succeeded, in Dr. Green's life, a college course and tutorship at Nassau Hall, with recollections of the adjournment of Congress from Philadelphia to Princeton. He was subsequently Professor of Mathematics and Natural Philosophy, and was licensed by the Presbytery of New Brunswick to preach in 1786, when he entered upon an associate pastoral charge in Philadelphia. We quote a few historical anecdotes of the period:—

A JEST OF WASHINGTON'S.

"It was the usage, while Washington was President of the United States, for the clergy of the city to go in a body to congratulate him on his birthday: and on these occasions he always appeared unusually cheerful. The last time we made such a call, which was about ten days before his retirement from office, he said with singular vivacity, 'Gentlemen, I feel the weight of years; I take a pair of sixes on my shoulders this day.' This great man was not in his proper element when he attempted a pleasant conceit. I never witnessed his making the attempt but on this occasion; and if his allusion, as I suppose must have been the case, was to the fifty-sixes used in weighing heavy articles, it was surely far-fetched, and not very obvious. He entered his sixty-sixth year at this time."

RHODE ISLAND ANTI-COMMERCIAL.

"Congress had in vain endeavored to persuade the several States to cede to that body the exclusive right of raising a revenue by a tariff on importations. It was manifest that unanimity in this matter was essential; since a free port in any one State of the Union would render the whole plan abortive. Rhode Island incurred much censure by an obstinate refusal to make the requisite concession. A merchant said in my hearing, that when a stranger wished to be introduced to him, he asked at once—'Are you, sir, from Rhode Island?' and if the answer was affirmative, he refused to take him by the hand, or to have any intercourse with him—an extreme case, certainly, but marking a feeling in which many, in different degrees, participated."

A TITLE FOR THE PRESIDENT.

"At the period we contemplate, I made a part of a company, in which a conversation took place, the report of which I think you will receive with some interest. Dr. William Shippen, the first professor, and for a long time an eminent one, in the Medical School of the University of Pennsylvania, had for his wife a lady of Virginia. It was, I suppose, in consequence of this, that when the Virginia delegation to the first Congress arrived in Philadelphia, on their way to New York, he invited some of the members of that delegation, or perhaps the whole of them, to a dinner at his own house. I remember the names of Madison, Page, and Lee, and I think there were one or two more. Chief Justice McKean, afterwards Governor of Pennsylvania, and Mr. William Bingham, subsequently a member of the United States Senate, were likewise invited guests; and as the doctor was a member of my congregation, he also honored me with an invitation. Soon after we had taken our seats in the drawing-room, before dinner, the Chief Justice said to Mr. Madison—'Have you thought, sir, of a title for our new President?' Madison's answer was in the negative; and he added, that in his judgment, no title, except that of President, would be necessary or proper. 'Yes sir,' replied McKean, 'he must have a title; and I have been examining the titles of certain princes in Europe to discover one that has not been appropriated. *Most Serene Highness*, I find is appropriated; but *Serene Highness*, without the word *most*, is not appropriated; and I think it will be proper that our President should be known by the style and title of *His Serene Highness the President of the United States*.' This elicited an amicable controversy, which continued for some time, Madison and his colleagues opposing, and McKean maintaining the propriety of conferring the title he had proposed on President Washington."

(To be Concluded next week.)

PRAYER, A GOOD TO ALL.

On others what more easily, and yet what more fruitfully bestowed than our prayers? If we give counsel, they are the simpler only that need it; if alms, the poorer only are relieved; but by prayer we do good to all. And whereas every other duty besides, is but to show itself as time and opportunity require, for this, all times are convenient; when we are not able to do any other thing for men's behoof, when through maliciousness or unkindness, they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in their's to refuse.—HOOKER.

SLEEP IN JESUS.—How soft a name is given to the Christian's death; and how lovely a notion of the present state! "They sleep in Jesus."

"They sleep." Why do you mourn as if they were annihilated and utterly lost?

"But they are lost to me!"

"Not forever; not for a very long time." "Yet a little while, and he that shall come, will come, and not tarry."

We can never be where God is not, and where He sees, and

loves and upholds us not. He is our Father and our God forever. He takes us from earth that he may lead us to heaven—that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.

RELIGIOUS TRAINING.

FROM BISHOP DeLANCEY'S CHARGE.

After showing that "the training system is the system of common sense, the system of analogy, the system of the Church, the system of the Gospel, the true system," the Bishop proceeds to show how it is to be applied to the children of the congregation. The means to be employed are, Sunday Schools, the Catechism, Pastoral Intercourse, Parochial Schools. These means are thus presented to our regard:

SUNDAY SCHOOLS.—Sunday Schools originated in the Church of England, and were primarily designed for the children of the poor, who, having no access to schools during the week, Raikes, a layman of the Church, sought to draw together and instruct on Sundays, before or after the services. From this origin they gradually extended to all classes in society, and have become the great agency for the religious instruction of children in all denominations.

The views which prevail within the Church, regarding these institutions, differ somewhat from those without. With us, the Sunday School is considered as part of the Parochial cure. It is not an independent institution in the Parish, over which the minister has no control. He is responsible for its conduct and its instruction. The lambs of the flock are intrusted to him with the other members of the fold. All who teach are his assistants. All that is taught must emanate from him, and be regulated by his counsels and guidance. The Word of God is the standard of his teaching, and the authority of the Church, which gives him his commission, controls him in the discharge of his duty as of others. He cannot surrender his Sunday School to extraneous authority, without violating his ministerial and parochial engagements. He is called by Christ to minister, under the express and impressive commission, "Feed my sheep—feed my lambs." He is sent by the Church as a minister, "to teach, and to premonish, to feed and to provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children that are in this naughty world, that they may be saved through Christ forever." He is employed by the parish under an engagement, "faithfully to feed that portion of the flock of Christ entrusted to him," "to be diligent in instructing the children in the Catechism," to take the oversight of the Parish in all its departments of spiritual instruction. In no view of his ministerial relations, can he disconnect himself from the guidance, regulation and instruction of these schools.

The schools comprehend two classes of pupils: those directly connected with the families of the parish, and those who are gathered from families exterior to it—from the broad field of neglect, irreligion and sin, which spreads over so wide a surface all around us. Both classes present a most impressive claim upon the Pastor's care and attention. You must be often in the schools, and see that sound and faithful instruction is imparted. Conduct, as frequently as may be, the opening and closing devotions. Select the books for your schools. Look to the libraries. Examine the children—catechise them—address them—speak to them in their classes—hear them recite their lessons to the teachers—drop to them a kind word, a restraining counsel, an encouraging remark, an approving look, an affectionate smile, a kind inquiry; that they may always look up to you with filial eye as their chief teacher, pastor and friend—as God's minister to them for good. Enquire after them in your parochial visits; as far as possible, know them when you meet them, and manifest an interest in their week-day associations, schools and occupations.

For counsel and direction, let the superintendents and teachers, look to you as the father of the flock. They are your aids in this pastoral employment; acting for and from you; organized, if organized, to assist you, their Pastor, in this portion of your duties. Meet them often; guide, instruct, animate them by your presence, intercourse, advice and example, that they may not lag, and weary, and grow impatient, and withdraw from duty, under the discouragements, tardy progress, irregular application, distracted attention, and slow expansion of the infantile minds which you have employed them to guide.

The exhausting labors of the minister on Sunday are greatly increased, I am aware, by this demand upon him; and it is on this account, as on many others, that I urge the employment of Deacons in our larger parishes as assistants, who may share with the Pastor a portion of this duty.

Rightly organized and conducted, the Sunday School is no interference, but a great help in the parochial duties of a minister; a well regulated transfer of some portion of the load from his own shoulders to those of others, without the absence of his superintending eye and guiding hand. In our larger parishes, they may be made most instrumental in advancing the growth, the stability, the permanency of a congregation. In our more rural parishes, composed of scattered members and thinner congregations, the care and regulation of them is more difficult. Still more so in our missionary stations, where the clergyman attends but on alternate days: but even there, when faithfully, carefully, and zealously guided and regulated, they are of momentous value to the growth of the Church, and to the spiritual and eternal welfare of the young themselves.

THE CATECHISM.—Faithful instruction of the children in the Catechism is the next step in the pastoral training of the young.

Catechetical instruction—instruction by questions and answers—is as old as the necessity of imparting knowledge; and, as you know, constituted one of the Socratic arts of logic, or reasoning.

In the early ages of the Church, the catechumens—the persons subjected to a course of religious instruction—are well known as a distinct class connected with the Church. Some

of the brightest names of the Reformation have urged this practice. A long line of the most eminent sons of the Church of England distinctly advocate and enforce it. "With respect to the catechetical instruction of youth," says Bishop Jebb, "I would remind you that it was the primitive method, employed by the Apostles and their immediate followers, and in after ages by the whole succession of the Catholic and Apostolic Church, for training up and organizing the community of Christians in sound principles of faith, in the love of God and man, and in purity of life and conversation. It is observable, accordingly, that in exact proportion as catechising has been practised or neglected, the public faith and morals have been seen to flourish or decline;" "and it is not too much to say, that next to an established liturgy, and beyond all prescribed confessions of faith, the single ordinance of catechetical instruction has, under Providence, been the great stay and support, throughout Christendom, of orthodox, unwavering Catholicity."

"Now it has been very much the complaint," says Bishop White, "of judicious divines and others, that sermons have too much superseded the old and useful expedient of catechetical instruction. But by this term they mean the repeating, over and over, of the same primary truths of religion, until they are made familiar to the minds of the instructed: a work much more useful to them than what is understood under the name of preaching; although not opening a like field for the ingenuity or for the eloquence of the teacher."

"The instrument before us is called 'A Catechism;' this is to say, for so the definition continues, 'An Instruction to be learned by every person, before he be brought to be confirmed by the Bishop.' In what way is it to be learned, whether by the ear from the mouth of the minister, or through the medium of a written or printed form, is not specified. Accordingly, the words should be considered as applying to both these ways. The attending to this circumstance is of some importance. The word 'catechism' comes from a Greek word, which signifies to teach by sound. From some remains of catechetical instruction in the Primitive Church, we learn that it first passed from the catechist to the catechumen; who was afterwards examined on the purport of what had been delivered. The reason of this was partly in the scarcity of books, before the discovery of the art of printing; and in the comparatively small number of persons qualified to use them. Even when our Catechism was drawn up, at the eve of the Reformation, it would have been useful but to few of those for whom it was designed, otherwise than as proceeding from the lips, and taken in by the ear. These remarks are made with a reference to any persons who, at the present day, have not had the opportunity of learning to read. Any such persons, on notifying their cases to their ministers, would be attended to in the only way in which they can be furnished with the instruction in contemplation. We can never be sufficiently thankful, for the benefit reaped in various ways, and in this way in particular, by the general possession of the art of reading, and by the cheapness of needful books. But this blessing, enjoyed by the community, ought not to throw the few deprived of it out of the reach of the knowledge essential to Christian faith and practice. Besides the loss here referred to, of persons not taught to read, there is another, affecting the same persons in the difference of extent of catechetical instruction, as practised in the Primitive Church and at present. St. Augustine may be supposed to have given a specimen of catechising as practised in his day. It comprehended the whole thread of Gospel history, and was executed by persons devoted to that employment."

But it surely cannot need, at this day, a vindication of this part of the Church system.

Catechising the children of a congregation by its Pastor, is a duty never neglected without a violation of clerical obligation on the one hand, and a positive injury to the parish on the other. Of the times and occasions for discharging this duty, of the best modes of fulfilling it, of the additional catechisms to be used, of the combination of oral with the printed questions—all these are points for the responsible judgment of the Pastor under the control of his obligation to Christ and to the Church.

But the adoption and practice of this part of the system of training, I hold to be essential to your success as Pastors of Parishes. You cannot reach the young without it. You cannot frame their characters and views according to the scriptures, without it. You cannot mould them on the model of Christ's Church, without it.

PASTORAL INTERCOURSE.—Equally important in the training of the children of a parish, is the system of pastoral intercourse with them, as parts and portions of the flock. In your visitations, let them always be objects of attention, inquiry, and interest. Know them individually, by name, in their schools, and studies, and occupations. Never stand aloof from them; never repel them by look or word; when they approach you, counsel them with kindness and fidelity. Whatever be their position, high or humble, refined or unrefined, children of the rich or poor, roughened by labor or softened by ease, struggling in poverty with their parents for their maintenance, or nurtured by wealth in the halls of education—they are all alike, lambs of your flock, to be guided fed, and cherished—immortal spirits, entrusted to you for preparation for heaven—souls, for whose salvation you are to labor, and are, more or less, responsible—entitled to your interest, regard and prayers, your exertions, counsels and encouragements, in the thorny path of an earthly probation. Win them to regard you as their spiritual father, affectionate, forbearing, attentive, considerate, seeking their good, here and hereafter.

On entering the church-yard at Cooperstown, I was struck by an elevated and plain monument, bearing the inscription of a name which still delights the ear of multitudes of mature and aged, once children of his pastoral care, and which beautifully illustrates the kind of character and intercourse I now urge—FATHER NASH.†

* Bishop White's "Lectures on the Catechism," pages 2d and 3d.

† NOTE.—It is reported of the venerable FATHER NASH, that one of his habits was, when he visited a Church family, to

This frequent intercourse and association with the young members of the flock, identifying yourself with them, knowing them personally and by name, conferring with them on their studies, their engagements, their reading—counseling with them on their plans and prospects—interrogating them on matters connected with religion, the Church, their growth in grace, knowledge and principle—are points so obviously necessary in the due training of a parish, and for the maintenance and exertion of the true ministerial influence among the people, for guiding them in the paths of Christian holiness and the ways of God, for strengthening their attachment to the Church, and securing their steady adherence to its worship, its principles, its usages, doctrines and ministry, that they hardly need any further enforcement than thus briefly to name them.

PAROCHIAL SCHOOLS.—Another most important point connected with the training of the children of a parish, is the system of Parochial Schools, on the threshold of which the Church is now standing.

By Parochial or Church Schools, we mean the identification of religion, as the Church holds it, with education; educating our children as children of the Church, in schools of the Church; providing each large parish, if possible, with a school of its own, where the children connected with it may be taught by competent, religious teachers connected with the Church, who will make religion as the Church holds it, not only the basis of all instruction, but the pervading principle and influence running through all its parts and progress, imbuing the mind with the knowledge of it, warming the heart with the love of it, and moulding the intellect and habits to its devotions, worship, doctrines, liturgy and usages.

Some, you know, hold that religion and education should stand apart from each other. Others teach that morality only should be allied to education. Others, again, that only a general and abstract view of religion should be associated with education. Others, again, put forth their views in the form that education is to be unchurched: "Education without a church," is the principle claimed and avowed to be the right principle.

In opposition to such views, the true theory of the Bible and the Church is, that Religion is the foundation of all sound education; that the God who gave the mind should govern the mind; that the expansion and training of the intellect should ever be according to, and in association with His laws, influence and grace; that to mould the intellectual habits without reference to the Deity and His laws, His institutions and His spirit, is in direct hostility to man's true interest, duty and responsibility; and hence, that over the union of religion with education, we are bound to pronounce the solemn declaration, "what God hath joined together let no man put asunder."

Now this can only be carried out by Church schools and Church colleges, which shall unite, avowedly, religious instruction with literary instruction; which shall connect Church worship, Church doctrines, Church usages, Church feelings, Church principles, with the daily business of education; which shall daily present the great and glorious God before the mind, humble it on the knee of confession to Him, raise it in supplication to his throne, inspire it by the melody of praise to Him, and send it forth in the feeling of utter dependence on His infinite mercy for existence, faculties and knowledge; for redemption, grace and glory through the mediation of His blessed Son, and the power of His Holy Spirit.

The Parochial School system keeps constantly before the eyes of both children and parents, the Authority to which both are responsible. In its practical exhibition, it is presented to view in some such form as this: The children, assembled for receiving instruction, begin by calling upon God in prayer, and singing to His praise. Those prayers and hymns are from the Prayer-Book; the very services, in part, in which they are accustomed to unite on the Lord's day in the sanctuary, with their parents and friends. Sunday is thus carried into the school. They see that religion is not merely for the Lord's day, or for the Church, but is something for every day; that it mingles with their learning and their business; that God is to be served, thought of, worshipped, obeyed and loved in the school, as well as elsewhere.

A reference to God's will is intermingled with all their learning. His doctrines are inculcated; duties to Him are enforced; the worship of Him is practised. Dependence on His Spirit for strength, on His blessed Son for pardon, on his Holy Word for light and guidance, is constantly presented to the mind. The holy warnings, the earnest counsels, the warm appeals, the affectionate interest of a Divine Saviour, are brought to their view. In the principles, the grounds, the usages, the doctrines, the ministry which God has established, they are instructed by the minister himself. In the nature, character and claims of the holy and spiritual kingdom which Christ established, and taught His disciples to pray for in the daily petition, 'Thy kingdom come,' they are instructed; why we adhere to its constitution as Christ gave it to us; why its liturgy was adopted; how it conforms to Holy Scripture, and has for ages edified His members; in what relation they stand to the Church; how and why it should never be deserted, or discounted, or shunned.

Among the facts evidencing the importance of Parochial Church Schools, I may name to you, that the system has been distinctly recommended by the Presbyterian General Assembly, and is, I understand, in process of gradual adoption in the congregation of that large and influential body of our Christian brethren, to train and indoctrinate their people. As another fact of the same import and character, take the circumstance, that at this time more than sixty colleges in the United States are under the control of the same religious denomination.

In the same language speaks to us the increase of schools, academies and colleges, among our Baptist and Methodist brethren. The Lutheran system is a signal illustration of the same principle. I am not acquainted with any literary institution of any kind, established by any denomination of Christians, in which the religious views of that denomination are

catechise the children. Many baptized by his hands in infancy, and catechised by his faithful tongue as children, now adorn our Church in this diocese by the lustre of piety and faith.

suppressed, and the pupils taught according to other views. Directly or indirectly, their own are inculcated. A proselyting spirit may not be evinced in the case; but the prevailing, predominating, moulding, ever-felt influences arising from usage, manner, phraseology, tone, example, worship, converse, is always on the side of the denomination which sustains the institution; and believing, as they do, that they hold the truth of God in their respective systems, neither reason, justice nor conscience, would authorize it to be otherwise.

THE CHURCH IN HUNGARY.

According to Csaplovics*, who says that his computation is the fruit of very careful research and inquiry, the inhabitants of Hungary, if classed according to their creeds, exhibit the following numerical proportions:

Roman Catholics	4,817,413
Protestants of the	
Lutheran Church	1,308,264
Reformed Church	857,003
On the frontiers	10,574
	2,175,841
Eastern Christians	1,729,808
Greeks	629,284
Jews	166,174
Armenians, about	1,000
	9,519,520

These were the estimated numbers in the year 1829; but the returns collected for the year 1847, which can be, however, accepted as approximate only, in the absence of any public census, state them to be as follows:

Roman Catholics	5,753,757
Greeks in	
Græco-Romanists	750,000
Pure Greeks	1,330,000
	2,080,000
Protestants in	
Lutherans	785,060
Helvetic Conf.	1,570,000
	2,355,000
Jews	222,000
	10,410,757

The Romanist population is dispersed over the whole face of the country; the Protestants are found in every county (commitat), except those of Waradin and Kreuz, which are the south-westernmost. The Greeks have no followers in eight out of ninety-eight counties; but the Jews are scattered over the land, with the exception of four mountain-counties, whose local prejudice against their cunning operates so strongly as to exclude them from admittance within their borders.

The Protestants consist chiefly of the more affluent among the Magyars, "whose arrows flew from the east and fell upon the land in the ninth century," Slavonians, and Germans. The sovereign and many of his grantees profess Romanism; but the great mass of the aristocracy, the Protestant faith; the mercantile community are principally of the Greek church; and the peasantry, of the Græco-Romanist, or United Greek.

The Romanists have three archbishoprics (Gran, Erlau, and Kalocsa), and sixteen bishoprics, besides sixteen titular bishoprics, whose residences are in Turkey! And the Græco-Romanists have four bishoprics, at Munkacs, Eperies, Grosswardein, and Kreuz.

The Protestants are under the jurisdiction of eight superintendents, four Lutheran and four reformed of the Helvetic confession. The Greeks have an archbishopric at Kasowitz, and seven bishoprics.

M. von Schwartner estimates the proportion of the whole clergy to the population at 1 in 565, which is much greater than it is either in England, France, Bavaria, Denmark, or Sweden. The Protestants seem to have the smallest proportion of clergy; for the same writer states the Helvetic to be but 1 to every 927 souls, and the Lutheran but 1 to every 1,585. The Romanists have the largest; viz., 1 in every 500. The average proportion of the flocks to the Priests is 1,022 souls in each.

The stipends or incomes of the clergy are most unequal; for, while the archbishop of Gran, who is prince-primate, high chancellor, legate by office of the papal see, and governor of the province, has a revenue of 1,500,000 florins (more than £130,000 a-year), many a Protestant pastor in the rural districts has not more than 20 florins, nay even as little as 10. No Romanist pastor has less than 300 florins, or about £30 "congraid," or yearly income, besides surplice fees and "lerticule," or offerings in kind, which are required from every new-married couple. The Greek clergy have unequal incomes; some arising from fees, which are taxed at a high rate, and others from the "bir," a species of tithe collected partly in kind and partly in money. The arch-prelate (proto-presbyter or protopop) receives from each priest in his diocese either a certain quantity of corn or two guldens (about 3s. 6d.) as an annual contribution. He claims a fee, too, upon every marriage: and in the dioceses of Pakraez and Karlstadt, the bishops claim from their clergy a certain yearly fee for each house in the parish. The Greek dioceses have two other fixed sources of income, called "conventia" and "sydonia." The former is composed of about 3d. on every house, and of about 0½d. from every dealer and handicraftsman in every gulden of taxes which he may pay. The "sydonia" is drawn from the parish minister only, who is obliged to pay about three halfpence for every house in the parish. The pastor's induction fee is not less than tenpence for every house, but the bishop seldom claims more than £5 in any case. If the pastor die without heirs, his property accrues to his bishop; but he is allowed to leave bequests to the extent of one-third of his possessions; if he exceed that proportion in his will, the whole mass passes into the bishop's hands. The arch-prelate requires a fee of £40 to £80 for every episcopal investiture; and both he and his subordinate bishops have a *fundus instructus*, to meet the expense of their residences, libraries, habiliments, church-furniture, &c.

From "Gemalde von Ungara." Two vols. 8vo. Pesth.

Of all the churches in Hungary the Romanist is most abundantly provided with means; consequently it excels every other in the splendour of its fane, the pomp of its ceremonies, and the luxurious adornment of its ministers. The Protestant is far behind it in all these respects, for its rule is simplicity; the Greeks yearn after greater display, but are without the wherewithal to gratify their yearning.

In the Eastern or Greek churches the male part of the congregation stand next the chancel or "ikonostas," and occupy the few seats placed along the walls. The further end of the nave, which lies next the entrance, and is called the "paperta," is parted off from the other portion of the church by a low wall, or deal partition, breast high. This space is appropriated exclusively to the female sex, where they perform their devotions standing! In the Jewish synagogues the men sit promiscuously with their hats on their heads; their wives are in concealment behind a screen of thick wicker-work, away from all contact with their yoke-fellows; but unmarried females are not permitted to accompany them, or even to cross the threshold of the synagogue.

Not only the bishops, but all abbots, priors, and members of chapters are included in the class of prelates, and enjoy all the privileges and immunities which the constitution accords to the nobility; and as landed proprietors, as well as nobles, are liable to the civil and criminal laws of the country: in case of public need, too, they are bound to serve in the "insurrection," or levy in mass, and draw their swords in defence of the state. Many such served in the Magyar ranks during the late intestine commotions; but their appearance in arms was much more common in former times. In the sixteenth century field-marshal Tormori, who commanded the "insurrection" on the field of Mohacs, on the 29th of August 1526, was archbishop of Kalocsa, and was slain on the spot, in the company of six other bishops. The chapters are a high legal authority in Hungary: all contracts and wills must be executed before them, all protests must be deposited with them; they have the appointment of advocates, legal agents, &c. They are the keepers of the provincial records and titles affecting all landed property; an institution which has proved a great public as well as private benefit.

There are theological seminaries in every Romanist diocese, in which candidates for orders are required to pursue a four years' course of study in ecclesiastical history, exposition of the scriptures, dogmatics, morals, pastoral theology, and canonical law. The bishop is uncontrolled director of these establishments, and appoints all teachers in the national schools, which are found even in every village. The Protestants have schools also in all parts where there are a minister and a flock; and in all large towns they have good grammar schools, and high schools, or gymnasia, in Pressburg, Eperies, and four other places, where the pupils are taught the classics, mathematics, and physics, natural history, physic, philosophy, and the various branches of theological science, according to the pupil's destination. But the members of the Eastern churches are so wretchedly cared for in educational matters, that the more intelligent and wealthy send their children to the Protestant schools, as an antidote to the neglect of their own clergy.

H. S.
Bishop Southgate

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, NOVEMBER 17, 1849.

STARTLING FACTS.

In a brief notice of the report of the proceedings of the Board of Trustees of the General Theological Seminary, we casually adverted to the fact that there was a general decrease of Theological students throughout this country among its various religious bodies. A friend has called our attention to this *startling fact*, who has an opportunity for wide and extensive observation. Although we are not yet furnished with full and precise statistical information on this subject, we have sufficient to demand the earnest attention of all who agree with us in regarding this matter as one worthy of thoughtful attention. In the growing extent and fast increasing population of this country we might well suppose there would be greater need of Christian Ministers. It is indeed a startling fact to find that so far from their increase keeping pace with the demand, there is reason to think that their number is beginning to decrease. While other professions are crowded with numbers which more than meet the wants of the community, that which is to answer the deepest necessities of mortal need is falling off. Lawyers, to take care of men's temporal affairs, are multiplying. Doctors, to cure, and sometimes to kill, the body, are pouring forth in crowds from our Medical Schools; while our Theological Seminaries are sending forth, in diminished numbers, those who are to minister to man's spiritual need, and care for him when the Lawyer's counsel and the Physician's care are unavailing!

The following proofs will for the present show that this is the fact. In the "Thirty-third Annual Report of the Directors of the American Educational Society," we find the following declaration, pp. 17, 18. "In turning attention to the means employed at the present period for securing a supply of Ministers of the Gospel, the painful fact is forced upon our notice, that there has existed for some time a material diminution in the number of those who are preparing for this work. The churches were for a long time slow to admit a tendency to this result. But the result itself can no longer be disguised. An

absolute decline in the number of Theological Students has been regularly going on from year to year; until the means of comparison is furnished, which places this matter beyond a doubt."

"In 1841, the six Theological Schools in New England and the Middle States, connected with the Congregational and the New School Presbyterian Churches, contained an aggregate of 501 Students.—But the falling off which has since been realized, has amounted to not less than *two-fifths*, or *forty per cent* of the whole number; reducing it, in these Institutions, to less than 300."

This report shows also that in the Old School Presbyterian Church, the fact stands out upon the records of their General Assembly, that for the last few years, "the number of candidates for the Ministry has been diminishing." The same fact is also shown by the records of the Evangelical Lutheran Church.

If we take the two most important Seminaries of our own Church, from their records we gather the same fact. In the Journal of the last Convention of the Diocese of Virginia, we find the following statement from the Board of Trustees of the Virginia Seminary. "It is, however, a subject of deep regret and painful anxiety, that so few students are now connected with our Theological Seminary. Its present number is but 25. A few years since, and its average number was scarcely ever less than 40."

In the last catalogue of the General Theological Seminary we find the following.

ANNUAL COMPARISON.

"In 1829, the Seminary numbered 26 Students; in 1830, 25; in 1831, 23; in 1832, 42; in 1833, 49; in 1834, 65; in 1835, 80; in 1836, 90; in 1837, 86; in 1838, 74; in 1839, 66; in 1840, 74; in 1841, 70; in 1842, 67; in 1843, 70; in 1844, 69; in 1845, 65; in 1846, 66; in 1847, 61; in 1848, 64; in 1849, 62."

The number this year is 50. We must state, however, that this year's deficiency is owing more to the small number which entered last year. The class admitted this year numbers 18. Now some may attempt to account for this diminution in various ways. It may be thought by those who would have it so, a proof of the general decline of these various bodies. But this supposition cannot be maintained, for they have all been increasing in other respects.

Again it may be said that the past supply of Ministers has been too large for the demand. This is equally untrue. The Report to which we have alluded, shows that "there cannot be less than seven or eight hundred Congregational and Presbyterian Churches in this country now, which are not supplied with stated preaching." And in our own Church, "the laborers are few" compared with the extent of the harvest.

Nor can it be urged, in our church at least, that this diminution is only in the number attending the Seminaries named, and thus to be regarded as a proof of their loss of confidence. These two appeal to the sympathies of all classes in the church. And the report to the Virginia Seminary says, "This diminution of numbers is by no means peculiar to our Seminary. The number of those who are now looking forward to Holy Orders, is but a small part of the number, who, a few years since, were pressing into the Ministry." And the Journals of our Conventions establish this melancholy truth.

How then is it to be accounted for? What other cause can be assigned than A GROWING SPIRIT OF WORLDLINESS in the Church, an increased devotion to the things of earth? Is it not a practical illustration of that plain truth announced by our Lord, "ye cannot serve God and Mammon?"

This evil spirit operates in two ways to prevent the increase of the Ministry. In the first place, it hinders the gifts of that true hearted devotion, by which alone the Ministry can be supported in numbers sufficient to meet the growing need. They that preach the Gospel must live of the Gospel. If men's hearts are so set upon the world that they will bestow their substance chiefly to buy for themselves perishable goods, while they grudge the meanest gifts to the service of God, it requires little skill in numbers to show that they will soon reduce the number of the Ministry by starvation.

Again, this spirit of worldliness leads Christian parents to direct the thoughts of their children to professions in which they will secure more worldly gain and more gratify their worldly ambition. It also tempts the young to prefer the present offers of Mammon, to the future blessings promised in God's service. So many inviting paths are now opening, with rich promises of worldly blessings, so many ways of acquiring riches, and heaping up treasures on earth, that the world has now a strong hold upon the hearts of the young. They load the ships and swell the pilgrim trains that hasten to the mines which glitter with earthly treasures, so that fewer are found to enter the less inviting paths wherein poverty and want and privation threaten them, and their only promise is in the hope of future, but eternal, gain. Oh, when we look abroad upon the earth, so cursed with sin, so little blessed as yet with the

Gospel's rich mercies, what Christian heart can refuse obedience to that command of a Saviour: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST. And let those who wish to do their part to prevent a diminution of the Ministry, answer the following appeal.

DOMESTIC MISSIONS.

We insert by request the following eloquent and soul-stirring appeal of the Domestic Committee of the Board of Missions. Is there a heart that can read it unmoved?

CHURCH MISSIONS, DOMESTIC COMMITTEE,
NEW YORK, October 15th, 1849.

REV. AND DEAR BROTHER:—

"The Committee for Domestic Missions," beg to present to you the wants and claims of the vast field under their charge; and to intreat your zealous influence with your congregation, to obtain proportionate relief.

We are "servants for Christ's sake" of the Church, placed under the anxious responsibility of paying, from her bounty, the salaries of our hundred missionaries.

They are men poor in this world's goods; living on means reduced to the lowest limits; oppressed by privations, and struggling under anxieties. As a body, they are self-denying, faithful, and successful: sustaining the Church among the scattered homes of the West, planting it firmly in many a growing village, and pressing on with its blessings to the remotest parts of our wonderful land. The Church by her united voice, has promised to sustain them. She has authorized her Missionary Executive to make this promise specific to each one of this pioneer band. She has assured the Bishops of the organized Dioceses, and the Missionary Bishops, that the pledges made in the Diocesan distribution of the funds, shall be sacredly met. By every claim of honor, fidelity, and Christian love, is the Church bound to redeem these constructive pledges.

The Domestic Committee can act in these matters, only as the Agent of the Church. They receive and distribute the means placed in their hands. More they cannot do. In making appropriations for the year, the Committee is obliged to act in faith; but, at the same time, is directed in the amount, by the sober facts of the past, the expressed wishes of the Board, and public opinion in the Church, as far as it can be collected.

We begin this year with an amount of indebtedness, which, although reduced from the past, is fearfully great. On October first, a year's salary was due to nearly all the missionaries, and an aggregate of obligation pressing upon us, of *twenty thousand dollars*.

The expenses of management have been abated for the current year, to their *minimum*; and the whole salary, with the traveling expenses, of the Secretary and General Agent is saved, by the voluntary labor in rotation, of the Clerical Members of the Committee. The aggregate of appropriations for the present year, to October 1850, has been formed of the lowest amounts, consistent with any honest regard to the expectations and wants of the respective Dioceses, and Missionary Bishops; and with just confidence in the expressed love and duty of the Church. All has been done to execute our anxious trust with rigorous economy, scrupulous impartiality, and effective results. An expenditure of nearly ten thousand dollars less than that of the past year has thus been secured. But with all this, the sum of *FORTY-TWO THOUSAND DOLLARS* is demanded, in order that, at the meeting of the next General Convention, the Church shall have redeemed the pledges made to her Bishops and Missionaries.

The Domestic Committee, in this matter, is powerless. The money must be given by the Church, or the faith of the Church be dishonored; and a record made of disappointment and suffering in the sighs and tears of our ministers and their families which it is bitter indeed to imagine. Already is despair doing its work and missionaries are leaving stations of importance and promise, compelled by starving necessity to seek some other place of labor. Should this proceed, the capital of the past invested there is sunk, and the foothold lost, which has been fairly gained, and manfully held.

Foreboding as our situation may be, there is in it nothing hopeless. United conscientious effort can lift the burthen and honorably do the work. The Church, if heartily challenged, will never repudiate the debt. In this conviction we appeal earnestly and personally, Rev. and dear Brother, to you. We pray you in your place and influence as a Minister of the Church thus crying for aid—by your vested interest in her wide well being—by your obligation to extend her swelling borders—by your sympathy, perhaps through kindred trials of your own, with the suffering—we pray you to lend your pastoral aid in one united effort to meet this year of crisis in our Missionary work.

Direct resolutions of the Board of Missions, sanctioned by our Right Reverend Fathers in God, have made the "FIRST SUNDAY IN ADVENT" the appropriate period for these collections. We venture, in consequence, to present that season as the time for yours, but with respectful deference to your own judgment and inclination. We equally beg for this collection, whether the

parish is large or small, strong or weak. The aggregate will tell effectually; and the influence of an earnest, loving appeal in behalf of the broad missionary travail of our Church, will produce results valuable beyond the present, in which there may be blessing for the Giver as well as for the recipient.

We ask your prayers in our behalf as your commissioned Agents in this sacred trust, and with respect and love, Rev. and dear Brother,

Subscribe ourselves in behalf of the Committee,
Your fellow laborers in the Gospel,

HENRY J. WHITEHOUSE,
LOT JONES,
JOHN MC VICKAR,
SAMUEL R. JOHNSON,

Clerical Members of the Committee for Domestic Missions.

ANNIVERSARY OF CHURCHMEN'S ASSOCIATION FOR SEAMEN.

The Second Anniversary of the Churchmen's Missionary Association for Seamen of this Port, was held in St. Luke's Church on Tuesday evening, 30th ult., when the Right Rev. Bishop Potter, President of the Association, took the chair. After a short introductory service, in which the Rev. Joseph Wilmer officiated, the Annual Report of the Board of Managers was read, detailing the completion of the church and its consecration, and announcing the successful establishment of the mission. The Report concluded with an earnest appeal to the friends of seamen, to sustain the mission by stronger efforts than have yet been made. Rev. Dr. Howe followed, with some excellent remarks on the great importance of the mission, not merely as a direct benefit to seamen, but through them to the missionary cause generally throughout the world. The Rev. R. S. Trapièr, missionary to this station, then read his Annual Report, which not only exhibited in a graphic sketch the success which had attended his labors since the commencement of the year, when the church was first opened for divine service, but portrayed in lively colors the claims of seamen to the warmest sympathies of Christians. His earnest appeal to those who desire to see the Gospel freely extended to seamen, and spread throughout the globe, seemed to find a response in the bosoms of all who were present. We devoutly hope that he may be spared to continue the work so successfully begun, and that Christians will not suffer this noble undertaking to languish.

After the Report, the Right Rev. Bishop Eastburn addressed the meeting at some length, congratulating the citizens of Philadelphia on the success of the mission, and eloquently setting forth the peculiar adaptation of our Liturgy to the wants and tastes of seamen. The Right Rev. Bishop Potter concluded with a few remarks on the importance of the mission, stating that he was both surprised and grieved to learn, that unless prompt relief were afforded the Association by systematic contributions, the mission must be abandoned. After a commencement so successful as it had been, and in a field of labor so promising as this, he should regret to see the undertaking suspended or even diminished in efficiency, much less abandoned altogether.

At the close of the meeting, a collection was made, amounting to about \$100, and the Board of Managers elected for the ensuing year.

Owing to the unavoidable absence of the Editor from the city, during the first part of this week, several notices and communications have been of necessity postponed. We have received some NEW PUBLICATIONS, which we will notice next week.

THE REV. PROFESSOR OGILBY, of the General Theological Seminary, sailed this week for St. Croix. Strong hopes are entertained that his health may be restored by God's blessing, through the influence of a milder climate.

THE SCHOOLS AT BURLINGTON.

We have great pleasure in stating that BURLINGTON COLLEGE AND ST. MARY'S HALL have opened for a new term with their usual success. At this early period more than two hundred pupils have entered.

TO CORRESPONDENTS.

"C(arolina)," "Shem," "W," and "W," (Obituary) are in type and will appear next week.

Foreign Intelligence.

The English Church Papers, by the Cambria, bring little intelligence of general interest. We gather the following items. Lord Auckland is to have the see of Llandaff, in exchange for that of Sodor and Man. The mitre, so glorious on the head of Bishop Wilson, seems to be easily laid aside, by successors unworthy to follow him. Dr. Tait, Head Master of Rugby School, is appointed Dean of Carlisle, vacant by the promotion of Dr. Hinds. Mr. Milman is promoted to the Deanery of St. Paul's.

From the Guardian we take the following account of Rome.

ITALY.—It appears that expectations are rife of the speedy return of the Pontiff to Rome. Every thing smacks of reaction. General Rostolan has ordered that none should appear in public with arms, and, in fact, that all offensive weapons shall be given up to the soldiers and police.

The intelligent correspondent of the Times has returned to

Rome and, amuses his readers with the following account of an Amazonian rebellion:—

"We have had another attempt at revolution in Rome, but it has been put down by what I may well call the gallantry of the French army. The quarter where the attempt was made has hitherto been most pacific, but the spirit of resistance to authority has been engrafted on all classes by the late republic, and one must not be surprised to hear that in the Eternal City the very lambs have been turned into lions. To explain this affair in a proper manner I must state that the immense hospital of Sans Spirito, which is perhaps the most richly endowed public charitable establishment in the world, has attached to it a foundling institution, in which the stray gifts of love, poverty, or crime, have been at all times received and no questions asked. A cradle, turning on a pivot, was open every night, and the female child of sin or sorrow, deposited there was, on a bell being rung, duly taken care of, provided with a nurse, and brought up in a Christianlike manner. Large funds were at the disposal of the institution, so much so, that not only were all the expenses attending the rearing and educating these deserted creatures paid, but a certain sum was given to each as a dowry in case of marriage; and, as I am told, the bachelor peasantry of the vicinity of Rome, have, in numerous instances, abandoned their village loves, and selected a good looking maiden, with a comfortable share of scudi, from the many here offered to their choice. There were various advantages attending this operation; the wife could never insult the husband by pretensions of superior birth, and all the plague of mothers-in-law and sisters-in-law, was forever provided against. From time out of mind this hospital has been superintended by French Sisters of Charity, being nuns, and under their holy care it was managed admirably; but when the republic prevailed, the French nuns were expelled, and the principle of self-government being proclaimed there as well as at the Capitol, the foundlings undertook to govern themselves, and to eat up the revenues in a manner much more satisfactory to human nature than that which the rigid rule of the Sisters of Charity permitted. When the republic was put down, and the Apostolic Triumvirate established in the Quirinal, the Foundling Hospital, and its ample funds was not forgotten, and an order was at once given to restore the ancient system, and to place a certain number of Sisters of Charity—some being French, and the rest Italians—at the head of the institution.

"The day before yesterday was appointed for the installation of these ladies; but, in the meantime, the inhabitants of the hospital settled it otherwise; and, as there are no less than 600 to 700 great and small orphans, of all ages and of all sizes, on hand, it was determined by them that the reintroduction of the old regime should be resisted *vi et armis*; that is to say, with tongues, nails, tongs, poker, shovel, and brickbats. The messengers of love from the Quirinal were sent back in the most insulting manner; and when it was hinted that force would be resorted to, the heads of the republic raised a cry of war, the doors were strongly barred, and provisions for a fortnight's siege having been secured, the red flag was literally hoisted, and no surrender proclaimed. A provisional government was organized, and the young and active mounted on the roof, wrenched out the stanchions and iron bars from all the windows, and, stripping the adjoining building of its tiles, stood womanfully on the defence. In vain envoys of peace presented themselves—in vain offers of a 'transaction' were made; the blood of the daughters of unknown mothers was up, and an iron crowbar or tile hurled at the head of the Papal deputy was the answer. Only imagine, fair maidens of England, 600 or 700 of your Italian sisters in open rebellion against the laws; and judge what might be done by them in the energy of their despair. You have tongues—so have the Roman ladies. You have nails at your fingers' ends—so have the children of Cornelia. You can scream, kick, and squall—so can these models of a classic race. Proud, no doubt, would many an ancient Briton be of your valor and love of justice, if your anger were once aroused; and so, no doubt, would the fathers of these heroines feel, if we only knew who the gentlemen were. But history on that head must be forever silent, and even the actions of these champions of self-government would remain unknown if the Times had not sent 'its own' to the scene of action, and opened its eternal pages to the only account ever to be published of this extraordinary event. The Apostolic Triumvirate, baffled in all its attempts to bring to reason the refractory garrison, called on the French military authorities to assist them, and as the compact of the Holy Alliance cannot be evaded or refused, a regiment of infantry was formed into column of attack, and directed against the convent. To the honor of the colonel commanding he disarmed all his men, with the exception of twenty-five, who were to be employed in keeping off the crowd, and in overawing the male population out of doors, should it venture to interfere; and thus the column advanced with no other arms than those which nature gave, and, after having invested the place, summoned the garrison to surrender. The garrison replied by a shout of defiance, and every maiden, standing on the house-top, prepared to hurl down the brickbat, tile, or iron bar with which she was provided; but the commander-in-chief warned them of the fatal consequence if a single man was hurt, and the up-lifted weapon was never launched. It was a fine sight to see so many Amazons, hair dishevelled, dress disordered, with classic arms upraised, poising some deadly weapon, and glorious to hear their screams of rage and storm of imprecations when the order was given not to fire (for 'fire,' read 'fling'). A parley then took place, but no terms would be listened to, and the elderly ladies declared they would set fire to the hospital rather than yield. The French authorities were at their wits' ends—their position was becoming ridiculous—as the crowd began to laugh. So that, after another summons, which shared the fate of all the rest, was given, a battering-ram was levelled against the gates, and in a moment the column of attack made a lodgement within the walls. The crash of the broken door was answered by a scream of rage and terror from the roof, and quick as thought the outer defences were abandoned, and the whole troop of furies came rushing down the stairs, imprecating every imaginable curse on the French army and nation, and threatening to scratch out the eyes of the soldiers who came within their reach. The vocabulary of bad language is abundant at

Rome, and, considering the religious education these ladies had received, it was wonderful how they came possessed of so large a portion of it; but every possible word that could be applied was made use of, and oaths and curses fell like hail. Fancy some hundred furies let loose from hell, and you have an idea of the picture that presented itself—hair streaming—dress torn—the person exposed—and every restraint of decorum laid aside; and then imagine that mass of living rage screaming and bellowing imprecations, and you may have a notion of what was going on. Every now and then a rush was made by the leading files, and an array of nails exhibited, but the French Commander swore that every woman who used her hands should have her arm broken in twain, and this threat, which of course would not have been carried into execution, alarmed the Amazons so much, that no act of violence took place, and the tongue did all the execution. The most violent hurricane will exhaust itself, and so will woman's rage, and so some of the fair creatures having dissolved in tears, others having taken to hysterics, whilst a few ran to their cells, abandoning themselves to despair, authority regained its influence, and by degrees the revolt was put down. How this result was obtained is still a mystery to me—some say the ladies gave way, others that the men were subdued."

The correspondent of the Daily News gives the following account of Dr. Achilli:—

"Giacinto Achilli was born in Viterbo in 1803, and educated in the Jesuits' College until the year 1819, when he assumed the garb of the Dominican monks. Having repaired to Lucca in 1821, for the prosecution of his theological studies, he received priest's orders at the court of the Duke Carlo Lodovico. He continued his studies in Rome in 1824, and was elected Professor of Philosophy in the Lyceum of Viterbo in 1826, which situation, together with the chairs of Sacred Scripture and Theology, he occupied until 1833, and only left them on being appointed Prefect of the studies, by the General of the Dominican order, and Head Professor of the Minerva College in Rome. Being also offered a professor's chair at Macerata, and at the Collegio Romano at the same time, he was undecided which to accept, but finally undertook the office of Visitor of the Dominican convents in the Roman and Tuscan states. In 1835, during Lent, he preached at Capua, at the request of Cardinal Serra, and subsequently, being desirous of leaving the order of Dominicans, obtained his secularisation from Pope Gregory XVI. by a decree of the Congregation of Discipline, and lived at Naples as a simple priest, engaged in theological and scientific pursuits. In 1841 Dr. Achilli came to Rome, where he had some trouble with the Inquisition, inasmuch that, weary of the Roman Catholic priesthood, he solemnly renounced all the honors, charges, and privileges which he had hitherto enjoyed, and obtained from the Inquisition a decree of dismissal, complete and perpetual, from his ecclesiastical ministry. In 1842 he left Italy and repaired to the English dominions, and occupied himself with teaching the different branches of science and literature, especially at Malta, where he was employed as professor in the college until the month of February in the present year, when he returned to Rome, but took no part in the political events then going on. Being furnished with a regular passport from the Governor of Malta, he had no hesitation in remaining in the city, but on the 29th of July he was arrested in the name of the French Prefect of Police, and conducted first to the dungeons of the Inquisition and subsequently to the Castle of St. Angelo."

It is stated that Prince Satriano, a man who "will govern on enlightened principles," will accept the chief direction of affairs at Naples.

For a copy of the following letter and resolutions we are indebted to "the Selma Reporter," an Alabama paper.

To the Vestry of St. Paul's Church, Selma.

GENTLEMEN:—Circumstances connected with the personal comforts and support of my family require that I should exchange my present field of labor, for one of larger scope, one which will enable me to support them with greater comforts to them and less difficulty to the Church. I assure you it is with pain and reluctance that I separate from you; I never expect in the providence of an all merciful God to be associated with persons whom I esteem more, or with whom my relations have been of a more pleasant character. It is a matter of eminent gratification, a reflection which I will bear with me, to my distant home, that our intercourse with you has never been marred by any circumstance in the least unpleasant. I entertain feelings of the greatest personal kindness and the greatest personal respect for each and all of you individually. I leave you with no feelings of unkindness. I leave you with feelings of gratitude for the uniform personal respect which you have exhibited, with kindness for the uniform good feeling which you have unwaveringly manifested, in all the intercourse pertaining to our relations, personal and official. I pray Almighty God to bless each and every one of you, and so to govern, severally and collectively, your interests and affairs, both spiritual and temporal, that you may so pass the waves of this troublesome world, as finally to come to the land of everlasting life. With an invocation of the blessings of God, upon you, individually and corporately,

I am fraternally yours,

J. H. LINEBAUGH.

Rector of St. Paul's Church, Selma.

Whereas, The Rev. J. H. Linebaugh has announced to us his intention of resigning the Rectorship of St. Paul's Church, Selma, Alabama;

And whereas, we believe that his services in this parish have been in the highest degree useful to the Church, and eminently acceptable to the community at large;

Therefore be it Resolved,

1st. That it is with the most painful feelings that we accept his resignation of the Rectorship of the Church, and witness his departure from this field of usefulness.

Resolved 2d, That since his residence amongst us, that new life and energy have been imparted to the Episcopal Church in this section of the country, by the earnestness and activity with which he has devoted himself to the cause of its interests.

Resolved 3d, That by his removal from us, the community has lost an useful citizen, society an elegant and accomplished man, learning and scholarship a true disciple, Religion an able advocate, and the Ministry an active, zealous, faithful and eloquent representative.

Resolved 4th, That a copy of these resolutions be furnished to the Rev. Mr. Linebaugh; and also that a copy be furnished to the Selma Reporter, the New York Churchman, and the Banner of the Cross, Philadelphia, for publication.

ST. TIMOTHY'S HALL.

We take the following from the Church Advertiser. We are most happy to learn, on such good authority, that this school is so successful. If our humble commendation can add anything to the measure, we most heartily accord our heartiest good wishes to this effect.

ST. TIMOTHY'S.—We are happy to learn that the *Fifth Session of St. Timothy's Hall* has commenced very encouragingly. A larger number of students have entered than at any previous session, and it is quite probable that there will be more applicants than can be accommodated, notwithstanding the extensive addition to the buildings, made this Fall.

This fact alone is the best comment upon the popularity of this Institution, and the ability of its teachers. Its advertisement will be found in another column; and did we think anything we could say, would add to its high reputation, or exhibit its merits and its claims in clearer light, we should not fail to speak warmly and loudly. Such Institutions are blessings to both Church and State.

We shall refer again to this Institution in connection with the educational system in this Diocese, as soon as time and space will permit.

Clerical Changes.

Rev. John M. Forbes, D.D., has resigned the Rectorship of St. Luke's Church, New York, and preached his farewell sermon on Sunday, the 28th ult., under a Roman phrenzy.

Rev. T. N. Benedict desires his letters and papers to be directed to New Hartford, Oneida county.

Communications.

For the Banner of the Cross.

INCARNATION—REPLY.

MR. EDITOR:—

Your correspondent "Leo" thinks that my late notice of Archdeacon Wilberforce's book is overturned by my alleged misconception of the word "consubstantial." He is much mistaken. Were that the only comprehensive term employed by Mr. W., it might be regarded as mere hyperbole, or magniloquence, or as a peculiar way of speaking, often allowed to able writers, or as a particular phraseology in more general service. But other pregnant words are linked with this one. The creative law of generic similarity, "human nature," he calls an "entity," an "organization," as well as a "consustantial" fusion together of all the progeny of Adam. And here lies the difficulty. In the frank communication of thought, *cumulated* strong expressions are understood as reflecting intensity on each other; so that none of them can be reduced in meaning. Which rule presents here to us "human nature," not as a "consustantialness" merely, but as a "consustantial organized entity," giving the oneness of such mutual "entity" to our whole race. That is the theory of Mr. W.'s volume. It is physical language, and implies, at the very least, a quasi-physical view of the benefit he ascribes to the Incarnation. And it precludes the appeal to "the theological word 'consustantial':" for I apprehend that Leo must travel far ere he will find another distinguished theologian who propounds concerning "human nature" a *cumulation* of this intensity. It is an example of what I called piling thought upon thought. Athanasius, it appears, and doubtless others, held the offspring of men to be "consustantial" with the parents. Well; men are connected by "human nature;" and "consustantial" means "of one substance;" and "organization" may be predicated of living "substance;" while beyond all question "substance" is an "entity:" there we have it all,—"human nature is an entity, organized, substantial, consustantial." No, not exactly; Mr. W. has not (I believe) called "human nature" a "substance." But he must do so, or else he must establish the incongruity of a *medium* of consustantialness! (would not that be a phenomenon?) yea, of an *unsubstantial* medium of consustantialness! Without waiting to do this, he constructs the ideal pile, and a very tower it is.

That *ομοουσιος*, consustantial, ought not to be used in theology of the relation between progeny and ancestor, results from its higher appropriation in the Nicene Creed, and is clear from the difficulty into which Athanasius himself (as quoted by Leo) is brought. To remove the "fear," lest applying this word to the human "offspring of God," should compromise the ineffable

relation of the Divine Offspring, embodied in the Creed, he resorts to the terms "Word and Wisdom," belonging to the Second Person, and from *them* proves the eternity of the inscrutable generation. These unquestionably are one proof; but the scriptural doctrine (not phrase) "consustantial" is another and an independent proof. If the old defenders of our faith illustrated the mysterious oneness of the Father and Christ by the oneness of Adam and Seth, by the oneness of my grandchildren with my grandsire,—then, we say peremptorily, (but without disparaging their general desert,) that they handled orthodoxy with slippery fingers. Mankind are one in nature, not in substance; the Divine Three are One in *both* nature and substance: and it is mere speciousness, to argue differently because the Greek word *ομοια* has the twofold signification; *essentia, natura, substantia*. The Creed called Athanasian, carries far higher authority than Athanasius and any or all of the Fathers; and that Creed makes fundamental the article, "not dividing the substance:" which Leo ought to have quoted with the other passage at the head of his paper, as vital in the definition of the homoousian faith: "so," *i. e.* according to his extract, but *not* "so only," is the Catholic doctrine of the "one substance" presented in the Athanasian Creed.

Using the word metaphorically, "co-atomic" would be equivalent to "consustantial," as applied to the Godhead: it is probably the nearest term that could be brought into physics for "indivisible." The figure would be catachrestic, not untrue. Leo offers the adjective, not I. But creatures are not indivisible; "atoms" are out of reach: and therefore we stop at their palpable "substance," and say that a bar of iron, a block of wood or of stone, a body with its head and limbs, are "consustantial." Cancel their respective unity however, and they are "consustantial" no longer. If, beyond the Creed, the patristic philosophy "attached the same meaning to both expressions,"—"offspring," and "one in substance,"—while we accept their orthodoxy as immaculate, we offer truer philosophy and a firmer bulwark for scriptural catholicity, in the foregoing accurate and obvious discrimination. Nor can I see a more probable motive, however unconsciously or innocently operative, for adhering to the scant patristic notion of *ομοουσιος* against this thorough definition, then a *passion* for the Fathers, and particularly for the notion of a quasi-physical union with Christ through the quasi-physical "organized entity, human nature:"—which passion thus affords, alas, alas! another example of making the deepest and most vital truth bend to that fancy. Such illusions in religion are very "sorcery." How they can overcome good men and sane minds, (thorough-bred Churchmen above all,) except ephemerally, is to me incomprehensible.

For Leo's "pain" and "distress" on my account, I return him my thanks. That his "sensibilities were shocked to a degree" &c., by the "ridicule" in my paper, is not of me, except the one "pleasantry" concerning "hobby theology;" it comes of the substantially, grossly, philosophically "ridiculous" nature of the hypothesis he admires. His rejecting "common sense" in the investigation of "Divine mysteries," I regard as a misfortune; for, while studying them, I find no better servant of Scripture, and no better mutual friend with whom to visit the Fathers. And the denial that I have a due "conception of the 'theory' advocated by Wilberforce," is no more than I have predicted several times since my remarks on it appeared in the Banner: sure I was that the Celestials of the Flowery Empire of superlatives would hold me an Outside Barbarian.

Phila., Nov. 5th, 1849.

Bishop + R. V. O.

P. S. The whole argument of Leo is, I believe, answered. And, unless new matter be offered by him, there can hardly be necessary a further interposition of my pen.

For the Banner of the Cross.

WILBERFORCE ON THE INCARNATION.

(Concluded from page 359.)

To persons unaccustomed to the peculiar phraseology of scripture, it may appear of small moment to be designated as being "in Christ"—which many would be inclined to look upon as only a figurative expression; but, upon examination, it will be found that the phrase "in Christ" is one of deep significance, and connected by St. Paul, throughout all his writings, with our Christian privileges. The following are a few instances of this kind: "there is, therefore, now no condemnation to them that are in Christ Jesus," (Rom. viii. 1.) "so we, being many, are one body in Christ," (Rom. xii. 5.) "to them who have been sanctified in Christ Jesus," (1 Cor. i. 2.) "in Christ Jesus have I begotten you through the Gospel," (1 Cor. iv. 15.) "as in Adam all die, so, in Christ shall all be made alive," (1 Cor. xv. 22.) "if any be in Christ, he is a new creature," (2 Cor. v. 17.) "but, if seeking to be justified in Christ," (Gal. ii. 17.) "in Christ Jesus neither circumcision availeth anything, nor uncircumcision," (Gal. v. 6.) "to the faithful in Christ Jesus," (Eph. i. 1.) "according as He hath chosen us in Him," (Eph. i. 4.) "He hath made us accepted in the Beloved," (Eph. i. 6.) "in Whom we have redemption," (Eph. i. 7.) "in Whom also, after that ye believed, ye were sealed," (Eph. i. 13.) "for we are His workmanship, created in Christ Jesus," (Eph. ii. 10.) "but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ," (Eph. ii. 13.) "in Whom ye also are builded together," (Eph. ii. 22.) "to all the saints in Christ Jesus," (Phil. i. 1.) "and be found in Him, not having mine own righteousness," (Phil. iii. 9.) "salute every saint in Christ Jesus," (Phil. iv. 21.) "to the saints and faithful brethren in Christ," (Col. i. 2.) "that we may present every man perfect in Christ Jesus," (Col. i. 28.) "the dead in Christ shall rise first," (1 Thess. iv. 16.) "hereby know we that we are in Him," (1 John, i. 5.) "we are in Him that is true even in His Son Jesus Christ," (1 John, v. 20.)

These are but a few of the large number of instances where the phrase "in Christ" is used in the Apostolic writings. Now it must be obvious to the most casual observation, that a phrase which is so often used, and under such a variety of circumstances and modifications, by the Holy Ghost, must have a *real* meaning, and have been used *with design*. But, however varied its use, it still points out the alone method by which divine blessings and graces flow to us, by our being "in Him," Who

is the Fountain of life and hope and peace to the believer. What emphasis does this give to the ardent wish of the Apostle that at the Resurrection, he might "be found in Christ!" "In Thee, O my Saviour," (might we suppose the Apostle to exclaim) was I incorporated by Baptism; that union, by faith and feeding upon Thy precious Body and Blood, I have until now preserved; and I account everything as utterly worthless, so that I can preserve that union with Thee unto death, and at the resurrection be found in Thee, where my Baptism placed me."

Such is the union which the Scriptures set forth between Christ and our regenerate Nature: an union so close, that the regenerate man becomes absolutely *one* with His Redeemer—*identical* with Him; so that every act of the one is predicated of the other. Did Christ die? We co-died with Him, (*οὐρανὸν θάνατον*, 2 Tim. ii. 11.) Was Christ crucified? We were co-crucified with Him, (*οὐρανὸν σταυρῶν*, Rom. vi. 6.) Was Christ buried? We were co-buried with Him, (*οὐρανὸν ἔσθην*, Rom. vi. 4.) Was Christ raised from the dead? we were co-raised with Him, (*οὐρανὸν ἔσθην*, Eph. ii. 6.) Was Christ made alive from the dead? we were co-quickened with Him, (*οὐρανὸν ἔσθην*, Eph. ii. 5.) Does Christ sit on the right hand of God? He hath co-seated us with Himself in Heavenly places, (*οὐρανὸν ἔσθην*, Eph. ii. 6.) A great number of similar instances might be added; but these are sufficient to show how absolutely is the identification of our regenerate Nature with the Nature of Christ; and fully authorizing the strong language of St. Paul, that we are "members of His Body, of His Flesh, and of His Bones"—a true native extract out of His Own Body, as Eve was out of the body of Adam. And if the mere Baptism of Jesus in the river Jordan forever sanctified the element of water, what must have been the effect upon our mortal nature by His indwelling? Nothing short of its entire regeneration.—The Scriptures seem to labour, by the strongest and most emphatic figures and language, to impress upon us this great truth of the absolute identification of our regenerate human Nature with the manhood of Christ; that this regeneration is effected by that identification, and that whilst we are all members of Him, we, at the same time, are members of each other. The xii. chap. 1 Cor. is full to this point. We are "one body;" "one bread;" branches of the Vine, into which we have been grafted, and partake of all the fatness of the Root—the life-giving Spirit of Him in Whom the Spirit dwelleth. "For, in the new, as in the old creation," (says Mr. W.) "is He the first born of every creature," "the beginning of the creation of God." All its subsequent ramifications are but the result of the impulse which in His incarnation was bestowed. For, "He is the Head, even Christ, from Whom the whole body fitly joined together, maketh increase to the edifying of itself in love." Whereof, that men "might be made partakers of the Divine Nature," is the wonderful result. This work, therefore, follows from union with Him, in Whom originated the new creation of God. It began with the Head, it extends itself to His members; it began with the new Adam, it reaches on to all His brethren. Thus is He in truth "made a quickening Spirit." Thus are we all "complete in Him." (pp. 331. —2.)

To the more reasonable interpretation given by "O," to the phrase "one Body," we reply in the words of Mr. Wilberforce, "Yet why should it be called the Body of the Lord?"—And again: "Now since the mention of 'Body' leads us plainly to the human part of our Lord's Being, (for God is a Spirit,) therefore, whatever relation is implied in the application of this term to the Church, must plainly connect it with our Lord's human Nature. And the manner in which St. Paul transfers what is applicable to Our Lord's actual Body to His Body mystical, implies that the one of these is truly dependent on the other." (p. 244.)

The doctrine of our Church concerning our *actual* (not moral) union with Christ is very plainly set forth, as likewise the effect of that union:

In the Communion Office we pray: "Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ and to drink His Blood, that our *sinful bodies* may be made clean by His Body, &c."

How are our *bodies* made clean by His Body? What mean these awfully mysterious words? Is it not a *particular* application of the very doctrine contended for by Mr. W. of the reintegration of our human nature by the hallowed Nature of Christ entering therein? Assuredly.

Again, in "the Invocation" we pray, that we "may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy Grace and heavenly benediction, and made one Body with Him, that He may dwell in them and they in Him."

Again we are taught to thank God, that, in consequence of our having eaten of His Body and Blood, "we are *very members* incorporate in the mystical Body of Thy Son, which is the blessed company of all faithful people."

So strongly do both the Scriptures and the Church bear their testimony to the truth of the doctrine, which this book of Mr. Wilberforce has so ably set forth.

III. But, notwithstanding this testimony, "O" is apprehensive lest the doctrine may prove of dangerous tendency. He says, "These are startling positions: for, though they presume the mediation, the atonement, regeneration, renewal, sanctification, they disparage them by overcasting those clear principles with the veil of an imaginary penetration of Christ's 'Nature' into 'human nature.'—And, a future generation may be so strenuous, so 'one-idea'd' for this consanguineously diffused 'Incarnation,' as to accept the Cradle and the life for the Cross and the death, and thus discard the Altar of Calvary, on which the Incarnation itself, and all Christian truth and hope are built, &c."

But how can this be? Is not the Incarnation closely allied to the cross? Is it not by Baptism that the blessings of the Incarnation are first sealed to us? Does not Baptism by exhibiting the burial of Christ, point to his death? And does not Baptism derive all its efficacy from its relation to the Cross of Calvary? What is the water of Baptism, seen by faith, but Blood flowing from the pierced side of our Redeemer? How, then, is it possible, that a firm belief in the doctrine of the Incarnation should "disparage" those of the Mediation, the Atonement, and other doctrines of grace?

"What sparkles in that lucid flood
Is Water, by gross mortals eyed:
But, seen by Faith, 'tis Blood
Out of a dear Friend's side."—(Keble.)

IV. "O" asks, "And why, as frequently in this work, disparage 'natural religion,' which is sound knowledge when soundly held, by opposing it to Christianity, by making it a nickname, or term of depreciation, for all *direct* communication with God or the Spirit, for all communication with or from them, not resolvable into the mediation of a *medium*."

We had always been under the impression that to the fallen race of Adam, there could not be any "*direct* communication with God, or the Spirit," except through the "mediation of a medium;" and had supposed, that even the prayers of the virtuous heathen could not reach the ears of the Lord of Hosts, unless through the Intercession of Him Who tasted death for every man, although many whom He died to save are still ignorant of Him. But the question is so important, that we shall permit Mr. W. himself to answer it:

"For what renders man's responsibility so great is, the greatness of the gift which is offered to his acceptance. To careless men this is the great argument against the Church-system: they would rather live at a lower stage of accountableness—they shrink with horror from the real indwelling of this Holy God. But, it will be otherwise with devout minds. Let them once feel the reality of Christ's presence and they will not again take up with a religion of shadows. All which is needful for such persons is, to understand that to admit the Church or Sacramental system, is only to believe the reality of these acts whereby the God-man discharges His work of mediation. However jealous they are of the formalism of their own hearts, and however watchful against spiritual carelessness, they cannot be afraid of resting too much on the mediation of Christ, and of esteeming too highly His Presence by the Spirit. For the Holy Ghost, as he came at Pentecost with power, and as His dealings by grace are discriminated from the general actings by the great Spirit of the Universe has a peculiar function and office in the Gospel Covenant. And since it has been His will, that those gracious strivings, whereby He renews all hearts, should be consequent on the mediation of Christ, therefore to leave out of account that perfect manhood whereby the new Head of our race acts upon His members, is to dispense, also, with the specific operations of the Blessed Comforter. So that the whole system of mediation would be passed by in this method of approach, as though the spirit of man could by direct, self-originating, immediate impulse, commune with the Almighty. If men say that what they trust is not their own spirit, but something bestowed upon them by God, yet still it is something within themselves—something,

"Which, if heaven gave it, may be termed their own,"

for they look to some chain of intercourse, which, starting from themselves, communicates directly with the Most High. What is this, in truth, but to fall back upon those endowments of man's spirit which he has by Creation—upon the natural powers of the soul—and thus to *pass by* Christ the Mediator in our access to God." (pp. 257-8.)

When any system of religion leads to such terrific consequences as these, we think it high time to draw the line broadly between Natural and Revealed Religion.

V. "O" asks again, "Have we a right to make a motive to piety, by crowding into scriptural truth the supreme improbability of an immaterial organized, consubstantial, active human Nature, not to call it an absolute impossibility? And what beyond the allegation that it presents such a motive, can be plausibly adduced for the hypothesis?"

To these questions the answer is very plain. It has been abundantly shown that the doctrine objected to, (though not the precise terms as "organization" and "consubstantiation," by which Mr. W. has illustrated it,) is set forth in Holy Writ as an article of belief, not in one instance, or two, but, plainly, boldly, prominently; and that our Church has borne her testimony to its objective existence by incorporating it into her liturgy. The fact that the doctrine is so prominently set forth in the Scriptures of Truth rendered it the *duty* of the Church to set it forth in her teaching, as a means of God's appointment, by which her members may be enabled to embrace and ever hold fast the blessed hope of everlasting life, which our merciful God has given us in our Saviour Jesus Christ.

Right glad were we to find that an edition of this valuable work had been issued by the American press, and trust it will not be long before a *second* shall be called for. Sure we are, that no one can rise from its perusal without having the sphere of his religious knowledge enlarged, his faith strengthened, and his gratitude heightened whilst contemplating the infinite condescension of Him, Who for us men, and for our salvation, came down from heaven, and was Incarnate by the Holy Ghost of the Virgin Mary.

DALETH.

SIX HUNDRED THREE SCORE AND SIX.

MR. EDITOR:—

"A strange caption surely!"—some of your readers will exclaim, upon reading the title here given.—"What is he going to make out of this?" Just this, my dear reader: that I shall neither ape the commentator, nor the critic; that I shall neither attempt to penetrate into the mystery contained in the prophecy, nor trouble you with a tedious and frigid enumeration of the several investigations respecting the nature of "the beast," but simply remark, that it is curious to observe to what lengths the fanciful ingenuity of some active minds will at times lead; and shall attempt to illustrate that fact, by citing a few examples of this fatuity from "ancient authors," taking for my subject that with which I began: "the number of the beast, for it is the number of a man; and his number is six hundred three score and six." (Rev. xiii. 18.)

You are certainly aware that history, secular and ecclesiastical, abounds with instances of the well nigh infantile excogitations of sprightly brains, more intent upon the de-

velopment of a pleasing fancy, the creation of an apt device, or variation of anagrammatic multiforms, than upon the legitimate exercise of the intellectual faculties. The length of this communication precludes the possibility of citing, to any extent, examples to this fatuity.* We shall content ourselves with that which we intend to illustrate.

Octavos have been written upon this subject alone, the mystical "number" of the more mystical "beast," bi-horned and vocally draconic. Brains, clear and muddy, have been puzzled and confounded in the endeavour to ascertain the individuality of the prophetic monster, and the applicability of the prophetic number. Scarce a commentator passes by the vision without a display of his knowledge of the subject; and scarce a schoolboy, in privileged or in stolen liberty, but who traces upon his oft-rubbed slate the transformations and mutations suggested by his fertile imagination, while endeavoring to penetrate into the depths of the mystery. So many and varied have been the annotations, that of their sage authors we again and again exclaim, in the hackneyed words of the Roman poet,

"Non tali auxilio, nec defensoribus istis."

Rome, pagan and papal, the Latin man and the Latin church, Geneva, Luther, Calvin, and Knox, by sundry uncouth and uncomfortable configurations have severally suffered from the scrutiny! Each has been, in turn, dear reader, rather unamiably distinguished by the "number six hundred three score and six." But all cannot be right, and none have been found worthy of the mathematical distinction "Q. E. D."† and therefore we beg leave to use our discretion to receive or reject, each and singular as the case may be, the corollaries established by such sagacious investigators. Holy Scripture still will retain its holiness and verity, notwithstanding all the discordant scholia of injudicious, uninformed, or of even erudite critics.

But that we may assent to or dissent from their conclusions at pleasure, let us view the process by which these learned gentlemen have attained the *satisfactory results* of their lucubrations; and we may state at the outset that the *modus operandi* by "cipher," is the most prolific with startling results. This is the track first trodden with trembling feet by the holy St. Irenæus.

The other methods of arriving at the solution of this more than Gordian difficulty, are the one by ascertaining the time of the rise of the "beast," a number which counted from a given period in prophecy, may very nearly point out the time when this wild beast shall arise.‡ But whether the personality of the monster has been ever found by this mode of calculations, the differences of *results* will prove a sufficient answer. The other method is by "square root"—don't laugh, dear reader,—a manner of proceeding which certainly looks more demonstrative, although it may not have so good authority as the preceding. At any rate, both kinds of calculations will assuredly lead you to Rome!§ *Tendimus in Latium.*

And now, disregarding for obvious reasons these avenues to the eternal city, we shall probably find our way by "ciphering." And in the first place, we conceive that although St. Irenæus, who was instructed in holy mysteries by the pupil of St. John himself, did offer the word *ἑξαεὶς* the Latin one, as his conjecture upon the prophetic beast—the sum of the numerical values of the several component letters of which is 666—he offered it with such a want of confidence in its correctness, that it effectually destroys the modern notion, that he received it from the venerable apostle whom "Jesus loved." We say that St. Irenæus offered it as a conjecture, and as a conjecture only; and we base this assertion in the first place, upon the express words of the holy Bishop of Lyons himself, who gives as a reason for his diffidence his supposition that if it were necessary to be known, St. John would have revealed it more clearly.

* Instances crowd upon the memory, the best of which are of the following nature. The font of St. Sophia at Constantinople has this inscription: *Νέστον ἀνομιῶντα μὴ μόνον ὄνειν, Wash your sins and not your face only*; which reads the same backwards and forwards. Also the response of the evil demon to the exorcist:

"Signa te, signa, temere me tangis et angis
Roma, tibi, subito motibus ibit Amor;"

which also reads both ways. Also that which is referred to by Eusebius, (in Orat. Constant. quam libris de Vita ejus adjunxit;) and by Augustine, (de Civit. Dei. lib. 18;) the Oracle of the Erythrean Sybil concerning Christ—ut initis literarum init. legantur hæc verba *Ἰησοῦς Χριστός, Θεὸς υἱὸς, Σωτὴρ, Jesus Christ, the Son of God, Saviour*, the initials of which arbitrarily make up the word *ΙΧΘΥΣ* a fish, a term which early Christians were wont to use to designate their relations to the waters of holy baptism. See *Tertull. de Bapt. c. i. Optatus cont. Parmen. lib. 3, p. 62, folio, Paris 1631.*

† Q. E. D., *Quod Erat Demonstrandum.*

‡ The learned Grotius seems to have had such a method of counting this number; for he says, "Qui sapit, notet tempus idololatriæ animos et vires resumentis; ubi id evenit, apparebit Christi præsencia." *Whitby.*

§ This "square-root" is thus made out: as one hundred and forty-four thousand, the mystical number of Christ's kingdom is an exact square raised from twelve as a root, so "six hundred three score and six" gives as the nearest root *twenty-five*, the exact square of which is six hundred and twenty-five, near enough to six hundred and sixty-six! These describe the Papacy in many of its essential points! "Q. E. D.!"

And not only so, but also produces two other instances in which the same phenomenon occurs, and evidently it is on this account that others, imitators, take the liberty to strike out new conjectures for themselves, which would not be done, had St. John authorized the above interpretation of Irenæus.

The holy Bishop in his onset against the soul-destroying heresies of his day, applies the mystical number to the heathen power of Rome, then holding sway, finding it to exist in the word *ἑξαεὶς*; but at the same time he is evidently puzzled when "*ἑξαεὶς*," and "*ἑξάς*" show the same power.

Leaving the conjectures of this ancient writer for what they are worth, we find that others discover in the name of the Emperor DIOCLES. AVGVSTVS the bestial personage in Roman computation; and also, by Greek computation, in the name of the Emperor TRAJAN OTAPHIOS *Ulpus*, by adding up the value of the component letters, in both instances, but in that of the former, only the large capitals.

Again, we profit by the learning of the celebrated Dautz, for he finds the "beast" in the person of Rome, in the Hebrew language, for *רומית* ROMITH contains the same wondrous property, valued in Hebrew enumeration.||

To come nearer home, a common Latin inscription, said to be engraved upon the frontlet of the Papal tiara,|| is so common a place that it is known to every schoolboy, and which proves, without contradiction, that he who wears that triple crown, must fulfil the prophecy in his own office! *Credat Judeus Apella*—in the vernacular, "Tell that to the marines."

And forsooth, the game turning on the other side, Cardinal Bellarmine, the great defender of the highest and lordliest claims of the Papacy, pretends, as a sort of Roland for an Oliver, to trace the lair of the "beast" to Saxony, and to fix upon Luther the stigma of being the identical monster, merely because the word *ἑξαεὶς* THE SAXON, is said to contain the numerical property of "Six hundred three score and six." And, *mirabile dictu*, this is demonstrated another way! For Gerebrard and Lindanus, Roman writers of course, have both employed the Latin name of that zealous enemy of the Roman schism for the same purpose, and have succeeded—in changing his name to *Luderus*! But Feuarentius clinches the nail by claiming, as the original name of Luther, "*MARTIN LAUTER*," and by some means or other "ciphered" out the "number of the beast." It would be as useless as tiresome to go on and show how the two-horned monster has been discovered somewhere secreted in the "Scotch Covenant;" or to attempt to proceed any further than to say that some have sagaciously thought that JOHN KNOX might be the name, or possibly JOHN SMITH! We shall therefore conclude, after shifting our latitude to another "nation and people," and introduce to your notice the famous oriental impostor, who, by a slight change of name, has been classed among the "beasts." MOHAMMED is transposed into MOAMETTS, and then, by enumeration, a "beast," whose number is "six hundred three score and six."

Such, my dear reader, are some of the amusements of learned men, who in the vain attempt to explain a mystery, which for wise purposes God has concealed, have wandered from their usual path of wisdom into childish puerilities. "Quandoque bonus dormitat Homerus," will well apply to them, as to the worthies who lived in the days of Augustus. It would be well for all such, whether they may strike out new paths, or be content to follow the track of their predecessors, to remember the truthful words of the lyric poet:

"Prudens futuri temporis exitum
Caliginosa nocte premit Deus;
Ridetque, si mortalis ultra
Fas trepidat."

Rev. J. A. Merrick

|| Thus $\aleph 400, \iota 10, \rho 10, \delta 40, \gamma 6, \zeta 200$, summed up, is 666. Feuarentius in his Annotations on Irenæus against heresies, gives the following twelve curious examples: "Græcis characteribus restitimus *ἑξαεὶς* ejus elementa sigillatim sumpta, numerum ab Irenæo quaesitum faciunt, E 5, v 400, α 1, υ 50, θ 9, α 1, ε 200, summa 666.

2. Quod cum Irenæo cognoscit, et Arethas Cappadox est *ἑξαεὶς*, siquidem, λ 30, α 1, τ 300, ε 5, ι 10, υ 50, ο 70, ε 200, collatis, &c., efficiunt 666.

3. Arethas Cappadox Comment. in 13 Apoc. sicut Irenæo placet nempe *ἑξάς* &c., eadem enumeratione reddunt summam 666.

4. Constituit post Hyppolytum Mart. Prim. *Ἀπρονίς* nego (ε pro ω) siquidem α 1, ρ 90, υ 50, ο 70, υ 400, μ 40, α 1, ι 10, summam 666.

5. Tradit Arethas Capp. *Δαμπεύς* &c., reddunt summam 666. 6. Eodem Arethas authore, esse potent *Ο Νικητής*, i. e., Victor quandoquidem ο 70, υ 50, &c., summa 666.

7. Apud eundem Aretham est *Κακὸς Ὀδύτος Malus Dux* &c., summa 666.

8. Eodem Authore *Ἀληθὴς Βλαβερὸς Vere nocens* &c., complent 666.

9. Idem subjecit *Παλαιὸς Βασκανὸς Jam olim invidus*; nam π 80, &c., 666.

10. Postremo addit *Ἀμνὸς ἀδικὸς Agnus nocens* &c., facient summam 666.

11. Habet Primasius ex Ticonio *ἀντρεὺς* &c., efficiunt 666. 12. Enumerat Rupertus *Γενσηρικὸς Gensericius*, γ 3, ε 5, υ 50, &c., summa 666.

¶ "Vicarius Filii Dei."

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, NOVEMBER 24, 1849.

[Vol. XI.—No. 47.—WHOLE No. 569.]

Calendar.

NOVEMBER.
25. 25th Sunday after Trinity.
30. St. Andrew.

Church Intelligence.

PENNSYLVANIA.

To the Clergy and Laity of the Protestant Episcopal Church in the City and County of Philadelphia.

BRETHREN:—There has been, for some time, a growing feeling among the Clergy and Laity of this city, that our Church is bound to make more specific and more ample provision for destitute orphans. As lambs of Christ's flock, deprived of their natural guardians, and cast upon the world poor as well as parentless, they present an object which ought to move every Christian heart and awaken a ready and generous liberality. At a recent meeting of a large number of the Clergy of Philadelphia County, I was unanimously requested to present this subject to the favourable consideration of the Church, if in my opinion it was proper and expedient. I take an early opportunity to discharge the duty. I yield but to my own earnest convictions, as well as to the suggestions of my respected brethren, in commending to your affectionate regard this most interesting and much neglected charity; and I would respectfully request, that the Clergy having charge of congregations in the City and County of Philadelphia do, at no distant day, bring its claims to the notice of their respective parishes. A HOME FOR DESTITUTE AND ORPHAN CHILDREN, adequate in some measure to our wants, and corresponding to the obligations and resources of the Church—may it soon rise to proclaim our gratitude to God for his mercies, our tender care for his helpless little ones, and our fervent desire, through the lips and lives of infants, to glorify his name.

ALONZO POTTER,
Bishop of the Diocese.

Philadelphia, Nov. 20, 1849.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, holden on Tuesday, the 6th inst, testimonials were signed on behalf of James Rawson, M. D., a candidate applying to be recommended for admission to the Holy Order of Deacons.

And at a special meeting had on Wednesday the 14th, testimonials were signed on behalf of the Rev. Thomas B. Lawson, Deacon, applying to be recommended for admission to the Holy Order of Priests.

Also, on the same day, Mr. Alexander Janney applied to be recommended for admission as a candidate for Holy Orders.

M. A. D. WOLF HOWE,

Phila. Nov. 17th, 1849.

Secretary.

DIOCESE OF NEW JERSEY.

PASTORAL LETTER.

To the Clergy and Laity of the Diocese of New Jersey.

Beloved in the Lord, the Governor of the State has recommended that *Thursday, the twenty-ninth day of November*, be observed as a day of "Prayer and Thanksgiving to Almighty God, for the fruits of the earth, and all the other blessings of His merciful Providence." It becomes us, as Christian citizens, cheerfully and devoutly to observe his religious ordinance; and I earnestly recommend a hearty compliance with his request. In addition to the Form set forth in the Book of Common Prayer for that observance, I advise the use of the Thanksgiving "For Deliverance from great Sickness and Mortality," as our dutiful acknowledgment of His preserving mercy, who "stood between the living and the dead, and the plague was stayed."

There is no fitter accompaniment of thanksgiving than the giving of alms. When Naaman was cleansed of his leprosy, he would have the prophet take a blessing of his servant. A happy occasion presents itself to us to offer gifts with our giving of thanks; to send up our prayers and our alms, as Cornelius did, "for a memorial before God." At the late Annual Meeting of the Board of Missions, it was unanimously resolved, that contributions be asked, in all our churches, in aid of DOMESTIC

MISSIONS, on the first Sunday in Advent, which will come on the second day of December, the Sunday following the day of Thanksgiving. I affectionately request that this "reasonable service" be cheerfully rendered in all the congregations of the Diocese. Think what that Advent brought us! Think, with what an offering, more precious than of gold or silver, its blessings were procured for us! Think to how little purpose, if we "have not charity!" "Beloved, if God so loved us, we ought also to love one another."

Affectionately and faithfully your Bishop and
Servant, for Christ's sake,

G. W. DOANE.

Riverside, November, 17, 1849.

ALABAMA.

Huntsville, Ala., Nov. 7th, 1849.

EDITOR OF THE BANNER—REV. AND DEAR SIR:—

The few Church folks in this place have been much encouraged by a visit from our beloved Diocesan. We are indebted to him not only for official acts, but for personal visits to almost all our families.

On Sunday, the 4th, the Church of the Nativity in this town was consecrated to the service of Almighty God. The sentence of consecration was read by the Rector, Rev. H. C. Lacy, who was assisted in the service by the Rev. J. M. Robertson. The Bishop preached upon the duty and the privilege of "assembling ourselves together." In the afternoon three persons were confirmed.

We do not pretend to any ecclesiological science in these western regions, but we do thank God that by His grace we are permitted to dedicate to him a house which is neat, handsome, and comfortable, and in which all things may be done decently and in order. The church cost \$6,500, and is paid for.

The Bishop was accompanied on his visit by H. A. Taylor, Esq., who was appointed at our last Convention, agent for the Episcopal Fund. The Church is greatly indebted to him for devoting his time and energies to this purpose. The present system of taxing the parishes yearly a certain amount for the Bishop's salary, is found to be troublesome and vexatious. So far it has always been raised, but under other circumstances it might be a very uncertain mode. Our object, then, is to procure a permanent fund of \$25,000, the interest of which is to support the Episcopate.

It was understood at the last Convention, that so soon as any parish raised a sum, the interest on which would equal its annual assessment, that parish should be released from any further tax. So far Mr. Taylor has met with very encouraging success. In Huntsville there has been subscribed nearly twice the amount necessary to release the parish from further contribution. We trust that every Alabama Churchman will contribute according to his ability to this object. Nothing is better calculated to give permanence and respectability to the Church in this Diocese. We bespeak for Mr. Taylor, a hearty welcome wherever his voluntary mission calls him; and, without boasting, we would call the attention of our brethren in the southern part of the state, to what we have done, as proof that we are not insensible to the interests of the Church at large.

Very respectfully,

(Southern Churchman please copy.)

H. C. Lacy

NEW YORK.

Episcopal Services by the Bishop of New Hampshire for the Diocese of New York.

On Wednesday, November 7th, the Bishop preached, and confirmed eleven persons in St. Peter's Church, Peekskill; also confirmed a sick member of the parish in private.

Thursday, 8th, in the morning, he preached, and confirmed one person in St. Luke's Church, Somers; and in the afternoon preached, and confirmed two in St. James's Church, North Salem.

Friday, 9th, he preached in Christ Church, Patterson.

Saturday, 10th, in the morning, he preached and confirmed sixteen, in St. Matthew's Church, Bedford; and in the afternoon, preached and confirmed three in St. Stephen's Church, North Castle.

The twenty-third Sunday after Trinity, 11th, in the morning, he preached and confirmed seven, in Grace Church, White Plains; and in the afternoon preached and confirmed four, in Christ Church, Rye.

Monday, 12th, he preached and confirmed four, in St. Thomas's Church, Mamaro neck.

Bishop Chase returned to the city on Monday evening. Held an examination on Tuesday of two candidates for the Priesthood—and again left town on Thursday, on his visitation to the Churches on Long and Staten Islands.

We have to add to the Churches awaiting consecration at his hands, St. Mark's Church, Islip, Suffolk Co., L. I.

INSTITUTION.—On Tuesday morning, Nov. 13th, the Rev. William Henry Moore, was instituted into the Rectorship of St. George's Church, Hempstead, Long Island. The Institutor appointed by the Clerical members of the Standing Committee, was the Rev. Samuel R. Johnson, D. D., Rector of St. John's Church, Brooklyn. The "attending Presbyters" appointed by the same were the Rev. Vandervoort Bruce, Rector of Trinity Church, Rockaway; and the Rev. Stephen Douglass, Rector of St. Paul's Church, Glen Cove. Morning prayer was read by the Rev. Messrs. Douglass and Bruce; then followed the Institution.—*Churchman.*

We understand that the Clergy of Trinity Church have consented to supply the services for Calvary Church during the vacancy in its Rectorship.—*Id.*

WESTERN NEW YORK.

ORDINATION.—Bishop De Lancey held an ordination at Trinity Church, Geneva, on Sunday, Nov. 11th.—Prayers were read by the Rev. Prof. Low, of Geneva College. The sermon was preached by the Rev. Mr. Bissell. The Deacons, Rev. Moses E. Wilson of Catharine, and the Rev. Loren W. Russ, of Hammondsport, were presented to the Bishop by the Rev. Dr. Hale, who, with the Rev. Mr. Bissell, united in the imposition of hands.—*Gospel Messenger.*

CONNECTICUT.

PASTORAL LETTER.

To the Clergy and Laity of the Diocese of Connecticut.

DEAR BRETHREN:—The Domestic Committee of the General Missionary Society of our Church, have addressed the subjoined letter to all the Clergy within the same, and have requested my official sanction and recommendation of their appeal, within the Diocese of Connecticut. With this request I most cheerfully comply. In doing this, I feel that I can add nothing to the force of the considerations set forth by the Committee themselves. The appeal comes obviously from their hearts, and it is addressed directly to the hearts and consciences of Churchmen. I have to request that the letter may be read in every Church in this Diocese, on the Sunday previous to the proposed collection; and I trust that no parish will feel itself too poor, or too indifferent to the general welfare of the Church, to contribute according to its ability.

The members of the Domestic Committee have given a proof of their own disinterestedness and zeal, which it well becomes the Church to acknowledge and to imitate; and I beg it may be borne in mind, also, that the contributions now called for, are not to encourage any enterprise of doubtful expediency, but to assist our own destitute Brethren scattered along the frontiers of our country.

Commending the object to your liberal support, and yourselves to the protection and blessing of the great Head of the Church,

I remain, Dear Brethren,

Your affectionate Pastor,

T. C. BROWNELL,

Bishop of the Diocese of Connecticut.

Hartford, Nov. 8, 1849.—*Calendar.*

CONFIRMATIONS.—The Bishop of this Diocese, in his late tour through the western part of Litchfield County, administered the Holy Rite of Confirmation in the following parishes, viz: in North Canaan, to 7 persons; in Salisbury, to 6; in Sharon, to 6; in Kent, to 8; in New Milford, to 17; in New Preston, to 19; in Washington, to 2; in Roxbury to 1.—*Calendar.*

Clerical Changes.

The Rev. Geo. F. Worthington, having removed from Rockville, Md. to the vicinity of the City of Washington, requests that his letters and papers may be directed accordingly.

The Rev. E. H. Canfield, late of Delaware, Ohio, wishes his letters and papers sent to 118 South Fourth Street, Philada.

The Rev. J. B. Britton has resigned the charge of St. Paul's Church, Chillicothe, and accepted a call from Christ Church, Dayton, and requests his letters and papers directed accordingly.

The Rev. Geo. Thompson has resigned the charge of the missionary station at Marion, and accepted an appointment in St. John's College, Cincinnati.

The Rev. Francis J. Clere having removed to the charge of St. John's Church, St. Louis, requests that all letters and papers designed for him may be directed accordingly.

The Rev. Wm. Horton, of Salem, having accepted a call to the rectorship of St. Paul's Church, Brookline, requests that his letters and papers may be directed accordingly.

The Rev. F. M. Whittle, has been compelled by ill health to resign the Pastoral charge of Kanawa Parish, and has accepted a call to that of St. James', Northam, P. O., Pemberton, Goochland Co., Va.

Selections.

From the Literary World.

AMERICAN BIOGRAPHY.

(Continued from page 362.)

Dr. Green was a member of the Synod, after the revolution, engaged in arranging the constitution of the Presbyterian Church. His "reminiscences" are succeeded by a New England Journal of travel in 1791, prefaced by a curious string of resolutions, which display the writer's character in an interesting light. At Boston he made an excursion in the harbor with Governor Hancock.

From 1792 to 1800, Dr. Green was Chaplain to Congress, and we have various instructive anecdotes of the interval. In the last-mentioned year there is an excursion to the Warm Springs of Virginia, where our journalist met a notorious gambler, of whom we have this life-like account:—

MAJOR WILLYS.

"He had been an officer of the regular revolutionary army of our country, but had, if I remember right, left the army at the early part of the war. He was remarkable for the size of his body, as well as for the peculiarities of his mind. He was weighed at the Sweet Spring, and I was careful to enter in my lost miscellany the result. He was certainly the largest and heaviest man I have ever seen, tall and well proportioned, but exceedingly fleshy. He had acquired a considerable degree of liberal knowledge, and was a wit and a mimic. He was at the head of all the gamblers of Virginia. When I heard of his coming to the Warm Spring, where I had got the company to treat religion respectfully, I said to a serious man who was well acquainted with Major Willys, that I was fearful he would give me trouble. 'That,' said the pious man, 'is an unnecessary fear; the Major values himself on being a friend to the clergy, and although he is dreadfully profane, he never swears in the presence of a minister of the Gospel of whatever denomination.' This testimony I found to be strictly true. He not only attended public worship, but was an advocate for asking a blessing and returning thanks at our common meals. He left the Sweet and returned to the Warm Spring before I left the former, and the report was, that at the latter place he asked a blessing and gave thanks himself. This I could easily believe, when I was credibly informed, that at the Sweet Spring he said to a circle of his gambling friends, 'Gentlemen, you may think of it as you please, and laugh at it as I know you will, and yet it is strictly true, that I never close my eyes till I have committed myself to the protection of my God.' He was dreadfully afraid of death.

"On one occasion while at the Sweet Spring he was taken with a fit of fever and ague in the night, and was greatly alarmed lest it should prove mortal. Hearing of it, I visited him in his hut the next morning. But I found him surrounded by his gambling friends, so that I had no good opportunity to address him seriously. He launched out himself into a bitter denunciation of the character of a gambler. 'Doctor,' said he, 'I have two daughters whom I love dearly, and if any man should ask me for the hand of one of them in marriage, be his character in other respects what it might, if he gambled, I would most assuredly refuse him my consent.' I immediately said, 'Major, if such are your real sentiments, why do you not quit gambling for yourself?' He made me no other reply than this, 'Alas, Doctor, I have dipped, and I must go through.' After some time he got up and went to the spring, and took a tumbler of water and then came up and addressed a company that gathered around him: 'Gentlemen,' said he, 'these sick turns that a man has, do him a good deal of good. They make him a sincere penitent for all his sins.' I stepped up to the circle that was listening to his harangue, and said to him, 'Major, I think I must take an exception to the doctrine that you are inculcating.' 'How so, Doctor?' he replied, 'I thought you would second me.' I answered, 'it seems to me a palpable absurdity for a man to say that he is a sincere penitent for his sins, while at the very time he says so, he determines to go on and commit the very same sins for which he avows his penitence.' 'You allow, then,' replied the Major, 'that for the time being it makes him a penitent.' 'That reminds me,' said I, 'of the following anecdote. A Clergyman in New England, had a negro by the name of Jack, who had a deadly quarrel with a neighboring negro by the name of Cuffy. Jack fell dangerously ill, and his master urged him to forgive Cuffy. Jack said that Cuffy was a very bad man, and he could not forgive him. 'I tell you Jack,' said his master, 'that you must forgive him, or God will not forgive you.' 'Well, massa,' said Jack, 'if I die I forgive him, but if I live, Cuffy take care.' I never saw the Major so much confounded, as by this anecdote. He arrived at the Sweet Spring before our company. The number at this spring was much more multitudinous, than at the Warm Spring, and I was fearful that if I did not break the ice at first, I should fail to do it afterwards. I got into the wake of Major Willys as we were struggling through the crowd, on our call to dinner, and said to him 'Major, will you do me the favor to call this large company to order that I may ask a blessing before we dine?' 'To be sure I shall,' replied Willys. Accordingly he made his way to the head of the table, and with a large carving knife, he struck it repeatedly, and stamping with his foot at the same time, vociferated 'silence,' which, when he had completely obtained, he turned to me, and said, 'Now, Doctor, you will please to ask a blessing.' This man, if a report I have heard be true, died a real penitent."

In 1812, Dr. Green was elected President of Princeton College, an office which he held for ten years, the great insubordination and revival being the chief incidents of his service. He subsequently returned to Philadelphia, where he died in May, 1848, having nearly completed his eighty-eighth year.

In his religious and social character he appears to have been constantly sincere, active, and urbane; one of the men who wear well, and attain and secure the confidence of the community. He was thrice married. A well finished portrait is pre-

fixed to the volume (an unusually well printed octavo in large type) sustaining the following

PERSONAL DESCRIPTION.

"When in his prime, he was as conspicuous a person as walked the streets of Philadelphia. His features were strong, his nose aquiline and prominent, but the great feature was his eye; it was very dark, piercing, and imperative; in my youth, I thought it the most formidable I ever saw. The prevalent expression of Dr. Green's face, as of his general manner, was that of honest, fearless determination, and assurance. It took but little to make this a forbidding frown, but it could also relax into a pleasing smile, in which the twinkle of the eye was very engaging. In later years, the latter greatly predominated; but in my childhood, in common with other young persons, I looked upon him with fear. Dr. Green and Dr. Livingston wore the last of the clerical wigs which I remember. Dr. Green's was large and spreading down to his shoulders, with heavy curls; it was always powdered in the day when powder was worn. Conforming, however, to the change of mode, Dr. Green gradually reduced the dimensions of his wig, till at length it had little that was distinctive. In the pulpit, his form and face naturally acquired more dignity and energy; indeed, these were very great, so that his more finished sermons were delivered with a bodily vehemence, or what Cicero calls the *sermo corporis*, much beyond anything we now observe in our pulpits. On these occasions his eye was penetrating and alarming. I have often seen him, however, subdued into the gentlest modes of human aspect."

CONCURRENT TESTIMONY OF HOLY SCRIPTURE AND THE CHURCH CONCERNING THE TRAINING OF CHILDREN.

FROM BISHOP DE LANCEY'S CHARGE.

The training system is the system of the Church.

The view of the Church is to be learned from what she imposes upon those to whom she commits the spiritual charge of the newly baptized infant, received into her fold. Hear her address to the sponsors who present the infant at the sacred font—

"Forasmuch as this child hath promised by you, his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that this Infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath here made by you." [&c. &c. . . . See the Office.]*

In carrying out this system of training, she provides a Catechism, to be learned by the young, brief but comprehensive, and admirably adapted to infix the principles of Gospel truths upon the mind.

Thus she enjoins upon the ministry their duties in this matter:

"The minister of every parish shall diligently, upon Sundays and holy-days, or on some other convenient occasion, openly in the Church, instruct and examine so many children of his flock sent unto him as he shall think convenient, in some part of this Catechism."

Thus she speaks to fathers and mothers:

"And all the fathers and mothers, masters and mistresses, shall cause their children, servants and apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn."

In the provisions of the Church for the confirmation of her baptized children, the same principle is taught. They all suppose and imply the training of the young in the ways of God:

"So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop. And the minister of every parish shall either bring or send to the Bishop in writing the names of all such persons within his parish as he shall think fit to be presented to the Bishop to be confirmed."

In the Confirmation preface it is declared that

"The Church hath thought good to order, that none shall be confirmed but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other questions as in the short catechism are contained; which order is very convenient to be observed, to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in baptism, may themselves with their own mouths and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will endeavor themselves faithfully to observe such things as they, by their own confession, have assented unto."

The prayers at Confirmation imply the same system of training: "That they may daily increase in the manifold gifts of grace"—"daily increase in the Holy Spirit more and more:" That God would "so lead them" in the knowledge and obedience of His word, that in the end they may obtain everlasting life; and direct and sanctify and govern both their hearts and their bodies in the ways of His laws, and in the works of his commandments.

The same application of a training system is observable in the office for adult baptism. Thus reads the rubrical law on the subject:

"When any such persons as are of riper years are to be baptized, timely notice shall be given to the minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion, and that they may be exhorted to prepare themselves, with prayers and fasting, for the receiving of this Holy Sacrament."

Among the promises which they make is this—"That they

* In order to save room we have in some cases given only references where full extracts are made in the Charge itself. We hope our readers will search for them, as materially conducing to the force of the Bishop's arguments.—EDITOR.

will, by God's help, obediently keep God's holy will and commandments, and walk in the same all the days of their life."

The sponsors are enjoined "to call upon them to use all diligence, that they may be rightly instructed in God's holy Word; that so they may grow in grace and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly in this present world."

And they are themselves impressively exhorted in these solemn terms:

"And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always, that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

In the same spirit the Rubric declares, that "it is expedient that every person thus baptized should be confirmed by the Bishop, so soon after his baptism as conveniently may be, that so, he may be admitted to the Holy Communion."

The principle of religious training is equally implied in the exhortations and prayers of the Holy Sacrament of the Lord's Supper. When the minister giveth warning of the celebration of the Holy Communion, he solemnly announces, after naming the time—"My duty is to exhort you in the mean season," [&c., &c., see first exhortation]. In the same spirit speak the other exhortations. [Which see.]

Thus also we offer ourselves to God in that solemn Sacrament:

"And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." [&c., &c., see Prayer of Confirmation *ad finem*]

And so, in conclusion, we pray that we may be guided and trained in the ways of holiness: [See the same prayer]. In this explicit and emphatic language speaks the xxxviiith Canon of the General Convention:

"It shall be the duty of ministers to prepare young persons and others for the holy ordinance of Confirmation."

"The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the Catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth, and others, in the doctrines, constitution, and liturgy of the Church."

But, although common sense may dictate the system of training, analogy from a thousand directions be found to sustain it, and the offices and prayers of the Church imply it, yet, in order to have our full reliance on its wisdom and need, we must find a sanction for it in the Word of God.

To this, then, we turn our inquiries; Does the Word of God enforce religious training upon men, or does it command a system of excitement?

Among the positive and explicit directions of the Old Testament, is the adage of the highest wisdom in the counsel of Solomon: "Train up a child in the way he should go, and when he is old he will not depart from it." (Proverbs xxii. 6.) In the same way, Moses enjoined upon the Israelites, the faithful and persevering inculcation of the Statutes and Ordinances of God: (Deuteronomy vi. 6-9; vi. 20-25.) To train the people in the ways of God, to execute the offices provided by the law, to illustrate, guide and teach, was, as you know, in part the duties not only of the official messengers and Prophets, whom God raised up and sent among his people, but also of the tribe of Levi, separated for the service of the Jewish Priesthood. (Numbers xviii. 6.)

The Priests and Levites are called the teachers, the Ministers of the people.

With awful emphasis the Prophets denounced upon both priests and people the judgments of God, for their neglect and sins, their disregard of the statutes and ordinances of God, and exhort them to renewed obedience and holiness: (Isaiah i. 16, 20; Jeremiah vi. 16; Isaiah xxviii. 10; lviii. 1; Deut. xxxii. 46; Psalms lxxviii. 1-9.)

A similar and more emphatic system is presented to our view in the New Testament, where the duties of the Ministry, increasingly urgent and absorbing, are most impressively affirmed; and the views with which the Ministry are to be estimated by believers, are affectionately and plainly stated.

Surely I need not cite to you at full length the injunctions and exhortations in the New Testament on the subject, to enforce upon you the necessity and duty of careful, continuous, increasing, faithful instruction, guidance and training of the people in the usage of God, and of most untiring diligence and perseverance on their part in the holy work. Christian parents and Clergy are alike invoked in some of these passages: (Ephesians vi. 4; 2 Peter i. 5, 6, 7, 8; 2 Peter i. 12; Jude, 20 and 21; St. John vi. 27; 1 Peter iii. 15; St. Mark iv. 23-25; 1 John iv. 1; Hebrews ii. 1, 2, 3; 1 Thessalonians v. 4-8; Ephesians v. 15, 47; vi. 10-21.)

IGNORANCE AND CRIME.—In Preston jail, on an examination of the prisoners, more than sixty per cent. of all persons committed, including adults, were unable to name the months in the year. The same average could not tell the name of the reigning sovereign of the country. Nearly sixty per cent. had no idea of such words as "vice" and "virtue;" they were unfamiliar with them, and knew not their sense. Thirty-seven per cent. were ignorant of the Saviour's name. Fifty-five per cent. were unable to repeat correctly the Lord's Prayer, even by rote, and many who could repeat it did not understand its meaning. One woman of 33 read the second clause, "A'll be wed i' thy name." Of sixty who professed to know it and to be able to write, on being asked to set it down without copy, one only did it correctly; twenty-two produced imperfect versions; fifteen exhibited gross ignorance of the text, and twenty-two were barely intelligible. And these, be it remembered, were nearly all adults! In the case of youth the ignorance is, if it can be, still more profound.—*English Paper*.

Communications.

For the Banner of the Cross.

POLYCARP AT PRAYER.

A Church Ballad.

By THE REV. EDWARD C. JONES, A. M.

Polycarp was Bishop of Smyrna, and had been a disciple of St. John; sought by his persecutors, he was at last discovered in the evening. He simply requested at their hands permission to pray one hour; which being granted, he prayed most fervently, so that those who were present were amazed. Brought soon after, before the Tribunal, he nobly refused to reproach his Saviour, and suffered martyrdom with unflinching fortitude. A.D. 167.—*Palmer's Church History.*

The eve of martyrdom—he knows it well,
For those gaunt messengers their errand tell:
The fiery baptism is his birthright now:
And shall he crouch in fear, or tamely bow
In servile awe, because a despot's rod
Becomes the rugged mean to speed his flight to God?

Grant him one hour for prayer—one little hour,
And heaven's sweet influence shall his soul empower;
And visions of his rest, his destined home,
Shall to his withered heart like sun-beams come:
Then will he rise to quit him like a man,
And follow, strong in Faith, where Stephen leads the van.

That hour of prayer—that calm, that hallowed pause,
Around his soul Devotion's curtain draws,
And John's disciple, like his Teacher blest,
Pillows his griefs upon a Savior's breast:
In high communings loses sight of time,
And own's no power but God's, and feels that power sublime.

Then the Tribunal comes—how cunning Art
Would wrench the breast-plate from the hero's heart;
"Reproach the Christ!"—no, sophistry of Hell!
Thou hast for Polycarp no wizard spell:
For six and eighty years he keeps the vow,
And could he—dare he thus blaspheme that Maker now?

Bring out the victim—prayer has made him strong,
Your faggots kindle—he will wake the Song;
The Cup of Christ!—to him the draught is sweet,
Who hears the echoes of seraphic feet:
What though by man a fiery chariot's given,
If those sweet angel bands convoy him safe to Heaven?

'Tis o'er—a life of service and of care,
And Smyrna's Bishop, with the snow-white hair,
Is on the list of Martyrs—heaven is won,
And John's disciple is as blest as John;
A Savior's smile o'erpa's a Despot's frown,
Forgot the scathing flame, when gained the radiant crown.

For the Banner of the Cross.

DEATH.

Yea, Lord! though soon my weary feet
Through the dark valley's shade shall tread,
I will not fear, if thee I meet:
No harm nor evil will I dread,
For thou, my Saviour still art near;
Thy rod and staff, they comfort me,
Thy presence shall my spirit cheer,
Thy love my strong support shall be.

Thus, at the last and solemn hour,
May I in Jesus fall asleep,
Secure that His almighty power,
Will still my soul in safety keep;
Then, "through the grave and gate of death,"
My spirit, freed from sin shall soar,
Borne on the angel wings of faith,
To dwell with God for evermore.

C. L.

For the Banner of the Cross.

COLLEGES OF WHICH OUR BISHOPS ARE ALUMNI.

MR. EDITOR:—Perhaps your readers may feel the same interest with myself, in learning to what colleges we are indebted for the early education of the Bishops of our branch of the Church. As far as I can ascertain they are as follows:

Yale.—Bishops SEABURY (1748), Jarvis (1761), De Lancey (1817), and Gadsden (1804).

Harvard.—Bishops Bass (1744), and Parker (1764).

Pennsylvania.—Bishop WHITE (1765).

Dickinson.—Bishop McCoskry (1821).

Union.—Bishops Brownell (1804), Doane (1818), and Potter (1818).

Cambridge U. (Eng.)—Bishop Smith, of S. C. (1753).

Marischal, (Scotland).—Bishop Kemp (1786).

Charleston.—Bishop Bowen (1794).

Princeton.—Bishops Claggett (1764), Hobart (1793), Meade (1808), and M'Ilvaine (1816).

Columbia.—Bishops Provost (1758), Moore of N. Y. (1768), H. U. Onderdonk (1805), B. T. Onderdonk (1809), and Kemper (1809).

It may be that those who have better opportunities of getting the requisite information will complete the list.

Two Bishops, Whittingham (1825) and Lee (1837), received their theological training from the General Theological Seminary; and two, Bishops Polk (1830) and Boone (1835), graduated at the Theological Seminary of the Diocese of Virginia, while the remainder had the benefit of practical training under parochial incumbents, or received their first lessons in divinity in seminaries not of the Church to which they subsequently conformed.

Nov. 8th.

M.

Rev. J. A. Merrick

Note. The above Table enlarged was in 1852
reprinted by me in Gospel Messenger, and
copied by the Calendar.

For the Banner of the Cross.

NORTH CAROLINA CONVENTION.

MR. EDITOR:—

You were right in thinking that the article from your correspondent C (Arolina), last June, in reference to the proceedings of the North Carolina Convention, "was written with a friendly intention," and it is not his fault that anything done at that Convention, as appears from subsequent revelations, was not done in good faith. The more shame, say we, to any of the parties concerned!

The writer was well aware, indeed, that the members of Convention generally, partly from misapprehension, probably, of their Bishop's teaching, partly from his unfortunate connexion with a Tract, circulated under the same cover with his Pastoral letter on the Priestly Office, which Tract he afterwards declared, in "the Churchman," to contain "a false and deceptive view" of the Anglican doctrine of Confession—had come together from all parts of the Diocese in a spirit of distrust and dissatisfaction. Confidence, the bond of unity, was weakened. But after the Report of the Committee on the state of the Church, referring to the "agitation and alarm" of the Diocese, without the least personal "insinuation," after the Bishop's charge to the Clergy based upon that Report, and the sanction of that charge by the Convention of Clergy and Laity, the writer, a lover of things that make for peace, fondly hoped that all were again united, as in one faith, so in one heart. He wrote not as the organ of any party—(there is not and cannot be party in North Carolina)—but entirely without the knowledge of any one else, out of the genuine feelings of his heart. He might have sent you much Conventional gossip, but he chose rather, for your grave and reverend page, what he foolishly thought to be the happy results of unity in the Diocese. He was not prepared again to hear angry words; he calculated too confidently on the absence of foreign or extra-diocesan influence.

You grievously err, therefore, Mr. Editor, when you say "that having given what is esteemed the statement of one side, you feel bound to present the Bishop's own account." My letter was a statement of both sides, cast in the mould of Charity, "that hopeth all things."

At this point, let the writer make a remark, explanatory of his position, in penning this communication for your columns. He does not write in the character of a censor of the late Pastoral Letter of his Bishop. He trusts he feels more of filial regard for one who is over him in the Lord—something, at least, of the spirit of Mark, we may suppose, towards Paul; and he thinks that he is not presumptuous in answering thus far in the name of all the Clergy in North Carolina. We all love our Bishop. But when a "letter" (however called) or any document professes to deal with facts, in which the conduct and character of others are concerned, then thus, so far, it ceases to be an official authoritative document. The question then is fairly open for discussion. Are the alleged facts true facts? Is no injustice done by any personal statement?

With these views (most just, they seem) I propose to extend my remarks.

The Convention held at Salisbury, one of the important towns of the State, comprised an unusually full clerical representation—as appears, from the list in the Journal before me, that out of the 36 parochial clergy resident in the State, and entitled to seats in the Convention, 22 were present. There are (about) 48 parishes assessed, of these 27 are recorded in the Journal to have appointed their lay delegations; 13 parishes were actually represented in Convention.

I. "Report of the Committee on the state of the Church." That the bare mention in this Paper of a fact, mentioned simply, as such—viz: "the existence of alarm and agitation in the Diocese, arising from the impression," &c., should be construed into an "insinuation," is totally unfair. The Convention received that Report without dissent; they did so in good faith; they accepted "insinuation" against no man, least of all against their Bishop. The fact of "agitation and alarm," perhaps all unfounded, was undeniable. The Committee stated "as their full conviction, that whether the case be so or not, the far greater part of the Clergy are entirely opposed to any such departure from the doctrines of the Church"—opposed to what departure? evidently such as not really existed, (the Committee did not affirm that)—but which were supposed to exist, whether truly or not. The insinuation perception must be peculiarly sharpened that can detect innuendo against particular persons in such language as this. That the Committee on the state of the Church had a perfect right to state, as a fact, what every member of Convention already knew, the existence of alarm and agitation, is too plain to be seriously argued. Our Bishop's charge to the Clergy was grounded on that very statement—in the course of which occurs the following admission—"In respect to a particular question which has agitated the Diocese of late, the question of auricular confession, I may here express," &c.

II. "The Preamble"—adopted by Convention, authorizing publication. We must quote the Preamble in full, in order to present the force of a few remarks that will follow—"Whereas, in the Report of the Committee on the state of the Church, mention is made of certain rumours of doctrines and practices not in accordance with the principles of the Protestant Episcopal Church;—and whereas, while in the opinion of this Convention, the Church encourages her members to seek, whenever necessary, the godly counsel and advice of her pastors, yet she no where requires the practice of auricular confession and private absolution—and whereas, in the language of Bishop Hobart," &c. But it is needless to extract farther. The crime, if any, must be contained in these words. The "Pastoral" has made a false issue with this act of the Convention—as if that Body had attempted "to define the belief of the diocese"—had published the authoritative judgment of what the Bishop and his Clergy are to teach, and the people of the Diocese are to receive.

Now, the present writer boldly challenges the discovery of any such judicial determination, as alleged. Simply, is there no difference between the expression of an opinion, which shall have all the moral weight of a respectable Body as in the pre-

sent instance, without dissenting voice, and that judicial determination of doctrine made by canonical tribunals, and which is binding on the conscience? Has the Convention attempted anything more than such expression of opinion? There is not a point insisted upon in the "Pastoral," as to authoritative judgment, which has not been a truism in the Diocese from time immemorial. The Convention studiously and of set design, inserted the words, "in the opinion," in order to avoid the assumption of judgment binding on the conscience. But that its opinion is entitled to no moral weight, the churchmen of North Carolina have yet to learn.

The present writer, you perceive, Mr. Editor, has dealt only with facts, involving the conduct and character of others. He agrees with you—"that in respect to the views of doctrine and discipline set forth in the Pastoral, their soundness or unsoundness, the wisdom or indiscretion of their publication, it is not our office to speak."

But others will in due time handle this matter more at large.

Your correspondent must say, in conclusion, that he refrained, with others, from voting for the Preamble. He thought the Bishop's charge to be given in good faith, and to be sufficient to calm agitation, not too unreasonable. He thought any subsequent action unnecessary and inexpedient. But the right of any deliberative representative Body to express an opinion entitled to all its moral weight and influence, he never for a moment questioned either in Church or State—nor does he suppose that any man would do so, if the proposition were fairly put.

C (AROLINA).

For the Banner of the Cross.

THE MARYLAND CHURCH.

The following fragments of the old Maryland Church having come into my possession, they are sent for publication, that they may be the better preserved. The first is the confirmation certificate of the person named, who died recently in Baltimore, "in communion of the Protestant Episcopal Church."

"I hereby certify, that on April 27th, 1794, in the Parish Church of King and Queen, St. Mary's county, I confirmed Elizabeth Wilden, according to the form prescribed by the Protestant Episcopal Church, which will further appear by referring to the Records of said Parish Church; and I humbly implore Almighty God, that she may continue a faithful Disciple of Jesus Christ, and never forsake the communion of the said Church in which she has been incorporated, and by her own act and deed freely chosen in the presence of God and his Church.

"THOS. JNO. CLAGGETT,

"Bishop of the Protestant Episcopal Church of Maryland."

"Test: Chas. Smoot."

There also died in the few last months, Genl. Stansbury, an old gentleman who had reached some 90 years. The writer of this called to see him to obtain some information as to the site of the first church of St. Paul's Parish, a church which was the only place of worship for Baltimore County during a considerable time. The general said, that "old St. Paul's Church stood about 30 or 40 yards this side of where the Sollers Point Road leaves the North Point Road on the left hand side. It was built of brick: in 1745, Rev. Mr. Burdillon officiated as Rector; in 1765 it was in ruins, and the bones of the people were removed to Baltimore town. Genl. Stansbury went to school in the Vestry room attached. All the inhabitants of Patapesc Neck were Episcopalians. There was a spring near the church." The writer, in the month of October last, visited the spot. A beautiful site for a church, but the plough had left not a trace, unless a few English bricks. The spring, however, bubbled up freshly as ever, the only memento of "the fresh springs" which the Psalmist said were in his Zion. The General mentioned several things of the parsons of that day; one at Spesutia, one at Joppa, which was the county town, and another named Dean; but with the church's decay their memories had better be forgotten. At present, Methodism has overrun that section, and there is no Episcopal Church for miles. Hefurther stated, that a Methodist preacher attempted to administer Baptism to infants, but his superiors threatened him with suspension if he did so. The General himself was a Methodist, and I could not avoid thinking if the preachers by their own admission had no right to administer the Sacraments then, where do they get the right now? Perhaps it is proper to mention that the Episcopal Church was not so bad as report says, for one evil minister will be remembered when twenty good ones are forgotten. The General, to show the laxity of religious practice, said he had an uncle who had charge of him, and who one day said, "Tobias, do you know the Creed? Yes sir. Do you know the Lord's Prayer? Yes sir. Do you know the ten commandments? Yes sir." "Then," says the uncle, "I have done my duty." On telling this to a friend, he replied, "Well, that is more than many parents now do."

L.

For the Banner of the Cross.

MR. EDITOR:—The following paragraph, from "The Parish Choir, or Church Music Book," now published in London, Eng., appeared in the number for June 1849, and I think it so well worthy of publication in this country, that I feel constrained to copy it for your admirable Paper, not without the hope that it may be attended with profit.

"REV. W. ROMAINE ON CONGREGATIONAL SINGING.

"The neglect of it (singing of Psalms) as an ordinance, has led many people entirely to neglect it. I have scarce ever seen a congregation in which every one joined in singing. This is a very great abuse, because it is defeating the end of God's ordinance. He commanded Psalms to be sung for mutual edification. It was to be the service of the whole Church. All were to join: whereas amongst us it is performed by some few, and they are sometimes set by themselves in a singing-gallery, or in a corner of the church, where they sing to be admired for their fine voices, and others hear them for their entertainment.

This is a vile prostitution of Church Music, and contrary to the letter and spirit both of the old Testament and also of the New."

I am, Sir, &c.,
W.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, NOVEMBER 24, 1849.

THANKSGIVING DAY.

In prefixing a few remarks to the following communication, we disclaim all attempt to speak with greater "authority," or in a "way" more "happy" than our well-known correspondent. The articles of "D." need not be *leaded* to give them weight. Still, most happy shall we be, if we can in any way further the practical object proposed. It is "a suggestion," we think, which carries the authority of truth with it, and must commend itself to every Christian heart.

Surely, when the multitude of God's mercies calls us to His Holy Temple, our hearts should be moved to show the reality of our gratitude by something more than words. Christians seem now, in a great degree, to have lost sight of the fact, that the consecration of our *substance* is as much a part of worship, as the offerings of our lips. Yet how strongly is this truth impressed in the teaching of Revelation, both in the Old and New Testaments. This is the inspired call—"Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name: *bring an offering*, and come into his courts." And the son of David, with wisdom inspired from on high, gives this charge, which the Church places first among the scriptural lessons in the Service for Thanksgiving Day—"Honour the Lord with thy *substance*, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And so under the Gospel dispensation, an angel announces from heaven to Cornelius—"Thy prayers and *thine alms* are come up for a memorial before God."

It is in accordance with this evident scriptural truth, and taught by God's own Word the manner wherein He would be honoured, that the Church has made the offertory a part of our most solemn act of worship. But there is peculiar appropriateness in making this a part of our *Thanksgiving* service. And there is equal propriety in the application of these offerings as suggested by "D." If our hearts are truly warmed with gratitude to God for His rich mercies, we must be ready and willing to share His bounty to us with those less favoured. In giving us more than others, He gives us an opportunity of showing our love to Him by dispensing freely to others. In remembering the poor, let us not forget the claims of the poor missionaries, whose need will appeal to the thankful and charitable spirit of the Church on the Sunday following Thanksgiving Day.

For the Banner of the Cross.

A SUGGESTION.

MR. EDITOR:

Next week, (Thursday, the 29th of November,) we are called upon, by the proclamation of the Executive of the Commonwealth, to observe a day of THANKSGIVING. No doubt, the "venerated custom," in compliance with which His Excellency has been led, among other praiseworthy reasons, to appoint this day of jubilee, will be generally kept. Secular business will be extensively suspended; the places of worship, almost universally, will be opened for Divine service; and devout prayers, and praises, and thanks, will go up to the Eternal Throne from thousands of pious and grateful hearts. All this will be well. But allow me to suggest something more. We have passed through a most anxious season. In many parts of our country a frightful pestilence has prevailed, sweeping hundreds and thousands into the grave. The metropolis of our own state has suffered with the rest, and contributed to meet the demands of the destroyer. And, yet, we have been most mercifully dealt with. Our city and its districts suffered comparatively little, losing not more than about one thousand of their inhabitants. Almost the whole interior of our state was entirely exempted from the disease; and so gently were we visited, that there were whole congregations of our Church in this city, from which not an individual was removed by cholera. Indeed, very few of our city churches lost any of their members by the epidemic; and not one has lost its pastor. Surely, this is a signal mercy which calls for grateful recognition, and which seems deserving of being acknowledged in some *special* manner. Why, then, should this not be done? Why should there not be, in all our churches, on that day, special "THANK-OFFERINGS" presented to the Lord for his gracious remembrance of us who survive, during the prevalence of the fearful disease which has

taken away so many? In some parts of our country, and especially at the eastward, it is universally the custom to make collections in the churches, on Thanksgiving Day, for the poor. In some of our churches in this city this has been the practice for some years. Allow me to suggest that, this year, IT BE DONE IN ALL, and that our people be allowed the opportunity and the privilege, on "Thanksgiving Day," of presenting special "thank-offerings" for their deliverance from the ravages of the late pestilence. These grateful offerings will, of course, be liberal, and, in many cases, large; and will enable their pastors most materially to relieve the wants of the poor and destitute, at a season when their privations and sufferings are always peculiarly severe. And, besides the poor who suffer bodily privations that may thus be relieved, how many objects of *religion* are there that may be aided by the funds thus given, and that may most appropriately be remembered at such a time by grateful piety and Christian faith! Mr. Editor, will you not second the suggestion, and say something with editorial authority and in your usual happy way, to have it acted upon? Surely, it is one to which no reasonable objection can be made. D.

Philad., Nov. 19th.

R. D. DuCachet

TRINITY CHURCH, PITTSBURGH.

We are happy to learn, from the following notice in the (Pittsburgh) DAILY CHRONICLE, that this Church is now restored. Instead of suffering by the fire, which nearly consumed it, this House of Prayer has risen from the ashes, with new beauty. So is it ever with THE CHURCH. What man deems calamity, God converts into a blessing. Like "the bush" in the desert, it may even be "burned with fire," and yet it is not consumed. We trust this liberal and energetic congregation may worship, with increased devotion, in their beautiful sanctuary, and that new blessings and new mercies may be poured out upon Pastor and People from Him, to whose honour and glory they have consecrated afresh this Holy Temple.

Trinity Church.—This fine building, which has always been considered an ornament to our city, but which was unfortunately much damaged by fire some time since, has undergone complete repairs, and both externally and internally it has been vastly improved.

The plan of the repairs is by Mr. Marshall, of the house of F. H. Eaton & Co., and does much credit to his judgment, taste and skill in architectural matters.

The chief alterations in the external architecture of the building are a flat slate roof, and the raising of the tower several feet higher. The tower is now of stone, finely built in consonance with the general architecture of the church, which is Gothic in style. It is surmounted by nine small spires of cut stone about 16 feet high, which give a substantial and beautiful finish to the structure. The stone work is by W. W. Wallace.

The style of the inside of the building strikes us as being very elegant, and peculiarly appropriate for a house for religious worship.

The roof is flat gothic. The design is plain, but there is a richness about it which is more pleasing than more profuse ornament would have been. The paneling and ornaments around the desk are in similar style. The work is executed in a thorough and substantial manner, by Mr. John Chambers. The whole is painted to imitate oak, by Mr. Thompson, and he has succeeded in making a job, such as we have never seen surpassed by any of its kind. The colors are rich and agreeable to the eye, and the imitation almost perfect.

The windows back of the desk and in the front, are glazed with stained glass of different colors, manufactured by Messrs. Hannen & Co., of this city. It is rich and beautiful in appearance, and adds much to the appearance of the church. The windows on the sides of the building are also in part glazed with the same kind of glass.

There is no pulpit. On a raised platform are placed two *Lecterns*, or reading desks, which are splendidly carved from original designs, by Mr. Hogan, of this city. They are painted in imitation of black walnut. They occupy but little space, and strike the eye at once upon entering the building as being among the neatest of the arrangements. They are draped with red velvet trimmed plainly with gold cord. On one lies the Bible and the Prayer Book, and the other is barely large enough for the speaker to handle his notes conveniently upon it. The Communion Table, with similar beautiful drapery, stands at the back of the platform, which is raised sufficiently to give the speaker a full view of his audience. At the back of the platform, two white marble tablets, engraved by Lawton, with passages from Scripture, relieve the eye.

The entire aspect of the Church is pleasant, yet grave. The coloring is not too dark, yet sombre enough combined with the tinted light from the stained windows, to strike the mind of all who enter, with the idea that it is a sacred place.

The Rev. Dr. Upfold, has himself personally superintended the improvements, and to his well known taste many of their beauties are attributable. For many years he has been the Pastor of Trinity Church, and he now has done his congregation a service which we think they all will have the taste to appreciate. All that which tends to produce in the human breast feelings of purity and holiness, or even that which drives away worldly thoughts and leaves the mind in a quiescent mood—apt to receive the teachings of truth, is surely desirable in a House dedicated to the worship of the LIVING GOD from whose hand goodness, beauty, truth and all true pleasures come. Fine architecture, sacred music, beautiful paintings, are adjuncts to devotional feeling, which, with propriety, may be gathered around a place of worship. They render the House of God a pleasant place—

"Mee"—aye, beautifully meet for the pure prayer."

ACKNOWLEDGMENT.—The Editor acknowledges the receipt of "\$20 for Domestic Missions, sent to the Editor of the Banner by one of its Readers." This contribution has been forwarded to the Treasurer of the Domestic Committee.

The Vestry of *Christ Church, Green Bay, Wis.*, gratefully acknowledge the receipt, through their Rector, the Rev. Mr. Hommam, of *Five Dollars*, from *Mrs. E. Kohne*, towards the establishment of their Parish Library, and the completion of their Communion set.

PRESIDENCY OF COLUMBIA COLLEGE.

The Trustees of Columbia College by an almost unanimous vote, have elected Charles King, Esq., to fill the important post of President of that Institution. No better selection we are sure could have been made. Adding to high attainments and large experience, great dignity of character, Mr. King is eminently qualified for such a post. He will be sure to command the respect of those he governs, and equally certain to secure confidence and raise the character of the College over which he presides. The press, with which he has been so long and honorably connected, regrets his loss, as one who never forgot that he was a *gentleman* as well as an editor, and proved to the world that it was possible to unite both in one.

We commend the following caution to those who get rid of troublesome applicants by recommending them to their neighbours. It is easy to *give* a letter of this kind, but hard to recall it. It may be a cheap method to the donor, but it is a dear one for others!

Letters of Recommendation.—The willingness of many clergymen and others to give letters of recommendation to persons of whose personal character they know little or nothing, is a great evil. No person should give to another the sanction of his name simply because he brings testimonials from others; neither ought a recommendation to be given without a thorough knowledge of the character of the individual recommended. Caution in this respect, would prevent frequent gross impositions.—*Portsmouth Journal*.

MR. DANA'S LECTURES.

We have great pleasure in complying with the request to publish the following notice, written by one well qualified to judge, of Mr. Dana's Lectures. We have heard from friends in Boston and New York, that these Lectures not only fully sustain the high character of their Author, but that they convey, in a most interesting manner, the profoundest lessons of practical wisdom. Mr. Dana is a devoted Churchman, as well as a Poet and Philosopher, and deservedly holds the first rank among the literary men of our country. We feel confident that these Lectures will secure deserved attention in this city. Our correspondent thus speaks in their behalf.

MR. DANA'S LECTURES.—Richard H. Dana, Esq., of Boston, delivers a course of Eight Lectures on Literary subjects, at the University of Pennsylvania; beginning on Tuesday evening next. This celebrated writer not only occupies a position of the first dignity in literature, but in spirit and in principle is a churchman of the highest and truest stamp. His philosophy receives from her guiding light a purer ray, and his genius ever yields earnest homage to her system and her truths. These lectures are acknowledged to be the ablest and most finished of his productions. Your city readers will doubtless avail themselves of the opportunity of hearing them.

To the above we add the following correspondence.

Philadelphia, Nov. 1st, 1849.

To RICHARD H. DANA, Esq. of Boston.—Sir:—We have heard, with interest, that it is your intention to pass a part of the coming winter in Philadelphia; and the hope has been encouraged, that it would be a not unwelcome occupation of a portion of your time, to read publicly the *Lectures on Shakespeare*, which, elsewhere given, have conferred distinction on the National Literature.

Will you give us leave to say, on behalf of this community, that the visit of a gentleman, whose literary genius has secured for him far more admirers than acquaintance, will be received with lively pleasure; and that we shall consider that an honor is done to our city, and a valuable advantage offered to its citizens, in the delivery of discourses admitted to combine the highest intelligence with the most refined taste, for the illustration and recommendation of moral truth.

If you shall finally decide to deliver these Lectures, and will be good enough to communicate your wishes as to time and other circumstances, arrangements shall be made here, adapted to relieve you from trouble.

We are, sir, with great respect, your most obedient servants,

Signed by Bishop Potter, and a number of the Clergy and Laity of this city.

To which Mr. Dana thus replies:—

Boston, Nov. 6th, 1849

GENTLEMEN:—Your letter inviting me to read my lectures in Philadelphia during my intended visit this season, is exceedingly

gratifying to me. Coming from gentlemen so distinguished, nothing seems left to me but compliance. I am encouraged in this by remembering that those who are best qualified to judge in matters of literature, are generally the least exacting.

If consistent with your arrangements, I shall be glad to begin the course early enough to finish before Christmas.

With great respect, your obliged and humble servant,

RICHARD H. DANA.

To the Right Rev'd. Alonzo Potter, the Honorable Horace Binney, and others.

Tickets may be had at the Philadelphia Library, the Athenæum, the Art-Union Gallery; the Bookstores of George S. Appleton, South-east cor. of Chestnut and Seventh Streets; of Herman Hooker, South-west cor. of Chestnut and Eighth Streets; and John Penington, No. 10 South Fifth Street; at W. H. Maurice's, No. 108 Chestnut Street, and at the door on the evenings of the Lectures.

Single Tickets, 50 cents. Gentleman's Ticket for the Course, \$3. Lady's Ticket for the Course, \$1.

THE CHURCH ADVERTISER.

How often do we see a large spirit in a small body. Indeed, it is generally remarked, that those who are small in size have most of what is commonly called "spunk." Our cotemporary proves that this is true also of newspapers. Hereafter, we shall not so much as hint that there is any thing small about this fast growing paper, which has doubled itself in the second number, and seems equally ready to double its fists at all who do, or do not, speak of it. The way we happened to overlook it for a week, was simply as follows. It fell into the close embrace of a large Methodist paper, and was completely enveloped in the folds of its affectionate friend. Not having occasion to open the latter for a week, and having no idea of the treasure it contained, we were so long unconscious of its existence. And when we found it, we tried to greet it with pleasantry, but, it seems, put a little too much spice into the compound. We hope this will make amends. In truth, we highly approved the plan of this paper, and meant to say so. We will now let it speak for itself.

OURSELVES.—In these days of Giants, we should not have been at all surprised had our Lilliputian sheet been overlooked altogether by our illustrious cotemporaries;—as it is, we are rather gratified than otherwise, at the notice we have received at their hands: and regard it as an earnest, on their part, of future kindly treatment, for which we shall always be duly grateful.

The Gospel Messenger, after announcing our advent, proceeds very deliberately, to appropriate almost our "entirety," with evident satisfaction.

The New York Churchman, finding us in this situation, identifies us as a distinct entity, and notifies us of the fact by crediting its extracts to *The Church Advertiser in Gospel Messenger*.

The Banner of the Cross, after "looking" for us about a week, "finds" us, and gives us a very gently sarcastic lecture for being so peculiar and so small—while *The Episcopal Recorder* looks on and says nothing, regarding the whole matter, we suppose, of "no consequence."

Now of all this we do not complain—nay further,—we are satisfied.

We have no objection to "The Messenger" swallowing us altogether, provided it will allow us to feed upon it. We have no objection to "The Churchman" recognizing us, even through the medium of a third body, provided it does not turn its ponderous battery against us; and we have no objection to "The Banner" being as epigrammatic and as spicy as it pleases—provided, always and nevertheless, it is so in the same spirit.

To those who have not, as yet, noticed us, we would merely remark, that we have doubled our size in one month, and we have an idea that we shall live long enough to grow into notice.

THIRTY-THIRD REPORT OF THE FEMALE EPISCOPAL BENEVOLENT SOCIETY.

Although the past year has been one of great suffering to many in our community, your managers have to acknowledge, with devout thankfulness to the Giver of all good, that the objects of your benevolence, though feeble and aged, have all escaped from the ravages of the pestilence. Yet the hand of the destroyer is ever nigh, and four of our pensioners have been gathered to their rest through maladies incident to their condition. Mrs. Cook, who had partaken of your bounty during more than a quarter of a century, had reached the age of ninety; Mrs. La Roux and Mrs. Shearer had each attained the three score and ten years allotted to man. Mrs. Splane had also reached a good old age. Twenty-five yet remain to look to you for sustenance; and as the winter approaches, other applications for admission may be expected. We pray you, therefore, to impart liberally to them of that substance which has been freely bestowed upon you by Him who is, in a peculiar sense the God of the widow.

One of your managers, too, known and beloved by all, has been called away from us in her prime of life and usefulness: thus adding another to the manifold, the silent admonitions of daily occurrence, to "work while it is yet day"—and to do with all our might whatsoever our hand findeth to do.

THE OTHER SIDE.

Perhaps some of those whose "little faith" makes them "fear" because a few, of small influence, threaten to leave the Church to go to Rome or Geneva, may find encouragement by placing the following facts alongside of the testimony of "One of Three Hundred" from Geneva.

From the Protestant Churchman.

CONVERSIONS FROM ROMANISM.—A clerical friend, to whom we are indebted for the subjoined extract, accompanies it with the following remark: "The following gratifying piece of intelligence I have extracted from the columns of the Londonderry Sentinel of October 5th. Few persons are aware in this country of the success attending the exertions of the Irish Episcopal Clergy in winning their countrymen from the deadly errors of Romanism. Upwards of ninety Priests, and many thousands of the Laity have, within the last few years, been led to embrace the doctrines of the Established Church."

A Confirmation was held at the parish Church of Kilcommon-Erri, Diocese of Killala, on Friday, the 21st ult., when upwards of 150 persons, principally adults, and converts from the Church of Rome, were confirmed by the Lord Bishop of Tuam. The Church was crowded to excess, and the large assemblage was addressed by his lordship, in one of the most feeling and truly instructive discourses it has ever been our privilege to listen to. On the subsequent Sabbath, the Bishop again preached in the Church of Belmullet, on points principally connected with the Romish controversy, and we feel assured the plain, practical discourse and admonitions of his lordship, so admirably suited to the capacities of the numbers who hung with profound attention on his words, will be blessed with the happiest results, not only in confirming the minds of those who dare to think for themselves on the most momentous of all subjects, but in stimulating the exertions of such of his Clergy as are laboring to rescue souls out of the darkness and error of Popery, and lead them into the glorious light of the Gospel and the truth as it is in Jesus.

THANKSGIVING DAY.—The following are the appointments for Thanksgiving Day throughout the Union, as far as ascertained:

Maine,	Nov. 29.
New Hampshire,	" 15.
Vermont,	" 29.
Massachusetts,	" 29.
Rhode Island,	" 29.
Connecticut,	" 29.
New York,	" 29.
New Jersey,	" 29.
Pennsylvania,	" 29.
Maryland,	" 29.
Ohio,	" 29.
North Carolina,	" 15.
Florida,	" 1.
Washington City,	" 29.

DISPLACED FROM THE MINISTRY.—Bishop Chase reached New York on the 1st, and on the 2nd, says *The Churchman*, "in the presence of three presbyters, at the request of the Standing Committee, he displaced from the Sacred Ministry, Richard O. Shimeall, Presbyter, who had declared his renunciation of the Ministry of the Protestant Episcopal Church, and his design not to officiate in future in any of the offices thereof, which declaration had been duly recorded."

The Standing Committee are entitled to credit for their prompt attention to this duty. Let us hope that they will be as prompt in the cases of the gentlemen who are journeying towards Rome.—*Protestant Churchman*.

We would go a step further, and hope THE CHURCH will communicate all who thus violate their solemn vows to God and man, and set at naught her high authority. They are guilty of encouraging these wicked acts who lead others to take low views of the power which God has committed to His Church on earth. She is faithless to her trust when she does not use this power in vindication of her right. If she fears to exercise her discipline, none will fear to insult her authority.

"O," in reply to "Daleth," is received, and will appear next week.

CLARKE MISSION.

We direct the attention of our readers to the admirable and most interesting communication on this subject.

We hope our Kentucky friend will soon resume his travels, and always let us hear from him.

We have received a notice of a meeting of the congregation of Grace Church, Philadelphia, held on Monday evening last, in relation to the ORPHAN'S HOME. This, and a communication on the same subject, shall appear in our next.

Five of the Bishops have united in requesting a meeting of the House of Bishops, and it now becomes the duty of the Senior Bishop to call such meeting. The Bishops requesting, are Maryland, North Carolina, South Carolina, New Jersey, and Western New York.—*Church Advertiser*.

New Publications.

FIRST PRINCIPLES OF THE DOCTRINE OF CHRIST: in a series of Discourses, delivered in the Parish of Trinity Church N. Y. By the Rev. M. P. PARKS. Philadelphia, H. Hooker, corner of Eighth and Chestnut.

We have read this unpretending little volume with great interest, and we trust, profit. Truly these are days when men sadly lose sight of the first principles of the doctrine of Christ. In a nervous style, and with great force and clearness, the author holds up these great truths to our notice, and impresses them by a reiteration which does not weary. We have never seen the "two opposing and contradictory systems of Theology" which obtain in the Church more clearly defined, and the true one more strongly enforced, than in the first of these discourses. In his most affectionate and warm-hearted dedication to his first parishioners of Christ Church, Norfolk, Va., the author truly states the real excellency of his work. Speaking of his discourses he says—"If they possess any merit, I suppose it to consist in this, that they press home, in a more plain and practical way than is common, the doctrine of baptism upon the consciences of parents." We have marked some extracts, for which we cannot find room in our present paper, and which will show the style and tone of the book. We earnestly commend the work to the attention of Christian parents and Christian teachers, as setting forth with a strong and commanding voice, and with the earnestness of thorough conviction, the first principles which form the foundation of the glorious Gospel system.

CHRISTIANS AND THEIR OFFSPRING, A HOLY PEOPLE: A Sermon, by the Rev. G. Emlen Hare, D.D., Principal of the Academy of the Protestant Episcopal Church in the City of Philadelphia.

This is an excellent practical discourse, upon a subject akin to that of the work noticed above. The text is Deut. xiv. 2. "Thou art a holy people unto the Lord thy God; and the Lord hath chosen thee to be a peculiar people unto Himself, above all nations that are upon the earth." The three points of the discourse are: I. That a people, after this manner holy, existed before the time of Moses, and still continues to exist; II. That to this covenant people, the offspring of its members are entitled to belong by birthright, being by birth partakers of its sacredness; III. That this offspring forfeit their high and blessed privilege, unless betimes it be assumed for them by means of the appropriate sign of the Covenant?

With the first and third parts we fully agree, and rejoice to see the importance of Baptism so strongly inculcated by one, who by his great success as a teacher, and the important position he holds, has an opportunity of exercising so wide an influence. The second point of the discourse might mislead, if it were understood to teach that the children, even of Christian parents, inherit by birth aught but a corrupt nature. Guarded by the third point, we do not understand this to be the intention of the author, as this declares that baptism alone confers the real blessing. Again, this point might lead some to suppose that none have "a right" to belong "to the sacred community" but those who had a natural "birthright" as children of Christian parents. The Church holds that every child of Adam, because of its fallen nature, has a birthright title to baptism. And because they are by nature unclean, "children of wrath," therefore the necessity of the cleansing ordinance in which their sins are washed away, and they are "made members of Christ and children of God." The baptismal service teaches this truth most clearly. "Dearly beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, none can enter into the Kingdom of God except he be born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, that of his bounteous mercy, He will grant to this child that which by nature he cannot have." It is in no captious spirit that we make these remarks, but because we think truths of such importance should be carefully guarded against misapprehension.

SWORD'S POCKET ALMANAC AND CHURCH REGISTER. 1850. This is one of the sure signs that the year is waning. All who would be prepared for a new year, should provide themselves with this admirable and well arranged Almanac. It is too well known in the Church to need any introduction.

We have also received from G. S. APPLETON, who keeps them for sale, the third number of Phillips, Sampson & Co.'s beautiful reprint of Shakspeare. When complete, it will certainly be the finest and cheapest edition of this great writer's works ever published in this country.

From the same publisher we have received a new and beautiful edition of Watts' "MORAL AND DIVINE SONGS" with 24 illustrations. Also, as a set off to their harmony, the "CITY CRIES" with colored wood cuts. Both are favorite books with our little friends.

Foreign Intelligence.

BY THE LAST STEAMER.

Dr. Ollivant is to be nominated by the Crown to the Bishopric of Llandaff. The Doctor is Prebendary of Brecon, Canon of St. David's, Regius Professor of Divinity, Cambridge, and Rector of Somersham, Huntingdonshire. He was formerly Vice-president of Llampeter College, in which many of the Welsh clergy have been educated. Though not a native of Wales, Dr. Ollivant must be, from his former position, and from his long intercourse with the Principality, thoroughly conversant with the Welsh language.—*Ministerial Paper*.

The Archbishop of Canterbury has recently been applied to by a Dissenter, who complained of the conduct of a clergyman, the Rev. Henry More, curate of Lowestoft, for refusing to bury the children of Dissenters, on the ground of their being unbaptized. The following is his Grace's answer:—

"In reply to your letter, I write to say that the curate of your parish is obliged to bury with the usual forms the corpse of a Dissenter, provided that the Church service is not objected to. The only exception is, in the case of persons dying unbaptized. These, the Rubric expressly excludes; and the Rubric differs from the Canons in being established by act of Parliament, so that a clergyman is under the necessity of conforming to it. I agree with you in the opinion that when the non-baptism is not notorious and patent, as it is in the case of the Baptist children, no curious inquiry should be made. A clergyman may be indicted for violation of the canons; but the earlier ones to which you allude, are superceded by the Toleration Act."

To this Mr. More is stated to have replied:—

"I suppose a clergyman's obligation to conform to the Rubric is to conform to them as they stand in the Prayer Book, for they have no other existence. Now the rubrical direction that the burial service 'is not to be used for any that die excommunicate,' remains in the Prayer Book unaltered. Either, therefore, the Rubric should be altered, or consistent rubricists should conform to it as it stands, and refuse to bury any Dissenter, &c., who, by the law of the Church, is held to be *ipso facto* 'excommunicate.'"

An anecdote is in circulation in an adjoining county, relative to the Bishop of Hereford, which we give on common report. It had been announced that Bishop Hampden would preach at Abergavenny, at which place he recently officiated for the late Bishop of Llandaff, who was unable, owing to illness, to go through the duties of an ordination. The announcement drew numbers of Dissenters to church "to hear," so they said, "their Bishop;" when, to their astonishment and infinite annoyance, his lordship preached on the sin of schism. Since this occurrence the Dissenting party call Dr. Hampden a "Tractarian."—*Gloucestershire Chronicle*.

ENGLISH CONFIRMATIONS ABROAD.—The Bishop of Guiana, attended by the Rev. George G. Gardiner, of Bath, has returned from his official visit to the Continent, which he undertook at the request of the Bishop of London. His Lordship administered the rite of Confirmation at Bruges, Brussels, Frankfurt, Bonn, and the Hague. The number of candidates admitted was 274:—101 males, 173 females. The Bishop, in the course of his tour, preached five times on behalf of the *Society for the Propagation of the Gospel*, and the amount of 74l. 8s. 6d. was contributed. His Lordship was every where received with marks of respect and esteem; and at Rotterdam an address was presented to him previous to his departure for England.—*Colonial Church Chronicle*.

CELEBRATION OF THE THOUSANDTH ANNIVERSARY OF ALFRED THE GREAT.

We find in several Papers, a full account of this interesting celebration. A peculiar interest is given to this occasion, from the fact that it was improved for the great and holy purpose of strengthening the bonds of fellowship between all who speak the Anglo-Saxon language. In particular, the strongest expressions of good fellowship were made in reference to America, and one of our American Clergymen seems to have taken a large share in the proceedings. We will give a full account next week.

For the Banner of the Cross.

THE CLARKE MISSION.

A desire to communicate to others what has produced pleasure to myself, is the sole cause of this my first appearance in the columns of the Banner as a correspondent.

Finding myself lately in St. Louis, with more leisure, perhaps, than I shall soon again enjoy, and cherishing a desire to see more than I had yet seen of the vast and splendid region lying above St. Louis, known as the Upper Mississippi River Country, I determined, partially at least, to gratify that desire.

Many months might the observant traveler delightfully employ in exploring this wilderness empire, in studying its physical advantages, its capabilities to sustain populous states, and to give birth to mighty cities whose names are yet unknown to the most local maps.

The rapid sweep of affairs out here in the Northwest, in the

formation of states, in the increase of population and political power, cannot be at all appreciated by those who have not made themselves eye-witnesses to the changes wrought. It is an animating subject for contemplation to the mere patriot and statesman. What should it be to the thoughtful Christian—what to the Catholic Church of God?

However sublime and stirring may be the thought, that in our time and in our land, nations do spring up around us in a day, our joy thereat must be incomplete unless we know that the Church is making exertions commensurate with the demand, to give them unto the Lord "for his possession." Have we a right to joy and peace with ourselves in this matter? What is the Church doing for the wilderness now beginning to be animate with multitudinous human life?

I heard "the voice of one crying in the wilderness, prepare ye the way of the Lord." So sweet a sound won my ear, and I resolved to visit the spot in the wilderness where that voice is raised—where it is raised by a child of the Church, by the *Clarke Mission*.

This Mission, your readers know, was planted by the Bishop of Missouri. It is one hundred and fifty miles above the city of St. Louis, and six miles west of the Mississippi River, in the county of Marion. This Mission has a place very near the Bishop's heart, and deserves it, too. It has been planted and nourished, and hitherto upheld by his constant prayers, and by no ordinary personal exertions.

Having been prevented from visiting it heretofore this year, by his hard and perilous duties in St. Louis, during the dreadful pestilence just past, I found he had lately determined to make a visitation to his forest child, and I was more than willing to embark on a boat bound for the "settlement" above, that I might see the mission while he was there.

Leaving St. Louis Thursday night, about eight o'clock, we arrived next afternoon about four o'clock, after a most pleasant trip, at a landing the nearest to the Mission. Hence we procured conveyance in a small two-horse hack to Palmyra, a pleasant interior town of Missouri, near which the Mission is planted.

A little delay in getting our conveyance, and the very merciful disposition of the driver to his horses, belated us; and it was not until after nightfall that we reached the village,—and still later that we rested at the Mission. Having heard of the Mission, and possessing a great curiosity to see and know as much of it as possible, I willingly accepted the invitation to make it my home during my stay. I found its hospitality quiet, but cordial and generous; and I shared enough of the firesides and tables of Palmyra to find that there too all was kind hearted and liberal.

Our untimely arrival at the Mission was not long felt. The excellent old lady, the housekeeper, soon had us a cheery supper of corn-cakes, fresh milk and butter, and tea if we desired it; and in the enjoyment of these bodily comforts, and the rapid asking and answering of questions, and miscellaneous chatting which the advent of such a party would naturally give rise to, we were soled, and soon forgot the joltings and other tribulations of our hack ride. We had in our company a youth, (son of an army officer,) who was going to the Mission to take up his abode there. He was the eighteenth then lodged in the Mission home.

After supper the hour of prayer arrived, when at the signal of a bell we proceeded to the school-room, now used also as a chapel, where we found the boys all in their places. They rose and stood, as the Bishop passed along up the aisle to the teacher's desk, and their faces grew brighter as they recognized and greeted the good man who cared for the young, and was providing a home where the poor and friendless could be sheltered and taught.

The services for the night were short and appropriate, and taken entirely from the Prayer Book. The Psalter instead of being read, was chanted by the boys, the whole family of them joining in with a readiness, accuracy, and unction that surprised us, and took our hearts completely. I had never heard the Psalter chanted before, and I confess to a silent prejudice imbibed against it, I know not how, but can only guess. Perhaps because it was a novelty, for with us poor short-lived creatures, all things are called novel, no matter how old they are, if so be we have not heard them before.

I say I did have a prejudice. But oh, how that prejudice tumbled down, and how my heart mounted up as those boys broke forth as with one voice, and hymned the glory of God in words of the sweet Psalmist of Israel, and in strains that have rejoiced the hearts of "saints in all ages." Would that every churchman and friend of God, in our land, could hear one night service at the Clarke Mission. Not for all the wealth that lies in gold would they wish it ill, or deprive those poor boys of their songs, their "songs in the night."

Prayers being ended the school soon went to rest, for they could say, as they had sung, "I will lay me down in peace and take my rest; for it is thou, Lord, only that makest me dwell in safety."

Saturday was spent by us in taking a careful survey of the Mission grounds and improvements, and in examining into its economy and discipline. The ground lies to the north of Palmyra, gently sloping toward it, so that nearly the whole may be taken in at one view from the town. As to improvements, the Mission is yet in its infancy. The ground when obtained for the Mission, had a double wooden cottage. That building at first served the various purposes of boarding-house, dormitory, infirmary, and, I believe, school-house. By great exertion the Bishop has now erected a brick house of moderate dimensions, with two stories. The lower story is used as the school-room and chapel. It is supplied with neat, durable and convenient benches and desks—one desk for every boy in front of his seat. Against the walls are black-boards, and two large maps; and above the teacher's desk a chronometer, the workmanship of a worthy member of the Church, and devoted friend of the Mission. The upper story is finished for and used solely as a dormitory for the boys. The attic, (so economical have they to be of house-room,) is plastered neatly, and furnishes comfortable lodging for a few sleepers. Adjoining the wooden cottage, a little frame addition has been built for the reception of the library, already very large and valuable. Unfortunately, this

little room is inadequate and unfit for the purpose of its erection. Such a library should not be thus housed. But owing to the inadequacy of the building fund, nothing better can be done at present. The school-room just erected with so much difficulty and painful anxiety by the Bishop, is even now filled with the Mission boys, and day scholars from the country around, who are beginning to love and give their young hearts to "order" and the "beauty of holiness."

The teachers at the Mission are the self-denying Presbyters, Messrs. Wm. B. Corby and Geo. P. Comings, assisted in the English department by Mr. Joseph Corby. They work with their hands in addition to teaching and preaching without remuneration save their subsistence. They built the library-room I have just spoken of, and we found them engaged during our recent visit, in painting the wood-work of the new school-house—the paint for the purpose having been contributed by some good friends in St. Louis.

The Clarke Mission is designed to be a church-school, for the rearing and educating of boys for the Christian ministry—particularly the poor and friendless orphans, and other destitute, whose gratitude for so noble a "nursing mother," will most strongly lead them to such a dedication of themselves. It is designed to be, and with God's help will be, head-quarters and a radiating point for missionary operations, and a home and resting point for missionaries while planning and preparing for their work. I know of no place possessing equal advantages for the efficient prosecution of these several works. Living for the school is incredibly cheap. Wild fowl is abundant, and at certain seasons, I was told, is brought in by the wagon load. The best of beef can be had at the door at three cents a pound, and breadstuffs proportionably low. Milk and butter almost without price. While from its convenience to navigable rivers, all points are readily and quickly accessible. Where, then, can money be placed which will produce so large and so speedy results?

Saturday evening we saw Mr. Comings mounted on a horse and leaving the Mission grounds. We learned he was going to Hannibal, a missionary station some twelve miles distant, to preach the ensuing day. Mr. Corby preaches regularly in Palmyra.

On the next day (Sunday) the Bishop preached and administered the Holy Communion; and in the afternoon baptized one person and confirmed five, one of them a boy in the Mission. After the services he catechised the boys of the school and the children of the parish.

Monday morning your correspondent left the Mission, well-pleased and thankful, and returned to the bank of the great father of floods, to go on his way of sight-seeing, leaving Bishop Hawks among his warm-hearted friends and co-laborers, where he purposed to remain a few days longer.

The only sorrow my trip has given rise to is, that I have not some money, a few thousand dollars even, to bestow upon the Clarke Mission—this quiet, modest Child of the West, which unnoticed, unhonored, and unsung, bath in solitude and comparative neglect, though not repining, done what she could in the vineyard of the Lord. A chapel, a large school-house, and a good library-room are among her more immediate wants. Possibly while others are more clamorous, demanding even to share the vintage, this modest gleaner will be observed, and have many bunches of grapes left her, even bunches like unto those of Eschol.

A KENTUCKY TRAVELER.

For the Banner of the Cross.

LIGHT FROM A DARK PLACE.

MR. EDITOR:—

A few days ago a number of the *New York Herald* of 25th October was placed in my hands, containing the following extraordinary document. Thinking it a pity it should be lost, or that the Church should be deprived of the valuable information it contains, I concluded to send it to the Banner for republication.

It appears that the Presbyterians have lately been engaged in "endeavouring to trace to its fountain head" their own history, and have made the astounding discovery that Presbyterianism has no less than 480 mothers, and that these 480 mothers are "480 synagogues!" As we have repeatedly endeavored, but without success, to find the "Fountain Head" of Presbyterianism in the New Testament, this announcement was a great relief to our mind. Who the *Father* of Presbyterianism is, these deponents say not, perhaps the less said on this point the better. Nevertheless, something is gained by knowing who is its mother. Nobody will suspect hereafter that it was the "Mater Dolorosa;" nor, that there is any affinity between it and Rome. It seems the relationship between the Presbyterians and Jews is of the closest character: that the Jews have an "immense and increasing influence" in the Presbyterian Church; and that both, in their "faith and spiritual offices," the Presbyterians are "united to them by strong and pleasant ties." It appears, moreover, that "the love of Christ" has not constrained the Presbyterians to establish "two Presbyteries in China," but "love to the God of Israel," who deny the Divinity of the Lord Jesus. It further appears that the revelation of the "day of prophetic promise" depends upon the Jews getting upon a better footing with the Presbyterians.

Solomon says, that there is nothing new under the sun. But if what this address sets forth be the truth, Solomon was no prophet.

There are various other points of especial interest in this address, which we would fain point out, but do not wish to occupy too large a space in your valuable journal. The facts however, that Christian Churches are only "baptized synagogues," that the synagogues were raised up by Almighty God to take the place of the Jewish Temple; and that the Presbyterian ministers are "Angels," are things too important to be passed over.

As the Presbyterians are so deeply engaged in tracing their own history to "its fountain head," we live in hope that they may yet discover their *Father*. To find one's Father among 480 synagogues is no easy matter; still, it is worth the trial. Perseverance can accomplish wonders, and sometimes has removed mountains. The lantern of Diogenes might be found

of service. Oil is cheap—camphine cheaper. In so sacred an undertaking as looking for one's *Father*, no pains should be spared, and expense should not be thought of. Japhet did not search for his father in vain, nor will the Presbyterians, if they use the like industry. The fact that they have found their *Mother*, after a search of three centuries, is encouraging.

THEM.

We have only room for the following extract from the address above alluded to.

ADDRESS OF THE PRESBYTERIAN SYNOD OF NEW YORK TO THE ISRAELITES WITHIN THEIR DISTRICT.

Brethren, "beloved for the fathers' sakes:"—

In taking the usual step of presenting a formal address to you, we introduce ourselves as an ecclesiastical body, embracing nine Presbyteries, six of which are in New York city and the vicinity, and two in China. The ordained ministers of these Presbyteries, who, for the most part are pastors settled in churches, and the lay delegates from our church sessions, are, according to our constitution, the members of our body. We come together annually as a Synod, and our chief object is to devise and carry out the best plans for the edification of our churches. *We are aware of the fact that you have an immense and increasing influence among our churches and in our country: hence we have resolved as a body to acknowledge your presence and influence, and to send you an address on our common relations and interests.*

In respect to both our *faith and our spiritual offices*, we feel ourselves united to you by strong and pleasant ties. The history of our offices of pastor and ruling elder runs back into the history of your synagogues. *It is our own history which we are endeavouring to trace to its fountain head*, when we examine how it was the ancient custom in Israel to convene, on sacred days in the houses of the prophets, for religious exercises; and how, after the Babylonish captivity, synagogues were erected in nearly all the villages of the Jews, for the reading of the law, for the exposition of the Scriptures, and for prayer. According to our view, the local service of the temple, with its bloody offerings, its altars, its priesthood, and its mysterious ceremonies, was never designed for all the nations of the earth, was very inconvenient for even the Jews themselves, and was unquestionably destined to accomplish its restricted and preparatory work in a few centuries, and then entirely cease; but the synagogue was the institution which God raised up, during the gradual decline of the glory of the temple, that it might carry, simply and yet effectually, all the essential truths, and all the essential benefits of the temple, to every city, to every village, and to the door of every family. The temple, with all its awful grandeur and dark ceremonies, was to be dissolved, and everything in it worth preservation was to be committed to the simple reading, exposition, and prayer of the synagogue. God was carrying out gloriously his own plans for the spread of his truth and the promotion of his glory, in all the earth, when he moved the Jews to multiply synagogues in Jerusalem, and throughout Palestine, in Alexandria and in Rome. We look back on Jerusalem before her final destruction by the Romans, with her four hundred and eighty synagogues, and acknowledge that there is the mother of us all. We see, in your present synagogues, the clearest proofs that we both have the same origin; and we find a special proof of our oneness with the ancient synagogue, in the attestation of history, that in the synagogues of the Hellenist Jews the law was read in the Alexandrian, or Greek version. *The Christian Church was the baptized synagogue.* Our pastor is your *Sheliah Zibbur*, angel of the church, or *Hazan*, and it is a Presbyterian peculiarity to acknowledge no office higher than this. Our elders have their origin from the rulers in your synagogues. The different services in our churches likewise run back, in their descent to the synagogue; and if the great end of God, in the establishment of the synagogue, was to spread the truth and worship of the God of Israel among all nations, we humbly claim that we are, to some extent, advancing this object, and that the true spirit of the synagogue is among us. All the oracles of God that were ever read in the ancient synagogue, are read and expounded in our churches. Men go out from us to establish Christian synagogues in the worst regions of ignorant and depraved population in our country, and there to distribute, from house to house, your own scriptures. You observe that two of our presbyteries are in China; and some of our most promising and beloved members have gone far hence, to the most unpromising and dangerous fields, not for the purpose of obtaining either the riches or pleasures of this world, but, if we know our own hearts, *from love to the God of Israel*, and the perishing souls of men.

Now, brethren, we most earnestly appeal to you, are we accomplishing the work of God, or are we not? Mention to us any imaginable way in which we may accomplish more for the fulfilment of the promise that all the earth shall be filled with the glory of God, than by the distribution of bibles in every family, and the establishment of our synagogues in every neighborhood. It grieves us deeply that you take no part with us; and that you even look on us with suspicion. We are convinced that you ought to be by our side; that you ought to be among the leaders in this work. Many among us severely accuse our indifference to the melancholy fact, that the great body of the house of Israel stand aloof from us. *We believe that the day of prophetic promise will never be revealed in its glory while you stand at this awful distance from us.* And why this separation? Where lies the fault? The standard of Judah ought to be in the front of the armies of the living God, as they go forward to invade the kingdom of darkness. Why, then, do you not unite with us, and carry on triumphantly the standard of Judah in our front?

For the Banner of the Cross.

TO BENEVOLENT CHURCHMEN.

No. 2.

DEAR BRETHREN:—In the "Banner of the Cross" of the date of Sept. 22d, appeared a short Card in behalf of the Church at this place. The kind commendation of the Editor of the Banner has given me heart to repeat my call.

We greatly need a Church building. The interests of the

Holy Catholic Church require that we should have it. But we cannot have it, unless we have aid from abroad. The Church has been planted here. It has taken root; and already the fruit begins to appear. But there can be no adequate success without a use of worship. To build this, our brethren must help us. We ask for \$1000. The congregation will do the rest.

We ask you not to minister to our luxury, our ease, or our pride. We simply ask you to help us build a house unto the Lord where one is greatly needed. The services of the Church are held in an upper room of the court-house, subject to many inconveniences. With suitable accommodation, the congregation would be double what it is.

Since writing my first Card, arrangements have been made for the immigration and settlement of forty or fifty Irish families in the immediate vicinity of this village. Some are already on the way, others are expected this winter; and probably all the rest in the spring. They are to be Protestants. Shall these members of the Church be suffered to lapse into infidelity, or stray into other folds, to be fed on husks instead of the bread of life? Answer it, ye that have the means of preventing such an evil. Again: one month ago the missionary had the pleasure of reporting to the Board of Missions thirty-five or forty negroes under religious instruction. What more can I say of these immortal souls? With a sad heart the missionary had to dismiss them a few weeks ago, because the County Court, on the complaint of some Godless individuals, forbid their assembling in the court-house for the purpose of being taught, and there was no other place at the missionary's disposal. Shall the Word of God be thus hindered? Shall the missionary be thus tied hand and foot, and driven from his work; all for want of a Church edifice? Answer it some of you who are able, with one stroke of your pen, to prevent all such inconveniences for the future. Be not afraid to do something handsome for the missionary cause. To many of you \$1000 is a small sum. To us it would be treasure.

My dear brethren, may the good Lord inspire you with the desire to give us a mite of your abundance for the love of our Saviour Christ. Amen.

Yours in the Common Faith, W. C. STOUT,
Oct. 25th, 1849. Missionary at Fayetteville, Arkansas.

For the Banner of the Cross.

CHURCH REVIEW.

MR. EDITOR:—

Will you permit us through your columns to call the attention of your readers to the only Quarterly which the American Church has provided us with? We do not mean to intimate that the Church press has been remiss in its duty, but only that the matter has not been so fully presented as it deserves. Prior to the issue of the Church Review, a general want of a substantial Church periodical was felt and acknowledged. Since its issue, an almost universal approbation of its intellectual, moral, and ecclesiastical tone has been evinced; and yet it is an indisputable fact that its circulation is comparatively limited. Why is this? How comes it that so many of our clergy and influential laymen do not take it? It cannot, surely, arise from a want of interest in high intellectual and moral truths. We trust it is only necessary to present the matter, with some fullness, to those whom it may concern, to increase the circulation of this valuable paper. It has reached its seventh number, and, in our judgment, has improved in every respect with every new issue. As we look back at those several issues, we find that in beauty and character the articles have been all highly respectable, and some of them masterly. The last number (the October, for 1849) is now before us, and will bear more than a favorable comparison with its predecessors. The papers that strike us most are those on "Foster on Future Punishment," and "American History." The first treats its subject on the exalted principles of a true Christian philosophy, and deals with truth as a sacred and fixed deposit, and not as changeable themes, which may be bent to mean anything or nothing, as may suit the religious charlatan. The second is a profound disquisition on the general principles of History, as applied to that of our own country. It strikes us that this article would do honor to the columns of the Edinburgh or London Quarterly. It treats the subject with all the vigor and force of Guizot, and the comprehensive and far-reaching philosophy of Frederick Schlegel, but in a more truly Catholic spirit than either. It shows with all the power of demonstration that national life and its outer vesture, its history, is not the creature of political jugglers, or even of well-meant statesmen, but is the result of its original organic life, developing itself gradually and naturally, until it becomes full and matured. It teaches with invincible power that no man is fit to write history, and above all American history, who is not in the highest and truest sense of the terms a Christian and a Philosopher. If this inadequate representation of a periodical for which there has been in this country a long and deep-felt want—a periodical, firm and decided in its churchmanship, and conservative in its philosophy, without being blindly attached to things because they are old, or run mad with radical theories of progress, shall further the extension of the sound teaching of the Church Review, we shall be more than rewarded.

For the Banner of the Cross.

WHO SHALL BEGIN THE SERVICE?

MR. EDITOR:—Why is the sublime opening of our beautiful service so entirely destroyed by substituting a voluntary for the commencement? Is it rubrical? Pray, inform me; if so, of course I must not object, however contrary to my sense of fitness; but I will merely express a wish that the words should be previously read, that we might have some idea what they were chanting. But as we praise God, by proxy, in this chant, perhaps it may not be deemed necessary that we should know whether it be Latin or English. If not ordered by the rector, have any choir the right of distracting a congregation, by screaming, *ad libitum*? for surely no one can suppose that it is an aid to our devotions, which I believe is the object of introducing music into our services, that with one heart and one voice we might praise God. What can be more impressive than the declaration, "The Lord is in his holy temple, let all the earth keep silence before him?"

REV. SAMUEL GEORGE LITTON.

There is a voice from the tomb sweeter than song; a memory of the dead to which, at times, we turn even from the devotion of the living. How can the true and constant heart ever forget them! Are they not unchanged and incorruptible treasures laid up for us in heaven? Have they ceased to remember us with a distinguishing affection? If the unhappy Dives forgot not his seven brethren how much more, may we well believe, do the emparadised sympathize with the sorrowing survivor! Yes, they do love us still! And we are one and indissoluble in the communion and fellowship of Christ our ever-living Head! We no longer behold them, indeed; but, with a vivid recollection of their beloved image, by faith we see them within the Holy of Holies, nearer the eternal throne, while we tarry praying without, consoled by the consciousness of a united adoration. Nay, we are more closely drawn together than while they were in the body; for our intenser love is softened and purified by sorrow, and they are freed forever from all the imperfections that belong to this state of commingled good and evil, and filled with the perfect love of God. Nothing is changed between us but the relation of sight. Seen and unseen, we have but one energy of spiritual being: we are nourished by the same hidden manna: we slake our thirst in the same waters of life. We are one in the unity of Christ's mystical body. We bless God's holy name, for all his servants departed this life in His faith and fear, beseeching him to give us grace, so to follow their good examples, that with them we may be partakers of His heavenly kingdom. Their experience encourages us to expect the same mercies from the same Saviour. Their pious memory, as with a heavenly fragrance cheers and enheartens us. We ask the mantle of the ascending prophet, that we may divide with it the waters which had before owned its power. Their triumphs confirm our faith and animate our hope. Thus, then, even in the most bright and beautiful passages of our lives, let the sainted dead, in fondest memory and sweetest communings come to us! Let them come into our arms, into our hearts, that our unfled riches may be made richer! Smiling in every smile of pious thankfulness, sanctifying every sorrow, and associated every holy aspiration, they lift our longing hearts towards heaven. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. These reflections, suggested by the consoling and edifying services of the Church, celebrating the annual festival of "All Saints' Day," are consecrated to the memory of the well-beloved brother in the ministry whose name stands at the head of this article.

The Rev. Samuel George Litton, whose death was a few weeks since, very briefly announced to have taken place at Franklin, Louisiana, was first known to the writer twelve years ago, as one of a small, but firmly united, laborious, and efficient band of brethren, the Clergy of the Diocese of Tennessee. Mr. Litton was prepared for the ministry by the Rev. Dr. Weller, and, with the well-known ability of that accomplished divine, was thoroughly instructed in all the principles of an enlightened and decided churchmanship. He was ordained deacon by Bishop Ives, in 1832, priest by Bishop Otey, in 1835. He was sent first as a missionary into the western district of this State, and settled at La Grange.

At that day the whole ground was pre-occupied, and yet the Episcopal Church made friends, and took root not only in La Grange, but wherever Mr. Litton extended his labors. His success was not the result of any compromise of principle, or of entangling alliances with the surrounding denominations. Speaking the truth in love, his Christian meekness and gentleness gave no offence to others, even while he zealously set forth and maintained our peculiar polity and practice. After some thirteen years of self-sacrificing labor, during which the parish was remarkably peaceful and prosperous, his failing health compelled him to leave La Grange for a more southern location. He had so much endeared himself to the people by his ardent piety, his untiring zeal, his abounding labors of love, his unusually pleasing manners, and his blameless life, that they mourned the removal of their beloved pastor with the truest widowed affection, and have ever since been regarded with a tender sympathy by all the other parishes of the diocese, as for a sadly bereaved sister. After Mr. Litton's settlement at Franklin, La., his health was slightly improved, and he entered upon the familiar duty of breaking new ground for the Church, with his accustomed activity and address. He laid deep and broad, and lasting foundations upon which it will be comparatively easy for another to build. The character of the population was peculiar, quite a different phase of Dissent from that which he had so happily disarmed and conciliated in his former position. But his judgment and discretion, with an unusual combination of gentleness in manner, and firmness in action, overcame all difficulties, and he had nearly completed his new church building, without aid from abroad, or debt at home, when his health again failed and failed entirely. "Better wear out than rust out," was the cheerful reply given to all his friends' foreboding suggestions of relaxation from the exhausting labors with which his untiring spirit over-tasked the too feeble body. Mr. Litton had been consumptive for many years; but in ordinary circumstances his useful life might have been considerably prolonged. The Cholera was however now raging in his parish, and he counted not his life dear to himself, so that he might minister to the sick and dying. He was glad to spend and be spent in the cause and service of his Divine Master. With his harness on, in the thickest of the fight, did this faithful soldier and servant of Christ receive the summons of Death, to take higher rank, in a more illustrious service, nearer the person of the Great Captain of our salvation. "Faithful in few things, made ruler over many."

As a son and brother, a husband and father, a friend and neighbor, in all the relations and duties of life, Mr. Litton was most exemplary. He has left the rich legacy of a spotless name, and a heavenward attraction to his family and friends, as well as of permanent good to the Church he so ardently loved and so faithfully served. In the calendar of the Diocese of Tennessee, the name of Litton, with that of Alston, once the justly boasted jewels of our beloved Diocese, are written and illuminated in characters of unfading beauty.

W.

ALL SAINTS' DAY, 1849.

Married,

At Trinity Church, Buffalo, on the 23d ult., by the Rev. Wm. Shelton, D. D., the Rev. Wm. N. Irish, Rector of St. John's Parish, Harpers Ferry, Va., to EMMA JULIA, daughter of Wm. Lewin, of the former place.

Died.

In Boston, on the 30th ult., EMILY, daughter of the Rev. A. H. Vinton, aged 7 months.

Acknowledgments.

The Treasurer of the E. F. Tract Society of Pennsylvania, gratefully acknowledges a donation of fifteen dollars from St. Luke's Church.
November 9th, 1849.

The undersigned acknowledges the receipt of the following contributions sent to him by members of St. Stephen's Church, to aid in the building of the Scandinavian Mission Church, at Chicago, under the charge of the Rev. Mr. Unonius.
From Mrs. E. H. B., \$50; Miss E. P., 5; Mr. T. S. T., 2; Mrs. Dr. P., 5; Mrs. W. P., 7; Mrs. D. P., 5; Mr. T. W., 10; Miss M. E. E., 5; Mrs. G. B., 7; Master G. B. Jr., 1; Mrs. F. R. W., 5; Mrs. P. T., 1; "M. L., 3; "A. Well-wisher," 5; Mr. E. S., 1; Mrs. P. R., 10; "M. and E., 20; Total, \$142.
HENRY W. DUCACHET,
Rector of St. Stephen's Church.
Philadelphia, Nov. 17th, 1849.

Advertisements.

The British Critic.

For sale, at the office of the Banner, the first 19 vols. of the British Critic, from 1793 to 1802. Price, \$15.

Speech of David Paul Brown, Esq.,

in the case of

Hinchman vs. Biddle, et al.

Just published, price 25 cents. For sale by
KING & BAIRD,
No. 9 Sansom street.

Elegant New Illustrated Gift Books for the Year 1850.

GEORGE S. APPLETON, 164 Chestnut street, corner of Seventh, has now ready—
The Companion to "The Women of the Bible," in one very elegant volume, imperial octavo, in various styles of binding.

The Women of the New and Old Testament.
A series of eighteen exquisitely finished Engravings of Female Characters of the New and Old Testament, with descriptions by the following eminent American Clergymen:

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Rev. Dr. Cox,	Rev. Dr. Sprague,
Rt. Rev. Bishop Hopkins,	Rev. J. F. Stearns,
Rt. Rev. Bishop Henshaw,	Rev. R. S. Storrs, Jr.,
Rev. R. A. Hallam,	Rev. Dr. Smyth,
Rev. Dr. Halley,	Rev. Dr. Todd,
Rev. Dr. Kip,	Rev. A. A. Wood,
Rev. E. N. Kirk,	Rev. C. Wadsworth,
Rev. Dr. E. Mason.	

LIST OF SUBJECTS.

Michal, daughter of Saul; Miriam, sister of Moses; Martha, sister of Lazarus; Witch of Endor; Wife of Ephraim, the Levite; Bathsheba; Naomi, wife of Elimelech; Zipporah, wife of Moses; Sarah, wife of Abraham; Women of Samaria; Herodias, grand-daughter of Herod; Daughter of Jairus; Rahab, Hostess of the city of Jericho; Virgin and Infant Saviour; Elizabeth, wife of Zacharias; Mary Magdalen; Canaanitish Woman Anna, the Prophetess.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 1, 1849.

[VOL. XI.—No. 48.—WHOLE No. 570.]

Calendar.

DECEMBER.

2. Advent Sunday.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen.
27. John Evangelist.
28. Holy Innocents.
30. First Sunday after Christmas.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JANUARY.

6th, A. M., St. Matthew's, Francisville. Evening, Trinity, Southwark.
13th, A. M., Church of the Redemption. Evening, Church of the Advent.
20th, A. M., St. Andrew's Church. P. M., Gloria Dei Church.
27th, Harrisburg.

FEBRUARY.

3d, A. M., Upper Merion. Evening, Norristown.
10th, A. M., Church of the Ascension. Evening, Emanuel Church, Kensington.
17th, Reading. 18th, P. M., Morlattan. Evening, Pottstown.
20th, A. M., Church of the Epiphany. P. M., St. Jude's.
27th, A. M., All Saints. P. M., Oak-grove Chapel.

DELAWARE.

On Friday, Oct. 26th, St. Mark's Church, Millsboro', Sussex county, was consecrated by the Bishop to the worship of Almighty God.

At the same time and place, the Rev. George Hall was ordained to the Priesthood.

PENNSYLVANIA.

The Southern Convocation will hold its next meeting at York, York county, on Tuesday, Dec. 11th. J. H. Coit, Sec'y.

For the Banner of the Cross.

ORPHAN HOME.

At a meeting of gentlemen connected with Grace Church, Philadelphia, held at the request of the Rector, on Monday Evening, Nov. 19th, 1849, the Rector being in the Chair, and having opened the suitable collects—

On motion, Charles E. Lex was appointed Secretary.

The Rector stated that the object of the meeting was to devise measures for the establishment of an Orphan Home in connection with the Episcopal Church in this city; and the Rev. Dr. Ducachet having addressed the meeting, at the request of the Rector, upon the subject,

On motion of S. V. Merrick, Esq., a committee of three was appointed to draft appropriate resolutions for the consideration of the meeting.

The Chair appointed S. V. Merrick, J. W. Claghorn and J. Bispham, said committee.

After consultation, the committee offered the following Preamble and Resolution, which, on motion of Mr. J. W. Martien, were unanimously adopted.

Whereas, the Rev. Mr. Suddards, Rector of Grace Church, Philadelphia, in a sermon preached on the 18th inst., presented to his congregation the necessity that exists of providing a suitable Asylum for the nurture and education of the poor orphans of Episcopalians, and requested the male members of the congregation to convene for the purpose of devising measures to carry out the views laid before them:

And whereas, this meeting, convened under the call of their Rector, fully concur in the propriety of the measure, which they esteem a noble charity, well worthy the cordial support of every Christian Philanthropist—will co-operate in maturing and carrying the plan into execution:

And whereas, in the opinion of this meeting, the proposed charity is one which, to be fully efficient, ought to embrace the whole body of Episcopalians in our community:

And whereas, the Rector and the Rev. Dr. Ducachet have informed this meeting, that at a meeting of the Bishop and Clergy of the city, held this day, the whole subject was discussed, and met the cordial approval of all, the Right Rev. the Bishop agreeing to address a letter to all the Clergy in the city and county, urging its claims, and requesting immediate action in these parishes:

Therefore, Resolved, That a committee be appointed at this meeting to ascertain what contributions can be obtained in this parish towards the erection and establishing of a suitable Orphan Home.

On motion of Mr. Claghorn,

Resolved, That a committee of nine be appointed by the Rector to carry the foregoing resolution into effect. Whereupon the Rector appointed

Messrs. Joseph N. Withers, Col. T. Robinson, J. Bispham, G. H. Bicking, C. E. Lex, Marshall Hill, Alexander Brown, S. V. Merrick, and Franklin Fell, said committee.

On motion, Resolved, That the Rector be requested to call a

meeting of this parish whenever the committee are prepared to report.

Resolved, That the proceedings of this meeting be transmitted to the Bishop, and published in the Episcopal Recorder and Banner of the Cross.

CHARLES E. LEX, Secretary.

For the Banner of the Cross.

TENNESSEE.

On Sunday, A. M., the 21st ult., in Calvary Church, Memphis, Bishop Otey admitted to the sacred order of Deacons, Mr. Reginald Heber Weller, son of the late reverend and much esteemed Editor of the Weller Tracts. Morning prayer was said by the Rev. Wm. Fagg, rector of Emmanuel Church, Lagrange, assisted in the lessons by the Rev. Andrew Matthews of the Church of the Holy Evangelists, Hernando, Mississippi. The candidate was presented by the Rev. Dr. Page, rector of Calvary Church, Memphis, and the sermon preached by the Bishop, from 1st Cor. 4th chap. 1st and 2d verse. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful."

Without dwelling upon the usual commonplaces in reference to the preacher of the day, suffice it to remark, that at the close of his discourse, invoking the spirit of Elijah to rest upon Elisha, he touchingly and impressively alluded to the well-fought field in which the venerable father of the candidate had expended his latest energies, and yielded up his breath, in the cause of the Church's Great Lord.

On the Wednesday following, the 24th ult., likewise in Calvary Church, Memphis, Mr. Wm. M. Steele, Deacon, was ordained by Bishop Otey to the holy function of a Priest. Morning prayer was said by the Rev. Andrew Freeman; the sermon preached by the Missionary Bishop for Arkansas and Texas; and the candidate presented by the Rev. Dr. Page, who, together with the Rev. Mr. Fagg, united with the Bishop in the imposition of hands.

Memphis, Tenn. Nov. 8th, 1849.

Rev. D. C. Page

NEW YORK.

Episcopal Duties, by the Bishop of New Hampshire, for the Diocese of New York.

On Thursday the 15th inst., the Bishop of New Hampshire consecrated to the worship of Almighty God, St. George's Church, Newtown, Long Island. The Instrument of Donation was read by the Rev. William Walsh, Rector of St. Saviour's Church, Maspeth, and the Sentence of Consecration by the Rev. J. Carpenter Smith, Rector of St. George's Church, Flushing. Morning Prayer was said by the Rev. Rowland Hill Bourne, Rector of St. Thomas's Church, Brooklyn. The Lessons were read by the Rev. Dr. Haight, Professor of Pastoral Theology in the General Theological Seminary. The Ante-Communion Service was said by the Bishop, the Rev. Dr. Johnson, Rector of Grace Church, Jamaica, reading the Epistle, and the Rev. William H. Newman, Rector of St. Paul's Church, Flatbush, reading the Gospel. The Sermon was preached by the Rev. Dr. Tyng, Rector of St. George's Church, New York. The Rite of Confirmation was then administered by the Bishop—the Rector, the Rev. George A. Shelton, reading the appointed Preface—to five persons, who were subsequently addressed by the Bishop in a most impressive manner.

St. James's, Newtown, is one of our most ancient parishes. The old church, after having been oft repaired, it was found necessary to abandon; and the present chaste and beautiful edifice was erected, at a short distance from the former, and on a more eligible site. The day of the Consecration was auspicious in the extreme, and the church was filled with a large congregation, who were apparently much interested in the solemn services of the occasion. The Rector and the parishioners have our warm congratulations.

In the afternoon of the same day the Bishop visited St. George's Church, Flushing, preached, and confirmed thirty-one persons. The number of candidates for this Holy Rite is a most gratifying evidence of the prosperity of this parish.

November 16, at Little Neck, preached and confirmed 9. Afternoon, at Manhasset, preached and confirmed 2. November 17, at Glen Cove, preached and confirmed 9. Afternoon, at Oyster Bay, preached only. November 18, at Cold Spring Harbor, preached and confirmed 3. Afternoon, at Huntington, preached and confirmed 4.

At Caroline Church, Setauket, Tuesday, November 20, confirmed 3, and admitted the Rev. T. Jarvis Carter, Deacon, officiating in Calvary Church, New York, to the Holy Order of Priests. The Rev. S. L. Southard, of Newark, preached. The candidate was presented by his father, the Rev. Lawson Carter, who united with the Rev. Messrs. Southard, Noll, Davis, F. W. Shelton, and Diller, in the imposition of hands.—Churchman.

EPISCOPAL ACTS BY BISHOP MEADE SINCE OUR LAST NOTICE.—At St. Paul's Church in Culpeper county, seven persons were confirmed on the 17th of October: two persons at Smithfield, Jefferson county, on the 5th of November. On the 6th, the new church at Leetown was consecrated. On the 7th, three were confirmed at Shepherdstown. On the 8th, seven at Harpers Ferry, where a church is going up. On the 10th, one at Martinsburg. On the 11th, 9 at Hedgesville. On the 12th, one at Back Creek. On the 13th, one at Bunkers Hill, where preparations are making for a new church.—Southern Churchman.

MISSIONS.

A friend has requested us to publish the monthly acknowledgments of the sums contributed in the Diocese of Pennsylvania for Domestic and Foreign Missions. Although we must regret the cause assigned, viz: that many in the country do not see the Spirit of Missions, we still comply with the request.

Sums contributed in Pennsylvania for Missions, from the 15th of September to 15th of October:

DOMESTIC MISSIONS.

Leacock—Christ Ch. for the Chickasaws.	5 00
Philadelphia—Trinity Church	65 00
Schuylkill Falls—St. James the Less	5 00
Total,	\$75 00

FOREIGN.

Bellefonte—S. S. St. John's Ch., ed. G. W. Natt, Africa	5 00
Leacock—Christ Ch.	3 00
Philadelphia—S. S. All Saints, for sup. G. T. Bedell, Africa	10 00
St. James the Less, for Const.	2 00
Westchester—Ch. Holy Trinity, Mrs. J. B. Clemson, for edu. Daniel Lewis, China	25 00
Total,	\$45 00

From the Buffalo Daily Courier.

WESTERN NEW YORK.

MR. EDITOR:—I see in a paper of to-day, an extract from a Buffalo paper, (the Buffalo Patriot and Journal,) which originally appeared in the Episcopal Recorder, of Philadelphia, under the heading of "Episcopacy in Western New York." It has led me to look into the Episcopal Journal of the Convention of Western New York.

The point to which my attention was directed, was the proportion which the amount of contributions to benevolent institutions exterior to the Parish, held to the number of communicants in each Parish; which is the common way of testing the Parochial benevolence. The result of my examination was different from what I had expected. To reach it, I divided the sum contributed by each Parish for all missions and other church objects exterior to the Parish, by the whole number of communicants, and that gave me the amount for each communicant. I find it stands thus in regard to several leading Parishes in this Diocese:—

Zion Church, Pierpont Manor, gave for each communicant	\$5 00
Grace " Utica, " " " "	2 91
St Paul's " Oxford, " " " "	2 81
" " Buffalo, " " " "	2 39
" " Syracuse, " " " "	2 39
Trinity " Buffalo, " " " "	2 31
Christ " Oswego, " " " "	2 07
Trinity " Utica, " " " "	1 83
" " Geneva, " " " "	1 71
St Luke's " Rochester, " " " "	1 49
St Peter's " Auburn, " " " "	1 28

I find also, that for their 780 communicants, the Rochester Churches have contributed for objects within the Diocese and exterior to the Parish, thirty-six cents for each communicant; and for their 506 communicants, the Buffalo Churches have contributed one dollar and forty-two cents for each communicant; while, for all benevolent church objects, in and out of the Diocese, apart from Parish objects, the Rochester Churches have contributed (\$1.05) one dollar and five cents, and the Buffalo Churches (\$1.65) one dollar and sixty-five cents for each communicant.

It will gratify several of your readers if you can find a place in your paper for this brief article.

November 14, 1849.

X. Y. Z.

Clerical Changes.

The Rev. David M. Fackler having become Associate Principal with Rev. Thomas Towell, in the Episcopal Institute at Clifton, Staten Island, N. Y., desires to have his letters, &c. directed accordingly.

The Rev. Andrew F. Freeman, late of the Diocese of Delaware, has been appointed missionary at Little Rock, Arkansas, and has entered upon his duties.

Selections.

THE DANDIES REBUKED.

OR THE OLD SURTOUT.

I had taken a place on the top of one of the coaches, which runs between Edinburgh and Glasgow, for the purpose of commencing a short tour in the Highlands of Scotland. As we rattled along Princess street, I had leisure to survey my fellow-travellers. Immediately opposite to me sat two dandies of the first order, dressed in white great-coats and Belcher handkerchiefs, and each with a cigar in his mouth, which puffed away with a marvelous complacency. Beside me sat a modest and comely young woman in a widow's dress, with an infant about nine months old in her arms. The appearance of this youthful mourner and her baby indicated that they belonged to the lower class of society; and though the dandies occasionally cast a rude glance at the mother, the look of calm and settled sorrow which she invariably at such times cast upon her child seemed to touch even them, and to disarm their coarseness. On the other side of the window sat a young gentleman of plain, yet prepossessing exterior, who seemed especially to attract the notice of the dandies. His surtout was not absolutely threadbare, but it had evidently endured more than one season, and I could perceive many contemptuous looks thrown upon it by the gentlemen in the Belcher handkerchiefs. The young gentleman carried a small portmanteau in his hand—so small, indeed, that it could not possibly have contained more than a change of linen. This article also appeared to arrest the eyes of the sprigs of fashion opposite, whose wardrobes, in all probability, were more voluminous; whether they were paid for or not might be another question.

The coach having stopped at the village of Corstorphine, for the purpose of taking up an inside passenger, the guard observing that the young gentleman carried his portmanteau in his hand, asked leave to put it into the boot, to which he immediately assented. "Put it fairly into the centre, guard," said one of the dandies—"Why so, Tom?" inquired his companion. "It may capsize the coach," rejoined the first, a sally at which both indulged in a burst of laughter; but of which the owner of the portmanteau, though the blood mounted slightly into his cheek, took no notice whatever.

While we were changing horses at the little town of Uphall, an aged beggar approached, and held out his hat for alms. The dandies looked at him with scorn. I gave him a few half pence; and the young widow, poor as she seemed, was about to do the same, when the young gentleman in the surtout laid his hand gently on her arm, and dropped a half-crown into the beggar's hat, made a sign for him to depart. The dandies looked at each other. "Showing off, Jack," said the one. "Ay, ay, successful at our last benefit," you know, rejoined the other, and both again burst into a horse-laugh. At this allusion to his supposed profession, the blood again mounted into the young gentleman's cheek, but it was only for a moment, and he continued silent.

We had not left Uphall many miles behind us, when the wind began to rise, and the gathering clouds indicated an approaching shower. The dandies began to prepare their umbrellas; and the young gentleman in the surtout, surveying the dress of the widow, and perceiving that she was but indifferently provided against a change of weather, inquired of the guard if the coach was full inside. Being answered in the affirmative, he addressed the mourner in a tone of sympathy; told her there was every appearance of a smart shower; expressed his regret that she could not be taken into the coach; and concluded by offering her the use of his cloak. "It will protect you so far," said he, "and at all events, it will protect the baby." The widow thanked him in a modest and respectful manner, and said that, for the sake of the infant, she should be glad to have the cloak, if he would not suffer from the want of it himself. He assured her that he should not, being accustomed to all kinds of weather. "His surtout won't spoil," said one of the dandies, in a voice of affected tenderness, "and besides, my dear, the cloak will hold you both." The widow blushed; and the young gentleman turning quickly around, addressed the speaker in a tone of dignity which I shall never forget. "I am not naturally quarrelsome, sir; but yet it is quite possible you may provoke me too far." Both the exquisites immediately turned as pale as death; shrunk in spite of themselves into their natural insignificance; and they scarcely opened their lips, even to each other, during the remainder of the journey.

In the meantime, the young gentleman with the same politeness and delicacy, as if he had been assisting a lady of quality with her shawl, proceeded to wrap the widow and her baby in his cloak. He had hardly accomplished this when a smart shower of rain, mingled with hail, commenced. Being myself provided with a cloak, the cape of which was sufficiently large to envelope and protect my head, I offered the young gentleman my umbrella, which he readily accepted, but held it, as I remarked, in a manner better calculated to defend the widow than himself.

When we reached West Craig's Inn, the second stage from Edinburgh, the rain had ceased; and the young gentleman, politely returning me my umbrella, began to relieve the widow of his dripping cloak, which he shook over the side of the coach, and afterwards hung it on the railing to dry. Then turning to the widow, he inquired if she would take any refreshment; and upon her answering in the negative, he proceeded to enter into conversation with her as follows:

"Do you travel far on this road ma'am?"

"About sixteen miles farther, sir. I leave the coach six miles on the other side of Airdrie."

"Do your friends dwell thereabouts?"

"Yes, sir, they do. Indeed, I am on the way home to my father's house."

"Yes, sir," said the poor young woman, raising her handkerchief to her eyes, and sobbing audibly, "I am returning to him a disconsolate widow, after a short absence of two years."

"Is your father in good circumstances?"

"He will never suffer me or my baby to want, sir, while

he has strength to labor for us; but he is himself in poverty—a day laborer on the estate of the Earl of H—."

At the mention of this nobleman's name, the young gentleman colored a little, but it was evident that his emotion was not of an unpleasant nature. "What is your father's name?" said he.

"James Anderson, sir."

"And his residence?"

"Blinkbonny."

"Well, I trust, that though desolate so far as this world is concerned, you know something of Him who is the father of the fatherless and the judge of the widow. If so, your Maker is your husband, and the Lord of Hosts is his name."

"Oh! yes, sir, I bless God, that through a pious parent's care, I know something of the power of Divine grace, and the consolations of the Gospel. My husband, too, though but a tradesman, was a man who feared God above many."

"The remembrance of that must tend much to alleviate your sorrow."

"It does, indeed, sir, at times; but at other times I am ready to sink. My father's poverty and advancing age, my baby's helplessness and my own delicate health, are frequently too much for my feeble faith."

"Trust in God, and he will provide for you, be assured he will."

By this time the coach was again in motion, and though the conversation continued for some time, the noise of the wheels prevented me from hearing it distinctly. I could see the dandies, however, exchange expressive looks with one another; and at one time, the more forward of the two whispered something to his companion, in which the words "Methodist Parson," alone were audible.

At Airdrie nothing particular occurred; when we got about half-way between that town and Glasgow, we arrived at a cross road where the widow expressed a wish to be set down. The young gentleman, therefore, desired the driver to stop, and springing himself from the coach, took the infant from her arms, and then, along with the guard, assisted her to descend. "May God reward you," she said, as he returned the baby to her, "for your kindness to the widow and the fatherless this day."

"And may he bless you," replied he, "with all spiritual consolation in Christ Jesus!"

So saying he slipped something into her hand; the widow opened it instinctively; I saw two sovereigns glitter on her palm; she dropped a tear upon the money, and turned round to thank her benefactor; but he had already resumed his seat upon the coach. She cast towards him an eloquent and grateful look; pressed her infant convulsively to her bosom, and walked hurriedly away.

No other passenger wishing to alight at the same place, we were soon again in a rapid motion towards the great emporium of the West of Scotland. Not a word was spoken. The young gentleman sat with his arms crossed upon his breast; and, if I might judge by the expression of his fine countenance, was evidently revolving some scheme of benevolence in his mind. The dandies regarded him with blank amazement. They also had seen the gold in the poor widow's hand, and seemed to think that there was more under that shabby surtout than their "puppy brains" could easily conjecture. That in this they were right was speedily made manifest.

When we had entered Glasgow, and were approaching the Buck's Head, the inn at which our conveyance was to stop, an open travelling carriage, drawn by four beautiful horses, drove up in an opposite direction. The elegance of this equipage made the dandies spring to their feet.—"What beautiful greys!" cried the one, "I wonder whom they can belong to?" "He is a happy fellow, any how," replied the other; "I would give half of Yorkshire to call them mine." The stage-coach and the travelling carriage stopped at the Buck's Head at the same moment, and a footman in laced livery, springing down from behind the latter, looked first inside and then at the top of the former, when he lifted his hat with a smile of respectful recognition.

"Are all well at the castle, Robert?" inquired the young gentleman in the surtout.

"All well, my lord," replied the footman.

At the sound of that monosyllable, the faces of the exquisites became visibly elongated; but, without taking the smallest notice of them or of their confusion, the nobleman politely wished me good morning; and descending from the coach, caused the footman to place his cloak and despoiled portmanteau in the carriage. He then stepped into it himself, and the footman getting up behind, the coachman touched the leader very slightly with his whip, and the equipage and its noble owner were soon out of sight.

"Pray, what nobleman is that?" said one of the dandies to the landlord, as we entered the inn.

"The Earl of H—, sir," replied the landlord; "one of the best men, as well as one of the richest in Scotland."

"The Earl of H—!" repeated the dandy, turning to his companion: "what asses we have been! there's an end to all chance of being allowed to shoot on his estate."

"Oh! yes, we may burn our letters of introduction when we please," rejoined his companion; and silent and crest-fallen, both walked up stairs to their apartments.—*Christian Observer.*

RIGHT NAMES.

FROM DR. HARE'S SERMON.

There are those to whom it will seem novel to hear that any but communicants have aught of connection, or title to connection, with the Church. "Is it not," they will exclaim, "when persons are examined by a minister, and admitted to the sacrament of the Lord's Supper, that they first begin to belong to the holy commonwealth?" No, friends. However much this unscriptural way of talking may be in vogue, it is utterly unwarranted: nowhere in the Bible will you find authority or precedent for such language. The participation in the Lord's Supper is one of the privileges of church membership: without it, no church membership can be worthy; no individual of the holy people can be obedient to his Lord, or safe from danger of being cut off from the community, at the second coming of the

Son of Man. But where, in the sacred books, is such participation represented as the means of obtaining membership in the church? The method appointed by our Lord for bringing into his body persons previously aliens from that community, is baptism. For what says St. Paul? "As many as have been baptized into Christ, have put on Christ." "We are all baptized into one body." What was the transaction provided by our Saviour himself, as the means whereby his Twelve should inscribe men with the name of the Holy Trinity? His language was, "Go teach all nations, baptizing them into the name of the Father, the Son, and the Holy Ghost." Baptism is the means, or ordinance, whereby foreigners can be naturalized into this commonwealth—the holy people—just as circumcision, and not the passover, was the ordinance whereby persons might be incorporated into the family of Abraham in ancient times. Greatly it is to be desired that Episcopalians in common conversation would use language accordant with this scriptural truth: would leave to others a style of speaking which conflicts with our Prayer-book from beginning to end; is sanctioned by the public standards of no religious denomination whatever; and, like all other unscriptural style, tends to confuse the mind, and give a wrong complexion to the biblical statements, when we betake ourselves to the searching of the sacred books.

RELIGIOUS TRAINING OF THE YOUNG.

FROM BISHOP DE LANCEY'S CHARGE.

SPECIAL LECTURES TO THE YOUNG.—You will find a great advantage in especial courses of lectures and sermons to the young of your flocks on religion; opening to them the evidences of its truth, explaining its doctrines, developing its history, discriminating it from errors, displaying its institutions, presenting its true character as a divine institution, to be studied, obeyed, adhered to, cherished, and reposed in, as God's appointed way, through Christ, to virtue and duty on earth, and to happiness and glory in heaven. Forty years ago this system of lecturing to the young was adopted by the venerable Bishop White, who thus prefaces the publication of his lectures: "Of the several ways essayed by the author at different times for the discharge of an obvious parochial duty, the delivery of the following lectures was one. They were drawn up, not for the press, but for annual delivery during Passion-week and on the week-day holidays of Easter; with an accommodation to the administering of the rite of Confirmation in that season."

"The principal design in the lectures was to prepare the mind of young persons for Confirmation, by opening and proving the institution, doctrines and duties of Christianity held by Christians generally: all of which are here conceived to come within the scope of the short compend (the catechism) undertaken to be explained."

The mere naming the subjects of these lectures and dissertations, will evince to you the course of instruction presented by this venerable Prelate and Pastor: The Baptismal Covenant; The Apostles' Creed; The Ten Commandments; The Lord's Prayer; The Sacraments; Confirmation; The Ministry; Public Service; Baptismal Regeneration; The Catholic Church; Forgiveness of Sins; Redemption; The Worship of Images; The Lord's Prayer as a form; Baptism; The Eucharist; The Spiritual Jurisdiction claimed by the Bishop of Rome; Episcopacy; Of Tradition; Forms of Prayer in the Jewish and Christian Churches; The Public Worship of the Church.

Such were the topics on which this time-honoured Father sought to have the youth of his flock duly instructed by himself and by his assistants in the Parish, in training them in the ways of God.

INTERCOURSE AND CONVERSATION.—Intercourse and conversation with the youth of the congregation, in matters connected with religion and the Church, is another branch of exertion most important in the due training of a Christian flock.

Without looking to the cause, we must all, I think, deplore the fact, that the topic of religion and the Church, aside from controversial relations, is to a wide extent an excluded topic in the intercourse of Christians. It is almost wholly crowded out of notice, even in domestic intercourse. Its introduction is often regarded as obtrusive. The mere naming of it startles anxiety, suppresses cheerfulness, closes many lips, and gains for the clergyman the character of a fanatic, bigot or ascetic—an austere and unwelcome visitor. It demands, I admit, in the existing state and tastes of society amongst us, no little skill, tact, and wisdom, in so referring to religious duties, claims, obligations, truths and exactions, as not to mar more than serve the cause of our Master, and the holy influence of His Gospel and Church. But still, my brethren, we cannot escape the obligation to use this species of address to the hearts and consciences of the young as well as others. We are not to forget that "a word in season, how good is it!"—and if you accustom yourselves to confer with the youth of your flocks in an easy, friendly and cheerful tone and spirit on religious subjects, I have no doubt you will find it a sure pathway to their minds for instruction, and to their hearts for reciprocal attachment and regard.

APPROPRIATE BOOKS.—The circulation of judicious books and tracts among the young, is another mode of training them in the ways of God. Indeed, I wish it were in the power of you all to present to each youth preparing for Confirmation, not a tract only, but some volume on religious topics, to be preserved by him as a memorial of the pastoral interest felt in his welfare. But the means of none of us enable us to discharge the duty in this way. By the agency, however, of well-selected tracts and smaller volumes within your reach, it may to some extent be partially fulfilled. In these days of suspicion and distrust, of insidious error and defective truth, of extreme opinions in opposite directions, when fundamental verities are assailed, and long held doctrines and institutions are frowned upon, and the minds of some are turning to the contemplation of important changes in our book of worship, as one means of counteracting the tendency to an erratic step from the Church, I know not that I can urge you to a sounder course than the one which, for the years since I have been over you in the Lord, I have uniformly urged—the faithful maintenance and preservation of the Prayer Book, intact in its liturgy, creeds, offices and arti-

cles, as the true, faithful and proper exponent of the Bible to our portion of the Church of Christ. Tracts and books which sustain the Prayer Book as it has been transmitted to us are sound. Tracts and books which change its teachings in reality, form or substance, to a sense which its language will not naturally and truly bear, are to be repudiated, in whatever direction of error they may look and lead.

CLASSES FOR CONFIRMATION.—The last suggestion I will make as to training the youth of a Parish, is, always to have a class preparing for Confirmation, and under a course of instruction from you preparatory to that holy rite. The advantages of this are two-fold. It keeps you in unceasing contact with the younger members of your flocks. It furnishes you an opportunity to guide them aright, when their minds are best disposed to receive instruction. When you consider any of the class prepared in heart and life for Confirmation, present them; reserving the others to a future visitation of the Bishop, under the same system of guidance, reading, instruction and lectures. All the baptized youth of a Parish are, by the very fact and terms of their baptism, candidates for Confirmation, and should be so regarded by the minister. The parents or sponsors have promised it. The only open question is, as to their preparation. In their preparation, minister, parents and sponsors, as well as the youth themselves, are concerned: and all should assiduously employ the best means to draw their attention to the subject, and keep it fixed there, until they have come forward, assumed their baptismal vows, and engaged openly in that service of God, on the due and faithful prosecution of which their eternal hopes depend. It is a fearful and fatal neglect of duty to regard the baptized children of the Church as not concerned in religious duty and action, until their attention is voluntarily drawn to the matter; to await in quietness, silence and neglect, the visitation of the Spirit to arouse them; to look upon them as so many individuals left to grow up in sin, carelessness and ignorance, till, in the providence of God, they shall be converted. The very opposite of all this is true. By baptism, the Church teaches that they are made "members of Christ;" as His members they are to be cared for, taught, nurtured, trained. By baptism, they are made "children of God;" as His children they are to be instructed, fed, nourished and guided, that they may be His obedient and faithful children. By baptism, they are made "inheritors of the kingdom of heaven;" as such, they are to be adapted to it by that holiness without which no man can see the Lord. To the Church of Christ, to their parents, to sponsors, and especially to the minister, they are objects of intense interest, that they may not repudiate the promised and pledged influence of the Holy Spirit, but cherish it in their hearts, be moulded by it in their views, tempers, desires and habits, and daily grow in grace and in the knowledge of our Lord Jesus Christ.

You cannot be too thorough in your preparation of the young for Confirmation. There is the preparation of the heart and of the head. To both, your earnest attention is to be directed. Lead them to the Holy Spirit for the renewal of their hearts to holiness. Seek to have them led by the Spirit, that they may not fulfil the lusts of the flesh; train them in devotion, self-examination, prayer, self-denial, taking up the cross and following Christ in humility, faith, reliance, and filial obedience in all things. Lead them to the Holy Scriptures for infallible truth, that their minds may be filled with its doctrines, facts, sacraments and duties. Lead them to Christ, that they may know, perceive and acknowledge, that, destitute alike of power and merit in themselves, they must look to Him whose they are, and whom they serve, as the only fountain of wisdom, grace and strength on earth, and of justification and glory in heaven.

From the Churchman.

ANECDOTES OF BISHOP SEABURY.

Among some of the first Episcopal visitations of Bishop Seabury, was that at Middletown, where among the old steady habits of New England, long continued the primitive practice of psalmody; singing such tunes as *Old Hundred*, *Mear*, &c.; and this prevailed not only in the Church, but even in the meeting, till a few months previous to the bishop's visitation. A young singing master from *down East*, came into Middletown, offering his services as a teacher of music. The meeting folks employed him, and the youth were in high glee; the school-room was filled to overflowing. He cast aside all the old tunes, and introduced a new set of fugitive repeating tunes; and all the little children at home and abroad, from noon to night, were constantly heard at the top of their voices, in all sorts of tones, vociferating *la fa sol*, *sol la fa*. The singing was entirely silenced among the elderly and sober members of the meeting, and confined to a large class of boys and girls in the galleries; and all this, to the no small grief of the good old Puritan fathers and mothers. In vain they remonstrated, that if singing was a part of public worship, it ought not to be taken from the pious members of the Church, and be conducted by a set of thoughtless, unconverted youths. In vain, did they reason, that if the prayers of the wicked are an abomination in the sight of God, their singing must be also. The popularity of this theatrical music, and the itching ears for novelty, bore down even the logic of Geneva.

Many of the young people of the Church, by occasionally attending, and associating with these youths and nymphs, became tintured with the effluvia, and petitioned their parents to attend the singing-school. This became a delicate subject: there was a vestry meeting called, and no small searching of hearts. In the mean time, the singing-master, with a few coadjutors, knowing that the time of the bishop's visitation was nigh at hand, proposed to the vestry that if they would permit their young people to attend the singing-school, they should be taught not only gratuitously, but the singing master, with his whole school, would attend church on the visitation of the bishop, and conduct the music. This generous offer (although opposed by many old fashioned Churchmen) was complied with. Great exultation, and loud anthems sung. 'Hallelujah!'

In due time the bishop arrived. Great preparation was made, and especially for the new choir of amalgamated singers. The galleries were crowded into four solid columns:—1. Tenor. 2

Counter. 3. Treble. 4. Bass. To describe this display of *vain glory*, the readers is referred to the 4th of July, or a procession on the success of a party in politics; suffice it to say, that the last Psalm that was given out was the 133 Psalm; the second verse is as follows:

True love is like the precious oil,
Which poured on Aaron's head,
Ran down his beard, and o'er his robes
Its costly moisture shed.

The singing-master had repeatedly boasted that "Bishop Seabury would say, he had never heard such music as he should entertain him with, on this occasion, through his life." This the bishop frankly acknowledged as follows:—The singing-master gave out *Montgomery*. When they came to the third line of the second verse as above, the Counter solo sung out "Ran down his beard;" then the Tenor, "Ran down, &c.," and now to close the chorus, the Bass, with *sonorous* voices cried out, "Ran down his beard;" and to clap the climax, they repeated the stanza: Thus, eight times "Ran down his beard."

The singing-master, with many distinguished gentlemen of the place, was invited and dined with the bishop: at the table, and after the cloth was removed, many, various, and interesting subjects were introduced, and disposed of. The bishop, with his usual urbanity of manner, rendered himself not only agreeable, but instructive to all the company, except the poor singing-master. He was restless and unhappy, because the bishop said nothing about the singing, when he expected to have received great applause. But when a number were about retiring, and many had entered the hall, with the teacher, he could hold back no longer, but exclaimed with no little agitation, and said: "Gentlemen, I am disappointed, I am astonished!" A gentleman enquired, "What is the matter?" "Why, the bishop has said not a word about our singing today. Why, he never heard such music before; not even in London, and yet, he appears to understand all other subjects. I was in hopes some gentleman would have asked his opinion." A gentleman standing by, said, "I will ask him if you wish it." "Do sir." He stepped into the room, leaving the door ajar. At a suitable time, he says, "Bishop, among the many deeply interesting subjects of the day, what did you think of our singing?" "Why sir, I do not think myself prepared to express an opinion, for my sympathy was so much excited for Aaron, that I did not pay that attention to the singing as to be suitably qualified to judge." "Pray sir, why such sympathy for Aaron?" "Why sir, I was fearful by their running down his beard eight times, they would not leave a single hair on his face!"

This produced a laughter among the gentlemen, and an exclamation from the singing-master, "An old fool, he is no judge of music at all!"

SENEC.

Communications.

For the Banner of the Cross.

ORPHAN HOME.

Within the past few weeks the question of an Orphan Asylum, to be established in connection with the Protestant Episcopal Church in this city, has been agitated in private circles, and discussed by the clergy. To its necessity and usefulness there has been scarcely a dissenting voice, and more than one have pledged "thank-offerings," at the coming holiday season, to aid in its establishment.

The origin of such an enterprise is sometimes worth attention. In the present case it certainly is. It often chanced that great movements are talked of and thought over with reservation, as, "It would be an excellent plan if we only had funds"—or, "I do not think it could be carried out at present,"—and no one seems ready to take the first step, perhaps not feeling sufficient interest in it, or faith in being supported. And here, though pastors and city missionaries had seen the need of providing a shelter for the homeless and fatherless little ones who wander through our courts and alleys, they have, with one exception, remained content with thinking it over for the present.

The heart of a lonely woman was moved by her beautiful creed—"a love for Christ, the poor and little children"—to offer her time and energies the ensuing year to the care of such an institution, if it could be founded. Moreover, she cast first her "widow's mite into the treasury," with fervent prayer that it might be the earnest of many a liberal donation; and when, from the solitude of her own home, she came to interest others in the work, the path had been prepared, and from the Bishop of the Diocese to the humblest of his flock, she found many hearts responding to her secret wish.

It has now received all due official and pastoral sanction. A thrilling appeal has been delivered in its behalf from the pulpit of one of our largest churches, and another contributed editorially to the columns of the Recorder. The Spirit of God certainly seems to have moved his people to the work, and we know that if so, it cannot come to naught.

It has been one of our duties for the past few years to go frequently among those whose necessities such an Institution would relieve; and there we have seen little ones who have almost lost the image of our Saviour's blessed childhood, in the want and squalidness by which they were surrounded, and desolate mothers watching over their children like Mary of Bethlehem, though still *unlike*, inasmuch as they had no joyful hope, no blessed anticipations for the future life of the fatherless and the destitute. Gathering lessons of vice and obscenity from every one around them, these children know nothing of the innocence which is the type of childhood. Sent out by their wretched protectors as soon as their lips can frame a lie, to beg or steal that daily bread, which, to those more fortunately situated,

— "Comes without
The sense of its providing,"

what wonder that disease goes with them to their filthy

homes, and dishonesty becomes a second nature. Oh, from these dismal crowded streets, from these swarming leprous by-places, there comes a voice, the sweet voice of childhood, pleading for shelter from such perils of soul and body, for a home where they may learn of One who is their friend as well as our Saviour, and in His name we pray you heed the cry.

The high Christian festival in which we celebrate the birth of our Master is fast approaching. Already the interchange of gifts, which custom has sanctioned, is talked of and provided for; already the Christmas feast with its dainty cheer is planned by many a careful housekeeper; and children who have scarcely a wish ungratified are wondering what new pleasure, or what gift that does not already crowd their store is preparing for them.

Toys will be purchased fit only for the admiration of an hour; jewellery that will flash in a few weeks uncared for by the fastidious owner; hundreds will be given for an antique vase, that one touch of a careless hand may shiver to atoms,—and those thus lavish of their wealth where interest or their own pleasure is concerned, will "pass by on the other side" if we ask an alms.

Oh, fathers, as ye provide superfluities for your children, think of those who never had a parent's care; and mothers, as ye gather around the blazing Christmas hearth the "jewels" Heaven has entrusted to your keeping—as ye see the red light flash upon costly hangings and stainless mirrors, and hear the merry shout that goes up from that little circle of careless hearts, the sweet treble of childish voices—remember that you celebrate the day when the Redeemer of the World became as one of them, though in a lowlier home, and beware lest some day the wail of passionate outcry come not from your own lips—"Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, and did not minister unto thee?"

How rarely is the consideration forced upon us that we are but stewards of God's bounty. How often do we number over our meagre charities and say, "I pay tithes of all I possess"—forgetful that it is but a just tribute. But when our Master shall return and demand of us what has been entrusted to our keeping, there will be no mere self-deception, no ostentation of free-will offerings. In view of that hour, let us beware how we send the "King's Messengers"—now before us in the garb of destitute orphans—empty away.

N.

For the Banner of the Cross.

DECREASE OF CANDIDATES FOR HOLY ORDERS.

MR. EDITOR:

Since reading your remarks on this subject, I have been thinking that an additional reason might be given for this decrease besides those you suggest. And that is, the failure of the Clergy to present the subject of the Christian Ministry to the minds of parents and youth, as a calling the most desirable and most honourable that can offer itself to human ambition. Now, we look mainly to the influence of the Ministry of the Church for the extension and increase of her power and influence in every department.

It is a zealous and untiring Ministry that fills up our Sunday Schools, makes large additions to our Communion, and swells the contributions to our Missionary work.

And this is done by efforts purposely and repeatedly directed towards each desired object. But what little direct effort is made by the Clergy of the Church in order to inspire parents with a desire to see their sons enrolled among her Ministry? How seldom is the high calling of a Christian Minister presented to the minds of our youth as a distinction and privilege which no human honours and rewards can at all equal! Others may have been more fortunate than myself; but in all the preaching I have heard, "and I have had my share," I do not recollect ever to have heard one word in reference to this important subject. I know that there is a feeling with many people that this is a subject which is not to be spoken of, lest young men should be influenced to enter a profession for which they are unfit; and the answer to this is, that parents and the Clergy should of course endeavour to influence those who are fit. Just as well might it be said that no influence should be used to bring young people to the Holy Communion, lest they should come unprepared. I once knew a case exactly illustrative of this feeling. In a family warmly attached to the Church there was a younger brother of studious habits, and great gentleness of character, whom his family fondly hoped to see a Minister of Christ. "But," said one of them to me, "we never mention the subject to him, lest we should influence his mind." And for that false prudence, perhaps a zealous and efficient Minister has been lost to the Church; perhaps one that might have "shone as the stars for ever and ever," has been entangled by the cares of life, and is now fast bound to the service of the world.

The first aspirations of a pious and humble mind, to serve its Master in the work of the Christian Ministry, greatly need encouragement, lest the knowledge of its own deficiencies, the coldness of worldly friends, and perhaps the suspicions of those of shallow piety, should forever quiet the desire. There are perhaps few times of greater trial to a delicate and sensitive mind, than when it is compelled to make known, that with all its ignorances and imperfections, it still aspires to the work of the Sacred Ministry; and these are the times when the counsel and encouragement of Pastor and parents would be of inexpressible value to the young man fired with so noble an ambition; and also of great good to the Church, in adding many to her Ministry who should thus be saved from the tempting but deceptive promises of the world. I believe that if the attention of the Clergy were directed to the work not only of making Christian men, but Christian Ministers also, a few years would show a greatly increased list of Candidates for Holy Orders. M.

For the Banner of the Cross.

VOLTAIRE.—INQUIRY ON HIS "ECRASEZ L'INFAME!"

MR. EDITOR:—

Since penning the inquiry on the blasphemous words ascribed to Voltaire, in my search after the expression, I have reviewed page after page of Smollett's edition of his works, consisting

of twenty-two duodecimo volumes, comprising his Historical collections, Dramatic productions, Poems, and Epistles, and have been unsuccessful. Even the letter to the infamous Marquis de Villeville, from which the expression is said to be quoted, is not found in that edition.

I have also, with similar disappointment, gone through a French work of acknowledged ability, in two 12mo volumes, entitled, "Les Erreurs de Voltaire, &c., par M. l'Abbé Nonnotte," in which it might reasonably be expected the blasphemy would be exposed. Do we receive the expression of Voltaire alluded to on written authority, or on that of tradition?

See Banner - Oct 23^d 1852.

PHILADELPHES.

Rev. J. A. Merrick.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, DECEMBER 1, 1849.

The following letter confirms the melancholy rumours which have prevailed for some time past, with respect to the writer.

New York, November 21, 1849.

To the Rev. Wm. Berrian, D.D., President of the Standing Committee, &c. &c.

REV. AND DEAR SIR:—You may conceive that it is with no ordinary emotion that I feel myself constrained to declare to you, as President of the Standing Committee of the Diocese of New York, that it is my intention no longer to exercise the ministry of the Protestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the one Holy Catholic and Apostolic Church in communion with the See of Rome, to which alone I feel that my allegiance is due.

Signed,

JOHN MURRAY FORBES.

This is certainly a very pithy and laconic announcement of such a step, one which involves the abjuration of the most solemn vows wherewith a responsible being can bind himself before God and man. No reason is given for this act, beyond that simple one, "I feel!" Directed by such a treacherous guide, we cannot wonder at this lamentable issue, lamentable only for him who so lightly holds the solemn vows of the Priesthood in the "one Holy Catholic and Apostolic Church," nor "in communion with the See of Rome."

We cannot join with those, who in bad taste and worse spirit, say harsh things of a fallen brother, no matter what may be the nature of his fault. This stands sufficiently prominent. Dr. Forbes did once, undoubtedly, enjoy in a large measure the esteem and confidence of his brethren, and held an honorable place in the Ministry of the Church. This confidence his own course has gradually impaired, and at last destroyed forever. God and His Church are the judges in this matter. Individuals should bear in mind the charge of their Master, "Judge not, that ye be not judged." The fall of such a man should lead us to greater vigilance, and impress that solemn caution—"Wherefore let him that thinketh he standeth take heed lest he fall." Such instances of human frailty should lead us to greater earnestness and devotion, in offering up those solemn petitions of the Litany—"From all blindness of heart; from pride, vain-glory, and hypocrisy—from all false doctrine, heresy, and schism; good Lord deliver us."

We are compelled to say a few words further, as to the use which will be made of this act of an individual.

1. *It will be used as an argument against the Church.* Here is a glorious proof that Prelacy tends to Popery! According to this logic, Presbyterianism is only a lower step in the same stairway, since a large number of their clergy have come into our ministry, while a still larger number have gone in other directions, by paths which lead into outer darkness. Let any one of the sects, so many and various, covering the broad platform including the extremities of Rome and Geneva, only come forth and prove that none of their ministry have departed from them, or even deny that many more have quitted them than all who have ever left the Church, and they may then use this argument against her. Who can be found to "cast the first stone?"

2. *This case will be used as an argument against the class in the Church, to which Mr. Forbes was reputed to belong.* "Behold in this the end of high churchmanship!" According to this logic, "low churchmanship," is only a step in the same ladder. We knew Mr. Forbes, and attended his church, when he held the doctrines of Calvinism, and was intimately associated with those in the church who belong to this school of theology. The truth is, this case proves the soundness, rather, of the great mass of those who are called "high churchmen." What drove the Rector of St. Luke's from his Parish? Was it not that in attempting to force upon his people a system of doctrine and practice, opposed to the teachings and usages of the Church, he had almost emptied his church and broken down his Parish? All his influence with his people, and it was very great, could not induce them to submit to what he would substitute for the true system of the Church. Either in his resignation of the Parish, or in his farewell sermons, he gave

this reason for the act, that he could not carry out what he conceived to be the system of the Church. And if he could not do it at St. Luke's, no one else could.

And in his late visit to this city, he made it a subject of bitter complaint against all his New York brethren, that *they stood aloof from him, that they showed no sympathy with him, and that they treated him with coldness and distrust.* Is not this a proof that the great body of the clergy in New York, who have the credit of being pretty fair samples of high churchmen, have no affinity with Romanizing? The truth is, this case, and all like it, prove nothing against either the Church at large or that class in the Church against which it is employed as an argument. Those who thus act, only verify that scriptural saying—"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

3. There is one more use which will be made of this case to which we must refer.

It will be used by those, "there-I-told-you-so" wise men in the Church to establish their prophetic wisdom!" "Didn't we warn you of this? Didn't you deny the truth of our warning?"

Now, we have not the slightest desire to detract from their supposed prescience, yet we must say a word for ourselves.

It has never been said, in the columns of this Paper, that there were not *individuals* in the Church, who were Romanizing as well as Genevanizing! It has merely been maintained that there was not, in the Church, a *formidable conspiracy of Romanizers.* All we demanded was that the Church should not be disturbed by these vague statements, and arguments against her thus put in the mouth of her enemies. All we asked was that these accusers should come out like men, and bring *specific charges* before the proper authority, against any in the Church, who were false to her principles, and traitors to her interests. We deprecated the false alarm excited by such insufficient cause. One might suppose that the very existence of the Church was endangered by the defection of a few, who have proved themselves weak in mind, and weaker still in principle! Is the Church so rickety, does she stand so insecurely on her strong foundations, that she can thus easily be shaken? Is not God with her, and shall we tremble for her security, because the fickleness of man causes him to change, while she continues immutable? We indeed pity those who err from the truth, but we have no fears for the Church.

Who is it that has given these men an importance which does not belong to them, and puffed them up with a vain sense of their own consequence? They have done so, who have made them the subjects of long and wearisome discussion. We have never defended them in their errors. We have all along said, and we now repeat it, that we hope all who are not satisfied with the Church, *as she is now* in her doctrines and practices; all, who would graft upon her pure faith the corrupt doctrines of Rome, or impair her integrity by the imperfections of Geneva; would go at once where their inclination leads them. The Church can do without them, and, so far from losing, will gain by their defection. And we maintain that the sad instance of human fallibility, which has occasioned these remarks, proves nothing against the Church, nothing against churchmen high or low, nothing against those who regard, with little apprehension, the few in the Church whose tendencies lead them to follow Mr. Shimeall to Geneva, or Mr. Forbes to Rome. It only proves that the Tempter, who gained admission to Paradise, may enter the Church, and that those who inherit the fallen nature of Adam may follow his example.

CORRECTION.

We quoted merely from the Church Advertiser its statement. Supposing that its Editor would not publish such a notice, except from actual knowledge, when that could be so easily obtained, we were led into this error.

TO THE EDITOR OF THE BANNER OF THE CROSS.

DEAR BROTHER:—

Never having seen "The Church Advertiser," I am only apprised by your quotation from it, which has just reached me, that I am published there, as uniting in the request for a special meeting of the House of Bishops. Have the kindness to say that such is not the case, and will not be; and oblige your friend and brother,

G. W. DOANE.

Riverside, 22d November, 1849.

ACKNOWLEDGMENT.

The Editor of the Banner has received "\$10 for Mr. Unonius, to aid in the erection of the contemplated church for the Swedes and Norwegians, at Chicago, from an humble Churchman" of Indiana.

A HOME FOR ORPHANS.

The Pastoral Letter of the Bishop of this Diocese on this important subject, has presented the matter to the consideration of the Church. It is a subject which has long engaged the serious thoughtfulness of many devoted hearts in this city. And most worthy is it to excite Christian thoughtfulness; nay, it claims something more than *thought*, it calls for action. It is with this view that the Bishop has made it the occasion of a Pastoral Letter. And, it must not be forgotten, his commendation, in such form, has the force of high authority. And surely it needs not this to enforce the claims of such an object upon the attention of the Churchmen in Philadelphia. Our God declares Himself to be "a Father of the fatherless," and His Holy Church is bound to act in His behalf, if she would prove herself to be "the Church of the living God." Is it not a reproach to her that there is no refuge in her bosom for the unprotected lambs, whom the Providence of God has committed to her care. Surely, at the call of God, in obedience to the request of her Bishop, seconded by the supplication of helpless orphans, the Church in this city will not hesitate. Nothing can be done without prompt and united action.

It will be seen from our columns that one City Church has already acted in this matter. We also ask the attention of our readers to the interesting communication on this subject in our present number. May this strong appeal be answered, at once, by speedy and united action, and "A HOME FOR DESTITUTE AND ORPHAN CHILDREN" shall "soon rise to proclaim our gratitude to God for His mercies, our tender care for His helpless little ones."

TO CORRESPONDENTS.

We have received a communication from "a manager of the Philadelphia Orphan Society," but we cannot insert it this week, as our paper is full, and this subject occupies it already sufficiently. Indeed we must say there seems to be a manifest impropriety in publishing those parts of the article opposed to the *official* recommendation of the Bishop of the Diocese. We can only publish it on condition that the writer will allow us to modify it, so as to present the facts in reference to the Asylum already established.

MR. DANA'S FIRST LECTURE.

On Tuesday evening the Hall of the University was crowded to overflowing, and many could not gain admission to hear the first Lecture of this distinguished gentleman. Although we were on the Standing Committee of the house, which was a little too numerous, we forgot the discomfort of this position, and that is saying much, for a Lecture of an hour and a half in length.

The subject of the Lecture was *the influence of Literature upon our daily life.* It was a plain, practical and forcible exposition of high and noble views. Some of the hints given were of great importance, bearing not merely upon our *reading*, but upon our *living* well and wisely. There was a sound healthy tone in the Lecture, a freedom from all attempt at display, a home directness which touched every heart. For our own part, we hope Mr. D. will obtain a larger room and more seats in it, for we are sure they will be *more needed* the next time.

A NOBLE OFFER.

The following we find in an exchange paper. We hope the offer will be accepted, for if any man is likely to succeed in so hazardous and difficult an undertaking, it is Capt. Lynch, the fearless and successful commander of the Dead Sea Expedition.

Capt. Lynch has tendered his services to our Government to head an expedition to go in search of Sir John Franklin, and if possible, to rescue him and his party; and, what is still more noble and disinterested in this enterprising officer is, that "in case the Government will sanction his efforts, he will raise, from private sources, sufficient to charter, strengthen, and equip a steamer, the Government furnishing such officers and men as choose to volunteer to go.—*Exchange paper.*

DIOCESE OF DELAWARE.

The Rev. Andrew F. Freeman has resigned the charge of St. Ann's Church, Middletown, and been transferred to the jurisdiction of the Missionary Bishop of Arkansas.

The Rev. T. S. Carpenter has been received into the Diocese from Pennsylvania, and has been called to the Rectorship of St. Peter's Church, Smyrna, officiating also at Dover.

The Rev. Hiram R. Harrold has been received into the Diocese from New Jersey, and has been called to the Rectorship of St. Ann's Church, Middletown, and Christ Church, Delaware City.

The Rev. David McIlvaine has been received from the Diocese of New York; residence, Lewes.

Foreign Intelligence.

The Rev. Ernest Hawkins, Secretary of the Society for the Propagation of the Gospel, arrived yesterday at Liverpool in the *Caledonia* on return from his tour in the Anglo-American provinces.

The Bishop of Victoria has taken out with him, as a missionary to China, Chun Di Kwong, whom our readers will have frequently seen at the Chinese exhibition during its visit here, and who received his education at the Theological College, Birkenhead, under Mr. Baylee.

AUSTRALIA.—In consequence of the Romanist Bishop in South Australia having issued a circular, for a subscription on behalf of the Pope, in which he assumes to himself the title of "Catholic Bishop of Adelaide," Bishop Short has made a formal protest, attested by a public notary.

We learn from the *Nautical Standard* the safe return of Sir James Ross from the Arctic Expedition, but unfortunately without news of Sir John Franklin:—

"The *Enterprise* and *Investigator*, forming the expedition under Captain Sir Jas. Ross, put into Scarborough, on Saturday night on their passage home from the Arctic regions, having been perfectly unsuccessful in their search for the gallant Franklin and his brave companions. The two ships wintered at Port Leopold, at the entrance of Prince Regent's Inlet and Barrow's Straits. On the 15th of May last, Sir James Ross, with a party of seamen, set out and traveled two hundred miles along the coast of North Somerset, south side of Barrow's Straits, on land never before trod by civilized men. The expedition returned after being out forty days, during which time not the slightest clue was obtained of the lost navigators. The enterprise lost four men during the voyage, and her consort, the *Investigator*, three. The two ships got clear of the ice on the 25th of September, and made the Orkneys on the 28th of October. On the 1st of November the *Investigator* was spoken by a vessel, and informed that no news of Franklin had been received at home. This announcement spread a gloom over the crews of the ships, and Sir James Ross was deeply affected."

ITALY.—Things remain *in statu quo* at Rome, though the French are daily anticipating their recall. The *Observatore Romano* gives some particulars concerning the various occupations of Pius IX. at Portici during the day:—

"From seven to ten P. M., after having visited several religious establishments, he receives the visits of about twenty families. Every one is desirous to kiss the foot of the Holy Father. Monsignor Medici is the master of the ceremonies. The Holy Father always addresses the persons who pay their respects to him, with these words, 'Cari figliuoli miei.' (My dear children.) Every one makes three genuflections, and at the third, the Pope slightly raises his foot, and the person kisses a cross worked in gold on his slipper. The Pope then helps the person to rise, and gives him his hand to kiss. He always asks whether the whole family is present: and if he learns that one of its members is absent, he raises his hand, and repeats the benediction. His last words are, 'Adieu my dear children.' The visitors then back out of the room."

The *Cheltenham Examiner* gives a striking illustration of the pew system by an eye-witness of the following scene at the parish church on Sunday week:—

"The churchwarden (walking up to the large pew which was only half filled, and the door of which was firmly held by a gentleman inside)—Mr. —, you have no right to keep that pew while there are parisoners who cannot obtain seats. Mr. —: It is my pew, and I shall admit whom I please. Churchwarden: You have no right to admit strangers while there are parisoners who cannot get seats. Mr. —: This pew is my property. Churchwarden: If you do not open the door, sir, I shall order the beadle to force it open. Mr. —: You have no right to do so; you may as well order a man to break open my house. Churchwarden: It is not your pew, and I shall insist on its being opened. Mr. —: This is not the place to settle that question. Churchwarden: I will have it settled here. Russell, I order you to break open the door. Pew opener: Very well, sir. Mr. —: I insist upon the door being opened. The door was burst open, and the pew immediately filled by the parties standing outside.

The *Christian Times* states that leading Evangelical clergymen are in mutual communication, with a view to an organization of the Evangelical party, "so far as to be prepared for all contingencies."

An eccentric old bachelor, who lately died at Madras, has left a sum of 1,000*l.*, the interest of which is to be divided annually into five portions, to be distributed by the minister of St. Cyrus, Kincardineshire. One portion to be given to the tallest; a second to the shortest; a third to the eldest; a fourth to the youngest married woman during the year; and the fifth to be distributed in groceries amongst the poor.—*Dumfries Courier*.

From the London Morning Post of October 26.

JUBILEE OF ALFRED THE GREAT.

A thousand years having elapsed since the birth of Alfred the Great, the people of Wantage, his native town, commemorated that event yesterday with great and general rejoicings. The day was observed by all parties as a holiday; the shops were closed, and business universally suspended. We have seldom witnessed any public demonstration into the spirit of which the people seemed to enter so fervently and unanimously. All vied with each other in giving the greatest possible effect, which their means and appliances would admit of, to what they regarded as a great national festival. The public roads approaching the town, and the principal streets were spanned by triumphal arches, and the fronts of the houses tastefully decorated with evergreens and flowers. Innumerable flags and banners floated gaily in the breeze, while various mottoes reminded the stranger that King Alfred the Great was born in Wantage in the year 849. The festival, as we have been given to understand, was promoted chiefly by the instrumentality of Mr. Tupper and the Rev. Dr. Giles, writers in the *Anglo-Saxon*, a new periodical of considerable merit. It was at first intended that the festival should be on a more enlarged scale, and less local in its characteristics. For that purpose a committee was formed in London; but two causes prevented any manifestation of the kind from being attempted in the metropolis. In the first place, the nobility, who were applied to on the subject, if they did not expressly disapprove of the object, at least withheld their countenance and support from it. The next, and not less important impediment to the success of any project of the sort, was the cholera visitation, which rendered festive exhibitions on so extensive a scale ill-timed and out of place. These objections, however, did not apply with the same force to the small but healthy town of Wantage, and therefore the inhabitants resolved with one accord not to let this thousandth anniversary of their distinguished townsman pass without paying a tribute of respect to his memory. We are glad to be able to state that self-gratification was not their ultimate object; that they purpose perpetuating the name and fame of Alfred the Great by an enlargement of the Grammar School, the establishment of a Mechanics' Institute, and the publication of a correct copy of the monarch's works. At an early period of the day most of the inhabitants were busy in the work of decoration, while every highway poured in its hundreds of well-dressed visitors, so that about noon the town was in a state of the most lively activity. The bands of the various clubs kept constantly parading the streets, and as they all seemed resolutely determined upon playing different airs, to the marrying of each others' attempts at harmony, their combined efforts were anything but agreeable. In a large field, outside of the town, several tents were erected, and various kinds of amusements for the million provided, after the manner of Battersea-fields. But while the entertainments of those in an independent position were catered for, as far as circumstances would permit, the poor and the needy were not forgotten. An enormous ox was roasted whole, a large steam-engine performing the work of turnspit, and distributed, with bread and other necessary accompaniments, amongst the aged and distressed. After divine service, addresses, with respect to the history of Alfred the Great, were delivered in the Town Hall by Major Bell, of Scarborough, and the Rev. C. L. Richmond, from America; followed by several well-executed airs on the Welsh harp, by Mr. Ellis Roberts, harper to his Royal Highness the Prince of Wales. At one o'clock the clubs accompanied most of the respectable inhabitants and visitors in procession, with flags and a band of music, through the town, to inspect King Alfred's Well. When they arrived at the spot, a lecture on the life and character of King Alfred was delivered by the Rev. F. Reyroux, B.D.; after which the Rev. C. L. Richmond spoke for a considerable time on the same subject. A charge of 1*s.* to those who had not dinner tickets was made both at the Town Hall and the Well, for the purpose of enabling the committee to carry out their charitable intentions with respect to the poor.

The dinner took place in the Alfred Head Inn. The large dining room was fitted up with remarkable neatness and taste for the occasion. A considerable number of ladies were present. The room was incapable of accommodating all the applicants for admission; but the disappointment was less felt, as the Town Hall was fitted up as a ball-room, and those who could not get admission to the dinner in most cases felt themselves amply compensated by the society of the ladies. Indeed, everything seemed to us to be well managed, and the greatest good humour prevailed among all parties. The humbler classes were remarkably decorous in their conduct, and, although it was at a late hour when we left the town, we did not hear of a single instance of inebriety or disturbance.

The guests were furnished with gold, silver, bronze, and white metal medals of King Alfred, struck expressly for the occasion, and sold at moderate prices. We extract the following description of the medal from a paper furnished by the secretary:—

"It is believed that this is the first and only medal ever struck in honour of our great King Alfred—the hero-monarch of England, whose children have now spread over both hemispheres of the globe. America has equal part with Britain and her colonies in the glory and the memory of our common Anglo-Saxon founder; and the design has, therefore, been arranged so as to include and to interest all who speak the kindly English tongue.

"The portrait on the obverse has been collected from a comparison and a combination of the best authorities, including the rude and widely-varying effigies on coins, the bust at Oxford, and the engraving of Vertue: it will be found, upon inspection, to exhibit the physiognomy of a character at once wise, dignified, gentle, and courageous; equal to the conquest of adversity, but not liable to be elated by success; a royal, philosophical, and philanthropic countenance, deeply imbued with Christian virtues, and bearing the marks of premature age and personal suffering, so appropriate to one who is recorded by his biographers to have never lived an hour without pain. An internal cancer is supposed to have been 'the thorn in his flesh,' which the piety of Asser declares to have been God's messenger of humility to Alfred's greatness. The diadem on the bust is

copied from a manuscript illumination of the period in the British Museum; and the lettering of the name is a fac simile of that on the Ashmolean jewel.

"The reverse, bearing a continued legend, 'and his children' (according both to many ancient instances, and our own modern money), shows how, after exactly a thousand years, 'The British Empire, United States, and Anglo-Saxons everywhere,' within the olive-wreath of Peace, and under the hallowing influence of religion, can now all glory in the memory of Alfred, and feel a common brotherhood in commemorating their father."

At the dinner, after the cloth had been removed, and the usual toasts given,

Mr. TUPPER, at the request of the Chairman, then recited some original verses in praise of King Alfred, which were loudly applauded.

THE CHAIRMAN said it now became his duty to propose to the townsmen of Wantage "The memory of Alfred the Great." (Cheers.) In proposing such a toast in the presence of gentlemen much better informed in Anglo-Saxon history, he (the chairman) hoped the meeting would grant him their indulgence while he briefly glanced at the characteristic features of that great man. Alfred the Great was engaged in fifty-six battles in order to effect the deliverance of his country. Several of those battles were fought and won in the neighbourhood of Wantage. (Hear, hear.) Indeed, one of the greatest which he ever fought was contested between Wallingford and Kirkholmesley. He never was too much elated by victory nor depressed by defeat. When obliged to retreat to the marshes of Somersetshire he was not discouraged. Having bided his time he came forth renovated and strengthened, and at last, by perseverance and energy of character, he succeeded in expelling the Danes from his native country. His next act was to improve the laws, to consolidate the monarchy, and give security to property. Trial by jury, and the law relating to sureties, were also given by Alfred. It was not too much, then, to say that not only was King Alfred the founder of the British monarchy, but of most of the institutions of the country. (Hear, hear, hear.) As a man of letters he was as great as in his capacity of warrior. He patronized, not only the learned men of our own country, but also those of foreign lands; and if he did not found the University of Oxford, he at least fostered and encouraged it. (Hear, hear.) Did he not patronize the learned Asser, whom he brought from an obscure monastery in Wales? It was also to King Alfred that we were indebted for our maritime greatness. (Cheers.) It was he, who, by improving our naval architecture, enabled us to beat the Danes by sea, as we had already done by land. (Cheers.) He would therefore call upon the whole company to drink to "The memory of their townsman, Alfred the Great."

The toast was drunk in solemn silence, all the company standing up.

Mr. GILES, the secretary, at the request of the chairman, then read the report of the committee, in which they stated that they had come to the following resolutions:—First, that the old grammar school of Wantage be provided for and enlarged under the name of King Alfred's College, and that a mechanics' institution be founded, in connection with that town; secondly, that for the purpose of accomplishing this good work, a general subscription list be opened immediately, to which all of the Anglo-Saxon race, without reference to country, be invited to contribute. (Cheers.)

Mr. ALFRED FRY said he had been unsuccessfully employed half a century in endeavouring to discover a person like himself. When his father was about 21 years of age he went over to the United States with the intention of establishing himself there. One day he entered a lodging-house in Philadelphia. A great number of Americans, Germans, Danes, and persons from various parts of the continent, were accustomed to join the *table d'hôte*. On one occasion a great number of Americans came to take their dinner, and some one having whispered "We are all English," another said, "Ay, and we are twelve—neither more nor less." Instantaneously and spontaneously, the twelve Englishmen rose up and drank "Trial by Jury." (Loud Cheers.) No sooner did their enthusiasm on that point expand itself, than another drank to the memory of King Alfred. (Cheers.) These same gentlemen, without any special cause of excitement, pledged themselves then and there that whoever of them should have a son, that son should bear the name of Alfred. (Cheers.) "Now, gentlemen," continued Mr. Fry, "I am the only individual I ever heard of in my life that had the honour of bearing the name of Alfred under an influence one thousand years distant in time, and three thousand miles distant in space." (Cheers and laughter.)

The report was agreed to.

Mr. TUPPER then proposed "The union of the great Anglo-Saxon family everywhere—Great Britain and her colonies and America." (Hear.) He (Mr. Tupper) regretted that Mr. Abbott Lawrence, a distinguished ambassador from the United States, was not present to reply. He had, however, written to apologize for his absence, which was unavoidable.

The toast having been acknowledged,

Mr. RICHMOND briefly responded.

From "The Reading Mercury," sent us by a friend, we take the following account. We are sorry we have not room for the characteristic speech which preceded it.

Mr. Richmond afterwards addressed the ladies and gentry, at Alfred's Well, introducing the following verse:

Join then the stripes and stars and cross
In one fraternal band,
Till Anglo-Saxon faith and laws
Illumine every land:
Then in broad day the basking earth
Shall thank the King of Heaven,
That dear Columbia's blessed birth,
To England's lap was given.

Mr. Richmond was then introduced to the ladies and gentle-

men assembled in goodly number in the hall, by the celebrated poet, Martin F. Tupper, Esq., supported on the other side by John Hughes, Esq., of Downing Priory, Newbury, a gentleman well and most favourably known in the literary world. Mr. Tupper said he would give us a line of his own upon the occasion, and turning to the American-Saxon, repeated with strong and eloquent emphasis the first stanza of his famous international "loving ballad to Brother Jonathan,"

"Ho! brother, I'm a Britisher,
A chip of heart of oak,
That would not warp, or swerve, or stir,
From what I thought or spoke;
And you, a just and honest man,
Straightforward, kind and true;
I tell you, Brother Jonathan,
That you're a Briton too."

On which, Mr. Richmond, who had since written "Brother Jonathan's reply to John Bull," said he might answer also in verse.

"Ho! brother John, I've made a call;
Stout Briton though you be,
Young Jonathan is grown as tall,
Beyond the western sea.
And if this paradox you doubt,
I'll prove it through and through,
That Jonathan is John throughout,
Himself and yourself too."

After which the rev. gentleman delivered an able address in his peculiar and nervous style, which was received with continued applause.

New Publications.

AN EXAMINATION OF THE DOCTRINE DECLARED AND THE POWERS CLAIMED BY THE RIGHT REV. BISHOP IVES, in a *Pastoral Letter to the Clergy and Laity of his Diocese*. By a Lay Member of the Protestant Episcopal Church in North Carolina. Philadelphia, H. Hooker, S. W. Corner of Eighth and Chestnut streets, 1849.

This is a well printed Pamphlet, of about 100 pages, said to be written by a Layman of high character. Had we not published the article of Carolina in reference to the Salisbury Convention, we should have felt bound to give so much of this Pamphlet as relates to this matter. For the "examination of the doctrine declared," &c., we prefer, at present, referring those interested in the matter to the Pamphlet itself, which can easily be obtained.

We have also received "THE DOCTRINE OF REPENTANCE," being a Review of a Pastoral Letter to the Clergy and Laity of his Diocese by the RT. REV. L. SILLIMAN IVES, D. D., Bishop of North Carolina, by the REV. J. H. HANSON, Rector of St. Paul's Church, Waddington, N. Y. New York: Stanford and Swords, 137 Broadway, 1849.

LITTELL'S LIVING AGE.

This admirable collection of articles, from the best Periodicals, continues to sustain its high character. We always receive it with pleasure. There is great judgment shown in the selection of articles, so as to mingle instruction and entertainment.

For the Banner of the Cross.

DAILY PRAYER.

By M. L. C.

MR. EDITOR, DEAR SIR:—

Will you allow me to offer for publication in your columns, a poem, similar in subject and design to one from my pen which appeared not long ago. As it was written before the author could by any possibility have seen mine, it presents a curious coincidence of thought and feeling, and proves that more than one heart has acknowledged the beauty and efficacy of "Morning and Evening Prayer."

Respectfully,
MRS. J. C. NEAL.

Where men in daily pathways meet,
To seek for Mammon's gifts,
An ancient Church with tapering spire,
The holy Cross uplifts.
And when the morning's brightest sun,
The Eastern world illumines,
There, the soft chimes of holy bells
Echo above the tombs.

And daily, when the setting sun,
Goes down into the west,
Softly those holy bells peal forth,
A summons glad and blest.
Then, many a sad sinner's heart,
Bow'd 'neath a cloud of care,
Rises at sound of those soft bells,
And seeks the house of prayer.

Many a heavy heart, oppress'd
By its own secret grief,
Turns daily to that holy place,
And finds in prayer, relief.
There, too, are hearts, that late have known,
Fresh reason to rejoice,
Who in that hour thanksgiving pour,
Led by their Pastor's voice.

A loved one toss'd upon the deep,
A darling on the bier,
Gladly the Church doth shed o'er all,
The sympathizing tear.
There is a gentleness and love,
In this the Church's care;
Who, daily through our common wants,
Would win us home by prayer.

And when, through all the silent aisles,
Is heard the voice of love,
Asking on "all estates of men,"
God's blessing from above;
Who, that at twilight hour has heard,
This earnest, humble prayer,
And has not felt God's blessing fall,
On all around him there?

And 'tis no trifling joy to know,
In sickness, or distress,
That daily prayers go up to God,
For all who Christ confess.
Yes, stricken heart, thy "Mother Church"
Most fondly cares for thee,
And daily seeks in common prayer,
That God, thy God may be.

And who, that has not known, may tell
The blessedness and joy,
When Pastor's voice proclaims from God,
Peace, peace without alloy?
Then, when our feet again must tread
Life's daily path of cares,
How shall our hearts find strength renewed,
By these our daily prayers.

The sacred power of Daily Prayer,
No human heart can tell,
When offered in the house of God,
Where sabbath blessings dwell.
Nor of the holy calm that seems,
Through all God's temple shed,
Stealing most softly on the hearts
That thitherward are led.

Oh! that all Pastors of God's flock,
But knew the blessings given,
To those who seek in Daily Prayer,
The daily gifts of heaven.
Thy fervent prayers, oh, ancient Church,
How are thy children blest!
Whilst ever thus thine open arms,
Invite us to our rest.

Philada. October 10th, 1849.

For the Banner of the Cross. INCARNATION—REPLY.

MR. EDITOR:—

My article on the work of Archdeacon Wilberforce has drawn into your columns another opponent, "Daleth." He quotes largely against me the very book the extravagance of which I had endeavoured to answer: to which I might rejoin by reprinting the answer itself; for he does not allege that I have misrepresented. The more logical plan would have been, to refute my objections; but this natural course, he declares, "is no part of (his) intention"—the plea being, that Scripture is against me; whereas what I virtually maintained throughout, and also expressly argued, was, that Scripture ought not to be interpreted according to his and Mr. W.'s theory. So far, therefore, (and that is pretty largely,) he leaves the discussion exactly where it stood.

Many of your readers will gather from Daleth, that I reject "human nature" altogether, and not merely the fancied thing under that name. He quotes even the Prayer Book against me! Better attention to my piece would have shown him the phrases, "the law of like progeny," and "the whole transmissive constitution of men in body and soul," also that I allowed human nature to be "a principle, an influence, a law." All that my paragraphs were devoted to, was the exaggerated account of "human nature," and "its hyperbolic effectiveness in the Christian economy." Beyond this it concerned not my argument. No one imagines that I reject human nature proper or the Incarnation proper.

Of the texts adduced by Mr. W., I remarked, "they have other and more reasonable interpretations:" of which plea of mine Daleth takes no notice. Of the phrase "one body," I urged that Christians were thus embodied "because of 'the unity of the Spirit,' by whom we are 'all baptized' into it:" this likewise is left without remark. Of the principal text, "members of His body, of His flesh, and of His bones," and "its cognates," I offered a somewhat detailed argument against the literal sense: but he vouchsafes it no heed, though re-quoting the text with much elation. He passes by all this, and is content with extracts from Mr. W. for other Scriptures; which, however, will not avail. The death of "those that had not sinned after the similitude of Adam's transgression," proves (observation and philosophy going no further) the "real connection" between parents and offspring through the "transmissive constitution of men in body and soul," changed by the Almighty into a mortal "constitution,"—not through an "external, objective entity, organized and consubstantial." Levi's "paying tithes" to Melchisedec "in Abraham," being in "the loins" of that patriarch, is an appeal, in a matter of comparative dignity, to the hereditary rule; much as, in former times, the ancient homage of a less king to a greater (something like it was lately purposed in Germany) was a claim for the like service from his heirs: only right and honour, according to the recognized hereditary principle, are involved, not the "objective reality of an organized, consubstantial entity." Besides, the apostle qualifies what he affirms of Levi—"as I may so say"—or, "so to speak;" it was not literally, but only in a *moderated* sense, that Levi "paid tithes" and "was in the loins of his father,"—a true sense, but not the strict one; so that, instead of

help from that passage, Mr. W. and his defender Daleth are to understand it as *contradicting* them: "so to speak," being fatal to the letter, reverses their deduction.* The passage "for their sakes I sanctify myself, that they also might be sanctified through the truth," is expounded by Mr. W. "I purify myself;" but as Christ was absolutely pure, "knew no sin," He could not "purify Himself," and the word must either be ceremonial, or else mean "separate, consecrate, or devote myself." Again, the "myself" of the verse Mr. W. turns into "my human nature," whereas His "human nature" was immaculate, and to "devote" His human nature was to "devote" His body and soul: also, in this and the other passage, "sanctify them through thy truth, thy word is truth," he would have "truth" and "word" to mean Christ Himself, though the equivalents, the transmitted "word" of His apostles and His own "declaration," are immediately referred to,—"believe on me through their word," "I have declared unto them thy Name, and will declare it" through them. What support Mr. W. and Daleth find for their theory in calling "the Man Christ Jesus" the "one common Bond" between "God and men," I cannot imagine; figuratively, He is the mediatorial "bond;" but literally, He is the mediatorial "Man," and this takes rank of the figure; and Job calls Him the "Daysman" or Umpire, who "lays His hand on" both the parties: we ask, then, what profit hath the "human nature" fancy here? That the sacraments are "the means by which men are joined to the body of Christ," is readily proved from Scripture; but that "the body of the regenerate person becomes the flesh of the crucified One," is a helpless dogma without a further appeal—to St. Leo!

Another scripture is offered by Daleth—"as many as have been baptized into Christ have put on Christ." There is neither Jew nor Greek, &c.: for ye are all *one* in Christ Jesus;" "one being," says Daleth; but if so, the whole "being" died when Christ died, sharing actually the agony, the scourge, the thorns, the cross, the spear; the whole "being" rose again when Christ rose; yea, the whole "being" is already glorified in heaven, where Christ ever lives in glory; and more, the "one being" ransomed the "one being," and the "one being" intercedes for and justifies the "one being." A mere confounding of language, of thought, of fact. Verily this is enough, without reminding Daleth that the word "one," (and others,) in the abstract form, must be interpreted by the context in its nearer or larger scope. And the reference here to *distinctions*, "Jew and Greek, bond and free, male and female," shows the meaning to be, that Christians are "one in Christ" without any kind of distinction. Not even the shadow of "being" is afforded to "human nature" by this language of the apostle. When that apostle declares that the "second Adam was a quickening (or life-giving) Spirit," he is speaking of "the resurrection of the dead," not of grace in the present life; and that *that* resurrection is begun in the present life, is only a respectable hypothesis.

Of the paragraph from Mr. W. in which Bishop Beveridge is quoted, I prefer saying little. It is eminently obscure; or else, it *does* say that Christ was not united to an "individual man," but only to "human nature." Now, I have always believed that the Son of Mary was "an individual man," not "human nature" merely. And I have never believed that, when the Nicene Creed affirms that Christ "was made man," and the Athanasian that He was "perfect man," they purported any thing other or less than that He was completely and unequivocally an "individual man." Nor do I believe that mere "human nature," as distinguished from or contrasted or compared with a veritable body and soul, died on the Cross, was buried in the tomb, went to the place of spirits, and rose again with body and soul re-united. Far better than this, is obscurity in the paragraph.

Having written thus much, I waited for the remainder of Daleth's article. It proves that he would go farther, if possible, than Archdeacon Wilberforce, and with an honesty equally fearless and frank,—yet not without inconsistency. In his first head, (and again near the close,) he appears somewhat indifferent to the words "organization" and "consubstantial," though these, with "entity," contain the grounds of my opposition to the theory. These gave it a *definite* expression; and indefinite fancies may be left to evaporate and release the true doctrine from their incumbrance. Daleth, indeed, averred of "human nature" that "the whole undivided substance" is "possessed by each member of the human race;" but as the terms "organization" and "consubstantial" "mattered not," the same might be inferred of *his* (not Mr. W.'s) word "substance," and of *his* assertion that every man "possessed" this "whole undivided substance." But now he offers and repeats the "great truth of the absolute identification [meaning, produced identicalness] of our regenerate nature with the manhood [nature] of Christ." Without the word "substance" this language presents a truth, though hyperbolically. But combined with that explicit word, all the others, "an organized consubstantial entity," are fixed and rivetted, as the *more than* quasi-physical explanation of our

* It is a crude hypothesis, that the germs of all mankind were contained in Adam and Eve; and sound theology repels all defective aid. A germ is an organization, however minute; and an organization must consist of several or rather many atoms; and atoms are not nothing, of *no* bulk; and the aggregation of these in a human being, for thousands of millions of progeny, would produce deformity, incompatible with health, without a constant miracle, and fatal eventually to life. Allowing only 500 millions for each generation, three generations in a century, and 60 centuries since the creation, we have 180 generations, and 90,000 millions of germs: below the mark, probably, but I have not time to refer; and thousands of millions more are yet to be born. What a tumour—and for nine hundred years! Where was the "human form divine?" The sound view is, that germs, by the creative law providentially directed, are formed *prout ova* of the immediate parent—that law being embodied in the animal economy.

How many billions of germs in the first grains of wheat, mustard, millet? in the original mushroom and fern seeds, and those of the other cryptogamous vegetables? in the primitive gnats, mites, animalculæ? in the fish of the fifth day, seeing that the expansion of one roe swells the animal beyond long endurance?

union with the Redeemer. "Each member of the human race possesses the whole undivided substance of human nature;" and that "whole undivided substance," in "our regenerate nature, is absolutely identical with (the whole undivided substance of) the manhood or human nature of Christ!" Consternation! Beloved reader, whether philosophic or devout, (or both, which is better,) are you not dumb with amazement? I know not who Daleth is: but, be he who he may, except from his own pen, I would not believe he could utter this.

And this lamentable utterance proclaims how he understands the phrase "in Christ," of which he quotes a paragraph of texts. As much as he, or any one, I joyfully believe that good Christians are "in Christ;" but I do not believe that their privilege comes of the "absolute identicalness," in both Him and them, and in all, of "the whole undivided substance of human nature." Nor do I imagine that many of us agree with honest Daleth, or at least will manfully and explicitly avow their consent, in that crudest of doctrines; although it is obvious that his complete unreserve ought to be loyally shared by his friends and those of Mr. W.'s book. It may be added, that, according to the final text quoted by him, we are "in Christ" as we are "in" the Father; (1 John, v. 20.) "we are in Him that is [the] True, even in His Son;" and we are "in" the Father, obviously, without any quasi-physical "identification absolute" of "human nature" with His nature, of human "substance" with the Divine substance—without any conjoined "entity" of man, co-"organized" and "consubstantial," with His "entity" inscrutable. I do not believe that such fancies are either requisite or lawful.

And quite as little does my poor judgment apprehend how, in order to "co-die" with Christ, be "co-crucified" with Him, "co-buried, co-raised, co-quickened, co-seated," we must believe that "human nature" is a "substance," a "whole undivided substance," and "absolutely identical" in Christ and all holy men, or that it is an "organized consubstantial entity." A small dash of common sense will certify us that the human nature of one who is regenerated in this year, 1849, can only in a wide (however edifying and comforting) sense have "co-died, been co-crucified, co-buried, co-raised, co-quickened, with Christ," in the year 33. And our being "co-seated with Him in heavenly places," refers to our position in the Church below, which, like the "holy place" in the tabernacle, is one with the "holy of holies," or Church above, and so is called a part of the "heavenly places." There is reference also, by anticipation, to our final throne, "we shall also reign with Him." Daleth himself, in a few lines, acknowledges against the strict letter of these and other expressions,—"The Scriptures seem to labour, by the strongest and most emphatic figures and language, to impress this great truth of the absolute identification," &c.: i. e. "the strongest and most emphatic scriptures" of this kind are "figures," are "figures and language," language in which the figurative is an element; and figure, less or greater, dissolves an argument concerning reality, concerning "substance" and "absolute identity." An involuntary glimpse of the debility of his theory. Moreover, the Jews and Romans, against light, crucified the Redeemer; but we ourselves, with the light enabling us, "crucify the flesh, with its affections and lusts."

The Church is called "the body of the Lord," because it is His own beloved which He ransomed, His own property which "He purchased with His own blood." The Jewish Church, likewise, "chosen Jerusalem," is called "the body of Moses." (Jude 9; Zech. iii. 2.)

Of the clauses quoted from the Communion office, it is enough to say, that they neither utter nor imply aught of our pertaining to the "body" of Christ through an "organized consubstantial entity," or through the "absolute identification of substance." Nothing short of the most positive and most absolutely unqualified terms can adjuvate such theology. To go at large into the signification of this eucharistic language, would create a side issue, of which the point before us is altogether independent.

My apprehension that the peculiar theory of Mr. W. might in future be exaggerated into heterodoxy, is turned aside by Daleth without the least notice of the fact I gave, from the "Christian Remembrancer," of a degree of defection already! Since then, a straw in the same direction betrays the course of the aerial current. I may presume that he has seen it. The plea that the "Incarnation is closely allied to the Cross," &c., is valid for the genuine doctrine, not for the illusion of a semi-material working of its benefits. That plea, too, of future indefectibility, has been offered in nascent heresy, nascent parity, nascent mysticism; and it reminds one of the old exclamation, "is thy servant a dog, that he should do this great thing?"

My hint concerning the "mediation of a medium" embodied the contrast between that and the "mediation of a Mediator," between the intervention of a thing or instrument, "human nature," and the interposition of a Person or agent, the Divine Harmonizer, Victim, Priest, High-priest; but this wide discrimination Daleth ignores. And his and Mr. W.'s view of "natural religion" is the mere popular and short-sighted one, that which half-philosophers, and conceited infidels, and their unwary echoes, obtrude on sound theology; while mine is greatly more ample. But, as before, I avoid adventitious questions, however important.

I think I have written enough on this volume and its theory. Twice have I now discussed them; once on the work generally, and again in the selections from it made prominent by Daleth. And what the latter has himself contributed to his article may be regarded, I trust, as effectually disposed of. The words "organization" and "consubstantial" are already visibly shaken, in more than one direction; and the magnificent excoitation—"the whole undivided substance of human nature, existing whole and undivided in every man, and absolutely identical (whole and undivided) in all, including the Saviour"—rests on lower authority, and may possibly have a swifter fate. These very notions are too recondite for much enlargement in a newspaper. Delivered from all such incumbrances, expurgated and re-cast if that may be, the learned and eminently pious and edifying instruction of Archdeacon Wilberforce will be more widely and more effectively profitable. God forbid that I should touch rudely the minutest lineament of the genuine revealed doctrine of the INCARNATION.

Philadelphia, Nov. 19, 1849. Bishop Onderdonk

For the Banner of the Cross.

WHO SHALL BEGIN THE SERVICE?

MR. EDITOR:

Your correspondent upon the subject of "Who shall begin the service," having anticipated me by clearly stating his objection to the practice upon which I had intended animadverting, I will merely express my decided opinion, that it would be "more honored in the breach than the observance." I am sure if the Rectors, respectively, would make known to the committees on music their disapprobation of the "screaming" by the Choirs, at the beginning of the service, it would forthwith be discontinued.

In reply to his question, "Is it rubrical?" I will quote from the order of morning Prayer in the Church of England: "At the beginning of morning Prayer, the Minister shall read with a loud voice some one or more of these sentences from Scripture that follow;" and although the rubric in our Prayer Book is not quite so emphatic,—“The Minister shall begin the Morning Prayer by reading one or more of the following sentences of Scripture”—yet it is rendered imperative in both to read the introductory sentence. And what, therefore, can be more appropriate than for the Minister to begin the service by reading with a loud voice the impressive sentence, "The Lord is in his holy temple, let all the earth keep silence before him?" R.

For the Banner of the Cross.

BAPTISMAL REGENERATION IN 1738.

MR. EDITOR:—

In wandering among the tomb-stones in the venerable graveyard of St. Thomas' Church, White-Marsh, Montgomery county, the following inscription was noticed, and transcribed. We like (though some may not) the poetry for the sake of the theology, and herewith give it to the readers of the Banner.

OLD MORTALITY.

Here lieth the Body
Of GEORGE and PATIENCE, Son and Daughter of
Jos. and Mary M———
GEORGE died April 20th, aged 18 months,
PATIENCE died Jan. 1, 1738, aged 3 years.

Two harmless Babes that only came and cry'd
In Baptism to be wash'd from sin, and dy'd.
They're gone to rest just as they did begin
Sorrow to know, before they had known sin.

For the Banner of the Cross.

Rock Church Rectory.

REV. AND DEAR MR. EDITOR:

I have a desire to say a word or two touching a custom which is amazingly in the fashion in the Diocese wherein lies my parish. It is a custom to which my worthy predecessor fell a victim, and to which I foresee I am about to be sacrificed.

It would appear that, time out of mind, it has been the habit of my good parishioners and their fathers before them, to pay half the minister's salary in presents. Doubtless in the good ancient days when my parish was in its infancy, (it is now one hundred years or more old,) and the good people were simple and agricultural in their habits, the custom was a proper and a healthy one; for I find on turning back to an old parsonage expense-book, kept by my predecessor of eighty years ago, that he acknowledges the receipts in one quarter year of as follows:

From * * * 14 bushels of corn.
" * * * 2 loads of fodder.
" * * * 1 ton of meadow hay.
" * * * 1 barrel of flour.
" * * * 4 bacon hams.
" * * * 3 cured sides.
" * * * 1 barrel of apples.
" * * * 1 cart load of pumpkins.
" * * * 3 loads of wood, corded.
" * * * 1 sheep.
" * * * 2 nice quilted counterpanes.
" * * * 1 new chapeau with lace.
" * * * 1 pair of breeches and paste buckles.
Mr. * * * A two-year old heifer.

Such were the sturdy gifts made to their minister by the forefathers of my parishioners. But time and people and tastes have changed. Then all the congregation were farmers, and gave of such as they produced. But now there are not three farmers in my parish. The village has become a large town, and pianos have taken the place of the spinning wheel. With the change of times, unfortunately, there has been no change in the *modus* of paying the minister's salary. It is now half money, and the other half in presents! But, alas! there is a sad change in the character of these. But a list of a few will be more eloquent than words. I take it from a catalogue that I made out for the purpose of having them disposed of at auction, to be converted into money; but very little came from them to clothe and feed me and mine withal, as you may judge when you read the receipts for three months.

From Mrs. * * * 1 bouquet holder, filagree.
" Miss * * * 1 Album for daughter Jane.
" Mrs. * * * 1 Daguerreotype of widow L's late husband.
" Mr. * * * 1 Turkish pipe.
" Miss * * * 2 ornamental gilt pasteboard baskets.
" Mrs. * * * 1 shell box.
" Mr. * * * A ring for Betty.
" Mr. * * * A port-folio.
" Mr. * * * 1 Annual, gilt.
" Mrs. * * * 1 snuff-box, with Napoleon's picture.
" Mr. * * * 1 patent candle extinguisher.
" Mr. * * * 1 copy of Shakespeare, 5 vols.
" Mr. * * * 1 bottle of Cologne for wife.
" Mr. * * * 3 jumping ropes for the three girls.
" Miss * * * A stuffed rabbit for a pin-cushion.

Such, sir, is part of the catalogue of my parochial gifts. Such vanities as these are supposed to eke out the difference between \$500 and \$1000. You can judge how far they will be likely to go towards adding to the comforts of the table, clothing, or

welfare of the minister. For absolute want of money I had to dispose of a perfect toy-case of these *bijouterie* at auction; and I realized seventeen dollars for what represented two hundred.

I hope, sir, that if parishioners are to pay their ministers, they will do it to the full in money. The plan of presents in these gairish days is an iniquitous one. The giver eases her or his conscience by the present of an annual, or a doll to the baby, and the live baby starves for bread and butter. If any man ought to have his mind at ease touching money, it is the minister of God.

Your friend,

A VICTIM TO PRESENTS.

Obituary.

For the Banner of the Cross.

LINES ON THE DEATH OF MARY HAND ROGERS.

God loved her gentle heart so well,
He claim'd her as His own,
And kindly fitted her to dwell
Beside His mercy's throne.

He watch'd her with a father's care,
With tenderness and love;
He made her pure, and good, and fair
As angels are above.

He gave her Holy Truth to light
The happy path she trod,
In spirit gay, in beauty bright,
She ne'er forgot her God.

He never wrung her gentle breast
With anguish such as ours,
She went "rejoicing to her rest"
O'er paths of earthly flowers.

He would not leave the dear one here,
Where snares and thorns beset;
Why trickles then the falling tear?
But we can ne'er forget.

He takes her to that Heavenly home
So blissful, but unknown,
Not destin'd sadly there to roam
A stranger and alone!

A joyous welcome she will meet
From one she lov'd on earth;
There spirits hold communion sweet
As round the family hearth.

"God's will be done," He hath done well,
He took our lov'd and best,
All merciful the edict fell,
For grace he spared the rest.

He blames us not, that o'er the dead
Sad mem'rys watch we keep;
He will accept the tears we shed,
For did not Jesus weep?

A.

For the Banner of the Cross.

DIED, in Smithfield, Isle of Wight County, Va., on the 23d September, 1849, Mrs. ANNA R. TUCKER, wife of Mr. James H. Tucker, in the 70th year of her age—a Christian from principle, an Episcopalian from an honest conviction, Catholic in her feelings toward "all who love our Lord Jesus Christ in sincerity," active in doing good—respected, esteemed and beloved by all who knew her. Never have our Church and community been more sadly afflicted than in this our loss. And yet why should we mourn her departure! Why should we weep that the aged disciple has been at last permitted to go in peace to the bosom of her Father and her God! It will be a matter of no surprise to those who have traced the true Christian character in the life of Mrs. Tucker, to learn that her death was at once peaceful and triumphant. No gloomy fears haunted her pillow. She who had been justified by faith and renovated by the spirit of God—knew in whom she had trusted; and felt, as she was about to descend the dark valley and shadow of death, that "the Saviour had passed through its portals before her, and the lamp of His love was her guide thro' its gloom." Thus guided, her soul seemed to antedate the bliss reserved for the faithful in Heaven—and yet her's was no selfish joy. One by one she had summoned to her bedside her brothers, nephews, and her physician, and recounting the mercies of God to her and to them, exhorted them to meet her in that Heaven which seemed to dawn more brightly upon her vision as the spirit trembled upon the verge of the two worlds. Her sufferings had been sanctified through God to the perfection of her spirit in that meekness and gentleness, which were her characteristics during a long life, which shone with steady ray during her protracted illness, and surrounded her death couch with an halo of beauty to those who were privileged to stand thus, as it were, "quite on the verge of Heaven." She spoke in terms of deep affection of her Pastor, himself abroad in quest of health; and calling her husband requested him to remove from the finger her wedding-ring, which more than forty years before he had placed there, with a kiss of youthful affection. It was returned to his gray-haired partner with a parting kiss, as he bent above her in tears; and affectionately commending all to her Saviour and her God, her bright black eye, always beaming with love and kindness, was closed to earth, to open in the beatific vision in Heaven.

"Oh change! stupendous change!
There lies the soulless clod—
The sun eternal breaks,
The immortal wakes,
Wakes with her God!"

J. C. M.

Married,

By the Rev. R. Lloyd Goldsborough, in St. Mark's Chapel, on the 19th inst., the Rev. RICHARD WHITTINGHAM, to SARAH REBECCA daughter of Henry Chamberlaine, Esq., of Richmond Hill, Cecil County.

On the 6th inst., in Trinity Church, Cincinnati, by the Rev. Dr. Aydelott, Rev. CHARLES F. LEWIS, Rector of Trinity Church, Monroe, Mich., to Miss MARIA E. KILOH, of Cincinnati.

Notices.

CHURCH OF THE ADVENT. Fifth and Buttonwood Streets.

Sunday next being Advent Sunday, the Communion will be administered in the morning. Evening service at seven o'clock.

Acknowledgments.

FLOATING CHURCH MISSION.

The undersigned acknowledges the receipt of twenty-five dollars, from the "Female Society of Grace Church, for the promotion of Christianity."

FRANKLIN BACON, Treasurer.
No. 13 South Front St.

PHILADELPHIA CITY MISSION.

I have received and placed in the Missionary's account, \$50, from the Church of the Epiphany, by Mr. Z. Locke.

THOS. G. ALLEN, Missionary.

Receipts of the Bishop White Prayer Book Society, since Nov. 8th. From St. Peter's Church, Phila., per F. Gurney Smith, Esq., \$80; Rev. J. L. Harrison, Indianapolis, Indiana, for books sold in Western Virginia, \$5.

MR. MUSGRAVE, Treasurer.
Phila., Nov. 26, 1849. No. 129 Market St.

The Rev. Samuel Tiffany Lord, gratefully acknowledges the receipt of thirty volumes of books from "The Bishop White Parish Library Association, for the use of the Missionary in Crawford County, Penn."

J. C. CLAY.

Advertisements.

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A NEW NOVEL.

By W. GILMORE SIMMS, will be one of the Features for 1850.

Our Reading Matter.

We have long stood at the head of the magazine world for our contributions; they are always moral and instructive, and such as may be placed before a family without hesitation. This department is under the control of MRS. SARAH JOSEPHA HALE, whose name alone is a sufficient guarantee for the propriety of the Lady's Book. We may say the same of our engravings. We will never, as is done by a cotemporary, publish indecent model-artist pictures, such as no parent would allow a child to look at.

We will not here parade the names of our contributors: it is not necessary. Godey's Lady's Book and its proprietor are too well known for us to take up space to enumerate the names of those who, by their writings, have placed themselves at the head of the authors of this country. One thing our friends will oblige us by not doing—conferring upon us the title of "The Blackwood of America." We do not wish to bear the appellation of a magazine that is opposed to the interests of this country, and always loud in its denunciations of it; and, besides, Blackwood does not publish Fashions. To sum up all, we unhesitatingly state, that

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LIST OF SUBJECTS.

Michal, daughter of Saul; Miriam, sister of Moses; Martha, sister of Lazarus; Witch of Endor; Wife of Ephraim, the Levite; Bathsheba; Naomi, wife of Elimelech; Zipporah, wife of Moses; Sarah, wife of Abraham; Women of Samaria; Herodias, grand-daughter of Herod; Daughter of Jairus; Rahab, Hostess of the city of Jericho; Virgin and Infant Saviour; Elizabeth, wife of Zacharias; Mary Magdalen; Canaanitish Woman Anna, the Prophetess.

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"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 8, 1849.

[VOL. XI.—No. 49.—WHOLE No. 571.]

Calendar.

DECEMBER.

16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen.
27. John Evangelist.
28. Holy Innocents.
30. First Sunday after Christmas.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JANUARY.

20th, A. M., St. Andrew's Church. P. M., Gloria Dei Church.
27th, Harrisburg.

FEBRUARY.

3d, A. M., Upper Merion. Evening, Norristown.
10th, A. M., Church of the Ascension. Evening, Emanuel Church, Kensington.
17th, Reading. 18th, P. M., Morlattan. Evening, Pottstown.
20th, A. M., Church of the Epiphany. P. M., St. Jude's.
27th, A. M., All Saints. P. M., Oak-grove Chapel.

PENNSYLVANIA.

THE SCHUYLKILL CONVOCATION.

The regular meeting of the Schuylkill Convocation will be held at Norristown, on Monday afternoon, December 10th, 1849.
T. A. STARKEY, Secretary.

MARYLAND.

RT. REV. WM. ROLLINSON WHITTINGHAM, D. D.

CONFIRMATION.—On Friday, November the 2d, in *Mount Calvary Church, Baltimore*, at a special confirmation, one person received the Holy Rite, on recommendation by the Rector of Spring Hill Parish, Somerset county.

On the twenty-second Sunday after Trinity, November 4th, in *St. Stephen's Church, North Sassafras Parish, Cecil county*, five persons were confirmed; and the Holy Communion was administered by the Bishop in the morning, and sermons delivered both morning and afternoon.

On the twenty-third Sunday after Trinity, November 11th, in *Ellicott Chapel, Paluxent Forge, Anne Arundel county*, four persons were confirmed, and the Holy Communion was administered by the Bishop, in the morning, and sermons delivered, both morning and afternoon.

On Monday, November 12th, in *St. Stephen's Church, Severn Parish, Anne Arundel county*, the Bishop preached, confirmed eight persons, and administered the Holy Communion.

On Tuesday, November 13th, in the unconsecrated chapel of *All-Hallows Parish, Anne Arundel county*, the Bishop preached and confirmed four persons. On the next day, in the same place, he preached, confirmed two persons, and administered the Holy Communion.

On Thursday, November 15th, in *St. James' Parish Church, Anne Arundel county*, the Bishop preached, baptized an adult, confirmed seventeen persons, and administered the Holy Communion. On Friday, the 16th, he preached again, in the same Church.

On the twenty-fourth Sunday after Trinity, November 17th, in *Holy Trinity Church, Carroll county*, in the morning, the Bishop preached, confirmed nine persons, and administered the Holy Communion; and in the afternoon preached again to a congregation of colored persons. At night he said Evening Prayers, and preached again in a school-room at *Sykesville, Baltimore county*.

CANDIDATE FOR HOLY ORDERS.—Cornelius E. Swope, Instructor in the Grammar School of St. James's College, has been re-admitted to the Candidature in this Diocese, on Letters Dimissory from the Rt. Rev. the Bishop of New Jersey.—*Church Advertiser*.

CLEVELAND, OHIO.

ST. PAUL'S CHURCH.—INCENDIARIES.—Another splendid church is now going up, phoenix-like, from the ashes of St. Paul's church, destroyed by fire, the 3d of August, as also mentioned in my last. It is to be brick, and to cost some \$16,000.

So frequent and alarming were the fires in our city the past summer, that for two months no one felt safe on retiring to bed at night. At the burning of the Theatre, one man, advanced in years, a worthy citizen, being so suddenly overcome with fright, died in a few hours. The citizens generally, believing these fires the work of incendiaries, induced the Mayor (whose barn was also burned) to offer a reward of five hundred dollars. A night watch was put in motion, and the city police, and citizens in general, were on the look out. Indeed, every precaution was used to ferret out these desperadoes. At length the \$500 reward had, indirectly, its desired effect, as frequently

such large rewards do, when all other means fail to accomplish the object. By the vigilance of the night watch, or of Mr. Morgan, Captain of the watch, suspicion was fastened on three young men, to wit: Newton Holt, — Kelley, and — Parker; there was, however, no evidence to work a conviction, until one of the three, Kelley, turned State's evidence. This brought to light some of the darkest deeds ever known in the history of Cleveland. Holt and Parker, aware that they were suspected as being the guilty ones, fled: having engaged a passage on board the *Eureka*; but were taken from the vessel on her way to Montreal, and brought back to Cleveland.

During the trial of Holt, (which continued nearly a week,) the Court-House was crowded. Hundreds coming and going, could not get in. The excitement was great. The whole community felt a deep interest in the trial. Yesterday Holt was sentenced to the Penitentiary 6 years; a very mild verdict, considering the offence. Parker's case is laid over to the next term. Kelley, their accomplice and accuser, goes clear of punishment.

For the last six months, crime and wickedness seem to have increased to a degree never known in Cleveland. Our Jail has been, and I am informed by the sheriff, is yet filled to overflowing. Some of whom, I regret to say, are very young, even youth of twelve years. Some are there for murder. Some for robbery. Some for arson. Some for larceny. Yesterday James Hammond was sentenced to the penitentiary four years, for manslaughter; killing Daniel Route, a colored man. Jonathan Kaneen, manslaughter, killing Daniel Route, two years. George Bailey, burglary, three years. Christian Meak, alias Mack, stabbing with intent to kill, five years. Newton Holt, as above, for arson, in firing St. Paul's Church, six years. Lucius Newton was indicted for grand larceny, and fled on bail \$4,000. Several boys were returned to remain in the dark dungeon-like cells of our county jail, on bread and water, 30 days, for various offences. Surely the way of the transgressor is hard. O, the heart sickens on narrating the dark catalogue of crimes and its consequences; and is moved with pity at the sight of the evil doers. May we not inquire who is responsible for this increased amount of crime in our city? May we not say parents have much more to do with it than they are aware of. It was proved in evidence given at the trial of Holt, (who is 19 years of age,) that he has been in the habit of being out night after night, late, and sometimes all night, prowling about the streets in company with others like himself; assembled at places such as groceries, saloons, playing checkers and other games; idling away his time in foolish talk and frolics; when he should have been at home, in bed and asleep; or reading some useful book, with which to improve his mind; or enjoying the society of pious parents, for such he had, as any one in the churches in Cleveland. Parents should keep their children at home at night; aye, and days too, or find some suitable employment for them. Idleness, and want of employment, has brought many a young man to the gallows. O, I never pitied parents as I did those of young Holt, when the father, overwhelmed in deep-felt sorrow, told me he had rather see every child he had buried, than that they should be guilty of such demeanors, and come to such an end. And the mother, O, it seems as if her heart-strings would break. What sorrow has the misdemeanor of that forward son brought upon the whole family. Council engaged in the case of Holt, were, S. J. Noble, Prosecuting Attorney, and Joseph Adams, and H. B. Pains, Esqrs., for the State, and Messrs. R. Hitchcock, E. Wade, and J. Fitch, for the defence.—*Cor. W. C. Journal*.

MAINE.

On Friday, the 23d of November, at Christ Church, Gardiner, the Rev. Edwin Murray, Minister of St. John's Church, Dresden, was admitted to the order of the Priesthood. Morning Prayer was read by the Rev. Messrs. Crosswell and Gardiner; the candidate was presented by the Rev. Mr. Burgess; and these three Presbyters united with the Bishop in the imposition of hands. The sermon was by the Bishop, from the ordination of elders by Paul and Barnabas.—*Christian Witness*.

Clerical Changes.

The Rev. Edward Magee has resigned his charge of St. Mary's Church, Delphi, Indiana; and has accepted a unanimous call to the Parish of Grace Church, Mount Clemens, Macomb County, Michigan.

Rev. Wm. L. Hyland, having taken charge of Christ Church, Wellsburg, and of the Mission at Elizabeth Town, desires all communications intended for him, to be directed to *Wheeling, Va.*

The Rev. William Green, Deacon, having presented Letters Dimissory from the Rt. Rev. the Bishop of New Jersey, has been received into the Diocese of Maryland, in which he has been for some time officiating, as Missionary at the Mt. Savage Works, and at the Maryland Mining Works, Allegany county.

OHIO.

At a meeting of the Standing Committee, held Nov. 20th, 1849, Rev. J. T. Brooke, D. D., was elected President, and Rev. G. D. Gillespie, Secretary.

Columbus S. Doolittle was recommended to the Bishop to be received as a candidate for Orders.

ALABAMA.

We think that the following portrait is not unknown in these parts.

AN IMPOSTOR.

A man passed through this city recently, against whom it would be well for the public, and especially churchmen, to be on their guard. He pretended to have lost his pocket book, and in this way to have been left destitute of the means of continuing his journey. He called on a gentleman who has a son in College at Princeton, and whose wife is a Presbyterian. Here he professed to be a Presbyterian Student of Theology, just from Princeton. He called, he said, at the request of the gentleman's son, with whom he professed to be intimately acquainted. After taking tea with the family he declared his loss, and asked aid. He called also on the clergyman of the Church, to whom he pretended to be a student of Theology, preparing for orders in the Church, and to be on his way from Mississippi, where he had been on a visit, to Marietta, Georgia, his place of residence. The Clergyman of Marietta being written to declared that no such person resided there, but that one answering his description had passed through the place about two years ago, and attempted to impose on him, and did impose on several. About the same period the same individual, as the writer feels well assured, called on him, in Richmond, Virginia, with the same story of losing a pocket book. He is gentlemanly in his manners and appearance, intelligent and well informed, especially in relation to every thing pertaining to the Church. In his deportment he is easy and at the same time modest and unassuming, his voice is soft and low; he is of middle stature and rather stout. He is a young man, of fair complexion and light hair, inclining to auburn. He called himself Mason here, in Richmond he called himself M'Mann, and in Georgia the impression of the clergyman above referred to is that he took the name of Campbell. His impositions have evidently been carried on extensively, and he is admirably calculated to succeed in them.

Montgomery, Ala.

J. H. M.
Rev. W. Morrison

TOM MOORE.

On a bed of pain, perhaps death, in a cottage in Devonshire, lies the greatest poet of the new tongue of Ireland.

After a life of nearly seventy years—for fifty years of which he has been famous—the son of a Dublin grocer, the friend of Emmet, Grattan, Byron and Fox, lies crushed in mind and heart, his memory with all its untold tales taken from him, the quiver of his fancy emptied of its last arrow, with many years and sorrows like oak and lead wrapping about his body, in anticipation of the grave. Poor "Tom Moore," how grey and cold sets in the night of his long and brilliant day!

The poet's body must die. Let us leave that to the undertaker and sexton—it belongs lawfully to them. But the poet's works and words, his genius, or that part of it developed in type, his philosophy as revealed in his writings, his moral influence on his nation and his age—these belong to us who are of that posterity to which all the genius past has appeared, and before whom such men as Moore have laid their works as it were in evidence.

Of the moral influence of Moore on his age, but little can be said. In temperament and taste he was neither European nor Christian. He was "a child of the sun," an Asiatic. All his imagery and all his predilections were oriental. Born in the very west of Europe, on the Bank of the Atlantic, in an atmosphere of salted mist, he was totally unlike an Islander of that latitude, as man could be.

Judging from his writings he should have been a native of Rhodog, half Greek, half Asiatic, an intellectual compound of Epicurus and Mahomet. He sings forever of the sun, of nightingales, of living in the open air, of orange groves and fire flies, palanqueens and palmtrees. A true child of the Islands would have substituted for these the cloudy storminess of his own climate. The mighty Homeric sea, the oak and pine, the struggling ship, and the thunder of heaven.

But his first exercise of self-will was to forsake his country, and to acclimate his imagination in the east—an effort in which he succeeded, as no Western man ever did before or will do again.—*Dublin Nation*.

Communications.

For the Banner of the Cross.

THE CHEERFUL HEART.

In infancy, the cheerful heart
Beholds a smiling world of flowers,
Each look, each word, a joy imparts,
And earth seems gay as Eden's bowers:
Its inward light is shed on all,
A world more bright its dreams recall.

In childhood, still the cheerful heart
Finds many mirthful, happy hours;
Its infant purity departs,
Yet round it linger lovely flowers,
Lent from that land of radiant truth,
Where Angel bands watch over youth.

The cheerful heart, as years steal on,
Trembles to view a world of crime;
Its faith in earthly things is gone,
For sin or sorrow come with time,
To cloud the brow and dim the eye,
Where brightness now doth shadow'd lie.

The cheerful heart then turns from earth,
Nature and God its light restore,
It finds a new and holier birth,
Where blessed truth departs no more,
The spirit meek, its wings expand,
And soars to seek its native land.

L. M.

Philadelphia, Nov. 21st, 1849.

For the Banner of the Cross.

BISHOP IVES AND MR. BADGER.

MR. EDITOR:—

Some thoughts have been suggested by the perusal of this painful controversy, which I shall venture to proffer for insertion in your columns.

1. *As to the spirit of controversy.* I do not mean to intimate that there should be any trammels imposed upon the right of free discussion in matters of such moment as those which concern our salvation. But I do think that we should be most careful and self-restraining in the exercise of the right, where the conscientiously expressed opinions of a Bishop of the Church, uttered in the discharge of his solemn and bounden duty, are the subject of our criticisms. There should, in such a case, be no departure from due respect—from kind and charitable construction of motives and conduct—and from the fullest admission of the same right on his part to the formation and expression of opinion, which we claim for ourselves. Above all, there should be no effort (or, if any be attempted, none such encouraged by the true sons of the Church,) to put down a Bishop, or to terrify or silence him in his conscientious exposition of the duties and rights of the Gospel Ministry. If his views on these topics should be deemed by any of us erroneous, respectful hesitation to receive them, even entire forbearance from attempts publicly to refute them, is far better than active opposition. With these views, such remarks as the following are, to many, painful and exceptionable. "Has Bishop Ives been favored with a special revelation, a vision of angels to open to him the mind of the Church?" (Badger, p. 39.) "Has he seen a star in the East, at Oxford or at Rome, and has he gone there to worship?" (*ib.*) This last sentence seems, moreover, to be in bad taste; insensible; calculated merely to tickle the ears of very superficial persons; and the idea suggested in it entirely without analogy to the subject in hand.

Open to similar exceptions, are the expressions of the pamphlet on pp. 101, 102. The Bishop is there charged with an attempt to establish a "spiritual lordship and tyranny," to "disannul, in effect, the laws made by our Church," and to "establish in the Diocese, an Episcopal despotism." Now all this declamation, which sounds like a town-meeting address, rather than a grave theological discussion, is calculated really to lessen the force of Mr. Badger's able arguments upon some of the points under discussion, and to lead to a suspicion, that there is some motive for the sharp opposition which would not be divined by a stranger, from a mere perusal of the Bishop's Pastoral. However this may be, such charges, I suppose, can have no effect upon any in the Diocese of N. Carolina, or out of it, who are acquainted with that eminent Bishop; and I suppose farther, that that gentleman will not be at all intimidated by the threat thrown out, "that we must, and will do what we can to assist and defend our endangered rights, and maintain our threatened liberty." (p. 102.) One is almost tempted to smile at this heated language, which sounds like a second Declaration of Independence; but the smile is checked by the rising regret, that words of affectionate entreaty and remonstrance had not been substituted for those of indignation and defiance. Earnestly do we hope that language like this, may not encourage the Bishop to take a stand, under the influence of excited feelings, upon ground which he would not occupy in his cooler and more deliberate moments.

2. *As to the Bishop's doctrine upon the subject of confession and absolution.* What is it? I suppose it, from his Pastoral, to be as follows:

That *private confession* is not regarded by our branch of the Church as generally necessary to salvation, and hence is left to the voluntary action of individuals, there being nothing in her doctrines, however, to interfere with this voluntary action, while

priestly absolution from all deadly sin after baptism, is regarded as necessary, and that private confession, although not enjoined by the Church, may become necessary by the moral state of individuals. (Pastoral, p. 51.)

Mr. Badger argues that the Bishop's teaching is this, viz., that absolution by a priest, to be given upon a particular private confession made to him, of all mortal sins, is necessary to the remission thereof; (p. 13.) or that, in any event, he teaches that priestly absolution is necessary, where it may be had; a particular confession being necessary as a condition precedent to render the absolution effective, and that either as a *means* or as an *aïd*, such confession ought, in some cases, to be made to a priest. (p. 14.)

Now one thing is very clear, which is, that if Mr. Badger makes the Bishop to say that a particular private confession to a priest is necessary to salvation, according to the doctrinal standard of our Church, he argues him into saying what is directly opposed to his express declaration, both in his Pastoral and in his Charge to the Salisbury Convention; for, in that Charge, he says, "I may here express my conviction, that the Book of Common Prayer, our standard of Doctrine, Discipline and Worship, does not authorize any clergyman of this Church to teach or enforce such confession as necessary to salvation; and that the only confession which it authorizes, is the voluntary confession of the penitent in accordance with the exhortation in the office for the Holy Communion." And at the very close of his Pastoral, the Bishop affirms: "In regard to the substance of my Charge to the Clergy at the last Convention, I desire distinctly to avow my adherence to it as my belief, always and still." This is very emphatic, and seems very plain, and ought to be satisfactory. How then can Mr. B. persuade his readers that the Bishop teaches, that the Church enforces particular private confession to a priest, in order to obtain absolution, and thereby remission of sins, as necessary to salvation?

The Bishop quotes with approbation, the expressed opinion of Bishop Gadsden, concerning his Pastoral Letter on the Priestly Office, as containing the truth on this great point; and that high authority, in the extract which is contained in the Pastoral, expressly states, that absolution is not "a sacrament," but "an ordinance full of instruction." The Bishop also relies upon the authority of the Rev. W. A. Curtis, and quotes a passage from his sermon in 1843, touching "the Judicial Absolution of the Minister," as containing "sound and godly" instruction, and is evidently of the opinion that his own views correspond with those of Bishop G. and Mr. Curtis. Mr. Badger intimates no hesitation in accepting Mr. Curtis's doctrine. He calls his sermon, "able." Should not all this have led him to hesitate in supposing that Bishop Ives goes at all farther than that rev. gentleman in his doctrine of absolution? Farther, Mr. Badger is himself not very clear in his statement of Bishop Ives' doctrine, for he does not in terms say, that the Bishop teaches the necessity of *private* absolution; although that would seem to be inferred from Mr. B.'s manner of announcing the former's doctrine. (p. 14.) Now the Bishop does not say one word expressly about the necessity of *private* absolution, and consistently with his own views, he could not, because, having stated that "*private confession* is not regarded by our branch of the one Catholic Church, as generally necessary to salvation;" he could not maintain the necessity of private absolution which only follows confession. He therefore leaves it as a question "for each one to determine" for himself, how far the priestly absolution (which of course, means the absolution in our public worship) may be effective without private confession. All that he says, therefore, upon the subject, of the *necessity* of absolution, may well apply to the Declaration of Absolution in the public service of the Church.

That this is generally necessary, the Bishop asserts. Of course, no Churchman will deny, that if the power of absolution rests anywhere, it is with the Priesthood. I shall not stop to argue this. Well, it is introduced into the public service of the Church, and is pronounced by the priest alone. It follows the confession. This *Declaratory Absolution* is one of the four modes (according to Bingham and Mr. Curtis, both of whom Mr. B. quotes with approbation) whereby "the benefit of absolution is ordinarily dispensed unto men." Is this a mere form introduced into the service of the Church? Has it no effect? Is it intended to have none? Why does it compose a part of our stated service? Mr. Badger says nothing from which an answer to these questions can be drawn. The natural answer seems to be, that the Declaration of Absolution is not a mere form, that it has an effect, if the conditions are performed, and was intended to be effective, and that it composes a part of the daily service, because men are daily sinning, and need the absolution consequent upon their repentance and faith.

But farther. By the same authorities just quoted, (and they are, in great degree, Mr. B.'s own) *Judicial Absolution* is another of the "four acts of the ministry whereby the benefit of absolution is ordinarily dispensed unto man." By this ordinance, when "scandalous and flagitious sinners are excluded from the Communion of the Church, 'upon becoming sincerely penitent, they are received again into it.'" When such are excluded from the communion of the Church, does Mr. Badger contend that they can be readmitted without absolution? He supposes that the general confession and declaration of absolution are all that are necessary in such cases. It may be so, yet there seems much reason to require some more personal act in the case. But, however this may be, the absolution by the Priest, *precedes* the admission to the communion, and being pronounced as part of the office, would appear to have been thought necessary. Bishop Ives contends that this power of Judicial Absolution is not confined simply to Church censures, but extends to the remission of sins; and his authorities are apparently of the highest order. Mr. B. on the contrary, takes Wheatly's ground, and thinks that the ministry have merely the power of "remitting ecclesiastical censures and bonds;" and that the power of the keys is but "a power of admitting into, and shutting out of the Christian Church." To a conscientious Churchman, this supposed minor power would seem to be a tremendous one; and perhaps, there may not be a very great difference between the two powers; but whether or not, Bishop Ives stands in too good Church company with his opinion on this point, to be set down as *Romanistic*, merely for this reason.

Starting from the proposition that scandalous and flagitious sinners may be excluded from the communion of the Church by the Priesthood, and that absolution is necessary to restore them, the Bishop contends that the same principle applies to those who, although not notorious offenders, are equally sinners in the sight of God, by means of their secret offences. He argues, that they cut themselves off from the communion of the Church, and require restoration in the same way with the other class of offenders. There is nothing very horrible in this, nor in urging, as he does, that such persons should confess particularly to their minister these secret sins, while he abstains, as we have seen he does, from pressing it as a duty required by the Church. The exhortation to the communion, and the order for the visitation of the sick, employ language so nearly akin to what would be used in a direct requisition to private confession and absolution, that I could readily pardon a brother Churchman for entertaining the opinion that these were intended by the Church, particularly if he leaves me free to hold my own view about it, and to act accordingly.

3. *As to the power of a Diocesan Convention.* On this point, Bishop Ives is triumphantly right. He contends, "that a Diocesan Convention has no right to define and set forth the belief of a Diocese, or what its clergy may or may not teach." And can there really be any doubt about the truth of this position? Is this so tyrannical and novel a proposition as to justify indignant opposition, as if "the common liberty were threatened?" Why, what is Mr. Badger's doctrine? a doctrine, I hesitate not to say, fraught with frightful danger to the peace and security of our Church; calculated in its inevitable and practical tendency to divide, enlarge, diminish, and multiply the creeds of the Church; to manufacture a Southern and a Northern, an Eastern and a Western creed in the American Church; and to make these creeds change year by year, with the variant composition of our Conventions; one undoing what its predecessor had done; repealing a definition of absolution which had been before promulgated with the authority of the Diocese; and perhaps condemning as heretics the previous majority in the Convention. Is Mr. Badger aware of the consequences of his doctrine? Does he know what the power would lead to, when he claims for any Annual Convention, the right "to declare its opinions, whether there has been in any one, Bishop, Priest, or Deacon, an encroachment upon the Articles or Liturgy of the Church," and "a power to pass Canons (not inconsistent with the Constitutions and Canons of the Church) for giving to their opinion the force of law." (p. 97.) What does this mean? A Convention having power to convict a Bishop of Heresy? A Convention forcing by law its creed upon a Bishop? Who is to judge of the consistency of the Diocesan declaratory Canon with the Constitution or Canons of the Church? What Church does he mean by "the Church," in the above parenthesis? Does he desire to see one form of faith proclaimed in his own Diocese, and perhaps a different one in another? And both by Conventions? Or does he wish his own Diocese to set up for herself? Is there not abundant safeguard in our Church against heresy? Are not the clergy amenable for it? Cannot a Bishop be tried by his peers for such a sin? Would Mr. B. impanel a *Jury of the Country* for this trial in the shape of a Convention, some of the members, perhaps, unbaptized? Who framed our Liturgy? Did the Convention of N. Carolina? Who has the right to alter it? Has the Convention of N. Carolina? Has the Convention of N. Carolina, together with the Bishop, a right to change it, or authoritatively construe it? If not, has the Convention alone, without him and in spite of him, such a right? What disorganizing thoughts were floating through Mr. B.'s mind, when he intimates that if the Bishop resists an attempt by the Convention to force upon him its construction of the Liturgy, that body might displace him from his post of Presiding Officer, and place some one else in his room? (p. 98.) Does he insinuate that there can be a lawful Convention in opposition to the authority of the Bishop of the Diocese? Does he pretend that the Bishop has no right to be in the Convention, and to preside there, except under the will of the Convention itself? Does he mean that the Convention can exclude the Bishop? Are there any Churchmen among us who hold that doctrine? Will the clergy of N. Carolina sanction it?

But farther. What responsibility rests upon Mr. B. to preserve the Diocese in the true faith? What responsibility, under the laws and constitution of our Church, even upon its Convention? I should like to see it pointed out. Did Christ constitute Conventions to be the successors of the Apostles? Did he intrust the Commission to them? Will Mr. Badger deny that there rests on every minister of the Word, a heavy responsibility "to watch over souls as they who must give an account?" If not, does he deny that this responsibility rests upon the Chief Pastor of the Flock? Can the Chief Pastor get rid of it, without discharging his conscience in the expounding of the Word, and the administration of the Sacraments and Ordinances of our Holy Faith? Is he to be threatened with being placed under the ban of his Convention for the sincere exposition of his views, when he solemnly says, "Less, I could not have said, and been faithful to you. Less, and saved my own soul?" (p. 54.)

Mr. B. must answer the foregoing questions satisfactorily, before his pamphlet can carry conviction to thoughtful minds. These queries have been put, and the foregoing suggestions made, under the hope that they may induce a caution on the part of those interested in the Diocese of N. Carolina, (and if one member suffer, all suffer with her) in judging with respect to an all important matter, and one in which haste, passion, or prejudice may do inconceivable injury. The talented author of the "Examination" would, no doubt, be among the last, designedly to do an injury to the Church of his State and of his affections; but the heat of controversy is a dangerous atmosphere. A portion of his declamation would incline the unprejudiced reader to indulge in goodhumoured ridicule, were it not apparent that the burning words were the effusion of an earnest and an able man.

Nov. 29th, 1849.

A LAYMAN.

The best shield against slanderers is to live so that none may believe them.

For the Banner of the Cross.

THE ETERNAL SONSHIP.

No. 1.

Cogimur sermonis nostri humilitatem ad ea quae inenarrabilia sunt extendere, et in vitium vitio coartamur alieno, ut quae contineri religione mentium opportuissent, nunc in periculum humani eloquii proferantur.

HILARIUS. DE TRIN. L. 2, p. 27.

Thus spoke a great theologian, in view of the difficulties which beset all discourse upon divine Mysteries, especially that One on which he wrote. He was a contemporary of the Nicene Council, and a confessor and sufferer for the sake of the truth of Christ's Sonship, there defined. His dogmatic knowledge may therefore be considered eminent. As a writer, his Benedictine editors have ranked him with Quintillian. His command of an accurate style is therefore unquestionable. And yet he shrank from putting ineffable Mysteries to the hazard of human utterance, lest, while combatting one heresy, his poverty of speech should involve him in a similar fault. How, then, should I presume to run the same hazard, who have none of his gifts? How should I venture to follow him along that difficult strait of orthodoxy—

Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo
Ni teneam cūsum.

It is not without a deep sense of my insufficiency for the task, that I venture to call attention to a truth which is well nigh overborne by the current theology of the day; and which I conceive has been unwittingly, but most seriously attacked by "O." in his late communications to this paper.

In my preceding article, I charged "O." with putting an unauthorized sense into the Nicene definition, Consubstantial; and his reply, in which he says I was mistaken, furnishes additional proof that I was right. I gave a history of the origin of that *tessera* of orthodoxy, out of Athanasius, that my readers might themselves judge of the meaning it has in the Creed. I cited passages from Athanasius, who sat in the Council, and who was afterwards the world-renowned expositor and defender of the Symbol, to show that it was intended to define the Sonship of Christ, and nothing else. I quoted a passage from the Athanasian Creed of the same purport. And yet "O." ignores all this testimony, and persists in using the word in a sense which teaches simple Sabellianism. His illustrations of his meaning put this fact beyond all question, sad though it be, to say it. "Links in a chain are not consubstantial," say, he enunciates a proposition which I will clothe in another tongue—"fœtus in utero matri consubstantialem non esset." How does that consort with the Athanasian Creed,—"God from the substance of His Father begotten, man from the substance of His Mother born?" Or with the following definition against Eutyches, by the Council of Chalcedon: "We confess one and the same Son, truly God and truly Man, consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood?" And in his last paper he says, "a bar of iron, a block of wood or stone, are consubstantial." Consobstantial to or with what, I ask? What is that other subject with which the bar of iron is consubstantial? "O." has no other subject to produce. He uses the word in a sense which makes consubstantiality between any two subjects nonsense: an impossibility in the nature of things. He means, that every subject is consubstantial with itself only; and the word applied in that sense to the doctrine of the Trinity, I affirm to be Sabellianism. It annihilates the dogma of the Eternal Sonship, the very truth which the word was intended to establish and define.

It is a sad remembrance, but one not to be passed over, that the word *ὁμοούσιος* was first known in theology as a symbol of Sabellianism. It was used by that shrewd dialectician, Paul of Samosata, to express his views of the Trinity; in which the *Logos*, or Word, was an impersonal function, or energy of the One God, which on its union with the Son of Mary made Him then the Son of God. This energy was consubstantial with God in the same sense in which, as "O." says, "a body with its limbs is consubstantial." *Male homousion Samosatensis confessus est, sed numquid melius, Arius negaverunt.* (Hilar. de Synod. p. 513.) The Council of Antioch condemned Paul, and rejected the word *homousion*, as unfit to express the unity of the Godhead. And this decision of the Church was used by the Arians as their palmary argument *ad ecclesiam*. It was also the only reason why those called Semi-Arians, but who were nevertheless orthodox in doctrine, refused to accept the definition of the Council. But Athanasius and Hilary answered that as used in the Creed, it has quite another sense than that which was condemned at Antioch; because at Nicea, it was taken to express the true and genuine Sonship of Christ begotten from the substance of the Father. The words, "God from God" in the Creed effectually cut away that Sabellian sense which Paul had put upon the word. Speaking of the "thought of Samosata," Athanasius says, "it remains to say that the Son of God is so called, according to the sense in which Isaac was the son of Abraham; for what is naturally begotten from any one, and does not accrue to him from without, that in the nature of things is a son, and that is what the word implies." (De Decret. p. 10.)

But "O." reclaims against the use of consubstantial as a definition of Sonship. He says, "that the word ought not to be used in theology of the relation between progeny and ancestor, results from its higher appropriation in the Nicene Creed." That sentence fixes "O.'s" theological position. It denies that the Creed takes the word in the sense of the relation of Son to Father, but in a higher sense. How higher? As well might he say, that the words *Father* and *Son* ought not to be used, to express the relation of the first to the second person in the Trinity; for his objection means that, or nothing. The Church has ever understood those terms to mean all they express, True Father, and True Son, in that highest sense in which the words are taken by all mankind. In that sense they are used in the Creed, and the word *homousion* only ascertains and fixes that sense. The Church has never taught that any of the terms, by which a knowledge of the Divine Nature has been revealed, express all that is true of God. Human thought cannot embrace, and human language cannot utter the full truth of the Divine

Nature. Such terms are short of the truth, but true as far as they go; therefore they must be taken in the highest sense they bear. We know no higher sense of *son* than its ordinary meaning, of one begotten consubstantial to his father. Christ's Sonship includes all that meaning; but how much more, is a secret to us. "O." is therefore under a great delusion, in supposing that "Son begotten consubstantial to the Father," is used in any higher sense than the highest the Nicene Fathers knew.

But so to talk, "O." thinks, "is to handle theology with slippery fingers." I have no doubt, that this is a moderate expression of his opinion. Such *real* words bring out so clear an idea of our Lord as a true Son—ascertain so distinctly His Divine Person as other than the Person of the Father—that it must shock one who takes consubstantial to mean the oneness of one subject, (*ταυτόουσιον*) instead of the genuineness of Sonship. "Men," quoth he, "are one in nature, not in substance. The Divine Three are One both in nature and in substance." Did not the thought of "O.'s" unhappy illustrations here recur to me, I would unite with him in this proposition. But I stumble at the recollection of the "bar of iron and the blocks of wood and stone." He separates so widely nature from substance, that I fear lest, if I adopt his statements, I should be understood as accepting that "truer philosophy" he speaks of, which cannot interpret offspring by *ομοουσιον*. Petavius (*de Trin.*, L. 4, 1) says, "Since we, as well as the philosophers, use that word *usia*, it is important to know how each party understands it. For its meaning is not the same with both, as Anastasius (in Hodego) and Theorian (in Legat. ad Armenos) testify: 'The Heathen philosophers (*οι φιλοσοφοι*) define it to be an *individuum*, or hypostasis, or what is one in number, which the Fathers by no means allow. For the Divine Fathers take *usia* and nature as universals, which the heathen understands as *form* or *species*. Wherefore they profess, that in the Holy Trinity there is one nature and substance containing several hypostases. After citing from Aristotle that philosophical definition* of substance which Theorian speaks of, Petavius adds: 'The Christian writers use the word otherwise, and do not call *usia* a singular or individual thing, but a substance common to individuals.' And shortly after: 'The heretical enemies of the Trinity, imbued with the opinion of Aristotle and other philosophers, brought an impious dogma against the Christian Truth. For Sabellius, and those who before him supported the same error, maintained one *usia* or unsubstantial God (*μονοουσιον Θεον*) evidently in the Aristotelic sense, as meaning a prime substance, a single solitary individual, as well in respect to essence, as in the mode of existing or subsisting.'"

Aristotle was regarded by the Fathers as the Hierarch of every heresy, because he furnished all enemies of the truth with principles and arguments wherewith to assault the Faith. It should seem that St. Paul also had him in mind, when he bade the Colossians "beware, lest any man spoil them through philosophy and vain deceit." How his philosophy did corrupt the Faith is evidenced by the fact, that while shunned as a pestilence by the early Church, it yet found a welcome reception in the monastic schools of the Middle Ages, and was made the basis upon which the dogmatics of Popery were systematized. And since Lord Bacon's time—whom God, through the *Reformed Church of England*, gave to mankind—Aristotle has been recognized as having been the enemy of all truth, the suppressor of all knowledge of things earthly and heavenly, the representative and impersonation of the Ruler of the darkness of this world. "Timeo Danaos," and I likewise fear that "O.'s" philosophy is of the same sort. However this may be, it is notorious that the great doctors of the Church during the period of the Four Councils, the expounders of the Nicene Creed, who fought the long and weary battle with Antichrist, did illustrate the union of Father and Son in one essence, by the union of Adam and Seth in one nature. The orthodox and established sense of *homousion* led them so to speak, because it implied such oneness, so far as that sense went. But the Fathers did not stop there. They sought for the source of Unity, (as they expressed in the Creed,) in the One Origin of Godhead, the Father: "I believe in One God the Father Almighty." He was regarded by them as the *εωςτος*, the Bond of Unity. And this was in strictest adherence to the style of Scripture. St. Paul *e. g.* in stating the Christian Faith in contrast with the polytheism of the heathen, says: "But to us there is One God, even the Father, of whom are all things, and One Lord Jesus Christ, by whom are all things;" a text which I venture to say "O." would not select as a proof of the Unity of the Godhead, though St. Paul so announces it, and though after the apostle, the Nicene Fathers transferred it almost bodily into the Creed. Their philosophy, true or not, did not at least obstruct their freedom in the use of Scripture. They held a doctrine taken out of Scripture, and called by them *Monarchia*. As in Scripture, wherever God simply is mentioned, the Father is almost always understood, so they considered the Father as the Root and Fountain of Godhead, of whom the Son is eternally begotten, and from whom and the Son the Holy Ghost eternally proceedeth. Rightly did they consider, then, that there is not only all that same oneness of the Father and the Son that there was between Adam and Seth, but a still closer unity, such as our Lord revealed to St. Philip, in answer to his question, "Lord, show us the Father." "He that hath seen me hath seen the Father. Believe me, that I am in the Father and the Father in me." This mutual indwelling of the whole Son in the Father, and the whole Father in the Son, they called *περιπαρσις*, or circumincision, and it proves the Godhead of the Father and the Godhead of the Son to be One Godhead. Without this doctrine of the Monarchia, and that of the Circumincision, their teaching of a union in *species*, like that of Adam and Seth, would be tritheism. But while Scripture does most abundantly convey to us a conception of the distinct personal subsistence of both Father and Son, as clear, quite as clear as that we form of the individuals Adam and Seth, it adds to that information the declaration of a union which is predicable of no other subjects than the Three Divine Persons. The mystery is not how One

* "Substance (*ουσια*) in its strictest, prime, and most proper sense, is that which cannot be predicated of any subject, nor is in any subject, *e. g.* as this horse, this man." That is, it is a solid unit and not a predicable of anything but itself.

is Three, as Sabellians would say, because we are told that the Son is "begotten," and that the Spirit "proceedeth;" but it is, how the Three are One. To this truth human thought can approach no closer than is vouchsafed by our Lord's words: "I am in the Father and the Father in me;" words which teach One Godhead, One Majesty, "in the Power of which Majesty we worship the Unity." Athanasius, in expounding the passage "I and the Father are one," says: "The Jews, when they heard one, thought, like Sabellius, that He said He was the Father; but our Saviour shows their sin by this argument: 'Though I said God, ye should have remembered what is written, I said ye are Gods.'" Then, to clear up "I and the Father are One," He has explained the Son's oneness with the Father in the words,—"Because I said I am the Son of God. For nothing is one with the Father but what is from Him. What is that which is from Him but the Son? and therefore he adds, 'that ye may know that I am in the Father and the Father in Me.'" For, when expounding the One, He said that the union and inseparability lay not in This being That, but in His being in the Father and the Father in Him. For thus He overthrows both Sabellius, in saying not, I am the Father, but the Son of God; and Arius, in saying, are One." (*Orat.* 4, §. 17.) "The Sabellianizers must be confuted from the notion of a Son, and the Arians from that of a Father." (*ib.* §. 4.)

Out of this doctrine of the Eternal Sonship arises the whole Mystery of the Incarnation. It is the corner stone, the first principle of the Great Purpose. It is utterly in vain for any one to attempt to form a conception of the aim and end of the Mystery of the Incarnation, unless he views it from this standpoint. This is the reason why I said that "O." "has no such conception of the theory advocated by Wilberforce as enables him to exhibit it, much less to overthrow it." I saw clearly where his difficulty lay, and joined issue with him, not on any of the details of the scheme, but on its one fundamental principle. A controversy about details where men differ on a principle, is an idle, a never-ending work. That which took place in the columns of the Churchman (N. Y.) some time since, between Aernus and Mastix, is a notable instance of the futility of any such procedure. I have nothing to do with that sort of controversy. I will not fight as one that beateeth the air. All questions in Catholic Theology concerning Regeneration, Justification, the Sacraments, the Priesthood, take their significance from the doctrine of the Divine Person of the Eternal Son. And whenever men adopt a notion of that prime Dogma which varies from the truth propounded and defined in the Nicene Creed,—whether it be Sabellianism, or Arianism, or Nestorianism, or Eutychianism, or any of the various shades of these heresies—as surely do they form for themselves a corresponding theology, as surely is their belief, as to every distinctive article of the Christian Faith, vitiated. And conversely, all opinions upon the details of doctrine are reducible to one or other of the many views of the Sonship of Christ.

Here I take my leave of "O." with the assurance that, however vicious I may, and must deem his theology, I do not consider him an "outside barbarian." Far, far other are my thoughts of him. I abstract gladly and freely his doctrine from his person. I attach no blame to him for the error which I have felt it my duty to God and the Church, to charge upon him. I judge him not at all; God forbid that I should. As he appears in print I take him, simply as the mouthpiece and representative of his generation, uttering opinions by no means peculiar to himself, but which are rather far more generally received than most persons would think. In a future number I shall endeavour to show what a numerous and respectable company that is of which "O." is unhappily an associate.

CARLISLE, Nov. 24.

R. W. H. NORRIS

For the Banner of the Cross.

THE CASE OF DR. FORBES.

MR. EDITOR:

You have perhaps said all that need be spoken concerning the change of Creed, and the change of Church lately effected by Dr. Forbes. Yet I would fain add a few words. He goes where others have gone before, and where others will follow after him. It is no new thing for men to forsake their early faith and follow new fancies. Such changes do little injury to the communions abandoned. What has Rome lost by her hundreds of deserters? What has Geneva lost by the "three hundred" who have forsaken her altars? What has the Church lost by the scores who have quitted her fold to feed in strange pastures? One and all are much as they were in general condition before the exode. Rome is bolder, Geneva no less confident, and the Church far stronger than of old! Truly it seems to me a source of gratulation to every communion deeming itself a true branch of the Church of Christ, to see those that are heretics "manifesting" themselves as well as "making manifest those that are approved." If heresies "must be," the sooner they manifest their existence and betray their locality, whether by sound or motion, the better. "What thou doest, do quickly."

The only matter of much moment to the forsaken Church is the reason, the motive of the abandonment. Why have men left her? If nine out of every ten of her Clergy should go out of the Church because they could not stay in her, being daily rebuked by her articles of faith and daily condemned by her established customs, it would only strengthen the Church by proving her fidelity and intolerance of novelties—if they left her because she would not bend her back to the heavy burden of human traditions, and dress up her gentle form in the gaudy robes of a sensual system, it would only sustain her claims to the confidence and affection of all who revered God's word, and loved simplicity. Desertions from such causes though diminishing numbers would double the strength of "that which remained."

It would be another thing if she were left, because she was found idolatrous, unapostolic, uncatholic and corrupt. Well might her children stand aghast and fear, did they see good men and wise departing because she had corrupted the truth, giving heed to fables, "forbidding to marry, and commanding to abstain from meats."

But when the deserters depart because they cannot carry out what they call the "catholic system," but what she calls the

"Roman contrivance," they compliment her by their exit, and by their absence contribute to her increase.

We are in some degree acquainted with the early and late history of Dr. Forbes, and feel convinced that the reason he assigned to a tried friend was the true ground of his departure. "He could not carry out what he thought the Catholic system in the Episcopal Church." All his life long he has had his own way. In various difficulties he has had the resolution and the tact to defeat his opponents and accomplish his ends. He has ridden a steeple chase (very devious and wandering in its course) and has leaped every hedge and cleared every ditch in the way. But at last he has reached a wall which he cannot "top." The high wall of church doctrine and church custom. What more natural than that, finding this obstacle and resolved to ride as he lists, he should turn his horse's head and enter that field where there seems to be few walls and those well furnished with gates through which favored riders may pass at pleasure! Whether this seeming liberty will be realized is another matter with which we will not now meddle.

When Dr. Forbes can show that the *true catholic system* is not to be maintained in the Church he has forsaken, then we shall consider his abandonment of her for such cause ominous, and admit that those who tarry behind him have cause for fear. But as wiser heads than his have been trying to do this for many centuries without a shadow of success, we shall not permit ourselves to mourn over his defection as a misfortune to any one but himself, or count his sudden change of position a proof of any defect save in the individual by whom it has been effected.

A.

For the Banner of the Cross.

MR. EDITOR:—

Will some of your learned readers be good enough to state upon what ground it is affirmed by Bishop Ives, in his late Pastoral Letter, (note on page 69,) and by others, that, "*Romanists belong to the body of Christ*, and hence to the *same family with us*." Now it is of Romanists in this country and in England, that this assertion is made. And I wish to know whether, even supposing these Romanists to be as free from heresy as the Donatists and Novatianists were, they are not equally with them guilty of the sin of schism? and whether schism does not, *ipso facto*, cut those who are guilty of it off from the body of Christ? But are the Romanists, indeed, free from the sin of heresy, using the term in its strict theological sense? Is not the Romish doctrine of purgatory, for example, a virtual denial of the article of Christ's descent into hell? Will any of your readers, then, be so kind as to inform me upon what principle of Catholic antiquity Romanists can "belong to the body of Christ," when guilty, as I verily believe, of the sins of heresy and schism?

L.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, DECEMBER 8, 1849.

ADVENT.

How suggestive are all the holy services of the Church, if we only "mark, learn, and inwardly digest them," not only of right thoughts, but also of corresponding acts. Each solemn season of the Christian year has its peculiar truth to impress upon the heart. Advent, directing our thoughts to the great object of the past and future coming of our Blessed Lord, speaks to dying man, first of the manner in which he is to improve the season allotted for the work which God has given him to do. It is not by the mere empty profession of an inefficient faith, that he is to prepare for judgment to come. "For as the body, without the spirit is dead, so faith without works is dead also." Therefore it is that the Church has ordered that the collect for the twenty-fifth Sunday after Trinity shall always immediately precede Advent. In this, we call upon God to *stir up the wills of His faithful people, that they, plenteously bringing forth the fruit of good works, may by Him be plenteously rewarded*. Therefore, in the collect for Advent Sunday also, we ask for grace, not only that we may cast away the works of darkness, but that we may also *put on the armor of light*. And therefore the Epistle also sets before us the sum of our duty, in that saying in which it is briefly comprehended.

We cannot think that those who make this season a time of vexatious and needless controversy, of fierce and angry disputes, discharge aright that obligation, "Owe no man any thing, but to love one another." Surely theirs is not that affection of which it is said, "love worketh no ill to his neighbor." Let us strive rather to embrace the many opportunities now presented to do good to our neighbors. The Church's Missionaries are to be fed and clothed, her aged and infirm Clergymen are to be provided for, her sick and destitute members are to be visited and comforted, her helpless orphans are crying aloud for aid, countless objects of charity are demanding our help. Let us then turn from words of strife to deeds of love, and thus will we best prepare our own hearts, thus will we most prepare the world, to welcome the Son of God "in the last day, when He shall come again in His glorious Majesty to judge both the quick and the dead." And let us not forget another great lesson of Advent. The work which our Lord has given us to do must be done "now in the time of this mortal life." Each new

Advent calls upon us with more earnest voice to work in the sphere of our appropriate duty, "and that *knowing the time*, that now it is high time to awake out of sleep."

The following address presents to the Church in this Diocese a happy chance for exercising that love which "is the fulfilling of the law."

The Trustees of the CHRISTMAS FUND, invite the attention of the Clergy of the Diocese of Pennsylvania, to the recommendation of the Convention, that the collections made at the Celebration of the Holy Communion on Christmas Day, be appropriated to the relief of superannuated and infirm Clergymen, and paid over to the Treasurer of said Fund. By a subsequent enlargement of the objects of the Trust, its benefits are extended in cases of emergency, to the widows and children of deceased Clergymen, who, at the time of their death are canonically connected with the diocese.

For the last two years the receipts from the collections made at Christmas have fallen considerably short of the expenditures, and the deficiency has been supplied by the sale of stocks, constituting a small fund, which the Trustees have been anxious to preserve, to meet any unusual demand. Should the present ratio of receipt and expenditure continue, this fund will soon be exhausted, and the Trustees be liable at any time to receive applications for aid, which they will be unable to grant. This result they are anxious to avoid—and they make this statement in the hope that such measures will be adopted by the Rectors of the different parishes, as will give their congregations generally an opportunity to contribute, believing that it will be liberally and cheerfully responded to.

THOMAS ROBINS,
MOSES KEMPTON,
JOHN WELSH, JR.,
THOS. MCKEAN PETTIT,
WM. H. NEWBOLD,

Trustees.

Philada., Dec. 1, 1849.

THE PROPOSED ORPHAN HOME.

In publishing the two following communications we are compelled to say a few words in reference to the matter of which they treat. We are quite sure that while our readers are ready, with us, to admit the just claims of the Philadelphia Orphan Asylum, they will at the same time perceive that this does not quite absolve the Church from the duty, or deprive her of the privilege, of providing a shelter, under the roof of her own fold, for the lambs of her flock. If such an Institution were merely to provide for the bodily and temporal wants of unprotected Orphans, it could make little matter whether it was under a *mixed* religious influence or not. But the case is different, when we consider that Orphans have *souls* as well as bodies, and that, in the provision for their necessities, the want of that parental care which might *train them up in the way they should go* must be supplied. We hold it to be a self-evident truth, that no fixed and definite system of religious training can be carried on in an Institution, controlled by those who are guided by different systems of religious truth. Allowing the largest toleration of the views of the ten Episcopalians, in a Board of 24 Managers, we can hardly suppose that even so large a minority can expect to *control* the Institution. Whatever peculiar privileges they obtain must be gained by concession on the part of the others. And then how can they have separate Worship and separate religious instruction of those living under the same roof? Surely, the tender minds of the young must be distracted in hearing such varied teachings. And how shall it be decided who are to be brought up as Episcopalians and who as Presbyterians, &c.? Shall they draw lots to decide whether they shall be taught the Church Catechism or some other? To bring them up in the reputed faith of their parents would be, perhaps, to teach them none.

And then, large as may be the charitable desires of the Managers of this Asylum, we are quite sure it cannot meet the demand of this whole city. There are, we know, hundreds of applications for admission to the Girard College which cannot be answered. If every religious denomination had an Asylum of its own, still the need would not be supplied.

When our risen Lord gave that solemn charge to His Apostle, "Feed my lambs," surely He did not limit the commission merely to the supply of their temporal wants. He included that bread of life with which their souls are to be nourished and by which they are to "grow in grace." We rejoice that the Bishop of this Diocese takes this noble view of his solemn Commission, and is not satisfied that the Church should make no peculiar provision for the Orphans whom Christ has committed to her care, *because* there are three classes of Asylums already provided, in the first of which they may learn Romanism, in the second of which they may be taught various kinds of religion, and in the third no religion at all!

A Home for Orphans is strictly to be regarded as a *religious house*, and the arguments which establish the propriety of union in this matter do away with the necessity of separation for any religious purpose. If the Lambs of the various flocks should be folded together, why not the *Sheep* also? If the former can be trained together, and worship together, why not the latter?

We are doing wrong, according to this argument, to erect

new Houses of Prayer, while the various places of Worship around us are not fully occupied! If it is not right for the Church to separate in this great scheme of mercy, why should she in any other? On these grounds we cannot think the arguments of our correspondents, however strongly they present the claims of the Philadelphia Orphan Asylum, have any force against the *Proposed Home for Orphans*, which the Bishop of the Diocese has so justly commended to the Clergy and Laity in his Pastoral Letter.

For the Banner of the Cross.

MR. EDITOR:

In your notice to Correspondents in the Banner of December 1st, you decline publishing a communication from "A Manager of the Philadelphia Orphan Society," on the ground of its being "opposed to the official recommendation of the Bishop of the Diocese;" but allow me, Sir, to ask, with due respect to all parties concerned, whether, when an object is proposed requiring public contributions and public support, it may not be presented to that public in *all* its bearings, that so it may be fairly examined and calmly discussed?

It is not surprising that the Managers of the noble Institution known for 35 years as the Philadelphia Orphan Society, should feel somewhat hurt, that in all the late public notices and pathetic appeals in behalf of the Orphan, this Institution should have been so utterly unnoticed, that the only way of *charitably* accounting for the omission, is to suppose the writers and speakers to have been ignorant of its existence; yet it has rescued above 1000 orphans from poverty and vice, fulfilling towards them every parental duty; many of them, too, the children of the Church; and it was therefore well entitled to a passing word of gratitude and commendation. The Managers have not only provided for these children bodily comfort, and their instruction, mental, moral and religious, but have exercised a most discriminating care in their choice of situations for them when leaving the Asylum; so that while earning their living, they might be preserved from every vicious association; and have kept a watchful eye over both them and their employers until their term of servitude expired, and they no longer needed protection.

But, lest the motive of this communication be mistaken, I take leave to say, that I am an Episcopalian, and one who fully recognizes the responsibility resting upon the Church to provide spiritual instruction, according to *her own doctrines*, to all her members, (and, if need be, bodily sustenance also,) especially to the young, the ignorant, and the destitute. The only question I conceive to be, what will be the most judicious mode of accomplishing this object? Not, I fear, the only plan yet proposed.

No one knows better than the present writer the vast amount of personal influence and exertion expended by the founders of the present Institution, (to say nothing of their munificent donations,) before sufficient funds could be raised to provide a suitable building, and an adequate support for its little inmates, or the seasons of deep anxiety experienced by the Managers lest this support should fail, an anxiety lessened only by faith in the Father of the fatherless; this, too, when all religious persuasions were equally interested in their success; there is consequently great reason to fear that the funds will fall far short of the object, when both the beneficiaries and the contributors will be confined to the Church. I would, therefore, on the ground of *expediency*, humbly suggest the following plan: Let every exertion be made to render the fund as large as possible; let it be invested in safe securities, and placed in the hands of Trustees. Let the annual proceeds thereof, or as much of them as may be necessary, be added to the annual income of the Philadelphia Orphan Society. Let the children of the Church be confided to its care, with the express proviso, that an Episcopalian clergyman, appointed by the Church, shall have the sole charge of their spiritual instruction. Secure, if necessary, an Episcopal teacher and a proper proportion of Episcopal Managers, and when the children are bound out let them be placed only in Episcopal families. If it be objected, that the Managers will not consent to this arrangement, I reply, that of its 24 present Managers 10 are Episcopalians; of its 3 teachers 2 are Episcopalians; and I have been informed by one of its oldest Managers, that if at the present time any clergyman of our Church would go to the Asylum, select the children of Episcopalian parents, and offer to take the entire charge of their religious instruction, no opposition would be made, nor would it have been made at any previous period. I therefore truly believe, that the object of the Church would be as fully attained, and their Orphans be more advantageously situated by this plan than by the one proposed, of procuring a "new home." We have here provided to our hands a spacious building, with all the conveniences and improvements which long experience could suggest and adequate means attain; a delightful playground shaded by trees of 30 years' growth; a most efficient organization, and a Board of Managers several of whom have held their places from the foundation of the Institution, and have for 35 years devoted a very considerable portion of their time to its interests, with what success is best learned from the fact, that although 100 children have been the average number in the Asylum, of all ages under 12, it has frequently happened that a whole year has passed without having a single death to record. If the members of the Church have the ability and the *will* to provide a "new home" for her orphans, which can at all compare with this, I have nothing to say but to rejoice in her success.

ONE WHO IS NOT A MANAGER OF THE
PHILADA. ORPHAN SOCIETY.

The author of the above communication, by again recurring to the notice in our last number, will see that we did not absolutely "decline publishing," &c. We were quite willing, not more so we are sure than the Bishop of the Diocese, to give publicity to all the facts strictly bearing upon the case. We would not refuse to present, in full, the claims of a long established Institution, and one which has done faithful service, to the sympathies of the Church. Had not the article of our cor-

respondent gone beyond this, we could have had no hesitation in publishing her statements. But her article concludes by urging other arguments against the appropriation of funds to such an object. As, for instance, "the great necessities of the Church," "the wants of her Missionaries," &c. It was merely to this part of the article our remarks applied. And it certainly appeared to us not quite respectful or proper to follow a Bishop's Pastoral letter with opposing arguments from an anonymous correspondent.

We take the liberty of omitting this portion of the article, and publish all that presents the claims of the Philadelphia Orphan Asylum.

For the Banner of the Cross.

MR. EDITOR:

My attention has this day been called to an article in the Episcopal Recorder of Nov. 10th, on the subject of a projected Asylum for the Orphans of Episcopalians; and from its tenor I should presume the writer to be ignorant of the existence of an Institution which has been for thirty-five years past in active operation among us, and during that whole period one of the most prominent and best sustained among the many charities of which our city justly boasts. I allude to the Philadelphia Orphan Society, incorporated in 1815, whose spacious and comfortable Asylum, at the corner of Schuylkill Fifth and Cherry streets, has been, and is, the "provided home" in which the destitute children of many hundreds of "widowed mothers" have, when deprived of their surviving parent, found both shelter, education, religious training, and powerful friends. It is not, it is true, an Episcopal Institution, but it has always found warm supporters in the Church; much of the property from which it draws its annual revenue has been bequeathed by members of our communion, and it will eventually become possessed of a munificent endowment under the will of the late Mr. Kohne, an Episcopalian, who also bestowed many valuable bequests upon various Church institutions.

The Society is directed by twenty-four ladies as Managers, ten of whom are Episcopalians, the remaining fourteen belonging to three other religious denominations. Two teachers are employed in the house, both of them Episcopalians; and the school for fifteen years past has been principally under the care of an orphan, one of the earliest beneficiaries of the charity, who for thirty years had a happy home within its walls, and was from childhood a pious and consistent member of the same communion. A devoted and zealous churchman has a weekly Bible Class at the Asylum, composed of all the orphans able to read fluently, which he has instructed faithfully for many years. The children attend church on Sunday morning alternately with the matron and teachers at their respective places of worship. Formerly it was customary, during the summer months, to have an afternoon service at the Asylum, and from its foundation until a year before his death, the Chapel was every season opened for worship by Bishop White, with whom it was a favorite duty; and others of our clergy frequently followed his example in ministering for the orphan family. Owing to the difficulty of filling the pulpit, this service has of late been relinquished, and the children are formed into a Sunday School, in which the assistance of members of the Church has been constantly urged, and whenever granted warmly welcomed. The religious instruction of the children is necessarily elementary, as they leave the Asylum at 12 years of age, and generally adopt the form of worship of the families into which they are received as apprentices—a result that would probably ensue under any mode of religious training. I believe, however, that I may venture, in the name of the managers of my own Church, and from fifteen years experience of the respect ever shown towards her institutions by the ladies in the Board who are attached to other communions, to say to those of the Clergy and Laity who are moving in this cause,—Give to us your Orphans as children baptized into the Church, we "have bread enough and to spare;" give us with them the personal co-operation of the Clergy; send us some able and efficient Sunday School teachers; and above all, provide homes for them at 12 years of age in the families of pious churchmen—and we will educate them for the Church, and teach them to love her ordinances, while we prepare them to fulfil their "duty in that state of life into which it has pleased God to call them."

A MANAGER OF THE PHILADA. ORPHAN ASYLUM.

MR. DANA'S LECTURES.

Morning Course, at the Sansom-street Hall.—For the satisfaction of a large number of persons who have been unable to obtain tickets for the Evening Lectures, a MORNING COURSE OF LECTURES will be delivered by MR. DANA, on Mondays, Wednesdays, and Fridays, in the Sansom-street Hall, at 11 o'clock, A. M. beginning on Monday morning, Dec. 3d.

Mr. Dana has been induced, by the large number of persons who were unable to obtain admission to his Evening Lectures, to give this Morning Course. It would be hard to assemble more intelligent audiences than those, by whom the first two Lectures of this Course have been received with so much approbation. The Lecture on Friday morning will be upon a most interesting subject—WOMAN. We have often heard what poets have to say on this inspiring theme. And then, again, grave philosophers have opposed their harsh judgments to the poet's praise. In this Lecture we shall have the judgment of the philosopher, tempered by the feelings of the poet, and thus may hope for a complete picture.

Since the above was written, we have heard this Lecture, and large as our expectations were, it more than fulfilled them.

TO CORRESPONDENTS.

"Daleth," in reply to "O," is received, but came too late for this week.

We should like ourselves to see the letter referred to below. We publish this inquiry because we feel there must be some misunderstanding, and we would desire to have the statement corrected by authority.—[EDITOR OF THE BANNER.]

BISHOP IVES' PASTORAL.

REV. AND DEAR SIR:

In a pamphlet, attributed to the Hon. Mr. Badger of North Carolina, reviewing Bishop Ives' Pastoral, it is said that the Bishop in a letter to one of his presbyters, says, "I feel bound, however, to say, that while I allow no prayers to the Virgin Mary, or to Saints, not because they are *wrong in themselves*, but because they are *liable to abuse*;" it seems impossible to me Mr. Editor that one of our Bishops, and especially one so devoted to the Church as Bishop Ives, could use such extraordinary language. Can you, or any of your readers, inform me where such a letter is to be found, or where published? Coming from so honorable and distinguished a man as Mr. Badger, gives it a weight which it otherwise could not have from any other source, for we know that parts of a letter may be quoted to give a sense which the author never intended. AN INQUIRER.

Bishop Ives became a Romanist in 1852.

A DEFINITION.

Some friend has sent us the following in a Buffalo Paper. We give it for what it is worth. According to this, Puseyism is *bolting* Churchmanship, and we fully agree with the De finer, that the Church is happy in every such deliverance:

ABJURING FAITH—PUSEYISM DEFINED.

It is stated that the Rev. Dr. Forbes, of St. Luke's Church, N. Y., has sought a home in the bosom of the Romish Church.

This, we suppose, illustrates what *Puseyism* is. The Bishop of Western New York, in an elaborate discussion in his address in 1847, told us what *Puseyism* was *not*—perhaps he can now tell us what it is.—*Rochester Advertiser*.

We don't believe the Bishop can answer this poser, but we think we can. Here goes: A week since Dr. Forbes left the Episcopal Church and embraced *Romanism*. Four weeks ago the Rev. Mr. Shimeall also left the Episcopal Church and embraced *Presbyterianism*. Now our idea is, that where a Clergyman of the Episcopal Church *bolts*, and goes over to any other religious denomination, he is guilty of *Puseyism*. "Hence we view" Dr. Forbes and Mr. Shimeall as rank Puseyites—men who have slept with the Oxford tracts under their pillows for the last four years, and who, during the whole of that time, have had a kind of religious nightmare from which they are at last happily delivered. The Church will breathe more freely!

CORRECTION.

We copy the following from "The Church Advertiser."

It seems we were misinformed in regard to the call for a meeting of the *House of Bishops*.—We had the report from a clergyman of high respectability, and published it without enquiring respecting its truth.

From the same paper we take the following acknowledgment.

THE BANNER OF THE CROSS.—"The Banner" has completely outdone us in the matter of compliment, and we acknowledge, "beat." Not being large enough to return the affectionate embrace of our Methodist brother, we will content ourselves by assuring him that we will do what little in us lies, to place "the brethren," *en masse*, in such position that they may receive, with perfect propriety, the cordial Ecclesiastical embrace of the one Catholic and Apostolic Church, in which, we doubt not, the best wishes of the "Banner" will be with us.

The last Calender contains the following announcement.

It gives us great pleasure to announce, that there is in press, at this office, and will, in a few days be published, a letter, entitled A VOICE FROM CONNECTICUT; occasioned by the late Pastoral letter of the Bishop of North Carolina, to the Clergy and Laity of his Diocese. By the Rev. Samuel Farmer Jarvis, D. D., L. L. D. This letter has been submitted to the Bishop of this Diocese, and is printed with his approval.

We take this opportunity of thanking our Editorial brethren for the kind spirit in which they have referred to the subject of the following announcement. There are occasions, when all diversities of feeling must yield to the better sympathies of our holy religion, whose life is love, and this thought may help to reconcile us to the trials which thus purify our natures. A sudden change, brought about by the wishes of kind friends, occasioned the erroneous statement which appeared in the Banner. We copy the following from the New York Churchman.

The Rev. Dr. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary, sailed on Wednesday last in the ship *Havre*, for the port of the same name. The state of health of our reverend brother has rendered it necessary for him to spend the winter in a milder climate, and his physicians have recommended the south of France. His residence in the first instance will be at Pau, in the Department of the Lower Pyrenees; and he will remain there until the spring, in case the climate should suit him. Leave of absence for a year has been granted in very flattering terms by the Standing Committee of the Trustees of the Seminary, and a very handsome address was presented to him previous to his departure on the part of the students. Our earnest prayers are offered for his complete restoration to health, and the speedy resumption of his labors, so useful to the Seminary and beneficial to the Church at large.

Foreign Intelligence.

The English Churchman says,

We regret to announce the death of Dr. French, Master of Jesus College, Cambridge; an office which he has filled with credit to himself, and benefit to the University, for nearly thirty years. His loss will be severely felt, particularly at the present time, when an attack upon the University is evidently in preparation.

FIRE AT ST. MICHAEL'S CHURCH, CAMBRIDGE.—Cambridge, Nov. 11.—A disastrous conflagration has just occurred in this town, by which the ancient Church of St. Michael's has been partially destroyed. As service time approached this morning, the Church, which is attended, under the ministrations of Professor Scholefield, by one of the largest congregations in Cambridge, was gradually filling, when an alarm was given that smoke was issuing from the roof on the south side. The congregation speedily separated, and on an inspection being made, it was found that the roof of the Church was on fire, between the plastering and the slates. A few minutes only had elapsed before the flames broke out through the slates, and raged with great fury. The most prompt and energetic measures were immediately adopted, the parish books and registers, and the altar-piece, were removed to a place of safety. The engines were sent for, and arrived at intervals to the number of eight or nine, but many of them, owing to its being Sunday morning, were late in their attendance, and when they arrived, the hose was found to be in a lamentably deficient state, and they were otherwise out of repair. The Church is uninsured; but a fund was instituted for its repair, by the benevolence of the late Mr. John Bowtell, who, in 1813, left £500 in the Three per Cent. Consols, for repairing the Church and chancel, but this fund has been much trespassed on of late for alterations. The damage has not yet been estimated, but part of the loss, which will not fall short of £1000, will devolve upon Trinity College, the Society of which present to the living.

No particular news from Rome. The French army are taking up their winter quarters. General Baraguay d'Hilliers will take the place of General d'Hautpoul, and be chief, both in civil and military affairs.

The Pope is still at Benevento, from which place he has addressed an autograph letter to his "dearly beloved son," M. Thiers. This incident will excite the hilarity of the French, who will regard it as an indication that the Papacy has indeed fallen low.

In the English Churchman we also find the following report of the proceedings in the case of Mr. P. Connolly.

CONNOLLY V. CONNOLLY.

This was a suit instituted by the Rev. P. Connolly against his wife, for a restitution of conjugal rights under novel and very peculiar circumstances. The parties were American subjects, the marriage had been contracted there, and Mr. Connolly was at the time, a Minister of the Episcopal Church of that country. After the birth of five children, three of whom are still living, Mr. Connolly became a convert to Roman Catholicism, and by his persuasions his wife embraced the same views. They then repaired to Rome, and after some delay, a decree of separation, as was alleged, was obtained from the Pope. Mr. Connolly afterwards became a Minister in the Roman Catholic Church, and Mrs. Connolly established a religious order at Derby, which has since been removed to Hastings, and of which she is now superioress. Mr. Connolly has returned to the Protestant faith, and his wife refusing to see him, he instituted the present proceedings. The cause first came before the Court in May last, when on allegation responsive to the libel of the husband was tendered on the part of Mrs. Connolly, and its admission opposed. The learned Judge directed it to be reformed, and the question now before the Court was its present admissibility.

Dr. Bayford (with whom was Dr. R. Phillimore) contend, on behalf of Mr. Connolly, that if all the circumstances stated in the allegations were true, they would be no answer in law to the libel. After vindicating the motives of his client, he went on to argue that the proceedings which had taken place at Rome were not clothed with legal authority. No sentence of divorce had, in fact, been pronounced, and neither of the ingredients essential to obtaining one in this country—namely, cruelty or incontinence—was alleged to exist in this case. Three grounds of opposition to the suit were stated in the allegation—first, the orders of celibacy in the Roman Catholic Church. It appeared from Bingham's *Ecclesiastical Antiquities* that it was not until 692 that those regulations were introduced; and the rule had never existed in the Greek Church. In this country there was an express statute permitting the Clergy to marry. All that Mr. Connolly now asked the Court to do, was to disregard the peculiar discipline of the Roman Catholic Church. The second ground was, that Mrs. Connolly was the

superiority of a religious house, and it was supposed that under the Catholic Relief Bill, the Court could take cognizance of monastic institutions. He maintained, however, that that enactment afforded the lady no relief from the Ecclesiastical law relative to this case. The last point relied upon was the vows of chastity which the parties had respectively taken. It did not, however, follow, that if the prayer of Mr. Connolly was granted, those vows would be broken. He, therefore, trusted, that the Court would reject the allegation.

Dr. Addams (with whom was Dr. Robertson) considered that the only question now before the Court was whether or not the allegation was admissible as reformed. He had on the former occasion stated his views on the general question, and he saw no necessity for repeating his argument, to which he still adhered.

The learned Judge observed that the points raised were of great importance; he would, therefore, take time to consider his judgment.

New Publications.

It must cost our publishing friends many an anxious thought to determine what books they shall get up for the HOLIDAYS. The question is not merely *what* shall be published, but *how*, or in what style? A greedy public, a clamorous host of expectant givers and receivers, are all crying aloud for something *new*! Not merely books filled with *new* thoughts, if there be such under the sun, but books with new types, new paper, new pictures, new binding,—all *bran* new! All that has been brought out in the old year becomes ancient, the infant new year, with childish taste, demands novelty.

And then what a variety and contrariety of tastes to be satisfied. The old want something serious, yet not too grave, printed in large type for failing vision; the less ancient something that is neither too light nor too heavy; the young a compound of the sentimental and the humorous; the children want books all full of glee and pictures. Poor Publishers! Where shall all these things come from? Aladdin's lamp would hardly enable you to meet the demand. But your efforts deserve success, and if our wishes could bestow it, that you should have. The first week in Advent brings us a few happy specimens. Not indeed books with *attempted* new thoughts, but books which have enshrined in outward beauty glorious old thoughts. First among these, we have,—

THE SACRED POETS OF ENGLAND AND AMERICA, FROM THE EARLIEST TO THE PRESENT TIME. Edited by RUFUS WILMOT GRISWOLD. Illustrated with fine steel engravings. A new improved edition. New York: D. Appleton & Co. PHILADELPHIA: GEO. S. APPLETON, 164 Chestnut Street.

A happy union this of the offspring of a mother and her fair daughter, each blessed with a large and numerous family. Here the reader may trace back the stream of sacred poetry to its deep wells in the old English heart, and follow its shining course down to our own times. Most interesting is it to compare the separate streams, disparted by the broad Atlantic, which flow from the same source.

Mr. Griswold has shown excellent judgment in his selections, and in the concise biographical sketch prefixed to the extracts from each author. This is a choice book for a holiday gift, and the publishers have done their part to make it an acceptable one.

The same publishers, ever mindful of their young friends, have provided for them THE BOOK OF BIRDS; intended for the amusement and instruction of *young people*, illustrated with 16 elegant plates. Also,

THE BOOK OF TRADES AND PROFESSIONS; or familiar objects described, embellished with 24 illustrations. Both these books happily unite amusement with instruction.

Next we have a rich and appropriate book for the young:

THE IVY WREATH. By Mrs. Hughs, Author of "Buds and Blossoms," "Aunt Mary's Tales," &c., with beautiful illustrations. Philadelphia: LINDSAY & BLAKISTON.

Next MESSRS. HOGAN & THOMPSON have brought out two books, in very rich and attractive form. The first is upon the most sacred subject which can employ a mortal's pen,—THE LIFE OF CHRIST; delineated in the series of events recorded in the New Testament. By Rev. H. Hastings Weld, Rector of St. James' Church, Downingtown, Pa. Embellished with illustrations in tint, and illuminations from original drawings by Devereux.

We can only speak of the outward appearance of this work, which is certainly attractive, if we except the pictures, most of which, in our esteem, it would be better without. We always regret to see our blessed Lord depicted in common prints. Indeed we would go the length of questioning whether any human hand should dare to attempt such a similitude. No likeness can convey a just idea, none can unite with the meekness of His humanity the majesty of His Divinity. All the attempts we have ever seen, even from the greatest masters, tend to produce

that false view of the Saviour which regards Him only *as man*.

In exactly the same style, but with more suitable illustrations, the same publishers have given us, in one volume, RASSELAS, THE VISION OF THEODORE, AND THE FOUNTAINS, a Fairy Tale, by Samuel Johnson, L.L. D.

We need not say more of this volume than that its outward form corresponds with the beauty within.

For the Banner of the Cross.

"CHARITY THINKETH NO EVIL."

As Bishop White's opinions in regard to doctrinal and ecclesiastical matters are so frequently quoted as decisive, I will repeat one of his sayings, in regard to *Christian manners*, which, I hope, will be influential in sweetening social and domestic intercourse. He said, he thought the idea of the *pain* it would occasion the hearer, would be sufficient to deter a person, with a *benevolent mind*, from unnecessarily uttering any thing disagreeable to the person addressed. How frequently has this remark recurred to me when I have heard persons say, or what is equally reprehensible, *insinuate*, exactly those things which they knew would either exasperate the irritable, or wound and depress the unresisting and unoffending object of their malevolence. They are very much mistaken when they imagine they are actuated by the desire of benefitting those whom they thus wound and offend: the habit of censuring others proceeds from a latent and unsuspected uncharitableness, which thus gives vent to its own uncomfortable sensations.

I have often been amused in observing these self-constituted censors, priding themselves upon their *judicious* manner of reproving those who have incurred their disapprobation, by praising others for the exercise of qualifications and dispositions, in so pointed a manner, that the hearers cannot mistake their meaning, that they consider the imaginary delinquents to be entirely destitute of them: and in acrimoniously censuring others for the exhibition of those faults and failings which they think characterize the object of their disapprobation. These covert attacks are as *cowardly* as they are *ungenerous*, as it is impossible to repel these *indirect accusations*, and to vindicate your character, without appearing to be guilty of these implied censures, although the cases are generally totally dissimilar. If they wish to reform the imaginary culprit, they take exactly the wrong way to accomplish their design.

The most virtuous and excellent characters are the least addicted to censoriousness and defamation. When, from their relative situation, it is incumbent upon them to reprove others; they "speak the truth in love." The law of kindness is ever in their mouths; and, out of the abundance of a kind and affectionate heart, proceeds a word in season, uttered in a mild and persuasive tone, accompanied with that *compassionate* and *benign expression of countenance* which is irresistible. It is evident that they have imbibed the meek and lowly spirit of their Master, when he said to a notorious culprit whom he could have condemned to death and eternal ruin, "Neither do I condemn thee, go and sin no more." There is nothing so injurious to the character as the *habit of blaming and finding fault with others*. It induces self-delusion, self-conceit, self-righteousness, pride, and arrogance. It is a remarkable fact that people censure, with the most virulence and acrimony, those faults in others, to which they are the most addicted themselves. Censoriousness destroys love, humility and benevolence, and renders people misanthropic and cynical. If they were aware what a harsh repulsive expression of countenance they acquire, who take a *delight* in censuring others; and if they could be convinced how much the cultivation of a candid, tolerant, and charitable disposition would add to their own happiness, and how much the habitual exercise of benevolent and sympathetic feelings beautifies the countenance, self-interest alone might induce them to correct the one, and acquire the other. The approach of these destroyers of domestic and social comfort, is dreaded like that of the "genius of the coming storm." "The poison of asps is under their lips;" they annoy and sting like wasps and gnats. The presence of the benevolent is as cheering and exhilarating as the sun after a storm, as soothing as the vernal zephyrs, and as welcome as the flowers in May. The society of the one is welcome and courted; that of the other is dreaded and avoided.

Many persons gradually become malignant and uncharitable, without being aware of the deterioration of their character, by *indulging* in the habit of finding fault. At first, they censure others merely to evince their superior sagacity and discrimination in the knowledge of character, without feeling any particular ill-will against them: but they should reflect, that it requires more "*perspicacity of penetration*" to discover latent good qualities, especially in vicious characters, and is a laudable exercise of Christian charity to foster these germs of excellence, which may grow and bud and bring forth abundant fruit. Our tongues were given to us to praise and bless God, and to *please* and *edify* our neighbor. Whenever we have an opportunity of animating our fellow travellers in running with patience the race that is set before them, or of cheering our fellow sufferers in this valley of tears, by a *few kind and seasonable words*, and neglect to avail ourselves of the occasion, either from *sluggish selfishness* or a *total want of Christian sympathy*, we are guilty of a *sin of omission*.

Another of Bishop White's sayings was, *if people "looked within, and examined their own hearts,"* they would perceive so much to rectify there, that they would have neither time nor inclination to blame others. The breath that is worse than wasted in censuring others, would be profitably employed in praying the Father of mercy and compassion to convert them. Our Saviour has commanded us "*Judge not, lest ye be judged,*" &c.; yet, in the face of this prohibition, many who profess and call themselves Christians, arrogate to themselves the *prerogative of Omniscience*, and not only judge but condemn those, who, perhaps, in the eyes of Him "to whom all hearts are open, and from whom no secrets are hid," are more guiltless of the failings imputed to them than their self-righteous accusers. When we consider that we must give an account of the tendency of every idle word we speak, in the day of judgment; and with what judgment we *now* judge we shall then be judged; it would

be supposed that none would voluntarily exercise the office of censor. How heartless, and how offensive to the Divine Majesty must be the prayer, "Let the words of my mouth, and the meditations of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer;" from those who wound the feelings and injure the characters of those for whom Christ died. They express a horror of a *thief*, a *liar*, a *murderer*, and a *blasphemer*, being totally unconscious that they are actuated by a *similar spirit*. If they rob others of their peace and tranquillity, are they not more guilty than those who deprive them of their money? If they falsely accuse them, are they not guilty of lying? If they destroy their equanimity and cheerfulness by their unkind remarks, the frequent recurrence of which acts like a *slow poison* upon the constitution, and often leads to despair and suicide, are they not virtually guilty of murder? And may not the language of uncharitableness in those who are instructed in the way of truth and righteousness, be equally abhorrent in the ears of that God, *who is love itself*, with the language of blasphemy in the ignorant?

Those who are truly regenerated, renovated, and sanctified, feel the deepest commiseration for the unconverted, and make every charitable allowance for them, and feel such a lively sympathy for their fellow sinners, that they endeavor to "hide the fault they see." Now, in the end of the year, if those who have exerted their talents in finding fault with others, and have employed their tongues in saying unkind and unpleasant things to them, and in uttering uncharitable assertions in regard to the characters of those who have done nothing to excite their ire, could only perceive what injury they have done to the cause of religion, how much they have embittered the existence of those who could not escape from their malevolence; how many affectionate and benevolent emotions they have crushed, how many evil feelings they have excited, how much they have discouraged and dispirited others, by their unjust censures and unmerited reproaches, they would be convinced of their culpability, and shudder at the idea of their responsibility! They may have daily offered the petition "*Thy kingdom come,*" they may, from a sense of duty, have made great active exertions in the cause; but they have rendered their labors nugatory, in regard to their own spiritual prosperity, according to the declaration of St. Paul, "if I give all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing." Few can accomplish great things, but every person can promote *peace* and *good-will* among men, by saying kind and encouraging things to animate and support their fellow creatures in their spiritual warfare. Good words cost nothing, and are always profitable.

Let the peace of God rule in our hearts, and the *operative love* of God and man be obvious in all our looks, tones, words, and actions. In our domestic and social intercourse let us *think charitably, act kindly, speak gently*; and, by the *uniform exhibition of a Christian spirit*, let all men know that we are the disciples of the meek and lowly Jesus, who came not to *condemn* the world, but to *save*. Thus shall our light shine clearly before men, and they will glorify our Father in heaven.

Pax.

For the Banner of the Cross.

VILLAGE CONVERSATIONS.

MR. EDITOR:—

Ours is a small Village, prettily situated—exhibiting the characteristics of such communities. We attach as much importance to minute circumstances as the inhabitants of large cities to stirring events; but we are a simple-minded people, and what if the wisest heads amongst us are sometimes puzzled to know why the minister walked up the road when his calling certainly led him down, so long as we confine ourselves to such innocent speculations, no harm is done. No one could pass our village without being attracted by the spire which rises in simple dignity from the prettiest of all village churches.

Who would suppose so much to alarm and excite our wondering population, existed beneath so humble an exterior?

"Well, there's no use in talking, Mr. Jones!" said Mr. Dunn, "your church can never prosper, she has too many marks of the Beast about her!"

Mr. Jones—"Marks of the Beast! what Beast?"

Mr. Dunn—"The Church of Rome, to be sure. Haven't you got a Crucifix, an Altar cloth; don't you burn wax candles on the Altar, and doesn't your Minister wear Popish garments, and preach Popish doctrine, and pray to the Saints, and put up wreaths at Christmas, to the scandal of all godly persons? Answer me that, Mr. Jones!"

Mr. Jones—"Stop! stop! neighbour—not so fast, my brain is quite puzzled by your vociferation; let me have your questions one at a time. What would you have first?"

Mr. Dunn—"Don't you burn wax candles on the Altar in the day-time?"

Mr. Jones—"I never saw a wax candle in our church, nor a light of any kind upon the Altar!"

Mr. Dunn—"Haven't you got a crucifix?"

Mr. Jones—"No!"

Mr. Dunn—"Doesn't your Minister wear Popish garments?"

Mr. Jones—"He wears such garments as the Reformed Church of England adopted as becoming the Priest of the Lord when engaged in the service of the Sanctuary. By the command of God Himself, the Jewish Priest was arrayed in a special garb when similarly employed in the Temple."

Mr. Dunn—"Well, neighbour, we'll let that pass, but what is this *Altar cloth* I hear so much talk about?"

Mr. Jones—"A simple covering for the Communion Table, of red damask, to correspond with the hangings of the pulpit, on which the letters 'I. H. S.' are placed, with a cross resting on the H."

Mr. Dunn—"I thought I would pin you before we were done; that is the way with you church people; because I said *crucifix* you deny the charge, but own to it by another name."

Mr. Jones—"My friend, a crucifix and a cross are not the same thing; the one, is a symbol of our Faith; the other, a representation or image of our Saviour upon the Cross, which is worshipped by the Church of Rome."

Mr. Dunn—"Well, for my part, I don't know the meaning

of those letters. I have heard they were Greek, and some kind of prayer to the Virgin."

Mr. Jones—"They are the initials of these Latin words: 'Jesus Hominum Salvator,' containing a truth from which no Protestant Christian can dissent: 'Jesus, the Saviour of Men.'"

Mr. Dunn—"Why, then, can't you put them in English; that their meaning may be plain to the unlearned?"

Mr. Jones—"There are no three English words which would express so comprehensive a truth; and, even could they be found, the initials would not point out the truth so certainly as to preclude the necessity for enquiry; and one would as well remember the words and truth conveyed by the Latin letters when once informed of their meaning, as the English."

Mr. Dunn—"Well, friend Jones, so far so good; but your minister does preach strange doctrine. Why, I am told he asserted from the pulpit, that he was ordained by St. John, and no one had a right to preach who was not!"

Mr. Jones—"Indeed! an assertion so evidently untrue could not have been made thus publicly by any man in his senses, therefore it is hardly worthy of refutation. I certainly never heard from any pulpit an assertion of the kind."

Mr. Dunn—"I remember, now, you were absent that day. He called it 'Apostolic Secession,' but why do you smile?"

Mr. Jones—"At the idea of a secession among the Apostles, who knew but one Faith, one Lord, one Baptism, and who charged over and over upon the Church, that there be no divisions."

Mr. Dunn—"Well! perhaps I mistake the word!"

Mr. Jones—"You mean 'Apostolic Succession,' a doctrine as old as the times of the Apostles, taught by our Saviour in His promise to the twelve, 'Lo! I am with you always, even to the end of the world,' a fact evident to all men diligently reading Holy Scripture and ancient authors."

Mr. Dunn—"Well, neighbour, you seem ready to give an answer, and doubtless are fully persuaded of the excellence of your views; but I have not yet done. That you pray to the Saints out of your own mouth I can judge you. Did you not reply, in answer to my question, 'why is your bell ringing?' 'it is St. Stephen's day.'"

Mr. Jones—"My friend, you, who are so active in the due celebration of the Fourth of July, and in keeping alive the memory of the Heroes of the Revolution, ought surely to be able to separate between the contemplation of the lives of holy men, saints of old, to our edification, and the idolatrous worship of the creature. What would you think of the American citizen who would refuse to commemorate the birth and deeds of the man who is worthy of a nation's gratitude, because too many profane the day by intemperance? You would hesitate to call that man friend, or offer him your hand, the index to a patriotic heart. Shall Christians, then, refuse to follow the Primitive Church, in considering those of whom the world was not worthy, 'men of like passions with ourselves, who through faith wrought righteousness, subdued kingdoms, stopped the mouths of lions,' to our comfort and encouragement as we follow them, who now through faith and patience inherit the promises?"

Mr. Dunn—"You are warm, Mr. Jones, and I have but one more remark; why do you deck your church with greens at Christmas? Have you any Scripture for that?"

Mr. Jones—"I have not! I am aware there are several passages usually so applied, but I cannot think they bear upon it. We have, however, the example of the Primitive Church. Surely it is fitting to welcome the birth of our Saviour with joy and gladness; and while the earth is cold beneath the winter's snow and ice, yielding nothing to cheer the heart, we gladly bring the bright evergreen, the thorn-crowned holly, to beautify the place of His Sanctuary. Has this custom no charm to your eyes? Brings it no admonition to your heart? or, whispers it no confession to your ear? These wreaths and branches, my friend, carry me from the dreary earth; they tell me of joy in the sanctuary of God; they warn me to turn from the world, which fades and withers, and to set my affections where the evergreens of Faith, and Hope, and Love, bring joy and peace in believing; and they prompt the heartfelt confession that, however the world may fail and disappoint us, here may we always rejoice, even in the Courts of the Lord's House."

Mr. Dunn—"It is all very fine, neighbour, but I should fear so much form and ceremony might destroy all spirituality, and it is the want of that which makes church people so worldly."

Mr. Jones—"What you say with regard to the want of spirituality is very true; it is to be deplored that Christians of all denominations are so deficient; but that there is less of pure and undefiled religion in the Church, is a charge utterly unfounded."

Mr. Dunn—"Why, surely, neighbour, you do not really mean what you say? You never have Prayer Meetings, nor Protracted Meetings, nor Revivals, among you?"

Mr. Jones—"The church bell is now ringing, and if you will go with me you may take a part in our Prayer Meetings, for minister and people have each their appointed portion in the service; and if you mean, by a Protracted Meeting, a continuation of services for several days, we have one annually, which lasts a week, and where the solemn truths taught are frequently blessed to the salvation of souls; and to the revival of religion, in the hearts of Christians."

Mr. Dunn—"Perhaps, neighbour, I am somewhat prejudiced against those of your way; here comes our friend Green, if he will join us I will go with you."

Mr. Jones—"The last bell is now ringing, and I shall be very much pleased if you will both accompany me, and judge for yourselves of the fairness of my statements; for I feel convinced you will be constrained to acknowledge 'God is with you of a truth.'"

Mr. Dunn—"Suppose, Mr. Green, we join our neighbour; for if these things be so, we have done great injustice to the Church of which he is a member; and I, for one, would be glad to view that Church in a more favourable light."

Mr. Jones was so absorbed in his devotions, that he had no time, or thought, to observe the impression made upon his friends; but was not surprised at their seeking an early opportunity to inquire more fully of that way, in a spirit of earnest inquiry, seeking to know what is truth.

NAOMI.

[For the Banner of the Cross.]

Names and Residences of the Clergy of Philadelphia, and its Districts.

Right Rev. A. Potter, D.D. LL.D., Broad street, below Spruce.	Rev. Thomas G. Allen, 14 Jefferson Row, City Missionary.
James Bonnar, B. D. Schl. 7th, 3d dr bel. Arch. St. James School.	Geo. Boyd, D.D., 5 Bank st. St. John's, N. L.
Samuel A. Clark, 402 North 6th st. Advent, S. G.	J. C. Clay, D.D., Swanson st. Gloria Dei, Sou'k.
John Coleman, D.D., 146 Queen st. Trinity, South'k.	J. B. Colhoun, M. D. Chesnut st. ab. Schl. 4th.
Thos. J. Davis, Pine st. near Sixth, 11th.	Robert Davis, S.E. cor. Market and 11th.
Benj. Dorr, D.D., 13th and Arch sts. Christ Church.	J. M. Douglass, 378 Coates st. Zion Church.
B. J. Douglass, (Deacon), St. Matthew's.	Wm. Douglass, 243 Spruce st. St. Thomas's.
H. W. Ducachet, D.D. 8 Girard st. St. Stephen's.	Charles M. Dupuy, S. W. 12th and Walnut st.
Geo. A. Durbinow, Callowhill w. of sch. Front, Ch. Redemption.	Rees C. Evans, 11 Magnolia st. (N. L.) City Missionary.
James H. Fowles, Filbert st. above Sch. 7th, Ch. of Epiphany.	Kingston Goddard, West Philadelphia, Ch. of Atonement.
R. D. Hadl, 139 Walnut st.	Geo. E. Hare, D.D., Summer st. ab. Schl. 6th, St. Matthew's.
Samuel Hazlehurst, Richmond Lane, Ch. of Messiah.	N. S. Harris, Washington and 11th sts, Ch. of Nativity.
Wm. S. Hinds, 4 Belmont place, Spice st.	H. Hooker, D. D., S. W. cor. Ches't and 8th.
M. A. D. W. Howe, Broad near Pine, St. Luke's Ch.	Joseph Jaquett, 129 S. 6th below Spruce, Teacher, Hebrew.
Edward C. Jones, (Mantua), Missionary at Alms House.	Norris M. Jones, 319 Chesnut st. St. Bartholomew's.
J. G. Lyons, LL.D., No. 42 Pine street, Classical School.	J. G. Maxwell, Beach near Palmer, Emmanuel.
D. S. Miller, 300 N. Seventh ab. Coates, St. Jude's.	R. S. Mitcheson, Coates st. above 11th.
H. E. Montgomery, 269 South 10th, All Saints.	H. J. Morton, D.D., 9 Clinton, St. James.
John K. Murphy, Ship'n bl. Broad, (Deacon) All Saints.	Wm. B. Musgrave, 311 Spruce st. (Deacon), St. Stephen's.
Edm'd Neville, D.D., Wood st. above 7th, St. Philip's.	Richard Newton, 237 South Front st. St. Paul's.
W. H. Odenheimer, Vestry Room, St. Peter's.	Rt. Rev. H. U. Onderdonk, D. D. Pine st. bl. Broad.
Rev. F. Ogilby, 267 South 10th st. Ch. of Ascension.	Thos. H. Quinan, Catherine, bel. 7th, Evangelists.
O. E. Shannon, S. 13th, bel. Lombard, Crucifixion.	J. H. Smith, 262 North Front Street, Calvary Church.
W. B. Stevens, D. D., 29 Clinton st. St. Andrew's Ch.	S. C. Stratton, 27 Sansom st.
Wm. Suddards, 224 Cherry st., Grace Church.	Wm. L. Suddards, 224 Cherry st. (Deacon).
M. R. Talbot, Naval Asylum, Chaplain U. S. N.	R. S. Trapiet, 243 S. 10th st. Floating church.
Peter Van Pelt, 315 Chesnut st. Ch. of Epiphany.	J. A. Merrick, 92 Penn street, (Deacon), St. Peter's Ch.
J. P. B. Wilmer, Walnut bel. Sch. Fifth st. St. Mark's Ch.	J. A. Vaughan, D. D., Penn Square, Principal, E. F. A.
T. C. Yarnall, N. E. cor. William and Walnut sts. West Phila. St. Mary's Ch.	H. F. M. Whitesides, Washington st. N. E. cor. Wayne, Spring Garden.
Danl. Washburn, Broad bl. Walnut, (Deacon) St. Luke's Ch.	C. S. Williams, D.D., Spruce st., corner Dugan.
C. B. Wyatt, School House Lane, St. James', Less.	

Miscellaneous.

CANT.

It is a common remark that there is nothing so difficult to define as what is most intelligible without definition. This is true of one very well known and familiar thing in particular. Every body knows what is meant by cant. And yet, if a person were called upon suddenly to define it, the chances are that he would describe it in some way which did not really represent his own ideas of it, and test it by some mark which was not at all its real differentia.

Thus, the first idea which the term cant summons up before us is that of triteness. What! that old thing again, that worn out sentiment. The fatigue of repetition comes before us, and we think of something which every body says, because he has heard somebody else say it. And yet triteness, if we look into the matter further, is very far from being the distinctive sign and defining characteristic of cant, for a large part of not only very respectable but most majestic truth is trite; and for the best of all reasons, that truth has certain grand marks and evidences of itself, which necessarily appeal with success to the world of human minds, and procure its reception and currency. Hence the department of proverbs, maxims, and dicta, moral, social, and political. It must be admitted, indeed, that truth often suffers for the very force which gives it this currency, getting into the mouths of people who do not feel or realise it, and so becoming trite, not only in the sense of being often repeated, but also in the sense of losing its freshness and reality, and then even the most large and majestic truths become cant. But this is a particular species of cant, and a comparatively inoffensive one, which we do not give any prominent place to, in our idea of the thing.

The real defining characteristic or differentia, of cant, is rather a defect and falling short of truth than a superfluity of it. Where a dictum or sentiment has real large substantial truth in it, it will bear any amount of repetition—so that it is not brought in irrelevantly and out of place; but where there is a weak point in its truthfulness, a partiality, a one-sidedness, an obliquity of any kind, then repetition tells upon it. That is to say, it is not repetition itself which constitutes cant, but repetition acting upon some infirmity in the sentiment repeated. To quote a familiar fact from the department of the palate, the tastes of some particular dishes or fruits will please at the first trial, but a certain peculiarity about them, an obliquity and a digressiveness from the general law of taste which characterises them, comes out on the second trial, comes out stronger on the third, stronger still on the fourth, and gradually reaches the final point of being disgusting. Thus, some Asiatic fruits have a perilous sweetness about them, which is nice at first, though not unaccompanied with apprehension, and in the

course of a few mouthfuls brings the bold adventurer to the verge of sickness. There is something of the same progress observable in moral things, though, of course, a good deal more gradual. Sentiments that start with a certain weakness and attitude of obliquity to substantial truth, are bearable at first from the element of truth which they contain with their obliquity; but, as they are repeated, they begin to pall, and, finally, with the accumulation and growth of repetition, become cant.

Thus cant, as we examine it, assumes a connexion with sect or party. It is the expression of some favourite view or line of thought which forms or sustains some one-sided and partial system, political or theological. It has enough truth in it to appear perfect truth to the school or clique which nourishes itself upon it. It is thus fondled and stroked, and passed on from mouth to mouth, and from book to book. It becomes, in its passage, more and more confirmed in its character. It represents the self-complacency and self-adulation of parties and cliques, who, without sufficient largeness of mind to appreciate or see large truth, idolize their own imperfect conceptions which reflect themselves, and gloat over their own fancied wisdom and superiority to the rest of the world.

Thus, to give one or two instances—justice is not a cant sentiment, because justice is truth; but "Liberty, equality, fraternity," is cant, because that is a peculiar and party notion of justice taken up, and put forward, and echoed by a particular school of politicians and philosophers. Thus, in the religious department, repentance is not cant, because it is divine truth; but "conversion" in the Wesleyan or popular religious use of the word, becomes such; because that is a peculiar and one-sided notion of repentance, put forward by a particular religious use. Thus, generosity and mercy are not cant; philanthropy, sometimes is, because that is a party word. But, generally, the difference lies more between the same words, in different senses and uses, than between different words; for schools and sects naturally take up recognised words, to give authority to their sentiments, only using them in their own way. Thus, charity, in the religious use of the word, is not cant; in the liberal and latitudinarian use of it, it is, because it then expresses a particular party's and school's view of charity. Thus peace in the mouth of a practical statesman is not cant, for peace is undoubtedly an advantage; in the mouth of the Peace Congress it is, because it is associated with a certain perfectionist view of the progress of society which is the mark of a party. But it would be endless to multiply instances.—*London Guardian*.

GOD'S REVENGE AGAINST MURDER.

Remarkable instance of keen sight and scent in a native of New South Wales, which led to the discovery of murder.

A settler on the great western road was missing from his farm. His overseer (a convict) gave out that he had gone to England, and left the property in his care. This was thought extraordinary, as the settler was not in difficulties, and was a steady, prudent man. The affair was almost forgotten, when, one Saturday night, another settler was returning, with his horse and cart, from market. On arriving at a part of the fence on the roadside, near the farm of his absent neighbor, he thought he saw him sitting on the fence. Immediately the farmer hailed his neighbor, but receiving no answer, got out of his cart, and went toward the fence. His neighbor (as he plainly appeared to be) quitted the fence, and crossed the field toward a pond, in the direction of his home, which it was supposed he had deserted. The farmer thought it strange, and the next morning went to his neighbor's cottage, expecting to see him; but saw only the overseer, who laughed at the story, and said that his master was at that time near the shores of England. The circumstances were so inexplicable, that the farmer went to a justice of the peace, related the circumstances, and added that he feared foul play had taken place. A native black was sent with some of the mounted police, and accompanied the farmer to the fence where the farmer thought he saw his friend. The spot was pointed out to the native, without showing him the direction which the lost person apparently took after quitting the fence. On close inspection, a part of the upper rail appeared to be discoloured. The black scraped it with a knife, smelt it, and tasted it. Immediately after he crossed the fence, and took a straight direction for the pond near the cottage. On its surface was a scum, which he took up in a leaf, and after smelling and tasting it, declared it to be "white man's fat." He then coursed round the pond, somewhat after the manner of a blood-hound, and at last darted into a thicket, and halted at a place containing some loose and decayed brushwood. On removing this, he thrust down the ramrod of his musket into the earth, smelt it, and desired the spectators to dig there. Instantly spades were procured at the cottage, and the body of the settler was found, with his skull fractured, and presenting every indication of having been some time immersed in water. The overseer, who was in possession of the property of the deceased, and who had invented the story of his master's departure for England, was committed to jail, and tried for murder. The foregoing circumstantial evidence formed the main proofs: he was found guilty, sentenced to death, and was on his way to the place of execution still protesting his innocence. Here, however, his hardihood forsook him. He acknowledged the murder of his master; that he came behind him when he was crossing the identical rail on which the farmer fancied he saw the deceased, and with one blow on the head killed him; dragged the body to the pond, and threw it in; but after some days took it out, and buried it where it was found. The sagacity of the native black was remarkable; but the unaccountable manner in which the murder was discovered is one of the inscrutable dispensations of Providence.—*R. M. Martin's Colonial Library*.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still; but expose it to the beams of the Sun of righteousness, and then it will melt.—*MIDDLETON*.

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 15, 1849.

[VOL. XI.—No. 50.—WHOLE No. 572.]

Calendar.

DECEMBER.

16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen.
27. John Evangelist.
28. Holy Innocents.
30. First Sunday after Christmas.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JANUARY.

20th, A. M., St. Andrew's Church. P. M., Gloria Dei Church.
27th, Harrisburg.

FEBRUARY.

3d, A. M., Upper Merion. Evening, Norristown.
10th, A. M., Church of the Ascension. Evening, Emanuel Church, Kensington.
17th, Reading. 18th, P. M., Morlattan. Evening, Pottstown.
20th, A. M., Church of the Epiphany. P. M., St. Jude's.
27th, A. M., All Saints. P. M., Oak-grove Chapel.

PENNSYLVANIA.

MR. EDITOR:—

A meeting of the Delaware and Chester Convocation was held in St. James' Church, Kingsessing, commencing on Tuesday November 20th. During the session there were present, Rev. Messrs. Clemson (Pres.) Allen, Kirke, Childs, Huntingdon, and Smith, members; and Rev. M. R. Talbot, U. S. N. Public services were held on Tuesday evening, three times on Wednesday, and three times on Thursday.

On Wednesday morning, the Convocation Sermon was preached by the Rev. Mr. Childs; after which, the Holy Communion was administered by the Rev. Mr. Clemson, assisted by the Rev. Mr. Huntingdon.

On Wednesday afternoon, addresses were delivered by all the brethren on the subject of Christian Education, and on Thursday afternoon, on the subject of Missions. On Thursday evening the Rector baptized two adults.

The attendance at all the services was large, particularly in the evenings, when the church was filled to overflowing. We trust that both clergy and people derived much profit from the exercises of the Convocation, and I pray that the seed sown may spring up and bring forth fruit to the glory of God.

The next meeting will be held at Westchester, on the afternoon of the fourth Tuesday of February, 1850. Rev. Mr. Woodward, Junior, was appointed to deliver the Convocation Sermon; Rev. Mr. Huntingdon, the alternate.

On the Sunday following the Convocation, Bishop Potter, visited the parish, and administered the Apostolic rite of confirmation to thirteen persons.

PENNSYLVANIA.

BLOCKLEY ALMSHOUSE MISSION.

The Missionary would call the attention of the friends of this enterprise to one or two of its existing wants. A short time ago a room was set apart as a Reading Room in the Lunatic department of the Institution, where at certain specified hours those patients who felt disposed to read might enjoy some mental recreation. A few books and some periodicals of the day are now upon the tables, but quite an accession to the slender stock is needed to form a moderate library. The Missionary has entertained the conviction that most of the families of the Church in our city could contribute a volume from their stores. An old book, if interesting and instructive, would do as well as a new one; and by the plan thus suggested, in which all could co-operate, a very respectable collection of volumes could at once be secured without expense. It might here be stated for the information of those who are not acquainted with the moral treatment of the mentally affected, that in no way is the intelligent patient more soothed and tranquillized than by perusing some work of interest for a limited period: we say limited, for only for a limited period can the attention be fixed. The Missionary would incidentally state that he has two reading classes now in full organization in this department—to one he attends on Thursday—to the other on Friday afternoon—and the good results are so marked as to stimulate him to additional endeavors. He would also say that he should be glad to receive any books suitable for a children's library. He steadily officiates to a congregation of one hundred and fifty children in the Children's Asylum attached to the Institution, and wishes to form a juvenile library. Also, he would be happy to receive prayer books, old or new, as he can find use for a much larger number than he can reasonably anticipate from

the societies which have kindly contributed prayer books at an early stage of the mission. If some families in our communion respond to this appeal, and leave at the house of the Missionary, each but one volume, old or new, an object will be compassed which cannot but conduce to the moral and spiritual amelioration of a large and too much neglected class of our fellow-creatures.

EDWARD C. JONES, Missionary,
No. 285 South Tenth Street, near Fitzwater.

TEXAS.

A List of the Clergy of the Protestant Episcopal Church, now officiating within the Diocese of Texas.

Rev. C. S. Ives, Rector of Christ Church, Matagorda.
" B. Eaton, Rector of Trinity Church, Galveston.
" C. Gillett, Rector of Christ Church, Houston.
" J. F. Young, Rector of St. John's Church, Brazoria.
" H. N. Pierce, Officiating in Washington County.
" H. Sansom, Rector of Christ Church, San Augustine and Nacogdoches.

PROCEEDINGS.

MATAGORDA, JAN. 1, 1849.

At a meeting of the Clergy and Laity of the Protestant Episcopal Church in the State of Texas, called by the Right Rev. G. W. Freeman, D. D., Missionary Bishop, exercising Episcopal functions in the said State, at their request, and held in Christ Church, in the city of Matagorda, on Monday, the first day of January, 1849, for the purpose of considering the propriety of organizing the Church in said State into a Diocese: there was present of the Clergy, Rev. C. S. Ives, Rev. C. Gillett, Rev. J. F. Young: of the Laity, Matthew Talbot, Esq., James Dennison, Esq., Thomas C. Stewart, Esq., W. L. Sartwell, Esq., and Dr. P. A. Davenport. Rt. Rev. the Bishop took the chair, and opened the meeting with prayers; after which, the Rev. C. Gillett was elected Secretary.

On motion of the Rev. C. S. Ives,

Resolved, That the chair appoint a Committee, consisting of one Clergyman and one Layman, to ascertain what persons are properly delegated to attend this Convention.

The chair appointed the Rev. J. F. Young, and Dr. P. A. Davenport, said committee, who, after examination had, presented the following report, which was adopted:

The committee appointed to ascertain who are properly delegated to attend this Convention, report the following gentlemen as having presented certificates of their election from various parishes in this State:—Matthew Talbot, Esq., James Dennison, Esq., Thomas C. Stewart, Esq., and William L. Sartwell, Esq., from Christ Church, Matagorda; Dr. P. A. Davenport, Todd Robinson, Esq., Guy M. Bryan, Esq., and William L. Bush, Esq., from St. John's Church, Brazoria county; and Col. Geo. Fisher, and W. M. Taylor, Esq., from Christ Church, Houston, of whom the following were present: Matthew Talbot, Esq., James Dennison, Esq., Thomas C. Stewart, Esq., William L. Sartwell, Esq., and Dr. P. A. Davenport.

The chair then declared the meeting duly organized, and ready to consider the question of organizing the State into a Diocese.

The chair stated briefly, but pertinently, our present position, and the nature of the step proposed; after which, the following preamble and resolution, moved by Rev. C. Gillett, were adopted:

Whereas, the Clergy and Laity of the Protestant Episcopal Church of the United States, living in Texas, have been for some time past, desirous of uniting themselves into a Diocese, to be represented in the General Convention of said Church, and for other purposes, not attainable without such Ecclesiastical organization: and whereas, the present meeting of the Clergy and Laity of said Church, was called by the Right Rev. Bishop, presiding, at their request; and although some of our brethren have been detained, as is believed, by the rumor of an epidemic, or by high waters; yet this meeting having been called by their approbation, it is deemed necessary by the Clergy and Lay Delegates here assembled, that they proceed to organize a Diocese; therefore,

Be it resolved by this meeting, That the clergy and laity of said Church, living in Texas, are hereby united and formed into a Diocese, to be styled and known as the Protestant Episcopal Church in the State of Texas, and to be in union with the General Convention of said Church, when admitted to a representation therein.

On motion of Rev. C. S. Ives, the chair then appointed the following committees:

I. To report a Constitution of the Diocese of Texas, Rev. C. S. Ives, James Dennison, Esq.

II. To report such Canons as may be necessary to carry into effect the organization, Rev. C. Gillett, Wm. L. Sartwell, Esq.

After retiring and consultation, the committee on the Constitution reported; when, on motion of Rev. J. F. Young, the articles of the Constitution were considered, and adopted *seriatim*; and, on motion of T. C. Stewart, Esq., the Constitution was then adopted as a whole.

The committee on Canons made a report, which, on motion of Rev. J. F. Young, was considered, and adopted *seriatim*; and, on motion of T. C. Stewart, Esq., they were then adopted collectively as our present Canons.

On motion of Rev. J. F. Young, the chair appointed Rev. J.

F. Young and Dr. P. A. Davenport a committee to report a form of articles of association, to be recommended for the organization of new parishes in the Diocese. The committee reported the following, which, on motion of James Dennison, Esq., was adopted as a whole.

On motion of Dr. P. A. Davenport, the Convention then adjourned until 3 o'clock, P. M.

C. GILLETT, Secretary.

JAN. 1, 3 o'clock, P. M.

The Convention met pursuant to adjournment.

The Right Rev. the Bishop in the chair.

Minutes of the morning session read and adopted.

On motion of Rev. C. S. Ives,

Resolved, that the present standing committee consist of three.

On motion of Rev. C. S. Ives,

Resolved, that we now proceed to elect the standing committee.

The balloting then took place, which resulted in the election of Rev. C. S. Ives, Rev. C. Gillett, and Rev. J. F. Young.

On motion of Rev. C. Gillett, the Convention then proceeded to the election of delegates to the General Convention, which resulted as follows:

Clergymen.—Rev. Messrs. Ives, Eaton, Gillett, Young.—*Laymen*.—Messrs. P. A. Davenport, E. S. Perkins, R. D. Johnson, W. L. Sartwell.

On motion of Rev. C. Gillett, the following resolutions were unanimously adopted:

Resolved, That we place the Diocese of Texas "under the full Episcopal charge and authority" of the "Right Rev. G. W. Freeman, D. D., Missionary Bishop of the Protestant Episcopal Church, appointed to exercise Episcopal functions in the States of Arkansas and Texas, and in the Indian Territory south of 36 1-2 deg. parallel of latitude."

Resolved, That, inasmuch as the exigencies of the Church in Texas require organization, and it is still too feeble to support a Bishop, that the Board of Mission be, and hereby are, respectfully requested to continue to us the aid hitherto extended.

On motion of Dr. P. A. Davenport,

Resolved, That the Secretary be requested to transmit the foregoing resolutions to the Board of Missions.

On motion of Rev. J. F. Young,

Resolved, That the Secretary of the Convention be authorized and instructed to have printed 500 copies of the minutes of this Convention, and that he forward 12 copies of the same to each clergyman of this Diocese.

On motion of Rev. C. S. Ives,

Resolved, That the deputies to the General Convention be authorized and requested to apply for the admission of this Diocese to representation in that body.

Wm. M. Taylor, Esq., delegate from Christ Church, Houston, appeared at this point in the proceedings, presented his certificate of election, and took his seat as a member of the Convention.

On motion of Rev. C. S. Ives,

Resolved, That the next meeting of the Convention be held in the city of Houston, on the second Thursday of December, 1849; but the Bishop, if he see good reason, may change the time of meeting.

On motion of J. F. Young,

Resolved, That, as the Lay Delegation from Houston has been prevented from reaching here until a late period in our session, that the minutes of all our proceedings, together with the Constitution and Canons, be read, before adjournment; that opportunity may be had, for re-consideration, should not all our proceedings meet the views of that delegation.

Whereupon the Secretary proceeded to read as directed.

On motion of Rev. J. F. Young, the minutes of the entire Convention were approved.

On motion of Rev. C. S. Ives,

Resolved, That after prayers by the Bishop, this Convention adjourn *sine die*; whereupon, the Bishop having concluded the proceedings by prayer and benediction, the Convention adjourned.

CHARLES GILLETT, Secretary.

SOUTH CAROLINA.

CONFIRMATIONS.—August 12th, Calvary church, Glen Springs, five.

16th, at Greenville, fifteen.

18th, at Pendeton, five.

22d, Abbeville, one.

Sept. 2, Winnsborough, one, and one sick person.

21st, Sullivan's Island, four.

October 10th, Bluffton, seven.

Nov. 7th, at St. Paul's church, Radcliffeborough, the Bishop preached and administered Confirmation to fifty-six persons from six of the congregations at Charleston.

ORDINATION.—28th Sunday, at St. Paul's church Radcliffeborough, the Rev. E. C. Logan was admitted to the Holy Order of Priests. The sermon was by the Rev. P. Trapier, who presented the candidate, and with the Rev. Dr. Hancock, and the Rev. J. S. Hancock, united in the imposition of hands.

Clerical Changes.

We learn that the Rev. Charles D. Cooper, Rector of Trinity church, Rochester, has received and accepted a unanimous call to the Rectorship of St. Philip's church, Philadelphia.

Communications.

For the Banner of the Cross.
THE LITTLE CLOUD.

BY THE REV. EDWARD C. JONES, A. M.

When Julian the Apostate commanded Athanasius to leave the city of Alexandria, as he departed from his see, and beheld the people weeping around him, he exclaimed, "Take courage, this is but a little cloud, which shall quickly pass away;" and so indeed it proved. For on the accession of Jovian, Athanasius was promptly restored.—*Church History.*

Take courage—'tis a little cloud,
That soon will pass away,
The hearts that now with grief are bowed,
May only grieve to-day.
To-morrow, up the azure height
The sun may dart his beam,
And then one joyous burst of light,
O'er mount and vale shall stream.
When thwarted plans and baffled hopes,
Become our only store,
And the crushed spirit barely copes,
With ills unknown before,
Despond not—yet the tide will turn,
The gales propitious play:
Take courage—'tis a little cloud,
That soon will pass away.

When doubts eclipse the ray of joy,
And fears their shadows cast,
When rugged seems the way to bliss,
And foes come crowding fast,
Faint not—a mightier power than thine,
Is pledged those foes to stay,
Light shall at last for thee be sown,
The cloud shall pass away.

But shades there not the vale of Death,
A cloud of sombre fold?
Yes—but the eagle eye of Faith,
Detects the streak of gold:
Those radiant tints shall wider spread,
And form one burnished sea,
Till thine at last, triumphant Saint,
Is Immortality.

For the Banner of the Cross.

THE RETROSPECTIONS OF A MISSIONARY.

No. 1.

The labors of a faithful Missionary are of great importance to the extension of the Church in the great field of the West, where the harvest is ready for the sickle of the reaper. The great field of the West! and well may it be called, *the great field of the West*, for it stretches to the far-off shores of the Pacific; and must, in the lapse of another century, contain a population of many millions who must be supplied with the bread of life and the waters of salvation, unless we are supine and indifferent to the spread of the Gospel of the Redeemer, and the extension of the Church, which he purchased with his own blood. For "Christ," says the Apostle, in his Epistle to the Ephesians, "loved the Church, and gave Himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

And, in order that the labors of the Missionary may be successful and result in the extension of the Church, and the establishment of her doctrines, discipline, and primitive mode of worship, he must be imbued with sound learning, ardent zeal, fervent piety, commanding talents, a self-sacrificing spirit, and a blameless life. These qualifications were required in the first Missionaries of the Cross, in the day when they had to contend against the warlike Roman and the polished Greek, who were both opposed to the influence and the spread of the Gospel. And they were eminently successful, for the Church of the living God was planted in Rome, and Jesus was preached as the way, the truth, and the life, in the temples of Greece; and after three hundred years of strife and contest, in which thousands of martyrs sealed their attachment to the truth, by a painful death, the fires of superstition died out on the altars, and the Cross, as the symbol of our redemption, was emblazoned on the standards of the Roman army. And the same qualifications are demanded now from the Minister of the Church; for though they have not to preach in the West, against the idols of the heathen, or to denounce the cruel and licentious rites of paganism, yet they have to preach against idolatry of the heart, and to warn men of the danger of trusting in uncertain riches, and of devoting their time and thoughts, their talents and their lives, to the objects of time and sense.

But the Missionary not only needs all the qualifications that have been mentioned, and that to the fullest possible extent, but he needs also a large share of patience, to enable him to contend against the difficulties and to endure the numerous trials to which he will be called in the exercise of his ministry in a land of strangers; to people who are strangers to the claims of the Church, ignorant of her worship, and prejudiced, from the reports they have heard concerning her, to her establishment in their midst.

I do not, however, intend to enter more into detail respecting the qualifications necessary for the faithful missionary who wishes to make full proof of his ministry, and for the successful prosecution of the duties connected with his holy and useful office; because it is rather my intention to furnish you with a few sketches of places, incidents, and characters which have fallen under my observation, during a period of thirteen years, spent in missionary labors, in places west of the Allegheny Mountains, than to discuss the necessary qualification of missionary men. And these sketches will appear as often as time, health, and inclination may be afforded, until the principal incidents worthy

of notice that have occurred during the above-mentioned period, have been reviewed, and with your consent, placed before your readers.

The Church holds in her hands the charter of salvation which she has received from the Prince of Missionaries, and therefore she is bound to do all in her power to send the glad tidings of the Gospel to all, and to continue in the work until the earth is full of the knowledge of the glory of God. And the Church not only holds in her hands the charter of salvation, but she is the appointed ark of salvation, and therefore her missionaries must be sent out, not only into the rich and fertile districts of Indiana, Illinois, and Missouri, where a rich harvest will eventually be gathered, but they must be sent out to the far-distant regions of California, and track the steps of the gold-hunter, to tell him that there is gold to be gathered, in comparison of which the gold of the mountain stream is but dross—for the one is imperishable, while the other perishes in the using. Let the Church then send out her heralds to tell the story of redeeming love, and teach the way of salvation, and then, under the influence of divine grace, enlightening the mind and purifying the heart, her numbers shall finally increase to such an extent, as to induce the cry once heard by the ancient Church: "Who are these that fly as a cloud and as the doves to their windows?"

R. J. L. Harri-

The following may be regarded as a word in season.—[ED. OF BANNER.]

For the Banner of the Cross.

PRESENTS.

Having observed in the last Banner, a list of presents made to a clergyman, and *charged as part of his salary!* we cannot forbear making a few remarks upon this injudicious custom, or rather ungenerous mode of giving presents. We have lived in two or three Dioceses where matters were somewhat different, and as the above mode of paying Ministers is far from being in accordance with our ideas on the subject, we will endeavour to suggest a more noble and generous way.

First, let all who are members of "the Church" feel that it is a duty, a privilege to contribute to God's ministers; that all they possess in this world is but loaned them for a short period, seldom do many live to fourscore years; let them become their own almoners, do good while they live, lay up the interest in Heaven, teach their children that by baptism they are members, and bound by the highest authority on high to contribute if but a mite, and we should soon see a different state of things; instead of the loud and heart-rending appeals on behalf of our missionaries, there would be a constant fund to do good, and to pay each minister of the Church his *lawful salary*. Shame be it to any people to think of charging presents contributed to our ministers or their families. We blush at the bare idea. It must be a narrow contracted mind who could be guilty of such meanness. And yet the instances related in the Banner are but a few of many who act in such a manner. Send presents of what we have to spare, but *never charge those presents!* Let them go as free-will offerings, as well as a generous and good salary to supply all their wants. Who of all men upon earth deserve more at our hands than our ministers? Would we act so meanly with lawyers, merchants, physicians, and tradesmen? Certainly not. Do not those who labor for our souls earn more than all other professions or occupations? Then let us give of our substance, liberally, freely, and not expect them to live on air. They are human nature as well as ourselves. They require food and raiment (and these of the best) as well as we do.

Instances have come under our observation, of presents having been sent to ministers, while laboring for years in a parish, such as a quarter of beef from a man worth a hundred thousand dollars, the minister of course writing a most polite note returning thanks for this, as he supposed, present, when lo and behold, when his poor pittance was to be paid, this *said quarter of beef* was charged as a part of his subscription! These things should not be. Kentuckians and many in Ohio would blush to hear of such an act. When presents are made in the West and South, the congregation meet, each one determines before Christmas what they will send their minister. The physician gives his professional services free as well as his presents and pew rent. The merchants send articles that will serve the family often throughout the year. The grocers send some sugar, coffee, and all articles in their line of business. The shoe merchant, shoes and boots. The hatter, hats; and these articles they would scorn to charge; and so on until the poor minister is overwhelmed with gratitude and love to his people, and praises God who has thus put it into their hearts to contribute to his wants. Then, if a minister has say three, four, five hundred or a thousand dollars salary, he is enabled to do good, to enlarge his library, and in some instances lay by part for his family, that they may not become a burthen when he is called from them. He is enabled to educate his children, and not compelled to depend upon the too often cold charities of the world. Will Church members never learn their duty? While pampering their appetites with all that is unnecessary, when often the poor minister has not shoes or clothing for his family, perhaps they may send him a *turkey or ham* for a Christmas dinner. He receives these with thankfulness; but what do we find when the quarter's pay comes round, these *articles charged!* Alas, that there should be so little *humanity*, to say no generosity.

Let each one commence the plan of giving now at the approaching season of our blessed Christmas, and give generously, *give as a privilege*, and if he is a loser at the end of the year, we would be willing to pay the *forfeit*. On the other hand, his stores will be increased, his mind will know a peace more blessed than can result from all the hoardings of the miser. He will be sending his riches before him. He will see the good results. He will know that no moth or rust can enter that which is put to such blessed uses. We care not what a man's faith is without works. It is dead, and not worth having. Hoping these remarks may reach some, and enable them to do good with what God has only loaned them, and lead them to feel and know their duty, we submit them to you for the favour of a place in your valuable paper.

M.

Maryland, December 1, 1849.

For the Banner of the Cross.

THE KING'S MESSENGERS.

DEAR MR. EDITOR:—

In a former communication I sent to you an extract from the beautiful and instructive Allegory, "The King's Messengers." It left the four brothers in the possession of their Father's wealth.

The mysterious "old man" had appeared to them, and told them how they might use their riches to obtain for themselves imperishable treasures in the Regal Palace. He had left with them his counsel and warning, and assured them they should see him again at some future day; and that he would then come with the authority of the Great King to summon them to the Regal Palace to give an account of the manner in which they had employed the gifts of His bounty entrusted to them.

I shall not follow them, as avarice slowly, but surely, gains the heart of one, dries up the fountain of benevolence, infuses its withering influence, and leaves it without charity, absorbed in cold selfishness, the fast companion of that "covetousness which is idolatry."

Or, as fame leads another to her shrine, and claiming him as her devotee, exacts from him his time and his treasure as the cost of the ephemeral reward which she can bestow:

Or, as a third, beguiled by the desire of gaining popular applause, sends forth his proclamation to all who would partake of his munificent bounty, to appear at his mansion, vainly believing that *thus* will his gifts be carried to the Regal Palace and be treasured there to await his coming.

All these things, with the fulfilment of the promise of the "old man" to visit the brothers again, and the fearful alarm which his second coming brought to all of them, save one, may be learned from the book of which I write, and I hope your readers will get it, and profit, as they must, by meditating upon the histories it relates.

My object now is, to offer you a further extract, illustrating most beautifully, as I think, and truly, as I doubt not, the effect of practical benevolence upon the close of life.

It may appear to some, perhaps, to partake too much of the writer's fancy. It will be received by others as showing forth the presence and the peaceful influence of "ministering spirits," and the joy of Christian love in the heart of a good man at the hour of death.

"Such was the fearful history of the three elder brothers. It is a relief to turn aside from it, and seek a resting place in Siphron's lowly dwelling. He had wept bitterly for their exile, but he did not, like Euprepes, make a display of his compassion, or boast of his readiness to depart.

"His tears had flowed in secret, and his hopes also were cherished in the solitude of his own bosom. Every day he put his little room in readiness for the stranger's coming, and was so constantly preparing for it, that he may be almost said to have lived in his immediate presence. Yet he, like the rest, was conscious of some change of feeling when his actual summons arrived.

"He was at that time enjoying the quiet beauty of the evening hour. It mattered not that a rose with a few autumnal flowers was the only ornament of his humble abode; and that the flame burnt faint and feebly in the solitary lamp which was standing at their side. Siphron could not really be in darkness, poverty, or alone; for as the shadows of night closed in, the pearls appeared upon the threshold, the soft music spoke to him as a companion, and the amber light shed its radiance around. His heart was full of gratitude for these blessings; when a mingled feeling of awe and sadness stole upon him, and it seemed as though some shadows were moving along the wall. Every object changed as the dark outline fell upon it: the flame of the solitary lamp burned even more dimly than before, and the autumnal flowers began to wither and decay. It needed not these signs to warn Siphron that it was the same figure that had appeared in the mirror. For a while he watched it with a calm and steadfast gaze; presently a sensation of weariness stole upon him, his thoughts grew confused and indistinct, and at length he sunk in a state of partial unconsciousness upon the ground.

"When he again opened his eyes, the old man was standing at his side. No gloomy attendants were near, but he held a mirror in his hand. Beneath it were the words, 'This is the image of the past.' The scene which it reflected was one that had been long familiar to Siphron, and he did not shrink from beholding it now. From time to time, soft shading forms moved across the glass; they were, doubtless, the images of the King's Messengers; but the eye of Siphron did not for a moment rest upon them, for ever as they appeared, his thoughts wandered to the Regal Palace and Glorious City.

"At length, the old man addressed him. 'Oh! merchant,' he said, 'how is this? All signs of life and luxury are wont to vanish at my presence, but it is not so with thy abode. Even as I crossed the threshold of thy door, pearls of inestimable value were scattered upon the ground. They can be no part of the treasure of this city; for, when I trod silently upon them, they were not sullied by my steps, but only shone with a purer brightness than before!'

"'Stranger,' said Siphron, 'I cannot tell. You say truly that they are no part of the treasure of the city. The whole of my father's vast wealth would not have purchased one of them. They are as the pearls of the East, and I have looked upon them as gifts from the Great King; but I know not what hand has scattered them thus plenteously at the threshold of my door.'

"He had hardly finished speaking, when a shadowy form moved across the mirror, and there was a voice from therein which said, 'I was a widow, poor and destitute, but a Messenger from the Great King. I went to Philargyr for relief, and he told me that his money was his own. I came to Siphron, and he spoke soft words of comfort, and ministered to my wants, and bade me take freely of his treasure, for it was for my sake that the Great King had placed it in his hands. I wept with joy and gratitude when I left him, and each tear has been changed by the Great King into a pearl, and remained to this hour on the threshold of his abode.'

"And the old man said, 'Oh! merchant, from whence is this wonderful melody that I hear? Sure I am that none of the

musicians in this city could produce such strains. Their harps lose their tunefulness, and their sweetest notes become harsh and discordant when I am standing near. But this music has some magic power. My presence only renders it more distinct and perfect than before, and even my own voice is moved into harmony by the sound.

"Stranger," replied Siphron, "I cannot tell. You say truly that the music has a magic power, for it lends its own tunefulness to all around. To me it has long since breathed a spirit of harmony above the din and discord of this crowded city; every care and anxiety has been changed and modulated by its soothing influence; and the events of day after day, have seemed to flow on in perpetual melody. But though the music has thus dwelt in my own house, and I have loved it, and listened to it with gladness, I believe it to be but the echo of a yet sweeter strain which is played afar off in some distant land."

"Again there was a voice from the mirror; its accents were low and tremulous, like those of a little child, and it said, 'I was an orphan, weak and friendless, but a Messenger of the Great King. I went to Megarles for succour, and he pointed to a block of marble, and bade me raise it on high, but my hands were too feeble for the task; and then his attendants drove me away, and said there was no place for little children in the towers of Fame. I came to Siphron, and he fed me and clothed me; and told me that the house in which he lived, had been lent to him as a shelter for the orphan child. Every morning and evening I went in secret to the Great King, and carried with me each precious gift that I received from Siphron; and he bade me take back to him in return the offering of a simple heart overflowing with gratitude and love. So it was that my looks and words became to his house as a perpetual song; and this is the soft music which you hear within its walls.'

"And the old man said, 'Tell me, Siphron, from whence is this light that sheds its radiance to all around? Sure I am that it belongs not to this city; for night has thrown her dark mantle over its streets; and, even if it were otherwise, mists and chilling darkness are the signs of my approach. The flame of your own lamp grew more faint and feeble when my shadow first fell upon it, and is fast expiring now. Whence, then, is it that in thy dwelling there seems to be perpetual day?'"

"A soft slumber was stealing upon Siphron; his eyes were already closed; his voice was indistinct, and yet it sounded like happy music, as for the last time he replied, 'Stranger, I cannot tell! The light has indeed shone upon me; nay, is shining upon me now. My eyes are closed, and I see it not; but it is as the sunshine of the heart, and I feel it to be here. Whether it be a reality or a beautiful dream, I am conscious of its presence, though I know not from whence it comes.'

"Then, for the third time, a voice proceeded from the mirror, as a shadowy form moved across it, and it said—'I had been rich and prosperous, but a long sickness brought me into poverty and distress. I heard the proclamation of Euprepes, and made a feeble effort to reach his door; but the crowd, and the glare, and the noise of the trumpet overwhelmed me with fear and shame. I shrank back in silence, and hid myself in the obscurity of my own solitary dwelling. Siphron sought me out, and found me there. He tended me in my sickness and ministered to my wants, and bade me be of good cheer, for I had a secret store of wealth, even the prayers and blessings of a poor man; and when I spoke to him of gratitude, he asked me to give him some portion of my treasure. Then did I remember that poverty and distress had made me a Messenger of the Great King, and I hastened to the Regal Palace, and took with me thither my blessings and my prayers. The Great King received them from me, and shed them as rays of unchanging sunshine on the abode of Siphron, and from thence comes the amber light that yet lives within its walls.'

"There was a pause of a few seconds; while Siphron appeared to be yielding more and more to the soothing influence of sleep. And then the old man breathed softly upon him, and said—'Thrice happy merchant! Well, indeed, hast thou traded with thy wealth. Thou hast bartered thy perishable silver and gold for the widow's gratitude, the orphan's love, and the poor man's prayer. Now that thou art going home, those riches will follow thee. The costly pearls, the gentle music, and the amber light, shall attend thee on thy journey even to the gates of the Glorious City. But a more abundant pleasure, a more perfect harmony, and a light of brilliance unutterable, await thee there.'

"As he thus spoke, he placed a second mirror before the eyes of Siphron, and though they now seemed to be sealed in slumber, a smile of joy and gladness played across his countenance. I cannot tell how bright and glorious was the vision that he saw. This alone I know, that the image of the future was reflected in that glass; and that, as the old man held it, his own form faded away. For a moment, there was a sound as of the rustling of many wings in the air, and then all was stillness in the dwelling of Siphron.

"On the morrow, the sun shone brightly upon the city; there was the usual hum of traffic and moving to and fro of the busy multitude in the streets, though the lamp had been extinguished in Siphron's abode, and the aged merchant was gone. Very few of the passers-by noticed the deserted dwelling; but the King's Messengers wept as they beheld it from a distance, and there was a strain of sadness in the gentle music of the orphan child. They mourned, because their own office was at an end; but when they thought of Siphron, their sorrow was turned into joy. They knew that his treasures had been marked with the Cross, and were stored up for him in the Regal Palace, and that he himself was dwelling in the happy City where the law of exile was unknown."

A LAYMAN.

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.—*Countess of Warwick.*

The true measure of loving God, is to love him without measure.—*Ibid.*

By how much the more Christ made himself vile for us by so much the more precious he should be to us.—*Ibid.*

For the Banner of the Cross.

Rev. Sir and Editor:

The publication of the following table may, possibly, be of use to some of your clerical readers; if not, I humbly crave your and their pardon for taking up so much space in the Banner. The Psalter Psalms are the original Introits of Edward VI.'s Prayer Book; and wherever these Introits were found among our "Selection" the metre Psalms have been given.

It has been stated, that the venerable Bishop White was accustomed to select and appoint, at the beginning of each year, what Psalms the choir of his parish church were to sing on the several Sundays of the year.

Very respectfully yours,

W. H. Oakes

A TABLE OF PSALTER PSALMS AND PSALMS IN METRE, FOR SUNDAYS AND HOLY DAYS.

SUNDAY.	Psal. in PSALTER.	Psal. in METRE.	HOLY-DAYS.	Psal. in PSALTER.	Psal. in METRE.
1 Advent.....	1.....	1.....	St. Andrew.....	129.....	5.....
2 ".....	120.....	115.....	St. Thomas, the Apostle.....	128.....	103.....
3 ".....	4.....	4.....	NATIVITY.....	98.....	77.....
4 ".....	5.....	5.....	St. Stephen.....	52.....	57.....
1 After Christmas.....	121.....	98.....	St. John, the Evangelist.....	11.....	9.....
2 Epiphany.....	13.....	10.....	Innocents.....	79.....	60.....
3 ".....	14.....	11.....	CIRCUMCISION.....	122.....	99.....
4 ".....	15.....	12.....	EPIPHANY.....	96.....	75.....
5 ".....	20.....	16.....	Conversion of St. Paul.....	138.....	112.....
Septuagesima.....	23.....	18.....	Purifica. St. Mary, the Vir.....	134.....	108.....
Sexagesima.....	24.....	19.....	St. Matthias.....	140.....	100.....
Quinquagesima.....	25.....	21.....	Annuncia. Bles. Vir. Mary.....	131.....	105.....
1 Lent.....	32.....	27.....	ASH WEDNESDAY.....	61.....	6.....
2 ".....	130.....	104.....	Monday before Easter.....	61.....	65.....
3 ".....	43.....	38.....	Tuesday ".....	61.....	65.....
4 ".....	46.....	40.....	Wednesday ".....	61.....	65.....
5 ".....	54.....	20.....	Thursday ".....	61.....	65.....
6 ".....	61.....	105.....	GOOD FRIDAY.....	22.....	17.....
1 Easter.....	16.....	13.....	Easter-Even.....	88.....	67.....
2 After Easter.....	112.....	91.....	Monday in Easter-Week.....	62.....	48.....
3 ".....	70.....	82.....	Tuesday ".....	113.....	92.....
4 ".....	75.....	85.....	St. Mark.....	141.....	114.....
5 ".....	82.....	86.....	St. Philip and St. James.....	133.....	107.....
6 ".....	84.....	63.....	ASCENSION.....	47.....	41.....
After Ascension.....	93.....	72.....	Monday in Whitsun-week.....	100.....	79.....
Whit Sunday.....	33.....	28.....	Tuesday ".....	101.....	102.....
1 Trinity.....	67.....	52.....	St. Barnabas, the Apostle.....	142.....	81.....
2 After Trinity.....	119.....	97.....	St. John, the Baptist.....	144.....	116.....
3 ".....	119.....	97.....	St. Peter.....	148.....	122.....
4 ".....	119.....	97.....	St. James, the Apostle.....	115.....	93.....
5 ".....	119.....	97.....	St. Bartholomew, the Apos.....	117.....	95.....
6 ".....	119.....	97.....	St. Matthew, the Apostle.....	113.....	92.....
7 ".....	119.....	97.....	St. Michael & All Angels.....	137.....	111.....
8 ".....	119.....	97.....	St. Luke, the Evangelist.....	150.....	124.....
9 ".....	119.....	97.....	St. Simon & St. Jude, Apos.....	149.....	123.....
10 ".....	119.....	97.....	All Saints.....	147.....	121.....
11 ".....	119.....	97.....	THANKSGIVING.....		
12 ".....	119.....	97.....			
13 ".....	119.....	97.....			
14 ".....	119.....	97.....			
15 ".....	119.....	97.....			
16 ".....	119.....	97.....			
17 ".....	119.....	97.....			
18 ".....	119.....	97.....			
19 ".....	119.....	97.....			
20 ".....	119.....	97.....			
21 ".....	119.....	97.....			
22 ".....	119.....	97.....			
23 ".....	124.....	100.....			
24 ".....	125.....	101.....			
25 ".....	127.....	102.....			

For the Banner of the Cross.

WILBERFORCE ON THE INCARNATION.

MR. EDITOR:—

Your correspondent, "O" having favoured us with a "Reply" to our article in defence of the above work, in which he trusts he has "effectually disposed" of it, we shall trouble you with a few words, by way of rejoinder, and then leave the case to its merits.

What we undertook to prove in that article by the concurring authority of Scripture and the Prayer Book, we consider as *very far* from being "disposed of" by any arguments which "O" has yet adduced, or by the "reasonable interpretations" he has given to the scriptures quoted by us.

I. In our article we remarked:—"The Scriptures seem to labour, by the strongest and most emphatic figures and language, to impress upon us this great truth of the absolute identification of our regenerate human Nature with the Manhood of Christ."

"O," commenting upon these words, seems to think we have "dissolved our argument concerning reality, substance, and absolute identity," by making it in any respect rest upon language and figure—especially the latter. We think differently, and consider they *strengthen* our argument. We shall give one or two instances to prove this. With respect to *language*, we quote 1 Cor. xii. 13. "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free;" and again, (v. 27.) "Now ye are the Body of Christ, and members in particular."

Now, supposing the Apostle to intend to teach the absolute identification of the Believer with Christ, we are at a loss to know what stronger *language* he could use, to convey that idea, than that above quoted.

With respect to *figures*, we refer to those of "the Vine," and the "one Bread," with which all are familiar. Analogies would have expressed our meaning better than "figures;" but, having written it, we let it stand. Now, so far from *weakening* our argument for the absolute identity contended for, we consider these figures as among the strongest arguments in its favour as *illustrations*, most apt and convincing, of a Truth, which, being revealed to our faith, is *necessarily* above the human understanding; a truth, which no "reasonable interpretations" can explain, and no "dash of common sense" can fathom.

II. But, if the doctrine of the absolute identification of our

regenerated Human Nature with the Manhood of Christ find little favour with "O," still less does *our* assertion (not Mr. W.'s) that Human Nature is "a substance." Mr. Wilberforce called Human Nature an "entity," an "organization," &c. With these terms "O" found much fault. In defending the book of Mr. W., we did not use the term so much complained of, but chose another ("substance")—a well known theological term, as will presently appear, and one (as we believe) very much to the purpose.

In our previous article, after having, from Scripture (as quoted by Mr. Wilberforce and Bishop Beveridge) and the Prayer Book proved the *reality* of Human Nature, we remarked: "this Human Nature being the common property of all mankind, (the whole undivided *substance* being possessed by each member of the human race,) it follows that there is a community of Nature among mankind."

To this doctrine "O" is much opposed, and denies its truth. We shall, therefore, *prove* it.

(1.) Art. IV. is as follows:

"Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven, and there sitteth, until He return to judge all men at the last day."

In this article of the Church we have a broad line of distinction drawn between "Man's Nature," and the things which "appertain to its perfection." We have, therein, established two great facts, viz: that *Human Nature is a Reality*; and that *body, flesh, bones, &c., are not that Nature,** but only "appertain to its perfection."

(2.) The next points to be considered are, where Christ got this Nature, and what it is?

Art. II. says: "The Son, which is the Word of the Father—of one *substance* with the Father, took Man's Nature in the Womb of the blessed Virgin, of her *substance*, so that two whole and perfect *Natures*, that is the Godhead and the Manhood, were joined together in one person."

In this Article, therefore, we have the fact established, that Christ obtained His Human Nature from the *substance* of the blessed Virgin. What is meant by the *substance* of the blessed Virgin? It means either her body, flesh, bones, &c., or her Human Nature. Now we have already proved that body, flesh, bones, &c., are not this Human Nature, therefore *they* were not the substance from which Christ derived His Nature. It follows, then, that Christ derived His Human Nature from the Virgin's Human Nature. But Christ derived His Human Nature from the Virgin's *substance*; it follows, then, that her Human Nature was a substance, and therefore Christ's Nature was a substance. But, Christ's Nature was *man's Nature*; consequently, man's nature is a substance.

(3.) Having proved that Human Nature is a *Reality* and a *Substance*, we proceed to show that it is "whole and undivided," and the common property of all mankind.

When Christ obtained His human Nature from the blessed Virgin, it was "a perfect Nature;" so that here were *two* persons, each with a perfect Nature; and yet that Nature was not "divided," but each one possessed the "whole" Nature; because, if either had possessed *less* than the whole, it would not in either have been "a perfect Nature." From whom, then, did the Virgin obtain *her* Nature? Certainly, from her Parents. And, in taking that Nature from *them*, their own Nature was left "whole and undivided."

Thus might we proceed back from one generation to another, until we reach the common Father of our Race, from whom this Nature was transmitted to his descendants, a Nature which is the common property of all mankind—the whole, undivided *substance* being possessed by each member of the human race.

Having *proved* the truth of this doctrine to which "O" is so much opposed, we shall only add a word or two more in connection with it. This Nature Christ took and, by His indwelling, regenerated; and, whosoever is baptized *into* Him becomes one with Him, and is made a partaker of this regenerated Nature. And in this consists our regeneration. It is a putting off of the old Nature (the "old man") which we derived from Adam, and a putting on of the regenerated Nature (the "new man") which we receive in Christ; for "as many as have been baptized into Christ have put on Christ."

Having thus, as we trust, shown, in this and our previous article, that the doctrine of this valuable work of Mr. Wilberforce rests upon the certain foundation of Scripture and the teachings of the Church, we take our leave of the subject. The truth being once ascertained, all objections to it fall to the ground, and all fears of its dangerous tendency are shown to be unfounded.

DALETH.

For the Banner of the Cross.

A LINE FOR "LEO."

MR. EDITOR:

I see nothing in "Leo's" last article to change my purpose of going no farther into the discussion of the word "consubstantial,"—or indeed any thing requiring notice,—except that he again omits my repeated reference to the clause in the Athanasian Creed, "not dividing the substance," which proposition cripples all his authorities. The theory he cites, of a "Circumcision," did "divide the substance" of the Godhead, *in idea*, and then, *in idea*, reunited or rather recombined it. And, as our ideas of the substance of God, subject to no corrective from observation, are to us doctrine, I am compelled to say, that Leo's authorities in effect "divided the substance," though they subjoined an interfusion or interior involution to remedy the "division." The simple assertion of the Creed has more congruity and more weight than any *compensatory* cross-propositions whatever. Sabellius could not breathe my atmosphere.

Phila. Dec. 10, 1849.

Bishop Obediah O.

* Should this be denied, it is only necessary to substitute the words "body, flesh, and bones, &c.," for the words "Man's Nature" in the article, to be convinced of its truth. And farther, after death, though worms destroy this body, yet our Nature, if regenerated, will live with Christ; if unregenerate, with lost spirits.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, DECEMBER 15, 1849.

MAN'S LOGIC vs. GOD'S WORD.

There are many such cases tried before the tribunal of private judgment. A writer, signing himself "Peter Dour," has for some time been reviewing Bishop Ives' Pastoral Letter in the Richmond Christian Advocate, for the edification of his Methodist Brethren. He must have a good deal to say as he has now reached his 23d Letter. Fortunately we are under no compulsion to read these productions. A glance at the latest has shown us how hard our opponents are pushed to find arguments against the Apostolic Succession, as held by the Church. We have thought that one or two small specimens might serve to show the weakness of the human reasoning, which feebly attempts to overthrow a doctrine resting upon the strong "foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner stone."

In the course of his argument this Reviewer favors us with the following:

"I do not say that Christ might not have appointed Timothy, Titus, Epaphroditus, and the angels of the seven Churches to have been Apostles; but if He had done so, they could have acted independently of any other Apostles, by virtue of the Apostleship being given them by Christ. But when the Apostles themselves transmit office (suppose the Apostolic) to any person whatever, that person could not possibly exercise, that official power independently of the Apostles. The reason is, the source of power must be superior to derived power amenable to itself as the higher power. This argues an inferiority in the derived power, and consequently, that Apostolic power could not be transmitted by the Apostles."

The foundation of this argument rests on the assumption that Timothy, Titus, &c., during the life time of the Apostles, "did not possess Apostolic power." We need only quote one verse to show whether this assumption is sustained by the Word of God or not. In the 5th verse of his first chapter of the Epistles to Titus, St. Paul says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

And what force there is in that logic by which he arrives at the conclusion suitable to his premise, "that Apostolic power could not be transmitted by the Apostles!" Listen, gentle reader, to the profundity of the reason—"The reason is the source of power must be superior to derived power, &c." Who dares to maintain that the Apostles are "the source of power" in the Church of Christ? He is "the source" who is "the Head of all principality and power." Who says, "all power is given to Me." Our Reviewer goes on to say:

"This view derives some (I might say strong) confirmation from the case of the original appointments made by Christ. None of the Apostles could exercise their Apostolic authority independently of Christ; they were held fully responsible to him for the proper exercise of their power, and could not act under the authority of their Apostleship but in deep submission to him. This shows most clearly, that whatever power Christ invested his Apostles with, it was not the same that he had received from the Father; and consequently, the power conveyed by Christ to his Apostles, was of an inferior grade to that power which he himself possessed. The same holds good with regard to the power which it is supposed the Apostles transmitted to "Timothy, Titus," &c.—

His argument here rests upon the notion which seems very strongly impressed upon his own mind, that power is constantly diminishing by transmission! What a very small point it must have attained in this 19th century of its transmission through so many generations! It would be very easy to apply to this argument the *reductio ad absurdum*. This view would certainly account for the very small estimate which so generally obtains with respect to Ministerial power. If it has been tapering off from Apostolic times down to the present, we cannot wonder that it so nearly approaches *nonentity*. The reasoning here will be found as much opposed by Holy Scripture, as it is by common sense. The writer says, "This shows most clearly that whatever power Christ invested His Apostles with, it was not the same He had received from the Father, &c." What shows this, the deponent saith not. But the Word of God, if its language has any force, shows differently, as the Church Catholic has ever interpreted its sacred teachings. In the very act of His solemn commission to His Apostles, our blessed Lord is thus declared by Saint John, (chap. xx. 21,) to have spoken, "Then said Jesus to them again, Peace be unto you: as my Father hath sent Me, even so send I you."

From such a profound beginning, we could not have expected any thing more sagacious than the following conclusion.

"Every case shows subordination in the appointee to the appointer; consequently, inferiority in official power. Nor do we find it otherwise either as to the claim of power, or its exercise; either before the death of the appointer, or afterwards,—

"Timothy, Titus, and Epaphroditus" on the one hand, and the "angels of the seven Churches on the other, appear before us in the same light after the death of these Apostles, that they did before their demise; but before their death, these men were subordinate to the Apostles in all things; consequently, they continued so until their own death; therefore, they were not equal in power to those Apostles before and after the death of the Apostles; they consequently lived and died as a lower order of ministers in the Church of God, than were the Apostles.

"The Succession, therefore, of Apostolic power, has not descended to any of the branches of the Church of Christ, through the channels of "Timothy, Titus, Epaphroditus, and the angels of the seven Churches. These not having received the Apostleship themselves, could not by ordination transmit it to others; so that the very first link in this chain of Apostolic succession, is wanting; there is, therefore, no method left in this line to hook on Bishops to the Apostolic car."

The simile, borrowed from the rail-road, with which this concludes, is very striking to those who would thus compare the Apostolic office. But it will not impose on those who have discernment enough to discover the difference between an Apostle and a "Locomotive!" The train *we* go by, is not, we rejoice to say, so easily thrown off the track.

We find the following in the last *CALENDAR* :—

THE APOSTACY.

"In commenting upon the recent apostacy in New York, the Banner of the Cross uses the following language:

"What drove the Rector of St. Luke's from his parish? Was it not that in attempting to force upon his people a system of doctrine and practice, opposed to the teachings and usages of the Church, he had almost emptied his church, and broken down his parish?"

"Now these remarks are certainly strange. How long had Dr. Forbes been pressing these things upon the Church? And when was it that his Church became so empty, and his parish broken down? When he attempted to resign in the spring, we heard nothing of all this, although it was just as notorious then as it has been at any period since. On the contrary, the circumstances under which that resignation was declined, were thrown in our faces in certain quarters as giving almost the lie direct to our statement. The editor of the Banner knew nothing of all this then. We honestly believe he did not. We accuse him of no wilful concealment of the truth, but we think it is abundantly evident, that until very lately he has been going on in the dark. Perhaps he may remember how he laughed at our calling the passing scenes of the last six months a tragedy. We trust he is now fairly awake, and will continue so, to the edification of his readers, and the advantage of himself. Meantime, we call attention to the extract given above."

Upon the above we feel bound to make a few friendly remarks, to show that we are "fairly awake," and "to the edification of (our) readers."

In the first place, we would have thought it more just had a little more of our article been given—at least enough to show the proper connection of the extract. How long it took Dr. Forbes to empty his Church we know not. Neither do we know aught of the beginning or continuance of the process. We only know the result *just brought to light*. To know the exact condition of the various parishes, even within a hundred miles, we would be obliged to add largely to our editorial department. It would require an assistant editor to do the traveling after information, as well as a large number of reporters to collect the gossip afloat in and about the various parishes. A single editor, unaided in any department of his paper, with the care of a parish besides, must be more than "fairly awake" to see all this of himself.

We were entirely ignorant of the condition of things in St. Luke's parish, altogether uninformed of its rector's and assistant minister's views and practices. But if the Calendar knew all this, why did it not come out and "tell it to the Church?" Not a word did it whisper about St. Luke's in its earlier articles. And from no other quarter did we have the slightest intimation as to the real state of the case.

And does the editor of the Calendar think, *even now*, that a tragedy has been enacted which demands our tears? For our part, instead of making tragic heroes of those who turn such ecclesiastical somersets, we think they belong to quite an opposite class of characters. In the tragic result the Church has no share. The sorrow, which their own acts have brought upon themselves, falls upon the individuals who have thus cut themselves off from her sympathy. Greater afflictions than these must befall the Church to make out a tragedy.

One word more. As we have borrowed an illustration from the stage, suppose we take a lesson from one of its best practices. After the enactment of "a tragedy," it is usual, at least it *was* the custom for all the actors in it, to join hands and form a friendly group, to show that their animosities were only temporary. And, as the curtain fell, the spectators beheld those who had been engaged in fierce and angry strife united as a band of brothers. Even so, brother Calendar, let also our "tragedy" end. Thus will we, in this blessed Advent season, prepare our hearts for happier scenes, in which a glad earth renews its joy in remembrance of a Saviour's birth, and joins with the "multitude of the heavenly host, praising God, and saying, glory to God in the highest, and on earth peace, goodwill toward men."

PRAYERS FOR RULERS.

It is one of the peculiar advantages of our noble Liturgy, that in its brief but comprehensive particularity, it specifies all the chief objects of our intercessory prayers. While it leaves out nothing, it gives to every thing its proper place. Especially in every public service, a voice of supplication rises for our civil rulers; asking in their behalf, the guidance of Infinite wisdom, the protection of Almighty power. We had designed saying something more at this appropriate time, in reference to the use of the Prayer for Congress; but all that should be said on this point, is said so well in the following editorial from "The Episcopal Recorder," that we prefer quoting it.

PRAYER FOR CONGRESS.

"I exhort," said the Apostle of the Gentiles, "that first of all, supplications, prayers, intercessions, and giving thanks be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

The roll of seasons has brought us to the time when the Representatives of the people assemble in their legislative character to make laws for their government and well-being. It was a conservative principle in Christianity that it did not interfere with the modes of government. It laid down no certain form of administration, but avowed in unqualified terms the source of civil authority. "The powers that be, are ordained of God." "There is no power but of God." "Rulers are not a terror to good works, but to the evil." To save society from becoming a prey to disorder and confusion, which would issue in the dissolution, if not in the destruction of the race, God has made government an essential element in man's welfare, but he has left the form and mode to human discretion and the course of events. The responsibility of those who are entrusted with the management of a nation's affairs is no light burden. Peace and war, life and death, freedom and oppression, prosperity in commerce or stagnation of trade, are in a large degree placed under their power; the happiness of millions now living, and millions yet unborn.

How much do such men need the fervent prayers of all who have power with God.—When the vessel of State is rocked by internal commotion, how difficult for erring, short sighted men, to take the helm and guide it over the turbulent waters of clashing interests, conflicting opinions, and party strife. The assembling of Congress, calls into requisition the prayer provided for the occasion. The Church has not left it to the taste, political bias, or personal feelings of her ministers, but has made it obligatory upon them during the continuance of the session, whether long or short, to use that admirable form, which is embodied in our liturgy. There is no room for fulsome praise of men or measures, no opportunity for the utterance of censures upon the administration in power, no chance to gratify any of those unhallowed feelings which might fain intrude themselves into the holy place. Thankful then for the good land in which we dwell, the numberless blessings we enjoy, the admirable form of government we possess, let us devoutly, earnestly, and in the exercise of true faith, use the prayer for Congress.

A DEVOTED ASSISTANT.

The Freeman's Journal states that the Rev. Thomas S. Preston, late the Assistant Minister of St. Luke's Church, has followed his Rector into the Church of Rome. This is but another illustration of the truth of that Divine declaration, *if the blind lead the blind, both shall fall into the ditch.*

We take the following from the Gospel Messenger.

MEETING OF THE HOUSE OF BISHOPS.

The following we understand to be the facts in regard to the proposed meeting of the House of Bishops:

The Convention of Pennsylvania have passed a resolution, expressive of a desire that the suspension should be removed from Bishop H. U. Onderdonk.*

The Convention of the Diocese of New York, have passed resolutions, referring the case of Bishop B. T. Onderdonk to the consideration of the House of Bishops, with a view to the relief of the Diocese.*

The Standing Committee of the Diocese of New York, under the direction of the Convention of that Diocese, have requested of the Bishops individually, an early meeting of the House of Bishops.

The Bishops of Maryland, South Carolina, Western New York, Michigan and Wisconsin, have addressed, individually, a letter to the Presiding Bishop, requesting him to call a meeting of the House of Bishops in February, to settle these two cases. The presiding Bishop, Rt. Rev. P. Chase of Ill., has issued a call for a meeting of the House of Bishops, at Cincinnati, Ohio, on the day before the meeting of the next General Convention in October.

* See the Journal of the Diocese.

NEW DIOCESE.

From the report, in our Church Intelligence, it will be seen that a new Diocese has been organized in the state of Texas. We gladly welcome this new and distant Diocese to our number, and trust the Church therein may largely share the progress and prosperity which have attended this State, since its union with our confederacy.

In copying the following just commendation of this most useful work, we may add that "the Church," the excellent Paper of the Colonial Church in Canada, has been republishing Mr. Odenheimer's Book, by chapters, in its columns.

ORIGIN AND COMPILATION OF THE PRAYER BOOK.

This little work from the pen of the Rev. Mr. Odenheimer of Philadelphia, has already been noticed in our columns. Regarding it as a most valuable and useful manual, which should be in the hands of every Churchman, we wish again to call attention to it. The contents of the first chapter are, I. The Churchman's estimation of the Prayer Book. II. Reasons for a diligent and systematic study of it. III. Testimonies to its surpassing value.

In the second chapter, which embraces the main part of the work, the author proceeds to show what is properly comprehended under the term "the Book of Common Prayer;" and 1st, that it did not originate with the Church in the United States; nor, 2dly, in England, at the time of the English Reformation. Under this head, the author shows at length the origin of the English Church, and proves his assertions by historical quotations and references. On this point much ignorance prevails. It has been asserted times without number that the English Church originated with Henry VIII., although such an assertion is directly contrary to the plain statements of history. This subject is very ably and satisfactorily treated in the little work before us. Under the third division, in the second chapter, it is stated that the Liturgy of the ancient British Church, was substantially the same as that of the Church in Gaul, and differed from the Roman Liturgy in many important particulars. The Gallican Liturgy originated in Asia Minor. And the Asian Church professed to have been taught the substance of her Liturgy by the Apostle John, who was Bishop of Ephesus, and died in that city. From this source is derived the main part of what is now known as the Book of Common Prayer.

This book, though printed in 1844, furnishes a complete answer to the mis-statements of Macaulay in 1849, with regard to the origin of the English Church and Liturgy. The appendix contains an amount of curious and valuable information. In short there are few works of the size and price, (a small 32mo, of 190 pages, at 38 cents,) of equal interest to Churchmen.—We repeat what we have said upon former occasions, it should be in the possession of every church family.

CHURCH PERIODICAL FOR SALE.

By a reference to our advertisements it will be seen that a work of this kind is for sale. It offers, we are assured, a good opportunity for those who are desirous of engaging in such business.

ST. MARK'S CHURCH.

The daily service in this Church is suspended until next week, on account of some necessary alterations in the furnaces. It will then be continued at the hours specified in the notice on our last page.

INAUGURATION OF MR. KING.

The following account is abridged from a notice in the N. Y. Churchman.

The inauguration of Charles King, Esq., as President of Columbia College, took place on Thursday evening last, in the College Hall. General Laight, chairman of the Board of Trustees, presided on the occasion. The exercises were opened with appropriate prayers by the Rev. Dr. Haight, one of the clerical members of the Board. The chairman, then, in happy terms, presented to the Trustees, the Faculty, and the Students, the President elect. Whereupon, the Senior Professor, the Rev. Dr. M'Vickar, in the name of his associates, in a feeling and eloquent manner, welcomed him to the College; pledging to him the cordial and earnest support of the Faculty, and unfolding with great beauty and power, what, in his view, were the true principles on which the College should be carried forward. The President then delivered his Inaugural address; in which he responded to the kind expressions of Rev. Dr. M'Vickar; and in the happiest manner presented to the Students his view of their mutual relations, and an outline of the course he proposed to pursue, as head of the College. The President then proceeded to give a sketch of the history of the Institution, with the view of showing its strong claims to the confidence and patronage of our citizens.

New Publications.

WOMEN OF THE OLD AND NEW TESTAMENTS.

A Series of Portraits, with characteristic descriptions, by several American Clergymen; edited by William B. Sprague, D. D. Eighteen original designs, engraved expressly for this work. New York, D. Appleton & Co., 200 Broadway. Philadelphia, George S. Appleton, 164 Chestnut St. 1850.

This work is similar, in its general character, to the one entitled "Women of the Bible," published last year. There is, however, in the manner in which the various departments are executed, an improvement corresponding with the progress of art in this country. And those who remember the beautiful book of last year, must agree that this is saying much for the present work. We like the book all the more, because it has none of the flimsy finery about it with which our showy Annuals are bedecked. With all its richness and beauty, there is a substantial character about it, which declares that it was intended for use, as well as for show. It is adorned like the holy women of old, not only with outward grace, but with that inward worth which is of less perishable nature. We have read enough of the "descriptions" to perceive that their great aim is to instruct, and to hold up, in an interesting and striking point of view, the virtues and vices of female character recorded in the Holy Scripture for our admonition. We have read with great interest, the first descriptive sketch, by the Rev. Dr. Kip, of "the Virgin Mary." After presenting the true view in which the Church teaches us to regard her who was "Blessed among women," he sketches briefly the gradual development of this just regard for her high and holy character, until it expanded into idolatry. The author's visit to Italy enables him to give this subject peculiar interest. As we cannot speak particularly of all the descriptions, we select this, as it stands first in the book, not doubting that others are equally worthy of notice. This our readers will perceive, when we mention the names of the writers who have contributed. Rt. Rev. Drs. Henshaw and Hopkins; the Rev. Drs. Kip, Erskine Mason, W. B. Sprague, E. Halley, N. S. S. Beman, J. Todd, Thomas Smyth, S. H. Cox, N. Murray, and the Rev. Messrs. C. Wadsworth, E. N. Kirk, A. A. Wood, J. F. Stearns, R. A. Hallam, and R. S. Storrs, Jr.

The subjects are, the Virgin Mary, Sarah, Elizabeth, Miriam, Anna the Prophetess, Rahab, Herodias, the Levite's wife, Woman of Samaria, Zipporah, the Canaanitish Woman, the Witch of Endor, Daughter of Jairus, Widow of Nain, Michal, Martha, Mary Magdalene, Bathsheba.

The engravings are from drawings by G. Stahl, and they are, for the most part, beautiful and appropriate designs, and finely executed. We cannot judge of their claims as "Portraits," but we can speak with confidence of their merits as most admirable pictures. The binding is by J. T. Altemus, and is an excellent specimen of the art. Altogether, this forms a rich and appropriate gift for the holidays, one which may be treasured as a memorial in after years, and one which we think fulfils the hope expressed by the publishers in the preface, that it "may prove a welcome offering, as well to the cause of taste and literature, as to that of virtue and piety."

The same publishers have just brought out the following works:

THE FOUR GOSPELS; arranged AS A PRACTICAL FAMILY COMMENTARY, for every day in the year. By the Author of "Peep of Day," &c. Edited, with an introductory preface, by Stephen H. Tyng, D.D. Illustrated with twelve highly finished steel engravings.

This is a well-printed volume, substantially bound in cloth, with plain edges. The pictures in it are of a pleasing character. We must object to the manner in which persons may be misled, as to the real author of the book. On the back is the following title: "Family Commentary on the Four Gospels—Dr. Tyng." Whereas the Commentary is by "The Author of Peep of Day." The labor of supervising the republication, and writing an essay of five pages, hardly entitles this appropriation of another's work. We see in some of our papers, the book is reviewed as a work of Dr. Tyng's.

As to the work itself, the plan is excellent, though we cannot agree with the views of the commentator. We wish he had taken a stronger light than "the peep of day," wherein to view some of the great truths of the Gospel. Our readers will understand us when we instance the following brief commentary on St. John vi. 53, 54, &c. "Believing in Him is compared to eating and drinking!" "It was not till long after Jesus had spoken these words, that He ordained the Holy Communion of bread and wine, saying Do this in remembrance of me." He did not speak of that Communion, when he said, "Except ye eat, &c. No; he spoke of faith in his death."

GRAY'S ELEGY, with thirty-three illustrations.

All acquainted with this noble composition will own that it affords fine scope for the pencil of the artist. And we think he

has done justice to his subject. His efforts help to give distinctness to the life-like pictures of the poet. Every admirer of Gray's Elegy, and who is not? should obtain a copy of this work.

HOLIDAY BOOKS FOR CHILDREN. By the same publishers.

HOLIDAY HOUSE; a series of Tales, by Catherine Sinclair. A most beautiful book, and equally interesting, as the name of its Authoress will attest.

FANNY AND HER MAMMA: or Easy Reading Lessons, with hints for Nursery Discipline.

LITTLE DORA; or the Four Seasons. A tale for little children, by a Lady of Charleston. A simple and interesting story, impressing proper lessons of duty, and very pleasingly illustrated.

"CITY CRIES," "CITY CRIES," a grand book to help along the noise of the nursery, and therefore likely to be a prime favorite.

ANNUAL EPIPHANY COLLECTION FOR FOREIGN MISSIONS.

FESTIVAL OF THE EPIPHANY: SUNDAY, JANUARY 6TH, 1850.

REV. AND DEAR SIR:—

The Committee for Foreign Missions respectfully make their third annual application to the Church, for contributions to their Treasury, on the Festival of the Epiphany, Sunday, January 6th, 1850, or on some other Sunday during the season of the Epiphany.

The requests made on former similar occasions have been responded to extensively and liberally; the plan of an annual collection at this season has received the cordial sanction of the Board of Missions; it has brought to the minds of many this important department of Missionary exertion; and has prompted numbers who might otherwise have overlooked it, to render to this portion of the field a measure of their contributions.

In the conduct of their affairs the Committee have every regard to economy, consistent with a proper attention to the multiplied and increasing details peculiar to the office of the Foreign Department; they have likewise dispensed with special agencies; and now rely for their support upon the practical recognition of the acknowledged principle, that "every parish minister is a Missionary Agent for his own immediate sphere."

The Committee are greatly encouraged by the blessings of the past, and by the prospect before them. Through the Divine goodness they have extinguished a heavy debt; their receipts have been steadily advancing in amount; they have been enabled to strengthen their Missions; and the reports from these invite to still greater extension.

The Committee feel it to be their duty to add to the number of their laborers. For the support of these, as well as for the maintenance of those already engaged in the Missionary field, very heavy obligations are now pressing, to meet which prompt and liberal supplies are needed.

The Committee affectionately solicit from the parishes of the Church, small as well as large, weak as well as strong, contributions for a work upon which the Lord of the harvest has already so distinctly vouchsafed his blessing.

For the FOREIGN COMMITTEE,

P. P. IRVING, Secretary.

CHURCH MISSIONS: FOREIGN OFFICE, No. 2 Park Place,
New York, December 6th, 1849.

TENNESSEE.

On Sunday, 18th Nov., Bishop Otey visited Trinity church, Clarksville, and confirmed four persons.

Sunday 25th, confirmed fifteen persons in Christ church, Nashville, in the morning.

In the afternoon, confirmed six persons belonging to Rev. Mr. Ingraham's missionary station.

ACKNOWLEDGMENT.—Bishop Otey returns his thanks to the Female Prayer Book Society, at Philadelphia, for a donation of 100 copies of the Prayer Book to his Diocese.

Dec. 1, 1849.

WESTERN NEW YORK.

CONFIRMATION.—On Saturday afternoon, Dec. 1st, Bishop De Lancey officiated at Newark, Wayne Co., at the desire of the Episcopalians of that village. The services were held in the Methodist chapel, and the Bishop preached and confirmed two persons residing in Newark, but connected with Grace Church, Lyons.

On Advent Sunday, Dec. 2d, the Bishop visited Grace Church, Lyons. The Bishop preached and administered the Holy Communion.

In the afternoon the Rector read prayers and the Bishop preached and confirmed thirteen persons, making in all fifteen for the parish.—Before the morning service the Bishop visited the Sunday school, and briefly addressed the scholars. Of the persons confirmed, ten had been baptized as adults since the convention in August, and the same number belongs to the band of Churchmen at Newark, where the Rev. Mr. Wardwell has occasionally officiated, and who within the year has baptized twenty-six adults and twenty-five children connected with his parish.—*Gospel Messenger.*

NEW YORK.

For the following account of services we are indebted to the N. Y. Churchman.

Episcopal Offices in the Diocese of New York, by the Bishop of New Hampshire.

In the prosecution of his visit to the Churches on Long Island—Bishop Chase officiated in Church, Patchogue, on Tuesday, November 20, in the evening preached, and confirmed 1 person.

Wednesday, 21st., evening, in Christ Church, Sag Harbor, he confirmed 3, and addressed the candidates. The sermon was preached by the R. F. M. Noll, of Setauket.

Thursday, 22d., p. m., in St. John's Church, Islip, he preached. Friday, 23d., a. m. The bishop consecrated St. Mark's Church, West Islip, preached and confirmed 1 person. The R. Messrs. Diller, Noll, Davis, D. V. M. Johnson, and Coe were present and took part in the services.

Evening, in Grace Church, South Oyster Bay, he baptized 2 adults, preached, and confirmed 9.

Saturday, 24th., a. m., in St. George's Church, Hempstead, he preached and confirmed 8.

Twenty-Fifth Sunday after Trinity, 25th., a. m., in St. Ann's Church, Brooklyn, he preached, confirmed 65, and addressed the candidates.

P. M., in the building occupied by the congregation of St. Michael's Church, Brooklyn, he preached and confirmed 37.

Monday, 26th., a. m., in St. Paul's Church, Flatbush, he preached and confirmed 10.

Tuesday, 27th., in St. Paul's Church, Tompkinsville, Staten Island, he preached and confirmed 14.

P. M., in St. John's Church, Clifton, he preached and confirmed 13.

Wednesday, 28th., a. m., in St. Andrew's Church, Richmond, he preached and confirmed 8.

Evening, in Trinity Chapel, Factoryville, he preached and confirmed 28.

Thursday 29th.,—Thanksgiving Day.—The Bishop attended divine service in Trinity Church, New York, and said the Ante-Communion Office, and pronounced the Benediction.

Feast of St. Andrew.—Friday, 30th. P. M., in the Church of St. John the Baptist, New York he preached, confirmed 15, and addressed the candidates.

Saturday, December 1, a. m., the bishop consecrated All Angel's Church, New York. The instrument of donation was presented by A. V. Williams, M. D., and read by the Rev. Cornelius R. Duffie, Rector of St. John Baptist's Church; the sentence of consecration was read by the Rev. Benjamin I. Haight, D. D., Professor of Pastoral Theology in the General Theological Seminary; Morning Prayer was commenced by the Rev. Professor Haight; the Lessons were read by the Rev. Mr. Duffie, the Prayers were said by the Rev. William Berrian, D. D., Rector of Trinity Church, and President of the Standing Committee; the Communion Service was said by the Bishop, assisted by the Rev. Drs. Berrian and Haight. The sermon was preached by the Bishop.

All Angel's Church is built in a small hamlet in the centre of the Island, about three miles beyond the densely populated parts of the city. It is a small plank church, designed by Upjohn, and every way worthy of this distinguished architect. From its propriety, simplicity, and small cost, it may well serve as a model for churches of this class. The ground was given by four sisters, and the sum necessary for the erection of the building, was raised through the zealous and persevering efforts of the Rev. T. M. C. Peters, Deacon, assistant minister of St. Mary's, who has officiated in the hamlet for some time past, and taken a lively interest in the welfare of its inhabitants, a large portion of whom are poor people of color. The first effort in their behalf was made under the auspices of the Rev. William Richmond, Rector of St. Michael's, by whom a Sunday School was established, under the care of a student of the General Theological Seminary. A more pleasing instance of successful benevolent enterprise it would not be easy to name.

Advent Sunday, 2d. A. M. In the Church of the Ascension, New York, the Bishop preached and confirmed 43 persons, and addressed the candidates.

Evening, in St. George's Church, Stuyvesant Square, New York, he preached and confirmed 50, and addressed the candidates.

CONSECRATION.—On Tuesday morning, December 4, the Bishop consecrated St. George's Church, Stuyvesant Square, in the city of New York. The instrument of donation was read by the Rev. Dr. Balch, and the sentence of consecration by the Rev. Dr. Wainwright. Morning Prayer was said by the Rev. Mr. Bedell, and the Lessons were read by the Rev. Dr. Haight. The Ante Communion service was said by the Bishop, assisted by the Rev. Dr. Berrian, who read the Epistle, and the Rev. Dr. Hawks, who read the Gospel. The sermon was preached by the Rector, the Rev. Dr. Tyng, from the Song of Solomon, c. vi. v. 9,—“My dove, my undefiled is but one.” In the course of this discourse, which was delivered with the preacher's accustomed eloquence and energy, he very emphatically set forth the claims of the Protestant Episcopal Church upon the love and obedience of her members as a true branch of Christ's visible Church on earth.—At the close he stated in a brief and happy manner the circumstances connected with the building of the spacious and splendid edifice, whose consecration that day witnessed, and paid an affectionate and well merited tribute to the memory of his venerable predecessor. It was very gratifying to us to hear that the new church is *entirely free from incumbrances of every description*, and entirely owned by those who had requested its consecration. The income is about \$9,000 per annum, which is amply sufficient for all its expenses; and while the paying part of the congregation is as large as that of any other congregation in the city, there is also abundant room for those, who from want of means or other circumstances, do not rent seats. The concluding prayer and the benediction were pronounced by the Bishop.

About 50 of the clergy were present, all of whom were amply accommodated in the spacious chancel. Among them we observed the Rev. Drs. Cutler, S. R. Johnson, Lewes, Turner, and F. Vinton, Rev. Messrs. L. Carter, Parks, Irving, Pardee, R.

Cox, Eigenbrodt, Pound, Diller, Clapp, Jones, T. Cook, Duffie, B. C. C. Parker, Bruce, Walker, Weston, Chipman of W. N. Y., and Moore of N. J.

The congregation though large was not as numerous as we expected; partly owing to the wet state of the streets, and still more to the erroneous notice in some of the city papers that the consecration was to take place in the *evening*! an unheard of anomaly in this diocese.

After the conclusion of the religious services the Bishop with the clergy and other guests returned to the Chapel, a large edifice on 16th street, in one of the rooms of which a handsome collation was provided, and the utmost attention shown by the members of the Vestry and others of the congregation in supplying the corporeal wants of their numerous visitors. We beg leave to express our thanks for the kindness we experienced, and our cordial wishes for the spiritual and temporal prosperity of this spirited and important parish.

NEW JERSEY.

“*The House of Prayer*,” Newark.—A new parish has recently been organized in the city of Newark, under the title of “*The House of Prayer*,” and the Rev. Samuel L. Southard recently Rector of Calvary Church, New York, has been invited to become Pastor thereof. The corner stone of a new edifice to be erected on Broad street, was laid on Wednesday 28th ult., by the Bishop of the Diocese, in the presence of a large number of the clergy and laity, morning service having been previously read in the building which has been purchased for a rectory. The rector of the parish said prayers, and the Rev. Mr. Rankin, of St. Peter's, Morristown, read the lessons.

The address of the Bishop on this occasion was exceedingly beautiful and touching.

We congratulate our fellow Churchmen of Newark upon the rapid growth of the Church in that flourishing city, and more especially the parish newly formed; for we learn that the whole amount for the purchase of the land, and a substantial stone house for a rectory, as well as the required sum for the edifice has been subscribed. There is yet, however, something needed for the interior arrangements which remains to be made up; the Rector having properly reserved the privilege of giving the faithful an opportunity of making pious offerings to the Lord by placing such memorials in his holy temple, as their feelings may dictate. We doubt not there are some among his friends in the city who will be glad of an opportunity of putting in a memorial window, or giving a font or Altar Service, or something of the kind. “*The House of Prayer*” when completed, is to be opened morning and evening for the daily service forever, and it is trusted that its doors may never be locked, but at all times, as well as “*The Hours*,” it may be open so that the faithful pilgrim can enter in, and in private commune with God before His Altar. Then will it indeed be what its name imports, “*THE HOUSE OF PRAYER*” for all people” H.

We trust that the shame and reproach of having such accounts as the following go forth to the world, will tend remove this disgrace to a Christian land. It is strange that England should be so slow to follow where her older civilization should have led the way, the more humane practice of this country.

The two wretched beings, Manning and his wife, who have for some weeks monopolized a large share of the newspaper press, and, consequently, of the attention of newspaper readers, were publicly put to death on Tuesday morning. We shall not occupy any of our readers' time, nor pain their feelings by the details of this execrable affair. Suffice it to say that, as might have been expected, the wife made no confession, and showed no penitence even at the very close of her life. The husband exhibited a few better signs, though, compared with anything like a Christian standard, the last days of his life have left an unsatisfactory and very doubtful impression. He persisted that his wife had first conceived and carried out the plans for the murder; that she shot their victim, while her husband was upstairs; but he admitted that he struck him in his dying moments, and that he committed forgery in order to realize the property of the murdered man, the proceeds of which, however, he handed over to his Jezebel-like wife.

The following letter may do something to bring about what we some years since strongly urged—not the abolition of capital punishment for murder, but the abolition of public executions:

(To the Editor of the Times.)

Sir,—I was a witness of the execution at Horse-monger-lane this morning. I went there with the intention of observing the crowd gathered to behold it, and I had excellent opportunities of doing so, at intervals all through the night, and continuously from daybreak until after the spectacle was over.

I do not address you on the subject with any intention of discussing the abstract question of capital punishment, or any of the arguments of its opponents or advocates. I simply wish to turn this dreadful experience to some account for the general good, by taking the readiest and most public means of advertising to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of capital punishment a private solemnity within the prison walls (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large,) and most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot forever put away, to originate such a legislative change himself.

I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks and language, of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from time to time, denoting that they came from a concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screeching,

and laughing, and yelling in strong chorus of parodies, melodies, substituting “Mrs. Manning” for “Susannah,” and the like, were added to these. When the day dawned, thieves, low prostitutes, ruffians and vagabonds of every kind, flocked on to the ground; with every variety of offensive and foul behaviour. Fightings, faintings, whistlings, imitations of Punch, brutal jokes, tumultuous demonstrations of indecent delight when swooning women were dragged out of the crowd by the police, with their dress disordered, gave a new zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the Devil. When the two miserable creatures who attracted all this ghastly sight about them, were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and there were no belief among men but that they perished like the beast.

I have seen, habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me. I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution; and I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horse-monger-lane Goal, is presented at the very doors of good citizens, and is passed by, unknown or forgotten. And when, in our prayers and thanksgivings for the season, we are humbly expressing before God our desires to remove the moral evils of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out?

I am, Sir, your faithful servant,

CHARLES DICKENS.

Devonshire-terrace, Tuesday, November 13.

For the Banner of the Cross.

THE ETERNAL SONSHIP.

No. II.

“Our Lord inquires [of the man who had been born blind] Dost thou believe in the Son of God? If, indeed, the sole confession of ‘Christ,’ in any way, had been the consummation of faith, He would have said, dost thou believe in Christ? But because this name would be in the mouth of all heretics, so as to confess Christ and yet deny the Son, that which is peculiar to Christ is required as the object of faith, namely, to believe in the Son of God.”—*Hilary, de Trinitate*, Lib. 7, p. 169. Ed. Bened.

The great work of the Bishop of Poitiers was written against the Arians; consequently he here uses the word Son, in that sense, and in that sense only, which was denied by the Arians. All heretics, he says, confess Christ in some sense; all likewise confess him to be Son in some sense. But since real existences are the objects of Christian faith, and not words and formulæ, such confessions are waste breath, if they do not contemplate the objects of faith in that sense in which they exist. That general purpose of our Lord, which Hilary argues from one case, is made most abundantly manifest in Scripture. The prime object of faith held forth in Scripture is not Christ simply, but ‘Christ the Son of God;’ nor Son in any sense, but “own Son” (αἰὼς ὡς Rom. 8, 32,) one proper to a Father; not one proper to the Father as being first created and then born, such as Christians are, but “only-begotten Son.” Christ is not, therefore, Son of God, only in His Manhood, as many Sabellians teach; for in that sense He is not the only Son, but First Born among many brethren. Consequently, it is in His Divine Nature that He is the genuine only-begotten Son, “God from God, consubstantial to the Father,” who “sent Him forth in the fullness of times, made of a woman, that we might receive the Sonship.” By assuming our nature he did not become another Son of God, but “took our Manhood into His Godhead,” and so gave it fellowship with His Eternal Sonship, as the “first fruits” of that glorious purpose of God whereby “He predestinated us into a Sonship to Himself through Jesus Christ.” The “first fruits” are the same in kind with the harvest; and our Sonship is also a fellowship with the Sonship of the Eternal Son of the Father. Hence, although Christ is the Last Adam, yet is He not in any sense our Father. “His Father is our Father, and His God is our God,” and we are, with Him, “children of God, and joint heirs with Himself of whatever inheritance of glory He hath attained to in His Human Nature. Out of His Fullness have all we received grace for grace.” “For in Him dwelleth all the fullness of the Godhead bodily, and we are made full in Him who is the head...buried and risen with Him in Baptism.” By that birth which he took of the Virgin, he became a partaker of our mortality, assuming along with His likeness to sinful flesh, the curse which lay upon us because of sin. In and with that mortal nature He entered into battle with our enemy and accuser, the Prince of this world, who, through Adam's sin, held us, and this Earthly dominion of ours, in the ‘Captivity of Corruption.’—(Rom. 8, 21.) ‘Touched with our infirmities, and in all points tempted like as we are,’ He wrestled with the principalities and powers of darkness. And that He might wholly undo the curse which pride had brought upon us, and “condemn all sin in the flesh,” He voluntarily yielded himself up to temptation by that awful series of humiliations which ensued upon His making Himself this sin offering, so as to accomplish that will of the Father, “to still the enemy and avenger, by strength ordained out of the babe and suckling man.” “The seed of the woman Eve was to bruise the serpent's head.” Having made this oblation of Himself to work the Father's purpose of Love, the hosts of hell at once assaulted Him. They did their utmost, through scorn, strifes, and mockery, even unto the Crucifixion between thieves. His soul, as well as body, bore this Passion. His soul bore the shame and humiliation; his body, the sharpness of the agonies of the Cross, and of death. But through all these bitter temptations He was yet found “without sin.” “The

Prince of this world came, but had nothing in Him to accuse." He was even "perfected through these sufferings," and dying innocent, "He spoiled the principalities and powers of darkness," ransomed us and this earth of ours from his tyranny, by "giving His mortal life" away in the contest; and thus triumphed over our enemies and made an open show of them on His Cross. "Wherefore God highly exalted Him" from this abyss of self-abasement. He raised Him from the dead victorious over Him who had had the power of death, and advanced Him in his manhood to the "joy set before Him," even to that "glory which He had with the Father before the world was." So was Human Nature ransomed and set free in its "first fruits." The "servant's form," taken from the Virgin in order that therein He might redeem us from "the bondage of corruption," was put off in death, and the glorious beauty, befitting the Son of God, put on in His resurrection. So is He set before us as the object of our faith, and the earnest of all our hopes. "Our eyes behold the King in His beauty," in a land which is no longer "afar off;" for we are "translated into His Kingdom" of which we are "joint heirs with Him," the First Born of "many Sons of Glory." We become sons of God, and enter that kingdom, by being made members of His risen, and glorious, and immortal body. We become members of His body, by partaking of that immortal life which He attained to by His Resurrection. We partake of that immortal life by the ministration of the Holy Ghost in the sacrament of Baptism; and being thus cleansed from sin and born into immortal life, we are hallowed, so as to become fit recipients of "the Gift of the Holy Ghost," "by the laying on of Apostle's hands;" by which gift we are made "Temples of God," in which He "makes His abode." Our new birth is after that pattern of excellency in which He was "conceived by the Holy Ghost, and born of the Virgin." And the birth thus attained, a full, complete, and perfect birth, if we walk after Him as our Exemplar, holding "fellowship with the sufferings." He endured under temptation, and "being made conformable unto His death unto sin," will issue in our Resurrection in His likeness, in "the measure of the stature of His Fullness." He who hath begun the good work in us will perform it until the Day of Jesus Christ. "God is faithful by whom we have been called into fellowship with His Son."

It may now appear how intimately our Sonship, which is the sum of all those "exceeding great and precious promises whereby we are made partakers of the Divine Nature," is connected with the fact of the Eternal Sonship of Christ. Without this fact, that does not exist—cannot be. Without this dogma of the genuine Sonship of Christ, there is no Gospel whatever. All is involved in this one truth; and if this be not believed, as the beginning of all divine knowledge, whatever else men may believe, and think they know, will form no part of the Gospel of Christ. They may call their notions by the names of Gospel dogmas, 'atonement,' 'regeneration,' 'justification,' and the rest; but those notions will not be truths, but fancies, having no basis whatever outside of their own minds. Full of meaning, therefore, was that simple creed propounded by Christ and His Apostles, as the beginning of all knowledge concerning Him, by the root of all faith: "I believe that Jesus Christ is the Son of God." That simple confession implied and involved the whole Gospel. And therefore to miss that, is to miss the whole Gospel. It is truly a narrow base to stand upon; but it is the "Corner-stone of Zion, elect, precious; and those who believe in it shall not be confounded." It is also "a stone of stumbling and rock of offence, and who so shall fall upon it shall be broken." "We do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. He that hath the Son hath life; and he that hath not the Son hath not life. He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, the same hath the Father also." Sabellius, Arius, Nestorius, and Eutyches, each had a creed containing the names 'Christ,' and 'Son;' but notwithstanding that, each denied the only Son that is; and consequently the doctrine of each was an annihilation of the dogma of our Sonship, that is, a denial of all the promises of the Gospel. Sabellius believed in a single solitary Divine Unit, manifested to us in a Trinity of relations, or assumed offices; and in a Son in human nature, representing or filling one of those offices. The Personality of the Son was therefore simply human; and consequently, our brotherhood with a human person cannot exalt us to a participation of the Fullness of God. It leaves us in the condition of Jews, with only a nominal Sonship to God, which is no Sonship at all. Arius believed in a Son who was not begotten of the Father's substance, but a creature; and therefore, however exalted as a creature, still infinitely below the glory of the Creator. Brotherhood with such a Son cannot therefore make us "partakers of the Divine Nature." Nestorius believed in two Sons, who had the "aspect" of one Christ, but were not really one person. One Son, he said, was not born of the Virgin, but the other was. This latter, then, was but a human person, and fellowship with his Sonship gives us no more than the Sabellian dogma. It leaves us in the state of Judaism, without real regeneration, because without fellowship with the Sonship of Him who is the only genuine offspring of the Father. Eutyches confessed a Son who is indeed consubstantial with the Father, but not consubstantial with us; because he said His Human Nature, on being taken into the Godhead, was sublimated above our sphere, because *υπερβυς*, by absorption or transubstantiation into Divinity. This cuts us off from the "one Mediator between God and men, the Man Christ Jesus;" and, therefore, by taking away the doctrine of His true Manhood, it leaves us no basis upon which fellowship with His Divine Sonship may subsist. It is full of promises which it makes, impossible to enjoy. It talks of Christ, but hides Him from our sight. It holds forth hopes only to disappoint. It speaks of our freedom in the Son, but leaves us slaves. Its mouth is overflowing with falsehood. It is Satan robed as an angel of light. It is the harbinger of the full grown Antichrist, with all his "lying wonders."

It is obvious that these several heresies may slide into, and consort with one another; and that those apparently most

opposite give a common denial to the One Truth. Sabellianism and Nestorianism are at bottom the same, and present one antagonism to the Christian Sonship. And as Arianism separates us from the Father on the side of Christ's proper Nature, Eutychianism does the same on the side of His assumed Nature. There are also aspects of Sabellianism identical with Eutychianism. In that form in which it was maintained by Paul of Samosata, it taught that the man Christ Jesus had become God on His resurrection, nay, it would seem even *homousion* with the Father (see Athanasius, de Synod., § 42) which is the doctrine of Eutyches, except that he referred this sublimation of the Manhood to the Incarnation, instead of the Resurrection. And thus, as Sabellianism allowed no medium between the Father and us, in which a Divine Sonship could subsist, so Eutyches, by denying the consubstantiality of the Son with us, equally removed the basis of our brotherhood with Him.

The Truth stands aloof from all these counterfeits of Satan. It hath no community with any of them, as they have with each other. It is supreme and single in its majestic isolation. There is one only doctrine of the Sonship of our Lord, one single view of the Trinity and Incarnation, which consorts with the scriptural doctrines of Christian Sonship. It is that which holds forth to the vision of faith, the genuine Son of the Father. Perfect God and Perfect Man in One Eternal Person, as the "first fruits" of that Hidden Wisdom ordained by the Father before the world, to make us His sons with conformity to His Image in all holiness, to glorify us with the fullness of His own glory, to exalt us far above all angels, and principalities, and powers, to give us dominion over all the works of His hands, not only in this world but in that which is to come (Heb. ii. 5-9); yea, to enthrone us, even as our Forerunner and First Born Brother is now seated with Him in glory. (Rev. iii. 21, and xxi. 7.)

We are obliged to reserve the very interesting conclusion of Leo's article for our next paper. In this he shows with great force of truth, "how wide spread among all communities calling themselves Christians, above named heresies are."

THE PAPACY.

The advantages which the Church of Rome, as an organized body, derives from its centre of unity, the Papacy, have formed the subject of many a treatise long ago read and forgotten, and may, for aught we know to the contrary, form the subject of treatises yet unwritten. Whether these advantages are or are not as great as they have been represented to be, it is not within our province to inquire. At any rate we are not now about to call them in question. But the events of the last two years, and those which are at present passing under our eyes, do undoubtedly suggest the reflection that, whatever may be the benefits which flow from the time-honoured institution that crowns the vast pyramid of the Roman hierarchy, they are not unaccompanied with some minor inconveniences.

"*Ubi Petrus*," say the doctors of the Church, "*ibi ecclesia*"—and the Ultramontanist of the nineteenth century writes the dogma upon its phylacteries, and adopts it in its broadest signification. The majesty of the Church attends whithersoever he moves, the person of the successor of the great Apostle. With him she keeps her court in the city of the Cæsars—with him she wanders into exile; when he speaks, her accents are heard in his voice; her tears flow when he weeps; hers are his sufferings, and hers his triumph. The whole congregation of faithful Catholics claim their share in all that pertains to their chief pastor. But have not, we may ask, the life and adventures of Pius IX. been such as to make this *solidarité* too frequently a source of pain and humiliation? We do not speak now of the brief honeymoon of the new Pontificate, nor of the troublous period that succeeded it—of concessions made, sometimes injudiciously and almost always ungracefully, or of reforms granted to buy an hour's popularity, which proved too often not worth the buying. We do not refer to that memorable day when the Supreme Pontiff of the Church was seen masquerading on the coach-box of a Bavarian baron, in the tags and lace of a liveried footman. But does it redound to the Church's dignity that he should for many successive months be expiating by a dreary banishment the faults and errors of a system of government which had made itself odious to its subjects, and made his subjects terrible to him? Does it conduce to the Church's moral influence, that he should be seen imploring one sovereign after another to chastise his rebellious people, whilst accepting all the while, a needy and dependent guest, the hospitalities of Ferdinand of Naples? He was a greater man than Pius IX. of whom it was said—

"In exillium præceps fugit, atque ibi, magnus
Mirandusque cliens, sedet ad prætoris regia,
Donec Bithyno libeat vigilare tyranno."

Is it well, we say, that the eyes of the civilized world should be fastened for months together on an endless negotiation, throughout the whole course of which the Papal Court is seen in an attitude of dogged refusal and passive but obstinate resistance—studying, and studying successfully, how to purchase, by a minimum of concession, the keys of its own capital and the protection of a foreign garrison against its own subjects, from a power which has taken advantage of an interregnum to possess itself of the one, and is not ashamed to proffer the other? We do not quarrel with those who try to gild the picture by celebrating the fugitive Pontiff as a martyr and a saint. Such language is part of the homage which devout Catholics think it proper to pay to their spiritual head. But the plain truth is, that the ninth Pius is not a saint, nor anything like one. General Cavaignac described him the other day as "a most respectable man." We ourselves might be disposed, perhaps, to accord him higher praise than that. But to call him a saint is as much a figure of speech as it would be to call him a Quaker. And as to the trick of blazoning his good-natured countenance with the halo of martyrdom, the same tribute might with equal justice be paid to the Grand Duke of Baden, who fled his country for precisely the same reason, and under the influence of a not less reasonable alarm. These flowers of oratory cannot invest the quarrel between the Pope and his

subjects with a dignity that it does not possess. The plain sense of the European public is not deceived by them; and the Church degrades her lofty character and impairs her influence, within as well as without the pale of her spiritual kingdom, by allowing herself to be dragged, as a busy and interested actor, into the petty politics of the Roman States.

But farther. Entangled in the commotions which agitate this little sphere, the Roman Church is fain to enter the arena of political strife, and to grasp one of the banners that wave over that now ensanguined field. The standard she unfurls is the symbol of a fallen cause—the tattered and worn-out flag of Absolutism. With what consistency, indeed, could she tolerate abroad the representative institutions which she refuses at home? Implying the aid of foreign armies to crush every movement of impatience within her own principality, can she recognize elsewhere the inalienable right of every independent people to modify its own political organization at pleasure? It is thus that we have seen the orators and the publicists who are the acknowledged organs of the sentiments of the Roman Catholic body broaching the most extravagant doctrines, and endeavouring to entrench themselves in a position which, as the language they have themselves used on other occasions plainly shows, they well know to be false and untenable. The same men with whom, when Ireland was the theme of their discourse,

"Passive obedience was a jest,
A joke was non-resistance,"

are now advocating, with all the warmth of sincerity, the right of the Catholic Church to keep a little Ireland for herself in the Italian peninsula. Whether all this is morally right we do not ask; but we may be permitted to suggest that it is certainly far from wise. The most heedless observer may see that the slope of public opinion, throughout the whole civilized world, is towards democracy. Autocracy is dead and buried; the bureaucracies, which in most countries stifled long ago the arbitrary power of the monarch, have themselves fallen into decay. We are entering upon an age of popular self-government, when political activity will and must be largely developed amongst all classes hitherto contentedly excluded from political power. What can be clearer than that the Roman Church mistakes her interests, or forsakes them when she undertakes to preach up Absolutism, and to combat the spread of representative institutions, for the sake of retaining her grasp on the little territory that gives her a stake in the game?

For our own part, indeed, we cannot but suspect that the Papacy will be found more flexible and elastic than either its friends or its foes are at present disposed to admit. In re-echoing the cry of "*Il Papa netto*,"—"le Pape maître et souverain"—in struggling to keep a nook of Europe to themselves, and to debar a few millions of people from the liberties enjoyed by surrounding nations, the champions of the Roman Church contend for no principle—they do but betray their own distrust of the solidity of the stately fabric they adore. If they are right, then indeed there is little hope for the Papacy—little hope for the hierarchical system of which it is the keystone. Down it must come, sooner or later. It contains within its bosom a perishable element, which the course of events has already doomed to swift decay. Like the feet of Nebuchadnezzar's image, half of iron, and half of clay, it is a composite which will not outlive another generation, and which the next revolutionary shock that shakes the world will shatter into a thousand pieces.—*London Morning Chronicle*.

AND WHAT THEN?

A story is told of a very good and pious man who was living at one of the Italian universities, when a young man whom he had known as a boy, ran up to him with a face full of delight, and told him that what he had long been wishing above all things in the world, was at length fulfilled—his parents having just given him leave to study the law; thereupon he had come to the law school at his university, on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said:

"Well, and when you have got through your course of studies, what do you mean to do then?"

"Then I shall take my doctor's degree," answered the young man.

"And then?" inquired Philippo Neri.

"And then," (continued the young man,) "I shall have a number of difficult and knotty cases to manage, shall catch people's notice by my eloquence, my zeal, my acuteness, and gain reputation."

"And then," replied the holy man.

"And then, why then there cannot be a question—I shall be promoted to some high office or other; besides, I shall make money and grow rich."

"And then?" repeated Philippo.

"And then, (pursued the young lawyer)—then I shall live comfortably and honorably in wealth, and shall be able to look forward quietly to a happy old age."

"And then," said the student, "and then I shall die."

Here Philippo lifted up his voice, and again asked:

"AND THEN?"

Whereupon the young man made no answer, but cast down his head and went away. This last "*And then?*" had pierced like a flash of lightning into his soul, and he could not get rid of it.

Soon after he forsook the study of the law—gave himself up to the ministry of Christ, and spent the remainder of his days in goodly words and works.

The question which Philippo Neri put to the young lawyer, is one which we should frequently put to ourselves. When we have done all that we are doing, all that we dream of doing, even supposing that all our dreams were accomplished, that every wish of our heart is fulfilled, still may we ask—"What will we be then?" Whenever we cast our thoughts forward, never let them stop short on this side the grave: let them not stop short of the grave itself; but when we have followed ourselves thither, and have seen ourselves laid therein, still ask ourselves the searching question—"and then?"

Notices.

PENNSYLVANIA.

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday the 4th inst., testimonials were signed on behalf of the Rev. Benjamin J. Douglas, Deacon; recommending him for admission to the Holy Order of Priests.

M. A. DEWOLFE HOWE,
Philad. Dec. 10th, 1849. Secretary.

ST. MARK'S CHURCH.

The daily service in this Church will be resumed on Monday 17th inst., at 8½ o'clock, in the morning, and four o'clock in the afternoon.

The ladies of the Church of the Ascension will open their proposed Sale of Useful and Fancy Articles on Tuesday afternoon, the 18th inst., at No. 148 Chestnut Street, below 7th. In their assortment will be found a great variety of articles suitable for Holiday Presents. Donations will be thankfully received.

BURIAL LOTS.

Churchmen who are desirous of having burial lots and vaults around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front St. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

Acknowledgments.

The undersigned gratefully acknowledges the following receipts, viz. from "Friends of the Mission in Philadelphia," through the hands of Mrs. H. Markoe, ONE HUNDRED AND SEVENTY DOLLARS, first payment on the fifth year's subscription; from "J. M. C." TWENTY DOLLARS in full of his subscription to the permanent Building Fund; from "Anonymous," Pensacola, Florida, \$5; from a "Lover of the Church," through Rev. Fred. Ogilby, \$5.

JAMES LLOYD BRECK,
For the Nashotah Mission.
Nashotah-Lakes, Wis., 27th Nov., 1849.

A member of Christ Church is informed that his contribution of \$5, for the Church of Ansgarius, was received through Blood's Despatch.

The treasurer of the E. F. Tract Society of Pennsylvania gratefully acknowledges a donation of eight dollars from the Church of the Holy Trinity at Westchester, by the hands of the Rector, the Rev. J. B. Clemson, being a thank-offering collected on Thursday, 29th November.
Dec. 7th, 1849.

The treasurer of the Ladies' Missionary Association of Christ Church, Phila., acknowledges the receipt of the following sums for the building of a free church on Delaware Front Street, as a monument to the memory of Bishop White, from the 8th Nov. to the 8th Dec., 1849: From two gentlemen \$5 each; Mrs. H. P. McKean, 11; a member of Christ Church Hospital, a thank-offering for preservation from cholera, by Dr. Door, 2; a manager, 3; two managers' semi-annual subscription, 10; Mr. Frederic Steelwagon, 5; Mrs. Amaden, 1; Mrs. Jones, annual subscription, 1; mites for November, 29; Mr. Robert B. Potts, 12; for articles sold, 3. Total, \$87.

Received from St. Peter's Church, Phoenixville, \$5.71; from Trinity Church, Easton, for the Advancement Society, 10; and for the Domestic Missions 10 60.
R. R. MONTGOMERY,
Treas. Adv. Soc.

PHILADELPHIA MISSION.

I have received and placed in the Missionary's Account \$25 from the Missionary Society of St. Paul's Church, by Rev. R. Newton, Rector, and G. W. Thomas, Treas.
I have also received and placed in the Poor Purse Account \$10, from a lady, a member of St. Stephen's Church; \$10 from a gentleman, a member of St. Stephen's Church; and \$5 from H. R. W.

THOS. G. ALLEN,
Missionary.

Advertisements.

FOR SALE.

The publisher of a MONTHLY CHURCH PERIODICAL being about to remove to the south for permanent residence, offers the same for sale. It has been established and successfully issued for SIX YEARS; has a large list of subscribers, extending into every State of the Union, and yields a handsome yearly income after paying all the expenses of publication. To a clergyman or layman competent to conduct a popular Church magazine, the present affords an opportunity rarely to be met with. For terms and further particulars address, post paid, N. Y. Z., box 1395, N. Y. post office.
Dec. 5.—1t.

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HAZARD'S BOOK STORE REMOVED.

WILLIS P. HAZARD having formed a copartnership with S. AUGUSTUS MITCHELL, JR. begs leave to inform his friends and the Public that he has removed to the store No. 178 CHESTNUT STREET above Seventh, opposite the Masonic Hall, (formerly occupied by Oliver & Molan) where he hopes the same liberal patronage bestowed on him in Fifth Street, will be extended to the new firm in the new store.

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Invite the attention of the Public to their new store, new stock, and cheap prices. Their Stock is one of the most choicely varied of any in the city, to which constant additions will be made. It embraces every branch of Literature, Staple and Fancy Stationery, French, English, and German Engravings, and Fancy Goods of elegant descriptions. They hope that in their convenient situation, with their choice stock at the very lowest prices, with strict attention to business, and a desire to please every one, selling only good and desirable articles, they will receive a fair share of the patronage of the members of the Church, and the Literary Public.

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Their stock of books on the Church, embraces the best that are published, and being arranged together can be easily inspected. Our store is at all times open for inspection, and those wishing at any time to consult any particular work, or to look over the stock, will oblige us by doing so without hesitation; we desire to make the store a literary lounge for the man of leisure, for students, for ladies, and all others.

The following English Books have just been imported at very reduced prices:

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The Women of the Old and New Testament, articles by eminent clergymen, edited by Dr. Sprague, with 18 superb female portraits, plain or colored, bound in rich morocco, plain or bevelled, and in a new style of painted paper maché.

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Aug. 1st, 1849—1 y.

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REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 22, 1849.

[VOL. XI.—No. 51.—WHOLE No. 573.]

Calendar.

DECEMBER.

23. Fourth Sunday in Advent.
25. CHRISTMAS DAY.
26. St. Stephen.
27. John Evangelist.
28. Holy Innocents.
30. First Sunday after Christmas.

Church Intelligence.

BISHOP POTTER'S APPOINTMENTS.

JANUARY.

6th, A. M., St. Matthew's Francisville. Evening, Trinity, Southwark.
13th, A. M., Church of the Redemption. Evening, Church of the Advent.
20th, A. M., St. Andrew's Church. P. M., Gloria Dei Church.
27th, Harrisburg.

FEBRUARY.

3d, A. M., Upper Merion. Evening, Norristown.
10th, A. M., Church of the Ascension. Evening, Emanuel Church, Kensington.
17th, Reading. 18th, P. M., Morlattan. Evening, Pottstown.
20th, A. M., Church of the Epiphany. P. M., St. Jude's.
27th, A. M., All Saints. P. M., Oak-grove Chapel.

NEW JERSEY.

CONFIRMATION.—On Sunday evening, November 11, (twenty-third after Trinity,) in Trinity Church, Princeton, the Rector, the Rev. Mr. Paterson, read prayers, and the Bishop preached, and confirmed nine persons.

The Rev. J. M. Bartlett has been received, on letters dimissory, from the diocese of Western New York, and is the Rector elect of the Church of the Ascension, Gloucester City; and officiating in Grace Church, Haddonfield.—*Missionary*.

ADDRESS BY THE BISHOP OF NEW JERSEY,

AT THE LAYING OF THE CORNER STONE OF "THE HOUSE OF PRAYER," AT NEWARK, NOVEMBER 25, 1849.

"Mine house shall be called a house of prayer, for all people." How admirable the impression, which these words convey, of the provident goodness of God! He is in heaven, and men are on the earth. They are needy and dependent. He is the source of every good. He would supply their temporal wants. And He sets up in Heaven, the storehouse of His providence; and sends to earth the golden key of prayer, to open all its wealth. He would exalt their spiritual nature, by the promise of a better hope, that shall outlive all time. And the Cross of Jesus, like that mystic ladder, in the Patriarch's dream, is reared, from earth to heaven; and prayers, the winged messengers, that ascend upon it, with their penitence and praise, and bring again the comforts of His pardon, and the blessings of His grace. He would prepare them, here, for the inheritance, which is reserved for them, hereafter; and sustain them, undismayed by the trials of life, and uncorrupted by its temptations. And He sets up His holy church; lays its foundations deep and strong, that not even the powers of hell shall harm them; opens its gates wide, that the nations of the whole earth may flow into it; and, storing it with His pure word of truth, and opening in it the precious fountains of His comfortable sacraments, and promising to be with its ministering servants, even unto the end of the world, He accepts it, as His house, and declares, that it shall forever be the "house of prayer, for all people." Even "the sons of the stranger, that join themselves in the Lord, to serve Him, and to love the name of the Lord," keeping His Sabbaths from pollution, and taking hold of His covenant, "even them," saith He, "will I bring to My holy mountain, and make them joyful, in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer, for all people."

The Cross of our Lord Jesus Christ, always excepted, our holy and merciful religion, reveals no conception so sublime, and offers no provision so affecting, as this divine appointment, of a House of Prayer. We have all had a father's home. And, as most of us have been compelled to wander from it, so most of us have felt that sinking sickness of the heart, which even the bravest and the strongest feel, at the remembrance of their distance from its doors. In hours, like this, who has not breathed, from the deep heart, the Psalmist's sigh; "Oh, that I had wings, like a dove; for then would I flee away, and be at rest!" In hours like this, who has not hailed, with joyous tears, the slightest token, that was hallowed by the memories of home! And who, in hours like this, would not feel all his bosom melted with delight, if, in all his wanderings, there were still one sacred spot, where all the words he spoke, and all the tears he shed, and all the love that swelled his heart, were heard and seen and felt, at home; where he might pour out, on his father's bosom, the doubts or fears, the joys or woes, of his lone spirit; and receive his father's counsel, his father's consolation, and his father's blessing!

As mortals, and as sinners, we are wanderers all, upon the burning wastes, or stormy seas of life. We are, "pilgrims and sojourners, as all our fathers were;" having "no continuing city here," but ever "seeking one to come." God is our common Father. Heaven, though the grave, and, still more, our transgressions, divide us, from it, is the home for which we long. And, though our journey towards it, be laborious, though

the voyage of our life be upon stormy seas, and under threatening skies, there is one spot, which the tempests cannot reach, and one place—the house where prayers are made to God—which is the foretaste and the pledge of heaven. Thither, the weary foot may ever tend, and be assured of rest. Thither, the clouded eye may ever turn, and find it radiant with the fairest light of heaven. Thither, the burthened or the broken heart may go; and lay down all its load of sin, and find a healing unction for its hurts. It is their Father's house: and they may make their penitent confessions there, to Him; and he will hear them, and forgive. It is their Father's house: and they may make their humble supplication there; and all their wants shall be supplied. It is their Father's house: and there the children all may go; and find His ear forever open, and receive His wise instructions, His precious comforts, and His heavenly blessing. There is no distinction there, for they are all His children: and whether their worship rise to Him beneath the tropics, or at the pole, they are gathered in one Temple, to His gracious eye; and whether their prayers descend from old Cathedral's "high embowed roof," or from the log chapel of some Indian Missionary, they are, to His ear, offered from one altar. He is a spirit. He fills all places. He reads all hearts. The faithful worshippers, that worship Him, "in spirit and in truth," are heard, and accepted. He meets them, on His holy mountain. He graciously receives the homage of their hearts. He makes them joyful, in His house of prayer. For His house—so great is His goodness, and so provident His love—His house is "the house of prayer, for all people."

Dear, reverend brother, beloved friends, respected fellow citizens, it is in furtherance of this great and glorious work, so gracious for men, so highly favoured of the Lord, that we have been engaged to-day. Encouraged by your presence, and aided by your suffrages, I have now laid, in the name of God, and according to the order of His Church, the foundation of "The House of Prayer." True hearts and willing hands have made it certain, as man's work can be certain, that, what is now begun, will go on, to immediate completion; and the building, to be erected here, devoted to its sacred uses, set forth, forever, by its simple, beautiful, affecting name, the office of a church; and be, through ages yet to come, what God declares His Church to be; "a house of prayer, for all people." A fitter time, to speak of this, will be when all the "beauty of its holiness," shall be accumulated here; and God shall take it for His own. But there are points of present interest, peculiar to this enterprise, which call for notice now.

The erection of "the House of Prayer," is a beautiful illustration of the sound principle, that the true growth of the church is from within, outward. It is so, that men grow, from the embryo, on. It is so that trees grow from the acorn out and up. The God of nature is the God of grace. It was so that the Church grew, from Jerusalem abroad. It is so that the church should ever grow, from living centres, all around. When the church grows from without, it is for convenience, or for interest, or for strife, or for the name of it. Men say it is too far to go to the next church. We must have one here. Or they say, our property would be enhanced in value, if we had a church. Or they say, such and such have places here; why should not we? Or they say, they have built a church at this place, or at that. It is a shame, if we cannot. When the church grows in any of these ways, it only seems to grow. It is an artificial, not a natural, a forced, not a spontaneous growth. You cannot make a child grow so, or a vine. The vine grows, from the outward impulse of the sap, layer upon layer. The child grows, from the outward impulse of the blood, stature upon stature. The true growth of the Church is from the heart, by love; the sap of the spiritual Vine; the blood of the one body, in Jesus Christ. When men, who love the Church, open their hearts, to win in others, to its love; when men who have the Church, open their hands, to bring in others, to its heavenly comforts; then, the Church grows outward, from within; it grows, by love; it grows. It is so here, to-day, thank God!

"The House of Prayer" has been erected, with an admirable exclusion of the selfish and commercial, principle, in Church building. Men have said, "a Church is needed in the North Ward of the city of Newark." A providential opening invites its erection, at this time. We can combine and furnish the ability. We will build it, if God help us. We do it, from no personal consideration. We reserve no claim, for places in it. We look for no individual advantage, from it. When it is built, it will be for them, who will, to occupy it. So it serve men, and glorify God, our object is effected." This is right. The Church is the House of God. He permits men, indeed, to build it. But, it is for Him, not for themselves. How can they sell out, what they devote to Him? How can they own that, on which they set His name? How can we make our Father's house, "a house of merchandise?"

In the erection of "the House of Prayer," an excellent example has been given, of the avoidance of all debt. Before the ground was broken, the means of its erection were insured. As David, though he might not build the Temple of the Lord, had every thing prepared, and in abundance. Men have, or they have not, ability, to build a Church. If they have not, He, who withholds the one, will not require the other. Only to dwell in houses of cedar, and to be clothed in purple and fine linen, and to fare sumptuously every day, may be accounted as ability, by Him; and so revealed to them, when they would give a world, but to retrieve the past. But Churches may be built at various

cost. Some can come up to fifteen hundred dollars. Let them build for that. Or fifty thousand; let them build for that. Or fifteen thousand; let them build for that. Only let them build what can be kept. Let them bind no burthens upon them, that shall come after, which they cannot bear. Let them leave no opening, for a writ to enter in. Nor expose the ministry of the Gospel to interruption, from the ministers of the law. No house of prayer should ever be in debt.

The house to be erected here, is to be called "The House of Prayer." If it sustain that name, the morning and the evening service, will be said in it, as long as stone shall stand on stone. It never will be shut against the wayfarer, who seeks a sacred home, for self-communion and communion with His God. It never will exclude, whom God hath not excluded; but will be, in deed and truth, "a house of prayer, for all people."

Churchmen of Newark, this is a day to thank God for. Three years have not yet past, since, at the laying of the corner stone of Grace Church, one was bold to say: "The work we do, this day, is but the earnest and the pledge of more. From the two altars of our holy faith, a third shall spring, more readily, by far, than, from the first, the second. Not three, nor five, would meet our duty, or would task our strength." The third, a perfect gem for beauty, "Christ Free Mission Church," is now well nigh completed; and the fourth is here. "What hath God wrought?" What shall God not work, if your hearts be opened, to receive His grace? "Not unto us, O Lord, not unto us, but unto Thy name, give the praise; for Thy loving mercy, and for Thy truth's sake!"—*Missionary*.

MASSACHUSETTS.

CONSECRATION.—On Thursday last, the Rt. Rev. Bishop Eastburn consecrated to the service of Almighty God, according to the rites and usages of the Protestant Episcopal Church, the edifice recently erected in Waltham, under the name of Christ Church. He was assisted in this truly interesting service, by the Rt. Rev. Bishop Potter, of Pennsylvania, and several of the clergy, from Boston and vicinity. The request for consecration was presented by J. S. C. Greene, Esq., Senior Warden, and was read by the Rector, the Rev. Thomas F. Fales. The sentence of consecration was read by the Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton Lower Falls. Morning prayer was said by the Rev. Wm. R. Babcock, of Salem, assisted in the Lesson by the Rev. Wm. Horton, of Brookline. The ante-communion service was read by Bishop Potter, assisted by Bishop Eastburn, who read the Epistle. The sermon was preached by Bishop Eastburn, and was most happily suited to the occasion. Its effect upon the large and attentive congregation who listened to it, we doubt not, will prove salutary, in leading them to value more highly, the blessed privileges of that goodly heritage, in which God has been pleased to cast their lot.—*Witness*.

MISSIONS.

We take the following intelligence from the "Spirit of Missions" for December:

ONE THOUSAND DOLLARS.—A lady, who has the relief of our Missionaries very much at heart, has signified her intention of giving one thousand dollars, as a missionary contribution, provided \$10,000 are received before the first day of January. Will not our churches send in their collections speedily and liberally; and the more so from the hope of securing such a serviceable offering—an offering which will give the missionary allowance to five or more missionaries, and which will relieve so far their simple wants. Shall we not be willing thus to be provoked "unto love and to good works?"

VACANT PARISHES.—St. Luke's church at this place (Marianna, Flo.) is without a minister, and at the suggestion of Bishop Cobbs, I write to you, as Secretary of the Board of Domestic Missions, with the hope that one may be obtained. The salary will be four hundred dollars, to be paid by the vestry, and I suppose that the Board of Missions would add one hundred and fifty.

"Our church is not yet built, but we have a beautiful lot, and are gathering the materials on it as rapidly as we can. We have not ceased to regret the resignation of the Rev. Henry McViekar, nor do we expect to have his like again. If convenient, be pleased to present to him my kind regards, and also to make such inquiry concerning the people and country as may be useful to you in the selection of a minister.

"When it is said that there are churches in North Carolina, in Alabama, and in Florida, with none to minister at their altars, and it is urged that even the Pagans could confidently assert that the gods would take care of their own, what reply is left to a churchman?

"Perhaps I should add, that I write at the wish of vestrymen and wardens."

Such applications are being constantly made, and facts such as are here mentioned are true of almost every Diocese in the Union. In the hope that, by calling attention to such a state of things, we may be instrumental in obtaining some relief, we intend to present such appeals in the columns of the *Spirit of Missions*. On the same subject, Bishop Freeman, in a letter just received, says: "There are several places in this State (Arkansas,) calling most piteously for the ministrations of the church, but alas I have no means of supplying their wants."

And Bishop Kemper, under date of November 12th, in giving

a statement of the need both of men and means, concludes: "For Minnesota I have not yet obtained a missionary, can you get one for me?"

The following places cease to be missionary stations from the 1st October last, and in consequence the following resignations take effect from that date:

Delphi, Rev. Edward Magee; New-Albany, Rev. J. Ramsdell, and Richmond, Rev. Geo. Fiske, in the Diocese of Indiana; Robins Nest, Illinois, Rev. Samuel Chase; Fayette, Rev. J. W. Dunn, and Marion County, Rev. W. B. Corby in the Diocese of Missouri; Jackson, Tenn., Rev. J. W. McCullough, D. D.; East Baton Rouge, La., Rev. J. Burke.

The following are the sums acknowledged from the Diocese of Pennsylvania for month preceding 15th of November:

DOMESTIC MISSIONS.

PENNSYLVANIA—Brownsville—Christ church, \$25 00; Philadelphia—Church of the Evangelist, S. S., \$10 00; St. James', \$98 86; Annual con. of a churchman, \$60 00; Pottsdam—Christ church, \$20 00; Reading—Christ church, \$17 50.—\$231 36.

FOREIGN.

PENNSYLVANIA.—Philadelphia—St. Paul's church, Ladies of, for ed. Africa, \$40 00; St. James the Less, \$75 86; Tithes for for missions, \$8 00; Reading—Christ church, \$17 50; do. do. Sunday S. Africa, \$10 00—\$151 36.

MARYLAND.—Baltimore—"M." \$10 00.

CLERICAL CHANGES.—The Rev. Horace Hill, Jr., has resigned the rectorship of Trinity Church, Newtown, Conn., and accepted a unanimous call from the trustees, to the rectorship of the Mariners' Church, Detroit, Mich.

Selections.

THOUGHTS FOR CHRISTMAS TIME.

THE POOR YE HAVE ALWAYS WITH YOU.

Most of our readers have heard of the Rev. E. M. P. Wells, the faithful and devoted Missionary to the Poor in Boston. We have just received and read with deep interest his last Report, entitled, *St. Stephen's Chapel; Report of the Mission to the Poor*. It shows a heart fully alive to this portion of Christ's Body, so dear to their Master, and it proves also a head of sound practical sense to guide the motions of such a heart. And both are necessary.

We do not think we can make a better selection for *the Season*, the Week before Christmas, than a few extracts from this report. And first, by way of example, the following will show what has been done at this Mission. The contribution for the Mission, some of them very liberal, for the year amount to \$3031 22. The Missionary says:

The above \$3031 22, with something more, I have disposed of as follows:—I have given on 5923 occasions, \$3340 53, in the following manner:—

Board and provision,	\$1810 89
Clothing—not including a large amount given for distribution,	132 59
Sickness—besides the free-bed given at Mass. Hospital,	61 28
Burials—\$91 13—Furniture, \$55 09	146 22
Books and printing,	88 36
Cash, \$21 52—travel and moving, \$40 53,	62 05
Tools and materials, \$73 27—Rent, 410 67,	483 94
Wood, coal, stoves, and sundries,	555 20
	\$3340 53

Some of our other doings are as follows:—Regular and appointed services of the Church, 762—at which 209 sermons and lectures have been delivered. Besides which, we have officiated for destitute churches at 64 services on Sundays, and held 17 other religious meetings. The holy Communion has been administered 19 times—61 have been baptized—17 confirmed. We have buried 52—married 14 couples, and catechised the children "openly in the Church" 11 times.

Besides the regular visiting of the Parish, and visits to the destitute and sick, I have received thousands of visits at St. Stephen's House, which sometimes consume whole days. I must frequently leave my meals, and occasionally my bed. New comers want advice where to go, and how to proceed in a strange land—situations are to be procured—cases of difficulty and wrong investigated—recommendations for work given—letters on business for the poor written—family and individual quarrels reconciled—except when Satan is too strong for me—pledges administered to those who cannot restrain themselves without a helping hand—and moral and religious counsel given to the erring and troubled. Then there are "troubles at court" to be attended to—prisoners to be visited—bonds to be given for the release of persons whose cases seem hard—which I have several times done—voyages to be procured—homes for orphans to be obtained—and boys who have broken away from family control to be disposed of.

Our business on this occasion is between the rich and the poor—their intercourse in labor, giving and receiving, and their character and condition. How differently from each other do they look to man! They doubtless appear as different from each other to God—but often in an opposite direction as to their excellence. The appearance of the poor is disgusting, perhaps; that of the rich, delightful. But to God, who sees the within, the disgusting and the delightful may change places. Though the poor are not, at first sight, as agreeable as the rich, yet often, on acquaintance, the gilding of the one becomes sadly tarnished, and the iron of the other becomes, in our estimation, as gold. Would that ye rich would become interested in the poor,

and that the poor would love the rich—That ye rich would take a fair view of the poor, and not consider them just what they seem by their uninteresting exteriors. Their hands have grown hard in your service—if not directly, yet indirectly—for ye cannot get rich, nor keep rich, nor live elegantly, without the hands of the poor. Thus sings Mary Howitt:—

Oh, what were the pride of the rich man's gold,
Or the worth of each untill'd rood,
Were it not for the rough, hard-handed poor,
Who toil for their daily food.

Whatever of labor the rich man needs,
From the poor man's hand must come—
From the cradle rare of the new-born heir,
To the coffin and sculptured tomb.

Your wealth must all pass through their hands, to your hearts? It makes their hands hard; beware lest it produce the same effect on your hearts; for generally, as the heart grows hard, the head grows soft. Some of the poor might pray for their employers—their masters—as Father T. prayed for a class of persecutors on a public occasion. After expressing himself with much earnestness for awhile, he concluded with "O Lord, if Thou wilt only make their hearts as soft as their heads, we will ask no more." But, whatever you do with *your hearts*, remember that *their hands* have grown hard in gathering your riches, and, like soft-hearted fellows, they will gladly go on so to do, only treat them as if they had hearts, and teach them to love you, by first loving them. Though the poor seem coarse and rough, yet they are often excellent fellows. When poverty does not descend to pauperism—but the two ends of want and supply are made to meet by putting forth the whole energies, —they are saved from the imbecility which wealth is wont to produce; and a good opportunity is given the poor for the development of the MAN. This is especially the case, when the mind is under a religious influence, so that faith and hope may give cheerfulness and stern confidence; and charity may prevent the heart from being shrivelled by the poverty of selfishness. And these qualities are of more indigenous growth in the poor than in the rich. The seeds of virtue are not in as great danger of "falling by the way-side"—trodden down by custom—or, if falling otherwise,—of being "choked by thorns," "the cares"—and "deceitfulness of riches." The poor man can more easily say his prayers in good earnest, and with longing desire, "Father—give us this day our daily bread." Thus, he has the better means of faith. The rich man is too wont to look to his wealth as the means—the cause—of his abundant supply—the poor man is wont to go more directly to God—there is no long golden chain of intermediate means to divert his attention. It is "Father give me, and forgive me, for Jesus Christ's sake"—and, says the most philosophical of English popular writers, "One attribute of the true hero is faith." And the poor man's hope, too, flourishes better—he is not visited with that dire destroyer of happiness, the having nothing to hope for—strive for. What can those who "are full—are rich"—hope for? This world? They have it—if not in degree, yet in kind—they can only get something *more* of the same kind—more than they can use. Would they hope for Heaven? Alas! no. I mean the rich *par excellence*—no, not Heaven—at least, not yet—that would be too bad—after having worked so hard, and sacrificed so much, to exchange it for Heaven? Oh no—do not name it—*hope* for Heaven? where gold loses its value and becomes the base metal? For Heaven? where they might find a Lazarus at the immortal banquet, holding the next place of honor to Abraham? The thought excites *despair* rather than *hope*. The poor man can hope for this world, for he has not yet grasped it—alas, that he should wish to! and for Heaven, that he has not yet won—O that he would! And then, for charity, the poor man "from his own learns to feel for others' woe"—to think, feel, and act pitifully and kindly to others. As a good widow, who, during a severely cold season, had collected and mended garments for the poor, said to me, "it takes the poor to *feel* for the poor." And then their hearts are not narrowed by the swelling of their purses. The poor man, too, is not hindered by the loftiness of his condition and station from humbly bowing his heart at the cross, in sorrow for, and penitence of, sin. Those who are above him, or *quasi* above him, help to teach him humility; and, being so taught, it is easier for him to repent. And "he who can be penitent has something lofty in his nature," says a great man, and a Greater has said, "he that humbleth himself shall be exalted."

How grateful should we, who are poor, be to the rich, that amidst all their trials—sufferings—temptations—dangers and, perhaps, losses—eternal ones—they are willing to accept of a stewardship of so great care—of so little worldly benefit to themselves—for, after all, they get only their living. I mean in comparison with the fearful responsibility which will be felt to be such, when the command sounds in the ears of their souls, "Give an account of thy stewardship, for thou mayest be no longer steward." From this responsibility of great wealth, at least you and I, poor brother, are exempt; for which we should thank God, and pray for His blessing on those who are faithful stewards of His bounty. There are such faithful ones, who consider themselves strictly and daily accountable to God, for the manner in which they use the thousands or the millions committed to them. These men are heroes—they have fought a good fight—and while the devil has been striving to sink them down to perdition, by tumbling gold upon them by the thousand, they have stemmed the tide, and, struggling onward and upward, have kept their heads above water by keeping their hearts above the clouds on their "true riches"—and an eye on those "things written in the books" against their names.

In his quaint and nervous style the Missionary proceeds to point out what is to be done for the poor.

Another thing to be done in the mean time, is, not to wait until this enlightened, benevolent, and determined WILL lifts up society to fulfil the second great table of the law—THOU SHALT LOVE THY NEIGHBOR AS THYSELF—for if so, it will never be accomplished. All reforms for the benefit of mankind should be eminently practical. We must take the world as we find it, and, instead of stopping its motion,—which would be but chaotic destruction,—we must go on with its motion, checking as far

as we can its erratic course—correcting an evil here, and introducing a good there—and provoking to good works, by our ardent and self-denying efforts, as many as we can. Should we attempt to aid the poor by getting the will of the community correct at first, we should fail altogether, in two ways:—First, while we were putting the will right—no very tangible thing, by the way, in the abstract—the poor would be starved off and frozen dead, so that we should have no poor to begin upon, after the will was put right. But, secondly, this could never be accomplished, because the only way to correct an individual error is to begin imperfect as we may be, and go on striving for the better, till as "practice makes perfect," we "go on unto perfection." And the surest way to correct a social error is to "provoke another to love and to go works."

We must take men as we find them, and not begin by condemning them because their hearts, their wills, are no better—that is God's province—all that man can do, is to *try* to judge the heart, and in so doing he condemns himself, and proves that the devil has cunningly drawn off his eye from the gangrenous condition of his own heart, by tempting him to judge that of others. Leave others to, and urge others to, judge their own hearts, and *set them the example so to do*, and we shall find quite enough of that disagreeable—that disgusting work, of *heart-judging*. Take men as we find them. Urge them to pity—to help their fellows, for Christ's sake—and if in response they do, and give—though it were, often, more from love of self than love of the "neighbor"—to be seen of men than to please God—to buy praise for the proud heart rather than bread for the hungry stomachs—yet we shall do such imperfect givers more good, by our simple-hearted, humble, earnest, and pitying efforts, to make their gifts do the good which the givers *ought* to have intended, than by quarrelling with them for any lack of an enlightened, warm-hearted, and determined WILL.

In our efforts to relieve the poor, it must not be our object to destroy the poor-class in society. If we would do it we cannot, for God's decree is against it; and, if we could, we should not, for we might put the poor in a worse position. To be poor—simply poor—is not an evil, any more than it is a shame. Pauperism is an evil—alas! how great a one? Neither you nor I can answer that question—it is a fearful evil—it is a sinful evil. It is a sin—a degrading sin, in society—it is an evil which should make every political economist—every thrifty citizen—every dealer in stocks and real estate—every manufacturer and ship owner—every Statesman proud of his country, and every Patriot loving his country—unwilling to put off the armor of life and lay himself down upon the soft bosom of mother earth to rest, until the class PAUPER be destroyed from the community from which he is retiring as a workman forever. And is it so? Is Pauperism such an evil? One which should so influence such men? How, then, should it influence you, Christian brothers—ye baptized ones—baptized in the fountain opened by love, with the holy cross emblazoned on your brows—ye who act in the double capacity of citizens of Earth, and subjects of the Kingdom of Heaven—can ye die in peace till ye have, by sacrifice and effort in your own sphere, at least, wiped out that disgraceful handwriting of sin and self—PAUPERISM IN THE CHURCH?—Till those for whom the Son of God died are no longer borne-down—turned-out, *paupers*—till no longer the blushing disgrace can be told of you, that Pauper Saints are sent from your doors with broken meat—that your Brother Saints are more squalid and disgusting than your dogs—nay, that those whose souls have been washed in the blood of atonement, and are the sons of God, and whose "bodies are the temples of the Holy Ghost," are cowering, squalid, houseless paupers. Pauperism is a evil—a sin. Disgrace must rest on society where it is allowed to exist. A MORAL PAUPERISM must exist in a Church which allows its members—not its technical members only—but members of the body of Christ within its purview—to be paupers.

I said to be *poor* is not an evil. Our Lord Jesus Christ was poor—"for our sakes He became poor"—so poor that "He had not where to lay his Head." Some of the greatest benefactors of mankind have been poor—the most ingenious and scientific men have been poor—the most distinguished scholars and celebrated artists have been poor—and often the fact of their having been poor was the very cause of their excellence—their improvements and of their distinction. I say, then, we should not aim to destroy the class of poor; we might thus do them an evil. If it could be done, sensible men might choose to become poor—preferring comfort to luxury, and freedom to the weight of chains, though they were golden.

Another means of aiding the poor is to advance their moral improvement. Many of the sufferings of the poor—though not so many as of the rich—arise from immorality. Much time and their small earnings are wasted thereby. Good morals would promote their industry and economy, and above all, true religion will banish discontent and murmurings, and sweeten poor fare, by the thought of having so much more than such sinners deserve. It makes their sad burdens light, by trusting in God for help, believing that "affliction cometh not forth from the dust," but from God, their best Friend and Father. In the darkest time, religious hope cheers them on by the bright prospect of better things hereafter. Religion rarely, in every day concerns, appears more divine in its influence, than in the abodes of poverty—thus sings Tupper—

"I turned to the cottage, and there my poor hind
Lay sick of a fever all meekly resigned,
For, O the good wife was so cheerful and kind—
In spite of all matters—
An angel in tatters."

The moral improvement of the poor is an important means of aiding them. Yet, this is not to be a substitute for physical relief, when needed, nor is the latter to be postponed until the former is secured. The writer of sundry tracts on this subject teaches that *the sufferings of the poor are sent upon them to turn their minds religion-ward, and that, if we relieve them, we are in danger of hindering their religious improvement!!* Moral and religious instruction will not get easily through a chilled skin, nor find its way readily to a heart that is out-laid by a gnawing stomach. Jesus fed the hungry, though he told them that they sought Him from no higher motive than to be fed.

There is great point in the following. It speaks too in a strong voice the feeling of a man's heart. It is a poor business, often followed, this of buying recruits!

As many of the poor whom we are called upon to aid are Roman Catholics, I hope you will excuse me for suggesting that in our moral efforts with them, we should be careful not to do any thing to prejudice them against their Church. Early impression—parental love—awful obligation, and years of habit, have made them Roman Catholics. If you understand the general principles of the philosophy of the mind, I think you will perceive that the attempt to convert *such* minds under such circumstances, is a delicate—a dangerous work—such as no tyro should middle with—and one which cannot soon be accomplished. It is an easy work to pull down, or burn down, a building; but a much harder and longer work to re-erect it. You may unsettle the minds of such Roman Catholics—at least in appearance—from their own Church—ridicule may do this—you may even make them, as far as you can see, Protestants—*leaves and fishes* will do this, with the unfaithful—but, thus far, you have done them no good, and have done them evil—you only make them sin against their consciences—you have not made them Christian Protestants, but infidels. And if affliction—the approach of death—or the influence of holy truth, should arouse the mind of such an one to religion, you will find him “kneeling at the confessional,” “bowing at the elevation,” and with earnestness crying, “Sancta Maria, ora pro nobis.” This kind of conversions can be had by the score, for a dollar a head—not a heart. They used to offer themselves to me to be converted, “for a consideration,” until they found that it was the sure way to be turned off altogether. D—, a notorious fellow, came to me one morning with “Mr. Wells, I can bring you two or three of our boys who will come over to your church, if you will give them some little assistance.” I dismissed him immediately to go to his priest, and confess his wickedness. If you wish to make a real conversion then, as the boys say, *take a fellow of your size*—a person of information, and then convert him—and God help you—but beware how you attempt to convert a good Roman Catholic and make him only a bad Protestant.

There is advice of great practical importance in the following. How often does Christian Charity (?) encourage beggary, sloth, improvidence, thoughtless dependance on others, and all the vices which follow in their train.

Another mode of aiding the poor, is by furnishing them work. This is so important a matter that, so far as physical relief is concerned, it seems almost the only one necessary. The great majority of applications which I receive from the poor are, in the first instance, for work. Most of those who apply for assistance, do so only because they have been unable to get work. In many cases, after searching day after day, for work, during months, and selling almost every article of furniture and clothing, at last, in sorrow and humility, they come, feeling that they have ceased to be men, because they can no longer, like men, work for the support of themselves and families, and ask for bread. Though their muscles and hearts ache for the independence of self-supporting men, yet *must they ache* in idleness and beggary. Those to whom I gave work last winter, and who had before been beneficiaries, were wonderfully changed in look and manner, after commencing work. They came and went with activity, as if they had gained new life—they were cheerful and animated, as if they too belonged to the community of industry. Even their health seemed improved—yet what they earned was not more, in most cases, than what they had before received in gratuity. Can—may, I will not ask, can you not—for I know well that you can—but will not any of you determine to do something to improve the condition of the poor in this respect? I think there are ways of doing this, on a large or a small scale, which I could suggest, and which you would find feasible. I doubt not that some there are who feel disposed to act in this way, but, *secundum artem*, they wait for the calling of a public meeting to discuss the subject, and to pass resolves thereon. Some one has shrewdly remarked, that we never read of the *resolves* of the Apostles, but the “*Acts of the Apostles*.” Why cannot an individual embark in such a moral speculation alone? The insurance of Heaven guarantees it save—for if you suffer pecuniary loss, you will yet make great profit in the peace of your own mind, and in the favor of God. If you sacrifice a little of earth, you may “lay up treasure in Heaven”—taking from “mammon” wherewith to serve “God.” But what will be your loss, speaking after the manner of men? You invest, say, \$500, more or less. Suppose 75 per cent. of this goes for materials; this leaves 25 per cent. for the work—\$125. Suppose then, that instead of paying, as is done, 6 cents for making a shirt, and 8 or 10 cents for making a pair of trousers, you should double it. Then, if you sell the goods well, you would at the most, sacrifice only 50 per cent. on the work, \$62 50. But suppose you sell to a disadvantage, and lose \$100 thereby; then for your \$500 invested, you have a return of only \$400, what, ask you, has become of my other \$100? That is a fair question, and properly put. I answer it. You have furnished five widows the means of a support during the winter, three months, for themselves, and their two or three fatherless ones each, that is, if they get their fuel from some of the public provisions therefor, or if two such families united in one room in defraying the expenses of rent and fuel. Then you have made five sad families happy, and, say, fifteen persons comfortable for the winter, all for \$100. Comfortable? Not what you call comfortable, but what they would so call, and be thankful to God for it, and grateful to you for it. Should you regret that you had so done? No—not on some fearful winter night, when the spirits of the wind were moaning in your ears, to tell you of the sufferings of the poor, or, when all but your own thoughts was hush, and you felt that “God was about your bed,” and you saw through the darkness, with the eye of the soul, the “all-seeing Eye” looking through you, or, when as it will do, at such times, “the soul takes its stand in your ears,” and you heard more than the jingling of earth; heard, hark to that still small voice; “What hast thou done?” “What art doing?” “Art thou ready?” Then you would not

regret the investment; unless you regretted that it was so trifling, on so important a subject.

Work for men can be obtained even at less pecuniary sacrifice than for women.

There is great present appropriateness in the following. It is He, whose coming in great humility to visit us we now celebrate, who says—I WAS SICK AND YE VISITED ME. LORD WHEN DID WE VISIT THEE? FOR AS MUCH AS YE DID IT UNTO ONE OF THE LEAST OF THESE YE DID IT UNTO ME.

Another mode of aiding the poor, is by visiting them. How happy does it make them, especially if in trouble, to see a friend—a friend, too, who has come, not because of neighborhood or relationship, or the return of a civility, but from good-will—because the Father commands so to do—the Master requires it—and the heart chooses it. It is the visit of a rich brother to the house of poverty—a prosperous sister to one in adversity—it is one coming to them from the bright world, or rather, from a bright spot in this dark world. The poor feel as if religion was more a reality, when it so changes the hearts of worldly people that they love to cultivate its spirit, by imitating the example of Him who so loved the world—who, for our sakes, became poor—who went about doing good. Such kindly visits make gala days to the poor and the afflicted. And who cannot will not—spare—only, if you please, an hour a week—to improve your own hearts, by thus cheering the lives of others? A little kind advice—a few words of comfort—a cheering smile—an act of love—or, perhaps, a lesson from the Father's word, you can give. Do thus, and you will enjoy your own homes the better—you will find less going wrong, on returning thither—you will feel that you have done something—really something; which will tell hereafter. Themistocles said, “I cannot fiddle, but I can raise a village to a state.” Christians might thus raise a world to Heaven—but too many prefer “to fiddle.”

In looking about among this—what to you appears rubbish—though it be *immortal rubbish*—you may find many a valuable—many a diamond. When the friends of Sir Humphrey Davy were expressing their high admiration of his valuable discoveries, he interrupted them with this extraordinary remark, “The greatest discovery that I have ever made, was the discovery of Dick Farraday”—a poor boy whom he picked up in a work-shop, and whose after-life did credit to the philosopher's assertion. But to affording this kind of relief, as well as all others, it is objected, that the poor are dirty, disagreeable, disgusting, ungrateful; this is oftener said by looks and actions than in words; and sometimes, actually to the poor themselves; but what then? They are poor, and have no delicacy of feeling! They are used to it! When Professor Silliman saw the French market-woman cutting the frogs in halves, so alive, that the head and fore-legs hopped off from the knife, he exclaimed, “How can you be so cruel?” “La! sir,” she replied, “they don't mind it; they are used to it;” not recollecting that it was herself that was *used to it*. Let us beware that it be not our hearts that become used to the unkind treatment of the poor—God's creatures—created in His image, and though, that which is of His image be lodged in a body so disagreeable to you, yet is its value not depreciated thereby. It is beneath the fastidious man of the world to value gold less because it is contained in a dirty bag—not so dirty, either, as the well-dressed heart that covets it. The lapidary does not value a first-water diamond less because it is in a poor setting. If the poor are disagreeable, whose is the fault? The steward is always accountable to the master for the bad condition of the tenants—so will our Master make us accountable to Him for neglecting His talents. You complain that they are dirty. Wash them, then. Our Lord washes us, with bleeding hands, foul in His sight as sin has made us. Are they ragged? Clothe them, then. He has furnished the means so to do. Are they coarse and rude? Mend their condition, that they be not compelled to herd together like mere animals. Are they ungrateful? Treat them with kindness and gentleness—not once, or twice, and then expect more goodness in return than you have put forth towards them, but habitually; and continue it only half as long as God has drawn you with the tenderest cords of love towards Him—then, if they are not grateful, you will have somewhat of an answer to give to our Lord, when “He returns to reckon” with you.

While you remember that the class of the poor are such in order to help us cultivate “that most excellent gift of charity” in our hearts, so they are almost necessarily, from their very poverty, rendered less personally agreeable, and for our greater advantage. For, if the poor were always clean, nicely dressed, good mannered, grateful, and interesting, there would be but little virtue in relieving their sufferings, for we could not well help it. To render our slight virtue of relieving those we are interested in, more stern and vigorous; to give it a harder growth, or a higher flight; to make it in kind, at least, like that which moved our Master to leave Heaven, and come to a cold-hearted, deceitful, ungrateful, selfish, and disgusting race of beings, and to do them good; to help us cultivate a virtue of this water, that we may thus become like Him: it is for this, that the poor are often thus uninteresting and disagreeable. But why are they thus? Are they deceitful and faithless? What better could we expect from those whose treatment, by oppression and wrong, seems to have driven them to such base expedients as lying, flattery, pretence? For years they have come in contact with those; those above them; who have set them the example of wrong, and, taking their cue from their *bettors*, they have attempted to play the other side of the game. And when, at first, they meet with true, kind men, they do not believe them to be such, and fancy that, because they are rich or refined, they must be their opponents. If some appear to them better than others, they think it is only because they can play their part better. Be patient with them; pity them; for the miserable notions which they have learned from members of your own class; continue in your kindly feeling and action till they have an opportunity to see—to feel—that you do pity, do love them; and then their hearts will respond to your goodness, and you will no longer complain of their deception and ingratitude.

It is said, that “there is something in every man's heart which, if we could know it, would make us hate him;” but true

as my own experience, and my observation of others teach me this may be, yet I prefer to *travestie* this German dogma to what I believe equally true; and O how much more beautiful: *There is something in every man's heart which, if we could get at it, would make us love him*; yes, however bad he may be, try to get at that one thing, and there hith on the cord of love, and draw him away thereby to Heaven. Do not, good brother, call me a heretic for this, for I believe, as I am bound to, and have promised to, that “man is very far gone from his original righteousness.” I believe this more practically than many, whose theory may, perhaps, be better than mine; for I have for years had in my own breast a *living*—ah! a deadly, proof of its truth. Yet do I love to look upon my brotherhood of man with as kindly feelings as I honestly can. It is a dreadful state of misery to live in, to feel that all about us are base, deceitful, and ourselves alone left, the only good one. What a lonely, desolate, unsympathising, untrusting condition. Let was a happier man than such. Who, that has tried long and steadily, has failed to find that something in the heart of every one, which may be as the fulcrum on which to fix the lever of reformation, to turn the heart to God; one lonely spot, less hardened than the rest, where we can place “a little leaven to leaven the whole lump;” or plant one little seed of grace to bear fruit to God?

Communications.

For the Banner of the Cross.

SUNDAY MUSINGS.

BY REV. RALPH HOYT.

Comes a high mandate—Rest! 'tis God's own hour;
Keep silence earth in all your busy throngs.
Ye weary sons of toil whose rugged brows,
Bend to the penalty and sweat for bread,
Unchain the spirit from life's turmoil now
And lose awhile the memory of care.
Mid the half-furrowed field bestay the plough;
Bid the twin toilers of the yoke go free,
Within the stall, or at some cooling stream,
Or by the upland court secure repose;
Whilst ye, in nobler rest, by faith reclined
On the dear hill of Calvary afar
Shall soothe away the weariness of life
In hope through Him that hath redeemed the world.

The tired artisan adust and sad,
Whose sinewy arm is doomed to be o'erstrained
For the poor promise of a scanty fare,
Let him forbear the anvil's ponderous stroke;
The plummet's nice demand: and all the din
Of busy manufacture,—and look up;
Eternal Sabbath!—none are weary there.
And he that fearless bridle ocean's surge,
Swift rushing o'er th' illimitable main,
Let him remember now to honor God,
And, as he needful climbs the towering spar,
Tugs the hard cordage, or adjusts the sail,
Sing in sweet unison with all the shore,
It is the Sabbath! Let the nations bow
In lowly reverence; while the eternal hills
Voiced with an earthquake, roar—Amen, Amen.

For the Banner of the Cross.

THE SON OF THE BLESSED VIRGIN.

No. I.—THE PROPHECY. (Isa. vii.)

MR. EDITOR:—

Every reader of the Bible is acquainted with this prediction of Isaiah, and its fulfilment in the Babe of Bethlehem, “that Holy Thing which was born of Mary.” And some readers of that volume are skilled in the details of the received exposition of the passage. It offers considerations appropriate to this hallowed season. Isaiah, by heavenly command, taking with him his little son, Shear-jashub, appears before King Ahaz, then in great peril from certain foes, and pronounces the oracle, “Behold a Virgin shall conceive, and bear a Son, and shall call His name Immanuel: butter (or milk) and honey shall he eat, that he may know (or, until he know) to refuse the evil, and choose the good.” Immediately adding, “for before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings!” The added portion, (that which precedes being transparent) declares the current of commentary within my reach, referred to the “child” whom the prophet took with him, he pointing to the boy on reaching that part of the prophecy—there being apparently no other reason for the divine order for its presence on the solemn occasion. So that, of the three verses, the two former apply only to the redemption of the world, and the last to the rescue only of the king of Judah from his closely threatening difficulties. The sudden change of allusion from one person to another, within one and the same recital, has a parallel (according to some interpreters) in the declaration of our Lord—“Thou art Peter, a rock, and on this Rock (pointing to *Himself*) I will build my Church.” Also, this child of Isaiah's was included with another, born afterwards, and yet to be spoken of, in the subsequent proclamation, “Behold, I and the children whom the Lord hath given me, are for signs and for wonders,” &c. The foregoing view of the three prophetic verses, implying the instantaneous transition from the Son of Mary to the son of Isaiah, and from the eternal redemption of the world to the brief respite of Judah, is, I believe, the current one among the orthodox. Its authority, though the references at hand are not many, is unquestionably very high.

Once, however, my opportunities of reference were almost none. And it then came to pass, some thirty odd years ago, that, in studying a few recent works on both sides of the Unitarian controversy, which impinged on my early ministry, I was not perfectly content with the abrupt passing, in one breath as it were, from the one child to the other; just as not a few reject the startling bound from St. Peter to Christ. My Uni-

tarian authority, as usual, closed the prediction to both those children, Jesus and Shear-jashub, and applied it to only the later son of Isaiah, (viii.) "Maher-shalal-hash-baz;" who was the offspring of a new marriage, (it was affirmed,) which he, presumably as a widower, yet possibly as a polygamist, was about contracting:—the maiden, when united to the prophet, is called "the prophetess:"—and in the infancy of that son, came the promised temporary relief of Judah and Ahaz. That Unitarians do not "see Jesus" in the prophecy, troubled me not, except for them, inasmuch as St. Matthew saw Him there, and that so plainly, that they reject that part of his gospel, which is a presumptuous license that God hath most terribly denounced. St. Luke also records the great and wondrous fact. Still, the transition appeared—ungainly. And might not Shear-jashub have been sent to the august interview with the king of rebellious and idolatrous Judah, because of his prophetic name, "the remnant shall return:" i. e., though the majority of that nation would remain obstinate, a small minority would recede from their erring faith to that of "Immanuel," then foretold? This, as much as the other view, would make both the children of Isaiah "signs;" while Jesus, preeminently included, would be the "sign" of "signs," the miracle of miracles, a Son "given" to Isaiah and to all, "unto us a Son is given." In short, my notion was,—with no "man" and almost no book, only the merest hint, to "guide me,"—and yielding somewhat, perhaps, to an occasional propensity to concede a little, and take an opponent on his own ground, if truth were not compromised,—the notion I affected was this: * may not these three verses be like many others, a double prophecy, not shifting but twofold in general purport,—a comprehensive utterance of the seer, referring, not to Shear-jashub, but to "Maher" (we will shorten his name) first and in part, and to Jesus supremely and for its final accomplishment?

My working out this notion, at the time mentioned, it is the further object of the present paper briefly to lay before the reader,—who may regard it, either as a mere adventure of a juvenile theologian, or as an offering of riper thought to intellects more learned and more judicious for their more trustworthy consideration.

The solution of these three prophetic verses took the following shape and course. Though the words may be applied to the birth of a son to Isaiah by his intended new marriage, they may also be referred, and more eminently, to Christ. Not a few prophecies have a twofold interpretation: many concerning David go likewise beyond him to Jesus, the spiritual David: the nuptial psalm of Solomon carries us onward to the marriage of the Lamb with His bride, the Church; and that points to their more complete and happier union yet to come. Examples need not be multiplied. And this possibility of extending the prediction from Maher to Jesus, becomes a high probability, a controlling presumption, when we remember that "the spirit (or intention) of prophecy is the testimony of Jesus:" to attest or to foreshow Him or His affairs, including those of His Church, is the very purpose, direct or indirect, of every inspired premonition. Which presumptive argument is fortified, of course, when the predictive language is more teeming or more majestic than befits the primary sense alone:—thus, "I have found David my servant: I will make him my first-born, higher than the kings of the earth." Primarily, David is clearly found, but the "First-born" who is to be God's own "King of kings" appears not till we look to the Messiah. And all these considerations carry the three sublime verses of Isaiah beyond his son Maher, granting him to be referred to, to their secondary and principal application to Jesus, the Son of the Blessed Virgin.

The words were announced to Ahaz, king of Judah, when in imminent danger, (i. e. politically, for their church languished under every fortune,) from the armies of Pekah, king of Israel or Samaria, and of Rezin, king of Syria or Damascus. Isaiah was commanded to offer a "sign" to Ahaz that God would protect the nation of Judah. The wicked prince, arrogantly hypocritical, rejected the proffered token. But the inspired messenger broke forth,—*"The Lord Himself shall give you a sign: Behold, a Virgin shall conceive and bear a Son, and shall call His name Immanuel: butter and honey shall He eat (feed like infants generally on sweetened milk,) that He may know to refuse the evil and choose the good: for before the child shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings."* He then further declares, that, to fulfil the latter part of the promise, God would "hiss (give a sort of whistling signal, one used for bees in the East,) for the fly" from Egypt, "and for the bee" from Assyria, to deliver Judah by these nations, particularly the latter. The next chapter (viii.) narrates, it is thought, the fresh marriage of the prophet, and the birth of the son before mentioned, whose name signifies "hastening to the spoil or prey," the reason being added, "for before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria:" and both these defeats (of Damascus and Samaria,) occurred in about two years. (2 Kings xv. 29. xvi. 9.) This prediction accords sufficiently with the latter portion of the former one; some discerning of "good from evil," or the elementary notion of obedience, is acquired about the period of a child's being able to call, "Father, Mother," the sentiment of loving obedience being involved with that of filiation:—and the birth of a son to a new wife is a fulfilment, though completely unimportant, of the previous portion. With this meagre fulfilment, however, the Unitarians are content.

Our better faith, strong in the higher interpretation of the chief current of the prophecy, looks to Him who was truly the Son of the Virgin. The birth of the child, not the name only, is called a "sign," which the birth of Maher was in but the lowest sense; it imported no miracle, was no proof, no consecrated emblem or type. At the most, the child was a mere pledge, or cognisable earnest, of the temporal deliverance pro-

* A note in Doddridge, on Matth. i. 23, in which Grotius is named and censured, was the only suggestion within reach. The reader will find an approximate or corresponding statement of this hint in Hammond, and a fuller view of the interpretation and its cognate in Pol. Syn: where also Poole, though preferring the generally allowed sense, concedes, *Non omnino rejicienda est hæc interpretatio.*

mised,—or rather, its being and presence were nothing more than outward acts or occurrences linked with the foretelling of the event; like the arrow Elisha directed Joash to shoot; or the potter's vessel broke in the making; or the "earthen bottle" broken solemnly by Jeremiah; or the girdle hid by him till decayed near the Euphrates: (2 Kings xiii. Jer. xviii. xix. xiii.) all which deeds only emblemized the words pronounced, gave them emphasis, but not proof or inherent confirmation. Solely in this inferior acceptance,—nay, in a sense yet more inferior, the occurrence not resembling the catastrophe foretold,—was the birth of Isaiah's son Maher a "sign."

Such were the three prophetic verses in their primary application. Undoubtedly a fulfilment is shown. But reverence for the pregnant language of an inspired oracle, and the assertion of St. Matthew, lead us far beyond this point of our exploration, to that its supreme significance which ranks it with "the testimony of Jesus."

From the passage itself we take our clue. The "Son" spoken of is to be named "Immanuel." The son of Isaiah was not so named, has never been so called; hence, the prophecy cannot stop at him. But our Saviour was named Immanuel, is universally so designated; no other has ever had the appellation, except in honor of Him. To none other, then, can the prediction fully apply. The Babe of the Virgin Mary is the "Son" foretold by the herald Isaiah. But it is objected, that the name "Immanuel" was not the one given to Jesus at His circumcision; and that therefore its appropriation to Him is arbitrary and a collusion. Not so. Had that very name been given at circumcision, collusion might have been suspected; it would have seemed an insidious appropriation; but there could be no artifice, when He, as it were, earned the title, and all who came to know Him conceded it. The name formally given was, moreover, the equivalent of this lofty title,—*"Jesus"* is rendered (Pearson) *"God the Saviour,"* i. e. *"God saving us,"*—and *"Immanuel"* signifies *"God with us,"* i. e. *"God on our side,"* *"God in agreement or covenant with us,"* *"God defending, saving us."* The two, Jesus and Immanuel, are in purport one name; just as Peter and Cephas, names of an individual, both mean *"a rock."* Further: The name Jesus ratifies the additional interpretation of *"Immanuel, God with us,"* viz. God is united personally to man; for of Him who is *"Jesus, God the Saviour,"* it is declared, *"He shall save His people from their sins."* The doctrine of our Lord's proper divinity, as from everlasting the Son of the Father, is interwoven with the prophecy, and with all the scriptures relating to it. And they point us onward to (ix.) the exulting anticipation, *"unto us a Child is born, unto us a Son is given; and His Name shall be called . . . the Mighty God."*

A further proof that Isaiah's infant was not *"Immanuel,"* and so not the ultimate subject of the prophecy, is found in the declaration concerning the ravages of the Assyrian king, afterwards an enemy of Judah, *"the stretching out of his wings (armies and their sway) shall fill the breath of thy land, O Immanuel."* (viii. 8.) In no sense did the "land" of Judah belong to Maher, or to any one distinctively, but the successive kings, who are never termed Immanuel,—and to the Messiah, supreme over kings, and always known by that appellation,—to Him of whom it is written, *"of the increase of His government upon the throne of David, (i. e. the throne of Judah,) there shall be no end."* Judah was also the "land" of the then Church; and Christ, as always the Head of the Church, was *"Immanuel"* to whom that holy "land" belonged. To Him only, therefore, pertains the great prophecy in its complete scope.

We conclude then,—reserving some REFLECTIONS for another paper,—that, not only St. Matthew, but the prophet himself, makes known to us that the eye of inspiration looked beyond the primary application of the intense language to his own infant. A Virgin and her Child were revealed in distant futurity. The "spirit of this prophecy was the testimony of Jesus." The letter of the words was absolutely fulfilled, and their "spirit" was then only fulfilled, when "the handmaid of the Lord" gave birth to Him who united Heaven and earth in His parentage,—His heavenly parentage being twofold, from eternity as God, in time as man. And why should this supernatural event be rejected, more than the first creation of man, or any other miracle? He who brought matter out of nothing, and man out of dust,—He whose omnipotence raised the dead, and wrought a thousand wonders,—He, beyond question, could accomplish the miraculous human origin of the Saviour of the world,—He could effect the grand miracle which made the Blessed Virgin the Mother of the Son of God.

Philadelphia, Dec. 10, 1849.

Bp. H. U. Oudemans

For the Banner of the Cross.

MR. EDITOR:

Meeting lately, by chance, with a number of the Calendar, I saw therein an article concerning the Bishop of North Carolina, in the course of which it was stated that a reply to his late Pastoral Letter was soon to be published, the author of which reply was a layman, "distinguished alike in the Councils of the Nation and the Church." I write merely to correct an error of fact. The author (if he be the one pointed out by rumor and Calendar) has never been distinguished in the councils of the Church. He has never attended a General Convention, and but once a Diocesan Convention, and then it was held in the place where he resided at the time.

It is remarkable that one who has taken so little interest in the public affairs of the Church should now assume so prominent and singular a position—(we might name it *quasi-Episcopal*)—as to write a pamphlet in opposition to a Pastoral Letter of his Bishop; while those who have really held the position in the Church thus mistakenly assigned to the author of the reply, deem it their duty, as a matter of principle, to condemn an act so opposed to the spirit of the Church, and so repugnant to the feelings of

A TRUE CHURCHMAN.

North Carolina, Dec. 4, 1849.

THE REV. WM. GREEN, D. D., Bishop elect of Mississippi, having removed, from Chapel Hill, North Carolina, to Natchez, Miss., requests that all communications for him may be addressed accordingly.

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, DECEMBER 22, 1849.

Mr. C. W. James, No. 1 Harrison street, Cincinnati, is our general travelling Agent for the Western States; assisted by J. R. Smith, J. T. Dent, Jason Taylor, J. W. Armstrong, Perrin Locke, W. Ramsay, and G. Steinman—receipts from either will be good.

CHRISTMAS.

We need not say a word to our readers concerning the object of this happy festival, beyond that announcement in which an Angel's tongue first proclaimed the glorious object of our Christmas celebrations—*"BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE, FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID, A SAVIOUR, WHICH IS CHRIST THE LORD."*

Our paper will hardly be read by any who do not acknowledge the propriety of this commemoration, and know well the reasons which justify its observance. So strong is the feeling which demands this annual manifestation, that if the Church should refuse to observe it, the world would still mark, in its own way, the Christmas holidays. And strange it is to think, that even now, the spirit of the world finds, in this season, an occasion of undue excitement. Strange, indeed, it is that the day which God has distinguished, as one of spiritual mercies and heavenly hopes, man should mark chiefly with a greater indulgence in the pleasures of earth. May the faithful teachings of the Church, and the distinctness with which her holy services set forth the nobler use of this most blessed festival, preserve her children from such a sad abuse of its wise intention. Let us well consider the ends for which the Eternal Son of God "took our nature upon Him, and as at this time was born of a pure Virgin." In great humility, He "was made in the likeness of men," that *we might be made like Him*, and our nature might share in the dignity of His own. He became the Son of Man, that it might be said by all who in Him are regenerate and made God's children by adoption and grace, "now are we the sons of God." His own inspired Apostle has taught us what should be the character of the rejoicings excited by such a hope—"Every man that hath this hope in him, purifieth himself, even as He is pure."

The observance of this festival, should also revive and strengthen in us all the nobler and better feelings of our nature. It speaks of God's infinite love for us. This great motive should excite, in our minds, thoughts of peace, and in our hearts, feelings of "good will toward men." By the remembrance of this wondrous act of love, we should be moved to deeds of mercy and to acts of beneficence. This is CHARITY's blessed festival. How many hearts may be gladdened, if Christians only duly celebrate it! Christmas joy should never be selfish. The heart in which it glows should cast light and warmth on all within reach of its influence.

Forget not, then, Christians, as you enter "the glorious sanctuary," wreathed with festive branches, that there are brethren who ask your aid, that they may build temples in which they may join with angels in their Christmas songs of joy.

Remember, Christians, when you hear the voice of those whom Christ has sent to prepare His way before Him, that you have brethren who can only be blessed with the offices of Christ's Ministers, through your liberality. Remember the needy Missionaries. Remember, too, that Christian Ministers may grow infirm and helpless, or die and leave widows and orphans unprovided for. Churchmen of Pennsylvania, forget not the CHRISTMAS FUND, whose demands upon your charity have already been presented. And, Christians, as you gather round your plentiful boards, or enjoy the warmth of your own cheerful firesides, forget not the poor around you. And be sure your Christmas joy will be brighter and happier when you think that you have been able to make others partakers of its gladness.

Our first selection, chosen as peculiarly appropriate to this season, will give some excellent counsel as to the manner in which this duty is to be discharged. Among our communications, will also be found some appropriate to the season.

CHRISTMAS BOOKS.—We have received from Messrs. STANFORD & SWORDS, too late for notice this week, some most appropriate books for the holidays. Among them are—"The Aged Christian's Companion," edited by the Bishop of Indiana; "The Church Service," and a new edition of "Keble," both beautiful books. Also, their "Pocket Almanac," in handsome form; "The Churchman's Heavenly Hours;" "The Whole Duty of Man;" "History of the African Mission," &c.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

We have received "the twenty-third Annual Report of the Executive Committee, read at a meeting of the Board of Managers, held June 27, 1849, to which is appended a catalogue of the Society's Publications." We are most happy to learn, from this Report, the prosperous condition of this important institution of the Church, which has already done much by its excellent publications, to extend that best knowledge, a knowledge of the truth. We have looked over the catalogue of publications, and we can most conscientiously commend them as *safe* books, and that is saying much. At this time we may add that many works are brought out in a form suitable for Christmas presents. Mr. Hooker, corner of Chestnut and Eighth streets, is the Agent of the Society for Philadelphia. We would have said more, but we gladly substitute the following remarks from a Layman of the Church whose opinion is well entitled to confidence.*

For the Banner of the Cross.

DEAR MR. EDITOR:—

At this season of the year when so many persons are in search of suitable books for children, will you allow me to remind them of the claims of the Sunday-School Union of the Church upon their confidence and support.

That Institution, which I believe to be a most important and useful one in the Church, has been for years quietly and steadily fulfilling its mission to the extent of its means, by providing such books for children as are suited to their capacities, to their mental wants, and to their moral and religious improvement.

Its catalogue embraces a great variety of books in the different departments of Juvenile learning, well suited each in its particular office, to inform the mind and to improve the heart.

It has recently added some new volumes to its list of published works, which will commend themselves, I think, to the favorable judgment of their readers.

HELEN MORTON'S TRIAL, is a pretty little Story, in which the authoress rather incidentally, has given an exposition of the doctrine of the Resurrection of the body, so simple in language and so accommodated in its illustrations to the capacity of a child, that few who read it can fail to understand it.

THE REVELLERS: THE MIDNIGHT SEA, and THE WANDERER—in one small volume, are beautiful Allegories. The first is a well sketched miniature of the world, or the people in it, as illustrated by the Revellers' banqueting hall, and may be read with profit by the old and young.

The Midnight Sea, and the Wanderer, present to the young in the Pilot and the Shepherd, the character of the Saviour as their willing and watchful Guardian, under whose protecting care they may traverse life's troubled ocean and arrive in safety at "the haven where they would be," or rest in His quiet and peaceful Fold with the Sheep of His pasture. This will be an acceptable little book to those who would bring up their children with right thoughts of Him and its quiet securities, and who would have them to acquire an habitual sense of their dependence upon Him, who is our Shepherd, for guidance and protection always—and in all things.

I hope this excellent Institution will find by the increased sales of its books during the coming Holy-days, that they are valued as highly as I think they deserve to be, and that it will thereby realize additional means, that it may continue and extend its good works for the benefit of the Church by feeding her Lambs.

The Union has a Library containing *One Hundred and Fifty-nine Books*, bound up in muslin, in *One Hundred Volumes*, selected for the use of Sunday Schools, which it sells at the low price of Ten Dollars. A more useful present to a Sunday School could not be given at so small a cost, and such a Christmas or New-Year's gift would be sure to afford the donor a pleasant thought, and obtain for him the hearty thanks of many a young reader, made happy and better, by his liberality.

Ten Dollars sent to the Agent in New York, or paid to the Agent in this city, with a request to send a Library to any Sunday School, will insure its being done.

DANIEL DANA, JR., 20 John street, New York, is the General Agent. Herman Hooker, South West corner of 8th and Chestnut streets, is the Agent in Philadelphia. A LAYMAN.

CLERGY DAUGHTERS' FUND.

We have received the Report, together with the constitution, of the Trustees of this excellent Association. The object of this Fund, is to educate the daughters of deceased Clergy, of Pennsylvania, or of those who have not the means to provide the advantages of a superior school training. It is an excellent object. We see by the Report, that *eight* young ladies are now enjoying its benefits, although the annual subscriptions do not provide for more than half the number. We trust that more ample means will soon be provided to carry out such an admirable purpose.

* The following Books have just been published in suitable form for Holiday presents—"Christmas Carol," "The Dove," "First and Last Communion," "The Testament in the little Coffin." All good books.

JOURNALS OF PENNSYLVANIA.

We beg leave to call attention to the following:

For the Banner of the Cross.

DEAR SIR:—

The Standing Committee of the Diocese, some time since, appointed a Sub-Committee to take the requisite measures to procure a set of the journals of the Convention of Pennsylvania.

The Diocese possesses none of the journals of the Conventions held before A. D. 1813, and none of the journals for the years 1822, 1824, 1825, 1826, 1827, and 1831.

I am requested by the Sub-Committee to state these facts, and to request you to apprise any of your readers who possess copies of the missing journals, with which they are willing to part, that they will do a service to the Church by sending them to the care of the Rev. Dr. Clay, next door to the Swedes' Church, G. M. Wharton, Esq., No. 13 Prune street, or to the subscriber, at the Episcopal Academy, No. 341 Market street.

Any of those gentlemen (who constitute the Sub-Committee appointed for the purpose,) will be glad to receive, likewise, copies of journals of the several general Conventions; that so, while engaged in their work, they may be the means of securing to the Church in the Diocese of Pennsylvania complete sets of both the local and the general journals.

Yours, very truly,

G. EMLEN HARE.

33 SUMMER STREET, Dec. 13, 1849.

We sincerely sympathise with the BISHOP of RHODE ISLAND in the bereavement recorded under our obituary head this week.

A friend in this city has communicated to us some particulars as to the demise of this venerable and excellent "Mother in Israel," which are very solemn and touching. Mrs. Henshaw had reached the advanced age of seventy-nine, without much visible impairment of her physical or intellectual powers; and her health continued good up to the very moment of her departure. She had frequently referred to her death, of late, as an event daily to be expected, and desirable, rather than otherwise; not because she was weary of life, and found it a burden—for few enjoyed the society of their friends more, or took a deeper interest in passing events, than she—but, because she knew that "to depart, and be with Christ, is far better." On Sunday, the 18th ult., she had received the Holy Communion with great satisfaction and pleasure; and on the succeeding Lord's day, again enjoyed the privileges of the sanctuary at two full services. That evening, in conversation with one of her daughters, she expressed a hope that she might never need "watchers," or give trouble to others in her last sickness. On Monday, the 26th, after breakfast, according to her usual custom, she retired to her room for devotional reading; where she heard one of her little grand-daughters read a chapter in the Bible before going to school. One of her daughters also read to her in the course of the morning; she was at the front door about half-past twelve o'clock; and in fifteen minutes after, when another of her daughters went into her room to sit with her until dinner time—she was found seated in the same arm-chair in which her husband had died in 1825—her spectacles on—the Bible and Prayer Book on the stand before her—not a limb, feature, or muscle moved—perfectly life-like. But her heart had ceased to beat, and an angel had borne her soul away!

Such a departure is more like a translation than a death. Like Enoch, she "walked with God, and is not, for God took her."

We cheerfully give the following letter a place in the Banner, with the earnest hope that its interesting appeal may find a ready and liberal response:

NEW YORK, COLUMBIA COLLEGE, Dec. 10, 1849.

DEAR SIR:

Will you permit me through your journal to make known the wants of the Parish of St. Luke's, Marrianna, Florida, with which I was connected last winter. When I left there this spring, a copy of the following resolution, passed at a meeting of the Vestry, was sent to me:

"Resolved, That the Rev. Henry McVickar be requested to collect funds from churchmen abroad for the establishment of the Church of St. Luke's, Marrianna, Florida, and for the erection of a church building."

Want of health has prevented me pressing the claims of this church personally, and I avail myself of the medium of your journal to present to your readers—as the season approaches when, more especially, our hearts should overflow with charity—a statement of a case of more than ordinary destitution of the "Word of God."

The diocese of Florida, according to the Church Almanac for 1849, contains, clergy 6; population 54,477; square miles, 87,750. Six clergymen for an extent of territory more than double that of the whole State of New York. Moreover, it has no bishop whose duty it is to look after its interests, and the supplying of parishes in want of pastors.

The nearest clergyman to St. Luke's, Marrianna, is over

seventy miles distant. The Vestry have a lot of ground and about \$900 collected, for the erection of a church. They offer \$400 for a clergyman, but this has not, as yet, been found sufficient to induce any one to go there. The domestic missions at present can give them no aid.

If any one feels disposed to give, contributions left at No. 8 Columbia College, city of New York, will be carefully transmitted to them.

Very truly, your ob't. serv't.,
HENRY McVICKAR.

CONSECRATION OF DR. UPFOLD.

This service was to take place on Sunday last, in Indianapolis. We await the account of it and hope it may arrive before our paper goes to press. We have received the following from Indiana:

For the Banner of the Cross.

THE CONSECRATION.

MR. EDITOR:

The following announcement appears in the "Madison Banner." I understand that the presiding Bishop was respectfully invited to attend and to officiate, but that he is unable to accept of the invitation. It is a subject of deep regret that our highly respected and beloved *Bishop in Charge*, who has for fourteen years so faithfully watched over this Diocese, should not have been selected to officiate as one of the Consecrators on the interesting occasion.

INDIANA.

The consecration of the Rev. Geo. Upfold, D. D., as Bishop of the Protestant Episcopal Church in the Diocese of Indiana, will take place, D. V., in Christ Church, Indianapolis, on Sunday, the 16th of December, being the third Sunday in Advent.

The Bishops of Kentucky, Ohio, and Missouri, with other Bishops, are expected to take part in the services of the occasion.

Bishop Kemper, nevertheless, was present and joined in the act of THE MISSIONARY. *Consecration*

We find, in its last number, the following notice concerning this paper:

TRANSFER.—The proprietorship of THE MISSIONARY is transferred, after the present number, to WILLIAM CROSWELL DOANE, of Burlington College. It will be conducted by him, under the direction of the Bishop of the Diocese. All who desire to receive it, from this date, will enclose *one dollar*, free of postage, to his address. Six papers will be sent for five dollars enclosed. The interest of the clergy is solicited. Should the amount of subscriptions warrant the expenditure, it will be restored to its original size of eight pages, and in other respects improved.

We need not say that our best wishes attend THE MISSIONARY, and the good cause to which its columns are so faithfully devoted.

Our English Church Papers have arrived just as we are going to Press.

New Publications.

A FEW PLAIN WORDS TO CRISTIANS ON UNION; with a Sketch of Church History.

A pamphlet of 24 pages, by a Parish Clergyman, and well designed to give brief but important instruction. It is written in an easy and simple style, and presents the historical argument for the Church with great force and clearness. It would make a most useful tract. The two concluding paragraphs exhibit the line of argument pursued:

"In a former part of this tract I showed from Scripture, that Jesus Christ established His Church on earth, to be one visible perpetual society; and that therefore all divisions among Christians, all setting up of rival societies calling themselves by various names, is contrary to the spirit of His Gospel. Admitting these premises, the question would at once arise in a conscientious mind: How am I to escape the guilt of causing or countenancing division? How am I to tell which of the various Christian bodies I ought to join, so as to be sure of being in the unity of the Church? The answer is simple: to that body which can show that it has never broken itself off from the Church which the Apostles founded; that stream, which flows in an uninterrupted course from the very fountain head, must needs be the true one.

"It then becomes a simple matter of history, and as such I have treated it. History shows that the Episcopal Church in this country is a direct and perfect branch of the Universal Church; and we have traced it down, in unbroken descent, through the English Church, from the days of St. Paul and St. John. By joining a Church which can thus clearly show its credentials, you will be certain that you are taking the first step towards restoring unity and peace to the Christian body."

ESSAYS UPON AUTHORS AND BOOKS, by W. Alfred Jones. New York, Stanford and Swords, and for sale by G. S. Appleton, Philadelphia.

A very interesting book, indeed; and showing much judgment in its critiques upon authors. We have not had time to peruse it carefully, but we see it is well spoken of by good judges.

We have also received No. 4 of Phillips', Sampson and Co.'s beautiful edition of SHAKESPEARE. When complete, it will make a choice volume.

Also, from the same publishers, vol. v. of HUME'S HISTORY OF ENGLAND. These works are also for sale by Mr. Appleton.

We have also been favored with APPLETON'S HOLIDAY CATALOGUE. This exhibits an admirable collection of fine books especially adapted for Christmas and New Year's Gifts, handsomely illustrated and elegantly bound.

Among these we would call our readers' attention to the following:

THE WOMEN OF THE OLD AND NEW TESTAMENT. This beautiful work we noticed in our last number. A further examination more than sustains us in the opinion then expressed.

THE SACRED POETS OF ENGLAND AND AMERICA, edited by Rufus W. Griswold.

A most beautiful and appropriate book for a gift of love.

THE MISCELLANEOUS WORKS OF OLIVER GOLDSMITH, M. B. Comprising the Vicar of Wakefield, Citizen of the World, Poetical Works, &c., &c.; with an account of his Life and Writings: Complete in one volume. London: Thomas Nelson. Philadelphia: G. S. Appleton, 1850.

A handsome book, of whose inward excellence we need not speak.

A BUDGET OF YOUTHFUL FANCY, by G. W. S. Nicholson. This is a collection of Poems by a young author of "seventeen years of age."

BOOKS FOR CHILDREN.

THE CHILD'S CHEERFUL COMPANION, or a Book for Young People. Illustrated with 23 designs by Darley.

FANNY AND HER MAMMA, or Easy Reading Lessons. Two attractive books by the same publishers.

We have also received from the publisher, J. W. Moore, 193 Chestnut-street—

ELLEN SEYMOUR; or the Bud and the Flower. By Mrs. Saville Shepherd, (formerly Anne Houlditch.)

In this story, which appears to be an interesting one, the author has attempted to present only so much religious truth, in "which it is presumed the orthodox of all denominations are nearly agreed." She also informs us that she has sought to "avoid everything of a Sectarian tendency." We cannot however admire the character of her Catholicity.

THE YOUNG MAN'S WAY TO INTELLIGENCE, RESPECTABILITY, honor and usefulness. By Rev. Anthony Atwood. A truly useful book if it rightly points the way to all these.

THE ETERNAL SONSHIP.—No. II.

(Concluded from page 399.)

It is my purpose now, the Father of Wisdom being my helper, to show how wide spread among all communities calling themselves Christians, those above named heresies are, single or compounded, simple or developed, as they variously appear. For they all contain the elements of all error. They are but the Protean forms of the One "Mystery of Iniquity," arrayed against the one "Mystery of Godliness, God manifest in the flesh." I confidently affirm, and shall prove, that those called Protestants are deeply infected with Sabellianism and Nestorianism; and that the Roman Church is as deeply, if not more thoroughly corrupted, with a mixture of Sabellianism and Eutychianism. These will be thought startling assertions by most persons, and so they are. It will shock many of my brethren, who fondly dream and speak of "Orthodox evangelical denominations," to hear Calvinists, *e. g.* distinctly charged with heresy as regards the Trinity and Incarnation. And it will be as great a shock to another sort of persons, who consider the Roman Church as Orthodox in the fundamental articles of the Creed, because she accepts its words; and entertain themselves with shallowest talk about her "practical corruptions," as though there were any practical corruption which is not the expression of corrupt principle. If I succeed in proving these propositions, then the cause of all those divisions wherewith Satan has riven the Church will be patent and palpable. The foundation of all differences as to the meaning of the Gospel promises will be exposed; and it will appear, that unity in the faith is possible, only by adopting, in its full sense, that simple creed which Scripture makes the comprehensive confession of all truth: "I believe that Jesus, [*i. e.* the Son of Mary] is the Son of God."

To begin now with those called Protestants. Is it not the generally received opinion, among all the various species who are comprehended under that name, that Calvinists are believers in the doctrine of the Trinity? Are they not famous for their treatises and controversies on the Divinity of Christ? Are they not the special antagonists of their own offspring, the Unitarians? These facts are commonly taken as confirmations strong of the orthodoxy of Calvinists respecting the Person of Christ. But I ask again, is it not an indisputable, but still not a generally known or remembered fact, that Calvin and Beza, and Danacus, and the whole Genevese school, denied the true Sonship of Christ? Did they not denounce the invocation "Holy Trinity One God, have mercy upon us?" Did not Calvin object to the word Trinity? Did he not call the passage in the Creed "God from God, Light from Light, true God from true God," "*frigida cantilena*," "a trifling sing-song;" while he and his followers at the same time stoutly asserted the term *homousion*? This adoption of the word *homousion*, without that passage of which it is an integral portion, and from which it takes its only Catholic sense, is Sabellianism. So taken it is not a part of the truth, but no truth at all, absolute Sabellianism. Again, was it not proclaimed at the Presbyterian General Assembly in Cincinnati, which distinguished itself by pronouncing Romish Baptism invalid, that Presbyterians and the New England Puritans, did not believe in a Trinity in the Nature, *i. e.* in the *modus existendi* of the Godhead, but in a "Trinity of official relations?" The restless Dr. Smyth of Carolina, whose mouth

is so full of words about the Apostolic Succession and Confirmation, but whose head is a perfect vacuum of knowledge on those subjects, was the person who, as the mouth-piece of his associates, announced a Trinity of 'official relations,' together with a denial of the Nicene Creed, as the faith of all sorts of Presbyterians. And who is so eminent an antagonist of Dr. Channing and the Unitarians, as Mr. Moses Stuart, of Andover? And yet he has openly advocated the Sabellian theory of Schliev-macher (in the Bible Repository) and joined with that profound minded Lutheran, in denouncing the Nicene Creed. He is well known for an obtrusive officiousness in bestowing upon the dogma of a "Begotten God" his ineffable scorn. He nevertheless accepts the word *homousion*, but true to his mark, he rejects it as a definition of Sonship.

And now, as to our own highly blessed and favoured Church, blessed beyond our power of gratitude, in spite of the tares which are growing up with the Lord's wheat; though she is, as a body, true to the Eternal Son by the imposition of the Nicene Creed, and *nothing more*, as a RULE OF FAITH, upon her members, still we may not forget, that once we were on the point of losing it. And why? Not because there was any Arianism or Socinianism amongst us; for there was a perfect willingness to abide by the Offices of Worship used in the Church of England. No, that was not the reason; it was the subtle presence of Sabellianism that arrayed its front against both the Athanasian and Nicene Creeds; but through God's mercy we were allowed to retain that chiefest one, which alone bore the Majesty of this Synodical authority of the Catholic and Apostolic Church. We only retained it because it was the *conditio sine qua non* of receiving the Apostolical Succession. Gloriously are that Symbol of Faith and our Ministry united in our history. It is an omen—a sign from Heaven, "Whose we are, and Whom we worship." In an age of indifference and coldness, and latitudinarianism, God inspired the English Hierarchy with a fixed determination, to refuse consecration to our Bishops elect, unless we accepted the Nicene Creed as our Rule of Faith. "Not unto us, O Lord! not unto us, but unto thy Name give the praise: for thy loving mercy and thy TRUTH'S sake! Wherefore should the Heathen say WHERE IS NOW THY GOD?"

What the common, but not universal, sentiment of the American portion of the Church of England was, after its separation from the jurisdiction of the See of London, and before it had Apostles of its own—is now obvious. Nor has that sentiment been as yet entirely overborne by the adoption of the Nicene Creed. There are still many among us who dislike it, and refrain from its use; and those who do, are the very persons who consider Calvinists orthodox believers as to Christ's Person; while some go further, and take their theology for a pattern of purity. Why should they, how in the nature of things could they, entertain this favourable opinion of Calvinists, if they did not sympathize with them in their view of the Trinity; and like them accept the term *homousion*, but not as a definition of Sonship. And I repeat it, that this use of the word *homousios*, to express a solitary, solid unit, and not as the definition of the sort of Sonship which the Catholic Church, on the authority of Scripture, has affirmed of our Lord, is the very root and acmé of Sabellianism. "He that hath ears to hear, let him hear what the Spirit saith unto the Churches."

The road from a Sabellian view of the Trinity to a Nestorian view of the Incarnation is short and straight. No Sabellian—except one involved in the Eutychian heresy of the *υπερφυες* of our Lord's Manhood, could possibly believe that the Second Person of the Trinity took a birth from the Virgin Mary. He could not call Her, who is blessed among women, because of the Blessed Fruits of Her Womb, *θεοτοκος*. He cannot hold to any other than a Human Personality in the Christ. Such is his view of the Divine *Usia* as a solid unit, that to say she is the Mother of God, is with him all one with saying she is the Mother of the Trinity. Now, as I have shown above, one who holds the Nestorian notion of a human personality, necessarily empties the Gospel promises of their essence, of all their distinctive meaning; and accounts Christian Sonship all one with the Jewish, Baptism the same as circumcision, Adoption a mere entrance into a covenant of unrealized promises, Regeneration nothing more than what they call a "change of heart," a change in tastes, and views, and sympathies, a moral improvement, a mending of the old dead nature, instead of the beginning of a new; and Justification an imputation of righteousness to a "body of deaths," "white-wash upon a sepulchre filled with all uncleanness." It utterly ignores the fact, that "God sent forth His Son born of a woman, when the fullness of time had come, that we might receive the Sonship" "to Himself," and consequently, that our regeneration was impossible, until our First Born Brother had His birth. It looks for no other gift in Justification than was received by Abraham and the faithful of old; albeit the Apostle expressly states that "these all died" tinctive "glory" of the Church as the ministration of righteousness. Their eyes and hearts are blinded, to all real constitutional difference between the old and the new covenant; and they know not, in spite of what is written, that while the promises of "the righteousness of God," *i. e.* a righteousness of nature, like God's, thorough absolute holiness, such as was wrought in the manhood of the Son of God, was the blessing in store for Abraham, and of which he, equally with us, was an "heir by faith;" yet we have received in our New Birth, an "earnest of our final inheritance," a real outset in that New Creation which shall be perfected in the whole body at the Last Day; a beginning of what shall reach "the measure of the stature of the fullness of Christ's Manhood," at our Resurrection; first fruits of that fullness of the Spirit which shall then establish us in spiritual bodies, glorious in a perfect likeness of our First Born Brother. And then God shall be all in all. The Nestorian, wrapped in the darkness of his heresy, stands in stolid, stupefied amazement, when he hears one take the language of scripture in its first and most obvi-

* Lest any body should cavil, and ask, "how then were they regenerated, as regenerated they must be in order to attain unto Christ's likeness?" I answer, that the "Gospel was preached to the dead" that they, "like men in the flesh, after Christ's coming, might live according to God in the Spirit."—1 Pet. iv. 6. So that they with us, and we with them, will be perfected together at the resurrection.

ous meaning. Living in a mist, the aspect of all these realities appear natural to him only when they are hazy. The true, common sense interpretation of scripture he thinks, is to exhibit it as a splendid phantasmagoria of dissolving views. Never does his theological acumen and skill, seem so palpably triumphant to himself, as when he takes into his alembic, a declaration of Divine Wisdom, precipitates its heavenly essence with his common sense, and leaves its earthly form a new piece of rhetorical bombast, as an object for our faith. "The Wisdom of this world is foolishness with God."

O my brother! whosoever thou art, into whose thoughts this dogma of the True Sonship of Christ has never fully entered; thou whose vision of the truth has been obscured by the dust and smoke of the long and weary battle which Antichrist has for ages waged against the Rock of our Salvation; may I not ask of you, in the name of the Eternal Son, to open the eyes of your understanding, and to survey attentively the facts which I have laid before you? Answer truly to your conscience and to God. Have I not disclosed somewhat to you which is worthy of your consideration? Have I not laid bare the rock on which you have often stumbled when you have coldly received, or it may be rejected, truths commended to you by the Church, "the least among the thousands of Judah," of which you and I are members; dogmas delivered by the Synodical voice of the Catholic Church, the whole body of Christ, in those early days, when alone she has been permitted to prophesy unto the world? Have I not called up passages of Scripture which hitherto have been of no use to you; which you have never appropriated, have never been able to appropriate to the filling out of your conception of "what is the hope of your calling, and what the riches of the glory of God's inheritance in the Saints, and what is the exceeding greatness of His Power to us-ward who believe, according to the working of his mighty Power which he wrought in Christ when he raised Him from the dead and, set him at His own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but that which is to come, and gave Him to be Head over all the Church, which is His Body, the fullness of Him that filleth all in all." Have I not told you things you never knew before? Things, I say, and not the imaginations of my own weak mind, which, of its own wisdom, is not worthy to address you. If I have, then meditate upon these things; give thyself wholly to them; "and the God of peace, Who, through the Blood of the everlasting Covenant, brought again from the dead our Lord Jesus, that great Shepherd of the sheep, make you perfect in every good work, working in you that which is pleasing in His sight." And may the God of all grace who hath called us unto His ETERNAL GLORY, establish, strengthen, settle you. To whom be glory, and dominion for ever, Amen.

Carlisle, Nov. 24th.

LEO.

R. W. H. Morris

For the Banner of the Cross.

THE RETROSPECTIONS OF A MISSIONARY.

No. II.

The office of a Missionary is not only a holy and useful office and of great importance to the extension of the Church and the diffusion of the Gospel, but it is one of dignity and honor, and is consequently worthy of the respect and reverence of men. "How beautiful," such is the language of the seraphic Isaiah, who is frequently called the fifth Evangelist, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth. Thy Watchmen shall lift up the voice: With the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. And if the feet of the Messengers of Cyrus proclaiming deliverance to the oppressed Israelites were beautiful, how much more beautiful are the feet of those who are appointed to preach deliverance to the captives groaning under the slavery of sin, and the opening of the prison to those who are fast bound in misery and iron.

But the office of a Missionary is an office of dignity and honor, because he is the Ambassador of Christ, sent on a mission of mercy; for he is to invite sinners to accept of salvation, and to assure them, in the name of God, that if they will repent and return to Him, He will forgive them all their sins, blot out all their iniquities, write their names in the book of life and guide them in the way everlasting. And surely the Bible, which contains not only the great commission to preach the Gospel, on which the Missionary acts, and the terms and conditions on which salvation is offered, ought to be valued more than any precious pearl, because it contains the plain declaration of the Almighty Creator, that he is willing to pardon the sins of his creatures, and to blot out the record of their guilt from the book of his remembrance forever. "Return unto me, and I will return unto you," saith the Lord: "Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow. Come now, and let us reason together saith the Lord: "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And what was preached by the inspired Prophets under the Jewish dispensation is confirmed by the Apostles of Christ. For the Apostle John, the last survivor of the Apostolic band, declares in his First General Epistle, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for our sins only, but also for the sin of the whole world."

But the Missionary may also be excited to deeds of glory and renown, when he reflects that the office which he fills has been filled by many of the noblest spirits that ever dwelt in the human form. For what was the Prophet Isaiah, whose strains of superhuman eloquence have gladdened the hearts of the faithful and given fervor to the piety of the people of God for more than two thousand years, but a prophet Missionary? A Missionary sent on a mission of mercy from the great head of the Church, to call the chosen people back from their wanderings, and induce them to flee for refuge to the horns of the altar and to the blood of sprinkling, so that they might be safe forever from the avenging fires of Divine indignation.

And what was Ezekiel, and Jeremiah, and Daniel, and the goodly fellowship of the Prophets down to the advent of John the Baptist, the last of the illustrious line, but Missionaries sent from time to time to teach the way of salvation, and to entreat the people of God by all the hopes of mercy, not to turn a deaf ear to the offer of pardon sent to them from the great king of heaven; And to pass from the less to the greater, and from the servants of the household to the Son, what, we may ask, was the Divine Redeemer, but a Missionary? For, though he was the Son of God and worthy of the worship of angels and of men, yet he was truly and properly a Missionary. For he was sent into the world on a mission of love and mercy, and therefore a Missionary in the highest sense of the term. Yea, he was the Prince of Missionaries, and could plead a Divine commission, and declare that he was sent on a mission of infinite moment to the welfare and happiness of men. "The Father sent the Son to be the Saviour of the world." "I came down from heaven not to do mine own will, but the will of Him that sent me." And because the Saviour was the chief of Missionaries, he gave to his Apostles the commission to act as Missionaries, and promised to be with them to the end of time. "As my father hath sent me, even so send I you." Let the Missionary, then, reflect on the dignity of his office, and the glory reflected on it by the labors, the lives, and the deaths of the goodly fellowship of the Prophets and the noble army of martyrs who have preceded him; and this, with the Divine blessing, will cheer his heart and animate his hopes in seasons of depression and despondency, when the fruit is yet in the bud, and the prospect of an abundant harvest is far from bright.

R. J. L. Harris

For the Banner of the Cross.

PROFITABLE CHRISTMAS BOXES.

At this season of the year, when there is such a general excitement in the Christian community in regard to the selection of appropriate presents, and all the heads of families are engaged in providing luxuries, gratifications and comforts for their children, friends, domestics and dependents, I would beg leave to remind them of a very deserving and unobtrusive class of dependents whose claims and whose destitute condition they never consider, and consequently do not feel it to be an *indispensable and responsible duty*, as well as a gratification and privilege, to relieve. I allude to our starving and half-clad missionaries and their families. Now I would suggest an easy way,—convince them of our sympathy, and provide them all with comforts at this joyful season. Let a few of the most judicious and influential ladies in each congregation provide two large wooden boxes, and solicit contributions in articles of food and raiment to send to one poor Missionary in our own State, and despatch the other to one in the far West. Many zealous ministers have been obliged to relinquish *favorable stations*, where they were successfully laboring, because they and their families were perishing for want of food, raiment, and medicine!! When the heads of families are purchasing articles for the use of their own households, let them remember these deserving, and suffering, and neglected members of the household of faith; these faithful servants of Christ. Every congregation could send two *Christmas Boxes* to enrich and gladden the hearts of these un murmuring followers of their Divine Master, and to enliven the hearts of their little families, and procure them a "merry Christmas and a happy New Year," without impoverishing themselves, in a temporal point of view, and may be a means, by the Divine blessing, of greatly increasing their own spiritual prosperity. If all the Churches would engage in these good works, it would divert their attention from those discussions which lead to Rome and Geneva. "He that doeth his will, shall know of the doctrine whether it be of God." Let us thus walk in the good old paths, by *doing justly, loving mercy*, and walking humbly with our God. Let us thus *practically demonstrate* that we truly "believe in the Lord Jesus Christ and love one another;" and we shall not be distracted with those contentions and discussions which rend the Church, prejudice those against it who are most favorably disposed towards it, and have prevented multitudes who were inquiring for the ways of truth and peace from uniting with us. Let the ladies evince their benevolence and efficiency by commencing this good work immediately. *Zeal and judgment* united can conquer all difficulties, and render every duty delightful in the performance, and in the retrospect. I will answer for it, that not one lady will *refuse* to co-operate in filling these "Christmas Boxes," with good things for those who are spreading abroad the glad tidings of salvation, and blowing the gospel trumpet, to awaken perishing sinners from their death-like slumbers. May that God, "who is love," and loveth a cheerful giver, bless and prosper all those who engage in this benevolent enterprise, in their own souls, in their families, and in their friends.

JUSTICIA.

For the Banner of the Cross.

NATCHES, Dec. 4, 1849.

TO THE EDITOR OF THE BANNER OF THE CROSS:—

Sir,—In your paper of Nov. 17th of the present year, there is an extract from the "Literary World," under the title of "American Biography." This article gives some extracts from the Life of Ashbel Green, V. D. M. &c. &c. among which is one, headed, "A JEST OF WASHINGTON'S." Now Dr. Green expresses an opinion, that this great man, (Washington) was not in his proper element when he attempted a pleasant conceit. "I never witnessed his making the attempt," &c. &c. (See the *paragraph*.) The remark of General Washington, was this: "Gentlemen, I feel the weight of years; I take a pair of sixes, on my shoulders, this day." The allusion Dr. Green supposes, must have been made to the FIFTY-SIXES used in weighing heavy articles; and thinks the jest "far-fetched and not very obvious." He further states, that Washington entered his SIXTY-SIXTH year, at this time. Now General Washington may have been a very dull jester, as Dr. Green supposed; but Dr. G. himself was certainly a very dull jest-taker. It is so plain that a school boy would have seen it, almost instinctively. In truth Washington explained it. He stated that he entered that day, on his sixty-sixth year; or to use his own words, "I take a pair of sixes on my shoulders, this day," (66)—certainly, not very far-fetched, and very obvious. Now surely if the charge of dullness rests anywhere, it is not on Washington. A READER.

For the Banner of the Cross.
DOMESTIC MISSIONS.

MR. EDITOR:

I have seen, of late, several articles in the Episcopal Recorder respecting the deficiency of funds in support of our Domestic Missions. The first writer chastises the committee, for employing more missionaries than they know they can support, and the latter attempts to account for this want of funds. The writer says, "It is an attempt to conduct missions as a church when we are not at harmony in ourselves." But why are we not so? Evidently, because every one makes himself a standard of doctrine and distrusts all who oppose his views. The drift of the article is, that low churchmen, mistakenly called Evangelical Churchmen, know so well what they hold, and it is so important in itself, that things must be done in their own way, or they can do nothing. Shame on the presumption of such reasoning! We have seen enough of the idea that a man to be Evangelical has only to think and assert himself so; only to be more indifferent to his own church than to any other; only to have a larger indulgence than others because less discriminating and more complying. The writer says, these men cannot and will not support our missions, *when they have doubts*. We say, then, let them *shime all* at once. "What liberal donations," he says, "flow yearly from our church into the treasuries of the American Tract, American Bible, and other kindred societies?" Yes, American, not Church Societies! Institutions taking the place of a church and ministry by agencies and workkeys of their own! The boasts certainly, some call them the glories of the land! "There is," he says, "no disposition to hold back from these modes of doing good." All the more shame. Blush that any Churchman can pen, or any Church paper can publish such glorying in our shame! If any person will note it, he will find the doings of the Tract Society, and the Presbyterian S. S. Union more lauded, and more space given to them and their work by some papers in our church, than is accorded to the church and all her institutions. These seem but borne with by her members and journals, never praised but when some work is done out of her. Is this treason, or is it Puseyism? What shall it be called? Where shall we locate our ministers who take agencies for these societies, and leave the service of the church? It will hardly do to call them Romanizers. There is something of the faith and ministry of the church in Rome, but the church is not in these societies, nor her doctrine in any sense. Let these skimmers of charity, these travelling miners, tell where they belong, and where they intend to bring up at last. Let our Bishops unhorse these riders, and make them foot it awhile, and it will not be long before extremes would meet in a happy charity, and the obligations of the Church to her Lord and His servants, be discharged. It is *their doing*; the distrust and apathy complained of so much in the church. They put a blind on the vision of many, and plant the seeds of *uncharity* in the hearts of more. They are merciless to a church that is all mercy in her provisions. They turn their backs on the exercise of a ministry that is divine, and accept a ministry from A., B. and C., who have set themselves up to be somebody, and have grown to be so by the sufferance of an unthinking age. The Church appointed by Christ, to minister to men, with a commission to hold on, in her shining way, till He come, is fast being superseded by inventions of men, in the shape of societies, grown corpulent on her treasures, and beginning to deride her pretensions. It is now great I, and little You. A pretty strife it will be at last for supremacy, if God permits the ways of many to prosper. What if we should drop these alliances, and become stay-at-home bodies; should consent to differ a little for the sake of differing less; should try to shine more in our own candle-stick, and let others, seeing by us, rejoice in the light, and add thereto of their own, till our differing and unequal beams should collect into a common sun within us, making our faces shine as did that of Moses, with the blessing of a genial and superior converse; what if we should do this, and more, which it is our duty to do; should begin to think that men who differ greatly from us, differ not in the "Unity of the Spirit," and that, therefore, there is a way of feeding on truth, and loving it which is not our way; that it is not the outward shape and expression we give to truth so much as the inward perception and digesting of the same, which so make it one with us that it is our life and joy? why, then, we might soon dismiss our counteractions, and combinations, and our appropriation of names, expressive that we assume to be better than others; they would say we are, if we were so; we should have a goodness and a soundness needing no propping of our own; but the one spirit of the body of Christ would bear us up, so that we could not sink, nor our light be hid.

For the Banner of the Cross.

A LINE TO "O."

"Leo" has not overlooked, but rather observed with much pain, "O's" repeated reference to the clause on the Athanasian Creed, "not dividing the substance." "Leo" knows too well why that clause is insisted on, and the interpretation which "O." would give to it. A document having no authority is set against the Nicene Symbol. A document bearing a falsehood upon its front is hurled in the face of that "Testimony which God hath given of his Son," which testimony the Synodical Voice of the Catholic Church, speaking by the Spirit that dwelleth in Her, has handed down in the Nicene Creed. High considerations, respect for the glorious standard of the Holy Ghost under which "Leo" "fights the good fight of faith," has prevented him from giving any direct answer to such a challenge. He thinks "O." has committed suicide by sending it.

The so called Athanasian Creed confesses its inferiority to the writings of Athanasius, because it has sought for currency in the Church under the forgery of his venerable name. "Leo" cited it in his article on the word *Consubstantial* as an *argumentum ad hominem*, and as a testimony of the theological *usus loquendi*; just as he cited the writings of Athanasius. He has considered else to do with it, nor will he listen to anything coming to him in the garb of falsehood, as that document comes. "Leo" repeats, that he imputes no fault to "O." for giving utterance to a doctrine which has overspread all Christendom with corruptions.

R. W. H. Morris

For the Banner of the Cross.
A LINE FOR "DALETH."

MR. EDITOR:—

Allow me to suggest to "Daleth"—that "figures, analogies, illustrations," *prove* nothing, nothing positive, whether of interpretation or doctrine. They are valid only when the matter is *already* proved or conceded:

Also,—that, in Article 4, "the perfection of man's nature" means "the perfect human being;" says Burnet, Christ "took to Him again His *whole body*." The word "nature" is not used in the Article with the close appropriation given it by Mr. Wilberforce:

Also,—that Article 2 means, that Christ "took man's nature" by taking man's *substance* "of the substance" of the Blessed Virgin. The "nature," as the attribute, went of course with the living "substance:"

Also,—that, while (to use D.'s language) every human being has "the whole undivided" human nature, no two or more human beings have in common any "whole and undivided" substance whatever:

Also,—that it is not literally true, but only figuratively, that "human nature," regenerate or unregenerate, "lives," whether in this world or the world to come. Only that "lives" really, of which this "nature" is an attribute:

Finally,—that man consists of *two* substances, body and soul; and that to add "human nature" as a *third* "substance," is taking a large liberty with both established language and established fact.

Philada. Dec. 15, 1849.

Bishop H. D. Onderdonk

MOHAMEDAN AND JEWISH PRAYERS.

The country around was cultivated with the grain called *dra* and there was every prospect of a favourable harvest. "God be praised," said the Kaid, "for his bounty: last year, in truth, we had a sad prospect for the crops; and had not my master, Seedy Abn Selam E'Slowly, ordered the Jews—God curse them!—to pray for rain, I know not what would have become of God's creatures." "Why did not the Mussulmans," said I, "offer up their prayers?" "So they did," he replied, "and for twenty days and nights; and to the banner of each mosque was affixed a prayer written by the Fekke himself. The prayers floated in the face of heaven, but all in vain; for the prayers of the faithful are like music to God, who is worthy of all praise; and therefore the Almighty, rejoicing in the sweet sound of our supplication, granteth not the desires of our prayers, for he wishes us to continue still to pray. But no sooner is he tormented with the disgusting prayers of Jews and infidels, than he granted forthwith their petitions, in order to be freed from their importunities." Absurd as this may appear, it is, nevertheless, the general belief in Morocco.—Hay's Western Barbary.

The same fire which softens the wax, hardens the clay.

The sum of that which is revealed of angels is, that they serve on earth and sing in heaven.—Luther.

Obituary.

DIED.

On the 14th September last, in East Pascagola, at the summer residence of his grandfather, J. Kely Smith, Esq., JOHN H. JAMES, aged 19 years, oldest son of the Rev. J. W. James, former Rector of Christ Church in this place and afterwards of Christ Church in Philadelphia.

Born in this place, his kindred living here, and bearing a name still held in just and loved remembrance, it seems due that some memorial of his death should be inscribed among us. Although an orphan of tender years and cast upon the care of relatives far from the scenes of his birth and childhood, a promising and flattering career was opened to him. The writer of this tribute saw him not long since in New Orleans, engaged in the business of a large and elegant commercial establishment in the heart of the city. In the midst of wealth, pleasure and fashion in that southern metropolis, surrounded by all that fires the mind and lights the hopes or ardent youth, every thing glittering to his eye in that magnificent mart of nations, it is not surprising that he should have indulged in bright visions of distinguished success; and he did! He had able and experienced friends and relatives to shape and sustain his commercial career. But alluring and prevailing as these hopes were, they were soon snatched from his fond view, and purer, richer aspirations engaged his newly awakened vision.

The yellow fever and later strokes of cholera had in feeble his frame and checked the order of his worldly expectations, and now other thoughts and other longings began to occupy his mind and heart. Heavenly influences dawn upon him, and at length, the great power of the Holy Ghost moves in him and he enjoys a happy transformation! He writes to his uncle, Jas. R. Dick, Esq., from New Orleans, in January last, and says: "I begin this year, January, 1849, with a dedication of myself to the service of my Lord and Saviour, and vow that with the assistance of his Holy Spirit, I would live a godly, righteous and sober live for the rest of my days." He had in fact, devoted himself to the ministry. His father's shining example was probably before him. But alas! we say, that perhaps should not say it, he was called away, just as he was entering upon the preliminaries of his course. His plans duly considered, and approved by the experience of the Rev. Dr. Hawkes, he had just entered upon his studies. He was called to a loftier school, to learn there, the wonders of the "True Tabernacle," which the Lord pitched and not man. But not before, (as his grandfather writes,) "he had obtained *that*, and impressed *that*, on the mind of others, by his dying testimony, which many, many of 40, 50, 60 and 70 and more, have not accomplished—a perfect preparation for death.

He repeated that he had no wish to live if incapacitated from pursuing his preparation for the ministry. His dying words were, I have "trust in God." "I have faith in Jesus Christ," and these ejaculations he continued until the sounds sunk into softest whispers. And so he died.

Meadville Paper.

Died.

Fell asleep in Jesus, on the 26th ult., in Middlebury, Vt., Mrs. SARAH E. HENSHAW, aged 79, relict of the late Daniel Henshaw, Esq., of M., and mother of the Right Rev. Bishop of R. I.

Notices.

BURIAL LOTS.

Churchmen who are desirous of having burial lots and vaults around the Church of St. James the Less, near the Falls of Schuylkill, can now obtain them by applying at 4 South Front st. (where a plan may be seen), from 9 until 2 o'clock, and on the premises from 4 to 6 P. M.

ROBT. RALSTON, Warden.

Acknowledgments.

The Editor of the Banner has received and forwarded to the Treasurer of Domestic Missions, \$5 from B. T. R., a contribution for "Advent Sunday."

Receipts of the Bishop White Prayer Book Society, since Nov. 26.

From Mrs. E. F. Fisher, Holmesburg, for books sold, \$3; Offerings of St. — Parish, Wisconsin, 2; Church of the Epiphany, Phila., per T. Locke, Treas., 25; Sunday Offerings of Grace Church, Providence, R. I., per E. F. Howard, Treas., 25; Rev. N. E. Marble, collection in St. Paul's Ch., Concord, N. H., 10; Collection at Church of the Messiah, Port Richmond, Phila., per E. R. Cope, 10; Total, \$75.

WM. MUSGRAVE, Treas.,
No. 129 Market St.

Phila., Dec. 14, 1849.

The Rev. Wm. Adderly, Missionary at Fallston, Beaver Co., Penna., for himself and his congregations, gratefully acknowledges the receipt of the following donations for his parishes,—12 large Prayer Books, with one Desk Prayer Book, from the Female Prayer Book Society; 75 small ones from the Bishop White Prayer Book Society; a number of useful Tracts from the Female Tract Soc. of Philada., and Epis. Tract Soc. of New York;—and 12 School Bibles, with one for the Desk—through the kindness of the Rev. Mr. Howe—Also a Desk Prayer Book for the Church at Georgetown—"A Thank Offering" from Mrs. J. C. Clay. The Missionary trusts that his parishes will be able to express their gratitude in more than words, the coming year.

The Missionary, would at the same time gratefully acknowledge the receipt of a number of articles for his private use from friends in Phila., whose kindness and liberality have on more occasions than one cheered his home, and been a source of comfort and encouragement to him amid his trials and privations. Language is inadequate to express the deep emotions excited by these most considerate and timely evidences of their unceasing interest in his welfare; they will ever be found among his most cheering and encouraging reminiscences. That "He who is the Giver of every good and perfect gift," may send down his blessings abundantly, both temporal and spiritual, upon these dear friends, is the earnest prayer of the Missionary.

The Treasurer of the Female Prayer Book Society acknowledges the receipt of a donation of five dollars from Mrs. W. W. Strong, Mineral Point, Wisconsin, by the hands of the Rev. E. Williams, Rector of Trinity Church.

December 18th, 1849.

ST. THOMAS' CHURCH.

A sale of useful and fancy articles will be held in the basement of this Church, 5th below Walnut, opening on Monday, and continuing during the week.

The undersigned City Missionary acknowledges the receipt of the following sums during the past year.

From St. Peter's Church, for private use, \$105; St. Andrew's, 55; Advent, 10; St. Stephen's, 2; Episcopos, 10; St. James, 10; A Lady, 10; do. do. 3; Cash 1.

He has received and placed in the Poor's Purse the following sums during the same period.

St. Peter's Church from Offerings, \$136 84; Members of St. Peter's Church, 52 75; St. Luke's Church, 5; Members of St. Andrew's, 21; Lady of St. Stephen's Sunday School, 1; H. per Rev. Dr. Ducachet, 1; Episcopos, 1 50; H. Campbell, 1; Subscriptions for passage money, and outfit for H. Brown, 19 50.

REV. REES C. EVANS.

Phila., Advent, 1849.

The treasurer of the E. F. Tract Society of Pennsylvania gratefully acknowledges a donation of twenty-five dollars from the Young Men's Society for the promotion of Christianity of Grace Church.

Dec. 14th, 1849.

PHILADELPHIA MISSION.

I have received and placed in the Poor's Purse account, \$10, from A. J.

THOS. G. ALLEN,
Missionary.

Advertisements.

Mrs. Twigg desires to form a Day School of a small number, one session, and in the afternoons and evenings to give lessons on the Piano, and English and French, in classes or private tuition as may be desired. Day school to commence early in Jan'y; music lessons and classes from the present time. Mrs. Twigg became a teacher of all those branches early in life, and hopes for patronage, having had long and very successful experience, testimonials of which, and terms found moderate, may be had at her school room, 225 Spruce St. below 8th.

Reference to the Rev. W. B. Stevens, D. D., Rev. Richard Newton, William Collins, 189 South 9th St., Edward Grat-tan, Third and Walnut.

Phila., Dec. 15th, 1849.

Littell's Living Age.—No. 293.—12 cents.

CONTENTS.

1. Miss Pardoe's Francis the First. SPECTATOR.
 2. Herman Melville's Redburn. do.
 3. Hudson's Bay Territory. do.
 4. Humboldt's Aspects of Nature. NORTH BRITISH REVIEW.
 5. Life and Correspondence of Robert Southey. EXAMINER.
 6. Ode for the Peace Congress, 1849. FOR THE LIVING AGE.
 7. Scenes from the life of an Unprotected Female; Scene 2. PUNCH.
 8. Louis Napoleon his own Master. EXAMINER.
 9. The Hungarian Exiles. EXAMINER.
 10. The Most Effectual Securities for Peace. EXAMINER.
 11. Canadian Annexation. EXAMINER.
- SHORT ARTICLES.—Sir Walter Scott. Deer; Ivory; Mechanical Leech; Value of Game; Poison of the Viper; War with Mexico.
- POETRY.—An Old-fashioned Ditty.
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The Revellers, The Midnight Sea, and the Wanderer, Three Allegories by the Author of "The Combatants" &c., with fine engravings, sup. ed. 16mo. Muslin, 62; mus. ex. gilt, 80; Fancy paper, 30; 18mo. ed. half mor., 30; Fancy paper, 14.

The Revellers, an Allegory, The Midnight Sea and the Wanderer, two Allegories, 8.

Helen Morton's Trial, By Mrs. Joseph C. Neal, with fine engravings, sup. ed. 16mo. muslin, 62; mus. ex. gilt, 80; Fancy paper, 38; 18mo. ed. half mor., 35; Fancy paper, 25.

Harry and Archie, or First and Last Communion; by the author of "The Revellers" &c., with three engravings, fine muslin, 31; half mor., 25; Fancy paper, 12.

The Testament in the little coffin, or, the Memoir of Cameron Masten, fine muslin, 25; half mor., 15; Fancy paper, 8.

The Dove; an Example of attachment to Home, with fine engravings, fine muslin, 25; half mor., 18; Fancy paper, 8.

A Christmas Carol, with fine engravings, new edition, 18mo.; Fancy paper, 5.

A Classified Catalogue of the publications of the Society will be sent by mail, or otherwise to any person requesting it.

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Also, for sale by

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206 Chestnut St., Philada.

Elegant New Illustrated Gift Books,

FOR THE YEAR 1850.

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No. 164 Chestnut Street, Philadelphia.

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III. The Four Gospels, arranged as a Practical Family Commentary, for every day in the year. By the Author of "The Peep of Day," &c. Edited, with an introductory preface, by Stephen H. Tyng, Rector of St. George's Church, New York. Illustrated with twelve elegant engravings.

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Children's Books for 1850. Published by George S. Appleton.

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GEORGE S. APPLETON, has imported all the English Annuals for the coming year, including the Keepsake, Drawing-Room Scrap Book, and the Beauties of the Court of Queen Victoria.

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The Occasional Works of Rev. E. Bickersteth, including his Tracts and Sermons, foolscap 8vo.

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Hawker's Commentary on the Psalms, foolscap 8vo.

Mark Wilton, by the Rev. C. B. Taylor; many illustrations.

Plato's Divine Dialogues, with the Apology of Socrates.

Wheatley on the Common Prayer, 12 mo.

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The Women of the Old and New Testament, articles by eminent clergymen, edited by Dr. Sprague, with 18 superb female portraits, plain or colored, bound in rich morocco, plain or bevelled, and in a new style of painted paper mache.

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REMOVAL.

The Rev. JAMES BONNAR, B.D., has removed his Classroom from St. James's Church, to his own residence, in Schuylkill Seventh Street, (third door below Arch, west side.)

He will be prepared to receive pupils on the FIRST OF SEPTEMBER, in the various departments preparatory to entering the University or the Counting-room.

Mr. B. presents his Classes, with some confidence, to the attention of his friends, having had over TWENTY YEARS practice as a public and private Teacher, in these United States, England and Scotland.

He refers those persons who may desire to entrust their Sons or Wards to his charge, to

The Rt. Rev. the Bishop of Pennsylvania.

The Rt. Rev. the Bishop of Ohio, to whose sons he was at one time, private Tutor, and under whom he taught in Milnor Hall, Gambier.

The Rt. Rev. the Bishop of New Jersey, who, as Rector of Burlington College, has received, with commendations, some of his pupils.

The Rev. Heiman Dyer, D.D., formerly Principal of Milnor Hall, and late President of the Western University of Penna.

Rev. Mr. Braden, Head Master, Burlington College.

The Rev. Henry J. Morton, D.D. Rector of St. James's, Phila.

The Rev. Jehu C. Clay, D.D. Rector of Gloria Dei, Phila.

The Rev. John Coleman, D.D. Rector of Trinity, Phila.

The Rev. R. S. Trapier, Rector of the Floating Chapel.

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W. H. Klapp, M. D., Southwark.

R. E. Griffith, M. D., Chestnut St.

Mr. Jno. S. Riddle, Spruce St.

Members of whose families have been, or now are, under his care.

He refers further to,

The Banner of the Cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST."

REV. FREDERICK OGILBY, EDITOR.]

PHILADELPHIA, SATURDAY, DECEMBER 29, 1849.

[Vol. XI.—No. 52.—Whole No. 574.]

Calendar.

DECEMBER.

28. Holy Innocents.
30. First Sunday after Christmas.

Church Intelligence.

JANUARY.

6th, A. M., St. Matthew's Francisville. Evening, Trinity, Southwark.
13th, A. M., Church of the Redemption. Evening, Church of the Advent.
20th, A. M., St. Andrew's Church. P. M., Gloria Dei Church.
27th, Harrisburg.

FEBRUARY.

3d, A. M., Upper Merion. Evening, Norristown.
10th, A. M., Church of the Ascension. Evening, Emanuel Church, Kensington.
17th, Reading. 18th, P. M., Morlatian. Evening, Pottstown.
20th, A. M., Church of the Epiphany. P. M., St. Jude's.
27th, A. M., All Saints. P. M., Oak-grove Chapel.

NORTH CAROLINA.

Washington, Dec. 17, 1849.

To the Clergy of North Carolina.

Dear Brethren:

The call of the Domestic Committee of our General Missions for funds, to meet the engagements of the past year, is before you. I cannot add to the strength of this appeal, but will only express the hope that you may select some occasion of public worship early in our ecclesiastical year, to bring the subject before your people, and to ask their aid, if it be but the widow's mite.

Faithfully and affectionately,

Your friend and brother,

L. S. IVES.

PENNSYLVANIA.

CITY MISSION.

RIGHT REVEREND SIR: My quarterly Report accompanying this will inform you of the visits in general made to the abodes of the poor and afflicted, besides the sums expended for the relief of destitute families, as well as various other matters. In this letter, permit me to state to you some individual cases that have come under my notice, that you may judge of some features of the Mission that do not appear in my Reports.

During the prevalence of the awful pestilence that visited and afflicted our land during the past summer, I was called upon to see a man suffering from the ravages of the cholera. He was in the prime of life, and had a wife and child, who, with himself, were almost in a state of starvation. Studiously did he conceal his circumstances from all, until he had parted with every article of furniture, as well as wearing apparel, (except what was indispensably necessary) until nothing was left to support him and his family. Having been without employment for a long time, and his food being of the poorest kind and that very stinted, his system could not bear up against the disease under which he was suffering. In a small room without chair, table or bed, the poor man lay on the floor, attended by his wife and a relative, who, although they endeavored to soothe his mind, could do nothing to alleviate his pain of body. He was a Churchman, intelligent, educated and pious. He received the Holy Communion, and expressed himself prepared to abide by whatever was the will of God concerning him. Whether life or death was before him, he was resigned. Still, amidst the consolations of religion, thoughts of leaving his wife and child in a state of suffering and want, gave him much uneasiness. Visiting him from day to day, I found that (notwithstanding his disease) he still knew me, and would fervently join with me in prayer. Notwithstanding the use of medicines and nourishment, he sank under his disease, and while expressing full confidence in the blood of Christ to atone for his sins, his spirit happily departed this life to enjoy a blessed immortality. Through the kindness of Christian individuals, he was buried with becoming decency. It was my mournful duty to read over his ashes the sublime burial service of the Church in which he had been baptized, confirmed, and in which he had fed upon "the spiritual food of the most precious body and blood of our Saviour Jesus Christ." The Lord, for wise reasons, had afflicted him and his family; but, in the dark hour of trial, raised up for them kind friends who supplied them with what was necessary, and furnished employment. Thus has God, by touching the hearts of some with pity, shown that this dying Christian might in the midst of the severest poverty, confide in Him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

Sometimes, from the sick room I have to go to the hall of justice and the prisoner's cell. A boy, a native of an adjoining State, during the past summer, left his friends with the ostensible purpose of coming to this City for employment. Whether he had been acquainted with juvenile thieves in his native State,

or not, I could not discover. Here, however, he became acquainted with those who soon made him an accomplished thief. The companions he chose, soon removed from his mind whatever good had been sown there by his Sunday School teacher. I received a letter from a relative of his, stating that he was in prison, and requesting me to interfere on his behalf. I immediately waited upon the Civil authorities, and soon learned the nature of the charge against him. After many interviews with the magistrate, and the merchants who had been robbed, I succeeded in getting him released from prison and placed in the House of Refuge. The managers (through their Secretary) very kindly listened to all I had to say for him, and agreed to take him. His relations were satisfied with this, and although they have not seen him since he left home, yet they correspond with me and inform me that he is sensible of his crimes, and gives evidence of a better disposition. This corresponds with what I hear from time to time from the officers of that institution. I am informed that his impatience under restraint is lessened, and his spirit of insubordination considerably weakened. Time will show whether he will prove a good member of society. He is now engaged in manual labor, and will be put into some way of earning his living, and it is hoped that the moral training he is undergoing may be blessed to his temporal and spiritual good. In his early years, he was deprived of both his parents. He knew not a father's guiding hand, nor a mother's pious care. Thrown among evil companions, temptations were laid in his path, and he was allured from the house of God and the Sunday School. By his departure from the path of rectitude, he was soon placed within the walls of a prison. How necessary is it for those who have no parents and teachers, to be kept from the devastating influence thrown around them in large cities!

On one occasion I was visited by a poor widow, in great distress of mind, who informed me that her daughter had left her, and requested my aid and advice. She could not account for the abrupt departure of her daughter, as she had always conducted herself as a kind and affectionate daughter. I at length discovered that she had gone upon the Stage under an assumed name, and thus for a time eluded the vigilance of all who were interested in her welfare. On her being known to be in another city, her distressed mother went to see her and had an interview with her, in which she stated her motives for acting as she had done. Owing to the temporary close of the theatre, she is lost sight of; but it is hoped from the interview I have just alluded to, that her affection to her parent is not lessened, and that by proper means she may be induced to return and live with her afflicted mother. There are many who would blame this young woman. Such should pause before they rashly pronounce judgment against her. Without any one to direct her, she left home with the determination no longer to see her poor mother and herself work for what was not adequate to procure the necessities of life. She thought she would endeavor to procure a situation that would place her mother and herself beyond the reach of want. Not knowing where to go, and without any plan, she left her native city, and after paying her traveling expenses, found herself in a strange city, at nightfall, with seventeen cents in her possession, twelve and a half cents of which she paid for her lodging. The following morning found her wandering about, seeking for employment. Desponding and grieved, and unnoticed by any, she knew not what to do. To return to her home was impossible. To engage in needle work would be but going to that she had fled from. This, however, she sought, but no regard was paid to her application. The following evening found her penniless. Her tears fell fast; her sobs were loud and frequent; but no one heeded her. She was in an agony of mind as she thought of her mother. In this state of mind, she found herself standing near a theatre. The paroxysm of her feeling having subsided, she was calm enough to see that young girls were advertised for to appear in the ballet, and engage in the choruses and processions. What could she do? No friend was near. With very little hope of being accepted, she made an application to the Manager and was engaged. In a few minutes she was upon the Stage, weak, owing to want of food and anxiety of mind. In three hours afterwards she received a sum of money that enabled her to appease her hunger and procure a night's lodging. Her fears of passing the night in the streets, exposed to insult, having been removed, she continued night after night at the theatre and soon became an actress. This is but one of many cases that I have observed where mischief is swift to enter the thoughts of those who are rendered desperate by very limited means of living. Many young girls like her, dissatisfied with the paltry wages earned by needlework, are willing to hazard any trial to better their circumstances. At that particular juncture, when the mind is excited under a sense of wrong inflicted by society, some timely aid rendered to procure articles of clothing, furniture or food, together with the comforts of the divine religion of the Son of God, would change the current of the thoughts, and infuse content and satisfaction to the desponding heart.

Passing along the streets one day, I saw a family, consisting of a man, his wife and three children, standing still without speaking a word to any one or to each other. My knowledge of that class of people led me to speak to them, and I soon observed that my noticing them and enquiring into their circumstances gave them pleasure, as well as hope. I found, on inquiry, that they had been in the City three days, and were almost destitute. Thirty seven and a half cents they paid each night for beds, (if beds they might be called) and in the day time they bought a fourpenny loaf of bread and ate in the streets. They

were all members of our Church and have shown since that they are steady, temperate and pious. I went with them and procured a room for them, gave them groceries, and with a little aid made them comparatively comfortable.

These are but a few cases of those constantly occurring. There is no need however to amplify, as my object in writing is to show you how matters are brought to my notice that would otherwise probably not be known to any one.

I wish to mention to you the importance of a temporary home for the destitute, where lodgings and food could be furnished at such a moderate price as to secure, not only the comfort of those who would partake of the benefits provided, but would render it unnecessary to furnish money for food, rent and lodging. I find that lodging houses can be made partly mercantile and partly benevolent. The first cost is great; but they become self-supporting in time, and the money can be repaid to shareholders in yearly or half-yearly dividends. For the poorest, who have a scarcity of fuel, and live in dilapidated garrets and cellars, such lodging-houses would be a protection against the inclemencies of the winter. They would likewise afford a shelter to those who have no home, and who sleep in unfinished houses or market places. A portion of one of such buildings, or separate buildings of a more expensive kind, should be partitioned off in rooms for families, together with baths, cooking utensils and a heating apparatus. The poor who are not in a state of destitution could procure all such conveniences for a far less price than they could give for an unfurnished single room, without fuel or use of cooking utensils. In this better class of buildings some charge must be made; in order to prevent an overthrow of all self-respect and self-dependence. In some cases (of which a committee should judge) it might be necessary, for a limited period only, to furnish room rent at a very moderate charge; but, it should be considered as a general thing that no families can be admitted, except on an express agreement to pay the usual charge. This is necessary, as I find that constantly giving away for nothing but encourages and actually increases pauperism. Connected with such buildings should be a home of industry, where work could be furnished to respectable women at better prices than the present low rate of female labor.

Such a plan would I believe bring about a reformation among the poor, and tend to bring them from that degraded state into which many are sunk through poverty.

I have wandered from my subject, through my thoughts dwelling on some plan for the amelioration of the circumstances of the virtuous poor. In conclusion I would state, that I endeavor, as City Missionary, to carry the blessings of God's house to the abodes of poverty and wretchedness, and to give spiritual relief to those who have no connecting link that binds them to any of our Churches. Many of the baptized of our Church immigrate to our shores. The disappointments many of them meet with, instead of urging them to, too frequently keep them from, the house of God. They are unknown personally to any of the Rectors of our Churches, and consequently have to be sought in the garrets and cellars near the wharves. Among some of these, I have seen religion light up with holy pleasure the eyes of the dying, who, having experienced in our City suffering and want, have been thankful that they received the blessings of the Church of Christ, as they had enjoyed them in their father-land. I have no doubt that there are those who, interested in my Mission, pray God's blessing upon my labors for the promotion of the spiritual good of the poor of this City. I know that a cup of cold water, given in the name of a disciple, shall not lose its reward. Surely, then, God will own what is done in his name—to convert souls from death—feed the hungry—clothe the naked—visit those who are sick and in prison—for his words are "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

YOUR SON IN THE CHURCH OF JESUS CHRIST,

REES C. EVANS.

Philadelphia, December 10, 1849.

Right Rev. ALONZO POTTER, L.L. D., Bishop of the Diocese of Pennsylvania.

NEW YORK.

DIocese of New York. Episcopal Offices by the Bishop of New Hampshire.

Wednesday, December 5, Evening—In St. Mark's Church, New York, the Bishop preached, confirmed 26 persons, and addressed the candidates.

Sunday, 6, A. M.—The Bishop consecrated Christ Church, North Brooklyn, and admitted the minister of the parish, the Rev. Charles Reynolds, Deacon to the Holy Order of Priests. The Ante-communion Office was said by the Bishop, the Rev. William Berrien, D. D. President of the Sanding Committee of the Diocese reading the Epistle, and the Rev. Samuel R. Johnson, D. D., Rector of St. John's Church, Brooklyn, reading the Gospel. The sermon was preached by the Bishop. The candidate for the Priesthood was presented by the Rev. Lot Jones, Rector of the Church of the Epiphany, New York. In the laying on of hands, the Rev. Drs. Berrien and Vinton, and Messrs. Diller and Jones united.

Evening—In the same Church the Bishop held a confirmation. 22 persons were confirmed, and an address delivered by the Bishop.

Friday, 7 P. M.—In St. George's Church, Newburgh, the Bishop preached and confirmed 17 persons. The Rt. Rev. Dr.

Southgate, Foreign Missionary Bishop of Constantinople, assisted in the services.

Second Sunday in Advent, 8 A. M.—In St. John's Church, Yonkers, the Bishop preached and confirmed 26 persons.

P. M.—In St. John's Chapel, Turkshoe, he preached and confirmed 4 persons.

This was the last service of the Visitation. In the course of it the Bishop has ordained 2 Priests, consecrated 5 Churches, officiated 44 times in 41 Parishes, and confirmed 540 persons. In the discharge of these duties he has travelled within the Diocese about 800 miles—to which are to be added the 500 miles of journey to and from his residence in New Hampshire.

We hope to welcome the good Bishop to the Diocese again, as we learn that the Standing Committee have invited him to continue to perform Episcopal Duties among us for another three months—that is, until Easter. If, on his return home, he is able to accept the invitation, it is probable that he will spend several weeks among us in Lent, and hold Confirmations in the cities of New York and Brooklyn.

The Rev. Thomas Applegate, Deacon, has been recommended for Priest's Orders by the Standing Committee of the Diocese.

Letters Dismissory from the Diocese of New York have been granted to the Rev. Samuel L. Southard, to the Diocese of New Jersey, and to the Rev. Richard Whittingham, Jr., to Western New York.

The Rev. Samuel Cox, Jr., Deacon, has been received into this Diocese upon a Letter Dismissory from the Bishop of Pennsylvania.

Mr. Robert Holden, a Candidate for Orders in this Diocese, has been transferred to the jurisdiction of the Bishop of New Jersey.—*Churchman*.

OHIO.

From the Western Episcopalian,
CHRIST CHURCH, DAYTON.

The Church edifice in this parish has recently undergone a thorough improvement, and its interior now presents the appearance of a new and very handsome and convenient building. About fifty of the sixty-four pews are rented, and large and attentive congregations attend upon the services of the Sanctuary.

Its members generally seem to be determined that it shall rise, by the blessing of God, from its past depression, and the prospect of valuable accessions in view of the growth of the city is quite encouraging.

The Rev. J. B. Britton has accepted a call to the Rectorship of this parish at a salary of \$800, and entered upon his duties in this improving city of 14,000 inhabitants, on Sunday, the 18th of November, the twenty-third after Trinity. J. B. B.

WESTERN NEW YORK.

BISHOP DELANCEY'S VISITATION.—Bishop DeLancey visited Grace Church, Utica, on Sunday morning the 16th December. The Bishop preached and confirmed eight persons.

In the afternoon, the Bishop visited St. Paul's Church, West Utica. The Bishop preached and confirmed ten persons.—*Gospel Messenger*.

CONNECTICUT.

TRINITY COLLEGE.—Advent Term closed on Tuesday last. The examiners expressed great satisfaction with the progress of the students, in their various departments and classes. The number of new entrances during the term, was 18. Lent term will open on the 3d of January, 1850. The *Matriculation Sermon* will be preached in place of the *Term Sermon*, on the first Sunday evening of Lent Term.—*Calendar*.

From the Western Episcopalian.

BISHOP McILVAIN'S VISITATION TO THE PARISHES AT SPRINGFIELD AND URBANA.

On Advent Sunday, Dec. 2d., Bishop McIlvain preached in Christ Church, Springfield, and admitted the Rev. Chandler Robbins to the holy order of priests. The Rev. Chas. B. Stout, with the Rev. Mr. Blake, united in imposition of hands, and assisted in the administration of the Sacrament.

In the P. M., the Bishop preached and confirmed three persons.

Monday evening, Dec. 3d, the Bishop made his primary visitation to the new parish in Urbana, where in the Baptist Church, he read prayers, preached and confirmed five persons.

His address on the origin and nature of this Apostolic rite was appropriate and interesting.

This was the first occasion on which confirmation had been administered in this place. The marked attention given, and the solemn stillness of the entire congregation, which was large, tending much to the impressiveness of the same.

The new Episcopal Church now erecting for this infant parish, is already enclosed, beautiful in all its proportions, we humbly trust it will be the joy of many generations. But eighteen months have passed since this parish was organized. It now numbers about twenty communicants. The Church has been greatly admired by all who have seen it, among whom we may mention our beloved Diocesan.

May the Lord graciously visit this vine of His planting, watering it with the dews of heavenly grace, and may numbers of such as will be saved have it said in time to come—"they were born there."

Clerical Changes.

Rev. Henry B. Whipple to Zion Church, Rome, W. N. Y. Rev. Almon Gregory, from said church to Utica, until further notice.

Rev. Alexander Jones, D. D., has been called to the Rectorship of St. Paul's Church, Richmond.

Rev. Edmund Roberts, Deacon to St. Peter's Church, Westfield, Chataque co., W. N. Y.

The Rev. Wm. Green, Deacon, having presented Letters Dismissory from the Right Rev. the Bishop of New Jersey, has been received into the Diocese of New Maryland, in which he has been for some time officiating as Missionary at the Mount

Savage Works, and at the Maryland Mining Works, Alleghany county.

The Rev. B. F. Taylor, Rector of St. Luke's Church, Rossville, Staten Island, requests that all letters and papers for him be directed as above.

The Rev. O. Harrimon, Jun., requests that all letters and papers for him may be addressed to No. 411 Fourth street, New York.

Communications.

For the Banner of the Cross.

THE SON OF THE BLESSED VIRGIN.

No. II.—REFLECTIONS.

MR. EDITOR:—

Whether we adopt the usual interpretation of the grand prediction recorded in Isa. vii., or the one submitted in my last paper, that wonderful vaticination points clearly and fully to the Redeemer of the world. The sublime truth was foreseen and foretold, that He, "begotten of the Father before all worlds," all time, is the Son of the Blessed Virgin. Some Reflections on this article of the faith may properly and profitably attend our Christmas celebrations, and are here offered to the notice of the indulgent reader.

The restoration of the sinner to the favour of God, of that God in whose sight no iniquity can dwell, is, in every view, a most profound mystery. It is deeply wonderful, that God, essentially thrice holy, should have a thought even of accepting a sinful creature, to whom innocence is but an imagination, and whose most complete repentance is never without defect. It is wonderful, that the Father gives His Divine Son, the only and eternally Begotten, to effect the recovery of beings so unworthy. It is wonderful, that He, who "was with God," and who "was God," united Himself to human nature, to a human being, "and was made in the likeness of men," perfectly human,—leaving "the form" and prerogative "of God," for the condition of "a servant" to the Creator, and indeed to men. And, to complete this circle of mysteries, it is wonderful that, at the Incarnation of the Messiah, a "body was prepared for Him" in the supernatural way penumbally imparted to the first man and woman just losing Paradise, and broadly and explicitly unfolded to Isaiah. The Saviour of Adam's whole fallen progeny was the 'Seed of the woman,' the Son of the Virgin "highly favoured" of God.

Yet the mystery of the divine Incarnation of Christ, rejected by only a few, is no more incredible than the other mysteries just enumerated. We may as readily believe in the wonder of the mode of His birth, as in that of His veiling divinity in a human existence,—or, in that of God's yielding His Eternal, His beloved Only Son, to ransom us by His agony and death, yea, while we were yet His enemies,—or, in the greatest wonder of all, that a sinful creature can be spared, pardoned, accepted, welcomed, rewarded, by the immaculate and immaculable HOLY ESSENCE. If we allow these exalted articles of the faith,—and they all are plainly taught us of God, so that we cannot reject them without "making Him a liar"—and the last of them, the relenting of the PURE towards the impure, can never be renounced, without annihilating every worthy hope,—if we admit these vital doctrines, we should be only capricious in repelling the further truth, both prophesied and declared fulfilled as clearly as any in the Bible, that the Messiah was born supernaturally, as announced by Isaiah, and St. Mathew, and St. Luke.

Nor is this an unmeaning mystery, an obstacle placed arbitrarily at the threshold of Christianity, but a link in the catenation of wonders arranged for our redemption. We know not all the reasons why Jesus had not a human father. One however may be gathered, and is recognized in our Article 9,—that He might be without original sin, innate depravity. Depravity is inherited (Ps. li. 5; John iii. 6; Luke i. 35; Eph. ii. 3,) by all who have only the human parentage. Christ's parentage was human, yet also more than human: and thus He was untouched by the wrong propensities which exist, and only wait their development, in every infant. By the mysterious Incarnation, Jesus was "that Holy Thing born" of the Virgin, altogether pure from our universal and inherent moral imperfection, thro' which we are "gone from original righteousness and are of our own nature inclined to evil." The Redeemer was "made like unto His brethren in all things" except only sin and infirmity. He had no share in the fallen nature of Adam, but like the pristine Adam, each produced by God Himself, was in complete human perfection; nothing of moral deterioration was born with Him, as there is with every other individual of Adam's race. And, besides being thus free from all original defect, He was also clear from actual transgression; for He "did (committed) no sin, neither was guile found in His mouth."

And this perfect innocence of the Redeemer was required, in order to His being made the Victim for us; and here the doctrine of the Incarnation becomes all-important, practically. Like the old prefigurative sacrifice, He was a Lamb without blemish. Had Jesus been involved in the least personal guilt, personal unworthiness, personal unfitness,—instead of being our atonement, He must either have suffered for His own fault or been in disfavour through natural imperfection; or else, like us, He must have depended on a Propitiation not to be found in the sinner. But He was, in no meaning whatever of the term, a sinner, but always the "Holy thing" which He was born,—the very sacrifice required for unholy man. No guilt ever knew He, except as there was laid on Him the tremendous burden of the infirmities, the follies, the offences, the crimes, of the whole world. Who then would deny the miraculous origin of the "Man Christ Jesus," and degrade Him to the moral standing of those who, by natural inheritance, are sinners? The heart soundly humbled will reject the entire falsehood.

The love of God, inclination wider than self, was the fundamental principle or motive in the creation of other beings. The mercy of God, or favouring love for erring yet reclaimable creatures, is the fundamental principle of kindness to the unworthy, of forbearance and a further trial for all, also of pardon, and of

acceptance and reward, for the penitent. These principles, we may humbly think, go to the root of the cases in the mind of God. In, however, the operative working of both these principles, the MEDIATION of the Son of God, His making creation and forbearance and forgiveness harmonise with the intensely perfect purity of God, is the basis of all the Godhead did or counseled out of Itself. And more especially, in the operative working of pardoning mercy, and the consequent helping grace, helping and conquering and crowning grace, the INCARNATION, the birth of the Divine Son of the Blessed Virgin, is of course the groundwork of all the human acts and endurances of Jesus; and the more eminent of those endurances and acts,—His humiliation, temptation, fasting, tears, agony, scourging, crown of thorns, cross, dying passion, resurrection, ascension, intercession at the mercy-seat,—these His works and sufferings effected, and yet are effecting, our salvation and sanctification. His supernatural birth was the Incarnation of the Divine Second Person; and through His Incarnation He was capable of this toil and misery and triumph in our behalf. Through the triumph, also, of the Incarnate Son, through His conquering evil by the agony of the cross, He obtained and confers the saving effusions of the Holy Ghost. And, 'because He was thus born the Son of Man, He hath also authority to pronounce and to execute the final judgment.' So universally doth the grand truth, that Christ "was Incarnate by the Holy Ghost of the Virgin Mary," pervade our religion throughout, as absolutely essential, as vital.

By soundness in this article of the faith, we give due respect to the word of God. We are not tempted to expunge the part of St. Matthew's Gospel containing this mystery, and determining the prophesy uttered by Isaiah. Suppose the erasure made. It is contrary to all the ancient authentic copies of the New Testament. Why not mutilate any other part of that volume? If one party rejects God's declaration that Christ was born miraculously, another may discard His record that "the Word was God," verily the Eternal Son, eternally begotten,—another, all that relates to the Atonement,—another, the credentials of the Church, "elect and precious,"—or of the Ministry, God's own ambassadors,—another, the revelation of the resurrection of the body,—another, the warning of the unchangeable perdition hereafter. And why may not the atheist complete the enormity, and cancel every word implying that there is a God, and cull from the Bible worldly morals only? Once begin with the annihilation of a scripture, because it affirms a mystery, and it is mere caprice, not faith, to stop the destruction till all is abandoned. And the only preventive (God forgive the calm expression) is to embrace with perfect heartiness and perfect conviction,—and with earnest prayer that the Spirit will hallow the heartiness,—and the conviction into faith,—the whole Volume, and its whole contents.

The "handmaid of the Lord" gratefully acknowledged the distinction conferred on one so humble. Descended from royal David, the lapse of centuries had brought her to a poor and lowly station,—and she declared both her meekness and her holy thanks, "He hath exalted them of low degree." Eminent is this utterance among the scriptures that whisper or proclaim the benefit of undistinguished fortune. To HER first was it verified, that "the Gospel is preached to the poor." All indeed, in every condition, are invited to accept the Saviour, and obey Him, and share His reward. Yet such are men in prosperity, that, too generally, they will not feel God to be their supreme portion and delight, and the future world incomparably better than the present;—"not many mighty, not many noble, are called," i. e. regard the call, let it reach them,—"how hardly shall they that trust in riches enter the kingdom of heaven!" Let all in such danger, see it, and be humble, and be guarded, earnest continually in seeking the mighty help from above. And let the faithful in worldly darkness be inspired by the honour given to Mary, and by the declaration of her Divine Son, "whosoever shall do the will of my Father, is my brother, and sister, and MOTHER."

And this solemn and remarkable declaration may guard us against undue reverence for the Mother of our Lord. She claimed and predicted that "all generations would call her BLESSED," and that is her due from every Christian. Beyond this hallowed regard, this scriptural and authoritative deference, there can be no sound veneration. To worship her with prayers and praises, is rank idolatry; or, with lower invocations, a lower yet also real idolatry. That she was born without original sin, is a blasphemous fable, derogating from the sole honor of Christ, and weakening the high doctrine of the Atonement, which requires the spotlessness of the Victim. Her assumption into heaven is another fiction. "Blessed"—that is the one distinction of the Virgin mother; and "blessed" be she throughout "all generations." Amen. Yet, "rather blessed are they that hear the Word of God and keep it."

A final (accommodated) view of the mystery before us has been offered, to soothe, to encourage, to animate the burdened and contrite soul under severe depression. When the g dly, "in darkness and in the deep," are made to "possess their former iniquities," the words of the angel may well bring them comfort, "with God nothing shall be impossible." There is pardon for even the greatest sinner. He who hath promised is faithful; and in due season they will reap, if they faint not. And here is the profoundest mystery of all,—that the creature corrupt and guilty can be cleansed and pardoned and immaculately purified, and thus taken (ah, without the Gospel it is morally inconceivable!) to the home and the bosom of THE THRICE HOLY, "dwelling in the overpowering light of sanctity which no faulty man can approach unto." Yet "it is not impossible,"—it is promised, it is covenanted, in the blood of Jesus. "Blessed" then is the penitent and still humble soul "that believeth,"—"for there shall be a performance," through the Son of the honoured Virgin, "of those things which are told it from the Lord."

Philadelphia, Dec. 13, 1849.

By H. V. Anderson.

For the Banner of the Cross.

NASHOTAH.

MR. EDITOR:

Will you have the kindness to publish, for the information of your readers, the following extracts from two private letters,

received within a week, one from a lady in the neighbourhood of Nashotah, the other from a missionary in the far West?

"We had yesterday a long visit from two of the Nashotah students; poor fellows, they are anticipating a winter of famine. I had no idea the mission was so poor. They have decided that they must retrench, and I understand they are not even to have sugar. It must be pretty hard to study on such a regimen."

The writer says, "I have not received a dime on my missionary stipend for the last fourteen months. As you may suppose, I am living on the ruinous credit system. I have had to pay ten per cent. on money which I was obliged to have. What is the matter? Where does the evil lie? But I still keep hoping on. If I have my health I can keep up; if not, then a failure must follow."

For the Banner of the Cross.

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband; else were your children unclean; but now are they holy."—1 Cor. viii. 14.

Your remarks, Mr. Editor, on the Rev. Dr. Hare's Sermon called to my remembrance the exposition of the passage above quoted contained in D'Oyly & Mant's Family Bible. Wells, Whitby, and Burdett, are the authors referred to by the English compilers, and to their interpretation Bishop Hobart adds the following sentence from Bishop White:

"The Greek word [rendered *holy*] is commonly translated '*saints*,' which shows that the children of Christian parents have an hereditary right to the benefits of the Christian covenant; the seal of which is baptism."

With the highest respect for the writers named, I am compelled to differ from them in their views of this passage. It will, no doubt, be admitted that Bishops White and Hobart would, if the children of unbelieving parents had been presented by suitable sponsors, have admitted them into the Church by baptism, and after baptism pronounced them "regenerate and grafted in the body of Christ's Church." Such children, therefore, would have had a right to the benefits of the Christian covenant. And would it not have been a perfect right? Would their right have differed from that which is here styled "hereditary?" If it would, what constitutes the difference? Regenerating privileges are alike vouchsafed to the baptized children of the unbelieving and to those of the believing. Unless, therefore, this difference of "right" can be explained, I must hesitate in adopting the exposition of the venerated prelates.

Another objection is, that St. Paul in this verse appears to place the "sanctified" unbelieving parent in the same category with the "holy" children. For the first, he uses the verb *Hagiazdo*; for the other, the adjective *Hagios*. The unbelieving parent seems, by the matrimonial alliance, to be made *holy* in the same sense that the children of the believing are *holy*. Does it not follow, then, that if these children have an hereditary right to baptism, their unbelieving parent has some peculiar sort of right to the same, growing out of the marriage relation?

It is worthy of observation that the judicious Bishop Seabury, in his able sermon on Infant Baptism, makes no allusion to 1 Cor. vii., 14, while Presbyterian writers generally rely on the verse to sustain their views. Bishop Seabury (p. 113 and p. 119) says, that "the infants of Christian parents have a right to Christian baptism, on account of the faith of their parents, or of those Christian people who have charity enough to bring them to Christ in his holy ordinance;" and that "all such infants as come to Christ, that is, as are brought by Christian people to baptism, have a right to be admitted into the kingdom of God, &c." Calvin says, that as Paul in Rom. ix., 7, 8, "argues that the children of the Jews were sanctified by their parents; so in another place (1 Corinthians, vii.) he teaches that the children of Christians derive the same sanctification from their parents;" and hence he contends for infant baptism. (Institutes, p. 562, Mackenzie's translation.) Witsius: "Even the children of believers have received the Holy Spirit, for otherwise" they could not "be *holy*, which yet Paul declares them to be." (Of Baptism, in the Economy, iii. 412.) Dr. Dwight of Conn.: "The only appointed way in which children may be offered to God is baptism; the children of believing parents are therefore to be offered to God in baptism." (Theology, iv. 335.) These Presbyterian writers do not seem to have reflected on the objection founded on the Greek words employed by the Apostle.*

A word or two in reference to the interpretation which is sanctioned by the Baptists. In order to parry the argument of the Pedobaptists, they tell us that *Hagios*, translated *Holy*, signifies *Legitimate*. They compel us to infer, therefore, that in St. Paul's view the children of all unbelievers were illegitimate. But, not to insist on the replies which are usually made to this exposition, I beg leave to ask them two questions: First, If *Hagios* means *Legitimate*, what does *Hagiazdo* mean? According to their exegesis, the sentence would read thus: "The unbelieving husband is made legitimate by the wife, and the unbelieving wife is made legitimate by the husband; also were

* Observe the consistency of the Calvinistic system: "Original sin (says Calvin) appears to be a hereditary pravity and corruption of our nature; diffused through all the parts of the soul." "Infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their whole nature is, as it were, a seed of sin, and therefore cannot but be odious and abominable to God." (Institutes, p. 140.) The Presbyterian Confession of Faith (chap. vi.) declares that the guilt of the sin of our first parents, "they being the root of all mankind," "was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation;" and that by this original corruption, we are "utterly indisposed, disabled, and made opposite to all good." In the same Confession, (xxviii.) and in the Larger Catechism (ques. 166), we are assured that infants descending from parents, either both or but one of them professing faith in Christ, &c., are *within* the covenant of promise, and are to be baptized. One of the proof texts is 1 Cor. vii., 14.

your children illegitimate, but now are they legitimate!" Secondly: Are all children throughout the world who have unconverted fathers and unconverted mothers, to be accounted as illegitimate? If they were so in the Apostle's days, the presumption is that they are so now!

The argument, Mr. Editor, in favor of Infant Baptism, is irresistible without an appeal to the text under consideration. Why, then, should we attempt to strengthen it by relying on evidence so questionable? The meaning of the passage, in the humble judgment of your correspondent, is obvious, and it is this: The members of the Church at Corinth were aware that the term sanctification was used in different senses. It had been applied to persons and things. It had been employed absolutely and relatively. The children of a believing parent, they knew, were, in a certain sense, clean or sanctified. The Apostle, thereupon, advises them to adhere to their matrimonial engagements contracted with unbelievers, the unbelieving husband or wife being sanctified or made clean by the mysterious union, in just the same sense that the children of the believer were confessedly sanctified or clean.

Dec. 10, 1849.

INVESTIGATOR.

For the Banner of the Cross.

No. III.

THE ETERNAL SONSHIP.

IN BATTLE WITH ANTICHRIST.

MR. JOHN HENRY NEWMAN—a man who will be forever remembered as marking an era—in the last of those profound discourses preached by him before the University of Oxford, made the following statement: "Not till the thirteenth century was there any direct and distinct avowal on the part of the Church, of the numerical unity of the Divine Nature, which the language of some of the principal Greek Fathers *prima facie*, though not really denies." It is a melancholy fact, that there was a new definition of the Dogma of the Trinity imposed upon the Church in the thirteenth century—

"O Latio Caput horum et causa malorum!"

It is also true, that the notion then defined was denied, not merely *prima facie*, but distinctly and intentionally; and repeatedly by the principal Greek Fathers, and some Latin ones too. And Mr. Newman might as well have gone on and said openly and honestly what his words imply, that the definition in question as having been for so long a time unknown to the Church, is unknown to the Nicene Creed. But he spoke, not from himself, as I would hope, but, like the possessed of old, with the breath of Satan, when he uttered that statement. St. Paul distinctly and directly avows a "Numerical Unity of the Divine Nature." He avows it, in opposition to the many gods of the heathen, as the Bible does throughout. If they had many gods in number, and the Apostle in contrast speaks of one God; he distinctly and directly avows one God in number. There is no room for any evasion of this argument. The Apostle says, "We know that an idol is nothing, and that there is none other God but One. For though there be so called gods, whether in heaven or in earth, as there be gods many and lords many; yet to us there is one God even the FATHER, from whom are all things and we for Him; and one Lord Jesus Christ, by whom are all things, and we by Him. But this knowledge is not in every body!" Most prophetic sentence—*Αλλ' ουκ εν παντι η γινωσκεις!* In this passage the Apostle, as well as the Nicene Creed into which it has been incorporated, refers the existence of all things, (as elsewhere all Creatures "visible and invisible,") and thereby Omnipotence and every Divine attribute, jointly to the one Father and the one Son: distinguishing one Person from the Others as clearly as he could any individual subjects whatever, while he unites them in the power of one Divine Majesty or Godhead. That is, he considers the Father, as Scripture universally does, as the one Root and Fountain or Origin of Godhead. And such, too, is the only honest construction of the Apostles' and Nicene Creeds, let men assail the statement with what objections and cavils they may. It is the word of Infallible Truth, and must stand. The Apostle enunciates the very truth revealed by our Lord to Saint Philip: "He that hath seen Me hath seen* the Father, and how sayest thou then, show us the Father? Believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father and the Father in me, or else believe Me for the very works sake." And, again, (St. John v.) to the Jews, who inferred from his saying, "My Father worketh hitherto, and I work," that, by calling God His Father, (in that true sense which the mention of the work implies,) He made Himself equal with God: Our Lord answered so as to confirm their inference, and, at the same time, to distinguish Himself from the Father, "Verily, I say unto you, the Son can do nothing of Himself, but what he seeth the Father do; for what things soever the Father doeth, these also doeth the Son likewise." (Let this argument from the common works be compared with the Nicene Creed). Nor is it only that class of works which imply creations: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For as the Father hath life in Himself, even so hath He given to the Son to have life in Himself. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son (as Son) honoreth not the Father that sent Him." And still, again, in the promise of the Spirit: "All things that the Father hath are mine; therefore said I, He (the Holy Ghost) shall take of mine and shall show it unto you." In these passages, our blessed Lord condescends to state the facts of His Divine

* Because, as Athan. says, *passim*, "The Son, as being a true begotten Son, is the express image of the Father's person, subsistence, or substance." See the same, in Heb. chap. i. v. 3.

† "There is a vice in our creed, if there is any perceptible obscurity in God's words." (Hilar., de Trin., 7, p. 206.) That is, the only obscurity is in the subject of the words. For, if we fail to perceive the meaning of His words, who spake as never

Sonship and Union with the Father, in the form of a series of similar arguments, so as to adapt the high announcement, as far as possible, to the minds of men, and to remove all room for misunderstanding Him.† The fact or doctrine, thus revealed and illustrated, is that which, as I have before said, was called *perichoresis* by the Greek Fathers. It is also lucidly drawn out from St. John v., by Hilary, Lib. 7. de Trin. It is that mutual indwelling, and close society of Father and Son, in which I affirm, upon the authority of Scripture, the Nicene Creed, and all truly Catholic antiquity, the mystery of the one Godhead lies hidden; but which is so far forth revealed, opened to us, by our Lord's words above cited. It is a unity in which the three Persons are not lost or confounded, but are rather kept so distinct, that we may have the Son, not as a name or relation, but as a substantial person before us; as the corner stone of faith, by whom alone we know or honor the Father. By this mutual indwelling They are one; not by a several subsistence in some third subject, or quasi-entity common to Both, but of Each wholly in the Other. And the idea of any other sort of Unity, is only subtle heresy, which expresses itself in various and most opposite ways—as Sabellianism, Arianism, or Unitarianism—all of which are the same in the principle of one negation. All deny the true consubstantial Son, under pretence of honoring the one Father, or of avoiding tritheism, or some other such foolish idol of their imaginations. But, in reply to this Jewish notion, our Lord says, "He that honoreth not the Son, honoreth not the Father who sent Him;" and He immediately adds: "Verily, verily I say unto you, He that heareth My word (the word He had been delivering,) and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." It is impossible to have any saving faith in the Father that is not fixed first on the Son, by whom and in whom He is revealed.

How the immortal Athanasius used the doctrine here delivered in the words of Truth Himself, in order to prove the Unity of Father and Son to be other than that of a solid simple unit, has already been shown in my No. I. His cotemporary Apostle, the great confessor of Christ's Sonship in the Western Church, speaks just like him. Discoursing on the words "I am in the Father, and the Father in Me," he saith, "Whole Son is begotten from Whole Father; not from anything external to Him, because nothing is before the Son; not out of nothing, because Son from God; not in part, because the fullness of Godhead is in the Son; what is in the Father, that is in the Son; what is in the Unbegotten, that is in the Only Begotten; One from the Other, and Both One. (*unum*.) The two are not a unit. (*unus*.) But One is in the Other, because nothing else is in Either." (L. 3. pp. 51, 52.) Also, on the words "'I and the Father are One,' (*unum*)." That conjunction 'and' does not admit the sense of a unit (*unus*), and the verb 'are' does not endure a singular sense: (7. p. 179.) that Those which are One (*unum sunt*) may be believed neither diverse nor singular, no other nature existing in Either, but the property of generation of nativity. (ib. p. 193.) For 'I and 'Father' are names of Things; *unum* is the expression of nature, because in that respect, what is in both is the same. (ib. p. 196.) In God the Father, and in God the Son, you shall neither number two Gods, because Both are One: (*unum*) nor shall you preach a single Thing, because both are not a unit. (*unus*) (p. 201.) To believe that in Father and Son are two God's, is impious; to preach Father and Son a Unitarian (*singularum*) God, is sacrilege: to deny 'God from God,' are One in the likeness of nature, is blasphemy." (p. 207.) It would be impossible here, as indeed it is useless, to cite his numerous condemnations of a Godhead consisting in One Thing, (*una res*). I refer to his whole work *passim*, and especially, to book vii., in which he so luminously discusses the *perichoresis*, or mutual indwelling, as containing the Mystery, and expressing the fact of the Union of Father and Son. I refer, also, to book viii., chap. 8, of *Petrus de Trin.*, where he proves it to have been the doctrine of the Fathers, that the Trinity, or Divine Nature, is never called by them *unus*, as though it were a simple unit or Thing, but always *unum*; one in a generic sense. "For," says he, "if it should be said, *Trinitus est unus*, God is no longer understood, but one person—which it is not lawful to say, because it is Sabellian and heretical."

(To be concluded.)

For the Banner of the Cross.

WORDSWORTH ON "JOINING THE CHURCH OF ROME."

REV. AND DEAR EDITOR:

The following extract, from the Canon of Westminster's Letters to M. Gondon, an eminent lay writer of the French Church, will be of service at this time, when the apostacy of a few mistaken individuals to the Roman Schism is the general theme of speculation among our "gude folks," who look up to the clergy as their best guides on earth, as well as among those other honest bodies whose fears of certain vague ultramarine influences, lead them to exalt their own intellectual ability to an equality at least with that of their teachers.

The truth contained in the extract, is best presented in the words of an elder and more competent personage than

Rev. J. A. Mervin, ECCLESIAE CATH. DIACONUS.

"I make a broad distinction between yourself, born in France and baptized in the Church of Rome, and remaining in its communion, and those who have been baptized in the Church of England, and fall away from it. Let the Church of England be as defective as they allege it is in means of spirituality and holiness, let her be as corrupt as we affirm the Church of Rome to be, still they cannot prove that she is not a Church, and that she is not the Church in which they themselves have been baptized; and unless they can clearly demonstrate that she has excommunicated them, by imposing on them sinful terms of communion, as we can show that the Church of Rome does excommunicate all those who cannot receive the unscriptural and anti-scriptural additions she has made to the faith of the Apostolic Churches, they have severed themselves from the Church,

man spake, it is because we are suffering from the blinding effects of some latent heresy, and, consequently, can see "men only as trees walking."

and are guilty of the heinous sin of Schism. They are aiders and abettors of those who set up alt-r against altar, priest against priest, and bishop against bishop; that is, they are the promoters of "confusion and every evil work." It is in vain, therefore, for them to speak of their "having joined the Church of Rome:" they have joined no Church, nor can they do so. They are wilful Schismatics, and, as such, have put themselves out of communion with the whole Catholic Church. They are "sine matre, sine sede, orbi fide, extorres sine lare,"* like Cain. Let them even possess the knowledge of Apostles, and the faith of martyrs, and the eloquence of angels—yea, let them give all their goods to feed the poor, and their bodies to be burned, yet they have broken the bonds of Church unity,† and therefore they have not charity: for as St. Augustine says: "Non habent Dei charitatem, qui non diligunt Ecclesie unitatem;"‡ and therefore their gifts and graces, whatever they may be, profit them nothing, but only serve to increase their condemnation."§

The Banner of the Cross.

GOSPEL TRUTH, AND PRIMITIVE ECCLESIASTICAL ORDER.

SATURDAY, DECEMBER 29, 1849.

Mr. C. W. James, No. 1 Harrison street, Cincinnati, is our general travelling Agent for the Western States; assisted by J. R. Smith, J. T. Dent, Jason Taylor, J. W. Armstrong, Perrin Locke, W. Ramsay, and G. Steinman—receipts from either will be good.

BISHOP SOUTHGATE requests that all letters and communications may be addressed to him at PHILADELPHIA.

We have read with astonishment, the following article in "The Church," a paper of the Colonial Church, published in Canada. Had it appeared in some one of those blind partizan journals, whose life and soul are eaten out by the canker of political strife, it would have excited in us no wonder, and might have sunk unnoticed to the oblivion which it well merits. If it had appeared in a Journal with which we have had no past connection, it would have claimed no attention from us. But we have so often commended this Church Paper, for its just and manly expression of right principles, so often spoken of it in terms of praise, that we feel bound to proclaim our condemnation of this most unworthy article. Indeed we have never yet had the misfortune to meet with a more mischievous, narrow minded, bigoted and dishonorable perversion of the truth to serve a paltry end, than is afforded by this case. Sad, sad is it to behold our blessed and holy faith degraded, and the religion which points us to the better world, thus rudely thrust in, to turn the scales of a mere political question. Have the people of these United States ever asked for annexation, that their request should be rejected on the score of Atheism? The only action in this matter, comes from those who thus brand us as a nation of Atheists. But we will first give the whole article from "The Church," (the Canadian Church be it remembered) before we make any further remarks. And here it is word for word.

A NATION WITHOUT GOD.

In a recent number of *Noah's Weekly Messenger*, (edited it may be mentioned by a Jew,) we met with a remarkable illustration of the thoroughly infidel character of the American Republic.

It appears that during the last war between that country and Great Britain, an American privateer had succeeded in capturing two English merchantmen, and carried them into the Port of Tunis, to dispose of them and their cargoes.

This proceeding was protested against by the sufferers on the ground of its being illegal, and an appeal having been made to the laws of the country, the Consuls of both nations appeared before the Bey, when the following scene took place.—We quote the words of the Jewish writer, who evidently glories in his theme.

"What does all this mean, Consul—two British prizes entering our port, and for what purpose?"

"To sell them, your highness!"

"What? against our treaty with England?"

"Certainly not, if there is such a prohibition in the treaty."

The British Consul, a most excellent man, unrolled the parchment, to which a seal of wax was appended nearly as large as one of our Western cheeses, and commenced reading as follows:

"It is farther stipulated and agreed upon, that no European power at war with England, shall be permitted to fit out privateers or other armed vessels to cruise against the commerce of Great Britain, from, or bring prizes into the Tunisian ports."

"Well, sir," said the Bey, "what have you to say to that? Is it not full and conclusive?"

"Entirely so; but it does not apply to us. We are not an European power."

* Tertullian, *Præscript. Hæret.* 42.

† "Hence," says a Father, "he cannot be a martyr who is not in the Church."—E. C. D.

‡ Contra Donat. iii. 21.

§ Letters to M. Gordon, &c., on the Destructive Character of the Church of Rome, both in Religion and Policy, by Chr. Wordsworth, D. D., Canon of Westminster. London, 1847, pp. 6, 7, let. i.

"That, sir," said the British consul, "Is a mere evasion of the spirit of this section of our treaty. It was intended to apply, and does apply to all Christian powers."

"Very probably, sir; but we are not a Christian power." The Bey raised himself up from his cushions, took a hearty pinch of snuff from a splendid diamond box, and gave us an anxious and inquiring look.

"How will you make that appear, sir," said the British consul.

"Very easily, sir." We then read the following section from our treaty with Tripoli:

"As the United States is in no manner a Christian government, and entertain no hostility towards any denomination, it is hereby understood that no disturbance shall arise between the two powers on any religious question."

As a matter of course this put an end to farther debate. The wondering, and doubtless disgusting Bey gave judgment in favor of the "nation that knew not God," and the ships and their cargoes were forthwith sold to the highest bidders.

Christian subjects of a Christian monarch, who recklessly clamour for annexation, we implore you seriously to mark and digest the foregoing terrible case of national profligacy.

You there behold the people with whom you would seek to be united, disclaiming in cold blood the authority of their Heavenly King, even as they had previously rejected that of their legitimate earthly Sovereign. Like the Mammon-adoring Dutch, of Japan, you view them practically spitting upon them the emblem of human redemption;—and solemnly declaring (if the word solemnly can at all be applied to a proceeding which might be characteristic of the cabinet of Hell,) that the United States is in no manner a Christian government.

If the arch-fiend himself had framed that blasphemous and ghastly document, could he more emphatically have demonstrated the bitterness of his rancour, against the God whose authority he had contemned and resisted?

Let it be distinctly kept in view that the infernal treaty with Tripoli was the act of the United States as a Nation. It was the consolidated voice of the Republic, which virtually declared respecting the Redeemer: WE WILL NOT HAVE THIS MAN TO REIGN OVER US! Small wonder that the poor Jew Noah should have rejoiced in his blindness over this additional slight to the despised and rejected Son of David!

Churchmen of Britain, can any of you be so far bewitched by the Devil's golden sorceries, as deliberately to contemplate an amalgamation with this POLITICAL ANTI-CHRIST? Soberly reflect from whence you will fall, if you should unhappily accomplish such a catastrophe!

At the baptismal font your brows were traced with the eloquent sign of the Cross, in token that you had become liege soldiers of the crucified, and that you should never be ashamed to confess his faith whether before Heathen or Mahometan."

Has the service of Jesus become distasteful to you? Are you longing to be re-baptised in the name of this world's mercantile God? Are you prepared to desert the banner under which you swore manfully to fight, by joining a Government who, to secure some contemptible political advantage, hide the Cross in the presence of the Crescent,—and who, to win favour with the disciples of the false prophet of Medina, deny their connection with the God-man of Nazareth?

If you can bring yourselves to answer these solemn questions in the affirmative, continue to uplift the selfish cry of "Annexation"—but not otherwise!

Our brethren, the Churchmen of the United States, will not, we trust, misconceive the spirit which dictates these remarks. As a branch of Christ's visible fold, they are no more responsible for the political sins which we have been denouncing, than Saint Paul was answerable for the dark idolatries of heathen Rome, where he preached the truths, and administered the sacraments of the Gospel of his blessed Master. Like that inspired Bishop they render willing and scriptural obedience to "the powers that be"—an obedience not contingent upon the constitution or conduct of those authorities. And right certain are we, that were the Church in republican America, circumstanced as her Anglican sister is in this Province, her trumpet would give a sound unequivocal as our own,—and that she would contend, even as we are now contending for a national recognition of the Kingship of Immanuel.

The day is coming, and haply is not far distant, when our beloved sister will no longer have cause to keep silence as regards this great theme. In the crownless and unseparated regions of democratic Columbia the Lion of the tribe of Juda shall yet be politically acknowledged. As to this there can be no peradventure. Hear the magnificent words recorded by the wrapt seer of Patmos:

AND THE SEVENTH ANGEL SOUNDED: AND THERE WERE GREAT VOICES IN HEAVEN, SAYING, THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER!

The truth is, this article contains such a confused and stormy mob of errors, misrepresentations and fallacies, that we hardly know how to answer them in any order.

In the first place, as to the treaty itself, what are the facts? The treaty referred to, and very incorrectly quoted, is an obsolete one, so entirely forgotten in this country, that we doubt whether one in a hundred thousand of our citizens ever heard of it before. Indeed all with whom we have spoken, well informed on such subjects, have acknowledged their ignorance of it.

We find it, thus described in vol. 2d., p. 380, of "the Diplomacy of the United States," by Theodore Lyman, Jr. "In November, 1796, a treaty of friendship was made by Joel Barlow with Tripoli, under the authority of David Humphreys, minister of the United States at the court of Lisbon, "It is signed on the part of the United States, only by Joel Barlow, the Agent Plenipotentiary of the United States." The eleventh article reads thus, not as The Church quotes it, "As the government of the United States of America is not, in any sense, founded on the Christian religion; as it has, in itself, no charac-

ter of enmity against the laws, religion, or tranquillity of Mussulmen, and as the said states never have entered into any war or act of hostility against any Mahometan nation, it is declared by the parties, that no pretext, arising from religious opinions, shall ever produce an interruption of the harmony existing between the two nations."

Our readers will please note the difference between the treaty itself and the pretended quotation. We will say nothing in reference to such peculiar quotations. Mr. Barlow's object seems only to have been to show that there was nothing in the Constitution of our government which prevented us from making a treaty of good faith with Mussulmen. He expressed this too strongly, but it must be remembered, that he addressed himself, not to the sharp apprehension of "the Church," but to the more obtuse understanding of the Tripolitans.

This treaty lasted less than three years. In the year 1805 a new treaty was formed. In this the objectionable article was amended thus: "As the government of the United States has, in itself, no character of enmity against the laws, religion, or tranquillity of Mussulmen," &c., stipulation is made that they shall not go to war about their religious differences, and provision is made that "the consuls and agents of both nations respectively, shall have liberty to exercise his religion in his own house!" A strange provision in a treaty made by "a nation without God!" The amount of this article is, that the American government had not "that character of enmity," &c., which made it necessary to engage in a crusade against Mussulmen on account of their faith. And, doubtless, this was all Mr. Barlow meant to express. He merely intended to say that we had no established form of religion. That we were not, like the powers of Europe, committed to the support of any peculiar form of Christianity, and therefore disqualified, by previous obligations, to enter into any treaty with Mussulmen. And certainly the express omission of the assertion that our government was not "founded on the Christian religion," seems intended to correct any such misapprehension. So that from this amendment we may gather a positive proof that Christianity is solemnly recognized by our government.

On this head we conclude, in the first place, that this obsolete treaty, if it meant all The Church declares, broken and annulled half a century ago, would prove nothing against our present national character. While taken in connection with the formal amendment of its objectionable article, it becomes a convincing proof that the American government does solemnly claim for itself the character of a Christian power.

Need we adduce other arguments to prove this? We can hardly think that even the author of this slanderous article doubts it. If he does, it is either because he is grossly ignorant, or blinded by prejudice. Let us then state, in brief, a few reasons.

I. In the first place, then, our general government recognizes its dependence upon God, the Father of our Lord Jesus Christ. In every Message of our Chief Magistrate, this dependence is declared most solemnly. During the late visitation of pestilence, our President, of his own accord, recommended a day of fasting and prayer to Almighty God. And the earnest petitions of thousands in ENGLAND, could not obtain from their government a similar recognition of the Divine Sovereignty. The English papers then loudly praised our Christianity, at the same time delaring that we set an example to them—and now, because of an old and obsolete treaty, we are "a nation without God!" Again, both our Houses of Congress have Christian chaplains, our army and navy are supplied only with Christian chaplains. A strange waste of money for "a nation without God!"

II. Our State governments all recognise Christianity by official acts. Their State Legislatures, for the most part, have Christian chaplains. Their Governors, for the most part appoint an annual Thanksgiving day to Almighty God, owning His supreme rule on earth. Not long ago, the Governor of South Carolina officially recommended all to offer up their prayers and thanksgivings through Jesus Christ our Lord. At this the Jews took umbrage, and made a protest. The Governor answered them and defended his expression on the ground that our government was a Christian one, and recognized no other faith.

III. Christianity has been recognized by judicial decision, to be part of the Common Law of the land. Judgments to this effect have been given in the Supreme Court of Pennsylvania, (See Sergeant and Rawle's Reports, vol. 2. p. 394.) and also in New York. In these cases, offenders have been fined and imprisoned for speaking blasphemously of the Holy Scriptures, and of our Blessed Saviour. Justice Duncan of the Supreme Court of Pennsylvania, says: "Christianity is, and always has been, a part of the Common Law of Pennsylvania." And, (in Johnson, viii. 390,) we find a case, in which Chief Justice Kent presided, where this truth is laid down on principles which apply to the Common Law of the land. By this it is shown, that "Blasphemy against God, and contumelious reproaches, and profane ri-

dicule of CHRIST, or the Holy Scriptures, are offences punishable at the Common Law, whether uttered by words or writings." We wish we had room to give in full the noble opinion of Chief Justice Kent, by which he sustains the judgment in this case, based on the principle that Christianity is protected by the law of this country. This is shown by the statute against the violation of the Lord's day, and "the act concerning oaths," &c.

IV. The great mass of our people "profess and call themselves Christians." Unworthy many may be of the name, but have they no such exceptions in Canada? The idea that the people of Canada have such religious superiority, is a joke which would be spoiled by any serious reply! "Sam Slick" would enjoy this. We would like much to know what proportion of the inhabitants of these provinces are sheltered under the Establishment? And yet for all, we are "a nation without God," and our Godly neighbors are afraid that we may make them also Atheists! Why, Mr. Editor the annexation fever has made you delirious, and so you do not write with your usual rational sobriety! Let us here assure you that while we thus condemn your want of reason, we agree with you in the conclusion to which it would lead. We do not consider you Atheists, but we consider annexation would be so unequal a match, that we hope, for our country's good, its consummation may be long deferred. We cannot but think what a time there would be at Washington, if your Parliament were added to our present Congress.

Had you not concluded your violent political article with that appeal to us in particular, as brother Churchmen, we had seen no cause to make this response. But you mistake entirely the spirit and feeling of Churchmen here. We are American Churchmen, and we desire no change in the relations of Church and State. If the State was to offer us such an unholy alliance, the offer would be rejected with scorn. We want no such mill-stone hanged about our necks. We have seen too much of the sad consequences resulting from such a union. Filial sorrow has often oppressed us, when we have beheld your noble Church, ruled by crooked State policy—its laws enacted by its bitterest adversaries—its Bishop's appointed by party influence—and their high offices degraded to the low use of party spoils. You assert, in fact, the monstrous proposition, that a State without an established Church, is "a nation without God!"

We hold that a Church ruled by a State composed of Jews, Infidels, and all kinds of so-called Christians, is a Church ruled by the God of this world. The Church in this land, though not allied to the State, is identified with our national character and institutions, and no compliments to her at the expense of these will ever be acceptable to her. We owe much indeed to the State, which, while it protects us in the enjoyment of all our rights, never interferes with our enjoyment of them. The prosperity with which God has blessed our Church in this land, proves that she can flourish under a Republic, and that standing on the Eternal Rock, she needs not the feeble arm of the State to support her. We deeply regret that in your effort to excite an unjust hostility to our country, among your own people, you have, at the same time, used arguments which may arouse, among our people here, prejudices against the Church of our love. If these are the strongest arguments you can bring against annexation, we fear you have a hopeless cause to defend.

INTERCOMMUNION BETWEEN THE ENGLISH AND AMERICAN CHURCHES.

MY DEAR SIR:—During the past summer I took advantage of a somewhat extended long vacation to visit a portion of the United States, and of the British Provinces of America. My own duties and studies, and a correspondence of some years' standing with our Colonial Bishops and Clergy, had made me naturally anxious to see something of the Western World; and the wonderful facilities for a voyage across the Atlantic, which are afforded by the Cunard Steamers, determined me at length to gratify what I trust may be called a pardonable curiosity. I have no intention, however, of inflicting upon your readers a detail of the ordinary occurrences, rather than events, of an Atlantic voyage and an American tour—such things happen, more or less, to every traveller alike, and though hardly more than enough to supply materials for a few familiar letters, are not unfrequently expanded into three volumes of post octavo.

Unless, therefore, I should receive some very tempting offer from a London publisher, I have no intention of adding another journal to the many already in existence, by various authors an authoresses, about men and manners in America. Still, I must confess myself to be so far affected by the prevalent contagion of authorship as to be anxious for a small space in your Magazine to express my feelings on one particular point; I mean, the intercommunion between the English and American branches of the Reformed Catholic Church. Wherever I travelled in the States, whether with or without letters of introduction, I was most kindly and hospitably received; and were this the fitting place and occasion, I could refer with pride and gratification to gentlemen of European reputation who took pleasure in showing civility to a stranger and an Englishman. But my special object is to record the marked kindness and attention which I received, as a Clergyman, from the Clergy and Laity of our common Church in America. To them my card alone seemed a sufficient introduction, and a claim for whatever kindness or hospitality they could show me. They seem to feel

that the bond of Church membership constituted a natural connexion between us. Thus, wherever I passed a Sunday, I was invited to take part in the Church Services of the day, and I have only to regret that I heard but few of their preachers, in consequence of being so constantly called upon to occupy the pulpit myself. It certainly was a great privilege and comfort, while some thousand miles away from England, to find myself so entirely at home in church—to join in the old familiar Prayers—to hear the Lessons read from the same Authorized Version—and to sing the Lord's song in a strange land. I had the honour, during my stay in the country, to become more or less acquainted with a considerable number of the Clergy, and with several of their Bishops. It is no part of my present purpose to testify (as I could do most conscientiously) my belief that they are severally occupying the talents committed to them in the Lord's household well and faithfully. I wish rather to confine myself to the subject which I have above indicated, and in connexion with it to say, that each of the seven Bishops to whom I had the honour of becoming known, made me feel, by the cordiality of his reception and greeting, what Bishop McCoskry was kind enough to express in words when I first presented myself, that I was "not a stranger at all."

One characteristic anecdote I may be pardoned for relating, because it so aptly illustrates my present subject. On my way from Boston to New York I made a point of visiting Rhode Island, which has been made classical ground by the residence and labours of Bishop Berkeley. There happened on the day I was there to be a Convocation of the Clergy on some diocesan business. I had requested the Rector of Newport to order a carriage to take me after service to the "Dean's farm." Having accomplished my pilgrimage, settled my account at the livery stable, and taken leave of Bishop Henshaw and his Clergy, I embarked on board the steamer for New York. The day after my arrival there I received a letter from the Rector of Newport, apologising for the oversight of "not paying the driver," enclosing a note for three dollars, which was the amount of the fare, and begging me "to believe that Rhode Island Churchmen will gladly show kindness to a Clergyman of the Church of England, especially to one who is Secretary of a Society to which we are so much indebted."

I was really glad to accept this unusual, but most practical token of goodwill from an American brother, whom I am never likely to see again, both on account of the primitive kindness of the act itself, and because it is a memorable instance of that feeling of brotherhood which was exhibited in various ways by others. He will, I am sure, forgive me this public acknowledgment, out of respect for the motive which has dictated it; and I purposely avoid the risk of offending the delicacy of others, by withholding any particular mention of the little presents and keepsakes which on several occasions I received at parting.

I very frequently heard a regret, if not a complaint, expressed that so very few English Clergymen thought it worth their while to visit America; and although it is not to be expected that excursions across the Atlantic can ever become common, yet assuredly, where leisure and the other requisites can be commanded, the trouble and expense of the voyage will be well repaid. To say nothing of the cities, lakes and rivers of America, the people and their institutions well deserve an attentive study. But over and above all these objects of general interest, the English Churchman will have the opportunity of seeing how the Church in that land is enabled by God's providence and blessing to take root and flourish, without any of the external advantages which belong to it at home. The Mother and the Daughter Church may learn from each other lessons of wisdom, devotion, and self-denial; and these lessons will be best taught by a better understanding and a closer communion.

I do not therefore consider it extravagant to say that an interchange of visits between the members of the English and American Churches may be made conducive to most important ends.

Personal acquaintance tends powerfully to remove prejudice and to strengthen the bands of good fellowship; nor does it seem at all improbable, that on the harmonious working of the two main divisions of the Reformed Church will depend in a great measure the religious condition of that predominant race, English and American, which seems destined in the order of Providence to cover more than half the globe with a people speaking our common tongue.

Perhaps I may be thought to have indulged too much in general observation, yet I wish to add one more, and that of a political kind. It cannot be doubted that the Church in each country is a main security for peace and order; and it is not too much to hope that the communion yearly becoming closer and more intimate between the members of the Church on both sides of the Atlantic may tend to moderate political passions, and infinitely to diminish the chances of war. But I will not pursue these speculations.

I was anxious to say what I have now said, both out of gratitude for the kindness which I experienced in the United States, and for the other reasons of greater moment, to which I have adverted; and I would conclude with bespeaking the good offices of my brethren at home to such visitors as may come to us from across the Atlantic, were I not well assured that such a plea is altogether superfluous.

I am, my dear Sir, yours very truly,

ERNEST HAWKINS.

Colonial Church Chronicle.

CONSECRATION OF THE BISHOP ELECT OF INDIANA.

For the following full account of this most interesting ceremony, we are indebted to a clergyman of Indiana.

We most heartily congratulate the Diocese of Indiana on having thus obtained a Bishop of its own, and one from whom so much may justly be expected. We need hardly add, that the new Bishop has our most hearty wishes for his welfare, and our earnest prayers that richest blessing may crown his labors in the wide field of usefulness upon which he is entering.

CHRIST CHURCH, INDIANAPOLIS.—The presiding Bishop having appointed the consecration of the Rev. George Upfold, D.D., Bishop elect of the diocese of Indiana, to take place on the third Sunday in Advent, in this Church, arrangements were made by the Rector and Vestry to receive and accommodate the Bishop, Clergy, and Lay members of the Church, who were expected to be present at the solemn and interesting service. The Church was opened for divine service on Thursday evening, when the prayers were read by the Rev. N. W. Camp, D.D., the Rector, and the Rt. Rev. B. B. Smith, D.D., Bishop of the diocese of Kentucky, preached a sound, forcible, and eloquent sermon from xvi. chap. St. Luke, 23d and 34th verses. The services were conducted on Friday evening by the Rev. R. B. Claxton, D.D., Rector of Christ Church, Madison, assisted in the lessons by the Rector. And after singing a portion of the 67th Psalm, the Rt. Rev. Jackson Kemper, D.D., who, for more than fourteen years, has been actively engaged as one of the chief missionaries of the Church, preached from xiii. chap. of the Hebrews and the 8th verse, "Jesus Christ the same yesterday, and to-day, and forever."

Bishop Smith and the Rev. George Upfold, D.D., Bishop elect, were present on the occasion.

Divine service was conducted on Saturday evening by the Rev. George Fiske, Rector of St. Paul's Church, Richmond, assisted in the lessons by the Rev. Dr. Claxton, and after singing the 82nd Psalm of the selection, the Rt. Rev. Bishop Smith preached a practical sermon from the iii. chap. of St. John, and part of the 7th verse, "Ye must be born again."

The Rt. Rev. Bishop McIlvaine was present on this occasion, as well as the Bishop elect.

THE CONSECRATION OF THE REV. DR. UPFOLD.—This interesting event, of so much importance to the welfare of the Church, and particularly so to the prosperity of the Church in the diocese of Indiana, took place in Christ Church, Indianapolis, on Sunday, the 16th of December, 1849, being the third Sunday in Advent. The Church was crowded, before the commencement of divine service, by a most respectable congregation, assembled to witness one of the most solemn and imposing services of the Episcopal Church.

Divine service commenced at half-past 10 o'clock, when the morning prayers were read by the Rev. George Fiske, assisted in the lessons by the Rev. N. W. Camp, D.D. The Rt. Rev. Charles P. McIlvaine, D.D., Bishop of the Protestant Episcopal Church in the diocese of Ohio, then gave out a portion of the 99th Psalm; after which the ante-communion service was read by the Rt. Rev. B. B. Smith, D.D., Bishop of the diocese of Kentucky, the presiding Bishop, and the portion of the Scriptures appointed for the epistle was read by the Rt. Rev. Cicero S. Hawks, D.D., Bishop of the diocese of Missouri, and the Gospel by the Rt. Rev. Jackson Kemper, D.D., Missionary Bishop of the North-west. The 97th hymn was then sung by the clergy and the congregation, when Bishop McIlvaine preached a sermon appropriate to the occasion, from iii. chap. of the Epistle to the Ephesians, and the 8th verse, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Immediately after the conclusion of this admirable sermon, worthy of the preacher and the occasion, the Bishop elect was presented to the presiding Bishop, for consecration, by the Rt. Rev. Bishop Kemper and the Rt. Rev. Bishop Hawks.

The presiding Bishop then called for the testimonials in favor of the Bishop elect, when the Rev. Dr. Claxton, the Secretary of the Standing Committee, read an extract from the journal of the Diocesan Convention, giving the account of the election of Dr. Upfold as the Bishop of the diocese of Indiana, by the clergy and lay delegates, assembled on the 29th of June last. He read also the testimonials of the said delegates in favor of the Bishop elect, as well as the testimonial of the Standing Committee of the diocese of Ohio. The testimonials of the other Standing Committees were not read, but the Secretary read the list of them, and stated that they were in the same form and words as that from the diocese of Ohio.

The presiding Bishop then required the Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church, which was made by the Bishop elect in a distinct, clear, and audible voice.

The presiding Bishop then moved the congregation to pray that the divine keeping might rest upon their labors, and upon the person whom they were about to send forth, by reading the usual exhortation, when Bishop McIlvaine read the Litany.

The presiding Bishop, sitting in his chair, then addressed the several questions to the Bishop elect, which were responded to in a manner that clearly indicated that the reverend gentleman, to whom they were addressed, was deeply impressed with the weight of the obligation by which he was about to bind himself anew to the service of the Church, in the high and holy office to which he had been called by the suffrages of his brethren.

The Bishop elect was then robed, by the Rev. Robert B.

Croes and the Rev. J. L. Harrison, Presbyters of the Diocese, when the four Bishops present said the "*Veni Creator Spiritus*," and then, after offering up the solemn prayers appointed for the occasion, the presiding Bishop, with the Bishop of Ohio, the Missionary Bishop, and the Bishop of Missouri, laid their hands on the head of the Bishop elect, and solemnly consecrated him to the office of a Bishop in the Church of God, as the first Bishop of the diocese of Indiana. The Bishop of Indiana was then received within the chancel, and immediately commenced the labours of his arduous mission, by stating that the money collected at the offertory would be applied to the support of missionaries within the diocese, and the Bishop said, in substance, that he hoped that the collection would be such an one as would be worthy of the object, and of the respectable congregation gathered together on the occasion.

The presiding Bishop then proceeded with the administration of the holy communion, which he administered first to himself, and then to the four Bishops, and the five Presbyters present on the occasion. The holy communion was then administered by Bishops McIlvaine, Kemper, Hawks, and Upfold, to more than fifty persons, when Bishop Hawks offered up to the Throne of Grace the concluding prayers of the communion service, and Bishop Smith the last prayer of the consecration service, and pronounced the benediction.

The weather had been very inclement, and the streets were wet and muddy, from the recent thaw; but, notwithstanding the inclemency of the weather and the condition of the streets, the church was crowded to excess, by one of the most respectable congregations ever seen in Christ Church, Indianapolis.

Thus Bishop Upfold has been consecrated to the office of an Apostle and one of the chief shepherds of the flock of Christ, and most heartily do his friends wish him success, and most confidently do they believe that he will be assiduous and faithful in performing the duties of his office, and in building up the Church in the Diocese, which has been with so much solemnity and so many prayers committed to his charge. On Sunday morning, the service of the Church was conducted by the Rev. Dr. Camp, assisted by the Rev. Dr. Claxton, after which Bishop Upfold preached an eloquent and highly impressive sermon, from 6th chap. St. John, and part of the 68th verse, "Lord, to whom shall we go? Thou hast the words of eternal life."

The sermon having been concluded, the 90th hymn was sung, and the Rev. Dr. Camp read the preface to the confirmation service, and presented three candidates to receive the Apostolic rite of confirmation. The Bishop confirmed three candidates, and delivered a brief, but highly practical address to them, and urged them by some of the most cogent and powerful reasons to advance in the Divine life, and to look to the Redeemer for grace to enable them to persevere, steadfast unto the end. The Bishop then closed the services and dismissed the congregation with the benediction. He left this morning for Cincinnati, from whence he proceeds to Richmond, where he expects to consecrate St. Paul's Church on Thursday, the 21st inst. And he intends (D. V.) to be in Madison on the 7th February, to consecrate the church-edifice recently erected there, which is represented by good judges and persons of taste, to be one of the best specimens of the style in which it is built, west of the mountains.

The estimation in which Bishop Upfold is held by the people of his present flock, may be learned from the fact that four of the members of his congregation travelled from Pittsburg to Indianapolis to be present at his consecration.

INDIANAPOLIS, DEC. 18, 1849.

TUPPER'S ANGLO-SAXON.

The first volume of this new periodical has just been received by Mr. Moore, 193 CHESTNUT-STREET, opposite the State House. The design of the work is to promote mutual good-will among the widely-dispersed communities of Anglo-Saxon origin, and to make them all better acquainted with each other. The plan thus allows a very great variety of subjects. The character and purpose of the Anglo-Saxon open its columns for antiquities and history, commerce and literature; for every thing which can interest, unite, and benefit the Englishman and American, the Canadian and Australian; the South African and the Anglo-Indian; the dwellers by the Essequibo, and the millions in the islands of the sea! That writer, who has anything important to tell, and who can rise above local topics, feelings, and prejudices, may, through its pages, address all who speak our language. Of the volume already published, it is not easy to say, whether its design or execution should be more highly praised; especially when we bear in mind the difficulties which beset a new Quarterly. The matter, type, paper, and embellishments, are all alike good. The parts that are issued contain many choice articles written by Mr. Tupper himself, thus giving the numerous admirers of the "PROVERBIAL PHILOSOPHY," an opportunity of keeping up a delightful intercourse with a favorite author. An Anglo-Saxon map gives additional value to the work; showing, at a glance, the wide diffusion of our

race and language. It is to be hoped that this great enterprise will meet with a generous patronage in America, for, when many are willing to cause strife and disunion, it is the duty of all good men, by supporting a publication such as this, to promote peace and brotherly kindness. It is pleasing to see with what warmth the English Press, metropolitan and provincial, applauds and encourages this undertaking; and it is yet more pleasing to notice the friendly spirit with which many editors speak of the American people as a great branch of the Anglo-Saxon family. The sight of this volume and a perusal of its contents must assuredly lead many to become subscribers.

The yearly subscription is five dollars.

Obituary.

We regret that our account of the consecration of the Bishop of Indiana, is accompanied by the following intelligence. The mother entered into her eternal rest the day before her son assumed that office which brings, with its higher dignity, increase of care and labour. We take the following brief, but excellent notice, from the Pittsburg Morning Post.

On Saturday, the 15th instant, Mrs. MARY UPFOLD, in the 85th year of her age. Her funeral will take place this afternoon at half-past 2 o'clock, from the residence of her son, the Rt. Rev. George Upfold, on Cliff street. The friends of the family are invited to attend.

Though mingled with regret that so pure a spirit has flown, the decease of this most estimable lady is accompanied by all the consolations which flow from a virtuous life and a happy death. Spared to an advanced age—adorned by every Christian grace—revered and loved by a wide circle of friends, her transit from earth to heaven was calm and tranquil as the passage of happy health to sweet repose.

May her departed spirit be permitted to rejoice over the sacred offices which, this day, elevate her gifted son to the highest honours of the Church and consecrate his faculties to the service, in a larger sphere, of the immortal interests of his fellow man.

DIED, in this City, on Friday, Dec. 21st, the Rev. JOHN GORDON MAXWELL, Rector of Emanuel Church, Kensington.

Our departed brother had lately returned from Europe, whither he went for the improvement of his health. God had ordered it otherwise. While we must mourn the loss of a faithful and devoted fellow-labourer in our Master's vineyard, we must own that our sorrow is to him "joy unspeakable and full of glory." Mr. Maxwell largely shared the love and esteem of all his brethren, and has left an earthly record of faithfulness in his high calling which assures us that our sad farewells were followed by those words of happy welcome, "Well done, good and faithful servant enter, thou into the joy of thy Lord."

Died, on Sunday last, CLARA LOUISA eldest daughter of the Rev. JOHN COLEMAN, D. D., in the 10th year of her age.

The readers of the Banner will join with us in our deep sympathy with the parents, whose Christmas joy has thus been overcast by the "shadow of death." Yet is it consoling to think that the dark emblems of earthly sorrow may be twined with the evergreens which speak to our afflicted hearts of "life and immortality."

Dear little child, so gentle and attractive, thy voice which would have lent increased joy to an earthly festival, is now joined to the melody of that shining throng, who sing "as it were a new song before the throne!" The parents who have now consigned, in the blessed hope of immortality, five of their little flock to an early grave, are thus comforted by the voice of God's own Word. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and unto the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God."

CORRECTION.

In an article on DOMESTIC MISSIONS, in the last Banner, the words *shime all* should have read *shimeall*. Our Printer did not get hold of the writer's object, which was to turn this *transient substantive* into an *intransitive verb*.

TO CORRESPONDENTS.

We have been obliged to defer again several communications. We take them in the order of *reception*, not of merit. Among these are "the Wealth of Earth," and "the account of the Schuylkill Convention," "Dela," &c., &c.

CITY MISSION.

An interesting report of Mr. Evans will be found in another column. His work, which strongly commends itself, is also warmly recommended by the Bishop of the Diocese, to the favour of Churchmen.

A HINT.

We are sorry the following could not be seen in time for Christmas, but our lay readers will perceive that it will answer just as well for NEW YEAR'S DAY. The Eagle, from its emblematic character, is decidedly to be preferred as a gift of love.

A GOLDEN DINNER.—A clergyman of our acquaintance in this city, received the following clever note yesterday morning.—*Newark Advertiser*.

"Dear Sir: Not having a *turkey* for my minister's Thanksgiving dinner, I send him two *eagles* instead. Yours truly."

Newark, Nov. 29, 1849.

New Publications.

Messrs. Stanford & Swords have just published, under the title of "Church Service," the Prayer Book and Lessons, in one volume. It is in a most convenient form for use, and very attractive in appearance. As a meet companion to this, they have also published,

THE CHURCHMAN'S HEAVENLY HOURS; or, daily approaches to God, in a series of prayers, meditations, and hymns. Selected from the most eminent writers.

This little book will be found a most useful help in private devotions.

Also, QUESTIONS ON THE GOSPELS. Advent to Whit-Sunday, by the Rev. R. Bethel Claxton, D. D., Rector of Christ Church, Madison, Indiana.

These questions seem prepared with great care and judgment, and the book will be found a most useful one in Sunday School and family instruction.

RECOLLECTIONS OF DEPARTED FRIENDS, by the Rev. Wm. Berrian, D. D. Rector of Trinity Church, New York, Stanford and Swords.

This is a most interesting collection of biographical notices of some of the distinguished among the Clergy and Laity of New York. Dr. Berrian's position brought him into intimate relations with them, and he largely shared their confidence and love. All the notices, and it is a most difficult kind of writing, are distinguished for the beauty of their style, and marked with discernment and good taste in the delineation of character. We shall recur with more particularity to this very interesting work.

We have not had time to examine, and we have no space to notice, two other works, by the same publishers. "THE WHOLE DUTY OF MAN, laid down in a familiar way," an English work, republished: and HISTORY OF THE AFRICAN MISSION, with memoirs of deceased missionaries, and notices of native customs, by Mrs. E. F. Henning. The title of this latter work will commend it to those interested in the subject.

FROM ENGLISH CHURCH PAPERS.

The newly-appointed Bishops of Norwich, Llandaff, and Madras, are to be consecrated the second Sunday in the ensuing month, (December) by his Grace the Archbishop of Canterbury, at Lambeth Palace.

The *Tablet* of this week contains an ordinance of Dr. Wiseman, Roman Catholic "Vicar Apostolic of the London District," enjoining that, "Votive Masses and Offices of the Conception of the B. V. M." the word *Immaculata* be joined to the word *Conception*, and that, in the public recitation of the Litany of Loretto the words *Regina sine labe originali concepta* be always added.

ITALY.—The return of the Pope still remains doubtful. One account states that he will re-enter the Holy City early in December, whilst another states that the French soldiers are vigorously engaged in making their quarters comfortable.

For the Banner of the Cross.

A FEW PLAIN WORDS TO ATTENDANTS ON THE PROTESTANT EPISCOPAL CHURCH.

"Let all things be done decently and in order."—1 Cor. xiv. 40.

My friend, allow one who feels a deep interest in the prosperity of true and pure religion, to address a few words to you, in relation to your position as an attendant on the worship and services of the Church. The subject on which I propose to speak can scarcely be called *religion* itself; but since the Gospel is intended to exert its influence over our daily thoughts and conduct, and since God often causes the well-being of his Church to depend on circumstances apparently small in themselves, we can seldom fail in doing good or harm just in proportion as we attend to or neglect those things which many are inclined to consider trivial. It is a wise saying, that "he who is careless of little things, shall perish by little and little." How many parishes have been injured, how many clergymen have been obliged to forsake their posts, how many souls have been lost, in consequence of some error or inattention on the part of the congregation? something which at first appeared to be trifling, but which proved to be the prolific seed of great and uncontrollable evils. In order, therefore, that such unhappy

consequences of want of thought may be avoided more frequently than they are, I wish to call your attention to your position and duty as a member of an Episcopal parish; and this I do the more readily, when I consider how many there are attending our services who were brought up under a different form of ecclesiastical government, and who come to us, not only with their former opinions and predilections still unaltered on many points, but with their minds, likewise, still uninstructed as to the peculiarities of the Church. Such persons frequently have not the means, if they have the desire, of fully informing themselves as regards our laws and government; and they fall into sad practical errors which they would willingly avoid if they but knew what was right and proper. Such persons, then, in common with all others, will find in the following lines a brief outline of the chief duties and responsibilities of an attendant on, or officer of the Church.

A PARISH, in its perfection, consists of: 1. a congregation; 2. a body of vestrymen and wardens; 3. a clergyman, with a church building; and all incorporated and united to the Diocese, according to the civil law of the state, and the ecclesiastical canons provided for the purpose. Each of these parties have their peculiar duties.

1. Let us consider, in the first place, *the congregation*. By this term is meant all persons who regularly attend upon the services, and consider themselves as connected with the parish, whether or not they are communicants. Now when we assume any character or connexion with our fellow men, there necessarily arise certain duties from such a connexion. We have voluntarily relinquished, in consideration of some expected good, a portion of our original liberty. We place ourselves in a position where others are induced to depend upon us, and where, according to our conduct, we may produce happiness or unhappiness to others, as well as to ourselves. He who becomes a member of a political body, or a voluntary society, virtually binds himself to certain acts, and to give a certain portion of his time, influence, or money to the support of that body. So he who connects himself with a parish, in a like manner is virtually bound to do what he can for the support and prosperity of it. Now this principle does not arise so much from piety as from common morality. It is one of those facts which men, when not misled by self-interest, are always willing to acknowledge and to act upon, and which the world expects to see carried out by all consistent characters. It is the foundation of all social existence. If you are not religious, there are perhaps only two direct modes by which you may add to the welfare of the Church with which you are connected. 1. The first mode is one which is often sadly neglected. Each male adult, under certain restrictions answering to naturalization, has a vote, either in its councils, or in the election of its representatives: and annually various officers must be elected. There are the wardens and vestrymen to be elected by the parish votes, and the delegates to the Diocesan Convention to be chosen by the same, or by the vestry, according to the peculiar custom of the diocese. The first body, the vestry, is intended to represent the congregation, as the executive in the temporal and pecuniary affairs of the parish. The delegates are annually to sit in council with the Bishop and clergy, and with them to make the laws, provide the ways and means for the Diocese, elect the Standing Committee and deputies to the General Convention, and, when there is no Bishop, to choose one. Each parish, each person in the parish is equally interested in such acts. Once elected, the vestry can neither be changed or interfered with till next year, and therefore it is the duty of every one to be ready to give his vote at the appointed time. I once knew a parish containing about five hundred persons, where a vestry had not been elected for over three years, merely from the negligence of the voters in not meeting on the proper day. The consequence was, that the church building had got sadly out of repair, and the temporal affairs were either altogether neglected, or mismanaged by one more active, but unsteady, individual just as he pleased. Every clergyman, of experience in country parishes, must recollect instances where, owing to the same cause, the vestry has become a mere name, and neither influence, respect, nor power any longer attach to it. No one feels responsible; no one collects the salary, or pays debts; and the whole effort of the minister to do good is paralyzed. If, therefore, as a member of a parish you would do your duty, you will make it a point to be present, and give your vote on the proper occasion. The election always takes place on Easter Monday or Tuesday, and due notice is given by the clergyman. The time required to vote will seldom exceed half an hour in a year; and by sparing this short period from your business, you will give strength to the parish, uphold the clergyman's hands, feel a greater interest in the Church, and, perhaps, prevent those from being chosen who are incapable of doing their duty, and who are sometimes elected solely from the reason that there is no one else who appears to take sufficient interest in the subject. 2. In the second place, you can help to support the clergyman, and pay the incidental expenses connected with the Church. And this, too, is often neglected in a most surprising manner. If you are not a communicant, still you must feel some interest in religion, or you would not attend. Perhaps a good early education, and a moral feeling; perhaps a pious wife, or a young family;

perhaps a personal attachment to the minister, and a pleasure in hearing him, induce you to go to church. At all events, whatever your motive may be, you receive some benefit, which you could not receive were there no clergyman. *You have value received.* It is therefore only fair that you should give something for it. If, Sunday after Sunday you sit in church, and give nothing, you are taking that which is of value to you, and making no return; and surely this is most repugnant to an honorable mind. But how much more so is this the case when you consider the position of the clergyman. He is excluded from all the ordinary means of making money which you possess; he is wholly dependent for the support of himself and family upon his promised salary; and if he be defrauded of it, he and they must suffer, and, as has sometimes occurred, be brought almost to starvation, while his love for the souls of his people, dislike of change, or debt, disincite him to forsake them. He is a man of education; his education has been expensive; he has spent many years and much money in study, in order that he may be able to teach you lessons of the highest wisdom; he labors hard; for, whatever the vulgar opinion may be, few, if any, professions or businesses are so laborious or full of anxiety as a clergyman's; he is never remunerated, at the best, equal to his ability, compared with secular employments. The sermon you sit and hear has probably cost him many days of thought and study, and many hours' labor in writing; and you receive all this, and every blessing that the public maintenance of Christianity can confer, and make no efficient return. In any other profession, such conduct would not be submitted to. You could not expect a lawyer to give you his opinion, much less plead for you, without a fee; nor a physician to wear himself out in prescribing for his patients, and yet get nothing for it. And why? *Because their knowledge is their capital,* and the use of it is the only mode by which they can gain a livelihood. The one saves your property, the other saves your life, and you pay them handsomely; but when the clergyman labors no less hard to save your soul, and toils and prays to do you good, and make you happy both here and in eternity, you are content to take all you can get and make no return, although he may be suffering for the very necessities of life. His profession prevents his pressing the subject on you, as others can do, and you take advantage of his position.

But let us reduce it to figures. Suppose you have a wife and two children. These, with yourself, make four persons in all who receive *direct* benefit from the Church. Pew rents and subscriptions vary, in country and city, from ten to sixty dollars a year. Let us suppose that you pay twenty dollars, a very small sum to the majority of persons comprising our congregations. For this amount you have at least two services on Sunday, and probably one during the week, besides others on extra occasions, as Lent, Christmas, &c., making about one hundred and seventy full services in the year. Perhaps you have a baptism, perhaps a funeral, taking up a couple of valuable hours of the clergyman's time; you expect him occasionally to make parochial visits; you have attendance at your bed should you be sick; consolation, should you be afflicted; you have a Sunday school and books for your children, and for yourself you have the society of a man of education and piety, and all for *twenty dollars*, or *five dollars* a piece, a year, or not *three cents* for each of you for each regular service during that time, excluding every thing else. To a concert, or a travelling lecturer, you would think little of paying half a dollar for half the labor expended, and not a tythe of the benefit you may receive from your clergyman in every service; and yet how many there are who begrudge even a cent for this purpose, who contribute nothing at all! When the subject is reduced to this position, it undoubtedly appears different to you from what it has often done. Change places with the clergyman; suppose yourself to have given up every thing in order that you may do good in the world, and toil constantly for the benefit of your fellow-creatures, amidst the sneers and ingratitude of the ungodly, and the coldness and backbiting and slander of many who profess to be better, and then ask yourself how *you* would feel, if those who reaped so much good and pleasure from your labors, never gave you anything to render your path, full of self-denial at the best, a little easier and less anxious? And consider how it would be if *all* acted in this way. How could a clergyman be supported at all? when would there be any public preaching of the Gospel were *all* to refuse payment? And I will not suppose you to be so ignorant of the blessings of Christianity in a mere social light, as not to perceive that in this case we should soon be carried back to anarchy and darkness.

And yet why should others do what you feel disinclined to do? Why are others to pay, that you who will pay nothing may be blessed? If you receive the benefit, *direct or indirect*, you are as much called upon to sustain that benefit as any one else can be. 3. But if you acknowledge religious responsibility, I may press other motives upon you, in order to induce you to be liberal. The Bible has made it your especial duty to support the ministry of God. You can appreciate the full benefits of the Gospel. You profess not only to value your soul, and Christ's salvation above the whole world, but likewise to love and reverence your minister, as

the appointed ambassador of the Most High God. He confers on you blessings which, as a Christian, you acknowledge to be the greatest that you can possess; and he affords you the services of a Church, which, if you be a true Episcopalian, you love with all your heart. In one word, next to God, he is your greatest benefactor. The converted heart is always a liberal heart; and therefore you have a thousand motives to give liberally to your clergyman and the support of the Church, of which the worldly man is deficient. And yet, how niggardly do professing Christians often support their clergyman. How often do they keep him and his family in perpetual straits, barely removed from that of absolute debt and necessity, while they themselves are enjoying in profusion the temporal blessings of God. This should not be so among Christians. This could not be so, did men and women calling themselves Christians, really consider their duty, and really walk in the footsteps of their Lord and Master. The Church can never fill her appointed sphere till congregations cease to seek how little they need give their minister, and begin to compete with each other who can make him most comfortable and happy. 4. But not only does the duty of supporting the clergyman fall on the congregation: it is likewise their duty to pay *PUNCTUALLY*. When you remember that your clergyman has nothing else to depend on but what he receives from you; that the clergy, as a body, are notoriously inefficient in pecuniary matters; that his house rent is called for quarterly, and must be paid in money; that his servant, his grocer, his butcher, his tailor, and many others, all want their money; that if he must buy on credit it costs him much more than if he paid cash down; you will see how great an inconvenience he is put to; how great a hardship and mortification you oblige him to suffer when his salary is irregularly paid, even if he should get it all at last; while to you it is probably just as easy, with a little management, to pay five dollars a quarter *in advance*, as twenty dollars at the end of the year. If all must be paid at once, let it be paid in advance, whereby you will save your minister not only anxiety, and oftentimes humiliation, but also absolute cost.

Let this be remembered, that if a congregation harrass a clergyman about his temporal affairs, they must expect him to be deficient in his parochial duties. No one whose time is occupied in providing for his bodily wants, and doing the duties of a servant, can bring a quiet and steady mind to the preparation of his sermons; nor, while he feels that his people are neglecting him, in a point where they might so easily render him comfortable, can he meet them with the same feelings, nor labor for them with the same zealous energy that he would otherwise do? so that God, by a natural law, causes the congregation to suffer the most of the two, in proportion as a starving soul is worse than a hungry stomach, for their neglect of duty. If the people starve the clergyman's body, God will send leanness into their souls. 5. If you are religious, you can assist your clergyman in many other ways. *You can pray for him.* All men want the prayers of their friends; especially so a clergyman, whose duties are so responsible and important. Even St. Paul, an inspired apostle, continually asks for the prayers of his converts, that he may be enabled to preach boldly and do much good. *You can avoid speaking evil of your minister*, and making much of things really trifling which displease you: a frequent source of ruin to a parish, and a sin which, when it exists to any extent, often undoes all the good a clergyman can accomplish. A clergyman's character should not even be suspected. *You can induce others to attend Church*, and place the benefits both of it and of pure religion before your acquaintances in a manner from which the clergyman is excluded. Many seem to think that as it is a clergyman's profession to be religious, and his interest to fill his pews, all he says to them is from mere selfishness, and they pay no regard to him, while a few words from a pious layman have great weight. *You can assist in the Sunday school and the choir*, and thus in many ways make yourself useful. *You can find out the sick or penitent*, let your clergyman know of them, and afford him assistance where pecuniary means are necessary. But on these heads I need not enlarge. You are undoubtedly instructed regarding them by your own pastor; and if you be truly walking in the Spirit of God, and if you truly love the Church, these things, and many others, will naturally arise of their own accord. C. F.

(To be concluded next week.)

From the Missionary.

FATA MORGANA,

A person, in the streets of Reggio, with his back to the rising sun, and his face toward the Straits of Messina, sees columns, arches, castles, palaces, villages with trees, plains with flocks and herds, armies of horses and foot, passing in rapid succession. When the air is hazy, they are all vividly coloured.—*Brewster's Optics.*

From Reggio's streets, when the traveller's eye,
Turns to Messina's waves of glass,
The towers and trees, that behind him lie,
In loveliest colors, before him pass.

So from the heights of a green old age,
When we turn to the past, in its haze of tears,
We see in its clear, recording page,
The vanishing visions of life's young years.

Burlington College, 29 November, 1849.

D.

W.C. ADAMS

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